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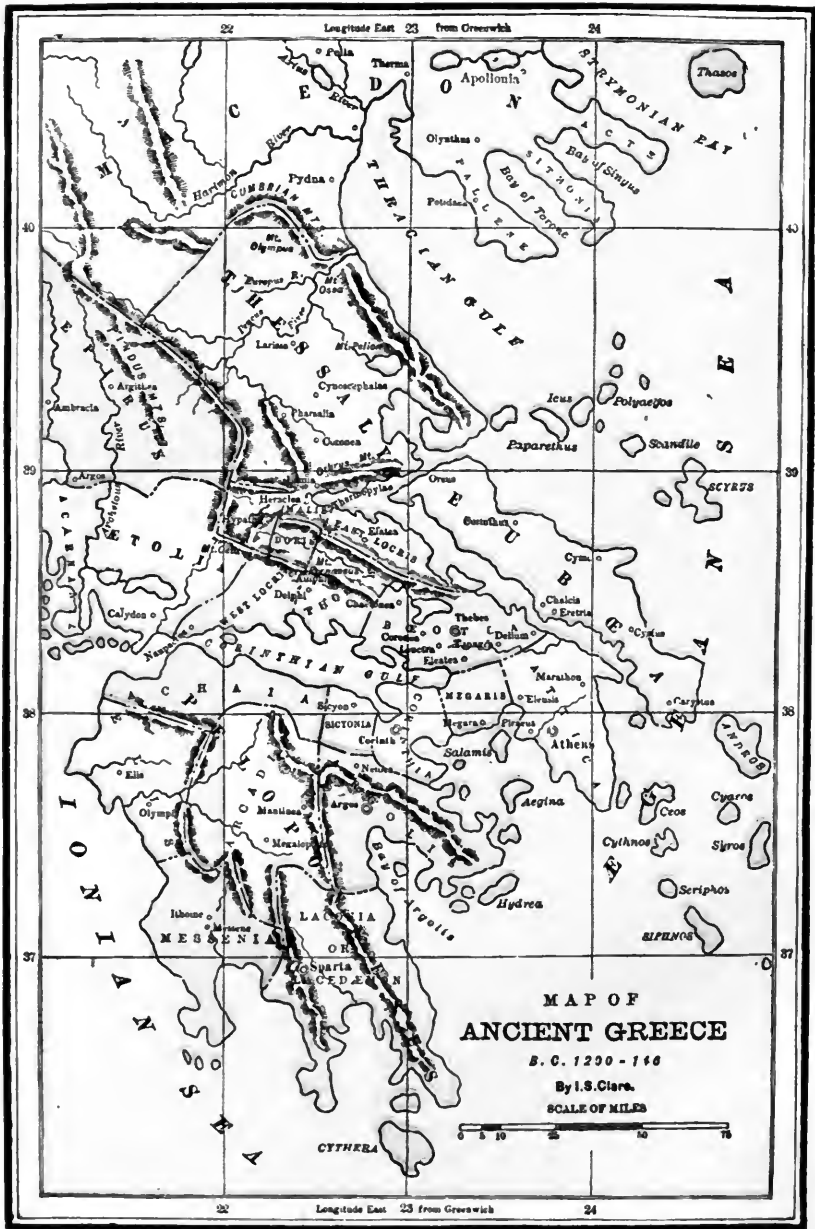
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CHAPTER X.

RISE OF GREECE.

SECTION I.—GEOGRAPHY OF ANCIENT GREECE.

HELLAS, or Greece proper, is a peninsula in the South of Europe, and is about two hundred and fifty English miles long, and about one hundred and eighty miles wide. It has been estimated to contain about thirty-five thousand square miles. It is bounded on the north by Olympus, the Cambunian mountains, and an imaginary line extending westward from the Acroceraunian promontory; on the east by the Ægean Sea; on the south by the Mediterranean; and on the west by the Ionian Sea.

Hellas, or
Greece
Proper.

The Hellenic peninsula has a number of mountains and a very irregular and extensive coast-line. Many deep bays strongly indent the shores, and long narrow promontories extend far into the sea on every side; and this is the reason for the territorial area of Greece being less than that of any other country of Southern Europe. There are many excellent harbors. The sea is not dangerous in its vicinity. There are many littoral islands of exceeding beauty and fertility off the coast. The structure of the coast-line has been favorable to maritime pursuits and to navigation, as communication between most portions of the country is easier by sea than by land, the greater mountains which intersect the peninsula in every direction being mainly lofty and rugged, and thus traversable only by a few passes, which are frequently blocked by snow during the winter.

Physical
Features.

The mountain-system of Greece may be considered a branch of the European chain of the Alps. At a point a little to the west of the twenty-first meridian of longitude east from Greenwich, the Albanian Alps give out a spur, which, under the names of Scardus, Pindus, Corax, Taphiassus, Panachæicus Lampea, Pholoë, Parrhasius and Táygetus, runs in a direction a little east of south from the forty-second parallel of north latitude to the promontory of Tanarum. A series of lateral branches project from this great chain on both sides, having a general direction from east to west, and from these project other cross ranges,

Moun-
tains.

following the direction of the main chain, or backbone of the region, pointing almost south-east. The chains running east and west are particularly prominent in the eastern part of the country, between the Pindus and the Ægean. There project in succession the Cambunian and Olympic range, forming the northern boundary of Greece proper; the range of Othrys, separating Thessaly from Malis and Æniana; the range of Cæta, dividing between Malis and Doris; and the range of Parnassus, Helicon, Cithæron and Parnes, starting from Delphi and ending in the Rhamnusian promontory, opposite Eubœa, forming in the eastern part a great barrier between Bœotia and Attica. On the opposite side were others of the same character, such as Mount Lingus, in the North of Epirus, which extended westward from the Pindus at a point almost opposite the Cambunians; and Mount Tymphrestus in Northern, and Mount Bomius in Central Ætolia. The principal chain in the Peloponnesus extended from Rhium to Tænarum, sending off on the west Mount Scollis, which separated Achæa from Elis, and Mount Elæon, which divided Elis from Messenia; while on the east its branches were one named Erymanthus, Aroania and Cyllêné, dividing Achæa from Arcadia, and extending eastward to the Scyllæan promontory in Argolis; and another known as Mount Parthenium, separating Argolis from Laconia. The smaller important chains running north and south were Mount Pelion and Mount Ossa, which closed in Thessaly on the east; the range of Pentelicus, Hymettus and Anhydrus, in Attica; and Mount Parnon, in the Peloponnesus, extending from near Tegea to Malea.

Plains.

The mountain-chains of Greece take up so much of the country that there are few plains, and these are very small. Yet there are some plains which were highly fertile. Most of Thessaly was an extensive plain, surrounded by mountains, and drained by the river Peneus. There were two large plains in Bœotia—the marshy plain of the Cephissus, of which much was occupied by Lake Copais; and the plain of Asopus, on the edge of which were the cities of Thebes, Thespiæ and Plataæ. There were three chief plains in Attica—the plain of Eleusis, the plain of Athens, and the plain of Marathon. In the West and South of the Peloponnesus were the lowlands of Cava Elis on each side of the river Peneus, of Macaria, about the mouth of the river Pamisus, and of Helos at the mouth of the Eurotas. In the central region of the Peloponnesus were the elevated upland plains, or basins, of Tegea, Mantinea, Pheneus and Orchomenus. In the Eastern Peloponnesus was the fertile alluvial plain of Argos, drained by the Chirmarrus, the Erasinus, the Phrixus, the Charadrus and the Inachus.

Rivers.

Greece had many small rivers, most of them being mainly winter torrents, carrying little or no water during the summer. The only con-

siderable streams were the Acheloiüs, which rose in Epirus, separating Ætolia from Acarnania; the northern Peneus, which drained the great plain of Thessaly; and the Alpheus, on the banks of which was Olympia. The principal secondary streams were Thyamis, Oropus and Arachthus, in Epirus; the Evenus and the Daphnus, in Ætolia; the Spercheius, in Malis; the Cephissus and the Asopus, in Bœotia; the southern Peneus, the Pamisus, the Eurotas and the Inachus, in the Peloponnesus, the peninsula now called Morea. Many of the rivers of Greece disappear in subterraneous passages. The limestone rocks are full of caves and fissures, while many of the plains consist of land-locked basins which seem to have no outlet. Here the streams generally form lakes, of which the waters flow off to the sea through an underground channel, some of them visible, others only supposed to exist. The Cephissus finds such an outlet from Lake Copaiis in Bœotia, and most of the lakes of the Peloponnesus have such outlets. Lakes Hylicé and Trepchia, in Bœotia, are believed to have similar outlets.

Greece has many small lakes. The largest is Lake Copaiis, in Bœotia, which is estimated to have an area of forty-one square miles. The next in size is probably Bœbeïs, in Thessaly, formed chiefly by the overflowings of the river Peneus. On the southern shore of Lake Pambotis, in Epirus, was the oracular shrine of Dodona. Lakes Trichonis and Conopé were in Ætolia, between the Evenus and Acheloiüs. Lake Nessonis was near Lake Bœbeïs, in Thessaly. Lake Xynias was in Achæa Phthiotis. Lakes Hylicé and Trepchia were in Bœotia. Lakes Pheneus, Stymphalus, Orchomenus, Mantinea and Tegea, in Arcadia.

Lakes.

Greece is naturally divided into Northern, Central and Southern Greece. Northern Greece extends from the northern limits of the peninsula to the points where the Gulf of Malis indents the eastern shores, and the Gulf of Ambracia, or Actium, the western shores. Central Greece extends from these latter limits south to the isthmus of Corinth. Southern Greece embraces the peninsula south of the Gulf of Corinth, which peninsula was anciently known as the Peloponnesus (now the Morea).

Divisions.

In ancient times Northern Greece embraced the two chief states of Thessaly and Epirus, separated from each other by the lofty chain of Mount Pindus. On the eastern side of this mountain barrier were the smaller states of Magnesia and Achæa Phthiotis. In the mountain region itself, midway between the two gulfs, was Dolopia, or the country of the Dolopes.

Northern
Greece.

Thessaly, the most fertile country, was nearly identical with the basin of the Peneus, being a region of almost circular shape and seventy miles in diameter. It was surrounded on all sides by mountains, from which numerous streams descended, all of which converged and

Thessaly.

flowed into the Peneus. The combined waters reached the sea through a single narrow gorge, the famous Vale of Tempé, said to have been caused by an earthquake. Thessaly was divided into four provinces—Perrhæbia on the north, along the borders of Mount Olympus and the Cambunians; Histiaëtis, towards the west, on the sides of Mount Pindus, and along the upper course of the Peneus; Thessaliotis, towards the south, bordering on Achæa Phthiotis and Dolopia; and Pelasgiotis, toward the east, between the Enipeus and Magnesia. The principal towns of Thessaly were Gonni and Phalanna, in Perrhæbia; Gomphi and Tricca, in Histiaëtis; Cierium and Pharsalus, or Pharsalia, in Thessaliotis; Larissa and Pheræ, in Pelasgiotis.

Epirus. Epirus, the other principal country of Northern Greece, had an oblong-square shape, seventy miles long from north to south, and about fifty-five across from east to west. It was chiefly mountainous, and contained a series of lofty chains, twisted spurs from the Pindus range, having narrow valleys between, along the courses of the numerous streams which drained this region. The chief divisions were Molossis in the east, Chaonia in the north-west, and Thesprotia in the south-west. The principal cities were Dodona and Ambracia, in Molossis; Phœnicé, Buthrotum and Cestria, in Chaonia; Pandosia, Cassope, and, in later times, Nicopolis, in Thesprotia. During the entire historical period Epirus was more Illyrian than Greek.

**Magnesia
and
Achæa
Phthiotis.**

Magnesia and Achæa Phthiotis were sometimes considered parts of Thessaly, but in the earlier period they constituted separate countries. Magnesia was the tract along the coast between the mouth of the Peneus and the Pegasæan Gulf, embracing the two connected ranges of Mounts Ossa and Pelion, with the country just at their base. It was sixty-five miles long, and from ten to fifteen miles wide. Its principal cities were Myræ, Melibœa and Casthanæa upon the eastern coast; Iolcus, in the Gulf of Pagasæ; and Bœbé, near Lake Bœbeïs, in the interior. Achæa Phthiotis was the region just south of Thessaly, extending from the Pegasæan Gulf on the east to the portion of Pindus occupied by the Dolopes. It was a tract almost square in shape, each side of the square measuring about thirty miles. It embraced Mount Othrys, with the country at its base. The principal cities were Halos, Thebæ Phthiotides, Itonus, Melitæ, Lamia and Xyniæ, on Lake Xynias.

Dolopia.

Dolopia, the country of the Dolopes, included a portion of the Pindus range, with the more western part of Othrys, and the upper valleys of several streams which ran into the Acheloiüs. It was a small region, being only forty miles long by fifteen miles wide, and was exceedingly rugged and mountainous.

**Central
Greece.**

Central Greece, the tract located between Northern Greece and the Peloponnesus, contained eleven countries—Acarnania, Ætolia, Western

Locris, Æniana, Doris, Malis, Eastern Locris, Phocis, Bœotia, Attica and Megaris.

Acarmania was the most western of these countries, and was a triangular tract, bounded on the north by the Ambracian Gulf, on the east by the Achelœus, and on the south-west by the Adriatic. The northern side was fifty miles long, the eastern side thirty-five miles, and the south-western side thirty miles. Its leading cities were Stratus, situated in the interior, and Anactorium, Solium, Astacus and Æniadæ, located on the coast.

Acarmania.

Ætolia bordered Acarnania on the east and extended in that direction as far as Æniana and Doris. It was bounded on the north by Delopia, and on the south by the Corinthian Gulf. It was twice as large as Acarnania, and its area was considerably more than that of any other country in this part of Hellas. It was mainly mountainous, but contained a flat and marshy tract between the mouths of the Evenus and the Achelœus; and further north was a large plain, in which were Lakes Conopé and Trichonis. Its chief cities were Pleuron, Calydon and Thermon.

Ætolia.

Western Locris, the country of the Locri Ozolæ, lay along the coast of the Corinthian Gulf, just east of Ætolia. It was about thirty-seven miles long along the coast, and from two to twenty-three miles wide. Its chief cities were Naupactus, on the coast, and Amphissa, in the interior.

Western Locris.

Æniana, or Ætæa, also lay east of Ætolia, but towards the north, while Locris adjoined it towards the south. Æniana was separated from Ætolia by the Pindus range, and was bounded on the north by Mount Othrys, and on the south by Mount Æta. It thus lay on the upper course of the Spercheus river. It was oval-shaped, and about twenty-seven miles long by eighteen miles wide. The principal town was Hypata.

Æniana or Ætæa.

Doris was located between Æniana and Western Locris. It was a small and rugged country, enclosed between Mounts Parnassus and Callidromus, on the upper course of the Pindus river, a tributary of the Bœotian Cephissus. Its greatest length was about seventeen miles, and its greatest width about ten miles. Its principal cities were Pindus, Erineus, Bœum and Cytinium, and it was on this account known as the Dorian Tetrapolis.

Doris.

Malis lay north of Doris, south of Achæa Phthiotis, and east of Æniana. It resembled Doris in shape, but was smaller. Its greatest length was about fifteen miles, and its greatest width about eight miles. Its chief cities were Anticyra and Trachis, and in later times, Heraclea. The famous pass of Thermopylæ was at the extreme eastern end of Malis, between the mountains and the sea.

Malis.

**Eastern
Locris.**

Eastern Locris lay next to Malis, along the coast of the Euripus, or Eubœan channel. Its political divisions were Epicnemidia and Opuntia. These in later times were naturally divided by a small strip of land regarded as belonging to Phocis. Epicnemidia extended about seventeen miles, from near Thermopylæ to near Daphnus, with an average width of eight miles. Cnemides was its principal town. Opuntia extended from Alôpe to beyond the mouth of the Cephissus, a distance of about twenty-six miles. It was about as broad as Epicnemidia. Its name was derived from Opus, its leading city.

Phocis.

Phocis extended from Eastern Locris on the north to the Corinthian Gulf on the south. It was bounded on the east by Bœotia, and on the west by Doris and Western Locris. It was square in shape, with an average length of twenty-five miles and an average breadth of twenty miles. The central and southern parts were very mountainous, but there were some fertile plains along the course of the Cephissus and its tributaries. The principal cities were Delphi, on the south side of Mount Parnassus, Elatæa, Parapotamii, Panopeus, Abæ, renowned for its temple, and Hyampolis.

Bœotia.

Bœotia was more than twice as large as Phocis, being fifty miles long, with an average breadth of twenty-three miles. It was mainly flat and marshy, but contained the Helicon mountain range on the south, and the hills known as Mounts Ptoüs, Messapius, Hypatus and Teumessus, towards the more eastern part of the country. Lake Copaïs occupied an area of forty-one square miles, or more than one-thirtieth of the surface. Lakes Hylicé and Trepchia were between Lake Copaïs and the Eubœan Sea. The principal rivers of Bœotia were the Cephissus, which entered the country from Phocis, the Asopus, the Termessus, the Thespius and the Oëroë. Bœotia was celebrated for its many great cities, the chief of which was Thebes. The other important cities were Orchomenus, Thespiæ, Tanagra, Coronæa, Lebedeia, Haliartus, Chæroncia, Leuctra and Copæ.

Attica.

Attica was the peninsula projecting from Bœotia to the south-east. It was seventy miles long from Cithæron to Sunium. Its greatest breadth, from Munychia to Rhamnus, was thirty miles. Its area has been estimated at seven hundred and twenty square miles, about three-fourths of that of Bœotia. The general character of the region was mountainous and sterile. On the north Mounts Cithæron, Parnes and Phelleus constituted a continuous line running almost east and west. From this range three spurs descended: Mount Kerata, which divided Attica from Megaris; Mount Ægaleos, separating the plain of Eleusis from that of Athens; and Mount Pentelicus in the north, Mount Hyettus in the center, and Mount Anhydrus near the southern coast. Athens was the only important city of Attica. Marathon, famous for

the first Greek victory over the Persians, was a small town twenty miles north-east of Athens. The rivers of Attica—the two Cephissuses, the Ilissus, the Erasinus and the Charadrus—were not much more than torrent courses.

Megaris, adjoining Attica on the west, occupied the northern part of the Isthmus of Corinth, which connected Central Greece with the Peloponnesus. It was the smallest country of Central Greece, excepting Doris and Malis, being about fourteen miles long by eleven miles wide, and embracing less than one hundred and fifty square miles. Its only city was Magara, with the ports of Nisæa and Pegæ.

Megaris.

Southern Greece, or the peninsula of the Peloponnesus, comprised eleven countries—Corinth, Sicyon, Achæa, Elis, Arcadia, Messenia, Laconia, Argolis, Epidauria, Trœzenia and Hermionis.

**Southern
Greece, or
Pelopon-
nesus.**

The territory of Corinth adjoined Megaris and embraced the greater part of the isthmus, along with a larger tract in the Peloponnesus. Its greatest length was twenty-five miles, and its greatest width was about twenty-three miles. It had a very irregular shape, and its area was about two hundred and thirty square miles. The only important city was Corinth, the capital, whose ports were Lechæum, on the Corinthian Gulf, and Cenchræa, on the Saronic Gulf.

**Corinth,
or
Corinthia.**

Sicyon, or Sicyonia, adjoined Corinth on the west. It was situated along the shore of the Corinthian Gulf for a distance of about fifteen miles, and was about twelve or thirteen miles wide. Sicyon was its only city.

**Sicyon,
or
Sicyonia.**

Achæa, or Achaia, was next to Sicyon, and extended along the coast for a distance of about sixty-five miles. Its average width was about ten miles, and its area about six hundred and fifty square miles. It had twelve cities, of which Dymé, Patræ (now Patras) and Pellené stand first in importance.

**Achæa,
or
Achaia.**

Elis lay on the west coast of the Peloponnesus, extending from the mouth of the Larisus to that of the Neda, a distance of fifty-seven miles, and reaching from the coast inland to the foot of Mount Erymanthus about twenty-five miles. It was one of the most level parts of Greece, comprising wide tracts of plain along the coast, and valleys of considerable width along the courses of the Peneus, and Alpheus and the Neda rivers. Its principal cities were Elis, on the Peneus, the port of Cylléné, on the gulf of the same name, Olymplia and Pisa, on the Alpheus, and Lepreum, in Southern Elis.

Elis.

Arcadia was the mountain land in the center of the Peloponnesus. It extended from Mount Erymanthus, Aroania and Cyllene, in the north, to the sources of the Alpheus towards the south, a distance of about sixty miles. The average width of this country was about forty miles. The area was about seventeen hundred square miles. The

Arcadia.

country was chiefly a mountainous table-land, the rivers of which, excepting towards the west and south-west, are absorbed in subterranean passages and have no visible outlet to the sea. There are many high plains and small lakes, but the far greater portion of the country is occupied by mountains and narrow though fertile valleys. There were many important cities, among which were Mantinea, Tegea, Orchomenus, Pheneus, Heræa, Psophis, and in later times, Megalopolis.

Messinia.

Messinia lay south of Elis and Western Arcadia, occupied the most westerly of the three southern peninsulas of the Peloponnesus, and circled round the gulf between this peninsula and the central one to the mouth of the Chærius river. It was forty-five miles long from the Neda river to the promontory of Acritas, and its greatest width between Laconia and the western coast was thirty-seven miles. The area of the country was about eleven hundred and sixty square miles. A considerable portion was mountainous; but along the course of the Pamisus, the chief stream of this country, there were some broad plains, and the whole region was fertile. Stenyclerus was the original capital, but subsequently Messêné, on the south-western flank of Mount Ithômé, was the principal city. The other important towns were Eira, on the upper Neda, Pylus (now Navarino), and Methôné, south of Pylus (now Modon).

Laconia.

Laconia comprised the other two southern peninsulas of the Peloponnesus, along with a considerable region to the north of them. Its greatest length between Argolis and the promontory of Malea was almost eighty miles, and its greatest width was nearly fifty miles. Its area was almost nineteen hundred square miles. The country embraced chiefly the narrow valley of the Eurotas, which was enclosed between the lofty mountain chains of Parnon and Taygetus. Hence the expression, "Hollow Lacedæmon." Sparta, the capital, was situated on the Eurotas river, about twenty miles from the sea. The other towns were Gythium and Thyrea, on the coast, and Sellasia, in the Ænus valley.

Argolis.

Argolis was the name sometimes assigned to the entire region extending eastward from Achæa and Arcadia, excepting the small territory of Corinth; but Argolis proper was bounded by Sicyonia and Corinthia on the north, by Epidaurus on the east, by Cynuria, a part of Laconia, on the south, and by Arcadia on the west. Its greatest extent from north to south was about thirty miles, and from east to west about thirty-one miles. Its whole area was not over seven hundred square miles. It was mountainous, like the other portions of the Peloponnesus, but included a large and fertile plain at the head of the Gulf of Argolis. Its early capital was Mycenæ. Argos subsequently became

the chief city. The other important cities were Philus, Cleonæ and Tiryns. Nauplia was the port of Argos.

Epidauria lay east of Argolis, and east and south of Corinthia. It was about twenty-three miles long from north to south, and about eight miles wide from east to west. Its only important city was Epidaurus, the capital.

Epi-
dauria.

Trœzenia lay just south-east of Epidauria. It embraced the north-eastern half of the peninsula of Argolis, along with the rocky peninsula of Methana. Its greatest length was sixteen miles, and its greatest breadth, without Methana, was nine miles. Its only important cities were Trœzen and Methana.

Trœzenia.

Hermionis lay immediately north of Epidauria and east of Trœzenia. It constituted the western end of the peninsula of Argolis. It was about as large as Trœzenia and its only important town was Hermioné.

Hermio-
nis.

The littoral islands of Greece are numerous and important. The largest of these is Eubœa (now Negropont), off the entire eastern coast of Attica, Bœotia and Locris, from which it is separated by a long, narrow strait or channel. It is more than one hundred miles long, with an average width of about fifteen miles. The island next in size to Eubœa is Corcyra (now Corfu), off the western coast of the peninsula, which is about forty miles long and from five to fifteen miles wide. Other islands off the west coast are Paxos, Leucas, or Leucadia, Ithaca, Cephallenia and Zacynthos (now Zante). Off the southern coast are Cœnussæ and Cythera. Off the eastern coast are Tiparenos, Hydria, Calauria, Ægina, Salamis, Cythnos, Ceos, Helené, Andros, Scyros, Peparethos, Halonnesos and Sciathos. The Cyclades and the Sporades extend in a continuous series, across the Ægean Sea to Asia Minor. On the western side, from Corcyra and the Acroceraunian promontory, the opposite coast of Italy can be seen on a clear day.

Littoral
Islands.

Besides the littoral islands already noted, there are several others, in the Ægean Sea, deserving mention. These are Lemnos, Imbros, Thasos and Samothrace, in the north of the Ægean; Tenos, Syros, Gyaros, Delos, Myconos, Naxos, Paros, Siphnos, Melos, Thera, Amorgos, etc., in the Central Ægean; besides the littoral islands of Andros, Ceos and Cythnos; and Crete, to the south of the Ægean. Crete is one hundred and fifty miles long from east to west, with an average width of about fifteen miles from north to south. Its area is considerably over two thousand square miles. Its principal cities were Cydonia and Gnossos, on the northern coast, and Gortyna, in the interior. The entire island is mountainous though fertile. The Greek islands off the west coast of Asia Minor, in the eastern part of the Ægean Sea, are Lesbos, Chios (now Scio), Samos, Icaria, Cos, Rhodes and a number

Other
Islands.

of lesser islands. Southeast of Asia Minor, in the north-eastern corner of the Mediterranean Sea, is the large island of Cyprus, colonized by Greeks.

SECTION II.—PRIMEVAL GREECE AND THE HEROIC AGE.

Homer's
Epics.

THE early history of Greece embraces legends, traditions and fables covering the period from about B. C. 1856 to about B. C. 1100. The native Grecian sources are Homer's two great epic poems, the *Iliad* and the *Odyssey*, which, whatever their real origin may be, must ever remain the chief authority for the primeval condition of Greece. Modern criticism coincides with ancient in regarding them as the most ancient remains of Grecian literature that have been transmitted; and if their real date was about B. C. 850, as now generally believed, they must be considered as the only authority in Grecian history for almost four centuries.

Herodotus,
Thucydides,
Diodorus
and
Plutarch.

Another native Grecian authority was Herodotus, who, though writing chiefly about the great Persian War, gave a sketch of previous Grecian history to the most remote antiquity, and was a reliable authority for the antiquities of his own and contemporaneous nations. Thucydides was also a great Greek authority. The opening sketch of his history gives the opinions of enlightened Athenians of the fourth century before Christ concerning the antiquities of Greece. Diodorus Siculus gathered from previous writers, especially from Ephorus and Timæus, the early traditional and legendary history of Greece, and related it in his fourth, fifth, sixth and seventh books; of which the fourth and fifth remain, the other two being lost, excepting a few fragments. Much interesting and valuable information of primitive Grecian history is given us by the ancient geographers, especially such as Strabo, Pausanias and Scymus Chius. Plutarch's *Lives* treat of but one character of this early period—Theseus.

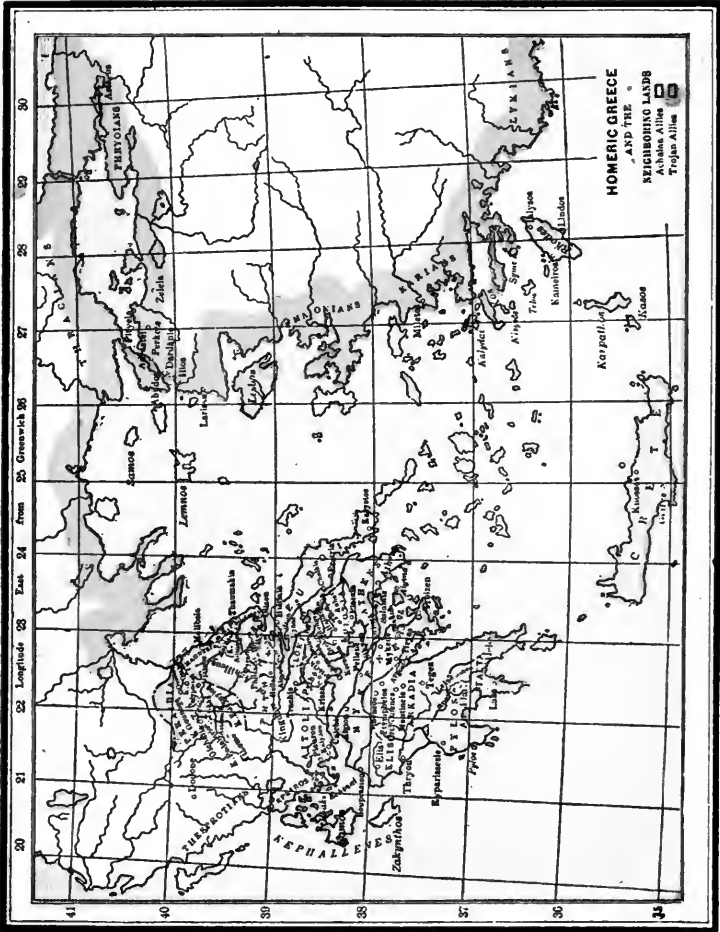
Modern
Authorities.

Value of
Oral
Traditions.

Among celebrated modern writers on ancient Greece may be mentioned the eminent Germans, Heeren, Niebuhr, Curtius and Müller, and the English authors, Clinton, Mitford, Thirlwall and Grote. We can see that the value attaching to the early historical narrative will depend on the opinion formed regarding the probability of oral traditions transmitting correctly the general outline of important national events, and likewise on the question as to what time the historical events began to be contemporaneously recorded by the Greeks in inscriptions or otherwise.

Early
Inhabitants.

The Greeks of the historical period appear to have had no traditions concerning a migration of their ancestors from Asia. They believed



their forefathers had always been in the country, though they had not always been called *Hellenes*, which was the name by which the Greeks called themselves. They called their country *Hellas*. The names *Greece* and *Greek*, or *Grecian*, were originated by the Romans. Greece had been inhabited from very early times by races mainly homogeneous and chiefly allied with their own people. These were the Pelasgians, the Leleges, the Curêtés, the Caucones, the Aones, the Dolopes, the Dryopes and many other barbarous tribes. All these tribes were pure Aryans, being thus related with the Hindoos, the Medes and Persians, and the different nations of Europe, which had migrated from their primeval homes in Central Asia in prehistoric times.

The Pelasgians were by far the most important of all these early tribes. They were savages, feeding on roots and acorns, and clothing themselves with the skins of beasts. The Pelaspic, or ante-Hellenic period of Greece was characterized by general peace and was the golden age of the Greek poets. The general pursuit was agriculture. The Pelaspic architecture was massive and not much ornamented. The religion was simple, and there were no distinct names of gods. The national sanctuary was at Dodona.

The
Pelas-
gians.

The Hellenes proper had originally been but one tribe out of many cognate Aryan nations. They had inhabited Achæa Phthiotis or the country near Dodona, and had originally been insignificant in numbers and of little importance. But in the course of time they became more famous than any of the other tribes. They were consulted and appealed to for aid in times of difficulty. Other tribes adopted their name, their language and their civilization. The Hellenes developed and diffused themselves by their influence and not by conquest. They did not subdue or expel the Pelasgi, the Leleges or other tribes, but by degrees assimilated them.

The
Hellenes.

There were only two original Hellenic tribes, the Achæans and the Dorians. The Achæans were in the ascendant in early times. They had occupied Achæa Phthiotis from a very early period, and were the most important race of the Peloponnesus before the Dorian occupation. They are said to have had three kingdoms in the Peloponnesus—those of Argos, Mycenæ and Sparta—all of which had reached a considerable degree of civilization and prosperity. The Dorians were said to have dwelt originally in Achæa Phthiotis with the Achæans; but the earliest discovered home was the region of Upper Pindus, which was called Doris until the Roman period. In this "small and sad region" the Dorians became great, increased their population, acquired warlike habits, and developed a peculiar discipline, different from the other Greeks. The Ionians were the most important Pelaspic tribe, and in early times they occupied the entire northern coast of the Peloponnesus,

Achæans,
Dorians,
Ionians
and
Æolians.

Magaris, Attica and Eubœa. The Æolians were another Pelasgic tribe, and embraced the Thessalians, the Bœotians, the Ætolians, the Locrians, the Phocians, the Eleans, the Pylians and others.

The
Mythic
Hellen.

The Achæans, the Dorians, the Ionians and the Æolians by degrees became Hellenized, and the whole four tribes came to be considered Hellenic. A mystic genealogy was framed to express the race unity and the tribal diversity of the four great branches of the Hellenic nation. Thus Hellen was the mythical ancestor of the entire Hellenic race, and his three sons were Dorus, Xuthus and Æolus. Xuthus is said to have had two sons, Achæus and Ion. Thus the Greeks supposed themselves to have been descended from Hellen through his sons, Dorus and Æolus, and his grandsons, Achæus and Ion; these sons and grandsons being regarded as the ancestors respectively of the Dorians, the Æolians, the Achæans and the Ionians.

Inachus,
Cecrops,
Lelex,
Cadmus,
Danaus
and
Pelops.

According to the Greek traditions, some foreign elements became fused into the Hellenic nation during this early period. Thus Inachus, a Phœnician, was said to have founded Argos, the oldest city in Greece, in B. C. 1856. Three hundred years later, B. C. 1556, Cecrops, an Egyptian, was said to have founded in Attica a city which he named Athens, in honor of the goddess Athênê, or Pallas, the Roman Minerva. Corinth was said to have been founded in B. C. 1520. The Egyptian Lelex is reputed to have laid the foundations of the celebrated city of Sparta, in Laconia, or Lacedæmon, about B. C. 1520. Thebes, the famous capital of Bœotia, with its celebrated citadel, the Cadmœa, was believed to have been founded about the year B. C. 1493 by the Phœnician Cadmus, who was said to have introduced letters into Greece. In the year B. C. 1485 Danaus, an Egyptian, was reputed to have arrived at Argos with his fifty daughters, and to have taught the people to dig wells. About the year B. C. 1350 Pelops, a Phrygian prince, was said to have migrated to the peninsula of Southern Greece, which was thereafter named in his honor *Peloponnesus*, or the Island of Pelops.

Their
Mythical
Charac-
ter.

Inachus, Cecrops, Lelex, Cadmus, Danaus and Pelops were all fabulous personages, and the accounts given of them by the early Greeks are regarded as entirely mythical. Modern authorities consider Cecrops as simply a Pelasgian hero. The accounts of Inachus and Danaus settling at Argos are regarded as pure fables. Modern writers accept the account of Cadmus coming to Thebes and teaching letters to the inhabitants as mainly true, as the Greeks evidently derived their alphabet from Phœnicia; but it is questioned whether he built Thebes or founded the Cadmea. The name and form of the Greek alphabet, and the early intercourse between Greece and Phœnicia, lend probability to the account that the Greeks derived their alphabet from the Phœnicians. Although writing was not much used for several centuries after its

Greek
Alphabet.

introduction, yet its occasional employment for public purposes was a very important check upon the strange tendencies of oral tradition, and paved the way for a more authentic record of Grecian history.

Inscriptions on the offerings in the temple, and registers of the successions of kings and priests, were some of the oldest historical documents in Greece; and though we have no positive proof that they went back to the first period, there is no evidence to contradict it, and many of the ablest historical critics believe that the Greeks used writing in public matters at this early period.

Historical Documents.

Though the civilization of the Egyptian and Phœnician settlers in Greece was higher than that of the Greeks themselves, and though some benefits were derived by the Greeks from these foreign sources, it is clearly evident that Hellenic civilization did not receive its general character and direction from these foreign influences, as the foreign colonists were comparatively few in number and were absorbed into the Hellenic nation without leaving any distinct trace of themselves upon the Grecian language, customs or religion. Thus Greek civilization was mainly an indigenous product of Hellas itself—a native development of the Hellenic race. Even the ideas adopted from foreign sources became so stamped with the Grecian character that they acquired the characteristics of originality. Thus the Greeks developed their own civilization—a civilization totally different from the Oriental or the Egyptian—a civilization stamped with ideas on the subjects of art, politics, morals and religion which raised them far in advance of every other ancient nation, and wherein was found the first assertion of the right of man to self-government. In Greece were the first experiments in democracy.

Originality of Greek Civilization.

We will now pass to the legends and myths of early Grecian history. The fabulous characters of the Heroic Age were Heracles, or Hercules, the national hero of Greece; Theseus, the civilizer of Attica; and Minos, the Cretan lawgiver. The famous *Argonautic Expedition*, undertaken by Jason of Thessaly to recover the *Golden Fleece*, which had been carried to Colchis; the *War of the Seven against Thebes*, and the *Trojan War*, so celebrated in Homer's *Iliad*, are among the great legendary events of the Heroic Age.

The Heroic Age.

Theseus, the legendary hero-king of Athens, was said to have consolidated the twelve boroughs or cantons of Attica into one state; to have defeated the Amazons, a race of fabled female warriors; to have cleared the Isthmian highways of robbers, and to have slain the Minotaur, a monster kept in a labyrinth by Minos, the lawgiver-king of Crete, and who fed upon youths and maidens sent from Athens as a forced tribute.

Theseus.

Minos. Minos, the mythical king and lawgiver of Crete, was a great tribal hero of the Dorians, and was said to have been a legislator of divine wisdom; to have suppressed piracy in Grecian waters, and to have founded the first great maritime power in Hellas.

Heracles, or Hercules. Heracles, or Hercules, was celebrated for his wonderful feats of strength, as Samson had been among the Hebrews. Heracles was reputed to be the son of Zeus and Alcmena, the wife of Amphitryon, King of Thebes. While yet an infant in his cradle, he is said to have strangled two huge serpents which the goddess Here had sent to destroy him. The "Twelve Labors of Heracles" were the following: 1. He killed the Nemean lion by putting his arms around his neck, and wore his skin in the remainder of his exploits. 2. He slew the Lernean hydra, a nine-headed serpent, whose heads grew on as fast as cut off, and which was destroyed when Heracles seared its neck with a hot iron. 3. He brought the Erymanthean boar upon his shoulders to Eurystheus. 4. He subdued the golden-horned and brazen-hoofed stag of Artemis, or Diana. 5. He destroyed the foul Stymphalian birds with his arrows. 6. He cleansed the Augean stables of the King of Elis, which had remained uncleansed for thirty years, by turning into them a river which flowed close by. 7. He tamed the furious bull of Crete. 8. He gave Diomedes to be devoured by his own horses. 9. He vanquished the Amazons. 10. He killed the three-headed, six-legged and six-armed Geryon, King of Gades, now Cadiz, in Spain, and brought his oxen to Greece. 11. He killed the hundred-headed dragon of the Hesperides, and obtained the golden apples of his garden. 12. He dragged the three-headed dog Cerberus from the gate of Hades, into which he descended twice. It is also related that Heracles separated Spain from Africa, and connected the Mediterranean Sea with the Atlantic Ocean by heaping up a mountain on each side. These mountains were named the Pillars of Hercules (now Straits of Gibraltar). Heracles killed the centaur Nessus with an arrow poisoned with the blood of the Lernean hydra, because the centaur had insulted the hero's wife, Dejanira, the arrow being given to Philocetes. The dying centaur persuaded Dejanira to give a tunic dipped in his blood to her husband in reconciliation; but as soon as Heracles clothed himself in this garment he was poisoned by it, and perished in the flames of a funeral pile which he had built on Mount Œta, and which had been fired by Philocetes. Zeus received him as a god, and gave to him in marriage Hebe, the goddess of youth. Heracles is usually represented as a robust man, leaning on his club, wearing the skin of the Nemean lion on his shoulders, and holding the Hesperian fruit in his hands.

In the time of Heracles, Jason, a prince of Thessaly, went on the celebrated Argonautic Expedition, so called from the ship Argo, in which he sailed. The following is the story of the Argonautic Expedition, according to the Greek poets. Phryxus, a Theban prince, and his sister Helle, being obliged to leave their native country to escape the cruelty of their step-mother, mounted the back of a winged ram with a golden fleece, to be conveyed to Colchis, a country on the eastern border of the Euxine, or Black Sea, where an uncle of theirs was king. While passing over the strait now called the Dardanelles, Helle became giddy, fell into the water, and was drowned; whence the strait received the name of Hellespont, or Sea of Helle. Phryxus arrived safely in Colchis, and sacrificed his winged ram to Jupiter, in acknowledgment of Divine protection, and put the golden fleece into that deity's temple. He was afterwards murdered by his uncle, who wished to obtain the golden fleece. It was to avenge the death of Phryxus and to secure the golden fleece that Jason undertook the Argonautic Expedition. Jason obtained the golden fleece and married Media, a daughter of the King of Colchis.

Argo-
nautic
Expedi-
tion.

Another great event of the Heroic Age was the *War of the Seven against Thebes*, second in interest and importance only to the siege of Troy. Laius, King of Thebes—the third in descent from the mythical Cadmus—being warned by an oracle that he would be slain by his own son in case one were born to him, thought that he might prevent the fulfillment of the prophecy by causing his infant child to be exposed on Mount Cithæron; but the child was rescued by a shepherd and brought up by the King of Corinth, being named Œdipus. Upon reaching manhood Œdipus sought information from the Delphic oracle concerning his parentage, but the only reply he received was a warning not to return to his native country, as in case he should do so he would kill his father and become the husband of his own mother. He therefore avoided Corinth and turned toward Thebes, but on the way he met Laius with an attendant and killed him in a quarrel, not knowing that he was his father. Soon afterward the Thebans, distressed by a woman-headed monster, called the Sphinx, who proposed a riddle to them, and, as often as they failed in their answers, seized and devoured one of the inhabitants of the city. Any one who should solve the riddle could become King of Thebes and husband of Jocasta, the widow of Laius. Œdipus solved the riddle, and so received the Theban crown and married Jocasta, thus fulfilling the oracle's prophecy. The riddle was: "What animal walks on four legs in the morning, on two at noon and on three at night?" The answer was: "*Man*, who creeps in infancy, walks upright in manhood and supports his steps with a staff in old age." As a result of the murder of Laius, a terrible doom

War of the
Seven
against
Thebes.

afflicted the royal family after the truth became known. Jocasta hanged herself; Œdipus, in agonized frenzy, tore out his own eyes, and his sons, Eteocles and Polynices, drove their father from Thebes, for which act Œdipus invoked the curse of Heaven upon his sons, being accompanied in his exile by his daughters Antigone and Ismene. The sons of Œdipus then quarreled about the throne, Polynices fleeing to Argos and seeking the aid of Adrastus, the Argive king, who, with five other chiefs and Polynices, made war on Thebes, all the heroes except Adrastus being killed, one of them, Amphiaraus, being received into the world of shades by the opening earth, while the brothers Eteocles and Polynices were slain by each other. Creon, the new King of Thebes, refused to permit Adrastus to bury or burn the corpses of his dead companions; whereupon Adrastus petitioned Theseus, the hero-king of Athens, to avenge this wrong, the denial of the burial rites being regarded by the Greeks as a most impious act. Accordingly Theseus made war on Creon, subdued him and thus secured the rites of sepulture for the bodies of the slain heroes. A decade later occurred the *War of the Descendants*, or *Epigoni*, in which Thebes was taken and destroyed by the sons of the slain heroes, in revenge for the deaths of their sires, Adrastus leading the expedition according to one account, and Thersander, the son of Polynices, according to another account. This legend was the source of a hundred tales, which gave rise to some of the greatest productions of the Greek tragic poets.

Destruction of Thebes by the Epigoni.

Trojan War.

The most important event of the early period of Grecian history was the famous Trojan War, the knowledge of which we derive largely from Homer's Iliad. The beautiful Helen, wife of Menelaüs, King of Sparta, was carried away by Paris, son of Priam, King of Troy, or Ilium, in Asia Minor. The Greek princes, indignant at this outrage, and bound by a previous promise, assembled their armies, and having appointed Agamemnon, one of their number, commander-in-chief, crossed the Ægean Sea, and laid siege to Troy (B. C. 1194). The chief of the Greek leaders besides Agamemnon were Achilles of Thessaly and Ulysses of Ithaca. During the siege of Troy many bold exploits are said to have been performed by both. Of these exploits the most celebrated was the killing of the Trojan Hector by the Grecian Achilles. Finally, after a siege of ten years, Troy was taken by a stratagem of Ulysses. The Greeks, after having constructed a large wooden horse, filled it with soldiers, and then retiring a short distance, pretended to abandon the siege. The Trojans then brought the wooden horse into the city. During the night the Greek soldiers got out of the wooden horse and opened the gates of the city, which was then entered by the Grecian army. Troy was reduced to ashes, and its inhabitants were driven away or put to death (B. C. 1184). But

the conquerors met with many misfortunes: Achilles died in Troy; Ulysses wandered about for ten years before he was enabled to reach his native shores; and Agamemnon was murdered by his own faithless wife, Clytemnestra, who had formed an attachment for another person in his absence.

In Homer's poetical narrative the gods are represented as participating in the struggle. Modern historians have doubted whether such a city as Troy ever existed, and the story of the Trojan War consequently receives little credence from them. In recent years, however, some remarkable discoveries have been made in the Troad which may perhaps aid in settling this uncertainty. A series of extensive explorations have been conducted by Dr. Schliemann upon the reputed site of ancient Troy, and his excavations have disclosed the remains of a city dating evidently more than a thousand years before Christ. These ruins lie from twenty-three to thirty-three feet below the surface of the earth, and seem to bear marks of a destructive conflagration. Many articles of domestic use, arms, ornaments, etc., have been unearthed by Dr. Schliemann. This would appear to prove at least that an ancient city existed on the site assigned by Homer to Troy, and that the ancient city to which the ruins belong was destroyed by fire, but it has not been proven beyond a doubt that the city was Troy.

Dr.
Schlie-
mann's
Excava-
tions.

Homer describes the social and political condition of Greece during the Heroic Age with very great precision. The country was not united under one general government, but was divided into many independent states, each governed by its own king. These petty sovereigns exercised patriarchal rather than regal authority, and were responsible only to Zeus for the exercise of their power, as they claimed to be the descendants of the gods themselves, and received their authority from them.

Petty
Grecian
States.

In war the kings were the sole commanders of their respective armies. In peace they were the judges and priests of the people, administering justice among them, and offering prayers and sacrifices to the gods. Though the kingly authority was acknowledged by the people, they required a personal superiority in the king over them as a condition of obedience to him. He was expected to display personal bravery in war, wisdom in council, and eloquence in debate. As long as he exhibited these high qualities, his right to govern them was recognized by every one, and even his caprices and violence did not encounter any opposition. When he manifested bodily or mental weakness his authority began to decline.

Grecian
Kings.

The Greeks at this early period were divided into three distinct classes—nobles, common freemen and slaves. The nobles claimed descent from the gods, as did the king. They were very rich and powerful, possessing great estates and numerous slaves. They were the

Greek
Classes.

leaders of the people in war. According to Homer, these chiefs did the fighting, the common soldiers being frequently only spectators of the conflict. The freemen appear to have owned the lands which they themselves cultivated. A poorer class, who were not land-owners, seem to have worked on the lands of the others for pay. The seer, the bard and the herald belonged to the class of common freemen, but their attainments gave them a rank above that of their fellows, and made them respected by the nobles. The carpenters formed other classes, as only a few possessed a knowledge of the mechanical arts. The nobles only were slave-owners. There were not so many of them as in later times, and they were better treated at this early day than in after times. A kindly relation at this time existed between masters and slaves.

**Family
and
Social
Relations.**

The family relations in primeval Greece occupied a prominent place in the social system. The authority of parents was highly revered, and a father's curse was dreaded above everything else. All the members of a family or clan were united by the closest ties, and were bound to avenge any injury offered any individual of their clan. In the early period of Greece women held a more exalted position than in later times. The wife and mother was regarded as holding a position of great dignity and influence, notwithstanding the fact that wives were purchased by their husbands. All classes were solemnly enjoined to be hospitable. Strangers were cordially welcomed, and were given the best that the house afforded before being asked about their names or business. A stranger who sought protection had even a stronger claim upon the host, even if it brought the host into difficulty, as it was believed that Zeus would mercilessly punish any man who would not grant the request of a suppliant.

**Social
Customs
and Occu-
pations.**

The manners of this primitive age were very simple. Labor was deemed honorable, and the kings did not consider it beneath their dignity to engage in it. Ulysses is said to have built his own bed-chamber, and to have made his raft, and boasted of his skill in ploughing and mowing. The people's food was simple, and consisted of beef, mutton, goats' flesh, cheese, wheat bread, and sometimes fruits. Wine was used, but there was no intemperance. The chiefs were proud of their excellence in cooking. The wives and daughters of kings and nobles engaged in spinning and weaving. They likewise brought water from the well, and aided their slaves in washing garments in the river.

**Warlike
Habits.**

The ancient heroes were, however, fierce and unrelenting in war. The more powerful chief plundered and maltreated his weaker neighbor. Piracy was considered honorable. Bloodshed was the order of the day. Quarter was seldom given to a vanquished enemy. The arms of the defeated foe became the trophy of the victor. The naked body of a fallen antagonist was cast out to the birds of prey. Homer rep-



GREEK TOOLS, WEAPONS, AND IMPLEMENTS OF EARLY HISTORIC TIMES



resents Achilles as sacrificing twelve hundred human victims on the tomb of Patroclus.

As already said, the Greeks of the Heroic Age lived in fortified cities, surrounded by strong walls and adorned with palaces and temples. The nobles had magnificent and costly houses, ornamented with gold, silver and bronze. Their dress in peace was costly and elegant. They wore highly-wrought armor in war. They were supplied with everything they did not themselves produce by the Phœnicians. The massive ruins of Mycenæ and Tiryns belong to this period, and furnish abundant proof of the strength and splendor of the cities of Greece during the Heroic Age. The arts of sculpture and design had considerably advanced. Poetry was also cultivated, but it is not very certain that writing was yet known.

Important movements of the chief races appear to have occurred near the end of the Heroic Age of Grecian history. These probably originated in the pressure of the Illyrians, perhaps the ancestors of the modern Albanians. The tribes west of the Pindus were always considered less Hellenic than those east of that range, and the Illyrian element in that region was greater than the Grecian. The Trojan War, if it actually occurred, may have been the result of Illyrian pressure upon the Greek tribes; and the Greeks may have sought a vent for an overcrowded population in the most accessible portion of Asia Minor. The same cause may have operated to produce the great movement which began in Epirus about B. C. 1200, and which caused a general migration of the populations of Northern and Central Hellas. Starting from Thesprotia, in Epirus, the Thessalians crossed the Pindus mountain-range, descended on the fertile valley of the Peneus, drove out the Bœotians, and occupied the country. The Bœotians proceeded westward over Mounts Othrys and Cœta into the plain of Cephissus, drove out the Cadmeians and the Minyans, and seized the territory which received its name from them. The Cadmeians and the Minyans dispersed, and sought refuge in Attica, in Laconia, and in other parts of Greece. The Dorians at the same time left their original seats and overran Dryopis, to which they gave the name of Doris, and from which they drove the Dryopians, who fled by sea, finding a refuge in Eubœa, in Cythnos, and in the Peloponnesus.

About B. C. 1100 another movement of Grecian tribes occurred. The Dorians, overcrowded in the narrow valleys between Mounts Cœta and Parnassus, formed an alliance with their neighbors, the Ætoliæ, crossed the Corinthian Gulf at the narrowest point, between Rhium and Antirrhium, and overspread the Peloponnesus, where they successively subdued Elis, Messenia, Laconia and Argolis. Elis was assigned to the Ætoliæ, and Dorian kingdoms were established in Messenia,

**Fortified
Cities,
Architec-
ture and
Other
Arts.**

**Tribal
Migra-
tions.**

**Return
of the
Heracli-
dæ.**

Laconia and Argolis. The Achæans, who had previously occupied these countries, partly yielded, and partly fled northward and settled themselves on the northern coast of the Peloponnesus, expelling the Ionians, who found a temporary refuge in Attica. The conquest of the Peloponnesus by the Dorians is known as *The Return of the Heraclidæ*, because the Dorians claimed that they were recovering the territories of their great ancestor, Heracles, who had been driven from the Peloponnesian peninsula a century before.

Patriotic
Devotion
of
Codrus.

About the year 1068 B. C., the Dorians invaded Attica and threatened Athens. The Dorians having consulted the oracle of Delphi, were told that they would conquer Athens if they did not kill Codrus, the Athenian king. When Codrus was informed of the answer of the Delphic oracle, he determined to sacrifice his life for his country; and going into the Dorian camp disguised in the dress of a peasant, he provoked a quarrel with a Dorian soldier and suffered himself to be killed. When the Dorians recognized the body as that of Codrus, they retreated from Attica and gave up the contest in despair. Out of respect to the memory of Codrus, the Athenians declared that no one was worthy of succeeding him as King of Athens; and abolishing the monarchy altogether, established an aristocratic republic, the chief magistrates of which were called *archons*. These archons were at first chosen for life from the family of Codrus. Afterwards they were appointed for ten years, and still later a senate of archons was elected annually.

Greek
Migra-
tions to
the Isles,
to Asia
Minor and
Italy.

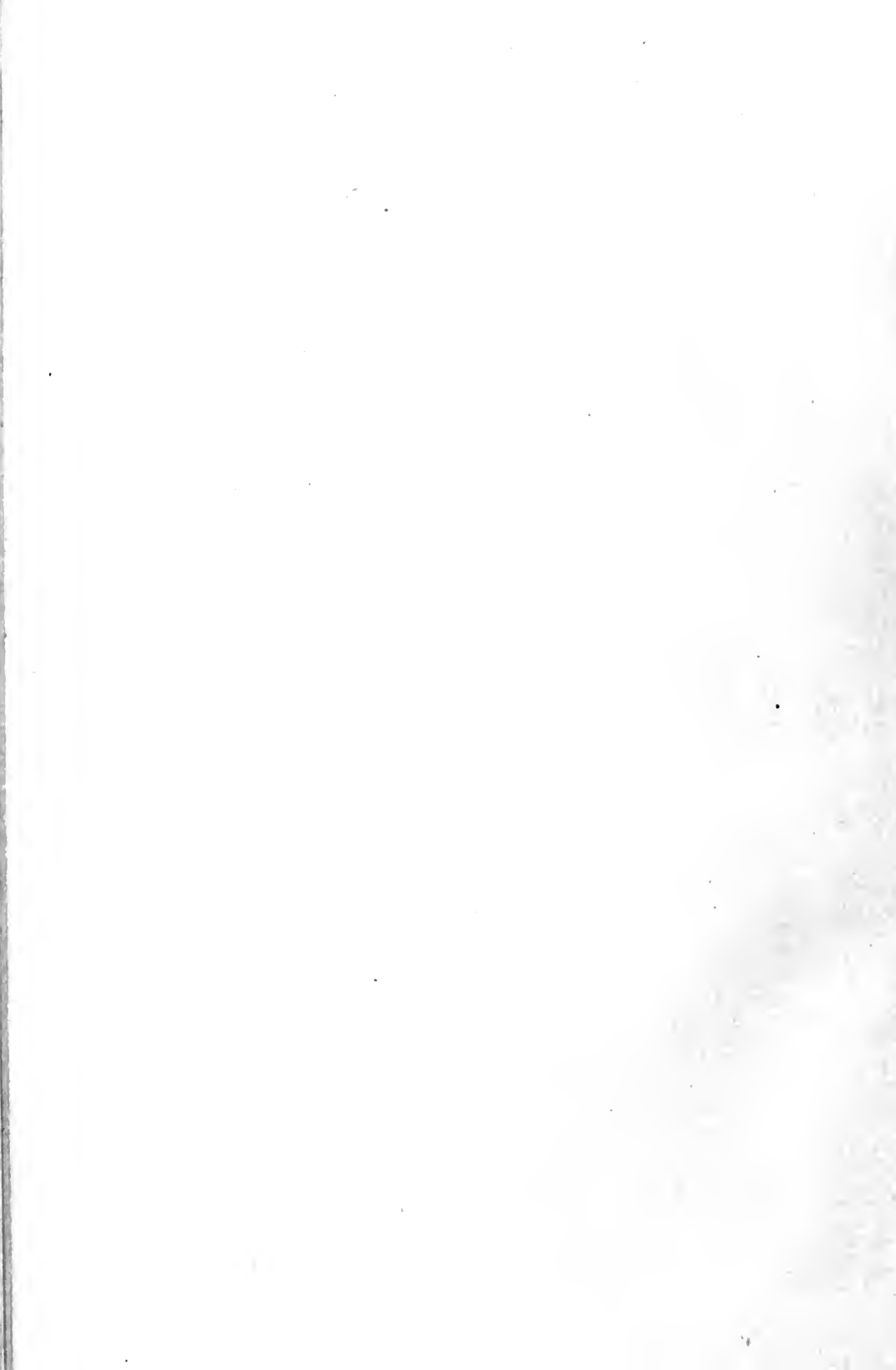
These migrations and conquests led to other movements of Grecian tribes. Finding themselves overcrowded in their small continental territories of Greece proper, some of the Greeks settled in the islands of the Ægean Sea and on the western shores of Asia Minor. The Bœotian conquest of the plain of the Cephissus led to the colonization of the island of Lesbos, in the Ægean Sea, and to the first and most northern of the Greek settlements in Asia Minor, between the river Hermus and the Hellespont, in the district of Æolis, where the Æolians founded twelve cities, of which Mitylene, in the island of Lesbos, was the chief. Many of the Ionians, who had been driven from the northern coast of the Peloponnesus, sojourned for a short time in Attica; after which they passed on to the Cyclades, and thence to the islands of Chios and Samos, and to the shores of Asia Minor directly opposite, between the Hermus and the Meander, where they founded the twelve cities in the district of Ionia. After being driven from the Peloponnesus by the Dorians, many of the Achæans migrated partly to Southern Italy, but chiefly, under Doric leaders, to the islands of Cos and Rhodes, and to the coast of Caria, in the South-west of Asia Minor, where they founded the six cities of the Dorian Hexapolis.



GREEK DIVINITIES

Zeus
Athena

Dionysus
Hermes



SECTION III.—GRECIAN MYTHOLOGY AND RELIGION.

ACCORDING to Grecian theogony first came Chaos, a shapeless and formless mass of matter. This is the condition in which the Greek poets supposed the world to have existed before the Almighty power brought the confused elements into order. Chaos was the consort of Darkness; and from the union of the two sprang Terra, or Gæa, or Earth, and Uranos, or Heaven. So the obscure fiction of the Grecian poets coincides with the Hebrew account given by Moses as follows: "And the earth was without form and void, and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said, Let there be light, and there was light."

Grecian
Theogony.

Gæa, or Earth, married Uranos, or Heaven. Their offspring were Titan and Kronos, or Saturn, the god of time. Titan, the elder son, gave up his dominion to his brother Kronos, who thus became King of Heaven and Earth. Kronos married his sister, Cybele, who was also known as Rhea, or Ops. The reign of Kronos was called the golden age. The earth yielded spontaneously subsistence for its population, and war was unknown. All things were in common, and Astrea, the goddess of justice, controlled the actions of men.

Titan and
Kronos.

But Kronos had received his kingdom from Titan on condition that he would devour all his male children, which he solemnly promised to do. His wife, Cybele, concealed from him Zeus, Poseidon and Pluto. Titan and his giant half-brothers, the Titans, then made war on Kronos. Each of the Titans had fifty heads and a hundred hands. They dethroned Kronos and took him captive. His son Zeus then took up arms, assembling his brothers and the other later gods on Mount Olympus. The Titans collected their forces on Mount Othrys, opposite Olympus, and the war of the gods commenced. After the war had lasted ten years Zeus called the Cyclops to his aid, and also some powerful giants whom he had released from captivity. These assisted him in the war. Mount Olympus was now shaken to its foundation. "The sea rose, the earth groaned, and the mighty forests trembled." Zeus flung his mighty thunderbolts. The lightnings flashed, and the woods blazed. The Titans attempted, in return, to storm the skies, throwing massive oaks at the heavens, piling up the mountains upon each other, and hurling them at Zeus. But Zeus flung the giants into the abyss of the earth below, and being completely triumphant, he released his father from captivity.

War of the
Gods.

But Kronos was afterwards deposed by Zeus, and found refuge in Italy, where he was highly honored, becoming King of Latium, the region in which Rome was situated. He taught his subjects agriculture and other useful arts. Kronos was represented as an old man,

Expulsion of
Kronos.

bent with age and infirmity, and was regarded as the god of time. In his right hand he held a scythe, and in his left a child, which he was on the point of devouring. By his side was a serpent biting his own tail, being symbolical of time and of the revolution of the year. With the expulsion of Kronos, the ancient gods were almost forgotten, and "they seemed to retreat behind mysterious clouds and mist."

The
Twelve
Great
Deities.

We come now to the twelve great deities—six gods and six goddesses—who formed the council of the great gods on Mount Olympus, presided over by Zeus. The six great gods of the Olympian council were Zeus, called Jupiter, or Jove, in Latin, the supreme god; Poseidon, called Neptune in Latin, the god of the sea; Apollo, the sun-god, and the patron of music, poetry and eloquence; Arês, called Mars in Latin, the god of war; Hephaistos, called Vulcan in Latin, the god of fire and blacksmiths; Hermês, called Mercury in Latin, the herald of the gods, and the patron of commerce and wealth. The six great goddesses of the same council were Hêrê, called Juno in Latin, the great goddess of nature, and the wife and sister of Zeus; Athênê, or Pallas, called Minerva in Latin, the daughter of Zeus, and the goddess of civilization, learning and art; Artemis, called Diana in Latin, the moon-goddess and the goddess of hunting, and the twin-sister of Apollo, the sun-god; Aphroditê, called Venus in Latin, the goddess of beauty and love; Hestia, called Vesta in Latin, the goddess of domestic life; Dêmêtêr, called Cêrês in Latin, the goddess of corn and harvests.

Their
Residence
on Mount
Olympus.

The throne of Zeus was high on the summit of Olympus, which was also the residence of the other great gods, by whom the affairs of mortals are governed. This mountain summit was wrapped in clouds, and the gods were thus veiled from the sight of mortals. Far above these clouds, the Greeks supposed their deities to reside "in a region of perpetual sunshine, far above and free from the storms of the lower world." Communication was had with the earth by a gate of clouds, guarded by the goddesses of the seasons. Each god had his own dwelling, but was required to go to the palace of Zeus always when summoned. "There they feasted on ambrosia and nectar, conversed upon the affairs of heaven and earth, and listened to the music of Apollo's lyre and the songs of the Muses."

Zeus, the
Supreme
God.

After becoming the supreme god, Zeus divided the dominion of the universe with his brothers, Poseidon and Hades, reserving heaven for himself and assigning the sea to Poseidon and the infernal regions under the earth to Hades, or Pluto. Zeus was said to have been born in Crete, or to have been sent there for concealment in infancy. The Titans disturbed the peaceful beginning of his reign by hurling rocks and heaping mountains upon mountains. They attempted to storm the skies, so that the affrighted gods fled to Egypt to escape their fury.

With the aid of Heracles, Zeus conquered the Titans and hurled them down into the abyss of the earth below. As the Greeks inconsistently attribute all the passions and vices of human beings to the gods, they frequently represent Zeus as resorting to the most unworthy artifices to accomplish the basest designs. Everything but the decrees of Fate was subject to him. The Greek poets describe Zeus as a majestic personage, occupying a throne of gold and ivory, under a rich canopy, wielding a thunderbolt in one hand, and in the other a scepter of cypress. Whenever it thundered the Greeks believed that Zeus was angry and was hurling his bolts. Whenever a cloud sailed over the sky it was believed to be the chariot of Zeus. An eagle with expanded wings sits at his feet or on his scepter. He is represented with a flowing beard, with golden shoes and an embroidered cloak. The Cretans represented him without ears to signify impartiality.

“He, whose all conscious eyes the world behold,
Th’ eternal thunderer, sits enthroned in gold;
High heaven the footstool of his feet he makes,
And wide beneath him all Olympus shakes.”

Poseidon, the god of the sea, was the brother of Zeus, and the son of Kronos and Rhea. Zeus conferred upon Poseidon the sovereignty of the sea. When the storms raged at sea and the billows rolled, the Greeks believed that Poseidon was angry and was shaking his trident. Poseidon was also supposed to manifest his rage in earthquakes. Rivers, fountains and all waters were subject to him. With a blow of his trident, he could cause islands to spring up from the bottom of the sea. He was the god of all ships and of all maritime affairs. He could raise dreadful storms which would swallow up vessels, but with a word he could still the fury of the tempest and allay the violence of the waves. During the Trojan War, Poseidon sat upon the top of a woody mountain, in the isle of Samos, and gazed upon the conflict. Seeing the Trojans victorious, his anger was aroused against Zeus. He at once arose and came down from the mountain, which trembled as he walked. He crossed the horizon in three steps, and with the fourth step he reached his place in the depths of the sea. He then mounted his chariot, and drove so rapidly over the waves that the water scarcely touched the brazen axle of his chariot. The whales and sea-monsters all rose to do him honor. The waves shook with fear, and receded respectfully as he passed along. Poseidon desired to marry Amphitritê and sent a dolphin to persuade her to become his wife. Amphitritê was the daughter of Oceanus and Hatys. To reward the dolphin for obtaining Amphitritê’s consent, Poseidon placed that fish among the stars, and it became a constellation in the heavens. Posei-

**Poseidon,
God of the
Sea.**

don was represented as a majestic god, having a grim and angry aspect. He had black hair and blue eyes, and wore a blue mantle. He sat erect in his chariot. He held his trident in his right hand. He sometimes supported his wife, Amphitritê, in his left. His chariot was a large shell, drawn by dolphins or sea-horses. He was very generally worshiped. The Libyans regarded him as the most powerful of all the gods. The famous Isthmian Games were founded in his honor by the Greeks. He was the father of Proteus and of Triton.

Apollo,
the
Sun-god.

Apollo, the Sun-God, was the son of Zeus and Latona and brother of the goddess Artemis. He was born in the island of Delos, whither his mother had fled to avoid the jealousy of Hêrê, the wife and sister of Zeus. He was the god of all the fine arts, and the inventor of medicine, music, poetry and eloquence. He presided over the Muses, and possessed the power of looking into futurity. His oracles were renowned throughout the world among the ancients. Apollo destroyed all of the Cyclopes, who had forged the thunderbolts with which Zeus slew Æsculapius, the son of Apollo. Zeus banished him from heaven for this act, and deprived him of his divinity. During his exile he hired himself as a shepherd to Admetus, King of Thessaly, on which account he is called the god of shepherds. He raised the walls of Troy by the music of his harp, and destroyed the serpent Python with the arrows he shot from his bow. Apollo, as the Sun-God, was called *Sol* by the Latins. He is represented as a graceful youth, having long hair, and with a laurel crown upon his head, a bow and arrows in one hand and a lyre in the other. His head is usually surrounded with beams of light. His most famous oracle was that of Delphi. He often dwelt with the Muses on Mount Parnassus.

Ares,
God of
War.

Arês was the god of war, and the son of Zeus and Hêrê. He was educated by the god Prispus, who instructed him in all manly exercises. He did not have many temples in Greece, but the warlike Romans bestowed on him great honors, as Mars. The wolf is consecrated to Arês for his rapacity, the dog for his vigilance in pursuing prey, the cock for his watchfulness, and the raven because he feeds on the carcasses of the slain. He is represented as an old man, with a fierce countenance, and armed with a helmet, a pike and a shield. He sits in a chariot drawn by furious horses, called Flight and Terror by the Greek poets. His sister, Bellona, the goddess of war, conducts his chariot. Discord, in a tattered garment, holding a torch in his hand, goes before them, while Clamor and Anger follow.

Hephaistos,
God of Fire.

Hephaistos was the son of Hêrê. He was the god of fire, and the patron of all those who worked in iron or other metals. He received his education in heaven. Zeus became angry at him and hurled him from Mount Olympus. He fell on the island of Lemnos, and was

maimed thereafter. He established his abode on that island, erected for himself a palace, and built forges to work metals. He forged the thunderbolts for Zeus, also the arms for the gods and demi-gods. He made the golden chambers in which the gods resided, and also their seats and their council-table, which came moving itself from the sides of the apartment. Hephaistos created Pandora, whom the Greeks believed to have been the first woman, of clay. When she had been endowed with life, all the gods presented her with precious gifts; and Zeus gave her a beautiful box, which she was to give to the man who became her husband. Pandora carried the box to Promêtheus, who refused to receive it. Thereupon she married Epimêthus. When the box which she presented to her husband was opened, a vast number of evils and distempers issued forth from it, dispersing themselves over the world, where they have remained ever since. Only Hope remained at the bottom of the box, thus enabling the human race to bear its sorrows and afflictions with resignation and fortitude. Hephaistos became reconciled to his parents, and was restored to his place on Mount Olympus. The other gods constantly laughed at his lameness and deformity. He married Aphroditê, the goddess of beauty. His forges were supposed to be under Mount Ætna, in Sicily, and actually in all parts of the world where there were volcanoes. A temple to his honor was erected on Mount Ætna, and was guarded by dogs, who had such an acute sense of smelling that they were able to distinguish the virtuous from the wicked among the visitors to the temple. The servants of Hephaistos were called Cyclops. They had only one eye, which was in the middle of the forehead. They were of immense stature. He likewise had a son named Polyhêmus, King of all the Cyclops in Sicily, who, like them, had one eye. He fed on human flesh. When Ulysses visited Sicily with twelve of his companions, Polyhêmus seized them and confined them in his cave, devouring two of them at a meal. Finally Ulysses made the monster intoxicated with wine, put out his eye with a fire-brand, and escaped. Hephaistos is generally represented at his anvil, with all his tools about him, forging a thunderbolt, with a hammer and pincers in his hand. His forehead is represented as blackened with smoke, his arms are nervous and muscular, his beard is long, and his hair disheveled. He was considered the god of blacksmiths.

Hermês was the son of Zeus, and of Maia, the daughter of Atlas. He was born upon Mount Cyllênê in Arcadia; and in his infancy he was assigned the care of the seasons. He was the messenger of the gods, more particularly of Zeus. He was the patron of travelers and shepherds. He showed the souls of the dead the way into the infernal regions. He presided over merchants and orators, and likewise over

Hermes,
Messenger of the
Gods.

thieves and all dishonest persons. He invented letters and excelled in eloquence. He first taught the arts of buying, selling and trading. On the very day that he was born he displayed his thievish propensity by stealing the cattle of Admetus, which Apollo tended. The divine shepherd bent his bow against him, but Hermês meanwhile stole his quiver and arrows. He afterwards robbed Poseidon of his trident, Aphroditê of her girdle, Arês of his sword, Zeus of his scepter, and Hephaistos of mechanical instruments. He is represented as an old man, with a cheerful countenance. He is likewise represented with wings fastened to his cap and his sandals. He holds in his hand the caduceus, or rod, intertwined with two serpents. He could awaken those who were asleep, or put those awake to sleep by a touch of his wand.

Here,
Wife and
Sister of
Zeus.

Hêrê, the queen of heaven, was the wife and sister of Zeus, and the daughter of Kronos, and of Rhea, or Ops. She was born in the isle of Samos, where she resided until her marriage with Zeus. Her children were Hephaistos, Arês and Hebe. The nuptials of Zeus and Hêrê were celebrated with the greatest solemnity. All the inhabitants of heaven and earth were spectators. The nymph Chelone refused to attend, whereupon Hermês changed her into a tortoise, and condemned her to everlasting silence. The Greek poets represent Hêrê with a majesty fully becoming her rank as queen of the skies. Her aspect is a combination of all that is lofty, graceful and magnificent. Her jealousy of Zeus, her brother and husband, and her occasional disputes with him, caused constant confusion in heaven. Zeus suspended her from the skies by a golden chain, because of her cruel treatment of Heracles. When Hephaistos came to her aid, Zeus kicked him from heaven, and his leg was broken by the fall. The worship of Hêrê was the most solemn and universal of all the Grecian divinities. Her most renowned temples were at Argos and Olympia. Her attendant and messenger was Iris, the rainbow. Hêrê is represented as seated on a throne, or in a golden chariot drawn by peacocks. She holds a scepter in her hand, and wears a crown of diamonds, encircled with roses and lilies. Her daughter Hebe, the goddess of youth and health, attends upon her. Hebe was the cup-bearer of Zeus, but was discharged from office on account of having fallen down while pouring out nectar for the gods at a solemn festival. Ganymede was appointed in her place.

Athene,
Goddess
of
Wisdom.

Athênê was the goddess of wisdom, and is said to have sprung from the brain of Zeus, fully grown and completely armed. She was at once received into the assembly of the great Olympian deities, and became the faithful counselor of Zeus. She ranked as the most accomplished of all the goddesses. Athênê invented the art of spinning, and is often represented with a distaff in her hand, instead of a spear.

Arachne, the daughter of a dyer, was so skillful in working with the needle that she challenged Athênê to a trial of skill. The work of Arachne was very elegant, but it did not rival that of the goddess. In despair, Arachne hanged herself, and Athênê changed her into a spider. The great goddess Athênê's countenance was usually more indicative of masculine firmness than of grace or softness. She was arrayed in complete armor, with a golden helmet, a glittering crest, and a nodding plume. She wore a golden breast-plate. She held a lance in her right hand. In her left hand she held a shield, on which was placed the dying head of Medusa, with serpents around it. Her eyes were azure blue. An olive crown was entwined around her helmet. Her principal emblems were the cock, the owl, the basilisk and the distaff. She was worshiped universally, but her most splendid temples were in the Acropolis, the citadel of Athens. One of these temples was the Parthenon, which was built of the purest white marble. In this edifice was the statue of Athênê, made of gold and ivory. It was twenty-six cubits high, and was regarded as one of the master-pieces of Phidias. The ruins of this temple are still seen at Athens, and are admired by every beholder.

Artemis was the goddess of hunting. She was the daughter of Zeus and Latona, and was the twin-sister of Apollo. She was worshiped on earth under the name of Artemis, but was called Luna in heaven, and was invoked in Tartarus as Hecate. Artemis avoided the society of men, and retired to the woods, accompanied by sixty Oceanides, daughters of Oceanus, a powerful sea-god, and by twenty other nymphs, of whom every one, like herself, had resolved never to marry. Artemis, armed with a golden bow and lighted by a torch kindled by the lightnings of Zeus, led her nymphs through the dark forests and the woody mountains, in pursuit of the swift stag. The high mountains were said to tremble at the twang of her bow, and the forests were said to resound with the panting of the wounded deer. After the chase Artemis would hasten to Delphi, the residence of her brother, Apollo, and hang her bow and quiver upon his altar. At Delphi she would lead forth a chorus of Muses and Graces, and unite with them in singing praises to her mother, Latona. Chione, a nymph whom Apollo loved, boldly spoke with scorn of the beauty of Artemis; whereupon the offended goddess drew her bow and discharged an arrow through the nymph's tongue, thus cruelly silencing her. Cœneus, a king of Calydon, sacrificed the first fruits of his fields and orchards to the gods, but he neglected to make any offering to Artemis; whereupon she sent a fierce wild boar to ravage his entire vineyard. Artemis was represented as very tall and beautiful, and attired as a huntress, with a bow in one hand, a quiver of arrows hung across her shoulders, her feet

Artemis,
Goddess
of
Hunting.

covered with buskins, and a bright silver crescent on her forehead. She was also sometimes described as sitting in a silver chariot, drawn by hinds. The emblem of Artemis was the bright moon, which cast her light over the hills and the forests. Endymion, an astronomer, was said to pass the night on some lofty mountain, viewing the moon and the heavenly bodies. This gave rise to the ancient fable representing Artemis, or the moon, descending from heaven to visit the shepherd Endymion. The temple of Artemis at Ephesus was classed as one of *The Seven Wonders of the World*. A man named Erostratus, desiring to make his name immortal, even by some bad act, set fire to this magnificent edifice, which was thus burned to the ground.

Aphro-
dite,
Goddess
of Love
and
Beauty.

Aphroditê was the goddess of love and beauty, of laughter, grace and pleasure. She is said to have risen from the froth of the sea, near the island of Cyprus. The Zephyrs wafted her to the shore, where she was received by the Seasons, the daughters of Zeus and Themis. Flowers bloomed at her feet as she walked, and the rosy Hours attired her in divine apparel. When she was conveyed to heaven, the gods, struck with her beauty, all hastened to marry her; but Zeus betrothed her to Hephaistos, the ugliest of all the deities and the most deformed. Aphroditê's power was aided by a famous girdle called *zone* by the Greeks, and *cestus* by the Latins. It possessed the power of giving grace, beauty and elegance to the wearer of it. Eris, goddess of discord, in revenge for not having received an invitation to the marriage of Peleus, King of Thessaly, with a sea-nymph, named Thetis, who afterwards became the mother of Achilles, threw into the assembly a golden apple, on which was written: "For the fairest." Hêrê, Athênê and Aphroditê all claimed this as their own. As these three goddesses were unable to decide the dispute, they referred the matter to the decision of Paris, a young shepherd, who was feeding his flocks upon Mount Ida. Hêrê offered him a kingdom; Athênê, military glory; and Aphroditê, the most beautiful woman in the world for his wife. Paris decided that the golden apple belonged to Aphroditê. In pursuance of Aphroditê's promise, Paris afterwards got possession of Helen, the wife of Menelaüs, King of Sparta, causing the Trojan War. Adonis, the son of the King of Cyprus, being killed by a wild boar, Aphroditê mourned his sad death, and changed his blood, which was shed on the ground, into the flower *anemone*. Upon hearing his dying voice, she hastened to his aid. In doing so, she accidentally ran a thorn into her foot, and the blood which flowed therefrom upon a rose changed the color of that flower from white to red. Aphroditê then prayed to Zeus that Adonis might be restored to life for six months every year—a prayer which was granted. The rose, the myrtle and the apple were sacred to Aphroditê, as were such

birds as the dove, the swan and the sparrow. Aphroditê was sometimes described as traversing the heavens in an ivory chariot, drawn by doves. She was attired in a purple mantle, glittering with diamonds, and was bound around the waist by the zone. Her doves were harnessed with a light golden chain. Her son, Eros—in Latin, Cupid—and a train of doves fluttered around her chariot on wings of silk. The three Graces, Aglaia, Thalia and Euphrosyne, attended her. On another occasion Aphroditê was carried through the ocean in a shell, her head being crowned with roses, while Cupids, Nereids and Dolphins sported around her. She was represented as perfectly beautiful and graceful, her countenance being expressive of gentleness and gayety. Aphroditê had many temples, the most famous being those at Paphos, Cythera, Idalia and Cnidus.

Dêmêtêr, the goddess of corn and of harvests, was the daughter of Kronos and Rhea. Dêmêtêr was the mother of Persephone, or Proserpine, who was carried off by Pluto, the god of the infernal regions, or Hades, while she was gathering flowers in Enna, a beautiful valley in Sicily. When Dêmêtêr discovered that her daughter was missing, she sought her all over Sicily, and at night she lighted two torches by the flames of Mount Ætna, to enable her to continue her search. She finally met the nymph Arethusa, who informed her that Pluto had carried off her daughter. Thereupon Dêmêtêr flew to heaven in a chariot drawn by two dragons, and implored Zeus to order that her daughter be restored to her. Zeus consented to do this, provided Proserpine had not eaten anything in Pluto's dominions. Dêmêtêr then hastened to Pluto, but Proserpine had unfortunately eaten the grains of a pomegranate which she had gathered in the Elysian fields, and could not therefore return to earth. But Zeus, moved with compassion for the grief of Dêmêtêr, allowed Proserpine to pass six months of every year with her mother. When Dêmêtêr was searching for her daughter, she became weary with traveling, and stopping at the cottage of an old woman named Baubo, begged for a little water. The old woman gave her water and barley broth. Dêmêtêr eagerly commenced to eat the broth. Stello, the little son of Baubo, scoffed at the goddess, whereupon Dêmêtêr threw some of the broth into his face, and the little boy was changed into a lizard. After these occurrences, upon returning to earth, Dêmêtêr discovered that it had suffered greatly in her absence, from want of tillage. Attica, especially, had become very barren and desolate. Celeus, King of Eleusis, in Attica, had a son named Triptolemus, whom Dêmêtêr instructed in the arts of agriculture, in return for the hospitable reception given her by Celeus during her journey. She taught him to plough, to sow and to reap, to make bread and to rear fruit trees. She then made him a present of a chariot drawn by

Demeter,
Goddess
of Agri-
culture.

flying dragons, and sent him to teach agriculture to mankind. Men then fed upon acorns and roots, but Triptolemus instructed them to sow their fields with wheat, which Dêmêtêr had given him. The goddess Dêmêtêr is represented as tall in stature and majestic in appearance. Her golden hair is encircled with a wreath of corn. She holds a sickle in her right hand, and a lighted torch in her left. There were numerous magnificent temples erected to Dêmêtêr, and many festivals were held in her honor. In the spring the husbandman offered sacrifices to this goddess, and also oblations of wine, milk and honey. The most famous of all the festivals in honor of Dêmêtêr were those celebrated at Eleusis. These were called the *Eleusinian Mysteries*, because of the secrecy with which they were conducted, and will be fully described farther on in this section.

Hestia. Hestia, the household goddess, was the daughter of Kronos and Rhea. She presided over the domestic hearth. Her worship was introduced into Italy by Æneas, a famous Trojan prince, and her rites at Rome varied somewhat with those of Greece, and as Vesta, the household goddess, she was dear to every Roman heart.

Inferior Deities. Besides the twelve great gods and goddesses on Mount Olympus, there is a large number of other deities, infernal, marine and terrestrial. There were divinities inhabiting every field, forest and river; and all nature was believed to be working through a number of personal agents.

Eros, God of Love. Eros, the son of Aphroditê, and the god of love, is represented as a beautiful boy, with wings, a bow and arrows, and usually a bandage over his eyes. He has wings, which denoted his caprice and his desire for change. He is described as blind, to show that we do not see the faults of those we love.

Amphitrite, Wife of Poseidon. Amphitritê, the wife of Poseidon, in her chariot ride in the sea may be described thus: Several dolphins appeared, whose scales seemed gold and azure; they swelled the waves, and made them foam with their sporting; after them came tritons, blowing their curved shells; they surrounded Amphitritê's chariot, drawn by sea-horses that were whiter than snow, and which ploughed the briny waves, and left a deep furrow behind them in the sea; their eyes flamed, and foam issued from their mouths as they moved on. Amphitritê's car was a shell of marvelous form; it was of a more shining white than ivory; its wheels were of gold, and it seemed to skim the surface of the peaceful waters. Nymphs, crowned with flowers, whose lovely tresses flowed over their shoulders, and waved with the winds, swam in shoals behind the car of this lovely goddess. Amphitritê had, in one hand, a scepter of gold, to command the waves; and, with the other, held on her knees the little god Palemon, her son, who hung at her breast. Her countenance was

serene and mild, but an air of majesty repressed every seditious wind and lowering tempest. Tritons guided the steeds, and held the golden reins. An immense purple sail waved in the air above the car, and was gently swelled by a multitude of little Zephyrs, who strove to blow it forward with their breath. In the midst of the air, Æolus appeared busy, restless and vehement; his wrinkled face and sour looks, his threatening voice, his long bushy eyebrows, his eyes full of gloomy fire and severity, silenced the fierce north winds, and drove back every cloud. Immense whales and all the monsters of the deep issued in haste from their profound grottoes to view the goddess.

Triton was the son of Posiedon and Amphitritê, and was his father's trumpeter. He is described as half man and half fish, and is usually represented as blowing a shell. He was a very powerful marine god, and was able to raise storms at sea and calm them at his pleasure.

Triton.

Oceanus was an ancient sea-god, the son of Kronos and Rhea. When Zeus was King of Heaven, he deprived Oceanus of his dominion, and conferred it upon his brother, Poseidon. Oceanus married Thethys, a name sometimes used in poetry to signify the sea. He had three thousand children, and was the father of rivers. He is described as an old man, having a long flowing beard, and sitting upon the waves of the sea. He held a pike in his hand, and a sea-monster stood beside him. The ancients prayed to him very solemnly before they started on any voyage.

Oceanus.

Nereus was the son of Oceanus. He married Doris, and was the father of fifty sea-nymphs, called Nereides. He lived mainly in the Ægean Sea, and was represented as an old man, having azure hair. He was able to predict future events. He was frequently represented with his daughters, the Nereides, dancing around him in chorus.

Nereus.

Hades—in Latin called Pluto—was the chief deity of the infernal regions, Hades, the dark and gloomy regions under the earth. He was King of Hell, Hades, or Tartarus, and the son of Kronos and Rhea. None of the goddesses would marry him on account of the gloominess and sadness of the infernal regions, which were his abode, and he therefore resolved to obtain one by force. He carried away Persephone, or Proserpine, whom he saw gathering flowers with her companions in Sicily, driving up to her in his black chariot with coal black horses, compelling her to go with him, notwithstanding all her bitter tears. Vainly did the young nymph Cyone endeavor to stop the snorting horses, as Pluto struck the ground with his scepter, whereupon the earth suddenly opened, and the chariot and horses descended through the opening with Pluto and Persephone, the latter becoming the Queen of Hell, or the infernal regions. Black victims, especially black bulls, were sacrificed to Pluto. The blood of the slaughtered animals was

Hades,
King of
Hell.His Wife
Perse-
phone.

sprinkled upon the ground, so that it could penetrate to the infernal regions. The melancholy cypress tree was sacred to this gloomy god, as were likewise the narcissus and the white daffodil, because Persephone was gathering these when she was carried off by Pluto. Pluto was represented as seated upon a throne of sulphur, with a crown of cypress. The three-headed dog Cerberus kept watch at his feet. His wife Persephone sat on his left hand. He held a key to signify that when he receives the dead into his kingdom he has the gates locked, so that they can never again return to life.

Plutus,
God of
Riches.

Plutus was the god of riches. He was the son of Jason and Dêmêtêr. He is represented as blind and injudicious, thus showing that wicked men often acquire wealth, while good men continue in poverty. He is described as being lame, thus showing that riches are accumulated slowly. He was said to be timid and fearful, thus representing the care with which men guard their treasures. His wings signify how quickly riches may be lost.

Somnus,
God of
Sleep.

Somnus, the god of sleep, was the son of Erebus and Nox. His palace was a dark cave, where the sun never penetrated. Poppies grew at the entrance to the cave, and Somnus himself was believed to be always asleep upon a bed of feathers, having black curtains. Dreams passed in and out through the two gates of his palace. Morpheus was his chief minister.

Leto.

We will now notice the terrestrial deities. Leto—Latona in Latin—daughter of Phœbe and of Corus the Titan, had once been a celestial goddess, but her wonderful beauty caused her to be admired by all the gods, especially by Zeus. This aroused the jealousy of Hêrê, who caused Leto to be cast out of heaven and sent the serpent Python to persecute her. Leto wandered from one place to another. The heavens refused to again receive her. The earth refused her a resting-place, for fear of arousing the anger of Hêrê. The serpent Python continually haunted her and affrighted her with his terrors. Finally Poseidon was moved with pity for the outcast goddess. The little island of Delos, which had thus far wandered about the Ægean Sea, sometimes appearing above and sometimes below the waters, became suddenly stationary when struck by Poseidon's trident, whereupon Leto flew there in the shape of a quail; and there her children, Apollo and Artemis, were born. Still Hêrê persecuted her, so that Leto was obliged to fly from Delos. She traveled over most of the world, and finally arrived at the country of Lycia, in Asia Minor, where she wandered about the fields in the intense heat of the sun. Becoming faint and dizzy, she joyfully ran towards a spring which she saw in a cool valley; but when she knelt down before the spring to quench her thirst with the cool water, some rude peasants drove her away. Leto earnestly

begged mercy of them, but the cruel peasants were unmoved by her entreaties. Leto turned around as she left the valley and called upon Zeus to punish the unmerciful peasants, whereupon they were at once all changed into frogs.

Dionysos—in Latin called Bacchus—was the god of wine and drunkards. He was supposed to be an ancient conqueror and lawgiver. He was born in Egypt, and was educated at Nysa in Arabia. He taught the culture of the grape, the art of making wine from the juice of the grape, and also the way of making honey. He conquered India and other countries. He first taught nations the uses of commerce and merchandise, the art of navigation, and the method of tilling the soil. He founded cities, instituted wise laws, civilized many savage and barbarous tribes and nations, and taught them the worship of the gods and goddesses. In his youth some pirates who found him asleep in the island of Naxos, struck with his beauty, carried him off in their ship, intending to sell him as a slave. When Dionysos awoke he pretended to weep, to test the mercy of his captors, but they laughed at his distress, whereupon the ship at once stood still on the waters. Vines sprang up, twining their branches around the oars, the masts and the sails. The youthful god waved a spear, whereupon tigers, panthers and lynxes surrounded the ship. The astonished and affrighted pirates sprang into the sea, and were immediately changed into dolphins, with the single exception of the pilot, who had manifested some interest in the fate of Dionysos on this occasion. Grateful to Midas, King of Phrygia, for some service rendered him, Dionysos offered the king whatever he desired. Midas wished that everything which he touched might be converted into gold, but soon discovered that he had made a foolish request, as even his food and drink were changed into gold. The fir, the ivy, the fig and the pine were consecrated to Dionysos; and goats were sacrificed to him, because of that animal's propensity to destroy the vine. This god is sometimes represented as an effeminate youth, and sometimes as an aged man. He is crowned with leaves of the ivy and the vine. He holds in one hand a javelin with an iron head, encircled with leaves of the ivy and the vine. He is seated in a chariot drawn by tigers and lions, and sometimes by panthers and lynxes; his guard being riotous demons, nymphs and satyrs. The festivals of Dionysos were celebrated with drunken riots and excesses. The priestesses, styled *Bacchanates*, ran wild upon the mountains, with disheveled hair, and with torches in their hands, rending the air with their frenzied shouts, and chanting hymns in praise of Dionysos. During the celebration of these Bacchanalian rites, the people ran about the city in masks, or with wine-washed faces.

Dionysos,
God of
Wine.

Niobe. Niobe was the daughter of Totalus, and the wife of Amphion, King of Thebes. She was very proud of her fourteen beautiful children. She indiscreetly cast off Latona, and said that she herself had a better right to altars and sacrifices. Thereupon Latona asked her children, Apollo and Artemis, to punish the proud Niobe. Apollo and Artemis obeyed their mother and armed themselves with bows and arrows. Niobe's sons were pierced with Apollo's darts, and her daughters were destroyed by Artemis. The unfortunate Niobe, bereft of her children, wandered into the wilderness, weeping bitterly. The gods had compassion on her and changed her into a stone. Latona was worshiped at Argos and Delos, and her children received divine honors, being admitted into the council of the great deities on Mount Olympus.

**Eos,
Goddess
of the
Morning.**

Eos—in Latin called Aurora—was the goddess of the morning, the sister of Apollo and Artemis, and the mother of the stars and the winds. She was the daughter of Gæa, or Earth, and Titan, or, according to some, of Hyperion and Thea. She married Astræus, son of the Titans. The Greek poets represent her as seated in a golden chariot, drawn by horses as white as snow. A bright star is seen sparkling upon her forehead. She opens the gates of the east with her rosy fingers, lifts the dark veil of night, and sprinkles dew upon the grass and flowers. The stars disappear on her approach, well knowing that the rosy clouds surrounding her announce the coming of her great brother, Apollo, or the sun. This fair goddess also married Tithonus, a Trojan prince, who prayed her to give him immortality. The goddess procured this precious gift for Tithonus, but forgot to ask for the vigor, youth and beauty which could only render immortal life desirable. Consequently Tithonus became old and feeble. Becoming tired of life, he prayed Eos to let him die. Unable to grant this prayer, the goddess changed him into a grasshopper. The Greeks regarded this insect as singularly happy and long-lived.

**Pan,
God of
Shep-
herds and
Hunts-
men.**

Pan was the god of shepherds and huntsmen, and the most renowned of all the rural deities. He was born in Arcadia, and was the son of Hermês. Dryope, an Arcadian nymph, was usually regarded as his mother. Pan invented the pastoral flute, with seven tubes, which he called *Syrinx*, whereupon a nymph so named and whom he loved fled from him, and was changed into a bundle of reeds by the gods. All strange noises heard in lonely places were ascribed to Pan, for which reason fear without cause is called a *panic*. Pan was represented as a grotesque monster, half man and half beast, having a long beard, and the horns, legs and feet of a goat. His complexion was ruddy, and his head was crowned with pine. He held a staff in one hand, and a pipe of reeds in the other. The nymphs danced around him, and the gods were cheered by his music. He taught the art of music to Apollo.

Flora was the goddess of flowers and gardens. She was described as a beautiful female who was possessed of perpetual youth. She wore a crown of flowers, and her robe was covered with garlands of roses, while she held a cornucopia, or horn of plenty.

Flora.

Pomona was the goddess of fruit-trees, and is represented in the bloom of health and beauty, decorated with the blossoms of fruit-trees, and holding a branch loaded with apples in one hand.

Pomona.

Comus was the god of revelry and feasting. He presided over entertainments, and was generally represented as a young and drunken man, sometimes having a torch in one hand, sometimes a mask. Though standing upright, he seemed more asleep than awake, except when he was excited. During his festivals, men and women frequently exchanged dresses with each other.

Comus.

Momus was the god of pleasantry and folly, and was born of Night and Sleep. He constantly laughed at the other gods and ridiculed them, for which reason they finally drove him from heaven.

Momus.

Æolus was the god of the winds. He resided in one of the Æolian islands, which were named in his honor. He could foretell winds and tempests long before their appearance, and was able to raise and control them. When Ulysses visited Æolus in his island, this god gave him a bag in which were tied up all the contrary winds, so that they might not prevent his safe passage. The companions of Ulysses opened this bag to see what is contained, whereupon the winds rushed out, destroying the entire fleet, except the ship which carried Ulysses. Æolus was supposed to have been a skillful astronomer and natural philosopher, and to have invented sails, for which reason the Greek poets called him the god of the winds. He was believed to show his anger in storms and tempests. The mild goddess Zephyr manifested herself in gentle breezes. Iris showed her presence in the rainbow. Hêbê was the celestial cupbearer.

Æolus
God of
Winds.Zephyr,
Iris,
Hebe.

Astrea was the goddess of justice. She was sometimes called the daughter of Themis, and at other times she was confounded with Themis herself; Themis being the daughter of Uranos, or Heaven, and Gæa, or Earth. Astrea dwelt upon earth in the golden age, but the wickedness and impiety of men drove her to heaven. She was represented as stern and majestic in appearance. In one hand she held a balance, in which she weighed the actions of men, the good actions on one side of the scales and the bad on the other. She wielded a sword in the other hand to punish the wicked. She had a bandage over her eyes, to show that she would listen impartially to persons of every rank and condition.

Astrea,
Goddess
of Justice.

Terminus was the god of boundaries, and his duty was to see that no one encroached upon his neighbor's land. His image was a stone

Terminus,
God of
Boundaries.

head, having no feet or arms, to show that he constantly remained where he was stationed, never to be removed.

Nemesis,
Goddess
of Ven-
geance.

Nemesis was the goddess of vengeance. She was the daughter of Nox and Oceanus. She rewarded virtue and punished vice. In Attica there was a famous statue of Nemesis, sculptured by Phidias.

**Innum-
erable
Deities.**

The Greeks believed all nature to be filled with an innumerable number of invisible deities. They supposed the dark grove, the shady vale, the cool rivulet, and every solitary scene to be the haunt of half divine beings, "more beautiful than mortals, less sacred than the gods." So it was that in the depth of the gloomy forests lived the Dryads. The Hamadryad was born, lived and died with the oak. The Oread roamed over the mountains, pursuing the swift stag, or the young Naiad leaned upon her urn, while bending over the cool fountain reflecting her divine image. It was believed that the shepherd in wandering through Arcadia's shady groves imagined these invisible beings all around him. Their soft voices were heard in the rustling of the leaves or in the babbling brook. The hunter in pursuing the deer over the lonely mountains supposed the fleet Oread bounding past him with bow and quiver and joining the train of the huntress queen. It was thought that the discordant laugh of the half-human Satyr and the mocking Faun were heard beside the lonely rock, in the dark and gloomy recess. The superstitious peasant imagined that he saw bands of these strange beings dancing under the branches of the oak, with mocking features and with human bodies and the horns and feet of goats.

**The
Dryads,
Hama-
dryads,
Oreads,
Naiads,
Satyrs,
Fauns.**

**The
Nereides.**

Half divine and half human creatures filled every river, grove and dale. The quiet sea-shores were populated with the green-haired Nereides, or sea-nymphs, who usually abode in the grottoes and rocky caves by the coast, where altars were smoking in their honor, and where offerings of oil, milk and honey were laid by the mariner, who came to solicit their favor and protection. Their light forms were seen gliding along the shore with coral and pearls sparkling in their long tresses, and plunging into the blue waters to attend Amphitrité's car when Triton blew a blast upon his silver shell.

**The
Muses.**

The Muses were nine sisters, daughters of Zeus and Mnemosyne, and these were respectively named Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia and Urania. Calliope was the Muse of eloquence and heroic poetry; Clio, of history; Erato, of eloquence or lyric poetry; Euterpe, of music; Melpomene, of tragedy; Polyhymnia, of singing and rhetoric; Terpsichore, of dancing; Thalia, of pastoral or comic poetry; and Urania, of astronomy and hymns, and sacred subjects. The Muses chiefly resided on Mounts Parnassus, Pindus and Helicon. The Castalian spring was on the descent of Mount Parnassus. On Mount Helicon were the fountains of Aganippe and



THE NORNS OR FATES

From the Painting by P. Thumann

Hippocrene, the latter gushing forth below the hoof of the winged horse Pegasus, a deified monster. The Muses were universally worshiped by the Greeks. Every poet began his lays by solemnly invoking the whole nine of them. They were specially esteemed among the Thespians.

The Graces were three sisters, daughters of Zeus and Eurynome, a sea-nymph; and their respective names were Aglaia, Thalia and Euphrosyne. They surrounded the throne of Zeus on Mount Olympus, and constantly attended Aphroditê, as beauty necessarily always accompanied grace. Temples and altars were erected to the honor of the Graces in every place occupied by the Hellenic race, and their dominion was recognized in heaven and earth. They were represented as young and dressed lightly, in a dancing attitude, with their hands joined. The Hours, children of Zeus and Themis, sometimes mingled with them in chorus.

The
Graces.

The Sirens were three sea-nymphs, daughters of the Muse Melpomene and the river Achelôus. Their faces were like those of beautiful women, but their bodies were like those of flying fishes. They dwelt near the promontory of Pelorus, in Sicily, where their sweet voices allured to sleep all who passed by, after which they took them from the ship and drowned them in the sea and devoured them.

The
Sirens.

The Furies, or Eumenides, three in number and named respectively Tisiphone, Megæra and Alecto, were said to have sprung from the wound given by Kronos to his father, Uranos. They punished the guilty in this world by pursuing them with the pangs of remorse, and in the infernal regions by perpetual torture and flagellation. They were universally worshiped, but every one was afraid to pronounce their names or to look upon their temple. Turtle doves and sheep, with branches of cedar and hawthorne, were offered to them. They had the faces of women, but these were grim and terrible. Their black apparel was spotted with blood. They held lighted torches, daggers, and whips of scorpions. Snakes were twining around their heads and lashing their necks and shoulders.

The
Furies.

The three Fates, Clotho, Lachesis and Atropos, were daughters of Nox and Erebus, and their power was exceedingly great, as they were entrusted with the management of the fatal thread of life. Clotho drew the thread between her fingers. Lachesis turned the wheel. Atropos cut the spun thread with a pair of scissors. Their decrees were irrevocable. They were usually described as three old women, dressed in white ermine robes, having purple borders. They wore chaplets of wool, interwoven with the flowers of the narcissus.

The
Fates.

The Lares, or Penates, were household gods, presiding over hospitality. Their altar was the hearth, which was regarded as a sanc-

The
Lares, the
Manes,
the
Gorgons,
the
Harpies.

Scylla and Charybdis. Dragon of the Hesperides. Demi-gods, or Deified Heroes.

tuary for strangers, a place of refuge. The Manes were infernal deities presiding over sepulchral monuments. Sometimes by Manes only the souls of the departed are meant. The three Gorgons were beautiful, but their heads were covered with vipers instead of hair. Those who saw them were struck with terror and changed into stone. The three Harpies were voracious monsters, having the faces of women, the bodies of vultures, and the claws of dragons. Scylla and Charybdis were sea-monsters that guarded the perilous passage of the Sicilian Straits. Another monster was the Dragon of the Hesperides.

The ancients looked upon any one who by superior valor, knowledge or beneficence outranked those of the age in which he lived and by whom he was surrounded, as more than mortal, and thus deified him. His actions were often magnified by the credulity of the ignorant into deeds worthy of the gods themselves. After the death of these celebrated persons, flattery and superstition induced the people to bestow upon them divine honors, thus worshiping some as heroes and others as gods. We see that truth and fiction became so mingled together in the history of these demigods that the one cannot be separated from the other. These ancient heroes were viewed as beings of a higher order, born upon this earth, but having risen to the skies by their deeds and fame. Heracles, the greatest of the deified heroes of Greece, has already been alluded to, as have also the exploits of Jason and Theseus.

Heracles, Jason and Theseus.

Centaurs. The Centaurs, half man and half horse, were believed to live in Thessaly. They were usually of a savage character; but one of them, Chiron, was highly accomplished. It was widely believed that Chiron instructed Achilles in music, and a picture discovered in one of the houses of Herculaneum represents this Centaur giving lessons on the harp. The Centaurs did not all have the gentlemanly breeding of Chiron, and the poets tell us that he conquered them in a fierce conflict. The Argonauts visited him in their expedition.

Castor and Pollux. Castor and Pollux were twin-brothers, sons of Zeus and Leda. Castor was very skillful in riding and managing horses, and Pollux in wrestling. These brothers went with the Argonautic Expedition to Colchis. A frightful tempest arose during the voyage, when two flames were observed playing around the heads of Castor and Pollux, wherupon the storm at once abated. Zeus allowed them to enjoy immortality by turns, so that they alternately lived and died every month. They were drawn as two youths riding beside each other, upon white horses, armed with spears, and having a brilliant star upon their heads.

Perseus and his Feats. Perseus was the son of Zeus and Danaë, who was the daughter of Acrisius, King of Argos. Hermès gave him a pair of wings and a diamond dagger. Pluto gave him a helmet which had the power of

making the wearer invisible. Athênê gave him a shield of brass, reflecting images like a looking-glass. He cut off the head of the Gorgon Medusa, and while he was carrying it across the Libyan desert the drops of blood which fell from it produced the innumerable serpents which have infested that country ever since. When Atlas, King of Mauritania, treated Perseus with inhospitality during the latter's journey, Perseus showed him the Gorgon's head, which changed into stone all who beheld it. Atlas at once became the mountain still bearing his name, in the North of Africa. On the east of Ethiopia, Perseus saw the beautiful Andromeda chained to a rock and a sea-monster going to devour her. He showed the head of Medusa to this sea-monster, who then became a stone. Perseus then unloosed Andromeda and married the lovely goddess. The winged horse Pegasus sprang from the blood of Medusa's head when it was cut off by Perseus. This horse flew to Mount Helicon and there became the favorite of the Muses.

His Wife
Androm-
eda.

Æsculapius, the son of Apollo and the nymph Ceronis, was a physician to the Argonauts, and after his death was worshiped as the god of medicine. He was instructed by Chiron, the Centaur. By his knowledge of the medicinal properties of herbs, he restored so many of the dead to life that Pluto complained to Zeus; whereupon Zeus struck Æsculapius with thunder, and Apollo avenged the death of his son by killing the Cyclops who forged the thunderbolts. Æsculapius was represented as an old man with a long beard and a laurel crown, and leaning upon his cane. He was the father of Hygeia, who was worshiped as the goddess of health, but most writers regard her as the same as Athênê.

Æscula-
pius,
God of
Medicine.

Promêtheus, a Titan, or giant, forms the subject of one of the most noted of Grecian myths. As a punishment for having stolen fire from heaven and given it to men, and for having taught them the arts of life, Promêtheus was chained by Zeus to a lonely cliff on the remote shores of the Euxine Sea, and an eagle sent to feed upon his liver constantly gnawed at that vital organ as it grew anew each night.

Prome-
theus, the
Chained
God.

Promêtheus was the father of Deucalion, King of Thessaly, in whose reign the earth was submerged by a deluge. The wickedness of mankind provoked Zeus to destroy every human creature, except Deucalion and his wife Pyrrha, who were saved by entering a vessel which Promêtheus had advised his son to build.

Deu-
calion's
Deluge.

Atlas, the brother of Promêtheus, was King of Mauritania; and was, as we have said, changed into the mountain of that name in North Africa, which is so lofty that the ancients believed it to reach to heaven. Atlas was also believed to have borne the world upon his shoulders. His three daughters were the Hesperides, in whose western

Atlas.

The
Hes-
perides.

Helios. garden golden apples grew. Helios was an ancient sun-god, in Latin called Sol.

**Orpheus
and his
Lyre.**

Orpheus, the son of Apollo and the Muse Calliope, played so sweetly on his father's lyre that he tamed the wild beasts of the forests and stopped the rivers in the courses. The highest trees even bent down to listen to his music. His wife, Eurydice, whom he loved very affectionately, was bit by a serpent that lurked in the grass, and died of the wound. Disconsolate for her loss, Orpheus descended to Pluto's gloomy abode in Hades, determined to have her or die. The wheel of Ixion was stopped at the sound of his divine lyre, while the stone of Sisyphus stood still, Tantalus forgot his thirst, and even the Furies relented. Proserpine, the wife of Pluto, was moved by his grief, and the grim Pluto himself forgot his sternness and agreed to restore Eurydice to Orpheus on condition that he would not look at her until the light of day. Orpheus gladly agreed to this condition; but when the upper regions of the air appeared in sight, he turned back to take a look at his long-lost Eurydice, whereupon she disappeared from his view. After this, Orpheus fled from mankind forever, and his lyre remained silent. The Thracians were so enraged at him for avoiding their society that they killed him during the feast of Dionysos, and cast his head into the river Hebrus. As it was carried down into the Ægean Sea, it was heard to murmur Eurydice's name.

**Amphion
and his
Lute.**

Amphion, also a famous musician, was the son of Zeus and Antiope. By the music of his lute, which he had received from Hermès, he raised the walls of Thebes. He is also said to have moved stones to build these massive walls. These fables are believed to signify that by the force of his eloquence he induced the wild and uncivilized Thebans of early days to build a defense around their city, as a protection against their foes.

**All
Nature
Working
through
Deities.**

Thus it will be seen the fertile imagination of the Greeks filled the earth, the air and the sea with a great multitude of beings endowed with more than mortal power. Every natural object, every human quality of thought or emotion, was represented among the celestial personages. The most ordinary, as well as the most remarkable, incidents of life were believed to result from the interference of the gods in human affairs. Thunder was considered the voice of Zeus, and the lightning his spear. The gentle summer breeze was believed to be the impulse given by Zephyr's wing, and the forest's echo was the voice of a goddess. Aphroditè decreed the affection of lovers, and the wound inflicted by the arrow of Eros manifested itself in the anxiety of the enamored bosom. Ares led the way in battle, while the various gods participated in the conflict, supplying their favorites with charmed arms, and bestowing upon them supernatural power and

skill. On the sea Poseidon was believed to closely watch events, and when the storms arose and the billows raged he was supposed to be manifesting his fury. Æolus showed his anger in the raging tempest, of which he was the author. A cloud sailing through the sky was the chariot of Zeus. The rosy-fingered Eos, or Aurora, introduced the morning. Iris manifested her presence in the rainbow. "All earth was a kind of heaven, and heaven was upon earth."

Thus Grecian mythology was formed upon poetical imagination. It was a mixture of allegory and history. The physical characteristics were more prominent in the various deities than were the moral qualities. The gods and goddesses of the Greeks were represented as participating in the affairs of mortals, frequently giving their powerful and divine aid to the furtherance of vicious and villainous projects. They were actuated by envy, malice, and all the evil passions to which human nature is subject, and readily adopted the basest measures to gratify their most nefarious purposes. Zeus, the King of Heaven, is even said to have been very profligate upon earth. Their gods and goddesses made love to each other and married. They had children the same as mortals. They also at times warred. The Greeks were intensely religious. The story of their gods had been transmitted to them with the authority of a great antiquity, and custom had made them reverence beings who were endowed with passions and qualities which reason condemned.

The Greek mythology had been coined in the imagination of the early Grecian poets. The Grecian philosophers of later times rejected the absurd polytheism which was the popular belief; and some of them, Socrates and Plato among the number, were monotheists, believing in one Supreme and All-powerful God, who had created and who continued to rule the entire universe.

The Greeks believed in the immortality of the soul and in future rewards and punishments, according to the good or evil conduct of mortals in this life. They believed that after death the human souls descended to the shores of the dreary and pestilential river Styx, where the grim-looking Charon acted as ferryman in rowing the departed spirits across the dismal stream, which formed the boundary of Pluto's dominions. The deceased had to be buried in order to obtain a passage in Charon's boat. Those drowned at sea, or those who were in any manner deprived of the customary rites of burial, were forced to wander about the banks of the river Styx for a hundred years, before they could cross the stream.

After leaving Charon's boat, the trembling shades of the departed spirits advanced to Pluto's palace, whose gate was guarded by the monstrous three-headed dog, Cerberus, whose body was covered with

Sensual
Character
of Greek
Mythol-
ogy.

Religion
of the
Philoso-
phers.

Future
Rewards
and
Punish-
ments.

River
Styx and
Charon's
Boats.

Trial
of the
Departed.

snakes instead of hair. The departed spirits were then brought by Hermès before the three judges of the infernal regions, Minos, Rhadamanthus and Æacus, who condemned the wicked to perpetual torments in Hades, or Tartarus, and rewarded the righteous with celestial pleasures in the happy islands of Elysium.

**Punish-
ments in
Tartarus.**
**Tantalus,
Ixion and
Sisyphus.**

Tartarus, the place of punishment for the wicked, was the abode of darkness and terror. Tantalus, for a vile crime in his life upon earth, was in this horrible place surrounded with water, which fled from his lips whenever he sought to quench his burning thirst, while the branches laden with fruit over his head shrunk from his grasp every time his hand attempted to grasp them. Ixion was also in this horrible abode, bound with serpents to the rim of a wheel, which perpetually revolved, thus permitting no cessation of his agonies. Sisyphus was condemned to the never-ending task of rolling an immense stone up the sides of a steep mountain, but as soon as he would accomplish his feat the stone would again roll down to its original place. In this dreary place were criminals writhing under the merciless lash of the avenging Furies, and other wretches were tortured incessantly with unquenchable fires.

Elysium.

Elysium, the residence of the righteous, was a region of indescribable loveliness and pleasure. All around were groves of the richest verdure and streams of silvery clearness. The air was pure, serene and temperate. The woods perpetually resounded with the warbling of birds, and a far more brilliant light than that of the sun was constantly diffused throughout that delightful abode, whose inhabitants, undisturbed by cares or sorrow, spent their time in the enjoyment of such pleasures as they had experienced on earth, or in admiring the wisdom and power of the gods.

**Greek
Worship.**

The Greek worship of the gods and goddesses consisted of prayers and thanksgivings, and sacrifices, or sin-offerings, such as animals, or fruits, vines, milk, honey and frankincense. Public worship was conducted by the priests in the open air, on mountain-tops, in groves and forests, or in temples, particularly on the occasion of the great national festivals, which consisted of pompous processions, public games, dramatic entertainments, feasting, masquerading, and also drunkenness, indecency, uproar and every kind of licentiousness, as in the worship of Dionysos.

Temples.

The Grecian temples were erected in the woods, in the valleys, or by the brink of rivers or fountains, according to the deity in whose honor they were set up; as the ancients attributed the management of every particular affair to some particular god or goddess, and assigned to each a special style of building, in accordance with his or her peculiar character or attributes. Nevertheless, when temples were first

reared, the ancients continued to worship their deities without any statue or visible representation of the divinity. The worship of idols is believed to have been introduced into Athens from the very beginning of the city. There idols were first formed of rude blocks of wood or stone, until the time that the art of engraving or carving was invented, when these rough masses were fashioned into figures resembling living creatures. Marble and ivory, or precious stones, were afterwards used in the construction of these images, and at length gold, silver, brass and other metals were used. Finally, in the refined ages of Greece, all the genius of the sculptor was employed in making those beautiful statues which have remained unsurpassed to this day.

The altars in the Grecian temples were usually lower than the statues of the gods. They were heaps of earth, ashes or stone, arranged in the form of an oblong square. Some were made of horn or brick, while others, more beautiful and splendid, were overlaid with gold. Some were designed for sacrifices made with fire. Animals were offered upon others to appease or propitiate the deity. Cakes, fruits or inanimate things were only placed upon others as offerings. All temples, statues and altars were regarded as sacred. The privilege of protecting offenders was granted to many of them. The Greek poets often allude to this practice. Thus says Euripides:

“The wild beast is protected by the rocks,
And vile slaves by the altars of the gods.”

The priests were not expected to teach lessons of morality. They only taught that the gods required slavish adulation, and an outward show of reverence for them from their worshipers, who were rewarded with the divine favor in proportion to the quantity and costliness of their offerings.

Besides the public religious services there were certain mysterious rites, performed only in secret by those who had been initiated, in honor of particular divinities. The most remarkable of these mystical observances were those already noticed as celebrated at Eleusis, in Attica, in honor of Dêmêtêr and Persephone, and known as the *Eleusinian Mysteries*. All who were initiated in them were bound by the most solemn oath never to reveal them. It was considered a crime even to speak of them to the uninitiated. Those who were initiated in them were regarded as under the special protection of the gods and goddesses. Only Athenians could be admitted to the Eleusinian Mysteries, and they took good care to embrace their special privilege, believing that such as died without initiation would be condemned to an eternity of woe in the infernal regions. The death penalty was denounced against all who divulged these mysterious ceremonies. Nevertheless, sufficient

Altars
and
Sacrifices.

Priests.

Eleusinian
Mysteries.

was disclosed concerning them to prove that they mainly consisted of such mystical rites and optical delusions as were calculated to excite the superstitious veneration and dread of the alarmed votaries. Processions, gymnastic contests, music and dancing constituted a necessary part of this religious festival, as well as of others, and the nocturnal orgies of the devotees were almost as immoral and extravagant as those of the Bacchanalians.

Oracle of
Zeus at
Dodona.

The Greeks believed that the gods communicated with mortals, and that they made known their will and revealed the secrets of futurity by means of oracles, of which there were several in different portions of Greece. Zeus was believed to speak in the rustling of the leaves. The oldest and the most famous oracle of Zeus was that at Dodona, in Epirus. Near that place was a grove of oaks, which, according to the superstitious belief of the Greeks, chanted the message of Zeus to pious inquirers. It is also said that black pigeons frequented this grove and gave oracular responses. The oracle at Dodona is believed to have owned its origin to an artful woman, who had been stolen from the temple of Ammon in Egypt, and sold as a slave in Epirus. To release herself from the evils of slavery, this woman determined to work upon the ignorance and credulity of those among whom she had been brought, and for this purpose she stationed herself in the grove of oaks which afterward acquired such celebrity, and announced that she was inspired by Zeus and could foretell future events. This scheme was entirely successful, and the woman soon acquired a great reputation for her skill in divination; and, after her death, other artful persons readily embraced a profession rewarded with both honor and profit.

Oracle of
Apollo at
Delphi.

The most celebrated of all the Grecian oracles was that of Apollo at Delphi, a city built on the slope of Mount Parnassus, in Phocis. At a very ancient period it had been discovered that from a deep cave in the side of that mountain a stupefying vapor issued, with so powerful an effect as to throw both men and cattle into convulsions. The savage inhabitants of the surrounding country, unable to account for such a phenomenon, concluded that it must be caused by some supernatural agency, and they considered the incoherent ravings of those who had inhaled the noxious vapor as prophecies uttered under the inspiration of some deity. As the intoxicating exhalation arose out of the ground, it was at first supposed that the newly-discovered oracle must be that of the very ancient goddess, Gæa, or Earth; but Poseidon was afterwards associated with this divinity as an auxiliary.

The
Delphic
Pytho-
ness and
Her
Prophe-
cies.

Ultimately the entire credit of the oracle was transferred to Apollo. A temple was soon erected on the consecrated spot; and a priestess, called the *Pythoress*, was appointed to perform the duty of inhaling the prophetic vapor at stated intervals. To enable her to perform the

office assigned her without the danger of falling into the cave, as several persons had previously done, a seat, called a tripod, because it had three feet, was constructed directly over the mouth of the crevice for her accommodation. Nevertheless the Pythoness held an office neither agreeable nor safe, as the convulsions into which the noxious vapors of the cave threw her were sometimes so violent as to produce instant death, and were always so painful that force was frequently required to bring the priestess to the prophetic seat of the temple. The gas escaping from the crevice was believed to be Apollo's breath, and the fumes were supposed to inspire the Pythoness. She made known the will of Apollo to attendant priests, who communicated the revelation to the inquirer. The unconnected words screamed out by the Pythoness in her madness were arranged into sentences by these attendant priests, who managed to place them in such an order and fill up the breaks in such a manner as to make them express whatever was most essential to the interests of the shrine, as this was the chief object. To maintain the credit of the oracle, care was taken to generally put the responses of the oracle in such obscure and enigmatical language that the prediction might not be falsified, or might at least seem to be verified, regardless of the course of events.

The fame of the Delphic oracle soon spread far and wide; and no important enterprise was undertaken in Greece, or in its many colonies, without consulting the Pythoness. The many presents given the oracle by those who resorted to it for advice, many of whom were princes or rich and influential leaders, constituted a source of great and permanent revenue, affording the officiating priests a comfortable support, and furnishing the means for building a magnificent temple in the place of the rude structure which had been originally erected. The high veneration bestowed upon the Delphic oracle gave its directors great influence in public affairs; and this influence they sometimes exerted in a most worthy manner in sanctioning and encouraging the projects of the statesmen, legislators and warriors who endeavored to improve the political systems, reform the laws and manners, or defend the liberties, of Hellas. Like the Olympic and other games, and like the celebrated Amphictyonic Council, the Delphic oracle constituted a bond of union among the many independent Grecian communities; and, by giving the authority of the gods to measures of general public utility, it frequently repressed petty jealousies and disputes, and encouraged all to labor for the common welfare of the entire Hellenic race.

While the rest of Greece was distracted by intestine wars, Delphi, the chosen spot of Apollo, escaped the ravages of contending armies; and, in order to sufficiently secure the temple of Delphi from being

**Fame and
Influence
of the
Delphic
Oracle.**

**Amphic-
tyonic
Council.**

plundered by warlike bands, that famous sanctuary was placed under the special protection of the Amphictyonic Council, so called from its reputed founder, the legendary Amphictyon, who is asserted by some to have been one of the early Kings of Attica. This council consisted of two deputies from each of the leading states of Greece; and it assembled twice a year, in the spring at Delphi, and in the autumn at the pass of Thermopylæ. The duties of the Amphictyonic Council were to effect a settlement of all religious and political disputes that might arise among the different Grecian states, and to decide upon proposals of peace or war with foreign nations. Each deputy took an oath that he would never subvert or injure any Amphictyonic city, and that he would oppose by force of arms any such outrage if attempted by others. He also swore that if any party in any way injured the sacred territory of Delphi, or formed designs against the temple to Apollo, he would do his utmost to bring the offenders to punishment. The Amphictyonic Council was sometimes of great advantage to the Greeks, but it very seldom exercised much influence in preventing domestic dissensions or civil wars among the Grecians.

Olympic
Games
and
Olympiads.

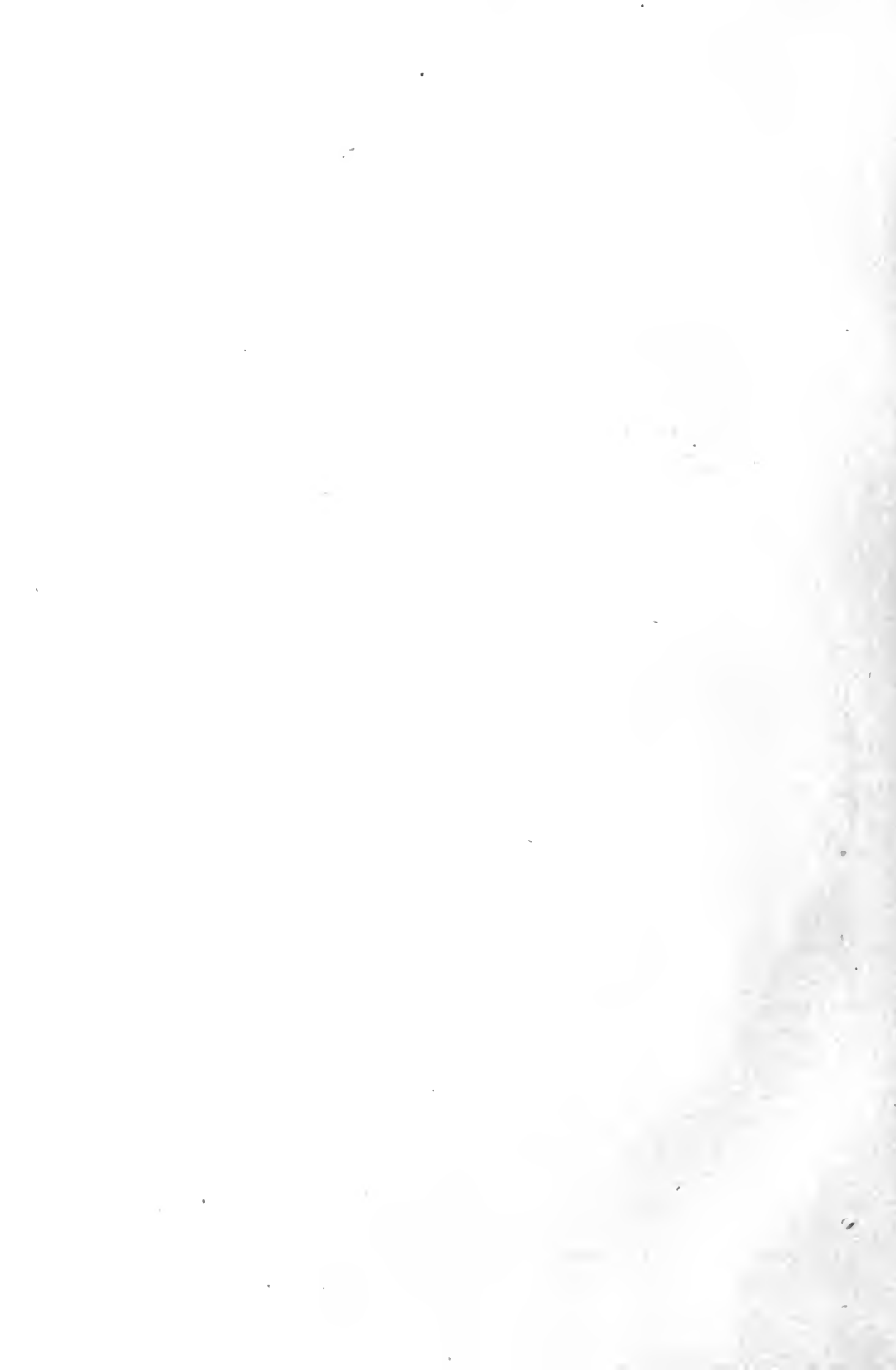
In the process of time nearly all the states of Greece abolished monarchy and established republican governments. The division of Greece into as many independent republics as there were Grecian towns, and the almost incessant wars that distracted the Hellenic race, greatly retarded the progress of Grecian civilization. At length, Iphitus, King of Elis, having obtained authority from the Delphic oracle, instituted the *Olympic Festival*, by which the Greeks, notwithstanding their almost constant wars with each other, were enabled to meet on friendly terms once in every four years, or *Olympiad*, as such a period of time was thereafter called, at Olympia, a town in Elis. The establishment of the Olympic Festival took place in the year 776 B. C., from which date the Greeks thereafter reckoned time. To this festival all the people of Greece were invited; and in order to enable them to attend, the Delphic oracle commanded that a general armistice should take place some time before and after each celebration. The Olympic Festival consisted of religious rites to Zeus and Heracles, and of various games, such as wrestling and boxing matches, foot and chariot races, and other contests requiring strength and agility, and of compositions in poetry and music. The victors in the Olympic Games were crowned with olive wreaths, which was esteemed by the Greeks as a very high honor.

Descrip-
tion of the
Olympic
Games.

In wrestling, the competitors were almost or altogether naked, and they appear to have exhibited great skill and agility. The presence of a vast multitude excited them to put forth wonderful efforts, and they showed no evidence of suffering, though bruised and maimed in



OLYMPIA RESTORED
From a Drawing by G. Rehlender



the struggle. Leaping was performed by springing over a bar. None were allowed to enter this sport who had not practiced ten months. Boxing was a favorite sport, and seems to have been practiced much as it is now in England. No unfair advantage was taken in this or in any other contest. The slightest trick was severely punished. The energies of the most powerful men were called forth by the throwing of the *discus*, or *coit*, a round piece of stone; and the most wonderful feats were performed in hurling large weights. Running was also practiced, and the Greek writers give us accounts of the remarkable fleetness of the races. Prominent among the sports were horse-racing and chariot-racing, the latter of which was especially imposing, persons of the highest rank engaging therein. The greatest poets and musicians were assembled from all portions of Hellas: and a vast multitude of rich and poor, high and low, collected to witness these exhibitions, which were rendered interesting by the excitement which they produced and by the sanction bestowed upon the occasion by the national religion. There is not at the present time any public festivity, in any country, which engages the passions of men so deeply as the games of ancient Greece.

Three other great national festivals were subsequently established by the Greeks—the *Isthmian Games* celebrated near Corinth, the *Pythian Games* at Delphi, and the *Nemean Games* in Argolis. These occurred in the various years intervening between the successive festivals at Olympia; but though they acquired some celebrity, none of them reached the importance and splendor of the Olympic Games.

Isthmian,
Pythian
and
Nemean
Games.

SECTION IV.—GRECIAN STATES, ISLANDS AND COLONIES.

THE history of Greece after the Dorian conquest and occupation of the Peloponnesus resolves itself into that of the several states. A few general remarks may be necessary before proceeding with the history of the more important cities and states. The progress of Hellenic civilization was checked for a time and to some extent by the migrations of the different Greek races and the troubles resulting therefrom. More powerful and more enterprising, but ruder, races took the places of the weaker but more polished ones. Physical characteristics assumed a superiority over grace, refinement and ingenuity. The conquering races in comparison with the conquered ones were generally what the rough Dorians were as compared with the refined Achæans. But the political vigor of the new era compensated for this loss. "War and movement, bringing out the personal qualities of each individual

Results
of the
Dorian
Conquest
of the
Pelopon-
nesus.

man, favored the growth of self-respect and self-assertion. Amid toils and dangers which were shared alike by all, the idea of political equality took its rise. A novel and unsettled state of things stimulated political inventiveness; and, various expedients being tried, the stock of political ideas increased rapidly. The simple hereditary monarchy of the heroic times was succeeded everywhere, except in Epirus, by some more complicated system of government—some system far more favorable to freedom and to the political education of the individual.”

City
States.

Another natural result of the new order of things was the special dignity and importance acquired by the CITY. The conquerors naturally established themselves in some stronghold, and remained together for their better security, each such stronghold becoming a separate independent state, holding a certain portion of the surrounding territory in subjection. At the same time the unsubdued countries perceived the strength resulting from this unity, and consequently many of these abolished their previous system of village life and centralized and consolidated themselves by establishing capitals and transferring the greater part of their population to them. Such was the case with Athens, Mantinea, Tegea and Dymé. In countries occupied by but one race, but divided into as many district states as there were cities, political confederations arose, sometimes resulting from a pre-existing amphictyony, but occasionally without any such previous condition. The federal tie was generally weak, and only in Bœotia did such a union constitute a permanent state of the first rank.

Pan-
Hellenic
Feeling.

The division of Greece into a multitude of small states held together by no common political tie, and perpetually at war with each other, did not stand in the way of the formation and maintenance of a certain common Pan-Hellenic feeling—“a consciousness of unity, a friendliness, and a readiness to make common cause against a foreign enemy.” A conviction of race identity was the foundation of this feeling, which was further encouraged by the possession of a common language and a common literature; of the same habits and the same ideas; of the same religion, with rites, temples and festivals equally open to all.

Rise of
Argos.

The first Grecian state attaining political importance under the new order of things was Argos. According to tradition, the first Dorian colonists forming settlements in Epidaurus, Trœzen, Phlius, Sicyon and Corinth went from Argos, and from these places Doric power was still further extended, as from Epidaurus, which colonized Ægina and Epidaurus Limera, and from Corinth, which colonized Megara. Argos, the mother of all these states, was the protectress and mistress of most of them. Her dominion extended from the Isthmus of Corinth to Cape Malea and the island of Cythera. For three or four centuries—from the death of Pheidon, about B. C. 744—Argos was the leading

power of the Peloponnesus, a fact never forgotten by her, and which influenced her subsequent history.

Originally the government of Argos was a monarchy of the heroic order, the supreme power being hereditary in the family of the Temenidæ, believed to be descendants from Temenus, the Heracleid, the eldest son of Aristomachus. But before long aspirations for political liberty arose among the Argive people, the kingly power was diminished, and a government, in form monarchical but really republican, was established. This condition of affairs continued for some centuries; but about B. C. 780 or 770, on the accession of the able Pheidon, a reaction set in. Pheidon recovered all the lost royal privileges and extended them, thus becoming the first Greek "tyrant," which was the name that the Greeks applied to one who usurped powers to which he had no hereditary or delegated right. Under the able rule of Pheidon, Argos exercised somewhat of a practical hegemony over the entire Peloponnesus; and during his reign probably Argos sent forth the colonies which settled in Crete, Rhodes, Cos, Cnidus and Halicarnassus. The connection with Asia thus established induced Pheidon to introduce coined money into Greece, and also the weights and measures believed to have been identical with the Babylonian system. After Pheidon's death, the power of Argos declined, the bond uniting the confederacy weakened, the government returned to its previous form, and Argive history became almost a blank.

Political
Changes
in Argos.

Pheidon,
Tyrant of
Argos.

After the capture of Thebes by the Epigoni, the Bœotians, expelled by the Thracian hordes, retired to Arne in Thessaly; but about the time of the great Dorian migration they returned to their native land and became united with some Æolian tribes. Monarchy was abolished upon the death of Xúthus, B. C. 1126, and the Bœotians formed a confederation of as many states as the province contained cities, at the head of which was Thebes, but with many indefinite privileges. The constitutions of the states were unsettled, and they constantly fluctuated between a lawless democracy and a tyrannical oligarchy. This great evil, along with the unsettled condition of the confederacy, prevented the Bœotians from taking a prominent part in Grecian affairs.

Bœotian
States.

Corinth was the most important of the Peloponnesian states after Sparta. At the time of the Dorian conquest of the Peloponnesus, the Corinthian throne was usurped by Alétes, whose descendants ruled the state for five generations. On the death of Telessus, the last of the Alétian dynasty, Bacchis usurped the throne (B. C. 777); and his descendants, called Bacchiadæ, governed the state for five generations longer. Telestes, the last of these kings, was assassinated, whereupon royalty was abolished, and a kind of oligarchy was established in its

Revolu-
tions in
Corinth.

Island of
Cyprus.

Cyprus was only partially colonized by the Greeks, their chief settlement being Salamis, founded by Teucer, shortly after the Trojan War (B. C. 1100). The island was in succession under the dominion of the Phœnicians, the Egyptians and the Persians. The Kings of Salamis often revolted against their Persian masters, and always maintained a limited independence. When Alexander the Great besieged Tyre (B. C. 332) nine Cypriot kings voluntarily joined him, and thereafter the island was a Macedonian dependency.

Diffusion
of Greek
Colonies.

The number and wide diffusion of the Greek colonies are very remarkable. From the Sea of Azov to the Pillars of Hercules (Straits of Gibraltar), nearly the whole coasts of the continents and the islands were studded with the settlements of this active and enterprising race. These colonies were most thickly sown towards the north and north-east, where the civilization of Hellas came in contact with that of Phœnicia, and where it successfully maintained itself against its formidable rival. Carthage and Tyre were unable to prevent the Greeks from forcing themselves into these regions, as well as in Egypt and Cyrenaïca; while the Grecian race held exclusive possession of the northern Mediterranean shores, except in Spain, coming in contact with their Phœnician and Carthaginian rivals in the islands of Corsica, Sardinia, Sicily and Cyprus.

Causes of
Greek
Coloniza-
tion.

Two prominent causes led to the distribution of the Hellenic race over so many and such remote regions. One of the causes was the rapid increase of the race, which found itself overcrowded in its mother country and in its older colonies, and therefore sought a vent abroad. Thus arose those formidable *migrations* and colonizations of the Greek race, both in its native land and on foreign shores. The first of these Grecian colonizations of foreign shores were the Æolian, Ionian and Dorian settlements on the western shores of Asia Minor and the Achæan settlements in Southern Italy. The other chief cause of these Hellenic colonizations was the spirit of commercial or political enterprise, the state founding a colony desiring to extend its influence or its trade into a new region. The settlements thus founded were *colonies proper*, and these maintained at first a certain relation with their mother country—a relation not existing in the case of colonies arising from migrations of Hellenic races. Sometimes individual caprice or political disturbance led to the forming of new cities, but these instances were very rare.

Independ-
ent
Greek
Colonies.

In some of the Greek colonies proper the political connection with the mother country was weak; in others it was strong. The former were practically independent communities, attached to the mother country only by race affection and by certain prevailing usages, which were not obligatory nor very definite. The colony generally worshiped

its original founder as its hero, and adored the same god as the parent city. It participated in the great festivals of its metropolis and contributed offerings to them. It distinguished the citizens of the mother country by special honors at its own games and festivals. It used the same emblems upon its coins. Its chief priests were in some cases drawn constantly from the mother country; and it sought a leader from the parent state if it intended to found a new colony itself. War between a parent city and its colony was considered impious, and each was regarded as under a certain obligation to aid the other in times of danger and emergency. The observance of these different usages, however, was entirely voluntary, no effort ever being undertaken to enforce them, the complete independence of the colonies being recognized.

In the other class of Greek colonies the parent state sent a body of its citizens to found a new settlement in territory which it considered its own; the colonists retaining all their rights as citizens of their mother country, and being chiefly a garrison in the new settlement designed to uphold the authority of those who sent them out. These colonies thus were absolutely and entirely dependent upon the parent state. The cleruchs were simply citizens of their mother country, who had been assigned certain special duties and granted certain benefits.

Dependent
Greek
Colonies.

The Greek settlements of every class may be divided geographically into Eastern, Western and Southern. The Eastern colonies were those on the eastern and northern shores of the Ægean and on the northern and southern shores of the Propontis (those on the southern coast of Macedon and Thrace and on the western coast of Asia Minor), those on the western, southern, eastern and northern shores of the Euxine, or Black Sea, and on the Palus Mæotis (now Sea of Azov). The western colonies were those of Magna Græcia (Great Greece) in Southern Italy, and those of Sicily, Gaul, Spain and the neighboring islands. The southern colonies were those of Cyrenaïca, in North Africa, west of Egypt.

Eastern,
Western
and
Southern
Colonies.

The colonies founded by the Greeks between the time of the Dorian migration and the Macedonian conquest of Greece were the most numerous and the most important established by any ancient nation, and all contributed immensely to the advancement of civilization. We will first notice the Greek colonies along the western, or Ægean coast of Asia Minor, from the Hellespont to Cilicia, in consequence of the changes wrought by the Dorian migration and conquest of the Peloponnesus. These colonies were established by the Æolians, Ionians, Dorians and Achæans; and in them arose the first of Grecian poets, Homer and Alcæus, and the first of Grecian philosophers, Tháles and Pythágoras.

Importance
of the
Greek
Colonies.

Greek
Colonies
of Asia
Minor.

**Æolian
Colonies
in Asia
Minor.**

After conquering the Peloponnesus, the Æolians settled at first in Thrace; but a generation later (B. C. 1124) they passed over into Asia Minor, and occupied the coasts of Mysia and Caria, naming the strip of territory which they colonized *Æolis*. They likewise colonized the islands of Lesbos, Tenedos and the group called the Hecatonnési (hundred islands). The Æolians founded twelve cities on the mainland of Asia Minor, the chief of which were Cymé and Smyrna, the others being Myrina, Gryneium and Pitané, on the coast, and Temnus, Larissa, Neonteichos, *Ægæ*, Cilla, Notium and *Ægiroëssa*, in the interior. Smyrna was destroyed by the Lydians, B. C. 600, and was not restored for four hundred years, after which it became a prosperous Macedonian colony. Mityléné, on the island of Lesbos, was the most important of the Æolian cities in this quarter. It was the home of Pittacus, one of the Seven Wise Men of Greece. Methymna, Antissa, Eresus and Pyrrha were Æolian cities in the island of Lesbos. Cymé and Lesbos sent out colonies which settled along the shores of the *Ægean* to the Hellespont, thus founding the towns of Antandrus, Gargara and Assus. Sestus, in the Chersonesus, and *Ænus*, on the coast of Thrace, were also Æolian colonies. The Æolian towns were independent of each other. The Æolian cities of Asia Minor were finally conquered by Cræsus, the great Lydian king, in B. C. 568, and by Cyrus the Great of Persia in B. C. 554, but they afterwards became independent.

**Ionian
Colonies
in Asia
Minor.**

The Ionian migration, which occurred some years later than the Æolian, about B. C. 1044, was the largest that ever left Greece. The direct cause of this migration was the abolition of royalty at Athens. The sons of Codrus, unwilling to retire to private life, determined to lead a colony to Asia Minor, and were readily joined by the Ionian exiles from the northern Peloponnesus, who were overcrowded in Attica, and by large numbers of emigrants from neighboring states, who were actuated by political discontent or by the mere desire for change. They were supplied liberally with ships and munitions of war, after which they sailed to Asia Minor, landing on the *Ægean* coast south of *Æolis*. After many bloody wars with the native barbarians, the Ionians acquired possession of the lands along that coast from Milétus to Mount Sipylus. The Ionian Greeks founded twelve cities in the new district, which received the name of *Ionian*. The twelve Ionian cities were Ephesus, Erythræ, Clazomenæ, Colophon, Myus, Milétus, Priene, Phocæa, Lebedos, Samos, Teos and Chios, of which the last three were on islands bearing their respective names. Phocæa and Milétus were by far the most important of these cities in early times. Milétus became a powerful state and for a long time warred successfully with the Kings of Lydia, but was finally subdued. As

**Miletus,
Phocæa,
Samos.**

early as B. C. 780 Milétus sent colonies which settled on the shores of the Hellespont, the Propontis, the Euxine and the Sea of Azov. About B. C. 600 Phocæa became renowned as a maritime power, her sailors being the first Greeks who explored the Adriatic and the Western Mediterranean, and the only Greeks known to have ventured beyond the Pillars of Hercules into the Atlantic Ocean. The Phocæans traded with Tartessus in Spain, and founded Alalia, in Corsica; Massilia (now Marseilles), on the southern coast of Gaul; and Elea, or Velia (now Vela), in Italy. Samos became a great power about B. C. 550, under the tyrant Polycrates, and extended her dominion over many of the islands of the Ægean. The Ionian Greeks also colonized the Ægean islands of Ceos, Cythnos, Seriphos, Siphnos, Paros, Naxos, Syros, Andros, Tenos, Rheneia, Delos and Myconos.

All the twelve Ionian cities of Asia Minor and the neighboring islands were united by an Amphictyonic confederacy. Deputies from the different cities met, at stated times, in the temple of Poseidon on the promontory of Mycæle, which they called Helicónean, from Helice, the chief of the Ionian cities in the North of the Peloponnesus. In this temple they deliberated on all matters relating to the Pan-Ionian league; but this Amphictyonic Council never interfered with the domestic affairs of the different Ionian cities. They also celebrated festivals and public games, which rivaled those of Greece proper in magnificence. In the midst of their prosperity, the Ionian cities became involved in a long and desperate struggle with the Kings of Lydia, which resulted in the gradual conquest of the several cities by the Lydian monarchs. Milétus successfully resisted all attempts at subjugation until its conquest by Cræsus in the first half of the sixth century before Christ. When Lydia was conquered by Cyrus the Great of Persia in B. C. 554, the Ionian cities of Asia Minor were also absorbed into the Medo-Persian dominion, but they afterwards became independent.

**Ionian
Amphic-
tyony.**

The Dorians being checked in their conquests in Greece proper after their subjugation of the Peloponnesus, many of them proceeded in detached bands to the coast of Caria and to the islands of Cos and Rhodes. This was after the Æolian and Ionian migrations. The six cities of the Dorian Hexapolis were Halicarnassus and Cnidus, on the Carian peninsula, Cos in the island of the same name, and Ialyssus, Cameirus and Lindus in the island of Rhodes. These were united thus in a sort of Amphictyony, which met in the temple of Apollo Triopius, near Cnidus. Other Dorian cities in Caria were Myndus and Phasélis. In the Ægean, Dorian colonies were settled in the Southern Cyclades, namely, in such islands as Melos, Pholegandrus, Thera, Anaphé, Astypalæa, Calymna, Nisyros, Telos and Chalcia. The Dorian colonies in

**Dorian
Colonies
in Asia
Minor.**

Asia Minor were inferior to the Æolian or the Ionian, both in extent and importance. Occupying a narrow and unfruitful tract in Caria, south of Ionia, the six cities of the Dorian Hexapolis always continued in a condition of weakness, only Halicarnassus and Cnidus, on the mainland, in Caria, arriving at any degree of importance, while Lindus in the island of Rhodes also reached a degree of consideration. The bold navigators of Rhodes rivaled those of the most powerful commercial states. Halicarnassus eventually became the capital of a wealthy monarchy; and this city was the native place of two renowned Greek historians—Herodotus, “the Father of History,” and Dionysius Halicarnassus. The Dorian colonies were finally subdued by Cræsus, and when Lydia was conquered by Cyrus the Great they passed under the Medo-Persian dominion. A dynasty of Hellenized Carians ruled in Halicarnassus under the Persian kings.

Colonies
on the
Ægean
Coast of
Macedon.

The coasts of Thrace and Macedon were lined with flourishing Greek colonies, which were settled mainly from Athens and Corinth. The Greek colonies on the northern coast of the Ægean were Methôné, on the eastern coast of the Thermic Gulf, founded about B. C. 730 by colonists from Eretria, and in Palléné, Sithonia and Acté, which were on the three great projections of the Chalcidic peninsula. Potidæa, the most important of these in early times, was a colony from Corinth. The Chalcidian cities in Sithonia were Torôné, Singus, Sermylé, Galepsus and Meczyberna. Olynthus became a possession of Chalcedon in B. C. 480. The colonies of Eretria were chiefly in Palléné, and the most important was Mendé. Sané was founded by Andros, near the canal of Xerxes. Acanthus, Stageirus and Argilus were on the coast between Athos and Amphipolis. Chalcedon and Olynthus arose to great power in the fifth and fourth centuries before Christ.

Colonies
on the
Ægean
Coast of
Thrace.

The Greek colonies on the coast of Thrace, between the Strymon and Nessus rivers, were Amphipolis, Eïon, Myrcinus, Apollonia, Gelepsus, Œsymé, Neapolis, Datum, Scapté-Hylé and Crenides (afterwards Philippi). The earliest of these settlements were made from Thasos. Myrcinus was founded by a colony from Mityléné about B. C. 508. Amphipolis was founded by Athens B. C. 465, and soon became a powerful and important city. It revolted from Athens B. C. 424, and was conquered by Philip of Macedon B. C. 358. The Greek colonies between the Nestus and the Hellespont were Abdera, founded by the Teians when their city had been threatened by Hargagus, the Persian general, about B. C. 553; Maroncia, a colony of Chios; Mesambria, of Samothrace; Cardia, of Milétus and Clazomenæ, Elæus, of Tenos, Ænos, Alopeconnésus and Sestos, of Æolis. The Greek cities of Madytus, Gallipolis and Pactya were in the Cher-

sonésus, which became a powerful kingdom under the first Miltiades about B. C. 560, and which was held by the Persians from B. C. 493 to B. C. 419. On the Illyrian coast of the Adriatic were Apollonia and Epidamnus.

The Phocæans founded Lampsacus on the Propontis adjoining the Hellespont, having previously obtained a grant of the site of the city from one of the native princes whom they had aided in war. Lampsacus was subsequently occupied by the Milésians, under whom it became a place of vast wealth and immense commerce. Other Milésian colonies on the Asiatic coast of the Propontis were Priapus, Artacé and Cius. Proconnésus was a Milésian colony in an island in mid sea. Parium was a colony of Erythræ.

Lamp-
sacus and
Other
Colonies.

Cyzicus, a very ancient city, erected on an island connected by bridges with the coast of Asia Minor, is said to have been founded in the earliest stages by the Tyrrhenian Pelasgi, and to have been subsequently occupied by the Argonauts. About B. C. 751 it was taken possession of by the Milésians, who likewise occupied the neighboring island of Proconnésus (now Marmora). Under the Roman dominion, Cyzicus became one of the most beautiful and flourishing cities of Asia Minor.

Cyzicus.

On the coast of Thrace, just opposite Cyzicus, was Perinthus, afterwards called Heracleia, which was founded by a colony from Samos. On the European side of the Bosphorus was Byzantium (now Constantinople), named from Byzas, who founded the city in B. C. 606. Byzantium was the most prosperous of the Greek colonies in this quarter. This city commanded the entrance to the Euxine Sea, and therefore controlled the important trade which the Greeks carried on, chiefly for corn, with Thrace and Scythia. Opposite Byzantium, on the Asiatic side of the Bosphorus, was Chalcedon (now Scutari). Both Byzantium and Chalcedon were founded by Megarian colonies.

Perin-
thus,
Byzan-
tium,
Chalce-
don.

On the eastern, or Euxine coast of Thrace were a number of Greek colonies, the most important of which, beginning from the south, near the Bosphorus, were Apollonia, Mesambria, Odessus, Callatis, Tomi and Istria, all of which were Milésian settlements, except Mesambria, which was Megarian. These colonies were mainly founded in the seventh century before Christ. Odessus was once the head of a league of most of these cities. The most important of them commercially was Istria, or Istropolis.

Colonies
on the
Euxine
Coast of
Thrace.

Most of the Greek colonies on the shores of the Propontis (now Sea of Marmora), the Euxine (now Black Sea), and the Pálus Mæótis (now Sea of Azov), were founded by the citizens of Milétus during the eighth and ninth centuries before Christ. Milétus, whose commerce occupied four harbors and whose naval power amounted to

Milesian
Colonies
on the
Propontis
and
Euxine.

almost a hundred war-galleys, owed its prosperity and greatness to its control of the northern trade. To secure this lucrative commerce, the Milésians founded numerous colonies along all the coasts of the Euxine and the Propontis, all of which became prosperous commercial marts. Their commerce was not limited to the sea-coasts. Their merchants penetrated into Scythia and advanced even beyond the Caspian to the regions now embraced in the Khanates of Khiva and Bokhara. The Phocæans also established important colonies, but they were mainly absorbed in the western trade, leaving the northern to the Milésians, who founded almost all the colonies along the shores of the Euxine.

Heracleia,
Sinope,
Amisus,
Trapezus.

Heracleia, on the Bithynian coast, which was colonized first from Megara and afterwards from Milétus, was the first Greek colony on the shores of the Euxine. The most powerful Grecian state on the Euxine shores was Sinópe, in Paphlagonia, founded by the Milésians. The next best harbor on the Euxine coast, to Sinópe, was Amísus, in Pontus, also a Milésian colony. After being long under the dominion of Milétus, Amísus was seized by the Athenians during the age of Pericles, when its name was changed to Peirææus. In the time of its prosperity, Amísus founded a colony which soon surpassed the parent state in importance—Trapezus (now Trebizond).

Phana-
goria.

Phásis, Diosecúrias and Phanagória were on the eastern coast of the Euxine, and were early Milésian colonies. During the Macedonian period Phanagória became the capital of the Greek cities on the Asiatic side of the Bosphorus. It owed its prosperity to its being the principal mart for the slave-trade, which has ever been prevalent in the countries around the Caucasus, and likewise to its being the emporium for the products brought from Central and Southern Asia by way of the Caspian Sea and the Oxus river.

Milesian
Colonies
on the
Northern
Euxine
Coast.

The Milésians founded settlements in the Tauric Chersonésus (now Crimea), and wrested most of that peninsula from the barbarous natives. The chief of the Milésian settlements in the Tauric Chersonésus and on the neighboring coasts of Scythia were Tyras, at the mouth of the river Tyras (now Dniester); Olbia, on the estuary of the Hypanus (now Bug); Panticapæum (afterwards Bosphorus), near the modern Kertch; Phanagória, on the opposite Asiatic coast; Theudosia, on the site of Kaffa; and Tanais, at the mouth of the river Tanais (now Don). Chersonésus Heracleiotica, near the site of the modern Sebastopol, was a colony of Heracleia Pontica, on the opposite coast of Asia Minor, which was itself a colony from Megara. These colonies were mostly founded in the eighth century before Christ. The most important of the Milésian colonies in this quarter was the city of Panticapæum, which became the capital of the little Greek kingdom of the Bosphorus, and which maintained

its independence until the first century before Christ, when it was seized by Mithridates the Great, the powerful King of Pontus, who there laid the foundations of his subsequent power.

On the coast of Northern Africa, west of Egypt, was the flourishing Greek city of Cyrênê, founded by a Dorian colony from the island of Théra, about B. C. 651, in obedience to the direction of the Delphic oracle. The government was at first a monarchy, the crown being hereditary in the family of Battus, the founder of the city; but the people of Cyrênê could never establish a permanent constitution, and the state was distracted by domestic dissensions until it was annexed to the Egyptian kingdom of the Ptolemies. The territory of Cyrênê was called the Cyrenaïca, and other important cities besides Cyrênê were Barca and Apollonia, the latter the port of Cyrênê.

Cyrene,
in North
Africa.

In Southern Italy there were so many Greek colonies that the country was called *Magna Græcia* (Great Greece). The earliest Greek settlement in Southern Italy was made by a colony from Chalcis, in the island of Eubœa. This colony founded Cúmæ, B. C. 1030. This city early reached a high degree of prosperity, established a powerful navy, and founded many flourishing colonies, the chief of which were Neapolis (now Naples) and Zancle (afterwards called Messina). Cúmæ had an aristocratic form of government. This constitution was subverted by the tyrant Aristodémus, B. C. 544, but his assassination restored the old constitution. Exhausted by civil dissensions and suffering severely in a war with the Etrurians and Daunians (B. C. 500), the Cúmæans were eventually subdued by the Campanians. Cúmæ was annexed to the territories of the Roman Republic B. C. 345, but on account of its harbor at Pateoli it remained important even after losing its independence.

Magna
Græcia,
in
Southern
Italy.

Cúmæ.

Tarentum was founded by the Parthenii from Sparta, under Phalantus, B. C. 707. These colonists were obliged to carry on long wars against the Italian tribes in their vicinity, particularly the Massapians and the Lucanians. They triumphed over these native barbarians, and made their city one of the most flourishing maritime states in the West of Europe. But luxury ultimately rendered them weak and effeminate. To escape the grasping ambition of Rome, the Tarentines invited Pyrrhus, King of Epirus, the greatest general of his time, into Italy. After gaining several great victories over the Romans, Pyrrhus was defeated and withdrew from Italy; whereupon Tarentum became a dependency of Rome (B. C. 277).

Taren-
tum.

Croton was founded by the Achæans, B. C. 710. Even during the first century of its existence, this city became so powerful as to raise an army of one hundred and twenty thousand men. The constitution was very democratic, and so continued until the philosopher Pythag-

Croton.

Rise and
Fall
of the
Pythag-
oreans.

oras made his residence at Croton (B. C. 540). He established a kind of secret association among his disciples, the main purpose of which was to secure the chief political power in the hands of the Pythagoréan society. In a few years three hundred Pythagoréans held the sovereignty of Croton, and the influence of the new sect extended over all the Greek colonies of Italy and Sicily, and even over Greece proper and the isles of the Ægean. The Crotonians soon afterwards warred with the Sybarites and destroyed their city. Intoxicated with prosperity, and under the instigation of the artful and ambitious Cylon, who had been excluded from the Pythagoréan order because of his turbulent manners, the inferior men of Croton clamored for an equal division of the conquered territory of Sybaris; and when this demand was denied, as incompatible with the nature of the Pythagoréan oligarchy, these inferior Crotonians secretly plotted against their rulers, attacked them with surprise in the senate-house, put many of them to death, and drove the others into exile. Pythagoras himself soon afterwards died at Metapontum, in Lucania, having lived just long enough to see the ruin of the oligarchy to which he devoted his labors in building up. Croton never fully recovered from the effects of this ruinous civil war. It was frequently captured by the Kings of Syracuse, and it became a dependency of Rome after the departure of Pyrrhus from Italy.

Sybaris.

Sybaris was founded by an Achæan colony, B. C. 720. The exceedingly-fertile soil, and the liberality of admitting all strangers to the privileges of citizenship, caused such a rapid increase in the population that the Sybarites are said to have raised an army of three hundred thousand men in a war against the Crotonians. Its immense wealth, obtained mainly from a vast trade in wine and oil with the people of North Africa and Gaul, made Sybaris the most populous and luxurious city in Europe during the half century from B. C. 600 to B. C. 550; and the Sybarites became notorious for their debauchery and effeminacy. The contests between the aristocratic and democratic factions produced a civil war. At length Télyes, the democratic leader, obtained the supreme power and banished five hundred of the leading nobles, who sought refuge in Croton. The Sybarites demanded these refugees, and when this demand was rejected they put the Crotonian ambassadors to death. This outrage of course produced a war between Sybaris and Croton (B. C. 510). The Crotonians defeated a far superior Sybarite army in the field, took Sybaris by storm and razed the city to the ground.

Its
Conquest
and
Destruction.

The
Sybarites
and
Thurium.

Driven from their homes, the Sybarites solicited the aid of the Spartans and the Athenians in restoring their city, and requesting them to send a colony to swell the population of the proposed new

city. The Spartans refused the request of the Sybarite ambassadors, but the Athenians gladly granted them assistance (B. C. 446). An Athenian squadron of ten ships under Lampo and Xenócrates was sent to Italy with a large body of troops on board; while a proclamation was made throughout Greece, offering the protection of the Athenian fleet to all who would emigrate to the new colony. Many availed themselves of the offer; and the Sybarites, with the aid of the new colonists, soon regained their old possessions, and founded Thurium, near the site of Sybaris. But Thurium was soon torn by quarrels among its heterogeneous population, concerning who should be regarded as founders of the new city. The Delphic oracle was appealed to (B. C. 433), and the priests of that sanctuary declared Thurium to be a colony of Apollo. But the Sybarites were not satisfied with this decision; and, believing themselves to have the best right to the country, they began to exclude, from all honors and employments, the foreign colonists whom they had invited to join them in founding the new city; but, as the new foreigners were the most numerous, this proceeding provoked a civil war, which ended in the second expulsion of the Sybarites. The Thurians then invited fresh colonists from Greece, and formed themselves into a commonwealth, choosing Charondas, of Catana, for their lawgiver. They were soon enervated by luxury; and, as they were unable to defend themselves against the Lucanians, they placed themselves under the powerful protection of Rome. This gave the Tarentines a pretext for attacking Thurium, which they captured, thus subjecting themselves to the vengeance of the Romans. After the Roman conquest of Tarentum, Thurium became a Roman dependency. The city suffered terribly in the Second Punic War; and, having become almost depopulated, was occupied by a Roman colony (B. C. 190).

The city of Locri-Epizephyrii was founded by colonists from Locri-Ozolæ (B. C. 683); but these were joined by various settlers, mainly from the West of Greece. Zaleucus, one of their own citizens, became the lawgiver of the Locrians, and his wise institutions remained intact for two centuries. The constitution seemed to have contained a judicious mingling of aristocratic and democratic elements. The Locrians were noted for their peaceful condition, their quiet conduct and good manners, until Dionysius II., the tyrant of Syracuse, having been exiled by his subjects, sought refuge in Locri-Epizephyrii, which was his mother's native country (B. C. 357). His insolence and licentiousness, and the excesses of his followers, brought Locri-Epizephyrii to the brink of ruin; and, when he returned to Syracuse (B. C. 347), the Locrians revenged their wrongs on his unfortunate family. When Pyrrhus invaded Italy, he placed a garrison in Locri-Epizephyrii (B.

Locri-
Epi-
zephyrii

C. 277); but the Locrians revolted and massacred the garrison. In revenge the King of Epirus stormed and pillaged the city. After his return to Epirus, Locri-Epizephyrii submitted to the Romans, and suffered terribly in the Second Punic War.

Rhégium.

Rhégium was a Greek colony founded jointly by the Chalcidians and the Messenians (B. C. 668); but the Messenian aristocracy possessed the chief political power. Anaxilaüs subverted this oligarchy and established an absolute despotism (B. C. 494). The Rhégians sometime afterward recovered their freedom, and sought to secure tranquillity by adopting the constitution of Charondas from the Thurians. Rhégium thereafter enjoyed tranquillity and happiness, until it was captured and destroyed by Dionysius I., of Syracuse (B. C. 392). Dionysius II. partly restored the city; but during the wars of Pyrrhus with the Romans, it was so weak that it required a Roman garrison to protect it. A legion, raised in Campania, was sent to Rhégium, under the command of Décius Jubellus. These soldiers had been accustomed to a life of hardship, and they soon began to envy the luxurious ease and wealth of the citizens they had come to protect, and treacherously planned their destruction. They forged letters from the Rhégians to Pyrrhus, offering to surrender the city to that monarch; and, under this pretense, they massacred most of the citizens and drove the others into exile. The Roman Senate quickly punished his outrage, sending an army against the guilty Campanians, who had been reinforced by several bands of profligate plunderers; and, after a desperate struggle, the Roman troops obtained possession of the city, and scourged the guilty legionaries with rods and beheaded them in bands of fifty at a time. The few surviving Rhégians had their estates, their liberties and laws, restored to them. But the city was reduced to such weakness that it was unable to maintain its independence, and it therefore became subject to Rome.

Greek Colonies in Sicily.

Syracuse.

The principal Greek colonies in Sicily were Syracuse, Agrigentum, Géla, Camarina, Selinus and Megara-Hyblæa, founded by the Dorians; and Naxos, Catana, Leontini, Messana and Himéra, founded by the Ionians. Of all these cities, Syracuse was by far the most important, and its history was largely the history of ancient Sicily. Syracuse was founded by a Corinthian colony under the direction of Archytas, a nobleman of rank who had been obliged to leave his native country on account of a political dispute. Syracuse had a republican form of government for two and a half centuries, and during this period the Syracusans founded the colonies of Acraë, Casmænæ and Camarina. An aristocratic faction cruelly oppressed the citizens, but the populace threw off their yoke and drove the tyrannical nobles into exile (B. C. 485). They fled to Géla, then under the rule of Gélon, an able and

ambitious usurper, who had just become sovereign of his country. Gélon raised an army, and marched to Syracuse, accompanied by the exiles, and easily obtained possession of the city.

Under the administration of Gélon, Syracuse rose suddenly to wealth and importance, while Gélon himself won such renown by his repeated victories over the Carthaginians that the Athenians and Spartans, at that time threatened by the Persian invasion, eagerly sought his aid. Gélon demanded, as a condition of such aid, that he be appointed captain-general of the allied Greeks, but the Athenians and Spartans sternly refused such a stipulation; and before Gélon could take any further steps, he ascertained that Xerxes had engaged the Carthaginians to attack the Greek colonies in Sicily and Italy, while he invaded Greece proper.

After three years of preparation, the Carthaginians sent against Sicily a vast armament, under the command of Hamilcar, numbering, it is said, three hundred thousand men, two thousand ships of war, and three thousand vessels of burden. After landing in Sicily, Hamilcar besieged Himéra, then ruled by Théron, Gélon's father-in-law. The King of Syracuse could muster only fifty thousand men for this sudden emergency, but he marched hastily to raise the siege of Himéra. On his way he fortunately intercepted a messenger from the Selinuntines to the Carthaginian general, promising to send him a stipulated body of cavalry on a specified day. Gélon led the same number of his own horsemen to the Carthaginian camp at the appointed time; and, having been admitted unsuspectedly, he suddenly attacked the enemy, who were so thoroughly disconcerted by the assault that their entire host was completely demoralized, and the Syracusans gained an easy triumph. Hamilcar was slain, and his army was cut to pieces. Carthage humbly sued for peace, which the conquering Syracusans generously granted. During the few remaining years of his reign, Gélon strenuously devoted himself to the welfare of his subjects; and after his death the Syracusans honored him as a demi-god.

Gélon died B. C. 477, and was succeeded by his brother Héro I., whose reign was more brilliant than beneficial. He protected the arts and sciences, but he also encouraged a taste for luxury and magnificence, contrary to his more enlightened predecessor's policy. He conquered the cities of Catana and Naxos, expelled their inhabitants, and repopulated those cities with colonies from Syracuse and the Peloponnesus. He also inflicted a decisive defeat upon the Etruscan pirates off Cúmæ. These pirates had for a time been the terror of the Western Mediterranean, but after Héro's victory over them they did not again infest the seas for several centuries. After this great achievement Héro engaged in war with the tyrant of Agrigentum, who was obliged

Gélon's
Victories
over the
Cartha-
ginians.

Gélon's
Final
Victory
over the
Cartha-
ginians.

Con-
quests by
Héro I.

to resign his power, whereupon his subjects placed themselves under Héro's protection.

The
Tyrant
Thrasy-
bulus.

Thrasybúlus, also a brother of Gélon, succeeded to the sovereignty of Syracuse upon Héro's death, in B. C. 459; but his tyranny and cruelty soon provoked a revolution, which ended in his dethronement and the restoration of the republican constitution. The Syracusans, however, gained little by the change. A system of secret voting, called *petalism*, was instituted, exactly like the Athenian ostracism, and most of the prominent statesmen were banished by the vote of the fickle populace. At this period the Athenians made their unfortunate attempt to conquer Sicily, whose disastrous result will be fully described in our account of the Peloponnesian War. After the utter destruction of the Athenian armaments (B. C. 413), the Egestans, who had invited the Athenians to make the invasion, solicited and procured the aid of Carthage; thus giving rise to a series of sanguinary wars, which he have already described in the history of Carthage.

Destruc-
tion
of the
Athenian
Arma-
ment.

Dionysius I. took advantage of the political disturbances in Syracuse by usurping the government (B. C. 405), and though he deserves the title of tyrant, his vigorous reign was signalized by triumphs over foreign foes and by internal prosperity. Most of his reign was occupied in wars with Carthage and the cities of Magna Græcia, and likewise against the ancient race of the Siculi, whose choice of party usually decided the success of these wars.

The
Tyrant
Dionysius
I.

The
Tyrant
Dionysius
II.

Dionysius I. was poisoned B. C. 368, and was succeeded by his youthful son, Dionysius II., who was under the guidance of the virtuous Dio. But neither Dio nor his friend, the great Athenian philosopher, Plato, were able to reform the corrupted character of the young sovereign. He banished Dio (B. C. 360), and then utterly abandoned himself to the most extravagant luxury and debauchery. Dio returned three years later (B. C. 357), and restored the republican form of government, after a long struggle, but was assassinated (B. C. 353). Syracuse was also distracted by the contests of sanguinary factions, and Dionysius II. took advantage of these to recover his throne, after ten years of exile. His tyranny, and the treachery of Ictas, the Leontine, who, when invited to aid the Syracusans, betrayed their interests to the Carthaginians, obliged the Syracusans to solicit assistance from Corinth. Timóleon, one of the truest republicans of ancient history, was sent from Corinth to the aid of the Syracusans, but with forces entirely insufficient for the emergency (B. C. 345). His abilities, however, triumphed over all obstacles. He dethroned Dionysius II., expelled Ictas, and humbled the pride of the Carthaginians by a brilliant victory. After Timóleon's death (B. C. 357), Syracuse was for a long time in a weak and distracted con-

His
Over-
throw by
Timo-
leon

dition, which was terminated by the usurpation of Agathocles (B. C. 317). The wars of that usurper have been described in our account of the history of Carthage.

Agathocles.

After the death of Agathocles (B. C. 289), the Syracusans, distracted by domestic dissensions, and hard pressed by the Mamertines and the Carthaginians, suffered the most terrible misfortunes, and were eventually obliged to solicit the aid of Pyrrhus, King of Epirus. After having conquered nearly the whole of Sicily, Pyrrhus so disgusted his supporters by his arrogance that he was obliged to retire from the island (B. C. 275). Tired of anarchy, the Syracusans at length conferred the throne on Hiero II., a descendant of the ancient royal family of Gélon. Under this sovereign, Syracuse enjoyed peace and prosperity during the wars between Rome and Carthage, in which the city wisely sided with the Romans. Hiero II. died of old age (B. C. 215), after a long and prosperous reign. After his death the party friendly to Carthage acquired the ascendancy in Syracuse, and by the profligate use of their power so provoked the resentment of the Romans that a Roman army was sent into Sicily. After a long siege, practiced by the mechanical skill and ingenuity of the renowned mathematician and philosopher, Archimédes, the Romans took Syracuse by storm and razed the city to the ground (B. C. 212).

Domestic Dissensions.

Hiero II.

Roman Conquest and Destruction of Syracuse.

Most of the other Greek cities in Sicily were involved in the fortunes of Syracuse. As the Carthaginians had used Agrigentum for a naval station, the Romans seized that city as early as B. C. 262. Sicily ultimately became a Roman province, and was one of the most valuable of all the Roman possessions. It was one of the best governed of the Roman territories, in consequence of its vicinity to the heart of the Roman power, but more especially on account of its corn-harvests being considered the resource to which the Romans should look, as the agricultural productions of Italy became more and more insufficient to supply the Roman population.

Roman Conquest of Sicily.

The Greeks also established colonies in Gaul, Spain and Corsica. Massilia (now Marseilles), founded by the enterprising Phocæans about B. C. 600, was the most important Grecian colony on the coast of Gaul, and was famous for its trade by sea and land, its merchants visiting the interior of Gaul, and even procuring tin and lead by this route from the Scilly Isles. Her territory was rich in corn and wine. Massilia extended her colonies eastward and westward along the coast of Gaul. It planted the colonies of Olbia, Antipolis (now Antibes), Nicæa (now Nice), and Monæcus (now Monaco), to the east along the coast. To the west Massilia planted such colonies as Agatha, Rhoda, Emporiæ, Hemeroscopeium and Mænaca, the last named near Malaga, in Spain. Commercial jealousy between Massilia and Car-

Greek Colonies in Gaul, Spain and Corsica.

Massilia.

Her
Victories
over
Carthage,
Gauls
and
Ligu-
rians.

Sagun-
tum.

thage led to frequent wars between the two powers, but Massilia was always victorious. The hostility of the native Gauls and Ligurians was far more dangerous to the security of Massilia; but these troublesome foes were held in check, with the aid of the Romans, who became allies of Massilia in B. C. 218; and Massilia remained independent until the time of the Roman civil wars, when it was conquered by Julius Cæsar and annexed to Rome's dominions. Saguntum was a Greek city in Spain, whose capture by Hannibal caused the Second Punic War.

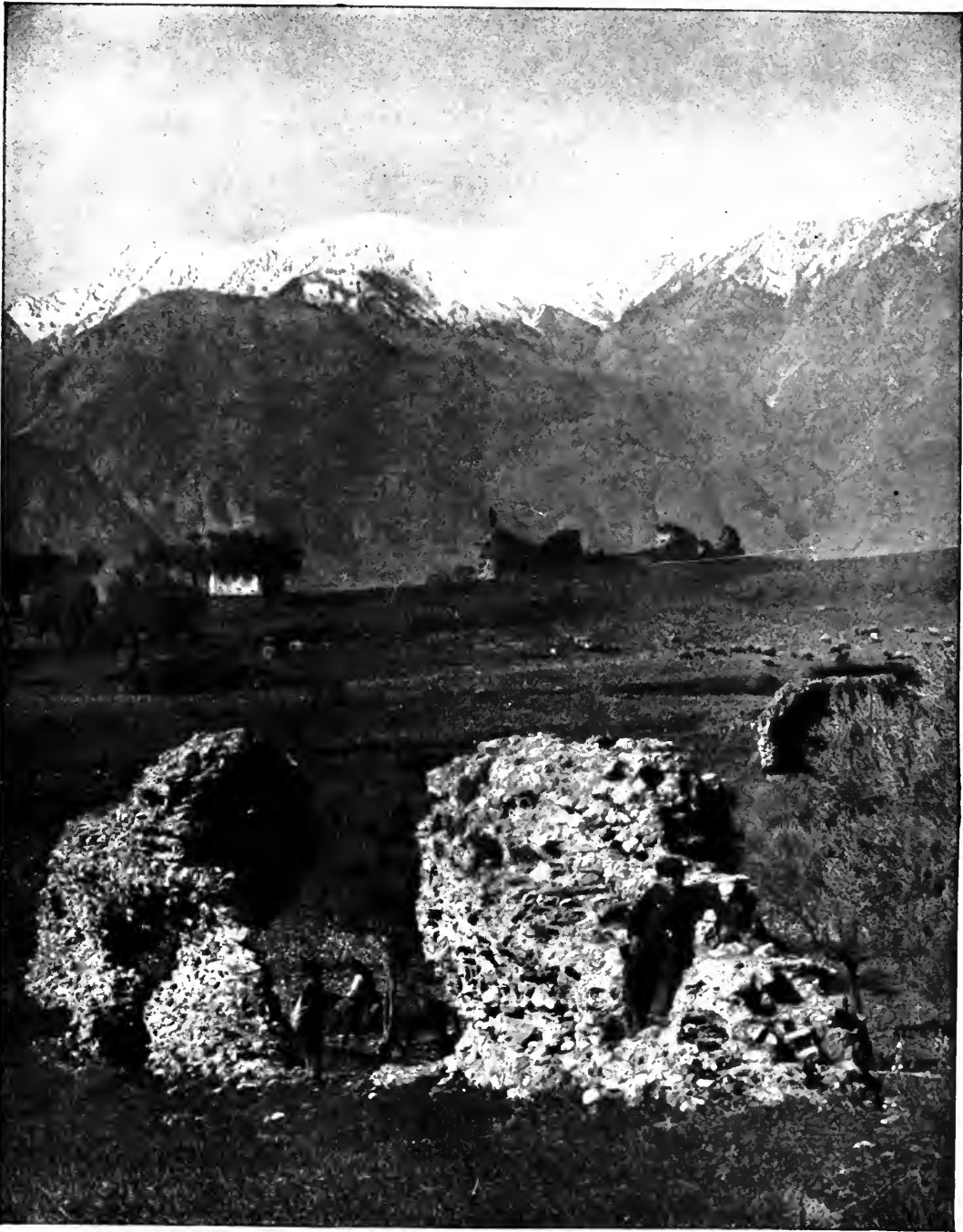
Diffusion
of the
Hellenic
Race.

Thus it will be seen that the Hellenic race, instead of being confined to Greece proper and the neighboring islands, had diffused itself over a great portion of the ancient world, peopling the shores of the Mediterranean, the Ægean and the Euxine. Wherever the Greek language was spoken and wherever Grecian civilization was carried there was Hellas.

SECTION V.—SPARTA UNDER THE LAWS OF LYCURGUS.

Sparta
and its
Edifices.

THE city of Sparta was built on a series of hills, whose outlines were varied and romantic, along the right bank of the river Eurótas, within sight of the chain of Mount Taygétum. Sparta was for centuries without walls and fortifications, relying upon the valor of its inhabitants as sufficient to protect itself against the attacks of foreign enemies. But the most lofty hill served for a citadel, and around this hill five towns were ranged, separated by considerable intervals, and occupied by the five Spartan tribes. The great forum, or public square, in which the leading streets of these five towns terminated, was adorned with temples and statues, and contained edifices in which the Senate, the Ephori, and other public bodies of Spartan magistrates were accustomed to assemble. There was likewise a splendid portico, erected by the Spartans from their portion of the spoils taken from the Persians in the battle of Plataea. The roof did not rest on pillars, but was supported by immense statues, representing the Persians attired in flowing robes. On the highest eminence was the temple of Athênê, which had the privileges of a place of refuge, as had the grove surrounding it. This temple was built of brass, as the one to Apollo at Delphi had originally been. Most of these Spartan public edifices were not distinguished by any architectural beauty, being of rude workmanship and destitute of ornamentation. Private houses in Sparta were small and unadorned, as the Spartans spent most of their time in porticoes and public halls. On the south side of the city was the Hippodromos, or race-course, and near that was the Platanistæ, or place of exercise for youth, shaded by beautiful palm-trees.



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THE ACROPOLIS OF SPARTA

All that remains of its former power and grandeur



In the early period of Spartan history, after the Dorian conquest and occupation, the Dorian conquerors endeavored to extend their power. They were at first confined to the upper portion of the valley between the Taygétus and Parnon mountain-ranges, a region about twenty-five miles long by about twenty miles wide. The Achæans occupied the lower valley, containing the capital, Amyclæ, on the Eurótas, about two miles south of Sparta. For three centuries there was constant war between Sparta and Amyclæ, but Sparta made no progress southward. The powerful fortifications of Amyclæ held the Spartans in check and baffled every effort which they made to extend their dominion. Sparta then unsuccessfully endeavored to reduce Arcadia. She even provoked quarrels with Messenia and Argos, which led to wars of little consequence. In the eleventh century before Christ, the Dorians fully established themselves in the Peloponnesus. Sparta continued her struggle with Amyclæ for the possession of the Eurótas valley, and at this early period she was confined to the upper portion of the valley by the Achæans.

Growth
of the
Spartan
Power.

During this period Sparta had been rapidly growing in power and importance. Sparta was governed by two kings, who acted as checks upon each other, and the royal power was consequently reduced to almost utter insignificance by the middle of the ninth century before Christ. From the very first the Dorian conquerors of Laconia constituted themselves a permanent ruling caste at Sparta, reducing most of the inhabitants of the country to a condition of vassalage, or more properly, to a state of complete slavery. During the two centuries that Sparta carried on tedious wars with Argos, the Spartan state was distracted by domestic dissensions, resulting from the unequal division of property, the ambition of rival nobles, and the diminishing power of the kings.

Domestic
Troubles
in
Sparta.

The Spartan nation consisted of three classes. The first of these was the *Spartans*, numbering nine thousand, who inhabited the capital, and who were descended from the Dorian conquerors and constituted the nobles of the state. These possessed the whole political power in the state, owned most of the land, and lived in Sparta on the rents paid them by their tenants. The second class were the *Periæci*, the free inhabitants of the rural towns and villages of Laconia, who were citizens in a certain sense, but had no political rights. They were of mingled Doric and Achæan descent, were scattered over Laconia, possessed the poorest lands, and were the only class engaged in commerce and the mechanical arts. They constituted the heavy-armed troops in the Spartan army, but were not subject to the military discipline of the Spartans. The third class were the *Helots*, or slaves, who were originally of Achæan blood, and who were employed in cultivating the

Classes
in
Sparta.

lands of their Spartans masters, to whom they paid a fixed rent of half the produce.

**Lycurgus,
the
Spartan
Lawgiver.**

Towards the close of the ninth century before Christ, Sparta suddenly emerged from obscurity; and under the wise legislation of Lycurgus, her celebrated lawgiver, she became the great rival of Athens. Lycurgus was the second son of Eunomus, one of the two joint Kings of Sparta, and is believed to have flourished in the latter part of the ninth century before Christ. After the death of Eunomus, who was killed in a seditious tumult, his eldest son, Polydectes, succeeded to the throne, but died shortly afterward. Lycurgus became his successor, but reigned only for a short time. Ascertaining that a posthumous child of Polydectes would probably soon be born, Lycurgus announced his intention to abdicate the throne, if the child proved to be a son, and to continue to administer the government only as protector or regent during his nephew's minority. When the widow of Polydectes heard of the intention of Lycurgus, she told him privately that if he would marry her, no child of his brother should ever stand in the way of his possession of the throne. Lycurgus was horrified at this unmotherly proposition, but discreetly suppressed his indignation; and, to insure the preservation of the child, induced his sister-in-law to believe that he himself intended to destroy it immediately after its birth. At the same time he secretly instructed her attendants to bring the child to him as soon as it was born. Accordingly, one evening, as he was supping with the magistrates of the city, the fatherless infant boy was brought to Lycurgus, who instantly took his newly-born nephew in his arms, and, addressing the company, said: "Spartans, behold your king." The Spartans joyfully hailed the infant boy as their sovereign, and expressed the strongest admiration of the disinterested and upright course of Lycurgus in thus relinquishing the crown when he could have retained it so easily.

**His
Posthu-
mous
Nephew.**

**Lycurgus
in Crete
and Asia
Minor.**

Although this noble act of Lycurgus raised him in the estimation of good men, it made the disappointed widow of Polydectes and her friends and adherents his enemies. They circulated a report that Lycurgus designed murdering the infant and usurping the throne, and pursued him so relentlessly with their annoyances and persecutions that he at length retired to Crete, to study the peculiar laws and institutions of Minos, which had been instrumental in raising that island to great power and prosperity. The similarity of the system instituted afterwards at Sparta by Lycurgus to that established in Crete by Minos adequately demonstrated that the Spartan lawgiver had taken the Cretan institutions as his model. After residing for some time in Crete, Lycurgus proceeded to Asia Minor, and examined the laws, customs and manners of the Grecian cities founded in that quarter.

At that time the Ionian colonies of Asia Minor far surpassed the most flourishing of the parent states of Greece. These colonies had at this early day advanced considerably in commerce and the arts, in consequence of their favorable maritime position, their fertile soil and their wise institutions. Lycurgus found there the poems of Homer, partly collected them and subsequently introduced them into Greece proper, where they had previously been almost unknown.

During the absence of Lycurgus from Sparta, the internal disorders and factious broils which had distracted the state for so long a period reached such a degree that the laws fell into utter contempt, the authority of the kings was entirely disregarded, and anarchy and confusion prevailed. This deplorable condition of affairs convinced the Spartan people that a reform of the national institutions was absolutely essential to the welfare of the state. The eyes of the Spartans were therefore directed to Lycurgus as the person whose experience, wisdom and integrity particularly fitted him for the work of framing a new constitution for his country. Lycurgus agreed to undertake this duty, after frequent invitations to do so; but before beginning his legislative task, he considered it advisable to procure the sanction of religion for the institutions which he intended to introduce at Sparta, in order that these institutions might receive the ready acquiescence of his countrymen. He accordingly went to Delphi, where he obtained a response from the famous oracle, telling him that he was peculiarly favored by the gods, that he was himself more divine than human, and that the system which he was about to establish would be the most excellent ever invented. Having thus secured the sanction of the Delphic oracle, Lycurgus returned to Sparta, where he cautiously began his labors by explaining his plans privately to a few of his friends. After having secured the coöperation and support of many of the leading citizens, he proceeded to summon a general assembly of the Spartan people, at which his party was strong enough to overcome all opposition, and he was therefore enabled to proceed openly in the development of his plans and the reduction of them to practice.

Lycurgus first devoted himself to the improvement of the civil and political institutions of Sparta. He retained the system of divided royalty established in the time of the twin-brothers, Eurysthenes and Procles, and he confirmed the joint possession of the throne to the descendants of these princes, though he greatly restricted the royal prerogative, transferring the executive authority to a Senate of thirty members, including the two kings, who were the official presidents of the body. The other twenty-eight Senators were selected from the wisest and most noble of the citizens of Sparta, and Lycurgus directed

Lycurgus
Agrees
to Frame
a Code.

Political
Institutions
of
Lycurgus

that the successors of these twenty-eight should ever afterward be elected by the Spartan people. The Senators were to hold office for life, and no person was eligible to the Senatorial office who was less than sixty years of age. The Senate was vested with deliberative as well as executive duties. The laws which it originated were afterwards submitted to the people in their general assemblies, for their approval or rejection, which each citizen signified by a single vote, without altering or even without discussing the measures brought before the people. Besides being presidents of the Senate, the kings were also the military commanders of the Spartans, and the high-priests of the national religion. They were favored with the chief seat in every public assembly, received strangers and ambassadors, and superintended the public buildings and the public highways. To guard against the kings exceeding their constitutional powers, five officers called *Ephori* were chosen yearly by the Spartan people; and these were vested with authority to bring any and all who violated the laws, irrespective of rank, to trial, and were empowered to punish, by fine or flogging, even the kings and Senators themselves.

Social
Institutions
of
Lycurgus.

After having settled the form of government for Sparta, Lycurgus directed his attention to reforming the social institutions and the manners of his countrymen. Observing the state menaced with danger in consequence of the animosity between the rich and the poor, he determined on the heroic measure of equally dividing the lands. He therefore parceled out the territory of Laconia into thirty-nine thousand lots, giving one of these to each citizen of Sparta, or free inhabitant of Laconia, or Lacedæmon. Each of these lots was only large enough to barely supply the necessaries of a single family, as Lycurgus was resolved that no person should be placed in circumstances enabling him to live in luxury. To render the state dependent only on its own territorial products, and to prevent any individual from accumulating an undue amount of wealth, he prohibited the use of any money, except an iron coin, with so small a value in comparison with its bulk and weight that the necessity of using it as a medium of exchange would make it difficult to carry on trade, especially foreign commerce. By subjecting this iron coin to a process rendering it brittle and unfit for any other use, Lycurgus endeavored to destroy every desire to hoard it as treasure. Some ancient writers tell us that this measure produced all the effects which Lycurgus hoped would result therefrom. Foreign merchants ceased to trade in Sparta, and the native artisans refrained from the manufacture of articles of luxury and ornament, because there was no longer any valuable money to offer in exchange for such wares.

Lycurgus struck a more effective blow at luxury by directing that all persons, regardless of rank or age, should eat only at public tables, and strictly forbidding any to eat at home or in private. These public tables were furnished with the plainest and least relishing food, supplied by the people, each individual being required to contribute monthly a certain portion of provisions for public use. To guard against any evasion of this law, by any person partaking of a richer fare at home or in private, regular attendance at the public meals was stringently enforced. This measure was at first violently resisted, and caused a tumult, during which a young man named Alcander beat out the eyes of Lycurgus; but the effect of this outrage was to turn the current of public feeling in favor of Lycurgus, and Alcander was delivered to the lawgiver for punishment. But Lycurgus took the young man home with him, and, by mild treatment and calm expostulation, convinced him of the impropriety of his conduct, thus converting him from a fierce opponent to an admiring supporter. All noisy conversation was forbidden at the public meals, and no person was permitted to mention elsewhere anything that had been said on these occasions. At the tables the Spartans reclined on benches without cushions; while their children, who were allowed to be present from a very tender age, were seated on stools at their feet. The regular fare was black broth, boiled pork, barley-bread, cheese, figs and dates. The drink was wine and water, served in quantities so small as to be barely sufficient to quench the thirst. A dessert, consisting of poultry, fish, game, cakes and fruits, was generally furnished at the expense of some private individual. At a later period, when the severity of the Spartan manners was relaxed, many rich and costly dainties and delicacies were added to the public meals, under the name of this dessert.

The
Public
Tables.

As intercourse with foreigners might corrupt the simple manners of the Spartans, all strangers were ordered to leave Sparta, and Spartans were not permitted to travel abroad. Lycurgus being a man of few words, disliked great talkers, and took great pains to introduce a short and forcible style of expression among his countrymen, in which he succeeded so well that Spartans soon became celebrated for the terseness and brevity of their speech. Such a style of expression is still called *laconic*, from Laconia, the name of the Spartan territory.

Laconic
Speech.

As an essential for public duty, all Spartans were subjected to a strict system of training from the day of their birth to that of their death. As soon as an infant was born, its father was obliged to bring it to certain public officers, who examined it; and if it was found to be sickly or deformed, it was considered of no use to the state, and was cast out into the fields to perish. Those infants whom these judges ordered to be preserved were then given in charge of nurses, provided

Public
Examina-
tion of
Infants.

by the state, who were instructed to rear the children in such a manner as to make them hardy in body and courageous in spirit.

Physical
and
Military
Training.

At the age of seven years boys were placed in public schools for training and education. They were there divided into companies, over each of which an older boy, or a more active one, was placed as captain, and was authorized to repress disorder and punish the disobedient and rebellious. Their discipline was scarcely more than an apprenticeship to hardship, self-denial and obedience; and the only intellectual culture given them was an unconquerable spirit of fortitude and endurance, an enthusiastic love of military glory, and an unbounded attachment to their country. As the young were advancing in years they were subjected to severer privations, and were accustomed to still more trying exercises. In the most inclement weather they were forced to go barefoot, and were very lightly clothed, being permitted to wear but one garment, and this they were obliged to wear for an entire year, no matter how dirty and ragged it had become in the meantime. They were compelled to sleep on beds of reeds, and were not allowed anything that might tend to produce effeminate habits. To cultivate their love for war, they were encouraged to engage with one another in frequent combats, while their seniors looked on and applauded such as fought courageously and dexterously or did not display any outward signs of pain upon receiving the hardest blows. All their exercises were designed to make them robust in body, patient in suffering, bold in spirit, and quick and decisive in action. To make them sly and cunning, boys were encouraged to steal provisions from one another, and even from the public tables, and from the houses and gardens of the citizens. If detected in the theft, they were severely flogged, not for attempting to steal, but for not doing it carefully enough to escape detection.

Personal
Self-
sacrifice
and
Public
Welfare.

Even Spartan adults were much restricted in their personal freedom, and had their respective duties assigned them by the laws, like soldiers in a camp. Every Spartan citizen was expected to consider only the public welfare, regardless of his own personal interests or pleasures, and to be prepared at any moment to sacrifice his life cheerfully, if he thus served the state. Spartan citizens were forbidden employing themselves in the mechanical arts or in tilling the soil. When not employed in military duty they were engaged in superintending the public schools, and in athletic and military exercises, in hunting, in assemblies for conversation, or in religious services. They were not permitted to take part in public affairs until they had reached the age of thirty, and even then a man of ordinary position who meddled much with political matters was considered rather forward and presumptuous. It was regarded as dishonorable for a man to spend much time with

his family or to manifest a fondness for their society. The state only was regarded as deserving a Spartan's affection.

In Laconia, or Lacedæmon, the slaves were the property of the state, and were distributed, with the land, among the free inhabitants of the country. The Spartan slaves were partly descended from the original inhabitants of Laconia, and were called *Helots*, from the town of Helos, where their ancestors had made an obstinate resistance to the conquering Dorians; and to them only were assigned the duties of agriculture and the mechanical arts. They were required to follow their masters during war, and constituted a numerous light cavalry force in every Spartan army. They also officiated as domestic servants and in every other menial capacity. They were the most useful members of the Spartan community. Nevertheless, their haughty masters treated them in the most cruel and shameful manner, and frequently put them to death out of mere caprice or sport. They were required to appear in a dress denoting their bondage, such as a dog-skin bonnet and a sheep-skin vest. They were not allowed to teach their children any accomplishments which might seem to equalize them with their masters. A Spartan might flog his slaves once a day, for no other reason than to only remind them that they were slaves. They were sometimes forced to drink until they became intoxicated, and to engage in ridiculous and indecent dances, to show the Spartan youth the disgraceful and disgusting condition to which intoxicating liquors reduced men. The law did not punish any one for murdering a slave, and it was the custom for young Spartans to scatter themselves over the country in small bands, to waylay and kill the stoutest and handsomest Helots they could find, simply to exercise their prowess.

**Helots, or
Slaves.**

Spartan girls were trained as rigorously in athletic exercises as boys. They were regarded as the part of the state whose duty was to give Sparta a race of hardy sons. All Spartan women were generally married at the age of twenty, and although the wife enjoyed little of her husband's society, she was treated with great respect by him, and was permitted more freedom than was enjoyed by women in the other Grecian states. She was taught to take a deep interest in the honor and welfare of her country, and the high spirit of Spartan women encouraged the men to heroic deeds.

**Spartan
Women.**

Lycurgus desired only to form a nation of able-bodied, hardy and warlike citizens; and to accomplish this result he trampled upon every amiable and modest feeling of the Spartan women, if he could advance his favorite object. He directed that the women should give up their retired manner of living, and that they should publicly exercise themselves in running, wrestling, throwing the javelin, and other masculine diversions. He also tried to show that he had a thorough contempt

**Their
Masculine
and
Warlike
Charac-
ter.**

for that marriage obligation which is the basis of so much of the virtue and happiness of modern society. A Spartan mother was mainly desirous that her sons should be brave warriors, and a suit of armor was considered the most precious gift which she could bestow upon them. The advice of Spartan mothers to their sons when they departed for the battle-field was: "Return with your shield or upon it." No Spartan mother would deign to look at her son who had disgraced himself by cowardice or treason to his country.

Spartan
Military
Virtues.

The sole object of Spartan education was to prepare the people of Lacedæmon for war, and the aim of Lycurgus was to make the Spartans a warlike race, not, however, to enlarge their territory, as he dreaded the consequences of an extension of the Lacedæmonian territory beyond the borders of Laconia. The Spartan youth were taught to be sober, cunning, persevering, brave, insensible to hardships, patient in suffering, obedient to their superiors, and unyielding in their devotion to their country. These were simply military virtues. The Spartan laws did not allow a Spartan soldier to flee before an enemy.

Personal
Liberty
De-
stroyed.

But the system of Lycurgus was a narrow and barbarous scheme. It destroyed personal liberty, and made every Spartan the slave of the state or community. Social independence was thus annihilated. The principle underlying the whole system and institutions of Lycurgus was—*the citizen for the state, not the state for the citizen*. The object of his code was not to make the people happy in the enjoyment of peaceful pursuits, happy in the enjoyment of the largest liberty, happy in being virtuous, happy in their homes, their families, their religion, their good fame—it was not the object of the Lycurgean system to make the Spartans happy in any of these.

General
Spartan
Charac-
ter.

The frugality and temperance of the Spartans, their grave behavior, their invincible valor, their patriotic devotion, their heroic fortitude—all these have been subjects of commendation; but the extremes to which these qualities were carried made them ascetic, harsh and unfeeling. Their love of war impelled them to an aggressive and tyrannical foreign policy, and their contempt for the peaceful arts and the quiet enjoyments of domestic life prevented them from cultivating those gentler and kindlier feelings of human nature which are practically the main sources of human happiness.

Retire-
ment and
Death of
Lycurgus.

After Lycurgus had completed his code, he convoked an assembly of the Spartan people, and told them that there was yet one point concerning which he desired to consult the Delphic oracle; but that, before he departed for that purpose, he desired them to swear that they would keep his institutions, social and political, unaltered until his return. His countrymen having taken such an oath, Lycurgus proceeded to Delphi, where he obtained an assurance from the oracle that if Sparta

would continue to faithfully comply with his laws it would become the greatest and most flourishing state in the world. He committed this favorable reply in writing, and transmitted it to Sparta; after which, it is said, he voluntarily starved himself to death, so that his countrymen would be forever bound by their oath to maintain his laws and institutions without change. But some writers tell us that he died in Crete at an advanced age; and that, in accordance with his request, his body was afterwards cremated, and the ashes cast into the sea, so that his remains could never be conveyed to Sparta, and that his countrymen might therefore have no pretext to declare themselves relieved from their solemn obligation to abide by his laws.

The laws of Lycurgus—which the Spartans observed for five centuries—made that people the greatest warriors of Greece. But the Spartans became only a nation of warriors. They produced no philosophers, no orators, no historians, no artists. The effects of the laws of Lycurgus upon the Spartans were soon made manifest. They became a body of well-trained, disciplined professional soldiers, at a time when scarcely any Grecian state understood the value of any kind of military discipline or training, or practiced it. Consequently Sparta became irresistible in war, and rapidly conquered the neighboring states, thus making herself supreme in the Peloponnesus. Towards the close of the ninth century before Christ she took Amyclæ and became mistress of the whole Eurótas valley, the Achæans submitting or fleeing to Italy. In the next century the effects of the Lycurgean system upon the Spartans were still more manifest. Sparta then became a compact and organized state, spreading over the whole of Laconia, and possessing the only completely-disciplined army in Greece. She began deliberately to quarrel with the other Peloponnesian states for the apparent purpose of extending her domain. In wars with Arcadia and Argos, Sparta gained some signal advantages, Argos losing all her territory south of Cynuria.

Sparta then began a series of aggressions upon the neighboring state of Messenia, actuated partly by a desire for more territory, and partly by a dislike of the liberal policy pursued by the Dorian conquerers of Messenia towards their Achæan subjects. Hostilities soon resulted, and the contest known as the *First Messenian War* commenced B. C. 743 and lasted twenty years (B. C. 743–723). Sparta's only ally in this war was Corinth. Messenia was aided by Argos, Arcadia and Sicyon. The war was prolonged by the long defense of the city of Ithomé. During the struggle the Messenians consulted the Delphic oracle concerning the best means of securing the favor of the gods, and received as a response that they ought to sacrifice a noble-born virgin to the infernal deities. Thereupon Aristodémus, a Mes-

Effects
of the
Laws of
Lycurgus.

First
Mes-
senian
War.

Aristodemus and the Defense of Ithome.

senian commander, offered his own daughter as a victim; and as she was about to be sacrificed, her lover desperately endeavored to save her by the pretext that she was not fitted for the immolation. The only effect of this declaration was to excite the rage of Aristodémus, who had so greatly distinguished himself during the struggle by his valor and ability that he was elevated to the throne of Messenia. But in the midst of all his greatness and his triumphs, remorse for having sacrificed his daughter tormented him, so that he finally committed suicide upon her grave. His death was followed by the conquest of the Messenians by the Spartans, who forced the Messenians to evacuate Ithomé. Thus ended the First Messenian War, B. C. 723, Messenia being annexed to the Lacedæmonian territory. Many of the Messenians sought refuge in Argolis and Arcadia, and those who remained were reduced to slavery by the Spartans. Ithomé was razed to the ground.

Second Messenian War.

After enduring Spartan oppression for thirty-nine years, the Messenians rose in revolt against their tyrannical masters; and, under the leadership of a skillful general named Aristómenes, they began the *Second Messenian War*, which lasted seventeen years (B. C. 685-668). The Messenians were aided by the Argives, the Arcadians, the Elians and the Sicyonians; while Sparta's only ally, as in the preceding war, was Corinth. The first battle was indecisive; but, with the assistance of their allies, the Messenians, under their able general, Aristómenes, defeated the Spartans in three battles. Thoroughly disheartened by their reverses, the Spartans consulted the Delphic oracle, and were told that they must obtain a leader from Athens if they wished to be victorious. In consequence of the natural jealousy between Sparta and Athens, the Spartans were reluctant to send to Athens for a leader, and the Athenians were as reluctant to furnish one, but both feared to disobey the oracle. The Athenians in derision sent the lame schoolmaster and poet, Tyrtæus, to lead the Spartan armies; but Tyrtæus proved to be as good a leader as could have been found, as he so aroused the patriotic ardor and martial spirit of the Spartans by his soul-stirring odes and lyrics that their drooping spirits were revived, and they were stimulated to redoubled exertions and speedily caused the struggle to assume an attitude favorable to them and discouraging to their foes.

Aristomenes and Tyrtæus.

Aristomenes and the Defense of Ira.

The Spartans were defeated with great loss by the Messenians and their allies in a great battle at the Boar's Grave, in the plain of Stenyclerus, and were obliged to retire to their own territory; but in the third year of the war the Messenians were defeated through the treachery of Aristócrates, the king of the Arcadian Orchomenus. As a result of this defeat, Aristómenes, unable to again take the field, threw himself into the mountain fortress of Ira, where he continued the

struggle for eleven years, resisting all the Spartan assaults, and frequently sallying forth from his stronghold and ravaging Laconia with fire and sword. His exploits were very brilliant. He three times offered to Zeus the Ithomates, the sacrifice called Hecatompsona, which could only be offered by a warrior who had slain a hundred foes with his own hand. He was at one time captured with some of his companions, carried to Sparta, and cast with them into a deep cavern, which the Spartans were accustomed to use as a receptacle for such criminals as had been condemned to capital punishment. Aristómenes escaped unhurt by the fall, but all his companions were killed. He expected to die of hunger in this dismal cavern; but on the third day, after he had lain himself down to die, he heard a faint noise, and, after rising up, he observed, by a faint light descending from above, a fox busily engaged in gnawing the dead bodies of his companions. He cautiously approached the fox and seized hold of its tail, and was thus enabled to follow the animal in its efforts to escape through the darkness, until it made its way to the outside by a small opening. With a little effort, Aristómenes widened this opening sufficiently to enable his body to pass through, and thus escaped to Messenia, where he was joyfully welcomed by his countrymen.

Notwithstanding the valor of Aristómenes, the war ended in the triumph of the Spartans, who surprised Ira one night while Aristómenes was disabled by a wound. He succeeded in cutting his way through the enemy with the bravest of his followers, and was thus enabled to escape. Taking refuge in Arcadia, he there formed a plan to surprise Sparta, but this plan was betrayed by Aristócrates, who was stoned to death by his countrymen for this treachery. Aristómenes then retired to the island of Rhodes, where he married a chief's daughter and lived the remainder of his days in ease and quiet. Many of the Messenians, not willing to submit to Sparta a second time, abandoned their country and retired to the island of Sicily, where they colonized Mesana. Those who remained were reduced by the Spartans to the condition of Helots, or slaves; with the exception of the inhabitants of a few of the Messenian towns, who were admitted to the position of Periceci. Thus ended the Second Messenian War, B. C. 668; and Messenia was annexed to Laconia, and its history ceased until B. C. 369. The Messenians for a long time cherished the memory of Aristómenes, and the legends of subsequent times declared that his spirit was seen animating his countrymen and scattering ruin among their enemies, in the famous battle of Leuctra, in which the power of the Spartans was finally crushed by the Thebans.

Conquest
of
Messenia.

Sparta's
Wars
with
Arcadia
and
Argos.

After subduing the Messenians, the Spartans carried on a war with the Arcadians, who had been among the allies of the Messenians.

The Spartans conquered the southern portion of Arcadia, but were unable to reduce the city of Tegea, which offered a successful resistance and defied the Lacedæmonian power for a century, before it was finally taken, B. C. 554, and Arcadia reduced. Sparta had been the rival of Argos from the earliest times. Argos then held the entire eastern coast of the Peloponnesus under her dominion. Soon after the death of Lycurgus the Spartans wrested from the Argives all the territory eastward to the sea and northward beyond the city of Thyrea, annexing it to Laconia. About B. C. 547 the Argives began another war against Sparta to recover their lost territory, but they were defeated and their power was broken.

**Sparta's
Power,
Influence
and Ambition.**

Sparta was for some time the most powerful state of Greece. Her own territory of Laconia, or Lacedæmon, embraced the entire South of the Peloponnesus, and the other Peloponnesian states were so completely humbled that they were unable to resist her supremacy. The Spartan influence had thus far been restricted within the narrow limits of the Peloponnesus, but about this time it began to extend into foreign lands. In B. C. 555, Cræsus, the great Lydian king, sent an embassy to Sparta, acknowledging that state as the leading power in Greece, and soliciting its alliance to resist the rising power of Persia under Cyrus the Great. The Spartans accepted the offers of Cræsus, and prepared an expedition to assist him, but before it could be sent Cyrus conquered Lydia. This alliance marks the commencement of Sparta's foreign policy, and was followed by other Spartan expeditions beyond the limits of the Greek continent. In B. C. 525 Sparta and Corinth sent a combined expedition to the coast of Asia Minor to depose Polycrates, the tyrant of Samos, but it failed in its object. Sparta's ambition now arose to such a height that she assumed the right to interfere in the affairs of the Greek states outside of the Peloponnesus, as the champion of the cause of oligarchy. Her efforts against Attica excited the fear and hatred which the Athenians entertained for the Spartans for almost a century and a half. Sparta's influence among the states of Greece was always on the side of oligarchy or despotism, and against democracy, such as that of Athens; and the aristocracy of every Grecian city regarded Sparta as its natural champion and protector, while the democratic elements everywhere looked to Athens as their friend and supporter.

**Sparta
and
Athens.**

Thus Sparta—the great power of the Peloponnesus and the great rival of Athens during the whole period of Grecian history—became the leader of the Dorian branch of the Hellenic race, and the champion of aristocracy and oligarchy among the Grecian states; while Athens became the head of the Ionian element, the champion of democracy, and the leader in Greek philosophy, literature, oratory and art.

SECTION VI.—ATHENS UNDER THE LAWS OF DRACO AND SOLON.

WHILE Sparta under the laws of Lycurgus was advancing in power and extending its dominion, Athens was greatly distracted and nearly brought to the brink of ruin by the contests of domestic factions, being a prey to all the evils of oligarchical oppression on the one hand and popular violence and disorder on the other.

Troubles
in
Athens.

During the early period the people of Athens were divided into four tribes—Teleontes, Hopletes, Ægicoreis and Argædis. These were subdivided into two branches—brotherhoods and clans, and Thirdlings and Naucraries. The former division was founded upon consanguinity. The latter was upon an artificial arrangement of the state for purposes of taxation and military service. There were three classes of citizens—nobles, farmers and artisans. The nobles were vested with the whole political power, and filled all the offices in the state. The Senate, or Court of Areopagus, which held its sessions on Mars' Hill, was composed of members of this class.

Tribes
and
Classes in
Athens.

The first archon of Athens after the abolition of royalty in B. C. 1068 was Medon, the son of Codrus, the last Athenian king, who had so patriotically sacrificed his life in a war with the Dorians. On the death of Alemæon, the thirteenth archon, and the last one for life, the *Eupatrids*, or Athenian nobles, limited the archon's term of office to ten years (about B. C. 752). This dignity was still bestowed on the descendants of Codrus and Medon; but about B. C. 714 all the nobles were made eligible to the office.

The
Early
Archons.

In the year B. C. 683 another important change was made in the constitution by increasing the number of archons from one to nine, to be thenceforth elected annually. The first of these archons was the head of the executive power and was usually called, by way of distinction, *The Archon*, and sometimes the *Archon Eponymus*, because he gave his name to the year. He presided over the whole body of archons, and was the representative of the dignity of the state. He decided all disputes concerning the family and protected widows and orphans. The second archon was honored with the title of *The Basileus*, or *The King*, as he represented the king in his position as the high-priest of the state religion. He was the judge in every case regarding the national religion and homicide. The third archon, styled *The Polemarch*, or Commander-in-chief, directed the war department, and commanded the Athenian army in the field until the time of Clisthenes. He adjudicated disputes between Athenian citizens and strangers. The remaining six archons, called *Thesmothetæ*, or Legis-

Nine
Archons.

lators, officiated as presidents of law courts and decided all matters not specially pertaining to the first three. The whole body of archons constituted the supreme council of the state. There being no code in Athens, the decisions of the archons had the force of laws.

Court of
Areopagus.

In addition to the archons, there was the *Court of Areopagus*, or Senate, which derived its name from the place of its meeting, on a rocky eminence, opposite the Acropolis, known as the Hill of Ares, or Mars' Hill. This council was composed of Eupatrids, or nobles, only; and all the archons became members of it at the end of their official terms of archonship. It was called simply the Senate or Council. Solon afterwards instituted another Senate, and the original council was named Areopagus, to distinguish it from the new body.

Tyranny
of the
Archons.

The nobles possessed the chief power in the state, and they used this power to oppress the people, as oligarchies generally do. The archons were vested with arbitrary powers, as there was no written code to restrain them, and they very naturally advanced the interests of their own order to the injury of the commons. In about half a century after the establishment of the yearly archons, the popular dissatisfaction reached such a height, and the general demand for a written code of laws had become so vehement, that the nobles were unable to resist any longer. The crimes and disorders of the state continued with unabated violence.

Draco,
the First
Lawgiver
of
Athens.

In this situation of affairs, Draco, a man of uprightness and integrity, but of a stern and cruel disposition, was elected archon (B. C. 623), and was assigned the task of preparing a code and reforming the institutions of Athens. He framed for the Athenian people a code of laws so severe that it was said "they were written in blood instead of ink." He punished even the slightest offenses with death, saying that the smallest crimes deserved death and that he had no severer punishment for the greatest ones. The only effect of Draco's severe laws was to render them inoperative, as is usually the case with over-rigorous statutes. Men were willing to prosecute only the greatest criminals; and as a result almost all offenders escaped punishment, and were thus encouraged to continue in their wrong-doing.

Cylon
and the
Alcmonidæ.

Draco's code placed the lives of the citizens at the mercy of the nobles, and thus increased the popular discontent. A noble named Cylon sought to turn this feeling to his own advantage by making himself tyrant of Athens, B. C. 612. He had won the olive crown at the Olympic Games, and had married the daughter of Theagenes, who had made himself tyrant of Megara. He consulted the Delphic oracle before making his attempt, and was told to seize the Acropolis of Athens "at the great festival of Zeus." Cylon forgot that the Diasia was the greatest festival of Zeus at Athens, and supposed that

the oracle alluded to the Olympic Games; and at the next celebration of these games he seized the Acropolis, with a strong force consisting of his own partisans and of troops furnished him by his father-in-law, the tyrant of Megara. He was not supported by the great mass of the people, and was blockaded in the Acropolis by the troops of the government. Cylon succeeded in making his escape; but his followers, reduced by hunger, soon submitted to the government troops, and found refuge at the altar of Athênê. The archon, Megacles, a member of the renowned family of the Alcæonidæ, found them at that altar, and induced them to come forth from there, by promising to spare their lives, fearing that their death there would pollute the sanctuary. But as soon as they had left the temple they were attacked and massacred. Some were even slain at the sacred altar of the Furies, or Eumenides, where they sought safety. This act of sacrilege on the part of the archons aroused fresh troubles at Athens. The entire family of the Alcæonidæ were looked upon as tainted with the sacrilege of Megacles, and the friends of those thus massacred demanded vengeance upon the accursed race. By means of their wealth and influence, the family of Megacles were able to uphold themselves against their enemies to the end of the seventh century before Christ; but were finally banished from Attica by the decree of a council of three hundred members of their own order (B. C. 597).

The banishment of the Alcæonidæ in B. C. 597 did not quiet the superstitious alarm excited at Athens by the sacrilege of Megacles; and while the Athenian people were aroused by these fears a plague broke out in the city, and this was considered a punishment sent by the gods for this dreadful crime. The people consulted the Delphic oracle, which told them to invite the renowned Cretan prophet and sage, Epimenides, to visit Athens and purify the city of pollution and sacrilege. Epimenides was greatly famed for his knowledge of the healing powers of nature. He visited Athens and performed certain rites and sacrifices which the people believed would propitiate the offended deities. The plague disappeared; and the Athenians, in gratitude, offered their deliverer a talent of gold, which he refused. He would accept no other payment than a branch of the sacred olive tree which grew on the Acropolis. This purification of Athens occurred in B. C. 596.

The archons now opened their eyes to a proper sense of the perils which menaced the state. The sacrifices of Epimenides had stopped the plague, but did not end the popular discontent. The factious disturbances in the city became more and more frequent and fierce. The Athenians were now divided into three factions. The first of these consisted of the wealthy nobles, who favored an oligarchy, or a government in which all political power is vested in a few privileged indi-

Plague at
Athens
and
Sacrifices
of Epi-
menides.

Dessen-
sions in
Athens.

viduals. The second party consisted of the poor peasantry, who favored democracy, or a government in which the masses of the people are the ruling power. The third party was composed of the merchants, who preferred a mixed constitution, in which the oligarchical and democratic elements were combined. These three factions were arrayed against each other in the fiercest animosity.

Oppression of the Poor by the Rich.

Another element of trouble adding to the distraction of the state was the hostile feeling which had grown up between the rich and the poor. Some of the citizens had acquired great wealth, while the great mass of the people had sunk into the most abject poverty, and were generally overborne with burdens entailed on them by their extravagance, and which they had no reasonable hope of ever being able to discharge. This condition of affairs was rendered more distressful by the fact that a harsh law existed in Athens, authorizing a creditor to seize the person of his debtor, and to retain, or even to sell, him as a slave. The rich only too eagerly took advantage of this cruel statute; and the poor were consequently exasperated to so intense a pitch that a general insurrection of the lower orders appeared to be on the verge of breaking out in Athens.

Solon, the Second Lawgiver of Athens.

In this dangerous condition of affairs at Athens, the wisest men of all parties looked to Solon, a descendant of Codrus, and a person of recognized talents, virtues and wisdom, as the only person who possessed sufficient ability and influence to allay the unhappy differences which divided the people and to avert the misfortunes which threatened the state. Solon's justice, wisdom and kindness won for him the affection of the poor, while the rich were friendly to him because he was one of their class, so that he possessed the respect and confidence of every class. Influential persons encouraged him to aspire to, or rather to assume, regal power, so that he could more readily and effectually repress disorder and tumult, control faction, and force obedience to such laws as he might deem necessary to enact; but he resolutely and persistently declined to follow such advice. After some deliberation, Solon accepted the office of Archon, with special powers, which had been conferred upon him by an almost unanimous vote.

Solon's Mercantile Travels.

Solon was a native of the island of Salamis. His father, Exces-tides, although of distinguished rank, possessed only a very moderate degree of wealth, so that Solon found himself obliged to devote a great part of his youth to mercantile pursuits, to acquire for himself a competence. This proved of some advantage to him as a lawgiver, as it led him to visit foreign lands, thus affording him the best possible opportunities for studying men and manners, and for comparing the different systems of civil and political economy then existing in the

various civilized countries of the ancient world. During these mercantile expeditions, Solon is said to have met and conferred with the six celebrated men, who, with himself, received the honorable title of the *Seven Wise Men of Greece*, of whom we shall hereafter give an account. Solon was a poet no less than a sage, and in the character of a poet he made his first public appearance in Athens.

At that time the Athenians had been engaged in a long struggle with the Megarians for the possession of the island of Salamis, but they had now become weary of the war, and had enacted a law that whoever should advise a renewal of the war for the recovery of Salamis should be put to death. But before long they wished this law abrogated, but fear of the penalty which it denounced prevented every one from proposing its repeal. In this juncture, Solon ingeniously devised a plan by which he was able to accomplish the desired result without any injury to himself. He had for some time pretended insanity so successfully that he deceived even some of his personal friends, and having composed a poem on the war of Salamis, he one day rushed into the market-place, and recited his verses before the assembled people with the wildest gesticulation. The citizens at first gathered about him out of curiosity, but excited by what had been recited to them, and encouraged by some of Solon's confidential friends who were present, the people repealed the obnoxious law and voted another expedition against Salamis, appointing Solon its commander. Solon led the expedition against Salamis and reduced its inhabitants to their former subjection to Athens.

Solon and
the War
with
Megaris
for
Salamis.

Solon appeared very conspicuously as the Athenian delegate in the Amphictyonic Council when that body waged the First Sacred War against the great and prosperous commercial cities of Crissa and Cirrha, in Phocis, in the early part of the sixth century before Christ (about B. C. 595-586). These Phocian cities had annoyed and plundered the pilgrims to the sacred shrine of Apollo at Delphi, and finally pillaged the sacred temple itself, which sacrilege induced the Amphictyonic Council to send successive military expeditions against Crissa and Cirrha, and these expeditions successively took and destroyed both cities, to appease the wrath of Apollo; while the vengeance of the offended god was invoked upon any one who should presume to rebuild the razed cities, and the territories which they had occupied were consecrated to Apollo, thus forbidding the cultivation of these lands or their secular use in any way.

First
Sacred
War in
Greece.

But it is as a lawgiver that Solon achieved for himself an enduring fame. As the discontent of the poor was the greatest danger threatening the state, he began his reforms of the social and political institutions of Athens. He ameliorated the condition of the poorer classes

Solon's
Relief
of the
Poor.

by canceling all their debts, reducing the rate of interest, and by abolishing imprisonment or enslavement for debt. He also restored to freedom those debtors who had been enslaved by their creditors, and repealed all of Draco's sanguinary laws, except one which declared murder punishable with death.

Solon's
Political
Reforms.

Solon next proceeded to reform the political and judicial institutions of Athens. Theseus had divided the citizens of Athens into three classes; but Solon divided them into four classes, according to the sum of their yearly incomes. The two higher or aristocratic classes were required to serve as cavalry in time of war, and were therefore called *knights* (meaning horsemen); while citizens of the two lower classes composed the infantry. The highest class held the highest offices in the state and paid the largest amount of taxes; the second and third classes held the remainder of the offices and paid the remainder of the taxes; while the lowest class were excluded from all offices and exempt from all taxation. A Senate, or Council of State, consisting of four hundred members, elected yearly, one hundred of whom were selected by lot from the four wards of Attica, was vested with the sole power of originating all legislative measures. When Attica was divided into ten wards, each ward returned ten Councilors, thus increasing the Council of State to five hundred members. The measures proposed by the Senate, or Council of State, only became laws if they were accepted by the general assembly of the citizens of Athens, a purely democratic body, which was vested with the absolute and unlimited power of approving or rejecting the proposed measures.

The
Court of
Areop-
agus.

The Court of Areopagus, which Solon restored, and which held its sittings on the eastern side of the Athenian Acropolis, was composed of such individuals as had worthily discharged the duties of archonship. Its members held their offices for life. This tribunal possessed paramount jurisdiction in criminal cases, and also exercised a censorship over the public morals, the affairs of religion, and the education of the people. It was empowered to punish impiety, profligacy and idleness, and also possessed the power of annulling or changing the decrees of the general assembly of the people. Every citizen was bound to make to this court an annual statement concerning his income and the sources from which it was derived. In its judicial capacity this court sat during the night and without lights; and those who conducted the prosecution or the defense of accused persons brought before the court were not allowed to make use of oratorical declamation and were required to state plainly the facts of the case. The Court of Areopagus was long regarded with very great esteem.

The
Helizæa.

Solon transferred the judicial powers previously exercised by the archons to a popularly-constituted court called the Helizæa, consisting

of at least six thousand jurors, and sometimes being subdivided into ten inferior courts, each with six hundred jurors. Six of these courts were for civil cases, and four for criminal cases. Every citizen over thirty years of age, and not legally disqualified, was eligible as a juror of the *Heliaea*. The jurors received a small compensation for their attendance at court.

Solon established a system of rewards and punishments to stimulate virtue and to repress vice and crime. Among the rewards for faithful citizenship were crowns conferred publicly by the Senate or the people; public banquets in the town-hall, or Prytaneum; places of honor in the theater and in the public assembly; and statues in the Agora or in the streets. Foreigners were encouraged to settle in Athens, but were obliged to follow some useful occupation. The Court of Areopagus punished idleness and profligacy severely. A thief was punished by being compelled to restore twice the value of the property he had stolen.

Rewards
and
Punish-
ments.

To prevent indifference regarding the public good, Solon decreed that any one remaining neutral in civil contests should be punished with forfeiture of property and banishment from Athens. To restrain female extravagance and ostentation, he instituted measures for strictly regulating the dress of women and their conduct on public occasions. He provided for the punishment of idleness, and decreed that such parents who neglected to bring up their children to some trade or profession should, in their old age, have no right to expect aid or support from those children. He prohibited evil speaking of the dead, and provided for the imposition of a fine on those who publicly slandered the living. He forbade any father giving a dowry to his daughters, in order to discourage mercenary marriages. Solon's constitution remained in force, with slight interruption, for five centuries, and laid the foundation for Athenian greatness.

Solon's
Social
Reforms.

Solon was accused by his own order of having yielded too much, and by the other classes of not having granted them enough. He candidly admitted that his laws were not perfect, but that they were the best that the people would accept. The high regard in which he was held prevented any outbreak for some time among his countrymen.

Partial
Satisfac-
tion.

When Solon had finished his code of laws, he exacted a solemn promise from the Athenians that they would not repeal or alter them for a hundred years. As officious persons afterwards constantly annoyed him with their suggestions of amendments for the improvement of his code, Solon concluded to retire from Athens until his countrymen should have time to become familiarized with and attached to his institutions. After obtaining the consent of the Athenians to travel abroad for ten years, and exacting from them an oath that they

Solon's
Travels
in Egypt
and
Cyprus.

would preserve his laws unaltered until his return, Solon sailed to Egypt, where he frequently conversed on philosophical questions with priests and learned men of that ancient nation. He afterwards visited the island of Cyprus, where he aided a petty king, named Philocyprus, to lay out and build a city, which was called Soli, on account of the share which the great Athenian lawgiver had in its erection.

Solon's
Visit to
Cræsus.

Solon proceeded from Cyprus to Asia Minor, going first to Sardis, the capital of Lydia, where he visited the wealthy and renowned King Cræsus, on which occasion occurred the conversation in which the Lydian king asked the Athenian sage and lawgiver if he did not consider him a happy man, and to which Solon replied that life was full of vicissitudes and that no one was perfectly happy in this world—a conversation for the account of which we refer the reader to the history of Lydia in the chapter on Asia Minor.

Renewed
Dissen-
sions in
Athens.

Long before the expiration of the ten years for which Solon obtained leave of absence, Athens had again become distracted by the contests of the old factions, which renewed their struggles for the ascendancy. Though Solon, on his return, in B. C. 560, found his laws nominally observed, he saw everything falling into confusion. The party of the *Plain*, or the nobles, had a leader named Lycurgus; the party of the *Shore*, or the merchants, was led by Megacles; and the party of the *Mountain*, or the peasants, the advocates of democracy, was headed by Pisistratus, a cousin of Solon. These parties were actuated by the fiercest animosity to each other. Pisistratus, the leader of the Mountain, or democratic party, had become a great popular favorite because of his eloquence, his generosity, his personal beauty and his military prowess. Solon clearly saw that he was an ambitious demagogue, and that by his bland and conciliatory manners, his affected moderation, and his pretended zeal for the rights of the poor, he designed to override the republican constitution and make himself master of Athens.

Solon and
Pisistra-
tus.

Artful
Trick of
Pisistra-
tus.

Solon vainly endeavored to persuade his ambitious cousin to relinquish his selfish designs. At length Pisistratus, having wounded himself with his own hand, appeared in the general assembly of the people, covered with blood, and accused his political adversaries of having attacked and maltreated him. He declared that no friend of the poor could live in Athens if the people did not allow him to adopt measures for his own safety. By this artful trick he so aroused the indignation of the people that they voted a body-guard of fifty men for the protection of their favorite, whose life they had been induced to believe had been threatened. Solon earnestly endeavored to dissuade the people from their course by telling them that the ambitious Pisistratus would use his power for the subversion of their own liberties, but all his entreaties were useless.

Solon's predictions were soon verified; as the artful Pisistratus gradually increased his body-guards until they constituted a corps of considerable strength, when he seized the Acropolis. The alarmed supporters of the constitution fiercely resisted, but Pisistratus triumphed over all opposition and usurped the government of Athens, by making himself absolute dictator or *tyrant*. The word *tyrant* was used by the ancient Greeks in a different sense from which we now use it. They called every usurper by that title, no matter how mildly and beneficently he administered the laws. Therefore Pisistratus was called a tyrant, notwithstanding that he governed the people in a merciful and enlightened manner.

Pisistratus,
Tyrant of
Athens.

After he had fully established himself in power, Pisistratus treated Solon with the greatest kindness and respect, and maintained and executed his laws, notwithstanding the opposition which the patriotic sage had persistently offered to his ambitious designs. Nevertheless Solon could never reconcile himself to his cousin's usurpation, though he sometimes gave Pisistratus the counsel and aid which he had solicited. Solon consequently retired once more from Athens, and spent the remaining days of his life in voluntary exile. It is said that he died in the island of Cyprus, in the eightieth year of his age. In testimony of the respect which they entertained for his memory, the Athenians afterwards erected a statue of the wise and good sage and lawgiver in the Agora, or place of assembly; and the inhabitants of his native island of Salamis honored him in a similar manner. In accordance with his will, his ashes were scattered around the island of Salamis, which he had saved to Athens.

Solon's
Voluntary Exile
and
Death.

For the first six years of his usurped administration, Pisistratus faithfully observed the laws of Solon. In B. C. 554 the factions of the Plain and the Shore united in driving him from Athens; but these two factions quarreled a few years afterward, whereupon Megacles, the leader of the Shore, invited Pisistratus back to his sovereignty on condition that the usurper should marry his daughter. Pisistratus accepted this offer and regained his former power in B. C. 548. He married the daughter of Megacles, in accordance with the agreement, but he did not treat her as his wife, as he had children by a former marriage, and he did not wish to connect his blood with a family considered accursed on account of Cylon's sacrilege. Offended at this, Megacles renewed his alliance with Lycurgus, the leader of the Plain, and the two again drove Pisistratus from Athens, B. C. 547. After remaining in exile for ten years, occupying his time in raising troops and money in different portions of Greece, Pisistratus landed at Marathon with a strong army in B. C. 537; and, being joined by many of his sup-

Exiles
and
Returns
of
Pisistratus.

porters, he advanced upon Athens, defeated his foes, and again made himself master of the city.

**Beneficent
Rule of
Pisistra-
tus.**

After this second restoration to power, Pisistratus governed Athens for the remaining ten years of his life, administering Solon's laws with impartial justice, so that the people forgot their lost freedom in the fairness with which he governed them. He also distinguished himself as a patron of literature and the fine arts. He adorned Athens with many elegant public edifices, and established beautiful gardens for the accommodation of the people. He established the first public library; and caused the poems of Homer, which had hitherto existed in a fragmentary condition, to be collected and arranged properly, so that they could be chanted by the rhapsodists at the Greater Panathenæa, or twelve days' festival in honor of Athênê, the guardian goddess of Athens. By his beneficent rule, Pisistratus fully merited the opinion which Solon expressed concerning him, that he was the best of tyrants, whose only vice was ambition. He died in B. C. 527.

**Hippias
and Hip-
parchus.**

Pisistratus was succeeded in the government of Athens by his two sons, Hippias and Hipparchus, who are generally known as the Two Tyrants of Athens. They ruled peacefully for fourteen years, and, like their father, governed for a time with mildness and liberality. Like him, they patronized learning and munificently encouraged men of genius, thus inducing the renowned poets, Anacreon and Simonides, to make Athens their residence. The Athenians enjoyed such prosperity under the united administration of these two brothers, and made such progress in civilization and refinement, that an ancient philosopher called that period of Athenian history a golden age. All this prosperity existed in spite of the fact that these rulers reduced the land-tax from one-tenth to one-twentieth.

**Con-
spiracy of
Harmo-
dius and
Aristo-
giton.**

Although Hippias and Hipparchus governed Athens wisely and well, their administration was cut short by a sudden and violent end. A citizen of Athens, named Harmodius, having insulted Hippias, the tyrant avenged himself by a public affront to the sister of Harmodius. This so exasperated Harmodius that he determined upon the destruction of both of the tyrants, and organized a conspiracy for that purpose with his intimate friend, Aristogiton. The two conspirators assassinated Hipparchus at the festival of Panathenæa, but Harmodius himself was slain in the tumult (B. C. 514).

**Assassi-
nation of
Hip-
parchus.**

**Tyranny
of
Hippias.**

Alarmed for his own safety, Hippias from this time suspected every one of being an enemy, and his character at once changed. He now became severe, and for the first time acted in such a manner as to fully deserve the title of tyrant, in the worst signification of the term. His suspicion caused him to put many citizens to death and raise vast sums by excessive taxation. In order to discover some secret connected with

the death of Hipparchus, Hippias caused a woman named Leona to be put to the torture. But the woman firmly refused to reveal anything, and, in the midst of her agony, bit off her tongue and spit it in the tyrant's face. She remained firm in her refusal until death ended her sufferings. To escape the oppression of Hippias, many influential citizens now left Athens. The people of Athens became so exasperated at the tyrant that he felt that his overthrow would come sooner or later. To secure a place of refuge in such a case, Hippias cultivated friendly relations with the Medo-Persians.

The Alcæonidæ, who had lived in exile ever since the third and last restoration of Pisistratus, now invaded Attica in the hope of expelling Hippias, but were defeated by the tyrant. Clisthenes, the leader of the Alcæonidæ, bribed the Delphians by the gift of a splendid temple in the place of the old edifice, which had been previously destroyed by fire, and obtained a decree from the oracle, commanding the Spartans to aid in freeing Athens from the rule of the tyrant Hippias. In consequence the Spartans joined the Athenian exiles in an invasion of Attica, but were unsuccessful. In a second invasion they captured Athens and compelled Hippias to resign his powers, and banished him and his family and kin to Ligeum, an Athenian colony founded on the Hellespont by his father Pisistratus (B. C. 510).

The republican constitution framed by Solon was now reëstablished, and the memory of Harmodius and Aristogiton, who had first drawn the sword against the Pisistratidæ, was ever afterward held in the greatest veneration by the Athenians, who recorded their praises in verses regularly chanted at some of the public festivals. Clisthenes, the leader of the revolution which had delivered Athens from the rule of the family which had subverted its liberties, now became the head of the state and the leader of the popular party. He divided the Athenian people into ten tribes, which he subdivided into demes, or districts, each of which was assigned a magistrate and a popular assembly. All the free inhabitants of Attica were admitted to the privileges of citizenship, and the Senate, or Council of State, was increased to five hundred members, or fifty from each tribe.

As a precaution against any ambitious individual usurping the authority of the state in the future, Clisthenes established the celebrated institution of the *Ostracism*, by which any citizen could be banished for ten years, without trial, or even without any formal accusation, but simply by a vote of the people, each citizen writing on a shell the name of the individual whom he desired to have banished, and six thousand votes being required against a person to determine his condemnation. This institution was efficacious in the purpose for which it was established.

Over-
throw and
Exile of
Hippias.

Beneficent
Rule of
Clisthe-
nes.

Estab-
lishment
of the
Ostrac-
ism.

Isagoras
and the
Spartans.

The measures of Clisthenes highly offended the nobles, whose leader, Iságoras, solicited the aid of the Spartans to drive out the Alcmaeonidæ. The Spartans responded to his call; and Iságoras, with the aid of the Spartan king Cleómenes, proceeded to banish seven hundred families from Athens, to dissolve the Senate, and to begin other revolutionary changes. The Athenian people rose in arms, besieged Iságoras and the Spartans in the citadel, and permitted then to surrender only on condition of leaving the Athenian territory. The Spartan army then retired from Athens, Clisthenes was recalled, and his democratic institutions were restored.

Athens
Threat-
ened by
the
Spartans.

In the meantime Cleómenes, the Spartan king, had been collecting a large army in the Peloponnesus, and had entered into an alliance with the Thebans and with the Chalcidians of Eubœa, for the purpose of reducing Athens and forcing her to accept the rule of Iságoras as tyrant. Alarmed at the power of their antagonists, the Athenians sought the aid of the Persians. The Persians consented to aid them on condition of their becoming tributary to Persia, but the Athenians indignantly rejected this condition and prepared to meet their adversaries single-handed. In the meantime the allied foes of Athens had invaded Attica.

Sparta
and Other
Foes of
Athens.

Cleómenes had hitherto concealed from his Peloponnesian allies the real object of the invasion. As soon as they discovered it they refused to assist in crushing the liberties of Athens, and thus the Spartan king was obliged to relinquish his design and return home. When the Athenians were delivered from the Spartan invasion, they advanced against the Thebans and defeated them, after which they crossed over into Eubœa and chastised the Chalcidians. They formally took possession of the island and distributed the estates of the wealthy Chalcidian land-owners among four thousand of their own citizens, who settled in Eubœa under the name of *Cleruchi*, or lot-holders.

Sparta
and
Hippias.

Sparta now sought to wage another war against Athens, this time to compel her to accept the rule of Hippias once more. The other Peloponnesian states declined taking part in the attempt, and Sparta was again obliged to relinquish her designs against Athens. Hippias, who was now an old man, countenanced the Spartan project. When it failed he returned to the Persian court, where he ceaselessly sought the aid of the Dorians in replacing him in power in Athens.

Clisthe-
nes and
Pure
Democ-
racy.

Thus after the expulsion of Hippias, Athens, under the patriotic statesman Clisthenes, became a pure democracy; the suffrage being extended to all classes, except slaves. Under the blessings of political equality, and impelled by patriotism, all classes, rich and poor, felt an equal interest in the welfare and greatness of the state; and Athens, under her free institutions, entered upon a new and glorious career.

It is said that Clisthenes was the first victim of his own institution, the Ostracism.

SECTION VII.—EARLY GREEK POETRY AND PHILOSOPHY.

HOMER, the father of poetry and the great national poet of Greece, was an Ionian Greek of Asia Minor, and flourished in the ninth century before Christ. He led a sad and wandering life, and became blind in his old age. Modern authorities consider him a native of Smyrna, but in ancient times, after his death, seven cities claimed to be his birth-place, and an English poet has said:

Homer.

“Seven cities claimed the Homer dead,
Through which the living Homer begged his bread.”

Homer's two great epics are the *Iliad*, which dwells on the Trojan War, and the *Odyssey*, which recounts the adventures of Ulysses on his way home after the fall of Troy. These two epics were the great national poems of Greece, and were sung or recited at the national festivals and in the public assemblies of every Grecian state, and also related at every Grecian fireside. They were preserved by memory and from age to age, by being taught from father to son. These poems brought into prominence the unity of the Hellenic race and constituted one of the strongest ties that bound together its different branches.

His Two
Great
Epics.

The *Iliad* opens with the beginning of the last year of the siege of Troy, and the remaining incidents and final result of the contest are described in succession with great poetical power. This forms the entire subject of the twenty-four books or sections of the *Iliad*; but the characters and scenes portrayed in the poem are so many as to contribute the strong charm of variety to its other beauties and its many merits. The immortal gods are represented as feeling a deep interest in the struggle and as participating actively in it; and this mingling of divine and human agency in the poem of course renders it naturally improbable. Still, aside from this objection, there is much in the *Iliad* to attract the attention of an inquirer into the early history of the human race.

The
Iliad.

Achilles is represented as the leader of the Greeks, and many curious tales are told concerning him. He was taught war and music by the Thessalian Centaur, Chiron, and in his infancy his mother, Thetis, dipped him in the river Styx, thus making him invulnerable, except the heel by which she held him. Hector is represented as the Trojan leader, and it is said that more than thirty Greek chiefs fell beneath his

The
Heroes
of the
Iliad.

powerful hand. His character, as a son, a husband, a brother and a patriot, is illustrated with wonderful skill and power, considering the rudeness and barbarism of the age.

Incidents
Described
in the
Iliad.

The poem is full of descriptions and incidents which give us considerable light upon either the time of action in the poem or the time of its composition. Heroes are represented as yoking their own cars in those days. Queens and princes are represented as engaged in spinning. Achilles is said to have killed his mutton with his own hand, and to have dressed his own dinner. Yet these tame and commonplace incidents, vulgar as they may appear when compared with the occupations of modern heroes and heroines, do not, in Homer's hands, detract in the slightest manner from the dignity and grandeur of the characters performing them.

General
Character
of the
Iliad.

The general tone of the Iliad is grave and dignified, and occasionally sublime. There is often a remarkable facility in the language, so that one word will sometimes present a perfect and delightful picture to the mind. But the strength of thought and the singular ardor of imagination displayed in the poem constitute its great merit. Says Dr. Blair: "No poet was ever more happy in the choice of his subject, or more successful in painting his historical and descriptive pieces. There is considerable resemblance in the style to that of some parts of the Bible—as Isaiah, for instance—which is not to be wondered at, as the writings of the Old Testament are productions of nearly the same age, and of a part of the world not far from the alleged birth-place of Homer."

The
Odyssey.

The Odyssey has been described as resembling a poem called forth by the Iliad, and does not rank as a whole as high as the Iliad. It recounts the adventures of Ulysses, King of Ithaca, on his way home after the fall of Troy. Both poems have for more than twenty centuries continued to enjoy the admiration of mankind, and no effort in the same style of poetry has since been so successful.

Hesiod
and His
Epics.

HESIOD, another great Greek epic poet, lived a century after Homer, in Bœotia, where, in his youth, he was a shepherd, tending his father's flocks on the slopes of Mount Helicon, sacred to the Muses. He described the homely rustic scenes with which he was familiar, his chief poems being *Works and Days*, consisting mostly of precepts of ordinary life, and *Theogony*, which described the origin of the world, and of gods and men. Not many events of his life have been recorded, and the scanty notices transmitted to us concerning him apparently deserve little credit. He gained a public prize in a poetical contest at the celebration of funeral games in honor of a King of Eubœa. He died at a good old age, and is said to have spent the closing years of his life in Locris, in the vicinity of Mount Parnassus. Though he

was of a quiet and inoffensive disposition, it was his sad fate to die a violent death. A Milésian who lived in the same house with him had committed a gross outrage upon a young woman, whose brothers wrongly suspected Hesiod of conniving at the crime, and murdered both the poet and the guilty Milésian, and cast their bodies into the sea.

In the seventh century before Christ, Grecian lyric poetry, which at first consisted of cheerful songs, took the place of the epic poetry of the earlier period, the period of Homer and Hesiod. It was called lyric poetry because it was written to be sung to the lyre. ARCHILOCHUS, a native of the island of Paros, and who flourished in the seventh century before Christ, was a great satirical poet, whose writings have nearly all perished.

Grecian
Lyric
Poetry.Archilo-
chus.

TYRTÆUS, the first great Greek lyric poet, by his patriotic odes roused the martial ardor of the Spartans, whose armies he commanded in the first war against the Messenians, having been sent for that purpose by the Athenians in accordance with the decree of the Delphic oracle. He was by birth an Ionian Greek of Asia Minor, being a native of Milétus. When a young man he settled in Athens, where he became a schoolmaster. After his military campaigns he resided at Sparta, where he was highly esteemed on account of his valuable public services. Most of his productions have likewise perished, but his name is yet familiar as a household word in Greece. He was lame, and also blind in one eye.

Tyrtaeus.

ALCMAN, a native of Sparta, was also a noted lyric poet of the seventh century before Christ. Most of his verses, which were mainly on amatory subjects, have been lost. TERPANDER, another lyric poet of the same period, was born in the island of Lesbos. He was an accomplished musician, and won several prizes for music and poetry at the Pythian or Delphic Games and at a public festival at Sparta. He improved the lyre and introduced several new measures into Greek poetry.

Alcman.

SAPPHO, who was born at Mitylêné in the island of Lesbos, was a celebrated lyric poetess of the sixth century before Christ. The Greeks so admired her genius that they called her "the Tenth Muse." She married a wealthy inhabitant of the island of Andros, to whom she bore a daughter, named Cleis. Sappho was short in stature, swarthy in complexion, and not beautiful by any means. She was gifted with a warm and passionate temperament, and mainly wrote poetry describing the hopes and fears inspired by love. One or two of her lyrics have been wholly preserved, namely, a *Hymn to Aphrodité* and an *Ode to a Young Lady*, both of which are so full of beauty, feeling and animation as to fully entitle the poetess to the admiration with which her poetical genius was regarded by the ancient Greeks. Her ardent affec-

Sappho.

tion at last caused her to commit suicide. After her husband's death, she fell deeply in love with a young man named Phaon, and as all her persistent efforts failed to excite a reciprocal passion in him, she cast herself into the sea from a high rock on the promontory of Leucate. The place where she was drowned was afterwards called "Lover's Leap."

Alcæus.

ALCÆUS, a lyric poet, contemporary with Sappho, was, like her, a native of Mityléné in the isle of Lesbos; and is said to have been one of her lovers. Like her, he was also endowed with strong passions, uncontrollable by proper moral feeling. **Ibycus**, a writer of amatory lyrics, was born at Rhégium, in Southern Italy, about B. C. 600. While a young man he emigrated to the island of Samos. He was finally murdered by a band of robbers while making a journey. Most of his poems have likewise perished.

Mimnermus.

MIMNERMUS, a famous elegiac poet and an accomplished musician, was a native of Colophon, one of the Ionian cities of Asia Minor, and flourished early in the sixth century before Christ. Only a few of his writings have been transmitted to modern times. **Theognis**, the author of a collection of moral maxims in the form of verse, was born at Megara, and flourished about the middle of the sixth century before Christ.

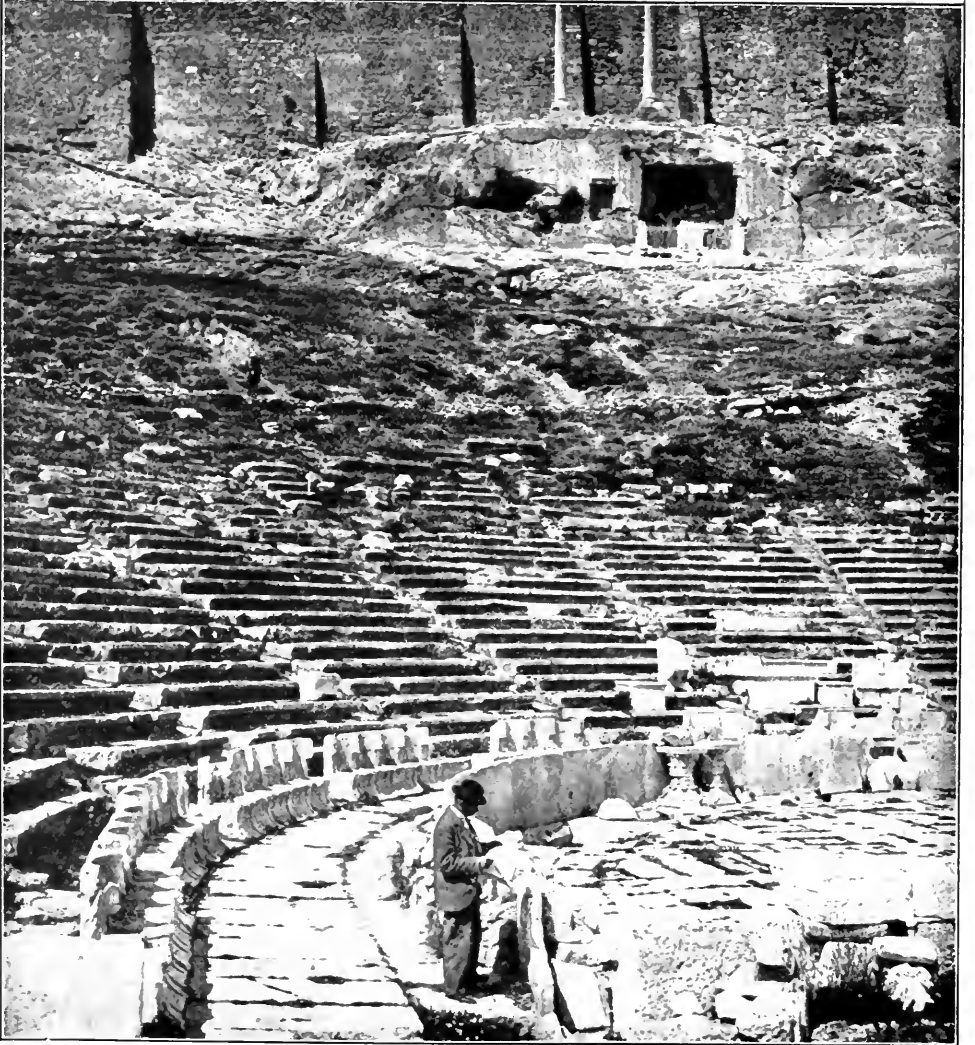
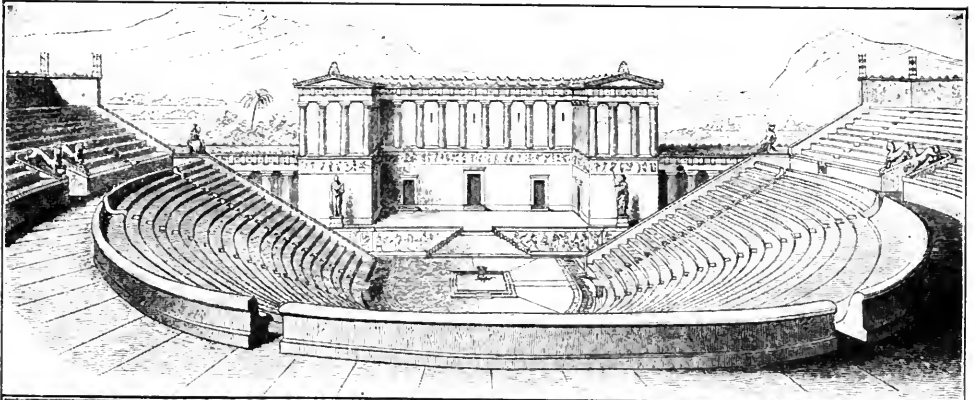
Theognis.

Anacreon.

ANACREON, a very celebrated lyric poet, was born at Teos, an Ionian city of Asia Minor, about the middle of the sixth century before Christ. His fame induced Hipparchus, who, with his brother Hippias, then ruled Athens, to invite him to visit that city; and Plato tells us that he sent a fifty-oared vessel to convey him to Attica. After the assassination of Hipparchus, Anacreon returned to his native city of Teos; but was again obliged to leave it, on account of the advance of the Persian army when the Greek cities of Asia Minor attempted to free themselves from the Medo-Persian dominion, in B. C. 500. He then returned to the Teian settlement at Abdera, and there died in the eighty-fifth year of his age, about B. C. 470. It is said that he was choked to death by a grape-stone while drinking a cup of wine. The remaining works of Anacreon consist of odes and sonnets, principally referring to subjects of love and wine. He was merely an inspired voluptuary, though his style is graceful, sprightly and smooth. The Athenians erected a monument to him in the form of a drunkard singing.

Thespis and His Dramas.

THESPIA, a native of Icaria, in Attica, was the first Greek dramatic poet, and flourished in the early part of the sixth century before Christ. The origin of theatrical representations has been traced to the custom of celebrating, in the grape season, the praises of Dionysos, the god of wine, by joyous dances and the chanting of



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GREEK THEATRE OF DIONYSUS

Past and Present

hymns. To vary the hymns, or *Dithyrambics*, as they were called, Thespis, from whom the theatrical performers were called Thespians, began the custom of introducing a single speaker, whose duty it was to recite before the company for their entertainment. Thespis also invented a movable car, on which his performers went through their exhibitions in different places. The car of Thespis was the first form of the stage. The single reciter was the first kind of actor. The persons singing the hymns or choruses continued thenceforth to be an essential part of the Grecian theater, under the designation of the *chorus*, and their duty was to stand during the performance and make explanatory comments upon it.

A fixed wooden stage in the temple of Dionysos soon took the place of the car of Thespis; when a second reciter was introduced; masks, dresses and scenery were used; and in a remarkably short space of time from the rise of Thespis, entertainments of this description had assumed the dramatic form. The incidents originally represented were mainly selected from the fabulous and legendary history of primeval Greece. The ancient theaters were constructed on a very large scale, and differed in many particulars from the modern theater. The Grecian theater was a large area, inclosed with a wall, but open above, in which nearly the whole population passed the entire day, during the celebration of the festivals of Dionysos, in witnessing the dramatic performances. The site selected for the theater was usually the slope of a hill, that the natural inclination of the ground could enable the spectators who occupied the successive tiers of seats to see the performers on the stage without any obstruction. The enclosure sometimes embraced a space so large that it could accommodate from twenty to thirty thousand people. Back of the scenes was a double portico, to which the audience was allowed to retire for shelter when it rained.

The theater opened in the morning, and the people brought cushions with them to sit on, and also a supply of provisions, so that they might not be obliged to leave their places for the purpose of obtaining refreshments while the entertainment was in progress. The daily dramatic performances embraced a succession of four plays—three tragedies and a comedy—and at the end of the representation the relative merits of the pieces performed were decided by certain judges, who awarded the theatrical prize to the favorite of the day. These public awards of honor excited emulation, which led to the production of large numbers of dramatic compositions throughout Greece, especially in Athens. It is said that the theater of Athens possessed at one time at least two hundred and fifty first-class tragedies, and five hundred second-class, along with as large a number of comedies and satirical farces.

First
Grecian
Theaters.

Their
Plays.

Other
Drama-
tists.

PHRYNICUS, a pupil of Thespis, is said to have invented the theatric mask. His contemporary, CHÆRILUS, was the first dramatic poet whose plays were performed on a fixed stage. Another contemporary was PRATINUS, who invented the *satyric* drama, so called because choruses were introduced into it principally by satyrs.

Greek
Philos-
ophy.

Greek philosophy arose in the sixth century before Christ, among the Ionian Greeks of Asia Minor, and the great Ionian city of Miletus was the birth-place and home of the first three great Greek philosophers who taught the Ionic school of Grecian philosophy—Tháles, Anaximánder and Anaximenes—whose respective careers we will now briefly notice, beginning with the first and greatest.

Thales.

As noticed, the first Grecian philosopher was THÁLES, who was born at Milétus, about the year B. C. 640, and who is regarded as the greatest of the “Seven Wise Men of Greece.” His father was a Phœnician, who had settled at Milétus, and who is said to have claimed to be descended from Cadmus, the founder of Thebes. Tháles early displayed his superior talents, and was called upon to take a prominent part in public affairs. But he preferred the quiet studies of philosophy to the exciting pursuits of politics, and soon relinquished his official positions and traveled into Crete and Egypt for the purpose of conversing with the learned men of those countries, who were far ahead of the rest of the world in a knowledge of the arts and sciences. In Egypt, Tháles is said to have received invaluable instructions in mathematics from the priests of Memphis, and to have taught them, in return, a method of measuring the height of the Pyramids by means of their shadows.

His Visit
to
Egypt

Incidents
in the
Life of
Thales.

Afterward returning to Milétus, Tháles continued his philosophical studies with unrelenting zeal. His intense application to his studies gave him a habit of abstraction which sometimes put him in awkward predicaments and exposed him to the ridicule of the vulgar. It is said that being absorbed one night in the contemplation of the celestial bodies, when he should have looked down at his feet, he fell into a pit, whereupon an old woman who came to assist him sarcastically asked: “Do you think you will ever be able to comprehend things which are in heaven, when you cannot observe what is at your very feet?” He would never marry, as he said he was unwilling to expose himself to the anxieties and griefs of wedded life. It is said that when his mother first advised him to take a wife, he replied: “It is yet too soon.” When she gave him the same advice in his later years, he answered: “It is now too late.” Tháles used to express his thankfulness that he was a human being and not a beast, that he was a man and not a woman, and that he was a Greek and not a barbarian.

Tháles ranks as the founder of the Ionic school of philosophy, from which subsequently proceeded the Socratic and several other philosophical sayings. His writings have all perished. From what others say of him, he seems to have supposed all things to have been first formed from water by the creative power of One Great God. He regarded the divine mind as pervading and animating all things, and as the origin of all motion. He believed in the immortality of the human soul, and supposed that all inferior animals, and even all substances, which have motion, like the magnet, have a soul, or animating principle.

Philosophy of Thales.

As a scientist, Tháles made great advances in astronomy and mathematics. He taught that the earth is a special body in the center of the universe, that the sun and stars are fiery bodies nourished by vapors, and that the moon is an opaque body receiving its light wholly from the sun. Tháles was the first Greek who predicted an eclipse of the sun, and who discovered that the solar year consists of three hundred and sixty-five days. He taught the Greeks the division of the heavens into five zones, and the solstitial and equinoctial points. He also invented the fundamental problems afterwards incorporated into Euclid's *Elements*. This great philosopher died at the age of ninety, overcome with heat and pressure of the crowd at the Olympic Games, which he had gone to witness (B. C. 550).

Thales as an Astronomer and Mathematician.

ANAXIMÁNDER, the disciple and friend of Tháles, was, like him, a native of Milétus, where he was born, B. C. 610. He was the first Greek who taught philosophy in a public school. He adopted some of the opinions of Tháles, but disagreed with him on different points. He taught that the sun occupies the highest place in the heavens, the moon the next place, and the stars the lowest place. He maintained that the sun is twenty-eight times larger than the earth, and that the stars are globes composed of fire and air, and inhabited by the gods. Anaximánder considered Infinity the origin of all things, and that all things must finally be resolved into this Infinity. The different parts might change, but the whole is immutable. Anaximánder made several improvements in mathematics and astronomy, and was the first to delineate the map of the earth upon a globe. He likewise introduced the Babylonian sun-dial into Greece.

Anaximander.

ANAXIMENES, like Tháles and Anaximánder, a native of Milétus, was a disciple of the latter and his successor as teacher of the Ionic school of philosophy. He believed that *air* is God and the first principle of all things, from which fire, water and earth proceed by rarefaction or condensation.

Anaximenes.

PYTHÁGORAS, the greatest of the early Grecian philosophers, was a native of the island of Samos, and flourished about the middle of the sixth century before Christ. His father, who was a merchant, gave

Pythagoras.

him an excellent education, and it is said that he manifested remarkable talents at a very early age. He visited Egypt, where he remained twenty-two years, during which he acquired a thorough acquaintance with its religious and scientific knowledge and with the three styles of writing in that famous land. After extensive travels and vast study, Pythágoras returned to Samos, where he engaged in teaching his countrymen the principles of morality, and in initiating a chosen band of friends and disciples in the mystic and abstract philosophy to which he had so long devoted his study. The Samians eagerly flocked around him to receive his instructions, and his philosophical school was in a flourishing condition when he suddenly decided to leave his native Samos.

His
Settle-
ment in
Southern
Italy.

Pythágoras passed to Southern Italy and made his residence at Croton, a city of Magna Græcia. The people of Croton were then notorious for their immorality, and as soon as Pythágoras arrived he devoted himself to the work of reforming their manners. While landing on the shore he saw some fishermen drawing in their nets which were full of fish. He purchased the fish and caused them all to be thrown back into the sea; thus seeking to impress upon the Crotonians the duty of refraining from destroying animal life. He made practical use of the art, which he had learned from the Egyptian priests, of obtaining the respect of the ignorant and superstitious by affecting mystery and assuming supernatural powers. By this means he attracted the attention of the citizens and induced them to listen to his lectures on morality. His persuasive eloquence is said to have caused the Crotonians to abandon their corrupt and licentious practices.

His Laws
for
Croton.

At the request of the magistrates of Croton, Pythágoras established laws for the future government of the community. He then opened a school of philosophy, and now became so popular that from two to three thousand persons were soon enrolled as his pupils. Pythágoras considered the sublime teachings of philosophy too sacred and valuable to be taught to ordinary men who were unable to comprehend these great truths. Every person applying for admission to his school was subjected to a rigid examination, and he only received as his disciples those whose features, conversation and general behavior gave him satisfaction, and of whose personal character he obtained a favorable account.

The
Pythago-
reans.

The school constituted a society called *Pythagóreans*, who had all their property and all their meals and exercises in common, and who led a stern and moral life. The pupils were subjected to years of the most rigid mental and bodily discipline. Any applicant whose patience could not endure this protracted probation, was allowed to withdraw from the society, and to take more property with him than



THE SCHOOL OF PYTHAGORAS

From the Painting by J. Coomans



he had contributed to the society upon entering. The Pythagoréans then celebrated his funeral obsequies and erected a tomb for him, as if he had been removed by death—a ceremony designed to signify how thoroughly the man who relinquishes the paths of wisdom is lost to society. Those applicants who passed through the appointed probation creditably were received into the body of select disciples, or Pythagoréans proper. They were admitted *behind the curtain*; and were instructed in the principles of moral and natural philosophy, after having sworn not to disclose what was taught them. They practiced themselves in music, mathematics, astronomy, morals and politics, by turns, and the most sublime speculations concerning the nature of God and the origin of the universe were communicated to them in the most direct and undiguised language. Those instructed by Pythagoras in this clear and familiar style were said to constitute the *esoteric*, or private school; while those attending his public lectures, in which the moral truths were usually delivered in symbolical or figurative style, were at the same time regarded as forming the *exoteric*, or public school.

The esoteric school at Croton had six hundred members. They lived together as one family, with their wives and children, in a public building called the common auditory. The entire business of the society was conducted with the most rigid regularity. Each day was commenced by deliberating distinctly upon the manner in which it should be spent, and was ended with a careful review of the occurrences which had transpired and the business which had been transacted. They arose in the morning before the sun made his appearance above the eastern horizon, in order that they might pay homage to that luminary, after which they repeated select verses from Homer and other poets, and enlivened their spirits to fit them for the day's duties by vocal and instrumental music. They then devoted a few hours to the study of science. After this there was an interval of leisure, usually employed in a solitary walk for the purpose of meditation. The next part of the day was devoted to conversation. The hour just before dinner was employed in different kinds of athletic exercises. Their dinner consisted mainly of bread, honey and water; as they entirely dispensed with wine after being fully initiated. The rest of the day was given to civil and domestic matters, bathing, conversation and religious ceremonies.

Pythagoras while teaching, in public or in private, wore a long white robe, a flowing beard, and, some say, a crown upon his head, always maintaining a grave and dignified manner. Besides desiring to have it supposed that he was of a nature superior to that of ordinary men, and not subject to their passions and feelings, he took care never to

Their
School at
Croton.

Pythago-
ras as a
Teacher.

display any signs of joy, sorrow or anger, and to seem thoroughly calm under all circumstances.

His
Monothe-
ism.

Pythágoras appears to have taught that the Supreme Being is the soul of the universe, and the first principle of all things; that he resembles *light* in substance, and is like to *truth* in nature; that he is invisible, incorruptible, and not capable of pain. He maintained that one divine mind emanated from four orders of intelligence, namely, gods, demons, heroes and human souls. The gods were the highest of these; the demons second; the heroes, who were described as an order of beings having bodies consisting of a subtle, luminous substance, ranked as third; while the human mind comprised the fourth. The gods, demons and heroes lived in the upper air, and exercised a beneficent or malignant influence on men, dispensing at will sickness, prosperity and adversity.

His
Doctrine
of
Metemp-
sychosis.

Pythágoras considered the human soul a self-moving principle, consisting of the *rational* and *irrational*—the former a part of the divine mind with its seat in the brain, and the latter the source of happiness with its seat in the heart. This philosopher taught the doctrine of the *metempsychosis*, or *transmigration of the soul*, and his disciples therefore abstained rigidly from animal food, and were unwilling to take the life of any living creature, as they feared that in felling an ox or in shooting a pigeon they would dislodge the soul of a distinguished warrior or sage of bygone ages, or perhaps even be raising their hands against the lives of some of their own departed relatives or friends. Pythágoras even went so far as to declare that he *remembered* when he himself had passed through several *human existences* before he became Pythágoras.

Pythago-
ras as a
Moralist.

His rank as a moral teacher was very high, and the following are specimens of his many sound and excellent precepts: "It is inconsistent with fortitude to abandon the post appointed by the Supreme Lord before we obtain his permission." "No man ought to be esteemed free who has not the perfect command of himself." "That which is good and becoming is rather to be pursued than that which is pleasant." "Sobriety is the strength of the soul, for it preserves the reason unclouded by passion." "The gods are to be worshiped not under such images as represent the forms of men, but by simple lustrations and offerings, and with purity of heart."

Pythago-
ras as an
As-
tronomer.

Pythágoras regarded the sun as a fiery globe, located in the center of the universe, with the earth and the other planets revolving around it. He considered the sun, the moon and the stars to be inhabited by gods and demons. He taught that there are ten heavenly spheres—that of the earth, those of the seven planets, that of the fixed stars, and an invisible one called the *antichthon*, located opposite the earth. In

moving through the pure ether occupying all space, these spheres emit sounds; and their respective distances from the earth corresponding to the proportion of the notes in the musical scale, the tones vary in accordance with the relative distances, magnitudes and velocity of the several spheres, so as to form the most perfect harmony. In this way Pythágoras accounted for the *music of the spheres*, which his followers fabled that the gods allowed him only to hear. Pythágoras explained the eclipses of the sun as caused by the intervention of the moon between the sun and the earth, and the eclipses of the moon as produced by the interposition of the *antichthon*, or invisible sphere. Thus Pythágoras had a clearer idea of the real arrangement of the universe than any other ancient philosopher, which may be ascribed to his protracted residence in Egypt.

Pythágoras regarded musical and arithmetical numbers as vested with a mysterious importance. He is represented as teaching that *one*, or *unity*, signifies God, or the animating principle of the universe; that *two* symbolizes matter, or the passive principle; that *three* denotes the world formed by the combination of the two principles; and that *four* is the emblem of nature. The sum of these numbers is the decade, embracing all arithmetical and musical qualities and proportions.

Pythágoras, as we have seen, was himself very fond of music, and was well versed in that science. It is believed that he discovered the musical ratios, and invented the monochord, or single-stringed instrument, with movable bridges to measure and regulate the ratios of musical intervals. He was likewise profound in geometry, and made many important additions to that science. He originated the famous demonstration in Euclid's *Elements*, the forty-seventh in the first book.

Pythágoras visited and taught in many other cities of Southern Italy and Sicily, besides Croton. He obtained numerous disciples wherever he went, and these looked upon him with a veneration almost equal to that entertained for a god. He included politics as well as morals in his lectures, and excited the people by his denunciations of oppression and his appeals to the people to uphold their rights, thus inciting the inhabitants of several cities to cast off the yoke of their tyrannical rulers. But his active interference in politics soon aroused against him a host of foes, and finally led to his destruction. The aristocratic party throughout Magna Græcia were alarmed and fiercely opposed the Pythagoréans. The philosopher was driven from one place to another, until he finally came to Metapontum, where his enemies excited the people against him and compelled him to seek refuge in a temple dedicated to the Muses, in which he perished from hunger.

His View
of Music
and
Numbers.

Pythago-
ras as a
Musician
and a
Geometer.

His
Lectures,
Persecu-
tion and
Death.

His Sons
as
Teachers.

Pythágoras was more than eighty years of age when he died. He left two sons and a daughter, and these three acquired considerable fame for their intellectual attainments. The sons directed their father's philosophical school, and the daughter was celebrated for her learning and wrote an able commentary on Homer's poems. It is not believed that Pythágoras committed any of his doctrines to writing, and they seem to be only gathered from his disciples.

Persecu-
tion of
His Fol-
lowers.

For some time after the death of Pythágoras, his disciples were everywhere cruelly persecuted, but they subsequently recovered their former popularity. The Pythagoréan school of philosophy was restored, statues were raised in his honor, and the house in which he had lived at Croton was converted into a temple to Dêmêtêr.

Æsop,
The
Fabulist.

Æsop, the noted fabulist, was an ingenious and successful teacher of wisdom. His moral lessons were veiled under an allegorical form, and were productive of durable impression. Æsop was a native of Phrygia and was born about B. C. 600. He was physically deformed. He was sold as a slave to an Athenian named Demarchus, and while at Athens he acquired an extensive knowledge of the Greek language. He was afterwards purchased by a Samian philosopher named Xanthus, and subsequently became the property of another philosopher of Samos, named Idmon, who perceived and admired his genius, and gave him his liberty, after which Æsop spent his time in traveling throughout Greece, teaching moral allegories to the people. He arrived at Athens soon after the usurpation of Pisistratus, and warned the dissatisfied Athenians, who unwillingly submitted to the usurper, as to the dangers of attempting political changes by telling them the fable of the frogs who asked Zeus to give them a king. Æsop was finally put to death by the citizens of Delphi, whose indignation he had aroused by his freedom in condemning their vices. His death is believed to have occurred about B. C. 561, when he was in his thirty-ninth year. The Athenians so esteemed his memory that they raised a statue in his honor.

The
Seven
Wise Men
of
Greece.

The *Seven Wise Men of Greece* were the great philosopher THÁLES of Milétus, the great lawgiver SOLON of Athens, PERIANDER of Corinth, CHILO of Sparta, CLEOBULUS of Lindus, PITTACUS of Mityléné, and BIAS of Priêné. Ancient writers mention two occasions on which these seven sages met together—once at Delphi and a second time at Corinth. The title of "Seven Wise Men" is said to have been given them from the following circumstance: Some Milésian fishermen, after casting their nets into the sea, sold the expected draught of fish to some persons standing near by. But when the nets were drawn it was discovered that they contained a golden tripod, whereupon the fishermen refused to give it to the purchasers of the draught, saying

that they sold only the *fish* that might be caught in the nets. After much wrangling both parties consented to refer the matter to the citizens of Milétus, who sent to consult the Delphic oracle concerning it. The oracle ordered the tripod to be awarded to the wisest man that could be found, whereupon they offered it to their fellow-citizen, Tháles, who modestly declined it, saying that there were many wiser men than himself. Tháles next sent it to Bias of Priêné, but he likewise declined it and sent it to another. Thus this golden tripod passed in succession through the hands of all who were afterwards classed as the Seven Wise Men of Greece; after which it was consecrated to Apollo and deposited in the famous temple of that god at Delphi. We will now show how the Seven Wise Men sought to enlighten and improve mankind by disseminating a number of moral truths and precepts in the form of maxims and proverbs. These seven sages were not only inventors of popular proverbs and moral maxims. Some of them were active politicians. One of them was a famous lawgiver, and another was a celebrated natural philosopher.

We have already given a sketch of the philosopher Tháles of Milétus, the greatest of the Seven Wise Men. The following were some of his maxims: "The same measure of gratitude which we show our parents, we may expect from our children." "It is better to adorn the mind than the face." "It is not the length of a man's tongue that is the measure of his wisdom." "Never do that yourself which you blame in others." "The most happy man is he who is sound in health, moderate in fortune and cultivated in understanding." "Not only the criminal acts, but the bad thoughts of men are known to the gods." "The most difficult thing is to know one's self; the easiest, to give advice to others." "The most ancient of all beings is God, for he has neither beginning nor end." "All things are full of God, and the world is supreme in beauty, because it is his workmanship." "The greatest of all things is space, for it comprehends all things; the most rapid is the mind, for it travels through the universe in a single instant; the most powerful is necessity, for it conquers all things; the most wise is time, for it discovers all things."

Thales of
Miletus.

We have also given a full account of Solon, the wise and virtuous lawgiver of Athens, but we will mention an incident which transpired during his stay at Milétus while he was visiting Tháles. Solon asked Tháles why he did not take a wife. Without giving a direct answer, Tháles introduced to Solon a person whom he said had just arrived from Athens. Solon, having left his family at home in Athens, eagerly inquired of the stranger if he had any news. The stranger, whom Tháles had advised what to say, replied that there was nothing new at Athens, except that the son of a great lawgiver, named Solon, was

Solon of
Athens.

dead, and had been followed to the grave by a vast multitude of citizens. On receiving these sad tidings, the gentle and affectionate Solon broke out in loud lamentations. Thales at once relieved his distinguished guest's mind by informing him that he had been deceived by a fabricated story, and remarked smilingly that he himself had been prevented from marrying and rearing a family by the dread of meeting with just such sorrows as his visitor had felt. Some of Solon's precepts are the following: "Reverence God and honor your parents." "Mingle not with the wicked." "Trust to virtue and probity rather than to oaths." "Counsel your friend in private, but never reprove him in public." "Do not consider the present pleasure, but the ultimate good." "Do not select friends hastily; but when once chosen, be slow to reject." "Believe yourself fit to command when you have learned to obey." "Honors worthily gained far exceed those which are accidental."

Periander
of
Corinth.

Periander was born at Corinth, in B. C. 665; and, as we have noticed, was the son of Cypselus, who had subverted the republican institutions of Corinth and made himself *tyrant*. Periander succeeded his father in the government of Corinth, and ruled with firmness and prudence, but with great severity. He is said to have been violent and cruel, although classed as one of the Seven Wise Men. In a fit of anger he killed his wife Melissa by a kick, and afterwards caused some women to be burned to death, having become enraged by their calumnious accusations. He banished his younger son for expressing abhorrence of him because he had murdered his wife, and is said to have committed other similar atrocious crimes. He died at the age of eighty, B. C. 584. Among his excellent precepts, many of which he never carried into practice, were the following: "In prosperity, be moderate; in adversity, be prudent." "Pleasure is fleeting; honor is immortal." "Prudence can accomplish all things." "The intention of crime is as sinful as the act." "Perform whatever you have promised."

Chilo of
Sparta.

Chilo was a Spartan, born about B. C. 630, and was one of the Ephori of that state. The following were some of his precepts: "The three most difficult things are, to keep a secret, to employ time properly, and to bear an injury." "Never speak evil of the dead." "Reverence old age." "Govern your anger." "Be not over-hasty." "The tongue ought to be always carefully restrained, but especially at the festive board." "Seek not impossibilities." "Let your friendship be more conspicuous in adversity than in prosperity." "Prefer loss to ill-gotten wealth; the former is a trouble only once endured, but the latter will constantly oppress you."

Cleobulus
of
Lindus.

Cleobulus was *tyrant* of Lindus, in the island of Rhodes, where he was born about B. C. 634. He was noted for his personal strength

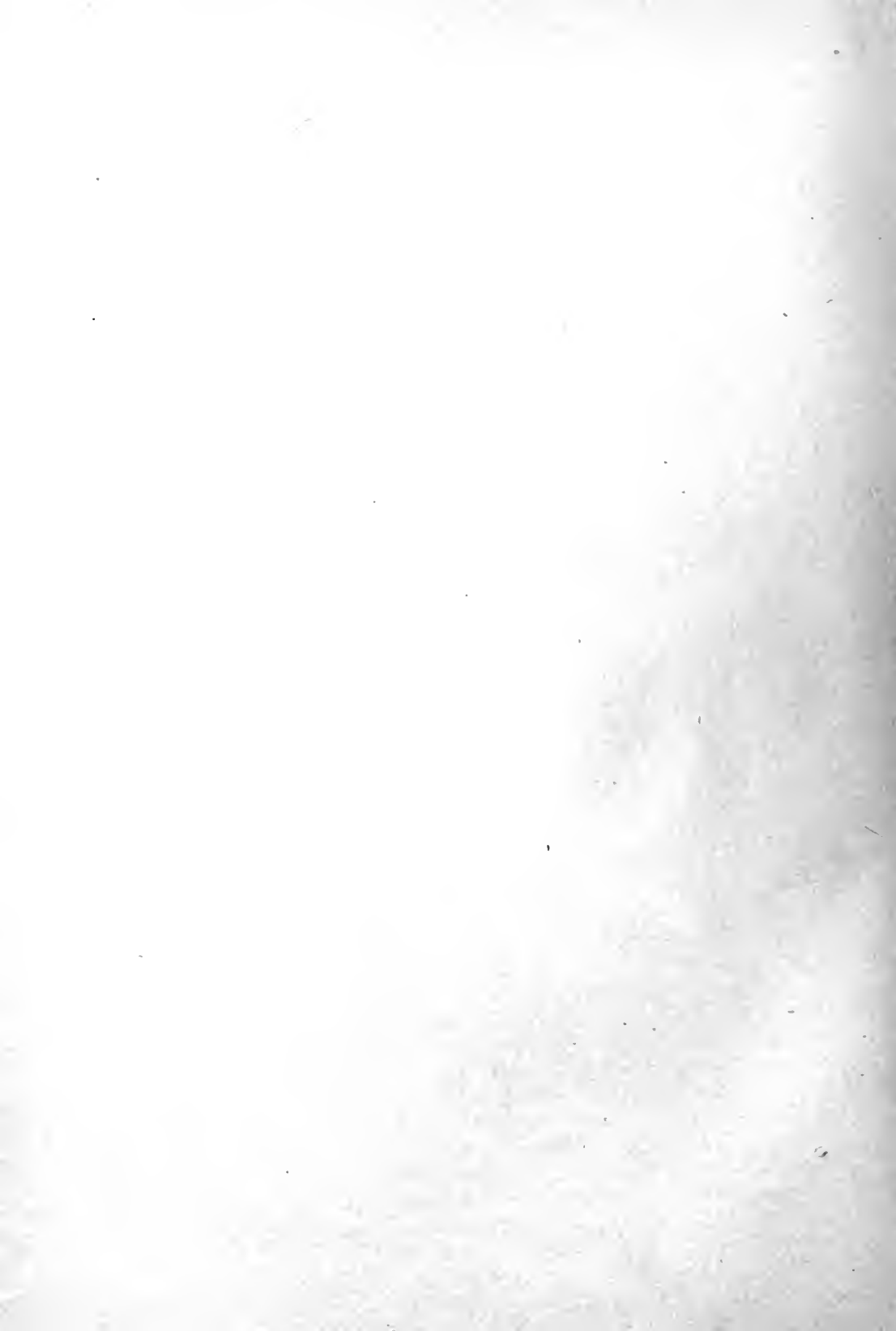
and beauty, as well as for his wisdom. He visited Egypt to gain knowledge, and is supposed to have acquired in that country the taste for enigmatical writing afterwards manifested by him. He died at the age of seventy, about B. C. 564. Besides his three hundred enigmatical verses, he wrote many maxims, of which the following are samples: "Before you quit your house, consider what you have to do; and when you return, reflect whether it has been done." "Be more attentive than talkative." "Educate your children." "Detest ingratitude." "Endeavor always to employ your thoughts on something worthy."

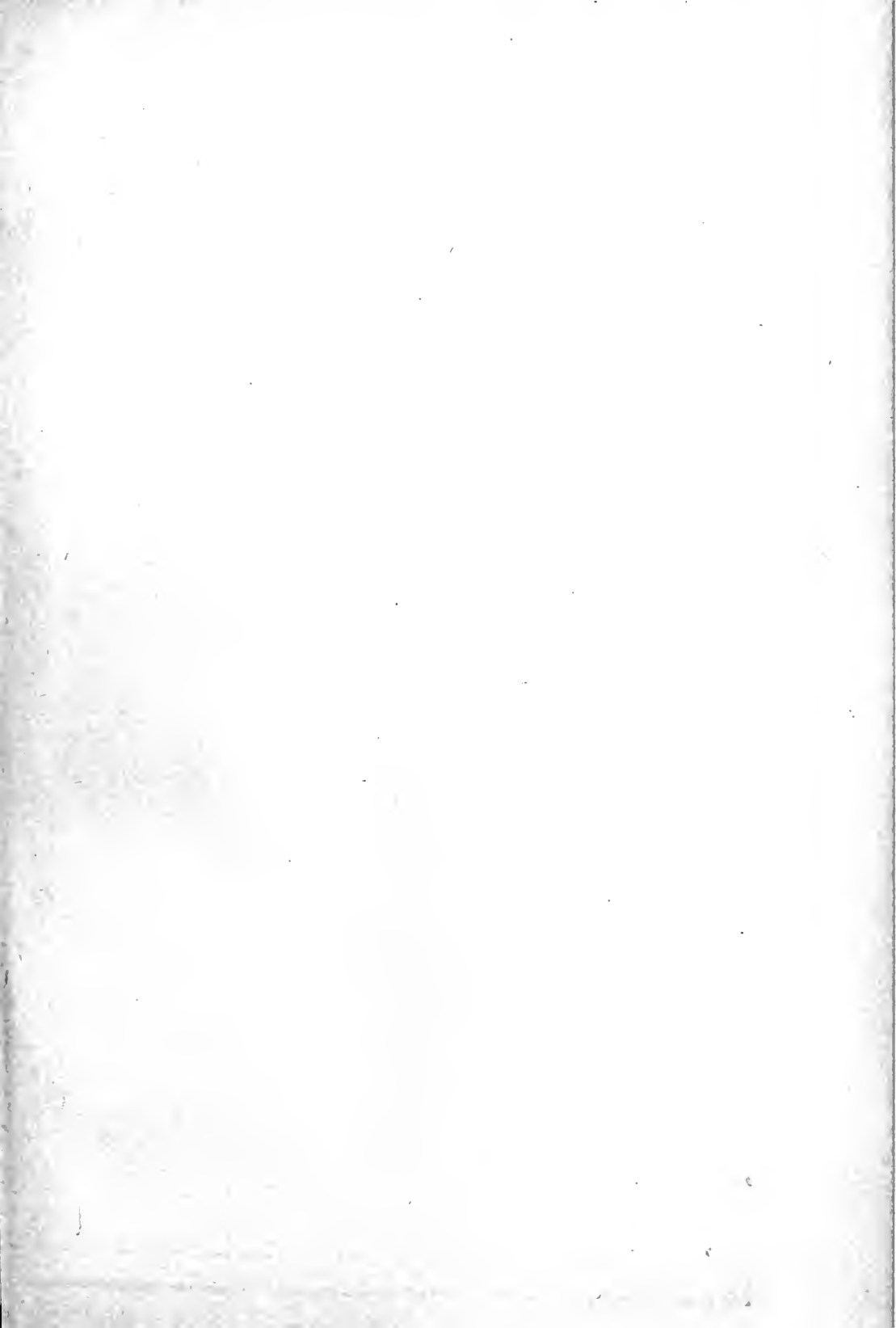
Pittacus was born at Mityléné, in the isle of Lesbos, about B. C. 650. He was noted for his bravery in war with the Athenians, and afterwards in the dethronement of Melanchrus, the tyrant of Lesbos. His countrymen, in gratitude for his services, placed him at the head of the state, in which capacity he served until he had fully restored order and reformed the laws and institutions of the state, after which he resigned his power and retired to private life. He died in the eighty-second year of his age, B. C. 568. The following are some of his precepts: "The possession of power discovers a man's true character." "Whatever you do, do it well." "Do not that to your neighbor which you would take ill from him." "Know your opportunity." "Never disclose your schemes, lest their failure expose you to ridicule as well as to disappointment."

Pittacus
of
Mitylene.

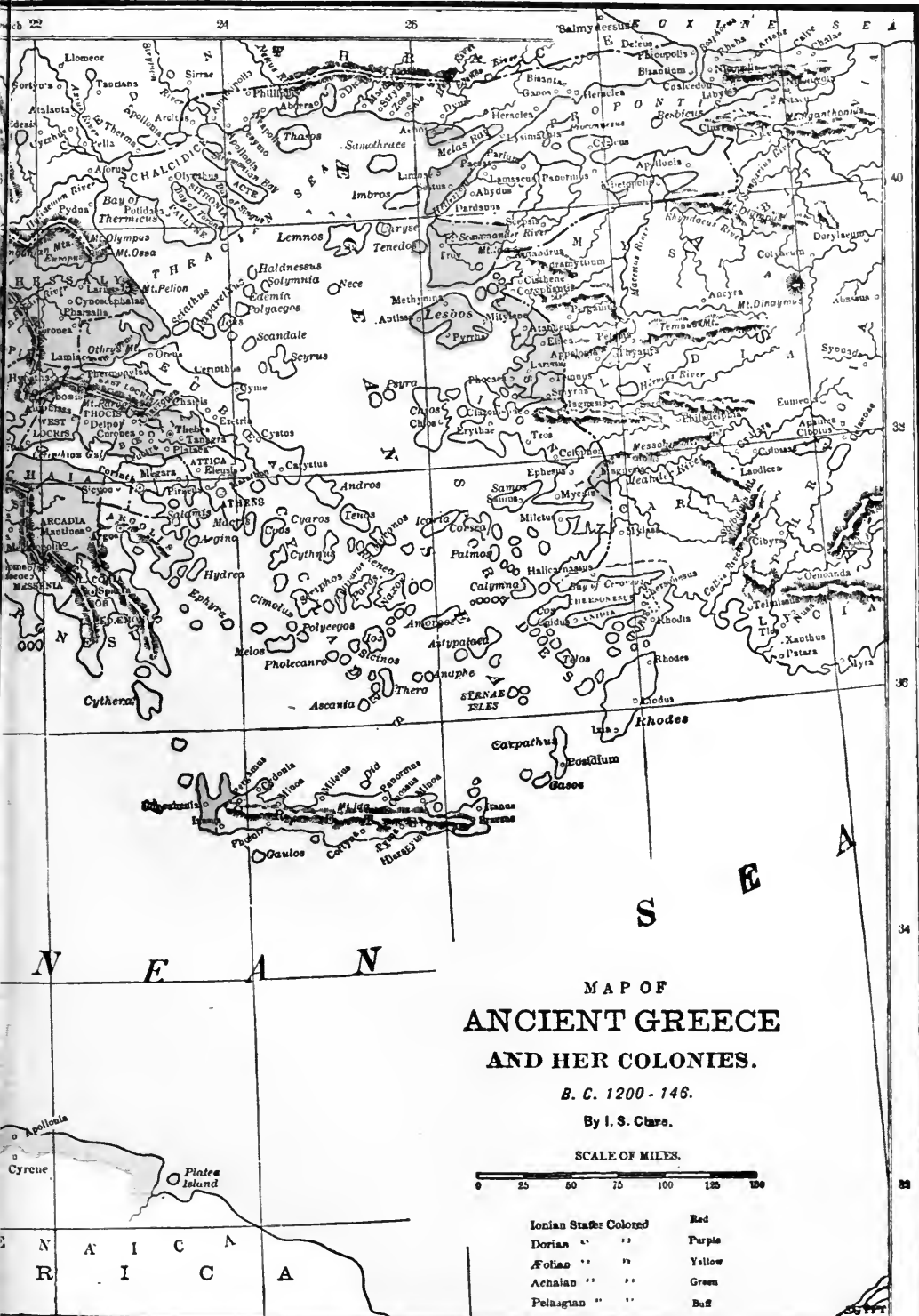
Bias was a native of the city of Priêné, in Ionia, being therefore a Greek of Asia Minor. The date of his birth is uncertain. He was very generous and had a philosophical contempt for wealth. He was an able orator, and his death is said to have been caused by over-exertion while pleading the cause of a friend. He was witty as well as wise, as will be seen by the following anecdote. A scoffer having inquired of him as to his religion, he gave no reply. His inquirer desired to know the reason of his silence, whereupon he answered: "It is because you ask me about things that do not concern you." Being once in a storm at sea, the profligate sailors began to pray, in fright; whereupon Bias remarked: "Be silent, lest the gods discover that it is you who are sailing." The following were some of his maxims: "Endeavor to gain the good will of all men." "Speak of the gods with reverence." "Esteem a worthy friend as your greatest blessing." "Yield rather to persuasion than to compulsion." "The most miserable man is he who cannot endure misery." "Form your plans with deliberation, but execute them with vigor." "Do not praise an unworthy man for the sake of his wealth." "It is better to decide a difference between your enemies than your friends; for, in the former case, you will certainly gain a friend, and in the latter lose one."

Bias of
Prienne







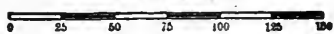


MAP OF
ANCIENT GREECE
 AND HER COLONIES.

B. C. 1200 - 146.

By I. S. Clure.

SCALE OF MILES.



| | | |
|---------------|---------|--------|
| Ionian States | Colored | Red |
| Dorian | " " | Purple |
| Achaean | " " | Yellow |
| Pelasgian | " " | Green |
| | | Blue |

E N A I C A
 R I C A



CHAPTER XI.

GREECE IN HER GLORY.

SECTION I.—THE PERSIAN WAR (B. C. 499–449).

IN B. C. 502 the Ionian Greeks of Asia Minor revolted against the Persian king, Darius Hystapes, and sent messengers to Greece to solicit aid against the Persians. It is related that the Ionian messengers had almost succeeded in inducing Cleómenes, King of Sparta, to join in the war against the Persians, when his daughter exclaimed: "Fly, father, or the ambassador will corrupt you!" Thereupon Cleómenes refused to aid the revolted Ionians. At this time Artaphernes, the Persian satrap of Lydia, at the instigation of Hippias, the expelled *tyrant* of Athens, who had applied to him for support, sent an insolent message to the Athenians, ordering them to restore Hippias to his power if they did not wish to incur the hostility of Persia. This impudent attempt at dictation so exasperated the Athenians that they at once determined to aid the Greeks of Asia Minor in their resistance to the insolent Persians, and sent a fleet of twenty ships to Milétus for that purpose. From Milétus the Athenian and Ionian fleets proceeded to Ephesus, where the land troops debarked and marched against Sardis, the capital of the Persian satrapy of Lydia, and captured and burned this city before the eyes of the Persian satrap, Artaphernes himself, who had taken refuge in the castle or stronghold of the city. But a large Medo-Persian army was soon collected, and this army defeated the united forces of the Greeks in turn. The Athenian auxiliaries returned home, and the Ionian Greeks of Asia Minor were compelled to submit to the power of the Medo-Persian Empire, after a protracted struggle.

When the Persian king, Darius Hystaspes, heard of the burning of Sardis, he became very much exasperated, and resolved to revenge himself upon the Athenians by invading their territory, and, if possible, to conquer all Greece. Shooting an arrow into the air, in accordance with the Persian custom, he prayed that Ahura-Mazda would aid him to punish the Athenians for their part in the burning

**Ionian
Revolt in
Asia
Minor
against
Persia.**

**Ionians
Aided by
Athens.**

**Persian
Invasion
of
Macedon
and
Thrace.**

of Sardis. He caused an attendant to remind him of the conduct of the Greeks every time he sat down at table, so that he would not forget his purpose. He immediately began active preparations for an invasion of Greece, and fitted out an immense armament, which, under the command of Mardonius, the son-in-law of Darius Hystaspes, proceeded across the Ægean sea towards the shores of European Greece, in the year B. C. 493. Mardonius debarked his land troops upon the coast of Macedon, after which he sailed southward with his fleet, but encountered a violent storm in sailing around the promontory of Mount Athos, by which he lost three hundred vessels and about twenty thousand men. His land force was defeated in a night attack by the Thracians with heavy loss. Disheartened by this double misfortune, Mardonius speedily returned to Asia with the shattered remnants of his fleet and army.

**Persian
Invasion
of
Greece.**

King Darius Hystaspes was more determined than ever upon the invasion and conquest of Greece, and raised an army of half a million men for that purpose. Heralds were sent to the Greek states to demand *earth and water* as symbols of submission. This demand was complied with by the smaller Grecian states, which feared the consequences of provoking the displeasure of the King of Persia; but Athens and Sparta indignantly refused, throwing the Persian heralds into deep wells and telling them to take thence their *earth and water*.

**Persian
Arma-
ments.**

In B. C. 490 Darius Hystaspes sent a fleet of six hundred galleys and many transports, conveying an army of one hundred and twenty thousand men, under the command of Datis, a Median nobleman, and Artaphernes, son of the satrap of the same name, to conquer Greece, and especially to destroy Athens, and also Eretria, in the island of Eubœa, and enslave the inhabitants. Datis and Artaphernes sailed directly across the Ægean, reducing Cyclades on the way; and, reaching Eubœa, captured Eretria, after a siege of six days, through the treachery of two members of the aristocratic party. The city was sacked and burned, and its inhabitants were placed in chains on board Persian ships. Datis then crossed the Euripus and landed at Marathon, in Attica, to wreak vengeance upon Athens.

**Athenian
Prepara-
tions.**

The Athenians, greatly alarmed at this formidable invasion of their territory by the Persians, applied to the Spartans for aid; but the superstitious Lacedæmonians refused to give any assistance before a full moon; and as at the time of the application, it was still five days before that period, they delayed the march of their troops. The Athenians were therefore obliged to encounter the Persian invaders without any help, except by a heroic band of one thousand Platæans, who, grateful for the protection often extended to them by the Athenians, against the power of Thebes, hastened to assist their friends in

this emergency. Besides these Platæans the Athenian army mustered about nine thousand men, with about a thousand light-armed slaves. Notwithstanding the vast numerical inferiority of the Athenians compared with the immense host of the Medo-Persians, the Athenian leaders decided, after due deliberation, that they would lead their forces against the foe in the open country.

In accordance with the Athenian custom, ten generals were appointed to command the army, one being selected from each of the ten wards of Attica, and each general being in turn vested with the chief command for a single day. But Aristides, one of these ten commanders, and a man of singular wisdom and honor, seeing the inconveniences and perils of this arrangement, resigned his day in favor of Miltiades, another of the generals, whose military talents had been fully tested. The other eight generals followed the example of Aristides, so that Miltiades was left in sole command. He thus had an opportunity to adopt such measures as were essential to insure success to his little army, and acted with a skill and prudence that fully justified the confidence reposed in him by his brother officers.

**Athenian
Generals.**

Finding the Medo-Persian host encamped upon the plain of Marathon, Miltiades took up a position on the declivity of a hill about a mile distant from the enemy. He caused the intermediate space between the two armies to be strewed with trunks and branches of trees during the night, in order to obstruct the movements of the Medo-Persian cavalry. The next day he drew up his eleven thousand troops in line of battle, putting the Athenian freemen on the right, the Platæans on the left, and the armed slaves in the center.

**Prepara-
tions of
Miltiades.**

The Medo-Persian army numbered one hundred and ten thousand men, and was a mixed horde, consisting of levies from the many tribes and nations under the dominion of the Great King. Some of them were armed with spears, swords and battle-axes; but most of them fought with bows and arrows, darts and other missile weapons. They carried light targets of reeds or ozie in their left hands, and their bodies were in some cases covered with thin plates of metal. Their defensive armor was nevertheless inferior to that of the Athenians, and did not by any means enable the Orientals to withstand the shock of the dense Grecian phalanx. Miltiades was well aware of this, and he caused his troops to advance to the attack at a running pace, in order to give the bowmen and javelin-throwers as short a space as possible to use their missiles, and to enable the Athenian spearmen to bear down and break open the ranks of the more lightly armed Persians. This movement succeeded admirably.

**Battle
of Mara-
thon.**

At first the Grecian center, consisting of slaves, was broken by the foe; but the Athenian and Platæan freemen on the two flanks carried

**Athenian
Victory.**

everything before them, after which they closed in upon the Persian troops who had broken their center, defeated them also, and remained in full possession of the field. The panic-stricken Persians fled in haste to their ships, pursued actively and slaughtered in great numbers by the triumphant host of Miltiades. More than six thousand Persians were slain in this memorable battle, while the victorious Athenians lost only one hundred and ninety-two killed, two of the ten generals being among the number. The Athenians also took seven of the Persian vessels, the rest of the fleet returning to Asia. Among the slain on the side of the Persians was Hippias, the expelled tyrant of Athens, who had sought to revenge his overthrow by joining the enemies of his country. The Spartan troops arrived the day after the battle, having left Sparta as soon as the moon was full, and having hastened by forced marches to aid the Athenians. After contemplating with great interest the scene of this glorious Athenian victory, and bestowing merited praises upon the valor of the heroic little band under Miltiades, the Spartans returned home (B. C. 490).

**Its Result
and
Importance.**

Such was the memorable battle of Marathon—one of the most important battles in the history of Greece and of the world. It was the first serious check ever experienced by the Medo-Persians in any quarter, and taught the Greeks the value of their disciplined valor as arrayed against the vast hosts of Asia. It gave the Hellenic race a respite in which to prepare for the decisive struggle for the preservation of their freedom and their civilization, and encouraged them to make the effort when the final and greater crisis confronted them.

**Meaning
of the
Grecian
Victory.**

Had the Medo-Persians triumphed at Marathon, not only would Greece have been enslaved, but all European civilization would have perished; and thus the whole fate of the human race and the entire course of history would have been changed. So the Greek victory at Marathon was a victory for the cause of civilization and human freedom in all time. It was a triumph of European civilization over Asian barbarism—a victory as great and decisive for the future of Europe, civilization and mankind as the subsequent victories of Europe over hosts of Asia in the battles of Chalons in A. D. 451 and Tours in A. D. 732. Had any of these three great battles terminated differently European civilization and institutions would have perished, and the political, social and religious systems of Asia would thereafter have swayed the destinies of the human race, and we would now be having Asian despotism as the universal system of this planet.

**Persian
Retreat.**

After menacing Athens, Datis, with the Medo-Persian fleet, returned to Asia with his Eretrian prisoners; and Greece was for the time freed from its invaders. The victory of Marathon was hailed by the Athenians with unbounded joy. Miltiades was regarded as the saviour of

Greece, and was received with the highest honors, being for awhile the most distinguished and beloved citizen of the Athenian republic. But soon after his great victory, his glorious career was brought to a sad end.

**Miltiades
Honored.**

Even while prince in the Chersonésus, Miltiades had won the gratitude of the Athenians by annexing the isles of Lemnos and Imbros to their dominions; and he now won a greater claim to their regard by having delivered them from their most threatening danger, so that they now had unlimited confidence in him. When he therefore promised them a still more lucrative enterprise, though less glorious than the recent ones against the Persians, they very readily granted his request for a fleet of seventy ships and a large supply of men and money for their use, of which he was not to render any account until his return. Miltiades at once set sail for the isle of Paros, which had furnished a trireme to the Persians during the recent invasion. He was repulsed in his attack upon Paros and received a dangerous wound. Discouraged, he relinquished the siege and returned in disgrace to Athens. Xanthippus, the leader of the aristocracy, accused him of having received a bribe from the Persians to retire from Paros. Severely wounded, Miltiades was brought into court upon a couch; and although his brother, Tiságoras, undertook his defense, the only plea that Miltiades made was in the two words "Lemnos" and "Marathon." Though the offense, if proven, was capital, the people refused to sentence the victor of Marathon to death. They commuted his punishment to a fine of fifty talents—equal to about fifty thousand dollars of our money—which being unable to pay, he was cast into prison, where he died of the wound he had received at Paros (B. C. 489). His remains were not allowed to be buried until his son, Cimon, shortly afterward paid the fine. Nevertheless the glory acquired by Miltiades by his victory at Marathon survived; and although his countrymen persecuted him while living, they ever afterward revered his memory.

**Con-
tinued
Honors to
Mil-
tiades.**

**His
Disgrace
and
Death.**

**Ingrati-
tude of
His
Country-
men.**

**Com-
memora-
tion of
Marathon
and Its
Heroes.**

The Persians had brought a block of white marble with them, intending to erect it as a trophy upon the field of Marathon in honor of the victory which they anticipated. A half century later this marble block was carved by Phidias into a gigantic figure of the avenging goddess, Nemesis; while the brazen weapons and shields of the Persians were cast by the same artist into the colossal statue of Athênê, which was set up in the Acropolis, and which could be seen from the sea far beyond the promontory of Sunium. About the same time a picture of the battle of Marathon was painted by order of the state, and the figure of Miltiades was represented in the foreground, animating his troops to victory. The one hundred and ninety-two heroes who sac-

rificed their lives for their country's liberties in this celebrated conflict were buried in the field, and a mound or tumulus was raised over them.

Themistocles and Aristides.

The victory of Marathon, which saved the liberties of Greece, also contributed immensely to raise the prestige of Athens, and the commanding abilities of several of her eminent statesmen also added vastly to her power and influence. At the head of the galaxy of brilliant and talented Athenians at this period of Grecian glory were Aristides and Themistocles, both of whom, though opposed to each other in everything else, labored alike for the greatness and welfare of their country. Aristides was entirely devoid of personal ambition and was desirous only of the public welfare. Aristides was, as we have seen, one of the ten generals who commanded the Athenian army on the glorious field of Marathon. He was a son of a person of moderate fortune, named Lysimachus. Themistocles was likewise descended from a respectable Athenian family. These two great statesmen were companions in boyhood, and are said to have even then manifested striking indications of the difference of their dispositions. Aristides was calm, moderate, candid and upright. Themistocles was bold, enthusiastic, artful and plausible.

Their Respective Characters.

The people of Athens were still divided into the aristocratic and democratic parties. Aristides became the leader of the aristocratic party, while Themistocles headed the democratic. Thus these two leaders were forced into almost constant opposition, both by their position and by the difference of their political views. The character of Aristides was ranked deservedly high for wisdom and uprightness; but Themistocles, by his wonderful oratorical powers and his persuasive eloquence, was often enabled to triumph over the more honest but less eloquent Aristides. But instead of being discouraged by such occurrences, Aristides waited patiently until the people should arrive at a sounder opinion, exerting himself meanwhile to prevent as much as possible the evil results which he anticipated from their imprudent decisions. In the year after the battle of Marathon, Aristides was chosen first Archon, or chief magistrate of the Athenian republic; and in this capacity he gave so many signal proofs of his uprightness and fairness that the people honored him with the surname of "The Just," and many of the citizens referred their disputes to his decision, in preference to carrying them to the ordinary courts of justice.

Exile of Aristides.

Jealous because of the civic honors bestowed upon his esteemed and conscientious rival, Themistocles took advantage of this circumstance to concoct and circulate an injurious rumor to the effect that Aristides was seeking to usurp all authority, judicial as well as civil, in his own person, as a preliminary step toward making himself absolute ruler of Athens. The Athenians had not yet forgotten the usurpation of Pisis-

tratus, who, under the mask of moderation and anxiety for their welfare, had subverted the constitution of the republic for his own individual aggrandizement. They therefore eagerly hearkened to the eloquent and persuasive voice of Themistocles; and, alarmed at the very allegation that a popular leader was once more entertaining the design of assuming unconstitutional power, they rashly condemned Aristides to ten years' banishment by *ostracism*. While the voting by ostracism was in progress, a country voter who was unable to write came up to Aristides, whom he did not know personally, and requested him to write the name of Aristides upon a shell; whereupon Aristides asked: "Did this man ever injure you?" To which the citizen replied: "No, nor do I even know him; but I am weary of hearing him everywhere called 'the Just'!" Thereupon Aristides, without saying another word, wrote his name upon the shell, and returned it to the country citizen.

Themistocles was now without a rival at Athens, and his ascendancy in the councils of the republic was undisputed; but he was destitute of that pure and unselfish patriotism which had characterized his banished rival. He had an insatiable desire for political fame, and wished to make Athens great and powerful in order that he might win for himself an imperishable renown. So great was the desire of Themistocles for preëminence that the glory won by Miltiades at Marathon threw him into a state of deep melancholy; and when asked the reason of this, he replied that "the trophies of Miltiades would not allow him to sleep." When he had won influence in the state, an opportunity for obtaining distinction soon manifested itself. The commerce of Athens had for some time suffered from the hostility of the inhabitants of the island of Ægina. Themistocles advised his countrymen to appropriate the produce of the silver mines of Mount Laurium, which had thus far been yearly divided among the citizens, to the construction of a fleet to chastise those troublesome islanders. The Athenians acted on his advice, and built one hundred galleys, with which Themistocles effectually broke the naval power of Ægina, hitherto the maritime rival of Athens. Athens thus became the leading maritime power of Greece, but Themistocles continually added to the number of its war-vessels, until they amounted to two hundred triremes, and Athens was in a short time absolute and undisputed mistress of the seas.

Themistocles was governed in his action by a belief that the Persians would renew their efforts to conquer Greece. He foresaw the importance of a well-equipped fleet for external defense in such a contingency, or as a refuge for the citizens in case of being overcome by the invaders. Events subsequently demonstrated the correctness of the anticipations of Themistocles.

Themistocles and the Athenian Navy.

Foresight of Themistocles.

Formid-
able
Persian
Invasion
of
Greece by
Xerxes.

Upon hearing of the defeat of his army at Marathon, King Darius Hystaspes resolved upon another expedition for the invasion and conquest of Greece on a far grander scale than the other; but a revolt in Egypt interrupted his preparations, and death soon afterward put an end to all his earthly designs (B. C. 485). His son and successor, Xerxes the Great, after crushing the Egyptian revolt, prepared to execute his father's projects for the subjugation of Greece. Persian heralds were again sent to all the Grecian states, except Athens and Sparta, which had treated the former heralds so cruelly, to demand *earth and water* in token of submission; and many of the smaller states again granted the required acknowledgment, fearing to arouse the displeasure of the Great King.

Prepara-
tions of
Xerxes.

Xerxes was engaged four years in raising an army, building a fleet, and cutting a canal across the isthmus connecting Mount Athos with the Greek continent. This passage was provided for to enable the Medo-Persian army to continue their progress directly southward, instead of sailing around the dangerous promontory of Athos, where the fleet of Mardonius had been wrecked. As soon as the preparations were finished, Xerxes personally assumed command of the expedition, and marched directly for the Hellespont.

His
Immense
Arma-
ments.

His army was the largest ever raised, and is said to have consisted of more than two millions of fighting men, of whom one million seven hundred thousand were infantry, while four hundred thousand were cavalry. The immense multitude of slaves and women who followed the army raised the vast host to more than four millions of souls. The fleet consisted of twelve hundred ships of war and three thousand transports, and carried about six hundred thousand fighting men. It is said that, on one occasion, while Xerxes was viewing this mighty host, he was moved to tears by the thought that not one individual of all the thousands before him would be living a hundred years thereafter.

His
Whipping
of the
Helles-
pont.

Xerxes caused a bridge of boats to be constructed across the Hellespont, between the two towns of Abydos and Sestos, where the narrow strait is less than a mile wide; but this bridge was destroyed by a furious storm, which so angered the despot that he ordered all the workmen engaged in constructing it to be put to death. He is also said to have caused the waters of the Hellespont to be beaten with rods, and fetters to be dropped into the strait, as a token of his determination to curb its violence, while his servants addressed it in this style: "It is thus, thou salt and bitter water, that thy master punishes thy unprovoked injury, and he is determined to pass thy treacherous streams, notwithstanding all the insolence of thy malice."

His
Passage
of the
Helles-
pont.

Another bridge, consisting of a double line of vessels, strongly anchored on both sides of the Hellespont, and joined together by hempen

cables, was then constructed, and trunks of trees were laid across the decks of the vessels, the whole being smoothly covered with planks, thus affording an easy passage for the troops. The Persian hosts occupied seven days and nights in crossing this remarkable bridge; after which Xerxes marched through Thrace, Macedon and Thessaly towards the southern portions of Greece, receiving the submission of the different northern states through which he advanced; while his fleet crossed what is now known as the Gulf of Contessa and passed through the canal of Athos, and thereafter sailed southward.

In the meantime those Grecian states which had refused to submit to the advancing Persians were making vigorous preparations to resist the invaders. A congress of deputies from these different states, convened at Corinth, adopted measures for the common defense. The united Greeks exhibited extraordinary courage at this momentous crisis, not manifesting any signs of despondency for a single instant, notwithstanding the terrible odds against them. They drew upon the entire population of the confederated states for all the military force at their command to resist the immense hosts of the Medo-Persian Empire; yet with all their efforts, the Grecian forces did not exceed sixty thousand freemen and perhaps as many armed slaves. To add to the discouragement of the Greeks in this extraordinary emergency, the responses which they received from the Delphic oracle were dark and menacing. The Spartans were informed that the voluntary death of a king of the race of Heracles could save *them*, and the Athenians were answered in this style: "All else, within Cecropian bounds and the recesses of divine Cithæron, shall fall; the wooden walls alone Zeus grants to Athênê to remain inexpugnable, a refuge to you and your children. Wait not therefore the approach of horse or foot, an immense army, coming from the continent; but retreat, turning the back, even though they be close upon you. O divine Salamis! thou shalt lose the sons of women, whether Dêmêtêr be scattered or gathered!"

The Athenians were puzzled to know what was meant by the phrase "wooden walls," referred to by the oracle. Some supposed that these words alluded to the Acropolis, or citadel of Athens, which had in early times been surrounded with a wooden palisade; but Themístocles insisted that the fleet constituted the wooden walls meant by the oracle, and advised the Athenians to rely entirely upon their ships for their defense against the Persian invaders. This advice was ultimately followed; and while the Spartan king Leónidas with eight thousand confederate Greek troops took up a strong position in the narrow pass of Thermopylæ, between Thessaly and Phocis, the Athenian fleet, reinforced by the fleets of the other confederated Grecian states, sailed to

Grecian
Congress
at
Corinth.

"Wooden
Walls"
of
Athens.

the strait separating the island of Eubœa from the coast of Thessaly, and took up its station at the promontory of Artemisium, about fifteen miles from the pass of Thermopylæ.

**Tri-
umphal
March of
Xerxes.**

The march of Xerxes had so far resembled that of a triumphal procession more than a hostile invasion. None had the courage to oppose his advance, and the different minor states of Greece through which he passed vied with each other in the respect which they showed the Great King and in the cordial welcome with which they greeted him and the millions of his gigantic host. But he was now to be enlightened with that unconquerable Grecian valor which had overcome the armies of his illustrious father.

**His
Arrival at
Ther-
mopylæ.**

When Xerxes arrived at the pass of Thermopylæ and discovered that it was defended by so small a force, he sent messengers to demand of them to lay down their arms. To this demand the heroic Leónidas replied in true Spartan style: "Come and take them." The Persian messengers then assured the Greeks that if they would lay down their arms, the Great King would receive them as his allies and give them a country more fertile than Greece. But the brave Greeks replied that "no country was worth acceptance, unless won by virtue; and that, as for their arms, they should want them whether as the friends or the enemies of Xerxes." After giving this intrepid reply, the Greeks resumed the gymnastic exercises and the other amusements in which they had been engaged when the messengers of the Persian king arrived.

**Battle of
Ther-
mopylæ.**

Xerxes waited four days in the hope that the Greeks would surrender. Observing that they remained as resolute as ever, he gave orders to begin the attack, and thus commenced the ever-memorable battle of Thermopylæ. But the extreme narrowness of the pass, which was only fifteen feet wide in one place and twenty-five in another, prevented the Persians from reaping the full advantage which their enormous superiority of numbers would otherwise have given them, and the undaunted Spartans repulsed with tremendous slaughter every successive column of the Persians that entered the narrow defile to force a passage. King Xerxes viewed the desperate conflict from a neighboring height; and being repeatedly startled with irrepressible emotion as he saw the bravest of his troops defeated and slaughtered, he finally ordered the discontinuance of the assault on the heroic Grecian band. The next day the combat was renewed with no better success on the part of the invaders, who, however, effected by stratagem what they were unable to obtain by force; and the treachery of a Greek named Epialtes, who was a native of Malis, led to the entire destruction of the heroic defenders of Thermopylæ.

Epiates offered, for a large bribe, to show the Persians a secret path over the mountains, a few miles west of Thermopylæ, by which the invaders could reach the other extremity of the pass, intercept the retreat of Leónidas and assail him in the rear. The Persians eagerly accepted the offer of the Greek traitor; and the Immortals, numbering twenty thousand men, under the command of a distinguished officer named Hydarnes, started over this secret and circuitous path, in the evening. This chosen detachment marched all night, and arrived near the summit of the height about sunrise the next morning. But the invaders here found their way obstructed by a guard of Phocians, who had been assigned by Leónidas to the defense of this unfrequented mountain path.

Treachery of Epiates.

The Persians advanced for some time without being observed, under the shadow of an oak forest covering the sides of the hill; but the Phocians were finally alarmed by the unwonted rustling among the leaves and the heavy tread of so numerous a detachment of troops, and prepared to offer a resolute resistance to the advancing foe. The Phocians, supposing that the Immortals had come to attack them, left their position in the pass and posted themselves on a rising ground where they would be less exposed to the darts of their assailants; but Hydarnes did not attack them, as they had expected he would, but, paying no further attention to them, continued his march along the evacuated pass, towards the plains.

Persian Advance.

The gallant defenders of Thermopylæ had many secret friends in the Persian camp. The recruits which Xerxes had forced into his service during the march were not at heart enemies of Greece, and one of them managed to escape to the Grecian camp with intimation of the treachery of Epiates, a few hours after the march of the Immortals under Hydarnes. Leónidas at once summoned a council of war, which decided that all the Greeks except the Spartans should at once retreat towards the Isthmus of Corinth, as all perceived that the pass of Thermopylæ was now untenable. But Leónidas and his heroic band of three hundred Spartans declared that, as the laws of Sparta did not allow a Spartan soldier to flee before an enemy, they would either conquer or die at their post. Seven hundred Thespians, inspired to emulation by this noble example of Spartan heroism, also announced their determination to remain at their post and share the fate of Leónidas and his gallant band.

Leónidas and His Little Band of Spartan Heroes.

All the Greek troops then retired from the pass of Thermopylæ, with the exception of the three hundred Spartans and the seven hundred Thespians, and about four hundred Thebans whom Leónidas had retained as hostages because of the known sympathy of Thebes with the Persian invaders who had come to destroy the liberties of the other Gre-

Progress of the Defense of Thermopylæ.

cian states which the Thebans disliked. Leónidas then exhorted his brave companions in arms to acquit themselves as men who expected death and were prepared for it at any moment. Said he: "Come, my fellow-soldiers, let us sit down to the last meal we shall eat on earth; to-morrow we shall sup with Pluto."

**Spartan
Valor.**

On the approach of midnight Leónidas led his heroic little band against the overwhelming host of the Persians, who were completely surprised by this sudden and unexpected attack, and thus thrown into the greatest confusion, being unable to distinguish friend from foe in the darkness, so that in many cases they attacked each other; while the gallant Spartans and their heroic Thespian allies remained together in a compact body, fighting with the wild energy of men who had relinquished every hope of life, making dreadful havoc in the demoralized and wavering ranks of the Persians, and penetrating almost to the tent of Xerxes himself.

**Heroism
and
Death of
Leonidas.**

When the dawn of the morning disclosed to the Persians the smallness of the Spartan and Thespian bands, Leónidas led his men into the defile, whither the Persians followed him, and for a time the conflict raged with desperate obstinacy on both sides. The Spartans and Thespians fought with the courage of despair, and multitudes of the Persians fell beneath their swords. While the battle was raging the fiercest, a Persian dart pierced the heart of the brave Leónidas, and he expired; but this only aroused his gallant followers to greater fury, and the Persians began to waver, when the twenty thousand Immortals under Hydarnes were observed approaching from the other end of the pass.

**Fate
of the
Spartan
Heroes.**

The Spartans and Thespians then took their stand behind a wall on a rising ground at the narrowest point of the defile, resolved to sell their lives as dearly as possible. The Thebans cowardly begged for quarter, saying that they had been forced into the conflict against their wishes, and their lives were spared; whereupon they deserted to the Persians, by whom many of them were slain, however, before their movement was understood. The Persians now closed in upon the devoted Spartans and Thespians on all sides, some of them beating down the wall behind which the heroic defenders had stationed themselves, while others assailed them with showers of arrows. The Spartans and their allies held out heroically to the last. When one said that the Persians' darts were so numerous that they obstructed the light of the sun, Dionece, a Spartan, replied: "How favorable a circumstance! the Greeks now fight in the shade!" Finally, after performing prodigious feats of valor, the whole Spartan and Thespian band was overpowered and slain, excepting one who made his escape to Sparta to announce the fate of his heroic comrades, and who was received with contempt

because he had not the courage to die at his post with those gallant companions. The dead of the Spartans and Thespians were literally covered with the arrows which their numerous Persian assailants had showered upon them.

Such was the famous battle of Thermopylæ, in which perished Leónidas and his brave band, winning for themselves an immortal fame—a fame which has grown brighter with all the succeeding ages. Two monuments were afterwards erected near the spot where they fell. The inscription on one of these recorded the heroism with which a handful of Spartans and Thespians had resisted unto death three millions of Persians. The other monument was dedicated to the memory of Leónidas and his Spartan band of three hundred, and was inscribed with these words: “Go, stranger, and tell to the Spartans that we died here in obedience to their divine laws.”

Commemoration of the Spartan Heroic Band.

While the band of Leónidas was displaying such signal proofs of its valor in defending unto death the pass of Thermopylæ, the Grecian fleet was contending with the Persians at sea with better fortune, while the elements were also on the side of Hellas. The gigantic fleet of Xerxes had anchored in the bay of Casthanæa, on the coast of Thesaly, where it was attacked by a terrific storm lasting three days, thus losing about four hundred war-vessels and a vast number of transports and store-ships, which were totally wrecked. After the subsidence of the storm, the Persians, eager to abandon a place where they found so little shelter, sailed into the strait dividing the island of Eubœa from the mainland of Greece, and anchored in the road of Aphetæ, about ten miles from the promontory of Artemisium, where the Greek fleet was stationed.

Grecian and Persian Fleets.

The Persian fleet was still very large, notwithstanding the great loss caused by the tempest, and the Greeks were much alarmed in consequence of its arrival in the vicinity of their own united fleet. The Greeks therefore held a council of war, which decided by a large majority that the Grecian fleet should retreat southward. The Eubœans sought to prevent the adoption of this course, as it exposed them to the vengeance of the Persians; and with this view they endeavored to induce Eurybiâdes, the Spartan admiral, who commanded the combined Grecian fleet, to defer its departure, at least to allow them sufficient time to remove their families and their valuable property to a place of safety. As Eurybiâdes remained inexorable in his decision, the Eubœans applied to Themístocles, who commanded the Athenian division of the confederated fleet, and who, in the council of war, had opposed the proposition to retreat. Themístocles reminded them that gold was sometimes more persuasive than words, and consented to prevent the contemplated retreat of the combined fleet, if he were fur-

Greek Council of War.

nished with thirty talents (about thirty thousand dollars). When the Eubœans had paid the stipulated sum, Themístocles induced Eurybíades, by means of a bribe of five talents, to countermand the orders for the retreat of the united fleet. All the officers obeyed the commands of the Spartan admiral and commander-in-chief, except Adimantus, the Corinthian admiral, who persisted in his purpose to sail away, until Themístocles bought his acquiescence in the postponement by a gift of three talents. He retained the remaining twenty-two talents for himself.

**Mercenary
Greek
Admirals.**

Thus the conduct of Themístocles on this occasion, by its lack of high moral principle, and the mercenary spirit manifested by the Spartan and Corinthian admirals, who could only be induced by a bribe to face the Persians, presented a striking contrast to the patriotic zeal and heroic example of the gallant defenders of Thermopylæ.

**Grecian
Naval
Victory.**

The Persian admiral now prepared for battle, and dispatched two hundred galleys with orders to sail around the eastern side of the island of Eubœa and station themselves at the southern extremity of the strait of Euripus. When the Greeks were informed of this movement by a deserter from the Persian fleet, they held another council of war, which decided to attack the Persian fleet, now weakened both by the effects of the recent tempest and by the departure of the two hundred ships. The Greek ships therefore anchored near sunset and attacked the Persian fleet. Despite the vast numerical superiority of the Persians, the Greeks soon captured thirty of the enemy's ships and sunk a larger number of them. The conflict was ended by the approach of night and by a sudden furious storm.

**Persian
Fleet
Destroyed
by a
Storm.**

The united Greek fleet soon regained its former position off Artemisium; but the Persians, who were unacquainted with the narrow and intricate seas of Greece, and who were confused by the darkness and the violence of the tempest, could not determine in what direction to steer, and many of their ships were wrecked before the fleet returned to its former station at Aphetæ. The storm caused still greater havoc among the two hundred galleys which had sailed for the southern end of the strait of Euripus. These galleys were caught by the tempest in the open sea, and being unable, in the midst of the dense darkness of the night, to see a solitary star by which to direct their course, they were tossed to and fro by the merciless winds and waves, until finally the whole squadron was driven upon the Eubœan coast, where it miserably perished.

**Two
More
Greek
Naval
Victories.**

The next day the Greek admirals were informed of this last event by the crews of three new Athenian ships, which had come to reinforce the united Grecian fleet. Elated by this favorable intelligence, the Greeks renewed their attack upon the Persian fleet on the evening of

the same day, totally destroying a detachment of it, called the Cilian squadron. Mortified because they had been completely beaten by a foe so far inferior in numbers, the Persian commanders determined upon a vigorous effort to retrieve their reputation, and the next morning they gave orders for a general engagement. About noon they approached the combined Grecian fleet, and a desperate struggle followed, ending in another Greek victory; the Greeks, however, losing five galleys, and many of their vessels being damaged, especially those of the Athenian division. In consequence of this circumstance and the discouraging effect of the intelligence of the destruction of Leónidas and his Spartan band at Thermopylæ, the Greek admirals decided to retreat southward, so that they might be able to give all the aid in their power to the inhabitants of Attica and the Peloponnesian states, which would be exposed to immediate invasion by the Persians in consequence of the result of the battle of Thermopylæ. The confederated Greek fleet therefore sailed southward, and, proceeding to the Saronic Gulf, anchored in the strait between the island of Salamis and the coast of Attica.

Movements of the Rival Fleets.

The Persian army now marched through Phocis and Bœotia into Attica, while the Persian fleet likewise moved southward, in pursuit of the Greek fleet into the Saronic Gulf. The Persian army was scarcely opposed in its march, for the Peloponnesian troops had retired within the Isthmus of Corinth, as they despaired of being able to make any effective resistance in the open country. The Athenians made no effort to defend their territory, as they had been deserted by their allies, and as the chief portion of their armed force was on board the united Grecian fleet. The sacred fane of the temple of Apollo at Delphi was preserved in this time of general panic.

Persian Invasion of Attica.

The Delphians were alarmed upon receiving intelligence that the Persians had forced the pass of Thermopylæ, and consulted the oracle as to what was necessary to do for the protection of the temple and the security of the valuable treasures contained therein. The oracle replied that "the arms of Apollo were sufficient for the defense of his shrine." The Delphians then transported their wives and children across the Gulf of Corinth into Achaia, abandoned their city, and concealed themselves in the deep caverns and among the rocky summits of Mount Parnassus. Delphi could only be approached by a steep and difficult road, winding about among the narrow defiles and steep mountain crags. When the Persian detachment marched along this road, a thunder-storm came on, arousing their superstitious fears and encouraging the Delphians, who fancied that Apollo was fulfilling his promise to interfere for the protection of his temple. Two enormous fragments of rock rolled down from the heights of Parnassus upon the

Persians at Delphi.

heads of the affrighted Persians, either by the agency of the lightning or by the secret efforts of the Delphians, caused the precipitate flight of the invaders. The Delphians then emerged from their hiding-places and pursued the panic-stricken Persians with terrific slaughter.

Supersti-
tion of
Both
Parties.

When the Persian detachment returned to the main army, they apologized for their disgraceful discomfiture by telling many wonderful tales concerning the unearthly voices they had heard and the frightful forms they had beheld. The Delphic priests having an interest in crediting and circulating reports of the same nature, the belief soon became universal that the calamity which had befallen the sacrilegious invaders of the sacred shrine had been effected by supernatural agency.

Athe-
nians
Take
Refuge
in Their
"Wooden
Walls."

Themístocles saw that there was no further hope of saving Attica when the combined Grecian fleet had arrived at Salamis. He therefore persuaded the Athenians to seek refuge in their ships, in accordance with his previous interpretation of the promise given them by the Delphic oracle that they should find safety behind their "wooden walls." They consequently conveyed their women, children and old men to the islands of Salamis and Ægina, and the sea-port town of Trœzene, in Argolis, thus abandoning their country and city to the vengeance of the Persians. But before they departed they passed a decree, at the instigation of Themístocles, recalling all their exiles for the common defense, thus obtaining the valuable aid of Aristides in this great emergency. Aristides was then residing in the island of Ægina, and as he had heard of the decree he proceeded to the general rendezvous at Salamis, generously and patriotically forgetting the injustice done him by his countrymen, and desirous only for their welfare.

Capture
and
Burning
of
Athens.

The Medo-Persian army soon overran and ravaged Attica with fire and sword, taking Athens and reducing it to ashes, and massacring the few inhabitants who had remained in it, and who had vainly endeavored to defend the citadel. The Persian fleet at the same time stationed itself at Phalerum, an Athenian sea-port, near the bay in which the Grecian navy had taken its position. The allied Greeks now deliberated upon the question of risking another conflict with the Persian fleet or retiring farther up the Saronic Gulf to assist in defending the Isthmus of Corinth, across which the Peloponnesians had raised a line of fortifications to stop the advance of the invaders. Themístocles vainly urged the council of war to remain where they then were and give battle to the Persians. Most of the Grecian admirals desired to depart, and the council of war finally decided to move the fleet at once. The council was then broken up. Themístocles, who saw that if the resolution just adopted was carried into effect the Hellenic cause would

Greek
Council
of War.

be utterly ruined, prevailed upon Eurybiades to convene another council of war, at which he used all the persuasive powers of his eloquence to induce the Grecian admirals to revoke their weak decision. In the progress of the discussion, he said something to give offense to Eurybiades, who raised his stick as if to strike the Athenian; but Themistocles, who was only bent on persuading the admirals to remain where they then were, paid no more attention to the threatening attitude of the Spartan admiral than to say to him calmly: "Strike, but hear me." Eurybiades, ashamed of his hasty violence, requested Themistocles to proceed with his speech, giving him no further interruption. Themistocles then endeavored to convince the council of the disadvantages to which they would expose themselves and the cause of Greece by abandoning their present station, as they would thus give up a narrow channel, in which the entire Persian fleet would be unable to attack them at once, for the open seas, where they might be quickly overpowered by the superior numbers of the enemy's fleet. He likewise alluded to the cruelty of abandoning the Athenian women and children collected in the islands of Salamis and Ægina to the mercy of the invaders.

Eurybiades and Themistocles.

As soon as Themistocles had finished his speech, Adimantus, the Corinthian admiral, insultingly asked whether they were to be guided by the wishes of the men who had no longer a city to defend, alluding to the destruction of Athens by the Persians. Themistocles replied indignantly that "the Athenians had, indeed, sacrificed their private possessions for the sake of preserving their own independence and the common liberties of Greece, but that they had still a city in their two hundred ships." He further said that "if deserted by the confederates, they would embark their wives and children, and seek a new home on the coast of Italy, where ancient oracles had foretold that the Athenians should one day found a flourishing state." He also intimated that "if the allies provoked them to adopt this course, they would speedily have cause to regret that they had driven away the only fleet which was capable of protecting their coasts."

Remarks of Themistocles.

These words of Themistocles so alarmed the council, who feared that the Athenians might withdraw from the Grecian alliance, that it was resolved to remain at Salamis, and there give battle to the Persian fleet. Nevertheless, several of the Peloponnesian admirals soon manifested a desire to depart, and Themistocles was informed that most of them intended to sail that night. To thwart their design, he secretly sent a messenger to Xerxes to tell him that the Grecian fleet was preparing to make its escape, and that if he desired to crush his foes at once he should guard both ends of the strait in which they were stationed with his ships. Supposing Themistocles to be secretly in the Persian

Stratagem of Themistocles.

interest, Xerxes acted on his advice; and when the Greeks found themselves inclosed, they made a virtue of necessity by preparing for battle.

**Naval
Battle of
Salamis.**

In the morning of the day on which occurred the ever-memorable battle of Salamis—October 20, B. C. 480—the Greeks chanted sacred hymns and pæans, “while, with their voices, the spirit-stirring sounds of the shrill war-trumpet ever and anon mingled.” While forming themselves in line of battle under the direction of their leaders, they encouraged each other by mutual exhortations to fight bravely in defense of their wives and children, their liberties and the temples of their gods. Every heart gave a willing response to such patriotic appeals, and under the inspiration of their righteous cause they performed prodigies of valor.

**Grecian
Fleet.**

**Persian
Fleet and
Army.**

The Persians were not actuated by such worthy sentiments, but still they had strong motives for bold and active exertion. They knew that they were to fight under the immediate eye of their sovereign, as Xerxes had drawn up his army along the opposite shore of Attica, and had seated himself upon a magnificent throne on the summit of a neighboring mountain, where he watched the onset of the combatants and the progress of the battle, while around him were his guards and many secretaries, whose duty it was to record the manner in which his seamen acquitted themselves in the conflict. Persian troops lined the shores of Attica for a considerable extent, and the entire Persian army was in motion by dawn, as the soldiers were impelled by curiosity to station themselves on the neighboring heights. They chose the most commodious eminences, and every hill and elevation commanding a view of the water was eagerly sought by those desirous of viewing the impending conflict.

**Sacrifice
of
Persian
Youths.**

A shocking affair occurred in the galley of Themístocles, during this moment of anxiety and hope. While he was offering sacrifices on deck, three beautiful captive youths, said to have been nephews of Xerxes, were brought to Themístocles. The soothsayer who attended on the sacrifice took Themístocles by the hand, and ordered that the three youths be sacrificed to Dionysos, that the Greeks might be assured of safety and victory by this means. Themístocles was astonished at this extraordinary and cruel order, as no human sacrifices had been permitted among the Athenians. But the people, calling upon the god, led the youthful captives to the altar and insisted that they be offered up as victims in accordance with the directions of the soothsayer.

**Victory
of the
Greek
Fleet at
Salamis.**

When a favorable breeze sprang up, the signal was given for the attack; and the Grecian fleet, composed of three hundred and eighty ships, advanced to encounter the Persian fleet, consisting of one thou-

sand three hundred vessels of war. The skillful assault of the Athenians soon broke the Persian line; and the Greeks gained a complete victory, after a long and desperate conflict, marked by many examples of personal valor. The Persians lost so heavily that the sea itself was scarcely visible for the many dead bodies for some distance. Many of the Persian vessels were taken or destroyed, and the remainder, utterly panic-stricken, were dispersed in different directions. The Greeks lost forty ships, but very few lives, many of those whose vessels were sunk having saved themselves by swimming to the shore.

A chosen detachment of Persian infantry had been stationed on the small island of Psyttalea, between Salamis and the mainland, to aid the Persian fleet and destroy the Greeks who might seek a refuge there while the battle was in progress. But the vigilant Aristides led a detachment of Athenian troops, who attacked and massacred the entire Persian detachment, within sight of Xerxes himself, who, seeing his fleet dispersed and destroyed, and his select soldiers cut to pieces by the triumphant Greeks, sprung from his throne in anguish, rent his garments in paroxysms of despair, and hastily ordered the withdrawal of his army from the coast. The scattered remnants of the Persian fleet fled, some seeking refuge in the Hellespont, and others in the ports of Asia Minor, while Xerxes and his land forces beat a hasty and precipitate retreat into Thessaly.

Such was the famous sea-fight of Salamis, in which the pride of Xerxes was thoroughly humbled. The Great King was in such fear of the Greeks that he believed himself in peril so long as he remained in Europe, though surrounded with millions of his soldiers. He therefore decided upon immediately returning to Asia, and leaving three hundred thousand of his troops under Mardonius to conduct the war in Greece. Xerxes was confirmed in his decision to return to Asia by a message sent him by Themistocles, telling him that the Grecian council of war had entertained a proposition to sail at once to the Hellespont and destroy the Persian king's bridge of boats, to prevent his return to Asia, but that Themistocles had dissuaded his allies from executing this design. It is believed that the wily Athenian leader gave this intimation to Xerxes for the twofold purpose of hastening the retreat of a still formidable foe, and of securing for himself the Persian king's protection, in case any vicissitude of fortune required it. And the time when such a refuge became necessary did come to the victor of Salamis.

The retreat of Xerxes from the battle of Salamis was one of the most disastrous recorded in history. No arrangements having been made to supply the vast host of Xerxes with provisions, in the midst of the confusion and panic incident to this hasty flight, famine soon

**Defeat of
Persian
Infantry.**

**Persian
Retreat.**

**Flight of
Xerxes.**

**Trickery
of The-
mistocles**

**Disas-
trous
Persian
Retreat.**

wrought frightful havoc and distress. The Persian soldiers were reduced to such extremities that they ate the leaves and bark of the trees and the grass of the fields, as they returned to their distant home. To the horrors of famine were soon added those of pestilence, and the line of retreat through Thessaly, Macedon and Thrace was everywhere strewn with heaps of dead bodies.

Destruction of the Persian Host.

Sixty thousand of the chosen troops, placed under the command of Mardonius, accompanied Xerxes to the Hellespont as a body-guard. With the exception of these, who, as guardians of the monarch's person, were partly supplied with provisions, while the common soldiers were left to suffer the pangs of starvation, nearly the entire multitude which followed the retreat of their sovereign from the plains of Thessaly miserably perished before Xerxes arrived at the shores of the Hellespont, after a march of forty-five days.

Misfortunes and Humiliation of Xerxes.

The magnificent bridge of boats by which Xerxes had previously crossed over the strait had been destroyed by a tempest, and the humiliated king was glad to obtain a Phœnician vessel to transport him over to the Asiatic side of the Hellespont. Thus ended in misfortune and humiliation the most gigantic military expedition ever undertaken by man, furnishing an illustration of the evils caused by senseless vanity and immoderate ambition.

Dis-honesty of Themistocles.

After the retreat of the Persians, the Grecian navy went into port for the winter, excepting the Athenian squadron, which, under the command of Themistocles, sailed to the Cyclades. Under the pretense of chastising the inhabitants of these islands for aiding the Persians, Themistocles extorted from them a heavy contribution, which he was accused of afterwards appropriating to his own private use, instead of putting it into the public treasury. About the same time he gave another example of his lack of principle. He told his countrymen that he had something to propose, which would inure to their benefit, but that he could not with propriety disclose it to the popular assembly. The Athenians directed him to communicate his purpose to Aristides, and promised that if that upright statesman approved the design they would sanction its execution.

Honesty of Aristides.

Themistocles therefore informed Aristides that his project was to burn the united Grecian fleet while wintering in the harbor of Pagasæ, so that Athens would be the only maritime power in Greece. Aristides reported to the people that "nothing could be more advantageous, and at the same time more unjust, than the project of Themistocles."

The Athenians.

Upon hearing this, the Athenians rejected the proposition of Themistocles, without even inquiring as to its nature, thus attesting their boundless confidence in the wisdom and honesty of Aristides. The

Athenians were now enabled to return to their ruined city, which most of them did. But fearful that Mardonius might again force them to abandon it, many permitted their wives and children to still remain on the islands of Salamis and Ægina. The confederated Greeks passed the winter in offering sacrifices to the gods in gratitude for their deliverance from the Persian invasion, in dividing the spoils of victory, and in bestowing prizes on those who had principally distinguished themselves in the war. While these prizes were being awarded, an incident transpired, which testified to the military talents of Themístocles and to the vanity of his military colleagues.

Grecian
Rejoic-
ings and
Prizes.

When the commanders of the allied Grecian fleet were asked to furnish a list of the names of such as had displayed the greatest heroism and skill in the battle of Salamis, each admiral placed his own name at the head of the list, while most agreed in placing the name of Themístocles second. But the general voice of the Grecian states declared Themístocles the hero of Salamis; and the Spartans especially vied with his Athenian countrymen in the honors conferred upon him. He was invited to visit Sparta, and, upon his arrival in that city, was pompously crowned with an olive wreath, as the ablest and wisest of the Greeks. The Spartans at the same time conferred a similar mark of distinction upon their own admiral, Eurybíades, as the bravest. They likewise presented Themístocles with a splendid chariot, and sent three hundred of their noblest youths as a guard of honor to attend him to the frontier when he was on his journey home. On his next appearance in public, at the celebration of the Olympic Games, his presence excited such an interest that no attention was paid to the contestants in the arena, all eyes and minds being fixed upon the hero of Salamis who had saved Greece from the Persians.

Honors to
The-
mistocles.

In the meantime the Persian general, Mardonius, was not idle. He regarded the Athenians as the most formidable enemies with whom he had to contend, and therefore he sought to induce them to secede from the Grecian alliance by many liberal and tempting offers. He caused Alexander, King of Macedon, to visit Athens, and to promise in the name of the Persian king that the city should be rebuilt, the citizens enriched, and the dominion of all Greece bestowed upon them, if they would retire from the war. The Spartans had received intimation of this proceeding, and sent ambassadors to Athens at the same time to remind the Athenians of their duties to Greece, and to offer them any pecuniary aid they wished or needed, and also an asylum in Sparta for their women and children.

Intrigues
of Mardo-
nius.

Under the advice of Aristídes, the Athenians answered both the Persians and the Spartans in the noblest and most patriotic style. The Athenians replied thus: "We are not ignorant of the power of the

Patriotic
Athenian
Reply.

Mede, but for the sake of freedom we will resist that power as we can. Bear back to Mardonius this our answer: So long as yonder sun continues his course, so long we forswear all friendship with Xerxes; so long, confiding in the aid of our gods and heroes, whose shrines and altars he has burned, we will struggle against him for revenge. As for you, Spartans, knowing our spirit, you should be ashamed to fear our alliance with the barbarian. Send your forces into the field without delay. The enemy will be upon us when he knows our answer. Let us meet him in Bœotia before he proceed to Attica." Mardonius immediately marched upon Athens when his overtures were rejected. The confederated Greeks again shamefully left the Athenians in the lurch, not rendering them assistance in this perilous crisis. Even the Spartans, who had so recently exhorted the Athenians to stand by the general cause of all Greece, did not furnish a man to assist in the defense of Attica against the new Persian invasion; but, acting on the promptings of their selfish and cold-hearted policy, seemed satisfied with erecting new fortifications at the Isthmus of Corinth, to protect the Peloponnesus.

Athens
in the
Lurch.

Athe-
nians
again
Seek
Refuge in
Their
Ships.

The Athenians were consequently forced to abandon their city a second time. They again transported to Salamis such of their families as had returned to Athens, and embarking on board their ships, prepared to defend themselves to the last extremity. The patriotism which they exhibited so enthusiastically in this emergency forms a favorable contrast to the narrow and selfish behavior of the Spartans.

Patriot-
ism of the
Athe-
nians.

Upon invading Attica, Mardonius sent another messenger to the Athenians, renewing his previous liberal offers, if they would secede from the Grecian confederacy; but even the perilous situation to which they were reduced, by the base and ungrateful conduct of their allies in deserting them in this dire extremity, did not cause the countrymen of Aristides and Themistocles to abandon the common cause of Grecian independence. An example of their opposition to any concession to Persia in this perilous conjuncture is furnished by their treatment of Lycidas, a member of the Council of Five Hundred, whom they stoned to death for simply proposing that the message of Mardonius should be taken into consideration, and whose wife and children were put to death by a band of enraged women.

Athens
again De-
stroyed.

The troops of Mardonius now devastated Attica, and destroyed Athens a second time, after which they retired again into Bœotia, lest they should be surprised by the Greeks in the mountainous part of Attica, where their large army would be at a disadvantage, and where their cavalry would be hampered in their movements.

Athenian
Embassy
to
Sparta.

In the meantime, a deputation from Athens, headed by Aristides, had gone to Sparta, to remonstrate with the Lacedæmonians and urge

them to send immediate aid to the distressed Athenians. When the deputation arrived the Spartans were celebrating one of their public festivals, apparently little concerned about the fate of the Athenians; and Aristídes and his colleagues had to wait ten days before they could receive any response to their representations. Finally, when the Athenian envoys had threatened to come to terms with Mardonius, a force of five thousand Spartans and thirty-five thousand light-armed Helots, to which were added a guard of five thousand heavy-armed Laconians, was sent to the relief of Athens. While crossing the Isthmus of Corinth, this Lacedæmonian army was reinforced by the troops of the other Peloponnesian states, and when they arrived in Attica they were joined by eight thousand Athenians, and bodies of troops from Plataea, Thespiæa, Salamis, Ægina and Eubœa. As Sparta had long ranked as the leading military state of Greece, Pausánias, the Lacedæmonian general, assumed the chief command of the confederated Grecian army, which numbered almost forty thousand heavy-armed and about seventy thousand light-armed troops. The Athenian contingent was commanded by Aristídes.

Confederated
Greek
Army.

The Greeks at once assumed the offensive and moved against Mardonius, who was found encamped on the banks of the Asopus, in Bœotia. Some days were passed in marching and countermarching, and in occasional skirmishing with the foe, after which the Greeks took up a position near the foot of Mount Cithæron, in the territory of Plataea, with the river Asopus in front of them, separating them from the Persians. A severe skirmish occurred, known as the battle of Erythræ, and was opened by an attack upon the Greeks by the Persian cavalry commanded by Masístius, the most illustrious Persian general next to Mardonius. His magnificent person, clad in scale-armor of gold and burnished brass, was conspicuous upon the battle-field; and his horsemen, then the most celebrated in the world for their skill and valor, severely harassed the Megarians, who were posted in the open plain. A chosen body of Athenians under Olympiodórus went to their aid, and Masístius spurred his Nisæan steed across the field to meet his antagonist. In the sharp combat that ensued, Masístius was unhorsed, and as he lay on the ground was assailed by a host of enemies: but his heavy armor, which prevented him from rising, protected him from their weapons, until, finally, an opening in his visor enabled a lance to penetrate his brain, and his death decided the conflict in favor of the Greeks.

Battle of
Erythræ.

After this victory the Greek army moved still closer to the town of Plataea, where they had a more abundant supply of water and a more convenient ground. This Greek army was the most formidable force which the Persians had thus far encountered in Greece, number-

The Rival
Armies

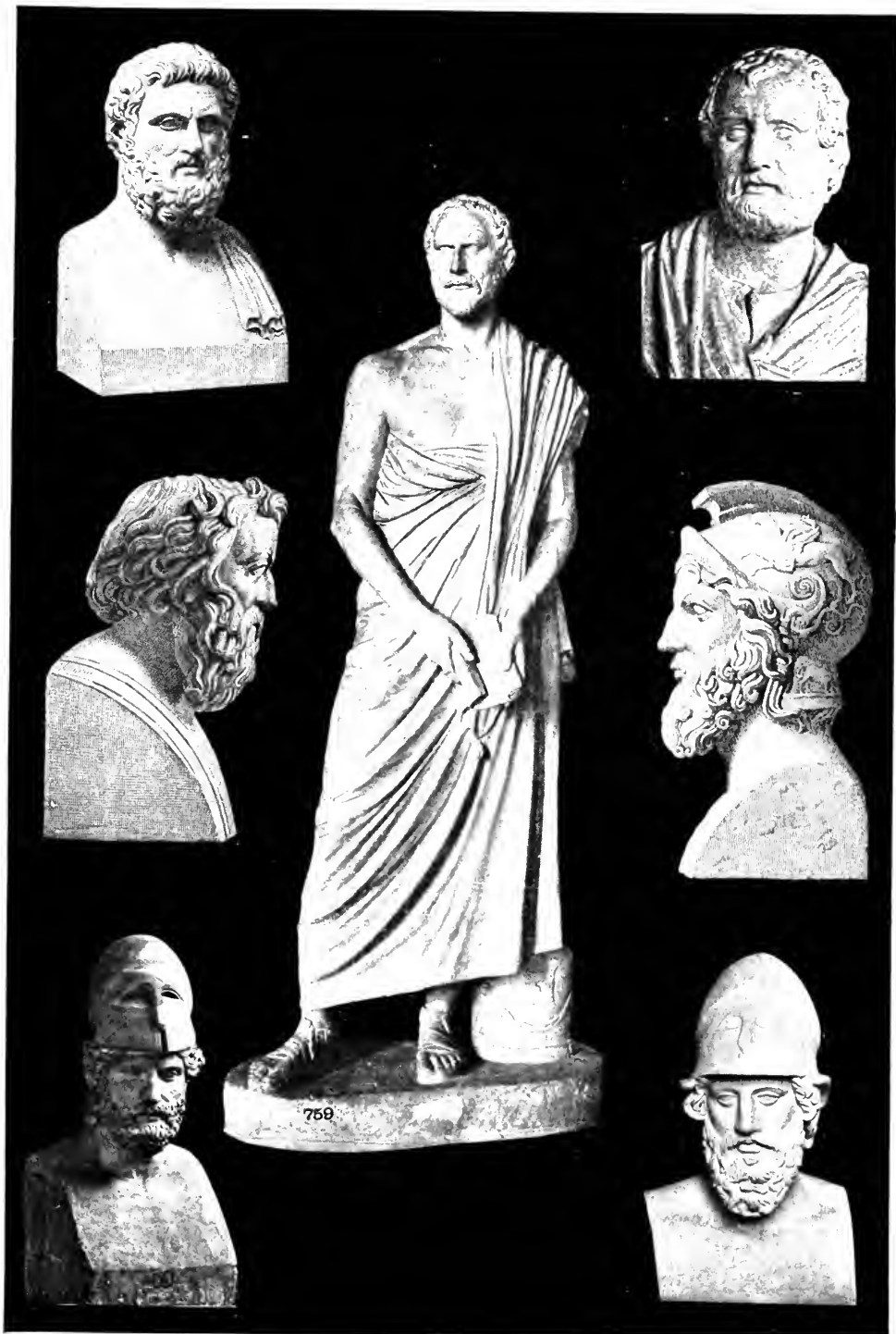
ing one hundred and ten thousand men, including allies and attendants. The two armies lay facing each other for ten days without any important action, but the Persians intercepted convoys of provisions and choked up the spring which supplied the Greeks with water, while they prevented them from approaching the river by means of their arrows and javelins. Thereupon Pausánias determined to retire to a level and well-watered meadow still nearer to Plataea, followed thither by Mardonius.

**Battle of
Plataea.**

A general engagement, known as the battle of Plataea, occurred on September 22, B. C. 479. The Spartans being attacked while on the march, immediately sent to the Athenians for assistance; and the Athenians, while marching to the aid of their Lacedæmonian allies, were intercepted by the Ionian allies of the Persians, and were thus cut off from the intended rescue. Pausánias, being thus forced to engage the enemy with a small part of his army, ordered a solemn sacrifice, his troops awaiting the result without flinching, in the midst of a storm of Persian arrows. The omens were unfavorable, and the sacrifices were renewed repeatedly. Finally Pausánias cast his tearful eyes toward the temple of Hêrê, beseeching the goddess that if the Greeks were destined to defeat they might die like men; whereupon the sacrifices assumed a more favorable aspect, and the order for battle was given.

**Decisive
Grecian
Victory.**

The Spartan phalanx moved slowly and steadily in one dense mass against the Persians. The Persians behaved with remarkable resolution, seizing the lances of the Lacedæmonians or wresting from them their shields, while engaging in a desperate hand-to-hand contest with them. Mardonius himself, at the head of his chosen guards, fought in the front ranks, and encouraged his men by word and example. But he received a mortal wound, whereupon his followers fled in dismay to their camp, where they made another stand against the Spartans, who possessed no skill in attacking fortified places; but the Athenians, who had in the meantime beaten the Ionian allies of the Persians, now came to the aid of their Spartan allies, and completed the defeat of the Persians, scaling the ramparts and effecting a breach, through which the remainder of the Greeks entered their camp. The Persians, utterly routed, fled in all directions; but were so hotly pursued by the triumphant Greeks that their entire army was well-nigh destroyed, excepting the forty thousand Parthians under Artabazus, who had abandoned the field as soon as it was known that Mardonius was dead, and who hastily retreated by forced marches in the direction of the Hellespont. The Persians thus lost almost two hundred thousand men; and the vast treasures of the camp of Mardonius, consisting of gold and silver, besides horses, camels and rich raiment, became the spoil of the victorious Greeks.



GREEK WARRIORS AND STATESMEN

Solon
Lycurgus
Themistocles

Demosthenes

Æschines
Miltiades
Pericles

Such was the famous battle of Plataea, which freed Greece from her Persian invaders. Mounds were raised over the heroic and illustrious dead. The soil of Plataea became a second "Holy Land," whither embassies from the Grecian states went every year to offer sacrifices to Zeus, the deliverer, and games were celebrated every fifth year in honor of liberty. The Plataeans themselves were thereafter exempt from military service, and became the guardians of the sacred ground, and it was decreed to be sacrilege to attack them.

Commemoration of the Greek Victory.

On the very day of the battle of Plataea—September 22, B. C. 479—a sea-fight occurred at the promontory of Mycalé, in Asia Minor, between the Grecian and Persian fleets, ending in the utter destruction of the latter. There a Persian land force under Tigranes had been stationed by Xerxes to protect the coast, and thither the Persian fleet retired before the advance of the Greek fleet. The Persians drew their ships to land, protecting them by intrenchments and formidable earthworks. When the Greeks discovered the sea-coast deserted, they approached so close that the voice of a herald could be heard. This herald exhorted the Ionians in the Persian army to remember that they also had a share in the liberties of Greece. The Persians, who did not understand the language of the herald, began to distrust their Ionian allies. They deprived the Samians of their arms, and placed the Milésians at a distance from the front to guard the path leading to the heights of Mycalé. After the Greeks had landed they drove the Persians from the shore to their intrenchments, and the Athenians stormed the barricades. The native Persians fought desperately, even after Tigranes was slain, and finally fell within their camp. All the Greek islands which had aided the Persians were now permitted to enter the Hellenic League, and gave solemn pledges never again to desert it.

Naval Battle of Mycale.

Thus while the battle of Plataea delivered European Greece from the Persian invaders, the simultaneous land and naval battle at Mycalé liberated the Ionian cities of Asia Minor from the Persian yoke. Thus ended in disgrace and humiliation the Medo-Persian attempt to conquer the Hellenic race and subvert the liberties of Europe. The preservation of Grecian independence involved the preservation of European civilization.

Deliverance of Greece.

SECTION II.—SUPREMACY OF ATHENS AND AGE OF PERICLES.

ALTHOUGH the great battles of Salamis, Plataea and Mycalé had freed Greece from all danger of foreign conquest, the struggle with Persia continued thirty years longer in the Medo-Persian dominions; and during this period the Greeks from being the assailed became themselves the

Persians on the Defensive.

assailants, and the Persians who had commenced the struggle on the offensive were compelled to act on the defensive; so that instead of trying to conquer the Greeks, they were now obliged to protect their dominions against Hellenic conquest.

Destruction of Persian Naval Power.

The Persian power in the Mediterranean was so completely destroyed by the battles of Salamis and Mycalé that no Persian fleet ventured to oppose the naval power of the Greeks for twelve years. The Greeks were thus enabled to revenge themselves upon the Persians for the injuries inflicted upon them, and they did not allow their discomfited foes to rest.

Recovery of Cyprus and Byzantium.

The Greeks prepared a fleet of fifty vessels to deliver every Grecian city in Europe and Asia which still felt the Persian power. The Athenians furnished most of the ships, but the Spartan leader, Pausánias, commanded the fleet. Pausánias first wrested the island of Cyprus from the Persians, after which he sailed to Byzantium (now Constantinople) and liberated that city also from the Persian yoke, and established his residence there for seven years.

Grecian Siege and Capture of Sestos.

The Athenians determined upon recovering the colony of Sestos, which Miltiades had founded in the Chersonésus. The entire remaining force of the Persians made a final stand at Sestos, and withstood a siege so obstinate that they even consumed the leather of their harness and bedding when pressed for want of food. They ultimately succumbed to the besieging Greeks, who were gladly welcomed by the inhabitants. The Athenians returned home in triumph, laden with treasures and secured in a well-earned peace. Among the relics long seen in the Athenian temples were the broken fragments and cables of the Hellespontine bridge of Xerxes.

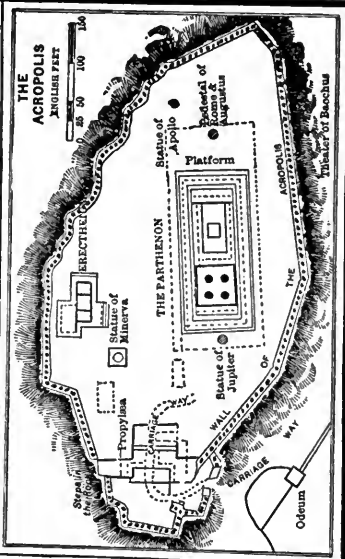
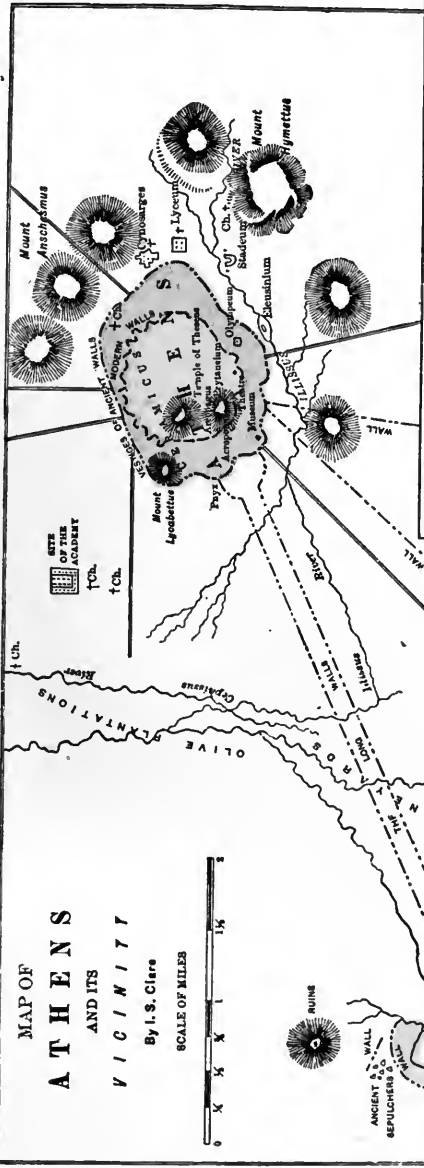
Athenian Democracy.

While Athens was thus becoming the leading state of Greece, internal changes in her constitution made her government still more democratic. The power of the people steadily increased, while that of the old archons declined until it became a mere phantom. The rulers of Athens were the people themselves, who met in a body in their general assembly in the Agora, to pass or reject the legislative measures proposed by the Senate, or Council of State. In the meantime the power of the great aristocratic families was broken; and the masses, who had borne the brunt of the hardships and the dangers of the contest with Persia, were recognized as an important element in the state. Aristídes, the leader of the aristocratic party, proposed an amendment and secured its adoption, giving the people, without distinction of rank or property, a share in the government of the republic, with no other requisites than intelligence and good moral character. The archonship, hitherto restricted to the Eupatrids, was now thrown open to all classes (B. C. 478).

Proposal of Aristides.

**MAP OF
ATHENS
AND ITS
VICINITY**

By I. S. Clegg
SCALE OF MILES



S A R O N I C G U L F



ANCIENT WALL
SEMPUCHUS & O.
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Themístocles was the great popular leader in Athens. He first devoted himself to rebuilding the walls of the city, and obtained the means for this enterprise by levying contributions upon the islands which had furnished assistance to the Persians. This proceeding aroused the jealousy of the Spartans, who sent ambassadors to remonstrate against the fortification of Athens, declaring that its walls would not be able to protect it, and would only make it an important stronghold for the Persians in case of another invasion of Greece. The Athenians, unwilling to quarrel with the Lacedæmonians, or to relinquish their project of fortifying their city, adopted a temporizing policy, reminding the Spartans that the exposed position of Athens on the sea-coast made it necessary to fortify the city with walls to protect it from the attacks of pirates, but denying that they meditated the construction of such fortifications as would endanger the liberties of Greece, and promising to send ambassadors to Sparta, thus showing that they were doing nothing to give any just cause for alarm.

Fortifica-
tion of
Athens.

Spartan
Embassy
to
Athens.

Accordingly Themístocles, Aristídes and Abronycus were appointed to proceed to Sparta. As the object of the Athenians was to gain time to push forward the fortification of their city, Themístocles first went to Sparta, arranging that Aristídes and Abronycus should not follow him until the walls should have been built to a considerable height. After arriving at Sparta, Themístocles stated that he was not authorized to give the promised explanations until his colleagues had arrived; and by this pretext and also by means of bribes, he managed to gain so much time that the fortifications were well advanced before the Lacedæmonians had become impatient. The Athenians labored night and day, even the women and children aiding to the utmost of their ability in the important task.

Athenian
Embassy
to
Sparta.

Artifice of
The-
mistocles.

Eventually the Spartans received accounts of the exertions of the Athenians in the work of fortification. Themístocles, being unable to calm the alarm which these rumors excited, advised the Spartans not to give any credence to mere rumors, but to send some persons of rank and character to Athens to ascertain by personal observation what was actually transpiring there. The Spartans acted on his advice, but as soon as the Spartan deputies reached Athens they were arrested under the secret orders of Themístocles himself, and were detained as hostages for the safety of Themístocles and his colleagues, who had by this time also arrived at Sparta. As the fortifications of Athens were now well advanced, Themístocles boldly avowed the artifice by which he had gained time. Seeing that they had been outwitted, the Lacedæmonians dissembled their resentment, and allowed Themístocles and his colleagues to return to Athens unmolested; but they never forgave him, and their subsequent animosity contributed considerably to accomplish his ruin.

Treach-
erous
Act of
The-
mistocles

Harbor of
Piræus.

Athens thus far had no port suitable for the necessary accommodation of her vast maritime commerce. To supply this want, Themístocles now employed his fellow citizens in the construction of the commodious harbor of Piræus, a place on the Saronic Gulf, about five miles from Athens. A town was built there at the same time, and was surrounded with stronger fortifications than those of Athens itself. The walls of the Piræus were formed of large square masses of marble, bound together with iron, and were of sufficient thickness to allow two carriages to be driven abreast along the top of them. These measures gave greatly-increased facilities to the foreign trade of Athens, and the city soon became much more opulent and magnificent than it had been before the Persian invasion.

Disgrace
and Exile
of Themístocles.

Notwithstanding all the great and important civil and military services of Themístocles, a powerful party was gradually growing in Athens against him, fostered by Spartan intrigues, and caused in a large measure by the pomp he began to display and his ostentatious references in his public harangues to the greatness of his deserts. His popularity only served to increase his peril, instead of protecting him against the machinations of his enemies. It was asserted that he wielded a degree of influence inconsistent with the security of republican institutions, and that his recent behavior gave cause for the fear that he designed to overthrow the democratic constitution and establish himself in absolute power. The people of Athens, jealous upon this point ever since the days of the Pisistrátidæ, and acting upon the principle that *eternal vigilance is the price of liberty*, banished the hero of Salamis by *ostracism*. Aristídes nobly refused to join in the general clamor against his rival, and deprecated the violent proceedings of his countrymen, although he himself had been previously banished mainly through the unkind intrigues of Themístocles.

Treason
of Pausanias.

The war with Persia was still in progress. After the capture of Byzantium, the Spartan general, Pausánias, the victor of Plataæ, proved a traitor to his country. After the victory of Plataæ he had engraven on the golden tripod dedicated to Apollo by all the Greeks, an inscription claiming for himself all the glory of the victory. The Spartan government was offended at this proceeding and caused this inscription to be replaced by another, omitting his name entirely, and naming only the confederated cities of Greece. But the pride and ambition of Pausánias, seeing that his own country was about to retire him to private life, now sought other fields for their display and activity. Although generalissimo of the Grecian forces, Pausánias was not a Spartan king, but only a regent for the son of Leónidas. His interviews with his Persian captives, some of whom were relatives of the Great King, opened other fields to the ambition and avarice of Pau-

sánias. His own relative, Demarátus, had relinquished the austere life of a Spartan for the luxury of an Oriental palace, with the government of three Æolian cities. The superior abilities of Pausánias entitled him to still higher dignities and honors. He therefore formed the design of betraying his country. He released his noble prisoners with a message to Xerxes, in which he offered to subject Sparta and the whole of Greece to the Persian dominion, on condition of receiving the Great King's daughter in marriage, with wealth and power suitable to his rank. Xerxes received these overtures with delight, and at once sent commissioners to continue the negotiations. Elated by his apparently-brilliant prospects, Pausánias became insolent beyond endurance. He assumed the dress of a Persian satrap, and made a journey into Thrace in true Oriental pomp, with a guard of Persians and Egyptians. He insulted the Greek officers and subjected the common soldiers to the lash. He even insulted Aristídes when the latter desired to know the reason of his singular conduct. Rumors concerning the extraordinary proceedings of Pausánias reached the Spartan government, which recalled its treacherous chief. He was tried and convicted for various personal and minor offenses, but the evidence concerning the charge of treason was not considered sufficient to convict him. He returned to Byzantium without permission from the Spartan government, but the allied Greeks banished him for his treasonable behavior. He was again recalled to Sparta, and tried and imprisoned, but escaped and renewed his intrigues with the Persians and with the Helots, or Spartan slaves, whom he promised to liberate and vest with the rights of citizenship if they would assist him in overthrowing the government and making himself tyrant.

But Pausánias was eventually caught in his own trap. A man named Argilius, whom he had intrusted with a letter to Artabazus, remembered that none of those whom he had sent on the same errands had returned. He broke the seal and discovered considerable matter of a treasonable nature, and also directions for his own death when he should arrive at the court of the Persian satrap. This letter was laid before the Ephori, and the treason of Pausánias being thus fully established, preparations were made for his arrest. He received warning, and fled for refuge to the temple of Athênê at Chalcíæcus, where he suffered the penalty for his crimes. The roof of the temple was removed, and his own mother brought the first stone to block up the entrance to the building. When it was known that he was almost exhausted by hunger and exposure, he was brought out to perish in the open air, so that his death might not pollute the shrine of the goddess.

His Sad
Fate.

By the treasonable conduct of Pausánias, Sparta lost her ancient superiority in the military affairs of Greece, and Athens then became

Con-
federacy
of Delos.

the leading Grecian state. When Pausánias was first recalled, in B. C. 477, the allied Greeks unanimously placed Aristídes at their head. In order to disarm all jealousy, Aristídes named the sacred isle of Delos as the seat of the Hellenic League, which, from this circumstance, was called *The Confederacy of Delos*. On this sacred island the general congress of all the Grecian states met, and here was the common treasury, containing the contributions of all the states, for the defense of the Ægean coasts and the prosecution of active hostilities against the Persians. Aristídes acted with such wisdom and justice in the assessment of these taxes that not a word of accusation or complaint was whispered by any of the allies, although he had absolute control of all the treasures of Greece. It was agreed that the allied states should annually raise among them the sum of four hundred and sixty talents (about four hundred and sixty thousand dollars), to defray the expenses of the war.

**Death of
Aristides.**

After thus laying the foundation for the supremacy of Athens, Aristídes died, full of years and honors. Although he had occupied successively many important official positions, he discharged his duties so faithfully, and with so little attention to his private interests, that he always remained a poor man, and did not leave behind him money sufficient to defray his funeral expenses. He was buried at the expense of the state, and his countrymen testified their respect for his memory by erecting a monument to him at Phalerum, bestowing a marriage portion on each of his daughters, and granting a piece of land and a yearly pension to his son Lysímachus. The character of Aristídes is the most spotless furnished by antiquity, and may be compared with that of our own Washington.

**Rise of
Cimon.**

After Aristídes had laid the foundation for the supremacy of Athens, he retired from the active command of the allied Greek fleet in B. C. 476, and had been succeeded by Cimon, the son of Miltiades. This young noble was a man of extraordinary talent, of frank and generous manners, and of valor in war, as proven in the struggle with the Persians. He obtained immense wealth by the recovery of his father's estates in the Chersonésus, and employed it in the most liberal manner, thus contributing much to the adornment of Athens and the comfort of its poorer citizens, and adding immensely to his popularity, while his bravery and sincerity commended him to the Spartans, so that the allies considered him the most acceptable of all the Athenian leaders.

**His First
Naval
Victories.**

Cimon's first expedition was against the Thracian town of Eion, then occupied by a Persian garrison, and which was reduced by famine, when its governor, who feared the displeasure of Xerxes more than death, placed his family and his treasures upon a funeral pile, and setting fire to it, perished in the flames. The town surrendered to Cimon,

and the garrison was sold into slavery. Cimon then proceeded to Scyrus, whose inhabitants had incurred the wrath of the Hellenic League by their piracies. The pirates were driven away, and the town was occupied by an Attic colony. The fear of Persian invasion having subsided, the ties between the allied Greeks and their chief became weaker. Carystus refused to pay tribute; and Naxos, the most important of the Cyclades, openly revolted. But the vigilant Cimon subdued Carystus and sent a powerful fleet against Naxos, which was taken after a long and obstinate siege, whereupon the island was reduced from an ally to a subject.

Cimon's victorious fleet then proceeded along the southern coast of Asia Minor; and all the Greek cities, either encouraged by his presence or overawed by his power, improved the opportunity by throwing off the Persian yoke. Cimon's force was augmented by the accession of these allies when he reached the river Eurymedon, in Pamphylia, where he found a Persian fleet anchored near its entrance, while a powerful Persian army was drawn up on the banks of the stream. The Persians were more numerous than the Greeks, and still expected reinforcements from Cyprus; but Cimon, desiring to attack them without delay, sailed up the river and engaged their fleet. The Persians fought feebly; and while being driven to the narrow and shallow portion of the stream, they abandoned their ships and joined their army on the land. Cimon seized and manned two hundred of the deserted Persian triremes and destroyed many of the others (B. C. 466).

After being thus victorious on water, Cimon's men demanded to be led on shore, to oppose the Persian army, which was arranged in close array. As the men had been fatigued with the sea-fight, it was perilous to land in the face of the numerically-superior army of the Persians, who were yet fresh and unworn, but the ardor of the triumphant Greeks overcame all objections. The land battle was more stubborn than the sea-fight. Many noble Athenians were slain, but the Greeks were ultimately triumphant, and obtained possession of the field and of a vast amount of spoils.

To crown his victory, Cimon advanced with the Grecian fleet to the island of Cyprus, where he captured or destroyed the Phœnician squadron of eighty vessels on their way to reinforce the Persian fleet in the Eurymedon, and the vast treasures which became the prize of the victors were used to increase the splendor of Athens. By these splendid victories, Cimon completely annihilated the naval power of Persia, and the Greek cities of Asia Minor were delivered from all danger of Persian supremacy. No Persian troops appeared within a day's journey on horseback of the Grecian seas, whose waters were cleared of all Persian ships. The spirit of Artaxerxes Longimanus was so thoroughly

Naval
Battle of
Eurym-
edon.

Land
Battle of
Eurym-
edon.

Cimon's
Victory off
Cyprus.

humbled that he dared no longer undertake any offensive operations against Greece. All reasonable grounds for continuing the war had now passed; but the Greeks were so elated by the great valuable spoils obtained that they were unwilling to relinquish the profitable contest, and thus continued the war seventeen years longer, not so much to humiliate Persia as to plunder her conquered provinces.

Athenian
Supremacy
Complete.

Cimon was the head of the aristocratic party in Athens, but he pursued the policy of Themístocles and executed that great statesman's designs to augment the naval power of Athens. As all danger of Persian invasion and conquest had now passed, many of the smaller Grecian states, which had a scant population, began to grow weary of the struggle, and furnished reluctantly their annual contingent of men to reinforce the allied Grecian fleet. It was therefore arranged that those states whose citizens were not willing to perform personal service should send simply their proportion of ships, and pay into the common treasury a yearly subsidy for the maintenance of the sailors with whom the Athenians undertook to man the fleet. This arrangement resulted in establishing the complete supremacy of Athens. The annual subsidies gradually assumed the character of a regular tribute, and were forcibly levied as such; while the recusant states, deprived of their fleets, which had come into the possession of the Athenians, were not able to make any effectual resistance to the oppressive exactions of the dominant republic.

Athenian
Glory,
Wealth
and
Power.

The Athenians were elevated to an unexampled degree of power and opulence, and were thus enabled to adorn their great city, to live in dignified ease and idleness, and to enjoy a continual succession of the most costly public amusements, at the expense of the vanquished Persians, and also of the harshly-treated states of the dependent Confederacy of Delos. Cimon caused the fortifications of the Acropolis, or citadel of Athens, to be completed, and the way leading from the city to the harbor of the Piræus, a distance of five miles, to be protected by two long walls as strong and thick as those with which Themístocles had surrounded the town of Piræus itself; so that the whole circuit of the fortifications of Athens, including those of its port and of the line of communication between them, when completed, would measure almost eighteen miles.

Athens
under
Cimon.

As Aristídes was now dead and Themístocles in exile, Cimon was the greatest and richest man of Athens. His immense wealth was liberally employed in the adornment of Athens and the pleasure of her citizens, and added constantly to his power. He did not apply to his own use the valuable share of the Persian spoil falling to him as commander-in-chief, but expended all of it for the public good, using it in the construction of magnificent porticoes and the formation of shady groves,

tasteful gardens, and other places of public accommodation and resort. He planted the market-place with Oriental plane-trees. He laid out walks, and adorned the Académia, afterward so celebrated by the lectures of Plato, with shady groves and fountains. He erected beautiful marble colonnades, where the Athenians delighted to congregate for social intercourse. He caused the dramatic entertainments to be celebrated with greater elegance and brilliancy. He even went so far in his liberality as to throw down the fences of his gardens and orchards, and invite all to enjoy them and partake of their produce, declaring that he regarded whatever he possessed as the property of all the citizens. He kept a free table at his own house for men of all ranks, and especially for the benefit of the poorer classes. He was accompanied in the streets by a train of servants laden with cloaks, which were given to such needy persons as were met. He also administered to the wants of the more sensitive by charities which were offered in a more delicate and secret manner. Cimon was prompted to these liberal acts, partly by the intrinsic generosity of his nature, and in some measure by a politic consideration of the necessity of courting popularity in so purely a democratic republic as Athens. With this increase of wealth the tastes of the Athenians became luxurious, and Athens emerged from her poverty and her secondary rank to become the most powerful and the most splendid of Grecian cities.

The fall of Themístocles was brought about indirectly by that of Pausánias. When the great Athenian statesman had been banished from his country, he went to reside at Argos, where he was visited by Pausánias, the Spartan leader, who unsuccessfully sought to induce Themístocles to join in his treasonable designs against the liberties of Greece. But after the death of Pausánias, some papers were discovered showing that the Athenian exile had been at least aware of the Spartan traitor's designs; and the Spartans Ephors, glad of a pretext to injure the man they hated, sent messengers to Athens to demand that Themístocles be brought to trial before the Amphictyonic Council for treason against Greece. The party led by Cimon, the son of Miltiádes, was now in the ascendant in Athens, and the Athenian people, now friendly to Sparta, readily consented to this; and Themístocles was accordingly summoned to appear. But, instead of obeying the summons, he fled to the island of Coreyra, whence he crossed over into Epirus. As he found himself insecure in the latter country, he proceeded into Molossia, although he was aware that Admetus, the Molossian king, was his personal enemy. The exile, entering the royal residence when Admetus was absent, informed the queen of the dangers which surrounded him; and, in accordance with her advice, he took one of her children in his arms, and knelt before the household gods, awaiting the king's return.

Fall of
The-
mistocles

His
Exile.

Admetus was so affected to pity at this sight that he generously forgave his unfortunate enemy and gave the exiled statesman his protection.

His
Flight
to the
Persian
Court.

But Themístocles was not yet allowed to enjoy rest. Messengers from Athens and Sparta were sent to Admetus to demand the surrender of the fugitive, but Admetus honorably refused compliance with this demand. In order to release Admetus from any threatened hostility on the part of the allied Grecian states, Themístocles journeyed through Macedon to Pydna, a port on the Ægean sea, there embarking, under an assumed name, on board a merchant vessel, and arriving safely at Ephesus, in Asia Minor, after having narrowly escaped capture by the allied Grecian fleet at the island of Naxos, in the Ægean sea. He then wrote to Artaxerxes Longimanus, who had just succeeded his father, Xerxes, on the throne of Persia, claiming protection because of services formerly rendered to the late monarch. Artaxerxes Longimanus received his application with favor and treated Themístocles with the greatest generosity, inviting the exile to his court at Susa and making him a present of two hundred talents (about two hundred thousand dollars) upon his arrival there, telling him that, as that was the price which the Persian government had set upon his head, he was entitled to receive that sum because he placed himself into their power voluntarily.

His
Residence
in Asia
Minor.

The exiled statesman learned the Persian language so well during the first year of his residence in the Persian dominions that he was able to converse with the king without the assistance of an interpreter. His brilliant talents and his winning manners very soon made him a great favorite with Artaxerxes Longimanus, who at length assigned him an important command in Asia Minor and bestowed upon him the revenues of the cities of Myus, Lampsacus and Magnesia for his support. He passed his remaining years in Magnesia in great magnificence, enjoying all the luxuries of the East, but still feeling bitterly the persecution he had endured.

Suicide
of Themístocles.

When Egypt revolted against the Persian king and was aided by Athens (B. C. 449), Artaxerxes Longimanus called upon Themístocles to make good his promises and commence operations against Greece. But Themístocles, having spent the best years of his life in building up the supremacy of Athens, could not now assist in destroying that supremacy for the benefit of the empire to which he contributed more than any man then living to destroy. He only desired to escape from the ingratitude of his countrymen, not to injure them. Rather than prove a traitor to his country by assisting its enemy in conquering it, Themístocles made a solemn sacrifice to the gods, took leave of his friends, and committed suicide by swallowing poison.

The citizens of Magnesia erected a splendid monument to his memory, and bestowed peculiar privileges upon his descendants. It is said that his remains were conveyed to Attica at his own request, and were there interred secretly, the laws prohibiting the burial of banished persons within the Athenian territories. The conduct of Themístocles during his public career fully bespeaks his character. His talents rank him as one of the most remarkable statesmen that ever lived, but his utter selfishness and his entire lack of integrity attest his low moral standard.

His
Charac-
ter.

As soon as the fear of Persian conquest, which had been the only effectual bond of union among the many independent Grecian states, had been dispelled, symptoms of that unhappy disposition to civil dissensions which was the source of innumerable evils to the Hellenic race speedily commenced to manifest themselves. Old jealousies were revived and new causes of animosity were discovered or imagined. Sparta beheld the rapid rise of Athens in wealth, power and influence with envy; while the haughty and arrogant behavior of Athens toward the weaker states which she called allies, but which she really treated as vassals, was submitted to impatiently, and was repaid with secret enmity or with open but ineffectual hostility.

Grecian
Dis-
sensions.

In this condition of Grecian affairs, the inhabitants of the island of Thasos, who regarded themselves as wronged by some measure of the Athenians relative to the gold mines of Thrace, renounced the Confederacy of Delos and sent messengers to Sparta to solicit the protection and assistance of that state. Cimon immediately led an Athenian fleet against Thasos, which speedily reduced the entire island, except the chief town, which, being well fortified and defended with obstinate valor, resisted heroically for three years, at the end of which it finally surrendered on honorable terms (B. C. 463), when its walls were leveled, its shipping transferred to the Athenians, and all its claims upon the Thracian gold mines were renounced. The Thracians were obliged to pay all their arrears of tribute to the Delian treasury, and also to engage to meet their dues punctually in the future.

Cimon's
Conquest
of
Thasos.

In the meantime the Spartans had ardently espoused the cause of the Thasians, and were about to render them effective aid against the Athenians, when unexpected calamities absorbed the attention of the Lacedæmonians at home. In the year B. C. 464 Sparta was overwhelmed by a dreadful earthquake, whose repeated and violent shocks engulfed all the houses in the city but five, and destroyed the lives of twenty thousand of its inhabitants. Great rocks from Mount Taygétus rolled down into the streets. The shocks were long-continued, and the terror of the supposed vengeance of the gods was added to the anguish of poverty and bereavement. The anticipated vengeance soon

Sparta
Destroyed
by an
Earth-
quake.

Revolt
of the
Spartan
Helots.

manifested itself in human form; as the oppressed Helots, thinking that the catastrophe which had befallen Sparta furnished them with a good opportunity to strike an effective blow to recover their freedom, flocked together in bands and added another peril to the existence of the state.

Third
Mes-
senian
War.

It was a fearful crisis for Sparta; but her heroic king, Archidamus, was equal to the grave emergency. No sooner had the shocks of earthquake died away than he caused the trumpets to sound to arms during the first alarm caused by apprehension of the revolt. But for his prudent measures, the Spartan freemen would have paid with their lives for the oppression and cruelty which they had for many centuries inflicted upon their bondsmen. Every Lacedæmonian freeman who survived the ruin caused by the earthquake hastened to the king, and very soon a disciplined force was ready to resist the rebellious Helots who threatened to attack them. Spartan valor and discipline prevailed, and Sparta was safe for the time. The rebels fled and dispersed themselves over the country, calling upon all who were oppressed to join their standard. The Messenians rose in revolt *en masse*, seized the strong fortress of Ithomé, where their immortal hero, Aristómenes, had so long withstood the Spartan arms, fortified it afresh, and formally declared war against Sparta. A struggle of ten years ensued, which is known as the *Third Messenian War* (B. C. 464-455).

Athenian
Aid to
Sparta.

In her perilous dilemma, Sparta appealed for aid to Athens, and two parties in the latter state entered into a bitter controversy as to the policy of assisting the Lacedæmonians. Cimon was always friendly to these people, whose brave and hardy character he had always held up as a model to his own countrymen, and he lost much of his popularity by naming his son Lacedæmonius. He therefore favored giving the Spartans the assistance which they solicited. When others urged that it was well to allow Sparta to be humiliated and her power for mischief broken, Cimon exhorted his countrymen not to permit Greece to be crippled by the loss of one of her two great powers, thus depriving Athens of her companion. The generous advice of this great statesman prevailed, and Cimon himself led an Athenian army against the rebellious Helots and Messenians, who were driven from the open country and forced to shut themselves up in the citadel of Ithomé.

Rupture
between
Athens
and
Sparta.

In B. C. 461 the Spartans again solicited the aid of the Athenians in the war with the rebellious Helots and Messenians, and Cimon led another Athenian army to their assistance. But the superior skill of the Athenians in conducting siege operations excited the envy of the Lacedæmonians, even when employed in their own defense; and the rivalry of the two powerful states again broke out into open feuds during the ten years' siege of Ithomé. The Spartans soon dismissed the Athenian auxiliaries, on the pretext that their help was no longer

required. But as the Spartans retained the auxiliaries of the other Grecian states, including Ægina, the old rival of Athens, the Athenians felt the dismissal as an insult; and were irritated to such a degree that, as soon as their troops returned from before Ithomé, they passed a decree in their popular assembly for dissolving the alliance with Sparta, and entered into a league with Argos, the inveterate enemy of Sparta, and also with the Aleuads of Thessaly. The Hellenic treasury was removed from Delos to Athens, for the ostensible purpose of securing it against the needy and rapacious Spartans.

Thus were sown the seeds of rancorous enmity between the two leading states of Greece, which afterwards proved so disastrous to the interests of the Hellenic race. Cimon, who was the leader of the aristocratic party in Athens, had all the time been an enthusiastic admirer of the aristocratic institutions of Sparta, and therefore friendly to that state. The favor with which the Spartans now regarded him was his greatest crime. The Athenians had some reason to fear for the security of their democratic institutions, as the Spartans always maintained a party in Athens who were believed to be secretly conspiring against its republican constitution. However enthusiastically and sincerely Cimon supported aristocratic institutions, his countrymen, wiser and more honest, opposed him. When the Athenians therefore began to regard Sparta with enmity, his popularity rapidly declined, and the democratic opposition to him became so powerful that, when the Spartans dismissed the Athenian auxiliaries sent to their aid, the popular resentment ultimately culminated in the banishment of Cimon for ten years by *ostracism*.

Cimon's
Fall and
Ostracism.

Cimon's influence in Athens had for some time vastly declined. The democratic party had recovered from its temporary eclipse caused by the fall of Themístocles, as a new leader was rising to popularity and was destined to outshine all the rest of the galaxy of brilliant statesmen of the Athenian republic. This leader was Pericles, the son of that Xanthippus who had impeached Miltiades. His mother was the niece of Clisthenes, "the second founder of the Athenian constitution." Pericles was said to have nothing to contend against him except his advantages, as he was born of illustrious ancestry, and as his talents were of the very highest order, and had been carefully cultivated by the best tutorage which Greece produced. Pericles did not make any haste to enter public life, but prepared himself by long and diligent study for the part he expected to enact. He sought the wisest teachers, and acquired a skill in the science of government, while he improved his oratorical talents by training in all the arts of expression.

Rise of
Pericles.

Anaxágoras, of Clazomenæ, the first great Grecian philosopher who announced his belief in One Supreme Creative Mind creating and gov-

His
Teacher
Anaxagoras.

erning the universe, was the special friend and instructor of Pericles, and had taught him natural and moral science, imbuing his mind with opinions far more enlarged and liberal than those prevalent at the time, so that he was as remarkable for the superiority of his intellectual acquirements as for his freedom from the prejudices and superstitions of the vulgar. To the sublime doctrines of Anaxágoras men ascribed the high tone and purity of the young statesman's eloquence.

Character
of
Pericles.

In person Pericles was handsome, and bore so striking a resemblance to Pisistratus as to deter him for awhile from taking a prominent part in public affairs, because of the superstitious jealousy with which some Athenians regarded him on that account. He was grave and dignified in manner, and affable and courteous in his intercourse with his fellow-citizens; but he never mingled in their social parties, and seldom was seen to smile, as he preferred study to amusement, and the calls of duty to the allurements of ease and idle pleasure.

His
Elo-
quence
and
Oratory.

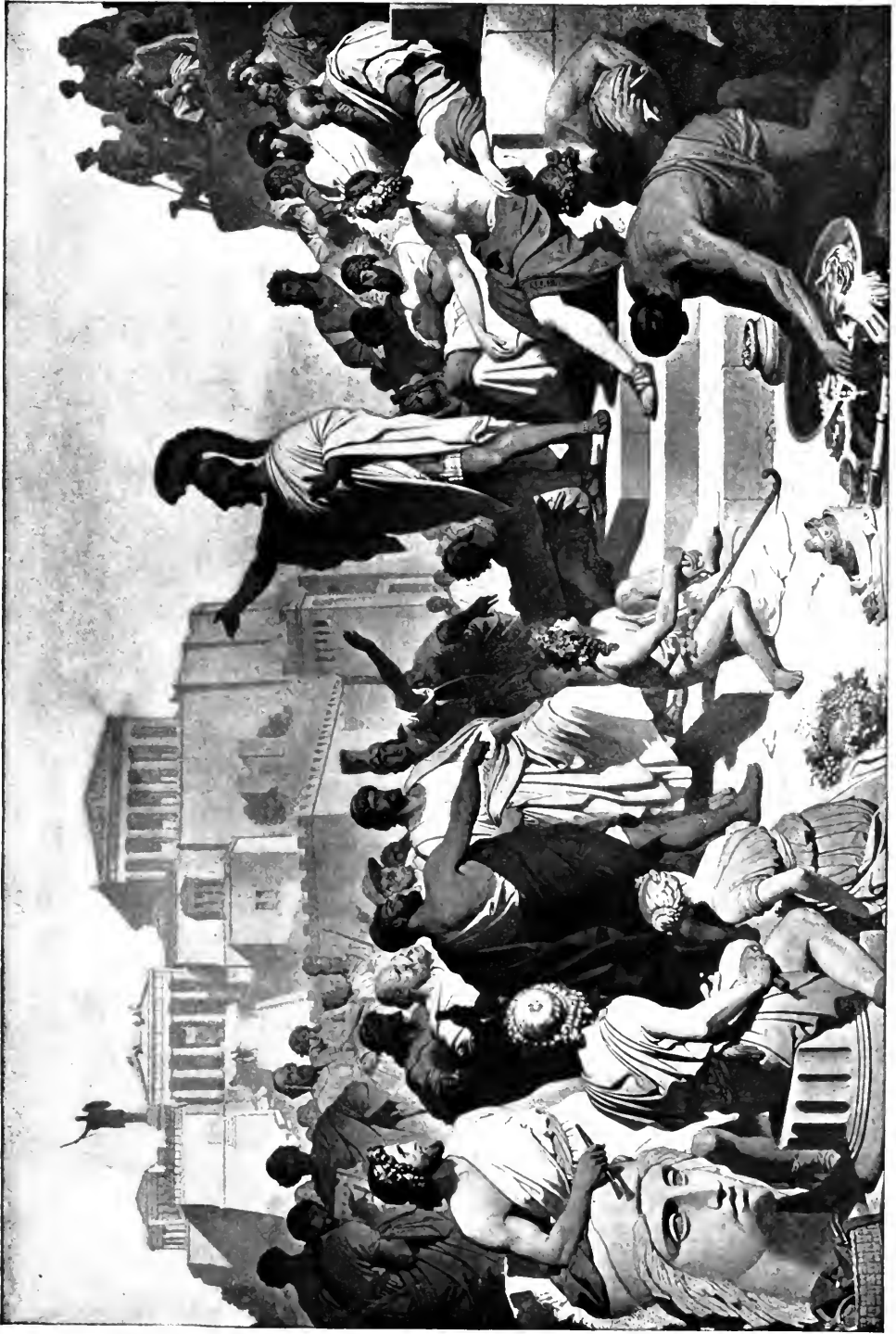
After serving for several years in the Athenian army, Pericles ventured to participate in the proceedings of the popular assembly, where he soon acquired a great degree of influence. His splendid and impressive eloquence was compared to thunder and lightning, and his orations were marked by an elaborate polish and a richness of illustration, far surpassing anything of the kind previously known in Athens. His readiness and tact were equal to his eloquence. He never lost his self-possession, or permitted his enemies to betray him into an unwise manifestation of chagrin or anger, but pursued with steadiness and calmness the course approved by his judgment, regardless of the violence and abuse of his opponents.

Greatness
of
Athens
under
Pericles.

The banishment of Cimon afforded Pericles a free field for the display of his talents and ambition, and under his leadership Athens entered upon the most glorious period of her history. That republic had now reached the height of her greatness. She wielded a power greater than that of any of the mightiest contemporary monarchs, in her capacity as head of the Grecian confederacy and as mistress of the numerous communities on the mainland and islands of Greece and on the coasts of Asia Minor, which she honored with the designation of *allies*. Athens was now virtually the capital, not only of Attica, or even of Greece proper, but of the entire civilized world; and the liberal rewards which her immense wealth enabled her to bestow on men of genius and learning had attracted to her the most distinguished philosophers, orators, poets and artists from every part of the earth.

His
Political
Ascend-
ency.

It was an object of the most towering ambition to be the leading man in such a flourishing republic, and Pericles now perceived the way to this exalted position opening up before him. To establish and maintain his ascendancy in the assembly of the people, it was absolutely



ATHENS IN THE TIME OF PERICLES

From the Painting by Philip von Foltz



necessary that he should provide a constant succession of magnificent spectacles and festive entertainments for the citizens, and as he had no large fortune, like Cimon, he was not able to afford the vast expenditure thus required. The thought that the deficiencies of his private purse might be supplied from the public treasury occurred to him; but the obstacle in the way of such a consummation was the fact that the disbursements of the public money were regulated by the Court of Areopagus, most of the members of which belonged to the aristocratic party and would have antagonized any expenditure calculated to strengthen the influence of the democratic leaders. Pericles therefore determined to begin his plans by curtailing the power of that hitherto highly-respected and influential body, and induced his colleague, Ephialtes, to carry a decree through the popular assembly to deprive the Court of Areopagus of all control over the issues from the treasury, and to transfer much of this judicial power to the popular tribunals.

Pericles next bribed the Athenian people with their own money, by augmenting the compensation of those who served as jurors in the courts of justice, and giving pay to the citizens for their attendance in the political assemblies. Large sums were also expended in adorning the city with magnificent temples, theaters, gymnasia, porticoes and other public buildings. The religious festivals became more numerous and more splendid, and the citizens were daily feasted and diverted at the public expense. To obtain the funds necessary to meet this new expenditure, Pericles vastly augmented the amount of tribute exacted from the allied dependencies of Athens, so that it now amounted to a yearly revenue equal in amount to one and a half million dollars. The lines of wall begun by Cimon for connecting Athens with its ports of Piræus and Phalerum were earnestly pushed to completion under Pericles. One wall was extended to Phalerum and another to Piræus; but the difficulty in defending so large an enclosed space led to the erection of a second wall to Piræus, at a distance of five hundred and fifty feet from the first. Between these two Long Walls was a continuous line of dwellings bordering the carriage-road, almost five miles long, extending from Athens to its main harbor.

His
Adorn-
ment and
Fortifica-
tion of
Athens.

As the war with Persia furnished the only pretext for the burdensome impost, that contest was still continued. Soon after Pericles came into power, an Athenian fleet of two hundred triremes was sent to Egypt, to aid the revolted inhabitants of that country, under their able leader, Inarus, in their efforts to cast off the hated Persian yoke (B. C. 460). After a struggle of five years (B. C. 460-455), this expedition ended in humiliation and disgrace, as we shall presently see.

Athenian
Aid to
Egyptian
Revolts.

In the same year in which the Athenian armament was sent to aid the Egyptian rebels under Inarus (B. C. 460), civil dissensions broke

Megara
and
Athens
against
Corinth
and
Sparta.

out in Greece itself. A dispute between Megara and Corinth involved Athens on the side of Megara and Sparta on the side of Corinth, and thus led to a war of three years (B. C. 460-457). The war was prosecuted with vigor. The Athenians were defeated at Halæ, but soon afterward achieved a naval victory at Cœcryphalia, thus more than retrieving their reputation. Ægina now came to the aid of Sparta and Corinth, whereupon an Athenian army landed on the island and laid siege to the city. A Peloponnesian army was sent to the assistance of Ægina, while the Corinthians invaded Megaris. The enemies of Athens hoped for an easy triumph, as all the forces of that republic were employed in Egypt and Ægina. But an Athenian army of old men and boys, commanded by Myrónides, marched to the relief of Megara. After an indecisive battle, the Corinthians retired to their capital, while the Athenians remained in possession of the field and erected a trophy. In consequence of the censures of their government, the Corinthian army returned twelve days after the battle and raised a monument on the field claiming the victory. But the Athenians again attacked them and inflicted upon them a decisive and humiliating defeat.

Doris and
Sparta
against
Phocis
and
Athens.

The Spartans were unable to interfere with the great and rapid development of Athenian power, as their attention was wholly absorbed in the siege of Ithomé; but their ancestral home of Doris experienced a terrible calamity in a war with the Phocians, which for a time withdrew the attention of the Spartans from their own domestic troubles. An army composed of fifteen hundred heavy-armed Spartans and ten thousand auxiliaries, sent to the relief of the Dorians, drove the Phocians from the town they had captured, and compelled them to agree to a treaty in which they promised to behave themselves in the future. The Athenian fleet in the Gulf of Corinth and the garrison in Megaris now cut off the retreat of the Spartans to their own land. But the Spartan commander, Nicomédes, desired to remain for some time longer in Bœotia, as he was plotting with the aristocratic party in Athens for the recall of Cimon from exile to power, and as he likewise wished to augment the power of Thebes for the purpose of raising up a near and dangerous rival to Athens.

Battle of
Tanagra.

When the Athenians became cognizant of this conspiracy they were aroused to revenge. They at once sent an army of fourteen thousand men against Nicomédes at Tánagra. Both sides fought bravely and skillfully; but when the Thessalian cavalry deserted from the Athenians to the Spartans, the latter began to gain ground, and although the Athenians and their allies still held out for some hours, the Spartans won the victory when the conflict was ended at daylight. The only fruit which Nicomédes reaped from his triumph was a safe return to

Sparta, but Thebes thereby increased her power over the cities of Bœotia (B. C. 457).

The Athenians were aroused to greater efforts in consequence of their defeat at Tánagra. The gallant Myrónides entered Bœotia two months after that battle, and gained a most decisive victory at Œno-phyta (B. C. 456). The victors leveled the walls of Tánagra with the ground. Phocis, Locris, and all of Bœotia, except Thebes, were obliged to become the allies of Athens; and these alliances were made effective by the establishment of free governments in all the towns, which were thus obliged to side with Athens from motives of self-preservation. Thus Myrónides not only conquered the foes of Athens, but filled Central Greece with garrisons or allies.

**Athenian
Con-
quests.**

Soon after the Long Walls connecting Athens with the Piræus had been completed the island of Ægina submitted to Athens, her navy being surrendered and her walls destroyed, and this life-long rival became a tributary and subject. An Athenian fleet of fifty vessels, under the command of Tólmides cruised around the Peloponnesus, burned Gythium, a port of Sparta; captured Chalcis, in Ætolia, which was a possession of Corinth, and defeated the Sicyonians on their own coast (B. C. 455). This fleet returned by way of the Corinthian Gulf, capturing Naupactus in Western Locris, as well as all the cities in Cephallenia.

**Athenian
Naval
Succes-
ses.**

In the same year (B. C. 455) the Spartans ended the Third Messenian War and the rebellion of the Helots by the capture of Ithomé, the Messenian stronghold, which surrendered after a siege of ten years. This heroic defense won the respect of even the Spartans themselves. The Helots were again reduced to slavery, but the Messenians were allowed to migrate to the sea-port town of Naupactus, in Western Locris, which was presented to them by its captor, the Athenian admiral, Tólmides.

**Sparta's
Conquest
of the
Rebell-
ious
Helots.**

In the same year (B. C. 455) the Athenian expedition which had been sent to Egypt five years before to assist its revolted inhabitants under Inarus experienced an inglorious end. When a Persian army relieved the beleaguered Persian garrison in the citadel of Memphis, the Athenian auxiliaries retired to Prosopítis, an island in the Nile, around which they anchored their vessels. The Persians followed them and drained the channel, thus stranding the Athenian ships on dry land. The Egyptian rebels submitted, but the Athenians burned their stranded vessels and withdrew to the town of Byblus, where they were besieged by the Persians for eighteen months, until the besiegers marched across the dry bed of the channel and took the town by storm. Most of the Athenians fell in the defense of the place, only a few escaping across the Libyan desert to Cyrênê and returning home. An Athenian fleet

**Athenian
Naval
Defeat
by the
Persians
in
Egypt.**

of fifty vessels sent to their relief arrived too late, and was defeated by the Persian and Phœnician fleet.

Cimon's
Recall.

The Athenians, who had formerly been dazzled by the brilliant victories of Cimon over the Persians and enriched by the spoils of his splendid campaigns, were becoming dissatisfied with the little glory and profit accruing to them from the petty wars waged with Sparta and her allies; and this dissatisfaction eventually manifested itself in a general desire for the recall of the exiled statesman, whose peaceful views and whose friendly feelings toward the Lacedæmonians caused him to be regarded as the person most fitted to negotiate a peace with that people. Pericles perceived the drift of public sentiment, and wisely concluding to bend to it, rather than throw himself in the way of it, he likewise expressed himself as desiring the recall of his banished rival, and accordingly proposed a decree for that purpose in the assembly of the people and carried it through successfully, thus reversing Cimon's sentence of banishment (B. C. 453).

Peace
between
Athens
and
Sparta.

Upon his return Cimon used all his influence in favor of peace, and after three years of negotiations Athens concluded a truce of five years with Sparta, in B. C. 451. The Athenians then directed their attention to a more vigorous prosecution of hostilities with Persia. They cast longing eyes upon the isle of Cyprus, which was divided into nine petty states and over which the Persian monarch still claimed the sovereignty, notwithstanding its previous conquest by the Spartans under Pausanias. Cimon accordingly sent an Athenian fleet of two hundred ships to seize that island, and he succeeded in effecting a landing upon it and gaining possession of many of its towns, in the face of the three hundred Persian war-vessels guarding the coast; but while engaged in besieging Citium the illustrious statesman and commander died (B. C. 449). In accordance with his direction, his death was concealed from his followers until they had achieved another glorious victory in his name, both by land and sea. The sea-fight occurred off the Cyprian Salamis—a name of propitious omen to the Athenians. A treaty of peace was thereupon concluded with Persia, thus ending the long struggle which Darius Hystaspes began against Greece, and which had lasted exactly half a century (B. C. 499–449). By this treaty Athens relinquished Cyprus and withdrew from Egypt, while the King of Persia acknowledged the independence of the Greek cities of Asia Minor.

Cimon's
Victories
over the
Persians
in
Cyprus.

His
Death.

Peace
with
Persia.

Rise and
Fall of
Thucyd-
ides.

Cimon's remains were brought home to Athens, where a splendid monument was erected to his memory. The aristocratic party at once brought forward a new leader in Cimon's brother-in-law, Thucydides, who was a man of high birth and possessed of moderate abilities as a statesman, though by no means equal in that respect to Pericles, who a few years later caused his rival to be banished by *ostracism*.

Hostilities were renewed in Greece in consequence of a slight incident. The city of Delphi, though located within the Phocian territory, claimed independence in the management of the temple of Apollo and its treasures. The inhabitants of Delphi were of Dorian descent, and were thus closely united with the Spartans. The great oracle at Delphi always cast its influence on the side of the Doric as opposed to the Ionic race, where the interests of Greece were divided. The Athenians consequently did not oppose their allies, the Phocians, when the latter seized the Delphian territory and assumed the care of the temple. The Spartans immediately engaged in what they regarded as a holy war, by which they expelled the Phocians and reëstablished the Delphians in their former privileges. Delphi now declared itself a sovereign state; and bestowed on the Spartans the first privilege in consulting the oracle, as a reward for their intervention. The Delphians inscribed this decree upon a brazen wolf erected in their city. The Athenians could not willingly relinquish their share in a power which, in consequence of the popular superstition, could frequently confer victory in war and prosperity in peace. As soon therefore as the Spartans withdrew from Delphi, Pericles marched into the sacred city and restored the temple to the Phocians. The brazen wolf was made to tell another story and to give the precedence to the Athenians.

Delphi,
Phocis,
Sparta
and
Athens.

This was the signal for a general war; and the exiles from the various Bœotian cities, who had been driven out in consequence of the establishment of democratic governments, united in a general movement, seized Chæronéa, Orchómenus and other towns, and restored the oligarchic governments which had been subverted by the Athenians. These changes produced intense excitement in Athens. The Athenian people clamored for instant war, but Pericles opposed this, as the season was unfavorable, and as he regarded the honor of Athens as not immediately at stake. But the advice of Tólmides prevailed; and that leader marched into Bœotia with a thousand young Athenian volunteers, aided by an army of allies; and the Athenians soon subdued and garrisoned Chæronéa.

General
Grecian
War.

The Athenian army, while on its return home, elated with victory, fell into an ambush in the vicinity of Coronæa, where it suffered an inglorious defeat, Tólmides himself, with the flower of the Athenian soldiery, being left dead upon the field (B. C. 445). Many of the Athenians were taken prisoners, and the Athenian government recovered these by concluding a treaty with the new oligarchies and withdrawing their troops from Bœotia. Locris and Phocis were deprived of their free institutions and became allies of Sparta.

Battle of
Coronæa

The oppressive exactions of the Athenians had for some time been impatiently submitted to by their dependencies; one of which, the large

Revolt of
Eubœa.

island of Eubœa, took advantage of the quarrel of Athens with Bœotia to assert its own independence, and other subject islands manifested signs of disaffection (B. C. 447). At the same time the five years' truce with Sparta expired, and that state made vigorous preparations to avenge its humiliation at Delphi.

**Revolt of
Megara.**

Pericles, whom the people honored with increased esteem and confidence because of his warnings against the war in Bœotia, acted with energy and promptness against the revolted Eubœans. He no sooner landed on the island with a force large enough to reduce the rebellious Eubœans to submission than he was informed that the Megarians had also risen in rebellion, and that the Spartans were preparing to invade Attica. With assistance from Sicyon, Epidaurus and Corinth, the revolted Megarians massacred the Athenian garrisons, except a few in the fortress of Nisœa; and all the Peloponnesian states had united to send an army into Attica. But the energetic and politic measures of Pericles dispelled the dangers which menaced Athens. He hastened back to the mainland and defeated the revolted Megarians, and on the approach of the Peloponnesian army under the young Spartan king Plistóanax he bribed Cleandrides, the influential adviser of Plistóanax, to retire from Attica with his forces. No sooner had Plistóanax and his counselor Cleandrides returned to Sparta than they were accused of having been bribed to retreat from Attica, and, rather than face their accusers, both fled from the country, thus leaving no doubt as to the truth of the charges against them. Having thus reduced the Megarians and gotten rid of the Spartans and their Peloponnesian allies, Pericles landed in Eubœa a second time, reduced the revolted island to submission, and founded a colony at Histiaæ, thus constantly adding to the glory of Athens.

**Spartan
Invasion
and
Retreat
from
Attica.**

When Pericles afterwards gave in his account of the expenses incurred in these campaigns, he charged the sum with which he bribed the counselor of the Spartan king Plistóanax, as "ten talents" (about ten thousand dollars) "laid out for a necessary purpose"; and the Athenian people had such confidence in his integrity that they passed the article without demanding any explanation. As all parties had now become weary of the war, Athens and Sparta concluded a truce of thirty years, Athens relinquishing her empire on land, such as the foothold in Trœzene, the right to levy troops in Achaia, the possession of Megaris, and the protectorate of free governments in Central Greece (B. C. 445). But the party which began the war suffered most heavily, while the power and popularity of Pericles had reached the highest pinnacle. It was at this time that Thucydides, Cimon's brother-in-law and his successor as leader of the aristocracy, was banished by ostracism, whereupon he retired to Sparta (B. C. 444). This exiled Athe-

**Peace
between
Athens
and
Sparta.**

nian politician must not be confounded with the great Athenian historian Thucydides, who was living at the same time.

The great popularity and power of Pericles enabled him to now unite all parties and to wield the supreme control of Athenian affairs during the remainder of his life. By the vigor and wisdom of his policy, he had obtained an honorable peace and increased prosperity for his countrymen, who were so swayed by his irresistible eloquence that they were willing to sanction any measures proposed by him. The aristocracy, who had hitherto opposed him because he was the democratic leader, now respected him as one of their own class, and became desirous of conciliating his favor, as they were no longer able to obstruct his course. The merchants and alien settlers were enriched by his protection of trade. The shippers and sailors were benefited by his attention to maritime affairs. The artisans and artists were helped by the public works which he was constantly engaged in constructing. The ears of all classes were charmed by his eloquence, and their eyes were delighted by the magnificent edifices with which he adorned Athens, such as the Parthenon, or temple of the virgin goddess Athênê, embellished by Phidias with the most beautiful sculptures, especially with the colossal statue of the goddess Athênê made of ivory and gold, forty-seven feet high. The Erechtheum, or ancient sanctuary of Athênê Polias was rebuilt; the Propylæa, constructed of Pentelic marble, was erected; and the Acropolis now received the designation of "the city of the gods."

Popularity of Pericles.

Conscious of the peculiar strength of his position, as he was sustained by the two great parties in Athens, Pericles began to assume greater reserve and dignity, and to manifest less promptness in gratifying the wishes of the poorer classes than formerly. His power was practically as great at that time as that of any absolute monarch, although on less stable a foundation.

His Great Influence.

Only three islands in the neighboring seas now remained independent, and the most important of these was Samos. The Milésians, who had some grounds for complaint against the Samians, appealed to the arbitration of Athens, and were supported by a party in Samos itself which was opposed to the oligarchy. The Athenians very willingly assumed the judgment of the matter, and as Samos declined their arbitration they determined to subdue the island. Pericles sailed with an Athenian fleet to Samos, overthrew the oligarchy and established a democratic government in the island, and brought away hostages from the most powerful families. But he had no sooner retired from the island than some of the deposed oligarchs returned by night, overpowered the Athenian garrison and restored the oligarchy. They gained possession of their hostages, who had been placed on the isle of Lemnos, and being joined by Byzantium, they declared open war against Athens.

Conquest of Samos by Pericles.

Its Revolt.

Athenian
Reduction
of
Samos
and
Byzan-
tium.

As soon as intelligence of this event reached Athens, an Athenian fleet of sixty vessels was sent against Samos, Pericles being one of the ten commanders. After several naval battles, the Samians were driven within the walls of their capital, where they withstood a siege of nine months; and when they were finally obliged to succumb, they were compelled to destroy their fortifications, to surrender their fleet, to give hostages for their future good behavior, and to indemnify Athens for her expenses in the war. The Byzantines submitted to Athens at the same time. Athens was completely triumphant, but the terror which she inspired was mingled with jealousy. During the Samian revolt the rival states of Greece had seriously contemplated aiding the Samians, but the adoption of this course was prevented by the influence of Corinth, which, though unfriendly to Athens, feared that such a course might furnish a precedent in case of a revolt of her own colonies.

Corcyra's
Revolt
against
Corinth.

After ten years of general peace among the Grecian states, a dispute between Corinth and its dependency, the island of Corcyra (now Corfu), led to a war which again involved the whole of Greece. Corcyra was a colony of Corinth, but having by its maritime skill and enterprise attained a higher degree of opulence than the parent city, it refused to acknowledge Corinthian supremacy and engaged in a war with her regarding the government of Epidamnus, a city founded by the Corcyræans on the Illyrian coast. Epidamnus was attacked by some Illyrian tribes, led by exiled Epidamnian nobles; and the Corinthians refused to grant the Corcyræans the aid which they solicited, because the exiles belonged to the party in power in the parent city. The Epidamnians then applied for aid to Corinth, which undertook their defense with great energy. Corcyra, in great alarm, solicited assistance from Athens. The Athenian people in their general assembly were divided in opinion as to the advisability of aiding Corcyra, but the opinion of Pericles prevailed, that statesman having urged that war could not in any event be much longer postponed, and that it was more prudent to go to war in alliance with Corcyra, whose fleet was, next to that of Athens, the most powerful in Greece, than to be ultimately forced to fight at a disadvantage.

War
between
Athens
and
Corinth.

But as Corinth, as an ally of Sparta, was included in the thirty years' truce, the Athenians decided upon making only a defensive alliance with Corcyra, that is, to render aid only if the Corcyræan territories should be invaded, but not to take part in any aggressive proceeding. The Corinthians defeated the Corcyræans in a naval battle off the coast of Epirus, and prepared to effect a landing in Corcyra. Ten Athenian vessels were present, under the command of Lacedæmonius, son of Cimon, and were now, according to the letter of their agreement, free to engage in fight with the Corinthians. But the Corinthians suddenly

withdrew after the signal for battle had been given, and steered away for the coast of Epirus. Twenty Athenian ships had appeared in the distance, which the Corcyræans fancied to be the vanguard of a large Athenian fleet. Though thus deceived, the Corinthians refrained from further hostilities and returned home with their prisoners.

The Corinthians were so exasperated at the interference of Athens that they sought revenge by joining Perdiccas, King of Macedon, in inciting revolts among the Athenian tributaries in the Chalcidic peninsula. Thus the Corinthians incited the revolt of Potidæa, a town in Chalcidice, near the frontiers of Macedon, which had originally been a colony of Corinth, but was now a tributary of Athens. The Athenians at once sent a fleet and army for the reduction of Potidæa, and this armament defeated the Corinthian general at Olynthus and blockaded him in Potidæa, where he had sought refuge (B. C. 432).

Potidæa's
Revolt
against
Athens.

A congress of the Peloponnesian states convened at Sparta, and complaints from many quarters were uttered against Athens. The Ægeians regretted the loss of their independence; the Megarians deplored the crippling of their commerce; and the Corinthians were alarmed because they were overshadowed by the boundless ambition of their powerful neighbor. At the same time the Corinthians contrasted the restless activity of Athens with the selfish inaction of Sparta, and threatened that, if the latter state still deferred performing her duty to the Peloponnesian League, they would look for a more efficient ally.

General
Grecian
Congress
at
Sparta.

After the Peloponnesian envoys had departed, Sparta concluded to participate in the war against Athens. Before beginning actual hostilities, the Spartans sent messengers to Athens, demanding, among other things, that the Athenians should "expel the accursed" from their presence—alluding to Pericles, whose race they affected to regard as still tainted with sacrilege. But Pericles replied that the Spartans themselves had not atoned for their flagrant acts of sacrilege, such as starving Pausánias in the sanctuary of Athênê and dragging away and massacring the Helots who had sought refuge in the temple of Poseidon during the great Helot revolt. The Athenians rejected the other Spartan demands with more deliberation, those respecting the independence of Megara and Ægina and the general abandonment by Athens of her position as head of the Hellenic League, or Confederacy of Delos. The Athenians declared that they would abstain from beginning hostilities, and would make reparation for any infringement of the thirty years' truce which they might have committed, but that they were prepared to meet force with force.

War
between
Sparta
and
Athens.

While both parties thus hesitated to commence hostilities, the Thebans brought matters to a crisis by making a treacherous attack upon the city of Platæa, which they regarded with jealousy, because it had

Theban
Attack on
Platæa.

been in friendly alliance with Athens, instead of joining the Bœotian League. A small oligarchical party in Plataea favored the Thebans, and Naucleides, the head of this party, admitted three hundred of them into the town at dead of night. The Plateans, upon waking from their sleep, found their enemies encamped in their market-place, but they did not submit, though scattered and betrayed. They secretly communicated with each other by breaking through the walls of their houses; and after they had thus formed a plan, they attacked the Thebans before daybreak.

Platæan Treachery.

The Thebans were exhausted by marching all night in the rain, and were entangled in the narrow, crooked streets of Plataea. Even the Platæan women and children fought against the Theban invaders by hurling tiles from the roofs of the houses. The reinforcement which the Thebans expected was delayed, and before its arrival the three hundred were either slain or made prisoners. The Thebans outside the walls of Plataea now seized such property and persons as came within their grasp, as security for the release of the prisoners. The Plateans sent a herald to inform these Thebans outside the walls that the captives would be instantly put to death if the ravages did not cease, but that if the Thebans retired the prisoners would be released. The marauding Thebans thereupon withdrew, but the Plateans violated their promise by gathering all their movable property into the town and then massacring all their prisoners. Fleet-footed messengers had already conveyed the news to Athens. These messengers brought back orders to the Plateans to undertake nothing of importance without the advice of the Athenians. But it was too late to spare the lives of the prisoners or to vindicate the honor of their captors.

Persecution of Pericles, Anaxagoras and Aspasia.

Pericles viewed the impending conflict without dismay, but his countrymen were not equally undaunted. They realized that they were about to be called upon to exchange the idle and luxurious life which they had for some years been leading for one of hardship and peril, and they commenced to murmur against their great statesman for involving them in so dangerous a struggle. They did not at first possess sufficient courage to impeach Pericles himself, but vented their displeasure against his friends and favorites. Phidias, the renowned sculptor, whom the illustrious statesman had appointed superintendent of public buildings, was convicted on a trivial charge and sentenced to imprisonment. Anaxágoras, the philosopher and the preceptor of Pericles, was accused of promulgating doctrines subversive of the national religion, and was consequently banished from Athens. The celebrated Aspásia, the second wife of Pericles, was also a victim of persecution.

Aspasia.

Aspásia was a native of Milétus. She was a woman of remarkable beauty and brilliant talents, but her dissolute life made her a reproach,

as she would have been otherwise an adornment to her sex. When this remarkable woman made her residence in Athens, she attracted the attention of Pericles, who was so captivated by her beauty, wit and eloquence that he separated from his wife, with whom he had been living unhappily, and then married Aspásia.

The Athenians generally believed that Aspásia had instigated Pericles to quarrel with the Peloponnesian states, in order to gratify a private grudge; and her unpopularity on this account caused her to be now accused before the assembly of the people of impiety and of gross immorality. Pericles personally conducted her defense, and pleaded for her so earnestly and sincerely that he was moved to tears. The people acquitted her, either because they believed the charges to be unfounded, or because they were unable to resist the eloquence of Pericles.

Her
Vindica-
tion.

The enemies of Pericles next directed their attacks against the great statesman himself. They accused him of embezzlement of the public money, but he utterly refuted the charge and proved that his private estate was his only source of income. The Athenian people were fully convinced of the honesty of his administration of public affairs, because of his frugal and unostentatious manner of living. While he was beautifying Athens with temples, porticoes and other magnificent works of art, and providing many expensive entertainments for the people, his own domestic establishment was managed with such strict regard to economy that the members of his family complained of his parsimony, which contrasted in a remarkable degree with the splendor in which many wealthy Athenians then lived.

Vindica-
tion of
Pericles.

After being thus vindicated by the people and confirmed in his authority by this thorough refutation of the slanders of his enemies, Pericles adopted wise measures for the defense of Attica against the invasion threatened from the Peloponnesus.

His
Defense
of
Attica.

SECTION III.—THE PELOPONNESIAN WAR (B. C. 431–404).

THE famous *Peloponnesian War*, which involved all Greece, began in the year B. C. 431, and lasted twenty-seven years (B. C. 431–B. C. 404). It is generally divided into three distinct periods—the *Ten Years' War* (B. C. 431–B. C. 421); the *Sicilian Expedition* (B. C. 415–B. C. 413); and the *Decelían War* (B. C. 413–B. C. 404).

Three
Periods
of the
War.

Sparta had for her allies all the Peloponnesian states, except Argos and Achaia, together with Megara, Bœotia, Phocis, Opuntian Locris, Ambracia, Leucadia and Anactoria. The allies of Athens were Thes-saly and Acarnania and the cities of Platæa and Naupactus, on the

Parties
to the
War.

mainland, and her tributaries on the coast of Thrace and Asia Minor and on the Cyclades, besides her island allies, Chios, Lesbos, Coreyra, Zacynthos, and afterwards Cephallenia.

**Race
Struggle.**

It was a struggle for supremacy between the Ionic races, as represented by Athens, and the Doric races, as represented by Sparta and her Peloponnesian allies. It was also a struggle between the principle of democracy, as championed by Athens, and the principle of oligarchy or aristocracy, as maintained by Sparta.

**Pelopon-
nesian
Invasion
of
Attica.**

The great struggle was commenced by an invasion of Attica by sixty thousand Peloponnesian troops under the Spartan king Archidamus about the middle of June, B. C. 431. As Pericles was unwilling to risk a battle with the Spartans, who were regarded as invincible by land as the Athenians were by sea, he caused the inhabitants of Attica to transport their cattle to Eubœa and the neighboring islands, and to retire within the walls of Athens with as much of their other property as they were able to take with them.

**Athens
Crowded
and Pro-
visioned.**

By his provident care, the city was stored with provisions sufficient to support the multitudes now crowding into it, but it was not so easy to find proper accommodations for so vast a population. Many found lodgings in the temples and other public edifices, or in the turrets on the city walls, and great numbers were obliged to seek shelter in temporary abodes which they had constructed within the Long Walls connecting the city with the port of Piræus.

**Pelopon-
nesian
Devasta-
tion of
Attica.**

Meeting with no opposition, the Peloponnesian invaders of Attica proceeded along the eastern coast, burning the towns and laying waste the country. Among the crowded population of Athens violent debates arose respecting the prosecution of the war. The people were exasperated at Pericles on account of the inactivity of the army, while the enemy was ravaging the country almost to the very gates of the city, and all his authority was required to keep the people within their fortifications.

**Athenian
Devasta-
tion of
the
Pelopon-
nesus.**

While the Peloponnesians and their allies were desolating Attica with fire and sword, the Athenian and Coreyræan fleets were, by the direction of Pericles, retaliating upon their enemies by devastating the almost defenseless coast of the Peloponnesus. Two Corinthian settlements in Acarnania were captured, and the island of Cephallenia renounced its allegiance to Sparta and acknowledged the sway of Athens. The Eginetans were expelled from their island, which was then occupied by Athenian colonists. The desolation of the Peloponnesian coast by the Athenian navy, along with the scarcity of provisions, caused Archidamus to retire from Attica into the Peloponnesus, after an invasion of five or six weeks. He withdrew from Attica by retreating along its western coast, continuing his ravages as he retired. After

returning to the Peloponnesus he disbanded his army. The Athenians then set their army in motion to chastise the Megarians, whom they regarded as revolted subjects. They ravaged the whole of Megaris to the gates of the city of Megara itself, and these devastations were repeated every year during the continuance of the war.

Early in the following summer (B. C. 430), the Peloponnesians again invaded Attica, which they were again allowed to devastate at their pleasure, as Pericles persisted in his cautious policy of confining his efforts to the defense of Athens.

Attica
again
Ravaged.

The Athenians were now attacked by an enemy far more terrible than the Peloponnesian invaders. A pestilence, believed to have had its origin in Ethiopia, and which had by degrees ravaged Egypt and Western Asia, now reached Attica, making its first appearance in the town of Piræus, whose inhabitants at first believed that the enemy had poisoned their wells. The pestilence rapidly spread to Athens, where, because of the crowded condition of the city, it produced frightful havoc, carrying off vast multitudes of people. This pestilence was described as having been a species of infectious fever, accompanied with many painful symptoms, and followed by ulcerations of the bowels and limbs in the case of those who survived the first stages of the disease. It is said that the birds of prey refused to touch the unburied bodies of the victims of the plague, and that the dogs which fed upon the poisonous remains perished. The prayers of the devout and the skill of the physicians were alike unavailing to stay the advance of the disease; and the wretched Athenians, driven to despair, fancied themselves to be delivered to punishment by their gods, and particularly by Apollo, the special protector of the Doric race. The sick were in many instances left unattended, and the bodies of the dead were left unburied, while those whom the plague had not yet reached openly defied all human and divine laws by plunging into the wildest excesses of criminal indulgence.

Plague at
Athens.

In the anger of their despair, the Athenians vented their wrath upon Pericles, whose cautious policy they blamed as the cause of their sufferings. He still refused battle with the enemy, as he believed that the reduced numbers and exhausted spirit of his army would expose him to almost certain defeat; but, with a fleet of one hundred and fifty ships, he ravaged the coasts of the Peloponnesus with fire and sword. On his return to Athens, finding that the enemy had hastily retired from Attica from fear of the contagion of the plague, he sent a fleet to the coast of Chalcidice, to aid the Athenian land forces still engaged in the siege of Potidæa—an unfortunate proceeding, as its only result was to communicate the pestilence to the besieging army, by which the greater number of the troops were carried off.

The
Pelopon-
nesus
again
Ravaged.

Athenian
Misfor-
tunes.

Rage
against
Pericles.

Maddened by their calamities, the Athenians became louder and louder in their murmurs against Pericles, whom they accused of being the author of at least some of their misfortunes by involving them in the Peloponnesian War. During his absence, while he was ravaging the enemy's coasts, the Athenians had sent an embassy to Sparta to sue for peace, and when the Spartans rejected the suit contemptuously the rage of the Athenians against their great statesman increased.

Pericles
Defends
His
Course.

Pericles justified his conduct in entering upon the war before an assembly of the people, and exhorted his countrymen to courage and perseverance in defense of their independence. He remarked that the hardships to which they had been exposed were only such as he had in former addresses prepared them to expect, and that the pestilence was a calamity which no human prudence could have foreseen or averted. He reminded his countrymen that they still possessed a fleet with which no other navy on earth was able to cope, and that their navy might yet enable them to acquire universal dominion after the present evil should have passed away.

His Self
Justifica-
tion.

Said he: "What we suffer from the gods, we should bear with patience; what from our enemies, with manly firmness; and such were the maxims of our forefathers. From unshaken fortitude in misfortune has arisen the present power of this commonwealth, together with that glory which, if our empire, according to the lot of all earthly things, decay, shall still survive to all posterity."

Disgrace
and
Family
Afflic-
tions of
Pericles.

The eloquent harangue of Pericles did not silence the fury of his personal and political enemies nor calm the alarm and irritation of the Athenian people. By the influence of Cleon the tanner, an unprincipled demagogue, the eminent statesman who had so long swayed the destinies of Athens was dismissed from all his offices and fined to a large amount. In the meantime domestic afflictions united with political anxieties and mortifications to oppress the mind of this illustrious leader, as the plague was depriving him of the members of his family and his nearest relatives one by one.

His
Rein-
statement
and
Death.

But he displayed, amid all these adversities, a fortitude which excited the admiration of all around him. Finally, at the funeral of the last of his children, his firmness gave away; and as he was placing a garland of flowers on the head of the corpse, in accordance with the national custom, he burst into loud lamentations and shed streams of tears. It was not very long before his fickle and ungrateful countrymen repented of their harshness towards their renowned statesman and reinstated him in his civil and military authority. But he soon fell a victim to the same plague which had carried his children and so many of his countrymen to their graves (B. C. 429). It is said that as he lay on his death-bed, and those around him were recounting his great

actions, he suddenly interrupted them by saying: "All that you are praising was either the result of good fortune, or, in any case, common to me with many other leaders. What I chiefly pride myself upon is, that no act of mine has ever caused any Athenian to put on mourning."

Ancient writers agree in assigning Pericles the first place among Grecian statesmen for wisdom and eloquence. Notwithstanding his ambition for power, he was moderate in the exercise of that power; and it is highly creditable to his memory that, in an age and country which exhibited so little scruple in the shedding of blood, his long administration was no less mild and merciful than it was vigorous and effective. When obliged to wage war against his country's enemies, this celebrated statesman constantly studied how to overcome the foe with the least possible sacrifice of life, both on the side of his countrymen and on that of their enemies.

His
Character
and
Great-
ness.

After the death of Pericles, the first period of the war continued seven years longer, but with no decisive advantage to either side. During the first part of this period, Cleon, the unscrupulous demagogue who had led the opposition against Pericles, directed the councils of Athens.

Cleon.

The second Peloponnesian raid into Attica was more destructive than the first, as the ravages extended to the silver mines of Laurium. The Peloponnesian fleet destroyed the fisheries and commerce of Athens and devastated the island of Zacynthos. During the next winter Potidæa surrendered to the Athenians, after a blockade of two years, and was occupied by a thousand Athenian colonists.

Ravage of
Attica.

The Spartans directed their third campaign against Platæa. When Archidamus approached, the Platæans sent a solemn remonstrance, reminding him of the oath which Pausánias had sworn on the evening of the great battle before their city, making Platæa forever sacred from invasion. The Spartan king replied that the Platæans were also bound by oath to strive for the independence of every state of Greece. He reminded them of their atrocious crime in massacring the Theban prisoners; but promised that, if they abandoned the cause of Athens and remained neutral in the war, their privileges would be respected. But the Platæans would not forsake their old ally, and so the Spartans laid siege to their city.

Siege of
Platæa.

The Platæan garrison which thus resisted the entire Peloponnesian army numbered only four hundred and eighty men, but they made up in energy for their lack in numbers. Archidamus commenced the siege by closing up every outlet of the town with a wooden palisade, then erected against this palisade a mound of earth and stone, forming an inclined plane up which his troops would be able to march. The Platæans undermined the mound, which thus fell in, and rendered useless

Its
Resolute
Defense.

seventy days' work of the entire besieging army. They likewise constructed a new wall inside of the old one, so that the Spartans would still not capture the city if they took the old wall (B. C. 429).

Its
Despera-
tion and
Surren-
der.

When the Peloponnesians perceived that the Plataeans could only be reduced by famine, they converted the siege into a blockade, surrounding the city with a double wall, and roofing the intermediate space, thus affording shelter to the soldiers on duty. The Plataeans were thus cut off from all communication with the outside world for two years. Provisions began to fail; and in the second year of the blockade almost half of the garrison escaped by climbing over the barracks and fortifications of their besiegers in the rain and darkness of a December night. The Plataeans still remaining were ultimately reduced to absolute starvation. A Spartan herald was now sent by Archidamus to demand their submission, but promising that the guilty only should be punished. The Plataeans thereupon surrendered. When brought before the Spartan judges, every man of the Plataean garrison was declared guilty and put to death. The town and territory of Plataea was bestowed on the Thebans, who destroyed all private dwellings, and with the materials they constructed a vast barrack to give shelter to visitors and dwellings to the serfs who tilled the land. The city of Plataea thus ceased to exist (B. C. 427).

Athens
and Her
Allies
in the
North.

The Athenians and their ally, Sitálces, a Thracian chief, were prosecuting the war in the North with not very much success. Sitálces, at the head of a Thracian army of one hundred and fifty thousand men, invaded Macedonia for the purpose of dethroning Perdiccas, the king of that country. The Macedonians withdrew into their fortresses, as they were unable to withstand Sitálces in the open field, and Sitálces withdrew after thirty days, as he had no means for conducting sieges. Phórmio, an Athenian commander, gained two victories in the Corinthian Gulf over a vastly larger Spartan fleet. He had twenty ships in the first battle, while the Spartans had forty-seven. In the second engagement he encountered a fresh Spartan fleet of seventy-seven vessels (B. C. 429).

Mity-
lene's
Revolt.

In the fourth year of the war the city of Mityléné, in the island of Lesbos, revolted against Athens. Envoys were sent to Sparta to solicit aid, which was readily granted, and the Mitylénians were received into the Peloponnesian League.

Its Re-
duction
by
Athens.

In the spring of B. C. 427 the Spartan fleet advanced to Mityléné, but when it arrived it found the city already in the possession of the Athenians. When almost reduced by famine, the governor, acting in accordance with the advice of the Spartan envoy, had armed all the men of the lower classes for a final desperate sortie; but the result was contrary to his expectations, as the mass of the Mitylénian people

preferred the Athenian supremacy to their own oligarchical government. Taking advantage of their situation, the armed Mitylénians declared that they would treat directly with the Athenians if all their demands were not granted. The governor's only choice was to begin negotiations with the Athenians himself. The city was surrendered to the Athenians, and the fate of its inhabitants was left to the decision of the popular assembly of Athens, whither the oligarchical ring-leaders of the revolt were sent.

A thousand Athenians convened in the Agora to decide the fate of their Mitylénian prisoners. Salæthus, the Spartan envoy, was instantly put to death. An animated debate ensued regarding the others. Cleon the tanner, the former opponent of Pericles, took a prominent part in the proceedings. This unprincipled demagogue, in spite of more humane and moderate counsels, obtained the adoption of his cruel proposition by the popular assembly to massacre all the men of Mityléné and to sell all the women and children into slavery. This proposition was all the more atrocious because the great mass of the Mitylénians were friendly to Athens, while the revolt had been brought about by the oligarchy, who were the enemies and oppressors of the people. The opposition to Cleon's brutal decree had been so formidable in the Athenian popular assembly that Cleon feared a reversal of the death-sentence of the Mitylénians, and for that reason he caused a galley to be instantly dispatched to the island of Lesbos with orders for its immediate execution.

Cleon's
Cruel
Measure.

Cleon had good reasons for his apprehensions, as a sober second thought of the Athenian people after a night's reflection asserted itself, and the better class of the citizens were horrified at the inhuman decision at which they had so hastily arrived. They demanded a new assembly of the people to reconsider the matter, and although this was contrary to the law, the *strategi* gave their consent and again convened the citizens. In the second day's debate the iniquitous decree was rescinded. Every nerve was now strained to enable the vessel bearing the account of this merciful decision to overtake the messengers of the death-sentence, who were in advance a whole day's journey. The strongest oarsmen were selected for the occasion, and were urged to their greatest efforts by the promise of liberal rewards in case they should arrive in time to spare the hastily-condemned Mitylénians. Their food was given them while they plied the oars, and they were only allowed to sleep in short intervals and by turns. The weather was favorable, and they arrived just in time to prevent Paches from executing the first order. Thus the lives of the Mitylénians were spared, but the walls of their city were leveled, and their fleet was surrendered to the Athenians. The island of Lesbos, excepting Methymna, which had not

It is Rescinded.

taken part in the revolt, was divided into three thousand parts, three hundred of which were devoted to the gods, and the remainder were allotted to Athenian settlers. The ring-leaders of the revolt, who were the oligarchs who had been carried as prisoners to Athens, were tried for their part in the conspiracy and were put to death.

Revolu-
tion in
Corcyra.

The Corcyraean prisoners who had been taken to Corinth in B. C. 432 were now sent home, in the expectation that their account of the generous treatment accorded them would lead their countrymen to abandon their alliance with Athens. They united with the oligarchical faction to effect a revolution in Corcyra, killed the chiefs of the popular party, and acquired possession of the harbor, the arsenal and the market-place; and thus, by overawing the people, procured a vote in the assembly to maintain a strict neutrality in the future. But the people fortified themselves in the higher parts of the town, and summoned the serfs from the interior of the island to their assistance and promised them freedom.

Bloody
Civil War
in
Corcyra.

Thereupon the oligarchical faction fired the town; but while the fire was raging, a small Athenian squadron arrived from Naupactus, and its commander wisely endeavored to induce the contending parties to make peace. When he had apparently effected his purpose, a Peloponnesian fleet more than four times as large as his own arrived, under the command of Alcidas. The Athenians retired without loss, and Alcidas had momentary possession of Corcyra; but, with his habitual lack of promptness, he spent a day in ravaging the island, and the approach of an Athenian fleet larger than his own was announced by beacon fires on Leucas at night. Alcidas retired before morning, leaving the oligarchical party in the city to their fate. During the next seven days Corcyra was the scene of a reign of terror. The popular party, under the protection of the Athenian fleet, gave way to the fiercest promptings of revenge. Civil hatred outweighed natural affection. A father killed his own son. Brothers extended no mercy to brothers. The aristocratic party was well-nigh exterminated; but five hundred succeeded in making their escape, and fortified themselves on Mount Istóne, near the capital.

Floods,
Earth-
quakes,
Plagues
and
Military
Ravages.

The sixth year of the Peloponnesian War opened amid floods and earthquakes, which added their terrors to the civil and political convulsions which distracted the land of the Hellenes. Athens was again suffering from the ravages of the plague. To appease the wrath of Apollo, a solemn purification was performed in the autumn in the sacred isle of Delos, the birthplace of that god. All bodies that had been buried there were removed to a neighboring island, and the Delian festival was revived with greater splendor. Attica escaped a Spartan invasion this year, either because of the awe inspired by the supposed

wrath of the gods or by the dread of the plague. The next year, however (B. C. 425), the Spartan king Agis I. invaded and ravaged Attica; but was recalled, after fifteen days, by the news that the Athenians had established a military station on the coast of Messenia.

An Athenian fleet under Eurymedon and Sóphocles, bound for Sicily, had been delayed by a storm near the harbor of Pylos. The commanders chose this locality for a settlement of Messenians from Naupactus, who could thus communicate with their Helot kinsmen and annoy the Spartans. The Athenian commander, Demósthene, with five ships and two hundred soldiers, was reinforced by a Messenian detachment, thus augmenting his force to a thousand men. The wrath of the Spartans was as great as their alarm at this encroachment on their territory. Their fleet was immediately ordered from Corcyra, while Agis I., with his army, withdrew from Attica. The long and narrow island of Sphactéria, covering the entrance to the Bay of Pylos, was occupied by Thrasyméidas, the Spartan, whose ships were sheltered in the basin which it thus enclosed. While waiting for reinforcements, Demósthene, with his handful of troops, was obliged to encounter a largely superior force. Brásidas, one of the greatest of Spartan captains, led the attack from the sea. He fought on the prow of the foremost ship, encouraging his men by word and example, but he was severely wounded, and the engagement terminated to the advantage of the Athenians. The next day the conflict was renewed and the Athenians were again successful. They erected a trophy, ornamenting it with the shield of Brásidas.

After the Athenian fleet had arrived, a still more decisive Athenian victory followed. The triumphant Athenians proceeded to blockade Sphactéria, which contained the flower of the Peloponnesian army. The emergency was so serious for Sparta that the Ephors saw no other escape but through peace. An armistice was agreed upon, and the better spirits on both sides entertained a hope for the end of the devastating war. But the foolish vanity of Cleon and the party at his back demanded the most extreme and unreasonable conditions, which the Spartans rejected. Hostilities were renewed, with equal vexation on both sides. Fearing that his blockade would be interrupted by the winter's storms, Demósthene determined to make an attack upon the island, and sent to Athens for reinforcements, at the same time explaining his position. This report disheartened the assembly of the people, who now accused Cleon of having persuaded them to throw away the opportunity for an honorable peace. Cleon retorted by accusing the officers of cowardice and incompetency, and declared that if *he* commanded the army he would reduce Sphactéria instantly. The entire assembly burst out in laughter at this boast of the tanner, and assailed him with cries

**Athenian
Successes
at
Sphac-
teria.**

**Cleon
and the
Blockade
of Sphac-
teria.**

of "Why don't you go then?" The lively spirits of the Athenians at once recovered from their unusual depression, and the simple joke developed into a determination. Cleon endeavored to draw back, but the assembly of the people insisted on his assuming command. Finally he engaged, with a certain number of auxiliaries reinforcing the troops already at Pylos, to reduce the island in twenty days, and either kill all the Spartans thereon or bring them to Athens in chains.

Reduction
of
Sphac-
teria.

Cleon succeeded remarkably in his undertaking. Demóstheneſ had made every preparation for the attack; and his prudence, along with the accidental burning of the woods on Sphactéria, rather than Cleon's military skill, was mainly the cause of the Athenian victory. The Athenians landed before daylight, overpowered the guard at the southern end of the island, and then formed in line of battle, sending out skirmishing parties to provoke the Spartans to a conflict. Blinded by the light ashes raised by the march of his troops, the Spartan general advanced over the half-burned stumps of the trees with some difficulty. His army was vastly outnumbered by the Athenians, who harassed him from a distance with arrows and compelled him to retire to the extremity of the island, where the Spartans again fought with their usual valor; but a detachment of Messenians, who had clambered over some crags generally considered inaccessible, appeared upon the heights above and decided the battle in favor of the Athenians. All the surviving Spartans surrendered, and Cleon and Demóstheneſ started instantly for Athens with their prisoners, arriving there within twenty days. This was one of the most important victories ever achieved by the Athenians. The harbor of Pylos was strongly fortified and garrisoned with Messenian troops, for a base of operations against Laconia.

Other
Athenian
Victories.

The eighth year of the war (B. C. 424) opened with the Athenians everywhere triumphant; and the humiliated and disheartened Spartans had repeatedly solicited peace. In the early part of the year Nicias conquered the island of Cythera and placed garrisons in two of its principal towns, which were a perpetual defiance of the Lacedæmonians. He next devastated the coast of Laconia and captured some towns, among which was Thyrea, where the Eginetans had been allowed to settle after they had been expelled from their own island. Such of the original settlers who survived were taken to Athens and put to death. The brutalizing effects of the war became more apparent year after year, and these atrocious massacres were now a common occurrence.

Spartan
Dishonor.

About the same time the Spartans, alarmed at the nearness of the Messenian garrisons of Pylos and Cythera, announced that such Helots as had distinguished themselves by their faithful services during the war should be given their freedom. Many of the bravest and ablest

claimed the offer. Two thousand of these were selected as deserving liberation, and were crowned with garlands and dignified with high religious honors. But several days later they had all disappeared, no one knew how but the Spartan Ephors, who were not moved from their narrow regard for the supposed interest of the state, either by honor or pity.

The Athenians were also somewhat successful in their expedition against Megaris, but their attack on Bœotia ended in disaster. The chief movement against Bœotia was managed by Hippocrates, who led an Athenian army of more than thirty-two thousand men across the Bœotian frontier to Délium, a town strongly situated near Tánagra, among the cliffs of the eastern coast, where he fortified the temple of Apollo and placed a garrison in the works, after which he started for home. A large Bœotian army assembled at Tánagra now marched to intercept the Athenian invaders upon the heights of Délium. The battle began late in the day. The Athenian right was at first successful, but their left was borne down by the Theban phalanx. In the Athenian ranks in this battle were the immortal philosopher Socrates and his pupils, Alcibiades and Xenophon, the former afterwards celebrated as a political and military leader, and the latter renowned as a general and a historian. The arrival of the Bœotian cavalry decided the fate of the day, the Athenians fleeing in every direction, only the darkness and night saving them from total destruction. Such was the battle of Délium (B. C. 424). Délium was taken by the triumphant Bœotians after a siege of seventeen days.

Battle of
Délium.

Soon after these disasters in Bœotia, the Athenians were deprived of their entire dominion in Thrace. The Spartan general Brásidas had conducted a small but select army to the assistance of Perdiccas, King of Macedon, and the Chalcidian towns. The valor and integrity of Brásidas induced many of the allies of Athens to forsake her cause, and on his sudden appearance before Amphipolis that city surrendered with scarcely an effort at defense. The Athenian party in Amphipolis solicited aid from the Athenian general Thucydides, the great historian, who commanded in that region. He was sentenced to banishment, in consequence of his failure, and passed the next twenty years in exile, during which he did more for Grecian glory by his literary work than he would have been able to accomplish in his military command. Brásidas proceeded to the most easterly of the three Chalcidic peninsulas, and most of the towns submitted to him.

Brasidas
and Thucydides
in
Thrace.

The Athenians were now so depressed by their losses that they in turn asked for peace; while the Spartans, anxious for the return of their noble youths who were held prisoners in Athens, as ardently longed for a treaty. A truce of one year was accordingly agreed upon in B. C.

Peace
Negotia-
tions.

423, to facilitate permanent negotiations. But two days after the truce had commenced Scióne revolted from the Athenians, who demanded its restitution; and as the Spartans refused, an entire year passed without additional efforts in the direction of peace. At the end of the year Cleon proceeded to Thrace with an Athenian fleet and army, and took the towns of Toróne and Galepsus; but his attempt to recover Amphipolis resulted in a battle in which he was killed and his army defeated. Brásidas was also mortally wounded, but lived long enough to know that his troops were victorious.

Death of
Cleon
and
Brasidas.

Cleon's successor in the direction of public affairs at Athens was Nicias, the leader of the aristocratic party, a man of good character, though unenterprising, and a military officer of moderate abilities. By the death of Cleon and Brásidas, the Athenian and Spartan leaders, the two great obstacles to peace were removed; and in the spring of B. C. 421 a treaty for fifty years, usually known as the *Peace of Nicias*, was concluded between Athens and Sparta. Some of the allies of Sparta complained that that power had sacrificed their interests to her own, and formed a new league with Argos, Elis and Mantinéa, for the ostensible purpose of defending the Peloponnesian states against the aggressions of Athens and Sparta.

Peace of
Nicias.

Appear-
ance of
Alcibia-
des.

The Athenians had been excluded from the two previous celebrations of the Olympic Games, but in the summer of B. C. 420 the Elian heralds made their appearance to invite them to attend. Those who expected to see Athens poverty-stricken, because of her numerous losses, were surprised at the magnificence exhibited by her delegates, who made the most expensive display in all the procession. Alcibiádes, a young man who ranked as one of the ablest citizens of Athens, entered on the lists seven four-horse chariots, and received two olive crowns in the races. His genius, valor and quickness in emergencies enabled him to become the greatest benefactor of his country, but his misdirected and uncontrolled ambition and his thorough lack of principle rendered him the cause of the greatest calamities to Athens.

Renewal
of the
War.

Thus ended the first period of the Peloponnesian War—the period known as the Ten Years' War. It was not long, however, before the sanguinary contest was renewed. The new league alluded to in a preceding paragraph, and fresh distrusts between Athens and Sparta on account of the reluctance felt and manifested by both to relinquish certain places which they had bound themselves by treaty mutually to surrender, contributed to excite new jealousies, which were fanned into a violent flame by the artful proceedings of Alcibiádes, the young Athenian just mentioned, who was now rising into political power, and whose genius and character subsequently exercised a powerful influence upon the affairs of Athens.

Alcibiades was the son of Clinias, an Athenian of exalted rank. Endowed with unusual beauty of person and with talents of the very highest order, he was destitute of principle and integrity; and his violent passions frequently led him to conduct himself in such a manner as to bring disgrace on his memory. Even in boyhood he displayed wonderful proofs of the extent of his talents and his energy of character. It is said that on one occasion, while playing with some boys of his own age in the streets of Athens, he observed a loaded wagon approach the place where he was, and not wishing to be interrupted at that moment, he demanded of the teamster to stop; and when the teamster refused, he threw himself in front of the horses, saying to the teamster: "Drive over me if you dare!" The driver stopped his horses, and Alcibiades only allowed him to proceed when he had finished his game.

Character
of Alci-
biades.

He passed his youth in a very dissipated manner among the gay companions whom his high birth, his showy and prepossessing manners, and his boundless liberality, attracted to him. Flattered by the homage paid him by one sex because of his wit, and by the other on account of his beauty—for it is said that the Athenian ladies vied with one another in their endeavors to win his affections—Alcibiades would likely have been totally spoiled, had he not been so singularly fortunate in early life as to attract the attention of the immortal philosopher Socrates.

His
Popu-
larity.

This good man did not wish to see a youth endowed with so many brilliant and noble qualities utterly lost to virtue, and he therefore earnestly sought by his exhortations and reproofs to induce Alcibiades to relinquish his dissipated habits and to get him away from the society of his profligate associates. The philosopher succeeded to some extent; but though Alcibiades grew to love and respect the sage, and felt the full influence of his wise precepts, the impetuosity and recklessness of his disposition, the power of his passions, and the number and variety of the allurements to which he was exposed, too frequently acquired the mastery over his virtuous resolutions.

Alcibia-
des and
Socrates.

While yet very young, Alcibiades served in the Athenian army engaged in the siege of Potidæa. He was accompanied by Socrates, who saved his youthful friend's life in one of the battles, by hastening to his aid when he was wounded and about to be killed. Alcibiades afterward repaid this important service by saving the life of Socrates during the flight of the Athenian army after the battle of Délium.

In the
Battle of
Delium.

When Alcibiades first took part in public affairs, which he did at an uncommonly early age, his popular manners, his unrivaled address, and his polished and persuasive eloquence, soon won for him a great degree of influence. He was at first friendly to Sparta, with which state his

Alcibia-
des and
the
Spartans.

family had been anciently connected by ties of the strongest amity. But the Spartans did not like his dissipated and luxurious habits, and remembered in a resentful spirit the solemn renunciation which his great-grandfather made concerning his friendship toward them when they interfered in Athenian affairs in the times of the Pisistrátidæ. For these reasons the Spartans rejected the advances of Alcibiádes disdainfully, and transacted all their affairs in Athens through the medium of his rival, Nicias.

He Frustrates Preservation of Peace.

Incensed at this treatment, Alcibiádes became as unfriendly to the Spartans as he had previously been friendly, and he soon showed them that he could not be trifled with. Therefore when mutual distrusts arose between Athens and Sparta concerning the fulfillment of certain stipulations in the treaty of Nicias, Lacedæmonian ambassadors arrived in Athens clothed with full authority to conclude an amicable adjustment, Alcibiádes managed to prevent a resumption of friendly intercourse between the two states, as he considered such a possible consummation as incompatible with his interests.

His Trickery.

When the Spartan ambassadors announced that they were fully authorized to treat on all disputed points, he privately advised them to retract this declaration, because the popular assembly of Athens would take advantage of it to extort unfavorable terms from Lacedæmon, and he promised that, if they acted on his advice, he would support their demands before the Athenian people. The Lacedæmonian ambassadors were so weak as to follow his recommendation, and as soon as they had stated that their powers were limited, he attacked them in a fierce manner, to their utter amazement and dismay, accusing them of dishonesty and falsehood, while he cunningly took advantage of the circumstance to arouse the popular assembly against Sparta.

His Continued Artifice.

The Athenian people were excited with indignation at what had transpired, and were about to dissolve the league with Sparta, when the assembly was adjourned until the following day in consequence of a shock of earthquake. When the people reassembled, Nicias, observing that they were then disposed to listen to more moderate counsels, proposed that they should send an embassy to Sparta to bring about a reconciliation, before adopting any hostile measure toward that state. This proposition was accepted by the assembly; but, at the artful suggestion of Alcibiádes, the Athenian ambassadors were directed to insist on such preliminary conditions as he very well knew the Lacedæmonians would never agree to. His expectations were fully realized. The Athenian ambassadors returned from Sparta without accomplishing anything, and the Athenians at once entered into an offensive and defensive league with the recently-formed confederacy headed by

Argos. When Athens joined this alliance, Corinth at once seceded from it, to renew its old alliance with Sparta.

Thus the Peloponnesian War was renewed (B. C. 419), but with little spirit or energy for several years. After the vigorous prosecution of the war had recommenced, many bloody battles were fought, countless deeds of atrocity were perpetrated, and the states of Greece were for many years involved in confusion and suffering by a war begun with scarcely any cause and persisted in without any reasonable object.

Alcibiades had now attained the undisputed leadership in public affairs in Athens. Elated with his success, his taste for luxury and magnificence exceeded all bounds. He imitated the effeminacy of Oriental manners by wearing a purple robe with a flowing train, and when he personally took part in the wars he carried a golden shield, on which was represented Eros armed with a thunderbolt. The wiser portion of the people regretted his excessive love of display and his unrestrained arrogance and licentiousness; but the fickle multitude admired his brilliant talents and his exalted demeanor, while they were confirmed in their favorable disposition towards him by the feasts, games and spectacles to which he treated them.

War soon arose between Sparta and Argos, in which the Spartan king Agis I. won an important victory in the battle of Mantinea, B. C. 418. After the oligarchical party had come into power at Argos, that state renounced her alliance with Athens and entered into a treaty with Sparta. But the Argive nobles abused their power by committing brutal outrages upon the people, who effected another revolution by which they obtained possession of the city. Alcibiades came to the assistance of the Argive people with an Athenian fleet and army, at their request. Though Athens and Sparta were nominally at peace, the Athenian garrison of Pylos continued its depredations in Laconia, and Spartan privateers inflicted serious injuries upon Athenian commerce.

About this time an embassy from Sicily solicited the assistance of Athens for the city of Eggesta, which was then engaged in a contest with its neighbor Selinus, which had obtained aid from Syracuse. The "war of races" had actually begun in Sicily twelve years previously, and the Athenians had repeatedly aided the Ionian cities, Leontini and Camarina, against their Dorian neighbors, who had joined the Peloponnesian League. Alcibiades used all his influence to induce his countrymen to assist Eggesta, with the hope of at once improving his ruined fortunes with the spoils of Sicily and gratifying his ambition with the glory of foreign conquest. He actually hoped not only to establish the supremacy of Athens over all the Grecian colonies, but also to sub-

Resump-
tion of
Hostili-
ties.

Popu-
larity and
Ascend-
ency of
Alci-
biades.

Sparta
and
Argos.

War of
Races in
Sicily.

due the republic of Carthage and all its dependencies in the Western Mediterranean.

**Athenian
Embassy
to
Egesta.**

Nicias and the entire moderate party in Athens opposed the enterprise of Alcibiades, but they only succeeded in having an embassy sent to Egesta, to ascertain if its people were actually able to fulfill their promise to furnish funds for the prosecution of the war. These Athenian envoys were thoroughly outwitted by the Egestans. They saw a splendid display of vessels in the temple of Aphroditè, apparently of solid gold, but really only silver-gilt. They were feasted at the houses of citizens, and were surprised at the abundance of gold and silver plate adorning their sideboards, unaware that the same articles were being passed from house to house and were doing repeated service in their entertainment. The Egestans paid sixty talents of silver as a first installment, and the Athenian envoys carried home with them glowing accounts of Egestan wealth.

**Athenian
Expedi-
tion to
Sicily.**

Most Athenians seemed thus satisfied as to the resources of the Egestans; and accordingly the people voted to send an expedition under the command of Alcibiades, Nicias and Lamachus to Sicily. Unbounded zeal took possession of all Athenians, young and old, rich and poor, all desiring to take part in the expedition; and the generals found it difficult to select from the throng of volunteers. When the armament was about to sail, a mysterious incident filled the excited masses of Athens with dismay. The *Hermæ*, or statues of the god Hermes, which stood before every door in Athens, before every temple or gymnasium, and in every public square, were found one morning thrown down and mutilated. The Athenian people, in a fit of superstitious horror, insisted upon the detection and punishment of the individuals guilty of the sacrilegious outrage. The people suspected Alcibiades, as he had once burlesqued the Eleusinian Mysteries in a drunken frolic, and was believed to be capable of committing any sacrilege. His enemies took advantage of the popular suspicion and belief to openly accuse him of the horrible deed, but he indignantly denied his guilt and demanded an immediate investigation. The people readily believed the accusers of Alcibiades, on account of his dissipated habits, and made preparations to try him at once for the impious act; but as the army seemed determined to support him, his accusers and enemies were afraid to proceed, and contrived to have the trial delayed until his return from Sicily, thus sending him out with the expedition under the burden of an unproven charge, so that they might revive it for his condemnation in case of disaster to the expedition. All his persistent demands for an immediate trial were unavailing, as his enemies obstinately refused to grant it.

**Myste-
rious
Sacrile-
ge.**

On the day appointed for the sailing of the armament, almost the entire population of Athens accompanied the troops on their march at dawn to Piræus. When all were on board, the trumpet commanded silence, and the voice of the herald, in conjunction with that of the people, was lifted up in prayer. After this the pæan was sung, while the officers at the prow of each ship poured a libation from a golden goblet into the sea. At a given signal, the whole fleet slipped its cables and started at the greatest speed, each crew endeavoring to reach Egæta before the others.

Departure
of the
Arma-
ment.

The entire armament of Athenians and allies mustered at Corcyra in July, B. C. 415, and consisted of one hundred and thirty-six vessels of war and five hundred transports, carrying six thousand three hundred soldiers, in addition to artisans and a vast quantity of food and arms. When the fleet reached the coast of Italy, three fast-sailing triremes were sent to notify the Egæstans of its arrival and to ascertain their present condition. These vessels rejoined the fleet at Rhégium, with the disappointing report that the wealth of Egæta was entirely fictitious, and that thirty talents more were all the aid that could be expected. The three admirals now disagreed in their opinions. Nicias desired to sail immediately to Selinus, make the best possible terms, and then return to Athens. Alcibiades proposed to look for new allies among the Greek cities, and with their assistance to attack both Selinus and Syracuse. Lamachus urged an attack upon Syracuse at once, as that was the greatest and wealthiest city in Sicily. This advice was both the boldest and the safest, as the Syracusans were unprepared for defense, and their surrender would have placed the island under the dominion of Athens; but as Lamachus was neither rich nor influential, his plan was ignored, and that of Alcibiades was adopted. The fleet sailed southward, reconnoitered the defenses of Syracuse, and took possession of Catana, which was made its headquarters.

Its
Arrival in
Sicily.

At this point Alcibiades received a decree of the popular assembly commanding him to return to Athens for his trial. A judicial inquiry had acquitted him of the mutilation of the Hermæ, but he was still charged with profaning the Eleusinian Mysteries, by mimicking them at his own house for the amusement of his friends. The public mind was by degrees wrought up to the highest pitch of excitement by this charge, and by the rumors which the enemies of Alcibiades circulated as soon as he had sailed from Athens, to the effect that he was forming plots for the subversion of the republican constitution of the state. Some of his slaves testified to his burlesquing the Eleusinian Mysteries. This was an unpardonable crime, and those noble families which had inherited a special right from their heroic or divine ancestors to officiate in the ceremonies regarded themselves as grossly insulted. Many of

Accusa-
tion
against
Alci-
biades.

the friends of Alcibiades were cruelly put to death. The public trireme which brought the summons to Alcibiades was under orders not to arrest him, but to allow him to return in his own ship. But instead of returning to Athens as ordered to do, the wily general took advantage of the courtesy extended to him to effect his escape. Landing at Thurium, he eluded his pursuers, and the messengers returned to Athens without him. In his absence from Athens the death-sentence was passed upon him, his property was confiscated, and the Eumolpidæ, or priests, solemnly pronounced him "accursed."

The War
in
Sicily.

In the meantime the Athenians had spent three months in Sicily, effecting so little as to excite the contempt of the Spartans. Nicias, thus shamed into making some effort, circulated a rumor that the Catanæans were disposed to drive the Athenians from their city; and thus drew a large army from Syracuse to their assistance. While this army was absent from home, the entire Athenian fleet sailed into the Great Harbor of Syracuse, and landed a force which intrenched itself near the mouth of the river Anapus. On the return of the Syracusans a battle ensued, in which Nicias was victorious. He did not follow up his success, however, but retired into winter-quarters at Catana, and subsequently at Naxos, while he sent to Athens for a supply of money, and to his Sicilian allies for a reinforcement of troops for the subsequent prosecution of hostilities.

Alci-
biades at
Sparta.

The Syracusans passed the winter in active preparations for the struggle. They built a new wall across the peninsula between the Bay of Thapsus and the Great Port, thus covering their city on the west and the north-west. At the same time they sent to Corinth and Sparta for assistance, finding an unexpected ally in the latter city in the person of Alcibiades, who had crossed from Italy to Greece and had received a special invitation from the Spartans to come to their city, where he was received with an honorable welcome, in spite of the former animosity between him and the Spartans, and his proffered services were gladly accepted by the Lacedæmonians. At Sparta he gratified his revenge against his Athenian countrymen by disclosing all their plans and urging the Spartans to send an army into Sicily to thwart their movements.

His
Tempo-
rary
Popu-
larity
There.

Alcibiades exhibited a remarkable proof of his self-command while in Sparta. Aware of the simple and self-denying manner in which the Spartans lived, he relinquished his effeminate manners and his rich dress, and affected so much gravity of behavior and simplicity of attire that the Lacedæmonians could scarcely realize that he had once been the sprightly and voluptuous Alcibiades. He shaved his head, restricted his diet to the coarse bread and black broth of the public tables of Sparta, and made himself conspicuous for his austerity, even among

the rigid Lacedæmonians. His speech likewise acquired that laconic style for which the Spartans were remarkable.

But the Athenians in the course of time found cause to regret that they had resorted to such harsh proceedings against their ablest leader. Under the guidance of Alcibiades, the Spartans adopted measures which led to the disastrous failure of the Athenian expedition to Sicily and caused several of the Athenian dependencies in Asia Minor and the isles of the Ægean to revolt.

His
Machina-
tions
There.

Alcibiades passed over into Asia Minor to incite the Ionian cities to throw off the yoke of Athens, and he also negotiated an alliance between Persia and Sparta, through Tissaphernes, the Persian satrap of Lydia. While he was thus absent from Lacedæmon, a strong party was formed against him among the Spartan nobility, under the leadership of King Agis I., and secret orders were dispatched to the Lacedæmonian general in Ionia to put him to death; but Alcibiades received intimation as to what was in progress, and fled from the camp, seeking refuge in Lydia, where his lively wit and winning manners soon made him a favorite with Tissaphernes.

He Loses
the Favor
of the
Spartans.

Nicias began the siege of Syracuse by the opening of the spring of B. C. 414, by fortifying the heights of Epipolæ, which commanded the city. He also built a fort at Syke and dislodged the Syracusans from the counter-walls which they were erecting. The Athenian fleet was stationed in the Great Harbor; and the Syracusans, in despair of offering an effectual resistance, sent messengers to negotiate terms for the surrender of the city. But the heroic Lamachus had been slain, and Nicias, who thus was left as sole commander of the Athenian expedition, did not exhibit sufficient activity to grasp the victory which thus seemed to await him.

Siege of
Syracuse.

Just then Gylippus, the Spartan, reached the coast of Italy with four ships, and thinking that Syracuse and all Sicily were lost beyond recovery, he endeavored to save only the cities on the peninsula. To his great satisfaction, he ascertained that the Athenians had not actually finished their northern line of works around Syracuse. He hastened through the Straits of Messina, which he discovered were not guarded, landed at Himéra, and began to raise an army from the Dorian cities of Sicily. With these troops he proceeded directly to Syracuse over the heights of Epipolæ, which Nicias had neglected to hold. After he had entered the city, he sent orders to the Athenian general to evacuate the island within five days. Nicias paid no regard to the message, but the subsequent events attested that the Spartan commander was master of the situation. He captured the Athenian fort at Labalum, erected another upon the heights of Epipolæ, and connected it with Syracuse by a strong wall.

Progress
of the
Siege.

**Athenian
Neces-
sities.**

The towns of Sicily which had hesitated to take part in the struggle now joined the winning side. Reinforcements for the Syracusans and Spartans arrived from Corinth, Leucas and Ambracia. As Nicias was unable to continue the siege with his present inadequate force, he withdrew to the headland of Plemmyrium, south of the Great Port. His vessels needed repair, his men were discouraged and disposed to desert, and his health was impaired. He wrote to Athens, imploring for immediate reinforcements for the army and for his recall. Athens itself was at this time in a state of siege, as the Spartan king Agis I. was encamped at Decelæa, fourteen miles north of the city, in a position commanding the entire plain of Athens. The public funds were well-nigh exhausted, famine began to be felt, and the decreasing number of citizens were worn out with the labor of defending the walls day and night. But it was decided to send reinforcements to Nicias and also to harass the Spartans in their own territory. With this view, Cháricles was sent to establish a military station on the south coast of Laconia, like that of Pylos in Messenia; while Demósthene and Eurymedon proceeded with a fleet and army to Sicily. The first enterprise succeeded, but the second was too late.

**Desperate
Straits
of the
Besiegers.**

The Syracusans had been defeated in one naval engagement, but they won a thorough victory in a second sea-fight, which lasted two days, and the Athenian vessels were locked up in the extremity of the harbor. The arrival of Demósthene with fresh troops did something toward checking the foe and encouraging the Athenians. Seeing at once that Epipolæ was the vital point, that Athenian commander used every endeavor to accomplish its recapture, but all his efforts were unavailing. Convinced that the siege was now hopeless, Demósthene urged Nicias to return to Athens and drive the Spartan invaders out of Attica. But as Nicias remembered the bright anticipations and the magnificent ceremonies with which the expedition had started from Athens, he could not think of returning home with the humiliation of an ignominious failure. Nor would he retire to Thapsus or Catania, where Demósthene pointed out the advantages of an open sea and constant supplies of provisions. But when large reinforcements arrived for Syracuse, the retreat of the Athenian forces became necessary, and the plans were so well arranged that it could have been easily accomplished without the enemy's knowledge.

**Raising
of the
Siege of
Syracuse.**

Unfortunately for the Athenians, an eclipse of the moon occurred on the very evening of the proposed retreat. The soothsayers concluded that Artemis, the moon-goddess, the special protectress of Syracuse, was manifesting her wrath against the Athenian assailants of the city. They declared that the Athenian army must remain in its present situation three times nine days. This delay enabled the Syracusans

to learn all about the intended retreat of the besiegers, and they determined to strike an effective blow before the defeated assailants should effect their escape. A land and naval battle ensued. The Athenians repulsed their assailants on land, but their fleet was completely defeated and Eurymedon was slain.

The Syracusans now determined upon the complete destruction of their enemy, and with this view they blockaded the Great Harbor with a line of ships moored across its entrance. The only hope for the Athenians was to break this line, and for this purpose Nicias made preparations for another engagement. The hills surrounding the harbor were crowded with multitudes of spectators of either party, who viewed with anxiety the conflict which was to decide their destinies. The yachts of wealthy Syracusans covered the water, prepared to offer their services whenever they might be required. The Athenians made their first attack upon the barrier ships at the entrance of the harbor, but were unsuccessful; after which the Syracusan fleet of seventy-six triremes engaged the Athenian fleet, which numbered one hundred and ten triremes. The air resounded with the noise produced by the crash of the iron prows, the shouts of the combatants, and the responding groans or cheers of their friends upon the shore. The result was in doubt for a long time, but finally the Athenian fleet commenced to retreat toward the shore, whereupon a cry of despair seized the Athenian army, which was answered by shouts of triumph from the pursuing Syracusan vessels and the citizens on the walls of the city, whose siege was thus raised.

The Athenian fleet was now reduced to sixty ships, and the Syracusan to fifty. Nicias and DemóstheneS endeavored to induce their followers to renew their attempt to force their way out of the harbor, but they were so utterly disheartened that they absolutely refused to engage in any more conflicts by sea. The Athenian army still amounted to forty thousand men, and it was determined to retreat by land to some friendly city, where they would be able to defend themselves until the arrival of transports. If this design had been immediately put into execution it might have succeeded, as the Syracusans had abandoned themselves to drunken revelries, in consequence of their rejoicings over their victory and by the festival of Heracles, and did not for the moment think of their fleeing foe. But Hermócrates, the most prudent of the Syracusans, determined to prevent the contemplated Athenian movement. He sent messengers to the wall, who pretended to come from spies of Nicias within the city, and warned the Athenian generals not to move that night, because all the roads were strongly guarded. Nicias was thus entrapped, and lost the last hope of escape from his perilous situation.

Utter
Defeat
of the
Athenian
Arma-
ment at
Syracuse.

Athe-
nians En-
trapped.

Continued
Athenian
Defeats.

On the second day after the battle, the Athenian army began its march in the direction of the interior of the island, leaving the deserted fleet in the harbor, the dead unburied, and the wounded to the vengeance of the enemy. On the third day of the march the road lay over a steep cliff, guarded by a detachment of Syracusan troops. The Athenians were repulsed in assaults upon this strong position for two days, and their generals resolved during the night to turn in the direction of the sea. Nicias was successful in reaching the coast with the van; but Demóstheneſ lost his way, was overtaken by the foe and surrounded in a narrow pass, where he surrendered the shattered remnants of his army, then amounting to only six thousand men. The victorious Syracusans then pursued Nicias and overtook him at the river Asinárus. Great numbers of the Athenians perished in their endeavors to cross the stream. Closely pressed by the army of Gylíppus, the rear of the Athenians rushed forward upon the spears of their comrades, or were hurled down the steep banks and carried away by the swift current. All discipline was at an end, and Nicias surrendered. The two Athenian generals were condemned to death by the Syracusan council. The common soldiers were imprisoned in stone-quarries, without food or shelter, thus suffering greater miseries than all that had preceded. A few of the survivors were sold into slavery, and in some cases their talents and accomplishments won for them the esteem and friendship of their masters.

Surrender
of the
Athenian
Com-
manders.

Athens
Deserted
by the
Allies.

Amid their private grief and public consternation, the Athenians discovered that they were being deserted by their allies. Alcibiádes was inciting revolts in Chios, which, along with Lesbos and Eubœa, solicited the assistance of Sparta to deliver them from the dominion of Athens. The two Persian satraps of Asia Minor sent envoys to Sparta, seeking her aid to overthrow the Athenian dominion in Asia Minor, and pledging Persian gold for the whole expense. To the disgrace of Sparta, she concluded a treaty at Milétus, to unite with Persia in a war against Athens and to reëstablish the Persian sway over all the Greek cities of Asia Minor which were formerly thus ruled. This clause was explained in a subsequent treaty to include all the islands of the Ægean and also Thessaly and Bœotia, thus abandoning the glorious field of Platæa to the Persians and establishing the Persian frontier on the very borders of Attica. Milétus itself was at once surrendered to Tissaphernes, the satrap of Lydia.

Spartan
Alliance
with
Persia.

Athe-
nian
Succes-
ses.

Amid the general defection of her allies, Samos remained faithful to Athens and afforded a very important station for the Athenian fleet during the remainder of the war. The Samians, taking warning from the example of Chios, overthrew their oligarchical government, and the democracy which took its place was acknowledged by Athens as an

equal and independent ally. Athens now made great preparations. The reserve fund of a thousand talents, which had not been touched since the days of Pericles, was employed in fitting out a fleet against Chios. The Athenians were now again victorious by sea and land. They conquered Lesbos and Clazomenæ, defeated the Chians, and also the Spartans in a battle at Milétus. Milétus remained in the power of the Persians and the Spartans, but these allies no longer entertained a cordial friendship for each other. The Spartans felt disgraced by their alliance with the great enemy of the Hellenic race, and Tissaphernes was now under the influence of Alcibiádes, who persuaded the satrap that the true interests of Persia did not permit any power in Greece to become too powerful, but rather to let them exhaust each other in mutual hostilities, and then seize the territories of both. This advice operated mostly to the disadvantage of the Spartans, who were now so strongly reinforced that they might have soon put an end to the war. Accordingly Tissaphernes kept the Lacedæmonian fleet inactive, waiting for the Phœnicians, who were never to make their appearance; and when this pretext was no longer available, his gold was employed in bribing the Spartan commanders to cease from active operations.

Alcibia-
des and
Tissa-
phernes.

Alcibiádes now endeavored to bring Tissaphernes into alliance with Athens, and when he failed in this he sought to convince his Athenian countrymen at Samos that he was able to bring about such an alliance, as he only desired to be recalled to his native city. As he hated and feared the Athenian democracy, he demanded, as the price of his intercession with the Persian satrap, that a revolution should be effected in Athens by which the oligarchical government should be established. The Athenian generals at Samos agreed to his project, and Pisander was sent to Athens to organize the political clubs in favor of the contemplated oligarchical revolution.

Machina-
tions of
Alcibia-
des.

When Pisander announced the project of Alcibiádes in the popular assembly at Athens, a great tumult ensued. The people remonstrated against the surrender of their rights, and the Eumolpidæ protested against the return of a wretch who had been guilty of profaning the Eleusinian Mysteries. Pisander was only allowed to plead the exhaustion and the misery of the republic, but this plea was irrefutable, however distasteful it may have been. The people agreed to the change in the constitution with great reluctance, and Pisander was sent with ten colleagues to treat with Alcibiádes. The exile was well aware that he had promised more than he could fulfill; and, to save his credit, he received the eleven ambassadors in the presence of the Persian satrap, and made such extravagant demands in his name that they broke up the conference in anger and retired.

Alcibia-
des
and His
Country-
men.

Revolu-
tion in
Athens.

Though these ambassadors had been deceived by Alcibiades, they had proceeded too far to recede from the contemplated revolution. Pisander returned to Athens with five of his colleagues, while the other five went about among the allies of Athens to establish oligarchies.

Council
of Four
Hundred.

The old offices were abolished at Athens, where a Council of Four Hundred, mostly self-constituted, ruled for four months (B. C. 411). This council was authorized to convoke an assembly of five thousand of the leading citizens for advice and aid in any emergency. As soon as these four hundred oligarchs were invested with power, they subverted every remnant of the free institutions of Athens. They treated the Athenian people with the greatest insolence and severity, and sought to perpetuate their usurped authority by raising a body of mercenary troops in the islands of the Ægean for the purpose of overawing and enslaving their fellow-citizens. When the Athenian army in the island of Samos received intelligence of the revolution in Athens and the tyrannical proceedings of the oligarchical faction, the soldiers indignantly refused to obey the new government and invited Alcibiades to return among them and aid them in restoring the democratic constitution. He complied with their request, and the troops chose him for their general as soon as he arrived in Samos. He then sent a message to Athens, ordering the four hundred oligarchs to relinquish their usurped authority at once, threatening them with deposition and death at his hands if they refused.

Troubles
of
Athens.

The message of Alcibiades reached Athens at the time of the greatest confusion and alarm. The four hundred oligarchs had quarreled among themselves and were on the point of appealing to the sword. The island of Eubœa, from which the Athenians had for some time mainly obtained their supplies of provisions, had again revolted from Athens, and the Athenian fleet which had been sent to reduce it to submission had been destroyed by the Spartans, so that the coast of Attica and the port of Athens itself were then without any defense.

Athenian
Demo-
cratic
Constitu-
tion
Restored.

In this distressing condition of affairs, the Athenian people, aroused to desperation, rose against their oppressors, overthrew the government of the four hundred oligarchs who had ruled for four months, and reëstablished their former republican institutions. Many of the oligarchs were accused of treason for their dealings with the Spartans. Most of them fled, but Archeptólemus and Antiphon were tried and executed.

Spartan
Naval
Skill.

The remaining portion of the Peloponnesian War was entirely maritime, and its scene of operations was on the coast of Asia Minor. By long practice and close collision with the Athenians, the Spartans had become almost equal to their great rivals in naval skill. Their attention to this arm of the service was attested by the annual appointment

of the *navarchus*, an officer who for the time being exercised greater power than the kings, as he was above the jurisdiction of the Ephors.

Míndarus, the Spartan commander at Milétus, became so disgusted with the fickle policy of Tissaphernes that he sailed for the Hellespont, hoping to find the other Persian satrap of Asia Minor, Pharnabazus, more stable as an ally of Sparta. Míndarus was pursued by the Athenian fleet, under Thrasyllus, which, though smaller than the Spartan fleet, won a great victory in the strait between Sestos and Abydos (B. C. 411). Míndarus now sent for the allied fleet at Eubœa, but it was overtaken by a furious storm in passing Mount Athos and entirely destroyed. The Athenians followed up their victory by capturing Cyzicus, which had revolted from them; and several weeks afterward they won another great victory near Abydos, in consequence of the timely assistance of Alcibiades.

**Athenian
Naval
Victories.**

In the spring of B. C. 410 Míndarus besieged Cyzicus, and the Athenians resolved to relieve the town. They sailed up the Hellespont in the night and assembled at Proconnésus. Alcibiades sailed toward Cyzicus with his division of the Athenian fleet, and succeeded in enticing Míndarus to some distance from the harbor, while the other Athenian division stole between the Spartan fleet and the city and cut off the retreat of Míndarus. In the battle which followed Míndarus was slain, the Spartans and their Persian allies were routed, and the whole Peloponnesian fleet was captured, excepting the Syracusan vessels, which Hermócrates caused to be burned. This great Athenian naval victory restored the control of the Propontis and the trade of the Euxine to the Athenians. Ships laden with corn now reached Piræus, bringing relief to the starving poor of Athens; and the Spartan king Agis I., who still occupied the heights of Decelœa, in the forlorn hope of starving Athens into surrender, was utterly discouraged.

**Battle
of
Cyzicus.**

The Persian satrap Pharnabazus was in the meantime assisting the Spartans by all the means at his command. He fed and clothed, armed and paid their seamen, permitted them to cut timber in the forests of Mount Ida and to build their ships at his docks of Antandros. Through his aid, Chalcedon, on the Bosphorus, was able to make a defense of two years against Alcibiades, but it finally surrendered in B. C. 408; Selymbria and Byzantium being taken about the same time.

**Pharna-
bazus.**

**Athenian
Succes-
ses.**

These repeated Athenian victories restored the credit of Alcibiades, who was in consequence welcomed back to Athens amid transports of joy, in B. C. 407. All the Athenian people met him at Piræus, with as much rejoicing and enthusiasm as when they had escorted him thither eight years previously, when he sailed on the fatal expedition to Sicily. Chaplets of flowers were showered upon his head, and amidst the most enthusiastic acclamations he proceeded to the Agora, where

**Alcibia-
des
Recalled
to
Athens.**

he addressed the assembly of the people in a speech of such eloquence and power that the people placed a crown of gold upon his head when he had finished, while they vested him with the supreme command of the military and naval forces of Athens. He protested his innocence before the Senate and the people. His sentence was reversed by acclamation, his confiscated property was restored to him, and the Eumolpidæ, or priests, were directed to revoke the curses which they had formerly pronounced upon him. Before he had departed with the large fleet and army now at his command, he determined to atone to Dêmêtêr for the sacrilege he had committed against her by burlesquing the Eleusinian Mysteries, celebrated in honor of that goddess. The sacred procession from Athens to Eleusis had been intermitted during these seven years, on account of the close proximity of the Spartan army. Alcibiades now postponed his departure, in order to escort and protect those who took part in the sacred ceremonies of the Mysteries.

Cyrus the
Younger
and
Lysander.

When two new officers arrived upon the scene of war in the Ægean, the tide of battle turned against Athens. One of these officers was the younger Cyrus, the brother of the Persian king, Artaxerxes Mnemon. The other was Lysander, the new Spartan *navarchus*, who assumed the command of the Peloponnesian fleet at Ephesus. These two acted in unison in adopting measures for severe and unrelenting war against the Athenians. The Spartan admiral augmented the pay of his seamen with the gold which the Persian prince lavishly bestowed upon his ally. By this timely liberality, Lysander won over large numbers from the allies in the Athenian fleet, and rendered such as did not desert, dissatisfied and mutinous.

Second
Disgrace
and
Fall of
Alcibiades.

Alcibiades found the situation less favorable than he had hoped, upon arriving with the Athenian fleet. The Spartan troops were better paid and equipped than his own, and he resorted to levying forced contributions on friendly states, in order to raise funds. While he was absent on one of these forays he left the Athenian fleet in charge of one of his officers named Antiochus, who, contrary to express orders, engaged in battle with the Spartan fleet and was defeated with heavy loss. When the news of this event reached Athens a violent clamor was excited against Alcibiades, who was accused of having neglected his duty, and was in consequence dismissed from all his offices. Upon hearing of this, he left the fleet and retired to a fortress which he had constructed in the Thracian Chersonésus, where he gathered around him a band of military adventurers, with whose aid he engaged in a predatory warfare with the neighboring tribes of Thrace. Thus the fallen pupil of Socrates became a brigand and a pirate.

His
Wandering
Exile.

Alcibiades did not long survive his second disgrace. When he found his residence in Thrace insecure, because of the increasing power of

his Spartan enemies, he crossed the Hellespont into Asia Minor and settled in Bithynia. But when he was there attacked and plundered by the Thracians, he proceeded into Phrygia, placing himself under the protection of the Persian satrap Pharnabazus. But the unfortunate chief was even followed thither by the unrelenting hostility of the Spartans, who privately urged Pharnabazus to put him to death. The treacherous Persian, in order to gain the favor of the Lacedæmonians, yielded to their wishes, and appointed two of his own relatives to assassinate the fallen chief whom he had promised to protect.

Alcibiades was then living in a small country village, when the assassins surrounded his house one night and set it on fire. Being roused from his sleep by the fire, he instantly realized the facts in the case. He hastily wrapped his robe around his left hand, grasped his dagger in his right, sprang through the flames, and safely reached the open air. His great fame for personal strength and valor deterred his assassins from resisting his attack at close quarters, or from trying to oppose his advance, but they retired a short distance and killed him with a shower of arrows. Timandra, who had accompanied Alcibiades in all his later wanderings, was left alone to dress his body and perform his funeral obsequies.

Assassination
of
Alcibiades.

Thus perished one of the ablest public men of ancient Greece, about the fortieth year of his age (B. C. 403). He was celebrated as a warrior, a statesman and an orator. He was noble and generous in his nature, and if he had not lacked integrity he would be worthy of our admiration. His want of principle and his ungovernable passions led him to the commission of many grievous blunders, which contributed vastly to aggravate the misfortunes which eventually overtook him.

His
Character

After dismissing Alcibiades the Athenians appointed ten generals, with Conon at their head. When Conon arrived to assume command of the Athenian fleet, Callicrátidas superseded Lysander as the Spartan *navarchus* (B. C. 406). Callicrátidas was coldly received both by his own Lacedæmonian countrymen and by their Persian allies, whom Lysander had designedly prejudiced against him. Cyrus refused to see him or assist him. Callicrátidas thereupon sailed to Milétus and urged its citizens to renounce the Persian alliance. Many wealthy citizens aided him with liberal contributions of money, with which he equipped fifty new triremes and sailed to Lesbos with a fleet twice as large as that of the Athenians.

Conon
and
Callicrátidas.

Callicrátidas engaged in a battle with Conon in the harbor of Mitylêné, in which the Athenians lost almost half of their ships and only saved the remainder by drawing them ashore under the walls of the city. The victorious Spartan commander then blockaded Mitylêné by sea and land; and the younger Cyrus, seeing his success, aided him

Blockade
of
Mitylene.

with supplies of money. Athens made great efforts as soon as Conon's condition was known. A large Athenian fleet was sent out in a few days, and, after being reinforced by the allies at Samos, reached the south-eastern extremity of Lesbos, numbering one hundred and fifty vessels. Callicrátidas left fifty ships to continue the blockade of Mitylêné, and sailed to meet his adversary.

**Athenian
Victory.**

A long and terrible conflict ensued, but Callicrátidas was at length cast overboard and drowned, and the Athenians were victorious. The Spartans had lost twenty-seven vessels, and their fleet at Mitylêné hastily retired, leaving the harbor open for Conon and his victorious fleet to escape.

**Lysander
and
Conon.**

At the beginning of the next year (B. C. 405), Lysander was again entrusted with the command of the Spartan fleet. As his numbers were still inferior to those of the Athenian fleet, he avoided an engagement, but he crossed the Ægean to the coast of Attica for a personal interview with King Agis I., and then sailed to the Hellespont, where he laid siege to Lampsacus. The Athenian fleet under Conon pursued him, but did not arrive in time to save the town from capture. Conon stationed his fleet at Ægos-Potamos (Goat's River), on the northern, or European side of the Hellespont, with the design of provoking the Lacedæmonian fleet to an engagement. The Athenians were upon a barren plain; but the Spartans were better situated and abundantly supplied with provisions, and were therefore in no great hurry to commence the conflict. Alcibiades, then living in his own castle in that vicinity, perceived the peril of his Athenian countrymen, and advised their commanders to remove to Sestos, but his counsels were resented as impertinent. The Athenians ascribed the delay of the Lacedæmonians to cowardice, and gradually became more and more negligent of discipline.

**Battle
of
Ægos-
Potamos.**

Finally Lysander improved the opportunity when the Athenian seamen were dispersed over the country, and crossed the narrow strait with the whole Spartan force, in September, B. C. 405. Only a dozen vessels of the Athenian fleet, under the personal command of Conon, were fit for battle; and the entire fleet, excepting the flag-ship, the sacred Páralus, and eight or ten others, were captured by the Spartans without a blow. Three or four thousand prisoners, including officers and men, were massacred, in revenge for the cruelties which the Athenians had recently inflicted upon their captives. The disaster to the Athenian navy at Ægos-Potamos was the death-blow to the Athenian empire. Chalcedon, Byzantium and Mitylêné shortly afterwards surrendered to the triumphant Lacedæmonians; and all the Athenian towns, except that of Samos, submitted to the victorious foe without resistance. The Spartans everywhere subverted popular governments and estab-

**End
of the
Athenian
Empire.**

lished a new form of oligarchy, composed of ten citizens, with a Spartan officer, called a *harmost*, at their head.

Intelligence of the great calamity which had befallen Athens reached Piræus at night. A cry of grief and despair immediately spread from the port to Athens itself, as each person informed his neighbor of the dreadful tidings. Says Xenophon, who was then in Athens: "That night no man slept." The next morning the assembly of the people was convened to deliberate upon measures for the preservation of the city. The situation of Athens was most desperate, as her very existence was at stake. Even if no hostile force approached the city, Lysander could reduce it by starvation, as he held command of the Euxine. The number of Athenian citizens was so diminished that even criminals could not be spared from the public service. All prisoners were liberated, with the exception of a few murderers and desperate villains. Private offenses were lost sight of in the common peril, and all Athenians united in a solemn oath of mutual forgiveness.

Two months after the Athenian calamity at Ægos-Potamos, Lysander reached Ægina with an overwhelming Spartan naval force; while the Peloponnesian army at the same time encamped in the shady groves of Académia, near the gates of Athens. Although starvation was already creating havoc among the Athenians, they were still resolute in spirit; and when the Spartan Ephors offered peace on condition that Athens should consent to the destruction of her Long Walls, an Athenian Senator was imprisoned for simply discussing the acceptance of such terms. When the Athenians finally sent offers of surrender, three months were consumed in useless debate before the terms were agreed upon. The Thebans and the Corinthians insisted upon an unconditional surrender, and that the very name of Athens should be extinguished, the city to be entirely destroyed, and the Athenian people to be sold into slavery. The Spartans, more generous, refused to "put out one of the eyes of Greece," or to enslave a people who had performed such great services to the entire Hellenic race in the great emergency of the Persian invasion.

It was ultimately agreed that the Long Walls and the fortifications of Piræus should be destroyed, that the Athenian ships of war should be surrendered, that all Athenian exiles should be restored to citizenship, and that Athens should relinquish all her foreign possessions (B. C. 404). These severe conditions were enforced with unnecessary insolence. Lysander himself presided at the demolition of the walls; and the work, which was difficult on account of the solidity of the walls, was turned into a kind of festal celebration. A chorus of flute-players and dancers, wreathed in flowers, encouraged and enlivened the workmen engaged in the task; and as the stupendous walls built under the

Dismay
in
Athens.

Siege
of
Athens.

Negotia-
tions for
Sur-
render.

Fall of
Athens.

auspices of Pericles fell, stone by stone, the army of destruction sent up shouts of triumph, as they regarded this day as the dawn of the liberties of the Grecian states which had so long been held under the domination of Athens.

**Former
Cruelty
and
Tyranny
of
Athens.**

Thus ended the Athenian supremacy in Greece (B. C. 404), after a continuance of seventy-three years from the date of the formation of the Confederacy of Delos (B. C. 477—B. C. 404). The power which had been conferred on Athens for the common defense against the Persians had in some instances been exercised by her in an oppressive manner over her subject allies, and her later history is disgraced by many cruel acts. Though the political ascendancy of Athens thus ceased to exist, her intellectual dominion has remained imperishable; as her art, poetry, oratory and philosophy have continued to reign supreme in the civilized world to the present time for a period of over two thousand years.

SECTION IV.—SUPREMACIES OF SPARTA AND THEBES.

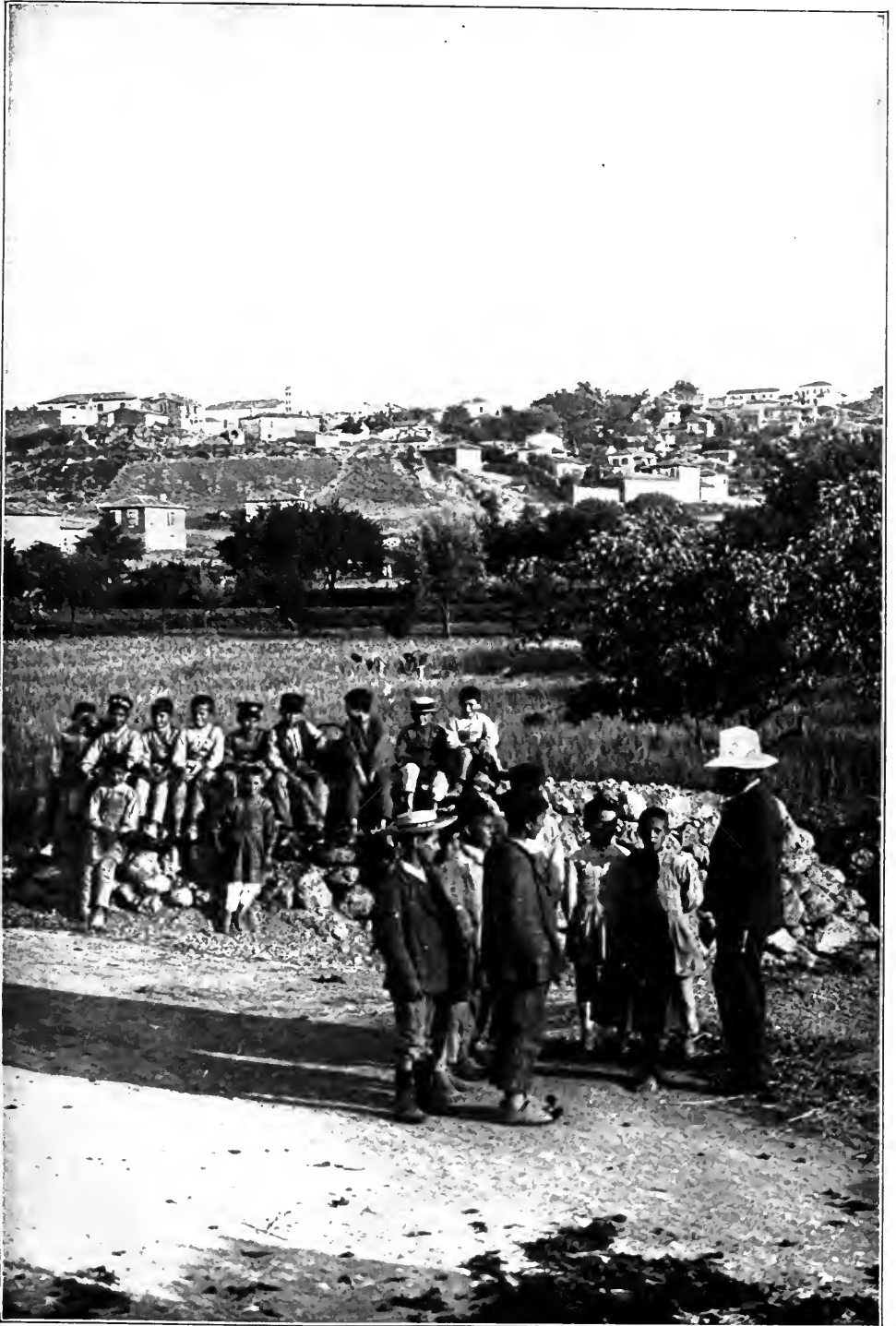
**Spartan
Ascend-
ency.**

SPARTA, in alliance with Persia, became the leading state of Greece after the downfall of the Athenian ascendancy by the capture of Athens by Lysander. All the Grecian cities yielded to the influence of Lacedæmon by abolishing their free governments and establishing oligarchies in their stead. Athens herself abolished her democratic constitution, and her government was entrusted by the Spartans to thirty officers, whose oppressive, rapacious and sanguinary administration ere long obtained for them the title of the *Thirty Tyrants*, by which designation they have always been known in history.

**The
Thirty
Tyrants
of
Athens.**

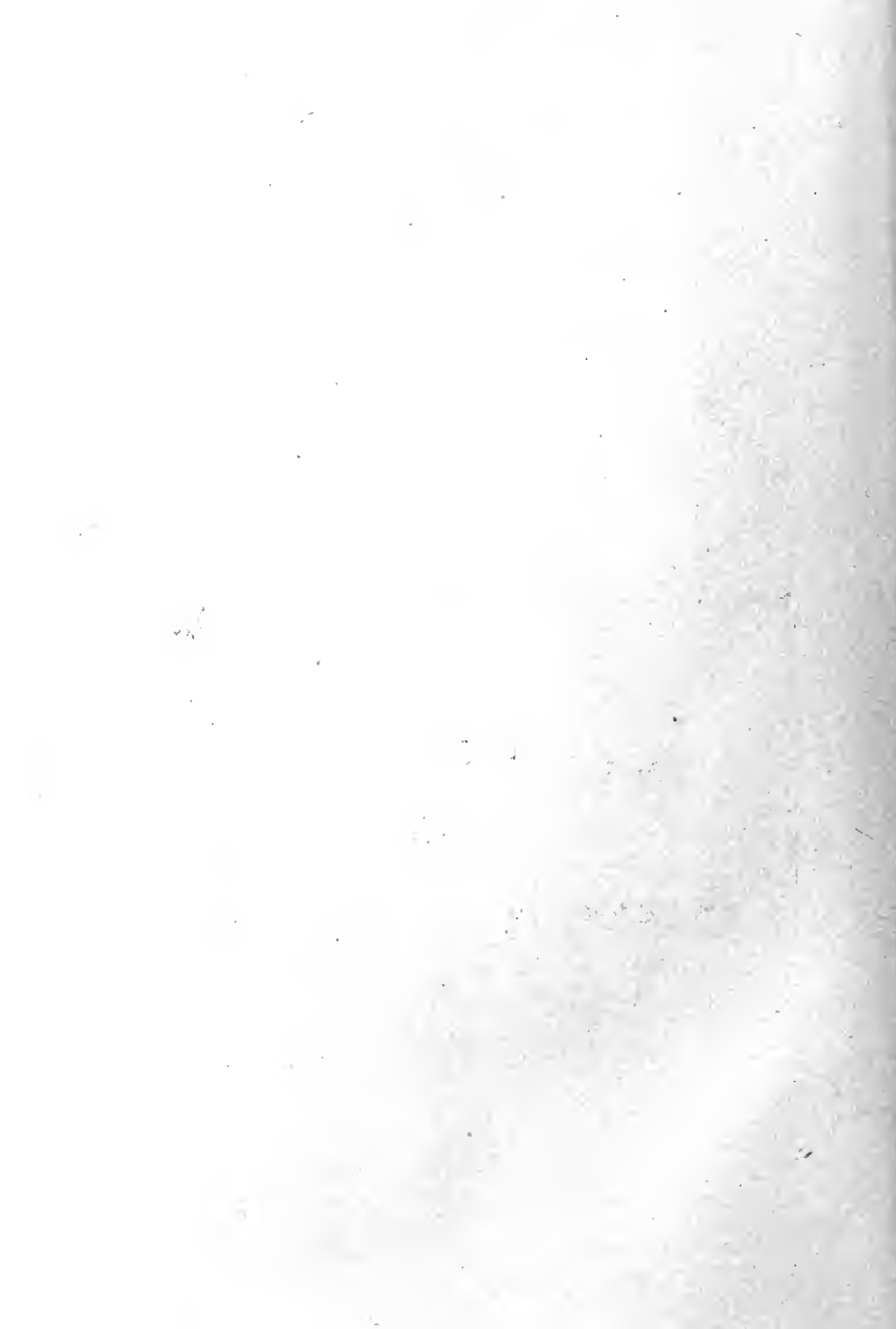
**Their
Tyranny
and
Cruelty.**

Critias was the leader of these unjust and cruel rulers, who unscrupulously put to death all whom they suspected of being friendly to free institutions, or who had wealth that might be confiscated. As Critias had been formerly banished from Athens by a vote of the people, he now wreaked his revenge with the utmost cruelty upon the best and noblest citizens. Blood was the order of the day; and imprisonments, fines and confiscations were of hourly occurrence. By the advice of Therámenes, who headed a more moderate party, three thousand citizens were selected from the partisans of the Thirty Tyrants, whose sanction was indispensable to important proceedings. But all, except this enfranchised class, were placed beyond the protection of law and were liable to be put to death at any moment at the word of the tyrants, without even the form of a trial. A list was made of those who were destined to be put to death, and any of the ruling party were allowed to add such names to this list as either avarice or hate suggested. The



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THEBES, IN GREECE



wealthiest citizens were the first victims, as the estate of the murdered man reverted to his accuser. Therámenes, in his turn, was offered a wealthy alien to assassinate and plunder, but rejected the proposition with indignation. This refusal implied a protest against the reign of terror, for which he paid with his life. He was denounced as a public enemy, his name was stricken off from the role of the Thirty Tyrants and also from that of the Three Thousand, and he was sentenced to immediate execution. He sprang to the altar in the Senate-House; but there was no longer any fear of divine vengeance, nor any humanity or justice, in the rulers of Athens. He was taken to prison and condemned to drink the poison hemlock. The executions in Athens were so numerous that more Athenians perished during the eight months in which the Thirty Tyrants ruled than during the severest ten years of the Peloponnesian War. Multitudes of Athenians fled from their blood-stained city and sought refuge in Bœotia and other neighboring Grecian states.

The reaction had already set in, both in ill-fated Athens and throughout Greece. In her humiliation, Athens no longer excited the fear or jealousy of her former allies; while Sparta was setting up a new empire in Greece far more oppressive than that of her fallen rival, instead of proceeding in such a manner as to deserve the title of "Liberator of the Greeks." Even in Sparta itself, Lysander's pride and harshness aroused discontent, and the Thirty Tyrants of Athens were regarded by every one as the instruments of his scheming ambition.

Reaction

A small band of Athenian exiles in Thebes at last resolved upon striking a blow for the deliverance of their countrymen, and placed themselves under the leadership of Thrasybúlus, an able Athenian general, then also living in exile in Bœotia, and seized the fortress of Phyle, in the mountain barrier of Attica, on the road to Athens; and this fortress at once became the rallying-point for the friends of Athenian freedom. Thrasybúlus soon found himself at the head of seven hundred men. The Thirty Tyrants, with the Spartan garrison in the Acropolis and the Three Thousand, marched out to attack them, but were repulsed with vigor, while a snow-storm interfered with their purpose to lay siege to the fortress, and they were obliged to retire to the city. Perceiving the doom of their power, the Thirty now committed another horrible atrocity, in order to secure for themselves a place of refuge. They caused all the inhabitants of Salamis and Eleusis capable of bearing arms to be brought as prisoners to Athens, while the towns were occupied with garrisons in their own interest; after which they filled the Odeon with Spartan soldiers and the Three Thousand, and extorted from this assembly a vote for the instant massacre of the prisoners from Salamis and Eleusis.

Thrasybulus and the Revolt against the Thirty Tyrants

**Over-
throw
of the
Thirty
Tyrants.**

The repulse of the force which the tyrants had sent against Thrasybúlus encouraged many Athenian citizens to flock to his standard, and he soon found himself strong enough to attempt the deliverance of Athens itself. Supported by the popular indignation at the brutal tyranny of the Thirty, Thrasybúlus marched with a thousand men to Piræus, seized the port without opposition, and fortified himself upon its castle-hill, Munychia. The entire Spartan party in Athens marched against him, but was defeated with heavy loss, Critias himself being slain. This unexpected success of Thrasybúlus filled the Thirty and their unscrupulous adherents with consternation; and shortly afterward the citizens of Athens, emboldened by the repulse of the tyrants in their attack upon Thrasybúlus, rose in open revolt, deposed the Thirty, who had reigned only eight months, and appointed a *Council of Ten* in their stead, to administer the government of Athens provisionally and to effect an understanding with Thrasybúlus and his followers in Piræus.

**Council
of Ten.**

**Its
Tyranny.**

But the Council of Ten had no sooner been entrusted with authority by the Athenian people than its members began to show a disposition as antagonistic to popular rights as that exhibited by the Thirty Tyrants; and, instead of seeking to bring about a reconciliation of parties, they sent ambassadors to Sparta to solicit assistance to crush the insurrection of Thrasybúlus. Messengers also arrived at Sparta with a like request from the deposed Thirty Tyrants, who, after their overthrow, had retired to Eleusis. The Lacedæmonians readily complied with the requests made to them, and sent Lysander with an army to force the Athenians to submit to the government of the Thirty Tyrants. While Lysander entered Athens with a Spartan army, his brother blockaded Piræus with a Lacedæmonian fleet.

**Spartan
Blockade
of
Athens.**

**Lysander
and
Pausanias.**

Lysander would probably have compelled Thrasybúlus to surrender, had not a party hostile to him obtained the ascendancy in Sparta in this critical emergency. This party was anxious to prevent Lysander from acquiring the glory of conquering Athens a second time, and for this reason they appointed Pausánias to the chief command of the Lacedæmonian army in Attica, whither he instantly proceeded at the head of a large army. After being first repulsed, Pausánias defeated Thrasybúlus. As soon as Pausánias had arrived at Piræus he showed an indisposition to continue the war begun for the purpose of replacing Lysander's partisans in an authority which they had so grossly misused, and, with his sanction, a treaty was concluded between the Athenians in the city and those holding possession of Piræus.

**Pacifica-
tion.**

**Athenian
Demo-
cratic
Insti-
tutions
Restored.**

This pacification provided for a general amnesty for all past offenses, except those of the Thirty Tyrants and their eleven cruel executioners, and those of the Council of Ten; while the democratic institutions of Athens were to be reëstablished. The exiles were restored, and Thrasy-

búlus and his comrades marched in solemn procession from Piræus, to present their thank-offerings to Athênê on the Acropolis. An assembly of the people afterwards annulled all the acts of the Thirty Tyrants, restored the archons, the judges, and the Senate, or Council of Five Hundred, and ordered a revised code of the laws of Draco and Solon. Thrasýbúlus and his party were rewarded with olive wreaths for their deliverance of Athens.

With a clemency which the Thirty Tyrants had never shown to others, those blood-thirsty monsters were permitted to reside safely at Eleusis. But these wretches, ungrateful for the leniency thus shown them, soon plotted for the subversion of the popular government at Athens. When the Athenians ascertained that these bad men were raising a body of mercenary troops to be employed against the liberties of the people, they marched to Eleusis and put the deposed tyrants and their chief supporters to death.

**Plots and
Death
of the
Fallen
Thirty
Tyrants.**

Athens, under her restored democracy, though fallen from her former greatness, rejoiced in the restoration of her old laws; while the city, the temples, and all the old customs and beliefs were regarded with increased veneration. This regard for the past displayed itself in its worst form in the condemnation and death of the immortal Socrates, the wisest, the most virtuous, and the most celebrated of Grecian philosophers. He did not belong to any political party, and opposed the extreme measures of both the aristocracy and the democracy. He had served the republic in civil capacities and had fought against its enemies on many battlefields. He had ever used his power as a citizen on the side of justice and mercy. Critias, the leader of the cruel and tyrannical Thirty, had been his pupil, but when in power he hated and persecuted his former tutor. He was now accused by the restored democracy of despising the gods of Athens, of introducing religious innovations, and of corrupting the morals of the young.

Socrates.

Socrates was born at Athens in B. C. 470. His parents were in humble circumstances. His father, Sophroníscus, was a statuary of little reputation, while his mother was a midwife. In his youth, Socrates aided his father in his profession, but he subsequently relinquished the chisel and devoted himself to the more important duties of a public teacher. He received a good education, in spite of his father's limited means.

**His
Youth.**

He began his career as a public teacher in a plain and unpretentious manner, which contrasted remarkably with the affected mystery and the ostentatious display of learning with which many of the Grecian tutors endeavored to win the attention and respect of the people. He went about without shoes and attired in a poor cloak at every season of the year; and, instead of confining himself to splendid halls and

**As a
Public
Teacher.**

porticoes, he passed the entire day in the public walks, the gymnasia, the market-place, the courts, and other places of general resort, reasoning and conversing on moral or philosophical questions with every one whom he met, rich or poor, learned or ignorant.

**His
Disciples.**

Wherever he went he was followed by a circle of admiring disciples, who acquired from him the spirit of free inquiry and were inspired with some of his zeal for the greatest good, for religion, for truth, and for virtue. Among the most famous of his disciples were Crito, Alcibiades, Xenophon, Plato, Aristippus, Phædon, Cebes and Euclid. He taught them in ethics, politics, logic, rhetoric, arithmetic and geometry, and he read with them the works of the leading poets and pointed out their beauties.

**His
Teach-
ings.**

He pointed out the difference between religion and impiety. He explained what constituted justice and injustice, reason and folly, courage and cowardice, the noble and ignoble. He spoke of systems of government and the qualities essential in a magistrate. He taught on other subjects with which every honorable man and every good citizen should be familiar. He gave a practical turn to all his inquiries, as he maintained that virtue is the object of all knowledge.

**Belief in
God.**

He sincerely believed in the existence of an omnipotent, omniscient, omnipresent and benignant God, the original cause and the ruler of the entire universe. The entire field of nature, and particularly the wonderful structure of the human body, appeared to him as furnishing abundant evidence of an intelligent Creator. He considered it rash to speculate upon the substance of this Great Being, and regarded it as sufficient to point out his spiritual nature in an intelligible light.

**Other
Deities.**

Although he believed in one God, the Supreme Ruler of the entire universe, he also recognized the existence of other deities whom he appears to have considered as subordinate intelligences, possessing a certain amount of influence over human affairs and deserving reverence and worship. He always spoke respectfully of the national religion of Greece and observed its prescribed rites with regularity.

**Serenity
of
Socrates.**

Socrates was distinguished above every other Grecian philosopher for the unruffled serenity of his mind. He permitted no calamity to unbalance his temper. His wife, Xantippe, was noted for her violent temper. He was nevertheless extremely kind to her, and sought to smooth the roughness of her temper; and when he found all his efforts of no avail, he considered her frequent scoldings as an indispensable discipline, calculated to teach him patience and self-control.

**Duties
as a
Citizen.**

Socrates always treated his body as though it were a servant, and inured it to privations of all kinds. Moderation became an easy virtue to him, and he retained his youthful vigor of body and mind to old age. He was ever ready to discharge his duties as a citizen, how-

ever they might conflict with his favorite studies and his professional work as a public instructor. He served in the armies of his country on three different occasions. First, at the age of thirty-nine, he took part in the siege of Potidæa, where he surpassed his fellow-soldiers in the ease with which he withstood the hardships of a winter campaign, distinguished himself by his bravery, saved the life of his young friend, Alcibiades, and subsequently, with commendable generosity, relinquished in his favor the prize of honor which his own valor had deserved. Seven years later Socrates bore arms the second time, and was one of the last to retreat from the field after the disastrous battle of Délium. During this retreat he saved the life of Xenophon, who was severely wounded, and who, in gratitude for this service, wrote the life of his preceptor and benefactor, and transmitted to posterity the maxims of this great philosopher. Socrates would himself have been slain in this retreat, had it not been for the opportune aid of Alcibiades, who was thus enabled to repay the like service which his tutor had rendered him at the siege of Potidæa.

**Military
Services.**

Socrates subsequently served the Athenian republic in a civil capacity. In his sixty-fifth year he became a member of the Council of Five Hundred, and attained the dignity of president—a position which none could fill for more than one day. On the day in which he exercised this duty, he obtained the acquittal of ten innocent men, who had been falsely accused by an angry party of citizens, who clamored for their execution; but no threats or violent language had the least particle of influence upon the inflexible justice of Socrates.

**Civil
Services.**

In the time of Socrates there was a class of teachers in Athens called *Sophists*, who deduced correct conclusions from false premises and were ready to defend vice as well as virtue. It was to destroy the influence of these Sophists that Socrates discoursed with the people in the streets and in the workshops of Athens. The great and good philosopher exposed the false reasonings and the pernicious doctrines of the Sophists, who professed to teach every branch of human knowledge, declaring that they *knew everything* and were familiar with law, politics, philosophy, the fine arts, etc. They frequently endeavored to embarrass and confound the great mind of Socrates himself, by means of their miserable quibbling and playing upon words. His eminent disciple, the philosopher Plato, has transmitted to us an amusing account of one of these disputations, in which two Sophists tried to prove to Socrates that he was able to speak and remain silent at the same time, that he had a father and had *no* father, that a dog was his father, and that his father was everybody's father.

**Socrates
and the
Sophists.**

The right and vigorous judgment of the great philosopher was too much for the subtleties of the Sophists, and in his contests with them

**He
Refutes
Them.**

he always succeeded in exposing the fallacies involved in their arguments and in drawing forth the truth from the errors and absurdities under which they had hidden it in so artful a manner. In his disputations with the Sophists, Socrates used with success his favorite and singular mode of arguing, by asking them a series of questions and leading them by degrees to make such admissions as proved fatal to their side of the question. By such means he overcame his opponents and really forced them to refute themselves with their own mouths. Socrates did not teach any system of philosophy; but, by enforcing the maxim "Know Thyself" upon his pupils, he sought to induce them to discover the truth for themselves.

**Accusa-
tions
against
Him.**

Notwithstanding the great services which Socrates had rendered to his country and to the great cause of truth and virtue, he was destined to endure the full weight of popular ingratitude. The closing period of his life happened to fall in that unfortunate time for Athens when that state had sunk into a condition combining the worst evils of anarchy and despotism, consequent upon the calamitous results of the Peloponnesian War. Amid the general immorality then prevailing in Athens, in consequence of the revolution in the government, hatred and envy discovered opportunities to carry out their nefarious designs. A base faction, under the leadership of a young Milésian, accused Socrates before the assembly of the people of having introduced new gods and of denying the old deities of the state, alleging that by this and other practices he had corrupted the minds of the young. The enemies of the great philosopher endeavored to support their accusations by perverted statements of his language and by expressions detached from the connection which modified them. Conscious of his moral purity, Socrates disdained to make a labored defense of his character. He had no fear of death nor any respect for his judges. With brevity and noble dignity, he showed that the charges against him lacked any foundation whatever, and alluded to the services which he had rendered to the republic. But the boldness and freedom with which he spoke only tended to excite his ignorant and prejudiced judges against him, and he was condemned, by a majority of three voices, to die by drinking poison.

**Trial and
Condem-
nation.**

**Resigna-
tion of
Socrates.**

Socrates was then led to prison to await the day on which he was to meet his death. His mind continued tranquil and undisturbed, and he was still consoled by a clear conscience and by religious and moral feeling. The execution of the death-sentence was delayed by an accidental circumstance. The day after his condemnation was the one on which the sacred vessel, Páralus, sailed on its annual mission from Athens for the sacred isle of Delos, with offerings to the god Apollo; and, in accordance with ancient usage, no execution could take place

until this consecrated ship's return. The great philosopher thus obtained a respite of thirty days, which was an important delay for him and his disciples. His friends assembled in his apartment every morning, and he conversed with them, as was his habit to do. He encouraged them in the path of virtue, instructed them in the subjects which he had investigated, and, by his own example, showed them that real happiness followed obedience to his precepts. In his hours of solitude he composed a hymn to Apollo and arranged in verse several of Æsop's fables. The resignation of Socrates contrasted remarkably with the grief of his friends, at the thought of his approaching death. They contrived a plan for his escape and bribed the jailor, but the consent of Socrates himself was necessary to the success of the project. From his known principles, his friends feared that the philosopher would not sanction their scheme, but they resolved to make the effort. Crito, his old and tried friend, sought to persuade him to agree to their plans.

Early in the morning of the next to the last day, Crito visited Socrates with this end in view. As the good man was still asleep, Crito sat down gently beside his bed and waited until he awoke, when he was informed by Crito concerning the unanimous request of his friends, urging every motive suggested by the singular circumstances of Socrates, especially the care of his family, to induce him to save his life, if possible. After Crito had finished, Socrates thanked him for this evidence of his affection, but declared that he could not reconcile flight with his principles.

**His Last
Days.**

Finally the fatal day arrived when he was to drink the poison. His family and friends gathered early to pass the last hours with him. His wife, Xantippe, was intensely affected, and expressed her grief by loud cries. Socrates made a signal to Crito to have her removed, as he desired to pass his last moments in tranquillity. The philosopher then talked with his friends, first respecting his verses; then regarding suicide, of which he disapproved in strong terms; and lastly, in reference to the immortality of the soul—a doctrine in which he firmly believed. He passed most of the day in these interesting discussions, and spoke with such feeling and confidence of his hopes of enjoying the happy society of the good and the great in the next world that he seemed to his friends to be already more like a glorified spirit than a dying man.

**The Fatal
Day.**

The approach of daybreak at length warned him that the fatal hour had arrived. He asked for the cup of poison hemlock; and when he took it into his hand his friends were overwhelmed with such grief that they burst into tears and loud lamentations. Socrates alone was calm and composed. He slowly drank the hemlock, and then consoled his friends as he walked up and down the apartment. When he found it

**His
Death.**

difficult to walk, he lay himself down upon his couch; and, before the vital spark had left him, he exclaimed: "My friends, we owe a cock—the emblem of life—to Esculapius." This reference to the god of medicine evinced his desire to honor the religious usages of his country in his final moments. He then covered his head with his cloak, and passed away in the seventieth year of his age (B. C. 399).

Repentance of His Countrymen.

Soon after his death, his fickle countrymen repented of their harsh treatment towards him, acknowledged his innocence, and considered their calamities a punishment for their injustice towards him. They reversed his sentence, put his accusers to death, banished others who had plotted his destruction, and erected a brazen statue in his honor. His memory was so revered that the different philosophical sects which afterwards arose, all claimed to have originated from his school, and were proud to be honored by his name, even while they rejected or misrepresented his doctrines.

Spartan Youth at His Tomb.

History has preserved an affecting incident in connection with the death of Socrates. A Spartan youth who heard of his fame and wisdom so anxiously desired to see the philosopher that he traveled to Athens on foot for that purpose. Upon arriving at the gates of the celebrated city, he inquired for Socrates; and upon being informed that the great and good man had died by the decree of his own countrymen, his grief and horror knew no bounds. The sorrowing youth turned from the city and inquired for the tomb of Socrates, going thither and bursting into tears as soon as he had reached the spot. He slept upon the tomb that night, and the next morning started on his sad journey back to Lacedæmon.

Spartan Supremacy.

As we have already observed, the immediate result of the Peloponnesian War was to transfer to Sparta the political ascendancy previously exercised in the affairs of Greece by Athens; and for some years the Lacedæmonians exercised an almost unlimited supremacy over the other Grecian states.

Sparta and Elis.

The Elians were the first to feel the unrestricted power of Sparta. As guardians of the sacred grove at Olympia, where the Olympic Games were celebrated, they had excluded the Spartans from the national games at the time when the Athenians appeared with such magnificence under the direction of Alcibiades, and they had likewise borne arms against them, as allies of the Argives and the Mantinéans (B. C. 420—B. C. 416). They had capped the climax of their insults by ejecting the Spartan king Agis I. from their temple when he had come with sacrifices to consult the oracle. Agis now demanded satisfaction, and when the Elians refused to give it, he invaded Elis with a large Lacedæmonian army, but retired in superstitious alarm upon the occurrence of an earthquake (B. C. 402). The next year he recovered

his courage; and with a large number of allies, among whom were even the Athenians, he overran and plundered the sacred land and performed by forcible means the sacrifice which he had not been permitted to offer peaceably. This victorious expedition encouraged the Spartan king to direct his vengeance against the Messenians who had been settled in the Laconian territory or upon the adjacent islands, and he drove away or enslaved all of them (B. C. 401).

King Agis I. died the following year (B. C. 400), and was succeeded in his crown by his brother Agesilaüs, who was brave, honest and energetic—virtues which the circumstances of his reign demanded. The alliance between Sparta and Persia and the pecuniary assistance which the Persians had rendered to the Spartans contributed largely to the Lacedæmonian triumph over Athens in the Peloponnesian War, as that aid enabled the Spartans to pay and provision the large army and navy which they were obliged to maintain. But the countenance and aid which the Lacedæmonians gave to the younger Cyrus in his unsuccessful attempt to wrest the Persian crown from his brother, King Artaxerxes Mnemon, in B. C. 401, brought on a renewal of the old hostility between the Greeks and the Persians.

In compliance with the request of Cyrus for Spartan aid in his revolt against his brother, the Lacedæmonians requited him for the assistance he had extended to them against Athens in the Peloponnesian War, by sending him a detachment of eight thousand heavy-armed troops and ordering their admiral on the Ionian coast to coöperate with the fleet of Cyrus and to act in obedience to his orders. The Spartans also granted Cyrus permission to raise recruits in every part of Greece, so that he soon had a force of about thirteen thousand Grecian mercenaries, over ten thousand of whom were heavy-armed, and the remainder targeteers. At Sardis, the capital of Lydia, the Greek auxiliaries joined the main body of the army of Cyrus, composed of a hundred thousand Asiatics; and soon afterward the entire army, led by this Persian prince in person, began its famous march towards the heart of the Medo-Persian Empire.

Xenophon, a young Athenian who had been a pupil of Socrates, and who afterwards became so renowned as a historian, accompanied the expedition of Cyrus as a volunteer, and afterwards wrote an account of it, which is yet preserved, under the name of Xenophon's *Anábasis*, and which is universally recognized as one of the most masterly and beautiful pieces of narration ever produced. After advancing over fifteen hundred miles without any serious opposition, the army of Cyrus, numbering one hundred and ten thousand men, of whom thirteen thousand were Greek mercenaries, encountered the army of his brother, King Artaxerxes Mnemon, numbering, according to

Agesi-
laus.

Spartan-
Persian
Alliance.

Spartan
Aid to
Cyrus the
Younger.

Xeno-
phon.

Cyrus and
Arta-
xerxes
Mnemon.

**Battle of
Cunaxa
and Death
of
Cyrus.**

Plutarch, nine hundred thousand men, but according to Ctesias, only four hundred thousand, on the plain of Cunaxa, about fifty-seven miles from Babylon; as we have seen in the history of Persia, where the battle has been fully described. The advantages which were gained by the victory of the Greek auxiliaries in the army of Cyrus over that portion of the army of Artaxerxes Mnemon opposed to them were lost in consequence of the death of Cyrus, who was slain in his imprudent eagerness to kill his brother. His severed head was exposed to the view of both armies, and this so disheartened his troops that they retired from the field, thus abandoning the conflict.

**Retreat
of the
Greek
Auxilia-
ries.**

The Greek auxiliaries, who had pursued the defeated left wing of the army of Artaxerxes Mnemon for a distance of some miles, did not hear of the death of Cyrus until the day after the battle. Flushed with recent success, they were unwilling to relinquish the enterprise in which they had engaged with high hopes, even after they had ascertained that they had lost their leader; and they therefore sought to induce Ariæus, on whom the command of the Asiatic troops of Cyrus now devolved, to continue the war against Artaxerxes Mnemon, by promising him an easy triumph and the Medo-Persian crown as his reward. But Ariæus was very well convinced that all hopes of bringing the enterprise to a successful end had departed with the life of Cyrus, and he therefore declined the flattering offers of the Greek mercenaries, at the same time inviting them to accompany him in the retreat which he at once began in the direction of Asia Minor. The Greeks consented with reluctance, and the retreat was accordingly commenced, the route selected extending almost directly northward along the banks of the river Tigris. By the command of King Artaxerxes Mnemon, Tissaphernes, one of the Persian satraps of Asia Minor, soon afterwards solicited a conference with the Grecian leaders, and offered to give them a safe conduct to the coast and to supply them with provisions during the journey, if they would refrain from any further hostile acts and return home as hastily as possible. Tissaphernes also entered into a secret negotiation with Ariæus, and, by menaces and promises, induced him to renew his allegiance to Artaxerxes Mnemon and to aid in the king's project for harassing and destroying the Greek auxiliary force. At length, when the retreating army had arrived at the banks of the Zabatus, a tributary of the Tigris, the perfidious Tissaphernes executed the atrocious designs which he had for some time contemplated.

**Treach-
erous
Massacre
of
Greeks.**

The treacherous satrap first enticed into his tent Cleárchus, the Greek commander-in-chief, along with four other Grecian generals and many inferior officers, under the pretext of holding a conference; after which he caused them to be apprehended and their attendants who re-

mained outside to be massacred. He then sent Ariæus to inform the Greeks that Cleárchus had been put to death for having violated the treaty with the King of Persia, but that the other generals were safe. The fate of these unfortunate officers remained a mystery for a long time, but it was finally ascertained that Tissaphernes had sent them to Artaxerxes Mnemon, who caused them all to be put to death.

The Greeks were thrown into the utmost dismay at being thus deprived of their leaders, in the midst of a hostile people, at a distance of two thousand miles from home; but the difficulties and perils which surrounded them awakened the energies of Xenophon, who, although having no authority in the army, assumed the command in this emergency, assembled the remaining officers, exhorted them to act with a vigor and decision worthy of the Grecian name, reminding them of the heroic exploits of their brave ancestors in circumstances equally as discouraging. His eloquent address powerfully influenced all who heard it. New officers were chosen at once to supply the places of those who had been the victims of the treachery of Tissaphernes, and Xenophon was elected commander of one of the divisions. The troops were formed into a hollow square, with the baggage in the middle, and commenced the celebrated march which history has recorded under the title of *The Retreat of the Ten Thousand*.

**Xenophon
and the
Retreat
of the
Ten
Thou-
sand.**

The pursuing Persians for some time hung upon the rear of the retreating Greeks as they slowly marched toward the distant shores of the Euxine, and harassed them with their skirmishing parties; but their fear of Grecian prowess prevented them from venturing upon a general engagement, notwithstanding their overwhelming numerical superiority over the Greeks. After having endured great hardships from want of provisions, from the attacks of the barbarous tribes occupying the countries through which their line of retreat led them, and from the intense severity of an Armenian winter, the Greeks at length arrived at Mount Theches, from which the Euxine is visible, although more than fifty miles distant. Weary with their long and perilous journey, the soldiers, upon reaching the summit of this mountain and contemplating the cheering prospect presented to them, burst out into a simultaneous and enthusiastic shout of "The sea! the sea!" They embraced each other and wept for joy at the bright hopes of returning to their homes and their friends.

**Persian
Pursuit.**

A few days later they reached the Greek city of Trapezus (now Trebizond), on the southern shore of the Euxine, after having marched more than a thousand miles through a hostile and naturally-difficult country with remarkably little loss. At Cerasus, another Grecian city at which they soon arrived, their forces were mustered, which showed that eight thousand six hundred men of the original ten thousand

**Arrival
at the
Euxine.**

heavy-armed still survived. From Cerasus they proceeded, partly by land and partly by water, to Byzantium. Instead of returning to their respective states in Greece, these gallant survivors of the Retreat of the Ten Thousand became adventurers, first entering the service of Seuthes, a Thracian prince, and afterwards joining the Spartan army in Asia Minor.

Persian
attack
on the
Greeks
of Asia
Minor and
Sparta.

King Artaxerxes Mnemon did not readily forget or forgive the aid afforded his brother Cyrus by the Greeks. After harassing, to the extent of his ability, the retreat of the auxiliaries under Xenophon, the Persian satrap, Tissaphernes, in accordance with his sovereign's orders, led his forces against the Greek colonies in Asia Minor, to take revenge upon them for the hostile conduct of the parent states in European Greece. Sparta, as the chief abettor of the designs of Cyrus, and as the virtual master of all Greece in consequence of her triumph over Athens in the Peloponnesian War, was naturally the chief object of the jealousy and resentment of the Persian king. While Sparta's elevation to the first rank in Greece rendered her a prominent mark for the enemy, it also brought along with it the means of resisting foreign aggression, which the Spartans very soon put in force. When they received information of the predicament in which their Asiatic allies and dependencies were placed, they instantly dispatched an army to Ionia, under the command of Thimbron, who was joined by Xenophon, with a portion of the remnant of the Ten Thousand.

War
between
Persia
and
Sparta.

The Persian satrap Tissaphernes now endeavored to drive the Greeks from all their cities on the coasts of Asia Minor. Though Thimbron succeeded in regaining possession of Pergamus and several other Greek cities, he was speedily recalled, and Dercyllidas was appointed to command the Lacedæmonian forces in Asia Minor. The new Spartan commander for some time conducted the war with ability, but was also soon recalled, though not disgraced. The third Spartan commander was the renowned Agesilaüs, one of the greatest Spartan kings and generals.

Victories
of
Agesilaus
over the
Persians.

Agesilaüs had become one of the joint Kings of Sparta upon the death of his predecessor and elder brother, Agis I., to the exclusion of the late king's son. He was small in stature and afflicted with lameness, but was admirably adapted to guiding the helm of state in those eventful and troublous times. He was possessed of great vivacity of temper and energy of spirit, of powerful talents and invincible resolution, being at the same time gifted with a submissive gentleness and docility of temper, a power of bearing reprimand and listening to reason, which delighted his friends and his followers as much as his bold vehemence awed his foes in the council or in the field. Such was the character of the prince who assumed the management of the Spar-

tan war against Persia in B. C. 396. Upon arriving in Asia Minor, Agesilaüs established his headquarters at Ephesus, and in this city he wintered his troops during the several ensuing campaigns. After the Spartan army had arrived at Ephesus, in B. C. 396, they spent the winter in busy preparations, which thus gave the wealthy city the appearance of one vast arsenal. In the spring of B. C. 395, Agesilaüs advanced upon Sardis and put the Persian cavalry to flight. The Persians were defeated in every encounter, while the triumphant Spartans enriched themselves with the plunder of the Persian camp and ravaged the country almost under the very eyes of the satrap Tissaphernes. The Spartan leader had not only to contend with his enemies in the open field, but he likewise had to be on his guard against the artful diplomacy of Tissaphernes, who, aware of his inability to cope with Agesilaüs in war, sought to allure him by pretended proposals of peace. Agesilaüs was not thus easily deceived. He proceeded in his military operations with equal caution and boldness, and signalized his second campaign by an important victory over his enemies on the banks of the river Pactolus. This defeat eventually cost Tissaphernes his life, as his irritated and ungrateful sovereign caused him to be put to death soon after the engagement.

**Agesilaus
and
Tissaphernes.**

The unfortunate Tissaphernes was succeeded in the command of the Persian forces in Asia Minor by the other Persian satrap, Pharnabazus, who was just as unable to cope with the able Spartan leader. But the brilliant military career of Agesilaüs in Asia Minor was at length brought to a termination by causes beyond his control.

**Pharnabazus and
Agesilaus.**

Well knowing the influence of gold over the proceedings of the Grecian states, the Persians were unceasing in their efforts, by means of bribes and diplomacy, to arouse discontents against Sparta and to subvert her interests among the other Grecian states, while Agesilaüs was conducting his brilliant and destructive campaigns in Asia Minor. Venal hirelings were easily found, to undertake the task of disseminating dissensions among the allies of Sparta. Thebes, Corinth and Argos were the first Grecian cities to manifest hostility to Sparta. An offensive league was formed against the Lacedæmonians, and Athens was ere long induced to join this alliance against the power which had destroyed her supremacy. The Spartans made vigorous preparations to oppose their new enemies.

**Sparta
and Her
Grecian
Foes.**

The Lacedæmonians raised a large army, and entrusted the chief command of it to Lysander, the conqueror of Athens. This great and experienced commander led his forces into the Theban territories, in order to end the struggle by a decisive blow; but he was surprised under the walls of Haliártus by the Thebans, his army being routed and himself slain (B. C. 395).

**Lysander's
Defeat
and
Death.**

Pausanias.

Pausánias, who arrived on the field too late to give the necessary aid to avert the defeat, did not dare to return to Sparta with the defeated army, but took refuge in the temple of Athênê at Tegea; and, as his countrymen had sentenced him to death, he spent the rest of his life in that sanctuary. His son, Agesípolis, succeeded him as one of the joint Kings of Sparta.

Grecian Alliance against Sparta.

The Theban victory at Haliártus confirmed the courage of the four allied Grecian states and encouraged many of the minor states to join the league against Sparta. Thus Athens, Corinth, Argos and Thebes were strengthened in their alliance by the addition of Eubœa, Acarnania, Western Locris, Ambracia, Leucadia, and Chalcidice in Thrace. The allies assembled a large army at Corinth in the spring of B. C. 394, and it was proposed to march directly upon Sparta and "burn the wasps in their nests before they could come forth to sting." But the Spartans had advanced to Sicyon by the time that the allies arrived at Nemea, and the latter found themselves obliged to fall back for the protection of Corinth, where they were attacked and defeated by the Spartans (July, B. C. 394).

Battle of Corinth.

Recall of Agesilaus.

The situation of affairs had become so alarming to Sparta after the Spartan defeat at Haliártus that messengers were sent to Agesilaüs in Asia Minor, asking him to return at once to the defense of his country. Though in the midst of such triumphs as induced him to contemplate the subversion of the very throne of Persia, the Spartan king instantly obeyed the order for his return (B. C. 394), declaring that "a general only deserved the name when he was guided by the laws of the country and obeyed its magistrates." In one month Agesilaüs made his way across the Thracian Chersonésus and the plains of Thessaly until he reached the Bœotian territories, taking the very route which had detained the effeminate Xerxes an entire year. When Agesilaüs heard of the Spartan victory at Corinth, he exclaimed: "Alas for Greece! she has killed enough of her sons to have conquered all the barbarians."

Battle of Coronæa.

The approach of so great a warrior as Agesilaüs did not alarm the Thebans and their allies. They advanced to meet him; and at Coronæa, thirty miles from Thebes, a fierce battle was fought. The Thebans were at first successful, and after they had routed the Orchomenians they pressed to their camp in the rear, which they plundered; while Agesilaüs had in the meantime triumphed along the remainder of the line and routed the allies, compelling them to seek refuge upon the slope of Mount Helicon. The Thebans were thus surrounded and were obliged to sustain the entire weight of the Spartan assault; and no other battle like this had ever been fought by Grecians. The Thebans finally succeeded in rejoining the defeated and routed hosts of

their allies; but the victory belonged to the Spartan king, as he remained master of the field (B. C. 394).

While the Lacedæmonians had thus won the two victories of Corinth and Coronæa on land, in the year B. C. 394, their navy suffered a most disastrous defeat at Cnidus about the same time. After his calamitous defeat at Ægos-Potamos, just before the close of the Peloponnesian War, Conon, the Athenian admiral, retired to Cyprus, where he passed seven years in a kind of honorable exile, under the protection of Evagoras, the friendly and virtuous king of that island. Though Conon lived here peacefully and happily, his patriotic spirit lamented unceasingly the fate which had overtaken Athens. But Evagoras was not sufficiently powerful to furnish the essential means for the restoration of the Athenian republic to its former grandeur, even though a favorable opportunity seemed to present itself while Sparta was engaged in her wars in Asia Minor against the Persians.

Conon
and
Evagoras.

In these circumstances, Conon determined to apply to the Persian king for assistance. Being supplied with recommendations to Artaxerxes Mnemon by Evagoras, who was the Great King's tributary, the patriotic Athenian passed over to Asia and had a personal interview with the Persian monarch, who supplied him with money sufficient to enable him to equip a powerful fleet which was manned principally by the Greeks of Rhodes and Cyprus. In pursuance of an agreement, Conon and the warlike Persian satrap Pharnabazus were jointly placed in command of this fleet.

Conon
and
Pharna-
bazus.

Thus Conon now reappeared in alliance with the old enemy of Greece against the bitter foe and rival of Athens. Seeing the antipathy beginning to be felt among the Grecian states against the growing power of Sparta, the King of Persia had sent envoys to all the leading cities of Greece to combine them in a league against the arrogant Lacedæmonians.

Persian
Intrigue.

Desirous of retrieving the honor lost by him at Ægos-Potamos, Conon scoured the seas in quest of the fleet by which the Spartans maintained their sway over the Greek cities of Asia Minor. In command of his fleet, Conon was soon blockaded at Caunus by the Spartan fleet under Pharax; but when the Persians were reinforced, the blockading Lacedæmonian squadron retired to Rhodes. The inhabitants of that island had long reluctantly submitted to the dominion of the Spartans. They arose against Pharax, forced him to withdraw and placed themselves under the protection of Conon, who at once sailed to Rhodes and took possession of the island, after which he repaired to Babylon, where he obtained a still more liberal supply of money from the Persian monarch for the active prosecution of the war against Sparta.

Conon
and
Pharax.

**Battle of
Cnidus.**

With the assistance of Pharnabazus, who was now joined with Conon in command, the latter equipped a formidable fleet and offered battle to Pisánder, the Spartan admiral, off Cnidus, in Caria, in the South-west of Asia Minor. The Persian fleet, consisting mainly of Greeks and Phœnicians, was superior from the beginning, and especially when Pisánder was deserted, during the progress of the battle, by his Asiatic Greek allies. Nevertheless he fought with Spartan valor until his death ended the conflict. More than half the Spartan fleet was either taken or destroyed, more than fifty galleys falling into the hands of Conon and Pharnabazus (B. C. 394). In consequence of this Lacedæmonian defeat, the Spartan empire fell more rapidly than it had risen eight years before. Conon and Pharnabazus sailed from port to port, being hailed as deliverers by all the Asiatic Greeks. The Spartan *harmosts* everywhere fled before their arrival, and only Abydos and the Thracian Chersonésus withstood the combined power of Athens and Persia.

**End
of the
Spartan
Empire.**

**Walls of
Athens
Rebuilt.**

The next spring (B. C. 393), the united Athenian and Persian fleet under the joint command of Conon and Pharnabazus crossed the Ægean, ravaged the eastern coasts of Laconia, and placed an Athenian garrison in the island of Cythera. By gold and promises, the Persian commander assured the Greek allies whom he met at Corinth of his unflinching support of them against Sparta. Through the zealous efforts of Conon, who labored unceasingly for the welfare of Athens, the Persian king disbursed a large sum from his treasury to rebuild the walls and fortifications of Athens. By the enthusiastic labors of the Athenians and the assistance of the crews of the combined fleets of Athens and Persia, the Long Walls of Athens and the fortifications of Piræus were rebuilt; and Athens was restored to something like her former strength and splendor in a very short space of time. Conon's recent services more than effaced the memory of his former disasters, and his countrymen hailed him as a second founder of Athens and restorer of her greatness.

**Athens's
Second
Period of
Great-
ness.**

**Spartan
Victories
over
Corinth.**

The war was thereafter prosecuted in the territory of Corinth, and the chief object of the allies was to guard the three passes in the mountains extending across the southern part of the Corinthian isthmus. The most northerly of these passes was defended by long walls, running from Corinth to Lechæum; the other two by strong garrisons of the allied troops. The Spartans were at Sicyon, whence they could easily ravage the fertile plain and plunder the country-seat of the wealthy Corinthians. The aristocratic party in Corinth already complained and longed for the old alliance with Sparta, but the dominant democratic faction invited an Argive company into the city and massacred many of the aristocracy, who avenged themselves by admitting

Praxítas, the Spartan leader, inside their long walls; and a battle ensued within this confined space, in which the Corinthians were defeated. The victorious Spartans destroyed a large portion of the walls, after which they marched across the isthmus and captured two Corinthian towns on the Saronic Gulf.

The Athenians were so alarmed at the way thus opened for a Spartan invasion of Attica that they marched to the isthmus with a force of masons and carpenters and assisted the Corinthians in rebuilding their walls (B. C. 392). But they were building for their enemies, as Agesilaüs, with the Spartan fleet, gained possession of the walls and the port of Lechæum. Several other towns on the Corinthian Gulf, with a vast amount of spoils and numerous captives, likewise came into his possession. The Lacedæmonians now surrounded Corinth on every side; and the Thebans, despairing of success for the allies, sent envoys to solicit peace with Sparta.

Spartan
Blockade
of
Corinth.

While these envoys were still in the presence of Agesilaüs, he received intelligence of an unprecedented and mortifying Spartan disaster. The Athenian Iphícates had been for two years drilling a troop of mercenaries in a new system of tactics designed to unite the advantages of heavy-armed and light-armed troops. He had demonstrated their efficiency in several experiments, and was now prepared to test them upon the Spartan battalion, which was likewise regarded as well-nigh invincible. The Spartans while returning to their camp at Lechæum, after having escorted their Amyclæan comrades some distance on their way homeward to celebrate a religious festival, were attacked in flank and rear, with arrows and javelins. Encumbered with their heavy armor, the Lacedæmonians were unable to cope with their agile adversaries, and their long pikes were of little avail against the short swords of the *peltasts*. In consequence, the Spartans at length broke their ranks in confusion, many being driven into the sea, and pursued by their victorious foes, who wrestled with them and slew them in the water (B. C. 392).

Athenian
Victory
over
Sparta.

In Asia Minor hostilities were prosecuted with varying success. Thimbron, the Spartan general, was defeated and killed by the Persian leader, Struthas, his entire force of eight thousand men being cut to pieces (B. C. 390). About the same time an Athenian squadron, on its way to aid Evagoras against Persia, was captured by a Spartan fleet. Thrasybúlus was then sent with a larger Athenian naval force, with which he reëstablished Athenian supremacy in the Propontis and reimposed the toll which Athens had formerly collected on all vessels passing out of the Euxine; but Thrasybúlus was slain in the midst of this expedition. By renewed efforts, the Spartans again became masters of the straits; but Iphícates, with his *peltasts*, surprised the

Persian
Victory
over
Sparta.

Other
Spartan
Defeats.

Spartans among the passes of Mount Ida and won a decisive victory, thus restoring the Athenian supremacy in that region.

Peace of
Antalcidas.

The Spartans in the meantime had been seriously alarmed at the rebuilding of the walls and fortifications of Athens. In their anxious councils held on this occasion, they discussed the question of detaching Persia from her alliance with the Grecian enemies of Sparta, as the only way of stopping the proceeding so detrimental to the interests of Sparta. They felt that they could only regain the friendship of Artaxerxes Mnemon by abandoning for a time, if not permanently, all hope of recovering their possessions in Asia Minor, considering such a sacrifice a less evil than the restoration of the power of Athens. They accordingly sent successive embassies to the Persian court, imploring peace on the most humble terms, the only condition which they made being the withdrawal of the Persian monarch's support from Athens. Though Antalcidas, the principal Spartan envoy, was a person of remarkable address and cunning, he would not probably have induced Artaxerxes Mnemon to accede to the requests of Sparta, had not Conon prematurely betrayed his real object in his dealing with Persia, by endeavoring to induce the Ionian Greeks of Asia Minor and the isles of the Ægean to once more acknowledge the supremacy of Athens by representing Athenian power and influence as fully reëstablished after the rebuilding of the walls and fortifications of the celebrated city. Although this effort of Conon was sought to be made in secrecy, it did not escape the ears of Antalcidas, who made an ample and dexterous use of the circumstance at the Persian court, so that Conon was put to death on arriving there as the Athenian envoy, while King Artaxerxes Mnemon acceded to the petition of Antalcidas; and thus was concluded the *Peace of Antalcidas* (B. C. 387).

Its
Provision.

The Persian Monarch furnished the means to enforce the terms of this treaty; and a large Spartan and Persian fleet, commanded jointly by Antalcidas and Tiribazus, visited the Hellespont and threatened Athens with famine by cutting off the supplies of corn from the Euxine. All the Grecian states were now ready to listen to terms, and in a congress of deputies from the various states Tiribazus presented the following propositions: "King Artaxerxes thinks it just that the cities in Asia and the isles of Clazomenæ and Cyprus should belong to him. He thinks it just to leave all the other Grecian cities, both small and great, independent, except Lemnos, Imbros and Scyros, which are to belong to Athens as of old." The Thebans at first objected to these conditions, but were soon induced to take the oath, in consequence of the warlike threats of the Spartans. These terms of peace, which thus prostrated Greece at the feet of the Medo-Persian Empire, were engraven on stone tablets put in every Grecian temple.

The humiliating Peace of Antálcidas constitutes an epoch in the decline of the Grecian states. It soon became apparent that in proposing the ruinous concessions of this treaty, Sparta had acted wholly with a view to her own selfish interests, and that to serve these she had willfully and permanently sacrificed the general welfare of Greece. She had abandoned the Greek cities of Asia Minor because experience had taught her that in contending for them, Athens had, and always would have, the advantage, because of her maritime situation. The provision in the treaty for the freedom and independence of the minor communities in Greece from the supremacy of the larger and more powerful states was introduced by Sparta to place her in the light of a general liberator, and she thus artfully won the confidence of the parties apparently benefited through her intervention. The consequences of this stroke of policy displayed themselves soon after the treaty went into operation. The Spartan Senate became the common referee on all occasions of petty dispute among the minor Grecian states, and decided all differences in a manner most favorable to their own ambitious designs, which comprehended the virtual subjection of all Greece to the sway of Sparta. Perceiving themselves deprived of all opportunities of foreign conquest, the restless and warlike Lacedæmonians had directed their thoughts to recovering and perfecting their ascendancy in Greece itself; and in this spirit their artful ambassador, Antálcidas, had drawn up the conditions of the treaty of peace bearing his name. The result answered his purpose, as Sparta was now at the height of her power, being for a time the virtual arbiter of the destinies of Greece.

**Spartan
Selfish-
ness.**

The Spartan hatred of Thebes did not cease with the return of peace. To annoy the Thebans, the Spartans caused Plataea to be rebuilt and as many of its citizens as possible to be brought back. Sparta exercised her supremacy in an arrogant manner toward the minor Grecian communities. The city and republic of Mantinéa, in Arcadia, was the first victim of the Spartan schemes of aggression and acquisition. Upon the pretext that the Mantinéans had furnished supplies of corn to the enemies of Sparta during the recent struggle, the Spartans sent an army against Mantinéa in B. C. 386, and after an obstinate and protracted defense the city was compelled to surrender and to acknowledge the supremacy of its Lacedæmonian conquerors. A like fate overtook the little republic of Phlius, which was obliged to become a submissive dependent of Sparta by the mere dread of the power of her arms, without any attempt at resistance. But another design of the ambitious Lacedæmonians, which they attempted to carry into execution about the same time, was not so easy of accomplishment, and was more important in its consequences.

**Spartan
Conquest
of
Mantineia
and
Philiæ.**

Rising
Power of
Olynthus.

Olynthus, the chief city in Chalcidice, had suddenly risen into wealth and power at a time when Athens and Sparta were too busily engaged with other matters to regard it with either jealousy or cupid-ity, and had become the center of a powerful and flourishing league in the southern parts of Macedonia and Thrace. But there was no lack of malcontents in a country possessed of so much general freedom without general intelligence. Although Olynthus had treated the states composing the powerful confederacy which it headed with an unusual liberality, two cities of the league, Acanthus and Apollonia, considered themselves justified in taking offense at some part of the Olynthian policy, and sent an embassy to Sparta, soliciting protection from what they styled "the dangerous ambition" of the Chalcidian capital.

Spartan
Campaign
against
Olynthus.

Nothing could have been more agreeable to the wishes of the Spartans than this request, as Olynthus had recently given deep offense by entering into, or at least by seeking for, an alliance with Athens and Thebes, at this time the two great objects of Lacedæmonian hatred and jealousy. The Spartan Senate accordingly voted ten thousand men to assist Acanthus and Apollonia, or, in reality, to subjugate Olynthus (B. C. 382). The two brothers, Eudámidas and Phæbidas, were ordered to lead this Spartan army against Olynthus, Eudámidas to take the field at once with such forces as were in readiness, and Phæbidas to follow with the remainder of the troops when collected. Accordingly Eudámidas marched with a force of two thousand Spartans to the Chalcidian district, and won some important successes over the Olynthians in the first campaign; but when he afterwards approached Olynthus too recklessly, he was intercepted and slain, while his army was irrevocably dispersed.

Spartan
Conquest
of
Olynthus.

Agesilaüs, who was still one of the joint Kings of Sparta with Agesípolis, next sent his brother Teleútias with ten thousand men to conduct the Olynthian war. Teleútias defeated the Olynthians in several engagements; but when, like Eudámidas, he had advanced too near the walls of Olynthus, he and his army met a like fate, the courage of the citizens appearing to be fully aroused when danger menaced their household gods. The Spartan king Agesípolis conducted the next campaign with powerful reinforcements, and ravaged the Olynthian territory, but was seized with a fever called *calenture*, which carried him to his grave. Polybíades, who was appointed his successor in the command of the Spartan army, proved to be an able general and was successful in forcing the Olynthians, who were now shut up in their capital and exhausted by four years of warfare, famine and distress, to surrender. Sparta required absolute submission in peace or war on the part of the conquered city as the condition of

capitulation. On this occasion the Spartans introduced the barbarians, as they were called, of Macedon into the field of Grecian politics; as they accepted assistance from the Macedonian king, Amyntas, and rewarded him at the close of the war with a part of the territory wrested from Olynthus—a very dangerous proceeding, as the subsequent history of Greece fully proved.

We have stated that, at the beginning of the Olynthian war, Phœbidas was to follow his brother with the remainder of the Spartan troops destined for service against Olynthus. Phœbidas actually marched with eight thousand men for the seat of war, but was incidentally led to employ his army in a different object from the one originally designed, and this circumstance gave rise to a new struggle which shook Greece to its very center.

Phœbi-
das.

While marching northward to assist in the operations against Olynthus, Phœbidas halted in Bœotia and encamped in the vicinity of Thebes. As the city of Thebes had not been exposed to the long and severe drainage which had exhausted the resources of Athens and Sparta, it had gradually risen in wealth and importance, until it had become equal to any Grecian state in means, spirit and influence. But although the Thebans did not fear injury from without, they were distracted by internal dissensions on account of the strife of factions for supremacy. The democratic party, which was headed by the archon Isménias, struggled for ascendancy with the adherents of aristocracy, whose leader was the archon Leontiádes. The democracy had for some time been supreme in the state, and the aristocracy habitually looked to Sparta for aid in recovering their lost power. When therefore Phœbidas arrived with his troops in the vicinity of Thebes accidentally, the Theban aristocrats, seeing the favorable opportunity thus thrust upon them, resolved to call upon the Spartan commander for assistance against their democratic antagonists. Leontiádes, the aristocratic leader, accordingly presented himself to Phœbidas and offered him possession of the Cadmæa, or Theban citadel—an offer which the Spartan general very readily accepted. The time for this enterprise was the most auspicious that could have been selected; as it was the season of one of the festivals of Démêtêr, when Theban matrons performed their devotional ceremonies in the citadel, no males being present at these rites.

His
Seizure
of the
Cadmæa.

The
Traitor
Leontia-
des.

When Phœbidas received the gate-keys of the Cadmæa from Leontiádes, he hastened from his encampment to the citadel, which he at once seized, without encountering any resistance. The Theban people were struck with surprise and consternation; and, although Leontiádes assured them of the peaceful intentions of the Spartans, four hundred of the leading citizens fled to Athens when they saw Isménias dragged

Spartan
Garrison
in
Thebes.

into the citadel by the Lacedæmonian invaders. When he had accomplished his nefarious design, Leontiades hastened to Sparta and easily persuaded the Spartan Senate of the propriety of having a Lacedæmonian garrison in Thebes. The Theban aristocracy, thus protected and aided by Sparta, inaugurated a reign of terror in their city; and the confiscations, banishments and executions which followed were almost unparalleled in Grecian history. The aristocratic party, supported by the Spartan garrison in the Cadmæa, reveled in the blood of their democratic adversaries. But the oppressed Theban people soon found deliverers.

Plot of Pelopidas.

Among the many Theban exiles resident at Athens, one of the most distinguished was Pelópidas, a youth of noble birth, brilliant talents and ardent patriotism. Animated with a desire to deliver his countrymen from their oppressors, he acted in concert with a few comrades to effect that purpose. The other Theban exiles at Athens, glad to embrace this opportunity to take vengeance on their tyrants, warmly supported the plot of Pelópidas and joined his standard.

Epaminondas.

Pelópidas was the ardent friend of Epaminóndas, a Theban venerable in years and exalted in virtue. Epaminóndas at first held back from the conspiracy formed by Pelópidas and the Theban exiles at Athens, because its execution required deceit and the possible shedding of innocent blood. He was a strict Pythagoréan, and his principles were so pure that he was never known to trifle with truth, even in jest, or to sacrifice it for any interest.

Phyllidas and His Banquet.

Phyllidas, the secretary of the oligarchical government of Thebes, was in the plot against his masters and took a prominent part in its execution. He invited the two *polemarchs*, Archias and Philíppus, with the principal Spartan leaders, to a sumptuous banquet on a certain night; and when they were sufficiently stupefied with eating and drinking, he proposed to introduce some Theban ladies. Before these entered the apartment, a messenger brought a letter to Archias and requested his attention to it, as it contained a warning of something serious that was to happen; but the careless voluptuary, intent only on indulgence in wine and other excesses, thrust the letter under the cushions of his couch, with the remark: "Serious matters to-morrow!"

Massacre of the Tyrants of Thebes.

Pelópidas and his friends, who had arrived in the city in the disguise of hunters, thereupon entered the banquet-room shrouded in female garb. The half-intoxicated guests greeted them with a boisterous welcome, and they scattered themselves, with seeming carelessness, among the company. As one of the Spartan lords attempted to lift the veil of the person who was speaking to him, he received a fatal wound; and this was the signal for a general attack. Swords and daggers were drawn under the silken apparel, and were thrust into the

hearts of the two *polemarchs* and the Spartan leaders, so that none of the tyrants escaped alive. The traitor Leontiades perished with the rest. The prisons were now opened and five hundred captive friends of liberty were freed from their chains, and these joined the armed force of the revolutionary conspirators. To the profound joy of the wondering citizens of Thebes, the voices of the heralds were heard in the dead of the night, summoning them to the standard of freedom, and proclaiming: "The tyrants are no more!" On the morrow crowds of the Theban youth flocked to the standard of the emancipators; democracy was reestablished; and in a few days the Spartan garrison, seeing that its enemies were reinforced by a strong force of Athenian auxiliaries and returned Theban exiles, capitulated, and were allowed to evacuate the Cadmæa.

Thus, after enduring an oppression of three years from their tyrannical oligarchs, the Theban people were liberated by a successful revolution begun and ended in one night (B. C. 378)—a revolution, which for righteousness of cause and energetic vigor of execution, stands almost without a parallel in the world's history.

The Spartans, though having no right to complain of this catastrophe to their garrison in the Cadmæa, saw that it might furnish a dangerous example to other subject states, and as soon as they received intelligence of the event they resolved to go to war for the recovery of Thebes. Active military preparations were at once entered upon, and thus arose a war between Sparta and Thebes which raged with great violence for seven years, and which contributed largely to the final downfall of the celebrated republics of ancient Greece.

The Spartan king Cleómbrotus led an army into Bœotia, and Athens was called upon to account for having furnished an asylum to the Theban exiles. Feeling themselves unprepared to enter into a war with Sparta, the Athenians agreed to sacrifice their two generals who had rendered the most efficient aid to the Theban revolutionists. One of these generals was executed, and the other, having fled from Athens, was sentenced to banishment. The Thebans feared that they would be left without allies to contend against the Lacedæmonian power. For the purpose of forcing Athens to come to their assistance, they bribed Sphódrias, the Spartan general, to invade the Athenian territory. He accordingly entered Attica in the night and perpetrated various ravages, but retired the following day. The Spartan government disclaimed all knowledge of this affair, and brought Sphódrias to trial for it; but he was acquitted, through the influence of Agesilaüs. Athens at once entered into an active alliance with Thebes and declared war against her old enemy and rival.

A Signal
Revolution.

War
between
Sparta
and
Thebes.

Athens
in the
War.

League
against
Sparta.

A new league of Grecian states was now formed against Sparta, on the plan of the Confederacy of Delos. This league included seventy cities in its most prosperous period. Athens was at the head, but the independence of the various members of the league was carefully guarded. A congress at Athens regulated the share of each state of the confederacy in the general expenditure. The fortifications of Piræus were completed, new war-vessels were constructed, and all the allies hastened forward their military contingents. Thebes raised a Sacred Band—a heavy-armed battalion, consisting of three hundred chosen citizens of the noblest families, united by the most intimate bonds of friendship. Thebes had two great leaders. One of these was Pelópidas, the illustrious liberator of his country, and a man of high character and abilities. Still more eminent was his intimate friend and associate, Epaminóndas, who, as we have seen, was imbued with the highest virtues by nature and education. Though Pelópidas was *bæotarch*, Epaminóndas was most prominent in drilling and disciplining the troops.

Sacred
Band of
Thebes.

Pelopidas
and
Epami-
nondas.

Excellent
Character
of
Epami-
nondas.

Epaminóndas did not covet wealth or fame, though he affected no undue contempt for either. He only followed a public life because his country required his services. He conducted himself in such a manner in his command as to do more honor to the dignities with which he was invested than they conferred upon him. When circumstances no longer required his exertions he retired to private life, in order to indulge in those philosophic studies which had given his mind its calm strength and magnanimity. Though he excelled all his compeers in eloquence, it was said respecting him that no man knew more and spoke less. Besides being one of the most accomplished soldiers of his time, he was one of the wisest statesmen and one of the best of citizens. Epaminóndas and Pelópidas entertained the most perfect and disinterested friendship for each other—a friendship rare under such circumstances, and exceedingly creditable to both.

Agesilaus
in
Bœotia.

Agesilaüs, who still directed all the councils of Sparta and controlled its destinies, now perceived the necessity of taking more energetic measures. He took the field in person, at the head of an army of eighteen thousand foot and fifteen hundred horse, and conducted two campaigns in Bœotia, devastating the country and harassing Thebes and her dependencies; but the skill of Pelópidas and Epaminóndas and their able Athenian ally, Chabrias, prevented him from winning any decisive success (B. C. 378—B. C. 376).

Spartan
Misfor-
tunes.

Phœbidas, the former captor of the Cadmæa, whom Agesilaüs had left in command in Bœotia when he returned to Sparta, was defeated and slain by the Thebans. The repeated injuries inflicted upon the territories which supplied the Thebans with provisions now caused

them to suffer from famine, and all the efforts to obtain supplies by sea from Eubœa were foiled by the Spartan garrison established on that island. In this emergency the Eubœans rose in revolt, drove the Lacedæmonian garrison from the island, and Thebes was afforded effectual relief. But Thebes was shortly afterwards menaced with a more serious calamity. Sparta and her allies fitted out a fleet of sixty large vessels for the purpose of transporting troops into the vicinity of Thebes and cutting off all her communications by sea. In this crisis Thebes was saved by Athens. Chabrias, who was as able a commander by sea as by land, was entrusted with the command of a powerful Athenian fleet, and inflicted a most decisive defeat upon the Spartan fleet near the isle of Naxos, which left the trade of Thebes and Athens perfectly free and restored the maritime empire of Athens in the East. In the western seas, Corcyra, Cephallenia, and the neighboring tribes on the mainland, joined the Athenian alliance. The Thebans were as victorious on land, and the Bœotian cities submitted to their control during the two years that they were free from Spartan invasion. In B. C. 374 all Lacedæmonians were expelled from Bœotia; free governments were established in all the Bœotian cities, except Orchómenus and Chæronéa; and the Bœotian League was revived. The triumphant Thebans now proceeded to avenge themselves on the Phocians for having invited the Spartans into Central Greece twenty years before, and to seize the treasures of Delphi; but the Phocians escaped this threatened vengeance by the timely assistance of the Spartan king Cleómbrotus.

The Athenians now had reasons for a hostile attitude toward Thebes, and they sent messengers to Sparta with proposals of peace, which the Lacedæmonians gladly accepted; but the negotiations were broken off by the inopportune restoration of the Zacynthian exiles by Timótheus, Conon's son, and hostilities between Athens and Sparta were renewed. The Athenian fleet under Timótheus scoured the western seas and routed the Spartan fleet under Nicólochus (B. C. 374). Iphicrates, the successor of Timótheus in command, continued his predecessor's successful career by vanquishing a third naval force which the Lacedæmonians had collected from Corinth, Syracuse and other allied states and dependencies.

The Thebans were so elated with their prosperity at this stage of the war that they rejected a proposal of the King of Persia, who sought their aid in suppressing a rebellion against his authority in Egypt, and who for this reason interposed his mediation between the contending powers of Greece (B. C. 374). The Thebans, in their hour of triumph, also outraged the feelings of humanity by razing to the ground several hostile cities of Bœotia, among which was Plataea,

Athenian
Victories.

Thebes
and
Plataea

the little republic so long the friend and ally of Athens, which received the homeless Plataean citizens and expressed the most intense indignation against their Theban persecutors. The effect of this harsh behavior of the Thebans brought them to reason, as they shortly afterward agreed to a congress of the Grecian states, which was held at Sparta, to consider the question of a general pacification, as the states were by this time weary of the struggle (B. C. 371).

Peace of Callias.

The treaty which this congress negotiated was called the *Peace of Callias*, from Callias, the principal Athenian envoy. Agesilaüs represented Sparta, while Epaminóndas was the leading Theban plenipotentiary. It was agreed that the Spartan garrisons should be withdrawn from every Grecian city, and the independence of every Grecian state, large or small, was acknowledged. Athens and Sparta, weary of the struggle, signed the treaty very readily; Athens and her allies signing separately, but Sparta taking the oath for the whole Lacedæmonian confederacy. Here was the rock on which the whole negotiations between Sparta and Thebes split; as Epaminóndas declared with boldness and justice that he could not and would not agree to the treaty unless he were allowed to sign in the name of the whole Bæotian League. He defended his attitude in an eloquent speech, claiming justly that Thebes was as rightfully the sovereign city of Bæotia as Sparta was of Laconia. The arrogance of Sparta in refusing to concede this point shows that her domineering pride had not been tamed by calamity. While claiming the right to an irresponsible authority over the cities around her, she was unwilling to concede the same privilege to any other power. Epaminóndas firmly adhered to his position, asserting the right of Thebes to hold an equal position with any other Grecian state. As Agesilaüs obstinately persisted in his arrogant refusal, the congress broke up, leaving Sparta and Thebes at war, while peace had been concluded between all the other states.

Renewal of the War.

Military Talents of Epaminondas.

Thebes, thus deserted by her allies, was now in a dangerous and difficult situation, as Sparta was supported by her former allies. The rest of the Greeks appeared to look upon the resolute courage of the Thebans in this perilous crisis as utter madness, and expected in a very short time to see Thebes utterly crushed by the overwhelming power of Sparta and her allies. But Thebes was saved in this dangerous emergency by the military talents of Epaminóndas, who proved himself the greatest general that Greece ever produced. Conscious of his own power and the value of the new tactics which were soon to take the place of the Spartan system, he revived the failing spirit of his anxious countrymen, invented good omens to counteract the discouraging influence of their evil ones, and in his personality he sustained the spirit of the entire nation by the greatness of his soul.

The Spartan king Cleómbrotus, the colleague of Agesilaüs, was already in Phocis, with a confederate army of twenty-four thousand foot and sixteen hundred horse. The Thebans could not muster much more than half that strength, but in discipline and valor they far excelled the motley host under Cleómbrotus. The Sacred Band, consisting of three hundred chosen men of tried fidelity and bound together by inviolable bonds of friendship, was under the command of Pelópidas, and always fought to conquer, until it fell before the Macedonian arms many years later.

Cleombrotus and Pelopidas.

Cleómbrotus began the campaign with energy by seizing Creusis, on the Crissæan Gulf, with twelve Theban vessels which lay in the harbor, thus providing at the beginning a base of supplies and a line of retreat. He then marched along the Gulf of Corinth into Bœotia, and within a few months after the congress of Sparta he encamped at Leuctra (B. C. 371). Three of the seven Theban *bæotarchs* were so greatly alarmed that they proposed to retreat upon Thebes and send their wives and children to Athens for safety, but they were overruled in their purpose. Epaminóndas and Pelópidas were vigilant and cheerful. Though his troops were numerically inferior to those of his enemy, Epaminóndas was confident in the spirit with which he had been chiefly instrumental in inspiring them. He so arranged his army as to be always superior at the actual point of contact, instead of engaging all at the same time, which had previously been the uniform practice in Grecian warfare. The Theban left was a dense column, fifty feet deep, led by the Sacred Band under Pelópidas. The famous battle of Leuctra was begun by this Theban left wing, which attacked the Lacedæmonian right, which contained the select troops of Sparta, led by Cleómbrotus himself; while the Theban center and right, which faced the allies of Sparta, were kept out of the engagement. There had never been any fiercer fighting on any Grecian battlefield. The Spartans sustained their ancient valor, but the onset of the Theban left was irresistible, and the whole Lacedæmonian army was thrown into confusion, of which Epaminóndas availed himself by performing an evolution which decided the fate of the day. He formed the attacking column into a wedge, which he hurled impetuously through the demoralized lines of the Lacedæmonians, spreading death and disorder all around. The Spartans and their allies never recovered from the shock, and, in spite of their desperate resistance, were completely routed. Cleómbrotus himself was mortally wounded, and his shattered army fled for refuge to its strong encampment, which Epaminóndas prudently left unassailed. The Thebans erected a trophy on the plain of Leuctra in honor of their splendid victory. The allies

Battle of Leuctra.

of Sparta, many of whom were in the battle through fear rather than choice, inwardly rejoiced at the result of the battle.

Effect
of the
News at
Sparta.

All Greece was intensely astonished at the issue of the battle of Leuctra—the first pitched battle in which a Spartan army had been overcome by inferior numbers. On the day when the bad news reached Sparta, its inhabitants were engaged in celebrating festival games and invoking the favor of the gods for the coming harvest. When the Ephors were informed of the terrible calamity they communicated the names of the slain to their relatives, and also commanded the women to abstain from all signs of mourning, excepting those whose relatives survived the defeat. On the following day the friends of the slain appeared in their best attire in the public places and congratulated each other on the bravery of their kinsmen, while the friends of the survivors of the disastrous defeat looked sorrowfully forward to the sentence of eternal disgrace which the state passed upon every citizen who fled before an enemy. In this instance, however, the doom of ignominy was dispensed with. Actuated either by a spirit of charity or by the consciousness that Sparta, in her exhausted condition, could not afford to lose more of her citizens, Agesilaüs moved in the Senate that the rigor of the laws should be mitigated on this occasion. Said he: “Let us suppose the sacred institutions of Lycurgus to have slept during one unfortunate day, but henceforth let them resume their wonted vigor!” The prudent counsels of Agesilaüs were adopted.

End of
Spartan
Suprem-
acy.

The disastrous battle of Leuctra was the greatest calamity that had ever befallen Sparta. Spartan influence was destroyed, even over the Peloponnesian cities. The Spartan dependencies north of the Corinthian Gulf were lost, some being seized by the triumphant Thebans, and the others by Jason, tyrant of Pheræ, in Thessaly. The Spartan ascendancy in Greece, which had continued thirty-three years from the time of the capture of Athens by Lysander, in B. C. 404, was now superseded by the Theban supremacy, which lasted nine years, from B. C. 371 to B. C. 362.

Effect at
Athens.

In the meantime the intelligence of the Spartan defeat at Leuctra had produced an unexpected effect at Athens. The Thebans were so desirous of propitiating the favor of the Athenians that they sent a special courier to Athens to announce the event; but the Athenians, jealous of the growing power of Thebes, coldly received the messenger. Though unwilling to promote the prosperity of Thebes, the Athenians at the same time endeavored to extort every possible advantage to their own affairs from the depressed condition of Sparta.

Jason of
Pheræ.

Disappointed in their hopes of support and aid from Athens, the Thebans sought the alliance of a prince at this time more powerful than the Athenian republic, namely Jason of Pheræ, who at this time

ruled all Thessaly. Jason was a man of extraordinary talents and unbounded ambition, and aimed at the sovereignty of all Greece. Besides being endowed with all the personal qualities of the old kings of the Homeric period, from whom he claimed to be descended, he possessed the military skill and the political ability of his own maturely-developed epoch. Such a personage was well calculated to rise to power in a country like Thessaly, where the primitive habits of a pastoral life were only partly intermingled with more refined customs, derived from the neighboring states of the ancient Grecian confederacy. Jason, who was originally simply a citizen of Pheræa, a considerable town in the South of Thessaly, acquired so much influence and popularity by his talents and conduct that, under the title of captain-general, he exercised the full extent of royal power in his native country.

Jason's mind was capable of the loftiest designs. He saw how easily his numerous and hardy mountaineers, whom he had trained to an almost unparalleled degree of discipline, could win for him the ascendancy over the exhausted states of Central Greece and the Peloponnesus. He even meditated conquests beyond Greece, like those afterwards realized by Alexander the Great. As a preliminary step in his policy, he diligently sought to acquire a friendly influence over the Grecian republics. He visited the most important of them on several occasions, and, by specious address and semi-barbaric splendor, gained considerable favor among them. He entered into an alliance with Thebes, though its most eminent citizen, Epaminondas, spurned all his advances and disdainfully rejected his presents. Yet Epaminondas was probably the poorest citizen who ever became distinguished as a soldier and a statesman among the republics of ancient Greece.

Entertaining such views, Jason of Pheræ, as Prince of Thessaly, at once accepted the invitation of the Thebans to join their army and to give them the support which Athens refused. While both the triumphant Thebans and the vanquished Spartans still lay encamped near the famous battlefield of Leuctra, Jason, at the head of two thousand light horse, joined the Theban army and was gladly welcomed by his allies. But conscious that his ultimate designs concerning Greece would be better advanced by his appearance in the character of a mediator between the belligerent powers than as an ally of either of them, Jason counseled peace, and, acting as negotiator himself, he soon succeeded to such an extent as to bring about a truce (B. C. 370).

On the conclusion of this truce, all parties at once retired from the field, the Lacedæmonians returning home in such haste as to imply a lack of confidence in this sudden pacification, as well as their dislike

His
Designs
and
Actions.

His
Mediation

Truce.

Jason's
New
Designs.

of the unexpected mediator. All the Grecian states seem to have felt at this time a considerable degree of alarm regarding Jason, whose proceedings, after he had returned to Thessaly, were calculated to confirm their worst anticipations. He openly declared his intention to be present at the ensuing celebration of the Pythian Games at Delphi, and to claim the right to preside there as an honor due to his descent, his piety and his power. He collected about eleven thousand cattle of different kinds, for the sacrifices of the oracle; thus amply indicating the number of the followers with which he designed making his appearance.

Assassination of Jason.

But in this crisis of such ill omen to Greece—when the ambitious purposes of the Prince of Thessaly were apparently approaching consummation—his career was ended forever by assassination. After reviewing his cavalry, he sat to give audience to supplicants, when seven youths, under the plea of stating some point on which they disagreed, approached him and murdered him (B. C. 370). The reason for this act has ever remained a mystery. The friendly welcome given by the Grecian cities to the five assassins who escaped fully indicates the feeling with which the Grecian states received the intelligence of Jason's assassination. This tragedy saved Greece from conquest by powerful northern neighbors for a period of thirty-three years, or until a greater power came upon the scene.

War Renewed between Sparta and Thebes.

In the meantime the Mantinéans took advantage of the perilous situation in which the great catastrophe at Leuctra had left Sparta to avenge their former wrongs, and solicited the aid of Epaminondas. Blinded by their jealous animosities, Sparta and Thebes, with their respective allies, soon recommenced hostilities. The year after that in which Jason lost his life was characterized by several proceedings of some importance on the part of the rival states of Greece. Arcadia, then in alliance with Thebes, was invaded and ravaged by Agesilaüs; and Epaminondas retaliated by leading an army of seventy thousand men, consisting of the youth of Bœotia, Acarnania, Phocis, Loeris, Eubœa, Argolis and Elis, into Laconia, and advanced upon Sparta itself, which had not felt the heavy hand of a hostile invader for several centuries (B. C. 369). During all this time the Spartan women had never beheld an armed foe, and the defenseless city was filled with consternation. But the energetic and venerable King Agesilaüs was equal to the emergency. He abandoned Arcadia, on the approach of the Thebans, and went to the relief of his native city, which, by his consummate skill, valor and prudence, he succeeded in preserving from the inroad of a hostile foe far outnumbering his own forces. Agesilaüs repulsed the cavalry of Epaminondas, who retired down the Eurôtas valley, burning and plundering the rich and defenseless ter-

Invasion of Laconia.

ritory of Laconia, thus wreaking the hostility which the genius of Agesilaüs had warded off from its capital.

The chief objects of the expedition of Epaminóndas were yet to be fulfilled. He desired to organize and strengthen the union of Arcadian towns already formed. To guard against mutual jealousy and rivalry on the part of the existing cities, the new city of Megalópolis was built, and peopled by colonists from forty towns. This new city became the capital of the Arcadian League, and here a congress of deputies, called *The Ten Thousand*, was to be regularly convened; while a standing army of deputies from the different cities of the league was likewise raised.

Megalopolis.

Epaminóndas likewise contemplated a project for the restoration of the Messenians. For three centuries this valiant people had been exiled from their native land, which was held in possession by the Lacedæmonians. The letters of Epaminóndas now recalled the Messenian exiles from the shores of Italy, Sicily, Africa and Asia, and they enthusiastically flew to arms to recover the land of their heroic ancestors. They fortified the citadel of Ithomé anew, and rebuilt the destroyed city of Messéne upon the western slope of the mountain and protected it with strong walls. The Messenian territories extended southward to the gulf bearing their name, and northward to Elis and Arcadia. Epaminóndas was actuated by motives of humanity in restoring the exiled Messenians, as well as by a desire to raise a powerful rival to Sparta in the Peloponnesus.

Messenian Restoration by Epaminondas.

King Agesilaüs took advantage of the disfavor with which Athens had looked upon the Theban victory at Leuctra by sending to that republic able and cunning emissaries, who, with the assistance of the ambassadors of Corinth and Phlius, succeeded in inducing the Athenians to take up arms, not to restore Spartan supremacy, but to establish that general peace which had been agreed to at the congress at Sparta by every state, excepting Thebes. The existing war appeared, in the eyes of the other Grecian states, to proceed entirely from the obstinacy of Thebes; and, under color of this specious argument, Athens now participated in the war as an ally of Sparta.

Alliance of Sparta and Athens.

An Athenian army of twenty thousand men under Iphícates marched to Arcadia, for the purpose of diverting Epaminóndas from his campaign in Laconia. The great Theban general had just perfected the humane and politic proceeding of restoring the Messenians to the land of their ancestors, when he heard of the movement of the Athenians under Iphícates. He immediately evacuated Laconia; and Iphícates at once retired from Arcadia, as if the object of the campaign had been accomplished. Watching each other's movements, the two generals withdrew in the direction of their respective homes, which

Iphicrates and Epaminondas.

they reached without any hostile collision. This pacific end of the campaign caused Epaminóndas to be accused of misconduct; but he defended himself in so forcible and dignified a manner before the assembly of the Theban people that the factious endeavors of his enemies to injure him simply added to his honor and popularity. The most important result of the campaign was the revival of the Messenian commonwealth, as it permanently deprived Sparta of almost half her long-held territory.

Theban
Successes.

The Thebans had gained other advantages, and they were prepared to enter the field the next spring with undiminished confidence, though the Lacedæmonians, in concert with the Athenians under Chabrias, had fortified the Isthmus of Corinth, for the purpose of closing the passage into the Peloponnesus against another Theban invasion. But Epaminóndas forced one of the Spartan posts and devastated the Corinthian territories (B. C. 369). Sicyon deserted the cause of Sparta and entered into an alliance with Thebes. The Thebans were in turn defeated in an attack upon Corinth, and their foes were reinforced by a squadron which arrived at Lechæum, from Dionysius I., the tyrant of Syracuse, conveying two thousand auxiliaries from Gaul and Spain.

Spartan
Misfortunes.

But here the campaign ended. Instead of marching into the Peloponnesus, Epaminóndas retired with his forces and returned to Thebes. This retreat for a time injured his popularity. The Spartans under Archidamus, son of Agesilaüs, next expelled the Theban garrisons which had been introduced into the different cities of Laconia. In the meantime the Arcadians, elated by their newly-acquired power, aspired to share the sovereignty with Thebes, as Athens did with Sparta. Under their leader Lycomédes, who had first proposed the league, the Arcadians gained several advantages in the West and inflicted the final death-blow to Spartan power in Messenia. Archidamus, at the head of a Spartan army, afterwards invaded Arcadia and won a signal victory over the valiant Lycomédes. In this battle the Arcadians suffered frightful slaughter, while the Spartans did not lose a man (B. C. 368). When intelligence of this victory reached Sparta, the venerable Agesilaüs and all the assembled people wept for joy. As no Spartan mother had to lament for the loss of a son, this engagement was styled, in the Spartan annals, the "Tearless Battle." By fortifying their frontier in accordance with a plan suggested by Epaminóndas, the Arcadians put a stop to Lacedæmonian incursions for a time. The Thebans did not regret this defeat of their allies, as it curbed their pride and showed their need of protection from the sovereign state.

The
"Tearless
Battle."

Pelopidas
in
Thessaly.

In the meantime Pelópidas was sent into Thessaly with a strong force to restore quiet to that region, then disturbed by the tyrant

Alexander of Pheræ, Jason's brother and third successor on the throne of Thessaly. When the Thebans arrived in Thessaly, the frightened despot implored their clemency and submissively bound himself to fulfill every stipulation dictated to him, both those relating to his own possessions and those respecting the Theban dominions. Pelópidas organized a league among the Thessalian cities and entered into an alliance with Macedon. Among the hostages sent from the Macedonian court was the young prince Philip, son of Amyntas, then fifteen years of age, who was destined to act an important part in the later history of Greece.

During the years B. C. 367 and B. C. 366, the Persian court became more and more the theater of Grecian negotiations, or, more properly, intrigues; all the belligerent states of Greece desiring at least the pecuniary assistance of King Artaxerxes Mnemon. Pelópidas was the Theban ambassador sent to Susa, and he faithfully and skillfully fulfilled the objects of his mission. The Persian monarch was so charmed by the noble appearance and the commanding eloquence of Pelópidas that he distinguished him above all the rival envoys from the other Grecian states and ratified a treaty with him of a most advantageous character for Thebes. This treaty was designed for the general pacification of Greece, and by its provisions the Great King recognized the Hellenic supremacy of Thebes and the independence of Messéne and Amphipolis, decided a dispute between the Arcadians and the Elians in favor of the latter, and required Athens to reduce her navy to a peace footing, and Sparta to acknowledge the independence of Messenia, under the pain of bringing down upon both these powers the joint vengeance of Persia and Thebes in case of refusal.

These peace propositions demanded the full consideration of all the parties concerned. Accordingly, as soon as Pelópidas had returned home and informed his countrymen of the favorable result of his negotiations, the Thebans dispatched ambassadors to all the states of Greece, inviting them to appear by their representatives at Thebes, to deliberate, in full congress, upon the conditions of the proposed treaty. The minor Grecian states very generally obeyed this summons, but Athens and Sparta seem to have received it with silent contempt. But the Thebans did not meet with the success they expected in convincing the assembled deputies as to the propriety of the propositions submitted to them for their approval. Lycomédes, the Arcadian envoy, courageously told the Thebans that their city was not the place for the sitting of such a congress, and that Arcadia, at least, did not care for, nor need, the alliance of the Great King. Other deputies expressed similar sentiments, and the congress broke up with-

**Persian
Intrigues.**

**Alliance
of Persia
and
Thebes.**

**Grecian
Congress
at
Thebes.**

out reaching any decision. Though the alliance of Persia and Thebes on this occasion involved no such degrading consequences to Greece as the treaty which Antálcidas had negotiated for Sparta, the motives of Thebes were the same as those of Sparta had been—namely, to establish for herself an ascendancy over the other Grecian states. The just and virtuous Epaminóndas stood aloof from all participation in these political and diplomatic intrigues.

Captivity
of
Pelopidas
in
Thessaly.

When Pelópidas was shortly afterwards called to the North a second time, to mediate in the affairs of Macedon, and had placed the legitimate heir to that kingdom on his throne, the ungrateful Alexander of Pheræ, tyrant of Thessaly, seized him by surprise as he was on his way home with a small train, and cast him into a dungeon. The Thebans at once sent an armed force to rescue or avenge their ambassador. But unfortunately Epaminóndas was at this time degraded from his command, and the Theban army was defeated and almost totally destroyed. The great victor of Leuctra had joined the expedition as a private soldier, but, long before the enterprise was completed, he was called to his old station as head of the army by acclamation of the troops. He safely led the defeated and shattered army home, but immediately received the command of a second expedition which succeeded in releasing Pelópidas.

Sparta
and
Thebes
Deserted
by
Their
Allies.

Epaminóndas again led a Theban army into the Peloponnesus in B. C. 366, and, having rapidly reduced Achæa, he restored order in that country and bound its people by oath to join the standard of Thebes. But the Achæans did not long observe this engagement, partly because the Thebans, after Epamnióndas had returned home, sent commissioners to reverse much that he had wisely done, thus highly exasperating the party in Achæa which favored Sparta and which finally acquired the ascendancy in the state. The result was that the Achæans and the Lacedæmonians jointly ravaged Arcadia, which was still the ally of Thebes, though habitually jealous of any effort undertaken by that state to acquire an undue elevation. Nothing else of importance marked the progress of the war for awhile, although the two chief states concerned in it had lost none of their animosity toward each other. But the secondary or subordinate parties engaged in the struggle were weary of the constant sacrifices they were called upon to make, without even the hope of any advantage to themselves. Thoroughly disgusted with their allies, Athens and Arcadia contracted an alliance for their mutual welfare and protection. Corinth, Achæa and Phlius—communities which had been the faithful allies of Sparta, in adversity as well as in prosperity—petitioned that republic either to agree to the pacification recently proposed by Thebes, or, at least, if Sparta could not with honor consent to the cession of Messenia, to

allow them to conclude a separate treaty with the latter state for themselves. But instigated by the ardent eloquence of Archidamus, the son of Agesilaüs, the Spartans, though their cause and fortunes were declining and being deserted, haughtily replied that they would never acknowledge the independence of Messenia, but that their allies might act as they thought best. At first Thebes would only agree to a treaty with Corinth, Achæa and Phlius on condition that they would join the league against Sparta; but the three states asking for peace would not consent to this proposition, and Thebes finally saw proper to grant them the neutrality which they so ardently desired. By this proceeding Sparta was deprived of all her influential and powerful allies except Dionysius the younger, the reigning tyrant of Syracuse, who, about this time, in accordance with his father's engagements, sent a considerable force to the aid of Lacedæmon, which seems to have been so far humbled by adversity as to think only of the defense of the Peloponnesus, which then was not threatened with any Theban invasion.

Alexander of Pheræ, Prince of Thessaly, the perfidious tyrant who had formerly been curbed in his cruelties and oppressions by Pelópidas and Epaminóndas, had in the meantime regained the power which he had lost, and again tyrannized over the frontier cities of Thessaly and Bœotia with such a degree of severity that the Thebans again found themselves obliged to interfere. Pelópidas was accordingly sent with ten thousand men into Thessaly, where he was joined by many of those who had been victims of Alexander's cruelty and tyranny. Alexander, at the head of twenty thousand men, was defeated by Pelópidas in a battle at the foot of the mountains of Cynoscéphalæ (B. C. 363). But rage at the sight of his old enemy and captor overcame the prudence of Pelópidas, and the heroic and patriotic leader of the conquering Thebans fell a victim to his own gallantry. Dashing forward impetuously and rashly, Pelópidas challenged the Thessalian tyrant to a single combat. The cowardly oppressor sought protection behind his guards, who poured a shower of javelins on Pelópidas, slaying him before his friends could come to his rescue. Though the Thebans were victorious in another battle with Alexander of Pheræ, the death of their favorite leader seems to have prevented them from following up their successes to such advantage as they might otherwise have done; for we see that, at the end of the war in Thessaly, they were satisfied to leave the tyrant Alexander in undisputed possession of his own original dominion of Pheræ, although Theban supremacy was established throughout the rest of Thessaly.

In the meantime the Peloponnesus was not at peace, though the Thebans had their hands too full of other employment to prosecute

Victory
and
Death of
Pelopidas
in
Thessaly.

Troubles
of
Thebes.

the war across the Isthmus of Corinth at this time, in consequence of the occupation of their arms in Thessaly, and a dangerous outbreak of the aristocratic faction in Thebes itself, ending in the destruction of the city of Orchómenus.

Arcadia
and
Elis.

We have observed that the Arcadians, although allies of Thebes, were as jealous of Theban supremacy as of Spartan ascendancy. The confederated cities of Arcadia had become ambitious as they advanced in power, and they aided Thebes against Sparta only for the purpose of establishing their own absolute domination in the Peloponnesus, upon the ruins of the Lacedæmonian power. Actuated by this selfish motive, the Arcadians took the field against Elis. The peaceful Elians, finding themselves unable to repel the invaders of their territory, solicited the aid of Sparta. The Lacedæmonians readily granted the desired assistance; but the Arcadians continued their aggression upon Elis, seizing one Elian town after another, until they obtained possession of the city of Olympia with its sacred grove, which they seized during the year of the festival celebrating the one hundred and fourth Olympiad, when vast multitudes from every portion of Greece were present, as usual on such occasions, and when hostilities had always been suspended.

Arcadian
Sacrilège
at
Olympia.

The festive celebration was disturbed by an act of sacrilege. The conquering Arcadians deprived the Elians of their supervision of the games and installed the Pisatans in their place. A large army of the Arcadians and their allies was present to enforce this irregular proceeding. The Elians and their allies, the Achæans, attempted to surprise their Arcadian conquerors in an unguarded moment in the midst of the games, and a battle occurred on the sacred ground. The temple of Zeus was used as a fortress, and the gold and ivory statue of that great god fashioned by Phidias seemed to gaze upon a scene of sacrilegious strife. Some of the Arcadian leaders, from motives of avarice, seized the rich treasures which centuries of superstition had collected around the Olympian shrine. Other generals were shocked at this sacrilegious act. The Mantinéans refused to share in the spoils, and were therefore proclaimed traitors to the Arcadian league; but the majority of the confederated cities of Arcadia participated so strongly in the feeling of horror at this spoliation that they decreed the restitution of the sacred treasures, and even of the sacred city itself, to the Elians, whom they invited to send a deputation to Tegea with the view of concluding a treaty of peace. The fear of calling down upon their heads the vengeance of the gods was the reason for this turn of affairs, which was as agreeable to the people of Elis as it was distasteful to the persons sharing in the plunder of the Olympian shrine. Among those who shared in this spoliation was the com-

mander of the Theban garrison at Tegea, where the deputies of Arcadia and Elis met to negotiate the terms of peace.

After having agreed upon a peace, the deputies sat down, in accordance with custom, to an entertainment prepared for them; and when everything indicated an appearance of unity and concord, the unsuspecting representatives of Arcadia and Elis were suddenly seized by a band of armed men and cast into prison. The chief actor in this proceeding was the Theban captain, who had been instigated by others in a similar predicament with himself regarding the sacred treasures of the Olympian shrine. The Arcadian cities assumed such a threatening attitude in consequence of this act that the Theban captain was intimidated into speedily releasing his prisoners; but he found it more difficult to repair the injury which his imprudent outrage had caused his country. The outrage just alluded to alienated the good will of half of Arcadia from Thebes, especially when the Thebans refused to discountenance the act of the Theban garrison at Tegea when applied to for redress of the wrongs thus inflicted, but instead threatened to send an army to restore order. The Arcadians were so exasperated at this haughty and menacing course of Thebes that they solicited aid from Athens and Sparta, and made vigorous preparations to defend their territories against their recent powerful ally.

In the summer of B. C. 362, Epaminóndas invaded the Peloponnesus for the fourth and last time, leading a large allied army, consisting of Bœotians, Thessalians and Eubœans, into Arcadia, and halting at Tegea, where he expected to be joined by some of his old fellow soldiers of Arcadia; but in this anticipation the hero of Leuctra was disappointed. Nevertheless, he was bold in his operations and confident of the issue of the impending struggle. Upon ascertaining that the Spartans under the venerable Agesilaüs were advancing to join the Arcadian league at Mantinéa, Epaminóndas decamped in the night-time and made a dash at Sparta, which was saved from total ruin by the conduct of a Cretan deserter, who informed Agesilaüs of the Theban general's design in time for the old king and his son to return to the defense of his capital and his household gods. After a battle in the very streets of Sparta, the Theban invader was obliged to retire. Thus foiled in this enterprise by the betrayal of his design and by the desperate valor of the Spartans, Epaminóndas, determined to perform some deed worthy of his renown, then marched to surprise Mantinéa, eluding the Arcadians and their allies, who had moved to the relief of Sparta, by his rapid evolutions. Thus left unprotected by the withdrawal of the Spartan army, Mantinéa must have fallen into the possession of the Thebans, at a time when its citizens and their slaves were employed in the harvest-fields, had not a strong detachment of

Theban
Outrage
at Tegea.

Epami-
nondas
in the
Pelopon-
nesus.

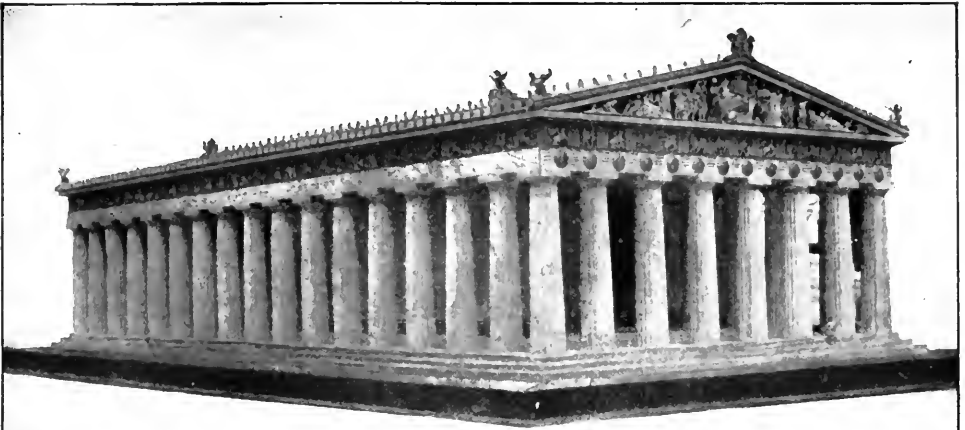
Athenian cavalry reached the city a few hours before the arrival of Epaminóndas. Though weary and hungry, the Athenians, by their determined valor, saved Mantinéa by repulsing the Theban invaders.

**Battle of
Mantineia
and
Death of
Epami-
nondas.**

The Arcadian allies soon afterwards returned to their position at Mantinéa; and Epaminóndas, anxious to efface the memory of his recent failures, resolved upon risking a great battle with the enemies of Thebes. His preparations for this engagement and his conduct during its progress have been considered by all historians as indicating wonderful military skill. The elevated plain between Tegea and Mantinéa was the place destined for the final struggle between Sparta and Thebes. When the Thebans arrived on the field they laid down their arms, as if preparing to encamp; and the Spartans, supposing that they did not intend to fight, scattered over the field in some confusion, some tending their horses, some unbuckling their breast-plates. After thus deceiving the Spartans and their allies by pretending to decline an engagement, Epaminóndas suddenly formed his Bœotian troops into a wedge-like phalanx, as at Leuctra, and fell upon the enemy before they had time to resume the arms which they had laid aside so rashly. A most sanguinary conflict ensued. The Spartans fought with their accustomed valor; but under the disadvantage always occasioned by disorder, they were powerless to recover themselves on the instant. Epaminóndas took advantage of the situation by hurling a body of his chosen troops upon the enemy's center, whereupon the Spartans and the Mantinéans fled. But in the midst of the struggle the heroic Epaminóndas fell pierced by a javelin, thus receiving a mortal wound. He was carried aside by his friends, whereupon his followers stood paralyzed with dismay, and were unable to follow up the advantage for which he had prepared the way. At the end of the battle the Spartans asked permission to bury their dead, but both armies claimed the honors of the day and erected trophies of victory. Such was the famous battle of Mantinéa, in which Epaminóndas bought his second great victory over the Spartans with his life (B. C. 362).

**His
Last
Words.**

Epaminóndas lived for a short time after the tumult of battle had ceased, the javelin still sticking in his breast. His friends feared to remove it, lest he should die the instant it was withdrawn. The illustrious Theban chief bore the agony of his wound until he was assured that his army was triumphant, whereupon he exclaimed: "Then all is well!" In reply to the sorrowing spectators who lamented that so illustrious a warrior and statesman died childless, Epaminóndas exclaimed: "I leave you two fair daughters—Leuctra and Mantinéa!" He then drew the fatal spear-head from his wound, and, with the rush of blood which followed, his life ebbed away, and "he died calmly and



From Stereograph, copyright 1897 by Underwood & Underwood

THE PARTHENON

Upper : Restoration, after Model in the Metropolitan Museum of Art, New York

Lower : Present Condition



cheerfully, in the arms of his weeping countrymen, leaving behind him a name second to none in the annals of Greece." "Epaminondas was a pure, unselfish patriot; a refined, moral and generous citizen." Cicero regarded him as the greatest man that ancient Greece ever produced. No Greek at any time more truly deserved the title of "Great." Many of the worthiest who came after him selected him for their model. Like the Chevalier Bayard, Epaminondas was truly "a knight without fear and without reproach."

His
Worthy
Charac-
ter.

The glory and preëminence of Thebes began and ended with the public career of Epaminondas; and after the battle of Mantinéa that state sank to her former position among the republics of ancient Greece. The glory of Hellas had departed forever. Exhausted by her intestine struggles, caused by the mutual jealousies among the several states, Greece rapidly declined, and her ultimate ruin was hastened by the Social War and the Sacred War, which soon followed; so that, demoralized and disunited, this renowned land finally lay prostrate and ready to fall a prey to the arms of the despoiler—and this despoiler soon appeared in the person of Philip of Macedon.

End of
Theban
Glory.

Under the auspices of the King of Persia, who still desired to levy men for his service in Egypt, overtures for a general peace were again made to the Grecian states. Sparta alone refused to agree to the new treaty, because it recognized the independence of Messenia. Apparently incensed at the course of King Artaxerxes Mnemon, Agesilaüs, although an octogenarian, crossed the sea at the head of one thousand heavy-armed Lacedæmonians and ten thousand mercenaries to assist Tachos, King of Egypt, who had sought Spartan aid in his revolt against the dominion of Persia. The appearance of this little, lame old man, without any royal retinue or magnificence, excited ridicule among the Egyptians; but when he abandoned the cause of Tachos and joined the standard of Nectanabis, who had risen in arms against Tachos, the Egyptians were able to comprehend the full importance of the decrepit little Spartan king, as he placed Nectanabis upon the Egyptian throne. But Agesilaüs died at Cyrênê on his way home, in the eighty-fourth year of his age and the forty-first of his reign (B. C. 361). His body, embalmed in wax, was conveyed with great pomp to Sparta. An ancient oracle had foretold that Sparta would lose her power under a lame king—a prophecy which was now verified through no fault of the king. Agesilaüs had all the virtues of the Spartans, without their common failings of avarice and deceit. He likewise had a warmth and tenderness in friendship seldom possessed by his countrymen. He has been styled "Sparta's most perfect citizen and most consummate general, in many ways, perhaps, her greatest man."

Agesilaus
in
Egypt.

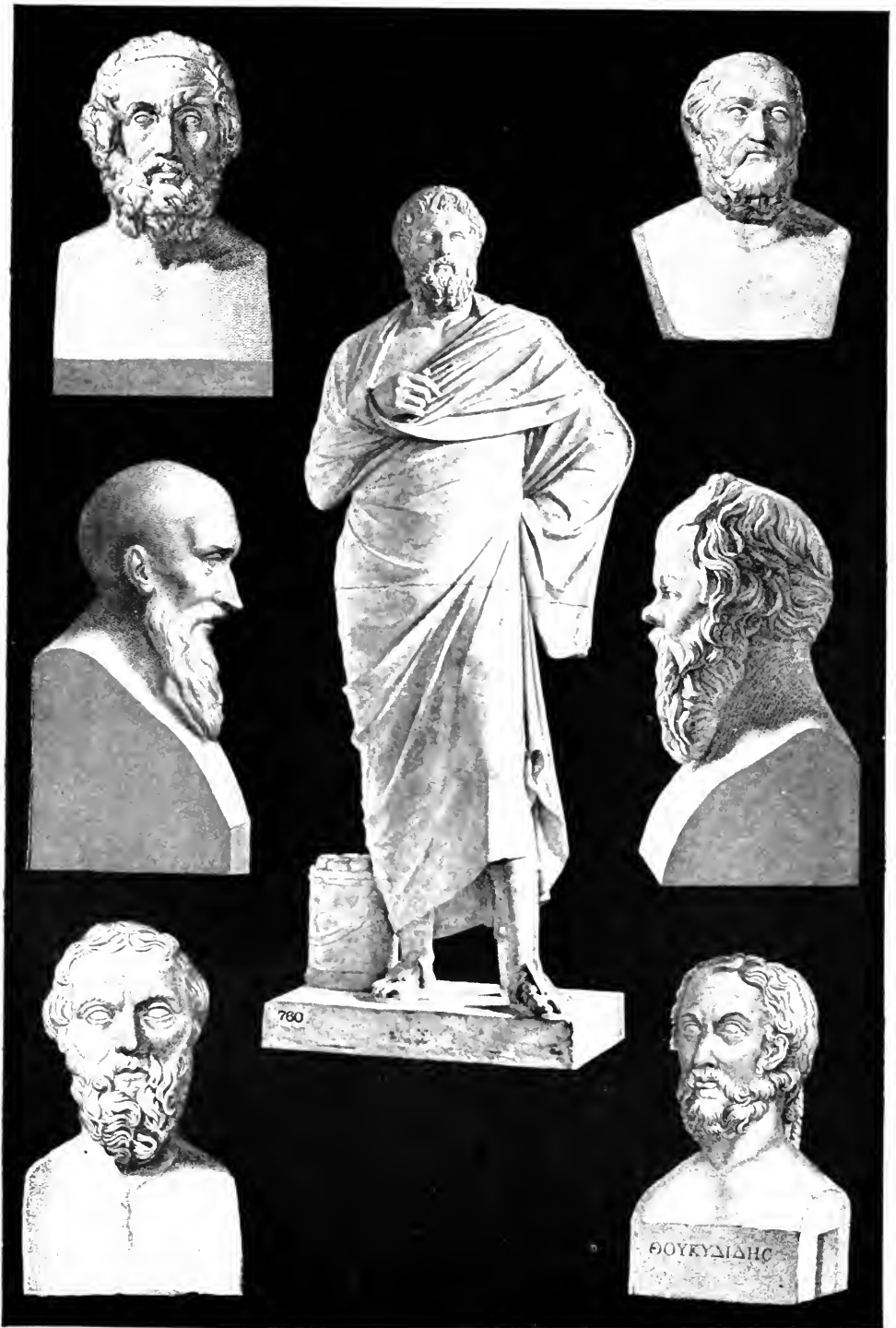
His
Death
at
Cyrene.

Athens
and the
Social
War.

In the meantime Athens carried on wars in the North, by sea against Alexander of Pheræ, and by land against Macedon and the princes of Thrace. The second period of Athenian greatness culminated in the year B. C. 358, when Eubœa, the Chersonésus and Amphipolis were once more reduced under the dominion of Athens. The allied dependencies of Athens had long and patiently borne the system of exaction which she formerly practiced, but the patience of these dependencies finally became exhausted. In B. C. 358 the isles of Chios, Cos, Rhodes, and the city of Byzantium, acting in concert with several minor communities, and after having duly prepared themselves for the consequences, transmitted a joint declaration to the Athenian government that, "as they now needed and derived no assistance or protection from Athens, the tribute hitherto paid in return for such countenance could no longer be required." This message aroused great indignation at Athens, which at once sent a fleet to check the rebellious spirit of the dependent allies.

Chabrias
and
Chares.

The principal instigator of this measure was Chares, a man of profligate character, and one of the leading abettors of the oppressive impositions which had occasioned the revolt. The conduct of the *Social War*, as this contest was styled, was committed to this popular favorite. The two ablest commanders then in Greece, Timótheus and Iphícates, were passed over, because of their known desire for conciliatory measures in preference to hostile proceedings in this instance. Chabrias was the only man of note or ability on board the Athenian fleet, and the expedition was productive of honor only to him, though he lost his life through the acquisition of it. Upon the arrival of the Athenians at Chios, their commander, Chares, found himself unable to take his fleet into the harbor, on account of the vigorous resistance of the rebellious allies, who had assembled in force on the island. Chabrias alone entered the little bay with but one ship entrusted to him; but when his men found themselves unsupported by the rest of the fleet, they leaped into the sea and swam back to the other vessels, leaving their brave leader, who preferred death to dishonor, to fall by the enemy's darts. The subsequent operations of Chares met with no better success than this attack upon Chios. A new fleet was dispatched to his aid, under the command of Mnestheus, the son of Iphícates and the son-in-law of Timótheus, both of whom acted as his counselors, though neither of these two veterans held any important official station in the expedition. When the two Athenian fleets were united, it was resolved to besiege Byzantium, for the purpose of calling the entire strength of the revolted confederates to the defense of that city. The project succeeded. The revolted allies united all their naval forces and appeared before Byzantium. But a fierce storm rendered it un-

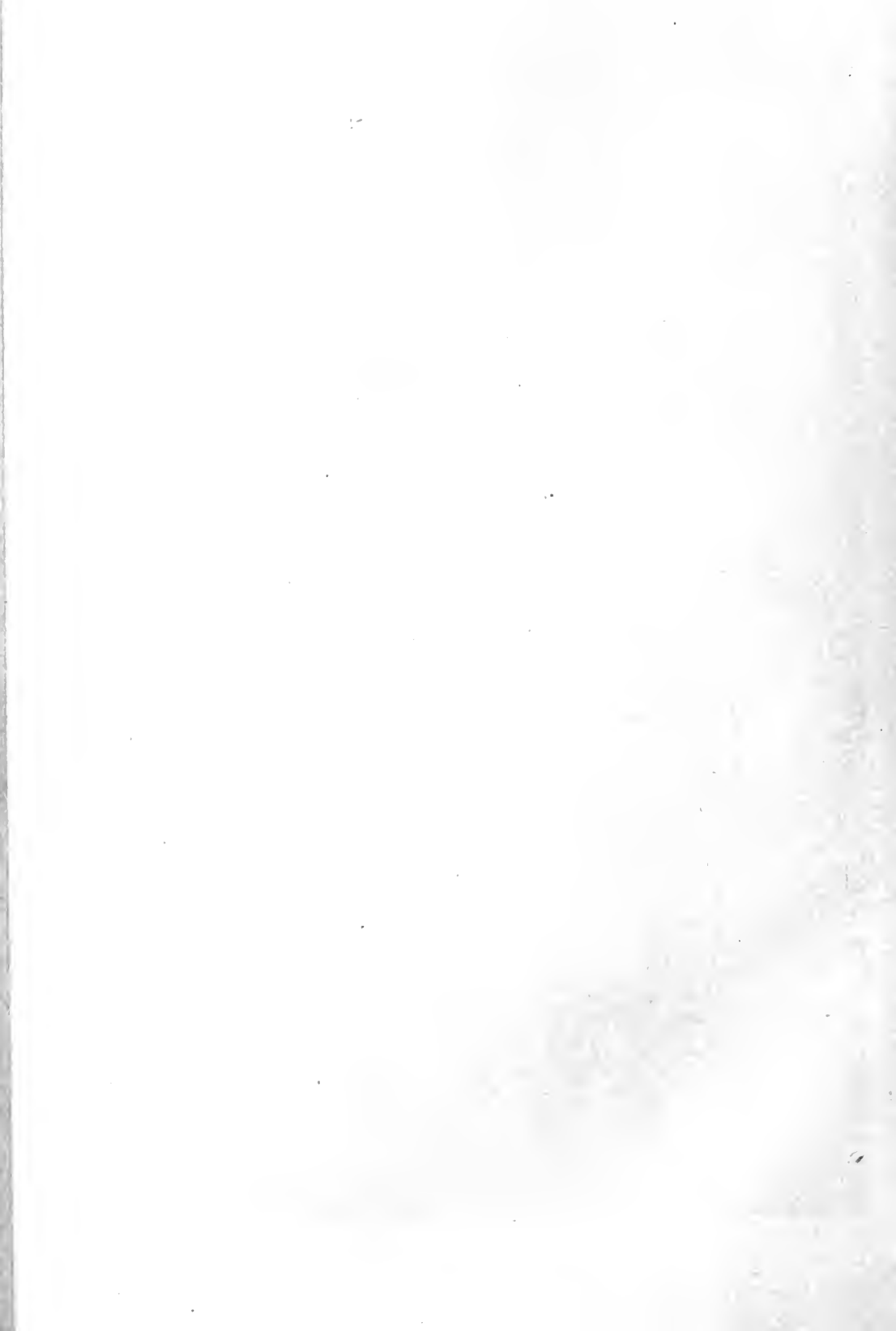


GREEK WRITERS AND THINKERS

Homer
Æschylus
Herodotus

Sophocles

Plato
Socrates
Thucydides



advisable and impracticable, according to the view taken by Timótheus and Iphícates, for the Athenians to confront the foe. Nevertheless Chares confidently insisted on assailing the allied rebels, notwithstanding the risk of shipwreck and other obstacles feared by his companions, but his opinions were overruled.

Timotheus and Iphicrates.

Chares at once sent messengers to Athens branding Timótheus and Iphícates with all the opprobrious epithets which he could think of, and those two commanders were at once recalled and tried for neglect of duty. Timótheus was condemned to pay a fine of one hundred talents (about one hundred thousand dollars) to the state—a sentence which sent this worthy son of Conon and descendant of Miltiades into exile. Iphícates, who was less scrupulous than his fellow-victim, filled the court with his armed friends and thus overawed the judges and forced an acquittal. He, however, like Timótheus, retired from his ungrateful native city; and neither of these eminent leaders ever afterward participated in public affairs.

Exile of Timotheus and Iphicrates.

Having thus rid himself of his colleagues, Chares roamed over the seas, attended by bands of singers, dancers and harlots, without concerning himself any further about the prosecution of the war. He finally brought down upon his country the wrath of the Persian king by hiring himself and his troops to assist the project of Artabazus, the rebellious Persian satrap of Ionia. A threatening message from King Artaxerxes Ochus so alarmed the Athenians that they recalled their fleet, thus practically permitting the revolted allies the enjoyment of the independence for which they had contended (B. C. 355). Athens was also induced by other causes to submit quietly for the time to this humiliating diminution of her dominion and her resources.

Chares and His Inglorious End.

Thus the Social War was generally inglorious and exhaustive to Athens, and her power rapidly declined thenceforth. During the four years that this war had been in progress (B. C. 358–355), Philip of Macedon had been able to seize all the Athenian dependencies on the Thermaic Gulf and thus to extend the Macedonian power to the Peneus.

Rapid Decline of Athens.

SECTION V.—LITERATURE, PHILOSOPHY AND ART.

SIMONIDES, a highly-eminant elegiac poet, was born in the isle of Ceos, about the year B. C. 560. Upon reaching manhood he opened a school and for some time taught singing and dancing, but grew weary of this occupation and passed over into Asia Minor, where he wandered from city to city, writing, for pay, poetical eulogiums on the victors in the public games. He visited Athens during the rule of Hippias and Hipparchus, and afterwards sailed to Sicily, where his

Simonides.

poetical talents won for him the friendship of Híero I., King of Syracuse, who was distinguished for his liberal patronage of men of learning and genius. At the court of this enlightened sovereign, Simónides spent most of the remaining years of his life, and it was there that he composed some of his chief poems. Simónides was renowned for his wisdom, as well as for his poetical genius. When Híero asked him concerning the nature of God, Simónides asked to be permitted to think upon the subject before giving a reply. At the end of the time he requested two days more, and thus continued asking, always doubling the number of days demanded, until Híero inquired in astonishment for the reason of such delay. Simónides replied that the longer he reflected upon the subject the more difficult it seemed. Being once asked whether knowledge or wealth was most desirable, he replied that it must be wealth, as he daily saw learned men waiting at the doors of rich men. This answer was intended as a reflection upon sycophancy. Simónides mainly excelled in elegiac poetry, but he likewise attempted other kinds of poetical composition with success. His songs celebrated the heroes of Marathon, Thermopylæ, Salamis and Plataea, and were greatly admired. For the first of these pieces he gained a prize in a contest with Æschylus, the tragic poet. Simónides was unrivaled in tenderness and plaintive sweetness, and one of his works, styled *Lamentations*, is particularly mentioned by ancient writers as a poem of such touching pathos that it was impossible to read it without shedding tears. Simónides is said to have perfected the Greek alphabet by the addition of four letters to it, and to have invented what is styled *artificial memory*. He preserved his faculties until he was very well advanced in years, and won a prize for poetical composition in his eightieth year. He died in Sicily at the age of ninety. Only a few verses of his many poems yet remain.

Pindar.

PINDAR, of Thebes—the illustrious contemporary of Simónides—was the greatest Greek lyric poet, and celebrated the triumphs of the victors in the Olympic Games, but likewise wrote hymns, dirges and pastoral songs. Pindar's lyrical poems have been objects of general admiration in ancient and modern times. He was born at Cynoscéphalæ, near Thebes, about the year B. C. 520. Pindar's first poetical efforts were not appreciated by his countrymen, the Bœotians, but the rest of Greece at once testified their admiration of his genius. Híero I., King of Syracuse, and Theron, King of Agrigentum, bestowed their friendship and patronage upon him; while princes and states vied with each other in honoring him. The Delphic oracle ordered a seat to be placed for him in the temple of Apollo, where he might sing the verses composed by him in praise of that god. The oracle also declared that a portion of the first fruits offered in the temple should

be set apart for his use. He offended his countrymen by lauding the Athenians in one of his poems, and was heavily fined in consequence; but the Athenians at once presented him with a sum of money twice the amount of the fine imposed upon him. Pindar's lyrics abound in moral and elevating sentiments, while being characterized by such originality of thought and vigor of expression that he is deservedly considered the greatest lyric poet of Greece. Many of his poems have been lost, and all that remain are four books of odes celebrating the victors at the Olympian, Pythian, Neméan and Isthmian Games. Pindar died suddenly in the fifty-fifth year of his age, while sitting in the public theater. The esteem in which he had been held in life was increased by his death. His memory was regarded with such veneration that when Alexander the Great took and destroyed Thebes he spared the house and family of Pindar.

Dramatic poetry was raised to a great height by the three great Athenian tragic poets—ÆSCHYLUS, EURIPIDES and SOPHOCLES—all of whom were in some way connected with the battle of Salamis. Æschylus fought in the battle; Sóphocles, at the age of fifteen, danced to the choral song of Simónides in honor of the victory; and Eurípides was born in Salamis on the day of the battle. Æschylus was the first eminent Grecian dramatist. He was born at Eleusis, in Attica, B. C. 520. He was deservedly designated as "The Father of Tragedy," because of the many improvements which he effected in the Athenian theater, and because of the force and dignity of his tragic compositions, which elevated and refined the infant drama. Æschylus was without a rival in dramatic composition until his fifty-sixth year, when he was defeated in a theatrical contest by Sóphocles, a young competitor of merit and genius. He was unable to endure the mortification of seeing his rival's works preferred to his own, and therefore retired from Athens, going over into Sicily, where he was welcomed by Héro I., King of Syracuse, at whose court the lyric poets Simónides and Pindar, and the comic writer Epicharmus, were then living. Æschylus wrote almost a hundred dramas, but only seven have been preserved. His works are characterized by a boldness and originality which have rarely been rivaled; but, in trying to be concise and forcible, he sometimes became abrupt and obscure; and his language, though usually grand and sublime, is frequently of a bombastic style. Æschylus died at Gela, in Sicily, in the sixty-ninth year of his age. A singular account is given of the manner of his death. It is related that, while he was one day walking, bareheaded, in the fields, an eagle, mistaking his bald head for a stone, dropped a tortoise upon it, thus killing him on the spot. The inhabitants of Gela buried Æschylus with great pomp and erected a monument over his grave.

Tragic
Poetry.

Æschy-
lus.

Sophocles.

SOPHOCLES, the successful rival of Æschylus, was born at Colonus, in the vicinity of Athens, about the year B. C. 497. His father, Sophilus, although a blacksmith by trade, seems to have been an individual of some importance and in easy circumstances. Sóphocles was given a good education and was early distinguished for his rapid progress in his studies. At the time of the battle of Salamis he had reached his sixteenth year, and, on account of his personal beauty and his musical skill, he was selected to lead the chorus of noble youths who danced around the trophy erected by the Greeks to commemorate that great naval victory. The dramatic achievements of Æschylus had early won the admiration and aroused the ambition of Sóphocles, who, upon reaching manhood, directed all his mental energies to the composition of tragic poetry. After he had spent considerable time in preparation, he ventured, in his twenty-eighth year, to compete with Æschylus for the dramatic prize. Encouraged by the decision of the judges in his favor, Sóphocles continued to write dramas, and is said to have produced about one hundred and twenty tragedies, of which only seven have been transmitted to modern times. He likewise composed many elegiac and lyric poems and a prose work on dramatic poetry. Sóphocles was a warrior and a politician as well as a poet. He served under Pericles in one of the wars with the Spartans, and was subsequently associated with him in the command of an army sent by the Athenians against the island of Samos. He led the forces which took Anæa, an Ionian city, near Samos; and, after his return from his campaigns, his grateful countrymen chose him for chief Archon of the republic. His popularity continued to the end of his life. He always made his appearance in the theater when any of his dramas were to be performed, and on these occasions he was always greeted with the enthusiastic plaudits of the audience, and the crown of victory was conferred upon him by the judges twenty times. He suffered many afflictions. When he had arrived at an advanced age, his undutiful children, actuated by a desire to obtain possession of his property immediately, affected to believe him fallen into a condition of mental weakness, and sought legal authority to deprive him of the management of his affairs. But Sóphocles had no difficulty in proving that his mind remained unimpaired, notwithstanding his advanced age.

Incidents
in His
Life.

It was Sóphocles who produced the tragedy of *Ædipus Colonéus*, which he had just composed, and then asked if a person of an imbecile mind could produce such a work. The judges, filled with admiration for his genius, refused the application of his children and censured them severely for their base and unfilial conduct. Sóphocles received many invitations to visit foreign lands, but his attachment to his native

country prevented him from leaving it, even for a short time. Sóphocles has been classed in the front rank of tragic poets, both by his contemporaries and by all succeeding ages. Sóphocles died in his ninetieth year (B. C. 407). It is said that his death was caused by the excess of his joy at receiving the prize for a drama which he had produced at that advanced age. At the time of his death Athens was besieged by the Spartans, and that rigid people so highly esteemed his poetic genius that their general, Lysander, granted an armistice until his funeral obsequies should be performed. His countrymen, who loved him for his mild, amiable and upright character, as much as they admired him for his brilliant talents, erected a monument to his memory.

EURIPIDES, the third great Athenian tragic poet, was born at Salamis, on the day of the great sea-fight there, as already noticed. His father, Mnesarchus, seems to have been a person of respectable rank; and it is said that his mother, Clito, was of noble birth, although the comic poet Aristóphanes says, in one of his dramas, that she was a vender of pot-herbs. In the general distress resulting from the Persian invasion of Attica, the parents of Eurípides may have been obliged to follow an humble calling to obtain a livelihood; but such can only have been the case for a brief period, as they were certainly able to give their son such an education as only persons in affluent circumstances could do in those times. The Delphic oracle having predicted that Eurípides would become an object of general admiration and be crowned with the victor's wreath, his parents fancied that he was destined to excel in gymnastic contests. For this reason they had him carefully trained in athletic exercises, but they did not neglect his mental culture. His teachers were the celebrated philosopher, Anaxágoras, and the accomplished rhetorician, Prodicus. Besides philosophy and oratory, he studied music and painting, especially the latter, in which he reached great eminence.

When Eurípides had arrived at the age at which he became his own master, he abandoned the exercise of the gymnasium, which he apparently never relished, and applied himself with more than his usual zeal to his favorite philosophical and literary studies. Profiting by the fate of his tutor Anaxágoras, who was banished from Athens for promulgating opinions subversive of the established religion, Eurípides prudently determined to adopt a less dangerous profession than that of correcting popular errors, and thus commenced writing dramas in his eighteenth year. Thenceforth, until he left Athens for Macedonia, in his seventy-second year, he continued his dramatic labors, and wrote seventy-five, or according to some, ninety-two plays. He composed a number of his tragedies in a gloomy cave in his native

**Euripi-
des.**

**His
Dramatic
Labors.**

island of Salamis, to which he retired for that purpose at times from the noise of Athens. He wrote slowly, because of the great care he took to polish his works; and it is said that, having once related that he had taken three days to compose three verses, a brother poet boasted that he had written a hundred in the same space of time. To this Eurípides replied: "That may be; but you ought to remember that your verses are destined to perish as quickly as they are composed, while mine are intended to last forever." In his seventy-second year Eurípides accepted an invitation from Archelaüs, King of Macedon, and retired to that monarch's court, where resided many other eminent characters from the Grecian republics. Thus, by retiring to Macedon, Eurípides had the satisfaction of living in the society of many distinguished and talented men, among whom were Zeuxis, the celebrated painter; Timótheus, a skillful musician; and Agatho, an able tragic writer. Altogether, the dramas of Eurípides are less sublime, but more tender, than those of Æschylus and Sóphocles. They are deservedly admired for the moral and philosophical sentiments with which they abound, as well as for their exquisite beauty of versification; but Eurípides has been criticised for lack of skill in forming his plots, and the Athenians believed that they detected impiety in some of his expressions. He married twice, and unhappily in both instances, and this was perhaps the cause of that severe treatment of the female sex in his works, for which reason he was called "the woman-hater." Eurípides died at the court of Macedon, in the seventy-fifth year of his age and the third of his residence in that country (B. C. 405). It is said that he was torn to pieces by the hounds of King Archelaüs while walking in a wood. The Macedonian king honored his remains with a pompous funeral and erected a monument to his memory.

Comic Poets.

As tragedy in ancient Greece arose from the dithyrambic verses at the feasts of Dionysos, the god of wine, so comedy originated in the phallic hymn which was chanted by the processions of worshipers during the same festivals. The earliest comic performances were scarcely more than simple mountebank exhibitions. SUSURION, who is usually alluded to as the first comedian, was an individual who wandered through the villages of Attica with a company of buffoons, reciting ludicrous compositions on a temporary stage. EPICHARMUS, a native of the island of Ceos, but who lived most of his time in Sicily, whither he was taken by his parents when he was only three months old, is usually regarded as the first comic poet. He flourished about the middle of the fifth century before Christ, and composed fifty-two comedies, every one of which has perished. He was banished from Sicily for alluding disrespectfully to the wife of Híero I., King of

Syracuse. He lived almost a hundred years. Other comic poets, contemporary with Epicharmus, were CRATINUS and EUPOLIS, natives of Athens, both of whom composed many comedies, none of which have been preserved.

ARISTOPHANES, the most celebrated of the Grecian comic poets, was likewise a native of Athens. The date of his birth is not definitely known, but he introduced his first comedy during the fourth year of the Peloponnesian War (B. C. 427). He was very popular, and wrote comedies for many years. His plays, like those of the early comic poets, consisted of caricatures and ludicrous representations of living men and manners. He composed fifty-four plays, of which only seventeen remain. **Aristophanes.**

Greek historical writing arose in the fifth century before Christ. The only records of the past prior to this period were the legends and fables of the poets and the uncertain accounts transmitted from age to age by tradition. HERODOTUS, the first Greek historian—called “the Father of History”—was born at Halicarnassus, in Asia Minor, B. C. 484. After reaching manhood he removed to Samos, where the elegant Ionic in which Homer’s poems were composed was the prevailing dialect. Herodotus soon completely mastered this dialect, and his works are said to exhibit it in greater perfection than those of any other Greek writer. After forming the design of writing history, he traveled for materials into Egypt and Italy and also into different parts of Asia, acquiring much valuable information in this way concerning nations previously unknown and manners and customs never described before. After giving an account of all that he had seen and learned, in nine books, he read parts of it to the Greeks assembled at the Olympic Games, and thus acquired a wider and more immediate fame than he could have obtained otherwise in times when there was no art of printing to multiply copies of literary productions. We are indebted to Herodotus for our knowledge of a very large and important portion of ancient history. He is believed to have spent the latter period of his life at Thurium in Magna Græcia, and to have died there at the age of more than seventy years (B. C. 413). **History.**

THUCYDIDES, another renowned Greek historian, was born at Athens in the year B. C. 470. His father, Olorus, was one of the noblest and wealthiest citizens of Athens, and claimed to be a descendant of the Kings of Thrace. Thucydides received an excellent education, having been instructed in philosophy by Anaxágoras, and in oratory by Antiphon, a famous rhetorician. When about fifteen years of age, he accompanied his father to the Olympic festival, where he heard Herodotus recite a part of his history amid the applauses of the assembled Greeks, and on this occasion he was so strongly animated with **Herodotus.** **Thucydides.**

a desire to emulate the honored historian that he burst into tears. Herodotus observed this, and is said to have congratulated the father of Thucydides upon having a son who manifested so ardent a love for literature at so early an age. Thenceforth Thucydides regarded the writing of history as the great object of his ambition. When the Peloponnesian War broke out in B. C. 431, Thucydides, rightly believing that a series of important events were about to transpire which would afford him ample materials for an interesting history, commenced taking notes of all that occurred, and continued this practice during the greater portion of that protracted struggle. From these notes he afterwards produced an excellent and highly-polished historical work. In the early portion of the contest Thucydides resided in Athens, and personally witnessed the ravages of the pestilence, which he has described in a graphic and striking manner. He subsequently removed to the island of Thasos, in the Ægean, near the coast of Thrace, the country of his ancestors, where he owned extensive estates and valuable gold mines. He afterwards traveled, and is believed to have died about B. C. 410. His history, written in the Attic dialect and consisting of eight books, is much admired for its vigorous and lively descriptions, its scrupulous regard for truth, and the spirit of frankness and impartiality pervading the entire narrative.

Xenophon.

The next renowned Greek historian was XENOPHON, who was born at Athens in B. C. 450, and was a disciple of Socrates. He lived in comparative obscurity until he was fifty years of age, when he was invited to Sardis, the Lydian capital, by a friend who desired to introduce him to the younger Cyrus, the brother and rival of the Persian king Artaxerxes Mnemon. Xenophon was persuaded to go thither, and he consequently joined the Greek auxiliaries through whose assistance Cyrus sought to acquire his brother's crown. The expedition, which the historical part of Xenophon's work relates in full, met with disaster, and was followed by the celebrated Retreat of the Ten Thousand, under the leadership of Xenophon, who subsequently became the historian of this famous march. As his Athenian countrymen proscribed him, King Agesilaüs of Sparta provided him with a safe retreat of Eléa, where he passed many years with his family in an agreeable country-seat and wrote most of the historical and philosophical works which have given him his fame. In consequence of war breaking out between the Spartans and the Eléans, Xenophon was obliged to relinquish his delightful retirement and seek refuge in Corinth, where he died at the advanced age of ninety years. His chief works are his *Memorabilia* (Memoirs of Socrates); *Cyropædia* (Institutions of Cyrus the Great); *Anábasis* (Expedition of the younger Cyrus);

Hellénica (a continuation of Thucydides' unfinished history of Greece); besides Treatises on Economics, Tyranny, Taxes, Hunting and other subjects; his view of the Spartan and Athenian republics, and several other interesting works. Xenophon was called "the Attic Bee," because of his clear, natural and graceful style. As a philosopher Xenophon was a most worthy pupil of Socrates. For some time after Xenophon's death there was no regular Grecian historian to take up the chain of events at the point where he had left off; but the deficiency was largely supplied by the numerous oratorical productions of the age of Philip of Macedon and Alexander the Great.

CTESIAS, a Greek historian ranking far below the three great ones just named, was the contemporary of the latter two, and was for seventeen years the court-physician of the Persian king Artaxerxes Mnemon, and wrote histories of Assyria, Babylonia, Media and Persia, contradicting those of Herodotus on nearly every essential point; but the authority of Herodotus has been accepted in preference by the majority of the most eminent modern historians. Ctesias returned from Persia to Greece in the year B. C. 398.

Ctesias.

The Athenians, having had a government correctly styled "the extreme of democracy," were very naturally the first people to cultivate public speaking. The whole administration of government was exercised by the general assembly of the people, and there was no more certain way to fame and fortune than the winning of their favor by the charms of eloquence. The Athenian populace was not, however, a mere mob, whom fluent nonsense could captivate, or who preferred a howling demagogue to the refined statesman. They possessed a finer and more delicate organization than the people of more northern climates. Their musical taste was cultivated, and their perception of the beauties of style was strengthened by the musical and literary contests at the public festivals. The more laborious employments were filled by slaves, thus giving the citizens leisure to attend to the affairs of state; and the comic writers give us very amusing accounts of the absolute rage for legislation, pervading all classes of citizens in Athens. There was therefore "a great demand for orators in the market, and consequently there was a corresponding supply."

Oratory.

PERICLES was the first great Athenian orator, as well as the greatest Athenian statesman. His style of speaking, and his character, to some extent, resembled that of the great English statesman and orator, George Canning, whom modern writers have frequently compared with him. The power possessed by Pericles in Athens was wholly attributable to his brilliant talents, but he died too early for his own fame and for his country's welfare. The funeral oration delivered by him

Pericles.

over those who fell at Nisæa has been recorded by Thucydides in his own peculiar style, and consequently cannot be quoted as a specimen, but it perhaps contains the essence of what he actually said, and may therefore serve to give us some remote idea of those powers which "wielded at will the fierce democracy."

Alcibiades.

We have observed how greatly inferior **ALCIBIADES** was to his renowned uncle, though he seemed intended by fortune to act a similar part. But his fame as a statesman and orator is very trifling, and his intellectual power without the guidance of moral principle produced a lamentable effect, and his misdirected talents and misapplied industry were the cause of sore evils to his country.

Lysias and Isæus.

The orations of **LYSIAS** and **ISÆUS** are fine specimens of Grecian legal oratory, rather than of public eloquence. Both these are distinguished for their elegant style and their harmonious sentences. The former is simple, the latter is more energetic; but the age in which they flourished, at the end of the Peloponnesian War, was not favorable to the development of oratorical talents.

Philosophy.

The two original schools of Grecian philosophy were the *Ionic*, founded by **Tháles**, and the *Italic*, or *Pythagoræan*, founded by **Pythagoras**. These two systems gave rise to several others towards the end of the fifth century before Christ, known respectively as the *Socrátic*, the *Eleátic* and the *Heraclitéan*, the last two being modifications of the *Italic*. The first sprang from the school of **Tháles**, in the doctrines of which its founder, **Socrates**, was initiated by his teachers, **Anaxágoras** and **Archelaüs**, who were pupils of **Tháles**.

Xenophanes.

The founder of the *Eleatic* sect, so called from its seat at **Eléa**, an Ionian city in Asia Minor, was **XENOPHANES**, a native of the Ionic city of **Colophon**, also in Asia Minor. This philosopher lived to the great age of one hundred years, and is supposed to have died about the middle of the fifth century before Christ. He at first professed the *Pythagoræan* philosophy, but he afterwards modified it with so many of his own doctrines that he came to be considered the founder of a new school. There is some uncertainty respecting the exact nature of his philosophical system, as none of his writings have been preserved. But it is believed that he taught that the universe is eternal, maintaining that if there ever had been a time when nothing existed, nothing could ever have existed. He is also believed to have taught that there is one God, incorporeal, eternal, intelligent and all-pervading, and that there are innumerable worlds in the universe.

Parménides.

PARMÉNIDES, a disciple of **Xenóphanes**, and his successor as teacher in his philosophical school, was born at **Eléa**, in the early part of the fifth century before Christ. Like his master, **Xenóphanes**, **Parménides** held that the universe is eternal and that there is an all-pervading

and animating principle called God. He taught that the earth is a sphere and located in the center of the universe; that there are two elements, fire and earth; and that all things, animate and inanimate, have been produced by the action of the animate upon the inanimate.

ZENO, usually called "the Eleatic," to distinguish him from the philosopher of the same name who founded the sect of the Stoics, was a native of Eléa and a pupil of Parménides, whom he afterwards succeeded as teacher of the Eleatic philosophy. Zeno zealously defended the rights of the people, and is said to have been put to death with the most cruel torments by the tyrant of his native city, in punishment for having formed a conspiracy against his authority. None of Zeno's writings remain, but it is believed that his philosophical doctrines varied very little from those of his predecessors in the same school. He taught that nature does not admit of a vacuum; that there are four elements, namely, heat, moisture, cold and dryness; that man's body is formed of earth and his soul of an equal mixture of the four elements. Zeno was an able logician, and delighted to display his dialectic powers by indifferently supporting either side of a question, so that there is doubt respecting his actual views on some subjects. He maintained that motion is impossible, and Seneca asserted that he even went so far as to question the existence of the material world.

LEUCIPPUS, a disciple of Zeno, originated the *atomic theory*, which was subsequently extended by DEMOCRITUS, "the laughing philosopher." Leucippus asserted that all things consist of very minute individual atoms, which, in themselves, possess the principle of motion, but that the universe was formed in consequence of these atoms falling into a vacuum. Demócritus was born at Abdera, on the Thracian coast of the Ægean, in B. C. 460, and was one of the most celebrated Greek philosophers. After having traveled through Egypt, Chaldæa and other Oriental lands, he returned to Abdera, where he devoted himself to philosophical studies. His grand axiom was that the greatest good consists in a tranquil mind. He has been called "the laughing philosopher," in contrast to HERACLITUS, "the weeping philosopher." Demócritus died in B. C. 357.

Heraclitus founded the sect of the Heraclitéans. He was a native of the Ionic city of Ephesus, in Asia Minor, and flourished in the early part of the fifth century before Christ. He was so much respected for his wisdom that his fellow-citizens requested him to become their ruler; but he refused to do so, giving as his reason that their minds were so perverted that they could not relish or appreciate good government. When Heraclitus appeared in public, he went about ostentatiously bewailing the wickedness of mankind. On one occasion he played at dice in public with a number of boys, to show his

Zeno.

Leucippus.
Democritus.

Heraclitus.

contempt for the ordinary occupations of men; and when the citizens gathered about him in surprise, he addressed them thus: "Worst of men, what do you wonder at? Is it not better to do this than to govern you?"

His Solitude.

Being at length unable apparently to endure the society of his fellow men, Heraclitus retired to a mountain solitude, where he lived on herbs and roots, like the hermits of later times. When he became dropsical, in consequence of this poor diet, he returned to Ephesus to ask for medical advice. But even when his life was at stake, he was unwilling to live like other people, and therefore, instead of plainly stating his case to the physicians, he asked them enigmatically, "whether they could make a drought of a shower." Seeing that they could not comprehend his meaning, and disdaining to explain himself any further, he retired to an ox-stall, where he lay down on a heap of dung, hoping, we are told, that its warmth would draw the watery humors out from his body. He there died in the sixtieth year of his age, a victim to his own cynical nature and his extreme love of singularity.

His Works.

Heraclitus left behind him several works which were highly esteemed by his disciples. He studied to write as well as to speak in an obscure manner, so that great acuteness and great pains were required to comprehend his meaning. It is said that the tragic poet Eurípides, having lent Socrates a copy of a treatise produced by Heraclitus, afterwards asked him what he thought of the work, when Socrates replied that "the things which he understood in it were excellent, and so, he supposed, were those which he did not understand; but they required a Délian diver."

Empédocles.

EMPÉDOCLES, a famous Grecian philosopher of the Pythagorean sect, was a native of Agrigentum, in Sicily, and flourished about the middle of the fifth century before Christ. Like many other followers of Pythagoras, Empédocles engrafted some of his own opinions upon the Pythagorean system. He maintained the Pythagorean doctrine of the existence of an active and passive principle; the latter being matter, and the former an ethereal and intelligent fire, which produced and pervades and animates all things. He likewise believed in the doctrine of the metempsychosis, or transmigration of the soul, and accordingly taught the principle of refraining from killing or eating animal flesh.

Anaxágoras.

ANAXÁGORAS was the first teacher of the Ionic school of philosophy on whom the ancients bestowed the remarkable designation of *Mind*, either because of the peculiar vigor of his intellect, or on account of the fact that this philosopher was the first who described God as an incorporeal intelligence, separate from, and entirely independent of,

matter. He was born in the Ionic city of Clazomenæ, in Asia Minor, in the year B. C. 500. Anaxágoras was a resident of Athens for many years, during which period he had several pupils who afterwards became renowned, such as Socrates, Eurípides and Pericles. He was finally brought to trial for impiety, because he taught that the sun was a fiery stone, and not the god Apollo, as was popularly believed. He was banished from Athens, and passed the remainder of his life in teaching philosophy at Lampsacus, on the Asiatic side of the Hellespont. Anaxágoras, as we have said, was the first of the ancient philosophers who taught that God is independent of matter, and not merely a spiritual or fiery essence pervading the universe as its *soul* or animating principle, which was the pantheistic doctrine taught by Pythagoras and a few other philosophers.

ARCHELAUS, the last teacher of the Ionic school, was a native either of Athens or of Milétus, it is not definitely known which. He was a disciple of Anaxágoras, and accompanied him in exile. On the death of Anaxágoras, Archelaüs succeeded him in the charge of his school at Lampsacus; but afterwards returned to Athens, where he opened a school of philosophy, which had many pupils, who embraced the doctrines of these philosophers.

Arche-
laus.

SOCRATES, the greatest and best of all the Grecian philosophers, has been alluded to extensively in a preceding section of this work, where the circumstances of his teaching and his martyrdom have been fully narrated. We have there stated that it was to destroy the pernicious influence of the Sophists that Socrates discoursed with the people in the public thoroughfares and in the workshops of Athens. He did not really teach any system of philosophy, but, by enforcing the maxim "Know Thyself" upon his pupils, he sought to lead them to discover the truth for themselves. It was his virtues and his efforts to improve the morals of his countrymen that aroused his enemies, who finally succeeded in having him condemned to death by drinking the poison hemlock, as already related. As Socrates himself left nothing in writing, our knowledge of his doctrines is derived from his illustrious disciples, Plato and Xenophon. The six schools of Grecian philosophy, which afterwards arose, all traced their sources to the teaching of the immortal Socrates.

Socrates.

PLATO—called *the Divine*, and one of the greatest of Athenian philosophers—was born in the island of Ægina, B. C. 430, but was of Athenian descent. He was the founder of the *Academic* school of philosophy, so called because he delivered his lectures in the shady groves of Académus, near the gates of Athens. Plato was the most illustrious of all the disciples of Socrates, and, in his *Dialogues*, he represents himself as conversing with his famous teacher.

Plato
and the
Academ-
ics.

**Plato's
Early
Works.**

When very young, Plato gave the most promising indications of his genius, devoting himself mainly to the cultivation of poetry and the fine arts. Before he had arrived at the age of twenty-five he had produced epic and dramatic poems of considerable length, but he cast these into the fire when he had heard Socrates delivering a discourse.

**Attends
Lectures
of
Socrates.**

From that moment Plato determined to devote himself entirely to the study of philosophy, and for eight successive years he attended the lectures of Socrates. When that wise and good man became a victim to persecution, Plato was at his side in his latter days, and subsequently embodied in the dialogue called *Phædo* those beautiful thoughts on the Immortality of the Soul which the martyred philosopher expressed in his last moments. After his preceptor's death, Plato retired from Athens to Megara, then traveled into Italy, Egypt and other countries, filling his mind with the philosophic lore to be found in each, after which he finally returned to Athens to open a new school for the instruction of youth. He selected as the spot for this purpose the shady grove which had been the property of a citizen named Académus, from whom it was thenceforth called the *Academy*. Multitudes of the most distinguished youths of Greece were soon attracted to Plato's school by the philosopher's genius and learning, and even females were often present at his lectures in disguise.

**Plato's
Fame.**

The fame of Plato's wisdom circulated far and wide, and many kings and communities solicited his aid to improve the political constitution of their governments. King Dionysius I., the tyrant of Syracuse, succeeded in persuading Plato to visit his capital, but the tyrant's character was too mean and vicious to enable him to profit by the philosopher's teachings, and Plato was actually obliged to flee from the court of Dionysius to save his life. Plato continued teaching philosophy in Athens, with few intervals, until his death, which occurred in the seventy-ninth year of his age. His personal character appears to have been worthy of the genius displayed in his writings.

**His
Writings.**

Plato's writings embody the views designated as the Platonic philosophy, and comprise thirty-five dialogues and thirteen epistles. These works include so immense a variety of subjects, ethical, physical, logical and political, that it is impossible to give any connected view of them as a whole, in a limited compass. Like many of the ancients, Plato conceived of two principles, *God* and *Matter*, as having an eternal coexistence in the universe. He considered the Deity as an Intelligent Cause, the origin of all spiritual being, and the creator of the material world. Plato's writings abound with many fine thoughts, but the whole is pervaded with a fanciful spirit of theory. No other ancient philosopher had the honor of attracting so many followers, so brilliantly did his genius shine forth in all his writings.

Fine
Arts.

The fine arts commenced at so early an age that their origin is not recorded. Though they were cultivated with much success in very early times, especially by the Egyptians and the Phœnicians, the Greeks were the first to give them their ineffable beauty and to raise them to a degree of perfection which the world had never before known and which succeeding ages have never been able to surpass. The Hellenic race seem to have possessed an exquisite sense of the grand and the beautiful; and their fine taste stimulated and guided their brilliant genius and enabled them to confer all the charms and dignity of poetry on arts which had at first been simply mechanical. The fine climate, the bright sun, the azure skies, the fair and blooming vales, the majestic hills, and the romantic shores and islands of Greece and the other lands bordering on the Ægean and Mediterranean seas, doubtless exercised a vast amount of influence over the imaginations of the naturally ardent and excitable people who occupied those favored regions, and contributed to direct their attention to studying and improving those arts which imitate nature.

Ionic
Art.

Ionica was the scene of the earliest triumphs of Grecian art, as well as the birthplace of Grecian philosophy and poetry. While the civilization of the mother land was retarded by an unceasing series of revolutions and internal dissensions, the Hellenic colonies on the fertile shores of Asia Minor were making rapid progress in wealth and prosperity, and were finding leisure to cultivate art, science and literature. So we discover that as early as the eighth century before Christ, when European Greece had not yet emerged from its primitive barbarism, the Ionian cities of Asiatic Greece had already become the seats of refinement and taste. There originated the Ionic style of architecture, and there painting and sculpture were first practiced by the Hellenic race.

Art in
European
Greece.

But, along with its poetry and philosophy, the arts of Ionia by degrees reached European Greece, as well as the flourishing Grecian colonies in Italy and Sicily. At the time of the Persian invasion Greece is said to have had a hundred ivory statues of the gods, every one of which was of colossal size, and many of which were elegantly gilded. At this time Greece had likewise many magnificent temples and other splendid public edifices, constructed of the finest marble.

Athenian
Art.

After the Persian invaders had been driven out, Greece ceased to follow its colonies and itself began to lead in the cultivation of the arts, as well as in literature and philosophy. Athens, which the barbarian host of Xerxes had reduced to a heap of smouldering ruins, soon arose out of its ashes; and under the wise and liberal policy of Themistocles, Cimon and Pericles, in the remarkably short period of forty years, it became the most magnificent city in the world, and was

enriched with the most elegant specimens of ornamental art ever produced by any age or nation.

Highest
Perfection.

It was during the period after the Persian Wars, in the days of Athenian greatness and glory, that Greek art reached its highest degree of perfection, in those masterpieces of architecture and sculpture which the greatest genius of the modern world has not even been able to approach.

Parthenon.

The *Parthenon*, which was erected during this period, yet remains whole, after the lapse of about twenty-three centuries, and affords abundant evidence as to the truth of the accounts transmitted to us from the ancient authors concerning the elegance and grandeur of Grecian architecture. This splendid temple was dedicated to Athênê, the tutelary goddess of Athens, and was constructed of beautiful white marble. It is of the Doric style of architecture, and is two hundred and seventeen feet long.

Fergusson's
Description.

Fergusson, in his *History of Architecture*, says the following concerning the Parthenon: "In its own class it is undoubtedly the most beautiful building in the world. It is true it has neither the dimensions nor the wondrous expression of power and eternity inherent in Egyptian temples, nor has it the variety and poetry of the Gothic cathedrals; but for intellectual beauty, for perfection of proportion, for beauty of detail, and for the exquisite perception of the highest and most recondite principles of art ever applied to architecture, it stands utterly and entirely alone and unrivaled—the glory of Greece, and the shame of the rest of the world."

Other
Grecian
Temples.

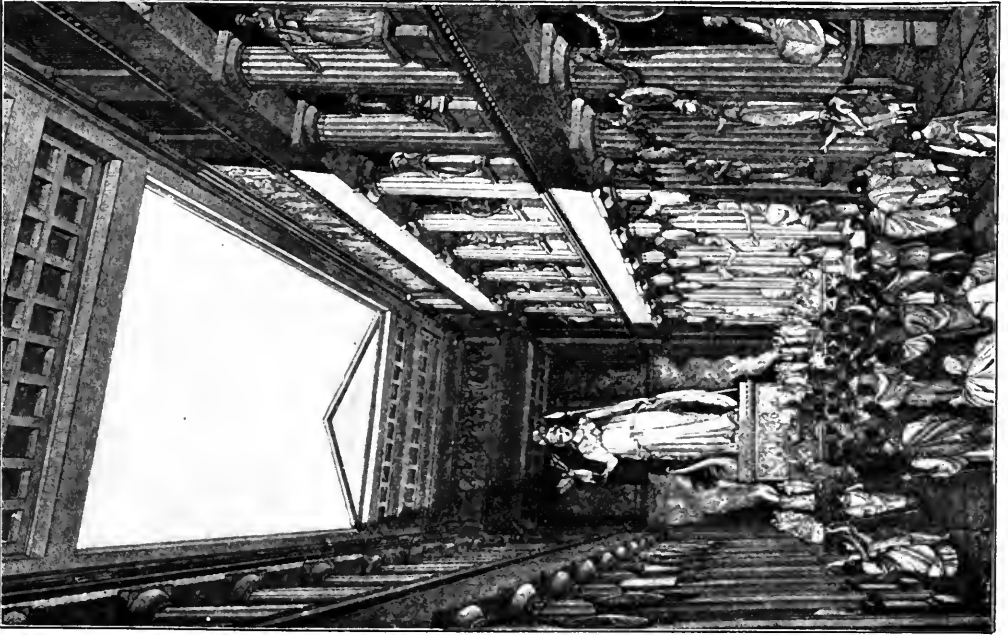
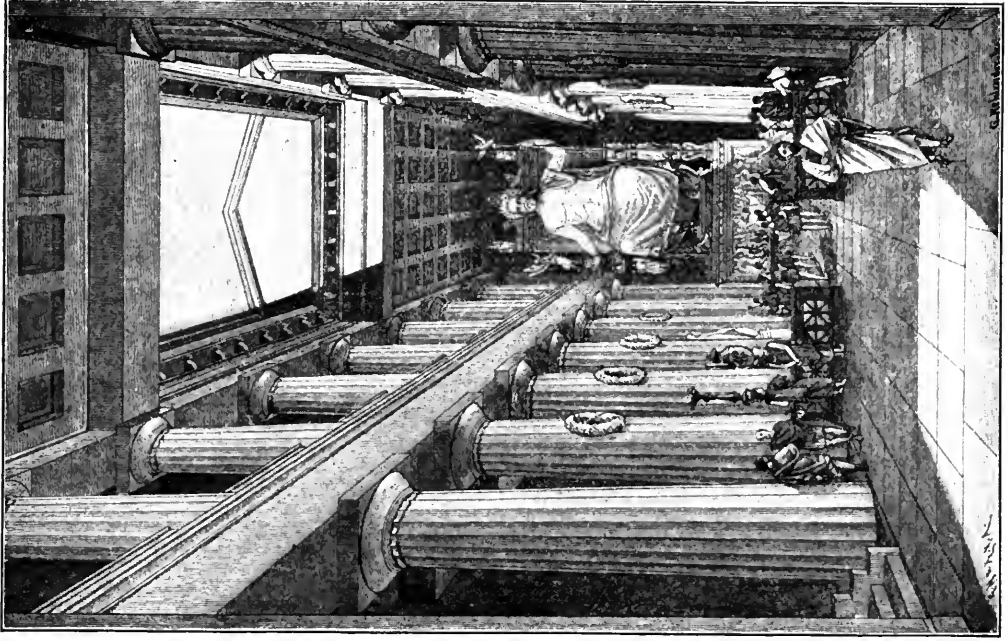
Not only in Athens were there such splendid examples of the perfection of Grecian architecture, though it was there that they were seen crowded in vast numbers. There were temples in Elis, Delphi, Corinth, Eleusis, Argos and many other Grecian cities, rivaling in size and majestic grandeur those of Athênê's favored city.

The
Acropolis
and Its
Edifices.

The area of the Acropolis, or citadel of Athens, in which the Parthenon stands, was in ancient times adorned with many magnificent porticoes and other public structures, and the whole of its extent, which was over six miles in circumference, was so diversified with works of painting and statuary that it is said to have exhibited a continuous spectacle of elegance and beauty. Under the administration of Pericles (from B. C. 458 to B. C. 429), sculpture and architecture reached their perfection in Athens. It was during that period that the re-

Phidias.

nowned PHIDIAS, the greatest sculptor that the world has ever produced, adorned the city with the works of his genius. Above all the numerous temples and statues on the rocky height of the Acropolis towered the colossal bronze statue of Athênê, with its glittering helmet and spear, visible far out at sea, as if the goddess were guarding the



SCULPTURE OF PHIDIAS

Left: Cella of the Parthenon, with colossal statue of Pallas-Athene

Right: Cella of the Temple at Olympia, with colossal statue of Zeus

Restorations from Drawings by G. Rehlender



city bearing her name. The most admired of the works of Phidias was the ivory statue of Athênê in the Parthenon, thirty-nine feet high, and having also about forty talents' worth of gold in its composition.

His
Statue of
Zeus.

The great temple of Zeus at Olympia, in Elis, was two hundred and thirty feet long and sixty-eight feet high. This vast edifice was of the Doric style of architecture, and was surrounded with a splendid colonnade, adorned with the most elaborate sculpture. A gigantic statue of Zeus, about sixty feet high, was in the interior. This colossal figure was the masterpiece of the renowned Phidias, and was made of ivory draped with gold. It represented Zeus seated on a lofty throne of ivory and ebony, inlaid with precious stones, and ornamented with the most beautiful sculptures and paintings, exhibiting some of the most striking and poetical adventures of the gods. The head of the colossal image was encircled with an olive crown. An emblem of victory was in the right hand, and a burnished scepter was in the left. The flowing robes were embellished with flowers and figures of animals wrought in gold.

Other temples were much larger than that of Olympia, if not so richly adorned. The temple of Dêmêtêr and Persephone at Eleusis, built about the same time, was capable of containing thirty thousand persons. Besides the Olympian statue of Zeus, Phidias executed many beautiful figures of gods and heroes to adorn the principal temples of Greece. The works of Phidias have excited the admiration of the world, and succeeding artists have endeavored to rival them in vain.

His
Other
Works.

We have already alluded to the origin of the three styles or orders of architecture, which are yet recognized by builders—the Doric, the Ionic and the Corinthian—the principal difference being in the character of the column. The Doric is the oldest, being the style used by the ancient Dorians, as its name implies. Though plain and massive, it was graceful in proportions. The column is generally without a base, and the capitals are not ornamented. The finest specimen of this style is the Parthenon. The remains of the great temples of Pæstum, in Southern Italy, present some fine examples of the ancient Doric style. The great temple of Apollo at Delphi, and that of Hêrê at Samos, the largest temples ever seen by Herodotus, were built in this style. The latter temple was about three hundred and fifty feet long, and one hundred and ninety feet wide.

Grecian
Architec-
ture.

Doric
Style.

The Ionic style, as the name implies, had its origin among the Ionian Greeks of Asia Minor; and its main characteristics are lightness, gracefulness and tastefulness of ornament. The shaft of the column, which is slender, is supported by a base; and spiral volutes adorn the capital. The great temple of Artemis at Ephesus, begun about B. C. 600, was of the Ionic order; and was four hundred and twenty-five

Ionic
Style.

Corin-
thian
Style.

feet long, and two hundred and twenty feet wide. The Corinthian style, which is a modification of the Ionic, is distinguished for its graceful ornamentation. It is said that its capital was suggested to the mind of the famous sculptor, Calmachus, by seeing a basket covered by a tile and overgrown by the leaves of an acanthus. The earliest structure in the Corinthian style was the monument of Lysicrates, sometimes styled "the Lantern of Demosthenes," which was erected B. C. 335. This style was generally selected for edifices requiring special elegance and delicacy, as temples dedicated to Aphroditê.

Greek
Sculp-
ture.

Like architecture, sculpture or statuary owed its origin to religion. The first statues, which are very rude and uncouth, are those of the gods. Preceding the sculpture of detached figures was the adornment of the temples by figures in relief, of which there yet remains an example in a figure of the two lions over the gateway of the ancient city of Mycenæ. It was only in the period of Athenian glory and greatness following the Persian War that this beautiful art reached its perfection, under the great master, Phidias.

Its
Perfec-
tion.

It is acknowledged that the Greeks reached absolute perfection in sculpture. The finest specimens of Grecian sculpture yet remaining are the figures that adorned the pediments and friezes of the Parthenon, most of which were taken to England by Lord Elgin, and are now in the British Museum. Most of them are in a mutilated condition, but they embody the very perfection of loveliness, majesty and power. These works were executed by the school of artists under the direction of Phidias, during the period of Athenian supremacy immediately following the Persian War. The immortal works of these sculptors are distinguished for their absolute purity and repose, which is entirely lacking in the productions of the later sculptors, which the uninstructed consider more beautiful.

Greek
Painters.

Painting did not reach perfection among the Greeks so early as sculpture, yet it made considerable progress in this period of Grecian history; and the great painters—POLYGNOTUS, PARRHASIUS and ZEUXIS—embellished Athens with numerous pictures, and aided in making her the glory of Greece. The most celebrated pictures of Zeuxis are those of Heracles strangling the serpents, of Hêrê, and of Jupiter surrounded by the other gods.

Polygno-
tus.

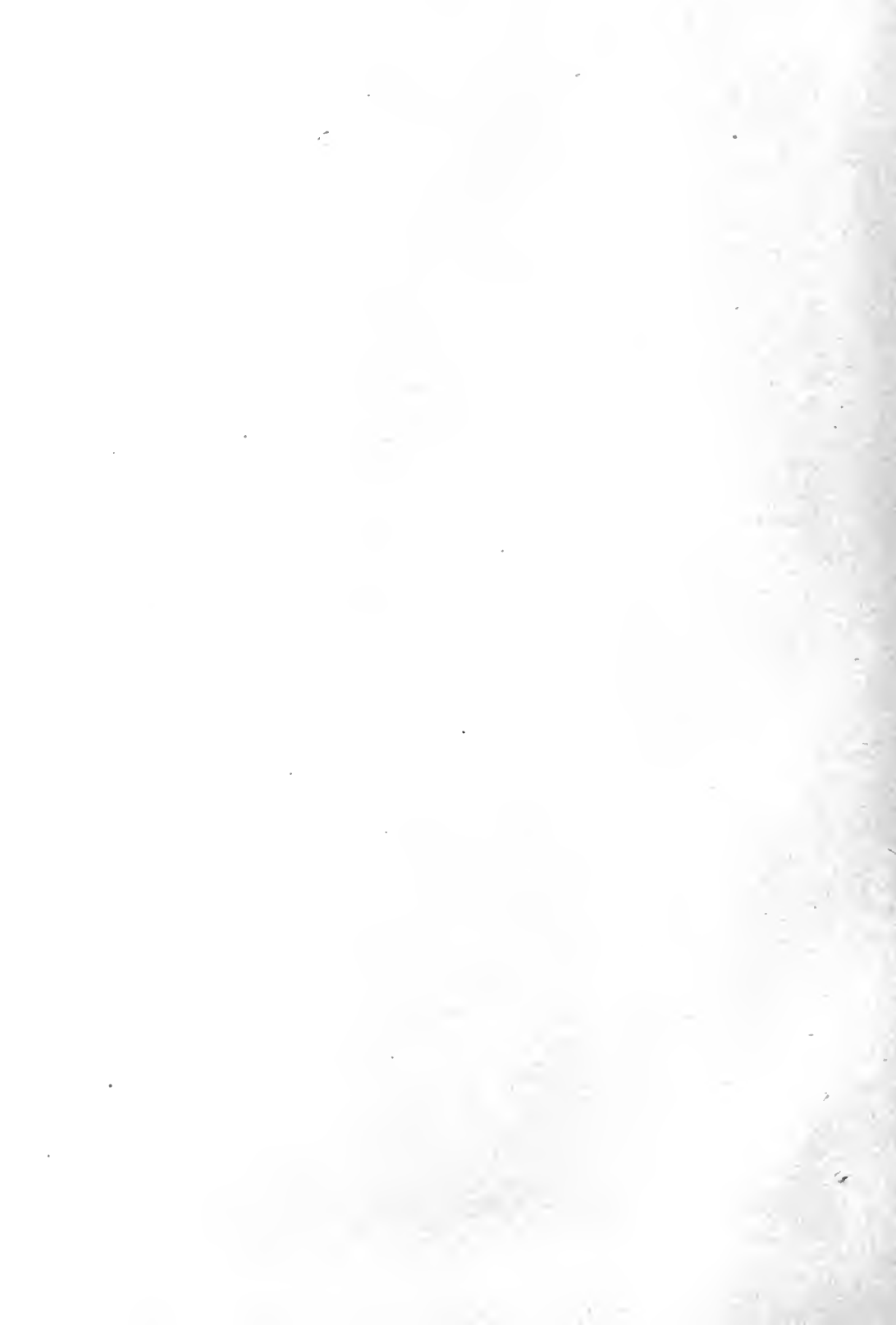
The Greek paintings were in water colors or in wax, as all colors were unknown. Polygnôtus devoted himself to the adornment of many of the public edifices of Athens; and the Stoa, or painted porch, where Zeno afterward taught his principles of philosophy, was one of his works. Polygnôtus was the first Grecian painter of fame, and was contemporary with Phidias, during the flourishing period of Athenian greatness and glory.



GREEK SCULPTURE

Farnese Hercules
Laocoön

Discobulus (Discus-thrower)
Hermes of Praxiteles



Painting reached a higher degree of perfection under Zeuxis and Parrhasius, as an interesting incident concerning these two artists shows. In a trial of skill Zeuxis painted a bunch of grapes so naturally that the birds came and picked at them. Thereupon Parrhasius said: "Now draw aside the curtain that covers my picture." When Zeuxis attempted to do so, he found that the curtain was the picture, and he immediately acknowledged the superiority of his rival. Said Zeuxis at one time: "I paint slowly, but I paint for eternity."

**Zeuxis
and
Parrha-
sius.**

The Greeks carried the various arts of design to a high degree of perfection, and in all of these they exhibited a highly delicate and refined taste, furnishing a standard for posterity in many things. Greek art was not only illustrated in sculpture and architecture, but in the internal decorations of their houses, their elaborately-painted walls and ceilings, their ornamental tiling, their tastefully-constructed furniture, their beautiful vases, and other vessels both for use and ornament. The Greeks displayed a genius in all these for the invention of beautiful forms which has yet remained unsurpassed.

**Domestic
Art.**

SECTION VI.—GENERAL VIEW OF GREEK CIVILIZATION.

THE ancient Greeks belonged to the Aryan, or Indo-European branch of the Caucasian race, and were therefore kindred with the Sanskritic, or Brahmanic Hindoos, the Medes and Persians, the Romans and other Latin nations, and the modern nations of Europe and America. They were a finely-formed race, and their women were generally very beautiful. The characteristics of the Greecian face were dark complexions and black hair and eyes. Excepting the Spartans, the Greeks were lively, cheerful, ardent, volatile and fond of gay and showy amusements. They had some of the higher gifts of mind in a degree unsurpassed by any other nation. For this reason they made such advances in philosophy, in the science of government, in elegant literature, and the arts of painting, sculpture and architecture. Many of their works of art are yet models throughout the civilized world.

**Aryan
Origin
of the
Greeks.**

In the Oriental nations the only government was despotism. There was an absolute lord, whose subjects were virtual slaves, without any political rights whatever. The Greeks were the first people to develop democracy—government of the people, by the people and for the people. It was owing to their political freedom that the Greek civilization was the highest of antiquity, and that the Greeks surpassed all other ancient peoples in art, literature and philosophy.

**Democ-
racy.**

The Greek states had no hired or standing armies, but relied for their defense on a militia, composed of citizens and armed slaves,

Militia.

which was called to the field in time of war. The poems of Homer inform us that in early times many of the Greek chieftains and warriors fought in chariots drawn by horses; but at a later period chariots were wholly dispensed with. The officers and the upper classes fought on horseback, and the common soldiers on foot. The regular cavalry were armed with swords and spears. The infantry were composed of two classes, respectively known as the heavy-armed and the light-armed. The heavy-armed infantry usually consisted of citizens, while the light-armed were made up of slaves or of freemen of the lowest rank.

**Arms and
Armor.**

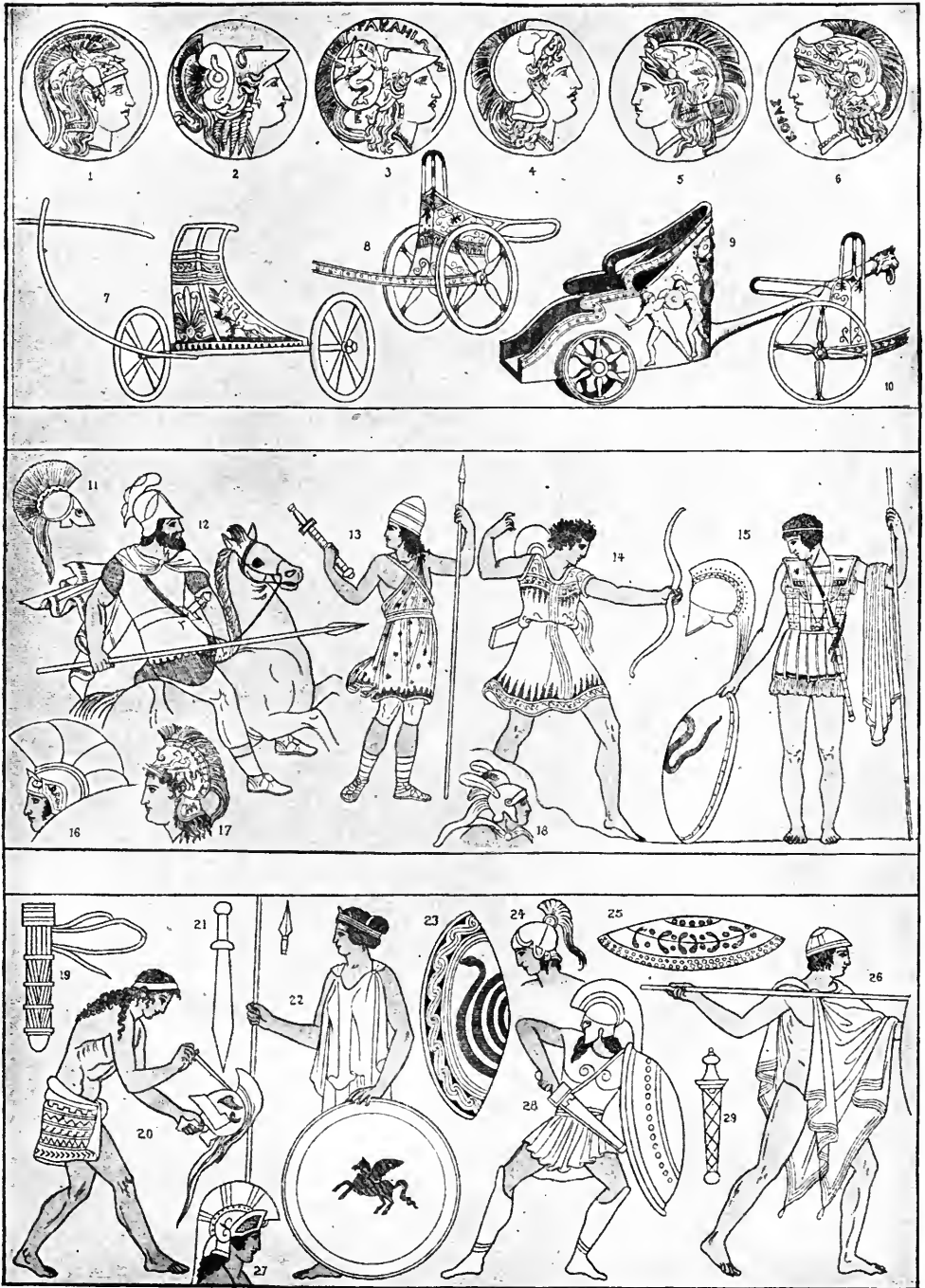
The heavy-armed foot soldiers wore helmets of brass or iron upon their heads, and cuirasses and greaves of the same metals upon their breasts and legs. They grasped the sword or spear with the right hand, and carried the buckler or shield on the left arm. They usually fought in a close body, called a phalanx, in which the file was sometimes eight men in depth, and at other times sixteen. The light-armed troops used bows and arrows, javelins and slings, and were considered of so little importance, in comparison with the heavy-armed, that the ancient writers, in describing battles, often said nothing about the light soldiery, in giving the number of troops engaged.

**Mode of
Warfare.**

The Greeks advanced to meet the enemy at a quick but regular pace, and with a silence only sometimes broken by the sound of the trumpet or the Spartan flute, until the mortal combat was announced by the clash of arms and the groans of the dying. Every citizen between the ages of twenty and sixty was subject to being summoned to the defense of the state, but those of advanced age were exempted from foreign service. The Athenians were accustomed to appointing ten generals to every army, one being taken from each of the ten wards of Attica. At first each of these officers was successively entrusted with the sole command for one day, but the evils in consequence of so injudicious a custom becoming at length apparent, the practice was modified, so far as one of the ten was appointed to the actual command, while the other nine accompanied him as counselors, or remained at home with the honorary title of generals.

**Fortified
Towns
and
Siege
Engines.**

The Grecian towns were fortified with walls, towers and fosses, or ditches, which made it very difficult to take them by siege in those times, although the places then considered and proved impregnable would have been reduced in less than an hour by our modern artillery. Although the engines of war used by the Greeks were impotent as compared with modern cannon, they had machines by which they were enabled to harass, and frequently to take by storm, places which were very strongly fortified. The chief of these engines were the battering-ram, the moving-tower, the tortoise, the catapult and the balista.



GREEK ARMS AND MILITARY COSTUMES



The battering-ram was a very large beam of wood, having at the end an iron head, shaped so as to partially resemble that of a ram. Some of these machines were suspended from the roof of a wooden building erected to screen the men who worked them from the missiles of the besieged; while others, smaller in size, were carried in the arms of men. They were used to batter down walls, and are said to have been sometimes dreadfully effective. For the purpose of deadening their blows, the besieged were in the custom of lowering bags of wool before those parts of the walls against which they were directed.

**Battering
Ram.**

The moving-tower was a wooden building in the form of an obelisk, and was set on wheels, by means of which it could be pushed forward to the fortifications which were the objects of attack. These towers were from thirty to forty feet square at the base, and were higher than the ordinary walls of fortified towns. They contained a battering-ram in the lower story. In the middle portion they had a drawbridge, which could be lowered in such a way as to enable the assailants to pass over from the tower to the walls. At the top they were filled with soldiers, who hurled javelins and discharged arrows at the defenders of the walls.

**Moving
Tower.**

The tortoise was a kind of wooden house, about twenty-five feet square and twelve feet high. Like the moving-tower, it was set on wheels, by means of which it could be moved forward to the walls. It was covered with strong hides, which had been steeped in certain drugs to make them fire-proof. It was called a tortoise because of its immense strength, which rendered those inside of it as safe as a tortoise in a shell. It was used as a covering for the protection of persons employed in filling up the ditches and sapping the walls of fortified towns.

Tortoise.

The balista and the catapult were machines used to hurl showers of darts and stones, and are described as having to a great extent resembled the modern cross-bow, but were proportionately of immense size.

**Balista
and
Catapult.**

In Homer's time the Greek ships of war were large open boats capable of carrying from fifty to one hundred and twenty men. A sail was hoisted when the wind was fair and moderate, but these vessels were ordinarily propelled by oars. At that early period the rowers sat in a single line along each side of the vessel, but afterwards the Corinthians invented a kind of galley, called the *trireme*, which had three tiers of rowers, and which was decked like the largest of modern vessels.

**War
Ships.**

The largest triremes usually carried a crew of about two hundred men, composed partly of sailors and partly of soldiers, or, as moderns would call them, *marines*. In sea-fights these marines occupied the

**Triremes
and Their
Crews.**

deck of the vessel and attacked the foe with darts or javelins; and when the vessels approached very closely to each other, they fought hand to hand with sword and spear. The trireme was the largest war-vessel in most common use, but there were many larger galleys. There were many ships of four or five tiers of oars, and sometimes vessels of enormous size had thirty or forty tiers of rowers, but these latter were built more for show than for use.

**Mode of
Naval
Warfare.**

The prows of Grecian ships were generally ornamented with sculptured representations of gods, men or animals, like the figure-heads of modern vessels. A piece of wood, armed with a brass or iron spike, and called the *beak*, projected from the lower part of the prow. This was of great service in damaging or sinking an enemy's vessel, as it was an important part of an ancient commodore's tactics to endeavor to strike his ship's beak against the side of the hostile ship and thus run it down. Very often another maneuver was resorted to, for the purpose of forcing an engagement, namely, bearing down upon the enemy's line, so as to break the oars of his ships, and thus make them unmanageable. The ships were then brought close to each other, and the fortune of the day was decided by the personal conflict which followed.

**Public
Edifices.**

No other country in the world ever produced such magnificent and durable public buildings as did ancient Greece. The Grecian temples and public edifices have long been deservedly classed among the wonders of human art. They were constructed of polished stone or of the finest marble, and displayed the admirable proportions and beauty of the three styles of Grecian architecture—the Doric, the Ionic and the Corinthian. Though now in ruins, they are still objects of imitation to nations of the most refined taste. The modern architect congratulates himself upon being able to copy their characteristic excellences, without hoping to excel them.

**Dwell-
ings.**

The private houses of the mass of the Grecian people in the cities were built of clay or unbaked bricks, and were arranged in irregular lines along the sides of narrow streets. The wealthy, however, had large and elegant mansions. Their dwellings were divided into several apartments, having two or more stories, ascended by staircases. A large gate was in front; and outside of this was a heap of manure left there by the horses and mules, and a number of dogs and pigs were accustomed to gather there. Thus the houses of the Greeks were generally as plain as their temples and public edifices were magnificent. The floors were of stone, and the walls were white until the time of Alcibiades, who ordered them to be painted in Athens. The houses generally stood away from the street. A laurel tree or altar sacred to Anollo was often placed in front of houses. Often an inscription

was marked on the door as a good omen. In the interior were apartments surrounding an open court, about which were porticoes for exercise; while in the center was an altar on which sacrifices were offered to the household gods. The women's chambers were wholly separate from those of the men, and the girls were kept in a remote room under lock and key. The slaves were sheltered in an upper story, to which they ascended from steps on the outside of the house. The roofs of the houses were flat, and served as places of promenade in the cool of the day. Curtains were sometimes used instead of doors. Houses were heated by means of fire-places; and, as chimneys were unknown, the smoke escaped through openings in the ceilings. Roses and violets were planted side by side with onions. The first rooms seen upon entering the house were decorated with paintings. The houses of the wealthy were profusely embellished with paintings, sculptures, vases and ornamental works of art. The walls were plastered, and finished with joiners' work. The walls and ceilings were adorned with paintings. The furniture was set off with gold and ivory. Screens of rich tapestry were likewise in use.

The articles of Grecian household furniture were chairs, beds of geese feathers, bedsteads, bedsteads with mosquito-nets, sheep-skin blankets, tables, candelabras, carpets, footstools, lamps, chafing-dishes, vases of different forms, baskets, basins, bellows, brooms, cisterns, ovens, frying-pans, hand-mills, knives, soup-ladles, lanterns, mirrors, mortars, sieves, spits, and most of the articles now in use, or substitutes for them. Dishes and other vessels were of pottery, metal or wood. Various-formed and beautifully-designed lamps were used.

Furniture.

The Greeks ate three daily meals, reclining on couches, and using neither table-cloths nor napkins. In primitive fashion, they used neither knives nor forks, but spoons were in common use. They washed their hands before and after each meal. Among the common people dried fish and barley bread, with dates, were the principal food. Animal food and many delicacies of cookery were also partaken of. The wealthy, of course, indulged in all sorts of luxuries. After dinner came the *symposium*, when host and guests drank goblets of wine, mixed with hot or cold water. The master of the feast was chosen by lot. This drinking bout was enlivened by varied conversation, music, dancing, and all sorts of games and amusements. Guests invited to a banquet were met by slaves, who removed their sandals, washed their feet, and furnished them with water for their hands.

Meals.

Before going to a feast, the Greeks washed their bodies and anointed them with oils; and when they arrived, their host welcomed them either by taking their hands or by kissing their lips, hands or feet, according as he desired to show them more or less respect. Before a repast was

**Feasts
and
Libations**

begun, a part of the provisions on the table was set apart for the gods, and a hymn was generally sung at the close of the meal. Before they quaffed their wine, the Greeks often poured some of it on the ground in honor of any god or absent friend whom they desired to remember. This was called a *libation*.

**Notions
of Propriety.**

The Greeks had some notions of propriety. They considered long nails, dirty teeth, wiping the nose at meals, spitting upon the waiter at table, etc., as offensively vulgar. One who talked much about himself was regarded as a *bore*. Seeking to sit near the host at a ceremonious feast was looked upon as foppery; as were also bragging about taking a child to Delphi to deposit his hair; saying that one had taken care to have a black footman; placing garlands before a door when one offered sacrifice; erecting a monument to a lap-dog, etc.

Dress.

The climate of Greece being one of the mildest in the world, the dress of the people was light and simple, being designed more as a graceful covering for the body than as a protection against the inclemencies of the weather. The dress of the Greeks was nearly the same for both sexes. Their garments were made of wool, linen, and later of cotton. The Greek dress consisted of an inner *tunic* and an outer robe or shawl called the *pallium*. The tunics of the men extended down to the knees, while those of the women descended in flowing folds to the heels. The women bound their tunics at the waist by a broad sash; and their palliums, which were usually saffron-colored, were confined at the waist by a broad ribbon. Both these garments were bordered at the bottom by an edging of different color. In later times the Athenian women wore long loose dresses with flowing sleeves. Only travelers and workmen had their heads covered; all other men and all the women having no covering for their heads. The flapped hats, which were worn by workmen and travelers, were tied under the chin. The better classes of Greeks wore sandals and shoes on their feet out of doors, and these were bound with thongs. The lower orders always went barefooted.

**Female
Ornaments.**

The Greek women braided and curled their hair in a very tasteful manner, and set it off with golden grasshoppers. They also wore golden ear-rings and bracelets; and in the days of Athenian luxury and splendor, the ladies of Athens had a custom of painting their cheeks and eyebrows, sprinkling their hair with yellow-colored powder, and encircling their heads with wreaths of flowers. When they went out of doors they always wore a veil over the face.

**Female
Seclusion.**

The Greek women were kept in a state of seclusion and restraint, similar to that of the Turkish women and the women of other modern Oriental nations. They were closely confined to the house, except during solemn festivals and other public ceremonies, and employed



GREEK FEMALE DRESS

their time in spinning, weaving, baking bread and superintending the labors of their female slaves. When they appeared in public, they walked in procession, with downcast eyes, with their slaves and attendant maidens around them, or went directly and without ostentation to the place to which they had been called by business. But the lower classes were not practically exempted from such restrictions, and females of rank even resorted to many contrivances to evade them. The Spartan women also conducted themselves differently, as the laws of Lycurgus required them to exhibit themselves in public. These women did not mourn the loss of their husbands or sons who died the death of heroes in battle, but appeared in public with every indication of joy after such an occurrence, and only seemed sorrowful when those with whom they were connected had disgraced themselves by returning to their homes unhurt from an unsuccessful battle with their country's enemies.

Thus Greek women were virtual slaves, and led secluded lives in their homes, both before and after marriage, devoting themselves to weaving, spinning and domestic duties. They took care of the sick and had charge of the servants, who were slaves. The *Hetæra*, chiefly foreigners, were a class of women who enjoyed greater social privileges, living in their own houses, and receiving guests of both sexes. These were generally noted for their personal beauty and grace of manners, and also for literary accomplishments, and are said to have been "the most witty and brilliant talkers of Athens." The famous Aspásia, who became the wife of Pericles, belonged to this class.

Hetæra.

The Greeks were divided into two great classes, freemen and slaves. We have observed that in Sparta the slaves performed all mechanical, agricultural and menial labors; while the free citizens employed themselves in war and military exercises, in superintending the public schools, in conversation, or in religious services. But in Athens and the other Grecian republics the citizens engaged in mechanical employments, as well as in the more lucrative pursuits of commerce; while the slaves engaged in various handicrafts, as well as agricultural and menial duties.

Freemen.

The Greeks had slaves of all classes and grades, such as domestic servants, agricultural laborers, and artisans. The rich families had many slaves, while the poor citizen had only one. The governments of the various Grecian states employed slaves upon the public works. These slaves, generally foreigners, the Greeks called barbarians. Many Asiatics and Thracians sold their children into slavery, and the buying and selling of slaves was a regular business at Athens and in other parts of Greece. Children born of slave women were doomed to slavery. Menial slaves were at the mercy of their masters and mis-

Slaves.

tresses. Slaves were often tortured, to make them confess their own guilt or the guilt of their masters.

Occupations.

The Greeks worked mines of silver, copper and iron, and obtained marble and other building stone from the quarries. They engaged in spinning and weaving, pottery, and the manufacture of arms and armor, gold and silver ornaments, hardware and furniture. Besides the large numbers employed in industrial arts were the merchants, shopkeepers, tradesmen and agriculturists. Piræus was the sea-port of Athens; but the wholesale trade, and most of the retail trade, were conducted in the market-places.

Artisans, Etc.

In ancient Greece were leather bottlemakers; bankers; barbers, some of them females; barber surgeons, whose shops were lounging-places; basket-makers; butchers; blacksmiths; carpenters; coppersmiths; cotton manufacturers; curriers; dyers; enamellers; factors; farmers; fishermen; flax-dressers; founders; fresco painters; fullers; gilders; goldsmiths; gardeners; weighers; papermakers; perfumers; pilots; tutors; quack doctors; shepherds; tanners; weavers, etc.

Athenian Pastimes.

In Athens many of the citizens had no private occupation, but lived on the pay they obtained for attending the political and judicial assemblies, on the provisions made to them at the public festivals, and on the money occasionally granted them from the public treasury or from the coffers of wealthy citizens. Their pastimes were conversation, or listening to the orators in the Agora, or market-place, walking in the public gardens, attending the lectures and disputations of the philosophers and assisting in the many processions, games and festivities, which were held in honor of the gods.

Writing, Education, Etc.

Writing was done with ink made from soot, on prepared skins, bark, papyrus, or with a sharp-pointed instrument on thin sheets of lead or layers of wax. During the glorious days of Athens many private persons had large libraries. The Greeks very carefully attended to the education of the young. The Spartan system of training, as we have seen, consisted only of exercises calculated to discipline the mind to fortitude and to strengthen the physical powers; as the study of the arts and the sciences, and the pursuits of literature, were considered unworthy the attention of a Lacedæmonian citizen. But the Athenians, and other Grecians who imitated the usages and institutions of Athens, gave their youths a far more liberal education. Boys only went to school. The schoolmaster was the *grammaticus*, or grammarian. The sons of wealthy parents had a *pedagogue*, or private tutor, who watched over them when out of school, and who was generally selected from the slaves. The elementary branches, such as reading, writing, grammar, music, recitation, and later, philosophy and oratory, were taught. Passages from the works of the poets were

committed to memory. The music taught consisted of singing, playing on the lyre, and reciting compositions in poetry. In early manhood the sons of the wealthy attended lectures on philosophy, oratory, etc., in the Lyceum, the Academy, or some other institution. There were many schools; while attendance upon the public debates, where the first and greatest orators and rhetoricians in the world were heard, was general.

Gymnasia, provided at the public expense, were much resorted to for pastime and exercise; and there the body was rendered supple by running, leaping, boxing, wrestling, throwing the discus, the javelin, or the quoit, shooting with the bow and arrow, etc. The gymnasium was a part of Greek education, and was the training school for the Olympic Games. In later years the porticoes became the resort of philosophers, rhetoricians and Sophists, who publicly discussed moral and metaphysical questions.

**Gym-
nasia.**

The Greeks were fond of music and played on stringed-instruments, such as the harp and the lyre, and on wind instruments, such as the double and the single pipe. The Athenians highly prized musical accomplishments, and female musicians were hired at feasts and social gatherings to heighten the enjoyment of the guests.

**Musical
Instru-
ments.**

Marriages among the Greeks were generally arranged by the parents, and dowries were expected. The Athenian marriages were generally formed at an early age, the Grecian women being marriageable when they were in their fourteenth year. Nuptial engagements were entered into with many formalities, yet they were dissolved very easily, as all that was required for that purpose was that the parties should furnish the Archon with a written certificate of their agreement to separate from each other. The Spartan marriages were of a singular character, like all the other Lacedæmonian institutions. After a Spartan had obtained the consent of the lady's parents, he was obliged to carry off his destined spouse, as it was regarded as very unbecoming in a lady to *consent* to be married. Even after they had become married, the young husband and wife were extremely careful to avoid being seen in each other's society; and when there happened to be no children, years sometimes passed before it was generally known that the parties were married, so secret were they in all their associations with each other.

Marriage.

The Greeks celebrated their funerals with great pomp and ceremony. The corpse was first washed, anointed, and dressed in a costly garment; after which it was laid out in state, for one, two, or sometimes even three days. A wreath of flowers was placed on its head, and in its hand was set a cake of flour and honey as an offering to Cerberus, the three-headed watch-dog of Hades. The Greeks be-

Funerals.

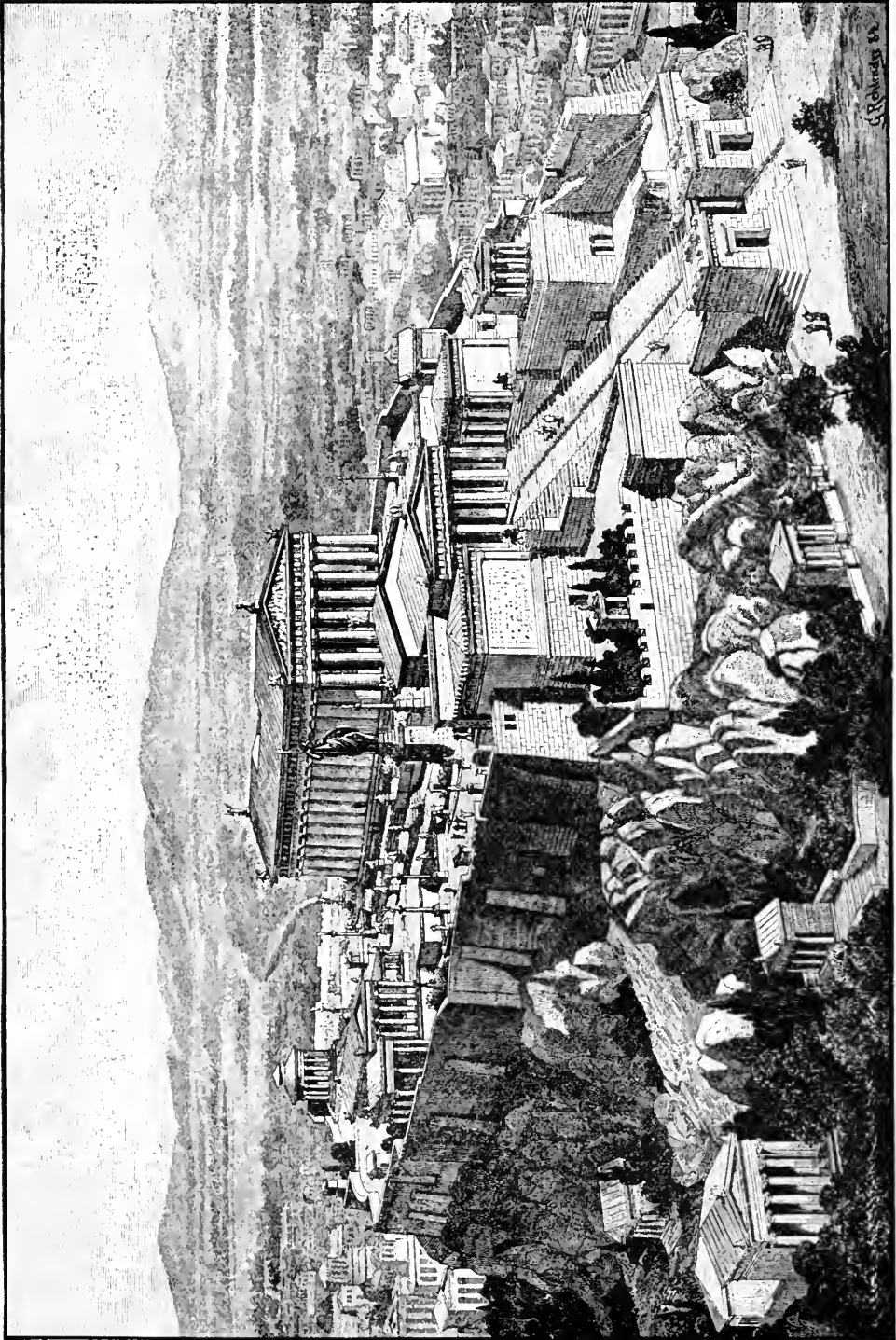
lieved that before the remains of the dead were buried the soul wandered about in Hades without rest, not being permitted to cross the river Styx into Elysium. Immediately after death a small coin, called an *obolus*, and equal in value to about a penny and a half of English money, was placed in the mouth of the deceased to pay the ferryman Charon for taking his spirit across the dark river Styx. Between the time of death and the funeral the body was constantly surrounded by relatives and friends as mourners, with hired women making loud lamentations, and with a chorus of flute-players. On the funeral day the corpse, enclosed in a cypress coffin, was put on a chariot and conveyed to the place where it was to be finally disposed of. The funeral procession accompanying the remains was arranged in the following order: First came musicians, playing or chanting mournful tunes; after which advanced the male relatives and friends in black attire; next followed the coffin, and behind it walked the women. In accordance with the directions of the deceased or of the family, the corpse was either buried in a grave, vault or tomb, or burned upon a funeral pile. Piles of wood, called *pyræ* (meaning pyres), were used for burning a corpse, and oil and perfumes were cast into the flames. When the *pyræ* had burned down, the remains were extinguished with wine, and the bones were gathered, washed with wine and oil, and deposited in urns, which were sometimes made of gold. Bodies which were buried were first put in coffins usually made of baked clay or earthenware. Vases and other articles were laid in the grave with the dead. Libations of wine were made at the same time, or a sacrifice was offered to the gods, prayers were said, and the name of the deceased was invoked aloud. The ceremony was ended with a funeral banquet, and it was customary to erect a monumental stone or statue over the grave. At stated times sacrifices were performed at the tomb, and the grave was decorated with flowers.

**Religious
Rites.**

Religious rites and ceremonies mainly devolved upon the priests, but the people attended at the services in the temples, and furnished their finest cattle and their choicest products as offerings. No business was undertaken by Grecians without consulting the gods by religious ceremonies.

**Academy
and
Lyceum.**

There were three principal gymnasia, which were places of public exercise near Athens, and there the philosophers and rhetoricians delivered their lectures. The most famous of these was the Academy, which was so named because it had been the country-seat of the wealthy Académus, who spent most of a large fortune in ornamenting this delightful site. It was here where Plato delivered his lectures, for which reason his followers were named Academics. On the opposite side of the city, near the river Ilyssus, was the Lycéum, with its shady



THE ACROPOLIS AT ATHENS, RESTORED

From a Drawing by G. Reihender

groves in which Aristotle lectured to his pupils. Cynosárges, about a mile from the Lycéum, was the residence of Antísthenes, the founder of the sect of the Cynics.

The whole country about Athens, especially the long road to Piræus, was ornamented with various kinds of monuments, particularly with tombs of eminent poets, statesmen and warriors. This road was enclosed by a double wall, called the Northern and Southern walls, erected during the administration of Themístocles. This double wall was almost five miles long on both sides, and enclosed the two harbors called respectively Piræus and Phalerum. The walls, which were constructed wholly of freestone, were more than eighty feet high and so wide that two baggage wagons could pass each other. Piræus and Phalerum were really small cities, with public squares, temples, market-places, etc. The crowd that enlivened the quays of Piræus gave that chief harbor a livelier appearance than Athens itself. The port of Munychia lay to the east of Piræus, and, like both Piræus and Phalerum, was formed by the bays of the coast. Munychia was a place of great natural strength, and the Spartans garrisoned it after they had conquered Athens.

**Athens
and Its
Harbors.**

Athens was located in a plain, which, on the south-east, extended for about four miles toward the sea and the harbors, but was enclosed by mountains on the other side. Several rocky hills arose in the plain, of which the largest and loftiest was fortified by Cecrops as the *Acropolis*, or citadel of Athens, and was sometimes named Cecropia. Most of the buildings were erected around this citadel, spreading toward the sea. The summit of the hill was almost level for a space of about eight hundred feet long by four hundred feet wide, as if Nature herself had designed the site for those masterpieces of architecture which displayed the splendor of Athens at a distance. The only road leading to the Acropolis passed through the Propylæa, a magnificent gateway adorned with two wings and two temples filled with the finest samples of sculpture and painting. This gateway was erected during the rule of Pericles, and was decorated with elegant sculptures by Phidias. Through these splendid portals was an ascent by steps leading to the summit of the hill, which was crowned with the temples of the guardian deities of Athens. On the left stood the temple of Athênê, the protectress of cities, containing a column which fable represented as having fallen from heaven, and an olive-tree believed to have sprung spontaneously from the ground at the decree of the goddess. The temple of Poseidon was beyond that of Athênê. On the right side towered the Parthenon, sacred to the virgin Athênê—"the glory of Athens, and the noblest triumph of Grecian architecture." The Parthenon, raising its lofty head above the city and the Acropolis, was the first

**The
Acropolis
and Its
Temples.**

object which caught the eyes of the traveler, whether he approached by land or sea.

**Its
Environs.**

At the foot of the Acropolis, on one side, stood the Odéum, or music hall, and the theater of Dionysos, where were celebrated the tragic contests on the festival of that god. On the other side stood the Pnytanéum, where the chief magistrates and the most worthy citizens were honorably entertained at a table furnished at the public expense. A small valley named Cœlé (*the hollow*) lay between the Acropolis and the hill on which the Court of Areopagus had its sittings. This valley also separated the Areopagus from the Pnyx, the small rocky hill on which the people met in their general assemblies. The simplicity of the furniture of the Pnyx contrasted remarkably with the grandeur of the neighboring edifices. On this spot the renowned orators of Athens addressed the assembled masses. This spot can still be seen, as it is cut in the natural rock, and has in the present century been cleared of its rubbish, and the four steps by which it was ascended.

**Cerami-
cus and
Market
Place of
Athens.**

The Ceramicus, or pottery-ground, containing the market-place, lay beyond the Pnyx. The market-place was a large square surrounded on every side with public buildings. On the south was the Senate-house and the statues of the Eponymi, ten heroes from whom the tribes of Athens derived their respective names. On the east stood two splendid Stoai, or porticoes—that of the Hermæ, or statues of Hermes, bearing inscriptions of the names of the citizens, allies and slaves who had distinguished themselves in the Persian War; and that of the Poëcilé, ornamented with numerous elegant paintings, especially one representing Miltiades at the battle of Marathon. Under this *Stoa* Zeno lectured to his pupils, wherefore his disciples were called *Stoics*.



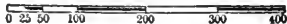
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MAP OF THE EMPIRE OF ALEXANDER THE GREAT

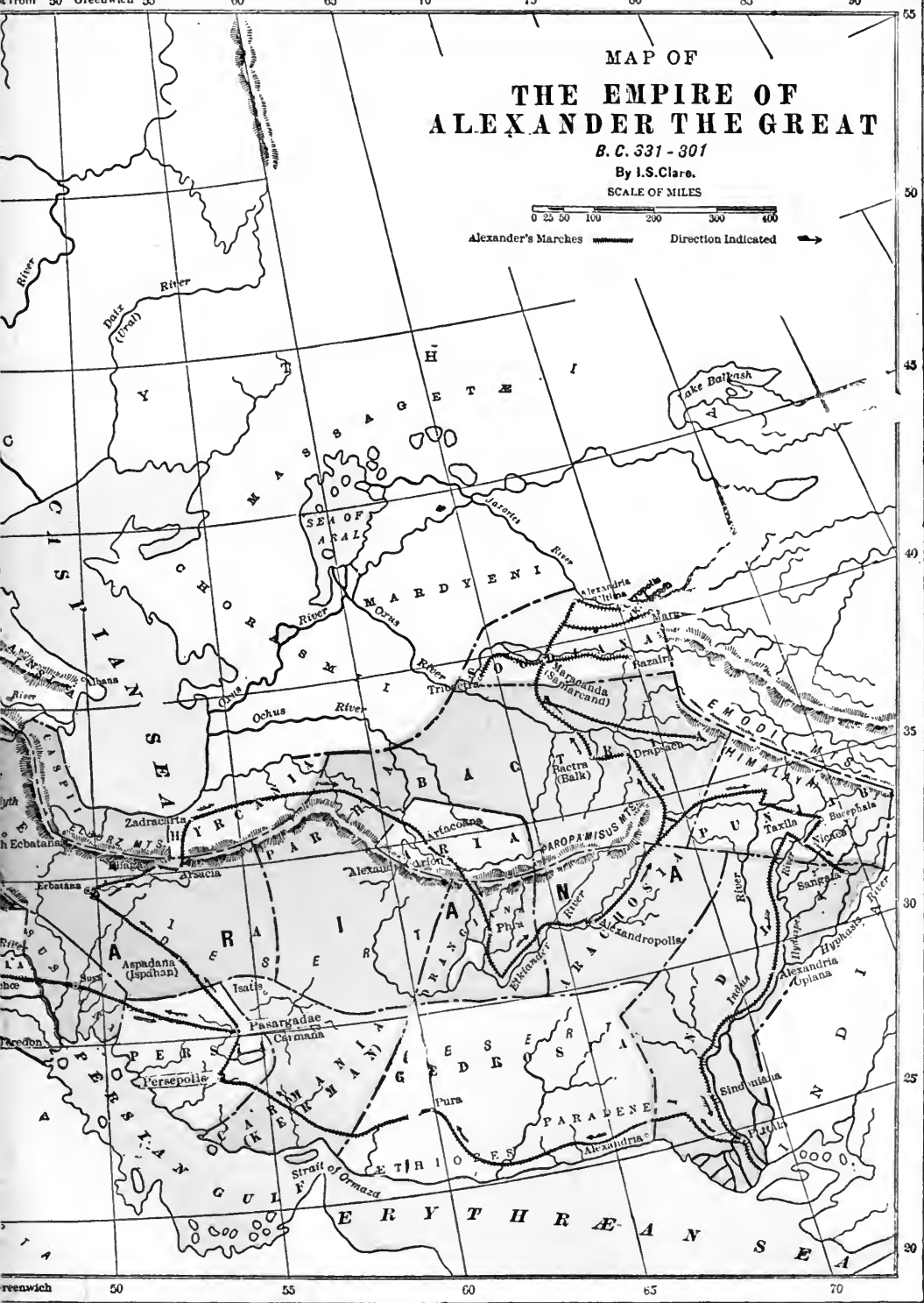
B. C. 331 - 301

By I. S. Clare.

SCALE OF MILES



Alexander's Marches ——— Direction Indicated →



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CHAPTER XII.

GRÆCO-MACEDONIAN EMPIRE.

SECTION I.—RISE OF MACEDON UNDER PHILIP.

MACEDON, or Macedonia, was the country lying immediately north of Thessaly, between Mount Scardus on the west and the maritime plain of Thrace on the east. It was bounded on the north by Pæonia. Its greatest length from north to south was about ninety miles, and its width from east to west averaged seventy miles. Its area was probably almost six thousand square miles, about half that of Belgium. The country is divided by high mountain-chains, capped with snow, into a number of distinct basins, some of which have a lake in the center, while others are watered by rivers, which flow eastward into the Ægean, with a single exception. The basins are of such extent as to present the appearance of a succession of plains. The more elevated regions are mostly richly wooded, abounding with sparkling rivulets, deep gorges and numerous waterfalls; but in some places the country seems dull and monotonous, the traveler passing for miles over a series of bleak downs and bare hillsides, stony and without shrubs.

Location
of
Macedon.

The chief mountains of Macedon were the Scardian and other branches from the chain of Hæmus; Pangæus, famous for its rich gold and silver mines; Athos, jutting into the Ægean sea, forming a remarkable and dangerous promontory; and Olympus, partly belonging to Thessaly. Most of these, especially the Scardian chain and Mount Athos, were richly wooded, and the timber produced by them was highly valued by ship-builders. The chief rivers of Macedon emptying into the Adriatic were the Panyásus, the Apsus, the Laüs, and the Celydnus; those flowing into the Ægean were the Haliácmon, the Erigon, the Axios, and the Strymon.

Moun-
tains and
Rivers.

The soil of Macedon was fruitful; great abundance of corn, wine and oil being especially produced on the seacoast; while most of the mountains were rich in mineral treasures. Macedonia was noted for its excellent breed of horses, and thirty thousand brood mares were

Products,
Inhabitants,
Cities,
Etc.

kept in the royal stables at Pella. Macedonia was said to contain one hundred and fifty different nations, each of its cities and towns being at one time regarded as an independent state. The western part of the country was inhabited by the barbarous Taulantii, in whose territory was the city of Epidamnus, founded by a Corcyræan colony, and whose name the Romans changed to Dyrácchium, now called Durazzo. In this same region was the city of Apollonia, founded by the Corinthians. South of the Taulantii, but also on the Adriatic, was the territory of the Alymiótæ, whose chief cities were Elyma and Bullis. East of these was the little inland district of the kingdom of Oréstes, where the son of Agamemnon is said to have settled after the murder of his mother. Macedonia proper was the south-eastern portion of the country, and contained the city of Ægæa, or Edessa, the cradle of the Macedonian kingdom, and Pella, the favorite capital of its most powerful monarchs. The districts of Macedonia proper bordering on the sea were called Piéria, and were consecrated to the Muses. These districts contained the important cities of Pydna, Phyllace and Dium. North-east was the region of Amphaxitis, bordering on the Thermaic Gulf, and its principal cities were Therma, afterwards called Thessaloníca, now Saloníca, and Stagíra, the birth-place of Aristotle. Chalcidice, or the Chalcidian peninsula, between the Thermaic and Strymonian Gulfs, has its coasts deeply indented with bays and inlets of the Ægean sea, and contained many important trading cities and colonies, the chief of which were Pellêné, in the headland of the same name; Potidæa, a Corinthian colony; Toróne, on the Toroanic Gulf; and Olynthus, celebrated for the many sieges sustained by it. In the region of Edonia, near the Strymon river, was Amphipolis, a favorite Athenian colony, Scotussa and Crenídas, the name of the latter being changed to Philippi by Philip of Macedon.

Early
History
of
Macedon.

According to the Greek tradition the Macedonian kingdom was founded by Hellenic colonists from Argos under Záranus, who were said to have been conducted by a flock of goats to the city of Edessa, which was easily stormed and taken (B. C. 813). The Macedonian people were not Hellenes, but belonged to the barbarous races, differing very little from the Greeks in ethnic type, and being most nearly related with the Illyrians in race. The Argive colony was hospitably received, and gradually acquired power in the region of Mount Bermius; and, according to Herodotus, Perdicas, one of the original Argive emigrants, was acknowledged as king. Other ancient writers mention three kings before Perdicas, whose combined reigns embraced a period of about a century. The period following is very obscure, little being known except the names of the kings. PERDICAS I. is said to have reigned almost fifty years, from about B. C. 700 to B.

C. 650. He was succeeded by his son, ARGÆUS, who reigned about thirty years, from B. C. 650 to B. C. 620. Argæus was succeeded by his son, PHILIP I., who likewise reigned about thirty years, from B. C. 620 to B. C. 590. Philip I. was succeeded by his son, AEROPUS, who reigned about twenty-five years, from B. C. 590 to B. C. 565. Aeropus was followed by his son, ALCETAS, whose reign lasted twenty-eight or twenty-nine years, from B. C. 565 to B. C. 537. Alcetas was followed by his son, AMYNTAS I., who was king at the time when the Persian expedition under Megabyzus invaded the country and reduced it to tribute B. C. 507.

In B. C. 507 Amyntas I. submitted to Darius Hystaspes; and fifteen years afterward, during the first expedition of Mardonius, Macedonia became a mere province of the Medo-Persian Empire, the native kings being reduced to tribute. After the retreat of Xerxes, in B. C. 480, Macedonia recovered her independence, and began to extend her conquests eastward along the northern coast of the Ægean, meeting two rivals, the new Thracian kingdom of Sitacles upon its eastern frontier, and the Athenian power in the Greek cities of the Chalcidic peninsulas. PERDICCAS II., on ascending the throne, in B. C. 554, found his kingdom exposed to attacks from the Illyrians and the Thracians, while the Athenians encouraged his brother to contest the crown with him, which caused him to aid Sparta in the Peloponnesian War. The short but brilliant reign of ARCHELAUS I. (B. C. 413—B. C. 399) laid the foundation of Macedonian greatness. He improved the country by the construction of roads, strengthened it by forts, and introduced a better discipline in the army. He made Pella his capital and liberally patronized literature and art, inviting Socrates to his court and munificently protecting Eurípides when he was exiled from Athens. Archelaüs was assassinated by Cráteras, one of his favorites (B. C. 400); and his death was followed by forty years of civil wars and sanguinary revolutions, which are of no interest or importance.

When PERDICCAS III., who owed his elevation to the aid received from Pelópidas the Theban, was slain in battle with the Illyrians, he left to his infant son, Amyntas, a kingdom occupied by enemies and weakened by internal dissensions; but in this emergency, Philip, the late king's brother, who had escaped from Thebes, whither he had been sent as a hostage at the age of fifteen, asserted his nephew's rights, in opposition to several pretenders, who, according to custom, took advantage of the troublous times to claim the sovereignty. Philip was not swayed from his purpose by danger or difficulty. Naturally gifted with very superior mental powers, his residence in Thebes in his boyhood, as a hostage, had given him the opportunity of enjoying the instruction of Epaminóndas, in whose house he is said to have been

Growth
of
Macedon.

Philip's
Early
Years.

brought up, and whose military skill he had the opportunity of witnessing. Frequent visits to the leading Grecian republics had added to the advantages which he so early possessed, by enabling the Macedonian prince to examine the most civilized institutions and to form a personal acquaintance with the greatest philosophers and warriors of the time. As Philip was in the bloom of youth, agreeable in appearance and winning in manners, it is not surprising that he so speedily won the affections of the Macedonian people from his half-barbarous rivals.

**His
Accession.**

The pretenders to the Macedonian throne were, however, supported by the Thracians, who had invaded Macedon on the east after the death of Perdiccas III., while the Pæonians and the Illyrians had entered the kingdom from the north. Philip managed to disarm the hostility of all these foes by bribes, promises and flattery—means which he always used with skillful care, and for which he had always been noted. In B. C. 360 or 359 he was elevated from the regency to the throne, as PHILIP II., the people considering the precariousness of an infant reign as not adapted to the circumstances of the time.

**Athenian
Hostility.**

Athens was the quarter whence Philip was threatened with new troubles. Having acted as an auxiliary only during the Grecian war which ended with the battle of Mantinéa, while Sparta and Thebes had put forth and exhausted their entire strength and resources, the Athenian republic had again found itself in the ascendancy among the Grecian states at the close of the war, both respecting population and means. But with the return of prosperity to Athens, the pride and profligacy of its citizens likewise returned; corruption holding sway in the court, the Senate and the assembly of the people; the property of the good and innocent at home being confiscated to gratify the craving vices of the masses; while the tributary allies of the republic were oppressively and unscrupulously taxed to supply the same insatiable demands.

**Philip's
Early
Tri-
umphs.**

Such was the condition of the prosperous but miserable Athenian republic at the death of Perdiccas III., who had deeply incensed the Athenians by disputing their claim to Amphipolis, a city which the general council of Greece acknowledged as their dependency. Having this reason for disliking Perdiccas III., the Athenians continued their hostility to his brother and successor and sent an embassy to aid Argæus, the chief pretender to the Macedonian throne. Philip defeated and killed his rival in battle and took his Athenian allies prisoners. On this occasion Philip gave the first exhibition of that artful policy to which his long career owed its splendor and success. Instead of manifesting indignation against his Athenian captives, he treated them with the greatest kindness and respect, restored their property and

sent them all home without ransom, and filled with admiration for his character and conduct. This politic and generous behavior produced the effect for which it was intended. When Philip's ambassadors presented themselves at Athens with peace propositions, the republic at once agreed to a treaty. As Philip had thus adroitly rid himself of one enemy, he next directed his attention to his northern neighbors, the Pæonians, whose king died at this crisis without heirs. Taking advantage of this situation, the Macedonian monarch led an army into Pæonia and easily reduced its inhabitants to subjection, annexing their territory to his own. After augmenting his military strength and his influence by this acquisition, Philip invaded Illyria and severely chastised its people for their recent incursion into Macedonia, compelling them to humbly beg for peace. Thus in the space of two years, the remarkable activity and address of this youthful Macedonian monarch restored internal tranquillity to his own kingdom, and elevated it to a far more vigorous and healthy condition than it had ever previously enjoyed.

After thus mastering his barbarous neighbors and securing the northern frontiers of his kingdom, Philip directed his attention to the south; and while Athens was engaged in the Social War, he began those aggressions which were destined to ultimate in his conquest of the whole of Greece.

His first movement was as cunning as that of a fox. Olynthus and Amphipolis, the most important of the confederated republics lying between Macedon and the sea, naturally attracted his first attention. To prevent the opposition of the Athenians, who claimed Amphipolis, until his designs were accomplished, Philip deceived them with the belief that he was about to subdue the city for them; and the Athenians, occupied in the Social War, allowed themselves to be thus duped. He also detached Olynthus from its alliance with Amphipolis. The Amphipolitans resisted his attack with great valor, but were eventually forced to surrender at discretion (B. C. 358). Philip treated the vanquished with equal policy and magnanimity, banishing only a few of the most violent leaders and instigators of the resistance to his arms, and dealing mildly with the remainder of the citizens. The city was incorporated with the Kingdom of Macedon, to which it formed a valuable acquisition, on account of its maritime situation. After this conquest, Philip diligently cultivated the friendship of the Olynthians, feeling that their aid would enable him almost to defy the utmost wrath of the Athenian republic, which he would not be able to deceive much longer with regard to his actual designs. But the Athenians were still too much occupied in other directions to examine into the real character of the young monarch who continually grati-

His
Aggres-
sions.

Conquest
of
Amphip-
olis,
Pudna
and
Potidæa.

fied their vanity with conciliatory messages and flattering promises, while his actions had assumed a very ambiguous, if not a very menacing aspect. In addition to retaining Amphipolis, the Macedonian king captured the Athenian fortresses of Pydna and Potidæa and sent their garrisons home, expressing his polite regret that his alliance with Olynthus necessitated such a proceeding in one who entertained the profound respect for the Athenians which he did. Fully profiting by the toleration with which Athens still treated his actions, Philip invaded Thrace, annexing to his kingdom that part of the country containing valuable gold mines.

Submission of Thessaly.

Philip next entered Thessaly and liberated that country from the cruel despotism of three tyrants, the brothers-in-law, and also the assassins, of Alexander of Pheræ. The Thessalians were so grateful for this deliverance that they made Philip their sovereign in everything except in name, ceding to him a large portion of their revenues and placing all the conveniences of their harbors and shipping at his command. The Macedonian king well knew how to make permanent this valuable grant. He contrived to extract from the Thracian gold mines about a thousand talents (equal to a million dollars) annually.

Philip's Marriage.

The triumphant King of Macedon now sought a consort for his throne. In one of his excursions from Thebes, he had formerly seen and admired Olympias, the daughter of Neoptólemus, king of the little territory of Esoire, on the western frontier of Thessaly. He now went thither to woo this fair princess, and before long he had the pleasure of presenting her to his court at Pella. While engaged in the festivities attending this event, Philip was suddenly again called to take the field, in consequence of intelligence sent to him by some of his emissaries, to the effect that Illyria, Pæonia and Thrace were jointly preparing to release themselves from the yoke which he had imposed upon them.

Revolts Quelled.

Philip sent Parménio, one of his ablest generals, to Illyria, and personally took the field against the Pæonians and the Thracians. Both these enterprises succeeded, and the rebellious provinces were reduced to submission. Before Philip returned home, he received intelligence that his horses had gained the chariot-race at the Olympic Games; an occurrence which highly delighted him, as it measurably brought him within the pale of Grecian citizenship. Almost at the same instant he received the still more gladsome news that his queen had given birth to a son at Pella. A letter which Philip wrote to Aristotle indicates the gratification which the king felt on this occasion, as well as the high regard which he entertained for the philosopher, whose acquaintance he had made at Athens. Said Philip in this letter: "Know that a son is born to us. We thank the gods not so much for their

Birth of Alexander.

gift as for bestowing it at a time when Aristotle lives. We assure ourselves that you will form him a prince worthy of his father and worthy of Macedon." Fourteen years after this letter was written (B. C. 356), Aristotle became the tutor of Philip's son; and, undoubtedly, much of the future glory of Alexander the Great may be attributed to the lessons of this renowned philosopher.

The dominion of the King of Macedon now extended from the Adriatic sea on the west to the Euxine sea on the east, and from the Hæmus mountains on the north to the southern limits of Thessaly on the south. Over this vast range of territory Philip's influence predominated, though he permitted a nominal sovereignty to continue in the hands of others in some quarters, at least temporarily. In Eastern Thraee, Kersobleptes, son of the deceased Cotys, held the title of king, and in Byzantium the Athenian influence still predominated, notwithstanding that city's share in the advantages and independence resulting from the Social War. Philip found it necessary to act cautiously in assuming dominion in Byzantium, because of the jealous care especially extended by Athens to her interests and commerce in that quarter. His desires were, however, steadily fixed upon the possession of that great commercial city; and his designs upon both Byzantium and Olynthus, as well as the ulterior objects to which the acquisition of these cities was only preliminary, were furthered by a new war which broke out in the center of Greece about this time.

This new struggle in Greece was the *Second Sacred War*. It began in B. C. 358, four years after the battle of Mantinéa and in the same year in which commenced the Social War between Athens and her dependent maritime allies. The Sacred War originated in certain proceedings of the Amphictyonic Council, the body which in early times had exercised so much influence in Grecian affairs, and which, after its rights had for a long time lain dormant, had begun to reassert them vigorously, supported mainly by the influence of Thebes. Instigated by the Theban representatives, the Amphictyons imprudently revived the old subject of the seizure of the Theban citadel by Phæbidas, and imposed a fine of five talents (about five thousand dollars) on Sparta for that transaction. The Lacedæmonians ignored this decree, and neither the Amphictyons nor the Thebans possessed sufficient power to enforce it by violent means.

Incited in the same manner by the Thebans, the Amphictyonic Council sentenced the people of Phocis to pay a heavy fine for having cultivated certain lands consecrated to Apollo and belonging to that deity's famous temple in the sacred city of Delphi, where the Amphictyons then held their sessions. The Thebans appeared to have been actuated by mercenary, ambitious and revengeful motives in urging these meas-

Extent of
Philip's
Dominions.

Second
Sacred
War.

The
Phocians
Fined
for
Sacrilège

ures. The preponderance of Thebes in the Amphictyonic Council would have enabled her to pervert to her use the sums paid in as fines, had the decrees of the council been complied with. If, on the contrary, the fines remained unpaid, the religious prepossessions of all Greece would most likely have been shocked by the unconcern manifested by the Spartans and the Phocians to the sacred edicts of the Amphictyonic Council, and a plausible pretext would be furnished to war on the Phocians at least, in defense of the pretended rights of Apollo. Contemporary orators did not hesitate to declare that Thebes designed replenishing her finances from the rich treasures of the temple of Apollo, the only way to which lay through Phocis.

The
Phocians
Defy The
Amphic-
tyonic
Council

If these views were really entertained by the Thebans, they were only partially fulfilled. The exorbitant amounts of the fines insured their non-payment by the Spartans and the Phocians, and the Amphictyonic Council consequently declared the delinquents to be public enemies, whom every Grecian state that hoped for divine favor was bound to aid in forcing to compliance and submission. But the general public opinion of Greece paid no heed to the voice of the once-powerful Amphictyonic Council. Only the Thebans and the Locrians, with a few minor states who were actuated by private motives, obeyed the summons to punish the violators of law and the contemners of religion. Before the attempt to enforce obedience to the sacred council's decrees was made, the Phocians, who were destined to receive the measure of punishment, had made such ample preparations for resistance as to convince their enemies that they were not to be intimidated or coerced so easily.

Phocians
Seize
Delphi.

After receiving secret supplies of money, with assurance of additional support, from the Spartans, to whom they naturally appealed for sympathy in this emergency, the Phocians, without waiting to be attacked, anticipated their enemies by striking the first blow, encouraged to this course mainly by the advice of Philomélus, an ambitious and daring character among them, and the head of one of their wealthiest and most popular families. After cunningly preparing the minds of his countrymen for the exploit, Philomélus led a strong force hastily to Delphi and easily got possession of the sacred city, which had hitherto been solely and effectually protected by the powerful influence of superstition (B. C. 355). The Phocians were convinced by their leader that they were not guilty of any sacrilege, as a certain passage in Homer named them as the true guardians of the Delphic shrine.

Their
Leader,
Philo-
melus.

After having successfully completed his enterprise, Philomélus was very careful to acquaint all Greece of the grounds on which he had expelled the Amphictyons from Apollo's sacred city, and had taken possession of the shrine in the name of his country; and no general

feeling of horror or indignation appears to have been aroused in Greece by the tidings of this event. No new parties acceded to the contest in consequence of it, but the animosity of those engaged in, or about to engage in, the contest was not lessened by the seizure of Delphi. Nevertheless the Sacred War eventually involved most of the Grecian states, and was chiefly instrumental in subverting their independence, as already remarked.

Thebes seems to have been unprepared for the general unconcern with which the other Grecian republics viewed the decrees of the Amphictyonic Council and the action of the Phocians. Even the immediate dependencies of Thebes were not easily aroused to action, and the Phocians for a time proceeded unopposed in their bold conduct. Under the energetic leadership of Philomélus, and with the assistance of a powerful body of mercenaries, the Phocians invaded the territory of the Locrians and grievously harassed these allies of Thebes. When the Thebans, after the expiration of a season, were enabled to take the field, fortune forsook them. The Phocians triumphed in almost every battle during the two campaigns following the capture of Delphi.

Phocian
Tri-
umphs.

But the Phocians at length experienced a great loss in the death of their valiant leader, which, from its circumstances, induced the Thebans to ascribe it to divine vengeance on account of their sacrilegious conduct. He was wounded in battle and was driven by the enemy to the verge of a precipice, from which he jumped, being thus dashed to pieces. He was probably impelled to this act by fear of a death by torture, as this war was characterized by circumstances of peculiar barbarity; no quarter being given to the Phocians, because of their impious crimes, and they treating their foes in the same manner, in self-defense. Philomélus was succeeded in command of the Phocian army by his brother, Onomárchus, who was as able as his predecessor, but less scrupulous in the means which he employed to advance the interests entrusted to him. He made an unsparing use of the Delphic treasure in coining money for enlisting recruits for his army, and for bribing the allies of Thebes to desert her cause. For a time the cause of Phocis appeared to be invigorated with a fresh spirit, and Onomárchus took advantage of every favorable circumstance. In command of a large and well-equipped army, he ravaged Doris and Locris, and finally entered Bœotia and took by storm several of the dependent cities of Thebes. He likewise sent his brother Phayllus into Thessaly at the head of seven thousand men, to aid the party which had espoused the cause of Phocis in that country, in opposition to the powerful counter-interest of Macedon. But the Macedonian king led a powerful army against Phayllus, defeated

Death of
Philo-
melus.

His
Brother,
Onomar-
chus.

him and drove him out of Thessaly in humiliation. Onomárchus was thereupon obliged to evacuate Bœotia and to advance against Philip of Macedon. In the battle which followed, the Phocian commander, by his skillful tactics, gained a decisive advantage over his new foe, compelling him to retreat back into his own kingdom to recruit his military strength. Onomárchus then returned to Bœotia with a considerable force of Thessalian auxiliaries in addition to his former army. But as soon as he was ready to make a fresh attack upon the power of Thebes, Philip of Macedon reëntered Thessaly, so that the Phocian general was once more called to defend that country and his allies there. In the sanguinary battle which ensued, the Phocians were utterly defeated and routed by the Macedonian king, Onomárchus and six thousand of his troops being slain, while three thousand of them were made prisoners and never afterward returned to their native land, some writers saying that they were cast into the sea by order of the triumphant Philip.

His
Defeat
and Death
in
Battle
with
Philip of
Macedon.

Philip's
Wily
Policy.

The King of Macedon might at this time have easily completed the ruin of Phocis had such been his object. He desired to perpetuate the internal dissensions of Greece, and not to strengthen any one state at the expense of another. He therefore remained satisfied for the time in having defeated the effort of the Phocians to wrest Thessaly from his own possession. He was somewhat obliged to pursue this policy, as he very clearly perceived that any attempt on his part to invade any Grecian state would instantly alarm them into the organization of a general league, against which he would at this time be powerless. Inspired by such motives, the wily Macedonian king again devoted himself to such projects of gradual and limited conquest which he perceived would furnish the most certain way to that absolute dominion on which he had set his heart.

Alliance
against
Philip.

Olynthus and Byzantium now began to see more clearly the designs entertained against them by Philip of Macedon, and to feel the results of his continued intrigues. In order to effectually resist his power, these two commercial cities entered into a new alliance with Athens, which republic from the very first clearly saw the ultimate drift of Philip's policy.

The
Phocians
under
Phayllus.

Philip was for some time obliged to remain in a state of inactivity, in consequence of a wound which he had received in one of his recent battles, and when he recovered from this accident his attention was again drawn to the Sacred War. Phayllus, the Phocian commander, the brother of Onomárchus, had instigated his countrymen to renew the struggle (B. C. 352); and by further plundering the Delphic shrine, he obtained sufficient means to raise an army of mercenaries, equal numerically to any other that had entered the field in the same

cause. Athens furnished five thousand auxiliaries for this force, and Sparta furnished one thousand.

As soon as Philip heard of these preparations, he determined to seize the opportunity to enter Phocis, thinking that, by assuming the role of conservator of Apollo's shrine against its desecrators, the Phocians, he would inspire the leading Greek states with such pious awe that they would permit him to pass Thermopylæ without opposition. His many-emissaries among the different Grecian republics flattered him into the conviction that this would be the case. Accordingly he led a large army toward Phocis, but Greece was saved from the Macedon king's ambition, in this crisis, by the patriotic course of Athens. Upon receiving information of Philip's march, the Athenians instantly took the alarm, entered their ships, and placed a strong guard in the pass of Thermopylæ before the ambitious invader was able to reach the spot. Chagrined at finding the avenue to Central and Southern Greece impregably closed against him, as well as at finding his purpose thus easily understood, Philip had no other alternative than to retire by the way he came, leaving the Thebans and their allies to prosecute the war against the Phocians without his assistance.

**Athe-
nians
Seize
Ther-
mopylæ**

The Athenian people were elated because of the success of this first decisive movement against the King of Macedon, and immediately thereafter they convened in full assembly to take action in regard to their future course. This assembly became memorable in consequence of the first appearance of the illustrious orator, Demosthenes. This remarkable man was the son of a respectable Athenian citizen, of whose care he was deprived at the early age of seven years. The guardians to whose charge the youth was afterwards assigned did not prove faithful to their trust, and one of the first acts of Demosthenes, when he arrived at manhood, was to accuse them in public of having defrauded him of a part of his property.

**The
Athenian
Orator
Demos-
thenes.**

This was the first essay of this celebrated orator in public speaking, and though he was successful in recovering some of his embezzled inheritance, his oratorical abilities were not considered of a very high order. He labored under a weak habit of body and other personal disadvantages, while his voice was exceedingly defective. But oratory was then the only way by which an ambitious man might reach power in Athens, or by which a patriotic soul might gain the influence essential to an efficient service of the republic. Demosthenes had both these characteristics, and was impelled thereby to a course of severe and incessant application, ending in his overcoming fully every obstacle thrown by nature in the way of his acquisition of oratorical skill and distinction.

**His
Early
Career.**

His
Popu-
larity.

Demosthenes is said to have overcome the impediment in his speech by putting pebbles in his mouth; to have cured himself of an unseemly habit of shrugging up his shoulders by suspending a sharp-pointed sword above them; and, by declaiming upon the seashore, to have accustomed himself to address calmly the most tumultuous of popular assemblies. The most brilliant success attended these diligent and persevering exertions of the young orator, who is said to have made his first speech on public questions when he was twenty-eight years of age. Two years later, when he had acquired a large degree of popularity, he presented himself before the public assembly referred to, and uttered the first of a series of impassioned invectives against Philip of Macedon, in consequence of which that monarch ultimately acknowledged that "Demosthenes was of more weight against him than all the fleets and armies of Athens." These invectives, styled *philippics*, have been regarded ever since as models of popular eloquence, being truly, as described by a historian, "grave and austere, like the orator's temper; masculine and sublime, bold, forcible and impetuous; abounding with metaphors, apostrophes and interrogations; producing altogether such a wonderful effect upon his hearers that they thought him inspired."

His
Philippics.

His
Rivals,
Phocion
and
Isocrates.

The great orator directed all his mighty powers in his first philippic to the duty of fully acquainting his Athenian countrymen with the real character of the King of Macedon, and of inciting them to a vigorous resistance to his designs. Demosthenes made a permanent impression upon the Athenian democracy; but the aristocracy advocated a different policy. The leaders of this opposite party were Phocion, an eminent leader and statesman, and Isocrates, an orator of great reputation and a man of spotless integrity. Phocion and Isocrates used all their influence to bring about a reconciliation between the Macedonian monarch and the Athenian people, as they were fully convinced that such was the only method of securing peace and reviving Grecian glory. These leaders considered their countrymen too feeble to oppose the growing power of Macedon, and consequently regarded it as the best policy to win the friendship of Philip. They also contended that Persia, which had deprived Greece of all her colonies in Asia Minor, was the foe always to be most dreaded. They likewise asserted that Philip was the only general of the time that was able to humble the Oriental barbarians and to lead the Grecian armies to victory on the fields consecrated by the valor of their illustrious ancestors. They looked upon him as the only leader capable of recovering the lost Hellenic colonies. Phocion and Isocrates were perfectly sincere and disinterested in these opinions, and a number of other influential Athenians regarded matters in the same light and entertained the same views. But the gold of the Macedonian king had

more influence with the adherents of this passive and peaceful policy among the Athenian populace than all the efforts of Phocion, Isocrates and their partisans. Not only were the ignorant and the lower classes corrupted by Philip's emissaries, but many talented and distinguished individuals became the unprincipled hirelings of the artful monarch, and the ablest and most active of these was Démades, an orator who rivaled Demosthenes himself.

The advice of Demosthenes was not at once acted upon. The Athenians only partially raised the auxiliary force which he urged them to send to Olynthus and other allied states that were seriously menaced by Philip, and even this appears never to have been sent. For two years the Macedonian king remained seemingly inactive, for the purpose of again lulling to sleep the vigilance of the Athenians, which had been aroused by his attempt to pass Thermopylæ. Nevertheless, he was secretly occupied in distributing his gold among the Athenian dependencies in Eubœa and in making preparations to realize his long-contemplated designs upon Olynthus. His intrigues won vast numbers of the Eubœans to his interest; and in B. C. 349 his adherents in the island and those remaining faithful to Athens came to blows. Philip sent a Macedonian detachment to the island for the protection of his partisans, while the Athenians sent a force under Phocion to uphold their friends. The Athenian leader's prudence caused the hasty and complete overthrow of the Macedonian party in a pitched battle; and after Phocion had settled the affairs of the island, he returned to Athens, being triumphantly received by his rejoicing countrymen.

Though Philip was disappointed by the failure of his party in Eubœa, he was not thereby alarmed into any abandonment of his ambitious designs; but he took the field in person against the Olynthians, distinctly informing them that either they must leave Olynthus or he must leave Macedon. The Olynthians sent ambassadors to Athens imploring instant aid, as soon as Philip had entered their territory, and while he was occupied in the preliminary task of reducing the minor towns in the district. Sharp debates arose in Athens concerning the propriety of granting the Olynthian request. Démades and other supporters of the Macedonian interest counseled its utter rejection; but Demosthenes once more, in one of his most vigorous orations, advised his countrymen to provide for their own security by defending their allies against the ambition of Philip. The Athenians, swayed between two opposing forces, ultimately decided upon such half measures as were worse than total inactivity. They sent their favorite, Chares, a man calculated to charm the mob, but not adapted to military command, with a small force to the relief of Olynthus. Chares

Philip's
Intrigues
and
Bribery.

Philip's
Attack
on
Olynthus.

Athenian
Vacillation.

did nothing whatever for the Olynthians. He made a descent upon the coast of Thrace to fill his own coffers and to gratify the plundering spirit of his troops, and soon afterwards returned to Athens to expend the proceeds of his expedition in entertaining the populace with shows and feasting. Thus opposed by the Athenians, Philip invested Olynthus with his army and besieged the city. The Olynthians again sent ambassadors to Athens, and Demosthenes again lifted his eloquent voice in behalf of the distressed republic, imploring the Athenian people to prove themselves worthy of their heroic ancestors by coming to the rescue of their imperiled ally.

**Philip's
Conquest
of
Olynthus.**

This second Olynthian embassy to Athens was no more successful than its predecessor. The Athenians sent four thousand foreign mercenaries, under the command of Charidemus, a man of the same character as Chares, to the relief of the beleaguered city. When this force reached Olynthus, it conducted itself in so unworthy a manner as to annoy and encumber the Olynthians, rather than to help them. Philip conducted the siege with vigor, but the resolute resistance of the Olynthians allowed them time to send a third embassy to Athens. On this occasion Demosthenes made another eloquent plea in behalf of the distressed city, and with better success than previously. He thoroughly aroused the Athenians to a sense of the dangers with which the ambition of the King of Macedon threatened Greece, and they decreed the instant arming of the citizens to assist Olynthus. But, unfortunately, this resolution came too late; as Philip got possession of Olynthus before it could be put in force, mainly in consequence of the treachery of two Olynthian commanders. The triumphant Macedonian monarch demolished the walls of the conquered city and carried its inhabitants into captivity (B. C. 348). Though Philip profited by the treachery of the two Olynthian generals who betrayed their city into his hands, he showed his contempt for the infamous traitors by the terrible punishment which he inflicted upon them. The spoils of the vanquished city vastly enriched the Macedonian treasury, and the entire district of Chalcidice was annexed to Philip's dominions, while the northern ports of the Ægean sea were open to his fleets. These acquisitions were celebrated by the splendid festival held at the Olympian town of Dium, lasting nine days. It was even visited by Athenians, and all were delighted with the affability of the wily Philip and his zeal to do honor to learning and the Muses.

**Phocians
and
Thebans.**

During Philip's retreat from Thermopylæ, the Phocians and the Thebans were left alone to continue their causeless and barbarous war against each other, none of the larger Grecian states furnishing any effective assistance to either of them. Though Athens and Sparta were still nominally allies of Phocis, they were already tired of a con-

test which was attended with no benefit to themselves, and but feebly aided their ostensible allies.

Phayllus, the third Phocian leader in the Sacred War, died of consumption soon after he had succeeded to the command; and his countrymen entertained such profound reverence for the memory of his brothers and himself that they appointed his son Phaleucus, who was then a mere youth, to lead their forces. In several succeeding expeditions neither party gained any decisive advantage. They alternately ravaged each other's frontiers, and alternately boasted of victories which excited little attention in the rest of Greece. Even a Theban invasion of the Peloponnesus excited little notice, except in Arcadia, the country thus invaded. The Spartans and the Phocians ultimately forced the Thebans to retire, and Phocis and Bœotia again became the theater of petty and indecisive hostilities.

But after the capture of Olynthus by Philip of Macedon, a change occurred in the situation of affairs. Elated by his recent successes, Philip determined to make himself master of the pass of Thermopylæ, usually styled "the Gates of Greece," as one of the next steps to the general supremacy at which he aimed. The pass of Thermopylæ lay near the Phocian territories, and Philip for some time meditated upon the best plan for seizing these territories. Perceiving that the alliance between Athens and Phocis was a great obstacle in the way of his projects, he sent emissaries to detach Athens from the alliance. He also sent a squadron to invade and ravage the Athenian dependencies of Lemnos and Imbros, in order to draw the attention of the Athenians to their own affairs and to make them feel the demands of the Sacred War more annoying.

This Macedonian armament fully succeeded, as it surprised the islands of Lemnos and Imbros, and even made a descent upon the coast of Attica itself, where several rapidly-collected detachments of Athenian cavalry were defeated and routed. Philip sent another expedition to Eubœa, to drive the Athenians from that island. He likewise succeeded in this enterprise, chiefly through the aid of the powerful party which his continued intrigues had raised among the inhabitants. He permitted the island to enjoy a nominal independence for some time, in order to color over this proceeding measurably to the Athenians.

But the unhappy fate of the Olynthians, in addition to these recent injuries, naturally aroused the indignation and jealousy of the Athenians, who were at first inclined to appeal to arms and take vengeance on the Macedonians, but the wily Philip soon changed the tone of the fickle Athenian populace. He pretended that everything which he had done had been forced upon him by the necessity of protecting his

**Progress
of the
Sacred
War.**

**Philip's
Designs
on
Thermop-
ylæ.**

**Philip's
Expedi-
tions
against
Athenian
Depend-
encies.**

**Philip's
Con-
tinued
Intrigues
and His
Wily
Policy.**

friends and allies, and professed the most ardent wish to be on amicable terms with the Athenian republic; and when certain influential Athenian citizens appeared in his presence to make complaint concerning the injuries received from Macedonian soldiers, he redressed their grievances, lavished kindness and presents upon them, and sent them home filled with admiration for his affability and generosity. These individuals presented themselves before the assembly of the Athenian people at a critical time, and gave such an account of Philip's friendly feeling towards the republic that the Athenians changed their warlike attitude, suspended their military preparations, and decided to send an embassy to the Macedonian court at Pella to deliberate on terms of peace with Philip.

**Athenian
Embassy
to Philip.**

Demosthenes and his greatest oratorical rival, Æschines, were two of the ten ambassadors sent on this peace mission to the court of Pella (B. C. 348). Demosthenes had for a long time seen through Philip's schemes, as his orations fully proved; and this mission was not an agreeable one to the orator, after all that he had said, but he was obliged to accept a share in it by the general demand of the Athenian people. Demosthenes conducted himself in a very unworthy manner throughout this embassy, partially on account of the embarrassment of confronting a man whom he had so often denounced before his countrymen, and partially because of the lack of personal courage characteristic of this orator. The majority of the other envoys were rather friendly disposed towards Philip, who therefore found it easy to dupe them by fair and flattering utterances. The result of the mission was the return of the embassy to Athens with the mere announcement that the King of Macedon was willing to enter into an alliance with the Athenian republic. As soon as the ambassadors had taken their departure from Pella, Philip instantly showed what reliance could be placed on his professions.

**Coward-
ice of
Demos-
thenes**

**Philip's
Aggres-
sions in
Thrace.**

With the promptitude characteristic of all his military movements, the Macedonian monarch dashed upon Thrace, made its king, Kersobleptes, prisoner, and took possession of the entire country, including the cities of Serrium, Doriscus and others on the Thracian coast tributary to Athens. By this military expedition, Philip likewise got possession of the important passage of the Hellespont, one of the great barriers against Oriental or Scythian inroads into Greece. The Athenians sent a messenger to Philip to complain of these hostile acts, but he returned a cold and haughty reply. His position was then so formidable that the Athenians saw that their own security absolutely demanded the instant conclusion of a treaty of peace with him, notwithstanding the wrongs which they had suffered from him. Accord-

ingly the ten ambassadors went to Pella a second time, and a treaty of peace was ratified.

But being resolved to obtain possession of the pass of Thermopylæ, Philip managed to entirely ignore the Phocians in this treaty, upon the pretext that, as he had promised to aid the Thebans in their quarrel with Phocis, it would be unbecoming in him openly to assume a friendly attitude towards the latter state. He, however, assured the ambassadors, at the same time, that he hated the Thebans, and would rather chastise them than the Phocians. All the Athenian ambassadors, except Demosthenes, had been bribed with Philip's gold; and they left Pella with every indication of absolute confidence in the Macedonian king's promises. But no sooner had they departed than Philip again showed what amount of dependence could be placed upon his word. He led an army towards Thermopylæ, marched through the pass unopposed, and shortly entered the Phocian territory. The unhappy Phocians, thrown off their guard by the accounts which they had received from Athens immediately after the return of the ambassadors, were duped into the belief that the Macedonian monarch was their friend, and they cordially welcomed him. Philip for a time concealed his ambitious designs, until he had convened the Amphictyonic Council at Delphi.

**Philip's
Seizure
of Ther-
mopylæ.**

When the great council convened, in B. C. 347, only the deputies of Thebes, Locris and Thessaly were present, all these parties being intensely antagonistic to Phocis. The fate of that republic was sealed from that very moment. Under the directing influence of the ambitious King of Macedon, the council decreed that the cities of Phocis should be dismantled and reduced to the condition of villages with only sixty houses each—a proceeding amounting nearly to depopulation; that the arms and houses of the inhabitants should be sold; that they should pay a heavy annual fine; and that they should be excluded from the Grecian confederacy and from the Amphictyonic Council. The council passed a number of other decrees against the unfortunate Phocians. Philip was appointed to preside at the Pythian Games, and the two votes in the Amphictyonic Council which Phocis had lost were given to Macedon, which thus became an Amphictyonic state.

**Unhappy
Fate of
Phocis.**

The news of these harsh edicts, which the Macedonians rigorously enforced, produced consternation and horror at Athens. The Athenians now reproached themselves for their want of vigilance which permitted Philip of Macedon to reach such a dangerous degree of power and influence; but they regarded it as utterly useless for them then to assume an aggressive attitude; and when the decree incorporating Macedon with the Hellenic body by making it an Amphictyonic state was presented to them for their approval they offered no objec-

**Macedon
Made an
Amphic-
tyonic
State.**

**Athenian
Coward-
ice and
Vacilla-
tion.**

tion, though they do not seem to have acknowledged Philip's claim to be an Amphictyon. Even Demosthenes approved of peaceful measures under the existing circumstances; and the virtuous Isocrates, in accordance with his previous views, addressed a discourse at this time to Philip, exhorting him to a firm union with the Grecian states and to the direction of their united power against the Medo-Persian Empire. While making these concessions, the Athenians welcomed the expatriated Phocians, allowing them to settle in Attica and other possessions of the Athenian republic.

Brief
Period of
Peace.

With the end of the Sacred War came a brief period of peace for Greece. But most of the states were either engaged with their own private quarrels or were restless and chagrined at the terms upon which peace had been obtained, which was consequently a hollow and deceptive truce. Nevertheless, Philip was as diligent as ever in the prosecution of his ambitious schemes. After he had returned from Delphi with eleven thousand Phocian captives in his train, he visited Thrace, in which country he founded the two cities which he named respectively Philippopolis and Cabyla, which he peopled with most of his captives.

Persian
Embassy
to Philip.

Some time afterward Philip led an expedition into Illyria to strengthen his power in that country (B. C. 344). While he was absent there, an embassy arrived at Pella from the Persian king, Artaxerxes Ochus, with offers of friendship to the King of Macedon. Philip's son Alexander, then a boy only twelve years of age, entertained the Persian envoys in his father's name, and excited their wonder at his extraordinary intelligence and dignified behavior. The embassy resulted in nothing of any consequence.

Philip
Humbles
Sparta.

On returning from Illyria, Philip received a very welcome message from the Thebans, requesting him not to suffer their allies of Arcadia and Messenê to be trampled upon by the domineering Spartans. The King of Macedon instantly perceived how easy it would now be to establish his influence in the Peloponnesus, and he accordingly obtained a decree from the Amphictyonic Council authorizing him to protect the aggrieved Arcadians and Messenians against the arrogant Lacedæmonians. Armed with this decree, and in spite of the most powerful eloquence of Demosthenes, who now exerted himself to his utmost against the ambitious designs of the king, Philip sailed to the coast of Laconia without being observed, and, after landing, he ravaged the Spartan territories and reduced the countrymen of Lycurgus and Leonidas to submission. The triumphant Macedonian king, in his ostensible capacity of mediator, but really that of dictator, settled the boundaries of the Peloponnesian states and composed their differences; after which he marched triumphantly to the city of Corinth, being

welcomed along the route with the highest honors. He returned to Macedon, after witnessing certain festivals at Corinth.

Philip appears to have now regarded the Athenians with a certain degree of contempt, because of their fickle and vacillating character. His next proceedings seem to indicate such a feeling toward the people whom he was once so careful to cajole and flatter. He seized upon Halonnésus, an island on the Thracian coast belonging to Athens, while he also supported and encouraged the enemies of that republic in the Thracian Chersonésus, a measure calculated to do serious injury to the interests of the Athenian colonies in that region.

**His
Contempt
for
Athens.**

These proceedings, and others of a similar character, aroused the Athenians to energetic action; and they sent a strong force under Diópithes, a brave and skillful commander and a devoted friend of Demosthenes, to protect their colonies in the Thracian Chersonésus. Diópithes made an irruption into Philip's Thracian territories, carrying away a vast amount of plunder and captives, without encountering any opposition on the part of Philip, who was then occupied in Upper Thrace. But the Macedonian king made loud complaints at Athens through his emissaries, who induced the people to bring the accused commander to trial. Demosthenes defended his friend in a vigorous oration and obtained his acquittal, and the Athenians were consequently encouraged to yet greater efforts.

**Athenian
Hostility.**

They accordingly fitted out a fleet which plundered the coasts of Thessaly, seizing many Macedonian vessels. Another Athenian force, which was sent to Eubœa, drove the Macedonians from that island. But Philip, who had laid siege to Perinthus, indulged in remonstrances, until the obstinate defense of the Perinthians induced him to abandon the siege, when he led his army against Diópithes and utterly defeated him. Philip's fleet also captured some Athenian ships laden with corn for the relief of Perinthus—a circumstance which enabled the Macedonian king to execute a masterly stroke of policy. He sent vessels back to Athens, with letters assuring the citizens that he was fully aware that they were friendly to him, but that some mischievous leaders were his enemies.

**Philip's
Victories
over
Athens.**

This letter failed to have the desired effect, because Demosthenes exposed the trick and induced his Athenian countrymen to continue their protection to those cities which Philip was endeavoring to conquer. Phocion being sent with a new force of auxiliaries for this purpose, found the Macedonian king engaged in the siege of Byzantium, and forced him to abandon that enterprise. Phocion then made the most judicious preparations for the future protection of the allies and tributaries of Athens in Eastern Thrace and returned home, where he was welcomed with the utmost enthusiasm (B. C. 340).

**Demos-
thenes
and
Phocion**

**Philip's
Successful
Incursion
into
Scythia.**

The reason why Philip so readily submitted to the humiliation of being thwarted in his design on Byzantium was that his attention was called in a new direction at the time, thus affording him a plea to retreat with credit from the attempt in which he was engaged. Some time previously, Atheas, king of a Scythian tribe occupying the region between the western shores of the Euxine and the Danube, solicited Philip's assistance against some troublesome neighbors, promising, as a reward, that the King of Macedon should be declared heir to the throne of this Scythian tribe. Philip's ambition was tempted by this proffer, and he sent a considerable force to aid Atheas, who, however, had vanquished his enemies before the arrival of the Macedonian troops. The triumphant Atheas received his Macedonian allies with the most ungrateful coldness; and when these returned to their king, Philip was occupied in the siege of Byzantium; but he resolved to abandon the siege and have revenge on Atheas. The disciplined Macedonian soldiers easily overcame the Scythian barbarians; and, after a satisfactory campaign, Philip returned laden with booty, principally horses and herds, and with twenty thousand captives. Philip's son, Alexander, still a mere youth, accompanied his father on this expedition, and saved his life in battle, after he had received a wound which made him lame for the rest of his life.

**The
Locrians
and the
Amphic-
tyonic
Council.**

While Philip was thus employed in the Scythian country, quarrels again broke out among the Grecian states. The citizens of Amphissa, a town in Locris, about eight miles from Delphi, had tilled a plain which had been some time previously devoted by the Amphictyonic Council to perpetual sterility in honor of Apollo. The Amphictyons, in their next meeting, denounced the Locrians of Amphissa as guilty of sacrilege and caused their lands to be laid waste and their houses to be burned. The Locrians were so enraged at these proceedings that they attacked the Amphictyons on their return from the spot, and the council afterwards raised a military force to avenge this outrage. The Locrians likewise appealed to arms and defended themselves against their assailants with success, until the council decided to solicit the assistance of Philip of Macedon, in his character of General of the Amphictyonic Council.

**Philip's
Seizure
of Am-
phissa.**

The deputation from the Amphictyonic Council met Philip just after he had returned from his Scythian campaign. He readily accepted the charge assigned to him, and was soon on his way by sea to the coast of Locris. He eluded certain Athenian vessels stationed in that region by the stratagem of throwing fictitious letters in their way, and effected a safe landing; after which he marched upon Amphissa, receiving a force of Theban auxiliaries on the way. When the Athenians were informed of Philip's disembarkment and march, they were

so dreadfully alarmed that they sent ten thousand mercenaries to the defense of Amphissa. But the Macedonian king defeated and routed this force, and immediately afterwards easily took Amphissa by storm.

After he had garrisoned the unfortunate city with Macedonian troops, Philip followed up his success by a new measure, as bold as it was judicious. As he had some doubts as to the permanent friendship of the Thebans, whose territories were very important as lying in his way to those of Athens, he determined upon seizing the city of Elatæa, a strong fortress upon the frontier between Phocis and Bœotia, and distant from Attica only two days' march. Philip perceived that the possession of this strong post would enable him to keep the Thebans on terms of friendship through fear, and would likewise afford him a position from which he would, at any opportune moment, be able to make a dash upon the towns and cities of Attica. Accordingly, Philip led his army to Elatæa, and, with his usual good fortune, he soon obtained possession of the city (B. C. 338). Elatæa was located on a rocky eminence, at the base of which flowed the river Cephissus, opening a navigable route from that spot into Attica. The Macedonian monarch vastly added to the natural strength of the city by erecting new walls and other fortifications, after which he remained in his new stronghold for some time, getting ready for a formidable effort to acquire the ultimate mastery of Greece.

Nothing that had thus far signalized Philip's career so alarmed the Athenians as did his capture of Elatæa. When they received intelligence of that event they were stricken with dismay. An assembly of the people was convened, and the eloquent voice of Demosthenes was again heard in denunciation of the enemy of Grecian liberty. The great orator's words had the effect of arousing his degenerate countrymen to a full sense of the perils of this crisis; and though the Athenians were then more licentious than at any other period of their history, they still showed that they could be aroused to noble exertions in the cause of their country's freedom. Following the advice of Demosthenes, the Athenians raised a large army to confront the Macedonian king, while they also sent ambassadors to Thebes and other Grecian republics, requesting them to arm and unite in the defense of their common independence. Demosthenes himself went on this mission to Thebes, and that republic was aroused by his vehement eloquence to a sense of its duty to the cause of Grecian freedom. The Thebans openly renounced their alliance with Macedon and prepared to unite with Athens in the struggle for the preservation of Hellenic independence.

Before long a formidable allied army, consisting mainly of Athenians and Thebans, but also including Corinthians, Achæans, Eubæans,

**Philip's
Seizure
of
Elatea.**

**Athenians
Aroused
by Demos-
thenes.**

**Alliance
of Athens
and
Thebes.**

**Allies in
Bœotia.**

and other Grecian confederates, in all numbering about thirty thousand men, marched into the plains of Bœotia to expel the common enemy from the soil of republican Greece. Philip, now fully prepared for the impending conflict, led an army of thirty-two thousand men to Chæronéa, which he considered the most desirable place to encounter his antagonists. The allied Grecian army also proceeded to Chæronéa, and on the plain around that city was fought the battle which decided the fate of Greece.

**Battle of
Chæronæa
and End
of Grecian
Inde-
pendence.**

The Macedonian king himself confronted the Athenians with one portion of his army, while he assigned his youthful son Alexander to the command of that portion facing the Thebans. In the early part of the bloody struggle these two divisions of the Macedonian army suffered different fortunes. Although Alexander was then only eighteen years of age, he conducted his operations with such prudence and valor that the Thebans were utterly routed with frightful slaughter, and their valiant Sacred Band was entirely cut to pieces. The Athenians made their first attack with such impetuosity that they gained a temporary advantage over Philip's division, driving all before them for a time. But the incompetency of the Athenian commanders, Lysicles and Chares, enabled Philip to retrieve the fortunes of the day. His adversaries followed up their success without order or discipline, urged on by Lysicles, who arrogantly exclaimed: "Let us drive the cowards to Macedon." But then Philip suddenly led his celebrated phalanx to the summit of a hill and dashed down with steady and irresistible force upon the Athenians, who were so overpowered by the shock that they were unable to recover their ranks. Most of them, Lysicles among the number, saved themselves by fleeing from the field, thus presenting a dishonorable contrast to the heroic conduct of the valiant but ill-fated bands of Thebes. When Philip perceived that his victory was complete, he at once ordered the slaughter to be discontinued. The survivors among his vanquished foes acknowledged themselves defeated, in accordance with custom, by requesting permission to bury their dead. Before this could be done, Philip insulted the memory of the slain by appearing on the sanguinary field in Bacchanalian triumph, after a banquet given in honor of the great victory of the day. For the moment he was tamed to pity by the sight of the Theban corpses, but he soon lost this feeling. Such was the battle of Chæronéa, which was the death-blow to Grecian independence (B. C. 338).

**Philip's
Treat-
ment of
Thebes
and
Athens.**

The triumphant Macedonian monarch treated the people of Thebes with the most remarkable severity, rigorously punishing those opposed to him in that republic, putting his adherents in all its offices, and garrisoning the city with Macedonian soldiers. But he treated the Athe-

nians with kindness, as he had a more refined and more powerful people to deal with; and, instead of doing injury to Athens or its inhabitants, he offered them peace on certain conditions, one of which was that they should surrender the isle of Samos, the great bulwark of their maritime power; but they were allowed to retain their democratic form of government and to remain in undisturbed possession of Attica. Altogether, the terms which Philip offered to Athens were more favorable than they could have expected, and a treaty of peace was concluded.

Thus the famous battle of Chæronéa put an end forever to the republican glories of ancient Greece. The history of the decline and overthrow of these remarkable states should ever serve as a lesson to nations. When the Greeks were united in one firm league, they were able to cope with the most powerful and the most remote empires; but when they became divided, they ultimately fell a prey to a comparatively-small and semi-barbarous tribe in their own immediate vicinity. The isles, colonies, dependencies and tributaries, upon which much of the early power of the Hellenic states depended, had already been lost to them, one by one, in consequence of their own internal quarrels. The battle of Chæronéa left them with scarcely any of their possessions, excepting those that lay within and around the walls of their own cities. Nevertheless, as shown by a circumstance which occurred in the year after the battle, had all the Hellenic states made common cause with each other, Philip would not have been able to conquer them.

In B. C. 337 the conquering King of Macedon convened a general congress of the Amphictyonic states at Corinth, from which only the Spartans remained absent. Those who were present made a calculation of the forces which they were able to jointly raise, and it was discovered that an army of two hundred and twenty thousand infantry and fifteen thousand cavalry could be brought into the field by the Grecian republics. With such an available force at their command, they would not have been obliged to submit to the yoke of a half-civilized despot, had they been sufficiently united in the cause of Grecian freedom.

Philip's motives for assembling this general Grecian congress at Corinth were of the same ambitious character as those which had previously directed all his actions. He had from the beginning aimed at universal dominion, and had always considered the conquest of Greece as only a step to the conquest of Asia, which he very well knew could only be accomplished by the friendship and aid of the Grecian states. These ulterior designs undoubtedly afforded a sufficient reason for the leniency with which he treated the Grecian republics after his decisive victory at Chæronéa, and for his allowing them to retain their old

End of
Grecian
Glory.

Grecian
Congress
at
Corinth.

Philip's
Ambi-
tious
Designs.

democratic institutions and their nominal independence. The Macedonian king found a sufficient pretext for asking the aid of the assembled states at Corinth, in the cruel oppression which the Greek colonies of Asia Minor had endured from the Persian government, as administered by its appointed satraps; and he urged upon the Greeks to retaliate upon the Persians for the invasions of Greece in the times of Darius Hystaspes and Xerxes.

**Philip,
Generalis-
simo.**

The Grecian congress at Corinth entered into Philip's designs with apparent readiness, and named him generalissimo of the Græco-Macedonian armies, while the din of military preparations again resounded throughout Greece. The king was prevented from immediately entering on his Eastern expedition by disturbances in Illyria and domestic dissensions in Macedon. Alexander quarreled with his father for mistreating his mother Olympias, and ultimately, in a moment of irritation, threw himself into the arms of the dissatisfied Illyrians. The king attacked and subdued the Illyrians, and, by the employment of all his art, finally succeeded in soothing Alexander, and winning back his loyalty.

**Illyrian
Revolt.**

**Assassi-
nation of
Philip of
Macedon.**

The transactions just related occupied so much time that Philip's career and life were ended before he had an opportunity to prosecute his schemes of Asiatic conquest. In B. C. 336—two years after his subjugation of Greece by his victory at Chæronæa—Philip of Macedon was assassinated by Pausánias, a Macedonian nobleman. Some asserted that the assassin was bribed to this deed by the Persians; but there is good reason for believing that Alexander only put forth this imputation to justify his invasion of the dominions of the Great King, or to clear himself and his mother Olympias from the suspicion which was entertained by very many that they were accessories to the crime. Aristotle, who was present at Pella at the time, attributed the deed to motives of private revenge on the part of Pausánias, who was seized and put to death immediately after he had committed the act. As may well be supposed, the republican Greeks, and especially the Athenians, rejoiced at the death of the man who had subverted the liberties of their country.

**His
Abilities
and Un-
scrupu-
lousness.**

Philip's character has been differently estimated by historians. His contemporaries and posterity, friends and foes, have all acknowledged the greatness of his abilities; but the motives by which he was actuated have been viewed in extremely-opposite lights. No one who views his career impartially can doubt that he was ambitious of power and dominion, and unscrupulous as to the means of acquiring these. He began his career as the sovereign of a poor and unimportant kingdom, but, by the force of his own talents, he had made himself the virtual ruler of a hundred principalities before his death.

He obtained his extended dominion by the force of arms when the occasion required it, but his most potent instrument was his artful policy. In all the annals of history, no prince ever carried the arts of diplomatic intrigue to the same degree as did King Philip II. of Macedon; and though we must not forget that the contemporary writers who delineated his character were his avowed and inveterate enemies, there is little reason for believing that they have misrepresented him in ascribing *bribery* as at the foundation of his entire policy. His first step, on all occasions when he desired to subject any community to his influence or his dominion, was to discover and win over to his side its factious and dissatisfied citizens and leaders, who, if unable to accomplish his ends for him by secret intrigue, might, at any rate, injure and check the efforts of his antagonists in the same community, and make an open military conquest much more easy.

His Dip-
lomatic
Intrigue.

Though Philip was unscrupulous in the use of the basest instruments to assist him in his acquisition of power and dominion, he exhibited, in numerous instances, sufficient mental greatness to use the power which he thus acquired with nobleness and generosity. His treatment of the Athenians after the battle of Chæronéa was magnanimous and humane, even if he was partially prompted thereto by a view of ulterior interest. When his generals, on that occasion, advised him to attack Athens, he calmly responded: "Have I done so much for glory, and shall I destroy the theater of that glory?"

His Oc-
casional
Gen-
erosity.

Historians have recorded other sayings of his, of a like character, and uttered under similar circumstances; and from these we may fairly infer that Philip's ambition for power and dominion was largely mingled with the love of performing great deeds.

His
Ambition.

The combination of good and evil elements in Philip's character is yet more forcibly exemplified by his conduct in other capacities than those of the warrior and the statesman. Though almost constantly occupied in the bustle of war and politics, he had a love for polite learning and for all those studies which refine and adorn human nature. This feature of his character is fully shown by his letter to Aristotle on the birth of Alexander; and we have additional evidence of it in his constant anxiety to attract to his court all who were renowned throughout Greece for learning and literary ability. He personally corresponded with various celebrated philosophers of the Grecian schools, and his letters are reputed to have been remarkable for their elegance and good sense. He was usually kind and generous to his friends to the highest degree, and he administered justice to his subjects in a paternal and impartial manner.

His Love
of
Learning.

A vice by which Philip frequently, if not habitually, disgraced himself was his excessive indulgence in wine; and it is said that when, on

His
Intemper-
ance.

one occasion, while intoxicated, he had given judgment against an old woman, in a case brought before him, she exclaimed: "I appeal from Philip drunk to Philip sober." He also disturbed the domestic peace of his family by his unfaithfulness toward his wife, Olympias.

SECTION II.—CONQUESTS OF ALEXANDER THE GREAT.

Alexander's Accession.

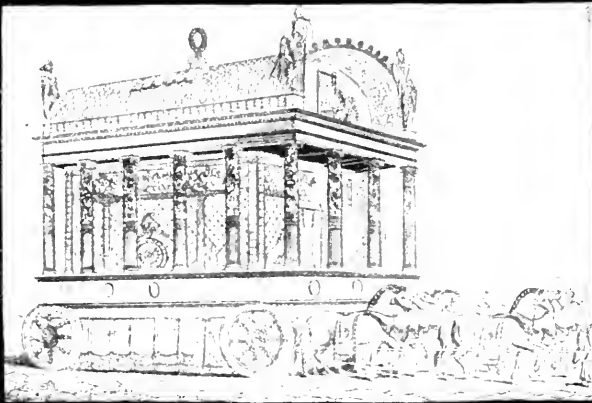
THE condition of Greece at the time of the assassination of Philip of Macedon is sufficiently clear from the circumstances attending the general congress of the Grecian states at Corinth, where every Amphictyonic state, excepting Sparta, virtually acknowledged, through its representatives, the supremacy of Macedon. Philip's views in convening that congress were fully shared by his son Alexander, who prepared to carry them into effect as soon as he had ascended his father's throne. Before he became securely seated on the Macedonian throne, Alexander encountered some little opposition from his first cousin, the son of Philip's brother; but the young king soon overcame this opposition. His qualifications rendered it extremely difficult for any pretender to dispute his claims. Alexander was calculated to win his way to a throne amid a multitude of rival competitors, as he was in the flower of youth, possessed of a handsome and active though slight person, and also of a countenance full of manly beauty, and winning manners, and as he was already famed for his military skill and his chivalrous valor. Alexander was only twenty years of age when he ascended his father's throne.

His Celebrated War Horse Bucephalus.

Frequent allusion is made to a remarkable instance of his extraordinary readiness of judgment. One day a fiery horse was brought out before Philip and his courtiers, when it was discovered to be impossible for any one to mount the beast, until Alexander came forward and easily accomplished the task, after he had discovered that the direct cause of it being unmanageable was that its head was turned to the sun. This royal youth was the only one present who had sufficient penetration to perceive this. This animal became the celebrated war-horse which carried Alexander through many of his campaigns, and was named Bucephalus. This remarkable quickness of intellect had all the advantages of culture through the care of Aristotle.

Alexander, Generalissimo.

The young king first devoted himself to measures for the preservation of the Macedonian ascendancy in Grecian affairs. He made a journey to Corinth for this purpose, and received the submission of the states of Thessaly on his route thither. When he reached Corinth he convened the deputies of the Amphictyonic republics, took his seat among them as an Amphictyon, and easily obtained from them his



MACEDONIAN KINGS

1. Alexander the Great
2. Philip of Macedon, father of Alexander the Great
3. Philip V
4. Funeral car of Alexander the Great



appointment as generalissimo, or captain-general of the Græco-Macedonian confederacy, the post so recently occupied by his father.

Philip's designs on Asia by the conquest of the Medo-Persian Empire, which had formally been approved by the Grecian congress at Corinth, were revived by the youthful Alexander, and the congress again promised the assistance of the Grecian republics (B. C. 335). The young monarch then returned to Macedon, where his presence was demanded, as the Illyrians, the Triballi, the independent Thracian tribes, and other nations bordering on Macedon, had risen in arms against that suddenly-risen power and menaced it with serious calamities; but Alexander, by his military skill and his valor, subdued the hostile tribes very easily, and proved to his barbarian neighbors what he had told his subjects in a different spirit when he became sovereign, namely, that "the king's name only was changed; but the king remained the same."

Alexander likewise gave a terrible proof of his equal ability with his father, soon afterward, in his treatment of the Grecian states. While he was occupied in Illyria, a rumor of his death was circulated. The democratic party at Athens was elated by the news, and Sparta once more thought of becoming supreme in Greece; but the report excited the greatest sensation at Thebes. That city beheld a humiliating memorial of departed freedom, in the Macedonian garrison which Philip had placed in the Cadmæa. When intelligence arrived that the youthful Macedonian sovereign was dead, a favorable opportunity seemed to have arisen for casting off the Macedonian thralldom. The democratic party in Thebes, which had opposed the interests of Alexander, now arose and put to death Amyntas and Timolaüs, the commanders of the Macedonian garrison in the citadel, but who did not reside in it.

Seeing the necessity of decisive measures to nip this revolt in the bud, Alexander immediately led his army against Thebes, which he reached in the remarkably-short space of fourteen days. He desired to give the rebels an opportunity for peaceful submission, but they sallied from the city with rash impetuosity and attacked his troops; and the consequence was that Alexander took Thebes, and utterly destroyed the city, in punishment for the revolt. A vast multitude of the inhabitants were slain, and about thirty thousand were carried into captivity. The walls and houses of the celebrated city which had given Greece such an illustrious poet as Pindar and such renowned warriors as Pelópidas and Epaminóndas were leveled with the ground, and Thebes ceased to exist forever. Amidst this merciless destruction, Alexander displayed several traits of generous and honorable feeling. His veneration for literary genius prompted him to spare from the gen-

His
Designs
on
Persia.

Illyrian
and
Thracian
Revolts
Sup-
pressed.

Revolt of
Thebes.

Alexan-
de-^s
Destruc-
tion of
Thebes.

eral ruin the house which had been the residence of the bard Pindar. A band of Thracians had invaded the house of a noble lady named Timocléa, who had been subjected to the grossest violence by the Thracian leader. When this brutal leader afterward requested the lady to show him where her treasure was hidden, she conducted him to a well, and, as he was stooping over it, she pushed him into it, and overwhelmed him with stones. She was instantly seized and taken into the presence of Alexander, who was so struck by her majestic appearance that he asked: "Who are you, that can venture to commit so bold a deed?" She replied: "I am Timocléa, the sister of Theágenes, who fell at Chæronéa, fighting at the head of the force he commanded, against your father, for the liberties of Greece." This courageous reply won the admiration of Alexander, who accordingly spared Timocléa and her children from the doom of slavery, to which the patriotic Thebans had been reduced, regardless of age, sex or rank, excepting a few individuals who escaped in the tumult to Athens.

**Athenian
Obsequi-
ousness.**

A feeling of awe was excited by the destruction of Thebes which was most favorable to Alexander's influence among the Grecian states; all of which, excepting Sparta, which still maintained an appearance of gloomy indifference to passing events, sent addresses of congratulation to Alexander when he had returned to Macedon. On this occasion Alexander gave Athens a sharp and displeasing answer, thus showing that he was fully aware of the animosity of a great party there to his cause. He demanded of the republic that Demosthenes and nine others, whom he mentioned as the principal instigators of disorders in Greece, be given up. In reply, the Athenians displayed an obsequious willingness to comply with his demand, but humbly asked that the parties be left to be dealt with in accordance with the ordinary course of law. The young monarch acceded to their request, and before long was too closely engaged with more important matters to concern himself much about the punishment of a few Athenian politicians, who in this way escaped his wrath.

**Weakness
of the
Medo-
Persian
Empire.**

Soon after he had returned to Macedon, Alexander started upon his long-contemplated invasion of Asia. At this time the vast Medo-Persian Empire, which still reached from the borders of India on the east to the western shores of Asia Minor on the west, thus including all of Western Asia except Arabia, had fallen into decay, in consequence of the corrupting influence of wealth and luxury, which the Persians had enjoyed for two centuries. Darius Codomannus had just ascended the throne of Persia in the very year in which Alexander became King of Macedon (B. C. 336). He was personally the best of the successors of Cyrus the Great, but was unfitted for the difficult crisis in which he found himself.

Alexander started from Pella in the spring of the year B. C. 334 at the head of an army of thirty thousand infantry and almost five thousand cavalry. Twelve thousand of the foot soldiery were furnished by the Grecian republics, but five thousand of these were mercenaries. Twelve thousand of the infantry were furnished by Macedon itself, while the remainder were obtained mainly from Thrace and Illyria. Macedon, Thessaly and Thrace, being always better supplied with horses than the republics of Greece, provided Alexander with his cavalry.

**Alexander's
Army.**

The whole Græco-Macedonian army crossed the Hellespont at Sesos, in galleys and transports, and thus stood upon the soil of Asia, in the dominions of the Persian king, who was all the while perfectly aware of the designs and movements of Alexander's army, but left the task of opposing the invaders to his satraps in Asia Minor. These officials made formidable preparations for the defense of their provinces; and with the standing armies of Lydia, Phrygia, Cappadocia, Bithynia and Ionia, they advanced toward the Hellespont to encounter Alexander's army soon after it had landed on the Asiatic shore.

**Alexander's
Invasion
of the
Medo-
Persian
Empire.**

The Persian satraps, headed by Memnon of Rhodes, took a position on the eastern bank of the little river Granicus, about thirty miles from the Hellespont, where they determined to oppose the further progress of the invader. Alexander also advanced to the Granicus, after having visited Troy and sacrificed to the gods there. The Macedonian king made a skillful disposition of his troops, and then attempted to cross the river in the face of the enemy. He himself led the cavalry across the little stream, leaving Parmenio to follow with the infantry. The Persians resisted bravely and drove the Macedonians back into the river, but Alexander encouraged his troops with word and gesture and succeeded in landing safely on the opposite side of the stream. In the battle of the Granicus, which followed, the young Macedonian monarch, who was conspicuous by his shining armor and his position in front of his followers, performed prodigies of valor, slaying with his own hands Mithridates, son-in-law of King Darius Codomannus, and also piercing the heart of Ræsaces, another Persian noble of high rank. Alexander's reckless courage would have cost him his life, had not Clitus, one of his father's old officers, come to his rescue and cut off the arm of a Persian whose cimeter was about to descend upon Alexander's head.

**Battle of
the
Granicus.**

When the Macedonian phalanx and the remainder of Alexander's infantry under Parmenio had succeeded in crossing the Granicus, the victory was soon decided in favor of the invaders. It has never been ascertained how many Persians were slain in this engagement, but it is said to have been large, while Alexander lost only thirty of his infantry

**Alexander's
Victory.**

and eighty-five of his cavalry. Several satraps and other dignitaries of high rank among the Persians were slain. After the battle the triumphant Macedonian king exhibited much humanity to his captives, and likewise to the wounded of his foes, as well as to those of his own troops who were suffering from wounds. Among his prisoners were a large body of Greek mercenaries who served in the Persian ranks, and these he punished for fighting against their country and kindred by sending them to work in the mines of Thrace.

His
Trophies.

Alexander, with consummate policy, made the Grecian states share in his victory, by sending to Athens three hundred suits of Persian armor to be placed in the temple of Athênê, with this inscription: "Alexander, son of Philip, and the Greeks—excepting the Lacedæmonians—offer these, taken from the barbarians of Asia."

Alexan-
der's
Conquest
of Asia
Minor.

The consequence of the battle of the Granicus was the death-blow to Persian authority in Asia Minor, of which Alexander was now virtual master. After this first victory, Alexander proceeded to deliver the Greek cities on the Mediterranean coast of Asia Minor from Persian thralldom. He marched to Sardis, the Lydian capital, which opened its gates to him and implored and received his favor and friendship. He then visited Ephesus, the Ionian capital, and also treated its inhabitants generously, assuring them of his assistance to secure them against Persian exaction in the future, and aiding them to rebuild their famous temple to Artemis, which was one of the Seven Wonders of the World.

Capture
of
Miletus
and
Halicar-
nassus.

Milétus and Halicarnássus, the capitals of Caria, presented closed gates to Alexander; but both were taken after being vigorously besieged, although Halicarnássus made a heroic and vigorous defense, the garrison being under the command of Memnon of Rhodes, one of the ablest of the Persian generals. Memnon managed to shut himself up in a strong castle, which Alexander did not consider of sufficient account to waste any time in assailing. Alexander demolished Halicarnássus, as a war measure, to prevent it from affording a post of vantage to the foe in the future.

Alexan-
der's
Politic
Measures.

This was almost the first instance in which the young Macedonian king had thus far committed the slightest injury to private or public property. He had bestowed benefits wherever he had made his appearance; and by his generous treatment of the inhabitants of the conquered provinces, and by his wise regard for established customs and institutions, Alexander secured their attachment to his cause. He restored the democratic institutions of the Greeks, and allowed the Asiatics to retain their own hereditary laws, being thus as generous to the native races as to the descendants of the Hellenic colonists. As winter overtook him at Halicarnássus, he spent a part of the season in that

vicinity, employing himself in establishing the government of the maritime provinces which he had subdued. He allowed such of his troops as had recently married to return to Macedon to spend the winter in their own homes. This was one of those acts of kindness and indulgence which won for him the affections of his soldiers.

Before starting out on his invasion, Alexander had a powerful fleet collected to support his operations on land; but he now found it to be thoroughly useless, because of the superior numbers of the Persian ships, and he accordingly ordered its dispersion, saying to his generals that he would make himself master of the sea by conquering on land, as every harbor that surrendered to him would diminish the enemy's naval resources. This gave him an additional reason for limiting his early operations to the coast; and he therefore passed some time in Caria, where he was welcomed with exceeding hospitality. He preferred a frugal diet and unostentatious fare, although he was greatly urged to partake of the luxuries of the place.

From Caria, Alexander passed to Lycia, a large maritime province, which contained more than thirty large and important towns and sea-ports. After he had received the submission of these places, he proceeded to Pamphylia, the next maritime province in the line of his advance eastward. He found himself obliged to use stringent measures in dealing with Aspendus, the Pamphylian capital, whose inhabitants seemed disposed to trifle with him. While he was in Pamphylia, Alexander decided to depart for a time from his course along the sea-coast, and to march northward into Phrygia, where he expected reinforcements from Greece, and to unite with his army the detachment under Parmenio, who had been sent to secure the Macedonian king's interests in that province. After overcoming some trifling obstruction from an inland tribe named the Posidians, Alexander effected this junction of his forces and arrived at Gordium, the early capital of Phrygia, where an occurrence transpired which was regarded as prophetic of his future conquest of Asia.

In the citadel of Gordium there was a very ancient consecrated chariot, which had of old afforded a saviour to Phrygia in an important emergency, when the people were ordered by an oracle to look for one such a chariot. The chariot had been preserved with reverent care from that time, being suspended by the yoke to a wall and fastened with a knot constructed in so intricate a manner from the rind of a carnel-tree that no eye was able to discover where the knot commenced or ended. It had for a long time been said that an oracle had declared that whoever should untie this complicated knot should win the dominion of Asia. Alexander visited the consecrated chariot, and, according to some writers, finding himself unable to unfasten the intricate knot,

**His Stay
in Caria.**

**Alexander in
Lycia,
Pamphylia and
Phrygia.**

**Cutting
of the
Gordian
Knot.**

he cut it with his sword; but, according to the statement of his general, Aristobólus, who witnessed the affair, Alexander wrested the pin from the beam, saying that that was sufficient to make him lord of Asia. Whatever he did, his army and the multitude of the time believed him to have succeeded in unfastening the *Gordian Knot*, and a storm of thunder and lightning, occurring at the time, confirmed the impression. Alexander countenanced this opinion by performing a splendid sacrifice in gratitude for the future glory which had been thus decreed for him.

New
Recruits.

Alexander met Parmenio in Phrygia, in accordance with expectation, and likewise obtained there a reinforcement of new troops from Greece, accompanied by those troops who had been allowed to pass the winter at their homes. The new recruits numbered a little over a thousand infantry and five hundred cavalry. The smallness of this reinforcement was mainly attributable to the powerful check which the Persian fleet under Memnon the Rhodian exercised upon all the coasts and isles of the Ægean.

Alex-
ander in
Paphla-
gonia and
Cappo-
docia.

While Alexander was in Phrygia, he heard of Memnon's death, and of the subsequent retirement of a great part of the marines, or land troops serving on board, from the fleet. This circumstance caused him to order Antípater to raise another fleet in Greece. After he had completed his purpose in Phrygia, the Macedonian king directed his attention to the provinces of Paphlagonia and Cappadocia, as the possession of them was essential in order to make him master of all Asia Minor. He found this an easy task, as Paphlagonia was not governed by a Persian satrap, but by a native prince who had been a vassal of Persia, and who was willing and glad to acknowledge Alexander as lord-paramount, instead of Darius Codomannus. The Macedonian monarch therefore made a treaty with the Paphlagonians; after which he directed his attention to Cappadocia, which was a Persian satrapy at that time without a satrap, the recent occupant of that office having lost his life in the battle of the Granicus. Accordingly the Macedonians found it very easy to overrun this vast province, and to subject it to their king's dominion.

His
Prudence.

Alexander was as prudent in securing his conquests as he was active in making them. In all the provinces through which he passed, wherever he discovered an existing power friendly to him, he did not disturb it; and wherever there was a vacancy in such authority, he placed some of his own trusty followers in the vacant office, assigning them a military detachment to aid them in executing the duties of their station and to strengthen their power as firmly as he was well able to do.

Designs
of
Darius.

In the spring of B. C. 333 Alexander left Cappadocia, advancing southward, with the prospect of having soon to engage in the severest

conflict he would have to encounter in Asia. He had some time previously received intelligence that Darius Codomannus was raising a vast host on the plains of Babylon to drive the Macedonian invaders from his empire. The Persian king had the most unworthy reasons for not appearing sooner in the field personally. He had at first hoped and tried to relieve himself of his enterprising foe by the treacherous means of private assassination; and, on one occasion during Alexander's career in Asia Minor, just related, he almost accomplished his base design. A Macedonian noble, Alexander, the son of Æuropus, whom the young Macedonian king had loaded with bounties, was prevailed upon, by the offer of ten thousand talents, to plot against the life of his royal benefactor; but the treason was detected in time to prevent its execution. These were the means by which the Persian monarch at first endeavored to get rid of his adversary; and he did not entirely relinquish the ignoble design of suborning the followers of his antagonist, even after he had recourse to the more manly and more honorable method of leading an army to expel the invaders from his dominions. The fact that Darius Codomannus had now an army of about seven hundred thousand men, with which to confront his foe, made these nefarious schemes the more disgraceful.

With this immense host, Darius, accompanied by his family, in accordance with Persian custom, and surrounded by all the trappings of Oriental splendor, moved slowly from the plains of Babylonia into Syria. Alexander likewise led his army from Cappadocia into Syria, but first made himself master of Cilicia, the only remaining province of Asia Minor which had not until then submitted to his arms. While at Tarsus, the capital of Cilicia, Alexander fell into a dangerous illness, in consequence of imprudently bathing in the cold waters of the Cydnus, at a time when his body was heated by violent exercise. His condition was considered alarming by all his attendants, excepting Philip the Acarnanian, an eminent physician, who acquired celebrity in consequence of his connection with a certain incident arising from this illness. While Philip was handing a potion to the king, the latter received a letter from Parmenio, warning him that the physician had been bribed to poison him. When Alexander had raised the potion to his lips, he handed the letter to Philip, and observing that there was no change in his countenance while reading it, drank the liquid without saying a word. His confidence was well placed. The physician calmly assured him that the charge was utterly false, and the result proved the truth of his words, as Alexander recovered hourly from the time that he drank the potion given him by the physician.

The mountains separating Syria from Cilicia were only passable by an army at two points, one called the Syrian Gate, and the other named

Alexander
in Cilicia
and
Syria.

Move-
ments of
Alex-
ander and
Darius.

the Amanic Gate. His confidence in the devotion and valor of his troops, and his eagerness for a decisive encounter, induced Alexander, upon his recovery, to lead his army through the Syrian Gate into the plains of Syria. As soon as he had done so, he learned to his surprise and satisfaction that Darius had withdrawn from the open country of Syria, and had moved into Cilicia through the Amanic Gate, almost at the very moment that the Macedonian king had conducted his army through the Syrian Gate.

Alex-
ander on
the Plain
of Issus.

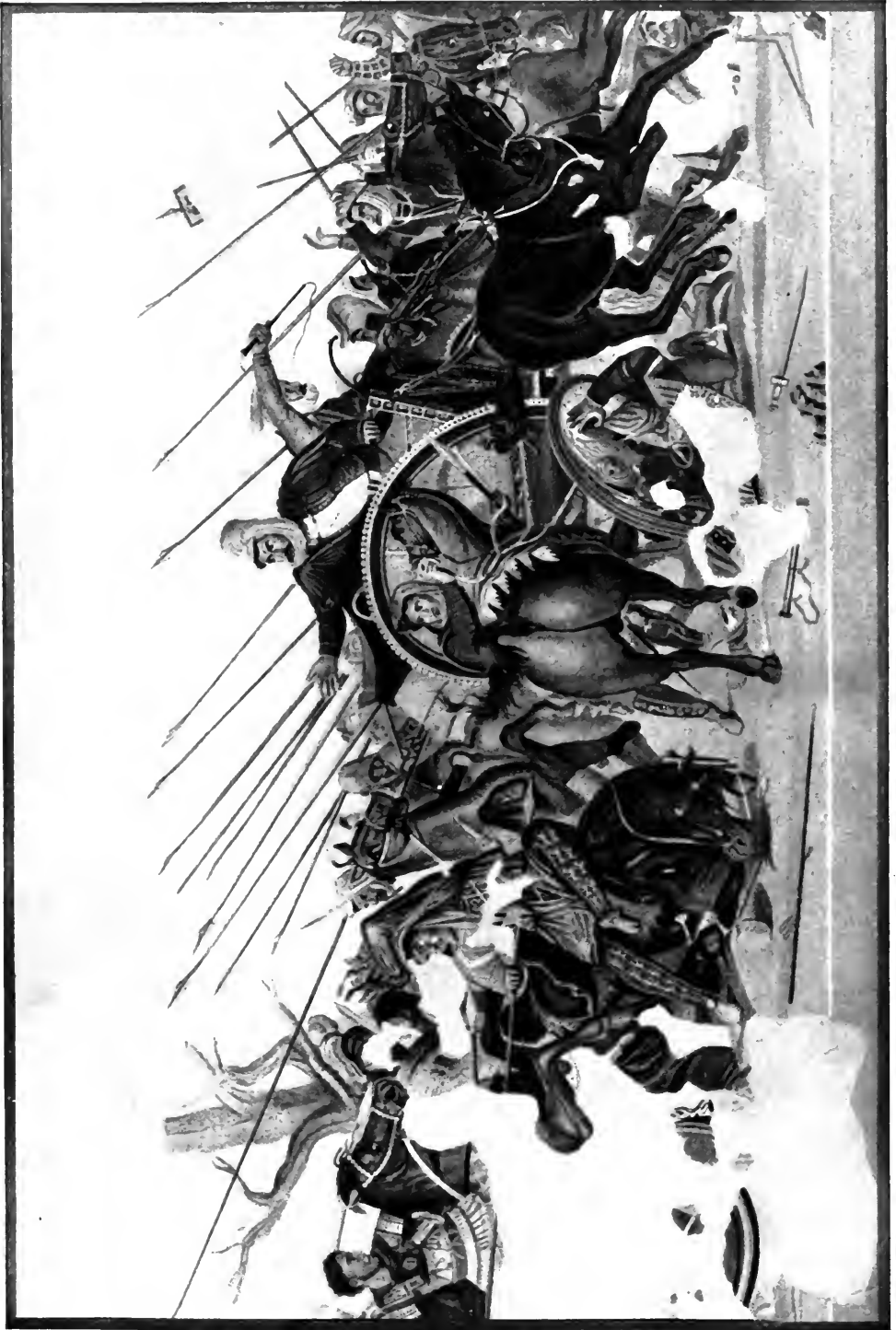
Alexander assembled his followers and eagerly pointed out to them the error committed by the Persian king in withdrawing his army from the open Syrian plains and taking up a new position in a hilly country, where his cavalry, the most efficient portion of his vast host, could be of but little avail. This and other circumstances so encouraged the Græco-Macedonian soldiers that they requested to be led to battle immediately. Their enterprising leader soon gratified their military ardor. He retraced his course to the Syrian Gate, repassed it, and soon reached the river Pinarus, on the plain of Issus. The vast Persian host was posted on the opposite bank of the stream. Alexander took charge of the right wing of his army, leaving the left wing under the conduct of Parmenio.

Persian
Plan of
Battle.

On the approach of Alexander's army, Darius Codomannus posted his Greek mercenaries, the part of his army upon which he himself mostly relied, in the front, opposite to the Macedonian phalanx. These Greek mercenaries were a very powerful body of troops numbering altogether thirty thousand. The Persian king flanked these choice troops with his heavy-armed barbarians, but the greater part of his unwieldy host was left behind in a condition of absolute inutility, because the confined nature of the ground would allow of no better disposition of them.

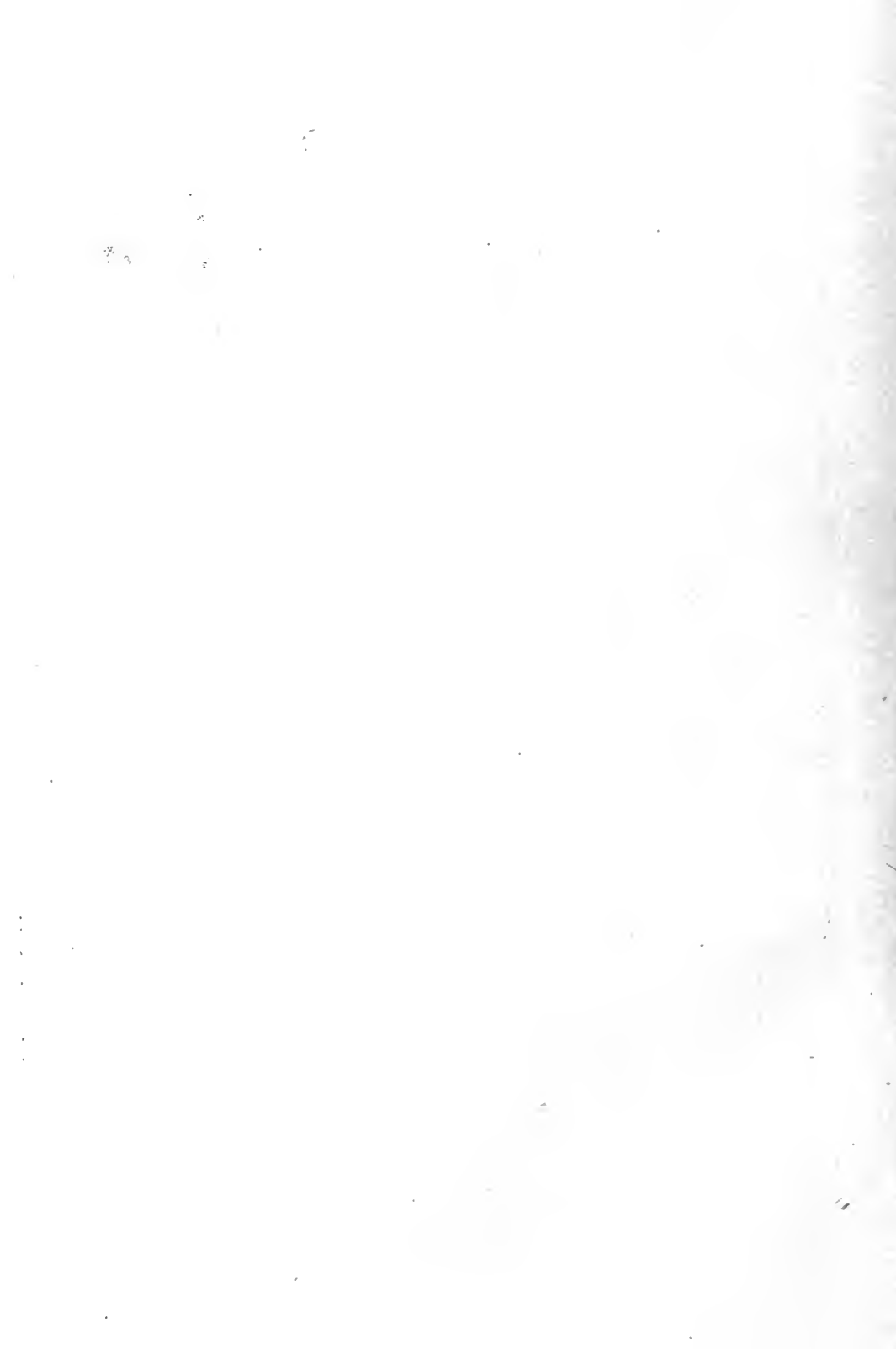
Battle of
Issus.

Upon reaching the bank of the Pinarus, Alexander dashed boldly into the river and safely landed on the opposite side. The barbarian hosts composing the right and left wings of the Persian army fled in confusion before the young Macedonian monarch, but the Greek mercenaries of the King of Persia for a while gallantly held their ground. After an obstinate contest they gave way, and the Persians on all sides followed their example. A force of the Persian cavalry remained on the field longest, and gave their king an opportunity to save himself by flight. The retreating troops of Darius Codomannus were cut down in vast numbers, and one hundred and ten thousand are said to have been left dead upon the field. The battle of Issus ended in a complete victory for Alexander, but his own loss, principally in the struggle with the Greek mercenaries, was severe. The historians have given us no exact account of the number of the Græco-Macedonian



BATTLE OF ISSUS

From a Mosaic found at Pompeii



slain, and the number of his troops in this engagement is uncertain, as it is only known that he had recently received some reinforcements from the Greek cities of Asia Minor to the force which he had originally brought with him from Macedon. King Darius Codomannus fled from the field in the midst of the battle; and his camp, with all its treasures, and his family, consisting of his mother, Sysigambis, his wife, Statira, his daughters and his infant son, fell into the hands of the triumphant Alexander. The Macedonian king, contrary to the ancient custom, treated his royal captives with the greatest kindness. The wife of Darius, who was considered the most beautiful woman in Asia, died soon after her capture, and received a most magnificent burial from the King of Macedon. On hearing of this, Darius is said to have exclaimed: "If it be the will of heaven that I am to be no longer King of Asia, may Alexander be my successor!"

Capture
of the
Family of
Darius.

Such was the famous battle of Issus, which made Alexander the Great master of most of Syria and Phœnicia (B. C. 333). Alexander followed up his victory by marching along the coast of Syria, which everywhere submitted on his approach, into Phœnicia. While marching thither, Alexander received a deputation from the unfortunate Persian king, who had escaped safely to Susa, and who now made propositions for a treaty of peace and friendship with his young conqueror. Fully conscious of his power, and irritated at the lordly terms in which Darius Codomannus still considered proper to address him, Alexander replied that he could not enter into amicable negotiations except on condition of being acknowledged "King of Asia, and Lord of Darius and all he possessed."

Alexan-
der's Con-
quest of
Syria and
Phœnicia.

The negotiations then ceased, and Alexander pursued his march along the coast of Phœnicia. At Damascus a vast amount of treasure belonging to the King of Persia fell into Alexander's possession. The famous Phœnician seaport of Sidon and other cities, the emporiums of commerce between Asia and the Mediterranean for many centuries, very readily submitted to the conqueror; but Tyre, the greatest and the most flourishing one of them all, refused him its allegiance and prepared for a resolute resistance. Although the Tyrians had sent ambassadors to the Macedonian king, declaring themselves ready to yield to his orders, they boldly told him, when he announced his intention to visit their city and offer sacrifice to Heracles, that they would admit neither Persian nor Macedonian within their walls.

Resist-
ance of
Tyre.

The strength of Tyre's position encouraged its inhabitants to thus brave the Macedonian power. Old Tyre, as a colonial settlement of the Sidonians, had been built upon the mainland (B. C. 1252); but after its destruction by Nebuchadnezzar, the great Babylonian king, its people sought refuge upon a neighboring island, about half a mile

Its
Defense.

from the mainland, where New Tyre rapidly arose, becoming more powerful and flourishing than the older city. Relying upon the depth of the surrounding waters, and upon the gigantic wall, more than a hundred feet high, and proportionately thick, which enclosed New Tyre, its inhabitants now ventured to deny an entrance to Alexander, whom they knew to have no fleet at command, and whom they accordingly hoped to resist with success.

Siege of
Tyre
by Alex-
ander.

But the Tyrians did not comprehend the indomitable energies of the young Macedonian king. He clearly perceived the danger of allowing such a nucleus of naval power to continue in alliance with Persia; and he therefore determined to obtain possession of the island city at whatever cost. His followers, whose efforts had thus far been unbaflled, zealously adopted his views; and the siege of Tyre began in earnest. For the purpose of opening a passage for his army, Alexander undertook to construct a great mole between the insular city and the mainland, as other modes of access to New Tyre were beyond his reach. He defended his men, while they were laboring at this work, by means of wooden towers and other contrivances; but the Tyrians galled them severely and retarded their operations by means of ignited darts, projectiles of different kinds, and fire-ships. But the mole advanced slowly and surely, until one night the besieged Tyrians towed a large hulk filled with combustibles to the mole, and, setting fire to it, succeeded in destroying completely the result of many weeks' labor. This disaster convinced Alexander of the necessity of having the aid of a fleet in his attack upon the city, and he was so fortunate as to soon obtain what he needed.

Progress
of the
Siege.

Sidon and other Phœnician maritime cities sent all their war-galleys to assist Alexander in his siege of Tyre, and these were reinforced by the squadrons from the islands of Cyprus and Rhodes, which had been tributaries of Persia, but which now determined to cultivate Alexander's favor. When he had received these valuable auxiliaries, Alexander recommenced siege operations by sea and land with redoubled vigor. The mole was reconstructed, and the apparently-impregnable city of Tyre was finally taken by storm, after a siege of seven months (B. C. 332). It would seem that the final and successful assault was made from both the mole and the besieging fleet, and that it lasted two days, the Tyrians defending themselves with the most determined obstinacy. They emptied on their assailants vessels of boiling tar and burning sand, which penetrated to the bone, and exhausted every means suggested by patriotism or despair to save their city. But at length breaches were made in the walls of the city by the battering-rams and other engines of the besiegers, and Tyre was carried by storm. The Tyrians suffered a heavy punishment for their obstinate defense of

their city, eight thousand of them being slain and thirty thousand sold into slavery. Alexander is said to have lost four hundred men in the siege.

Fall of Tyre.

During the siege of Tyre, Alexander received a second letter from King Darius Codomannus, offering his daughter in marriage to the conquering Macedonian monarch, along with all the region between the Euphrates and the Mediterranean for her dower, as the basis of a treaty of peace and amity; but Alexander's haughty answer to this proposition caused its failure. It is said that Parmenio said to Alexander when this offer was made by the Persian king: "I would accept the terms." To this Alexander is said to have replied: "So would I, were I Parmenio."

Offer of Darius Codomannus.

After the capture of Tyre, Alexander marched toward Jerusalem to chastise its inhabitants for refusing to furnish him with provisions during the siege; but his wrath against them was disarmed when, upon nearing the city, he was met by a deputation of the people, headed by the High Priest, who had come to him to offer their submission. The High Priest was attired in white robes, and Jehovah's name was inscribed on his miter. Alexander advanced with great respect and bowed reverently before the High Priest, thus exciting the surprise of his officers, but the young conqueror said: "It is not the priest whom I adore, but the God whom he serves."

Alexander at Jerusalem.

After having taken Tyre and obtained the submission of Jerusalem, Alexander directed his course southward and besieged and took the Philistine city of Gaza, which had refused to acknowledge his sway. The conqueror on this occasion departed from his accustomed magnanimity and inflicted a heavy punishment on the captured city, massacring the entire garrison of one thousand men, and causing the governor, Bētis, to be dragged around the city behind his chariot-wheels, in barbarous imitation of Achilles, who dragged Hector around the walls of Troy. The fall of Gaza completed the conquest of Palestine by Alexander the Great (B. C. 332).

Siege and Capture of Gaza.

After the reduction of Gaza, Alexander advanced into Egypt for the purpose of bringing that country under his authority. The Macedonian conqueror was joyfully received by the people of Egypt, who were tired of Persian oppression, and they gladly submitted to his sway; so that Alexander's career in Egypt was one continued triumphal march. Sabaces, the Persian satrap of Egypt, having been slain in the battle of Issus, the land of the Nile was governed by a subordinate official, who made no resistance to the conquering Macedonian king, but, on the contrary, united with the Egyptian people in welcoming him and hailing him as their lord and sovereign. Alexander proceeded to Memphis, the Egyptian capital, where he held a mag-

Alexander in Egypt.

nificent festival, and still further won the affections of the Egyptians by joining them in their worship of the old bull-deity, Apis.

**Founding
of Alex-
andria.**

From Memphis, Alexander passed down the main branch of the Nile to the city of Canopus, at the mouth of that branch. Observing with surprise that a region so fertile and so rich in commercial resources had no suitable harbor, he determined to found a maritime metropolis which should give Egypt one everlasting memorial of his name and dominion—a purpose which he fulfilled in the founding of the city of *Alexandria*, named in his honor (B. C. 332). The site of this new city was so well chosen that it rapidly attained the condition of a flourishing commercial emporium. For many succeeding ages Alexandria continued to be the center of the world's commerce and civilization, and it has remained a city of the highest importance to Egypt to the present day.

**Alexan-
der in
Siwah.**

After Alexander had projected this monument of his name and his sagacity, he proceeded to the Libyan desert, accompanied by a small escort, for the purpose of seeing the temple of Ammon, and consulting the oracle of that deity, as his illustrious ancestors, Perseus and Hercules, had done many centuries before him. The temple of Ammon was located in the oasis of Siwah, to the south-west of Alexandria, and about one hundred and fifty miles from the sea-coast. Alexander admired the enticing beauty of this fertile spot in the barren sands of the desert. He received a most favorable response from the oracle of Ammon, after which he returned to his army at Memphis.

**Alexan-
der and
Darius in
Assyria.**

In the meantime King Darius Codomannus had assembled a new army in Assyria, consisting of more than a million men, gathered from the Eastern provinces of his empire. Alexander arranged the government of Egypt, putting some of his own trusty followers in the most important offices; and in the spring of B. C. 331 he led his army directly from Egypt toward the very heart of the Medo-Persian Empire, declaring that "the world no more admitted of two masters than of two suns." He crossed the Euphrates and the Tigris and advanced against the Persian king, whose immense hosts he encountered near the Assyrian town of Arbéla, on the plain of Gaugaméla, east of the Tigris, where was fought the battle that decided the fate of Asia.

**The Two
Armies.**

Alexander's army had been increased, by recent reinforcements from Europe and from his newly-acquired Asiatic dependencies, to forty-seven thousand men, of whom almost one-seventh part consisted of cavalry. The lowest estimate of the Persian horsemen makes them number forty thousand, and their strength was increased by fifteen elephants and two hundred scythe-armed chariots. Darius Codomannus did not on this occasion have so powerful a body of Greek mercenaries as he had at Issus, though his army was now a more efficient

one in other respects. His forces were not now composed of the effeminate guards and standing troops of Persia, but consisted mainly of Parthians, Bactrians, Hindoos, Hyrcanians and others from the central East—troops which were hardy and courageous, if they were undisciplined.

Such were the characters and numbers respectively of the Græco-Macedonian and the Medo-Persian armies that contended with each other in the vicinity of Arbéla for the dominion of Asia. In the evening the Macedonians ascended an eminence from which they first beheld the widespread army of the Persian king, drawn up in good order on the plain of Gaugaméla; Darius having seen, but too fatally, the disadvantages of a confined position with his immense force of cavalry. Both armies lay quiet for the night. The next morning Alexander led down his troops, in two heavy-armed phalanxes of sixteen thousand men each, into the plain of Gaugaméla. The Persians began the battle by a charge of the Scythian cavalry on the right wing of the Macedonian army, but after a desperate contest they were forced back, and Darius ordered his lines to advance. Alexander broke the lines of the enemy by suddenly pushing his phalanxes in between the left wing and the center of the Persian army. This movement threw the Persians into disorder, and in a great measure decided the battle in favor of Alexander. From that moment the scene was more of a massacre than a battle, excepting in one point, where a powerful force of Parthian and Indian horse maintained an obstinate struggle, but were finally routed by the Thessalian cavalry, thus terminating the battle in the utter defeat of the Persians. A destructive pursuit of the flying Persian hosts by the triumphant Macedonians completed the disasters of the army of Darius. The loss of the defeated Persians was about forty thousand killed, while the Macedonians lost only about five hundred. Such was the famous battle of Arbéla, which put an end to the great Medo-Persian Empire after an existence of two centuries, thus making Alexander the Great lord of Asia at the early age of twenty-five years (B. C. 331).

After the battle Darius Codomannus fled to Ecbatana, the capital of Media, and the summer capital of the Medo-Persian Empire, accompanied by a few followers, resolving, if Alexander pursued him thither, to retire still farther to the eastward, and seek refuge in Bactria. Though determined, if practicable, to obtain possession of the person of Darius Codomannus, for the purpose of depriving the Central Asian tribes of a rallying point in the future, Alexander found himself obliged to first devote his attention to the consolidation of his power in the provinces which his decisive victory in the battle of Arbéla had placed in his power.

**Battle of
Arbela.**

**End of
the Medo-
Persian
Empire.**

**Flight of
Darius
Codo-
mannus.**

Alex-
ander at
Babylon,
Susā and
Per-
sepolis.

From Arbēla, Alexander therefore led his army southward to the opulent city of Babylon, the winter capital of the Medo-Persian Empire, where a large part of the accumulated wealth of the Persian monarchy fell into his hands. He was accordingly enabled to distribute ample pecuniary rewards to every one of his soldiers. After arranging the government of Babylonia, Alexander proceeded to Susa, the capital of Susiana and the chief capital of the Medo-Persian Empire, where he received a still greater accession to his treasury, a sum equal to about fifty million dollars of our money coming into his possession at this place. While at Susa, Alexander exhibited a remarkable instance of his humanity by settling the family of Darius Codomannus in the royal palace of their ancestors, and also displayed a great deal of prudence in appointing a native chieftain to the government of Susiana. He had pursued the same prudent and liberal policy at Babylon, thus securing the affections of the people. From Susa, Alexander marched to Persepolis, the capital of Persia proper, where still greater accessions of wealth came into his possession. During his stay at Persepolis, which lasted several months, the conqueror gave one of the first indications of his having been overcome by excessive prosperity. At a magnificent banquet, Alexander, heated with wine, gave his assent to a proposition offered by one of his companions that a bonfire should be made of the old palace of the early Persian kings. The Macedonian conqueror soon repented of having given his assent to this mad outrage, but most of the palace was destroyed before the fire could be extinguished.

Assassi-
nation of
Darius
Codo-
mannus.

After arranging the government of Persia proper, Alexander left Persepolis and proceeded to Ecbatana, with the view of obtaining possession of the Persian king, who was still at the Median capital, whither he had fled after the battle of Arbēla. On the approach of the Macedonian conqueror, King Darius Codomannus fled to the mountainous region of Bactriana, whither he was hastily pursued by Alexander, who, on reaching Ecbatana, heard that his intended prey had escaped only five days before. After following upon the footsteps of the fugitive king to the eastward, in a long and toilsome march, performed with wonderful celerity, Alexander came near the object of his pursuit upon the frontiers of Bactriana. But Alexander was here apprized that the treacherous Bessus, the Persian satrap of Bactriana, who had accompanied the Persian king, had thrown off his allegiance to the unfortunate Darius Codomannus, and had kept him bound as a prisoner. The Macedonian monarch continued his pursuit with increased speed, and at length discovered the fugitive party fleeing before him. As he was going onward in hot pursuit, Alexander, to his deep and sincere affliction, beheld Darius Codomannus dying by the roadside,

having been stabbed by two Persian nobles in attendance on Bessus, for the purpose of stopping the pursuit or of facilitating their own flight (B. C. 330). The generous Macedonian king honored the remains of his unfortunate rival with a magnificent burial in the tombs of his illustrious ancestors at Pasargadæ, the original capital of Persia proper, and treated the family of Darius Codomannus with all due respect. Alexander had never sought the life of the fallen king, and he now pursued the assassins with a spirit of the keenest resentment. Bessus and the two assassins afterwards fell into Alexander's hands, and he punished them with a most cruel death, in imitation of the barbarous customs of the East.

Alexander's Punishment of the Assassins.

The provinces of Bactriana, Ariana and Sogdiana—comprising an important part of the vast region of Central Asia, anciently known as Scythia, but now called Tartary and Turkestan—were subdued by Alexander the Great, only after great exertions and sacrifices on his part, and after a campaign of almost three years. The people of these regions are said to have expostulated with Alexander, and to have asked him this question: "Have you furnished yourself with winged soldiers?" This allusion to the impregnable character of their country aroused the pride of Alexander, and he resolved to conquer the country at any cost. Nowhere else, during his wide career of conquest, did Alexander display so many of the qualities of the warrior as upon the plains of Scythia, not being deterred from his purpose by heat or cold, hunger or thirst, danger or toil, wounds or disease. Soldiers who have a commander who can bear all these casualties can accomplish anything. But the gallant Macedonian warriors, who had defied sword and lance on many a sanguinary field, narrowly escaped perishing from hunger and fatigue.

Alexander's Conquests in Scythia.

Before the close of his Scythian campaign, Alexander married the beautiful Roxana, "the Pearl of the East," a Bactrian princess, whom he had taken prisoner at the capture of a Scythian fortress. Alexander's love of conquest did not deter him from devoting some attention to the civilization and durable welfare of the countries which he had subjugated. Four new towns, named Alexandria, in his honor, became the centers of the caravan trade, and diffused the Grecian civilization among the people of Central Asia. Parmenio and other officers had been engaged meanwhile in the subjugation of Hyrcania and Parthia, which, with the reduction of Bactriana, Ariana and Sogdiana, completed Alexander's conquest of the Medo-Persian Empire (B. C. 327).

Close of His Scythian Campaign.

But Alexander's fair fame was tarnished by several brutal acts. Elated by his conquests, he had assumed the pomp and dress of an Oriental monarch, and had thus offended some of his officers. Philôtas, the son of Parmenio, the ablest of Alexander's generals, had made some

His Cruel Acts.

disparaging remarks upon the change in the king's manners and habits, and was put to death on an unproven charge of conspiring against his sovereign's life. Parmenio himself was executed for alleged complicity in the same pretended conspiracy.

His
Murder of
Clitus.

The next year (B. C. 327), while in winter-quarters in Bactriana, Alexander committed a deed which has left an indelible stain upon his memory, and which showed that he was by degrees deteriorating under the corrupting influence of success. He had originally been noted for his temperate habits, but now he began to indulge occasionally to excess in wine and to claim the ceremony of prostration and divine honors from his followers. On one occasion, during a feast held in Bactriana, in honor of Castor and Pollux, at which Alexander was present, the conversation turned upon the comparative brilliancy of his own exploits and those of Dionysos, the god of wine, who is said to have also conquered Asia. Many of those present conceded the superiority to Alexander, and for this they were rebuked by Clitus, the old officer who had saved Alexander's life in the battle of the Granicus. As all were heated with wine, the discussion grew animated, and at length Clitus censured the king severely for allowing himself to be compared to the gods. Intoxicated with the rest of the party, Alexander was so irritated by the reproof that he arose and advanced in an angry manner to Clitus, who was thereupon forced to leave the room by some of the more prudent of the party. But Clitus returned, and, being still exasperated, again reproached the king in severe terms, whereupon Alexander, losing all self-control, killed Clitus with his sword. This crime had no sooner been committed than it caused Alexander much bitter repentance; and so profound was his remorse that he did not eat or drink, or leave his chamber, for three days, until his faithful and sorrowing followers succeeded in their entreaties to induce him to return by degrees to his usual manner of living.

Revolt of
Sparta
Sup-
pressed by
Antipater.

While Alexander the Great was pursuing his conquering career in Asia, the general peace of the Grecian republics was disturbed by a revolt of the Peloponnesian states, with Lacedæmon at their head, which attempted to shake off the hated yoke of Macedonian supremacy. Sparta, as we have seen, had been maintaining a sullen neutrality during the agitations of the Grecian confederacy in the later years of Philip's reign preceding his conquest of Greece, and had also declined to participate in Alexander's campaigns in Asia. Three years after Alexander had started on his career of Oriental conquest, and while his viceroy, Antipater, was occupied in Thrace, the Spartan king Agis II. took advantage of the apparently-favorable opportunity to head a revolt of the Peloponnesian states against the Macedonian power; but the effort ended in a signal failure, Agis II. being defeated and killed

in battle with Antípater, who had returned to Greece; and the haughty Spartans humbly begged for peace, which Alexander, when applied to, magnanimously granted to them.

About the same time there was an oratorical contest in Athens between Demosthenes and Æschines. These renowned orators engaged in a trial of strength, before the assembly of the Athenian people, on the results of which depended the best interests of the one or the other. Demosthenes came forth triumphant from this oratorical contest, and Æschines was condemned to exile. To the lasting honor of Demosthenes, he treated his fallen rival with exceeding generosity, giving him a purse of gold to support himself in his misfortune. Æschines showed that he also was noble-hearted and magnanimous. Upon his banishment from Athens, he retired to the island of Rhodes, and there established a celebrated school of eloquence. When he read to his pupils the masterly oration of Demosthenes which had made himself a homeless wanderer, they were unable to refrain from giving the most vehement applause, whereupon Æschines said to them: "Ah! what would you have said, had you heard the wild beast himself roaring it out?"

About this time Alexander sent to Athens the statues of the tyrannicides, Harmódíus and Aristogítón, which he had taken at Susa, whither Xerxes had carried them. By these kindly and politic donations, along with the share in his glory accruing to the republic through the auxiliaries furnished him by Athens, which was then the ruling power in Greece outside of Macedon, Alexander kept that state in a friendly and peaceful attitude during the entire period of his conquering career.

Antípater managed to weaken the anti-Macedonian party in Athens by procuring the banishment of the orator Demosthenes, the life and head of the party. Harpalus, one of Alexander's captains, had incurred his master's displeasure, and fled from Asia to Athens in consequence, hoping to purchase an asylum there with his peculated gold—an expectation in which he was not disappointed, as the favor of many leading Athenians was to be bought with a price. Phocion and Demosthenes were the only ones who discountenanced Harpalus; but, ultimately, even Demosthenes was said to have accepted a bribe. Whether this charge was true or false, it finally procured the banishment of the illustrious orator. A threat from Antípater forced the Athenians to quickly expel Harpalus from their city, and to impeach those who had taken his presents or espoused his cause. A heavy fine was imposed on Demosthenes, as one of this number; and, as he was unable to pay it, he was obliged to retire in exile to the island of Ægina.

**Oratorical
Triumph
of Demos-
thenes
and Exile
of Æs-
chines.**

**Alex-
ander's
Generous
Treat-
ment of
Athens.**

**Antipater
Forces
Athens to
Expel
Harpalus.**

**Exile of
Demos-
thenes.**

Alex-
ander De-
mands the
Recall of
Grecian
Exiles.

After this nothing transpired to agitate the public mind in Greece until Alexander caused a proclamation to be issued by his representatives at the Olympic Games, declaring "that all the Grecian cities should immediately recall and receive those persons who had been expelled from them, and that such cities as refused to do so should be forced to compliance by the Macedonian arms." When this decree was issued, there were at least twenty thousand exiles from the various Grecian republics. Most of the states regarded this decree as a piece of despotic insolence, as they were thus called upon to receive into their society persons whom the public voice had expelled as guilty of the most enormous crimes. Athens, especially, felt intense indignation at this imperious edict, but failed in her efforts to awaken a spirit of resistance among some of the other Grecian states.

Alex-
ander's
Invasion
of India.

Ambitious of further conquests, Alexander the Great, in the year B. C. 327, invaded India with a powerful army composed of European and Asiatic soldiers. He had been frequently reinforced during his last campaigns by fresh contingents from Europe, which was very necessary in order to leave small detachments behind him to secure his conquests. Large numbers of Scythians likewise enrolled themselves under his standard, on his conquest of their country. Thus he entered upon his Indian campaign with a powerful army. This campaign was mainly confined to the Indus valley and the Punjab.

Porus,
King of
the
Punjab.

Alexander's progress was vigorously opposed by the warlike tribes inhabiting those regions, while the natural difficulties of the ground were likewise very troublesome. He passed the celebrated city of Nysa, fabled to have been founded by Dionysos, the god of wine, after which he crossed the Indus in the upper part of its course, and continued his advance amidst its widening tributaries. Alexander pushed forward to the Hydaspes, one of the tributaries of the Indus, on the opposite bank of which a powerful Indian prince, Porus, King of the Punjab, had assembled an army of thirty-four thousand men, with many armed chariots and elephants, to dispute the passage of the river by the Macedonian army. Alexander perceived the impossibility of crossing with prudence in the face of the enemy, and he therefore resorted to the expedient of lulling to rest the vigilance of Porus, who exhibited both valor and activity.

Defeat
and Cap-
ture of
Porus.

Alexander succeeded in crossing the Hydaspes, and, in a fierce engagement, he defeated Porus and took him prisoner. When brought into the presence of Alexander, the conqueror admired the loftiness and majesty of person of his royal captive. Said Alexander: "How shall I treat you?" Porus calmly replied: "By acting like a king." Thereupon Alexander responded, smiling: "That I shall do for my own sake; but what can I do for yours?" Porus repeated that all he

desired was contained in his first request; and Alexander was so well pleased with the profound sense of what was great and becoming in a sovereign, as exhibited in the captive monarch's words, that he not only gave Porus his liberty and restored him to his throne, but afterwards made him viceroy of all the Macedonian conquests in India.

Alexander founded two new cities on the Hydaspes, Nicæa and Bucephala, the former meaning *city of victory*, and the latter named in honor of Alexander's celebrated war-horse, Bucéphalus, which died near the spot. After besieging the city of Sangala, Alexander found himself master of the entire region drained by the tributaries of the Indus, and above the point where their confluence makes the Indus one mighty stream. The conqueror then marched eastward to the Hyphasis, and was preparing to add the fertile region drained by the Ganges to his empire, when his soldiers, seeing no end to their toils and hardships, positively refused to follow him any farther; and Alexander was obliged, with great reluctance, to abandon his career of conquest and to return to Persia.

Alex-
ander's
Eastward
March.

After marching back to the Hydaspes, Alexander resolved upon returning by a new route, along the coasts of the Erythræan (now Arabian) Sea and the Persian Gulf; and, with this end in view, he procured all the vessels he could find and built new ones, to convey his army down the Indus. The passage of the army down the river occupied several months, on account of the opposition from the barbarians on the banks of the stream. Upon reaching the ocean, Alexander is said to have sat upon a rock near the shore, gazing at the wide expanse of waters, and to have wept bitterly that there were no more worlds to conquer. Disembarking his land troops, Alexander marched along the sea-coast with his main force, leaving his admiral, Neárchus, to pursue his way to the Euphrates by sea. The toils and hardships of this march were extremely severe. Three-fourths of the army perished in the deserts of Gedrosia (now Beloochistan) from hunger, thirst, fatigue, and from the miseries of the climate. Alexander cheered his troops in their march by magnanimously sharing in all their privations. Upon reaching the shores of the Persian Gulf, Alexander's army was rejoined by the fleet under Neárchus. The march of Alexander's army through the fertile district of Carmania (now Kerman), a province of Persia, resembled a triumphal procession; and the soldiers, once more in a friendly country, believed their hardships over, and abandoned themselves to enjoyment. Alexander himself imitated in public the conduct attributed to Dionysos, the god of wine, who was said to have sung and danced with his companions all over Asia.

Alex-
ander's
Return to
Persia.

After his return to Persia, Alexander punished the governor of Persepolis, who had been tempted to assume independent authority

His Last
Actions.

during the conqueror's absence. Alexander now devoted his attention to the organization of a permanent government for the extensive empire which he had established. He aimed at uniting the Medes and Persians with the Greeks and Macedonians into one great nation, possessed of the institutions and the civilization of Greece; and during his stay at Persepolis, the Macedonian customs permitting polygamy, Alexander married Statira, daughter of the murdered Darius Codomannus, and ten thousand of his officers and soldiers married Median and Persian women. Alexander's mild and generous treatment of the conquered people made him as much respected and beloved by the Persian nobility and people as if he had been their native, legitimate prince. During the last years of his life, Alexander's mind was occupied with schemes, which, to his credit, were directed to the durable improvement of the countries which he had subdued. He opened the navigation of the Euphrates, founded many towns, and marked out commercial depots to connect the trade of the Nile, the Euphrates, the Tigris and the Indus.

His Illness and Death at Babylon.

While planning schemes for fresh conquests, Alexander the Great met with a premature death from the effects of his dissolute and intemperate habits. After visiting Susa and Ecbatana, and projecting important improvements in those cities, Alexander proceeded toward Babylon, which city he intended to make the capital of his vast empire. He was reluctant to enter Babylon, on account of various prophecies announcing that spot as destined to prove fatal to him; but grief for the death of Hephæstion, the intimate friend of his youth, at Babylon, determined him to visit that city. Upon reaching Babylon, the conqueror was attacked with a sudden illness, caused by his excessive indulgence in strong drink, which carried him to his grave, at the early age of thirty-two years, and after having reigned over Macedon and Greece twelve years (June 28, B. C. 324).

Scenes at His Deathbed.

During the progress of his illness, his soldiers, as on various other occasions of sickness, hung about him in a state of indescribable anxiety and grief. When his condition became desperate, his favorite soldiery were allowed to enter his room, when an unparalleled scene transpired. The dying conqueror, pale and speechless, but thoroughly conscious, beheld his gallant warriors enter one by one, weeping bitterly, to take a last look at the chieftain who had so often led them to battle. He had sufficient strength to hold out his arm; and each soldier, in passing by, kissed the beloved hand which had on so many occasions waved them on to victory. When asked, just before his death, to whom he left his vast empire, Alexander replied: "To the most worthy." He, however, gave his signet-ring to Perdícças, but said: "I am afraid my obsequies will be celebrated with bloody cere-

monies." The remains of Alexander the Great were conveyed to Alexandria, in Egypt, where they were interred.

The character of this wonderful man will be best understood by a reference to his deeds. Although he was a scourge to many nations, he accomplished much permanent good among them. He awakened millions of mankind from the sleep of barbarism, and diffused among them the arts, the institutions and the civilization of Greece. On the wide extent of his conquests he founded at least seventy cities, whose sites were generally so well selected that they redounded to the commercial greatness and civilization of the countries in which they were located. In his other measures of general polity, Alexander was solicitous for the welfare of the nations which he had conquered.

In his private character, Alexander seemed to have been constitutionally liberal, generous and humane. Though his remarkable good fortune brought errors and vices in its train, he was guilty of fewer odious actions than most other conquerors. The tone and temper of his time furnish the only excuse for his insatiable ambition and his disregard of human life. Although Alexander's thirst for power seems almost insane to us, we must remember that the great philosopher Aristotle "nursed in Alexander's boyish breast the spirit which blazed forth so fiercely in his manhood," and that the wisest men of his time looked upon his career with approval and admiration. Other blemishes upon Alexander's character, such as his excessive indulgence in wine, which brought him to a premature grave, and his murder of his friend and benefactor, Clitus, were peculiarly his own.

The death of this man, whose word and will constituted the law of most of the then-known world, produced the most important consequences, which, of themselves, afford the most convincing evidence of Alexander's wonderful personal ability. While he lived, the many commanders who served under him, and who had constantly before them the most enticing example of successful ambition, seem ever to have instinctively felt and recognized the presence of a master, and to have cherished no thought of aiming at the possession of independent power. No sooner, however, had the mighty conqueror breathed his last, than each of these officers, in looking around among his fellows, discovered none to whose claims he was willing to yield his own, and therefore all began to put forward pretensions to a share of dominion.

The great and permanent result of Alexander's conquests was the Hellenizing of all Western Asia and Egypt—that is, the diffusion of Grecian civilization, ideas, language and literature, over this vast region; and thus preparing the way for the birth and development of Christianity, a religion which arose from the commingling of the Greek and Hebrew civilizations in Judæa. On the other hand, Greece became

**Beneficial
Results
of His
Con-
quests.**

**Alexan-
der's
Character.**

**Alex-
ander's
Wonder-
ful Abil-
ity.**

**Helleniza-
tion of
Western
Asia and
Egypt.**

influenced by Oriental habits; Grecian patriotism and public spirit declined; art and literature decayed; and the Greeks became a nation of pedants and adventurers.

SECTION III.—DISSOLUTION OF ALEXANDER'S EMPIRE.

Alexander's Successors.

Philip Arrhidæus.

Regency of Perdicas.

Antipater, Craterus, Ptolemy, Antigonus, Leonnatus, Eumenes and Lysimachus.

Interment of Alexander's Remains.

Alexander IV. and Philip Arrhidæus.

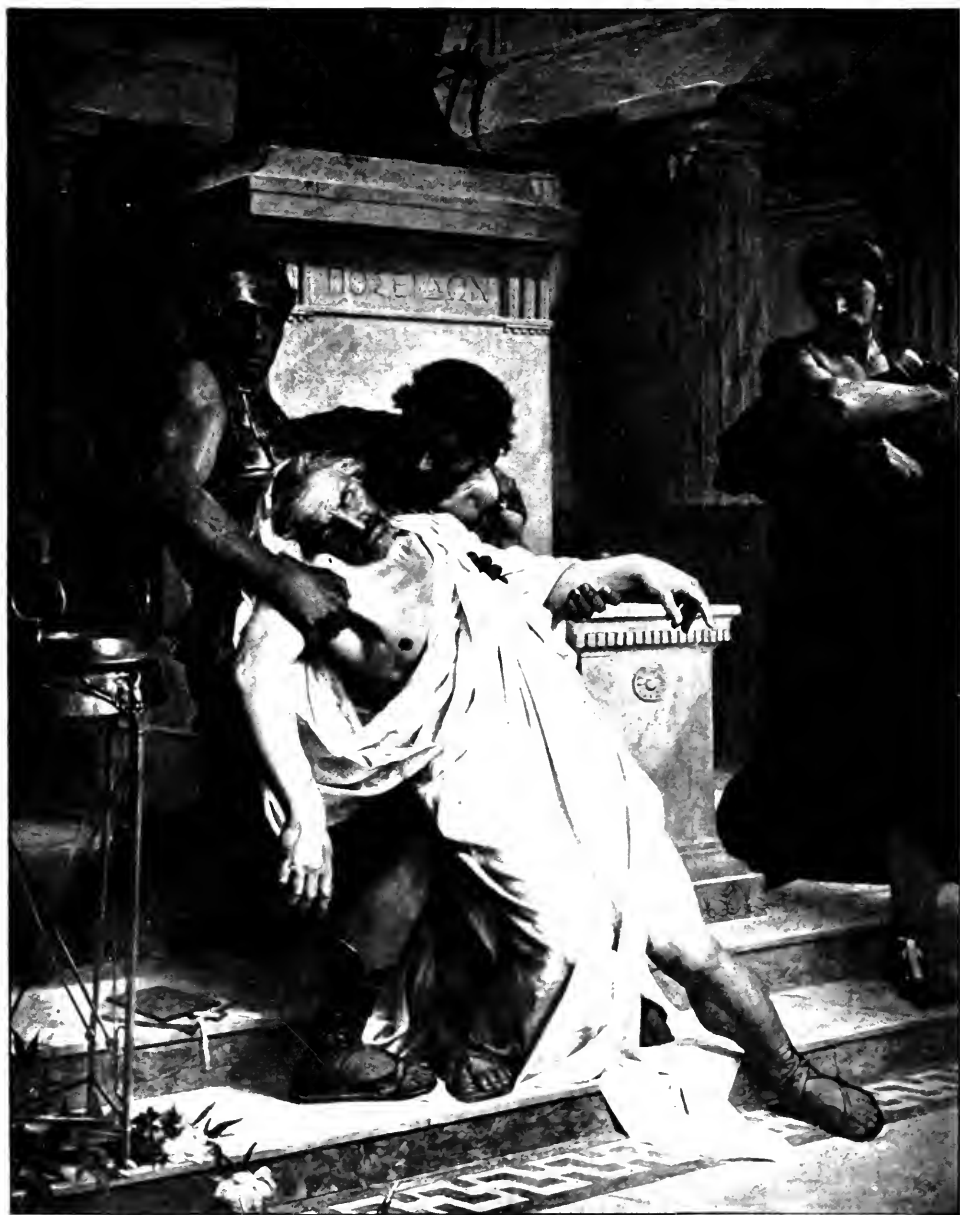
Regency of Perdicas.

Antipater and Craterus.

ALEXANDER THE GREAT having appointed no successor, his vast empire was about to fall to pieces upon his death. He left behind him no heir of his person, or no descendant of his dynasty, capable of holding his vast empire together under one head. His half-brother, Philip Arrhidæus, was weak-minded, and neither of the conqueror's widows, Statira or Roxana, had as yet any children, though both expected to become mothers at the time of Alexander's death. A council of Alexander's leading officers, at his death, in the great palace of Babylon, decided that Philip Arrhidæus and Roxana's expected child, if it should be a son, should be joint sovereigns of the empire, and that Perdicas, to whom Alexander had left his signet-ring just before his death, should be regent in their name. None of the parties to this arrangement intended that Philip Arrhidæus and Roxana's expected child should be any more than nominal sovereigns, as they at the same time divided all the real authority among themselves, under the title of lieutenants or viceroys. There were at first almost forty of these lieutenants, but this form of government did not continue very long. The most important of these viceroys were Antipater and Craterus in Macedon and Greece; Ptolemy in Egypt; Antigonus in Phrygia, Lycia and Pamphylia; Leonnatus in Hellespontine Phrygia; Eumenes in Paphlagonia and Cappadocia; and Lysimachus in Thrace.

After these arrangements the last rites were paid to the remains of Alexander the Great. His body was conveyed to Syria, whence it was transported to Alexandria, in Egypt, where it was deposited in a mausoleum erected by Ptolemy, the able and enlightened Macedonian viceroy of Egypt.

In due time Roxana gave birth to a son, and put Statira to death before a similar event could occur in her case. Roxana's infant son, thus the posthumous child of Alexander the Great, was named Alexander IV., and was declared joint sovereign of the empire with Philip Arrhidæus; but the real ruler was Perdicas, who for two years held the Macedonian Empire together and loyal to the family of its illustrious founder. Four regents, or guardians of the realm, were appointed—two in Asia and two in Europe; but Perdicas murdered his co-regent, thus becoming the sole ruler of Asia, while Antipater and Craterus governed Macedon and Greece.



DEATH OF DEMOSTHENES

When intelligence of the death of Alexander the Great reached Greece the Athenians, the Ætolians and other Grecian allies decided upon rising in revolt against Antípater for the purpose of throwing off the hated yoke of Macedonian supremacy. The revolted allies assembled a considerable army and placed it under the command of the able Athenian general Leósthene; while the Athenian people sent a galley to the island of Ægina to bring back Demosthenes, thus clearly showing that they would have had no objection to Alexander's Olympic proclamation had it only applied to such men as the illustrious orator and patriot. When Demosthenes approached Athens his countrymen of every age, rank and sex flocked out to meet him, and brought him into the city with the warmest demonstrations of respect and joy. But neither Demosthenes nor Phocion, the two most experienced patriots of Athens, appear to have expected any permanent benefit from this momentary outburst of the old spirit of Athenian patriotism.

**Grecian
Revolt
against
Antip-
ater.**

**Recall of
Demos-
thene's.**

At the beginning of the struggle with Antípater, however, there did seem to be some hope of permanent success. Leósthene led the allied Grecian army into Thessaly, where he defeated Antípater in a spirited engagement. But Antípater sustained his military reputation by the excellent order of his retreat, and was enabled to throw his forces into the town of Lamia, where he was besieged by the victorious army under Leósthene. After an obstinate defense, Antípater finally made a successful sally, escaping with his troops through the lines of the besiegers. This enabled him to join the reinforcements which he had sent for from Asia, and soon afterward he encountered and defeated the allies at Cranon. The vanquished allies were obliged to sue for peace, which Antípater only granted on the most humiliating terms to the Athenians. Athens was required to abolish her democratic form of government; a Macedonian garrison was to be placed in the city, and Demosthenes and other orators were to be delivered to the Macedonians. This struggle was called the *Lamian War*, because its seat was the Thessalian town of Lamia.

**Defeat
of Antip-
ater.**

**Siege of
Lamia.**

**Antip-
ater's
Victory.**

**End of the
Lamian
War.**

When Demosthenes was informed of the conditions of peace imposed upon his country he fled to Calauria, a small island near Ægina, in the mouth of the Saronic Gulf. Thither he was followed by Archias, a man who had basely undertaken to deliver the renowned orator and other proscribed persons to Antípater, and who now sought to persuade Demosthenes that the Macedonians intended to do him no injury. The great orator was seated calmly in the temple of Poseidon when Archias found him, and when the deceptive words were addressed to him he begged to be permitted to retire a little farther into the fane for the purpose of writing a few words to his family. He then stepped aside and chewed a quill containing poison, and then, moving

**Exile and
Suicide of
Demos-
thene's.**

toward Archias, fell dead at the foot of the altar. Thus ended the life and career of an orator acknowledged by the unanimous voice of mankind to have never had an equal.

**Ætolian
Revolt
Quelled.**

When Antípater was called to Asia soon afterward, to quiet the dissensions prevalent there, the Ætolians embraced the opportunity to again attack the Macedonian territories, but failed as signally as in the previous enterprise. Peace was restored before Antípater's return.

**Ambition
of Per-
diccas.**

The various viceroys and commanders who had been appointed to the different provinces of the great Macedonian Empire, as was very easy to see from the beginning, soon sought to retain the dominions assigned to them, and in a short time realized these anticipations. When the regent Perdícças saw that it was impossible to preserve the crown for the infant Alexander IV. he aspired to the sovereignty of the whole Alexandrian dominions himself, but encountered opposition

**Antig-
onus,
Ptolemy
and
Eumenes.**

from Antigonus, one of the viceroys of Asia Minor, and Ptólemy, the viceroy of Egypt. Eúmenes, another viceroy of Asia Minor, supported him. Antigonus aimed at the sovereignty himself, while Ptólemy designed erecting his province in the Nile valley into an independent kingdom. Perdícças was slain by his mutinous troops in a campaign against Ptólemy, and Cráterus perished in a battle with Eúmenes in Cappadocia, thus leaving Antípater sole regent of the entire Macedonian Empire. Antípater silenced Euridicé, the young wife of the puppet king, Philip Arrhidæus, who demanded to be allowed a share in the government, and caused the empire to be newly divided (B. C. 320). Antígonus, being assigned to the conduct of the war against Eúmenes, seized the larger portion of Asia Minor, under the pretext of upholding the royal authority.

**Regency
of Antip-
ater.**

**Antip-
ater and
Poly-
sperchon.**

Antípater died in Macedon in B. C. 319; and on his death-bed gave a striking example of his disinterested regard for the interests of the Macedonian power by appointing Polysperchon, the oldest of Alexander's generals then in Europe, as his successor to the viceroyalty of Macedon and Greece and to the regency of the entire Alexandrian dominions, thus disregarding the claims of relationship. When some one had once asked Alexander the Great whether Antípater did not need a crown the conqueror replied: "Antípater is royal within."

**Death of
Phocion.**

One of Polysperchon's first acts caused the death of Phocion, the last of the Athenians worthy of being ranked with the great men of former times. Desiring to remove the governors appointed by Antípater, to enable him to more advantageously concentrate the power of the empire in his own person, Polysperchon ordered the Macedonian garrisons to be dismissed from Athens and other cities. The Athenians rejoiced at this decree; but Nicænor, the governor of the Mace-

donian garrison in Athens, declined to obey the viceroy's orders, and Phocion was charged with abetting his contumacy. The Athenians did not pause to inquire into the truth or falsity of the accusation, nor did they allow Phocion to defend himself; but, in their blind rage, they first proscribed the venerable patriot, and afterwards compelled him to drink the cup of poison. Phocion was a citizen of spotless virtue, and a talented warrior and statesman. He had for a long time beheld the degeneracy of the Athenian character, and the inability of his countrymen to occupy their former lofty position among nations, and for that reason he had, in the days of Philip and Alexander, counseled such measures as tended to promote the tranquillity of his country and permit her to cultivate those ingenious arts from which the noblest trophies had sprung in the period of her glorious career. When their temporary and misguided passion had passed away, the Athenians, as they had so frequently done in the case of other patriots, sorrowfully remembered all of Phocion's virtues and all the benefits for which they were indebted to him, and they erected a statue of brass to him and paid other honors to his memory. Phocion may be regarded as the last of the wise and able leaders of ancient Greece, and this circumstance doubtless accounted for the insignificance into which the Grecian republics gradually sunk after this period.

The appointment of Polysperchon as Antípater's successor disgusted Cassánder, Antípater's son, and Cassánder accordingly joined Antígonus, who was prosecuting the war against Eúmenes. Polysperchon and Eúmenes were endeavoring to uphold the unity of Alexander's great empire, while Cassánder, Antígonus and Ptólemy were seeking to dismember it for their own aggrandizement. Antígonus defeated a royal fleet near Byzantium, after which he drove Eúmenes beyond the Tigris, where the latter was joined by many of the Eastern satraps; but, in spite of this reinforcement, Eúmenes was defeated after two indecisive battles and was seized by his own troops and delivered up to Antígonus, who put him to death (B. C. 316).

In Macedon during the same year the puppet king, Philip Arrhidæus, and his wife were put to death by order of Olympias, the mother of Alexander the Great. But Olympias herself fell into Cassánder's power at Pydna; and, in utter violation of the conditions of her surrender, she was murdered by her enemies. Cassánder became master of Macedon and Greece. He secured his power by marrying Thessaloníca, the half-sister of Alexander the Great, and founded in her honor the city bearing her name (B. C. 316).

The ambition of Antígonus now began to alarm the other Macedonian generals and viceroys, as it was very evident that he was aiming at the undivided sovereignty of the whole of Alexander's domin-

Polysperchon, Cassánder, Eumenes, Antígonus and Ptolemy.

Olympias and Cassánder.

Ambition of Antígonus.

Seleucus, Cas- sander, Ptolemy and Lysim- achus. ions. He disposed of the Eastern satrapies at his pleasure, and drove Seleucus from Babylonia. Seleucus thereupon sought refuge in Egypt, and joined Ptólemy, viceroy of Egypt; Cassándér, viceroy of Macedon and Greece, and Lysímachus, viceroy of Thrace and Bithynia, in a league against Antígonus. Thereupon a four years' war followed (B. C. 315-311), resulting in the recovery of Babylon and the East by Seleucus, while Antígonus gained power in Syria, Asia Minor and Greece. The peace of B. C. 311 provided for the independence of the Greek cities of Asia Minor, but permitted Ptólemy to hold Egypt and Lysímachus to retain Thrace; and left Cassándér as regent of Macedon and Greece until Alexander IV. should attain his majority, that prince being now sixteen years of age. But both Alexander IV. and his mother Roxana were murdered by order of Cassándér.

Deme- trius Pha- lereus.

Cassándér entrusted the government of Athens to Demétrius Phaléreus, whose administration of ten years was so popular that the Athenians raised three hundred and sixty brazen statues to his honor; but at length, having lost all his popularity by his dissipated habits, Demétrius was compelled to retire into Egypt, all his statues but one being thrown down.

Seleucus, Ptolemy, Cassander and Demetrios Poliorcetes.

Seleucus, having recovered Babylon, also made himself master of Susiana, Media and Persia, and was not a party to the peace. All the allies probably considered him fully able to hold all his conquests. The peace of B. C. 311 lasted but one year, and was broken by Ptólemy, on the pretext that Antígonus had not liberated the Greek cities of Asia Minor, as provided for by the treaty, and that Cassándér still maintained his garrisons in the cities of European Greece. The war was thereupon renewed. Ptólemy gained an important success at first in Cilicia, but was finally checked by Demétrius, son of Antígonus, known as Demétrius Poliorcètes (the *town-taker*). Ptólemy then invaded Greece and occupied Sicyon and Corinth. He sought to marry Cleopatra, the sister of Alexander the Great and the last survivor of the royal family of Macedon, but the princess was assassinated by order of Cassándér (B. C. 308). Demétrius Poliorcètes now arrived with a large fleet for the relief of Athens, whereupon Ptólemy retired to Cyprus and seized the island, but was followed by Demétrius Poliorcètes in B. C. 306. A great naval battle occurred off Salamis, in Cyprus—one of the most severe sea-fights in the world's history—in which Ptólemy was thoroughly defeated, with the loss of all but eight of his ships, while seventeen thousand of his soldiers and sailors were made prisoners by the victorious fleet under Demétrius Poliorcètes.

Naval Battle of Salamis, in Cyprus.

The five leading generals now assumed the royal title. Demétrius Poliorcètes vainly besieged Rhodes for an entire year; and that town,

by its heroic defense, secured the privileges of neutrality during the remaining years of the war. During this year (B. C. 305) Cassánder made progress in his efforts to bring Greece under his authority. He had captured Corinth and was besieging Athens when Demétrius Poliorcetes arrived in the Euripus for the relief of the beleaguered city. Thereupon Cassánder relinquished the siege and marched against Demétrius, but was defeated by him in a battle near Thermopylæ, after which the victorious Demétrius entered Athens, where he was joyfully welcomed by the inhabitants. Demétrius assembled a congress at Corinth, which conferred upon him the title of generalissimo.

Cassander and Demétrius Poliorcetes.

Cassánder, in great alarm, stirred up his allies to invade Asia Minor; and in the spring of B. C. 301, Demétrius was recalled to the aid of his father, who was menaced by the united forces of Lysímachus and Seleucus, the latter of whom had come from the East with a large army, including four hundred and eighty elephants. A great and decisive battle was fought at Ipsus, in Phrygia, B. C. 301, Antígonus and Demétrius being utterly defeated, and Antígonus slain in the eighty-first year of his age.

Battle of Ipsus.

The battle of Ipsus resulted in a permanent division of the vast empire founded by Alexander the Great, after twenty-two years of sanguinary wars among his generals, during which the whole of Alexander's family and all his relatives perished. The triumphant Seleucus and Lysímachus divided the dominion of Asia between them; Seleucus receiving the Euphrates valley, Northern Syria, Cappadocia and part of Phrygia; while Lysímachus obtained the remainder of Asia Minor in addition to Thrace, which extended along the western shores of the Euxine as far north as the mouths of the Danube. Ptólemy was allowed to hold Egypt, along with Palestine, Phœnicia and Cœle Syria; while Cassánder was allowed to reign in Macedon and Greece until his death.

Permanent Dismemberment of Alexander's Empire.

These twenty-two years of war among Alexander's generals had disastrous consequences for Macedon, by the exhausting expenditure of blood and treasure, and likewise by the introduction of Oriental habits of luxury and unmanly servility, in the place of the free and simple manners of previous ages. The minds of the Greeks were enlarged by a knowledge of the history and philosophy of the Asiatic nations, and by the observation of the physical world with its products in new climates and circumstances, but most of the influences which had kept the free spirit of the Grecian race alive no longer operated. Grecian patriotism was a thing of the past. Genius gave way to learning, and art to imitation.

Corruption of Greek Manners.

The gains to Asia were many splendid cities and a vastly-increased commerce, along with the Greek military discipline and forms of civil

Hellenization of Western Asia and Egypt.

government, which added new strength to her armies and states. The Greek language prevailed among the educated and ruling classes from the Adriatic on the west to the Indus on the east, and from the northern shores of the Euxine, or Black Sea, to the southern frontier of Egypt. The influence of Hellenic thought prevailed during a thousand years in Asia Minor, Syria, Palestine and Egypt, until the hosts of Mohammed changed the face of this quarter of the world anew by the establishment of a new Semitic dominion. The wide diffusion of the Greek language throughout the whole West of Asia was one of the most important preparations for the spread of the Christian religion. Had Alexander lived to complete his great project of amalgamating the Greek and Oriental nations, Asia would have been still more the gainer, and Europe more the loser, in consequence.

SECTION IV.—ORATORY, PHILOSOPHY AND ART.

Orators.

AN ancient philosopher has said that “great occasions produce great men.” The beginning of the great struggle between Macedonian supremacy and Grecian independence was the most important crisis in Grecian history. “The coming events were casting their shadows before.” Demosthenes appeared at this period to arouse Athenian patriotism by his fervid eloquence.

Age of Demosthenes.

The age of Demosthenes produced an abundance of orators, who were brought forward by the busy excitement of the time. The speeches of most of them have been lost, but the historians tell us sufficient concerning them for us to form an opinion of their characters. DÉMADES was originally a common sailor, possessing strong natural powers, but these were unpolished by education and unregulated by moral principle. His habits in private life were coarse and brutal, and these qualities likewise tintured his eloquence, but his rude bluntness often produced a greater effect in the public assemblies than the polished elegance of more refined speakers.

Hyperides.

HYPÉRIDES was a speaker of a very opposite kind, as he possessed an exquisite taste, a delicate sense of harmony, and a richly-cultured intellect, but his delicate sensibility made him weak and timid. He lacked energy and boldness sufficient to encounter the tumults of the public assemblies, but at the courts of law he was an able and pleasing advocate. PHOCION and LYCURGUS appeared to have been more indebted to their virtuous characters for their influence than to their oratorical talents. They were always listened to with respect, as the people knew that they spoke from conscientious conviction, and they were therefore more esteemed as statesmen than admired as orators. DIN-

Other Orators.

ÁRCHUS is only known as the accuser of Demosthenes on the charge of having taken a bribe from the fugitive Hárpalus to engage the Athenians to protect him from Alexander's vengeance. The truth of the charge is extremely doubtful, but it is urged in the invective of Dinárchus very artfully and spiritedly. The merits of the oration are, however, lessened by the virulence and violence of the attack.

The rhetorical compositions of ISOCRATES, who was born B. C. 436 and was one of the most illustrious contemporaries of Demosthenes, likewise contributed immensely to the same subject. Isocrates was usually classed as an orator, but his discourses invariably came before his countrymen in a written form, as the weakness of his frame and voice made him incapable of the exertion of delivering them before a public assembly. Isocrates was, however, fully conversant with the principles of oratory, and taught them to the noblest youths of Athens and Greece for a long period with the most remarkable success. His discourses are of a very high order of composition, and in these he sometimes addressed himself to political and likewise to moral subjects. In his political discourses he regularly advocated the cause of Philip, in opposition to the counsels of Demosthenes; and although the eloquence of his opponent was irresistible, Isocrates always succeeded in winning the respectful attention and the applause of his fellow-citizens. A few of the orations of Isocrates yet remain, one of the most admired being an address to Philip of Macedon himself. Isocrates.

ÆSCHINES, the greatest of the oratorical rivals of Demosthenes, was a supporter of the Athenian aristocracy and the Macedonian supremacy as against the democracy and the opposition to Macedonian ascendancy as led by Demosthenes. Though lacking the boldness and vehemence of his illustrious opponent, the style of Æschines was more varied and ornamented. Said Quintilian, the great Roman rhetorician: "Æschines has more flesh and muscle, Demosthenes more bone and sinew." His style is flowing and harmonious; his periods are exquisitely polished; and his ridicule is very spirited and graceful. He would in all likelihood have reached the highest distinction at any other period, but he was borne down by the superior talents of his renowned rival. At first Æschines was, like Demosthenes, a most vigorous opponent of Philip of Macedon. His subsequent desertion of the democratic and patriotic party made him exceedingly unpopular, and induced him to cultivate the favor of his audience by rhetorical artifices, rather than exalted sentiments, which he actually sometimes pretended to ridicule as forced and affected. Æschines.

The career of DEMOSTHENES, the most distinguished of Athenian orators, constitutes a portion of Grecian history, and, as such, has already been detailed. His discourses, nevertheless, deserve more spe- Demos- thenes.

cial attention than has been given them in the preceding section. When asked what qualities were essential to effective speaking, Demosthenes is said to have replied that three things were requisite; and, in fuller explanation, said that these qualities were "action—action—action." This forcible exposition of his views of eloquence enables us to anticipate the characteristics of his own style of oratory. We therefore discover that vehement delivery was the chief characteristic of Demosthenes' style of speaking. But if an equal power of forcible expression had not been combined in him with the power of energetic action, he would not have been the very foremost of all orators, as he has always been acknowledged to be. Those orations which were called *Philippics*, because they were uttered against Philip of Macedon, are usually pointed to as the most effective specimens of Demosthenes' oratory. A number of others remain, of almost equal eloquence, and among these are especially the orations for the Olynthians and the orator's defense of himself against Æschines. All of these discourses constitute important additions to the historical records of the periods in which they were uttered.

Philosophers.

Aristotle and the Peripatetics.

The Macedonian period was noted as the epoch of many distinguished contemporary Grecian philosophers. ARISTOTLE, the founder of the *Peripatetic* sect, was born B. C. 384, and was a native of Stagira, a town of Thrace, on which account he has frequently been called the Stagirite. He was initiated into the elements of knowledge at an early age, and at seventeen he went to Athens, where he commenced to study under Plato. That distinguished philosopher was not long in discovering the wonderful talents of his pupil, and was accustomed to calling him "the Mind of the School." Aristotle went to Macedon to become the tutor of Alexander the Great, in accordance with the promise made, at that prince's birth, to his father, King Philip. Alexander was about fourteen years old when Aristotle undertook his education (B. C. 343). Their connection lasted eight years, during which period the teacher gained the regard of his pupil so thoroughly that Alexander was accustomed to say that "Philip had given him life, but Aristotle had taught him to live well."

Aristotle and His School at the Lyceum.

When Alexander ascended the Macedonian throne, and began his career of conquest, Aristotle returned to Athens, and opened a school in the shady grove called the *Lyceum*. On account of his practice of walking there when delivering his lectures to his pupils, his followers were called *Peripatetics*, or walkers. Aristotle, however, continued corresponding with his royal pupil; and, at his teacher's request, Alexander employed several thousand persons in Europe and Asia to collect specimens of the animal kingdom and sent them to Aristotle, who was

thus enabled to write a *History of Animated Nature* in fifty volumes, of which only ten yet remain.

Aristotle wrote on a great many subjects, and the most acute intellects of succeeding ages have readily adopted his opinions. His *History of Animated Nature* has been admired for its accurate descriptions. His other works are remarkable for the wonderful acuteness of mind therein displayed. Aristotle was one of the giant intellects of the world, and his system of mental philosophy prevailed for two thousand years, when his deductive system was superseded by Bacon's inductive system. Aristotle's lectures attracted throngs of listeners from all the great cities of Europe and Asia.

**Aris-
totle's
Natural
History
and De-
ductive
Phil-
osophy.**

ANTISTHENES, a famous Athenian philosopher, born B. C. 420, was the founder of the sect called the *Cynics*, who maintained that man attained the greatest earthly happiness by renouncing all worldly pleasures. He was also a pupil of Socrates, and was distinguished by his severity of manners, remarkable even among the pupils of that simple and unassuming teacher. Socrates disapproved the raggedness which Antisthenes delighted to display in his apparel. Said the immortal preceptor: "Why so ostentatious? Through your rags I see your vanity."

**Antis-
thenes
and the
Cynics.**

DIOGENES, an eccentric philosopher and the most celebrated of the *Cynics*, carried the doctrines of that sect to the wildest extreme, renouncing all the pleasures, comforts and conveniences of life. He was a Greek of Asia Minor, being a native of Sinopé, in Paphlagonia, and was born B. C. 418. It is said that he went in rags, begged his bread in order to be insulted, and sat in the eaves of the houses under the rain. We are also told that he embraced snow statues in winter, and usually lived in a tub. He did all this, it is said, to inure himself to all hardships, to prepare himself to endure all vicissitudes of fortune, and to counteract the advance of luxury by his example. He did not wish to possess anything which he considered superfluous, and his only worldly possessions were a ragged garment to cover his nakedness, a wooden staff for walking, a wooden bowl for drinking, and a tub for shelter. One day observing a boy drinking from the hollow of his hand, the philosopher dashed his wooden bowl to pieces, saying: "Behold! That boy has taught me that I still have something that I can do without!"

**Diogenes,
the Ex-
treme
Cynic.**

Being at one time seen with a lighted lantern in midday in the streets of Athens, and being asked what he was hunting, Diogenes replied: "An honest man." On another occasion, seeing the officers of justice in Athens carrying off an individual for stealing a trifling article, the philosopher remarked: "The big thieves have caught a little one." Diogenes was rude and merciless in speech. He employed sarcasm as

**Diogenes
and His
Lantern.**

his great weapon to teach mankind. There is, however, a noble meaning in some of his sayings, which comprise the best exposition of the Cynical philosophy.

Some of
His Cynical Sayings.

A profligate person having written over the door of his dwelling, "Let nothing evil enter here"; Diogenes said: "Which way, then, must the stranger go in?" Seeing a young man blush, the philosopher said: "Take courage, friend, that is the color of virtue." In answer to a person who asked him at what hour he ought to dine, Diogenes said: "If you are a rich man, when you will; if you are poor, when you can." Said some one: "How happy is Calisthenes in living with Alexander"; to which Diogenes replied: "No, he is not happy; for he must dine when Alexander pleases."

Diogenes and the Wine.

Hearing some one complain that he should not die in his native land, Diogenes said: "Be not uneasy; from every place there is a passage to the regions below." Being presented at a feast with a large goblet of wine, he threw it upon the ground; and upon being blamed for wasting so much good drink, he replied: "Had I drunk it, there would have been double waste; I, as well as the wine, would have been lost." Being asked what benefit he reaped from his laborious philosophical studies and his search for wisdom, Diogenes answered: "If I reap no other benefit, this alone is sufficient compensation, that I am prepared with equanimity to meet every sort of fortune."

Diogenes and Alexander.

When he had reached a good age, Diogenes was captured by pirates at sea and sold as a slave in Crete, where he was purchased by a wealthy Corinthian, who was struck with the reply the captive philosopher gave to the auctioneer who put him up for sale. Said the vendor: "What can you do?" To this Diogenes replied: "I can govern men; therefore sell me to some one who wants a master." He thereafter passed much of his life in Corinth, and became the teacher of his master's children, and likewise exercised the office of a censor of the public morals. At that place he was visited by Alexander the Great, who found him, at the age of eighty, sitting in his tub. Said Alexander to the philosopher: "Can I do anything for you?" To this Diogenes replied: "Yes, you can get out of my sunshine." The young king was so well pleased with this answer that he said: "Were I not Alexander, I would be Diogenes!"

Diogenes and Plato.

Diogenes did not always have the advantage in sharp speaking. Some one, observing him embrace a statue covered with snow, inquired if he did not suffer from the cold. "No," answered the philosopher; whereupon the stranger responded: "Why, then, I can see no great merit in what you are now doing." One day he entered Plato's neatly-furnished house and trampled a fine carpet under his feet, saying: "Thus I trample upon the pride of Plato." To this Plato justly re-





plied: "And with a greater pride of your own." On another occasion, hearing that Plato, in one of his lectures in the Academy, defined man as a "two-legged animal without feathers," Diogenes stripped a fowl of its feathers, and carrying it into the Academy, exclaimed: "Behold Plato's man!" Plato was in the habit of calling Diogenes a mad Socrates, alluding to the combination of wisdom and extravagant folly constituting his character.

Diogenes had a supreme contempt for the whole human race. He went barefoot even when the ground was covered with snow. His father had been a banker at Sinopé, and was banished from that city for counterfeiting. Diogenes himself had been guilty of the same offense before he became a Cynic, and was also exiled, whereupon he came to Athens and visited Antísthene, who treated him with great contempt and would have driven him away with his staff, because he did not wish to have any more disciples; but Diogenes, who was neither surprised nor intimidated, bowed his head and said: "Strike, you will never find a stick hard enough to drive me off as long as you speak." Antísthene, overcome by his obstinacy, allowed Diogenes to become one of his disciples.

Diogenes
and Antísthene.

ZENO, a native of the island of Cyprus, born B. C. 362, founded the sect of the *Stoics*, who practiced the strictest virtue and morality, and sought happiness by an absolute indifference to all the vicissitudes of life. The Stoics resembled the Cynics in general, but did not carry their self-denial to the same extreme limits in regard to dress and habits. But while the Stoics were as austere in their morals as the Cynics, they endeavored to introduce novel principles into speculative philosophy. The Stoical philosophy teaches the existence of two principles in nature, by which, and out of which, all things have been formed. One of these principles is active, consisting of pure ether or spirit, which dwells on the surface of the heavens, and which is God, or the creative spirit of the universe. The passive principle is matter, which is in itself destitute of all qualities, but is capable of receiving any impression, or being moulded into any form.

Zeno and
the
Stoics.

Zeno's father was a Cyprian merchant, and sent his son to Athens when he was about thirty years old, with a cargo of Phœnician purple, which was lost by shipwreck on the coast of Piræus. But Zeno arrived safely at Athens, and, as he had already received an excellent education, he continued his studies and finally resolved to open a school of philosophy. He selected a public portico called the *Stoa*, as the scene of his lectures, and hence the term *Stoic*, as applied to Zeno's followers. They were also sometimes called "the Philosophers of the Porch." On this portico, or *Stoa*, Zeno taught successfully for a long time, exhibiting in his own life a perfect example of the stern morality which he

Zeno as a
Teacher.

inculcated in others. He was frugal in his diet and in all his expenses, grave and dignified in his manners, and his dress was always plain, though scrupulously neat. Zeno committed suicide when he was ninety-eight years of age, in consequence of having broken one of his fingers, a circumstance which he regarded as rendering him unfit for earth. Said he: "Why am I thus importuned? I obey the summons." He accordingly strangled himself when he reached home, influenced to the act by a miserable superstition.

**Aris-
tippus.**

ARISTIPPUS of Cyrênê, another pupil of Socrates, founded the sect of the *Cyrenáics*, who ran into the opposite extreme, holding that pleasure was the only good and pain the only evil, a principle which opened the way to every kind of licentiousness. EPICURUS, a disciple of Aristippus, adopted the same principle, but endeavored to correct its dangerous tendency by teaching that virtue was the real source of pleasure, and vice of pain; but his followers did not accept his reasoning in regard to vice, especially as he denied the doctrine of the immortality of the soul, by which his teaching could only be sustained. The sect of the *Epicuréans*, named after Epicúrus, whom they regarded as their founder, therefore considered luxury and the gratification of the appetites as the chief end of existence.

**Epicurus
and the
Epi-
cureans.**

Epicúrus was born at Gargetus, a small town in the vicinity of Athens, B. C. 344. At the age of eighteen he went to study at Athens and remained there for a considerable time. He afterwards made his residence successively at Mitylênê and Lampsacus, in both of which cities he opened a school for the instruction of others in his philosophical doctrines. But he was not long satisfied with a provincial reputation; and in his thirty-eighth year he returned to Athens, where he purchased a garden, in which he began to teach his system of philosophy, therefore often called "the Philosophy of the Garden." As his opinions were an agreeable contrast to the doctrines of the Cynics and the Stoics, which were then prevalent, Epicúrus soon became exceedingly popular. Epicúrus himself was noted for his temperance and continence, and endeavored to impress upon his pupils the necessity of restraining all the passions in order to lead a happy life.

**Epicurus
as a
Teacher.**

**Pyrrho
and the
Skeptics.**

PYRRHO, a native of the Ionic city of Eléa, in Asia Minor, born B. C. 340, founded the sect of the *Skeptics*, who regarded everything as uncertain, some even going so far as to doubt their own existence. It is said that Pyrrho's friends found it necessary to attend the philosopher in his walks, lest his doubt about the existence of a precipice or an approaching wagon or carriage might result in ending all his mortal doubts at once. Like many of the other Grecian sages, Pyrrho reached a good old age. He died at ninety, and was honored with a monumental statue by the Athenians, as well as by the Eléans. Pyr-

rho's followers first called themselves the *Pyrrhonic School*, but were finally named *Skeptics*.

The *New Academics*, founded by CARNÉADES and ARCÉSILAS, adopted the principles of the *Skeptics* to some extent, and consequently introduced the worst doctrines of the *Sophists*. Several minor sects were founded on modifications of these doctrines, but it is not necessary to enumerate them in this work.

Grecian art maintained its præminence during the Macedonian period. The most eminent sculptors of the fourth century before Christ were PRAXITELES, of Athens, and LYSIPPUS, of Sicyon; and the most illustrious painter was APELLES, of Ephesus. The success of Apélles was owing to his constant application. His maxim was: "No day without a line." Lysíppus was celebrated for his bronze works. The statues of Aphroditê by Praxíteles combined feminine grace with intellectual dignity, and have never been surpassed. Alexander the Great ordered that only Apélles should paint his picture, and that only Lysíppus should represent him in bronze.

Among Greek sculptors, Praxíteles excelled in the soft and beautiful, as Phidias did in the grand and sublime. The principal works of Praxíteles were kept at Athens, but the Aphroditê of Cnidus was the most famous of all the productions of his chisel, and for a long time attracted visitors from every part of the world. This statue was executed in Parian marble, and stood, according to the account of a spectator, in a temple dedicated to the same deity. According to this description the sculptor seems not only to have presented a form of exquisite symmetry, but to have also given the stone something resembling the softness of flesh.

POLYCLETUS, CAMACHUS and NAUCIDES were also great sculptors of the age of Praxíteles and Lysíppus. These sculptors combined to fill the temples and public edifices of the Grecian cities with models of beauty and grace, sometimes executed in marble, and sometimes in bronze. The most celebrated work of Polyclétus was a colossal figure of the Argive Hêrê, composed of ivory and gold. Other famous painters of this time were TIMANTHUS, PAMPHILUS and EUPOMPUS. The most celebrated painting of Timanthus is his Sacrifice of Ephigenia.

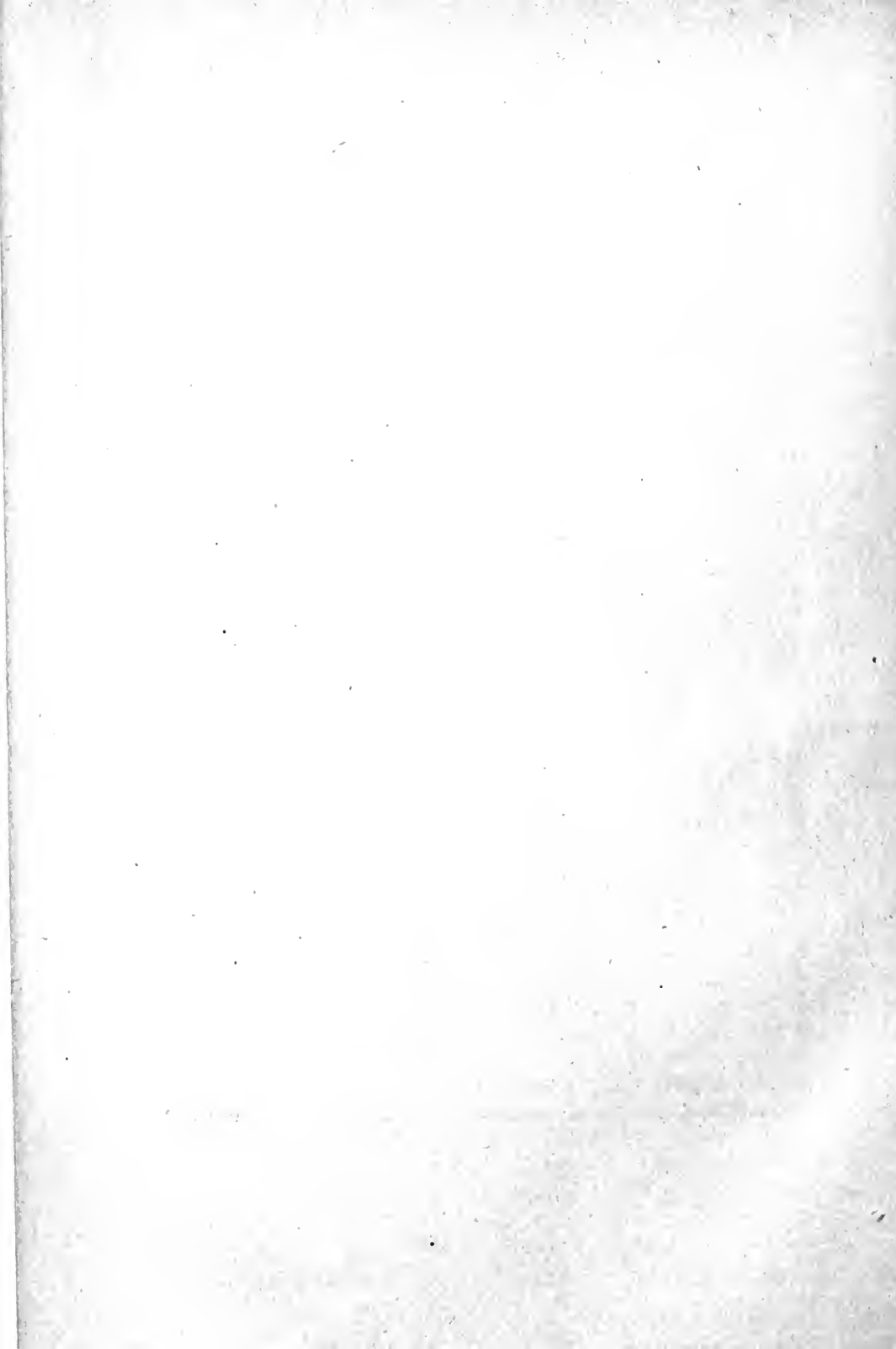
**New
Aca-
demics.**

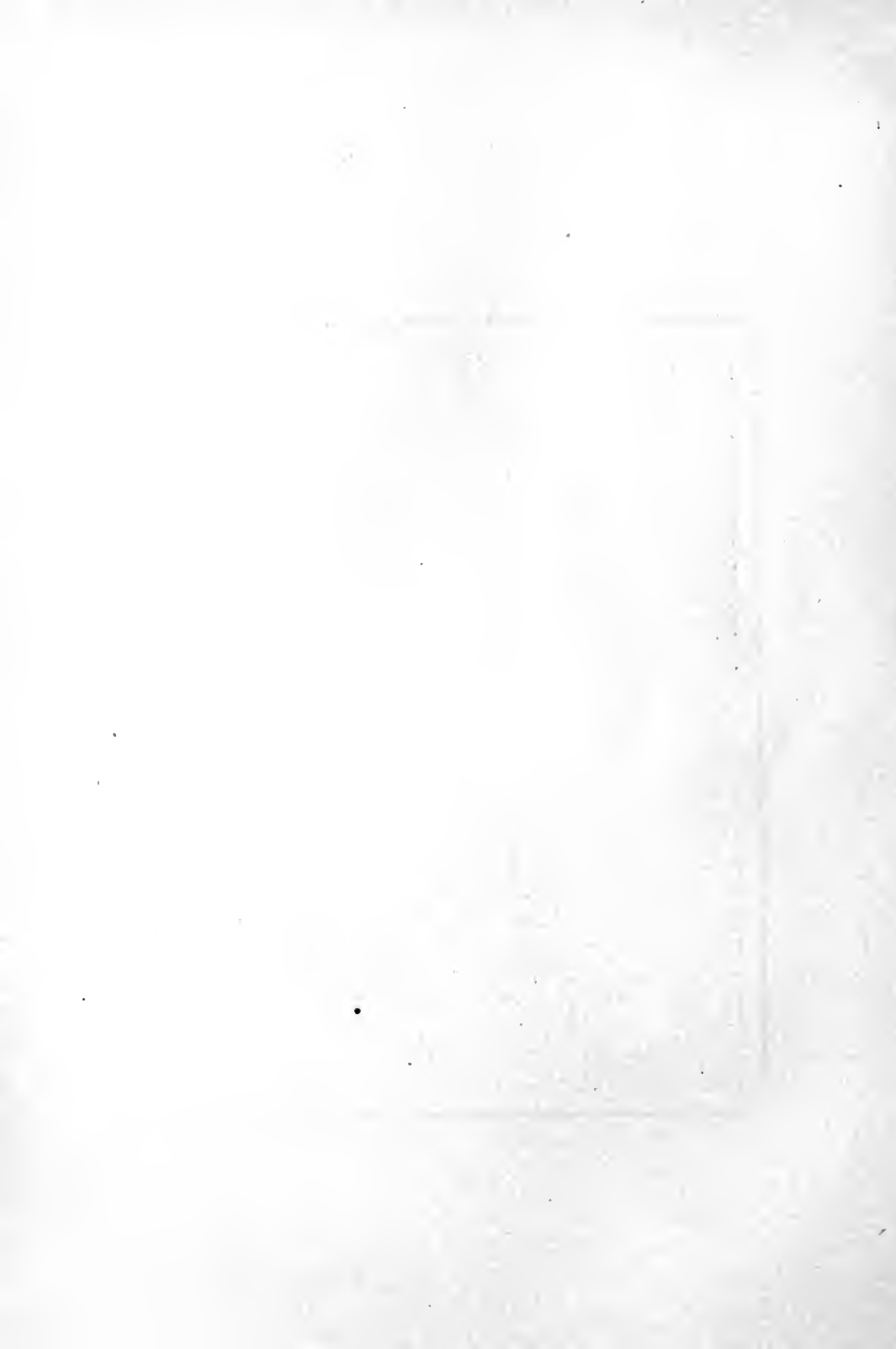
Artists.

**Praxi-
teles, Ly-
sippus,
Apelles.**

**Sculp-
tures of
Praxi-
teles.**

**Other
Sculptors
and
Painters.**





CHAPTER XIII.

THE GRÆCO-ORIENTAL KINGDOMS.

SECTION I.—MACEDON AND GREECE.

DEMETRIUS POLIORCÉTES, son of Antígonus, proceeded to Greece, after the battle of Ipsus, but the Athenians refused to receive him. After entering into an alliance with Seleucus, King of Syria, Demétrius appeared before Athens, which, after a long siege, he captured; but instead of punishing the Athenians for their obstinate resistance, he treated them with unexpected magnanimity, supplied their wants, and did all in his power to relieve them from the miseries which the long siege had occasioned.

Capture
of
Athens
by
Deme-
trius
Polior-
cetes.

Cassander died in B. C. 298, three years after the battle of Ipsus, and was succeeded by his eldest son, Philip IV., who died the same year. Cassander's widow, Thessalonica, then divided Macedonia between her remaining sons, Antipater and Alexander. Antipater aspired to the undivided sovereignty of the Macedonian dominions, murdered his mother and invited his father-in-law, Lysimachus, King of Thrace, into Macedonia, to aid him in making himself master of the entire kingdom. Alexander solicited the assistance of Demétrius Poliorcétés, who after the capture of Athens had secured control of the greater portion of Greece, as well as the aid of Pyrrhus, King of Epirus. Antipates was put to death by Lysimachus and Alexander by Demétrius Poliorcétés, who then made himself King of Macedon and Greece.

Dynastic
Disorders
and
Changes.

Alexander had ceded some of the western Grecian provinces to Pyrrhus, King of Epirus, and Demétrius Poliorcétés endeavored to recover these provinces, but was defeated by Pyrrhus. With a large army Demétrius Poliorcétés then invaded Asia Minor, B. C. 288, for the purpose of recovering the dominions of his father, Antigonus. To avert this invasion, Seleucus, King of Syria, and Lysimachus, King of Thrace, induced Pyrrhus to invade Macedonia from the south, while Lysimachus invaded it from the east, whereupon Demétrius Poliorcétés was obliged to relinquish the crown of Macedon and Greece, B. C. 287.

Over-
throw of
Deme-
trius
Polior-
cetes.

He was afterwards made a prisoner in an expedition against Seleucus, and remained in captivity until his death three years later.

Lysimachus of Thrace and Seleucus of Syria.

Pyrrhus and Lysimachus quarreled over the division of Macedonia, and Pyrrhus was driven back into his own kingdom of Epirus, while Macedonia was annexed to Thrace. Five years afterward the Macedonian nobles rebelled against Lysimachus and offered the Macedonian crown to Seleucus, who defeated and killed Lysimachus in the battle Corupedion, and annexed Macedon and Greece to the Syrian Empire of the Seleucidæ, which now embraced all the dominions of Alexander the Great, with the exception of Egypt. A few weeks afterward Seleucus was assassinated in Thrace by Ptolemy Ceraunus, the disinherited son of Ptolemy Soter, King of Egypt.

Ptolemy Ceraunus.

PTOLEMY CERAUNUS then became King of Macedon and Greece, B. C. 280. His brief reign was blackened with many crimes. He married his half-sister, Arsinoë, the widow of Lysimachus, and murdered her children in her presence and exiled her to Samothrace, whence she fled into Egypt and married her brother, King Ptolemy Philadelphus, of that country. The reign of Ptolemy Ceraunus ended in the very year in which it began, as he perished in resisting an invasion of the Gauls.

Invasion of Macedon and Greece by the Gauls.

In the year 280 B. C., Macedonia was invaded by an immense horde of barbarians, called Gauls, under their chief, Brennus; and Ptolemy Ceraunus, who had usurped the throne of Macedon, was defeated and slain in battle against them. After frightfully ravaging Macedonia, the Gauls, under the leadership of Brennus, invaded Greece the next year (B. C. 279), and marched into Phocis for the purpose of plundering the temple to Apollo at Delphi. The Grecians met and defeated the barbarians at the pass of Thermopylæ, where their ancestors under the brave Leonidas two centuries before had made so heroic a defense against the immense Persian hosts of Xerxes; but the Gauls, like the Persians, marched by a secret path over the mountains, revealed to them by a traitor from the Grecian army; and the Greeks were finally obliged to retreat. Finding their way unobstructed, the barbarians then pushed forward to Delphi; but the Phocians soon arose against them and harassed their flank and rear, and at Delphi a very violent storm and earthquake so terrified the superstitious Gauls, and caused such a panic in their ranks, that they fought against each other, and were at last so weakened by mutual slaughter that they retired from Greece, many being slaughtered by the exasperated Greeks without mercy. The Gallic leader, Brennus, who had been severely wounded before Delphi, killed himself in despair. The shattered remnants of the Gauls then passed over into Asia Minor, and settled in the country named after them, Galatia.

After the death of Ptolemy Ceraunus, Macedonia became a prey to anarchy, the throne being disputed by several pretenders. In B. C. 278 ANTIGONUS GONATUS, the son of Demetrius Poliorcetes, being master of Greece, marched into Macedonia with a large army and assumed the Macedonian crown. Antiochus Soter, King of Syria, attempted to drive out Antigonus Gonatus, but failed in the effort, and accordingly acknowledged him as King of Macedon and Greece, giving him his sister in marriage.

Antigonus
Gonatus.

King Antigonus Gonatus found a powerful rival competitor in the ambitious Pyrrhus, King of Epirus. After having failed in an expedition into Italy against the Romans, Pyrrhus aimed at reducing the whole of Greece and Macedonia under his own dominion, and with this in view he invaded Macedonia, in B. C. 273; the Macedonian army allowing itself to be defeated twice, as the Greeks and Macedonians reluctantly accepted Antigonus Gonatus as their king, whereupon he became a fugitive. But Pyrrhus was soon obliged to retire into the Peloponnesus, and after being repulsed in an attack on Lacedæmon, he entered Argos, where a terrible conflict ensued, in which Pyrrhus was killed by a huge tile hurled upon him from a house top by an Argive woman, who was enraged at seeing that he was about to slay her son (B. C. 272). The death of Pyrrhus put an end to the long struggle for power among Alexander's successors in the West.

His War
with
Pyrrhus.

Antigonus Gonatus now returned to Macedon and recovered his crown, reigning for thirty-two years longer. He made himself master of the entire Peloponnesus, governing it by means of tyrants whom he set up in the various cities. Aided by an Egyptian fleet and a Spartan army, he besieged Athens for six years, the Athenians only surrendering their city when reduced by famine, B. C. 262. During the siege of Athens, Antigonus Gonatus was obliged to return to Macedon, to defend his kingdom against an invasion by Alexander, King of Epirus, the son and successor of Pyrrhus. Alexander had in the meantime achieved so many victories that he was acknowledged King of Macedonia, but he was finally driven back into Epirus by Demetrius, the son of Antigonus Gonatus, even losing possession of his own kingdom. Alexander recovered Epirus, but he wisely confined himself to his dominions thenceforth. In B. C. 242 Antigonus Gonatus captured Corinth, and he was now master of all Greece, with the exception of Sparta.

Death of
Pyrrhus.

Wars of
Antigonus
Gonatus.

A new power now arose in Greece which soon became a formidable adversary to Macedonian supremacy in Greece, and which at one time promised fair to revive the former glory and influence of the Hellenic race. This power was the celebrated *Achæan League*, which at first consisted only of twelve towns of Achæa associated together for common

The
Achæan
League.

defense and forming a little confederated republic, all the towns being equally represented in the federal government, which was entrusted with all matters concerning the general welfare, while each town retained the right of managing its own domestic affairs. The Achæan League did not possess much political influence until about the middle of the third century before Christ, when Arátus, an exile from Sicyon, with a few followers, took the city by surprise in the night, and, without the cost of a single life, liberated it from the sway of the tyrants who had long oppressed it with their despotic rule (B. C. 251). Dreading the hostility of the King of Macedon, Arátus induced Sicyon to join the Achæan League. Arátus soon became the idol of the Achæans, and soon after the accession of Sicyon to the League he was placed at the head of the Achæan armies. Corinth, which had been seized by a stratagem of Antígonus Gonátus of Macedon, and whose citadel was occupied by a Macedonian garrison, was delivered by a gallant enterprise of Arátus of Sicyon, and was also induced to join the Achæan League. Other cities joined the confederacy; but Argos and Corinth, influenced by the Spartans, at length seceded from the League. In wars with the Macedonians, the Achæans triumphed.

Aratus
of
Sicyon.

Demetrius II.

Upon the death of Antigonus Gonatus, B. C. 239, his son, DEMETRIUS II., became King of Macedon and Greece. By entering into an alliance with Epirus, Demetrius alienated the Ætoliens, the enemies of Epirus, whereupon the Ætoliens joined their forces with those of the Achæan League against Macedon. Demetrius drove the allied Achæan and Ætolian forces from Thessaly and Bœotia, but he lost the Peloponnesus. The Ætoliens committed a series of aggressions upon Acarnania, thus bringing down the intervention of Rome in Grecian affairs for the first time, the Romans forcing the Ætoliens to respect the integrity of Acarnania. In B. C. 228 the Romans obtained a footing in Greece by making themselves masters of Corcyra, Apollonia and Epidamnus. Demetrius II. died in B. C. 227, and was succeeded by his son PHILIP V., a boy of eight years, whose near kinsman, Antigonus Dason, was made regent.

His Wars.

Rome's
First
Interference
in
Greece.

Philip V.
and
Antigonus
Dason.

The
Ætolian
League.

The
Spartan
Kings
Agis III.
and
Cleomenes.

Besides the King of Macedon, the enemies of the Achæan League were the Ætolian League and the Spartans. The Ætolian League, which was a confederation of the rudest of the Grecian tribes, had by degrees extended its supremacy over Locris, Phocis, Bœotia and other Grecian states. The valiant Spartan kings, Agis III. and Cléomenes, endeavored to restore the ancient glory and greatness of Lacedæmon by reviving the long-neglected laws of Lycurgus, the foundation of Sparta's former glory. They met with considerable opposition from the wealthy and aristocratic citizens of Lacedæmon, and Agis III. was cruelly murdered in prison; but Cléomenes succeeded in his endeavors

by causing the opponents to his schemes to be removed by assassination. The ambitious Cleómenes aimed at the elevation of Sparta to the rank of the first power in Greece; and as the Achæan League was the chief obstacle in the way of his cherished designs, all his energies were directed to efforts for the dissolution of that formidable confederacy.

Seeing that the liberties of Greece were in greater danger from Spartan than from Macedonian ambition, Arátus of Sicyon, the Achæan chieftain, entered into an alliance with Antigonus Dason of Macedon, the old enemy of the Achæan League. Cleómenes was defeated in the battle of Sellasia, B. C. 221, and obliged to flee to Egypt, Sparta being captured by the Macedonian regent.

Battle of Sellasia and Fall of Sparta.

Upon the death of the regent Antigonus Dason, in B. C. 220, Philip V., at the age of seventeen, assumed the government of Macedon and Greece. The wise policy of Antigonus Dason had won great advantages for Macedon, but the young king soon lost these advantages. He began his reign with a war with the Ætolian League, the Ætolians taking advantage of his youth to invade Messenia. Aratus of Sicyon, the famed leader of the Achæan League, went to the aid of Messenia with an Achæan army, but was defeated, whereupon the frightened Achæan League implored the assistance of the King of Macedon, and Philip V. very readily responded to this appeal. He won several victories over the Ætolians, and made peace with the Ætolian League in B. C. 217.

Philip V. of Macedon.

His War with the Ætolian League.

Alliance with Aratus of Sicyon.

Philip V. of Macedon now turned his attention to a new foe. He aimed to drive the Romans from the eastern coast of Italy and conquer the Italian peninsula. He accordingly entered into an alliance with the Carthaginians against the Romans in the Second Punic War after Hannibal's great victory over the Romans at Lake Trasimenus in B. C. 217. The first Macedonian ambassadors were captured by the Romans, but the alliance between Macedon and Carthage was successfully concluded in B. C. 214, after two years' negotiations.

Philip V. at War with Rome, as Ally of Carthage.

Philip V. began his war with Rome by besieging Apollonia, the main Roman seaport in Illyricum, and capturing Oricum; but he soon learned that he had underrated the power of Rome. The Romans under Marcus Valerius Lævinus surprised the Macedonian camp and forced Philip to burn his ships and make a hasty retreat. But the ambitious Macedonian king still cherished his schemes against the Roman Republic, but committed the fatal mistake of arousing the enmity of the Greeks by his arbitrary and insolent treatment of them. When Aratus of Sicyon displeased Philip by advising him not to enter into an alliance with the Carthaginians in their war against the Romans the Macedonian king caused the valiant leader of the Achæan League to be poisoned, B. C. 213.

His Defeats and Blunders.

Death of Aratus of Sicyon.

**Philip's
Disasters.**

In B. C. 211 the Romans, after recovering from their disasters in Italy, formed an alliance with the Ætolians, Eleans, Spartans, Illyrians, and Attalus, King of Pergamus, and thus attacked Philip in his own dominions, pressing him so hard that he was obliged to implore aid from Carthage instead of being able to send help to Hannibal. The Romans captured Zacynthos, Nesos and Œniadæ, Anticyra in Locris, and the island of Ægina, and bestowed them on the Ætolians. The first two years of the war were signalized with varying success.

**Philopœmen, the
Successor
of
Aratus of
Sicyon.**

The successor of Aratus of Sicyon in the administration of the affairs of the Achæan League was the talented and virtuous Philopœmen, who inaugurated a series of beneficent reforms among the Achæans, which seemed to promise a revival of the fading glories of ancient Greece. He subdued the Spartans by defeating them at Mantinea in B. C. 207 and compelled them to abolish the laws of Lycurgus and to join the Achæan League. In a general assembly of the Greeks, Philopœmen was hailed as the restorer of Grecian liberty. Philopœmen's victory enabled Philip V. of Macedon to dictate peace to the Ætolians. The Romans, in order to devote all their energy against Carthage, now granted the King of Macedon generous terms of peace, B. C. 205.

**Philip's
New
Wars.**

The unscrupulous and reckless ambition of Philip V. of Macedon soon again involved him in war with the Romans. In B. C. 205 he concluded a treaty with Antiochus the Great of Syria for the partition of the possessions of the Ptolemies of Egypt, thus hoping to gain Thrace and a part of Asia Minor. This involved him in a war with Rhodes and Pergamus, B. C. 203, which espoused the Egyptian cause in self-defense. In B. C. 201 the Macedonian fleet was signally defeated by the allied squadron off Chios. Philip afterward gained the victory of Ladé, and made himself master of Thasos, Samos, Chios in Caria, and of several places in Ionia. Philip was thus mainly successful in this war, but his success was more than counterbalanced by his winning the enmity of two powerful naval states and the ill-will of Ætolia.

**Philip's
Second
War with
Rome.**

But a more serious consequence to Philip V. was the renewal of his war with Rome. Pergamus was an ally of Rome, and as such had been included in the previous peace treaty. In B. C. 200 Rome remonstrated with Philip upon his violation of the treaty and the wanton war upon her ally, but her warning was disregarded. Rome, having ended her second war with Carthage, was now free to fight Macedon once more, and renewed her war with that kingdom.

**Philip's
Outrages.**

When the Romans declared war against Philip V. he was besieging Athens. When a Roman fleet arrived for the relief of the city he was obliged to retire. But before he withdrew he vented his anger

by barbarously destroying the gardens and the buildings in the suburbs, among which were the Lyceum and the tombs of the Attic heroes. Soon afterwards he returned with larger reinforcements and perpetrated additional outrages. Some of the Grecian states supported Rome, some adhered to Macedon, while others maintained neutrality. While affairs remained in such condition neither party gained any decided advantage, but in B. C. 198 the Roman Consul Quinctius Flaminius induced the Achæan League to enter into an alliance with Rome, while at the same time he proclaimed himself the champion of the separate independence of the Grecian states, being joined by almost all of them.

Rome's
Grecian
Allies.

In B. C. 197 the Macedonian army was thoroughly defeated by the Roman army under Flaminius in a decisive battle fought in Thessaly, near a range of low hills, called from their peculiar shape, Cynoscephalæ, or dog's heads. This decisive defeat, and the threatened invasion of Macedon by a combined army of Romans, Illyrians and Dardanians, along with a threatened attack by sea from the fleets of Rome, Pergamus and Rhodes, obliged Philip V. to solicit peace. By the treaty of peace which followed, B. C. 196, the King of Macedon was obliged to acknowledge the independence of Greece, to withdraw his garrisons from the Greek towns, to surrender his fleet to the Romans and to pay to Rome a war indemnity of a thousand talents. At the Isthmian Games, the Roman general, to gratify the vanity of the Greeks, proclaimed the liberation of Greece from Macedonian oppression; but the Romans were now as intent on extending their supremacy over Greece as the King of Macedon had been in maintaining his sway there, and it was not until two years later that the Roman armies were withdrawn from Greece, B. C. 194.

Battle of
Cynos-
cephalæ.

Grecian
Independ-
ence.

In the final settlement of Grecian affairs the Romans assigned to the Greek states smaller limits than they had formerly possessed, and left the Achæan and Ætolian Leagues as a check upon each other. Most of the Greek states were satisfied with the new arrangement, as the separate independence of each Hellenic state was guaranteed; but the Ætolians were dissatisfied, and sought to persuade Macedon, Sparta and Syria to assist them to overthrow the settlement. Antiochus the Great, King of Syria, responded favorably to the solicitations of the Ætolians. He invaded Greece with an army too small for the undertaking, and was defeated by the Romans at Thermopylæ, B. C. 191, and driven into Asia Minor, where he suffered a most disastrous defeat in the great battle of Magnesia, B. C. 190, and was compelled to accept a disadvantageous peace. The Ætolians were obliged to submit unconditionally to Rome and to become her subject allies.

The New
Settle-
ment.

Roman-
Syrian
War.

Battle of
Magnesia.

The
Achæan
League
under
Philopœ-
men.

The overthrow of the Ætolians aided the growth of the Achæan League in power and importance under the encouragement of the Romans. Under the guidance of the able and upright Philopœmen, this league made very marked and rapid advance. In B. C. 192 Sparta joined the confederacy, and the next year the last of the Peloponnesian states which had held aloof from the league—Elis and Messenê—entered the confederation, which now embraced all the Peloponnesian states, along with Magara and other small states beyond the Peloponnesus. The Messenians attempting to secede from the Achæan League, Philopœmen was sent to reduce them to submission; but being taken prisoner, the valiant Achæan leader was compelled to drink the cup of poison, B. C. 183. Thus perished “the Last of the Greeks.” The Achæans, however, captured Messenê the following year, and put the murderers of Philopœmen to death.

Death of
Philopœ-
men.

Philip's
Relations
with
Rome.

Philip V. of Macedon had remained at peace since his great defeat at Cynoscephalæ, with the exception of having assisted Rome against Antiochus the Great of Syria and the Ætolian League. As a reward for this service, the Romans permitted the King of Macedon to extend his dominion over portions of Thrace and Thessaly; but when the Romans had no further use for his assistance they ordered him to relinquish all his dominions except Macedonia proper. In the negotiations which ensued, and which were conducted on Philip's part by his second son, Demetrius, who had long resided at Rome as a hostage, the Roman Senate modified its demands to some extent in consideration of its friendship for the young prince; which led Perseus, Philip's eldest son, to accuse his brother of treason, through motives of jealousy. Perseus forged letters to sustain his accusations, thus causing Philip V. to have Demetrius put to death. Philip discovered the falsity of the charges against Demetrius when too late, and his remorse for the death of Demetrius hastened Philip's own death, which occurred two years later, B. C. 179.

Perseus
and His
Warlike
Prepara-
tions.

Philip V. had intended to leave the Macedonian crown to a distant relative named Antigonus, to punish Perseus for having caused the death of Demetrius, but Antigonus being absent from the Macedonian court at the time of Philip's death, Perseus ascended the Macedonian throne without opposition. Philip's last years had been spent in making preparations for a renewal of the inevitable struggle with Rome, and Perseus continued these preparations with diligence. The mines were worked very industriously and the Macedonian treasury was filled. The losses in the Macedonian population were made good by importing colonies from Thrace. The Macedonian army was augmented and thoroughly disciplined. Alliances were made by Macedon with the Illyrians, Gauls and Germans, whose assistance against Rome the King

of Macedon confidently expected. These warlike preparations continued eight years, and Perseus might have drawn all Greece to his standard, as there was a large party in Hellas that preferred the Macedonian to the Roman supremacy; but as he wavered and pursued a selfish and penurious policy he lost his opportunity.

In B. C. 172 Eumenes, King of Pergamus, formally accused Perseus before the Roman Senate of hostile designs. On his way back home, Eumenes was murdered near Delphi; and believing Perseus to be responsible for the murder, the Romans declared war against him. In B. C. 171 the Romans landed in Epirus, and during the next few months they induced the Greek states to join their side. They suppressed the Bœotian confederacy, the ally of Macedon, and won over Thessaly and Achæa. The friends of Perseus everywhere were crushed. During these months Perseus himself was induced to accept a truce. When the Romans were ready they advanced into Thessaly, but were at first defeated by Perseus, who, however, neglected to follow up his victory. In B. C. 168 the Roman Consul Æmilius Paulus inflicted a crushing defeat on Perseus in the great and decisive battle of Pydna. The defeated Macedonian king fled to the island of Samothrace, but was soon obliged to surrender to a Roman squadron, whereupon he was taken to Rome to grace the triumph of his conqueror, after which he was thrown into a dungeon, but Æmilius Paulus generously interceded in his behalf, and he was permitted to pass the rest of his life in mild captivity at Alba.

Perseus
and His
War with
Rome.

Battle of
Pydnæ

The battle of Pydna sealed the fate of the Kingdom of Macedon, which became a Roman province. As a compensation for the loss of their independence, the Macedonians were required to pay to Rome a tribute equal to only one-half of the taxes they had paid to their own kings. Another result of the last war between Macedon and Rome was the establishment of the Roman supremacy over four-fifths of Greece. All the Hellenic confederacies except the Achæan League were dissolved.

Roman
Annexa-
tion of
Macedon.

The Romans determined that it was best for them to be without rivals in Greece and that the Achæan League should submit to Roman sovereignty. In B. C. 167 the Roman Republic demanded of the league the trial of one thousand of its chief citizens on accusation of a secret understanding with Perseus. The Achæan assembly was obliged to comply with the Roman demand, and the entire one thousand Achæan leaders were seized and carried to Rome as hostages, and were imprisoned in Etruscan towns. The Achæan captives were kept in prison seventeen years without a hearing. After seven hundred of them had died, the remaining three hundred were released and allowed to return to Greece, burning with vengeance against the Romans.

Captivity
of
Achæan
Chiefs at
Rome.

Roman
Conquest
of
Greece.

Twenty years after the overthrow of the Macedonian monarchy, the arrogance of the Romans, who assisted the Spartans in a war against the Achæans, and who demanded that the Achæan League should be reduced to its original limits, induced the Achæans to take up arms in defense of the independence of Greece against Roman encroachments (B. C. 148). The Achæans were defeated in several bloody battles, and finally the Roman army, commanded by the Consul Mummius, took Corinth by storm and reduced it to ashes. Greece then became a Roman province under the name of Achæa (B. C. 146). Thus ends the history of the celebrated and once-flourishing republics of Ancient Greece. We shall next proceed to a brief notice of the several powerful and extensive kingdoms that arose from the dismemberment of the vast empire of Alexander the Great.

KINGS OF MACEDON.

| B. C. | KINGS. | B. C. | KINGS. |
|-------|------------------------------|-------|------------------------------|
| 795 | Caranus. | 360 | Philip the Great. |
| | Cœnus. | 336 | Alexander the Great. |
| | Thurymas. } Dates uncertain. | 324 | Philip Arrhidæus. |
| 729 | Perdiccas I. | 317 | Cassander. |
| 684 | Argæus. | 298 | Philip IV. |
| 640 | Philip I. | 297 | Alexander IV. and Antipater. |
| | Æropus. } Dates uncertain. | 294 | Demetrius I. |
| | Alectas. } | 287 | Pyrrhus. |
| 540 | Amyntas I. | 286 | Lysimachus of Thrace. |
| 500 | Alexander I. | 281 | Ptolemy Ceraunus. |
| 454 | Perdiccas II. | 280 | Meleager. |
| 433 | Archelaus. | 278 | Sosthenes. |
| 399 | Orestes. | 277 | Antigonus Gonatus. |
| 394 | Pausanias. | 239 | Demetrius II. |
| 393 | Amyntas II. | 227 | Antigonus Doston. |
| 369 | Alexander II. | 220 | Philip V. |
| 366 | Ptolemy. | 178 | Perseus (to 168 B. C.). |
| 364 | Perdiccas III. | | |

SECTION II.—SYRIAN EMPIRE OF THE SELEUCIDÆ.

Seleucus
I.,
Nicator.

His Do-
minions
and Con-
quests.

THE Syrian Empire of the Seleucidæ dates from the year B. C. 312. After SELEUCUS had been restored to the government of Babylonia, in that year, he extended his dominion over all the provinces of Alexander's empire between the Euphrates on the west and the Indus on the east, and between the Jaxartes on the north and the Erythræan (now Arabian) Sea on the south. He also waged war against an Indian kingdom upon the western head-waters of the Ganges, thereby acquiring a vast extension of commerce, and the addition of five hundred elephants to his army. After the victory of Antigonus off the Cy-



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BAÄLBK, ONCE THE MOST MAGNIFICENT CITY IN SYRIA

prian Salamis, Seleucus assumed the royal title. The battle of Ipsus (B. C. 301) gave Seleucus the dominion of the country as far west as the Mediterranean, and gave him possession of Cappadocia, part of Phrygia, Northern Syria, and the right bank of the middle Euphrates, as his share of the territory which the conquerors divided between them; thus making his kingdom by far the most extensive that had been formed from the fragments of Alexander's vast empire.

Seleucus I., Nicator, thoroughly organized his extensive dominion, which was the most important of all the monarchies which sprang from the fragments of Alexander's empire. He divided his dominions into seventy-two provinces, all of which were placed under the rule of Greek or Macedonian governors. A standing army of native troops was organized and officered by Greeks or Macedonians. New cities sprang up in each of the seventy-two provinces, as monuments of the power of Seleucus, and as centers of Greek civilization. Sixteen of these cities were named Antioch, in honor of the father of Seleucus; five Laodicæa, in honor of his mother, Laôdicé; seven Seleucia, in honor of himself; and several in honor of his two wives, Apaméa and Stratonice. For the purpose of watching the movements of his rivals, Ptólemy and Lysímachus, more effectually, Seleucus removed his capital from Babylon to the new city of Antioch, on the Orontes, which for almost a thousand years remained one of the largest and most celebrated cities of the East. The new cities of Seleucia and Antioch in Syria became the centers of Grecian culture and refinement in Asia. The ancient Baálbec—the Greek Heliopolis—was a splendid city, as attested by its ruins.

Provinces
and
Cities.

In B. C. 293, Seleucus divided his empire with his son Antíochus, giving him all the provinces east of the Euphrates. Demétrius Poliorcètes, who had won and lost Macedonia, invaded the dominions of Lysímachus in Asia Minor in B. C. 287, for the purpose of acquiring for himself a new kingdom with his sword. Failing in this quarter, he invaded Cilicia and attacked the dominions of Seleucus, by whom he was defeated and held a prisoner the remainder of his life.

The Sons
of
Seleucus.

In B. C. 281 Lysímachus, King of Thrace, murdered his son, at the instigation of his Egyptian wife, Arsinoë, and her brother, Ptólemy Ceraunus; thus alienating the affections of his subjects. The widow of the murdered prince fled to the court of Seleucus, who espoused her cause and invaded the dominions of Lysímachus in Asia Minor. Seleucus and Lysímachus, now both aged, were the only survivors of Alexander's companions and generals. Lysímachus was defeated and slain in the battle of Corupédion (B. C. 281), and all his possessions in Asia Minor fell into the hands of the victorious Seleucus, who thus became master of the greater part of the empire of Alexander the

Seleucus
and
Lysima-
chus of
Thrace.

Great. After committing the government of his present dominion to his son, Antíochus, the triumphant Seleucus crossed the Hellespont into Thrace and advanced to Lysimachía, the capital of his late rival, but was there assassinated by Ptólemy Ceraunus, who thereby became King of Thrace and Macedonia (B. C. 280).

Antiochus I., Soter.

ANTIOCHUS I., Soter, the son of Seleucus, inherited his father's Asiatic dominions, and soon after his accession he waged war against the native kings of Bithynia, one of whom, Nicomédes, called to his aid the Gauls, who were then ravaging Thrace, Macedonia and Greece, and rewarded them for their assistance by assigning them a large territory in Northern Phrygia, which had formed part of the dominions of Antíochus, and which was thereafter called *Galátia*. North-western Lydia was likewise wrested from Antíochus and erected into the *Kingdom of Pérgamus*. Antíochus acquired the title of *Soter* (the Deliverer), from his only important victory over the Gauls (B. C. 275); but his operations were generally unsuccessful, and his kingdom was very much diminished in wealth and power during his reign. Antíochus Soter was defeated and killed in battle with the Gauls, near Ephesus, in B. C. 261.

His Wars.

Antiochus II., Theos.

ANTIOCHUS II., Theos (the God), who bore such a blasphemous title, succeeded his father Antíochus Soter. He was a weak and licentious monarch, and abandoned his government to his wives and dissolute favorites, who were neither feared nor respected in the remote provinces, and the empire rapidly declined. In the East, Bactria and Parthia revolted and formed themselves into independent kingdoms. These new monarchies greatly reduced the dominions of the Seleucidæ in the East. Through the influence of his wife, Laódicé, Antíochus Theos became involved in a war with Egypt, which he ended by divorcing his wife and marrying Berenicé, the daughter of Ptólemy Philadelphus, King of Egypt.

His Wars.

His Domestic Troubles.

On the death of Ptólemy Philadelphus, Antíochus sent away Berenicé and took back his former wife, Laódicé, who, doubting his constancy, murdered him, along with Berenicé and her infant son, to secure the kingdom for her son, Seleucus (B. C. 246).

Seleucus II., Callinicus.

SELEUCUS II., Callinicus, the son of Antíochus Theos and Laódicé, succeeded his father, and was at once involved in a war with Ptólemy Euérgetes, King of Egypt, who invaded the dominions of the Seleucidæ to avenge the murder of his sister and nephew, and who the next year conquered almost the whole Syrian Empire, becoming master of all Asia west of the Tigris, excepting part of Lydia and Phrygia; even Susiana, Media and Persia submitting to the invader, who carried his victorious arms as far east as the Indus. But his severe exactions aroused discontent, and a revolt in Egypt called him home, where-

War with Ptolemy Energetes of Egypt.

upon he lost all his conquests, Seleucus reëstablishing his authority from the Indus on the east to the Ægean on the west. Soon afterward Antíochus Híerax (the Hawk), younger brother of the king, only fourteen years old, revolted and was aided by his uncle and a troop of Gauls; while, at the same time, the Parthian king, Arsáces II., gained some important advantages in the East, and signally defeated Seleucus Callinícus in a great battle (B. C. 237). The civil war between Seleucus and his youthful brother continued until B. C. 229, when the rebellious prince was defeated and obliged to flee for his life. Seleucus Callinícus was killed by a fall from his horse (B. C. 226).

War with
the Gauls
and
Parthia.

Civil
War.

SELEUCUS III., Ceraunus, the son and successor of Seleucus Callinícus, reigned only three years; and in an expedition against Attalus, King of Pérgamus, he was killed by some of his mutinous officers (B. C. 223).

Seleucus
III.,
Ceraunus.

ANTIOCHUS III., the Great, the great-grandson of Seleucus, the founder of the dynasty of the Seleúcidæ, had an eventful reign of thirty-six years (B. C. 223-187). He began his reign by crushing the revolt of Molo, the ablest of his generals, who had made himself master of the provinces east of the Euphrates, and had annihilated every army sent against him. Antíochus finally defeated Molo in B. C. 220, after which he waged war with Ptólemy Philópató, King of Egypt, for the recovery of Phœnicia and Palestine, which had hitherto been held by Ptólemy. He first conquered those provinces; Palestine having become alienated from Egypt by Ptólemy Philópató's profanation of the Temple of Jerusalem, and willingly submitting to Antíochus the Great, who advanced southwards and encountered the Egyptian army at Raphia, where he suffered a great defeat, which deprived him of all his conquests except Seleucia in Syria, the port of Antioch (B. C. 217).

Antiochus
III., the
Great.

Revolt of
Molo.

War with
Ptólemy
Philopato-
r of
Egypt.

Archæus, the cousin of Antíochus, and hitherto the loyal servant of Antíochus and his father, had revolted in consequence of the false accusations of Hermías, the king's prime minister. Archæus made himself master of all the provinces west of the Taurus mountain-range. After making peace with the King of Egypt, Antíochus the Great marched against the rebel chieftain, wrested all his possessions from him in one campaign, besieged him in Sardis two years, and finally captured him by treachery and caused him to be put to death (B. C. 214).

Revolt of
Archæus.

Antíochus then led an army to the eastern portion of his empire to meet the Parthian king Arsáces III., who was advancing toward Media. By a rapid march across the desert to Hecatómpylos, the Parthian capital, Antíochus took that city (B. C. 213), after which he passed the mountains and entered Hyrcania, where he fought an

Wars
with
Parthia
and
Bactria.

indecisive battle with the Parthians, in consequence of which he agreed to a treaty of peace, by which he acknowledged the independence of Parthia and Hyrcania as one kingdom under Arsáces. Antíochus then made war on Bactria, but after he had won some successes he made peace with the Bactrian king, Euthydémus, leaving him in possession of Bactria and Sogdiana. A marriage was arranged between the daughter of the Bactrian king, Euthydémus, and Demétrius, the son of Antíochus. Antíochus then crossed the Hindoo Koosh mountain-range and penetrated into India, where he renewed the old alliance of Seleucus Nicátor with the Indian kingdom of that region, after which he returned home through Arachosia, Drangiana and Carmania, wintering in the last-named province. The next year Antíochus undertook a naval expedition in the Persian Gulf against the Arabs on the western shore of that body of water, to punish them for their piracies, after which he returned home (B. C. 205), after an absence of seven years, whereupon he received the title of *the Great*, by which name he is generally known in history.

Arabs
Chas-
tised.

War with
Ptolemy
Epipha-
nes of
Egypt.

Antíochus now renewed his designs against Egypt, in which country Ptólemy Epíphanes, a child of only five years, succeeded his father, Ptólemy Philópator, the government being conducted by a regent. Antíochus, considering the opportunity favorable for aggrandizing himself at the expense of the Egyptian monarchy, made a treaty with Philip V. of Macedon to divide the kingdom of the Ptólemies between them. Philip's designs were interrupted by his unfortunate war with Rome; but Antíochus prosecuted hostilities with great activity in Cœle-Syria, Phœnicia and Palestine, and recovered those provinces by the decisive battle of Páneas, B. C. 198. Antíochus gave his daughter Cleopatra in marriage to Ptólemy Epíphanes, the young King of Egypt, and promised Cœle-Syria and Palestine as her dower, but neither Antíochus nor his successors fulfilled this promise. Antíochus then overran Asia Minor, crossed the Hellespont, and seized the Thracian Chersonésus.

War with
Rome.

In B. C. 196, the Romans, after having defeated Philip V. of Macedon and assumed the protectorate of Egypt, sent an embassy to Antíochus the Great, requiring him to surrender all the conquests of territory which he had made from Egypt and from Macedon. Antíochus rejected this intervention of the great republic of the West with intense indignation, and prepared for war, with the assistance of Hannibal, the great Carthaginian leader, who had found refuge at his court. In B. C. 192 Antíochus invaded Greece and took Chalcis, but he was decisively defeated by the Romans at Thermopylæ and forced to retire into Asia Minor. The Romans followed up their success, and by two naval victories wrested from Antíochus the whole western

coast of Asia Minor. The Roman army under the two Scipios crossed the Hellespont into Asia Minor, and in the great battle of Magnesia, in Lydia, B. C. 190, reduced Antíochus to such straits that he was obliged to sue for peace, which he only obtained by ceding all Asia Minor except Cilicia to the Romans, and by agreeing to pay a war-indemnity of fifteen thousand talents, equal to about fifteen million dollars, and giving twenty hostages, among whom was his son, Antíochus Epíphanes, for the payment. The territory which Antíochus surrendered to the Romans was given to the Kingdom of Pérgamus, which was thus sufficiently powerful to serve as a check upon the Syrian Empire of the Seleúcidæ. These losses were followed by the revolt of Armenia, which succeeded in establishing its independence of the Seleúcidæ (B. C. 190). While endeavoring to suppress the Armenian revolt, Antíochus, in order to obtain the money to pay the indemnity imposed upon him by the Romans, plundered the temples of Asia of their treasures, thus exciting a tumult in Elymaïs, in which he lost his life (B. C. 187).

Battle of Magnesia.

Humiliating Peace.

Revolt of Armenia.

SELEUCUS IV., Philópator, succeeded his father, Antíochus the Great, and had an uneventful reign of eleven years. His kingdom was exhausted, and the Romans were ready to seize any of its exposed provinces if he made the least hostile movement. Seleúcus Philópator was finally assassinated by his treasurer, HELIODORUS, who then usurped the Syrian crown (B. C. 176), but the usurper was soon overthrown by ANTIOCHUS IV., Epíphanes, the brother of Seleucus Philópator, who, aided by Eúmenes, King of Pérgamus, established himself upon the throne.

Seleucus IV., Philopator.

Heliodorus.

Antiochus IV., Epiphanes.

His Wars with Armenia and Ptolemy Philometor of Egypt.

Antíochus Epíphanes had been a hostage at Rome thirteen years, and after his accession he introduced many Roman customs into his kingdom, to the utter surprise of his subjects. He waged war with Armenia, and, irritated at the demand of Ptólemy Philométor, King of Egypt, for the surrender of Syria and Palestine, which his father had promised as a dowry to the wife of Ptólemy Epíphanes, he invaded Egypt, and had almost conquered the country when the Romans interfered and compelled him to relinquish all his conquests. Being thus obliged to obey the Romans, Antíochus Epíphanes vented his rage upon the Jews by capturing Jerusalem by assault, and plundering and desecrating the Temple. His attempt to suppress the worship of Jehovah, and to introduce the Grecian polytheism into Judæa, aroused the Jews to revolt, and that people flew to arms under the leadership of the High Priest, Mattathías, and his heroic son, Judas Maccabæus, and several times defeated the army sent by Antíochus Epíphanes to subdue them. Antíochus, who was then in the East, set out in person to punish the Jews for this insult to his authority. On the way he

His Attempt to Suppress the Jewish Worship.

**Jewish
Revolt
under the
Maccabees.**

stopped to plunder the temple at Elymaïs, but was seized with a superstitious insanity which caused his death (B. C. 164). Both the Jews and the Greeks believed that his madness was inflicted upon him as a punishment for his sacrilege.

**Antiochus V.,
Eupator.**

ANTIOCHUS V., Eúpator, the son of Antíochus Epíphanes, succeeded his father. As he was only twelve years old, the government was conducted by Lysias as regent. Lysias and the youthful king proceeded

**Lysias
and
Philip.**

to Judæa to prosecute the war against the rebellious Jews, and forced Judas Maccabæus to shut himself up in Jerusalem and besieged the city. Philip, whom Antíochus Epíphanes had appointed guardian of his son, now appeared at Antioch with the royal signet and seized the government. When Lysias heard of this, he immediately caused the

**Wars
with
Judas
Maccabæus,
Parthians
and
Romans.**

young king to make peace with Judas Maccabæus, and at once returned to Antioch, defeated Philip, captured him, and put him to death. Lysias appears to have cared nothing for the interests of the kingdom, as he made no effort to check the Parthians, who were overrunning the eastern provinces of the kingdom, and as he did not resist the Romans, who were ravaging the kingdom on the west and harshly enforcing the terms of the treaty made with Antíochus the Great. In the midst of the serious danger thus threatening the kingdom of the Seleúcidæ, Demétrius, the son of Seleucus Philópator, escaped from Rome, where he had been kept for many years as a hostage, and seized the throne, after causing both Antíochus Eúpator and Lysias to be put to death (B. C. 162).

**Deme-
trius I.,
Soter.**

DEMÉTRIUS I., Soter, spent years in unsuccessful efforts to crush the Jewish rebellion. He was at first successfully resisted by Judas Maccabæus; but when that valiant chieftain perished in battle, the Romans entered into an alliance with the Jews and forbade Demétrius to conquer the revolted province of Judæa, which they recognized as an independent kingdom under the Maccabees. Demétrius then endeavored to dethrone Ariaráthes, King of Cappadocia, and bestowed the Cappadocian crown upon Orophérnes, his illegitimate brother. The deposed satrap of Babylon instigated the impostor, Alexander Balas, an illegitimate son of Antíochus Epíphanes, to claim the Syrian crown. The pretender was aided by the forces of Rome, Cappadocia, Pérgamus, Egypt and Judæa, which had entered into an alliance in his interest; and when Demétrius was slain in battle, B. C. 151, his rival acquired the crown.

**His
Failure in
Judæa.**

**His Over-
throw and
Death.**

**Alexan-
der Balas.**

ALEXANDER BALAS reigned five years. His success was chiefly owing to Egypt, and he had married Cleopatra, the daughter of the Egyptian king, Ptólemy Philométor; but he proved himself wholly unfit for his royal station, as he relinquished the government to a worthless favorite named Ammónius, and abandoned himself to licen-

tiousness and self-indulgence. His ingratitude to his father-in-law, Ptólemy Philométor, caused that monarch to withdraw his support, and to take his daughter Cleopatra from him and give her in marriage to Demétrius Nicátor, the son of Demétrius I., who had been encouraged to make pretensions to the crown in consequence of the hatred of the Syrians towards Alexander Balas. Demétrius Nicátor landed in Cilicia, and, aided by the Egyptian army under King Ptólemy Philométor, defeated Alexander Balas in a battle near Antioch, whereupon Alexander fled into Arabia, where he was assassinated by his own officers (B. C. 146).

His Over-
throw and
Murder.

DEMÉTRIUS II., Nicátor, soon alienated the favor of his subjects by his tyranny and cruelty. The people of Antioch having rebelled against him, he permitted his body-guard, composed of Jewish mercenaries, to plunder the city. Diódotus Tryphon, of Apaméa, now set up ANTIÖCHUS VI., the two-year-old son of Alexander Balas, as a claimant for the crown. Three years later Diódotus removed this infant pretender, and, with the aid of Judas Maccabæus, declared himself king, assuming the name of TRYPHON (B. C. 143). After fighting ineffectually for seven years against his rivals, Demétrius left the government in Syria to his wife, Cleopatra, as regent, and took the field against the Parthians, who had almost conquered the eastern province of the Seleucidæ; but Demétrius, after some successes, was defeated and made prisoner by the Parthian king, Arsáces VI., who kept him in captivity ten years, but treated him with all the honors of royalty, and gave him a Parthian princess for his second wife.

Deme-
trius II.,
Nicator.

Antio-
chus VI.

Tryphon.

War with
Parthia.

Unable to maintain her position without assistance, Cleopatra called to her aid her husband's brother, Antíochus Sidétes, who defeated and killed the usurper, Diódotus Tryphon, after a war of two years, and seated himself upon the vacant throne as ANTIÖCHUS VII., Sidétes (B. C. 137). He married Cleopatra, his brother's wife, who considered herself free on account of her husband's captivity in Parthia and his marriage with a Parthian princess. Antíochus Sidétes made war on the Jews, captured Jerusalem, after a siege of almost a year, and again reduced Judæa under the dominion of the Seleucidæ, in which condition that country remained two years (B. C. 135-133).

Antio-
chus VII.,
Sidetes.

War with
the Jews.

Antíochus Sidétes then led an expedition against the Parthians for the purpose of releasing his brother from captivity. He gained some success at first, but was finally defeated, with the loss of his army, and slain, after a reign of nine years (B. C. 128). Just before the death of Antíochus Sidétes, the Parthian king had liberated Demétrius Nicátor and sent him to Antioch to claim his crown, for the purpose of forcing Antíochus to retire from Parthia to preserve his kingdom. Demétrius Nicátor resumed his authority, and the death of his brother

War with
Parthia.

Deme-
trius
Nicator
and
Zabinas.

soon afterward left him without a rival for a short time. Ptólemy Physcon, King of Egypt, soon raised up a pretender named Zabínas, for the purpose of revenging himself upon Demétrius for the support which he had given the Egyptian queen Cleopatra. Zabínas, who claimed to be a son of Alexander Balas, defeated Demétrius near Damascus. Thereupon Demétrius fled to his former wife, Cleopatra, at Ptólemaïs (now Acre), but she refused to receive him. He then attempted to enter Tyre, but was captured and put to death (B. C. 126).

Seleucus
V.

SELEUCUS V., the eldest son of Demétrius Nicátor, assumed the crown without the permission of his mother, Cleopatra, who then caused him to be put to death, and placed herself and her second son, ANTI-
ochus VIII., Grypus, on the throne as joint sovereigns. Zabínas, the pretender, at the same time reigned in part of Syria for seven years, during which he quarreled with his patron, Ptólemy Physcon, King of Egypt, who abandoned him (B. C. 124); and finally Zabínas was defeated and captured by Antíochus Grypus, who compelled him to take poison (B. C. 122). The next year Antíochus Grypus found his mother conspiring against his life, whereupon he caused her to be executed.

Antio-
chus
VIII.,
Grypus.
Zabinas.

Decline of
the
Syrian
Empire
of the
Seleuci-
dæ.

The Syrian Empire of the Seleucidæ now enjoyed eight years of peace, and well did this kingdom need rest, as it was exhausted by the long foreign wars and the domestic commotions which distracted it, and had lost Parthia, Bactria, and all the other provinces east of the Euphrates, along with Judæa, thus becoming a mere petty state, without energy and thoroughly corrupt. The wealth of the country was in the possession of weak nobles enfeebled by luxury, the masses of the people being in a condition of abject poverty.

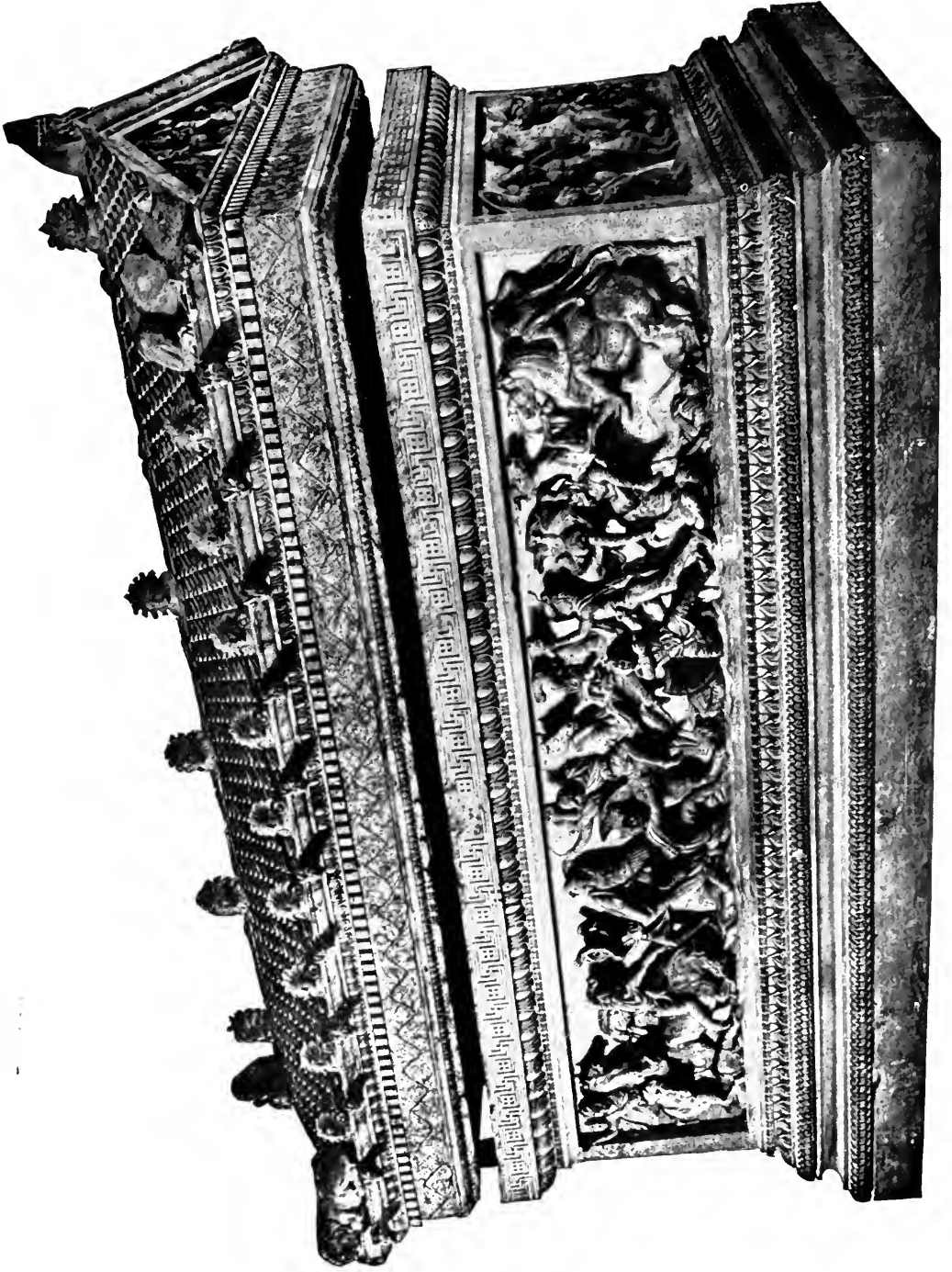
Antio-
chus X.,
Cyzice-
nus.
Civil
Wars.

In B. C. 114 the king's half-brother, ANTI-
ochus X., Cyzicénus, the son of Cleopatra by her third husband, Antíochus Sidétes, headed a rebellion against the king, thus involving the kingdom in a bloody war of three years, and finally compelling Antíochus Grypus to divide the kingdom with him. But the war was renewed in B. C. 105 and continued until B. C. 96, bringing dreadful loss and misery upon the kingdom, without any decisive gain to either party. During this period Syria was terribly ravaged by the Arabs on the east and by the Egyptians on the south. The province of Cilicia and the cities of Tyre, Sidon and Seleucia revolted and achieved their independence. Finally, in B. C. 96, Antíochus Grypus was assassinated by Herácleon, an officer of the court, who made an unsuccessful effort to seize the crown.

Arab and
Egyptian
Ravages.
Success-
ful
Revolts.

Seleucus
V.

SELEUCUS V., the son of Antíochus Grypus, succeeded his father on the Syrian throne, and continued the war against Antíochus Cyzi-
cénus, defeating him in a great battle. The vanquished pretender



GREEK SARCOPHAGUS FOUND AT SIDON

committed suicide to avoid capture, but his eldest son, **ANTIOCHUS XI.**, Eúsebes, maintained the pretensions of the rival house, assumed the royal title, and drove Seleucus V. into Cilicia. Seleucus endeavored to raise money by a forced contribution from the people of the Cilician town of Mopsuestia, but they seized him and burned him alive.

Antiochus XI., Eusebes.

PHILIP, the brother of Seleucus V., and the second son of Antiochus Grypus, succeeded to the Syrian throne, and with the assistance of his younger brothers, **DEMÉTRIUS** and **ANTÍOCHUS DIONYSUS**, continued the war against Eúsebes for some years; and Eúsebes was finally defeated and obliged to seek refuge in Parthia. But peace was still not restored to the country, as Philip and his brothers could not agree upon a satisfactory division of power between them, and made war upon each other; and the unhappy kingdom only obtained rest when the Syrians, tired of these dynastic quarrels, invited Tigránes, King of Armenia, to become their sovereign.

Philip.

Demetrius.

Antiochus XII., Dionysus.

Civil Wars.

TIGRÁNES readily accepted the invitation and governed Syria wisely and well for fourteen years (B. C. 83–69), and the country enjoyed tranquillity. Finally Tigránes incurred the vengeance of the Romans by assisting his father-in-law, Mithridátes the Great, King of Pontus, and was forced to relinquish Syria, whose crown was then conferred upon **ANTIOCHUS XIII.**, Asiáticus, who reigned four years (B. C. 69–65), and was the last of the Seleucidæ. In B. C. 65 the Roman general, Pompey the Great, defeated Antiochus Asiáticus and converted Syria into a Roman province.

Tigranes of Armenia.

Antiochus XIII., Asiaticus.

THE SELEUCIDÆ OF SYRIA.

| B. C. | KINGS. | B. C. | KINGS. |
|-------|----------------------|-------|-------------------------------|
| 312 | Seleucus Nicator. | 146 | Demetrius Nicator (deposed). |
| 280 | Antiochus Soter. | 137 | Antiochus Sidetes. |
| 261 | Antiochus Theos. | 128 | Demetrius Nicator (restored). |
| 246 | Seleucus Callinicus. | 126 | Antiochus Grypus. |
| 226 | Seleucus Ceraunus. | 111 | Antiochus Cyzicenus. |
| 223 | Antiochus the Great. | 96 | Seleucus V. |
| 187 | Seleucus Philopator. | 94 | Antiochus Eusebes. |
| 175 | Antiochus Epiphanes. | 85 | Philip. |
| 164 | Antiochus Eupator. | 83 | Tigranes of Armenia. |
| 162 | Demetrius Soter. | 69 | Antiochus Asiaticus (to B. C. |
| 151 | Alexander Balas. | 65). | |

SECTION III.—EGYPT UNDER THE PTOLEMIES.

THE conquest of Egypt by Alexander the Great in B. C. 332 entirely changed the character of Egyptian history and of the Egyptian people, and laid the foundation of their future greatness and glory.

Greek Civilization in Egypt.

He made Alexandria the capital of Egypt, and conferred upon it the advantages of Greek civilization, which rapidly spread among the native population. This change brought Egypt into constant and familiar intercourse with the rest of the world, and the old exclusiveness of the ancient Egyptians was forever broken down. Thus the Macedonian kingdom in Egypt presented a remarkable and striking contrast to the native kingdoms and the Persian satrapy. When Palestine was annexed to the Macedonian-Egyptian kingdom, the Jews were specially favored; and the Græco-Macedonian conquerors, the native Egyptians, and the Jewish merchants—representatives of the Aryan, Hamitic and Semitic branches of the Caucasian race—were united as they had never been before. The native Egyptians, who had never been reconciled to the Medo-Persian dominion, hailed the Græco-Macedonians as deliverers. Commercial pursuits were adopted by the larger portion of the nation. The masses of the people zealously engaged in the new industries that promised wealth as the reward of enterprise. The learned class found delight in the intellectual society and in the rare treasures of literature and art for which the court of the Ptolemies was distinguished.

Greeks,
Jews and
Egyptians.

Commercial and
Intellectual
Activity.

Alexandria, the
Seat of
Commerce and
Learning.

The Greek, Macedonian and Jewish elements were principally found in and about Alexandria. The native Egyptians in the interior of the country retained the language and religion which they had inherited from their ancestors; but they were also powerfully affected in manners and thought, and were brought more into intercourse and sympathy with the rest of mankind, by their commingling with the Greeks. They became the willing subjects of Alexander the Great and his successors, the Ptolemies, and under that dynasty they engaged actively in commerce and commenced the cultivation of a literature which soon made Alexandria the chief seat of Grecian learning and civilization, and one of the most renowned cities of the ancient world.

Ptolemy
I. Soter,
or Lagi.

Upon the death of Alexander the Great, in B. C. 324, Egypt was conferred on PTOLEMY I., Soter, or Lagi, one of his most distinguished generals. Ptolemy immediately took possession of his share of the great conqueror's vast empire, and from the very beginning he intended to retain this renowned country for his own personal benefit, and proceeded, with great wisdom and energy, to its organization into an independent kingdom for himself and his posterity. He abandoned all other ambitious designs for the purpose of confining himself to the strengthening of this country and the development of its internal resources, restricting his conquests to those regions which could be acquired without too much risk.

Maritime
Power.

Ptolemy's chief effort was to make Egypt a great maritime power, and in this enterprise he eventually succeeded far beyond his expecta-

tions. To secure the success of this design, he sought to conquer Palestine, Phœnicia and Cyprus, whose forests he needed for ship-building, and whose hardy sailors he wanted to man his fleets. He occupied Palestine and Phœnicia in B. C. 320, and retained possession of them for six years, after which he lost them in a war with Antígonus, and only fully recovered them after the battle of Ipsus, in B. C. 301. Many conflicts occurred in and about Cyprus, the most severe and decisive of which was the great naval battle off Salamis in B. C. 306. Ptolemy then lost Cyprus, but recovered it in B. C. 294 or 293, and that island constituted the most important foreign possession of the Ptolemies as long as their kingdom remained in existence. The first Ptolemy also annexed Cyrênê and all the Libyan territory between it and Egypt.

Conquest
of
Palestine,
Phœnicia
and
Cyprus.

The kingdom founded by Ptolemy Soter was an absolute monarchy, in which the political power was vested entirely in the king, and was administered by Macedonian and Greek officials exclusively. The rank and file of the standing army was likewise composed almost wholly of Macedonians and Greeks, and was entirely officered by those people. The Greek inhabitants of the cities alone possessed full civil and political freedom. No important changes were, however, made in the political system or the ancient laws of the land, and Ptolemy reconciled the native Egyptians to his rule by respecting their laws, religion and usages. The kingdom remained divided into nomes, each having its own ruler, who was generally a native Egyptian. The Ptolemies rebuilt the temples, paid special honor to the bull-deity, Apis, and took full advantage of all points of resemblance between the Greek and Egyptian religions. Ptolemy erected a magnificent temple to Serápis at Alexandria. The priests remained in possession of their privileges and honors.

Political
System.

Religion.

As Ptolemy was an author himself, he was a liberal patron of learning and literature, and pursued the most munificent policy toward men of genius and letters. He collected the celebrated library of Alexandria and placed it in a building connected with the palace.

Learning
and
Litera-
ture.

He also founded the *Museum*, which attracted students and professors from every quarter of the globe. No place ever surpassed Alexandria in its intellectual and literary activity, and that city was pre-eminently "the University of the East." Ptolemy induced the most renowned scholars of the world to take up their residence at his court; and under his auspices Alexandria became what Athens had previously been—the great center of Greek civilization, learning, wealth and refinement, and the great emporium of the world's commerce; while a mingled civilization—Greek, Egyptian and Jewish—arose in this famous metropolis of the ancient kingdom of the Pharaohs. In that

Museum
of Alex-
andria.

Science
and Art
at Alex-
andria.

city Euclid first unfolded the "*Elements of Geometry*." There Eratósthenes discoursed of geography; Hippárchus of astronomy; Aristóphanes and Aristárchus of criticism; Manetho of history. There Apélles and Antíphilus added their paintings, and Philétas, Callímachus and Apollonius their poems for the delight of a court which has never had a parallel in its munificent patronage of men of talent and scholarship.

Edifices
at Alex-
andria.

Ptolemy adorned Alexandria with numerous costly and magnificent edifices, such as the royal Palace; the Museum; the great light-house on the island of Pharos, built of white marble, four hundred feet high, the light at the top of which could be seen at a distance of forty miles, and which was one of the *Seven Wonders of the World*; the mole or causeway connecting this island with the mainland; the *Hippodrome*; the temple of Serápis; and the *Soma*, or *Mausoléum*, to contain the remains of Alexander the Great. Ptolemy likewise rebuilt the inner chamber of the great temple at Karnak.

Ptolemy
II., Phila-
delphus.

Ptolemy Soter died after a brilliant reign of forty years (B. C. 323-283), and was succeeded on the throne of Egypt by his renowned son, PTOLEMY II., Philadelphus, who was then twenty-six years old, and who had been carefully educated by the learned men whom his father had gathered at the court of Alexandria. Ptolemy Philadelphus encouraged science and literature on a still more liberal scale than did his illustrious father, and Alexandria reached its zenith of greatness and glory as the intellectual metropolis of the world. He increased the Alexandrian Library to a half million volumes, and is often spoken of as the founder of that famous repository of ancient learning. He appointed agents to search Europe and Asia for every valuable and meritorious literary work and to obtain it at any cost. He founded the minor library at Serapeium, and invited learned men from every portion of the world to his court; and under his patronage and auspices literary works of the greatest value were undertaken.

Patronage
of Science
and
Litera-
ture.

Library
at Alex-
andria.

Septua-
gint
Transla-
tion of the
Hebrew
Scryp-
tures.

The most important of these literary enterprises was the translation of the Hebrew Scriptures into the Greek language, by which these sacred writings have become the common property of the Jewish and Christian world. Ptolemy Philadelphus had sent an embassy to the High Priest at Jerusalem to bring a copy of the sublime works of the Hebrew bards and sages, along with a body of scholars who were able to translate them into Greek. The king entertained the translators with the greatest honor. The books of the Pentateuch were completed during the reign of Ptolemy Philadelphus, but the remaining books of the Old Testament were translated by order of the later Ptolemies. The entire translation is called the *Séptuagint Version*, either because it was the work of seventy translators—Greek and Jewish doctors—or

because it was authorized by the *Sánhedrim* of Alexandria, which consisted of seventy members. The Septuagint translation was an important event in history; and, by spreading knowledge of the Hebrew sacred literature, prepared the way for Christianity.

It was also during the reign of Ptolemy Philadelphus that the Egyptian priest Manetho wrote in Greek his celebrated *History of Egypt*. Ptolemy Philadelphus liberally encouraged painting and sculpture and adorned Alexandria with numerous grand and noble edifices. He reopened the great canal built by Rameses the Great, connecting the Red Sea and the Nile; founded the port of Arsinoë (now Suez), and also Berenicé, on the Red Sea; and established a caravan route from it to Coptos, near Thebes. Ptolemæis, on the Red Sea, became a flourishing emporium of the ivory trade; and various industries flourished, such as the weaving of linen, glass-blowing and paper-making. Ptolemy Philadelphus boasted that no citizen was idle in Alexandria. His revenue was immense, being equal to that which Darius Hystapes had derived from the vast Medo-Persian Empire, thus amounting to fourteen thousand eight hundred talents, equal to about seventeen million seven hundred and sixty thousand dollars of our money, without counting the tribute in grain. His army numbered two hundred and fifty thousand men, and his fleet embraced fifteen hundred vessels.

Under Ptolemy Philadelphus, Egypt reached the culminating point of her commercial prosperity. The rich products of India, Arabia and Ethiopia crowded the marts of Alexandria; and for centuries this commerce followed the route established by this great and enterprising monarch, and having its center at Alexandria, which was the point of its distribution to the European nations. The Ethiopian trade was particularly important.

Ptolemy Philadelphus did not inherit his father's military genius, and his wars were therefore not as successful as those of his illustrious predecessor's reign. His first war was against Macedon for the protection of the Achæan League. The second was against his half-brother Magas, King of Cyrênê, who cast off his dependence upon the Egyptian king, and marched against Egypt, about B. C. 266. Thereupon Magas entered into an alliance with Antiochus Soter, King of Syria, and invaded Egypt a second time in B. C. 264. The Egyptians prevented Antiochus from coming to Africa to aid Magas by vigorous movements in Asia, and checked the advance of Magas. In B. C. 259 Magas was recognized as independent sovereign of the Cyrenaïca, and his daughter Berenicé was betrothed to the eldest son of Ptolemy Philadelphus. Ptolemy made himself master of the coast of Asia Minor and many of the Cyclades, during his war with Anti-

Manetho's History.

New Towns.

Industries.

Revenue and Army.

Commercial Prosperity.

Wars.

Magas of Cyrene.

War with Antiochus Soter of Syria.

ochus Soter of Syria. Peace was made in B. C. 249, and Ptolemy Philadelphus at the same time gave his daughter in marriage to Antiochus Soter.

**Personal
Character
of
Ptolemy
Philadel-
phus.**

The personal character of Ptolemy Philadelphus was not so amiable as that of his father. He began his reign by banishing Demétrius Phaléreus, merely because he had advised Ptolemy Soter not to alter the succession. Soon afterward he caused two of his brothers to be put to death. He was first married to Arsinoë, the daughter of Lysimachus, King of Thrace; but afterwards became enamored of his sister Arsinoë, who had already been married to his half-brother, Ptolemy Ceraunus, whereupon he divorced his first wife and banished her to Coptos, in Upper Egypt. He then married his sister, to whom he was thenceforth most affectionately attached, though no children resulted from the marriage. The custom thus introduced by Ptolemy Philadelphus was followed by all his successors, and was the cause of untold mischief and misery to the kingdom of the Ptolemies. Ptolemy Philadelphus died in B. C. 247, after a glorious reign of thirty-six years from the death of his father.

**Domestic
Life.**

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**Custom
of
Marrying
Sisters.**

PTOLEMY III., Euérgetes, the son and successor of Ptolemy Philadelphus, was the most enterprising monarch of this celebrated dynasty, and was a great conqueror, as well as a liberal patron of literature and art. He was the son of the first wife of his father. He departed from the defensive policy of his father and grandfather, and began a series of conquests, thus reviving the glories of Egypt under the Pharaohs, and extended his dominions far beyond those of his predecessors or successors of the Ptolemaïc dynasty. He acquired the Cyrenaïca by his marriage with Berenicé, the daughter and heiress of Magas. In the second year of his reign he waged war with Antiochus Theos, King of Syria, to avenge the wrongs of his sister Berenicé, who had been divorced by Antiochus and murdered by Laódicé. In B. C. 245 Ptolemy Euérgetes led an army into Syria and took Antioch, after which he crossed the Euphrates and conquered Mesopotamia, Babylonia, Susiana, Media and Persia, and reduced all the eastern provinces of the Seleúcidæ as far as Bactria; while his fleet ravaged the coast of Asia Minor and Thrace. But when he was suddenly recalled to Egypt by coming troubles, all his Eastern conquests were at once lost, and those provinces were soon recovered by Antiochus Theos. The Egyptian king, however, retained his conquests on the sea-coast, because his command of the sea, by means of his powerful navy, enabled him to hold them. Thus the Egyptian empire of Ptolemy Euérgetes was one of immense extent, following the Mediterranean coast from Cyrênê to the Hellespont, and embracing a part of Thrace and many islands of the Mediterranean.

**Ptolemy
III.,
Euer-
getes.**

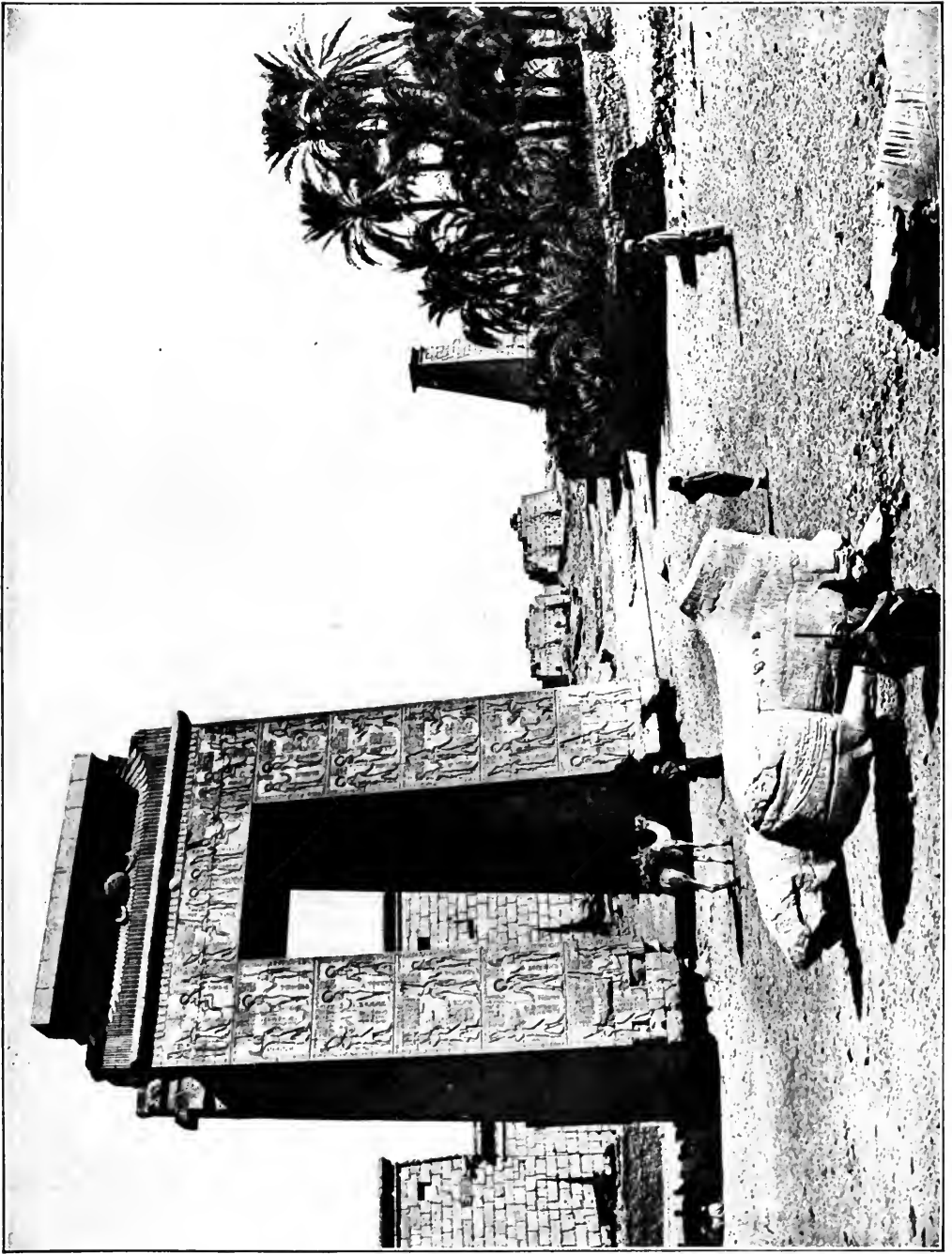
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**War with
Antio-
chus
Theos of
Syria.**

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**Con-
quests of
Ptolemy
Euer-
getes.**

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GATEWAY OF PTOLEMY EUERGETES AND ENTRANCE TO THE TEMPLE OF KHONS. KARNAK



In the latter years of his reign, Ptolemy Euérgetes annexed a part of the western coast of Arabia and portions of Ethiopia. He participated in the wars in Greece, first assisting the Achæan League until it made peace with Antígonus Gonátus of Macedon, when he aided Cleómenes, King of Sparta, against the Achæan confederates. During this war the Egyptian fleet defeated the Macedonian fleet off the island of Andros. Ptolemy Euérgetes remained on amicable terms with Rome, but declined the aid offered him by that republic against the King of Syria. He seems to have been suspicious of Roman ambition.

His Later
Con-
quests.

War with
Macedon.

Ptolemy Euérgetes was likewise a great patron of literature and art, and added many valuable manuscripts to the Alexandrian Library. The native Egyptians were still more gratified by the recovery of some of the oldest images of their gods, which had been taken to Assyria by Sargon and Esar-haddon, and were brought back to Egypt by Ptolemy Euérgetes from his Eastern campaign.

Patronage
of Art
and Liter-
ature.

Ptolemy Euérgetes died in B. C. 222, after a prosperous reign of twenty-five years; and with his death ended the glory of the Ptolemaïc dynasty. Under him Hellenized Egypt had reached the zenith of her power and prosperity. Under the nine succeeding Ptolemies, who were weak and generally worthless, Egypt rapidly declined from the exalted position which it had held under the first three monarchs of this famous Macedonian dynasty.

End of
Ptolemaic
Glory.

PTOLEMY IV., Philópatōr, the son and successor of Ptolemy Euérgetes, was suspected of having murdered his father, and, to allay this suspicion, he assumed the title given him—Philópatōr meaning *lover of his father*. He, however, began his reign by murdering his mother, his brother and his uncle, and marrying his sister Arsinoë, whom he also put to death a few years later, after she had borne him an heir to the throne. This last crime was committed at the instigation of a worthless favorite of the king. Ptolemy Philópatōr was a weak and shamefully-licentious sovereign, and left the government to Sosíbius, a minister who was as wicked and incompetent as his master. Through his negligence the Egyptian army became so weak, on account of lack of discipline, that Antíochnus the Great, King of Syria, considered the opportunity favorable to recover the lost possessions of the Seleúcidæ, and he accordingly endeavored to reconquer Palestine and Phœnicia from the Ptolemies. The Syrian king was, however, defeated by the Egyptians at Raphia, and recovered only Seleucia in Syria, the port of Antioch (B. C. 217). No sooner had this Syrian war closed than a general revolt of Ptolemy Philópatōr's Egyptian subjects broke out, and continued through many years of his reign, requiring a vast expenditure of blood and treasure for its suppression. Although of so

Ptolemy
IV.,
Philopa-
tor.

His
Crimes,
Vices and
Weak-
ness.

War with
Antio-
chnus the
Great of
Syria.

Revolt in
Egypt.

infamous a character, Ptolemy Philópatōr was a liberal patron of learning and the arts, and dedicated a temple to Homer. His excesses shortened his life, and he died B. C. 205.

**Ptolemy
V., Epiph-
anes.**

PTOLEMY V., Epíphanes, was only five years old when he succeeded his father, Ptolemy Philópatōr, and was the son of the murdered Arsinoë, the sister and wife of his father. He was readily acknowledged king, and Agáthocles, one of his father's worthless favorites, was made regent. He soon fell a victim to the people's wrath, along with all his relatives; whereupon the honest but incompetent Tlepólemus was invested with the regency. The Kings of Syria and Macedon plotted to divide the dominions of the Ptolemies between them, and the incompetent ministers of Egypt had recourse only to Roman assistance. A united attack by the allies deprived Egypt of all her foreign possessions except Cyprus and the Cyrenaïca. In response to the appeals of Tlepólemus for Roman aid, the Romans sent M. Lepidus, in B. C. 201, to undertake the management of Egyptian affairs. By his efforts Egypt was preserved to the young Ptolemy Epíphanes, but Lepidus was either unable or unwilling to recover for Egypt her lost foreign dependencies. Lepidus was succeeded as regent by Aristómenes, an Acarnanian, whose energy and justice restored the prosperity of the kingdom for a time. Ptolemy Epíphanes was declared of age at the age of fourteen, and thenceforth the government was conducted in his name. He married Cleopatra, the daughter of Antíochus the Great of Syria, and was assassinated B. C. 181.

**Wars
with
Macedon
and
Syria.**

**Roman
Aid to
Egypt.**

**Ptolemy
VI., Phi-
lométor.**

PTOLEMY VI., Philométor, succeeded his father, Ptolemy Epíphanes, at the age of seven, under the regency of his mother, Cleopatra, who ruled vigorously and wisely for eight years. At her death, in B. C. 173, the government passed into the hands of two corrupt and incompetent ministers, who involved Egypt in a war with Antíochus Epíphanes, King of Syria, who invaded Egypt, defeated the Egyptians at Pelusium, and gained possession of Ptolemy Philométor, whom he used as a tool to effect the conquest of the whole kingdom. The Alexandrians crowned the king's younger brother, **PTOLEMY PHYSCON**, and successfully withstood a siege by the army of Antíochus Epíphanes, who was finally forced to retire by the intervention of the Romans.

**War with
Antiochus
Epiph-
anes
of Syria.**

**Ptolemy
Physon.**

**The
Ptolemy
Brothers.**

The two brothers agreed to reign jointly, and Ptolemy Philométor married his only sister, Cleopatra. The two Ptolemies then renewed the war with Antíochus Epíphanes of Syria. The Syrian king seized Cyprus and invaded Egypt a second time in B. C. 168. He would have taken Alexandria and conquered the whole of Egypt, had not the Romans again interfered in favor of Egypt and again forced him to withdraw from the country. After reigning four years in peace the two Ptolemies quarreled, and Ptolemy Philométor went to plead his

**Roman
Aid to
Egypt.**

cause before the Roman Senate, which sustained him and reinstated him in the possession of Egypt, assigning his younger brother, Ptolemy Physcon, the dominion of Libya and the Cyrenaica. Ptolemy Physcon refused to accept the adjustment of the Roman Senate, and went to Rome and obtained the grant of Cyprus also; but Ptolemy Philométor refused to relinquish that island, whereupon the two brothers prepared for civil war, when a revolt in Cyrênê occupied the attention of Ptolemy Physcon. Nine years later he renewed his claim, and obtained from Rome a small squadron to aid him in seizing Cyprus; but he was defeated and taken prisoner by his brother, in B. C. 155. His life was, however, spared, and Cyrênê was restored to him. Some years afterward Ptolemy Philométor encouraged the rebellion of Alexander Balas in Syria, for the purpose of revenging himself upon the Seleucidæ, and to gain possession of the Syrian throne. Disgusted with the ingratitude of Alexander Balas, Ptolemy Philométor espoused the cause of his rival, Demétrius, and aided him in hurling Alexander from the Syrian throne. Ptolemy Philométor was killed by a fall from his horse, in his last battle with Alexander Balas, near Antioch, B. C. 146.

**Ptolemies
Physcon
and Philométor.**

PTOLEMY VII., Eúpator, succeeded his father, Ptolemy Philométor, but was assassinated a few days later by his uncle, Ptolemy Physcon, who, aided by the Romans, became King of Egypt and Cyrênê with the title of **PTOLEMY VIII.** Ptolemy Physcon married his sister, Cleopatra, the widow of his brother Ptolemy Philométor, and became a cruel tyrant. He produced such terror by his inhuman cruelties, and such disgust by his licentiousness, that the Alexandrians fled in such numbers that his capital became half depopulated, and those who remained were almost constantly in rebellion. He was so bloated and corpulent that he could scarcely walk. He repudiated his wife Cleopatra, although she had borne him a son, and married her daughter Cleopatra, the child of his brother. To grieve his first wife more deeply, he assassinated her son, and sent her the head and hands of the victim. This atrocity aroused the Alexandrians to rebellion, and they fought bravely for the elder Cleopatra, whom they made queen, whereupon Ptolemy Physcon fled to Cyprus, B. C. 130. A civil war of three years followed.

**Ptolemy
VII.,
Eupator.**

**Ptolemy
VIII.,
Physcon.**

**His
Cruelties,
Crimes
and
Vices.**

**Civil
War.**

In B. C. 127 the reigning Cleopatra imprudently solicited the aid of Demétrius II., King of Syria, whereupon the Alexandrians became so alarmed that they recalled Ptolemy Physcon, who so profited by the experience of his exile that he desisted from his cruelties and devoted his attention to literature, gaining some reputation as an author. But he did not desist from war, and, to avenge himself on Demétrius II. of Syria for the support he had given to Cleopatra, induced Alexander

**Ptolemy
Physcon
and His
War with
Demétrius II.
of Syria.**

Zabínas, the son of Alexander Balas, to revive his father's claims to the Syrian crown. Aided by Ptolemy Physcon, Alexander Zabínas became King of Syria, but, like his father, ungratefully turned against his patron, who consequently hurled him from the Syrian throne and put Antíochus Grypus in his place, giving the latter his daughter in marriage.

Ptolemy IX., Lathyrus.

PTOLEMY IX., Láthyrus, succeeded his father, Ptolemy Physcon, on the latter's death in B. C. 117. Ptolemy Physcon had bequeathed the Kingdom of Cyrênê to his natural son, Apion, who at his death left it to the Romans, thus severing it from Egypt. Cyprus almost became a separate kingdom, being first governed by Alexander, Ptolemy Láthyrus's brother, as king. Ptolemy began his reign as King of Egypt, but the real power was exercised by his mother, Cleopatra, who compelled her son to divorce his sister Cleopatra and marry his other sister Selênê, who was more easily controlled by their mother. In B. C. 107 Ptolemy Láthyrus began a policy of his own in Syria antagonistic to that of his mother, who thereupon forced him to retire to Cyprus and placed his brother, Ptolemy Alexander, King of Cyprus, on the Egyptian throne. Soon afterward the queen-mother attempted to deprive Ptolemy Physcon of Cyprus also, but he successfully maintained himself there as king.

His Mother, Cleopatra.

Ptolemy Alexander.

Ptolemy X., Alexander.

After Ptolemy Alexander and his mother had reigned jointly over Egypt for eighteen years, they quarreled, whereupon Ptolemy Alexander put his mother to death, and proclaimed himself sole King of Egypt with the title of **PTOLEMY X.**; but the Alexandrians thereupon rose against him, drove him from the capital, and recalled his brother, Ptolemy Láthyrus, from Cyprus to resume the sovereignty of Egypt. Ptolemy Alexander soon afterward made an effort to recover Cyprus, but was defeated, and died shortly afterwards. Soon afterward a revolt broke out in Thebes, but the royal troops took and destroyed the city after a siege of three years (B. C. 89-86). Ptolemy Láthyrus reigned eight years in peace and died in B. C. 81.

Ptolemy Lathyrus Restored.

Berenice.

Ptolemy XI.

His Overthrow and Murder.

BERENICE, the only legitimate child of Ptolemy Láthyrus, and his daughter by Selênê, succeeded him on the Egyptian throne, and reigned six months alone, after which she married her cousin, **PTOLEMY XI.**, also called Ptolemy Alexander II., the son of Ptolemy X., or Ptolemy Alexander I. The claims of Ptolemy XI. were sustained by the Romans, and his marriage with Berenicé was consummated for the purpose of preventing civil war, with the agreement that the king and the queen were to reign jointly, but Ptolemy XI. murdered his wife three weeks after their marriage. The Alexandrians were so enraged at this that they rose in revolt against Ptolemy XI. and killed him (B. C. 80). During the next fifteen years (B. C. 80-65) a number

of pretenders claimed the crown, and great confusion prevailed, while Cyprus became an entirely independent kingdom.

Pretenders.

PTOLEMY XII., Aulètes, or "the flute-player," an illegitimate son of Láthyros, obtained undisputed possession of the Egyptian throne in B. C. 65, though he dated his reign from the death of his half-sister, Queen Berenicé, in B. C. 80. Ptolemy Aulètes did not succeed in obtaining recognition from the Romans until six years after he had secured his crown (B. C. 59), when he accomplished this purpose by bribery, after Julius Cæsar had just become one of the Consuls of the Roman Republic. Ptolemy Aulètes had been obliged to deplete his treasury in order to buy the acknowledgment of his title by the Roman Republic, and he sought to replenish it by increased taxation. His profligacy and oppression so disgusted his subjects that they rose in revolt and drove him from the kingdom, thus forcing him to seek refuge in Rome. The Alexandrians then placed his two daughters, TRYPHÆNA and BERENICÉ, upon the Egyptian throne. Typhœna died a year afterward, and Berenicé ruled until B. C. 55, when her father returned to Egypt under the protection of a powerful Roman army under Gabinius, sent by Pompey the Great to restore him to the throne. Berenicé resisted, for the purpose of retaining the crown, but was overpowered and put to death. Ptolemy Aulètes reigned under the protection of the Romans until his death four years later (B. C. 51), when he left the kingdom on the verge of ruin.

Ptolemy XII., Auletes.

His Overthrow.

Typhœna and Berenice.

The celebrated CLEOPATRA, the eldest daughter of Ptolemy Aulètes, aged seventeen, and PTOLEMY XIII., his eldest son, aged thirteen, then became joint sovereigns, in accordance with their father's directions, and under the patronage of the Romans. Their father had ordered that they should jointly reign, and marry each other when Ptolemy XIII. was of full age. Ptolemy Aulètes also left two younger children, a son named Ptolemy and a daughter named Arsinoë. The Romans approved his directions, but Cleopatra was unwilling to submit to any control and quarreled with her youthful brother and husband, Ptolemy XIII., and civil war ensued between them. Cleopatra sought refuge in Syria, where she met Julius Cæsar, who was so fascinated with her wonderful beauty that he became her protector. With Cæsar's aid, she conquered her brother-husband, who perished in the struggle. Cleopatra then became sole sovereign of Egypt, on condition of marrying her younger brother when he became of age (B. C. 47). Three years later (B. C. 44) she formally complied with her agreement, but released herself by causing her second brother-husband to be poisoned soon after their marriage. Thenceforth she reigned without a rival, and in great prosperity for seventeen years, displaying marked ability, along with the unscrupulous cruelty characteristic

Cleopatra and Ptolemy XIII.

Civil War.

Cleopatra, Julius Cæsar and Mark Antony.

of her race. Julius Cæsar, whom she had captivated, protected her during the remainder of his life; and after his death Mark Antony allowed himself to be enslaved by her charms, and finally abandoned his second wife and sacrificed all his interests, honor, ambition and power, to her slightest caprices. For the sake of this beautiful but wicked queen, this great Roman general deserted his country, and ungratefully left his army to its fate, after it had faithfully stood by him through prosperity and adversity. When Mark Antony's fleet was defeated by the fleet of his rival, Octavius Cæsar, during the civil wars of the Roman Republic, and Mark Antony was pursued in flight to Alexandria by his triumphant rival, Cleopatra showed herself willing to abandon her guilty lover to secure her own safety and to retain her kingdom. Upon the capture of Alexandria by the triumphant legions of Octavius Cæsar, in B. C. 30, Antony and Cleopatra both committed suicide, and Egypt became a Roman province. Thus ended the Egyptian kingdom of the Ptolemies, after an existence of almost three centuries (B. C. 323-B. C. 30).

Roman
Annexation
of
Egypt.

THE PTOLEMIES OF EGYPT.

| B. C. | KINGS. | B. C. | KINGS. |
|-------|---------------------------------------|-------|--|
| 323 | Ptolemy Lagus, or Soter. | 89 | Ptolemy Lathyrus (restored). |
| 283 | Ptolemy Philadelphus. | 81 | Ptolemy Alexander II. and Cleopatra I. |
| 247 | Ptolemy Euergetes. | 80 | Ptolemy Auletes. |
| 222 | Ptolemy Philopator. | 58 | Berenice and Tryphæna. |
| 205 | Ptolemy Epiphanes. | 55 | Ptolemy Auletes (restored). |
| 181 | Ptolemy Philometor. | 51 | Ptolemy and Cleopatra II. |
| 146 | Ptolemy Physcon. | 47 | Cleopatra II. and the younger Ptolemy (to B. C. 30). |
| 117 | Ptolemy Lathyrus. | | |
| 107 | Ptolemy Alexander I. and Cleopatra I. | | |

SECTION IV.—THRACE AND THE SMALLER GREEK KINGDOMS OF ASIA.

Smaller
Greek
King-
doms.

BESIDES the three great monarchies whose history we have just related—Macedon and Greece, the Syrian Empire of the Seleucidæ, and Egypt under the Ptolemies—a number of smaller kingdoms were erected from the ruins of the vast empire of Alexander the Great. The most important of these will now be noticed. One of these minor kingdoms—Thrace—was in Europe. The others were all in Asia.

Kingdom
of
Thrace.

The Hellenic KINGDOM OF THRACE has no important history. It contributed nothing to art, science, literature or general civilization, as did the kingdom of the Ptolemies in Egypt and that of the Seleucidæ in Syria. The several Thracian tribes were powerful on account of

their numbers, their hardy contempt of danger and exposure, and their uncontrollable love of freedom. Their strength was, however, too frequently exhausted in fighting against each other; and thus they were reduced either to the condition of subjects, or that of humble allies, of the more civilized nations to the south of them. Their position on the Danube also rendered them the most exposed, of all the ancient kingdoms, to the inroads of the fierce barbarians from the North.

As we have already related, the Greek Kingdom of Thrace was founded by Lysímachus, one of the generals of Alexander the Great, who was confirmed in its possession by the battle of Ipsus in B. C. 301. The Kingdom of Thrace was of short duration, Lysímachus being its first and last sovereign. By his defeat and death in the battle of Corupédion, in B. C. 281, his kingdom was absorbed into the dominions of his conqueror, Seleucus I. of Syria.

Its
Short
Duration.

The city of Pérgamus, on the river Caicus, in Mysia, was considered one of the great strongholds of Asia Minor. Lysímachus, King of Thrace, made it the repository of the treasures of his kingdom, placing it in charge of his eunuch Philetærus. When Lysímachus was slain in the battle of Corupedion, Philetærus kept possession of his principality for himself, and, with the help of the treasures of Lysímachus, succeeded in establishing himself as an independent ruler. He ruled twenty years, from B. C. 283 to B. C. 263, but did not assume the royal title.

Kingdom
of Per-
gamus.

EÚMENES I., the nephew of Philetærus, became his successor. Soon after his accession, Eúmenes was attacked by Antíochus I., King of Syria, whom he defeated in a pitched battle near Sardis, thus vastly increasing his territory. He died in B. C. 241, from the effects of intemperance, after ruling twenty-two years.

Eumenes
I.

ATTALUS I., the cousin of Eúmenes I., became his successor. The Gauls, who had been then settled in the North of Phrygia, afterwards called *Galátia*, for about thirty years, made frequent predatory incursions into the territories of their neighbors. They made a descent upon the territories of Pérgamus, about B. C. 239, and were terribly defeated by Attalus. In consequence of this victory, Attalus assumed the title of king, which none of his predecessors had taken. Ten years afterwards he was obliged to defend his kingdom against an invasion of the Syrians under Antíochus Hierax, the brother of Seleucus II. This ambitious prince was seeking to make himself King of Asia Minor, but was defeated by Attalus and driven away. Attalus likewise succeeded in extending his dominions, which, by the year B. C. 226, included almost all of Asia Minor west of the Halys and north of Mount Taurus, but was deprived of his conquests by Kings Seleucus Ceraunus and Antíochus the Great of Syria, so that by the year B.

Attalus I.
Gauls
in
Galatia.

Wars
with the
Seleuci-
dæ.

C. 221 he was merely sovereign of the territory of Pérgamus. He recovered Æolis in B. C. 218 by wise management and by a judicious employment of Gallic mercenaries. In B. C. 216 he entered into an alliance with Antíochus the Great, by which he recovered most of the territory which the Syrian king had wrested from him.

Aliance
with
Rome
against
Macedon.

In B. C. 211 Attalus formed an alliance with the Romans and the Ætoliens in their war against King Philip V. of Macedon and rendered efficient service to his allies, thus gaining the powerful friendship and patronage of Rome. After the peace of B. C. 204 Philip attacked Attalus, ravaged his territories and sought to drive his fleet from the Ægean sea; but the King of Pérgamus entered into an alliance with Rhodes, and in B. C. 201 the allies terribly defeated the Macedonian fleet off Chios. In B. C. 199 the second war between Rome and Philip V. of Macedon commenced; and Attalus, then seventy years old, ardently espoused the cause of the Romans and afforded them important assistance with his fleet. His efforts in their behalf caused his death in B. C. 197.

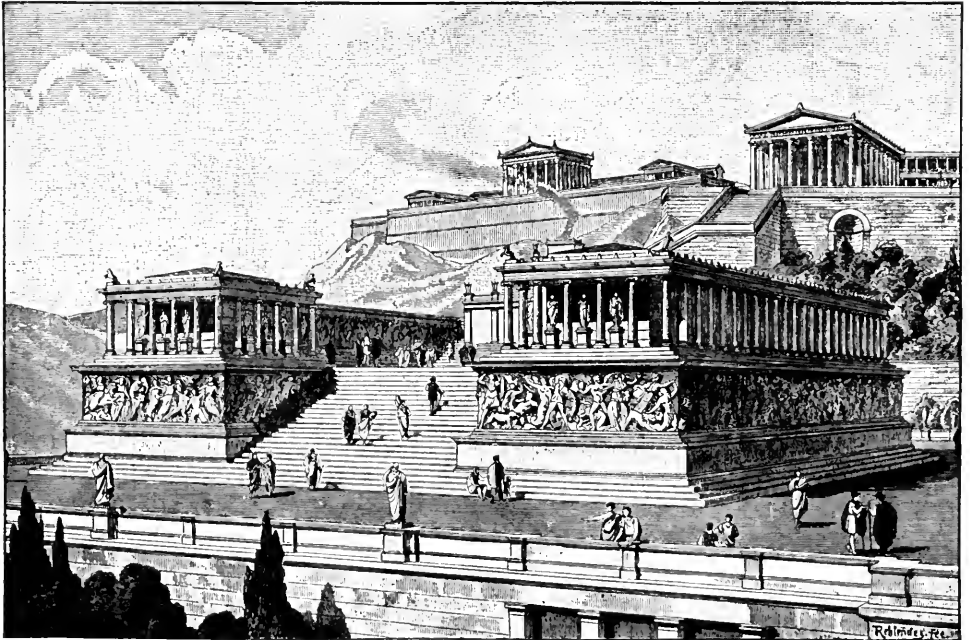
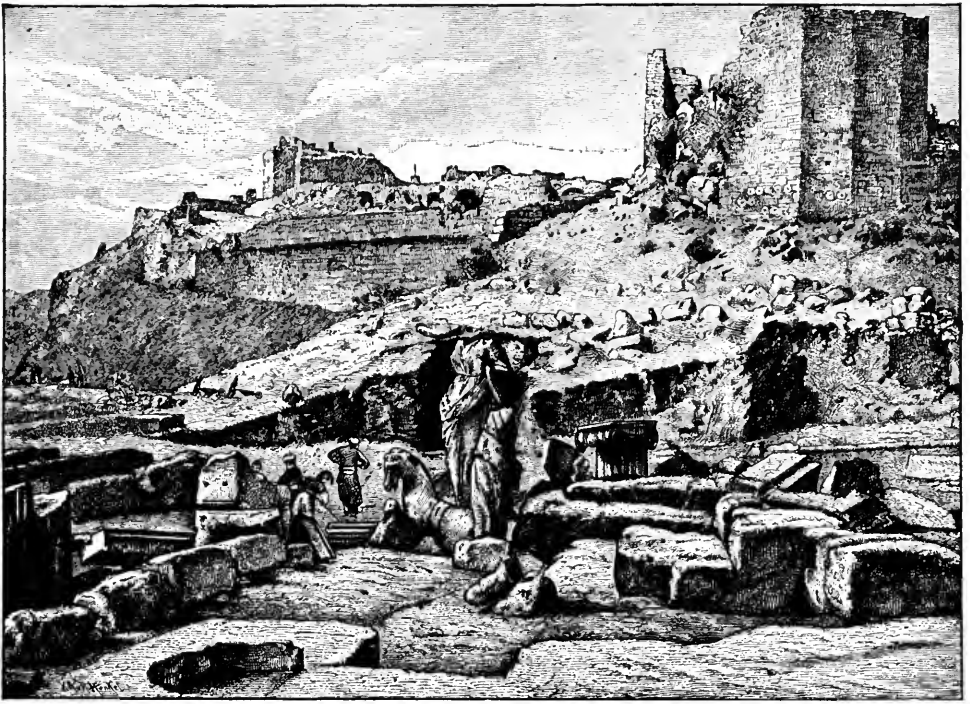
Eumenes
II.

EUMENES II., the eldest of the four sons of Attalus I., ascended the throne of Pérgamus upon his father's death, and inherited his talents and policy. In the wars which Rome waged against Philip V. of Macedon, Antíochus the Great of Syria, and Pérseus, Philip's successor on the Macedonian throne, Eúmenes rendered such important assistance to the Romans that, after the battle of Magnesia, in B. C. 190, he was rewarded with a large addition of territory on both sides of the Hellespont. By this territorial increase, the Kingdom of Pérgamus became one of the greatest monarchies of the East. This kingdom now embraced Mysia, Lydia, Phrygia, Lycaonia, Pamphylia and parts of Caria and Lycia, in Asia Minor; while in Europe it included the Thracian Chersonésus, with its capital, Lysimachía, and the neighboring portions of Thrace. A war broke out between Pérgamus and Bithynia in B. C. 183, by which Pérgamus acquired Hellespontine Phrygia. Pérgamus also became involved in a war with Pontus in B. C. 183, which lasted six years. In B. C. 168 Pérgamus also engaged in a war with the Gauls. In these wars Eúmenes II. acted on the defensive, simply fighting to keep possession of the territories he had won, and not seeking to conquer others.

Power of
Perga-
mus.

City of
Perga-
mus.

Under Eúmenes II., Pérgamus rapidly grew to be one of the most brilliant cities of antiquity. His father had liberally patronized literature, science and art; but Eúmenes far surpassed him in the aid which he rendered them. He adorned his capital with magnificent and stately edifices, whose splendor is still attested by their ruins. He afforded liberal encouragement to painting and sculpture. He founded the great library of Pérgamus, which was surpassed only by



GREAT ALTAR AT PERGAMON

Upper Section: Present Condition

Lower Section: Restoration

From Drawings made by G. Rehlander



that of Alexandria, and which attracted many learned men to his court. The school of grammar and criticism which arose at Pérgamus was only excelled by that of Alexandria. In the reign of Eúmenes II., parchment, a material far superior to the Egyptian papyrus for writing purposes, was introduced.

Eúmenes II. died in B. C. 159, leaving a son named Attalus, who was a mere child, too young to rule; and the crown was assumed by ATTALUS II., the brother of Eúmenes II. Attalus II. took the surname of Philadelphus, and reigned twenty-one years, more than half of which he passed in the defense of his kingdom against Prúsias II., King of Bithynia. To relieve himself of so powerful an enemy, Attalus Philadelphus supported the revolt of Nicomédes, the son of Prúsias, against his father, and assisted in establishing him upon the Bithynian throne; whereupon peace followed between Pérgamus and Bithynia. Attalus Philadelphus was celebrated as a builder, and employed the peaceful years of his reign in erecting cities and increasing his library. Among the cities which he founded were Eumenía in Phrygia; Philadelphia, in Lydia; and Attalía, in Pamphylia.

Attalus
II.,
Philadel-
phus.

Attalus Philadelphus died in B. C. 138, and was succeeded by his nephew, ATTALUS III., the son of Eúmenes II. Attalus III. assumed the surname of Philométor (lover of his mother). His reign of five years was a reign of terror. He caused all the trusted friends of his father and his uncle, and their families, and also every office-holder in the kingdom, to be put to death. He finally murdered his mother and many of her relatives. Remorse for his crimes then caused him to relinquish the government of his kingdom, and to devote himself to painting, sculpture and gardening. He died in B. C. 133 and bequeathed his kingdom to the Roman people.

Attalus
III.,
Philome-
tor.

His
Crimes.

The Roman Republic very readily accepted the bequest. Aris-tonicus, an illegitimate son of Eúmenes II., claimed the kingdom as his natural inheritance, and at first gained some important successes over the Romans. In B. C. 131 he defeated and captured the Roman general, Licinius Crassus, who had been sent to forcibly take possession of the kingdom; but he was himself defeated and taken prisoner the following year by Perpenna, another Roman general; whereupon the Kingdom of Pérgamus became a Roman province (B. C. 130).

Perga-
mus, a
Roman
Province.

While the Medo-Persian Empire was in existence, Bithynia was one of its tributary kingdoms, and was governed by its own kings. It easily regained its independence after the battle of Arbéla, and successfully defended itself against all the attempts of Alexander's generals to reconquer it. Bas, the king who made this successful resistance, died in B. C. 326, leaving a flourishing independent kingdom to his son, ZIPÆTES.

Kingdom
of
Bithynia.

Bas and
Zipætes.

- Civil War.** Zipoetes reigned forty-eight years, from B. C. 326 to B. C. 278, and successfully resisted the efforts of Lysímachus and Antíocheus Soter to conquer his kingdom. When he died a civil war broke out between his sons, Nicomédes and Zipoetes. Aided by the Gauls, NICOMÉDES I. defeated his brother and thus secured the crown. He founded the city of Nicomedía, on the Gulf of Astacus. He had two wives, and by the first of these he had a son named Zeilas. By the second wife he had three children, to whom he desired to leave his dominions. Aided by the Gauls, ZEILAS defeated his half-brother, and obtained the throne. He died B. C. 228, after a reign of twenty years.
- Nicomedes I.**
- Zeilas.**
- Prusias I.** PRUSIAS I.—called “Prúsias the Lane”—succeeded his father Zeilas, and reigned until about B. C. 180, a period of about forty-eight years. The first eight years were not marked by any important events, but the remainder were passed in continual wars of importance. In B. C. 220 he aided Rhodes in her struggle with Byzantium, and in B. C. 216 he defeated the Gauls. He entered into an alliance with King Philip V. of Macedon, in his war with the Romans; and in B. C. 208 he attacked the dominions of Pérgamus, compelling Attalus I. to return home to defend his kingdom. By this action Prúsias made an enemy of Rome, whose indignation was aroused still more in B. C. 187, in consequence of the refuge which Prúsias gave to Hannibal, the vanquished Carthaginian general. Aided by Hannibal, Prúsias attacked Eúmenes II. of Pérgamus and defeated him, but gained nothing by his victory, as Rome now intervened, thus forcing him to indemnify Eúmenes for his losses by ceding to him the whole of Hellespontine Phrygia. The Romans likewise demanded that Prúsias should deliver Hannibal into their power, threatening him with war if he refused; and Prúsias was alarmed into ordering Hannibal’s arrest, but Hannibal poisoned himself to escape falling into the hands of the Romans. With his dying breath, the great Carthaginian general expressed his animosity toward the Romans and his contempt for Prúsias. The King of Bithynia then made war on Heracléa Póntica, and gained some successes, but received a wound which gave him the surname of *the Lane*, soon after which he died, about B. C. 180.
- Alliance with Macedon against Rome.**
- Prusias I. and Hannibal.**
- Prusias II.** PRUSIAS II. succeeded his father, Prúsias I., and reigned until B. C. 149. He was the most wicked and contemptible of all the Kings of Bithynia, and experienced great calamities. He married the sister of Pérseus, King of Macedon, but refused to give him active assistance in his final struggle with the Romans. After the overthrow of Pérseus, Prúsias made the most abject submission to the Romans, who permitted him to retain possession of his kingdom. In B. C. 156 he made war on Attalus Philadelphus, King of Pérgamus, whom he would have conquered if the Romans had not intervened and forced him to
- War with Pérgamus and Rome.**

make peace, to restore his conquests, and to pay Attalus Philadelphus an indemnity of five hundred talents. Seeing that his son Nicomédés was more popular with the people than himself, Prúsias II. sent him to Rome, giving his attendants secret orders to assassinate the prince; but Nicomédés discovered the plot, and, with the consent of the Roman Senate, left Rome and returned to Bithynia, where he raised the standard of revolt against his father. With the assistance of Attalus Philadelphus, King of Pérgamus, Nicomédés defeated his father, whom he made prisoner and put to death (B. C. 149).

Prusias II. and Nicomédés.

NICOMÉDES II., upon coming to the throne of Bithynia, in B. C. 149, assumed the surname of Epíphanes, or *Illustrious*. He sought to secure the friendship of the Romans, and rendered them efficient aid in their war against Aristonícus of Pérgamus. He did not, however, always act with good faith toward the Romans; and in B. C. 102, as an ally of Mithridátes the Great of Pontus, he subdued Paphlagonia and seized a part of it for himself. When the Romans ordered him to restore Paphlagonia to its legitimate heir, he made a pretense of obeying, but obtained it for one of his own sons by trickery. In B. C. 96 Mithridátes the Great sought to annex Cappadocia to the dominions of the Kingdom of Pontus. Laódicé, the widow of the late Cappadocian king, fled for refuge to the court of Nicomédés Epíphanes, who married her and made her Queen of Cappadocia. She was soon afterward driven from her kingdom by Mithridátes. Nicomédés Epíphanes afterwards attempted to recover Cappadocia by trickery, but was unable to deceive the Romans, who deprived him of both Cappadocia and Paphlagonia. Nicomédés Epíphanes died in B. C. 91, at the age of almost eighty years.

Nicomédés II., Epíphanes.

His Relations with Rome and Mithridates the Great of Pontus.

NICOMÉDES III. succeeded his father, Nicomédés Epíphanes, but was soon afterward driven from his dominions by a revolt headed by his brother Socrates, who was assisted by Mithridátes the Great of Pontus. In B. C. 90 the Romans forced Socrates to retire, whereupon Nicomédés III. recovered his throne. Nicomédés III. now attempted to chastise Mithridátes the Great by making inroads into the Kingdom of Pontus, whereupon Mithridátes marched against the Bithynian king with a large army and defeated him on the Amneius river, B. C. 88, expelling him and his Roman allies from Asia Minor. This caused the First Mithridátic War between Rome and Pontus, which ended in the defeat of Mithridátes and the restoration of Nicomédés III. to the throne of Bithynia, B. C. 84. Nicomédés III. then reigned in peace ten years. As he left no children when he died, in B. C. 74, he bequeathed his kingdom to the Romans. This bequest involved the Roman Republic in the Third Mithridátic War, which ended in the Roman conquest of Pontus.

Nicomédés III.

His Relations with Mithridates the Great and Rome.

Kingdom
of Paph-
lagonia.

It is not known when the Kingdom of Paphlagonia was founded. After the Medo-Persian Empire had been established, Paphlagonia was nominally subject to that colossal power, but never wholly submitted to it. As early as B. C. 400 the Paphlagonian king CORYLAS permitted the Ten Thousand under Xenophon to pass through his kingdom on their famous retreat from Cunaxa, without attempting to check them. In B. C. 394 the next Paphlagonian monarch, COTYS, or OTYS, entered into an alliance with the Spartan king Agesilaüs against Persia. About B. C. 365 THYUS, or THYS, another Paphlagonian sovereign, who was celebrated for his magnificent entertainments, was defeated by the Persian satrap Datámes, who carried him a prisoner to the court of Artaxerxes Mnemon, where he continued to live in extraordinary splendor.

Paphla-
gonia's
Later
History.

When Alexander the Great conquered the Medo-Persian Empire, Paphlagonia did not become a part of his vast dominion in anything more than in name. It is not known when, or under what circumstances, it regained its independence; but after B. C. 200 it again appears to have been governed by native monarchs, who were engaged in wars to defend their independence against the Kings of Pontus on the one hand and those of Bithynia on the other. In B. C. 189 the Paphlagonian king, MORZES, or MORZIAS, fought against the Romans in the war with the Greeks and the Gauls in Asia Minor; and in B. C. 181 the same king was attacked and subdued by Phárnaces, King of Pontus, but was restored to his dominions and compensated in B. C. 179. Another Paphlagonian king, Pylæmenes I., aided the Romans in their war against Aristonícus, King of Pérgamus, B. C. 131, and is said to have bequeathed his kingdom to Mithridátes the Great of Pontus at his death, in B. C. 102, as he left no children. Thereupon Mithridátes the Great, and Nicomédes Epíphanes, King of Bithynia, both seized upon Paphlagonia; and Nicomédes Epíphanes established his own son, Pylæmenes II., on the Paphlagonian throne; but after Pylæmenes had reigned eight years he was driven out by Mithridátes the Great, who then annexed Paphlagonia to the Kingdom of Pontus (about B. C. 94).

Kingdom
of
Pontus.

The Kingdom of Pontus was formed out of the Persian satrapy of Cappadocia, which Darius Hystaspes conferred on Onátes, one of the commanders who had aided him to overthrow the impostor Smerdis. Onátes was descended from the ancient Arian Kings of Cappadocia, and Darius Hystaspes made the satrapy hereditary in his family. In B. C. 363 ARIOBARZÁNES, the son of Mithridátes, the satrap, headed a successful revolt against Persia and made himself master of that part of Cappadocia bordering on the coast of the Euxine. He erected his territory into a kingdom which the Greeks called *Pontus*, because it

Ariobar-
zanes I.

bordered on the Pontus Euxinus (now Black Sea). The inland portion of Cappadocia remained a province of the Medo-Persian Empire.

Ariobarzanes died in B. C. 337, and was succeeded as King of Pontus by his son, MITHRIDATES I. When Alexander the Great subverted the Medo-Persian Empire, Pontus became a province of his vast empire (B. C. 331). In B. C. 318 Mithridates I. cast off the Macedonian yoke and reestablished the independence of Pontus. He was assassinated in B. C. 302 by order of Antigonus, who, as we have seen, had acquired Phrygia, Lycia and Pamphylia as his share of Alexander's dominions.

Mithridates I.

MITHRIDATES II., who succeeded his father, Mithridates I., reigned thirty-six years, and enlarged his kingdom at the expense of Cappadocia and Paphlagonia. His son, ARIOBARZANES II., succeeded him in B. C. 266, and had an uneventful reign of nineteen years. At his death, in B. C. 245, his son, MITHRIDATES III., became his successor. This monarch was more enterprising than any of the other early Pontic kings. He was a minor when he became sovereign, and upon arriving at his majority he at once married a sister of Seleucus II. of Syria and obtained the province of Phrygia with her as a dowry. In B. C. 222 Mithridates III. gave his daughter Laodicé in marriage to Antiochus the Great of Syria, and gave another daughter, also named Laodicé, in marriage to Achæus, a cousin of the King of Syria. He never allowed these marriages to influence his political course, and waged war against Syria just as if he had not contracted such ties. Mithridates III. is supposed to have died about B. C. 190.

Mithridates II.

Ariobarzanes II.

Mithridates III.

PHARNACES I. succeeded his father, Mithridates III., on the Pontic throne. In B. C. 183 he conquered the Greek city of Sinopé, on the Euxine, and made it the capital of his kingdom. In B. C. 181 he made war on Eúmenes II., King of Pérgamus, notwithstanding all the exertions of the Romans to prevent the struggle. He achieved some successes at first, but was finally obliged to agree to a peace by which he relinquished all his conquests except Sinopé.

Pharnaces I.

Pharnaces I. died about B. C. 160, whereupon his son, MITHRIDATES IV., Euérgetes, became his successor. Mithridates Euérgetes reigned about forty years, from about B. C. 160 to B. C. 120. He was the ally of Attalus Philadelphus of Pérgamus against Prúsias II. of Bithynia, B. C. 154; and in the Third Punic War he fought in alliance with the Romans against Carthage. He likewise assisted the Romans in driving Aristonícus out of Pérgamus, and when the war ended the Romans bestowed on him the Greater Phrygia as a reward for his aid. He was assassinated in B. C. 120 by his disaffected courtiers.

Mithridates IV.

Mithridates Euérgetes was succeeded on the Pontic throne by his illustrious son, MITHRIDATES V., the Great, the most renowned of all

Mithridates V., the Great.

the Kings of Pontus. Mithridátes the Great was the ablest of the Pontic sovereigns, and one of the greatest of Asiatic monarchs. He was a minor when he became king, and the affairs of the kingdom were directed by his guardian for eight years, during which he diligently applied himself to study, and is said to have acquired twenty-five different languages. He engaged in constant hunting expeditions in the wildest portions of his kingdom, for the purpose of hardening his constitution. He very early commenced to accustom himself to antidotes against poison, in order to thwart any attempt upon his life, as he perpetually distrusted his guardians. He assumed the government at the age of twenty. He was then blessed with a hardy and vigorous physical constitution, while his mind was filled with knowledge. His wonderful linguistic attainments enabled him to transact business with every portion of his dominions in its own peculiar dialect.

**His Early
Con-
quests.**

When Mithridátes the Great ascended the throne of Pontus, he clearly perceived that his kingdom, on account of its location, would be exposed to the attacks of the Romans, who now aimed at the dominion of the whole of Asia Minor. He also clearly saw that, in order to encounter them successfully, he must strengthen and enlarge his dominions. Accordingly in B. C. 112 he commenced a deliberate and systematic attempt at conquest in the East, the quarter in which he was secure from the intervention of Rome. During the next seven years he annexed to his kingdom the Lesser Armenia, Colchis, all of the eastern coast of the Euxine, the Cimmerian (now Crimean) peninsula, and the region extending westward from the Crimea to the Dniester. He also strengthened himself by alliances with the wild tribes of the region of the Danube, and with the Kings of Armenia, Cappadocia and Bithynia. He endeavored to place his own son on the throne of Cappadocia, in B. C. 93, and to seat Socrates on that of Bithynia, in B. C. 90, but failed in both efforts. The Romans demanded that he undo these actions, and, as he was not yet prepared to confront the gigantic power of the great Roman Republic, he considered it prudent to comply with this demand.

**His
Conquest
of
Cappado-
cia and
Bithynia.**

In B. C. 89 Nicomédés III. of Bithynia invaded Pontus, at the instigation of the Romans. Mithridátes the Great instantly took the field at the head of a large army, and in the following year overran Cappadocia and annexed it to his dominions. He then marched into Bithynia, defeated Nicomédés III. on the Amneius, and drove him and his allies, the Romans, out of Bithynia. Mithridátes now quickly overran Galatia, Phrygia and the Roman province of Asia, and made himself master of the whole of Asia Minor, with the exceptions of a few towns in Lycia and Ionia. He wintered in Pérgamus, where he committed the great error of his life in ordering the massacre of all the

**His
Missacre
of the
Romans
in Asia.**

Romans and Italians in Asia. From that moment the tide turned against Mithridátes the Great. The Roman general Sylla defeated two large armies which he sent into Greece, at Chæronéa, and his generals were defeated in a great battle in Bithynia, while Pontus itself was invaded and Mithridátes compelled to flee.

His
First War
with
Rome.

The Pontic king was forced to agree to a humiliating peace, by which he relinquished all his conquests and a fleet of seventy vessels, agreed to pay two thousand talents, and recognized the Kings of Capadocia and Bithynia, whom he had formerly expelled. The misfortunes of Mithridátes encouraged the subject nations to cast off his yoke. He was getting ready to reduce them to submission when Murena, the Roman general in Asia Minor, committed an unprovoked attack which led to the second war with the Roman Republic, but after the Romans had been defeated on the Halys, peace was again made (B. C. 82).

Humiliat-
ing
Peace.

Second
War with
Rome.

During the next seven years Mithridátes subdued all his revolted subjects and exhibited the most indomitable energy in recruiting his forces. His army, composed of barbarians from the nations on the Danube and the Euxine, were drilled and equipped according to the Roman system, and his navy was increased to four hundred vessels. The bequest of Bithynia to the Romans brought on the third war between Mithridátes and the Roman Republic (B. C. 74). After seizing the country and gaining a land and naval victory over Cotta, Mithridátes failed in the sieges of Chalcedon and Cyzicus, and in the second year he was beaten by Lucullus. His fleet was first defeated off Tenédos, and then wrecked by a storm. In the third year Mithridátes was driven from his dominions and those of his son-in-law Tigránes, King of Armenia. For three years the war was carried on in Armenia, where Mithridátes and Tigránes were both defeated by Lucullus.

Third
War with
Rome.

Defeats of
Mith-
ridates
the Great.

In B. C. 68 Mithridátes returned to his kingdom and defeated the Romans twice within a few months; but in B. C. 66 Pompey assumed command of the Roman forces in Asia; and after Mithridátes had lost almost his entire army, he abandoned Pontus and retired into the barbarous regions north of the Euxine, where he plotted the bold scheme of marching upon Italy with an army drawn from the wild tribes north of the Danube, but his officers did not exhibit the same intrepid spirit or the same military ardor. His own son headed a conspiracy against him; and the old king, deserted by all his trusty followers, attempted to poison himself, but the drugs had no effect, because his constitution had been so guarded by antidotes, and he was finally slain by one of his Gallic soldiers (B. C. 63). Pontus then became a Roman province, only a small part remaining under princes of its old dynasty.

His
Misfor-
tunes and
Death.

Roman
Annexa-
tion of
Pontus.

Kingdom
of Cap-
padocia.

Ariara-
thes I.

We have seen that the northern portion of Cappadocia became the independent Kingdom of Pontus. The southern part continued loyal to Persia until the conquest of the Medo-Persian Empire by Alexander the Great. In B. C. 331, after the battle of Arbéla, ARIARÁTHES, the Persian satrap of the province, assumed the state of an independent sovereign; but was conquered by Perdícças after the death of Alexander the Great, when he was taken prisoner and crucified. Perdícças transferred the province to Eúmenes I. of Pérgamus; but after the death of that ruler, Cappadocia revolted, and regained its independence under ARIARÁTHES II., the nephew of Ariaráthes I. He died about B. C. 280, leaving his crown to his son ARIÁMNES, who was succeeded by his son, ARIARÁTHES III. The reigns of these monarchs are obscure. Ariaráthes III. died in B. C. 220, and was succeeded by his infant son, ARIARÁTHES IV., who, when he had reached manhood, married the daughter of his cousin, Antíochus the Great of Syria, B. C. 192. He aided Antíochus the Great in his war against Rome and fought as his ally in the great battle of Magnesia, which destroyed the power of the Syrian Empire of the Seleúcidæ (B. C. 190). This course of the Cappadocian king exposed him to the vengeance of the Romans, but he succeeded in appeasing the great republic, obtaining honorable conditions of peace, and lived on friendly terms with Rome during the remainder of his long reign, which ended with his death, in B. C. 162.

Ariara-
thes V.

ARIARÁTHES V., the son and successor of Ariaráthes IV., reigned thirty-one years, and presents the only example of a "pure and blameless" ruler in the three centuries succeeding Alexander. No cruel or deceitful action stands on record against him. He sought and won the affections of his subjects and the respect of his neighbors. During his reign, and under his patronage and example, Cappadocia became a renowned seat of philosophy and the abode of learned men. He continued faithful to the Roman alliance, notwithstanding the efforts to induce him to abandon it; and when the Romans attempted to drive Aristonícus from Pérgamus, he took the field to assist them and lost his life in their service, B. C. 131.

His
Friend-
ship with
Rome.

His
Sons.

Ariara-
thes VI.

Relations
with
Mith-
ridates
the Great
of
Pontus.

ARIARÁTHES V. left six sons, all of whom were minors at the time of his death. His widow Laódicé became regent, and poisoned five of her sons before they became of age, for the purpose of retaining the power in her possession; but she ultimately fell a victim to the vengeance of the people, and her youngest son obtained the crown as ARIARÁTHES VI. His reign was unimportant. He married a sister of Mithridátes the Great of Pontus, and was assassinated by an emissary of that great monarch, B. C. 96. Mithridátes instantly seized Cappadocia, but Laódicé, the widow of Ariaráthes VI., found refuge with Nicomédes

II. of Bithynia, who married her and established her as Queen of Cappadocia. Mithridátes the Great succeeded in driving her out of the kingdom, and a war of several years followed, during which the King of Pontus set up two sovereigns of Cappadocia, while the Cappadocians themselves set up one. The old Cappadocian dynasty became extinct during this struggle. Pontus and Bithynia both set up pretenders to the Cappadocian throne; but the Romans allowed the Cappadocians themselves to decide the matter by choosing their own king, whereupon they raised ARIOBARZÁNES I. to the throne in B. C. 93. He was soon driven from his kingdom by Tigránes of Armenia, but was restored by the Romans in B. C. 92, and reigned undisturbed until B. C. 88, when he was overthrown by Mithridátes the Great, who held Cappadocia during the whole of his first war with the Roman Republic. Ariobarzánés I. was reëstablished on the Cappadocian throne by the treaty between Rome and Pontus, but was again driven from his kingdom by Mithridátes the Great and Tigránes in B. C. 67, and was reinstated again by the Roman general, Pompey the Great, in B. C. 66. He abdicated about B. C. 64, in favor of his son, who became king with the title of ARIOBARZÁNES II. This monarch sided with Pompey against Cæsar during the civil war between those great Roman leaders, but was generously forgiven by the triumphant Cæsar after the battle of Pharsália, and was permitted to extend his dominions. In the next civil war of the Roman Republic he sided with Antony and Octavius against Brutus and Cassius, and was put to death by Cassius in B. C. 42. When Brutus and Cassius were overthrown by the battle of Philíppi, Antony bestowed the Cappadocian crown on ARIARÁTHES IX., believed to be a son of Ariobarzánés II.; but soon turned against him, caused him to be put to death, and conferred his crown on ARCHELAUS, a creature of his own, who governed Cappadocia until A. D. 15, when he was summoned to Rome by the Emperor Tiberius, whom he had offended. Archelaüs died in Rome A. D. 17, whereupon Cappadocia became a Roman province.

Ariobarzanes I.

Relations with Mithridates the Great.

Ariobarzanes II.

Ariarathes IX.

Archelaus.

Roman Annexation of Cappadocia.

The Two Armenias.

Armenia constituted a part of the Syrian Empire of the Selcúcidæ from the battle of Ipsus, in B. C. 301, to the battle of Magnesia, in B. C. 190. After the defeat of Antíochus the Great at Magnesia, Armenia revolted from Syria and was formed into the two independent kingdoms of *Armenia Major* and *Armenia Minor*, or Greater and Lesser Armenia, the former including all of Armenia east of the Euphrates, and the latter embracing the portion of the country west of that great river.

ARTÁXIAS I., who had been a general under Antíochus the Great, and had led the revolt against that monarch, was the first King of Greater Armenia. He founded the city of Artáxata, the capital of

Kingdom of Armenia Major.

his kingdom; and reigned until B. C. 165, when he was defeated by Antiochus Epíphanes, who made Armenia again a province of the Syrian Empire of the Seleúcidæ. This subjection continued for an indefinite period, but about B. C. 100 Armenia again appeared as an independent kingdom under ORTOADISTES, who was succeeded in B. C. 96 by TIGRÁNES, the greatest of the Armenian kings.

Tigránés commenced his reign by ceding a portion of his kingdom to Parthia; but about B. C. 90 or 87 he achieved great victories over the Parthians, regained his lost territory, and annexed Atrapatênê (Northern Media) and Gordyênê (Upper Mesopotamia) to his kingdom; after which he overran and conquered the dominions of the Seleúcidæ. For the next fourteen years—from B. C. 83 to B. C. 69—his kingdom extended from the frontiers of Pamphylia to the shores of the Caspian; and during this period he founded the city of Tigranocérta, which he made the capital of his kingdom. Tigránés ravaged Cappadocia and carried away more than three hundred thousand of its inhabitants in B. C. 75, thus making an enemy of the Roman Republic. He afterwards received his father-in-law, Mithridátes the Great of Pontus, who had been driven from his kingdom by the Romans, and gave him active support. The Romans thereupon demanded that Tigránés should deliver up Mithridátes to them; and when he refused, they invaded Armenia, defeated Tigránés, in B. C. 69, and took his capital, Tigranocérta. The next year, B. C. 68, Tigránés, accompanied by Mithridátes, retreated to the highlands of Armenia, whither he was pursued by the Romans, who terribly defeated him at Artáxata. The mutiny of the Roman troops against their general, Lucullus, checked their victories, and enabled Tigránés and Mithridátes to assume the offensive in B. C. 67. But when Pompey assumed command of the Roman army and induced the Parthians to invade Armenia, Tigránés was obliged to abandon his father-in-law to his fate in order to save his own kingdom. After conquering Pontus, Pompey invaded Armenia, and Tigránés submitted, as he was not able to withstand both the Romans and the Parthians. He thereupon relinquished all his conquests. He died in B. C. 55.

ARTAVÁSDES, the son and successor of Tigránés, aided the Roman general Crassus in his expedition against the Parthians, B. C. 54, and thus gained the friendship of the Roman Republic; but he afterwards offended Antony, who took him prisoner in B. C. 34, and in B. C. 30 he was put to death by order of Cleopatra.

When Artavásdes had been taken prisoner by Antony, the Armenians raised his son, ARTÁXIAS II., to the throne. This was displeasing to the Romans, and a period of trouble followed, which continued more than a century, until the reign of the Roman Emperor Trajan, the

Ortoadis-
tes.

Tigranes.

Early
Con-
quests
by
Tigranes.

His
Alliance
with
Mith-
ridates
the Great
against
Rome.

Artavas-
des.

Artaxias
II.

Kings of Armenia being simply puppets of Rome. In A. D. 114 Trajan made Armenia a Roman province, but it was relinquished by the next Roman Emperor, Adrian.

Armenia Minor, or Lesser Armenia, as we have seen, revolted from Antiochus the Great of Syria in B. C. 190, along with Greater Armenia. ZARIADRAS, the leader of the successful revolt, made himself King of Lesser Armenia; and his descendants governed the kingdom until Mithridátes the Great of Pontus conquered Lesser Armenia and annexed it to his own kingdom. When Mithridátes was overthrown, Lesser Armenia followed the fortunes of Pontus and became a Roman province (B. C. 65). The history of Lesser Armenia is uneventful, and the names of the successors of Zariadras are scarcely known.

Kingdom
of
Armenia
Minor.

Its
Conquest
by Rome.

In the meantime, while the preceding kingdoms had arisen from the fragments of Alexander's empire in South-eastern Europe, Western Asia and Egypt, two kingdoms arose from the wrecks of the same empire in Central Asia—Bactria and Parthia.

Bactria
and
Parthia.

After the death of Alexander the Great, Bactria became a portion of the Syrian Empire of the Seleúcidæ. In B. C. 255 the satrap Diódotus cast off the yoke of the Seleúcidæ and founded the independent Kingdom of Bactria, which was purely Greek in its origin, thus forming a striking contrast to the Kingdom of Parthia, which was founded about the same time, after casting off its allegiance to the Seleúcidæ. Very little is known of the reign of Diodorus I. It is believed that he aided Seleucus Callinicus in his first expedition against Parthia, and that he was rewarded for his service by obtaining the recognition of Bactrian independence.

Kingdom
of
Bactria.

Diodotus
I.

Diódotus I. died about B. C. 237, and was succeeded by his son DIÓDOTUS II., who reversed his father's policy by entering into an alliance with Parthia and aiding that country to achieve its independence. It seems that Diódotus II. was overthrown by a revolt headed by EUTHYDÉMUS, a native of Magnesia, who seized the Bactrian throne, becoming the third monarch of this remote Eastern Greek kingdom. Diódotus was obliged to defend his kingdom against Antiochus the Great of Syria, and was defeated in a battle on the river Aríus, in which Antiochus was wounded. By the peace which followed, Euthydémus was left in possession of his kingdom (B. C. 206). His dominions were enlarged by the conquests made by his son, Demétrius, in the region of the modern Afghanistan and in India.

Diodotus
II.

Euthy-
demus.

War with
Syria.

DEMÉTRIUS succeeded to the Bactrian throne upon his father's death, about B. C. 200, and continued his conquests in the East. While he was thus engaged, a leader named EUCRÁTIDES supplanted him at home, and made himself sovereign of Bactria proper, north of the

De-
metrius.

Eucrati-
des.

Hindoo-Kcosh mountains; while Demétrius continued to reign in the Bactrian dominions south of that mountain-range. The two monarchs thus divided the Bactrian kingdom between them until the death of Demétrius about B. C. 180, after which Eucrátides reigned over the entire kingdom as long as he lived. After he had become sole sovereign, Eucrátides carried his conquering arms far into the Punjab, but lost some of his western territories through the aggressions of the Parthians.

Heliclos. Eucrátides was assassinated about B. C. 160, while returning from a campaign in India, by his son HELIOCLES, who then ascended his father's throne. Very little is known concerning his reign, during which Bactria rapidly declined. The kingdom was sorely pressed on the north by the Scythian tribes, while the Parthians gradually wrested all its western provinces from its dominion. The Bactrian Greeks solicited aid from their kinsmen in Syria, and Demétrius Nicátor espoused their cause and led an army to their assistance, but was defeated and taken prisoner by the Parthians (B. C. 142). The reign of Heliclos had ended about B. C. 150, and no account of Bactrian history after his death has been transmitted to posterity. The Bactrian dominions were rapidly absorbed by the Parthians and the Scythians.

**Parthian
and
Scythian
Conquest
of
Bactria.**

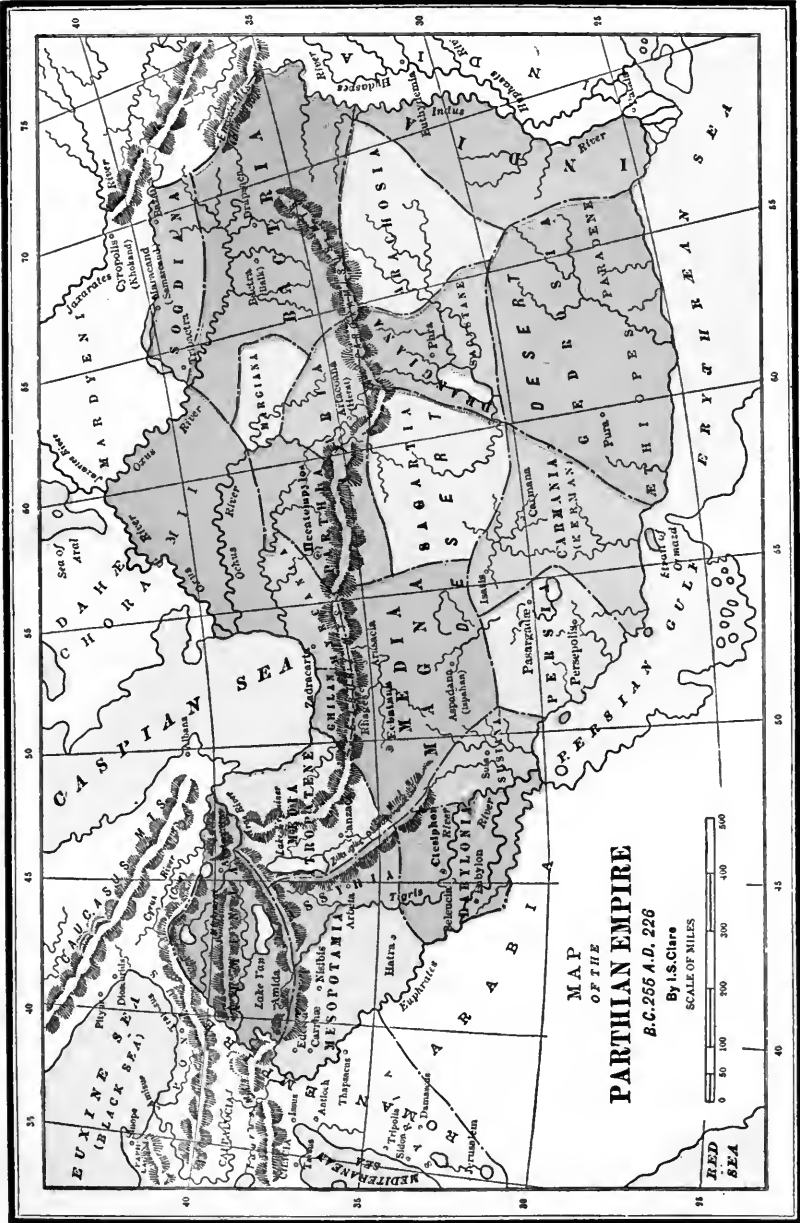
SECTION V.—PARTHIAN EMPIRE OF THE ARSACIDÆ.

**Parthia
and
Bactria.**

PARTHIA and Bactria, besides being the most eastern of the monarchies which sprung from the wrecks of Alexander's vast empire, were also the only two of those monarchies not swallowed up in the overshadowing dominion of Rome; Bactria being absorbed by Parthia and the Scythic tribes, and Parthia existing side by side with Rome as a powerful rival empire for almost five centuries, when it was overthrown by a revolt of one of its subject nations, the Persians, who founded a new empire on its ruins.

**Geography
of
Parthia.**

Parthia proper occupied mainly the region of the modern Persian province of Khorassan, and was about three hundred miles long from east to west, and from one hundred to one hundred and twenty miles wide, thus embracing an area of about thirty-three thousand square miles, about equal to that of Ireland. It was bounded on the north by Chorasmia and Margiana, on the east by Ariana, on the south by Sarangia, and on the west by Sagartia and Hyrcania. This region included a mountainous tract in the North and a plain in the South. The elevation of the mountain-chains is not great, and the heights rarely exceed six thousand feet. The mountains are mainly barren



MAP
OF THE
PARTHIAN EMPIRE
B.C. 255 A.D. 228
By I.S. Clere
SCALE OF MILES



and rugged, but the valleys are very rich and fertile, and some of them are very extensive. The plain lay at the base of the mountains, and was regarded as the true Parthia by the ancient writers. This plain is about three hundred miles long, and has always required irrigation for its fertility. In ancient times the fertile belt was much wider than at present, as irrigation was more extensively practiced then than now, but the plain could never have extended more than ten miles beyond the foot of the mountains, as the Great Salt Desert begins at that distance and renders cultivation impossible. In comparison with the countries around it, Parthia was a "garden spot," and the Persian monarchs regarded it as one of the most desirable portions of their dominions.

The Parthian Empire in its greatest extent embraced the countries between the Euphrates on the west and the Indus on the east, and from the Aráxes, the Caspian Sea, and the Lower Oxus on the north, to the Persian Gulf and the Erythræan (now Arabian) Sea on the south; thus comprising about the eastern half of the same domain occupied by the vast Medo-Persian Empire, and by the Syrian Empire of the Seleucidæ in its original extent. Its greatest length, from the Euphrates to the Indus, was almost two thousand miles, and its greatest width from the Lower Oxus to the Erythræan Sea was about one thousand miles; its area being almost one million square miles.

But a very large portion of this vast domain was scarcely inhabitable; as the Mesopotamian, Persian, Chorasmian, Carmanian and Gedrosian deserts occupied about one-half of the region between the Euphrates and the Indus, and were capable of sustaining but a scanty population. Thus the habitable portion of the empire comprised an area about one-third as large as that of the Roman Empire, but still larger than that of any modern European state except Russia.

The most important provinces of the Parthian Empire, or the countries under the suzerainty of the King of Parthia proper, or Parthyênê, were Mesopotamia, Assyria, Babylonia, Susiana, Persia, Media, Atropatênê (or Northern Media, now Azerbaijan), Hyrcania, Margiana, Ariana, Sarangia (Drangiana), Arachosia, Sacastané, Carmania (now Kerman), and Gedrosia (now Beloochistan). Excepting Sacastané, these have all been already described in our account of the geography of the Medo-Persian Empire, to which we refer the reader. Sacastané (the land of Sacæ) lay south of Sarangia, or Drangiana, and corresponded to the modern Seistan. Sacastané had probably been occupied by a Scythian colony during the interval between Alexander's conquests and the birth of the Parthian Empire. The minor provinces of this empire were Chalonítis, Cambadênê, Mesênê, Rhagiana, Choarênê, Comisênê, Artacênê, Apavartioênê, Arbelítis, Apolloníatis, and others.

Extent
of the
Parthian
Empire.

Desert
and
Habitable
Regions.

Provinces
of the
Empire.

**Capitals
of the
Empire.**

The capital of Parthyênê, or Parthia proper, and the early capital of the Parthian Empire, was Hecatómpylos. The later capital of the empire was Ctesiphon, in Assyria, on the east bank of the Tigris, in the vicinity of the modern Bagdad. Ctesiphon, as well as Seleucia, opposite, on the west bank of the Tigris, had been founded by the Seleúcidæ.

**Other
Cities.**

Besides Hecatómpylos, the important towns of Parthia proper were Apaméa, in Choarênê, near the Caspian Gates, and Parthaunísa, or Nisæa (Nishapur). The chief cities of the western provinces of the Parthian Empire besides Seleucia and Ctesiphon were Arbéla and Apollonia, also in Assyria; Carrhæ, Európus and Nísibis, in Mesopotamia; Babylon, Borsippa, Vologesia, in Babylonia; Susa and Badaca, in Susiana; Gaza, or Gazaca, in Atropatênê; Ecbatana (now Hamadan), Bagistana (now Behistun), Concohar (now Kungawar), Aspádana (now Isfahan), Rhagas, or Európus, and Charax in Media; and Pasargadæ (now Murgab) in Persia, Persepolis having been destroyed by Alexander the Great. The most important cities in the eastern provinces were Carmana, in Carmania; Syrinx, Tapé, Talabrocé and Samariané, in Hyrcania; Antiochéa (now Merv), in Margiana; Artacoana (now Herat), in Ariana; Prophthasia, in Sarangia; Sigal and Alexandropolis, in Sacastané; Alexandropolis, Demétrias, Pharsana and Parabesté, in Arachosia.

**The
Parthians
a
Turanian
Race.**

The Parthians were a Turanian race, like the modern Turks and Turkomans, and were closely related with the different Scythian tribes of Central Asia, whose descendants are the various Tartar or Turkish tribes forming a branch of the Mongolian race. Like their Turanian kinsmen, the modern Turks, the Parthians were treacherous in war, indolent and unrefined in peace, rude in arts, and barbarous in manners, even during the height of their empire; though they were brave and enterprising, and possessed a genius and love for war and a talent for government. Their appearance was repulsive. The Romans, after conquering the rest of the known world, were obliged to acknowledge their inability to subdue this fierce and warlike nation; so that the Parthian Empire remained independent under its own monarchs, while all the nations to the west of the Euphrates acknowledged the dominion of Rome, and that mighty river remained the boundary of the two great rival powers.

**Their
An-
cestors.**

The ancestors of the Parthians are supposed to have been the tribe called Phetri or Pathri in the Hebrew Scriptures, but their early history, like that of other ancient nations, is very obscure. When the Parthians first became known to the rest of the world they were a hardy and warlike race, recognized as of Scythian origin. They were considered the most skillful horsemen and archers in the world. They

fought on horseback, shooting their arrows with unerring aim, even at full gallop, and with equal effect, whether advancing or retreating; their flight being thus as dangerous to an enemy as their attack. This character they retained to the end of their history.

Parthia formed a part of the Medo-Persian Empire from the beginning to the end of that great power, having been conquered by Cyrus the Great, and being thus governed for two centuries by a Persian satrap. Upon the conquest of the Medo-Persian Empire by Alexander the Great, Parthia with the rest of the Persian dominions, fell under the sway of that mighty conqueror. At Alexander's death Parthia became a part of the dominions of Seleucus Nicátor, who was confirmed in its possession by the battle of Ipsus. It remained under the dominion of the Seleúcidæ for a century and a half, until B. C. 255, during the reign of Antíochus Theos. In that year the independence of Parthia was asserted by Arsáces, the chief of a body of Scythian Dahæ, who led a revolt of the Parthian tribes and put to death the Syrian governor of the country. The chiefs of the various Parthian tribes supported Arsáces in this undertaking, and formed a government resembling the feudal aristocracy of Europe during the Middle Ages.

ARSACES I. was crowned King of Parthia B. C. 255, but he possessed only nominal authority. The Parthian crown was elective, with the restriction that the monarch should always be selected from the family of the Arsácidæ. The Parthian constitution was that of a kind of limited monarchy, the king being permanently advised by two councils, one comprising the members of his own royal house, the other the temporal and spiritual chiefs of the nation. When the *megistanes* had elected a monarch, the field-marshal, or *surena*, performed the ceremony of coronation. The *megistanes* claimed the right to dethrone a monarch who displeased them; but as any attempt to exercise this right would invariably lead to civil war, it was force, and not law, which determined whether the chosen monarch should retain or forfeit his crown. The anniversary of Parthian independence was annually celebrated by the Parthian people with extraordinary festivities. Arsáces I. spent the two years of his reign in consolidating his authority over the Parthian tribes, some of whom resisted him, and was finally slain in battle with the Cappadocians.

Arsáces I. was succeeded on the Parthian throne by his brother TIRIDATES I., who had aided him in his revolt against the Seleúcidæ, and who assumed the title of ARSACES II. The practice thus commenced passed into a custom, which lasted until the very end of the Parthian Empire. Arsáces II. reigned thirty-seven years (B. C. 253-216). He wrested Hyrcania from the Seleúcidæ, but when Seleucus

Parthia under Median, Persian and Macedonian Dominion.

Parthian Independence Established by Arsaces.

Arsaces I. and the Parthian Constitution.

Tiridates I., or Arsaces II.

Callinícus, King of Syria, led an expedition into Parthia, Arsáces II. fled into Scythia, but afterwards returned and defeated Seleúcus Callinícus, who was obliged to acknowledge the independence of Parthia.

Arsaces
III.

ARSACES III., the son and successor of Arsáces II., is believed to have reigned twenty years (B. C. 216–196). He invaded Media, which he endeavored to wrest from the Seleúcidæ, about B. C. 214; whereupon Antíochus the Great marched against him (B. C. 213), drove him from Media, invaded Parthia and took its capital, Hecatómpylos, and pursued Arsáces III. into Hyrcania; but after an indecisive battle Antíochus the Great wisely made peace, confirming Arsáces III. in the possession of both Parthia and Hyrcania.

Arsaces
IV.

ARSACES IV., or PRIAPATIUS, the next Parthian king, had an uneventful reign of fifteen years (B. C. 196–181). The next king, AR-

Arsaces
V.

SACES V., or PHRAATES I., the son and successor of Arsáces IV., reigned only seven years, but nothing is known of his reign except his attempted conquest of the Mardi, a powerful tribe of the Elburz mountain-region. He had many children, but left his crown to his brother

Arsaces
VI., or
Mith-
ridates I.,
the
Founder
of the
Parthian
Empire.

MITHRIDÁTES I., also called ARSACES VI., who was regarded as the founder of the *Parthian Empire of the Arsácidæ*, because he extended the Parthian dominion over the neighboring countries and established the governmental system under which that empire was thenceforth ruled. Mithridátes I., or Arsáces VI., wrested several provinces from the neighboring Bactrian kingdom on the east; after which he turned his conquering arms towards the west, and deprived the Seleúcidæ of many of their eastern territories, thus subduing Media, Persia, Susiana and Babylonia, and establishing the Euphrates as the western boundary of the Parthian dominions. He then renewed the war with the Bactrian Greeks, and destroyed their kingdom, after a protracted struggle of about twenty years (B. C. 160–140); while Demétrius Nicátor, who, in response to their appeals for aid, had marched to their relief, was defeated and taken prisoner by Mithridátes I., who held him in captivity until his own death, about B. C. 136.

Parthian
Imperial
System.

Mithridátes I., or Arsáces VI., did not adopt the satrapial system introduced by the Medo-Persian kings and continued by Alexander the Great and his successors, but organized the Parthian Empire on the older and simpler plan which had prevailed in Western Asia under the empires of Assyria, Media and Babylonia, before the founding of the Medo-Persian Empire. This was the system of allowing the subject nations to retain their own native kings and their own laws and usages, and only requiring the subjection of all these kings to the monarch of the ruling nation as their feudal lord, or suzerain. Hence the title of *King of Kings* is often seen on the Parthian coins from the time of Mithridátes I. Each subject king was

bound to furnish a contingent of troops when required, as well as an annual tribute; but in other respects these subject monarchs were independent.

In the height of its prosperity, the Parthian Empire was one of the most powerful of all the Oriental monarchies. The Parthians were a nation of mounted warriors, sheathed in complete steel, and possessing a race of horses alike remarkable for speed and strength. They overran their Persian neighbors with scarcely any opposition, and converted themselves into a military aristocracy, the conquered Persians being degraded into a mere herd of slaves. The Parthian invaders thus became the feudal lords of the vanquished Persians, who remained attached to the soil in the condition of serfs. The Parthian cavaliers may thus be compared with the knights of mediæval Europe. These cavaliers constituted the strength of the Parthian army, and bore down everything in their way, while the infantry was comparatively disregarded.

The
Parthians,
Mounted
Warriors.

The Parthians chiefly adopted Persian customs. The Arsácidæ maintained the same state as the Achæmenidæ. The Parthian court, like the Medo-Persian, migrated with the seasons, Ctesiphon becoming the winter capital of the Parthian Empire, and Ecbatana the summer capital. Hecatómpylos, so called from its hundred gates, the capital of Parthia proper, and the original capital of the Parthian Empire, was a splendid city. The Parthian monarchs, like other Oriental sovereigns, practiced polygamy on a large scale, as did also the Parthian nobles. The Parthians were not, however, enervated and corrupted by luxury, but remained to the end of their empire a rude, coarse and vigorous people. In a few respects they adopted Greek manners, as in the character of their coins and the legends upon them, which, being Greek from first to last, were probably copied from the coins of the Seleúcidæ. Grecian influences are also seen in the Parthian mimetic art, which, however, never reached a high degree of excellence.

Parthian
Customs.

Mithridátēs I., or Arsáces VI., the founder of the Parthian Empire, was succeeded by his son, PHRAATES II., also called ARSACES VII., who reigned about nine or ten years (B. C. 136–127). About B. C. 129 Antiochus Sidétes, King of Syria, undertook an expedition against Phraates II., to release his brother Demétrius and humble the pride of the Parthians. He gained three victories and recovered Babylonia, and the insurrectionary spirit among the Parthian feudatories reduced Phraates II. to such extremities that he released Demétrius and sent him into Syria, but invoked the assistance of the Turanian tribes bordering his northern frontier, and before their arrival he attacked and overpowered the Syrian army in its winter-quarters, slaying Antiochus

Arsaces
VII.

His
Unsuccessful
Wars
with the
Syrians
and Tu-
ranians.

Sidètes himself in battle. The Parthian king was prevented from invading Syria by the conduct of the Turanians, whose aid he had invoked, and who, discontented with their treatment, attacked him and defeated him in the war which they waged against him. His army, consisting partly of captured Greeks, betrayed him, and Phraates himself was slain in the struggle, about B. C. 127.

Arsaces
VIII.

Phraates II., or Arsáces VII., was succeeded by his uncle, ARTABÁNUS I., or ARSACES VIII. The Seleucidæ made no further attempt to recover their Eastern provinces, but the Turanian races north of the Oxus now began making constant raids into Hyrcania and Parthia proper, and Artabánus I. was fatally wounded in battle with a Turanian tribe called Tochari, about B. C. 124. He was succeeded by his

Arsaces
IX.

son, MITHRIDÁTES II., also called ARSACES IX., who was a warlike and powerful monarch, and whose achievements won for him the title of *the Great*. He defeated the Turanian tribes in several engagements and broke their power, and extended the Parthian dominion in many directions in a long series of wars. He waged war against Ortoadistes, or Artavásdes, King of Armenia, whom he forced to accept a disadvantageous peace, and to give hostages for its fulfillment, among whom was Tigránes, a prince of the blood-royal of Armenia. Tigránes induced the Parthian monarch to assist him to gain the Armenian throne by ceding a part of Armenia to him about B. C. 96. But when Tigránes became King of Armenia, he declared war against Mithridátes II., recovered the ceded territory, invaded Parthia itself, conquered Adiabênê, and compelled the Kings of Atropatênê and Gordyênê to become his tributaries, about B. C. 90 or 87. Mithridátes II., or Arsáces IX., soon afterward died, after a reign of over thirty-five years (B. C. 124–89). Parthia now ranked next to Rome as the most powerful state of the ancient world at that time.

His
Successful Wars
with the
Turanians and
Armenia.

Arsaces
X.

Arsaces
XI.

Arsaces
XII.

Relations
with
Rome.

Thenceforth Parthian history is uncertain and uneventful for twenty years, during which ARSACES X. and ARSACES XI. are said to have reigned, the latter becoming king at the age of eighty and reigning seven years (B. C. 76–69), and being succeeded by his son, PHRAATES III., or ARSACES XII., who took the title of *Deos* or “God.” He became king when the Romans compelled Mithridátes the Great of Pontus to seek refuge in Armenia; and in B. C. 66 he entered into an alliance with the Romans, and while Pompey the Great pressed Mithridátes of Pontus, Phraates III. attacked Tigránes of Armenia and thus enabled Rome to triumph. But the great republic ungratefully aided Tigránes against Phraates III. in B. C. 65, and took the province of Gordyênê from the Parthian king, who had in the meantime recovered it, and bestowed it on the Armenian monarch. Phraates III. vainly remonstrated, as Pompey was inexorable, and Phraates III. made peace

with Tigránes about B. C. 63, ceding to him Armenia. Soon afterwards (B. C. 60) Phraates III. was poisoned by his two sons, Mithridátes and Orodes.

By the war with Mithridátes the Great of Pontus, the Roman and Parthian dominions became conterminous, as Syria, which now became a Roman province, was only separated from the Parthian province of Mesopotamia by the river Euphrates. A collision between the two great powers which now divided between them the dominion of the then-known world became imminent.

MITHRIDÁTES III., or ARSACES XIII., succeeded his father, Phraates III. He became involved in a war with Artavásdes, King of Armenia, the second son and the successor of Tigránes, in behalf of his brother-in-law Tigránes, the eldest son of the late king; but was unsuccessful in his efforts to place the rightful claimant upon the Armenian throne. After a reign of five years (B. C. 60–55), Mithridátes III. was deposed by the Parthian nobles, and, after a protracted resistance at Babylon, he was finally taken prisoner and put to death; while his brother, ORODES I., or ARSACES XIV., was elevated to the Parthian throne in his stead—about B. C. 55.

After its triumph over Mithridátes the Great of Pontus and Tigránes of Armenia, the Roman Republic cast longing eyes upon the greater and richer Parthian Empire; and without any pretext a Roman expedition under Crassus invaded the Parthian territories, B. C. 54, but was entirely cut to pieces by the Parthians, Crassus himself being among the slain (B. C. 53). In B. C. 52 and 51 a Parthian army under Pacorus, the son of King Orodes I., crossed the Euphrates from Mesopotamia into Syria, thus invading the Roman territories and ravaging them far and wide, overrunning Northern Syria and Phœnicia, and defeating the Roman general Bibulus. But the Roman general Cassius gained some successes; and Orodes, suspecting the loyalty of Pacorus, recalled him and withdrew his army from the Roman territories. In B. C. 40 Pacorus, aided by the Roman refugee Labienus, again crossed the Euphrates and invaded Syria, destroyed a Roman army under Decidius Saxa, occupied Antioch, Apaméa, Sidon, and Ptolemæis, plundered Jerusalem, and placed Antígonus on the Jewish throne as Parthian viceroy. The Parthians, being thus complete masters of Syria, Phœnicia and Palestine, invaded Asia Minor, which they plundered as far west as Caria, Ionia and the Roman province of Asia; but a Roman force under Ventidius defeated and killed Labienus in B. C. 39, and defeated Pacorus the following year (B. C. 38). The Parthians then retired from Syria, and thereafter only acted on the defensive against Roman aggressions in many wars during the next two and a half centuries.

Parthia
and
Rome.

Arsaces
XIII., or
Mithri-
dates III.

Arsaces
XIV., or
Orodes I.

Invasion
of
Parthia
by a
Roman
Expedi-
tion under
Crassus.

Parthian
Invasion
of Roman
Territo-
ries.

Arsaces XV. On the death of Orodes I., in B. C. 37, his son PHRAATES IV. became his successor, and reigned under the title of ARSACES XV. Mark Antony led a great Roman expedition into the Parthian territories in B. C. 36, but was obliged to make a retreat almost as disastrous as that of Crassus.

Parthian Internal Troubles. For the next century and a half—from B. C. 37 to A. D. 107—Parthia was disturbed by internal troubles excited by the Romans. Phraates IV., or Arsaces XV., who reigned from B. C. 37 to A. D. 4, was annoyed by a pretender named Tiridates, who was encouraged by the Roman Emperor Augustus, and was finally murdered by his female slave, Thermusa, whom he had married. His son and successor, PHRA-

Arsaces XVI. ATACES, or ARSACES XVI., the son of Thermusa, reigned only a few months, when he was put to death by the Parthians, who bestowed the

Arsaces XVII. crown on ORODES II., or ARSACES XVII., a member of the royal family, but he was soon put to death on account of his cruelty (A. D. 5). The Parthians then sent to Rome for Vonones, the eldest son of Phraates IV., who was sent to them by Augustus, and who reigned from

Arsaces XVIII. about A. D. 6 to A. D. 14, as VONONES I., or ARSACES XVIII., when he was forced to yield his crown to ARTABANUS II., or ARSACES XIX.,

Arsaces XIX. another member of the royal family, whose reign of thirty years (A. D. 14–44) was distracted by a revolt of the Babylonian Jews, by pretenders supported by Augustus, and by rebellions of the tributary kings. Upon his death two of his sons, Gotarzes and Vardanes, engaged in a civil war for the possession of the crown, which ended in

Arsaces XX. the triumph of Vardanes, who reigned as ARSACES XX., for about four years (A. D. 44–48), when Gotarzes renewed the struggle, and the Parthians deserted and killed Vardanes and made Gotarzes king with

Arsaces XXI. the title of ARSACES XXI. Gotarzes reigned only two years (A. D. 48–50), and was disturbed by a war with Meherdates, son of Vonones I., who claimed the crown and was supported by the Romans, but was slain after a brief struggle. Upon the death of Gotarzes in A. D. 50,

Arsaces XXII. VONONES II., or ARSACES XXII., a member of the royal family, became king, but reigned only a few months. His son and successor,

Arsaces XXIII. VOLOGESES I., or ARSACES XXIII., reigned forty years (A. D. 50–90). Vológeses I. had conferred the crown of Armenia on his brother

Tiridates of Armenia. Tiridates, who was so harassed by the Romans that he renounced his allegiance to Parthia and consented to become a vassal of the Roman Emperor Nero (A. D. 65). After the death of Vológeses I., in A. D.

Arsaces XXIV. 90, his son, Pacorus, succeeded him as ARSACES XXIV., and reigned seventeen years (A. D. 90–107), during which he beautified Ctesiphon.

Arsaces XXV. At his death, in A. D. 107, Pacorus was succeeded by his brother, CHOSORES, or ARSACES XXV., who immediately asserted the Parthian supremacy over Armenia by dethroning its reigning king, Exedares,

and placing his nephew Parthamasiris, the son of Pacorus, upon the Armenian throne. This involved him in a war with the Roman Emperor Trajan, who thereupon invaded and conquered Armenia, driving out Parthamasiris, without a struggle; after which he quickly overran Mesopotamia and Assyria, capturing city after city, and annexing these Parthian provinces, along with Armenia, to the Roman Empire. Trajan then advanced southward, took Seleucia, Ctesiphon and Babylon, descended the Tigris to the Persian Gulf and conquered Mesênê, the Parthian province upon its northern shore, while his hosts advanced to Susa. But revolts broke out against the Romans at Seleucia, Edessa, Nisibis, Hatra and other cities, thus obliging Trajan to retire from the Parthian territories which he had conquered. To cover the humiliation of his retreat, Trajan held an assembly at Ctesiphon and placed his more southern conquests under the sovereignty of a puppet king, a native named Parthamaspates. Trajan strongly garrisoned his other conquests, Armenia, Mesopotamia and Assyria, and held them as Roman provinces during the remaining two years of his reign (A. D. 115-117), but they were relinquished by his successor, Adrian, who withdrew the Roman legions to the west of the Euphrates, which again became the boundary stream dividing the Roman and Parthian Empires. Chosroës returned to his capital, which was abandoned by Parthamaspates, who fell back on his Roman friends, who made him King of Armenia; and the Parthian Empire was restored to its former limits.

Relations
with
Armenia.
War with
the
Roman
Emperor
Trajan.

Peace
with
Rome.

Chosroës died about A. D. 121, and was succeeded by his son, VOLGEGES II., or ARSACES XXVI., who reigned about twenty-eight years (A. D. 121-149). The Alani having invaded Media Atropatênê, Vológeses II. bribed them to retire. His successor, VOLGEGES III., or ARSACES XXVII., reigned about forty-three years (A. D. 149-192). He became involved in a war with the Roman Emperor Marcus Aurelius about A. D. 161, and invaded Armenia, which had become a Roman fief during the preceding reign. The Parthians defeated the Roman Prefect of Cappadocia and destroyed his army, the Prefect himself being slain. They then crossed the Euphrates and ravaged Syria, but were soon defeated and driven from Syria and Armenia, and the victorious Romans occupied Mesopotamia and took the cities of Seleucia, Ctesiphon and Babylon, burning the royal palace at Ctesiphon (A. D. 165). Thereupon Parthia sued for peace, which she only obtained by ceding Mesopotamia to the Romans and allowing Armenia to again become a Roman fief.

Arsaces
XXVI.

Arsaces
XXVII.

War with
the
Roman
Emperor
Marcus
Aurelius.

Peace
with
Rome.

Vológeses III. was succeeded by his son, VOLGEGES IV., or ARSACES XXVIII., who reigned about twenty-one years (A. D. 192-213). Vológeses IV. became involved in a war with the Roman Emperor Sep-

Arsaces
XXVIII.

War with the Roman Emperor Septimius Severus. tímius Sevérus, A. D. 193, in consequence of the aid which he rendered Pescennius Niger, the rival claimant against Sevérus for the sovereignty of the Roman Empire. After the overthrow and death of Pescennius Niger, the Roman army marched across Mesopotamia into Assyria and occupied Adiabênê, descended the Tigris in ships to Ctesiphon, captured Ctesiphon, Seleucia and Babylon, and returned in safety after suffering a repulse at Hatra. Vológeses IV. purchased peace in A. D. 199 by ceding Adiabênê, or Northern Assyria, to the Roman Empire.

Civil War. After the death of Vológeses IV. a civil war arose between his sons for the possession of the Parthian crown, which VOLOGESES V., or ARSACES XXIX., acquired after a short struggle. His successor, ARTABÁNUS III., or ARSACES XXX., was the last King of Parthia, and is supposed to have been a son of Vológeses IV. and a brother of Vológeses V. He reigned about ten years (A. D. 216-226). When he refused to give his daughter in marriage to the Roman Emperor Caracalla, at the demand of the latter, Caracalla instantly crossed the Euphrates, seized Osrhoéné, proceeded through Mesopotamia to the Tigris, invaded Adiabênê, took Arbéla, and drove the Parthians into the mountains (A. D. 216). Caracalla then returned to Edessa, in Osrhoéné, but was assassinated the next year by Macrínus, who renewed the war with the Parthian king, by whom he was twice defeated near Nísibis, in consequence of which Macrínus only obtained peace by the payment of a large amount of money and the cession of the Roman territory east of the Euphrates to the Parthian king. Thus Parthia was victorious in her last war with Rome.

Wars with Rome.

Peace with Rome.

Sudden End of the Parthian Empire. The Parthian Empire thus recovered its old limits, and Artabánus III. exercised the old Parthian suzerainty over Armenia by supporting the claims of his own brother to the Armenian crown. But just at this moment, when the Parthian Empire appeared to have recovered its former strength and power, it suddenly received its death-blow. The Arsácidæ had never gained the affections of their Persian subjects in the southern part of their empire; and, after four centuries of Persian subjection to Parthian dominion, the conquering Parthians and the conquered Persians had not amalgamated or assimilated, but the Parthians continued to be an army of occupation, separated by habits, prejudices and feelings from the mass of the Persian nation. In A. D. 226 the Persians under Ardeshér Bábegan, or Artaxerxes, the son of Sassan, who claimed descent from Cyrus, rose in rebellion and defeated the Parthian forces in three great battles, in the last of which Artabánus III. himself was slain. These victories suddenly put an end to the Parthian Empire by transferring the supremacy of the Parthian dominions from the vanquished Parthians to the triumphant

Founding of the New Persian Empire of the Sassanidæ.

Artaxerxes and the New Persians, who thus founded the *New Persian Empire of the Sassanidæ* (A. D. 226).

This important revolution put an end to the supremacy of the Turanian race in the East and restored the ascendancy of the Aryans. The overthrow of the Parthian Empire in A. D. 226 holds the same place in Asiatic history that the subversion of the Western Roman Empire in A. D. 476 does in European annals—that of forming the connecting link between ancient times and the Middle Ages.

Scarcely anything is known of the domestic history of the Parthians, and in the Persian history the Parthian dominion is almost a blank, all that we know of Parthian political history being derived from Roman sources. Religion and literature were closely connected in Persian history, and under the sway of the Parthian kings the religious system of Zoroaster fell into utter neglect. After Christianity had begun to spread, the Parthian monarchs tolerated, if they did not directly encourage, this new religion, and liberally afforded a refuge to Christians fleeing from the persecutions of the pagans, and from such of their brethren as belonged to a different sect. But the expulsion of the Parthians from Persia was followed by the restoration of the religion of Zoroaster and the Zend-Avesta. The eastward advance of Christianity was checked, and it was thrown back upon the Roman world, leaving, unfortunately, too many marks of its close contact with Oriental mysticism and superstition. The foothold thus lost by Christianity in the East was never regained.

End of
Turanian
Supremacy in the
East.

Parthian
Civilization.

Christianity and
Zoroastrianism.

THE ARSACIDÆ OF PARTHIA.

| B: C. | KINGS. | A. D. | KINGS. |
|-------|------------------------------------|-------|---|
| 255 | Artaxerxes, or Arsaces I. | 4 | Phraataces, or Arsaces XVI. |
| 253 | Tiridates I., or Arsaces II. | 5 | Orodes II., or Arsaces XVII. |
| 216 | Arsaces III. | 6 | Vonones I., or Arsaces XVIII. |
| 196 | Priapatius, or Arsaces IV. | 14 | Artabanus II., or Arsaces XIX. |
| 181 | Phraates I., or Arsaces V. | 44 | Vardanes, or Arsaces XX. |
| 174 | Mithridates I., or Arsaces VI. | 48 | Gotarzes, or Arsaces XXI. |
| 136 | Phraates II., or Arsaces VII. | 50 | Vonones II., or Arsaces XXII. |
| 127 | Artabanus I., or Arsaces VIII. | 50 | Vologeses I., or Arsaces XXIII. |
| 124 | Mithridates II., or Arsaces IX. | 90 | Pacorus, or Arsaces XXIV. |
| 89 | Arsaces X. | 107 | Chosroes, or Arsaces XXV. |
| 76 | Arsaces XI. | 121 | Vologeses II., or Arsaces XXVI. |
| 69 | Phraates III., or Arsaces XII. | 149 | Vologeses III., or Arsaces XXVII. |
| 60 | Mithridates III., or Arsaces XIII. | 192 | Vologeses IV., or Arsaces XXVIII. |
| 55 | Orodes I., or Arsaces XIV. | 213 | Vologeses V., or Arsaces XXIX. |
| 37 | Phraates IV., or Arsaces XV. | 216 | Artabanus III., or Arsaces XXX. (to A. D. 226). |

SECTION VI.—THE JEWS UNDER THE MACCABEES AND THE HERODS.

Alexander's
Conquest
of
Palestine.

Ptolemy
Soter.

Sad-
ducees,
Pharisees
and
Essenes.

Palestine
under the
Ptole-
mies.

Septua-
gint
Transla-
tion
of the
Hebrew
Scrip-
tures.

WE have seen that Palestine, or Judæa, as a part of the Persian satrapy of Syria, was conquered by Alexander the Great, along with the remainder of the Medo-Persian Empire (B. C. 332-331). After Alexander's death, in B. C. 324, Palestine was by turns the prize of the Seleucidæ of Syria and the Ptolemies of Egypt, and suffered severely from the invasions of both alternately. Ptolemy Soter besieged Jerusalem and stormed it on the sabbath-day. He carried one hundred thousand Jews captive to Egypt, Libya and Cyrenaïca, where their posterity continued to live as a distinct people for several centuries. During this period Simon the Just was High Priest. He was distinguished for his virtues as a ruler and also for his piety, and under his direction the canon of the Old Testament was completed (B. C. 292). At this time arose several Jewish sects. The *Sadducees*, who denied the doctrines of a resurrection and a future state, and who endeavored to modify the Mosaic laws in accordance with Greek doctrines, embraced mainly the rich and powerful. The *Pharisees*, who were noted for their strict adherence to the laws of Moses, and for their hypocrisy and their regard for outward ceremonies, comprised mostly the lower orders. The *Essenes*, a very small sect, held all their possessions in common, on the communistic principle, and served Jehovah by acts of penance and works of charity. Jesus Christ is believed to have belonged to this sect.

The ultimate dismemberment of Alexander's empire in consequence of the battle of Ipsus, in B. C. 301, confirmed Palestine and Cœle-Syria as portions of the Egyptian kingdom of the Ptolemies. Under the dominion of the first three Ptolemies, Judæa was allowed considerable local self-government; and so long as the Jews paid their tribute regularly, Ptolemies Soter, Philadelphus and Euérgetes seldom attempted to interfere in the religious or civil affairs of the Jewish nation. The High-Priest was the civil head of the Jewish people, as well as the chief of their national religion; and the reigns of the first three Ptolemies constituted a period of peace and prosperity for Judæa. The translation of the Hebrew Scriptures into the Greek language—known as the *Séptuagint* version—under the auspices of Ptolemy Philadelphus, has already been noticed. This was an important event in the history of the Jews and of the world, as the appearance of the Jewish sacred writings in a widely-spread language made these writings accessible to the whole civilized world, thus exercising an important influence upon the times, and particularly upon the Jews themselves.

This translation made the Hebrew Scriptures known to the ancient world, and prepared the way for the spread of Christianity.

Ptolemy Philópatōr, the fourth of that dynasty, was a weak and licentious monarch, and mortally offended the Jews by attempting to violate the sanctity of the Holy Temple at Jerusalem by entering it in B. C. 217. This attempt at profanation was thwarted, and Ptolemy Philópatōr avenged himself by outrages upon the Alexandrian Jews, who had not done him any harm whatever. The Jews were so disgusted and alarmed by his conduct that they sought protection from Antíochus the Great of Syria, and voluntarily transferred their allegiance to that monarch, thus making Judæa a part of the Syrian Empire of the Seleúcidæ. Aided by the Jews, Antíochus the Great made himself master of all the coast between Upper Syria and the Desert of Sinai; and the battle of Páneas, B. C. 198, in which the Egyptians were defeated, established the power of the Seleúcidæ over Judæa, which Antíochus the Great thus wrested from Ptolemy Epíphanes, the successor of Ptolemy Philópatōr, after a series of bloody wars.

The Jews soon had reason to regret their change of masters, as they were more oppressed by the Seleúcidæ after the death of Antíochus the Great than they had been by the Ptolemies. Antíochus the Great allowed the Jews to manage their own religious and civil affairs, but his successor, Seleucus Philópatōr attempted to Hellenize them. Simon, the governor of the Temple, who had been expelled by Onías, the High-Priest, found refuge among the Syrians and informed them that there were vast treasures preserved in the sanctuary of Jerusalem. For the purpose of appropriating the sacred treasures of the Temple to his own pressing necessities and bringing them to Antioch, Seleucus Philópatōr sent his treasurer, Heliodórus, to Jerusalem. The Jewish tradition states that three angels made their appearance to defend the sanctuary. One of these angels was said to have been seated on a terrible horse, which trampled Heliodórus under his feet, while the other scourged him to death, but the prayers of the High-Priest restored him to life, and the treasures of the Temple remained unmolested.

Antíochus Epíphanes, the brother and successor of Seleucus Philópatōr committed greater sacrilege and cruelly persecuted the Jews. Soon after his accession, Antíochus Epíphanes was bribed to deprive Onías of the High-Priesthood. He sold the sacred office to Jason, who had already so far conformed to Greek customs as to relinquish his original Jewish name, Jesus. Under Jason's administration the Jewish nation became infected with a general apostasy, the temple service to Jehovah was neglected, academies on the Greek model were opened at Jerusalem, and the High-Priest himself publicly sent an offering to the

Ptolemy Philopator's Profanation of the Holy Temple.

Conquest of Palestine under Antiochus the Great.

The Jews under the Seleucidæ.

Seleucus Philopator and Heliodorus.

Sacrilege of Antiochus Epiphanes.

Onias, Jason and Manelaus.

Tyrian Hercules. Antíochus Epíphanes deprived Jason of the High-Priesthood by selling the office to Jason's brother, Menelaüs, who plundered the Temple of all its rich ornaments to pay the large bribe which he had promised to the king. Onías, who had lived at Antioch since his deposition, remonstrated against this sacrilege, whereupon the wicked Menelaüs, in great alarm, caused the worthy priest to be assassinated, but even the apostates from Jehovah lamented his death. Menelaüs then pursued his iniquitous policy with impunity until the masses, unable to endure his exactions any longer, excited a formidable riot in Jerusalem and killed the captain of the Syrian guard, who had been brought there to protect the High-Priest. The tumult was allayed by the *Sánhedrim*, or Jewish council, which sent three deputies to inform King Antíochus Epíphanes of the condition of affairs and to expose the crimes of Menelaüs. The wily priest, however, won the royal favorites by large bribes; and, at their instigation, the deputies were executed after they had presented themselves before the king. The Tyrians gave the bodies of the unfortunate deputies an honorable burial.

Jason's
Revolt.

While Antíochus Epíphanes was invading Egypt, in B. C. 170, a rumor that he had been killed before Alexandria spread through Syria and Judæa. Thereupon Jason raised a small army to recover the High-Priesthood, marched to Jerusalem, entered the city, and massacred all who opposed his pretensions; but when Antíochus Epíphanes returned to Egypt, Jason fled from Jerusalem and wandered from one city to another as an exile, an object of universal scorn, as a traitor to his country and an inhuman monster.

Capture,
Pillage
and
Massacre
of
Jerusa-
lem by
Antiochus
Eph-
anes.

His
Profana-
tion of the
Temple.

Antíochus Epíphanes was greatly incensed at Jason's rebellion and at the public rejoicings of the Jews when they had heard the report of his death. He led a Syrian army into Judæa, took Jerusalem by storm, pillaged the city, massacred forty thousand of its inhabitants in three days, sold as many more into slavery among the neighboring nations, and plundered the Temple of its treasures to the amount of eighteen hundred talents (B. C. 170). Two years afterward (B. C. 168), he profaned the Temple by offering unclean animals upon the altar of burnt offerings, polluting the entire edifice by sprinkling it with water in which flesh had been boiled, dedicating the Temple itself to Zeus, and erecting the statue of that Olympian deity on the altar of Jehovah in the inner court of the Temple, with daily sacrifices of swine's flesh. This is regarded as "the abomination of desolation," referred to by the prophet Daniel.

The tyrannical monarch strenuously endeavored to force the Grecian polytheism upon the monotheistic Jews, and sought to Hellenize them by forcible means, beginning one of the most cruel persecutions

recorded in history. He issued an edict forbidding the Jews to observe any longer the Mosaic law regarding the sabbath and the rite of circumcision; and two women who were found guilty of circumcising their male children on the eighth day, according to the Law of Moses, were led around the city with the infants hung from their necks, and then cast headlong from the highest pinnacle of the city walls. To escape their atrocious cruelties, multitudes of Jews fled to the craggy rocks and caverns abounding in Palestine, living upon wild roots and herbs, to avoid the perils of death or the disgrace of apostasy. Even in these desolate places of refuge the persecuted Jews were pursued by the emissaries of the cruel monarch, and in one cave more than a thousand Jews, who had assembled to celebrate the sabbath, were massacred by the soldiers of the provincial governor. The noble constancy and heroic fortitude exhibited by many Jewish martyrs, of every age, sex and condition, often obliged their idolatrous persecutors to yield them involuntary admiration; and many of the Syrian officers secretly evaded the orders of their tyrannical sovereign, and endeavored to win the Jews by gentleness and persuasion, instead of by persecution and torture.

His
Attempt
to
Suppress
the
Worship
of
Jehovah
and the
Laws of
Moses.

Jewish
Patriots
and
Martyrs.

Mattathías, the head of the Asmonæan family, which was the first in the classes of the hereditary priesthood, was unable to endure the scenes of cruelty and profaneness displayed at Jerusalem, and therefore he retired to his native village of Modin, where he was allowed for some time to follow the religion of his fathers. At length a Syrian officer, who was sent to this remote place, assembled the people and offered the king's favor and protection as a reward for apostasy. Some miserable wretches yielded; but as one of them was about to offer sacrifice to the image of Zeus, Mattathías killed the renegade on the spot. His heroic sons, imitating their father's example, overthrew the altar and broke the idol. But as they knew that their conduct would be considered treason, they retired from the village and sought refuge in the "Wilderness of Judæa," whither they were soon followed by bands of heroic followers, resolved to vindicate the Mosaic laws at all hazards. Mattathías restored the worship of Jehovah in several of the cities from which he had expelled the Syrian garrisons, but he died before being able to recover Jerusalem (B. C. 166). In his last moments he appointed his son Judas to lead the army of the faithful, and exhorted all his sons to persevere in their heroic endeavors to restore the worship of Jehovah and the Mosaic laws to their original purity.

Rebellion
of the
Jews
under
Matta-
thias.

The struggle between the Hellenized Syrians and the Jewish rebels now assumed the character and importance of a regular war. The sons of Mattathías were called *Maccabees*, because they engraved

The
Macca-
bees.

on their standards the four Hebrew letters which were the initials of the words of the eleventh verse of the fifteenth chapter of Exodus, *Mi Kamoka B'elohim Jehovah*. **JUDAS MACCABÆUS** gained several great victories over the Syrian armies and reduced some of the strongest fortresses in Judæa. The most signal of his achievements was the defeat of the Syrians at Beth-horon, where the Syrian general Nicánor was slain and his whole army cut to pieces. The Maccabees recovered Jerusalem and its Temple without encountering any opposition, the Syrian garrison having evacuated the city on their approach. When the triumphant Jews came to Mount Zion and observed the desolation of the city and the Temple, they rent their clothes and vented their grief in loud lamentations. After the first emotions of sorrow had subsided, Judas Maccabæus secured the city by sufficient guards, and then employed his men in purifying the Temple and restoring its ruined altars. The holy place was thus restored three years after its profanation, and the feasts of its dedication were celebrated with all possible solemnity.

**Judas
Maccabæus.**

**His
Victory
at Beth-
horon and
Recovery
of
Jerusa-
lem.**

**Last
Victories
and Death
of Judas
Maccabæus.**

Judas Maccabæus exerted himself to maintain the independence of the Jewish nation by securing the frontiers of his country by fortresses. He repulsed many successive Syrian invasions, and signally defeated the Idumæans, the allies of the Seleúcidæ. Having finally engaged the Syrian army under Bacchides against terrible odds, the valiant Judas was abandoned by his followers and slain, after many Syrians had fallen beneath his powerful arm (B. C. 161). His countrymen recovered his body and buried it in his father's sepulcher at Modin. The Jews universally mourned his death, and, as they conveyed his remains to the tomb, they sang a funeral hymn in imitation of that composed by David on Jonathan's death, exclaiming: "How is the mighty fallen! How is the preserver of Israel slain!"

**Jonathan
Maccabæus and
His
Career.**

The Syrian army under Bacchides recovered Jerusalem with ease, and then marched against the remnant of the revolted Jewish army under **JONATHAN MACCABÆUS**, the brother of the heroic Judas. Several indecisive conflicts were followed by a treaty of peace, and Jonathan Maccabæus was raised to the High-Priesthood by Alexander Balas, the competitor of Demétrius for the Syrian crown. Under Jonathan's administration, Judæa rapidly rose to be a flourishing and powerful state, and formed an alliance with the Romans and the Spartans, while Jonathan won the friendship of the Seleúcidæ by his unshaken fidelity. He was finally assassinated treacherously by the Syrian king Antíochus Tryphon, who feared that Jonathan would oppose his usurpation of the Syrian throne (B. C. 143).

**His
Assassi-
nation.**

SIMON MACCABÆUS, the last surviving brother of Judas and Jonathan, succeeded to the sovereignty and High-Priesthood, and obtained

from the Syrian monarch the privilege of coining money, which in the East is considered an acknowledgment of independence. One of his coins has been preserved. It has an inscription in the old Samaritan character, signifying "the fourth year," and on the reverse "from the deliverance of Jerusalem." Thus, after a series of sanguinary wars, Judæa was freed from the oppressive yoke of the Seleucidæ and became an independent kingdom under the Maccabees, or Asmonæan dynasty (B. C. 135).

After a glorious administration of eight years, Simon Maccabæus and his two sons were treacherously assassinated by his son-in-law Ptolemy, the governor of Jericho (B. C. 135). JOHN HYRCANUS, his younger son, escaped, and was immediately recognized as sovereign and High-Priest. At the beginning of his reign, the Syrian king, Antiochus Sidetes, besieged Jerusalem for two years (B. C. 135-133), destroying its restored walls, and again reducing the Jews to tribute. But after the death of Antiochus Sidetes, John Hyrcanus finally freed Judæa from the Syrian yoke. He also captured Samaria and destroyed the Samaritan Temple on Mount Gerizim. He conquered Edom, or Idumæa, and incorporated it with Judæa, and made the Jewish state as powerful as the Syrian kingdom of the Seleucidæ, which had now become a petty state. John Hyrcanus was a zealous friend of the Pharisees in the early part of his reign, and that sect in turn exalted him as the only prince who had ever held the three offices of sovereign, High-Priest and prophet; but toward the end of his reign he quarreled with that haughty sect, and was consequently subjected to so many annoyances that he died of sheer vexation (B. C. 106). He was succeeded by his son, ARISTOBULUS I., the first of the Maccabees to assume the title of king. Aristobulus I. was a weak and imbecile ruler, and his death was caused by remorse for having put his brother to death on a groundless suspicion (B. C. 105).

The next King and High-Priest of Judæa was ALEXANDER JANNÆUS, a Sadducee; and the Pharisees raised an insurrection against him while he was officiating as High-Priest in the Feast of the Tabernacles, but Alexander severely punished this rising, slaughtering six thousand of the mob. He was a brave and able warrior, and gained victories over the Moabites and over the Arabs of Gilead, but in a subsequent war with the latter he suffered a great defeat; whereupon the Pharisees again rebelled, thus causing a civil war of six years in Judæa. Alexander Jannæus was driven to the mountains for a time, but he finally recovered the ascendancy and revenged himself upon the rebels with terrible cruelty. He was given to licentious pleasures; and fatigues and debauches hastened his death (B. C. 79). He bequeathed the regency to his widow, Alexandra, and the crown to whichever of

Simon
Maccabæus and
His
Liberation
of
Judæa.

Assassination
of
Simon
Maccabæus.

Reign of
John
Hyrcanus.

His
Capture
of
Samaria
and
Conquest
of Edom,
or
Idumæa.

The
Pharisees.

Reign of
Aristobulus II.

Reign of
Alexander
Jannæus.

His
Wars
with the
Moabites
and the
Arabs of
Gilead.

Rebellions
of the
Pharisees.

his two sons, Hyrcanus and Aristobólus, she should find most worthy of the succession.

Alexandra and Hyrcanus II.

Alexandra was entirely under the control of the Pharisees, and soon established her authority through the influence of that sect. Her desire to retain power induced her to bestow the High-Priesthood on her eldest son, HYRCANUS II.; because he was not of so enterprising a character as his brother, Aristobólus, whom she kept carefully secluded in private life. But no sooner had his mother died than ARISTOBULUS II., in spite of the Pharisees, deposed his brother, Hyrcanus II., who was unambitious and acquiesced in his brother's usurpation. But Antípater, an Idumæan proselyte, thinking that he could easily rule in the name of Hyrcanus II., conveyed that prince to Petra, the Idumæan capital, and, having raised a large army of Arabs, invaded Judæa and besieged Aristobólus II. in Jerusalem. Aristobólus II. solicited the aid of the Romans, who had now extended their dominion into Asia; and both parties consented that the succession in Judæa should be decided by the triumphant Pompey, who had just conquered Mithridátés the Great of Pontus.

Usurpation of Aristobólus II.

Antípater the Idumæan and His Siege of Jerusalem.

Fearing that Pompey would decide in favor of Hyrcanus II., Aristobólus II. fortified Jerusalem, which he resolved to defend against the Roman general. Getting alarmed at the advance of the Romans, he proceeded to Pompey's camp as a suppliant; but during his absence the Jews closed the gates of Jerusalem and refused to admit a Roman garrison, whereupon Pompey ordered Aristobólus II. to be kept in chains and at once besieged the Holy City. The Roman general took Jerusalem by storm, after a siege of three months, and slew twelve thousand of its inhabitants. He destroyed the walls and fortifications of the city, but spared the Temple and its treasures.

Siege and Capture of Jerusalem by the Romans under Pompey.

Civil War of Hyrcanus II. and Aristobólus II.

Hyrcanus II. was now established on the throne of Judæa and reigned six years in peace (B. C. 63-57). In the latter year Aristobólus II. escaped from Rome, where he had been held a prisoner, and, being joined by many of his partisans, renewed the civil war with his brother; but he was besieged in Machærus by the Roman Proconsul, who also deposed Hyrcanus II., and established a kind of oligarchy in Jerusalem. The Roman expedition under Crassus, on its way to invade the Parthian Empire, pillaged the Temple of Jerusalem of its treasures. After an interval of ten years (B. C. 57-47), Hyrcanus II. was restored to the High-Priesthood by the Romans, who, however, appointed his friend, Antípater, the Idumæan, to the office of Procurator, or civil governor, of Judæa.

Antípater the Idumæan, Governor of Judæa.

Antípater, who was a cunning politician, supported Pompey in his war with Julius Cæsar, and after Pompey's defeat and death he won Cæsar's favor by affording him effective assistance when he was block-

aded in Alexandria by the forces of the last Ptolemy. As a reward for these services, Cæsar appointed Antípater's second son, Herod, to the office of governor of Galilee, in which capacity the latter distinguished himself by exterminating the banditti that infested the country. After Cæsar's death Judæa was distracted by civil wars. Antípater was poisoned; his eldest son, Phásael, was put to death; and Herod was driven into exile. But through the influence of the Roman general, Mark Antony, HEROD, surnamed *the Great*, was restored to his former power by the Roman Senate and even made *Tetrarch*, or tributary King of Judæa, under the suzerainty of the Romans (B. C. 40). Herod the Great, however, had to conquer his kingdom; as the Jews submitted with reluctance to an Idumæan, and Herod's marriage with Mariámne, a Maccabæan princess, failed to conciliate them to his rule. In the very year of his accession (B. C. 40) ANTIGONUS, son of Aristobólus II., aided by a Parthian force, took Jerusalem, and reigned three years, as the last of the Asmonæan princes (B. C. 40-37).

Antipa-
ter's Son,
Herod the
Great,
Roman
Governor
of
Galilee
and
Tributary
King of
Judæa.

After returning to Judæa from Rome, whither he had gone on Antípater's death, Herod conquered Galilee and marched against Jerusalem, which he only captured after a siege of several years, as the Jews made a heroic resistance, being firmly attached to Antígonus, and resenting the interference of the Romans and the reign of the Edomite prince. After a desperate defense, the walls of Jerusalem were taken by Herod's army, and Antígonus was executed like a common criminal (B. C. 37). Thus ended the dynasty of the Maccabees, and thus began the Idumæan dynasty of the Herods.

Antigo-
nus, Last
of the
Macca-
bees.

Herod's
Conquest
of
Galilee
and Siege
and
Capture
of
Jerusa-
lem.

Herod, the first Idumæan King of Judæa under the suzerainty of the Romans, was deservedly surnamed *the Great*, because of his abilities and the grandeur of his enterprises, though he was a cruel tyrant. He caused all who opposed him to be massacred, at the very beginning of his reign. Particularly those whose wealth would enable him to reward his Roman benefactors fell victims to his sanguinary cruelty. He rebuilt the Temple, which had been almost destroyed in the frequent sieges to which it had been subjected for several centuries, and its splendor now rivaled its magnificence in the glorious days of Solomon one thousand years before. He relieved the sufferers from famine in Judæa and the adjacent countries at his own expense, buying vast quantities of corn in Egypt to feed the whole people, and supplying several provinces with seed for the ensuing harvest.

Herod's
Enter-
prise and
Cruel
Tyranny.

Rebuild-
ing of
Solo-
mon's
Temple.

Herod the Great affected Roman tastes. He erected a circus and amphitheater in a suburb of Jerusalem, where games and combats of wild beasts were celebrated in honor of the Emperor Augustus. He rebuilt the Samaritan Temple on Mount Gerizim, and founded Cæsará, adorning that new and magnificent city with imposing shrines of the

Herod's
Works
and Rule.

Roman gods. But his universal toleration of all religions was displeasing to his Jewish subjects, and he was obliged to maintain a countless number of spies and to surround Jerusalem with a chain of fortresses, in order to keep down the rebellious inclinations of the people.

**Herod's
Marriage
and
Execution
of Mari-
amne.**

The only two surviving members of the Asmonæan, or Maccabæan family were Mariámne and Aristobúlus, grandchildren of Hyrcanus II. Herod married Mariámne and elevated Aristobúlus to the office of High-Priest; but he became jealous of the great popularity of Aristobúlus, and caused him to be secretly assassinated. Herod was devotedly attached to Mariámne, but he twice ordered her to be put to death in case of his own decease, while he was leading perilous expeditions from Jerusalem. When these cruel orders became known to the queen, her aversion for Herod, caused by the base murder of her grandfather and her brother, increased. She was too high-spirited to seek safety in concealment. She was brought to trial, and her inveterate enemies persuaded Herod to agree to her execution. But so intense was his grief and remorse that he was almost driven to insanity, and a violent fever nearly terminated his life. His temper now became furious, and his best friends were ordered to execution on the slightest suspicion. Three of his sons were put to death on charges of conspiracy.

**His Last
Cruel
Acts.**

**Herod the
Great
and the
Infant
Jesus.**

While Herod the Great was in constant fear of being driven from his throne by his disaffected Jewish subjects, we are told "there came wise men from the East to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him." Herod was so greatly alarmed by this announcement that he assembled the chief-priests and the scribes, and inquired of them where Christ should be born. Being informed that the little village of Bethlehem, David's birth-place, about five miles from Jerusalem, was the place foretold by the prophets, Herod sent thither the wise men, "and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also."

**The
Infant
Jesus
Carried to
Egypt.**

We are told that the infant Jesus Christ, whose birth was thus announced, was saved from the wrath of the cruel tyrant; as the wise men, "being warned of God in a dream that they should not return to Herod, they departed into their own country another way. And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word; for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into

Egypt; and was there until the death of Herod." When Herod discovered that the wise men did not return, he "was exceedingly wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men."

Herod the Great had issued this cruel order from his death-bed, and he died in the seventieth year of his age, in the very year in which the infant Jesus of Nazareth was born, which has been discovered to have occurred four years earlier than the date from which our chronology is reckoned, or B. C. 4.

The death of Herod caused great joy among all his subjects. His dominions, except Abilênê in Syria, were divided among his three sons, Archelaüs receiving Judæa and Samaria, Herod Antipas obtaining Galilee, and Philip being assigned Trachonitis. Archelaüs, however, proved to be so unworthy a governor that the Emperor Augustus Cæsar, tired of the complaints against him, deposed him from his office and banished him to Gaul; and Judæa formally became a Roman province and was subjected to taxation. We are told that about this time Jesus Christ, then twelve years old, was brought by his parents, Joseph and Mary, to celebrate the Passover, in accordance with the Jewish custom, which required all male children who had reached that age to repair to the temple on the three great festivals, known as the Pentecost, the Passover, and Tabernacles.

The Jews very reluctantly submitted to Roman taxation, and frequently offered armed resistance to the publicans, or tax-gatherers; but when Pontius Pilate became the Roman governor of Judæa (A. D. 20), the Jews were still more alarmed for their religion, as Pilate brought with him to Jerusalem the Roman standards, which, on account of the images borne upon them, were regarded by the Jews as idols.

The Jews succeeded, after great difficulty, in inducing Pilate to remove the obnoxious ensigns, but his attempt to plunder the Temple provoked the Jews to another serious riot in Jerusalem. He ordered his Roman soldiers to attack the mob that resisted the attempt at plunder, and many innocent persons lost their lives in the tumult. Under Pilate's administration the state of society in Judæa became very corrupt, no class being free from the demoralizing effects of profligate government and popular discontent.

At this time John the Baptist, a prophet, the forerunner of the Messiah, appeared in the Wilderness of Judæa, "preaching the necessity of repentance, and announcing that the kingdom of heaven was at hand." His austere life and his novel doctrines caused many to become his disciples, and these were "baptized of him in Jordan, confessing

**Herod's
Death.**

**Herod's
Sons and
Successors.**

**Jesus
Christ at
the
Passover.**

**Pontius
Pilate,
Roman
Governor
of
Judæa.**

**Pilate's
Misrule.**

**Preaching
of John
the
Baptist.**

their sins" (A. D. 26). Many considered him the Messiah; and the Evangelist tells us that "the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not. John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire; whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable."

**Baptism
of Jesus
Christ.**

The preaching of John the Baptist was only the prelude to that of a greater teacher. After Jesus Christ had reached his thirtieth year, he presented himself to John the Baptist to be baptized. After his baptism Christ at once entered upon his mission, "preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." He preached his doctrines to his disciples in his famous sermon on the Mount of Olives. But the greater part of the Jews disbelieved in his mission and incessantly plotted against his life.

**His
Sermon
on the
Mount of
Olives.**

**Herod
Antipas,
Governor
of Galilee.**

**His
Paramour
Herodias.**

Herod Antipas was meanwhile ruling in Galilee (B. C. 4—A. D. 39), while Philip held the government of Trachonitis (B. C. 4—A. D. 37). Herod Antipas was married to the daughter of an Arabian; while Philip was married to his own niece, Heródias. Herod Antipas sent away his own wife and married his sister-in-law, though she had children by his brother, thus violating the Mosaic law. The entire Jewish nation exclaimed against this incestuous marriage. John the Baptist, particularly, was sufficiently courageous to reprove both the king and his paramour in the strongest possible language. Heródias was so stung by John's reproaches that she induced her husband to imprison him, and afterwards, by means of her daughter, procured an order for John's execution. John the Baptist was accordingly beheaded in prison, but his disciples gave his remains an honorable burial, and the entire Jewish nation mourned his cruel death.

**Martyr-
dom of
John the
Baptist.**

**Betrayal
and
Cruci-
fixion of
Jesus
Christ.**

When Jesus Christ had fulfilled the object of his mission he was basely betrayed by Judas Iscariot, one of his twelve disciples, for thirty pieces of silver, and was delivered into the hands of his enemies, who put him to a cruel death on the cross. The Jews falsely accused him before Pontius Pilate, a Roman Procurator of Judæa, of a design to subvert the government. Pilate, though repeatedly declaring his belief that Jesus was innocent, finally yielded to the determined purpose of the Jewish accusers and pronounced the sentence of condemnation against the Nazarene; and Jesus Christ was crucified between two thieves on Mount Calvary (A. D. 31). The traitor Judas Iscariot hanged himself.



CHRIST AND THE HOLY WOMEN

From the Painting by A. Golz



The crucifixion of Christ did not prevent the spread of his doctrines. On the day of Pentecost three thousand persons were converted by the preaching of the apostle Peter, and the church received fresh accessions each day. The conduct of the followers of Christ afforded a remarkable example of purity, harmony and self denial, in the wicked and distracted condition of Jewish society. Says the received account: "The multitude of them that believed were of one heart and of one soul; neither said any of them that aught of the things which he possessed was his own; but they had all things common." This fact demonstrates the communistic character of the early Christian community, and the similarity of its doctrines to those of the Essénes, one of the three sects of Judæa in the times of the Maccabees and the Herods.

St.
Peter's
Preach-
ing.

Christ's
Followers
the First
Commun-
ists and
Social-
ists.

The great increase of the church of Christ led to the appointment of seven deacons to take charge of "the daily ministration." The most remarkable of these was Stephen. The rulers of the synagogue, unable to confute him, accused him before the Sánhedrim, or council, of having blasphemed Moses and Jehovah. False witnesses were suborned to support the accusation, and Stephen was subjected to the mockery of a trial. He easily refuted the charges brought against him, but when he repeated his belief that Jesus was the Messiah his enemies were overcome with rage. "They cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

Martyr-
dom of
Stephen.

Saul, who was a native of Tarsus, in Cilicia, had consented to Stephen's death, and was so violent a persecutor that he obtained a commission to search after Christ's followers who sought refuge in Damascus. It is said that while Saul was on his way to that city he was stricken to the earth and suddenly converted to the new faith. He was thenceforth a zealous apostle of the new religion, and was called Paul. He at once became an ardent missionary, and traveled through Palestine, Asia Minor and Greece, everywhere making many proselytes. At Antioch, in Syria, the disciples of Christ were first called *Christians*. The persecution of Christ's disciples at Jerusalem was the means of propagating the gospel; because when the disciples were dispersed they carried their doctrines into every city in which the Jews had synagogues.

Conver-
sion of
Saul of
Tarsus,
or St.
Paul.

His
Mission-
ary
Travels.

In the meantime Pontius Pilate was dismissed from the government of Judæa and sent to Rome to answer charges of tyranny and misgovernment before the Emperor Tiberius. His defense was unsatisfac-

Disgrace
and
Suicide of
Pontius
Pilate.

tory, and he was accordingly banished to Gaul, where he committed suicide with his own sword, as he was no longer able to bear the remorse of a guilty conscience.

Reign of
Herod
Agrippa.

HEROD AGRIPPA, the grandson of Herod the Great, had been kept in prison during the reign of the Emperor Tiberius, but was released under Caligula, the next Emperor, and obtained the provinces of Galilee and Trachonitis with the title of king (A. D. 37 and 39). Through the influence of Herod Agrippa, the Emperor Caligula was induced to recall his edict for desecrating the Temple of Jerusalem by erecting his own statue in it, and to pardon the Jews for resisting his imperious decrees. In the reign of the next Emperor, Claudius, Herod Agrippa also obtained the government of Samaria and Judæa, and for three years his dominions embraced all the territories ruled by his grandfather, Herod the Great (A. D. 41-44). He returned to Jerusalem, where he exhibited an extraordinary attachment to the Jewish religion. To gratify the Pharisees, he began to persecute the Christians in the year A. D. 44. St. James, the brother of John, sometimes called St. James the Less, to distinguish him from St. James, the first Bishop of Jerusalem, was beheaded, and St. Peter was cast into prison; but soon after Peter's deliverance Herod Agrippa died in great misery from a painful and loathsome disease, whereupon Judæa was again placed under the government of Roman Procurators (A. D. 44).

Martyr-
dom of
St. James
the Less.

Mis-
govern-
ment and
Disorders
in Judæa.

The cruelty and rapacity of these Procurators, or provincial governors, filled Judæa with misery. Banditti infested the roads and even ventured to attack the towns. Certain pretended zealots, called *Sicarii*, or assassins, perpetrated the most atrocious murders in the name of religion and liberty; while false prophets and false messiahs excited frequent insurrections, which were punished with frightful severity.

Admini-
stration
of
Felix.

Under the administration of Felix all these evils were aggravated. Felix was extremely avaricious, and was always ready to perpetrate any crime which would enable him to gratify his depraved passions. The apostle Paul was brought before this wicked governor when the Jews falsely accused him of disturbing the public peace. Nothing was proven against the apostle on his public trial, but Felix detained him in custody. At length the governor privately sent for Paul to hear him concerning the faith in Christ, "and as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him; wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix's room; and Felix, willing to show the Jews a pleasure, left Paul bound."

Persecu-
tion of
St. Paul.

When Porcius Festus became governor of Judæa he found the Jewish priests at war with each other concerning their shares of the tithes. Their rancor arose to such a height that the rival parties hired troops of assassins, and these carried massacre and carnage through Judæa, even the temples being stained with blood; while the country was also distracted by frequent seditions against the Romans, and by the lawlessness of bands of robbers, who plundered and massacred everywhere. At length St. Paul was brought before Festus for trial, but perceiving the vindictive spirit of the Jews, and having faith in the firmness or justice of Festus, he appealed to the Emperor, and was sent to Rome, where he perished during the reign of Nero.

**Admini-
stration
of Porcius
Festus.**

**Martyr-
dom of
St. Paul**

The next Roman governor of Judæa after Festus was Albinus, who was succeeded by Gessius Florus, the last and worst of these rulers (A. D. 64). Florus was a cruel and crafty tyrant. He shared the plunder of highway robbers, which he allowed and even encouraged. He twice excited riots in Jerusalem, sacrificing thousands of lives, for the sole purpose of pillaging the Temple in the midst of the tumult. He had made up his mind to drive the Jews into rebellion, with the design of preventing any inquiry into his countless oppressions. The unfortunate nation took up arms to expel the Syrians from Cæsaræa, and raised seditions in nearly every city in which they were settled. The zealots ultimately attacked the Romans in the fortresses which had been erected to secure Jerusalem, and massacred all who opposed them, including even the garrisons that surrendered. The Roman governor of Syria marched into Judæa to punish these disorders, but was driven back.

**Admini-
strations
of Albinus
and
Gessius
Florus.**

**Tyranny
of
Florus.**

**Disorders
in
Judæa.**

The atrocities of Florus now drove the Jews into open rebellion against the Roman power, and they determined to set the whole force of the Empire at defiance (A. D. 67). The Christians of Jerusalem retired to Pella, beyond the Jordan, where they escaped the miseries of the war, while several of the higher classes of Jews also withdrew thither. The Emperor Nero sent Vespasian to command the Roman army employed against the revolted Jews. Vespasian was fiercely resisted by the Jews, and he halted his army at Cæsaræa, until the Jews, by their internal quarrels, would be reduced to such weakness as would enable him to obtain an easy triumph (A. D. 70). His expectation was realized. The zealots, who had fled from the Romans, now collected in Jerusalem, under the leadership of a vile demagogue, John of Gíschala, and being joined by the Idumæans, perpetrated the most atrocious massacres, and polluted the Temple with the most frightful assassinations. Another party was headed by Simon, the son of Gorías, whose sanguinary deeds in the country equaled those of John of Gíschala in the city. Simon was invited into the Holy City to

**Jewish
Rebellion
against
Roman
Power.**

check the violence of John and the zealots, but he soon proved himself the greater scourge of the two. A third faction was led by Eleázar, who seized the upper portion of the Temple; and thus, while the Romans were marching against the devoted city, the Jews comprising the garrison and inhabitants were engaged in mutual slaughter.

In the meantime Vespasian was made Emperor of Rome, whereupon he assigned the command of his army in Judæa to his son Titus. Titus entered Judæa with a large and powerful army, and marched against Jerusalem, encountering no resistance in the open country, thus being led to believe that the Jews had repented of their rebellion and were preparing to submit. This mistaken inference led Titus to expose himself carelessly in the narrow valley of Jehosaphat, where he became separated from his cavalry, in which perilous situation he was attacked by the Jews, and was exposed to the utmost danger, from which he rescued himself with difficulty. Titus laid siege to Jerusalem during the Feast of the Passover, when the city was filled with people from every part of Judæa. The Jews obstinately defended the Holy City with an army of six hundred thousand men. After the siege had formally commenced, the Jews, shut up in the city, suffered dreadfully from famine and pestilence; but in the midst of these horrors, and while the Roman battering-rams were destroying the walls of the city, the Jewish factions were waging a fierce civil war against each other in the streets of Jerusalem and filling the city with massacre and carnage. The horrors of the siege are beyond the power of language to describe. Reduced to the brink of starvation, the besieged Jews were obliged to use the most revolting and unnatural substances for food; while the zealots fiendishly laughed at the miseries and groans of their starving countrymen, and even went so far as to cruelly sheathe their swords on these poor wretches, under the pretense of testing their sharpness.

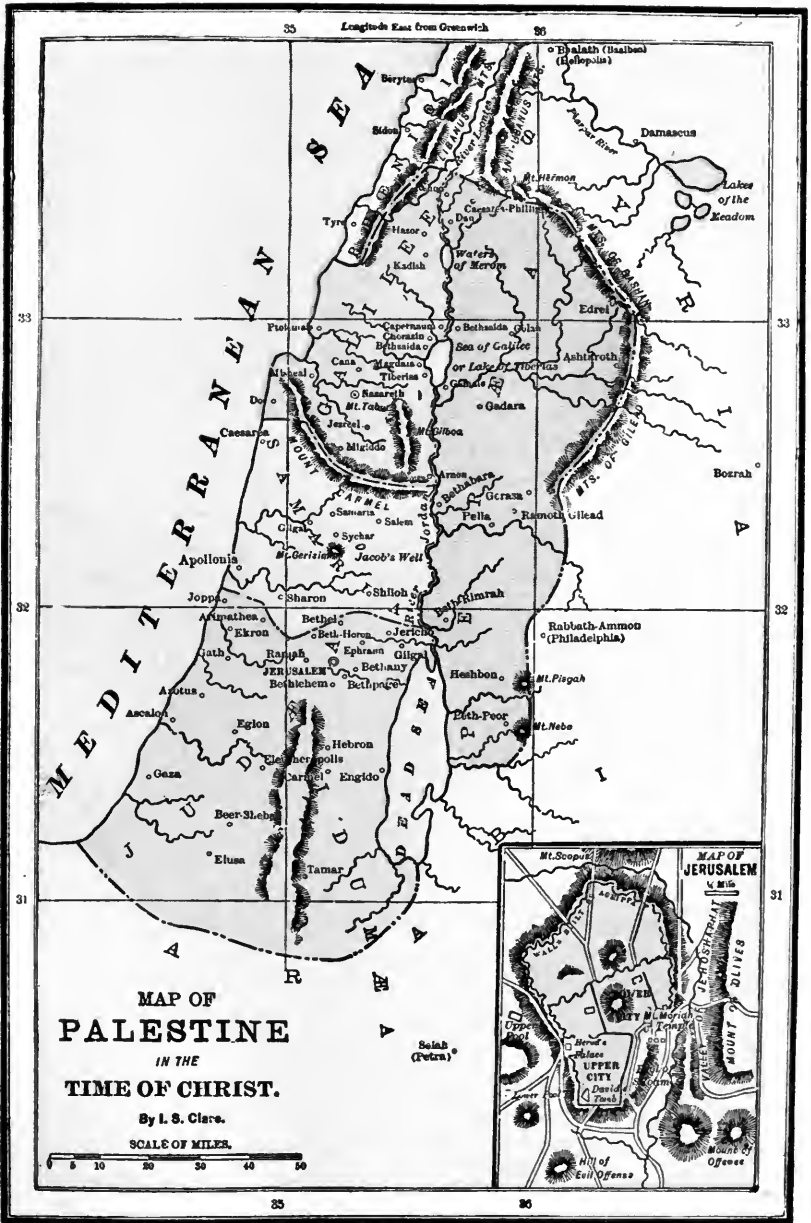
When the walls of the city were battered down, the Romans besieged the Temple, where the desperate Jewish factions still maintained the most obstinate resistance. Titus very much desired to spare the sacred structure, but one of his soldiers cast a lighted brand into one of the windows, and the entire edifice was soon in flames. A terrible massacre followed. The Romans gave no quarter, and many thousands of Jews perished by fire and sword, or by suicide in casting themselves headlong from the battlements. This scene of slaughter lasted several days, until the Holy City was left entirely desolate. Ninety-seven thousand Jews were made prisoners, and eleven thousand of these were starved to death. Josephus states that during the five months of the siege there perished at Jerusalem, by famine, pestilence and the sword, more than a million of Jews and proselytes.

**Siege of
Jerusalem
by
Titus.**

**Horrors
of the
Siege.**

**Destruction
of the
Temple.**

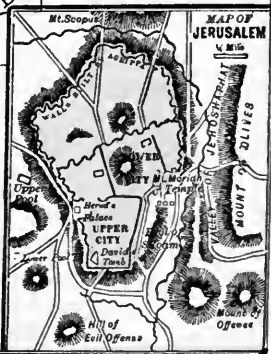
**Massacre
and
Captivity
of Jews.**

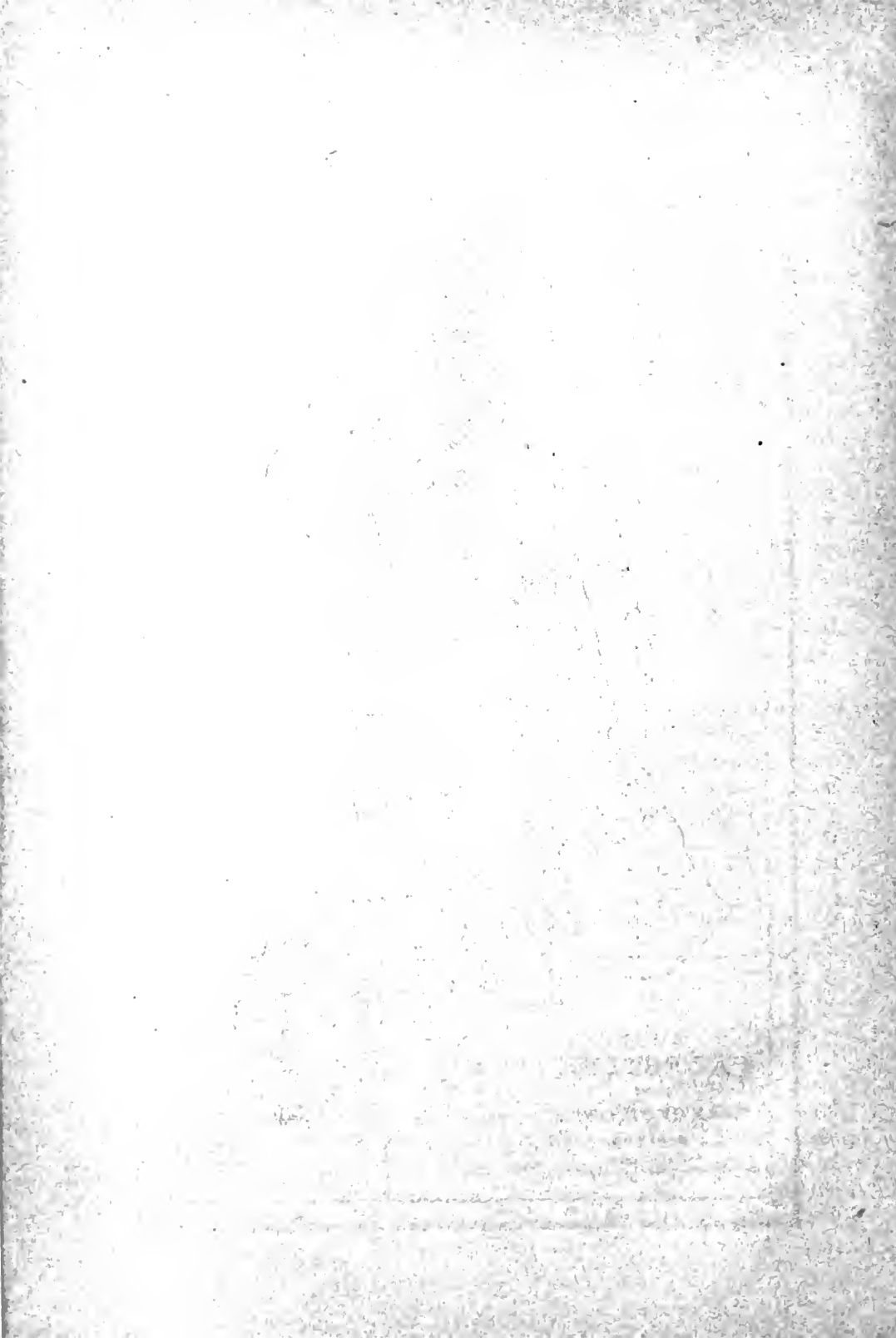


**MAP OF
PALESTINE
IN THE
TIME OF CHRIST.**

By L. S. Clere.

SCALE OF MILES.
0 5 10 20 30 40 50 60





When the victorious Romans had finished their destructive work of burning and slaughter, Titus ordered that the whole city should be leveled with the ground, excepting a part of the western wall and three towers, which he left as memorials of his conquest. His orders were so promptly executed that, with the exception of these few structures, nothing but shapeless ruins remained to indicate the site of the renowned capital and metropolis of the Jewish nation. The Jews who had not perished were reduced to slavery and divided among the triumphant Romans as prizes. Large numbers were transported into the heart of Germany and Italy, and the golden vessels of the Temple adorned the triumphal procession of Titus at Rome. Mount Zion was plowed as a field and sown with salt, and the Temple was leveled with the ground. The victory of Titus was celebrated at Rome by a splendid triumph. A triumphal arch, which yet remains, was erected to commemorate the event, and a medal was struck, in which the conquered land of Judæa was represented as a disconsolate female sitting beneath a palm-tree, a soldier, who was standing by, laughing at her misery and mocking at her calamity. The Jews have ever since been dispersed among all nations, and are now found in every part of the civilized world. Thus ended the history of the Jewish nation. Judæa was then annexed to the Roman province of Syria (A. D. 70).

Destruction of Jerusalem.

Dispersion of the Jewish Nation.

KINGS AND ROMAN GOVERNORS OF JUDÆA.

| B. C. | THE MACCABEES | B. C. | UNDER ROMAN RULE. |
|-------|--------------------------|-------|---|
| 166 | Judas Maccabæus. | 37 | Herod the Great, <i>King</i> . |
| 161 | Jonathan Maccabæus. | 4 | Archelaus, Herod Antipas and Philip, <i>Kings</i> . |
| 143 | Simon Maccabæus. | | |
| 135 | John Hyrcanus. | A. D. | |
| 106 | Aristobulus I. | 20 | Pontius Pilate, <i>Governor</i> . |
| 105 | Alexander Jannæus. | 37 | Herod Agrippa, <i>King</i> . |
| 79 | Hyrcanus II. (deposed). | 44 | Felix, <i>Governor</i> . |
| 69 | Aristobulus II. | | Festus, <i>Governor</i> . |
| 63 | Hyrcanus II. (restored). | | Albinus, <i>Governor</i> . |
| 40 | Antigonus (to B. C. 37). | 64 | Florus, <i>Governor</i> . |

SECTION VII.—EDOM, OR IDUMÆA.

THE country called *Edom* in Scripture, and *Idumæa* by the Greeks, geographically constitutes a part of Arabia, but historically it is connected with Palestine, or Judæa, and for a long time it formed a part of the Jewish kingdom. Its study is interesting. Its former splendor is attested by its magnificent ruins now secluded in almost pathless deserts.

Location

Esau
and the
Edomites.

Edom derived its name from Jacob's brother Edom, or Esau, who settled among the Horites, in the region of Mount Seir, about eighty miles south-east from Jerusalem. There, within a narrow place, was Edom proper of the Scriptures, but the Edomites extended their dominion so as to embrace most of the country from Palestine to the Red Sea. In this extended sense Edom was the scene of some of the most extraordinary events recorded in the Hebrew Scriptures, and excites great interest in connection with the kindred land of Judæa.

Sinai,
Horeb
and Other
Sites.

The sacred Mount Sinai; the rock of Horeb, with its burning bush, and its caves that sheltered Elijah when he fled from Jezebel's persecution; the pastoral solitudes where Moses tended the flocks of Jethro, the priest of Midian; Shur and Paran, with the bitter wells of Marah, and the smitten rock that was said to have yielded water; the land of Uz, the scene of the wealth and woes of Job—these are all included within the domain of Edom.

Arabia
Petræa.

The general physical features of this land are rocks, deserts and mountains, but many fertile oases are scattered amidst this barren region. The name of *Arabia Petræa*, or *Arabia the Stony*, has been assigned to a part of the country, because of its stony character. The peninsula of Sinai is of particular interest, as it has been more minutely explored and more elaborately described than any other portion of Idumæa. Its general aspect is peculiarly wild. A recent traveler has described it as a "sea of desolation." He remarks that it appears as if Arabia Petræa had once been an ocean of lava, and that while its waves were reaching to the heights of mountains, it was ordered to suddenly stand still. This entire wilderness is a series of naked rocks and craggy precipices, interspersed with narrow defiles and sandy vales which are seldom refreshed with rain or adorned with vegetation. The mountain ridges, designated as *Seir* and *Hor* in the Hebrew Scriptures, extend from the Sinaitic peninsula to the Dead Sea. A long valley extends along the western side, and that valley is to this day the route of caravans, as it was the path of the Israelites in their forty years' "Wanderings in the Wilderness."

Mount
Sinai.

The mountain-group of Sinai is located near the center of the peninsula. The upper region of this group forms a circle thirty or forty miles in diameter. The summit of Sinai is one of the most desolate on the face of the earth, nothing being seen but huge peaks and crags of naked granite, constituting a wilderness of steep and broken rocks and valleys destitute of verdure, as far as the eye can behold. Nevertheless, water and small spots of soil producing fruit-trees are seen in the most elevated parts. Mount Sinai comprises two elevations now known as *Gebel Mousa* and *Gebel Katerin*, which are usually identified with Sinai and Horeb.

The first historical notices of Edom are found in the Hebrew Scriptures. While the Israelites were held in bondage in Egypt, the Edomites, or descendants of Esau, grew into a rich and powerful nation. The princes of Edom, as we are informed by the Book of Genesis, were celebrated long before any king reigned over Israel, and they refused to allow Moses a passage through their country to the Land of Canaan. As already related, the Edomites first settled in the rocky fastnesses of Mount Seir, which commanded the great roads traversed by the commercial caravans of the early ages.

Rise
of the
Edom-
ites.

The capital of Edom was the great commercial city called Bozrah in the Old Testament and Petra by the Greeks. This famous city was located at the foot of Mount Hor, in a deep valley. The only means of access to the city was through a narrow defile, partly natural, and partly cut through the solid rock which hung over the passage and in many places obstructed the view of the heavens. The path is so narrow that two horsemen can barely ride abreast, while near the entrance an arch thrown across at a great height connects the opposite cliffs. The pass gradually slopes downward for about two miles, while the mountain-ridge still retains its level, until at the close of the dark perspective numerous columns, statues and graceful cornices are seen, even now retaining their forms and colors as little injured by time and exposure as if they had just come from the chisel. The sides of the rocky ridges are covered with numerous excavations, some of which are private dwellings, others sepulchers. The prophet Jeremiah probably alluded to this extraordinary peculiarity in his denunciation of Jehovah's vengeance against Edom, in the following language: "Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldst make thy nest as high as the eagle, I will bring thee down from thence, saith the Lord."

Petra.

The Edomites long maintained their distinct national existence, and successively withstood the attacks of the Egyptians, the Ethiopians, the Hebrews, the Assyrians, the Greeks and the Romans. Diodorus Siculus states that the great Egyptian king, Sesotris (Rameses the Great), was so harassed by the wars carried on against him by the Edomites that he was obliged to erect a line of defense across the Isthmus of Suez, from Heliopolis to Pelusium, to protect his dominions against their inroads. He says that it was exceedingly difficult to attack or subdue these people, because they retired to their deserts, where, if an army dared to follow them, it was certain to perish from thirst and fatigue, as the wells and springs were only known to the natives.

Edom's
National
Exist-
ence.

**David's
Conquest
of Edom.**

When David became King of Israel, the Edomites had greatly extended their dominions. They were in possession of the ports of Elath and Ezion-Geber, on the northern point of the Red Sea (the Gulf of Akaba), and through these places they had opened a flourishing commerce with India and Ethiopia. They also maintained an extensive traffic with Phœnicia, Egypt and Babylonia. But the Hebrew armies, under Abishai, David's general, invaded Edom, routed the Edomites with terrific slaughter in the valley of salt, and forced them to receive Hebrew garrisons at Elath and Ezion-Geber. David perhaps began the trade with Ophir, which was afterwards pursued so extensively by Solomon and Hiram.

**Hadad's
Revolt
against
Solomon.**

During Solomon's reign an Edomite prince named Hadad, who had sought refuge in Egypt when his native land was conquered by David, returned to Edom and led a revolt against the Hebrew supremacy. The only account which we possess concerning Hadad is that given in the First Book of Kings, as follows: "God stirred up an adversary unto Solomon, Hadad the Edomite. He was of the king's seed in Edom. For it came to pass, when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom (for six months did Joab remain there with all Israel, until he had cut off every male in Edom); that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt; Hadad being yet a little child. And they arose out of Midian, and came to Paran; and they took men with them out of Paran, and they came to Egypt, unto Pharaoh, King of Egypt; which gave him a house, and appointed him victuals, and gave him land. And Hadad found great favor in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpénes the queen. And the sister of Tahpénes bare him Génubath his son, whom Tahpénes weaned in Pharaoh's house; and Génubath was in Pharaoh's household among the sons of Pharaoh. And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, Nothing; howbeit let me go in any wise."

**Native
Tradi-
tions.**

The native traditions of the country preserve the memory of Hadad's reign in some degree, as one of the ruined edifices at Petra is yet called by the Arabs "the Palace of Pharaoh's daughter."

**Edom and
Judah.**

Hadad's efforts for the independence of his country were apparently only partially successful, as the Edomites remained subject to the Kings of Judah for about a century, until the reign of Jehoram (B. C. 888). Says the Hebrew account: "In his days, Edom revolted from

under the hand of Judah, and made a king over themselves. So Joram went over to Zair, and all the chariots with him; and he rose by night, and smote the Edomites which compassed him about, and the captains of the chariots; and the people fled into their tents. Yet Edom revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time."

Libnah was one of the cities of refuge belonging to the Kingdom of Judah, and its alliance with Edom had a tendency to perpetuate the hereditary animosity between the Hebrews and the Edomites. During the reign of Jehoram in Judah, the Edomites recovered their independence, and maintained it for eighty years. Amaziah, King of Judah, severely chastised the hostility of the Edomites. The Book of Chronicles says that "Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. An other ten thousand left alive did the children of Judah carry away captive, and brought them unto the top of the rock, and cast them down from the top of the rock, that they were all broken in pieces."

Wars
between
Them.

Azariah, or Uzziah, the son and successor of Amaziah in Judah, reconquered the Edomites. More than two centuries afterward they were subjected by Nebuchadnezzar of Babylon, and aided him in his siege and capture of Jerusalem, thus taking an active part in all the calamities inflicted upon the Jews. The prophet Obadiah declares that Edom "stood on the other side in the day that the strangers carried away captive Judah's forces, and foreigners entered into his gates and cast lots upon Jerusalem. Edom rejoiced over the children of Judah in the day of their destruction, spoke proudly in the day of their distress, and laid hands on their substance in the day of their calamity." The Edomites also "stood in the crossway, to cut off those that did escape, and to deliver up those that remained." The prophet Amos says that Edom "did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath forever."

Edom
under
Babylon

During the flourishing period of the Assyrian and Babylonian Empires, which overthrew the Kingdoms of Israel and Judah, the wild freebooters of Edom remained either wholly independent or acknowledged a temporary alliance with their foes. When Babylon fell before the conquering arms of Cyrus the Great of Persia, and when Cambyses and Darius Hystaspes led the Persian armies to Egypt and Europe, these conquerors found it necessary to maintain a friendly understanding with the desert tribes, in order to obtain a passage through their territories and supplies of water and provisions for their armies. Herodotus states that on this account they were exempted from paying

Edom and
Persia.

tribute, while the neighboring princes were heavily taxed. During the captivity of the Jews in Babylon, the Edomites conquered the southern part of Palestine and seized the city of Hebron. Thenceforth those Edomites who occupied the southern frontiers of Palestine were called *Idumæans*, while those who remained at Petra were named *Nabathæans*, as some believe, from Nebaioth, a son of Ishmael.

Athenæus
and the
Naba-
thæans.

During the wars between the successors of Alexander the Great, Athenæus, the general of Antígonus, was sent against the Nabathæans, who ravaged the territories of Antígonus and refused him permission to collect bitumen from the Dead Sea. When Athenæus marched against them most of them were absent from their homes, having gone to a neighboring fair, where they were in the habit of bartering the woolen goods which they obtained from the Tyrians for the spices brought from the East by the caravans. As the passes of the country had been left only slightly guarded, Athenæus easily obtained possession of Petra, surprising its magazines, and returned to the Syrian frontier richly laden with plunder. The Nabathæans, enraged at the news of this misfortune, assembled their forces, and urging their dromedaries with indescribable speed, overtook Athenæus near Gaza and almost entirely cut his army to pieces. Demétrius Poliorcètes, the son of Antígonus, hastened to avenge this disaster, but the Arabian deserts and fastnesses baffled all his efforts. An Arab chief harangued the Greek general from the top of a rock, and so vigorously portrayed to him the perils of his enterprise that Demétrius, convinced of the great hazards of his undertaking, at once returned to Syria.

The
Ptole-
mies, the
Seleucidæ
and the
Naba-
thæans.

Ptolemy Euvégetes, King of Egypt, seized the Arabian ports on the Red Sea, but penetrated no farther into the country. From about B. C. 200 to the beginning of the Christian era several Arab chieftains distinguished themselves in the wars of the Jews, sometimes allying themselves with the Seleucidæ of Syria, and sometimes with the Ptolemies of Egypt. Antíochus the Great reduced a portion of the Northern Arab tribes to submission, and his son Hycranus was engaged for several years in chastising their incursions and depredations. About B. C. 170 the Nabathæans were ruled by a prince named Hareth, called Aretas by the Greeks. His dominions reached to the frontiers of Palestine and included the country of the Ammonites. Having made peace with the Jews, they allowed Judas Maccabæus and his brother Jonathan a passage through their territories; but notwithstanding the friendly relations existing between them, the Nabathæans were unable to resist the temptation to plunder even their friends when an opportunity presented itself; and they accordingly attacked a detachment of Jews on their march, seized their carriages, and plundered their baggage.

During the wars of the Maccabees in Judæa, the Idumæans who had settled in that country displayed the old aversion of their race toward the Jews. Judas Maccabæus severely punished them, taking and sacking their chief city, Hebron, destroying more than forty thousand of their soldiers, and leveling their strongholds with the ground. The Idumæans were thoroughly subdued by the Jews under John Hyrcanus about B. C. 130, and were only allowed to remain in Judæa on condition of accepting the Jewish religion, whereupon they adopted the laws of Moses, submitted to circumcision, and soon became incorporated with the Jews. Upon the extinction of the Maccabees, the Idumæan Herod the Great became tributary king, or Tetrarch, of Judæa, under the suzerainty of the Romans. The name Idumæan gradually fell into disuse, until, in the first century of the Christian era, it became entirely obsolete.

The
Macca-
bees and
the Idu-
mæans.

The Nabathæans maintained their independence for a much longer period than did the Idumæans. When Alexander Balas, King of Syria, was defeated by Ptolemy Philométor, King of Egypt (B. C. 146), a Nabathæan prince named Zabdiel offered protection to the vanquished monarch, but was afterwards bribed with money to violate the laws of hospitality by delivering up the royal fugitive. Josephus mentions another Nabathæan prince, named Obodas, who defeated the Jews by enticing them into an ambushade, where he cut them to pieces (B. C. 92). Josephus also states that Hareth, or Aretas, the sovereign of Arabia Petræa, overthrew Antiochus Dionysius, King of Damascus, and led an army of fifty thousand men into India.

Later
History
of the
Naba-
thæans.

The constant Arab incursions into Syria finally aroused the hostility of the Romans, whose dominions extended as far east as the Euphrates. The successive Roman Proconsuls of Syria—Lucullus, Pompey, Scaurus, Gabinius and Marcellinus—undertook expeditions against the marauding Arab tribes, but gained no other advantage than the payment of a tribute or a temporary suspension of hostilities. The Emperor Augustus Cæsar claimed the right to impose a king upon the Nabathæans, but they elected a sovereign of their own, who assumed the name of Aretes and remained at peace with the Romans during his entire reign, which ended with his death, A. D. 40.

Romans
and
Arabs.

During the reign of the Emperor Trajan, Arabia Petræa was made a Roman province, under the name of *Palestina Tertia*, or *Salutaris* (A. D. 106). The fluctuating condition of the Roman power in the East prevented this province from being held in a condition of absolute dependence. Nevertheless, Trajan put an end to the dynasty of the ancient Nabathæan kings, and besieged Petra with a large Roman army, but its strong position and the heroic defense of its garrison baffled all his efforts for the reduction of the city. In one of the

Arabia
Petræa
under
Rome.

assaults headed by Trajan in person, the Emperor narrowly escaped being slain, his horse being wounded and a soldier being killed by his side; as the Arabs, notwithstanding his disguise, discovered him by his gray hairs and his majestic mien. The Romans were forced to relinquish the siege of Petra. The historians of the time ascribe this Roman repulse to the violent tempests of wind and hail, the dreadful flashes of lightning, and the swarms of flies that infested the camp of the besiegers. The Roman repulse from Petra seems to be the last military event recorded in the history of the Nabathæans.

**History of
Petra.**

The foundation of the Edomite city of Petra appears to have been coeval with the origin of Eastern commerce, and there is evidence that it was a flourishing commercial emporium seventeen centuries before Christ. It was the original seat of all the commerce of the North of Arabia, and there the first merchants of the world stored the costly commodities of the East. It constituted the great emporium of mercantile trade between Palestine, Syria and Egypt. The celebrated soothsayer Balaam was a native of Petra, and in his time its inhabitants were famous for their learning, their oracular temple, and their skill in augury. During the entire period of its history, Petra seems to have been a seat of wealth and commerce. In the time of Christ, Strabo described it from the account of his friend, Athenodorus, the philosopher, who spoke highly of the civilized manners of its inhabitants, of the crowds of Roman and foreign merchants found there, and of the excellent government of its sovereigns. He represented the city as surrounded with precipitous cliffs, but rich in gardens, and supplied with an abundant spring, which rendered it the most important fortress in the desert. Pliny afterwards described it as a city almost two miles in extent, having a river running through the midst of it, and situated in a valley inclosed with steep mountains, which cut off all natural access to it.

**Extinction of
Petra.**

The name of Petra almost vanishes from history with the decline and fall of the Roman power in the East. The city sunk into a gradual decay when the commerce which had caused its prosperity was directed into other channels. Ancient Edom was so thoroughly cut off from the rest of the world that the very existence of the once-flourishing city of Petra fell into oblivion; and its discovery by the German traveler Burckhardt, in 1812, in the loneliness of its desolation, seemed as if the dead had risen from their graves. No human habitation is in or near the site of this famous ancient city, and the terrible denunciation of the Jewish prophet Isaiah is literally fulfilled.

**Isaiah's
Prophecy.**

The following is the language of this prophet: "The cormorant and the bittern shall possess it; the owl also and the raven shall dwell in it; and he shall stretch out upon it the line of confusion, and the

stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof; and it shall be a habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech-owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow; there shall the vultures also be gathered, every one with her mate."

SECTION VIII.—LATER GREEK SCIENCE AND LITERATURE.

DURING the period following the dissolution of the empire of Alexander the Great, the Hellenic race produced many eminent scientists, poets and historians; but these mainly flourished in Sicily, and at Alexandria, in Egypt. Under the Ptolemies, Alexandria took the place formerly held by Athens as the seat of Grecian learning and literature.

**Alexan-
drian
Period.**

The Greeks outside of the mother country itself, especially those of Alexandria, now cultivated the mathematical and physical sciences to the highest degree of perfection known to the ancients, and learned grammarians and critics collected and arranged the works of the older Greek writers.

**Science at
Alexan-
dria.**

The most famous of these grammarians and critics who had schools at Alexandria were ARISTÓPHANES and ARISTÁRCHUS, the former being the chief librarian during the reigns of Ptolemies Philadelphus and Euérgetes.

**Aristoph-
anes
and
Aristar-
chus.**

EUCLID, the eminent Greek mathematician and the father of mathematical science, flourished at Alexandria about B. C. 300, and composed a text-book on geometry used thereafter for centuries. This work immortalized his name, and in it he digested all the propositions of the eminent geometricians who preceded him, such as Tháles, Pythagoras and others. King Ptolemy Soter became Euclid's pupil, and his school was so famous that Alexandria continued to be the great resort of mathematicians for centuries. Euclid's *Elements* have been translated into most languages, and have remained for two thousand years as the basis of geometrical knowledge wherever science has cast its light. APOLLONIUS, the successor of Euclid, was also a famous Greek mathematician at Alexandria, and wrote on the conic sections.

Euclid.

ARCHIMÉDES, the most renowned ancient mathematician and a great scientist, was a native of Syracuse, in Sicily, where he flourished in the

**Archi-
medes.**

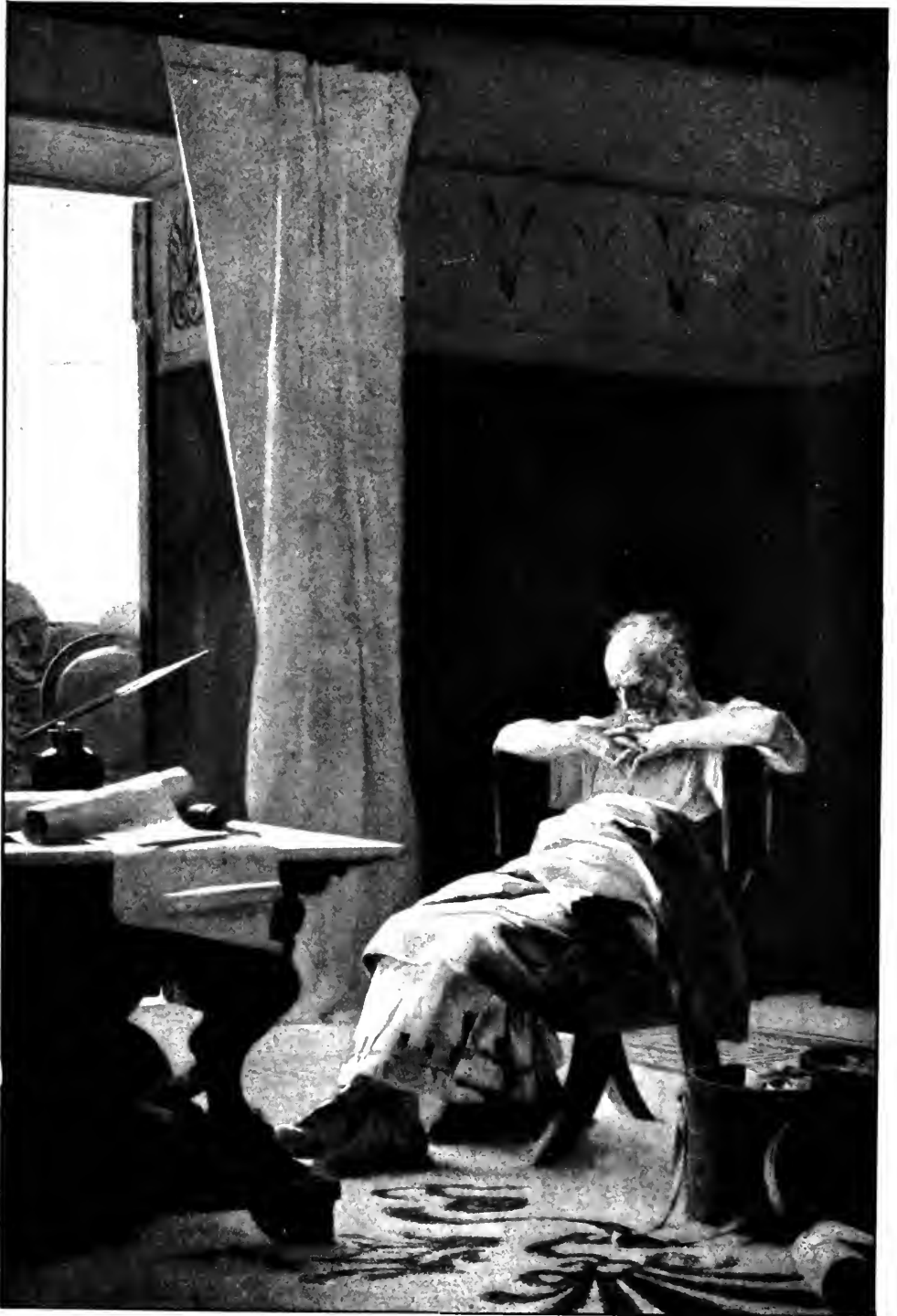
third century before Christ. He gained an immortal fame by his discoveries in mechanical and physical science. He was renowned alike for his skill in astronomy, geometry, mechanics, hydrostatics and optics. He invented the combination of pulleys to raise enormous weights, the endless screw, a sphere to represent the motions of the celestial bodies, etc. His knowledge of the principle of specific gravities enabled him to detect the fraudulent mixture of silver in the golden crown of Héro II., King of Syracuse, by comparing the quantity of water displaced by equal weights of silver and gold. While he was in the bath, the thought occurred to him, upon observing that he displaced a bulk of water equal to his own body. It is said that he was so intensely excited by his discovery that he ran naked out of the bath, exclaiming: "Eureka!" (I have found it). His knowledge of the power of the lever is indicated by his celebrated declaration to King Héro II.: "Give me where I may stand, and I will move the world." His genius for invention was signally displayed in the defense of Syracuse against the besieging Roman army under Marcellus, when he is said to have fired the Roman fleet by means of immense reflecting mirrors, by which the heated rays of the sun were concentrated on one point. But the city was finally taken by storm, and Archimédes was slain by a Roman soldier in the seventy-fourth year of his age (B. C. 212). Nine of the many works composed by Archimédes have been transmitted to us.

Eratosthenes.

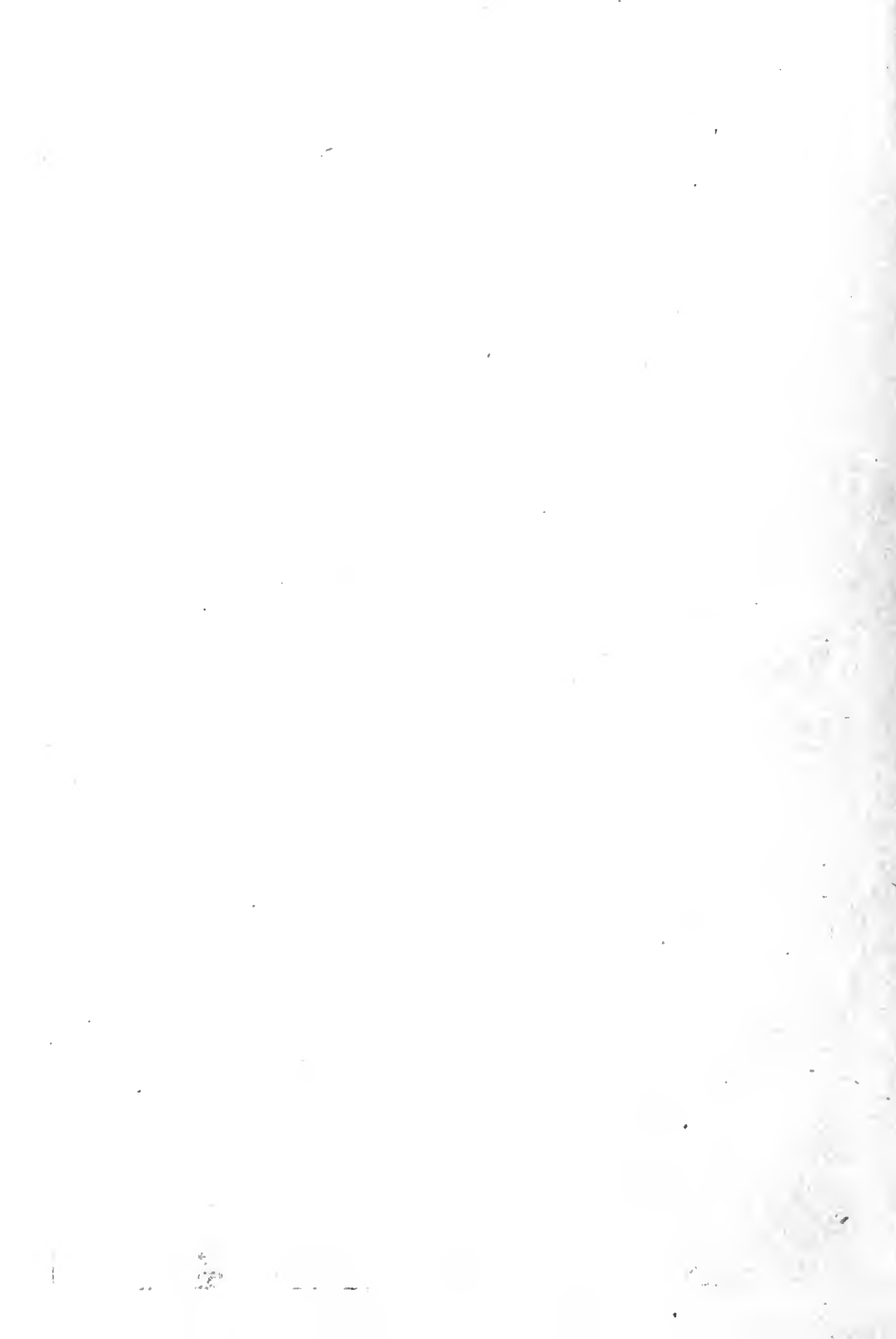
ERATÓSTHENES, a renowned Greek astronomer, antiquarian and scholar, flourished at Alexandria in the third century before Christ. He was, next to Aristotle, the most illustrious Greek scholar, and was particularly distinguished as the first and greatest critical investigator of Egyptian antiquity. His researches were undertaken by command of King Ptolemy Soter, and therefore with all the advantages that royal patronage could obtain for the investigation from the Egyptian priests. Georgius Syncellus, Vice-Patriarch of Constantinople (A. D. 800), has given us an epitome of the list of Pharaohs as prepared by Eratósthenes.

Hipparchus and Ptolemy.

Two great astronomers afterwards flourished at Alexandria—HIPPARCHUS, in the second century before Christ, and PTOLEMY, in the second century after Christ. Ptolemy was equally celebrated as an astronomer and a geographer. His theory that the earth is the center of the universe and motionless was accepted for fourteen centuries, and his great work on geography was an authority during the same period. Ptolemy's *Syntax of Astronomy*, usually styled the *Almagest*, the name given it by the Arabian scholars, explains his theories, including that of the central position and stability of the earth, and that of *epicycles* to explain the movements of the other celestial bodies. This work is



ARCHIMEDES



to this day valued on account of its catalogue of stars, corrected from the earlier one of Hipparchus. Ptolemy's work on geography mainly consists of lists of places in various countries, with latitudes and longitudes and some notices of objects of interest. This work was only superseded by the great geographical discoveries of the sixteenth century of the Christian era.

HIPPÓCRATES, a Greek of Asia Minor, who lived in the time of Socrates and Plato, was the "Father of Medicine." GALEN, a Greek born at Pérgamus, but who studied at Alexandria, Corinth and Smyrna, was the most eminent physician and medical writer of antiquity, and lived in the second century after Christ (A. D. 131-200). He settled at Rome, where he acquired an immense practice, but was driven from that city by the intrigues of his jealous rivals, who ascribed his wonderful success to magic. He was recalled to Rome by the Emperor Marcus Aurelius, who confided to him the care of the health of his son Cómmodus. Only a part of his many writings remain; but even these form five folio volumes and furnish abundant evidence of his practical and theoretical skill. Says Liebig: "The system of Galen, in regard to the cause of disease and the action of remedies, was regarded during thirteen centuries as impregnable truth, and had acquired the entire infallibility of the articles of a religious creed. Their authority only ceased when chemical science, advancing, made them no longer tenable. Soon after Luther burned the papal bulls, Paracelsus burned at Basle the works of Galen."

Hippoc-
rates and
Galen.

Grecian poetry had greatly declined during the Macedonian period, and only one distinguished dramatist flourished in this age of Greek literature. This was MENÁNDER, the last great Athenian comic poet, who flourished about B. C. 300. He was born at Athens, B. C. 342. He composed one hundred and eight comedies, all of which have perished. A few fragments of his writings only yet remain. The high praises heaped upon him by his contemporaries are good evidence that he must have been a dramatist of the highest order.

Menan-
der.

Pastoral poetry predominated at this period. THEÓCRITUS, a native of Syracuse, in Sicily, was the greatest of Grecian pastoral poets, and flourished about B. C. 270. These facts, and also the names of his parents, may be partly learned from his writings. Theócritus, in his *Idyls*, describes a pastoral life full of innocence and simplicity. His sixteenth Idyl shows that he remained at Syracuse for some time after the beginning of his poetic career. He afterwards resided at Alexandria, where, at the court of Ptolemy Philadelphus, he was classed as one of the seven celebrated men, called the *Pléiades*, or "seven stars." He stands at the head of pastoral poets. The great Roman poet, Virgil, called him "master," and in his pastorals invoked the muse of

Theoc-
ritus.

Theócritus, under the name of the Sicilian or Syracusan muse. Virgil generally imitates, and often adopts and refines, the ideas of Theócritus. In some instances, according to a custom of ancient writers, and which would in our day be considered literary theft, he translates the very words of Theócritus, incorporating them with his own.

Bion and Moschus.

BION and MOSCHUS were pastoral poets, and contemporaries of Theócritus, and both flourished in Sicily. Bion was born at Smyrna, in Asia Minor, but spent most of his life in Sicily. Moschus was a native of Syracuse. The pastorals of these two poets are very graceful and beautiful. Moschus acknowledged Bion as his friend and his preceptor in pastoral poetry. Bion's works consist of a few elegant and simple pastorals. Bion was a wealthy man, and one of the Idyls of Moschus informs us that he died by poison administered by a powerful enemy. That Moschus was a Syracusan and a contemporary of Theócritus is seen in one of his own pastorals.

Lycophron, Callimachus, Apollonius and Aratus.

Besides Theócritus, four other Greek poets flourished at Alexandria in the third century before Christ. These were the elegiac poets LYCOPHRON and CALLIMACHUS, the epic poet APOLLONIUS, and ARÁTUS. Lycóphron was a native of Chalcis, in Eubœa, but was attracted to Alexandria by the patronage of King Ptolemy Philadelphus, who assigned him a position in the poetical constellation. Lycóphron wrote several essays on criticism and twelve tragedies, as well as numerous other poems, some of which were flattering anagrams on the illustrious names which adorned the court of Ptolemy Philadelphus. But the *Cassándra* is Lycóphron's only poem which has escaped oblivion.

Lycophron's Works.

Works of Callimachus and Apollonius.

Callimachus was born at Cyrênê, and received the surname of Battíades, from Battis, the king and founder of that city, whose descendant he claimed to be. He was one of the seven contemporary poets who flourished at the court of Ptolemy Philadelphus. His works are said to have been exceedingly voluminous, and consisted of elegies, hymns and epigrams, numbering eight hundred; but only a few of his short poems have been preserved. Apollonius was a native of Alexandria, being born there in the time of Ptolemy Philadelphus. In his early youth he wrote the *Argonautica*, an epic founded on the fable of the Argonautic Expedition and the Golden Fleece. Milton, in *Paradise Lost*, made many allusions to the great epic of Apollonius.

Career of Aratus.

ARÁTUS was born at Soli, afterwards named Pompeiopolis, in Cilicia. He was the disciple of Dionysius of Heracléa, and followed his master's example in adopting the principles of the Stoic philosophy. The name of Arátus appears as one of the Pléiades of Alexandria, and his friendship with Theócritus is indicated by the sixth and seventh Idyls of that illustrious pastoral poet.

Early in the third century before Christ also flourished the Egyptian priest MANETHO, who wrote his famous History of Egypt in Greek, and who adorned the court of Ptolemy Philadelphus. Contemporary with Manetho lived BEROSUS, the Babylonian priest who wrote a complete History of Early Chaldæa and Later Babylonia in Greek, only fragments of which have been transmitted to us by APOLLODORUS and POLYHISTOR, two Greek writers.

Manetho,
Berosus,
Apollodorus and
Polyhistor.

A number of distinguished Greek historians flourished during this later period of antiquity. POLYBIUS, the most eminent Greek historian after Xenophon, flourished in the second century before Christ, and was a native of Greece itself, being born at Megalopolis, in Arcadia, B. C. 204. He was one of the thousand Achæans carried captive to Italy by the Romans in B. C. 168, on the charge of not having aided the Romans against Përseus, King of Macedon. He resided in the house of Æmilius Paulus, the Roman general who vanquished Përseus at Pydna. He became the intimate friend of Scipio, the son of Æmilius Paulus, and accompanied him to the siege of Carthage. The great work of Polybius is a general history of the affairs of Greece and Rome from B. C. 220 to B. C. 146, preceded by a brief view of early Roman history. This work consisted of forty books, only five of which now remain. But these are among the most valuable literary remains of antiquity, as Polybius exerted himself to learn facts, studied and traveled extensively, was thoroughly versed in war and politics, and possessed a clear insight into the relations of things. His aim being didactic, a great portion of his history consists of disquisitions. His residence at Rome and his acquaintance with the prominent men of his time enabled him to give his history a comprehensive range and render it a work of great value by his accuracy and impartiality. His account of the campaigns of Hannibal and others has made his history the delight of military leaders in all subsequent ages. His style lacks the charm of eloquence, but is clear, simple and well sustained. Polybius reached the great age of eighty-two years. His Arcadian countrymen erected statues to his memory in all their principal cities.

Polybius.

DIODORUS SICULUS, another distinguished Greek historian, was a native of Sicily (hence the name Siculus), and was born about the middle of the first century before Christ. He left his native city of Agyrium in his youth and spent many years in his travels through the greater part of civilized Europe and Asia, and also through Egypt. In his journeys he gathered materials for a historical work, in the composition of which he was engaged for a period of thirty years. This universal history, which Diodorus called his *Bibliotheca Historica*, comprised forty books, of which only fifteen yet remain, the first five

Diodorus
Siculus.

and the second ten. The annals of Diodorus constitute the principal remaining authority upon the subject of Egyptian, Assyrian and Babylonian antiquities, and they are accordingly very curious and valuable. Though a historian of great merit, Diodorus was neither so elegantly perspicuous as Xenophon nor so scrupulously accurate as Polybius. He resided at Rome in the time of Julius and Augustus Cæsar, when the Greek language had become corrupted, and for this reason he cannot rival his predecessors in beauty of style and diction. Nevertheless, the language of Diodorus nearly equals the best ancient standards.

Dionysius
Halicarnasseus.

DIONYSIUS HALICARNASSEUS, so named because he was a native of Halicarnássus, in Asia Minor, was another illustrious Greek historian and a contemporary of Diodorus Siculus. He came to Rome about the time when Augustus Cæsar founded the Roman Empire. After residing in Rome twenty-two years, Dionysius wrote a history of the Roman power, for which he had long made diligent preparation and gathered many materials. His work consisted of twenty books, of which only the first eleven yet remain.

Strabo.

STRABO, a celebrated Greek historian and geographer, was born at Amasia, in Cappadocia, about B. C. 50, and flourished in the time of Christ. He traveled through Greece, Italy, Egypt and Asia, seeking the most reliable information concerning the geography, the statistics and the political condition of the countries which he visited. He is supposed to have died after A. D. 20. His great work, in seventeen books, besides describing various countries, gives the principal particulars of their history, notices of distinguished men, and accounts of the customs and manners of the people. It embraces almost the entire history of knowledge from the time of Homer to that of Augustus Cæsar. There is an English translation of Strabo's works in Bohn's Classical Library.

Josephus.

FLAVIUS JOSEPHUS, a renowned Jewish historian, who flourished in the first century of the Christian era, wrote a history of the Jewish race in Greek. Josephus was taken prisoner by the Romans at the capture and destruction of Jerusalem in A. D. 70. He has given us a most graphic and elaborate account of that famous event, and of the calamities which had befallen his countrymen.

Plutarch.

PLUTARCH, the eminent biographer of antiquity, and a native of Greece itself, lived in the first and second centuries of the Christian era, and achieved an immortal fame by his *Lives* of the great warriors and statesmen of Greece and Rome. Plutarch was born A. D. 46, at Chæronéa, in Bœotia, the scene of the great victory of Philip the Great of Macedon over the Athenians and Thebans, which prostrated the liberties of Greece. Plutarch belonged to one of the most ancient and

respectable families of his native place, and all its members were attached to the pursuits of philosophy. His tastes were early directed in the same channel, and he had received an excellent education under Ammonius, an Egyptian, who had established a famous school at Athens. Plutarch afterwards visited Egypt to store his mind with additional knowledge. After returning to his native land, he traveled through all its chief cities, and at length went to Rome, where he resided about forty years. At the close of this period he returned to Chæronéa, to spend the last years of his life in his native city. During his residence in Rome he lectured on philosophy, as early as the reign of Domitian. In his retirement at Chæronéa he completed the great work upon which his fame rests, consisting of biographies of forty-six illustrious Greeks and Romans, arranged in pairs, each pair being compared in their characters. These biographies are written with a moral purpose, and besides orderly narrative of events, they give us portraits of their characters, presented in a graphic and vigorous style, and with much good sense, honesty and generosity.

Plutarch's Lives constitute one of the most charming productions transmitted to us from antiquity. This work has to this day been regarded as a model of biographical composition, and so deserves to be, because of the impartial, cautious, manly and honest style in which it is written. Plutarch's morals and piety merit as much commendation as those of any other pagan writer. Altogether, though morally defective, Plutarch's Lives have done more toward inciting youth to virtuous and exalted deeds than any other Greek or Roman production. As tested by modern criticism, Plutarch's Lives are not historical authorities; as they were written, not with a critical, but with a practical aim. They present to us the most famous types of Greek and Roman character as they appeared to the careful, scholarly, imaginative and philosophical biographer. They were Shakespeare's chief authority in the preparation of his great classical dramas. Not many ancient or modern works have been so widely read or so generally admired as Plutarch's Lives.

Plu-
tarch's
Lives.

Several of Plutarch's other works have been lost, but there yet remain such small treatises as his *Symposiacs*, or Table Conversations, and his *Morals*, which maintain his reputation for ability and piety. The people of his native city honored him with the office of chief-magistrate, and he died among his countrymen and friends in the seventy-fifth years of his age, A. D. 120.

His other
Works.

ARRIAN, a Greek of Asia Minor, was a historian who flourished in the early part of the second century of the Christian era. Arrian was a native of Nicomedia, in Bithynia, and came to Rome when quite young, and there studied under the famous Greek philosopher, Epic-

Arrian.

tétus, whose Stoical opinions he afterwards gave to the world in two treatises, which have ever since been ranked among the finest expositions of ancient morality.

Appian.

APPIAN, another Greek historian who flourished in the early part of the second century of the Christian era, contemporary with Arrian, was a descendant of one of the leading families of Alexandria. He came to Rome during the reign of the Emperor Trajan, and began to practice law in the Roman courts. He achieved such distinction as a pleader that he became one of the imperial Procurators; and, under Trajan's successors, Adrian and Antonínus Pius, he was invested with the dignity of provincial governor. Appian wrote a regular history of Rome from the times of the legendary Æneas to the times of the Empire. He also wrote various separate and extended accounts of particular civil and foreign wars in the history of the Roman people. Some of these fragmentary writings are all that now remains of his works.

**Diogenes
Laertius.**

DIOGENES LAERTIUS, a Greek historian who is supposed to have flourished about A. D. 200, wrote the *Lives of the Philosophers* in ten books, a work mainly valuable for the fragments which it contains of earlier writings which have perished.

Herodian.

HERODIAN was a Greek historian who lived in the third century after Christ. He gave an accurate narrative of the events of the Roman Empire from the reign of Marcus Aurelius Antonínus, who died A. D. 180, to the accession of Gordian III., A. D. 244, embracing a period of about seventy years. Herodian personally witnessed the principal events which signalized this period, and had the best opportunities for accurate observation, because he had long been attached to the court of the Roman Emperors. Herodian's history is in eight books, and embraces the reigns of more than twelve Emperors. This work gives us the most authentic knowledge of this stirring epoch. Herodian wrote in a style of dignity and sweetness, and his comments upon the events recorded by him are pertinent and instructive.

Lucian.

LUCIAN, a renowned Greek writer, was a native of Samosata, and flourished in the second century after Christ. He was of humble origin, and while young was placed with an uncle to study sculpture, but his failure in his first efforts induced him to go to Antioch and devote himself to literature and forensic rhetoric. The Roman Emperor Marcus Aurelius made him Procurator of Egypt. He died at the age of ninety. Lucian's works are chiefly in the form of dialogues, and many have been transmitted to us. The most popular are those in which he ridiculed the pagan mythology and the philosophical sects. Many of them are tainted with profanity and indecency, though written in an elegant style and abounding in wit.

LONGINUS was an illustrious Greek critic and philosopher of the third century after Christ. In his youth he traveled to Rome, Athens and Alexandria, for improvement, attending all the celebrated masters in philosophy and eloquence. At length he made his residence at Athens, where he taught philosophy and published his *Treatises on the Sublime*. His vast fund of knowledge caused him to be called "the living library." When Zenobia, Queen of Palmyra, heard of his fame she invited him to her court, intrusted him with the education of her two sons and took his advice on political matters. But this honor caused his ruin and destruction, as the Roman Emperor Aurelian, after reducing Palmyra, put him to death because he had counseled Zenobia to resist the Romans and had composed the spirited letter which that queen had addressed to the Emperor. His execution occurred A. D. 273. He encountered his fate with resignation and fortitude, saying: "The world is but a prison; happy therefore is he who gets soonest out of it, and gains his liberty."

Longinus

We have already alluded to the translation of the Old Testament into Greek. The Gospels and most of the other books of the New Testament were written in Greek, so that this language was the medium through which Christ's teachings and doctrines were made known to mankind in the first few centuries of the Christian era. Many of the Fathers of the Christian Church—such as JUSTIN MARTYR, CLEMENT of Alexandria, ORIGEN, ST. ATHANASIUS, and ST. CHRYSOSTOM—also wrote in the Greek language; as did PORPHYRY, the bitter foe of Christianity, and EUSEBIUS, the historian of the early Christian Church.

Greek
Christian
Fathers.

In the meantime the Grecian polytheistic religion had sunk beneath the attacks of the philosophers, and no system had taken its place, so that the Greeks lived literally "without God in the world," because they perceived the absurdity of the faith of their fathers, but as yet knew of no better creed, and erected altars to "The Unknown God."

Extinc-
tion of
Grecian
Polythe-
ism.

Amidst this practical infidelity the seeds were sown for a radical change throughout the whole Greek and Latin world. About the middle of the first century of the Christian era, the apostle Paul, after preaching the Gospel of Christ at Ephesus and other Greek cities of Asia Minor, passed over into Macedonia and there preached Christianity, making many converts, especially at Thessalonica, where he established a church. Driven by persecution to Athens, St. Paul preached the new faith to the assembled Athenians on Mars' Hill. The great apostle passed on to Corinth and there established a church. Christianity spread rapidly to other parts of Greece, and its growth was steady, in spite of the persecutions by which the Roman authorities endeavored to check its progress, and in spite of the charms with which the effete polytheism was surrounded. The preaching of Christianity

Rise of
Christi-
anity.Paul's
Mission-
ary
Travels.

produced a wonderful change, and its steady progress gradually affected the character of the Greek nation.

Christi-
anity and
Greek
Philos-
ophy.

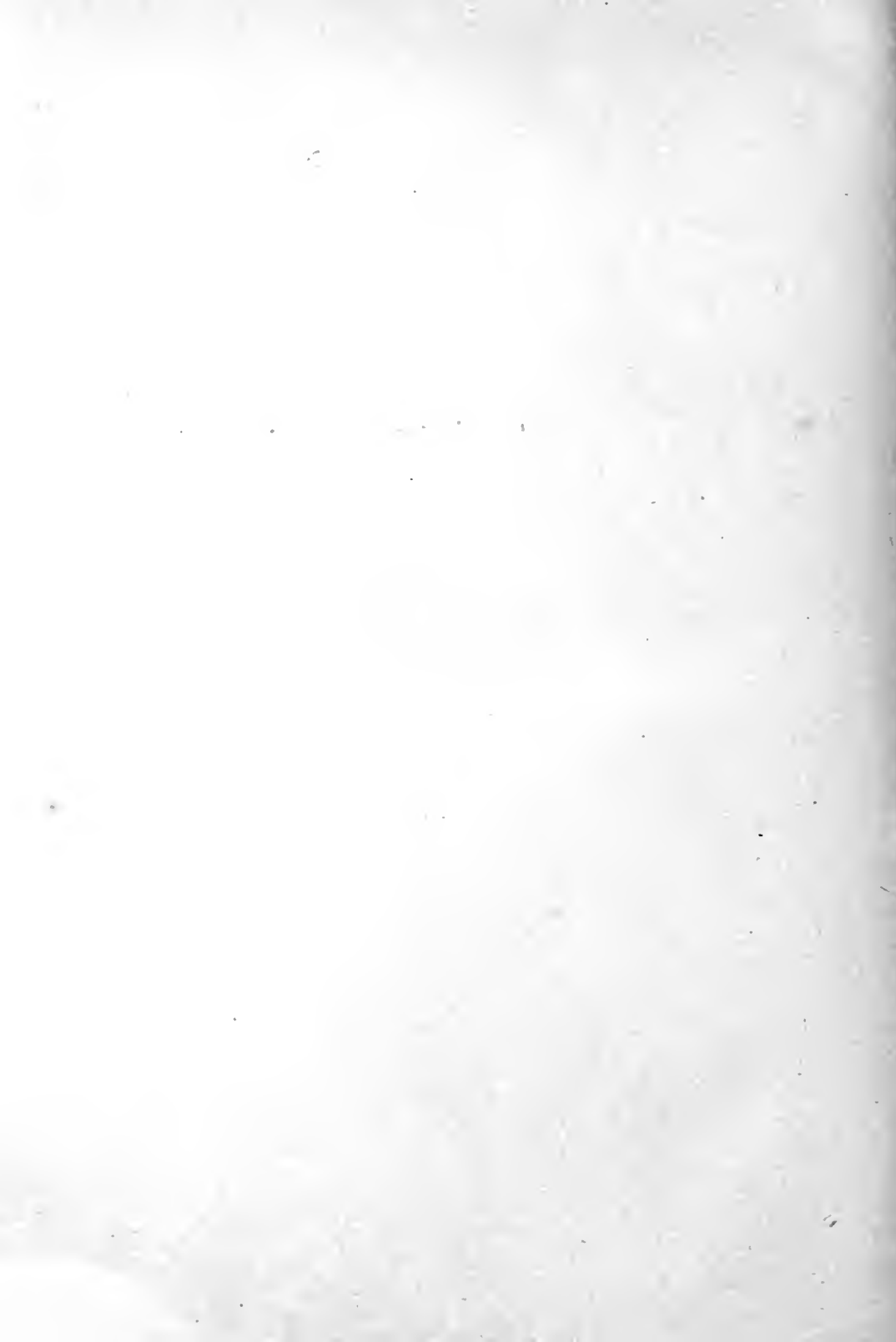
Many carried into the new religion those habits of fanciful speculation which had for so long a time characterized their philosophy, and mingling with some of their old theories and doctrines with the new faith, they introduced most of those peculiar beliefs which infected the early Christian Church. The Alexandrian philosophers were chiefly instrumental in producing this result, as they combined Plato's philosophy with Christ's simple teachings.

Mauso-
leum of
Halicar-
nassus.

The day of great masters in Grecian art had passed, and little remains to be said upon this topic. In the third century before Christ, Queen Artemisia erected the stately *Mausoléum* at Halicarnassus, in Asia Minor, to the memory of her departed husband, Mausôlus. The entire structure was adorned with magnificent sculptures. This remarkable structure was one of the Seven Wonders of the World, as was also the gigantic *Colossus* of Rhodes, an immense image of Apollo, which the Rhodians had erected to commemorate their gallant and successful defense against the forces of Demétrius Poliorcètes, B. C. 306. This colossal statue was so placed as to bestride the entrance to the harbor. The Colossus was more than one hundred feet high, and its thumb was so large that a man was not able to clasp it with his arms. After lying on the ground for centuries this gigantic figure was removed, when the metal of which it was composed loaded nine hundred camels. 4

Colossus
of
Rhodes.











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