

ARISTIDES

BY: PLUTARCH

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(died ca. 468 B.C.E.)

Translated by John Dryden

Aristides, the son of Lysimachus, was of the tribe Antiochis, and township of Alopece. As to wealth, statements differ; some say he passed his life in extreme poverty, and left behind him two daughters whose indigence long kept them unmarried; but Demetrius, the Phalerian, in opposition to this general report, professes in his Socrates to know a farm at Phalerum going by Aristides's name, where he was interred; and, as marks of his opulence, adduces first, the office of archon eponymus, which he obtained by the lot of the bean; which was confined to the highest assessed families, called the Pentacosimedimni; second, the ostracism, which was not usually inflicted on the poorer citizens, but on those of great houses, whose station exposed them to envy; third and last, that he left certain tripods in the temple of Bacchus, offerings for his victory in conducting the representation of dramatic performances, which were even in our age still to be seen, retaining this inscription upon them, "The tribe Antiochis obtained the victory: Aristides defrayed the charges: Arcestratus's play was acted." But this argument, though in appearance the strongest, is of the least moment of any. For Epaminondas, who all the world knows was educated, and lived his whole life in much poverty, and also Plato, the philosopher, exhibited magnificent shows, the one an entertainment of flute-players, the other of dithyrambic singers; Dion, the Syracusan, supplying the expenses of the latter, and Pelopidas those of Epaminondas. For good men do not allow themselves in any inveterate and irreconcilable hostility to receiving presents from their friends, but while looking upon those that are accepted to be hoarded up and with avaricious intentions as sordid and mean, they do not refuse such as, apart from all profit, gratify the pure love of honour and magnificence. Panaetius, again, shows that Demetrius was deceived concerning the tripod by an identity of name. For, from the Persian war to the end of the Peloponnesian, there are upon record only two of the name of Aristides who defrayed the expense of representing plays and gained the prize, neither of which was the same with the son of Lysimachus; but the father of the one was Xenophilus, and the other lived at a much later time, as the way of writing, which is that in use since the time of Euclides, and the addition of the name of Arcestratus prove, a name which, in the time of the Persian war, no writer mentions, but which several, during the Peloponnesian war, record as that of a dramatic poet. The argument of Panaetius requires to be more closely considered. But as for the ostracism, every one was liable to it, whom his reputation, birth, or eloquence raised above the common level; insomuch that even Damon, preceptor to Pericles, was thus banished, because he seemed a man of more than ordinary sense. And, moreover, Idomeneus says that Aristides was not made archon by the lot of the bean, but the free election of the people. And if he held the office after the battle of Plataea, as Demetrius himself has written, it is very probable that his great reputation and success in the war made him be preferred for his virtue to an office which others received in consideration of their wealth. But Demetrius manifestly is eager not only to exempt Aristides, but Socrates likewise, from poverty, as from a great evil; telling us that the latter had not only a house of his own, but also seventy

minae put out at interest with Crito.

Aristides being the friend and supporter of that Clisthenes, who settled the government after the expulsion of the tyrants, and emulating and admiring Lycurgus, the Lacedaemonian, above all politicians, adhered to the aristocratical principles of government; and had Themistocles, son to Neocles, his adversary on the side of the populace. Some say that, being boys and bred up together from their infancy, they were always at variance with each other in all their words and actions, as well serious as playful, and that in this their early contention they soon made proof of their natural inclinations; the one being ready, adventurous, and subtle, engaging readily and eagerly in everything; the other of a staid and settled temper, intent on the exercise of justice, not admitting any degree of falsity, indecorum, or trickery, no, not so much as at his play. Ariston of Chios says the first origin of the enmity which rose to so great a height was a love affair; they were rivals for the affection of the beautiful Stesilaus of Ceos, and were passionate beyond all moderation, and did not lay aside their animosity when the beauty that had excited it passed away; but, as if it had only exercised them in it, immediately carried their heats and differences into public business.

Themistocles, therefore, joining an association of partisans, fortified himself with considerable strength; insomuch that when some one told him that were he impartial he would make a good magistrate; "I wish," replied he, "I may never sit on that tribunal where my friends shall not plead a greater privilege than strangers." But Aristides walked, so to say, alone on his own path in politics, being unwilling, in the first place, to go along with his associates in ill-doing, or to cause them vexation by not gratifying their wishes; and, secondly, observing that many were encouraged by the support they had in their friends to act injuriously, he was cautious; being of opinion that the integrity of his words and actions was the only right security for a good citizen.

However, Themistocles making many dangerous alterations, and withstanding and interrupting him in the whole series of his actions, Aristides also was necessitated to set himself against all Themistocles did, partly in self-defence, and partly to impede his power from still increasing by the favour of the multitude; esteeming it better to let slip some public conveniences, rather than that he by prevailing should become powerful in all things. In fine, when he once had opposed Themistocles in some measures that were expedient, and had got the better of him, he could not refrain from saying, when he left the assembly, that unless they sent Themistocles and himself to the barathrum, there could be no safety for Athens. Another time, when urging some proposal upon the people, though there were much opposition and stirring against it, he yet was gaining the day; but just as the president of the assembly was about to put it to the vote, perceiving by what had been said in debate the inexpediency of his advice, he let it fall. Also he often brought in his bills by other persons, lest Themistocles, through party spirit against him, should be any hindrance to the good of the public.

In all the vicissitudes of public affairs, the constancy he showed was admirable, not being elated with honours, and demeaning himself tranquilly and sedately in adversity; holding the opinion that he ought to offer himself to the service of his country without mercenary views and irrespectively of any reward, not only of riches, but even of glory itself. Hence it came, probably, that at the recital of these verses of Aeschylus in the theatre, relating to Amphiarus-

"For not at seeming just, but being so

He aims; and from his depth of soil below  
Harvests of wise and prudent counsels grow, the eyes of all the spectators  
turned on Aristides, as if this virtue, in an especial manner, belonged  
to him.

He was a most determined champion for justice, not only against feelings  
of friendship and favour, but wrath and malice. Thus it is reported  
of him that when prosecuting the law against one who was his enemy,  
on the judges after accusation refusing to hear the criminal, and  
proceeding immediately to pass sentence upon him, he rose in haste  
from his seat and joined in petition with him for a hearing, and that  
he might enjoy the privilege of the law. Another time, when judging  
between two private persons, on the one declaring his adversary had  
very much injured Aristides; "Tell me rather, good friend," he said,  
"what wrong he has done you; for it is your cause, not my own, which  
I now sit judge of." Being chosen to the charge of the public revenue,  
he made it appear, that not only those of his time, but the preceding  
officers, had alienated much treasure, and especially Themistocles-

"well known he was an able man to be,  
But with his fingers apt to be too free."

Therefore, Themistocles associating several persons against Aristides,  
and impeaching him when he gave in his accounts, caused him to be  
condemned of robbing the public; so Idomeneus states; but the best  
and chiefest men of the city much resenting it, he was not only exempted  
from the fine imposed upon him, but likewise again called to the same  
employment. Pretending now to repent him of his former practice, and  
carrying himself with more remissness, he became acceptable to such  
as pillaged the treasury by not detecting or calling them to an exact  
account. So that those who had their fill of the public money began  
highly to applaud Aristides, and sued to the people making interest  
to have him once more chosen treasurer. But when they were upon the  
point of election, he reproved the Athenians. "When I discharged my  
office well and faithfully," said he, "I was insulted and abused;  
but now that I have allowed the public thieves in a variety of malpractices,  
I am considered an admirable patriot. I am more ashamed, therefore,  
of this present honour than of the former sentence; and I commiserate  
your condition, with whom it is more praiseworthy to oblige ill men  
than to conserve the revenue of the public." Saying thus, and proceeding  
to expose the thefts that had been committed, he stopped the mouths  
of those who cried him up and vouched for him, but gained real and  
true commendations from the best men.

When Datis, being sent by Darius under pretence of punishing the Athenians  
for their burning of Sardis, but in reality to reduce the Greeks under  
his dominion, landed at Marathon and laid waste the country, among  
the ten commanders appointed by the Athenians for the war, Miltiades  
was of the greatest name; but the second place, both for reputation  
and power, was possessed by Aristides; and when his opinion to join  
battle was added to that of Miltiades, it did much to incline the  
balance. Every leader by his day having the command in chief, when  
it came to Aristides's turn he delivered it into the hands of Miltiades,  
showing his fellow-officers that it is not dishonourable to obey and  
follow wise and able men, but, on the contrary, noble and prudent.  
So appeasing their rivalry, and bringing them to acquiesce in one  
and the best advice, he confirmed Miltiades in the strength of an  
undivided and unmolested authority. For now every one, yielding his  
day of command, looked for orders only to him. During the fight the  
main body of the Athenians being the hardest put to it, the barbarians,  
for a long time, making opposition there against the tribes Leontis  
and Antiochis, Themistocles and Aristides being ranged together fought  
valiantly; the one being of the tribe Leontis, the other of the Antiochis.

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But after they had beaten the barbarians back to their ships, and perceived that they sailed not for the isles, but were driven in by the force of sea and wind towards the country of Attica, fearing lest they should take the city, unprovided of defence, they hurried away thither with nine tribes, and reached it the same day. Aristides, being left with his tribe at Marathon to guard the plunder and prisoners, did not disappoint the opinion they had of him. Amidst the profusion of gold and silver, all sorts of apparel, and other property, more than can be mentioned, that were in the tents and the vessels which they had taken, he neither felt the desire to meddle with anything himself, nor suffered others to do it; unless it might be some who took away anything unknown to him; as Callias, the torch-bearer, did. One of the barbarians, it seems, prostrated himself before this man, supposing him to be a king by his hair and fillet; and, when he had so done, taking him by the hand, showed him a great quantity of gold hid in a ditch. But Callias, most cruel and impious of men, took away the treasure, but slew the man, lest he should tell of him. Hence, they say, the comic poets gave his family the name of Laccopluti, or enriched by the ditch, alluding to the place where Callias found the gold. Aristides, immediately after this, was archon; although Demetrius, the Phalerian, says he held the office a little before he died after the battle of Plataea. But in the records of the successors of Xanthippides, in whose year Mardonius was overthrown at Plataea, amongst very many there mentioned, there is not so much as one of the same name as Aristides; while immediately after Phaenippus, during whose term of office they obtained the victory of Marathon, Aristides is registered.

Of all his virtues, the common people were most affected with his justice, because of its continual and common use; and thus, although of mean fortune and ordinary birth, he possessed himself of the most kingly and divine appellation of just: which kings, however, and tyrants have never sought after; but have taken delight to be surnamed besiegers of cities, thunderers, conquerors, or eagles again, and hawks; affecting, it seems, the reputation which proceeds from power and violence, rather than that of virtue. Although the divinity, to whom they desire to compare and assimilate themselves, excels, it is supposed, in three things, immortality, power, and virtue; of which three the noblest and divinest is virtue. For the elements and vacuum have an everlasting existence; earthquakes, thunders, storms, and torrents have great power; but in justice and equity nothing participates except by means of reason and the knowledge of that which is divine. And thus, taking the three varieties of feeling commonly entertained towards the deity, the sense of his happiness, fear, and honour of him, people would seem to think him blest and happy for his exemption from death and corruption, to fear and dread him for his power and dominion, but to love, honour, and adore him for his justice. Yet though thus disposed, they covet that immortality which our nature is not capable of, and that power the greatest part of which is at the disposal of fortune; but give virtue, the only divine good really in our reach, the last place, most unwisely; since justice makes the life of such as are in prosperity, power, and authority the life of a god, and injustice turns it to that of a beast.

Aristides, therefore, had at first the fortune to be beloved for this surname, but at length envied. Especially when Themistocles spread a rumour amongst the people that, by determining and judging all matters privately, he had destroyed the courts of judicature, and was secretly making way for a monarchy in his own person, without the assistance of guards. Moreover the spirit of the people, now grown high, and confident with their late victory, naturally entertained feelings of dislike to all of more than common fame and reputation. Coming together, therefore, from all parts into the city, they banished Aristides

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by the ostracism, giving their jealousy of his reputation the name of fear of tyranny. For ostracism was not the punishment of any criminal act, but was speciously said to be the mere depression and humiliation of excessive greatness and power; and was in fact a gentle relief and mitigation of envious feeling, which was thus allowed to vent itself in inflicting no intolerable injury, only a ten years' banishment. But after it came to be exercised upon base and villainous fellows, they desisted from it; Hyperbolus being the last whom they banished by the ostracism.

The cause of Hyperbolus's banishment is said to have been this. Alcibiades and Nicias, men that bore the greatest sway in the city, were of different factions. As the people, therefore, were about to vote the ostracism, and obviously to decree it against one of them consulting together and uniting their parties they contrived the banishment of Hyperbolus. Upon which the people, being offended, as if some contempt or affront was put upon the thing left off and quite abolished it. It was performed, to be short, in this manner. Every one taking an ostrakon, a sherd, that is, or piece of earthenware, wrote upon it the citizen's name he would have banished, and carried it to a certain part of the market-place surrounded with wooden rails. First, the magistrates numbered all the sherds in gross (for if there were less than six thousand, the ostracism was imperfect); then, laying every name by itself, they pronounced him whose name was written by the larger number banished for ten years, with the enjoyment of his estate. As therefore, they were writing the names on the sherds, it is reported that an illiterate clownish fellow, giving Aristides his sherd, supposing him a common citizen, begged him to write Aristides upon it; and he being surprised and asking if Aristides had ever done him any injury, "None at all," said he, "neither know I the man; but I am tired of hearing him everywhere called the just." Aristides, hearing this, is said to have made no reply, but returned the sherd with his own name inscribed. At his departure from the city, lifting up his hands to heaven, he made a prayer (the reverse, it would seem, of that of Achilles), that the Athenians might never have any occasion which should constrain them to remember Aristides.

Nevertheless, three years after, when Xerxes marched through Thessaly and Boeotia into the country of Attica, repealing the law, they decreed the return of the banished: chiefly fearing Aristides, lest, joining himself to the enemy, he should corrupt and bring over many of his fellow-citizens to the party of the barbarians; much mistaking the man, who, already before the decree, was exerting himself to excite and encourage the Greeks to the defence of their liberty. And afterwards, when Themistocles was general with absolute power, he assisted him in all ways both in action and counsel; rendering, in consideration of the common security, the greatest enemy he had the most glorious of men. For when Eurybiades was deliberating to desert the isle of Salamis, and the galleys of the barbarians putting out by night to sea surrounded and beset the narrow passage and islands, and nobody was aware how they were environed, Aristides, with great hazard, sailed from Aegina through the enemy's fleet; and coming by night to Themistocles's tent and calling him out by himself; "if we have any discretion," said he, "Themistocles, laying aside at this time our vain and childish contention, let us enter upon a safe and honourable dispute, vying with each other for the preservation of Greece; you in the ruling and commanding, I in the subservient and advising part; even indeed, as I now understand you to be alone adhering to the best advice, in counselling without any delay to engage in the straits. And in this, though our own party oppose, the enemy seems to assist you. For the sea behind, and all around us, is covered with their fleet; so that we are under a necessity of approving ourselves men of courage, and fighting whether we will or no; for there is no room left us for flight."

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To which Themistocles answered, "I would not willingly, Aristides, be overcome by you on this occasion; and shall endeavour, in emulation of this good beginning, to outdo it in my actions." Also relating to him the stratagem he had framed against the barbarians, he entreated him to persuade Eurybiades and show him how it was impossible they should save themselves without an engagement; as he was the more likely to be believed. Whence, in the council of war, Cleocritus, the Corinthian, telling Themistocles that Aristides did not like his advice as he was present and said nothing, Aristides answered, That he should not have held his peace if Themistocles had not been giving the best advice; and that he was now silent not out of any good-will to the person, but in approbation of his counsel.

Thus the Greek captains were employed. But Aristides perceiving Psyttalea, a small island that lies within the straits over against Salamis, to be filled by a body of the enemy, put aboard his small boats the most forward and courageous of his countrymen, and went ashore upon it; and, joining battle with the barbarians, slew them all, except such more remarkable persons as were taken alive. Amongst these were three children of Sandaue, the king's sister, whom he immediately sent away to Themistocles, and it is stated that, in accordance with a certain oracle, they were by the command of Euphrantides, the seer, sacrificed to Bacchus, called Omestes, or the devourer. But Aristides, placing armed men all around the island, lay in wait for such as were cast upon it, to the intent that none of his friends should perish, nor any of his enemies escape. For the closest engagement of the ships, and the main fury of the whole battle, seems to been about this place; for which reason a trophy was erected in Psyttalea.

After the fight, Themistocles, to sound Aristides, told him they had performed a good piece of service, but there was a better yet to be done, the keeping Asia in Europe, by sailing forthwith to the Hellespont and cutting in sunder the bridge. But Aristides, with an exclamation, bid him think no more of it, but deliberate and find out means for removing the Mede, as quickly as possible, out of Greece; lest being enclosed, through want of means to escape, necessity should compel him to force his way with so great an army. So Themistocles once more despatched Arnaces, the eunuch, his prisoner, giving him in command privately to advertise the king that he had diverted the Greeks from their intention of setting sail for the bridges, out of the desire he felt to preserve him.

Xerxes, being much terrified with this, immediately hasted to the Hellespont. But Mardonius was left with the most serviceable part of the army, about three hundred thousand men, and was a formidable enemy, confident in his infantry and writing messages of defiance to the Greeks: "You have overcome by sea men accustomed to fight on land, and unskilled at the oar; but there lies now the open country of Thessaly; and the plains of Boeotia offer a broad and worthy field for brave men, either horse or foot, to contend in." But he sent privately to the Athenians, both by letter and word of mouth from the king, promising to rebuild their city, to give them a vast sum of money, and constitute them lords of all Greece, on condition they were not engaged in the war. The Lacedaemonians, receiving news of this, and fearing, despatched an embassy to the Athenians, entreating that they would send their wives and children to Sparta, and receive support from them for their superannuated. For, being despoiled both of their city and country, the people were suffering extreme distress. Having given audience to the ambassadors, they returned an answer, upon the motion of Aristides, worthy of the highest admiration; declaring, that they forgave their enemies if they thought all things purchasable by wealth, than which they knew nothing of greater value; but that they felt offended at the Lacedaemonians for looking only to their

present poverty and exigence, without any remembrance of their valour and magnanimity, offering them their victuals to fight in the cause of Greece. Aristides, making this proposal and bringing back the ambassadors into the assembly, charged them to tell the Lacedaemonians, that all the treasure on the earth or under it was of less value with the people of Athens than the liberty of Greece. And, showing the sun to those who came from Mardonius, "As long as that retains the same course, so long," said he, "shall the citizens of Athens wage war with the Persians for the country which has been wasted, and the temples that have been profaned and burnt by them." Moreover, he proposed a decree that the priests should anathematize him who sent any herald to the Medes, or deserted the alliance of Greece.

When Mardonius made a second incursion into the country of Attica, the people passed over again into the isle of Salamis. Aristides, being sent to Lacedaemon, reproved them for their delay and neglect in abandoning Athens once more to the barbarians; and demanded their assistance for that part of Greece which was not yet lost. The Ephori, hearing this, made show of sporting all day, and of carelessly keeping holy day (for they were then celebrating the Hyacinthian festival), but in the night, selecting five thousand Spartans, each of whom was attended by seven Helots, they sent them forth unknown to those from Athens. And when Aristides again reprehended them, they told him in derision that he either doted or dreamed, for the army was already at Oresteum, in their march towards the strangers, as they called the Persians. Aristides answered that they jested unseasonably, deluding their friends instead of their enemies. Thus says Idomeneus. But in the decree of Aristides, not himself, but Cimon, Xanthippus, and Myronides are appointed ambassadors.

Being chosen general for the war, he repaired to Plataea with eight thousand Athenians, where Pausanias, generalissimo of all Greece, joined him with the Spartans; and the forces of the other Greeks came into them. The whole encampment of the barbarians extended all along the bank of the river Asopus, their numbers being so great there was no enclosing them all, but their baggage and most valuable things were surrounded with a square bulwark, each side of which was the length of ten furlongs.

Tisamenus, the Elean, had prophesied to Pausanias and all the Greeks, and foretold them victory if they made no attempt upon the enemy, but stood on their defence. But Aristides sending to Delphi, the god answered that the Athenians should overcome their enemies in case they made supplication to Jupiter and Juno of Cithaeron, Pan, and the nymphs Sphragitides, and sacrificed to the heroes Androcrates, Leucon, Pisander, Damocrates, Hypsion, Actaeon, and Polyidus; and if they fought within their own territories in the plain of Ceres Eleusinia and Proserpine. Aristides was perplexed upon the tidings of this oracle; since the heroes to whom it commanded him to sacrifice had been chieftains of the Plataeans, and the cave of the nymphs Sphragitides was on the top of Mount Cithaeron, on the side facing the setting sun of summer time; in which place, as the story goes, there was formerly an oracle, and many that lived in the district were inspired with it, whom they called Nympholepti, possessed with the nymphs. But the plain of Ceres Eleusinia, and the offer of victory to the Athenians, if they fought in their own territories, recalled them again, and transferred the war into the country of Attica. In this juncture, Arimnestus, who commanded the Plataeans, dreamed that Jupiter, the Saviour, asked him what the Greeks had resolved upon; and that he answered, "To-morrow, my Lord, we march our army to Eleusis, and there give the barbarians battle according to the directions of the oracle of Apollo." And that the god replied they were utterly mistaken, for that the places spoken of by the oracle were within the bounds of

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Plataea, and if they sought there they should find them. This manifest vision having appeared to Arimnestus, when he awoke he sent for the most aged and experienced of his countrymen, with whom, communicating and examining the matter, he found that near Hysiae, at the foot of Mount Cithaeron, there was a very ancient temple called the temple of Ceres Eleusinia and Proserpine. He therefore forthwith took Aristides to the place, which was very convenient for drawing up an army of foot, because the slopes at the bottom of the mountain Cithaeron rendered the plain, where it comes up to the temple, unfit for the movements of cavalry. Also, in the same place, there was the fane of Androcrates, environed with a thick shady grove. And that the oracle might be accomplished in all particulars for the hope of victory, Arimnestus proposed, and the Plataeans decreed, that the frontiers of their country towards Attica should be removed, and the land given to the Athenians, that they might fight in defence of Greece in their own proper territory. This zeal and liberality of the Plataeans became so famous that Alexander, many years after, when he had obtained the dominion of all Asia, upon erecting the walls of Plataea, caused proclamation to be made, by the herald at the Olympic games, that the king did the Plataeans this favour in consideration of their nobleness and magnanimity, because, in the war with the Medes, they freely gave up their land and zealously fought with the Greeks.

The Tegeatans, contesting the post of honour with the Athenians, demanded that, according to custom, the Lacedaemonians being ranged on the right wing of the battle, they might have the left, alleging several matters in commendation of their ancestors. The Athenians being indignant at the claim, Aristides came forward: "To contend with the Tegeatans," said he, "for noble descent and valour, the present time permits not; but this we say to you, O you Spartans, and you the rest of the Greeks, that place neither takes away nor contributes courage; we shall endeavour by crediting and maintaining the post you assign us to reflect no dishonour on our former performances. For we are come, not to differ with our friends, but to fight our enemies; not to extol our ancestors, but ourselves to behave as valiant men. This battle will manifest how much each city, captain, and private soldier is worth to Greece." The council of war, upon this address, decided for the Athenians, and gave them the other wing of the battle.

All Greece being in suspense, and especially the affairs of the Athenians unsettled, certain persons of great families and possessions having been impoverished by the war, and seeing all their authority and reputation in the city vanished with their wealth, and others in possession of their honours and places, convened privately at a house in Plataea, and conspired for the dissolution of the democratic government; and, if the plot should not succeed, to ruin the cause and betray all to the barbarians. These matters being in agitation in the camp, and many persons already corrupted, Aristides, perceiving the design, and dreading the present juncture of time, determined neither to let the business pass unadverted upon, nor yet altogether to expose it; not knowing how many the accusation might reach, and willing to set bounds to his justice with a view to the public convenience. Therefore, of many that were concerned, he apprehended eight only, two of whom, who were first proceeded against and most guilty, Aeschines of Lampra and Agesias of Acharnae, made their escape out of the camp. The rest he dismissed; giving opportunity to such as thought themselves concealed to take courage and repent; intimating that they had in the war a great tribunal, where they might clear their guilt by manifesting their sincere and good intentions towards their country.

After this, Mardonius made trial of the Grecian courage, by sending his whole number of horse, in which he thought himself much the stronger, against them, while they were all pitched at the foot of Mount Cithaeron,



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in strong and rocky places, except the Megarians. They, being three thousand in number, were encamped on the plain, where they were damaged by the horse charging and making inroads upon them on all hands. They sent, therefore, in haste to Pausanias, demanding relief, as not being able alone to sustain the great numbers of the barbarians. Pausanias, hearing this, and perceiving the tents of the Megarians already hid by the multitude of darts and arrows, and themselves driven together into a narrow space, was at a loss himself how to aid them with his battalion of heavy-armed Lacedaemonians. He proposed it, therefore, as a point of emulation in valour and love of distinction, to the commanders and captains who were around him, if any would voluntarily take upon them the defence and succour of the Megarians. The rest being backward, Aristides undertook the enterprise for the Athenians, and sent Olympiodorus, the most valiant of his inferior officers, with three hundred chosen men and some archers under his command. These being soon in readiness, and running upon the enemy, as soon as Masistius, who commanded the barbarians' horse, a man of wonderful courage and of extraordinary bulk and comeliness of person, perceived it, turning his steed he made towards them. And they sustaining the shock and joining battle with him, there was a sharp conflict, as though by this encounter they were to try the success of the whole war. But after Masistius's horse received a wound and flung him, and he falling could hardly raise himself through the weight of his armour, the Athenians, pressing upon him with blows, could not easily get at his person, armed as he was, his breast, his head, and his limbs all over, with gold and brass and iron; but one of them at last, running him in at the visor of his helmet, slew him; and the rest of the Persians, leaving the body, fled. The greatness of the Greek success was known, not by the multitude of the slain (for an inconsiderable number were killed), but by the sorrow the barbarians expressed. For they shaved themselves, their horses, and mules for the death of Masistius, and filled the plain with howling and lamentation; having lost a person, who, next to Mardonius himself, was by many degrees the chief among them, both for valour and authority.

After this skirmish of the horse, they kept from fighting a long time; for the soothsayers, by the sacrifices, foretold the victory both to Greeks and Persians, if they stood upon the defensive part only, but if they became aggressors, the contrary. At length Mardonius, when he had but a few days' provision, and the Greek forces increased continually by some or other that came in to them, impatient of delay, determined to lie still no longer, but passing Asopus by daybreak, to fall unexpectedly upon the Greeks; and signified the same over night to the captains of his host. But about midnight, a certain horseman stole into the Greek camp, and coming to the watch, desired them to call Aristides, the Athenian, to him. He coming speedily, "I am," said the stranger, "Alexander, king of the Macedonians, and am arrived here through the greatest danger in the world for the goodwill I bear you, lest a sudden onset should dismay you, so as to behave in the fight worse than usual. For to-morrow Mardonius will give you battle, urged, not by any hope of success or courage, but by want of victuals; since, indeed, the prophets prohibit him the battle, the sacrifices and oracles being unfavourable; and the army is in despondency and consternation; but necessity forces him to try his fortune, or sit still and endure the last extremity of want." Alexander, thus saying, entreated Aristides to take notice and remember him, but not to tell any other. But he told him, it was not convenient to conceal the matter from Pausanias (because he was general); as for any other, he would keep it secret from them till the battle was fought; but if the Greeks obtained the victory, that then no one should be ignorant of Alexander's good-will and kindness towards them. After this, the king of the Macedonians rode back again, and Aristides went to Pausanias's tent and told him they sent for the rest of the captains and gave orders that the army

should be in battle array.

Here, according to Herodotus, Pausanias spoke to Aristides, desiring him to transfer the Athenians to the right wing of the army opposite to the Persians (as they would do better service against them, having been experienced in their way of combat, and emboldened with former victories), and to give him the left, where the Medizing Greeks were to make their assault. The rest of the Athenian captains regarded this as an arrogant and interfering act on the part of Pausanias; because, while permitting the rest of the army to keep their stations, he removed them only from place to place, like so many Helots, opposing them to the greatest strength of the enemy. But Aristides said they were altogether in the wrong. If so short a time ago they contested the left wing with the Tegeatans, and gloried in being preferred before them, now, when the Lacedaemonians give them place in the right, and yield them in a manner the leading of the army, how is it they are discontented with the honour that is done them, and do not look upon it as an advantage to have to fight, not against their countrymen and kindred, but barbarians, and such as were by nature their enemies? After this, the Athenians very readily changed places with the Lacedaemonians, and there went words amongst them as they were encouraging each other that the enemy approached with no better arms or stouter hearts than those who fought the battle of Marathon; but had the same bows and arrows, and the same embroidered coats and gold, and the same delicate bodies and effeminate minds within; "while we have the same weapons and bodies, and our courage augmented by our victories; and fight not like others in defence of our country only, but for the trophies of Salamis and Marathon; that they may not be looked upon as due to Miltiades or fortune, but to the people of Athens." Thus, therefore, were they making haste to change the order of their battle. But the Thebans, understanding it by some deserters, forthwith acquainted Mardonius; and he, either for fear of the Athenians, or a desire to engage the Lacedaemonians, marched over his Persians to the other wing, and commanded the Greeks of his party to be posted opposite to the Athenians. But this change was observed on the other side, and Pausanias, wheeling about again, ranged himself on the right, and Mardonius, also, as at first, took the left wing over against the Lacedaemonians. So the day passed without action.

After this the Greeks determined in council to remove their camp some distance, to possess themselves of a place convenient for watering; because the springs near them were polluted and destroyed by the barbarian cavalry. But night being come, and the captains setting out towards the place designed for their camping, the soldiers were not very ready to follow, and keep in a body, but, as soon as they had quitted their first entrenchments, made towards the city of Plataea; and there was much tumult and disorder as they dispersed to various quarters and proceeded to pitch their tents. The Lacedaemonians, against their will, had the fortune to be left by the rest. For Amompharetus, a brave and daring man, who had long been burning with desire of the fight, and resented their many lingerings and delays, calling the removal of the camp a mere running away and flight, protested he would not desert his post, but would there remain with his company and sustain the charge of Mardonius. And when Pausanias came to him and told him he did do these things by the common vote and determination of the Greeks, Amompharetus taking up a great stone and flinging it at Pausanias' feet, and "By this token," said he, "do I give my suffrage for the battle, nor have I any concern with the cowardly consultations and decrees of other men." Pausanias, not knowing what to do in the present juncture, sent to the Athenians, who were drawing off, to stay to accompany him; and so he himself set off with the rest of the army for Plataea, hoping thus to make Amompharetus move.

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Meantime, day came upon them; and Mardonius (for he was not ignorant of their deserting their camp), having his army in array, fell upon the Lacedaemonians with great shouting and noise of barbarous people, as if they were not about to join battle, but crush the Greeks in their flight. Which within a very little came to pass. For Pausanias, perceiving what was done, made a halt, and commanded every one to put themselves in order for the battle; but either through his anger with Amompharetus, or the disturbance he was in by reason of the sudden approach of the enemy, he forgot to give the signal to the Greeks in general. Whence it was that they did not come in immediately or in a body to their assistance, but by small companies and straggling, when the fight was already begun. Pausanias, offering sacrifice, could not procure favourable omens, and so commanded the Lacedaemonians, setting down their shields at their feet, to abide quietly and attend his directions, making no resistance to any of their enemies. And he sacrificing again a second time, the horse charged, and some of the Lacedaemonians were wounded. At this time, also, Callicrates, who, we are told, was the most comely man in the army, being shot with an arrow and upon the point of expiring, said that he lamented not his death (for he came from home to lay down his life in the defence of Greece), but that he died without action. The case was indeed hard, and the forbearance of the men wonderful; for they let the enemy charge without repelling them; and, expecting their proper opportunity from the gods and their general, suffered themselves to be wounded and slain in their ranks. And some say, that while Pausanias was at sacrifice and prayers, some space out of the battle array, certain Lydians, falling suddenly upon him, plundered and scattered the sacrifice: and that Pausanias and his company, having no arms, beat them with staves and whips; and that, in imitation of this attack, the whipping the boys about the altar, and after it the Lydian procession, are to this day practised in Sparta.

Pausanias, therefore, being troubled at these things, while the priests went on offering one sacrifice after another, turns himself towards the temple with tears in his eyes, and lifting up his hands to heaven besought Juno of Cithaeron, and the other tutelary gods of the Plataeans, if it were not in the fates for the Greeks to obtain the victory, that they might not perish without performing some remarkable thing, and by their actions demonstrating to their enemies that they waged war with men of courage and soldiers. While Pausanias was thus in the act of supplication, the sacrifices appeared propitious, and the soothsayers foretold victory. The word being given, the Lacedaemonian battalion of foot seemed, on the sudden, like some one fierce animal, setting up his bristles, and betaking himself to the combat; and the barbarians perceived that they encountered with men who would fight it to the death. Therefore, holding their wicker-shields before them, they shot their arrows amongst the Lacedaemonians. But they, keeping together in the order of a phalanx, and falling upon the enemies, forced their shields out of their hands, and, striking with their pikes at the breasts and faces of the Persians, overthrew many of them, who, however, fell not either unrevenged or without courage. For taking hold of the spears with their bare hands, they broke many of them, and betook themselves not without effect to the sword; and making use of their falchions and scimitars, and wresting the Lacedaemonians' shields from them, and grappling with them, it was a long time that they made resistance.

Meanwhile, for some time, the Athenians stood still, waiting for the Lacedaemonians to come up. But when they heard much noise as of men engaged in fight, and a messenger, they say, came from Pausanias, to advertise them of what was going on, they soon hastened to their assistance. And as they passed through the plain to the place where the noise was, the Greeks, who took part with the enemy, came upon

them. Aristides, as soon as he saw them, going a considerable space before the rest, cried out to them, conjuring them by the guardian gods of Greece to forbear the fight, and be no impediment or stop to those who were going to succour the defenders of Greece. But when he perceived they gave no attention to him, and had prepared themselves for the battle, then turning from the present relief of the Lacedaemonians, he engaged them, being five thousand in number. But the greatest part soon gave way and retreated, as the barbarians also were put to flight. The sharpest conflict is said to have been against the Thebans, the chiefest and most powerful persons among them at that time siding zealously with the Medes, and leading the multitude not according to their own inclination, but as being subjects of an oligarchy.

The battle being thus divided, the Lacedaemonians first beat off the Persians; and a Spartan, named Arimnestus, slew Mardonius by a blow on the head with a stone, as the oracle in the temple of Amphiaraus had foretold to him. For Mardonius sent a Lydian thither, and another person, a Carian, to the cave of Trophonius. This latter the priest of the oracle answered in his own language. But the Lydian sleeping in the temple of Amphiaraus, it seemed to him that a minister of the divinity stood before him and commanded him to be gone; and on his refusing to do it, flung a great stone at his head, so that he thought himself slain with the blow. Such is the story. -They drove the fliers within their walls of wood; and, a little time after, the Athenians put the Thebans to flight, killing three hundred of the chiefest and of greatest note among them in the actual fight itself. For when they began to fly, news came that the army of the barbarians was besieged within their palisade; and so giving the Greeks opportunity to save themselves, they marched to assist at the fortifications; and coming in to the Lacedaemonians, who were altogether unhandy and unexperienced in storming, they took the camp with great slaughter of the enemy. For of three hundred thousand, forty thousand only are said to have escaped with Artabazus; while on the Greeks' side there perished in all thirteen hundred and sixty; of which fifty-two were Athenians, all of the tribe Aeantis, that fought, says Clidemus, with the greatest courage of any; and for this reason the men of this tribe used to offer sacrifice for the victory, as enjoined by the oracle, to the nymphs Sphragitides at the expense of the public; ninety-one were Lacedaemonians, and sixteen Tegeatans. It is strange, therefore, upon what grounds Herodotus can say, that they only, and none other, encountered the enemy, for the number of the slain and their monuments testify that the victory was obtained by all in general; and if the rest had been standing still, while the inhabitants of three cities only had been engaged in the fight, they would not have set on the altar the inscription-

"The Greeks, when, by their courage and their might,  
They had repelled the Persian in the fight,  
The common altar of freed Greece to be,  
Reared this to Jupiter who guards the free."

They fought this battle on the fourth day of the month Boedromion, according to the Athenians, but according to the Boeotians, on the twenty-seventh of Panemus;- on which day there is still a convention of the Greeks at Plataea, and the Plataeans still offer sacrifice for the victory to Jupiter of freedom. As for the difference of days, it is not to be wondered at, since even at the present time, when there is a far more accurate knowledge of astronomy, some begin the month at one time, and some at another.

After this, the Athenians not yielding the honour of the day to the Lacedaemonians, nor consenting they should erect a trophy, things were not far from being ruined by dissension among the armed Greeks;

had not Aristides, by much soothing and counselling the commanders, especially Leocrates and Myronides, pacified and persuaded them to leave the thing to the decision of the Greeks. And on their proceeding to discuss the matter, Theogiton, the Megarian, declared the honour of the victory was to be given some other city, if they would prevent a civil war; after him Cleocritus of Corinth rising up, made people think he would ask the palm for the Corinthians (for next to Sparta and Athens, Corinth was in greatest estimation); but he delivered his opinion, to the general admiration, in favour of the Plataeans; and counselled to take away all contention by giving them the reward and glory of the victory, whose being honoured could be distasteful to neither party. This being said, first Aristides gave consent in the name of the Athenians, and Pausanias, then, for the Lacedaemonians. So, being reconciled, they set apart eighty talents for the Plataeans, with which they built the temple and dedicated the image to Minerva, and adorned the temple with pictures, which even to this very day retain their lustre. But the Lacedaemonians and Athenians each erected a trophy apart by themselves. On their consulting the oracle about offering sacrifice, Apollo answered that they should dedicate an altar to Jupiter of freedom, but should not sacrifice till they had extinguished the fires throughout the country, as having been defiled by the barbarians, and had kindled unpolluted fire at the common altar at Delphi. The magistrates of Greece, therefore, went forthwith and compelled such as had fire to put it out; and Euchidas, a Plataean, promising to fetch fire, with all possible speed, from the altar of the god, went to Delphi, and having sprinkled and purified his body crowned himself with laurel; and taking the fire from the altar ran back to Plataea, and got back there before sunset, performing in one day a journey of a thousand furlongs; and saluting his fellow-citizens and delivering them the fire, he immediately fell down, and in a short time after expired. But the Plataeans, taking him up, interred him in the temple of Diana Euclia, setting this inscription over him: "Euchidas ran to Delphi and back again in one day." Most people believe that Euclia is Diana, and call her by that name. But some say she was the daughter of Hercules, by Myrto, the daughter of Menoetius, and sister of Patroclus, and dying a virgin, was worshipped by the Boeotians and Locrians. Her altar and image are set up in all their market-places, and those of both sexes that are about marrying sacrifice to her before the nuptials.

A general assembly of all the Greeks being called, Aristides proposed a decree that the deputies and religious representatives of the Greek states should assemble annually at Plataea, and every fifth year celebrate the Eleutheria or games of freedom. And that there should be a levy upon all Greece for the war against the barbarians of ten thousand spearmen, one thousand horse, and a hundred sail of ships; but the Plataeans to be exempt, and sacred to the service of the gods, offering sacrifice for the welfare of Greece. These things being ratified, the Plataeans undertook the performance of annual sacrifice to such as were slain and buried in that place; which they still perform in the following manner. On the sixteenth day of Maemacterion (which with the Boeotians is Alalcomenus) they make their procession, which, beginning by break of day, is led by a trumpeter sounding for onset; then follow certain chariots loaded with myrrh and garlands; and then a black bull; then come the young men of free birth carrying libations of wine and milk in large two-handed vessels, and jars of oil and precious ointments, none of servile condition being permitted to have any hand in this ministration, because the men died in defence of freedom; after all comes the chief magistrate of Plataea (for whom it is unlawful at other times either to touch iron or wear any other coloured garment but white), at that time apparelled in a purple robe; and, taking a water-pot out of the city record-office, he proceeds, bearing a sword in his hand, through the middle of the town to the

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sepulchres. Then drawing water out of a spring, he washes and anoints the monuments, and sacrificing the bull upon a pile of wood, and making supplication to Jupiter and Mercury of the earth, invites those valiant men who perished in the defence of Greece to the banquet and the libations of blood. After this, mixing a bowl of wine, and pouring out for himself, he says, "I drink to those who lost their lives for the liberty of Greece." These solemnities the Plataeans observe to this day.

Aristides perceived that the Athenians, after their return into the city, were eager for a democracy; and deeming the people to deserve consideration on account of their valiant behaviour, as also that it was a matter of difficulty, they being well armed, powerful, and full of spirit with their victories, to oppose them by force, he brought forward a decree that every one might share in the government and the archons be chosen out of the whole body of the Athenians. And on Themistocles telling the people in assembly that he had some advice for them, which could not be given in public, but was most important for the advantage and security of the city, they appointed Aristides alone to hear and consider it with him. And on his acquainting Aristides that his intent was to set fire to the arsenal of the Greeks, for by that means should the Athenians become supreme masters of all Greece, Aristides, returning to the assembly, told them that nothing was more advantageous than what Themistocles designed, and nothing more unjust. The Athenians, hearing this, gave Themistocles order to desist; such was the love of justice felt by the people, and such the credit and confidence they reposed in Aristides.

Being sent in joint commission with Cimon to the war, he took notice that Pausanias and the other Spartan captains made themselves offensive by imperiousness and harshness to the confederates; and by being himself gentle and considerate with them, and by the courtesy and disinterested temper which Cimon, after his example, manifested in the expeditions, he stole away the chief command from the Lacedaemonians, neither by weapons, ships, or horses, but by equity and wise policy. For the Athenians being endeared to the Greeks by the justice of Aristides and by Cimon's moderation, the tyranny and selfishness of Pausanias rendered them yet more desirable. He on all occasions treated the commanders of the confederates haughtily and roughly; and the common soldiers he punished with stripes, or standing under the iron anchor for a whole day together; neither was it permitted for any to provide straw for themselves to lie on, or forage for their horses, or to come near the springs to water before the Spartans were furnished, but servants with whips drove away such as approached. And when Aristides once was about to complain and expostulate with Pausanias, he told him with an angry look that he was not at leisure, and gave no attention to him. The consequence was that the sea captains and generals of the Greeks, in particular, the Chians, Samians, and Lesbians, came to Aristides and requested him to be their general, and to receive the confederates into his command, who had long desired to relinquish the Spartans and come over to the Athenians. But he answered that he saw both equity and necessity in what they said, but their fidelity required the test of some action, the commission of which would make it impossible for the multitude to change their minds again. Upon which Uliades, the Samian, and Antagoras of Chios, conspiring together, ran in near Byzantium on Pausanias's galley, getting her between them as she was sailing before the rest. But when Pausanias, beholding them, arose up and furiously threatened soon to make them know that they had been endangering not his galley, but their own countries, they bid him go his way, and thank Fortune that fought for him at Plataea; for hitherto, in reverence to that, the Greeks had forbore from inflicting on him the punishment he deserved. In fine, they all went off and joined the Athenians. And here the magnanimity of the Lacedaemonians was wonderful. For when they perceived that their generals

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were becoming corrupted by the greatness of their authority, they voluntarily laid down the chief command, and left off sending any more of them to the wars, choosing rather to have citizens of moderation and consistent in the observance of their customs, than to possess the dominion of all Greece.

Even during the command of the Lacedaemonians, the Greeks paid a certain contribution towards the maintenance of the war; and being desirous to be rated city by city in their due proportion, they desired Aristides of the Athenians, and gave him command, surveying the country and revenue, to assess every one according to their ability and what they were worth. But he, being so largely empowered, Greece as it were submitting all her affairs to his sole management, went out poor and returned poorer; laying the tax not only without corruption and injustice, but to the satisfaction and convenience of all. For as the ancients celebrated the age of Saturn, so did the confederates of Athens Aristides's taxation, terming it the happy time of Greece; and that more especially, as the sum was in a short time doubled, and afterwards trebled. For the assessment which Aristides made was four hundred and sixty talents. But to this Pericles added very near one third part more; for Thucydides says that in the beginning of the Peloponnesian war the Athenians had coming in from their confederates six hundred talents. But after Pericles's death. the demagogues, increasing by little and little, raised it to the sum of thirteen hundred talents; not so much through the war's being so expensive and changeable either by its length or ill success, as by their alluring the people to spend upon largesses and playhouse allowances, and in erecting statues and temples. Aristides, therefore, having acquired a wonderful and great reputation by this levy of the tribute, Themistocles is said to have derided him, as if this had been not the commendation of a man, but a money-bag; a retaliation, though not in the same kind for some free words which Aristides had used. For he, when Themistocles once was saying that he thought the highest virtue of a general was to understand and foreknow the measures the enemy would take, replied, "This, indeed, Themistocles, is simply necessary, but the excellent thing in a general is to keep his hands from taking money."

Aristides, moreover, made all the people of Greece swear to keep the league, and himself took the oath in the name of the Athenians, flinging wedges of red-hot iron into the sea, after curses against such as should make breach of their vow. But afterwards, it would seem, when things were in such a state as constrained them to govern with a stronger hand, he bade the Athenians to throw the perjury upon him, and manage affairs as convenience required. And, in general, Theophrastus tells us, that Aristides was, in his own private affairs, and those of his fellow-citizens, rigorously just, but that in public matters he acted often in accordance with his country's policy, which demanded, sometimes, not a little injustice. It is reported of him that he said in a debate, upon the motion of the Samians for removing the treasure from Delos to Athens, contrary to the league, that the thing indeed was not just but was expedient.

In fine, having established the dominion of his city over so many people, he himself remained indigent; and always delighted as much in the glory of being poor, as in that of his trophies; as is evident from the following story. Callias, the torch-bearer, was related to him; and was prosecuted by his enemies in a capital cause, in which, after they had slightly argued the matters on which they indicted him, they proceeded, besides the point, to address the judges: "You know," said they, "Aristides, the son of Lysimachus, who is the admiration of all Greece. In what a condition do you think his family is in at his house, when you see him appear in public in such a threadbare cloak? Is it not probable that one who, out of doors, goes thus exposed

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to the cold, must want food and other necessaries at home? Callias, the wealthiest of the Athenians, does nothing to relieve either him or his wife and children in their poverty, though he is his own cousin, and has made use of him in many cases, and often reaped advantage by his interest with you." But Callias, perceiving the judges were moved more particularly by this, and were exasperated against him, called in Aristides, requiring him to testify that when he frequently offered him divers presents, and entreated him to accept them, he had refused, answering that it became him better to be proud of his poverty than Callias of his wealth; since there are many to be seen that make a good or bad use of riches, but it is difficult, comparatively, to meet with one who supports poverty in a noble spirit; those only should be ashamed of it who incurred it against their wills. On Aristides deposing these facts in favour of Callias, there was none who heard them that went not away desirous rather to be poor like Aristides than rich as Callias. Thus Aeschines, the scholar of Socrates, writes. But Plato declares that, of all the great renowned men in the city of Athens, he was the only one worthy of consideration; for Themistocles, Cimon, and Pericles filled the city with porticoes, treasure, and many other vain things, but Aristides guided his public life by the rule of justice. He showed his moderation very plainly in his conduct towards Themistocles himself. For though Themistocles had been his adversary in all his undertakings, and was the cause of his banishment, yet when he afforded a similar opportunity of revenge, being accused to the city, Aristides bore him no malice; but while Alcmaeon, Cimon, and many others were prosecuting and impeaching him, Aristides alone neither did nor said any ill against him, and no more triumphed over his enemy in his adversity than he had envied him his prosperity.

Some say Aristides died in Pontus, during a voyage upon the affairs of the public. Others that he died of old age at Athens being in great honour and veneration amongst his fellow-citizens. But Craterus, the Macedonian, relates his death as follows. After the banishment of Themistocles, he says, the people growing insolent, there sprung up a number of false and frivolous accusers, impeaching the best and most influential men and exposing them to the envy of the multitude, whom their good fortune and power had filled with self-conceit. Amongst these, Aristides was condemned of bribery upon the accusation of Diophantus of Amphitrope, for taking money from the Ionians when he was collector of the tribute; and being unable to pay the fine, which was fifty minae, sailed to Ionia, and died there. But of this Craterus brings no written proof, neither the sentence of his condemnation, nor the decree of the people; though in general it is tolerably usual with him to set down such things and to cite his authors. Almost all others who have spoken of the misdeeds of the people towards their generals collect them all together, and tell us of the banishment of Themistocles, Miltiades's bonds, Pericles's fine, and the death of Paches in the judgment-hall, who, upon receiving sentence, killed himself on the hustings, with many things of the like nature. They add the banishment of Aristides; but of this his condemnation they make no mention.

Moreover, his monument is to be seen at Phalerum, which they say was built him by the city, he not having left enough even to defray funeral charges. And it is stated that his two daughters were publicly married out of the prytaneum, or state-house, by the city, which decreed each of them three thousand drachmas for her portion; and that upon his son Lysimachus the people bestowed a hundred minas of money, and as many acres of planted land, and ordered him besides, upon the motion of Alcibiades, four drachmas a day. Furthermore, Lysimachus leaving a daughter, named Polycrite, as Callisthenes says, the people voted her, also, the same allowance for food with those that obtained the victory in the Olympic Games. But Demetrius the Phalerian, Hieronymus the Rhodian, Aristoxenus the musician, and Aristotle (if the Treatise



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of Nobility is to be reckoned among the genuine pieces of Aristotle) say that Myrto, Aristides's granddaughter, lived with Socrates the philosopher, who indeed had another wife, but took her into his house, being a widow, by reason of her indigence and want of the necessaries of life. But Panaetius sufficiently confutes this in his book concerning Socrates. Demetrius the Phalerian, in his Socrates, says he knew one Lysimachus, son to the daughter of Aristides, extremely poor, who used to sit near what is called the Iaccheum, and sustained himself by a table for interpreting dreams; and that, upon his proposal and representations, a decree was passed by the people to give the mother and aunt of this man half a drachma a day. The same Demetrius, when he was legislating himself, decreed each of these women a drachma per diem. And it is not to be wondered at, that the people of Athens should take such care of people living in the city, since hearing the granddaughter of Aristogiton was in a low condition in the isle of Lemnos, and so poor nobody would marry her, they brought her back to Athens, and marrying her to a man of good birth, gave a farm at Potamus as her marriage-portion; and of similar humanity and bounty the city of Athens, even in our age, has given numerous proofs, and is justly admired and respected in consequence.

THE END