

35187, VIII, E, f 15

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GREECE  
THE  
CONQUESTS OF ALEXANDER  
AND THE  
PTOLEMIES IN EGYPT

a brief Historical Outline

to which is appended a short sketch of

Greek Literature in its Bearing on the Literature of the Arabs

compiled from Various Sources

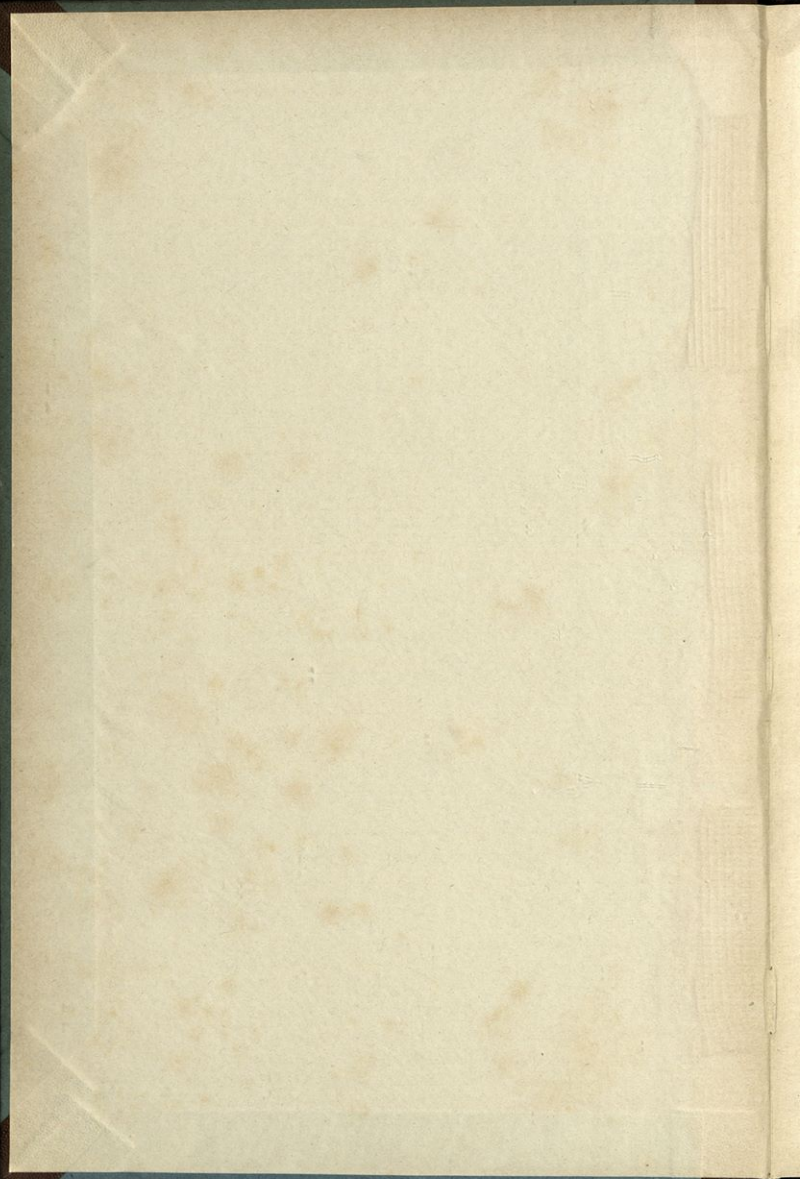
by

Edward A. van Dyck.



Printed by Ig. v. Kleinmayr & Fed. Bamberg in Laibach

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## Preface.

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WHEN the compiler of the following pages was engaged, nearly five years ago, in teaching the history of the western nations of olden times to some of the classes in the Khediviah School, the only available text-book on the subject was Tytler's *Elements of General History*. That book being too deep, even for the highest class in the Egyptian Preparatory Schools, almost every other sentence on its pages was found to be far beyond the other pupils' comprehension, both as to the subject-matter and the form of its language; for it is a learned work, which in the words of the author contains "the outlines of a course of lectures delivered for many years in the University of Edinburgh", and is the result of that eminent historian's "endeavors to unite with the detail of facts so much of reflection, as to aid the mind in the formation of rational views of the causes and consequences of events, as well as of the policy of the actors".

With no other hand-book for the class, the compiler of the present outline was at that time suddenly thrown upon his own resources: he worked up, as best he could, a few brief notes, which may be described as a peep into the history of Greece and Rome; those notes he dictated to the class in the few hours set apart for history. They were, however, so condensed — for they had to be dictated word by word — that the pupils could not comprehend their import unless supported by oral dilation.

Two years later, he was again unexpectedly called upon to teach the history of Greece, Alexander's Conquests, and the Ptolemies to the class of the Second Preparatory Year.

This time the profound work of Prof. Tytler had been replaced by the History Primer of the Macmillan Series. This book too was found, after a conscientious trial during many lessons, to be well-nigh wholly unsuitable, because not designed for the needs and capacities of Egyptian pupils, it being on the one hand too concise, and on the other too learnedly and idiomatically simplified. Thus again the compiler of the following pages was thrown upon his own resources: indeed he was for a while baffled. To dictate notes, as he had done two years before, was impossible, unless he had time enough to spell out every fourth word. Hence he day by day mimeographed a history of Greece, Alexander's Conquests, and the Ptolemies in Egypt, especially for the pupils of the Khediviah School, and cast the book in such a mould as his eight years' experience in teaching young Egyptians had taught him would be best suited to their capacities and exceptional oriental and confessional needs.

The leading thought, to which he made all his efforts in this direction subservient, was to make an outline which the pupils could use to advantage, both as to the historical matter and also as to the English wording, during each of three distinct stages in their youth: to make, primarily, a simple book for the Class of the Second Year, which, according to the existing Syllabus, has to study the history of Greece and Alexander the Great, of the Ptolemies and Rome; to make, secondarily, such a handbook as would be fit for the same pupils to read and review in the Fifth Year of their schooling, prior to the examination for the Secondary Certificate; and to make, finally, a comprehensive frame-work, into which fuller details could be afterwards properly fitted, should the pupil ever in after-life wish to pursue the subject more deeply.

Ploetz's method, followed in his accurately exhaustive Epitome, and which consists in placing before the pupil the facts only, in a series of elliptical phrases, grouped around



comprehensive headings, gives no connected narrative which the learner can read straight along, and leaves the task of animating the dry facts to the exposition of the teacher's *viva voce* lecture. This method presupposes the pupil's thorough familiarity with the language that is the medium of instruction: it takes for granted that both learner and instructor are dealing with history in their mother-tongue. Whereas here, in Egyptian schools, the reverse is the case: for half the time, at least, the pupil's attention is turned towards understanding the expressions of the foreign language, while the teacher is as often taken up in explaining the meaning of terms and the construction of sentences. A handbook in history, if it is to be of real use to Egyptian pupils, must evidently be clothed in the form of a connected narrative; for it is at every step a combination of two distinct operations: the imparting of historical knowledge, and the familiarization of the pupil with the foreign language. As a fact, the classes in the Egyptian Schools do not get enough of connected reading in their varied studies — tables, schedules, and synoptically condensed schemes fill up a great part of their exercise-books, whilst the text-books they have are seldom used by either teacher or pupil, experience having led both to hope little from the use of a book the matter and form of which are meant for British youths studying in the mother-tongue.

The following connected historical narrative has grown up slowly under the writer's hand and is based, in its general plan, on the eighteenth edition of the *Compendium of History* by Prof. Th. Dielitz, Director of the Berlin Realschule; the other sources from which the details have been compiled are too many to be here separately acknowledged. It has been prepared for young Egyptians; and as such it breaks new ground.

The peculiar feature in it is the Appendix, which seeks to show how great was the influence of Greek literature upon the famous Arab authors of the Middle Ages.

Both manuscript and proofs-sheets have been revised by Mr. Th. M. Chinn, against whose wishes uniformity in the spelling of proper names has not been aimed at; the compiler's experience teaching him that the pupil had better from the outset see this class of words in some of the different forms they will assume as soon as he comes to read other books on the subject.

Cairo, September 1894.

Edward A. van Dyck.

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**E r r a t a :**

Page 3, paragraph *g* read thus: one on the Corinthian and the other two on the Saronic &c.

Page 19, Note at bottom, read: Zeugos = &c.

Page 30, add at bottom: but cf. p. 16.

Page 47, last line, read: "Miletus".

Page 64, line 19, read: bequeathed.

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# History of Greece.

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## Introduction:

### Geographical Sketch.

SOUTH of the Balkan mountains, and between them and the Aegæan Sea, lies the region called Thrace. Through it flows the river Hebrus or Maritza. West of Thrace lies the region called Macedon. Through it flow the two rivers Strymon and Axios. The two chief cities of Macedon were Philippi and Pydna. To Macedon belongs the peninsula of Chalcis, with Mount Athos. West of Macedon, and between it and the Adriatic Sea, lies New-Epirus or Illyria. The Pindus Mountains separate Macedon from New-Epirus. On the coasts of Thrace and Macedon were many Greek colonies.

Greece itself is separated from New-Epirus and Macedon by the Acroceraunic and Cambunic mountains.

Greece, though a small country, is much cut up into small regions by many mountains, and by the surrounding sea. The following are the chief of these regions:

1. **Northern Greece** is divided by the Pindus Mountains into a western and an eastern part. The western is called Epirus, i. e. the Main-land, and the eastern is called Thessaly. Thessaly is a fertile basin. Northern Greece is separated from Middle Greece by Mount Oeta.

2. **Middle Greece** is also called Hellas, whence the Greek people have generally called themselves Hellenes. — It is separated from the isthmus called the Peloponnesus by two gulfs, the long Gulf of Corinth and the Gulf of Athens, which

is also called the Saronic Gulf. Hellas was divided into eight small regions. These regions, beginning on the west and going eastwards, are:

*a)* Acarnania, which was little cultivated, and was inhabited by a rude people. In it is the mountainous Cape Actium.

*b)* Aetolia, in which dwelt a semi-barbarous, warlike people.

*c)* Locris, which consisted of three parts, each separate and distinct from the others. Two of them lie along the Straits of Euboea, and begin at the pass of Thermopylae. This pass was one of the entrances to Hellas.

*d)* Phocis, with Mount Parnassus and the famous city called Delphi, and another city called Elatêa.

*e)* Doris, the smallest of all the regions or districts, lies between Mount Oeta and Mount Parnassus.

*f)* Boeotia, i. e. Cattle-land, is both mountainous and marshy. Of the nine famous cities that lay in Boeotia, only three need be mentioned here. They are: Thebes, Plataeae and Chaeronea.

*g)* Attika, i. e. Coastland, a country in which the olive-tree is plentiful. The capital city is Athens. Only two other important places need be named here. These are: Marathon and Eleusis.

*h)* Megaris, with the chief city Megara, on the narrow neck of land that unites the Peloponnesus with Attika.

**3. The Peloponnesus** is joined to Hellas by the Isthmus of Corinth, which is only 6 kms. broad. The Peloponnesus is divided, like Hellas, into eight smaller regions, as follows:

*a)* Arcadia is a mountainous pasture-land in the middle of the peninsula. Chief cities: Mantinêa and Tegea.

*b)* Laconica is mountainous. Through it flows the river Eurotas, on which once stood the famous city of Sparta.

*c)* Messenia is mostly a flat and fertile land. Chief town: Messene. Two ancient fortresses stood on rocky hills: Ithome, in the heart, and Ira on the north-west of the region.

*d)* Elis was the sacred or holy land of the Greeks, through which flows the river Alphêus. In Elis and on the river Alphêus was the most holy of all Greek places. This place bore the name Olympia, was sacred to the god Zeus, and had many temples.

*e)* Achaia is the narrow strip of coastland on the south side of the Gulf of Corinth, and had a dozen important towns.

*f)* Sikyon, a very small district and town, lay between Achaia and Corinth.

*g)* Corinth, having three harbors, two on the Corinthian and the other on the Saronic or Athenian Gulf, lay between Sikyon and Megara.

*h)* Argolis. Chief towns: Argos, Mycenae, Tiryns and Epidaurus. (Argos = Flat-land.)

**4. The Grecian Islands.** On the west coast of Greece are the Ionian Islands; of which only four need be here named. They are: Coreyra, now called Corfu, Ithaca, Cephalonia, and Zakyntus, now called Zante. In the Saronic Gulf there are several islands, the two largest being Salamis and Aegina. On the eastern coast of Hellas is the very long island of Euboea.

In the Aegaeon Sea, which stretches from Greece to Asia Minor, there are dozens of islands. The group of islands lying between Euboea and Crete is called the Cyclades. The most noted islands of this group are: Paros, Naxos and Delos.

On the coasts of Thrace and Asia Minor is the other group of islands, which is called the Sporades: Thasos, Samothraki, Limnos, Lesbos, Chios, Samos, &c.

N.B. Cyclades = the encircling islands.

Sporades = the scattered islands.

The largest and most southerly of all the islands is Crete.

**5. Greek Colonies,** which were mostly wealthy mercantile (trading) cities, were founded nearly everywhere along the shores of the Mediterranean Sea. The number of these colonial cities having been very great, mention can here be made of some

of the most important only, such as: Cyme; and Mitylene on the island of Lesbos; — Miletus, Ephesus and Smyrna; Halicarnassus and Rhodes; — Byzantium, now called Constantinople; — Trapezus, now Trebizond; — Tarentum, Rhegium and Neapolis in Lower Italy; — Syracuse, Catana and Agrigentum in the island of Sicily; — Massilia, now Marseilles, in Gaul or France; — Saguntum, in Spain; — Cyrene, better known to the Arabs as Qayrawân, in Africa, opposite Greece.

Greece proper is a small country surrounded by islands. The coastline is everywhere indented, like a saw, by bays, gulfs and inlets. The interior is cut up by mountains into numerous small regions and valleys. Greece has not a single large river. The Achelôos, now called Aspropotamo, in Epiros, is the largest river of Greece, being nearly 200 kms. long.

The history of the ancient Greeks is divided into three great periods, as follows:

1. From the beginning to the Doric Migration, i. e., from an unknown date represented by X to the year 1104 B.C.
2. From the Doric Migration to the beginning of the Persian Wars, i. e., from 1104 to 500 B.C.
3. From the Persian Wars to the Loss of Greek or Hellenic Independence, at the Battle of Chaeronea, i. e., from 500 to 338 B.C.

The first of the three periods of Greek History must be here treated of in the most general manner.

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## I. The Heroic Period of the Greek People.

(From X to 1104 B.C.)

It is said that the oldest inhabitants of Greece were Pelasgians; these were perhaps of the Aryan Race, and closely related to the race that first peopled Italy. They stood upon a low level of civilisation, and received the elements of a higher culture by their intercourse with the East, and particu-

larly with the Phoenicians. The memory of this origin of their civilisation from the East is preserved in the Tales of the Heroes who founded their cities. Some of these heroes were: Kekrops, Danaos, Pelops and Kadmos.

The Ionians, a people related to the Pelasgians, emigrated from Asia Minor and settled on the east coast of Greece, on the Island of Euboea, in Attika, on the Isthmus of Corinth, and elsewhere.

All the various Pelasgian peoples who attained to a higher degree of culture are comprised under the common name of Aeolians; whereas the warlike nobility is known as the Achaïans. The times in which they lived are called the Heroic Period of the Greek People.

The Trojan War, which commenced in 1184 B.C., was the first undertaking in which all the Hellenes took part. Paris, one of the sons of Priam king of Ilion, had gone on a visit to king Menelâus of Sparta, and had ran off with Helena, the wife of the latter. The noblest Princes of Greece united to bring her back. Their chief leader was Agamemnon of Mykenae, brother of Menelaus. Other great leaders were Odysseos of Ithaka, and Diomedes of Argos. The united Greeks sailed off for Troas in a fleet of over 1000 ships. The war lasted, with many interruptions, for ten years. Troy, which is Ilion, was destroyed, and the victors returned to Greece. One of them, Odysseos of Ithaka, while on the return-voyage, was carried in his ship, by winds and storms, to the far-off shores of Africa. After ten years of adventure, wandering, and hair-breadth escapes, he found his way back to his little kingdom and home. Over two centuries afterwards, the poet Homer worked up one of the most interesting episodes of the Trojan War, namely the falling-out of Agamemnon and Achilles during 51 days, into an epic poem in 24 Cantos or Songs; he also worked up the wanderings of Odysseos into another poetic tale, in 24 Cantos also. These two Homeric poems, called respectively the Iliad and the Odyssee, have had the greatest influence not only upon the development of Greek

culture but also upon the growth of artistic taste among all European peoples, even down to the present day. They are the finest poems of their kind that the fancy of man has yet created in any age and in any tongue. The Iliad is a war-tale, full of dangers, hatred, bloodshed, and revenge. The Odyssee is a tale relating adventure, and describing countries, people, and quiet home-life.

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## II. Second Period of Greek History.

From the Doric Migration to the Commencement of the Persian Wars.  
1104 to 500 B.C.

In the year 1104 B.C., the Dorians, led by the Heraclides, migrated from the central parts of Hellas (Midde Greece), and overran the Peloponnesus. The Dorians were Greeks; the Heraclides were their chiefs, or emîrs. They defeated the Achaeans, and founded several States (governments). The first States which they founded were: Argos, Sparta and Messene. At a later date they also founded Sicyon and Corinth. But they did not conquer all the peninsula; for the Pelasgians, the ancient inhabitants of the Peloponnesus, maintained their independence in the mountains of Arcadia, the central region of the peninsula. The Achaeans of the conquered regions became the subjects of the Dorians, their conquerors. Some of the Achaeans settled on the northern shore of the Peloponnesus, and that region was thereafter called Achaia. In it they founded twelve cities. The Ionians, who were also Greeks, and who had been driven out by the Achaeans, were received by the Athenians and helped by them. After a time the Ionians spread over the islands of the Aegaeon Sea, and settled in most of them.

One of the consequences of this migration and conquest was that many Greeks emigrated from their old homes and founded new colonies in Asia Minor. Some of these colonists



were Aeolic Greeks, others were Ionic Greeks, and others again were Doric Greeks — all, so to speak, different tribes of the same people. The colonies soon grew to be as wealthy, powerful, and civilised as their mother country.

After the Doric Migration, the Dorians and the Ionians became by far the most powerful of the Greek tribes. At the head of the various Doric States was Sparta. At the head of the different Ionic States stood Athens.

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### Bonds of Union.\*

Although the Greeks were cut up into a great number of small States, each almost wholly independent of the other, still they were one and the same people, having the same language, religion and customs. There were especially **four points of union** which greatly helped to keep the Greeks together, however much they were separated in other things. These four points of common interest were:

1. The Delphic Oracle.\*\* This was at Delphi, south of Mount Parnassus. — There is to this day at that place a spring of water gushing out of a cleft in the rocks. Not only water, but carbonic acid gas, rises out of this crack. Over it the priests used to place a stool having three legs, called a tripod. On the tripod a priestess was made to sit, till she became drunk by the gas. When in this state, she was supposed to be inspired; and whatever answer she made to a question was thought to be the answer of the god Apollo. Greeks from all parts of the country, and even from far-off lands, would come to consult the Delphic Oracle on weighty matters, or before undertaking an important work. Thus, for example, Croesus, the last King of Lydia (capital city Sardes), was alarmed at the rapid growth in power of Cyrus king of

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\* Compare the 'Common Bonds' among the Arab tribes, in my History of the Arabs and their Literature, p. 36.

\*\* Al-Mashûrah, al-Fatwa, al-Fâl, al-Inbâ.

Persia; for Cyrus had overthrown Astyages king of Media. Croesus thought to attack the Persians. But before doing so, he sent rich presents to Delphi, and consulted the oracle there as to whether he should attack the Persians or not. The answer of the oracle was ambiguous. It said that if Croesus crossed the river Halys (the largest river of Asia Minor), he would destroy a great kingdom. But the oracle did not say which kingdom. Croesus crossed the river Halys, in the year 549 B.C., and fought the Persians in a battle near Pteria, but then retreated to Sardis. Cyrus king of Persia pursued him, besieged Sardis for 14 days, entered it, and took Croesus prisoner. Thus what the oracle had foretold in ambiguous words did really take place; for a great kingdom was overthrown, but not the one which Croesus had understood.

2. Another point of union, common to all the ancient Greeks, was the Amphictyonic League. The Amphictyons were the neighboring people of a sanctuary (temple); and when these people, composed of different tribes, united together in a league to protect the sanctuary or temple, such a league was called an Amphictyony. The most famous Amphictyony in Greece was that of Delphi and Thermopylae, and was called the Amphictyonic League. It had been formed by the union of the twelve Greek tribes, namely, the Dorians, the Ionians, the Boeotians, the Thessalians, the Phocians, the Locrians, the Dolopans, the Aenians, and four others. Each tribe or people had two votes or voices at the meetings; and their colonies also belonged to the league. The aim and object of this union was: the protection of the sanctuaries of the god Apollo at Delphi, and of the goddess Demeter at Anthela; the common celebration of certain feasts; and the respect or upholding of certain rules and principles in the dealings of the tribes one with the other. These rules and principles, which were to guide them in their dealings, were: to utterly destroy no city; no one was to cut off the water-supply of a city, neither in time of war nor in time of peace, and the like. Every year two meetings or assemblies of the League were

held, one in Spring at Delphi, and the other in the Autumn at Anthela. At these meetings all disputes were to be settled, and all offences against the rights of the others or against the sanctuary were punished by fines or by exclusion from the League. If any city would not yield, and undergo the punishment, all the others declared a "holy war" against the refractory one. The number of States that were members of this Amphictyonic League slowly grew to seventeen.

3. A third point of common union, that kept the many separate Greek States together, and made them feel that they were one people, though each was independent of the others, were the so-called "Hegemonies". The Greek word hegemony means leadership. The strongest of the Greek States was considered as the leader of the others, and had the hegemony or leadership over the whole league, both in times of war and in times of peace. From very early times Sparta had the hegemony over all the States in the Peloponnesus; and during the Persian wars Sparta's hegemony extended over the fighting strength of all the Greeks. After the Persian wars, Athens obtained the hegemony at sea by forming a Maritime League. Athens then tried to get the hegemony on land also, so as to unite all Greece under her supremacy. Sparta became jealous of Athens. This led to the Peloponnesian War, in which Athens lost her hegemony for ever, and Sparta got it back again. But Sparta misused her power so much that the other States became dissatisfied and opposed her. Thebes then acquired the hegemony for a short time; and at last all Greece came under the supremacy of Macedonia.

4. The Common Feasts and Games were a fourth point in which the Greeks felt that they were one people. They had many holy places in various parts of the land; they had also many temples all over the country, each temple being specially dedicated to one or more of their many gods and goddesses. Each sacred place was visited by many persons, more especially on the feast days, every place having its feast at a stated time or season; and on such occasions different

games were played. The Olympic Games were the most important of all. Olympia was a small district sacred to their god Zeus (or Jupiter). This district lay on the river Alpheios within the region called Elis in the northwestern part of the Peloponnesus. Olympia was a beautiful spot, laid out in gardens, and having numerous fine buildings and works of art. The central point of the sacred precincts was the Altis. In it stood the great temple of the Olympian god Zeus or Jupiter, the temple of the goddess Hera, the sanctuary of Pelops, and other buildings — the entire Altis was surrounded by a wall. Close by, lay the open places and buildings for the games, and dwellings for the officials. Here were celebrated, once every four years, the Olympic Games, which had been first instituted (introduced) in the 9th century B.C.

As these games were celebrated once every four years, the Greeks (after 776 B.C.) got into the habit of reckoning time in periods of 4 years, which were called Olympiads. Hellenes from all parts of Greece, and from the colonies, took part in the games. There were gymnastic and athletic games, wrestling, chariot-races, and races on horseback. The winner gained a wreath of olive twigs, and became a highly honored person. He might have a statue of himself set up in Olympia; poets sang his praise in verse; and his native city honored him with special privileges and marks of distinction. Numbers of spectators (lookers-on) poured in from all parts. The different Greek States sent special envoys to these festive games. So long as these lasted, there was a general truce among all the Greeks, somewhat like the 3 or 4 months' truce called "ashhur-al-harâm" in ancient Arabia. Before the games were begun, however, the religious ceremonies were first performed. — Other games that were frequented by the Greeks took place

at Delphi (the Pythian games);  
Argos (the Nemean games); and  
Corinth (the Isthmian games).

The Greek Colonies also helped greatly to further trade, increase wealth, and develop political life among the Greek people. The most powerful colonies in the east and

northeast of the Aegæan Sea were the Ionic colonies, on the coast of Lydia. Their common sanctuary was the temple of the god Poseidon, the god of the Sea, on the mountainous promontory of Mycale. The most prominent among them were Miletus and Phocæa. Miletus was a city with four harbors, and had a splendid fleet of ships; its trade was carried on mostly with the North and East. Miletus founded, on the Sea of Marmara and on the Black Sea, over one hundred colonies. Phocæa carried on trade chiefly with the coasts of Italy, France and Spain. Chios and Samos were wealthy trading cities, whose war fleets often consisted of more than one hundred ships. Much later on in the history of Greece, that is to say when Alexandria became the greatest city of Greek learning, and during the Roman times, Byzantium, which is now Constantinople, Ephesus, and Rhodes were both rich and powerful. The more important of the Ionic colonies were on the east coast of the Aegæan Sea; whereas to the south, east, and west of Greece flourished numerous Doric Colonies. Among these, Crete was the most distinguished for its early growth in political organisation. This island was the first place of all Greek regions that made laws and rules, and set up for itself a fixed form of government. King Minos of Crete was famous for the laws he gave to the Cretans. Cyrene, on the north coast of Africa opposite Greece, was a flourishing colony. In Sicily the chief Greek cities were Agrigentum on the south, and Syracuse on the south-east. The chief Greek settlements in Lower Italy were: Tarentum (Doric); Sybaris and Croton (Achaean); Rhegium, Cumæ and Neapolis (Ionic). All these places soon became rich by trade and through the products of the fruitful soil. Most of the colonial cities were famous for the wise laws by which they were governed. Pythagoras, the Greek philosopher who was born at Samos, removed to Croton in Lower Italy about 529 B.C. He was the founder of the widely-spread Pythagorean League.

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## Sparta.

Sparta was the chief city of the region called Lacedaemon, which occupies the southeastern portion of the peninsula named Peloponnesus. The city lay (or stood) on the right bank of the river Eurotas; the Acropolis\*, with the temple of the goddess Athena Chalkiökos, stood upon a moderately elevated and prominent hill. All around the city were gardens and orchards. After the Dorians conquered Laconia (= Lacedaemon) in 1100—1104 B.C., they founded Sparta, on the site of the old Achaean capital Amyklæe.

The Dorian conquest of Lakonia was, however, incomplete. The ancient inhabitants of the land, the Achaeans, held their own in a great part of the country, and the Dorians mixed with them. There were in Sparta two royal families: *a)* the Eurypontides and *b)* the Agiades. Moreover the latter were of the old Achaean stock. The mixture of races and the rivalries of the royal families caused confusion and trouble in the State. There were the Doric Spartiates, who ruled; the Achaean Lacedemonians, who were free landowners but had not the right of citizenship; and lastly there were the Helots, who were slaves.

About the year 810 B.C., there arose a great man among them, who put an end to this confusion by the wise laws that he introduced. This man was Lycurgos, son of king Eunomos, of the family of the Proklides. He had gathered knowledge and experience during his travels, and especially by his visit to the island of Crete, where the Dorians ruled over the ancient Cretan inhabitants. According to the organisation introduced by Lycurgos, the Doric population, that is to say the Spartiates, had the supremacy over all others. They were brought together in the center of the land. Besides the Spartiates there were two subordinate classes of the inhabitants, *a)* the Perioekes, and *b)* the Helots. — The Perioekes were the Lacedemonians; they were personally free, but they had no political rights, that is to say they had nothing to do

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\* Acropolis = the high and fortified part of a Greek city.

with the governing of the country. Moreover they had to pay taxes to the State, and were called out along with the Spartiates to defend the land in time of war. — The Helots were bondmen, or slaves, of the State, and were chiefly employed in tilling the lands of the Spartiates, and had to accompany the latter in war. In time of war the Spartiates, as being the real warriors, were heavily armed, while the Helots carried only light weapons.

At the head of the Spartan State were two kings, one from the tribe of the Eurysthenides, and the other from the tribe of the Proclides; and as these two were the leaders of the army, they had in time of war unlimited power over it. In time of peace they were the High Priests, and had to offer certain sacrifices and perform certain religious rites. The two kings had other honorary functions, and were furthermore the presidents of the assembly or *madjlis* called the Gerusia.

The Gerusia was an assembly or *madjlis* composed of 28 men, who had to be at least sixty years old. The members of the Gerusia were chosen (elected) by the assembly of the people. The Gerusia discussed all affairs of the State, and the assembly of the people had only to decide by saying "Yes" or "No" to the proposals.

The Assembly of the People was convoked by the Kings regularly at every new moon, at which time a review of the army was held. This assembly elected the five Ephors (Overseers). All Spartiates over 30 years of age were admitted to the assembly of the people, which met once a month under the presidency of the ephors.

Side by side with the Gerusia was a supervisory board composed of Five Ephors. They could summon before their judgment-seat any official, even the king himself; and at a later period in the history of Sparta, the Ephors got nearly all the power of government into their hands.

All Spartiates were eligible to public offices, that is to say that any Spartiate might be chosen to fill a government position; they could also take part in the assemblies of the

people. This is what is meant by saying that the Spartiates enjoyed political rights.

The Perioekes, who were the descendants of the subdued Achaeans, had to pay tribute or taxes on their land. This land was divided into thirty thousand equal parts. The land of the Spartiates was divided into 9000 equal parts, and was tilled by the Helots.

The object that Lycurgos had in view in making this Constitution was to place the Spartiates at the head of the State, and keep them in the position of masters. They were to be kept as much as possible on an equality as citizens; they were to be trained as soldiers and warriors; they were to learn to obey the laws of the State. Their time was to be occupied in hunting, and in wrestling, or in taking part at the assemblies of the people, and in the religious offerings (sacrifices) and other ceremonies. It was considered a shame for a Spartiate to work at a trade or to be engaged in commerce and navigation. Gold and silver money was forbidden, only iron money was allowed. No Spartiate was permitted to travel in foreign lands, and no foreigner might remain in Sparta unless on special business. The education of the young was the business of the State. At the age of seven years boys were to partake of the public meals. The common or public meals were called Syssitia; and every Spartiate had to contribute his share towards them. The boys were taught to say what they had to say in as few words as possible; and this was called Laconism. (So that a Laconic answer means an answer in the fewest words possible.) Marriage was obligatory; and those who did not marry, or who married too late in life, or who made an unfitting marriage, were called to account.

In short, Lycurgos wanted the citizens to be brought up from their youth as stern warriors; but not only that, he wanted to make them perfectly obedient warriors of the State; so that, though fewer in number, they should be able always to rule the subdued inhabitants of the older race.

After the Spartans had accepted this new Constitution, Lycurgos left the city, and finally died at Delphi.



The laws of Lycurgos gave great strength to the Spartan State. This strength soon made itself felt in the two Wars with Messenia. Disagreements about the frontiers were the cause of the Messenic Wars. In the first, from 743 to 724 B.C., the Spartans besieged and took the mountain fortress of Ithome; the chief families of Messenia left their country and emigrated, while those who remained lost all political rights. — In the Second Messenian War, which lasted from 685—668 B.C., the Messenians defended themselves in Ira, or Eira, a rocky fortress in the northwest of Messenia, for eleven years, under their hero Aristomenes, but were at last overcome and reduced to the condition of Helots. Many Messenians emigrated to Zankle, in the island of Sicily; and since then that place has been known by the name of Messina or Messina.

Sparta carried on long and tedious wars with Arcadia also; and not until 600 B.C. did the Spartans force the city of Tegea to acknowledge their hegemony. But before that, they had slowly helped all the other Peloponnesian States to put down their Kings (called tyrants), and to establish an aristocratic form of government similar to their own. Thus Sparta acquired the hegemony over all the Doric States of the Peloponnesus; and this hegemony she kept for a long time.

Although Sparta held the political leadership of the Peloponnesian League of States, she left to the Eleans the direction of the religious ceremonies at Olympia. This was a matter of great importance, for the Olympian games were the feast common to all the States that were united under Sparta's supremacy.

During Sparta's highest power the full number of inhabitants of the three classes was about as follows:

1. Spartiates, the warriors and lords . . .	40,000
2. Perioekes, free Lacedemonians . . .	120,000
3. Helots, slaves or bondmen . . .	<u>200,000</u>
Total number of Inhabitants of Sparta .	360,000

## Athens.

Athens, until the time of the Doric Immigration, was ruled by kings. It is said that Cecrops was the first king, and the founder of law and order in Athens (about 1500 B.C.). Theseus, the son of king Aegeus of Attika, freed Athens, about the year 1250 B.C., from the supremacy of king Minos of Crete, and united the twelve Attic Demes (or common-wealths) into one State, with Athens as the capital city. This union was celebrated by a yearly feast called the Panathenaeae.

Athens lay about 8 kilometres from the sea. Its ports were three: Peiraeus, Munychia, and Phaleron. (They were afterwards united with Athens into one great fortress by the "long walls".) In the middle of the city rose a rock on which stood a fort; the whole, rock and fort, was called the Akropolis (= city on the rock). The Akropolis was about 154 metres above the level of the sea, and about 100 metres above the valley of the small river Ilissos; it was only 300 metres long, and 130 metres broad in the widest part. Under Kymon of Athens the Akropolis was finally fortified by a wall running all round it; on this rock stood the most ancient sanctuaries (sacred buildings) of the city. At the time of the Persian Wars, in the third period of Greek history, those old sanctuaries were destroyed, and were then rebuilt by Perikles. The new buildings, such as gateways, temples, statues, picture-galleries, &c., were most beautiful works of architecture. The greatest of all was the temple called the Parthenon, dedicated to the worship of the virgin goddess Athene. Around the Akropolis lay the city, and west of it on a hill rose the building called the Areopagus, where the assembly of the Archons met. About the year 400 B.C., Athens contained ten thousand houses and 21,000 free male citizens; so that there must have been in all about 180,000 inhabitants.

When the Dorians invaded Attika, about 1060 B.C., the king of Athens was Kodros. The oracle had said that the victory would belong to the party whose king should be

killed. So Kodros disguised himself as a peasant and went out into the camp of the Dorians, where he purposely picked a quarrel and was killed. Thereupon the Dorians, when they found out who he was, despaired of victory and withdrew from the place. Thus Attika was not conquered by the Dorians.

As none was found worthy of the high office of king, to succeed Kodros, this dignity was abolished, and Medon was elected (chosen) Archon. Archon means Shaykh. Medon was the son of Kodros, who had offered up his life to save his city. The Archons were at first elected for the term of their life; then, after 752 B.C., they were elected for ten years; and finally, after 682 B.C., there were elected every year nine Archons, from the ancient families of the Eupatrides, who, together with the Court called the Areopagus, formed an aristocracy, which oppressed the Athenians. This oppression by the aristocracy often caused disturbances.

To try and put a stop to these tumults and disturbances, Drako, a famous Athenian lawgiver and one of the Archons or shaykhs, got a list made, about 624 B.C., of the rules generally observed in legal questions, and especially of the rules usually followed in the punishment of crimes and offences; — that is to say a list of the customs of the people, which they claimed were the rule to be followed in such cases, so that they should not be judged according to the arbitrary will of the aristocratic rulers. Drako's laws had specially to do with the punishment and expiation (atonement) for manslaughter and murder; judgment had to be passed by a College of 51 persons, who represented the commonwealth and were called Ephetes. But Drako's laws were so severe that they became proverbial; and the people in those days said that they were written with blood. For all this, they did not put an end to riot and disturbance.

Kylon, one of the Eupatrides, took advantage of the general discontentment. He was the son-in-law of Theagenes, tyrant (ruler) of Megara, the small State on the narrow neck

west of Athens. In the year 612 B.C., Kylon tried to seize the Akropolis, and thus become tyrant (ruler) of Athens. His attempt failed; he himself fled; his followers were killed; some of them were even murdered, at the instigation of Megakles of the noble Alkmaeonide Family, at the holy altars and at other sacred places, whither they had taken refuge, even after promises had been made that their lives should be spared. Because of this cold-blooded slaughter, after a promise given, the whole family of the Alkmaeonides, on the proposal of Solon, was banished; and the city was expiated from the guilt by the priest Epimenides, who was brought from the island of Crete.

During these troubles the people of Megara had taken possession of the neighboring island of Salamis, which on the advice of Solon was reconquered by the Athenians, in 598 B.C. Solon also induced Athens to take part in the so-called holy or Delphic war. This was a war carried on by the Amphictyonic League against the city of Krissa and its seaport Kirrha in the region of Phokis. The cause of the holy war against Phokis, from 600—590 B.C., was that the city of Krissa had extorted transit-taxes from the many pilgrims passing through that town on their way to the holy Delphic Oracle; it ended in the destruction of Phokis and the establishment of the Pythian games, to commemorate the victory.

In 594 B.C. Solon, then the first Archon of Athens, gave the Athenians laws against the oppression of the poorer citizens by the wealthy land-owners, against the enslavement of the debtor, and against the taking of usurious interest on money lent. Indeed Solon did so much for the Athenian State that most of the next paragraph must be devoted to describing his services.

What Solon did for his fellow-citizens: The population of Attica fell, according to the old Ionic classification, into three Classes, to wit: The Eupatrides, who were noble land-holders;—the Geomores, or fellahs, who tilled the soil

and paid a tax, or who took the land on lease; they were muzari'in;— and the Demiurgs, who worked at a trade.

After the abolishment of the royal (kingly) dignity, already referred to, the supremacy passed over into the hands of the first class, the Eupatrides. But when the other classes began to become better off, and demanded to have a share in the government, there arose many riots and disturbances, and there were formed three Parties, the Pediaeans, the Parals, and the Diakrians.\* Out of all this confusion Solon sought to bring order and contentment, by giving to the Athenian State a Constitution; this Constitution laid the foundation for the rapid growth and development of Athens. After he had abolished the cruel laws of Drako, and reduced the debts of the poorer citizens, after he had lowered the value of the money-coins, and ensured the personal freedom from enslavement of the debtor and his family, Solon divided the people according to their wealth and property into Four Classes, and fixed the taxes to be paid to the State according to the amount of taxable landed property; he also fixed the right to take part in the government of the State according to the amount of the taxable landed property. To the first of the four classes belonged the Five-hundred-bushel-men, that is the great landholders, mostly of the Eupatrides, whose yearly harvest-gathering yielded 500 bushels of barley, or a quantity of Oil and Wine equal in value to the same. To the second Class belonged the Three-hundred-bushel-men, or knights, who gained or earned at least 300 bushels and could further keep a war-horse, or charger. To the third Class belonged the Zeugites, who had a yearly yield of 150 bushels, of dry measure or liquid measure, and kept a yoke\*\* of oxen. The fourth class were the Thetes, whose revenue was less. — The citizens of the fourth class were free from tax, and hence not bound to the regular military service, but they could not obtain any office; the other classes served as knights and as heavily-armed warriors.

\* Al-Zawât; al-Ru'ât; al-Tujjâr.

\*\* Zeuz = zaug, faddân-baqar.

Education was left to each individual; still the State maintained public Gymnasiums (schools), in which the youth were trained in bodily exercises. At the age of 18 years a youth was enrolled (inscribed) in a Phratria, and on attaining the age of 20 years he could exercise all the rights and functions of a citizen. — But foreigners (strangers), exercising (carrying on) commerce, or following a trade in Athens, were called *Metökes*,\* and were not permitted to acquire landed property; nor did they have any civil rights; and yet they were bound to bear all the different kinds of taxes and burdens, like the citizens. They might not appear in person before the law-court, but had to be represented; such a representative was called a *prostates*. All menial (low) labor was performed by slaves who might be bought and sold.

The highest power of the State was exercised by the Assembly of the People, which was called the *Ekklesia*. Every Athenian citizen might join this assembly. It made laws, declared war, and decided upon peace; it passed judgment upon crimes against the State, chose the State officials, and fixed the taxes. A permanent Committee of the Assembly of the People was chosen, and was called the Council of the Four-Hundred. It administered the public affairs, prepared all that was to be laid before the Assembly, and presided over the meetings of the same. The members of the Committee of Four-Hundred were chosen by lot from among the citizens who were over 30 years old.

The executive power remained in the hands of the Archons. They were yearly chosen by lot, out of the citizens of the first Class (500-bushel-men). Three of them had special branches of the administration, and the other six archons were presidents of the law-courts of the people.

The most important of all the courts was the *Areopagus*. It consisted of members chosen for life. These had to be men who had been previously archons and had fulfilled without

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\* Cf. the *musta-min* in Muslim Law.

blame the duties of their office. The Areopagus had to watch over the upholding of the existing laws, and the maintenance of good morals; it also passed judgment in heinous or capital crimes. It could stop the measures of the Council of 400 and of the Assembly of the People, whenever those measures appeared to it to be hurtful or contrary to law. Such a stopping was a "Veto" which means: "I forbid." All other complaints (suits) were decided by the courts of the people; and for these courts six thousand citizens from all the four classes were designated each year by lot.

Solon was deemed one of the seven wise men of the ancients, and was honored both as a poet and as a friend of the people. He banished himself from Athens of his own free will, after he had made the Athenians promise to change nothing for ten years in the legislation, and travelled abroad, visiting Egypt and other places.

Soon after Solon's departure, Peisistratos raised himself to be Tyrant of Athens, from 560—528 B.C. Although Peisistratos was twice driven out of Athens, he strengthened the Constitution of Solon by his mild and just rule. He gathered the Homeric Songs and greatly encouraged the intellectual progress of the people by his love of Culture. Peisistratos was of a high Athenian family and a relative (kinsman) of Solon. He was a man of ability and cunning, and knew how to gain the goodwill of the people by promising to raise them out of their low and down-trodden state. Of his three sons, the one named Hippias succeeded him as tyrant of Athens. Hipparch, another son, was murdered during the rebellion of Harmodius and Aristogiton. Hegesistratos, the third son, obtained the rulership over Sigeion on the Hellespont. In 510 B.C., Hippias, the tyrant of Athens, was driven out by the family of the Alkmaeonides, under the lead of Kleisthenes, and with the help of Sparta. Hippias fled to Persia and took refuge with Darius.

Kleisthenes, the Head of the Alkmaeonides, re-established the Solonic Constitution, but introduced several

changes in it. The most important were: 1. Attika was divided into 100 Demes or communities, every ten of which were formed into a Phyle; — 2. the Council of 400 was increased to 500, i. e. 50 members from each Phyle; — 3. the Archons and Councillors were chosen by lot, and not by election as theretofore; — 4. The practice of ostracism was introduced. — These reforms in Solon's Constitution secured it against democracy on the one side and tyranny on the other.

**Summary:** The incursion of the Thessalians into Thessaly was followed by the immigration of the Boeotians into Boeotia, and of the Dorians into Middle Greece, where they founded the Delphic Amphictyonic Leagues; it was also followed, in 1104 B.C., by the Conquest of the Peloponnesus by the Dorians. The people who were crowded out of their old homes by this immigration, emigrated to Asia Minor, where they formed the Aeolic, the Ionic and the Doric colonies, about 1050 B.C. The wars of these new-comers against the older inhabitants in Asia Minor furnished the subject for the Story of the Trojan War, which the great poet Homer worked up into a Poetic Tale, but which he referred back to earlier times.

The oldest form of government among the Greeks was the Patriarchal Kingdom, which in most of the States of Greece passed over into an Oligarchy, and then into an Aristocracy. Among the Grecian States of the earlier times, the most powerful was Doric Sparta, whose form of government was reorganised about 808 B.C. by the Legislator Lykurgos. This reorganisation is called the Constitution of Lykurgos.

The Spartans in two wars, from 743—724 and from 645—628 B.C., subjugated the Messenians, and acquired the leadership over the Peloponnesian States. They made use of this superiority to keep up the aristocratic form of government.

In Athens, after the regal authority was abolished, archons were put in power. Archon means mudabbir, hâkim. Solon, one of these archons, gave the Athenian State, in 594 B.C., a moderate democratic (or timocratic) Constitution. According to it, the citizens were divided, on the



basis of their wealth, into 4 classes, whereof only 3 classes were admitted to state offices. Yearly elected Archons, Bulis or Councillors, and Assemblies of the People, exercised, together with the Areopagus, the highest governmental authority. The Areopagus, a very ancient body of men, was a sort of high court of punishment.

Peisistratus usurped the power and became the sole ruler, from 560—527 B.C. His son Hippias, about 510 B.C., was driven out of Athens with the aid of the Spartans. Thereupon, in 508 B.C., Kleisthenes re-established, in a moderate and more democratic form, the former Solonic Constitution. — In those days the Greek Colonies spread all over the Mediterranean, and rapidly attained to a highly flourishing condition. The national unity of the Hellenes was maintained by the Priesthood of the Delphic Temple (Sanctuary and Oracle) of Apollo.

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### III. Third Period of Greek History.

From the Beginning of the Persian Wars to the Loss of Greek Freedom\* at the Battle of Chaeronea. From 500 to 338 B.C.

#### a) The Persian or Medic Wars.

From 500 to 469 B.C.

The numerous Greek States, that were so often fighting one another, found it necessary to unite together to oppose the Persians. It was the fear of a Persian invasion that made them feel that they were all brothers and members of one great nationality, which the foreign enemy wished to destroy. The Persian Wars first led the Greeks to unite in one common action. And this union laid the foundation for the Greatness of Greece. But, unfortunately, it was the Persian Wars also that awakened among the Greeks the idea of the necessity for a Hegemony or leadership of one State over the others, or

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\* Independence.

rather over all Greece. This idea, after the wars with the common foreign enemy were ended, led to a series of wars at home, between the two rival States, Athens and Sparta, in which most of the other States were involved.

The Persian Wars arose out of the expedition undertaken by Darius against the Skyths. In that expedition he penetrated into Europe as far as the Danube; Thrace and Macedon were brought under Persian supremacy; the Aleuades in Thessaly, the Thebans, and the Argeians were inclined to submit voluntarily to the Persian king; and there seemed to be hardly any call for the use of force. But in 500 B.C. the Ionian revolt broke out, i. e., the revolt, against Persian rule, of the Greek Ionian cities of Asia Minor that had been subdued nearly 50 years before by Harpagos, the general of Cyrus. The Ionian revolt was encouraged and helped by Athens and Eretria (a city on the island of Euboea). The Greeks burned the city of Sardis in the year 500, but were afterwards defeated off the island of Lade; and the city of Miletus was taken by the Persians and destroyed; all the men were killed, and all the Ionians were subdued again. The Phocaeans alone emigrated and founded Massilia, which is now called Marseilles. Darius sent envoys (messengers) to the European Greeks, demanding of them "earth and water", that is to say he called upon them to acknowledge him as the Lord of their lands and rivers. The envoys (messengers) who went to Athens were thrown into wells, and those who went to Sparta were cast into a cave or pit.

The First Attack of the Persians was in the year 492 B.C. Darius sent Mardonius with an army and a fleet, to punish Athens and Eretria for having helped the Ionian Revolt, and also to conquer all Greece. But the fleet was wrecked in a storm on the promontory of Mount Athos, and the land-army was scattered or quite cut up by the tribes in Thrace.

The Second Attack of the Persians upon the Greeks of Europe began in 490 B.C. The leaders sent by the Persian

King were two, Datis and Artaphernes. This time the round-about land route taken by the first expedition was avoided, and the army of one hundred thousand men was brought over by the fleet to the island of Euboea. They destroyed the city of Eretria, and easily subdued the Cyclades (surrounding islands). They then landed at the small plain of Marathon in Attika, but were there met by ten thousand Greeks, all of whom were Athenians, excepting one thousand who had been sent by the Plataeans. Miltiades, the leader of the Athenians, ventured, with the 10,000, to attack the immense Persian army. He obtained a brilliant victory on the plain of Marathon (on the 12th Sept. 490 B.C.). The Spartans had delayed so long in sending their troops that when they did arrive the great battle had been already fought and ended without their help.

A revolt of the Egyptians in Egypt against the Persian rule, and then the death of Darius in 485, put back (delayed) the renewal of the attempts to conquer Greece. But the Persians continued to arm and prepare for the invasion of that land; for so long as European Greece was free, it would always stir up and help revolts in Asia Minor and Egypt.

Miltiades, the Athenian hero of Marathon, was at first highly honored by his fellow-citizens, but was afterwards thrown into prison (where he died), for having failed to take the island of Paros. After Miltiades, two men took the lead in the affairs of Athens, the aristocrat Aristides and the democrat Themistocles. But Aristides had soon to give way to Themistocles; and the latter greatly increased the Athenian fleet by using all the revenues (receipts) from the mines in building ships, with which to oppose the Persians. Most of the other Greek States, however, failed to prepare themselves to ward off the danger which was threatening them from the Persian side.

The Third Attack, in 480 B.C. — Xerxes, king of Persia, had gathered in Asia Minor an immense army, numbering nearly a million of men, and a vast fleet of about 1200 ships, with which he thought he could surely crush the little Greek

nation. In seven days and seven nights the army was led across the Hellespont (Dardanelles) upon a bridge of boats, and Xerxes soon subdued Thrace, Macedon and Thessaly.

In the autumn of the preceding year the Greeks had held a meeting of the League on the Isthmus and had decided on taking common measures for defence. But Argos and Boeotia had not taken part in the deliberations; Corecra, Crete and Sicily had refused to help; the old rivalries of the Tribes hindered the work of preparation. Sparta was jealous of Athens. The Athenians loved their country so much, that in order to conciliate the Spartans they put their entire fleet under the command of the Spartan chief. But Sparta sent only three hundred men, under Leonidas, to guard the pass of Thermopylae, whither a whole army should have been sent to stop the Persians from penetrating into Hellas. The three hundred Spartans together with seven hundred Thespians, under Leonidas, heroically defended the pass of Thermopylae, but were after a time betrayed by one named Ephialtes, who showed the Persians a mountain path over which they secretly sent part of the army, and were thus able to attack the pass at both ends. Leonidas and his little band were cut to pieces.

During these events on land, the united Greek fleets fought two naval battles off Artemesium on the island of Euboea; but without gaining any decisive advantage over the Persian invaders. The Greek fleet then betook itself to the Saronic Gulf.

Xerxes devastated Phocis; Locris and Boeotia submitted. He then invaded Attika, whose inhabitants fled to the islands of Salamis and Aegina, and to Troezen in Argolis. Upon the advice of Themistocles the Athenians abandoned the city; the Peloponnesians fortified the Isthmus. Xerxes devastated Attika and burned Athens. The Greek fleet took up its position near the island of Salamis. The Spartans wanted to limit themselves to defending the Peloponnesus, but Themistocles forced them, by threats and coaxing, to risk a naval battle with the Persian fleet which was twice as strong as the Grecian. On the 20th of Sept. 480 B.C. the Greek ships gained a brilliant

victory over the Persian fleet, most of which was sunk. As at the battle of Marathon, so here at that of Salamis the victory was due in a great measure to the Athenians; and this again made the Spartans more jealous of them than ever.

On seeing that his fleet was destroyed, Xerxes fled to Asia Minor, leaving Mardonius with 300,000 men in Thessaly. The next year, in the Spring of 479 B.C., Mardonius succeeded in taking Athens again; for the Peloponnesians again delayed coming to the help of the other Greeks. At last, in the summer of that year, the Greek army was brought together under the lead of Pausanias and Aristeides; and in the month of September a battle was fought at Plataeae in Boeotia, in which the Persian leader Mardonius fell, and the Persians suffered a severe defeat. The Persian camp with immense booty fell into the hands of the defenders; and Thebes in Boeotia was severely punished for having so easily submitted and joined the enemy.

On the same day that the Battle of Plataeae was fought, the men of the united Greek fleet, led by the Athenian Xanthippos and by the Spartan Leotychides, stormed the camp of the Persian Marines on the promontory of Mykale in Asia-Minor (opposite the island of Samos) and destroyed their ships, thus breaking the naval supremacy of the Persians in the Aegian Sea. By this victory the Greek colonies throughout Asia-Minor were freed from Persian rule.

The Athenians then formed, with many of the other States, and especially with the freed cities of Asia-Minor and the islands, the Athenian Maritime League for the Defence of Greek Freedom and Independence.

After Themistocles had built the walls and the Piraeus, Athens became the first naval Power in Greece; and she of course had the hegemony of the Maritime League, all which only increased the jealousy of Sparta.

Pausanias the Spartan, Cimon son of Miltiades the Athenian, and Aristides the Athenian, conquered, in 477, the island of

Cyprus, and then Byzantium (Constantinople). But owing to the haughty and overbearing conduct of Pausanias, most of the members of the League joined themselves to Athens, which thus obtained the hegemony, and took charge of administering the common treasury of the League. The island of Delos, on which stood the temple and oracle of the god Apollo, was chosen as the treasury of the League.

The Persians again tried in 465 to recover the freed cities of Asia, but they were defeated both on land and on water near the river Eurymedon (Kupru-Su) on the southern coast of Asia Minor. Cimon son of Miltiades the Athenian was the victorious leader in this double battle (on land and on water).

Cimon (or Kimon) then zealously carried on the offensive war against Persia, and brought about the sending of an Athenian expedition to Egypt, to support the rebellion of Inaros the prince of Marea (near Lake Mariût). This was the second rebellion of the Egyptians against the Persians; it occurred during the reign of Artaxerxes I Makrocheir or Longimanus (who reigned from 465 — 425 B.C.).

After the Battle of the Eurymedon, the Persians were too weak to carry on the wars against the Greeks; and the latter were so taken up with their jealousies and wars amongst themselves that the Persian or Medic Wars came to an end without a formal treaty of peace.

Themistocles, the great Athenian, was hated and persecuted by the Spartans, and by many Athenians who were his enemies; in 466 he had to flee from his country and seek refuge in Persia, where he died. Pausanias the Spartan was charged with treason, and died of hunger in 467 in the temple of Athena at Sparta.

But why are the Persian Wars deemed so important in the World's History? Because they were the great encounter between Oriental and Hellenic culture. If the Persians had crushed the Greeks, Persian despotism would have crushed all Greek freedom and learning.

## *b)* Athens at Her Highest Splendor.

From 469 to 431 B.C.

Kimón of Athens was the Head of the Aristocratic Party, and increased the power of his city by conquests. Pericles, the son of Xanthíppus, gained more and more influence over the common people by his unselfishness, largemindedness, and eloquence of speech. While he directed the affairs of the Athenian State, the hegemony of Athens was almost a complete supremacy over the other States. A great part of the Greek islands, coasts of Thrace, and Asia-Minor had to pay a share of the contributions to the common War Treasury; but these contributions were in reality a tax or tribute paid to the Athenians for their protection. Indeed the War Treasury of the League was in the year 461 transferred from the small island of Delos to the city of Athens. Sparta, out of jealousy, was ever ready to support the discontented allies and all enemies of Athens.

The unanimity (concord, harmony) between the two rival States was for a time re-established by the help which Athens offered to Sparta in the third Messenian War. This offer of help came about in the following manner. The Spartans had suffered greatly by an earthquake that had laid most of their houses in ruins; and the helots or slaves had seized this misfortune of the Spartans as a favorable moment for them to rebel. The war of the Spartans against the revolted helots was the Third Messenian War, which lasted from 464—455 B.C. Kimón of Athens induced the Athenians in 461 to send an army to help the Spartans. But as the latter were too proud to accept the proffered aid and sent the Athenian army back, the people of Athens became greatly enraged with Kimón for inducing them to make an offer that was haughtily rejected; so they banished him; but he came back again to Athens in 456.

The city of Corinth on the isthmus, and the city of Epidamnus on the Adriatic Sea in southern Illyria, helped the island of Aegina in the Saronic Gulf against Athens; but

in the same year the Athenians subdued Aegina completely, after a great naval victory.

Afterwards the Phocians quarrelled with the Dorians; and both the Spartans and the Thebans took the part of the latter; whereupon the Athenians went, in 457 B.C., to oppose the Spartans (who were returning from Hellas to the Peloponnesus), and met them at Tanagra on the river Asopos in Boeotia. In the battle of Tanagra the Athenians were defeated; but in the ensuing (following) year they gained a victory over the Boeotians near Oenophytæ in southern Boeotia near the frontier of Attika. Thereupon Boeotia, Phocis, and Eastern (Opuntian) Lokris joined the Athenian Maritime League. All these events increased the power of Athens and intensified the jealousy of Sparta.

In order to renew the war against Persia, Kimon of Athens brought about a truce (a stay of arms or hostilities) between his city and Sparta; he died in 449 B.C., during the conquest of the island of Cyprus. After Kimon's death, Pericles, the great Athenian patriot, again subdued the States of the League which had tried (partly supported by Sparta) to shake off the Athenian yoke. Athens thus subdued the great island of Euboea and the city of Megara in 445 B.C.; and Samos and Byzantium in 440 B.C. Thereupon Pericles increased the contributions of the States (to the War Treasury of the League) for the war against Persia, at a time when this war itself had ceased.

The yearly revenues from all sources amounted to 1000 talents = £. Eg. 235,000. Kimon built the temple of Theseus. Perikles adorned the Akropolis with splendid buildings, the ruins of which remain to this day.

The population of Athens was at that time about as follows:

Citizens, over 18 years of age and bearing arms	25,000
Other Citizens . . . . .	75,000
Metökes . . . . .	45,000
Slaves . . . . .	400,000

In all about 545,000



### c) The Peloponnesian War.

From 431 to 404 B.C.

This was a war between the two rival States, Athens and Sparta, each of which wanted to have the hegemony, or leadership, in Greece. The cause which first gave rise to the war was as follows. The people of the island of Corcyra (now Corfu) were at war in the year 435 with Corinth over the possession of the colony of Epidamnus, in Illyria on the Adriatic coast. Both Corinth and Corcyra sought the help of Athens. The latter decided to help the Corcyrians, and at first sent them ten ships of war, which took part in the naval battle that was fought in the year 432 near Sybota. About the same time the inhabitants of Potidaea, near Mount Athos on the peninsula of Chalcis (or Chalcidice), separated themselves from the Athenian Maritime League and were supported by Corinth. But the Athenians were so strong that they blockaded (= surrounded, besieged) the city of Potidaea. The people of Megara also, a city lying very near to Athens, complained that the Athenians were ruining their commerce; the people of the island of Aegina wanted to be freed from the Athenians.

These States complained of Athens at the Meeting or Assembly of the League which was held at Sparta in 432 B.C. This Assembly decided that Athens was in the wrong, and that not only ought she to give up Aegina, but also that the Athenian Maritime League ought to be dissolved. Athens refused. Thereupon the Peloponnesian Meeting of States decided to prepare for war. The allies of Athens were: Macedonia, the city of Plataeae in the south of Boeotia, the islands of the Archipelago, and the Asiatic colonies, i. e. much scattered.

Sparta pretended to fight for the cause of freedom against Athenian supremacy; so that, besides the Peloponnesian States, Sparta had the following allies: Megaris, Lokris, Phocis, and Boeotia. — The Peloponnesian Party had an army of 60,000 Hoplites, but very few ships and very little money. — Athens had 300 war-ships, 30,000 Hoplites, 6000 talents of silver in the treasury and a yearly revenue of fully 2000 talents.

The Peloponnesian War began by an attack which the Thebans made by night upon Plataeae; but they were repulsed, and 300 Thebans fell. Thereupon, in the year 431, the Peloponnesian army, under king Archidamos of Sparta, invaded Attika with 60,000 allies, and plundered and ravaged that region, doing the worst damage by cutting down the olive-trees, which begin to bear only in the 16th year after planting. These invasions were repeated in the years 430, 428, 427, and 425 B.C. The Athenians took revenge for the ravaging of their district by sending out ships, which plundered the cities on the coasts of the Peloponnesus.

Pericles had advised the Athenians to abandon the district of Attika, and to shelter themselves behind the long walls that united the city of Athens with Piraeus, the harbor. As so many people were thus crowded together in so small a space, a frightful plague broke out in Athens, in the year 430 B.C., and among the thousands who were taken off by this disease was Pericles himself, who died in 429 B.C. The lead of the Athenians, on the death of Pericles, was taken by Cleon who was the head of the rabble (the low, vulgar people) and who hoped to keep his hold upon the masses by humoring their whims and by encouraging them to continue the war against Sparta.

In the year 429 B.C. the island of Lesbos was most cruelly punished for having tried to separate itself (secede) from the Athenian League; in the year 427 B.C. the Spartans and Thebans destroyed Plataeae. Then in 425 B.C. the Athenians captured a large number of distinguished Spartans on the island of Sphacteria, on the west coast of Messenia. But in 424 B.C. the Athenians were defeated by the Thebans near Delion, a seaport town of Boeotia; and in that year the Spartan leader Brasidas pressed the Athenians sorely in Macedon and Thrace, until at last both Brasidas the Spartan leader, and Cleon the Athenian leader, fell in 422 B.C. in a battle near Amphipolis in Macedonia.

On the death of Cleon, the leader of the Athenian common people, one named Nicias, the Head of the Aristocratic Party, obtained the lead in Athens; he soon succeeded in making peace with Sparta. This peace was concluded in the year 421 B.C., and was to last fifty years; the state of things before the outbreak of the war was to be re-established; the captives and the occupied places were to be given up.

The events from 431 to 421 B.C. are the first period of the Peloponnesian War.

But Corinth, Elis, Argos, and Mantinêa were dissatisfied with the peace; for Athens still kept her supremacy over the sea. So they formed a new Peloponnesian League. Meanwhile Alcibiades, a renowned Athenian, had acquired the greatest influence in his native city. He too, like Cleon, hoped to aggrandize himself by war. Consequently he induced the Athenians to join this new Peloponnesian league, the object of which was to oppose the oppressive supremacy of Sparta. The Athenians joined the league against Sparta, although they had just before made peace for fifty years with that State. The Spartans, however, gained a victory in 418 B.C. over the allies, near Mantinêa in Arkadia; and the new league broke up.

Still, Alcibiades stirred up the Athenians, in 415 B.C., to try and extend their power at sea by gathering all their forces in an expedition, to be sent against Syracuse in Sicily. Syracuse was a powerful and wealthy city. Just as the great Athenian fleet was ready to start, — 134 ships, and 36,000 men, of whom 5100 were hoplites — under the command of three, namely Alcibiades, Lamachus and Nicias, in the night between the 10th and 11th of May 415 B.C., the hermes\* were found mutilated, or disfigured. This was a great religious outrage and profanation. After the fleet had sailed, and when Alcibiades was absent from Athens, his opponents and enemies accused him, in his absence, of being the author of

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\* Square pillars of marble, set up along the roadsides, bearing busts of the god.

the outrage. To save his life he fled and went to the Spartans. He advised them to send ships to help the Syracusans. The Athenian fleet was in the year 413 completely shattered by the people of Syracuse. In the meantime the Spartans had fortified Dekelea (north of Athens) in Attica, and concluded an alliance with the Persians, by which the Spartans declared themselves willing to give up to the Persians all the Greek cities of Asia Minor which they had formerly possessed. Athens' attack upon Syracuse had lasted two years, and had ended in a terrible loss of ships. This was the Second period of the Peloponnesian War.

Athens manned a new fleet; but she had already been so weakened by the former wars and losses that she never again recovered.

The third stage of the Peloponnesian War is called the Dekeleian period. It began with the Spartan occupation of Dekeleia and the alliance with the Persians. The Athenian army recalled Alcibiades, who had fled to the Persian Satrap Tissaphernes. Alcibiades gained a victory in 411 B.C. over the united Persians and Spartans at the city of Cyzikos in Little Phrygia on the Propontis (or Sea of Marmara); and in 408 B.C. he subdued the coasts of Asia Minor. After taking Byzantium, he held a triumphal entry into Athens. But in 407 B.C. he was again banished for the following reasons. During his absence in Athens, he had left the fleet in command of Antiochos, who against the instructions of Alcibiades ventured to attack the enemy's fleet under Lysandros, the Spartan. Antiochos was defeated near Notion, the harbor of Kolophon, on the Lydian coast; the Athenians held Alcibiades responsible for the defeat, and deprived him of his command, whereupon he went to Thrace.

A great naval battle took place in the year 406 B.C., between the Athenian and Spartan fleets, near the three small islands called the *Arginûsae*, which lie between the large island of Lesbos and the coast of Asia Minor. The Athenians were victorious, and the Spartan leader Kallikratidas was killed.

The Athenian army leaders had neglected to gather and bury the bodies of the Athenians who had been killed in the fight; for this, six of them were condemned to death and executed.

By this victory the Athenians were made careless of their enemy's power; and in the year 405 B.C. they lost their last fleet near Aegospotamoi. This name means the Goat-river; it is applied to a small creek and town on the Thracian Chersonese (peninsula), between the Dardanelles and the Thracian Gulf. Here, near Aegospotamoi and in the straits of the Dardanelles opposite Lampsakos, the Spartan army leader Lysandros destroyed the last Athenian fleet, in the month of December 405 B.C. By this defeat the Athenian power was broken, and the Peloponnesian War was virtually decided in favor of Sparta. But the Athenians would not surrender. So the victorious Spartans besieged Athens itself by sea and by land. The Spartan leader was Lysander. After sustaining a long siege the Athenians were forced by hunger to surrender, in the Spring of the year 404 B.C.

The conditions of peace, which the victorious Spartans forced the Athenians to accept, broke the power of Athens for ever. They were: Tearing down the Harbor Walls and Long Walls between it and the city of Athens; Surrender of what still remained of the Athenian Fleet; Abandoning of all supremacy outside of the Region of Attika; Athens to join the Peloponnesian League under Sparta's hegemony, and furnish troops in time of need; Recall of the Banished.

The next summer Lysander overthrew the Athenian Constitution (old form of government), and forced the Athenians to accept, as their rulers, Thirty Men, called the 30 Tyrants. To support the authority of these tyrants, and to protect them, seven hundred Spartans occupied the Acropolis of Athens. These tyrants banished some and killed others of the best Athenian citizens. Athens was crushed for ever.

The Peloponnesian War of Rivalry between Sparta and Athens had lasted 27 years. What was the result? Athens was ruined; but Sparta was almost wholly exhausted. All

the other States of Hellas and Peloponnesus were also greatly weakened by their co-operation in the war. Jealousy and hatred had been so awakened among the Greek States that it was no more possible to unite them in one common League. All Greece was weakened.

### Summary for the First Part of the Third Period of Greek History.

The cause of the Medic Wars was the Revolt of the Greek Colonial Cities in Asia Minor against Persian misrule, and the Support they received from Athens, 500 B.C. After the first Persian military expedition had completely broken down in 492 B.C. at Mount Athos, the Athenians, in 490 B.C., gained a brilliant victory over the Persians at Marathon.

They thereupon built a fleet, at the urgent representations of Themistocles. In 480 they forced Xerxes to retreat from Thermopylae in Middle-Greece, whither he had penetrated with the intention of annihilating the Greeks. Xerxes had to retreat from Thermopylae, because the Greeks had defeated his fleet, near the island of Salamis, in a great naval battle. The Greeks then attacked and defeated the Persian land army near Plataeae, and the navy a second time at the promontory of Mykale, thereby removing all danger to their freedom from the ambition of the Persians.

The Greek cities in Asia Minor were liberated from the Persian yoke, and were united in 476 B.C., together with the islands of the Aegian Sea, into a maritime confederation under the leadership of Athens. This union was the work of Aristides, an Athenian statesman and general of the first rank. Kymon successfully carried on the war against the Persians, and was victorious in 466 B.C., both on water and on land, near the river Eurymedon, Kupri-su.

While Sparta was engaged in opposing the revolt of the Helots and Messenians (the 3d Messenian War, from 464 to 455 B.C.), Athens rose under Pericles to the highest point of her glory and power. Science and Art were brought to the

highest degree of perfection. In 449 the Persian wars were ended by Kymon's double victory at Salamis, on the east side of Cyprus.

Growing jealousy between Sparta and Athens led to the Peloponnesian War, from 431—404 B.C., between the Doric-Spartan confederacy on the one side, and the Ionic-Attic confederacy on the other. This war broke the power of Athens, but it at the same time weakened the whole of Greece. In it the Peloponnesians and Boeotians took part with Sparta. It was a fight for the hegemony or leadership in all Greece, and may be conveniently divided into 3 stages.

1st Stage: the Archidamian War, from 431—421. In the first few years the Peloponnesians, under the command of King Archidamos, devastated Attika, whilst the Athenians undertook naval expeditions to the coasts of the Peloponnesus. The strength of the Athenians was, however, weakened by the plague during the years 430—427 B.C. After the death of Perikles in 429, unbridled Demagogy was rife in Athens — the demagogues goading on the people to war. In 425 B.C. the Athenians took Pylos and Sphakteria, but were defeated near Delion in 424 B.C.; and again at Amphipolis in 422. Whereupon Athens and Sparta concluded the treaty of peace known as the Peace of Nikias, which re-established the state of things that had existed before the war.

2nd Stage: The influence of Alcibiades, an able Athenian general, and a brilliant speaker, but of an ambitious, frivolous and treacherous character, had since the year 420 stirred up new dissensions. From 415 to 413 B.C., the Athenians undertook the disastrous expedition to Sicily, in which both their fleet and their army perished.

3d Stage: the Dekelian War, from 413 — 404 B.C. The Spartans established themselves at Dekeleia in Attika, stirred up (incited) Euboea and the islands and cities in Asia Minor to rebel against Athens, and built, with the help of the Persians, a fleet; whilst in Athens party strife ran so high that in the year 411 B.C. the Solonic Constitution was for a time set aside.

During the years 411 and 410 B.C., Alkibiades gained several victories, but was again banished in 407, after the defeat near Notion. The victory over the Spartans in 406, near the Arginusae on the west coast of Asia Minor south of Lesbos, was not followed up by the Athenians; they lost their last fleet near Aegospotamoi in 405, and the city of Athens was constrained in 404 to surrender to Lysandros unconditionally (at discretion). The Attic Maritime Federation was dissolved, the long walls were razed, and the fleet, saving 12 ships only, was surrendered. The Athenian power was destroyed, and thenceforth Sparta had the Hegemony over the Grecian States; but the strength of Greece as a whole had been shattered.

#### **d) The Hegemony of Sparta, and then the Hegemony of Thebes.**

From 404 to 362 B.C.

Thrasybûlos, an Athenian army leader of note during the latter part of the Peloponnesian war, and one of those whom the thirty tyrants had banished to Thebes, gathered 70 of his friends with their followers and invaded Attika, took the fortress of Phyle, and seized the harbor of Piraeus. He then defeated the thirty tyrants, drove them out, and re-established in Athens the ancient Solonic Constitution of government. 403 B.C.

About this time there lived at Athens the good and wise Socrates, one of the best men the world has ever seen. He was born at Athens in 470 B.C., and was the son of the sculptor Sophroniskos. He took part in three campaigns during the Peloponnesian War. Although he had learned his father's trade, Socrates all his life cared little for it, but loved rather to teach by conversation, that is to say orally by questions and answers, and by talking with his pupils. He taught gratis, i. e., not for pay. He taught that one should believe in a God, because Nature shows that there must be a God. He taught that the soul lives for ever, although the



body dies. And further, he taught that one must always try to be good and do good; that one must prefer good and truth to evil and falsehood. In short, he placed good and truth over one's own personal advantage. All this without any revealed writings, without the knowledge of any inspired prophetic books. In the 65th year of his age he was chosen a member of the Athenian Council of Five Hundred. He opposed the unjust demands of the 30 Tyrants. — In 399 B.C. his enemies accused him of teaching the youths of Athens to despise the gods (and the statues of the gods). He was so good a man that many hated him just because of his goodness. So when the accusation was brought against him, that his belief and teaching was quite contrary to the belief and polytheism of the Greeks everywhere, the tribunal of the people (the Heliasts) condemned him to die by drinking a cup of poison. Socrates, who was in prison, did not try to escape, as his friends urged him to do, but drank the cup and died, in 399 B.C. Of his many pupils, the greatest was Plato the philosopher; afterwards the greatest of Plato's pupils was Aristotle, the philosopher; and still later, one of Aristotle's pupils was Alexander the Great, son of Philip II king of Macedon.

During the period of Sparta's hegemony, after 404 B.C., many Greek warriors entered the service of the Persians as mercenaries, and took part in the Persian dispute, for the throne, that arose between the king Artaxerxes II Mnemon and his younger brother Cyrus, who was then Satrap of Armenia. Cyrus gathered a large army, among which were 13,000 Greek mercenaries, and marched against the king. The chief army-leader of the Greek mercenaries was Klearchos. Among them was also one named Xenophon, a Greek historian. He was born in 440 B.C. at Athens, and had been a pupil of Socrates, the wise and good martyr. After the Peloponnesian war and the downfall of his native city, Xenophon went to Sardis in Asia Minor to Cyrus, and joined the Greek mercenary troops. The battle between the armies of the rival brothers (Artaxerxes Second Mnemon and Cyrus) was fought near Kunaxa, on

the Euphrates, north of Babylon. Cyrus was killed in that battle, and his army became thereby discouraged. The Persian army leader Tissaphernes killed Klearchos and the other Greek leaders of the mercenaries. Thereupon Xenophon led back the ten thousand Greeks, that had survived out of the original 13,000. He retreated with this small army through a hostile country from Kunaxa, through Mesopotamia and Armenia, to the shores of the Black Sea, a distance of 1600 miles. Xenophon afterwards wrote a beautiful account of this wonderful retreat, which he called the "Anabasis". From the Black Sea coast, he led them back to Thrace and joined the army of the Spartan king Agesilaos, under whom he fought both in Asia Minor against the Persian Satrap Tissaphernes, and at the battle of Koronea in 394 B.C. against the Boeotians, when King Agesilaos of Sparta, returning from Asia Minor, cut his way through to the Peloponnesus. (Cf. p. 41.)

During Sparta's hegemony also, arose the Corinthian War, which lasted from 394—387 B.C. Before speaking of this war, a few words must be said about the Athenian Alcibiades. After the Athenians had deposed him (see above, p. 34, 3d period of Peloponnesian War), he went to a fortress in Thrace. While the Athenian fleet was lying off Aegospotamoi in the Dardanelles, in the year 405, Alcibiades warned them against an unexpected attack of the Spartans, but his advice was scouted. After the fall of Athens he feared Spartan revenge, and fled to Pharnabazos, the Persian satrap of Phrygia. But, at the demand of the Spartan general Lysander, the victorious leader at the battle of Aegospotamos, Alcibiades's country-house was surrounded, and set on fire; and as he came out he was pierced with arrows (404 B.C.). After this digression it is best to return to the Corinthian War.

When the Spartans had crushed Athens and thus regained their former leadership over the whole of Greece, they treated all the other States with haughtiness, plundered the treasuries of the League, and forced some of the States to give up their old constitutions of government and introduce the oligarchical

form, in which the power over all the people is gathered into the hands of a few of the Aristocracy. Such conduct aroused the hatred of all the Greeks. They availed themselves of the absence of the Spartan king Agesilaus to form a league against Sparta. That king had gone to Asia Minor, to war against the Persians. He fought them victoriously in Asia Minor from 396 to 394 B.C. The Persians, in order to make all the trouble they could, and oblige king Agesilaus to abandon Asia Minor, stirred up the Greeks against him. And thus Corinth, Thebes, Argos, and Athens united against the power of Sparta.\* In 394 or 395 a battle took place, between the Spartans and the allies of the Corinthian Coalition, at Haliartus in Boeotia; the Spartan leader Lysander was killed; and at about the same time the Lacedaemonian (Spartan) fleet was defeated at the Battle of Cnidus in Karia by the Athenian leader Conon and the Persian Satrap Pharnabazos.

The Spartans upon this recalled their king Agesilaus from Asia Minor. On his way back, Agesilaus passed through Thrace, Macedonia and Thessaly. On reaching Coronêa in Western Boeotia he was met, in 394, by the armies of the Coalition; he defeated them in the famous battle of Coronêa. Meanwhile the united Athenian and Persian fleets, under Conon and Pharnabazus, plundered the coasts of Laconia, and in 393 they destroyed the Spartan fleet near Cnidus. Conon also rebuilt the Long Walls from Athens to the Piræus, with Persian money. But the victory of Agesilaus at Coronea had gained for the Spartans the preponderant power on land. And thus after some years of fighting the Spartans forced the Greeks to conclude peace, in 387, with the Persians. This is called the peace of Antalcidas; for he was the Spartan admiral or leader of the fleet who concluded it, he having been sent for that purpose to Susa, the winter residence of the Persian kings.

By the shameful treaty of Antalcidas the Greeks gave up to the Persians all the Grecian cities in Asia Minor, as well as

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\* And were supported with Persian money.

the islands of Clazomenae and Cyprus; the Athenians retained the islands of Lemnos, Imbros and Scyros; and all the other Grecian States and Islands were to be independent, Sparta and Persia guaranteeing their independence. Such was the shameful (ignominious) end of the Corinthian War.

**War between Thebes and Sparta.** This war lasted from 379—362 B.C. It arose thus. The Spartans had, in the year 383, occupied the fortress of Thebes called the Cadmeia. The Spartan army leader Phoebidas had occupied it with his troops when he was conducting them against Olynthus.\* This occupation of their fortress, the Thebans could not endure. Many Thebans had taken refuge in Athens. One of them, Pelopidas, gathered a large number of Thebans; in 379 B.C. they liberated Thebes from the Spartan rule, and drove the Spartan troops out of the fortress called the Cadmêa. The Thebans established their supremacy over Boeotia, and then concluded a treaty with Athens against Sparta. A new Confederacy or League was formed, and about 70 Grecian States or communities joined it. The Spartans were repeatedly defeated. — In 371 was fought the battle of Leuktra. In this battle the Theban leader Epaminondas defeated and killed the Spartan leader Cleombrotos. Epaminondas then delivered Messenia from the Spartan yoke. (See above pp. 15, 29.)

**The Hegemony of the Thebans** lasted from 371—362 B.C. Pelopidas and Epaminondas were the greatest of the Theban leaders. The wars against Sparta continued, and the armies of the Theban League invaded the Peloponnesus three or four times. The fourth expedition of the Thebans against the Peloponnesians occurred in the year 362 B.C. During this war, occurred the Battle of Mantinêa. In this battle Epaminondas, the Theban, was victorious over the Spartans and their allies, but he himself was killed. Pelopidas too had been killed in

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\* Olynthos, in Chalkidike, had tried to extend its authority over several neighboring States, who appealed to Sparta; Phoebidas occupied it in 379.

365 B.C., while fighting against Alexander of Pherae, the tyrant of Thessaly. After the loss of her two great men, Thebes rapidly lost her power. All Greece was weakened and weary of continued warfare, and thus a general peace was brought about between the many Grecian States, Sparta alone refusing to accept it; for she was unwilling to acknowledge the independence of Messenia. But there was no longer a hegemony or leadership of one State over the others.

About this time Agesilâos king of Sparta took some ships and went to Egypt to assist the Egyptians in their rebellion, under Tachos, against the Persian king Artaxerxes III Ochos. Tachos, or Teos, was the successor of Necht-hor-heb. The Egyptian fleet was then commanded by the Athenian leader Chabrias. Agesilâos died, in 358 B.C., on his voyage home.

**Retrospect.** Athens' power had been broken by the Peloponnesian War. But during the period when the Thebans were fighting the Spartans, Athens again raised herself to be the Head of a numerous League or Confederation. Nevertheless the Athenian State was undermined; for the ancient patriotism and morality had given place to selfishness and luxury. Sparta too, at the time when she had acquired undisputed supremacy in Greece, through her victory over Athens, had already in her the germs of decay. These germs lay in the loss of her ancient simplicity of manners; and when she began to build ships and introduce the precious metals, her citizens began to love wealth and licentiousness.—Morality and patriotism were preserved a while longer in Thebes; but with the death of Epaminondas the glory of Thebes also passed away.

### **e) The Rise of the Macedonian Power, and the Loss of Greek Freedom.**

Philip II, king of Macedon, ruled from 360 to 336 B.C. He was the son of king Amyntas II. Philip introduced the system of keeping a standing army, and of arranging the foot-soldiers in the battle-order called the phalanx, that is

to say in closely-packed rows, one behind the other, 8 men deep with spears 16 ft. long. He had extended his small Macedonian Kingdom westwards to the Adriatic Sea, and eastwards to the river Strymon; he had conquered Potidaea, Amphipolis, Olynthus, and Thessaly; he had bribed the Athenian orators, and had thus deterred the Athenians from taking any decided action against his plans of subjugating the rest of Greece. Philip was only waiting for a favorable moment and good pretext to conquer Greece, which was all divided against itself.

Two wars occurred which gave him the wished-for opportunity to interfere in Greek affairs. First, there occurred from 357—355 B.C., the Social War\* of the Athenian League against Athens; and, secondly, there arose the Second Holy War, against the Phocians, which lasted from 355—346. The Phocians had been condemned by the Amphictyonic Council to pay a very heavy fine for having used the holy land of Cirrha, which land had been consecrated, or made waqf, to the Temple of the god Apollo at Delphi. The Phocians plundered the treasures in the great temple at Delphi; and this gave them the means to employ mercenary troops. With these troops they were enabled to maintain war for a long time against the Thebans, Locrians, and Thessalians. The Thebans called in the king of Macedon, Philip, to help them. This was precisely what he wanted. Philip defeated the Phocians, and destroyed their cities; and in 346 B.C. the Phocians were deprived of their right to have two votes in the great Amphictyonic Council, their two votes being given to Philip of Macedon.

The great Athenian orator, Demosthenes, in his eloquent speeches against Philip (these speeches were called the Philip-pics) warned the Athenians against the growing power of that king. Notwithstanding all the patriotic warnings of Demosthenes, the orator, Philip, king of Macedon, was, in 339 B.C., elected by the Amphictyons as the army leader of the Grecian

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\* Chios, Kos, Rhodes, and Byzantium against Athens.

forces in the Third Holy War. This was a war directed against the Locrians, to punish them for unlawfully cultivating the waqf lands of the temple. Philip defeated the Locrians, and occupied the city of Elatea in Phocis. The Greeks were alarmed by Philip's successes, and awakened to common action against him by Demosthenes. So at last the Corinthians, the Thebans, and the Athenians united against Philip. A battle was fought in 338 near Chaeronea in Boeotia in which they were defeated by him. By this battle the Greeks lost their freedom and independence, and the hegemony over them passed into the hands of the Macedonian king.

At a national assembly held at the city of Corinth in 338, at which all the Greeks were represented except Sparta, who would not take part, Philip was chosen leader, with full powers, of the Grecian forces which were to carry on the war against the old enemy of Greece, the Persians. The Macedonian Hegemony soon turned into an oppressive supremacy. Philip was murdered in 336, and was succeeded by his son Alexander.

**Summary for the Second Part of the Third Period in Greek History.** After the Peloponnesian War, Sparta had the lead, and introduced oligarchical institutions everywhere in the Greek States; in Athens, too, the rule of the Thirty Tyrants was introduced, who were, however, expelled in 403 B.C.

The Corinthian War was ended by the Peace of Antalkidas. This was a war waged against Sparta by Corinth, Thebes, Athens, and Argos, who were supported with money furnished by the Persians; and peace was concluded by the Spartan 'nauarchos' Antalkidas, in 387 B.C., with the Persian king Artaxerxes Mnemon. By it the Greek colonial cities, on the Continent of Asia Minor and in Cyprus, were sacrificed, and came again under Persian sovereignty; whereas all other Greek cities were to have their autonomy, or self-government. Thenceforth Sparta became still more haughty and violent towards the other Grecian States.

In 379 B.C., Thebes rose against the Spartan despotism; and, under the leadership of Epaminondas, she was victorious

in 371 over the Spartans near Leuktra. The Thebans penetrated in 370 into the Peloponnesus, re-established the Messenian State, and acquired the Hegemony or Leadership. Epaminondas was again victorious in 362 at Mantinea, but fell in the battle. Owing to internal disorder and strife, Sparta's power had begun to sink.

The Second Holy War, against the Phocians, from 355 to 346, afforded king Philip II of Macedon the opportunity of intervening in the affairs of the Greeks. Having been entrusted by the Amphictyonic Council with the conduct of the Third Holy War against the Locrians, he defeated the Greeks, who had been too slow in rallying together, near Chaeroneia, in 338 B.C., and thus obtained the coveted hegemony.

The Holy Wars were carried on, in execution of the decisions of the Amphictyonic League, for the protection of the Delphic Oracle and Sanctuary against the rapacious neighboring peoples. There were three such wars: 1. Holy War from 600—590 against Krissa; 2. Holy War from 355—346 against Phocis; and 3. Holy War from 339—338 against Amphissa in Ozolian Lokris. (See pp. 18, 44, 45.)

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## IV. Conquests of Alexander the Great.

### Eleven Years of Warfare.

Alexander is a Greek name; it means "protector of men". Alexander the Great, king of Macedonia and son of Philip II by his haughty wife Olympias, was born in the year 356 B.C. at Pella, the capital city of the Macedonian kingdom. He received a scientific education, his teacher having been the famous Greek philosopher Aristoteles, whose writings on Logic were translated eleven centuries later into Arabic during the reign of the 'Abbaside Caliph al-Mamûn. Alexander was extremely fond of poetry, and loved especially to read the epic poems of Homer, the greatest of all Greek poets. He always took with him on his military expeditions a copy of the Homeric songs.



At the battle of Chaeronea, in Boeotia, which his father Philip fought, in 338 B.C., against the Greeks, and by which Greece lost its independence, Alexander, then only 18 years old, was the leader of the horse (cavalry); through his bravery the Thebans and Athenians had been defeated, and thus Macedonia had become the leading State in all Greece.

When his father, king Philip, was murdered in 336 by Pausanias, a disaffected captain in the king's body-guard, Alexander succeeded to the throne under very difficult circumstances; for many of the Greek States did not wish to submit to the supremacy of Macedon. Alexander, nevertheless, soon got the mastery over his opponents by his energy and decisive action. His father before him had already compelled the Greeks to choose him as the Commander-in-Chief of the Grecian forces in the war which he intended to wage against the Persians. Alexander likewise compelled the Greeks to appoint him in the same capacity and for the same purpose.

After having put down a revolt of the Greeks by destroying the city of Thebes in Boeotia, Alexander undertook, in the year 334 B.C., the invasion of Asia, the overthrow of the mighty Persian king, and the conquest of his vast eastern kingdom. He was then only 22 years old. He entered upon this daring undertaking with an army of only thirty-thousand foot (infantry) and five thousand horse (cavalry). They crossed the Hellespont (Dardanelles) near Abydos. The great and once powerful Persian Empire had become weakened by age, and was fast crumbling to pieces through the differences of race and the unjust and cruel rule of its wicked kings.

Alexander was met near the rivulet called Granikos, in Troas, by the first opposing armies under Memnon, the leader of the Greek mercenary troops in the service of king Darius III Kodomannos, and under the Persian Satraps. Near this small stream, the young Macedonian king routed them completely, in May 334 B.C., and Asia Minor fell into his hands. He then took the cities of Miletus and Halicarnassus, and spent the winter in Phrygia. (See Miletus' at end of Appendix.)

While waiting for the snows to thaw off of the mountains, he visited the temple in the city of Gordium in Phrygia, to consult the oracle there on the prospects of his success. An ox-yoke with a knotted cord was thrown to him, which was supposed to have been tied by Gordios, an ancient king of Phrygia, the ends of the cord being quite hidden in the knot; and the oracle said to Alexander that the world would belong to him who could unloose the knot. After trying for some time Alexander said: If I cannot unravel the knot, I will cut it. So taking his sword, he cut the gnarled cord in two, and the ends showed themselves, whereupon the knot was easily loosened. Since that day the saying: "to cut the Gordian knot" means 'to settle by force what cannot be otherwise overcome'.

In Nov. 333 B.C., Alexander opened for himself the way into the interior of the Persian dominions by the great battle of Issos, a town on the gulf of the same name on the southern coast of Cilicia. A great number of Persians were killed in this memorable battle; others were either taken prisoners or fled. Darius III Kodomannos himself escaped, but his wives and daughters fell into the hands of the victor. Alexander did not march at once into Persia itself, but chose rather first to destroy the Persian maritime power on the Mediterranean Sea. So he turned southwards. And while Darius fled across the Euphrates river, the invader marched rapidly into Syria and Phoenicia, which he conquered in 332 B.C. Macedonian troops occupied the ancient and wealthy commercial and industrial city of Damascus, the capital of Western Aramaca, to which the Persians had transferred a great portion of their treasures. The island-city of Tyre had refused to admit a Macedonian garrison within its walls, and was taken only after a siege that lasted seven months. The city of Gaza also, in Philistia, withstood the conqueror for two months. Samaria and Jerusalem opened their gates without fighting. The seaports were easily secured.

From Gaza he marched in seven days to Pelusium, the gate or key of Egypt, and thence to Memphis. The Egyptians

hailed him as their deliverer from the hated Persian yoke. Here, as everywhere else, the Macedonian king, who was a heathen and a polytheist like all the people of those days except the Jews, honored the native faith by offering sacrifices and holding feasts in honor of the statues, gods and holy animals. This conduct gained for him the good-will of the Egyptian priests; they remembered how, 200 years before, the Persian conqueror Cambyses had stabbed the sacred black bull Apis and burned the statues of the gods in the ancient temple of Pattâh at Memphis. So when Alexander went to the Oasis of Sîwa, to worship in the temple of 'Ammûn, the Egyptian priests declared him to be a son of that god: 'Sen 'Ammûn, Nefer Nuter.'

Alexander founded the city of Alexandria on the site of the ancient frontier fort called Rhakotis opposite the island of Pharos. There were good reasons for choosing this spot for laying out a new seaport town in Egypt. The old harbor at Pelusium, on the eastern corner of the Delta, had become so shallow that ships could hardly enter it. The other ancient sea-port at Tanis was no longer near enough to the sea; and Naukratis on the Canopic branch of the Nile was also too far inland. The experience of thousands of years had taught the Egyptian engineers that there is in the Mediterranean, along the coast of the Delta, a slow steady current which sets from west to east. This current carries with it some of the immense masses of mud which the Nile brings down; and the mud settles always to the eastward of the Nile mouths, owing to the set of the current. Alexander, by choosing the extreme western corner for his city and harbor, laid them west of all the deposits of Nile mud. That he was right, is abundantly proved when it is remembered that the Alexandria harbor has not been made shallow during the past 2200 years, whereas the quite modern harbor and its entrance at Port-Sa'ïd fills up with Nile-mud so rapidly that dredging machines have to be kept working all the time to clear a channel for the ships that pass into the Suez Canal, whilst the Pelusium harbor has almost disappeared, and Tanis now stands several miles inland.

During Alexander's operations in Palestine and Egypt, Darius, who fled across the Euphrates, had gone to Babylonia and had gathered another large army in Assyria. Wishing to give his enemy no time to choose the place of attack, Alexander in the Spring of 331 B.C., led his army through Syria and thence into the heart of the Persian Empire. He crossed the Euphrates river near Thapsacos (which means the ford or crossing-place), marched across northern Mesopotamia, and crossed over the river Tigris without meeting with any opposition. On going across the Tigris near Bedzabdeh he met with the Persian army in the plain of Arbela in Assyria, near Gaugamela, not far from the ruins of the great city of Nineveh. Here, on the 1st day of Oct. 331 B.C., the third decisive battle was fought. The right wing of the Persian army advanced victoriously and captured the Macedonian camp. Alexander, however, with the phalanx, broke into the main body or centre of the enemy, and put them and the Persian king to flight. The others fled. All the treasures, chariots, and weapons of Darius were taken. The Persian power was broken. Darius fled to Ekbatana. Alexander marched southwards from Arbela, to occupy the chief cities. The satrap Mazaeos opened the gates of Babylon to the victor. Susa with all its treasures was easily taken. Persepolis and Pasargadae were conquered. The famous palace in Pasargadae took fire and was burnt down. Darius abandoned Ekbatana and fled northwards. That city fell without a blow into Alexander's hands.

In the Spring of 330 B.C., Alexander set out in pursuit of Darius. He left Parmenion, one of his generals, in Ekbatana.\* Darius was taken prisoner by some of the disaffected satraps and was murdered by Bessos, one of them. Alexander sent the king's body to Persepolis and had it buried there.\*\* He

\* To guard the conquered treasures that had been brought together from Susa and Pasargadae and amounted to 50,000 talents, or about L. Eg. 11,750,000; or as others say 120,000 talents, amounting to more than L. 28,200,000.

\*\* The ancestral burial-place of the Achaemenids.

thenceforth considered himself as the successor of the Persian kings. During the year 330 he took possession of the three provinces of Arîa, Drangiana, and Arachosia, and founded the city of Alexandria, now called Qandahar. He spent the winter season (of snow and ice) at Prophthasia in Drangiana. Here he discovered a plot against him in the army. Alexander, while subjugating the people, wished to gain their sympathies. So he adopted the manners and ways of the Persians, and appointed some to offices. This course awakened jealousy and mistrust among the Macedonians. Many of them demanded their share of the spoil and their return to their homes. The most active in this movement were the general Parmenion and his son Philotas. They had even gone so far as to plot against Alexander's life. Both were discovered and killed.

In the Spring of 329 B.C., Alexander continued his march upon Bactria. He crossed the high mountain-passes of the Hindu-Kush, and penetrated into Sogdiana. Going further north, he reached the river Jaxartes, on the banks of which he founded the city which he called Alexandria eschate, i. e., the furthest Alexandria. He crossed that river and subjected the Skyths. While in the city of Samarqand he murdered, in a fit of wild madness, his friend Klitos who had rescued him from death at the battle of the Granicus. This was in the year 328. — In 327 he completed the conquest and subjection of Sogdiana. On the fall of the fortress of Prince Oxyartes, the beautiful daughter of the latter, Roxana, fell into Alexander's hands. He married her, to show the conquered people that he wished the Macedonians of the west and the Asiatics of the east to unite in friendship and by marriage, and thus become one people under one ruler.

Alexander still thirsted for conquest. He wanted to bring the wonderful land of India under his scepter. Towards the end of the year 327 B.C., he set out with an army of 120,000 men for that country. Crossing the Hind-Kush mountains a second time, he went down the valley of the Kophen (Qabul), and

entered the Indian territory or the region of the river Indus. Here he found that the advance-guard of his army had already built a bridge of boats over the river. Taxiles, an Indian prince, joined him. Without difficulty he reached the river Hydaspes (now called Jilam) in the Penjâb. Here Poros with a vast army tried to stop him from marching further eastwards. Alexander and his army crossed the river in the sight of the enemy. The latter, although having many war elephants, were defeated. By kind and noble treatment of king Poros, whom he had taken captive, Alexander won his friendship, and Poros became thenceforth his true and faithful ally. Alexander led his hosts across two more streams. But when the river Hyphasis was reached, the soldiers refused to go any farther. He here set up 12 altars, and celebrated his conquests by feasts and games.

Returning to the Hydaspes, he caused two thousand boats to be built, and with a part of the army embarked in them; the rest of the troops were led on land along both banks of the Hydaspes, by the generals Krateros and Hephaestion, and then down along the Indus river to Pattala. All the people through whose regions they passed were subdued.

From the mouth of the Indus Alexander sailed out a distance into the open sea, and offered sacrifices to the gods. He then despatched Nearchos with the fleet along the coast to the Persian Gulf. He himself took the other part of the army and began his return-march by land, in 325 B.C. He passed through Gedrosia and Karamania. After a sixty-days' march of great hardships and privations through the deserts he reached Karamania, and there joined Krateros, who had followed the easier route by the north through Drangiana. In Karamania he learned that Nearchos with the fleet had arrived safely in the Persian Gulf.

Alexander arrived at Susa quite unexpectedly, the people there thinking he could not get back so soon from India. He continued his endeavors to unite the conquering and the conquered into one great nation. He wanted to weld the West

and the East into one great Macedonian-Persian universal Empire! With this aim in view he married Stateira, Darius's daughter. At the same time he got 80 of his Macedonian high officials and 10,000 other Macedonians to marry Persian wives. And further, in order to complete his army, he took 30,000 of the 'Barbarians', enrolled them, armed them with Greek weapons, and drilled them according to the Macedonian manner of warfare. This again awakened the anger and jealousy of the Macedonians. When king Alexander was at Opis on the Tigris, in 324 B.C., and wished to dismiss the veterans, that they might return home, a mutiny broke out among the troops; they all demanded to be sent home again. Alexander quelled the revolt by himself springing in among the rioters and killing thirteen of the ring-leaders. He then promised to meet the wishes of the troops, but at the same time surrounded himself with Asiatic soldiers. The Macedonians were appeased, and begged the king's pardon. A great feast of reconciliation was held, and only 10,000 veterans were discharged and sent home under Krateros.

Alexander still went on with his plans for the future conquest of Arabia, the circumnavigation of Africa, and the conquest of Italy — for the realisation of the dream of setting up a world-wide monarchy. 'Azraël, the receiver of souls, under the cover of a high fever, took him off on the 11th of June 323 B.C. at Babylon. Two years afterwards, his body was removed from Babylon to Memphis and finally interred at Alexandria in Egypt, by the first Ptolemy.

He left no successor competent to rule over the vast empire. Shortly after his death, Roxana bore him a son who was named Alexander Aegos. This infant child was proclaimed king, but was murdered, twelve years afterwards (in 311 B.C.), by Kassandros, one of the Macedonian army-leaders.

For Summary see end of Chap. VI, 'Egypt under the Ptolemies'.

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## V. The Period of the Wars between Alexander's Army-Leaders.

From his Death in 323 B.C., to the Battle near Ipsos in 301 B.C. (22 years).

In Alexander's army were some able generals, several of whom had already served in Macedonia under his father, king Philip. These generals saw that Alexander's infant son could not rule over the vast empire, which extended from Greece to the Persian Gulf, and from the oasis of Sîwa to the Indus River. So they at first agreed to divide the empire into several great parts, which were to be ruled over, and administered by them, till the infant son should have grown up. Soon, however, they began to quarrel over the division of the empire, and ended by waging war one against the other. After long and weary wars it was divided among them as follows:

Perdikkas was to be the regent in the name of the two incapable kings. These were: (1) Alexander the Great's half-brother, Philip Arrhideus, who was afterwards murdered in 317 B.C., and (2) Alexander the Great's post-humous son, Alexander Aegos, by his wife Roxana, who were afterwards both killed in 311 B.C.

Antipater and Krateros were to administer Macedonia and the adjoining countries.

The other army-leaders received provinces as follows:

Ptolemy son of Lagos received Egypt.

Antigonus received Great Phrygia, &c.

Eumenes, Alexander's confidential scribe, received Paphlagonia and Kappadokia.

Leonnatus received Phrygia on the Hellespont.

Lastly, Lysimachus, received Thrace.

Perdikkas, the regent, was planning to marry Alexander's sister and declare himself the king. But most of the other leaders formed a federation against him, and he was killed, in B.C. 321, by his own troops.



The new regent, Antipater, undertook a fresh division of the provinces among the leaders. By it Seleukos obtained the Satrapy of Babylonia.

After the death of Antipater, the second regent, war arose between his son Kassander and the aged Polysperchon concerning the regency of the Empire. Antigonos, who had received Great Phrygia, united with Kassander and was victorious in Asia Minor; Kassander was victorious in Europe.

But as Antigonos sought to bring the whole empire under his sway, war broke out between him and the rulers of the other provinces. This war lasted 14 years, from 315—301 B.C., during which Antigonos and his son Demetrius Poliorcetes assumed the title of king. Their example in this respect was followed by Ptolemy Lagos, by Seleukos, Lysimachus and Kassander. (See p. 58.)

In these wars between the Macedonian generals, first over the regency and then over the supremacy itself, all the members of Alexander's royal family had either died, or had been murdered. His ambitious and cruel mother Olympias was sentenced to death at the instigation of Kassander; and she was actually stoned to death, in 316 B.C., by the relatives of those whom she had previously murdered.

After much fighting, the war against Antigonos was brought to an end in the year 301 B.C. by the Battle near Ipsos in Phrygia. Antigonos fell, his son Demetrius Poliorcetes fled. Antigonos Gonatas, the son of Demetrius, at last gained permanent possession of Macedonia, in 277 B.C.

The Macedonian generals and other followers in the army of Alexander the Great, both army-leaders and common troops, were the ruling class almost everywhere throughout the vast dominions. The Greek language, Greek arts, sciences, and philosophy took the place of the ancient eastern civilisations, — i. e. among the educated and the upper classes, but hardly among the great bulk of the people.

Five great States, or Kingdoms, to which should be added the Republic of the island of Rhodes, and the Grecian

Cantons, arose out of Alexander the Great's conquests. They were:

1. Egypt, under the Ptolemies or Lagides, with the capital at Alexandria. 305—30 B.C.

2. Syria, under the Seleucidae, with the capital first at Seleucia on the river Tigris, and then at Antioch on the Orontes river in Northern Syria. 301—85 B.C.

3. The kingdom of Pergamos, under the Attalides, with the capital at Pergamum in Mysia in the northwestern corner of Asia Minor. 282—129 B.C.

4. Bithynia, with the capital at Nicomedia (now called Ismid). 281—74 B.C.

5. Macedonia, under the descendants of Demetrius Poliorcetes, capital Pella, till 168 B.C.

6. Island of Rhodes, till 44 A.D.

7. The Greek Cantons, with the Athenians at their head. For summary see end of next Chapter.

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## VI. Egypt under the Ptolemies, or the Macedonian Dynasty.

The last Egyptian king of the Thirtieth Dynasty was Necht-nebf (Nectanebos II). He reigned from 361—345 B.C. He was driven out of Egypt into Aethiopia by the Persian king Artaxerxes III surnamed Ochos. This king re-subdued Egypt, which thus again became a Persian Satrapy, as it had been under Cambyses and four of his successors.

Artaxerxes Third was succeeded by Darius Third Kodomannus. He was the last of the Persian kings, and the monarch whose armies Alexander of Macedon defeated at the river Granikos, and whom he defeated near Issos and again on the plain of Arbela near Gaugamela. [1. Egypt under Alexander, 333—323 B.C. — 2. During the Wars of the Diadoches, 323—305 B.C. — 3. As a Kingdom, 305—30 B.C. — In all, the Macedonian Supremacy over Egypt lasted 303 years.]

The Ptolemies or Lagides were a dynasty of Macedonian origin, who ruled over Egypt from 323 B.C. to 30 B.C., — about 293 years. There were in all eleven or thirteen Ptolemies.

## General Survey of Macedonian Dynasty in Egypt.

### *a)* Macedonian Conquest of Egypt. B.C.

1. Alexander, with the 2 Ram's horns, took Egypt in 333.

### *b)* Kings in Name only, but not in Fact.

2. Philip Arrhidaeus, Alexander's Stupid Half-brother 323.  
3. Alexander Aigos. (He and Philip only nominally) 317.

### *c)* The Three powerful Ptolemies.

4. Ptolemy I Lagi Soter I, officially as king . . . 305—285.  
5. Ptolemy II Philadelphus (Sister-Lover) . . . 285—247.  
6. Ptolemy III Euergetes I (Well-Doer) . . . 247—222.

### *d)* Commencement of Decline of Macedonian Dynasty.

7. Ptolemy IV Philopator I (Father-Lover) Tryphon, the Glutton . . . . . 222—205.

### *e)* Further Decline, and Roman Intervention.

8. Ptolemy V Epiphanes (Illustrious) . . . . . 205—181.  
9. Ptolemy VI Eupator (Good-Father) a few months . 181.  
10. Ptolemy VII Philometor (Mother-Lover) . . . 181—146.

### *f)* Increased Interference of Rome.

11. Ptolemy VIII Philopator II a few months . . . 146.  
12. Ptolemy IX Euergetes II, Physkon, the Fat, in 170 B.C., and then alone from . . . 146—117.  
13. Ptolemy X Soter II Lathyrus (the Dirty) . . . 117—81.  
14. Ptolemy XI Alexander II (103 B.C.) sent to Cyprus —.  
15. Ptolemy XII Alexander III (short time only) . . —.

### *g)* Roman Influence paramount in Egypt.

16. Ptolemy XIII Philopator III Neodionysos, the Flute-Player Auletes . . . . . 81—52.

### *h)* Further Complications with Romans, and final Overthrow of the Macedonian Dynasty.

17. Cleopatra VI Philopator . . . . . 52—30.

The Graeco-Macedonian Rule over Egypt lasted from 333 to 30 B.C. Alexandria was the Capital; Heliopolis, Memphis and Thebes became of secondary importance.

323 B.C. — Ptolemy I son of Lagus, surnamed Soter, which means Saviour or Deliverer. This epithet was given him by the people of the Rhodian Republic because of the help he had afforded them, during the wars of the Diadoches (successors of Alexander), against Demetrius Poliorcetes. Ptolemy defeated Antigonus and Perdikkas, who had threatened to bring his province, i. e. Egypt, under their rule; whilst he wished to govern it independently of them.

After the murder of Alexander Second Aegus, whom Kassander killed, Ptolemy assumed the title of king, in 305 B.C. He thus governed Egypt as satrap from 323 — 305; and as king he ruled over this country from 305 — 284 B.C. He took part in the decisive battle near Ipsos in Phrygia in 301 B.C. which closed the period of the Diadoches or successors of Alexander the Conqueror. By that battle Ptolemy obtained, besides Egypt, the Island of Cyprus and Cyrene (Qayrawân).

He actively carried on the enlarging of the city of Alexandria that had been founded by the conqueror. Great temples and magnificent palaces were built; and soon Alexandria became one of the most beautiful capital cities and royal residences in the world. — [Alexander had founded several other cities which he called Alexandria. For example: 1. in Troas; — 2. near Issos, and still called Alexandretta; — 3. in Arachosia, and now called Qandahâr; — 4. in Areia, and now called Herat; — 5. in Baktria, on the Paropamisos; — 6. in Baktria also, on the Jaxartes, and now called Khojent; and lastly, 7. on the Indus. But of all these Alexandrias the most important is the one in Egypt.] — The architects who planned and laid out the city in 332 were Deinokhares (or Dinocrates) and Kleomenes. It had regular streets crossing each other at right angles, and was 30 stadia long, by 10 stadia broad, or about 19 kilometres in circumference. The city consisted of two chief parts or quarters: the Brucheion in the northeast, and the Rhakotis in the southwest.

1. The Brucheion was the larger and finer of the two, and was inhabited by the Greeks; in it were: the royal palace;

the world-renowned Museum, with its library of 400,000 rolls of books; the Mausoleum or Sema, the burial place of the kings, where the remains of Alexander the Great were also interred; the Gymnasium; the two needles or obelisks; and the hippodrome near the Canopic Gate (now called Bâb-Sharqi).

2. The Rhakotis, the part inhabited by the lower classes. In it were the Akropolis and the Serapeum,\* in which latter was another valuable library. Outside the western gate lay the vast underground Nekropolis, or burial place. In the middle of the city was a large open place. In front of the city lay the rocky island called Pharos, which was joined to the mainland by a dyke called the Heptastadion. On the higher rock in the northeast corner of the island stood the lighthouse, which was built in the third century before Christ by the architect Sostratos, and was 130 metres high. A wood fire was kept burning all night on the top of this splendid tower and could be seen to a distance of 300 stadia (about 50—60 kilometres). This was perhaps the first lighthouse ever built. The museum was a vast edifice founded by Ptolemy for the use of the learned teachers and their numerous pupils, as well as for keeping the manuscript rolls. Alexandria soon took the place of Athens as the seat of Greek Literature. Euclid, the famous mathematician, was a personal friend of the king.

Whilst the old Egyptian tongue continued as before to be the language of the natives throughout Egypt, the Greek tongue was the language spoken at Court and used by the educated classes and in the government offices. Two years before his death the aged Ptolemy Soter abdicated the throne in favor of his son.

285—247 B.C. — Ptolemy Second Philadelphus succeeded his father. He desired to increase trade and commerce; so he sent ships, manned by hardy sailors and bold

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\* Its site is marked by Pompey's Pillar, now known as 'âmûd-al-sawâri.

captains, who explored the Red Sea and the Indian Ocean. He founded the seaport town of Arsinoë, near the modern Suez. Between the years 264—258 B.C. he penetrated into Ethiopia. He also brought Phoenicia under Egyptian rule. The great undertaking, begun by Pharaoh Necho (ruled from 610 to 594 B.C.) son of Psametik I of the Sa'ite or 26th dynasty, — the great undertaking of digging a canal, which was to unite the Red Sea with the Nile and thus with the Mediterranean, was again taken up and carried out. During the reign of Ptolemy Second Philadelphus a Greek translation of the Hebrew Sacred Books was made. This translation into Greek is called the Septuagint (or LXX), because it is said to have been made by seventy learned Jews.

Manetho and his successor Eratosthenes were the librarians. Manetho, an Egyptian priest from Sebennytus, Samanûd, was well acquainted with the Greek Language and with the ancient Egyptian hieroglyphic, hieratic and demotic writings, as well as with the religion of the old Egyptians. Ptolemy II Philadelphus charged him with compiling, from the Egyptian inscriptions, rolls and other documents, a full history of Egypt from the earliest times, and with writing this history in Greek. Manetho wrote it in four books or parts. This great work, called "The Histories of Egypt", enjoyed a high reputation in after times — but it was afterwards lost, it perished; and only Manetho's Lists of Egyptian Dynasties and Kings, with the numbers of years of each king's reign, have been preserved to our times. Eratosthenes, Manetho's successor as librarian at Alexandria, was not only a mathematician, but also an astronomer and a geographer; of his learned works only small parts of his chronological book called the *Laterculus* (little brick) have remained to our day.

The contemporary of Ptolemy was Ergamenes, or 'Arq-'Ammûn, the powerful king of Ethiopia. Ptolemy II put down a rebellion headed by his brother Magas who was governor of Cyrene (Qayrawân). He also carried on a war against Antiochus Second, king of Syria, one of the Seleucidae.

247—222 B.C. — Ptolemy Third Euergetes. He was entitled Euergetes, which means the Well-doer or Beneficent, by the Egyptian priests, because he brought back from Asia some statues of Egyptian gods that had been taken away by the Persians during their domination over Egypt. This king marched with his armies through Syria, crossed the Euphrates, conquered Babylonia, Susiana, and Persia, going as far as Baktria. On his return he brought back the images of the Egyptian gods that Cambyses had carried off. He also retook the Upper Nile Valley as far as Ibrîm, above Korosko. He died after a reign of 25 years.

The first three Ptolemies reigned over Egypt a little more than one hundred years. During their reigns Egypt became powerful and wealthy, and the seat of Greek learning. After them, the Macedonian Dynasty in Egypt began to decline rapidly in morals and in power.

222—205 B.C. — Ptolemy Fourth Philopator. He called himself Philopator, which means the Lover of his Father; but the people gave him the epithet "Tryphon", which means "Glutton", because of his gluttony and drunken habits. His predecessor had laid the foundation for the new building which was to take the place of the ancient but ruined temple of the god Hor at Edfu; he continued the work thus begun. Indeed all succeeding Ptolemies, down to Neo-Dionysos, continued this great work during 180 years; and the Edfu temple now stands, in almost perfect preservation, to testify to the care the Ptolemies had for architecture and for the ancient Egyptian religion.

Ptolemy Philopator Tryphon carried on a long war against Antiochus the Great of Syria (one of the Seleucidae), and defeated him at the Battle of Raphia (216 B.C.), a city on the coast of Palestine and southwest of Gaza. But notwithstanding this victory, the war ended unfavorably; for Egypt lost its supremacy over Phoenicia and over the places it had possessed in Asia Minor since the days of Ptolemy Euergetes the con-

queror. The power of the Graeco-Macedonian Dynasty of the Ptolemies had begun to decline. And about this time Rome, the great Power in the west, began to interfere in the internal affairs of Egypt. When Ptolemy Philopator Tryphon died, his son and legitimate successor was only five years old. He was:

205—181 B.C.—Ptolemy Fifth Epiphanes. This title means “the Glorious, or the Illustrious”. Being a mere child, he could not rule, but needed a tutor, or regent, to direct the government of the country for him. The first tutor or regent was Agathocles. But the people were dissatisfied with him. After three days of great riot and disorder, Agathocles was divested of the Regency. The next regent for the infant king was Tlepolemos. He too was soon set aside. The third regent was Aristomenes, by birth an Acarnanian Greek. The young king’s minority lasted 8 years. During this period the revolt of the dissatisfied people had grown to be almost a full rebellion. The rebels assembled at Lykopolis, a town in the Buširite nome in the Delta. During this period also Antiochus the Great, king of Syria, had attacked and retaken all the towns in Phoenicia and Syria that had till then remained subject to Egypt.

Agathocles the deposed regent went to Aetolia in Greece, to enrol Greek mercenaries for the service of the Egyptian army. He returned to Egypt from Aetolia in 202 B.C., bringing with him 6000 Aetolian mercenaries. In view of all these troubles the guardians or regents of Ptolemy Epiphanes invoked the aid of the Roman Senate. The Romans sent to Egypt a deputation, at the head of which was the Roman Patrician Aemilius Lepidus.

Scopas, at the head of the Egyptian army, invaded Palestine. Antiochus the Great and his army met Scopas and his army on the banks of the river Jordan. A battle was fought in 201 B.C. near the city of Banias. Scopas was defeated and retreated behind the walls of Sidon with ten thousand soldiers. Antiochus besieged it, and Scopas capi-



tulated. Antiochus then took Samaria and Jerusalem. — When the eight years of Ptolemy's minority were over, he was crowned king of Egypt, March 27, 197 B.C. He died at the age of 29, and in the 24th year after his father's death, in the winter of the year 181 B.C.

181 B.C. — Ptolemy Sixth Eupator. He reigned less than one year. His name is, therefore, often omitted in the lists. He was probably murdered by his brother and successor Ptolemy Philometor.

181—146 B.C. — Ptolemy Seventh Philometor. He went to Syria, to fight the Seleucid king of that country, and was there taken prisoner and kept captive till 170 B.C. During his captivity, his mother Cleopatra ruled over Egypt and associated her son, Ptolemy IX Euergetes II, with her. Then, after he returned from captivity, the two brothers (that is to say Philometor I and Euergetes II) ruled jointly or together from 170—164 B.C.

In the year 164 the Roman Senate obliged Euergetes II to retire to Cyrene; and he did not come back to Egypt until after the death of his brother Philometor I, in 146 B.C. — But before Euergetes II could come back, Ptolemy VIII Philopator Second, the son of Philometor, arose and opposed his return. Philometor Second ruled less than one year; so his name too is often omitted in the list of Ptolemies.

146—117 (or 170—117, see above). — Ptolemy Ninth Euergetes Second called Physkon, which means "the Fat". This king took his sister Cleopatra Second to wife; but not only this, — he also took her daughter Cleopatra Third to be his wife. From 141—131 he had them both as his wives. In 130 B.C. he was driven away; but in 127 he was recalled to power. He repaired the temple of the goddess Isis on the island of Philae, and built the temple of Ape at Thebes. He also built the roof of the temple at Edfu.

117—81 B.C. — Ptolemy Tenth, called also Soter Second, and surnamed Lathyrus. He ruled jointly with his

mother Cleopatra Third surnamed Kokke. She favored her younger son Alexander. So he was sent away to the island of Cyprus, in 114 B.C. Cleopatra Kokke then drove away her elder son Soter Second, in 107 B.C. But he returned in 89. While he was away, her younger son, Alexander, was brought back from Cyprus and associated with her as Ptolemy Eleventh. About the time of Soter's return the city of Thebes was partially destroyed, in consequence of a revolt of the inhabitants.

Ptolemy Eleventh Alexander Second married his step-mother, Berenice Third; then he killed her, and was for that deed driven away to Arabia (to the land of Punt).

Ptolemy Twelfth Alexander Third appeared as ruler for a very short time.

81—52 B.C. — Ptolemy Thirteenth Philopator Third, called also Philadelphus Second, and also surnamed Neodionysos. The people further called him Auletes, i. e., "the Flute-player". — Ptolemy Eleventh had made his last will and testament, and had in it bequeathed Egypt to the Romans. But they tolerated Ptolemy Thirteenth, and let him rule. His wife was Cleopatra Fifth called Tryphaena; his daughter was Berenice Fourth. He killed her, and then went to Rome. During his absence the temple of Edfu was finished. He returned to Egypt and died in 52 B.C. This king began to re-build the temple of the goddess Hat-hor at Dandarah; it was not finished till 175 years later; it stands on the site of a much more ancient temple that dated from the days of the earliest Egyptian dynasties of the Ancient Empire.

In 58 B.C., Cato the younger, a Roman, was sent to take possession of the island of Cyprus. In 63 B.C., Pompey, another Roman, conquered Syria. (See Roman History.)

52—30 B.C. — Cleopatra Sixth called Philopator. — She was the daughter of Ptolemy Thirteenth Neodionysos the Flute-player. She married her brother Ptolemy Fourteenth, in 51 B.C. — She was only 17 years old when she assumed the power. Her brother was only nine years of age. He had

a favorite officer named Achilles. The young Ptolemy and Achilles drove Cleopatra away. She fled to Syria. Caesar, the great Roman, had defeated his rival, Pompey, at Pharsalus in Thessaly (Greece) on the 9th of August 48 B.C.; and Pompey fled to Egypt. On landing at Pelusium, Pompey was murdered, in September 48, by the envoys of the young Ptolemy. Caesar, the great Roman, pursued Pompey to Egypt. When he came to Alexandria, he found that Cleopatra had gathered an army in Syria and was going to attack her brother. Caesar prevailed upon Ptolemy and Cleopatra to make peace, and she returned. Her brother fell one day into the river and was drowned.

While Caesar was at Alexandria, a revolt of the Egyptians broke out; he and his Roman troops were besieged for some time in the Brucheion. — Caesar was much taken by Cleopatra's beauty. She in 47 B.C. bore him a son whom she called Caesarion. Before the birth of this son, however, Caesar had gone back to Rome. Cleopatra went to Rome on a visit, and was Caesar's guest there. She then married her other brother Ptolemy Fifteenth, in 47 B.C.; but she killed him in 44 B.C., i. e., the same year in which Caesar was murdered at Rome (see Hist. of Rome). She probably did this in the interests of her son Caesarion Ptolemy Sixteenth. Caesarion had been born about 46 B.C.

After Caesar had been murdered at Rome, three Roman leaders quarrelled and fought over the division of power in the great Roman State. These three were Mark Antony, Octavian the nephew of Caesar, and Lepidus. The Romans called upon Cleopatra to send ships of war and troops to help them in fighting a Roman named Cassius, who had a large army in Greece. Cleopatra sent men and ships under the command of Serapion, her governor over Cyprus. But Serapion, instead of helping the three Romans (Mark Antony, Octavianus and Lepidus), helped their adversary Cassius and his ally Brutus, the murderer of Julius Caesar. At the battle near Philippi in Thrace, Mark Antony was victorious, in the year 42 B.C.

He then ravaged Asia Minor and Syria. He soon sent word to Cleopatra summoning her to meet him at Tarsus in Cilicia, to answer the accusation that she had sent Serapion to fight against him and not for him. She appeared in 41 B.C. before Mark Antony at Tarsus, with her ships and troops, in all the pomp and magnificence of an Eastern Queen. Mark Antony fell in love with her, and followed her to Egypt. He forgot his wife who was in Rome. She was Octavia, the sister of Octavianus, and of the noble Roman family of the Caesars. Further, Mark Antony gave to Cleopatra several provinces in the East. All these doings aroused Rome's displeasure.

Meanwhile Octavian had become the greatest man in Rome. The Roman Senate declared war against Antony and Cleopatra. This war lasted during 31 and 30 B.C. — Antony and Cleopatra gathered ships and troops, and went to Ephesus near Smyrna, thence to Athens, and thence to Patras on the gulf of Corinth. But they had delayed so long, that Octavianus completed his preparations and transported his troops from Italy across the Adriatic to Epirus. On the 2nd of Sept. 31 B.C., the fleet of Octavianus defeated the Egyptians near Actium (La Punta), at the entrance of the small gulf of Ambrakos. Cleopatra fled with her ships; Antony followed her. The army on land surrendered to Octavianus without a blow. Cleopatra returned to Egypt, and Antony followed her. She at one time thought of transporting her treasures and ships from the Mediterranean to Suez\* and of fleeing down the Red Sea; but she soon gave up this plan, for the canal from the Nile to the Red Sea had been long neglected and was filled up with sand. Octavianus went to Asia Minor, and marched through Syria to Egypt, in the year 30 B.C. Antony killed himself. Cleopatra hoped that her bodily charms would conquer Octavianus, as they had won Caesar and Antony; but Octavian was not to be beguiled by the arts of women. He

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\* i. e. Arsinoë.

wanted to take her as a prisoner to Rome, to grace his triumphal entry. She poisoned herself.

Thus ended the XXXIInd or Macedonian Dynasty of Rulers in Egypt.

In 30 B.C. Octavianus made Egypt a Roman Province. He became sole ruler of the great Roman State.\* He had Cleopatra's children killed; — he caused Caesarion also to be murdered, for this boy was Caesar's real son, whereas he himself (Octavian) was only the nephew and adopted son of the great Julius Caesar.

**Summary.** Philip II was the founder of Macedon's military superiority. Alexander dealt the death-blow to Greek freedom by the destruction of Thebes. His meteor-like appearance and disappearance in the Orient is unique in the world's history. In less than a dozen short years he invaded, conquered and subdued the regions lying between the African Saharah and the Indus, the Jaxartes and the Persian Gulf. No other army-leader has ever made such quick and long marches, fought so many decisive battles, and crushed such a vast empire in so short a time. But not only as an overthrower is he great; he founded an empire of Greek Culture in the East that lasted, off and on, 7 or 8 centuries. The Greek garrisons that he stationed in almost every important place planted Greek Art, Architecture, Science and Culture in the old eastern countries, where the Persians had already almost broken up the ancient religions and civilizations — namely in Egypt, Palestine, and Syria, in Babylonia, Mesopotamia, and Assyria, as well as in parts of Irân.

The Macedonian generals, that divided his empire among them and founded dynasties, their Courts, the higher officials, and the educated Greeks, who were afterwards born and lived in the conquered regions outside of Greece, were thenceforth called Hellenists; and the period of their supremacy, both

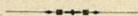
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\* i. e. on the downfall of his two rivals Antony and Cassius.

in government and culture, is called the Hellenistic Age. The two greatest and longest-lived dynasties were the Ptolemies in Egypt, and the Seleucidae in Syria and Mesopotamia. The chief centers of Hellenistic learning were Pergamum and Alexandria; Damascus, Tyre, Beirût and Antioch were afterwards other but less influential centers.

The city of Alexandria in Egypt is his most lasting monument. For 7 or 8 centuries after the fall of Greece and his death, it was the great center of all Hellenistic learning. The labors of the learned men of the Alexandrian School preserved and enriched the knowledge acquired by their ancient predecessors in the East and the West. To their School belonged Greeks, Egyptians, Jews, and afterwards Romans also. They greatly developed the sciences of Grammar (Language), Medicine, Geography, Physics, Mathematics (especially geometry and astronomy), and the Natural Sciences. Jews and Syrians translated some of the best books of the Alexandrians into Hebrew and Syriac. And afterwards, that is eleven centuries after the loss of Greek freedom, the first 'Abbâsid Caliphs — particularly al-Ma-mûn — and their learned men, introduced much that is excellent in Greek Literature into the learning of the Arabs. This is one of the good and lasting fruits of Alexander's lightning-like and stupendous career. But the influence of the Hellenists and their civilization hardly ever extended eastwards beyond the Euphrates; for the kingdom of Parthia, under the Skythian family of the Arsakides, from 256 B.C. to 226 A.D., formed a broad barrier against the spread of western learning and culture farther eastwards into India and China.

N.B. The following chapters are condensed summaries.



## VII. Greece Under Macedonian Supremacy till its Subjugation by the Romans.

From 338 to 146 B.C.

Philip II of Macedon, who had been chosen in the year 337 B.C. as Commander-in-Chief against Persia, acquired the Hegemony over all Greece. His son, Alexander the Great, succeeded him in this authority. Alexander's great conquests have been already dealt with in a separate chapter. After his death at Babylon in 323 B.C., the Greeks sought to regain their freedom, but were defeated in the Lamian War, from 323—322 B.C. Most of the Greek States took part in this war. It was mainly an attempt to besiege Antipatros in Lamia (Zaytuni); he finally defeated the Greek allies at Krannon. Thus Greece remained subject to Macedon. Antipater was one of the generals of Philip II; and Alexander had entrusted him, in 334 B.C., with the Regency over Macedonia during his absence on his world-wide conquests.

The Achaian League, formed in 280 B.C., aimed at the liberation of Greece, but became involved in open enmity with the Aetolian League and with Sparta.

In 221 B.C., the Macedonian king Antigonos Doseon defeated the Spartans near Sellasia, whereby Macedonia's sovereignty over Greece was still more firmly established. This sovereignty or supremacy was overthrown by the victory of the Romans, near Kynoskephalae in 197 B.C., over Philip V of Macedon. After that victory Rome's influence became paramount in Greek affairs, and the way was paved for Roman sovereignty. Later on, in 146 B.C., the Roman Consul Mummius broke up the Achaian League and destroyed Corinth\*; Greece was brought directly under Roman rule and made into a province under the name of Achaia.

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\* See 'Corinth' towards the close of this book.

## VIII. Greece under Roman Rule till the Fall of the Byzantine Empire.

From 146 B.C. till 1460 A.D.

Although science and art continued to flourish for a long time in the Land of Greece, and although the Romans, more particularly several of the Emperors, favored Greece highly, the Greek people nevertheless sank into sloth and sensuality.

The storms and waves, brought on by the migratory races that overran all Europe, fell hard upon Greece also, into which many Slaves came; and at a later time many Albanians, too, settled in the land, so that the Greek race was crowded back. In the XIth century of the Christian Era, the Norman conquests began; and after the Fourth Crusade, Frankish Knights set up a number of Frankish Feudal Principalities in Greece, for example those of Achaia, Athens, and Naxos. About the beginning of the XIVth century, however, all Greece, except the Duchy of Athens, was again joined to the Byzantine Empire.

In 1456 Athens, and in 1460 all the Morea, saving the seaports of Lepanto, Nauplia, Monemvasia, and some others, that the Venetians had occupied, were conquered by the Turks.

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## IX. Greece under Turkish Rule to the End of the War of Independence.

From 1460 to 1828 A.D.

The Turkish supremacy over Greece was opposed by the Venetians only, who held the Morea from 1699—1718 and had carried on many wars against the Turks. At first the Turkish rule was not heavy and oppressive; but it grew to be more so as time went on, owing to the rapacity and venality of the governors, and owing to the loss by the people of their right



of ownership in the soil, whereby the Greeks were forced to devote themselves wholly to commerce. All that kept the feeling of Greek nationality alive was their language, their religion, and their priesthood.

Under Russian favor there was formed, in 1814, the Secret League of the Hetaeria. It was a society of modern origin, having been first started in 1795 by one named Constantine Rhigos, to prepare the way for the liberation of Greece; it spread in Russia, and had its headquarters at Odessa. After the premature outbreak of the Greek Rebellion in 1821, this society ceased to exist. The League had spread rapidly throughout Greece. Although the rising of the Greeks was put down in Wallachia and Moldavia in June and August 1821, the Rebellion burst out at the same time in the Morea. Kolo-kotronis and Mauromichalis formed at Kalamata a provisional (temporary) government, known as the Senate of Messenia; and the Congress at Epidaurus proclaimed, in January 1822, the Independence of the Greek People. The rebellion spread to the islands; in June of that year the Akropolis of Athens fell into the hands of the Greeks, who gained several naval victories under Miaulis. Whilst the Greek Cause met with the disapproval of the Governments of the Powers, it was warmly supported by public opinion throughout Europe; Philhellenic societies were formed, money was collected, and volunteer troops were organised.

But on the 5th of Feb. 1825, Ibrahim Pasha, son of Muhammad-'Ali Pasha of Egypt, landed with Egyptian troops at Modon; and by the end of the year he had conquered nearly all the Morea, which he pitilessly devastated. Rashîd Pasha took Athens by storm on the 17th of August. The important fortress of Missolongi fell on the 29th of April 1826. The independence had been scarcely gained, when it was apparently lost again irretrievably. The Ultimatum of the Sublime Porte of June 9. 1826, which declined or rather rejected all intervention of the Foreign Powers, occasioned the London Treaty of July 6. 1826, between Russia, England,

and France, for the Pacification of the East; it was an agreement between these Powers as to the common Mediation they were to offer to the Porte.

Whereas the Porte declined to accept their mediation, and as Ibrahim Pasha refused to evacuate the Morea, the Turko-Egyptian fleet was attacked at Navarino, on the 20th of October 1827, by the fleet of the Allies and destroyed; and Ibrahim Pasha was forced, in 1828, to return to Egypt. At the same time Count Capo d' Istrias was appointed Chief of the newly-formed Grecian State.

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## X. Greece an Independent self-governing State and Kingdom, since 1828.

By the London Protocol of Feb. 3. 1830, Greece was declared to be a sovereign Kingdom, and its boundaries were fixed. Count Capo d' Istrias, who meanwhile had sought to introduce a strictly absolute order of government, was murdered on the 9th of October 1831. Hereupon the three Protecting Powers appointed, on the 7th of May 1832, the young Prince Otto of Bavaria as King of Greece, and provided for a Regency until he should come of age. On the 30th of January 1833, Prince Otto landed at Nauplia, with Bavarian troops. The administration was organised after the European pattern. In 1835 King Otho himself assumed the reins of government, transferred his residence from Nauplia to Athens, and granted in 1844 a Constitution, having been brought to accord the latter by a revolt in 1843. This Constitution, however, tended only to increase disorder and factious spirit, so that the political opposition of parties brought about repeated changes of ministry, thus retarding both the consolidation of the royal power and the arrangement of the finances.

At the outbreak of the Russo-Turkish war of the Crimea in 1853, public opinion in Greece declared itself vehemently

for Russia. But the arrival of an Anglo-French fleet in the Piraeus, and the landing of a French Brigade, forced the Greek Government to remain neutral (May 26. 1854). The troops of Occupation did not leave the Piraeus till the 27th of February 1857, when the Crimean War had come to an end.

King Otho had no hold upon the country; he was unpopular. During a journey which he made in 1862 to the Peloponnesus, a provisional government, constituted on the 22nd of October at Athens, declared him to be deposed, and convoked a constituting national assembly. The king left Greece on the 24th of October, without formally abdicating the throne.

On the 22nd of December 1862 the National Assembly was opened at Athens; it confirmed the dethronement of King Otho and the Bavarian Dynasty (Feb. 16. 1863), and chose, in the stead of Prince Alfred of England who declined the proffered crown, on the recommendation of the protecting Powers, Prince William of Denmark to be king (March 30), who assumed the power on the 30th of October as George the First, and presented Greece with the Ionian Islands as a gift from England.

The party division in the Chamber of Deputies, however, continued; and ministerial changes were frequent. When the revolt in Crete broke out in 1866, it was supported by Greece; the decision of the Powers, however, forced Greece in 1869 to give up its claims to Crete. In the Russo-Turkish war of 1877 and 1878, Greece at England's advice remained neutral, and obtained therefor at the Berlin Conference of 1880 the promise of an extension of territory, which promise was in 1881 made good by the union of a part of Epirus and the greater part of Thessaly with Greece (13,000 sq. km. with 290,000 inhabitants). When the war broke out in 1885 between Bulgaria and Servia, the Greek Minister Deliyannis armed the Greek troops, to extort from Turkey a cession of territory, but he was obliged by the Powers, in 1886, to disarm them, whereupon Trikupis took the lead of the Greek government.

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## XI. Greek Literature

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### Bearing on Arabic Literature.

The ancient Greek Language was at one time spoken, not only in Greece itself, but also in a great part of Asia Minor, in Lower Italy, in the island of Sicily, and throughout the numerous Greek colonies. As it became less and less spoken, it became more and more artificially cultivated by the Learned, much in the same way as educated Arabs nowadays endeavor to keep up the knowledge of the literary Arabic of by-gone days by the careful perusal of their classical works.

This study of the Old Greek language originated at Alexandria, under the Ptolemies, and then in the Byzantine Empire, and was brought thence to Italy in the XVth century by the refugees, after the fall of Constantinople into the hands of the Ottomans; it first began to be earnestly cultivated in Germany towards the beginning of the XVIth century.

Although the Arabs have never devoted themselves to the study of the poetry of the ancient Greeks, as the Europeans have done, yet they did drink deeply from the fountains of Greek philosophy and science; and they did this during their glorious literary period under the earlier 'Abbaside Caliphs. Under the sixth of the 'Abbasides, Al-Ma-mun, some of the best Greek works on philosophy, science, and logic were carefully translated into Arabic and eagerly studied. Indeed the influence of Greek learning and thought upon the intellectual development of the Arabs during the best period of their history was almost as great as the influence exercised upon them by the learning and thought of the Persians and Indians. A short sketch of Greek literature should, therefore, be both interesting and instructive to the Egyptian pupil, especially if it give him some idea of those Greek writers and their books that have been most prized by the Arabs.

In poetry, historical writing, and oratory, Greek Literature is unsurpassed; in philosophy and the exact sciences it has been the basis for all succeeding times. This Literature begins with a mythical primeval period, to which belong the names of the Bards, such as Orpheus, Museos, Eumolpos, Linos, and others, and then extends over two other periods of the highest excellence: the first, the poetic period, from Homer to the commencement of the Persian Wars, 900 to 500 B.C.; and the second, the Attic period, from 500—300 B.C.

These periods of creative genius are then followed by a third, of systematizing and criticism, called the Alexandrian Period, during which Alexandria in Egypt was the chief seat of the researches of the Learned. This third period falls into two main divisions, which are: 1. The Ptolemaic times, from 300 to 30 B.C.; and 2. from the times of the Roman supremacy to the invasion of the Arabs, 30 B.C. to 640 A.D. After this, the period of the Byzantines, in the Middle Ages, forms the transition from the ancient to the modern Greek literature. Of the mythical period nothing will be said here.

### I. Poetic Period, from Homer to the Persian Wars, about 900—500 B.C.

Of the 30 or 40 poets of this period, we shall mention only a very few: Homer,\* about 900 B.C.; — Solon,\*\* 559; — and Aesop, about 600, the latter being likened to Luqmân, the great Arab philosopher, poet, and prophet.

Of the philosophers of this period, Thales, in 600, taught that Water was the elementary principle; Anaximandros, in 570, taught that Matter, unlimited and without quality, was the primal element; Anaximenes, 540 B.C., taught that Air was the simple element; and Heraklitos, 500 B.C., held that Fire was the first element. Pythagoras,\*\*\* 532 B.C., was perhaps the greatest philosopher of that period. The Ionic Logographs were the first to turn their attention to History.

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\* p. 5.    \*\* p. 18.    \*\*\* p. 11.

### IInd Period: The Attic Age, 500—300 B.C.

The poets of this period, whether specially distinguished for Tragedy, Satire, or Comedy — i. e., for dramatic poetry — or for Lyrical poetry and song, were over 20 in number. No names given here.

Of the numerous philosophers, we shall mention only a few: Demokritos, 460—360 B.C.; — Socrates,\* 399 B.C.; — Plato, 348 B.C.; — Aristotle,\*\* 322 B.C.; — Diogenes, 324 B.C.; — Zeno, 260 B.C.; — Epicurus, 268 B.C.; — Pyrrho, 275 B.C.; — and Theophrastos, died 285 B.C.

The noted Historians were: Herodotus, 424 B.C.; — Thukydidēs, 400 B.C.; — Xenophon,\*\*\* 355 B.C.; — Ktesias, 330 B.C.; — and Ephoros, 370 B.C.

Of the ten Attic rhetoricians we shall only mention Lysias, 338 B.C.; Demosthenes,† 322 B.C.; and Lykurgos, 323.

The most noted writers upon natural science were Hippokrates, 377 B.C.; Aristotle the philosopher, 322 B.C.; and his pupils Theophrastus and Aristoxenos.

### IIIrd Period: The Alexandrian Age, 300 B.C. to 640 A.D.

The Learned of this period are so many that I shall mention only those whose names the pupils are likely to meet with in the course of their Arabic and English studies.

Poetry: The Bucolics: Theocrit, &c.

History: Polybios, 122 B.C.; — Dionysios of Halicarnassos, 8 B.C.; — Diodorus Siculus, about the Birth of Chr.; — Plutarch, 120 A.D.; — Arrian, in the IInd Cent. A.D.; — Appian, 150 A.D.

Geography: Eratosthenes,†† 195 B.C., the Librarian at Alexandria, and the successor of Manetho, the Egyptian national historian; — Strabo, 25 A.D.; — and Claudius Ptolemy, IInd Cent. A.D. (Šâhib kitâb-al-Magisti.)

Grammar: Aristarchos, 153 B.C.; — Dionysios, the Grammarian, 100 B.C.

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\* p. 38.    \*\* p. 46.    \*\*\* p. 39.    † p. 44.    †† p. 60.

Rhetoric: Dion Chrysostomos, about 300 A.D.

Mathematics: Euclid, 300 B.C.; — Archimedes, 212 B.C.

Astronomy: Eratosthenes, see above under Geography; — Aristarchos of Samos; — Hipparchos; — and Ptolemy, see above under Geography.

Medicine: Herophilos; — Erasistratos; — Dioskorides, in the 1st Cent. A.D.; — and Galenos, 2nd Cent. A.D.

Philosophy: 1. Peripatetiker: Alexander Aphrodisias, the Exegete, 198 — 211 A.D.

2. Platonists: Plutarch; and Galen, 3d Cent. A.D.

3. Neoplatonists: Plotinus, 3d Cent. A.D. and Porphyrius, 233 — 305 A.D.

Romance: I mention none.

Botany: Nikolaos of Damascus, both in botany and philosophy.

### Conclusion.

Those Greek authors whose works were either wholly or in part translated into Arabic, during the flourishing period of Arabic Literature, or afterwards, are, so far as I know, the following:

1. Two out of the 4 Physicists, viz. Thales (?) and Anaximenes (?); and also Pythagoras. — Homer, (p. 5).
2. Demokritos; — Sokrates, p. 38; — Plato; — Aristotle; Theophrastos; — Diogenes (?); — and Epicurus (?).
3. Hippokrates.
4. Euclid; — Archimedes; — and Claudius Ptolemy.
5. Dioskorides; — Galen; — Empedocles; — and Heraklitus (?).
6. Plotinus, Porphyrius, and some others of the Alexandrian Neo-platonian School of philosophers, such as:
  - a) Kostos son of Lukas; a book on Agriculture.
  - b) Alexander Aphrodisias, the Exegete.
  - c) Nikolaos of Damascus.
  - d) John the Grammarian.
7. Herodotus, translated into Arabic only during the last decade, i. e., between 1880 and 1890, by a Syrian.

Here follows a short sketch of the life of most of them. A question (?) means that the equally obliging as learned librarian Dr. Vollers could not affirm that works of the author have been translated into Arabic.

Thâles (?), in Arabic Tâlîs, a Greek philosopher, the founder of the Ionic School, one of the 7 wise men of Greece, was born about 640 B.C. at Milêtus in Asia Minor; he was a mathematician and astronomer, and calculated the eclipse of the sun in 610 B.C. before it occurred; he designated water as the beginning of all things. His motto was: "know thyself". Said to have visited Egypt, to acquire learning from the Egyptian priests, and to have calculated the height of the pyramids.

Anaxîmenes (?), a Greek philosopher of the Ionic School, who flourished about 556 B.C., and deemed aether to be the primal substance of all things.

Pythagoras, Arabic Fythâghûrus, a Greek philosopher, the founder of the Italic School, taught between 540—500 B.C., born in the island of Samos, removed in 529 to Kroton in Lower Italy, the founder and the leading spirit of the widely-spread Pythagorean League, which pursued ethical and political aims, such as the upholding of the Doric-aristocratic forms of State government, and the members of which excluded themselves from the masses of the common people by symbolic rites, such as the strict probation of those who sought to be admitted, a regulated way of living, an alternate change between gymnastic and intellectual exercises. The Pythagorean Philosophy tried to account for the order of the world on mathematical principles of existence; it sought to reduce the principles of all phenomena to the relations of number, of measure in space, and of harmony. The cosmogeny of this philosophy assumed the existence of ten\* divine spheres of the heavens, which were supposed to revolve, according to harmonious relations, in the bounded sphere-shaped universe,

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\* Cf. al-afâk al-sab'at in Arab science.



around the central fire, the source of light and heat, and that out of these revolutions arises the 'music of the spheres'. The farthest removed from the central fire is the heaven of the fixed stars, the next the 5 planets, one nearer than the other, then the sun, then the moon, and then the nearest the earth and counter-earth. The followers of this School believed in the immortality of the soul and the gradual purification of it by transmigration.

Demokritos, a Greek philosopher, from the city of Abdêra in Thrace, b. about 460 B.C. and † about 360 B.C. He assumed that the ultimate elementary basis of the world is an infinite number of atoms, out of whose collision and combination have arisen the various "aggregates". He ridiculed the follies of mankind, and held that the highest happiness lies in a full quiet of the soul. Fragments only of his writings have remained.

Sokrates, Arabic Šuqrât, the most renowned of the wise men of the Greeks, born 470 B.C. at Athens, was the son of the sculptor Sophroniskos, and learnt his father's art; but he devoted his life to giving instruction (without remuneration and by conversation, hence called the Sokratic method of teaching) in a sort of philosophy; he took part in three campaigns during the Peloponnesian War, became in his 65th year a member of the Athenian Council of Five-Hundred, and as such opposed the unjust demands of the Thirty Tyrants; in 399 he was accused by the poet Melitos, the orator Lykon, and the tanner Anytos as a despiser of the gods and a deluder of the young, and was condemned by the popular court of the Heliasts to drink the poisoned cup. He was the founder of Dialectics, having fixed and determined the conception of science and of true scientific method; but he limited his own researches to the field of ethics. He supported the belief in the existence of God by a reverential contemplation of Nature, and taught that the soul is never-dying. The book entitled the Apology (defence) of Sokrates, attributed to Plato, has preserved an account of his doctrine and belief.

Plato, in Arabic Aflatûn, the most renowned of all Greek philosophers, son of Ariston, of a noble family, born in 429 B.C. at Athens, a pupil of Sokrates. After Sokrates had been condemned, Plato left Athens, travelled in Qayrawân, Egypt, Italy, and Sicily, formed a close friendship in Syracuse with Dion, the brother-in-law of the elder Dionysios, returned in 389 to Athens, and taught in a gymnasium outside the city, in the so-called Akademia. At Dion's invitation he again visited Syracuse twice; he died in 347. Plato's Philosophy is contained in 44 "Dialogues", whereof at least eight are, by many, considered to be not really his. It is the further development of the doctrine taught by Sokrates. Its central point is the doctrine of ideas. According to Plato, ideas are creative entities which underlie actual phenomena and the real formation of all things. He held that what actually exists is not a perfect and full expression of those ideas; and that they are the standard, but that the actual falls short of them. The chief of these ideas is the idea of Good, which is God; the world is so ordered and arranged that it answers and corresponds to the idea of Good. Ethics are the doctrine of virtue and of that which is possessed, i. e., property. The chief virtues are four: Wisdom, Prudence or Thoughtfulness, Courage, and Justice; their image and copy appears in the State, which is a community or commonwealth to whose interests all individual interests, even those of the family, must be subordinated. Plato's School of thought, called the Akademy, soon turned into a skeptical reckoning with probabilities.

Aristotle, a famous Greek philosopher, born in 384 B.C., at Stagira in Macedon, hence often called the Stagirite, son of Nikomachos, who was the physician and intimate (trusted) friend of king Amyntas II of Macedon. Aristotle was for 20 years one of Plato's pupils; after 343 B.C. he was the teacher of Alexander the Great. In 335 B.C. he founded in the walks of the Lyceum a philosophic School, known as the Peripatetic School, so called on account of Aristotle's habit of sometimes delivering his lectures while walking about. He

left Athens on being accused of atheism (disbelief in the gods of the Greeks), and died in 322 B.C. at Chalkis on the island of Euboea. He is, in contradistinction to the idealist Plato, the founder of a new Realism in Greek philosophy. His system is based upon the two propositions that the mind gets its ideas from experience, and that those attributes or qualities that are recognised and perceived by experience possess truth. He is the originator of philosophical terminology and of most of the definitions that are still current, the founder of Logic, Psychology, Rhetoric, and Prosody; he is the father of Natural History and Metaphysics. His book on physics is one of his weakest works. His Ethics and Politics, in 8 books, do not rise to the ultimate and highest principles. Aristotle's philosophy was for a long time lightly thought of; through the attention bestowed upon it by the Arabs, it gained new consideration; and then during the Middle Ages, when it was first re-introduced into Europe through the medium of the Arabic translations, it again enjoyed great regard. Of his writings, at least 400 in number, many have been lost. The *Organon*, in 14 books, contains a collection of his works that treat of Logic.

Theophrastos, a Greek philosopher, b. about 390 B.C. on the island of Lesbos, a pupil of Aristotle, and after the latter's death the Head of the Peripatetic School, d. about 286 B.C. His chief work was the *Delineation of Morals* or "Ethic Characters". He was also the founder of Botany; his work on this subject is called "Natural History and Plants".

Diogenes of Sinope (?), a famous Greek philosopher belonging to the School of Cynics, born in 414 B.C., was a pupil of Antisthenes at Athens; he tried to carry out in practical life the principle that to need nothing is divine; he was seized by pirates, sold, and carried off to Korinth as a slave, and then lived there and at Athens in a tub or barrel. The anecdote of Alexander the Great's visit to Diogenes is well-known; he died in 324 B.C.

Diogenes of Laërte (?) in Cilicia, a Greek writer, about 300 after Chr. He wrote a work in 10 Books “on the lives, teachings, and sayings of distinguished men”; this work is of great importance as a history of philosophy.

Epicûrus (?), a Greek philosopher, born 342 B.C. at Gargettos near Athens; about 305 B.C. he opened a school in his garden near Athens; † 270 B.C.; he taught that blessedness and happiness were to be found in gladness, i. e., in freedom from all pain, which is got by bodily health, moderation in sensual pleasures, and the avoidance of all injustice. Fragments only of his works have remained to our day. Epicurean is a word now used to designate one who is fond of sensual pleasures.

Hippokrates, Arabic Buqrât, the most renowned of ancient physicians, born in 460 B.C. on the island of Kos, Turkish Istantöi, a Graeco-Doric island on the southwestern coast of Asia Minor; travelled in Greece, Asia Minor, Skythia, and Libya; † sometime between 377 and 364 B.C. at Larissa (in Thessaly?).

Hippokrates (?) of Chios, a mathematician of the Vth cent. B.C., taught at Athens, wrote a system of geometry which he called “Stoicheia”, and discovered a geometrical figure for the squaring of the circle.

Euclid, Arabic Aqlîdus, the father of geometry, studied under Plato at Athens, and afterwards lived at Alexandria, about 300 B.C., during the reign of the first Ptolemy. His works contained a most exact and thorough exposition of the entire field of the mathematical knowledge of those days. Of those works, his “Stoicheia”, i. e., the Elements of Pure Mathematics, in 13 books, are to this day a model of excellence as a book for teaching this science.

Euclid (?), a Greek philosopher during the Peloponnesian War, from Megara west of Athens, a pupil of Sokrates and the founder of the Megarian School of philosophy. He laid down the principle that only Good really is, and that all else is not.

Archimêdes, a mathematician from Syracuse in Sicily, born about 287 B.C.; he greatly enriched mathematics and physics by important discoveries, such as that the cone, the half-sphere, and the cylinder of the same base-area and height are to each other as 1 : 2 : 3; that the relation of the periphery to the diameter is less than 22 : 7 and more than 223 : 71; the hydrostatic law, known as Archimedes's principle; the water-raising screw, and the like. He did great hurt to the Romans, that were besieging Syracuse, by the machines of his own invention (for hurling bodies), and was killed in 212 B.C. on the taking of that city.

Ptolemy, Claudius, an astronomer, mathematician, and geographer, probably born at Ptolemaïs Hermii, south of Ikhmîm in Egypt, now called al-Manshiyyah, and lived at Alexandria about 140 after Chr. His chief astronomical work, known by the name of *al-Magest*, formed during the Middle Ages the basis of all astronomical knowledge; his geography was also highly esteemed.

Dioskorides, Pedanios, a physician about the middle of the First Cent. after Chr., from Anazarbos in Cilicia, was the author of an elaborate work on *Materia Medica*. It is particularly valuable in regard to botany, as most of the medicines which he mentions are taken from the vegetable kingdom.

Galênos, Claudius, a physician of antiquity, born 131 A.D., at Pergamum, north of Smyrna, practised medicine first in his native city and then at Rome; died about 200 A.D. His works fill some 20 volumes.

Empedokles, a Greek philosopher, from Agrigentum in Sicily, lived some time between 492 and 432 B.C. He used to deliver his lectures on his doctrine in a poetic form, and taught that Matter arises out of the mixture and separation of the 4 elements in their love and strife, the 4 elements being earth, water, air, and fire. Only fragments of his productions have been preserved.

Herakleitos (?), Skoteinas = the dark or obscure one, a Greek philosopher from Ephesus, south of Smyrna, lived

about 500 B.C., and wrote the philosophical work entitled "Musae", in which he represented fire as the cause of all things, and the world as the play or change of the arising and passing away of things out of fire and by or through fire. Fragments only preserved.

Plotinus, 205—270 A.D., a renowned Neo-Platonic philosopher from Lykopolis (Assiût) in Egypt, belonged to the Alexandrian School, removed in 244 A.D. to Rome and taught there. His lectures drew crowds of hearers from far and near. Arab philosophy is taken mostly from Aristotle and Plotinus. Excerpts from the Enneads of Plotinus were translated into Arabic about 840 A.D., and were called the Theology of Aristotle. This book still exists in Arabic. Al-fârâbi, died 950 A.D., a famous Arab philosopher, held this so-called Theology of Aristotle to be genuinely Aristotelian, and thus accepted the Emanation Theory of Plotinus in his philosophy. Whereas between Aristotle and the pseudo-Aristotelian Theology, which is in fact taken from the Enneads of Plotinus, there lie some 550 years. (Fr. Dieterici, *Theologie des Aristoteles*, Arabic and German, Berlin, 1882, 1883.)

Porphyrus, Malchus, a Greek philosopher from Tyre, and a pupil of Plotinus of the Neoplatonic School, flourished between 233 and 305 A.D., the author of several works, among which is the *Eisagôgê* or *Isagôgê*, i. e., Introduction to the Science of Logic, the Arabic translation of which is still used as a text-book in the Azhar University at Cairo.

Alexander Aphrodisias, the Exegete or Explainer, a Peripatetic philosopher from Aphrodisias, which is Ninœ and Gêra, in Karia (in Asia Minor); taught at Athens between 198 and 211 after Chr.; is famous as the explainer (exegete) of the works of Aristotle, such as his Commentary to the latter's "Metaphysics"; also his "Natural Questions".

Dionysios the Thracian, a Greek grammarian from Alexandria, who wrote, about 100 B.C., the first scientific Greek grammar.

John the Grammarist, flourished in the early part of the VIIIth Century after Christ, i. e., during the period of the Culture and Literature of the Byzantine Empire. He was a learned explainer of the Works of Aristotle.

Homer, the most ancient and most celebrated of Greek poets, lived between 950 and 900 B.C., born probably in Ionia, a Greek kingdom on the west coast of Asia Minor opposite the islands of Chios and Samos, the father and master of epic poetry. His poems are the *Ilias* and the *Odyssee*. Portions translated into Arabic. (Cf. pp. 5, 6.)

Herodôtus, the earliest Greek historian, and the father of historical writing, born 484 B.C., at Halikarnassos in the south of Ionia on the west coast of Asia Minor, made long journeys into Asia and Africa, was in 456 and for some time afterwards in Greece, went in 433 to Thurii previously called Sybaris, a Greek city in Bruttium in Lower Italy, where he died about 424 B.C. His work, written in the Ionic dialect of the Greek language, comprises the history of the Orient and of Greece, and more particularly that of the Persian or Medic Wars, till 479 B.C. Numerous editions and translations into many languages. He visited Egypt about 450 B.C. when it was under the Persian domination.

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## Corinth.

This famous city, situated in the northernmost part of the Peloponnesus, was the chief town of the region called Corinthia. The isthmus of Corinth connected it with Middle Greece. The Corinthian territory, which comprised the greater part of the narrow neck of land and only a very small part of the Peloponnesus, was stony and dry, and hence fit for little else beside the growing of the olive-tree. Owing, however, to its favorable situation, on the Saronic and on the Corinthian Gulfs, it was of great importance for the growth of trade and navigation. — The ancient city stood in the middle of its small territory at the northern foot of a steep rock, which rose to the height of 500 metres and upon which was built the stronghold called Akrocorinthos. This citadel was strongly fortified, and had an abundant spring of water, which rendered it almost impregnable; its position at the entrance into the Peloponnesus gave it great strategical importance. On the

Saronic Gulf, Corinth had two harbors, Kenchreae and Schoenus; on the Corinthian Gulf, one only, namely Lechaeon.\* The abundance of purple shells in the Saronic Gulf drew the trading Phoenicians from very early times to this part, where they settled and introduced, among the ancient Pelasgian inhabitants, the worship of several of their deities, such as Athene Phoenike, Aphrodite ('ashtârût), Melikertes (malik-al-ardh), as well as the arts of weaving and metal-casting.

The older name of the city was Ephyra. The oldest Greek inhabitants were called Aeolians; their first king is said to have been Sisypnos. In 1074 B.C., the Heraklide Aletes, of the Dorian conquering race, overthrew the supremacy of the Aeolians; and thenceforth the invading Dorians constituted the ruling nobility of the State. The language too was influenced by the change of masters, and thus the Dorian dialect prevailed, although trade, navigation and transit brought together in Corinth a large population which was not Doric.

Of the Doric aristocracy, the most powerful were the Bakchiades, the descendants of King Bakchis. After the overthrow of the Aeolic kingdom, they formed an oligarchical supremacy of 200 families, from among whom a Prytan (za'im, nâžir) was elected once a year.

With the help of the numerous non-Doric population, however, the Oligarchy was overthrown, in 657 B.C., by the Tyrant Kypselos. Under his rule, and after him under the reign of his son Periander, Corinth's maritime and colonial power attained its greatest glory. Numerous colonies were founded in the western seas, such as Chalkis on the Corinthian Gulf; Solion and Anaktorion in Akarnania; further northwards Ambrakia, Korkyra, Epidamnos, and Apollonia; Syracuse in Sicily; and Potidaea in Chalkidike. A war-fleet of triremes was built. For the transport of ships from Lechaeon to Schoenos, a tramway with wooden rails, called the Diolkos, was laid down across the narrow Isthmus.\*\* The potter's wheel and disc was "invented". Manufacture and industry were highly developed.

In 582 B.C., Psammetichos, the nephew and successor of Periander, was overthrown with the help of the Spartans, and the old Dorian Constitution was re-established.

In early times Corinth was on friendly terms with Athens; but after the Persian wars, Corinth grew jealous of Athens's increasing maritime power and commerce, and joined the League of the Doric States. As early as the year 458 B.C., Corinth began a war against Athens, which, however, failed. Then when Athens interfered between her and her colonies on the west coast

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\* On page 3, paragraph *g*, read thus: one on the Corinthian and the other two on the Saronic, &c.

\*\* In 1893 A.D. the ship-canal was completed, after 10 years of labor, and now steamers pass through it.



of Epirus, Corinth stirred up the Peloponnesians, in 431 B.C., to begin the great and fatal war, which ended, it is true, in the defeat of Athens, but did not secure to Corinth the hoped-for result of becoming in her turn the first and greatest maritime power in Hellas. On the contrary, Corinth's trade had suffered so much during the war that she had to subordinate herself to Sparta; and the latter handed over the government of Corinth to an Aristocratic party whose sympathies were Doric and Spartan.

Corinth, therefore, joined with Argos, Thebes, and Athens in an uprising against Sparta's overbearing hegemony; thus arose the Corinthian War, which was carried on more especially in and around Corinth, and during which the city suffered much. Even this war did not secure to Corinth the coveted independence and power. After the Peace of Antalkidas, the aristocratic Party, which had been overthrown in 392 B.C., was re-established.

In 366 B.C., Timophanes seized the power, but was overthrown and murdered by his brother Timoleon.

In 337 and 336 B.C. the congresses of the Greeks were held in Corinth, at which king Philip II of Macedonia and then his son Alexander were successively chosen as the Leaders of the army against Persia.

During the Macedonian supremacy, Corinth and its Citadel were always held by a strong Macedonian garrison, whence they were called "one of the fetters of Greece". Trade passed more and more into the hands of Rhodes, which began to flourish about that time.

Corinth once more enjoyed a period of glory after it had joined the Achaean League, in 243 B.C., which held its congresses there. Vast and splendid buildings adorned the city; at that time it contained half a million of slaves.

After the downfall of the Achaean League, Corinth was totally destroyed, in 146 B.C., by the Roman general Mummius; for a full century it lay in ruins; a few temples only and the citadel had been spared. At last, in 46 B.C., Julius Caesar restored it as a Latin Colony under the name 'Colonia Julia Corinthus', and made it the capital city of the Province Achaia and the seat of the pro-consul. The city flourished anew, through its trade and industry. At last, in 1858 A.D., old Corinth was wholly destroyed by an earthquake. The modern city is built upon the site of the ancient harbor Lechaeon.

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## Miletus.

This renowned city, on the Karian coast in Asia Minor and on the Lamian Gulf, south of the mouth of the river Maeander, was colonized by the Ionians, who were attracted to it by its favored position, and wrested it during the times of the great migration from the older inhabitants, the Karians. It soon rose to be a flourishing commercial and industrial city. — The period of its greatest power was during the VIIIth and VIIth centuries B.C., at which time its ships navigated the whole of the eastern Mediterranean. The Milesians founded numerous colonies — over 80 — on the coasts of the Propontis (Marmara Sea), of the Pontos Euxeinos (Black Sea), and of the Maeotis (Sea of Azow); they also had a permanent settlement at Naukratis, near Dassûq, in Egypt. Arts and sciences were cultivated; the famous philosopher Thales, the geographers Anaximenes and Anaximandros, and the chronicler (or logographer) Hekataeos lived in Miletus.

After the city had been subjected for a time by the Lydians, it was brought under Persian suzerainty. The Persians put down the democratic form of government and set up tyrants over Miletus. In the year 500 B.C., the tyrant Aristagoras, profiting by the Ionian revolt against Persian rule, endeavored to restore the city to its former independence. The uprising failed. Miletus withstood the Persians to the utmost; but after the defeat of the Ionian fleet in 494 B.C. off Lade close to the city, it was taken by the Persians, who removed the inhabitants to the Tigris river. Thenceforward the power of Miletus sank. Alexander the Great destroyed it. — To the south of Miletus, near a place called Didyma, there was a renowned Oracle of Apollo, the sun-god, under the care of the powerful priestly family of the Branchides. — Naukratis, an important trading port in Lower Egypt, on the Canopic Branch of the Nile, is said to have been founded by the Milesians about 650 B.C., and to have been the only place in Egypt where Greeks were permitted, in ancient times, to settle and carry on trade. The rise of the city of Alexandria under the Ptolemies brought about the decay of Naukratis.



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Kingdom extended . . . . .	
The Social War . . . . .	
The Second Holy War . . . . .	
Philip elected Army-Leader . . . . .	
Demosthenes: the Philippics . . . . .	
Battle of Chaeronea, 338 B.C. . . . .	
Philip chosen Leader with full Powers . . . . .	
Summary for the Second Part of the Third Period . . . . .	
IV. Conquests of Alexander the Great . . . . .	
Alexander's Youth and Education . . . . .	
His Accession . . . . .	
Alexander appointed Commander-in-Chief . . . . .	
Destruction of Thebes . . . . .	
He undertakes the Conquest of Persia . . . . .	
He crosses the Hellespont . . . . .	
Battle of the Granikos, May 334 . . . . .	
The Gordian Knot . . . . .	
Battle of Issos, Nov. 333 . . . . .	
Conquest of Syria and Phoenicia; Damascus . . . . .	
Siege of Tyre; Gaza . . . . .	
Samaria and Jerusalem . . . . .	

Pelusium and Memphis . . . . .	
Oasis of 'Ammun (Sîwa) . . . . .	
Foundation of Alexandria . . . . .	
Reasons for so doing . . . . .	
He enters the Heart of Persia . . . . .	
Decisive Battle near Gaugamela in Plain of Arbela, Oct. 331	
Babylon; Susa; Persepolis; Pasargadae . . . . .	
Pursuit of Darius . . . . .	
Aría; Drangiana; Arachosia . . . . .	
March upon Baktria . . . . .	
Hindu-Kush; Sogdiana . . . . .	
Subjugation of the Skyths . . . . .	
March upon India . . . . .	
River Hydaspis in Penjab . . . . .	
River Hyphasis . . . . .	
Down the Indus . . . . .	
Nearchos and the Fleet . . . . .	
Return through Gedrosia . . . . .	
Great Plans for further Conquests . . . . .	
Revolt of Troops . . . . .	
Death at Babylon in 323 . . . . .	

**V. Period of Wars between Alexander's Army-Leaders, 323—301 B.C.**

Wars, and Division of the Vast Empire . . . . .	
Perdikkas, the Regent . . . . .	
Antipater and Krateros . . . . .	
Ptolemy Lagos receives Egypt . . . . .	
Antigonus receives Gt. Phrygia . . . . .	
Eumenes' Share . . . . .	
Leonnatus' Share . . . . .	
Lysimachos' Share . . . . .	
War for 14 years, from 315—301 B.C. . . . .	
Battle near Ipsos in Phrygia, 301 B.C. . . . .	
Five Great States or Kingdoms . . . . .	
1. Egypt . . . . .	
2. Syria . . . . .	
3. Pergamos . . . . .	
4. Bithynia . . . . .	
5. Macedonia . . . . .	
6. Island of Rhodes, Republic . . . . .	
7. The Greek Cantons . . . . .	



VI. Egypt under the Ptolemies, or Lagides, from 323—30 B.C. . . . .	
General Survey . . . . .	
Ptolemy I, son of Lagus, Soter . . . . .	
Assumed the Title of King in 305 B.C. . . . .	
Embellishment of Alexandria . . . . .	
The Architects lay out the City in 2 Parts . . . . .	
The Lighthouse; The Museum . . . . .	
Euclid, the Mathematician . . . . .	
Greek the Court Language . . . . .	
Ptolemy II Philadelphus . . . . .	
Ships explore Red Sea and Indian Ocean . . . . .	
Great Canal . . . . .	
The LXX Translation . . . . .	
The Librarians Manetho and Eratosthenes . . . . .	
The Histories of Egypt . . . . .	
Ptolemy III, Euergetes, the Benificent . . . . .	
Conquered Babylonia and Persia . . . . .	
Retook Upper Nile Valley . . . . .	
The Three preceding reigned 100 years; The Decline began . . . . .	
Ptolemy IV, Philopator or Tryphon . . . . .	
Temple of Hor at Edfu . . . . .	
Wars against Antiochus the Great . . . . .	
Battle of Raphia, 216 B.C. . . . .	
Rome begins to interfere . . . . .	
Ptolemy V, Epiphanes, the Glorious . . . . .	
Riot; the Regent Tlepolemos . . . . .	
the Regent Aristomenes . . . . .	
Revolt at Lykopolis . . . . .	
Aetolian Mercenaries, 202 B.C. . . . .	
Roman Deputation . . . . .	
Battle of Baniass in Syria, 201 B.C. . . . .	
Ptolemy VI, Eupator, one year . . . . .	
Ptolemy VII, Philometor . . . . .	
Taken prisoner in Syria . . . . .	
Cleopatra, his mother, during his Captivity . . . . .	
Ptolemy IX, Euergetes II, with his mother . . . . .	
Ptolemy VII returns from Captivity . . . . .	
Ptolemy VIII, Philopator II arises and opposes . . . . .	
Ptolemy IX, Euergetes II, Physkon . . . . .	
Repaired Temple of Goddess Isis at Philae . . . . .	
Built Temple of Ape at Thebes . . . . .	
Built Roof of Temple at Edfu . . . . .	

Ptolemy X, Soter II, Lathyrus . . . . .	
Cleopatra III Kokke, his mother . . . . .	
Alexander, a younger brother, sent to Cyprus . . . . .	
Cleopatra drives away Soter II Lathyrus, 107 B.C. . . . .	
Ptolemy X returns again in 89 B.C. . . . .	
Ptolemy XI, and Ptolemy XII . . . . .	
Ptolemy XIII, Philopator III, Philadelphus II, Neodionysos Auletes	
Went to Rome; Temple of Edfu finished . . . . .	
Cato the Younger takes Cyprus, 58 B.C. . . . .	
Pompey conquers Syria, 63 B.C. . . . .	
Cleopatra VI, Philopator . . . . .	
Her brother drives her away; she flees to Syria . . . . .	
Pompey, the fugitive Roman, murdered at Pelusium . . . . .	
Caesar comes to Egypt . . . . .	
Cleopatra and her Brother make Peace . . . . .	
Revolt at Alexandria; Caesar besieged . . . . .	
Caesarion . . . . .	
Cleopatra visits Rome . . . . .	
Cleopatra sends ships under Serapion . . . . .	
She goes to Tarsus, 41 B.C. . . . .	
Mark Antony and Cleopatra . . . . .	
War between Rome and Egypt, 31—30 B.C. . . . .	
Naval Battle at Actium (La Punta) 2. Sept. 31 B.C. . . . .	
Cleopatra and then Antony flee . . . . .	
Octavian comes to Egypt, 30 B.C. . . . .	
Antony kills himself . . . . .	
Cleopatra poisons herself . . . . .	
Egypt a Roman Province, 30 B.C. . . . .	
Octavian kills Cleopatra's children, and even her son Caesarion	
Summary . . . . .	

VII. Greece under Macedonian Supremacy, 338—146 B.C. . . . .	
Philip II of Macedon, Commander-in-Chief, 337 B.C. . . . .	
Alexander the Great, Commander-in-Chief . . . . .	
Lamian War, 323—322 B.C. . . . .	
Achaian League, 280 B.C. . . . .	
Defeat of Spartans at Sellasia, 221 B.C. . . . .	
Roman Victory near Kynoskephalae, 197 B.C. . . . .	
Corinth destroyed, 146 B.C. . . . .	
Greece a Roman Province . . . . .	

<b>VIII. Greece under Roman Rule till the Fall of the Byzantine Empire,</b>	
<b>from 146 B.C. to 1460 A.D.</b>	
Sloth and Sensuality	.....
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Norman Conquests in XIth Cent.	.....
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Greece rejoined to Byzantine Empire, XIVth Cent.	.....
Turks take Athens in 1456	.....
Turks take most of the Morea in 1460	.....
<b>IX. Greece under Turkish Rule to the End of the War of Independence.</b>	
<b>1460—1828 A.D.</b>	
The Venetians oppose Turkish Supremacy over Greece	.....
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Feeling of Greek Nationality	.....
Secret League of Hetaeria, 1814	.....
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Congress at Epidaurus; Independence 1822	.....
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Ibrahim Pasha lands at Modon, 1825	.....
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Fortress of Missolongi falls in 1826	.....
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Prince Otto of Bavaria appointed King, 1832	.....
He lands at Nauplia, 1833	.....
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Outbreak of Crimean War, 1853	.....
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King Otto leaves Greece, Oct. 1862	.....
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**XI. Ancient Greek Literature . . . . .**

Greek Tongue spoken in Various Parts . . . . .	
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Study of Ancient Greek under Ptolemies and in Byzantine Empire . . . . .	
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Pythagoras . . . . .	

Democritos . . . . .	
Sokrates . . . . .	
Plato . . . . .	
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Diogenes of Sinope (?) . . . . .	
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Hippokrates of Kos . . . . .	
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Euclid . . . . .	
Archimêdes . . . . .	
Ptolemy Claudius . . . . .	
Dioscorides . . . . .	
Galênos . . . . .	
Empedokles . . . . .	
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Plotinus . . . . .	
Porphyrius . . . . .	
Kostos son of Lukas . . . . .	
Alexander Aphrodisias . . . . .	
Nikolaos of Damascus . . . . .	
Dionysios the Thracian . . . . .	
John the Grammarian . . . . .	
Homer . . . . .	
Herodôtus . . . . .	
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