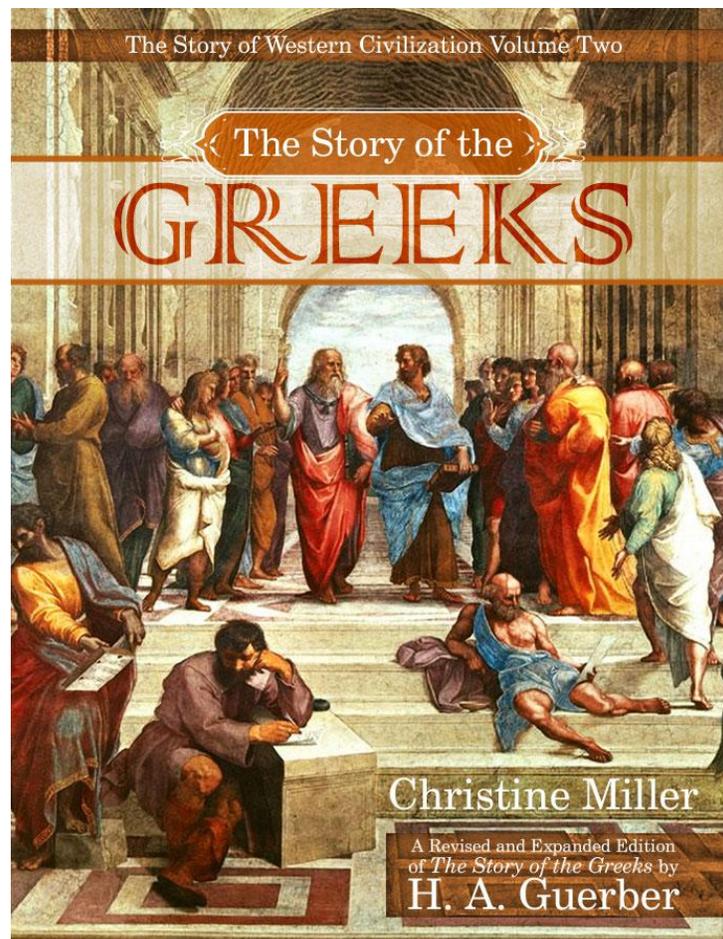


The Story of the  
**GREEKS**

Front Matter & First Three Chapters



The Story of Western Civilization Volume Two

The Story of the  
**GREEKS**

Christine Miller

A Revised and Expanded Edition of

*The Story of the Greeks*

by

H. A. Guerber



Nothing New Press

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*The Story of the Greeks* by Christine Miller

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That which has been is that which will be,  
And that which has been done is that which will be done.  
So, there is nothing new under the sun.

*Ecclesiastes 1:9*

# P U B L I S H E R ' S P R E F A C E .



THE fourth edition of Nothing New Press' reprint of *The Story of the Greeks* has seen the following changes and additions to the 1896 edition of Guerber's fine history:

The beginning chapters, especially chapters I-V, were completely rewritten and much material and additional chapters added. The prominent historical philosophy of Guerber's day was that modern man and modern civilization, such as that established by the Greeks, grew up from men who dwelt in caves as little better than animals, and that a great passage of time was necessary before the first men, the ancestors of the Greeks, learned to cook meat with fire, build homes, make clothes, and do the other basic work of family and community, much less civilization. This understanding was reflected in the opening chapters of *The Story of the Greeks*, as she described the pre-Greek inhabitants of the peninsula, the Pelasgians, as savage cave-dwellers who devoured their meat raw. In Guerber's history, without the benefit of the advanced civilizations of the Egyptians and the Phoenicians, who sent colonies to Greece, these natives would still be wearing animal skins!

We now know, of course, that this was not the case, and that the history of the first peoples in the earth was accurately recorded in Genesis, the most ancient written record that mankind possesses. A very different history emerges from the pages of this book. Genesis records that man was created a civilized being, who from the beginning intelligently used language, kept records, and built homes, and within his first generations, developed arts, sciences, and industries, and established societies and civilizations.

Moreover, Genesis reveals how the different nations came to be established on the earth, as colonies who went out after building the Tower of Babel failed to keep them together as a single people (Gen 11). Modern archaeology, linguistics, and other related sciences only continue to confirm the history told in Genesis. I have restored that history to *The Story of the Greeks*, and traced their descent from the sons of Noah, as well as introduced how their elaborate mythology was derived from the true history that they remembered which is recorded in Genesis.

I have further excised most of Guerber's language concerning the Pelasgians as savages from the text. While it is true that the Pelasgians were an indigenous people to

Greece before the arrival of the family of Javan, the progenitors of the Greeks, opinion is divided as to who they were and where they came from. Even the ancient Greeks did not agree on this point, with various writers proposing different and sometimes incompatible theories about them. I thought it best to stick with the history that we know, rather than take a side in a debate which we may have no way of settling for sure. Therefore the Pelasgians are only briefly mentioned as a people, who also migrated from Babel, with whom the Greeks eventually integrated.

The central portion of the history remains unchanged for the most part. However, in reading *The Annals of the World* by Archbishop Ussher, translated into English for the first time in centuries after the previous editions of *The Story of the Greeks* were published by Nothing New Press, I discovered some little inconsistencies in facts and dates. In every place where an historical inaccuracy was discovered, I have made an appropriated correction to the best of my ability, without disrupting Guerber's narrative flow or style in this edition. None of these corrections significantly changed the central facts of the biographies of the great men Guerber describes.

Then much material has been added once we arrive at the establishment of Alexander's Empire. In fact, this event plays a prominent role in Biblical prophecy, in the book of Daniel and elsewhere, and I felt a more thorough knowledge of the events described by prophecy would be beneficial. How can we know which prophecies have been fulfilled, when we have not been made aware of what has happened in the past?

Therefore I have added much pertinent information concerning Alexander's Empire, especially as the Greek kingdoms interacted with Judea and Egypt prior to the advent of the Romans. This not only provides a fuller picture of the history of the Greek kingdoms which were conquered by the Romans, as a necessary bridge to the next book in the series, but also helps readers of the Scripture more smoothly transverse the history from the Old to the New Testaments, which is concerned primarily with Greece.

I have also included many additional illustrations and maps, and have updated the recommended reading supplement keyed to the chapters to reflect the new material and renumbered chapters. Also the timeline has been greatly expanded to reflect the new material, as necessary, and corrected by Ussher where needed; and the additional references used in writing this new edition have been added to the bibliography. Of course the index has also been completely revised.

The third edition, which this edition replaces, saw no new material added to Guerber's original text, but additional illustrations and maps were added, as well as the first recommended reading supplement keyed to the chapters. The second edition added to the original reprint, the timeline of dates of the events encountered in the story, maps added to the maps section, and the bibliography listing the references used to construct the timeline.

### THIRD EDITION PUBLISHER'S PREFACE.

MODERN archaeological and historical research was unavailable to Miss Guerber in 1896, when she wrote this history. The first chapter of *The Story of the Greeks*, "Early Inhabitants of Greece," discusses the origin of the Greek tribes. In it Miss Guerber took the view that man developed slowly, through long ages of civilization, from a savage to a rational human being. Although, as we now know, the historical record supporting this view is non-existent, it was the common one of her day.

I have left Guerber's history as she wrote it, but here include a summary of what research into this question has shown, for those teachers who wish to relate Greece's very early history to their students as Greece herself and the ancient world have recorded it.

Miss Guerber relates, following Greek legend, that Inachus, the founder of Argos (1856 BC), and Cecrops, the founder of Athens (1556 BC), were Egyptians. Other histories make Inachus a Phoenician. Cadmus, the founder of Thebes (1493 BC), was a Phoenician. While we cannot know whether these men are historical or legendary; we do know that in the 15th century BC, the Egyptian empire encompassed a great area, which included Palestine (Phoenicia) and the Aegean Sea (Crete). Suffice it to say that Egypt and Phoenicia had the greatest influence on early Minoan (Crete), Mycenaean (Argos), Spartan, Athenian and Theban civilization.

The Pelasgi, or Pelasgians, were the primitive inhabitants of Greece, according to Herodotus. Now Pelasgus I was an early king (1684 BC), and it may be from this ruler that the Pelasgians took their name. Pelasgus was a grandson or great-grandson of Inachus, the Egyptian or Phoenician that founded Argos. Herodotus says of the Phoenicians that they "lived of old, so they say, about the Red Sea (Erythraean Sea), but they then came out of there and settled in that part of Syria that is next the Sea (Mediterranean Sea). That piece of Syria, and all as far as Egypt, is called Palestine" (*The History*, 7.89). Some

scholars make the Erythraean Sea our Indian Ocean (*The History*, 1.1), but whether that or the Red Sea, its proximity to Egypt is well known.

Jeremiah 47:4 describes the Philistines, from whom Palestine received its name, as the “remnant of the country of Caphtor.” Bill Cooper relates that “Egyptian records speak of the ‘kftyw’ or Kaphtur, a term ... used in relation to Phoenicia” (*After the Flood*, p. 193). The Caphtorim, according to the Table of Nations in Genesis 10-11, were descended from Mizraim, the son of Ham, the son of Noah. Mizraim, the Hebrew name for Egypt, settled Egypt. Whether Inachus was an Egyptian or Phoenician is unclear, but both the Egyptians and Phoenicians, it appears, may have sprung from the same root, and established their tribes in the same location.

Could it be that the Pelasgians also had their origin in the root of the Phoenicians and the Egyptians, that is to say, from Ham, the son of Noah? Herodotus further states that “the Pelasgians originally spoke a non-Greek language” (*The History*, 1.57). This would only make sense if the Pelasgians were originally of Ham, while the Greeks were of Japheth.

The early Greeks worshiped their ancestor Japheth as Iapetos or Iapetus, from whence the name “Jupiter” is derived (*After the Flood*, p. 199). The son of Japheth was Javan. “Homer tells us in the *Iliad* that Iawones (Hebrew Iawan, English Javan) was the progenitor of the Ionian Greeks, while the Hebrews knew the Greeks as the Jevanim (Iawanim)” (*After the Flood*, p. 201).

Elishah, the first son of Javan, was an ancestor of an ancient Greek tribe, the Elysians, “his name being frequently referred to in Greek history and mythology. Two Greek cities were named after him (Elis and Elissus) ... and there is every reason to believe that his name was also perpetuated in the Greek paradise, the Elysian Fields” (*After the Flood*, pp. 201-2).

How the Greek tribes came to be master of the Balkan peninsula is not well known. It is believed they migrated there from the regions around the Black Sea (*History of Europe*, p. 51), where many of the descendants of Japheth also had their beginning, after the dispersion of the peoples from Babel.

The legend of Deucalion might be seen as an example of the Greek habit of relegating characteristics and ideas to individuals, reducing a whole complex history into a single story that was easy to remember. Deucalion was possibly a historical figure who came

into Attica, the region we think of as Greece proper north of the Peloponnesus, in 1503 BC. The legend grew up, however, that Deucalion was a descendant of the gods who survived a great flood, after which no one was left alive but he and his wife. People were created for him to rule over out of the stones of the ground. Deucalion's sons and grandsons became the progenitors of the principal tribes of the Greeks: the Dorians, the Aeolians, the Ionians, and the Achaeans. In this way the Greeks reduced hundreds of years of complex history and migrations to its basic elements: that a single man and his wife survived a great flood which eradicated everyone else, and the Greeks were descended from his sons and grandsons.

Other ancient peoples whom you will meet in this history of the Greeks are the Phrygians, the Trojans, and the Scythians. The Phrygians and Lydians are often mentioned together in ancient literature, their territories were adjacent in western Asia Minor, and later maps list the entire area that both nations occupied as Lydia. Lydia is "a direct Greek derivation of the name Lud," a son of Shem, the son of Noah, whose descendents settled this area (*After the Flood*, p. 172).

The Lydians spoke a Japhethic (Indo-European) language, which confirms their close ties with the descendants of Tiras, a son of Japheth, who also settled Asia Minor. Tiras' descendents became the nation of the Thracians, in the Balkans; the Etruscans, early settlers of Italy; and the Trojans. The ancient city of Troy (Troas) was most likely named after Tiras, as was the Taurus mountain range (*After the Flood*, p. 204).

The people whom Herodotus knew as the Scythians (Skythai) lived on the northwestern coast of the Black Sea, where modern Romania, Moldavia, and Ukraine are located. Earlier sources place them on the southern coast of the Black Sea (*After the Flood*, p. 200). Josephus records that those whom he called Magogites, the Greeks called Scythians (*Josephus*, 1.6.1). Magog was the second son of Japheth. Similarly, the Scythians were known as the Askuza to the Assyrians. Jeremiah equated the Askuza with the kingdom of Ashkenaz in Jeremiah 51:27 (*After the Flood*, pp. 199-200). Ashkenaz was the son of Gomer, the son of Japheth. Whether the Scythians were descended from Magog or Gomer, or a mixture of both, is unclear; what is clear is that they were definitely descended from Japheth.

Throughout, it can be seen that nothing in the legendary or archaeological history of Greece or the ancient world denies the biblical account of the creation of the world, the

entrance of sin and death, the judgment of Noah's Flood, and the rise of the peoples from his descendants after their dispersal from Babel. Furthermore, the dates that coincide with the legendary founding of the Greeks' most important cities, beginning with Argos in 1856 BC, do not in any way conflict with the Genesis account, but are well within the approximate dates for the creation of the world and mankind at 4000 BC, the flood of Noah at 2350 BC, and the dispersal from Babel at 2242 BC.

Christine Miller  
Nothing New Press

# H. A. GUERBER'S PREFACE.



THIS elementary history of Greece is intended for supplementary reading or as a first history text-book for young pupils. It is therefore made up principally of stories about persons; for, while history proper is largely beyond the comprehension of children, they are able at an early age to understand and enjoy anecdotes of people, especially of those in the childhood of civilization. At the same time, these stories will give a clear idea of the most important events that have taken place in the ancient world, and, it is hoped, will arouse a desire to read further. They also aim to enforce the lessons of perseverance, courage, patriotism, and virtue that are taught by the noble lives described.

A knowledge of ancient history, however superficial, is of very great value; and the classic legends are almost equally worth knowing, because of the prominent part they play in the world's literature. These tales make a deep impression on the minds of children, and the history thus learned almost in play will cling to the memory far more tenaciously than any lessons subsequently conned.

Many children leave school unacquainted with any history except that of the United States; which, dealing with less simple and primitive times than that of Greece, is apt to be so unattractive that the child never afterwards reads any historical works. It has been my intention to write a book which will give children pleasure to read, and will thus counteract the impression that history is uninteresting.

A few suggestions to teachers may not be considered superfluous. In the first place, I have found historical anecdotes an excellent aid in teaching English. Pupils find it far from irksome to relate the stories in their own words, and to reproduce them in compositions. Secondly, whenever a city or country is mentioned, every pupil should point out its location on the map. By such means only can anyone properly understand an historical narrative; and in the present case there is the added reason that the practice will go far towards increasing the child's interest in geography. Lastly, the teacher should take great care that the proper names are correctly pronounced. The most common errors are provided against in the text; for, on the first occurrence of such a word, it is divided into syllables, with the accent marked. It remains for the teacher to enforce the ordinary rules as to the proper sounds of vowels and consonants.



# C O N T E N T S.



	PAGE
Publisher's Preface .....	3
H. A. Guerber's Preface .....	9
Maps .....	15
I. The Beginning of the Nations .....	19
II. The First Inhabitants of Greece .....	20
III. Old Greek Fairy Tales .....	22
IV. More Greek Fairy Tales .....	23
V. The Founding of Many Important Cities .....	25
VI. Perseus and Mycenae .....	26
VII. The Sons of Deucalion .....	28
VIII. Daedalus and Icarus .....	29
IX. The Adventures of Jason .....	30
X. Theseus visits the Labyrinth .....	32
XI. The Terrible Prophecy .....	34
XII. The Sphinx's Riddle .....	35
XIII. Blindness and Death of Oedipus .....	37
XIV. The Brothers' Quarrel .....	39
XV. The Taking of Thebes .....	41
XVI. The Childhood of Paris .....	42
XVII. The Muster of the Troops .....	44
XVIII. The Sacrifice of Iphigenia .....	46
XIX. The Wrath of Achilles .....	47
XX. Death of Hector and Achilles .....	49
XXI. The Burning of Troy .....	50
XXII. Heroic Death of Codrus .....	52
XXIII. The Blind Poet .....	54
XXIV. The Rise of Sparta .....	56
XXV. The Spartan Training .....	57
XXVI. The Brave Spartan Boy .....	58
XXVII. Public Tables in Sparta .....	60
XXVIII. Laws of Lycurgus .....	61

XXIX. The Messenian War .....	62
XXX. The Music of Tyrtaeus .....	64
XXXI. Aristomenes' Escape .....	65
XXXII. The Olympic Games .....	67
XXXIII. Milo of Croton .....	69
XXXIV. The Jealous Athlete .....	70
XXXV. The Girls' Games .....	71
XXXVI. The Bloody Laws of Draco .....	72
XXXVII. The Laws of Solon .....	74
XXXVIII. The First Plays .....	76
XXXIX. The Tyrant Pisistratus .....	78
XL. The Tyrant's Insult .....	79
XLI. Death of the Conspirators .....	80
XLII. Hippias driven out of Athens .....	82
XLIII. The Great King .....	84
XLIV. Hippias visits Darius .....	85
XLV. Destruction of the Persian Host .....	87
XLVI. The Advance of the Second Host .....	88
XLVII. The Battle of Marathon .....	89
XLVIII. Miltiades' Disgrace .....	91
XLIX. Aristides the Just .....	93
L. Two Noble Spartan Youths .....	94
LI. The Great Army .....	95
LII. Preparations for Defense .....	97
LIII. Leonidas at Thermopylae.....	99
LIV. Death of Leonidas .....	100
LV. The Burning of Athens .....	102
LVI. The Battles of Salamis and Plataea .....	103
LVII. The Rebuilding of Athens .....	105
LVIII. Death of Pausanias .....	107
LIX. Cimon improves Athens .....	109
LX. The Earthquake .....	110
LXI. The Age of Pericles .....	112
LXII. The Teachings of Anaxagoras .....	114
LXIII. Beginning of the Peloponnesian War .....	116
LXIV. Death of Pericles .....	118

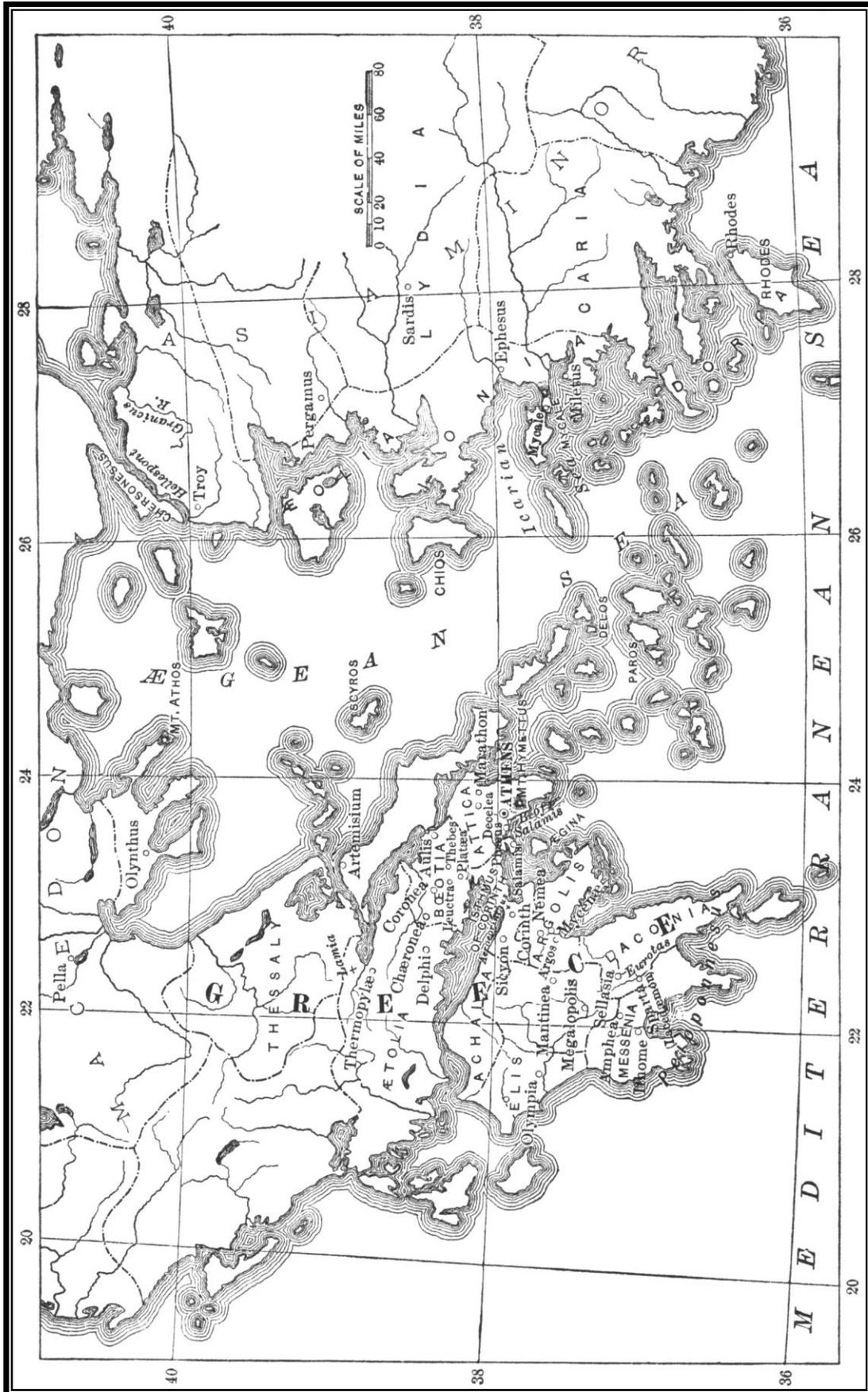
LXV. The Philosopher Socrates .....	120
LXVI. Socrates' Favorite Pupil .....	121
LXVII. Youth of Alcibiades .....	113
LXVIII. Greek Colonies in Italy .....	125
LXIX. Alcibiades in Disgrace .....	126
LXX. Death of Alcibiades .....	127
LXXI. The Overthrow of the Thirty Tyrants .....	129
LXXII. Accusation of Socrates .....	130
LXXIII. Death of Socrates .....	132
LXXIV. The Defeat of Cyrus .....	134
LXXV. The Retreat of the Ten Thousand .....	136
LXXVI. Agesilaus in Asia .....	138
LXXVII. A Strange Interview .....	140
LXXVIII. The Peace of Antalcidas .....	141
LXXIX. The Theban Friends .....	142
LXXX. Thebes Free Once More .....	143
LXXXI. The Battle of Leuctra .....	145
LXXXII. Death of Pelopidas .....	146
LXXXIII. The Battle of Mantinea .....	148
LXXXIV. The Tyrant of Syracuse .....	149
LXXXV. Story of Damon and Pythias .....	151
LXXXVI. The Sword of Damocles .....	153
LXXXVII. Dion and Dionysius .....	155
LXXXVIII. Civil War in Syracuse .....	156
LXXXIX. Death of Dion .....	157
XC. Philip of Macedon .....	159
XCI. Philip begins his Conquests .....	161
XCII. The Orator Demosthenes .....	162
XCIII. Philip masters Greece .....	164
XCIV. Birth of Alexander .....	166
XCV. The Steed Bucephalus .....	167
XCVI. Alexander as King .....	169
XCVII. Alexander and Diogenes .....	170
XCVIII. Alexander's Brilliant Beginning .....	172
XCIX. The Gordian Knot .....	173
C. Alexander's Royal Captives .....	175

CI. Alexander at Jerusalem .....	176
CII. The African Desert .....	177
CIII. Death of Darius .....	179
CIV. Defeat of Porus .....	180
CV. The Return to Babylon .....	182
CVI. Death of Alexander the Great .....	183
CVII. The Division of the Realm .....	185
CVIII. Death of Demosthenes .....	186
CIX. The Last of the Athenians .....	188
CX. Ptolemy in Judea .....	189
CXI. The Wonderful Library .....	191
CXII. The Colossus of Rhodes .....	193
CXIII. The Battle of Ipsus .....	195
CXIV. Demetrius and the Athenians .....	196
CXV. The Achaean League .....	197
CXVI. Division in Sparta .....	199
CXVII. Death of Agis .....	201
CXVIII. The War of the Two Leagues .....	202
CXIX. The Last of the Greeks .....	204
CXX. Ptolemy and Antiochus at Jerusalem .....	206
CXXI. The Abomination of Desolation .....	207
CXXII. The Victorious Jews .....	209
CXXIII. Greece a Roman Province .....	210
Timeline of Ancient Greece .....	213
Recommended Reading .....	217
Bibliography .....	219
Index .....	221

## List of Maps.

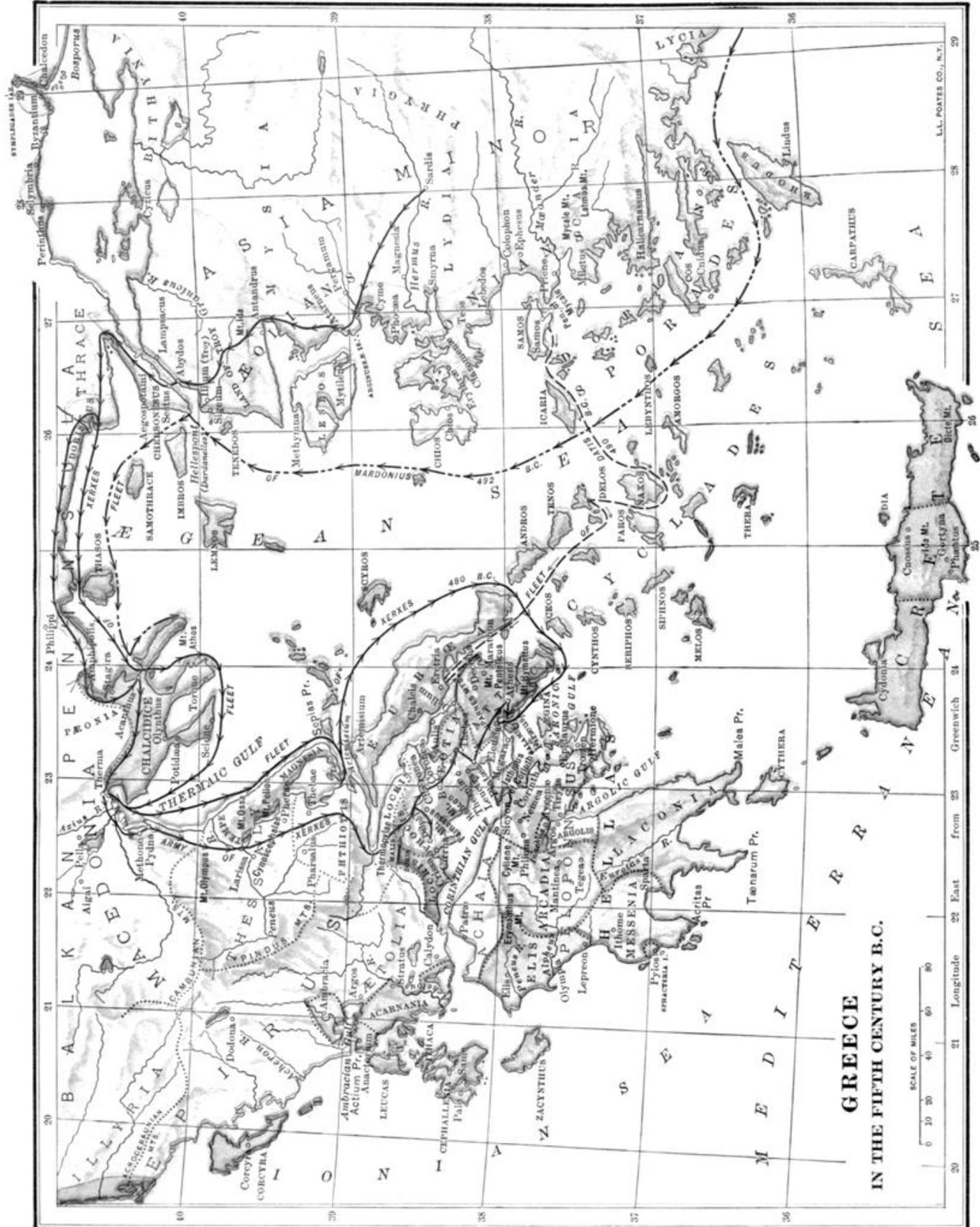
Ancient Greece .....	15
Colonial Expansion of the Greeks and Phoenicians .....	16
Greece in the Fifth Century BC .....	17
Empire of Alexander the Great .....	18
Battle of Salamis .....	104
Greece at the Beginning of the Peloponnesian War .....	116
The Route of Xenophon and the Ten Thousand .....	138
Division of Alexander's Empire .....	186

Ancient Greece.





Greece in the Fifth Century B.C.







# THE STORY OF THE GREEKS.



## I. THE BEGINNING OF THE NATIONS.

**I**F you have read the Bible, in which is told the account of man's creation on the earth, and his early history, you will no doubt remember that our first parents rebelled against God, by which sin and evil entered the perfect creation, and were expelled from the Garden of Eden. Men continued to multiply, as well as all manner of wicked and unkind deeds, until the evil grew so great that God determined to erase it from the earth He had made, and begin again with a single family, who remembered that He was their Creator, and who served Him, and who lived quiet lives of righteousness and peace.

The patriarch of this family was No'ah, and his sons Shem, Ham, and Ja'pheth helped him build a great ark, or boat, in which the animals God had created upon the earth were saved, as well as the eight persons of Noah's family: his wife, his three sons, and their three wives. When the boat was finished, and Noah's family safely inside with the remnant of the animals, God sent a great flood upon the earth, so great that every inch of land was covered by water, even all the high mountains. Every living thing which breathed on the face of the earth, died. Only the sea life remained, and Noah, and his family, and the animals which he had with him on the ark (2349 BC).

In time the flood waters receded, and the ark ran aground upon a mountain top. The people, kept safe by the faithfulness of God through the terrible judgment, came out, as well as the animal pairs, and began life anew on a greatly altered world. As there were no other people on the earth alive, but these eight, survival was difficult at first, but soon houses were built, vineyards and fields planted, and grandchildren and great-grandchildren born to the patriarch Noah.

As his family was blessed by God, it quickly grew and multiplied until there were thousands of people on the earth once again, all living in the region where the ark had come to rest. In the fifth generation after the Flood, God commanded the families to

separate from each other, as each one was to go to its own region of the earth, and become the founding family of a nation which would worship and serve the Lord. The people, however, were reluctant to leave their homes. They all spoke the same language, and had come to depend on each other a great deal, for beginning over again in a new place was a difficult task.

They banded together in rebellion against God, and at Ba´bel, in the plain of Shin´ar, built a tower for their preservation should their rebellion incite the Lord to send another flood of water in judgment (2242 BC). The Lord, however, confused their languages instead, and so the families, no longer understanding one another, separated from each other, migrating away from Babel, and eventually established seventy nations across the earth, as God had intended from the beginning.



## II. THE FIRST INHABITANTS OF GREECE.

**O**NE of these families, whose patriarch was Ja´van, the son of Japheth, the son of Noah, settled in the southern part of Eu´rope, cut off from the rest of the continent by a chain of high mountains which form a great wall on the north. The land they chose for their home is the land whose story you will now hear.

Greece is surrounded on nearly all sides by the blue waters of the Med-it-er-ra´ne-an Sea, which stretch inland by many fingers, great and small, giving this modest territory one of the longest coastlines in the world. The high mountains to the north give way to smaller mountain ranges and picturesque regions of hills, as they descend toward the sea, so that the vast majority of the country is mountainous and hilly. It is said no part of the country is forty miles from the sea, or ten miles from the hills. Thus shut in by sea and mountains, Greece forms a little territory by itself.

Cradled by the Mediterranean Sea, the country enjoys sunny and warm summers, caressed by breezes blowing off the Sea, and usually mild winters, although snow falls in the mountains. Since Greece is steeped not only in history, but also natural beauty, sunshine, and coastlines, you may well imagine it is a favorite destination of visitors.

When Javan’s descendants first came upon this beautiful country, another family from Babel was already dwelling there, either temporarily on their way to finding a

place for themselves, or else in the hope of making this land their permanent home. The Ja´van-ites called these men the Pe-las´gi-ans, perhaps after the name of their chief.

Although at first the Pelasgians and the Greeks, for so Javan’s descendants became, dwelt apart and kept to themselves, over time throughout most of the country,



Picturesque Greece.

Javan’s family eventually integrated with them into one people.

Now at that time there were other families, who migrated from Babel, and who quickly established great civilizations for themselves. The E-gyp´tians, descendents of Miz´raim the son of Ham, had settled in Af´ri-ca, and kept alive or invented many useful arts. They not only used good tools, and built sturdy houses, but also erected the most wonderful monuments in the whole world—the Pyr´a-mids, of which you have no doubt heard (ca. 2000 BC).

In Egypt there were at that time a number of learned men. They recorded all they knew in a peculiar writing of their own, called hieroglyphics, adapted from the writing they had used in Babel. Their neighbors, the Phoe-ni´cians, whose land also bordered on the Mediterranean Sea, were likewise quite learned, although they were a very wicked people. The Phoenicians were the same people the Bible calls the Sid-o´ni-ans, or Ca´naan-ites.

As both the nations of Egypt and Phoenicia had ships, they soon began to sail all around that great inland sea. Since they had no compass, the Egyptian and Phoenician sailors did not venture out of sight of land. They first sailed along the shore, and then to the islands which they could see far out on the blue waters.

When they had come to one island, they could see another still farther on; for, as you will see on any map, the Mediterranean Sea between Greece and A´sia is dotted with islands, which look like stepping stones going from one coast to the other.

Advancing thus carefully, the Egyptians and Phoenicians finally came to Greece, where they made settlements, and began to teach the first Greeks many useful and important things.



### III. OLD GREEK FAIRY TALES.

**T**HE first Egyptian who thus settled in Greece was a prince named In´a-chus. He is credited as the first to teach the inhabitants of Greece how to make fire and cook their meat. He also showed them how to build comfortable homes by piling up stones one on top of another, much in the same way as the farmer makes the stone walls around his fields.

The Greeks soon piled these stone blocks one upon another so cleverly that some of the walls are still standing today, although no mortar was used to hold the stones together. The Greeks raised huge blocks to great heights, and made walls which their descendants declared must have been built by giants.

As the Greeks called their giants Cy´clops, which means “round-eyed,” they called these walls Cy-clo-pe´an; and, in pointing them out to their children, they told strange tales of the great giants who had built them, and always added that these huge builders had but one eye, which was in the middle of their forehead. Of course this was complete nonsense, but this was not the only fairy tale the Greeks told their children.

For Javan’s family had taken part in the rebellion against God at Babel, and the legends they told of themselves became confused as they forgot their true history and the true God. Instead of worshiping the one true God who had created them, they exchanged Him for gods they made themselves, who were modeled after their ancestors, or their heroes, or false idols they brought with them from Babel (Rom 1:21-23).

For example, they told of a terrible flood, after which a king named Deu-ca´li-on, a descendant of the gods, and his wife Pyr´rha, were the only people remaining alive. When the waters had all gone, they went down the mountain, and found that the temple at Del´phi, where they worshiped their gods, was still standing unharmed. They entered, and kneeling before the altar, prayed for help.

Now you must not imagine that they were praying to God for help, for they did not know Him, as their ancestors had forgotten all about Him. They were praying to an idol,

one of many revered by the nations who had forgotten God. At these temples dedicated to idols, there were usually statues made of wood, stone, silver, or gold, fashioned in the likeness of men or women or animals.

In the fable of Deucalion, in response to this prayer, a mysterious voice then bade them go down the mountain, throwing their mother's bones behind them. They were very much troubled when they heard this, until Deucalion said that a voice from heaven could not have meant them to do any harm. In thinking over the real meaning of the words he had heard, he told his wife that, as the earth is the mother of all creatures (as those who rejected God at Babel believed), her bones must mean the stones.

Deucalion and Pyrrha, therefore, went slowly down the mountain, throwing the stones behind them. The Greeks used to tell that a sturdy race of men sprang up from the stones cast by Deucalion, while beautiful women came from those cast by Pyrrha, and that the children of these men soon peopled the country. Thus Javan's descendants believed they sprang from the people which owed their birth to this miracle. However, we can see bits and pieces of the true history in the fairy tale: that a great flood wiped out all mankind, and the Greeks were descended from the only family which was spared.



#### IV. MORE GREEK FAIRY TALES.

THE Greeks remembered only pieces of their true history as descendants of Ad'am through Noah, and some of those pieces they kept alive in the stories they told. For example, in the Greek creation tale, the first being in the universe was Cha'os, from which emerged Eur-y-no'me, the waters, and Gai'a, the earth, as well as Ab'yss, the pit, and Er'e-bus, overwhelming darkness. Gaia then birthed Ur'a-nus, the sky, and together the earth and sky birthed their twelve children, the Ti'tans, who were a race of giants.

Thus the first things of the universe recorded in Gen 1:1-3, are also the first things of Greek myth, with only the Creator absent, and the Greeks making the elements of the universe into persons. Genesis even mentions giants which proliferated before Noah's Flood (Gen 6:4), and the Greeks preserved this snippet of true history in their own tales, although greatly embellished.

In another fairy tale, a god of the Greeks was named I-ap'e-tos, from whence comes the English name Ju'pi-ter, who is the most important of the gods of the Greeks. The

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