The Persians left the Dorian Sea and since they intended to attack Naxos first, they approached the island and put in to shore there. The Naxians, remembering their previous experience, did not wait them but fled for the hills. The Persians caught and enslaved some of them and set fire to their temples and the city. After that, they set sail for the other islands.

Meanwhile, the Delians left their own island and fled to Tempe. As the Persian forces approached Delos, Datis sailed ahead of them and did not allow the ships to anchor off Delos, but had them put in across from it, at the islet of Rheneia instead. Upon learning where the Delians were now, he sent a herald to them with the following message: [2] "Hcly men, who have you gone in flight and condemned me without good reason? For myself I have enough sense to know, and besides the King has instructed me, nor to harm the site on which the two gods were born, nor the rest of the island or its inhabitants. Therefore retrace your steps and inhabit your own island again." After Datis had proclaimed this message through the herald, he piled up 300 talents of frankincense upon the altar and burned it as a sacrifice.

When the sacrifice had been completed, Datis next sailed with his forces to Eretria, taking Ionians and Acolians with him. And according to the Delians, it was at this point, just as he had put out to sea, that Delos was struck by an earthquake—the first and last one up until my own day. This was, I suppose, a portent by which the god revealed to mortals the evils that were going to befal them. [2] For in three successive generations, during the reigns of Darius son of Hystaspes, Xerxes son of Darius, and Artaxerxes son of Xerxes, more evils befell Hellas than in all the other generations prior to that of Darius. Some of these evils were caused by the Persians, but others by the leading states of Hellas waging war for political domination among themselves. [3] So it was not at all odd that Datis should be shaken now, although it had never been before. In fact an oracle predicting this had been written down:

I shall shake even Delos, though it was unshaken before.

In Greek, the names of the kings mean the following: Darius means "Achiever," Xerxes "Warlike," and Artaxerxes "Extremely Warlike." These are the names the Hellenes would correctly use to refer to these kings in their own language.
Since Marathon was the region of Attica most suitable for cavalry as well as the one closest to Eleusis, that is where Hippias son of Peisistratus led them.

As soon as they heard about this, the Athenians rushed to Marathon to defend it, itself, led by the ten generals, of whom Miltiades was the leader. Kimon, son of Seisagoras, had been driven into exile from Athens by Peisistratus son of Hippocrates. [2] And during his exile he won a race with his four-horse team at Olympia, achieving the same victory that had been won by Miltiades, his half-brother by the same mother. At the next Olympiad, Kimon won again with the same mares, but this time gave up his victory so that it could be proclaimed in the name of Peisistratus. By relinquishing his victory, he was able to return from exile to his own land. [3] But when he had won with the same mares yet again, it was his fate to die at the hands of the sons of Peisistratus after Peisistratus was no longer alive. They killed him by placing men at the Pyranion at night to ambush him; he now lies buried at the entrance to the city, across the road called "Through the Hollow," and the houses that won his three Olympic victories are barred opposite him. [4] The houses of Enagoras of Lakedaimon accomplished this same feat, but no others have ever done so. Kimon's elder son Seisagoras was at the time being raised in the Chersonese with his uncle Miltiades, while the younger son was with Kimon himself in Athens. He was named Miltiades after the Miltiades who had settled the Chersonese.

This was the Miltiades who had escaped death twice and who had left the Chersonese and was now a general of the Athenians. For the Phenicians, judging his capture and delivery to the King to be of great importance, had pursued him as far as Imbros. [2] But he escaped them and returned to his own land, thinking he was now safe. There, however, his enemies caught up with him and prosecuted him in court for having behaved like a tyrant in the Chersonese. But he was acquitted and escaped them, too, and thus came to be a general of the Athenians, elected by the people. [5]

The first thing the generals did, while still in the city, was to send a message to Sparta by dispatching a herald named Philipides, who was an Athenian long-distance runner and a professional in this work. Now Philipides himself reported to the Athenians afterward that when he was running in the vicinity of Mount Parthenion overlooking Tegea, the god Pan fell in with him [2] and, shouting out his name, "Philipides," ordered him to ask the Athenians why they were paying no attention to him, although he was well disposed toward them, had already and often been of service to them, and would serve them further in the future. [3] The Athenians believed this report was true, and once their affairs were settled and stable again, they set up a shrine to Pan below the Acropolis, in response to his message to them, they propitiated Pan with sacrifices and a torch race every year.

So after Philipides had been sent off by the generals and, as he claimed, Pan had appeared to him, he arrived in Sparta on the day after he had left Athens. There he said to the magistrates, [2] "Lacedaemonians, the Athenians beg you to rush to their defense and not look on passively as the most ancient city in Hellas falls into slavery imposed by barbarians. For in fact Fre-
Hippias guides the Persians

Marathon

While the Spartans wait for the full moon, Hippias guides the Persian to Marathon and establishes them there. Herodotus recounts the tales of Hippias' dream and the loss of his youth.

6.107
490
Marathon

The Spartans arrive at Marathon to fight alongside the Athenians. Herodotus writes that they were now thirty years earlier, following Spartan advice, they allied themselves with Athens for protection against Thebes.

6.108
490
Plataea

In this way, then, Hippias concluded that his vision had been fulfilled.

Now just when the Athenians had taken up their positions in the precinct of Herakles, the Plataeans arrived in full force to assist them. They had earlier placed themselves under the protection of the Athenians, who had then exerted much effort on their behalf. This had happened in the following way. Once, when the Plataeans were being hard pressed by the Theban, they had offered themselves to Kleomenes son of Anaxandrides and the Lacedemonians, since the Lacedemonians happened to be

6.106 a This statement probably applies only to the month of Boedromion (Artemis Morgene), when the Karthaegi was celebrated at Sparta in honor of Apollo from the second to the fifth of the month. (Chadock) This entry in line 692 and 893 that Sparta was prevented from sailing due to the presence of a storm. Perhaps another letter or word has been lost.

6.107 a Marathon: Map 6.105, AT.

6.107 b Significant diversions were thought to be significant. Herodotus' son of Thersippos, son of Callias, the son of Thersippos of Athens. He is described as being educated by the poet Euripides. He is also known for his military exploits and his participation in the Persian Wars.

6.107 c This statement is a summary of the events that led up to the Battle of Marathon, as described by Herodotus in his Histories. It is important to note that the Persians had already advanced into Greece, and the Athenians had to defend their city against a much larger force. The Athenians were able to frustrate the Persians' advance by using their superior tactics and logistics.
present in their region at the time. But the Lacedaemonians refused to accept them, saying, "We live too far away, and any assistance we could offer you would be cold and remote. You could be enslaved many times over before we ever heard anything about it." [3] So we advise you to give these things to the Athenians for protection instead; they not only have the resources, but also are no sloughed-off entirety when it comes to lending military assistance." The Lacedaemonians gave this advice not so much out of good will, as to make the Plataeans aware of the trouble for the Athenians by provoking them into active hostility against the Boeotians. [4] The Plataeans did not reject their advice, so while the Athenians were conducting their sacrifices to the twelve gods, the Plataeans sat down at the altar and offered themselves to the Athenians. As soon as the Thessalians learned of this, they marched against the Plataeans, and the Athenians rushed to their assistance. [5] Battle was about to be joined when the Corinthians, who happened to be present, would not allow them to fight, and were attacked by both sides with the task of arbitration. The Corinthians recalled the parties by defining the boundaries of their respective territories on the condition that the Thessalians should leave anyone alone who did not wish to be classified as members of the Boeotian League. After rendering this decision, the Corinthians departed, but as the Athenians, too, were marching away, the Boeotians attacked them, and in the ensuing battle were defeated. [6] The Athenians then extended the boundaries of the Plataeans beyond those set by the Corinthians, making the River Asopus itself the border that divided the territory of Thessal from that of Platae and Hypaie. That is how the Plataeans had offered themselves to the Athenians, and now they had arrived to help the Athenians at Marathon.

The Athenian generals were divided in their opinions: some were against joining battle, thinking their own numbers were too few to engage the forces of the Medes, while others, including Miltiades, urged that they fight. [2] So they disagreed, and the worst of the two proposals seemed to be prevailing when Miltiades went up to the polemarch at that time, one Kallimachus of Aegina, who had been selected by lot for his office as polemarch of the Athenians. It was he who had the eleventh vote, for in the old days the Athenians used to grant the polemarch an equal vote with his generals. [3] Miltiades said to Kallimachus, "It is now up to you, Kallimachus, whether you will reduce Athens to slavery or ensure its freedom and thus leave to all posterity a memorial for yourself which will exceed even that of Harmodius and Aristogeiton. [4] For from the time Athenians first came into existence up until the present, this is the greatest danger they have ever confronted. If they bow down before the Medes, it is clear from our past experience what they will suffer when handed over to Hyperion; but if this city prevails, it can become the first among all Greek cities. [5] I shall explain to you how matters really stand and how the authority to decide this matter has come to rest with you. We ten generals are evenly divided in our opinions, some urging that we join battle, others that we do not. [6] If we fail to fight now, I expect that intense factional strife will fall upon the Athenians and shake their resolve so violently that they will meddle. But if we join battle before any rot can infect some of the Athenians, then, as long as the gods grant both sides equal treatment, we can prevail in this engagement. [6] All this is now in your hands and depends on you. If you add your vote for my proposal, your ancestral land can be free and your city the first of all Greek cities. But if you choose the side of those eager to prevent a battle, you will have the opposite of all the good things I have described." Miltiades' arguments persuaded Kallimachus, and when the polemarch's vote was added to the tally, the decision was made to join battle. And afterward, the generals in favor of the battle each in their turn ceased their day of command to Miltiades when the day came around for each to be in charge. But while Miltiades accepted this, he would not make the attack until it was his day to preside.

When his turn came, he deployed the Athenians for battle with the polemarch Kallimachus leading the right wing, for at that time the Athenians observed a custom that the polemarch was always to command the right wing. Once Kallimachus had taken his position there as their leader, the tribes were posted next to one another in succession according to their numerical order, and the Plataeans were posted at the end of the line, holding the extreme left wing. [2] In fact, as a consequence of this battle, whenever the Athenians perform sacrifices at their quadrennial festivals, the Athenian herald prays that both the Athenians and the Plataeans together will be blessed with good fortune. [3] The result of the Athenians' deployment at Marathon was that the line of the Athenian array was equal in strength to that of the Medes, but the center of the Athenian line was only a

6.109a Boscip. Map 6.105, AV.
6.109a.4 The seven gods—Zeus, Hera, Poseidon, Athena, Apollo, Artemis, Hephaestus.
6.109b Aegina River. Map 6.105, AV.
6.109b.6 The River Asopus, a settlement near Platae.
6.109c Corinth. Map 6.105, AV.
6.109c.2 Corinth was a chief city in the agora, from which distances to other cities were reckoned.
6.109c.2 Map 6.105, AV.
6.109c.2 See Appendix A, §8.

6.110a Harmodius and Aristogeiton: legendary tyrannicides of Athens, whose plot in 514 to kill Hipparchus, the son of Peisistratus, failed. They were executed by Hipparchus, the brother of Hipparchus. 5.56. To "surpass" was to go over to the Persians. Persians were often called Medes by the Greeks.
6.110a.1 Each day, a new general was elected to preside over the council of the tribe.
6.110a.2 The most important quadrennial festival was the Panathenian. See Appendix 1, §5, 12.
few rows deep and that the army was at its weakest there, each wing, however, was strong in numbers.

After the troops were in position and the sacrifices had proven favorable, when the Athenians were let loose and allowed to advance, they charged at a run toward the barbarians. The space between the two armies was about a mile. [12] The Persians, who saw the Athenians advancing toward them on the double, prepared to meet their attack; they assumed that the Athenians were being led by some utterly self-destructive madness, as they observed how few the Athenians were in number and how they were charging toward them with neither cavalry nor archers in support. [13] So the barbarians suspected that the Athenians had gone mad, but when the Athenians closed with them in combat, they fought remarkably well. For they were the first of all Hellenes we know of to use the running charge against their enemies, as well as the first to eschew the use of the Medes' clothing and the men wearing it. In fact, until then, even to hear the name "Medes" would strike terror into Hellenes.

They fought in the battle at Marathon for a long time. The barbarians prevailed in the center of the line, where the Persians themselves and the Sakait were deployed, and as the barbarians were winning here, they broke through the line of the Hellenes and chased them inland; but at the same time, the Athenians and Plateans were prevailing on their flanks. [14] In their victory there, they allowed the barbarian troops that had routed the fleet and then, drawing both of their wings together, they fought those enemy troops who had broken through the center; in this encounter, too, the Athenians were victorious, and as the Persians fled, the Athenians pursued them and cut them down until they reached the sea, where they collected fire and started to scorch the ships.

It was in this struggle that the polemarch Kimon passed, having proven himself a noble and courageous warrior; Sisoesloas son of Thrasyllus, one of the generals, also died. In addition, Kynegetes son of Euthynus fell, for while seizing the sternpost of a ship, his hand was chopped off by an axe. Many other famous Athenians died in this conflict as well.

In their attempts, the Athenians gained possession of seven ships. The barbarians pushed off from shore with their fleet and, after picking up the captive slaves from Mdecis whom they had left on the island, sailed around Sciro, hoping to arrive at the city of Athens before the Athenians could reach them. At Athens, the Athenians were blamed for hav[ing] contrived a scheme whereby a shield would be displayed to signal the Persians away from their ships.

Now while the Persians were sailing, arriving at Smyrna, the Athenians were marching back as fast as they could to defend their city, and they managed to arrive there in advance of the Barbarian fleet. Coming from the sanctuary of Heraclis in Marathon, they arrived and set up their camp in another sanctuary of Heraclis, the one in Kynouria. [15] The barbarians anchored their ships off Platon (for that was the harbor of the Athenians at the time), held their ships for a while, and then sailed back to Asia.

The battle of Marathon, about 6,400 of the barbarians died, and of the Athenians, 192. Those were the casualties from both sides. [16] It happened that an ancient occurrence took place there, when Epizelos son of Caphagoras, an Athenian who was fighting in the battle and proving himself a noble and courageous warrior, was struck with blindness, though he had not been struck or hit on any part of his body. But from this time on and for the rest of his life, he continued to be blind. [17] I have heard that the story he told about it went something like this: he thought he saw a huge hoplite whose beard overshadowed his entire shield and who was standing opposite him; but this phantom passed by Epizelos and killed another man standing next to him. At least that is what I have heard that Epizelos said.

Datis was well on his way to Asia with his force when he came to Mykonos, where he had a vision in his sleep. What he saw was not reported, but as soon as the light of day arrived, he made a search of his ships and found in a Phoenician vessel a gilded statue of Apollo. Upon inquiring about the site from which it had been looted, he learned the name of the sanctuary...
Figure 6.117a. Two helmets found at Olympia. The inscription on the Aryan one (left) says that it was taken from the Medes (Persians) by the Athenians and dedicated to Zeus. The other helmet's inscription says that it was dedicated to Zeus by Mardukas.

Figure 6.117b. These weapons—an iron sword, arrowheads, and two lead sling bullets—were all found on the battlefield of Marathon.

Figure 6.117c. The Soros, the extraordinary burial mound built over the graves of the Athenian troops who died at Marathon. The bones of Athenian military dead were normally returned to Athens and, after proper ceremony, interred outside the city. Its original height is thought to have been more than 45 feet. Over time, erosion has reduced it to its current dimensions—roughly 100 feet in diameter and just under 20 feet high.

From which it had come and sailed to Delos in his own ship. [2] Datis deposited the statue in the sanctuary there and instructed the Delians, who had by now returned to their island, to take the statue to Delos in Tiber, which lies on the coast opposite Chalcis. [3] After giving these orders, Datis sailed away. The Delians, however, did not deliver the image; but twenty years later, the Thebans brought it to Delphi because of a prophecy.

Datis and Artaphernes sailed to Asia and brought the captive Etruscan slaves to Susa. Darius the King had been nursing a bitter grudge against the Etruscans before they were brought to him as slaves, because they had struck first and been the aggressors. [2] But when he saw them delivered up to him as his subjects, he did them no further harm but instead settled them at his royal station in the land of the Kassians called Arderika, about twenty-three miles from Susa, and almost four and a half miles from the well which supplies three types of products. For bitumen, salt, and oil are

6.119
Erethia-Kassia
Darius settles the Etruscans near a well that produces asphalt, salt, and oil.

6.118.2b Delos: Map 6.125. 10E.
6.118.2c Delos: Map 6.125. 10A.
6.119.2b Chalcis: Map 6.126. 1E.
6.119.2c Asa (Aryan): Map 6.125. 1E.
6.119.2d Susa: Map 6.126. 1E.
6.119.2e The King's royal station: see 5.52.
6.119.2f Susa, possible location of asylum: Map 6.125. location unknown.
6.119.2g Etruscan文字 "210 stades" from Susa and "40 stades" from the well. See Appendix 1, 56, 19.