

**HISTORICAL  
PARALLELS. IN THREE  
VOLUMES, VOL. II**

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Historical parallels. In three volumes, Vol. II by Arthur Thomas Malkin

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**ARTHUR THOMAS MALKIN**

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HISTORICAL  
P A R A L L E L S.

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IN THREE VOLUMES.

VOL. II.

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## HISTORICAL PARALLELS.

### CHAPTER VII.



Marathon—Battle of Tours—Poïma del Cid—Siege of Vienna by the Turks in 1683—Battle of Morgarten—Battle of Sempach.

Uron the expulsion of Hippias the direction of Athenian politics passed into the hands of Cleisthenes, son of Megacles, the head of the Alcmæonidæ. He soon found a rival in Isagoras, a man of noble extraction, whose popularity with the rich and noble preponderated over his



own; and being in consequence driven to advocate the popular cause, and thus recovering the ascendant, he introduced several changes tending to make the constitution more democratical. Isagoras sought to regain his advantage by foreign aid; and at his suggestion Cleomenes, one of the kings of Sparta, required the expulsion of the Alcmaeonidae, as an atonement for the sacrilegious murder of Cylon's partisans, in which they had been the chief actors. Offensive as such an interference appears, the religious feelings of Greece gave weight to the requisition, which was besides backed by the whole power of Sparta: and in obedience to it, Cleisthenes and his chief supporters withdrew. Not content with this, the Spartan king went with a small force to Athens, and proceeded to banish seven hundred families as concerned in the sacrilege, to change the forms of the constitution, and place all power in the hands of Isagoras and his friends. But he miscalculated the forbearance of the Athenians. Fearful as they were of a rupture with their powerful rival, they flew to arms, and besieged Cleomenes in the citadel. On the third day he and his troops surrendered on condition that they should be allowed to depart, and Cleisthenes, returning, reassumed the direction of affairs.

His first object was to find some assistance in the war which appeared inevitable; and as the Persian empire was now at its height, he sent ambassadors to Sardis, where the satrap or governor of Lydia resided, to request admission to the Persian alliance. The satrap inquired who the Athenians were, and where they lived, and then scornfully answered, that if they would give earth and water to King Darius, in token of subjection, their request should be granted; otherwise they must depart. The ambassadors complied, but on returning to Athens they were strongly censured. This was the first public transaction between Greece and Persia.

As was expected, the Lacedaemonians invaded Attica, but the Corinthians refused to support them, and this attempt to procure the restoration of Hippias failed. Thus baffled, they summoned a meeting of their allies,

at which the banished chief was invited to be present; but here again their views were frustrated by the agency of the Corinthians. Hippias returning to Sigeum went thence to Sardis, with the view of persuading the satrap Artaphernes to reduce Athens, and replace him in the monarchy, under vassalage to the Persian monarch. The Athenians on receiving these tidings sent to request Artaphernes not to listen to their banished subjects; but they were met by a peremptory command to receive back Hippias as they wished to be safe. From this time they considered themselves openly at war with Persia.

Under these circumstances, when an insurrection broke out among the Asiatic Greeks of Ionia and Æolis, the Athenians readily gave their assistance to the revolters. Twenty ships of theirs, with five of the Eretrians, joined the Ionian fleet; the collective force disembarked at Ephesus, marched sixty miles into the interior, took Sardis by surprise, and burnt it. Returning, they were entirely defeated under the walls of Ephesus, and the Athenians then withdrew their ships, and took no further part in the war. These events took place B.C. 499.

After the Ionians were subdued, Darius bent himself to revenge the destruction of Sardis upon the Athenians and Eretrians. In the year 492 Mardonius led an army against them through Macedonia, but it suffered such severe losses by land and sea, that he returned to winter in Asia, without having reached even the borders of Greece. The following year heralds were sent into Greece to demand of every city earth and water in token of submission. Many obeyed, but Lacedæmon and Athens refused, and cruelly threw the heralds at the one place into a pit, at the other into a well, bidding them take from thence earth and water. In 490 Darius sent a second armament under command of Datis and Artaphernes. They crossed the Ægean Sea, to avoid the tedious march through Macedonia, landed in Eubœa, reduced and enslaved the Eretrians, and thence under the guidance of Hippias sailed to Marathon, on the north-east coast of Attica.

Athens was fortunate in numbering among her citizens, at this critical period, men able, in the proud boast of Themistocles, to make a great city of a small one. In the time of Pisistratus, the Dolonci, a tribe of Thracians who lived in the Thracian Chersonese, being pressed in war by the Apsinthii, sent to the Delphic oracle to request advice. They were directed to invite him who should first admit them to his hospitality, to become the founder of a colony in their country. Departing, they passed through Phocis and Bœotia without being offered entertainment by any person; then entering Attica, they passed the house of Miltiades, son of Cypselus, an Athenian of the noblest extraction, being descended from the heroes Æacus and the Salaminian Ajax, whose son Philæus became an Athenian citizen, and founded the family of which we speak. Miltiades was sitting in his porch, and observing persons in a foreign dress pass by, bearing lances in their hands, a practice long disused by the Athenians, he called to them, and offered them refreshment and rest. Upon this they explained the object of their mission, and entreated him to comply with the god's directions. Miltiades, discontented with the superiority assumed by Pisistratus, was well inclined to accede to their request. He went immediately to Delphi to obtain further directions from the oracle, and was determined by the answer he received to remove to the Chersonese, whither he conducted as many of his fellow-citizens as chose to follow him, and on his arrival was made tyrant of the Chersonese by the Thracians.\*

Miltiades died childless, and was succeeded by his nephew Stesagoras, son of Cimon, who also died childless, being murdered after a short residence in the country; and on this Hippias and Hipparchus, who then

\* This expression of Herodotus, that the Thracians themselves made Miltiades tyrant (*καταστήσαντες τύραννον*), illustrates the meaning of the word: they invested him not with the power of oppressing them at pleasure, but with a form of authority for which the Grecian constitutions offered no precedent.