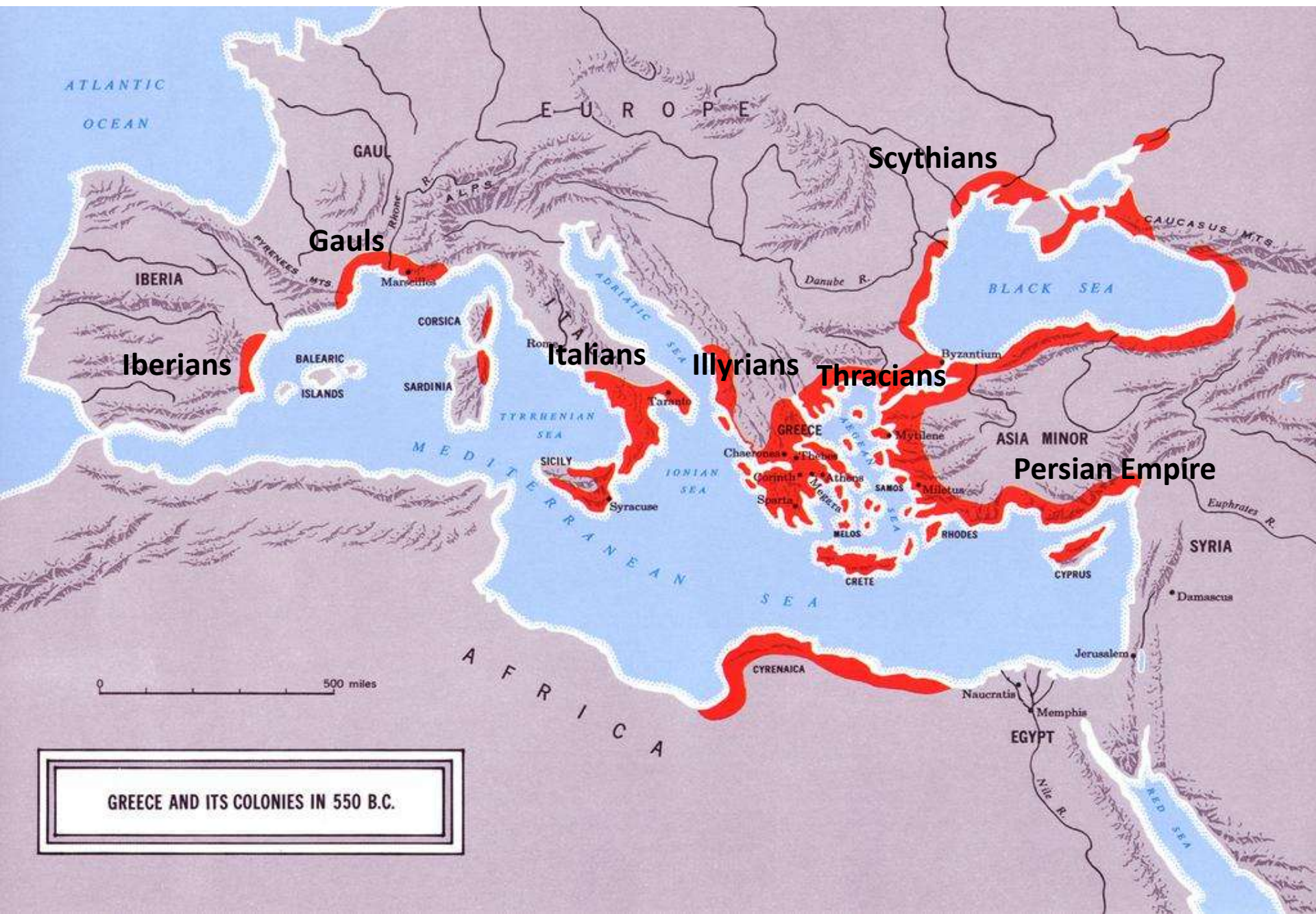


CLAH4005

Greeks and Barbarians

What distinguishes a Greek?

- Such was their answer to Alexander, but to the Spartan envoys they said, “It was most human that the Lacedaemonians should fear our making an agreement with the barbarian. We think that it is an ignoble thing to be afraid, especially since we know the Athenian temper to be such that there is nowhere on earth such store of gold or such territory of surpassing fairness and excellence that the gift of it should win us to take the Persian part and enslave Hellas. [2] For there are many great reasons why we should not do this, even if we so desired; first and foremost, the burning and destruction of the adornments and temples of our gods, whom we are constrained to avenge to the utmost rather than make pacts with the perpetrator of these things, **and next the kinship of all Greeks in blood and speech, and the shrines of gods and the sacrifices that we have in common, and the likeness of our way of life**, to all of which it would not befit the Athenians to be false. Herodotos 8.144



ATLANTIC
OCEAN

GAUL

Gauls

IBERIA

Iberians

CORSICA

BALEARIC
ISLANDS

SARDINIA

Italians

SICILY

MEDITERRANEAN
SEA

AFRICA

E U R O P E

Rhone

ALPS

Rome

Taranto

Syracuse

Illyrians

GREECE

Chalcidica

Athens

Corinth

Sparta

Mytilene

Aegina

SAMOS

Miletus

MELOS

CRETE

SEA

SEA

SEA

SEA

SEA

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SEA

SEA

SEA

SEA

Scythians

Thracians

BLACK SEA

Byzantium

ASIA MINOR

Persian Empire

SYRIA

Damascus

Jerusalem

EGYPT

Naucratis

Memphis

Nile R.

RED SEA

Euphrates R.

CAUCASUS MTS.

Danube R.

0 500 miles

GREECE AND ITS COLONIES IN 550 B.C.

Archilochus – mid 7th century

- The shield I left because I must, poor blameless armament! beside a bush, gives joy **now to some Saian**, but myself I have saved. What care I for that shield? It shall go with a curse. I'll get me another e'en as good.

Sappho late 7th century

- Don't ask me what to wear
**I have no embroidered
headband from Sardis** to
give you, Cleis, such as
I wore
and my mother
always said that in her
day a purple ribbon
looped in the hair was thought
to be high style indeed

Croesus

- Croesus was a Lydian by birth, son of Alyattes, and sovereign of all the nations west of the river Halys, which flows from the south between Syria and Paphlagonia and empties into the sea called Euxine. [2] **This Croesus was the first foreigner whom we know who subjugated some Greeks and took tribute from them, and won the friendship of others:** the former being the Ionians, the Aeolians, and the Dorians of Asia, and the latter the Lacedaemonians. [3] Before the reign of Croesus, all Greeks were free: for the Cimmerian host which invaded Ionia before his time did not subjugate the cities, but raided and robbed them. Herodotos 1.6

Croesus and the Greeks



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Explorers

- Aristeas also, son of Caystrobios, a native of Proconnesus, says in the course of his poem that wrapt in Bacchic fury he went as far as the Issedones. Above them dwelt the Arimaspi, **men with one eye**; still further, the **gold-guarding griffins**; and beyond these, the Hyperboreans, who extended to the sea. Except the Hyperboreans, all these nations, beginning with the Arimaspi, were continually encroaching upon their neighbours. Hence it came to pass that the Arimaspi drove the Issedonians from their country, while the Issedonians dispossessed the Scyths; and the Scyths, pressing upon the Cimmerians, who dwelt on the shores of the Southern Sea, forced them to leave their land. Thus even Aristeas does not agree in his account of this region with the Scythians. Herodotos 4.13

Greeks and barbarians in settlements abroad

- Above the mart of the Borysthenites, which is situated in the very centre of the whole sea-coast of Scythia, the first **people who inhabit the land are the Callipediae, a Greco-Scythic race.** Next to them, as you go inland, dwell the people called the Alazonians. These two nations in other respects resemble the Scythians in their usages, but sow and eat corn, also onions, garlic, lentils, and millet. Beyond the Alazonians reside Scythian cultivators, who grow corn, not for their own use, but for sale. Still higher up are the Neuri. Northwards of the Neuri the continent, as far as it is known to us, is uninhabited. These are the nations along the course of the river Hypanis, west of the Borysthenes. Herodotos 4.17

Greeks vs Barbarians

- **The Scythians have an extreme hatred of all foreign customs, particularly of those in use among the Greeks**, as the instances of Anacharsis, and, more lately, of Scylas, have fully shown. The former, after he had travelled over a great portion of the world, and displayed wherever he went many proofs of wisdom, as he sailed through the Hellespont on his return to Scythia touched at Cyzicus. **There he found the inhabitants celebrating with much pomp and magnificence a festival to the Mother of the Gods, and was himself induced to make a vow to the goddess, whereby he engaged, if he got back safe and sound to his home, that he would give her a festival and a night-procession in all respects like those which he had seen in Cyzicus.** When, therefore, he arrived in Scythia, he betook himself to the district called the Woodland, which lies opposite the course of Achilles, and is covered with trees of all manner of different kinds, and there went through all the sacred rites with the tabour in his hand, and the images tied to him. While thus employed, he was noticed by one of the Scythians, who went and told king Saulius what he had seen. Then king Saulius came in person, and when he **perceived what Anacharsis was about, he shot at him with an arrow and killed him.** To this day, if you ask the Scythians about Anacharsis, they pretend ignorance of him, because of his Grecian travels and adoption of the customs of foreigners. I learnt, however, from Timnes, the steward of Ariapithes, that Anacharsis was paternal uncle to the Scythian king Idanthysus, being the son of Gnurus, who was the son of Lycus and the grandson of Spargapithes. If Anacharsis were really of this house, it must have been by his own brother that he was slain, for Idanthysus was a son of the Saulius who put Anacharsis to death. Herodotos 4.76

Barbarian as an insult

- But if some slave or superstitious bastard had wasted and squandered what he had no right to, heavens! how much more monstrous and exasperating all would have called it! Yet they have no such qualms about Philip and his present conduct, though he is not only no Greek, nor related to the Greeks, but not even a barbarian from any place that can be named with honor, but a pestilent knave from Macedonia, whence it was never yet possible to buy a decent slave.
Demosthenes 9.31

QUESTIONS?