

but all the rest of the tomb is a mound of earth. And they that made it were the men of the marketplace and the handcraftsmen and the working whores. There were five marking stones, surviving till my time, on top of the tomb, and there, engraved on them, letters setting forth what each class had wrought; and when the calculations were made, it was clear that the greatest share of the work was done by the whores. All the daughters of the common people of Lydia practice as whores to collect dowries for themselves until, by doing so, they set up house with their man. So they give themselves in marriage with a dowry. The circumference of the tomb is six stades and two plethra, and the breadth is about thirteen plethra. Near the tomb there is a great lake, the waters of which, say the Lydians, are everlasting. It is called the Gygaean lake. This, then, is what this tomb is.

94. The Lydians have much the same usages as the Greeks, save for the prostitution of their daughters, but they are first of the men of whom we know to cut and use a currency of gold and of silver. They were also the first to become shopkeepers. The Lydians themselves say that the games now in practice among themselves and the Greeks were their special invention. They were invented among them, they say, at the time they also colonized Etruria—and this is how it was. In the time of King Atys, the son of Manes, there was a severe famine throughout all Lydia. The Lydians bore it at first with patience, but thereafter, when it did not cease, they sought for remedies; one man would devise this and another that. And it was thus, they say, and at this time, that the games of dice, and the bones, and the ball, and the varieties of all the other games were invented, save only for draughts; on the invention of draughts the Lydians make no claim. They made the discovery of games against the famine, say they. For they would play the whole of every other day that they might not seek for food in it, and then, the next day, they would give over their games and eat. So, according to the story, they managed to live for eighteen years. But when their troubles grew no less but became ever more violent, the king at last divided all the people of Lydia into two halves and cast lots, for the one half that should remain in the homeland and the other to emigrate. For the part that should draw the lot to remain, he appointed himself to be king; but for the one that should leave the country, he appointed

his son, whose name was Tyrhenus. Now the part that was chosen by lot to leave the country came down to Smyrna and contrived boats for themselves, and into them they threw everything useful that would go aboard ship, and they sailed away in quest of a country and a livelihood. They passed many nations by, in their progress, and came to the Umbrians. There they established cities, and there they live till this day. From being called Lydians they changed their name: in honor of that son of their king who led them out, they called themselves, after him, Tyrhenians.³⁹

But as for the Lydians themselves, they, as I said, were enslaved by the Persians.

95. Our story must now go on to inquire who this Cyrus was who took the empire from Croesus and how it came about that the Persians became the leaders of all Asia. I will write my account according to the evidence of those Persians whose desire is not to make solemn miracles of all that concerns Cyrus but to tell the very truth. But I know three other ways to tell the story of Cyrus.

When the Assyrians had held sway over upper Asia for five hundred and twenty years,⁴⁰ the first to begin the revolt against them were the Medes: these, in fighting the Assyrians, proved themselves right good men, cast their slavery from them, and were free again. After them, other of the nations did the same as the Medes.

96. Now all of them on the mainland were free, but they relapsed into one-man rule, as I shall show. There was a man among the Medes, a clever man, whose name was Deioces, and he was the son of Phraortes. This Deioces had fallen in love with royal power, and this is what he did. At this time, the Medes lived in villages, and in the particular village of Deioces he had always been a man of note, and now he set himself to practice justice ever more and more keenly. There was at the time great lawlessness throughout Media, and Deioces did what he did because he knew that injustice is the great enemy of justice. The Medes in his own village, seeing the manner of the man's life, chose him to be a judge among them. And he, since it was power that he was courting, was always straight and just and, for being so, won no small praise from his fellow citizens—

39. I.e., Etruscans.

40. From 1229 to 709 B.C.