Hdt. 1.59.3-5
Γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τοῦτον, ὡς στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προσπετέωτος Μεγακλέος τοῦ Ἀλκμέωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου τοῦ Ἀριστολαϊδεῦ, καταφρονήσας τὴν τυραννίδα ἤγειρε τρίτην στάσιν, συλλέξας δὲ στασιώτας καὶ τῷ λόγῳ τῶν ὑπερακρίων προστὰς μιχανάται τοιάδε: [4] τρωματίας ἐσωτέρων τε καὶ ἡμιόνους ἡλάσε ἐς τὴν ἄγορὴν τὸ ζεύγος ὡς ἐκπεφευγός τοὺς ἐχθροὺς, οἳ μὲν ἐλαύνοντα ἐς ἄρχον ἠθέλησαν ἀπολέσατες δῆθεν, ἐξευτελεῖ οὗτος δήμου φυλακὴν τίνος πρὸς αὐτὸν κυρήει, πρὸτερον εὐδοκιμήσας εὐς τὸ πρὸς Μεγαρέας γενομένην στρατηγίην, Νίσαιαν τε ἔλων καὶ ἄλλα ἀποδεξάμενον μεγάλα ἔργα. [5] Ο ὡς δήμος ὄ τῶν Ἀθηναίων ἐξαπατηθεὶς ἐδωκεί οἳ τῶν ἀστῶν καταλέξασθαι ἄνδρας τριτοκόσιους οἳ δορυφόροι μὲν οὐκ ἐγένοντο Πεισίστρατος, κυριοτրείνοντας δὲ ἐξουσίας ἐχοντες ἐπιστείραν τοὺς ὕπισθε. Συνεπαναστάντες δὲ οὕτως ἀμα Πεισίστρατῳ ἔσχον τὴν ἀκρόπολιν. Ἐνῶς δὴ ὁ Πεισίστρατος ἥρθε Αθηναίων, οὕτε τότε τὰς ἐσώσας συνταράξας οὕτε θέσια πεντάλλαξας, ἐπὶ τοῖς κατεστεώσετε ένεμε τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ.

[59.3] Later, at Athens, two factions formed, one of the coastal district under the leadership of Megakles son of Alkmeon, and another of the plains district under Lykourgos son of Aristoleides. Peisistratos then formed a third faction, intending to make himself the city’s tyrant. When he had collected his partisans and made himself nominal leader of the hill district, he devised the following plan. [4] First, he wounded himself and his mules and drove his chariot into the center of town, claiming to be in flight from enemies who had attempted to kill him as he drove into the countryside. He then asked the Athenian people to grant him protection, reminding them of his many past achievements on their behalf, particularly his service as general in the war against Megara, when he had captured Nisaia. [5] The Athenian people, completely duped by Peisistratos, selected some of their city’s men to serve as a bodyguard for him. These men carried wooden clubs instead of spears as they followed him about, and they supported him when he revolted and took control of the Acropolis. From then on, Peisistratos ruled the Athenians, but he neither disrupted the existing political offices nor changed the laws. He managed the city in accordance with its existing legal and political institutions, and he provided it with moderate and good government.

Lies, Misdirection, and Gaslighting: On Establishing and Maintaining Tyranny at Athens

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[60.1] After a little while the partisans of Megakles united with those of Lykourgos, and together they drove out Peisistratos. Thus the first time Peisistratos took control of Athens and held the tyranny, his rule did not become deeply rooted and he lost it. However, the men who drove him out divided into quarrelsome factions once again, and [2] Megakles, who was particularly harassed by this factional strife, sent a message to Peisistratos offering to restore him to the tyranny if in return he would marry his daughter. [3] Peisistratos agreed to the terms and accepted the offer; they then, in order to help him return to power, contrived the silliest scheme I've ever heard of – particularly silly in this case, for long ago the Hellenes distinguished themselves from barbarians by their superior cleverness and freedom from naive stupidity; moreover, they carried out this scheme against the Athenians, who were at the time reputed to surpass all other Hellenes in intellect! [4] There was a woman named Phye in the deme of Paiania who was almost six feet tall and strikingly beautiful. They dressed her up in a full set of armor, placed her in a chariot, showed her how to project a distinguished appearance, and then drove her into the city. They sent heralds on ahead of them to tell the people to remain in the city and to proclaim: [5] “Athenians, hail Peisistratos and welcome him joyfully, since Athena herself is bringing him home to her own Acropolis, honoring him above all men.” They repeated these words as they made their way onward, and before long the rumor that Athena was bringing Peisistratos home had reached the demes. In the city, people actually worshiped this woman in the belief that she was really the goddess; and they welcomed Peisistratos back.
Δημοτικώτατος δ' εἶναι δοκῶν ὁ Πεισίστρατος καὶ οὐφόδρη
eὐδοκιμήκως ἐν τῷ πρὸς Μεγαράς πολέμῳ, κατατραυμάτισας ἑαυτὸν
συνέπειο τὸν δήμον, ως ύπο τῶν ἀντίστασιωτῶν ταύτα πεπονθῶς,
φυλακήν ἑαυτῷ δοῦναι τοῦ σώματος, Ἀριστίωνος γράφαντος τὴν
γνώμην. λαβὼν δὲ τοὺς κορυνηφόρους καλουμένους, ἐπαναστάτη μετὰ
tούτων τῷ δήμῳ, κατέσχε τὴν ἀκρόπολιν ἔτει δευτέρῳ καὶ τριακοστῇ
μετὰ τὴν τῶν νόμων θέσιν, ἐπὶ Κωμέου ἄρχοντος. [2] Λέγεται δὲ
Σόλωνα Πεισίστρατόν τὴν φυλακήν αἴτουντος ἀντλέξαι καὶ εἰπεῖν ὅτι
τῶν μὲν εἰς σοφότερος, τῶν δ' ἀνδρείότερος· οὐσὶ μὲν γὰρ ἄγνοοι
Πεισίστρατον ἐπιτιθεμένων τυραννίδῃ, σοφότερος εἶναι τούτων, ὅσοι
δ' εἰδότες κατασκοπῶσιν, ἀνδρείότερος· ἐπεὶ δὲ λέγων οὐκ ἔπειθεν,
ἐξαράμενος τὰ ὀπλα πρὸ τῶν θυρῶν, αὐτὸς μὲν ἔφη βεβοηθηκέναι τῇ
πατρίδι, καθ' ὅσον ήν δυνάτος (ἢδή γὰρ σφόδρα πρεβάτης ἦν), ἀξίοιν
dὲ καὶ τοὺς ἄλλους ταῦτα τούτο ποιεῖν. [3] Σόλων μὲν οὖν οὐδὲν
ὕσυνεν τότε παρακαλῶν. Πεισίστρατος δὲ λαβὼν τὴν ἄρχην διώκει τὰ
κοινά, πολιτικῶς μᾶλλον ἢ τυραννικά. οὕπω δὲ τῆς ἁρχῆς ἐρριζωμένης,
ὀμοφρονεῖσαντες οἱ περὶ τὸν Μεγακλέα καὶ τὸν
Λυκοῦργον, ἐξεβαλον αὐτὸν ἑκτὶ ἔτει μετὰ τὴν πρώτην κατάστασιν,
ἔφ' Ἡγησίου ἄρχοντος. [4] Ἐτεὶ δὲ δωδεκάτῳ μετὰ ταῦτα
περιελαυνόμενος ὁ Μεγακλῆς τῇ στάσει, πάλιν ἑπικηρυκευόμενος
πρὸς τὸν Πεισίστρατον, ἔφ' ὦ τ' ἐν τῇ θυγατέρᾳ αὐτοῦ λήψεται,
kατιγάγειν αὐτόν ἁρχαῖος καὶ λίαν ἀπλῶς, προδιασπέρας γὰρ λόγον,
ὡς τῆς Ἀθηνᾶς καταγούσης Πεισίστρατον, καὶ γυναίκα μεγάλην καὶ
καλὴν ἑξευρόν, ὡς μὲν Ἡρόδωτός φησιν ἐκ τοῦ δήμου τῶν Παιανίων,
ὡς δ' ἔνιοι λέγουσιν ἐκ τοῦ Κολλυτῶν στεφανόπωλιν Ὀρᾶτταν, ἦ
ὄνομα Φόη, τὴν θεὸν ἀπομιστάμενος τῷ κόσμῳ, συνεισήγαγεν μὲ
αὐτοῦ· καὶ ὁ μὲν Πεισίστρατος ἔφ' ἁρματος εἰσῆλθεν, παραβατοῦσι
τῆς γυναικός, οἱ δ' ἐν τῷ ἄστει προσκυνοῦντες ἐδέχοντο θαυμάζοντες.

[14.1] Πεισίστρατος, who had the reputation of being an extreme populist, and
had also distinguished himself greatly in the war with Megara, wounded
himself, and by representing that his injuries had been inflicted on him by
his political rivals, persuaded the people, through a motion proposed by
Aristion, to grant him a bodyguard. After he had got these “club-bearers,” as
they were called, he made an attack with them on the people and seized the
Acropolis. This happened in the archonship of Komeas, thirty-one years after
the legislation of Solon. [2] It is related that, when Peisistratos asked for his
bodyguard, Solon opposed the request, and declared that in doing so he
proved himself wiser than half the people and braver than the rest – wiser
than those who did not see that Peisistratos designed to make himself tyrant,
and braver than those who saw it and kept silence. But when all his words
availed nothing he carried forth his armor and set it up in front of his house,
saying that he had helped his country so far as lay in his power (he was
already an old man), and that he called on all others to do the same. [3]
Solon’s exhortations proved fruitless, however, and Peisistratos assumed the
sovereignty. His administration was more like a constitutional government
than the rule of a tyrant; but before his power was firmly established, the
adherents of Megakles and Lykourgos made a coalition and drove him out.
This took place in the archonship of Hegesias, five years after the first
establishment of his rule. [4] On the twelfth year after this, Megakles, worn
out because of the stasis, and having sent heralds to come to an agreement
with Peisistratos, on terms of receiving his daughter in marriage, led him
back to the city in an antiquated and extremely simple manner: for after
having spread the rumor that Athena was leading Peisistratos back to the
city, and having found a tall and beautiful woman (according to Herodotus
member of the demos of Paiania, but according to some others a Thracian
flower girl from Kollytos named Phye), he dressed her up to imitate the
goddess’s external appearance, and brought her to the city with Peisistratos,
who on his part entered the city on a chariot with the woman standing at his
side, while the people in the city were filled with awe and bowed down
before them.

Ath. Pol. 14.1-4:
Please look at the following two photos: Photo A and Photo B.

Which photo has more people?

- Photo A has more people
- Photo B has more people

Shaffner and Luks 2018, Figure 1 (page 138)