

Peace of Callias Sources

(the peace was allegedly concluded in 449/448 BCE following the victories of Cimon off Cyprus)

Thucydides 1.112

Three years later the Peloponnesians and the Athenians established a five-year treaty. The Athenians now refrained from any Greek war but sent an expedition to Cyprus with two hundred of their own and allied ships under the command of Cimon. Sixty of these ships were detached to sail to Egypt, in response to an appeal Amyrtaeus the king of the marsh people and the rest of them began a blockage of Citium. But Cimon's death and the onset of famine conditions made them leave Citium. As they sailed off Salamis in Cyprus they met a combined force of Phoenicians, Cypriots, and Cilicians and fought them both at sea and on land, winning both battles. They then set back for home, accompanied by the ships which had now returned from Egypt.

Diodorus Siculus 12.4 (mid-1st century BCE historian, probably based on the 4th century BCE historian Ephorus of Cyme)

1 When Pedieus was archon in Athens, the Romans elected as consuls Marcus Valerius Lactuca and Spurius Verginius Tricostus. In this year Cimon, the general of the Athenians, being master of the sea, subdued the cities of Cyprus. And since a large Persian garrison was there in Salamis and the city was filled with missiles and arms of every description, and of grain and supplies of every other kind, he decided that it would be to his advantage to reduce it by siege. 2 For Cimon reasoned that this would be the easiest way for him not only to become master of all Cyprus but also to confound the Persians, since their being unable to come to the aid of the Salaminians, because the Athenians were masters of the sea, and their having left their allies in the lurch would cause them to be despised, and that, in a word, the entire war would be decided if all Cyprus were reduced by arms. And that in which what actually happened. 3 The Athenians began the siege of Salamis and were making daily assaults, but the soldiers in the city, supplied as they were with missiles and matériel, were with ease warding off the besiegers from the walls.

4 Artaxerxes the king, however, when he learned of the reverses his forces had suffered at Cyprus, took counsel on the war with his friends and decided that it was to his advantage to conclude a peace with the Greeks. 5 Accordingly he dispatched to the generals in Cyprus and to the satraps the written terms on which they were permitted to come to a settlement with the Greeks. Consequently Artabazus and Megabyzus sent ambassadors to Athens to discuss a settlement. The Athenians were favourable and dispatched ambassadors plenipotentiary, the leader of whom was Callias the son of Hipponicus; and so the Athenians and their allies concluded with the Persians a treaty of peace, the principal terms of which run as follows: All the Greek cities are to live under laws of their own making; the satraps of the Persians are not to come nearer to the sea than a three days' journey and no Persian warship is to sail inside of Phaselis or the Cyanean Rocks; and if these terms are observed by the king and his generals, the Athenians are not to send troops into the territory over which the king is ruler. 6 After the treaty had been solemnly concluded, the Athenians withdrew their armaments from Cyprus, having won a brilliant victory and concluded most noteworthy terms of peace. And it so happened that Cimon died of an illness during his stay in Cyprus.

Theopompus, *FGrH* 115 F 154 (4th century BCE historian whose work does not survive)

Theopompus in Book 25 of the *Philippika* says that the treaties with the barbarian king were fabricated since they were not inscribed on the tablets in Attic letters but in Ionian.

Herodotus 7.151

There are people in Greece who claim that the following story, which concerns events that happened many years later, confirm this alternative version. An Athenian delegation consisting of Callias the son of Hipponicus and several colleagues happened to have gone to the Memnonian city, Susa, on other business, and they coincided with an Argive delegation which had been sent to ask Artaxerxes the son of Xerxes whether the pact of friendship they had entered into with Xerxes was still in place, or whether Artaxerxes regarded them as enemies. King Artaxerxes assured them that the pact was still definitely in place, and that there was no city which found more favor with him than Argos.

Isocrates, *Panegyricus* 117-120 (4th century BCE Attic politician)

And so far are the states removed from “freedom” and “autonomy” that some of them are ruled by tyrants, some are controlled by alien governors, some have been sacked and razed, and some have become slaves to the barbarians—the same barbarians whom we once so chastened for their temerity in crossing over into Europe, and for their overweening pride, that they not only ceased from making expeditions against us, but even endured to see their own territory laid waste; and we brought their power so low, for all that they had once sailed the sea with twelve hundred ships, that they launched no ship of war this side of Phaselis but remained inactive and waited on more favorable times rather than trust in the forces which they then possessed.

And that this state of affairs was due to the valor of our ancestors has been clearly shown in the fortunes of our city: for the very moment when we were deprived of our dominion marked the beginning of a dominion of ills for the Greeks. In fact, after the disaster which befell us in the Hellespont, when our rivals the Spartans took our place as leaders, the barbarians won a naval victory, became rulers of the sea, occupied most of the islands, made a landing in Laconia, took Cythera by storm, and sailed around the whole Peloponnesus, inflicting damage as they went. One may best comprehend how great is the reversal in our circumstances if he will read side by side the treaties which were made during our leadership and those which have been published recently; for he will find that in those days we were constantly setting limits to the empire of the King, levying tribute on some of his subjects, and barring him from the sea; now, however, it is he who controls the destinies of the Greeks, who dictates what they must each do, and who all but sets up his viceroys in their cities.

Isocrates *Areopagiticus* 7.80

Well then, the Hellenes felt such confidence in those who governed the city in those times that most of them of their own accord placed themselves under the power of Athens, while the barbarians were so far from meddling in the affairs of the Hellenes that they neither sailed their ships-of-war this side of the Phaselis nor marched their armies beyond the Halys River, refraining, on the contrary, from all aggression.

Isocrates *Panathenaicus* 59

Again, I must set forth how these two cities demeaned themselves toward the barbarians; for this still remains to be done. In the time of our supremacy, the barbarians were prevented from marching with an army beyond the Halys river and from sailing with their ships of war this side of Phaselis, but under the hegemony of the Spartans not only did they gain the freedom to march and sail wherever they pleased, but they even became masters over many Hellenic states.

Demosthenes, *On the Liberty of the Rhodians* 29 (4th century BCE Attic politician)

I can cite an instance that is familiar to you all. The Greeks have two treaties with the King, one made by our city and commended by all; and the later one made by the Spartans, which is of course condemned by all; and in these two treaties rights are diversely defined. Of private rights within a state, the laws of that state grant an equal and impartial share to all, weak and strong alike; but the international rights of Greek states are defined by the strong for the weak.

Demosthenes, *On the Embassy* 273-274

In my judgement, men of Athens, you will do well, not to emulate your forefathers in some one respect alone, but to follow their conduct step by step. I am sure you have all heard the story of their treatment of Callias, son of Hipponicus, who negotiated the celebrated peace under which the King of Persia was not to approach within a day's ride of the coast, nor sail with a ship of war between the Chelidonian islands and the Cyaneae. At the inquiry into his conduct they came near to putting him to death, and fined him in fifty talents, because he was said to have taken bribes on the embassy. Yet no one can cite a more honorable peace made by the city before or since; but that is not what they regarded. They attributed the honorable peace to their own valor and to the high repute of their city, the refusal or acceptance of money to the character of the ambassador; and they expected an honest and incorruptible character in any man who entered the service of the state.

Lycurgus, *Against Leocrates* 73 (4th century BCE Attic politician)

And to crown their victory: not content with erecting the trophy in Salamis, the Athenians fixed for the Persian the boundaries necessary for Greek freedom and prevented his overstepping them, making an agreement that he should not sail his warships between the Cyaneae and Phaselis and that the Greeks should be free not only if they lived in Europe but in Asia too.

Plutarch, *Life of Cimon* 13 (early 2nd century CE biographer)

1 When the enemy's land forces marched threateningly down to the sea, Cimon thought it a vast undertaking to force a landing and lead his weary Greeks against an unwearied and many times more numerous foe. But he saw that his men were exalted by the impetus and pride of their victory, and eager to come to close quarters with the Barbarians, so he landed his hoplites still hot with the struggle of the sea-fight, and they advanced to the attack with shouts and on the run.

2 The Persians stood firm and received the onset nobly, and a mighty battle ensued, wherein there fell brave men of Athens who were foremost in public office and eminent. But after a long struggle the Athenians routed the Barbarians with slaughter, and then captured them and their camp, which was full of all sorts of treasure.

3 But Cimon, though like a powerful athlete he had brought down two contests in one day, and though he had surpassed the victory of Salamis with an infantry battle, and that of Plataea with a naval battle, still went on competing with his own victories. Hearing that the eighty Phoenician triremes which were too late for the battle had put in at Hydrus, he sailed thither with all speed, while their commanders as yet knew nothing definite about the major force, but were still in distrustful suspense. 4 For this reason they were all the more panic-stricken at his attack, and lost all their ships. Most of their crews were destroyed with the ships. This exploit so humbled the purpose of the King that he made the terms of that famous peace, by which he was to keep away from the Hellenic sea-coast as far as a horse could travel in a day, and was not to sail west of the Cyanean and Chelidonian isles with armoured ships of war.

5 And yet Callisthenes denies that the Barbarian King made any such terms, but says he really acted as he did through the fear which that victory inspired, and kept so far aloof from Hellas that Pericles with fifty, and Ephialtes with only thirty, ships sailed beyond the Chelidonian isles without encountering any navy of the Barbarians. 6 But in the decrees collected by Craterus there is a copy of the treaty in its due place, as though it had actually been made. And they say that the Athenians also built the altar of Peace to commemorate this event, and paid distinguished honours to Callias as their ambassador.