

The Histories of Herodotus: The Persian Wars

Translated by G. C. MACAULAY, M.A.

From THE FIRST BOOK OF THE
HISTORIES, CALLED CLIO

THIS is the Showing forth of the Inquiry of Herodotus of Halicarnassos, to the end that neither the deeds of men may be forgotten by lapse of time, nor the works great and marvelous, which have been produced some by Hellenes and some by Barbarians, may lose their renown; and especially that the causes may be remembered for which these waged war with one another.

1. Those of the Persians who have knowledge of history declare that the Phoenicians first began the quarrel. These, they say, came from that which is called the Erythraian Sea to this of ours; and having settled in the land where they continue even now to dwell, set themselves forthwith to make long voyages by sea. And conveying merchandise of Egypt and of Assyria they arrived at other places and also at Argos; now Argos was at that time in all points the first of the States within that land which is now called Hellas;—the Phoenicians arrived then at this land of Argos, and began to dispose of their ship's cargo: and on the fifth or sixth day after they had arrived, when their goods had been almost all sold, there came down to the sea a great company of women, and among them the daughter of the king; and her name, as the Hellenes also agree, was Io the daughter of Inachos. These standing near to the stern of the ship were buying of the wares such as pleased them most, when of a sudden the Phoenicians, passing the word from one to another, made a rush upon them; and the greater part of the women escaped by flight, but Io and certain others were carried off. So they put them on board their ship, and forthwith departed, sailing away to Egypt. 2. In this manner the Persians report that Io came to Egypt, not agreeing therein with the Hellenes, and this they say was the first beginning of wrongs. Then after this, they say, certain Hellenes (but the name of the people they are not able to

report) put in to the city of Tyre in Phoenicia and carried off the king's daughter Europa;—these would doubtless be Cretans;—and so they were quits for the former injury. After this however the Hellenes, they say, were the authors of the second wrong; for they sailed in to Aia of Colchis and to the river Phasis with a ship of war, and from thence, after they had done the other business for which they came, they carried off the king's daughter Medea: and the king of Colchis sent a herald to the land of Hellas and demanded satisfaction for the rape and to have his daughter back; but they answered that, as the Barbarians had given them no satisfaction for the rape of Io the Argive, so neither would they give satisfaction to the Barbarians for this.

3. In the next generation after this, they say, Alexander the son of Priam, having heard of these things, desired to get a wife for himself by violence from Hellas, being fully assured that he would not be compelled to give any satisfaction for this wrong, inasmuch as the Hellenes gave none for theirs. So he carried off Helen, and the Hellenes resolved to send messengers first and to demand her back with satisfaction for the rape; and when they put forth this demand, the others alleged to them the rape of Medea, saying that the Hellenes were now desiring satisfaction to be given to them by others, though they had given none themselves nor had surrendered the person when demand was made.

4. Up to this point, they say, nothing more happened than the carrying away of women on both sides; but after this the Hellenes were very greatly to blame; for they set the first example of war, making an expedition into Asia before the Barbarians made any into Europe. Now they say that in their judgment, though it is an act of wrong to carry away women by force, it is a folly to set one's heart on taking vengeance for their rape, and the wise course is to pay no regard when they have been carried away; for it is evident that

they would never be carried away if they were not themselves willing to go. And the Persians say that they, namely the people of Asia, when their women were carried away by force, had made it a matter of no account, but the Hellenes on account of a woman of Lacedemon gathered together a great armament, and then came to Asia and destroyed the dominion of Priam; and that from this time forward they had always considered the Hellenic race to be their enemy: for Asia and the Barbarian races which dwell there the Persians claim as belonging to them; but Europe and the Hellenic race they consider to be parted off from them.

5. The Persians for their part say that things happened thus; and they conclude that the beginning of their quarrel with the Hellenes was on account of the taking of Ilion: but as regards Io the Phoenicians do not agree with the Persians in telling the tale thus; for they deny that they carried her off to Egypt by violent means, and they say on the other hand that when they were in Argos she was intimate with the master of their ship, and perceiving that she was with child, she was ashamed to confess it to her parents, and therefore sailed away with the Phoenicians of her own will, for fear of being found out. These are the tales told by the Persians and the Phoenicians severally: and concerning these things I am not going to say that they happened thus or thus, but when I have pointed to the man who first within my own knowledge began to commit wrong against the Hellenes, I shall go forward further with the story, giving an account of the cities of men, small as well as great: for those which in old times were great have for the most part become small, while those that were in my own time great used in former times to be small: so then, since I know that human prosperity never continues steadfast, I shall make mention of both indifferently.

6. Cræsus was Lydian by race, the son of Alyattes and ruler of the nations which dwell on this side of the river Halys; which river,

flowing from the South between the Syrians and the Paphlagonians, runs out towards the North Wind into that Sea which is called the Euxine. This Cræsus, first of all the Barbarians of whom we have knowledge, subdued certain of the Hellenes and forced them to pay tribute, while others he gained over and made them his friends. Those whom he subdued were the Ionians, the Aiolians, and the Dorians who dwell in Asia; and those whom he made his friends were the Lacedemonians. But before the reign of Cræsus all the Hellenes were free; for the expedition of the Kimmerians, which came upon Ionia before the time of Cræsus, was not a conquest of the cities but a plundering incursion only.

From THE THIRD BOOK OF THE HISTORIES, CALLED THALEIA

80. When the tumult had subsided and more than five days had elapsed, those who had risen against the Magians began to take counsel about the general state, and there were spoken speeches which some of the Hellenes do not believe were really uttered, but spoken they were nevertheless. On the one hand Otanes urged that they should resign the government into the hands of the whole body of the Persians, and his words were as follows: "To me it seems best that no single one of us should henceforth be ruler, for that is neither pleasant nor profitable. Ye saw the insolent temper of Cambyses, to what lengths it went, and ye have had experience also of the insolence of the Magian: and how should the rule of one alone be a well-ordered thing, seeing that the monarch may do what he desires without rendering any account of his acts? Even the best of all men, if he were placed in this disposition, would be caused by it to change from his wonted disposition: for insolence is engendered in him by the good things which he possesses, and envy is implanted in man from the beginning; and having these two things, he has all vice: for he does many deeds of reckless wrong, partly moved by insolence proceeding from satiety,

and partly by envy. And yet a despot at least ought to have been free from envy, seeing that he has all manner of good things. He is however naturally in just the opposite temper towards his subjects; for he grudges to the nobles that they should survive and live, but delights in the basest of citizens, and he is more ready than any other man to receive calumnies. Then of all things he is the most inconsistent; for if you express admiration of him moderately, he is offended that no very great court is paid to him, whereas if you pay court to him extravagantly, he is offended with you for being a flatterer. And the most important matter of all is that which I am about to say:—he disturbs the customs handed down from our fathers, he is a ravisher of women, and he puts men to death without trial. On the other hand the rule of many has first a name attaching to it which is the fairest of all names, that is to say ‘Equality’; next, the multitude does none of those things which the monarch does: offices of state are exercised by lot, and the magistrates are compelled to render account of their action: and finally all matters of deliberation are referred to the public assembly. I therefore give as my opinion that we let monarchy go and increase the power of the multitude; for in the many is contained everything.”

81. This was the opinion expressed by Otanes; but Megabyzos urged that they should entrust matters to the rule of a few, saying these words: “That which Otanes said in opposition to a tyranny, let it be counted as said for me also, but in that which he said urging that we should make over the power to the multitude, he has missed the best counsel: for nothing is more senseless or insolent than a worthless crowd; and for men flying from the insolence of a despot to fall into that of unrestrained popular power, is by no means to be endured: for he, if he does anything, does it knowing what he does, but the people cannot even know; for how can that know which has neither been taught anything noble by others nor perceived anything of itself, but pushes on matters with violent impulse and without understanding, like a torrent stream? Rule of the people then let them adopt who are foes to

the Persians; but let us choose a company of the best men, and to them attach the chief power; for in the number of these we shall ourselves also be, and it is likely that the resolutions taken by the best men will be the best.”

82. This was the opinion expressed by Megabyzos; and thirdly Dareios proceeded to declare his opinion, saying: “To me it seems that in those things which Megabyzos said with regard to the multitude he spoke rightly, but in those which he said with regard to the rule of a few, not rightly: for whereas there are three things set before us, and each is supposed to be the best in its own kind, that is to say a good popular government, and the rule of a few, and thirdly the rule of one, I say that this last is by far superior to the others; for nothing better can be found than the rule of an individual man of the best kind; seeing that using the best judgment he would be guardian of the multitude without reproach; and resolutions directed against enemies would so best be kept secret. In an oligarchy however it happens often that many, while practising virtue with regard to the commonwealth, have strong private enmities arising among themselves; for as each man desires to be himself the leader and to prevail in counsels, they come to great enmities with one another, whence arise factions among them, and out of the factions comes murder, and from murder results the rule of one man; and thus it is shown in this instance by how much that is the best. Again, when the people rules, it is impossible that corruption should not arise, and when corruption arises in the commonwealth, there arise among the corrupt men not enmities but strong ties of friendship: for they who are acting corruptly to the injury of the commonwealth put their heads together secretly to do so. And this continues so until at last some one takes the leadership of the people and stops the course of such men. By reason of this the man of whom I speak is admired by the people, and being so admired he suddenly appears as monarch. Thus he too furnishes herein an example to prove that the rule of one is the best thing. Finally, to sum up all in a single word, whence arose the liberty

which we possess, and who gave it to us? Was it a gift of the people or of an oligarchy or of a monarch? I therefore am of opinion that we, having been set free by one man, should preserve that form of rule, and in other respects also that we should not annul the customs of our fathers which are ordered well; for that is not the better way.”

83. These three opinions then had been proposed, and the other four men of the seven gave their assent to the last. So when Otanes, who was desirous to give equality to the Persians, found his opinion defeated, he spoke to those assembled thus: “Partisans, it is clear that some one of us must become king, selected either by casting lots, or by entrusting the decision to the multitude of the Persians and taking him whom it shall choose, or by some other means. I therefore shall not be a competitor with you, for I do not desire either to rule or to be ruled; and on this condition I withdraw from my claim to rule, namely that I shall not be ruled by any of you, either I myself or my descendants in future time.” When he had said this, the six made agreement with him on those terms, and he was no longer a competitor with them, but withdrew from the assembly; and at the present time this house remains free alone of all the Persian houses, and submits to rule only so far as it wills to do so itself, not transgressing the laws of the Persians.

84. The rest however of the seven continued to deliberate how they should establish a king in the most just manner; and it was resolved by them that to Otanes and his descendants in succession, if the kingdom should come to any other of the seven, there should be given as special gifts a Median dress every year and all those presents which are esteemed among the Persians to be the most valuable: and the reason why they determined that these things should be given to him, was because he first suggested to them the matter and combined them together. These were special gifts for Otanes; and this they also determined for all in common, namely that any one of the seven who wished might pass in to the royal palaces without any to bear in a message, unless the

king happened to be sleeping with his wife; and that it should not be lawful for the king to marry from any other family, but only from those of the men who had made insurrection with him: and about the kingdom they determined this, namely that the man whose horse should first neigh at sunrise in the suburb of the city when they were mounted upon their horses, he should have the kingdom.

Aristotle: Politics
(Book 1, Chapters 4 & 5)
Translated by Benjamin Jowett
BOOK ONE

IV

PROPERTY is a part of the household, and the art of acquiring property is a part of the art of managing the household; for no man can live well, or indeed live at all, unless he be provided with necessaries. And as in the arts which have a definite sphere the workers must have their own proper instruments for the accomplishment of their work, so it is in the management of a household. Now instruments are of various sorts; some are living, others lifeless; in the rudder, the pilot of a ship has a lifeless, in the look-out man, a living instrument; for in the arts the servant is a kind of instrument. Thus, too, a possession is an instrument for maintaining life. And so, in the arrangement of the family, a slave is a living possession, and property a number of such instruments; and the servant is himself an instrument which takes precedence of all other instruments. For if every instrument could accomplish its own work, obeying or anticipating the will of others, like the statues of Daedalus, or the tripods of Hephaestus, which, says the poet, "of their own accord entered the assembly of the Gods"; if, in like manner, the shuttle would weave and the plectrum touch the lyre without a hand to guide them, chief workmen would not want servants, nor masters slaves. Here, however, another distinction must be drawn; the instruments commonly so called are instruments of production, whilst a possession is an instrument of action. The shuttle, for example, is not only of use; but something else is made by it, whereas of a garment or of a bed there is only the use. Further, as production and action are different in kind, and both require instruments, the instruments which they employ must likewise differ in kind. But life is action and not production, and therefore the slave is the minister of action. Again, a possession is

spoken of as a part is spoken of; for the part is not only a part of something else, but wholly belongs to it; and this is also true of a possession. The master is only the master of the slave; he does not belong to him, whereas the slave is not only the slave of his master, but wholly belongs to him. Hence we see what is the nature and office of a slave; he who is by nature not his own but another's man, is by nature a slave; and he may be said to be another's man who, being a human being, is also a possession. And a possession may be defined as an instrument of action, separable from the possessor.

V

But is there any one thus intended by nature to be a slave, and for whom such a condition is expedient and right, or rather is not all slavery a violation of nature?

There is no difficulty in answering this question, on grounds both of reason and of fact. For that some should rule and others be ruled is a thing not only necessary, but expedient; from the hour of their birth, some are marked out for subjection, others for rule.

And there are many kinds both of rulers and subjects (and that rule is the better which is exercised over better subjects- for example, to rule over men is better than to rule over wild beasts; for the work is better which is executed by better workmen, and where one man rules and another is ruled, they may be said to have a work); for in all things which form a composite whole and which are made up of parts, whether continuous or discrete, a distinction between the ruling and the subject element comes to light. Such a duality exists in living creatures, but not in them only; it originates in the constitution of the universe; even in things which have no life there is a ruling principle, as in a musical mode. But we are

wandering from the subject. We will therefore restrict ourselves to the living creature, which, in the first place, consists of soul and body: and of these two, the one is by nature the ruler, and the other the subject. But then we must look for the intentions of nature in things which retain their nature, and not in things which are corrupted. And therefore we must study the man who is in the most perfect state both of body and soul, for in him we shall see the true relation of the two; although in bad or corrupted natures the body will often appear to rule over the soul, because they are in an evil and unnatural condition. At all events we may firstly observe in living creatures both a despotic and a constitutional rule; for the soul rules the body with a despotic rule, whereas the intellect rules the appetites with a constitutional and royal rule. And it is clear that the rule of the soul over the body, and of the mind and the rational element over the passionate, is natural and expedient; whereas the equality of the two or the rule of the inferior is always hurtful. The same holds good of animals in relation to men; for tame animals have a better nature than wild, and all tame animals are better off when they are ruled by man; for then they are preserved. Again, the male is by nature superior, and the female inferior; and the one rules, and the other is ruled; this principle, of necessity, extends to all mankind.

Where then there is such a difference as that between soul and body, or between men and animals (as in the case of those whose business is to use their body, and who can do nothing better), the lower sort are by nature slaves, and it is better for them as for all inferiors that they should be under the rule of a master. For he who can be, and therefore is, another's and he who participates in rational principle enough to apprehend, but not to have, such a principle, is a slave by nature. Whereas the lower animals cannot even apprehend a principle; they obey their instincts. And indeed the use made of slaves and of tame animals is not very different; for both with their bodies minister to the needs of life. Nature would

like to distinguish between the bodies of freemen and slaves, making the one strong for servile labor, the other upright, and although useless for such services, useful for political life in the arts both of war and peace. But the opposite often happens- that some have the souls and others have the bodies of freemen. And doubtless if men differed from one another in the mere forms of their bodies as much as the statues of the Gods do from men, all would acknowledge that the inferior class should be slaves of the superior. And if this is true of the body, how much more just that a similar distinction should exist in the soul? but the beauty of the body is seen, whereas the beauty of the soul is not seen. It is clear, then, that some men are by nature free, and others slaves, and that for these latter slavery is both expedient and right.