TARGET
Intelligence Report

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## NOTHING HAPPENS IN ISOLATION

The birth of one aspect of life, from the smallest of life forms on the planet, earth, be it or not at the exact time of inception, it has the ability to affect large swathes of the lives of animals and plants, distinguished from inorganic matter, for many a century.

Life forms, as man determines the term, today, include the ability of a life form for growth, for reproduction, for functional activity, and, then, for physical changes that precede death.

But, even in death, from the onslaught of the decaying process of a life form, roots extend, more often than not, surreptitiously, and these roots have abilities that may not become manifest for a number of years … and sometimes, even for centuries.

Herodotus, a sixth century geographer and historian, is credited with being the first person to have applied systematic investigations of the historic events of his day, as well as of centuries past.

He was born in Turkey, in about 484 B.C., in the Greek city of Halicarnassus, once part of the Persian Empire.

He is said to have died at the age of 60 years, in 425 B.C..

Herodotus preceded the life and times of Plato, the first person to have founded that which is commonly known, today, as a university.

Plato called his first centre of learning, the '*Academy.*'

His Academy was founded in about 380 B.C.; and, it was well received, the intelligentsia of the day, being more than a little eager and appreciative to attend the Academy in order, inter alia, to exchange that which was thought-provoking at a time when men were bereft of that which is known, today, as a formal education.

The aims and objects of Plato's Academy was to cause those who attended to open their minds to the world around them and, as such, to be in a position to make ethical and moral determinations.

In addition, there was the concept that the attendees be imbued with a sense of purpose of their very being.

Plato's Academy became widely influential as a research and learning nucleus; it attracted a large number of men of outstanding ability soon after its birth.

The adjective, commonly used, today, '*academic*', was derived from Plato's nomenclatural seat of learning: The Academy.

If Herodotus had had the good luck to have become a member of Plato's Academy, one can only postulate as to the effect of him, rubbing shoulders with such giants of the fifth century B.C. as the great mathematicians, Theaetetus, and Eudoxus of Cnidus.

But Herodotus had to be content as a self-made and self-taught man who, probably, only knew but the language of his birth.

It is certain that Herodotus visited a vast array of Greek shrines, and, when there, his inquisitive turn of mind was said to have led him to make a general examination of the offerings at the shrines.

Viewing the offerings, carefully, his references of them, not intended for an enumeration of all that he had at his range of mental vision, but as a set of specimens, indicating the range and general character of his enquiries.

As a result of this exposition of the matrices of investigations, a truer estimate of his labours bore out his belief than if the investigations had been regarded otherwise; and, as a direct result, they were purposely limited as only extending just as far as one can distinctly trace them.

So too, it has been recorded, did the same matrices be employed by Herodotus to the other certain classes of monuments, such as dossiers, found in public registers, including but not limited to containing the lists of kings, priests, and other personages of days of former times, etc.

One might suggest that Herodotus was amongst the fathers, if not the first, to record, employing impartiality and objectivity in the manner of his encyclopaedic method of investigations.

His matrices, employed in reporting cultural, social, or political environments that he investigated, witnessed and or just observed at a distance, or came to be enraptured or, alternatively, hold in abhorrence, during his travels in Asia Minor, et al, embraced his general scheme with regard to their monumental records, all varieties from entire defects to the most-copious of abundances.

He travelled from one Persian territory to another, crossing the Mediterranean to Egypt, to Palestine, and then to Syria and Babylon.

In Macedonia, he visited all the islands of the Greek Archipelago: Rhodes, Cyprus, Delos, Paros, Thasos, Samothrace, Crete, Samos, Cythera and Aegina.

He sailed through the Hellespont to the Black Sea and continued to the Danube River.

One of Herodotus's many discoveries was made in Mesopotamia – an ancient region of South-Western Asia, now known as Iraq, lying between the Tigris and Euphrates Rivers.

This land captured his imagination since its history had been completely authenticated due to the historical planning of Berossus, an Hellenistic-era Babylonian writer, a priest of Bel Marduk, and astronomer who wrote only in the Koine Greek language.

Both in outlines and its details proved that, to the Babylonians, the history of their country, as inscribed copiously upon monuments, could, therefore, be traced back, with accuracy, for 2,000 years … before the country's history merged into myth and fable.

In Persia, now known as Iran, Herodotus recorded the inheritance of Assyrian and Babylonian civilisations; and, he discovered that writing seemed to have been in use for many years anterior.

He, also, discovered the sculptured memorials of Cyrus, Darius and Xerxes, being in evidence, per se, of indisputable fact, those monumental records in common use under the earlier Achaemenian kings.

In Scythia – an ancient region of South-Eastern Europe and Asia, the Scythian Empire that existed between the eighth and second centuries B.C., was centred on the northern shores of the Black Sea and extended from southern Russia to the borders of Iran – Herodotus discovered that tribes, lacking in sophistication, almost to any extent, inhabited Northern Africa, and, to them, writing of any kind was, virtually, unknown; and, in addition, lacking in knowledge, the natives were altogether destitute of confirmation from monumental sources.

As such, it was more than likely that Herodotus had been forced to obtain his historic information from the highest than from any inferior quarter.

That which prevented Herodotus from obtaining, with ease, Egyptian history, from having a greater character of authenticity was, not the ignorance but in his discovery of the blatant dishonesty of his informants who purposely exaggerated the alleged glories of their nation, concealing its disgraces and defeats on the battlefield.

Herodotus's own rank and station, the circumstances under which he visited Egypt, his entire, seemingly satisfaction with his information, when confronting persons with a view to obtaining truths and not falsehoods, and the harmony that he found in the accounts given to him in remote places, all seemed to favour the supposition that he had obtained access to the chief personages in Egyptian hierarchy, hierarchy that, however, was intent on taking advantage of his simplicity and ignorance of the language of the country, whether spoken or written, and to impose upon him such a history of their country as they wished to pass current amongst the Greeks.

They concealed from him, altogether, the dark period in the history of Egypt – the time of their oppression under the Hyksos, or shepherd-kings – of which Herodotus obtained but a single dim and indistinct glimpse, not furnished to him apparently by the priests, but by the memory of the people.

Falsification of the monuments, by assigning a late date to the pyramid kings, whom they disliked for one reason or another, was noted by Herodotus.

In short, these prevaricators were bent on distorting the truth in order to fit their narratives to be passed on to history.

But to no avail since the final product of Herodotus's history of the time and places that he visited, during his travels, was such that the truth became only too evident in spite of the activities of those who should have known better, but preferred to continue to prevaricate.

Herodotus's written histories are, in the main, devoid of a traces of any personal acidity: This was never his predilection.

He treated nearly all his narratives, from main themes to the digressions, and from the facts to the fictions, with equal importance.

He spent his entire life, piecing together the accounts, origins and execution of the Greco-Persian Wars, from 499 B.C. to 479 B.C.. He called his work: '*The Histories*.'

The Histories were an uncomplicated and easy-to-understand account of the wars and were intended that the deeds of men not be erased with the passage of time.

Nearly all of the records of The Battle Marathon were due to Herodotus's narratives: Without them, no doubt, time would have expunged them, forever.

Herodotus's histories and Plato's Academy were amongst the first paths that opened doors to the future as man knows it and understands it, today.

Without these two historical men of greatness, as well as the many advances in the sciences and, especially, in philosophy, all of which helped to become the foundation stones for that which was to follow in man's thinking processes, the world would have been a much poorer place in which to live.

From the healthy seeds of yesteryear, having been awakened from their long sleeps, have become the flowering plants of today.

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