

# Empires and Civilizations in Collision: The Persians and the Greeks

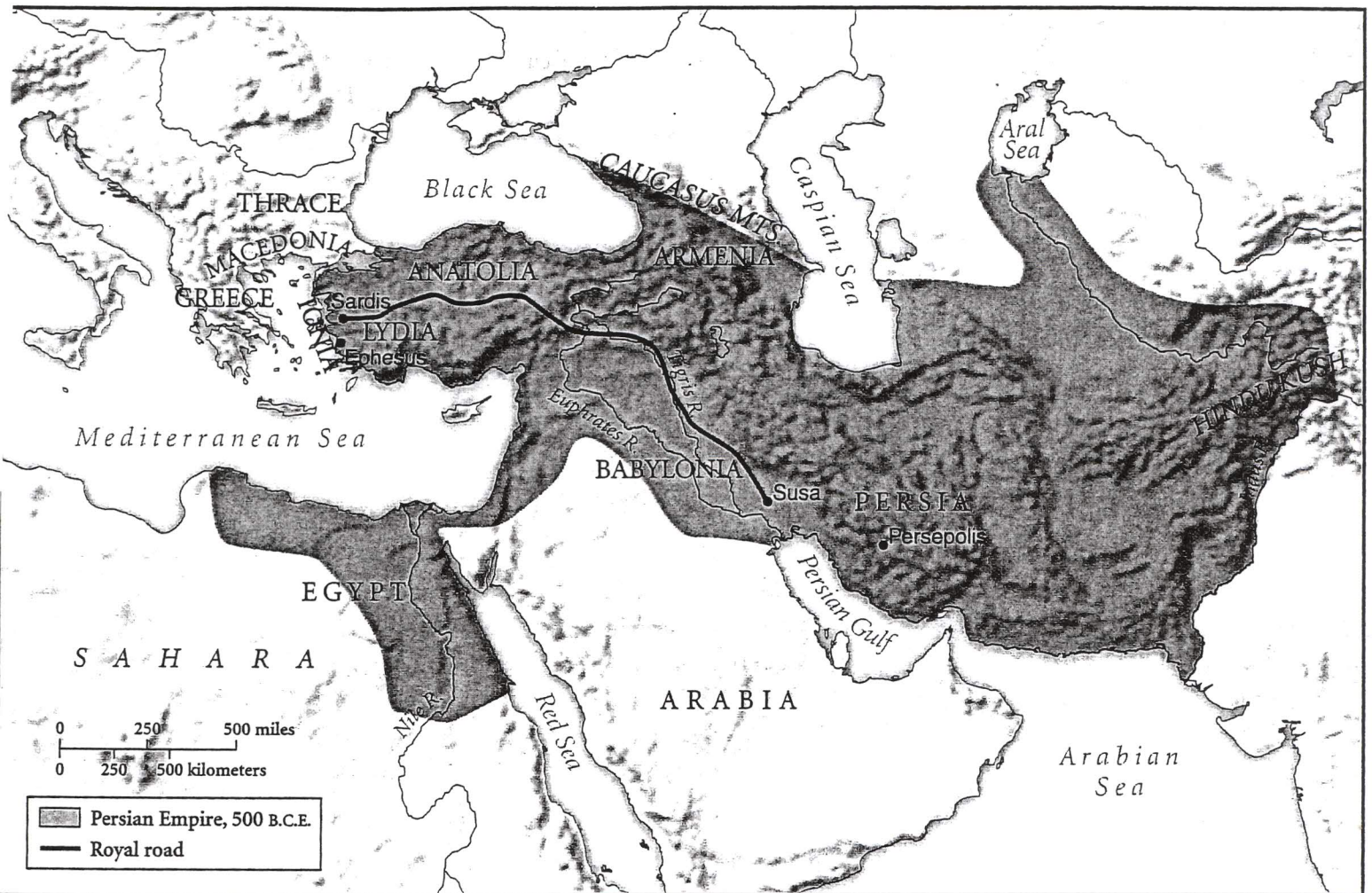
The classical era in Eurasia witnessed the flowering of second-wave civilizations in the Mediterranean world, the Middle East, India, and China. For the most part, these distant civilizations did not directly encounter one another, as each established its own political system, cultural values, and ways of organizing society. A great exception to that rule lay in the Mediterranean world and in the Middle East, where the emerging Persian Empire and Greek civilization, physically adjacent to each other, experienced a centuries-long interaction and clash. It was one of the most consequential cultural encounters of the classical world.

## *The Persian Empire*

In 500 B.C.E., the largest and most impressive of the world's empires was that of the Persians, an Indo-European people whose homeland lay on the Iranian plateau just north of the Persian Gulf. Living on the margins of the earlier Mesopotamian civilization, the Persians constructed an imperial system that drew upon previous examples, such as the Babylonian and Assyrian empires, but far surpassed them all in size and splendor. Under the leadership of the famous monarchs Cyrus (reigned 557–530 B.C.E.) and Darius (reigned 522–486 B.C.E.), Persian conquests quickly reached from Egypt to India, encompassing in a single state some 35 million people, an immensely diverse realm containing dozens of peoples, states, languages, and cultural traditions (see Map 4.1).

The Persian Empire centered on an elaborate cult of kingship in which the monarch, secluded in royal magnificence, could be approached only through an elaborate ritual. When the king died, sacred fires all across the land were extinguished, Persians were expected to shave their hair in mourning, and the manes of horses were cut short. Ruling by the will of the great Persian god Ahura Mazda, kings were absolute monarchs, more than willing to crush rebellious regions or officials. Interrupted on one occasion while he was with his wife, Darius ordered the offender, a high-ranking nobleman, killed, along with his entire clan. In the eyes of many, Persian monarchs fully deserved their effusive title—"Great king, King of kings, King of countries containing all kinds of men, King in this great earth far and wide." Darius himself best expressed the authority of the Persian ruler when he observed: "what was said to them by me, night and day, it was done."<sup>2</sup>

■ **Comparison**  
How did Persian and Greek civilizations differ in their political organization and value



**Map 4.1** The Persian Empire

At its height, the Persian Empire was the largest in the world. It dominated the lands of the First Civilizations in the Middle East and was commercially connected to neighboring regions.

But more than conquest and royal decree held the empire together. An effective administrative system placed Persian governors, called *satraps*, in each of the empire's twenty-three provinces, while lower-level officials were drawn from local authorities. A system of imperial spies, known as the "eyes and ears of the King," represented a further imperial presence in the far reaches of the empire. A general policy of respect for the empire's many non-Persian cultural traditions also cemented the state's authority. Cyrus won the gratitude of the Jews when in 539 B.C.E. he allowed those exiled in Babylon to return to their homeland and rebuild their temple in Jerusalem. In Egypt and Babylon, Persian kings took care to uphold local religious cults in an effort to gain the support of their followers and officials. The Greek historian Herodotus commented that "there is no nation which so readily adopts foreign customs. They have taken the dress of the Medes and in war they wear the Egyptian breastplate. As soon as they hear of any luxury, they instantly make it their own."<sup>3</sup> For the next 1,000 years or more, Persian imperial bureaucracy and court life, replete with administrators, tax collectors, record keepers, and translators, provided a model for all subsequent regimes in the region, including, later, those of the Islamic world.

The infrastructure of empire included a system of standardized coinage, predictable taxes levied on each province, and a newly dug canal linking the Nile with the Red Sea, which greatly expanded commerce and enriched Egypt. A “royal road,” some 1,700 miles in length, facilitated communication and commerce across this vast empire. Caravans of merchants could traverse this highway in three months, but agents of the imperial courier service, using a fresh supply of horses every twenty-five to thirty miles, could carry a message from one end of the road to another in a week or two. Herodotus

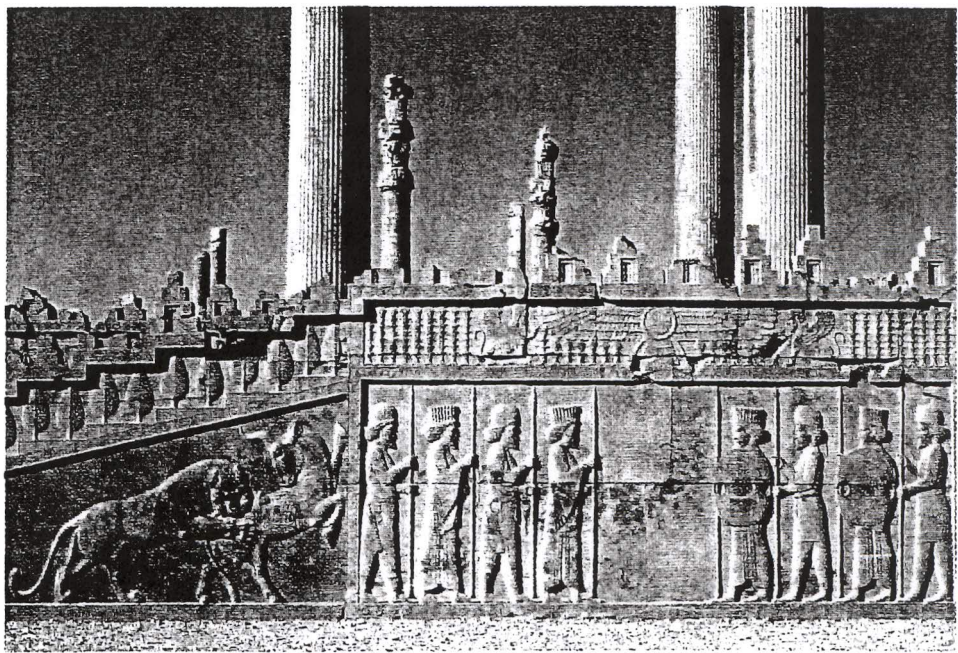
was impressed. “Neither snow, nor rain, nor heat, nor darkness of night,” he wrote, “prevents them from accomplishing the task proposed to them with utmost speed.” That description of the imperial Persian postal system was much later adopted as the unofficial motto for its counterpart in the United States Postal Service.

The immense wealth and power of the Persian Empire were reflected in the construction of elaborate imperial centers, particularly Susa and Persepolis. Palaces, audience halls, quarters for the harem, monuments, and carvings made these cities into powerful symbols of imperial authority. Materials and workers alike were drawn from all corners of the empire and beyond. Inscribed in the foundation of Persepolis was Darius’s commentary on what he had set in motion: “And Ahuramazda was of such a mind, together with all the other gods, that this fortress (should) be built. And (so) I built it. And I built it secure and beautiful and adequate, just as I was intending to.”<sup>4</sup>

## *The Greeks*

It would be hard to imagine a sharper contrast than that between the huge and centralized Persian Empire, governed by an absolute and almost unapproachable monarch, and the small competing city-states of classical Greece, which allowed varying degrees of popular participation in political life. Like the Persians, the Greeks were an Indo-European people whose early history drew on the legacy of the First Civilizations. The classical Greece of historical fame emerged around 750 B.C.E. as a new civilization and flourished for about 400 years before it was incorporated into a succession of foreign empires. During that relatively short period of time, the civilization of Athens and Sparta, of Plato and Aristotle, of Zeus and Apollo took shape and collided with its giant neighbor to the east.

Calling themselves Hellenes, the Greeks created a civilization that was distinctive in many ways, particularly in comparison with the Persians. The total population of



### Persepolis

The largest palace in Persepolis, the Persian Empire’s ancient capital, was the Audience Hall. The emperor officially greeted visiting dignitaries at this palace, which was constructed around 500 B.C.E. This relief, which shows a lion attacking a bull and Persian guards at attention, adorns a staircase leading to the Audience Hall. (Gianni Dagli Orti/Corbis)

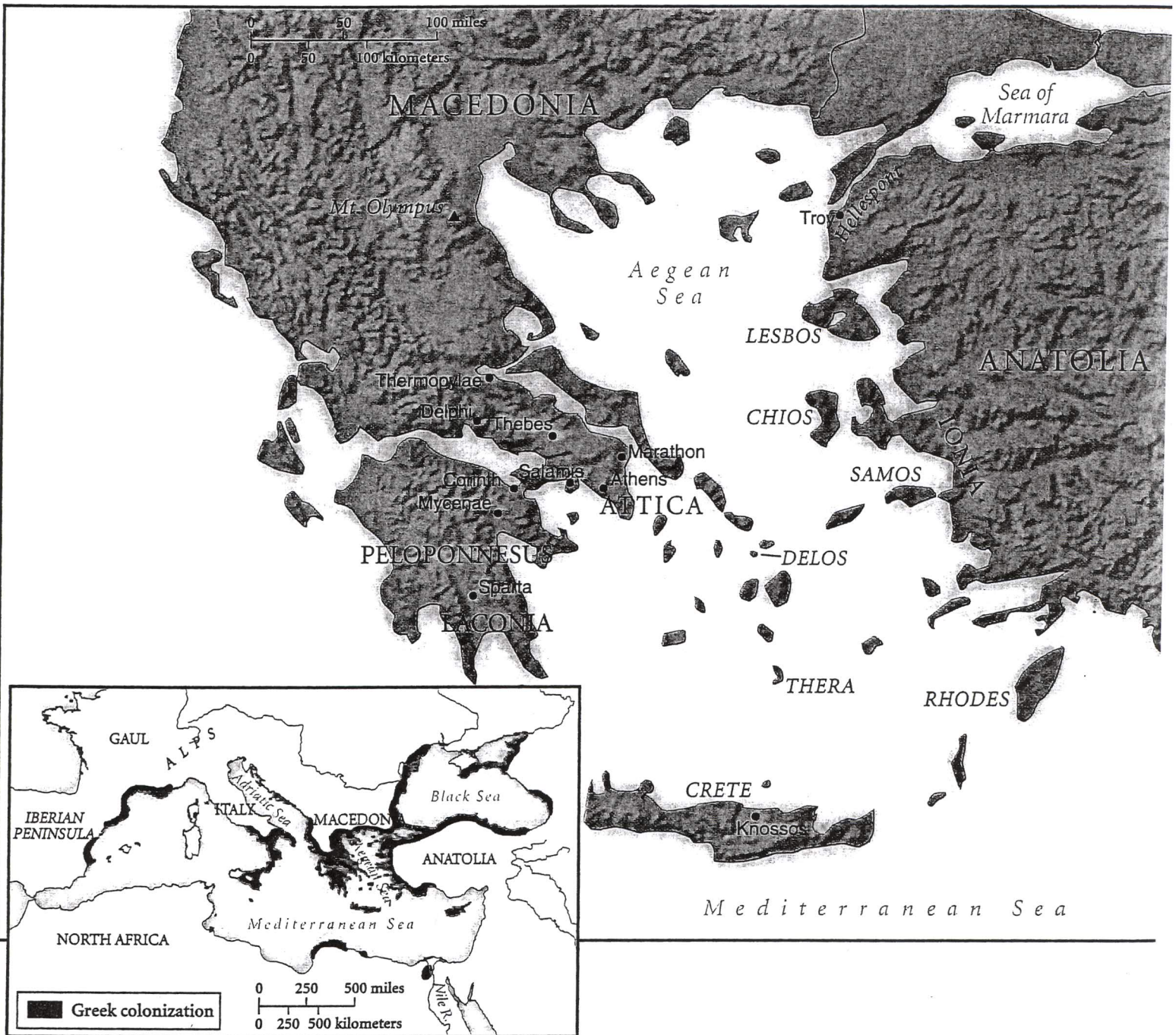
### ■ Change

Why did semidemocratic governments emerge in some of the Greek city-states?

Greece and the Aegean basin was just 2 million to 3 million, a fraction of that of the Persian Empire. Furthermore, Greek civilization took shape on a small peninsula, deeply divided by steep mountains and valleys. Its geography certainly contributed to the political shape of that civilization, which found expression, not in a Persian-style empire, but in hundreds of city-states or small settlements (see Map 4.2). Most were quite modest in size, with between 500 and 5,000 male citizens. Each of these city-states was fiercely independent and in frequent conflict with its neighbors, yet they had much in common, speaking the same language and worshipping the same gods. Every four years they temporarily suspended their persisting rivalries to participate together in the Olympic Games, which had begun in 776 B.C.E. Despite this emerging sense of Greek cultural identity, it did

**Map 4.2 Classical Greece**

The classical civilization of Greece was centered on a small peninsula of south-eastern Europe, but Greek settlers spread that civilization along the coasts of the Mediterranean and Black seas.



little to overcome the endemic political rivalries of the larger city-states—Athens, Sparta, Thebes, Corinth, and many others.

Like the Persians, the Greeks were an expansive people, but their expansion took the form of settlement in distant places rather than conquest and empire. Pushed by a growing population, Greek traders in search of iron and impoverished Greek farmers in search of land stimulated a remarkable emigration. Between 750 and 500 B.C.E., Greek settlements were established all around the Mediterranean basin and the rim of the Black Sea. Settlers brought Greek culture, language, and building styles to these new lands, even as they fought, traded, and intermarried with their non-Greek neighbors.

The most distinctive feature of Greek civilization, and the greatest contrast with Persia, lay in the extent of popular participation in political life that occurred within the city-states. It was the idea of “citizenship,” of free people running the affairs of state, of equality for all citizens before the law, that was so unique. A foreign king, observing the operation of the public assembly in Athens, was amazed that male citizens as a whole actually voted on matters of policy: “I find it astonishing,” he noted, “that here wise men speak on public affairs, while fools decide them.”<sup>5</sup> Compared to the rigid hierarchies, inequalities, and absolute monarchies of Persia and other ancient civilizations, the Athenian experiment was remarkable. This is how one modern scholar defined it:

Among the Greeks the question of who should reign arose in a new way. Previously the most that had been asked was whether one man or another should govern and whether one alone or several together. But now the question was whether all the citizens, including the poor, might govern and whether it would be possible for them to govern as citizens, without specializing in politics. In other words, should the governed themselves actively participate in politics on a regular basis?<sup>6</sup>

The extent of participation and the role of “citizens” varied considerably, both over time and from city to city. Early in Greek history, only the wealthy and well-born had the rights of full citizenship, such as speaking and voting in the assembly, holding public office, and fighting in the army. Gradually, middle- and lower-class men, mostly small-scale farmers, also obtained these rights. At least in part, this broadening of political rights was associated with the growing number of men able to afford the armor and weapons that would allow them to serve as *hoplites*, or infantrymen, in the armies of the city-states. In many places, dictators known as *tyrants* emerged for a time, usually with the support of the poorer classes, to challenge the prerogatives of the wealthy. Sparta—famous for its extreme forms of military discipline and its large population of *helots*, conquered people who lived in slavlike conditions—vested most political authority in its Council of Elders. The council was composed of twenty-eight men over the age of sixty, derived from the wealthier and more influential segment of society, who served for life and provided political leadership for Sparta.

## Snapshot Key Moments in Classical Greek History

Traditional date for first Olympic Games	776 B.C.E.
Emergence of Greek city-states and overseas colonization	750–700 B.C.E.
Evolution of hoplite military tactics	700–650 B.C.E.
Tyrants rule in many city-states	670–500 B.C.E.
Sparta dominant in Peloponnesus	550 B.C.E.
Cleisthenes' political reforms in Athens	507 B.C.E.
Greco-Persian Wars	490–479 B.C.E.
Golden Age of Athens (building of Parthenon; Athenian democracy, rule of Pericles)	479–429 B.C.E.
Helot rebellion in Sparta	463 B.C.E.
Peloponnesian War	431–404 B.C.E.
Macedonian conquest of Greece	338 B.C.E.
Conquests of Alexander the Great	333–323 B.C.E.
Hellenistic era	323–30 B.C.E.
Greece comes under Roman control	2nd century B.C.E.

It was in Athens that the Greek experiment in political participation achieved its most distinctive expression. Early steps in this direction were the product of intense class conflict, leading almost to civil war. A reforming leader named Solon emerged in 594 B.C.E. to push Athenian politics in a more democratic direction, breaking the hold of a small group of aristocratic families. Debt slavery was abolished, access to public office was opened to a wider group of men, and all citizens were allowed to take part in the Assembly. Later reformers such as Cleisthenes and Pericles extended the rights of citizens even further. By 450 B.C.E., all holders of public office were chosen by lot and were paid, so that even the poorest could serve. The Assembly, where all citizens could participate, became the center of political life.

Athenian democracy, however, was different from modern democracy. It was direct, rather than representative, democracy, and it was distinctly limited. Women, slaves, and foreigners, together far more than half of the population, were wholly excluded from political participation. Nonetheless, political life in Athens was a world away from that of the Persian Empire and even from that of many other Greek cities.

### *Collision: The Greco-Persian Wars*

If ever there was an unequal conflict between civilizations, surely it was the collision of the Greeks and the Persians. The confrontation between the small and divided Greek cities and Persia, the world's largest empire, grew out of their respective patterns

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of expansion. A number of Greek settlements on the Anatolian seacoast, known to the Greeks as Ionia, came under Persian control as that empire extended its domination to the west. In 499 B.C.E., some of these Ionian Greek cities revolted against Persian domination and found support from Athens on the Greek mainland. Outraged by this assault from the remote and upstart Greeks, the Persians twice in ten years (490 and 480 B.C.E.) launched major military expeditions to punish the Greeks in general and Athens in particular. Against all odds and all expectations, the Greeks held them off, defeating the Persians on both land and sea.

Though no doubt embarrassing, this defeat on the far western fringes of its empire had little effect on the Persians, but it had a profound impact on the Greeks and especially on Athens, whose forces had led the way to victory. Beating the Persians in battle was a source of enormous pride for Greece. Years later, elderly Athenian men asked one another how old they had been when the Greeks triumphed in the momentous Battle of Marathon in 490 B.C.E. In their view, this victory was the product of Greek freedoms, because those freedoms had motivated men to fight with extraordinary courage for what they valued so highly. It led to a worldview in which Persia represented Asia and despotism, whereas Greece signified Europe and freedom. Thus was born the notion of an East/West divide, which has shaped European thinking about the world into the twentieth century and beyond.

The Greeks' victory also radicalized Athenian democracy, for it had been men of the poorer classes who had rowed their ships to victory, and now they were in a position to insist on full citizenship. The fifty years or so after the Greco-Persian Wars were not only the high point of Athenian democracy but also the Golden Age of Greek culture. During this period, the Parthenon, that marvelous temple to the Greek goddess Athena, was built; Greek theater was born from the work of Aeschylus, Sophocles, and Euripides; and Socrates was beginning his career as a philosopher and an irritant in Athens. The great Athenian statesman Pericles celebrated the uniqueness of Athens in a famous speech.

It is true that we are called a democracy, for the administration is in the hands of the many and not of the few. But while the law secures equal justice to all alike in their private disputes, the claim of excellence is also recognized.... Neither is poverty a bar, but a man may benefit his country whatever be the obscurity of his condition.... We alone regard a man who takes no interest in public affairs, not as a harmless, but as a useless character.<sup>7</sup>

But Athens's Golden Age was also an era of incipient empire. In the Greco-Persian Wars, Athens had led a coalition of more than thirty Greek city-states on the basis of its naval power, but Athenian leadership in the struggle against Persian aggression had spawned an imperialism of its own. After the war, Athenian efforts to solidify its dominant position among the allies led to intense resentment and finally to a bitter civil war (431-404 B.C.E.), with Sparta taking the lead in defending the traditional independence of Greek city-states. In this bloody conflict, known as the Peloponnesian War, Athens was defeated, while the Greeks exhausted

themselves and magnified their distrust of one another. Thus the way was open to their eventual takeover by the growing forces of Macedonia, a frontier region on the northern fringes of the Greek world. The glory days of the Greek experiment were over, but the spread of Greek culture was just beginning.

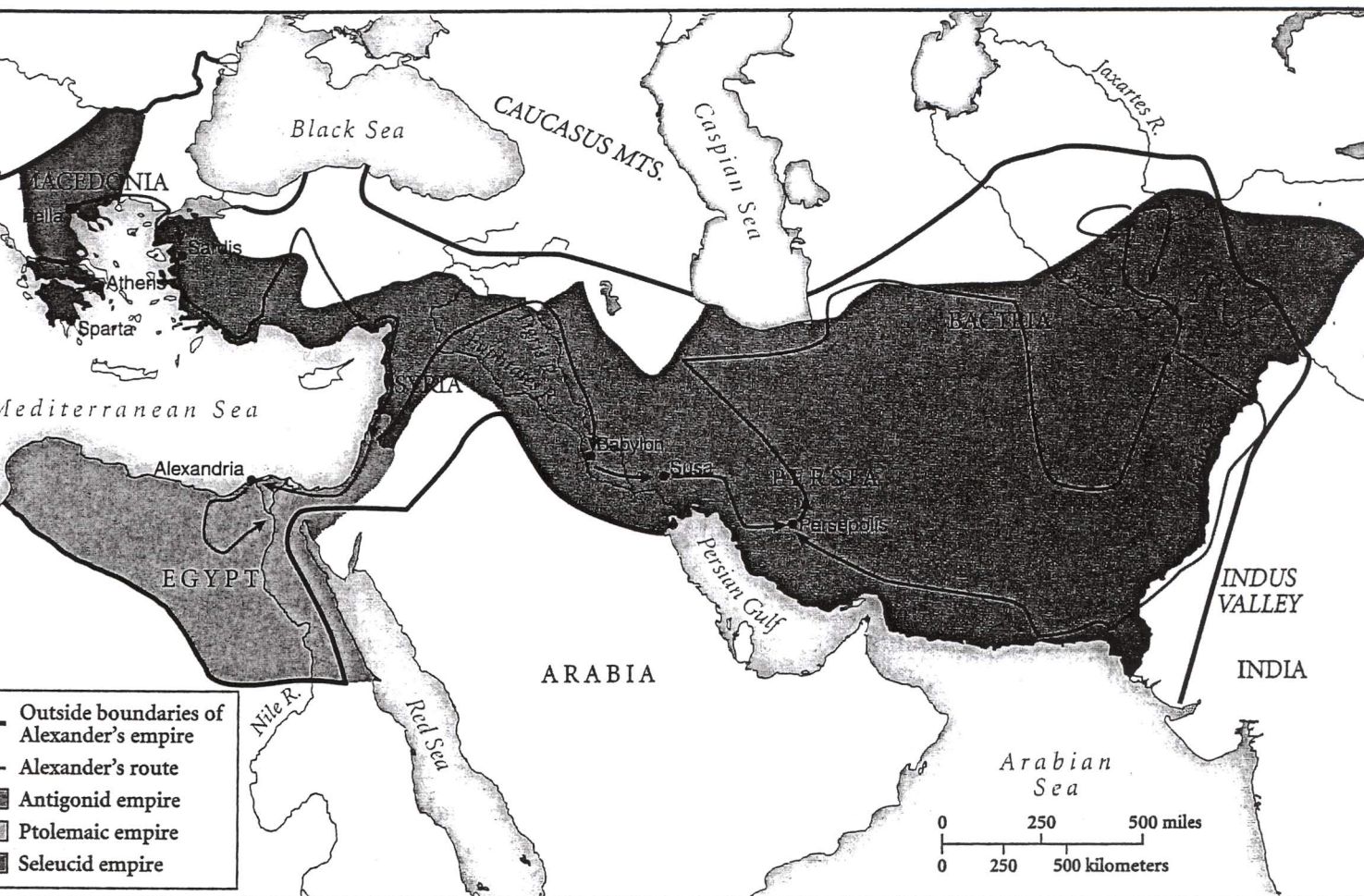
### Collision: Alexander and the Hellenistic Era

The Macedonian conquest of Greece, led by Philip II, finally accomplished by 338 B.C.E. what the Greeks themselves had been unable to achieve—the political unification of Greece, but at the cost of much of the prized independence of its various city-states. It also set in motion a second round in the collision of Greece and Persia as Philip's son, Alexander, prepared to lead a massive Greek expedition against the Persian Empire. Such a project appealed to those who sought vengeance for the earlier Persian assault on Greece, but it also served to unify the fractious Greeks in a war against their common enemy.

The story of this ten-year expedition (333–323 B.C.E.), accomplished while Alexander was still in his twenties, has become the stuff of legend (see Map 4.3). Surely it was among the greatest military feats of the classical world in that it created a Greek empire from Egypt and Anatolia in the west to Afghanistan and India in the east. In the process, the great Persian Empire was thoroughly defeated; its

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capital, Persepolis, was looted and burned; and Alexander was hailed as the “king of Asia.” In Egypt, Alexander, then just twenty-four years old, was celebrated as a liberator from Persian domination, was anointed as pharaoh, and was declared by Egyptian priests to be the “son of the gods.” Arrian, a later Greek historian, described Alexander in this way:

His passion was for glory only, and in that he was insatiable.... Noble indeed was his power of inspiring his men, of filling them with confidence, and in the moment of danger, of sweeping away their fear by the spectacle of his own fearlessness.<sup>8</sup>

Alexander died in 323 B.C.E., without returning to Greece, and his empire was soon divided into three kingdoms, ruled by leading Macedonian generals.

From the viewpoint of world history, the chief significance of Alexander’s amazing conquests lay in the widespread dissemination of Greek culture during what historians call the Hellenistic era (323–30 B.C.E.). Elements of that culture, generated in a small and remote Mediterranean peninsula, now penetrated the lands of the First Civilizations—Egypt, Mesopotamia, and India—resulting in one of the great cultural encounters of the classical world.

The major avenue for the spread of Greek culture lay in the many cities that Alexander and later Hellenistic rulers established throughout the empire. Complete with Greek monuments and sculptures, Greek theaters and markets, Greek councils and assemblies, these cities attracted many thousands of Greek settlers serving as state officials, soldiers, or traders. Alexandria in Egypt—the largest of these cities, with half a million people—was an enormous cosmopolitan center where Egyptians, Greeks, Jews, Babylonians, Syrians, Persians, and many others rubbed elbows. A harbor with space for 1,200 ships facilitated long-distance commerce.

Greek learning flourished thanks to a library of some 700,000 volumes and the Museum, which sponsored scholars and writers of all kinds.

From cities such as these, Greek culture spread. A simplified form of the Greek language was widely spoken from the Mediterranean to India. The Indian monarch Ashoka published some of his decrees in Greek, while an independent Greek state was established in Bactria in what is now northern Afghanistan. The attraction of many young Jews to Greek culture prompted the Pharisees to develop their own school system, as this highly conservative Jewish sect feared for the very survival of Judaism.

Alexander the Great  
This mosaic of Alexander on horseback comes from the Roman city of Pompeii. It depicts the Battle of Issus (333 B.C.E.), in which Greek forces, although considerably outnumbered, defeated the Persian army, led personally by Emperor Darius III. (Scala/Art Resource, NY)



Cities such as Alexandria were very different from the original city-states of Greece, both in their cultural diversity and in the absence of the independence so valued by Athens and Sparta. Now they were part of large conquest states ruled by Greeks: the Ptolemaic empire in Egypt and the Seleucid empire in Persia. These were imperial states, which, in their determination to preserve order, raise taxes, and maintain the authority of the monarch, resembled the much older empires of Mesopotamia, Egypt, Assyria, and Persia. Macedonians and Greeks, representing perhaps 10 percent of the population in these Hellenistic kingdoms, were clearly the elite and sought to keep themselves separate. In Egypt, different legal systems for Greeks and native Egyptians maintained this separation. An Egyptian worker complained that his supervisors despised him and refused to pay him simply because he was an Egyptian.<sup>9</sup> Periodic rebellions expressed the resentment at Greek arrogance, condescension, and exploitation.

But the separation between the Greeks and native populations was by no means complete, and a fair amount of cultural interaction and blending occurred. Alexander himself had taken several Persian princesses as his wives and actively encouraged intermarriage between his troops and Asian women. In both Egypt and Mesopotamia, Greek rulers patronized the building of temples to local gods and actively supported their priests. A growing number of native peoples were able to become Greek citizens by getting a Greek education, speaking the language, dressing appropriately, and assuming a Greek name. In India, Greeks were assimilated into the hierarchy of the caste system as members of the Ksatriya (warrior) caste, while in Bactria a substantial number of Greeks converted to Buddhism, including one of their kings, Menander. A school of Buddhist art that emerged in the early centuries of the Common Era depicted the Buddha in human form for the first time, but in Greek-like garb with a face resembling the god Apollo. Clearly, not all was conflict between the Greeks and the peoples of the East.

In the long run, much of this Greek cultural influence disappeared as the Hellenistic kingdoms that had promoted it weakened and vanished by the first century B.C.E. While it lasted, however, it represented a remarkable cultural encounter, born of the collision of two empires and two classical civilizations. In the western part of that Hellenistic world, Greek rule was replaced by that of the Romans, whose empire, like Alexander's, also served as a vehicle for the continued spread of Greek culture and ideas.