

[translations lightly adapted from Godley 1920]

1. Herodotus 1.152.2-3

Λακεδαιμόνιοι δὲ οὐ κως ἐσήκουον, ἀλλ' ἀπέδοξέ σφι μὴ τιμωρέειν Ἴωσι. οἳ μὲν δὴ ἀπαλλάσσοντο, Λακεδαιμόνιοι δὲ ἀπώσαμνοι τῶν Ἰώνων τοὺς ἀγγέλους ὁμως ἀπέστειλαν πεντηκοντέρῳ ἄνδρα, ὡς μὲν ἐμοὶ δοκέει, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. [3] ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν ἔπεμπον ἐς Σάρδις σφέων αὐτῶν τὸν δοκιμώτατον, τῷ οὔνομα ἦν Λακρίνης, ἀπερέοντα Κύρῳ Λακεδαιμονίων ῥῆσιν, γῆς τῆς Ἑλλάδος μηδεμίαν πόλιν σιναμωρέειν, ὡς αὐτῶν οὐ περιοψομένων.

But the Lacedaemonians would not listen to him and refused to help the Ionians. So the Ionians departed; but the Lacedaemonians, though they had rejected the Ionians' envoys, did nevertheless send men in a ship of fifty oars (so it seems to me) as spies of the situation with Cyrus and Ionia. [3] These, after coming to Phocaea, sent Lacrines, who was the most esteemed among them, to Sardis, to repeat there to Cyrus a proclamation of the Lacedaemonians, that he was to destroy no city on Greek territory, since they would not allow it.

2. Herodotus 1.153.1-2

ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κῦρον ἐπειρέσθαι τοὺς παρεόντας οἱ Ἑλλήνων **τινες ἐόντες ἄνθρωποι Λακεδαιμόνιοι καὶ κόσοι πλῆθος** ταῦτα ἐωυτῷ προαγορεύουσι: πυνθανόμενον δὲ μιν εἰπεῖν ἄνθρωποι Λακεδαιμόνιοι καὶ κόσοι 'οὐκ ἔδεισά κω ἄνδρα τοιοῦτους, τοῖσι ἐστι χῶρος ἐν μέσῃ τῇ πόλι ἀποδεδεγμένος ἐς τὸν συλλεγόμενοι ἀλλήλους ὁμνύντες ἐξαπατῶσι: τοῖσι, ἦν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλλεσχα ἀλλὰ τὰ οἰκίῃα.' [2] ταῦτα ἐς τοὺς πάντας Ἑλληνας ἀπέριψε ὁ Κῦρος τὰ ἔπεα, ὅτι ἀγορὰς στησάμενοι ὦνῃ τε καὶ πρήσι χρέωνται: αὐτοὶ γὰρ οἱ Πέρσαι ἀγορῆσι οὐδὲν ἐώθασιν χρᾶσθαι, οὐδέ σφι ἐστὶ τὸ παράπαν ἀγορῆ.

When the herald had proclaimed this, Cyrus is said to have asked the Greeks who were present **who and how many in number these Lacedaemonians were** who made this declaration. When he learned who they were and how many, he said, "I never yet feared the sort of men who set apart a place in the middle of their city where, gathering together, they makes oaths and deceive each other. They, if I keep my health, shall talk of their own misfortunes, not those of the Ionians." [2] Cyrus uttered these words against all the Greeks, because they have markets and buy and sell there; for the Persians themselves were not used to resorting to markets at all, nor do they even have a market of any kind.

3. Herodotus 5.73.1-3

οὗτοι μὲν νυν δεδεμένοι ἐτελεύτησαν. Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθένα καὶ τὰ ἑπτακόσια ἐπίστια τὰ διωχθέντα ὑπὸ Κλεομένεος μεταπεμψάμενοι πέμπουσι ἀγγέλους ἐς Σάρδις, συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας: ἠπιστάτο γὰρ σφίσι Λακεδαιμονίους τε καὶ Κλεομένεα ἐκπεπολεμῶσθαι. [2] ἀπικομένων δὲ τῶν ἀγγέλων ἐς τὰς Σάρδις καὶ λεγόντων τὰ ἐντεταλμένα, Ἀρταφρένης ὁ Ὑστάσπεος Σαρδιῶν ὑπαρχος ἐπειρώτα **τινες ἐόντες ἄνθρωποι καὶ κοῦ γῆς οἰκημένοι** δεοῖατο Περσέων σύμμαχοι γενέσθαι, πυθόμενος δὲ πρὸς τῶν ἀγγέλων ἀπεκορύφου σφι τάδε: εἰ μὲν διδοῦσι βασιλείᾳ Δαρείῳ Ἀθηναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο, εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε. [3] οἱ δὲ ἄγγελοι ἐπὶ σφέων αὐτῶν βαλόμενοι διδόναι ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ ἀπελθόντες ἐς τὴν ἐωυτῶν αἰτίας μεγάλας εἶχον.

These men, then, were bound and put to death. After these things, the Athenians sent to bring back Cleisthenes and the seven hundred households banished by Cleomenes. Then, desiring to make an alliance with the Persians, they dispatched envoys to Sardis, for they knew that they had provoked the Lacedaemonians and Cleomenes to war. [2] When the envoys came to Sardis and spoke as they had been bidden, Artaphrenes son of Hystaspes, governor of Sardis, asked them, "**Who are you and where do you live**, who desire alliance with the Persians?" When he had received the information he wanted from the envoys, he gave them the summary answer that if the Athenians gave king Darius earth and water, then he would make an alliance with them, but if not, his command was that they should depart. [3] The envoys consulted together, and in their desire to make the alliance, they consented to give this. They then returned to their own country and were there greatly blamed.

#### 4. Herodotus 5.96.2

Ἰππίης τε δὴ ταῦτα ἔπραξε, καὶ οἱ Ἀθηναῖοι  
πυθόμενοι ταῦτα πέμπουσι ἐς Σάρδις ἀγγέλους, οὐκ  
ἔωντες τοὺς Πέρσας πείθεσθαι Ἀθηναίων τοῖσι φυγάσι.  
ὁ δὲ Ἀρταφρένης ἐκέλευε σφέας, εἰ βουλοῖατο σοοί  
εἶναι, καταδέκεσθαι ὀπίσω Ἰππίην. οὐκων δὴ  
ἐνεδέκοντο τοὺς λόγους ἀποφερομένους οἱ Ἀθηναῖοι:  
οὐκ ἐνδεκομένοισι δὲ σφι ἐδέδοκτο ἐκ τοῦ φανεροῦ  
τοῖσι Πέρσῃσι πολεμίους εἶναι.

#### 5. Herodotus 5.105.1-2

βασιλείῃ δὲ Δαρείῳ ὡς ἐξαγγέλθη Σάρδις ἀλούσας  
ἐμπεπρῆσθαι ὑπὸ τε Ἀθηναίων καὶ Ἴωνων, τὸν δὲ  
ἡγεμόνα γενέσθαι τῆς συλλογῆς ὥστε ταῦτα  
συνυφανθῆναι τὸν Μιλήσιον Ἀρισταγόρην, πρῶτα μὲν  
λέγεται αὐτόν, ὡς ἐπύθετο ταῦτα, Ἴωνων οὐδένα λόγον  
ποιησάμενον, εἴ είδότα ὡς οὐτοί γε οὐ καταπροῖζονται  
ἀποστάντες, εἰρέσθαι **οἵτινες εἶεν οἱ Ἀθηναῖοι**, μετὰ δὲ  
πυθόμενον αἰτῆσαι τὸ τόξον, λαβόντα δὲ καὶ ἐπιθέντα  
δὲ οἰστὸν ἄνω πρὸς τὸν οὐρανὸν ἀπέινα, καὶ μιν ἐς τὸν  
ἡέρα βάλλοντα εἰπεῖν [2] ‘ὦ Ζεῦ, ἐκγενέσθαι μοι  
Ἀθηναίους τίσασθαι,’ εἶπαντα δὲ ταῦτα προστάξει ἐνὶ  
τῶν θεραπόντων δείπνου προκειμένου αὐτῷ ἐς τρίς  
ἐκάστοτε εἰπεῖν ‘δέσποτα, μέμνεο τῶν Ἀθηναίων.’

#### 6. Herodotus 7.9A. 1. Mardonius Speaks

‘τί δεισάντες; κοίην πλήθεος συστροφὴν; κοίην δὲ  
χρημάτων δύναμιν; τῶν ἐπιστάμεθα μὲν τὴν μάχην,  
ἐπιστάμεθα δὲ τὴν δύναμιν ἐοῦσαν ἀσθενέα: ἔχομεν δὲ  
αὐτῶν παῖδας καταστρεψάμενοι, τούτους οἱ ἐν τῇ  
ἡμετέρῃ κατοικημένοι Ἴωνές τε καὶ Αἰολέες καὶ Δωριέες  
καλέονται.’

#### 7. Herodotus 7.9B.1-2. Mardonius, cont.

‘καίτοι γε ἐώθασι Ἕλληνας, ὡς πυνθάνομαι,  
ἀβουλότατα πολέμους ἵστασθαι ὑπὸ τε ἀγνωμοσύνης  
καὶ σκαιότητος. ἐπεὰν γὰρ ἀλλήλοισι πόλεμον  
προεῖπωσι, ἐξευρόντες τὸ κάλλιστον χωρίον καὶ  
λειότατον, ἐς τοῦτο κατιόντες μάχονται, ὥστε σὺν κακῷ  
μεγάλῳ οἱ νικῶντες ἀπαλλάσσονται: περὶ δὲ τῶν  
ἐσσομένων οὐδὲ λέγω ἀρχήν: ἐξώλεες γὰρ δὴ  
γίνονται: [2] τοὺς χρῆν ἐόντας ὁμογλώσσους κήρυξι τε  
διαχρεωμένους καὶ ἀγγέλοισι καταλαμβάνειν τὰς  
διαφορὰς καὶ παντὶ μᾶλλον ἢ μάχησι: εἰ δὲ πάντως  
ἔδεε πολεμέειν πρὸς ἀλλήλους, ἐξευρίσκειν χρῆν τῇ  
ἐκάτεροι εἰσὶ δυσχειρωτότατοι καὶ ταύτῃ πειραῖν.  
τρόπῳ τοίνυν οὐ χρηστῷ Ἕλληνας διαχρεώμενοι, ἐμέο  
ἐλάσαντος μέχρι Μακεδονίας γῆς, οὐκ ἦλθον ἐς τούτου  
λόγον ὥστε μάχεσθαι.’

While Hippias was doing these things, the Athenians  
learned of it and sent messengers to Sardis, asking that  
the Persians allow themselves to listen to banished  
Athenians. Artaphrenes, however, bade them receive  
Hippias back, if they wanted to be safe. When his words  
were brought back to the Athenians, they would not  
consent to them, and since they would not consent, it  
was resolved that they should be openly at war with the  
Persians.

When it was reported to Darius that Sardis had been  
taken and burnt by the Athenians and Ionians and that  
Aristagoras the Milesian had been leader of the  
conspiracy for putting these things together, at first, it is  
said that he took no account of the Ionians since he was  
sure that they would not go unpunished for their  
rebellion. It is said that he did, however, ask **who the  
Athenians were**, and after learning this, he called for his  
bow. This he took and, placing an arrow on it, and shot  
it into the sky; as he sent it into the air he said, [2] “O  
Zeus, may it be allowed to me to get revenge on the  
Athenians.” Then he ordered one of his servants to say  
to him three times whenever dinner was set before  
him, “Master, remember the Athenians.”

What have we to fear? What sort of great mass of  
population, what sort of power from wealth? We know  
their manner of fighting and we know that their power  
is weak; we have conquered and hold their sons, those  
who dwell in our land and are called Ionians and  
Aeolians and Dorians.

Yet the Greeks are accustomed to wage wars, as I learn,  
and they do it most senselessly because of their  
ignorance and awkwardness. When they have declared  
war against each other, they come down to the fairest  
and most level ground that they can find and fight  
there, so that the victors come off with great harm; of  
the vanquished I say not so much as a word, for they  
are utterly destroyed. [2] Since they speak the same  
language, they should take on their disputes with  
heralds or messengers, or by any way rather than  
fighting; if they must make war upon each other, they  
should each discover where they are in the strongest  
position and make the attempt there. The Greeks do  
not employ good practice; and when I marched as far as  
the land of Macedonia, it had not come into their minds  
to fight.

#### 8. Herodotus 7.10G.1. Artabanus Speaks.

‘σοὶ μὲν δὴ ταῦτα ὦ βασιλεῦ συμβουλεύω: σὺ δέ, ὦ παῖ Γοβρύεω Μαρδόνιε, παῦσαι λέγων λόγους ματαίους περὶ Ἑλλήνων οὐκ ἐόντων ἀξίων φλαύρως ἀκούειν. Ἑλληνας γὰρ διαβάλλων ἐπαείρεις αὐτὸν βασιλέα στρατεύεσθαι: αὐτοῦ δὲ τούτου εἵνεκα δοκέεις μοι πᾶσαν προθυμίην ἐκτείνειν. μὴ νυν οὕτω γένηται.’

This, O king, is my advice to you. But you, Mardonius son of Gobryas, cease your foolish words about the Greeks, for they do not deserve to be maligned. By slandering the Greeks you incite the king to send this expedition; that is the end to which you press with all eagerness, it seems to me. Let it not be so.

#### 9. A. Herodotus 7.8.C1. Xerxes on why they should invade Greece.

‘τούτων μὲν τοίνυν εἵνεκα ἀνάρτημαι ἐπ’ αὐτοὺς στρατεύεσθαι, ἀγαθὰ δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος: εἰ τούτους τε καὶ τοὺς τούτοις πλησιοχώρους καταστρεψόμεθα, οἱ Πέλοπος τοῦ Φρυγὸς νέμονται χώραν, γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμορεύσαν.’

For these reasons I am resolved to send an army against them; and I calculate that we will find the following benefits among them: if we subdue those men and their neighbors, who dwell in the land of Pelops the Phrygian, we will make the borders of Persian territory and of the firmament of heaven be the same.

#### B. Herodotus 7.11.4. Xerxes’ sums up the first assembly.

καλὸν ὦν προπεπονητότας ἡμέας τιμωρέειν ἤδη γίνεται, ἵνα καὶ τὸ δεινὸν τὸ πείσομαι τοῦτο μάθω, ἐλάσας ἐπ’ ἄνδρας τούτους, τοὺς γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δοῦλος, κατεστρέψατο οὕτω ὡς καὶ ἐς τόδε αὐτοὶ τε ὠνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται.’

It is good, then, that we avenge ourselves for what has been done to us; thus will I learn what terrible thing will befall me when I march against these men; men indeed that even Pelops the Phrygian, the slave of my ancestors, did so subdue that to this day they and their country are called by the name of their conqueror.”

#### 10. Herodotus 7.150.1-2

αὐτοὶ μὲν Ἀργεῖοι τοσαῦτα τούτων περὶ λέγουσι: ἔστι δὲ ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα, ὡς Ξέρξης ἐπεμψε κήρυκα ἐς Ἄργος πρότερον ἢ περ ὁρμηῆσαι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα: [2] ἐλθόντα δὲ τοῦτον λέγεται εἰπεῖν ἄνδρες Ἀργεῖοι, βασιλεὺς Ξέρξης τάδε ὑμῖν λέγει. ἡμεῖς νομίζομεν Πέρσην εἶναι ἀπ’ οὗ ἡμεῖς γεγόναμεν παῖδα Περσέος τοῦ Δανάης, γεγονότα ἐκ τῆς Κηφέος θυγατρὸς Ἀνδρομέδης. οὕτω ἂν ὦν εἴημεν ὑμέτεροι ἀπόγονοι. οὔτε ὦν ἡμέας οἶκος ἐπὶ τοὺς ἡμετέρους προγόνους στρατεύεσθαι, οὔτε ὑμέας ἄλλοις τιμωρόντας ἡμῖν ἀντιξόους γίνεσθαι, ἀλλὰ παρ’ ὑμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι. ἦν γὰρ ἐμοὶ γένηται κατὰ νόον, οὐδαμοὺς μέζοντας ὑμέων ἄξω.’

Such is the Argives' account of this matter, but there is another story told in Hellas, namely that before Xerxes set forth on his march against Hellas, he sent a herald to Argos, who said on his coming (so the story goes), [2] “Men of Argos, this is the message to you from King Xerxes. Perses our forefather had, as we believe, Perseus son of Danae for his father, and Andromeda daughter of Cepheus for his mother; if that is so, then we are descended from your nation. In all right and reason we should therefore neither march against the land of our forefathers, nor should you become our enemies by aiding others or do anything but abide by yourselves in peace. If all goes as I desire, I will hold none in higher esteem than you.”

#### 11. Herodotus 7.151.1

συμπεσεῖν δὲ τούτοις καὶ τόνδε τὸν λόγον λέγουσι τινὲς Ἑλλήνων πολλοῖσι ἔτεσι ὕστερον γενόμενον τούτων. τυχεῖν ἐν Σούσοις τοῖσι Μεμνονίοις ἐόντας ἐτέρου πρήγματος εἵνεκα ἀγγέλους Ἀθηναίων Καλλίην τε τὸν Ἴππονίκου καὶ τοὺς μετὰ τούτου ἀναβάντας, Ἀργεῖους δὲ τὸν αὐτὸν τοῦτον χρόνον πέμπσαντας καὶ τούτους ἐς Σοῦσα ἀγγέλους εἰρωτᾶν Ἀρτοξέρξεα τὸν Ξέρξεω εἴ σφι ἔτι ἐμμένει ἐθέλουσι τὴν πρὸς Ξέρξην φιλίην συνεκεράσαντο, ἢ νομιζοῖατο πρὸς αὐτοῦ εἶναι πολέμιοι: βασιλέα δὲ Ἀρτοξέρξεα μάλιστα ἐμμένειν φάναι, καὶ οὐδεμίαν νομίζειν πόλιν Ἀργεος φιλιωτέραν.

This is borne out, some of the Greeks say, by the tale of a thing which happened many years afterwards. It happened that while Athenian envoys, Callias son of Hipponicus, and the rest who had come up with him, were at Susa, called the Memnonian, about some other business,<sup>2</sup> the Argives also had at this same time sent envoys to Susa, asking of Xerxes' son Artoxerxes whether the friendship which they had forged with Xerxes still held good, as they desired, or whether he considered them as his enemies. Artoxerxes responded to this that it did indeed hold good and that he believed no city to be a better friend to him than Argos.”

## 12. Herodotus 8.136.1-3

Μαρδόνιος δὲ ἐπιλεξάμενος ὃ τι δὴ λέγοντα ἦν τὰ χρηστήρια μετὰ ταῦτα ἔπεμψε ἄγγελον ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω ἄνδρα Μακεδόνα, ἅμα μὲν ὅτι οἱ προσκηδέες οἱ Πέρσαι ἦσαν: Ἀλεξάνδρου γὰρ ἀδελφεὴν Γυγαίην, Ἀμύντεω δὲ θυγατέρα, Βουβάρης ἀνὴρ Πέρσης ἔσχε, ἐκ τῆς οἱ ἐγενόναε Ἀμύντης ὁ ἐν τῇ Ἀσίῃ, ἔχων τὸ οὖνομα τοῦ μητροπάτορος, τῷ δὴ ἐκ βασιλέος τῆς Φρυγίης ἐδόθη Ἀλάβανδα πόλις μεγάλη νέμεσθαι: ἅμα δὲ ὁ Μαρδόνιος πυθόμενος ὅτι **πρόξεινός τε εἶη καὶ εὐεργέτης** ὁ Ἀλέξανδρος ἔπεμπε: [2] τοὺς γὰρ Ἀθηναίους οὕτω ἐδόκεε μάλιστα προσκτήσεσθαι, λεῶν τε πολλὸν ἄρα ἀκούων εἶναι καὶ ἄλκιμον, τὰ τε κατὰ τὴν θάλασσαν συντυχόντα σφί παθήματα κατεργασαμένους μάλιστα Ἀθηναίους ἐπίστατο. [3] τούτων δὲ προσγενομένων κατήλιπε εὐπετέως τῆς θαλάσσης κρατήσιν, τὰ περ ἂν καὶ ἦν, περὶ τε ἐδόκεε πολλῶ εἶναι κρέσσων, οὕτω τε ἐλογίζετο κατὑπερθέ οἱ τὰ πρήγματα ἔσεσθαι τῶν Ἑλληνικῶν. τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι, συμβουλευόντα σύμμαχον τὸν Ἀθηναῖον ποιέεσθαι: τοῖσι δὴ πειθόμενος ἔπεμπε.

Mardonius read whatever was said in the oracles, and presently he sent a messenger to Athens, Alexander, a Macedonian, son of Amyntas. Him he sent, partly because the Persians were akin to him; Bubares, a Persian, had taken to wife Gygaea Alexander's sister and Amyntas' daughter, who had borne to him that Amyntas of Asia who was called by the name of his mother's father, and to whom the king gave Alabanda a great city in Phrygia for his dwelling. Partly too he sent him because he learned that Alexander was a protector and benefactor to the Athenians. [2] It was thus that he supposed he could best gain the Athenians for his allies, of whom he heard that they were a numerous and valiant people, and knew that they had been the chief authors of the calamities which had befallen the Persians at sea. [3] If he gained their friendship he thought he would easily become master of the seas, as truly he would have been. On land he supposed himself to be by much the stronger, and he accordingly reckoned that thus he would have the upper hand of the Greeks. This chanced to be the prediction of the oracles which counseled him to make the Athenians his ally. It was in obedience to this that he sent his messenger.

## 13. A. Herodotus 8.140A.2 [Alexander's report of Mardonius' report of Xerxes' message]

νῦν τε ὧδε Μαρδόνιε ποίειε: τοῦτο μὲν τὴν γῆν σφί ἀπόδος, τοῦτο δὲ ἄλλην πρὸς ταύτη ἐλέσθων αὐτοί, ἦντινα ἂν ἐθέλωσι, ἐόντες αὐτόνομοι: ἰρά τε πάντα σφί, ἦν δὴ βούλωνται γε ἐμοὶ ὁμολογέειν, ἀνόρθωσον, ὅσα ἐγὼ ἐνέπρησα.' τούτων δὲ ἀπιγμένων ἀναγκαιῶς ἔχει μοι ποιέειν ταῦτα, ἦν μὴ τὸ ὑμέτερον αἴτιον γένηται. '

[Xerxes said:] and now, Mardonius, I bid you do this:— Give them back their territory and let them choose more for themselves besides, where ever they will, and dwell under their own laws. Rebuild all their temples which I burnt, if they will make a pact with me.' This is the message, and I must obey it [says Mardonius], unless you take it upon yourselves to hinder me.

## B. Herodotus 8.140B.1 [Alexander Speaking for himself]

ἸΜαρδόνιος μὲν ταῦτα ὧ Ἀθηναῖοι ἐνετείλατό μοι εἰπεῖν πρὸς ὑμέας: ἐγὼ δὲ περὶ μὲν εὐνοίης τῆς πρὸς ὑμέας ἐούσης ἐξ ἐμεῦ οὐδὲν λέξω, οὐ γὰρ ἂν νῦν πρῶτον ἐκμάθοιτε, προσχρηζῶ δὲ ὑμέων πείθεσθαι Μαρδονίῳ.'

This, Athenians, is the message which Mardonius charges me to give you. For my own part I will say nothing of the goodwill that I have towards you, for it would not be the first that you have learned of that. But I entreat you to follow Mardonius' counsel.

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