

*Painted specially for this work*

[By W. H. Holloway.]

ISAGORAS BESIEGED IN THE CITADEL, B.C. 510.

The noble party at Athens, led by Isagoras, having secured the aid of the Spartans against the democrats under Cleisthenes, began a reign of tyranny. This was brought to a close by a revolt of the Athenian people, who besieged Isagoras and his allies in the citadel, and allowed them to surrender only on condition of leaving Athenian territory.

that period when the long epic was going out of fashion, and the personal or lyric vein had not yet emerged from the mere voice of the people. The picture of the Ionians with their wives meeting to feed and enjoy themselves at their national festival in Delos is one of the earliest we have of actual Greek life. The adventures of Demeter (in connection with Eleusis) are told with dramatic skill, and we feel that the authors of these semi-religious hymns, of which that to Hermes glorifies the god's thefts, are a stepping-stone to a new style. It was agreed that the great new master was the poet Archilochus of Paros (a little Ægean island), who reduced to artistic form the confessions of his turbulent life. He seems to have composed in daring metres, but his scurrilous iambics were the most signal and the first of a long school of satirists. His notice of the eclipse of 648 B.C. fixes his generation, and is one of the first certain dates in this history. Equally important is the fragment wherein he contemptuously exclaims: "What care I for the guilt of golden Gyges?" For this fixes the date of that king also, at least approximately, and gives us the first warning note of the campaign of centuries which set the powers of Asia to subdue the Hellenic cities on their western border. In this part of Greece we have also the rise of elegiac poetry, represented by Callinus and Mimnermus, one of whom gives the martial side—the call to arms of the

century. This long gap in Greek literature is very remarkable. For if, indeed, it was filled by the later Cyclic poets, they were clearly the exponents of a decadence in style, and of a kind of poetry which was as much out of fashion as is the epic poem in our own day. There was no prose and only very few and rude inscriptions on stone, or on pottery; for we must assume that the Greek alphabet was already adopted from the Phœnician, and the latest researches, such as Dörpfeld's, tend to put the use of writing for such purposes earlier than we used to do, especially as the existence of earlier script is proved by the discoveries in Crete. Nevertheless, so far as we know, Greek literature was not handed down from anything but Homer, and the rise of lyric poetry, to which we now come, was a purely Greek growth, not suggested by any foreign model or paralleled by any kindred growth.

We now come to review the progress made in the seventh century—this, too, but very scantily documented in the remains of early Greek life and art. The Homeric Hymns, of which three—to Apollo of Delos, Apollo of Pytho, and to Demeter—are indeed high poetry, may be referred to

poet's fellow-citizens; the other, the amorous side, the love-poems which have been the models for centuries of imitators.

It may be well, in connection with this Ionic poetry, to amplify what we have just said about Gyges. This man founded a new dynasty in Lydia, and set for himself the policy of conquering the seaboard, which the early Lydians had not attempted. In this he would have succeeded but for one of those strange floods of northern barbarians—the Cimmerians—who, as often since, overran the rich and civilized cities of the south, and overcame, not only Gyges and the Lydians, but presently also the Median power, and destroyed some of the finest Greek cities, such as Smyrna. This disastrous flood of barbarians harried the whole of Asia Minor, but also crippled the Lydian and Median powers for some generations, and so allowed the Greeks to develop that high culture, which made Miletus, we might say, the Athens of the sixth century B.C.

From this city came in the middle of the century Thales, the acknowledged founder of Greek philosophy, and therefore of all the scientific thinking on nature from that day to this. But both he and the greatest lyric poets, Alcæus and Sappho, lived at the very close of the century, and may even be counted into the next.

Turning to Greece, we have the long struggle of the Spartans with the Messenians and Arcadians, resulting in the conquest of Messene and the submission on very honourable terms of Tegea, the Arcadian city near their boundary. There were also long struggles with Argos, of which we only know the general result—the gradual consolidation and increase of Sparta to be the dominant power in Peloponnesus. Her great obstacle to complete domination was the existence of tyrants, whose military control of their cities was more efficient than that of democracies. The earliest named of them, Orthagoras of Sicyon, is said to have been a man of the people, and to have adopted this name—the upright speaker—to show that his power was based on persuasion, not on force. But in the case of every tyranny, persuasion played a strong initial part, however it may have been laid aside when the prize was won. At Athens, where the decennial archons had been replaced by annual as early as 683 B.C., the attempt of Kylon, having surprised the Acropolis, to master Athens, comes just before the code of Draco, which was an attempt to codify the traditional maxims of government



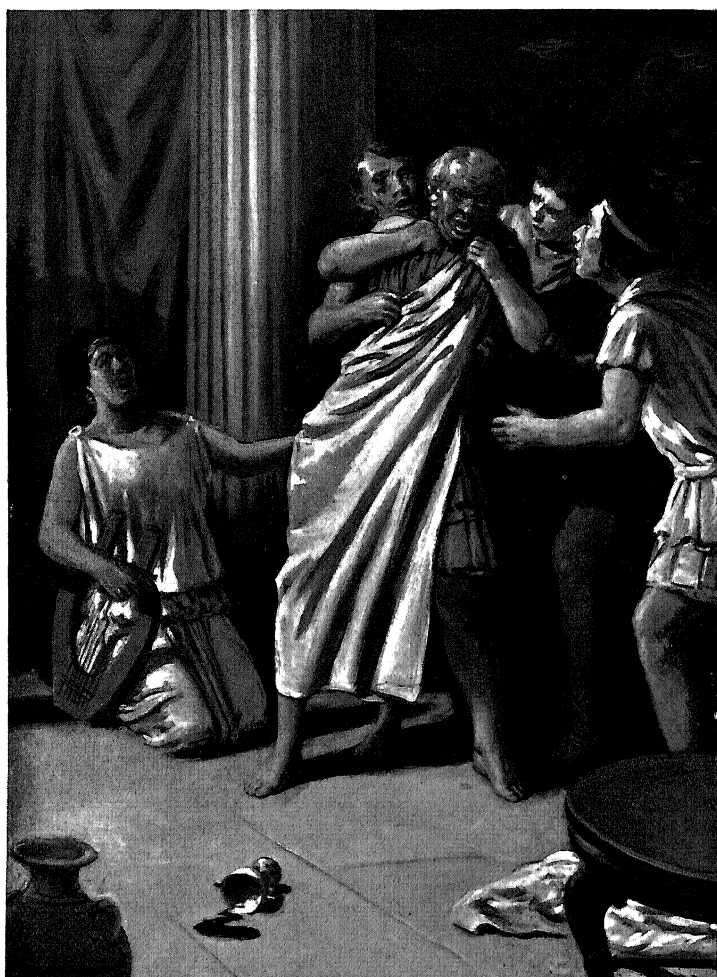
*From the painting by Lord Leighton.]*

GREEK GIRLS PLAYING AT BALL.

*[By permission of the Berlin Photographic Co.]*

A great many of the private as well as the public games of the early Greeks are known to us. From the days of Nausicaa games of ball were popular with the girls, besides games resembling blind-man's buff, kiss-in-the-ring, hide-and-seek and knuckle-bones.



*Painted specially for this work**[By Edwin Morrow.]*

#### THE DEATH OF ANACREON.

Anacreon was born at Teos, in Asia Minor, about the middle of the sixth century B.C. He was a lyric poet, whose odes and sonnets are famous for their exquisite grace. He is said to have choked to death, while drinking wine, through swallowing a grape-stone.

art and commerce. In one curious article—silphium, a plant not yet identified—they had such a trade as to make them put it upon their coins. It is a curious evidence of the gaps in our knowledge of Greek life, that such a widely spread and universally known article of trade should be to us a mere unintelligible name.

If this was the extension of the race towards the fringe of the ancient and long civilized Egypt, there was also a colony founded at the end of the century (600 B.C.) by Phocæa at Massilia, which opened other trading marts on the Mediterranean coast of Spain, and made the Greeks acquainted with the coasts of the north-western sea, and the great islands, Corsica and Sardinia, beyond the limits of earlier history. The Carthaginians blocked the coast of Africa over against Sicily, and put what hindrance they could in the way of Western Greek trade. The whole effect produced by these imperfect notices of the development of the race during the seventh century B.C. is one of highly diffused, but not organized activity. The Greeks were increased in numbers and in importance; they radiated from many small centres all over the Mediterranean; they produced in many of these centres promising poetry, art, and the rudiments

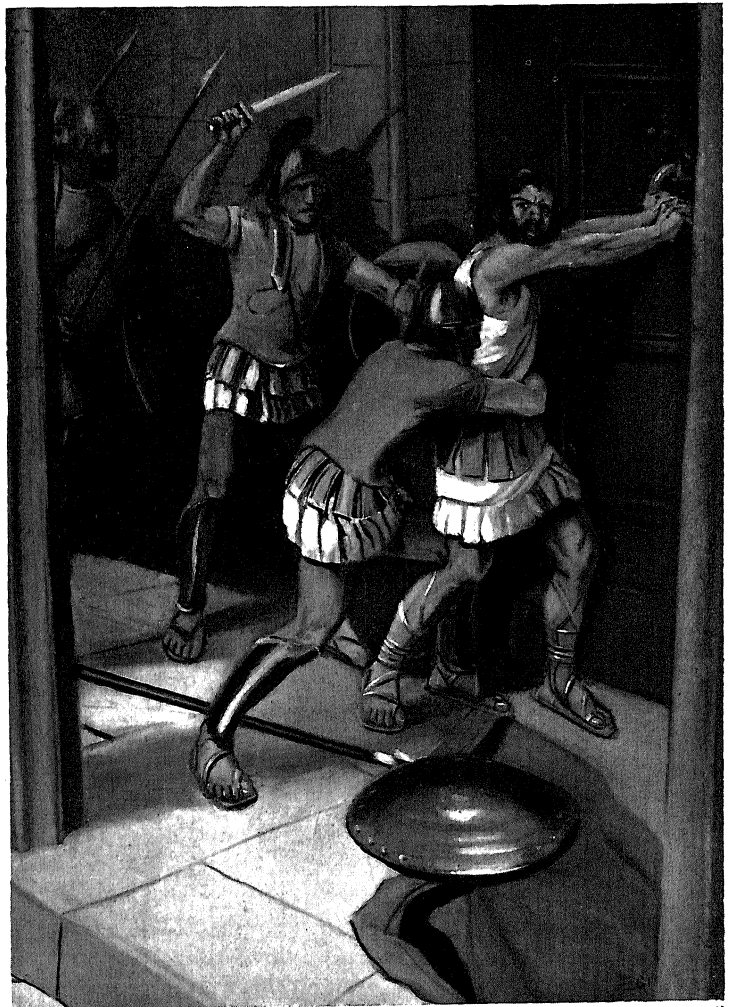
of legislation; but they are only a nationality and not a nation, nor does there seem any probability of the rise of anything like a Hellenic world-power, or even sea-power of imperial significance.

The greater part of the sixth century presents the same kind of national life in the Greek world that we have already sketched. There were still plenty of tyrants; there were still new colonies being founded, perhaps now rather by cities which were themselves colonies from Central Greece and Ionia, than from these centres themselves. There was an increase of lyric poetry; a greater number of attempts to frame codes of law; but still the Greek world was but a general expression, and not a definite system of organized societies. Perhaps in two respects there was a tendency to unity, or uniformity. The Delphic and other oracles were becoming more and more the centres where men came from long distances to get advice on public, as well as private, affairs. The long journeys undertaken to consult them, even as far as the Temple of Jupiter Ammon in Libya, were of the nature of Mediæval pilgrimages to a noted shrine. The priests had information from all the Greek world, and were often able to offer good advice, especially regarding new colonies. Secondly, the foundation—it was called the re-foundation—of public national games at which all Hellenes might contend, brought together those of many coasts and islands, and made them feel their kinship in race and in religion. The most famous were the Olympic, already mentioned. Those which sprang up in this century were the Pythian, the Isthmian, the Nemean, all celebrated in Pindar's odes composed for victors at them, and others of lesser name. These festivals,

recurring every fourth or third year, were used as chronological points by later historians. And even now the 50th Olympian, or the 30th Pythian, was a date understood by the Greeks, though the origin of most of them was vague. So also the series of priests or priestesses of some famous temple, and the archonship of such a man in the recorded lists of the city archives, enabled men gradually to establish some order in the myriad collateral records of many cities. The "events" in these games were wholly unlike the Homeric contest in Iliad XXIII. Chariot racing, which implied horse breeding and training, was too expensive for any sixth century Greeks but nobles and tyrants, and the games were in early times both simple and democratic, open to every free-born Hellene. The sprint race, the long race, the standing jump, wrestling, throwing the javelin—these were the universal items. Boxing the *pancratium*, a brutal contest of wrestling, boxing and maiming the adversary in any way, was common, but never really popular, till the games became professional, as all such sports have become in every people. What is perhaps the most important is that the prizes were merely nominal—a crown of parsley, or bay—though this came to be supplemented when the victor came home to his proud and grateful city by substantial rewards

It was noted that the attempt of the luxurious city Sybaris, in Southern Italy, to attract all Hellenes away from the traditional meetings by offering crowns of gold for rewards was a complete failure. But, of course, rich rewards could not fail to accrue to the youths who made their mark at these splendid meetings. There were many statues of them by great masters, all the more characteristic in that they were represented naked, as they contended. Pindar's splendid odes show how choruses were trained to sing the praises of their ancestors and their cities, as well as of themselves. These sports became in this century the most prominent and distinctive feature of Greek nationality.

The other leading feature of the century is the gradual rise of certain states to a superiority over the rest, either by their military, commercial, or artistic qualities. It was during this period that the Spartans became predominant in Peloponnesus, the conflict with Argos being told us in the legend of Othryades and his three hundred champions, who fought against three hundred Argives till he alone was left on the field, the two surviving Argives having gone home to announce their victory. Then he erected the trophy, and the Spartans claimed the victory. This childish way of settling a quarrel, were it historical, would prove a very imperfect development in the two



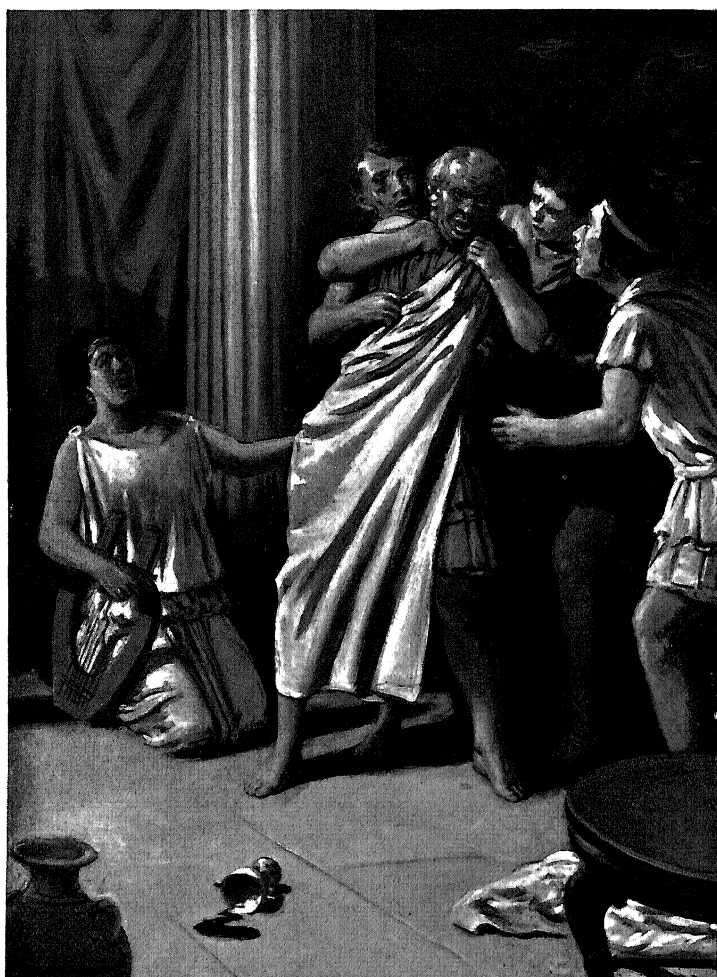
Painted specially for this work

[By "Elysto,"

AN INCIDENT IN THE WAR BETWEEN ATHENS AND AEGINA  
(B.C. 493).

The possession of the citadel of his island was gained by an Aeginetan who endeavoured to overcome the oligarchical government. Left without reinforcements, he and practically all the 700 men were massacred without mercy. One, however, escaped and reached the temple of Ceres, only to find the gates closed. He clung to the latch-ring so firmly that he could not be dragged away until his hands had been severed—an act of sacrilege against which Herodotus inveighs.



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