



[1.] Occurrences of the word χρυσός in Herodotus' *Histories*:

Total: 155 occurrences in all nine books

First Book: 46
Second Book: 12
Third Book: 26
Fourth Book: 21
Fifth Book: 3
Sixth Book: 6
Seventh Book: 17
Eighth Book: 7
Ninth Book: 19



[2.] Bacchylides *fr.* 14 M.

Λυδία μὲν γὰρ λίθος
μανύει χρυσόν, ἀνδρῶν δ' ἀρετὰν σοφία τε
παγκρατῆς τ' ἐλέγχει
ἀλάθεια. [...]

Translation:

For the Lydian stone reveals [the quality of] gold, but wisdom and all-conquering truth prove the virtue of men [...]



[3.] Herodotus 6.125.1-6

οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν λαμπροὶ ἐν τῆσι Ἀθήνησι, ἀπὸ δὲ Ἀλκμέωνος καὶ αὐτῆς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί. [2] τοῦτο μὲν γὰρ Ἀλκμέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίων Λυδοῖσι παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ χρηστήριον τὸ ἐν Δελφοῖσι συμπρήκτωρ τε ἐγένετο καὶ συνελάμβανε προθύμως, καὶ μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ χρηστήρια φοιτεόντων ἐωυτὸν εὖ ποιέειν μεταπέμπεται ἐς Σάρδις, ἀπικόμενον δὲ δωρέεται χρυσῶ τὸν ἂν δύνηται τῷ ἐωυτοῦ σώματι ἐξενείκασθαι ἐσάπαξ. [3] ὁ δὲ Ἀλκμέων πρὸς τὴν δωρεὴν ἐοῦσαν τοιαύτην τοιάδε ἐπιτηδεύσας προσέφερε: ἐνδύς κιθῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος τοῦ κιθῶνος, κοθόρνους τε τοὺς εὔρισκε εὐρυτάτους ἐόντας ὑποδησάμενος, ἦι ἐς τὸν θησαυρὸν ἐς τὸν οἱ κατηγόοντο. [4] ἐσπεσῶν δὲ ἐς σωρὸν ψήγματος πρῶτα μὲν παρέσαξε παρὰ τὰς κνήμας τοῦ χρυσοῦ ὅσον ἐχώρεον οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ χρυσοῦ καὶ ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος καὶ ἄλλο λαβῶν ἐς τὸ στόμα, ἐξήιε ἐκ τοῦ θησαυροῦ ἔλκων μὲν μόγις τοὺς κοθόρνους, παντὶ δὲ τεῶ οἰκῶς μᾶλλον ἢ ἀνθρώπων: τοῦ τό τε στόμα ἐβέβυστο

καὶ πάντα ἐξώγκωτο. [5] ἰδόντα δὲ τὸν Κροῖσον γέλως ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα διδοῖ καὶ πρὸς ἕτερα δωρέεται οὐκ ἐλάσσω ἐκείνων. οὕτω μὲν ἐπλούτησε ἡ οἰκίη αὕτη μεγάλως, καὶ ὁ Ἄλκμεών οὕτως οὕτω τεθριπποτροφήσας Ὀλυμπιάδα ἀναίρεται.

The Alcmeonidae had been men of renown at Athens even in the old days, and from the time of Alcmeon¹ and then Megacles their renown increased. [2] When the Lydians from Sardis came from Croesus to the Delphic oracle, Alcmeon son of Megacles worked with them and zealously aided them; when Croesus heard from the Lydians who visited the oracle of Alcmeon's benefits to him, he summoned Alcmeon to Sardis, and there made him a gift of as much gold as he could carry away at one time on his person. [3] Considering the nature of the gift, Alcmeon planned and employed this device: he donned a wide tunic, leaving a deep fold in it, and put on the most spacious boots that he could find, then went into the treasury to which they led him. [4] Falling upon a heap of gold-dust, first he packed next to his legs as much gold as his boots would contain; then he filled all the fold of his tunic with gold and strewed the dust among the hair of his head, and took more of it into his mouth; when he came out of the treasury, hardly dragging the weight of his boots, he was like anything rather than a human being, with his mouth crammed full and all his body swollen. [5] Croesus burst out laughing at the sight and gave him all the gold he already had and that much more again. Thus the family grew very rich; Alcmeon came to keep four-horse chariots and won with them at Olympia.



[4.] Herodotus 1.1.1

Ἡροδότου Ἀλικαρνησέος ἱστορίας ἀπόδεξις ἦδε, ὡς μήτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα γένηται, μήτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἕλλησι τὰ δὲ βαρβάροισι ἀποδεχθέντα, ἀκλεᾶ γένηται, τὰ τε ἄλλα καὶ δι' ἣν αἰτίην ἐπολέμησαν ἀλλήλοισι.

This is the display of the inquiry of Herodotus of Halicarnassus, so that things done by man not be forgotten in time, and that great and marvelous deeds, some displayed by the Hellenes, some by the barbarians, not lose their glory, including among others what was the cause of their waging war on each other.



[5.] Herodotus 1.12.5-13.2

Καὶ μετὰ ταῦτα ἀναπαυομένου Κανδαύλεω ὑπεκδύς τε καὶ ἀποκτείνας αὐτὸν ἔσχε καὶ τὴν γυναῖκα καὶ τὴν βασιληίην Γύγης· τοῦ καὶ Ἀρχίλοχος ὁ Πάριος, κατὰ τὸν αὐτὸν χρόνον γενόμενος, ἐν ἰάμβῳ τριμέτρῳ ἐπεμνήσθη. Ἔσχε δὲ τὴν βασιληίην καὶ ἐκρατύνη ἐκ τοῦ ἐν Δελφοῖσι χρηστηρίου.

[2] and presently he stole out and killed Candaules as he slept. Thus he made himself master of the king's wife and sovereignty. He is mentioned in the iambic

verses of Archilochus of Parus who lived about the same time. So he took possession of the sovereign power and was confirmed in it by the Delphic oracle.



[6.] Herodotus 1.14.1-17

τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι τοὺς Ἡρακλείδας ἀπελόμενοι, Γύγης δὲ τυραννεύσας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματα, ἔστι οἱ πλεῖστα ἐν Δελφοῖσι, πάρεξ δὲ τοῦ ἀργύρου χρυσὸν ἄπλετον ἀνέθηκε ἄλλον τε καὶ τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστὶ, κρητῆρες οἱ ἀριθμὸν ἕξ χρύσειοι ἀνακέαται. 2. ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα· ἀληθείϊ δὲ λόγῳ χρεωμένῳ οὐ Κορινθίων τοῦ δημοσίου ἐστὶ ὁ θησαυρός, ἀλλὰ Κυψέλου τοῦ Ἡετίωνος. οὗτος δὲ ὁ Γύγης πρῶτος βαρβάρων τῶν ἡμεῖς ἴδμεν ἐς Δελφοὺς ἀνέθηκε ἀναθήματα μετὰ Μίδην τὸν Γορδίειω, Φρυγίης βασιλέα. 3. ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλῆιον θρόνον ἐς τὸν προκατίζων ἐδίκαζε, ἐόντα ἀξιοθέητον· ξκεῖται δὲ ὁ θρόνος οὗτος ἔνθα περ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ χρυσὸς οὗτος καὶ ὁ ἄργυρος, τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν καλέεται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην.

Thus the Mermnads robbed the Heraclidae of the sovereignty and took it for themselves. Having gotten it, Gyges sent many offerings to Delphi: there are very many silver offerings of his there; and besides the silver, he dedicated a hoard of gold, among which six golden bowls are the offerings especially worthy of mention. 2. These weigh thirty talents and stand in the treasury of the Corinthians; although in truth it is not the treasury of the Corinthian people but of Cypselus son of Eetion. This Gyges then was the first foreigner whom we know who placed offerings at Delphi after the king of Phrygia, Midas son of Gordias. 3. For Midas too made an offering: namely, the royal seat on which he sat to give judgment, and a marvellous seat it is. It is set in the same place as the bowls of Gyges. This gold and the silver offered by Gyges is called by the Delphians 'Gygian' after its dedicator.



[7.] Herodotus 1.50.3

ἐποιέετο δὲ καὶ λέοντος εἰκόνα χρυσοῦ ἀπέφθου, ἔλκουσιν σταθμὸν τάλαντα δέκα· οὗτος ὁ λέων, ἐπεῖτε κατεκαίετο ὁ ἐν Δελφοῖσι νηός, κατέπεσε ἀπὸ τῶν ἡμιπλινθίων ἐπὶ γὰρ τούτοισι ἴδρυτο καὶ νῦν κεῖται ἐν τῷ Κορινθίων θησαυρῷ, ἔλκων σταθμὸν ἑβδομον ἡμιτάλαντον· ἀπετάκη γὰρ αὐτοῦ τέταρτον ἡμιτάλαντον.

He also had a figure of a lion made of refined gold, weighing ten talents. When the temple of Delphi was burnt, this lion fell from the ingots which were the base on which it stood; and now it is in the treasury of the Corinthians, but weighs only six talents and a half, for the fire melted away three and a half talents.



[8.] Herodotus 1.51.1-3

ἐπιτέλεσας δὲ ὁ Κροῖσος ταῦτα ἀπέπεμπε ἐς Δελφούς, καὶ τάδε ἄλλα ἅμα τοῖσι, κρητῆρας δύο μεγάθει μεγάλους, χρύσειον καὶ ἀργύρεον, τῶν ὁ μὲν χρύσειος ἔκειτο ἐπὶ δεξιᾷ ἐσιόντι ἐς τὸν νηόν, ὁ δὲ ἀργύρεος ἐπ' ἀριστερά. 2. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα καὶ ὁ μὲν χρύσειος κέϊται ἐν τῷ Κλαζομενίων θησαυρῷ, ἔλκων σταθμὸν εἴνατον ἡμιτάλαντον καὶ ἔτι δωδέκα μνάας, ὁ δὲ ἀργύρεος ἐπὶ τοῦ προνηίου τῆς γωνίης, χωρέων ἀμφορέας ἑξακοσίους: ἐπικίρνεται γὰρ ὑπὸ Δελφῶν Θεοφανίοισι. 3. φασὶ δὲ μιν Δελφοὶ Θεοδώρου τοῦ Σαμίου ἔργον εἶναι, καὶ ἐγὼ δοκέω: οὐ γὰρ τὸ συντυχὸν φαίνεται μοι ἔργον εἶναι.

When these offerings were ready, Croesus sent them to Delphi, with other gifts besides: namely, two very large bowls, one of gold and one of silver. The golden bowl stood to the right, the silver to the left of the temple entrance. 2. These too were removed about the time of the temple's burning, and now the golden bowl, which weighs eight and a half talents and twelve minae, is in the treasury of the Clazomenians, and the silver bowl at the corner of the forecourt of the temple. This bowl holds six hundred nine-gallon measures: for the Delphians use it for a mixing-bowl at the feast of the Divine Appearance. 3. It is said by the Delphians to be the work of Theodorus of Samos, and I agree with them, for it seems to me to be of no common workmanship.

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