HUMANITIES INSTITUTE
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HERODOTUS

Herodotus The Father of History (490-425 B.C). Herodotus wrote the first significant history of Greece and of his travels both in Greece and in other parts of the Eastern Mediterranean. Is he the father of history or, as some ancient critics claimed, 'the father of lies'? (Or, as more than one wit has queried, are history and lies the same?)

The historical imagination. Our class is in Greek literature. We have divided our material into five sections according to the kind of imagination dominant in each: *epic*, *lyric*, *philosophy*, *drama*, and now *history*. By contemporary standards it might seem that epic, lyric, and drama clearly belong to the literary imagination, while questions could be raised about philosophy and history. I hope that we quelled such doubts about 'philosophy,' by showing that it rose from an inquiry tradition seeking the central meaning of reality, and that right through Socrates and Plato Greek philosophy belonged to a restless inquiry distinctively targeting both the nature of physical reality and then, at its peak, the nature of ethical relationships, knowledge, and logic. Is not this kind of inquiry a close kin to the kind of 'address to the world' fundamental to epic, lyric, and drama, all of which propose, and observe, models of the world we live in? And is not history, at least in the Hellenic sense, just such an inquiry? The Greek verb *historeo*, *I inquire*, lies at the root of the word 'historia,' and while today, among scholars of history, there may be fierce debate about whether history is a science or simply a special kind of language, there is no doubt that for the Greeks of Herodotus' time history was just one more offspring of the Muses. Clio, after all, was the Muse of History, and took her place beside her sisters, all of them wellheads of the arts.

What kind of history does Herodotus write? The underlying purpose of Herodotus' work is to create a history of his time, with an end point at the Battles of Marathon (490 B.C.) and Salamis (480 B.C), that is at the point where the Greeks triumph over the vast Persian Empire. To achieve that historization of his own time Herodotus concentrates on the peripeties of the Persian monarchy from the time of Cyrus in the mid-sixth century to that of King Xerxes whose fleet the Greeks defeat at Salamis.

In constructing his history Herodotus digresses constantly—he declares that digression is his plan—drawing on his own extensive travels in the Near East and Egypt, on travellers' tales, and on earlier Greek world historians, like Hecataios. While his digressions are never pointless, and are almost always amusing, they contribute only indirectly to the construction of his overall history. It will be well to look at a sample of Herodotus' historical thinking.

How Herodotus thinks as an historian. We need to consider the kind of mind work Herodotus carries out, in presenting a history. Take the story of Gyges and Candaules. (Book One, the beginning.) What does the telling of that story have to do with furthering Herodotus' history timeline? Start with this. Herodotus wants to locate King Croesus of Lydia in terms of his own lineage. Why? To construct the true architecture of known time. And why Croesus? Because Croesus is the King who, by capturing and subduing Greek city states in Asia Minor, first generated conflict between the Greeks and their neighbors to the East. So how to present the line of descent that led from the first Lydian King, Candaules, 'down to' Croesus, more than a century later? The way Herodotus 'chooses'—in fact the thought movement congenial to him throughout his history—is to start by dramatizing the events that led to the kingly transition from the first Lydian monarch, Candaules, to his successor, Gyges. We are talking, of course, about the 'story' of Gyges and Candaules, which we are reading this week. Herodotus moves the timeline through 'episodes.'

What do you think about this kind of historicizing? The kind of story-writing history which Herodotus loves, is one way of building a time line. In a sense the tale of Gyges and Candaules is a 'date' on a list of time periods. In every sense of the word 'imagination' Herodotus is one with the other 'literary minds' who create ancient Greek culture.

Reading

Herodotus, The Histories, Revised, trans. Aubrey de Selincourt (London, 2003.) (You should simply read as much as you can, starting at the beginning. Book One will give you a strong sense of the whole, and is the minimum required.)

Discussion

Herodotus sets out to trace the development of the Persian monarchy, from its origins in the mid-sixth century to its defeat under Xerxes at the hands of the Greeks. Are you able to follow this underlying history through the maze of tales and reports that make up the bulk of the history? Does it seem important, to Herodotus, that you should keep the fundamental timeline study in mind?

Does Herodotus ever talk about himself? Or do you feel he reveals himself without talking about himself?