



Excerpt from Herodotus' Histories

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

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

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

This speech charmed Xerxes, and he replied, "Dear Lydian, since I left Persia there is no man but thou who has either desired to entertain my army, or come forward of his own free will to offer me a sum of money for the war. Thou hast done both the one and the other, feasting my troops magnificently, and now making offer of a right noble sum. In return, this is what I will bestow on

thee. Thou shalt be my sworn friend from this day; and the seven thousand staters which are wanting to make up thy four millions I will supply, so that the full tale may be no longer lacking, and that thou mayest owe the completion of the round sum to me. Continue to enjoy all that thou hast acquired hitherto; and be sure to remain ever such as thou now art. If thou dost, thou wilt not repent of it so long as thy life endures."

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

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

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

Xerxes, after this, made preparations to advance to Abydos, where the bridge across the Hellespont from Asia to Europe was lately finished. Midway between Sestos and Madytus in the Hellespontine Chersonese, and right over against Abydos, there is a rocky tongue of land which runs out for some

distance into the sea. This is the place where no long time afterwards the Greeks under Xanthippus, the son of Aripbron, took Artayctes the Persian, who was at that time governor of Sestos, and nailed him living to a plank. He was the Artayctes who brought women into the temple of Protesilaus at Elaeus, and there was guilty of most unholy deeds.

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

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

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

They joined together triremes and penteconters, 360 to support the bridge on the side of the Euxine Sea, and 314 to sustain the other; and these they placed at right angles to the sea, and in the direction of the current of the Hellespont, relieving by these means the tension of the shore cables. Having joined the vessels, they moored them with anchors of unusual size, that the vessels of the bridge towards the Euxine might resist the winds which blow from within the straits, and that those of the more western bridge facing the Egean might withstand the winds which set in from the south and from the south-east. A

gap was left in the penteconters in no fewer than three places, to afford a passage for such light craft as chose to enter or leave the Euxine. When all this was done, they made the cables taut from the shore by the help of wooden capstans. This time, moreover, instead of using the two materials separately, they assigned to each bridge six cables, two of which were of white flax, while four were of papyrus. Both cables were of the same size and quality; but the flaxen were the heavier, weighing not less than a talent the cubit. When the bridge across the channel was thus complete, trunks of trees were sawn into planks, which were out to the width of the bridge, and these were laid side by side upon the tightened cables, and then fastened on the top. This done, brushwood was brought, and arranged upon the planks, after which earth was heaped upon the brushwood, and the whole trodden down into a solid mass. Lastly a bulwark was set up on either side of this causeway, of such a height as to prevent the sumpter-beasts and the horses from seeing over it and taking fright at the water.

And now when all was prepared- the bridges, and the works at Athos, the breakwaters about the mouths of the cutting, which were made to hinder the surf from blocking up the entrances, and the cutting itself; and when the news came to Xerxes that this last was completely finished- then at length the host, having first wintered at Sardis, began its march towards Abydos, fully equipped, on the first approach of spring. At the moment of departure, the sun suddenly quitted his seat in the heavens, and disappeared, though there were no clouds in sight, but the sky was clear and serene. Day was thus turned into night; whereupon Xerxes, who saw and remarked the prodigy, was seized with alarm, and sending at once for the Magians, inquired of them the meaning of the portent. They replied- "God is foreshowing to the Greeks the destruction of their cities; for the sun foretells for them, and the moon for us." So Xerxes, thus instructed, proceeded on his way with great gladness of heart.

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

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

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

Then the king's orders were obeyed; and the army marched out between the two halves of the carcass. First of all went the baggage-bearers, and the sumpter-beasts, and then a vast crowd of many nations mingled together without any intervals, amounting to more than one half of the army. After these troops an empty space was left, to separate between them and the king. In front of the king went first a thousand horsemen, picked men of the Persian nation- then spearmen a thousand, likewise chosen troops, with their spearheads pointing towards the ground- next ten of the sacred horses called Nisaeans, all daintily caparisoned. (Now these horses are called Nisaeans, because they come from the Nisaeans plain, a vast flat in Media, producing horses of unusual size.) After the ten sacred horses came the holy chariot of Jupiter, drawn by eight milk-white steeds, with the charioteer on foot behind them holding the reins; for no mortal is ever allowed to mount into the car. Next to this came Xerxes himself, riding in a chariot drawn by Nisaeans horses,

with his charioteer, Patiramphes, the son of Otanes, a Persian, standing by his side.

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

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

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

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

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

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

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

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

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

"True," said Xerxes; "human life is even such as thou hast painted it, O Artabanus! But for this very reason let us turn our thoughts from it, and not dwell on what is so sad, when pleasant things are in hand. Tell me rather, if the vision which we saw had not appeared so plainly to thyself, wouldst thou have

been still of the same mind as formerly, and have continued to dissuade me from warring against Greece, or wouldst thou at this time think differently? Come now, tell me this honestly."

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

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

"O king!" said Artabanus, "it is not possible that a man of understanding should find fault with the size of thy army or the number of thy ships. The more thou addest to these, the more hostile will those two things, whereof I spake, become. Those two things are the land and the sea. In all the wide sea there is not, I imagine, anywhere a harbour large enough to receive thy vessels, in case a storm arise, and afford them a sure protection. And yet thou wilt want, not one such harbour only, but many in succession, along the entire coast by which thou art about to make thy advance. In default then of such harbours, it is well to bear in mind that chances rule men, and not men chances. Such is the first of the two dangers; and now I will speak to thee of the second. The land will also be thine enemy; for if no one resists thy advance, as thou proceedest farther and farther, insensibly allured onwards (for who is ever sated with success?), thou wilt find it more and more hostile. I mean this, that, should nothing else withstand thee, yet the mere distance, becoming greater as time goes on, will at last produce a famine. Methinks it is best for men, when they take counsel, to be timorous, and imagine all possible calamities, but when the time for action comes, then to deal boldly."

Whereto Xerxes answered- "There is reason, O Artabanus! in everything which thou hast said; but I pray thee, fear not all things alike, nor count up every risk. For if in each matter that comes before us thou wilt look to all possible chances, never wilt thou achieve anything. Far better is it to have a stout heart

always, and suffer one's share of evils, than to be ever fearing what may happen, and never incur a mischance. Moreover, if thou wilt oppose whatever is said by others, without thyself showing us the sure course which we ought to take, thou art as likely to lead us into failure as they who advise differently; for thou art but on a par with them. And as for that sure course, how canst thou show it us when thou art but a man? I do not believe thou canst. Success for the most part attends those who act boldly, not those who weigh everything, and are slack to venture. Thou seest to how great a height the power of Persia has now reached- never would it have grown to this point if they who sate upon the throne before me had been like-minded with thee, or even, though not like-minded, had listened to councillors of such a spirit. 'Twas by brave ventures that they extended their sway; for great empires can only be conquered by great risks. We follow then the example of our fathers in making this march; and we set forward at the best season of the year; so, when we have brought Europe under us, we shall return, without suffering from want or experiencing any other calamity. For while on the one hand we carry vast stores of provisions with us, on the other we shall have the grain of all the countries and nations that we attack; since our march is not directed against a pastoral people, but against men who are tillers of the ground."

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

"Artabanus," answered Xerxes, "there is nothing in all that thou hast said, wherein thou art so wholly wrong as in this, that thou suspectest the faith of the Ionians. Have they not given us the surest proof of their attachment- a proof which thou didst thyself witness, and likewise all those who fought with Darius against the Scythians? When it lay wholly with them to save or to

destroy the entire Persian army, they dealt by us honourably and with good faith, and did us no hurt at all. Besides, they will leave behind them in our country their wives, their children, and their properties- can it then be conceived that they will attempt rebellion? Have no fear, therefore, on this score; but keep a brave heart and uphold my house and empire. To thee, and thee only, do I intrust my sovereignty."

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

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

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

When, however, his offerings were made, the army began to cross; and the foot-soldiers, with the horsemen, passed over by one of the bridges- that (namely) which lay towards the Euxine- while the sumpter-beasts and the

camp-followers passed by the other, which looked on the Egean. Foremost went the Ten Thousand Persians, all wearing garlands upon their heads; and after them a mixed multitude of many nations. These crossed upon the first day.

On the next day the horsemen began the passage; and with them went the soldiers who carried their spears with the point downwards, garlanded, like the Ten Thousand;- then came the sacred horses and the sacred chariot; next Xerxes with his lancers and the thousand horse; then the rest of the army. At the same time the ships sailed over to the opposite shore. According, however, to another account which I have heard, the king crossed the last.

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

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

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

So Xerxes, despising the omens, marched forwards; and his land army accompanied him. But the fleet held an opposite course, and, sailing to the mouth of the Hellespont, made its way along the shore. Thus the fleet proceeded westward, making for Cape Sarpedon, where the orders were that it should await the coming up of the troops; but the land army marched eastward along the Chersonese, leaving on the right the tomb of Helle, the daughter of Athamas, and on the left the city of Cardia. Having passed through the town which is called Agora, they skirted the shores of the Gulf of

Melas, and then crossed the river Melas, whence the gulf takes its name, the waters of which they found too scanty to supply the host. From this point their march was to the west; and after passing Aenos, an Aeolian settlement, and likewise Lake Stentoris, they came to Doriscus.

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

What the exact number of the troops of each nation was I cannot say with certainty- for it is not mentioned by any one- but the whole land army together was found to amount to one million seven hundred thousand men. The manner in which the numbering took place was the following. A body of ten thousand men was brought to a certain place, and the men were made to stand as close together as possible; after which a circle was drawn around them, and the men were let go: then where the circle had been, a fence was built about the height of a man's middle; and the enclosure was filled continually with fresh troops, till the whole army had in this way been numbered. When the numbering was over, the troops were drawn up according to their several nations.

Now these were the nations that took part in this expedition. The Persians, who wore on their heads the soft hat called the tiara, and about their bodies, tunics with sleeves of divers colours, having iron scales upon them like the scales of a fish. Their legs were protected by trousers; and they bore wicker shields for bucklers; their quivers hanging at their backs, and their arms being a short spear, a bow of uncommon size, and arrows of reed. They had likewise daggers suspended from their girdles along their right thighs. Otanes, the father of Xerxes' wife, Amestris, was their leader. This people was known to the

Greeks in ancient times by the name of Cephenians; but they called themselves and were called by their neighbours, Artaeans. It was not till Perseus, the son of Jove and Danae, visited Cepheus the son of Belus, and, marrying his daughter Andromeda, had by her a son called Perses (whom he left behind him in the country because Cepheus had no male offspring), that the nation took from this Perses the name of Persians.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Ethiopians were clothed in the skins of leopards and lions, and had long bows made of the stem of the palm-leaf, not less than four cubits in length. On these they laid short arrows made of reed, and armed at the tip, not with iron, but with a piece of stone, sharpened to a point, of the kind used in engraving seals. They carried likewise spears, the head of which was the sharpened horn

of an antelope; and in addition they had knotted clubs. When they went into battle they painted their bodies, half with chalk, and half with vermilion. The Arabians, and the Ethiopians who came from the region above Egypt, were commanded by Arsames, the son of Darius and of Artystone daughter of Cyrus. This Artystone was the best-beloved of all the wives of Darius; and it was she whose statue he caused to be made of gold wrought with the hammer. Her son Arsames commanded these two nations.

The eastern Ethiopians- for two nations of this name served in the army- were marshalled with the Indians. They differed in nothing from the other Ethiopians, save in their language, and the character of their hair. For the eastern Ethiopians have straight hair, while they of Libya are more woolly-haired than any other people in the world. Their equipment was in most points like that of the Indians; but they wore upon their heads the scalps of horses, with the ears and mane attached; the ears were made to stand upright, and the mane served as a crest. For shields this people made use of the skins of cranes.

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

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

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

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

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

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

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

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