

SELECTIONS  
FROM  
HERODOTUS



BARBOUR



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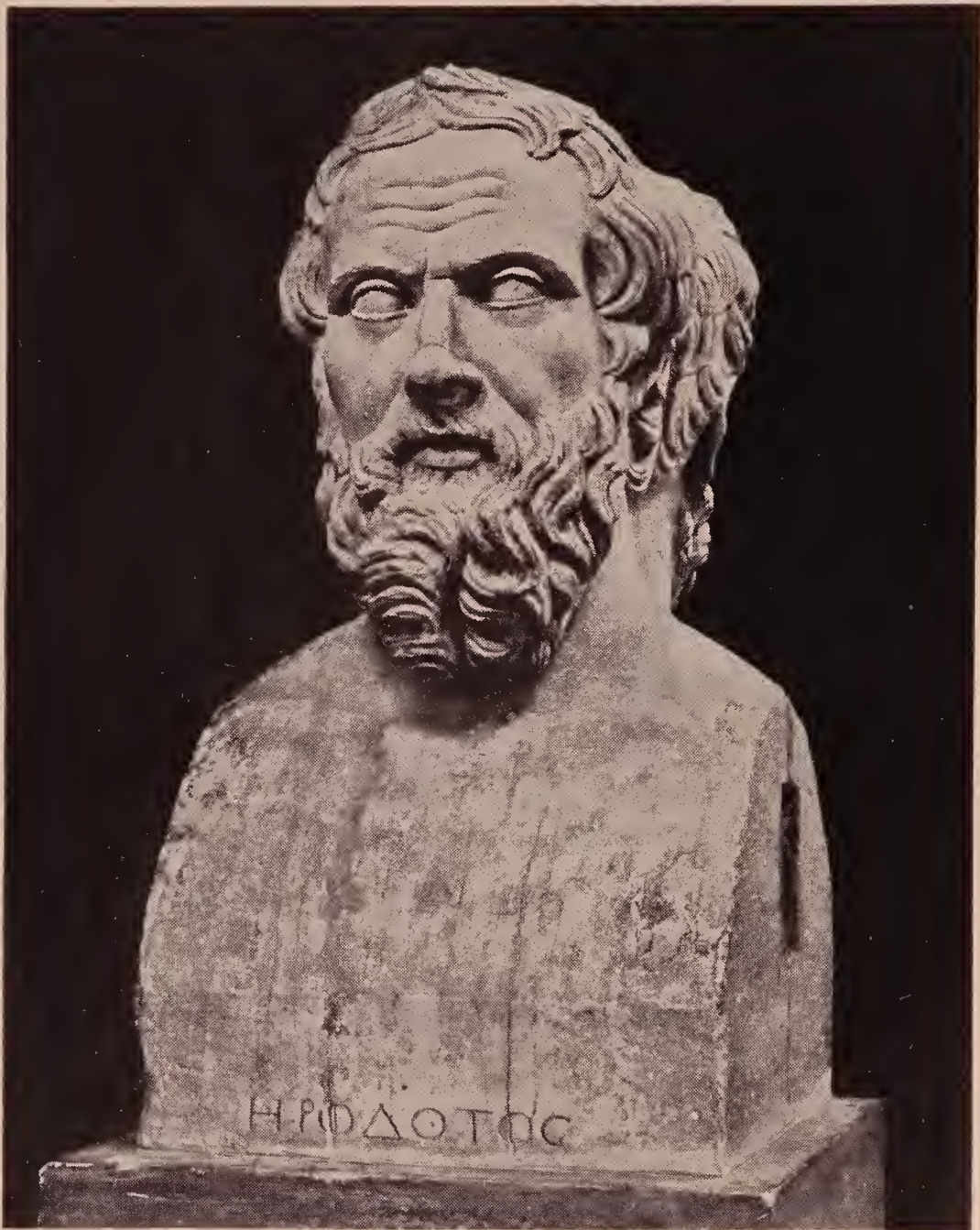


SELECTIONS FROM HERODOTUS









HERODOTUS

From the bust in the National Museum at Naples

# SELECTIONS FROM HERODOTUS

SELECTED AND EDITED WITH INTRODUCTION,  
NOTES, AND VOCABULARY BY

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## PREFACE

This book of selections from Herodotus was designed primarily to provide reading in the second year for the student who has begun his Greek with Homer and who, presumably, has had no acquaintance with Attic Greek. It is, however, equally well fitted for the use of the student who has begun in the orthodox fashion with Attic Greek and followed it by Homer.

The selections were made with a very definite plan: to carry out in a single volume the author's own purpose of describing the course of the conflict between the East and the West, to reveal his deep conviction that sin and presumption are bound to be punished, and to include as many of the incidental stories as possible, since to these, almost more than to his main narrative, Herodotus owes his reputation as an unparalleled *raconteur*.

The task of making the selection from such wealth of material was difficult and some readers may miss their favorite parts. Much that seemed to the editor intrinsically desirable was rejected because at variance with the main principle of selection. The whole of the fourth book was reluctantly omitted and no part of the ninth is included, because, in view of the general plan, the Battle of Salamis and the return of Xerxes with the small remnant of his army seemed to furnish the best climax.

The notes are intended to explain all the uses of the language that are not perfectly familiar to any student who has studied Greek for a year and are based on the assumption that at that early stage the student needs to be reminded of most grammatical rules. They are, therefore, very full at first, less so as one proceeds, yet full enough, it is hoped, to give sufficient help to the student who does not read the text continuously. The Syntactical Survey contained in the Introduction is intended to make the book practically self-sufficing and references in the Notes are to this and not to other gram-

mars. The Summary of Dialectical Forms is fuller than is necessary for the student who knows only the Homeric dialect, but there, as elsewhere in the book, a previous or subsequent acquaintance with Attic Greek is assumed.

Comments on matters other than the interpretation of the text have been introduced sparingly. To furnish an adequate commentary on Herodotus touching matters historical, archæological, and anthropological and to discuss perplexing questions as to sources, accuracy, and credibility, would make the book far too large and cram it with material that may be obtained better elsewhere. The student will not be greatly troubled if not fully informed on these subjects, and the instructor may be trusted to fill in the gaps as he thinks best. If this book introduces a delightful story-teller to some who would otherwise not know him and if, by its use, they can learn to read Herodotus with ease and in considerable bulk, it will, in the mind of its maker, be justified.

The text in the main is that of Hude as found in the Oxford text edition. The selections have been cut at the editor's discretion, without indication in the text of such omissions, since the satisfaction felt by the student in reading continuous narrative outweighs whatever advantages there may be in his knowledge of the exact places where abridgment has occurred.

In the preparation of the notes constant use has been made of the editions of Sayce, Macan, How and Wells, and above all of Stein. For the Syntactical Survey all the standard grammars published in this country have been consulted, but the greatest use has been made of Smyth's *Grammar for Schools and Colleges*, whose arrangement and terminology have most often been followed. The editor acknowledges with gratitude Professor Smyth's gracious permission to make whatever use of his Grammar seemed desirable.

For permission to reproduce Professor William W. Goodwin's Plan of Salamis contained in Vol. XVII of the *Harvard Studies in Classical Philology*, acknowledgment is made to the Harvard University Press. For permission to quote a portion of the translation of the Persæ of Aeschylus by Arthur S. Way, thanks are due to the Macmillan Company. The photograph of Herodotus, which serves as frontispiece, together with the

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# INTRODUCTION

## LIFE OF HERODOTUS

Herodotus, who is called the "Father of History," was also the first writer of literary Greek prose. In the literature of most peoples prose is later in developing than poetry, but Greece is exceptional in having brought to perfection nearly all forms of poetry before prose was attempted in anything but a rude form. Four centuries or more separated Herodotus from Homer, with whom he has much in common. Each combined history with legend, folk tales with adventure; each has the qualities of nobility and simplicity; each is master of a limpid and unaffected style. As Homer is the greatest storyteller among Greek poets, so Herodotus holds unchallenged the title of the greatest master of the story-telling art in Greek prose.

Greek prose, like Greek poetry, originated in Ionia. Before Herodotus Ionic prose had been employed to some extent by writers on natural philosophy and theology and by the so-called sages for the expression of strings of sententious utterances or maxims. Toward the end of the sixth century it was used by writers known as logographers (λογογράφοι), writers in prose, as opposed to writers in verse (ἐποποιοί). These logographers compiled ancient myths and genealogies and combined an uncritical history with description of foreign countries. The most famous names among them are Hecataeus of Miletus (*ca.* 500 B.C.), who wrote a *Tour of the Earth*, and Hellanicus of Mytilene, a contemporary of Herodotus, who wrote the history of a number of Greek states and foreign countries. No one of these had a conception of history as a whole or of any great movement in history.

Herodotus was born shortly before the expedition of Xerxes into Greece, or about 484 B.C., and died early in the course of the Peloponnesian War, probably about 428 B.C. He was born and spent his early years in Halicarnassus in Caria in southwestern Asia Minor, a city founded by the Dorians, but

containing a large Ionian element, and subject to the king of Persia.

We know tantalizingly little about the circumstances of his life. His father was named Lyxes, his mother Dryo. He had a brother Theodorus, and his uncle, Panyasis, was an epic poet of considerable reputation. It is quite certain that his family was one of distinction and prominence and he must have possessed considerable wealth to be able to devote himself to travel and research. He undoubtedly received the usual education of a cultivated Greek and would have been trained largely in the poets, especially Homer, the great national poet, whose poems formed the foundation of every boy's education, and whose influence upon the work of Herodotus is evident to every reader. His literary aspirations may have been engendered and fostered by his uncle Panyasis. While Halicarnassus was a Dorian colony, it is certain that the Ionic dialect was used by at least a portion of its inhabitants during the lifetime of Herodotus, and he may have spoken a dialect essentially the same as that he uses in his work, although in its use he simply follows the precedent of the logographers. The Doric and Attic dialects must also have been familiar to him.

At the time of his birth Halicarnassus was ruled, under Xerxes, by Artemisia, the wise and valorous queen whose audacity and resourcefulness are celebrated by Herodotus in his account of the Battle of Salamis. During his youth or early manhood the power was in the hands of Lygdamis II, perhaps the grandson of Artemisia, whose rule seems to have been oppressive. Herodotus and his uncle Panyasis belonged to a party in the city that rose against him, and in the conflict that resulted Panyasis lost his life while Herodotus, with others, was obliged to flee to the island of Samos, from which he afterward returned to assist in the expulsion of the tyrant. Somewhat later he again left his native city because of political differences and because, if we may trust Suidas and the evidence of his epitaph, he was regarded with jealous suspicion by his fellow citizens.

It was probably during the period of his life in Halicarnassus, or about 454 B.C., that he began his travels, in the course of

which he collected materials for his history, whether or not the travel was undertaken for that purpose. He must have explored the greater part of the civilized portion of the shores of the Mediterranean; he visited Syria and Palestine, Egypt and Libya, Asia Minor and Thrace. He knew the islands of Rhodes and Cyprus, as well as the islands of the Ægean Sea. He probably sailed on the Black Sea as far east as Colchis and as far north as the Crimea; he knew the principal cities of Greece, southern Italy, and Sicily. Whether he actually saw Babylon and Susa and the ruins of Nineveh and penetrated into Egypt as far as the city Elephantine, as he would have us believe, is a matter of some doubt; but if he was not, as was formerly believed, the greatest traveler of his time, it is certain that no Greek before him made so good use of his travels or learned so much of the customs and doings of foreign countries.

How much of his *History* was composed before he reached Athens, we do not know, but he is said to have given readings from it about 445 B.C. The details of his life thereafter are as meager as of any other period. He is believed to have been a friend of the tragic poet Sophocles, and we may be sure that he was acquainted with Euripides, Pericles, Socrates, and his younger contemporary and rival, Thucydides, as well as sculptors and painters who formed a part of the brilliant society of the time. Somewhat later he joined the newly founded colony of Thurii, settled by the Athenians in 444 B.C. on the site of ancient Sybaris in southern Italy, and became closely enough identified with it to be called by Aristotle a Thurian. Later he revisited Athens, where he saw the Propylæa, the colonnaded entrance of the Acropolis, completed in 432 B.C. His death probably occurred in Thurii, where he was buried. His epitaph, preserved to us by the grammarian, Stephanus of Byzantium, is as follows:

Ἡροδότου Λύξεω κρύπτει κόνις ἥδε θανόντα,  
 Ἰάδος ἀρχαίης ἱστορίας πρῶτανιν,  
 Δωριέων βλαστόντα πατρὸς ἄπο· τῶν γὰρ ἄτλητον  
 μῶμον ὑπεκπροφύγων θούριον ἔσχε πατριν.

“This dust conceals the body of Herodotus, son of Lyxes,

prince of the realm of Ionian ancient history; sprung from the Dorians, he lies far from his country; for fleeing from their intolerable censure, he found in Thurii a country."

### THE "HISTORY" OF HERODOTUS

We possess in its entirety the work of Herodotus, which has come down to us divided into nine books, each bearing as title the name of one of the nine Muses. There is a story that he read his *History* at Olympia during a celebration of the great games and so captivated his hearers that they gave his work the names of the Muses on the spot. This story was probably invented to account for the division and the titles, which clearly were due, not to Herodotus himself, but to some scholar of the Alexandrian period.

The work was undertaken, as we are told at its beginning, to perpetuate the great exploits of antiquity and in particular to give an account of the origin and course of the conflict between Greek and Barbarian, which began with Cræsus, king of Lydia, and ended with the defeat and virtual annihilation of the army of Xerxes. In narrating the course of events, Herodotus takes a leisurely and somewhat devious course, turning aside to describe the customs and achievements of the various peoples with which his story is concerned and to insert many curious or romantic tales that formed a part of their traditions. The entire second book is a digression on the history, customs, and accomplishments of the Egyptians; the fourth is given largely to accounts of the strange and savage customs of the Scythians; here and there are digressions on the traditional or early history of the Greek states, especially Athens and Sparta. Kings, tyrants, slaves, peasants, conspirators, thieves, wise men and foolish, jealous women, cruel stepmothers, faithful wives, brave and resourceful women, all these and many more move in lifelike fashion through his pages giving them color and vividness and affording to the reader never-ending entertainment.

But in spite of these digressions the work is carefully planned and has essential unity, both because Herodotus never loses sight of his main purpose and because his conviction that the course of events everywhere reveals the

workings of a relentless fate furnishes a theme for his history. Its keynote may be found in such sayings as: Pride goeth before a fall; God cuts down all towering things; He suffers none but himself to be haughty. The downfall of Xerxes affords the best illustration of the certainty of punishment for overweening pride, but throughout the work are found lesser examples of this law of life as he saw it. Because of this it becomes a kind of prose tragedy.

A work of this sort does not conform to modern standards of historical treatment, and Herodotus has been the target for shafts of criticism from ancient times to our own. His younger contemporary, Thucydides, a man of very different temper, often takes occasion in his own work to contradict statements of Herodotus, though without mentioning his name. Plutarch, in the first century of our era, wrote a tract on the *Malice of Herodotus*, and in modern times some have declared that his work is to be regarded as fiction, quite as much as the *Iliad* or *Odyssey*, while others less sweeping in their judgment have found the *History* so full of inaccuracies and marks of prejudice as to deserve no credence unless confirmed by other evidence. It is precisely this confirmation that has gradually led to the belief that, in view of the disadvantages under which he labored, he is extraordinarily accurate and that, whenever he had the opportunity to learn facts, he has faithfully reported them.

It must be remembered that he did not have the kind of evidence open to modern historians. For his account of foreign nations, he must have been dependent largely upon oral tradition, popular tales that came to him from such persons as priests, sacristans, and dragomen, doubtless through the medium of interpreters. While such tales are frequently untrue, they are enormously valuable as folklore and as perpetuating traditions that were current in his own time. But he was not a mere reporter of tales told him by others even in his accounts of foreign nations. His curiosity was such that we must believe that he got all possible information about things which he could not know directly and that where evidence was open to his own eyes he made use of it. In his account of Egyptian history, for instance, his chronology is

often at fault, and the achievements of real kings have been attributed to imaginary persons. But the actual evidence of monuments has in recent times confirmed in their main outlines many of his statements.

For the ancient history of Greece he had the accounts of poets and logographers, the popular traditions, the sanctuaries with their rich offerings, and the explanations of their keepers. Even in narrating the course of the Persian Wars he was dependent in many details upon hearsay. The habit had not yet arisen of chronicling to any extent details of military or political happenings, and in the thirty odd years that had elapsed before the composition of his history many legends had grown up in regard to the great and spectacular achievements of the war. He has told us what the Athenians of his own time said and believed about that great conflict; and, though his account is marked by inaccuracies as to topography, numbers, movements of forces, and the like, though conversations are recorded that never took place, and though his statements are sometimes colored by prejudice, the inaccuracies in general do not count, the conversations, if not to the same degree as those of Thucydides, are such as might have taken place in view of the situation and the character of the speakers, while the prejudice shown is merely the reflection of Athenian bitterness and bias before or in the early years of the Peloponnesian War.

In general it may be said that Herodotus was singularly fair-minded and extraordinarily critical for his time. He often cites his authorities and distinguishes carefully between what he has seen or obtained at first hand and what came from more remote sources. Sometimes he gives without comment alternative versions of a matter, leaving to his readers the responsibility of a choice between them. Often he introduces or concludes a story with such words as: "This does not convince me," or "I for my part do not believe it." Even though we concede to his detractors that a great deal of inaccuracy and overcredulity and some measure of prejudice are to be found in Herodotus, his work still remains a great contribution to our knowledge of Greek and Asiatic history.



## THE STYLE OF HERODOTUS

Herodotus is the leading representative of what is called by Aristotle the *λέξις εἰρομένη* (fr. *εἶρω*, *string*), or running style, where clauses are added loosely to one another like beads on a string, as opposed to the *λέξις κατεστραμμένη*, the periodic or compact style. The running style is characteristic of the speech of childhood whether of an individual, a race, or a literature, and is one of the points where we see a likeness between Herodotus and Homer. But in Herodotus, as in Homer, this simplicity of structure has nothing of the crudeness of childhood, but is rather a mark of the artist who suits his style to his subject and handles his medium with sureness and skill.

Herodotus, like Homer, is seldom obscure. In the main his language is that of common speech, though colored to some extent by poetic words, usually those familiar to readers of Homer. He avoids monotony by varying words and constructions in the expression of similar ideas, uses sentences now short, now long. He observes carefully the connection of thought and employs various devices for showing that connection, such as picking up words that occur in a clause or sentence by the same or similar words in a subsequent clause or sentence, repeating the verb in the form of a participle, and summing up participles with *οὕτως δὴ* to show their common relation (usually causal) to a verb. He prefers direct quotation to indirect and in indirect discourse often ignores the difference between main and subordinate clauses by allowing an infinitive to represent the verb in each. In general it may be said that the distinction between main and subordinate clauses is slight in Herodotus. His habit of using no connective when a sentence begins with a form of *οὗτος* points to the fact that he did not differentiate it from a form of the relative pronoun. He is fond of 'parataxis,' that is, of parallel or coördinate clauses, where logically one is subordinate to the other. He delights in synonymous expressions and uses a large number of periphrases to express the idea of a single verb; for example: *ποιεῖσθαι σπουδὴν* for *σπεύδειν*, *to hasten*; *λόγον ποιεῖσθαι* for *λογίζεσθαι*, *to consider*; *ἐς λόγους ἐλθεῖν* for

διαλέγεσθαι, *to talk with*; ἐν θώματι εἶναι for θωμάζειν, *to wonder*; μνήμην ἔχειν for μεμνήσθαι, *to remember*, and many more.

Of figures of speech he is very sparing, except those that had already become current in the language and are familiar to readers of Homer or of Attic Greek.

Here and there in the commentary other points of style are mentioned, peculiarities of order or other mannerisms, but for an appreciation of Herodotus few directions need be given other than the obvious ones of careful attention to forms and their proper meaning. Given a good previous training in the elements of the language and a genuine desire to know him, any one may in a short time acquire facility in reading Herodotus and may be trusted without further guidance to appreciate the charm of his style.

## THE DIALECT OF HERODOTUS

The dialect employed by Herodotus is the so-called New Ionic, which in its general character forms a bridge between the Old Ionic, or Epic, of Homer and the Attic, the standard literary dialect of the fifth and fourth centuries B.C. Its likeness to the Epic is shown by the use of  $\eta$  for  $\bar{a}$  of the Attic, the large number of uncontracted forms, and practically identical inflectional endings. On the other hand, the forms tend to become more stereotyped, and many non-Attic forms used by Homer have given place to those that were adopted by the Attic. In some points the New Ionic differs from both the earlier and later dialects, but these may be quickly learned, and the student who pays close attention to the peculiar dialectical forms in the first half-dozen pages should have no further trouble with the dialect.

In the following summary the most striking characteristics of the dialect are enumerated.

### Letters and Sounds

#### CONSONANTS.

I.  $\kappa$  for  $\pi$  in all adjectives and adverbs from the pronominal stem  $\pi\omicron-$ ; e.g. κοῖος, ὄκοῖος, κόσος, ὄκόσος, κότερος, ὄκότερος, κῶς, κότε, κοῦ, κῆ, and the corresponding indefinites, κως, ὄκως, etc., instead of ποῖος, ὄποῖος, etc.

2. Absence of the aspirate (rough breathing). In the text the rough breathing is written over initial vowels, but a preceding mute consonant remains unchanged; e.g. ἀπ-ικνέομαι, κατ-οράω, ἀπ' ἧς, instead of ἀφικνέομαι, καθοράω, ἀφ' ἧς.

3. Transfer of the aspirate; e.g. ἐνθεῦτεν (ἐντεῦθεν), κιθῶν (χιτῶν).

4. Smooth mute for rough mute in such words as αὔτις (αὔθις), δέκομαι (δέχομαι).

5. ν for γν in γίνομαι (γίγνομαι), γινώσκω (γινγνώσκω), etc.

#### VOWELS.

6. η for ā (of the Attic):

(a) In endings of α-stems; e.g. χώρη, αἰτίη, etc. (In Attic such stems retain ā after ε, ι, ρ; cf. also in Homer θεά and some proper names.)

(b) In stems; e.g. πρηγ- (Attic πραγ-) from which come πρήσσω, πρῆξις, πρῆγμα; κρη- (Attic κρα-) from which come κρητήρ, etc.

7. η for ǎ (of the Attic) in abstracts formed from adjectives in -ης and -οος; e.g. from ἀληθής, ἀληθείη (Attic ἀλήθεια); from εὔνοος, εὔνοίη (Attic εὔνοια).

8. ηι for ει in the noun or adjective endings -ειος, -εια(η), -ειον, (of the Attic) and in the verbs derived from them; e.g. βασιληίη, μαντήιον, οἰκῆιος, οἰκηίω.

9. ει for ε and ου for ο in such words as ξεῖνος (Attic ξένος), μοῦνος (μόνος), οὔνομα (ᾠνομα).

10. ε for ει in ἐς (εἰς), ταχέα (ταχεῖα), κρέσσω (κρείσσω), etc; also in forms derived from the stem δεικ-; e.g. δέξομαι, ἀπόδεξις, etc.

11. ε for α in τέσσερες (τέσσαρες), γέρεος (γέραος), etc.

12. α for ε in μέγαθος (μέγεθος), τάμνω (τέμνω), etc.

13. ω for αυ in θῶμα (θαῦμα), etc.

14. ω for ου in ῶν (οῦν), etc.

#### VOWELS BEFORE VOWELS.

15. When α is followed by an ε-sound or an ο-sound contraction often results; αε, αη, become ā; αει, αη, become α; αο, αου, αω, become ω; αοι becomes ω; e.g. ὀράε(η)ται = ὀράται; ὀράει = ὀρά; ὥραον = ὥρων.

16. When ο is followed by an ε-sound or an ο-sound, contraction often results; οε, οο, οου, become ου (Attic) or ευ (Epic).

οει, οη, οοι, become οι; e.g. ἐμισθόετο = ἐμισθοῦτο; δικαιοῦσι = δικαιοῦσι; δίδοει = δίδοι.

17. Occasionally contraction results when ε is followed by ε or ο; εε, εει, become ει; εο, εεο, εον, become ου (ευ); e.g. ποιέει = ποιεῖ; ποίεε (imv.) = ποίει; πλέονας = πλεῦνας. Herodotus rarely contracts εα, but εεα becomes εᾶ; e.g. ἀκλέεα = ἀκλεᾶ. In the combinations -έαι and -έεο, one ε disappears.

(a) Verbs in -αω often have forms like -εω verbs; e.g. ὀρέω (ὀράω); χράομαι sometimes appears as χρέωμαι, with corresponding forms, such as χρέωνται, χρεώμενος.

18. Crasis, or the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word, which is rare in Homer, is common in Herodotus, especially with the definite article. Here οα becomes ω, οε becomes ου, as in ordinary contraction. But ο + αυ becomes ων; e.g. ὠντός (ὁ αὐτός), τώντό (τὸ αὐτό); οι + α becomes ω (without iota subscript); e.g. ὦλλοι (οἱ ἄλλοι); αι + α becomes α (without iota subscript); e.g. κάγαθοί (καὶ ἀγαθοί).

## Inflections

19. The dual is lacking in all inflections.

### Nouns and Adjectives

#### FIRST DECLENSION

20. Feminines end in η, which is retained through the singular, or in ᾶ, which is changed to η in the genitive and dative singular; e.g. χώρα, -ης, ἄμαξα, -ης, μοῖρα, -ης. All masculines end in ης; e.g. δεσπότης, νεανίης.

21. Masculines have -εω (metathesis of quantity for -ᾶο) in the genitive singular (with accent as if αο), and sometimes -εα (for -ην) in the accusative singular, on the analogy of third declension nouns in -ης; e.g. δεσπότεω, νεανίεω, δεσπότην or δεσπότεα.

22. The genitive plural of masculines and feminines ends in -εων; e.g. χωρέων, δεσποτέων.

23. The dative plural of masculines and feminines ends in -ησι; e.g. χώραησι, δεσπότηησι.

## SECOND DECLENSION

24. The genitive singular ends in *-ου* (never *-οιο*); e.g. *θεοῦ*.  
 25. The dative plural ends in *-οισι*; e.g. *θεοῖσι*.  
 26. A few nouns, mostly proper names, follow the so-called Attic declension, showing *ω* in every form instead of *ο*; an iota in the ending appears as subscript; e.g. *Ἀμφιάρεως*, *-εω*, *-εω*, *εων*. (The accent is the same as if *ο* were used).

## THIRD DECLENSION

27. The dative plural always ends in *-σι* (never in *-εσσι*); e.g. *φύλαξι* (fr. *φύλαξ*).  
 28. Stems in *-σ* do not contract, as in Homer; e.g. *γένος*, *γένεος*, etc. Stems in *-ασ* have forms in *-εσ* except in the nominative, accusative, and vocative, singular and plural; e.g. *γέρας*, *γέρεος*, *γέρεϊ*, *γέρας*, *γέραα*, *γέρεων*, *γέρεσι*, *γέραα*.  
 29. *πόλις* is declined on the stem *πολι-* and has in the dative singular *πόλι*.  
 30. Nouns in *-υς* are declined *-υς*, *-υος*, *-υι*, *-υν*, *-υες*, *-υων*, *-υσι*, *-ῦς*; or *-υς*, *-εος*, *-εῖ*, *-υν*, *-εες*, *-εων*, *-εσι*, *-εας*. Adjectives in *-υς* follow the latter declension in the masculine and neuter; the feminine ends in *-εα*, and is declined like the first declension; e.g. *βραχύς*, *βραχέα*, *βραχύ*. Instead of *πολύς*, *πολύ*, Herodotus, like Homer, uses *πολλός*, *πολλόν*.  
 31. *βασιλεύς* has *-ευ* in the vocative singular and dative plural, elsewhere *βασιλέος*, etc.  
 32. *νηύς* is declined *νεός*, *νηί*, *νέα*, *νέες*, *νεῶν*, *νηυσί*, *νέας*.

*Pronouns*

33. Personal: 1. *ἐγώ* (*ἐγωγε*), *ἐμέο* (*ἐμεῦ*, *μευ*), *ἐμοί* (*μοι*), *ἐμέ* (*με*), *ἡμεῖς*, *ἡμέων*, *ἡμῖν*, *ἡμᾶς*. 2. *σύ*, *σέο* (*σεῦ*, *σευ*), *σοί* (*τοι*), *σέ* (*σε*), *ὕμεῖς*, *ὕμέων*, *ὕμῖν*, *ὕμέας*. 3. No nominative, *εὐ*, *οἶ*, *μιν*, *σφεῖς*, *σφέων*, *σφι*, *σφέας*.  
 34. Reflexive: 1. *ἐμεωτοῦ*, *-ῆς*, etc. 2. *σεωτοῦ*, *-ῆς*, etc. 3. *έωωτοῦ*, *-ῆς*, etc. *έωωτῶν*, *έωωτοῖσι*, *-αῖσι* (*σφίσι*), *έωωτούς*, *-ας*.  
 35. Relative: with the exception of *ὄς*, *ἦ*, *οἶ*, *αἶ*, all forms have initial *τ* and are identical with the forms of the definite article; except that, after prepositions that have suffered

elision, forms similar to the nominative masculine and feminine are used; e.g. ἀπ' οὔ.

36. Interrogative: τίς, τί, τεῦ, τέω (τίνι), τίνα, τί, τίνες, τίνα, τέων, τέοισι, τίνας, τίνα.

37. Indefinite: τίς, τί, etc., like the interrogative, except that all forms are enclitic.

38. Indefinite relative:

ὅστις, ἧτις, ὅ τι,

ὅτεν

ὅτεω

ὄντινα, ἧντινα, ὅ τι

οἵτινες, αἵτινες, ἄσσα

ὄτεων

ὄτέοισι

οὔστινας, ἄστινας, ἄσσα

### Verbs

39. The augment is lacking in most verbs beginning with a diphthong and in some verbs beginning with a single vowel, in iterative imperfects, and sometimes in the pluperfect.

40. Personal endings are in general the same as in Attic. The Epic endings -αται (for -νται), -ατο (for -ντο), often occur, especially in the perfect and pluperfect middle (passive), in the optative, and in the present and imperfect of μι-verbs.

41. The pluperfect active has the endings -εα, -εας, -εε, -εατε.

42. μι-verbs have many forms on the analogy of ω-verbs; e.g. διδοῖ (διδόει) for δίδωσι, τιθεῖ (τιθέει) for τίθησι; in the third person plural the epic forms τιθεῖσι, διδοῦσι are used; μι-verbs with stem ending in α sometimes change the stem vowel to ε, just as -αω verbs (§17a); e.g. ἀπιστέαται for ἀπίστανται.

43. εἶμι: like the Attic, except, regularly, the Epic forms εἶς, εἶμέν, ἐών, ἐοῦσα, ἐόν and, occasionally, other Epic forms.

44. εἶμι: like the Attic, except an occasional Epic form in the imperfect indicative; e.g. ἦια, ἦιε, ἦισαν.

45. οἶδα: οἶδας, οἶδαμεν, ἴδμεν (perfect indicative); ἦδεα, ἦδεε, ἦδεσαν (pluperfect); εἰδέω, etc. (subjunctive); otherwise like the Attic.

46. ἴημι: in general, like τίθημι; but pres. 3 sing. ἴει.

## SYNTAX OF HERODOTUS

The rules of agreement in Herodotus are, in general, those that are found in Homer and in Attic Greek. For convenience, the most important rules are summarized here.

1. A verb agrees with its subject in number and person.  
But—

(a) A neuter plural subject generally takes a singular verb.

(b) A collective noun may take a plural verb.

(c) A plural subject expressing magnitude may take a singular verb.

(d) With several subjects, the verb may agree with the nearest.

(e) Sometimes a verb agrees with the predicate noun instead of the subject.

2. An adjective qualifying a substantive must agree with it in gender, number, and case. The adjective is either (1) *attributive*, when it simply qualifies without an assertion; e.g. ἀγαθὸς ἄνθρωπος *a good man*; or (2) *predicate*, when it is asserted of the subject or object; e.g. ὁ ἄνθρωπος ἀγαθὸς ἐστίν *the man is good*.

(a) A predicate adjective is sometimes neuter, even though its substantive is masculine or feminine, if it is thought of as a thing.

(b) When the subject is a clause, the predicate adjective is neuter, commonly in the singular, but sometimes in the plural.

3. A substantive qualifying another substantive must agree with it in case, and also in number, except when the sense will not permit. The qualifying substantive is either (1) in *apposition*, when it qualifies without an assertion; or (2) *predicate*, when it is asserted of the subject or object.

(a) A word for the whole may have as appositives the parts of the whole.

4. Predicate adjectives and substantives are used after verbs meaning to *be*, *become*, *seem*, *appear*, *be called*, etc., and agree with the subject.

5. Predicate adjectives and substantives are used after verbs meaning to *make*, *show*, *name*, *call*, etc., and agree with the object.

6. A predicate adjective is often used with other verbs than those above mentioned, where we should use adverbs or render by a periphrasis; e.g., in Homer, βῆ δ' ἄκων *he went silently* or *he was silent as he went*. This is very common in the case of words like πρῶτος: πρῶτος κατεστρέψατο *he was the first to subjugate*.

7. A relative pronoun agrees with its antecedent in number and gender; its case is determined by the construction of the clause in which it stands.

(a) Variations from this law of agreement sometimes occur, such as (1) construction according to sense; or (2) agreement with the predicate instead of the subject.

(b) A relative in the accusative is often attracted to the case of the antecedent, expressed or understood, if the antecedent is genitive or dative.

### The Article

8. In Homer ὁ, ἡ, τό is commonly a demonstrative pronoun and is used either as a substantive or an adjective. In Herodotus, as in Attic, the demonstrative force is retained in some cases.

9. The article has demonstrative force chiefly when followed by μέν or δέ or when preceded by καί; so especially in contrasts, as ὁ μέν . . . ὁ δέ *the one . . . the other*; οἱ μέν . . . οἱ δέ *these . . . those, some . . . others*; τὰ μέν Ἕλλησι, τὰ δέ βαρβάροισι ἀποδεχθέντα *some exhibited by Greeks, others by Barbarians*, 49, 3.

(a) A substantive or pronoun may take the place of the article with δέ; e.g. ὁ μέν ἐπειρώτα, Σόλων δέ λέγει *he (Cræsus) asked, and Solon said*, 58, 12.

(b) ὁ (ἡ, τό, οἱ, αἱ, τά) δέ without a preceding μέν often means *but (and) he (she, this, they, these)* and generally refers to some other than the subject of the preceding sentence; ἡ γυνή ἐκάλεε τὸν Γύγεια· ὁ δὲ ἦλθε *the woman summoned Gyges; and he came*, 53, 27. But Herodotus often uses it with reference to the subject of the preceding sentence.

10. The article may take the place of an unemphatic possessive pronoun, when there is no doubt as to its reference; e.g.



βούλομαι τι παρὰ τοῦ πατρὸς σημῆναι *I wish to report something from my father*, 128, 16.

11. The article may denote a class as distinguished from other classes; e.g. ὁ ἄνθρωπος *man*, as distinguished from other living beings (Generic Article).

12. The article may have a distributive force, where we should use *each* or *a*: e.g. ἐργάζοντο τὴν τρίμηνον ἕκαστοι *they worked a three-month period each*, 103, 14.

13. Some words take the article to indicate a class or type; e.g. νύξ *night*, ἡμέρη *day*, θάλασσα *sea*, γῆ *land*, χρόνος *time*.

(a) But such words used in formulas or with the force of proper names may omit the article; e.g. κατὰ γῆν *by land*; ἐν γῆ *on land*; πρὸς θαλάσσης *seawards*.

14. The article is generally used with abstract nouns; e.g. ἡ εὐδαιμονία *happiness*.

15. The article is often used with proper names to indicate them as well-known, previously mentioned, or in contrast with others; e.g. ὁ Σόλων, 58, 1.

(a) Names of nations generally omit the article; e.g. Ἕλληνας λέγουσι *the Greeks say*, 49, 19.

(b) Names of rivers generally omit the article; e.g. ἐπὶ Φᾶσιν ποταμόν *to the river Phasis*, 50, 13.

16. The article is often omitted in certain phrases; e.g. κατὰ πρύμνην *astern*.

17. The use of the article has led to definite rules in regard to the position of the qualifying adjective, attributive or predicate. In Homer ἀγαθὸς ἀνὴρ and ἀνὴρ ἀγαθός alike may mean *the good man*. But in Herodotus and in Attic these phrases, when preceded by the article, have a different meaning; ὁ ἀγαθὸς ἀνὴρ means *the good man*, but ὁ ἀνὴρ ἀγαθός means *the man (is) good*. These two phrases illustrate respectively the *attributive* and the *predicate* position.

18. The Attributive Position. A word or group of words standing between the article and its substantive, or, if the substantive precedes, immediately after the article, has *attributive* position. There are three possible positions, then, of the attributive illustrated by (1) ὁ σοφὸς ἀνὴρ; (2) ὁ ἀνὴρ ὁ σοφός; (3) ἀνὴρ ὁ σοφός. The first is the most common, the last the least common.

19. The Predicate Position. A predicate adjective either precedes or follows the article and its substantive; e.g. σοφός ὁ ἀνὴρ or ὁ ἀνὴρ σοφός *the man (is) good*.

20. Not all words and phrases with attributive force have the attributive position; some stand regularly in the predicate position; some in either, but with a difference in meaning. In the following paragraphs, the most important rules of order are given.

21. Attributive adjectives, participles, adverbs and prepositional phrases with adjectival force are in the attributive position; e.g. ἡ παροῦσα συμφορὴ *the present circumstance*; οἱ τότε ἄνθρωποι *the men of that time*; οἱ σὺν αὐτῷ στρατιῶται *the soldiers with him*.

(a) The article with an adjective or participle, a prepositional phrase, or an adverb has the force of a substantive; e.g. οἱ ἀγαθοὶ *the good men*; οἱ τότε *the men of that time*; ὁ βουλόμενος *the man who wishes*.

22. Possessive pronouns and the genitives of reflexive and demonstrative pronouns used as possessives are in the attributive position.

23. The genitive of a substantive limiting the meaning of another substantive with the article may stand in either the attributive position or the predicate position. Herodotus has a preference for the latter, placing the limiting genitive before the substantive it limits, if he regards it as more important, but after it, if less important; e.g. παντὸς χρήματος τὴν τελευτήν *the end of every matter*, 60, 4; but τὴν τελευτήν παντὸς χρήματος, 60, 9.

24. The demonstrative pronouns οὗτος, ὅδε *this*, and ἐκεῖνος *that*, together with ἀμφότερος *both*, generally take the article in prose and stand in the predicate position; e.g. οὗτος ὁ ἀνὴρ *this man*; ἡδε ἡ θάλασσα *this sea*.

(a) When the demonstrative has a *deictic* force (i.e. points to something in sight or immediately to be mentioned), the article is omitted; e.g. οἶδε Λυδοὶ *these Lydians here*.

(b) Herodotus frequently omits the article when the demonstrative follows its substantive, as if it were added as an afterthought.

25. The genitive of the personal pronouns and of αὐτός when used as a personal pronoun is in the predicate position.

26. The genitive of the whole (Partitive Genitive) is in the predicate position.

27. The adjective μέσος, when it means *middle of*, ἄκρος, when it means *top of, end of*, πᾶς, when it means *all*, stand in the predicate position.

(a) When πᾶς means *the whole of*, it stands in the attributive position; when it means *every*, the article is regularly omitted. But in Herodotus these distinctions are not always observed.

28. The pronoun αὐτός has three distinct uses, the first two of which are common in Homer, while the third is rare or non-existent there.

(1) As an intensive pronoun meaning *self*, when used alone in the nominative case, or when in agreement with a substantive and in the predicate position.

(2) As an adjective meaning *same*, when preceded by the article.

(3) As a personal pronoun of the third person, but only in the oblique cases; *him, her, it, them*.

e.g. αὐτὸς ἔφη *he himself said*; αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτός *the man himself*; ὁ αὐτὸς ἀνὴρ *the same man*; ἐπ' αὐτάς *against them*.

29. The meaning of ἄλλος *other*, πολὺς *much*, is modified when preceded by the article.

ὁ ἄλλος *the other, the rest (of)*; e.g. ἡ ἄλλη Ἑλλάς *the rest of Greece*.

οἱ ἄλλοι *the others (all the others)*,

τὰ ἄλλα *the rest, all other things*.

τὸ πολὺ *the greater part*,

οἱ πολλοί *the majority, multitude, rabble*.

οἱ πλεῖες *the majority*.

οἱ πλεῖστοι *the most*.

## CASES

### Genitive

30. The genitive is used to limit the meaning of substantives, adjectives, adverbs, and verbs.

#### *Genitive with Substantives*

31. The limiting genitive with substantives may be classified under the following heads:

1. Genitive of Possession; e.g. τὴν Πριάμου δύναμιν *the power of Priam*.

(a) Here belong such expressions as τὴν Ἰνάχου (sc. θυγατέρα) *the daughter of Inachus*, 49, 19; ἐν Κροίσου (sc. οἰκίᾳ) *in Cræsus's house*, 61, 13.

2. Subjective genitive with a verbal substantive; e.g. ἀνδρῶν ἀδίκων ἔργον *a work of unjust men*, 51, 1.

3. Objective genitive with a verbal substantive; e.g. δίκας τῆς ἀρπαγῆς *punishment for the seizure*, 50, 25.

(a) The objective genitive is sometimes found where a prepositional expression would be expected; e.g. τὴν ἀληθείην τῶν κακῶν *the truth about the misfortunes*, 60, 13.

4. Genitive of the Material of which a thing consists or is composed; e.g. στατήρ χρυσοῦ *a stater of gold*.

5. Genitive of Measure; e.g. πλόνον εἴκοσι ἡμερέων *a voyage of twenty days*.

6. Genitive of the Divided Whole (Partitive Genitive) with any word (noun, adjective, or pronoun) that expresses a part; e.g. Περσέων οἱ λόγιοι *the chroniclers of (among) the Persians*, 49, 6; πασέων καλλίστην *most beautiful of all women*, 52, 15; κατὰ τοῦτο τῆς ἀκροπόλιος *at that part of the citadel*, 76, 7.

7. Genitive of Quality; e.g. οἰκίης μὲν ἔοντα ἀγαθῆς, τρόπου δὲ ἡσυχίου *being of a noble house but a mild disposition* (the first genitive may be taken as possessive), 80, 22.

8. Explanatory or Appositive Genitive, when a word in the genitive makes more explicit the meaning of a general word; e.g. χρῆμα ὕος *a monster of a boar (a great big boar)*, 61, 14.

32. Any of the foregoing genitives may be connected with the word it limits by the verbs *be, become, think, etc.* (Predicate Genitive); e.g. Ὅμηρου τὰ ἔπεά ἐστιν *the verses are Homer's*, 96, 28.

### Genitive with Verbs

33. Verbs of *sharing* take a partitive genitive; e.g. τοῦ λόγου μετέσχον *they obtained a share in the discussion*, 91, 6.

34. The Partitive Genitive is used with verbs signifying to *touch, take hold of, hit, miss, attain, make trial of, begin, etc.*

35. The genitive is used with verbs signifying to *hear, learn, remember, make mention of, forget, desire, care for, neglect.*

(a) Verbs of *hearing* and *learning* take the genitive of the person and, generally, the accusative of the thing. But *ἀκούω hear*, sometimes takes the genitive of the thing; e.g. *τούτων ἀκούσας when he had heard this*, 64, 12.

(b) In the meaning *listen to, obey*, *ἀκούω* generally takes the dative.

(c) *μémνημαι remember* may take the accusative, especially in the meaning *hold in memory*. For an example see 168, 29.

36. Verbs signifying to *rule* or *command* take the genitive; e.g. *πάσης τῆς Ἀσίας ἤρξε he obtained the rule of all Asia*, 91, 19.

37. Verbs signifying to *fill* or *be full of* take the genitive.

38. The Genitive of Separation is used with verbs signifying to *cease, release, restrain, give up, fail, want, lack*, etc. For examples see 61, 9; 62, 5; 64, 27.

(a) *δέομαι, ask*, (in active, *lack*), may be followed by the genitive of the person or the genitive of the thing; sometimes the two are combined with a single verb; e.g. *ἐδέετο τοῦ δήμου τῆς φυλακῆς he asked the people for a guard*, 69, 7.

39. The Genitive of Comparison is used with verbs signifying to *differ, surpass, be inferior to*, etc.; e.g. *προεῖχε τῶν ἐν τῇ Ἑλλάδι it surpassed all the places in Greece*, 49, 13.

40. The Genitive of Cause is sometimes used with verbs of emotion.

(a) The genitive with verbs meaning to *punish, atone for*, etc. may be regarded as a genitive of cause.

41. The Genitive of Price is used with verbs meaning *buy, sell*, and the like; e.g. *νέας τούτων τῶν χρημάτων ποιήσασθαι to procure ships with this wealth*, 177, 30.

42. The genitive may denote the source.

43. The genitive is used with verbs compounded with certain prepositions, when the preposition has given the word a force that would govern the genitive. Such prepositions are *ἀπό, ἐπί, κατά, πρό, ὑπέρ*; e.g. *ἀπέχομαι keep away from, ἐπιβαίνω set foot upon, καταφρονέω despise*.

### *Genitive with Adjectives and Adverbs*

44. The genitive is used with adjectives similar in meaning to verbs that take the genitive; e.g. αἴτιος, ἄξιος, ἔμπλεος, καταδεής, ὑπήκοος. Here belong the uses of

(a) The Genitive of Comparison after an adjective in the comparative; e.g. Κροίσου πρεσβύτερος *older than Cræsus*, 52, 7; μέζω λόγου *greater than speech*, 107, 21; οὐδενὸς δεύτερον *second to none*, 56, 2.

(b) The Genitive of Separation after such words as ἄπαις *childless*; e.g. ἄπαις ἔρσενος γόνου *without male heir*, 81, 26.

45. The genitive is used with adverbs similar in meaning to verbs or adjectives that take the genitive; e.g. ἐνερθε ἀνδρὸς Μήδου *inferior to a Mede*, 80, 23.

46. The genitive is used with many adverbs of place, time, quantity, and with some adverbs of manner, especially when they limit the intransitive ἔχω; e.g. πρόσω τῆς νυκτός *far along in the night*, 101, 28; κόθεν τῆς Φρυγίης *where in Phrygia?* 61, 4; τοῦ βίου εὖ ἦκειν *to be well off in the means of life*, 58, 19; ἀνακῶς ἔχειν τῶν πορθμέων *to be heedful of the boatmen*, 56, 30. These genitives may generally be explained as partitive.

### *Genitive of Time and Place*

47. The genitive denotes the time within which, or at a certain point in which, an action takes place; e.g. νυκτός *by night*; τοῦ λοιποῦ *in the future*; τριῶν ἡμερέων *within three days*, ἐξιόντες πέντε ἔτεος ἐκάστου *five going out each year*, 74, 2.

### *Genitive Absolute*

48. A substantive and a participle not grammatically connected with the main construction of the sentence may stand in the genitive by themselves (§ 130). (For the Accusative Absolute, see § 80.)

### *Dative*

49. The dative has three main uses; to express the relation *to* or *for* (true dative), the relations *by* and *with* (instrumental dative), the relation *in* (locative dative).

*The True Dative*

50. The dative is used as the indirect object of a transitive verb along with the accusative of the direct object. Such verbs are those signifying to *give, entrust, send, say, promise, etc.*

51. The dative is used as the complement of verbs meaning to *seem, be like or unlike*; also of many verbs usually transitive in English. Such verbs are those meaning to *benefit, serve, obey, assist, trust, pardon, advise, command, blame, reproach, yield, threaten, befit, be friendly, be hostile, and the like.*

(a) Some of these verbs may take an accusative also; e.g. those meaning to *reproach*; τήν τοι οὐκ ὀνειδίζω *with which I do not reproach you*, 63, 3. (The accusative is cognate, see §70.)

(b) Herodotus occasionally uses πείθομαι *obey*, with the genitive, on the analogy of verbs of *hearing*; e.g. ἐμέο πείθεσθαι, 90, 19.

(c) Herodotus uses παροράω to *observe, see in*, with the dative and accusative; e.g. δειλίην μοι παριδών *having seen cowardice in me*, 62, 6.

52. The dative is used with adjectives, adverbs or adverbial phrases, and some substantives, similar in meaning to verbs that take the dative; e.g. οἱ κατὰ καιρὸν ἦν *it was convenient for him*, 58, 7; δωρεήν τοῖσι ἀδελφείοισι *a gift to his brothers*, 138, 26.

53. The person interested regularly stands in the dative (Dative of Interest). This is a very common use in Herodotus, as in Homer, and sometimes the dative hardly differs from the possessive genitive; e.g. ἐπὶ τῆς ἀμάξης σφι ὠχέετο ἡ μήτηρ *their mother was carried upon the wagon*, 59, 4; μή τί οἱ τῷ παιδὶ ἐμπέσῃ *lest something fall upon his son*, 60, 24.

54. The Dative of Advantage indicates the person for whose advantage (or disadvantage) something is done; e.g. Ἀθηναίοισι νόμους ποιήσας *when he had made laws for the Athenians*, 57, 23.

55. With εἰμί, γίνομαι and similar verbs, the dative of interest denotes the possessor (Dative of Possessor).

56. The Dative of Interest is used with passive verbs (regularly the perfect, but in Herodotus with the present and aorist also) to denote the agent (Dative of Agent).

57. The personal pronouns are sometimes used in the dative to indicate a lively interest in an action or statement (Ethical Dative); e.g. οἱ μάγοι ὑμῖν κρατέουσι τῶν βασιλείων *the magi, you must know, have control of the palace*, 123, 29.

58. The Dative of Interest may denote the person in whose view, or in relation to whom, something is true (Dative of Relation); αὐθέντης τῇ θυγατέρι *a murderer in the sight of your daughter*, 86, 22; ὁ χρύσεος (κρατήρ) ἔκειτο ἐπὶ δεξιὰ ἐσιόντι τὸν νηόν *the gold bowl stood at the right as one enters the temple*, 66, 25.

59. With the dative of the person interested the participle is often used to express time; e.g. πολιορκεμένῳ Κροίσῳ *while Cræsus was besieging*, 76, 2.

60. The dative is used to denote the means or instrument (Instrumental Dative); e.g. κατείχοντο ὀρκίοισι *they were bound by oaths*, 57, 27; δωρέεται ἕκαστον δύο στατήρσι *he presents each man with two staters*, 68, 7; ἀμείβετο τοισίδε *he replied with the following words*, 53, 3. (See §73.)

(a) χρᾶμαι *use*, takes the dative of means.

61. The dative is used to denote the cause (Dative of Cause), especially with words expressing emotion; e.g. περιχαρῆς τῷ ἔργῳ *delighted because of the deed*, 59, 12.

62. The dative is used to denote manner (Dative of Manner); τέῳ τρόπῳ *in what manner?* ἀγαθῷ νόῳ *with favorable intent*; in many adverbial expressions; ὀργῇ *in anger*; κύκλῳ *in a circle*; δημοσίῃ *by public (expense)*; πανοπλίῃ *in full armor*.

63. The dative of manner may denote in what respect a thing is true (Dative of Respect); e.g. προεῖχε ἅπασιν *he surpassed in all respects*, 49, 13; Φρυγὴ γενεῇ *a Phrygian by race*, 60, 27.

64. The dative of manner is used with expressions of comparison to denote the Degree of Difference; e.g. μακρῷ πρῶτος *by far the first*, 60, 16; ὕστερον ἡμέρησι εἴκοσι *twenty days later*, 123, 9.

65. The dative is used with words or phrases indicating friendly or hostile association or intercourse (Dative of Association); ἐπολέμησαν ἀλλήλοισιν *they fought with one another*, 49, 5; πᾶσιν τυράννοισιν ἐς λόγους ἐλθεῖν *to converse with all tyrants*, 78, 3.

(a) Here belongs the use of the dative with ὁ αὐτός *the same*,



ὁμοίως *equally*, etc. e.g. ἐποίηε τῶντὸ τοῖσι Μήδοισι *he did the same as (with) the Medes*, 79, 24.

66. The Dative of Accompaniment is used with verbs signifying to *accompany*, *follow*, etc.; e.g. εἶπετο τῇ γυναικί *he followed the lady*, 54, 19.

(a) The dative is used with other verbs, especially in reference to military movements, to denote accompanying forces; e.g. ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ *and arriving with this force*, 149, 24; ἀνέβαινον χειρὶ πολλῇ *they went up with a great force*, 149, 26.

### *Locative Dative*

67. The dative accompanied by an attributive is used to denote the definite time at which an action takes place; e.g. πέμπτη ἡμέρη *on the fifth day*; τῇ ὑστεραίῃ (ἡμέρῃ) *on the next day*.

(a) The attributive is omitted with names of festivals; e.g. Θεοφανίοισι *at the festival of the Theophany*, 67, 2.

(b) Herodotus uses ἐν χρόνῳ and χρόνῳ interchangeably, meaning *in the course of time*, *in time*.

### *Dative with Compounds*

68. The dative is used with many verbs compounded with ἐν, σύν, ἐπί, and with some verbs compounded with παρά, πρός, if the meaning requires it. Such verbs are ἐμπίπτω *fall upon*, ἐπιτίθεμαι *attack*, ἐπιτυγχάνω *happen upon*, συμβουλεύω *advise*, παραστήναι *to stand beside*, προστίθεμαι *assent*, etc.

(a) Some adjectives and substantives equivalent to verbs compounded with prepositions that take the dative also take the dative; e.g. ὑπνωμένῳ ἢ ἐπιχείρησις ἔσται *the attack will be upon him in his sleep*, 54, 15; ἐπίστιός μοι ἐγένεο *you became a guest at my hearth*, 61, 5; οἱ συνέπαινος ἐγένετο *he united with him in approval*, 143, 26.

### *Accusative*

69. The accusative is the case of the direct object of a transitive verb.

(a) Sometimes verbal substantives, adjectives, or periphrastic expressions take an object accusative; e.g. σταθμόν

ἔχοντες τριήκοντα τάλαντα *weighing (having a weight of) thirty talents*, 55, 9. (Some explain τάλαντα as an appositive with σταθμόν). θῶμα ποιούμενος τὴν ἐργασίην τοῦ σιδήρου *wondering at the working of the iron*, 74, 12.

70. Both transitive and intransitive verbs may be followed by an accusative of kindred meaning with the verb (Cognate Accusative); e.g. διακρίναι αἵρεσιν *to make a choice*, 54, 8; τρέφειν τροφήν *to rear by a (method of) rearing*, 92, 18; ἦε ὁδὸν *he went (by) a road*, 82, 20.

(a) A neuter adjective or pronoun may represent a cognate accusative implied in the verb; e.g. μέγα ἀμβώσας *with a loud shout*, 52, 24; κερδανέεις πλεῖστον *you will profit most (make most profit)*, 61, 13; μαίνεται κάκιον *he suffers with a worse madness*, 81, 22; πολλ' ἀπειλήσας *with many threats*, 83, 7.

(b) Even passive verbs are sometimes followed by a cognate accusative; e.g. καλέεται ἐπωνυμίην *he is called by the name*.

71. Verbs meaning to *name, call, appoint, show, make, acquire*, and the like, may take a second accusative as predicate; e.g. τὸν Μυρσίλον ὀνομάζουσι *whom they call Myrsilus*, 52, 12; φίλους προσεποιήσατο Λακεδαιμονίους *he acquired the Lacedemonians as friends*, 52, 4.

(a) Both the object and the predicate accusative become nominative when the verb is used in the passive.

72. Verbs meaning to *ask, demand, clothe, deprive, teach*, etc. take two accusatives, one of a person, the other of a thing; e.g. ἐκείνο τὸ εἶρέό με *that question which you asked me*, 59, 29.

(a) The accusative of the thing is retained when such verbs are used in the passive; e.g. ἀπαιρεθῆναι τὴν ἀρχήν *to be deprived of the rule*, 123, 17.

73. With ἀμείβομαι *answer* and ὑπισχνέομαι *promise*, Herodotus sometimes uses two accusatives; e.g. ταῦτα τοὺς φίλους ἀμείψατο *he made this answer to his friends*, III, 21; σφέας μεγάλα ὑπισχνέμενος *making them great promises*, 109, 25. The accusative of the thing in these sentences is cognate.

74. Verbs meaning to *do something to* or *say something of* a person may take two accusatives; e.g. τὰ ἄλλα ἔθνεα ἐποίηε τῶντό *he did the same thing to the other nations*, 79, 24.

75. Verbs of *dividing* may take two accusatives; e.g. δασάμενοι Αἴγυπτον δωδέκα μοίρας *having divided Egypt into twelve parts*, 107, 9.

76. The accusative with some verbs and adjectives may denote something in respect to which the verb or adjective is limited (Accusative of Respect or Specification); e.g. οὐ καθαρὸς χεῖρας *not pure in hands*, 60, 27; εὐτυχέοντες τοὺς πολέμους *fortunate in wars*, 72, 3; τὰ μὲν ἄλλα ἐπιεικῆς *fit in other respects*, 76, 17.

77. Many accusatives are used as adverbs; e.g. τὴν ταχίστην (ὀδόν) *in the quickest way*; πρόφασιν *professedly*; πολλόν *much*; ἀρχὴν *at first*, τὴν ὥρην *at the proper time*.

(a) The neuter plural of adjectives is often used instead of the singular; e.g. πρῶτα, 87, 4; δεύτερα, 65, 11; also τὰ πρῶτα, 93, 3.

78. The accusative is used to denote Extent of Time or Space; e.g. τοῦτον τὸν χρόνον *during this time*, 49, 12; ἀπεδήμησε ἔτεα δέκα *he was abroad ten years*, 57, 24; σταδίους πέντε διακομίσαντες *conveying (her) for five stades*, 59, 5.

79. The accusative is occasionally used by Herodotus to express Limit of Motion, with verbs compounded with prepositions that take the accusative; e.g. τὸν ὡς ἐσῆλθε *when it occurred to him*, 120, 3; Ἄστυάγεια ἐσήιε ἀνάγνωσις *recognition came to Astyages*, 85, 23.

(a) But ἐσελθεῖν is also followed by the dative, on the analogy of such words as δοκεῖν and φαίνεσθαι; e.g. τῷ Κροίσῳ ἐσελθεῖν *it occurred to Cræsus*, 77, 23.

80. A participle stands in the accusative absolute, when it is impersonal; so, regularly, δέον, δόξαν, μετεόν, παρέχον, etc. (For the Genitive Absolute, see §48.)

81. The subject of an infinitive is in the accusative; e.g. Φοίνικας αἰτίους φασὶ γενέσθαι *they say the Phœnicians were responsible*, 49, 6. But when the subject of the infinitive is the same as that of the main verb, it is ordinarily not expressed and any qualifying word is in the nominative; e.g. οὐδὲ αὐτοὶ δώσειν (ἔφασαν) *they said they would not themselves give*, 50, 19; αἰείσας ὑπεδέκετο ἑωυτὸν κατεργάσεσθαι *he promised that after he had sung he would kill himself*, 56, 19.

## VERBS

### Tenses of the Indicative

82. The present and imperfect tenses are used to denote action in progress, or a state as existing, the one in present,

the other in past time; the aorist tense expresses the mere occurrence of a past action; the perfect expresses completed action in present time; the pluperfect is the past of the perfect; the future denotes an action that will take place; the future perfect is the past of the future.

83. The present and imperfect may denote customary or repeated action.

(a) Herodotus is fond of iterative forms (imperfect or aorist) made by adding the suffix  $-\sigma\kappa^{\circ}/\epsilon$  to the present or aorist stem.

84. The present and imperfect may denote action attempted, begun, or intended (Conative Present or Imperfect). This is very common with verbs of *buying*, *selling*, etc.  $\delta\acute{\iota}\delta\omega\mu\iota$  in the present and imperfect regularly means *offer*.

(a) The imperfect is sometimes equivalent in sense to  $\acute{\epsilon}\mu\epsilon\lambda\lambda\omicron\nu$  with an infinitive; e.g.  $\acute{\alpha}\pi\omicron\lambda\iota\pi\acute{\omicron}\nu\tau\omega\nu$  'Αθηναίων οὐκέτι ἐγίνοντο ἀξιόμαχοι *if the Athenians abandoned them they would no longer be a match in battle*, 195, 19.

85. In vivid narration, a past action is often expressed by the present (Historical Present). The present in this case may represent an aorist or an imperfect of description. (See §87.)

86. The present, accompanied by an expression of past time, such as  $\pi\acute{\alpha}\lambda\alpha\iota$  *formerly*, is used to express an action begun in the past and continuing in the present.

87. In the description of past circumstances and events, the imperfect is often used to depict the course of events (Imperfect of Description).

(a) Similar to this is the use of the imperfect of certain verbs which imply continuous action, such verbs as  $\lambda\acute{\epsilon}\gamma\omega$ ,  $\acute{\alpha}\gamma\omega$ ,  $\pi\acute{\epsilon}\mu\pi\omega$ ,  $\kappa\epsilon\lambda\epsilon\acute{\upsilon}\omega$ , where an aorist might be expected (Imperfect of Continuance).

88. Some presents are used with the meaning of the perfect; so, commonly, as in Attic,  $\acute{\eta}\kappa\omega$  *I have come*;  $\omicron\acute{\iota}\chi\omicron\mu\alpha\iota$  *I have gone*;  $\nu\acute{\iota}\kappa\acute{\alpha}\omega$  *I am victorious*. In Herodotus the usage is extended to a number of other verbs; e.g.  $\pi\acute{\epsilon}\iota\theta\omicron\mu\alpha\iota$  *I am convinced (have been persuaded)*, 52, 30;  $\acute{\alpha}\lambda\iota\sigma\kappa\epsilon\sigma\theta\alpha\iota$  *to have been taken*, 77, 3;  $\acute{\alpha}\nu\omicron\acute{\iota}\gamma\epsilon\sigma\theta\alpha\iota$  *to be open (have been opened)*, 53, 8.

(a) Such verbs in the imperfect have the meaning of the pluperfect.

**89.** The present may be used instead of the future in statements of what is immediate, confidently expected, or threatening.

(a) In prophecies, a future event may be regarded as present (Prophetic Present).

(b) The verb εἶμι *go*, regularly has a future meaning.

**90.** The imperfect (regularly with ἄρα) is used to denote that a fact or truth has just been recognized; e.g. ἐν τῇ ἀνθρωπίνῃ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν *in human nature the possibility does not, after all, exist of averting that which is bound to be*, 123, 18.

**91.** With a negative, the imperfect sometimes denotes resistance, refusal, or failure of expectation (Imperfect of Refusal); e.g. οὐ γὰρ μετίετο ὁ Γύγης, *i.e. for she would not release Gyges*, 54, 17.

**92.** The aorist is sometimes used to denote a general truth (Gnomic Aorist).

**93.** Verbs whose present denotes a state generally express by the aorist the entrance upon a state (Ingressive Aorist). So in general, verbs meaning to *rule, desire, weep, be hungry or thirsty, be mad, sane*, etc.; e.g. οὕτως ἤρξε *so he obtained the rule*, 91, 20.

(a) The aorist of ἔχω always has ingressive force; *i.e. εἶχον I had; but ἔσχον I got or obtained*.

**94.** In temporal and relative clauses, the aorist must usually be translated by the English pluperfect.

**95.** A perfect tense may often be translated by the present; so commonly, τέθνηκε *he is dead*; διέφθαρται *he is ruined*; ἔκτημαι *I possess*; τέθαπται *he lies buried*.

(a) Herodotus uses ἤγημαι in the sense of a present, *I think*.

(b) The pluperfect of such verbs may be translated by the imperfect.

**96.** Herodotus is fond of forming periphrastic tenses.

1. μέλλω with the present or future (rarely, aorist) infinitive makes a periphrastic future.

(a) The imperfect of μέλλω with the infinitive is used to express past intention or probability; e.g. ἔμελλε παραλάμψεσθαι *he was going to receive*, 98, 25.

2. The future of ἐθέλω with a complementary infinitive

makes a periphrastic future; e.g. *ἐθελήσει ἀναβῆναι* *is going to pass*, 81, 27.

3. *ἔρχομαι* with a future participle makes a periphrastic future; e.g. *ἔρχομαι ἐρέων* *I am going to tell*, 51, 16.

4. *εἰμί* or *γίνομαι* may be used with a present, aorist, or perfect participle to form a present (or imperfect), aorist, perfect (or pluperfect); e.g. *ἦν ἀρεσκόμενος* *he was pleasing (he pleased)*, 52, 16; *μεταδίωκτος γενόμενος* *being (becoming) pursued*, 121, 31.

5. *ἔχω* with the aorist participle forms a periphrastic aorist or perfect; e.g. *εἶχε καταστρεψάμενος* *he had subdued*, 57, 17.

### Tenses of Moods other than the Indicative

97. The subjunctive, optative (when not in indirect discourse), and imperative commonly refer to future time. The tenses of these moods do not express differences of time, but denote merely stage of action; the present, action going on; the aorist, simple occurrence; the perfect (rarely used) completed action.

98. The tenses of the infinitive (when not in indirect discourse) have no time of themselves, but express merely stage of action; the present, continuance; the aorist, simple occurrence; the perfect, completed action.

(a) The infinitive in any tense may denote the kind of action which may be expressed by the corresponding tense of the indicative; e.g. a conative present (or imperfect), ingressive aorist, etc. (See §§84, 93.)

99. The participle does not indicate absolute time, but time relative to that of the leading verb. In general, the present participle denotes the same time as the leading verb; the aorist participle, time previous to that of the leading verb; the future participle, time subsequent to that of the main verb.

(a) The present participle may represent an imperfect and denote action prior to that of the leading verb (Imperfect Participle).

(b) The aorist participle may be coincident in time with the main verb. So regularly with the aorist (perfect or pluperfect) of *λανθάνω* *escape notice*; *φθάνω* *anticipate*; *τυγχάνω* *happen*.

(c) The aorist participle may have an ingressive force (see § 93).

(d) The future participle may denote purpose (see § 129e).

100. The optative, infinitive, and participle in indirect discourse are always in the same tense as the verb of the direct discourse that they represent, and denote the same time or stage of action as that of the verb they represent.

(a) The present optative, infinitive, or participle may represent an imperfect indicative. The perfect optative, infinitive, or participle may represent a pluperfect. The future optative occurs only in expressed or implied indirect discourse.

### The Moods

101. There are four finite moods of the Greek verb, Indicative, Subjunctive, Optative, Imperative. The Infinitive, which is a verbal noun, and the Participle, which is a verbal adjective, are sometimes classed as moods.

102. By the addition of the adverb *ἄν* the meaning of the indicative and optative may be modified.

### *Independent Indicative*

103. The Indicative is used to express declarations of fact or to ask questions expecting such declarations as answer.

104. Past tenses of the Indicative are sometimes used to express unreality or impossibility of attainment in present or past time.

1. An unattainable wish is expressed in Herodotus (as always in Homer and sometimes in Attic) by *ὄφελον* with the infinitive; the present infinitive of present or continued past time, the aorist infinitive of past time; e.g. *μὴ ἰδεῖν ὄφελον* *I would I had not seen*, 82, 30. (For a wish conceived as possible in the future, see § 112.)

2. The imperfects *ἔδεε*, *ἔχρῃν* (*χρῃν*), *προσῆκε*, or other impersonal expressions denoting obligation or the like, are often used of unfulfilled obligation. The tense of the dependent infinitive shows the time of the obligation; e.g. *σὲ γὰρ ἐχρῃν πρῆσσειν τὰ πρήγματα* *for you ought to be engaged in affairs* (but you aren't), III, 9.

(a) But Herodotus frequently uses these imperfects to denote simple past obligation, which was or must be fulfilled; e.g. ἔδεε αὐτὸν ἀπολωλέναι *he had to die*, 54, 18; χρῆν γὰρ Κανδαύλη γενέσθαι κακῶς *for it was fated to turn out ill for Candaules*, 52, 20.

105. The aorist with ἄν may denote that something was expected or probable in the past (Past Potential); e.g. οὐκ ἄν κατέδοξα *I should not have suspected*, 83, 9.

106. The imperfect or aorist indicative with ἄν sometimes refers to an imaginary case and indicates that something would be, or would have been, in circumstances that do not, or did not, exist (Hypothetical Indicative). The imperfect refers to present time, or time continued in the past, the aorist to past time; e.g. ἄλλως οὐκ ἄν ἦια *in other circumstances, I should not go* (but, as it is, I shall), 63, 12.

(a) The imperfect or aorist of a verb of *wishing* with ἄν may express an unattainable wish; e.g. τὸν ἄν πᾶσι τυράννοισι προετίμησα ἐς λόγους ἐλθεῖν *I should have preferred that he come into converse with all tyrants*, 78, 2.

107. The imperfect or aorist with ἄν may express customary or repeated past action.

(a) Herodotus uses ἄν even with iterative forms (see § 83a); e.g. κλέπτεσκε ἄν *he would* (repeatedly) *steal*, 111, 25.

### *The Independent Subjunctive*

108. The subjunctive is used to express an exhortation (Hortatory Subjunctive); e.g. τὸν παῖδα τρέφωμεν *let us bring up the child*, 83, 27.

109. The aorist subjunctive is used with μή to express a prohibition; e.g. μὴ μνησθῆτε *don't mention it*, 61, 25.

110. The subjunctive is used in questions of doubt or deliberation (Deliberative Subjunctive); e.g. ἐπειρωτᾶν εἰ στρατεύηται *to ask whether he should make an expedition* (the original form of the deliberative subjunctive retained in an indirect question), 67, 19.

111. The aorist subjunctive is used with οὐ μή to express an emphatic denial; e.g. οὐ μὴ τι νεώτερον ἀναβλάσθη *nothing new (evil) will arise*, 121, 27.



### *The Independent Optative*

**112.** The optative without *ἄν* is used to express a wish conceived as possible in the future; e.g. *γῆ καρπὸν ἐκφέρει* *may the earth bring forth fruit*, 124, 11.

**113.** The optative with *ἄν* is used to express possibility or likelihood in the future (Potential Optative) and may be translated by *may, might, could, would*, or the like; e.g. *Αἰγυπτίων ἄν τις ἐλαχίστους ἴδοιτο φαλακροῦς* *one might see the fewest Egyptians bald*, 115, 1.

(a) Sometimes the potential optative is used to soften an assertion; e.g. *τὸν παῖδα οὐκ ἄν ὑμῖν συμπέμψαιμι* *my son I would not send with you*, 61, 26.

(b) The potential optative is occasionally used of the past, or to express a present conjecture of something in the past; e.g. *εἶησαν ἄν οὗτοι Κρηῆτες* *these would be Cretans*, 50, 9.

### *The Imperative*

**114.** The imperative is used to express a command or prohibition; e.g. *μὴ φοβεῦ ἐμέ* *do not fear me*, 53, 3.

(a) When a negative command (prohibition) refers to the simple occurrence of an act, it is more common to express it by *μὴ* with the aorist subjunctive (see § 109.)

### *The Infinitive*

**115.** The infinitive is a verbal noun and may be used:

1. Without the definite article, as the subject or object of a verb, as a predicate nominative or accusative, or as an appositive to a substantive or pronoun; e.g. *τεθνάναι ἄμεινόν ἐστιν* *death is better*, 59, 9.

2. With the definite article (Articular Infinitive), in any of the constructions named in 1, or in the relation of a genitive or dative to another word. It may also depend upon a preposition; e.g. *τὸ ἀρπάζειν γυναῖκας ἀνδρῶν ἀδίκων ἔργον ἐστίν* *to capture women is the work of wicked men*, 51, 1; *τοῦτο τοῦ μὴ φαλακροῦσθαι αἰτιόν ἐστι* *this is the cause of their not being bald*, 114, 26.

**116.** The infinitive as object may be used after almost any verb whose meaning requires it (Complementary Infinitive).

(a) Some verbs that we should expect to take a complementary infinitive are followed regularly, or sometimes, by a supplementary participle. For examples of variation in usage, note the use of *περιδεῖν allow*; e.g. *περιδεῖν αὐτὸν ἀεῖσαι to allow him to sing*, 56, 17; *περιδεῖν τὴν ἡγεμονίην περιελθοῦσαν to allow the rule to pass*, 124, 7.

(b) Some verbs may take either a complementary infinitive (present or aorist) or the future infinitive in indirect discourse. Such verbs are those signifying *hope, promise, swear, threaten*, and the like.

**117.** The infinitive may be used as the complement of adjectives, adverbs, substantives, and verbal phrases akin in meaning to verbs that take the infinitive; e.g. *ἕμερος ἐπειρέσθαι a desire to question*, 58, 11; *φερέγγυος δύναμιν παρασχεῖν able to furnish a force*, 142, 19.

**118.** The infinitive may limit the meaning of an adjective or substantive like an accusative of respect. This use is like that of the supine in *ū* in Latin; e.g. *φόβος ἀκοῦσαι fearful to hear*, 158, 23; *ἄριστον τυχεῖν best to get*, 59, 15.

**119.** An infinitive is sometimes used as a complement when it is not strictly necessary for the construction, but serves as an explanatory addition (Epexegetic Infinitive); e.g. *καθαροῦ ἐδέετο κυρῆσαι he begged for a purification—to get it*, 60, 29.

**120.** The infinitive may express purpose. It is used chiefly with verbs signifying to *give, entrust, appoint*, and the like; e.g. *δύο παῖδια διδοῖ ποιμένι τρέφειν he gave two children to a shepherd to bring up*, 92, 17.

**121.** The infinitive may be used with *ὥστε* to denote a natural or anticipated result.

(a) Herodotus sometimes uses *ὥστε* with the infinitive instead of the regular complementary infinitive; e.g. *συνήνεικε ὥστε καὶ ὑμᾶς εἶδέναι it came about that you too know*, 127, 17.

(b) *ὥστε* with the infinitive sometimes follows a comparative with *ἤ*; e.g. *μέζω ἢ ὥστε ἀνακλαίειν too great to weep for*, 116, 23.

(c) Herodotus sometimes uses *ὥστε* with the infinitive after a verb of effort, instead of a clause with *ὅκως* (see § 146.)

**122.** The infinitive is sometimes used absolutely, usually

with *ὡς*, to limit the application of a statement; e.g. *ὡς εἰκάσαι to make a guess*, 60, 11; *ὡς ἐμὲ μεμνήσθαι as far as my memory goes*, 104, 17; *οὐ πολλῶ λόγῳ εἰπεῖν not to make a long story*, 71, 2.

123. The infinitive may be used for the imperative; e.g. *μὴ καλέειν αὐτὸν ὄλβιον don't call him happy*.

124. The infinitive is rarely used to express a wish. In this use the infinitive may be thought to be the complement of some word (like *δοῦναι grant*) understood; e.g. *ἐκγενέσθαι μοι τείσασθαι Ἀθηναίους may it be possible for me to punish the Athenians*, 151, 18.

125. The infinitive is used after *πρὶν* or *πρὶν ἢ before*, when the main clause is affirmative; e.g. *πρὶν ἢ Ψαμμήτιχον βασιλεύσαι before Psammetichus became king*, 92, 10; *πρὶν μεγάλους γενέσθαι τοὺς Πέρσας before the Persians became great*, 64, 28.

126. The infinitive is used in indirect discourse with many verbs of *saying, thinking*, and the like, each tense of the infinitive representing the same tense of the corresponding verb in the direct discourse.

(a) A present infinitive may represent an imperfect, and a perfect infinitive a pluperfect indicative.

### *The Participle*

127. The Participle is a verbal adjective and has three main uses:

1. Attributive, modifying a substantive; *τὰ ἐνοικέοντα ἔθνηα the inhabiting tribes*.

2. Circumstantial, denoting some attendant circumstance (see §§ 129, 130).

3. Supplementary, completing the meaning of a verb (see §§ 131–137).

128. The attributive participle is often used with the article, with the substantive omitted (Substantive Use of the Participle). Such participles must often be translated by relative clauses, often by substantives; e.g. *τὰ γινόμενα the occurrences*, 49, 2; *ὁ μηνύσας the man who revealed*, 55, 20; *τῶν τότε ἐόντων of the men who lived then*, 56, 2.

(a) Herodotus often uses a participle with a substantive, where a verbal noun with a genitive, or an infinitive with

subject accusative, would be more regular; e.g. *μετὰ Σόλωνα οἰχόμενον* *after the departure of Solon*, 60, 10.

129. The circumstantial participle qualifies a verb by setting forth some circumstance under which its action takes place. It may denote *time, means, cause, manner, condition, concession, purpose*; sometimes it is preliminary to the main verb, where the relation is merely one of sequence of actions. The relation in general is determined by the context, but is often made clear by a modifying adverb or particle.

(a) The particles ἄτε, οἷα, ὥστε, with the participle show that it has a causal force; e.g. ὥστε ταῦτα νομίζων *inasmuch as he thought this*, 52, 16; οἷα παίδων οἱ ὑπαρχόντων *since he had children*, 70, 18; ἄτε δημότην ἔοντα *since he was a man of the people*, 110, 29.

(b) The particle καίπερ shows that the participle has a concessive force; e.g. καίπερ ἐὼν ἐν κακῷ τοσοῦτῳ *although he was in so great misery*, 64, 13.

(c) The particle ὡς shows that the participle sets forth the thought or intention of the subject of the main verb, or of some other person prominently mentioned, without implicating the speaker or writer. It may be translated, *on the ground that, in the belief that, as if*, or, with a future participle, *with the* (avowed, but often also real) *intention of*. It is often a substitute for a clause in indirect discourse; e.g. χρησμῷ κιβδήλῳ πῖσυννοι, ὡς δὴ ἐξανδραποδιούμενοι τοὺς Τεγεήτας *trusting a false oracle, that they would, forsooth, reduce the Tegeates to slavery*, 73, 5.

(d) A circumstantial participle denoting time is sometimes accompanied by an adverb of time; e.g. αὐτίκα εὔδοντι *as soon as he was asleep*, 60, 12; ἅμα λέγων ταῦτα ἐσήμαινε τοῖσι δορυφόροις *at the same time that he said this, he signed to his spear-bearers*, 86, 7.

(e) The future participle is used to denote purpose, especially after verbs of motion; e.g. ἔθεέ τις ἀγγελέων *some one ran to tell the news*, 63, 26.

(f) Some temporal participles have adverbial force; e.g. τελευτῶν *finally*, 129, 25.

130. When a circumstantial participle refers to some person or thing not included in the main construction of the sentence,

the noun and participle stand in the genitive absolute; e.g. ἀρπάσαντος αὐτοῦ Ἑλένην *when he had carried off Helen*. See also example under § 129, a.

(a) When a verb has no personal subject (impersonal verb), it may stand in the accusative absolute (see § 80.)

131. The supplementary Participle is either (1) not in indirect discourse, or (2) in indirect discourse.

(a) The supplementary participle agrees with the subject when the verb is intransitive or passive; with the object when the verb is transitive.

### *Not in Indirect Discourse*

132. Many verbs take the supplementary participle to complete their meaning, where an infinitive might be expected. Among such verbs are those signifying to *begin, end, stop, endure, try, continue, allow*; e.g. τὸν ἄνδρα παῦσον ταῦτα ποιεῦντα *stop the man doing this*, 141, 4.

(a) Herodotus uses *πειράομαι try, περιοράω allow, ἀνέχομαι endure*, with either the complementary infinitive or the supplementary participle.

(b) *παύω*, meaning *prevent*, takes the complementary infinitive; e.g. ἡ μιν παύσει καταστρέψασθαι *which will prevent him from subduing*, 172, 12.

133. Verbs of perceiving, when they denote the act or state perceived, take the supplementary participle not in indirect discourse. The participle is used similarly to the object (complementary) infinitive, and the tenses differ only as the same tenses of the infinitive differ; the aorist, therefore, denotes mere occurrence; e.g. ὡς εἶδε ἐπιόντα τὸν Πέρσην *when he saw the Persian approaching*, 77, 7; ἰδὼν τινα καταβάντα *when he saw a man descend*, 76, 10.

(a) Verbs of *finding* and *detecting* are similarly used.

134. *τυγχάνω* (*κυρέω*) *happen, λαμβάνω escape notice, φθάνω anticipate*, regularly take a supplementary participle, which contains the main idea; e.g. τυγχάνεις ἔκγονος ἐών *you are, as it happens, the son*, 61, 10; φονέα τοῦ παιδὸς ἐλάβθανε βόσκων *he was unwittingly maintaining the slayer of his son*, 64, 4; βουλόμενοι φθῆναι ἀπικόμενοι *wishing to arrive first*, 159, 12. For the tense of the participle, see § 99 b.

135. With some verbs meaning *go* or *come*, the supplementary participle specifies the manner of going or coming and contains the main idea; e.g. οἴχεσθαι ἀποπλέοντας *to go sailing off*, 50, 4; οἴχετο κλέψας *he had gone off with (as a thief)*, 97, 12.

(a) Homer and Herodotus use βαίρω and its compounds similarly; e.g. κατέβαυε κελύων *he ended with the order*, 86, 11.

136. With verbs expressing *joy*, *sorrow*, *repentance*, and the like, a supplementary participle often indicates the cause of the emotion; e.g. μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι *he repented scourging the Hellespont*, 172, 18.

### *In Indirect Discourse*

137. The supplementary participle is used in indirect discourse with verbs signifying to *know*, *learn*, *see*, *find*, *show*, *appear*, *prove*, etc.; e.g. τὸν οἶδα ὑπάρξαντα *the man who I know began*, 51, 17. (For the tense of the participle, see § 100.)

(a) In Herodotus, the usage with many of these verbs varies between the infinitive and the participle; so, commonly, with πυνθάνομαι *learn, inquire*; εὕρισκω *find*.

(b) In Herodotus, ἐπίσταμαι (rarely οἶδα) may mean either *know* or *think*; in both these meanings, the supplementary participle is used, though in the meaning *think* it also takes the infinitive. Ordinarily when verbs meaning *know* are followed by the infinitive, they mean *know how*.

(c) φαίρεσθαι with the infinitive means to *appear*, with no indication of the truth of the appearance; with the participle, it means to *be shown*; e.g. φαίρεται ψεύδεσθαι *he appears to be lying* (but may be speaking the truth); φαίρεται ψευδόμενος *he is shown to be lying*.

## Complex Sentences

### *Moods in Subordinate Clauses*

138. A complex sentence consists of a main clause and one or more subordinate clauses. The subordinate clause is introduced by a relative pronoun or by subordinating conjunctions such as those meaning *if*, *when*, *since*, *that*, *until*, etc.

139. A subordinate clause is in primary sequence when it depends upon a primary tense; in secondary sequence when it depends upon a secondary tense.

(a) The primary tenses are the present, future, perfect, future perfect.

(b) The secondary tenses are the imperfect, aorist, pluperfect.

140. There is no such thing in Greek as the *sequence of tenses*, as applied to a main and dependent clause; wherever, however, a subjunctive is required in a subordinate clause after a primary tense, the optative may be used after a secondary tense.

(a) The Greeks liked to express a purpose, condition, or the like, in the form in which it was originally conceived, and so the subjunctive is often found after a secondary tense. This is sometimes called *Graphic Sequence*.

141. In indirect discourse, where an indicative (or subjunctive) would be used in the direct form, and where a finite verb is possible in the indirect, the optative may be used after a secondary tense, but, on the principle of vividness, the original indicative (or subjunctive) may be retained.

142. The mood of a subordinate clause closely connected with the thought of the clause on which it depends is often assimilated to the mood of that clause.

### *Purpose and Object Clauses*

143. Purpose clauses in Herodotus are introduced by *ἵνα*, *ὥς*, *ὅπως* in order that; *ἵνα μή*, *ὥς μή*, *ὅπως μή*, *μή* in order that not, lest, and take the subjunctive after primary tenses, the optative (or subjunctive) after secondary tenses (see § 140 a).

(a) The subjunctive in purpose clauses sometimes takes *ἕν*, especially with *ὥς* and *ὅπως*.

(b) Occasionally *ὥς* (*ὅπως*) *ἕν*, is used with the optative in purpose clauses after a secondary tense (see 146, 5); in one instance (82, 16) Herodotus uses it after a primary tense. These may all be explained as potential optatives.

144. Relative clauses of purpose are expressed by the future indicative.

145. Object clauses with verbs of fearing, or equivalent expressions, are introduced by *μή* *that, lest*; *μή οὐ* *that not*, and take the subjunctive after primary tenses, the optative (or subjunctive) after secondary tenses (see § 140 *a*).

146. Object clauses after verbs of effort, meaning to *plan, take care, be on one's guard*, and the like, are introduced by *ὅπως* (rarely *ὥς*) and take the future indicative after both primary and secondary tenses.

(*a*) Sometimes object clauses are expressed like purpose clauses, and take *ὅπως* (*ὥς*) with the subjunctive or optative (see § 143).

(*b*) For *ὥστε* with the infinitive after a verb of effort, see § 153.

147. Certain verbs which usually have the complementary infinitive may take *ὅπως* with the future indicative as their object. Such verbs are those signifying *command, persuade, ask*, etc.; e.g. *ἐδέετο ὅπως ἤξει* *he begged him to return*, 138, 15.

148. Certain verbs not included in those given in §§ 146 and 147 sometimes take *ὅπως* with the future indicative, where the construction may be explained by analogy or by assuming that a verb of effort is understood; e.g. *ἀπόβαλε ὅπως μή ἤξει* *throw it away (taking care) that it may not return*, 119, 4.

### Result Clauses

149. Result clauses are introduced by *ὥστε* (rarely *ὥς*) *so that*, and take either the infinitive or a finite verb.

150. When the infinitive is used with *ὥστε*, it denotes a natural or anticipated result, whether or not it actually occurs.

151. When the indicative is used with *ὥστε*, the actual occurrence of the result is indicated.

(*a*) Sometimes a relative pronoun takes the place of *ὥστε* in such clauses.

152. *ὥστε* means properly *and so*, and thus may be followed by any form of the verb that may be used in an independent sentence; i.e. the potential optative, a past tense of the indicative with *ἄν*, the imperative, or the hortatory, prohibitory, or deliberative subjunctive.

153. Occasionally Herodotus uses a clause with *ὥστε* instead of an object clause with *ὅπως* after a verb of effort (see § 146).



### Conditional Sentences

**154.** A conditional sentence commonly consists of a subordinate clause introduced by *if* (protasis), and a main clause containing the conclusion (apodosis).

(a) The protasis may be an indefinite relative or temporal clause, and in general is expressed exactly like the corresponding *if* clause.

**155.** The condition is introduced by *εἰ if*, *ὅστις whoever*, *ἐπεὶ when(ever)*, or similar words.

**156.** If the subjunctive is required in the protasis, the adverb *ἄν* is regularly used. In Herodotus *εἰ + ἄν* becomes *ἦν*, *ἐπεὶ + ἄν* becomes *ἐπεάαν*.

(This use of *ἄν* must be carefully distinguished from that with the optative or past indicative in independent clauses, as explained §§ 105, 106, 113.)

(a) Herodotus occasionally omits *ἄν*.

**157.** The negative in the condition is always *μή*; in the conclusion it is regularly *οὐ*. But if the verb of the conclusion is in a construction requiring *μή* (e.g. an imperative or hortatory subjunctive), that form of the negative is used.

**158.** Conditional sentences are classified as—

1. Simple Present and Past conditions.
2. Unreal Present and Past conditions.
3. More Vivid Future conditions.
4. Less Vivid Future conditions.
5. Present General conditions.
6. Past General conditions.

**159.** Simple present or past conditions state a supposition with no implication as to its fulfillment. The indicative is used in the condition; in the conclusion any form of the simple sentence may be used.

**160.** Unreal conditions imply that the supposition is contrary to a known fact. The conclusion states what *would be*, or *would have been*, if the condition *were* or *had been* realized. The condition is expressed by *εἰ* with the imperfect or aorist indicative, the conclusion by the imperfect or aorist indicative with *ἄν*. The imperfect refers to the present, or to a repeated or habitual past action, the aorist to a single occurrence in the past; e.g. *εἰ εἶδες, ἄν ἐθαύμαζες if you had seen, you would be*

amazed, 74, 11. εἰ μὴ αὐταὶ ἐβούλοντο, οὐκ ἂν ἤρπάζοντο if they had not themselves wished it (in the several instances), they would not have been carried off, 51, 4.

161. Future conditions set forth a future supposition with more or less vividness. The conclusion of the future more vivid condition sets forth what *will* happen if the condition is fulfilled; the conclusion of the less vivid future condition states what *would* happen, if the condition *should be* fulfilled.

162. In Future more vivid conditional sentences, the condition is expressed by ἦν(ὅστις ἂν, ἐπεὰν, etc.) with the subjunctive, the conclusion by any future form; e.g. ἦν βούλη πείθεσθαι, ἀρξεις if you wish to obey, you will rule, 89, 15. τὸ ἂν προσθέω, μηδαμῶς παραχρήση what I command you, by no means disregard, 81, 8; ἐπεὰν στίχη, σοι μελέτω when she comes, let it be your concern, 53, 12.

163. When a future condition expresses strong feeling implying admonition or threat, it is often expressed by εἰ with the future indicative (Minatory or Monitory protasis); e.g. εἰ χρήσεσθε τρόπῳ τῷ εἰρημένῳ, ἐπίστασθε ὅτι ἀπολέεσθε if you use the method mentioned, know that you will die, 127, 25.

164. A peculiar form of condition with no conclusion expressed is found in Herodotus, as in Homer, where ἦν with the subjunctive may be translated *on the chance that, in the hope that*; the implied apodosis usually expresses purpose.

(a) After secondary tenses, the condition may be expressed by εἰ with the optative.

165. In future less vivid conditions, the condition is expressed by εἰ (rarely by relative or temporal conjunctions) with the optative, the conclusion by the optative with ἂν (Potential Optative), e.g. εἴ τις συλλογίσαιτο, φανείη ἂν if any one should consider, it would appear, 107, 21.

166. Generalizing conditions refer to an act or series of acts supposed to occur with indefinite frequency. The conclusion states a general truth or an habitual action.

167. In present general conditional sentences, the condition is expressed by ἦν (ὅστις ἂν, ἐπεὰν, etc.) with the subjunctive, the conclusion by the present indicative or an equivalent; e.g. ἦν ἐπιβάληται στίγματα ἱρά, οὐκ ἔξεστι τούτου ἄψασθαι if he puts upon himself sacred marks, it is not permissible to touch him, 94,

23; ἐπεὰν δέωνται χρᾶσθαι, ἐντανύουσι *whenever they want to use it, they stretch it*, III, 14.

168. In past general conditional sentences, the condition is expressed by εἰ (ὁκότε *when*, ὁκως *when*, ὅστις *whoever*, etc.) with the optative, the conclusion by the imperfect indicative or an equivalent; e.g. ὁκως καλέοι, ἐώθεε φοιτᾶν *whenever she summoned, he was in the habit of going*, 53, 29; ὁκότε συμμίσγοιεν, ἀπώλλυντο *whenever they joined battle, they perished*, 98, 15.

### Temporal Clauses

169. Temporal clauses are introduced by temporal conjunctions or relative expressions of time, such as ἐπεί, ὁκότε, *when*, ἄχρι (οὔ), ἐς ὃ, πρίν, *until*.

170. Present and past temporal clauses take the indicative, when there is reference to definite present or past time.

171. Temporal clauses referring to the future or to indefinite frequency in present time take the subjunctive with ἄν. (Cf. §§ 162, 167.)

(a) Herodotus often omits ἄν in these clauses, especially in those introduced by *until*. φυλάσσειν ἄχρι οὔ τελευτήσῃ *to keep watch until he dies*, 86, 28.

172. Temporal clauses referring to indefinite past time, or corresponding to less vivid future conditions, take the optative. (Cf. §§ 165, 168.)

### Indirect Discourse

173. In indirect discourse we have a quoted statement or thought. The quoted statement may be introduced by ὅτι *that*, or there may be no introductory word but the principal verb of the quotation may be (1) in the infinitive; (2) in the participle. The construction is determined by the character of the leading verb.

(a) Verbs of *saying* take either the infinitive or ὅτι. In the common usage, φημί takes the infinitive, εἶπον the clause with ὅτι, λέγω either construction. Herodotus prefers the infinitive with λέγω. Irregularities in his usage will be pointed out as they occur.

(b) Verbs of *thinking* and *believing* regularly take the infinitive.

(c) Verbs of *knowing, perceiving, hearing, showing, finding*, regularly take the participle or the *ὅτι* construction. Hérodotus uses the infinitive also with most of these verbs.

### Simple Sentences

**174.** When the infinitive or participle is used in indirect discourse, the *tense* is always the same as that of the form it represents in the direct discourse; except that a present infinitive or participle may represent the imperfect, as well as the present, and a perfect infinitive or participle may represent the pluperfect, as well as the perfect. An optative or indicative with *ἄν* in a main clause is represented by the *same tense* of the infinitive or participle, but *ἄν must be retained*.

**175.** In indirect quotations introduced by *ὅτι* (*ὡς*), the verb of the direct form remains unchanged in mood and tense after primary tenses; after secondary tenses, an indicative (except an indicative with *ἄν*) or subjunctive of the direct is changed to the *same tense* of the optative or (on the principle explained in § 141) the mood may remain unchanged. An indicative with *ἄν* and an optative with *ἄν* is retained.

(a) Occasionally a present (or perfect) indicative of the direct becomes an imperfect (or pluperfect) indicative in the indirect quotation, when it is a statement of fact by the writer independent of the quotation.

### Complex Sentences

**176.** When a complex sentence passes into indirect discourse, its principal verb is treated like the verb of a simple sentence and stands, according to its leading verb (see § 173), in a finite mood after *ὅτι* (*ὡς*), in the infinitive, or in the participle.

**177.** Subordinate clauses in indirect discourse properly require a finite verb and follow the rule for indirect quotations introduced by *ὅτι* (*ὡς*); after a primary tense the original mood and tense is retained; after a secondary tense the verb may be changed to the same tense of the optative or may be retained unchanged; except that subordinate verbs in the imperfect, aorist, and pluperfect indicative regularly remain unchanged.

(a) When a subjunctive with *ἄν* is changed to the optative, *ἄν* is always dropped; in that case *ἦν* becomes *εἰ*, *ἐπεάν* becomes *ἐπεί*, etc.

(b) In Herodotus the distinction between principal and subordinate clauses is often lost sight of and the infinitive is found in subordinate clauses in indirect discourse. For examples, see 56, 30; 77, 25; 97, 11; etc.

### Indirect Questions

178. Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (sometimes, in Herodotus, by simple relatives), and by such interrogative words as *εἰ whether*, *κότερον (κότερα) . . . ἢ whether . . . or*, and follow the rules that govern indirect quotations after *ὅτι (ὡς)* (see § 175). It should be observed that if a subjunctive occurs in an indirect question, it would also occur in the direct (i.e. in a deliberative question) and that an optative in an indirect question after a past tense may represent either an indicative or a subjunctive of the direct. An optative with *ἄν* in an indirect question is always a potential optative, unchanged from the direct form.

### Negative Sentences

179. There are two negative particles, *οὐ* and *μή*; *οὐ* is used in declarations, *μή* where the negation is willed or thought of. The same rule applied to compound negatives.

(a) In questions *οὐ* expects the answer *yes* (Lat. *nonne*); *μή* expects the answer *no* (Lat. *num*).

180. The subjunctive and imperative always take the negative *μή*; the indicative and optative take *μή* in final and object clauses with *ἵνα*, *ὡς*, *ὅπως*, in indefinite relative clauses, and all clauses expressing a wish, purpose, or condition; the infinitive when not in indirect discourse takes *μή*; the participle takes *μή* when it expresses a condition or refers to an indefinite person or thing. Otherwise *οὐ* is used.

181. Verbs and expressions of negative meaning, such as *deny*, *refuse*, *hinder*, when followed by the infinitive, often take a redundant *μή* to emphasize the negative meaning of the

leading verb. Such a verb, if itself negated, may take  $\mu\eta\ \omicron\upsilon$  with the infinitive. Both negatives are in this case redundant; e.g.  $\acute{\epsilon}\phi\upsilon\lambda\alpha\zeta\epsilon\ \tau\alpha\upsilon\tau\alpha\ \mu\eta\ \pi\alpha\rho\alpha\beta\alpha\iota\upsilon\epsilon\upsilon\iota\nu$  *he guarded against transgressing this*, 72, 20;  $\acute{\epsilon}\xi\alpha\rho\nu\omicron\varsigma\ \eta\eta\nu\ \mu\eta\ \acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\nu\alpha\iota$  *he denied that he had killed*, 125, 3. (The last sentence, if the leading verb were negated, might be expressed:  $\omicron\upsilon\kappa\ \acute{\epsilon}\xi\alpha\rho\nu\omicron\varsigma\ \eta\eta\nu\ \mu\eta\ \omicron\upsilon\kappa\ \acute{\alpha}\pi\omicron\kappa\tau\epsilon\iota\nu\alpha\iota$ ).

(a) Occasionally Herodotus uses  $\acute{\omega}\sigma\tau\epsilon$  with the infinitive after such verbs, instead of the simple infinitive. In such cases the infinitive may take  $\mu\eta$  or  $\mu\eta\ \omicron\upsilon$  on the principle indicated above.

182. Any infinitive that would take  $\mu\eta$  may take  $\mu\eta\ \omicron\upsilon$  if the verb on which it depends is itself negated. Here  $\omicron\upsilon$  is redundant; e.g.  $\omicron\upsilon\kappa\ \omicron\iota\kappa\acute{\omicron}\varsigma\ \acute{\epsilon}\sigma\tau\iota\ \acute{\Lambda}\theta\eta\nu\alpha\iota\omicron\upsilon\varsigma\ \mu\eta\ \omicron\upsilon\ \delta\omicron\upsilon\nu\alpha\iota\ \delta\iota\kappa\alpha\varsigma$  *it is not fitting that the Athenians should fail to pay the penalty*, 162, 4.

(a) Similarly a participle that would take  $\mu\eta$  may take  $\mu\eta\ \omicron\upsilon$  after verbs or expressions that are negated.

183. If, in the same clause, one or more compound negatives follow a simple negative, the first negative is confirmed, and not, as in our idiom, contradicted.

#### EXPLANATION OF SOME GRAMMATICAL AND RHETORICAL TERMS

*Anacoluthon.* A shift of construction in a sentence generally causing some word in it to have no proper construction. For example see 52, 6ff.

*Anaphora.* The repetition of the same word at the beginning of successive clauses; e.g.  $\varphi\omicron\nu\epsilon\upsilon\varsigma\ \mu\acute{\epsilon}\nu\ \tau\omicron\upsilon\ \acute{\epsilon}\omega\nu\tau\omicron\upsilon\ \acute{\alpha}\delta\epsilon\lambda\varphi\epsilon\omicron\upsilon\ \gamma\epsilon\nu\acute{\omicron}\mu\epsilon\nu\omicron\varsigma$ ,  $\varphi\omicron\nu\epsilon\upsilon\varsigma\ \delta\acute{\epsilon}\ \tau\omicron\upsilon\ \kappa\alpha\theta\acute{\eta}\rho\alpha\nu\tau\omicron\varsigma$ , 64, 20.

*Anastrophe.* The shifting of the accent from the ultima to the penult in oxytone prepositions. It occurs (a) when the preposition follows its case; (b) when the preposition stands for a compound formed of the preposition and  $\acute{\epsilon}\sigma\tau\iota$ ; e.g.  $\xi\epsilon\iota\nu\acute{\iota}\eta\varsigma\ \pi\acute{\epsilon}\rho\iota$ , 75, 16;  $\omicron\upsilon\tau\epsilon\ \tau\acute{\omicron}\ \beta\omicron\upsilon\lambda\epsilon\sigma\theta\alpha\iota\ \pi\acute{\alpha}\rho\alpha$  ( $\pi\acute{\alpha}\rho\epsilon\sigma\tau\iota$ ), 63, 14.

*Aprocope.* The cutting off of a final short vowel before an initial consonant,  $\acute{\alpha}\nu$  for  $\acute{\alpha}\nu\acute{\alpha}$ ,  $\kappa\acute{\alpha}\tau$  for  $\kappa\alpha\tau\acute{\alpha}$ ,  $\pi\acute{\alpha}\rho$  for

παρά, etc. Final  $\nu$  and  $\tau$  are assimilated to a following consonant; e.g. ἀμβώσας for ἀναβώσας, 52, 25.

*Apodosis.* The conclusion of a conditional or relative clause; in general, the principal clause of a sentence as opposed to a subordinate or introductory clause.

*Asyndeton.* The omission of a connective in a sentence of connected discourse. This usually occurs when a sentence is (a) a summary of the preceding sentence or (b) is added in explanation of it. Herodotus often has asyndeton when (c) a sentence begins with a form of οὗτος. For examples, see 49, 19; 50, 4; 62, 24.

*Brachylogy.* Brevity in speech. Applied commonly to an abridged or condensed comparison; e.g. πόνοι τῷ χθιζῶ παραπλήσιοι *hardships similar to (those of) yesterday*, 90, 22.

*Chiasmus.* A reversal of the order of words in corresponding pairs of phrases. For an example, see 64, 27.

*Crasis.* See Dialect § 18.

*Epanalepsis.* The repetition of a word or words in a sentence, often after a digression or a parenthesis. For an example, see 93, 23.

*Epexegetic.* Added in way of explanation. See Epexegetic Infinitive, Synt. § 119.

*Hyperbaton.* A transposition of words in a sentence; e.g. ἄνευ τε δόλου καὶ ἀπάτης for ἄνευ δόλου τε καὶ ἀπάτης, 75, 12.

*Hysteron Proteron.* A reversal of the natural order of two successive occurrences.

*Litotes.* The denial of a statement instead of the assertion of the contrary; e.g. οὐκ ὀλίγα for πολλά.

*Metathesis.* Transposition of letters or sounds for the sake of euphony.

*Meiosis.* Understatement or disparagement of the truth for the sake of enhancing it.

*Oxytone.* A word with the acute accent on the last syllable.

*Parataxis.* Coördination: when a clause logically subordinate to another is made coördinate with it; e.g. νύξ τε ἐγένετο καὶ οἱ . . . ἐσέβαινον, instead of 'when night came, they . . . went on board,' 192, 25.

*Prolepsis.* Anticipation: when the subject of a dependent clause is anticipated and made the object of a verb of the

principal clause; e.g. μαθὼν τὸν Σμέρδιος θάνατον, ὡς κρύπτοιτο, 120, 28.

*Tmesis.* The separation by one or more words of a preposition from the verb with which it belongs in an adverbial relation; e.g. ἀπὸ δ' ἔθανε, 159, 4.



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ΗΡΟΔΟΤΟΥ  
ΤΟΥ  
ΑΛΙΚΑΡΝΗΣΣΕΟΣ ΙΣΤΟΡΙΗ  
BOOK I

Title and Purpose of the Work

Ἡροδότου Ἀλικαρνησσεός ιστορίας 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.

5

Origin of the Quarrel between the East and the West

Περσέων μὲν νυν οἱ λόγιοι Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς· τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τήνδε τὴν θάλασσαν καὶ οἰκήσαντας τοῦτον τὸν χῶρον τὸν καὶ νῦν οἰκέουσι, αὐτίκα ναυτιλίησι μακρῆσι ἐπιθέσθαι, ἀπαγινέοντας δὲ 10 φορτία Αἰγύπτια τε καὶ Ἀσσύρια τῇ τε ἄλλῃ ἔσαπικνέεσθαι καὶ δὴ καὶ ἐς Ἄργος. τὸ δὲ Ἄργος τοῦτον τὸν χρόνον προεῖχε ἅπασι τῶν ἐν τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἄργος τοῦτο διατίθεσθαι τὸν φόρτον. πέμπτη δὲ ἢ ἕκτη ἡμέρῃ ἀπ' ἧς 15 ἀπίκοντο, ἐξεμπολημένων σφι σχεδὸν πάντων, ἐλθεῖν ἐπὶ τὴν θάλασσαν γυναῖκας ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέως θυγατέρα· τὸ δὲ οἱ οὖνομα εἶναι, κατὰ τῷντὸ τὸ καὶ Ἕλληνες λέγουσι, Ἴοῦν τὴν Ἰνάχου. ταύτας στάσας κατὰ πρύμνην τῆς νεὸς ὠνέεσθαι τῶν φορτίων τῶν σφι ἦν 20

θυμὸς μάλιστα, καὶ τοὺς Φοίνικας διακελευσαμένους ὀρμῆσαι ἐπ' αὐτάς. τὰς μὲν δὴ πλεῦνας τῶν γυναικῶν ἀποφυγεῖν, τὴν δὲ Ἰοῦν σὺν ἄλλησι ἀρπασθῆναι· ἐσβαλομένους δὲ ἐς τὴν νέα οἴχεσθαι ἀποπλέοντας ἐπ' Αἰγύπτου. οὕτω μὲν  
5 Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι, οὐκ ὡς Ἕλληνες, καὶ τῶν ἀδικημάτων πρῶτον τοῦτο ἄρξαι· μετὰ δὲ ταῦτα Ἑλλήνων τινὰς (οὐ γὰρ ἔχουσι τοῦνομα ἀπηγήσασθαι) φασὶ τῆς Φοινίκης ἐς Τύρον προσσχόντας ἀρπάσαι τοῦ βασιλέος τὴν θυγατέρα Εὐρώπην. εἶησαν  
10 δ' ἂν οὗτοι Κρήτες. ταῦτα μὲν δὴ ἴσα πρὸς ἴσα σφί γενέσθαι· μετὰ δὲ ταῦτα Ἕλληνας αἰτίους τῆς δευτέρας ἀδικίης γενέσθαι. καταπλώσαντας γὰρ μακρῇ νηϊ ἐς Αἶαν τε τὴν Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμόν, ἐνθεῦτεν, διαπρηξαμένους καὶ τᾶλλα τῶν εἵνεκεν ἀπίκατο, ἀρπάσαι  
15 τοῦ βασιλέος τὴν θυγατέρα Μηδείην. πέμψαντα δὲ τὸν Κόλχον ἐς τὴν Ἑλλάδα κήρυκα αἰτέειν τε δίκας τῆς ἀρπαγῆς καὶ ἀπαιτέειν τὴν θυγατέρα· τοὺς δὲ ὑποκρίνασθαι ὡς οὐδὲ ἐκεῖνοι Ἰοῦς τῆς Ἀργείης ἔδοσαν σφί δίκας τῆς ἀρπαγῆς· οὐδὲ ὦν αὐτοὶ δώσειν ἐκείνοισι. δευτέρῃ δὲ  
20 λέγουσι γενεῇ μετὰ ταῦτα Ἀλέξανδρον τὸν Πριάμου ἀκηκοότα ταῦτα ἐθελῆσαί οἱ ἐκ τῆς Ἑλλάδος δι' ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον πάντως ὅτι οὐ δώσει δίκας· οὐδὲ γὰρ ἐκείνους διδόναι. οὕτω δὴ ἀρπάσαντος αὐτοῦ Ἑλένην τοῖσι Ἕλλησι δόξαι πρῶτον πέμψαντας ἀγγέλους  
25 ἀπαιτέειν τε Ἑλένην καὶ δίκας τῆς ἀρπαγῆς αἰτέειν. τοὺς δὲ προῖσχομένων ταῦτα προφέρειν σφί Μηδείης τὴν ἀρπαγὴν, ὡς οὐ δόντες αὐτοὶ δίκας οὐδὲ ἐκδόντες ἀπαιτεόντων βουλοίατό σφί παρ' ἄλλων δίκας γίνεσθαι. μέχρι μὲν ὦν  
· τούτου ἀρπαγὰς μούνας εἶναι παρ' ἀλλήλων, τὸ δὲ ἀπὸ  
30 τούτου Ἕλληνας δὴ μεγάλως αἰτίους γενέσθαι· προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐς τὴν Ἀσίην ἢ σφέας ἐς τὴν

Εὐρώπην. τὸ μὲν νυν ἀρπάζειν γυναῖκας ἀνδρῶν ἀδίκων νομίζουσιν ἔργον εἶναι, τὸ δὲ ἀρπασθεισέων σπουδὴν ποιήσασθαι τιμωρέειν ἀνοήτων, τὸ δὲ μηδεμίαν ὥρην ἔχειν ἀρπασθεισέων σωφρόνων· δῆλα γὰρ δὴ ὅτι, εἰ μὴ αὐταὶ ἐβούλοντο, οὐκ ἂν ἠρπάζοντο. σφέας μὲν δὴ τοὺς ἐκ τῆς Ἀσίης 5 λέγουσι Πέρσαι ἀρπαζομένων τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι, Ἕλληνας δὲ Λακεδαιμονίης εἵνεκεν γυναικὸς στόλον μέγαν συναγεῖραι καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην τὴν Πριάμου δύναμιν κατελεῖν. ἀπὸ τούτου αἰεὶ ἠγήσασθαι τὸ Ἑλληνικὸν σφίσι εἶναι πολέμιον. τὴν γὰρ 10 Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα οἰκηιῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἠγῆνται κεχωρίσθαι.

Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι εἶναι τὴν ἀρχὴν τῆς ἐχθρῆς τῆς 15 ἐς τοὺς Ἕλληνας. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι ἐρέων ὡς οὕτως ἢ ἄλλως κως ταῦτα ἐγένετο, τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἔργων ἐς τοὺς Ἕλληνας, τοῦτον σημήνας προβήσομαι ἐς τὸ πρόσω τοῦ λόγου, ὁμοίως σμικρὰ καὶ μεγάλα ἄστυ ἀνθρώπων ἐπεξιών. 20 τὰ γὰρ τὸ πάλαι μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρὰ γέγονε, τὰ δὲ ἐπ' ἐμεῦ ἦν μεγάλα, πρότερον ἦν σμικρὰ. τὴν ἀνθρωπείην ὦν ἐπιστάμενος εὐδαιμονίην οὐδαμὰ ἐν τῶντῳ μένουσαν ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.

### Lydian History

#### Cræsus the First to Reduce Greeks to Submission

Κροῖσος ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυάττει, 25 τύραννος δὲ ἐθνέων τῶν ἐντὸς Ἀλυσ ποταμοῦ, ὃς ῥέων ἀπὸ μεσαμβρίας μεταξὺ Συρίων τε καὶ Παφλαγόνων ἐξίει πρὸς βορρῆν ἄνεμον ἐς τὸν Εὐξείνου καλεόμενον πόντον. οὗτος ὁ

Κροῖσος βαρβάρων πρῶτος τῶν ἡμεῖς ἴδμεν τοὺς μὲν κατεστρέψατο Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ φίλους προσεποιήσατο. κατεστρέψατο μὲν Ἴωνάς τε καὶ Αἰολέας καὶ Δωριέας τοὺς ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο  
 5 Λακεδαιμονίους. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι. τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ἴωνίην ἀπικόμενον, Κροίσου ἐὼν πρεσβύτερον, οὐ καταστροφή ἐγένετο τῶν πολιῶν, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγῆ.

### Story of Gyges

10 Ἡ δὲ ἡγεμονίη οὕτω περιῆλθε, ἐοῦσα Ἡρακλειδέων, ἐς τὸ γένος τὸ Κροίσου, καλεομένους δὲ Μερμνάδας. ἦν Κανδαύλης, τὸν οἱ Ἕλληνες Μυρσίλον ὀνομάζουσι, τύραννος Σαρδίων, ἀπόγονος δὲ Ἀλκαίου τοῦ Ἡρακλέος. οὗτος δὴ ὢν ὁ Κανδαύλης ἠράσθη τῆς ἐωυτοῦ γυναικός, ἐρασθεῖς  
 15 δὲ ἐνόμιζέ οἱ εἶναι γυναῖκα πολλὸν πασέων καλλίστην. ὥστε δὲ ταῦτα νομίζων, ἦν γὰρ οἱ τῶν αἰχμοφόρων Γύγης ὁ Δασκύλου ἀρεσκόμενος μάλιστα, τούτῳ τῷ Γύγῃ καὶ τὰ σπουδαιέστερα τῶν πρηγμάτων ὑπερετίθετο ὁ Κανδαύλης καὶ δὴ καὶ τὸ εἶδος τῆς γυναικός ὑπερεπαινέων. χρόνου  
 20 δὲ οὐ πολλοῦ διελθόντος, χρῆν γὰρ Κανδαύλη γενέσθαι κακῶς, ἔλεγε πρὸς τὸν Γύγην τοιάδε· Γύγῃ, οὐ γὰρ σε δοκέω πείθεσθαι μοι λέγοντι περὶ τοῦ εἶδους τῆς γυναικός (ὧτα γὰρ τυγχάνει ἀνθρώποισι ἐόντα ἀπιστότερα ὀφθαλμῶν), ποίει ὅκως ἐκείνην θεήσεται γυμνήν. ὁ δὲ μέγα  
 25 ἀμβώσας εἶπε· Δέσποτα, τίνα λέγεις λόγον οὐκ ὑγιέα, κελεύων με δέσποιναν τὴν ἐμὴν θεήσασθαι γυμνήν; ἅμα δὲ κιθῶνι ἐκδυομένῳ συνεκδύεται καὶ τὴν αἰδῶ γυνή. πάλαι δὲ τὰ καλὰ ἀνθρώποισι ἐξεύρηται, ἐκ τῶν μαυθάνειν δεῖ· ἐν τοῖσι ἐν τώδε ἐστί, σκοπέειν τινὰ τὰ ἐωυτοῦ. ἐγὼ δὲ  
 30 πείθομαι ἐκείνην εἶναι πασέων γυναικῶν καλλίστην, καὶ σεο



δέομαι μὴ δέεσθαι ἀνόμων. ὁ μὲν δὴ λέγων τοιαῦτα ἀπε-  
 μάχετο, ἀρρωδέων μὴ τί οἱ ἐξ αὐτῶν γένηται κακόν. ὁ δ'  
 ἀμείβετο τοισίδε· Θάρσει, Γύγη, καὶ μὴ φοβεῦ μήτε ἐμέ,  
 ὡς σεο πειρώμενος λέγω λόγον τόνδε, μήτε γυναῖκα τὴν  
 ἐμήν, μὴ τί τοι ἐξ αὐτῆς γένηται βλάβος· ἀρχὴν γὰρ ἐγὼ 5  
 μηχανήσομαι οὕτω ὥστε μηδὲ μαθεῖν μιν ὀφθεῖσαν ὑπὸ σεῦ.  
 ἐγὼ γὰρ σε ἐς τὸ οἶκημα ἐν τῷ κοιμώμεθα ὄπισθε τῆς  
 ἀνοιγομένης θύρης στήσω· μετὰ δ' ἐμέ ἐσελθόντα παρέσται  
 καὶ ἡ γυνὴ ἢ ἐμὴ ἐς κοῖτον. κεῖται δὲ ἀγχοῦ τῆς ἐσόδου  
 θρόνος· ἐπὶ τοῦτον τῶν ἱματίων κατὰ ἕνα καστον ἐκδύνουσα 10  
 θήσει καὶ κατ' ἡσυχίην πολλὴν παρέξει τοι θεήσασθαι.  
 ἐπεὰν δὲ ἀπὸ τοῦ θρόνου στίχη ἐπὶ τὴν εὐνήν κατὰ νώτου  
 τε αὐτῆς γένη, σοὶ μελέτω τὸ ἐνθεῦτεν ὅκως μὴ σε ὄψεται  
 ἰόντα διὰ θυρέων. ὁ μὲν δὴ ὡς οὐκ ἐδύνατο διαφυγεῖν, ἦν  
 ἔτοιμος· ὁ δὲ Κανδαύλης, ἐπεὶ ἐδόκεε ὥρῃ τῆς κοίτης εἶναι, 15  
 ἤγαγε τὸν Γύγεα ἐς τὸ οἶκημα, καὶ μετὰ ταῦτα αὐτίκα  
 παρῆν καὶ ἡ γυνή· ἐσελθοῦσαν δὲ καὶ τιθεῖσαν τὰ εἴματα  
 ἐθηεῖτο ὁ Γύγης. ὡς δὲ κατὰ νώτου ἐγένετο ἰούσης τῆς  
 γυναικὸς ἐς τὴν κοίτην, ὑπεκδύς ἐχώρεε ἔξω. καὶ ἡ γυνὴ  
 ἐπορᾶ μιν ἐξιόντα. μαθοῦσα δὲ τὸ ποιηθὲν ἐκ τοῦ ἀνδρός 20  
 οὔτε ἀνέβωσε αἰσχυνηθεῖσα οὔτε ἔδοξε μαθεῖν, ἐν νόῳ ἔχουσα  
 τείσεσθαι τὸν Κανδαύλεα· παρὰ γὰρ τοῖσι Λυδοῖσι,  
 σχεδὸν δὲ καὶ παρὰ τοῖσι ἄλλοισι βαρβάροισι, καὶ ἄνδρα  
 ὀφθῆναι γυμνὸν ἐς αἰσχύνην μεγάλην φέρει. τότε μὲν  
 δὴ οὕτως οὐδὲν δηλώσασα ἡσυχίην εἶχε· ὡς δὲ ἡμέρη 25  
 τάχιστα ἐγεγόνεε, τῶν οἰκετέων τοὺς μάλιστα ὥρα πιστοὺς  
 ἔοντας ἐωυτῇ, ἐτοίμους ποιησαμένη ἐκάλεε τὸν Γύγεα. ὁ  
 δὲ οὐδὲν δοκέων αὐτὴν τῶν πρηχθέντων ἐπίστασθαι ἦλθε  
 καλεόμενος· ἐώθεε γὰρ καὶ πρόσθε, ὅκως ἡ βασιλεία καλέοι,  
 φοιτᾶν. ὡς δὲ ὁ Γύγης ἀπῆκετο, ἔλεγε ἡ γυνὴ τάδε· 30  
 Νῦν τοι δυῶν ὁδῶν παρεουσέων, Γύγη, δίδωμι αἵρεσιν,

ὀκοτέρην βούλει τραπέσθαι· ἢ γὰρ Κανδαύλεα ἀπο-  
 κτείνας ἐμέ τε καὶ τὴν βασιληίην ἔχε τὴν Λυδῶν, ἢ αὐτὸν  
 σε αὐτίκα οὕτω ἀποθνήσκειν δεῖ, ὡς ἂν μὴ πάντα πειθόμενος  
 Κανδαύλη τοῦ λοιποῦ ἴδῃς τὰ μὴ σε δεῖ. ἀλλ' ἦτοι  
 5 κείνον γε τὸν ταῦτα βουλευσάντα δεῖ ἀπόλλυσθαι ἢ σέ τὸν  
 ἐμέ γυμνήν θεησάμενον καὶ ποιήσαντα οὐ νομιζόμενα. ὁ  
 δὲ Γύγης τέως μὲν ἀπεθώμαζε τὰ λεγόμενα, μετὰ δὲ  
 ἰκέτευε μὴ μιν ἀναγκαίῃ ἐνδέειν διακρίναι τοιαύτην αἵρεσιν.  
 οὐκ ὦν δὴ ἔπειθε, ἀλλ' ὦρα ἀναγκαίην ἀληθέως προκει-  
 10 μένην ἢ τὸν δεσπότεα ἀπολλύναι ἢ αὐτὸν ὑπ' ἄλλων  
 ἀπόλλυσθαι· αἰρέεται αὐτὸς περιεῖναι. ἐπειρώτα δὴ λέγων  
 τάδε· Ἐπεὶ με ἀναγκάζεις δεσπότεα τὸν ἐμὸν κτείνειν οὐκ  
 ἐθέλοντα, φέρε ἀκούσω, τέω καὶ τρόπῳ ἐπιχειρήσομεν αὐτῷ.  
 ἢ δὲ ὑπολαβοῦσα ἔφη· Ἐκ τοῦ αὐτοῦ μὲν χωρίου ἢ ὄρμη  
 15 ἔσται ὅθεν περ καὶ ἐκεῖνος ἐμέ ἐπεδέξατο γυμνήν, ὑπνωμένῳ  
 δὲ ἢ ἐπιχείρησις ἔσται. ὡς δὲ ἤρτυσαν τὴν ἐπιβουλήν,  
 νυκτὸς γενομένης (οὐ γὰρ ἐμετίετο ὁ Γύγης, οὐδέ οἱ ἦν  
 ἀπαλλαγή οὐδεμία, ἀλλ' ἔδεε ἢ αὐτὸν ἀπολωλέναι ἢ  
 Κανδαύλεα) εἶπετο ἐς τὸν θάλαμον τῇ γυναικί. καὶ μιν  
 20 ἐκείνη ἐγχειρίδιον δοῦσα κατακρύπτει ὑπὸ τὴν αὐτὴν θύρην.  
 καὶ μετὰ ταῦτα ἀναπαυομένου Κανδαύλεω ὑπεκδύς τε καὶ  
 ἀποκτείνας αὐτὸν ἔσχε καὶ τὴν γυναῖκα καὶ τὴν βασιληίην  
 Γύγης. ἔσχε δὲ τὴν βασιληίην καὶ ἐκρατύνθη ἐκ τοῦ ἐν  
 Δελφοῖσι χρηστηρίου. ὡς γὰρ δὴ οἱ Λυδοὶ δεινὸν ἐποιεῦντο  
 25 τὸ Κανδαύλεω πάθος καὶ ἐν ὅπλοισι ἦσαν, συνέβησαν ἐς  
 τῶντ' οἱ τε τοῦ Γύγεω στασιῶται καὶ οἱ λοιποὶ Λυδοί,  
 ἦν μὲν τὸ χρηστήριον ἀνέλη μιν βασιλέα εἶναι Λυδῶν,  
 τὸν δὲ βασιλεύειν, ἦν δὲ μὴ, ἀποδοῦναι ὀπίσω ἐς Ἡρακλεί-  
 δας τὴν ἀρχήν. ἀνεῖλέ τε δὴ τὸ χρηστήριον καὶ ἐβασί-  
 30 λευσε οὕτω Γύγης. τοσόνδε μέντοι εἶπε ἢ Πυθίη, ὡς  
 Ἡρακλείδῃσι τίσις ἦξει ἐς τὸν πέμπτον ἀπόγονον Γύγεω.

τούτου τοῦ ἔπεος Λυδοί τε καὶ οἱ βασιλέες αὐτῶν λόγον οὐδένα ἐποιεῦντο, πρὶν δὴ ἐπετελέσθη. τὴν μὲν δὴ τυραννίδα οὕτω ἔσχον οἱ Μερμνάδαι τοὺς Ἡρακλείδας ἀπελόμενοι, Γύγης δὲ τυρανεύσας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματα, 5 ἔστι οἱ πλείιστα ἐν Δελφοῖσι, πάρεξ δὲ τοῦ ἀργύρου χρυσὸν ἄπλετον ἀνέθηκε ἄλλον τε καὶ τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστὶ, κρητῆρές οἱ ἀριθμὸν ἕξ χρύσειοι ἀνακέαται. ἐστᾶσι δὲ οὗτοι ἐν τῷ Κορινθίων θησαυρῷ σταθμὸν ἔχοντες τριήκοντα τάλαντα· ἀληθείῃ 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 Γορδίῳ, Φρυγίης βασιλέα. ἀνέθηκε γὰρ δὴ καὶ Μίδης τὸν βασιλῆιον θρόνον ἐς τὸν προκατίζων ἐδίκαζε, ἔοντα 15 ἀξιοθέητον· κεῖται δὲ ὁ θρόνος οὗτος ἐνθα περ οἱ τοῦ Γύγεω κρητῆρες. ὁ δὲ χρυσὸς οὗτος καὶ ὁ ἄργυρος, τὸν ὁ Γύγης ἀνέθηκε, ὑπὸ Δελφῶν καλεῖται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην.

(After Gyges there ruled in succession his descendants, Ardys, Sadyattes, and Alyattes, who extended the Lydian power. During a siege of Miletus the temple of Athena was burned and straightway Alyattes fell ill. When the priestess of Apollo at Delphi declared that the city could not be taken until the temple was restored, this oracle was reported secretly to Thrasybulus, ruler of Miletus, who by a ruse outwitted the Lydians and saved the city.)

### The Story of Arion

Περίανδρος δὲ ἦν Κυψέλου παῖς, οὗτος ὁ τῷ Θρασυβούλῳ τὸ χρηστήριον μηνύσας. ἐτυράννευε δὲ ὁ Περίανδρος Κορίνθου· τῷ δὴ λέγουσι Κορίνθιοι (ὁμολογέουσι δὲ σφι Λέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον παραστήναι,

Ἄριονα τὸν Μηθυμναῖον ἐπὶ δελφῖνος ἐξενειχθέντα ἐπὶ  
 Ταίναρον, ἔοντα κιθαρῳδὸν τῶν τότε ἔοντων οὐδενὸς δεύτε-  
 ρον, καὶ διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν  
 ποιήσαντά τε καὶ ὀνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.  
 5 τοῦτον τὸν Ἄριονα λέγουσι, τὸν πολλὸν τοῦ χρόνου διατρί-  
 βοντα παρὰ Περιάνδρῳ, ἐπιθυμῆσαι πλῶσαι ἐς Ἰταλίην  
 τε καὶ Σικελίην, ἐργασάμενον δὲ χρήματα μεγάλα θελήσαι  
 ὀπίσω ἐς Κόρινθον ἀπικέσθαι. ὀρμᾶσθαι μὲν νυν ἐκ Τάραν-  
 τος, πιστεύοντα δὲ οὐδαμοῖσι μᾶλλον ἢ Κορινθίοισι μισθώ-  
 10 σασθαι πλοῖον ἀνδρῶν Κορινθίων· τοὺς δὲ ἐν τῷ πελάγει  
 ἐπιβουλεύειν τὸν Ἄριονα ἐκβαλόντας ἔχειν τὰ χρήματα·  
 τὸν δὲ συνέντα τοῦτο λίσσεσθαι, χρήματα μὲν σφι προῖ-  
 έντα, ψυχὴν δὲ παραιτούμενον. οὐκ ὦν δὴ πείθειν αὐτὸν  
 τούτοισι, ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαί  
 15 μιν, ὡς ἂν ταφῆς ἐν γῆ τύχη, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν  
 τὴν ταχίστην. ἀπειληθέντα δὲ τὸν Ἄριονα ἐς ἀπορίην  
 παραιτήσασθαι, ἐπειδὴ σφι οὕτω δοκέοι, περιιδεῖν αὐτὸν  
 ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖσι ἐδωλίοισι ἀεῖσαι·  
 ἀείσας δὲ ὑπεδέκετο ἑωυτὸν κατεργάσεσθαι. καὶ τοῖσι  
 20 ἐσελθεῖν γὰρ ἡδονὴν εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἀρίστου  
 ἀνθρώπων ἀοιδοῦ, ἀναχωρῆσαι ἐκ τῆς πρύμνης ἐς μέσην  
 νέα. τὸν δὲ ἐνδύντα τε πᾶσαν τὴν σκευὴν καὶ λαβόντα τὴν  
 κιθάρην, στάντα ἐν τοῖσι ἐδωλίοισι διεξελθεῖν νόμον τὸν  
 ὄρθιον, τελευτῶντος δὲ τοῦ νόμου ῥίψαί μιν ἐς τὴν θάλασσαν  
 25 ἑωυτὸν ὡς εἶχε σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀποπλέειν  
 ἐς Κόρινθον, τὸν δὲ δελφῖνα λέγουσι ὑπολαβόντα ἐξενεῖκαι  
 ἐπὶ Ταίναρον. ἀποβάντα δὲ αὐτὸν χωρέειν ἐς Κόρινθον  
 σὺν τῇ σκευῇ καὶ ἀπικόμενον ἀπηγέεσθαι πᾶν τὸ γεγονός.  
 Περιάνδρον δὲ ὑπὸ ἀπιστίης Ἄριονα μὲν ἐν φυλακῇ ἔχειν  
 30 οὐδαμῇ μετιέντα, ἀνακῶς δὲ ἔχειν τῶν πορθμέων· ὡς δὲ ἄρα  
 παρῆναι αὐτούς, κληθέντας ἱστορέεσθαι εἴ τι λέγοιεν περὶ

Ἄριονος. φαμένων δὲ ἐκείνων ὡς εἶη τε σῶς περὶ Ἰταλίην καὶ μιν εὖ πρήσσοντα λίποιν ἐν Τάραντι, ἐπιφανῆναί σφι τὸν Ἄριονα ὡσπερ ἔχων ἐξεπήδησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἔτι ἐλεγχομένους ἀρνέεσθαι. ταῦτα μὲν νυν Κορίνθιοί τε καὶ Λέσβιοι λέγουσι, καὶ Ἄριονος ἔστι ἀνάθη- 5  
μα χάλκεον οὐ μέγα ἐπὶ Ταινάρῳ, ἐπὶ δελφίνος ἐπεῶν ἄνθρωπος.

### Accession of Cræsus

Τελευτήσαντος δὲ Ἀλυάττεω ἐξεδέξατο τὴν βασιληίην Κροῖσος ὁ Ἀλυάττεω, ἐτέων ἐὼν ἡλικίην πέντε καὶ τριή-  
κοντα, ὃς δὴ Ἑλλήνων πρώτοισι ἐπεθήκατο Ἐφεσίοισι. 10  
μετὰ δὲ ἐν μέρει ἑκάστοισι Ἰώνων τε καὶ Αἰολέων, ἄλλοισι ἄλλας αἰτίας ἐπιφέρων, τῶν μὲν ἐδύνατο μέζονας παρευρί-  
σκεν, μέζονα ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων.

### Visit of Solon to Cræsus. Stories of Happy Men

Χρόνου δὲ ἐπιγενομένου καὶ κατεστραμμένων σχεδὸν 15  
πάντων τῶν ἐντὸς Ἄλυος ποταμοῦ οἰκημένων· πλὴν γὰρ Κιλικίων καὶ Λυκίων τοὺς ἄλλους πάντας ὑπ' ἐωυτῷ εἶχε καταστρεψάμενος ὁ Κροῖσος· κατεστραμμένων δὲ τούτων καὶ προσεπικτωμένου Κροῖσου Λυδοῖσι, ἀπικνέονται ἐς Σάρδεις ἀκμαζούσας πλούτῳ ἄλλοι τε οἱ πάντες ἐκ τῆς 20  
Ἑλλάδος σοφισταί, οἳ τούτον τὸν χρόνον ἐτύγχανον ἔοντες, ὡς ἕκαστος αὐτῶν ἀπικνέοιτο, καὶ δὴ καὶ Σόλων ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους κελεύσασι ποιήσας ἀπεδήμησε ἕτεα δέκα, κατὰ θεωρίας πρόφασιν ἐκπλώ-  
σας, ἵνα δὴ μὴ τινα τῶν νόμων ἀναγκασθῆ λῦσαι τῶν 25  
ἔθετο. αὐτοὶ γὰρ οὐκ οἰοί τε ἦσαν αὐτὸ ποιῆσαι Ἀθηναῖοι· ὀρκίοισι γὰρ μεγάλοισι κατείχοντο δέκα ἕτεα χρήσεσθαι νόμοισι τοὺς ἂν σφι Σόλων θῆται. αὐτῶν δὴ ὦν τούτων

καὶ τῆς θεωρίας ἐκδημήσας ὁ Σόλων εἵνεκεν ἐς Αἴγυπτον ἀπῆκετο παρὰ Ἄμασιν καὶ δὴ καὶ ἐς Σάρδις παρὰ Κροῖσον. ἀπικόμενος δὲ ἐξεινίζετο ἐν τοῖσι βασιληίοισι ὑπὸ τοῦ Κροῖσου· μετὰ δέ, ἡμέρη τρίτη ἢ τετάρτη, κελεύσαντος Κροῖσου  
5 τὸν Σόλωνα θεράποντες περιῆγον κατὰ τοὺς θησαυροὺς καὶ ἐπεδείκνυσαν πάντα ἔοντα μεγάλα τε καὶ ὄλβια. θεησάμενον δὲ μιν τὰ πάντα καὶ σκεψάμενον, ὥς οἱ κατὰ καιρὸν ἦν, εἶρετο ὁ Κροῖσος τάδε· Ξεῖνε Ἀθηναῖε, παρ' ἡμέας γὰρ περὶ σέο λόγος ἀπῆκται πολλὸς καὶ σοφίης εἵνεκεν τῆς  
10 σῆς καὶ πλάνης, ὡς φιλοσοφῶν γῆν πολλὴν θεωρίας εἵνεκεν ἐπελήλυθας· νῦν ὦν ἴμερος ἐπειρέσθαι μοι ἐπήλθέ σε εἴ τινα ἤδη πάντων εἶδες ὀλβιώτατον. ὁ μὲν ἐλπίζων εἶναι ἀνθρώπων ὀλβιώτατος ταῦτα ἐπειρώτα, Σόλων δὲ οὐδὲν ὑποθωπέυσας, ἀλλὰ τῷ ἔοντι χρησάμενος λέγει· ὦ βασιλεῦ,  
15 Τέλλον Ἀθηναῖον. ἀποθωμάσας δὲ Κροῖσος τὸ λεχθὲν εἶρετο ἐπιστρεφῶς· Κοίη δὴ κρίνεις Τέλλον εἶναι ὀλβιώτατον; ὁ δὲ εἶπε· Τέλλω τούτο μὲν τῆς πόλιος εὖ ἠκούσης παῖδες ἦσαν καλοὶ τε κάγαθοί, καὶ σφι εἶδε ἅπασι τέκνα ἐκγενόμενα καὶ πάντα παραμείναντα, τούτο δὲ τοῦ βίου εὖ  
20 ἤκουσι, ὡς τὰ παρ' ἡμῖν, τελευτῆ τοῦ βίου λαμπροτάτη ἐπεγένετο· γενομένης γὰρ Ἀθηναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσῖνι βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα, καὶ μιν Ἀθηναῖοι δημοσίη τε ἔθαψαν αὐτοῦ τῇ περ ἔπεσε καὶ ἐτίμησαν μεγάλως. ὡς  
25 δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλων τὸν Κροῖσον εἶπας πολλά τε καὶ ὄλβια, ἐπειρώτα τίνα δεύτερον μετ' ἐκείνον ἴδοι, δοκέων πάγχυ δευτερεῖα γῶν οἴσεσθαι. ὁ δὲ εἶπε· Κλέοβιν τε καὶ Βίτωνα. τούτοις γὰρ ἐοῦσι γένος Ἀργείοισι βίος τε ἀρκέων ὑπῆν καὶ πρὸς τούτῳ  
30 ῥώμη σώματος τοιήδε· ἀεθλοφόροι τε ἀμφότεροι ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται ὅδε λόγος· εἴσεως ὀρθῆς τῇ

Ἦρη τοῖσι Ἀργείοισι ἔδεε πάντως τὴν μητέρα αὐτῶν  
 ζεύγεϊ κομισθῆναι ἐς τὸ ἱρόν, οἱ δέ σφι βόες ἐκ τοῦ ἀγροῦ  
 οὐ παρεγίνοντο ἐν ὥρῃ· ἐκκληϊόμενοι δὲ τῇ ὥρῃ οἱ νεηνῖαι  
 ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην εἶλκον τὴν ἄμαξαν, ἐπὶ  
 τῆς ἀμάξης δέ σφι ὠχέετο ἡ μήτηρ, σταδίουσ δὲ πέντε 5  
 καὶ τεσσεράκοντα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν.  
 ταῦτα δέ σφι ποιήσασι καὶ ὀφθειῖσι ὑπὸ τῆς πανηγύριος  
 τελευτῆ τοῦ βίου ἀρίστη ἐπεγένετο, διέδεξέ τε ἐν τούτοισι  
 ὁ θεὸς ὡς ἄμεινον εἶη ἀνθρώπῳ τεθνάναι μᾶλλον ἢ ζῶειν.  
 Ἀργεῖοι μὲν γὰρ περιστάντες ἐμακάριζον τῶν νεηνιέων 10  
 τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν, οἷων τέκνων  
 ἐκύρησε· ἡ δὲ μήτηρ περιχαρῆς εὐοῦσα τῷ τε ἔργῳ καὶ  
 τῇ φήμῃ, σταῖσα ἀντίον τοῦ ἀγάλματος εὔχετο Κλεόβι  
 τε καὶ Βίτωνι τοῖσι ἐωυτῆς τέκνοισι, οἳ μιν ἐτίμησαν  
 μεγάλως, τὴν θεὸν δοῦναι τὸ ἀνθρώπῳ τυχεῖν ἄριστόν 15  
 ἔστι. μετὰ ταύτην δὲ τὴν εὐχὴν ὡς ἔθυσάν τε καὶ εὐωχήθη-  
 σαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ οἱ νεηνῖαι οὐκέτι  
 ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο. Ἀργεῖοι δὲ  
 σφῶν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς ὡς ἀνδρῶν  
 ἀρίστων γενομένων. Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα 20  
 ἔνεμε τούτοισι, Κροῖσος δὲ σπερχθεὶς εἶπε· ὦ ξεῖνε  
 Ἀθηναῖε, ἡ δ' ἡμετέρη εὐδαιμονίη οὕτω τοι ἀπέρριπται  
 ἐς τὸ μηδέν, ὥστε οὐδὲ ιδιωτέων ἀνδρῶν ἀξίους ἡμέας  
 ἐποίησας; ὁ δὲ εἶπε· ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον  
 πᾶν ἐὸν φθονερόν τε καὶ ταραχῶδες ἐπειρωτᾶς ἀνθρωπήϊων 25  
 πρηγμάτων πέρι. ἐν γὰρ τῷ μακρῷ χρόνῳ πολλὰ μὲν  
 ἔστι ἰδεῖν τὰ μὴ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐμοὶ  
 δὲ σὺ καὶ πλουτέειν μέγα φαίνεαι καὶ βασιλεὺς πολλῶν  
 εἶναι ἀνθρώπων· ἐκεῖνο δὲ τὸ εἶρέό με οὐ κώ σε ἐγὼ λέγω,  
 πρὶν τελευτήσαντα καλῶς τὸν αἰῶνα πύθωμαι. οὐ γάρ τι 30  
 ὁ μέγα πλούσιος μᾶλλον τοῦ ἐπ' ἡμέρην ἔχοντος ὀλβιώτερός

ἔστι, εἰ μὴ οἱ τύχη ἐπίσποιτο πάντα καλὰ ἔχοντα εὖ  
 τελευτῆσαι τὸν βίον. πολλοὶ μὲν γὰρ ζάπλουτοι ἀνθρώ-  
 πων ἀνολβοὶ εἰσι, πολλοὶ δὲ μετρίως ἔχοντες βίου εὐτυχέες.  
 σκοπέειν δὲ χρή παντὸς χρήματος τὴν τελευτὴν κῆ ἀπο-  
 5 βήσεται· πολλοῖσι γὰρ δὴ ὑποδέξας ὄλβον ὁ θεὸς προρ-  
 ρίζους ἀνέτρεψε. ταῦτα λέγων τῷ Κροίσῳ οὐ κως οὔτε  
 ἐχαρίζετο, οὔτε λόγου μιν ποιησάμενος οὐδενὸς ἀποπέμ-  
 πεται, κάρτα δόξας ἀμαθέα εἶναι, ὃς τὰ παρεόντα ἀγαθὰ  
 μετεῖς τὴν τελευτὴν παντὸς χρήματος ὀρᾶν ἐκέλευε.

### The Fate of Cræsus's Oldest Son

10 Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε ἐκ θεοῦ νέμεσις  
 μεγάλη Κροῖσον, ὡς εἰκάσαι, ὅτι ἐνόμισε ἐωυτὸν εἶναι  
 ἀνθρώπων ἀπάντων ὀλβιώτατον. αὐτίκα δὲ οἱ εὐδοντι  
 ἐπέστη ὄνειρος, ὃς οἱ τὴν ἀληθείην ἔφαινε τῶν μελλόντων  
 γενέσθαι κακῶν κατὰ τὸν παῖδα. ἦσαν δὲ τῷ Κροίσῳ δύο  
 15 παῖδες, τῶν οὔτερος μὲν διέφθαρτο, ἦν γὰρ δὴ κωφός, ὁ δὲ  
 ἕτερος τῶν ἡλικίων μακρῷ τὰ πάντα πρῶτος· οὐνομα δὲ οἱ  
 ἦν Ἄτυς. τοῦτον δὴ ὦν τὸν Ἄτυν σημαίνει τῷ Κροίσῳ  
 ὁ ὄνειρος, ὡς ἀπολέει μιν αἰχμῇ σιδηρῇ βληθέντα. ὁ δὲ  
 ἐπίτε ἐξηγέρθη καὶ ἐωυτῷ λόγον ἔδωκε, καταρρωδήσας τὸν  
 20 ὄνειρον ἄγεται μὲν τῷ παιδὶ γυναῖκα, ἐωθότα δὲ στρατη-  
 γέειν μιν τῶν Λυδῶν οὐδαμῇ ἔτι ἐπὶ τοιοῦτο πρῆγμα  
 ἐξέπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα  
 τοῖσι χρέωνται ἐς πόλεμον ἀνθρωποι, ἐκ τῶν ἀνδρέωνων  
 ἐκκομίσας ἐς τοὺς θαλάμους συνένησε, μὴ τί οἱ κρεμάμενον  
 25 τῷ παιδὶ ἐμπέση. ἔχοντος δὲ οἱ ἐν χερσὶ τοῦ παιδὸς τὸν  
 γάμον ἀπικνέεται ἐς τὰς Σάρδεις ἀνὴρ συμφορῇ ἐχόμενος  
 καὶ οὐ καθαρὸς χεῖρας, ἐὼν Φρυγὴ μὲν γενεῆ, γένεος δὲ τοῦ  
 βασιληίου. παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία κατὰ  
 νόμους τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι, Κροῖσος



δέ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἢ κάθαρσις τοῖσι  
 Λυδοῖσι καὶ τοῖσι Ἑλλησι. ἐπεῖτε δὲ τὰ νομιζόμενα  
 ἐποίησε ὁ Κροῖσος, ἐπυθάνετο ὀκόθεν τε καὶ τίς εἴη,  
 λέγων τάδε· ὦνθρωπε, τίς τε ἐὼν καὶ κόθεν τῆς Φρυγίης  
 ἡκων ἐπίστιός μοι ἐγένεο; τίνα τε ἀνδρῶν ἢ γυναικῶν 5  
 ἐφόνευσας; ὁ δὲ ἀμείβετο· ὦ βασιλεῦ, Γορδίεω μὲν τοῦ  
 Μίδεώ εἰμι παῖς, ὀνομάζομαι δὲ Ἄδρηστος, φονεύσας δὲ  
 ἀδελφεὸν ἐμεωυτοῦ ἀέκων πάρειμι ἐξεληλαμένος τε ὑπὸ τοῦ  
 πατρὸς καὶ ἐστερημένος πάντων. Κροῖσος δὲ μιν ἀμείβετο  
 τοισίδε· Ἄνδρῶν τε φίλων τυγχάνεις ἔκγονος ἐὼν καὶ ἐλή- 10  
 λυθας ἐς φίλους, ἔνθα ἀμηχανήσεις χρήματος οὐδενὸς μένων  
 ἐν ἡμετέρου. συμφορὴν δὲ ταύτην ὡς κουφότατα φέρων  
 κερδανέεις πλείστον. ὁ μὲν δὴ δίαιταν εἶχε ἐν Κροῖσου, ἐν  
 δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Ὀλύμπῳ ὑὸς χρήμα  
 γίνεται μέγα· ὀρμώμενος δὲ οὗτος ἐκ τοῦ ὄρεος τούτου τὰ 15  
 τῶν Μυσῶν ἔργα διαφθείρεσκε, πολλάκις δὲ οἱ Μυσοὶ ἐπ’  
 αὐτὸν ἐξελθόντες ποιέεσκον μὲν κακὸν οὐδέν, ἔπασχον δὲ  
 πρὸς αὐτοῦ. τέλος δὲ ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν  
 Μυσῶν ἄγγελοι ἔλεγον τάδε· ὦ βασιλεῦ, ὑὸς χρήμα  
 μέγιστον ἀνεφάνη ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα διαφθείρει. 20  
 τοῦτον προθυμεόμενοι ἐλείν οὐ δυνάμεθα. νῦν ὦν προσδεό-  
 μεθά σευ τὸν παῖδα καὶ λογάδας νεηνίας καὶ κύνας  
 συμπέμψαι ἡμῖν, ὡς ἂν μιν ἐξέλωμεν ἐκ τῆς χώρας. οἱ  
 μὲν δὴ τούτων ἐδέοντο, Κροῖσος δὲ μνημονεύων τοῦ ὀνείρου  
 τὰ ἔπεα ἔλεγέ σφι τάδε· Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ 25  
 μνησθῆτε ἔτι· οὐ γὰρ ἂν ὑμῖν συμπέμψαιμι· νεόγαμός τε  
 γὰρ ἐστι καὶ ταῦτά οἱ νῦν μέλει. Λυδῶν μὲντοι λογάδας  
 καὶ τὸ κυνηγέσιον πᾶν συμπέμψω καὶ διακελεύσομαι τοῖσι  
 ἰοῦσι εἶναι ὡς προθυμοτάτοισι συνεξελεῖν ὑμῖν τὸ θηρίον ἐκ  
 τῆς χώρας. ταῦτα ἀμείψατο. ἀποχρεωμένων δὲ τούτοισι 30  
 τῶν Μυσῶν ἐπεσέρχεται ὁ τοῦ Κροῖσου παῖς ἀκηκῶς τῶν

ἐδέοντο οἱ Μυσοί. οὐ φαμένου δὲ τοῦ Κροίσου τὸν γε  
 παῖδά σφι συμπέμψειν λέγει πρὸς αὐτὸν ὁ νεηνίης τάδε·  
 ὦ πάτερ, τὰ κάλλιστα πρότερόν κοτε καὶ γενναιώτατα  
 ἡμῖν ἦν ἔς τε πολέμους καὶ ἔς ἄγρας φοιτέοντας εὐδοκιμέειν.  
 5 νῦν δὲ ἀμφοτέρων με τούτων ἀποκληίσας ἔχεις, οὔτε τινα  
 δειλίην μοι παριδῶν οὔτε ἀθυμίην. νῦν τε τέοισί με χρῆ  
 ὄμμασι ἔς τε ἀγορὴν καὶ ἔξ ἀγορῆς φοιτέοντα φαίνεσθαι;  
 κοῖος μὲν τις τοῖσι πολιήτησι δόξω εἶναι, κοῖος δέ τις τῇ  
 νεογάμῳ γυναικί; κοῖω δὲ ἐκείνη δόξει ἀνδρὶ συνοικέειν;  
 10 ἐμὲ ὦν σὺ ἢ μέθες ἰέναι ἐπὶ τὴν θήρην, ἢ λόγῳ ἀνάπεισον  
 ὄκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιούμενα. ἀμείβεται  
 Κροῖσος τοισίδε· ὦ παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν  
 ἄχαρι παριδῶν τοι ποιέω ταῦτα, ἀλλὰ μοι ὄψις ὄνειρου  
 ἐν τῷ ὕπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ  
 15 γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς ὦν τὴν ὄψιν  
 ταύτην τὸν τε γάμον τοι τοῦτον ἔσπευσα καὶ ἐπὶ τὰ  
 παραλαμβανόμενα οὐκ ἀποπέμπω, φυλακὴν ἔχων, εἴ κως  
 δυναίμην ἐπὶ τῆς ἐμῆς σε ζόης διακλέψαι. εἰς γὰρ μοι  
 μῦθος τυγχάνεις ἐὼν παῖς· τὸν γὰρ δὴ ἕτερον διεφθαρ-  
 20 μένον οὐκ εἶναί μοι λογίζομαι. ἀμείβεται ὁ νεηνίης  
 τοισίδε· Συγγνώμη μὲν ὦ πάτερ τοι, ἰδόντι γε ὄψιν  
 τοιαύτην, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ οὐ μανθάνεις,  
 ἀλλὰ λέληθέ σε τὸ ὄνειρον, ἐμὲ τοι δίκαιόν ἐστι φράζειν.  
 φῆς τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτή-  
 25 σειν· ὑὸς δὲ κοῖαι μὲν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρὴ τὴν  
 σὺ φοβέαι; εἰ μὲν γὰρ ὑπὸ ὀδόντος τοι εἶπε τελευτήσειν με  
 ἢ ἄλλου τευ ὃ τι τούτῳ οἶκε, χρῆν δὴ σε προέειν τὰ ποιέεις·  
 νῦν δὲ ὑπὸ αἰχμῆς. ἐπέετε ὦν οὐ πρὸς ἀνδρας ἡμῖν γίνεται  
 ἢ μάχη, μέθες με. ἀμείβεται Κροῖσος· ὦ παῖ, ἔστι τῇ  
 30 με νικᾶς γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου· ὡς ὦν  
 νενικημένος ὑπὸ σέο μεταγινώσκω μετήμμι τέ σε ἰέναι ἐπὶ

τὴν ἄγρην. εἶπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται τὸν  
 Φρύγα Ἄδρηστον, ἀπικομένω δέ οἱ λέγει τάδε· Ἄδρηστε,  
 ἐγὼ σε συμφορῇ πεπληγμένον ἀχάριτι, τὴν τοι οὐκ  
 ὄνειδίζω, ἐκάθηρα καὶ οἰκίοισι ὑποδεξάμενος ἔχω παρέχων  
 πᾶσαν δαπάνην· νῦν ὦν, ὀφείλεις γὰρ ἐμεῦ προποιήσαντος 5  
 χρηστὰ ἐς σέ χρηστοῖσί με ἀμείβεσθαι, φύλακα παιδός  
 σε τοῦ ἐμοῦ χρηρίζω γενέσθαι ἐς ἄγρην ὀρμωμένου, μή  
 τινες κατ' ὁδὸν κλῶπες κακοῦργοι ἐπὶ δηλήσι φανέωσι  
 ὑμῖν. πρὸς δὲ τούτῳ καὶ σέ τοι χρεόν ἐστι ἰέναι ἔνθα  
 ἀπολαμπρυνέαι τοῖσι ἔργοισι· πατρώϊόν τε γὰρ τοί ἐστι 10  
 καὶ προσέτι ῥώμη ὑπάρχει. ἀμείβεται ὁ Ἄδρηστος· ὦ  
 βασιλεῦ, ἄλλως μὲν ἔγωγε ἂν οὐκ ἦια ἐς ἄεθλον τοιόνδε·  
 οὔτε γὰρ συμφορῇ τοιῆδε κεχρημένον οἶκός ἐστι ἐς ὀμήλικας  
 εἶ πρήσσοντας ἰέναι, οὔτε τὸ βούλεσθαι πάρα, πολλαχῇ  
 τε ἂν ἰσχον ἐμεωτόν. νῦν δέ, ἐπεῖτε σὺ σπεύδεις καὶ 15  
 δεῖ τοι χαρίζεσθαι (ὀφείλω γὰρ σε ἀμείβεσθαι χρηστοῖσι),  
 ποιέειν εἰμὶ ἔτοιμος ταῦτα, παῖδά τε σόν, τὸν διακελεύεαι  
 φυλάσσειν, ἀπήμονα τοῦ φυλάσσοντος εἵνεκεν προσδόκα  
 τοι ἀπονοστήσειν. τοιούτοισι ἐπεῖτε οὗτος ἀμείψατο  
 Κροῖσον, ἦισαν μετὰ ταῦτα ἐξηρτυμένοι λογάσι τε νεηνίησι 20  
 καὶ κυσί. ἀπικόμενοι δὲ ἐς τὸν Ὀλυμπον τὸ ὄρος ἐζήτεον  
 τὸ θηρίον, εὐρόντες δὲ καὶ περιστάντες αὐτὸ κύκλω ἐσηκόν-  
 τισον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον,  
 καλεόμενος δὲ Ἄδρηστος, ἀκοντίζων τὸν ὕν τοῦ μὲν  
 ἀμαρτάνει, τυγχάνει δὲ τοῦ Κροῖσου παιδός. ὁ μὲν δὴ 25  
 βληθεὶς τῇ αἰχμῇ ἐξέπλησε τοῦ ὄνειρου τὴν φήμην, ἔθεε  
 δέ τις ἀγγελέων τῷ Κροῖσῳ τὸ γεγονός, ἀπικόμενος δὲ ἐς  
 τὰς Σάρδεις τὴν τε μάχην καὶ τὸν τοῦ παιδός μόρον  
 ἐσήμηνέ οἱ. ὁ δὲ Κροῖσος τῷ θανάτῳ τοῦ παιδός συντετα-  
 ραγμένος μᾶλλον τι ἐδεινολογέετο ὅτι μιν ἀπέκτεινε τὸν 30  
 αὐτὸς φόνου ἐκάθηρε. περιημεκτέων δὲ τῇ συμφορῇ δεινῶς

ἐκάλεε μὲν Δία καθάρσιον, μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου  
 πεπονθῶς εἶη, ἐκάλεε δὲ ἐπίστιόν τε καὶ ἑταιρήιον, τὸν  
 αὐτὸν τοῦτον ὀνομάζων θεόν, τὸν μὲν ἐπίστιον καλέων,  
 διότι δὴ οἰκίοισι ὑποδεξάμενος τὸν ξείνον φονέα τοῦ παιδὸς  
 5 ἐλάνθανε βόσκων, τὸν δὲ ἑταιρήιον, ὡς φύλακα συμπέμψας  
 αὐτὸν εὐρήκοι πολεμιώτατον. παρήσαν δὲ μετὰ τοῦτο οἱ  
 Λυδοὶ φέροντες τὸν νεκρόν, ὅπισθε δὲ εἶπετό οἱ ὁ φονεὺς.  
 στὰς δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδου ἑωυτὸν Κροῖσω  
 προτείνων τὰς χεῖρας, ἐπικατασφάζαι μιν κελεύων τῷ  
 10 νεκρῷ, λέγων τήν τε προτέρην ἑωυτοῦ συμφορῆν, καὶ ὡς  
 ἐπ' ἐκείνη τὸν καθήραντα ἀπολωλεκῶς εἶη, οὐδέ οἱ εἶη  
 βιώσιμον. Κροῖσος δὲ τούτων ἀκούσας τὸν τε Ἄδρηστον  
 κατοικτίρει, καίπερ ἑὼν ἐν κακῷ οἰκῆίῳ τοσοῦτῳ, καὶ λέγει  
 πρὸς αὐτόν· Ἔχω, ὦ ξεῖνε, παρὰ σεῦ πᾶσαν τήν δίκην,  
 15 ἐπειδὴ σεωυτοῦ καταδικάζεις θάνατον. εἷς δὲ οὐ μοι τοῦδε  
 τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον ἀέκων ἐξεργάσασαι, ἀλλὰ  
 θεῶν κού τις, ὅς μοι καὶ πάλαι προεσήμαινε τὰ μέλλοντα  
 ἔσεσθαι. Κροῖσος μὲν νυν ἔθαψε, ὡς οἶκός ἦν, τὸν ἑωυτοῦ  
 παῖδα· Ἄδρηστος δὲ ὁ Γορδίῳ τοῦ Μίδεω, οὗτος δὴ ὁ  
 20 φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς δὲ τοῦ  
 καθήραντος, ἐπέιτε ἡσυχίη τῶν ἀνθρώπων ἐγένετο περὶ τὸ  
 σῆμα, συγγινωσκόμενος ἀνθρώπων εἶναι τῶν αὐτὸς ἦδεε  
 βαρυσυμφωρότατος, ἐπικατασφάζει τῷ τύμβῳ ἑωυτόν.

### The Prophetic Power of Oracles Tested by Cræsus

Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν πένθει μεγάλῳ κατῆστο τοῦ  
 25 παιδὸς ἑστερημένος· μετὰ δὲ ἡ Ἀστυάγεος τοῦ Κυαξάρου  
 ἡγεμονίη καταιρεθεῖσα ὑπὸ Κύρου τοῦ Καμβύσεω καὶ τὰ  
 τῶν Περσέων πρήγματα ἀύξανόμενα πένθεος μὲν Κροῖσον  
 ἀπέπαυσε, ἐνέβησε δὲ ἐς φροντίδα, εἴ κως δύναιτο, πρὶν  
 μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν

αὐξανομένην τὴν δύναμιν. μετὰ ὧν τὴν διάνοιαν ταύτην αὐτίκα ἀπεπειράτο τῶν μαντηίων τῶν τε ἐν Ἑλλησι καὶ τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλη, τοὺς μὲν ἐς Δελφοὺς ἰέναι, τοὺς δὲ ἐς Ἄβας τὰς Φωκέων, τοὺς δὲ ἐς Δωδώνην· οἱ δὲ τινες ἐπέμποντο παρά τε Ἀμφιάρων καὶ 5 παρά Τροφώνιον, οἱ δὲ τῆς Μιλησίου ἐς Βραγχίδας. ταῦτα μὲν νυν τὰ Ἑλληνικὰ μαντήια ἐς τὰ ἀπέπεμψε μαντευσόμενος Κροῖσος· Λιβύης δὲ παρά Ἀμμωνα ἀπέστειλε ἄλλους χρησομένους. διέπεμπε δὲ πειρώμενος τῶν μαντηίων ὅ τι φρονέοιεν, ὡς εἰ φρονέοντα τὴν ἀληθείην 10 εὐρεθείη, ἐπίρηται σφεα δεύτερα πέμπων εἰ ἐπιχειρέοι ἐπὶ Πέρσας στρατεύεσθαι. ἐντειλάμενος δὲ τοῖσι Λυδοῖσι τάδε ἀπέπεμπε ἐς τὴν διάπειραν τῶν χρηστηρίων, ἀπ' ἧς ἂν ἡμέρης ὀρμηθέωσι ἐκ Σαρδίων, ἀπὸ ταύτης ἡμερολογέοντας τὸν λοιπὸν χρόνον ἑκατοστῇ ἡμέρῃ χρᾶσθαι τοῖσι 15 χρηστηρίοισι, ἐπειρωτῶντας ὅ τι ποιέων τυγχάνοι ὁ Λυδῶν βασιλεὺς Κροῖσος ὁ Ἀλυάττεω· ἄσσα δ' ἂν ἕκαστα τῶν χρηστηρίων θεσπίσῃ, συγγραψάμενος ἀναφέρειν παρ' ἑωυτόν. ὅ τι μὲν νυν τὰ λοιπὰ τῶν χρηστηρίων ἐθέσπισε, οὐ λέγεται πρὸς οὐδαμῶν· ἐν δὲ Δελφοῖσι ὡς ἐσηλθον 20 τάχιστα ἐς τὸ μέγαρον οἱ Λυδοὶ χρησόμενοι τῷ θεῷ καὶ ἐπειρώτων τὸ ἐντεταλμένον, ἡ Πυθίη ἐν ἑξαμέτρῳ τόνῳ λέγει τάδε·

οἶδα δ' ἐγὼ ψάμμου τ' ἀριθμὸν καὶ μέτρα θαλάσσης,  
καὶ κωφοῦ συνίημι καὶ οὐ φωνεῦντος ἀκούω. 25  
ὁδμή μ' ἐς φρένας ἦλθε κραταιρίνοιο χελώνης  
ἐφομένης ἐν χαλκῷ ἅμ' ἀρνείοισι κρέεσσιν,  
ἧ χαλκὸς μὲν ὑπέστρωται, χαλκὸν δ' ἐπίεσται.

ταῦτα οἱ Λυδοὶ θεσπισάσης τῆς Πυθίης συγγραψάμενοι οἴχοντο ἀπιόντες ἐς τὰς Σάρδεις. ὡς δὲ καὶ ὄλλοι οἱ περι- 30

πεμφθέντες παρήσαν φέροντες τοὺς χρησμούς, ἐνθαῦτα ὁ Κροῖσος ἕκαστα ἀναπτύσσων ἐπώρα τῶν συγγραμμάτων. τῶν μὲν δὴ οὐδὲν προσίετό μιν· ὁ δὲ ὡς τὸ ἐκ Δελφῶν ἤκουσε, αὐτίκα προσεύχετό τε καὶ προσεδέξατο, νομίσας  
 5 μῦνον εἶναι μαντήιον τὸ ἐν Δελφοῖσι, ὅτι οἱ ἐξευρήκεε τὰ αὐτὸς ἐποίησε. ἐπεῖτε γὰρ δὴ διέπεμψε παρὰ τὰ χρηστήρια τοὺς θεοπρόπους, φυλάξας τὴν κυρίην τῶν ἡμερέων ἐμηχανᾶτο τοιάδε· ἐπινοήσας τὰ ἦν ἀμήχανον ἐξευρεῖν τε καὶ ἐπιφράσασθαι, χελώνην καὶ ἄρνα κατακόψας ὁμοῦ ἤψεε  
 10 αὐτὸς ἐν λέβητι χαλκῆ ἄλκεον ἐπίθημα ἐπιθείς. τὰ μὲν δὴ ἐκ Δελφῶν οὕτω τῷ Κροίσῳ ἐχρήσθη· κατὰ δὲ τὴν Ἀμφιάρεω τοῦ μαντηίου ὑπόκρισιν οὐκ ἔχω εἰπεῖν ὅ τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα (οὐ γὰρ ὦν οὐδὲ τοῦτο λέγεται) ἄλλο γε ἢ ὅτι καὶ τοῦτον  
 15 ἐνόμισε μαντήιον ἀψευδὲς ἐκτῆσθαι.

### Honors Paid to the Oracles Approved by Cræsus

Μετὰ δὲ ταῦτα θυσίησι μεγάλῃσι τὸν ἐν Δελφοῖσι θεὸν ἱλάσκετο· κτήνεά τε γὰρ τὰ θύσιμα πάντα τρισχίλια ἔθυσσε, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους καὶ φιάλας χρυσέας καὶ εἴματα πορφύρεα καὶ κιθῶνας νήσας πυρὴν  
 20 μεγάλην κατέκαιε, ἐλπίζων τὸν θεὸν μᾶλλον τι τούτοισι ἀνακτήσεσθαι· Λυδοῖσί τε πᾶσι προεῖπε θύειν πάντα τινὰ αὐτῶν τοῦτο ὅ τι ἔχοι ἕκαστος. ἐπιτελέσας δὲ ὁ Κροῖσος ταῦτα ἀπέπεμπε ἐς Δελφοὺς καὶ τάδε· κρητῆρας δύο μεγάθει μεγάλους, χρύσειον καὶ ἀργύρεον, τῶν ὁ μὲν  
 25 χρύσειος ἔκειτο ἐπὶ δεξιὰ ἐσιόντι ἐς τὸν νηόν, ὁ δὲ ἀργύρεος ἐπ' ἀριστερά. μετεκινήθησαν δὲ καὶ οὗτοι ὑπὸ τὸν νηὸν κατακαέντα, καὶ ὁ μὲν χρύσειος κείται ἐν τῷ Κλαζομενίων θησαυρῷ, ἔλκων σταθμὸν εἵνατον ἡμιτάλαντον καὶ ἔτι δυώδεκα μνέας, ὁ δὲ ἀργύρεος ἐπὶ τοῦ προνηίου τῆς γωνίης,

χωρέων ἀμφορέας ἑξακοσίους· ἐπικίρναται γὰρ ὑπὸ Δελφῶν  
 Θεοφανίοισι. φασὶ δὲ μιν Δελφοὶ Θεοδώρου τοῦ Σαμίου  
 ἔργον εἶναι, καὶ ἐγὼ δοκέω· οὐ γὰρ τὸ συντυχὸν φαίνεται  
 μοι ἔργον εἶναι. καὶ πίθους τε ἀργυρέους τέσσερας  
 ἀπέπεμψε, οἷ ἐν τῷ Κορινθίων θησαυρῷ ἐστᾶσι, καὶ 5  
 περιρραντήρια δύο ἀνέθηκε, χρύσεόν τε καὶ ἀργύρεον.  
 ἄλλα τε ἀναθήματα πολλὰ ἀπέπεμψε ἅμα τούτοισι ὁ  
 Κροῖσος καὶ χεύματα ἀργύρεα κυκλοτερέα, καὶ δὴ καὶ  
 γυναικὸς εἶδωλον χρύσειον τρίπηχυ, τὸ Δελφοὶ τῆς ἀρτο-  
 κόπου τῆς Κροίσου εἰκόνα λέγουσι εἶναι. πρὸς δὲ καὶ τῆς 10  
 ἔωυτοῦ γυναικὸς τὰ ἀπὸ τῆς δειρῆς ἀνέθηκε ὁ Κροῖσος καὶ  
 τὰς ζώνας. ταῦτα μὲν ἐς Δελφοὺς ἀπέπεμψε, τῷ δὲ  
 Ἄμφιάρει, πυθόμενος αὐτοῦ τὴν τε ἀρετὴν καὶ τὴν πάθην,  
 ἀνέθηκε σάκος τε χρύσειον πᾶν ὁμοίως καὶ αἰχμὴν στερεὴν  
 πᾶσαν χρυσέην, τὸ ξυστὸν τῆσι λόγχησι ἐὼν ὁμοίως 15  
 χρύσειον· τὰ ἔτι καὶ ἀμφότερα ἐς ἐμέ ἦν κείμενα ἐν  
 Θήβησι καὶ Θηβέων ἐν τῷ νηῷ τοῦ Ἴσμηνίου Ἀπόλλωνος.

#### Oracles Consulted as to an Expedition against the Persians

Τοῖσι δὲ ἄγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐς  
 τὰ ἱρὰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια εἰ  
 στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα στρατὸν ἀνδρῶν 20  
 προσθέοιτο φίλον. ὥς δὲ ἀπικόμενοι ἐς τὰ ἀπεπέμ-  
 φθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀναθήματα, ἐχρέωντο τοῖσι  
 χρηστηρίοισι λέγοντες· Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων  
 ἐθνέων βασιλεύς, νομίσας τάδε μαντήια εἶναι μούνα ἐν  
 ἀνθρώποισι, ὑμῖν τε ἄξια δῶρα ἔδωκε τῶν ἐξευρημάτων, καὶ 25  
 νῦν ὑμέας ἐπειρωτᾶ εἰ στρατεύηται ἐπὶ Πέρσας καὶ εἴ τινα  
 στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον. οἱ μὲν ταῦτα  
 ἐπειρώτων, τῶν δὲ μαντηίων ἀμφοτέρων ἐς τῶντὸ αἰ  
 γνῶμαι συνέδραμον, προλέγουσαι Κροίσῳ, ἣν στρατεύηται

ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν καταλύσειν· τοὺς δὲ Ἑλλήνων δυνατωτάτους συνεβούλευόν οἱ ἐξευρόντα φίλους προσθέσθαι. ἐπεῖτε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι, πάγχυ τε  
 5 ἐλπίσας καταλύσειν τὴν Κύρου βασιληίην πέμψας αὐτὶς ἐς Πυθῶ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλήθος, κατ' ἄνδρα δύο στατήρσι ἕκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ τούτων ἔδοσαν Κροίσῳ καὶ Λυδοῖσι προμαντήϊην καὶ ἀτελείην καὶ προεδρίην καὶ ἐξεῖναι τῷ βουλομένῳ αὐτῶν  
 10 γίνεσθαι Δελφὸν ἐς τὸν αἰεὶ χρόνον. μετὰ δὲ ταῦτα ἐφρόντιζε Κροῖσος ἱστορέων τοὺς ἀν' Ἑλλήνων δυνατωτάτους ἔοντας προσκτῆσαι φίλους. ἱστορέων δὲ εὔρισκε Λακεδαιμονίους τε καὶ Ἀθηναίους προέχοντας, τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἴωνικοῦ.

#### Digression on Early Athenian History

15 Τούτων δὴ ὦν τῶν ἐθνέων τὸ μὲν Ἀττικὸν κατεχόμενον τε καὶ διεσπασμένον ἐπυρθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἴπποκράτεος τούτου τὸν χρόνον τυρανεύοντος Ἀθηναίων. Ἴπποκράτει γὰρ ἔοντι ἰδιώτῃ καὶ θεωρέοντι τὰ Ὀλύμπια τέρας ἐγένετο μέγα· θύσαντος γὰρ αὐτοῦ τὰ  
 20 ἱρὰ οἱ λέβητες ἐπεστεῶτες καὶ κρεῶν τε ἔοντες ἔμπλεοι καὶ ὕδατος ἀνευ πυρὸς ἔξεσαν καὶ ὑπερέβαλον. Χίλων δὲ ὁ Λακεδαιμόνιος παρατυχῶν καὶ θεησάμενος τὸ τέρας συνεβούλευε Ἴπποκράτει πρῶτα μὲν γυναῖκα μὴ ἄγεσθαι τεκνοποιὸν ἐς τὰ οἰκία, εἰ δὲ τυγχάνει ἔχων, δεύτερα τὴν γυναῖκα  
 25 ἐκπέμπειν, καὶ εἴ τις οἱ τυγχάνει ἐὼν παῖς, τούτου ἀπείπασθαι. οὐκ ὦν ταῦτα παραινέσαντος Χίλωνος πείθεσθαι θέλειν τὸν Ἴπποκράτεια· γενέσθαι οἱ μετὰ ταῦτα τὸν Πεισίστρατον τούτου, ὃς στασιαζόντων τῶν παράλων καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν προεστεῶτος



Μεγακλέος τοῦ Ἀλκμέωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου  
 τοῦ Ἀριστολαΐδew, καταφρονήσας τὴν τυραννίδα ἤγειρε  
 τρίτην στάσιν, συλλέξας δὲ στασιώτας καὶ τῷ λόγῳ τῶν  
 ὑπερακρίων προστὰς μηχανᾶται τοιάδε· τρωματίσας  
 ἑωυτόν τε καὶ ἡμιόνους ἤλασε ἐς τὴν ἀγορὴν τὸ ζεύγος ὡς 5  
 ἐκπεφευγῶς τοὺς ἐχθρούς, οἳ μιν ἐλαύνοντα ἐς ἀγρὸν  
 ἠθέλησαν ἀπολέσαι δῆθεν, ἐδέετό τε τοῦ δήμου φυλακῆς  
 τινος πρὸς αὐτοῦ κυρῆσαι, πρότερον εὐδοκιμήσας ἐν τῇ  
 πρὸς Μεγαρέας γενομένη στρατηγίῃ, Νίσαιάν τε ἐλὼν  
 καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν 10  
 Ἀθηναίων ἐξαπατηθεὶς ἔδωκέ οἱ τῶν ἀστῶν καταλέξας  
 ἄνδρας τούτους οἳ δορυφόροι μὲν οὐκ ἐγένοντο Πεισι-  
 στρατοῦ, κορυνηφόροι δέ. ξύλων γὰρ κορύνας ἔχοντες  
 εἶποντο οἳ ὄπισθε. συνεπαναστάντες δὲ οὗτοι ἅμα  
 Πεισιστράτῳ ἔσχον τὴν ἀκρόπολιν. ἔνθα δὴ ὁ Πεισί- 15  
 στρατος ἦρχε Ἀθηναίων, οὔτε τιμὰς τὰς εἰσέστας συνταράξας  
 οὔτε θέσμια μεταλλάξας, ἐπὶ τε τοῖσι κατεστεῶσι ἔνεμε  
 τὴν πόλιν κοσμέων καλῶς τε καὶ εὖ. μετὰ δὲ οὐ πολλὸν  
 χρόνον τῶν τούτων φρονήσαντες οἳ τε τοῦ Μεγακλέος στασιῶται  
 καὶ οἳ τοῦ Λυκούργου ἐξελαύνουσί μιν. οὕτω μὲν Πεισί- 20  
 στρατος ἔσχε τὸ πρῶτον Ἀθήνας καὶ τὴν τυραννίδα οὐκ  
 κάρτα ἐρριζωμένην ἔχων ἀπέβαλε, οἳ δὲ ἐξελάσαντες  
 Πεισιστράτον αὐτίς ἐκ νέης ἐπ' ἀλλήλοισι ἐστασίασαν.  
 περιελαυνόμενος δὲ τῇ στάσι ὁ Μεγακλέης ἐπεκηρυκεύετο  
 Πεισιστράτῳ, εἰ βούλοιτό οἱ τὴν θυγατέρα ἔχειν γυναῖκα 25  
 ἐπὶ τῇ τυραννίδι. ἐνδεξαμένου δὲ τὸν λόγον καὶ ὁμολογή-  
 σαντος ἐπὶ τούτοις Πεισιστράτου μηχανῶνται δὴ ἐπὶ τῇ  
 κατόδῳ πρῆγμα εὐηθέστατον, ὡς ἐγὼ εὐρίσκω, μακρῶ  
 (ἐπεὶ γε ἀπεκρίθη ἐκ παλαιτέρου τοῦ βαρβάρου ἔθνους τὸ  
 Ἑλληνικὸν εἶναι καὶ δεξιώτερον καὶ εὐηθίης ἡλιθίου ἀπηλλα- 30  
 γμένον μᾶλλον), εἰ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι τοῖσι

πρώτοισι λεγομένοισι εἶναι Ἑλλήνων σοφίην μηχανῶνται  
 τοιάδε. ἐν τῷ δήμῳ τῷ Παιανιεῖ ἦν γυνή, τῇ οὔνομα ἦν  
 Φύη, μέγαθος ἀπὸ τεσσέρων πηχέων ἀπολείπουσα τρεῖς  
 δακτύλους καὶ ἄλλως εὐειδής. ταύτην τὴν γυναῖκα σκευά-  
 5 σαντες πανοπλίῃ, ἐς ἄρμα ἐσβιβάσαντες καὶ προδέξαντες  
 σχῆμα οἶόν τι ἔμελλε εὐπρεπέστατον φανέεσθαι ἔχουσα  
 ἤλαυνον ἐς τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἱ  
 τὰ ἐντεταλμένα ἠγόρευον ἀπικόμενοι ἐς τὸ ἄστυ, λέγοντες  
 τοιάδε· ὦ Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον,  
 10 τὸν αὐτὴ ἢ Ἀθηναίη τιμήσασα ἀνθρώπων μάλιστα κατάγει  
 ἐς τὴν ἐωυτῆς ἀκρόπολιν. οἱ μὲν δὴ ταῦτα διαφοιτέοντες  
 ἔλεγον, αὐτίκα δὲ ἐς τε τοὺς δήμους φάτις ἀπίκετο ὡς  
 Ἀθηναίη Πεισίστρατον κατάγει, καὶ οἱ ἐν τῷ ἄστυ πειθό-  
 μενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεὸν προσεύχοντό τε  
 15 τὴν ἄνθρωπον καὶ ἐδέκοντο Πεισίστρατον. ἀπολαβὼν  
 δὲ τὴν τυραννίδα τρόπῳ τῷ εἰρημένῳ ὁ Πεισίστρατος κατὰ  
 τὴν ὁμολογίην τὴν πρὸς Μεγακλέα γενομένην γαμέει τοῦ  
 Μεγακλέος τὴν θυγατέρα. οἷα δὲ παίδων τέ οἱ ὑπαρχόν-  
 των νεηνιέων καὶ λεγομένων ἐναγέων εἶναι τῶν Ἀλκμεω-  
 20 νιδέων, οὐ βουλόμενός οἱ γενέσθαι ἐκ τῆς νεογάμου  
 γυναικὸς τέκνα ἐμίσγετό οἱ οὐ κατὰ νόμον. τὰ μὲν νυν  
 πρῶτα ἔκρυπτε ταῦτα ἡ γυνή, μετὰ δέ, εἴτε ἱστορεύση  
 εἴτε καὶ οὔ, φράζει τῇ ἐωυτῆς μητρί, ἢ δὲ τῷ ἀνδρί. τὸν  
 δὲ δεινὸν τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτου. ὀργῇ  
 25 δὲ ὡς εἶχε καταλλάσσετο τὴν ἔχθρην τοῖσι στασιώτησι.  
 μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιούμενα ἐπ' ἐωυτῷ ἀπαλ-  
 λάσσετο ἐκ τῆς χώρας τὸ παράπαν, ἀπικόμενος δὲ ἐς  
 Ἐρέτριαν ἐβουλεύετο ἅμα τοῖσι παισὶ. Ἰππίεω δὲ γνώμη  
 νικήσαντος ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα  
 30 ἠγειρον δωτίνας ἐκ τῶν πολίων αἵτινές σφι προαιδέατό  
 κού τι. πολλῶν δὲ μεγάλα παρασχόντων χρήματα

Θηβαῖοι ὑπερεβάλλοντο τῇ δόσι τῶν χρημάτων. μετὰ δέ, οὐ πολλῶ λόγῳ εἰπεῖν, χρόνος διέφυ καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτοδον. καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιός σφι ἀνὴρ ἀπιγμένος ἐθελοντής, τῷ οὖνομα ἦν Λύγδαμις, προθυμίην πλείστην 5 παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας. ἐξ Ἐρετρίας δὲ ὄρμηθέντες διὰ ἐνδεκάτου ἔτεος ἀπίκοντο ὀπίσω. καὶ πρῶτον τῆς Ἀττικῆς ἴσχουσι Μαραθῶνα. ἐν δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευομένοισι οἱ τε ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ἄλλοι τε ἐκ τῶν δήμων προσέρρεον, 10 τοῖσι ἢ τυραννὶς πρὸ ἐλευθερίας ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο. Ἀθηναίων δὲ οἱ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἤγειρε, καὶ μεταῦτις ὡς ἔσχε Μαραθῶνα, λόγον οὐδένα εἶχον, ἐπίειτε δὲ ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ, οὕτω δὲ 15 βοηθέουσι ἐπ' αὐτόν. οἱ δὲ ἀμφὶ Πεισίστρατον ἐσπεσόντες τοὺς Ἀθηναίους τρέπουσι. φευγόντων δὲ τούτων βουλήν ἐνθαῦτα σοφωτάτην Πεισίστρατος ἐπιτεχνᾶται, ὅπως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι διεσκεδασμένοι τε εἶεν. ἀναβιβάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε. οἱ δὲ καταλαμ- 20 βάνοντες τοὺς φεύγοντας ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισιστράτου, θαρσέειν τε κελεύοντες καὶ ἀπιέναι ἕκαστον ἐπὶ τὰ ἑωυτοῦ. πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὲ Πεισίστρατος τὸ τρίτον σχὼν Ἀθήνας ἐρρίζωσε τὴν τυραννίδα ἐπικούροισί τε πολλοῖσι καὶ χρημάτων συνό- 25 δοισι, τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρυμόνος ποταμοῦ συνιόντων.

### Digression on Early Lacedemonian History

Τοὺς μὲν νυν Ἀθηναίους τοιαῦτα τὸν χρόνον τούτον ἐπυθάνετο ὁ Κροῖσος κατέχοντα, τοὺς δὲ Λακεδαιμονίους

ἐκ κακῶν τε μεγάλων πεφευγότας καὶ ἔοντας ἤδη τῷ πολέμῳ  
κατυπερτέρους Τεγεητέων. ἐπὶ γὰρ Λέοντος βασιλεύοντος  
καὶ Ἡγησικλέος ἐν Σπάρτῃ τοὺς ἄλλους πολέμους εὐτυ-  
χέοντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μούνοὺς προσέ-  
5 πταιον. τὸ δὲ ἔτι πρότερον τούτων καὶ κακονομώτατοι  
ἦσαν σχεδὸν πάντων Ἑλλήνων κατὰ τε σφέας αὐτοὺς καὶ  
ξείνοισι ἀπρόσμεικτοι. μετέβαλον δὲ ὧδε ἐς εὐνομίην·  
Λυκούργου τῶν Σπαρτιητέων δοκίμου ἀνδρὸς ἐλθόντος ἐς  
Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς ἐσήιε ἐς τὸ μέγαρον,  
10 ἰθὺς ἢ Πυθίῃ λέγει τάδε·

ἦκεις, ὦ Λυκόοργε, ἐμὸν ποτὶ πῖονα νηὸν  
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ' ἔχουσι.  
δίζω ἢ σε θεὸν μαντεύσομαι ἢ ἄνθρωπον·  
ἄλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι, ὦ Λυκόοργε.

15 οἱ μὲν δὴ τινες πρὸς τούτοις λέγουσι καὶ φράσαι αὐτῷ τὴν  
Πυθίην τὸν νῦν κατεστεῶτα κόσμον Σπαρτιήτησι, ὡς δ'  
αὐτοὶ Λακεδαιμόνιοι λέγουσι, Λυκούργον ἐπιτροπεύσαντα  
Λεωβώτῳ, ἀδελφιδέῳ μὲν ἑωυτοῦ, βασιλεύοντος δὲ Σπαρ-  
τιητέων, ἐκ Κρήτης ἀγαγέσθαι ταῦτα. ὡς γὰρ ἐπετρό-  
20 πεισε τάχιστα, μετέστησε τὰ νόμιμα πάντα καὶ ἐφύλαξε  
ταῦτα μὴ παραβαίνειν. οὕτω μὲν μεταβαλόντες εὐνο-  
μήθησαν, τῷ δὲ Λυκούργῳ τελευτήσαντι ἱρὸν εἰσάμενοι  
σέβονται μεγάλως. οἷα δὲ ἐν τε χώρῃ ἀγαθῇ καὶ πλήθει  
οὐκ ὀλίγων ἀνδρῶν, ἀνά τε ἔδραμον αὐτίκα καὶ εὐθενήθησαν.  
25 καὶ δὴ σφι οὐκέτι ἀπέχρα ἡσυχίην ἄγειν, ἀλλὰ καταφρονή-  
σαντες Ἀρκαδῶν κρέσσονες εἶναι ἐχρηστηριάζοντο ἐν Δελ-  
φοῖσι ἐπὶ πάσῃ τῇ Ἀρκαδῶν χώρῃ. ἢ δὲ Πυθίῃ σφι χρᾶ  
τάδε·

Ἀρκαδίην μ' αἰτεῖς; μέγα μ' αἰτεῖς· οὐ τοι δώσω.  
30 πολλοὶ ἐν Ἀρκαδίῃ βαλανηφάγοι ἄνδρες ἔασιν,  
οἳ σ' ἀποκωλύσουσιν. ἐγὼ δέ τοι οὔτι μεγαίρω.

δώσω τοι Τεγέην ποσσίκροτον ὀρχήσασθαι  
καὶ καλὸν πεδίων σχοίνῳ διαμετρήσασθαι.

ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Λακεδαιμόνιοι, Ἀρκάδων  
μὲν τῶν ἄλλων ἀπείχοντο, οἱ δὲ πέδας φερόμενοι ἐπὶ  
Τεγεήτας ἐστρατεύοντο, χρησμῶ κιβδήλῳ πίσυνοι, ὡς δὴ 5  
ἔξανδραποδιούμενοι τοὺς Τεγεήτας. ἐσσωθέντες δὲ τῇ  
συμβολῇ, ὅσοι αὐτῶν ἐζωγρήθησαν, πέδας τε ἔχοντες τὰς  
ἐφέροντο αὐτοὶ καὶ σχοίνῳ διαμετρησάμενοι τὸ πεδίων τὸ  
Τεγεητέων ἐργάζοντο. αἱ δὲ πέδαι αὐταὶ ἐν τῇσι ἐδεδέετο  
ἔτι καὶ ἐς ἐμὲ ἦσαν σόαι ἐν Τεγέῃ, περὶ τὸν νηὸν τῆς 10  
Ἀλέης Ἀθηναίης κρεμάμεναι. κατὰ μὲν δὴ τὸν πρότερον  
πόλεμον συνεχέως αἰεὶ κακῶς ἀέθλεον πρὸς τοὺς Τεγεήτας,  
κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον καὶ τὴν Ἀναξανδρίδεώ  
τε καὶ Ἀρίστωνος βασιληίην ἐν Λακεδαίμονι ἤδη οἱ  
Σπαρτιῆται κατυπέρτεροι τῷ πολέμῳ ἐγεγόνεσαν, τρόπῳ 15  
τοιῶδε γενόμενοι· ἐπειδὴ αἰεὶ τῷ πολέμῳ ἐσσοῦντο ὑπὸ  
Τεγεητέων, πέμψαντες θεοπρόπους ἐς Δελφοὺς ἐπειρώτων  
τίνα ἂν θεῶν ἱλασάμενοι κατύπερθε τῷ πολέμῳ Τεγεητέων  
γενοίατο. ἡ δὲ Πυθίη σφι ἔχρησε τὰ Ὁρέστω τοῦ  
Ἀγαμέμνονος ὅστέα ἐπαγαγομένους. ὡς δὲ ἀνευρεῖν οὐκ 20  
οἰοί τε ἐγίνοντο τὴν θήκην τοῦ Ὁρέστω, ἔπεμπον αὐτὶς  
τὴν ἐς θεὸν ἐπειρησομένους τὸν χῶρον ἐν τῷ κέοιτο  
Ὁρέστης. εἰρωτῶσι δὲ ταῦτα τοῖσι θεοπρόποισι λέγει ἡ  
Πυθίη τάδε·

ἔστι τις Ἀρκαδίας Τεγέη λευρῶ ἐνὶ χώρῳ, 25  
ἐνθ' ἄνεμοι πνείουσι δύω κρατερῆς ὑπ' ἀνάγκης,  
καὶ τύπος ἀντίτυπος, καὶ πῆμ' ἐπὶ πῆματι κεῖται.  
ἐνθ' Ἀγαμεμνονίδην κατέχει φυσίζοος αἶα·  
τὸν σὺ κομισσάμενος Τεγέης ἐπιτάρροθος ἔσση.

ὡς δὲ καὶ ταῦτα ἤκουσαν οἱ Λακεδαιμόνιοι, ἀπείχον τῆς 30  
ἔξευρέσιος οὐδὲν ἔλασσον, πάντα διζήμενοι, ἐς ὃ δὴ Λίχης

τῶν ἀγαθοεργῶν καλομένων Σπαρτιητέων ἀνεῦρε. οἱ δὲ  
 ἀγαθοεργοὶ εἰσι τῶν ἀστῶν, ἐξίοντες ἐκ τῶν ἱππέων αἰεὶ  
 οἱ πρεσβύτατοι, πέντε ἔτεος ἑκάστου· τοὺς δεῖ τοῦτον τὸν  
 ἐνιαυτόν, τὸν ἂν ἐξίωσι ἐκ τῶν ἱππέων, Σπαρτιητέων τῷ  
 5 κοινῷ διαπεμπομένους μὴ ἐλινύειν ἄλλους ἄλλη. τούτων  
 ὦν τῶν ἀνδρῶν Δίχης ἀνεῦρε ἐν Τεγέῃ καὶ συντυχίῃ χρη-  
 σάμενος καὶ σοφίῃ. εἰσὶ γὰρ τοῦτον τὸν χρόνον ἐπι-  
 μειξίης πρὸς τοὺς Τεγεήτας ἐλθὼν ἐς χαλκῆιον ἐθηεῖτο  
 σίδηρον ἐξελαυνόμενον καὶ ἐν θώματι ἦν ὀρῶν τὸ ποιούμενον.  
 10 μαθὼν δὲ μιν ὁ χαλκεὺς ἀποθωμάζοντα εἶπε παυσάμενος τοῦ  
 ἔργου· Ἦ κου ἂν, ὦ ξεῖνε Λάκων, εἴ περ εἶδες τό περ ἐγώ,  
 κάρτα ἂν ἐθώμαζες, ὅκου νῦν οὕτω τυγχάνεις θῶμα ποιού-  
 μενος τὴν ἐργασίην τοῦ σιδήρου. ἐγὼ γὰρ ἐν τῇδε θέλων  
 τῇ αὐλῇ φρέαρ ποιήσασθαι, ὀρύσσων ἐπέτυχον σορῷ  
 15 ἐπταπήχεϊ· ὑπὸ δὲ ἀπιστίας μὴ μὲν γενέσθαι μηδαμὰ  
 μέζονας ἀνθρώπους τῶν νῦν ἄνοιξα αὐτὴν καὶ εἶδον τὸν  
 νεκρὸν μήκει ἴσον ἔοντα τῇ σορῷ. μετρήσας δὲ συνέχωσα  
 ὀπίσω. ὁ μὲν δὴ οἱ ἔλεγε τὰ περ ὀπώπее, ὁ δὲ ἐννώσας τὰ  
 λεγόμενα συνεβάλλετο τὸν Ὀρέστεα κατὰ τὸ θεοπρόπιον  
 20 τοῦτον εἶναι, τῇδε συμβαλλόμενος· τοῦ χαλκέος δύο ὀρέων  
 φύσας τοὺς ἀνέμους εὔρισκε ἔοντας, τὸν δὲ ἄκμονα καὶ τὴν  
 σφῦραν τὸν τε τύπον καὶ τὸν ἀντίτυπον, τὸν δὲ ἐξελαυνό-  
 μενον σίδηρον τὸ πῆμα ἐπὶ πῆματι κείμενον, κατὰ τοιόνδε  
 τι εἰκάζων, ὡς ἐπὶ κακῷ ἀνθρώπου σίδηρος ἀνεύρηται.  
 25 συμβαλόμενος δὲ ταῦτα καὶ ἀπελθὼν ἐς Σπάρτην ἔφραζε  
 Λακεδαιμονίοισι πᾶν τὸ πρῆγμα. οἱ δὲ ἐκ λόγου πλαστοῦ  
 ἐπενείκαντές οἱ αἰτίην ἐδίωξαν. ὁ δὲ ἀπικόμενος ἐς Τεγέην  
 καὶ φράζων τὴν ἑωυτοῦ συμφορὴν πρὸς τὸν χαλκέα  
 ἐμισθοῦτο παρ' οὐκ ἐκδιδόντος τὴν αὐλήν. χρόνῳ δὲ ὡς  
 30 ἀνέγνωσε, ἐνοικίσθη, ἀγορεύσας δὲ τὸν τάφον καὶ τὰ ὀστέα  
 συλλέξας οἷχετο φέρων ἐς Σπάρτην. καὶ ἀπὸ τούτου τοῦ

χρόνου, ὅκως πειρώατο ἀλλήλων, πολλῶ κατυπέρτεροι τῶ πολέμῳ ἐγίνοντο οἱ Λακεδαιμόνιοι· ἤδη δέ σφι καὶ ἡ πολλή τῆς Πελοποννήσου ἦν κατεστραμμένη.

### Lacedemonian Aid Promised and the Expedition Begun

Ταῦτα δὴ ὦν πάντα πυνθανόμενος ὁ Κροῖσος ἔπεμπε ἐς Σπάρτην ἀγγέλους δῶρά τε φέροντας καὶ δεησομένους 5  
 συμμαχίης, ἐντειλάμενός τε τὰ λέγειν χρῆν. οἱ δὲ ἐλθόντες ἔλεγον· Ἐπεμψε ἡμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεύς, λέγων τάδε· ὦ Λακεδαιμόνιοι, χρήσαν-  
 τος τοῦ θεοῦ τὸν Ἕλληνα φίλον προσθέσθαι, ὑμέας γὰρ πυνθάνομαι προεστάναι τῆς Ἑλλάδος, ὑμέας ὦν κατὰ τὸ 10  
 χρηστήριον προκαλέομαι φίλος τε θέλων γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης. Κροῖσος μὲν δὴ ταῦτα δι' ἀγγέλων ἐπεκηρυκεύετο, Λακεδαιμόνιοι δὲ ἀκη-  
 κοότες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροῖσω γενόμενον ἤσθησάν τε τῇ ἀπίξι τῶν Λυδῶν καὶ ἐποιήσαντο ὄρκια 15  
 ξεινίης πέρι καὶ συμμαχίης· καὶ γὰρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροῖσου πρότερον ἔτι γεγонуῖαι. πέμψαντες γὰρ οἱ Λακεδαιμόνιοι ἐς Σάρδις χρυσὸν ὠνέοντο, ἐς ἄγαλμα βουλόμενοι χρήσασθαι τοῦτο τὸ νῦν τῆς Λακωνικῆς ἐν Θόρνακι ἴδρυται Ἀπόλλωνος, Κροῖσος δέ 20  
 σφι ὠνεομένοισι ἔδωκε δωτίνην. τούτων τε ὦν εἵνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο, καὶ ὅτι ἐκ πάντων σφέας προκρίνας Ἑλλήνων αἰρέετο φίλους.

Ἐστρατεύετο δὲ ὁ Κροῖσος ἐπὶ Πέρσας τῶνδε εἵνεκα, καὶ γῆς ἡμέρῳ προσκτήσασθαι πρὸς τὴν ἑωυτοῦ μοῖραν 25  
 βουλόμενος, καὶ μάλιστα τῶ χρηστηρίῳ πίσυνος ἑὼν καὶ τείσασθαι θέλων ὑπὲρ Ἀστυάγεος Κῦρον. Ἀστυάγεα γὰρ τὸν Κναξάρεω, ἑόντα Κροῖσου μὲν γαμβρόν, Μήδων δὲ βασιλέα, Κῦρος ὁ Καμβύσεω καταστρεψάμενος εἶχε.

(After an indecisive battle with Cyrus in Cappadocia, Cræsus returned to Sardis, with the intention of deferring further hostilities until he had secured additional forces. He was followed swiftly by Cyrus, and after a battle in which the Persians prevailed, Cræsus was forced into the city and besieged. The Lacedæmonians were preparing to lend aid, when news was brought that Sardis had been taken.)

### The Capture of Sardis

Σάρδιες δὲ ἤλωσαν ὧδε· ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο ἡμέρη πολιορκεομένῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἑωυτοῦ διαπέμψας ἰππέας προεῖπε τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο πειρησαμένης τῆς  
 5 στρατιῆς, ὡς οὐ προεχώρει, ἐνθαῦτα τῶν ἄλλων πεπαυμένων ἀνὴρ Μάρδος ἐπειράτο προσβαίνων, τῷ οὐνομα ἦν Ἰτροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος τῇ οὐδεὶς ἐτέτακτο φύλακος· οὐ γὰρ ἦν δεινὸν κατὰ τοῦτο μὴ ἄλῳ κοτε. ἀπότομός τε γὰρ ἐστὶ ταύτη ἡ ἀκρόπολις καὶ ἄμαχος· ὁ ὧν δὴ  
 10 Ἰτροιάδης οὗτος ὁ Μάρδος ἰδὼν τῇ προτεραίῃ τῶν τινα Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ κυνέην ἄνωθεν κατακυλισθεῖσαν καὶ ἀνελόμενον ἐφράσθη καὶ ἐς θυμὸν ἐβάλετο. τότε δὲ δὴ αὐτὸς τε ἀνεβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Περσέων ἀνέβαινον· προσβάντων δὲ συχνῶν  
 15 οὕτω δὴ Σάρδιες τε ἠλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. κατ' αὐτὸν δὲ Κροῖσον τάδε ἐγίνετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθη, τὰ μὲν ἄλλα ἐπιεικῆς, ἄφωτος δέ. ἐν τῇ ὧν παρελθούσῃ εὐεστοῖ ὁ Κροῖσος τὸ πᾶν ἐς αὐτὸν ἐπεποιήκεε ἄλλα τε ἐπιφραζόμενος καὶ δὴ καὶ ἐς Δελφοὺς  
 20 περὶ αὐτοῦ ἐπεπόμφεε χρησομένους. ἡ δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νήπιε Κροῖσε,  
 μὴ βούλευ πολύευκτον ἰὴν ἀνὰ δώματ' ἀκούειν



παιδὸς φθεγγομένου. τὸ δέ σοι πολὺ λώιον ἀμφὶς  
ἔμμεναι· αὐδήσει γὰρ ἐν ἡματι πρῶτον ἀνόλβω.

ἀλισκομένου δὴ τοῦ τείχεος, ἦιε γὰρ τῶν τις Περσέων  
ἀλλογνώσας Κροῖσον ὡς ἀποκτενέων, Κροῖσος μὲν νυν  
ὀρέων ἐπιόντα ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκεε, 5  
οὐδέ τί οἱ διέφερε πληγέντι ἀποθανεῖν· ὁ δὲ παῖς οὗτος ὁ  
ἄφωνος ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ  
κακοῦ ἔρρηξε φωνήν, εἶπε δέ· "Ὠνθρωπε, μὴ κτεῖνε Κροῖσον.  
οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγγετο, μετὰ δὲ τοῦτο ἤδη  
ἐφώνεε τὸν πάντα χρόνον τῆς ζόης. 10

### The Fate of Cræsus

Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδεις ἔσχον καὶ αὐτὸν Κροῖσον  
ἐζώγρησαν, ἄρξαντα ἔτεα τεσσερεσκαίδεκα καὶ τεσσερεσ-  
καίδεκα ἡμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριόν τε  
καταπαύσαντα τὴν ἐωυτοῦ μεγάλην ἀρχήν. λαβόντες δὲ  
αὐτὸν οἱ Πέρσαι ἤγαγον παρὰ Κῦρον. ὁ δὲ συννήσας 15  
πυρὴν μεγάλην ἀνεβίβασε ἐπ' αὐτὴν τὸν Κροῖσόν τε ἐν  
πέδησι δεδεμένον καὶ δὺς ἐπτὰ Λυδῶν παρ' αὐτὸν παῖδας,  
ἐν νόῳ ἔχων εἴτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὄτεω  
δὴ, εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν  
Κροῖσον εἶναι θεοσεβέα τοῦδε εἵνεκεν ἀνεβίβασε ἐπὶ τὴν 20  
πυρὴν, βουλόμενος εἰδέναι εἴ τίς μιν δαιμόνων ρύσεται τοῦ  
μὴ ζῶντα κατακαυθῆναι. τὸν μὲν δὴ ποιέειν ταῦτα, τῷ  
δὲ Κροῖσῳ ἔστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καίπερ ἐν  
κακῷ ἔοντι τοσοῦτῳ, τὸ τοῦ Σόλωνος, ὡς οἱ εἶη σὺν θεῷ  
εἰρημένον, τὸ μηδένα εἶναι τῶν ζῶντων ὄλβιον. ὡς δὲ 25  
ἄρα μιν προσστήναι τοῦτο, ἀνενεικάμενόν τε καὶ ἀναστενά-  
ξαντα ἐκ πολλῆς ἡσυχίης ἐς τρεῖς ὀνομάσαι 'Σόλων'.  
καὶ τὸν Κῦρον ἀκούσαντα κελεῦσαι τοὺς ἐρμηνέας ἐπειρέ-  
σθαι τὸν Κροῖσον τίνα τοῦτον ἐπικαλέοιτο, καὶ τοὺς

προσελθόντας ἐπειρωτᾶν. Κροῖσον δὲ τέως μὲν σιγὴν  
 ἔχειν εἰρωτώμενον, μετὰ δέ, ὡς ἠναγκάζετο, εἰπεῖν· Τὸν  
 ἂν ἐγὼ πᾶσι τυράννοισι προετίμησα μεγάλων χρημάτων  
 ἐς λόγους ἐλθεῖν. ὡς δὲ σφι ἄσημα ἔφραζε, πάλιν  
 5 ἐπειρώτων τὰ λεγόμενα. λιπαρέωντων δὲ αὐτῶν καὶ ὄχλον  
 παρεχόντων ἔλεγε δὴ ὡς ἦλθε ἀρχὴν ὁ Σόλων ἐὼν  
 Ἄθηναῖος, καὶ θεησάμενος πάντα τὸν ἐωυτοῦ ὄλβον  
 ἀποφλαυρίσειε (οἷα δὴ εἶπας), ὡς τε αὐτῷ πάντα ἀποβεβή-  
 κοι τῇ περ ἐκεῖνος εἶπε, οὐδέν τι μᾶλλον ἐς ἐωυτὸν λέγων  
 10 ἢ οὐκ ἐς ἅπαν τὸ ἀνθρώπινον καὶ μάλιστα τοὺς παρὰ  
 σφίσι αὐτοῖσι ὀλβίους δοκέοντας εἶναι. τὸν μὲν Κροῖσον  
 ταῦτα ἀπηγέεσθαι, τῆς δὲ πυρῆς ἤδη ἀμμένης καίεσθαι τὰ  
 περιέσχατα. καὶ τὸν Κῦρον ἀκούσαντα τῶν ἐρμηνέων τὰ  
 Κροῖσος εἶπε, μεταγνόντα τε καὶ ἐννώσαντα ὅτι καὶ αὐτὸς  
 15 ἄνθρωπος ἐὼν ἄλλον ἄνθρωπον, γενόμενον ἐωυτοῦ εὐδαι-  
 μονίῃ οὐκ ἐλάσσω, ζῶντα πυρὶ διδοίῃ, πρὸς τε τούτοισι  
 δείσαντα τὴν τίσιν καὶ ἐπιλεξάμενον ὡς οὐδέν εἴη τῶν ἐν  
 ἀνθρώποισι ἀσφαλές ἔχον, κελεύειν σβεννύναι τὴν ταχί-  
 στην τὸ καϊόμενον πῦρ καὶ καταβιβάσειν Κροῖσόν τε καὶ  
 20 τοὺς μετὰ Κροῖσου. καὶ τοὺς πειρωμένους οὐ δύνασθαι  
 ἔτι τοῦ πυρὸς ἐπικρατῆσαι. ἐνθαῦτα λέγεται ὑπὸ Λυδῶν  
 Κροῖσον μαθόντα τὴν Κύρου μετάγνωσιν, ὡς ὦρα πάντα  
 μὲν ἄνδρα σβεννύντα τὸ πῦρ, δυναμένους δὲ οὐκέτι καταλα-  
 βεῖν, ἐπιβώσασθαι τὸν Ἀπόλλωνα ἐπικαλούμενον, εἴ τί  
 25 οἱ κεχαρισμένον ἐξ αὐτοῦ ἐδωρήθη, παραστῆναι καὶ  
 ῥύσασθαί μιν ἐκ τοῦ παρεόντος κακοῦ. τὸν μὲν δακρύνοντα  
 ἐπικαλέεσθαι τὸν θεόν, ἐκ δὲ αἰθρίης τε καὶ νηνεμίας  
 συνδραμεῖν ἐξαπίνης νέφεα καὶ χειμῶνά τε καταρραγῆναι  
 καὶ ὕσαι ὕδατι λαβροτάτῳ, κατασβεσθῆναι τε τὴν πυρῆν.  
 30 οὕτω δὴ μαθόντα τὸν Κῦρον ὡς εἴη ὁ Κροῖσος καὶ θεοφιλῆς  
 καὶ ἀνὴρ ἀγαθός, καταβιβάσαντα αὐτὸν ἀπὸ τῆς πυρῆς

εἰρέσθαι τάδε· Κροῖσε, τίς σε ἀνθρώπων ἀνέγνωσε ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον πολέμιον ἀντὶ φίλου ἐμοὶ καταστῆναι; ὁ δὲ εἶπε· ὦ βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ μὲν εὐδαιμονίῃ, τῇ ἐμευτοῦ δὲ κακοδαιμονίῃ· αἴτιος δὲ τούτων ἐγένετο ὁ Ἑλλήνων θεὸς ἐπάρας ἐμέ στρα- 5 τεύεσθαι. οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας. ἀλλὰ ταῦτα δαίμοσίν κού φίλον ἦν οὕτω γενέσθαι. ὁ μὲν ταῦτα ἔλεγε, Κῦρος δὲ αὐτὸν λύσας κατείσέ τε ἐγγυὺς 10 ἐυνοῦ καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε, ἀπεθώμαζέ τε ὀρέων καὶ αὐτὸς καὶ οἱ περὶ ἐκείνον ἔοντες πάντες.

#### Outline of the Early History of Asia

Ἐπιδίξεται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τὸν τε Κῦρον ὅστις ἐὼν τὴν Κροίσου ἀρχὴν κατείλε, καὶ τοὺς Πέρσας ὅτεω τρόπῳ ἠγήσαντο τῆς Ἀσίας. ὡς ὦν 15 Περσέων μετεξέτεροι λέγουσι οἱ μὴ βουλόμενοι σεμνοῦν τὰ περὶ Κῦρον, ἀλλὰ τὸν ἔοντα λέγειν λόγον, κατὰ ταῦτα γράψω, ἐπιστάμενος περὶ Κύρου καὶ τριφασίας ἄλλας λόγων ὁδοὺς φῆναι. Ἀσσυρίων ἀρχόντων τῆς ἄνω Ἀσίας ἐπ' ἔτεα εἴκοσι καὶ πεντακόσια, πρῶτοι ἀπ' αὐτῶν Μῆδοι 20 ἤρξαντο ἀπίστασθαι· καὶ κως οὗτοι περὶ τῆς ἐλευθερίας μαχεσάμενοι τοῖσι Ἀσσυρίοισι ἐγένοντο ἄνδρες ἀγαθοὶ καὶ ἀπωσάμενοι τὴν δουλοσύνην ἐλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἄλλα ἔθνεα ἐποίηε τῶντὸ τοῖσι Μήδοισι. ἐόντων δὲ αὐτονόμων πάντων ἀνὰ τὴν ἠπειρον ὧδε αὐτῖς 25 ἐς τυραννίδας περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδοισι ἐγένετο σοφὸς τῷ οὐνομα ἦν Δηϊόκης, παῖς δὲ ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης ἐρασθεὶς τυραννίδος τὸ Μηδικὸν ἔθνος συνέστρεψε καὶ τούτου ἤρξε. Δηϊόκεω δὲ παῖς γίνεται

Φραόρτης, ὃς τελευτήσαντος Δηϊόκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἔτεα, παρεδέξατο τὴν ἀρχήν. παραδεξάμενος δὲ οὐκ ἀπεχρᾶτο μούνων Μήδων ἄρχειν, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας πρῶτοισί τε τούτοισι  
 5 ἐπεθήκατο καὶ πρῶτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ ἔχων δύο ταῦτα ἔθνεα καὶ ἀμφότερα ἰσχυρά, κατεστρέφετο τὴν Ἀσίην ἀπ' ἄλλου ἐπ' ἄλλο ἰὼν ἔθνος, ἐς ὃ στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους ὁ Φραόρτης αὐτὸς τε διεφθάρη, ἄρξας δύο τε καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς  
 10 αὐτοῦ ὁ πολλός. Φραόρτεω δὲ τελευτήσαντος ἐξεδέξατο Κυαξάρης ὁ Φραόρτεω τοῦ Δηϊόκεω παῖς. οὗτος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμώτερος τῶν προγόνων.

### The Birth of Cyrus and his Preservation from Death

Ἐκδέκεται δὲ Ἀστυάγης ὁ Κυαξάρεω παῖς τὴν βασιληίην. καὶ οἱ ἐγένετο θυγάτηρ τῇ οὔνομα ἔθετο Μανδάνην,  
 15 τὴν ἐδόκεε Ἀστυάγης ἐν τῷ ὑπνῷ οὐρήσαι τοσοῦτον ὥστε πληῆσαι μὲν τὴν ἐωυτοῦ πόλιν, ἐπικατακλύσαι δὲ καὶ τὴν Ἀσίην πᾶσαν. ὑπερθέμενος δὲ τῶν μάγων τοῖσι ὄνειροπόλοισι τὸ ἐνύπνιον, ἐφοβήθη παρ' αὐτῶν αὐτὰ ἕκαστα μαθών. μετὰ δὲ τὴν Μανδάνην ταύτην ἐοῦσαν  
 20 ἤδη ἀνδρὸς ὠραίην Μήδων μὲν τῶν ἐωυτοῦ ἀξίων οὐδενὶ διδοῖ γυναιῖκα, δεδοικῶς τὴν ὄψιν, ὁ δὲ Πέρση διδοῖ τῷ οὔνομα ἦν Καμβύσης, τὸν εὔρισκε οἰκίης μὲν ἐόντα ἀγαθῆς, τρόπου δὲ ἡσυχίου, πολλῷ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου.

25 Συνοικεούσης δὲ τῷ Καμβύση τῆς Μανδάνης ὁ Ἀστυάγης τῷ πρώτῳ ἔτει εἶδε ἄλλην ὄψιν· ἐδόκεε οἱ ἐκ τῶν αἰδοίων τῆς θυγατρὸς ταύτης φῦναι ἄμπελον, τὴν δὲ ἄμπελον ἐπισχεῖν τὴν Ἀσίην πᾶσαν. ἰδὼν δὲ τοῦτο καὶ ὑπερθέμενος τοῖσι ὄνειροπόλοισι μετεπέμψατο ἐκ τῶν Περσέων

τὴν θυγατέρα ἐπίτεκα ἐοῦσαν, ἀπικομένην δὲ ἐφύλασσε  
 βουλόμενος τὸ γεννώμενον ἐξ αὐτῆς διαφθεῖραι· ἐκ γάρ οἱ  
 τῆς ὄψιος τῶν μάγων οἱ ὄνειροπόλοι ἐσήμαινον ὅτι μέλλοι  
 ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου.  
 ταῦτα δὴ ὦν φυλασσόμενος ὁ Ἄστυάγης, ὡς ἐγένετο ὁ 5  
 Κῦρος, καλέσας Ἄρπαγον, ἄνδρα οἰκῆιον καὶ πιστότατόν  
 τε Μήδων καὶ πάντων ἐπίτροπον τῶν ἐωυτοῦ, ἔλεγέ οἱ  
 τοιάδε· Ἄρπαγε, πρῆγμα τὸ ἂν τοι προσθέω, μηδαμῶς  
 παραχρήση, μηδὲ ἐμέ τε παραβάλη καὶ ἄλλους ἐλόμενος  
 ἐξ ὑστέρης σοὶ αὐτῷ περιπέσης. λάβε τὸν Μανδάνη 10  
 ἔτεκε παῖδα, φέρων δὲ ἐς σεωυτοῦ ἀπόκτεινον· μετὰ δὲ  
 θάψον τρόπῳ ὅτεω αὐτὸς βούλει. ὁ δὲ ἀμείβεται· ὦ  
 βασιλεῦ, οὔτε ἄλλοτέ κω παρείδες ἀνδρὶ τῷδε ἄχαρι  
 οὐδέν, φυλασσόμεθα δὲ ἐς σὲ καὶ ἐς τὸν μετέπειτα χρόνον  
 μηδὲν ἐξαμαρτεῖν. ἀλλ' εἴ τοι φίλον τοῦτο οὔτω γίνεσθαι, 15  
 χρή δὴ τό γε ἐμὸν ὑπηρετέεσθαι ἐπιτηδέως. τούτοισι  
 ἀμειψάμενος ὁ Ἄρπαγος, ὡς οἱ παρεδόθη τὸ παιδίον  
 κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἤιε κλαίων ἐς τὰ οἰκία·  
 παρελθὼν δὲ ἔφραζε τῇ ἐωυτοῦ γυναικὶ τὸν πάντα Ἄστυά-  
 γεος ῥηθέντα λόγον. ἢ δὲ πρὸς αὐτὸν λέγει· Νῦν ὦν τί 20  
 σοι ἐν νόῳ ἐστὶ ποιέειν; ὁ δὲ ἀμείβεται· Οὐ τῇ ἐνετέλλετο  
 Ἄστυάγης, οὐδ' εἰ παραφρονήσει τε καὶ μανέεται κάκιον  
 ἢ νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ οὐδὲ  
 ἐς φόνον τοιοῦτον ὑπηρετήσω. πολλῶν δὲ εἵνεκα οὐ  
 φονεύσω μιν, καὶ ὅτι αὐτῷ μοι συγγενῆς ἐστὶ ὁ παῖς, καὶ 25  
 ὅτι Ἄστυάγης μὲν ἐστὶ γέρων καὶ ἄπαις ἔρσηνος γόνου·  
 εἰ δ' ἐθελήσει τούτου τελευτήσαντος ἐς τὴν θυγατέρα  
 ταύτην ἀναβῆναι ἢ τυραννίς, τῆς νῦν τὸν υἱὸν κτείνει δι'  
 ἐμεῦ, ἄλλο τι ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ  
 μέγιστος; ἀλλὰ τοῦ μὲν ἀσφαλέος εἵνεκα ἐμοὶ δεῖ τοῦτον 30  
 τελευτᾶν τὸν παῖδα, δεῖ μὲντοι τῶν τινα Ἄστυάγεος

αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν. ταῦτα εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπε ἐπὶ τῶν βουκόλων τῶν Ἀστυάγεος τὸν ἠπίστατο νομάς τε ἐπιτηδεοτάτας νέμοντα καὶ ὄρεα θηριωδέστατα, τῷ οὖνομα ἦν Μιτραδάτης. συνοίκεε δὲ  
 5 ἔωυτοῦ συνδούλη, οὖνομα δὲ τῇ γυναικὶ ἦν τῇ συνοίκεε Κυνῶ κατὰ τὴν Ἑλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν Σπακῶ· τὴν γὰρ κύνα καλέουσι σπάκα Μῆδοι. αἱ δὲ ὑπώρεαί εἰσι τῶν ὀρέων, ἔνθα τὰς νομάς τῶν βοῶν εἶχε οὗτος δὴ ὁ βουκόλος, πρὸς βορέω τε ἀνέμου τῶν Ἀγβατάνων  
 10 καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτη μὲν γὰρ ἡ Μηδικὴ χώρα πρὸς Σασπείρων ὀρεινὴ ἐστὶ κάρτα καὶ ὑψηλὴ τε καὶ ἴδησι συνηρεφής, ἡ δὲ ἄλλη Μηδικὴ χώρα ἐστὶ πᾶσα ἄπεδος. ἐπεὶ ὦν ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος ἀπῆκετο, ἔλεγε ὁ Ἄρπαγος τάδε· Κελεύει σε  
 15 Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ ἐρημότατον τῶν ὀρέων, ὅπως ἂν τάχιστα διαφθαρείη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἦν μὴ ἀποκτείνῃς αὐτό, ἀλλὰ τεφτρόπῳ περιποιήσης, ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι· ἐπορᾶν δὲ ἐκκείμενον τέταγμαί ἐγώ.

20 Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον ἦε τὴν αὐτὴν ὀπίσω ὁδὸν καὶ ἀπικνέεται ἐς τὴν ἔπαυλιν. τῷ δ' ἄρα καὶ αὐτῷ ἡ γυνὴ ἐπίτεξ ἑοῦσα πᾶσαν ἡμέρην, τότε κως κατὰ δαίμονα τίκτει οἰχομένου τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφοτέρω ἀλλήλων πέρι, ὁ μὲν τοῦ  
 25 τόκου τῆς γυναικὸς ἀρρωδέων, ἡ δὲ γυνὴ ὅ τι οὐκ ἐωθῶς ὁ Ἄρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπεῖτε δὲ ἀπονοστήσας ἐπέστη, οἷα ἐξ ἀέλπτου ἰδοῦσα ἡ γυνὴ εἶρετο προτέρη ὅ τι μιν οὕτω προθύμως Ἄρπαγος μετεπέμψατο. ὁ δὲ εἶπε· ὦ γύναι, εἰδὼν τε ἐς πόλιν ἐλθὼν καὶ  
 30 ἤκουσα τὸ μήτε ἰδεῖν ὄφελον μήτε κοτὲ γενέσθαι ἐς δεσπότας τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθ-

μῶ κατείχετο· ἐγὼ δὲ ἐκπλαγείς ἦια ἔσω. ὡς δὲ  
 τάχιστα ἐσηλθον, ὄρέω παιδίον προκείμενον ἀσπαῖρόν τε  
 καὶ κραυγανόμενον, κεκοσμημένον χρυσῶ τε καὶ ἐσθῆτι  
 ποικίλῃ. Ἄρπαγος δὲ ὡς εἶδέ με, ἐκέλευε τὴν ταχίστην  
 ἀναλαμβάνοντα τὸ παιδίον οἴχεσθαι φέροντα καὶ θεῖναι ἔνθα 5  
 θηριωδέστατον εἶη τῶν ὄρέων, φὰς Ἄστυάγεα εἶναι τὸν  
 ταῦτα ἐπιθέμενόν μοι, πόλλ' ἀπειλήσας εἰ μὴ σφρα  
 ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινος  
 οἰκετέων εἶναι· οὐ γὰρ ἄν κοτε κατέδοξα ἔνθεν γε ἦν.  
 ἐθάμβεον δὲ ὄρέων χρυσῶ τε καὶ εἵμασι κεκοσμημένον, 10  
 πρὸς δὲ καὶ κλαυθμὸν κατεστεῶτα ἐμφανέα ἐν Ἄρπάγου.  
 καὶ πρόκατε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον  
 θεράπωντος, ὃς ἐμὲ προπέμπων ἔξω πόλιος ἐνεχείρισε τὸ  
 βρέφος, ὡς ἄρα Μανδάνης τε εἶη παῖς τῆς Ἄστυάγεος  
 θυγατρὸς καὶ Καμβύσεω τοῦ Κύρου, καὶ μιν Ἄστυάγης 15  
 ἐντέλλεται ἀποκτεῖναι· νῦν τε ὅδε ἐστί. ἅμα τε ταῦτα  
 ἔλεγε ὁ βουκόλος καὶ ἐκκαλύψας ἀπεδείκνυε. ἡ δὲ ὡς  
 εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς ἔόν, δακρύσασα καὶ  
 λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς ἐχρήριζε μηδεμιῇ τέχνῃ  
 ἐκθεῖναί μιν. ὁ δὲ οὐκ ἔφη οἶός τε εἶναι ἄλλως αὐτὰ 20  
 ποιέειν· ἐπιφοιτήσειν γὰρ κατασκόπους ἐξ Ἄρπάγου  
 ἐποψομένους, ἀπολέεσθαι τε κάκιστα ἦν μὴ σφρα ποιήσῃ.  
 ὡς δὲ οὐκ ἔπειθε ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ  
 τάδε· Ἐπεὶ τοίνυν οὐ δύναμαί σε πείθειν μὴ ἐκθεῖναι, σὺ  
 δὲ ὦδε ποίησον, εἰ δὴ πᾶσά γε ἀνάγκη ὀφθῆναι ἐκκείμενον· 25  
 τέτοκα γὰρ καὶ ἐγώ, τέτοκα δὲ τεθνεός· τοῦτο μὲν φέρων  
 πρόθεσ, τὸν δὲ τῆς Ἄστυάγεος θυγατρὸς παῖδα ὡς ἐξ  
 ἡμέων ἔόντα τρέφωμεν· καὶ οὕτω οὔτε σὺ ἀλώσειαι  
 ἀδικέων τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα  
 ἔσται. ὃ τε γὰρ τεθνεὺς βασιληῆης ταφῆς κυρήσει καὶ ὁ 30  
 περιεὼν οὐκ ἀπολέει τὴν ψυχὴν. κάρτα τε ἔδοξε τῶ

βουκόλω πρὸς τὰ παρεόντα εὖ λέγειν ἢ γυνή, καὶ αὐτίκα ἐποίεε ταῦτα. τὸν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδοῖ τῇ ἐωυτοῦ γυναικί, τὸν δὲ ἐωυτοῦ ἐόντα νεκρὸν λαβὼν ἔθηκε ἐς τὸ ἄγγος ἐν τῷ ἔφερε τὸν ἕτερον·  
 5 κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἑτέρου παιδός, φέρων ἐς τὸ ἐρημότατον τῶν ὁρέων τιθεῖ. ὡς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκειμένῳ ἐγένετο, ἦγε ἐς πόλιν ὁ βουκόλος, τῶν τινα προβοσκῶν φύλακον αὐτοῦ καταλιπὼν, ἐλθὼν δὲ ἐς τοῦ Ἄρπαγος ἀποδεικνύναι ἔφη ἕτοιμος εἶναι τοῦ  
 10 παιδίου τὸν νέκυν. πέμψας δὲ ὁ Ἄρπαγος τῶν ἐωυτοῦ δορυφόρων τοὺς πιστοτάτους εἶδέ τε διὰ τούτων καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο, τὸν δὲ ὕστερον τούτων Κῦρον ὀνομασθέντα παραλαβοῦσα ἔτρεφε ἢ γυνή τοῦ βουκόλου, οὐνομα ἄλλο κού τι καὶ οὐ Κῦρον  
 15 θεμένη.

### The Recognition of Cyrus by Astyages and the Punishment of Harpagus

Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρῆγμα ἐς αὐτὸν τοιόνδε γενόμενον ἐξέφηνέ μιν. ἔπαιζε ἐν τῇ κώμῃ ταύτῃ ἐν τῇ ἦσαν καὶ αἱ βουκολίαι αὐται, ἔπαιζε δὲ μετ' ἄλλων ἡλικῶν ἐν ὁδῷ. καὶ οἱ παῖδες παίζοντες εἶλοντο ἐωυτῶν  
 20 βασιλέα εἶναι τοῦτον δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν παῖδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν οἰκίας οἰκοδομέειν, τοὺς δὲ δορυφόρους εἶναι, τὸν δὲ κού τινα αὐτῶν ὀφθαλμὸν βασιλέος εἶναι, τῷ δὲ τινι τὰς ἀγγελίας ἐσφέρειν ἐδίδου γέρας, ὡς ἐκάστῳ ἔργον προστάσων. εἷς δὴ τούτων τῶν παίδων  
 25 συμπαίζων, ἐὼν Ἄρτεμβάρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κῦρου, ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλαβεῖν, πειθομένων δὲ τῶν παίδων ὁ Κῦρος τὸν παῖδα τρηχέως



κάρτα περιέσπε μαστιγέων. ὁ δὲ ἐπίετε μετείθη τάχιστα,  
 ὡς γε δὴ ἀνάξια ἑωυτοῦ παθῶν, μᾶλλον τι περιημέκτεε,  
 κατελθῶν δὲ ἐς πόλιν πρὸς τὸν πατέρα ἀποικτίζετο τῶν  
 ὑπὸ Κύρου ἤντησε, λέγων δὲ οὐ Κύρου (οὐ γὰρ κω ἦν  
 τοῦτο τοῦνομα), ἀλλὰ πρὸς τοῦ βουκόλου τοῦ Ἀστυάγεος 5  
 παιδός. ὁ δὲ Ἀρτεμβάρης ὀργῇ ὡς εἶχε ἐλθὼν παρὰ τὸν  
 Ἀστυάγεα καὶ ἅμα ἀγόμενος τὸν παῖδα ἀνάρσια πρήγ-  
 ματα ἔφη πεπονθέναι, λέγων· ὦ βασιλεῦ, ὑπὸ τοῦ σου  
 δούλου, βουκόλου δὲ παιδός ὧδε περιωβρίσμεθα, δεικνὺς τοῦ  
 παιδός τοὺς ὤμους. ἀκούσας δὲ καὶ ἰδὼν Ἀστυάγης, 10  
 θέλων τιμωρῆσαι τῷ παιδί τιμῆς τῆς Ἀρτεμβάρους εἵνεκα,  
 μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπίετε  
 δὲ παρήσαν ἀμφότεροι, βλέψας πρὸς τὸν Κύρον ὁ Ἀστυά-  
 γης ἔφη· Σὺ δὴ ἑὼν τοῦδε τοιούτου ἐόντος παῖς ἐτόλμησας  
 τὸν τοῦδε παῖδα ἐόντος πρώτου παρ' ἐμοὶ ἀεικείη τοιῆδε 15  
 περισπεῖν; ὁ δὲ ἀμείβετο ὧδε· ὦ δέσποτα, ἐγὼ δὲ ταῦτα  
 τοῦτον ἐποίησα σὺν δίκῃ· οἱ γὰρ με ἐκ τῆς κώμης παῖδες,  
 τῶν καὶ ὄδε ἦν, παίζοντες σφέων αὐτῶν ἐστήσαντο βασιλέα·  
 ἐδόκεον γὰρ σφι εἶναι ἐς τοῦτο ἐπιτηδεότατος. οἱ μὲν νυν  
 ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον, οὗτος δὲ ἀνη- 20  
 κούστεέ τε καὶ λόγον εἶχε οὐδένα, ἐς ὃ ἔλαβε τὴν δίκην.  
 εἰ ὦν δὴ τοῦδε εἵνεκα ἄξιός τευ κακοῦ εἶμι, ὄδε τοι πάρειμι.  
 ταῦτα λέγοντος τοῦ παιδός τὸν Ἀστυάγεα ἐσήιε ἀνάγνωσις  
 αὐτοῦ, καὶ οἱ ὃ τε χαρακτήρ τοῦ προσώπου προσφέρεσθαι  
 ἐδόκεε ἐς ἑωυτὸν καὶ ἢ ὑπόκρισις ἐλευθερωτέρη εἶναι, ὃ τε 25  
 χρόνος τῆς ἐκθέσιος τῆ ἡλικίῃ τοῦ παιδός ἐδόκεε συμ-  
 βαίνειν. ἐκπλαγεὶς δὲ τούτοισι ἐπὶ χρόνον ἄφθογγος ἦν·  
 μόγισ δὲ δὴ κοτε ἀνενειχθεὶς εἶπε, θέλων ἐκπέμψαι τὸν  
 Ἀρτεμβάρεια, ἵνα τὸν βουκόλον μῦνον λαβὼν βασανίσῃ·  
 Ἀρτέμβαρεις, ἐγὼ ταῦτα ποιήσω ὥστε σὲ καὶ παῖδα τὸν 30  
 σὸν μηδὲν ἐπιμέμφεισθαι. τὸν μὲν δὴ Ἀρτεμβάρεια πέμπει,

τὸν δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες κελεύσαντος τοῦ  
 Ἄστυάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μῦθος μου-  
 νόθεν, τάδε αὐτὸν εἶρετο ὁ Ἄστυάγης, κόθειν λάβοι τὸν  
 παῖδα καὶ τίς εἶη ὁ παραδούς. ὁ δὲ ἐξ ἑωυτοῦ τε ἔφη γεγο-  
 5 νέναι καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑωυτῷ.  
 Ἄστυάγης δὲ μιν οὐκ εὖ βουλευέσθαι ἔφη ἐπιθυμέοντα ἐς  
 ἀνάγκας μεγάλας ἀπικνέεσθαι, ἅμα τε λέγων ταῦτα ἐσή-  
 μαινε τοῖσι δορυφόροισι λαμβάνειν αὐτόν. ὁ δὲ ἀγόμενος  
 ἐς τὰς ἀνάγκας οὕτω δὴ ἔφαινε τὸν ἔοντα λόγον. ἀρχό-  
 10 μενος δὲ ἀπ' ἀρχῆς διεξήιε τῇ ἀληθείῃ χρεώμενος καὶ  
 κατέβαινε ἐς λιτάς τε καὶ συγγνώμην ἑωυτῷ κελεύων ἔχειν  
 αὐτόν. Ἄστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείην  
 ἐκφήναντος λόγον ἤδη καὶ ἐλάσσω ἐποιέετο, Ἀρπάγω δὲ  
 καὶ μεγάλως μεμφόμενος καλέειν αὐτόν τοὺς δορυφόρους  
 15 ἐκέλευε. ὡς δὲ οἱ παρήν ὁ Ἄρπαγος, εἶρετό μιν ὁ  
 Ἄστυάγης· Ἄρπαγε, τέω δὴ μόρω τὸν παῖδα κατεχρήσαο  
 τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς; ὁ δὲ  
 Ἄρπαγος ὡς εἶδε τὸν βουκόλον ἔνδον ἔοντα, οὐ τρέπεται  
 ἐπὶ ψευδέα ὁδόν, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, ἀλλὰ  
 20 λέγει τάδε· ὦ βασιλεῦ, ἐπίετε παρέλαβον τὸ παιδίον,  
 ἐβούλευον σκοπέων ὅκως σοί τε ποιήσω κατὰ νόον καὶ ἐγὼ  
 πρὸς σέ γινόμενος ἀναμάρτητος μήτε θυγατρὶ τῇ σῇ μήτε  
 αὐτῷ σοὶ εἶην αὐθέντης. ποιέω δὴ ᾧδε· καλέσας τὸν  
 βουκόλον τόνδε παραδίδωμι τὸ παιδίον, φὰς σέ γε εἶναι  
 25 τὸν κελεύοντα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτό γε  
 οὐκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεο οὕτω. παραδίδωμι  
 μέντοι τῷδε κατὰ τάδε, ἐντειλάμενος θεῖναί μιν ἐς ἔρημον  
 ὄρος καὶ παραμένοντα φυλάσσειν ἄχρι οὗ τελευτήσῃ,  
 ἀπειλήσας παντοῖα τῷδε ἦν μὴ τάδε ἐπιτελέα ποιήσῃ.  
 30 ἐπίετε δὲ ποιήσαντος τούτου τὰ κελεύόμενα ἐτελεύτησε τὸ  
 παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους καὶ εἶδον

δι' ἐκείνων καὶ ἔθαψά μιν. οὕτως ἔσχε, ὦ βασιλεῦ, περὶ  
 τοῦ πρήγματος τούτου, καὶ τοιούτῳ μὲν ἔχρησατο ὁ παῖς.  
 Ἄρπαγος μὲν δὴ τὸν ἰθὺν ἔφαινε λόγον, Ἀστυάγης δὲ  
 κρύπτων τὸν οἱ ἐνεῖχε χόλον διὰ τὸ γεγονός, πρῶτα μὲν,  
 κατὰ περ ἤκουσε αὐτὸς πρὸς τοῦ βουκόλου τὸ πρήγμα, 5  
 πάλιν ἀπηγέετο τῷ Ἀρπάγῳ, μετὰ δέ, ὡς οἱ ἐπαλι-  
 λόγητο, κατέβαινε λέγων ὡς περίεστί τε ὁ παῖς καὶ τὸ  
 γεγονός ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ, ἔφη λέγων,  
 ἐς τὸν παῖδα τούτον ἔκαμνον μεγάλως καὶ θυγατρὶ τῇ ἐμῇ  
 διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιεύμην. ὡς ὦν τῆς 10  
 εὐμετεστεώσης τούτου μὲν τὸν σεωυτοῦ παῖδα ἀπόπεμψον  
 παρὰ τὸν παῖδα τὸν νεήλυδα, τούτο δέ (σῶστρα γὰρ τοῦ  
 παιδὸς μέλλω θύειν τοῖσι θεῶν τιμῇ αὕτη πρόσκειται)  
 πάρισθί μοι ἐπὶ δεῖπνον. Ἄρπαγος μὲν ὡς ἤκουσε ταῦτα,  
 προσκυνήσας καὶ μεγάλα ποιησάμενος ὅτι τε ἡ ἀμαρτὰς οἱ 15  
 ἐς δέον ἐγεγόνεε καὶ ὅτι ἐπὶ τύχησι χρηστῆσι ἐπὶ δεῖπνον  
 ἐκέκλητο, ἦε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην, ἦν  
 γὰρ οἱ παῖς εἷς μῦνος, ἔτεα τρία καὶ δέκα κου μάλιστα  
 γεγονώς, τούτον ἐκπέμπει, ἵεναι τε κελεύων ἐς Ἀστυάγεος  
 καὶ ποιέειν ὅ τι ἂν ἐκεῖνος κελεύῃ. αὐτὸς δὲ περιχαρῆς 20  
 ἔων φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης  
 δέ, ὡς οἱ ἀπίκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν καὶ  
 κατὰ μέλεα διελὼν τὰ μὲν ὥπτησε, τὰ δὲ ἤψησε τῶν  
 κρεῶν, εὐτυχὰ δὲ ποιησάμενος εἶχε. ἐπεῖτε δὲ τῆς ὥρης  
 γινομένης τοῦ δεῖπνου παρῆσαν οἱ τε ἄλλοι δαιτυμόνες καὶ 25  
 ὁ Ἄρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ Ἀστυάγεϊ  
 παρετιθέατο τράπεζαι ἐπίπλευαι μηλέων κρεῶν, Ἀρπάγῳ  
 δὲ τοῦ παιδὸς τοῦ ἐωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων  
 χειρῶν τε καὶ ποδῶν, τᾶλλα πάντα· ταῦτα δὲ χωρὶς  
 ἔκειτο ἐπὶ κανέῳ κατακεκαλυμμένα. ὡς δὲ τῷ Ἀρπάγῳ 30  
 ἐδόκεε ἄλις ἔχειν τῆς βορῆς, Ἀστυάγης εἶρετό μιν εἰ

ἤσθειν τι τῇ θοίνῃ. φαμένου δὲ Ἄρπαγος καὶ κάρτα ἤσθῆναι παρέφερον τοῖσι προσέκειτο τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας, Ἄρπαγον δὲ ἐκέλευον προσστάντες ἀποκαλύπτειν τε καὶ  
 5 λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἄρπαγος καὶ ἀποκαλύπτων ὄρᾳ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ οὔτε ἐξεπλάγη ἐντὸς τε ἑωυτοῦ γίνεται. εἶρετο δὲ αὐτὸν ὁ Ἄστυάγης εἰ γινώσκοι ὅτεν θηρίου κρέα βεβρώκοι. ὁ δὲ καὶ γινώσκειν ἔφη καὶ ἀρεστὸν εἶναι πᾶν τὸ ἂν βασιλεὺς  
 10 ἔρδῃ. τούτοισι δὲ ἀμειψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν ἦιε ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὡς ἐγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα.

### The Revenge of Harpagus and the Conquest of Persia by Cyrus

Κύρῳ δὲ ἀνδρευμένῳ καὶ ἐόντι τῶν ἡλικῶν ἀνδρηιοτάτῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἄρπαγος δῶρα πέμπων,  
 15 τείσασθαι Ἄστυάγεα ἐπιθυμέων. ἀπ' ἑωυτοῦ γὰρ ἐόντος ἰδιώτεω οὐκ ἐνώρα τιμωρίην ἐσομένην ἐς Ἄστυάγεα, Κῦρον δὲ ὀρέων ἐπιτρεφόμενον ἐποιέετο σύμμαχον, τὰς πάθας τὰς Κύρου τῆσι ἑωυτοῦ ὁμοιούμενος. πρὸ δ' ἔτι τούτου τάδε οἱ κατέργαστο· ἐόντος τοῦ Ἄστυάγεος πικροῦ  
 20 ἐς τοὺς Μήδους συμμίσγων ἐνὶ ἐκάστῳ ὁ Ἄρπαγος τῶν πρώτων Μήδων ἀνέπειθε ὡς χρὴ Κῦρον προστησαμένους Ἄστυάγεα παῦσαι τῆς βασιληίης. κατεργασμένου δὲ οἱ τούτου καὶ ἐόντος ἐτοίμου, οὔτῳ δὴ τῷ Κύρῳ διαιτωμένῳ ἐν Πέρσησι βουλόμενος ὁ Ἄρπαγος δηλώσαι τὴν ἑωυτοῦ  
 25 γνώμην ἄλλως μὲν οὐδαμῶς εἶχε ἅτε τῶν ὁδῶν φυλασσομένων, ὁ δὲ ἐπιτεχνᾶται τοιόνδε. λαγὸν μηχανησάμενος καὶ ἀνασχίσας τούτου τὴν γαστέρα καὶ οὐδὲν ἀποτίλας, ὡς δὲ εἶχε, οὔτῳ ἐσέθηκε βυβλίον, γράψας τὰ οἱ

ἐδόκεε· ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα καὶ δίκτυα  
 δούσ ἅτε θηρευτῆ τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλλε  
 ἐς τοὺς Πέρσας, ἐντειλάμενός οἱ ἀπὸ γλώσσης διδόντα τὸν  
 λαγὸν Κύρῳ ἐπειπεῖν αὐτοχειρὴ μιν διελεῖν καὶ μηδένα οἱ  
 ταῦτα ποιεῖντι παρεῖναι. ταῦτά τε δὴ ὦν ἐπιτελέα 5  
 ἐγίνετο καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε.  
 εὐρών δὲ ἐν αὐτῷ τὸ βυβλίον ἐνεὸν λαβὼν ἐπελέγετο.  
 τὰ δὲ γράμματα ἔλεγε τάδε· ὦ παῖ Καμβύσῳ, σὲ γὰρ  
 θεοὶ ἐπορώσι, οὐ γὰρ ἂν κοτε ἐς τοσοῦτο τύχης ἀπῖκευ,  
 σύ νυν Ἄστυάγεα τὸν σεωντοῦ φονέα τείσαι. κατὰ μὲν 10  
 γὰρ τὴν τούτου προθυμίην τέθνηκας, τὸ δὲ κατὰ θεοὺς τε  
 καὶ ἐμὲ περίεις. τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθη-  
 κέναι σέο τε αὐτοῦ πέρι ὡς ἐπρήχθη καὶ οἷα ἐγὼ ὑπὸ  
 Ἄστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα  
 τῷ βουκόλῳ. σύ νυν, ἦν βούλη ἐμοὶ πείθεσθαι, τῆς περ 15  
 Ἄστυάγης ἄρχει χώρας, ταύτης ἀπάσης ἄρξεις. Πέρσας  
 γὰρ ἀναπείσας ἀπίστασθαι στρατηλάτεε ἐπὶ Μήδους.  
 καὶ ἦν τε ἐγὼ ὑπὸ Ἄστυάγεος ἀποδεχθῆναι στρατηγὸς ἀντία  
 σεῦ, ἔστι τοι τὰ σὺ βούλει, ἦν τε τῶν τις δοκίμων ἄλλος  
 Μήδων. πρῶτοι γὰρ οὗτοι ἀποστάντες ἀπ' ἐκείνου καὶ 20  
 γενόμενοι πρὸς σέο Ἄστυάγεα καταιρέειν πειρήσονται.  
 ὡς ὦν ἐτοῖμοι τοῦ γε ἐνθάδε ἐόντος, ποίειε ταῦτα καὶ  
 ποίειε κατὰ τάχος.

Ἄκούσας ταῦτα ὁ Κύρος ἐφρόντιζε ὅτεω τρόπῳ  
 σοφωτάτῳ Πέρσας ἀναπείσει ἀπίστασθαι, φροντίζων δὲ 25  
 εὕρισκέ τε ταῦτα καιριώτατα εἶναι καὶ ἐποίειε δὴ  
 ταῦτα. γράψας ἐς βυβλίον τὰ ἐβούλετο, ἀλίην τῶν  
 Περσέων ἐποιήσατο, μετὰ δὲ ἀναπτύξας τὸ βυβλίον καὶ  
 ἐπιλεγόμενος ἔφη Ἄστυάγεά μιν στρατηγὸν Περσέων  
 ἀποδεικνύναι. Νῦν τε, ἔφη λέγων, ὦ Πέρσαι, προαγορεύω 30  
 ὑμῖν παρεῖναι ἕκαστον ἔχοντα δρέπανον. Κύρος μὲν

ταῦτα προηγόρευσε. ὡς δὲ παρήσαν ἅπαντες ἔχοντες τὸ  
 προειρημένον, ἐνθαῦτα ὁ Κῦρος (ἦν γὰρ τις χῶρος τῆς  
 Περσικῆς ἀκανθώδης ὅσον τε ἐπὶ ὀκτωκαίδεκα σταδίου  
 ἢ εἴκοσι πάντη) τοῦτόν σφι τὸν χῶρον προεῖπε ἐξημερῶσαι  
 5 ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκεί-  
 μενον ἄεθλον δευτέρᾳ σφι προεῖπε ἐς τὴν ὑστεραίην  
 παρῆναι λελουμένους. ἐν δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς  
 ποιίμνας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς  
 συναλίσσας ἐς τῷτὸ ἔθνε καὶ παρεσκεύαζε ὡς δεξόμενος  
 10 τὸν Περσέων στρατόν, πρὸς δὲ οἴνῳ τε καὶ σιτίοισι ὡς  
 ἐπιτηδεοτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ τοὺς Πέρσας  
 κατακλίνας ἐς λειμῶνα εὐώχεε. ἐπεῖτε δὲ ἀπὸ δείπνου  
 ἦσαν, εἶρετό σφεας ὁ Κῦρος κότερα τὰ τῇ προτεραίῃ  
 εἶχον ἢ τὰ παρεόντα σφι εἶη αἰρετώτερα. οἱ δὲ ἔφασαν  
 15 πολλὸν εἶναι αὐτῶν τὸ μέσον· τὴν μὲν γὰρ προτέρην  
 ἡμέρην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεούσαν  
 πάντα ἀγαθὰ. παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος  
 παρεγύμνου τὸν πάντα λόγον, λέγων· Ἄνδρες Πέρσαι,  
 οὕτως ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο πείθεσθαι ἔστι  
 20 τάδε τε καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπέα  
 ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσὶ ὑμῖν πόνοι  
 τῷ χθιζῷ παραπλήσιοι ἀναρίθμητοι. νῦν ὦν ἐμέο πειθό-  
 μενοι γίνεσθε ἐλεύθεροι. αὐτός τε γὰρ δοκέω θείῃ τύχῃ  
 γεγονῶς τάδε ἐς χεῖρας ἄγεσθαι καὶ ὑμέας ἡγημαὶ ἄνδρας  
 25 Μήδων εἶναι οὐ φαυλοτέρους οὔτε τᾶλλα οὔτε τὰ πολέμια.  
 ὡς ὦν ἐχόντων ὧδε ἀπίστασθε ἀπ' Ἀστυάγεος τὴν  
 ταχίστην.

Πέρσαι μὲν νῦν προστάτεω ἐπιλαβόμενοι ἄσμενοι ἐλευ-  
 θεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μήδων ἄρχεσθαι.  
 30 Ἀστυάγης δὲ ὡς ἐπύθετο Κῦρον ταῦτα πρήσσοντα, πέμψας  
 ἄγγελον ἐκάλεε αὐτόν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον

ἀπαγγέλλειν ὅτι πρότερον ἤξει παρ' ἐκείνον ἢ Ἀστυάγης αὐτὸς βουλήσεται. ἀκούσας δὲ ταῦτα ὁ Ἀστυάγης Μήδους τε ὤπλισε πάντας καὶ στρατηγὸν αὐτῶν ὥστε θεοβλαβῆς ἐὼν Ἄρπαγον ἀπέδεξε, λήθην ποιούμενος τὰ μιν ἐόργεε. ὡς δὲ οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσησι συνέμισγον, 5 οἱ μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλείστοι ἐθελοκάκεόν τε καὶ ἔφενγον. διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσchrῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη ἀπειλέων τῷ Κύρῳ· Ἄλλ' οὐδ' ὡς Κύρος γε χαιρήσει. 10 μετὰ δὲ ὤπλισε τοὺς ὑπολειφθέντας ἐν τῷ ἄστει τῶν Μήδων, νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγὼν δὲ τούτους καὶ συμβαλὼν τοῖσι Πέρσησι ἐσώθη, καὶ αὐτὸς τε Ἀστυάγης ἐζωγρήθη καὶ τοὺς ἐξήγαγε τῶν Μήδων ἀπέβαλε. Ἀστυάγεα δὲ Κύρος κακὸν οὐδὲν ἄλλο ποιήσας 15 εἶχε παρ' ἐωυτῷ, ἐς ὃ ἐτελεύτησε. οὕτω δὴ Κύρος γενόμενός τε καὶ τραφεῖς ἐβασίλευσε καὶ Κροῖσον ὕστερον τούτων ἄρξαντα ἀδικίης κατεστρέψατο, ὡς εἴρηταί μοι πρότερον. τοῦτον δὲ καταστρεψάμενος οὕτω πάσης τῆς Ἀσίας ἤρξε. 20

(Leaving the task of conquering the Asiatic Greeks to his generals, Cyrus proceeded to the upper part of Asia, where he reduced to submission one nation after another. At last, lured by lust of conquest, he invaded the country of the remote Massagetæ, where, in what Herodotus calls the fiercest battle ever waged between barbarians, he lost his life after a rule of twenty-nine years.)

## BOOK II

### Cambyses the Successor of Cyrus. Designs upon Egypt

Τελευτήσαντος δὲ Κύρου παρέλαβε τὴν βασιληίην Καμβύσης, Κύρου ἐὼν παῖς καὶ Κασσανδάνης τῆς Φαρνάσπεω θυγατρὸς, τῆς προαποθανούσης Κῦρος αὐτὸς τε μέγα πένθος ἐποιήσατο καὶ τοῖσι ἄλλοισι προεῖπε πᾶσι τῶν ἦρχε  
5 πένθος ποιέεσθαι. ταύτης δὴ τῆς γυναικὸς ἐὼν παῖς καὶ Κύρου Καμβύσης Ἴωνας μὲν καὶ Αἰολέας ὡς δούλους πατριῶους ἐόντας ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε παραλαβὼν τῶν ἦρχε καὶ δὴ καὶ Ἑλλήνων τῶν ἐπεκράτεε.

### The Oldest Race Determined by Psammetichus

10 Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφέων βασιλεύσαι, ἐνόμιζον ἐωυτοὺς πρώτους γενέσθαι πάντων ἀνθρώπων. ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησε εἰδέναι οἵτινες γενοῖατο πρῶτοι, ἀπὸ τούτου νομίζουσι Φρύγας προτέρους γενέσθαι ἐωυτῶν, τῶν δὲ ἄλλων ἐωυτοῦς.  
15 Ψαμμήτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν οἱ γενοῖατο πρῶτοι ἀνθρώπων, ἐπιτεχνᾶται τοιόνδε· παιδιά δύο νεογνὰ ἀνθρώπων τῶν ἐπιτυχόντων διδοῖ ποιμένι τρέφειν ἐς τὰ ποιμνία τροφήν τινα τοιήνδε, ἐντειλάμενος μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι,  
20 ἐν στέγῃ δὲ ἐρήμῃ ἐπ' ἐωυτῶν κεῖσθαι αὐτὰ καὶ τὴν ὥρην ἐπαγινέειν σφι αἶγας, πλήσαντα δὲ γάλακτος τᾶλλα διαπρήσσεσθαι. ταῦτα δὲ ἐποίεε τε καὶ ἐνετέλλετο ὁ Ψαμμήτιχος θέλων ἀκοῦσαι τῶν παιδίων, ἀπαλλαχθέντων τῶν ἀσῆμων κνυζημάτων, ἣντινα φωνὴν ῥήξουσι πρώτην.  
25 τὰ περ ὧν καὶ ἐγένετο. ὡς γὰρ διέτης χρόνος ἐγεγόνεε



ταῦτα τῷ ποιμένι πρήσσοντι, ἀνοίγοντι τὴν θύρην καὶ ἐσιόντι τὰ παιδιά ἀμφότερα προσπίπτοντα βεκὸς ἐφώνεον ὀρέγοντα τὰς χεῖρας. τὰ μὲν δὴ πρῶτα ἀκούσας ἤσυχος ἦν ὁ ποιμὴν, ὡς δὲ πολλάκις φοιτῶντι καὶ ἐπιμελομένῳ πολλὸν ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ 5 ἤγαγε τὰ παιδιά κελεύσαντος ἐς ὄψιν τὴν ἐκείνου. ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἵτινες ἀνθρώπων βεκὸς τι καλέουσι, πυνθανόμενος δὲ εὔρισκε Φρύγας καλέοντας τὸν ἄρτον. οὕτω συνεχώρησαν Αἰγύπτιοι καὶ τοιούτῳ σταθμησάμενοι πρήγματι τοὺς Φρύγας 10 πρεσβυτέρους εἶναι ἐωντῶν.

### History of Egypt

#### Menes and Nitocris

Μίνα τὸν πρῶτον βασιλεύσαντα Αἰγύπτου οἱ ἱεεὲς ἔλεγον τοῦτο μὲν ἀπογεφυρῶσαι τὴν Μέμφιν. τοῦτο δὲ τοῦ Ἡφαίστου τὸ ἱρὸν ἰδρύσασθαι ἐν αὐτῇ, ἐὼν μέγα τε καὶ ἀξιαπηγητότατον. μετὰ δὲ τοῦτον κατέλεγον οἱ ἱεεὲς 15 ἐκ βύβλου ἄλλων βασιλέων τριηκοσίων τε καὶ τριήκοντα οὐνόματα. ἐν τοσαύτησι δὲ γενεῇσι ἀνθρώπων ὀκτωκαίδεκα μὲν Αἰθίοπες ἦσαν, μία δὲ γυνὴ ἐπιχωρὴ, οἱ δὲ ἄλλοι ἄνδρες Αἰγύπτιοι. τῇ δὲ γυναικὶ οὐνομα ἦν, ἣτις ἐβασίλευσε, τό περ τῇ Βαβυλωνίῃ, Νίτωκρις. τὴν ἔλεγον 20 τιμωρέουσιν ἀδελφεῷ, τὸν Αἰγύπτιοι βασιλεύοντά σφεν ἀπέκτειναν, ἀποκτείναντες δὲ οὕτω ἐκείνη ἀπέδοσαν τὴν βασιληίην, τούτῳ τιμωρέουσιν πολλοὺς Αἰγυπτίων δόλω διαφθεῖραι. ποιησαμένην γάρ μιν οἴκημα περίμηκες ὑπόγαιον καινοῦν τῷ λόγῳ, νόῳ δὲ ἄλλα μηχανᾶσθαι 25 καλέσασάν μιν Αἰγυπτίων τοὺς μάλιστα μεταίτιους τοῦ φόνου ἦδεε, πολλοὺς ἰστιᾶν, δαινυμένοισι δὲ ἐπεῖναι τὸν ποταμὸν δι' αὐλῶνος κρυπτοῦ μεγάλου. ταύτης μὲν πέρι

τοσαῦτα ἔλεγον, πλὴν ὅτι αὐτήν μιν, ὡς τοῦτο ἐξέργαστο, ρίψαι ἐς οἶκημα σποδοῦ πλέον, ὅκως ἀτιμώρητος γένηται.

### King Proteus. Legend of the Detention in Egypt of the Spartan Helen

Τούτου δὲ ἐκδέξασθαι τὴν βασιληίην ἔλεγον ἄνδρα Μεμφίτην, τῷ κατὰ τὴν Ἑλλήνων γλῶσσαν οὔνομα  
 5 Πρωτέα εἶναι· τοῦ νῦν τέμενός ἐστι ἐν Μέμφι κάρτα καλόν τε καὶ εὖ ἐσκευασμένον, τοῦ Ἐφαιστείου πρὸς νότον ἄνεμον κείμενον. περιοικέουσι δὲ τὸ τέμενος τοῦτο Φοίνικες Τύριοι, καλέεται δὲ ὁ χῶρος οὗτος ὁ συνάπας Τυρίων στρατόπεδον. ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος  
 10 ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης· συμβάλλομαι δὲ τοῦτο τὸ ἱρὸν εἶναι Ἑλένης τῆς Τυνδάρω, καὶ τὸν λόγον ἀκηκοὺς ὡς διαιτήθη Ἑλένη παρὰ Πρωτείῃ, καὶ δὴ καὶ ὅτι ξείνης Ἀφροδίτης ἐπώνυμόν ἐστι· ὅσα γὰρ ἄλλα Ἀφροδίτης ἱρά ἐστι, οὐδαμῶς ξείνης ἐπικαλέεται. ἔλεγον δέ  
 15 μοι οἱ ἱρέες ἱστορέοντι τὰ περὶ Ἑλένην γενέσθαι ὧδε· Ἀλέξανδρον ἀρπάσαντα Ἑλένην ἐκ Σπάρτης ἀποπλέειν ἐς τὴν ἑωυτοῦ· καὶ μιν, ὡς ἐγένετο ἐν τῷ Αἰγαίῳ, ἐξῶσται ἄνεμοι ἐκβάλλουσι ἐς τὸ Αἰγύπτιον πέλαγος, ἐνθεῦτεν δὲ (οὐ γὰρ ἀνίει τὰ πνεύματα) ἀπικνέεται ἐς Αἴγυπτον καὶ  
 20 Αἰγύπτου ἐς τὸ νῦν Κανωβικὸν καλούμενον στόμα τοῦ Νείλου καὶ ἐς Ταριχείας. ἦν δὲ ἐπὶ τῆς ἡϊόνος, τὸ καὶ νῦν ἐστι, Ἡρακλέος ἱρὸν, ἐς τὸ ἦν καταφυγῶν οἰκέτης ὅτεν ὦν ἀνθρώπων ἐπιβάληται στίγματα ἱρά, ἑωυτὸν διδοὺς τῷ θεῷ, οὐκ ἔξεστι τούτου ἄψασθαι. ὁ νόμος οὗτος  
 25 διατελέει ἑὼν ὅμοιος τὸ μέχρι ἐμεῦ ἀπ' ἀρχῆς. τοῦ ὦν δὴ Ἀλεξάνδρου ἀπιστέαται θεράποντες πυθόμενοι τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον, ἰκέται δὲ ἰζόμενοι τοῦ θεοῦ κατηγορεῖν τοῦ Ἀλεξάνδρου, βουλόμενοι βλάπτειν αὐτόν, πάντα

λόγον ἐξηγεύμενοι ὡς εἶχε περὶ τὴν Ἑλένην τε καὶ τὴν ἐς  
 Μενέλεων ἀδικίην· κατηγορεῖν δὲ ταῦτα πρὸς τε τοὺς  
 ἱρέας καὶ τὸν τοῦ στόματος τούτου φύλακον, τῷ οὔνομα  
 ἦν Θῶνις. ἀκούσας δὲ τούτων ὁ Θῶνις πέμπει τὴν ταχί-  
 στην ἐς Μέμφιν παρὰ Πρωτέα ἀγγελίην λέγουσαν τάδε· 5  
 Ἕκει ξεῖνος, γένος μὲν Τευκρός, ἔργον δὲ ἀνόσιον ἐν τῇ  
 Ἑλλάδι ἐξεργασμένος. ξείνου γὰρ τοῦ ἐωυτοῦ ἐξαπατήσας  
 τὴν γυναῖκα αὐτὴν τε ταύτην ἄγων ἤκει καὶ πολλὰ κάρτα  
 χρήματα, ὑπὸ ἀνέμων ἐς γῆν τὴν σὴν ἀπενειχθεῖς· κότερα  
 δῆτα τοῦτον ἐῶμεν ἀσινέα ἐκπλέειν ἢ ἀπελώμεθα τὰ ἔχων 10  
 ἦλθε; ἀντιπέμπει πρὸς ταῦτα ὁ Πρωτεὺς λέγων τάδε·  
 Ἄνδρα τοῦτον, ὅστις κοτέ ἐστι ὁ ἀνόσια ἐργασμένος  
 ξεῖνον τὸν ἐωυτοῦ, συλλαβόντες ἀπάγετε παρ' ἐμέ, ἵνα  
 εἰδέω τί κοτε καὶ λέξει. ἀκούσας δὲ ταῦτα ὁ Θῶνις  
 συλλαμβάνει τὸν Ἀλέξανδρον καὶ τὰς νέας αὐτοῦ κατίσχει, 15  
 μετὰ δὲ αὐτὸν τε τοῦτον ἀνήγαγε ἐς Μέμφιν καὶ τὴν  
 Ἑλένην τε καὶ τὰ χρήματα, πρὸς δὲ καὶ τοὺς ἰκέτας.  
 ἀνακομισθέντων δὲ πάντων εἰρώτα τὸν Ἀλέξανδρον ὁ  
 Πρωτεὺς τίς εἶη καὶ ὀκόθεν πλέοι. ὁ δὲ οἱ καὶ τὸ γένος  
 κατέλεξε καὶ τῆς πάτρης εἶπε τὸ οὔνομα καὶ δὴ καὶ τὸν 20  
 πλόον ἀπηγήσατο ὀκόθεν πλέοι. μετὰ δὲ ὁ Πρωτεὺς  
 εἰρώτα αὐτὸν ὀκόθεν τὴν Ἑλένην λάβοι· πλανωμένου δὲ  
 τοῦ Ἀλεξάνδρου ἐν τῷ λόγῳ καὶ οὐ λέγοντος τὴν ἀληθείην  
 ἤλεγχον οἱ γενόμενοι ἰκέται ἐξηγεύμενοι πάντα λόγον  
 τοῦ ἀδικήματος. τέλος δὲ δὴ σφι λόγον τόνδε ἐκφαίνει ὁ 25  
 Πρωτεὺς, λέγων ὅτι Ἐγὼ εἰ μὴ περὶ πολλοῦ ἠγεύμην  
 μηδένα ξείνων κτείνειν, ὅσοι ὑπ' ἀνέμων ἤδη ἀπολαμφθέντες  
 ἦλθον ἐς χώραν τὴν ἐμήν, ἐγὼ ἂν σε ὑπὲρ τοῦ Ἑλληνος  
 ἐτεισάμην, ὅς, ὦ κάκιστε ἀνδρῶν, ξεινίων τυχῶν ἔργον  
 ἀνοσιώτατον ἐργάσαο· παρὰ τοῦ σεωυτοῦ ξείνου τὴν 30  
 γυναῖκα ἦλθες· καὶ μάλα ταῦτά τοι οὐκ ἤρκεσε, ἀλλ'

ἀναπτερώσας αὐτὴν οἴχεται ἔχων. καὶ οὐδὲ ταῦτά τοι  
 μούνα ἤρκεσε, ἀλλὰ καὶ τὰ οἰκία τοῦ ξείνου κεραΐσας  
 ἤκεις. νῦν ὦν ἐπειδὴ περὶ πολλοῦ ἤγημαι μὴ ξεινο-  
 κτονέειν, γυναῖκα μὲν ταύτην καὶ τὰ χρήματα οὐ τοι  
 5 προήσω ἀπάγεσθαι, ἀλλ' αὐτὰ ἐγὼ τῷ Ἑλληνι ξείνῳ  
 φυλάξω, ἐς ὃ ἂν αὐτὸς ἐλθὼν ἐκεῖνος ἀπαγαγέσθαι ἐθέλη·  
 αὐτὸν δέ σε καὶ τοὺς σοὺς συμπλόους τριῶν ἡμερέων  
 προαγορεύω ἐκ τῆς ἐμῆς γῆς ἐς ἄλλην τινὰ μετορμίζεσθαι,  
 εἰ δὲ μὴ, ἅτε πολεμίους περιέψεσθαι.

10 Ἑλένης μὲν ταύτην ἄπιξιν παρὰ Πρωτέα ἔλεγον οἱ  
 ἱρέες γενέσθαι· δοκέει δέ μοι καὶ Ὅμηρος τὸν λόγον  
 τοῦτον πυθέσθαι· ἀλλ' οὐ γὰρ ὁμοίως ἐς τὴν ἐποποιίην  
 εὐπρεπῆς ἦν τῷ ἐτέρῳ τῷ περ ἐχρήσατο, μετῆκε αὐτόν,  
 δηλώσας ὡς καὶ τοῦτον ἐπίσταιτο τὸν λόγον. δῆλον  
 15 δέ, κατὰ παρεποίησε ἐν Ἰλιάδι (καὶ οὐδαμῇ ἄλλη ἀνε-  
 πόδισε ἐωυτόν) πλάνην τὴν Ἀλεξάνδρου, ὡς ἀπηνείχθη  
 ἄγων Ἑλένην τῇ τε δὴ ἄλλη πλαζόμενος καὶ ὡς ἐς  
 Σιδῶνα τῆς Φοινίκης ἀπίκητο. ἐπιμέμνηται δὲ αὐτοῦ ἐν  
 Διομήδεος ἀριστείῃ· λέγει δὲ τὰ ἔπεα ᾧδε·

20 ἐνθ' ἔσαν οἱ πέπλοι παμποίκιλοι, ἔργα γυναικῶν  
 Σιδονίων, τὰς αὐτὸς Ἀλέξανδρος θεοειδῆς  
 ἤγαγε Σιδονίηθεν, ἐπιπλῶς εὐρέα πόντον,  
 τὴν ὁδὸν ἣν Ἑλένην περ ἀνήγαγεν εὐπατέρεϊαν.

ἐν τούτοισι τοῖσι ἔπεσι δηλοῖ ὅτι ἠπίστατο τὴν ἐς  
 25 Αἴγυπτον Ἀλεξάνδρου πλάνην· ὁμουρέει γὰρ ἡ Συρία  
 Αἰγύπτῳ, οἱ δὲ Φοίνικες, τῶν ἐστι ἡ Σιδῶν, ἐν τῇ Συρίῃ  
 οἰκέουσι. κατὰ ταῦτα δὲ τὰ ἔπεα καὶ τόδε οὐκ ἤκιστα  
 ἀλλὰ μάλιστα δηλοῖ ὅτι οὐκ Ὅμηρου τὰ Κύπρια ἔπεά ἐστι  
 ἀλλ' ἄλλου τινός· ἐν μὲν γὰρ τοῖσι Κυπρίοισι εἴρηται ὡς  
 30 τριταῖος ἐκ Σπάρτης Ἀλέξανδρος ἀπίκητο ἐς τὸ Ἴλιον

ἄγων Ἑλένην, εὐαεῖ τε πνεύματι χρησάμενος καὶ θαλάσση  
λείη· ἐν δὲ Ἰλιάδι λέγει ὡς ἐπλάζετο ἄγων αὐτήν.  
Ὅμηρος μὲν νυν καὶ τὰ Κύπρια ἔπεα χαιρέτω.

Εἰρομένου δέ μεν τοὺς ἱρέας εἰ μάταιον λόγον λέγουσι  
οἱ Ἕλληνες τὰ περὶ Ἴλιον γενέσθαι ἢ οὐ, ἔφασαν πρὸς 5  
ταῦτα τάδε, ἱστορίησι φάμενοι εἰδέναι παρ' αὐτοῦ Μενέ-  
λεω· ἐλθεῖν μὲν γὰρ μετὰ τὴν Ἑλένης ἀρπαγὴν ἐς τὴν  
Τευκρίδα γῆν Ἑλλήνων στρατιὴν πολλὴν βοηθεῦσαν  
Μενέλεω, ἐκβάσαν δὲ ἐς γῆν καὶ ἰδρυθεῖσαν τὴν στρατιὴν  
πέμπειν ἐς τὸ Ἴλιον ἀγγέλους, σὺν δέ σφι ἰέναι καὶ αὐτὸν 10  
Μενέλεων. τοὺς δ' ἐπέιτε ἐσελθεῖν ἐς τὸ τεῖχος, ἀπαιτεῖν  
Ἑλένην τε καὶ τὰ χρήματα τὰ οἱ οἶχετο κλέψας Ἀλέξαν-  
δρος, τῶν τε ἀδικημάτων δίκας αἰτέειν· τοὺς δὲ Τευκροὺς  
τὸν αὐτὸν λόγον λέγειν τότε καὶ μετέπειτα, καὶ ὀμνύοντας  
καὶ ἀνωμοτί, μὴ μὲν ἔχειν Ἑλένην μηδὲ τὰ ἐπικαλούμενα 15  
χρήματα, ἀλλ' εἶναι αὐτὰ πάντα ἐν Αἰγύπτῳ, καὶ οὐκ ἂν  
δικαίως αὐτοὶ δίκας ὑπέχειν, τῶν Πρωτεὺς ὁ Αἰγύπτιος  
ἔχει. οἱ δὲ Ἕλληνες καταγελασθαι δοκέοντες ὑπ' αὐτῶν  
οὕτω δὴ ἐπολιόρκεον, ἐς ὃ ἐξεῖλον· ἐλοῦσι δὲ τὸ τεῖχος ὡς  
οὐκ ἐφαίνετο ἡ Ἑλένη, ἀλλὰ τὸν αὐτὸν λόγον τῷ προτέρῳ 20  
ἐπυνθάνοντο, οὕτω δὴ πιστεύσαντες τῷ λόγῳ τῷ πρώτῳ  
οἱ Ἕλληνες αὐτὸν Μενέλεων ἀποστέλλουσι παρὰ Πρωτέα.  
ἀπικόμενος δὲ ὁ Μενέλεως ἐς τὴν Αἴγυπτον καὶ ἀναπλώσας  
ἐς τὴν Μέμφιν, εἶπας τὴν ἀληθείην τῶν πρηγμάτων, καὶ  
ξεινίων ἤντησε μεγάλων καὶ Ἑλένην ἀπαθέα κακῶν ἀπέ- 25  
λαβε, πρὸς δὲ καὶ τὰ ἐωυτοῦ χρήματα πάντα. τυχῶν  
μέντοι τούτων ἐγένετο Μενέλεως ἀνὴρ ἄδικος ἐς Αἰγυπτίους·  
ἀποπλέειν γὰρ ὀρμημένον αὐτὸν ἰσχον ἄπλοιαι· ἐπειδὴ  
δὲ τοῦτο ἐπὶ πολλὸν τοιοῦτον ἦν, ἐπιτεχνᾶται πρῆγμα  
οὐκ ὄσιον· λαβὼν γὰρ δύο παιδιά ἀνδρῶν ἐπιχωρίων 30  
ἐντομά σφρα ἐποίησε· μετὰ δὲ ὡς ἐπάϊστος ἐγένετο τοῦτο

ἐργασμένος, μισηθείς τε καὶ διωκόμενος οἶχετο φεύγων  
 τῆσι νηυσὶ ἰθὺ Λιβύης. τὸ ἐνθεῦτεν δὲ ὄκου ἔτι ἐτράπετο,  
 οὐκ εἶχον εἰπεῖν Αἰγύπτιοι· τούτων δὲ τὰ μὲν ἱστορίησι  
 ἔφασαν ἐπίστασθαι, τὰ δὲ παρ' ἑνωτοῖσι γενόμενα ἀτρε-  
 5 κέως ἐπιστάμενοι λέγειν.

Ταῦτα μὲν Αἰγυπτίων οἱ ἱρέες ἔλεγον, ἐγὼ δὲ τῷ λόγῳ  
 τῷ περὶ Ἑλένης λεχθέντι καὶ αὐτὸς προστίθεμαι, τάδε  
 ἐπιλεγόμενος· εἰ ἦν Ἑλένη ἐν Ἰλίῳ, ἀποδοθῆναι ἂν αὐτὴν  
 τοῖσι Ἕλλησι ἦτοι ἐκόντος γε ἢ ἀέκοντος Ἀλεξάνδρου.  
 10 οὐ γὰρ δὴ οὕτω γε φρενοβλαβῆς ἦν ὁ Πρίαμος οὐδὲ οἱ  
 ἄλλοι οἱ προσήκοντες αὐτῷ, ὥστε τοῖσι σφετέροισι σώμασι  
 καὶ τοῖσι τέκνοισι καὶ τῇ πόλι κινδυνεύειν ἐβούλοντο,  
 ὅκως Ἀλέξανδρος Ἑλένη συνοικέη. εἰ δέ τοι καὶ ἐν τοῖσι  
 πρώτοισι χρόνοισι ταῦτα ἐγίνωσκον, ἐπεὶ πολλοὶ μὲν τῶν  
 15 ἄλλων Τρώων, ὁκότε συμμίσγοιεν τοῖσι Ἕλλησι, ἀπώλ-  
 λυντο, αὐτοῦ δὲ Πριάμου οὐκ ἔστι ὅτε οὐ δύο ἢ τρεῖς ἢ  
 καὶ ἔτι πλέους τῶν παίδων μάχης γινομένης ἀπέθνησκον,  
 εἰ χρή τι τοῖσι ἐποποιοῖσι χρεώμενον λέγειν, τούτων δὲ  
 τοιούτων συμβαινόντων ἐγὼ μὲν ἔλπομαι, εἰ καὶ αὐτὸς  
 20 Πρίαμος συνοίκεε Ἑλένη, ἀποδοῦναι ἂν αὐτὴν τοῖσι  
 Ἀχαιοῖσι, μέλλοντά γε δὴ τῶν παρεόντων κακῶν ἀπαλ-  
 λαγήσεσθαι. οὐ μὲν οὐδὲ ἡ βασιληίη ἐς Ἀλέξανδρον  
 περιήϊε, ὥστε γέροντος Πριάμου ἐόντος ἐπ' ἐκείνῳ τὰ  
 πρήγματα εἶναι, ἀλλὰ Ἐκτωρ καὶ πρεσβύτερος καὶ ἀνὴρ  
 25 ἐκείνου μᾶλλον ἐὼν ἔμελλε αὐτὴν Πριάμου ἀποθανόντος  
 παραλάμψεσθαι, τὸν οὐ προσήκε ἀδικέοντι τῷ ἀδελφεῷ  
 ἐπιτρέπειν, καὶ ταῦτα μεγάλων κακῶν δι' αὐτὸν συμβαι-  
 νόντων ἰδίη τε αὐτῷ καὶ τοῖσι ἄλλοισι πᾶσι Τρωσί. ἀλλ'  
 οὐ γὰρ εἶχον Ἑλένην ἀποδοῦναι οὐδὲ λέγουσι αὐτοῖσι τὴν  
 30 ἀληθείην ἐπίστευον οἱ Ἕλληνες, ὡς μὲν ἐγὼ γνώμην  
 ἀποφαίνομαι, τοῦ δαιμονίου παρασκευάζοντος ὅκως πανω-

λεθρίη ἀπολόμενοι καταφανές τοῦτο τοῖσι ἀνθρώποισι ποιήσωσι, ὡς τῶν μεγάλων ἀδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν. καὶ ταῦτα μὲν τῇ ἐμοὶ δοκέει εἶρηται.

### King Rhampsinitus. Tale of the Clever Thief

Πρωτέος δὲ ἐκδέξασθαι τὴν βασιληίην Ῥαμψίνιτον 5  
 ἔλεγον, ὃς μνημόσυνα ἐλίπετο τὰ προπύλαια τὰ πρὸς  
 ἑσπέρην τετραμμένα τοῦ Ἡφαιστείου, ἀντίους δὲ τῶν προ-  
 πυλαίων ἔστησε ἀνδριάντας δύο, ἕοντας τὸ μέγαθος πέντε  
 καὶ εἴκοσι πηχέων, τῶν Αἰγύπτιοι τὸν μὲν πρὸς βορέω  
 ἑστεῶτα καλέουσι θέρος, τὸν δὲ πρὸς νότον χειμῶνα· καὶ 10  
 τὸν μὲν καλέουσι θέρος, τοῦτον μὲν προσκυνέουσί τε καὶ  
 εὖ ποιέουσι, τὸν δὲ χειμῶνα καλεόμενον τὰ ἔμπαλιν τούτων  
 ἔρδουσι. πλούτον δὲ τούτῳ τῷ βασιλεῖ γενέσθαι ἀργύρου  
 μέγαν, τὸν οὐδένα τῶν ὕστερον ἐπιτραφέντων βασιλέων  
 δύνασθαι ὑπερβαλέσθαι οὐδ' ἐγγὺς ἐλθεῖν. βουλόμενον 15  
 δὲ αὐτὸν ἐν ἀσφαλείῃ τὰ χρήματα θησαυρίζειν οἰκοδο-  
 μέσθαι οἶκημα λίθινον, τοῦ τῶν τοίχων ἓνα ἐς τὸ ἔξω  
 μέρος τῆς οἰκίης ἔχειν. τὸν δὲ ἐργαζόμενον ἐπιβουλεύοντα  
 τάδε μηχανᾶσθαι· τῶν λίθων παρασκευάσασθαι ἓνα ἐξαι-  
 ρετὸν εἶναι ἐκ τοῦ τοίχου ῥηιδίως καὶ ὑπὸ δύο ἀνδρῶν καὶ 20  
 ὑπὸ ἑνός. ὡς δὲ ἐπετελέσθη τὸ οἶκημα, τὸν μὲν βασιλέα  
 θησαυρίσαι τὰ χρήματα ἐν αὐτῷ, χρόνου δὲ περιόντος τὸν  
 οἰκοδόμον περὶ τελευτὴν τοῦ βίου ἕντα ἀνακαλέσασθαι  
 τοὺς παῖδας (εἶναι γὰρ αὐτῷ δύο), τούτοισι δὲ ἀπηγήσα-  
 σθαι ὡς ἐκείνων προορῶν, ὅκως βίον ἄφθονον ἔχωσι, 25  
 τεχνάσαιτο οἰκοδομέων τὸν θησαυρὸν τοῦ βασιλέος· σαφέως  
 δὲ αὐτοῖσι πάντα ἐξηγησάμενον τὰ περὶ τὴν ἐξαίρεσιν  
 τοῦ λίθου δοῦναι τὰ μέτρα αὐτοῦ, λέγοντα ὡς ταῦτα  
 διαφυλάσσοντες ταμίαι τῶν τοῦ βασιλέος χρημάτων

ἔσονται. καὶ τὸν μὲν τελευτῆσαι τὸν βίον, τοὺς δὲ παῖδας  
 αὐτοῦ οὐκ ἐς μακρὴν ἔργου ἔχεσθαι, ἐλθόντας δὲ ἐπὶ τὰ  
 βασιλῆα νυκτὸς καὶ τὸν λίθον ἐπὶ τῷ οἰκοδομήματι  
 ἀνευρόντας ῥηιδίως μεταχειρίσασθαι καὶ τῶν χρημάτων  
 5 πολλὰ ἐξενείκασθαι. ὥς δὲ τυχεῖν τὸν βασιλέα ἀνοίξαντα  
 τὸ οἶκημα, θωμάσαι ἰδόντα τῶν χρημάτων καταδεῶ τὰ  
 ἀγγῆα, οὐκ ἔχειν δὲ ὄντινα ἐπαιτιᾶται τῶν τε σημάτων  
 ἐόντων σόων καὶ τοῦ οἰκήματος κεκλημένου. ὥς δὲ αὐτῷ  
 καὶ δὶς καὶ τρίς ἀνοίξαντι αἰεὶ ἐλάσσω φαίνεσθαι τὰ  
 10 χρήματα (τοὺς γὰρ κλέπτας οὐκ ἀνιέναι κεραΐζοντας),  
 ποιῆσαί μιν τάδε· πάγας προστάξαι ἐργάσασθαι καὶ  
 ταύτας περὶ τὰ ἀγγῆα ἐν τοῖσι τὰ χρήματα ἐνήν στηῆσαι.  
 τῶν δὲ φωρῶν ὥσπερ ἐν τῷ πρὸ τοῦ χρόνῳ ἐλθόντων καὶ  
 ἐσδύντος τοῦ ἐτέρου αὐτῶν, ἐπεὶ πρὸς τὸ ἄγγος προσῆλθε,  
 15 ἰθέως τῇ πάγῃ ἐνέχεσθαι· ὥς δὲ γνῶναι αὐτὸν ἐν οἴῳ κακῷ  
 ἦν, ἰθέως καλέειν τὸν ἀδελφεὸν καὶ δηλοῦν αὐτῷ τὰ  
 παρεόντα καὶ κελεύειν τὴν ταχίστην ἐσδύντα ἀποταμεῖν  
 αὐτοῦ τὴν κεφαλὴν, ὅπως μὴ αὐτὸς ὀφθῆις καὶ γνωρισθῆις  
 ὃς εἶη προσαπολέση κάκεινον· τῷ δὲ δόξαι εὖ λέγειν καὶ  
 20 ποιῆσαί μιν πεισθέντα ταῦτα καὶ καταρμόσαντα τὸν  
 λίθον ἀπιέναι ἐπ' οἴκου, φέροντα τὴν κεφαλὴν τοῦ  
 ἀδελφεοῦ. ὥς δὲ ἡμέρη ἐγένετο, ἐσελθόντα τὸν βασιλέα  
 ἐς τὸ οἶκημα ἐκπεπλήχθαι ὁρῶντα τὸ σῶμα τοῦ φωρὸς ἐν  
 τῇ πάγῃ ἄνευ τῆς κεφαλῆς ἐόν, τὸ δὲ οἶκημα ἀσινὲς καὶ  
 25 οὔτε ἔσοδον οὔτε ἔκδυσιν οὐδεμίαν ἔχον. ἀπορεύμενον δὲ  
 μιν τάδε ποιῆσαι· τοῦ φωρὸς τὸν νέκυν κατὰ τοῦ τείχεος  
 κατακρεμάσαι, φυλάκους δὲ αὐτοῦ καταστήσαντα ἐντεί-  
 λασθαί σφι, τὸν ἂν ἴδωνται ἀποκλαύσαντα ἢ κατοικτι-  
 σάμενον, συλλαβόντας ἄγειν πρὸς ἐωυτόν. ἀνακρεμαμένου  
 30 δὲ τοῦ νέκυσ τὴν μητέρα δεινῶς φέρειν, λόγους δὲ πρὸς  
 τὸν περιέοντα παῖδα ποιευμένην προστάσσειν αὐτῷ, ὅτεω



τρόπῳ δύναται, μηχανᾶσθαι ὅπως τὸ σῶμα τοῦ ἀδελφεοῦ  
 καταλύσας κομιῇ· εἰ δὲ τούτων ἀμελήσει, διαπειλέειν  
 αὐτὴν ὡς ἐλθοῦσα πρὸς τὸν βασιλέα μηνύσει αὐτὸν ἔχοντα  
 τὰ χρήματα. ὡς δὲ χαλεπῶς ἐλαμβάνετο ἡ μήτηρ τοῦ  
 περιέοντος παιδὸς καὶ πολλὰ πρὸς αὐτὴν λέγων οὐκ ἔπειθε, 5  
 ἐπιτεχνήσασθαι τοιάδε μιν· ὄνους κατασκευασάμενον καὶ  
 ἄσκους πλήσαντα οἴνου ἐπιθεῖναι ἐπὶ τῶν ὄνων καὶ ἔπειτα  
 ἐλαύνειν αὐτούς· ὡς δὲ κατὰ τοὺς φυλάσσοντας ἦν τὸν  
 κρεμάμενον νέκυν, ἐπισπάσαντα τῶν ἀσκῶν δύο ἢ τρεῖς  
 ποδεῶνας αὐτὸν λύνειν ἀπαμμένους· ὡς δὲ ἔρρεε ὁ οἶνος, 10  
 τὴν κεφαλὴν μιν κόπτεσθαι μεγάλα βοῶντα ὡς οὐκ ἔχοντα  
 πρὸς ὀκοῖον τῶν ὄνων πρῶτον τράπηται· τοὺς δὲ φυλάκους  
 ὡς ἰδεῖν πολλὸν ῥέοντα τὸν οἶνον, συντρέχειν ἐς τὴν ὁδὸν  
 ἀγγήια ἔχοντας καὶ τὸν ἐκκεχυμένον συγκομίζειν ἐν κέρδει  
 ποιευμένους. τὸν δὲ διαλοιδορέεσθαι πᾶσι ὄργῃν προσ- 15  
 ποιούμενον· παραμυθευμένων δὲ αὐτὸν τῶν φυλάκων χρόνῳ  
 πρηῦνεσθαι προσποιέεσθαι καὶ ὑπίεσθαι τῆς ὄργῆς, τέλος  
 δὲ ἐξελάσαι αὐτὸν τοὺς ὄνους ἐκ τῆς ὁδοῦ καὶ κατασκευάζειν.  
 ὡς δὲ λόγους τε πλέους ἐγγίνεσθαι καὶ τινα καὶ σκῶψαί  
 μιν καὶ ἐς γέλῳτα προαγαγέσθαι, ἐπιδουῖναι αὐτοῖσι τῶν 20  
 ἀσκῶν ἕνα· τοὺς δὲ αὐτοῦ ὥσπερ εἶχον κατακλιθέντας  
 πίνειν διανοέεσθαι καὶ ἐκεῖνον παραλαμβάνειν καὶ κελεύειν  
 μετ' ἐωυτῶν μείναντα συμπίνειν· τὸν δὲ πεισθῆναί τε δὴ  
 καὶ καταμείναι. ὡς δὲ μιν παρὰ τὴν πόσιν φιλοφρόνως  
 ἠσπάζοντο, ἐπιδουῖναι αὐτοῖσι καὶ ἄλλον τῶν ἀσκῶν· 25  
 δασιλέϊ δὲ τῷ ποτῷ χρησαμένους τοὺς φυλάκους ὑπερμε-  
 θυσθῆναι καὶ κρατηθέντας ὑπὸ τοῦ ὕπνου αὐτοῦ ἔνθα περ  
 ἔπινον κατακοιμηθῆναι· τὸν δέ, ὡς πρόσω ἦν τῆς νυκτός,  
 τό τε σῶμα τοῦ ἀδελφεοῦ καταλύσαι καὶ τῶν φυλάκων  
 ἐπὶ λύμῃ πάντων ξυρῆσαι τὰς δεξιὰς παρηίδας, ἐπιθέντα 30  
 δὲ τὸν νέκυν ἐπὶ τοὺς ὄνους ἀπελαύνειν ἐπ' οἴκου, ἐπιτε-

λέσαντα τῇ μητρὶ τὰ προσταχθέντα. τὸν δὲ βασιλέα,  
 ὡς αὐτῷ ἀπηγγέλλθη τοῦ φωρὸς ὁ νέκυσ ἐκκεκλεμμένος,  
 δεινὰ ποιέειν, πάντως δὲ βουλόμενον εὐρεθῆναι ὅστις κοτὲ  
 εἶη ὁ ταῦτα μηχανώμενος, ποιῆσαί μιν τάδε, ἐμοὶ μὲν οὐ  
 5 πιστά· τὴν θυγατέρα τὴν ἐωυτοῦ κατίσαι ἐπ' οἰκήματος,  
 ἐντειλάμενον πάντας τε ὁμοίως προσδέκεσθαι, καὶ πρὶν  
 συγγενέσθαι, ἀναγκάζειν λέγειν αὐτῇ ὅ τι δὴ ἐν τῷ βίῳ  
 ἔργασται αὐτῷ σοφώτατον καὶ ἀνοσιώτατον· ὃς δ' ἂν  
 ἀπηγήσῃται τὰ περὶ τὸν φῶρα γεγενημένα, τοῦτον  
 10 συλλαμβάνειν καὶ μὴ ἀπιέναι ἔξω. ὡς δὲ τὴν παῖδα  
 ποιέειν τὰ ἐκ τοῦ πατρὸς προσταχθέντα, τὸν φῶρα  
 πυθόμενον τῶν εἵνεκα ταῦτα ἐπρήσσετο, βουληθέντα  
 πολυτροπίῃ τοῦ βασιλέος περιγενέσθαι ποιέειν τάδε·  
 νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ ὤμῳ τὴν χεῖρα  
 15 ἰέναι αὐτὸν ἔχοντα αὐτὴν ὑπὸ τῷ ἱματίῳ, ἐσελθόντα δὲ  
 ὡς τοῦ βασιλέος τὴν θυγατέρα καὶ εἰρωτώμενον τὰ περ  
 καὶ οἱ ἄλλοι, ἀπηγήσασθαι ὡς ἀνοσιώτατον μὲν εἶη  
 ἔργασμένος ὅτε τοῦ ἀδελφεοῦ ἐν τῷ θησαυρῷ τοῦ βασιλέος  
 ὑπὸ πάγης ἀλόντος ἀποτάμοι τὴν κεφαλὴν, σοφώτατον  
 20 δὲ ὅτι τοὺς φυλάκους καταμεθύσας καταλύσειε τοῦ ἀδελφεοῦ  
 κρεμάμενον τὸν νέκυν. τὴν δέ, ὡς ἤκουσε, ἄπτεσθαι  
 αὐτοῦ· τὸν δὲ φῶρα ἐν τῷ σκότειϊ προτείνειν αὐτῇ τοῦ  
 νεκροῦ τὴν χεῖρα· τὴν δὲ ἐπιλαβομένην ἔχειν, νομίζουσαν  
 αὐτοῦ ἐκείνου τῆς χειρὸς ἀντέχεσθαι· τὸν δὲ φῶρα προέ-  
 25 μενον αὐτῇ οἴχεσθαι διὰ θυρέων φεύγοντα. ὡς δὲ καὶ  
 ταῦτα ἐς τὸν βασιλέα ἀνηνεῖχθαι, ἐκπεπλήχθαι μὲν ἐπὶ  
 τῇ πολυφροσύνῃ τε καὶ τόλμῃ τοῦ ἀνθρώπου, τέλος δὲ  
 διαπέμποντα ἐς πάσας τὰς πόλεις ἐπαγγέλλεσθαι ἀδείην  
 τε διδόντα καὶ μεγάλα ὑποδεκόμενον ἐλθόντι ἐς ὄψιν τὴν  
 30 ἐωυτοῦ· τὸν δὲ φῶρα πιστεύσαντα ἐλθεῖν πρὸς αὐτόν,  
 Ῥαμψίνιτον δὲ μεγάλως θωμάσαι καὶ οἱ τὴν θυγατέρα

ταύτην συνοικίσαι ὡς πλείστα ἐπισταμένω ἀνθρώπων· Αἰγυπτίους μὲν γὰρ τῶν ἄλλων προκεκρίσθαι, ἐκείνον δὲ Αἰγυπτίων.

### The Pyramid Builders

#### Cheops

Μέχρι μὲν νυν Ῥαμφινίτου βασιλέος εἶναι ἐν Αἰγύπτω πᾶσαν εὐνομίην ἔλεγον καὶ εὐθενέειν Αἰγυπτον μεγάλως, 5  
μετὰ δὲ τοῦτον βασιλεύσαντά σφεων Χέοπα ἐς πᾶσαν κακότητα ἐλάσαι· κατακλήσαντα γὰρ μιν πάντα τὰ ἱρὰ πρῶτα μὲν σφεας θυσιέων ἀπέρξαι, μετὰ δὲ ἐργάζεσθαι ἐνωτῶ κελεύειν πάντας Αἰγυπτίους. τοῖσι μὲν δὴ ἀποδε-  
δέχθαι ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Ἄραβίῳ ὄρει, ἐκ 10  
τουτέων ἔλκειν λίθους μέχρι τοῦ Νείλου· διαπεραιωθέντας δὲ τὸν ποταμὸν πλοίοισι τοὺς λίθους ἐτέροισι ἔταξε ἐκδέκεσθαι καὶ πρὸς τὸ Λιβυκὸν καλούμενον ὄρος, πρὸς τοῦτο ἔλκειν. ἐργάζοντο δὲ κατὰ δέκα μυριάδας ἀνθρώπων αἰεὶ, τὴν τρίμηνον ἕκαστοι. χρόνον δὲ ἐγγενέσθαι τριβο- 15  
μένω τῶ λεῶ δέκα ἔτεα μὲν τῆς ὁδοῦ κατ' ἣν εἶλκον τοὺς λίθους, τὴν ἔδειμαν ἔργον ἐὼν οὐ πολλῶ τεω ἔλασσον τῆς πυραμίδος, ὡς ἐμοὶ δοκέειν (τῆς γὰρ μῆκος μὲν εἰσι πέντε στάδιοι, εὖρος δὲ δέκα ὀργυιαί, ὕψος δέ, τῇ ὑψηλοτάτῃ ἐστὶ αὐτῇ ἐνωτῆς, ὀκτῶ ὀργυιαί, λίθου δὲ ξεστοῦ καὶ 20  
ζῶων ἐγγελυμμένων), ταύτης τε δὴ τὰ δέκα ἔτεα γενέσθαι καὶ τῶν ἐπὶ τοῦ λόφου ἐπ' οὗ ἐστᾶσι αἱ πυραμίδες, τῶν ὑπὸ γῆν οἰκημάτων, τὰς ἐποιέετο θήκας ἐνωτῶ ἐν νήσῳ, διώρυχα τοῦ Νείλου ἐσαγαγών. τῇ δὲ πυραμίδι αὐτῇ χρόνον γενέσθαι εἴκοσι ἔτεα ποιευμένη, τῆς ἐστι πανταχῇ μέτωπον 25  
ἕκαστον ὀκτῶ πλέθρα ἐούσης τετραγώνου καὶ ὕψος ἴσον, λίθου δὲ ξεστοῦ τε καὶ ἀρμοσμένου τὰ μάλιστα· οὐδεὶς τῶν λίθων τριήκοντα ποδῶν ἐλάσσω. ἐποιήθη δὲ ᾧδε αὕτη ἡ πυραμὶς, ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι

κρόσσας, οἱ δὲ βωμίδας ὀνομάζουσι· τοιαύτην τὸ πρῶτον ἐπέειτε ἐποίησαν αὐτήν, ἥειρον τοὺς ἐπιλοίπους λίθους μηχανῆσι ξύλων βραχέων πεποιημένῃσι, χαμᾶθεν μὲν ἐπὶ τὸν πρῶτον στοῖχον τῶν ἀναβαθμῶν ἀείροντες· ὅκως δὲ 5 ἀνίοι ὁ λίθος ἐπ' αὐτόν, ἐς ἐτέρην μηχανὴν ἐτίθετο ἐστεῶσαν ἐπὶ τοῦ πρῶτου στοίχου, ἀπὸ τούτου δὲ ἐπὶ τὸν δεύτερον εἵλκετο στοῖχον ἐπ' ἄλλης μηχανῆς· ὅσοι γὰρ δὴ στοῖχοι ἦσαν τῶν ἀναβαθμῶν, τοσαῦται καὶ μηχαναὶ ἦσαν, εἶτε καὶ τὴν αὐτὴν μηχανὴν ἐοῦσαν μίαν τε καὶ 10 εὐβάστακτον μετεφόρεον ἐπὶ στοῖχον ἕκαστον, ὅκως τὸν λίθον ἐξέλοιεν· λελέχθω ἡμῖν ἐπ' ἀμφότερα, κατὰ περ λέγεται. ἐξεποιήθη δ' ὦν τὰ ἀνώτατα αὐτῆς πρῶτα, μετὰ δὲ τὰ ἐχόμενα τούτων ἐξεποίεον, τελευταῖα δὲ αὐτῆς τὰ ἐπίγαια καὶ τὰ κατωτάτω ἐξεποίησαν. σεσήμανται δὲ 15 διὰ γραμμάτων Αἰγυπτίων ἐν τῇ πυραμίδι ὅσα ἔς τε συρμαίνην καὶ κρόμμυα καὶ σκόροδα ἀναισιμώθη τοῖσι ἐργαζομένοισι· καὶ ὡς ἐμὲ εὖ μεμνήσθαι τὰ ὁ ἐρμηνεύς μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, ἑξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελέσθαι. εἰ δ' ἔστι οὕτως ἔχοντα 20 ταῦτα, κόσα οἰκὸς ἄλλα δεδαπανῆσθαι ἔστι ἔς τε σίδηρον τῷ ἐργάζοντο, καὶ σιτία καὶ ἐσθῆτα τοῖσι ἐργαζομένοισι; ὁκότε χρόνον μὲν οἰκοδόμεον τὰ ἔργα τὸν εἰρημένον, ἄλλον δέ, ὡς ἐγὼ δοκέω, ἐν τῷ τοὺς λίθους ἔταμνον καὶ ἦγον καὶ τὸ ὑπὸ γῆν ὄρυγμα ἐργάζοντο, οὐκ ὀλίγον 25 χρόνον.

#### Chephren

Βασιλεῦσαι δὲ τὸν Χέοπα τούτου Αἰγύπτιοι ἔλεγον πεντήκοντα ἔτεα, τελευτήσαντος δὲ τούτου ἐκδέξασθαι τὴν βασιληίην τὸν ἀδελφεὸν αὐτοῦ Χεφρῆνα· καὶ τούτον δὲ τῷ αὐτῷ τρόπῳ διαχρᾶσθαι τῷ ἐτέρῳ τὰ τε ἄλλα καὶ πυραμίδα 30 ποιῆσαι, ἐς μὲν τὰ ἐκείνου μέτρα οὐκ ἀνήκουσαν· ταῦτα

γὰρ ὦν καὶ ἡμεῖς ἐμετρήσαμεν· οὔτε γὰρ ὑπεστί οἰκήματα  
 ὑπὸ γῆν, οὔτε ἐκ τοῦ Νείλου διῶρυξ ἤκει ἐς αὐτὴν ὡσπερ  
 ἐς τὴν ἐτέρην ῥέουσα· δι' οἰκοδομημένου δὲ αὐλῶνος ἔσω  
 νῆσον περιρρέει, ἐν τῇ αὐτὸν λέγουσι κεῖσθαι Χέοπα.  
 ὑποδείμας δὲ τὸν πρῶτον δόμον λίθου Αἰθιοπικοῦ ποικίλου, 5  
 τεσσεράκοντα πόδας ὑποβάς τῆς ἐτέρης τῶντὸ μέγαθος  
 οἰκοδόμησε. ἐστᾶσι δὲ ἐπὶ λόφου τοῦ αὐτοῦ ἀμφότεραι,  
 μάλιστα ἐς ἑκατὸν πόδας ὑψηλοῦ. βασιλεύσαι δὲ ἔλεγον  
 Χεφρήνα ἕξ καὶ πεντήκοντα ἔτεα. ταῦτα ἕξ τε καὶ  
 ἑκατὸν λογίζονται ἔτεα, ἐν τοῖσι Αἰγυπτίοισι τε πᾶσαν 10  
 εἶναι κακότητα καὶ ἰρὰ χρόνου τοσούτου κατακληισθέντα  
 οὐκ ἀνοιχθῆναι. τούτους ὑπὸ μίσεος οὐ κάρτα θέλουσι  
 Αἰγύπτιοι ὀνομάζειν, ἀλλὰ καὶ τὰς πυραμίδας καλέουσι  
 ποιμένος Φιλίτιος, ὃς τοῦτον τὸν χρόνον ἔνεμε κτήνεα  
 κατὰ ταῦτα τὰ χωρία. 15

### *Mycerinus*

Μετὰ δὲ τοῦτον βασιλεύσαι Αἰγύπτου Μυκερίνον ἔλεγον  
 Χέοπος παῖδα, τῷ τὰ μὲν τοῦ πατρὸς ἔργα ἀπαδεῖν, τὸν δὲ  
 τά τε ἰρὰ ἀνοῖξαι καὶ τὸν λεῶν τετρυμένον ἐς τὸ ἔσχατον  
 κακοῦ ἀνέειναι πρὸς ἔργα τε καὶ θυσίας, δίκας δὲ σφι πάντων  
 βασιλέων δικαιοτάτας κρίνειν. κατὰ τοῦτο μὲν νυν τὸ 20  
 ἔργον ἀπάντων ὅσοι ἤδη βασιλέες ἐγένοντο Αἰγυπτίων  
 αἰνέουσι μάλιστα τοῦτον· τά τε ἄλλα γὰρ μιν κρίνειν εὖ  
 καὶ δὴ καὶ τῷ ἐπιμεμφομένῳ ἐκ τῆς δίκης παρ' ἑωυτοῦ  
 διδόντα ἄλλα ἀποπιμπλάναι αὐτοῦ τὸν θυμόν. ἐόντι δὲ  
 ἠπίῳ τῷ Μυκερίνῳ κατὰ τοὺς πολιήτας καὶ ταῦτα ἐπιτη- 25  
 δεύοντι πρῶτον κακῶν ἄρξαι τὴν θυγατέρα ἀποθανοῦσαν  
 αὐτοῦ, τὴν μοῦνόν οἱ εἶναι ἐν τοῖσι οἰκίοισι τέκνον. τὸν  
 δὲ ὑπεραλγήσαντά τε τῷ περιεπεπτώκεε πρήγματι καὶ βου-  
 λόμενον περισσότερόν τι τῶν ἄλλων θάψαι τὴν θυγατέρα

ποιήσασθαι βούν ξυλίην κοίλην καὶ ἔπειτα καταχρυσώ-  
 σαντά μιν ἔσω ἐν αὐτῇ θάψαι ταύτην δὴ τὴν ἀποθανοῦσαν  
 θυγατέρα. αὕτη ὦν ἡ βοῦς γῆ οὐκ ἐκρύφθη, ἀλλ' ἔτι καὶ  
 ἐς ἐμὲ ἦν φανερή, ἐν Σαΐ μὲν πόλι ἐοῦσα, κειμένη δὲ ἐν  
 5 τοῖσι βασιλῆιοισι ἐν οἰκῆματι ἡσκημένῳ· θυμῆματα δὲ  
 παρ' αὐτῇ παντοῖα καταγίζουσι ἀνὰ πᾶσαν ἡμέρην, νύκτα  
 δὲ ἐκάστην πάννουχος λύχνος παρακαίεται. ἀγχοῦ δὲ τῆς  
 βοῦς ταύτης ἐν ἄλλῳ οἰκῆματι εἰκόνας τῶν παλλακέων τῶν  
 Μυκερίνου ἐστᾶσι, ὡς ἔλεγον οἱ ἐν Σαΐ πόλι ἱρέες· ἐστᾶσι  
 10 μὲν γὰρ ξύλινοι κολοσσοί, ἐοῦσαι ἀριθμὸν ὡς εἴκοσι  
 μάλιστά κη, γυμναὶ ἐργασμένοι· αἴτινες μέντοι εἰσί, οὐκ  
 ἔχω εἰπεῖν πλὴν ἢ τὰ λεγόμενα. μετὰ δὲ τῆς θυγατρὸς  
 τὸ πάθος δεύτερα τούτῳ τῷ βασιλείϊ τάδε γενέσθαι·  
 ἐλθεῖν οἱ μαντήιον ἐκ Βουτοῦς πόλιος ὡς μέλλοι ἔξ ἔτεα  
 15 μόνον βιοῦς τῷ ἐβδόμῳ τελευτήσειν· τὸν δὲ δεινὸν  
 ποιησάμενον πέμψαι ἐς τὸ μαντήιον τῷ θεῷ ὀνειδισμα  
 ἀντιμεμφόμενον ὅτι ὁ μὲν αὐτοῦ πατήρ καὶ πάτρως  
 ἀποκληίσαντες τὰ ἱρὰ καὶ θεῶν οὐ μεμνημένοι, ἀλλὰ καὶ  
 τοὺς ἀνθρώπους φθείροντες, ἐβίωσαν χρόνον ἐπὶ πολλόν,  
 20 αὐτὸς δ' εὐσεβέων μέλλοι ταχέως οὕτω τελευτήσειν. ἐκ  
 δὲ τοῦ χρηστηρίου αὐτῷ δεύτερα ἐλθεῖν λέγοντα τούτων  
 εἵνεκα καὶ συνταχύνειν αὐτὸν τὸν βίον· οὐ γὰρ ποιῆσαί  
 μιν τὸ χρεὸν ἦν ποιέειν· δεῖν γὰρ Αἴγυπτον κακοῦσθαι  
 ἐπ' ἔτεα πεντήκοντά τε καὶ ἑκατόν, καὶ τοὺς μὲν δύο τοὺς  
 25 πρὸ ἐκείνου γενομένους βασιλέας μαθεῖν τοῦτο, κείνον δὲ  
 οὐ. ταῦτα ἀκούσαντα τὸν Μυκερίνον, ὡς κατακεκριμένων  
 ἤδη οἱ τούτων, λύχνα ποιησάμενον πολλά, ὅκως γίνοιτο  
 νύξ, ἀνάψαντα αὐτὰ πίνειν τε καὶ εὐπαθέειν, οὔτε ἡμέρης  
 οὔτε νυκτὸς ἀνιέντα, ἔς τε τὰ ἔλεα καὶ τὰ ἄλσεα πλανώμενον  
 30 καὶ ἵνα πυνθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδεότατα. ταῦτα  
 δὲ ἐμηχανᾶτο θέλων τὸ μαντήιον ψευδόμενον ἀποδέξαι,

ἵνα οἱ δώδεκα ἔτεα ἀντὶ ἕξ ἐτέων γένηται, αἱ νύκτες ἡμέραι ποιούμεναι. πυραμίδα δὲ καὶ οὗτος κατελίπετο πολλὸν ἐλάσσω τοῦ πατρός, εἴκοσι ποδῶν καταδέουσαν κῶλον ἕκαστον τριῶν πλέθρων, εὐούσης τετραγώνου, λίθου δὲ ἐς τὸ ἥμισυ Αἰθιοπικοῦ.

5

### The Twelve Kings and the Building of the Labyrinth

Ἐλευθερωθέντες Αἰγύπτιοι μετὰ τὸν ἱερέα τοῦ Ἡφαίστου βασιλεύσαντα (οὐδένα γὰρ χρόνον οἰοί τε ἦσαν ἄνευ βασιλέος διαιτᾶσθαι) ἐστήσαντο δώδεκα βασιλέας, δώδεκα μοίρας δασάμενοι Αἴγυπτον πᾶσαν. οὗτοι ἐπιγαμίας ποιησάμενοι ἐβασίλευον νόμοισι τοισίδε χρεώμενοι, μήτε 10 καταίρειν ἀλλήλους μήτε πλέον τι δίξησθαι ἔχειν τὸν ἕτερον τοῦ ἑτέρου, εἶναί τε φίλους τὰ μάλιστα. τῶνδε δὲ εἵνεκα τοὺς νόμους τούτους ἐποιέοντο, ἰσχυρῶς περιστέλλοντες· ἐκέχρηστό σφι κατ' ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας τὸν χαλκῆ φιάλη σπείσαντα αὐτῶν ἐν 15 τῷ ἱρῷ τοῦ Ἡφαίστου, τοῦτον ἀπάσης βασιλεύσειν Αἰγύπτου· ἐς γὰρ δὴ τὰ πάντα ἱρὰ συνελέγοντο. καὶ δὴ σφι μνημόσυνα ἔδοξε λιπέσθαι κοινῇ, δόξαν δὲ σφι ἐποιήσαντο λαβύρινθον, ὀλίγον ὑπὲρ τῆς λίμνης τῆς Μοίριος κατὰ Κροκοδείλων καλεομένην πόλιν μάλιστα κη 20 κείμενον· τὸν ἐγὼ ἤδη εἶδον λόγου μέζω. εἰ γὰρ τις τὰ ἕξ Ἑλλήνων τείχεά τε καὶ ἔργων ἀπόδεξιν συλλογίσαιτο, ἐλάσσονος πόνου τε ἂν καὶ δαπάνης φανείη ἔοντα τοῦ λαβυρίνθου τούτου. καίτοι ἀξιόλογός γε καὶ ὁ ἐν Ἐφέσῳ ἐστὶ νηὸς καὶ ὁ ἐν Σάμῳ. ἦσαν μὲν νυν καὶ αἱ πυραμίδες 25 λόγου μέζονες καὶ πολλῶν ἐκάστη αὐτέων Ἑλληνικῶν ἔργων καὶ μεγάλων ἀνταξίη, ὁ δὲ δὴ λαβύρινθος καὶ τὰς πυραμίδας ὑπερβάλλει. τοῦ γὰρ δώδεκα μὲν εἰσι αὐλαὶ κατάστεγοι, ἀντίπυλοι ἀλλήλησι, ἕξ μὲν πρὸς βορέω, ἕξ

δὲ πρὸς νότον τετραμμένοι, συνεχέες· τοῖχος δὲ ἔξωθεν ὁ αὐτός σφεας περιέργει. οἰκήματα δ' ἔνεστι διπλά, τὰ μὲν ὑπόγαια, τὰ δὲ μετέωρα ἐπ' ἐκείνοισι, τρισχίλια ἀριθμόν, πεντακοσίων καὶ χιλίων ἑκάτερα. τὰ μὲν νυν  
 5 μετέωρα τῶν οἰκημάτων αὐτοὶ τε ὠρῶμεν διεξιόντες καὶ αὐτοὶ θεησάμενοι λέγομεν, τὰ δὲ αὐτῶν ὑπόγαια λόγοισι ἐπυνηθάνομεθα. οἱ γὰρ ἐπεστεῶτες τῶν Αἰγυπτίων δεικνύναι αὐτὰ οὐδαμῶς ἤθελον, φάμενοι θήκας αὐτόθι εἶναι τῶν τε ἀρχὴν τὸν λαβύρινθον τοῦτον οἰκοδομησαμένων  
 10 βασιλέων καὶ τῶν ἱρῶν κροκοδείλων. οὕτω τῶν μὲν κάτω περὶ οἰκημάτων ἀκοῇ παραλαβόντες λέγομεν, τὰ δὲ ἄνω μέζονα ἀνθρωπείων ἔργων αὐτοὶ ὠρῶμεν· αἱ τε γὰρ ἔξοδοι διὰ τῶν στεγέων καὶ οἱ εἰλιγμοὶ διὰ τῶν αὐλέων ἐόντες ποικιλώτατοι θῶμα μυρίον παρείχοντο ἐξ αὐλῆς τε  
 15 ἐς τὰ οἰκήματα διεξιούσι καὶ ἐκ τῶν οἰκημάτων ἐς παστάδας, ἐς στέγας τε ἄλλας ἐκ τῶν παστάδων καὶ ἐς αὐλὰς ἄλλας ἐκ τῶν οἰκημάτων. ὀροφὴ δὲ πάντων τούτων λιθίνη κατὰ περ οἱ τοῖχοι, οἱ δὲ τοῖχοι τύπων ἐγγεγλυμμένων πλέοι, αὐλὴ δὲ ἑκάστη περίστυλος λίθου λευκοῦ ἀρμο-  
 20 σμένου τὰ μάλιστα. τῆς δὲ γωνίης τελευτῶντος τοῦ λαβυρίνθου ἔχεται πυραμὶς τεσσαρακοντόργυιος, ἐν τῇ ζῶα μεγάλα ἐγγέγλυπται· ὁδὸς δ' ἐς αὐτὴν ὑπὸ γῆν πεποιήται.

### Psammetichus Becomes Sole King

Τῶν δὲ δώδεκα βασιλέων δικαιοσύνη χρεωμένων, ἀνὰ χρόνον ὡς ἔθυσαν ἐν τῷ ἱρῷ τοῦ Ἡφαίστου, τῇ ὑστάτῃ  
 25 τῆς ὀρθῆς μελλόντων κατασπείσειν ὁ ἀρχιερεὺς ἐξήνεικέ σφι φιάλας χρυσέας, τῆσί περ ἐώθεσαν σπένδειν, ἀμαρτῶν τοῦ ἀριθμοῦ, ἑνδεκα δώδεκα εἰσὶ. ἐνθαῦτα ὡς οὐκ εἶχε φιάλην ὁ ἔσχατος ἐστεῶς αὐτῶν Ψαμμήτιχος, περιελό-  
 μενος τὴν κυνέην εἰσὶν χαλκὴν ὑπέσχε τε καὶ ἔσπενδε.



κυνέας δὲ καὶ οἱ ἄλλοι ἅπαντες ἐφόρεον βασιλέες καὶ ἐτύγ-  
 χανον τότε ἔχοντες, Ψαμμήτιχος μὲν νυν οὐδενὶ δολερῶ  
 νόῳ χρεώμενος ὑπέσχε τὴν κυνέην, οἱ δὲ φρενὶ λαβόντες  
 τό τε ποιηθὲν ἐκ Ψαμμητίχου καὶ τὸ χρηστήριον ὃ τι ἐκέ-  
 χρηστό σφι, τὸν χαλκῆ σπείσαντα αὐτῶν φιάλη τοῦτον 5  
 βασιλέα ἔσεσθαι μῦνον Αἰγύπτου, ἀναμνησθέντες τοῦ  
 χρησμοῦ κτεῖναι μὲν οὐκ ἐδικαίωσαν Ψαμμήτιχον, ὡς  
 ἀνεύρισκον βασανίζοντες ἐξ οὐδεμιῆς προνοίης αὐτὸν ποιή-  
 σαντα, ἐς δὲ τὰ ἔλεα ἔδοξέ σφι διῶξαι ψιλώσαντας τὰ  
 πλείστα τῆς δυνάμιος, ἐκ δὲ τῶν ἐλέων ὀρμώμενον μὴ 10  
 ἐπιμίσγεσθαι τῇ ἄλλῃ Αἰγύπτῳ. ἐπιστάμενος ὦν ὡς  
 περιωβρισμένος εἶη πρὸς αὐτῶν, ἐπενόεε τείσασθαι τοὺς  
 διώξαντας. πέμψαντι δὲ οἱ ἐς Βουτοῦν πόλιν ἔνθα δὴ  
 Αἰγυπτίοισι ἐστὶ μαντήιον ἀψευδέστατον, ἦλθε χρησμός  
 ὡς τίσις ἦξει ἀπὸ θαλάσσης χαλκῶν ἀνδρῶν ἐπιφανέντων. 15  
 καὶ τῷ μὲν δὴ ἀπιστὴ μεγάλη ὑπεκέχυτο χαλκῶς οἱ  
 ἄνδρας ἦξει ἐπικούρους· χρόνου δὲ οὐ πολλοῦ διελθόντος  
 ἀναγκαίη κατέλαβε Ἴωνάς τε καὶ Κᾶρας κατὰ λήϊην  
 ἐκπλώσαντας ἀπενειχθῆναι ἐς Αἴγυπτον, ἐκβάντας δὲ ἐς  
 γῆν καὶ ὀπλισθέντας χαλκῷ ἀγγέλλει τῶν τις Αἰγυπτίων 20  
 ἐς τὰ ἔλεα ἀπικόμενος τῷ Ψαμμητίχῳ, ὡς οὐκ ἰδῶν  
 πρότερον χαλκῷ ἄνδρας ὀπλισθέντας, ὡς χάλκεοι ἄνδρες  
 ἀπιγμένοι ἀπὸ θαλάσσης λεηλατεῦσι τὸ πεδῖον. ὁ δὲ  
 μαθὼν τὸ χρηστήριον ἐπιτελεύμενον φίλα τε τοῖσι Ἴωσι  
 καὶ Καρσὶ ποιεῖται καὶ σφεας μεγάλα ὑπισχνεύμενος 25  
 πείθει μετ' ἑωυτοῦ γενέσθαι· ὡς δὲ ἔπεισε, οὕτω ἅμα τοῖσι  
 βουλομένοισι Αἰγυπτίοισι καὶ τοῖσι ἐπικούροισι καταίρει  
 τοὺς βασιλέας. κρατήσας δὲ Αἰγύπτου πάσης ὁ Ψαμ-  
 μήτιχος ἐποίησε τῷ Ἐφαιίστῳ προπύλαια ἐν Μέμφι  
 τὰ πρὸς νότον ἄνεμον τετραμμένα, αὐλήν τε τῷ Ἄπι, ἐν 30  
 τῇ τρέφεται ἐπεὰν φανῇ ὁ Ἄπις, οἰκοδόμησε ἐναντίον τῶν

προφυλαίων, πᾶσάν τε περίστυλον ἐοῦσαν καὶ τύπων  
 πλέην· ἀντὶ δὲ κίωνων ὑπεστᾶσι κολοσσοὶ δυωδεκαπήχες  
 τῇ αὐλῇ. ὁ δὲ Ἄπις κατὰ τὴν Ἑλλήνων γλῶσσάν ἐστι  
 Ἐπαφος. τοῖσι δὲ Ἴωσι καὶ τοῖσι Καρσὶ τοῖσι συγκατερ-  
 5 γασαμένοισι αὐτῷ ὁ Ψαμμήτιχος δίδωσι χώρους ἐνοικῆσαι  
 ἀντίους ἀλλήλων, τοῦ Νείλου τὸ μέσον ἔχοντος, τοῖσι  
 οὐνόματα ἐτέθη Στρατόπεδα. τούτους τε δὴ σφι τοὺς  
 χώρους δίδωσι καὶ τᾶλλα τὰ ὑπέσχετο πάντα ἀπέδωκε.  
 καὶ δὴ καὶ παῖδας παρέβαλε αὐτοῖσι Αἰγυπτίους τὴν  
 10 Ἑλλάδα γλῶσσαν ἐκδιδάσκεσθαι, ἀπὸ δὲ τούτων ἐκμα-  
 θόντων τὴν γλῶσσαν οἱ νῦν ἐρμηνέες ἐν Αἰγύπτῳ γέγονασιν.  
 οἱ δὲ Ἴωνες καὶ οἱ Κᾶρες τούτους τοὺς χώρους οἴκησαν  
 χρόνον ἐπὶ πολλόν· εἰσὶ δὲ οὔτοι οἱ χῶροι πρὸς θαλάσσης  
 ὀλίγον ἔνερθε Βουβάστιος πόλιος ἐπὶ τῷ Πηλουσίῳ  
 15 καλεομένῳ στόματι τοῦ Νείλου. τούτους μὲν δὴ χρόνῳ  
 ὕστερον βασιλεὺς Ἄμασις ἐξαναστήσας ἐνθεῦτεν κατοίκησε  
 ἐς Μέμφιν, φυλακὴν ἐωυτοῦ ποιούμενος πρὸς Αἰγυπτίων.  
 τούτων δὲ οἰκισθέντων ἐν Αἰγύπτῳ οἱ Ἕλληνες οὕτω  
 ἐπιμισγόμενοι τούτοις τὰ περὶ Αἴγυπτον γινόμενα ἀπὸ  
 20 Ψαμμητίχου βασιλέος ἀρξάμενοι πάντα καὶ τὰ ὕστερον  
 ἐπιστάμεθα ἀτρεκέως· πρῶτοι γὰρ οὔτοι ἐν Αἰγύπτῳ  
 ἀλλόγλωσσοι κατοικίσθησαν. ἐξ ὧν δὲ ἐξανέστησαν  
 χώρων ἐν τούτοις δὴ οἱ τε ὄλκοι τῶν νεῶν καὶ τὰ ἐρείπια  
 τῶν οἰκημάτων τὸ μέχρι ἐμεῦ ἦσαν. Ψαμμήτιχος μὲν  
 25 νυν οὕτως ἔσχε Αἴγυπτον.

### Amasis, the Last King of Independent Egypt

Ἀπρίῳ δὲ καταραιομένῳ ἐβασίλευσε Ἄμασις, νομοῦ  
 μὲν Σαῖτεω ἑών, ἐκ τῆς δὲ ἦν πόλιος, οὐνόμα οἱ ἐστι  
 Σιούφ. τὰ μὲν δὴ πρῶτα κατώνοντο τὸν Ἄμασιν  
 Αἰγύπτιοι καὶ ἐν οὐδεμιῇ μοίρῃ μεγάλη ἦγον, ἅτε δὴ

δημότην τὸ πρὶν ἔοντα καὶ οἰκίης οὐκ ἐπιφανέος· μετὰ δὲ  
 σοφίῃ αὐτοῦς ὁ Ἄμασις, οὐκ ἀγνωμοσύνη προσηγάγετο.  
 ἐχρᾶτο δὲ καταστάσι πρηγμάτων τοιῆδε· τὸ μὲν ὄρθριον  
 μέχρι ὅτευ πληθώρης ἀγορῆς προθύμως ἔπρησσε τὰ προσ-  
 φερόμενα πρήγματα, τὸ δὲ ἀπὸ τούτου ἔπινέ τε καὶ 5  
 κατέσκωπτε τοὺς συμπότας καὶ ἦν μάταιός τε καὶ παιγνιή-  
 μων. ἀχθεσθέντες δὲ τούτοισι οἱ φίλοι αὐτοῦ ἐνουθέτεον  
 αὐτὸν τοιάδε λέγοντες· ὦ βασιλεῦ, οὐκ ὀρθῶς σεωυτοῦ  
 προέστηκας ἐς τὸ ἄγαν φαῦλον προάγων σεωυτόν· σὲ γὰρ  
 ἐχρῆν ἐν θρόνῳ σεμνῶ σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν 10  
 τὰ πρήγματα, καὶ οὕτω Αἰγύπτιοί τ' ἂν ἠπιστέατο ὡς ὑπ'  
 ἀνδρὸς μεγάλου ἄρχονται καὶ σὺ ἄμεινον ἤκουες· νῦν δὲ  
 ποιέεις οὐδαμῶς βασιλικά. ὁ δ' ἀμείβετο τοισίδε αὐτούς·  
 Τὰ τόξα οἱ ἐκτημένοι, ἐπεὰν μὲν δέωνται χρᾶσθαι, ἐντα-  
 νύουσι, ἐπεὰν δὲ χρήσωνται, ἐκλύουσι. εἰ γὰρ δὴ τὸν 15  
 πάντα χρόνον ἐντεταμένα εἶη, ἐκραγείη ἂν, ὥστε ἐς τὸ  
 δέον οὐκ ἂν ἔχοιεν αὐτοῖσι χρᾶσθαι. οὕτω δὴ καὶ  
 ἀνθρώπου κατάστασις· εἰ ἐθέλοι κατεσπουδάσθαι αἰεὶ  
 μηδὲ ἐς παιγνίην τὸ μέρος ἐωυτὸν ἀνιέναι, λάθοι ἂν ἦτοι  
 μανεὶς ἢ ὁ γε ἀπόπληκτος γενόμενος. τὰ ἐγὼ ἐπιστά- 20  
 μενος μέρος ἐκατέρῳ νέμω. ταῦτα μὲν τοὺς φίλους  
 ἀμείψατο. λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, ὡς  
 φιλοπότης ἦν καὶ φιλοσκώμμων καὶ οὐδαμῶς κατεσπουδα-  
 σμένος ἀνὴρ. ὅκως δὲ μιν ἐπιλίποι πίνοντά τε καὶ εὐπα-  
 θέοντα τὰ ἐπιτήδεα, κλέπτεσκε ἂν περιῶν. οἱ δ' ἂν μιν 25  
 φάμενοι ἔχειν τὰ σφέτερα χρήματα ἀρνεύμενον ἄγεσκον  
 ἐπὶ μαντήιον, ὅκου ἐκάστοισι εἶη. πολλὰ μὲν δὴ καὶ  
 ἠλίσκετο ὑπὸ τῶν μαντηίων, πολλὰ δὲ καὶ ἀπέφευγε.  
 ἐπεῖτε δὲ καὶ ἐβασίλευσε, ἐποίησε τοιάδε· ὅσοι μὲν αὐτὸν  
 τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων μὲν τῶν ἱρῶν 30  
 οὔτε ἐπεμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν, οὐδὲ φοιτῶν

ἔθνε ὡς οὐδενὸς ἐοῦσι ἀξίοισι ψευδέα τε μαντήια ἐκτη-  
 μένοισι· ὅσοι δὲ μιν κατέδησαν φῶρα εἶναι, τούτων δὲ ὡς  
 ἀληθέως θεῶν ἐόντων καὶ ἀψευδέα μαντήια παρεχομένων  
 τὰ μάλιστα ἐπεμέλετο. καὶ τοῦτο μὲν ἐν Σαΐ τῇ Ἀθηναίῃ  
 5 προπύλαια θωμάσια οἷα ἐξεποίησε, πολλὸν πάντας ὑπερ-  
 βαλόμενος τῷ τε ὕψει καὶ τῷ μεγάθει, ὅσων τε τὸ μέγαθος  
 λίθων ἐστὶ καὶ ὀκείων τέων· τοῦτο δὲ κολοσσοὺς μεγάλους  
 καὶ ἀνδρόσφιγγας περιμήκεας ἀνέθηκε, λίθους τε ἄλλους  
 ἐς ἐπισκευὴν ὑπερφυέας τὸ μέγαθος ἐκόμισε. ἡγάγετο  
 10 δὲ τούτων τοὺς μὲν ἐκ τῶν κατὰ Μέμφιν ἐουσέων λιθοτο-  
 μιέων, τοὺς δὲ ὑπερμεγάθεας ἐξ Ἐλεφαντίνης πόλιος πλόου  
 καὶ εἴκοσι ἡμερέων ἀπεχούσης ἀπὸ Σαΐος. τὸ δὲ οὐκ  
 ἦκιστα αὐτῶν ἀλλὰ μάλιστα θωμάζω, ἐστὶ τόδε· οἶκημα  
 μουνόλιθον ἐκόμισε ἐξ Ἐλεφαντίνης πόλιος, καὶ τοῦτο ἐκό-  
 15 μιζε μὲν ἐπ' ἕτεα τρία, δισχίλιοι δὲ οἱ προσετετάχατο  
 ἄνδρες ἀγωγέες, καὶ οὗτοι ἅπαντες ἦσαν κυβερνήται. τῆς  
 δὲ στέγης ταύτης τὸ μὲν μῆκος ἕξωθεν ἐστὶ εἰς τε καὶ  
 εἴκοσι πήχεις, εὖρος δὲ τεσσερεσκαίδεκα, ὕψος δὲ ὀκτώ.  
 ταῦτα μὲν τὰ μέτρα ἕξωθεν τῆς στέγης τῆς μουνολίθου  
 20 ἐστὶ, ἀτὰρ ἔσωθεν τὸ μὲν μῆκος ὀκτωκαίδεκα πηχέων καὶ  
 πυγόνος, τὸ δὲ εὖρος δωδέκα πηχέων τὸ δὲ ὕψος πέντε  
 πηχέων ἐστὶ. αὕτη τοῦ ἱροῦ κείται παρὰ τὴν ἔσοδον.  
 ἔσω γὰρ μιν ἐς τὸ ἱρόν φασι τῶνδε εἶνεκα οὐκ ἐσελκύσαι·  
 τὸν ἀρχιτέκτονα αὐτῆς ἐλκομένης τῆς στέγης ἀναστενάξαι  
 25 οἷά τε χρόνου ἐγγεγονότος πολλοῦ καὶ ἀχθόμενον τῷ  
 ἔργῳ, τὸν δὲ Ἄμασιν ἐνθυμητὸν ποιησάμενον οὐκ εἶαν ἔτι  
 προσωτέρω ἐλκύσαι. ἤδη δὲ τινες λέγουσι ὡς ἄνθρωπος  
 διεφθάρη ὑπ' αὐτῇ τῶν τις αὐτὴν μοχλευόντων, καὶ ἀπὸ  
 τούτου οὐκ ἐσελκυσθῆναι. ἀνέθηκε δὲ καὶ ἐν τοῖσι ἄλλοισι  
 30 ἱροῖσι ὁ Ἄμασις πᾶσι τοῖσι ἐλλογίμοισι ἔργα τὸ μέγαθος  
 ἀξιοθέητα, ἐν δὲ καὶ ἐν Μέμφι τὸν ὑπτίον κείμενον  
 κολοσσὸν τοῦ Ἡφαιστείου ἔμπροσθε, τοῦ πόδες πέντε καὶ

ἑβδομήκοντά εἰσι τὸ μῆκος. ἐπὶ δὲ τῷ αὐτῷ βάθρῳ  
 ἑστᾶσι Αἰθιοπικοῦ ἑόντες λίθου δύο κολοσσοί, εἴκοσι ποδῶν  
 τὸ μέγαθος ἑὼν ἑκάτερος, ὁ μὲν ἔνθεν, ὁ δ' ἔνθεν τοῦ  
 μεγάλου. ἔστι δὲ λίθινος ἕτερος τοσοῦτος καὶ ἐν Σαΐι,  
 κείμενος κατὰ τὸν αὐτὸν τρόπον τῷ ἐν Μέμφι. τῇ Ἰσι τε 5  
 τὸ ἐν Μέμφι ἱρὸν Ἄμασις ἔστι ὁ ἑξοικοδομήσας, ἑὸν μέγα  
 τε καὶ ἀξιοθεητότατον.

Ἐπ' Ἄμασιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα  
 δὴ τότε εὐδαιμονῆσαι καὶ τὰ ἀπὸ τοῦ ποταμοῦ τῇ χώρῃ  
 γινόμενα καὶ τὰ ἀπὸ τῆς χώρας τοῖσι ἀνθρώποισι, καὶ 10  
 πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας τὰς  
 οἰκειόμενας. νόμον τε Αἰγυπτίοισι τόνδε Ἄμασις ἔστι ὁ  
 καταστήσας, ἀποδεικνύειν ἕτερος ἑκάστου τῷ νομάρχῃ  
 πάντα τινὰ Αἰγυπτίων ὅθεν βιοῦται· μὴ δὲ ποιεῦντα  
 ταῦτα μηδὲ ἀποφαίνοντα δικαίην ζόην ἰθύνεσθαι θανάτῳ. 15  
 Σόλων δὲ ὁ Ἀθηναῖος λαβὼν ἐξ Αἰγύπτου τοῦτον τὸν  
 νόμον Ἀθηναίοισι ἔθετο· τῷ ἐκεῖνοι ἐς αἰεὶ χρέωνται,  
 ἑόντι ἀμώμῳ νόμῳ. φιλέλλην δὲ γενόμενος ὁ Ἄμασις  
 ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο καὶ δὴ καὶ  
 τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν πόλιν 20  
 ἐνοικῆσαι, τοῖσι δὲ μὴ βουλομένοισι αὐτῶν ἐνοικέειν αὐτοῦ  
 δὲ ναυτιλλομένοισι ἔδωκε χώρους ἐνιδρύσασθαι βωμοὺς  
 καὶ τεμένεα θεοῖσι. τὸ μὲν νυν μέγιστον αὐτῶν τέμενος  
 καὶ ὀνομαστότατον ἑὸν καὶ χρησιμώτατον, καλούμενον  
 δὲ Ἑλλήνιον, αἶδε πόλιές εἰσι αἱ ἰδρυμέναι κοινῇ, 25  
 Ἰώνων μὲν Χίος καὶ Τέως καὶ Φώκαια καὶ Κλαζομεναί,  
 Δωριέων δὲ Ῥόδος καὶ Κνίδος καὶ Ἀλικαρνησσοὺς  
 καὶ Φάσηλις, Αἰολέων δὲ ἡ Μυτιληναίων μούνη.  
 τούτων μὲν ἔστι τοῦτο τὸ τέμενος, καὶ προστάτας  
 τοῦ ἐμπορίου αὐταὶ αἱ πόλιές εἰσι αἱ παρέχουσαι· ὅσαι 30  
 δὲ ἄλλαι πόλιες μεταποιεῦνται, οὐδὲν σφι μετεὸν  
 μεταποιεῦνται.

## BOOK III

### The Conquest of the Egyptians

Ἐν δὲ τῷ Πηλουσίῳ καλεομένῳ στόματι τοῦ Νείλου ἐστρατοπεδεύετο Ψαμμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καμβύσεια. Ἀμασιν γὰρ οὐ κατέλαβε ζῶντα Καμβύσειας ἐλάσας ἐπ' Αἴγυπτον, ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα  
5 καὶ τεσσεράκοντα ἔτεα ἀπέθανε, ἐν τοῖσι οὐδέν οἱ μέγα ἀνάρσιον πρῆγμα συνηνείχθη. ἀποθανῶν δὲ καὶ ταριχευθεὶς ἐτάφη ἐν τῆσι ταφῆσι τῆσι ἐν τῷ ἱρῷ, τὰς αὐτὸς οἰκοδομήσατο. ἐπὶ Ψαμμηνίτου δὲ τοῦ Ἀμάσιος βασιλεύοντος Αἰγύπτου φάσμα Αἰγυπτίοισι μέγιστον δὴ  
10 ἐγένετο· ὕσθησαν γὰρ Θῆβαι αἱ Αἰγύπτιαι, οὔτε πρότερον οὐδαμὰ ὑσθεῖσαι οὔτε ὕστερον τὸ μέχρι ἐμεῦ, ὡς λέγουσι αὐτοὶ Θηβαῖοι. οὐ γὰρ δὴ ὕεται τὰ ἄνω τῆς Αἰγύπτου τὸ παράπαν· ἀλλὰ καὶ τότε ὕσθησαν αἱ Θῆβαι ψακάδι. μάχης δὲ γενομένης καρτερῆς καὶ πεσόντων ἀμφοτέρων  
15 τῶν στρατοπέδων πλήθει πολλῶν ἐτράποντο οἱ Αἰγύπτιοι. θῶμα δὲ μέγα εἶδον πυθόμενος παρὰ τῶν ἐπιχωρίων· τῶν γὰρ ὀστέων κεχυμένων χωρὶς ἐκατέρων τῶν ἐν τῇ μάχῃ ταύτῃ πεσόντων (χωρὶς μὲν γὰρ τῶν Περσέων ἔκειτο τὰ ὀστέα, ὡς ἐχωρίσθη κατ' ἀρχάς, ἐτέρωθι δὲ τῶν Αἰγυ-  
20 πτίων), αἱ μὲν τῶν Περσέων κεφαλαὶ εἰσι ἀσθενέες οὕτω ὥστε, εἰ θέλοις ψήφῳ μούνη βαλεῖν, διατετρανέεις, αἱ δὲ τῶν Αἰγυπτίων οὕτω δὴ τι ἰσχυραὶ, μόγις ἂν λίθῳ παίσας διαρρήξειας. αἴτιον δὲ τούτου τόδε ἔλεγον, καὶ ἐμέ γε εὐπετέως ἔπειθον, ὅτι Αἰγύπτιοι μὲν αὐτίκα ἀπὸ παιδίων  
25 ἀρξάμενοι ξυρῶνται τὰς κεφαλὰς καὶ πρὸς τὸν ἥλιον παχύνεται τὸ ὀστέον. τῶντὸ δὲ τοῦτο καὶ τοῦ μὴ

φαλακροῦσθαι αἴτιόν ἐστι· Αἰγυπτίων γὰρ ἄν τις ἐλαχίστους ἴδοιτο φαλακροὺς πάντων ἀνθρώπων. τούτοισι μὲν δὴ τοῦτό ἐστι αἴτιον ἰσχυρὰς φορέειν τὰς κεφαλὰς, τοῖσι δὲ Πέρσησι, ὅτι ἀσθενέας φορέουσι τὰς κεφαλὰς, αἴτιον τόδε· σκιητροφέουσι ἐξ ἀρχῆς πῖλους τιάρας φορέοντες. 5 ταῦτα μὲν νυν τοιαῦτα. οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης ὡς ἐτράποντο, ἔφευγον οὐδενὶ κόσμῳ. κατειληθέντων δὲ ἐς Μέμφιν ἔπεμπε ἀνὰ ποταμὸν Καμβύσης νέα Μυτιληναίην κήρυκα ἄγουσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλεόμενος Αἰγυπτίους. οἱ δὲ ἐπίετε τὴν νέα εἶδον 10 ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος τὴν τε νέα διέφθειραν καὶ τοὺς ἄνδρας κρεοργηδὸν διασπᾶσαντες ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεόμενοι χρόνῳ παρέστησαν.

#### Test of the Fortitude of Psammenitus

Ἡμέρη δὲ δεκάτη ἀπ' ἧς παρέλαβε τὸ τεῖχος τὸ ἐν 15 Μέμφι Καμβύσης, κατίσας ἐς τὸ προάστιον ἐπὶ λύμῃ τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἕξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι διεπειρᾶτο αὐτοῦ τῆς ψυχῆς ποιέων τοιάδε· στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουληίῃ ἐξέπεμπε ἐπ' ὕδωρ 20 ἔχουσαν ὑδρήιον, συνέπεμπε δὲ καὶ ἄλλας παρθένους ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέως. ὡς δὲ βοῆ τε καὶ κλαυθμῷ παρήισαν αἱ παρθένοι παρὰ τοὺς πατέρας, οἱ μὲν ἄλλοι πάντες ἀντεβόων τε καὶ ἀντέκλαιον ὀρῶντες τὰ τέκνα κεκακωμένα, ὁ δὲ Ψαμμήνιτος 25 προῖδων καὶ μαθῶν ἔκυψε ἐς τὴν γῆν. παρελθουσέων δὲ τῶν ὑδροφόρων, δευτέρᾳ οἱ τὸν παῖδα ἔπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἐχόντων, τοὺς τε αὐχένας κάλῳ δεδεμένους· καὶ τὰ στόματα ἐγκεχαλινω-

μένους. ἤγοντο δὲ ποινην τείσοντες Μυτιληναίων τοῖσι  
 ἐν Μέμφι ἀπολομένοισι σὺν τῇ νηί· ταῦτα γὰρ ἐδίκασαν  
 οἱ βασιλῆιοι δικασταί, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἴγυ-  
 πτίων τῶν πρώτων ἀνταπόλλυσθαι. ὁ δὲ ἰδὼν παρεξιόντας  
 5 καὶ μαθὼν τὸν παῖδα ἀγόμενον ἐπὶ θάνατον, τῶν ἄλλων  
 Αἴγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ  
 ποιούντων, τῷτὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ. παρελ-  
 θόντων δὲ καὶ τούτων συνήνευκε ὥστε τῶν συμποτέων οἱ  
 ἀνδρα ἀπηλικέστερον, ἐκπεπτωκότα ἐκ τῶν ἔοντων ἔχοντά  
 10 τε οὐδὲν εἰ μὴ ὅσα πτωχὸς καὶ προσαιτέοντα τὴν στρατιήν,  
 παριέναι Ψαμμήνιτόν τε τὸν Ἀμάσιος καὶ τοὺς ἐν τῷ  
 προαστίῳ κατημένους Αἴγυπτίων. ὁ δὲ Ψαμμήνιτος ὡς  
 εἶδε, ἀνακλαύσας μέγα καὶ καλέσας ὄνομαστί τὸν ἑταῖρον  
 ἐπλήξατο τὴν κεφαλὴν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἱ  
 15 τὸ ποιούμενον πᾶν ἐξ ἐκείνου ἐπ' ἐκάστη ἐξόδῳ Καμβύση  
 ἐσήμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιούμενα  
 πέμψας ἄγγελον εἰρώτα αὐτὸν λέγων τάδε· Δεσπότης σε  
 Καμβύσης, Ψαμμήνιτε, εἰρωτᾶ δι' ὃ τι δὴ τὴν μὲν  
 θυγατέρα ὀρῶν κεκακωμένην καὶ τὸν παῖδα ἐπὶ θάνατον  
 20 στίχοντα οὔτε ἀνέβωσας οὔτε ἀνέκλαυσας, τὸν δὲ πτωχὸν  
 οὐδὲν σοι προσήκοντα, ὡς ἄλλων πυνθάνεται, ἐτίμησας; ὁ  
 μὲν δὴ ταῦτα ἐπειρώτα, ὁ δ' ἀμείβετο τοισίδε· ὦ παῖ  
 Κύρου, τὰ μὲν οἰκῆια ἦν μέζω κακὰ ἢ ὥστε ἀνακλαίειν, τὸ δὲ  
 τοῦ ἑταίρου πένθος ἄξιον ἦν δακρύων, ὃς ἐκ πολλῶν τε καὶ  
 25 εὐδαιμόνων ἐκπεσῶν ἐς πτωχήν ἀπίκται ἐπὶ γήραος  
 οὐδῶ. καὶ ταῦτα εὖ δοκέειν σφι εἰρήσθαι. ὡς δὲ λέγεται  
 ὑπ' Αἴγυπτίων, δακρύειν μὲν Κροῖσον (ἐτετεύχεε γὰρ καὶ  
 οὗτος ἐπισπόμενος Καμβύση ἐπ' Αἴγυπτον), δακρύειν δὲ  
 Περσέων τοὺς παρεόντας, αὐτῷ τε Καμβύση ἐσελθεῖν οἰκτόν  
 30 τινὰ καὶ αὐτίκα κελεύειν τὸν τέ οἱ παῖδα ἐκ τῶν ἀπολ-  
 λυμένων σώζειν καὶ αὐτὸν ἐκ τοῦ προαστίου ἀναστήσαντας



ἄγειν παρ' ἑωυτόν. τὸν μὲν δὴ παῖδα εὕρον οἱ μετιόντες οὐκέτι περιέοντα ἀλλὰ πρῶτον κατακοπέντα, αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἤγον παρὰ Καμβύσεια· ἔνθα τοῦ λοιποῦ διαιτᾶτο ἔχων οὐδὲν βίαιον.

(After subjecting to insult the body of King Amasis, which he caused to be removed from its sepulchre, Cambyses engaged in several futile expeditions. When he found the Egyptians rejoicing over the appearance among them of a sacred calf, which they called Apis, believing that they were exulting over his own ill success, he killed Apis.)

### Further Instances of the Madness of Cambyses

Καμβύσης δέ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο 5  
τὸ ἀδίκημα ἐμάνη, ἐὼν οὐδὲ πρότερον φρενήρης. καὶ  
πρῶτα μὲν ἐξεργάσατο τὸν ἀδελφεὸν Σμέρδιν ἐόντα πατρὸς  
καὶ μητρὸς τῆς αὐτῆς, τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ  
ἐξ Αἰγύπτου, ὅτι τὸ τόξον μῦθος Περσέων ὅσον τε ἐπὶ  
δύο δακτύλους εἴρυσσε, τὸ παρὰ τοῦ Αἰθίοπος ἦνεικαν οἱ 10  
Ἴχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὐδεὶς οἷός τε  
ἐγένετο. ἀποιχομένου ὦν ἐς Πέρσας τοῦ Σμέρδιος ὄψιν  
εἶδε ὁ Καμβύσης ἐν τῷ ὕπνῳ τοιήνδε· ἐδόκέε οἱ ἄγγελον  
ἐλθόντα ἐκ Περσέων ἀγγέλλειν ὡς ἐν τῷ θρόνῳ τῷ  
βασιληίῳ ἰζόμενος Σμέρδις τῇ κεφαλῇ τοῦ οὐρανοῦ ψαύσειε. 15  
πρὸς ὧν ταῦτα δείσας περὶ ἑωυτοῦ μή μιν ἀποκτείνας ὁ  
ἀδελφεὸς ἄρχη, πέμπει Πρηξάσπεα ἐς Πέρσας, ὃς ἦν οἱ  
ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ  
ἀναβὰς ἐς Σοῦσα ἀπέκτεινε Σμέρδιν, οἱ μὲν λέγουσι ἐπ'  
ἄγρην ἐξαγαγόντα, οἱ δὲ ἐς τὴν Ἐρυθρὴν θάλασσαν 20  
προαγαγόντα καταποντῶσαι. πρῶτον μὲν δὴ λέγουσι  
Καμβύση τῶν κακῶν ἄρξαι τοῦτο, δεύτερα δὲ ἐξεργάσατο  
τὴν ἀδελφεὴν ἐπισπομένην οἱ ἐς Αἴγυπτον, τῇ καὶ συνοίκεε  
καὶ ἦν οἱ ἀπ' ἀμφοτέρων ἀδελφεή.

### Story of Polycrates and his Persistent Good Fortune

Καμβύσεω δὲ ἐπ' Αἴγυπτον στρατευομένου ἐποιήσαντο  
 καὶ Λακεδαιμόνιοι στρατηγὴν ἐπὶ Σάμον τε καὶ Πολυκράτεια  
 τὸν Αἰάκεος, ὃς ἔσχε Σάμον ἐπαναστάς. καὶ τὰ μὲν  
 πρῶτα τριχῆ δασάμενος τὴν πόλιν τοῖσι ἀδελφείοισι  
 5 Πανταγνώτῳ καὶ Συλοσῶντι ἔνειμε, μετὰ δὲ τὸν μὲν  
 αὐτῶν ἀποκτείνας, τὸν δὲ νεώτερον Συλοσῶντα ἐξελάσας  
 ἔσχε πᾶσαν Σάμον, ἔχων δὲ ξεινίην Ἀμασί τῷ Αἰγύπτου  
 βασιλεῖ συνεθήκατο, πέμπων τε δῶρα καὶ δεκόμενος ἄλλα  
 παρ' ἐκείνου. ἐν χρόνῳ δὲ ὀλίγῳ αὐτίκα τοῦ Πολυκράτους  
 10 τὰ πρήγματα ἠύξετο καὶ ἦν βεβωμένα ἀνά τε τὴν Ἰωνίην  
 καὶ τὴν ἄλλην Ἑλλάδα· ὅκου γὰρ ἰθύσειε στρατεύεσθαι,  
 πάντα οἱ ἐχώρει εὐτυχέως. ἔκτητο δὲ πεντηκοντέρους τε  
 ἑκατὸν καὶ χιλίους τοξότας. ἔφερε δὲ καὶ ἦγε πάντας  
 διακρίνων οὐδένα· τῷ γὰρ φίλῳ ἔφη χαριεῖσθαι μᾶλλον  
 15 ἀποδιδούς τὰ ἔλαβε ἢ ἀρχὴν μηδὲ λαβών. συχνὰς μὲν δὴ  
 τῶν νήσων ἀραιρήκεε, πολλὰ δὲ καὶ τῆς ἠπείρου ἄστεα.  
 ἐν δὲ δὴ καὶ Λεοβίους πανστρατιῆ βοηθέοντας Μιλησίοισι  
 ναυμαχίῃ κρατήσας εἶλε, οἳ τὴν τάφρον περὶ τὸ τεῖχος τὸ  
 ἐν Σάμῳ πᾶσαν δεδεμένοι ὠρυξαν. καὶ κως τὸν Ἀμασιν  
 20 εὐτυχέων μεγάλως ὁ Πολυκράτης οὐκ ἐλάνθανε, ἀλλὰ οἱ  
 τοῦτ' ἦν ἐπιμελής. πολλῷ δὲ ἔτι πλευνός οἱ εὐτυχίης  
 γινομένης γράψας ἐς βυβλίον τάδε ἐπέστειλε ἐς Σάμον·  
 Ἀμασις Πολυκράτει ὧδε λέγει. ἠδὺ μὲν πυνθάνεσθαι  
 ἀνδρα φίλον καὶ ξεῖνον εὖ πρήσσοντα, ἐμοὶ δὲ αἰσαὶ  
 25 μεγάλαι εὐτυχίαι οὐκ ἀρέσκουσι, τὸ θεῖον ἐπισταμένῳ  
 ὡς ἔστι φθονερόν. καὶ κως βούλομαι καὶ αὐτὸς καὶ τῶν  
 ἀν κήδωμαι τὸ μὲν τι εὐτυχεῖν τῶν πρηγμάτων, τὸ δὲ  
 προσπταίειν, καὶ οὕτω διαφέρειν τὸν αἰῶνα ἐναλλάξ  
 πρήσσων ἢ εὐτυχεῖν τὰ πάντα. οὐδένα γὰρ κω λόγῳ  
 30 οἶδα ἀκούσας ὅστις ἐς τέλος οὐ κακῶς ἐτελεύτησε πρόρριζος,

εὐτυχέων τὰ πάντα. σὺ ὦν νῦν ἐμοὶ πειθόμενος ποιήσον  
 πρὸς τὰς εὐτυχίας τοιάδε· φροντίσας τὸ ἂν εὐρῆς ἐόν  
 τοι πλείστου ἄξιον καὶ ἐπ' ᾧ σὺ ἀπολομένῳ μάλιστα τὴν  
 ψυχὴν ἀλγήσεις, τοῦτο ἀπόβαλε οὕτω ὅπως μηκέτι ἤξει ἐς  
 ἀνθρώπους. ἦν τε μὴ ἐναλλάξ ἤδη τῷπὸ τούτου αἰ 5  
 εὐτυχίαι τοι τῆσι πάθησι προσπίπτωσι, τρόπῳ τῷ ἐξ ἐμεῦ  
 ὑποκειμένῳ ἀκέο. ταῦτα ἐπιλεξάμενος ὁ Πολυκράτης καὶ  
 νόῳ λαβὼν ὡς οἱ εὖ ὑπετίθετο ὁ Ἄμασις, ἐδίζητο ἐπ' ᾧ ἂν  
 μάλιστα τὴν ψυχὴν ἀσηθείη ἀπολομένῳ τῶν κειμηλίων,  
 διζήμενος δ' εὕρισκε τόδε· ἦν οἱ σφρηγῖς τὴν ἐφόρει 10  
 χρυσόδετος, σμαράγδου μὲν λίθου ἐοῦσα, ἔργον δὲ ἦν  
 Θεοδώρου τοῦ Τηλεκλέος Σαμίου. ἐπεὶ ὦν ταύτην οἱ  
 ἐδόκεε ἀποβαλεῖν, ἐποίηε τοιάδε· πεντηκόντερον πληρώσας  
 ἀνδρῶν ἐσέβη ἐς αὐτήν, μετὰ δὲ ἀναγαγεῖν ἐκέλευε ἐς  
 τὸ πέλαγος· ὡς δὲ ἀπὸ τῆς νήσου ἐκὰς ἐγένετο, περι- 15  
 ελόμενος τὴν σφρηγίδα πάντων ὀρώντων τῶν συμπλόων  
 ῥίπτει ἐς τὸ πέλαγος. τοῦτο δὲ ποιήσας ἀπέπλεε, ἀπικό-  
 μενος δὲ ἐς τὰ οἰκία συμφορῇ ἐχρᾶτο. πέμπτη δὲ ἢ ἕκτη  
 ἡμέρη ἀπὸ τούτων τάδε οἱ συνήνεικε γενέσθαι· ἀνὴρ ἄλιεὺς  
 λαβὼν ἰχθὺν μέγαν τε καὶ καλὸν ἡξίου μιν Πολυκράτει 20  
 δῶρον δοθῆναι· φέρων δὴ ἐπὶ τὰς θύρας Πολυκράτει ἔφη  
 ἐθέλειν ἐλθεῖν ἐς ὄψιν, χωρήσαντος δὲ οἱ τούτου ἔλεγε  
 διδοὺς τὸν ἰχθύν· ὦ βασιλεῦ, ἐγὼ τόνδε ἐλὼν οὐκ ἐδι-  
 καίωσα φέρειν ἐς ἀγορὴν, καίπερ γε ἐὼν ἀποχειροβίωτος,  
 ἀλλὰ μοι ἐδόκεε σεῦ τε εἶναι ἄξιος καὶ τῆς σῆς ἀρχῆς· σοὶ 25  
 δὴ μιν φέρων δίδωμι. ὁ δὲ ἤσθεις τοῖσι ἔπεσι ἀμείβεται  
 τοισίδε· Κάρτα τε εὖ ἐποίησας καὶ χάρις διπλὴ τῶν τε  
 λόγων καὶ τοῦ δώρου· καί σε ἐπὶ δεῖπνον καλέομεν. ὁ μὲν  
 δὴ ἄλιεὺς μέγα ποιεύμενος ταῦτα ἦιε ἐς τὰ οἰκία, τὸν δὲ  
 ἰχθύν τάμνοντες οἱ θεράποντες εὕρισκousi ἐν τῇ νηδί 30  
 αὐτοῦ ἐνεοῦσαν τὴν Πολυκράτεος σφρηγίδα. ὡς δὲ εἶδόν

τε καὶ ἔλαβον τάχιστα, ἔφερον κεχαρηκότες παρὰ τὸν  
 Πολυκράτεα, διδόντες δέ οἱ τὴν σφρηγίδα ἔλεγον ὅτεω  
 τρόπῳ εὐρέθη. τὸν δὲ ὡς ἐσήλθε θεῖον εἶναι τὸ πρήγμα,  
 γράφει ἐς βυβλίον πάντα τὰ ποιήσαντά μιν οἷα κατα-  
 5 λελάβηκε, γράψας δὲ ἐς Αἴγυπτον ἐπέθηκε. ἐπιλεξάμενος  
 δὲ ὁ Ἄμασις τὸ βυβλίον τὸ παρὰ τοῦ Πολυκράτεος ἦκον,  
 ἔμαθε ὅτι ἐκκομίσαι τε ἀδύνατον εἶη ἀνθρώπῳ ἄνθρωπον  
 ἐκ τοῦ μέλλοντος γίνεσθαι πρήγματος καὶ ὅτι οὐκ εὔτελευ-  
 τήσειν μέλλοι Πολυκράτης εὐτυχέων τὰ πάντα, ὃς καὶ  
 10 τὰ ἀποβάλλει εὐρίσκει. πέμψας δὲ οἱ κήρυκα ἐς Σάμον  
 διαλύεσθαι ἔφη τὴν ξεινίην. τοῦδε δὲ εἵνεκεν ταῦτα ἐποίησε,  
 ἵνα μὴ συντυχίης δεινῆς τε καὶ μεγάλης Πολυκράτεα κατα-  
 λαβούσης αὐτὸς ἀλγήσειε τὴν ψυχὴν ὡς περὶ ξείνου ἀνδρός.  
 ἐπὶ τοῦτον δὴ ὦν τὸν Πολυκράτεα εὐτυχεύοντα τὰ πάντα  
 15 ἐστρατεύοντο Λακεδαιμόνιοι ἐπικαλεσαμένων τῶν μετὰ  
 ταῦτα Κυδωνίην τὴν ἐν Κρήτῃ κτισάντων Σαμίων. οὗτοι  
 δέ, ὡς σφι τεσσεράκοντα ἐγεγόνεσαν ἡμέραι πολιορκέουσι  
 Σάμον ἐς τὸ πρόσω τε οὐδὲν προεκόπτετο τῶν πρηγμάτων,  
 ἀπαλλάσσοντο ἐς Πελοπόννησον. ὡς δὲ ὁ ματαιότερος  
 20 λόγος ὀρμηται λέγεσθαι, Πολυκράτεα ἐπιχώριον νόμισμα  
 κόψαντα πολλὸν μολύβδου καταχρυσώσαντα δοῦναί σφι,  
 τοὺς δὲ δεξαμένους οὕτω δὴ ἀπαλλάσσεσθαι. ταύτην  
 πρώτην στρατιὴν ἐς τὴν Ἀσίην Λακεδαιμόνιοι Δωριέες  
 ἐποίησαντο.

### The Pretender Smerdis and the Death of Cambyses

25 Καμβύση δὲ τῷ Κύρου χρονίζοντι περὶ Αἴγυπτον καὶ  
 παραφρονήσαντι ἐπανιστέαται ἄνδρες μάγοι δύο ἀδελφεοί,  
 τῶν τὸν ἕτερον κατελελοίπεε τῶν οἰκίων μελεδωνὸν ὁ  
 Καμβύσης. οὗτος δὴ ὦν οἱ ἐπανέστη μαθὼν τε τὸν Σμέρ-  
 διος θάνατον ὡς κρύπτοιο γενόμενος, καὶ ὡς ὀλίγοι εἶησαν

οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιέοντα μιν εἰδείησαν. πρὸς ταῦτα βουλεύσας τάδε ἐπεχείρησε τοῖσι βασιληίοισι· ἦν οἱ ἀδελφεός, τὸν εἶπά οἱ συνεπαναστήναι, οἰκῶς μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, 5 ἐόντα ἐωυτοῦ ἀδελφεόν, ἀπέκτεινε. ἦν τε δὴ ὁμοῖος εἶδος τῷ Σμέρδι καὶ δὴ καὶ οὐνομα τῶντὸ εἶχε Σμέρδιν. τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιζείθης ὡς οἱ αὐτὸς πάντα διαπρήξει, εἶσε ἄγων ἐς τὸν βασιλήιον θρόνον. ποιήσας δὲ τοῦτο κήρυκας τῇ τε ἄλλῃ διέπεμπε καὶ δὴ καὶ 10 ἐς Αἴγυπτον προερέοντα τῷ στρατῷ ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα εἶη τοῦ λοιποῦ ἄλλ' οὐ Καμβύσεω. οἷ τε δὴ ὦν ἄλλοι κήρυκες προηγόρευον ταῦτα καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθείς (εὔρισκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἐόντα τῆς Συρίας ἐν Ἀγβατάνοισι) προηγόρευε 15 στὰς ἐς μέσον τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ ἀκούσας ταῦτα τοῦ κήρυκος καὶ ἐλπίσας μιν λέγειν ἀληθέα αὐτὸς τε προεδεδόσθαι ἐκ Πρηξάσπεος (πεμφθέντα γὰρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα), βλέψας ἐς τὸν Πρηξάσπεα εἶπε· Πρήξασπες, οὕτω μοι διέπρηξας τό τοι προσέθηκα πρῆγμα; ὁ δὲ εἶπε· ὦ 20 δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅκως κοτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε, οὐδὲ ὅκως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἢ μέγα ἢ σμικρόν. ἐγὼ γὰρ αὐτὸς ποιήσας τὰ σύ με ἐκέλευες ἔθαψά μιν χερσὶ τῆσι ἐμεωυτοῦ. εἰ μὲν νυν οἱ τεθνεῶτες ἀνεστέασι, προσδέκέό 25 τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι· εἰ δ' ἔστι ὡσπερ πρὸ τοῦ, οὐ μὴ τί τοι ἐκ γε ἐκείνου νεώτερον ἀναβλάστη. νῦν ὦν μοι δοκέει μεταδιώξαντας τὸν κήρυκα ἐξετάζειν εἰρωτῶντας παρ' ὅτευ ἤκων προαγορεύει ἡμῖν Σμέρδιος βασιλέος ἀκούειν. ταῦτα εἶπαντος Πρηξάσπεος 30 (ἤρεσε γὰρ Καμβύση), αὐτίκα μεταδίωκτος γενόμενος ὁ

κῆρυξ ἦκε· ἀπιγμένον δέ μιν εἶρετο ὁ Πρηξάσπης τάδε·  
 Ὡνθρωπε, φῆς γὰρ ἦκειν παρὰ Σμέρδιος τοῦ Κύρου  
 ἄγγελος. νῦν ὦν εἶπας τὴν ἀληθείην ἀπιθι χαίρων,  
 κότερα αὐτὸς τοι Σμέρδις φαινόμενος ἐς ὄψιν ἐνετέλλετο  
 5 ταῦτα ἢ τῶν τις ἐκείνου ὑπηρετέων. ὁ δὲ εἶπε· Ἐγὼ  
 Σμέρδιν μὲν τὸν Κύρου, ἐξ ὅτευ βασιλεὺς Καμβύσης  
 ἤλασε ἐπ' Αἴγυπτον, οὐκω ὄπωπα· ὁ δὲ μοι μάγος, τὸν  
 Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα  
 ἐνετείλατο, φὰς Σμέρδιν τὸν Κύρου εἶναι τὸν ταῦτα  
 10 ἐπιθέμενον εἶπαι πρὸς ὑμέας. ὁ μὲν δὴ σφι ἔλεγε οὐδὲν  
 ἐπικαταψευσάμενος, Καμβύσης δὲ εἶπε· Πρήξασπες, σὺ  
 μὲν οἶα ἀνὴρ ἀγαθὸς ποιήσας τὸ κελευόμενον αἰτίην  
 ἐκπέφυγας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ ἐπανεστεῶς  
 ἐπιβατεύων τοῦ Σμέρδιος οὐνόματος; ὁ δὲ εἶπε· Ἐγὼ μοι  
 15 δοκέω συνιέναι τὸ γεγονός τοῦτο, ὦ βασιλεῦ· οἱ μάγοι εἰσὶ  
 τοι οἱ ἐπανεστεῶτες, τὸν τε ἔλιπες μελεδωνὸν τῶν οἰκίων,  
 Πατιζείθης· καὶ ὁ τούτου ἀδελφεὸς Σμέρδις. ἐνθαῦτα  
 ἀκούσαντα Καμβύσεα τὸ Σμέρδιος οὐνομα ἔτυψε ἢ ἀληθείην  
 τῶν τε λόγων καὶ τοῦ ἐνυπνίου· ὃς ἐδόκεε ἐν τῷ ὕπνῳ  
 20 ἀπαγγεῖλαι τινὰ οἱ ὡς Σμέρδις ἰζόμενος ἐς τὸν βασιλῆιον  
 θρόνον ψαύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δὲ ὡς  
 μάτην ἀπολωλεκῶς εἴη τὸν ἀδελφεόν, ἀπέκλαιε Σμέρδιν,  
 ἀποκλαύσας δὲ καὶ περιημεκτήσας τῇ ἀπάσῃ συμφορῇ  
 ἀναθρόσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐς  
 25 Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρόσκοντι  
 ἐπὶ τὸν ἵππον τοῦ κολεοῦ τοῦ ξίφους ὁ μύκης ἀποπίπτει,  
 γυμνωθὲν δὲ τὸ ξίφος παῖει τὸν μηρόν· τρωματισθεὶς δὲ  
 κατὰ τοῦτο τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν  
 Ἄπιον ἔπληξε, ὡς οἱ καιρὶν ἔδοξε τετύφθαι, εἶρετο ὁ  
 30 Καμβύσης ὅ τι τῇ πόλι οὐνομα εἴη. οἱ δὲ εἶπαν ὅτι  
 Ἄγβάτανα. τῷ δὲ ἔτι πρότερον ἐκέχρηστο ἐκ Βουτούς

πόλιος ἐν Ἀγβατάνοισι τελευτήσειν τὸν βίον. ὁ μὲν δὴ  
 ἐν τοῖσι Μηδικοῖσι Ἀγβατάνοισι ἐδόκεε τελευτήσειν  
 γηραιός, ἐν τοῖσιν οἱ ἦν τὰ πάντα πρήγματα, τὸ δὲ  
 χρηστήριον ἐν τοῖσι ἐν Συρίῃ Ἀγβατάνοισι ἔλεγε ἄρα.  
 καὶ δὴ ὡς τότε ἐπειρόμενος ἐπύθετο τῆς πόλιος τὸ οὔνομα, 5  
 ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος καὶ  
 τοῦ τρώματος ἐσωφρόνησε, συλλαβῶν δὲ τὸ θεοπρόπιον  
 εἶπε· Ἐνθαῦτα Καμβύσεια τὸν Κύρου ἐστὶ πεπρωμένον  
 τελευτᾶν. τότε μὲν τοσαῦτα, ἡμέρησι δὲ ὕστερον ὡς  
 εἴκοσι μεταπεμψάμενος Περσέων τῶν παρεόντων τοὺς 10  
 λογιμωτάτους ἔλεγέ σφι τάδε· ὦ Πέρσαι, καταλελάβηκέ  
 με, τὸ πάντων μάλιστα ἔκρυπτον πρηγμάτων, τοῦτο ἐς  
 ὑμέας ἐκφῆναι. ἐγὼ γὰρ ἐὼν ἐν Αἰγύπτῳ εἶδον ὄψιν ἐν  
 τῷ ὕπνῳ, τὴν μηδαμὰ ὠφελον ἰδεῖν· ἐδόκεον δέ μοι  
 ἄγγελον ἐλθόντα ἐξ οἴκου ἀγγέλλειν ὡς Σμέρδις ἰζόμενος 15  
 ἐς τὸν βασιλῆιον θρόνον ψεύσειε τῇ κεφαλῇ τοῦ οὐρανοῦ.  
 δείσας δὲ μὴ ἀπαιρεθῆναι τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ,  
 ἐποίησα ταχύτερα ἢ σοφώτερα· ἐν τῇ γὰρ ἀνθρωπίνῃ  
 φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν, ἐγὼ δὲ  
 ὁ μάταιος Πρηξάσπεα ἀποπέμπω ἐς Σούσα ἀποκτενέοντα 20  
 Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου ἀδεῶς διαιτώ-  
 μην, οὐδαμὰ ἐπιλεξάμενος μὴ κοτέ τίς μοι Σμέρδιος  
 ὑπαραιρημένου ἄλλος ἐπανασταίη ἀνθρώπων. παντὸς δὲ  
 τοῦ μέλλοντος ἔσεσθαι ἀμαρτῶν ἀδελφιοκτόνος τε οὐδὲν  
 δεόν γέγονα καὶ τῆς βασιληΐης οὐδὲν ἤσσον ἐστέρημαι. 25  
 Σμέρδις γὰρ δὴ ἦν ὁ μάγος τὸν μοι ὁ δαίμων προέφαινε  
 ἐν τῇ ὄψι ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξέργασταί  
 μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἔοντα λογιζέσθε·  
 οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν βασιληϊῶν, τὸν τε ἔλιπον  
 ἐπίτροπον τῶν οἰκίων καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδις. 30  
 τὸν μὲν νυν μάλιστα χρῆν ἐμεῦ αἰσχρὰ πρὸς τῶν μάγων

πεπονθότος τιμωρέειν ἐμοί, οὗτος μὲν ἀνοσίῳ μόρῳ  
 τετελεύτηκε ὑπὸ τῶν ἐωυτοῦ οἰκηιοτάτων· τούτου δὲ μηκέτι  
 ἐόντος, δεύτερα τῶν λοιπῶν ὑμῖν, ὦ Πέρσαι, γίνεται μοι  
 ἀναγκαιότατον ἐντέλλεσθαι τὰ θέλω μοι γενέσθαι τελευτῶν  
 5 τὸν βίον· καὶ δὴ ὑμῖν τάδε ἐπισκῆπτω θεοὺς τοὺς βασι-  
 ληίους ἐπικαλέων, καὶ πᾶσι ὑμῖν καὶ μάλιστα Ἀχαιμενι-  
 δέων τοῖσι παρεοῦσι, μὴ περιδεῖν τὴν ἡγεμονίην αὐτῆς ἐς  
 Μήδους περιελθοῦσαν, ἀλλ' εἴτε δόλῳ ἔχουσι αὐτὴν  
 κτησάμενοι, δόλῳ ἀπαιρεθῆναι ὑπὸ ὑμέων, εἴτε καὶ σθένει  
 10 τεῶ κατεργασάμενοι, σθένει κατὰ τὸ καρτερόν ἀνασώσα-  
 σθαι. καὶ ταῦτα μὲν ποιέουσι ὑμῖν γῆ τε καρπὸν ἐκφέρει  
 καὶ γυναικῆς τε καὶ ποίμναι τίκτοιν, ἐοῦσι ἐς τὸν ἅπαντα  
 χρόνον ἐλευθέροισι· μὴ δὲ ἀνασωσαμένοισι τὴν ἀρχὴν  
 μηδ' ἐπιχειρήσασι ἀνασώζειν τὰ ἐναντία τούτοισι ἀρῶμαι  
 15 ὑμῖν γενέσθαι, καὶ πρὸς ἔτι τούτοισι τὸ τέλος Περσέων  
 ἐκάστω ἐπιγενέσθαι οἷον ἐμοὶ ἐπιγέγονε. ἅμα τε εἶπας  
 ταῦτα ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἐωυτοῦ πρῆξιν.  
 Πέρσαι δὲ ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες  
 τὰ τε ἐσθῆτος ἐχόμενα εἶχον, ταῦτα κατηρέικοντο καὶ  
 20 οἰμωγῇ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταῦτα ὡς ἐσφακέλισέ  
 τε τὸ ὄστέον καὶ ὁ μηρὸς τάχιστα ἐσάπη, ἀπήνεικε  
 Καμβύσεια τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα ἑπτὰ  
 ἔτεα καὶ πέντε μῆνας, ἅπαιδα δὲ τὸ παράπαν ἐόντα  
 ἔρσηνος καὶ θήλεος γόνου.

### How the False Smerdis Was Detected.

The Daughter of Otanes. The Seven Conspirators.

The Deed of Prexaspes

25 Περσέων δὲ τοῖσι παρεοῦσι ἀπιστίη πολλὴ ὑπεκέχυτο  
 τοὺς μάγους ἔχειν τὰ πρήγματα, ἀλλ' ἠπιστέατο ἐπὶ  
 διαβολῇ εἰπεῖν Καμβύσεια τὰ εἶπε περὶ τοῦ Σμέρδιος



θανάτου, ἵνα οἱ ἐκπολεμωθῆ πᾶν τὸ Περσικόν. οὗτοι  
 μὲν νυν ἠπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἐνεστεῶτα·  
 δεινῶς γὰρ καὶ ὁ Πρηξάσπης ἕξαρκος ἦν μὴ μὲν ἀποκτεῖναι  
 Σμέρδιν· οὐ γὰρ ἦν οἱ ἀσφαλὲς Καμβύσεω τετελευτηκότος  
 φάναι τὸν Κύρου υἷον ἀπολωλέκεναι αὐτοχειρῆ. ὁ δὲ δὴ 5  
 μάγος τελευτήσαντος Καμβύσεω ἀδεῶς ἐβασίλευσε, μῆνας  
 ἑπτὰ τοὺς ἐπιλοίπους Καμβύση ἐς τὰ ὀκτῶ ἕτα τῆς  
 πληρώσιος· ἐν τοῖσι ἀπεδέξατο ἐς τοὺς ὑπηκόους πάντας  
 εὐεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν  
 πάντας τοὺς ἐν τῇ Ἀσίῃ, παρέξ αὐτῶν Περσέων. διαπέμ- 10  
 ψας γὰρ ὁ μάγος ἐς πᾶν ἔθνος τῶν ἦρχε προεῖπε ἀτελείην  
 εἶναι στρατηίης καὶ φόρου ἐπ' ἕτα τρία. προεῖπε μὲν  
 δὴ ταῦτα αὐτίκα ἐνιστάμενος ἐς τὴν ἀρχήν, ὀγδόῳ δὲ μηνὶ  
 ἐγένετο κατάδηλος τρόπῳ τοιῷδε· Ὀτάνης ἦν Φαρνάσπεω  
 μὲν παῖς, γένει δὲ καὶ χρήμασι ὅμοιος τῷ πρώτῳ Περσέων· 15  
 οὗτος ὁ Ὀτάνης πρῶτος ὑπόπτεισε τὸν μάγον ὡς οὐκ εἶη  
 ὁ Κύρου Σμέρδιν ἀλλ' ὅς περ ἦν, τῆδε συμβαλλόμενος,  
 ὅτι τε οὐκ ἔξεφοῖτα ἐκ τῆς ἀκροπόλιος καὶ ὅτι οὐκ ἐκάλεε  
 ἐς ὄψιν ἐωυτῷ οὐδένα τῶν λογίμων Περσέων. ὑποπτέυσας  
 δὲ μιν ἐποίηε τάδε. ἔσχε αὐτοῦ Καμβύσης θυγατέρα, τῇ 20  
 οὖνομα ἦν Φαιδυμῆ· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ  
 μάγος καὶ ταύτη τε συνοῖκεε καὶ τῆσι ἄλλησι πάσησι τῆσι  
 τοῦ Καμβύσεω γυναιξί. πέμπων δὴ ὦν ὁ Ὀτάνης παρὰ  
 ταύτην τὴν θυγατέρα ἐπυθάνετο παρ' ὄτεω ἀνθρώπων  
 κοιμῶτο, εἴτε μετὰ Σμέρδιν τοῦ Κύρου εἴτε μετὰ ἄλλου 25  
 τευ. ἢ δὲ οἱ ἀντέπεμπε φαμένη οὐ γινώσκειν· οὔτε γὰρ  
 τὸν Κύρου Σμέρδιν ιδέσθαι οὐδαμὰ οὔτε ὅστις εἶη ὁ  
 συνοικέων αὐτῇ εἰδέναι. ἔπεμπε δεύτερα ὁ Ὀτάνης λέγων·  
 Εἰ μὴ αὐτὴ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ  
 Ἀτόσσης πυθεῦ ὄτεω τούτῳ συνοικέει αὐτὴ τε ἐκείνη καὶ 30  
 σύ· πάντως γὰρ δὴ κου τόν γε ἐωυτῆς ἀδελφεὸν γινώσκει.

ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ. Οὔτε Ἀτόσση δύνα-  
 μαι ἐς λόγους ἐλθεῖν οὔτε ἄλλην οὐδεμίαν ιδέσθαι τῶν  
 συγκατημένων γυναικῶν· ἐπεῖτε γὰρ τάχιστα οὗτος  
 ὦνθρωπος, ὅστις κοτέ ἐστι, παρέλαβε τὴν βασιληίην,  
 5 διέσπειρε ἡμέας ἄλλην ἄλλη τάξας. ἀκούοντι δὲ ταῦτα  
 τῷ Ὀτάνῃ μᾶλλον κατεφαίνεται τὸ πρῆγμα. τρίτην δὲ  
 ἀγγελίην ἐσπέμπει παρ' αὐτὴν λέγουσαν ταῦτα· ὦ  
 θύγατερ, δεῖ σε γεγονυῖαν εὖ κίνδυνον ἀναλαβέσθαι τὸν ἄν-  
 ὁ πατὴρ ὑποδύνειν κελεύῃ· εἰ γὰρ δὴ μὴ ἐστι ὁ Κύρου  
 10 Σμέρδις ἀλλὰ τὸν καταδοκέω ἐγώ, οὔτοι μιν σοί τε  
 συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα δεῖ χαίροντα  
 ἀπαλλάσσειν, ἀλλὰ δοῦναι δίκην. νῦν ὦν ποιήσον τάδε·  
 ἐπεὰν σοι συνεύδῃ καὶ μάθῃς αὐτὸν κατυπνωμένον, ἀφασον  
 αὐτοῦ τὰ ὦτα· καὶ ἦν μὲν φαίνεται ἔχων ὦτα, νόμιζε  
 15 σεωυτὴν Σμέρδι τῷ Κύρου συνοικέειν, ἦν δὲ μὴ ἔχων, σὺ  
 δὲ τῷ μάγῳ Σμέρδι. ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδυμῆ  
 φασμένη κινδυνεύσειν μεγάλως, ἦν ποιῆ ταῦτα· εἰ γὰρ δὴ  
 μὴ τυγχάνει τὰ ὦτα ἔχων, ἐπίλαμπτος δὲ ἀφάσσουσα  
 ἔσται, εὖ εἰδέναί ὡς ἀἴστώσει μιν· ὅμως μέντοι ποιήσειν  
 20 ταῦτα. ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσε-  
 σθαι, τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κύρος ὁ Καμβύσεω  
 ἄρχων τὰ ὦτα ἀπέταμε ἐπ' αἰτίῃ δὴ τινι οὐ σμικρῇ.  
 ἡ ὦν δὴ Φαιδυμῆ αὕτη, ἡ τοῦ Ὀτάνεω θυγάτηρ, πάντα  
 ἐπιτελέουσα τὰ ὑπεδέξατο τῷ πατρὶ, ἐπεῖτε αὐτῆς μέρος  
 25 ἐγένετο τῆς ἀπίξιος παρὰ τὸν μάγον (ἐν περιτροπῇ γὰρ  
 δὴ αἱ γυναῖκες φοιτῶσι τοῖσι Πέρσησι), ἐλθοῦσα παρ'  
 αὐτὸν ἠῦδε, ὑπνωμένου δὲ καρτερῶς τοῦ μάγου ἤφασε τὰ  
 ὦτα. μαθοῦσα δὲ οὐ χαλεπῶς ἀλλ' εὐπετέως οὐκ ἔχοντα  
 τὸν ἄνδρα ὦτα, ὡς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα  
 30 ἐσήμηνε τῷ πατρὶ τὰ γενόμενα. ὁ δὲ Ὀτάνης παραλαβὼν  
 Ἀσπαθίνην καὶ Γωβρῦν, Περσέων τε πρώτους ἔοντας καὶ

ἔωυτῶ ἐπιτηδεοτάτους ἐς πίστιν, ἀπηγήσατο πᾶν τὸ  
 πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπώπτευον οὕτω τοῦτο  
 ἔχειν, ἀνευείκαντος δὲ τοῦ Ὀτάνεω τοὺς λόγους ἐδέξαντο.  
 καὶ ἔδοξέ σφι ἕκαστον ἄνδρα Περσέων προσεταιρίσασθαι  
 τοῦτον ὅτεω πιστεύει μάλιστα. Ὀτάνης μὲν νυν ἐσάγεται 5  
 Ἰνταφρένεα, Γωβρύης δὲ Μεγάβυζον, Ἀσπαθίνης δὲ  
 Ὑδάρνεα. γεγονότων δὲ τούτων ἕξ παραγίνεται ἐς τὰ  
 Σοῦσα Δαρείος ὁ Ὑστάσπεος ἐκ Περσέων ἡκων· τούτων  
 γὰρ δὴ ἦν οἱ ὁ πατήρ ὑπαρχος. ἐπεὶ ὦν οὗτος ἀπίκητο,  
 τοῖσι ἕξ τῶν Περσέων ἔδοξε καὶ Δαρείον προσεταιρίσασθαι. 10  
 συνελθόντες δὲ οὗτοι ἔόντες ἑπτὰ ἐδίδοσαν σφίσι λόγους  
 καὶ πίστις. ἐπίετε δὲ ἐς Δαρείον ἀπίκητο γνώμην ἀποφαί-  
 νεσθαι, ἔλεγέ σφι τάδε· Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς  
 μῦνος ἐπίστασθαι, ὅτι τε ὁ μάγος εἶη ὁ βασιλεύων καὶ  
 Σμέρδης ὁ Κύρου τετελεύτηκε· καὶ αὐτοῦ τούτου εἵνεκεν 15  
 ἡκῶ σπουδῆ ὡς συστήσω ἐπὶ τῷ μάγῳ θάνατον. ἐπίετε  
 δὲ συνήνεκε ὥστε καὶ ὑμέας εἰδέναι καὶ μὴ μῦνον ἐμέ,  
 ποιέειν αὐτίκα μοι δοκέει καὶ μὴ ὑπερβάλλεσθαι· οὐ γὰρ  
 ἄμεινον. εἶπε πρὸς ταῦτα ὁ Ὀτάνης· ὦ παῖ Ὑστάσπεος,  
 εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν οἴκας σεωυτὸν ἔόντα 20  
 τοῦ πατρὸς οὐδὲν ἤσσω· τὴν μέντοι ἐπιχείρησιν ταύτην  
 μὴ οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον  
 αὐτὴν λάμβανε· δεῖ γὰρ πλεῦνας γενομένους οὕτως  
 ἐπιχειρέειν. λέγει πρὸς ταῦτα Δαρείος· Ἄνδρες οἱ  
 παρεόντες, τρόπῳ τῷ εἰρημένῳ ἕξ Ὀτάνεω εἰ χρήσεσθε, 25  
 ἐπίστασθε ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει γὰρ τις πρὸς  
 τὸν μάγον, ἰδίῃ περιβαλλόμενος ἔωυτῶ κέρδεα. μάλιστα  
 μὲν νυν ὠφείλετε ἐπ' ὑμέων αὐτῶν βαλόμενοι ποιέειν ταῦτα·  
 ἐπίετε δὲ ὑμῖν ἀναφέρειν ἐς πλεῦνας ἐδόκεε καὶ ἐμοὶ  
 ὑπερέθεσθε, ἢ ποιέωμεν σήμερον ἢ ἴστε ὑμῖν ὅτι ἦν 30  
 ὑπερπέση ἢ νῦν ἡμέρη, ὡς οὐκ ἄλλος φθὰς ἐμεῦ κατήγορος

ἔσται, ἀλλὰ σφρα αὐτὸς ἐγὼ κατερέω πρὸς τὸν μάγον.  
 λέγει πρὸς ταῦτα Ὀτάνης, ἐπειδὴ ὥρα σπερχόμενον  
 Δαρείον· Ἐπίτε ἡμέας συνταχύνειν ἀναγκάζεις καὶ  
 ὑπερβάλλεσθαι οὐκ ἔας, ἴθι ἐξηγέο αὐτὸς ὅτεω τρόπῳ  
 5 πάριμεν ἐς τὰ βασιλήια καὶ ἐπιχειρήσομεν αὐτοῖσι.  
 φυλακὰς γὰρ δὴ διεστέωσας οἰδὰς κου καὶ αὐτὸς, εἰ μὴ  
 ἰδῶν, ἀλλ' ἀκούσας· τὰς τέω τρόπῳ περήσομεν; ἀμεί-  
 βεται Δαρείος τοισίδε· Ὀτάνη, ἦ πολλά ἐστι τὰ λόγῳ  
 μὲν οὐκ οἰά τε δηλώσαι, ἔργῳ δέ· ἀλλὰ δ' ἐστὶ τὰ λόγῳ  
 10 μὲν οἰά τε, ἔργον δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται.  
 ὑμεῖς δὲ ἴστε φυλακὰς τὰς κατεστέωσας ἐούσας οὐδὲν  
 χαλεπὰς παρελθεῖν. τοῦτο μὲν γὰρ ἡμέων ἐόντων τοιῶνδε  
 οὐδεὶς ὅστις οὐ παρήσει, τὰ μὲν κου καταιδέομενος ἡμέας,  
 τὰ δὲ κου καὶ δειμαίνων· τοῦτο δὲ ἔχω αὐτὸς σκῆψιν  
 15 εὐπρεπεστάτην τῆ πάριμεν, φὰς ἄρτι τε ἤκειν ἐκ Περσέων  
 καὶ βούλεσθαι τι ἔπος παρὰ τοῦ πατρὸς σημήναι τῷ  
 βασιλείϊ. ὃς ἂν μὲν νυν τῶν πυλουρῶν ἐκὼν παρίη, αὐτῷ  
 οἱ ἄμεινον ἐς χρόνον ἔσται· ὃς δ' ἂν ἀντιβαίνειν πειράται,  
 διαδεικνύσθω ἐνθαῦτα ἐὼν πολέμιος, καὶ ἔπειτα ὡσάμενοι  
 20 ἔσω ἔργου ἔχώμεθα. λέγει Γωβρύης μετὰ ταῦτα· Ἄνδρες  
 φίλοι, ἡμῖν κότε κάλλιον παρέξει ἀνασώσασθαι τὴν ἀρχήν,  
 ἢ εἴ γε μὴ οἰοί τε ἐσόμεθα αὐτὴν ἀναλαβεῖν, ἀποθανεῖν;  
 ὅτε γε ἀρχόμεθα μὲν ἐόντες Πέρσαι ὑπὸ Μήδου ἀνδρὸς  
 μάγου, καὶ τούτου ὦτα οὐκ ἔχοντος. ὅσοι τε ὑμέων  
 25 Καμβύση νοσέοντι παρεγένοντο, πάντως κου μέμνησθε τὰ  
 ἐπέσκηψε Πέρσησι τελευτῶν τὸν βίον μὴ πειρωμένοισι  
 ἀνακτᾶσθαι τὴν ἀρχήν· τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ  
 διαβολῇ ἐδοκέομεν εἰπεῖν Καμβύσεια. νῦν ὦν τίθεμαι  
 ψῆφον πείθεσθαι Δαρείῳ καὶ μὴ διαλύεσθαι ἐκ τοῦ συλλόγου  
 30 τοῦδε ἀλλ' ἢ ἰόντας ἐπὶ τὸν μάγον ἰθέως. ταῦτα εἶπε  
 Γωβρύης, καὶ πάντες ταύτη αἶνεον.

Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβουλεύοντο, ἐγένετο κατὰ  
 συντυχίην τάδε. τοῖσι μάγοισι ἔδοξε βουλευομένοισι  
 Πρηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς  
 Καμβύσειω ἀνάρσια, ὅς οἱ τὸν παῖδα τοξεύσας ἀπολωλέκεε,  
 καὶ διότι μῦθος ἠπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον 5  
 αὐτοχειρίῃ μιν ἀπολέσας, πρὸς δ' ἔτι ἔοντα ἐν αἴνῃ  
 μεγίστη ἐν Πέρσῃσι. τούτων δὴ μιν εἵνεκεν καλέσαντες  
 φίλον προσεκτῶντο πίστι τε λαβόντες καὶ ὀρκίοισι, ἧ μὲν  
 ἔξειν παρ' ἑωυτῶ μὴδ' ἐξοίσειν μηδενὶ ἀνθρώπων τὴν ἀπὸ  
 σφέων ἀπάτην ἐς Πέρσας γεγонуῖαν, ὑπισχνεύμενοι τὰ 10  
 πάντα οἱ μυρία δώσειν. ὑποδεκομένου δὲ τοῦ Πρηξάσπεος  
 ποιήσειν ταῦτα, ὡς ἀνέπεισάν μιν οἱ μάγοι, δεύτερα  
 προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν  
 ὑπὸ τὸ βασιλῆιον τεῖχος, κείνον δ' ἐκέλευον ἀναβάντα ἐπὶ  
 πύργον ἀγορεύσαι ὡς ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται 15  
 καὶ ὑπ' οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο ὡς  
 πιστοτάτου δῆθεν ἔοντος αὐτοῦ ἐν Πέρσῃσι, καὶ πολλάκις  
 ἀποδεξαμένου γνώμην ὡς περιεῖη ὁ Κύρου Σμέρδις, καὶ  
 ἐξαρηνησαμένου τὸν φόνον αὐτοῦ. φάμενου δὲ καὶ ταῦτα  
 ἐτοίμου εἶναι ποιεῖν τοῦ Πρηξάσπεος συγκαλέσαντες 20  
 Πέρσας οἱ μάγοι ἀνεβίβασαν αὐτὸν ἐπὶ πύργον καὶ  
 ἀγορεύειν ἐκέλευον. ὁ δὲ τῶν μὲν δὴ ἐκεῖνοι προσεδέοντο  
 αὐτοῦ, τούτων μὲν ἐκῶν ἐπελήθετο, ἀρξάμενος δὲ ἀπ'  
 Ἀχαιμένεος ἐγενεηλόγησε τὴν πατριὴν τὴν Κύρου, μετὰ  
 δὲ ὡς ἐς τοῦτον κατέβη, τελευτῶν ἔλεγε ὅσα ἀγαθὰ Κῦρος 25  
 Πέρσας πεποιήκοι, διεξελθὼν δὲ ταῦτα ἐξέφαινε τὴν  
 ἀληθείην, φάμενος πρότερον μὲν κρύπτειν (οὐ γάρ οἱ εἶναι  
 ἀσφαλὲς λέγειν τὰ γενόμενα), ἐν δὲ τῶ παρεόντι ἀναγκαίην  
 μιν καταλαμβάνειν φαίνειν· καὶ δὴ ἔλεγε τὸν μὲν Κύρου  
 Σμέρδιν ὡς αὐτὸς ὑπὸ Καμβύσειω ἀναγκαζόμενος ἀπο- 30  
 κτείνειε, τοὺς μάγους δὲ βασιλεύειν. Πέρσῃσι δὲ πολλὰ

ἐπαρησάμενος εἰ μὴ ἀνακτησαίατο ὀπίσω τὴν ἀρχὴν καὶ τοὺς μάγους τεισαίατο, ἀπῆκε ἐνωτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μὲν νυν ἐὼν πάντα χρόνον ἀνὴρ δόκιμος οὕτω ἐτελεύτησε.

5 Οἱ δὲ δὴ ἑπτὰ τῶν Περσέων ὡς ἐβουλεύσαντο αὐτίκα ἐπιχειρέειν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἦισαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στίχοντες ἐγίνοντο καὶ τὰ περὶ Πρηξάσπεα γεγονότα ἐπυνθάνοντο. ἐνθαῦτα  
 10 ἐκστάντες τῆς ὁδοῦ ἐδίδοσαν αὐτίς σφίσι λόγους, οἱ μὲν ἀμφὶ τὸν Ὀτάνην πάγχυ κελεύοντες ὑπερβάλλεσθαι μηδὲ οἰδεόντων τῶν πρηγμάτων ἐπιτίθεσθαι, οἱ δὲ ἀμφὶ τὸν Δαρείον αὐτίκα τε ἰέναι καὶ τὰ δεδογμένα ποιέειν μηδὲ ὑπερβάλλεσθαι. ὠθιζομένων δ' αὐτῶν ἐφάνη ἱρήκων ἑπτὰ  
 15 ζεύγεα δύο αἰγυπιῶν ζεύγεα διώκοντα καὶ τίλλοντά τε καὶ ἀμύσσοντα. ἰδόντες δὲ ταῦτα οἱ ἑπτὰ τὴν τε Δαρείου πάντες αἶνεον γνώμην καὶ ἔπειτα ἦισαν ἐπὶ τὰ βασιλῆα τεθαρσηκότες τοῖσι ὄρνισι. ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγένετο οἶόν τι Δαρείω ἢ γνώμῃ ἔφερε· καταϊδεόμενοι γὰρ  
 20 οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους καὶ οὐδέν τοιοῦτον ὑποπτεύοντες ἐξ αὐτῶν ἔσεσθαι, παρίεσαν θείῃ πομπῇ χρεωμένους, οὐδ' ἐπειρώτα οὐδεῖς. ἐπίειτε δὲ καὶ παρῆλθον ἐς τὴν αὐλήν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας ἐσφέρουσι εὐνούχοισι, οἳ σφεας ἱστόρεον ὃ τι θέλοντες  
 25 ἤκοιεν· καὶ ἅμα ἱστορέοντες τούτους τοῖσι πυλουροῖσι ἀπέειλεον ὅτι σφέας παρῆκαν, ἰσχόν τε βουλομένους τοὺς ἑπτὰ ἐς τὸ πρόσω παρίεναι. οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια τούτους μὲν τοὺς ἴσχοντας αὐτοῦ ταύτῃ σύγκεντέουσι, αὐτοὶ δὲ ἦισαν δρόμῳ ἐς τὸν  
 30 ἀνδρεῶνα. οἱ δὲ μάγοι ἔτυχον ἀμφότεροι τηνικαῦτα ἐόντες ἔσω καὶ τὰ ἀπὸ Πρηξάσπεος γεγόμενα ἐν βουλῇ ἔχοντες.

ἐπεὶ ὦν εἶδον τοὺς εὐνούχους τεθορυβημένους τε καὶ βοῶντας,  
 ἀνά τε ἔδραμον πάλιν ἀμφότεροι, καὶ ὡς ἔμαθον τὸ  
 ποιεύμενον, πρὸς ἀλκὴν ἐτράποντο. ὁ μὲν δὴ αὐτῶν  
 φθάνει τὰ τόξα κατελόμενος, ὁ δὲ πρὸς τὴν αἰχμὴν  
 ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν 5  
 δὴ τὰ τόξα ἀναλαμβάνοντι αὐτῶν, ἐόντων τε ἀγχοῦ τῶν  
 πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν· ὁ δ' ἕτερος  
 τῇ αἰχμῇ ἠμύνετο καὶ τοῦτο μὲν Ἄσπαθίνην παίει ἐς τὸν  
 μηρόν, τοῦτο δὲ Ἰνταφρένεα ἐς τὸν ὀφθαλμόν· καὶ ἐστε-  
 ρήθη μὲν τοῦ ὀφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφρένης, 10  
 οὐ μέντοι ἀπέθανέ γε. τῶν μὲν δὴ μάγων οὔτερος  
 τραματίζει τούτους, ὁ δὲ ἕτερος, ἐπίτε οἱ τὰ τόξα οὐδὲν  
 χρηστὰ ἐγίνετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν  
 ἀνδρεῶνα, ἐς τοῦτον καταφεύγει, θέλων αὐτοῦ προσθεῖναι  
 τὰς θύρας. καὶ οἱ συνεσπίπτουσι τῶν ἑπτὰ δύο, Δαρείος τε 15  
 καὶ Γωβρύης· συμπλακέντος δὲ τοῦ Γωβρύεω τῷ μάγῳ ὁ  
 Δαρείος ἐπεστεῶς ἠπόρεε οἶα ἐν σκότειϊ, προμηθεόμενος  
 μὴ πλήξῃ τὸν Γωβρύην. ὁρῶν δὲ μιν ἀργὸν ἐπεστεῶτα ὁ  
 Γωβρύης εἶρετο ὅ τι οὐ χρᾶται τῇ χειρὶ· ὁ δὲ εἶπε·  
 Προμηθεόμενος σέο, μὴ πλήξω. Γωβρύης δὲ ἀμείβετο 20  
 Ὡθεε τὸ ξίφος καὶ δι' ἀμφοτέρων. Δαρείος δὲ πειθόμενος  
 ὦσέ τε τὸ ἐγχειρίδιον καὶ ἔτυχέ κως τοῦ μάγου. ἀποκτεί-  
 ναντες δὲ τοὺς μάγους καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς  
 τοὺς μὲν τραματίας ἐωντῶν αὐτοῦ λείπουσι καὶ ἀδυνασίης  
 εἶνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος, οἱ δὲ πέντε αὐτῶν 25  
 ἔχοντες τῶν μάγων τὰς κεφαλὰς ἔθεον ἔξω, βοῆ τε καὶ  
 πατάγῳ χρεώμενοι, καὶ Πέρσας τοὺς ἄλλους ἐπεκαλέοντο  
 ἐξηγεόμενοί τε τὸ πρῆγμα καὶ δεικνύοντες τὰς κεφαλὰς·  
 καὶ ἅμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ  
 γινόμενον. οἱ δὲ Πέρσαι μαθόντες τὸ γεγονὸς ἐκ τῶν 30  
 ἑπτὰ καὶ τῶν μάγων τὴν ἀπάτην ἐδικαίουν καὶ αὐτοὶ

ἕτερα τοιαῦτα ποίειν, σπασάμενοι δὲ τὰ ἐγχειρίδια  
 ἔκτεινον ὄκου τινὰ μάγον εὔρισκον· εἰ δὲ μὴ νύξ ἐπελθοῦσα  
 ἔσχε, ἔλιπον ἂν οὐδένα μάγον. ταύτην τὴν ἡμέρην  
 5 θεραπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων καὶ ἐν  
 αὐτῇ ὄρτην μεγάλην ἀνάγουσι, ἣ κέκληται ὑπὸ Περσέων  
 μαγοφόνια, ἐν τῇ μάγον οὐδένα ἔξεστι φανῆναι ἐς τὸ φῶς,  
 ἀλλὰ κατ' οἴκους ἐωυτοὺς οἱ μάγοι ἔχουσι τὴν ἡμέρην  
 ταύτην. ἐπεῖτε δὲ κατέστη ὁ θόρυβος καὶ ἐκτὸς πέντε  
 ἡμερέων ἐγένετο, ἐβουλεύοντο οἱ ἐπαναστάντες τοῖσι  
 10 μάγοισι περὶ τῶν πάντων πρηγμάτων.

### The Accession of Darius

Δαρείος τε δὴ ὁ Ὑστάσπεος βασιλεὺς ἀπεδέδεκτο, καὶ  
 οἱ ἦσαν ἐν τῇ Ἀσίῃ πάντες κατήκοοι πλὴν Ἀραβίων,  
 Κύρου τε καταστρεψαμένου καὶ ὕστερον αὐτὶς Καμβύσεω.  
 Ἀράβιοι δὲ οὐδαμὰ κατήκουσαν ἐπὶ δουλοσύνῃ Πέρσησι,  
 15 ἀλλὰ ξεῖνοι ἐγένοντο παρέντες Καμβύσεα ἐπ' Αἴγυπτον·  
 ἀεκόντων γὰρ Ἀραβίων οὐκ ἂν ἐσβάλοιεν Πέρσαι ἐς  
 Αἴγυπτον. γάμους τε τοὺς πρώτους ἐγάμει ἐν Πέρσησι  
 ὁ Δαρείος, Κύρου μὲν δύο θυγατέρας Ἄτοσσάν τε καὶ  
 Ἄρτυστῶνην, τὴν μὲν Ἄτοσσαν προσυνοικήσασαν Καμ-  
 20 βύση τε τῷ ἀδελφεῷ καὶ αὐτὶς τῷ μάγῳ, τὴν δὲ Ἄρτυ-  
 στῶνην παρθένον. ἐτέρην δὲ Σμέρδιος τοῦ Κύρου θυγατέρα  
 ἔγημε, τῇ οὖνομα ἦν Πάρμυς· ἔσχε δὲ καὶ τὴν τοῦ  
 Ὀτάνεω θυγατέρα, ἣ τὸν μάγον κατάδηλον ἐποίησε.  
 δυνάμιός τε πάντα οἱ ἐπιμπλέατο.

### The Last Fortunes of Polycrates

25 Κατὰ δὲ κου μάλιστα τὴν Καμβύσεω νοῦσον ἐγίνετο  
 τάδε. ὑπὸ Κύρου κατασταθεὶς ἦν Σαρδίων ὑπαρχος  
 Ὀροίτης ἀνὴρ Πέρσης. οὗτος ἐπεθύμησε πρήγματος οὐκ  
 ὀσίου· οὔτε γὰρ τι παθῶν οὔτε ἀκούσας μάταιον ἔπος πρὸς



Πολυκράτεος τοῦ Σαμίου οὐδὲ ἰδὼν πρότερον ἐπεθύμησε  
 λαβῶν αὐτὸν ἀπολέσαι, ὡς μὲν οἱ πλεῦνες λέγουσι, διὰ  
 τοιήνδε τινὰ αἰτίην· ἐπὶ τῶν βασιλέος θυρέων κατήμενον  
 τὸν τε Ὀροίτεα καὶ ἄλλον Πέρσην τῷ οὐνομα εἶναι  
 Μιτροβάτεα, νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ, τούτους 5  
 ἐκ λόγων ἐς νείκεα συμπεσεῖν· κρινομένων δὲ περὶ ἀρετῆς  
 εἰπεῖν τὸν Μιτροβάτεα τῷ Ὀροίτῃ προφέροντα· Σὺ γὰρ  
 ἐν ἀνδρῶν λόγῳ, ὃς βασιλεῖ νῆσον Σάμον πρὸς τῷ σῶ  
 νομῶ προσκειμένην οὐ προσεκτήσαο, ὧδε δὴ τι ἐοῦσαν  
 εὐπετέα χειρωθῆναι, τὴν τῶν τις ἐπιχωρίων πεντεκαίδεκα 10  
 ὀπλίτησι ἐπαναστὰς ἔσχε καὶ νῦν αὐτῆς τυραννεύει. οἱ  
 μὲν δὴ μὴν φασὶ τοῦτο ἀκούσαντα καὶ ἀλγήσαντα τῷ  
 ὄνειδεῖ ἐπιθυμῆσαι οὐκ οὕτω τὸν εἶπαντα ταῦτα τείσασθαι  
 ὡς Πολυκράτεα πάντως ἀπολέσαι, δι' ὄντινα κακῶς ἤκουσε.  
 οἱ δὲ ἐλάσσονες λέγουσι πέμψαι Ὀροίτεα ἐς Σάμον 15  
 κήρυκα ὅτεν δὴ χρήματος δεησόμενον (οὐ γὰρ ὦν δὴ τοῦτό  
 γε λέγεται), καὶ τὸν Πολυκράτεα τυχεῖν κατακείμενον ἐν  
 ἀνδρεῶνι, παρῆναι δὲ οἱ καὶ Ἀνακρέοντα τὸν Τήιον·  
 καὶ κως εἶτε ἐκ προνοίης αὐτὸν κατηλογέοντα τὰ Ὀροίτεω  
 πρήγματα, εἶτε καὶ συντυχίῃ τις τοιαύτη ἐπεγένετο· τὸν 20  
 τε γὰρ κήρυκα τὸν Ὀροίτεω παρελθόντα διαλέγεσθαι καὶ  
 τὸν Πολυκράτεα (τυχεῖν γὰρ ἀπεστραμμένον πρὸς τὸν  
 τοῖχον) οὔτε μεταστραφῆναι οὔτε τι ὑποκρίνασθαι. αἰτίαι  
 μὲν δὴ αὗται διφάσαι λέγονται τοῦ θανάτου τοῦ Πολυκρά-  
 τεος γενέσθαι, πάρεστι δὲ πείθεσθαι ὀκοτέρῃ τις βούλεται 25  
 αὐτέων. ὁ δὲ ὦν Ὀροίτης ἰζόμενος ἐν Μαγνησίῃ τῇ ὑπὲρ  
 Μαιάνδρου ποταμοῦ οἰκημένη ἔπεμπε Μύρσον τὸν Γύγεω  
 ἄνδρα Λυδὸν ἐς Σάμον ἀγγελίην φέροντα, μαθὼν τοῦ  
 Πολυκράτεος τὸν νόον. Πολυκράτης γὰρ ἐστὶ πρῶτος  
 τῶν ἡμεῖς ἴδμεν Ἑλλήνων ὃς θαλασσοκρατέειν ἐπενοήθη, 30  
 παρέξ Μίνω τε τοῦ Κνωσίου καὶ εἰ δὴ τις ἄλλος πρότερος

τούτου ἦρξε τῆς θαλάσσης· τῆς δὲ ἀνθρωπίνης λεγομένης  
 γενεῆς Πολυκράτης πρῶτος, ἐλπίδας πολλὰς ἔχων Ἰωνίης  
 τε καὶ νήσων ἄρξειν. μαθὼν ὧν ταῦτά μιν διανοούμενον ὁ  
 Ὀροίτης πέμψας ἀγγελίην ἔλεγε τάδε· Ὀροίτης Πολυκρά-  
 5 τεῖ ὧδε λέγει. πυνθάνομαί σε ἐπιβουλεύειν μὲν πρήγμασι  
 μεγάλοισι, χρήματα δέ τοι οὐκ εἶναι κατὰ τὰ φρονήματα.  
 σύ νυν ὧδε ποιήσας ὀρθώσεις μὲν σεωυτόν, σώσεις δὲ καὶ  
 ἐμέ· ἐμοὶ γὰρ βασιλεὺς Καμβύσης ἐπιβουλεύει θάνατον  
 καὶ μοι τοῦτο ἐξαγγέλλεται σαφηνέως. σύ νυν ἐμέ  
 10 ἐκκομίσας αὐτόν καὶ χρήματα, τὰ μὲν αὐτῶν αὐτὸς ἔχε,  
 τὰ δὲ ἐμέ ἕα ἔχειν· εἵνεκέν τε χρημάτων ἄρξεις ἀπάσης  
 τῆς Ἑλλάδος. εἰ δέ μοι ἀπιστέεις τὰ περὶ τῶν χρημάτων,  
 πέμψον ὅστις τοι πιστότατος τυγχάνει ἐών, τῷ ἐγὼ  
 ἀποδέξω. ταῦτα ἀκούσας ὁ Πολυκράτης ἤσθη τε καὶ  
 15 ἐβούλετο· καὶ κως ἰμείρετο γὰρ χρημάτων μεγάλως, ἀπο-  
 πέμπει πρῶτα κατοψόμενον Μαιάνδριον Μαιανδρίου ἄνδρα  
 τῶν ἀστῶν, ὃς οἱ ἦν γραμματιστής· ὃς χρόνῳ οὐ πολλῷ  
 ὕστερον τούτων τὸν κόσμον τὸν ἐκ τοῦ ἀνδρεῶνος τοῦ  
 Πολυκράτεος ἐόντα ἀξιοθέητον ἀνέθηκε πάντα ἐς τὸ  
 20 Ἡραϊον. ὁ δὲ Ὀροίτης μαθὼν τὸν κατάσκοπον ἐόντα  
 προσδόκιμον ἐποίηε τοιάδε· λάρνακας ὀκτῶ πληρώσας  
 λίθων πλὴν κάρτα βραχέος τοῦ περὶ αὐτὰ τὰ χεῖλα,  
 ἐπιπολῆς τῶν λίθων χρυσὸν ἐπέβαλε, καταδήσας δὲ τὰς  
 λάρνακας εἶχε ἐτοίμας. ἐλθὼν δὲ ὁ Μαιάνδριος καὶ  
 25 θεησάμενος ἀπήγγελλε τῷ Πολυκράτει. ὁ δὲ πολλὰ μὲν  
 τῶν μαντίων ἀπαγορευόντων πολλὰ δὲ τῶν φίλων ἐστέλ-  
 λετο αὐτὸς ἀπιέναι, πρὸς δὲ καὶ ἰδούσης τῆς θυγατρὸς  
 ὄψιν ἐνυπνίου τοιήνδε· ἐδόκεέ οἱ τὸν πατέρα ἐν τῷ ἠέρι  
 μετέωρον ἐόντα λούσθαι μὲν ὑπὸ τοῦ Διός, χρίεσθαι δὲ ὑπὸ  
 30 τοῦ Ἡλίου. ταύτην ἰδοῦσα τὴν ὄψιν παντοίη ἐγένετο  
 μὴ ἀποδημῆσαι τὸν Πολυκράτεα παρὰ τὸν Ὀροίτεα, καὶ

δὴ καὶ ἰόντος αὐτοῦ ἐπὶ τὴν πεντηκόντερον ἐπεφημίζετο. ὁ δὲ οἱ ἠπέιλησε, ἦν σῶς ἀπονοστήσει, πολλόν μιν χρόνον παρθενεύσεσθαι. ἢ δὲ ἠρήσατο ἐπιτελέα ταῦτα γενέσθαι· βούλεσθαι γὰρ παρθενεύεσθαι πλέω χρόνον ἢ τοῦ πατρὸς ἔστερῆσθαι. Πολυκράτης δὲ πάσης συμβουλίας ἀλογήσας 5 ἔπλεε παρὰ τὸν Ὀροίτεια, ἅμα ἀγόμενος ἄλλους τε πολλοὺς τῶν ἐταίρων, ἐν δὲ δὴ καὶ Δημοκῆδεα τὸν Καλλιφῶντος Κροτωνιήτην ἄνδρα, ἰητρὸν τε ἔόντα καὶ τὴν τέχνην ἀσκέοντα ἄριστα τῶν κατ' ἑωυτόν. ἀπικόμενος δὲ ἐς τὴν Μαγνησίην ὁ Πολυκράτης διεφθάρη κακῶς, οὔτε ἑωυτοῦ 10 ἀξίως οὔτε τῶν ἑωυτοῦ φρονημάτων· ὅτι γὰρ μὴ οἱ Συρηκοσίων γενόμενοι τύραννοι, οὐδὲ εἰς τῶν ἄλλων Ἑλληνικῶν τυράννων ἄξιός ἐστι Πολυκράτει μεγαλοπρεπείην συμβληθῆναι. ἀποκτείνας δὲ μιν οὐκ ἀξίως ἀπηγήσιος Ὀροίτης ἀνεσταύρωσε· τῶν δὲ οἱ ἐπομένων ὅσοι 15 μὲν ἦσαν Σάμιοι, ἀπῆκε, κελεύων σφέας ἑωυτῷ χάριν εἶδέναι ἔοντας ἐλευθέρους, ὅσοι δὲ ἦσαν ξεῖνοί τε καὶ δούλοι τῶν ἐπομένων, ἐν ἀνδραπόδων λόγῳ ποιούμενος εἶχε. Πολυκράτης δὲ ἀνακρεμάμενος ἐπετέλεε πᾶσαν τὴν ὄψιν τῆς θυγατρὸς· ἐλοῦτο μὲν γὰρ ὑπὸ τοῦ Διός, ὅκως 20 ὕοι, ἐχρίετο δὲ ὑπὸ τοῦ ἡλίου ἀνιείς αὐτὸς ἐκ τοῦ σώματος ἰκμάδα. Πολυκράτεος μὲν δὴ αἱ πολλαὶ εὐτυχίαι ἐς τοῦτο ἐτελεύτησαν.

#### Fortunes of the Physician Democedes

Ἀπικομένων δὲ καὶ ἀνακομισθέντων τῶν Ὀροίτεω χρημάτων ἐς τὰ Σοῦσα συνήνεικε χρόνῳ οὐ πολλῷ ὕστερον 25 βασιλέα Δαρεῖον ἐν ἄγρῃ θηρίων ἀποθρῶσκοντα ἀπ' ἵππου στραφῆναι τὸν πόδα. καὶ κως ἰσχυροτέρως ἐστράφη· ὁ γὰρ οἱ ἀστράγαλος ἐξεχώρησε ἐκ τῶν ἄρθρων. νομίζων δὲ καὶ πρότερον περὶ ἑωυτόν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἰητρικὴν, τούτοισι 30

ἐχρᾶτο. οἱ δὲ στρεβλοῦντες καὶ βιώμενοι τὸν πόδα  
 κακὸν μέζον ἐργάζοντο. ἐπ' ἑπτὰ μὲν δὴ ἡμέρας καὶ ἑπτὰ  
 νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνήησι  
 εἶχετο, τῇ δὲ δὴ ὀγδόῃ ἡμέρῃ ἔχοντί οἱ φλαύρως παρα-  
 5 κούσας τις πρότερος ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω  
 Δημοκῆδεος τὴν τέχνην ἐσαγγέλλει τῷ Δαρείῳ· ὁ δὲ  
 ἄγειν μιν τὴν ταχίστην παρ' ἑωυτὸν ἐκέλευσε. τὸν δὲ  
 ὡς ἐξεῦρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοισι ὅκου δὴ  
 ἀπημελημένον, παρῆγον ἐς μέσον πέδας τε ἔλκοντα καὶ  
 10 ῥάκεσι ἐσθημένον. σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος  
 τὴν τέχνην εἰ ἐπίσταιτο· ὁ δὲ οὐκ ὑπεδέκετο, ἀρρωδέων  
 μὴ ἑωυτὸν ἐκφήνας τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερη-  
 μένος. κατεφάνη δὲ τῷ Δαρείῳ τεχνάζειν ἐπιστάμενος,  
 καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευσε μάστιγᾶς τε καὶ  
 15 κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐνθαῦτα δὴ ὦν ἐκ-  
 φαίνει, φὰς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὁμιλήσας δὲ  
 ἱητρῷ φλαύρως ἔχειν τὴν τέχνην. μετὰ δὲ ὡς οἱ ἐπέτρεψε,  
 Ἑλληνικοῖσι ἰήμασι χρεώμενος καὶ ἥπια μετὰ τὰ ἰσχυρὰ  
 προσάγων ὑπνου τέ μιν λαγχάνειν ἐποίεε καὶ ἐν χρόνῳ  
 20 ὀλίγῳ ὑγίεια μιν ἔοντα ἀπέδεξε, οὐδαμὰ ἔτι ἐλπίζοντα  
 ἀρτίπουν ἔσεσθαι. δωρέεται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος  
 πεδέων χρυσέων δύο ζεύγεσι· ὁ δὲ μιν ἐπείρετο εἰ οἱ  
 διπλήσιον τὸ κακὸν ἐπίτηδες νέμει, ὅτι μιν ὑγίεια ἐποίησε.  
 ἦσθεις δὲ τῷ ἔπει ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς  
 25 ἑωυτοῦ γυναῖκας. παράγοντες δὲ οἱ εὐνοῦχοι ἔλεγον  
 πρὸς τὰς γυναῖκας ὡς βασιλέϊ οὗτος εἶη ὃς τὴν ψυχὴν  
 ἀπέδωκε. ὑποτύπτουσα δὲ αὐτέων ἐκάστη φιάλη ἐς τοῦ  
 χρυσοῦ τὴν θήκην ἔδωρέετο Δημοκῆδεα οὕτω δὴ τι δαψιλῆϊ  
 δωρεῇ ὡς τοὺς ἀποπίπτοντας ἀπὸ τῶν φιαλέων στατῆρας  
 30 ἐπόμενος ὁ οἰκέτης, τῷ οὖνομα ἦν Σκίτων, ἀνελέγετο καὶ  
 οἱ χρῆμα πολλόν τι χρυσοῦ συνελέχθη.

Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα τάδε ἄλλα συνήνεικε γενέσθαι· Ἀτόσση τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικὶ ἐπὶ τοῦ μαστοῦ ἔφυ φῦμα, μετὰ δὲ ἐκραγὲν ἐνέμετο πρόσω. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ἢ δὲ κρύπτουσα καὶ αἰσχυνομένη ἔφραζε οὐδενί, ἐπεῖτε δὲ ἐν κακῷ ἦν, μετε- 5 πέμψατο τὸν Δημοκῆδεα καὶ οἱ ἐπέδεξε. ὁ δὲ φὰς ὑγίεια ποιήσιν ἐξορκοῖ μιν ἢ μὲν οἱ ἀντυποργήσιν ἐκείνην τοῦτο τὸ ἂν αὐτῆς δεηθῆ, δεήσεσθαι δὲ οὐδενὸς τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα. ὥς δὲ ἄρα μιν μετὰ ταῦτα ἰώμενος ὑγίεια ἀπέδεξε, ἐνθαῦτα δὴ διδαχθεῖσα ὑπὸ τοῦ Δημοκῆδεος 10 ἢ Ἀτοσσα προσέφερε ἐν τῇ κοίτῃ Δαρείῳ λόγον τοιόνδε· ὦ βασιλεῦ, ἔχων δύναμιν τοσαύτην κάτῃσαι, οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσησι. οἶκός δέ ἐστι ἄνδρα καὶ νέον καὶ χρημάτων μεγάλων δεσπότην φαίνεσθαι τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι ὅτι ὑπ' ἀνδρὸς 15 ἄρχονται. ἐπ' ἀμφοτέρω δέ τοι φέρει ταῦτα ποιέειν, καὶ ἵνα σφέων Πέρσαι ἐπιστέωνται ἄνδρα εἶναι τὸν προεστῶτα καὶ ἵνα τρίβωνται πολέμῳ μηδὲ σχολὴν ἄγοντες ἐπιβουλεύωσί τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἕως νέος εἶς ἡλικίην· αὐξομένῳ γὰρ τῷ σώματι συναύξονται καὶ αἱ 20 φρένες, γηράσκοντι δὲ συγγηράσκουσι καὶ ἐς τὰ πρήγματα πάντα ἀπαμβλύνονται. ἢ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε, ὁ δ' ἀμείβετο τοισίδε· ὦ γύναι, πάντα ὅσα περ αὐτὸς ἐπινοέω ποιήσιν εἴρηκας· ἐγὼ γὰρ βεβούλευμαι ζεύξας γέφυραν ἐκ τῆσδε τῆς ἠπείρου ἐς τὴν ἑτέραν ἠπειρον ἐπὶ 25 Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγου χρόνου ἔσται τελεύμενα. λέγει Ἀτοσσα τάδε· Ὅρα νυν, ἐπὶ Σκύθας μὲν τὴν πρώτην ἵεναι ἕασον· οὗτοι γάρ, ἐπεὰν σὺ βούλη, ἔσονταιί τοι· σὺ δὲ μοι ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι. ἐπιθυμέω γὰρ λόγῳ πυνθανομένη Λακαίνας τέ μοι γενέσθαι 30 θεραπαίνας καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας.

ἔχεις δὲ ἄνδρα ἐπιτηδεότατον ἀνδρῶν πάντων δέξαι τε  
 ἕκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι, τοῦτον ὅς σευ  
 τὸν πόδα ἐξιήσατο. ἀμείβεται Δαρεῖος· ὦ γύναι, ἐπεὶ  
 τοίνυν τοι δοκέει τῆς Ἑλλάδος ἡμέας πρῶτα ἀποπειρᾶσθαι,  
 5 κατασκόπους μοι δοκέει Περσέων πρῶτον ἄμεινον εἶναι  
 ὁμοῦ τούτῳ τῷ σὺ λέγεις πέμψαι ἐς αὐτούς, οἳ μαθόντες  
 καὶ ἰδόντες ἐξαγγελέουσι ἕκαστα αὐτῶν ἡμῖν· καὶ ἔπειτα  
 ἐξεπιστάμενος ἐπ' αὐτούς τρέψομαι. ταῦτα εἶπε καὶ  
 ἅμα ἔπος τε καὶ ἔργον ἐποίηε. ἐπεῖτε γὰρ τάχιστα  
 10 ἡμέρη ἐπέλαμψε, καλέσας Περσέων ἄνδρας δοκίμους πεντε-  
 καίδεκα ἐνετέλλετό σφι ἐπομένους Δημοκῆδεῖ διεξελθεῖν τὰ  
 παραθαλάσσια τῆς Ἑλλάδος, ὅπως τε μὴ διαδρήσεται  
 σφεας ὁ Δημοκῆδης, ἀλλὰ μιν πάντως ὀπίσω ἀπάξουσι.  
 ἐντειλάμενος δὲ τούτοις ταῦτα, δεύτερα καλέσας αὐτὸν  
 15 Δημοκῆδεα ἐδέετο αὐτοῦ ὅπως ἐξηγησάμενος πᾶσαν καὶ  
 ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσησι ὀπίσω ἤξει· δῶρα δέ  
 μιν τῷ πατρὶ καὶ τοῖσι ἀδελφεοῖσι ἐκέλευε πάντα τὰ  
 ἐκείνου ἐπιπλα λαβόντα ἄγειν, φάς ἄλλα οἳ πολλαπλήσια  
 ἀντιδώσειν· πρὸς δὲ ἐς τὰ δῶρα ὀλκάδα οἱ ἔφη συμβαλέε-  
 20 σθαι πλήσας ἀγαθῶν παντοίων, τὴν ἅμα οἳ πλεύσεσθαι.  
 Δαρεῖος μὲν δὴ, δοκέειν ἐμοί, ἀπ' οὐδενὸς δολεροῦ νόου  
 ἐπαγγέλλετό οἱ ταῦτα, Δημοκῆδης δὲ δείσας μὴ εὐ ἐκπει-  
 ρῶτο Δαρεῖος, οὔτι ἐπιδραμῶν πάντα τὰ διδόμενα ἐδέκετο,  
 ἀλλὰ τὰ μὲν ἐνωτοῦ κατὰ χώραν ἔφη καταλείψειν, ἵνα  
 25 ὀπίσω σφέα ἀπελθὼν ἔχοι, τὴν μέντοι ὀλκάδα, τὴν οἱ  
 Δαρεῖος ἐπαγγέλλεται ἐς τὴν δωρεὴν τοῖσι ἀδελφεοῖσι,  
 δέκεσθαι ἔφη. ἐντειλάμενος δὲ καὶ τούτῳ ταῦτ' ὁ Δαρεῖος  
 ἀποστέλλει αὐτούς ἐπὶ θάλασσαν. καταβάντες δὲ οὔτοι  
 ἐς Φοινίκην καὶ Φοινίκης ἐς Σιδῶνα πόλιν αὐτίκα μὲν  
 30 τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῆσι καὶ γαῦλον  
 μέγαν παντοίων ἀγαθῶν· παρασκευασάμενοι δὲ πάντα

ἔπλεον ἐς τὴν Ἑλλάδα, προσίσχοντες δὲ αὐτῆς τὰ παρα-  
 θαλάσσια ἐθηεῦντο καὶ ἀπεγράφοντο, ἐς ὃ τὰ πολλὰ  
 αὐτῆς καὶ ὀνομαστότατα θεησάμενοι ἀπίκοντο τῆς Ἰταλίας  
 ἐς Τάραντα. ἐνθαῦτα δὲ ἐκ ῥηστῶνης τῆς Δημοκίδεος  
 Ἄριστοφιλίδης τῶν Ταραντίνων ὁ βασιλεὺς τοῦτο μὲν τὰ 5  
 πηδάλια παρέλυσε τῶν Μηδικῶν νεῶν, τοῦτο δὲ αὐτοὺς  
 τοὺς Πέρσας εἶρξε ὡς κατασκόπους δῆθεν ἔοντας· ἐν ᾧ  
 δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκίδης ἐς τὴν Κρότωνα  
 ἀπικνέεται. ἀπιγμένου δὲ ἤδη τούτου ἐς τὴν ἑωυτοῦ ὁ  
 Ἄριστοφιλίδης ἔλυσε τοὺς Πέρσας καὶ τὰ παρέλαβε τῶν 10  
 νεῶν ἀπέδωκέ σφι. πλείοντες δὲ ἐνθεύτεν οἱ Πέρσαι καὶ  
 διώκοντες Δημοκίδα ἀπικνέονται ἐς τὴν Κρότωνα, εὐρόντες  
 δὲ μιν ἀγοράζοντα ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων  
 οἱ μὲν καταρρωδέοντες τὰ Περσικὰ πρήγματα προΐεναι  
 ἔτοιμοι ἦσαν, οἱ δὲ ἀντάπτοντό τε καὶ τοῖσι σκυτάλοισι 15  
 ἔπαιον τοὺς Πέρσας προΐσχομένους ἔπεα τάδε· Ἄνδρες  
 Κροτωνιῆται, ὁρᾶτε τὰ ποιέετε· ἄνδρα βασιλέος δρηπέτην  
 γενόμενον ἐξαιρέεσθε. καὶ κῶς ταῦτα βασιλεῖι Δαρείῳ  
 ἐκχρήσει περιωβρίσθαι; κῶς δὲ ὑμῖν τὰ ποιούμενα ἔξει  
 καλῶς, ἣν ἀπέλησθε ἡμέας; ἐπὶ τίνα δὲ τῆσδε προτέρην 20  
 στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀνδραποδίζεσθαι  
 πειρησόμεθα; ταῦτα λέγοντες τοὺς Κροτωνιήτας οὐκ ᾧν  
 ἔπειθον, ἀλλ' ἐξαιρεθέντες τε τὸν Δημοκίδα καὶ τὸν  
 γαῦλον τὸν ἅμα ἤγοντο ἀπαιρεθέντες ἀπέπλεον ὀπίσω ἐς  
 τὴν Ἀσίην, οὐδ' ἔτι ἐζήτησαν τὸ προσωτέρω τῆς Ἑλλάδος 25  
 ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι τοῦ ἡγεμόνος. ταῦτα  
 μὲν νυν οὕτω ἐπρήχθη, οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίης ἐς τὴν  
 Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρήγμα  
 κατάσκοποι ἐγένοντο.

## BOOK V

### Histiæus and Coes Rewarded by Darius

Δαρείος δὲ ὡς διαβὰς τάχιστα τὸν Ἑλλήσποντον ἀπῆκετο ἐς Σάρδεις, ἐμνήσθη τῆς ἐξ Ἰστιαίου τε τοῦ Μιλησίου εὐεργεσίας καὶ τῆς παραινέσιος τοῦ Μυτιληναίου Κώεω, μεταπεμψάμενος δὲ σφεας ἐς Σάρδεις ἐδίδου αὐτοῖσι  
5 αἵρεσιν. ὁ μὲν δὴ Ἰστιαῖος, ἅτε τυραννέων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσεχρήριζε, αἰτέει δὲ Μύρκινον τὴν Ἡδωνῶν, βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται, ὁ δὲ Κώης, οἷά τε οὐ τύραννος δημότης δὲ ἐὼν, αἰτέει Μυτιλήνης τυραννεῦσαι. τελεω-  
10 θέντων δὲ ἀμφοτέροισι οὗτοι μὲν κατὰ τὰ εἶλοντο ἐτράποντο, Δαρείον δὲ συνήνεικε ἐπιθυμῆσαι ἐντείλασθαι Μεγαβάζω Παίονας ἐλόντα ἀνασπάστους ποιῆσαι ἐκ τῆς Εὐρώπης ἐς τὴν Ἀσίην.

(Megabazus quickly executed the order of Darius, reducing the Pæonians to subjection.)

Μεγάβαζος δὲ ἄγων τοὺς Παίονας ἀπῆκετο ἐπὶ τὸν  
15 Ἑλλήσποντον, ἐνθεῦτεν δὲ διαπεραιωθεὶς ἀπῆκετο ἐς τὰς Σάρδεις. ἅτε δὲ τειχέοντος ἤδη Ἰστιαίου τοῦ Μιλησίου τὴν παρὰ Δαρείου αἰτήσας ἔτυχε μισθὸν δωρεὴν φυλακῆς τῆς σχεδίας, ἐόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμόν, μαθὼν ὁ Μεγάβαζος τὸ ποιούμενον ἐκ τοῦ  
20 Ἰστιαίου, ὡς ἦλθε τάχιστα ἐς τὰς Σάρδεις ἄγων τοὺς Παίονας, ἔλεγε Δαρείῳ τάδε· ὦ βασιλεῦ, κοῖόν τι χρῆμα ἐποίησας, ἀνδρὶ Ἑλληνι δεινῶ τε καὶ σοφῶ δούς ἐγκτίσασθαι πόλιν ἐν Θρηίκῃ, ἵνα ἴδῃ τε ναυπηγήσιμός ἐστι ἄφθονος καὶ πολλοὶ κωπέες καὶ μέταλλα ἀργύρεα, ὄμιλός



τε πολλὸς μὲν Ἕλληνας περιουκίει, πολλὸς δὲ βάρβαρος, οἱ  
 προστάτεω ἐπιλαβόμενοι ποιήσουσι τοῦτο τὸ ἄν κείνος  
 ἐξηγήηται καὶ ἡμέρης καὶ νυκτός. σὺ νῦν τοῦτον τὸν  
 ἄνδρα παῦσον ταῦτα ποιεῦντα, ἵνα μὴ οἰκῆιω πολέμῳ  
 συνέχη. τρόπον δὲ ἡπίω μεταπεμψάμενος παῦσον· ἐπεὰν 5  
 δὲ αὐτὸν περιλάβῃς, ποιέειν ὅκως μηκέτι κείνος ἐς Ἕλληνας  
 ἀπίξεται. ταῦτα λέγων ὁ Μεγάβαζος εὐπετέως ἔπειθε  
 τὸν Δαρείον ὡς εὖ προορῶν τὸ μέλλον γίνεσθαι. μετὰ δὲ  
 πέμψας ἄγγελον ἐς τὴν Μύρκινον ὁ Δαρείος ἔλεγε τάδε·  
 Ἰστιαῖε, βασιλεὺς Δαρείος τάδε λέγει· ἐγὼ φροντίζων 10  
 εὐρίσκω ἐμοί τε καὶ τοῖσι ἐμοῖσι πρήγμασι εἶναι οὐδένα  
 σεῦ ἄνδρα εὐνοέστερον, τοῦτο δὲ οὐ λόγιοισι ἀλλ' ἔργοισι  
 οἶδα μαθῶν. νῦν ὦν, ἐπινοέω γὰρ πρήγματα μεγάλα  
 κατεργάσασθαι, ἀπικνέο μοι πάντως, ἵνα τοι αὐτὰ  
 ὑπερθέωμαι. τούτοισι τοῖσι ἔπεσι πιστεύσας ὁ Ἰστιαῖος 15  
 καὶ ἅμα μέγα ποιούμενος βασιλέος σύμβουλος γενέσθαι  
 ἀπίκητο ἐς τὰς Σάρδεις. ἀπικομένῳ δὲ οἱ ἔλεγε Δαρείος  
 τάδε· Ἰστιαῖε, ἐγὼ σε μετεπεμψάμην τῶνδε εἵνεκεν·  
 ἐπίετε τάχιστα ἐνόστησα ἀπὸ Σκυθῶν καὶ σὺ μοι ἐγένεο  
 ἐξ ὀφθαλμῶν, οὐδέν κω ἄλλο χρῆμα οὕτω ἐν βραχείῃ 20  
 ἐπεζήτησα ὡς σὲ ἰδεῖν τε καὶ ἐς λόγους μοι ἀπικέσθαι,  
 ἐγνωκῶς ὅτι κτημάτων πάντων ἐστὶ τιμιώτατον ἀνὴρ  
 φίλος συνετός τε καὶ εὖνοος, τὰ τοι ἐγὼ καὶ ἀμφότερα  
 συνειδῶς ἔχω μαρτυρέειν ἐς πρήγματα τὰ ἐμά. νῦν ὦν,  
 εὖ γὰρ ἐποίησας ἀπικόμενος, τάδε τοι ἐγὼ προτείνομαι· 25  
 Μίλητον μὲν ἔα καὶ τὴν νεόκτιστον ἐν Θρηίκῃ πόλιν, σὺ  
 δὲ μοι ἐπόμενος ἐς Σοῦσα ἔχε τὰ περ ἄν ἐγὼ ἔχω, ἐμός τε  
 σύσσιτος ἐὼν καὶ σύμβουλος. ταῦτα Δαρείος εἶπας καὶ  
 καταστήσας Ἀρταφρένεα ἀδελφεὸν ἐωυτοῦ ὁμοπάτριον  
 ὑπαρχον εἶναι Σαρδίων, ἀπήλαυνε ἐς Σοῦσα ἅμα ἀγόμενος 30  
 Ἰστιαῖον.

## The Origin of the Ionian Revolt

Μετὰ δὲ ἤρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μιλήτου  
 Ἴωσι γίνεσθαι κακά. τοῦτο μὲν γὰρ ἡ Νάξος εὐδαιμονίῃ  
 τῶν νήσων προέφερε, τοῦτο δὲ κατὰ τὸν αὐτὸν χρόνον ἡ  
 Μίλητος αὐτῆ τε ἐωυτῆς μάλιστα δὴ τότε ἀκμάσασα καὶ  
 5 δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα, τότε δὲ ἐκ τουτέων τῶν  
 πολίων ὧδε ἤρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου  
 ἔφυγον ἄνδρες τῶν παχέων ὑπὸ τοῦ δήμου, φυγόντες δὲ  
 ἀπίκοντο ἐς Μίλητον. τῆς δὲ Μιλήτου ἐτύγχανε ἐπίτρο-  
 πος ἐὼν Ἀρισταγόρης ὁ Μολπαγόρεω, γαμβρός τε ἐὼν καὶ  
 10 ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὸν ὁ Δαρεῖος ἐν  
 Σούσοισι κατείχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου  
 καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἐὼν ἐν Σούσοισι, ὅτε οἱ  
 Νάξιοι ἦλθον, ξεῖνοι πρὶν ἐόντες τῷ Ἰστιαίῳ. ἀπικόμενοι  
 δὲ οἱ Νάξιοι ἐς τὴν Μίλητον ἐδέοντο τοῦ Ἀρισταγόρεω,  
 15 εἴ κως αὐτοῖσι παράσχοι δύναμιν τινα καὶ κατέλθοιεν ἐς  
 τὴν ἐωυτῶν. ὁ δὲ ἐπιλεξάμενος ὡς, ἦν δι' αὐτοῦ κατέλθωσι  
 ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιούμενος τὴν  
 ξεινίην τὴν Ἰστιαίου, τόνδε σφι λόγον προσέφερε· Αὐτὸς  
 μὲν ὑμῖν οὐ φερέγγυός εἰμι δύναμιν παρασχεῖν τοσαύτην  
 20 ὥστε κατάγειν ἀεκόντων τῶν τὴν πόλιν ἐχόντων Ναξίων·  
 πυνθάνομαι γὰρ ὀκτακισχιλίην ἀσπίδα Ναξίοισι εἶναι  
 καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ πᾶσαν σπουδὴν  
 ποιούμενος. ἐπινοέω δὲ τῆδε. Ἀρταφρένης μοι τυγχάνει  
 ἐὼν φίλος· ὁ δὲ Ἀρταφρένης ὑμῖν Ἰστάσπεος μὲν ἐστι  
 25 παῖς, Δαρείου δὲ τοῦ βασιλέος ἀδελφεός, τῶν δ' ἐπιθλασ-  
 σίων τῶν ἐν τῇ Ἀσίῃ ἄρχει πάντων, ἔχων στρατιήν  
 τε πολλήν καὶ πολλὰς νέας. τοῦτον ὦν δοκέω τὸν ἄνδρα  
 ποιήσειν τῶν ἂν χρηίζωμεν. ταῦτα ἀκούσαντες οἱ Νάξιοι  
 προσέθεσαν τῷ Ἀρισταγόρῃ πρήσσειν τῇ δύναϊτο ἄριστα  
 30 καὶ ὑπίσχεσθαι δῶρα ἐκέλευον καὶ δαπάνην τῇ στρατιῇ ὡς

αὐτοὶ διαλύσοντες, ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον, πάντα ποιήσιν τοὺς Ναξίους τὰ ἂν αὐτοὶ κελεύωσι, ὥς δὲ καὶ τοὺς ἄλλους νησιώτας· τῶν γὰρ νήσων τουτέων οὐδεμία κω ἦν ὑπὸ Δαρείῳ. ἀπικόμενος δὲ ὁ Ἄρισταγόρης ἐς τὰς Σάρδεις λέγει πρὸς τὸν Ἄρταφρένεα ὡς Νάξος εἶη νῆσος μεγάθει μὲν οὐ μεγάλη, ἄλλως δὲ καλὴ τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης, χρήματα δὲ ἐνὶ πολλὰ καὶ ἀνδράποδα. Σὺ ὦν ἐπὶ ταύτην τὴν χώραν στρατηλάτее, κατάγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς. καὶ τοι ταῦτα ποιήσαντι τοῦτο μὲν ἐστὶ ἔτοιμα παρ' ἐμοὶ 10 χρήματα μεγάλα παρέξ τῶν ἀναισιμωμάτων τῇ στρατιῇ (ταῦτα μὲν γὰρ δίκαια ἡμέας τοὺς ἄγοντας παρέχειν), τοῦτο δὲ νήσους βασιλεῖ προσκτήσειαι αὐτὴν τε Νάξον καὶ τὰς ἐκ ταύτης ἠρτημένας, Πάρον καὶ Ἄνδρον καὶ ἄλλας τὰς Κυκλάδας καλευμένας. ἐνθεῦτεν δὲ ὀρμώμενος εὐπετέως 15 ἐπιθήσειαι Εὐβοίῃ, νήσω μεγάλη τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ ἀίρεθῆναι. ἀποχρῶσι δὲ ἑκατὸν νέες ταύτας πάσας χειρώσασθαι. ὁ δὲ ἀμείβετο αὐτὸν τοισίδε· Σὺ ἐς οἶκον τὸν βασιλέος ἐσηγητῆς γίνεαι πρηγμάτων ἀγαθῶν καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν 20 τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἑκατὸν νεῶν διηκόσιαί τοι ἔτοιμοι ἔσονται ἅμα τῷ ἔαρι. δεῖ δὲ τούτοισι καὶ αὐτὸν βασιλέα συνέπαινον γίνεσθαι. ὁ μὲν δὴ Ἄρισταγόρης ὡς ταῦτα ἤκουσε, περιχαρῆς ἔων ἀπήιε ἐς Μίλητον, ὁ δὲ Ἄρταφρένης, ὡς οἱ πέμψαντι ἐς Σοῦσα καὶ ὑπερθέντι τὰ ἐκ 25 τοῦ Ἄρισταγόρειω λεγόμενα συνέπαινος καὶ αὐτὸς Δαρείος ἐγένετο, παρεσκευάσατο μὲν διηκοσίας τριήρεας, πολλὸν δὲ κάρτα ὄμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων, στρατηγὸν δὲ τούτων ἀπέδεξε Μεγαβάτην ἄνδρα Πέρσην τῶν Ἀχαιμενιδέων, ἐωντοῦ τε καὶ Δαρείου ἀνεψιόν, τοῦ 30 Πausanίης ὁ Κλεομβρότου Λακεδαιμόνιος, εἰ δὴ ἀληθῆς γέ

ἔστι ὁ λόγος, ὑστέρω χρόνῳ τούτων ἡρμόσατο θυγατέρα,  
 ἔρωτα σχῶν τῆς Ἑλλάδος τύραννος γενέσθαι. ἀποδέξας  
 δὲ Μεγαβάτην στρατηγὸν Ἀρταφρένης ἀπέστειλε τὸν  
 στρατὸν παρὰ τὸν Ἀρισταγόρεα. παραλαβὼν δὲ ὁ  
 5 Μεγαβάτης ἐκ τῆς Μιλήτου τὸν τε Ἀρισταγόρεα καὶ Ἰάδα  
 στρατιὴν καὶ τοὺς Ναξίους ἔπλεε πρόφασιν ἐπ' Ἑλλησπόν-  
 του, ἐπεὶτε δὲ ἐγένετο ἐν Χίῳ, ἔσχε τὰς νέας ἐς Καύκασα,  
 ὡς ἐνθεῦτεν βορρῆ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι. καὶ οὐ  
 γὰρ ἔδεε τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα  
 10 τοιόνδε συνηνείχθη γενέσθαι· περιόντος Μεγαβάτεω τὰς  
 ἐπὶ τῶν νεῶν φυλακὰς ἐπὶ νεὸς Μυνδίας ἔτυχε οὐδεὶς  
 φυλάσσων· ὁ δὲ δεινὸν τι ποιησάμενος ἐκέλευσε τοὺς  
 δορυφόρους ἐξευρόντας τὸν ἄρχοντα ταύτης τῆς νεός, τῷ  
 οὐνομα ἦν Σκύλαξ, τοῦτον δῆσαι διὰ θαλαμῆς διελόντας  
 15 τῆς νεός κατὰ τοῦτο, ἔξω μὲν κεφαλὴν ποιεῦντας, ἔσω δὲ  
 τὸ σῶμα. δεθέντος δὲ τοῦ Σκύλακος ἔξαγγέλλει τις τῷ  
 Ἀρισταγόρῃ ὅτι τὸν ξεῖνόν οἱ τὸν Μύνδιον Μεγαβάτης  
 δῆσας λυμαίνοιτο. ὁ δ' ἐλθὼν παραιτέτο τὸν Πέρσην,  
 τυγχάνων δὲ οὐδενὸς τῶν ἐδέετο αὐτὸς ἐλθὼν ἔλυσε.  
 20 πυθόμενος δὲ κάρτα δεινὸν ἐποιήσατο ὁ Μεγαβάτης καὶ  
 ἐσπέρχετο τῷ Ἀρισταγόρῃ. ὁ δὲ εἶπε· Σοὶ δὲ καὶ  
 τούτοισι τοῖσι πρῆγμασι τί ἐστι; οὐ σε ἀπέστειλε  
 Ἀρταφρένης ἐμέο πείθεσθαι καὶ πλέειν τῇ ἂν ἐγὼ κελεύω;  
 τί πολλὰ πρήσσεις; ταῦτα εἶπε ὁ Ἀρισταγόρης. ὁ δὲ  
 25 θυμωθεὶς τούτοισι, ὡς νύξ ἐγένετο, ἔπεμπε ἐς Νάξον πλοίῳ  
 ἄνδρας φράσοντας τοῖσι Ναξίοισι πάντα τὰ παρεόντα σφί  
 πρῆγματα. οἱ γὰρ ὦν Νάξιοι οὐδὲν πάντως προσεδέκοντο  
 ἐπὶ σφέας τὸν στόλον τοῦτον ὀρμήσεσθαι. ἐπεὶ μέντοι  
 ἐπύθοντο, αὐτίκα μὲν ἐσηνείκαντο τὰ ἐκ τῶν ἀγρῶν ἐς τὸ  
 30 τεῖχος, παρεσκευάσαντο δὲ ὡς πολιορκησόμενοι καὶ σῖτα  
 καὶ ποτά, καὶ τὸ τεῖχος ἐσάξαντο. καὶ οὗτοι μὲν

παρεσκευάζοντο ὡς παρεσομένου σφι πολέμου, οἱ δ' ἐπέιτε  
 διέβαλον ἐκ τῆς Χίου τὰς νέας ἐς τὴν Νάξον, πρὸς  
 πεφραγμένους προσεφέροντο καὶ ἐπολιόρκεον μῆνας τέσ-  
 σερας. ὡς δὲ τὰ τε ἔχοντες ἦλθον χρήματα οἱ Πέρσαι,  
 ταῦτα κατεδεδαπάνητό σφι, καὶ αὐτῷ τῷ Ἄρισταγόρῃ 5  
 προσαναισίμωτο πολλά, τοῦ πλευνός τε ἐδέετο ἢ πολιορκίῃ,  
 ἐνθαῦτα τείχεα τοῖσι φυγάσι τῶν Ναξίων οἰκοδομήσαντες  
 ἀπαλλάσσοντο ἐς τὴν ἠπειρον, κακῶς πρήσσοντες. Ἄρι-  
 σταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἄρταφρένῃ  
 ἐκτελέσαι· ἅμα δὲ ἐπίεζε μιν ἢ δαπάνη τῆς στρατιῆς 10  
 ἀπαιτεομένη, ἀρρώδεέ τε τοῦ στρατοῦ πρήξαντος κακῶς  
 καὶ Μεγαβάτη διαβεβλημένος, ἐδόκεέ τε τὴν βασιληίην  
 τῆς Μιλήτου ἀπαιρεθήσεσθαι. ἀρρωδέων δὲ τούτων  
 ἕκαστα ἐβουλεύετο ἀπόστασιν· συνέπιπτε γὰρ καὶ τὸν  
 ἐστιγμένον τὴν κεφαλὴν ἀπίχθαι ἐκ Σούσων παρὰ 15  
 Ἰστιαίου, σημαίνοντα ἀπίστασθαι Ἄρισταγόρην ἀπὸ  
 βασιλέος. ὁ γὰρ Ἰστιαῖος βουλόμενος τῷ Ἄρισταγόρῃ  
 σημήναι ἀποστήναι ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλῆως  
 σημήναι ὥστε φυλασσομένων τῶν ὁδῶν, ὁ δὲ τῶν δούλων  
 τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν ἔστιξε καὶ 20  
 ἀνέμεινε ἀναφῦναι τὰς τρίχας, ὡς δὲ ἀνέφυσαν τάχιστα,  
 ἀπέπεμπε ἐς Μίλητον ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδέν,  
 ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἄρισταγόρην  
 ξυρήσαντά μιν τὰς τρίχας κατιδέσθαι ἐς τὴν κεφαλὴν· τὰ  
 δὲ στίγματα ἐσήμαινε, ὡς καὶ πρότερόν μοι εἴρηται, 25  
 ἀπόστασιν. ταῦτα δὲ ὁ Ἰστιαῖος ἐποίηε συμφορὴν  
 ποιούμενος μεγάλην τὴν ἐνωτοῦ κατοχὴν τὴν ἐν Σούσοισι·  
 ἀποστάσιος ὢν γινομένης πολλὰς εἶχε ἐλπίδας μετήσεσθαι  
 ἐπὶ θάλασσαν, μὴ δὲ νεώτερόν τι ποιεύσης τῆς Μιλήτου  
 οὐδαμὰ ἐς αὐτὴν ἤξειν ἔτι ἐλογίζετο. 30

Ἰστιαῖος μὲν νυν ταῦτα διανοούμενος ἀπέπεμπε τὸν

ἄγγελον, Ἄρισταγόρη δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα. οὕτω δὴ ἐκ τοῦ ἐμφανέος ὁ Ἄρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανώμενος. καὶ πρῶτα μὲν λόγῳ μετεῖς τὴν τυραννίδα ἰσονομίην  
 5 ἐποίειε τῇ Μιλήτῳ, ὡς ἂν ἐκόντες αὐτῷ οἱ Μιλήσιοι συναπισταίητο, μετὰ δὲ καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τῷντο τοῦτο ἐποίειε, τοὺς μὲν ἐξελαύνων τῶν τυράννων, τοὺς δὲ φίλα βουλόμενος ποιέεσθαι τῆσι πόλισι ἐξεδίδου, ἄλλον ἐς ἄλλην πόλιν παραδιδούς, ὅθεν εἶη ἕκαστος. τυράννων  
 10 μὲν νυν κατάπαυσις ἐγένετο ἀνὰ τὰς πόλιας, Ἄρισταγόρης δὲ ὁ Μιλήσιος ὡς τοὺς τυράννους κατέπαυσε, στρατηγούς ἐν ἐκάστη τῶν πολιῶν κελεύσας ἐκάστους καταστήσαι, δεύτερα αὐτὸς ἐς Λακεδαίμονα τριήρεϊ ἀπόστολος ἐγένετο· ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἐξευρεθῆναι.

#### Vain Attempt of Aristagoras to Secure Spartan Alliance

15 Ἄπικνέεται δ' ὦν ὁ Ἄρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην Κλεομένεος ἔχοντος τὴν ἀρχήν· τῷ δὴ ἐς λόγους ἦιε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέτμητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. ἀπικνεόμενος δὲ  
 20 ἐς λόγους ὁ Ἄρισταγόρης ἔλεγε πρὸς αὐτὸν τάδε· Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσης τῆς ἐνθαῦτα ἀπίξις· τὰ γὰρ κατήκοντά ἐστι τοιαῦτα· Ἰώνων παῖδας δούλους εἶναι ἀντ' ἐλευθέρων ὄνειδος καὶ ἄλγος μέγιστον μὲν αὐτοῖσι ἡμῖν, ἔτι δὲ τῶν λοιπῶν ὑμῖν, ὅσω προέστατε  
 25 τῆς Ἑλλάδος. νῦν ὦν πρὸς θεῶν τῶν Ἑλληνίων ῥύσασθε Ἴωνας ἐκ δουλοσύνης, ἀνδρας ὀμαίμονας. εὐπετέως δὲ ὑμῖν ταῦτα οἶά τε χωρέειν ἐστί· οὔτε γὰρ οἱ βάρβαροι ἄλκιμοί εἰσι, ὑμεῖς τε τὰ ἐς τὸν πόλεμον ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. ἢ τε μάχη αὐτῶν ἐστι τοιήδε,

τόξα καὶ αἰχμὴ βραχέα· ἀναξυρίδας δὲ ἔχοντες ἔρχονται  
 ἐς τὰς μάχας καὶ κυρβασίας ἐπὶ τῆσι κεφαλῆσι. οὕτω  
 εὐπετέες χειρωθῆναί εἰσι. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τὴν  
 ἠπειρον ἐκείνην νεμομένοισι ὅσα οὐδὲ τοῖσι συνάπασι  
 ἄλλοισι, ἀπὸ χρυσοῦ ἀρξαμένοισι, ἄργυρος καὶ χαλκός 5  
 καὶ ἐσθῆς ποικίλη καὶ ὑποζύγιά τε καὶ ἀνδράποδα· τὰ  
 θυμῷ βουλόμενοι αὐτοὶ ἂν ἔχοιτε. κατοίκηνται δὲ ἀλλή-  
 λων ἐχόμενοι ὡς ἐγὼ φράσω, Ἰώνων μὲν τῶνδε οἶδε  
 Λυδοί, οἰκέοντές τε χώραν ἀγαθὴν καὶ πολυαργυρώτατοι  
 ἔοντες. δεικνὺς δὲ ἔλεγε ταῦτα ἐς τῆς γῆς τὴν περίοδον, 10  
 τὴν ἐφέρετο ἐν τῷ πίνακι ἐντετμημένην. Λυδῶν δέ, ἔφη  
 λέγων ὁ Ἄρισταγόρης, οἶδε ἔχονται Φρύγες οἱ πρὸς τὴν  
 ἠῶ, πολυπροβατώτατοί τε ἔοντες πάντων τῶν ἐγὼ οἶδα  
 καὶ πολυκαρπότατοι. Φρυγῶν δὲ ἔχονται Καππαδόκαι,  
 τοὺς ἡμεῖς Συρίους καλέομεν· τούτοισι δὲ πρόσουροι 15  
 Κίλικες, κατήκοντες ἐπὶ θάλασσαν τήνδε, ἐν τῇ ἦδε  
 Κύπρος νῆσος κείται· οἱ πεντακόσια τάλαντα βασιλεῖ  
 τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλικῶν δὲ τῶνδε ἔχονται  
 Ἄρμενιοι οἶδε, καὶ οὗτοι ἔοντες πολυπρόβατοι, Ἄρμενίων  
 δὲ Ματιηνοὶ χώραν τήνδε ἔχοντες. ἔχεται δὲ τούτων γῆ 20  
 ἠδὲ Κισσίη, ἐν τῇ δὴ παρὰ ποταμὸν τόνδε Χοάσπην  
 κείμενά ἐστι τὰ Σοῦσα ταῦτα, ἐνθα βασιλεύς τε μέγας  
 δίαιταν ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά  
 εἰσι· ἐλόντες δὲ ταύτην τὴν πόλιν θαρσέοντες ἤδη τῷ Διὶ  
 πλούτου πέρι ἐρίζετε. ἀλλὰ περὶ μὲν χώρας ἄρα οὐ 25  
 πολλῆς οὐδὲ οὕτω χρηστῆς καὶ οὔρων σμικρῶν χρεόν ἐστι  
 ὑμέας μάχας ἀναβάλλεσθαι πρὸς τε Μεσσηνίους ἔοντας  
 ἰσοπαλέας καὶ Ἀρκάδας τε καὶ Ἀργείους, τοῖσι οὔτε  
 χρυσοῦ ἐχόμενόν ἐστι οὐδὲν οὔτε ἀργύρου, τῶν πέρι καί  
 τινα ἐνάγει προθυμίη μαχόμενον ἀποθνήσκειν, παρέχον δὲ 30  
 τῆς Ἀσίας πάσης ἄρχειν εὐπετέως, ἄλλο τι αἰρήσεσθε;

Ἄρισταγόρης μὲν ταῦτα ἔλεξε, Κλεομένης δὲ ἀμείβετο  
 τοισίδε· ὦ ξεῖνε Μιλήσιε, ἀναβάλλομαί τοι ἐς τρίτην  
 ἡμέρην ὑποκρινέεσθαι. τότε μὲν ἐς τοσοῦτον ἤλασαν·  
 ἐπίτε δὲ ἡ κυρὴ ἡμέρη ἐγένετο τῆς ὑποκρίσιος καὶ ἦλθον  
 5 ἐς τὸ συγκείμενον, εἶρετο ὁ Κλεομένης τὸν Ἄρισταγόρην  
 ὀκοσέων ἡμερέων ἀπὸ θαλάσσης τῆς Ἰώνων ὁδὸς εἶη παρὰ  
 βασιλέα. ὁ δὲ Ἄρισταγόρης, τᾶλλα ἐὼν σοφὸς καὶ  
 διαβάλλων ἐκείνον εὖ, ἐν τούτῳ ἐσφάλῃ· χρεὸν γάρ μιν  
 μὴ λέγειν τὸ ἐόν, βουλόμενόν γε Σπαρτιήτας ἐξαγαγεῖν ἐς  
 10 τὴν Ἀσίην, λέγει δ' ὦν τριῶν μηνῶν φᾶς εἶναι τὴν ἄνοδον.  
 ὁ δὲ ὑπαρπάσας τὸν ἐπίλοιπον λόγον τὸν ὁ Ἄρισταγόρης  
 ὄρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· ὦ ξεῖνε Μιλήσιε,  
 ἀπαλλάσσεο ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδένα γὰρ  
 λόγον εὐπέα λέγεις Λακεδαιμονίοισι, ἐθέλων σφέας ἀπὸ  
 15 θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν. ὁ μὲν δὴ Κλεο-  
 μένης ταῦτα εἶπας ἦιε ἐς τὰ οἰκία, ὁ δὲ Ἄρισταγόρης  
 λαβὼν ἱκετηρίην ἦιε ἐς τοῦ Κλεομένεος, ἐσελθὼν δὲ ἔσω ἅτε  
 ἱκετεύων ἐπακοῦσαι ἐκέλευε τὸν Κλεομένεα, ἀποπέμψαντα  
 τὸ παιδίον· προσεστήκεε γὰρ δὴ τῷ Κλεομένει ἡ θυγάτηρ,  
 20 τῇ οὖνομα ἦν Γοργώ· τοῦτο δὲ οἱ καὶ μῦνον τέκνον  
 ἐτύγχανε ἐὼν ἑτέων ὀκτῶ ἢ ἐννέα ἡλικίην. Κλεομένης δὲ  
 λέγειν μιν ἐκέλευε τὰ βούλεται μηδὲ ἐπισχεῖν τοῦ παιδίου  
 εἶνεκα. ἐνθαῦτα δὴ ὁ Ἄρισταγόρης ἄρχετο ἐκ δέκα  
 ταλάντων ὑπισχνεόμενος, ἦν οἱ ἐπιτελέσῃ τῶν ἐδέετο.  
 25 ἀνανεύοντος δὲ τοῦ Κλεομένεος προέβαινε τοῖσι χρήμασι  
 ὑπερβάλλων ὁ Ἄρισταγόρης, ἐς ὃ πεντήκοντά τε τάλαντα  
 ὑπεδέδεκτο καὶ τὸ παιδίον ἠυδάξατο· Πάτερ, διαφθερέει  
 σε ὁ ξεῖνος, ἦν μὴ ἀποστὰς ἴης. ὃ τε δὴ Κλεομένης  
 ἤσθεις τοῦ παιδίου τῇ παραινέσει ἦιε ἐς ἕτερον οἶκημα καὶ  
 30 ὁ Ἄρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης,  
 οὐδέ οἱ ἐξεγένετο ἐπὶ πλέον ἔτι σημήναι περὶ τῆς ἀνόδου  
 τῆς παρὰ βασιλέα.



### Athenian Alliance Secured by Aristagoras

Ἄπελαυνόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης ἦε ἐς τὰς Ἀθήνας· αὕτη γὰρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστον. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον ὁ Ἀρισταγόρης ταῦτ' ἔλεγε τὰ καὶ ἐν τῇ Σπάρτῃ περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίῃ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ὡς οὔτε ἀσπίδα 5 οὔτε δόρυ νομίζουσι εὐπετέες τε χειρωθῆναι εἶησαν. ταῦτ' αὖτε δὴ ἔλεγε καὶ πρὸς τοῖσι τάδε, ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἀποικοὶ, καὶ οἶκός σφεας εἶη ῥύεσθαι δυναμένους μέγα. καὶ οὐδὲν ὅ τι οὐκ ὑπίσχετο οἷα κάρτα δεόμενος, ἐς ὃ ἀνέπεισέ σφεας. πολλοὺς γὰρ οἶκε εἶναι 10 εὐπετέστερον διαβάλλειν ἢ ἓνα, εἰ Κλεομένεα μὲν τὸν Λακεδαιμόνιον μόνον οὐκ οἶός τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας Ἀθηναίων ἐποίησε τοῦτο. Ἀθηναῖοι μὲν δὴ ἀναπεισθέντες ἐψηφίσαντο εἴκοσι νέας ἀποστῆλαι βοηθοὺς Ἴωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι 15 Μελάνθιον, ἄνδρα τῶν ἀστῶν ἐόντα τὰ πάντα δόκιμον. αὗται δὲ αἱ νέες ἀρχὴ κακῶν ἐγένοντο Ἑλλησί τε καὶ βαρβάροισι.

### The Burning of Sardis

Ἀρισταγόρης δέ, ἐπειδὴ οἱ τε Ἀθηναῖοι ἀπίκοντο εἴκοσι νηυσί, ἅμα ἀγόμενοι Ἐρετριέων πέντε τριήρεας, ἐποιέετο 20 στρατηγὴν ἐς Σάρδεις. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο ἀλλ' ἔμενε ἐν Μιλήτῳ, στρατηγούς δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἐωυτοῦ τε ἀδελφεὸν Χαροπίνον καὶ τῶν ἄλλων ἀστῶν Ἐρμόφαντον. ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ Ἴωνες ἐς Ἐφεσον πλοῖα μὲν κατέλιπον ἐν Κορησῶ τῆς 25 Ἐφεσίης, αὐτοὶ δὲ ἀνέβαινον χειρὶ πολλῇ, ποιούμενοι Ἐφεσίους ἡγεμόνας. πορευόμενοι δὲ παρὰ ποταμὸν Καῦστριον, ἐνθεῦτεν ἐπίτε ὑπερβάντες τὸν Τμῶλον ἀπίκοντο, αἰρέουσι Σάρδεις οὐδενός σφι ἀντιωθέντος,

αἰρέουσι δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ  
 ἀκρόπολιν ἐρρύετο αὐτὸς Ἄρταφρένης ἔχων ἀνδρῶν  
 δύναμιν οὐκ ὀλίγην. τὸ δὲ μὴ λεηλατῆσαι ἐλόντας σφέας  
 τὴν πόλιν ἔσχε τόδε. ἦσαν ἐν τῆσι Σάρδισι οἰκίαι αἱ μὲν  
 5 πλεῦνες καλάμιναι, ὅσαι δ' αὐτέων καὶ πλίνθιναι ἦσαν,  
 καλάμου εἶχον τὰς ὀροφάς. τουτέων δὴ μίαν τῶν τις  
 στρατιωτέων ὡς ἐνέπρησε, αὐτίκα ἀπ' οἰκίης ἐς οἰκίην ἰὸν  
 τὸ πῦρ ἐπενέμετο τὸ ἄστυ πᾶν. καιομένου δὲ τοῦ ἄστεος  
 οἱ Λυδοὶ τε καὶ ὅσοι Περσέων ἐνήσαν ἐν τῇ πόλι, ἀπολαμ-  
 10 φθέντες πάντοθεν ὥστε τὰ περιέσχατα νεμομένου τοῦ  
 πυρὸς καὶ οὐκ ἔχοντες ἐξήλυσιν ἐκ τοῦ ἄστεος, συνέρρεον ἐς  
 τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμὸν, ὃς σφι  
 ψῆγμα χρυσοῦ καταφορέων ἐκ τοῦ Τμῶλου διὰ μέσης τῆς  
 ἀγορῆς ῥέει καὶ ἔπειτα ἐς τὸν Ἑρμον ποταμὸν ἐκδιδοί,  
 15 ὃ δὲ ἐς θάλασσαν· ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς  
 τὴν ἀγορὴν ἀθροιζόμενοι οἱ τε Λυδοὶ καὶ οἱ Πέρσαι  
 ἠναγκάζοντο ἀμύνεσθαι. οἱ δὲ Ἴωνες ὀρῶντες τοὺς μὲν  
 ἀμυνομένους τῶν πολεμίων, τοὺς δὲ σὺν πλήθει πολλῶ  
 προσφερομένους ἐξανεχώρησαν δείσαντες πρὸς τὸ ὄρος τὸ  
 20 Τμῶλον καλεόμενον, ἐνθεῦτεν δὲ ὑπὸ νύκτα ἀπαλλάσ-  
 σοντο ἐπὶ τὰς νέας. καὶ Σάρδιες μὲν ἐνεπρήσθησαν, ἐν  
 δὲ αὐτῆσι καὶ ἰρὸν ἐπιχωρίας θεοῦ Κυβήβης, τὸ σκηπτό-  
 μενοι οἱ Πέρσαι ὑστερον ἀντενεπίμπρασαν τὰ ἐν Ἑλλησι  
 ἰρά. τότε δὲ οἱ Πέρσαι οἱ ἐντὸς Ἄλυος ποταμοῦ νομοὺς  
 25 ἔχοντες προπυνθανόμενοι ταῦτα συνηλίζοντο καὶ ἐβοήθειον  
 τοῖσι Λυδοῖσι. καὶ κως ἐν μὲν Σάρδισι οὐκέτι ἐόντας  
 τοὺς Ἴωνας εὐρίσκουσι, ἐπόμενοι δὲ κατὰ στίβον αἰρέουσι  
 αὐτοὺς ἐν Ἐφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ Ἴωνες,  
 συμβαλόντες δὲ πολλὸν ἐσώθησαν. καὶ πολλοὺς αὐτῶν  
 30 οἱ Πέρσαι φονεύουσι, ἄλλους τε ὀνομαστούς, ἐν δὲ δὴ καὶ  
 Εὐαλκίδην στρατηγέοντα Ἑρετριέων, στεφανηφόρους τε

ἀγῶνας ἀναραιρηκότα καὶ ὑπὸ Σιμωνίδεω τοῦ Κηίου  
πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην,  
ἐσκεδάσθησαν ἀνὰ τὰς πόλιας.

Τότε μὲν δὴ οὕτω ἠγωνίσαντο· μετὰ δὲ Ἀθηναῖοι μὲν  
τὸ παράπαν ἀπολιπόντες τοὺς Ἴωνας ἐπικαλομένου σφέας 5  
πολλὰ δι' ἀγγέλων Ἀρισταγόρεω οὐκ ἔφασαν τιμωρήσειν  
σφι. Ἴωνες δὲ τῆς Ἀθηναίων συμμαχίης στερηθέντες  
(οὕτω γάρ σφι ὑπῆρχε πεποιημένα ἐς Δαρεῖον) οὐδὲν δὴ  
ἦσσον τὸν πρὸς βασιλέα πόλεμον ἐσκευάζοντο. βασιλεῖ  
δὲ Δαρείῳ ὡς ἐξαγγέλθη Σάρδις ἀλούσας ἐμπεπρήσθαι 10  
ὑπὸ τε Ἀθηναίων καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς  
συλλογῆς ὥστε ταῦτα συνυφανθῆναι τὸν Μιλήσιον Ἀρι-  
σταγόρην, πρῶτα μὲν λέγεται αὐτόν, ὡς ἐπύθετο ταῦτα,  
Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα ὡς οὕτοί γε  
οὐ καταπροΐξονται ἀποστάντες, εἰρέσθαι οἵτινες εἶεν οἱ 15  
Ἀθηναῖοι, μετὰ δὲ πυθόμενον αἰτῆσαι τὸ τόξον, λαβόντα  
δὲ καὶ ἐπιθέντα οἷστον ἄνω πρὸς τὸν οὐρανὸν ἀπεῖναι, καί  
μιν ἐς τὸν ἥερα βάλλοντα εἰπεῖν· ὦ Ζεῦ, ἐκγενέσθαι μοι  
Ἀθηναίους τείσασθαι, εἴπαντα δὲ ταῦτα προστάξαι ἐνὶ  
τῶν θεραπόντων δείπνου προκειμένου αὐτῷ ἐς τρίς ἐκάστοτε 20  
εἰπεῖν· Δέσποτα, μέμνεο τῶν Ἀθηναίων.

(After the events here described, Histiaeus prevailed upon Darius to let him return to Ionia, on the pretext of suppressing the revolt. He was unable to effect a return to Miletus, fled to Chios, and later met his death. Aristagoras, too, was killed in Thrace, and the Ionian revolt was finally suppressed by the capture of Miletus.)

## BOOK VI

### The Preparations of Darius against Greece

Μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρείος τῶν Ἑλλήνων ὅτι ἐν νόῳ ἔχοιεν, κότερα πολεμέειν ἐνωτῶ ἢ παραδιδόναι σφέας αὐτοῦς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, κελεύων αἰτέειν βασιλέϊ γῆν τε καὶ ὕδωρ. 5 τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐνωτοῦ δασμοφόρους πόλιας τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα ποιέεσθαι. οὔτοί τε δὴ παρεσκευάζοντο ταῦτα καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἠπειρωτέων 10 ἔδοσαν τὰ προΐσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δὲ σφι ταῦτα ἰθέως Ἰθηναῖοι ἐπεκέατο, δοκέοντές τε ἐπὶ σφίσι ἔχοντας τοὺς Αἰγινῆτας δεδωκέναι, ὡς ἅμα τῶ 15 Πέρση ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτῶντές τε ἐς τὴν Σπάρτην κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

### Organization of the Expedition of Datis and Artaphernes

Ἰθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινῆτας, ὁ δὲ Πέρσης τὸ ἐνωτοῦ ἐποίηε, ὥστε ἀναμιμνήσκοντός τε αἰεὶ 20 τοῦ θεράποντος μεμνήσθαι μιν τῶν Ἰθηναίων καὶ Πεισι-στρατιδέων προσκατημένων καὶ διαβαλλόντων Ἰθηναίους, ἅμα δὲ βουλόμενος ὁ Δαρείος ταύτης ἐχόμενος τῆς προφάσιος καταστρέφεσθαι τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῶ γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ φλαύρως πρήξαντα 25 τῶ στόλῳ παραλύει τῆς στρατηγίης, ἄλλους δὲ στρατη-





γούς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας, Δᾶτίν τε, ἔοντα Μῆδον γένος, καὶ Ἀρταφρένεα τὸν Ἀρταφρένεος παῖδα, ἀδελφιδέον ἑωυτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε ἕξανδραποδίσαντας Ἀθήνας καὶ Ἐρέτριαν ἀνάγειν ἑωυτῷ ἐς ὄψιν τὰ ἀνδράποδα.

5

### The Course of the Expedition before Reaching the Greek Mainland

Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες πορευόμενοι παρὰ βασιλέος προσέμειξαν τῇ Νάξῳ (ἐπὶ ταύτην γὰρ δὴ πρώτην ἐπέϊχον στρατεύεσθαι οἱ Πέρσαι), μεμνημένοι τῶν πρότερον οἱ Νάξιοι πρὸς τὰ ὄρεα οἴχοντο φεύγοντες οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι ἀνδραποδισάμενοι τοὺς 10 κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἱρὰ καὶ τὴν πόλιν. ταῦτα δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο. ἐν ᾧ δὲ οὗτοι ταῦτα ἐποίουν, οἱ Δήλιοι ἐκλιπόντες καὶ αὐτοὶ τὴν Δῆλον οἴχοντο φεύγοντες ἐς Τῆνον. τῆς δὲ στρατιῆς καταπλεύσης ὁ Δᾶτις προπλώσας οὐκ ἔα τὰς νέας πρὸς 15 τὴν Δῆλον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ῥηναίῃ· αὐτὸς δὲ πυθόμενος ἵνα ἦσαν οἱ Δήλιοι, πέμπων κήρυκα ἠγόρευέ σφι τάδε· Ἄνδρες ἱροί, τί φεύγοντες οἴχεσθε, οὐκ ἐπιτήδεα καταγνόντες κατ' ἐμεῦ; ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό γε φρονέω καὶ μοι ἐκ βασιλέος ὧδε ἐπέσταλται, 20 ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο, ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώραν μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὦν καὶ ἄπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν καὶ τὴν νῆσον νέμεσθε. ταῦτα μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοισι, μετὰ δὲ λιβανωτοῦ τριηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βώμοῦ 25 ἐθυμίησε. Δᾶτις μὲν δὴ ταῦτα ποιήσας ἔπλεε ἅμα τῷ στρατῷ ἐπὶ τὴν Ἐρέτριαν πρῶτα, ἅμα ἀγόμενος καὶ Ἴωνας καὶ Αἰολέας· μετὰ δὲ τοῦτον ἐνθεῦτεν ἕξαναχθέντα

Δῆλος ἐκινήθη, ὡς ἔλεγον οἱ Δῆλιοι, καὶ πρῶτα καὶ ὕστατα  
 μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο μὲν κου τέρας ἀνθρώ-  
 ποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηνε ὁ θεός. ἐπὶ  
 γὰρ Δαρείου τοῦ Ὑστάσπεος καὶ Ξέρξω τοῦ Δαρείου καὶ  
 5 Ἄρταξέρξω τοῦ Ξέρξω, τριῶν τουτέων ἐπεξῆς γενεῶν,  
 ἐγένετο πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς  
 τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν Περσέων  
 αὐτῇ γενόμενα, τὰ δὲ ἀπ' αὐτῶν τῶν κορυφαίων περὶ τῆς  
 ἀρχῆς πολεμούντων. οὕτως οὐδὲν ἦν ἀεικὲς κινήθῃναι  
 10 Δῆλον τὸ πρὶν εἶναι ἀκίνητον. οἱ δὲ βάρβαροι ὡς  
 ἀπῆραν ἐκ τῆς Δήλου, προσίσχον πρὸς τὰς νήσους,  
 ἐνθεῦτεν δὲ στρατιὴν τε παρελάβανον καὶ ὀμήρους τῶν  
 νησιωτέων παῖδας ἐλάβανον. ὡς δὲ περιπλέοντες τὰς  
 νήσους προσέσχον καὶ ἐς Κάρυστον (οὐ γὰρ δὴ σφι οἱ  
 15 Καρύστιοι οὔτε ὀμήρους ἐδίδοσαν οὔτε ἔφασαν ἐπὶ πόλιος  
 ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ  
 Ἀθήνας), ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν  
 σφέων ἔκειρον, ἐς ὃ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν  
 Περσέων τὴν γνώμην. οἱ δὲ Πέρσαι πλείοντες κατέσχον  
 20 τὰς νέας τῆς Ἐρετρικῆς χώρας κατὰ Ταμύνας καὶ Χοιρέας  
 καὶ Αἰγίλια, κατασχόντες δὲ ἐς ταῦτα τὰ χωρία  
 αὐτίκα ἵππους τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς  
 προσοισόμενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἐρετρίεες ἐπεξε-  
 θεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλήν, εἴ κως δὲ  
 25 διαφυλάξαιεν τὰ τείχεα, τούτου σφι πέρη ἐμελε, ἐπεῖτε  
 ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γινομένης  
 καρτερῆς πρὸς τὸ τεῖχος ἐπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν  
 ἀμφοτέρων· τῇ δὲ ἐβδόμῃ Εὐφορβός τε ὁ Ἀλκιμάχου καὶ  
 Φίλαγρος ὁ Κυνέω ἄνδρες τῶν ἀστῶν δόκιμοι προδιδούσι  
 30 τοῖσι Πέρσησι. οἱ δὲ ἐσελθόντες ἐς τὴν πόλιν τοῦτο μὲν  
 τὰ ἱρὰ συλήσαντες ἐνέπρησαν, ἀποτινύμενοι τῶν ἐν



Σάρδισι κατακαυθέντων ἰρῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἠνδραποδίσαντο κατὰ τὰς Δαρείου ἐντολάς.

### The Arrival at Marathon and the Preparations of the Athenians

Χειρωσάμενοι δὲ τὴν Ἐρέτριαν καὶ ἐπισχόντες ὀλίγας ἡμέρας ἔπλεον ἐς γῆν τὴν Ἀττικὴν, κατέργοντές τε πολλὸν καὶ δοκέοντες ταῦτὰ τοὺς Ἀθηναίους ποιήσειν τὰ 5 καὶ τοὺς Ἐρετριέας ἐποίησαν. καὶ ἦν γὰρ Μαραθῶν ἐπιτηδεότατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι καὶ ἀγχοτάτῳ τῆς Ἐρετρίας, ἐς τοῦτό σφι κατηγέετο Ἴππίης ὁ Πεισιστράτου. Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, ἐβοήθειον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφεας στρατηγοὶ 10 δέκα, τῶν ὁ δέκατος ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα τὸν Στησαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισίστρατον τὸν Ἴπποκράτεος.

Καὶ πρῶτα μὲν ἔόντες ἔτι ἐν τῷ ἄστεϊ οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φιλιππίδην, Ἀθηναῖον 15 μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμην τε καὶ τοῦτο μελετῶντα· τῷ δὴ, ὡς αὐτὸς τε ἔλεγε Φιλιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὁ Πᾶν περιπίπτει. βῶσαντα δὲ τὸ οὖνομα τοῦ Φιλιππίδew τὸν Πᾶνα Ἀθηναίοισι κελεῦσαι ἀπαγγεῖλαι, δι' ὃ τι 20 ἔωντοῦ οὐδεμίαν ἐπιμέλειαν ποιεῦνται, ἔοντος εὐνόου Ἀθηναίοισι καὶ πολλαχῆ γενομένου σφι ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἔσομένου. καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφι εὖ ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ ἀκροπόλι Πανὸς ἱρόν, καὶ 25 αὐτὸν ἀπὸ ταύτης ἀγγελίης θυσίησι ἐπετείοισι καὶ λαμπάδι ἰλάσκονται. τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φιλιππίδης οὗτος, ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα

φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄσπεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας ἔλεγε· ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιοτάτην ἐν τοῖσι Ἑλλησι  
 5 δουλοσύνη περιπεσοῦσαν πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἐρέτρια τε ἠνδραπόδισται καὶ πόλι λογίμῃ ἢ Ἑλλάς γέγονε ἀσθενεστέρα. ὁ μὲν δὴ σφι τὰ ἐντεταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα δὲ σφι ἦν τὸ παραυτίκα ποιεῖν ταῦτα οὐ  
 10 βουλομένοισι λύειν τὸν νόμον· ἦν γὰρ ἰσταμένου τοῦ μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἐόντος τοῦ κύκλου. οὗτοι μὲν νυν τὴν πανσέληνον ἔμενον, τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίης ὁ Πεισι-  
 στρατοῦ ἐς τὸν Μαραθῶνα, Ἀθηναίοισι δὲ τεταγμένοισι  
 15 ἐν τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες Πλαταιέες πανδημί· καὶ γὰρ καὶ ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνους ὑπὲρ αὐτῶν Ἀθηναῖοι συχνοὺς ἤδη ἀναραιρέατο·

### The Battle of Marathon

Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα αἱ  
 20 γνῶμαι, τῶν μὲν οὐκ ἐόντων συμβαλεῖν (ὀλίγους γὰρ εἶναι στρατιῇ τῇ Μήδων συμβαλεῖν), τῶν δὲ καὶ Μιλτιάδεω κελευόντων. ὡς δὲ δίχα τε ἐγίνοντο καὶ ἐνίκα ἢ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυάμῳ λαχὼν Ἀθηναίων πολεμαρχεῖν (τὸ παλαιὸν  
 25 γὰρ Ἀθηναῖοι ὁμόψηφον τὸν πολέμαρχον ἐποιεῦντο τοῖσι στρατηγοῖσι), ἦν δὲ τότε πολέμαρχος Καλλίμαχος Ἀφιδναῖος, πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε· Ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἢ καταδουλώσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνα λιπέσθαι ἐς τὸν ἅπαντα

ἀνθρώπων βίον οἷα οὐδὲ Ἀρμόδιός τε καὶ Ἀριστογείτων.  
 νῦν γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον ἤκουσι  
 μέγιστον, καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται  
 τὰ πείσονται παραδεδομένοι Ἰππῆη, ἣν δὲ περιγένηται  
 αὕτη ἡ πόλις, οἷη τέ ἐστι πρώτη τῶν Ἑλληνίδων πολίων 5  
 γενέσθαι. κῶς ὦν δὴ ταῦτα οἷά τέ ἐστι γενέσθαι, καὶ  
 κῶς ἐς σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος  
 ἔχειν, νῦν ἔρχομαι φράσων. ἡμέων τῶν στρατηγῶν  
 ἐόντων δέκα δίχα γίνονται αἱ γνώμαι, τῶν μὲν κελεύόντων  
 συμβαλεῖν, τῶν δὲ οὐ. ἦν μὲν νυν μὴ συμβάλωμεν, 10  
 ἔλπομαί τινα στάσιν μεγάλην διασείσειν ἐμπεσοῦσαν τὰ  
 Ἀθηναίων φρονήματα ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν  
 πρὶν τι καὶ σαθρὸν Ἀθηναίων μετέξετέροισι ἐγγενέσθαι,  
 θεῶν τὰ ἴσα νεμόντων οἰοί τέ εἶμεν περιγενέσθαι τῇ  
 συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ ἐκ σέο 15  
 ἄρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῆ, ἔστι τοι  
 πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ Ἑλλάδι·  
 ἦν δὲ τὴν τῶν ἀποσπευδόντων τὴν συμβολὴν ἔλη, ὑπάρξει  
 τοι τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία. ταῦτα λέγων  
 ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον· προσγενο- 20  
 μένης δὲ τοῦ πολεμάρχου τῆς γνώμης ἐκεκῦρωτο συμβάλ-  
 λειν. μετὰ δὲ οἱ στρατηγοὶ τῶν ἡ γνώμη ἔφερε συμβάλ-  
 λειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανική τῆς ἡμέρης,  
 Μιλτιάδην παρεδίδοσαν. ὁ δὲ δεκόμενος οὔτι κω συμβολὴν  
 ἐποιέετο, πρὶν γε δὴ αὐτοῦ πρυτανική ἐγένετο. ὡς δὲ ἐς 25  
 ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο ὧδε οἱ Ἀθηναῖοι  
 ὡς συμβαλέοντες· τοῦ μὲν δεξιοῦ κέρεος ἠγέετο ὁ πολέ-  
 μαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὔτω  
 τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.  
 ἠγεομένου δὲ τούτου ἐξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαί, 30  
 ἐχόμεναι ἀλληλέων· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ

εὐώνυμον κέρας, Πλαταιέες. ἀπὸ ταύτης γὰρ σφι τῆς  
 μάχης Ἀθηναίων θυσίας ἀναγόντων ἐς πανηγύριαι τὰς ἐν  
 τῆσι πεντετηρίσι γινομένας κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος  
 ἅμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ  
 5 Πλαταιεῦσι. τότε δὲ τασσομένων τῶν Ἀθηναίων ἐν τῷ  
 Μαραθῶνι ἐγένετο τοιόνδε τι· τὸ στρατόπεδον ἐξισού-  
 μενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγένετο  
 ἐπὶ τάξιας ὀλίγας, καὶ ταύτη ἦν ἀσθενέστατον τὸ στρατό-  
 πεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει. ὥς δέ σφι  
 10 διετέτακτο καὶ τὰ σφάγια ἐγένετο καλά, ἐνθαῦτα ὥς  
 ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ ἴεντο ἐς τοὺς βαρβάρους.  
 ἦσαν δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ  
 ὀκτώ. οἱ δὲ Πέρσαι ὀρῶντες δρόμῳ ἐπιόντας παρεσκευά-  
 ζοντο ὡς δεξόμενοι, μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον  
 15 καὶ πάγχυ ὀλεθρίην, ὀρῶντες αὐτοὺς ἔοντας ὀλίγους, καὶ  
 τούτους δρόμῳ ἐπειγομένους οὔτε ἵππου ὑπαρχούσης σφι  
 οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατείκαζον·  
 Ἀθηναῖοι δὲ ἐπεῖτε ἀθρόοι προσέμειξαν τοῖσι βαρβάροισι,  
 ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων  
 20 πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολεμίους ἐχρήσαντο,  
 πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρῶντες καὶ  
 τοὺς ἄνδρας ταύτην ἐσθημένους· τέως δὲ ἦν τοῖσι Ἑλλησι  
 καὶ τὸ οὐνομα τὸ Μήδων φόβος ἀκούσαι. μαχομένων δὲ  
 ἐν τῷ Μαραθῶνι χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον  
 25 τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ  
 καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ  
 βάρβαροι καὶ ῥήξαντες ἐδίωκον ἐς τὴν μεσόγαιαν, τὸ δὲ  
 κέρας ἐκάτερον ἐνίκων Ἀθηναῖοί τε καὶ Πλαταιέες.  
 νικῶντες δὲ τὸ μὲν τετραμμένον τῶν βαρβάρων φεύγειν  
 30 ἔων, τοῖσι δὲ τὸ μέσον ῥήξασι αὐτῶν συναγαγόντες  
 τὰ κέρα εἰμάχοντο, καὶ ἐνίκων Ἀθηναῖοι. φεύγουσι

δὲ τοῖσι Πέρσησι εἶποντο κόπτοντες, ἐς ὃ ἐπὶ τὴν  
 θάλασσαν ἀπικόμενοι πῦρ τε αἶτεον καὶ ἐπελαμβάνοντο  
 τῶν νεῶν. καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολέμαρχος  
 διαφθείρεται, ἀνὴρ γενόμενος ἀγαθός, ἀπὸ δ' ἔθανε τῶν  
 στρατηγῶν Στησίλεως ὁ Θρασύλεω· τοῦτο δὲ Κυνέγειρος 5  
 ὁ Εὐφορίωνος ἐνθαῦτα ἐπιλαμβανόμενος τῶν ἀφλάστων  
 νεός, τὴν χεῖρα ἀποκοπεῖς πελέκεϊ πίπτει, τοῦτο δὲ ἄλλοι  
 Ἀθηναίων πολλοί τε καὶ ὀνομαστοί. ἑπτὰ μὲν δὴ τῶν  
 νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι, τῆσι δὲ  
 λοιπῆσι οἱ βάρβαροι ἐξανακρουσάμενοι καὶ ἀναλαβόντες 10  
 ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐξ Ἐρετρίας ἀνδράποδα,  
 περιέπλεον Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους  
 ἀπικόμενοι ἐς τὸ ἄστυ. οὗτοι μὲν δὴ περιέπλεον Σούνιον·  
 Ἀθηναῖοι δὲ ὡς ποδῶν εἶχον ἐβοήθειον ἐς τὸ ἄστυ, καὶ 15  
 ἔφθησάν τε ἀπικόμενοι πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ  
 ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου τοῦ ἐν  
 Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργει. οἱ δὲ  
 βάρβαροι τῆσι νηυσὶ ὑπεραιωρηθέντες Φαλήρου (τοῦτο  
 γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων) ὑπὲρ τούτου  
 ἀνακωχέυσαντες τὰς νέας ἀπέπλεον ὀπίσω ἐς τὴν Ἀσίην. 20  
 ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν βαρβάρων  
 κατὰ ἑξακισχιλίους καὶ τετρακοσίους ἄνδρας, Ἀθηναίων  
 δὲ ἑκατὸν καὶ ἐνενήκοντα καὶ δύο. Λακεδαιμονίων δὲ  
 ἦκον ἐς τὰς Ἀθήνας δισχίλιοι μετὰ τὴν πανσέληνον,  
 ἔχοντες σπουδὴν πολλὴν καταλαβεῖν, οὕτω ὥστε τριταῖοι 25  
 ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ ἀπικό-  
 μενοι τῆς συμβολῆς ἰμείροντο ὅμως θεήσασθαι τοὺς  
 Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθῶνα ἐθεήσαντο. μετὰ  
 δὲ αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν ἀπαλλάσσοντο  
 ὀπίσω.

## BOOK VII

### Preparations of Darius for a Second Invasion of Greece

Ἐπεὶ δὲ ἡ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὰ βασιλέα Δαρείου τὸν Ὑστάσπεος καὶ πρὶν μεγάλως κεχαραγμένον τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδις ἐσβολήν, καὶ δὴ καὶ τότε πολλῶ τε  
5 δεινότερα ἐποίηε καὶ μᾶλλον ὄρμητο στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο πέμπων ἀγγέλους κατὰ πόλιν ἐτοιμάζειν στρατιήν, πολλῶ πλέω ἐπιτάσσων ἐκάστοισι ἢ πρότερον παρεῖχον, καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα. τούτων δὲ περιαγγελ-  
10 λομένων ἡ Ἀσίη ἐδονέετο ἐπὶ τρία ἔτεα, καταλεγομένων τε τῶν ἀρίστων ὡς ἐπὶ τὴν Ἑλλάδα στρατευσομένων καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτει Αἰγύπτιοι οἱ ὑπὸ Καμβύσῳ δουλωθέντες ἀπέστησαν ἀπὸ Περσέων. ἐνθαῦτα δὴ καὶ μᾶλλον ὄρμητο καὶ ἐπ' ἀμφοτέρους στρατεύεσθαι.  
15 στελλομένου δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας τῶν παίδων αὐτοῦ στάσις ἐγένετο μεγάλη περὶ τῆς ἡγεμονίης, ὡς δεῖ μιν ἀποδέξαντα βασιλέα κατὰ τὸν Περσέων νόμον οὕτω στρατεύεσθαι. ἦσαν γὰρ Δαρείῳ καὶ πρότερον ἢ βασιλεύσαι γεγονότες τρεῖς παῖδες ἐκ τῆς προτέρης  
20 γυναικός, Γωβρύεω θυγατρός, καὶ βασιλεύσαντι ἐξ Ἀτόσσης τῆς Κύρου ἕτεροι τέσσερες. τῶν μὲν δὴ προτέρων ἐπρέσβευε Ἀρτοβαζάνης, τῶν δὲ ἐπιγενομένων Ξέρξης. ἔόντες δὲ μητρὸς οὐ τῆς αὐτῆς ἐστασίαζον, ὁ μὲν Ἀρτοβαζάνης κατ' ὅ τι πρεσβύτατός τε εἶη παντὸς τοῦ γόνου  
25 καὶ ὅτι νομιζόμενον εἶη πρὸς πάντων ἀνθρώπων τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν, Ξέρξης δὲ ὡς Ἀτόσσης τε παῖς εἶη τῆς Κύρου θυγατρός καὶ ὅτι Κῦρος εἶη ὁ κτησά-

μενος τοῖσι Πέρσησι τὴν ἐλευθερίην. Δαρείου δὲ οὐκ ἀποδεικνυμένου κω γνώμην ἐτύγχανε κατὰ τὸν τούτοις καὶ Δημάρητος ὁ Ἀρίστωνος ἀναβεβηκῶς ἐς Σοῦσα, ἐστερημένος τε τῆς ἐν Σπάρτῃ βασιληΐης καὶ φυγὴν ἐπιβαλὼν ἐνωτῶ ἐκ Λακεδαιμόνος. οὗτος ὠνήρ πυθόμενος τῶν Δαρείου παίδων τὴν διαφορὴν, ἐλθὼν, ὡς ἡ φάτις μιν ἔχει, Ξέρξῃ συνεβούλευε λέγειν πρὸς τοῖσι ἔλεγε ἔπει, ὡς αὐτὸς μὲν γένοιτο Δαρείῳ ἤδη βασιλεύοντι καὶ ἔχοντι τὸ Περσέων κράτος, Ἀρτοβαζάνης δὲ ἔτι ἰδιώτῃ ἐόντι Δαρείῳ οὐκ ὦν οὔτε οἶκός εἴη οὔτε δίκαιον ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἐνωτοῦ, ἐπεὶ γε καὶ ἐν Σπάρτῃ, ἔφη ὁ Δημάρητος ὑποτιθέμενος, οὕτω νομίζεσθαι, ἦν οἱ μὲν προγεγονότες ἔωσι πρὶν ἢ τὸν πατέρα σφέων βασιλεῦσαι, ὁ δὲ βασιλεύοντι ὀψίγονος ἐπιγένηται, τοῦ ἐπιγενομένου τὴν ἐκδεξίν τῆς βασιληΐης γίνεσθαι. χρησαμένου δὲ Ξέρξεω τῇ Δημαρήτου ὑποθήκῃ γνοὺς ὁ Δαρείος ὡς λέγοι δίκαια βασιλέα μιν ἀπέδεξε. δοκέειν δέ μοι, καὶ ἄνευ ταύτης τῆς ὑποθήκης ἐβασίλευσε ἂν Ξέρξης· ἡ γὰρ Ἄτοσσα εἶχε τὸ πᾶν κράτος. ἀποδέξας δὲ βασιλέα Πέρσησι Ξέρξεα Δαρείος ὀρμᾶτο στρατεύεσθαι. ἄλλὰ γὰρ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρω ἔτεϊ παρασκευαζόμενον συνήνεκε αὐτὸν Δαρείον, βασιλεύσαντα τὰ πάντα ἔξ τε καὶ τριήκοντα ἔτεα, ἀποθανεῖν, οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι.

### The Succession of Xerxes. Invasion of Greece Urged by Mardonius

Ἀποθανόντος δὲ Δαρείου ἡ βασιληΐη ἀνεχώρησε ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξην. ὁ τοίνυν Ξέρξης ἐπὶ μὲν τὴν Ἑλλάδα οὐδαμῶς πρόθυμος ἦν κατ' ἀρχὰς στρατεύεσθαι, ἐπὶ δὲ Αἰγύπτου ἐποιέετο στρατιῆς ἄγερσιν. παρεὼν δὲ

καὶ δυνάμενος παρ' αὐτῷ μέγιστον Περσέων Μαρδόnius ὁ  
 Γωβρύεω, ὃς ἦν Ξέρξη μὲν ἀνεψιός, Δαρείου δὲ ἀδελφεῆς  
 παῖς, τοιούτου λόγου εἶχετο, λέγων· Δέσποτα, οὐκ οἶκός  
 ἐστι Ἀθηναίους ἐργασαμένους πολλὰ δὴ κακὰ Πέρσας μὴ  
 5 οὐ δοῦναι δίκας τῶν ἐποίησαν. ἀλλ' εἰ τὸ μὲν νῦν ταῦτα  
 πρήσσοις τὰ περ ἐν χερσὶ ἔχεις· ἡμερώσας δὲ Αἴγυπτον  
 τὴν ἐξυβρίσασαν στρατηλάτее ἐπὶ τὰς Ἀθήνας, ἵνα λόγος  
 τέ σε ἔχη πρὸς ἀνθρώπων ἀγαθὸς καὶ τις ὕστερον φυλάσ-  
 σηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι. οὗτος μὲν οἱ λόγος  
 10 ἦν τιμωρός, τούτου δὲ τοῦ λόγου παρενθήκην ποιέεσκετο  
 τήνδε, ὡς ἡ Εὐρώπη περικαλλῆς χώρα καὶ δένδρεα παντοῖα  
 φέρει τὰ ἡμερα ἀρετὴν τε ἄκρη, βασιλεῖι τε μούνῳ θνητῶν  
 ἀξίη ἐκτῆσθαι. ταῦτα δὲ ἔλεγε οἷα νεωτέρων ἔργων  
 ἐπιθυμητῆς ἐὼν καὶ θέλων αὐτὸς τῆς Ἑλλάδος ὑπαρχος  
 15 εἶναι. χρόνῳ δὲ κατεργάσατό τε καὶ ἀνέπεισε Ξέρξην  
 ὥστε ποιέειν ταῦτα.

Ξέρξης δὲ μετὰ Αἰγύπτου ἄλωσιν ὡς ἔμελλε ἐς χεῖρας  
 ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας, σύλλογον  
 ἐπικλητον Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνώμας τε  
 20 πύθηταί σφρων καὶ αὐτὸς ἐν· πᾶσι εἶπη τὰ θέλει. ὡς δὲ  
 συνελέχθησαν, ἔλεγε Ξέρξης τάδε· Ἄνδρες Πέρσαι, οὐτ'  
 αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεὶς παραδεξά-  
 μενός τε αὐτῷ χρήσομαι. ὡς γὰρ ἐγὼ πυνθάνομαι τῶν  
 πρεσβυτέρων, οὐδαμὰ κω ἠτρεμίσαμεν, ἐπεῖτε παρελά-  
 25 βομεν τὴν ἡγεμονίην τήνδε παρὰ Μήδων, Κύρου κατελόντος  
 Ἀστυάγεα· ἀλλὰ θεός τε οὕτω ἄγει καὶ αὐτοῖσι ἡμῖν  
 πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. τὰ μὲν νυν  
 Κῦρός τε καὶ Καμβύσης πατήρ τε ὁ ἐμὸς Δαρείος κατερ-  
 γάσαντο καὶ προσεκτήσαντο ἔθνεα, ἐπισταμένοισι εὖ οὐκ  
 30 ἂν τις λέγοι. ἐγὼ δὲ ἐπεῖτε παρέλαβον τὸν θρόνον τοῦτον,  
 ἐφρόντιζον ὅκως μὴ λείψομαι τῶν πρότερον γενομένων ἐν



τιμῇ τῆδε μηδὲ ἐλάσσω προσκτῆσομαι δύναμιν Πέρσησι·  
 φροντίζων δὲ εὐρίσκω ἅμα μὲν κῦδος ἡμῖν προσγινόμενον  
 χώραν τε τῆς νῦν ἐκτῆμεθα οὐκ ἐλάσσοινα οὐδὲ φλαυροτέραν  
 παμφορωτέραν δέ, ἅμα δὲ τιμωρίην τε καὶ τίσιν γινομένην.  
 διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα τὸ νοέω πρήσσειν 5  
 ὑπερθέωμαι ὑμῖν. μέλλω ζεύξασ τὸν Ἑλλήσποντον ἐλᾶν  
 στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα, ἵνα Ἀθηναίους  
 τιμωρήσωμαι ὅσα δὴ πεποιήκασι Πέρσας τε καὶ πατέρα  
 τὸν ἐμόν. ὠρᾶτε μὲν νυν καὶ Δαρεῖον ἰθύοντα στρατεύε-  
 σθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ' ὁ μὲν τετελεύτηκε καὶ 10  
 οὐκ ἐξεγένετό οἱ τιμωρήσασθαι· ἐγὼ δὲ ὑπὲρ τε ἐκείνου  
 καὶ τῶν ἄλλων Περσέων οὐ πρότερον παύσομαι πρὶν ἢ ἔλω  
 τε καὶ πυρώσω τὰς Ἀθήνας, οἳ γε ἐμὲ καὶ πατέρα τὸν  
 ἐμόν ὑπῆρξαν ἄδικα ποιεῦντες. πρῶτα μὲν ἐς Σάρδις  
 ἐλθόντες ἅμα Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ, 15  
 ἐνέπρησαν τὰ τε ἄλσεα καὶ τὰ ἱρά· δεύτερα δὲ ἡμέας οἶα  
 ἔρξαν ἐς τὴν σφετέρην ἀποβάντας, ὅτε Δᾶτις τε καὶ  
 Ἀτραφρένης ἐστρατήγεον, ἐπίστασθέκου πάντες. τούτων  
 μέντοι εἵνεκα ἀνάρτημαι ἐπ' αὐτοὺς στρατεύεσθαι, ἀγαθὰ  
 δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος· εἰ τούτους 20  
 τε καὶ τοὺς τούτοισι πλησιοχώρους καταστρεψόμεθα, οἳ  
 Πέλοπος τοῦ Φρυγὸς νέμονται χώραν, γῆν τὴν Περσίδα  
 ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσαν. οὐ γὰρ δὴ  
 χώραν γε οὐδεμίαν κατόψεται ἥλιος ὁμουρέουσαν τῇ  
 ἡμετέρῃ, ἀλλὰ σφεας πάσας ἐγὼ ἅμα ὑμῖν μίαν χώραν 25  
 θήσω, διὰ πάσης διεξελθὼν τῆς Εὐρώπης. πυνθάνομαι  
 γὰρ ὧδε ἔχειν, οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίαν οὔτε ἔθνος  
 οὐδὲν ἀνθρώπων ὑπολείπεσθαι, τὸ ἡμῖν οἶόν τε ἔσται  
 ἐλθεῖν ἐς μάχην, τούτων τῶν κατέλεξα ὑπεξαραιρημένων.  
 ταῦτα εἶπας ἐπαύετο. μετ' αὐτὸν δὲ Μαρδόνιος ἔλεγε· 30  
 ὦ δέσποτα, οὐ μόνον εἰς τῶν γενομένων Περσέων

ἄριστος, ἀλλὰ καὶ τῶν ἐσομένων, ὅς τὰ τε ἄλλα λέγων  
 ἐπίκειο ἄριστα καὶ ἀληθέστατα καὶ Ἴωνας τοὺς ἐν τῇ  
 Εὐρώπῃ κατοικημένους οὐκ ἐάσεις καταγελάσαι ἡμῖν  
 ἔοντας ἀναξίους. καὶ γὰρ δεινὸν ἂν εἶη πρήγμα, εἰ  
 5 Σάκας μὲν καὶ Ἰνδοὺς καὶ Αἰθίοπας τε καὶ Ἀσσυρίους  
 ἄλλα τε ἔθνεα πολλὰ καὶ μεγάλα ἀδικήσαντα Πέρσας  
 οὐδέν, ἀλλὰ δύναμιν προσκτᾶσθαι βουλόμενοι, καταστρε-  
 ψάμενοι δούλους ἔχομεν, Ἑλληνας δὲ ὑπάρξαντας ἀδικίης  
 οὐ τιμωρησόμεθα. τί δείσαντες; κοίην πλήθεος συστρο-  
 10 φήν; κοίην δὲ χρημάτων δύναμιν; τῶν ἐπιστάμεθα μὲν  
 τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν ἐούσαν ἀσθενέα·  
 ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι, τούτους οἱ ἐν  
 τῇ ἡμετέρῃ κατοικημένοι Ἴωνές τε καὶ Αἰολέες καὶ  
 Δωριέες καλέονται. ἐπειρήθην δὲ καὶ αὐτὸς ἤδη ἐπελαύ-  
 15 νων ἐπὶ τοὺς ἄνδρας τούτους ὑπὸ πατρὸς τοῦ σοῦ κελευ-  
 σθείς, καὶ μοι μέχρι Μακεδονίης ἐλάσαντι καὶ ὀλίγον  
 ἀπολιπόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι οὐδεὶς ἠντιώθη  
 ἐς μάχην. σοὶ δὲ δὴ μέλλει τίς, ὦ βασιλεῦ, ἀντιώσεσθαι  
 πόλεμον προφέρων, ἄγοντι καὶ πλήθος τὸ ἐκ τῆς Ἀσίης  
 20 καὶ νέας τὰς ἀπάσας; ὡς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο  
 θάρσεος ἀνήκει τὰ Ἑλλήνων πρήγματα· εἰ δὲ ἄρα ἔγωγε  
 ψευσθείην γνώμη καὶ ἐκεῖνοι ἐπαρθέντες ἀβουλίῃ ἔλθοιεν  
 ἡμῖν ἐς μάχην, μάθοιεν ἂν ὡς εἶμεν ἀνθρώπων ἄριστοι τὰ  
 πολέμια. ἔστω δ' ὦν μηδὲν ἀπείρητον· αὐτόματον γὰρ  
 25 οὐδέν, ἀλλ' ἀπὸ πείρης πάντα ἀνθρώποισι φιλέει γίνεσθαι.

### The Expedition Opposed by Artabanus

Μαρδόνιος μὲν τοσαῦτα ἐπιλήνας τὴν Ξέρξῃ γνώμην  
 ἐπέπαυτο· σιωπῶντων δὲ τῶν ἄλλων Περσέων καὶ οὐ  
 τολμώντων γνώμην ἀποδείκνυσθαι ἀντίην τῇ προκειμένῃ,

Ἄρτάβανος ὁ Ὑστάσπεος, πάτρως ἐὼν Ξέρξη, τῷ δὴ καὶ  
πίσυνος ἐὼν ἔλεγε τάδε· ὦ βασιλεῦ, μὴ λεχθισέων μὲν  
γνωμέων ἀντιέων ἀλλήλησι οὐκ ἔστι τὴν ἀμείνω αἰρεό-  
μενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένῃ χρᾶσθαι, λεχθισέων  
δὲ ἔστι, ὥσπερ τὸν χρυσὸν τὸν ἀκήρατον αὐτὸν μὲν ἐπ' 5  
ἔωυτοῦ οὐ διαγινώσκομεν, ἐπεὰν δὲ παρατρίψωμεν ἄλλῳ  
χρυσῷ, διαγινώσκομεν τὸν ἀμείνω. ἐγὼ δὲ καὶ πατρὶ τῷ  
σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ ἠγόρευον μὴ στρατεύεσθαι  
ἐπὶ Σκύθας, ἄνδρας οὐδαμόθι γῆς ἄστνυ νέμοντας· ὁ δὲ  
ἐλπίζων Σκύθας τοὺς νομάδας καταστρέψεσθαι ἐμοί τε 10  
οὐκ ἐπέειθετο, στρατευσάμενός τε πολλοὺς καὶ ἀγαθοὺς τῆς  
στρατιῆς ἀποβαλὼν ἀπῆλθε. σὺ δέ, ὦ βασιλεῦ, μέλλεις  
ἐπ' ἄνδρας στρατεύεσθαι πολλὸν ἔτι ἀμείνονας ἢ Σκύθας,  
οἳ κατὰ θάλασσαν τε ἄριστοι καὶ κατὰ γῆν λέγονται  
εἶναι. σὺ δ' ὦν μὴ βούλευ ἐς κίνδυνον μηδένα τοιοῦτον 15  
ἀπικέσθαι μηδεμιῆς ἀνάγκης ἐούσης, ἀλλὰ ἐμοὶ πείθειν·  
νῦν μὲν τὸν σύλλογον τόνδε διάλυσον· αὐτίς δέ, ὅταν τοι  
δοκῆ, προσκεψάμενος ἐπὶ σεωυτοῦ προαγόρευε τά τοι  
δοκέει εἶναι ἄριστα. ὄρᾳς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοῖ  
ὁ θεὸς οὐδὲ ἐᾷ φαντάζεσθαι, τὰ δὲ σμικρὰ οὐδέν μιν 20  
κνίξει· ὄρᾳς δὲ ὡς ἐς οἰκήματα τὰ μέγιστα αἰεὶ καὶ  
δένδρεα τὰ τοιαῦτα ἀποσκήπτει τὰ βέλεα. φιλέει γὰρ  
ὁ θεὸς τὰ ὑπερέχοντα πάντα κολούειν. οὕτω δὲ καὶ  
στρατὸς πολλὸς ὑπὸ ὀλίγου διαφθείρεται κατὰ τοιόνδε·  
ἐπεὰν σφί ὁ θεὸς φθονήσας φόβον ἐμβάλῃ ἢ βροντήν, δι' 25  
ὧν ἐφθάρησαν ἀναξίως ἐωυτῶν. οὐ γὰρ ἐᾷ φρονέειν μέγα  
ὁ θεὸς ἄλλον ἢ ἐωυτόν. σοὶ μὲν δὴ ταῦτα, ὦ βασιλεῦ,  
συμβουλεύω· σὺ δέ, ὦ παῖ Γωβρύεω, παῦσαι λέγων  
λόγους ματαίους περὶ Ἑλλήνων οὐκ ἐόντων ἀξίων φλαύρως  
ἀκούειν.

### The Anger of Xerxes against Artabanus

Ἄρτάβανος μὲν ταῦτα ἔλεξε, Ξέρξης δὲ θυμωθεὶς ἀμείβεται τοισίδε· Ἄρτάβανε, πατρὸς εἰς τοῦ ἐμοῦ ἀδελφεός· τοῦτό σε ῥύσεται μηδένα ἄξιον μισθὸν λαβεῖν ἐπέων ματαίων· καὶ τοι ταύτην τὴν ἀτιμίην προστίθημι ἐόντι  
 5 κακῶ τε καὶ ἀθύμῳ, μήτε συστρατεύεσθαι ἔμοιγε ἐπὶ τὴν Ἑλλάδα αὐτοῦ τε μένειν ἅμα τῆσι γυναιξί· ἐγὼ δὲ καὶ ἄνευ σέο ὅσα περ εἶπα ἐπιτελέα ποιήσω. μὴ γὰρ εἶην ἐκ Δαρείου τοῦ Ὑστάσπεος τοῦ Ἀρσάμεος τοῦ Ἀριαράμνεω τοῦ Τεῖσπεος τοῦ Ἀχαμένεος γεγονώς, μὴ τιμωρησάμενος  
 10 Ἀθηναίους, εὖ ἐπιστάμενος ὅτι εἰ ἡμεῖς ἡσυχίην ἄξομεν, ἀλλ' οὐκ ἐκείνοι, ἀλλὰ καὶ μάλα στρατεύσονται ἐπὶ τὴν ἡμετέραν, εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων, οἳ Σάρδεις τε ἐνέπρησαν καὶ ἤλασαν ἐς τὴν Ἀσίην. οὐκ ὦν ἐξαναχωρέειν οὐδετέροισι δυνατῶς ἔχει,  
 15 ἀλλὰ ποιέειν ἢ παθεῖν πρόκειται ἀγών, ἵνα ἢ τάδε πάντα ὑπὸ Ἑλλησι ἢ ἐκείνα πάντα ὑπὸ Πέρσησι γένηται· τὸ γὰρ μέσον οὐδὲν τῆς ἔχθρης ἐστί. καλὸν ὦν προπεπονθότας ἡμέας τιμωρέειν ἤδη γίνεται, ἵνα καὶ τὸ δεινὸν τὸ πείσομαι τοῦτο μάθω, ἐλάσας ἐπ' ἄνδρας τούτους, τοὺς  
 20 γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δοῦλος, κατεστρέψατο οὕτω ὡς καὶ ἐς τόδε αὐτοὶ τε ὦνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται.

### Xerxes and Artabanus Arrive at a Common Decision

Ταῦτα μὲν ἐπὶ τοσοῦτο ἐλέγето, μετὰ δὲ εὐφρόνη τε ἐγίνετο καὶ Ξέρξην ἔκνιζε ἢ Ἀρταβάνου γνώμη· νυκτὶ δὲ  
 25 βουλήν διδοὺς πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. δεδογμένων δέ οἱ αὐτὶς τούτων κατύπνωσε, καὶ δὴ κου ἐν τῇ νυκτὶ εἶδε ὄψιν τοιήνδε, ὡς λέγεται ὑπὸ Περσέων· ἐδόκεε ὁ Ξέρξης ἄνδρα οἱ ἐπιστάντα

μέγαν τε καὶ εὐειδέα εἰπεῖν· Μετὰ δὴ βουλεύεαι, ὦ Πέρσα,  
 στράτευμα μὴ ἄγειν ἐπὶ τὴν Ἑλλάδα, προείπας ἀλίζειν  
 Πέρσησι στρατόν; οὔτε ὦν μεταβουλευόμενος ποιέεις εὖ,  
 οὔτε ὁ συγγνωσόμενός τοι πάρα· ἀλλ' ὥσπερ τῆς ἡμέρης  
 ἐβουλεύσαο ποιέειν, ταύτην ἴθι τῶν ὁδῶν. τὸν μὲν ταῦτα 5  
 εἶπαντα ἐδόκεε ὁ Ξέρξης ἀποπτάσθαι, ἡμέρης δὲ ἐπιλαμ-  
 ψάσης ὄνειρου μὲν τούτου λόγον οὐδένα ἐποιέετο, ὁ δὲ  
 Περσέων συναλίσσας τοὺς καὶ πρότερον συνέλεξε, ἔλεγέ σφι  
 τάδε· Ἄνδρες Πέρσαι, συγγνώμην μοι ἔχετε ὅτι ἀγχι-  
 στροφα βουλεύομαι· φρενῶν τε γὰρ ἐς τὰ ἐμεωυτοῦ πρῶτα 10  
 οὔκω ἀνήκω, καὶ οἱ παρηγορέομενοι ἐκεῖνα ποιέειν οὐδένα  
 χρόνον μευ ἀπέχονται. ἀκούσαντι μέντοι μοι τῆς Ἀτρα-  
 βάνου γνώμης παραυτίκα μὲν ἢ νεότης ἐπέζεσε, ὥστε  
 ἀεικέστερα ἀπορρῖψαι ἔπεα ἐς ἄνδρα πρεσβύτερον ἢ  
 χρεόν· νῦν μέντοι συγγνοὺς χρήσομαι τῇ ἐκείνου γνώμῃ. 15  
 ὡς ὦν μεταδεδογμένον μοι μὴ στρατεύεσθαι ἐπὶ τὴν  
 Ἑλλάδα, ἡσυχοὶ ἔστε. Πέρσαι μὲν ὡς ἤκουσαν ταῦτα,  
 κεχαρηκότες προσεκύνεον· νυκτὸς δὲ γενομένης αὐτίς τῷ  
 ὄνειρον τῷ Ξέρξῃ κατυπνωμένῳ ἔλεγε ἐπιστάν· ὦ παῖ  
 Δαρείου, καὶ δὴ φαίνεαι ἐν Πέρσησί τε ἀπειπάμενος τὴν 20  
 στρατηλασίην καὶ τὰ ἐμὰ ἔπεα ἐν οὐδενὶ ποιούμενος λόγῳ  
 ὡς παρ' οὐδενὸς ἀκούσας; εὖ νυν τόδ' ἴσθι, ἦν περ μὴ  
 αὐτίκα στρατηλατέης, τάδε τοι ἐξ αὐτῶν ἀνάσχήσει· ὡς  
 καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὔτῳ καὶ  
 ταπεινὸς ὀπίσω κατὰ τάχος ἔσειαι. Ξέρξης μὲν περιδεῆς 25  
 γενόμενος τῇ ὄψι ἀνά τε ἔδραμε ἐκ τῆς κοίτης καὶ πέμπει  
 ἄγγελον Ἀρτάβανον καλέοντα. ἀπικομένῳ δὲ οἱ ἔλεγε  
 Ξέρξης τάδε· Ἀρτάβανε, ἐγὼ τὸ παραυτίκα μὲν οὐκ  
 ἐσωφρόνεον εἶπας ἐς σέ μάταια ἔπεα χρηστῆς εἵνεκα  
 συμβουλής· μετὰ μέντοι οὐ πολλὸν χρόνον μετέγνων, 30  
 ἔγνων δὲ ταῦτά μοι ποιητέα ἔοντα τὰ σὺ ὑπεθήκαο.

οὐκ ὦν δυνατός τοί εἰμι ταῦτα βουλόμενος ποιέειν·  
 τετραμμένῳ γάρ δῆ καὶ μετεγνωκότι ἐπιφοιτῶν ὄνειρον  
 φαντάζεται μοι, οὐδαμῶς συνέπαινον ἔδον ποιέειν με  
 ταῦτα· νῦν δὲ καὶ διαπειλήσαν οἴχεται. εἰ ὦν θεός ἐστι ὁ  
 5 ἐπιπέμπων καὶ οἱ πάντως ἐν ἡδονῇ ἐστι γενέσθαι στρατη-  
 λασίην ἐπὶ τὴν Ἑλλάδα, ἐπιπτήσεται καὶ σοὶ τῶντὸ τοῦτο  
 ὄνειρον, ὁμοίως καὶ ἐμοὶ ἐντελλόμενον. εὐρίσκω δὲ ὧδε  
 ἂν γινόμενα ταῦτα, εἰ λάβοις τὴν ἐμὴν σκευὴν πᾶσαν  
 καὶ ἐνδὺς μετὰ τοῦτο ἴζοιο ἐς τὸν ἐμὸν θρόνον καὶ ἔπειτα  
 10 ἐν κοίτῃ τῇ ἐμῇ κατυπνώσειας. Ξέρξης μὲν ταῦτά οἱ  
 ἔλεγε, Ἄρτάβανος δὲ οὐ τῷ πρώτῳ οἱ κελεύσματι πειθό-  
 μενος, οἷα οὐκ ἀξιεύμενος ἐς τὸν βασιλήιον θρόνον ἴζεσθαι,  
 τέλος ὡς ἠναγκάζετο ἐποίεε τὸ κελευόμενον. ἐνδὺς δὲ  
 τὴν Ξέρξεω ἐσθῆτα καὶ ἰζόμενος ἐς τὸν βασιλήιον θρόνον  
 15 ὡς μετὰ ταῦτα κοῖτον ἐποίεετο, ἦλθέ οἱ κατυπνωμένῳ  
 τῶντὸ ὄνειρον τὸ καὶ παρὰ Ξέρξην ἐφοίτα, ὑπερστὰν δὲ  
 τοῦ Ἄρταβάνου εἶπε τάδε· Σὺ δὲ κείνος εἰς ὁ ἀποσπεύδων  
 Ξέρξην στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα ὡς δὴ κηδόμενος  
 αὐτοῦ; ἀλλ' οὔτε ἐς τὸ μετέπειτα οὔτε ἐς τὸ παραυτίκα  
 20 νῦν καταπροΐξαι ἀποτρέπων τὸ χρεὸν γενέσθαι, Ξέρξην  
 δὲ τὰ δεῖ ἀνηκουστέοντα παθεῖν, αὐτῷ ἐκείνῳ δεδήλωται.  
 ταῦτά τε δὴ ἐδόκεε Ἄρτάβανος τὸ ὄνειρον ἀπειλέειν καὶ  
 θερμοῖσι σιδηρίοισι ἐκκαίειν αὐτοῦ μέλλειν τοὺς ὀφθαλ-  
 μούς. καὶ ὃς ἀμβώσας μέγα ἀναθρῶσκει καὶ παριζόμενος  
 25 Ξέρξῃ, ὡς τὴν ὄψιν οἱ τοῦ ἐνυπνίου διεξῆλθε ἀπηγεόμενος,  
 δεύτερά οἱ λέγει τάδε· Ἐγὼ μὲν, ὦ βασιλεῦ, οἷα ἄνθρωπος  
 ἰδὼν ἤδη πολλά τε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ  
 ἡσόνων, οὐκ ἔων σε τὰ πάντα τῇ ἡλικίῃ εἴκειν, ἐπι-  
 στάμενος ὡς κακὸν εἶη τὸ πολλῶν ἐπιθυμέειν, μεμνημένος  
 30 μὲν τὸν ἐπὶ Μασσαγέτας Κύρου στόλον ὡς ἔπρηξε, μεμνη-  
 μένος δὲ καὶ τὸν ἐπ' Αἰθίοπας τὸν Καμβύσεω, συστρατευό-

μενος δὲ καὶ Δαρείω ἐπὶ Σκύθας. ἐπιστάμενος ταῦτα γνώμην εἶχον ἀτρεμίζοντά σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώπων. ἐπεὶ δὲ δαιμονίη τις γίνεται ὄρμη, καὶ Ἑλληνας, ὡς οἴκε, φθορὴ τις καταλαμβάνει θεήλατος, ἐγὼ μὲν καὶ αὐτὸς τράπομαι καὶ τὴν γνώμην μετατίθεμαι, 5  
 σὺ δὲ σήμηνον μὲν Πέρσησι τὰ ἐκ τοῦ θεοῦ πεμπόμενα, χρᾶσθαι δὲ κέλευε τοῖσι ἐκ σέο πρόωτοισι προειρημένοισι ἐς τὴν παρασκευὴν, ποίειε δὲ οὕτως ὅκως τοῦ θεοῦ παραδιδόντος τῶν σῶν ἐνδεήσει μηδέν. τούτων λεχθέντων, ἐνθαῦτα ἐπαρθέντες τῇ ὄψι, ὡς ἡμέρη ἐγένετο τάχιστα, 10  
 Ξέρξης τε ὑπερετίθετο ταῦτα Πέρσησι καὶ Ἀρτάβανος, ὃς πρότερον ἀποσπεύδων μῦνος ἐφαίνετο, τότε ἐπισπεύδων φανερός ἦν.

### Preparations for the Expedition

Ξέρξης <δὴ> τοῦ στρατοῦ οὕτως ἐπάγερσιν ποιέεται, χῶρον πάντα ἐρευνῶν τῆς ἡπείρου. ἀπὸ γὰρ Αἰγύπτου 15  
 ἀλώσιος ἐπὶ μὲν τέσσερα ἔτεα πλήρεια παραρτέετο στρατιὴν τε καὶ τὰ πρόσφορα τῇ στρατιῇ, πέμπτω δὲ ἔτει ἀνομένῳ ἐστρατηλάτее χειρὶ μεγάλη πλήθεος. στόλων γὰρ τῶν ἡμεῖς ἴδμεν πολλῶ δὴ μέγιστος οὗτος ἐγένετο, ὥστε μήτε τὸν Δαρείου τὸν ἐπὶ Σκύθας παρὰ τοῦτον 20  
 μηδένα φαίνεσθαι μήτε τὸν Σκυθικόν, ὅτε Σκύθαι Κιμμερίους διώκοντες ἐς τὴν Μηδικὴν ἐσβαλόντες σχεδὸν πάντα τὰ ἄνω τῆς Ἀσίας καταστρεψάμενοι ἐνέμοντο, τῶν εἵνεκεν ὕστερον Δαρείος ἐτιμωρέετο, μήτε κατὰ τὰ λεγόμενα τὸν Ἀτρείδων ἐς Ἴλιον μήτε τὸν Μυσῶν τε καὶ 25  
 Τευκρῶν τὸν πρὸ τῶν Τρωικῶν γενόμενον, οἱ διαβάντες ἐς τὴν Εὐρώπην κατὰ Βόσπορον τοὺς τε Θρήκας κατεστρέψαντο πάντας καὶ ἐπὶ τὸν Ἰόνιον πόντον κατέβησαν μέχρι τε Πηνειοῦ ποταμοῦ τὸ πρὸς μεσαμβρίας ἤλασαν. αὐται

αἱ πᾶσαι οὐδ' ἕτεραι πρὸς ταύτησι γενόμεναι στρατη-  
 λασίαι μιῆς τῆσδε οὐκ ἄξιαί. τί γὰρ οὐκ ἤγαγε ἐκ τῆς  
 Ἀσίης ἔθνος ἐπὶ τὴν Ἑλλάδα Ξέρξης; κοῖον δὲ πινόμενον  
 ὕδωρ οὐκ ἐπέλιπε, πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν  
 5 γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχατο, τοῖσι δὲ  
 ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὰ πλοῖα ἅμα  
 στρατευομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας  
 παρέχειν, τοῖσι δὲ σῖτά τε καὶ νέας. καὶ τοῦτο μὲν, ὡς  
 προσπταισάντων τῶν πρώτων περιπλεόντων περὶ τὸν  
 10 Ἄθων, προετοιμάζετο ἐκ τριῶν ἐτέων κου μάλιστα ἐς τὸν  
 Ἄθων· ἐν γὰρ Ἐλαιούντι τῆς Χερσονήσου ὄρμεον τριή-  
 ρεες, ἐνθεύτεν δὲ ὀρμώμενοι ὠρυσσον ὑπὸ μαστίγων  
 παντοδαποὶ τῆς στρατιῆς, διάδοχοι δ' ἐφοίτων· ὠρυσσον  
 δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι. τοῖσι δὲ αὐτοῖσι  
 15 τούτοισι τοῖσὶ περ καὶ τὸ ὄρυγμα, προσετέτακτο καὶ τὸν  
 Στρυμόνα ποταμὸν ζεύξαντας γεφυρῶσαι. ταῦτα μὲν  
 νυν οὕτως ἐποίηε.

Ἐν ᾧ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν  
 τούτῳ ὁ πεζὸς ἅπας συλλελεγμένος ἅμα Ξέρξη ἐπορεύετο  
 20 ἐς Σάρδις, ἐκ Κριτάλλων ὀρμηθεὶς τῶν ἐν Καππαδοκίῃ·  
 ἐνθαῦτα γὰρ εἴρητο συλλέγεσθαι πάντα τὸν κατ' ἠπειρον  
 μέλλοντα ἅμα αὐτῷ Ξέρξη πορεύεσθαι στρατόν. ἀπικό-  
 μενος δὲ ἐς Σάρδις πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν  
 Ἑλλάδα αἰτήσοντας γῆν τε καὶ ὕδωρ καὶ προερέοντας  
 25 δεῖπνα βασιλεῖ παρασκευάζειν· πλὴν οὔτε ἐς Ἀθήνας οὔτε  
 ἐς Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἄλλῃ  
 πάντῃ. τῶνδε δὲ εἵνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν  
 τε καὶ ὕδωρ· ὅσοι πρότερον οὐκ ἔδοσαν Δαρείῳ πέμψαντι,  
 τούτους πάγχυ ἐδόκεε τότε δεῖσαντας δώσειν· βουλόμενος  
 30 ὦν αὐτὸ τοῦτο ἐκμαθεῖν ἔπεμπε.



## Bridging of the Hellespont

Μετὰ δὲ ταῦτα παρεσκευάζετο ὡς ἔλῳν ἐς Ἄβυδον. οἱ δὲ ἐν τούτῳ τὸν Ἑλλήσποντον ἐξεύγνυσαν ἐκ τῆς Ἀσίας ἐς τὴν Εὐρώπην. ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σηστοῦ τε πόλιος μεταξὺ καὶ Μαδύτου, ἀκτὴ τρηχέα ἐς θάλασσαν κατήκουσα Ἀβύδῳ καταντίον. ἐς ταύτην 5 ὦν τὴν ἀκτὴν ἐξ Ἀβύδου ὀρμώμενοι ἐγεφύρουν τοῖσι προσέκειτο, τὴν μὲν λευκολίνου Φοίνικες, τὴν δὲ βυβλίνην Αἰγύπτιοι. ἔστι δὲ ἑπτὰ στάδιοι ἐξ Ἀβύδου ἐς τὴν ἀπαντίον. καὶ δὴ ἐξευγμένου τοῦ πόρου ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε. ὡς 10 δ' ἐπύθετο Ξέρξης, δεινὰ ποιούμενος τὸν Ἑλλήσποντον ἐκέλευσε τριηκοσίας ἐπικέσθαι μάστιγι πληγὰς καὶ κατεῖναι ἐς τὸ πέλαγος πεδέων ζεῦγος. ἤδη δὲ ἤκουσα ὡς καὶ στιγέας ἅμα τούτοισι ἀπέπεμψε στίξοντας τὸν Ἑλλήσποντον. ἐνετέλλετο δὲ ὦν ῥαπίζοντας λέγειν βάρβαρα τε 15 καὶ ἀτάσθαλα. ὦ πικρὸν ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἠδίκησας οὐδὲν πρὸς ἐκείνου ἄδικον παθόν. καὶ βασιλεὺς μὲν Ξέρξης διαβήσεταιί σε, ἦν τε σύ γε βούλη ἦν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς ἀνθρώπων θύει ὡς ἐόντι καὶ θολερῶ καὶ ἀλμυρῶ ποταμῶ. 20 τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοισι ζημιοῦν καὶ τῶν ἐπεστεώτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλὰς. καὶ οἱ μὲν ταῦτα ἐποίεον τοῖσι προσέκειτο αὕτη ἢ ἄχαρις· τιμὴ, τὰς δὲ ἄλλοι ἀρχιτέκτονες ἐξεύγνυσαν· ὡς δὲ τὰ τε τῶν γεφυρέων κατεσκευάαστο καὶ τὰ περὶ τὸν 25 Ἄθων, ἐνθαῦτα χειμερίσας ἅμα τῶ ἔαρι παρεσκευασμένος ὁ στρατὸς ἐκ τῶν Σαρδίων ὀρμᾶτο ἔλῳν ἐς Ἄβυδον. ὀρμημένῳ δὲ οἱ ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανῆς ἦν οὔτ' ἐπινεφέλων ἐόντων αἰθρίης τε τὰ μάλιστα, ἀντὶ ἡμέρης τε νύξ ἐγένετο. ἰδόντι δὲ καὶ μαθόντι τοῦτο τῶ 30

Ξέρξης ἐπιμελὲς ἐγένετο, καὶ εἶρετο τοὺς μάγους τὸ θέλει προφαίνειν τὸ φάσμα. οἱ δὲ ἔφασαν ὡς Ἑλλησι προδεικνύει ὁ θεὸς ἔκλειψιν τῶν πολίων, λέγοντες ἥλιον εἶναι Ἑλλήνων προδέκτορα, σελήνην δὲ σφέων. ταῦτα πυθόμενος ὁ Ξέρξης περιχαρῆς ἐὼν ἐποιέετο τὴν ἔλασιν.

(Arrived at Abydus, Xerxes reviewed his army, sent Artabanus back to Susa as his vice-regent, and exhorted the Persians to prove themselves a match for their forbears in bravery.)

### The Crossing of the Bridge

Ταύτην μὲν τὴν ἡμέρην παρεσκευάζοντο ἐς τὴν διάβασιν, τῇ δὲ ὑστεραίῃ ἀνέμενον τὸν ἥλιον ἐθέλοντες ιδέσθαι ἀνίσχοντα, θυμῆματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες καὶ μυρσίνησι στορνύντες τὴν ὁδόν. ὡς δ' ἐπανετέλλε ὁ ἥλιος, σπένδων ἐκ χρυσῆς φιάλης Ξέρξης ἐς τὴν θάλασσαν εὔχετο πρὸς τὸν ἥλιον μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται. εὐξάμενος δὲ ἐσέβαλε τὴν φιάλην ἐς τὸν Ἑλλήσποντον καὶ χρύσειον κρητῆρα καὶ Περσικὸν ξίφος, τὸν ἀκινάκην καλέουσι. ταῦτα οὐκ ἔχω ἀτρεκέως διακρίναι οὔτε εἰ τῷ ἡλίῳ ἀνατιθεὶς κατῆκε ἐς τὸ πέλαγος οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι καὶ ἀντιτούτων τὴν θάλασσαν ἐδωρέετο. ὡς δὲ ταῦτά οἱ ἐπεποίητο, διέβαινον κατὰ μὲν τὴν ἐτέρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον τὰ ὑποζύγια καὶ ἡ θεραπῆϊη. ἠγέοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι, ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμεικτος στρατὸς παντοίων ἔθνων. ταύτην μὲν τὴν ἡμέρην οὗτοι, τῇ δὲ ὑστεραίῃ πρῶτοι μὲν οἱ τε ἰππόται καὶ οἱ τὰς λόγχας κάτω τρέποντες· ἐστε-

φάνωντο δὲ καὶ οὗτοι. μετὰ δὲ οἷ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν, ἐπὶ δὲ αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι καὶ οἱ ἱππόται οἱ χίλιοι, ἐπὶ δὲ τούτοισι ὁ ἄλλος στρατός. καὶ αἱ νέες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ ὑστατον διαβῆναι βασιλέα πάντων. 5

Ξέρξης δὲ ἐπεὶ διέβη ἐς τὴν Εὐρώπην, ἐθηεῖτο τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα. διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρησι καὶ ἑπτὰ εὐφρόνησι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται Ξέρξεω ἤδη διαβεβηκότος τὸν Ἑλλησπόντον ἄνδρα εἰπεῖν Ἑλλησπόντιον· 10 ὦ Ζεῦ, τί δὴ ἀνδρὶ εἰδόμενος Πέρση καὶ οὖνομα ἀντὶ Διὸς Ξέρξην θέμενος ἀνάστατον τὴν Ἑλλάδα θέλεις ποιῆσαι, ἄγων πάντας ἀνθρώπους; καὶ γὰρ ἄνευ τούτων ἐξῆν τοι ποιέειν ταῦτα.

### Numbering of the Host

Ὁ δὲ ἐν τῷ Δορίσκῳ τούτου τὸν χρόνον τῆς στρατιῆς 15 ἀριθμὸν ἐποιέετο. ὅσον μὲν νυν ἕκαστοι παρῆχον πλῆθος ἐς ἀριθμὸν, οὐκ ἔχω εἰπεῖν τὸ ἀτρεκές (οὐ γὰρ λέγεται πρὸς οὐδαμῶν ἀνθρώπων), σύμπαντος δὲ τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλῆθος ἐφάνη ἑβδομήκοντα καὶ ἑκατὸν μυριάδες. ἐξηρίθμησαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἓνα 20 χῶρον μυριάδα ἀνθρώπων καὶ συννάξαντες ταύτην ὡς μάλιστα εἶχον περιέγραψαν ἕξωθεν κύκλον· περιγράψαντες δὲ καὶ ἀπέντες τοὺς μυρίους αἰμασιῆν περιέβαλον κατὰ τὸν κύκλον, ὑψος ἀνήκουσαν ἀνδρὶ ἐς τὸν ὀμφαλόν. ταύτην δὲ ποιήσαντες ἄλλους ἐσεβίβαζον ἐς τὸ περιοικοδο- 25 μημένον, μέχρι οὗ πάντας τούτῳ τῷ τρόπῳ ἐξηρίθμησαν. ἀριθμήσαντες δὲ κατὰ ἔθνεα διέτασσον. ἀριθμὸς δὲ τῆς ἵππου ἐγένετο ὀκτῶ μυριάδες, πάρεξ τῶν καμήλων καὶ τῶν ἀρμάτων.

Τῶν δὲ τριηρέων ἀριθμὸς ἐγένετο ἑπτὰ καὶ διηκόσιαι καὶ χίλιαι.

### Athens the Savior of Greece

Ἡ δὲ στρατηλασίη ἢ βασιλέος οὐνομα μὲν εἶχε ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. 5 πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ἐποιεῦντο. οἱ μὲν γὰρ αὐτῶν δόντες γῆν καὶ ὕδωρ τῷ Πέρσῃ εἶχον θάρσος ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ οὐ δόντες ἐν δείματι 10 μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιομάχων δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου, μηδίζόντων δὲ προθύμως. ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι γνῶμην ἀποδέξασθαι ἐπίφθονον μὲν πρὸς τῶν πλεόνων ἀνθρώπων, ὅμως δέ, τῇ γέ μοι φαίνεται εἶναι ἀληθές, οὐκ 15 ἐπισχήσω. εἰ Ἀθηναῖοι καταρρωδήσαντες τὸν ἐπιόντα κίνδυνον ἐξέλιπον τὴν σφετέρην, ἢ καὶ μὴ ἐκλιπόντες ἀλλὰ μείναντες ἔδοσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν θάλασσαν οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλεῖι. εἰ τοίνυν κατὰ τὴν θάλασσαν μηδεὶς ἠντιοῦτο Ξέρξῃ, κατὰ γε ἂν τὴν 20 ἠπειρον τοιάδε ἐγίνετο. εἰ καὶ πολλοὶ τειχέων κιθῶνες ἦσαν ἐληλαμένοι διὰ τοῦ Ἴσθμοῦ Πελοποννησίοισι, προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν συμμάχων οὐκ ἐκόντων ἀλλ' ὑπ' ἀναγκαίης, κατὰ πόλιν ἀλισκομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου, ἐμουνώθησαν, μουνωθέντες 25 δὲ ἂν καὶ ἀποδεξάμενοι ἔργα μεγάλα ἀπέθανον γενναίως. ἢ ταῦτα ἂν ἔπαθον, ἢ πρὸ τοῦ ὀρῶντες ἂν καὶ τοὺς ἄλλους Ἕλληνας μηδίζοντας ὁμολογίῃ ἂν ἐχρήσαντο πρὸς Ξέρξην. καὶ οὕτω ἂν ἐπ' ἀμφότερα ἢ Ἑλλάς ἐγίνετο ὑπὸ Πέρσῃσι. τὴν γὰρ ὠφελίην τὴν τῶν τειχέων τῶν διὰ 30 τοῦ Ἴσθμοῦ ἐληλαμένων οὐ δύναμαι πυθέσθαι ἥτις ἂν ἦν

βασιλέος ἐπικρατέοντος τῆς θαλάσσης. νῦν δὲ Ἀθηναίους  
 ἂν τις λέγων σωτήρας γενέσθαι τῆς Ἑλλάδος οὐκ ἂν  
 ἀμαρτάνοι τὰληθέος· οὔτοι γὰρ ἐπὶ ὀκότερα τῶν πρηγ-  
 μάτων ἐτράποντο, ταῦτα ῥέψειν ἔμελλε· ἐλόμενοι δὲ τὴν  
 Ἑλλάδα περιεῖναι ἐλευθέρην, τοῦτο τὸ Ἑλληνικὸν πᾶν 5  
 τὸ λοιπὸν, ὅσον μὴ ἐμήδισε, αὐτοὶ οὔτοι ἦσαν οἱ ἐπεγεί-  
 ραντες καὶ βασιλέα μετὰ γε θεοὺς ἀνωσάμενοι. οὐδέ  
 σφεας χρηστήρια φοβερὰ ἐλθόντα ἐκ Δελφῶν καὶ ἐς δεῖμα  
 βαλόντα ἔπεισε ἐκλιπεῖν τὴν Ἑλλάδα, ἀλλὰ καταμείναντες  
 ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι. 10

Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφοὺς θεοπρόπους  
 χρηστηριάζεσθαι ἦσαν ἔτοιμοι· καὶ σφι ποιήσασι περὶ τὸ  
 ἱρὸν τὰ νομιζόμενα, ὡς ἐς τὸ μέγαρον ἐσελθόντες ἴζοντο,  
 χρᾶ ἢ Πυθίη, τῇ οὖνομα ἦν Ἀριστονίκη, τάδε·

ὦ μέλει, τί κάθησθε; λιπῶν φεῦγ' ἔσχατα γαίης 15  
 δώματα καὶ πόλιος τροχοειδέος ἄκρα κάρηνα.  
 οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον οὔτε τὸ σῶμα,  
 οὔτε πόδες νέατοι οὔτ' ὦν χέρες, οὔτε τι μέσσης  
 λείπεται, ἀλλ' ἄζηλα πέλει· κατὰ γὰρ μιν ἐρείπει  
 πῦρ τε καὶ ὄξυς Ἄρης, Συριηγενὲς ἄρμα διώκων. 20  
 πολλὰ δὲ κᾶλλ' ἀπολεῖ πυργώματα, κοῦ τὸ σὸν οἶον·  
 πολλοὺς δ' ἀθανάτων νηοὺς μαλερῶ πυρὶ δώσει,  
 οἳ που νῦν ἰδρῶτι ῥεούμενοι ἐστήκασι,  
 δείματι παλλόμενοι, κατὰ δ' ἀκροτάτοις ὀρόφοισιν  
 αἶμα μέλαν κέχυται, προῖδὸν κακότητος ἀνάγκας. 25  
 ἀλλ' ἴτον ἐξ ἀδύτοιο, κακοῖς δ' ἐπικίδνατε θυμόν.

ταῦτα ἀκούσαντες οἱ τῶν Ἀθηναίων θεοπρόποι συμφορῇ τῇ  
 μεγίστῃ ἐχρέωντο. προβάλλουσι δὲ σφέας αὐτοὺς ὑπὸ  
 τοῦ κακοῦ τοῦ κεχρησμένου Τίμων ὁ Ἀνδροβούλου, τῶν  
 Δελφῶν ἀνὴρ δόκιμος ὅμοια τῶ μάλιστα, συνεβούλευέ σφι 30

ικετηρίας λαβοῦσι δεύτερα αὐτίς ἐλθόντας χρᾶσθαι τῷ χρηστηρίῳ ὡς ἰκέτας. πειθομένοισι δὲ ταῦτα τοῖσι Ἀθηναίοισι καὶ λέγουσι· ὼναξ, χρῆσον ἡμῖν ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεῖς τὰς ἰκετηρίας τάσδε τὰς τοι  
 5 ἤκομεν φέροντες· ἢ οὐ τοι ἄπιμεν ἐκ τοῦ ἀδύτου, ἀλλ' αὐτοῦ τῆδε μενέομεν ἔστ' ἂν καὶ τελευτήσωμεν, ταῦτα δὲ λέγουσι ἢ πρόμαντις χρᾶ δεύτερα τάδε·

οὐ δύναται Παλλὰς Δί' Ὀλύμπιον ἐξιλάσασθαι, λισσομένη πολλοῖσι λόγοις καὶ μήτιδι πυκνῇ.  
 10 σοὶ δὲ τόδ' αὐτίς ἔπος ἐρέω, ἀδάμαντι πελάσσας· τῶν ἄλλων γὰρ ἀλισκομένων ὅσα Κέκροπος οὔρος ἐντὸς ἔχει κευθμῶν τε Κιθαιρῶνος ζαθέιο, τείχος Τριτογενεῖ ξύλινον διδοῖ εὐρύοπα Ζεὺς μῦνον ἀπόρθητον τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.  
 15 μηδὲ σύ γ' ἵπποσύνην τε μένειν καὶ πεζὸν ἰόντα πολλὸν ἀπ' ἠπείρου στρατὸν ἤσυχος, ἀλλ' ὑποχωρεῖν νῶτον ἐπιστρέψας· ἔτι τοί ποτε κἀντίος ἔσση. ὦ θείη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν ἢ που σκιδναμένης Δημήτερος ἢ συνιούσης.

20 Ταῦτά σφι ἠπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ ἐδόκεε εἶναι, συγγραψάμενοι ἀπαλλάσσοντο ἐς τὰς Ἀθήνας. ὡς δὲ ἀπελθόντες οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, γινῶμαι καὶ ἄλλαι πολλαὶ ἐγίνοντο διζημένων τὸ μαντήιον καὶ αἶδε συνεστηκυῖαι μάλιστα· τῶν πρε-  
 25 σβυτέρων ἔλεγον μετεξέτεροι δοκέειν σφίσι τὸν θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι· ἢ γὰρ ἀκρόπολις τὸ πάλαι τῶν Ἀθηναίων ῥηχῶ ἐπέφρακτο. οἱ μὲν δὴ συνεβάλλοντο τοῦτο τὸ ξύλινον τείχος εἶναι, οἱ δ' αὖ ἔλεγον τὰς νέας σημαίνειν τὸν θεόν, καὶ ταύτας παραρ-  
 30 τέεσθαι ἐκέλευον τᾶλλα ἀπέντας. τοὺς ὦν δὴ τὰς νέας

λέγοντας εἶναι τὸ ξύλινον τείχος ἔσφαλλε τὰ δύο τὰ  
τελευταῖα ῥηθέντα ὑπὸ τῆς Πυθίης,

ὦ θείη Σαλαμῖς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν  
ἢ που σκιδναμένης Δημήτερος ἢ συνιούσης.

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γνώμαι τῶν φαμένων 5  
τὰς νέας τὸ ξύλινον τείχος εἶναι· οἱ γὰρ χρησμολόγοι  
ταύτη ταῦτα ἐλάμβανον, ὡς ἀμφὶ Σαλαμίνα δεῖ σφεας  
ἔσσωθῆναι ναυμαχίην παρασκευασαμένους. ἦν δὲ τῶν τις  
Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ παριῶν, τῷ οὔνομα μὲν  
ἦν Θεμιστοκλέης, παῖς δὲ Νεοκλέος ἐκαλέετο. οὗτος ὠνήρ 10  
οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρησμολόγους συμβάλλεσθαι,  
λέγων τοιάδε, εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρημένον  
έόντως, οὐκ ἂν οὕτω μιν δοκέειν ἠπίως χρησθῆναι, ἀλλὰ  
ὦδε ὦ σχετλίη Σαλαμῖς, ἀντὶ τοῦ ὦ θείη Σαλαμῖς, εἴ πέρ  
γε ἔμελλον οἱ οἰκήτορες ἀμφ' αὐτῇ τελευτήσειν. ἀλλὰ 15  
γὰρ ἐς τοὺς πολεμίους τῷ θεῷ εἰρήσθαι τὸ χρηστήριον  
συλλαμβάνοντι κατὰ τὸ ὀρθόν, ἀλλ' οὐκ ἐς Ἀθηναίους.  
παρασκευάζεσθαι ὦν αὐτοὺς ὡς ναυμαχήσοντας συνεβού-  
λευε, ὡς τούτου έόντος τοῦ ξυλίνου τείχεος. ταύτη  
Θεμιστοκλέος ἀποφαινομένου Ἀθηναῖοι ταῦτα σφίσι ἔγνω- 20  
σαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων, οἱ  
οὐκ ἔων ναυμαχίην ἀρτέεσθαι, τὸ δὲ σύμπαν εἶπαι οὐδὲ  
χείρας ἀνταείρεσθαι, ἀλλὰ ἐκλιπόντας χώραν τὴν Ἀττικὴν  
ἄλλην τινὰ οἰκίζειν. ἑτέρη τε Θεμιστοκλέϊ γνώμη  
ἔμπροσθε ταύτης ἐς καιρὸν ἠρίστευσε, ὅτε Ἀθηναίοισι 25  
γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ, τὰ ἐκ τῶν  
μετάλλων. σφι προσῆλθε τῶν ἀπὸ Λαυρείου, ἔμελλον  
λάξεσθαι ὀρχηδὸν ἕκαστος δέκα δραχμάς· τότε Θεμιστο-  
κλέης ἀνέγνωσε Ἀθηναίους τῆς διαιρέσιος ταύτης παυσα-  
μένους νέας τούτων τῶν χρημάτων ποιήσασθαι διηκοσίας 30

ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων. οὗτος γὰρ  
 ὁ πόλεμος συστὰς ἔσωσε τότε τὴν Ἑλλάδα, ἀναγκάσας  
 θαλασσίους γενέσθαι Ἀθηναίους. αἱ δὲ ἐς τὸ μὲν ἐποιή-  
 θησαν, οὐκ ἐχρήσθησαν, ἐς δέον δὲ οὕτω τῇ Ἑλλάδι  
 5 ἐγένοντο. αὐταὶ τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιοι-  
 θεῖσαι ὑπῆρχον, ἐτέρας τε ἔδεε προσναυπηγέεσθαι. ἔδοξέ  
 τέ σφι μετὰ τὸ χρηστήριον βουλευομένοισι ἐπιόντα ἐπὶ  
 τὴν Ἑλλάδα τὸν βάρβαρον δέκεσθαι τῆσι νηυσὶ πανδημεί,  
 τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλομένοισι.

### Plans of the Greeks to Resist the Invaders

10 Οἱ δὲ Ἕλληνες ἐπίετε ἀπίκατο ἐς τὸν Ἴσθμόν, ἐβου-  
 λούντο τῇ τε στήσονται τὸν πόλεμον καὶ ἐν οἴοισι  
 χώροισι. ἡ νικῶσα δὲ γνώμη ἐγένετο τὴν ἐν Θερμοπύλῃσι  
 ἐσβολὴν φυλάξαι· στεινοτέρη γὰρ ἐφαίνετο ἐοῦσα τῆς  
 ἐς Θεσσαλίην καὶ μία ἀγχοτέρη τε τῆς ἐωυτῶν. τὴν δὲ  
 15 ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες Ἑλλήνων ἐν Θερμοπύ-  
 λῃσι, οὐδὲ ἤδεσαν ἐοῦσαν πρότερον ἢ περ ἀπικόμενοι ἐς  
 Θερμοπύλας ἐπύθοντο Τρηχινίων. ταύτην ὦν ἐβουλεύ-  
 σαντο φυλάσσοντες τὴν ἐσβολὴν μὴ παριέναι ἐς τὴν  
 Ἑλλάδα τὸν βάρβαρον· ἡ δὲ διὰ Τρηχίνος ἔσοδος ἐς τὴν  
 20 Ἑλλάδα ἐστὶ τῇ στεινοτάτῃ ἡμίπλεθρον. οὐ μέντοι κατὰ  
 τοῦτό γε ἐστὶ τὸ στεινότατον τῆς χώρας τῆς ἄλλης, ἀλλ'  
 ἔμπροσθέ τε Θερμοπυλέων καὶ ὄπισθε, κατὰ τε Ἀλπηνοῦς,  
 ὄπισθε ἐόντας, ἐοῦσα ἀμαξιτὸς μούνη, καὶ ἔμπροσθε κατὰ  
 Φοίνικα ποταμὸν ἀγχοῦ Ἀνθήλης πόλιος, ἄλλη ἀμαξιτὸς  
 25 μούνη. τῶν δὲ Θερμοπυλέων τὸ μὲν πρὸς ἐσπέρης ὄρος  
 ἀβατόν τε καὶ ἀπόκρημνον, ὑψηλόν, ἀνατεῖνον ἐς τὴν  
 Οἶτην· τὸ δὲ πρὸς τὴν ἡῶ τῆς ὁδοῦ θάλασσα ὑποδέκεται  
 καὶ τενάγεια. ἐστὶ δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά,  
 τὰ Χύτρους καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἵδρυται



Ἡρακλέος ἐπ' αὐτοῖσι. ἐδέδμητο δὲ τεῖχος κατὰ ταύτας τὰς ἐσβολάς, καὶ τό γε παλαιὸν πύλαι ἐπήσαν. τὸ μὲν νυν τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδέδμητο καὶ τὸ πλέον αὐτοῦ ἤδη ὑπὸ χρόνου ἔκειτο· τοῖσι δὲ αὐτὶς ὀρθώσασι ἔδοξε ταύτη ἀπαμύνειν ἀπὸ τῆς Ἑλλάδος τὸν 5 βάρβαρον. κώμη δὲ ἐστὶ ἀγχοτάτω τῆς ὁδοῦ, Ἀλπηνοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι ἐλογίζοντο οἱ Ἕλληες. ὡς δὲ ἐπύθοντο τὸν Πέρσην ἔοντα ἐν Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἰσθμοῦ ἐστρατεύοντο ἐς Θερμοπύλας. Ξέρξης δὲ καὶ ὁ πεζὸς πορευθεὶς διὰ Θεσσαλίας καὶ 10 Ἀχαιῆς ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος ἐς Μηλιέας.

### Roll of the Greeks at Thermopylae

Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ, οἱ δὲ Ἕλληες ἐν τῇ διόδῳ· καλέεται δὲ ὁ χῶρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιοίκων Πύλαι. 15 ἐστρατοπεδεύοντο μὲν νυν ἑκάτεροι ἐν τούτοισι τοῖσι χωρίοισι, ἐπεκράτεε δὲ ὁ μὲν τῶν πρὸς βορῆν ἄνεμον ἐχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ τῶν πρὸς νότον τε καὶ μεσαμβρίην φερόντων τὸ ἐπὶ ταύτης τῆς ἡπείρου. ἦσαν δὲ οἶδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσην ἐν 20 τούτῳ τῷ χώρῳ· Σπαρτιητέων τε τριηκόσιοι ὀπλίται καὶ Τεγεητέων καὶ Μαντινέων χίλιοι, ἡμίσεες ἑκατέρων, ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας εἴκοσι καὶ ἑκατὸν καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας χίλιοι· τοσοῦτοι μὲν Ἀρκάδων, ἀπὸ δὲ Κορίνθου τετρακόσιοι καὶ ἀπὸ Φλειοῦντος διηκόσιοι καὶ 25 Μυκηναίων ὀγδώκοντα. οὗτοι μὲν ἀπὸ Πελοποννήσου παρήσαν, ἀπὸ δὲ Βοιωτῶν Θεσπιέων τε ἑπτακόσιοι καὶ Θηβαίων τετρακόσιοι. πρὸς τούτοισι ἐπὶ κλητοὶ ἐγένοντο Λοκροὶ τε οἱ Ὀπούντιοι πανστρατιῇ καὶ Φωκέων χίλιοι.

αὐτοὶ γὰρ σφεας οἱ Ἕλληνας ἐπεκαλέσαντο, λέγοντες δι'  
 ἀγγέλων ὡς αὐτοὶ μὲν ἤκοιεν πρόδρομοι τῶν ἄλλων,  
 οἱ δὲ λοιποὶ τῶν συμμάχων προσδόκιμοι πᾶσαν εἶεν  
 ἡμέρην, ἢ θάλασσά τε σφί εἶη ἐν φυλακῇ ὑπ' Ἀθηναίων  
 5 τε φρουρομένη καὶ Αἰγυνητέων καὶ τῶν ἐς τὸν ναυτικὸν  
 στρατὸν ταχθέντων, καὶ σφί εἶη δεινὸν οὐδέν· οὐ γὰρ θεὸν  
 εἶναι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα ἄλλ' ἄνθρωπον,  
 εἶναι δὲ θνητὸν οὐδένα οὐδὲ ἔσεσθαι τῷ κακὸν ἐξ ἀρχῆς  
 γινομένῳ οὐ συνεμίχθη, τοῖσι δὲ μεγίστοισι αὐτῶν  
 10 μέγιστα· ὀφείλειν ὦν καὶ τὸν ἐπελαύνοντα, ὡς ἔοντα  
 θνητὸν, ἀπὸ τῆς δόξης πεσεῖν. οἱ δὲ ταῦτα πυνθανόμενοι  
 ἐβοήθειον ἐς τὴν Τρηχίνα. τούτοισι ἦσαν μὲν νυν καὶ  
 ἄλλοι στρατηγοὶ κατὰ πόλιας ἐκάστων, ὁ δὲ θωμαζόμενος  
 μάλιστα καὶ παντὸς τοῦ στρατεύματος ἡγεόμενος  
 15 Λακεδαιμόνιος ἦν Λεωνίδης ὁ Ἀναξανδρίδew κτησάμενος  
 τὴν βασιληίην ἐν Σπάρτῃ ἐξ ἀπροσδοκήτου. διξῶν γὰρ  
 οἱ ἔοντων πρεσβυτέρων ἀδελφεῶν, Κλεομένεός τε καὶ  
 Δωριέος, ἀπελήλατο τῆς φροντίδος περὶ τῆς βασιληίης.  
 ἀποθανόντος δὲ Κλεομένεος ἄπαιδος ἔρσηνος γόνου, Δωριέος  
 20 τε οὐκέτι ἔοντος ἀλλὰ τελευτήσαντος καὶ τούτου ἐν  
 Σικελίῃ, οὕτω δὴ ἐς Λεωνίδην ἀνέβαινε ἡ βασιληίη, καὶ  
 διότι πρότερος ἐγεγόνει Κλεομβρότου (οὗτος γὰρ ἦν  
 νεώτατος Ἀναξανδρίδew παῖς) καὶ δὴ καὶ εἶχε Κλεομένεος  
 θυγατέρα. ὃς τότε ἦι ἐς Θερμοπύλας ἐπιλεξάμενος ἄνδρας  
 25 τε τοὺς κατεστεῶτας τριηκοσίους καὶ τοῖσι ἐτύγχανον  
 παῖδες ἔοντες. παραλαβὼν δὲ ἀπίκετο καὶ Θηβαίων τοὺς  
 ἐς τὸν ἀριθμὸν λογισάμενος εἶπον, τῶν ἐστρατήγεε  
 Λεοντιάδης ὁ Εὐρυμάχου. τοῦδε δὲ εἵνεκα τούτους σπουδῆν  
 ἐποιήσατο Λεωνίδης μούρους Ἑλλήνων παραλαβεῖν, ὅτι  
 30 σφέων μεγάλως κατηγόρητο μηδίσειν· παρεκάλεε ὦν ἐς  
 τὸν πόλεμον θέλων εἰδέναι εἴτε συμπέμφουσι εἴτε καὶ

ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν Ἑλλήνων συμμαχίην. οἱ δὲ ἄλλα φρονέοντες ἔπεμπον. τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρῶτους ἀπέπεμψαν Σπαρτιῆται, ἵνα τούτους ὀρῶντες οἱ ἄλλοι σύμμαχοι στρατεύωνται μηδὲ καὶ οὗτοι μηδίσωσι, ἣν αὐτοὺς πυνθάνωνται ὑπερβαλλομένους· μετὰ 5 δέ, Κάρνεια γάρ σφι ἦν ἐμποδῶν, ἔμελλον ὀρτάσαντες καὶ φυλακὰς λιπόντες ἐν τῇ Σπάρτῃ κατὰ τάχος βοηθήσειν πανδημεί. ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσειν· ἦν γὰρ κατὰ τῷτὸ Ὀλυμπιάς τούτοισι τοῖσι πρήγμασι συμπεσοῦσα· οὐκ ὦν 10 δοκέοντες κατὰ τάχος οὕτω διακριθήσεσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον ἔπεμπον τοὺς προδρόμους.

#### Futile Efforts of Xerxes to Break Down Greek Resistance

Οὗτοι μὲν δὴ οὕτω διενένωντο ποιήσειν· οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταρρωδέοντες ἐβουλεύοντο περὶ ἀπαλλαγῆς. 15 τοῖσι μὲν νυν ἄλλοισι Πελοποννησίοισι ἐδόκεε ἐλθοῦσι ἐς Πελοπόννησον τὸν Ἴσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ Φωκέων καὶ Λοκρῶν περισπερχθέντων τῇ γνώμῃ ταύτῃ αὐτοῦ τε μένειν ἐψηφίζετο πέμπειν τε ἀγγέλους ἐς τὰς πόλις κελεύοντάς σφι ἐπιβοηθέειν, ὥς ἐόντων αὐτῶν 20 ὀλίγων στρατὸν τὸν Μήδων ἀλέξασθαι. ταῦτα βουλευομένων σφέων ἔπεμπε Ξέρξης κατάσκοπον ἰππέα ιδέσθαι ὀκόσοι εἰσὶ καὶ ὃ τι ποίεοιεν. ἀκηκόεε δὲ ἔτι ἐὼν ἐν Θεσσαλίῃ ὥς ἀλισμένη εἶη ταύτῃ στρατιῇ ὀλίγη, καὶ τοὺς ἡγεμόνας ὥς εἶησαν Λακεδαιμόνιοί τε καὶ Λεωνίδης, ἐὼν 25 γένος Ἡρακλείδης. ὥς δὲ προσήλασε ὁ ἰππεὺς πρὸς τὸ στρατόπεδον, ἐθελίτο τε καὶ κατώρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶά τε ἦν κατιδέσθαι·

ὁ δὲ τοὺς ἔξω ἐμάνθανε, τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἔκειτο. ἔτυχον δὲ τοῦτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι. τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους. ταῦτα δὴ θεώμενος  
 5 ἐθώμαζε καὶ τὸ πλῆθος ἐμάνθανε. μαθῶν δὲ πάντα ἀτρεκέως ἀπήλαυνε ὀπίσω κατ' ἡσυχίην· οὔτε γὰρ τις ἐδίωκε ἀλογίης τε ἐκύρησε πολλῆς· ἀπελθῶν τε ἔλεγε πρὸς Ξέρξην τὰ περ ὀπώπεε πάντα. ἀκούων δὲ Ξέρξης οὐκ εἶχε συμβαλέσθαι τὸ ἐόν, ὅτι παρεσκευάζοντο ὡς ἀπο-  
 10 λεόμενοί τε καὶ ἀπολέοντες κατὰ δύναμιν· ἀλλ' αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιέειν, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος, ἔοντα ἐν τῷ στρατοπέδῳ. ἀπικόμενον δέ μιν εἰρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων μαθεῖν τὸ ποιεύμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ εἶπε· Ἦκουσας  
 15 μὲν καὶ πρότερόν μεν, εὔτε ὀρμῶμεν ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων· ἀκούσας δὲ γέλωτά με ἔθου λέγοντα τῇ περ ὤρων ἐκβησόμενα πρήγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀληθείην ἀσκέειν ἀντία σεῦ, ᾧ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἄκουσον δὲ καὶ νῦν. οἱ ἄνδρες  
 20 οὔτοι ἀπίκαται μαχησόμενοι ἡμῖν περὶ τῆς ἐσόδου καὶ ταῦτα παρασκευάζονται. νόμος γὰρ σφι οὕτω ἔχων ἐστί· ἐπεὰν μέλλωσι κινδυνεύειν τῇ ψυχῇ, τότε τὰς κεφαλὰς κοσμέονται. ἐπίστασο δέ· εἰ τούτους τε καὶ τὸ ὑπομένον ἐν Σπάρτῃ καταστρέψαι, ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων  
 25 τὸ σέ, βασιλεῦ, ὑπομενέει χεῖρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιληίην τε καλλίστην τῶν ἐν Ἑλλησι προσφέρεαι καὶ ἄνδρας ἀρίστους. κάρτα τε δὴ Ξέρξῃ ἄπιστα ἐφαίνετο τὰ λεγόμενα καὶ δεύτερα ἐπειρώτα ὄντινα τρόπον τοσοῦτοι ἔόντες τῇ ἐωυτοῦ στρατιῇ μαχήσονται. ὁ δὲ εἶπε· ὦ  
 30 βασιλεῦ, ἐμοὶ χρᾶσθαι ὡς ἀνδρὶ ψεύστη, ἣν μὴ ταῦτά τοι ταύτη ἐκβῆ τῇ ἐγὼ λέγω. ταῦτα λέγων οὐκ ἔπειθε τὸν

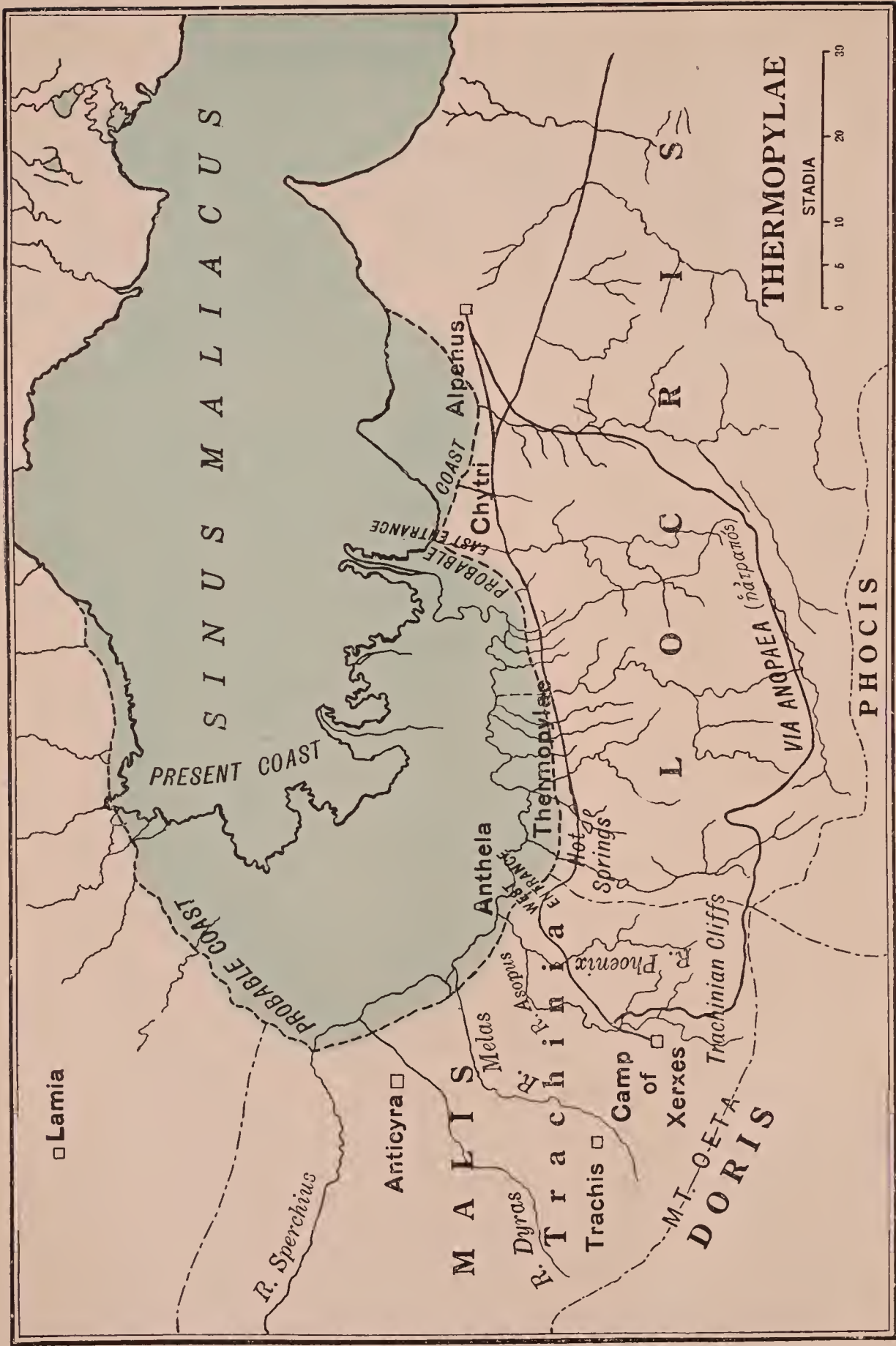
Ξέρξην. τέσσερας μὲν δὴ παρήκε ἡμέρας, ἐλπίζων αἰεί  
 σφεας ἀποδρῆσθαι· πέμπτη δέ, ὡς οὐκ ἀπαλλάσσοντο  
 ἀλλὰ οἱ ἐφαίνοντο ἀναιδείη τε καὶ ἀβουλίη διαχρεώμενοι  
 μένειν, πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισσίου θυμωθεῖς,  
 ἐντειλάμενός σφεας ζωγρήσαντας ἄγειν ἐς ὄψιν τὴν 5  
 ἔωυτοῦ. ὡς δ' ἐσέπεσον φερόμενοι ἐς τοὺς Ἑλληνας οἱ  
 Μῆδοι, ἐπιπτον πολλοί, ἄλλοι δ' ἐπεσήισαν, καὶ οὐκ  
 ἀπήλαυνον καίπερ μέγας προσπταίοντες. δῆλον δ'  
 ἐποίευν παντί τεω καὶ οὐκ ἤκιστα αὐτῷ βασιλείϊ ὅτι  
 πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες. ἐγένετο δὲ ἡ 10  
 συμβολὴ δι' ἡμέρης. ἐπεῖτε δὲ οἱ Μῆδοι τρηχέως περιεί-  
 ποντο, ἐνθαῦτα οὔτοι μὲν ὑπέξῆισαν, οἱ δὲ Πέρσαι  
 ἐκδεξάμενοι ἐπήισαν, τοὺς ἀθανάτους ἐκάλεε βασιλεὺς, τῶν  
 ἦρχε Ἰδάρνης, ὡς δὴ οὔτοι γε εὐπετέως κατεργασόμενοι.  
 ὡς δὲ καὶ οὔτοι συνέμισγον τοῖσι Ἑλλησι, οὐδὲν πλέον 15  
 ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς ἀλλὰ τὰ αὐτά, ἅτε  
 ἐν στεينوπόρῳ τε μαχόμενοι καὶ δόρασι βραχυτέροισι  
 χρεώμενοι ἢ περ οἱ Ἑλληνες καὶ οὐκ ἔχοντες πλήθει  
 χρήσασθαι. Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου,  
 ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοισι μάχεσθαι 20  
 ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψειαν τὰ νῶτα, ἀλέες  
 φεύγεσκον δῆθεν, οἱ δὲ βάρβαροι ὀρῶντες φεύγοντας βοῆ  
 τε καὶ πατάγω ἐπήισαν, οἱ δ' ἂν καταλαμβανόμενοι  
 ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροις, μεταστρεφό-  
 μενοι δὲ κατέβαλλον πλήθει ἀναριθμήτους τῶν Περσέων· 25  
 ἐπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι.  
 ἐπεὶ δὲ οὐδὲν ἐδυνάετο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου  
 πειρώμενοι καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες,  
 ἀπήλαυνον ὀπίσω. ἐν ταύτησι τῆσι προσόδοισι τῆς  
 μάχης λέγεται βασιλέα θηεύμενον τρὶς ἀναδραμεῖν ἐκ τοῦ 30  
 θρόνου, δείσαντα περὶ τῆς στρατιῆς. τότε μὲν οὕτως

ἠγωνίσαντο, τῇ δ' ὑστεραίῃ οἱ βάρβαροι οὐδὲν ἄμεινον  
 ἀέθλεον· ἅτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας  
 κατατετρωματίσθαι τε καὶ οὐκ οἴους τε ἔσεσθαι ἔτι χεῖρας  
 ἀνταείρεσθαι συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τάξιν τε  
 5 καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν καὶ ἐν μέρει ἕκαστοι  
 ἐμάχοντο, πλὴν Φωκῶν· οὗτοι δὲ ἐς τὸ ὄρος ἐτάχθησαν  
 φυλάξοντες τὴν ἀτραπὸν. ὡς δὲ οὐδὲν εὕρισκον ἀλλοιό-  
 τερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνώρων, ἀπήλαυνον.

### The Treachery of Ephialtes and the March of the Im- mortals over the Mountain Pass

Ἀπορέοντος δὲ βασιλέος ὃ τι χρήσηται τῷ παρεόντι  
 10 πρήγματι, Ἐπιάλτης ὁ Εὐρυδήμου ἀνὴρ Μηλιεὺς ἦλθέ οἱ  
 ἐς λόγους ὡς μέγα τι παρὰ βασιλέος δοκέων οἴσεσθαι,  
 ἔφρασε τε τὴν ἀτραπὸν τὴν διὰ τοῦ ὄρους φέρουσαν ἐς  
 Θερμοπύλας καὶ διέφθειρε τοὺς ταύτη ὑπομείναντας  
 Ἑλλήνων. Ξέρξης δέ, ἐπεὶ ἤρεσε τὰ ὑπέσχετο ὃ  
 15 Ἐπιάλτης κατεργάσεσθαι, αὐτίκα περιχαρῆς γενόμενος  
 ἔπεμπε Ἰδάρνεα καὶ τῶν ἐστρατήγεε Ἰδάρνης· ὀρμέατο  
 δὲ περὶ λύχνων ἀφὰς ἐκ τοῦ στρατοπέδου. ἔχει δὲ ὧδε  
 ἡ ἀτραπὸς αὕτη· ἀρχεται μὲν ἀπὸ τοῦ Ἀσωποῦ ποταμοῦ  
 τοῦ διὰ τῆς διασφάγος ῥέοντος, οὐνομα δὲ τῷ ὄρει τούτῳ  
 20 καὶ τῇ ἀτραπῷ τῷτὸ κεῖται, Ἀνόπαια· τείνει δὲ ἡ  
 Ἀνόπαια αὕτη κατὰ ῥάχιν τοῦ ὄρους, λήγει δὲ κατὰ τε  
 Ἀλπηνὸν πόλιν, πρώτην ἐούσαν τῶν Λοκρίδων πρὸς  
 Μηλιέων, καὶ κατὰ Μελαμπύγου τε καλεόμενον λίθον καὶ  
 κατὰ Κερκώπων ἔδρας, τῇ καὶ τὸ στεινότατόν ἐστι. κατὰ  
 25 ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτως ἔχουσιν οἱ Πέρσαι τὸν  
 Ἀσωπὸν διαβάντες ἐπορεύοντο πᾶσαν τὴν νύκτα, ἐν δεξιῇ  
 μὲν ἔχοντες ὄρεα τὰ Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων.  
 ἠώς τε δὴ διέφαινε καὶ οἱ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ





□ Lamia

□ Anticyra

□ Trachis  
□ Camp of Xerxes

STADIA  
0 5 10 20 30

SINUS MALIACUS

PRESENT COAST

PROBABLE COAST

R. Sperchius

MALIS

R. Dyras

Melas

R. Asopus

TRACHINIA

R. Phoenix

Trachinian Cliffs

M-T. O-ETA

DORIS

PROBABLE EAST ENTRANCE

ANTHELAE

WEST ENTRANCE

Thermopylae

Hot Springs

Chytri

COAST

Alpenus

□

PHOCIS

VIA ANQPAEA (παρπατος)

L O C

R I S

THERMOPYLAE



ὄρεος. κατὰ δὲ τοῦτο τοῦ ὄρεος ἐφύλασσον, ὡς καὶ  
 πρότερόν μοι δεδήλωται, Φωκέων χίλιοι ὀπλίται, ῥυόμενοι  
 τε τὴν σφετέρην χώραν καὶ φρουρέοντες τὴν ἀτραπὸν.  
 ἢ μὲν γὰρ κάτω ἐσβολὴ ἐφυλάσσετο ὑπὸ τῶν εἴρηται·  
 τὴν δὲ διὰ τοῦ ὄρεος ἀτραπὸν ἐθελονταὶ Φωκέες ὑποδεξά- 5  
 μνοι Λεωνίδῃ ἐφύλασσον. ἔμαθον δὲ σφεας οἱ Φωκέες  
 ὧδε ἀναβεβηκότας· ἀναβαίνοντες γὰρ ἐλάνθανον οἱ  
 Πέρσαι τὸ ὄρος πᾶν ἐὼν δρυῶν ἐπίπλεον. ἦν μὲν δὴ  
 νηνεμία, ψόφου δὲ γινομένου πολλοῦ, ὡς οἶκος ἦν φύλλων  
 ὑποκεχυμένων ὑπὸ τοῖσι ποσί, ἀνά τε ἔδραμον οἱ Φωκέες 10  
 καὶ ἐνέδυνον τὰ ὄπλα, καὶ αὐτίκα οἱ βάρβαροι παρήσαν.  
 ὡς δὲ εἶδον ἄνδρας ἐνδνομένους ὄπλα, ἐν θώματι ἐγένοντο·  
 ἐλπόμενοι γὰρ οὐδὲν σφι φανήσεσθαι ἀντίξοον ἐνεκύρησαν  
 στρατῶ. ἐνθαῦτα Ἰδάρνης καταρρωδήσας μὴ οἱ Φωκέες  
 ἔωσι Λακεδαιμόνιοι, εἴρετο Ἐπιάλτην ὀποδαπὸς εἶη ὁ 15  
 στρατός, πυθόμενος δὲ ἀτρεκέως διέτασσε τοὺς Πέρσας ὡς ἐς  
 μάχην. οἱ δὲ Φωκέες ὡς ἐβάλλοντο τοῖσι τοξεύμασι  
 πολλοῖσί τε καὶ πυκνοῖσι, οἴχοντο φεύγοντες ἐπὶ τοῦ  
 ὄρεος τὸν κόρυμβον, ἐπιστάμενοι ὡς ἐπὶ σφέας ὀρμήθησαν  
 ἀρχὴν, καὶ παρεσκευάδατο ὡς ἀπολεόμενοι. οὔτοι μὲν 20  
 δὴ ταῦτα ἐφρόνεον, οἱ δὲ ἀμφὶ Ἐπιάλτην καὶ Ἰδάρνεα  
 Πέρσαι Φωκέων μὲν οὐδένα λόγον ἐποιεῦντο, οἱ δὲ κατέ-  
 βαινον τὸ ὄρος κατὰ τάχος.

### The Defending Force Receives the News of the Betrayal of the Pass

Τοῖσι δὲ ἐν Θερμοπύλῃσι ἐούσι Ἑλλήνων πρῶτον μὲν  
 ὁ μάντις Μεγιστίης ἐσιδὼν ἐς τὰ ἰρὰ ἔφρασε τὸν μέλλοντα 25  
 ἔσεσθαι ἅμα ἡοῖ σφι θάνατον, ἐπὶ δὲ καὶ αὐτόμολοι ἦσαν  
 οἱ ἐξαγγείλαντες τῶν Περσέων τὴν περίοδον. οὔτοι μὲν  
 ἔτι νυκτὸς ἐσήμηναν, τρίτοι δὲ οἱ ἡμεροσκόποι καταδρα-

μόντες ἀπὸ τῶν ἄκρων ἤδη διαφαίνουσης ἡμέρης. ἐνθαῦτα ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφρων ἐσχίζοντο αἱ γνῶμαι· οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες οἱ μὲν ἀπαλλάσσοντο καὶ  
 5 διασκεδασθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν αὐτοῦ παρεσκευάδατο. λέγεται δὲ καὶ ὡς αὐτὸς σφεας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρεούσι οὐκ ἔχειν εὐπρεπέως ἐκλιπεῖν τὴν τάξιν ἐς τὴν ἦλθον φυλά-  
 10 ζοντες ἀρχὴν. οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι οἴχοντό τε ἀπιόντες καὶ ἐπέιθοντο Λεωνίδῃ, Θεσπιέες δὲ καὶ Θηβαῖοι κατέμειναν μῦνοι παρὰ Λακεδαιμονίοισι. τούτων δὲ Θηβαῖοι μὲν ἀέκοντες ἔμενον καὶ οὐ βουλόμενοι (κατεῖχε γὰρ σφεας Λεωνίδης ἐν ὁμήρων λόγῳ ποιεύ-  
 15 μενος), Θεσπιέες δὲ ἐκόντες μάλιστα, οἳ οὐκ ἔφασαν ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ ἀπαλλάξεσθαι, ἀλλὰ καταμείναντες συναπέθανον. ἐστρατήγεε δὲ αὐτῶν Δημόφιλος Διαδρόμεω.

### The Final Struggle at Thermopylae

Ξέρξης δὲ ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποιήσατο,  
 20 ἐπισχῶν χρόνον ἐς ἀγορῆς κου μάλιστα πληθῶρην πρόσο-  
 δον ἐποιέετο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω· ἀπὸ γὰρ τοῦ ὄρεος ἡ κατάβασις συντομωτέρη τέ ἐστι καὶ βραχύτερος ὁ χῶρος πολλὸν ἢ περ ἢ περίοδος τε καὶ ἀνάβασις. οἳ τε δὴ βάρβαροι οἱ ἀμφὶ Ξέρξην προσήισαν  
 25 καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ θανάτῳ ἔξοδον ποιεύμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς ἐπεξήισαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ ἔρυμα τοῦ τείχεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας ὑπεξιόντες ἐς τὰ στεινόπορα ἐμάχοντο. τότε δὲ

συμμίσγοντες ἔξω τῶν στεινῶν ἔπιπτον πλήθει πολλοὶ τῶν  
 βαρβάρων· ὄπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων ἔχοντες  
 μάστιγας ἐρράπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω  
 ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς τὴν  
 θάλασσαν καὶ διεφθείροντο, πολλῶ δ' ἔτι πλεῦνες κατε- 5  
 πατέοντο ζωοὶ ὑπ' ἀλλήλων· ἦν δὲ λόγος οὐδεὶς τοῦ  
 ἀπολλυμένου. ἄτε γὰρ ἐπιστάμενοι τὸν μέλλοντα σφίσι  
 ἔσεσθαι θάνατον ἐκ τῶν περιόντων τὸ ὄρος, ἀπεδείκνυντο  
 ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους, παραχρεώ-  
 μενοὶ τε καὶ ἀτέοντες. δόρατα μὲν νῦν τοῖσι πλέοσι 10  
 αὐτῶν τηνικαῦτα ἤδη ἐτύγχανε κατεηγότα, οἱ δὲ τοῖσι  
 ξίφεσι διεργάζοντο τοὺς Πέρσας. καὶ Λεωνίδης τε ἐν  
 τούτῳ τῷ πόνῳ πίπτει ἀνὴρ γενόμενος ἄριστος, καὶ ἕτεροι  
 μετ' αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν  
 ἀξίων γενομένων ἐπυθόμην τὰ οὐνόματα, ἐπυθόμην δὲ καὶ 15  
 ἀπάντων τῶν τριηκοσίων. καὶ δὴ Περσέων πίπτουσι  
 ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί, ἐν δὲ δὴ καὶ  
 Δαρείου δύο παῖδες, Ἀβροκόμης τε καὶ Ὑπεράνθης, ἐκ τῆς  
 Ἀρτάνεω θυγατρὸς Φραταγούνης γεγονότες Δαρείῳ.  
 Ξέρξεώ τε δὴ δύο ἀδελφεοὶ ἐνθαῦτα πίπτουσι μαχόμενοι 20  
 καὶ ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδεω Περσέων τε καὶ Λακε-  
 δαιμονίων ὄθισμός ἐγένετο πολλός, ἐς ὃ τοῦτόν τε ἀρετῇ  
 οἱ Ἕλληνες ὑπεξείρυσαν καὶ ἐτρέψαντο τοὺς ἐναντίους  
 τετράκισ. τοῦτο δὲ συνεστήκεε μέχρι οὗ οἱ σὺν Ἐπιάλτῃ  
 παρεγένοντο. ὡς δὲ τούτους ἤκειν ἐπύθοντο οἱ Ἕλληνες, 25  
 ἐνθεῦτεν ἤδη ἕτεροιοῦτο τὸ νεῖκος· ἐς τε γὰρ τὸ στεινὸν  
 τῆς ὁδοῦ ἀνεχώρεον ὀπίσω καὶ παραμειψάμενοι τὸ τεῖχος  
 ἐλθόντες ἴζοντο ἐπὶ τὸν κολωνόν πάντες ἀλέες οἱ ἄλλοι  
 πλὴν Θηβαίων. ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν  
 ὁ λίθινος λέων ἔστηκε ἐπὶ Λεωνίδῃ. ἐν τούτῳ σφέας τῷ 30  
 χώρῳ ἀλεξομένους μαχαίρησι, τοῖσι αὐτῶν ἐτύγχανον ἔτι

περιοῦσαι, καὶ χερσὶ καὶ στόμασι κατέχωσαν οἱ βάρβαροι βάλλοντες, οἱ μὲν ἐξ ἐναντίας ἐπισπόμενοι καὶ τὸ ἔρυμα τοῦ τείχεος συγχώσαντες, οἱ δὲ περιελθόντες πάντοθεν περισταδόν.

### Fame of the Men Who Fell at Thermopylae

5 Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενομένων ὁμῶς λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιήτης Διηνέκης· τὸν τότε φασὶ εἰπεῖν τὸ ἔπος πρὶν ἢ συμμείξαι σφεας τοῖσι Μήδοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων ὡς ἐπεὰν οἱ βάρβαροι ἀπίωσι τὰ τοξεύματα, τὸν ἥλιον ὑπὸ τοῦ  
10 πλήθεος τῶν ὄϊστῶν ἀποκρύπτουσι· τοσοῦτο πλήθος αὐτῶν εἶναι· τὸν δὲ οὐκ ἐκπλαγέντα τούτοισι εἰπεῖν, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλήθος, ὡς πάντα σφι ἀγαθὰ ὁ Τρηχίνιος ξεῖνος ἀγγέλλοι, εἰ ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον ὑπὸ σκιῇ ἔσοιτο πρὸς αὐτοὺς ἢ  
15 μάχη καὶ οὐκ ἐν ἡλίῳ. ταῦτα μὲν καὶ ἄλλα τοιουτότροπα ἔπεά φασι Διηνέκεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα. μετὰ δὲ τοῦτον ἀριστεῦσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφεοί, Ἄλφεός τε καὶ Μάρων Ὀρσιφάντου παῖδες. Θεσπιέων δὲ εὐδοκίμειε μάλιστα τῷ οὔνομα ἦν  
20 Διθύραμβος Ἄρματίδew. θαφθεῖσι δὲ σφι αὐτοῦ ταύτη τῇ περ ἔπεσον καὶ τοῖσι πρότερον τελευτήσασι ἢ τοὺς ὑπὸ Λεωνίδew ἀποπεμφθέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε·

μυριάσιν ποτὲ τῆδε τριηκοσίαις ἐμάχοντο  
25 ἐκ Πελοποννάσου χιλιάδες τέτορες.

ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται, τοῖσι δὲ Σπαρτιήτησι ἰδίῃ·

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῆδε  
κείμεθα τοῖς κείνων ῥήμασι πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο, τῷ δὲ μάντι τόδε·

μνῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδοι  
 Σπερχεῖον ποταμὸν κτεῖναν ἀμειψάμενοι,  
 μάντιος, ὃς τότε Κῆρας ἐπερχομένας σάφα εἰδὼς  
 οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

5

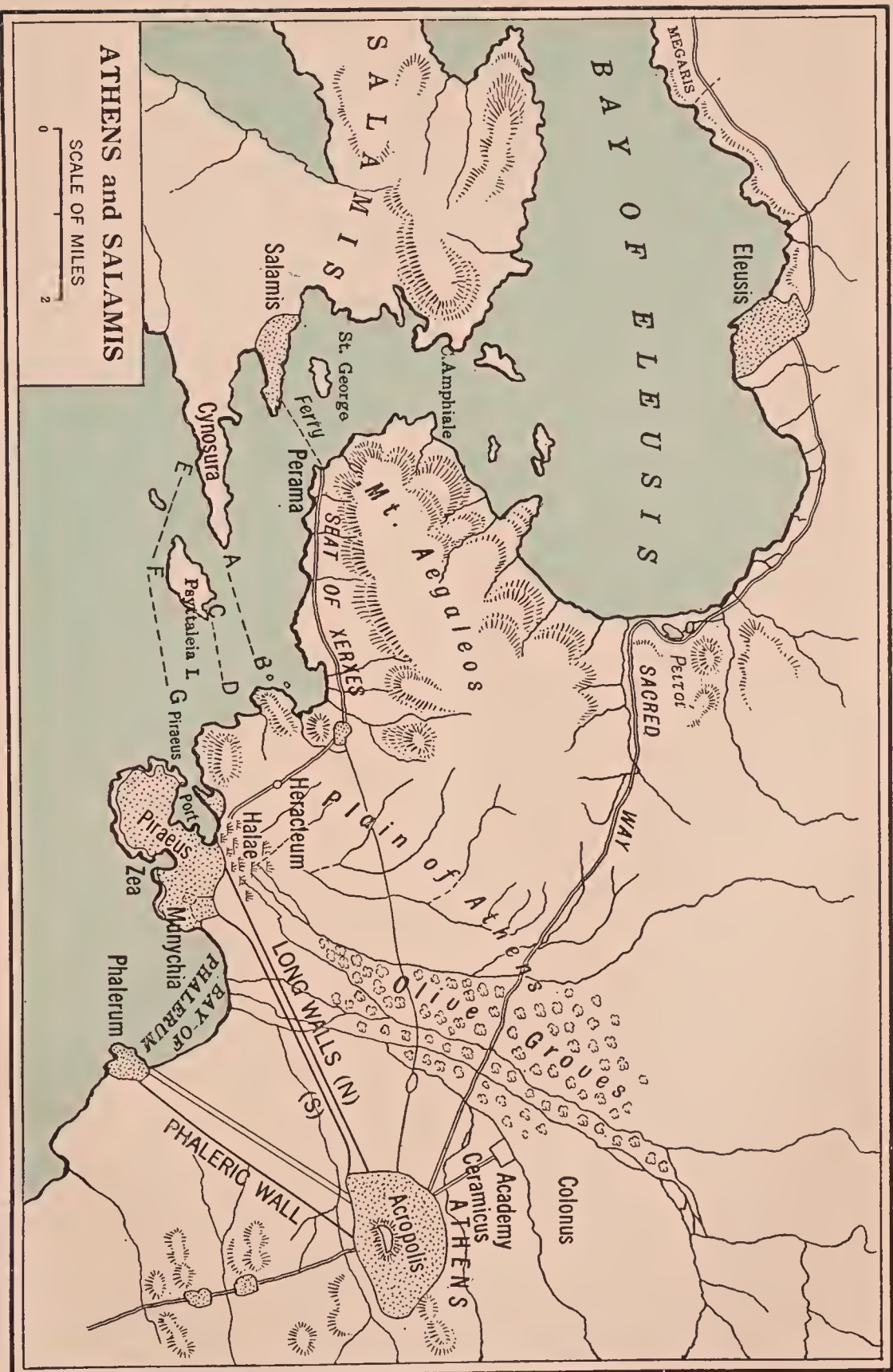
ἐπιγράμμασι μὲν νυν καὶ στήλησι, ἔξω ἢ τὸ τοῦ μάντιος  
 ἐπίγραμμα, Ἀμφικτύονές εἰσὶ σφεας οἱ ἐπικοσμήσαντες· τὸ  
 δὲ τοῦ μάντιος Μεγιστίω Σιμωνίδης ὁ Λεωπρέπεός ἐστι  
 κατὰ ξεινίην ὁ ἐπιγράψας.

(While the Spartan force was holding the Pass of Thermopylæ, the Greek fleet under the command of the Spartan Eurybiades was stationed at Artemisium on the north coast of Eubœa, where it gained some slight successes in encounters with the Persian fleet, which suffered severe losses from storm. After the news of the disaster at Thermopylæ, the Greek fleet retired to the coast of Attica and put in at Salamis. There it was learned that the Peloponnesians had gathered at the Isthmus of Corinth, leaving Bœotia and Attica unprotected from the foe, who were marching rapidly in that direction.)

## BOOK VIII

### Deliberations of the Greeks at Salamis. Advance of the Persian Army and Capture of Athens

Ὡς δὲ εἰς τὴν Σαλαμῖνα συνῆλθον οἱ στρατηγοὶ ἀπὸ τῶν  
 εἰρημένων πολιῶν, ἐβουλεύοντο, προθέντος Εὐρυβιάδew  
 γνώμην ἀποφαίνεσθαι τὸν βουλόμενον, ὅκου δοκέοι ἐπιτη-  
 δεότατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοῖ χωρέων  
 5 ἐγκρατέες εἰσί· ἢ γὰρ Ἀττικὴ ἀπέιτο ἤδη, τῶν δὲ  
 λοιπέων πέρι προετίθεε. αἱ γνώμαι δὲ τῶν λεγόντων αἰ  
 πλείσται συνεξέπιπτον πρὸς τὸν Ἴσθμὸν πλώσαντας  
 ναυμαχέειν πρὸ τῆς Πελοποννήσου, ἐπιλέγοντες τὸν λόγον  
 τόνδε, ὡς εἰ νικηθέωσι τῇ ναυμαχίῃ, ἐν Σαλαμῖνι μὲν  
 10 ἐόντες πολιορκήσονται ἐν νήσῳ, ἵνα σφι τιμωρίη οὐδεμία  
 ἐπιφανήσεται, πρὸς δὲ τῷ Ἴσθμῷ εἰς τοὺς ἐωυτῶν ἐξοίσονται.  
 ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων  
 ἐληλύθεε ἀνὴρ Ἀθηναῖος ἀγγέλλων ἤκειν τὸν βάρβαρον  
 εἰς τὴν Ἀττικὴν καὶ πᾶσαν αὐτὴν πυρπολέεσθαι· ὁ γὰρ  
 15 διὰ Βοιωτῶν τραπόμενος στρατὸς ἅμα Ξέρξῃ, ἐμπρήσας  
 Θεσπιέων τὴν πόλιν αὐτῶν ἐκλελοιπότων εἰς Πελοπόννησον  
 καὶ τὴν Πλαταιέων ὡσαύτως, ἦκέ τε εἰς τὰς Ἀθήνας καὶ  
 πάντα ἐκεῖνα ἐδηίου. ἐνέπρησε δὲ Θεσπειάν τε καὶ Πλά-  
 ταιαν πυθόμενος Θηβαίων ὅτι οὐκ ἐμήδιζον. ἀπὸ δὲ τῆς  
 20 διαβάσιος τοῦ Ἑλλησπόντου, ἐνθεν πορεύεσθαι ἤρξαντο οἱ  
 βάρβαροι, ἕνα αὐτοῦ διατρίψαντες μῆνα, ἐν τῷ διέβαινον  
 εἰς τὴν Εὐρώπην, ἐν τρισὶ ἑτέροισι μηνσὶ ἐγένοντο ἐν τῇ  
 Ἀττικῇ, Καλλιιάδew ἄρχοντος Ἀθηναίοισι. καὶ αἰρέουσι  
 ἔρημον τὸ ἄστυ καὶ τινὰς ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων  
 25 ἐν τῷ ἱρῷ ἐόντας, ταμίας τε τοῦ ἱροῦ καὶ πένητας ἀνθρώ-  
 πους, οἱ φραξάμενοι τὴν ἀκρόπολιν θύρησί τε καὶ ξύλοισι



A - - - B, Greek line at beginning of the battle. C - - - D, Persian front at beginning of battle. E - - - F - - - G, Persian line of blockade (in the night)





ἡμύνοντο τοὺς ἐπιόντας, ἅμα μὲν ὑπ' ἀσθενείης βίου οὐκ  
 ἐκχωρήσαντες ἐς Σαλαμίνα, πρὸς δὲ καὶ αὐτοὶ δοκέοντες  
 ἐξευρηκέναι τὸ μαντήιον τὸ ἢ Πυθίῃ σφι ἔχρησε, τὸ  
 ξύλινον τεῖχος ἀνάλωτον ἔσεσθαι· αὐτὸ δὴ τοῦτο εἶναι τὸ  
 κρησφύγετον κατὰ τὸ μαντήιον καὶ οὐ τὰς νέας. οἱ δὲ 5  
 Πέρσαι ἰζόμενοι ἐπὶ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον,  
 τὸν Ἀθηναῖοι καλέουσι Ἀρήιον πάγον, ἐπολιόρκεον τρόπον  
 τοιόνδε· ὅκως στυππεῖον περὶ τοὺς οἷστοὺς περιθέντες  
 ἄψειαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ  
 πολιορκεόμενοι ὅμως ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον 10  
 κακοῦ ἀπιγμένοι καὶ τοῦ φράγματος προδεδωκότος. οὐδὲ  
 λόγους τῶν Πεισιστρατιδέων προσφερόντων περὶ ὁμο-  
 λογίης ἐνεδέκοντο, ἀμυνόμενοι δὲ ἄλλα τε ἀντεμηχανῶντο  
 καὶ δὴ καὶ προσιόντων τῶν βαρβάρων πρὸς τὰς πύλας  
 ὀλοιτρόχους ἀπίεσαν, ὥστε Ξέρξην ἐπὶ χρόνον συχνὸν 15  
 ἀπορίησι ἐνέχεσθαι οὐ δυνάμενόν σφεας ἐλεῖν. χρόνῳ δ'  
 ἐκ τῶν ἀπόρων ἐφάνη δὴ τις ἔσοδος τοῖσι βαρβάροισι·  
 ἔδεε γὰρ κατὰ τὸ θεοπρόπιον πᾶσαν τὴν Ἀττικὴν τὴν ἐν  
 τῇ ἠπείρῳ γενέσθαι ὑπὸ Πέρσησι. ἔμπροσθε ὦν τῆς  
 ἀκροπόλιος, ὀπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὲ 20  
 οὔτε τις ἐφύλασσε οὔτ' ἂν ἤλπισε μὴ κοτέ τις κατὰ ταῦτα  
 ἀναβαίη ἀνθρώπων, ταύτη ἀνέβησάν τινες κατὰ τὸ ἶρόν  
 τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίπερ ἀποκρήμνου  
 ἐόντος τοῦ χώρου. ὥς δὲ εἶδον αὐτοὺς ἀναβεβηκότας οἱ  
 Ἀθηναῖοι, οἱ μὲν ἐρρίπτεον ἑωυτοὺς κατὰ τοῦ τείχεος 25  
 κάτω καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον.  
 τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο  
 πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες τοὺς ἰκέτας  
 ἐφόνεον· ἐπεὶ δὲ σφι πάντες κατέστρωντο, τὸ ἶρόν  
 συλήσαντες ἐνέπρησαν πᾶσαν τὴν ἀκρόπολιν. σχῶν δὲ 30  
 παντελέως τὰς Ἀθήνας Ξέρξης ἀπέπεμψε ἐς Σοῦσα

ἄγγελον ἰπέα Ἄρταβάνω ἀγγελέοντα τὴν παρεούσαν σφι εὐπρηξίην. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος δευτέρῃ ἡμέρῃ συγκαλέσας Ἀθηναίων τοὺς φυγάδας, ἑωυτῷ δὲ ἐπομένους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι τὰ ἱρὰ ἀνα-  
 5 βάντας ἐς τὴν ἀκρόπολιν, εἴτε δὴ ὦν ὄψιν τινὰ ἰδὼν ἐνυπνίου ἐνετέλλετο ταῦτα, εἴτε καὶ ἐνθύμιόν οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρόν. οἱ δὲ φυγάδες τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα. τοῦ δὲ εἵνεκεν τούτων ἐπε-  
 10 μνήσθην, φράσω. ἔστι ἐν τῇ ἀκροπόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι νηός, ἐν τῷ ἐλαίῃ τε καὶ θάλασσα ἔνι, τὰ λόγος παρὰ Ἀθηναίων Ποσειδέωνά τε καὶ Ἀθηναίην ἐρίσαντας περὶ τῆς χώρας μαρτύρια θέσθαι. ταύτην ὦν τὴν ἐλαίην ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ  
 15 τῆς ἐμπρήσιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι ὡς ἀνέβησαν ἐς τὸ ἱρόν, ὥρων βλαστὸν ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα. οὔτοι μὲν νυν ταῦτα ἔφρασαν.

### Decision to Remain at Salamis

Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς σφι ἐξαγγέλθη ὡς ἔσχε  
 20 τὰ περὶ τὴν Ἀθηνέων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἔς τε τὰς νέας ἐσέπιπτον καὶ ἰστία αἰείροντο ὡς ἀποθουσόμενοι· τοῖσί τε ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἴσθμοῦ ναυ-  
 25 μαχέειν. νύξ τε ἐγένετο καὶ οἱ διαλυθέντες ἐκ τοῦ συνεδρίου ἐσέβαινον ἐς τὰς νέας. ἐνθαῦτα δὲ Θεμιστοκλέα ἀπικόμενον ἐπὶ τὴν νέα εἶρετο Μνησίφιλος ἀνὴρ Ἀθηναῖος ὃ τι σφι εἶη βεβουλευμένον. πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἶη δεδογμένον ἀνάγειν τὰς νέας πρὸς τὸν Ἴσθμόν καὶ πρὸ

τῆς Πελοποννήσου ναυμαχέειν, εἶπε· Οὐ τοι ἄρα, ἦν  
 ἀπάρωσι τὰς νέας ἀπὸ Σαλαμίνοσ, οὐδὲ περὶ μῆσ ἔτι  
 πατρίδοσ ναυμαχήσεισ· κατὰ γὰρ πόλισ ἕκαστοι τρέψονται,  
 καὶ οὔτε σφέασ Εὐρυβιάδοσ κατέχειν δυνήσεται οὔτε τισ  
 ἀνθρώπων ἄλλοσ ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν· 5  
 ἀπολέεται τε ἡ Ἑλλάσ ἀβουλίησι. ἀλλ' εἴ τισ ἔστι  
 μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἦν κωσ  
 δύνη ἀναγνώσαι Εὐρυβιάδοη μεταβουλεύσασθαι ὥστε  
 αὐτοῦ μένειν. κάρτα τε τῷ Θεμιστοκλέϊ ἤρεσε ἡ ὑπόθήκη  
 καὶ οὐδὲν πρὸσ ταῦτα ἀμειψάμενοσ ἦιε ἐπὶ τὴν νέα τὴν 10  
 Εὐρυβιάδεω. ἀπικόμενοσ δὲ ἔφη ἐθέλειν οἱ κοινόη τι  
 πρῆγμα συμμείξαι. ὁ δ' αὐτόη ἐσ τὴν νέα ἐκέλευε  
 ἐσβάντα λέγειν, εἴ τι θέλοι· ἐνθαῦτα ὁ Θεμιστοκλέησ  
 παριζόμενόσ οἱ καταλέγει ἐκεῖνά τε πάντα τὰ ἤκουσε  
 Μνησιφίλου, ἐωυτοῦ ποιεύμενοσ, καὶ ἄλλα πολλὰ προστι- 15  
 θείσ, ἐσ ὃ ἀνέγνωσε χρηίζων ἕκ τε τῆσ νεόσ ἐκβῆναι  
 συλλέξαι τε τοὺσ στρατηγοὺσ ἐσ τὸ συνέδριον. ὥσ δὲ  
 ἄρα συνελέχθησαν, πρὶν ἢ τὸη Εὐρυβιάδοη προθεῖναι τὸη  
 λόγον τῶη εἵνεκα συνήγαγε τοὺσ στρατηγοὺσ, πολλόσ ἦη  
 ὁ Θεμιστοκλέησ ἐη τοῖσι λόγοισι οἶα κάρτα δεόμενοσ. 20  
 λέγοντοσ δὲ αὐτοῦ ὁ Κορίνθιοσ στρατηγόσ Ἀδείμαντοσ ὁ  
 Ὠκύτου εἶπε· Ὡ Θεμιστόκλεεσ, ἐη τοῖσι ἀγῶσι οἱ προεξ-  
 ανιστάμενοι ῥαπίζονται. ὁ δὲ ἀπολυόμενοσ ἔφη· Οἱ δὲ  
 γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται. τότε μὲν ἠπίωσ  
 τὸη Κορίνθιοη ἀμείψατο, πρὸσ δὲ τὸη Εὐρυβιάδοη ἔλεγε 25  
 ἐκεῖνωη μὲη οὐκέτι οὐδὲη τῶη πρότερον λεχθέντωη, ὥσ  
 ἐπεὰη ἀπάρωσι ἀπὸ Σαλαμίνοσ διαδρήσονται· παρεόν-  
 τωη γὰρ τῶη συμμάχωη οὐκ ἔφερε οἱ κόσμον οὐδέηα  
 κατηγορέειη· ὁ δὲ ἄλλου λόγου εἶχετο, λέγων τάδε· Ἐη  
 σοῖ νῦη ἔστι σῶσαι τὴν Ἑλλάδα, ἦη ἐμοῖ πείθη ναυμαχίηη 30  
 αὐτοῦ μένωη ποιέεσθαι μηδὲ πειθόμενοσ τούτωη τοῖσι

λόγοισι ἀναζεύξης πρὸς τὸν Ἴσθμὸν τὰς νέας. ἀντίθες  
 γὰρ ἐκάτερον ἀκούσας. πρὸς μὲν τῷ Ἴσθμῷ συμβάλλων  
 ἐν πελάγει ἀναπεπταμένῳ ναυμαχήσεις, τὸ ἥκιστα ἡμῖν  
 σύμφορον ἐστὶ νέας ἔχουσι βαρυτέρας καὶ ἀριθμὸν ἐλάσ-  
 5 σονας· τοῦτο δὲ ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ  
 Αἴγιναν, ἣν περ καὶ τὰ ἄλλα εὐτυχήσωμεν. ἅμα δὲ τῷ  
 ναυτικῷ αὐτῶν ἔψεται καὶ ὁ πεζὸς στρατός, καὶ οὕτω  
 σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε  
 ἀπάσῃ τῇ Ἑλλάδι. ἦν δὲ τὰ ἐγὼ λέγω ποιήσης, τοσάδε ἐν  
 10 αὐτοῖσι χρηστὰ εὐρήσεις· πρῶτα μὲν ἐν στεινῷ συμβάλ-  
 λοντες νηυσὶ ὀλίγησι πρὸς πολλάς, ἦν τὰ οἰκότα ἐκ τοῦ  
 πολέμου ἐκβαίνη, πολλὸν κρατήσομεν· τὸ γὰρ ἐν στεινῷ  
 ναυμαχέειν πρὸς ἡμέων ἐστὶ, ἐν εὐρυχωρίῃ δὲ πρὸς  
 ἐκείνων. αὐτὶς δὲ Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν  
 15 ὑπέκκειται τέκνα τε καὶ γυναῖκες. καὶ μὲν καὶ τόδε ἐν  
 αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως  
 αὐτοῦ τε μένων προναυμαχήσεις Πελοποννήσου καὶ πρὸς  
 τῷ Ἴσθμῷ, οὐδέ σφεας, εἴ περ εὖ φρονέεις, ἄξεις ἐπὶ τὴν  
 Πελοπόννησον. ἦν δὲ γε τὰ ἐγὼ ἐλπίζω γένηται καὶ  
 20 νικήσωμεν τῆσι νηυσὶ, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν παρέ-  
 σονται οἱ βάρβαροι οὔτε προβήσονται ἐκαστέρῳ τῆς  
 Ἀττικῆς, ἀπίασί τε οὐδενὶ κόσμῳ, Μεγάροισί τε κερδα-  
 νέομεν περιεοῦσι καὶ Αἰγίνη καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ  
 λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μὲν  
 25 νυν βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει  
 γίνεσθαι· μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει οὐδὲ ὁ  
 θεὸς προσχωρέειν πρὸς τὰς ἀνθρωπείας γνώμας. ταῦτα  
 λέγοντος Θεμιστοκλέος αὐτὶς ὁ Κορίνθιος Ἀδείμαντος  
 ἐπεφέρετο, σιγᾶν τε κελεύων τῷ μή ἐστὶ πατὴρ καὶ  
 30 Εὐρυβιάδην οὐκ ἐὼν ἐπιψηφίζειν ἀπόλι ἀνδρὶ· πόλιν γὰρ  
 τὸν Θεμιστοκλέα παρεχόμενον ἐκέλευε οὕτω γνώμας

συμβάλλεσθαι. ταῦτα δέ οἱ προέφερε, ὅτι ἠλώκεσάν τε  
 καὶ κατείχοντο αἱ Ἀθῆναι. τότε δὴ ὁ Θεμιστοκλῆς  
 κείνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε,  
 ἔωντοῖσί τε ἐδήλου λόγῳ ὡς εἶη καὶ πόλις καὶ γῆ μέζων ἢ  
 περ ἐκείνοισι, ἔστ' ἂν διηκόσῃαι νέες σφι ἔωσι πεπληρω- 5  
 μέναι· οὐδαμῶς γὰρ Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρού-  
 σεσθαι. σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυ-  
 βιάδην, λέγων μᾶλλον ἐπεστραμμένα· Σὺ εἰ μενέεις  
 αὐτοῦ καὶ μένων ἔσεαι ἀνὴρ ἀγαθός· εἰ δὲ μὴ, ἀνατρέψεις  
 τὴν Ἑλλάδα· τὸ πᾶν γὰρ ἡμῖν τοῦ πολέμου φέρουσι αἱ 10  
 νέες. ἀλλ' ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσης, ἡμεῖς  
 μὲν ὡς ἔχομεν ἀναλαμβάνοντες τοὺς οἰκέτας κομιεύμεθα ἐς  
 Σίριν τὴν ἐν Ἰταλίῃ, ἢ περ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ  
 ἔτι, καὶ τὰ λόγια λέγει ὑπ' ἡμέων αὐτὴν δεῖν κτισθῆναι·  
 ὑμεῖς δὲ συμμάχων τοιῶνδε μουνωθέντες μεμνήσεσθε τῶν 15  
 ἐμῶν λόγων. ταῦτα δὲ Θεμιστοκλέος λέγοντος ἀνεδιδάσ-  
 κητο Εὐρυβιάδης· δοκέειν δέ μοι, ἀρρωδήσας μάλιστα τοὺς  
 Ἀθηναίους, μὴ σφεας ἀπολίπωσι, ἦν πρὸς τὸν Ἰσθμὸν  
 ἀνάγη τὰς νέας· ἀπολιπόντων γὰρ Ἀθηναίων οὐκέτι  
 ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταύτην δὴ αἰρέεται τὴν 20  
 γνώμην, αὐτοῦ μένοντας διαναυμαχέειν. οὕτω μὲν οἱ περὶ  
 Σαλαμίνα ἔπεσι ἀκροβολισάμενοι, ἐπίτε Εὐρυβιάδῃ ἔδοξε,  
 αὐτοῦ παρεσκευάζοντο ὡς ναυμαχήσοντες. ἡμέρη τε  
 ἐγένετο καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο ἐν τε τῇ  
 γῆ καὶ τῇ θαλάσῃ. ἔδοξε δὲ σφι εὐξασθαι τοῖσι θεοῖσι 25  
 καὶ ἐπικαλέσασθαι τοὺς Αἰακίδας συμμάχους. ὡς δὲ σφι  
 ἔδοξε, καὶ ἐποίησαν ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι  
 αὐτόθεν μὲν ἐκ Σαλαμίνοσ Αἴαντά τε καὶ Τελαμῶνα  
 ἐπεκαλέοντο, ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νέα  
 ἀπέστελλον ἐς Αἴγιναν.

### Arrival of the Persian Fleet

Οἱ δὲ ἐς τὸν Ξέρξῳ ναυτικὸν στρατὸν ταχθέντες, ἐπειδὴ ἐκ Τρηχίνος θεησάμενοι τὸ τρῶμα τὸ Λακωνικὸν διέβησαν ἐς τὴν Ἰστιαίην, ἐπισχόντες ἡμέρας τρεῖς ἔπλεον δι' Εὐρίπου, καὶ ἐν ἐτέρησι τρισὶ ἡμέρησι ἐγένοντο  
 5 ἐν Φαλήρῳ. ἐπειδὴ δὲ παρήγγελλε ἀναπλέειν, ἀνήγον τὰς νέας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρη ναυμαχίην ποιήσασθαι· νύξ γὰρ ἐπεγένετο· οἱ δὲ παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας  
 10 εἶχε δέος τε καὶ ἀρρωδίη, οὐκ ἤκιστα δὲ τοὺς ἀπὸ Πελοποννήσου· ἀρρώδεον δέ, ὅτι αὐτοὶ μὲν ἐν Σαλαμίनि κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες τε ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται, ἀπέντες τὴν ἔωυτῶν ἀφύλακτον· τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ τὴν  
 15 παρεούσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον. τέως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, θῶμα ποιούμενοι τὴν Εὐρυβιάδew ἀβουλίην· τέλος δὲ ἐξερράγη ἐς τὸ μέσον. σύλλογός τε δὴ ἐγένετο καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν, οἱ μὲν ὡς ἐς τὴν Πελοπόννησον  
 20 χρεὸν εἶη ἀποπλέειν καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μάχεσθαι, Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες αὐτοῦ μένοντας ἀμύνεσθαι.

### Ruse of Themistocles to Prevent the Withdrawal of the Greek Fleet

Ἐνθαῦτα Θεμιστοκλῆς ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν  
 25 δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοίῳ, ἐντειλάμενος τὰ λέγειν χρεὸν, τῷ οὔνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων·

τὸν δὴ ὕστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς  
 Θεσπία τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπίες πολιήτας,  
 καὶ χρήμασι ὄλβιον. ὃς τότε πλοίῳ ἀπικόμενος ἔλεγε  
 πρὸς τοὺς στρατηγούς τῶν βαρβάρων τάδε· "Ἐπεμψέ με  
 στρατηγὸς ὁ Ἀθηναίων λάθρη τῶν ἄλλων Ἑλλήνων 5  
 (τυγχάνει γὰρ φρονέων τὰ βασιλέος καὶ βουλόμενος  
 μᾶλλον τὰ ὑμέτερα κατύπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων  
 πρήγματα) φράσοντα ὅτι οἱ Ἕλληνες δρησμὸν βουλεύονται  
 καταρρωδηκότες, καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον  
 ἀπάντων ἐξεργᾶσασθαι, ἣν μὴ περιίδητε διαδράντας 10  
 αὐτούς. οὔτε γὰρ ἀλλήλοισι ὁμοφρονέουσι οὔτ' ἔτι  
 ἀντιστήσονται ὑμῖν, πρὸς ἑωυτούς τε σφέας ὄψεσθε ναυ-  
 μαχέοντας, τοὺς τὰ ὑμέτερα φρονέοντας καὶ τοὺς μή. ὁ  
 μὲν ταῦτά σφι σημήνας ἐκποδῶν ἀπαλλάσσετο· τοῖσι δὲ  
 ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, τοῦτο μὲν ἐς τὴν 15  
 νησίδα τὴν μεταξὺ Σαλαμῖνός τε κειμένην καὶ τῆς ἠπείρου  
 πολλοὺς τῶν Περσέων ἀπεβίβασαν· τοῦτο δέ, ἐπειδὴ ἐγί-  
 νοντο μέσαι νύκτες, ἀνῆγον μὲν τὸ ἀπ' ἐσπέρης κέρας κυ-  
 κλούμενοι πρὸς τὴν Σαλαμίνα, ἀνῆγον δὲ οἱ ἀμφὶ τὴν  
 Κέον τε καὶ τὴν Κυνόσουραν τεταγμένοι, κατεῖχόν τε 20  
 μέχρι Μουνιχίης πάντα τὸν πορθμὸν τῆσι νηυσί. τῶνδε  
 δὲ εἵνεκα ἀνῆγον τὰς νέας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ  
 φυγεῖν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν  
 τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησίδα τὴν  
 Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσέων τῶνδε 25  
 εἵνεκα, ὡς ἐπεὰν γένηται ναυμαχία, ἐνθαῦτα μάλιστα  
 ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων (ἐν γὰρ δὴ  
 πόρω ναυμαχίης τῆς μελλούσης ἔσεσθαι ἔκειτο ἡ νῆσος),  
 ἵνα τοὺς μὲν περιποιῶσι, τοὺς δὲ διαφθείρωσι. ἐποίευν δὲ  
 σιγῇ ταῦτα, ὡς μὴ πυνθανοίατο οἱ ἐναντίοι. οἱ μὲν δὴ 30  
 ταῦτα τῆς νυκτὸς οὐδὲν ἀποκοιμηθέντες παραρτέοντο.

### The Greek Fleet Hemmed in by the Persian

Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς λόγων  
 πολλός. ἤδεσαν δὲ οὐκ ὄτι σφέας περιεκυκλεῦντο τῆσι  
 νηυσὶ οἱ βάρβαροι, ἀλλ' ὥσπερ τῆς ἡμέρης ὄρων αὐτοὺς  
 τεταγμένους, ἐδόκεον κατὰ χώραν εἶναι. συνεστηκότων δὲ  
 5 τῶν στρατηγῶν ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου,  
 ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος δὲ ὑπὸ τοῦ δήμου, τὸν  
 ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον  
 ἄνδρα γενέσθαι ἐν Ἀθήνησι καὶ δικαιοτάτον. οὗτος ὠνήρ  
 στὰς ἐπὶ τὸ συνέδριον ἐξεκαλέετο Θεμιστοκλέα, ἐόντα μὲν  
 10 ἐωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μάλιστα· ὑπὸ δὲ μεγάθεος  
 τῶν παρεόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξεκαλέετο,  
 θέλων αὐτῷ συμμείξαι. προακηκόεε δὲ ὅτι σπεύδοιεν οἱ  
 ἀπὸ Πελοποννήσου ἀνάγειν τὰς νέας πρὸς τὸν Ἴσθμόν. ὥς  
 δὲ ἐξῆλθέ οἱ Θεμιστοκλέης, ἔλεγε Ἀριστείδης τάδε·  
 15 Ἡμέας στασιάζειν χρεόν ἐστι ἐν τε τῷ ἄλλῳ καιρῷ καὶ  
 δὴ καὶ ἐν τῷδε περὶ τοῦ ὀκότερος ἡμέων πλέω ἀγαθὰ τὴν  
 πατρίδα ἐργάσεται. λέγω δέ τοι ὅτι ἴσον ἐστὶ πολλά τε  
 καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθεῦτεν Πελοπον-  
 νησίοισι. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος ὅτι νῦν  
 20 οὐδ' ἦν θέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιάδης οἰοί τε  
 ἔσονται ἐκπλώσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων  
 κύκλω. ἀλλ' ἐσελθὼν σφι ταῦτα σήμενον. ὁ δ' ἀμείβετο  
 τοισίδε· Κάρτα τε χρηστὰ διακελεύεαι καὶ εὔ ἡγγειλας·  
 τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος  
 25 ἦκεις. ἴσθι γὰρ ἐξ ἐμέο τάδε ποιούμενα ὑπὸ Μήδων.  
 ἔδεε γάρ, ὅτε οὐκ ἐκόντες ἠθελον ἐς μάχην κατίστασθαι οἱ  
 Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ ἐπεὶ περ  
 ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφι ἄγγειλον. ἦν  
 γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν καὶ οὐ πείσω  
 30 ὥς οὐ ποιούντων τῶν βαρβάρων ταῦτα. ἀλλὰ σφι



σήμηνον αὐτὸς παρελθὼν ὡς ἔχει. ἔπεὰν δὲ σημήνης, ἦν μὲν πείθονται, ταῦτα δὴ τὰ κάλλιστα, ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὅμοιον ἡμῖν ἔσται· οὐ γὰρ ἔτι διαδρήσονται, εἴ περ περιεχόμεθα πανταχόθεν, ὡς σὺ λέγεις. ταῦτα ἔλεγε παρελθὼν ὁ Ἄριστείδης, φάμενος ἐξ Αἰγίνης 5 τε ἦκειν καὶ μόγισ ἐκπλώσαι λαθῶν τοὺς ἐπορμέοντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ἑέρξεω· παραρτέεσθαι τε συνεβούλευε ὡς ἀλεξησομένους. καὶ ὁ μὲν ταῦτα εἶπας μετεστήκεε, τῶν δὲ αὐτῆς ἐγένετο λόγων ἀμφισβασίη· οἱ γὰρ πλεῦνες τῶν 10 στρατηγῶν οὐκ ἐπείθοντο τὰ ἐσαγγελθέντα. ἀπιστεόντων δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολέουσα, τῆς ἦρχε ἀνὴρ Τήνιος Παναίτιος ὁ Σωσιμένεος, ἣ περ δὴ ἔφερε τὴν ἀληθείην πᾶσαν. διὰ δὲ τοῦτο τὸ ἔργον ἐνεγράφησαν Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα ἐν 15 τοῖσι τὸν βάρβαρον κατελοῦσι.

### The Battle of Salamis

Τοῖσι δὲ Ἕλλησι ὡς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων, παρεσκευάζοντο ὡς ναυμαχήσοντες. ἡὼς τε διέφαινε καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι, προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλῆς. τὰ 20 δὲ ἔπεα ἦν πάντα τὰ κρέσσω τοῖσι ἥσσοσι ἀντιτιθέμενα, ὅσα δὴ ἐν ἀνθρώπου φύσι καὶ καταστάσι ἐγγίνεται· παραινέσας δὲ τούτων τὰ κρέσσω αἰρέεσθαι καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαίνειν ἐκέλευσε ἐς τὰς νέας. καὶ οὗτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἣ κατὰ τοὺς 25 Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνήγον τὰς νέας ἀπάσας οἱ Ἕλληνες. ἀναγομένοισι δὲ σφι αὐτίκα ἐπέκεατο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἕλληνες πρύμνην ἀνεκρούοντο καὶ ὠκελλον τὰς νέας, Ἀμεινίης δὲ Παλληγεὺς

ἀνὴρ Ἀθηναῖος ἐξαναχθεὶς νηὶ ἐμβάλλει. συμπλεκείσης  
 δὲ τῆς νεὸς καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ  
 ἄλλοι Ἀμεινίῃ βοηθέοντες συνέμισγον. Ἀθηναῖοι μὲν  
 οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχήν, Αἰγινῆ-  
 5 ται δὲ τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἴγιναν,  
 ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τάδε, ὡς  
 φάσμα σφι γυναικὸς ἐφάνη, φανείσαν δὲ διακελεύσασθαι  
 ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον,  
 ὄνειδίσασαν πρότερον τάδε· ὦ δαιμόνιοι, μέχρι κόσμου  
 10 ἔτι πρύμνην ἀνακρούεσθε ;

Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο Φοίνικες (οὔτοι γὰρ  
 εἶχον τὸ πρὸς Ἐλευσίνος τε καὶ ἐσπέρης κέρας), κατὰ δὲ  
 Λακεδαιμονίους Ἴωνες· οὔτοι δ' εἶχον τὸ πρὸς τὴν ἠῶ τε  
 καὶ τὸν Πειραιέα. ἐθελοκάκεον μέντοι αὐτῶν κατὰ τὰς  
 15 Θεμιστοκλέος ἐντολὰς ὀλίγοι, οἱ δὲ πλεῦνες οὔ. τὸ δὲ  
 πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο, αἱ μὲν ὑπ'  
 Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπ' Αἰγινητέων. ἅτε  
 γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων καὶ κατὰ  
 τάξιν, τῶν δὲ βαρβάρων οὔτε τεταγμένων ἔτι οὔτε σὺν νόῳ  
 20 ποιούντων οὐδέν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι οἶόν περ  
 ἀπέβη. καίτοι ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην  
 μακρῶ ἀμείνονες αὐτοὶ ἐωυτῶν ἢ πρὸς Εὐβοίῃ, πᾶς τις  
 προθυμεόμενος καὶ δειμαίνων Ξέρξην, ἐδόκεε τε ἕκαστος  
 ἐωυτὸν θεήσεσθαι βασιλέα. κατὰ μὲν δὴ τοὺς ἄλλους οὐκ  
 25 ἔχω εἰπεῖν ἀτρεκέως ὡς ἕκαστοι τῶν βαρβάρων ἢ τῶν  
 Ἑλλήνων ἠγωνίζοντο· κατὰ δὲ Ἀρτεμισίην τάδε ἐγένετο,  
 ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλείῃ. ἐπειδὴ  
 γὰρ ἐς θόρυβον πολλὸν ἀπίκετο τὰ βασιλέος πρήγματα,  
 ἐν τούτῳ τῷ καιρῷ ἢ νηὺς ἢ Ἀρτεμισίης ἐδιώκετο ὑπὸ νεὸς  
 30 Ἀττικῆς· καὶ ἢ οὐκ ἔχουσα διαφυγεῖν (ἔμπροσθε γὰρ  
 αὐτῆς ἦσαν ἄλλαι νέες φίλιαι, ἢ δὲ αὐτῆς πρὸς τῶν

πολεμίων μάλιστα ἐτύγχανε εὐοῦσα), ἔδοξέ οἱ τόδε ποιῆσαι,  
 τὸ καὶ συνήνεκε ποιησάση· διωκομένη γὰρ ὑπὸ τῆς  
 Ἀττικῆς φέρουσα ἐνέβαλε νηὶ φιλήν ἀνδρῶν τε Καλυνδέων  
 καὶ αὐτοῦ ἐπιπλέοντος τοῦ Καλυνδέων βασιλέος Δαμασι- 5  
 θύμου. εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε ἔτι περὶ  
 Ἑλλησποντον ἔοντων, οὐ μέντοι ἔχω γε εἰπεῖν, οὔτε εἰ  
 ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκύρησε ἢ τῶν  
 Καλυνδέων κατὰ τύχην παραπεσοῦσα νηὺς. ὥς δὲ ἐνέβαλέ  
 τε καὶ κατέδυσε, εὐτυχίῃ χρησαμένη διπλὰ ἐωυτὴν ἀγαθὰ  
 ἐργάσατο· ὃ τε γὰρ τῆς Ἀττικῆς νεὸς τριήραρχος ὡς εἶδέ 10  
 μιν ἐμβάλλουσαν νηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νέα  
 τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι ἢ αὐτομολέειν ἐκ τῶν  
 βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλλας  
 ἐτράπετο. τοῦτο μὲν τοιοῦτον αὐτῇ συνήνεκε γενέσθαι  
 διαφυγεῖν τε καὶ μὴ ἀπολέσθαι, τοῦτο δὲ συνέβη ὥστε 15  
 κακὸν ἐργασαμένην ἀπὸ τούτων αὐτὴν μάλιστα εὐδοκι-  
 μῆσαι παρὰ Ξέρξῃ. λέγεται γὰρ βασιλέα θεεύμενον  
 μαθεῖν τὴν νέα ἐμβαλοῦσαν, καὶ δὴ τινα εἰπεῖν τῶν  
 παρεόντων· Δέσποτα, ὁρᾷς Ἀρτεμισίην ὡς εὖ ἀγωνίζεται  
 καὶ νέα τῶν πολεμίων κατέδυσε; καὶ τὸν ἐπειρέσθαι εἰ 20  
 ἀληθέως ἐστὶ Ἀρτεμισίης τὸ ἔργον, καὶ τοὺς φάναι,  
 σαφέως τὸ ἐπίσημον τῆς νεὸς ἐπισταμένους· τὴν δὲ  
 διαφθαρεῖσαν ἠπιστέατο εἶναι πολεμίην. τὰ τε γὰρ  
 ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεκε ἐς εὐτυχίην γενόμενα  
 καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νεὸς μηδένα ἀποσωθέντα 25  
 κατήγορον γενέσθαι. Ξέρξην δὲ εἰπεῖν λέγεται πρὸς τὰ  
 φραζόμενα· Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ  
 γυναῖκες ἄνδρες. ταῦτα μὲν Ξέρξην φασὶ εἰπεῖν. ἐν  
 δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης  
 ὁ Δαρείου, Ξέρξῃ ἐὼν ἀδελφεός, ἀπὸ δὲ ἄλλοι πολλοὶ τε 30  
 καὶ ὀνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν ἄλλων

συμμάχων, ὀλίγοι δέ τινες καὶ Ἑλλήνων· ἅτε γὰρ νέειν  
 ἐπιστάμενοι, τοῖσι αἱ νέες διεφθείροντο, οἱ μὴ ἐν χειρῶν  
 νόμῳ ἀπολλύμενοι ἐς τὴν Σαλαμῖνα διένεον. τῶν δὲ  
 βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθάρησαν, νέειν  
 5 οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐτράποντο,  
 ἐνθαῦτα αἱ πλεῖσται διεφθείροντο. οἱ γὰρ ὄπισθε τεταγ-  
 μένοι, ἐς τὸ πρόσθε τῆσι νηυσὶ παριέναι πειρώμενοι ὡς  
 ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον βασιλείῃ, τῆσι σφετέρησι  
 νηυσὶ φευγούσησι περιέπιπτον. ἐγένετο δὲ καὶ τόδε ἐν  
 10 τῷ θορύβῳ τούτῳ· τῶν τινες Φοινίκων, τῶν αἱ νέες  
 διεφθάρησαν, ἐλθόντες παρὰ βασιλέα διέβαλλον τοὺς  
 Ἴωνας, ὡς δι' ἐκείνους ἀπολοίατο αἱ νέες, ὡς προδόντων.  
 συνήνεκε ὦν οὕτω ὥστε Ἴωνων τε τοὺς στρατηγούς μὴ  
 ἀπολέσθαι Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοιόνδε  
 15 μισθόν. ἔτι τούτων ταῦτα λεγόντων ἐνέβαλε νηὶ Ἀττικῇ  
 Σαμοθρηκικῇ νηὺς. ἢ τε δὴ Ἀττικῇ κατεδύετο καὶ  
 ἐπιφερομένη Αἰγίναίῃ νηὺς κατέδυσε τῶν Σαμοθρηκικῶν  
 τὴν νέα. ἅτε δὴ ἔοντες ἀκοντισταὶ οἱ Σαμοθρηκῆες τοὺς  
 ἐπιβάτας ἀπὸ τῆς καταδυσάσης νεὸς βάλλοντες ἀπήραξαν  
 20 καὶ ἐπέβησάν τε καὶ ἔσχον αὐτήν. ταῦτα γενόμενα τοὺς  
 Ἴωνας ἐρρύσατο· ὡς γὰρ εἶδέ σφεας Ξέρξης ἔργον μέγα  
 ἐργασαμένους, ἐτράπετο πρὸς τοὺς Φοίνικας οἷα ὑπερλυπεό-  
 μενός τε καὶ πάντας αἰτιώμενος, καὶ σφεων ἐκέλευσε τὰς  
 κεφαλὰς ἀποταμῆν, ἵνα μὴ αὐτοὶ κακοὶ γενόμενοι τοὺς  
 25 ἀμείνονας διαβάλλωσι. ὅκως γὰρ τινὰ ἴδοι Ξέρξης τῶν  
 ἑωυτοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος  
 ὑπὸ τῷ ὄρει τῷ ἀντίον Σαλαμῖνος τὸ καλεῖται Αἰγάλεως,  
 ἀνεπυνθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ  
 ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν.  
 30 πρὸς δὲ τι καὶ προσεβάλετο φίλος Ἴωνων ἑὼν Ἀριαράμνης  
 ἀνὴρ Πέρσης παρεὼν τούτου τοῦ Φοινικηίου πάθεος.

Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτράποντο· τῶν δὲ βαρ-  
 βάρων ἐς φυγὴν τραπομένων καὶ ἐκπλεόντων πρὸς τὸ  
 Φάληρον Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα  
 ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ  
 θορύβῳ ἐκεράϊζον τὰς τε ἀντισταμένας καὶ τὰς φευγούσας 5  
 τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλεούσας· ὅκως δέ τινες  
 τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ἐς τοὺς  
 Αἰγινήτας. ἐν δὲ τῇ ναυμαχίῃ ταύτῃ ἤκουσαν Ἑλλήνων  
 ἄριστα Αἰγινῆται, ἐπὶ δὲ Ἀθηναῖοι, ἀνδρῶν δὲ Πολύκριτός  
 τε ὁ Αἰγινήτης καὶ Ἀθηναῖοι Εὐμένης τε ὁ Ἀναγυράσιος 10  
 καὶ Ἀμεινίης ὁ Παλληνεύς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε.  
 Ἀριστείδης δὲ ὁ Λυσιμάχου ἀνὴρ Ἀθηναῖος, τοῦ καὶ  
 ὀλίγω τι πρότερον τούτων ἐπεμνήσθη ὡς ἀνδρὸς ἀρίστου,  
 οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμίνα γενομένῳ  
 τάδε ἐποίηε· παραλαβὼν πολλοὺς τῶν ὀπλιτέων οἷ 15  
 παρετετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμινίης χώρας,  
 γένος ἔοντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε  
 ἄγων, οἷ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόν-  
 νησαν πάντας.

### The Retreat of the Persians

Οἱ δ' ἀμφὶ Ξέρξην ἐπισχόντες ὀλίγας ἡμέρας μετὰ τὴν 20  
 ναυμαχίην ἐξήλαυνον ἐς Βοιωτοὺς τὴν αὐτὴν ὁδόν. ἔδοξε  
 γὰρ Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα, ἅμα δὲ  
 ἀνωρίη εἶναι τοῦ ἔτεος πολεμέειν, χειμερίσαι τε ἄμεινον  
 εἶναι ἐν Θεσσαλίῃ, καὶ ἔπειτα ἅμα τῷ ἔαρι πειρᾶσθαι τῆς  
 Πελοποννήσου. Ξέρξης δὲ Μαρδόνιον ἐν Θεσσαλίῃ κατα- 25  
 λιπὼν αὐτὸς ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλήσποντον  
 καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ  
 τεσσαράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος  
 ὡς εἰπεῖν. ὅκου δὲ πορευόμενοι γινοίατο καὶ κατ' οὔστινας

ἀνθρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο·  
 εἰ δὲ καρπὸν μηδένα εὖροιεν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς  
 γῆς ἀναφυομένην καὶ τῶν δενδρέων τὸν φλοιὸν περιλέποντες  
 καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε  
 5 ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ'  
 ἐποίεον ὑπὸ λιμοῦ. ἐπιλαβῶν δὲ λοιμός τε τὸν στρατὸν  
 καὶ δυσεντερὴ κατ' ὁδὸν ἔφθειρε. τοὺς δὲ καὶ νοσέοντας  
 αὐτῶν κατέλειπε, ἐπιτάσσωσι τῆσι πόλισι, ἵνα ἐκάστοτε  
 γίνοιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ  
 10 τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ.  
 οἱ δὲ Πέρσαι ὡς ἐκ τῆς Θρηίκης πορευόμενοι ἀπίκοντο  
 ἐπὶ τὸν πόρον, ἐπειγόμενοι τὸν Ἑλλήσποντον τῆσι νηυσὶ  
 διέβησαν ἐς Ἄβυδον· τὰς γὰρ σχεδίας οὐκ εὖρον ἔτι  
 ἐντεταμένας ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα  
 15 δὲ κατεχόμενοι σιτία πλέω ἢ κατ' ὁδὸν ἐλάγχανον,  
 οὐδένα τε κόσμον ἐμπιπλάμενοι καὶ ὕδατα μεταβάλλοντες  
 ἀπέθνησκον τοῦ στρατοῦ τοῦ περιέοντος πολλοί. οἱ δὲ  
 λοιποὶ ἅμα Ξέρξῃ ἀπικνέονται ἐς Σάρδις.

## THE BATTLE OF SALAMIS<sup>1</sup>

(From the *Persæ* of Æschylus)

ATOSSA

Tell how began the conflict of the ships.  
Who made first onset? Was it Hellas' folk,  
Or my son, glorying in his host of ships?

MESSENGER

'Twas this began all our disaster, Queen:  
A demon or fell fiend rose—who knows whence?—  
For from the Athenian host a Hellene came,  
And to thy son, to Xerxes, told this tale,  
That when the mirk of black night should be come,  
The Greeks would not abide, but, leaping straight  
Upon the galley-thwarts, this way and that  
In stealthy flight would seek to save their lives.  
Soon as he heard, discerning neither guile  
In that Greek, nor the jealousy of heaven,  
This word to all his captains he proclaims,  
That when the sun should cease to scorch the earth,  
And gloom should fill the hallowed space of sky,  
In three lines should they range their throng of ships  
To guard each pass, each seaward-surgings strait;  
And others should enring all Aias' Isle:  
Since, if the Greeks should yet escape fell doom,  
And find their ships some privy path of flight,  
Doomed to the headsman all these captains were.  
Thus spake he, in spirit over-confident,  
Knowing not what the Gods would bring to pass.  
With hearts obedient, in no disarray,  
Then supped our crews, and every mariner  
To the well-rounded rowlock lashed his oar.

<sup>1</sup> Translation by Arthur S. Way, Macmillan and Co., 1906.

But when the splendour faded of the sun,  
And night came on, each master of the oar  
A-shipboard went, and every man-at-arms.  
Then rank to rank of long ships passed the word:  
And, as was each appointed, so they sailed.  
So all night long the captains of the ships  
Kept all the sea-host sailing to and fro.  
And night passed by, yet did the Hellene host  
Essay in no wise any secret flight.  
But when the day by white steeds chariot-borne,  
Radiant to see, flooded all earth with light,  
First from the Hellenes did a clamorous shout  
Ring for a triumph-chant; and wild and high  
Pealed from the island rock the answering cheer  
Of Echo. Thrilled through all our folk dismay  
Of baffled expectation; for the Greeks  
Not as for flight that holy pæan sang,  
But straining battleward with heroic hearts.  
The trumpet's blare set all their lines aflame.  
Straightway with chiming dip of dashing oars  
They smote the loud brine to the timing-cry,  
And suddenly flashed they all full into view.  
Foremost their right wing seemly-ordered led  
In fair array; next all their armament  
Battleward swept on. Therewithal was heard  
A great shout—"On, ye sons of Hellas, on!  
Win for the home-land freedom!—freedom win  
For sons, wives, temples of ancestral Gods,  
And old sires' graves! This day are all at stake!"  
Yea, and from us low thunder of Persian cheers  
Answered—no time it was for dallying!  
Then straightway galley dashed her beak of bronze  
On galley. 'Twas a Hellene ship began  
The onset, and shore all the figure-head  
From a Phœnician:—captain charged on captain.  
At first the Persian navy's torrent-flood  
Withstood them: but when our vast fleet was cramped  
In strait space—friend could lend no aid to friend—  
Then ours by fangs of allies' beaks of bronze



Were struck, and shattered all their oar-array;  
 While with shrewd strategy the Hellene ships  
 Swept round, and rammed us, and upturned were hulls  
 Of ships;—no more could one discern the sea,  
 Clogged all with wrecks and limbs of slaughtered men:  
 The shores, the rock-reefs, were with corpses strewn.  
 Then rowed each bark in fleeing disarray,  
 Yea, every keel of our barbarian host.  
 They with oar-fragments and with shards of wrecks  
 Smote, hacked, as men smite tunnies, or a draught  
 Of fishes; and a moaning, all confused  
 With shrieking, hovered wide o'er that sea-brine  
 Till night's dark presence blotted out the horror.  
 That swarm of woes, yea, though for ten days' space  
 I should rehearse, could I not tell in full.  
 Yet know this well, that never in one day  
 Died such a host, such tale untold, of men.

. . . . .

#### MESSENGER

An isle there is that fronteth Salamis' coast,  
 Small, where no ship finds haven, and its beach  
 By Pan is haunted, lover of the dance.  
 Hither our king sent these, that when our foes  
 From shattered ships should flee unto the isle,  
 They might, as in a trap, slay Hellas' host,  
 And from the swift sea-currents rescue friends—  
 Ill boding that which should be!—for when God  
 Gave that sea-battle's glory to the Greeks,  
 On that same day they lapped their limbs in mail  
 Of gleaming bronze, leapt from their ships, beset  
 The isle all round, to the end these might not know  
 Which way to face. With stones from hands of foes  
 On all sides battered were they: arrows leapt  
 From twanging bowstrings aye, and smote them dead.  
 Last with one surge-sweep charging burst o'er them  
 The Hellenes, stabbing, hacking wretched limbs,  
 Till they had torn out life from each and all.  
 Then Xerxes shrieked to see that depth of woe:

For full in view of all the host his throne  
Stood on a high knoll hard beside the sea.  
He rent his vesture, wild and high he wailed.  
Straight to the land-host sent he forth his hest,  
And sped them fleeing thence in disarray.  
Such woe upiled on woe is thine to moan.

350-432, 447-471.

# ABBREVIATIONS

Abbreviations used in the notes and vocabulary

- abs.* absolute.  
*acc.* accusative.  
*act.* active.  
*adj.* adjective.  
*adv.* adverb, adverbial.  
*Æsch.* Æschylus.  
*aor.* aorist.  
*apod.* apodosis.  
*appos.* appositive, apposition.  
*art.* article.  
*Att.* Attic.  
*attrib.* attributive.  
*augm.* augment.  
*cf.* compare.  
*cogn.* cognate.  
*comp.* comparative.  
*compl.* complementary.  
*cond.* condition, conditional.  
*constr.* construction.  
*contr.* contract, contracted.  
*correl.* correlative.  
*dat.* dative.  
*decl.* declension.  
*dem.* demonstrative.  
*deriv.* derivative, derivation.  
*Dial.* Dialect of Hdt. (Introd. pp. 8 ff.).  
*dir.* direct.  
*enclit.* enclitic.  
*Eng.* English.  
*equiv.* equivalent.  
*esp.* especially.  
*Eur.* Euripides.  
*fem.* feminine.  
*f., ff., foll.* following.  
*fr.* from.  
*frequent.* frequentative.  
*fut.* future.  
*gen.* genitive.  
*Hdt.* Herodotus.  
*hist.* historic, historical.  
*Hom.* Homeric, Homer.  
*Il.* Iliad.  
*impers.* impersonal.  
*impf.* imperfect.  
*imv.* imperative.  
*indecl.* indeclinable.  
*indef.* indefinite.  
*indic.* indicative.  
*indir.* indirect.  
*inf.* infinitive.  
*interrog.* interrogative.  
*intr.* intransitive.  
*Introd.* Introduction.  
*Ion.* Ionic.  
*κτλ.* and so forth.  
*l., ll.* line, lines.  
*Lat.* Latin.  
*l.c.* loco citato.  
*lit.* literal, literally.  
*masc.* masculine.  
*mid.* middle.  
*neg.* negative.  
*neut.* neuter.  
*nom.* nominative.  
*obj.* object, objective.  
*O. C.* Œdipus Coloneus.  
*Od.* Odyssey.  
*O. T.* Œdipus Tyrannus.  
*opt.* optative.  
*orig.* originally.  
*p., pp.* page, pages.  
*partit.* partitive.  
*pass.* passive.  
*perf.* perfect.  
*pers.* person, personal.  
*pl.* plural.  
*Plat.* Plato.  
*plupf.* pluperfect.  
*pred.* predicate.  
*prep.* preposition.  
*pron.* pronoun.  
*prot.* protasis.  
*ptc.* participle.  
*quest.* question.  
*refl.* reflexive.  
*rel.* relative.  
*sc.* supply.  
*sing.* singular.  
*Soph.* Sophocles.  
*subj.* subject, subjective, subjunctive.  
*subst.* substantive.  
*superl.* superlative.  
*suppl.* supplementary.  
*Synt.* Syntax of Hdt. (Introd. pp. 13 ff.)  
*Thuc.* Thucydides.  
*trans.* transitive.  
*voc.* vocative.  
*Vocab.* Vocabulary.

## NOTES

49. 1.<sup>1</sup> The words **Ἡροδότου Ἀλικαρνησέως ἱστορίας ἀπόδειξις ἦδε** (*sc. ἐστὶ*) give the title of the work. For the form **Ἀλικαρνησέως**, see Dial. 31. **ἱστορίας**: properly *inquiry*, here *result of inquiry* or *research*. **ἀπόδειξις** (Att. **ἀπόδειξις**: cf. **ἀποδείκνυμι** *point out, show*): *showing forth, publication*. Here is the publication of the result of Herodotus's researches. Cf. the opening of the *History* of Thucydides: **Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων**. — **ὡς**: introducing a clause of purpose. Hdt. uses also *ἵνα*, *ὅπως* (Hom. and Att. *ὅπως*); *ὄφρα*, common in Homer, is not found in Hdt. Synt. 143.

2. **τὰ γενόμενα ἐξ ἀνθρώπων**: *the things which have been brought to pass* (lit., *have come into being*) *by men, the deeds of men*. The pron. *ὁ, ἡ, τό*, which in Homer is usually demonstrative, becomes the definite article in Hdt., though in some cases it retains the demonstrative force. The art. with the ptc. forms a substantive expression which is equivalent to a rel. clause. Synt. 21 a. The prep. **ἐξ** denotes the origin. — **τῷ χρόνῳ**: dat. of means. For the art. with *χρόνος*, see Synt. 13. — **γένηται**: for the sing. verb with neut. pl. subj., see Synt. 1 a.

3. **ἔργα**: permanent *works*, such as monuments, in distinction from **τὰ γενόμενα**. — **θαυμάστᾶ** (Hom. and Att. *θαυμαστά*): Dial. 13. — **τὰ μὲν . . . τὰ δέ**: *some . . . others*; dem. use of the art. (Synt. 8, 9), in partit. appos. to **ἔργα**. Synt. 3 a. — **Ἕλλησι . . . βαρβάροισι**: dat. of agent with the ptc. Synt. 56.

4. **ἀποδεχθέντα**: fr. *ἀποδείκνυμι*; cf. **ἀπόδειξις**, l. 1. Dial. 10. — **ἀκλεᾶ** (*ἀκλεᾶ*): fr. *ἀκλεῆς*, *-ἔς*. Dial. 17. — **τά τε ἄλλα καὶ δι' ἣν αἰτίην**: *both all other things and the reason for which*; best taken as explanatory of **ἱστορίας**, or obj. of the verbal idea in **ἀπόδειξις**, as if he had said: *Ἡρόδοτος ἀπεδείξατο τὰ τε ἄλλα κτλ.*

5. **ἀλλήλοισι**: dat. of association. Synt. 65.

6. **Περσέων μὲν**: the correlative to this is **ἐγὼ δέ**, 51, 16. — **αἰτίους**: *the cause of, responsible for*, picks up **αἰτίην**, l. 5, as **διαφορῆς** picks up **ἐπολέμησαν**.

7. **γενέσθαι**: inf. of indir. disc. after **φασί**, representing **έγένοντο** of the dir. disc. Synt. 174. — **διαφορῆς**: obj. gen. with **αἰτίους**. Synt. 44. — **Ἐρυθρῆς θαλάσσης**: the *Red Sea* in Hdt. means the Indian Ocean, from the shores of which the Phœnicians were said to have migrated.

8. **ἀπικομένους**: for the loss of the aspirate, see Dial. 2. — **τῆνδε τὴν θάλασσαν**: *i.e.* the Mediterranean. Cf. Lat. *mare nostrum*. For the use of the art. with the dem. pron., see Synt. 24.

<sup>1</sup> References to the text are made by page and line.

9. οἰκήσαντας: *having settled*; for the ingressive force of the aor. ptc., see Synt. 99 c. — τὸν καὶ νῦν: *which even now*. For this form of the rel. pron., see Dial. 35. καί, when intensive, *even, also*, regularly precedes the word it emphasizes.

10. ναυτιλίησι: for the case, see Synt. 68. — ἐπιθέσθαι: *applied themselves to*; the inf. represents ἐπέθεντο of the dir. disc. Synt. 174. The indir. quotation (after φασί, l. 6) extends to 51, 10. — ἀπαγινέοντας: fr. ἀπαγινέω = ἀπάγω.

11. φορτία: *wares*; fr. φέρω *bear*; cf. φόρτον, l. 15. — Αἰγυπτία τε καὶ Ἀσσύρια: Hdt. is fond of linking words or phrases by τε . . . καί. This statement has been confirmed by discoveries at Mycenæ and other prehistoric sites. — τῇ τε ἄλλῃ (sc. χώρῃ) . . . καὶ δὴ καί: *both elsewhere . . . and in particular*. — ἔσαπικνέεσθαι: pres. inf. representing the impf. indic. of the dir. disc. (Imperfect Infinitive.) Synt. 174. Note other instances in this passage

12. τὸ δὲ Ἄργος: the art., because the place was just mentioned; it has almost the force of a dem. pron. Synt. 15. — τοῦτον τὸν χρόνον: Synt. 24, 78.

13. προεῖχε: not inf., because the assertion of Hdt. himself. The preëminence of Argos suggests the influence of the Homeric poems, where Argolis was the leading power of prehistoric Greece. — ἅπασι: dat. of respect. Synt. 63. — τῶν ἐν τῇ . . . χώρῃ: the art. before a prepositional phrase gives it the value of a subst. (Synt. 21 a); some word like πολίων is understood. The phrase is gen. after the idea of comparison in προεῖχε. Synt. 39. — νῦν Ἑλλάδι καλεομένη: connect νῦν καλεομένη. For the order Ἑλλάδι καλεομένη χώρῃ, cf. Ἐρυθρῆς καλεομένης θαλάσσης, l. 7.

14. δὴ: emphasizing the place in point. This particle is used by Hdt. with great frequency. — διατίθεσθαι: cf. note on ἔσαπικνέεσθαι, l. 11. δια- has a distributive force, as *dis-* in Latin. With δια-τίθημι cf. Lat. *dispono*, Eng. *dispose*. For the scene, cf. Hom. *Od.* XV. 415 f.

ἔνθα δὲ Φοίνικες ναυσίκλυτοι ἤλυθον ἄνδρες,  
τρῶκται, μυρὶ ἄγοντες ἀθύρματα νηὶ μελαίνῃ.

‘And there came Phœnicians famed for ships, greedy knaves, bringing countless toys in their dark ship.’

15. ἀπ’ ἧς: *from that on which*; for the form of the rel., see Dial. 35.

16. ἐξεμπολημένων: perf. pass. ptc. fr. ἐξεμπολέω. — σφι: pers. pron. (Dial. 33); dat. of agent with the ptc., as regularly with the perf. pass. Synt. 56. — σχεδὸν πάντων: *nearly all*; gen. abs. with the ptc. Synt. 48.

17. ἄλλας τε πολλὰς: unimportant for the story. — καὶ δὴ καί: emphasizing the heroine of the tale. Cf. l. 12. — τοῦ βασιλέος θυγατέρα: the art. omitted with θυγατέρα, exactly our ‘the king’s daughter’; but τοῦ βασιλέος τὴν θυγατέρα, 50, 9. The difference is doubtless for variety.

18. οἱ: pers. pron. (Dial. 33), dat. of possessor with εἶναι. Synt. 55. — οὔνομα (Att. ὄνομα): Dial. 9. — κατὰ τὸ αὐτὸ (τὸ αὐτὸ) τὸ καὶ Ἕλληνας λέγουσι: *according to the same statement that the Greeks (also) make*. καί is pleonastic, but regularly used with words meaning *the same* or *like*. τὸ αὐτὸ is an instance

of 'crasis' (Dial. 18). The smooth breathing is placed over the long vowel or diphthong resulting from contraction. This form is peculiar to Hdt. For "Ἕλληνες without the art., see Synt. 15 a.

19. Ἴοῦν: for the decl., see Vocab. For another story about Io, see Æsch. *Prometheus*, 640 ff. — τὴν Ἰνάχου: sc. θυγατέρα. Synt. 31, 1 a. — ταύτας: 'asyndeton,' as often in Hdt., when the sentence begins with a form of οὗτος: see Introd. p. 45. The reference of the dem. is to ἄλλας τε πολλὰς καὶ . . . θυγατέρα; the intervening clause is parenthetical. — στάσας: 2 aor. ptc. acc. pl. fem. Note the difference between this and the 1 aor. ptc. nom. sing. masc.

20. κατά: near. For the omission of the art. with πρύμνην, cf. our *astern*. Synt. 16. — ὠνέσθαι: impf. inf.; cf. ἐσαπικνέεσθαι, l. 11, and note; the force of the tense is 'conative,' i.e. *attempted to buy*. Synt. 84. — φορτίων: partit. gen. with the rel. τῶν; or, possibly, attracted to the case of the rel., which is obj. gen. with θυμός.

50. 1. μάλιστα: adv., because θυμός ἦν is equivalent to a verb. — διακελευσαμένους: for the force of δια- cf. διατίθεσθαι, 49, 14.

2. αὐτάς: *them*; an unemphatic pers. pron. of the third pers. For other meanings of this word, which in Homer is usually an intensive, see Synt. 28. — τὰς . . . πλεῦνας (πλέονας): Dial. 17. Synt. 29.

3. τὴν Ἴοῦν: for the art. see Synt. 15. — ἀρπασθῆναι: fr. ἀρπάζω. — ἐσβαλομένους: in agreement with the subj. Φοίνικας, as if the sentence τὰς μὲν . . . ἀρπασθῆναι had not intervened.

4. νέα: see Dial. 32. — οἵχεσθαι ἀποπλέοντας: *sailed away and were gone*, or, less accurately, *went sailing off*. Synt. 135. — ἐπ' Αἰγύπτου: *in the direction of Egypt*. — οὕτω μὲν: 'asyndeton,' because a summing up with no additional statement. See Introd. p. 45.

5. οὐκ ὡς Ἕλληνες: sc. λέγουσι.

6. ἀδικημάτων: gen. with a verb of beginning (partit. gen.). Synt. 34. — πρῶτον: acc. of the adj., in the pred. with ἀρξαι (Synt. 6), a common pleonasm; *this was the first to begin*, i.e. the first cause. — μετὰ ταῦτα: *after this*, a very common phrase.

7. ἔχουσι: *are able*, the regular meaning of ἔχειν with an inf. — τοῦνομα: crasis for τὸ ὄνομα, Dial. 18.

8. τῆς Φοινίκης: gen. of the whole (partit. gen.) with Τυρόν. Synt. 31, 6. — προσσχόντας (fr. προσέχω): sc. νέα, *putting into port*.

9. βασιλέος: Homer (*Il.* XIV. 321) calls him Phœnix; Hdt. elsewhere calls him Agenor. — εἴησαν δ' ἂν οὗτοι Κρήτες: *these would be Cretans*, a supposition of Hdt. based on the legend that Europa was mother of King Minos of Crete. The opt. with ἂν may be explained as potential, although here it expresses, not possibility or likelihood in the future, but a present judgment or conjecture of the past. Synt. 113 b.

10. ταῦτα . . . γενέσθαι: *this then made matters even*; with ἴσα πρὸς ἴσα, cf. *tit for tat*.

12. καταπλώσαντας γάρ: the participle does not introduce a reason for the preceding statement, but merely amplifies it. In this use of γάρ it should

not be translated. — **μακρῇ νηί**: properly *warship*, like Lat. *navis longa*; here used of the Argo, because the expedition was an organized one; dat. of means.

13. **τὴν Κολχίδα**: the art. shows that *Κολχίδα* is attrib. of *Αἴαν.* Synt. 18. — **ἐνθεῦτεν**: Dial. 3.

14. **τᾶλλα** (*τὰ ἄλλα*. Dial. 18): *all the other objects of their expedition, i.e. securing the golden fleece.* — **τῶν εἵνεκεν**: *on account of which*; *εἵνεκεν* (*εἵνεκα, ἔνεκα*) regularly follows the word it governs. — **ἀπίκατο** (*ἀπίκοντο*): Dial. 40.

15. **τοῦ βασιλέος**: for the position of the limiting gen., see Synt. 23.

17. **ἄρπαγῆς**: obj. gen. with *δίκας*. Synt. 31, 3. — **ἀπαιτέειν**: *demand back*; the prep. implies that the demand is of something rightfully belonging or due to one. For the tense, see note on *ἔσαπικνέεσθαι*, 49, 11. — **τοὺς δέ**: *and they*; dem. use of the art., regular at the beginning of a sentence or clause, when there is a change of subject; here, *the Greeks*. Synt. 9 b.

18. **οὐδὲ ἐκεῖνοι . . . ἔδοσαν σφι δίκας**: *they (the Asiatics) had not made amends to them (the Greeks) either.* *οὐδέ* means *and not, not even, or not either*: here the last, as in the following line also. — **Ἰούς**: obj. gen. with *ἄρπαγῆς*. For the constr. of *ἄρπαγῆς*, see note on l. 17.

19. **ὦν**: Dial. 14. — **αὐτοί**: intensive; *they themselves*. Synt. 28. Nom., as if *ὑπεκρίναντο* had preceded. When the subj. of the inf. is the same as that of the main verb, it is regularly omitted, and any qualifying word is put in the nom. Synt. 81. Here *αὐτούς* would be more regular agreeing with *τοὺς*, l. 17. — **δώσειν**: representing the fut. indic. of the dir. disc. Synt. 126.

20. **τὸν Πριάμου**: *sc. υἱόν*. Synt. 31, 1 a.

21. **ἀκηκοότα**: perf. ptc. of *ἀκούω*. — **οἱ . . . γενέσθαι**: *to get*; *οἱ* is dat. of possessor. Synt. 55.

22. **ἐπιστάμενον**: *thinking*; a common meaning in Hdt. — **δώσει**: form used in the dir. disc. retained in the indir. Synt. 175.

23. **διδόναι**: impf. inf. denoting resistance or refusal; *would not give*. Synt. 91.

24. **δόξαι**: *it seemed best.* — **πέμψαντας**: agreeing with the omitted subj. of the inf., instead of with *Ἕλλησι*, as it might have done. Hdt. prefers this constr.

25. **τοὺς δέ**: *and they (the Persians)*.

26. **προῖσχομένων**: *sc. τούτων* as subj. of the ptc. in the gen. abs. The ptc. might have agreed with *σφι*. — **προφέρειν** (with the dat.): *to reproach one with. to cast in one's teeth*; impf. inf. introducing *ὡς . . . βουλοίατο* (for this form, see Dial. 40; for its mood, see Synt. 175).

27. **ἀπαιτεόντων**: gen. abs. with an omitted pron. referring to the Persians.

28. **σφι**: dat. of the possessor with *γενέσθαι*; the refl. would be more usual. The reference of the pronouns in this sentence is puzzling. *And they (the Persians), when the Greeks put forth these pretensions, reproached them with the rape of Medea, asserting that though they themselves (i.e. the Greeks) had not made restitution or given up the girl on their demand, they wished to have restitution from others.* — **γίνεσθαι**: *γίγνεσθαι*, Hom. and Att. Dial. 5. — **μέχρι μὲν ὦν** (*οὖν*): *now while up to this point*. While *μὲν* and *δέ* are coördinate particles, the *μὲν* clause is often, as here, logically subordinate; an instance of parataxis. Introd. p. 45.

29. εἶναι . . . γενέσθαι: representing ἦσαν . . . ἐγένοντο of the dir. disc. Synt. 126 a. — τὸ δὲ ἀπὸ τούτου: *yet after this*; the art. is often used before a prepositional phrase, giving no appreciable change of meaning. The phrase is strictly a subst. in the adv. acc. Synt. 21 a.

30. προτέρους: pred. with ἄρξαι, as l. 6; the comp. is used because only two parties are considered. Note the pleonasm, as l. c., *For the Greeks invaded Asia before they (the Asiatics) invaded Europe.*

51. 1–4. τὸ μὲν ἀρπάζειν . . . τὸ δὲ . . . σπουδὴν ποιήσασθαι . . . τὸ δὲ μηδεμίην ὄρην ἔχειν: the ‘articlar’ infs. (Synt. 115, 2) are subjects of εἶναι, which is in ind. disc. after νομίζειν. *Now to carry off women they consider to be the deed of wicked men; but when they have been carried off, to be eager for revenge they think is the part of fools, while to have no concern for them when they have been carried off is the part of sensible men.* ἀρπασθεισέων, l. 2, is gen. abs. with γυναικῶν understood; probably so also in l. 3, though here it may be explained as obj. gen. with ὄρην. For the periphrases σπουδὴν ποιήσασθαι, ὄρην ἔχειν, see Introd. p. 7.

4. δῆλα (sc. ἐστὶ): *it is clear*; the neut. pl. is often used as pred. when the subj. is a clause. Synt. 2 b. — εἰ μὴ ἐβούλοντο . . . οὐκ ἂν ἠρπάζοντο: regular form of an unreal condition. In such a condition the impf. refers either to present time, or, as here, to a continued or habitual past action. Synt. 160.

5. τοὺς ἐκ τῆς Ἀσίας, a subst. phrase in appos. with σφέας; the prep. is proleptic and idiomatic in such phrases; *those from Asia*, instead of *those in Asia*, because of the ‘from’ idea implied in ἀρπαζομένων.

6. λόγον οὐδένα ποιήσασθαι: *to make no account (of it)*; the obj. is implied in ἀρπαζομένων τῶν γυναικῶν (gen. abs.).

7. Δακ. εἵνεκεν γυναικός: the regular order, when the word governed by εἵνεκεν has a modifier; see note on 50, 14.

9. ἀπὸ τούτου: for the asyndeton, see note on ταύτας, 49, 19.

10. ἠγήσασθαι: *they thought*. — τὸ Ἑλληνικόν: *i.e. τοὺς Ἕλληνας*. — σφίσι: in Hdt. always a refl. pron.

11. βάρβαρα: pred.; *the Persians claim as theirs*, lit., *as barbarian or foreign*, the term applied to them by the Greeks. — οἰκηιῦνται: fr. οἰκηῖομαι; see Dial. 16.

12. ἠγγηνται: perf. with pres. meaning. Synt. 95 a.

13. κεχωρίσθαι: perf. pass. inf. of χωρίζω; *has been (i.e. is) separated*.

14. οὕτω μὲν Πέρσαι: resuming Περσέων μὲν, 49, 6. — γενέσθαι: *it happened*.

15. εἰούσαν: suppl. ptc. in indir. disc. with εὐρίσκουσι. Synt. 137. — τῆς ἐς τοὺς Ἕλληνας: the prepositional phrase qualifies ἐχθρης, as shown by the repetition of the art. Synt. 18.

16. ἐγὼ δέ: correl. with οὕτω μὲν. — περὶ μὲν τούτων: correl. with τὸν δέ, l. 17. — ἔρχομαι ἐρέων: *I am going to tell*. Synt. 96, 3.

17. ἄλλως κως (Dial. 1): *in some other way*. — τόν: *the man who*.

18. ὑπάρξαντα: suppl. ptc. agreeing with τόν, in indir. disc. with οἶδα. Synt. 137.

19. τούτον: antecedent of τόν above. — σημήνας: fr. σημαίνω. — ἐς τὸ πρόσω τοῦ λόγου: *forward in my narrative*. τοῦ λόγου is partit. gen. with the adv. expression ἐς τὸ πρόσω. Synt. 46. With τὸ πρόσω cf. τὸ πάλαι, l. 21.



21. **τά**: rel. pron. whose antecedent is *αὐτῶν* (for *τούτων*). — **τὰ πολλά**: *the greater part*; cf. *οἱ πολλοί*: *the majority*. Synt. 29.

22. **ἐπ' ἐμεῦ**: *in my time*.

23. **τὴν . . . εὐδαιμονίην**: *happiness*. For the article, see Synt. 14.

24. **μένουσαν**: suppl. ptc. in indir. disc.; cf. *έούσαν*, l. 15, *ὑπάρξαντα*, l. 18. The uncertainty of human happiness is a commonplace of the early elegiac poets and of the tragedians as well as of Hdt.

25. **γένος**: acc. of specification. Synt. 76. — **Ἀλυάττω**: Dial. 21.

26. **τύραννος**: a new word, for a personage that did not exist in the time of the Hom. poems. — **έθνέων τῶν κτλ.**: the art. shows that the prepositional phrase is attrib. of *έθνέων*. Synt. 18. — **έντός**: *on this side of*, i.e. *west*.

27. **Συρίων**: here the northern Cappodocians. — **έξλει** (*sc. τὸ ὕδωρ*): *empties*; fr. *έξίημι*. Dial. 46. — **πρὸς βορρὴν άνεμον**: *toward the north wind*; a poetic expression for *the north*.

28. **Εὐξείνον**: an instance of euphemism; this sea was anciently called *άξεινος*, *inhospitable*. Cf. the use of *εὐώνυμος* of *good omen* for *άριστερος* *left* (*unlucky*), 158, 1. For the position of the adj., cf. 49, 7, 13. — **οὔτος ὁ Κροίσος**: asyndeton; see note on *ταύτας*, 49, 19.

52. 1. **πρῶτος . . . κατεστρέψατο**: *he was the first to reduce*. Synt. 6. — **τῶν**: for *τούτων τούς*. Synt. 7 b. — **ἴδμεν**: fr. *οἶδα*. Dial. 45. — **τούς μὲν . . . τούς δέ**: dem. use of the art.; *some . . . others*; cf. 49, 3.

2. **Ἑλλήνων**: partit. gen. with *τούς μὲν . . . τούς δέ*. — **φίλους**: pred. Synt. 5.

3. **κατεστρέψατο μὲν**: asyndeton, because explanatory of the preceding; see Introd. p. 45.

4. **τούς έν τῇ Ἀσίῃ**: qualifying *Δωριέας* only. The Lacedemonians belonged to the Dorian race.

6-9. **τὸ γάρ Κ. στρατεύμα κτλ.**: the sentence furnishes an instance of 'anacoluthon' (see Introd. p. 44); *τὸ στρατεύμα* stands without constr. in the sentence; instead of the verb *κατεστρέψατο*, as we should expect, the constr. shifts to *καταστροφή έγένετο*, with which a gen. abs. (*τοῦ στρατεύματος άπικομένου*) would be more regular. *When the army of the Cimmerians arrived, there occurred not a reduction of cities but plunder by inroads*. — **πρεσβύτερον**: i.e. *πρότερον*. — **άλλ' (άλλά)**: regular after negatives.

10. **οὔτω**: pointing forward, as shown by the asyndeton in the following sentence; more often *οὔτω* and forms of *οὔτος* point backward, while *ώδε* and forms of *δδε* point forward. — **περιήλθε**: *passed to*. — **Ἑρακλειδέων**: pred. gen. of possession. Synt. 32.

13. **Σαρδίων** (nom. *Σάρδιες*): *Sardis*. For the decl. see *πόλις*, Dial. 29. Other city names used in the pl. are *Ἀθήναι* Athens; *Θήβαι* Thebes; *Δελφοί* Delphi. — **τοῦ (υἱοῦ) Ἑρακλέος**: Synt. 31, 1 a.

14. **ήράσθη** (fr. *έραμαι*): *fell in love*, ingressive aor. Synt. 93. — **τῆς έωτοῦ γυναικός**: for the case of *γυναικός*, see Synt. 35. For the position of the refl., see Synt. 22. — **έρασθεις δέ**: the verb of the preceding clause repeated in the form of a ptc.; a favorite device of Hdt.; the ptc. is also ingressive. Synt. 99 c.

15. οἱ : dat. of interest, hardly differing from the possessive gen. Synt. 53. — πολλόν : *by far*.

16. ὥστε . . . νομίζων : *inasmuch as he thought*; this use of ὥστε (Synt. 129 a) is not found in Attic. — ἦν γάρ κτλ. : this clause explains the one following. It is a mannerism of Hdt. to place the γάρ-clause first; here it serves to introduce a new person without interrupting the narrative. — τῶν αἰχμηφόρων : partit. gen.; *one of his spearmen*.

17. ἀρεσκόμενος (with ἦν) : = ἠρέσκετο. Synt. 96, 4.

18. σπουδαιέστερα : irreg. comp. of σπουδαῖος. — ὑπερετίθετο : lit. *put over on another*, so *entrust to, ask advice on*. For the dat. with it, see Synt. 50.

19. ὑπερπαινέων : shift of constr.; we should expect the indic.

20. χρῆν γάρ : *since it was fated*; explaining the following clause. — γενέσθαι κακῶς : *to turn out ill*; the adv. with γίνομαι is unusual.

21. οὐ γάρ κτλ. : to explain the command ποιεῖ ὅπως κτλ., l. 24.

22. πείθεσθαι : *to be convinced, to believe*; the perf. is more common in this sense. Synt. 88. — τῆς γυναικός : for the order of the limiting gen., see Synt. 23.

23. ὦτα : fr. οὖς, ὠτός, *ear*. With the expression, cf. our 'seeing is believing.' — τυγχάνει . . . ἐόντα : the suppl. ptc., regular with τυγχάνω, contains the main idea; *happens to be, i.e. are as it happens*. Synt. 134. — ὀφθαλμῶν : gen. after the comp. ἀπιστότερα. Synt. 44 a.

24. ὅπως . . . θεήσεται : an obj. clause with ποιεῖ (ποιεε); *bring it about (see to it) that you shall see*. Cf. Lat. *facere ut*. Synt. 146.

25. ἀμβώσας : fr. ἀμβοάω (for ἀναβοάω); a case of 'apocope' and 'assimilation.' Introd. p. 44. — τίνα : pred. as if he had said τίς ἐστι ὁ λόγος ὃν λέγεις; — οὐκ (not οὐχ, because Hdt. did not use the rough breathing) ὑγία : belonging to τίνα rather than λόγον, and added as if an afterthought; *i.e. 'what are you saying — a dreadful suggestion!'*

26. ἅμα κιθῶνι ἐκδυομένη : lit. *together with her tunic put off*, *i.e. at the same time that she is stripped of her garment*. Synt. 128 a. κιθῶν = χιτῶν (Hom. and Att.) with transfer of aspirate. Dial. 3.

27. συνεκδύεται καὶ τὴν αἰδῶ : *she is stripped of her modesty also*. For καὶ see note on 49, 18.

28. τὰ καλά : perhaps *the proprieties, conventions*. — ἐξεύρηται : perf. pass. of ἐξευρίσκω. — τῶν : rel. pron.

29. σκοπέειν τινὰ τὰ ἑωυτοῦ : apparently a proverb; 'a man should mind his own business.'

30. πείθομαι : see note on l. 22. — σεο : gen. with δέομαι, *beg*, which may take the gen. of either the person or the thing. Here the two constructions are combined. Synt. 38 a.

53. 1. ὁ μὲν : correl. with ὁ δέ; *the one . . . the other, or he . . . the other*.

2. μὴ . . . γένηται : obj. clause with verb of fearing; the subj. after a secondary tense expresses the fear as it was orig. conceived. Synt. 145. — ἐξ αὐτῶν : *i.e. ἐκ τούτων: from this conduct*. Hdt. occasionally uses the unemphatic personal pron. (see note on 50, 2) instead of the dem.; cf. 51, 21.

3. ἀμείβετο : with omitted augm., as regularly in Hdt. with this verb. Dial. 39. — τοισίδε : sc. λόγοις. — θάρσει (θάρσειε) . . . φοβεῦ (φοβέεο) : Dial. 17.

4. ὡς . . . λέγω : after a verb implied in φοβεῦ : i.e. 'believing that I am testing you by this suggestion.' For the case of σεο, see Synt. 34. — λόγον τόνδε : for the omission of the art. see Synt. 24 with *b*.

5. τοι : dat. of pers. pron. — ἀρχήν : at first, to begin with ; adv. acc. Synt. 77.

6. μηχανήσομαι οὔτω ὥστε κτλ. : I shall contrive that she shan't even know she was seen. ὥστε . . . μαθεῖν, a clause of result, shading into purpose, instead of ὅπως with the fut. indic., the more usual constr. ; cf. πολεε ὅπως θεήσεται, 52, 24, and μελέτω ὅπως ὕψεται, l. 13. Synt. 121 *c*. — ὀφθείσαν (fr. ὀράω) : suppl. ptc. in indir. disc. after μαθεῖν. Synt. 137. — μιν : pers. pron. used for refl.

8. ἀνοιγομένης : pres. ptc. instead of the more reg. perf. ; cf. πείθομαι, 52. 30. Synt. 88. — μετὰ ἐμὲ ἐσελθόντα : after I have come in. For the form of expression, cf. ἅμα κιθῶνι ἐκδυομένῳ, 52, 26. Synt. 128 *a*.

9. ἐς κοῖτον : to go to bed. — κεῖται : lies or is placed, so here stands. The verb is often used as the passive of τίθημι in the sense of a perf.

10. ἐπὶ τούτων : asyndeton, as 49, 19 ; 51, 9 ; 51, 28. — κατὰ ἕν ἕκαστον : each, one by one ; the distributive idea doubly expressed.

11. παρέξει : impers., it will be possible.

12. ἐπεὰν (ἐπεὶ + ἄν) στίχῃ : a temporal clause, corresponding to a prot. of the fut. more vivid type. Synt. 162. — κατὰ νότου : behind ; the phrase is regarded as a unit, hence the position of τε.

13. τὸ ἐνθεῦτεν : cf. τὸ ἀπὸ τούτου, 50, 29 : τὸ πάλαι, 51, 21, etc. — μή : reg. with the fut. indic. in obj. clauses. Synt. 180.

14. ἰόντα : suppl. ptc. Synt. 133. — ὡς : when.

16. Γύγα : for the form, see Dial. 21.

17. ἐσελθοῦσαν . . . τιθείσαν : note the difference of tense, and the force of each.

19. ὑπεκδύς : slipping out (ἐκ) from behind (ὑπό).

20. ἐπορά (ἐποράει) : hist. pres. Synt. 85. — ἐκ : used with a pass. verb to express agency, though ὑπό is more regular.

21. οὔτε ἔδοξε : but pretended not.

22. τεύσεσθαι (fr. τίνω) : fut. inf. with ἐν νόφ ἔχειν on the analogy of μέλλειν or a verb of thinking ; the compl. inf. (pres. or aor.) is more common with this phrase. — τὸν Κανδαύλεα : this Candaules. — παρά : in the opinion of.

23. σχεδόν : modifying τοῖσι ἄλλοισι βαρβάροισι, nearly all other foreigners. — καὶ ἄνδρα : even a man.

24. ὀφθῆναι : subj. of φέρει.

25. ἦσυχίην εἶχε : kept quiet, i.e. made no sign. — ὡς τάχιστα : as soon as.

26. οἰκετέων : partit. gen. with τοὺς (rel. pron.). — ὦρα (in Att. ἑώρα) : impf. indic. of ὀράω.

27. ἰόντας : suppl. ptc. in indir. disc. Cf. ὕψεται ἰόντα, l. 13, where the suppl. ptc. is not in indir. disc.

28. πρηχθέντων : fr. πρήσσω. — ἐπίστασθαι : here to know, the regular meaning in Att.

29. **καλεόμενος**: pass. — **έώθει**: plupf. with meaning of impf.; see Vocab. **έωθα**. — **όκως . . . καλέοι**: rel. clause corresponding to a prot. of a past gen. type. (Synt. 168.) The apod. is **έώθει φοιτᾶν**, in which the idea of repeated or customary action is doubly expressed, as **φοιτᾶν** is a frequentative verb, meaning *to keep going*. Hdt. here transfers to the Lydians a purely Greek custom. A Lydian queen would be secluded in the harem.

31. **δυῶν όδῶν**: Hdt. never uses the dual.

54. 1. **όκοτέρην (όδόν)**: an extension of the cogn. acc.; *whichever course you wish to take*. Synt. 70.

3. **αὐτίκα οὕτω**: i.e. *right on the spot, without more ado*; or, as some take it, *immediately so* (with a gesture). — **ὡς ἄν κτλ.**: *that you may not in the future obey C. in all things and see what you should not*. For **ἄν** with the subj. in a final clause, see Synt. 143 a.

4. **τοῦ λοιποῦ**: gen. of time within which. Synt. 47.

5. **τόν ταῦτα βουλευσάντα**: *the man who planned this*. Similarly, **τόν . . . θεησάμενον καὶ ποιήσαντα**. Synt. 128.

6. **οὐ νομιζόμενα**: *not customary, unconventional, hence improper things*.

7. **τέως μὲν . . . μετὰ δέ**: *for a while (at first) . . . but afterwards*.

8. **ἀναγκαίη ένδέειν**: cf. Hom. *Il.* II. 111. **Ζεύς με μέγα Κρονίδης ἄτη ένέδησε βαρείη**. — **διακρίναι αίρεσιν**: *to make a choice*; the inf. is complementary with **ἀναγκαίη**. Synt. 117.

9. **οὐκ έπειθε**: *he couldn't persuade her* (Synt. 91); it would be more logical to say, 'when he couldn't persuade her, he chose (**αίρέεται**), etc.' As expressed we have an instance of 'parataxis' and asyndeton. See *Introd.* p. 45.

11. **αὐτός**: agreeing with the omitted subj. of **περιεῖναι**, which is the same as the subj. of **αίρέεται**. Synt. 81.

12. **δεσπότεια**: Dial. 21.

13. **έθέλοντα**: the sense shows that it agrees with **με**. — **φέρει**: used as **ἄγε** in Homer (and occasionally elsewhere). — **ἀκούσω**: aor. subj.; for the mood, see Synt. 108. — **τέψ (τῶ, τίνι)**: interrog. pron. — **καί**: *also*.

15. **καί εκείνος**: for redundant **καί** after *the same*, see note on 49, 18. — **ὑπνωμένῳ (sc. αὐτῶ)**: dat. with the verbal idea in **έπιχειρησις**. Synt. 68.

16. **ήρτυσαν**: translate as a plupf. Synt. 94.

17. **έμετίετο**: *let go, let off*; impf. pass. of **μετίημι**, treated as if it were a simple verb, with augm. before the prep.

18. **έδεε**: *it had to be*; impf. of past obligation. — **ἀπολωλέναι**: subj. of **έδεε**; the perf. tense (lit. *to have perished, to be dead*) emphasizes the speedy carrying out of the plan.

19. **είπετο**: fr. **έπομαι** (orig. **σέπομαι**). — **μιν**: obj. of **κατακρύπτει**, which is more important than **δοῦσα**.

20. **έγχειρίδιον**: anything in the hand, here *dagger*. — **ὑπό**: *behind*; with acc. because of the idea of motion in the verb.

22. **έσχε**: ingressive, *he got or obtained*. Synt. 93 a. In Plato's *Republic* (359 D ff.) there is another story about the accession of Gyges, who is there a shepherd. By the help of a magic ring, through which he could become invisible, he won the favor of the queen and killed the king. A still later

story represents him as the head of a noble Lydian family, who from love of the queen conspires against the king.

23. ἔσχε δὲ τὴν βασιληίην: the phrase repeated with the addition of ἐκρά-  
τύνθη, to bring it into close connection with ἐκ τοῦ . . . χρηστηρίου: it was in  
consequence of the oracle that he married the queen and became king. — ἐν  
Δελφοῖσι: attrib. of χρηστηρίου and so equiv. to Δελφικοῦ. Synt. 21.

25. πάθος: *experience*, whether good or bad; here a euphemism for φόνος,  
*murder*. — συνέβησαν ἐς τὸντό, *came to an agreement*.

26. στασιῶται: *partisans*. This implies that Gyges was a man of influence,  
and may point to the true explanation of his accession, *i.e.* that it was brought  
about by a forcible revolution.

27. ἦν (εἰ + ἄν) . . . ἀνέλη: prot. of a fut. more vivid cond., retained in the  
dir. form after συνέβησαν, whose complements βασιλεύειν and ἀποδοῦναι supply  
the apod. Synt. 162.

28. τὸν δὲ βασιλεύειν: note the δέ of 'apodosis' (*i.e.* marking the main  
clause); the pres. inf. is used because of the continuance of the act, while  
ἀποδοῦναι which follows, is aor. because of a single act. — ὀπίσω: redundant  
with ἀπο-δοῦναι.

29. ἐβασίλευσε: *became king*. Synt. 93.

30. τοσόνδε: a fateful addition to the oracle, justifying the ways of Heaven.  
Though Gyges might escape, punishment would be visited upon his descend-  
ant. Stein suggests that the oracle ran as follows: πέμπτην δ' ἐς γενέην ἤξει  
τίσις Ἡρακλείδαις. The 'fifth' generation is the fourth after Gyges.

55. 2. πρὶν δὴ: emphatic; *i.e.* it was not until the fulfillment that they  
heeded the oracle.

3. Ἡρακλείδας: second acc. with a verb of depriving. Synt. 72.

4. τυραννέσας: *when he became tyrant*. Synt. 99 c. — ἀπέπεμψε: the prep.  
implies that the gifts were regarded as the god's due. — ἀναθήματα: fr. ἀνατί-  
θημι *set up, dedicate*; the regular word for *votive offerings*.

5. Δελφούς: nom. Δελφοί, *Delphi*. — οὐκ ὀλίγα: 'litotes' (Introd. p. 45);  
in this position because of the contrast with ἀλλ' ὅσα.

6. ἔστι οἱ πλείστα: *most are his, i.e.* offered by him. ἔστι is so accented  
when it stands at the beginning of a clause.

7. ἄλλον τε καὶ κτλ.: *both other gold and that which it is especially worth  
while to mention*. The antecedent of τοῦ is χρυσόν, though it refers to  
κρητῆρες, which we should expect to find in apposition. Instead, by a shift,  
it becomes the subj. of ἀνακέαται.

8. ἀριθμόν: acc. of specification with the numeral. Synt. 76. — ἀνακέαται  
(fr. ἀνάκειμαι, Dial. 40): third pers. pl. pres. ind. used as pass. of ἀνα-τίθημι  
(with perf. meaning); *have been dedicated*; with οἱ (dat. of interest) it may be  
translated: *are his votive offerings*.

9. ἐστᾶσι: *stand*, 2 perf. of ἵστημι. — Κορινθίων θησαυρῶ: *Treasury of the  
Corinthians*. Remains of this were discovered by the French in 1893. See  
Bourget, *Delphes*, pp. 133–135. Treasuries, or treasure houses, were erected  
by various Greek states at Delphi and Olympia, designed to contain dedica-  
tory offerings. Most of the rich offerings of the Lydian kings were probably

melted down in the fourth century B.C., when the Phocians, who had seized Delphi, appropriated its treasures for their war chest. — **σταθμὸν ἔχοντες**: *having weight, weighing*; **τάλαντα** may be regarded as object of the phrase. Synt. 69 *a*.

10. **ἀληθεί λόγῳ χρεωμένῳ**: *for one using a true statement, if one may speak the truth*; the ptc. agrees with a pron. (**μοι** or **τινί**) understood, which is a dat. of relation. Synt. 58. For the constr. of **λόγῳ**, see Synt. 60 *a*. For the form **χρεωμένῳ**, see Dial. 17 *a*.

11. **τοῦ δημοσίου**: *the state*; pred. gen. of possession. Synt. 32. — **Κυψέλου τοῦ (υἱοῦ) Ἡετίωνος**: Cypselus, king of Corinth about 670 B.C., also made rich offerings at Olympia. The Museum of Fine Arts, Boston, has a bowl of solid gold, found at Olympia, which is inscribed as a votive offering of the sons of Cypselus.

12. **πρῶτος . . . τῶν ἡμεῖς ἴδμεν**: a common phrase in Hdt.; see 52, 1; 56, 3.

13. **μετά**: *after*. The names Midas and Gordias appear alternately in the line of Phrygian kings, and well-known myths are connected with them.

15. **ἐς τὸν προκατίζων ἐδίκασε**: *upon which he sat in public (προ-) when he gave judgment*.

16. **ἀξιοθέητον**: *well worth seeing*, because of its artistic value. — **ἐνθα περ**: *just where*.

18. **Δελφῶν**: here the name of the people. — **Γυγάδας**: a Doric form. — **ἐπὶ τοῦ ἀναθέντος**: *after the man who dedicated it*.

19. **ἐπωνυμίην**: *by the name (strictly additional name, nickname)*; cogn. acc. with **καλέεται**. Synt. 70.

20. **Περιάνδρος**: Periander ruled 625–585. He was a patron of art and literature, and is sometimes included in the list of the Seven Sages. — **ὁ . . . μηνύσας**: Synt. 128.

22. **τῷ**: dem. pron., dat. with **παρα-στῆναι** (*happened*). Synt. 68.

23. **Λέσβιοι**: countrymen of Arion. The story is thus vouched for doubly.

56. 1. **Ἄρiona . . . ἐξενειχθέντα** (fr. **ἐκφέρω**): apposition with **θῶμα**.

2. **τῶν τότε ἑόντων**: *of those of his time*. — **οὐδενὸς δεύτερον**: *second to none*; the gen. because **δεύτερον** is equivalent to a comp. Synt. 44 *a*.

3. **διθύραμβον**: a form of lyric verse sung in honor of Dionysus, out of which tragedy developed. The word ‘dithyramb’ occurs in a fragment of Archilochus, who lived somewhat earlier than Arion, but the latter is believed to have developed it into a choral song. Little is known of him beyond the myth related here. The word is the obj. of the ptc. and placed at the beginning of the clause for emphasis.

4. **διδάξαντα**: fr. **διδάσκω**, *teach*. The word is used of the dramatic poet, who regularly trained the chorus and actors of his piece; hence *produced*.

5. **τὸν πολλὸν τοῦ χρόνου**: *the greater part of the time*. Synt. 29.

6. **παρὰ Περιάνδρω**: *at the court of*; the prep. is used like French *chez* or German *bei*.

8. **ὀρμᾶσθαι**: impf. inf.; so **ἐπιβουλεύειν**, 11, **λίσσεσθαι**, 12, and other infs. in the passage. Synt. 126 *a*.

9. οὐδαμοῖσι: Synt. 51.

10. τοὺς δέ: *and they*; see note on 50, 17. Synt. 9 *b*. — ἐν τῷ πελάγει: *on the high seas*; πέλαγος regularly used of the deep sea; θάλασσα of the sea in general.

12. συνέντα: 2 aor. ptc. of συνίημι. — λίσσεσθαι: poetic word; cf. ἐλίσσετο πάντα Ἀχαιοῦς, Hom. *Il.* I. 15.

13. ψυχὴν: *life*. — οὐκ ὦν δὴ πείθειν: the inf. represents the impf.; cf. οὐκ ὦν δὴ ἐπειθε, 54, 9, and note.

14. τούτοισι: *sc.* λόγοισι. — τοὺς πορθμέας: subj. of κελεύειν. — αὐτὸν . . . μιν: instead of the refl. ἐωπτόν. — διαχρᾶσθαι: *use up, finish*, hence *despatch, kill*.

15. ὡς ἄν: introducing a clause of purpose, as 54, 3. Synt. 143 *a*. — ταφῆς: partit. gen. with τύχη (fr. τυγχάνω). Synt. 34. — ἐν γῆ: *on land*; the art. omitted as usual. Synt. 13 *a*.

16. τὴν ταχίστην (*sc.* ὁδόν): *the quickest way*; adv. acc. Synt. 77. — ἀπειληθέντα (fr. ἀπ-ειλέω, 2) . . . ἐς ἀπορίην: *brought to straits*.

17. δοκέοι: *seemed best*; opt. in subordinate clause in ind. disc. introduced by παραιτήσασθαι. Synt. 177.

18. ἐν τῇ σκευῇ πάσῃ: *in full dress*, as the lyre player would appear in public, namely with a long flowing robe of purple, like that on the statue of Apollo Musagetes in the Vatican. — ἔδωλλοισι: properly rowing benches; here, perhaps, a raised deck at the stern of the ship; see ἐκ τῆς πρύμνης below.

19. αἰέσας: preliminary to κατεργάσεσθαι; nom. on the principle explained Synt. 81. With ὑπεδέκετο there is a temporary return to the direct narrative. The indir. disc. is resumed in the next sentence. — κατεργάσεσθαι: for the fut. inf. with verbs of promising, see Synt. 116 *b*. — καὶ τοῖσι ἐσελθεῖν γὰρ κτλ.: *and since it seemed pleasant to them if they were going to hear*. The thought in their minds was εἰ μέλλομεν ἀκούσεσθαι, *if we are going to hear*, but the implied indir. disc. in τοῖσι ἐσελθεῖν causes the verb to be changed to the opt. Synt. 177. For the dat. τοῖσι, see Synt. 79 *a*. γὰρ introduces the reason for the following clause; see note on 52, 16; it is unusual to find it in the fourth place in the sentence.

21. ἀναχωρήσαι: the subj. is to be supplied from τοῖσι above. — ἐς μέσην νέα: *amidship*. Synt. 27.

23. νόμον: originally *air* or *strain*, the word was early applied to a special form of ode rendered by a single performer with a lyre accompaniment, and sung in honor of some god, usually Apollo. — τὸν ὄρθιον: *high-pitched*, used with νόμος here first. Here we have, apparently, a show performance, like those by which Arion had entertained his audience and amassed his fortune.

25. ὡς εἶχε: *just as he was*.

26. τόν: *him*. — ἐξενεῖκαι: 1 aor. of ἐκ-φέρω.

28. σὺν τῇ σκευῇ: *sc.* πάσῃ, as above.

30. ἀνακῶς ἔχειν: *looked well to, watched for*; with gen. on the analogy of verbs of caring. Synt. 35.

31. παρῆναι: inf. in a subordinate clause in indir. disc.; the distinction between a main and a subordinate clause is often lost sight of. Synt. 177 *b*.

— κληθέντας : fr. καλέω. — εἴ τι λέγοιεν : indir. quest. ; the opt. representing the same tense of the indic. Synt. 178.

57. 1. περὶ Ἰταλίην : *in Italy*.  
 2. εὖ πρήσσοντα : *faring well, prospering*.  
 3. ὥσπερ ἔχων ἐξεπήδησε : *just as he was when he leapt overboard*. — καὶ τοὺς : *and they*. — ἐκπλαγέντας : fr. ἐκπλήσω.  
 4. ἔχειν : *be able*, as 50, 7.  
 5. ἔστι : so accented when it means *exists* or *is possible*.  
 6. οὐ μέγα : *small*; litotes. Introd. p. 45. — ἐπὶ Ταινάρῳ : *on the promontory of Tænarium* where a temple of Poseidon once stood. The sophist Ælian (third century of our era) saw the statue, with the inscription :

Ἄθανάτων πομπαῖσιν Ἀρίονα Κύκλονος υἷον  
 Ἐκ Σικελοῦ πελάγους σῶσεν ὄχημα τόδε.

*De Nat. An.* XII. 45.

‘By guidance of immortals, this steed bore Arion, son of Cyclon, safe to land from the Sicilian sea.’ With this story, cf. that told of Apollo in the Homeric Hymn to the Delphian Apollo. The resemblance between the words *δελφίς* and *Δελφοί* probably originated the belief that there was a connection between the dolphin and Apollo and his followers.

9. Κροῖσος : Cræsus, fourth in descent after Gyges, reigned 560–546 B.C. — ἐτέων ἐὼν ἡλικίην : an odd expression; *ἐτέων* is gen. of measure. Synt. 31, 5; *ἡλικίην*, acc. of respect. Synt. 76.

10. ὃς δὴ : *the very man who*. — πρώτοισι : in pred. agreement with Ἐφεσίοισι. Synt. 6; for the case, see Synt. 68. — ἐπεθήκατο : the first aor. mid. (stem *θηκα-*) is very rare; it occurs twice in Homer.

11. μετὰ δέ : *but afterward*. — ἐκάστοισι : *sc. ἐπεθήκατο*. — ἄλλοισι ἄλλας : like Lat. *aliis alias*; for the dat. see Synt. 68.

12. τῶν : apparently a limiting gen. with *αἴτιαι* (with which *μέζονας* agrees), where the dat. with *παρενρίσκω* would be more usual. It may be translated : *making more serious charges against those in whom he could discover greater ground for accusation*.

13. τοῖσι δέ : *but to others*; dem. use of the art. — καὶ φαῦλα : *even trivial*.

15. κατεστραμμένων : fr. καταστρέφω.

16. ἐντός : as 51, 26.

17. εἶχε καταστρεψάμενος : *had subjugated*; this periphrasis is often found in Hdt. It is used commonly by the tragic poet, Sophocles, also.

18. κατεστραμμένων : resuming the ptc. l. 15, after the parenthesis *πλήν . . . Κροῖσος*.

19. προσεπικτωμένου : *sc. as obj. χώραν* or *ἔθνεα*. — ἀπικνέονται : *there arrived*; hist. pres. Synt. 85.

20. ἀκμαζούσας πλούτῳ : *at the height of its wealth*. For the dat., see Synt. 63.

21. σοφισταί : *sages*. The class of professional teachers called ‘sophists’ did not arise until later. Cræsus was a patron of the arts; cf. Pindar, Pyth.



I. 94. οὐ φθίνει Κροίσου φιλόφρων ἀρετά Cræsus's reputation for generous hospitality does not wane. — ἐτύγχανον ἔοντες : were (lit. happened to be) alive. Synt. 134.

22. ὡς ἕκαστος ἀπικνέοιτο : as each of them came (from time to time); a past general prot. denoting indef. repetition. Synt. 166, 168. — καὶ δὴ καὶ and in particular; cf. 49, 17. — Σόλων : there are chronological difficulties in the way of accepting the account of this visit. Cræsus's reign began in 560, while Solon revised the laws of Athens during his archonship in 594. The visit may have occurred later, but the story is probably the result of the moralizing tendency of the time, which found an excellent subject in Cræsus and his fortunes.

23. Ἀθηναίοισι : dat. of advantage. Synt. 54.

24. κατὰ θεωρίας πρόφασιν : on the pretext of seeing; i.e. 'ostensibly for sightseeing.'

25. ἵνα δὴ κτλ. : the real motive. — ἀναγκασθῆ : for the subj. after a secondary tense, see Synt. 140 a. — τῶν : rel. pron. attracted from the acc. to the case of the antecedent. Synt. 7 b.

26. οὐκ οἰοί τε ἦσαν : were not able, might not, because of religious scruples. — αὐτὸ ποιῆσαι : i.e. λῦσαι τοὺς νόμους.

27. χρήσεσθαι : fut. inf. with ὀρκίοισι . . . κατείχοντο, equiv. to a verb of swearing. Synt. 116 b.

28. τοὺς ἂν . . . θῆται : a conditional rel. clause of the fut. more vivid type, retained in the dir. form. Synt. 162, 177. Their oath was taken in advance and would run : χρῆσόμεθα τοῖσι νόμοισι τοὺς ἂν Σόλων θῆται. — αὐτῶν τούτων καὶ τῆς θεωρίας . . . εἵνεκεν : it is unusual to find the prep. so far from the word it governs; perhaps Hdt. was using a free gen. and inserted εἵνεκεν as an afterthought.

58. 2. παρὰ Ἀμασιν : to the court of Amasis, to visit A. The visit to Amasis, a king of Egypt, was not important for the story. — καὶ δὴ καὶ : emphasizing the one we are to hear about; cf. 49, 17; 57, 22.

3. ἀπικόμενος : picking up ἀπίκετο in the preceding clause; a common device of Hdt.; cf. 52, 14.

6. θεησάμενον . . . καὶ σκεψάμενον : when he had gazed with wonder . . . and had examined.

7. ὡς οἱ κατὰ καιρόν : to suit his convenience.

9. γάρ : see note on 52, 16. — λόγος πολλός : many stories.

10. ὡς . . . ἐπελήλυθας : explanatory of σοφίης and πλάνης. — φιλοσοφῶν : in search for knowledge. — γῆν πολλήν : an extension of the cogn. acc. Synt. 70.

11. ἐπειρέσθαι (2 aor.) : complement of ἕμερος ἐπῆλθε. Synt. 117.

12. ἤδη : hitherto. — ὁ μὲν ἐλπίζων : asyndeton, because explanatory of the preceding and containing no additional statement; cf. 52, 3. ἐλπίζων = νομίζων; cf. our use of 'expect.'

14. τῷ ἔοντι χρῆσάμενος : lit. using what was, i.e. telling the truth. For the dat. see Synt. 60 a.

15. Τέλλον : obj. of εἶδον, understood from εἶδες above.

17. **τοῦτο μὲν . . . τοῦτο δέ**: *on the one hand . . . on the other*; frequent in Hdt. — **εὖ ἡκούσης**: *well off, prosperous*; **εὖ πρήσσειν** is more common in this sense; cf. 57, 2.

18. **καλοὶ τε κάγαθοί**: crasis for **καλοὶ τε καὶ ἀγαθοί** (Dial. 18); the adjs. summed up the desirable qualities of a gentleman. — **σφι**: dat. with the two following ptcs.; with **ἐκγενόμενα**, dat. of possessor; with **παραμειναντα**, dat. with the prep. **παρα-**. Synt. 55, 68. The ptcs. are suppl. (not in indir. disc.) with **εἶδε**. Synt. 133. For the tense of the ptcs., coincident in time with **εἶδε**, see Synt. 99 b.

19. **τοῦ βίου εὖ ἤκοντι**: *well-off in the world's goods*; with this meaning of **βίος**, *means of life*, cf. our 'living'; the gen. limits the adv. Synt. 46.

20. **ὡς τὰ παρ' ἡμῖν**: *i.e.* according to Athenian standards, which were less exacting than those of the luxurious Lydians.

21. **γενομένης γάρ**: this sentence gives the details of **τελευτή . . . ἐπεγένετο**; **γάρ** is often so used, and should not be translated 'for,' but, if at all, *namely, that is to say*. See 50, 12 and note.

22. **ἀστυγείτονας**: probably the Megarians, with whom, in Solon's lifetime, the Athenians fought for the possession of Salamis. — **ἐν Ἐλευσίνι**: connect with **γενομένης . . . μάχης**.

23. **δημοσίῃ ἔθαψαν**: *gave him a public funeral*.

24. **αὐτοῦ τῆ**: *there where*.

25. **τὰ κατὰ τὸν Τέλλον**: lit. *as to the things about Tellus, as to Tellus*; acc. of specification (Synt. 76); or, possibly, a mere periphrasis for **τὸν Τέλλον**, second acc. after **εἶπας**, in the sense *say something of*. Synt. 74. — **προετρέψατο**: *moved him to inquire*.

26. **ἐπειρώτα**: *sc.* Κροῖσος. — **δεύτερον μετ' ἐκείνον**: *next after him*.

27. **γῶν**: for **γε ὦν (οὖν)**. — **οἴσεσθαι**: fr. **φέρω**.

29. **πρὸς τούτῳ**: *in addition to this*.

30. **ῥώμη σώματος**: Pausanias (II. 19, 5) says that in the temple of Apollo at Argos there was a statue of Bito carrying a bull upon his shoulders.

31. **ὄρτης**: *i.e.* the festival of the Argive Hera.

59. 1. **ἔδεε πάντως**: it was absolutely necessary. — **μητέρα**: as priestess of Hera, called Cydippe by Plutarch (*Mor.* 109).

2. **τὸ ἱρόν**: the Argive Heræum, situated on the road from Argos to Mycenæ, about three miles south of the latter. It was destroyed by fire 423 B.C., and another temple was erected on the site, some remains of which may be seen today. — **σφι**: dat. with **παραγίνοντο**.

3. **ἐκκληϊόμενοι τῆ ὥρῃ**: *prevented by time, i.e.* from waiting.

4. **ἐπὶ τῆς ἀμάξης**: treated as one word, hence the position of **δέ**; cf. 53, 12.

5. **σφι**: dat. of interest. Synt. 53. — **σταδίους πέντε καὶ τεσσαράκοντα**: about five miles.

6. **διακομίσαντες**: the prep. means *through to the end*.

8. **ἐν τούτοισι**: *by these things*; or (possibly) *in their case*.

9. **ὁ θεός**: masc. though referring to Hera, because the power rather than the personality of the goddess is thought of.

9. **τεθνάναι** (2 perf. of **θνήσκω**): *death*. — **μᾶλλον**: redundant. The sentiment occurs frequently in Greek literature; e.g. Bacchylides, V. 160; Theognis, 425 f.; Soph. *O. C.* 1225.

11. **οἷων τέκνων ἐκύρησε**: *what sort of sons she had obtained, i.e. seeing that she had obtained such children*; for the gen. with **ἐκύρησε** (fr. **κυρέω** = **τυγχάνω**), see Synt. 34.

12. **περιχαρῆς**: **περι-** is often an intensive prefix.

13. **τοῦ ἀγάλματος**: the statue of Hera in her temple.

15. **τυχεῖν ἄριστον**: *best to obtain (i.e. to be obtained)*; the inf. with the adj. Synt. 118.

18. **ἀνέστησαν**: 1 or 2 aor.? — **ἔσχοντο**: 2 aor. mid. used as pass.; *were held*.

19. **εἰκόνας ποιησάμενοι** (*having had made*) **ἀνέθεσαν ἐς Δελφούς**: in the Museum at Delphi are preserved two archaic statues of youths, identified with certainty as those mentioned here. See Poulsen, *Delphi* (trans. by G. C. Richards), Chap. vi. — **ὡς . . . γενομένων**: *on the ground that they had proved themselves*; for the force of **ὡς** with a ptc., see Synt. 129 c.

22. **ἡ δ' ἡμετέρη**: the **δέ** is due to a suppressed thought, such as 'they may be considered fortunate on these grounds, but is *my* happiness,' etc. Note the 'regal' use of the pl. of the pers. pron.

23. **ἀνδρῶν**: gen. with **ἀξίους**, *on a par with*. Synt. 44.

24. **ἐπιστάμενον**: *when I believe*. — **τὸ θεῖον . . . φθονερόν τε καὶ παραχῶδες**: a thought frequently expressed by Hdt. but not peculiar to him; cf. Hom. *Od.* V. 118.

Σχέτλιοι ἐστε, θεοί, ζηλήμονες ἔξοχον ἄλλων.

26. **πέρι**: anastrophe; **πολλὰ μὲν . . . πολλὰ δέ**: anaphora; see Introd. p. 44.

27. **ἔστι**: see note on 57, 5. — **μή**: because in an indef. rel. clause. Synt. 180.

29. **ἐκείνο τὸ εἶρέό με**: *i.e. ὄλβιον εἶναι ἄνθρωπον*. For two accs. with a verb of asking, see Synt. 72. — **σε**: second acc. with **λέγω**. Synt. 74.

30. **τελευτήσαντα** (*sc. σε*): suppl. ptc. in indir. disc. Synt. 137. — **πύθωμαι**: 2 aor. subj. of **πυθάνομαι** in a temporal clause referring to fut. time; **ἄν** would be used regularly in Att. Synt. 171 a.

31. **μᾶλλον . . . ὄλβιώτερος**: pleonastic. — **τοῦ ἐπ' ἡμέρην ἔχοντος**: *the man who has enough for the day*; **τοῦ ἔχοντος** is gen. after a comp. with **ἢ** than omitted. Synt. 44 a.

60. 1. **εἰ μὴ . . . ἐπίσπειτο** (fr. **ἐπέπω**): prot. of a fut. less vivid cond., the apod. of which is contained in the preceding clause, though with the verb in the indic. as if a pres. gen. prot. were to follow. — Synt. 165, 167. — **πάντα καλὰ ἔχοντα**: *with all his affairs in good condition*. — **εὔ**: with **τελευτήσαι**.

2. **ζάπλουτοι**: **ζα-** = **δια-**, *thoroughly*. Cf. Hom. *Il.* I. 38. **Κίλλαν τε ζαθέην**.

3. **μετρίως ἔχοντες βίου**: *moderately well off*; for the meaning of **βίου**, see on 58, 19; for the case, see l.c. and Synt. 46.

4. **κῆ ἀποβήσεται**: epexegetic of **τὴν τελευτήν**.

5. ὑποδέξας: fr. ὑποδεικνυμι. — προρρίζους: *root and branch*, i.e. *utterly*; adj. agreeing with πολλούς understood from πολλοῖσι.

6. ἀνέτρεψε: gnomic aor. Synt. 92. — κως: *I suppose*. — οὔτε . . . οὔτε: not strictly parallel, for the second belongs to the ptc. ποιησάμενος.

7. λόγου: gen. of value (price). Synt. 41. — ἀποπέμπεται: unusual change of subj.; translate as if in the preceding clause we had Κροῖσος οὐκ ἔχαιρε; *Cræsus wasn't pleased, but dismissed him*.

8. δόξας: *thinking*. — ὅς: *since he*.

10. μετὰ δὲ Σόλωνα οἰχόμενον: for the form of expression, cf. 53, 8.

11. ὡς εἰκάσαι: abs. use of the inf. (Synt. 122), limiting the following clause; *because, to make a guess (i.e. in all probability) he thought himself*, etc.

12. αὐτίκα . . . εὔδοντι: Synt. 129 d.

13. ἐπέστη: the usual word for the appearance of a dream, thought of as a vision; cf. Hom. *Il.* II. 20. — ἀληθείην . . . τῶν . . . κακῶν: truth about the misfortunes; περὶ τῶν κακῶν would be more usual.

14. γενέσθαι: aor. inf. with μέλλω is unusual; either the fut. or pres. may be used. — δέ: we should expect γάρ or asyndeton.

15. οὔτερος: crasis, for ὁ ἕτερος; correl. with ἕτερος δέ; *the one . . . the other*. — διέφθαρτο (plupf. indic. pass. of διαφθείρω): *was ruined*, i.e. *incapacitated, good for nothing*. — κωφός: *deaf and dumb*.

16. τῶν ἡλίκων . . . πρῶτος: *first of his mates*; an inexact but idiomatic expression, instead of 'better than his mates.' Cf. Milton, *Par. Lost.* IV. 323f. 'Adam the goodliest man of men since born His sons; the fairest of her daughters Eve.' The gen. is partit. Synt. 31, 6. — μακρῶ: *by far*; dat. of degree of difference. Synt. 64.

18. ἀπολέει (fut. of ἀπόλλυμι): *lose*. — μιν: repeating Ἄτυν, which was placed early in the sentence for emphasis. — βληθέντα: fr. βάλλω.

19. ἐξηγήθη: fr. ἐξεγείρω. — ἑωυτῷ λόγον ἔδωκε: *consulted with himself*; i.e. *considered by himself*.

20. ἄγεται . . . γυναῖκα: *took a wife*; ἄγεσθαι γυναῖκα is more often used of the bridegroom. — ἐωθότα (εἰωθότα, Hom. and Att.): *though he was accustomed*.

23. τοῖσι; rel. pron. dat. with χρέωνται (*Dial.* 17 a); Synt. 60 a.

24. οἱ: dat. of interest, but, as often in Hdt., virtually equiv. to a possessive; so also οἱ, 25. Synt. 53.

25. ἐμπέση: neg. purpose; for the subj. after a secondary tense, see Synt. 140 a. — ἔχοντος . . . ἐν χερσὶ . . . τὸν γάμον: explained by 61, 26; i.e. 'occupied with his honeymoon.'

26. συμφορῇ: properly *chance*; here, as often, *mischance, misfortune*.

27. οὐ καθαρὸς χεῖρας: i.e. *blood-guilty*; for the constr. of χεῖρας, see Synt. 76. — γενεῇ: dat. of respect. Synt. 63. — γένεος: pred. gen. of possession. Synt. 32.

29. καθαρσίλου: gen. with ἐδέετο. Synt. 38 a. — κυρήσαι: complementary to ἐδέετο, but added in explanation; the so-called epexegetic inf. Synt. 119.

61. 1. ἐκάθηρε: fr. καθαίρω. — ἔστι (for the accent, see note on 57, 5) δὲ παραπλησίη κτλ.: *the Lydians have a form of purification similar to (that*

of) *the Greeks*; τοῖσι Λύδοισι is dat. of possessor; τοῖσι Ἕλλησι is dat. with the adj. of likeness, a condensed comparison. For pleonastic καὶ with words denoting similarity and the like, see note on 49, 18. For a description of the ritual of purification, see Apollonius of Rhodes, *Argonautica*, IV. 702 ff.

2. τὰ νομιζόμενα: *the customary rites*.

3. ἐπυνθάνετο ὀκόθεν τε καὶ τίς: as in Homer, the host does not ask his guest his name or country until he has provided entertainment or granted his request. Cf. the story of Odysseus at the court of Alcinous. *Od.* VII–IX.

4. Ὠνθρωπε: crasis for ὦ ἄνθρωπε. — τίς τε ἑὼν καὶ κόθεν: cf. *Hom. Od.* VII. 238 and often: τίς πόθεν εἰς ἀνδρῶν. — Φρυγίης: partit. gen. with κόθεν. *Synt.* 46.

8. ἐξεληλαμένος: perf. pass. of ἐξελαύνω.

10. τυγχάνεις ἑὼν: *Synt.* 134.

11. ἔνθα: rel. adv. *where*. — χρήματος: gen. of separation with a verb of want. *Synt.* 38.

12. ἐν ἡμετέρου: irregular, instead of ἐν ἡμῶν (οἴκῳ) or ἐν ἡμετέρῳ (οἴκῳ). — ὡς κουφότατα: *as lightly as possible*; ὡς with the ptc. indicates the highest degree of comparison.

13. δίαιταν εἶχε: *lived*.

14. ὑὸς χρήμα μέγα: lit. *a great thing of a boar*, i.e. *a monstrous great boar*; a colloquial expression for ὕς μέγας, emphasizing the idea contained in the adj. *Synt.* 31, 8. Cf. the opening line of *The Clouds* of Aristophanes; ὦ Ζεῦ βασιλεῦ τὸ χρέμα τῶν νυκτῶν ὅσον *King Zeus, how interminable are the nights!*

15. γίνεται: *there appeared*.

16. ἔργα: *cultivated fields*, as often in Homer. — διαφθείρεσκε: iterative impf. formed by adding the suffix -εσκ to the stem before the thematic vowel, and denoting customary or repeated past action. So ποιέεσκον, 17. *Hdt.* (and Homer also) omits the augm. in such forms. *Dial.* 39.

17. ἔπασχον (*sc.* κακόν) πρὸς αὐτοῦ: *were injured by it*: πάσχω *experience*, is regularly used as a pass. of ποίεω, *do* (something to a person). With it the agent is commonly expressed by πρὸς with the gen.

18. τέλος: *finally*; adv. acc. *Synt.* 77.

22. σευ: gen. of the person with a verb of asking; for the gen. of the thing with this verb, see l. 24. *Synt.* 38 a. — τὸν παῖδα: *your son*. *Synt.* 10.

23. ὡς ἂν ἐξέλωμεν: *Synt.* 143 a.

24. τοῦ ὀνείρου: gen. with a verb of remembering. *Synt.* 35.

25. παιδὸς μὲν πέρι: the noun first for emphasis; *as for my SON*; the cor-rel. of μὲν is μέντοι, l. 27. — μὴ μνησθήτε: *don't mention it*. *Synt.* 109.

26. οὐ γὰρ ἂν συμπέμψαιμι: the potential opt. is somewhat more polite than the fut. indic.; *I should not (could not) send him*, instead of 'I shall not send him.'

27. ταῦτα: referring to the noun understood in νεβγαμος. — λογάδας: *sc.* νεηνίας, as above.

28. τοῖσι ἰούσι: *those who go*; subst. use of the ptc., dat. with διακελεύσομαι. *Synt.* 51.

29. ὡς προθυμοτάτοις: see note on l. 12; the adj. is in pred. agreement with τοῖσι ἰούσι. — συνεξελεῖν: inf. with the adj. *Synt.* 117.

62. 1. οὐ φαμένου: *refusing*; the act. and mid. of φημί are used interchangeably by Hdt. and Homer.

3. τὰ κάλλιστα κτλ.: an unusual expression; the superlatives seem to be subjs. of ἦν with the inf. εὐδοκιμέειν added in explanation (epexegetic inf., Synt. 119); φοιτέοντας (fr. φοιτάω, Dial. 17 a) agrees with the omitted subj. of the inf.; *The fairest and noblest (rewards) were mine, to have glorious repute when I went to wars and the hunt.* For the 'regal' use of the pers. pron. cf. 59, 22.

5. τούτων: gen. of separation. Synt. 38. — ἀποκλησίας ἔχεις: periphrasis for the perf. Synt. 96; 5.

6. μοι: dat. with παριδών. Synt. 51 c. — τέοισι (τίσι, Att.) χρή ὄμμασι φαίνεσθαι; *with what eyes must I appear, i.e. what face must I show.*

7. ἐς ἀγορὴν: cf. ἐς πόλιν to town.

10. ἐμέ: emphatic position. — μέθες ἴναι: the inf. is epexegetic; cf. μέθες με, l. 29. In μέθες (and a few other forms) the aspirate appears.

11. ὅκως: *how*. — ποιούμενα: ptc. agreeing with ταῦτα, instead of the more usual ποιέσθαι. Synt. 128 a.

12. οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι: Cræsus's answer is quite Homeric; cf. *Il.* I. 93; VI. 383 ff.

14. ὑπό: unusual with an inanimate object; its use virtually personifies αἰχμή.

15. πρὸς: *with reference to*.

16. τὰ παραλαμβανόμενα: *undertakings*.

17. εἴ κως δυναίμην: *if haply I might, in the hope that I might*; a form of prot. giving the motive for the action or feeling expressed by the clause on which it depends. When the motive is originally conceived, it would be expressed by ἦν (έάν) with the subj.; but when reported, it may, after a past tense, be changed to εἰ with the opt. Synt. 164 a.

18. ἐπὶ τῆς ἐμῆς ζωῆς: *in my lifetime*.

19. τὸν ἕτερον διεφθαρμένον: see 60, 15.

21. συγγνώμη . . . τοι . . . ἔχειν: *you may be pardoned for having*.

22. τὸ δὲ οὐ μανθάνεις κτλ.: *what you don't understand but (wherein) the dream misled you (lit. escaped your notice)*; the rel. is usually omitted in a second clause, even though its case would change.

24. φῆς τοι: explanatory asyndeton. — φάναι: representing ἔφην of the dir. disc. — τελευτήσειν: *i.e. ἀποθανεῖσθαι, be killed*; hence ὑπό of the agent. See l. 14.

25. ὕος δὲ κοῖαί εἰσι χεῖρες: *but of a boar (emphatic), what kind of hands has it; κοῖος, what kind of, is common in expostulations*.

26. ὀδόντος: nom. ὀδούς.

27. τούτῳ: *i.e. the boar*. — οἴκε (ἔοικε, Hom. and Att.): *befits*. — χρῆν: expressing unfulfilled obligation: *you ought to do*. Synt. 104, 2.

28. νῦν δέ: *but as it is*; a regular formula after an unfulfilled condition or the like.

29. ἔστι κη: *lit. there is a way in which*; hence, *in a way, some way*.

30. ὡς . . . νενικημένος: for the force of ὡς with the ptc., see Synt. 129 c. Here it sets forth the ground of belief for the action, not of the subject of the sentence, Cræsus, but of his son, referred to by the pers. pron. The sense is: "on the ground that I have been won over, you may go to the hunt."

63. 3. ἐγὼ σε κτλ. : the pronouns put in close juxtaposition to emphasize their mutual relation, that of the benefactor and the benefited. *When you were stricken by a sad misfortune . . . I purified you.* ἀχάριτι: *unpleasant*; a euphemism.—τὴν τοι οὐκ ὀνειδίζω: *with which I do not reproach you*; for τὴν, see Synt. 51 a.

4. οἰκλόισι: instrumental dat. Synt. 60.—ὑποδεξάμενος ἔχω: for the periphrasis, cf. 57, 17; 62, 5. Synt. 96, 5.

5. ὀφείλεις: lit. *you owe*, but in our idiom, *you ought*.

7. μὴ . . . φανέωσι: neg. purpose. Synt. 143.

8. ἐπὶ δηλήσι (for decl. cf. πόλις, Dial. 29): *for harm*. Cf. Hom. *Od.* VIII. 444. μὴ τίς τοι καθ' ὁδὸν δηλήσεται.

9. ἔνθα ἀπολαμπρυνέαι (fut. indic. mid.; for -έαι see Dial. 17): rel. clause of purpose. Synt. 144.

10. πατρώϊόν ἐστι: *sc. ἀπολαμπρύνεσθαι*.

12. ἄλλως μὲν: *in other circumstances*; correl. with νῦν δέ, l. 15, *but as it is*; cf. 62, 28.—ἂν οὐκ ἦια (fr. εἶμι): the apod. of an unreal cond. in pres. time. Synt. 160.

14. εὖ πρήσσοντας: cf. 57, 2.—τὸ βούλεσθαι πάρα: *have I the wish*; πάρα = *πάρεστι*.

15. τε: correl. with οὔτε, as often, *but*.

16. ὀφείλω κτλ.: in the mouth of Adrastus, these words furnish an instance of 'tragic irony'; cf. the words of Agamemnon; παρ' ἔμοιγε καὶ ἄλλοι οἳ κέ με τιμήσουσι, μάλιστα δὲ μητιέτα Ζεὺς; Hom. *Il.* I. 174 f.

18. τοῦ φυλάσσοντος εἵνεκεν: *as far as his guardian is concerned*.—προσδόκα (προσδόκαε): pres. inv.

20. μετὰ ταῦτα: taking up and emphasizing ἐπείτε ἀμείψατο.

23. ἔνθα δὴ . . . οὗτος δὴ: *then it was . . . that very man*.—καθαρθεῖς τὸν φόνον: *cleansed of blood-guiltiness*; for the acc. with the pass. verb, see Synt. 72 a; for another constr. with καθαίρω, cf. l. 31.

24. Ἄδρηστος: fr. α- (alpha privative) + δρα- (stem of διδρῆσκω, *run*); equiv. to ἀφυκτος, *not to be escaped*. His name emphasizes his destiny. Ἄδραστεια is a name for Nemesis.—τοῦ μὲν . . . τοῦ δέ: verbs of hitting and missing take the gen. Synt. 34.

26. ἐξέπλησε: fr. ἐκπλήτλημι.—τοῦ ὀνείρου τὴν φήμην: the order emphasizes the limiting gen. Synt. 23.

27. ἀγγελέων: fut. ptc. denoting purpose. Synt. 129 e.

29. συντεταραγμένος: fr. συνταράσσω.

30. ἀπέκτεινε: for subj. supply the antecedent of τόν; we should expect οὗτος.

64. 1. μαρτυρόμενος (*sc. Δία*): calling to witness.—ὑπό: because πεπονθὼς εἶη (fr. πάσχω) is equiv. to a pass. verb. See note on 61, 17.

2. εἶη: opt. after a secondary tense in indir. disc. implied in μαρτυρόμενος. Synt. 177.—ἐκάλεε δέ: *sc. Δία*. Zeus is invoked in a triple character; as the god who enjoined purification from involuntary bloodshed, as the guardian of the laws of hospitality, as the god of friendship. The anaphora (see *Introd.* p. 44) gives a rhetorical cast to the sentence.

5. ἐλάνθανε βόσκων: with λανθάνω the suppl. ptc. contains the main idea. Synt. 134. *he was unwittingly supporting.* — ὡς . . . εὐρήκοι: *since* (as he said) *he had found him.* For the opt. see note on l. 2; the perf. opt. is more often expressed by a periphrasis; see πεπονθῶς εἶη, l. 2, and ἀπολωλεκῶς εἶη, l. 11.

8. παρεδίδου: impf. because of the 'conative' idea; *i.e.* 'he offered himself.' Synt. 84.

9. προτείνων τὰς χεῖρας: *i.e.* as sign of surrender.

11. ἐπ' ἐκείνη: *upon it*, *i.e.* *besides, after it.* — ἀπολωλεκῶς εἶη: *had ruined, undone.*

13. καίπερ: showing that the ptc. has concessive force. Synt. 129 *b.*

15. σεωυτοῦ: gen. after κατα- in composition. Synt. 43. — οὐ μοι . . . αἴτιος: for the thought, cf. Priam's address to Helen: οὐ τί μοι αἰτία ἐσσί· θεοί νύ μοι αἴτιοι εἰσιν. Hom. *Il.* III. 164.

16. εἰ μὴ ὅσον: *except in so far that.*

19. οὗτος δὴ: cf. 63, 23.

20. φονεὺς μὲν . . . φονεὺς δέ: for the anaphora, see note on l. 2: for the exaggeration in φονεὺς δὲ καθήραντος, cf. l. 11.

21. τῶν ἀνθρώπων: obj. gen. with ἡσυχίη; *peace from men, i.e.* 'when the people had gone.'

22. τῶν: rel. pron. attracted from the acc. to the case of the antecedent. Synt. 7 *b.*

24. πένθει: often used, as here, of the observance of mourning. — κατήστο: *remained inactive.* — τοῦ παιδός: gen. of separation. Synt. 38.

25. ἡ ἡγεμονίη καταϊρεθείσα . . . τὰ πρήγματα αὐξανόμενα: *the capture of the throne . . . the growth of power;* for the form of expression, see Synt. 128 *a.*

27. πένθεος μὲν ἀπέπαυσε, ἐνέβησε δὲ ἐς φροντίδα: *while it checked his grief, set him to thinking;* note the chiasmus and the parataxis. *Introd.* p. 45.

28. εἴ κως δύναιτο: *if haply he should be able;* quoted indirectly after ἐνέβησε ἐς φροντίδα; see note on 62, 17. — πρὶν γενέσθαι: Synt. 125.

29. καταλαβεῖν: compl. inf. with ἐς φροντίδα (on the analogy of a verb of hoping), or with δύναιτο; it is followed by the suppl. ptc. The passage may then be translated: *set him to thinking of (i.e. hoping to) preventing their power from increasing, if he could;* or *set him to thinking if haply he could prevent their power, etc.*

65. 2. τῶν μαντηίων: partit. gen. with verb meaning *make trial of.* Synt. 34. — τῶν ἐν Ἑλλάσσι: *sc.* *μαντηίων;* τοῦ ἐν Λιβύῃ: *sc.* *μαντηίου.* Synt. 21. The oracle in Libya is that of Zeus Ammon.

3. διαπέμψας: the prep. has distributive force. — ἄλλους ἄλλη: see note on 57, 11.

4. ἰέναι: epexegetic inf. Synt. 119. — Ἄβας: Abæ, in east Phocis, contained the oldest and most famous oracle of Apollo next to Delphi.

5. Δωδώνην: Dodona, in Epirus, was the seat of the oldest oracle in Greece, that of the Pelasgian Zeus. See Hom. *Il.* XVI. 233. — Ἀμφιάρεων: *Amphiaræus* at Thebes. For the declension, see *Dial.* 26.

6. Τροφώνιον: Trophonius, at Lebadea, in Bœotia. — ἐς Βραγχίδας: *i.e.* to the oracle of the Didymæan Apollo.



8. **μαντευσόμενος**: fut. ptc. to denote purpose. Synt. 129 *e*. — **Διβύης**: partit. gen. with Ἄμμωνα.

9. **χρησομένους** = *μαντευσομένους*; different verbs used for variety.

10. **μαντηίων**: used proleptically as obj. of *πειρώμενος* (Synt. 34), instead of subj. of *φρονοῖεν*; *i.e.* 'testing the wisdom of the oracles.' For the opt. see Synt. 178. — **ὥς**: introducing *ἐπείρηται*, a clause of purpose; the subj. after a secondary tense, as often. Synt. 140 *a*. — **εἰ . . . εὐρεθείη** (fr. *εὐρίσκω*): representing *ἦν εὐρεθῆ* of the dir. disc. Synt. 161, 177 *a*. — **φρονέοντα**: suppl. ptc. Synt. 137.

11. **δεύτερα**: *a second time, later*. Synt. 77 *a*. — **εἰ ἐπιχειρέοι**: an indir. quest., the opt. representing the deliberative subj. of the dir. quest. Synt. 110, 178.

13. **τάδε**: *as follows*; obj. of *ἐντειλάμενος*; explained by *ἀπ' ἧς κτλ.*

14. **ὀρμηθέωσι**: subj. in a conditional rel. clause of the fut. more vivid type. For the mood after a secondary tense, see Synt. 177.

15. **τοῖσι χρηστηρίοισι**: Synt. 60 *a*.

16. **ποιέων**: Synt. 134.

17. **ἄσσα (ἄττα) = ἄτινα**: see Dial. 38.

18. **συγγραψαμένους**: *having them written down (i.e. by the interpreter of the prophetic response)*.

20. **λέγεται πρὸς**: instead of the more usual *ὑπό*. — **ὥς . . . τάχιστα**: *as soon as*.

22. **ἐπειρώτων (ἐπειρώταον)**: impf. of *ἐπειρωτάω*. — **ἐντεταλμένον**: fr. *ἐντέλλω*.

24. **οἶδα δέ**: the particle points to the fact that some verses preceded those given here, or that another response had preceded this.

25. **κωφοῦ . . . φωνεῦντος**: for the case, see Synt. 35.

26. **με**: acc. of limit of motion. — **κραταιρίνοιο**: epic form; so also *κρέεσσιν*. The epic dialect is usually found in oracles.

28. **ὑπέστρωται**: fr. *ὑποστρόρνυμι*. — **ἐπίεσται**: ep. perf. ind. pass. of *ἐπιέννυμι*. Sayce renders the oracle as follows:

I number the sand and I measure the sea,  
And the dumb and the voiceless speak to me;  
The flesh of a tortoise, hard of shell,  
Boiled with a lamb is the smell I smell,  
In a caldron of brass with brass cover as well.

30. **οἶχοντο ἀπιόντες**: cf. note on 50, 4. Synt. 135. The augm. is regularly omitted when a verb begins with a diphthong. — **ἄλλοι**: crasis for *οἱ ἄλλοι*. Dial. 18.

66. 2. **ἐπώρα**: impf. of *ἐπωράω*.

3. **τῶν μὲν**: *of the others*; contrasted with *τὸ ἐκ Δελφῶν*. — **προσίετο**: *pleased*.

7. **φυλάξας**: fr. *φυλάσσω* *watch for, await*. — **τὴν κυρίην τῶν ἡμερέων**: *the appointed day*. Cf. *φρουρῶν τὸδ' ἡμαρ*. Eur. *Alcestis*, 27.

8. **ἐξευρεῖν τε καὶ ἐπιφράσασθαι**: *τε καὶ* connecting synonymous words, as often. The infs. are used with *ἀμήχανον*. Synt. 118.

9. **ἦψεε**: fr. *ἐψέω*, used by Hdt. instead of the usual *ἔψω*.

12. οὐκ ἔχω εἰπεῖν: *I am not able to say*; a common meaning of ἔχω with the inf.; cf. 50, 7.

14. καὶ τοῦτον ἐνόμισε μαντήιον ἀψευδὲς ἐκτῆσθαι: *he thought that in him too he possessed a truthful oracle*; τοῦτον is the dir. obj. and μαντήιον is pred. obj. Synt. 71. ἐκτῆσθαι is perf. inf. of κτάομαι.

17. πάντα τρισχίλια: *of every kind three thousand*.

20. τὸν θεόν: obj. of the inf. For an account of a similar holocaust, furnished by Sardanapallus, King of Nineveh, in which he and his wife and concubines perished, see Athenæus, 529.

21. πάντα τινά: partit. appos. to the omitted subj. of the inf. (Λύδους πάντας) instead of to the dat. Λύδοισι πᾶσι. See note on 50, 24.

25. ἐσιόντι: *as one enters*; dat. of relation. Synt. 58.

26. ὑπὸ τὸν νηὸν κατακαέντα: *at the time the temple was burned*. This occurred 548 B.C., about two years before the overthrow of Cræsus.

28. ἔλκων σταθμόν: *weighing*; for the periphrasis, cf. σταθμόν ἔχοντες, 55, 9.—εἵνατον ἡμιτάλαντον: *eight and a half talents*. For this method of computation with an ordinal numeral, cf. Lat. *sestertius* (fr. *semis-tertius*) *two and a half*. The talent was a definite measure of weight, which varied in different systems. The Attic talent, which Hdt. may have had in mind, weighed about 60 lbs.

29. δώδεκα μνέας: *i.e.* about one-fifth of a talent. See Vocab.—ἐπὶ τοῦ προνήϊου τῆς γωνίης: the limiting gen. is placed before its noun as more important. Synt. 23. The προνήϊον was the hall or first room of a temple, through which one passed to the main chamber. Hdt. refers to the new temple, built by the Alcmaeonidæ.

67. 1. ἀμφορέας ἑξακοσίου: *i.e.* about 5400 gallons.—ἐπικίρναται: *it is mixed*; *i.e.* filled with wine and water, and therefore measured.

2. Θεοφανίοισι: dat. of time. Synt. 67 a. The Theophania seems to have been a festival held at Delphi in honor of the reappearance of the sun god in the spring.—Θεοδώρου: Theodorus of Samos, mentioned by Pausanias (III. 12, 10) as the inventor of casting in bronze, seems to have been famous also as a gem cutter and goldsmith. He made the seal ring of Polycrates. (For the story see pp. 118 ff.)

3. συντυχόν: *common*.

9. ἀρτοκόπου: according to Plutarch (Mor. 401 E), Cræsus's stepmother attempted to poison him, and his life was saved by his baker.

11. τὰ ἀπὸ τῆς δειρῆς: *neck ornaments*. Notice the order of the limiting gen.

13. τὴν πάθην: *the fate*. Amphiaraus, an Argive seer, joined the expedition of the Seven against Thebes owing to the persuasions of his wife, Eriphyle, and lost his life in the conflict.

14. χρύσειον πᾶν ὁμοίως: *every part of gold*.—στερεὴν πᾶσαν χρυσεὴν: *all of solid gold*; a different expression for the sake of variety.

15. τὸ ξυστόν . . . ἐὸν . . . χρύσειον: attracted to the case of αἰχμήν, though a gen. abs. would be more regular.

16. ἐς ἐμέ: *up to my time*.—ἦν κείμενα: periphrasis for ἔκειτο.

19. εἰ στρατεύηται : a deliberative question, the subj. retained in indir. disc. after a secondary tense ; but cf. προσθέοιτο below. Synt. 110, 178.

21. ἐς τὰ (sc. μαντήια) : at the oracles to which.

25. ἄξια . . . τῶν ἐξευρημάτων : worth the discoveries ; i.e. sufficient reward for discovering what Croesus was doing, when the oracles were consulted before. See p. 65, 9 ff.

28. ἐς τῷτὸ συνέδραμον : agreed. The verse of the oracle was, according to Aristotle (*Rhet.* III. 5) : Κροῖσος " Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει.

68. 2. ἐξυρόντα : agreeing with the omitted subj. of προσθέσθαι.

3. ἀνενειχθέντα : fr. ἀναφέρω.

6. Πυθῶ : an old name for Delphi, doubtless chosen here to avoid the repetition of Δελφούς.

7. κατ' ἄνδρα . . . ἕκαστον : each man individually ; the distributive idea doubly expressed. — δύο : here indeclinable. — στατήρσι : dat. of means. — ἕκαστον : partit. apposition with Δελφούς, the dir. obj. of δωρέεται. Synt. 3 a.

9. ἐξείναι : the inf. used as a noun, coördinate with the preceding nouns ; the permission. Synt. 115, 1. — τῷ βουλομένῳ : to any one who wished ; a common use of the ptc. with the art. instead of an indef. rel. clause. Synt. 128.

10. ἐς τὸν αἰεὶ χρόνον : for all time ; αἰεὶ by its position gains the force of an attrib. adj. Synt. 21.

11. τοὺς ἄν κτλ. : who were the most powerful of the Greeks whom he could gain as allies ; the main point of the question is contained in the ptc. ; the rel. pron. in an indir. quest. is found often in Hdt. but is rare in Att.

13. προέχοντας : suppl. ptc. in indir. disc. Synt. 137.

14. γένεος : pred. gen. of possession with ἐόντας understood. Synt. 32.

15. Digression on early Athenian history. This is one of the most valuable contributions to the history of Athens in the sixth century.

16. ὑπὸ Πεισιστράτου : properly used only with κατεχόμενον, to which διεσπασμένον rent by faction is added by way of explanation.

17. τοῦ : sc. υἱοῦ. — τοῦτον τὸν χρόνον ; i.e. ca. 556 B.C. Pisistratus began to rule 560 B.C.

18. γάρ : not to be translated ; see on 50, 12.

21. Χίλων : Chilo, ephor, ca. 560 ; for his wisdom ranked one of the Seven Sages.

23. πρῶτα μὲν : for the neut. pl. acc. of an adj. used as an adv., see Synt. 77 a.

24. εἰ δὲ τυγχάνει ἔχων, δεύτερα : correl. with πρῶτα μὲν. Chilo interpreted the τέρας to mean that force was to boil up in P's own family.

26. ἀπείπασθαι : to disown. — οὐ . . . θέλειν : refused ; note the change to indir. disc. after some word of saying understood. The inf. represents the impf. Synt. 174.

27. γενέσθαι οἱ : asyndeton, because explanatory of the preceding or giving its immediate consequence ; cf. 52, 3.

28. τῶν παράλων : inhabitants of ἡ παράλος, as the coast of Attica was called ; i.e. the rich merchants.

29. τῶν ἐκ τοῦ πεδίου : those (i.e. the party) of the plain, i.e. the eupatrids or nobles.

69. 2. καταφρονήσας : *having designs upon*. — ἤγειρε : fr. ἀγείρω. — στάσιν : *party*.

3. τῷ λόγῳ : *in word*; i.e. *avowedly, as he said*. — τῶν ὑπερακρίων : *the inhabitants of the heights, poor peasants, herdsmen, etc.*; gen. with προστάς. Synt. 43.

5. ὡς ἐκπεφευγώς : Synt. 129 c. Here the alleged reason is false.

7. δῆθεν : *forsooth*; ironical. — ἐδέετο : followed by two genitives, one of the person, the other of the thing, with κυρῆσαι added epexegetically; cf. 60, 29, with note; or φυλακῆς may be taken as obj. of κυρῆσαι.

8. εὐδοκιμήσας : *since he had distinguished himself*. — ἐν τῇ πρὸς Μ. . . . στρατηγίῃ : i.e. to recover Salamis, which the Megarians had taken from Athens.

9. Νίσαιαν : the port of Megara.

10. ἀποδεξάμενος : fr. ἀποδείκνυμι.

11. τῶν ἀστῶν : *partit. gen.*

12. δορυφόροι : the usual name for the standing guard of a tyrant. In this case the guards carried clubs instead of spears.

13. ξύλων : *gen. of material*. Synt. 31, 4.

15. ἔσχον : *took*; the aor. with ingressive force as usual. Synt. 93 a.

16. τιμάς : *magistracies*; i.e. the usual offices or bodies, such as the office of archon and the assemblies.

17. ἐπί : *on the basis of, according to*. — τε : correl. with οὔτε has adversative force; *but*. — τοῖσι κατεστῶσι : *those established (i.e. by Solon)*.

18. καλῶς τε καὶ εὖ : *synonymous words, like our 'well and good.'*

19. τῶντὸ φρονήσαντες : *becoming of the same mind, i.e. conspiring*.

20. οὕτω μὲν : *asyndeton, because the sentence is a summary of the preceding*.

22. κάρτα ἐρριζωμένην (fr. ῥιζῶ) : *very well rooted, i.e. firmly established*.

23. ἐκ νέης : *Lat. de novo*.

24. ἐπεκηρυκεύετο . . . εἰ : *sent a message (to ask) whether*.

26. ἐπὶ τῇ τυραννίδι : *on the terms of the tyranny*; i.e. in return for the alliance to assist him in recovering the power. — τὸν λόγον : *the proposition*.

27. ἐπὶ τούτοις : *on these conditions*. — ἐπὶ τῇ κατόδῳ : *with a view to his return*.

28. μακρῷ : *by far*; dat. of degree of difference with the superl. Synt. 64.

29. ἀπεκρίθη : fr. ἀποκρίνω. — ἐκ παλαιτέρου : *from very ancient times*. — ἔθνεος : *gen. after the comparatives*. Synt. 44 a.

30. εὐηθίης ἡλιθίου ἀπηλλαγμένον : *removed from foolish simplicity*. For the gen., see Synt. 38.

31. εἰ καὶ : *if actually*.

70. 1. σοφίην : *cleverness, intelligence*. Acc. of respect. Synt. 76.

2. ἐν τῷ δήμῳ : *explanatory asyndeton*. The Pæanian deme was situated on the east of Mt. Hymettus.

3. μέγαθος κτλ. : *in height lacking three fingers' breadths of four cubits*. The πῆχυς was 18¼ inches, and contained 24 δάκτυλοι. The girl was, therefore, about five feet ten inches tall.

4. **καὶ ἄλλως εὐεϊδῆς** (*sc.* οὐσα): height was regarded by the Greeks as essential to beauty.

5-6. **προδέξαντες κτλ.**: *when they had taught her a bearing such that* (with it) *she was sure to give an impression of the utmost distinction*: the ptc. ἔχουσα may be regarded as circumstantial with οἶόν τι as obj., and as supplementary with φαίνεσθαι (Synt. 137c), with εὐπρεπέστατον (σχῆμα) as its obj. For ἔμελλε showing past intention or likelihood, see Synt. 96, 1a.

9. **ἀγαθῶ νόῳ**: *with favor, kindly.*

10. **κατάγει**: regular word for bringing back from exile; cf. *κατόδω*, 69, 28.

11. **διαφοιτούντες**: fr. *διαφοιτάω*; Dial. 17a.

13. **πειθόμενοι**: *believing*; the perf. would be more regular in this sense. Synt. 88.

14. **προσεύχοντο**: *adored.*

15. **τὴν ἄνθρωπον**: notice the gender.

18. **οἶα . . . ὑπαρχόντων**: *since he had sons.* Synt. 129a. The sons were Hippias and Hipparchus.

19. **ἐναγέων**: *under a curse*, because a member of this family, also named Megacles, had violated a pledge of protection given to conspirators against the government who had sought refuge in the temple of Athene, and had caused the conspirators to be put to death. For further details of this affair, which had far-reaching consequences, see any *History of Greece*, under the head of the 'Conspiracy of Cylon.'

21. **οὐ**: with *ἐμισγετο*; an instance of 'hyperbaton.' Introd. p. 45.

22. **ιστορεύση**: dat. sing. fem. of the pres. ptc. of *ιστορέω*, agreeing with *μητρὶ* below. The ptc. expresses cause.

23. **εἴτε καὶ οὐ**: *καὶ* is regular in this phrase, even though the second alternative excludes the first; *οὐ* at the end of a clause receives an accent. — **τὸν δεινόν τι ἔσχεν ἀτιμάζεσθαι**: *anger seized him at the slight* (to be slighted).

24. **πρός**: = *ὑπό*. — **ὀργῇ ὡς εἶχε**: *in anger just as he was, i.e.* without waiting for his anger to cool.

25. **καταλλάσσετο**: *settled*; followed by the dat. of the person. Synt. 65.

27. **τὸ παράπαν**: *i.e.* with his family and connections.

29. **ἀνακτᾶσθαι**: with conative force; used as complement of *γνώμη νικήσαντος*, equiv. to a verb of persuading.

30. **προαιδέατο** (*-αἰδηντο*): Ion. plpf.

71. 2. **οὐ πολλῶ λόγῳ εἰπεῖν**: *not to make a long story*; abs. use of the inf. Synt. 122. — **χρόνος διέφν καὶ πάντα ἐξήρτυτο**: instead of 'when time had passed, all had been made ready'; a case of parataxis. *διέφν* is a poetic word for *διήλθε* or *διεγένετο*.

3. **καὶ γάρ**: *and in fact.*

5. **Λύγδαμις**: Lygdamis had been tyrant of Naxos, but when expelled joined forces with Pisistratus.

7. **διὰ ἑνδεκάτου ἔτεος**: *in the eleventh year.*

8. **πρῶτον**: pred. adj. agreeing with *Μαραθῶνα*. Synt. 6. — **τῆς Ἀττικῆς**: partit. gen. with *πρῶτον*: *the first in Attica.*

9. σφι: dat. of interest, with the ptc. in agreement, instead of a gen. abs. expressing time. — οἱ ἐκ τοῦ ἄστεως: *those in the city*; the prep. is proleptic; see note on 51, 5.

11. πρό: *in preference to, instead of*. — ἀσπαστότερον: neut. because the subj. is thought of as an abstraction without regard to its grammatical gender.

15. πορεύεσθαι: inf. in indir. disc. with ἐπύθοντο, which more commonly takes the suppl. ptc. Synt. 137 a. — οὕτω δὴ: picking up the temporal clause and emphasizing it; *i.e.* 'then, and only then, did they lend aid.'

16. οἱ ἀμφὶ Π.: *Pisistratus and his partisans*.

18. ὅπως ἀλισθεῖεν: opt. in a clause of purpose after an historical pres.

19. τε: correl. with μήτε, see note on 69, 17.

22. ἕκαστον: partit. apposition with the subj. of the inf.

23. τὰ ἔωντοῦ: *sc. οἰκία*. — οὕτω δὴ: picking up the ptc.; cf. l. 15.

25. συνόδοισι: *income*; the usual word is πρόσσδος.

26. αὐτόθεν: *i.e.* from Attica; probably market and harbor tolls, land taxes, and possibly silver from the mines in Laurium, which in later times were a source of revenue.

The dates of the three periods of Pisistratus's rule and the intervening exiles are given as follows: First tyranny, 560–555 B.C.; first exile, 555–549 B.C.; second tyranny, 549–548 B.C.; second exile, 548–538 B.C.; third tyranny, 538–527 B.C.

28. τοὺς μὲν Ἀθηναίους κτλ.: transition to the story of the Lacedemonians; μὲν resumes μέν, 68, 15 (τὸ μὲν Ἀττικόν), which was left without a corresponding δέ.

29. κατέχοντα: constr. as κατεχόμενον, 68, 15; see note on πορεύεσθαι, l. 15.

72. 1. τῷ πολέμῳ: the art. marks it as well known. Synt. 15.

2. ἐπὶ Λέοντος: *in the time of Leon*. Leon was the grandfather of Leonidas, the hero of Thermopylæ, and father of Anaxandridas. (See 73, 13.)

3. Ἡγησικλῆος: Hegesicles was the father of Aristo. (See 73, 14.) The two kings ruled jointly (ca. 600–560 B.C.), following the custom in Sparta from time immemorial. — τοὺς ἄλλους πολέμους: nothing is known of these.

5. καί: *also*. With this statement, cf. Thuc. I. 18.

6. κατὰ τε σφείας αὐτούς: we should expect καὶ κατὰ τοὺς ξείνους; as it stands, there is a slight 'anacoluthon.' Introd. p. 44.

8. Λυκούργου: the historical reality of Lycurgus is often denied. See Bury, *History of Greece*, pp. 135 f.

11–14. Sayce renders the oracle as follows:

Thou art come, Lycurgus, to my wealthy shrine,  
The friend of Zeus and all that are divine;  
I doubt if I shall name thee god or man,  
Yet rather god, Lycurgus, if I can.

16. κόσμον: *i.e.* the political and social order.

19. ἀγαγέσθαι: indir. disc. after ὡς λέγουσι in the parenthetical clause. — ταῦτα: referring loosely to κόσμον. — ἐπετρόπευσε: ingressive aor. Synt. 93.

20. ἐφύλαξε ταῦτα μὴ παραβαίνειν: *guarded these from transgressions; i.e.* made some provision against their being broken, perhaps by exacting pledge

under oath, as in the case of Solon, 57, 27. With *παραβαίνειν* we must understand the subj. *Λακεδαιμονίους*.

21. *εὐνομήθησαν*: ingressive aor.

22. *τῷ Λυκούργῳ τελευτήσαντι*: *to Lycurgus when he died*; dat. with *εἰσάμενοι* (see Vocab. ἕζω), which is more important than the main verb *σέβονται*, which would take the acc.

23. *οἶα*: *sc. ὄντων*: *inasmuch as they were*; cf. 70, 18.

24. *οὐκ ὀλίγων*: litotes. — *ἀνά . . . ἔδραμον*: tmesis. Introd. p. 45. — *εὐθενήθησαν*: cf. 'euthenics,' a recently coined word.

25. *ἡσυχίην ἄγειν*: like *ἡσυχίην ἔχειν*, 53, 25. — *καταφρονήσαντες*: *thinking scornfully*; followed by the inf. in indir. disc.

26. *Ἀρκάδων*: gen. after the comp. — *κρέσσονες* (*κρείσσονες*): nom. because the subject of *εἶναι* is the same as that of the main verb. Synt. 81.

29. *αἰτεῖς*: followed by two accusatives. Synt. 72.

30. *βαλανηφάγοι*: the epithet implies a primitive civilization before the days of agriculture. The Arcadians, like the Athenians, were thought to be aborigines; *i.e.* descendants of the old pre-Greek stock. — *ἔασιν* (*εἰσίν*): epic form.

73. 1. *ὀρχήσασθαι*: *to dance in*; purpose inf. Synt. 120. The verb is perhaps derived from *ὄρχος* *row*, usually *row of trees, garden*, and there may be intentional word play here, as the verb might mean *cultivate a garden*, and so point to the actual fulfillment of the prophecy.

2. *διαμετρήσασθαι*: an ambiguous word; it would be understood by the Spartans to mean *measure off lots, i.e. divide among themselves*.

4. *οἱ δέ*: repetition of the subj.; we should expect *ἐπὶ δὲ Τεγεήτας*, as correl. with *τῶν μὲν Ἀρκάδων*.

5. *κιβδήλω*: *false*; so-called because of their false interpretation of it. — *ὥς δὴ*: *with the expectation, of course* (ironical).

6. *ἐξανδραποδιούμενοι*: fut. of *ἐξανδραποδίζω*. — *ἔσσωθέντες*: fr. *ἔσσομαι* (Att. *ἠττάομαι*).

8. *ἔφέροντο*: *had brought*; Hdt. uses the impf. instead of the aor. because of the continuance of the past act.

9. *ἔδεδέατο*: *ἔδέδεντο*.

11. *Ἀλέης Ἀθηναίης*: Athena Alea, the patron goddess of the Tegeates. — *κρεμάμεναι*: *hung up*. The traveler Pausanias (VIII. 47, 2) saw some of the fetters hanging in the temple in the second century after Christ.

13. *κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον*: the repetition of the prep. seems to us careless writing. — *τὴν Ἀναξανδρίδεώ τε καὶ Ἀρίστωνος βασιληίην*: see notes on 72, 2 f. The double kinship was hereditary.

18. *τίνα ἂν θεῶν κτλ.*: *what god they should propitiate to become superior*.

19. *ἔχρησε κτλ.*: The answer does not conform strictly to the question; *sc. ἂν κατύπερθε γενέσθαι*: *they might prevail by bringing the bones, etc.* — *Ὀρέστω*: Agamemnon's son Orestes had no connection with Tegea or Arcadia, as far as we know. Perhaps he was confused with another hero of similar name.

22. *τὴν ἐς θεόν*: *sc. ὁδόν* or *πομπήν*; a cogn. acc. *on the errand to the god*; *θεόν* without the art. is virtually equiv. to a proper name. — *ἐπειρησομένους*: *sc. θεοπρόπους*. For the constr., see Synt. 129 e.

25. λευρῷ ἐνὶ χώρῳ. cf. Hom. *Od.* VII. 123.

28. κατέχει φυσίζοος αἶα: cf. Hom. *Il.* III. 243; *Od.* XI. 301.

29. ἐπιτάρροθος: epic word, *helper, defender*, in Hom. always of a god; here *master, lord*.

The oracle is rendered by Sayce as follows:

Arcadian Tegea lies upon a plain;  
There blow two winds driven by might and main,  
Blow upon blow and stroke on stroke again.  
The fruitful soil holds Agamemnon's son;  
Fetch him to thee and Tegea is won.

31. οὐδὲν ἔλασσον: litotes. — διζήμενοι: with concessive force. — ἐς ὃ (*sc.* χρόνον): *until*.

74. 1. ἀγαθοεργῶν: partit. gen. in the pred. with ἐὼν understood. — ἀνεῦρε: *made the discovery*.

2. αἰεὶ οἱ πρεσβύτατοι: *the oldest men in each case*.

4. τὸν ἄν ἐξίωσι: *on which they go out*; the rel. agrees in case with its antecedent, though a dat. (of time) would seem more natural; ἄν with the subj. because of indef. frequency in pres. time. Synt. 171. — τῷ κοινῷ: *the commonwealth, state*, dat. of agent. Synt. 56.

5. διαπεμπομένους μὴ ἐλινύειν: *do not cease being sent, are continually sent*. For the ptc., see Synt. 132. — ἄλλους ἄλλη: emphasizing the distributive force in δια-πεμπομένους. — τούτων ὧν κτλ.: resumptive of Λίχης . . . ἀνεῦρε above, after the parenthesis οἱ δὲ . . . ἄλλη.

6. καὶ . . . καὶ: *both . . . and*.

9. σίδηρον: the employment of iron in place of bronze was comparatively late, hence the smith was called χαλχεύς.

11. ἼΗ κου ἄν: ἄν is often placed early in a sentence to prepare the reader for the form of apod. to come, and may or may not be repeated with the verb. The cond. here is unreal, the prot. in past time, the apod. in pres. time. Synt. 160.

12. ὅκου νῦν: *since in the present instance*; cf. the use of νῦν δέ after an unreal cond. (see note on 62, 28). — θῶμα ποιούμενος: periphrasis, equiv. to θαυμάζων; cf. ἐν θώματι ἦν, l. 9. Synt. 69 a.

15. ὑπὸ ἀπιστίας μὴ κτλ.: *through disbelief that there had ever been*; for the redundant μὴ after a negative idea, see Synt. 181. μέν (after μὴ) with no corresponding implies a suppressed thought in the man's mind. μηδαμὰ merely strengthens μὴ. Synt. 183.

16. τῶν νῦν (*sc.* ἀνθρώπων): gen. after the comp. Synt. 44 a.

18. ὀπώπτεε: plupf. indic. of ὀράω, with augm. omitted.

21. φύσας: see Vocab. φύσα. — ἐόντας: suppl. ptc. agreeing with the pred. obj. ἀνέμους instead of with φύσας, the dir. obj.

23. κατὰ τοιόνδε τι: *in some such way as this*.

24. ἐπὶ κακῷ ἀνθρώπου: *for man's harm*.

26. ἐκ λόγου πλαστοῦ: *on a fictitious charge*; i.e. for the sake of getting him back to Tegea.

27. ἐδίωξαν: *they banished*.



29. ἐμισθοῦτο : *tried to hire*. Synt. 84. — οὐκ ἐκδιδόντος : *when he was unwilling to let*; the ptc. corresponds to the impf. of refusal. Synt. 91.

30. ἐνοικίσθη : *took up his abode*. Synt. 93.

31. οἴχεται φέρων : *carried them off*; see note on 50, 4. Synt. 135.

75. 1. ὅπως πειρώατο : a temporal clause corresponding to a past gen. prot. Synt. 172.

2. σφι : dat. of agent. Synt. 56.

3. κατεστραμμένη : fr. καταστρέφω.

4. ταῦτα δὴ ὧν κτλ. : the narrative is resumed after the digressions on Athenian and Lacedemonian history; ταῦτα refers to the details of Lacedemonian supremacy.

5. φέροντας καὶ δεησομένους : for the coördination of ptc. in different tenses, cf. λυσόμενός τε θύγατρα φέρων τ' ἀπερείσι' ἄποινα. Hom. II. I. 13.

6. ἐντειλάμενός τε : ptc. in different constr. added coördinately with the preceding ptc.; we should expect the omission of τε.

8. χρήσαντος τοῦ θεοῦ κτλ. : *since the god directed us by oracle to gain the Greek as friend*.

9. ὑμέας γάρ : in explanation of the following clause, as often; see note on 52, 16.

10. πυνθάνομαι : followed by the inf. in indir. disc., as 71, 15. Synt. 137 a.

12. ἄνευ τε δόλου καὶ ἀπάτης : for ἄνευ δόλου τε κτλ.; an instance of hyperbaton. Introd. p. 45.

15. ἦσθησαν : fr. ἥδομαι.

16. αὐτοὺς εὐεργεσίαι εἶχον : a periphrasis for εὐεργέτηντο : *they had been benefited, were under obligation*.

18. ὠνεόντο : with conative force.

19. ἐς ἄγαλμα βουλόμενοι χρήσασθαι : *wishing to use it for a statue*; namely τοῦτο τὸ νῦν . . . Ἀπόλλωνος. The position of Ἀπόλλωνος is unusual. — τῆς Λακωνικῆς (sc. χώρας) is partit. gen. with Θόρνακι. Upon the mountain there was a colossal statue of Apollo, but according to Pausanias (III. 10, 10), the gold that Cræsus sent was used to ornament another statue that stood at Amyclæ.

21. ὠνεομένοισι : see note on ὠνεόντο, l. 18.

25. καὶ . . . καί : *both . . . and*. — προσκτήσασθαι . . . βουλόμενος : added in explanation of γῆς ἡμέρω.

27. τείσασθαι : fr. τίνω .

28. γαμβρόν : *brother-in-law*.

29. καταστρεψάμενος εἶχε : as 57, 17; 62, 5; 63, 4.

76. 1. ἦλωσαν : fr. ἀλίσκομαι.

2. Κροίσῳ : dat. of relation. Synt. 58.

3. τῷ πρώτῳ ἐπιβάντι : *to the first man that scaled*; πρώτῳ is in pred. agreement with ἐπιβάντι. — τοῦ τείχεος : gen. with ἐπιβάντι on the analogy of verbs of touching; verbs compounded with ἐπί more often take the dat.

4. δώσειν : fut. inf. in indir. disc. with προεῖπε, in the sense *promised*; the verb usually takes a compl. inf.

5. ὡς οὐ προεχώρει (*sc.* τῇ στρατιῇ) : *when there was no success.*
6. προσβαίνων (= ἐπιβαίνων) : suppl. ptc. with ἐπειράτο.
7. κατὰ τοῦτο τῆς ἀκροπόλιος : *at that part of the citadel*; for the gen., see Synt. 31, 6. — ἐτέτακτο : fr. τάσσω.
8. οὐ γὰρ ἦν δεινόν : *for there was no fear* (*i.e.* on the part of the inhabitants). — μὴ ἀλῶ : obj. clause after an expression of fearing. Synt. 145. For the subj. after a secondary tense, see Synt. 140 *a.* — ἀπότομος : adj. of two endings; so ἄμαχος, and, in general, compound adjectives.
10. τῶν τινα Λυδῶν : a favorite order with Hdt.
11. καταβάντα : suppl. ptc. with ἰδών; the aor. denotes simple occurrence of the act and is, therefore, coincident in time with ἰδών. Synt. 133. — ἐπί : *after, to fetch.*
12. κατακυλισθείσαν : fr. κατακυλίνδω. — ἐς θυμὸν ἐβάλετο : *he laid it to heart.*
13. κατ' αὐτόν : *according to him*; *i.e.* 'following his example.'
15. οὕτω δὴ : taking up the ptc. as 71, 23, and often. — ἠλώκεσαν . . . ἐπορθέετο : note the force of the tense in each case.
16. κατά : *concerning.* — ἦν ὁ παῖς : explanatory asyndeton.
17. πρότερον : *i.e.* 60, 15, where he was described as κωφός. — ἐπιεικῆς : cf. *Hebrews XI. 23*, 'a proper child.'
18. εὐεστοῖ = εὐδαιμονίῃ.
19. ἄλλα τε ἐπιφραζόμενος καὶ . . . ἐπεπόμενε : change of constr. in parallel expressions.
22. μέγα νήπιε Κροῖσε : cf. μέγα νήπιος, Hom. *II. XVI. 46.*
77. 1. ἀμφὶς ἔμμεναι : *to be apart or afar, i.e. otherwise.*
3. ἀλισκομένου : for the tense, see Synt. 88. — γάρ : see note on 52, 16. — τῶν τις Πέρσων : see note on 76, 10.
4. ὡς ἀποκτενέων : *as though going to kill him.* Synt. 129 *c.*
5. ὀρέων : for ὀράων; see Dial. 17 *a.* — ὑπὸ τῆς . . . συμφορῆς : *because of his misfortune.*
6. οὐδέ τι οἱ διέφερε κτλ. : *nor did it matter to him at all to be smitten and killed.*
8. ἔρρηξε φωνήν : cf. *rumpere vocem*, Verg. *Æn. II. 129.*
12. τεσσαρεσκαίδεκα : in this compound τέσσαρες is treated as indeclinable. If the statement here is correct, Sardis was captured 546 B.C.
17. παρ' αὐτόν : *beside him*; the acc. is used, because of the idea of motion in ἀνεβίβασε.
18. καταγιεῖν : fr. καταγίζω; for the tense, see note on τείσασθαι, 53, 22. θεῶν ὅτεφ δὴ : *to whatever god*; *i.e.* 'to some god or other.'
21. τοῦ μὴ . . . κατακαυσθῆναι : *from being burned*; the 'articlar' inf. is strictly a gen. of separation. Synt. 38. For redundant μὴ after a verb containing a negative idea, see Synt. 181.
22. ποιείειν : a shift to indir. disc. after some expression like λέγεται ὑπὸ Δυδῶν; for the imp. inf. see Synt. 174. — τῷ Κροίσῳ : for the case, see Synt. 79 *a.*
24. τὸ τοῦ Σόλωνος : *sc.* ἔπος, the subj. of ἐσελθεῖν, *occurred.* — σὺν θεῷ : *by inspiration of Heaven.*

25. τὸ μηδένα εἶναι . . . ὄλβιον: a subst. clause in apposition with τὸ τοῦ Σόλωνος. Synt. 115, 1.

26. μιν: acc. with προσστῆναι (= ἐσελθεῖν), where the dat. would be more usual. Synt. 79. For the inf. in a subordinate clause in indir. disc., see Synt. 177 b. — ἀνευεικάμενον: fr. ἀναφέρω, bring up, heave a sigh.

27. ἐκ: after. — ἐς τρίς: up to three times, thrice.

29. τίνα τοῦτον ἐπικαλείοιτο: who was this person he called upon, — καὶ τοὺς: and they.

78. 2-3. τὸν ἂν ἐγὼ κτλ.: the man whom I should have preferred above great possessions should come into converse with every tyrant; i.e. 'whom I would have given anything to see converse with tyrants.' For the 'potential' indic., see Synt. 105; for the constr. of πᾶσι τυράννοισι, see Synt. 65. χρημάτων is gen. after the comparative idea in προετίμησα. Synt. 39.

4. σφι: dat. with ἄσημα.

5. ἐπειρώτων: the dir. narrative resumed. — τὰ λεγόμενα: impf. ptc. Synt. 99 a.

6. δῆ: at length. — ὡς ἦλθε ἀρχῆν: how he had come in the beginning.

8. ἀποφλαυρίσειε: parallel to ἦλθε. Synt. 175. — οἶα δὲ εἶπας: saying so and so. εἶπας agrees with the subj. of ἔλεγε above, i.e. Cræsus. — ἀποβεβήκοι: see note on εὐρήκοι, 64, 5.

9. οὐδέν τι μᾶλλον ἐς ἑωυτὸν λέγων ἢ οὐκ ἐς ἅπαν τὸ ἀνθρώπινον: applying the remark no more to him than to all mankind. The neg. is redundant in our idiom, but required by the Greek (no more to him than the contrary, that is to say, just as much to all mankind as to him).

10. παρὰ σφίσι αὐτοῖσι: in their own estimation.

12. ἀπηγέεσθαι: return to indir. disc. — ἀμμένης: perf. pass. ptc. of ἄπτω.

15. γενόμενον κτλ.: become a man as much blessed by fortune as himself.

17. εἶη . . . ἔχον: periphrasis for ἔχοι; for the force of ἔχειν with an adv., see 56, 25; 60, 3.

18. τὴν ταχίστην: cf. 56, 16. Synt. 77.

23. σβεννύντα: with conative force. — καταλαβεῖν = ἐπικρατῆσαι above.

24. εἴ τι οἱ κεχαρισμένον . . . ἐδωρήθη: cf. the prayer of Chryses, Hom. II, I, 39 ff.

25. ἐξ αὐτοῦ = ὑπ' αὐτοῦ, as often.

27. ἐκ δὲ αἰθρίης: but out of a clear sky.

28. συνδραμεῖν: fr. συντρέχω.

29. ὕσαι: it rained. — ὕδατι: dat. of means.

79. 4. εὐδαιμονίῃ: dat. of manner.

5. ἐπάρας: fr. ἐπαίρω.

6. ὅστις αἰρέεται: as to choose; the inf. would be expected. Synt. 150, 151 a.

7. ἐν μὲν τῇ . . . ἐν δὲ τῷ: notice the chiasmic order.

10. κατέισε: fr. κατίζω.

13. τὸ ἐνθεῦτεν: from this point. — τὸν τε Κῦρον . . . καὶ τοὺς Πέρσας: used proleptically as objects of ἐπιδίξεται, instead of subj., in each case, of the verb in the following clause.

14. ὅστις ἐὼν . . . κατεῖλε: *who he was that he destroyed*. Cf. τοὺς ἀνδραγαθώτατους ἐόντας προσκλήσαιο, 68, 11.

15. ἡγήσατο: *obtained the hegemony*. Synt. 93.

16. οἱ μὴ βουλόμενοι: equiv. to an indef. rel. clause; hence μὴ. Synt. 180. — τὰ περὶ Κῦρον: hardly more than Κῦρον; see note on 58, 25.

17. τὸν ἐόντα λόγον: *the truth*; cf. τῷ ἐόντι χρησάμενος, 58, 14.

18. περὶ Κῦρου: cf. περὶ Κῦρον above, with no apparent difference. — τριφασίας: other accounts are found in Xenophon's *Cyropedia* and Ctesias's *History of Persia*.

19. λόγων ὁδούς: a mere periphrasis for λόγους. — φῆναι (fr. φαίνω): inf. with ἐπιστάμενος *knowing how*. Synt. 137 b. — τῆς ἄνω Ἀσίας: by *upper Asia*, Hdt. seems to mean the part lying east of the river Halys between the Tigris and the Mediterranean.

20. εἴκοσι καὶ πεντακόσια: according to Greek tradition, the beginning of the Median kingdom occurred in the last quarter of the eighth century B.C. Assyrian rule would then have begun after 1250 B.C. — πρώτοι . . . Μῆδοι ἦρξαντο ἀπίστασθαι: the account of Hdt. is hardly historical, but indicates in general the growth of Median power.

21. κως: *somehow*; the word indicates the lack of definite information on Hdt.'s part.

22. ἐγένοντο: *proved themselves*.

23. ἀπωσάμενοι: fr. ἀπωθέω. — ἐλευθερώθησαν: *became free*.

24. τοῖς Μῆδοισι: dat. of association with τῶντῶ. Synt. 65 a.

26. περιήλθον: *reverted*.

27. Δηϊόκης: Deioces is an historical personage, but the story of his advance to power (here omitted) is probably not true.

28. ἐρασθεῖς: *ingressive*. Synt. 99 c. — τυραννίδος: for the case, see Synt. 35.

80. 1. Φραόρτης: little is known of Phraortes. The statement that he conquered Persia may or may not be true.

5. ἐπεθήκατο: see note on 57, 10. — Μήδων: gen. with the verbal idea in ὑπηκόους. Synt. 44.

10. ὁ πολλός: attributive of στρατός: *the greater part of his army*. Synt. 29.

11. Κναξάρης: usually regarded as the founder of Median greatness. After a rule of forty years, he died the most powerful ruler of western Asia.

12. γενέσθαι: see note on ἐγένετο, 79, 22.

13. Ἀστυάγης: Astyages, brother-in-law of Cræsus, succeeded to the throne in 548 B.C.

14. Μανδάνη: named as the mother of Cyrus by Xenophon also, but both writers are probably wrong in connecting him with the family of Astyages. The whole story that follows belongs to the field of legend rather than of history.

15. ἐδόκεε: *thought*. — ὥστε πληῖσαι (fr. πλεμπλημι): inf. of the natural result. Synt. 150.

18. ἐφοβήθη: *ingressive aor.* Cf. 79, 15; 79, 23. — αὐτὰ ἕκαστα: *the details themselves*; as they were to be fulfilled.

19. **μετά**: adv.

20. **ἀνδρὸς ὠραίην**: *i.e.* the proper age for marriage. — **ἑωυτοῦ ἀξίων**: *as good as he*, in birth and connection.

21. **διδοῖ**: contracted fr. **διδέει**, as if fr. **διδώω**. Dial. 42. For the tense, see Synt. 85. — **ὁ δέ**: repeating the subject; we should expect **Πέρση δέ**, correl. with **Μήδων μὲν**. Cf. 73, 4, with note.

22. **οἰκίης . . . ἀγαθῆς**: pred. gen. of possession. Cambyses was an Achemenid; see note on 92, 2. — **ἔοντα**: suppl. ptc. in indir. disc. Synt. 137.

23. **τρόπου**: pred. gen. of quality. Synt. 32. — **πολλῶ ἔνερθε**: *far inferior*; followed by the gen. Synt. 45. — **ἄγων**: *considering*; **ἡγέομαι** is more common in this sense. — **μέσου ἀνδρός**: *average or mediocre man*.

26. **τῷ πρώτῳ ἔτει**: *i.e.* of the marriage. — **ἔδόκεε οἱ**: *it seemed to him*; cf. **ἔδόκεε**, l. 15.

28. **ἐπισχεῖν**: *reached over, i.e. covered, shaded*.

81. 5. **φυλασσόμενος**: *guarding against*.

8. **τὸ ἄν προσθέω**: cond. rel. clause, corresponding to the prot. of a fut. more vivid cond. Synt. 162. — **μηδαμῶς παραχρήση**: *by no means treat lightly* (lit. *as a side matter*), aor. subj. in a prohibition. Synt. 109.

10. **ἔξ ὑστέρης**: *afterwards*. — **σοι αὐτῷ περιπέσης**: *be caught in your own snare*. **πίπτω** and its compounds are often used as pass. of **βάλλω**. — **λάβε κτλ.**: asyndeton, because explanatory of **πρῆγμα τὸ ἄν τοι προσθέω**, above.

11. **ἐς σεωυτοῦ**: *sc. οἰκίαν*.

13. **οὔτε . . . δέ**: for the more common **οὔτε . . . τε**. — **ἀνδρὶ τῷδε**: = **ἐμοί**; a use common in tragedy; for the dat. cf. 62, 6.

14. **ἐς σέ καὶ ἐς τὸν μετέπειτα χρόνον**: *toward you for the future also*.

15. **εἴ τοι φίλον**: *if it is your pleasure*.

16. **χρῆ τὸ ἐμόν ὑπηρετέεσθαι**: *it is right that my service should be rendered*.

18. **κεκοσμημένον τήν (στολήν) ἐπὶ θανάτῳ**: *dressed in the garb of death*. The second acc. after a verb meaning to clothe retained with the pass. Synt. 72 a.

19. **Ἄστυάγεος**: poss. gen. with **λόγον**, instead of **ὑπό** with the gen. to express agency with the pass. ptc. **ῥηθέντα**.

21. **τῇ**: *in the way that, as*.

22. **εἰ παραφρονήσει τε καὶ μανέται**: *εἰ* with the fut. indic. is used instead of **ἦν** with the subj. to express strong feeling. Synt. 163. — **τε . . . καί**: connecting synonymous words, as often. — **κάκιον**: cogn. acc. Synt. 70 a.

23. **προσθήσομαι** (*sc. ψῆφον, vote*): *accede to, concur with*; for the dat. with it, see Synt. 68.

24. **ἐς φόνον**: *to the end of, or to bring about murder*.

25. **καί**: correl. with the following **καί**.

26. **ἄπαις ἔρσενοσ γόνου**: *without male heir*. Synt. 44 b.

27. **ἐθελήσει . . . ἀναβῆναι**: like **μέλλει . . . ἀναβαίνειν** (**ἀναβήσεσθαι**). Synt. 96, 2.

28. **τῆς**: the antecedent is **θυγατέρα**.

29. **ἄλλο τι ἦ**: a formula equiv. to the Lat. *nonne*; *is there not left for me*, etc.

30. τοῦ ἀσφαλέος: *safety*.

31. μέντοι: correl. with μέν. — τῶν τινα Ἀστυάγεος: *one of the household of Astyages*. For the order, see 76, 10, and note.

82. 2. ἐπὶ τῶν βουκόλων κτλ.: *to that one of the herdsmen of Astyages whom he knew to be pasturing his flocks in pastures the most suitable (for this purpose)*.

9. πρὸς βορέω ἀνέμου: *toward the north wind*; a poetic expression for the north; cf. 51, 27.

13. σπουδῇ πολλῇ: connect with ἀπύκετο.

16. ὅκως ἄν . . . διαφθειρέη: the one case in Hdt. where purpose is expressed by ὅκως ἄν with the opt. after a primary tense; there are several cases after a secondary tense. Perhaps in every case the opt. is potential. Synt. 143 b.

18. σε: obj. of διαχρήσεσθαι, *destroy* (cf. 56, 14). The subj. of the inf. is not expressed because the same as the subj. of ἐκέλευσε. Synt. 81.

19. ἐκκείμενον: *when he has been exposed*; used as the passive of ἐκτίθημι in a perf. sense.

21. τῷ: dat. of interest, almost equiv. to a possessive gen. Synt. 53.

24. ἦσαν ἐν φροντίδι: periphrasis for a verb of thinking; cf. ἐν θώματι ἦν, 74, 9.

25. τόκου: *sc. περι.* — ὅτι οὐκ κτλ.: (wondering) *why contrary to his custom Harpagus had summoned*. With the opt. μεταπέμψαιτο, cf. μετεπέμψατο below. Synt. 178.

27. οἶα . . . ἰδοῦσα: Synt. 129 a. — εἶρετο προτέρη: *she asked him first*; (*i.e.* before he questioned her).

30. τὸ μήτε ἰδεῖν ὄφελον μήτε κοτὲ γενέσθαι: *what I would I had never seen and I would had never happened*. τὸ does double duty, as obj. of ἰδεῖν and subj. of γενέσθαι, with which we must understand ὄφελε. For this way of expressing an unattainable wish, see Synt. 104, 1.

83. 2. ὀρέω: = ὀράω.

6. εἶη: Synt. 177. — τῶν ὀρέων: partit. gen. with ἐνθα. Synt. 46. — τὸν ταῦτα ἐπιθέμενον: *the man who had imposed this task*. For the regular Att. meaning of ἐπιτίθεσθαι, *to attack*, see 80, 5.

7. εἰ . . . ποιήσαιμι: representing ἦν . . . ποιήσης of the direct command. Synt. 162, 177 a. The apod. of the cond. is implied in πολλὴ ἀπειλήσας.

8. τινός: pred. gen. of possession; for the order, see 81, 31.

9. οὐ γὰρ ἄν κτλ.: *for I never could have suspected whose child (lit. whence) he was*. For the potential indic. see Synt. 105.

13. θεράπωντος: gen. with πυνθάνομαι (hist. pres.). Synt. 35 a.

14. ὡς ἅρα: *that after all*.

15. Καμβύσσει τοῦ Κύρου: in fact, not the son of Cyrus but of Teispes.

16. ὅδε: 'deictic'; *here he is*. — ἅμα τε ἔλεγε . . . ἀπεδείκνυε: parataxis. Introd. p. 45.

18. δακρύσασα: ingressive aor. *bursting into tears*. Synt. 99 c.

19. τῶν γουνάτων: partit. gen. with λαβομένη. Synt. 34. — μηδεμιῇ τέχνῃ: *by no means*.

20. ὁ δὲ οὐκ ἔφη κτλ.: *but he said he was not able to do it (i.e. to act) otherwise.*  
 21. ἐπιφοιτήσῃσιν: *sc. ἔφη.*  
 22. ἐποψομένους: *fr. ἐποράω.* — ἀπολέσθαι: *sc. as subj. the speaker.* — ἦν μὴ σφρα ποιήσῃ: *if he should not do it (cf. αὐτὰ ποιεῖν above).* For the cond. retained in the dir. form after a secondary tense, see Synt. 162, 177.  
 23. δεύτερα: *then; as often.*  
 24. σὺ δέ: δέ marks the apod.; *cf. τοῖσι δ' ἀνιστάμενος, Hom. II. I. 58.*  
 26. τέτοκα γὰρ . . . τέτοκα δέ: *anaphora.*  
 28. ἀλώσῃσιν: *fr. ἀλίσκομαι.*  
 29. ἀδικέων: *suppl. ptc. Synt. 133 a.* — ἡμῖν: *dat. of agent. Synt. 56.*  
 — βεβουλευμένα ἔσται: *a periphrastic fut. perf.*  
 30. ταφῆς: *for the case, see Synt. 34.*

84. 2. τὸν μὲν: *rel. pron. picked up by τοῦτον μὲν.*  
 3. παραδιδοῖ: *see note on διδοῖ, 80, 21: Dial. 42.*  
 6. τιθεῖ: *as if from τιθέω; cf. the impf. ἐτίθει, and imv. τίθει, the regular forms in Hom., Hdt., and Attic. Dial. 42.* — ὡς δὲ τρίτη ἡμέρη κτλ.: *when the child has been exposed two days.* For the dat., see Synt. 59.  
 7. ἐς πόλιν: *to town.*  
 12. καί: *and so.* — ἐτέθαπτο: *had been buried; i.e. lay buried.* — τόν: *connect with ὀνομασθέντα. Synt. 21 a.*  
 13. ὕστερον τούτων: *later.*  
 16. ἐς αὐτόν: *in regard to him.*  
 17. τοιόνδε: *the following: note the asyndeton in the next sentence.*  
 20. τοῦτον δὴ: *cf. οὗτος δὴ, 63, 23.*  
 21 ff. τοὺς μὲν . . . τοὺς δὲ . . . τὸν δὲ τινα . . . τῷ δὲ τινι: *some . . . others . . . one . . . to another; the addition of the indef. pron. makes no appreciable difference in the sense.* — ὀφθαλμὸν βασιλέος: *a confidential officer of high rank, by whose aid the king oversaw everything.*  
 23. ὡς ἐκάστῳ: *each to each; the particle serves to emphasize the distributive force of ἐκάστῳ.*  
 24. εἰς: *nom. to agree with the subj. of ἐποίησε; it is taken up by αὐτόν, l. 27.*  
 26. γάρ: *since; introducing the reason for the following clause.*  
 27. διαλαβεῖν: *to seize on both sides; cf. διακελευσάμενους, 50, 1, with note.*

85. 1. ἐπεῖτε μετείθη τάχιστα: *as soon as he was released; μετείθη, fr. μετήμι.*  
 2. ὡς . . . παθών: *Synt. 129 c.*  
 3. τῶν ὑπὸ Κύρου ἦντησε: *the treatment he had received from Cyrus; the verb is poetic for ἔτυχε, and like it takes the gen. Synt. 34.*  
 4. ὑπὸ Κύρου: *because of the pass. idea in the verb.* — Κύρου: *the word repeated from the preceding clause, and carrying on its constr.*  
 5. πρὸς τοῦ βουκόλου κτλ.: *the order is ambiguous; the prep. governs παιδός and the limiting gen. precedes, because the insult was due to the boy's lowly position as the son of a herdsman: cf. l. 8.*  
 6. ὀργῇ ὡς εἶχε: *in anger just as he was; i.e. without waiting for his anger to cool; so 70, 24. For the intr. use of εἶχε, cf. 56, 25; 60, 3; 78, 18.*  
 7. ἀνάρσια πρήγματα: *outrageous treatment.*

9. **δέ**: connecting δούλου and βουκόλου παιδός, two designations for the same person. — περιυβρίσμεθα: fr. περιυβρίζω.

11. **παιδί**: Synt. 51. — Ἄρτεμβάρεος: obj. gen. with τιμῆς (Synt. 31, 3), itself governed by εἵνεκα.

14. **τοιούτου**: *such*; i.e. *so humble*.

15. **τοιῆδε**: accompanied by a gesture.

17. **τούτον**: second acc. with ἐποίησα. Synt. 74. — **με**: with ἐστήσαντο; Hdt. often separates a pron. quite widely from the verb with which it belongs; the position is determined by emphasis.

20. **τὰ ἐπιτασσόμενα**: representing the impf. Synt. 99 a, 87 a.

21. **ἔλαβε τὴν δίκην**: *got his punishment*; usually λαβεῖν δίκην means to *inflict punishment*, and δοῦναι δίκην, to *be punished*.

22. **ὅδε τοι πάρεμι**: *here I am (for you)*; cf. ὅδε, 83, 16. The pron. is ethical dat. Synt. 57.

23. **ἐσήμει**: with the acc., as ἐσήλθε, 120, 3. Synt. 79 a.

24. **προσφέρεσθαι . . . ἐς ἑωυτόν**: *to be like himself*.

25. **ἐλευθερωτέρη**: *too free, i.e. for a slave*.

28. **ἀνενεχθεῖς**: *come to himself*; for a different meaning, cf. 77, 26.

29. **βασανίση**: Synt. 140 a.

30. **ταῦτα ποιήσω ὥστε**: *I shall act in such a way that*; for the inf., see Synt. 150.

31. **πέμπει**: for ἐκπέμπει.

86. 2. **μῦθος μουνόθεν**: cf. the Homeric οἶος οἰόθεν. II. VII. 39, 226.

3. **τάδε αὐτὸν εἶρετο**: for the two accusatives, see Synt. 72. — **λάβοι . . . εἴη**: for ἔλαβε . . . ἐστὶ of the dir. quest. Synt. 178.

6. **ἐς ἀνάγκας . . . ἀπικέσθαι**: *to come to straits*.

7. **ἅμα λέγων**: *at the same time that he said*. Synt. 129 d.

8. **λαμβάνειν**: complement of ἐσήμαινε, on the analogy of a verb meaning to *order*. Synt. 116.

9. **οὕτω δὴ**: taking up and emphasizing the ptc. as the cause of ἐφαίνε κτλ.

10. **ἀπ' ἀρχῆς**: we say, less exactly, *at the beginning*.

11. **κατέβαινε ἐς λιτάς τε καὶ συγγνώμην ἑωυτῷ κελεύων**: *he ended with prayers and the urgent plea to pardon him*. The suppl. ptc. is coördinate with the prepositional phrase.

12. **βουκόλου**: gen. with λόγον ἐποιέετο, on the analogy of a verb of heeding. Synt. 35. The gen. of the subst. with the ptc. should be rendered in English by a clause; i.e. *when the herdsman had revealed*, etc.

13. **καὶ ἐλάσσω . . . καὶ μεγάλως**: the intensive καὶ emphasizes the contrast between the advs. almost like *as . . . so*. — Ἄρπάγω: Synt. 51.

18. **έόντα**: suppl. ptc. not in indir. disc. Synt. 133. — **οὐ τρέπεται ἐπὶ ψεύδεα ὁδόν**: *did not take a road toward falsehood*; i.e. *did not betake himself to falsehoods*; ὁδόν is cogn. acc. Synt. 70.

19. **ἐλεγχόμενος**: circumstantial ptc. — **άλισκεται**: subj. in a clause of purpose after a secondary tense. Synt. 140 a.

21 ff. **σκοπέων ὅκως . . . ποιήσω καὶ . . . εἶην**: for the two constructions after a verb of effort, see Synt. 146 and a.



22. **θυγατρί:** *in the eyes of*; dat. of relation. Synt. 58.  
 27. **κατὰ τάδε:** *in this wise*; explained by the following.  
 28. **ἄχρι οὗ τελευτήσῃ:** temporal clause corresponding to a fut. more vivid prot. Hdt. usually omits ἄν. Synt. 171 *a*.  
 29. **ἦν μὴ ποιήσῃ:** reg. form of a fut. more vivid prot. unchanged in indir. disc. after a secondary tense. Synt. 177.  
 30. **κελευόμενα:** representing an impf. Synt. 98 *a*, 87 *a*.

87. 1. **οὕτως ἔσχε:** *so it came to be*; the aor. of ἔχω is regularly ingressive. Synt. 93 *a*.

3. **τὸν ἰθὺν λόγον:** cf. our 'straight story.'

4. **τὸν . . . λόγον:** obj. incorporated in the rel. clause. — **πρῶτα:** neut. pl. used as adv. Synt. 77 *a*.

5. **κατὰ περ:** *just as*.

6. **ἐπαλιλλόγητο:** fr. παλιλλογέω (πάλιν + λέγω), *repeat*.

7. **κατέβαινε λέγων:** *ended by saying*; cf. 86, 11. Synt. 135 *a*.

8. **τῷ πεποιημένῳ (= τῷ ἔργῳ):** dat. of cause with ἔκαμνον *I suffered*. Synt. 61. — **ἔφη λέγων:** a common pleonasm in Hdt.

10. **διαβεβλημένος:** *brought into variance with, estranged from*; followed by the dat. Synt. 65. — **ὡς:** with the ptc. Synt. 129 *c*.

11. **τοῦτο μὲν . . . τοῦτο δέ:** *on the one hand . . . on the other; first . . . next*.

13. **τοῖσι θεῶν τιμὴ αὕτη πρόσκειται:** *to whomever of the gods this honor is due*. For the omission of the art, with τιμὴ αὕτη, see Synt. 24 *b*.

14. **πάρισθί μοι ἐπὶ δεῖπνον:** for ἐπὶ with the acc. after πάρισθι, cf. παρέσται ἐς κοῖτον, 53, 8. μοι is ethical dat. Synt. 57.

16. **ἐς δέον:** *all right, happily*. — **ἐπὶ τύχησι χρηστῆσι:** *in favorable circumstances*; or, perhaps, *after fortunate events*.

18. **κου μάλιστα:** *somewhere about*, with the numeral.

19. **ἐς Ἀστυάγεος:** Synt. 31, 1 *a*.

20. **ὅτι ἂν ἐκείνος κελεύῃ:** a cond. rel. clause, corresponding to a fut. more vivid prot., unchanged in indir. disc. after a secondary tense. Synt. 140 *a*.

23. **κατὰ μέλας:** *limb from limb*. — **ἤψησε:** fr. ἐψέω.

26. **τοῖσι ἄλλοισι:** Synt. 68.

27. **κρεῶν:** Synt. 44.

28. **ἄκρων:** adj. in agreement with χειρῶν and ποδῶν, used like *summus* in Lat. *the extremities of the hands and feet*. Synt. 27.

31. **ἄλις ἔχειν:** *to have enough of*; with the gen. Synt. 46.

88. 1. **ἡσθείη:** fr. ἡδομαι.

2. **τοῖσι προσέκειτο:** *to whom it belonged*; i.e. 'upon whom the command had been laid'; the antecedent of τοῖσι is the subj. of παρέφερον.

6. **οὔτε ἐξεπλάγη κτλ.:** *he was not driven out of his self-possession, but contained himself*.

9. **τὸ ἂν βασιλεὺς ἔρδη:** a pres. gen. prot. unchanged in indir. disc. after a secondary tense. Synt. 167, 177. — **βασιλεύς:** without the art. virtually a proper name.

11. ἔμελλε . . . θάψειν: *he was likely to, must have buried.* Synt. 96, 1 a.
13. ἀνδρευμένω: fr. ἀνδρόμαι. See Dial. 16. — τῶν ἡλίκων ἀνδ.: *bravest of his comrades; i.e. braver than they; see note on 60, 16.*
16. ἔσομένην: suppl. ptc. in indir. disc. representing the fut. indic. Synt. 137.
19. οἱ: dat. of agent with κατέργαστο (plupf. indic. pass. with augm. omitted). Synt. 56.
21. ἀνέπειθε: conative impf. Synt. 84.
25. εἶχε (sc. δηλώσαι): *was able.* — ἄτε: like ὥστε and οἶα, showing that the ptc. has a causal force. Synt. 129 a.
26. ὁ δέ: repetition of the subj., as 73, 4.
28. ὡς εἶχε: cf. 85, 6.
89. 2. ἄτε θηρευτῆ: *as a hunter;* apposition with τῷ πιστοτάτῳ; that is, with the dress and appearance of a hunter.
3. ἀπὸ γλώσσης: *by word of mouth;* connect with ἐπειπεῖν.
4. μηδένα παρεῖναι: *i.e. to see to it that no one was by.*
8. σὲ γὰρ θεοὶ ἐπορώσι: giving the reason for the exhortation contained in the main clause, σύ νυν . . . τείσαι.
9. οὐ γὰρ ἂν κτλ.: *for (otherwise, i.e. if the gods did not watch over you) you would never have come to so great (a point of) fortune.* The apod. of an unreal cond., with the prot. implied in the preceding clause. Synt. 160. For τοσοῦτο τύχης, see Synt. 31, 6.
10. κατὰ μὲν γὰρ κτλ.: *for according to this man's wish, you are dead; i.e. 'if his wish had been fulfilled, you would be dead.'*
11. τὸ δὲ κατὰ θεούς: *but because of the gods;* the art. gives a subst. value to the prepositional phrase, without affecting its meaning.
12. τά: dem. pron. placed proleptically as obj. of ἐκμεμαθηκέναι, instead of subj. of ἐπρήχθη.
13. πέρι: anastrophe.
18. ἦν τε ἐγὼ . . . ἦν τε τῶν τις ἄλλος: *whether I or any other;* a fut. more vivid prot.
19. ἔστι τοι . . . βούλει: the pres. tense makes the consequence more certain than the fut. would have done. Synt. 89.
21. πρὸς σέο: *on your side.*
22. ὡς . . . ἐόντος: stating the ground upon which he is to act. Synt. 129 c. — τοῦ ἐνθάδε: *matters here, i.e. we here.*
25. σοφωτάτῳ: adj. in pred. agreement with ὅτεω τρόπῳ instead of an adv.: *in what way most cleverly.* — ἀναπέσει: the form used in the dir. quest. retained in the indir. after a secondary tense. Synt. 141. — φροντίζων: picking up the main verb in the preceding clause; a common device of Hdt.
26. ταῦτα: with forward reference. — εἶναι: inf. with εὕρισκε. Synt. 137 a. — ἐποίησε δὲ ταῦτα: the repetition of the dem. and the use of δὲ give emphasis.
30. ἀποδεικνύναι: pres. inf. representing the impf. of continuance. Synt. 87 a. — ἔφη λέγων: see note on 87, 8.
31. ἕκαστον: partit. apposition with the omitted subj. of παρεῖναι, implied in ὑμῖν. Synt. 3 a.

90. 3. ὅσον τε: *about, nearly*; used with expressions of distance.
4. πάντη: *each way, i.e. in length and breadth*. — ἐξημερῶσαι: *reclaim* (for cultivation).
6. ἐς τὴν ὑστεραίην: more commonly τῇ ὑστεραίῃ, as l. 11.
7. ἐν τούτῳ (*sc. χρόνῳ*): *meanwhile*.
9. ὡς δεξόμενος: the avowed intention is here the real one.
10. πρὸς δέ: *and besides*. — οἴνω: dat. of means. — ὡς ἐπιτηδεοτάτοισι: see note on 61, 12.
12. ἀπὸ δείπνου ἦσαν: periphrasis for ἐδεδειπνήκεσαν *had finished dining*.
15. πολλὸν εἶναι . . . τὸ μέσον: *the difference was great*.
17. τοῦτο τὸ ἔπος: *i.e. πάντα ἀγαθά*.
18. Ἄνδρες Πέρσαι: *fellow Persians*.
19. οὕτως ὑμῖν ἔχει: *this is the situation for you*. — ἐμέο: gen. with πείθεσθαι on the analogy of a verb of hearing, instead of the usual dat. Synt. 51 b.
21. ἔχουσι: as βουλομένοισι, l. 19.
22. τῷ χθιζῷ παραπλήσιοι: *like (those of) yesterday*; an example of brachylogy. Introd. p. 45.
23. αὐτὸς τε γὰρ δοκέω κτλ.: *for I think that I myself who undertake these matters have come into existence by divine intervention*; while ἄγεσθαι is grammatically the main verb after δοκέω, the ptc. γεγωνώς is logically more important.
24. ἦγημαι: as 51, 12.
26. ὡς . . . ἐχόντων ᾧδε (*sc. τούτων*): in Lat. *quae cum ita sint*.
28. προστάτω: gen. with ἐπιλαβόμενοι, on the principle of a verb of touching. Synt. 34. — ἄσμενοι: pred. adj. instead of an adv. Synt. 6. — ἐλευθεροῦντο: conative impf. Synt. 84.
29. πάλαι δεινὸν ποιούμενοι: *since they had long taken it ill*; the pres. tense with πάλαι is idiomatic. Synt. 86.
91. 1. ὅτι . . . ἦξει . . . βουλήσεται: the verbs retained in the dir. form. Synt. 141.
3. ὥστε: with the ptc.; cf. 52, 16.
4. μιν: second acc. with ἐόργεε. Synt. 74.
6. ὅσοι μὴ τοῦ λόγου μετέσχον: *all who had not gained a share in the plot*. μὴ: because in an indef. rel. clause. Synt. 180. For the case of λόγου, see Synt. 33. For the ingressive force of the verb, see Synt. 93 a.
10. οὐ . . . χαιρήσει: *will not rejoice, i.e. escape punishment*.
15. Ἄστυάγεα: second acc. with ποιήσας.
16. οὕτω: to be taken with the ptc. as well as the finite verb.
17. ἐβασίλευσε: *became king*; the aor. is ingressive; so also ἦρξε below. Synt. 93.
92. 2. Φαρνάσπεω: Pharnaspes was an Achæmenid, *i.e. descended from Achæmenes, from whom Cyrus traced his descent*.
3. τῆς προαποθανούσης: *at whose death before* (his own); the rel. is obj. gen. with πένθος. Synt. 31, 3. — αὐτὸς τε κτλ.: *he not only observed deep mourning himself, but also commanded all over whom he ruled to observe it*. πένθος is repeated in the second clause, because μέγα is said only of Cyrus.

5. ταύτης δὴ : said with emphasis, because there was a tradition that the mother of Cambyses was the daughter of an Egyptian king.

6. Ἴωνας . . . καὶ Αἰολέας : conquered by Cyrus (Book I. 162 ff.). — ὡς . . . ἐόντας ἐνόμιζε : *he regarded as being*; νομίζω is more often followed by the inf. in indir. disc. Synt. 173 b.

8. ἄλλους τε . . . καὶ δὴ καί : *not only others* (of no importance for the narrative) *but in particular*. Cf. 49, 17.

9. Ἑλλήνων τῶν ἐκράτεε : for τούτους Ἑλλήνων κτλ. For the gen., see Synt. 36.

10. πρὶν μὲν ἢ . . . βασιλεῦσαι : *before he became king*; Hdt. often uses πρὶν ἢ instead of πρὶν with the inf. Synt. 125. — Ψαμμήτιχον : Psammetichus (Psamtik I) ruled 664–609 B.C.

11. ἐωτοὺς πρώτους γενέσθαι : *they themselves had been born first* (i.e. before). When the subj. of the inf. is the same as that of the main verb, it is often omitted, and any qualifying word is in the nom.; so Hdt. might have said αὐτοὶ πρῶτοι γενέσθαι; the refl., however, tends to emphasize the contrast between themselves and all other nations. Cf. 14 below.

12. ἠθέλησε εἰδέναι : *wanted to know*; i.e. *sought to find out*.

13. ἀπὸ τούτου (sc. χρόνου) : *thereafter*; i.e. after he had conducted his experiment. — Φρύγας . . . ἐωτῶν, τῶν δὲ ἄλλων ἐωτούς : chiasmic order.

15. πόρον οὐδένα τούτου ἀνευρεῖν : *to discover any way of finding this out*. τούτου is obj. gen. with πόρον and explained by the following clause.

16. οἷ : for οἵτινες, in an indir. quest., as often in Hdt. Synt. 178. — ἐπιτεχνᾶται τοιόνδε : 'Frederick II of Germany and James II of Scotland are said to have repeated the experiment of Psammetichus, and proved that Hebrew was the language of Paradise.' How and Wells, on this passage.

17. τῶν ἐπιτυχόντων : *who came in their way*; i.e. taken by chance, not selected.

18. διδοῖ : see note on 80, 21; hist. pres. Synt. 85. — τρέφειν : inf. of purpose. Synt. 120. — ἐς τὰ ποίμνια : the prep., because of the idea of motion implied in the verb; *to take to the flocks and rear*. — τροφήν τινα τοιήνδε : *in some such way as this*; cogn. acc. Synt. 70. τοιήνδε is explained by the following clauses.

19. ἰέναι : fr. ἴημι.

20. ἐπ' ἐωτῶν : *by themselves*. — αὐτά : agreeing with παιδία and emphasizing the refl., as often. — τὴν ὥρην : *at the proper time*. Synt. 77. ἐν ὥρῃ is more common.

21. ἐπαγινέειν (= ἐπάγειν) : for subj. sc. ποιμένα : observe the change of subj. with the three infs. — γάλακτος (fr. γάλα) : gen. with word of fulness. Synt. 37. — τὰλλα : i.e. the usual care of a child.

22. ἐποίησε τε καὶ ἐνετέλλετο : the second verb defines the first.

23. παιδίων : gen. with ἀκοῦσαι, instead of subj. of ῥήξουσι (prolepsis). — ἀπαλλαχθέντων (fr. ἀπαλλάσσω) : agreeing with παιδίων and followed by the gen. of separation. Synt. 38.

24. φωνὴν ῥήξουσι : for the figure, see 77, 8 and note. — πρώτην : pred. Synt. 6.

25. τά περ ὧν καὶ ἐγένετο : *now this was what actually happened*; i.e. they

uttered articulate speech. — *ὡς γὰρ . . . πρήσονται*: a characteristic way of saying, 'when the shepherd had done this for two years'; the tense of *ἐγγένοιε* emphasizes the completion of the period. *τῷ ποιμένι* is dat. of interest. Synt. 59.

93. 1. *ἀνοίγοντι τὴν θύρην κτλ.*: *as he opened the door and went in, both children fell upon him and said*. This sentence illustrates how much more the participle is used in Greek than in English; for the dat. *ἀνοίγοντι* (agreeing with *ποιμένι* understood), see Synt. 68.

3. *τὰ . . . πρῶτα*: *at first*.

4. *πολλάκις φοιτῶντι*: somewhat pleonastic, as the verb *φοιτάω* is frequentative.

5. *πολλόν*: *frequent, i.e. often uttered*. — *οὕτω δὴ*: summing up the preceding ptes. as affording a reason for *σημήνας*. See note on 71, 15.

6. *κελεύσαντος*: *at his order*; agreeing with *ἐκείνου* instead of *δεσπότη*. — *ἐς ὅψιν τὴν ἐκείνου*: for the position of the dem., see Synt. 22.

7. *καὶ αὐτός*: to be taken closely with *ἀκούσας*.

8. *βεκός*: pred. obj. with *καλέουσι*; it must be supplied in the next clause also.

9. *καλέοντας*: suppl. ptc. Synt. 137.

10. *καί*: connecting *οὕτω* and *τοιούτῳ σταθμησάμενοι πρήγματι*.

12. *Μίνα*: Menes, whose date is about 3400 B.C., was thought by the Egyptians to have been their first king. Before him they supposed a dynasty of gods, followed in turn by demigods and sacred animals. Egyptian chronology is full of difficulties, and it is customary to date the period preceding the seventh century B.C. by dynasties of variable and uncertain length. Aside from the monuments, the principal authority for the chronology is Manetho, a priest, who was entrusted by Ptolemy Philadelphus (284–246 B.C.) with the task of translating into Greek, for the great library at Alexandria, historical works contained in Egyptian temples. His work survives only in meager extracts made by others and often contradictory. Discoveries made in the last twenty years have helped to correct or supplement the statements of Manetho. The tomb of Menes was discovered in 1897.

13. *τοῦτο μὲν . . . τοῦτο δέ*: *on the one hand . . . on the other, now . . . again, first . . . later*; often in Hdt. — *ἀπογεφυρώσαι*: *dammed off, i.e. by diverting the course of the Nile he obtained an embankment upon which to build the capital of his new empire*. The great dike still exists, two miles south of Memphis.

14. *Ἡφαίστου*: Hephæstus (in Egyptian, Ptah) was one of the early and great gods in Egyptian mythology, the god of light and father of the universe. His temple was the probable source of much of Herodotus's information as to Egyptian history. Its site can still be traced.

15. *μετὰ δὲ τοῦτον*: notice the gender of the dem. — *οἱ ἱεῖες*: probably of the temple of Ptah.

16. *ἐκ βύβλου*: *from a papyrus*, upon which, as in other temples, annals of the kings were kept. A fragment of such a papyrus, discovered in a tomb in 1824, was preserved in the Turin museum until it was destroyed by fire in

1903. — **τριηκοσίων τε καὶ τριήκοντα**: how the number was obtained, it is impossible to say.

18. **Αἰθίοπες**: there is no reference elsewhere to these Ethiopians, though there was an Ethiopian dynasty later.

20. **ἔβασίλευσε**: not ingressive; when the rule is over it is thought of as a single occurrence. — **τό περ τῆ Βαβυλωνίῃ**: *the very name that the Babylonian queen had*. The achievements of this queen are narrated by Hdt. elsewhere (Book I. 185). The Egyptian Nitocris (Neitokrit) was placed by Manetho at the close of the sixth dynasty (ca. 2500 B.C.). — **τήν**: subj. of **διαφθεῖραι** below. Note the asyndeton, which is more common when a form of **οὗτος** begins the sentence. — **ἔλεγον**: *sc. ἱρέες*.

21. **τιμωρέουσαν ἀδελφεῶ**: *in avenging her brother*.

22. **ἀποκτείναντες**: repeating in the form of a ptc. the verb in the preceding clause to bring it into close connection with **ἀπέδοσαν**; **οὕτω** emphasizes the connection; *after they had killed him, then (in these circumstances) they handed over the throne to her*.

23. **τούτῳ τιμωρέουσαν**: epanalepsis (see *Introd.* p. 45); the repetition, because of the interruption of the narrative by **τὸν . . . βασιληίην**.

24. **γάρ**: not to be translated. See note on 50, 12.

25. **καινοῦν** (contr. from **καινεῖν**): *use for the first time, our christen*. — **τῷ λόγῳ, νόῳ δέ**: *avowedly, but in fact* (lit. *in mind or purpose*); the usual way of indicating this contrast is by **λόγῳ** and **ἔργῳ**.

26. **μεταιτίους**: more exact than **αἰτίους**, because it shows complicity; *sharers in the guilt*. The adj. is pred. after **ἦδεε**, as if **ὄντας** were expressed.

27. **ἐπεῖναι**: from **ἐπίημι**, *let in*. Lord Dunsaney has made use of this story in his play, *The Queen's Enemies*.

28. **πέρι**: anastrophe.

94. 1. **τοσαῦτα**: *only so much, i.e. 'no more than this.'* — **πλὴν ὅτι**: *except that*; a formula that does not affect the constr. — **μιν**: here a refl. pron. — **ὡς**: *when*.

2. **ῥίψαι**: inf. after **ἔλεγον**, as often in Hdt. *Synt.* 173 *a.* — **ὅκως γένηται**: subj. in a clause of purpose after a secondary tense. *Synt.* 140 *a.*

3. **τούτου**: *i.e.* King Pheros (Pharaoh), the name given to Proteus's predecessor, an imaginary king, the details of whose reign are here omitted.

5. **Πρωτῆα**: Proteus, 'a man of Memphis'; probably of a different family from the preceding kings. In Homer (*Od.* IV. 351 ff.) Proteus is a sea god, living on the island of Pharos. In late mythology he became an Egyptian king. — **εἶναι**: inf. in a subordinate clause in indir. disc., as often. *Synt.* 177 *b.*

6. **τοῦ Ἡφαιστείου**: *the Hephaesteum or temple of Hephaestus* (Ptah). — **πρὸς νότον ἄνεμον**: cf. *πρὸς βορῆν ἄνεμον*, 51, 27, with note.

9. **στρατόπεδον**: *quarter*; pred. nom. with **καλέεται**. *Synt.* 4.

10. **ξείνης Ἀφροδίτης**: the Phœnician Astarte, called *ξείνη* to distinguish her from the Egyptian. The temple was found by Petrie in 1907. For the case, see *Synt.* 32. — **συμβάλλομαι**: *I infer*; an unwarranted supposition of Hdt.

11. **Τυνδάρεω**: Attic second decl.; see *Dial.* 26. — **καί**: *both*.

12. **δαιτήθη**: augm. omitted. Dial. 39. For the force of the tense, see Synt. 93.

13. **ἐπώνυμον** (*i.e.* τὸ ἱρὸν): *named after, called by the name of*; with obj. gen.

15. **τὰ περὶ Ἑλένην**: *the details of Helen's story*; a subst. expression, subj. of γενέσθαι. This story is the basis of Euripides's *Helen*.

16. **ἀποπλέειν**: impf. inf., very frequent in the narratives of Hdt. See, *e.g.* 49, 6–51, 24; 55, 20–57, 7.

18. **ἐκβάλλουσι**: hist. pres. Synt. 85. Observe the return to dir. disc.

20. **τὸ νῦν Κανωβικὸν καλούμενον** (cf. 49, 13 and note): the Canopic arm of the Nile, called after the city Κάνωβος at its mouth. Its early name was Thonis, but it was renamed after the helmsman of Menelaus who died there (Strabo, 801).

21. **Ταριχείας**: fr. ταριχεύω, *pickle, salt*; probably so-named from its factories for preserving fish. — **τὸ καὶ νῦν ἔστι**: a rel. clause placed before its antecedent, so as not to interrupt the narrative.

22. **Ἡρακλέος ἱρὸν**: this temple existed (Strabo, 788), but no such right of asylum as Hdt. describes is paralleled in Egyptian history. — **ἐς τὸ κτλ.**: *in which a slave may take refuge, and if he puts upon himself sacred marks, . . . it is not permissible to lay hands upon him*. For the form of cond., see Synt. 167.

23. **ὅτεν ὦν ἀνθρώπων**: *of any man whatever*. — **στίγματα ἱρά**: *i.e.* as a sign that he is the slave of the god.

25. **έών**: suppl. ptc. with διατελέει. Synt. 132. — **τὸ μέχρι ἐμεῦ**: *up to my time*; the art. with the prepositional phrase does not alter its meaning.

26. **ἀπιστέαται** (ἀπίστανται): fr. ἀπίστημι, the stem ἱστα- becoming ἱστε- as often happens in -αω verbs. Dial. 17 a, 42. — **τὸν περὶ τὸ ἱρὸν ἔχοντα νόμον**: *the law that existed concerning the temple*; ἔχοντα with the prepositional phrase is intr., as often with advs.

27. **τοῦ θεοῦ**: obj. gen. with ἰκέται, which is pred. with ἰζόμενοι; *i.e. sitting as suppliants*.

28. **Ἀλεξάνδρου**: gen. with κατηγόρεον. Synt. 43.

95. 1. **ὡς εἶχε**: exegetical of πάντα λόγον, *how it was*.

2. **ταῦτα**: cogn. acc. Synt. 70 a. — **πρός**: *before, in the presence of*.

4. **Θῶνις**: in Homer (*Od.* IV. 228) Thon is the name of the king of Egypt, whose wife is said to have made presents to Helen. Thonis was the early name of the town. Cf. note on 94, 20. — **ἀκούσας τούτων**: cf. ἀκούσας ταῦτα, l. 14. Synt. 35 a. — **τὴν ταχίστην**: *sc. ὁδόν*.

6. **γένος**: acc. of respect. Synt. 76. — **Τευκρός**: *sc. ὦν*, coördinate with ἐξεργασμένος.

7. **ξείνου τοῦ ἔωντοῦ**: placed at the beginning of the sentence for emphasis.

8. **ἄγων ἦκει**: the ptc. contains the main idea.

9. **ὑπὸ ἀνέμων**: the prep. virtually personifies the subst.

10. **έωμεν**: deliberative subj. Synt. 110. — **ἀσινέα**: in pred. agreement with τοῦτον after ἐκπλέειν. Synt. 6. — **τὰ ἔχων ἦλθε**: *what he brought with him*.

13. **ξείνον**: second acc. after ἐργασμένος. Synt. 74.

14. τί κοτε καὶ λέξει : *what in the world he will really say.*
16. μετὰ : adv. ; so also πρὸς, l. 17.
19. τίς εἴη καὶ ὀκόθεν : dir. and indir. interrog. combined. Cf. 61, 3.
20. πάτρης : poetic for πατρίδος. — καὶ δὴ καί : see on 92, 8.
21. ὀκόθεν πλείοι : exegetic of τὸν πλόον.
22. πλανωμένου : fr. πλανάομαι, *wander, be evasive.*
25. τέλος : *finally.*
26. ὅτι : before a dir. quotation ; hence not to be translated. — εἰ μὴ κτλ. : *if I did not consider it of great importance to put no stranger to death.* For the condition, see Synt. 160. μηδένα has its neg. force, even though it follows another neg., because εἰ μὴ is a formula.
27. ἤδη : *hitherto, up to this time ;* with ἦλθον. — ἀπολαμφθέντες : fr. ἀπολαμβάνω.
28. ἐγώ σε : cf. 63, 3.
29. ὅς : *you who, since you.* — ξεινίων : gen. with τυχών. Synt. 34.
30. ἐργάσασθαι : with augm. omitted. — παρὰ τοῦ : explanatory asyndeton ; the prep. governs γυναῖκα.
31. καὶ μάλα : *and verily.*
96. 1. οἴχεται ἔχων : cf. 50, 4 and note.
2. κεραῖσας ἤκεις : cf. 95, 8.
3. ἤγημαι : *I think ;* the perf. of this verb is used by Hdt. in the sense of a pres. Cf. 51, 12 ; 90, 24. Synt. 95 a.
4. γυναῖκα ταύτην : the art. is omitted when the dem. follows its noun, as often in Hdt. Synt. 24 b.
5. προήσω : fr. προΐημι. — ἀπάγεσθαι : inf. of purpose ; cf. 92, 18. Synt. 120. — αὐτά : *i.e. τὴν γυναῖκα καὶ τὰ χρήματα.*
6. ἐς ὃ ἂν . . . ἐθέλη : temporal clause in the form of a fut. more vivid prot. Synt. 171.
7. τριῶν ἡμερέων : see Synt. 47.
8. προαγορεύω : followed by two infs., the first complementary, the second in indir. disc.
9. εἰ δὲ μή : *otherwise ;* a formula, regularly employed, whatever form of condition is understood. Here it is fut. vivid, though the minatory type might be used. Synt. 162, 163. — ἄτε : *as.* — περιέψεσθαι : fut. mid. for fut. pass.
10. Ἐλένης μὲν ταύτην κτλ. : *this is the way Helen came to Proteus, according to the priests' tale ;* ταύτην is pred.
11. δοκέει δέ μοι καὶ Ὅμηρος : *it seems to me that Homer too ;* δοκέει is personal with Ὅμηρος as subj. but we prefer the impers. constr.
12. ἀλλὰ . . . γάρ : *but since.*
13. τῷ ἐτέρῳ : dat. with ὁμοίως. Synt. 65 a. — τῷ περ ἐχρήσατο : *which he actually used.* For the dat., see Synt. 60 a. — μετήκε : fr. μετήμι.
14. δῆλον δέ : taking up δηλώσας ; *and it is clear (i.e. that he knew it).*
15. κατὰ (κατ' ἄ) : *from the way in which.* — ἐν Ἰλιάδι : the first mention in Greek literature of the *Iliad* as a separate poem.
16. ὡς ἀπηνείχθη : explanatory of πλάνην ; *how he was borne down.*
17. τῇ τε ἄλλῃ . . . καὶ ὡς ἐς Σιδώνα . . . ἀπίκετο : a shift of constr. ; we



should expect merely τῇ τε ἄλλῃ καὶ ἐς Σιδῶνα: *both everywhere else and to Sidon.* — πλαζόμενος: *in his wanderings.*

18. αὐτοῦ: for the case, see Synt. 35; the reference is to τὸν λόγον τοῦτον, l. 11.

19. Διομήδεος ἀριστείη: a title given to the fifth book of the *Iliad*. Hdt. includes under this name a part of the sixth book. In his time the *Iliad* was probably not divided into books. — τὰ ἔπεα: *Il. VI. 289 ff.*

23. τὴν ὁδὸν ἣν: *upon the journey upon which; cogn. acc.*

27. οὐκ ἤκιστα ἀλλὰ μάλιστα: a favorite collocation in Hdt., especially in controversial passages.

28. δηλοῖ: = δῆλόν ἐστι; so also, probably, l. 24. — τὰ Κύπρια ἔπεα: the *Cyprian Lays*, one of the poems of the so-called epic cycle, in antiquity generally attributed to Homer. It narrated the origin and course of the Trojan War from the judgment of Paris to the wrath of Achilles. Its name came from the prominence of Aphrodite in the action. In basing his argument against authenticity on the inconsistency of passages, Hdt. anticipates modern criticism.

97. 1. εὐαεῖ: a poetic word, perhaps a quotation from the poem, which Stein suggests may have run as follows: εὐαεῖ τ' ἀνέμων πνοιῇ λείη τε θαλάσση.

3. χαιρέτω: i.e. *enough of.*

4. εἰ μάταιον λόγον κτλ.: *whether it is an idle tale that the Greeks tell in their story of the occurrences at Troy.* In this somewhat difficult passage, μάταιον λόγον seems to be pred. with λέγουσι, as if a subst. expression were to follow as its object. Instead the author shifts to the constr. of indir. disc. with τὰ περὶ Ἴλιον as subj. of γενέσθαι.

7. γάρ: as 50, 12, and often.

9. ἰδρυθεῖσαν: see Synt. 99 c.

11. ἐπέτε ἐσελθεῖν: inf. in a subordinate clause in indir. disc., as often in Hdt. Synt. 177 b.

12. τὰ χρήματα τὰ οἱ οἶχετο κλέψας: *the possessions of his which he had stolen and carried off (lit. gone off with).* οἱ is dat. of interest. Synt. 53.

14. καὶ ὀμνύντας καὶ ἀνωμοτί: *both under oath and unsworn.*

15. μὲν: for μὴν, regular after words of swearing. — ἐπικαλούμενα: *attributed to them.*

17. αὐτοί: nom. because agreeing with the omitted subj. of ὑπέχειν. Synt. 81. — ὑπέχειν: representing a potential opt. of the dir. disc. — τῶν: attracted to the case of the omitted antecedent, which would be gen. with δίκας; cf. l. 13.

19. οὕτω δῆ: as 93, 5 and often. — ἐπολιόρκειον: shift to dir. disc. — ἐλοῦσι: taking up ἐξεῖλον, and agreeing with an omitted pron. (αὐτοῖσι) to be taken with ἐφαίνετο.

20. τῷ προτέρῳ: see Synt. 65 a.

24. τὴν ἀληθείην τῶν πρηγμάτων: *the truth about the matter; cf. 60, 13.*

25. ξεινίων: gen. with ἤντησε = ἔτυχε, as 85, 3. Synt. 34. — κακῶν: obj. gen. with ἀπαθέα.

26. πρὸς: adv.

27. ἐγένετο : *proved himself.*

28. ἐπειδὴ δὲ κτλ. : *but when the situation was like this for a considerable length of time.*

30. γάρ : see note on 93, 24.

31. ἔντομα . . . ἐποίησε : *offered as victims*; probably to appease the gods who had caused his detention. Cf. the story of the sacrifice of Iphigenia. The story may have been invented by the priests as a retort to the charge of human sacrifice brought against the Egyptians by the Greeks. See also the story Odysseus tells in the *Odyssey* (XIV. 262 ff.).

98. 1. ἐργασμένος : suppl. ptc. in indir. disc. with ἐπάϊστος ἐγένετο (= ἐφάνη). Synt. 137. — μισηθείς : *becoming hated.* Synt. 99 c.

2. τῆσι νηυσί : dat. of means. — ἰθὺ Λιβύης : *straight to Libya.* — ὅκου : *where* slightly inaccurate for ὅκοι, *whither.* Cf. our own use of *where.*

6. τῷ λόγῳ : dat. with προστίθεμαι (sc. ψῆφον) *concur.* Cf. 81, 23. Synt. 68.

8. ἐπιλεγόμενος : *considering.* — ἀποδοθῆναι : inf. in indir. disc. representing ἀπεδόθη of the dir., the apod. of an unreal cond. in past time. ἦν in the prot. refers to continued action in past time. Synt. 160.

9. ἐκόντος ἢ ἀέκοντος (properly participles) : gen. abs. with Ἀλεξάνδρου.

11. σώμασι : *persons.*

13. ὅκως . . . συνοικέη : Synt. 140 a. — εἰ δέ τοι κτλ. : *but even if they had this opinion in the beginning* (without implying whether or not they had). Synt. 159.

14 ff. ἐπεὶ πολλοὶ μὲν κτλ. : *when many of the rest of the Trojans were perishing, whenever they joined battle with the Greeks, and of Priam himself there were falling continually* (οὐκ ἔστι ὅτε οὐ) *two or three or even more of his sons* (if one may use the epic poets for his authority), *when these things were occurring as I have described* (τοιούτων), *I am confident that even if Priam himself had had Helen as wife, he would have given her back to the Greeks, if he expected, at least, to be rid of the evils in which they were involved.*

22. οὐ μὲν (μὴν) οὐδὲ κτλ. : *furthermore it was not true either that the kingdom was coming to Alexander.* The impf. of περιεῖμι, which in the pres. has a fut. meaning, is here used of past intention or probability, just as ἔμελλε . . . παραλάμψεσθαι below. Synt. 84 a, 96, 1 a. The same idea might have been expressed by the aor. indic. with ἄν. Synt. 160.

23. ὥστε κτλ. : *so that the power was in his hands on account of the age of Priam*; the result of ἐς Ἀλέξανδρον περιήιε, if it had been true.

24. ἀνὴρ ἐκείνου μᾶλλον : *more of a man than he.*

26. παραλάμψεσθαι : fr. παραλαμβάνω. — τὸν οὐ προσῆκε κτλ. : *who would not properly have connived at his brother's wrong-doing*; for προσῆκε without ἄν, see Synt. 104, 2.

27. καὶ ταῦτα : *and that too*; taking up the preceding clause and followed by a ptc. expressing concession. — αὐτόν : Paris, but αὐτῷ, l. 28, Hector.

28. ἀλλ' οὐ γὰρ εἶχον : elliptical; *but* (it can't be) *for they weren't able*; i.e. *but in fact they weren't able.*

29. οὐδὲ λέγουσι κτλ. : *but when they were telling the truth the Greeks did not believe them.*

30. ὡς μὲν ἐγὼ γνώμην ἀποφαίνομαι : *i.e.* 'in my opinion,' qualifying the part of the sentence that follows. μὲν without a corresponding δέ, as l. 19. In each case there is a suppressed contrast, *e.g.* 'I for my part, whatever others may think.'

31. ὅκως . . . ποιήσωσι : for a purpose clause instead of the regular obj. clause after a verb of effort, see Synt. 146 *a*.

99. 3. καὶ ταῦτα μὲν κτλ. : merely a transition to the next story. — τῆ : *in the way that, as.*

5. Ῥαμψίνιτον : an imaginary king, to whom Hdt. assigns many of the works of Rameses III, who was a temple builder and renowned for his wealth. Almost all the kings of the 20th dynasty (ca. 1200–1090) were named Rameses (Ramses). The tale found here belongs to the same class as *Ali Baba and the Forty Thieves*. Pausanias (IX. 37, 3) tells a similar story of Trophonius and Agamedes. Frazer, in a note on this passage (*Pausanias's Description of Greece*, Vol. V. pp. 176 ff.) gives a list of twenty-eight variants of the story from all parts of the world.

6. προπύλαια : the propylæa of an Egyptian temple consisted of a great entrance gate flanked by towers.

7. ἀντίους : *in front of*; pred. adj. governing the gen. just as the corresponding prep. ἀντί.

9. πηχέων : gen. of measure. Synt. 31, 5, — τῶν : partit. gen. with the following subst. expressions, τὸν μὲν πρὸς βορέω ἐστεῶτα, τὸν δὲ πρὸς νότον (ἐστεῶτα). — πρὸς βορέω . . . πρὸς νότον : πρὸς with the gen. means *from*, with the acc. *toward*. In expressing the relative situation of places either case is used, depending upon the point of view; an object may be said to look 'from' the north or 'toward' the north. Hdt. here combines the two uses.

11. τὸν μὲν καλέουσι θέρος . . . τὸν δὲ χειμῶνα καλούμενον : the first τὸν is a rel. pron., the second the art.; an excellent illustration of the fact that a ptc. with the art. is equivalent to a rel. clause; the rel. clause, however, requires an antecedent, while the art. with the ptc. is a subst.; for its constr. see Synt. 74.

12. τὰ ἔμπαλιν τούτων : *the opposite of this.*

13. γενέσθαι : indir. disc. resumed from l. 5; the intervening portion contains the statements of Hdt. himself. — ἀργύρου : gen. of material with πλοῦτον; *wealth in silver*. Synt. 31, 4.

15. δύνασθαι : for the inf. in a subordinate clause in indir. disc., see Synt. 177 *b*; the inf. represents the impf., as often in this narrative. — ἐγγύς ἐλθεῖν : *sc. αὐτοῦ*.

16. οἰκοδομέεσθαι : *to have built for him*, a common force of the mid.

17. ἐς τὸ ἔξω μέρος . . . ἔχειν : *extended to the outer part of the house; i.e. one wall was an outside one.*

18. τὸν ἐργαζόμενον : *the builder*. — ἐπιβουλεύοντα : *by way of plot*.

20. καὶ . . . καί : *both . . . and, i.e. whether . . . or.*

25. ὡς ἐκείνων προορῶν . . . τεχνάσαιτο : *that in providing for them . . . he had contrived*. — ὅκως . . . ἔχωσι : Synt. 146 *a*.

27. τὰ περὶ τῆν ἐξάλρεσιν : *the details concerning the removal.*

28. τὰ μέτρα: *the measurements, i.e. the distances from fixed points.*

29. διαφυλάσσοντες: *if they observed carefully.*

100. 2. οὐκ ἐς μακρὴν: *not for long, i.e. not putting it off to a remote time.*  
— ἔχεσθαι: *to refrain from.*

5. ὡς τυχεῖν: subordinate clause in indir. disc., see note on 97, 11 and cf. ὡς φαίνεσθαι, l. 8; ὡς γινῶναι, l. 15. — ἀνοίξαντα: aor. ptc. coincident in time with τυχεῖν; see Synt. 99 b.

6. τῶν χρημάτων: for the case, see Synt. 44. — καταδεᾶ (καταδεέα): Dial. 17.

7. οὐκ ἔχειν ὄντινα ἐπαιτιᾶται: *did not know whom to accuse; the verb is subj. (for ἐπαιτιάηται), in a deliberative quest. Synt. 110.*

10. κεραΐζοντας: Synt. 132.

11. ἐργάσασθαι . . . στήσαι: *sc. as subj. τινάς, though the verbs may be translated as passive, according to our idiom.*

13. πρὸ τοῦ: = προτέρω.

15. ἐνέχεσθαι: *was held fast; the subj. must be understood from τοῦ ἑτέρου above.*

16. ἦν: for the indic., see Synt. 175 a.

18. γνωρισθεὶς ὃς εἶη: *when it was known who he was. The rel. clause is epexegetical of the ptc. and not strictly an indir. quest.*

19. προσαπολόση κάκεινον: pleonastic. — τῷ δέ: *but to the other.*

20. ποιῆσαι: change from the impers. to the pers. constr.

28. τὸν ἂν ἴδωνται: fut. more vivid prot. unchanged in indir. disc. — ἀποκλαύσαντα ἢ κατοικτισάμενον: the ptc. are coincident in time with ἴδωνται. Synt. 99 b.

29. ἀνακρεμαμένου: cf. κατακρεμάσαι l. 27; to 'hang up' is also to 'hang down.'

30. δεινῶς φέρειν: *took ill.* — λόγους . . . ποιευμένην: *talking or perhaps like our having words with.*

101. 2. εἰ . . . ἀμελήσει: minatory prot. Synt. 163.

4. χαλεπῶς ἐλαμβάνετο: *handled roughly; the verb is followed by the gen. on the principle of verbs of touching. Synt. 34.*

5. οὐκ ἔπειθε: with change of subj. *he could not persuade her; for the force of the tense, see Synt. 91.*

7. οἴνου: Synt. 37.

8. κατά: *near.*

10. ποδεῶνας: *ragged edges of a skin where the tail and feet have been. One of these left open formed the mouth of the bottle and was tightly fastened (ἀπαμμένους).*

11. ὡς οὐκ ἔχοντα κτλ.: *as though he didn't know to which (lit. what sort of) mule to turn first (i.e. to vent his wrath). See note on 100, 7.*

13. πολλόν: pred. *in streams.*

14. συγκομίζειν: *recovered, caught.* — ἐν κέρδει ποιευμένους: *considering it their gain.*

15. διαλοιδορέεσθαι: the prep. has a distributive force; cf. διακελευσαμένους, 50. 1. — πᾶσι: dat. with the verbal idea in ὀργήν.

19. ὡς . . . ἐγγίνεσθαι : cf. note on ὡς τυχεῖν, 100, 5. — τινά : collective, as often; *one and another*.

21. ὥσπερ εἶχον : *just as they were, i.e. without delay*.

23. πεισθῆναι δῆ : the particle has ironic force; *of course!*

26. δαψιλῆϊ : the position shows that it is pred.; *in abundance, to excess*.

27. ὑπὸ τοῦ ὕπνου : personification; see note on 62, 14. For the art., see Synt. 13. — αὐτοῦ ἔνθα περ : *right there where*.

28. πρόσω τῆς νυκτός : *far along in the night*; for the gen., see Synt. 46.

30. ἐπὶ λύμῃ : *by way of insult*. — ξυρῆσαι : for the deed, cf. II. Sam. X. 4–5. — ἐπιθέντα . . . ἐπὶ τοὺς ὄνους : cf. ἐπιθεῖναι ἐπὶ τῶν ὄνων, l. 7.

102. 1. τῇ μητρὶ : to be taken with both ptcs., but belonging properly to the first.

2. ἀπηγγέλη : the subj. is ὁ νέκυσ with ἐκκεκλεμμένος in pred. agreement.

3. δεινὰ ποιέειν : cf. δεινῶς φέρειν, 100, 30. Hdt. more often uses δεινὰ (δεινῶς) ποιέεσθαι. — εὐρεθῆναι : *sc. as subj. the antecedent of ὅστις*.

4. ἐμοὶ μὲν οὐ πιστά : *though I for my part don't believe it*; for μὲν without corresponding δέ, see note on 98, 30.

8. ὃς ἂν ἀπηγήσῃται : see note on 100, 28.

10. συλλαμβάνειν : complement of ἐντειλάμενον, l. 6. — ἀπιέναι : fr. ἀπίημι.

13. πολυτροπή : *versatility, cleverness*; cf. πολύτροπος, a common epithet of Odysseus; *e.g.* Ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, Hom. Od. I. 1.

16. ὡς . . . τὴν θυγατέρα : the only instance in Hdt. of ὡς as a prep.; a common use in Xenophon.

17. ὡς ἀνοσιώτατον κτλ. : *that the worst thing he had ever done was when (ὅτε)*; cf. below, σοφώτατον (εἶη ἐργασμένος) κτλ. : *the cleverest thing he had ever done was that (ὅτι)*; possibly Hdt. wrote the same conj. in both places, but we have many illustrations of his fondness for variety in parallel expressions.

21. ἄπτεσθαι : impf. inf. with conative force.

26. ἀπηνείχθαι : see note on 100, 5. — ἐκπεπλήχθαι . . . ἐπί : the verb is usually followed by a dat. of cause; cf. 85, 27.

29. διδόντα : *offering*. — ἐλθόντι : with cond. force.

103. 1. ἀνθρώπων : partit. gen. with πλεῖστα.

2. προκεκρίσθαι : *to have been chosen before*; i.e. *to be preferred before*.

The Pyramid Builders. Hdt. gives their names correctly, but their chronological position is entirely wrong. They belong to the fourth dynasty (ca. 2900–2750 B.C.), but Hdt. puts them only three generations before Psammetichus, whose date is 660 B.C.

6. μετὰ τοῦτον βασιλεύσαντα : cf. μετὰ Σόλωνα οἰχόμενον, 60, 10. Synt. 128 a. — Χέοπα : Cheops (Khufu). — πᾶσαν : *complete*.

7. ἐλάσαι : trans.; *sc. Αἰγυπτίους*. — κατακληίσαντα . . . τὰ ἱρά : the impiety here stated is contrary to the monuments, upon which Cheops figures as a temple builder. Hdt. is accepting a popular story which arose from the sufferings of the people under the pyramid builders.

9. τοῖσι μὲν : unless μὲν stands for μήν, the correl. is implied in ἐτέροισι, l. 12.

10. ἐκ τουτέων : taking up ἐκ τῶν λιθοτομιέων ; unusual when no parenthesis has intervened ; but cf. l. 13.

12. ἐτέροισι : dat. with ἔταξε, instead of subj. of the inf. with which διαπεραιωθέντας agrees.

14. κατὰ δέκα μυριάδας : in gangs of 100,000.

15. αἰεὶ : in each case ; emphasizing the distributive idea. — τὴν τρίμηνον ἕκαστοι : each in a three-month shift ; for the art., see Synt. 12. Petrie regards as credible the statements in regard to the number of men employed and the time consumed in building the pyramid. — χρόνον ἐγγενέσθαι τριβομένῳ τῷ λεῶ : for the form of expression, cf. 92, 25.

16. δέκα ἔτεα : pred. — τῆς ὁδοῦ : limiting χρόνον ; the time of (building) the road. A road to this pyramid can still be traced, but its dimensions do not agree with the statements here.

17. ἔόν : in agreement with the pred. ἔργον. — οὐ πολλῷ τεῶ : a vague statement ; dat. of degree of difference. Synt. 64.

18. ὡς . . . δοκέειν : abs. inf. Synt. 122. — μῆκος : either the subj., in which case the verb agrees with the pred., or the acc. of respect ; cf. τὸ μῆκος ἐστὶ εἰς τε καὶ ἑκοσι πηχέες, 112, 17 ; πόδες πέντε . . . εἰς τὸ μῆκος, 113, 1.

19. τῇ ὑψηλοτάτῃ κτλ. : where it is at its highest ; for the intensive with the refl., cf. 92, 19 ; the gen. is partit. with the superl.

20. λίθου : gen. of material. Synt. 31, 4.

21. ταύτης τε δὴ κτλ. : now ten years were devoted to this (i.e. τῆς ὁδοῦ) and to the underground chambers on the hill on which the pyramids stand ; the repetition of the art. belonging to οἰκημάτων with two attributive expressions is unusual.

23. τὰς ἐποιέετο κτλ. : which he caused to be made as tombs for himself in the midst of an island formed by admitting a channel of the Nile. 'The connection with the Nile is impossible, as the underground chamber is thirty-six feet above the river level.' How and Wells.

24. τῇ πυραμίδι . . . ποιευμένη : for the construction of the pyramid. Synt. 128 a. This is the Great Pyramid of Gizeh, opposite modern Cairo.

25. τῆς ἐστὶ πανταχῇ κτλ. : each side of which is everywhere eight plethra (800 feet) ; this seems to refer to the base. For the case of πλέθρα, see Synt. 78.

26. εἰούσης τετραγώνου : a superfluous bit of information ! — ὕψος : this seems to be the height along the sloping side. The actual height is 450 feet.

27. ἀρμοσμένου τὰ μάλιστα : most carefully fitted.

29. τρόπον : after the manner ; with limiting gen.

104. 1. τοιαύτην : i.e. cut into steps.

2. τοὺς ἐπιλοίπους λίθους : i.e. to fill in the triangular spaces between the steps.

4. ὅκως . . . ἀνίοι : expressing indef. frequency in past time ; so ὅκως . . . ἐξέλοιεν, l. 10. Synt. 172.

9. εἴτε καί : or it may be that ; introducing another possible explanation of the method pursued.

11. λελέχθω : let it be recorded (lit. have been said). — κατὰ περ : just as.

12. **ἔξεποιήθη**: *were completed*, by filling in the gaps.
13. **μετά**: adv. — **τὰ ἐχόμενα τούτων**: *those next to these*; the gen. with a verb of touching (lit. *holding on to*). Synt. 34.
16. **συρμαίην κτλ.**: *radishes . . . onions . . . garlic*; these vegetables were used merely as relishes or for medicinal purposes. Probably the inscription was mistranslated.
17. **ὡς ἐμὲ εὖ μεμνήσθαι**: *to the best of my recollection*. Synt. 122.
18. **ἐπιλεγόμενος**: *reading*; for another meaning, see 98, 8.
19. **ἔστι** (so accented after *εἰ*) **οὕτως ἔχοντα = οὕτως ἔχει**.
22. **ὁκότε**: *since, whereas*. — **τὸν εἰρημένον**: with **χρόνον**: *i.e.* thirty years.
23. **ἄλλον δέ . . . οὐκ ὀλίγον χρόνον**: *sc.* some verb like **ἐπόνεον** from **οἰκοδόμεον**. — **ὡς ἐγὼ δοκέω**: qualifying **ὀλίγον χρόνον** (litotes).
28. **Χεφρήνα**: Chefren (Khafre). If, as Hdt. states, Cheops reigned fifty years and Chefren fifty-six, they can hardly have been brothers, but Hdt. may have been misinformed as to the length of their rule. A statue of Chefren, made of hard diorite, and said to be one of the most beautiful and realistic specimens of Egyptian art, is preserved in the Cairo Museum. A cast of it is in the British Museum. — **τῷ αὐτῷ τρόπῳ . . . τῷ ἑτέρῳ**: the first dat. with **διαχρᾶσθαι**, the second with **τῷ αὐτῷ**. Synt. 60 a, 65 a.
29. **τά τε ἄλλα καὶ . . . ποιῆσαι**: a shift in constr.; see note on 96, 17.
30. **ἐκείνου**: for **τῆς ἐκείνου πυραμίδος**; brachylogy (Introd. p. 45).

105. 1. **οὔτε γὰρ κτλ.**: this does not give the reason for the foregoing; possibly a sentence has fallen out. It is not true that there were no underground chambers, as two have been discovered.

3. **δι' οἰκοδομημένου κτλ.**: this is somewhat disturbing to the connection, as it refers to the first pyramid. — **ἔσω νῆσον περιρέει**: *it flows in (and) around an island*.

5. **ὑποδείμας δέ**: correl. with **ἐς μὲν τὰ ἐκείνου**, 104, 30; this suggests that the passage **οὔτε γὰρ . . . Χέοπα** was a later addition. — **λίθου Αἰθιοπικοῦ ποικίλου**: *i.e.* red granite.

6. **τεσσαράκοντα πόδας κτλ.**: *going forty feet below the other*; *i.e.* building it forty feet lower. **τῆς ἑτέρης** is gen. because of the comparative idea in **ὑποβάς**. — **τῶντὸ μέγαθος**: acc. of extent of space, or adv. acc. This apparently contradicts the statement 104, 30. As a matter of fact, the second pyramid was inferior in size and workmanship to the first. Its imposing entrance still stands beside the Great Sphinx.

9. **ταῦτα ἔξ κτλ.**: *they reckon as one hundred and six years that period in which*, etc. The abruptness of this sentence suggests a lacuna before it.

11. **εἶναι**: indir. disc. after the idea of saying implied in **λογίζονται**.

14. **ποιμένος Φιλίτιος**: pred. gen. limiting **πυραμίδας**. This may refer to the conquest of Egypt by the Hyskos, or Shepherd Kings (ca. 1675 B.C.). Their rule was oppressive and may have become blended in popular memory with the time of the pyramid-builders.

16. **Μυκερίνον**: Mycerinus (Menkaure). The Museum of Fine Arts in Boston contains a magnificent series of sculptures of the period of Mycerinus, excavated at Gizeh by the Harvard-Boston expedition. They include a colos-

sal alabaster statue of the king himself and also a slate group of less than life size, almost perfectly preserved, representing Mycerinus and his queen. This is perhaps the most remarkable object which has been permitted to leave Egypt in recent years.

17. ἀπαδεῖν : inf. in a subordinate clause of indir. disc., as often. Synt. 177 b.

18. τὰ ἱρὰ ἀνοῖξαι : his piety is confirmed by contemporary evidence, though, as the temples were never closed, they were not opened. — ἐς τὸ ἔσχατον κακοῦ : *to the extremity of evil*; for the gen., see Synt. 31, 6.

19. ἀνεῖναι : fr. ἀνίημι, here trans.; otherwise 106, 29. — δίκας : cogn. acc., Synt. 70.

20 ff. βασιλέων : partit. gen. with the superl. — κατὰ τοῦτο : pointing forward to τὰ τε ἄλλα κτλ. but particularly to the second clause; a good illustration of parataxis; *for while in all other respects he judged fairly, yet in particular when any one found fault with his verdict, he gave him more out of his own pocket until he satisfied his desire* (lit. *by giving more, he satisfied, etc.*). τῷ ἐπιμεμφομένῳ is a subst. expression, equiv. to a rel. clause. This feature of Mycerinus's justice was probably a popular myth.

24. ἐόντι : with concessive force.

25. ταῦτα : i.e. τὰ ἥπια.

26. πρῶτον . . . ἄρξαι : a common pleonasm: the subj. of the inf. is implied in ἀποθανοῦσαν; i.e. *his daughter's death*. Synt. 128 a.

28. πρήγματι : antecedent incorporated in the rel. clause; dat. of cause with ὑπεραλγήσαντα.

29. περισσότερόν τι τῶν ἄλλων : *more remarkably than all others*.

106. 1. ποιέεσθαι : cf. 99, 16. — βούν : the cow was sacred to Isis, with whom queens were identified.

4. ἐν Σαΐ : the pyramid builders had nothing to do with Saïs; Hdt. has brought them into a rite connected with the story of Osiris.

5. ἡσκημένῳ : *adorned, i.e. with paintings and sculpture*.

11. μάλιστά κη : *somewhere about*. — γυμναί : this was contrary to Egyptian custom. The garments may have been so fine and clinging that the statues appeared nude.

12. πλὴν ἢ τὰ λεγόμενα : i.e. that they were παλλακαί.

13. δεύτερα : taking up μετά. — γενέσθαι : sc. ἔλεγον οἱ ἱεεῖς.

14. Βουτοῦς : Bouto, where the Egyptian monarchy was founded, was the seat of the oracle of Leto.

17. ὅτι ὁ μὲν αὐτοῦ πατήρ κτλ. : *that while his father and uncle . . . had lived a long time, he himself was to die quickly* (parataxis).

21. δεύτερα : sc. ἔπεα οἱ μαντήια. — τούτων ἕνεκα : beginning the quotation.

22. καί : *actually*. — συνταχύνειν : probably trans., with αὐτόν as subj. — οὐ γὰρ ποιῆσαι κτλ. : *for he had not done what he ought to do*.

23. δεῖν γάρ : *for it was fated*.

24. τοὺς μὲν δύο : *the other two*; defined further by τοὺς . . . βασιλέας.

27. λύχνα πολλά : *many lights*; borrowed from the Osiris festival. See Matthew Arnold's poem *Mycerinus*. The sarcophagus and wooden coffin with portions of his mummy were found in the pyramid in 1837. The coffin



and mummy are now in the British Museum. — ὅπως γίνουτο : cond. rel. clause corresponding to a past general prot. Synt. 172.

28. ἡμέρης . . . νυκτός : Synt. 47.

30. ἵνα : *where*, introducing a past gen. prot.; but 107, 1 *in order that*, introducing a clause of purpose. Cf. the uses of ὅπως.

107. 1. αἱ νύκτες ἡμέραι ποιούμεναι : anacoluthon; we should expect a gen. abs.

2. πυραμίδα : smaller than the other two, but so perfect in workmanship that it is worthy to rank with them among the Wonders of the World.

3. τοῦ πατρός : brachylogy; cf. 104, 30. — εἴκοσι ποδῶν κτλ. : *on each side lacking twenty feet of three plethra*. κῶλον ἕκαστον is a kind of adv. acc. τριῶν πλέθρων is odd; possibly it is gen. after the comparative idea in εἴκοσι ποδῶν καταδέουσιν, *i.e. twenty feet less than*.

4. εἰσῆς τετραγώνου : as if he had said τῆς κῶλον ἕκαστον : *each side of which*.

5. ἐς τὸ ἥμισυ : *i.e. faced half way up*.

6. ἐλευθερωθέντες : *i.e. from the sway of the Ethiopians, who, according to Hdt., ruled fifty years*. — τὸν ἱρέα τοῦ Ἡφαίστου : called Sethon by Hdt. Neither Manetho nor the monuments know anything of him; the Saïte rule (the account of which follows) came immediately after the Ethiopian dynasty.

7. βασιλεύσαντα : Synt. 128 a.

8. δωδέκα βασιλείας : there is no trace of this dodecarchy on the monuments. The number twelve perhaps came from the twelve halls of the labyrinth.

9. μοίρας : second acc. after a verb of dividing; properly a cogn. acc.

10. μήτε καταίρειν μήτε δίζησθαι : the infs. are explanatory of νόμοισι τοισίδε.

12. τε : correl. with μήτε and adversative, as usual.

14. ἐκέχρηστο : *it had been declared by oracle*. — κατ' ἀρχάς : *in the beginning*; made more precise by αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας. Synt. 129 d.

18. δόξαν : picking up ἔδοξε; acc. abs. Synt. 80.

19. λαβύρινθον : probably not so called by the Egyptians, but given the name by Greeks because of its similarity to the Cretan labyrinth of their own traditions. In its main features it was constructed on regular lines and acquired its intricate character from many additions. Its foundations survive and were identified by Petrie in 1888. They measure 1000 by 800 feet.

20. Κροκοδείλων καλεομένην πόλιν : the city was called Sebek (Sebak) after a god honored there, to whom the crocodile was sacred. It lay one hundred stades east of the Labyrinth (Strabo, 811).

21. λόγου μέζω : (a work) *beyond description*; we should expect ὄντα. — τὰ ἐξ Ἑλλήνων : *i.e. those built by Greeks*.

22. ἔργων ἀπόδεξιν : cf. ἔργα ἀποδέχθεντα, 49, 3.

23. πόνου : pred. gen. of quality. Synt. 31, 7; 32. — φανείη : *i.e. τὰ τείχεά τε καὶ ἔργα*. — ἔόντα : suppl. ptc. with φανείη; *would be shown to be*. Synt. 137 c.

24. ὁ ἐν Ἐφέσῳ νηός : the famous temple of Artemis, begun ca. 550 B.C. and not finished until ca. 430 B.C. It was one of the Seven Wonders of the World.

25. ὁ ἐν Σάμῳ : the temple of Hera.

28. αὐλαὶ κατὰ στεγοί : an αὐλή was usually open to the sky; these were probably large rooms (called by Strabo l. c. οἴκοι).

29. πρὸς βορέω . . . πρὸς νότον : see note on 99, 9

108. 4. πεντακοσίων καὶ χιλίων ἑκατέρα : each set (i.e. upper and lower) consisting of fifteen hundred; the case may be explained as a loose gen. of material.

6. αὐτοὶ θεησάμενοι : taking up αὐτοὶ ὠρῶμεν : i.e. "as the result of our own observations." Note the 'editorial we.'

7. τῶν Αἰγυπτίων : partit. gen. with οἱ ἐπεστεῶτες.

9. τῶν ἀρχῆν . . . οἰκοδομησαμένων : of those who originally built. The grave of King Amenemhat, the original builder, was in his pyramid.

11. περί : anastrophe, because governing τῶν κάτω ; οἰκημάτων seems to be an afterthought. — τὰ δὲ ἄνω : sc. ὄντα.

13. στεγέων : here equiv. to οἰκημάτων.

14. ἐξ αὐλῆς : treated as a single word; hence the position of τε; so ἐς στέγας, below.

15. διεξιούσι : agreeing with an omitted substantive after παρείχοντο ; (to people) as they pass, i.e. as one passes.

19. ἀρμοσμένου τὰ μάλιστα : cf. 103, 27.

20. τῆς γωνίης : gen. with ἔχεται, is next to. Synt. 34. — τελευτῶντος τοῦ λαβυρίνθου : where the labyrinth ends.

21. ζῶα : hieroglyphics (How and Wells); figures (Stein). μεγάλα seems to make the latter interpretation more probable.

22. ὁδὸς . . . ὑπὸ γῆν : an underground passage leading to the sepulchral chamber of King Amenemhat was found by Petrie.

25. μελλόντων : returning to the constr. of χρεωμένων (gen. abs.) though it might have agreed with σφι.

26. τῆσι : dat. of means.

27. τοῦ ἀριθμοῦ : for the case, see Synt. 34. — ἑνδεκα δώδεκα εἴουσι : eleven bowls, though they were twelve; the ptc. agrees with σφι.

28. ἔσχατος : pred. with ἐστεῶς. — περιελόμενος : taking off; usually of something that is around one (or a part of one); cf. 119, 15, where it is used of a ring.

29. ὑπέσχε τε καὶ ἔσπενδε : held it under and was pouring libation; note the difference of tense.

109. 1. ἐφόρειον . . . ἔχοντες : used with the same meaning; were wearing . . . having on.

2. οὐδενὶ δολερῷ νόῳ χρεώμενος : without any crafty intent.

4. ὅ τι ἐκέχρηστο : explanatory of τὸ χρηστήριον; plupf. because a statement of fact by the author.

5. τὸν . . . σπείσαντα : taken up by τοῦτον.

6. ἀναμνησθέντες : resumptive of φρενὶ λαβόντες. — τοῦ χρησμοῦ : Synt. 35.

7. κτείνει μὲν οὐκ ἐδικαίωσαν . . . ἐς δὲ τὰ ἔλαια ἔδοξε σφι διῶξαι : did not, to be sure, think it right to kill him . . . but resolved to banish him to the marshes.

9. **ψιλώσαντας** : in agreement with the omitted subj. of **διώξαι**.
11. **ἐπιμίσγεσθαι** : *sc.* as subj. **αὐτόν**. — **ἐπιστάμενος** : *thinking*; for the constr. following it, see Synt. 137 *b*.
14. **μαντήιον** : *i.e.* of Leto.
16. **ἀπιστή μεγάλη ὑπεκέχυτο** : *great disbelief had welled up in him*; a poetic expression; followed by the fut. inf. of indir. disc.
19. **ἐκβάντας** : agreeing with a pron. the obj. of **ἀγγέλλει**, though the sentence structure shifts at **ὡς χάλκεοι . . . λεηλατεύσι**; *when they had landed, some one reported of them that bronze men . . . were ravaging*.
21. **ὡς οὐκ ἰδὼν πρότερον κτλ.** : this seems inconsistent with the statement that the twelve kings themselves wore helmets of bronze.
24. **φίλα . . . ποιέεται** : *made friends with, treated kindly*; for the dat., see Synt. 65.
25. **σφεας μεγάλα** : two accs. with a verb of promising. Synt. 73.
26. **οὔτω** : *then*; taking up **ὡς ἔπεισε**.
28. **κρατήσας** : *when he had become ruler*.
30. **Ἄπι** : *Apis*, a sacred bull that from time to time appeared among the Egyptians. See Bk. III. 27–29.
- 110.** 1. **πάσαν** : *on all four sides*.
2. **κολοσσοί** : square pillars adorned with a statue in front.
5. **ἐνοικῆσαι** : inf. of purpose with **δίδωσι**. So **ἐκδιδάσκεσθαι** below. Synt. 120.
8. **ἀπέδωκε** : the prep. implies that the gift was due; cf. **ἀπαιτεῖν**, 50, 17.
10. **ἐκμαθόντων** : used as the pass. of **ἐκδιδάσκειν**.
11. **οἱ ἑρμηνέες** : the ‘interpreters’ formed one of the seven classes into which the Egyptians were divided (Bk. II. 164). One of these served as guide and expositor to Hdt.
13. **πρὸς θαλάσσης** : *seaward*.
14. **Πηλουσίῳ στόματι** : the Pelusiac arm, so named from the city Pelusium situated upon it, was one of the seven streams into which the Nile divided north of Memphis.
15. **χρόνῳ ὕστερον** : *i.e.* about one hundred years later. For the dat., see Synt. 64.
18. **οἱ Ἕλληνες** : *we Greeks*. — **οὔτω** : taking up the gen. abs. and emphasizing it as the ground for the following.
19. **τὰ περὶ Αἴγυπτον γινόμενα** : obj. of **ἐπιστάμεθα**. — **ἀπὸ Ψαμμητίχου ἀρξάμενοι** : *beginning with Psammetichus*; we should expect the ptc. to agree with the obj. rather than the subj. of **ἐπιστάμεθα**.
22. **ἀλλόγλωσσοι** : this seems to be a standing expression for foreigners.
23. **χώρων** : attracted into the rel. clause and taken up by **τούτοισι**.
25. **ἔσχε** : ingressive, as usual. Synt. 93 *a*.
26. **Ἀπριέω** : Apries (Hophra), great-grandson of Psammetichus, who was preceded in succession by the son and grandson of Psammetichus. He was overthrown by a revolt in which Amasis (Ahmose II) was a leader.
27. **ἐκ τῆς δὲ κτλ.** : *and the name of the city from which he came was Siouph*; Siouph was a village near Saïs.

28. τὰ πρῶτα: cf. ἐξ οὗ δὴ τὰ πρῶτα διαστήτην ἐρίσαντε, Hom. *Il.* I. 5.—κατώνοντο: fr. κατόνομαι.

29. ἐν οὐδεμιῇ μοίρῃ . . . ἦγον: *they held in no regard*; ἄγω is unusual in this sense; cf. 80, 23.

111. 1. οἰκίης: pred. gen. Synt. 32.

3. τὸ ὄρθριον: adv. expression, strictly an acc. of extent; so τὸ ἀπὸ τούτου below.

4. μέχρι ὅτε (equiv. to μέχρι alone): *until*.—πληθώρας ἀγορῆς: *full market-time, i.e. about ten o'clock in the morning*; the second gen. limits the first. The usual expression in Attic is πλήθουσα ἀγορά.

9. προέστηκας = ἄρχεις.

10. ἐχρῆν: of unfulfilled obligation. Synt. 104, 2.—σεμνῶ σεμνόν: each adj. is pred. Two forms of the same word in close juxtaposition are often found in Greek, especially in tragedy.

11. ἠπιστέατο = ἠπίσταντο. See on 94, 26.

12. ἄμεινον ἦκουες (sc. ἄν): *you would be better spoken of, i.e. have a better reputation*. Synt. 160. ἀκούω is often used as the pass. of λέγω. Cf. the use of πάσχω as pass. of ποιέω, μανθάνω as pass. of διδάσκω, πίπτω as pass. of βάλλω.—νῦν δέ: *but as it is*; a regular formula after an unreal cond. or the like.

14. οἱ ἐκτημένοι (fr. κτάομαι): *those who possess*. Synt. 95.

15. ἐπεὰν χρήσωνται: *after they have used it*.

16. ἐντεταμένα εἶη (fr. ἐκτείνω), ἐκραγείη (fr. ἐκρήγνυμι) ἄν: *should be stretched (the perf. indicating the state), would break (the aor. of the single occurrence)*.—ἐς τὸ δέον: *at need*.

17. ἔχοιεν: sc. as subj. οἱ ἐκτημένοι.

18. κατεσπουδάσθαι: perf. inf. *to be serious*; see note on ἐντεταμένα, l. 16.

19. τὸ μέρος: *in turn*.—λάθοι ἄν κτλ.: *he would without knowing it become a madman or a simpleton*. For the tense of the ptcs., see Synt. 99 b. For the repetition of the subj. by ὃ γε, cf. Hom. *Il.* III. 409.

21. ταῦτα τοὺς φίλους ἀμείψατο: two accs. with ἀμείψατο; the more common constr. is the acc. of the person and the dat. of the words spoken, as l. 13 above. Synt. 73.

22. λέγεται ὁ Ἄμασις . . . ὡς: *it is said of Amasis . . . that*; with the pass. of λέγω the inf. is more regular.

24. ἐπιλίπτοι: the subj. is τὰ ἐπιτήδεια.

25. κλέπτεσκε ἄν: iterative impf. with ἄν, sometimes used in the apod. of a past general cond. The augm. is regularly omitted in iterative forms. Dial. 39.—οἱ . . . φάμενοι: subst.; *those who said*.—ἄν: with ἄγεσκον.

26. ἀρνεύμενον: *when he denied it*.

27. ὅκου ἐκάστοισι εἶη: *wherever they severally had one*; the past general prot. used of an indef. number of cases.—πολλὰ μὲν . . . πολλὰ δέ: adv. *many times*. Note the anaphora.—καὶ ἠλίσκετο . . . καὶ ἀπέφυγε: the intensive καὶ is redundant in our idiom; its use emphasizes that both experiences befell him, conviction and acquittal.

29. ἐβασίλευσε: ingressive. Synt. 93.

30. ἀπέλυσαν μὴ φῶρα εἶναι: *acquitted him of the charge of theft*; μὴ because of the neg. idea in ἀπέλυσαν. Synt. 181. — τούτων: antecedent of ὅσοι, and limiting τῶν ἰρῶν, for which see Synt. 35.

31. ἐς ἐπισκευήν: *for repairs*; with τούτων understood as obj. gen.

112. 1. ὡς οὐδενὸς ἐούσι ἀξίοισι: *on the ground that they (the gods) were worthless*.

2. ὅσοι δὲ . . . τούτων δέ: correl. with ὅσοι μὲν . . . τούτων μὲν above; the second δέ not to be translated. — κατέδησαν: *convicted*; the opposite of ἀπέλυσαν.

4. τῇ Ἀθηναίῃ: *for Athena*; i.e. in her honor. The Egyptians called her Neith.

5. θαμάσια οἶα: an abridged expression for θαμάσιόν ἐστιν οἶα, *it is wonderful what*; i.e. *wonderfully beautiful*. — πολλόν: *far*.

6. ὅσων τε . . . καὶ ὁκοίων τέων: *of how great . . . of what sort*; the indir. interrogatives are exclamatory and indicate cause; 'seeing that they are so great and of so excellent quality.' For the gen. of material, see Synt. 31, 4.

8. ἀνδρόσφιγγας: the Egyptian sphinx consisted of a lion's body and a man's head, while the Greek sphinx was usually represented with the body of a lioness and the head of a woman.

9. ἡγάγετο: *he caused to be brought*; see note on οἰκοδομέεσθαι, 99, 16.

11. πλόον: acc. of extent.

12. καί: *actually*. — ἡμερέων: gen. of measure.

14. ἐκόμισε . . . ἐκόμιζε: note the difference in force.

15. προσετετάχατο: fr. προστάσσω.

16. κυβερνήται: forming one of the seven classes of Egyptians; see note on ἐρμηνέες, 110, 11.

17. στέγης = οἰκήματος, as 108, 13. — τὸ μήκος . . . ἐστὶ εἷς τε καὶ εἴκοσι πήχες: the more usual constr. is found below (l. 21). Cf. 103, 18 with note.

22. αὕτη: i.e. ἡ στέγη.

25. οἶα: showing that the two following ptes. have a causal force.

26. οὐκ ἔαν κτλ.: probably because he took the lament of the builder as a warning.

28. τῶν τις αὐτὴν μοχλεόντων: explanatory of ἀνθρωπος.

31. ἐν δέ: *and among them*. — τὸν ὕπτιον κείμενον: probably it originally stood upright.

113. 5. τῷ ἐν Μέμφι (κολοσσῷ): dat. with τὸν αὐτόν. Synt. 65 a.

8. ἐπ' Ἀμάσιος: *in the time of Amasis*.

9. καὶ . . . καί: *both . . . and*. — τὰ . . . γινόμενα: acc. of specification.

11. πόλις: acc. pl. — τὰς ἀπάσας: *in all*.

13. ἀποδεικνύναι κτλ.: explanatory of νόμον.

14. ὅθεν βιοῦται: *whence he lived*; i.e. the way in which he got his living; or, perhaps, the amount of his income.

15. ἰθύνεσθαι: lit. *straightened*, i.e. *punished*; coördinate with ἀποδεικνύναι, l. 13.

16. Σόλων κτλ.: Solon's constitution was considerably later than this.

21. ἐνοικῆσαι: purpose inf. Synt. 120. — τοῖσι μὴ βουλομένοισι . . . αὐτοῦ δὲ ναυτιλλομένοισι: *to those who did not wish . . . but who sailed there*, if the reading is correct. Stein's suggestion is tempting, *i.e.* to take αὐτοῦ with ἐνοικεῖν and assume that a phrase like κατ' ἐμπορίην, *for trade*, has fallen out after αὐτοῦ.

24. χρησιμώτατον: *most used or frequented*; the more common meaning of the adj. is *useful*.

25. Ἑλληνιον: *Hellenium*; dedicated to Ζεὺς Ἑλληνιος.

31. οὐδέν σφι μετεόν: *though it does not belong to them*; for the acc. abs. see Synt. 80.

114. 1. Πηλουσίῳ καλομένῳ στόματι: see note on 110, 14. There were several important roads from Pelusium, so that it was always guarded with special care by Egyptian kings.

2. Ψαμμήνιτος (Psamtik III): the name is a variant of Ψαμμήτιχος.

4. βασιλεύσας ὁ Ἄμασις κτλ.: the length of Amasis's rule is confirmed by the list of Manetho; *i.e.* from 570 to 526 B.C.

5. μέγα ἀνάρσιον: for the expression, cf. μέγα πλούσιος, 59, 31.

6. συνηνείχθη: fr. συμφέρω.

7. ἐτάφη: fr. θάπτω. — ἐν τῷ ἱρῷ: *i.e.* in the temple of Neith at Saïs. See 112, 4, and note.

8. ἐπὶ Ψαμμηνίτου . . . βασιλεύοντος: *in the time of Psammenitus . . . ruling*; *i.e.* in the reign of P.

9. φάσμα: *a marvel*; Lat. *portentum*. — μέγιστον δὴ: the superlative is made more emphatic by the particle.

10. ὕσθησαν (fr. ὕω): *was rained upon*. — οὔτε πρότερον . . . οὔτε ὕστερον: rain is more frequent now in upper Egypt. At Thebes it rains three or four times a year. (So How and Wells.)

11. τὸ μέχρι ἐμεῦ: as 94, 25.

13. καὶ τότε: *actually then*.

14. ἀμφοτέρων τῶν στρατοπέδων: for the art. with ἀμφοτέρος, see Synt. 24. The gen. is partit. with πολλῶν.

15. πλήθει: Synt. 63.

16. τῶν γὰρ κτλ.: *as the bones of those who fell in this battle lay scattered, each nation separately*; ὁστέων may be explained as partit. with αἱ κεφαλαί or as gen. abs.

21. εἰ θέλεις . . . διατετρανέεις (fr. διατετραίνω): a mixed cond.

22. οὕτω δὴ τι: *so excessively*, an idiomatic expression. — μόγις ἂν . . . διαρρήξειας: *sc. ὥστε*. — παίσας = εἰ παίσειας.

23. ἐμέ γε: *me for my part*.

24. ἀπὸ παιδίων ἀρξάμενοι: *beginning at childhood*.

26. τοῦ μὴ φαλακροῦσθαι: articular inf.; obj. gen. with αἴτιον. Synt. 115, 2.

115. 1. Αἰγυπτίων . . . ἐλαχίστους . . . πάντων ἀνθρώπων: each gen. is partit. with the adj., the second with the superlative idea; *the fewest Egyptians of all men*; *i.e.* fewer Egyptians than all (other) men.

2. τούτοισι μὲν: taking up Αἰγύπτιοι μὲν above after the parenthesis τῶντῶ . . . ἀνθρώπων.

3. **ἰσχυρὰς φορέειν τὰς κεφαλὰς**: *i.e.* 'that their heads are hard.' Notice the constr. in the parallel clause below, **ὅτι ἀσθενέας φορέουσι τὰς κεφαλὰς**, and that with **αἴτιον** above, **τοῦ μὴ φαλακροῦσθαι**. For **φορέειν** = **ἔχειν**, cf. 109, 2, where **ἔχειν** = **φορέειν**.

5. **ἔξ ἀρχῆς**: *i.e.* from childhood. — **πίλους τιάρας φορέοντες**: *by wearing turbans* (a Persian word) *as caps*. The Greeks did not wear hats except when traveling. Wilkinson (*Manners of the Ancient Egyptians*, Vol. II, p. 74) says that the statement as to the hardness of Egyptian skulls is confirmed by monuments and modern experience.

8. **Μέμφιν**: the capital of Egypt. — **ἀνὰ ποταμόν**: *up stream*; the 'river' is always the Nile, the only Egyptian river. — **νέα Μυτιληναίων**: some citizens of Mytilene had settled at Naucratis.

10. **προκαλεόμενος**: fut.

12. **τοὺς ἄνδρας**: *i.e.* the fighting men on board, regularly two hundred to a trireme; this number is confirmed by ll. 28 ff.

14. **χρόνῳ**: *in time*.

15. **ἀπ' ἧς**: *from that on which*.

16. **ἐπὶ λύμῃ**: as 101, 30.

18. **τοῦτον κατίσας**: taking up **κατίσας βασιλέα** above (epanalepsis).

19. **τῆς ψυχῆς**: *his strength of spirit*; for the case, see Synt. 34.

20. **ἐπ' ὕδαρ**: compare Hector's prophecy of Andromache's fate. Hom. *Il.* VI, 454.

22. **ὁμοίως . . . τῇ τοῦ βασιλέως**: *in the same way as the king's daughter*. Synt. 65 *a*.

24. **ἀντεβῶν . . . ἀντέκλαιον**: corresponding to **βοῆ . . . κλαυθμῶ** above.

27. **οἱ τὸν παῖδα**: *his son*. Synt. 53.

29. **κάλῳ**: fr. **κάλως** (Attic 2 decl.). — **δεδεμένους**: in free agreement with **τὸν παῖδα μετ' ἄλλων Αἰγυπτίων**.

116. 1. **Μυτιληναίων**: partit. gen. with **τοῖσι . . . ἀπολομένοισι**.

6. **δεινὰ ποιούντων**: cf. 102, 3.

7. **τὸ καὶ ἐπὶ τῇ θυγατρὶ (ἐποίησε)**: for **καὶ** after **τῶντό**, see on 49, 18.

8. **συνήνεκε** (fr. **συμφέρω**) **ὥστε**: *it befell that*. Cf. 127, 17; more often followed by the inf. without **ὥστε**. Synt. 121 *a*. — **τῶν συμποτέων οἱ**: cf. **οἱ τὸν παῖδα**, 115, 27.

9. **ἐκπεπτωκότα ἐκ τῶν ἐόντων**: *cast out of his possessions*; cf. note on 111, 12.

10. **εἰ μὴ ὅσα** (*sc.* **ἔχει**): *except as much as*.

13. **ἀνακλαύσας μέγα . . . ἐπλήξατο**: *he burst into loud laments . . . and began to beat*; the ptc. does not precede in time the main verb, but is ingressive like it. Synt. 99 *c*.

15. **τὸ ποιούμενον πᾶν**: *everything that was done*; impf. ptc. Synt. 99 *a*. — **ἐπ' ἐκάστη ἐξόδῳ**: *i.e.* 'as each person passed.'

23. **μέζω κακὰ ἢ ὥστε ἀνακλαίειν**: *misfortunes too great to weep for*.

24. **ὅς**: *since he*. — **ἐκ πολλῶν τε καὶ εὐδαιμόνων**: *from great prosperity*.

25. **ἐπὶ γῆραος οὐδῶ**: *on the threshold of old age*, always used of the outgoing door of life, not of the entrance upon old age. Cf. Hom. *Il.* XXII, 60; XXIV, 487, where it is said of Priam.

26. **δοκέειν**: the inf. in anticipation of *λέγεται* in the next sentence.

27. **δακρύειν**: inf. in indir. disc., although the verb of saying is in a parenthetical clause.

28. **ἐπισπόμενος**: aor. ptc. coincident in time with the main verb. Synt. 99 *b*.

29. **Καμβύση**: dat. with *ἐσελθεῖν*, as 77, 23. — **οἰκτόν τινα**: *a feeling of pity*.

30. **κελεύειν**: change from the impers. to the pers. constr. with the subj. implied in *αὐτῷ*. — **ἀπολλυμένων**: *destined for death*.

31. **σφάζειν**: *sc.* as subj. *τοὺς ἀγγέλους*. — **αὐτόν**: *i.e.* Psammenitus.

117. 2. **κατακοπέντα**: fr. *κατακόπτω*.

4. **ἔχων** = *πάσχων*.

This story belongs to the same class as the story of Cræsus placed on the pyre by order of Cyrus. Both reflect the moralizing tendency of the time and are probably not historical.

6. **ἐμάνη**: ingressive aor. Synt. 93. — **ἔων οὐδὲ πρότερον φρενήρης**: the explanation of Hdt. as opposed to that of the Egyptians.

7. **ἔξεργάσατο**: *destroyed*; cf. *κατεργάσασθαι*, 56, 19. — **πατρός καὶ μητρός**: *i.e.* Cyrus and Cassandane.

8. **φθόνῳ**: dat. of cause, explained by the following clause.

9. **τὸ τόξον**: the great bow sent to Cambyses by the king of Ethiopia, to whom the Persian had sent Ichthyophagi as spies, on the pretence that he wished an alliance. With it came a message bidding Cambyses to make an expedition into Ethiopia when he could draw the bow with ease; until then, ran the message, he should be grateful to the gods that they had not incited the Ethiopians to go against the Persians. — **ὅσον τε**: as 90, 3.

12. **ὄψιν εἶδε**: the dream thought of as a vision, as always.

15. **τοῦ οὐρανοῦ**: gen. with a verb of touching. Synt. 34.

19. **οἱ μὲν λέγουσι**: asyndeton; *sc.* *ἀποκτεῖναι*, correl. with *καταποντῶσαι* in the next clause.

20. **ἐξαγαγόντα**: agreeing with the omitted subj. of the inf. — **Ἐρυθρὴν θάλασσαν**: see on 49, 7.

21. **πρῶτον μὲν**: taking up and resuming *πρῶτα μὲν*, l. 7. Here it is a pred. adj. used pleonastically with *ἄρξαι*, as often; *i.e.* 'this was the beginning (or the first) of his evil deeds.' Synt. 34.

23. **συνοίκεε**: *i.e.* as wife. It was not uncommon for Persian kings to marry their own sisters. Hdt. says that Cambyses was the first to do it.

24. **ἀπ' ἀμφοτέρων**: *i.e.* *πατρός καὶ μητρός*.

118. 3. **ἔσχε**: *took*. Synt. 93 *a*. — **ἐπαναστάς**: used absolutely; it would require the dat.

7. **ἔχων**: *when he had it*.

8. **συνεθήκατο**: for the mid. of this stem, see on 57, 10. — **δεκόμενος**: in Att. *δεχόμενος*.

10. **τὰ πρήγματα**: *the power*. — **ἠύξετο**: fr. *αὔξω*. — **βεβωμένα**: *shouted abroad*.

11. **ὅκον**: for *δοκοί*; cf. 98, 2 and note. — **ιθύσειε**: opt. of indef. frequency (past. gen. cond.). Synt. 168.



12. ἔκτητο : *he possessed*.
13. ἔφερε καὶ ἦγε : *carried off as booty and captives*. Cf. Lat. *ferre et agere*.
14. διακρίνων οὐδένα : *excluding no one, i.e. with no distinction*.
15. ἀρχὴν μηδὲ λαβών : *not taking it at all*. — συχνάς : with partit. gen.; in the next clause πολλά agrees with its noun.
16. ἀραιρήκει : Ion. plupf. of αἰρέω.
17. ἐν δέ : *and among them*.
18. οἱ : *the men who*; the rel. clause serves to characterize the Lesbians by mentioning a subsequent act of theirs, which was probably notorious.
19. πάσαν : in agreement with τάφρον, added as if an afterthought, to make more definite the qualifying phrase περὶ τὸ τεῖχος τὸ ἐν Σάμῳ. — δεδεμένοι : *in chains*. — ὠρυξαν : fr. ὠρύσσω. — κως : *I suppose*.
20. οἱ τοῦτ' ἦν ἐπιμελές : *this was a concern to him, i.e. made him anxious*.
21. οἱ εὐτυχίης : *his good-fortune*. Synt. 53.
23. Ἄμασις Πολυκράτει ὧδε λέγει : conventional formula for beginning a letter.
25. τὸ θεῖον . . . φθονερόν : for the thought, cf. the speech of Solon to Cræsus, 59, 24.
26. ἔστι : so written after ὡς. — βούλομαι καὶ αὐτὸς κτλ. : *I prefer that I myself and those for whomsoever I am concerned; αὐτὸς is nom. because the subj. of the inf. is the same as that of the main verb; the antecedent of τῶν, if expressed, would be τούτους*. Synt. 81.
27. τὸ μὲν τι . . . τὸ δέ : *in one thing . . . in another*; τι adds indefiniteness to the notion. — τῶν πρηγμάτων : partit. gen.
28. καὶ οὕτω κτλ. : *and so (i.e. τὸ μὲν εὐτυχεῖν . . . τὸ δὲ προσπταεῖν) to pass through life with alternations of fortune rather than, etc.* πρήσων is nom. because he is thinking only of αὐτὸς. For ἢ = μᾶλλον ἢ, cf. βούλομ' ἐγὼ λαὸν σβον ἔμμεναι ἢ ἀπολέσθαι, Hom. II. I. 117.
29. λόγῳ ἀκούσας : *by hearsay*.
30. ἐς τέλος : *finally*. — πρόρριζος : cf. 60, 5.

119. 3. ἐπ' ᾧ ἀπολομένῳ : *at whose loss*.

4. ὅπως μηκέτι ἦξει : *so that it shall never again come*; the constr. used ordinarily after a verb of effort (e.g. see to it, take care), is used here where a clause with ὥστε would be expected. Synt. 148.

5. τῶπὸ τούτου : *after this*.

6. πάθησι : dat. with ἐναλλάξ. — τρόπῳ τῷ . . . ὑποκειμένῳ : *in the manner suggested*; for the word order, see Synt. 18.

7. ἀκέο (for ἀκέο, Dial. 17) : *remedy it*. — ἐπιλεξάμενος . . . καὶ νοῶ λαβών : *when he had read . . . and had decided*.

8. ἐπ' ᾧ ἂν κτλ. : *that one of his possessions at whose loss he would be especially distressed in heart*; the partit. gen. is drawn into the rel. clause by the omission of the antecedent.

10. διζήμενος : for the repetition of the verb in the form of a ptc., see on 52, 14. — σφρηγίς : properly *seal*, but as it was usually set in a ring, it came to mean *ring* as well; so 120, 2.

11. σμάραγδος : in Hdt. always with λίθος.

12. Θεοδώρου: Theodorus of Samos was a gem-cutter as well as a metal worker. This ring is referred to by Pausanias (VIII. 14, 8) and by Pliny (*N.H.* XXXVII. 4). As Theodorus was not living, the ring was irreplaceable. The σμάραγδος (*emerald* or *aquamarine*) was next to the diamond in costliness.

14. ἀνδρῶν: Synt. 37.—ἀναγαγεῖν (*sc.* πεντηκόντερον): *put out*.

15. περιελόμενος: used of taking off something that surrounds one; cf. 108, 28, of a helmet.

18. συμφορῇ ἐχρᾶτο: *treated (it as) a misfortune; i.e. mourned for it*.

21. δῶρον δοθῆναι: pleonastic.—Πολυκράτει: dat. with ἐλθεῖν ἐς ὄψιν, as often with ἐλθεῖν ἐς λόγους. Synt. 65.

22. χωρήσαντος οἱ τούτου: *when he had succeeded in this*.

23. διδούς: *offering*.

24. καίπερ ἑών: Synt. 129 *b*.

26. ἦσθεις: fr. ἦδομαι.

27. εὖ ἐποίησας: a formula virtually equivalent to our 'thank you.'—χάρις διπλή κτλ.: *i.e.* 'I thank you both for your words and the gift.'

28. καλέομεν: 'regal' use of the plural.

29. μέγα ποιούμενος: *esteem of great importance*; a formula, hence μέγα and not μεγάλα, as we might expect.

31. ὡς . . . τάχιστα: *as soon as*.

120. 3. τὸν . . . ἐσήλθε: for a different constr., see 116, 29. Synt. 79.

4. πάντα τὰ ποιήσαντά μιν οἷα καταλελάβηκε: *all that he had done and what (as a consequence) had befallen him*. τὰ is a rel. pron. obj. of ποιήσαντα; οἷα serves as an indir. interrog.

5. ἐς Αἴγυπτον ἐπέθηκε: *despatched it to Egypt*.

7. ἐκκομίσαι = σῶσαι.—ἀνθρώπῳ ἄνθρωπον: see note on 111, 10.

9. ὅς καὶ κτλ.: *since he actually finds what he throws away*.

11. διαλύεσθαι τὴν ξεινίην: Diodorus (I. 75) rationalizes the story by making Amasis break off the alliance, because Polycrates misused his tyranny. The story of Polycrates is one of the best illustrations of the doctrine of Nemesis. For the rest of his story, see p. 132.

14. ἐπὶ τοῦτον δὴ κτλ.: a return to the main narrative interrupted at page 118.

15. τῶν . . . κτισάντων . . . Σαμίων: instead of τῶν Σ. τῶν κτισάντων; the phrase is subj. of ἐπικαλεσαμένων in the gen. abs.

17. πολιορκέουσι: dat. of the ptc.; for the constr., see Synt. 59.

18. ἐς τὸ πρόσω: redundant with προεκόπτετο; the phrase is treated as one word: hence the position of τε.

19. ὡς δὲ ὁ ματαιότερος κτλ.: *but as the idler (i.e. less credible) tale has gone abroad (to be said)*; the inf. is epexegetical. Synt. 119. ὄρμηται = ὠρμηται.

20. ἐπιχώριον νόμισμα κόψαντα πολλόν: *striking a quantity of coin of the country*.

21. μολύβδου: gen. of material.

22. οὕτω δὴ: picking up the ptc. δεξαμένους and emphasizing it as the reason for ἀπαλλάσσεσθαι.—ταύτην πρώτην στρατιήν: *this was the first expedition*.

25. Καμβύση . . . χρονίζοντι . . . και παραφρονήσαντι: *when Cambyses was lingering and had taken leave of his senses.*

26. ἐπανιστάται = ἐπανίστανται. See on 94, 26. — ἄνδρες μάγοι: *Magians*; properly the name of one of the six tribes into which the Medes were divided, but applied to a class of wise men who interpreted dreams.

28. τὸν . . . θάνατον: prolepsis; *i.e.* obj. of μαθῶν instead of subj. of κρύπτοιτο.

29. κρύπτοιτο γενόμενος: *had been accomplished secretly.* — ὀλίγοι: *only a few.*

121. 1. αὐτόν: *i.e.* τὸν θάνατον. — οἱ δὲ πολλοί: *while the majority*; paratactic addition to the main statement.

2. εἰδείσαν: *thought*, an unusual meaning; followed by a ptc. in indir. disc. as in the meaning *know*. Synt. 137 with *b*.

3. εἶπα: followed by an inf. in indir. disc.; an unusual constr. Synt. 173 *a*.

7. ἀναγνώσας: fr. ἀναγινώσκω, in Hdt. always *persuade*. In Attic it means *read*. — ὡς . . . διαπρήξει: indir. disc. after the idea of saying implied in ἀναγνώσας.

8. εἶσε ἄγων: cf. αὐτὸν δ' ἐς θρόνον εἶσεν ἄγων, Hom. *Od.* Ἰ. 130.

10. προερέοντα: *sc.* κήρυκα.

11. ἀκουστέα: verbal adj. used impersonally; the pl. does not differ in meaning from the sing.; *they must give ear to* (*i.e.* obey) *Smerdis*.

12. και δὴ και: emphasizing, as usual, the person of importance for the narrative; cf. 49, 17.

14. Ἀγβατάνοισι: the situation of the Syrian Ecbatana is uncertain.

15. στὰς ἐς μέσον: a shortened expression for ἐλθὼν ἐς μέσον και στὰς.

16. ἐλπίσας: *thinking*, as often.

17. αὐτός: with προδεδοσθαι. Synt. 81.

19. οὕτω μοι διέπρηξας: *is this the way you accomplished?* μοι is probably ethical dat. Synt. 57.

21. ἔστι: so accented after οὐκ. — ὅκως: properly *how*, used here like ὅτι or ὡς, *that*, to introduce a substantive clause explanatory of ταῦτα.

25. ἐμεωντοῦ: for the position of the refl. pron., see Synt. 22. — ἀνεστῆασι = ἀνεστᾶασι (-ᾶσι): 2 perf. (Dial. 42) *arise*.

26. εἰ δ' ἔστι ὥσπερ πρὸ τοῦ: *but if the situation is as before* (*i.e.* that the dead do not rise); ἔστι is so accented when it follows εἰ.

27. οὐ μὴ . . . ἀναβλάστη: Synt. 111. — νεώτερον: a euphemism for κακόν. — ἀναβλάστη: a poetic word.

28. μεταδιώξαντας: *sc.* ἄνδρας or ἀγγέλους.

29. παρ' ὅτεο ἦκων προαγορεύει: *from whom he has come that he orders.*

31. μεταδιώκτος γενόμενος: periphrasis for μεταδιωχθεῖς.

122. 2. φῆς γὰρ κτλ.: this clause is logically subordinate to ἀπιθι in the next sentence; a favorite form of expression with Hdt.

3. εἶπας τὴν ἀληθείην κτλ.: *tell the truth as to whether . . . and be gone unharmed.*

5. ἐγὼ Σμέρδιν: a favorite order for emphasis.

6. ἐξ ὅτεν: *from the time when, ever since.*

9. τὸν ταῦτα ἐπιθέμενον εἶπαι: for the word order, cf. Ἀθηναίοισι νόμους κελεύσασι ποιήσας, 57, 23.

12. οἷα ἀνὴρ ἀγαθός: *as a good man.*

13. τίς ἂν εἶη . . . ὁ ἐπανεστῆως ἐπιβατεύων: *who could be the man who has risen against me and is usurping.* ἐπανεστῆως is a circumstantial ptc. subordinate to the subst. ptc. ἐπιβατεύων.

14. τοῦ οὐνόματος: Synt. 43.

19. ὃς ἐδόκει: *he who thought.*

22. ἀπέκλαιε . . . ἀποκλαύσας: cf. 52, 14; 93, 22; 119, 10.

25. οἱ ἀναθρόσκοντι: *as he leapt*; dat. of interest.

26. μύκης: a cap to guard the curved point of the scimitar. According to Pausanias (II. 16, 3) Mycenæ was so named by Perseus, because there the cap fell from his sword.

28. κατὰ τοῦτο: *i.e. κατὰ τὸν μῆρόν.* — τῆ: *where*; an adv.

29. Ἄπιν: see Summary p. 117. — καιρίῃ (*sc. πληγῆ*): *a fatal blow.* — τετύφθαι: perf. pass. inf. of τύπτω.

31. ἐκ Βουτοῦς (nom. Βουτώ) πόλιος: *i.e. by the oracle of Leto.* See 106, 14.

123. 4. ἔλεγε ἄρα: *meant after all.*

6. τῆς τε: since the particle belongs to τῆς συμφορῆς and not the attributive expression, its natural position would be after the first τῆς. — ἐκπεπληγμένος: also placed out of its natural order, since it belongs to both nouns.

7. ἐσωφρόνησε: *came to his senses.* — συλλαβών: *comprehending.*

9. ποσαῦτα (*sc. ἔλεγε*): *only so much.* — ἡμέρησι: dat. of degree of difference. — ὥς: *about*; as regularly with numerals.

11. καταλελάβηκε: Ion. perf. of καταλαμβάνω; its subj. is the inf. ἐκφῆναι (fr. ἐκφαίνω).

14. τὴν μηδαμὰ ὄφελον ἰδεῖν: *which I would I had never seen.* Cf. 82, 30. For the neg., see Synt. 180; for the form of wish, see Synt. 104, 1.

18. ταχύτερα ἢ σοφώτερα: *rather quickly than wisely*; if two adjectives or adverbs are compared with each other, both are regularly in the comp. degree.

19. οὐκ ἐνὴν ἄρα: *it is not after all possible.* The impf., usually with ἄρα, is used idiomatically of something that was true before, but has just been found to be true. Synt. 90. — τὸ μέλλον γίνεσθαι: *that which is destined to happen.* This fatalism is characteristic of Hdt. as well as of oriental thought.

20. ὁ μάταιος: *that fool, i.e. fool that I was.*

22. μή: *lest*, after the idea of fearing in ἐπιλεξάμενος.

23. ὑπαιρημένον: Ion. perf. of ὑπαιρέω.

24. μέλλοντος ἔσεσθαι: cf. μέλλον γίνεσθαι, 19. Synt. 96, 1. — ἀμαρτών: *mistaken in*; followed by the gen. Synt. 34. — ἀδελφιοκτόνος: cf. the formation of the Eng. word *fratricide.* — οὐδὲν δέον: *when I should not*; acc. abs. Synt. 80.

25. οὐδὲν ἥσσον: *none the less.* — ἐστέρημαι: for the force of the tense, see Synt. 95.

26. δῆ: *clearly.*

28. μηκέτι ὑμῖν ἐόντα: the pron. may be dat. of the possessor or, like ὑμῖν, l. 29, dat. of advantage (or disadvantage). — λογίζεσθε: followed by the suppl. ptc. in indir. disc. instead of the more usual inf. Synt. 173 *b, c*.

29. τὸν τε ἔλιπον: the omitted antecedent of the rel. would be partit. appos. with οἱ μάγοι.

31. τὸν μὲν νυν κτλ.: *now he who ought to aid me, when I have suffered shameful treatment from the magi*; for χρῆν τιμωρέειν, see Synt. 104, 2.

124. 2. τετελεύτηκε: *has died, i.e. been killed*; ἀποθνήσκειν is more common in this sense. — τῶν οἰκηιοτάτων: generalizing pl. — τούτου δέ: correl. with οὗτος μὲν though it refers to the same person; the logical contrast is between οὗτος and μοι. — μηκέτι: instead of οὐκέτι because strong assurance is indicated, as though with an imv.; cf. 123, 28.

3. τῶν λοιπῶν: partit. gen. with the superl.

4. τὰ θέλω μοι γενέσθαι: *what I wish to have accomplished*. — τελευτῶν: agreeing with the subj. of θέλω.

6. Ἀχαιμενιδέων: see on 92, 2.

7. μὴ περιδεῖν . . . περιελθούσαν: *not to allow . . . to pass over*; the aor. ptc., regular with περιδεῖν, is coincident in time with it. Synt. 132, 99 *b*.

8. ἔχουσι . . . κτησάμενοι: a periphrasis for the perf. Synt. 96, 5.

9. ἀπαيرهθῆναι: shift to the pass. constr.; *sc. αὐτούς* as subj.

10. κατεργασάμενοι: *sc. ἔχουσι*. — ἀνασώσασθαι: *sc. as subj. ὑμᾶς*.

11. ταῦτα μὲν ποιεῦσι: *if you do this*. — ἐκφέροι: Synt. 112.

14. τὰ ἐναντία: subj. of γενέσθαι. — τούτοισι: with ἐναντία. For the threefold curse of unfruitfulness, cf. Soph. *O. T.* 25 ff., 269 ff.; Deuteronomy XXVIII. 17–18.

16. ἅμα εἶπας: Synt. 129 *d*.

17. πρῆξιν: *fortune, fate*.

18. ἀνακλαύσαντα: coincident in time with εἶδον. Synt. 99 *b*, 133.

19. τὰ ἐσθήτος ἐχόμενα εἶχον: *what they had on in the way of clothing* (lit. connected with clothing).

20. ὡς . . . τάχιστα: *as soon as*. — ἐσφακέλισε . . . ἐσάπη: chiasmic order. ἐσάπη fr. σήπω.

21. ἀπήνεικε: *carried off*. Cambyses ruled from 529 to 522 B.C.

22. τὰ πάντα: *in all*.

23. ἅπαιδα . . . ἔρσηνος καὶ θήλεος γόνου: cf. 81, 26.

25. ἀπιστίη . . . ὑπεκέχυτο: for the same expression, see 109, 16.

26. τὰ πρήγματα: cf. 118, 10. — ἠπιστέατο (= ἠπισταντο): *they thought*. — ἐπὶ διαβολῇ: the prep. indicates purpose; cf. ἐπὶ λύμῃ, 101, 30; 115, 16; ἐπὶ δηλήσι, 63, 8.

125. 1. πᾶν τὸ Περσικόν: *all Persia*.

2. ἐνεστεῶτα: ptc. in indir. disc. with ἐπίσταμαι, meaning *think*; cf. 124, 26 for a different const. Synt. 137 *b*.

3. ἕξαρνος ἦν: periphrasis for a verb of denying. — μὴ ἀποκτείνειν: for the neg., see Synt. 181.

5. αὐτοχειρίη: cf. 89, 4.

6. μῆνας ἑπτὰ κτλ.: *the seven months that remained to complete eight years of Cambyses's rule.*

8. πληρώσιος: obj. gen. with ἐπιλοίπους. — ἐν τοῖσι: *sc. μησί.*

9. αὐτοῦ πόθον ἔχειν: *mourned him.* Synt. 150.

11. τῶν: pl. because the antecedent is collective. — ἀτελείην στρατηίης καὶ φόρου: *exemption from military service and from taxes.* Synt. 31, 3.

13. αὐτίκα ἐνιστάμενος: see note on ἅμα εἶπας, 124, 16.

14. Ὀτάνης: brother of Cassandane, wife of Cyrus (see 92, 2).

16. τὸν μάγον: prolepsis.

17. ὅς περ ἦν: *the man he really was.* ἦν for ἐστὶ or εἶη, see Synt. 175 a.

18. ἐξεφόλτα: fr. ἐκφοιτάω.

19. ἐς ὄψιν ἔωυτῶ: the usual const.; cf. 119, 21. But ἤγαγε ἐς ὄψιν τὴν ἐκείνου, 93, 6.

21. τὴν αὐτήν: the harem was a part of the crown possessions taken over by a successor.

25. κοιμῶτο: for κοιμάοιτο. Synt. 177.

29. σὺ δέ: the δέ of 'apodosis'; see on 54, 28.

30. ὅτεω τούτῳ συνοικέει: *who this is to whom she is married.*

31. πάντως γὰρ δὴ κου: *for surely, I suppose.*

126. 1. Ἀτόσση: dat. of association with ἐς λόγους ἐλθεῖν (= διαλέγεσθαι).

3. συγκατημένων: i.e. *living with her.*

5. ἄλλην ἄλλη: *one to one task, another to another.*

8. τὸν ἄν κελεύη: this may be taken as either a pres. general or a fut. more vivid prot., since δεῖ ἀναλαβέσθαι may refer to either a present or a future obligation.

10. οὔτοι μιν κτλ.: *surely when he has you as wife and holds sway over the Persians he ought not to get off unpunished.* The father puts the indignity to his daughter before the wrong to the nation. For χαίροντα in this sense, cf. 122, 3.

13. ἄφασον αὐτοῦ τὰ ὦτα (fr. οὖς): *feel for his ears.*

14. ἦν μὲν φαίνεται ἔχων: *if he is shown to have;* for φαίνεσθαι with the ptc., see Synt. 137 c.

15. σὺ δέ (*sc. νόμιζε σεωυτὴν συνοικέειν*): see note on 125, 29.

17. εἰ γὰρ κτλ.: *for if he chanced not to have ears and she should be caught feeling for them;* the first cond. is simple, not implying anything as to fulfillment, the second would ordinarily be expressed by ἦν with the subj. (fut. more vivid), but, because the particle εἰ does duty for both, the fut. ind. is used. The direct form is retained after a past tense (ἀντιπέμπει is hist. pres.) as commonly in Hdt. Synt. 177.

19. αἰστώσει: *destroy;* a poetic word.

21. τοῦ δὲ μάγου κτλ.: we should expect this clause to form a new sentence, as it refers to a past act and is not properly coördinate with the preceding.

22. οὐ σμικρῇ: litotes. See Introd. p. 45.

23. ἡ τοῦ Ὀτάνεω θυγάτηρ: i.e. as became the daughter of Otanes.

24. ἐπέιτε αὐτῆς μέρος ἐγένετο τῆς ἀπίξιος: *when it became her turn to approach.*

26. τοῖσι Πέρσησι; dat. of association with φοιτῶσι.  
 27. ὑπνωμένου καρτερῶς: *sound asleep*.  
 28. οὐ χαλεπῶς ἀλλ' εὐπετέως: this sounds as if Hdt. were contradicting the statement of someone else. Cf. on 96, 27.

127. 1. ἐνωτῶ ἐπιτηδεοτάτους ἐς πίστιν: *most suitable for him to trust*.  
 2. καὶ αὐτοί: *even themselves* (i.e. of themselves).  
 4. ἕκαστον: subj. of the inf.  
 5. τοῦτον: agreeing with ἀνδρα, added with the force of an appositive.  
 8. Σοῦσα: Hdt. wrongly lays the scene at Susa, because to him it was the capital of the empire. It was said to be at a Median fort Sictachotes. (So How and Wells.)  
 9. οἱ ὁ πατήρ: *his father*.  
 11. σφίσι: reflex. pron. used for the reciprocal ἀλλήλοισι.  
 12. πίστις: acc pl. — ἐς Δαρείον ἀπῖκετο: *it came to Darius; i.e. was his turn*.  
 13. αὐτὸς μόνος: *alone by myself*.  
 14. εἴη . . . τετελεύτηκε: opt. and ind. combined in parallel clauses in indir. disc., as often. Synt. 175.  
 16. ὡς συστήσων (fr. συνίστημι): *with the avowed intention of contriving*.  
 17. συνήνεικε ὥστε: as 116, 8.  
 18. ποιέειν αὐτίκα: *to act at once*. — οὐ γὰρ ἄμεινον: *sc. ὑπερβάλλεσθαι*.  
 20. ἐκφαίνειν οἴκας σεωυτόν: *you seem likely to show yourself*.  
 21. οὐδὲν ἥσσω: *just as good as*.  
 22. ἐπὶ τὸ σωφρονέστερον: adv. phrase; *more temperately, more cautiously*.  
 23. αὐτὴν λάμβανε: *make it*. — οὕτως: taking up with emphasis πλεῦνας γενομένας; i.e. *we must become more and then attempt it*.  
 24. οἱ παρόντες: a nom. added as appos. to the voc.  
 25. τρόπῳ: dat. with χρήσεσθε; fut. indic. in a monitory or minatory prot. Synt. 163.  
 26. ἐξοίσει: fr. ἐκφέρω.  
 27. μάλιστα μὲν: *above all, if possible*.  
 28. ὠφείλετε . . . ποιέειν: *you ought to do*; the impf. expresses unfulfilled obligation. Synt. 104, 2. — ἐπ' ὑμέων αὐτῶν βαλόμενοι: *by yourselves*; an idiom, perhaps derived from the throwing of dice.  
 29. ἀναφέρειν: *properly to refer to, hence to share with*.  
 30. ὑπερέθεσθε: *consult with, ask advice of*. — ποιέωμεν . . . ὕστε: hortatory subj. coördinate with inv. — ὑμῖν: dat. of interest with ὑπερπέση; i.e. *if you let pass the present day*.  
 31. ὡς: repetition of ὅτι. For the clause introduced by ὡς there are three possible interpretations: (1) *no other than I will be an accuser first*; taking ἐμεῦ as gen. with the comp. idea in ἄλλος, and φθάς as equiv. to an adv. (2) *no one will accuse me before I accuse* (some one else); taking ἐμεῦ as obj. gen. with κατηγορος and understanding ἐμέ with φθάς. (3) *no one before me will be an accuser*; where ἐμεῦ follows φθάς on the principle of a comparative. While the last interpretation is tempting, there is no parallel for this const. with φθάς, and (1) seems most probable.

128. 1. σφρα = ταῦτα.  
 2. ὥρα: fr. ὁράω.  
 4. ἐξηγέο: for form, see on ἀκέο 119, 7.  
 5. πάριμεν: with fut. force, as regularly; *we shall enter*. — αὐτοῖσι: *i.e. τοῖσι μάγοισι*.  
 6. διεστρώσας: *stationed at intervals*; suppl. ptc. in indir. disc. with οἶδας. Synt. 137. — εἰ μὴ ἰδὼν, ἀλλ' ἀκούσας: *if not from seeing, at least by hearsay*.  
 7. τὰς: *these*; placed first for emphasis. — τέω (τίνι): interrog. pron.  
 8. τὰ λόγῳ μὲν κτλ.: *which it is possible to show, not by word, but by deed*.  
 12. χαλεπὰς παρελθεῖν: *difficult to pass*. Synt. 118. — τοιῶνδε: *i.e. prominent Persians*.  
 13. οὐδεὶς ὅστις οὐ: *everyone*. — παρήσει: fr. παρήμι; so also παρή, l. 17. — τὰ μὲν . . . τὰ δέ: *partly . . . partly*.  
 16. τοῦ πατρός: *my father, i.e. Hystaspes*; see 127, 8.  
 18. πειράται: for πειράηται.  
 19. διαδεικνύσθω κτλ.: *let him be declared by that to be an enemy*; *i.e. be struck down*.  
 19. ὡσάμενοι: fr. ὠθέω.  
 20. ἔργου ἐχώμεθα: *let us hold fast to the task*; for the gen., see Synt. 34.  
 21. κότε κάλλιον παρέξει: *when will there be a better opportunity (than now)?*  
 22. ἢ: *or*; connecting ἀνασώσασθαι and ἀποθανεῖν.  
 23. ὅτε: *since*. — ἀρχώμεθα μὲν: the correlative is ὅσοι τε. The two reasons are their own submission to a foreign king and the commands laid upon them by Cambyses.  
 24. καὶ τούτου ὦτα οὐκ ἔχοντος: *and he a man without ears!*  
 26. ἐπέσκηψε: *enjoined (by way of threat)*. — μὴ πειρωμένοισι: *if we should not try*.  
 27. ἐπὶ διαβολῇ: cf. 124, 26.  
 28. τίθεμαι ψήφον: *I cast my vote, i.e. favor*.  
 30. ἀλλ' ἢ ἰόντας: *except on the condition of going*.

129. 1. ἐν ᾧ (χρόνῳ): *while*. — ἐγένετο . . . τὰδε: there were three traditions about the exposure of the false Smerdis: that it was effected (1) by Darius; (2) by Otanes and his daughter; (3) by Prexaspes. Hdt. joins all three traditions in his account.

3. Πρηξάσπεα . . . προσθέσθαι: three reasons are given for this: ὅτι ἐπεπόνθηε κτλ.; διότι μόνος ἠπίστατο κτλ.; πρὸς δ' ἔτι ἐόντα (= διότι ἦν) κτλ.

4. τὸν παῖδα τοξεύσας: Cambyses had wantonly shot down the son of Prexaspes to disprove by his marksmanship the popular notion that he was too much addicted to wine.

8. προσεκτώντο: conative impf. — πίστι: dat. — λαβόντες: *binding*. — ἦ μὲν (μὴν): a formula regularly used to introduce an oath, *in very truth, on his honor*.

9. ἔξειν παρ' ἑωυτῷ: *to keep to himself*; for the fut. inf., see Synt. 116 b. — ἐξοίσειν: as 127, 26. — τὴν ἀπὸ σφέων ἀπάτην: the prepositional phrase is a little more precise than the subj. gen.

10. τὰ πάντα μυρία: *everything possible to an infinite extent*.



12. **δεύτερα προσέφερον**: *they made a second proposal.*
13. **αὐτοί**: connect closely with *συγκαλέειν* (fut.).
14. **έκέλευον**: coördinate with *προσέφερον* instead of with *φάμενοι*, as we should expect.
15. **τοῦ Κύρου**: *sc. υιοῦ.*
16. **ὡς**: with the three following ptcs.
17. **δήθεν**: *forsooth*; emphasizing the folly of the belief.
20. **έτοίμου**: pred. with *εἶναι* agreeing with the subj. of *φάμενου* (gen. abs.).
22. **ἀγορεύειν έκέλευον**: cf. *ἀγορεύσαι έκέλευον*, 14, and account for the difference of tense in the infs. — **τῶν μέν**: taken up by *τούτων μέν*; for the case of each gen., see Synt. 35, 38 a.
23. **έκῶν έπελήθετο**: *he willingly forgot*; i.e. *disregarded*. — **ἀρξάμενος από**: *beginning with*.
24. **έγενεηλόγησε τήν πατριήν**: *traced the pedigree*; i.e. enumerated the ancestors of Cambyses, with some description of their qualities.
25. **ὡς ές τούτον κατέβη**: *when he got to him* (Cyrus). — **τελευτῶν**: *in conclusion*. Synt. 129 f.
26. **πεποιήκοι**: representing the perf. indic. of the dir. disc.; the perf. because the benefits done resulted in a state of blessing.
27. **πρότερον μέν κρύπτειν**: *while formerly he had concealed it*; the clause is logically subordinate to the following *δέ*-clause (parataxis). The inf. is pres. because the concealment has been continuous up to the present. Synt. 86.
29. **τὸν μέν Κύρου (υἰὸν) Σμέρδιν**: placed before the *ὡς*-clause for emphasis, and to bring it into correlation with *τοὺς μάγους δέ*. Note the different constructions after *έλεγε*.
31. **Πέρσησι δέ κτλ.**: *after he had called down many curses upon the Persians if they should not recover*, etc. *εἰ ἀνακτησαίατο* represents *ἦν ἀνακτῆσονται* of the dir. disc. Synt. 177 a.
- 130. 2. ἀπήκε έωυτὸν ἐπὶ κεφαλὴν φέρεσθαι**: *he hurled himself (to be borne) head first*; purpose (or exexegetical) inf. Synt. 119, 120.
5. **οἱ δέ δὴ έπτά**: resuming the narrative of the conspiracy interrupted at 129, 1, to tell the episode of Prexaspes. — **έβουλεύσαντο**: cf. the tense used 129, 1.
8. **έν τε . . . καί**: paratactic arrangement; i.e. *while they were proceeding in the middle of their course* (when they were half way), *they learned* etc. For *μέσος*, see Synt. 27.
10. **έδίδσαν . . . σφίσι λόγους**: as 127, 11 and often. — **οἱ ἀμφὶ τὸν Ὀτάνεα**: *Otanes and his partisans*.
12. **οἰδεόντων**: *in a ferment*; due to the disclosures of Prexaspes.
14. **ὠθιζομένων (sc. λόγους) αὐτῶν**: *while they were disputing*. — **έπτά**: the number corresponds to that of the conspirators.
18. **τοῖσι ὄρνεσι**: dat. of means.
19. **οἶόν τι κτλ.**: *the kind of thing that Darius's opinion pointed to* (i.e. that D. expected). — **γάρ**: see on 50, 12.
21. **θείη πομπή χρεωμένους (sc. αὐτούς)**: *favoured by divine guidance*.
23. **τοῖσι . . . έσφείρουσι**: *those who carry messages* (as a regular duty).

25. ἅμα ιστορέοντες: Synt. 129 *d*.
26. ἰσχον: conative impf.
27. διακελευσάμενοι: cf. 50, 1 and note.
29. αὐτοῦ ταύτη: pleonastic. — δρόμῳ: *on a run*.
31. ἀπὸ Πρηξάσπεος γενόμενα: the prep. is unusual; we should expect ἐκ or πρὸς. Cf. 131, 30. — ἐν βουλῇ ἔχοντες: *discussing*.
- 131.** 2. ἀνὰ . . . ἔδραμον: tmesis; as 72, 24.
4. φθάνει τὰ τόξα κατελόμενος: *seized his bow first, i.e.* before the conspirators were upon him. Notice the aor. ptc. coincident in time with an hist. pres. (equiv. to the aor. indic.). Synt. 99 *b*. τὰ τόξα = τό τόξον, as often in Homer.
7. ἦν (*sc.* τὰ τόξα) χρηστὰ οὐδέν: *was of no use*.
11. μέντοι: correl. with μέν.
13. ἦν γάρ: giving the reason for the following clause. — ἐσέχων: with ἦν = ἐσεῖχε. Cf. κατασταθεὶς ἦν, 132, 26.
14. προσθεῖναι: *put to, shut*.
16. συμπλακέντος (fr. συμπλέκω): *intertwined, locked together*.
17. οἶα ἐν σκότει: *since it was dark*.
25. οἱ δὲ πέντε: *i.e.* the other five.
28. δεικνύοντες: as if fr. δεικνύω. Dial. 42.
29. ἐν ποσὶ γινόμενον: *that came in their way*.
- 132.** 3. ἔσχε: *checked*.
4. θεραπεύουσι: Lat. *colunt, celebrant*. — τῶν ἡμερέων: partit. gen. with μάλιστα.
8. κατέστη: *subsided*. — ἐκτὸς πέντε ἡμερέων ἐγένετο: *i.e.* five days had passed.
11. ἀπεδέδεκτο: the decision was left to chance; for the story, see Book III. 83–87.
14. κατήκουσαν ἐπὶ δηλοσύνη: *were obedient on terms of slavery*.
15. παρέντες Κ. ἐπ' Αἴγυπτον: *since they had allowed C. (to pass) into Egypt*.
16. ἀεκόντων γὰρ Ἀραβίων: *for if the Arabians had been unwilling*. — οὐκ ἂν ἐσβάλοιεν: potential opt. of a past occurrence; the aor. ind. with ἂν would be more regular.
17. γάμους τοὺς πρώτους ἐγάμει: *he contracted marriages of the first rank*. (So Stein).
18. θυγατέρας: obj. of ἐγάμει; γάμους is cogn. acc.
21. ἐτέρην: *besides*.
24. ἐπιμπλέατο (ἐπιμπληντο): Dial. 40. It is unusual to find a pl. verb with a neut. pl. subj.
25. κατὰ . . . μάλιστα: *about the time of*.
26. ὑπαρχος: usually called σατράπης.
27. ἐπεθύμησε: *became enamored*; for the following gen., see Synt. 35.
28. οὔτε παθὼν οὔτε ἀκούσας κτλ.: *when he had neither received an injury nor had been the subject of idle talk*; for πάσχω and ἀκούω with the force of passives, see note on 111, 12.
- 133.** 1. οὐδὲ ἰδὼν: *nor even had seen him*.
2. ὡς μὲν οἱ πλεῦνες λέγουσι: referring to the following clause. The correl. to μέν does not occur until l. 15.

4. εἶναι : inf. in subordinate clause in indir. disc., as often.
5. Δασκυλείω : Dascylium on the Phrygian coast of the Propontis was the principal city of the province or satrapy. — τούτους : picks up τὸν τε Ὀροίτεα καὶ ἄλλην Πέρσην.
6. ἔς νείκεα συμπεσεῖν : became involved in a quarrel. — κρινομένων (sc. αὐτῶν) : while they were disputing.
7. τῷ Ὀροίτῃ προφέροντα : throwing up to Orætes, i.e. casting in his teeth; cf. 50, 26. — Σὺ γάρ κτλ. : what, are you to be reckoned a man? γάρ in a question often refers to some suppressed previous declaration; here with reference to κρινομένων περὶ ἀρετῆς; i.e. 'How can you claim distinction, for,' etc.
8. ὅς : you who, since you. Cf. 116, 24.
9. ᾧδε . . . εἴουσαν εὐπετέα χειρωθῆναι : though it is so easy to subdue.
10. τήν : = ὥστε αὐτήν.
11. οἱ μὲν . . . φασί : taking up οἱ πλεῖνες λέγουσι, l. 2. The cause (αἰτίην, l. 3) is contained in ἀλγήσαντα τῷ ὀνειδέϊ.
13. οὐκ οὕτω . . . ὥς : not so much . . . as.
14. δι' ὄντινα κακῶς ἤκουσε : on whose account he was disparaged.
16. ὅτεν δὴ χρήματος : something or other; for the gen. see Synt. 35 a.
18. Ἀνακρέοντα : Anacreon of Teos, a lyric poet, who died about 478 B.C. Poets were often found at a tyrant's court.
19. εἴτε ἐκ προνοίης κτλ. : either because he purposely scorned the power of Orætes, or something like this happened : the herald of O. came up and spoke with him, and Polycrates (for he happened to be turned toward the wall) neither turned nor answered; i.e. either because of intentional contempt or because he did not see the herald and so failed to answer him.
25. πάρεστι (= ἔξεστι) : it is possible, one may.
26. ὁ δὲ ᾧν Ὀροίτης : but at any rate Orætes. — τῇ ὑπὲρ Μαιάνδρου ποταμοῦ οἰκημένη : to distinguish it from the Lydian Magnesia.
29. τὸν νόον : the purpose.
31. Μίνω : cf. Thucydides I. 4. Μίνος παλαιότατος ᾧν ἴσμεν ναυτικὸν ἐκτίησατο καὶ τῆς νῦν Ἑλληνικῆς θαλάσσης ἐκράτησε.
- 134.** 1. τῆς ἀνθρωπίνης λεγομένης γενεῆς : Minos belonged to the ἠρωικὴ γενεή, or to the field of legend.
2. πρῶτος : sc. ἐστί.
3. ἄρξειν : fut. inf. with ἐλπίδας ἔχων equiv. to a verb of hoping. Synt. 116 b.
5. ἐπιβουλεύειν : to have designs upon; an unusual meaning; for the common meaning, see l. 8.
6. κατὰ τὰ φρονήματα : on a par with your ambitions.
7. ᾧδε : pointing forward to σύ νυν κτλ. l. 9.
11. εἵνεκα χρημάτων : as far as wealth is concerned.
12. τὰ περὶ τῶν χρημάτων : my story about wealth.
16. Μαιάνδριον Μαιανδρίου : Mæandrius son of Mæandrius. He succeeded Polycrates as tyrant of Samos.
18. τὸν κόσμον : decoration, adornments, or perhaps, dress.
20. τὸ Ἥραιον : the Heraeum or temple of Hera, one of the greatest temples of antiquity, see 107, 25.

21. ἐποίηε τοιάδε: for a similar deception, see Nepos, *Hannibal*, 9.
22. βραχέος: a small space.
25. πολλὰ μὲν . . . πολλὰ δέ: earnestly; notice the anaphora.
27. αὐτός: as opposed to the man whom he sent to inspect the wealth.
29. λούσθαι: fr. λώω.
30. παντοίη ἐγένετο μὴ ἀποδημήσαι: resorted to every means to dissuade him from going away.
- 135.** 4. βούλεσθαι γὰρ κτλ.: for she preferred (she said) a long period of maidenhood to being bereft of her father; πλέω is due to the influence of the comparative idea in βούλεσθαι.
6. ἄλλους τε πολλοὺς . . . ἐν δὲ καί: not only many others, but among them also.
9. ἄριστα τῶν κατ' ἐωυτόν: best of his time (lit. of those of his time).
10. οὔτε ἐωυτοῦ ἀξίως οὔτε κτλ.: in a way that neither he nor his pretensions deserved.
11. ὅτι μὴ: except. — οἱ Συρακοσίων γενόμενοι τύραννοι: i.e. Gelo and Hiero.
12. οὐδὲ εἷς: more emphatic than οὐδεὶς; not even a single one.
14. οὐκ ἀξίως ἀπηγήσιος: in a way too horrible to relate.
16. ἀπῆκε: fr. ἀπίημι.
17. ἐόντας ἐλευθέρους: for their freedom.
18. τῶν ἐπομένων: repeating τῶν ἐπ. l. 15, although it should properly be taken with both clauses.
18. ἐν ἀνδραπόδων λόγῳ: cf. ἐν ἀνδρῶν λόγῳ, 133, 7.
21. ὕοι (sc. as subj. Ζεὺς): opt. of past indef. frequency.
22. Πολυκράτεος αἱ πολλαὶ εὐτυχίαι: Polycrates's many successes.
24. ἀπικομένων δὲ κτλ.: Oroetes was put to death by order of Darius in punishment for disloyalty and several lawless acts. His property was confiscated. The first ptc. used here would apply to slaves, the second to the inanimate objects included in his property.
27. στραφῆναι: fr. στρέφω. — τὸν πόδα: acc. of specification. — ἰσχυρότερως: very severely.
29. νομίζων: since he was accustomed.
- 136.** 3. ἀγρυπνήσι: the pl. of abstract nouns is a poetic use.
4. ἔχοντι οἱ φλαύρως: to him in his illness.
6. Δημοκίδεος: see 135, 7. He was taken to Sardis as slave of Oroetes, 135, 18.
7. ἄγειν: sc. as subj. some word such as τοὺς θεράποντας, though we may translate it as pass. according to our own idiom.
8. ὅκου δὴ: somewhere or other; cf. ὅτεν δὴ, 133, 16.
11. οὐκ ὑπέδεκετο: claimed not to; i.e. denied the knowledge.
12. ἐωυτόν ἐκφήνας: if he declared himself, i.e. his profession. — Ἑλλάδος: Hellas here includes Magna Grecia.
13. τεχνάζειν: with κατεφάνη.
17. ἔχειν τὴν τέχνην: i.e. ἐπίστασθαι τὴν τέχ. — ἐπέτρεψε: yielded, gave way.
18. ἰσχυρά: i.e. the strenuous treatment of the Egyptian physicians; or, possibly, after setting the limb.

21. δωρέται: followed by the acc. of the person and the dat. of the thing.  
 24. τῷ ἔπει: often of a witty saying, a *bon mot*.  
 27. ὑποτύπτουσα κτλ.: *each of them dipping deep down into the gold chest with a bowl*.  
 29. ὡς = ὥστε; Synt. 149.  
 30. ἀνελέγεται καὶ συνελέχθη: for ἀναλεγόμενος συνέλεξε.  
 31. χρῆμα πολλόν τι χρυσοῦ: colloquial; *a great lot of gold*; cf. ὕδρ χρῆμα μέγα, 61, 14.

137. 3. ἐκραγέν: fr. ἐκρήγνυμι. — ἐνέμετο πρόσω: *it spread*.  
 4. ἡ δέ: the δέ of apodosis.  
 5. ἐν κακῷ: *in bad plight*.  
 7. ἐξορκοῖ (ἐξορκεῖ) μιν: *made her swear*. — ἦ μὲν (μήν): see on 129, 8.  
 8. τὸ ἄν . . . δεηθῆ: indef. rel. clause of the fut. more vivid type, retained in the form of the dir. disc. The oath was exacted before telling her his demand. — δεήσασθαι: *sc.* some verb of saying from ἐξορκοῖ.  
 9. ἐστὶ φέροντα: = φέρει; for the meaning cf. 53, 24. — ἰώμενος: *by treatment*.  
 12. κάτησαι: *remain inactive*; cf. 64, 24.  
 14. νέον: according to Hdt., Darius was about twenty-eight years old. — φαίνεσθαι τι ἀποδεικνύμενον: *to make an open display* (of strength or courage); for φαίνεσθαι with the ptc., see Synt. 137 c.  
 15. ἵνα καὶ: καὶ seems to emphasize the whole clause. — ἀνδρός: *a* (real) man, *i.e.* one possessed of the manly virtues.  
 16. ἐπ' ἀμφότερα: *for two reasons*; explained by the two following clauses.  
 17. σφέων: gen. with προεστεῶτα.  
 20. αὐξομένῳ γὰρ κτλ.: *for as the body waxes, the powers of mind wax with it; but as it grows old, they too grow old and are dulled for any enterprise*.  
 22. ἐκ διδαχῆς: *i.e.* ὑπὸ Δημοκρίδους διδαχθείσα.  
 24. ζεύξας γέφυραν: *throwing a bridge*.  
 25. τῆσδε τῆς ἡπείρου: *i.e.* Asia. — τὴν ἐτέρην ἡπειρον: Europe.  
 26. ὀλίγου χρόνου: Synt. 47.  
 28. τὴν πρώτην (*sc.* ὁδόν): *first*; cf. the common expression τὴν ταχίστην.  
 29. ἔσονται τοι: *will be at your disposal*. — μοι: ethical dat. Synt. 57. — στρατεύεσθαι: inf. for imv.  
 30. πυνθανομένη: pres. in the sense of perf. Synt. 88.

138. 1. δέξαι: with the adj. Synt. 118.  
 6. ὁμοῦ: = ἅμα. — τούτῳ τῷ: rel. attracted to case of the antecedent.  
 7. ἕκαστα αὐτῶν: *everything about them*.  
 8. ἐπ' αὐτούς: *i.e.* Ἑλλήνας understood from Ἑλλάδα.  
 9. ἅμα ἔπος τε καὶ ἔργον ἐποίησε: apparently a proverb; 'no sooner said than done.'  
 12. ὅπως . . . μὴ διαδρήσεται . . . ἀλλὰ . . . ἀπάξουσιν: obj. clauses, loosely coördinate with διεξελθεῖν: *he ordered them to go and (to see to it that) he should not escape, but that they should bring him back*.  
 15. ἐδέετο αὐτοῦ ὅπως . . . ἤξει: a request, not a command; an obj. clause after δεῖσθαι is unusual. — πᾶσαν: to be taken with τὴν Ἑλλάδα.

18. ἐκείνου : *i.e.* Democedes.  
 20. πλεύσεσθαι : inf. in a subordinate clause in indir. disc.  
 21. δοκέειν : abs. inf.  
 22. μή εὐ ἐκπειρώτο : *that D. was testing him; i.e.* because if he accepted everything, Darius might conclude that he did not intend to return.  
 23. οὔτι ἐπιδραμῶν κτλ. : *by no means accepted with eagerness the proffered gifts.*  
 24. κατὰ χώραν : *in place, i.e.* where they were.  
 26. ἀδελφείοσι : dat. with the verbal idea in δωρεήν. Above the father was included. — ταῦτά : *i.e.* the same as to the fifteen Persians.  
 29. καὶ Φοινίκης ἐς Σιδῶνα : a more precise designation of the preceding.  
 30. γαῦλον : a Persian boat; here = ὀλκάδα.  
 31. παντοίων ἀγαθῶν : gen. of material, or with ἐπλώρησαν. Synt. 31, 4, 37.

139. 1. προϊσχοντες : *putting in.*  
 2. ἀπεγράφοντο : *had them listed, for report to the king.*  
 4. ἐκ ῥαστώνης τῆς Δ. : *out of kindly feeling toward D.* An unusual expression.  
 6. Μηδικέων : = Περσικέων, as often.  
 7. δῆθεν : emphasizing the fact that it was mere pretence.  
 14. προῖεναι : fr. προῖημι.  
 15. ἀντάπτοντο : *sc.* Δημοκῆδεος.  
 18. κῶς ταῦτα κτλ. : *how will king Darius be content to have received a wanton insult (i.e. without taking revenge)?*  
 20. ἀπέλησθε ἡμέας : *sc.* Δημοκῆδεα. — τῆσδε (πόλιος) : gen. after the comp.  
 23. ἐξαιρεθέντες τε τὸν Δημοκῆδεα καὶ τὸν γαῦλον . . . ἀπαιρεθέντες : chiasmic order. For the accus., see Synt. 72 a.  
 24. τὸν ἅμα ἤγοντο : *which they had brought with them.*  
 25. τῆς Ἑλλάδος : partit. gen. with the adv. expression τὸ προσωτέρω. Synt. 46.

140. 1. Δαρείος δὲ ὡς διαβὰς τάχιστα τὸν Ἑλλήσποντον : *i.e.* after an expedition into Scythia, which according to Hdt. was without success. Modern historians regard the whole account as a fairy tale.

2. τῆς ἐξ Ἰστιαίου κτλ. : because of the advice of Coes, the king abandoned his intention of destroying the bridge built across the Ister after his forces had crossed into Scythia and left it under guard by the Ionians. It was due to Histiaeus that the bridge was not destroyed before Darius returned. ἐξ Ἰστιαίου with εὐεργεσίης, as if it were a verb; cf. the constr. with παραινέσιος; the difference is due to the desire for variety.

4. ἐδίδου : *offered.*  
 5. ἅτε : cf. οἶα, 8. Synt. 129 a.  
 6. προσεχρήριζε : *desired in addition (πρός).* For the gen. see Synt. 35. — Μύρκινον : Myrcinus was rich in timber and silver mines.  
 8. τε οὐ . . . δέ : unusual correlation; cf. οὔτε . . . δέ, 81, 13. οὔτε . . . τε is more common.  
 9. τυραννεῦσαι (*i.e.* τυραννίδα) : obj. of αἰτέει. — τελεωθέντων : *sc.* τούτων, *i.e.* these requests.

10. **κατὰ τὰ εἶλοντο**: *according to their choice*; *i.e.* to Myrcinus and Mytilene respectively.

11. **ἐπιθυμήσαι**: *to conceive the desire*. Synt. 98 *a*. — **Μεγαβάζω**: a Persian whom Darius had left in Thrace to complete the reduction of the states on the Hellespont.

16. **ἄτε δὲ τειχέοντος κτλ.**: *and inasmuch as H. was fortifying the gift* (*i.e.* Myrcinus) *which he had asked of Darius as reward for guarding the bridge*. For the tense of the suppl. ptc. **αἰτήσας**, see Synt. 99 *b*.

18. **παρὰ Στρυμόνα ποταμόν**: *lying along the river Strymon*; the acc. because of the extent of the district.

21. **κοῖόν τι χρήμα ἐποίησας**: *what a foolish thing you did*; **κοῖος** (*lit. what sort of*) is common in expostulations.

22. **δεινῶ τε καὶ σοφῶ**: *clever and tricky*. — **δοὺς ἐγκτίσασθαι**: *allowing to found*; the inf. denotes purpose. Synt. 120.

23. **ἴνα**: *where*.

24. **κωπέες**: *i.e.* pines, from which *oars* might be made.

141. 1. **οἱ**: pl. because the antecedent is collective.

2. **προστάτῳ**: Synt. 34.

3. **καὶ ἡμέρης καὶ νυκτός**: *by day or night*. Synt. 47.

4. **παῦσον . . . ποιέοντα**: the ptc. is suppl. with **παῦσον**; not so **μεταπεμψάμενος**, l. 5. — **οἰκλήω**: *i.e.* with his subjects.

5. **συνέχη**: pass. voice. — **ἠπίω**: a common word in Homer.

6. **περιλάβης**: *get in your grasp*; a word used of trapping an animal or person. Cf. **περιπέσης**, 81, 10 and note. — **ποιέειν** (inf. used as imv.) **ὅπως**: *see to it that*, followed, as regularly, by the fut. indic. Synt. 146.

8. **ὡς εὔ προορῶν κτλ.**: *that he rightly foresaw the future*; as if he had said **ὡς (ὅτι) προορώη κτλ.** Synt. 129 *c*.

11. **εἶναι**: Synt. 137 *a*.

13. **οἶδα μαθῶν**: *I know from my own observation*. — **ἐπινοέω γὰρ κτλ.**: giving the reason for the following clause.

14. **ἀπικνέο**: cf. **ἀκέο** 119, 7. — **μοι**: ethical dat.

15. **ὑπερθέωμαι**: *communicate to, ask advice of*.

18. **ἐγώ σε**: a favorite order; cf. **σύ μοι**, below.

19. **μοι . . . ἐξ ὀφθαλμῶν**: *out of my sight*.

20. **ἐν βραχείῃ**: *in short*.

21. **σε**: doing double duty, as obj. of **ιδεῖν** and subj. of **ἀπικέσθαι**.

22. **τιμιώτατον**: neuter, because a friend is a **κτῆμα**.

23. **τά τοι κτλ.**: *to both of which qualities* (as if abstract nouns and not adjectives had preceded) *in you I can from my own knowledge testify in regard to my own affairs*.

25. **εὔ ἐποίησας**: a formula like our 'thank you'; 'I am obliged to you for coming.' Cf. 119, 27.

26. **σὺ δέ**: repetition of the subj. for emphasis.

28. **σύσσιτος**: one of the highest honors among the Persians.

29. **ὀμοπάτριον**: *i.e.* a half-brother.

30. **εἶναι**: after **καταστήσας**.

142. 1. ἤρχετο: fr. ἄρχω. — τὸ δεύτερον: the first time may have been their conquest by the Persians in the time of Cyrus.

3. τῶν νήσων: *i.e.* the Cyclades; for the gen., see Synt. 39.

4. αὐτὴ τε ἑωυτῆς μάλιστα . . . ἀκμάσασα: *was not only at the height of her power*; for ἑωυτῆς, see Synt. 31, 6. ἀκμάσασα ἦν = ἤκμασε.

7. ἔφυγον: *were banished*; used as a pass., hence ὑπό. — παχέων; *i.e.* πλουσίων. — φυγόντες: picking up ἔφυγον; a common device of Hdt.

8. ἐπίτροπος: *i.e.* for the absent tyrant Histiaeus.

9. Ἀρισταγόρης . . . Μολπαγόρεω . . . Λυσαγόρεω: names containing a common element are often found in families.

11. ὁ γὰρ Ἴστυαῖος τύραννος ἦν . . . καὶ ἐτύχχανε: *though H. was tyrant, he happened* (parataxis).

13. πρίν = πρότερον.

15. εἴ κως αὐτοῖσι παράσχοι κτλ.: *if haply he would furnish them*, etc. For this form of prot., see Synt. 164 *a*. We should expect instead an inf. obj. of ἐδέετο. κατέλθοιεν is grammatically coördinate with παράσχοι, though logically the consequence of it (parataxis).

21. ὀκτακισχιλίην ἀσπίδα: *eight thousand shield*; *i.e.* men armed with shields, the later 'hoplites.'—εἶναι: inf. with πυνθάνομαι; the ptc. is more regular. Synt. 137 *a*.

22. πλοῖα μακρά: Lat. *naves longae*.

24. ὑμῖν: ethical dat.

29. προσέθεσαν; *commissioned*. — τῇ δύναιτο: representing a fut. more vivid prot. of the dir. disc. Synt. 177 *a*.

30. ὡς αὐτοὶ διαλύσοντες: *saying that* (on the ground that) *they would themselves discharge it*. Synt. 129 *c*.

143. 1. ἐλπίδας πολλὰς ἔχοντες: followed by the constr. of indir. disc. with the verbs of the subordinate clauses unchanged.

7. ἀγαθή: *fertile*. — ἐνι = ἐνεστι.

9. τοὺς φυγάδας ἐξ αὐτῆς: as if he had said τοὺς φυγόντας; cf. 140, 2.

11. πάρεξ: *besides* (and including).

12. ταῦτα μὲν: *i.e.* τὰ ἀναισιμώματα; the implied contrast is with the rest of the χρήματα offered. — τοὺς ἄγοντας: appos. with ἡμέας.

17. εὐπετεῖ αἰρεθῆναι: *easy to take* (lit. *be taken*). Cf. 133, 9. Synt. 118.

22. τούτοις: dat. with συνέπαινον; below the dat. of the person is used with this adj. Synt. 68 *a*.

25. ὡς: *when*. — ὑπερθέντι: the mid. is more common in this sense; cf. 141, 15.

28. τῶν ἄλλων συμμάχων: *of the allies as well*; an idiomatic use of ἄλλος.

30. τῶν Ἀχαιμενιδέων: see on 92, 2. — τοῦ: limiting θυγατέρα below.

31. Πausανίης: Pausanias, victorious general of the Spartans at Plataea, 480 B.C., was sent to assist in freeing the eastern Greeks, but becoming possessed with a desire for rule he intrigued with Persia and, according to Thucydides (I. 128), planned to marry the daughter of the king. Megabates, whose daughter Hdt. says he intended to marry, was satrap of Phrygia.



144. 1. τούτων: gen. with ὑστέρω.  
 2. σχών: ingressive, as if he had said ἔσχε. Synt. 99 c.  
 6. πρόφασιν: *anxiously*; adv. acc. Synt. 77.  
 7. ἐγένετο ἐν: *i.e.* ἀπικέτο ἐς. — Καύκασα: otherwise unknown; certainly a port on the south coast of Chios.  
 9. οὐ γὰρ ἔδεε: *since it was not fated*; cf. 106, 23. — πρήγμα τοιόνδε συνηνείχθη γενέσθαι: *it befell that the following thing occurred*. Hdt. generally uses the aor. act. of συμφέρω in the sense found here.  
 10. περιόντος: *going the rounds of*. — τὰς φυλακάς: *the watch*.  
 11. Μυνδίας: Myndus was situated on the Carian coast, northwest of Halicarnassus.  
 14. διελόντας κατὰ τοῦτο: *dividing him in this fashion* (explained by the following).  
 15. τῆς νεός: limiting θαλαμῆς.  
 20. ἐποίησατο . . . ἐσπέρχετο: account for the difference of tense.  
 21. σοὶ δὲ κτλ.: *what have you to do with this*, lit. *what have you and these matters* (in common)?  
 23. ἐμέο πείθεσθαι: cf. 90, 19.  
 24. πολλὰ πρήσσεις: *meddle*.  
 25. πλοίῳ: dat. of means.  
 29. τὰ ἐκ τῶν ἀγρῶν: for the proleptic use of the prep., see on 51, 5.  
 30. ὡς πολιορκησόμενοι: *with the expectation of being besieged*; note the use of the fut. mid. for the fut. pass.  
 31. ἐσάξαντο: fr. σάσσομαι.
145. 2. διέβαλον . . . τὰς νέας: cf. 144, 8, where the verb is intr.  
 3. πεφραγμένους: fr. φράσσω.  
 4. ὡς δὲ κτλ.: *but when the resources with which they had come had been used up by them*.  
 6. τοῦ πλευνός τε κτλ.: *and the siege was demanding more and more (the more)*.  
 8. κακῶς πρήσσοντες: *in bad plight*.  
 9. οὐκ εἶχε: *was unable*.  
 10. ἡ δαπάνη . . . ἀπαιτεομένη: *the demand for the expenses*; for this use of the ptc., see Synt. 128 a.  
 12. Μεγαβάτη διαβεβλημένος: *since he had been brought into enmity with M*; the ptc. in the nom. is coördinate with the gen. abs. — τὴν βασιληίην: Synt. 72 a.  
 14. τὸν ἐστιγμένον (fr. στίζω) τὴν κεφαλὴν: *the man whose head was branded*.  
 18. ἄλλως μὲν οὐδαμῶς εἶχε κτλ.: cf. 88, 25.  
 19. ὁ δέ: repetition of the subj.  
 20. τὸν πιστότατον: second acc. with a verb of taking away. Synt. 72.  
 24. ξυρήσαντα: with two accusatives as ἀποξυρήσας above.  
 28. ἀποστάσιος ὧν γινομένης: *now if a revolt came about*; the gen. abs. forms a prot. to μετήσσεσθαι, inf. in indir. disc. after an expression of hoping.  
 29. νεώτερόν τι ποιεύσης: *i.e.* *revolt*.

146. 1. συνέπιπτε κτλ. : *it befell that all these things occurred at the same time.* It is unusual to find an aor. ptc. with the impf. ind.; the suppl. ptc. is used with this verb on the analogy of τυγχάνω; for the usual constr. see 145, 15.

3. πᾶν: *everything possible.*

4. λόγῳ: *i.e.* a temporary measure. In fact he expected to recover the tyranny.

5. ὡς ἂν . . . συναπισταίατο: Synt. 143 *b*.

7. τοὺς μὲν ἐξελαύνων . . . τοὺς δὲ ἐξεδίδου: change of const.

8. τῆσι πόλισι: dat. with ἐξεδίδου, but to be understood with φίλα ποιείσθαι also.— ἄλλον . . . ἄλλην: Lat. *alium . . . aliam.*

9. ὅθεν εἴη ἕκαστος: a past general prot. denoting indef. repetition.

11. ὡς . . . κατέπαυσε: taking up κατάπανσις.

14. συμμαχίης: gen with ἔδεε; the inf. is expegetical. Synt. 119.

18. πίνακα: the oldest mention of a map of the world, which the Ionic philosopher, Anaximander, is said to have been the first to make.— ἐνετέμμητο: fr. ἐντέμνω.

21. μὴ θωμάσης: a prohibition. Synt. 109.

22. παίδας εἶναι δούλους: subject of ἐστὶ understood, to which ὄνειδος and ἄλγος are pred.

24. τῶν λοιπῶν: partit. gen. with ὑμῖν.— ὅσῳ: *inasmuch as*; dat. of degree of difference with the superl.

26. εὐπετέως: to be taken with χωρέειν.

27. οὔτε . . . τε: *not . . . but*, as regularly.

28. τὰ ἐς τὸν πόλεμον = τὰ πολεμικά; acc. of respect.— ἐς τὰ μέγιστα ἀνήκετε: *you have attained the highest position.*

29. ἡ μάχη αὐτῶν: *their (equipment in) battle.*

147. 3. εὐπετέως χειρωθῆναι: as 133, 9.— ἔστι δὲ καὶ ἀγαθὰ κτλ.: *and those who possess that continent have good things . . . beginning with gold*; we should expect the ptc. to agree with ἀγαθὰ; instead it seems to agree with τοῖσι . . . νεμομένοισι.

6. τὰ θυμῷ κτλ.: *these things you may yourselves have if you wish them heartily.*

7. ἀλλήλων ἐχόμενοι: *next to one another, bordering upon one another*; for the gen., see Synt. 34.

8. οἶδε: pointing to the map; the 'deictic' use of the dem., when the art. is regularly omitted. Synt. 24 *a*.

11. ἔφη λέγων: for the pleonasm, see 87, 8.

18. τὸν ἐπέτειον φόρον: *the (fixed) annual tribute.*

19. καὶ οὗτοι: *these too.*

21. παρὰ ποταμόν: cf. 140, 18.

22. τὰ Σοῦσα ταῦτα: *this famous Susa.*

23. ἐνθαῦτα: the rel. constr. of the preceding clause is abandoned.

24. ἤδη: *henceforth.*— ἐρίζετε: may be taken as pres. inv. or as pres. indic. (prophetic present).

25. περὶ μὲν χώρης: the correl. clause is παρέχον δὲ τῆς Ἀσίας, l. 30.

29. χρυσοῦ ἐχόμενον: *pertaining to gold*; cf. 124, 19.— καὶ τινα: *many a man actually.*

30. παρέχον: *when it is possible*; acc. abs.— ἄλλο τι: = Lat. *nonne.*

148. 2. ἐς τρίτην ἡμέρην : *until day after tomorrow.*  
 3. ἐς τοσοῦτον ἤλασαν : *they proceeded only so far.*  
 5. ἐς τὸ συγκείμενον : *to the appointed place.*  
 6. ὀκοσέων ἡμερέων : *how many days' journey; gen. of measure. — ἀπὸ θαλάσσης τῆς Ἰώνων : i.e. from the sea coast of Ionia.*  
 8. διαβάλλον : *deceiving; an unusual meaning. — χρέον γὰρ κτλ. : for when he ought not to have told the truth.*  
 9. βουλόμενόν γε : *if he wished at least.*  
 10. λέγει δ' ὦν : *yet he did tell it (the truth).*  
 11. ὑπαρπάσας : *snatching away; i.e. 'preventing by interruption.'*  
 13. οὐδένα γὰρ κτλ. : *for no word that you say is acceptable to the Lacedemonians.*  
 17. ἐσελθὼν ἔσω : *pleonastic.*  
 18. ἀποπέψαντα : *after he had sent; preliminary to ἐπακοῦσαι.*  
 20. τοῦτο δέ : *and she; the pronoun agrees with the pred. τέκνον.*  
 23. ἄρχετο ἐκ δέκα ταλάντων ὑπισχνεόμενος : *he began by promising ten talents (lit. he began with ten talents in his promises). This use of the ptc. is analogous to the epexegetical inf. Synt. 119.*  
 25. προέβαινε . . . ὑπερβάλλον : *he went on offering larger sums.*  
 27. καὶ τὸ παιδίον ηὐδάξατο (fr. αὐδάξομαι) : *when the child cried out (parataxis). In later years Gorgo became the wife of Leonidas.*  
 31. ἐπὶ πλέον : *any further.*
149. 2. τῶν λοιπέων . . . μέγιστον : *i.e. greater than the rest; see note on 60, 16.*  
 3. ἐπελθὼν ἐπὶ τὸν δῆμον : *going before the assembly.*  
 4. ταῦτα . . . τὰ καί : *see note on 49, 18.*  
 5. πολέμου : *warfare; cf. μάχη, 146, 29.*  
 6. νομίζουσι : *use. — εἴησαν : opt. combined with indic. in subordinate clauses in indir. disc.; so below εἰσὶ . . . εἴη. Synt. 177.*  
 8. σφέας : *i.e. the Milesians.*  
 9. δυναμένους : *agreeing with the omitted subj. of ῥύεσθαι (τοὺς Ἀθηναίους). — οὐδὲν ὅ τι οὐκ; everything.*  
 11. διαβάλλειν : *as 148, 8. — εἰ : if (as was true).*  
 13. ἐποίησε τοῦτο : *i.e. διέβαλε.*  
 15. Ἰῶσι : *dat. with the verbal idea in βοηθούς.*  
 17. ἐγένοντο : *proved to be.*  
 21. αὐτὸς μὲν δὴ οὐκ : *he did not indeed in person.*  
 24. τῷ στόλῳ τούτῳ : *instrumental dat.*  
 25. τῆς Ἐφεσίδης : *sc. γῆς.*  
 26. χειρὶ πολλῇ : *dat. of accompaniment. Synt. 66 a.*  
 29. ἀπίκοντο : *i.e. at Sardis.*
150. 1. αἰρέουσι δέ : *Hdt. is fond of repeating a verb of a previous clause with an additional statement. Cf. 54, 23. — χωρὶς : except.*  
 3. τὸ δὲ μὴ λεηλατῆσαι : *obj. of ἔσχε prevented. The redundant μὴ is due to the neg. idea in ἔσχε. Synt. 181.*  
 7. ἐνέπρησε : *ingressive.*

10. ὥστε: with the two following ptcs. Synt. 129 a.  
 11. συνέρρεον: *poured*.  
 15. ὁ δέ: *and it* (the Hermus).  
 17. τοὺς μὲν . . . τοὺς δέ: *some . . . others*.  
 20. ὑπὸ νύκτα: *toward night*.  
 22. τὸ σκηπτόμενοι: *in excuse for which*.  
 24. ἐντὸς Ἄλυος: *i.e.* west of the Halys.  
 27. κατὰ στίβον: *on their track*.  
 31. στεφανηφόρους ἀγῶνας: the great games held at Olympia, Delphi, the Isthmus of Corinth and the valley of Nemea in Argos, where the prize was merely a crown.

151. 1. Σιμωνίδεω τοῦ Κηίου: Simonides of Ceos, a famous lyric poet, who is noted especially for his epigrams in honor of Greeks who fell in the Persian Wars, but who achieved great distinction also in other forms of verse, notably in epinicia, or songs in honor of victors in the great national games.

6. οὐκ ἔφασαν: *refused*.

8. οὕτω γὰρ κτλ.: giving the reason for τὸν πόλεμον ἐσκευάζοντο. ὑπάρχω is used like τυγχάνω, with a suppl. ptc.; *since the fact was that their behavior had been such toward Darius* (that it was too late to recede). — οὐδὲν ἦσσον: *nevertheless*; in spite of the fact that they were deprived of Athenian assistance.

11. τὸν δὲ ἡγεμόνα κτλ.: *and the leader of the coalition that resulted in the concoction of these events*.

18. ἐκγενέσθαι μοι: *may it be possible for me*; understand δὲς to account for this use of the inf.

20. δείπνου προκειμένου . . . ἐκάστοτε: *every day when his dinner was served*.

21. μέμνεο: perf. imv. of μιμνήσκω, but made on the analogy of the pres. instead of the regular form μέμνησο.

152. 1. μετὰ δὲ τοῦτο: an expedition had been sent out 492 B.C. under Mardonius, the king's son-in-law, to punish Athens and Eretria, the two cities in Greece that had assisted the Ionians. The fleet was wrecked off the dangerous promontory of Athos in Macedonia and, after securing the submission of Thrace and Macedonia, Mardonius returned. — τῶν Ἑλλήνων: used proleptically as obj. of ἀπεπειράτο (Synt. 34), instead of subj. of ἔχουεν.

3. διέπεμπε κήρυκας ἄλλους ἄλλη: the distributive idea expressed by the prep. διά is emphasized by ἄλλους ἄλλη.

8. οὗτοι: *i.e.* the inhabitants of the tributary cities along the coast.

10. τὰ προΐσχετο αἰτέων: *what he demanded in his proposals*. — πάντες νησιῶται: instead of the more regular πάντες οἱ νησιῶται. Synt. 27.

11. ἐς τοὺς ἀπικοίατο: opt. in a rel. clause denoting indef. frequency in past time. Synt. 168.

12. καὶ δὴ καὶ Αἰγινῆται: the Æginetans are especially mentioned because of the result of their act mentioned in the next sentence. There was constant hostility between the Athenians and Æginetans.

13. ἐπεκέατο : fr. ἐπίκειμαι.  
 14. ἐπὶ σφίσι ἔχοντας : *aiming at them*.  
 15. καὶ . . . ἐπελάβοντο : shift of constr.; the clause should properly be coördinate with δοκέοντες τε κτλ. For the case of προφάσιος, see Synt. 34.  
 18. πόλεμος συνήπτο : *war was in progress*. — ὁ Πέρσης : *i.e.* Darius.  
 19. ὥστε : with the four following ptes.  
 20. Πεισιστρατιδίων : referring especially to Hippias, son of Pisistratus, who was exiled from Athens and had taken refuge at the Persian court. Doubtless he hoped to be restored as tyrant of Athens.  
 22. ὁ Δαρείος : picking up ὁ Πέρσης. — ταύτης ἐχόμενος τῆς προφάσιος : *using* (lit. *holding on to*) *this pretext*.  
 23. τῆς Ἑλλάδος : partit. gen. with τοὺς μὴ δόντας instead of τῶν Ἑλλήνων. For the neg. μὴ with the ptc., see Synt. 180.  
 24. φλαύρως πρήξαντα τῷ στόλῳ : see note on l. 1.  
 25. παραλύει τῆς στρατηγίης : *he relieved of his command*.

- 153.** 8. ἐπέιχον (*sc.* τὸ νόον) : *intended*.  
 9. τῶν πρότερον : *the former events*; referring, probably, to instances of cruelty on the part of the Persians toward the inhabitants of places which they had reduced.  
 10. τοὺς : for τούτους τοὺς.  
 13. καὶ αὐτοί : *themselves too*.  
 16. Ῥηναίη : an island only four stades (less than half a mile) from Delos.  
 17. ἵνα ἦσαν : *where they were*; we should expect εἶεν, but see Synt. 175 a.  
 18. ἄνδρες ἱεροί : *sacred*, because Delos was devoted to the cult of Apollo.  
 19. οὐκ ἐπιτήδεα κτλ. : *having formed an unfavorable judgment against me*. ἐπὶ τοσοῦτο : *only so far*; pointing forward to μηδὲν σίνεσθαι. So ᾧδε, l. 20.  
 21. ἐν τῇ χώρῃ : the antecedent of the rel. pron. incorporated in the rel. clause and taken up by ταύτην. This promotes clearness when the rel. clause precedes. — οἱ δύο θεοί : *i.e.* Apollo and Artemis, whom the Asiatics would probably identify with their own sun and moon divinities. — ἐγένοντο : *were born*.  
 23. αὐτῶν : agreeing with the gen. implied in ὑμέτερα.  
 24. μετά : adv.  
 28. μετὰ τοῦτον ἔξαναχθέντα : cf. μετὰ Σόλωνα οἰχόμενον, 60, 10. Synt. 128 a.

**154.** 1. Δῆλος ἐκινήθη : Thucydides (II. 8) says that there was an earthquake at Delos a short time before the Peloponnesian War, though none earlier within the memory of the Greeks. He is obviously contradicting Hdt., but one statement is as likely to be true as the other. — ὡς ἔλεγον Δῆλιοι : to be taken with the following clause.

3. ἔσεσθαι : with μελλόντων. — ἐπὶ γὰρ Δαρείου κτλ. : Darius reigned 521–486 B.C., Xerxes 486–465 B.C., Artaxerxes 465–424 B.C. The whole period of the three reigns was, therefore, about one hundred years, and, as Hdt. reckoned thirty-three and one-third years to a generation, it seems probable that this was written after the close of Artaxerxes's reign. In that case, the Peloponnesian War was in progress.

6. **εἴκοσι ἄλλας γενεάς**: according to Hdt.'s method of reckoning, this would represent a total of six hundred and sixty-six and two-thirds years, or the period 1189–522 B.C. Hdt. places the Trojan War at about 1250 B.C., and, as the Dorian migration was dated about eighty years later, he seems to mean that not since that event had Greece been so troubled.

7. **τὰ μὲν . . . τὰ δέ**: *some . . . others*.

11. **ἀπῆραν** (*ἀπαείρω*): *sc. νέας*; so also with *προσίσχον*. — **πρὸς τὰς νήσους**: *i.e.* on the way to Eubœa; see 153, 27.

13. **περιπλέοντες τὰς νήσους**: *i.e.* from one to another. For the case of *νήσους*, cf. *περιμέναι τὰς φυλακάς*, 144, 10.

15. **οὔτε ἐδίδοσαν οὔτε ἔφασαν**: *would not give and refused*. For *ἐδίδοσαν*, see Synt. 91.

16. **στρατεύεσθαι**: pres. not fut., because *οὐκ ἔφασαν*, *refused*, may take a complementary inf. — **λέγοντες**: *meaning*.

20. **τῆς Ἐρετρικῆς χώρας**: partit. gen. with the following names of towns. These towns were situated on the coast, east of Eretria, but are otherwise unknown.

21. **κατασχόντες**: taking up *κατέσχον* in characteristic fashion.

23. **ὡς προσοισόμενοι**: Synt. 129 c.

24. **ἐποιεῦντο βουλήν** = *ἐβουλεύοντο*. — **εἴ κως δὲ κτλ.**: *but if haply they might guard their walls, this was their concern; i.e.* 'they were concerned with guarding their walls, if perchance they might.'

26. **ἐνίκα**: *it had been decided*; the subj. is *ἐκλιπεῖν*.

27. **πολλοὶ μὲν**: a more logical position for *μὲν* would be after *ἔπιπτον*.

29. **προδιδούσι**: *sc. τὴν πόλιν*.

31. **ἀποτινύμενοι κτλ.**: *taking vengeance for the temples that were burned in Sardis*; for the allusion, see 150, 21 ff.

155. 2. **κατὰ τὰς Δαρείου ἐντολάς**: see 153, 4.

5. **ταῦτὰ τοὺς Ἀθηναίους**: two accusatives with *ποιήσειν*.

6. **καὶ . . . γάρ**: *and since*.

7. **ἐνιππεῦσαι**: *i.e.* for cavalry manœuvres; inf. with the adj. *ἐπιτηδεότατον*. There is no reference to the use of cavalry in Hdt.'s account of the Battle of Marathon.

8. **σφι**: dat. with a verb of leading, as often in Homer. — **Ἴππίης ὁ Πεισιστράτου**: see note on 152, 20.

12. **κατέλαβε φυγεῖν . . . Πεισίστρατον**: *it befell to be banished by Pisistratus*. *φυγεῖν* in this sense is usually followed by *ὑπό* with the gen.

15. **Φιλιππίδην**: Philippides, a name confirmed by manuscript authority. Phidippides, the common form of the name, is undoubtedly a corruption. See Browning's *Phidippides*, which perpetuates a late addition to the story: namely, that he died after carrying to Athens the news of the victory at Marathon.

16. **τοῦτο** (*i.e.* *ἡμεροδρομεῖν*) **μελετῶντα**: *practicing this* (as a profession).

17. **τῷ**: dat. with *περιπίπτει*.

18. **τὸ Παρθένιον ὄρος**: there was a temple of Pan on the mountain (Pausanias, VIII. 54, 6).

19. βώσαντα δὲ . . . κελεύσαι: shift to the constr. of indir. disc. suggested by ἔλεγε above. Whether Philippides himself reported this vision or whether it was a legend that took form later, we cannot tell. The supernatural plays a considerable part in our author's account of this and other battles.

20. ἀπαγγεῖλαι δι' ὅτι: *to carry a message (asking) why.*

22. τὰ δ' ἔτι καὶ ἔσομένου: *and would be on other occasions besides; τὰ δέ as if τὰ μὲν had preceded.*

23. ταῦτα: subj. of εἶναι. — καταστάντων εὖ τῶν πρηγμάτων: *i.e.* after the Persian invasion.

25. Πανὸς ἱρόν: a cave on the north side of the Acropolis, which may be seen today.

27. τότε . . . ὅτε περ κτλ.: the rel. clause simply defines the time of this mission of Philippides.

156. 1. δευτεραῖος: *on the next day; i.e.* within twenty-four hours. The distance is estimated at 1240 stades, or about 138 miles.

2. τοὺς ἄρχοντας: *i.e.* the ephors.

4. μὴ περιδεῖν κτλ.: *not to allow the most ancient city in Greece to be cast into slavery by barbarians.* For περιπίπτω used as the pass. of περιβάλλω, see on 81, 10. For the constr. and tense of the ptc., see Synt. 132, 99 *b*. The Athenians believed that their city had existed from time immemorial and that the inhabitants were autochthonous.

6. πόλι λογίμῳ: dat. of degree of difference with the comp.; *poorer by a famous city.*

8. ἕαδε: fr. ἀνδάνω.

9. σφι: repeating τοῖσι pleonastically, as the latter belongs properly both to the μὲν and the δέ clause. Cf. 135, 18.

10. ἱσταμένου τοῦ μηνός: in the Attic calendar the month was divided into three decads, μὴν ἱστάμενος, μὴν μεσῶν, μὴν φθίνων. The date indicated would be, therefore, the ninth of the month.

11. μὴ οὐ κτλ.: *unless the moon was full; for the double neg., see Synt. 182 a.*

15. τεμένει Ἡρακλέος: the cult of Heracles at Marathon was the oldest in Greece. His temple, the Heracleum, is placed by modern authorities at some distance from the modern Marathon. See How and Wells on this passage.

18. ἀναραιρέατο: Ionic plupf. of ἀναιρέω.

20. οὐκ ἑόντων συμβαλεῖν: *opposing an attack.* — ὀλίγους γὰρ εἶναι . . . συμβαλεῖν: *for they were too few . . . to attack; implied indir. disc. after οὐκ ἑόντων.* συμβαλεῖν with ὀλίγους instead of the more usual ὥστε συμβαλεῖν. Synt. 121 *b*.

21. καὶ Μιλτιάδεω: *including Miltiades.*

23. ὁ τῷ κυάμῳ λαχὼν πολεμαρχεῖν: *he who had been appointed by lot to the office of polemarch.* This is an anachronism, as the custom of choosing the archons by lot was not instituted until later (487–486 B.C.).

27. ἐν σοὶ . . . ἐστι: *it depends upon you, rests with you.*

29. μνημόσυνα: pl. of a single circumstance; cf. 107, 18.

157. 1. Ἀρμόδιός τε καὶ Ἀριστογείτων: Harmodius and Aristogiton, who killed the tyrant Hipparchus, son of Pisistratus, were also of the deme Aphidna.

3. δέδοκται: *it has been resolved* (i.e. by the Persians). A conjectural reading (Reiske) δέδεκται, *it has been shown*, is tempting.

7. κῶς ἐς σέ κτλ.: *how it belongs to you to have power over events*.

8. ἔρχομαι φράσεων: cf. 51, 16. Synt. 96, 3.

11. ἔλπομαι = νομίζω, as often.

13. πρὶν τι κτλ.: *before any unsound thought occurs to some of the Athenians, i.e. before they become traitors*.

14. θεῶν τὰ ἴσα νεμόντων: *if the gods dispense justice*. — οἰοί τέ εἶμεν: *we shall be able*. Synt. 89 a.

15. ἐς σὲ τείνει καὶ ἐκ σέο ἄρτηται (perf.): the pron. is emphatic; *concern YOU, are dependent upon YOU*.

16. προσθῆ (sc. γνώμην): *concur*. — ἔστι: for the tense, cf. εἶμέν, l. 14; for the accent, cf. 55, 6.

18. τῶν ἀποσπενδόντων τὴν συμβολήν: *i.e. τῶν οὐκ ἐώντων συμβαλεῖν*, cf. 156, 20.

19. τῶν: rel. pron. attracted to the case of its antecedent ἀγαθῶν, which is incorporated in the rel. clause.

21. ἐκεκέρωτο: *it was* (lit. *had been*) *decided*.

22. τῶν ἢ γνώμη ἔφερε: *whose judgment favored; i.e. who were in favor*.

23. ἐκάστου: pred. gen. with ἐγένετο. — πρυτανική τῆς ἡμέρης: *the day's command; instead of 'the command for the day.'*

24. ὁ δὲ δεκόμενος οὐτι κω συμβολήν ἐποιέετο: if Miltiades was in favor of an immediate attack, it seems odd that he should have delayed in this way. We must rather believe that the decision to attack was the result of other causes, such as the condition of the enemy's forces.

26. περιήλθε: sc. ἡ πρυτανική.

29. κέρας τὸ δεξιόν: the right wing was the post of honor and of danger. It is not clear whether the tribe of the polemarch was also there.

30. ὡς ἀριθμέοντο: *i.e. according to an official or assigned order*.

158. 1. εὐώνυμον: for the euphemism, see on 51, 28. — ἀπὸ ταύτης σφι τῆς μάχης: *after this battle; σφι points proleptically to Πλαταιεῦσι, l. 5*.

2. ἐς πανηγύριαι τὰς ἐν τῆσι πεντετηρίσι: *at the festivals that occur every four years*. The reference is probably to the great Panathenaic festival.

3. κατεύχεται . . . λέγων: pleonastic.

6. τὸ στρατόπεδον κτλ.: *while the army was made equal* (in length) *to the army of the Medes* (i.e. the Persians). Instead of this clause we should expect a gen. abs.; as it stands it is an instance of anacoluthon.

8. ἐπὶ τάξιας ὀλίγας: *only a few rows deep*.

9. ἔρωτο (fr. ῥώννυμι) πλήθει: *was strong* (lit. *had been strengthened*) *in numbers*.

10. διετέτακτο: *impers.*

11. ἀπείθησαν (fr. ἀπίημι): *had been let go; i.e. 'had been given the command to go.'* — δρόμῳ ἔεντο: *they hastened on a run*.



12. ἦσαν δὲ κτλ. : *and the distance between them was not less than eight stades (i.e. a little less than a mile) ; the verb agrees with the pred.*

14. μανίην τοῖσι Ἀθηναίοισι ἐπέφερον κτλ. : *attributed to the Athenians (i.e. thought them possessed of) madness that would utterly destroy them.*

16. ἵππου : *see note on 155, 7.*

21. πρῶτοι ἀνέσχοντο κτλ. : *were the first to endure the sight of, etc. Synt. 132. Hdt. seems to forget other struggles described by himself in which Greeks engaged with Persians, e.g. 150, 25 ff.*

22. τέως δέ : *but up to that time.*

23. φόβος ἀκοῦσαι : *fearful to hear. Synt. 118. — μαχομένων . . . χρόνος ἐγίνετο πολλός : instead of τῆς μάχης . . . χρόνος κτλ.*

26. κατὰ τοῦτο μὲν : *taking up τὸ μὲν μέσον and correl. with τὸ δὲ κέρασ ἐκάτερον.*

30. ἔων : *impf. of ἐάω. — τοῖσι . . . ῥήξασι : dat. with ἐμάχοντο.*

159. 3. πόνω = μάχη, a Hom. use.

1. γενόμενος : *having proved himself. — ἀπὸ ἔθανε : tmesis.*

5. Κυνέγειρος : *brother of the tragic poet Æschylus, who also fought at Marathon.*

7. τὴν χεῖρα : *acc. of the thing retained with the pass. of a verb of depriving.*

9. ἐπεκράτησαν : *got possession of.*

12. φθῆναι κτλ. : *to reach the city before the Athenians ; for the aor. ptc. with φθάνω, see Synt. 134, 99 b.*

14. ὡς ποδῶν εἶχον : *as fast as they could. Synt. 46.*

15. πρὶν ἢ ἤκειν : *redundant.*

17. Κυνοσάργει : *Cynosarges, a gymnasium dedicated to Heracles, whose location is uncertain. It may have been at the foot of Mt. Lycabettus, which would have been a natural position for the Athenians to take, in full view of the bay.*

20. ἀπέπλεον : *i.e. because they saw the Athenian forces.*

21. ἀπέθανον : *the subj. ἄνδρες is thrown into the acc. after the prep. κατὰ.*

25. καταλαβεῖν (*sc. Ἀθήνας*) : *to reach.*

26. ὕστεροι . . . τῆς συμβολῆς : *too late for the engagement.*

The account of the Battle of Marathon, as given by Herodotus, is singularly lacking in the details we should expect from a modern historian, such details as the exact date and hour, the position of the opposing armies, the kind and number of forces in action. On the other hand many of the details given are immaterial or of doubtful truth. He probably had no documentary evidence concerning the battle and had never visited the battlefield. He was acquainted with the traditions that sprang up in connection with the battle and knew well how it was regarded by the Greeks of his own day. His method of description is that of the artist rather than the historian, but we must not assume from that that he deliberately falsified the facts.

160. 3. καὶ πρὶν : *even before ; i.e. because of the burning of Sardis. — κεχα-  
ραγμένον : fr. χαράσσω.*

4. καὶ δὴ καί : *introducing the main clause ; the first καί is intensive.*

5. δεινότερα ἐποίει : *cf. 102, 3. — ὄρμητο (ὠρμητο) : was eager.*

6. αὐτίκα μὲν: the correl. is τετάρτῳ δὲ ἔτει, 10. — ἐπηγγέλλετο πέμπων ἀγγέλους: pleonastic.

7. κατὰ πόλιν: *city by city*; i.e. *from city to city*. — πλέω (πλέονα): *sc. στρατιήν*.

8. ἐκάστοισι: agreeing with a word for the inhabitants of the cities. — ἢ παρείχον: abridged expression for ἢ ὄσῃν παρείχον; the impf. is used because it refers to a repetition of the action.

8. καί: connecting the following nouns with στρατιήν. — νέας: *ships-of-war*.

9. πλοῖα: *transports*, for animals and supplies.

10. ἐπὶ τρία ἔτεα: *i.e.* 489–487 B.C.

11. ὡς . . . στρατευσομένων: *with the avowed intention of proceeding*; the alleged reason is also the real one.

12. παρασκευαζομένων: coördinate with καταλεγομένων.

15. στελλομένου: *when he was on the point of setting out*. Synt. 84.

17. ὡς δεῖ μιν κτλ.: *since he had to appoint a successor and then (οὕτω) set out*; the preliminary ptc. contains, as often, the main idea and is taken up by οὕτω.

18. πρότερον ἢ: followed by the inf. like πρὶν ἢ.

19. βασιλεύσαι: ingressive aor.; so also βασιλεύσαντι below. Synt. 98 a, 99 b.

20. Γωβύεω: Gobryas was one of the seven conspirators who slew the false Smerdis. See 126, 31 ff. Four other wives of Darius were mentioned, 132, 19 ff.

23. μητρός: pred. gen.

24. κατ' ὅτι . . . εἶη: *on the ground that he was*; the opt. because of implied indir. disc. Cf. in the following clauses ὅτι εἶη, ὡς εἶη; the difference for the sake of variety. — γόνου: collective; *progeny, children*.

25. νομιζόμενον εἶη πρὸς κτλ.: *it was customary in the view of, etc.*

161. 2. οὐκ ἀποδεικνυμένου κω γνώμην: *had not yet expressed his opinion*; the pres. because he was still refraining from expressing it. Synt. 86. — κατὰ τούτῳ τούτοις: *at the same time as (with) these events*.

3. καὶ Δημάρητος: the intensive is regular after 'the same.' — ἀναβεβηκώς: with the impf. of τυγχάνω the ptc. retains its own time reference; so the two following ptc.

6. ὡς ἢ φάτις μιν ἔχει: *as the report goes about him*.

7. πρὸς τοῖσι ἔλεγε ἔπεσι: *in addition to what he had been saying*.

11. καὶ ἐν Σπάρτῃ: such a custom at Sparta is mentioned nowhere else. The story of the intervention of Demaratus is probably without foundation. It is not likely that a Spartan king could have influenced the succession.

12. νομιζέσθαι: because of ἔφη in the parenthetical clause. — ἦν οἱ μὲν κτλ.: *if some children have been born (previously) before their father became king*.

14. ὀψίγονος: *late-born* (relatively speaking); a poetic word, pleonastic with ἐπι-γέννηται. — τοῦ ἐπιγενομένου: pred. gen. of possession.

17. δοκέειν δέ μοι: Synt. 122.

18. ἢ γὰρ Ἀτοσσα εἶχε τὸ πᾶν κράτος: doubtless the real reason for the accession of Xerxes.

20. ὀρμᾶτο στρατεύεσθαι: *was hurrying his preparations for the expedition*; cf. ὀρμητο στρατεύεσθαι, 160, 5.

21. παρασκευαζόμενον: *in the midst of his preparations*.

22. βασιλεύσαντα : when a rule is over it is thought of as a single occurrence. — τὰ πάντα : *in all*; *i.e.* 522–486 B.C.

23. οἱ ἐξεγένετο : *was it permitted him*.

162. 1. Περσέων : partit. gen. with the superlative. — Μαρδόνιος : leader of the unsuccessful expedition sent out by Darius in 492 B.C. See note on 152, 1.

2. Ξέρξη μὲν . . . Δαρείου δέ : the difference in constr. for the sake of variety.

3. τοιούτου λόγου εἶχετο : *persisted in such talk as this* (lit. *held on to it*).

4. Πέρσας : Synt. 74. — μὴ οὐ κτλ. : *not to pay the penalty for what they had done*; the redundant οὐ because οἴκός ἐστι upon which the phrase depends is itself negated. Synt. 181.

5. εἰ . . . πρήσσοις : properly a supposition with the apodosis suppressed (aposiopesis), but it may be translated as a wish : *may you accomplish*.

7. ἵνα λόγος σε ἔχη κτλ. : cf. 161, 6, and the Hom. expression ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν. *Od.* I. 95.

8. καί τις . . . φυλάσσηται : *and that people may guard against*; for the use of τις, cf. ἵνα τις στυγέησι καὶ ἄλλος, *Hom. Il.* VIII. 515, etc.

9. λόγος τιμωρός : *an argument for vengeance*.

11. περικαλλής : *sc. ἐστί*.

12. τὰ ἡμερα : *cultivated*; attributive of δένδρεα. — ἀρετὴν τε ἄκρη (*i.e.* χώρα) : *unsurpassed in fertility*.

13. ἀξίη ἐκτῆσθαι : *worthy to possess*. — οἶα : with the ptc. — νεωτέρων ἔργων ἐπιθυμητής : cf. *novarum rerum cupidus* *Cæsar B.G.* I. 18, etc.

14. αὐτός : connect with εἶναι; for the case, see Synt. 81.

15. κατεργάσατο : *worked upon*. — ἀνέπεισε ὥστε : usually the inf. without ὥστε is used.

17. ἔμελλε ἐς χεῖρας ἄξεσθαι : *was about to undertake*.

21. οὔτε . . . τε : *not . . . but*, as often.

22. κατηγήσομαι κτλ. : *shall be the first to establish this custom* (explained by οὐδαμὰ κω ἠτρεμίσαμεν below).

24. ἐπείτε : *since, from the time when*.

26. θεὸς . . . ἄγει : an example of tragic irony; cf. 169, 4. — αὐτοῖσι ἡμῖν πολλὰ ἐπέπουσι : *if we ourselves engage in many undertakings*; the dat. with συμφέρεται, *it turns out*.

27. τὰ μὲν : rel. clause, with the antecedent incorporated in it.

28. κατεργάσαντο : *subdued*; for a different meaning, see l. 15.

29. ἐπισταμένοισι (*sc. ὑμῖν*) : *since you know well*.

31. ὅκως μὴ λείψομαι (fut. mid. for fut. pass.) : obj. clause with ἐφρόντιζον. — τῶν πρότερον γενομένων : gen. with the comp. idea in λείψομαι, *left behind, inferior to*. Synt. 39.

163. 1. τιμῆ : *office, i.e. of king*.

2. προσγινόμενον : suppl. ptc. with εὕρισκω; for the tense, see Synt. 89.

3. τῆς : rel. pron. attracted to the case of the omitted antecedent ταύτης — οὐκ . . . οὐδέ . . . δέ : *not . . . or . . . but*.

4. τιμωρίην τε καὶ τίσιν : Hdt. is fond of coupling synonyms.

6. ἐλάν στρατόν = στρατεύεσθαι.

12. πρὶν ἢ ἔλω: *until I seize*; in Attic, ἄν would be required. Synt. 171 a.  
 13. οἷ γε: the antecedent is implied in τὰς Ἀθήνας.  
 15. ἅμα Ἀρισταγόρῃ: *i.e.* at his instigation; see 149, 19 ff. — δούλω δέ: the particle connects two designations for the same person; cf. 85, 9.  
 17. ὅτε Δᾶτις κτλ.: *i.e.* at the battle of Marathon.  
 19. ἀνάρτημαι: *I am bent upon*. Synt. 95.  
 20. ἐν αὐτοῖσι: *therein*; *i.e.* the expedition against Greece. — εἰ . . . καταστρεψόμεθα: *monitory protasis*. Synt. 163.  
 22. Πέλοπος . . . χώρην: *i.e.* τὴν Πελοπόννησον.  
 23. τῷ Διὸς αἰθέρι ὁμοῦρεύσαν: *coterminous with the ether of Zeus*. The ancients thought of the heavens as a hemisphere covering the earth, which was a circular disk whose circumference coincided with that of the heavens.  
 25. σφέας πάσας: *all of them*; *i.e.* all lands or cities.  
 26. πυνθάνομαι . . . ἔχειν: Synt. 137 a.  
 29. τούτων . . . ὑπεξαιρημένων: *if these are removed* (from the number of our enemies).

164. 1. ὅς: *you who, since you*.

2. ἐπίκειο: *hit the mark*. — καὶ . . . οὐκ ἔασεις: logically coördinate with τὰ τε ἄλλα λέγων, but shifting to an independent clause.

3. καταγελάσαι: with dat. instead of the more regular gen.

4. ἔοντας ἀναξίους (*sc.* καταγελάσαι): *who have no right*. — δεινὸν ἂν εἶη . . . εἰ: after δεινὸν and similar words, εἰ = ὅτι, hence οὐ (not μὴ) τιμωρησόμεθα. The sentence illustrates a common paratactic arrangement after words like δεινὸν, θαυμαστόν, etc. *It would be a shocking thing that while we have reduced to slavery the Sacæ, etc., when they had done the Persians no injury, but merely wished to gain additional power, we shall not punish the Greeks, when they were the aggressors.*

9. κολήν: used contemptuously.

10. ἐπιστάμεθα μὲν . . . ἐπιστάμεθα δέ: anaphora.

11. μάχην: *manner of fighting*.

12. παίδας: so called because Athens was the 'mother city.'

14. ἐπελαύνων: suppl. ptc. with ἐπειρήθην. Synt. 132.

16. ὀλίγον ἀπολιπόντι ἀπικέσθαι: *lacked only a little of reaching* (lit. *failed by a little*).

19. τὸ ἐκ τῆς Ἀσίας: the attrib. expression belongs properly with νέας also.

20. ἐς τοῦτο θάρσεος: *to that pitch of boldness*. Synt. 31, 6.

24. ὧν: *at any rate*.

25. ἀπὸ πείρης κτλ.: apparently a proverb; cf. Theocritus, *Id.* XV. 62. πείρα πάντα τελεῖται.

26. τοσαῦτα: adv. (cogn.) acc. with ἐπιλεήνας.

27. ἐπέπαυτο: *was done*. Synt. 95 b.

28. προκειμένη: equiv. to a pass. of προτίθημι (in a perf. sense) as usual.

165 1. τῷ δὴ καὶ κτλ.: *upon which fact he actually relied in speaking*; ἔλεγε has to be taken with both the rel. and the main clause.

2. μὴ λεχθεισέων: the neg. shows that the ptc. has conditional force.

3. ἔστι: *it is possible*. — αἰρέόμενον ἐλέσθαι: *in choosing to choose*.

4. λεχθεισέων δέ: *sc.* γνωμέων ἀντιέων ἀλλήλησι.

5. ἔστι: *sc.* τὴν ἀμείνω . . . ἐλέσθαι. — αὐτὸν ἐπ' ἑωυτοῦ: (itself) *by itself*; the intensive often accompanies and emphasizes the refl.

6. παρατρίψωμεν ἄλλῳ χρυσῶ: *rub it beside other gold* (*i.e.* on the touchstone). Fine gold, when rubbed upon the touchstone, made a red mark; adulterated gold made a dark streak.

8. ἀδελφεῶ δέ: see note on 163, 15.

9. οὐδαμόθι γῆς: *nowhere on earth.* Synt. 46. Cf. Lat. *ubi terrarum.*

10. τε οὐκ . . . τε: more often οὔτε . . . τε.

19. ὑπερέχοντα ζῶα: *overweening creatures*; placed proleptically as obj. of ὄρᾱς instead of κεραυνοί.

22. τὰ τοιαῦτα: *i.e.* τὰ μέγιστα. The sentiment found here became a commonplace with later poets; cf. the fine lines in Horace (*Od.* II. X. 9–12): *saepius ventis agitatur ingens | pinus et celsae graviore casu | decidunt turrets feriantque summos | fulgura montis.* — φιλέει ὁ θεὸς τὰ ὑπερέχοντα πάντα κολουέιν: the keynote of the History.

24. κατὰ τοιόνδε: *in some such way as the following.*

25. δι' ὧν ἐφθάρησαν: *tnesis.* The aor. is gnomic.

29. οὐκ ἐόντων ἀξίων φλαύρως ἀκούειν: *who do not deserve to be slightly spoken of.*

166. 3. τοῦτό σε ῥύσεται κτλ.: *this will save you from receiving any punishment befitting your idle words.* μηδένα because ῥύσεται has the force of a verb of preventing. Synt. 181.

7. ἐπιτελέα ποιήσω: a periphrasis for ἐπιτελέσω. — μὴ γὰρ εἶην κτλ.: *may I not be the son of Darius, the son of Hystaspes, etc., if I do not punish.*

11. ἀλλ' οὐκ ἐκείνοι: *at least they will not.*

13. Σάρδις τε ἐνέπρησαν καὶ ἤλασαν ἐς τὴν Ἀσίην: *hysteron proteron*; see *Introd.* p. 45.

16. τὸ γὰρ μέσον κτλ.: *for there is no middle ground of our enmity.*

18. τιμωρέειν: *to take vengeance.* — ἵνα καὶ κτλ.: *that I may actually (καὶ) know this terrible thing that I shall suffer*; referring contemptuously to the warnings of Artabanus.

20. Πέλοψ ὁ Φρύξ: according to Pindar (*Ol.* 1, 24) a Lydian.

21. ὡς = ὥστε.

23. εὐφρόνη τε ἐγένετο καὶ Ξέρξην ἔκνιζε: *parataxis*, instead of 'when night came on,' etc. For the euphemism in εὐφρόνη, see on 51, 28.

24. νυκτὶ βουλήν διδούς: *leaving counsel to the night*; *i.e.* allowing night to fill the rôle of counselor.

25. εὔρισκε οἱ οὐ πρῆγμα εἶναι: *he found that it was not the thing (i.e. advisable) for him.*

27. κατύπνωσε: *he fell asleep.* — καὶ δὴ κου: *and now perhaps.* — ὡς λέγεται ὑπὸ Περσέων: the account of the dream, however, is thoroughly Greek.

28. ἄνδρα οἱ ἐπιστάντα: cf. *Hom. Il.* II. 20 ff.

167. 1. μετὰ δὴ βουλεύει: *tnesis*; *do you by change of plan decide?*

4. οὔτε ὁ συγγνωσόμενός τοι πάρα (πάρεστι): *nor is there with you one who will pardon you.*

5. τῶν ὀδῶν: partit. gen. with ταύτην.  
 6. ἀποπτάσθαι: cf. ὤχετ' ἀποπτάμενος. Hom. II. II. 71.  
 7. ὁ δέ: repetition of the subj.  
 9. ἀγχίστροφα βουλεύομαι: *I make a sudden change of plan.*  
 10. φρενῶν τε γὰρ κτλ.: *for I have not yet reached the prime of my mental powers; φρενῶν and ἐμεωντοῦ both limit τὰ πρῶτα.*  
 14. ἀεικέστερα . . . ἢ χρέον: *more insolent than I should.*  
 15. συγγνοῦς: *having come to the same mind (as he).*  
 16. ὡς μεταδεδογμένον: *on the understanding that I have decided by change of mind; acc. abs.*  
 17. ἤσυχοι ἔστε: *make no move, remain inactive.*  
 20. καὶ δὴ φαίνεαι κτλ.: *have you really openly renounced?* for the ptc. with φαίνεσθαι, see Synt. 137 c.  
 22. ὡς παρ' οὐδενὸς ἀκούσας: *as though you had heard them from a nobody.*  
 23. ἐξ αὐτῶν: *therefrom; i.e. from your conduct.*  
 26. ἀνά τε ἔδραμε: cf. 72, 24; 131, 2.  
 27. καλέοντα: fut.  
 31. ὑπεθήκαο: 1 aor. mid. of ὑποτίθημι; a rare form.

168. 2. τετραμμένῳ καὶ μετεγνώκоти: synonyms. — ἐπιφοιτῶν = ἐπιφοιτάων.

3. οὐδαμῶς συνέπαινον ἔόν: *by no means approving.*  
 4. νῦν δέ: *just now.*  
 5. οἱ πάντως ἐν ἡδονῇ: *it is altogether his pleasure.*  
 6. ἐπιπτήσεται καὶ σοί: *he will appear to you too; with the verb cf. ἀποπτάσθαι, 167, 6.*  
 7. ὁμοίως καὶ ἐμοί: *just as to me.*  
 8. ἂν γινόμενα: indir. disc. with εὐρίσκω, representing ἂν γίνοιτο of the dir.  
 11. οἱ: *his.* Synt. 53.  
 15. κοῖτον ἐποιέετο: *he was sleeping.*  
 16. ὑπερστάν: cf. Hom. II. II. 20. στη δ' ἄρ' ὑπὲρ κεφαλῆς.  
 17. σὺ δὴ: *you really.*  
 18. ὡς δὴ κηδόμενος αὐτοῦ: *as though you were anxious for him forsooth; δήπου is more common in this sense.*  
 20. ἀποτρέπων: with conative force. — Ξέρξην: placed at the beginning of the clause for emphasis; *as for Xerxes; subj. of παθεῖν.*  
 24. ὅς: dem. pron. — ἀμβώσας: for ἀναβώσας; cf. 52, 25.  
 26. οἷα ἄνθρωπος ἰδὼν κτλ.: *as a man who has seen many great powers brought low by lesser ones.*  
 29. μεμνημένος μὲν κτλ.: *remembering the expedition of Cyrus against the Massagetæ how it fared; for the case of στόλον, see Synt. 35 c. This expedition took place about 529 B.C. and resulted in the death of Cyrus. (Book I. 201 ff.).*  
 30. μεμνημένος δέ: note the anaphora.  
 31. τὸν ἐπ' Αἰθίοπας τὸν Καμβύσῳ: an expedition upon which the soldiers were driven by famine to devour many of their own number. (Book III. 25.) — συστρατεύομενος: ptc. representing the impf. This expedition is described in Book IV. See note on 140, 1.

169. 2. ἀτρεμίζοντα: with cond. force.
4. Ἑλληνας φθορὴ τις καταλαμβάνει θεήλατος: an example of tragic irony. See 162, 26.
5. τράπομαι καὶ τὴν γνώμην μετατίθεμαι: cf. 168, 2, with note.
8. ποίει δὲ οὕτως κτλ.: *act in such a way that no effort on your own part shall be lacking.* Synt. 146.
12. ἐφαίνετο . . . φανερός ἦν: synonymous.
15. ἀπό: temporal.
16. ἐπὶ τέσσερα ἔτεα: *i.e.* 484–481 B.C.
17. πέμπτῳ ἔτει ἀνομένῳ: *in the course of the fifth year.*
18. χειρὶ μεγάλῃ πλήθεος: *with a great body of troops.* Synt. 66 a. — στόλων τῶν ἡμεῖς ἴδμεν πολλῷ μέγιστος: cf. Thucydides I. 23. τῶν προτέρων ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν.
20. παρὰ τοῦτον: *in comparison with this.*
21. μηδένα: *of no (after the neg. any) importance.* — τὸν Σκυθικόν: the Cimmerians were driven from their home north of the Euxine Sea by the Scythians in the middle of the seventh century B.C.
23. τὰ ἄνω τῆς Ἀσίας: *upper Asia; i.e.* the region between the Tigris and the Indus Rivers.
24. ἐτιμωρέετο: with conative force. — κατὰ τὰ λεγόμενα: *i.e.* according to traditional accounts, such as the Catalogue of Ships in *Iliad* II.
26. πρὸ τῶν Τρωικῶν: *before the Trojan War.*
29. τὸ πρὸς μεσαμβρίας: *southward.*
170. 1. οὐδ': as if the neg. οὐκ had preceded; *not these or others.*
2. ἄξιοι: *a match for.*
3. κοῖον: lit. *what sort of;* probably used after τί for variety's sake.
5. ἐτετάχατο: *were assigned.*
6. ἅμα στρατευομένοισι: *while at the same time joining the expedition.*
8. τοῦτο μὲν: with no corresponding τοῦτο δέ; see note on l. 16. — ὡς προσπταισάντων κτλ.: *on the ground that those who first sailed had come to grief.* This refers to the expedition under Mardonius; see note on 152, 1.
10. ἐκ τριῶν ἐτέων: *beginning three years before.* — κου μάλιστα: *somewhere about;* qualifying the numeral.
12. ὑπὸ μαστίγων: *under the lash.*
16. ζεύξαντας: *i.e.* by joining the opposite banks by means of boats. — ταῦτα μὲν: *picking up τοῦτο μὲν, l. 8.*
18. ἐν ᾧ (χρόνῳ) . . . ἐν τούτῳ (χρόνῳ): *while . . . meanwhile.*
20. Κριτάλλων: the site of Critalla is not definitely known, but it was somewhere on the royal road to Susa, east of the Halys River.
21. ἐνθαῦτα (Att. ἐνταῦθα): *i.e.* at Critalla. — πάντα τὸν κτλ.: *all the army on the mainland that was going to march, etc.*
23. πρῶτα μὲν: the correlative is μετὰ δέ, 171, 1.
24. γῆν τε καὶ ὕδωρ: as tokens of submission.
25. πλὴν: *except that.* — οὔτε ἐς Ἀθήνας οὔτε ἐς Λακεδαίμονα: because, as Hdt. says elsewhere (Book VII. 133), his former messengers the Athenians

threw into a pit and the Lacedaemonians cast into a well, telling them to get earth and water from there.

26. ἐπί: *to fetch.*

171. 1. οἱ δέ: *and they; i.e. Phœnicians and Egyptians; see l. 7.*

3. τῆς Χερσονήσου: limiting ἀκτῆ.

4. μεταξύ: placed between the two dependent genitives.

6. ἐγεφύρουν: *sc. as subj. the antecedent of τοῖσι.*

7. τὴν μὲν . . . τὴν δέ: agreeing with γέφυραν understood. By the 'bridge' Hdt. means the cables connecting the boats.—λευκολίνου . . . βυβλίνην: gen. of material followed by adj. limiting the subst.; as usual, showing the author's desire for variety. Papyrus is an Egyptian product.

8. ἔστι: sing. verb with pl. subj. referring to an interval of space. Synt. 1 c — ἐς τὴν ἀπαντίον: *sc. γῆν.*

9. ἐξευγμένου: perf. of the finished product.

10. ἐκεῖνα: *i.e. τὰ ἐξευγμένα.*

12. ἐπικέσθαι μαστίγι: equiv. to μαστιγῶσαι, *to scourge*, hence followed by the acc.—πληγὰς: cogn. acc. Hdt. treats the Hellespont as a rebellious slave.

13. ἤδη ἤκουσα: *I have heard too.*

15. ὦν: *at any rate; implying some doubt of the story of the scourging.*

18. ἦν τε . . . ἦν τε μή: *whether . . . or not.*

19. ἄρα: *after all.*

20. θύει: it was customary to offer sacrifices to great rivers to propitiate them. The Hellespont is here called a river because of its strong current. It is called πέλαγος (*open sea*) l. 13; θάλασσα, l. 21.

21. ζημιῶν: contr. fr. ζημίειν; its subj., like that of ἐπικέσθαι, l. 12, is left indefinite; we should use the pass. constr.: *that it be punished.*

22. τῶν ἐπεστέωτων τῇ ζεύξει: *those in charge of the construction; the gen. limits τὰς κεφαλὰς.*

24. τὰς δέ: *but other bridges.*

25. τὰ τῶν γεφυρέων: hardly more than αἱ γέφυραι.—τὰ περὶ τὸν Ἄθων: *the works about Athos.*

26. ἄμα τῷ ἔαρι: *i.e. early in April.*

28. ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην: *leaving its seat in the heavens; for the proleptic use of the prep., see 51, 5.*

29. οὐτ' ἐπινεφελέφων ὄντων: *though the weather was not cloudy.*—αἰθρίης τε (*sc. ἐουσῆς*) τὰ μάλιστα: *but when there was a perfectly clear sky.*

30. ἰδόντι δὲ καὶ μαθόντι: the ptcs. are practically synonymous.

172. 1. τὸ θέλει προφαίνειν: *what it would portend; for the rel. in an indir. quest., see 92, 16 and note.*

3. ὁ θεός: *i.e. the Sun.*—ἥλιον: without the art. virtually equiv. to a proper name; so σελήνην, l. 4.

4. προδέκτορα: *fore-shower; perhaps coined by Hdt.; found only here.*—σελήνην δὲ σφέων (προδέκτορα): probably only a Greek notion; see next note.



7. τὸν ἥλιον ἐθέλοντες ιδέσθαι ἀνίσχοντα: the Persians were sun worshippers and waited for the sacred moment of its rising before a great undertaking.

12. τοιαύτην . . . ἢ μιν παύσει καταστρέψασθαι: *such . . . as to prevent his reducing.*

13. πρότερον ἢ . . . γένηται: more commonly πρὶν (ἢ) ἂν γένηται. Synt. 171 *a*.

18. μετεμέλησε . . . μαστιγώσαντι: *he regretted . . . having scourged.* Synt. 136.

20. πρὸς τοῦ Πόντου . . . πρὸς τὸ Αἰγαῖον: for the difference in case, see on 99, 9.

21. ἡ ἵππος: *the cavalry.*

22. ἡ θεραπήνη: abstract noun used as collective.

24. στρατός: *sc. διέβαινε.*

173. 4. ἤδη δὲ ἤκουσα: cf. 171, 13. In both places Hdt. probably doubts the report.

12. ἀνάστατον . . . ποιῆσαι: a common periphrasis.

13. ἐξήν τοι ποιεῖν: *you might have done it.* Synt. 104, 2.

19. πεζοῦ: here an adj. — ἐφάνη (*sc. ὅν*): *was shown to be.*

20. ἐξηριθμήσαν τόνδε τὸν τρόπον: this can hardly be authentic. The numbers given by Hdt. are probably greatly exaggerated.

21. ὡς μάλιστα εἶχον: *as much as they could.*

26. μέχρι οὗ (χρόνου): *until.*

28. ἐγένετο: *came to.*

174. 3. οὔνομα μὲν εἶχε κτλ.: *while it was ostensibly proceeding against Athens, it was really directed, etc.*; paratactic arrangement of clauses.

7. ὡς . . . πεισόμενοι: *in the belief that they would suffer.* — οὐδὲν ἄχαρι: euphemism; cf. 63, 3.

11. μηδιζόντων: *side with the Medes.* The Medes, who were conquered by the Persians, were often identified with them in the speech of the Greeks.

12. γνώμην ἐπίφθονον: *invidious (unpopular) opinion*; because at the time when this was probably written the Peloponnesian War was in progress, during which many Greek states were arrayed against Athens. — πρὸς: *in the view of.*

14. οὐκ ἐπισχήσω (*sc. γνώμην ἀποδέξασθαι*): *I shall not refrain.*

16. ἐξέλιπον: *had abandoned*; as a matter of fact, the Athenians did leave the city, but only to fight for it at Salamis.

18. ἐπειρῶντο: impf. because referring to a continued act in past time. Synt. 160. — ἀντιεύμενοι (*ἀντιδομαι*): Synt. 132.

20. τοιάδε ἐγίνετο: pointing forward. — τειχέων κιθῶνες (*χιτῶνες*): a poetic periphrasis for *τείχεα*.

21. ἐληλαμένοι: fr. ἐλαύνω. — Πελοποννησίοισι: Synt. 56.

22. ἄν: connect with ἐμουνώθησαν below.

26. ἢ ταῦτα: asyndeton, because a summary. — πρὸ τοῦ: *before that.* — ὀρῶντες ἄν: in this case ἄν is repeated with its verb.

28. ἐπ' ἀμφοτέρα : *in both cases, i.e. in either case.*

29. τὴν ὠφελίην : placed at the beginning of the sentence for emphasis, and made the obj. of πυθέσθαι instead of the subj. of ἦν. For the tense of ἦν, see on ἐπειρῶντο l. 18.

175. 1. νῦν δέ : *but as it is.*

3. τάληθεός : crasis for τοῦ ἀληθείος ; for the case, see Synt. 34. — ἐπὶ ὁκότερα τῶν πρηγμάτων : *i.e. to whichever side.*

4. ῥέψειν ἔμελλε : Synt. 96 a. — ἐλόμενοι δὲ κτλ. : *choosing that Greece remain free.*

5. τὸ Ἑλληνικόν : obj. of ἐπεγείραντες.

7. μετὰ γε θεούς : *next to the gods.* — ἀνωσάμενοι : fr. ἀνωθέω.

10. ἀνέσχοντο . . . δέξασθαι : Synt. 132 a.

12. τὸ ἱρόν : *i.e. the whole sacred precinct.*

15. λιπὼν φεῦγ' ἔσχατα γαίης κτλ. : *flee to the ends of the earth, leaving your homes, etc.* The sing. verb is used because the advice is to the whole people regarded as a unit.

16. τροχοειδέος : referring to the circular city wall. — ἄκρα κάρηνα : *i.e. the Acropolis.*

18. πόδες νέατοι : cf. πόδα νέατον Ἰδης, Hom. *Il.* II. 824. — χέρες (χειρες) : poetic form. — μέσσης : Ep. for μέσης.

19. ἄζηλα (= ἄδηλα) : *unseen, i.e. annihilated.* — κατὰ . . . ἐρείπει : *casts down, demolishes.* — μιν : *i.e. τὴν πόλιν.*

20. ὄξυς Ἄρης : often in Homer ; here applied to Xerxes. — Συριηγενές ἄρμα διώκων : cf. *Æsch. Persians* 85. Σύριον ἄρμα διώκων. In both places 'Syrian' means no more than Asiatic.

21. κοῦ : crasis for καὶ οὐ.

22. μαλερῶ πυρί : often in Hom.

23. οἷ : the antecedent is νηούς. — ῥεούμενοι : as if fr. ρεέω ; the usual form is ῥέω. The mid. is used here like the act.

24. κατὰ : with κέχυται ; tmesis. — ὀρόφοισιν : dat. with κατακέχυται, instead of the more usual gen. ; this constr. is sometimes found in Homer ; e.g. *Il.* III. 10.

25. κακότητος ἀνάγκας : *unavoidable misfortune.*

26. ἔτον : apparently there were two θεότροποι. — κακοῖς ἐπικίδνατε θυμόν : variously translated ; e.g. *spread a brave spirit over your ills, or steep your soul in woes, i.e. succumb to them ; the last is perhaps better.*

27. συμφορῇ τῇ μεγίστῃ ἐχρέωντο : *i.e. 'were afflicted with the greatest despair' ; cf. 119, 18.*

28. προβάλλουσι : agreeing with σφι, l. 30. — ὑπό : *under the influence of.*

30. ὅμοια τῷ μάλιστα (sc. δοκίμῳ) : *equally with the most famous, i.e. 'of as high repute as any.'*

176. 1. δεύτερα αὐτίς : Homeric. — ἐλθόντας : acc. after the dat. λαβοῦσι, agreeing with the omitted subj. of the inf.

6. αὐτοῦ τῆδε : cf. αὐτοῦ ταύτη, 130, 29. — ἔστ' ἂν τελευτήσωμεν : Synt. 171. — ταῦτα δὲ λέγουσι : repeating ταῦτα λέγουσι above ; the δέ of apodosis.

8. Παλλάς: as the patron goddess of Athens.
10. ἀδάμαντι πελάσας: *bringing it close to adamant, i.e. 'making it strong as adamant.'*
11. γάρ: not to be translated; see on 50, 12. — Κέκροπος οὔρος: referring to the Acropolis, supposed to have been settled by Cecrops, or, perhaps, to the border of Attica.
12. κευθμῶν Κιθαιρώνος: the vale of Cithæron. Mt. Cithæron forms the boundary between Attica and Bœotia.
13. Τριτογενεῖ: an epithet of doubtful origin; according to Hdt. (Book IV. 180) Athena was said to be the child of Poseidon and Lake Tritonis in Libya.
15. ἵπποσύνην: abstract noun used instead of a collective; cf. *θεραπήνη*, 172, 22. — μένειν: inf. used for imv.
16. ἥσυχος: pred. adj. with μένειν, instead of an adv.
17. ποτέ: in Hdt. κοτέ, cf. που (κου) l. 19. — κἀντίος (καὶ ἀντίος) ἔσση: *you will face (them).*
18. ἀπολείς δέ: the usual position of the particle, when a vocative precedes.
19. Δημήτερος: metonymy for σίτου. — συνιούσης: *gathered in.* The battle of Salamis occurred on the twenty-eighth of September.
20. ταῦτά σφι κτλ.: *since this both seemed and was gentler than the former response.*
22. ἐς τὸν δῆμον: *before the assembly.*
23. διζημένων τὸ μαντήιον: *as they sought the meaning of the oracle;* the ptc. limits γνῶμαι.
24. συνεστηκυῖαι: *conflicting.*
27. ἐπέφρακτο: fr. φράσσω. — οἱ μὲν δῆ: taking up μετεξέτεροι above.
177. 1. ἔσφαλλε: *baffled;* the subj. is τὰ δύο τὰ τελευταῖα.
5. συνεχέοντο: *were confounded, made doubtful.*
7. ἐλάμβανον: *understood, interpreted;* cf. συμβάλλεσθαι, l. 11; συλλαμβάνοντι, l. 17.
8. τῶν τις Ἀθηναίων: a favorite order with Hdt.
9. ἐς πρώτους νεωστὶ παριών: *recently come into prominence.*
10. ἐκαλέετο: poetic for ἦν.
12. εἶχε . . . εἰρημένον: periphrasis for εἶρητο.
13. οὐκ ἂν κτλ.: *it would not, he thought, have been uttered so mildly.* δοκέειν is the main verb in this clause, inf. because of λέγων. μιν refers to τὸ ἔπος.
14. τοῦ: with the phrase ὧ θεῖη Σάλαμις. — εἰ πέρ γε: *if really.*
15. ἀμφ' αὐτῇ: *about it;* hence for it.
17. συλλαμβάνοντι (τινί) κατὰ τὸ ὀρθόν: *if one understands aright;* the dat. of relation. Synt. 58.
19. τούτου: referring to the ships, but agreeing in gender and number with the pred. τείχεος.
20. ἀποφαινομένου: sc. γνώμην.
21. αἰρετώτερα μᾶλλον: pleonastic.
22. οὐκ ἔων: *forbade, opposed.* — τὸ σύμπαν εἶπαι: *to put it comprehensively.*
23. ἐκλιπόντας . . . οἰκίζειν: sc. ἐκέλευον from οὐκ ἔων.

25. ὅτε Ἀθηναίοισι κτλ. : *when the Athenians had amassed great wealth in the public treasury . . . and were going to share it individually, each man receiving ten drachmas.* The mines in Laurium were the property of the state and were productive from early times.

28. λάξεσθαι : fr. λαγχάνω.

30. τούτων τῶν χρημάτων : gen. of price. — ποιήσασθαι : *to cause to be made.*

178. 1. τὸν πρὸς Αἰγινήτας λέγων : *meaning that with the Aeginetans ; see note on 152, 12.*

3. αἱ δὲ κτλ. : *but they were not used for the purpose for which they were made.*

9. πειθομένους : after βουλευομένοισι ; cf. 176, 1.

10. τὸν Ἴσθμόν : where a congress of deputies from loyal Greek states had met upon news of the approach of Xerxes.

11. στήσονται : trans. *establish, institute, hence wage.* — οἴοισι : instead of the simple rel. τοῖσι parallel to τῇ ; the difference merely for variety.

13. τῆς ἐς Θεσσαλίην : *i.e. the pass of Tempe.*

14. μία ἀγχοτέρη τε κτλ. : *single and nearer their own land.* In Thessaly there were two ways.

16. πρότερον ἢ = τρὶν ἤ, as often.

18. παριέναι : *to let pass.*

19. Τρηχίνος : here the district at the head of the Malian Gulf ; usually the town. — τὴν Ἑλλάδα : *i.e. Central Greece, excluding Thessaly.*

20. τῇ στενωτάτῃ : *sc. ἐστίν.* Hdt. is speaking of the Pass of Thermopylae proper. There were two spots, at either end of the defile, which was about three miles long, where the passage was actually narrower. — ἡμίπλεθρον : *i.e. fifty feet.* — κατὰ τοῦτο : *at this spot.*

21. τὸ στενωτάτον τῆς χώρας τῆς ἄλλης : *i.e. narrower than the rest of the region or the narrowest part of the whole region.* For the idiom, see on 60, 16.

22. ἔμπροσθε : *i.e. in the direction of the invader.* — ὀπίσθε : *i.e. at the other end of the pass.* — κατὰ τε Ἀλπηνοῦς κτλ. : making more precise the previous statement and in chiasmic order.

25. τῶν Θερμοπυλέων : limiting τὸ πρὸς ἐσπέρης, an adv. expression. Hdt. is mistaken in the direction ; the mountains are south, the sea north of the pass.

27. θάλασσα . . . καὶ τενάγεια : the sea had gradually receded, and today the pass is separated from the sea by a tract of marshy ground a mile or more in width.

28. θερμὰ λουτρά : warm springs were usually sacred to Heracles, as, according to the legend, they were created by Athena for his refreshment. The whole region was associated with him, and Mt. Ceta was the legendary scene of his death and apotheosis.

29. Χύτρους : caldrons or basins provided for collecting the water for baths.

179. 2. τὸ παλαιόν : adv. ; cf. ἐκ παλαιοῦ below.

4. ἔκειτο : *lay in ruins.*

5. ὀρθώσασι : *after they had rebuilt it ; preliminary to ἀπαμύνειν, not ἔδοξε.*

7. ἐπισιτιεῖσθαι : fr. ἐπισιτίζομαι.

11. ἐσβεβληκῶς ἦν : periphrasis for ἐσεβεβλήκει. — καὶ δὴ = ἤδη. — τριταῖος : *on the third day.*

13. Τρηχινίη : *i.e.* the district; called Τρηχίς, 178, 19. — ἐν τῇ διόδῳ : in the Pass of Thermopylæ proper, midway between the two ἔσοδοι; see note on 178, 20.

17. ὁ μὲν : *i.e.* Xerxes. — τῶν πρὸς βορῆν ἄνεμον ἔχόντων : *the region extending toward the north; strictly toward the west; see note on 178, 25.*

18. Τρηχίνος : *i.e.* the town. — πρὸς νότον τε καὶ μεσαμβρίην : fulness of expression.

19. φερόντων = ἔχόντων above. — τὸ ἐπὶ ταύτης τῆς ἡπείρου : *upon this continent; i.e.* that of Europe; the expression is adv. with φερόντων.

180. 1. αὐτοὶ . . . οἱ Ἕλληνες : *i.e.* the Greeks at Thermopylæ, independently, without appealing to the federal council at Corinth.

4. σφι : *i.e.* the Opuntian Locrians and the Phocians.

6. οὐ γὰρ θεὸν εἶναι : *sc.* λέγοντες.

8. ἐξ ἀρχῆς γινομένῳ : *straightway from birth.*

9. τοῖσι μεγίστοισι . . . μέγιστα : for the sentiment, cf. 165, 18.

11. δόξης : *expectation, i.e.* of success.

12. τὴν Τρηχίνα : as 178, 19.

13. ἐκάστων : limiting στρατηγολί.

15. Λεωνίδης : Ionic form, the Doric is Λεωνίδας.

16. διξῶν = δυῶν.

18. ἀπελήλατο τῆς φροντίδος : *he was far removed from the thought.*

19. ἄπαιδος ἔρσενος γόνου : the same expression 81, 26.

21. οὕτω δὴ : summing up the ptes. and emphasizing them as the cause of ἐς Δ. ἀνέβαινε ἢ βασιληίη. — καί : *both.*

23. Κλεομένεος θυγατέρα : *i.e.* Gorgo; see note on 148, 27.

24. ὅς : dem. pron.

25. τοὺς κατεστεῶτας τριηκοσίους : *the usual (fixed) three hundred; picked men who were always in readiness and went out to war under the leadership of the king. — τοῖσι ἐτύγχανον παῖδες ἔόντες : those who happened to have sons; so that, in case of their death, their families might not die out.*

26. τοὺς κτλ. : *whom I reckoned in my enumeration; i.e.* 179, 28.

30. κατηγορήτο μηδίξειν : *the charge had been brought of siding with the Medes; the inf. is subj. of κατηγορήτο.*

181. 2. ἄλλα φρονεόντες : *though they were otherwise minded; i.e.* inclined toward the Persian cause. During the Peloponnesian War there was very bitter feeling in Athens against the Thebans, and this feeling is reflected in the insinuation of Hdt. against their loyalty. There is no evidence of their disloyalty at this time, although later they did 'medize.'

6. Κάρνεια : the great national festival of the Dorians celebrated in the month of August in honor of Apollo; during it they always refrained from war.

8. ἐνένωντο . . . ποιήσειν : *were minded . . . to do; the fut. inf. on the analogy of indir. disc. after a verb of thinking.*

9. κατὰ τῶντὸ . . . τούτοισι : *at the same time as these events.*

10. Ὀλυμπιάς : more commonly τὰ Ὀλύμπια; the great festival of the Olympic Games which lasted five days.

21. ὀλίγων . . . ἀλέξασθαι : *too few . . . to ward off.*  
 23. ὀκόσοι εἰσὶ καὶ ὅ τι ποιόειεν : indic. and opt. combined in indir. disc — ἀκηκόεε : plpf. See Dial. 41.  
 27. κατώρα : in Att. καθεώρα. — οὐ : as if he had written τὸ στρατόπεδον πᾶν μὲν οὐ.  
 28. τὸ ἀνορθώσαντες κτλ. : *which they had erected and held under guard.*

182. 1. ὁ δὲ τοὺς ἔξω : correl. with πᾶν μὲν οὐ ; ὁ δέ resumes the subj. after the parenthetical sentence that intervenes. — ἐμάνθανε : of sense perception, as often in Hdt. Cf. ἐμάνθανε, l. 5, where sense perception and mental action are combined in the meaning.

4. τὰς κόμας : the Spartans wore their hair long. At Athens it was a sign of foppery or of 'Laconism.'

6. κατ' ἡσυχίην : *unmolested.*

9. τὸ ἔόν : *the fact or truth ; cf. 58, 14.*

10. ἀλλὰ . . . γάρ : *but . . . since.*

15. καὶ πρότερον : *i.e.* Book VII. 102 ff. In reply to the king's question whether he should meet resistance, Demaratus had said that the Spartans at any rate would oppose him, no matter how few their numbers. That conversation, as well as the one given here, is undoubtedly imaginary and inspired by the actual result.

16. γέλωτά με ἔθει : *you made me a laughingstock.*

17. τῇ περ κτλ. : *the way in which I saw that matters would turn out.*

19. ἀγὼν μέγιστος : *highest endeavor.*

20. ἀπίκαται : in Att. ἀφιγμένοι εἰσὶ.

21. ταῦτα : *for this ; cogn. acc. — ἔχων ἐστί = ἔχει.*

22. κινδυνεύειν τῇ ψυχῇ : *to risk their lives ; for the dat., see Synt. 60.*

23. εἰ . . . καταστρέψαι : *monitory prot. Synt. 163.*

25. ὑπομενέει χεῖρας ἀνταειρόμενον : *will endure to resist you ; for the ptc., see Synt. 132.*

26. βασιληίην καλλίστην : because founded by the Heracleidæ, the oldest and most illustrious family in Greece ; perhaps also a reflection of the pride in his country often observed in the speeches Hdt. puts in the mouth of Demaratus.

28. τοσοῦτοι : *only so many ; i.e. so few.*

30. χρᾶσθαι : *inf. used as imv.*

183. 1. παρήκε : *let pass.*

3. ἀναιδείη τε κτλ. : *through (lit. by the use of) shamelessness and recklessness.*

6. φερόμενοι : *with a rush.*

10. πολλοὶ μὲν ἄνθρωποι κτλ. : *though there were many persons, there were few men.*

13. ἀθανάτους : so called, because the number was constant, for as one man fell another took his place (Book VII. 83).

14. ὡς δὴ κτλ. : *in the thought, forsooth, that these would easily conquer.* For δὴ in this sense, see 101, 23.

15. οὐδὲν πλέον ἐφέροντο : *they gained no greater success.*

17. ἐν στεινοπόρῳ : *i.e.* ἐν τῇ διόδῳ, 179, 13.
20. ἄλλα τε ἀποδεικνύμενοι . . . καὶ . . . φεύγεσκον : *since they not only showed in other ways . . . but would flee*; a shift in constr.
21. ὅκως ἐντρέψειαν : we should expect to find this expressed by a ptc. preliminary to φεύγεσκον; *i.e.* 'they would turn their backs and flee.'
22. δῆθεν : with ironic force, as usual.
23. ἄν . . . ὑπέστρεφον : for ἄν with the impf. expressing frequently repeated action, see Synt. 107. Note that ὑποστρέφω is intr., but cf. μεταστρέφμενοι.
24. ἀντίοι εἶναι : *to face*.
27. ἐδυνέατο = ἐδύναντο. — τῆς ἐσόδου : gen. with πειρώμενοι. Synt. 34.
28. καὶ κατὰ τέλεα καὶ παντοίως : *both by companies and in every fashion*.
30. θηεύμενον : *i.e.* from one of the surrounding heights. — ἀναδραμεῖν κτλ. : perhaps imitated from Hom. *Il.* XX. 62, δέισας δ' ἐκ θρόνου ἄλτο said of Hades terrified by an earthquake caused by Poseidon.
184. 2. ὀλίγων ἐόντων : *sc.* τῶν Ἑλλήνων.
7. τὴν ἀτραπόν : cf. 178, 15. — ἀλλοιότερον . . . ἢ . . . ἐνῶρων : *different from what they had seen*; the impf. because of repeated past action.
9. ὅ τι χρήσεται : *how he should deal with*.
11. ὡς δοκέων οἴσεσθαι = ὡς οἰσόμενος : *in the belief that he would get*.
12. ἔφρασε τε . . . καὶ διέφθειρε : *by revealing . . . he destroyed* (parataxis).
14. ἤρεσε (fr. ἀρέσκω) : *sc.* οἱ : *he was pleased with*.
16. τῶν ἐστρατήγεε Ὑδάρνης : *i.e.* the Immortals. — ὄρμέατο = ὠρμηντο.
20. κεῖται : used as pass. of τίθημι (in the sense of a perf.), but hardly different from ἐστί.
22. πρώτην ἐοῦσαν κτλ. : *first of the Locrian cities on the side of the Malian*; *i.e.* a border town.
23. κατὰ Μελαμπύγου λίθον καὶ κατὰ Κερκώπων ἔδρας : *at the stone of Melampygy and the seats of the Cercopes*. Melampygy was a nickname of Heracles, and the stone called his was one on which he lay down to sleep. There two mischievous dwarfs called Cercopes stole his arms, in punishment for which he tied them head downward to a pole and carried them off on his shoulders. This scene is represented on one of the earliest of extant sculptures, a metope of the temple of Selinus in Sicily, now preserved in the museum at Palermo.
24. τῇ καὶ τὸ στεινότατόν ἐστι : cf. 178, 21.
25. ταύτην . . . καὶ οὕτως ἔχουσιν : the second attributive a little more precise than the first; *this . . . and such* (as I have described it).
28. ἡὼς τε διέφαινε καὶ οἱ ἐγένοντο : *when dawn was beginning to show, they reached* (parataxis).
185. 2. πρότερόν μοι δεδήλωται : *i.e.* 184, 6.
4. ἢ κάτω ἐσβολή; *i.e.* the Pass proper. — ὑπὸ τῶν εἴρηται : condensed expression for ὑπὸ τούτων ὑπὸ τῶν εἴρηται.
5. ἐθελονταί : notice the accent. — ὑποδεξάμενοι Λεωνίδη : *under promise to Leonidas*.

7. ὤδε: pointing forward to ἦν μὲν δὴ κτλ.; the intervening sentence is parenthetical. — ἀναβαίνοντες . . . ἐλάνθανον: *they made the ascent unobserved*; for the suppl. ptc. with λανθάνω, see Synt. 134.

10. ἀνά τε ἔδραμον: cf. 167, 26.

13. ἐλπόμενοι: *thinking*, as often.

19. ἐπιστάμενοι ὡς κτλ.: *imagining that they had advanced against themselves in the beginning*. For ἐπίσταμαι with a ὡς-clause even though meaning 'think,' see Synt. 137 b.

20. παρεσκευάδατο: in Att. παρεσκευασμένοι ἦσαν.

22. οἱ δέ: repetition of the subj.

25. ἐσιδὼν ἐς τὰ ἱρά: *when he had inspected the victims*.

26. ἐπὶ δέ: *and besides*.

27. οὗτοι μὲν: *i.e.* Megistias and the deserters.

28. τρίτοι: in the third place; pred. adj. — οἱ ἡμεροσκόποι: *sc.* ἐσήμηναν.

186. 4. διακριθέντες: in agreement with the two subjects οἱ μὲν, οἱ δέ.

5. κατὰ πόλιν: *to their several cities*; cf. 160, 7.

8. οὐκ ἔχειν εὐπρεπέως: *it was not fitting*; the indir. statement of Leonidas's opinion.

9. ἐς τὴν ἦλθον φυλάξοντες ἀρχὴν: *to which they had come in the first place to guard*; or better *to guard which they had come*, etc.

11. οἴχοντό τε . . . καὶ ἐπίθοντο: *i.e.* 'they went off in obedience.'

13. ἀέκοντες . . . καὶ οὐ βουλόμενοι: synonymous expressions emphasizing the author's belief in the disloyalty of the Thebans.

14. ἐν ὀμήρων λόγῳ ποιούμενος: *regarding them as hostages*.

15. οὐκ ἔφασαν: *refused*.

19. ἡλίου ἀνατείλαντος σπονδὰς ἐποιήσατο: see note on 172, 7.

20. ἀγορῆς . . . πληθώρην: in Att. ἀγορὰν πλήθουσαν; *i.e.* about ten o'clock in the morning.

22. ἡ κατάβασις . . . ὁ χώρος: observe the chiasmus.

27. τὸ ἔρυμα τοῦ τείχεος: *the defence of the wall*; *i.e.* 'the protecting wall.'

28. ἀνὰ τὰς προτέρας ἡμέρας: this phrase belongs properly to the preceding clause as well; 'since the wall was guarded during the previous days,' etc.

187. 1. συμμίσγοντες: we should expect this to agree with the subj. of ἐμάχοντο in the preceding sentence, *i.e.* the Greeks; hence ἐπιπτον πολλοὶ τῶν βαρβάρων is disturbing; we may read it as if it were αὐτῶν συμμισγόντων.

2. ἔχοντες μάλιστα: cf. 173, 7.

6. ἦν δὲ λόγος κτλ.: *and there was no account taken of the man who was falling*.

7. ἐπιστάμενοι: a sudden change of subj.

9. ῥώμης ὅσον εἶχον μέγιστον: *the greatest strength of which they were capable*. ῥώμης is partit. gen. with ὅσον; μέγιστον is redundant but serves to make the phrase more emphatic. — παραχρῆμα τε καὶ ἀτέοντες: 'with reckless disregard of life and blind fury.' (Smith and Laird.)

10. τοῖσι πλέοσι: dat. of interest, hardly different from the possessive gen.



11. ἤδη ἐτύγχανε κατεηγότα (fr. κατάγνυμι) : *were already broken*. — οἱ δέ : *but they* (i.e. οἱ πλέονες) : the logical contrast in the two clauses is between δόρατα and ξίφεσι.

12. ἐν . . . πόνῳ : cf. 159, 3.

13. γενόμενος : for the meaning, cf. 159, 4.

14. τῶν : rel. pron. limiting τὰ οὐνόματα.

15. ἀξίων : sc. πυθέσθαι (or perhaps μνήμης). — ἐπυθόμενῃν : i.e. from a column set up in Sparta (Pausanias, III. 14, 1).

19. Φραταγούνης : the sixth wife of Darius mentioned by Hdt.; see 132, 18; 160, 20.

22. ἐς ὃ : cf. μέχρι οὗ below. Hdt. likes to vary his expression.

24. τοῦτο συνεστήκει : *this conflict continued*.

25. ἦκειν : Synt. 137 a.

28. τὸν κολωνόν : a mound just behind the Phocian wall.

29. πλὴν Θηβαίων : who saved their lives by surrendering to the king, according to Hdt. But see note on 181, 2.

30. λέων : manifestly in reference to the name of the king. — ἐπὶ Λεωνίδῃ : *in honor of L.* — σφέας : obj. of κατέχωσαν.

31. τοῖσι αὐτῶν κτλ. : *those of them who still had daggers; i.e. 'if any had them.'*

188. 4. περισταδόν = περιστάντες : doubtless chosen to avoid so great an accumulation of ptcs. as would result.

7. τὸ ἔπος : cf. 136, 24.

8. πυθόμενον πρὸς τευ : rare constr. for πυθόμενον τευ (or παρά τευ). — ὡς ἐπεῖν κτλ. : pres. general cond. unchanged in indir. disc.

11. εἶναι : sc. a verb of saying from πυθόμενον; i.e. ὁ Τρηχίνιος ἔφη. — τὸν δὲ . . . εἰπεῖν : taking up τὸν εἰπεῖν, l. 7.

12. πάντα . . . ἀγαθὰ : *only good news*.

14. ὑπὸ σκιῇ : *in the shade*.

20. θαφθεῖσι . . . σφι : with ἐπιγέγραπται. — αὐτοῦ ταύτη : cf. 130, 29.

24. μυριάσιν . . . τριηκοσίαις : 3,000,000; i.e. in round numbers. Hdt. estimates the total number as 2,641,610 (VII. 184–185).

25. Πελοποννάσου : a Doric form; so also τέτορες (Ion. τέσσερες). The number 4000 is again somewhat greater than the estimate of Hdt. (Book VII, 202), whose total is 3100. He tells us (186, 11) that all the Peloponnesians except three hundred Spartans returned home.

28. ἀγγέλλειν : inf. for imv.

189. 2. κλεινοῖο : ep. for κλεινοῦ. — Μεγιστία : Doric gen.

3. κτεῖναν = ἔκτειναν. — ἀμειψάμενοι = διαβάντες.

4. μάντιος : taking up Μεγιστία.

5. οὐκ ἔτλη : *could not bring himself*.

6. ἔξω ἢ : instead of ἔξω with the gen.; we should expect the following substantive to agree in case with ἐπιγράμμασι; the acc. is perhaps in anticipation of ἐπικοσμήσαντες, a kind of cogn. acc.

9. ὁ ἐπιγράψας : i.e. he had it set up at his own expense. He was the author of all three epigrams. See note on 150, 2.

190. 1. ἀπὸ τῶν εἰρημένων πολιῶν: *i.e.* in the few pages preceding this account, where the total number of ships furnished was said to be 366, of which Athens furnished 180.

2. προθέντος Εὐρυβιάδεω κτλ.: *when Eurybiades gave the opportunity of expressing an opinion to any one who wished; i.e.* 'threw the matter open for discussion.'

3. ὅκου δοκέει κτλ.: *in which of the places under their control it seemed most suitable to engage in a naval battle.* ὅκου δοκέει for κοῦ δοκέει of the dir. quest.

5. ἀπέιτο: plupf. pass. of ἀπίημι; *was lost, i.e.* 'was out of the question.'

8. ἐπιλέγοντες: constr. according to sense, as if οἱ πλεῖστοι ἔγνωσαν had preceded.

9. εἰ νικηθέωσι: fut. more vivid prot.; one of the few cases where Hdt. omits ἄν. — ἐν Σαλαμῖνι μὲν ἑόντες κτλ.: correl. with πρὸς δὲ τῷ Ἴσθμῷ κτλ., the two alternatives forming the apod. to εἰ νικηθέωσι.

10. πολιορκήσονται: fut. mid. for fut. pass. — ἵνα. *where.*

11. ἐξοίσονται: fut. mid. for fut. pass.

13. ἐληλύθει: *there arrived.*

16. ἐς Πελοπόννησον: the prep. because of the implied idea of motion.

18. ἐνέπηρσε δέ: repetition of ἐμπρήσας to bring it into close connection with the statement of its cause.

19. ἐμήδιζον: impf. indic. because a statement of the author himself. Synt. 175 a.

22. ἐν τρισὶ ἑτέροισι μηνί: they arrived about Sept. 10.

23. Καλλιιάδεω ἄρχοντος: *in the archonship of Calliades; this, the regular method of indicating the year, is used by Hdt. only here.*

24. τινὰς ὀλίγους: *only a few persons.*

25. ταμίας: *stewards or guardians of the temple treasures.*

26. φραξάμενοι (φράσσω): *i.e.* on the west side; the other sides were protected by their steep slopes and the old Pelasgic wall.

191. 1. ἀσθενείης βίου: *poverty.*

2. αὐτοὶ . . . ἐξευρηκέναι τὸ μαντήιον: *that they alone had discovered the meaning of the oracle (see 176, 8 ff.).* For αὐτοὶ in the sense *by oneself, alone,* cf. 127, 13.

6. ἰζόμενοι ἐπί: *taking a position upon.*

8. ὅκως . . . ἄψειαν: a compressed statement for 'they fastened tow to their arrows and set fire to them, and whenever they did this' etc.

9. ἐτόξευον ἐς τὸ φράγμα: and set it on fire, as is shown by τοῦ φράγματος προδεδωκότος below.

13. ἀμυνόμενοι δέ: after a neg. we usually find ἀλλά.

15. ὥστε . . . ἐνέχσθαι: the natural result is also the actual one. Synt. 150.

18. ἔδεε γὰρ κτλ.: for the fatalism, cf. 106, 23; 123, 19; 144, 9. — τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ: as opposed to the islands off its coast, Salamis in particular.

19. ἔμπροσθε τῆς ἀκροπόλιος: referring to the north side, not the entrance on the west.

21. οὐτ' ἂν ἤλπισε κτλ. : *no one would have expected that any man would ascend here*; μή is used as if after a verb of fearing. κατὰ ταῦτα repeats the idea of the rel. τῆ; the rel. constr. is often abandoned in the second of two parallel clauses. For the past potential, see Synt. 105.

22. τὸ ἶρόν . . . Ἀγλαύρου: Aglaurus was said to have thrown herself from the Acropolis at this point. For the story, see Pausanias I. 18, 2.

25. ἐρρίπτεον: impf. of description. Synt. 87.

192. 3. ἐωντῷ δέ: the particle connects two attributive expressions for the same person; cf. 85, 9; 163, 15.

6. ἐνετέλλετο: repeating ἐκέλευε; its use apparently suggests ἐγένετο in the parallel clause, though this is logically coördinate with ἰδῶν.

11. θάλασσα: *i.e.* a salt spring. — ἐνι = ἔνεστι. — λόγος (*sc.* ἐστί) = λέγεται.

12. ἐρίσαντας: agreeing with the two substantives and, as regularly, conforming in gender to the masc.

13. κατέλαβε: *it befell*.

15. Ἀθηναίων: partit. gen. with οἱ . . . κελευόμενοι.

19. οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες κτλ. : a return to the narrative interrupted at 190, 14, to tell of the advance of Xerxes and the capture of Athens. — ὡς ἔσχε τὰ περὶ τὴν Ἀθηνέων ἀκρόπολιν: *what had happened to the Acropolis of Athens*; the subst. phrase is the subj. of ἔσχε. At 190, 13 news was brought that Athens was being fired; now the report had come of the seizure of the Acropolis.

20. θόρυβον: *hubbub*.

22. τὸ προκείμενον πρῆγμα: *i.e.* where it was best to engage with the Persian fleet. At 190, 6, it was stated that the majority were in favor of sailing to the Isthmus. It is not clear whether this is the same or a different meeting.

23. τοῖσι ὑπολειπομένοισι: perhaps it was only the common soldiers that 'tumbled into the ships'; at any rate, probably the greater part of the generals remained in council. The picture of the disorderly flight reminds of that described by Homer, *Il.* II. 149 ff.

25. νύξ τε ἐγένετο καὶ οἷ . . . ἐσέβαινον: notice the parataxis; οἷ is here a demonstrative pronoun.

27. Μνησίφιλος: *the man who was fond of reminding*; the name points to the conclusion that the story of his advice to Themistocles was invented to detract from the glory of the latter.

28. ὅ τι . . . εἶη βεβουλευμένον: *what had been under discussion*.

29. εἶη δεδογμένον: *it had been decided*.

193. 2. οὐδὲ περὶ μιῆς κτλ. : *you will no longer have a single country for which to fight*.

4. κατέχειν . . . ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν: *to prevent the army (fleet) from dispersing*. For the negatives μὴ οὐ (both redundant), see Synt. 181. It is more common to omit ὥστε in such expressions.

7. πειρῶ (for πειράεο): pres. inv. — διαχέαι: 1 aor. inf. — τὰ βεβουλευμένα: here = τὰ δεδογμένα.

11. κοινόν τι πρῆγμα: *a matter of common interest*.

15. **ἑωυτοῦ ποιεύμενος** : *making it his own, i.e.* taking the credit of the suggestion. — **καὶ ἄλλα πολλά** : correl. with **ἐκεῖνά τε πάντα**; **προστιθείς** is added epexegetically.

16. **χρηίζων** : *by his urgency.*

19. **τῶν εἵνεκα** : explanatory of **τὸν λόγον**. — **πολλὸς ἦν . . . ἐν τοῖσι λόγοισι** = **ἔλεγε πολλά**.

22. **οἱ προεξανιστάμενοι** : *i.e.* before the signal is given for the start.

23. **ραπίζονται** : *i.e.* by the **ραβδούχοι** (wand-bearers), who kept order in the ring. — **ἀπολυόμενος** : *by way of excuse or justification.*

24. **στεφανοῦνται** : see note on 150, 31. — **τότε μὲν** : in contrast to another occasion referred to 195, 2.

28. **οὐκ ἔφερε οἱ κόσμον** : *it did not become him.* — **οὐδένα** : with **κόσμον**.

29. **κατηγορεῖν** : *sc.* **τινός**. — **ἄλλου λόγου εἶχετο** : cf. 162, 3. — **ἐν σοί** : cf. the speech of Miltiades 156, 27.

194. 2. **συμβάλλον** : *if you join battle or engage.*

4. **βαρυτέρας** : as a matter of fact, the Persian ships were larger and presumably heavier than the Greek ships. The emendation **βραδυτέρας** *slower*, suggested by Stein is tempting.

5. **τοῦτο δέ** : *and again, secondly*; as if **τοῦτο μὲν** had preceded.

8. **κινδυνεύσεις ἀπάση τῇ Ἑλλάδι** : *you will endanger all Greece*; for the dat., see Synt. 60.

9. **ἦν δέ** : correl. with **πρὸς μὲν**, 1. 2. — **ἐν αὐτοῖσι** : *therein, thereby.*

13. **πρὸς ἡμέων** : *in our interest.*

14. **περιγίνεται** : *survives, is saved* (for us). The present makes the fact more certain than the future would. — **ἐς τῆν** : not **ἐν τῇ**, because **ὑπέκκεται** = **ὑπεκτέθεται**. — **ἡμῖν** : dat. of agent.

15. **καὶ μὲν** = **καὶ μήν**.

17. **αὐτοῦ τε μένων . . . καὶ πρὸς τῷ Ἴσθμῷ** : coördinate alternatives.

18. **σφέας** : *i.e.* the Persians.

21. **τῆς Ἀπτικῆς** : gen. after the comparative without **ἤ**.

22. **ἀπίασι** : with future force. — **Μεγάροισι κερδανόμεν περιεοῦσι κτλ.** : *we shall profit by the immunity of Megara, etc.* For the form of expression, see Synt. 128 a.

24. **λόγιον** : referring to his own interpretation of the verse of the oracle 176, 18.

25. **ὡς τὸ ἐπίπαν** : an expanded expression = **ἐπίπαν**. — **ἐθέλει** : *are wont*; the subject is to be understood from **οἰκότα βουλευομένοισι**, *i.e.* 'reasonable plans.'

29. **τῷ μὴ ἔστι πατρίς** : *a man who hadn't a country*; **μὴ** because the expression is indefinite. Synt. 180.

30. **ἐπιψηφίζειν ἀπόλι ἀνδρὶ** : *to put the question for or at the instance of*; or, possibly, *to give a vote to* (Stein); the dat. on the analogy of **ψηφον διδόναι**. — **πόλιν . . . παρεχόμενον κτλ.** : *he bade him furnish a city and then (οὕτως) express his opinions.*

195. 1. **ἠλώκεσαν . . . κατείχοντο** : notice the tense of each verb.

2. **τότε δὴ** : cf. **τότε μὲν**, 193, 24.

3. **κείνόν τε καὶ τοὺς Κορινθίους** : Synt. 74.
4. **έωυτοῖσι** : dat. of the possessor with *είη* ; first in the clause for emphasis.
5. **διηκόσιν** : including twenty furnished to the Chalcidians, see note on 190, 1.
7. **σημαίνων** : prior in time to the action of the main verb. Synt. 99 *a*. — **τῷ λόγῳ** : connect with *διέβαινε*.
8. **μένεις** : monitory prot. Synt. 163. For the apodosis, understand something like 'you will save Greece.'
10. **τὸ πᾶν** : *the whole fate or issue*.
11. **εἰ . . . ποιήσης** : see note on *εἰ νικηθέωσι*, 190, 9.
12. **ὡς ἔχομεν** : *just as we are, without more ado*. — **κομιεύμεθα** : fr. *κομίζω*.
13. **Σίριν τὴν ἐν Ἰταλίῃ** : to distinguish it from the Pæonian Siris (in Macedonia) ; cf. 204, 10. — **ἡμετέρη** : Siris was said to have been settled by Ionians from Colophon, with whom the Athenians might claim relationship. — **έστι ἐκ παλαιού** : the pres. is idiomatic. Synt. 86.
14. **αὐτήν** : rel. constr. abandoned, as regularly. — **κτισθῆναι** : nothing more is heard about this, but Thurii, about forty miles from Siris, was colonized by the Athenians in 444 B.C. and Hdt. himself joined the colony ; see *Introd.* p 3.
17. **δοκέειν** : abs. use of the inf. ; *sc. ἀνεδιδάσκετο*. — **ἄρρωδήσας** : denoting cause. Eurybiades apparently decided the matter without putting it to vote.
20. **έγίνοντο** : for the impf. of past probability, see Synt. 84 *a*.
23. **ἡμέρη τε ἐγένετο καὶ κτλ.** : see note on 192, 25.
26. **τοὺς Αἰακίδας** : the sons of Æacus were Peleus, Telamon, and Phocus. Telamon and Ajax, his son, had lived in Salamis, Phocus was buried in Ægina, Peleus and Achilles lived in Thessaly. They were regarded as gods and protectors of their homes on earth.
28. **αὐτόθεν** : made more precise by *ἐκ Σαλαμίνας*.
29. **τοὺς ἄλλους Αἰακίδας** : it is not clear who these were.
- 196. 2. τὸ τρῶμα τὸ Λακωνικόν** : *the disaster to the Laconians* at Thermopylæ, whither the fleet had gone upon the summons of Xerxes to view the bodies of the fallen Greeks.
5. **Φαλήρω** : at that time the chief harbor of Athens. — **παρήγγελλε** : *sc. Ξέρξης*. — **ἀνήγον . . . ἐπὶ τὴν Σαλαμίνα** : the exact position of the Persian fleet at this time is uncertain but presumably was outside the straits.
9. **παρεσκευάζοντο** : *sc. ναυμαχίην ποιέεισθαι*.
11. **αὐτοὶ μὲν** : the correlative is *τῶν δὲ βαρβάρων*, l. 14.
12. **μέλλοιεν** : in implied ind. disc., representing *μέλλουσι* of the direct.
13. **πολιορκήσονται** : fut. mid. for fut. pass. ; the form unchanged in ind. disc. Synt. 177.
15. **έπορεύετο** : we should expect the form to be *πορεύεται* or *πορεύοιτο*, following the constr. of one or the other of the two preceding verbs. The impf. ind. implies that this is the statement of the writer himself independent of the quotation. Synt. 175 *a*.
16. **σιγῇ** : *in whispers, secretly*.
17. **θῶμα ποιεύμενοι** : cf. 74, 12 and note.

19. οἱ μὲν : *sc. λέγοντες*, as if ἔλεγον and not ἐλέγετο had preceded. These would be the Corinthians, Sicyonians, and Epidaurians.

24. λαθῶν ἐξέρχεται : instead of the more familiar ἔλαθεν ἐξελθῶν. — συνέδριον : probably a meeting of the generals, because the Persian maneuvers had given rise to fresh debate.

197. 2. Θεσπιέα ἐποίησε : *caused him to be made a citizen of Thespiæ*. The mid. of the verb would be more usual in this sense. The population of Thespiæ was so reduced by its losses during the Persian invasion that it enrolled new citizens after their troubles were over. The recommendation of Themistocles would doubtless be enough to secure the admission of any one.

3. ἔλεγε . . . τάδε : the message reported here differs from that given by Æschylus in the *Persæ* in several particulars, notably in the fact that in the latter there is nothing to indicate that it was despatched without the knowledge or approval of the other generals. Many details of Themistocles's story were colored by his later career, when he became an exile through the charge of treason and took refuge at the Persian court.

6. φρονέων τὰ βασιλέος : *favor the king's cause*.

9. παρέχει : *you have the opportunity*.

10. διαδράντας : for the use of the ptc. and its tense, see Synt. 132, 99 b.

16. τὴν νησίδα : *i.e. Psyttaleia*; see 25 below.

18. μέσαι νύκτες : *midnight*. — τὸ ἀπ' ἐσπέρης κέρας : *the western wing*; in our imperfect knowledge of the position of the fleet, it is not possible to say whether this was the right or the left wing. — κυκλούμενοι : *by way of encircling the Greeks*.

19. οἱ ἀμφὶ τὴν Κέον κτλ. : *i.e. the eastern wing*. The location of Ceos is uncertain. Cynosoura is supposed to be a long point of Salamis stretching to the east toward Psyttaleia.

21. Μουνιχίης : a hill above the Piræus.

23. ἐξῆ . . . δοίεν : for the difference of mood, see Synt. 140 a.

26. ὡς . . . ἐξοισομένων κτλ. : *on the ground that men and wreckage would be washed ashore*. ἐξοισομένων is fut. mid. instead of fut. pass., cf. ἐξοίσονται, 190, 11.

29. τοὺς μὲν . . . τοὺς δέ : *their own men . . . the Greeks*.

198. 2. περιεκυκλεῦντο : for the tense, see on ἐπορεύετο, 196, 15.

4. κατὰ χώραν : *in statu quo*. — συνεστηκότων : *while they were at odds*.

7. νενόμικα : *I have come to the conclusion*.

9. στὰς ἐπὶ τὸ συνέδριον : *presenting himself at the council*; outside it, manifestly.

10. ἐχθρόν : Aristides the typically just man was constantly contrasted with Themistocles, who became the type of the shrewd trickster. — ὑπό : *by reason of*.

11. λήθην . . . ποιούμενος : *forgetting*, a common periphrasis.

16. περὶ τοῦ ὁκότερος κτλ. : *on the question as to which of us*, etc.

17. ἴσον ἐστὶ κτλ. : *it is the same (matters nothing) whether you say little or much*.

19. αὐτόπτης τοι λέγω γενόμενος : *I tell you on the evidence of my own eyes*.

24. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι : *for the thing that I was wishing to happen.*  
— αὐτὸς αὐτόπτης : pleonastic ; *sc.* τούτων as antecedent of τὰ.

26. ὅτε : *since.* — ἐκόντες ἤθελον : pleonastic.

27. παραστήσασθαι : *to bring them into it.*

29. δόξω πλάσας λέγειν : *I shall be thought to have invented what I say.*

30. ὡς οὐ ποιεύντων κτλ. : *inasmuch as they believe (in their belief that) the barbarians aren't doing this.*

199. 1. ἐπεὰν σημήνης : *after you have told them.*

11. οὐκ ἐπίθοντο τὰ ἔσαγγελθέντα : *did not credit the news.*

15. ἐνεγράφησαν . . . ἐς τὸν τρίποδα : this monument was taken to Constantinople in later times and is preserved there. The inscription can still be deciphered.

17. τὰ λεγόμενα τῶν Τηνίων : instead of ὑπὸ τῶν Τηνίων, as if he had written οἱ λόγοι.

19. οἱ . . . ποιησάμενοι : standing without constr. ; a gen. abs. would be more regular.

20. προηγόρευε εὖ ἔχοντα : *proposed the best measures.* — ἐκ πάντων : *above all.*  
— τὰ δὲ ἔπεα κτλ. : *the whole speech was a contrasting of better motives with worse, as many as exist in the nature and condition of man.* Contrasts in nature would be, for example, bravery and cowardice ; contrasts in condition, freedom and slavery.

23. καταπλέξας τὴν ῥῆσιν : *winding up his speech ;* a metaphor from weaving.

24. μὲν . . . καί : instead of τε . . . καί.

25. κατά : *after, to fetch ;* cf. ἐπὶ Αἶακον καὶ τοὺς ἄλλους Αἰακίδας, 195, 29.

27. ἀναγομένοισι : the mid. is equiv. to the act. with νέας. — ἐπεκέατο (ἐπέκειντο) : equiv. to the mid. of ἐπιτίθημι, but with the force of a perf. as usual.

28. πρύμνην ἀνεκρούοντο : *backed water ;* a naval maneuver, described by a scholium on Thucydides I. 50 : πρύμναν ἀνακρούεσθαι ἐστὶ τὸ κατ' ὀλίγον ἀναχωρεῖν μὴ στρέψαντα τὸ πλοῖον . . . τοῦτο δὲ ποιοῦσιν ἵνα μὴ δόξωσι φανερώς φεύγειν : *to back water is to recede a little without turning the boat. . . . And they do this that they may not seem to flee openly.*

29. Ἀμεινίης Παλλανεύς : sometimes said to be the brother of the poet Æschylus, but his deme was Eleusis.

200. 7. διακελεύσασθαι : inf. after λέγεται immediately following a clause with ὡς.

9. δαιμόνιοι : reminiscent of Homer. — μέχρι κόσου : Lat. *quo usque.*

11. κατά : *opposite.* — ἐτετάχατο : in Att. τεταγμένοι ἦσαν.

12. ἐσπέρης : strictly 'northwest' ; so below ἠῶ 'southeast' For πρὸς with the gen and acc. in expressions indicating direction, see note on 99, 9.

14. κατὰ τὰς Θεμιστοκλέος ἐντολάς : when the Athenian fleet was returning from Artemisium, Themistocles had caused inscriptions to be cut in the rocks near springs in the line of the Persian advance, bidding the Ionians in the army to desert to the Athenian cause or at least to 'play the coward' and not fight against those who had come to their own assistance and in so doing had caused the present invasion (VIII. 22).

16. αἱ μὲν : as if τὸ πλῆθος were αἱ πολλαί.

18. σὺν κόσμῳ . . . κατὰ τάξιν : the first expression refers to the discipline of the men, the second to their arrangement according to a definite plan. In the following clause τεταγμένων corresponds to κατὰ τάξιν, σὺν νόφ to σὺν κόσμῳ; i.e. in chiasmic order.

20. ἔμελλε . . . συνοίσεσθαι : was bound to happen. Synt. 96, 1 a. — οἷόν περ ἀπέβη : as actually happened.

22. μακρῶ ἀμείνονες αὐτοὶ ἑωυτῶν : far better than themselves. — ἢ πρὸς Εὐβοίῃ : expegetical of the preceding; 'better, that is, than at Eubœa.' — πᾶς τις : partit. appos. with the subj of ἐγένοντο.

23. ἔδοκέε τε : this adds a third motive for their bravery and would more naturally be expressed by a ptc. coördinate with the two that preceded.

24. ἑωυτόν : obj. of θεήσεσθαι.

26. Ἄρτεμισίην : Artemisia, Queen of Halicarnassus and in command of the forces from that region. Before the battle she had, according to Hdt. (VIII. 68 f.), advised the king against an engagement; and, though he rejected her advice, he was mightily pleased with it. Her prominence in the narrative of Hdt. is perhaps due to his desire to give glory to his native city.

31. πρὸς τῶν πολεμίων μάλιστα : nearest to the enemy.

201. 1. ἔδοξέ οἱ : by using the impersonal verb, Hdt. leaves ἡ . . . ἔχουσα without construction.

2. τὸ καὶ συνήνεκε ποιησάση : the doing of which actually profited her.

3. φέρουσα : used like φερόμενος; cf. 183, 6. — ἀνδρῶν τε Καλυνδέων καὶ αὐτοῦ ἐπιπλέοντος : possessive gen. coördinate with a gen. abs.; 'manned by Calyndians with the king himself on board.'

5. εἰ μὲν κτλ. : even though she had had a quarrel with him; a cond. implying nothing as to its truth. Synt. 159.

6. οὐ μέντοι κτλ. : yet I cannot say whether she did it with intention or whether the Calyndian ship happened to encounter her by chance; κατὰ τύχην repeats the idea of συνεκύρησε (= ἔτυχε). παραπεσοῦσα : coincident in time with συνεκύρησε. Synt. 99 b.

10. τριήραρχος : i.e. Aminias; see 199, 29.

13. αὐτοῖσι : i.e. the Greeks. — ἀποστρέψας : sc. τὴν νέα.

14. τοῦτο μὲν κτλ. : in the first place it happened to be her fortune in such wise to escape, etc. τοιοῦτον is virtually equiv. to οὕτως.

15. συνέβη ὥστε : like συνήνεκε with the inf.

18. μαθεῖν = ἰδεῖν, as often. — ἐμβαλοῦσαν : coincident in time with μαθεῖν. Synt. 133.

21. καὶ τοὺς φάναι : and they said yes.

22. ἐπισταμένους : knowing; but ἠπιστέατο thought.

23. συνήνεκε . . . γεγόμενα : cf. συνήνεκε γενέσθαι above.

25. τὸ τῶν κτλ. : the fact that none of those on the Calyndian ship survived to become her accuser.

29. ἀπὸ . . . ἔθανε : tmesis.

30. ἀπὸ δέ : sc. ἔθανε.

31. τῶν ἄλλων συμμάχων : of the allies besides.



202. 2. τοῖσι αἱ νέες διεφθάρησαν : *when their ships were destroyed*. — ἐν χειρῶν νόμῳ : *i.e.* 'in hand to hand fighting.'

7. ἐς τὸ πρόσθε κτλ. : *in trying to press forward in (lit. with) their ships with the idea of displaying some valor on their own part also*.

9. περιέπιπτον : *were entangled*.

11. διέβαλλον τοὺς Ἴωνας κτλ. : *falsely accused the Ionians (saying) that it was due to them that the ships had been destroyed, on the ground that they were deserters*. ὡς προδότων is gen. abs. though it might have agreed with Ἴωνας.

13. συνήνεικε ὥστε : as 127, 17. Synt. 121 a.

15. μισθόν : a grim joke.

16. Σαμοθηρική νηῦς : Samothrace was colonized by the Ionian Samos.

19. ἀπήραξαν (ἀπαράσσω) κτλ. : *swept them off and boarded and took it*.

22. ἐργασαμένους : coincident in time with εἶδε.

25. ὅκως γὰρ τινα ἴδοι : cf. *Æsch. Persæ* 466; ἔδραν γὰρ εἶχε παντὸς εὐαγῆ στρατοῦ ὑψηλὸν ὄχθον ἄγχι πελαγίας ἀλός; *for he had a seat in good view of all the fleet, a high hill near the broad sea*.

29. πατρόθεν : *i.e.* adding the name of his father.

30. πρὸς δέ τι κτλ. : *and besides Ariaramnes contributed somewhat to the fate of the Phœnicians*.

203. 1. οἱ μὲν : *i.e.* those ordered to carry out the execution of the Phœnicians.

3. ἐν τῷ πορθμῷ : *in the strait; i.e.* between Psyttaleia and Attica.

9. ἐπὶ δέ : *and next*.

12. τοῦ καὶ . . . πρότερον ἐπεμνήσθην : the exploit briefly alluded to here is described at length by *Æschylus* in the *Persæ*. See p. 207.

17. ἀπέβησε : *causative, landed*. — οἷ : *and they*; the rel. clause contains the main statement.

Herodotus's account of the Battle of Salamis leaves the reader with many unanswered questions, not only as to the topography of the region, the position and maneuvers of the two fleets, and the like, but especially as to how far his account is colored by prejudice against its hero, Themistocles, who, nine years after Salamis, was charged with high treason (see note on 197, 1). Modern historical criticism tends to acquit him of the charge of deception and chicanery at Salamis. The account of the battle given by *Æschylus* in the *Persæ*, a drama brought out in 472 B.C. (quoted pp. 205 ff.), is valuable as that of a man contemporary with the events described and possibly a participant in them.

21. ἔδοξε : with προπέμψαι, *seemed best*; with the three following infs. *seemed*.

23. ἀνωρίη . . . τοῦ ἔτεος πολεμείν : *too late in the year to engage in war*.

26. αὐτός : *by himself*; see note on 191, 2.

27. τὸν πόρον τῆς διαβάσιος : *the bridge*. — πέντε καὶ τεσσεράκοντα ἡμέρησι : it took him three months to march to Attica (190, 22).

28. οὐδὲν μέρος : probably an exaggeration.

29. ὅκου δὲ πορευόμενοι γινοίατο : *and wherever they arrived on the march*.

204. 2. οἱ δέ: subj. repeated with δέ of apodosis.  
 8. ἵνα ἐκάστοτε κτλ.: *whenever they were in each instance on their march.*  
 11. οἱ δὲ Πέρσαι: *i.e.* the main body.  
 12. ἐπειγόμενοι: *in haste.*  
 15. κατεχόμενοι: *tarrying.*  
 16. οὐδένα κόσμον: *without restraint*; adv. acc. — ἐμπιμπλάμενοι: *gorging themselves.*  
 17. οἱ δὲ λοιποὶ κτλ.: cf. Æsch. *Persæ* 508 ff.

“So many as survived and safety won  
 Through Thrace with toil exceeding hardly passed,  
 And, so escaped, are come — small remnant they! —  
 Back to the home-land, so that Persia's streets  
 Moan, sorrowing for our country's best-beloved.  
 All this is true: yet much do I pass by  
 Of ills that God on Persia's land hath hurled.”

Translation by ARTHUR S. WAY.

## VOCABULARY

The genitive of nouns is regularly indicated.

The gender of all third declension nouns and of feminines of the second declension is regularly indicated.

Adjectives of the first and second declension are given only in the masculine, as all alike have *η, ον*, in the feminine and neuter. Other adjectives are given in all forms of the nominative singular.

The principal parts of compound verbs are usually not given if the simple verb occurs.

The principal parts of verbs that occur only once, or where the usage of Herodotus is not known, are not given.

Verbs whose parts are formed regularly are usually given in the present and future indicative only (if the future as used by Herodotus is known) except that verbs that add *σ* in the future without other change are not given in the future.

Other verbs are given in all the parts known, or as far as these parts may be useful to the student.

When a form is enclosed in parentheses, as (*σκέπτομαι*), that particular form does not exist, at least in Herodotus.

### A

"Αβαι, -έων Abæ, a town in Phocis

ἄβατος, -ον impassable, inaccessible

ἄβουλιη, -ης lack of judgment, thoughtlessness, recklessness

ἄβούλως *adv.* without counsel or deliberation, inconsiderately

'Αβροκόμης, -εω Abrocomas, a son of Darius

"Αβυδος, -ου Abydus, a town on the Hellespont

ἀγαθοεργός, -όν doing good. οἱ ἀγαθοεργοί a name given at Sparta to the five oldest knights, sent by the state on foreign missions

ἀγαθός good, noble, serviceable; of soil, fertile; neuter, as *subst.*, good, blessing, benefit

ἄγαλμα, -ατος, τό statue of a god or goddess, statue

'Αγαμεμνονίδης, -εω son of Agamemnon

'Αγαμέμνων, -ονος Agamemnon, leader of the expedition against Troy

ἄγαν *adv.* very, very much

'Αγβάτανα, -ων Ecbatana (1) Capital of the Median kingdom. (2) A town in Syria

ἄγγελίη, -ης message, news

ἄγγέλλω, ἀγγελέω, ἤγγειλα announce, bear a message

ἄγγελος, -ου messenger

ἄγγήιον, -ου vessel, coffer

ἄγγος, -εος, τό vessel, receptacle, casket

ἀγείρω, ἀγερέω, ἤγειρα collect, gather, assemble

ἄγερσις, -ιος, ἡ gathering, mustering

"Αγλαυρος, -ου Aglaurus, daughter of Cecrops

ἄγνωνμοσύνη, -ης ignorance, folly, want of sense

ἀγοράζω, -άσω be in the agora, frequent the agora

ἀγορεύω speak, say, counsel

- ἀγορή, -ῆς assembly, market, market place  
 ἄγρη, -ῆς chase, hunt, game  
 ἄγριος wild, uncultivated  
 ἀγρός, -οῦ field, country  
 ἀγρυπνία, -ῆς sleeplessness  
 ἀγχιστροφός, -όν quick-changing. ἀγχιστροφά βουλεύεσθαι to change (one's) mind suddenly  
 ἀγχοτάτω *adv. superl. of ἀγχοῦ* nearest, next  
 ἀγχότερος *comp. of ἀγχοῦ* nearer  
 ἀγχοῦ *adv. and prep. with gen.* near  
 ἄγω, ἄξω, ἡγαγον, ἡγμαι, ἡχθην lead, bring, take, consider (*rare*). ἡσυχίην ἄγειν to keep quiet. *In mid.* take with, to, or upon oneself; ἄγεσθαι γυναῖκα to take a wife (*for oneself*), bring home a wife (*for one's son*); ἄγεσθαι ἐς χεῖρας to undertake  
 ἀγωγεύς, -έος, ὁ one that draws or drags, hauler  
 ἀγών, -ῶνος, ὁ contest, struggle, game  
 ἀγωνίζομαι, ἀγωνίσομαι, ἡγωνισάμην contend, fight  
 ἀγώνισμα, -ατος, τό contest, conflict, brave deed  
 ἀδάμας, -αντος, ὁ adamant, *i.e. the hardest metal, probably steel*  
 ἀδείη, -ῆς freedom from fear, indemnity  
 Ἀδείμαντος, -ου Adimantus, a Corinthian general  
 ἀδελφεή, -ῆς sister  
 ἀδελφεοκτόνος, -όν slayer of (one's) brother  
 ἀδελφεός, -οῦ brother  
 ἀδελφιδέος, -ον brother's son, nephew  
 ἀδεῶς *adv.* without fear  
 ἀδικέω, -ήσω do wrong, act unjustly, injure  
 ἀδίκημα, -ατος, τό wrong, injury  
 ἀδικία, -ῆς wrong-doing, injustice  
 ἄδικος, -ον unjust, wrong  
 Ἄδρηστος, -ου Adrastus, a Lydian  
 ἀδυνασία, -ῆς want of strength, inability  
 ἀδύνατος, -ον unable (*of persons*); impossible (*of things*)
- ἄδυτον, -ου sanctuary  
 ἀεθλέω, -ήσω contend  
 ἄεθλον, -ον contest, struggle. task  
 ἀεθλοφόρος, -ον bearing away the prize, prize-winning  
 ἀείδω, ἀείσω, ἦμισα sing  
 ἀεικία, -ῆς injury, outrage  
 ἀεικής, -ές unseemly, unfitting, strange  
 ἀείρω, ἦρα, ἦρθην raise, hoist  
 ἀέκων, -ουσα, -ον against (one's) will, unwilling, involuntary  
 ἄελπτος, -ον unexpected. ἐξ ἀέλπτου unexpectedly  
 ἄζηλος, -ον unenvied, unenviable  
 ἀήρ, ἡέρος, ὁ air, open air  
 ἀθάνατος, -ον immortal  
 Ἀθῆναι, -έων Athens  
 Ἀθηναίη, -ῆς Athena, patron goddess of Athens  
 Ἀθηναῖος Athenian  
 ἀθροίζω, -σω gather, collect; *in mid.* assemble  
 ἀθρόος in crowds, in a body, all together  
 ἀθυμία, -ῆς want of spirit, faint-heartedness  
 ἄθυμος, -ον without spirit, faint-hearted  
 Ἄθως *acc.* Ἄθων Athos, a mountainous peninsula, projecting from Chalcidice in Macedonia  
 αἶα, -ῆς *epic form* = γαῖα earth  
 Αἶα, -ῆς Ἄεα, early name of Colchis, the kingdom of Æetes  
 Αἰάκης, -εος Æaces, father of Poly-crates, tyrant of Samos  
 Αἰακίδης, -εω son or descendant of Æacus  
 Αἰακός, -ου Æacus, founder of the line of Æacidae  
 Αἶας, -αντος Æas or Ajax, son of Telamon, a hero of the Trojan War  
 Αἰγαῖος (*sc. πόντος*) the Ægean Sea  
 Αἰγάλεως, -εω Ægaleos, a mountain in Attica  
 Αἰγίλια, -ων Ægilia, a place in Eubœa  
 Αἴγινα, -ῆς Ægina, an island in the Saronic gulf, off the coast of Attica

- Αἰγιναῖος of Ægina  
 Αἰγινήτης, -εω *an* Æginetan  
 αἰγυπιός, -οῦ vulture  
 Αἰγύπτιος Egyptian  
 Αἴγυπτος, -ου, ἡ Egypt  
 αἰδέομαι, *aor.* αἰδέσθην feel shame before, respect, regard  
 αἰδοῖα, -ων privy parts  
 αἰδώς, *acc.* αἰδῶ, ἡ sense of shame, modesty  
 αἰεὶ *adv.* always, forever  
 αἰθήρ, -έρος, ὁ upper air, ether  
 Αἰθιοπικός Ethiopian  
 Αἰθίοψ, -οπος, ὁ *an* Ethiopian  
 αἰθρή, -ης fair weather  
 αἶμα, -ατος, τό blood  
 αἶμασιή, -ῆς wall, *probably made of loose stones*  
 αἰνέω, αἰνέσω, αἶνεσα, αἰνέθην praise, approve  
 αἴνη, -ης praise, fame  
 αἶξ, αἰγός goat  
 Αἰολεύς, -έος *an* Æolian  
 αἰπόλιον, -ου herd of goats  
 αἶρεσις, -ιος, ἡ taking, choice  
 αἰρετός to be taken *or* chosen. αἰρετώ-  
 τερος preferable  
 αἰρέω, αἰρήσω, εἶλον, ἀραίρηκα, ἀραί-  
 ρημαι, αἰρέθην take, seize, capture;  
*in mid.* choose  
 ἀϊστόω, -ώσω make unseen, destroy, annihilate  
 αἰσχρός shameful, ugly  
 αἰσχρῶς *adv.* shamefully, disgracefully  
 αἰσχύνη, -ης shame, disgrace  
 αἰσχύνω, αἰσχυνέω, ἥσχυνα, ἥσχυ-  
 θην disgrace, bring shame upon; *in*  
*pass.* be ashamed  
 αἰτέω, -ήσω ask, request, demand  
 αἵτησις, -ιος, ἡ demand, request  
 αἰτιάομαι accuse, blame  
 αἰτία, -ης charge, accusation, cause  
 αἴτιος accountable, guilty, to blame  
 αἰχμή, -ῆς spear point, spear, lance  
 αἰχμοφόρος, -ον bearing a spear; *as*  
*subst.* spearman  
 αἰών, -ῶνος, ὁ life  
 ἀκανθώδης, -ες full of thorns, thorny  
 ἀκέομαι heal, cure, repair  
 ἀκήρατος, -ον unmixed, pure  
 ἀκινάκης, -εω, ὁ a short straight sword,  
*a Persian word*  
 ἀκίνητος, -ον unmoved, unshaken  
 ἀκλής, -ές without fame, inglorious,  
 unsung  
 ἀκμάζω, -άσω be at the height  
 ἄκμων, -ονος, ὁ anvil  
 ἀκοή, -ῆς hearsay; ἀκοῆ by hearsay  
 ἀκοντίζω hurl a javelin, hurl  
 ἀκόντιον, -ου javelin, dart  
 ἀκοντιστής, -έω, ὁ javelin thrower  
 ἀκουστέον *verbal adj.* of ἀκούω one  
 must hear *or* be obedient to  
 ἀκούω, -ούσομαι, ἤκουσα, ἀκήκοα  
 hear, hearken to, obey; *often serving*  
*as pass. of λέγω* (say of); *e.g.* κακῶς  
 ἀκούειν to be ill-spoken of  
 ἀκροβολίζομαι skirmish, fence  
 ἀκροθίνια, -ων choice part, first-fruits  
 of booty  
 ἄκρον, -ου summit, peak  
 ἀκρόπολις, -ιος, ἡ citadel  
 ἄκρος at the farthest end, outermost,  
 topmost; ἄκρος πούς end of the  
 foot; ἄκρη χεῖρ end of the hand;  
*of quality*, highest, consummate  
 ἀκρωτήριο, -ου topmost part of any-  
 thing, summit  
 ἀκτή, -ῆς promontory, coastland, strand  
 ἀλγέω, -ήσω suffer pain, grieve, smart  
 ἄλγος, -εος, τό grief, pain  
 Ἄλῆ, -ης Alea, *epithet of Athena from*  
*the city Alea in Arcadia*  
 Ἀλέξανδρος, -ου Alexander, *a name*  
*of Paris, son of Priam*  
 ἀλέξω, ἀλεξήσω, ἠλεξάμην ward off,  
 defend; *in mid.* keep off from one-  
 self, defend oneself  
 ἀληθείη, -ης truth  
 ἀληθῶς *adv.* truly  
 ἀληθής, -ές true, real  
 ἀλής, -ές thronged, crowded, in a  
 mass

- ἄλιεύς, -έος, ὁ fisherman; also ἄλιεύς ἀνήρ  
 ἀλίζω, ἤλισα, ἤλισθην collect, assemble;  
*in pass.*, assemble (*intr.*)  
 ἀλίη, -ης assembly  
 Ἄλικαρνησεύς, -έος a Halicarnassian  
 Ἄλικαρνησσός, -οῦ; ἡ Halicarnassus,  
 a city in southwestern Asia Minor  
 ἄλις *adv.* enough  
 ἀλίσκομαι, ἀλώσομαι, ἤλων, ἤλωκα  
 used as *pass.* of αἰρέω be taken, cap-  
 tured; with *ptc.* be caught, detected  
 Ἄλκαῖος, -ου Alcæus, son of Heracles  
 ἀλκή, -ῆς might, strength  
 Ἄλκίμαχος, -ου Alcimachus, father of  
 Euphorbus, a prominent citizen of  
 Eretria  
 ἄλκιμος valiant, mighty  
 Ἄλκμέων, -έωνος Alcmeon, father of  
 Megacles  
 Ἄλκμεωνίδης, -εω son or descendant  
 of Alcmeon; *in pl.* the Alcmeonidæ,  
 a noble Athenian family  
 ἀλλά *conj.* but, yet, at least  
 ἄλλη *adv.* properly *dat. fem.* of ἄλλος  
 elsewhere  
 ἀλλήλων, ἀλλήλοισι, ἀλλήλησι, ἀλλή-  
 λους, ἀλλήλας *reciprocal pron.* of  
 one another, of each other, to one  
 another, etc.  
 ἀλλόγλωσσος, -ον of different speech,  
 using a strange tongue  
 ἀλλογνοέω, *aor. ptc.* ἀλλογνώσας take  
 for another, fail to know  
 ἀλλοῖος *comp.* ἀλλοιότερος different  
 ἄλλος, -η, -ο (*alius*) other, another;  
 ἄλλοι = οἱ ἄλλοι all the others;  
 τὰ ἄλλα all the rest; ἄλλη else-  
 where; τῇ ἄλλῃ (*sc.* γῆ) everywhere  
 else; ἄλλοι ἄλλη some here, others  
 there. Sometimes it is used as an  
 appositive, e.g. οἱ ἄλλοι σύμμαχοι  
 the others, allies, i.e. allies also  
 ἄλλοτε *adv.* at another time  
 ἄλλο τι(ῆ) anything else (than); a  
 formula used in questions expecting an  
 affirmative answer, like *Lat. nonne*
- ἄλλως *adv.* otherwise; ἄλλως δέ and  
 besides  
 ἄλμυρός salt, briny, brackish  
 ἀλογέω, -ήσω pay no heed, disregard  
 ἀλογίη, -ης unconcern, disregard  
 Ἄλπηνός, -οῦ (Ἄλπηνοί, -ῶν) Alpenus  
 (Alpeni) a city lying near the border  
 of Locris and Malis  
 ἄλσος, -εος, τό grove, sacred grove  
 Ἄλυάττης, -εω Alyattes, a Lydian  
 king, father of Cræsus  
 Ἄλυσ, -υος, ὁ Halys, the greatest river  
 of Asia Minor  
 Ἄλφεός, -οῦ Alpheus, a Spartan, who  
 won distinction for bravery at Ther-  
 mopylæ  
 ἄλωσις, -ιος, ἡ capture  
 ἅμα (1) *adv.* at the same time, to-  
 gether; often with a *ptc.* e.g. ἅμα  
 λέγων at the same time that he said;  
 (2) *prep.* with *dat.* along with, to-  
 gether with; ἅμα ἡοῖ at dawn  
 ἄμαθής, -ές without learning, ignorant,  
 unlettered  
 ἄμαξα, -ης wagon, carriage  
 ἀμάξιτος, -ον traversed by wagons; as  
*subst. (sc. ὁδός)* wagon-road  
 ἀμαρτάνω, 2 *aor.* ἤμαρτον, *perf.* ἤμαρ-  
 τηκα miss, fail to hit, err, be mis-  
 taken  
 ἀμαρτάς, -άδος, ἡ fault, sin  
 Ἄμασις, -ιος Amasis, a king of  
 Egypt  
 ἄμαχος, -ον unconquerable, invincible  
 ἀμβοάω see ἀναβοάω  
 ἀμείβομαι, ἀμείψομαι, ἀμειψάμην (*al-*  
*ways without augm.*) repay, requite,  
 answer, pass over (*a river*)  
 Ἄμεινίης Aminias, an Athenian, dis-  
 tinguished for valor at Salamis  
 ἀμείνων, -ον *comp.* of ἀγαθός better,  
 preferable, braver; *neut. sing.* ἄμει-  
 νον used as *adv.*  
 ἀμελέω, -ήσω have no care for, neglect  
 ἀμηχανέω, -ήσω be in want of, at a  
 loss for \*  
 ἀμήχανος, -ον impossible, impracticable

**Ἀμμων, -ωνος** Ammon, an Egyptian divinity who possessed a celebrated temple and oracle in the Libyan desert

**ἄμπελος, -ου, ἡ** vine

**ἀμύνω, -νέω, ἤμυνα** ward off, defend, aid; *in mid.* defend oneself against

**ἀμύσσω, ἀμύξω** tear, rend

**ἀμφί** *prep.* with *dat.* and *acc.* about, around, for the sake of

**Ἀμφιάρεως, -εω** Amphiarus, a prophet, worshipped after death as a hero. He possessed an oracle at Thebes.

**ἀμφίβληστρον, -ου** casting net

**Ἀμφικτύονες, -ων** Amphictyons, deputies of the Amphictyonic League pledged to maintain the common interests of Greece

**ἀμφίς** *epic word*, apart, asunder

**ἀμφισβασίη, -ης** controversy, dispute

**ἀμφορεύς, -έος, ὁ** a liquid measure of about nine gallons

**ἀμφοτέρως** both of two. **ἐπ' ἀμφοτέρα** both ways

**ἄμωμος, -ον** without blame, blameless

**ἄν** a particle which cannot be translated by itself; *in Hdt.* it has the following uses: (1) with the subj. in the protases of fut. more vivid and pres. general conditions; (2) with the subj. to denote purpose; (3) with the opt. giving a potential force; (4) with past tenses of the indic. (*impf.* and *aor.*) giving a past potential force; used regularly in the apod. of unreal conditions; (5) with past tenses of the indic. giving iterative force. (For more detailed explanations, see *Synt.* 102 ff. *passim.*)

**ἀνά** *adv.* and *prep.* with *acc.* up, up through, throughout, in course of

**ἀναβαθμός, οὐ** flight of steps, stair

**ἀναβαίνω, -βήσομαι, -έβην, -βέβηκα** go or come up, go up from the coast, mount, embark, turn out, pass to

**ἀναβάλλομαι** put off, postpone

**ἀνάβασις, -ιος, ἡ** ascent

**ἀναβιβάζω, -άσω, -εβίβασα** 'make to go upon, cause to mount or go up

**ἀναβλαστάνω, 2 aor. -έβλαστον** spring up

**ἀναβοάω** cry aloud, utter a loud cry

**ἀναγινώσκω, -γνώσω, -έγνωσα** persuade

**ἀναγκάζω, -άσω** force, compel

**ἀναγκαίη, -ης** necessity, compulsion

**ἀναγκαῖος** necessary

**ἀνάγκη, -ης** necessity, compulsion, straits

**ἀνάγνωσις, -ιος, ἡ** recognition

**ἀναγράφω** write down, record, register; *in mid.* have written down or recorded

**Ἀναγύρασις, -ιος** Anagyris, father of Eumenes, who won distinction at Salamis

**ἀνάγω** lead up, conduct; *with νέα* put a ship to sea; *with ἑορτήν* celebrate; *in mid.* put out to sea

**ἀναδιδάσκω** teach better; *in pass.* be better instructed, be persuaded, change one's mind

**ἀναζεύγνυμι** yoke again, break up and move to

**ἀνάθημα, -ατος, τό** dedicatory offering, statue

**ἀναθρώσκω** leap up

**ἀναιδείη, -ης** shamelessness, impudence, effrontery

**ἀναιρέω** take up, answer, declare (*of an oracle*): *in mid.* take up for oneself, take up for burial, undertake

**ἀναισιμώω, -ώσω** spend, use up, consume

**ἀναισιμώμα, -ατος, τό** that which is used up or spent; **τὰ ἀναισιμώματα τῆ στρατιῆ** war expenses

**ἀνακαλέομαι** call to oneself, summon

**ἀνάκειμαι** used as *pass.* of **ἀνατίθημι** be laid up as a votive offering, be devoted or dedicated

**ἀνακλαίω** weep aloud

**ἀνακομίζω** take or convey up

**ἀνακρεμάννυμι** hang up; *in pass.* (*pres.* **ἀνακρέμαμαι**) be hung up

- Ἄνακρέων, -οντος Anacreon, a lyric poet
- ἀνακρούομαι *with* πρύμνην put a ship astern by backing water
- ἀνακτάομαι get back, recover, win over
- ἀνακῶς *adv.* carefully; ἀνακῶς ἔχειν (*with gen.*) look well to
- ἀνακωχεύω hold back; *with νέα*, keep riding at anchor
- ἀναλαμβάνω take up, recover, assume, incur
- ἀναλέγω pick up; *in mid.* pick up for oneself
- ἀνάλωτος, -ον not to be taken, impregnable
- ἀναμάρτητος, -ον without fault
- ἀναμένω wait, wait for
- ἀναμιμνήσκω remind; *in pass.* (*aor.* ἀνεμνήσθην) remember, recall
- ἀνανεύω nod upward, refuse
- ἄναξ, -ακτος, ὁ lord, king
- Ἄναξανδρίδης, -εω Anaxandridas, name of the father and great-great-grandfather of Leonidas
- ἀνάξιος, -ον unworthy, undeserving
- ἀναξίως *adv.* unworthily
- ἀναξυρίδες, -ων, αἱ trousers
- ἀναπαύομαι rest, sleep, retire
- ἀναπείθω persuade, win over
- ἀναπεπταμένος *perf. pass. ptc.* used as *adj.* open
- ἀναπλέω sail upwards, sail out to sea
- ἀναπλώω = ἀναπλέω
- ἀναποδίζω, *aor.* ἀνεπόδισα correct, retract
- ἀναπτερόω, -ώσω set on the wing, excite
- ἀναπτύσσω, -πτύξω, -έπτυξα unfold
- ἀνάπτω kindle, light
- ἀναπυνθάνομαι inquire into, learn by inquiry
- ἀναριθμητος, -ον unnumbered, countless
- ἀνάρσιος, -ον unfitting, strange, monstrous
- ἀναρτέομαι *used only in perf. pass.*
- ἀνάρτημαι be prepared, be bent upon
- ἀνάσπαστος, -ον dragged up; ἀνάσπαστους τινὰς ποιῆσαι compel to emigrate
- ἀνάστατος, -ον made to depart; *of places* ruined, laid waste
- ἀναστενάζω, -στενάζω groan aloud
- ἀνασταυρόω, -ώσω impale, crucify
- ἀνασχίζω rip up
- ἀνασφίζω recover what is lost, rescue; *more often in mid. in same sense*
- ἀνατείνω extend
- ἀνατέλλω, *aor.* ἀνέτειλα rise
- ἀνατίθημι set up as a votive offering, devote, dedicate
- ἀνατρέπω overturn, overthrow, ruin
- ἀνατρέχω, *aor.* -έδραμον run up, leap up, shoot up
- ἀναφαίνω show forth, display; *in pass.* be shown forth, appear plainly
- ἀναφέρω carry up, bring back, report, refer, restore, recover; ἀνενείκασθαι fetch up a deep breath; heave a sigh; ἀνενειχθῆναι recover oneself
- ἀναφύομαι *with 2 aor. act.* -έφυν grow up or out, grow again
- ἀναχωρέω go or come back, withdraw, revert, pass to
- ἀνδάνω, ἀδήσω, ἔαδον please
- ἀνδραποδίζω, -ιέω, ἡνδραπόδισα enslave; *more often in mid.*
- ἀνδράποδον, -ου slave
- ἀνδρῶν, -ῶνος, ὁ men's apartment or quarters
- ἀνδρήιος manly
- ἀνδριάς, -άντος, ὁ image of a man, statue
- Ἄνδρόβουλος, -ου Androbulus, a Delphian
- ἀνδρόομαι, -ώσομαι, ἡνδρώθην become a man
- Ἄνδρος, -ου, ἡ Andros, an island of the Cyclades
- ἀνδρόσφιγξ, -γγος man-sphinx
- ἄνειμι (*ire*) go or come up, rise
- ἄνεμος, -ου wind
- ἄνευ *prep. with gen.* without
- ἀνευρίσκω, 2 *aor.* -εὔρον discover, find out



- ἀνέχω** hold up *or* back; *intr.* rise up, rise; *in mid.* hold oneself up, bear; *with infin. or ptc.* suffer, endure  
**ἀνεψιός, -οῦ** cousin  
**ἀνηκουστέω** be unwilling to hear, disobey  
**ἀνήκω** have come up to, reach, belong  
**ἀνὴρ, ἀνδρός, ὁ** (*vir*) man, as opposed to woman, as possessing the virile qualities; **μᾶλλον ἀνὴρ** more (*of a*) man  
**Ἄνθηλη, -ης** Anthela, a city near Thermopylæ  
**ἀνθρωπήιος** belonging to man, human  
**ἀνθρώπινος = ἀνθρωπήιος**  
**ἄνθρωπος, -ου, ὁ, ἡ** (*homo*) human being, man, woman  
**ἀνιάω** grieve, annoy, distress  
**ἀνίημι** send up, let go, free, release; *intr.* let up, cease  
**ἀνίστημι** causal in *pres., impf., fut., 1 aor. act. and mid.* set up, raise up, cause to stand; *intr. in pass., 2 aor., perf. and plupf. act.* stand up, rise  
**ἀνίσχω** rise  
**ἄνοδος, -ου, ἡ** way up, journey inland  
**ἀνόητος, -ον** foolish, senseless, silly  
**ἀνοίγω, -οίξω, -οίξα, -οίχθην** open  
**ἄνολβος, -ον** luckless, wretched  
**ἄνομαι** come to an end, be finished; **ἔτος ἀνόμενον** waning year  
**ἄνομος, -ον** lawless, unlawful  
**Ἄνόπαια, -ης** Anopæa, name of a mountain and pass above Thermopylæ  
**ἀνορθόω** restore, rebuild  
**ἀνορύσσω** dig up  
**ἀνόσιος, -ον** unholy, profane  
**ἀνταίρω** raise against; *with χείρας* war against  
**ἀντάξιός** worth as much as; *followed by the gen.*  
**ἀνταπόλλυμι** destroy in return; *in mid. and pass.* die in turn  
**ἀντάπτομαι** lay hold of in turn  
**ἀντάω, -ήσω, ἤντησα** meet with, receive  
**ἀντεπίμπρημι** burn in return  
**ἀντέχω** hold out; *in mid.* hold on to, cling to *with gen.*  
**ἀντί** *prep. with gen.* instead of, in return for  
**ἀντιβαίνω** go against, resist, withstand  
**ἀντιβοάω** cry in turn  
**ἀντιδίδωμι** give in return  
**ἀντικλαίω** weep in turn  
**ἀντιμέφομαι** find fault in return  
**ἀντιμηχανάομαι** contrive against *or* in opposition  
**ἀντίξοος, -ον** opposed to, adverse  
**ἀντιόομαι, -ώσομαι** oppose  
**ἀντίος** opposite. **ἀντίον, ἀντία** *adv.* often used as *prep. with gen.* against, before, in the presence of  
**ἀντιπέμπω** send in return *or* in reply  
**ἀντίπυλος, -ον** with the gates opposite  
**ἀντίστημι** causal in *pres., impf., fut., 1 aor. act. and mid.* set against; *intr. in pass., 2 aor., perf. and plupf. act.* oppose  
**ἀντιτάσσω** arrange against *or* opposite  
**ἀντιτείνω** strive against, oppose  
**ἀντιτίθημι** set against, contrast, compare  
**ἀντίτυπος, -ον** repelled; **τύπος ἀντί- τυπος** blow against blow  
**ἀντυπουργέω, -ήσω** return a favor  
**ἀνύω, -ύσω, ἤνυσα** accomplish  
**ἄνω** *adv.* upward, above  
**ἄνωθεν** *adv.* from above  
**ἀνωθέω** push back, repulse  
**ἀνωμοσί** *adv.* without oath, unsworn  
**ἀνωρίη, -ης** untimeliness, bad season  
**ἀνώτατος** formed from *superl.* of **ἄνω** highest  
**ἄξιαπήγητος, -ον** worth telling *or* describing  
**ἄξιοθέητος, -ον** worth seeing  
**ἄξιόλογος, -ον** worthy of mention  
**ἄξιόμαχος, -ον** a match in battle; *with inf.* sufficient (*in number*)  
**ἄξιος** of equal value, worthy, deserving, due, deserved; **πολλοῦ ἄξιος** worth much

- ἀξιόω**, -ώσω think worthy, think right, think fit; *also in mid.*  
**ἀξίως** *adv.* worthily, in a way deserving of  
**ἀοιδός**, -οῦ singer, minstrel  
**ἀπαγγέλλω** bring back word, report  
**ἀπαγινέω** = ἀπάγω  
**ἀπαγορεύω** forbid  
**ἀπάγω** lead back *or* away, carry off; *in mid.* take away for *or* with oneself  
**ἀπαγωγή**, -ῆς payment  
**ἀπαδεῖν** 2 *aor.* of ἀπανδάνω  
**ἀπαείρω**, *aor.* ἀπήρα lift off, carry off; *elliptically* (*sc.* νέα, στρατόν) sail away, depart  
**ἀπαθής**, -ές without experience. ἀπαθῆς κακῶν unharmed.  
**ἀπαιρέω** take away, deprive; *in mid.* take away for oneself  
**ἄπαις**, ἄπαιδος childless  
**ἀπαιτέω** demand back (*of something rightfully belonging to one*)  
**ἀπαλλαγή**, -ῆς escape, departure  
**ἀπαλλάσσω**, -αλλάξω, -ήλλαξα, -ήλλαγμαί, -ηλλάχθην and -ηλλάγην set free, release; *intr.* get off free, escape; *in mid. and pass.* get rid of, give over, escape, be set free *or* removed from, depart  
**ἀπαμβλύνω** blunt *or* dull the edge of  
**ἀπαμύνω** keep off, ward off  
**ἀπανδάνω** displease  
**ἀπαντίον** *adv.* opposite  
**ἀπάπτω** fasten from *or* upon; ἀπαμμένους (*perf. pass.*) fastened on  
**ἀπαράσσω**, -ξω, -ήραξα strike *or* knock off, sweep off  
**ἄπας**, ἄπασα, ἄπαν all, every  
**ἀπάτη**, -ῆς deceit, trick  
**ἄπεδος**, -ον level  
**ἀπειλέω**, -ήσω (1) threaten; (2) force back  
**ἄπειμι** (*ire*) go away *or* back  
**ἄπειπα** 1 *aor.* = ἄπειπον; *so also in mid.* ἀπέπασθαι.  
**ἄπειπον** 2 *aor.* forbid, renounce, disown  
**ἀπείρητος**, -ον untried  
**ἀπελαύνω** drive from *or* back, repulse, remove, exclude; *intr.* ride off, depart  
**ἀπεναντίος**, -ον opposite; *neut. sing. often used as adv.*  
**ἀπέργω**, -ξω keep away, prevent, hinder  
**ἀπερέω** *fut.* with no *pres.* in use disown, renounce, refuse  
**ἀπέρχομαι** go away, depart from, go back  
**ἀπέχω** keep off; *intr.* be away *or* far from, be distant; *in mid.* keep off, refrain from  
**ἀπηγέομαι** tell, relate  
**ἀπήγησις**, -ιος, ἡ telling, narrating  
**ἀπήλιξ**, -ικος, ὅ, ἡ beyond youth, elderly; *comp.* ἀπηλικέστερος  
**ἀπημελέω**, -ήσω neglect, disregard  
**ἀπήμων**, -ον safe, unharmed  
**ἀπίημι** send away, let go, give up, leave, neglect, hurl  
**ἀπικνέομαι** arrive at, come to, reach; *impers.* come to, be the turn of  
**ἄπιξις**, -ιος, ἡ going to, approach, arrival  
**Ἄπις**, -ιος Apis, a sacred bull of Memphis, worshipped as a god  
**ἀπιστέω**, -ήσω disbelieve  
**ἀπίστημι** causal in *pres.*, *impf.*, *fut.*, and 1 *aor. act. and mid.* set at a distance, make to revolt; *intr. in pass. and 2 aor., perf. and plupf. act.* withdraw, shun, revolt  
**ἀπιστία**, -ῆς disbelief, incredulity  
**ἄπιστος**, -ον, disbelieved, incredible, distrustful, incredulous  
**ἄπλετος**, -ον boundless, beyond measure  
**ἄπλοια**, -ῆς impossibility of sailing, detention in port  
**ἀπό** *prep.* with *gen.* from, away from;  
**ἀπό τούτου** after this, in consequence of this; **ἀπό γλώσσης** by word of mouth  
**ἀποβαίνω**, -βήσομαι, -έβην, -βέβηκα go from, go on land, turn out; *in*

- fut. and 1 aor. act. (-βήσω, -έβησα)*  
causal make to go from, put on shore
- ἀποβάλλω lose, throw away
- ἀποβιβάζω -άσω put on shore
- ἀπογεφυρόω, -ώσω bank off, fence with dykes
- ἀπόγονος, -ον born or descended from; as *subst.* descendant
- ἀπογράφω record, register; *in mid.* have a thing recorded
- ἀποδείκνυμι show, exhibit, make known, appoint; *with a pred. adj. or subst.* make, appoint; *in mid.* display oneself, make a display
- ἀπόδεξις, -ιος, ἡ setting forth, display, publication
- ἀποδημέω, -ήσω be away from home, be abroad, go abroad
- ἀποδιδρήσκω, -δρήσομαι run away
- ἀποδίδωμι give back, restore, give over, deliver
- ἀποδοκεῖ it seems good not
- ἀποθέω, -θεύσομαι run away
- ἀποθνήσκω, -θανέομαι, -έθανον die, be killed
- ἀποθρώσκω leap from
- ἀποθωμάζω wonder much
- ἀποικος, -ον away from home; as *subst.* settler, colonist
- ἀποικτιζομαι complain
- ἀποίχομαι be gone
- ἀποκαλύπτω, -ψω uncover, disclose, reveal
- ἀποκλαίω weep aloud, bewail, lament
- ἀποκλήϊω shut out, shut up
- ἀποκοιμάομαι *properly* sleep away from home, sleep a little
- ἀποκόπτω cut off
- ἀπόκρημνος, -ον broken off, sheer, precipitous
- ἀποκρίνω separate, distinguish, select
- ἀποκρούω beat off; *in mid.* beat off from oneself, repel
- ἀποκρύπτω hide from, conceal
- ἀποκτείνω kill
- ἀποκωλύω keep off, hinder, prevent
- ἀπολαμβάνω take back, recover, cut off, intercept, arrest
- ἀπολαμπρύνω, -νέω make bright; *in pass.* become famous
- ἀπολέγω pick out, select
- ἀπολείπω leave behind, forsake, abandon; *intr.* cease, fail, be wanting
- ἄπολις, -ιος without a city
- ἀπόλλυμι, -ολέω, -ώλεσα, -ολώλεκα, -όλωλα destroy, kill, lose; *in mid. and 2 perf.* die, perish
- Ἄπολλων, -ωνος Apollo, one of the mightiest gods, possessing a famous oracle at Delphi
- ἀπολύω release, acquit, absolve; *in mid.* absolve or defend oneself
- ἀπομάχομαι fight against, decline
- ἀπονοστέω return home
- ἀποξυρέω shave clean
- ἀποπαύω stop, make to cease; *in mid. and pass.* leave off, cease
- ἀποπειράομαι make trial or proof of
- ἀποπέμπω send back or away; *in mid.* send away from oneself
- ἀποπέτομαι, 2 aor. ἀπεπτάμην fly away
- ἀποπίμπλημι fill out, satisfy
- ἀποπίπτω fall from, fall out
- ἀποπλέω sail away or back
- ἀπόπληκτος, -ον struck dumb, senseless, stupid
- ἀπόπλοος, -ον sailing away
- ἀπορέω, -ήσω be at a loss, perplexed; so also *in mid.*
- ἀπόρθητος, -ον unsacked
- ἀπορίη, -ης perplexity, straits
- ἀπορράπτω, -ράψω sew up
- ἀπορρίπτω throw back or away, cast forth, hurl forth
- ἀποσκήπτω, -σκήψω hurl from above; *intr.* fall suddenly (*like a thunderbolt*)
- ἀποσπεύδω dissuade earnestly
- ἀπόστασις, -ιος, ἡ revolt, defection
- ἀποστέλλω send away, despatch
- ἀποστερέω deprive of
- ἀπόστολος, -ου messenger, ambassador, envoy

- ἀποστρέφω turn back; *in mid. and pass.* turn oneself back or away from, be turned away from
- ἀποσώζω keep safe; *in pass.* be kept safe, survive
- ἀποτάμνω cut off
- ἀποτίλλω pluck, pull out
- ἀποτίνυμαι (*poet. for ἀποτίνομαι*) exact a penalty for
- ἀπότομος, -ον sheer, precipitous
- ἀποτρέπω avert, turn aside
- ἀποφαίνω show forth, express, declare, reveal; *in mid.* show forth something of one's own, express oneself
- ἀποφέρω carry off, bear away, bring back, report
- ἀποφεύγω escape
- ἀπόφημι declare plainly, speak out
- ἀποφλαυρίζω, -ίσω make light of
- ἀποχειροβίωτος, -ον living by the work of one's hands
- ἀποχράω suffice, be sufficient; *in mid. and pass.* avail oneself of, be contented with; also suffice (*like act.*)
- Ἀπρίης, -εω Apries, a king of Egypt
- ἀπροσδόκητος, -ον unexpected. ἐξ ἀπροσδοκῆτου unexpectedly
- ἀπρόσμεικτος, -ον not capable of mixing with, holding no intercourse with, solitary
- ἄπτω, -ψω (fasten), kindle, set on fire usually *in mid.* (*perf. ἄμμαι*) touch, lay hold of, cling to; *of fire*, catch
- ἀπωθέω drive away, repulse, avert
- ἄρα a postpositive particle implying close connection then, after all.
- Ἀράβιος Arabian
- ἀράομαι (ἀρῶμαι), ἀρήσομαι pray
- Ἀργεῖος Argive
- Ἄργος, -εος, τό Argos, a city in the Peloponnesus
- ἀργός inactive, idle
- ἀργύρεος of silver, silver
- ἄργυρος, -ου silver
- ἀρέσκω, ἀρέσω, ἤρεσα please, satisfy, be acceptable
- ἀρεστός acceptable, pleasing
- ἀρετή, -ῆς excellence, virtue, courage
- Ἀρήιος of or belonging to Ares.
- Ἀρήιος πάγος Areopagus
- Ἄρης Ares, the god of war; *poetic by metonymy* war
- ἄρθρον, -ου joint
- Ἀριαβίγνης, -εω Ariabignes, son of Darius, who fell at Salamis
- Ἀριαράμνης, -εω Ariaramnes (1) an ancestor of Darius; (2) a Persian who fought at Salamis
- ἀριθμέω, -ήσω number, count
- ἀριθμός, -οῦ number
- Ἀρισταγόρης, -εω Aristagoras, instigator of the Ionian revolt
- Ἀριστείδης, -εω Aristides, a distinguished Athenian, often called 'The Just'
- ἀριστείη, -ῆς bravery, prowess
- ἀριστερός left. ἐπ' ἀριστερά on the left
- ἀριστεύω be best or bravest, prevail
- Ἀριστογείτων, -ονος Aristogiton, one of the slayers of the tyrant Hipparchus
- Ἀριστολαΐδης, -εω Aristolaïdes, an Athenian, father of Lycurgus, who headed the party 'of the plain'
- Ἀριστονίκη, -ῆς Aristonice, a priestess of Apollo
- ἄριστος best, strongest, bravest, most excellent
- Ἀριστοφιλίδης, -εω Aristophilides, a king of the Tarentines
- Ἀρίστων, -ωνος Ariston, a king of Sparta
- Ἀρίων, -ίονος Arion, a famous minstrel, considered the inventor of the dithyramb
- Ἀρκαδία, -ῆς Arcadia, a state in the Peloponnesus
- Ἀρκάς, -άδος an Arcadian
- ἀρκέω, -έσω suffice, be enough for
- ἄρμα, -ατος, τό chariot
- Ἀρματίδης, -εω Harmatides, a Spartan, father of Dithyrambus
- Ἀρμένιος Armenian

- Ἄρμόδιος, -ου Harmodius, *one of the slayers of the tyrant Hipparchus*  
 ἀρμόζω, ἀρμόσω, ἡρμοσα, ἄρμοσμαι  
 fit together; of marriage, betroth;  
 in mid. betroth to oneself, take as  
 wife  
 ἄρνα *acc. sing.* lamb; *nom. pl.* ἄρνες  
 ἄρνειος of a lamb or sheep  
 ἀρνέομαι, -ήσομαι deny, refuse  
 ἀρπαγή, -ῆς seizure, plundering, rape  
 Ἄρπαγος, -ου Harpagus, *grand vizier*  
*of Astyages, king of the Medes*  
 ἀρπάζω, ἀρπάσω, ἡρπασα, ἡρπάσθην  
 seize, snatch, carry off  
 ἀρρωδέω, -ήσω fear, dread  
 ἀρρωδίη, -ῆς terror, dread  
 Ἄρσάμης, -εος Arsames, *grandfather*  
*of Darius*  
 Ἄρτάβανος, -ου Artabanus, *brother of*  
*Darius and uncle of Xerxes*  
 Ἄρτάνης, -εω Artanes, *father-in-law*  
*of Darius*  
 Ἄρταξέρξης, -εω Artaxerxes, *son and*  
*successor of Xerxes*  
 Ἄρταφέρνης, -εος Artaphernes (1)  
*brother of Darius; (2) nephew of*  
*Darius*  
 ἀρτάω, -ήσω hang upon, fasten to; *in*  
*pass.* be hung upon, hang upon, be  
 dependent upon  
 Ἄρτεμβάρης, -εος Artembares, *a prom-*  
*inent Persian*  
 Ἄρτεμισίη, -ῆς Artemisia, *queen of*  
*Halicarnassus*  
 Ἄρτεμισιον, -ου Artemisium, *a prom-*  
*ontory on the north coast of Eubæa*  
 ἀρτέομαι prepare  
 ἄρτι *adv.* just, just now, recently  
 ἀρτίπους, -ποδος sound of foot  
 Ἄρτοβαζάνης, -εω Artobazanes, *son of*  
*Darius*  
 ἀρτοκόπος, -ου, ἡ baker  
 ἄρτος, -ου bread, loaf of bread  
 Ἄρτυστώνη, -ῆς Artystone, *daughter*  
*of Cyrus and wife of Darius*  
 ἀρτώ arrange, prepare, make ready  
 ἀρχαῖος ancient
- ἀρχή, -ῆς beginning, rule, empire, office.  
 ἀπὸ (ἐξ) ἀρχῆς from the beginning;  
 κατ' ἀρχάς at the beginning; ἀρχήν  
 at first; *with neg.* at all  
 ἀρχιερεύς, -έος chief priest  
 ἀρχιτέκτων, -ονος chief builder, di-  
 rector of works, architect, engineer  
 ἄρχω, ἄρξω, ἡρξα begin, rule, hold  
 office; *in mid.* begin  
 ἄρχων, -οντος, ὁ (*ptc. of* ἄρχω) ruler;  
 οἱ ἄρχοντες chief magistrates; *at*  
*Athens* archons; *at Sparta* ephors.  
 ἀσάομαι, -ήσομαι be disgusted or  
 annoyed  
 ἄσημος, -ον unintelligible, obscure  
 ἀσθενείη, -ῆς weakness, feebleness  
 ἀσθενής, -ές without strength, weak,  
 feeble, soft  
 Ἄσῆ, -ῆς Asia  
 ἀσινής, -ές safe, unharmed  
 ἀσκέω, -ήσω fashion skillfully, dress  
 out, adorn, deck, practise  
 ἀσκός, -οῦ skin, bag made of skin  
 ἄσμενος glad  
 ἀσπάζομαι welcome, greet, salute  
 Ἄσπαθίνης, -εω Aspathines, *one of the*  
*seven conspirators against the false*  
*Smerdis.*  
 ἀσπαίρω gasp, struggle convulsively  
 ἀσπαστός welcome, acceptable  
 ἀσπίς, -ίδος, ἡ shield; a body of men  
 armed with shield, spearmen, hoplites  
 ἄσσα *Ion. for* ἄτινα, *neut. pl. of* ὄστις  
 Ἄσσύριος Assyrian  
 ἀστός, -οῦ citizen  
 ἀστράγαλος, -ου ball of the ankle joint  
 ἀστραπή, -ῆς flash of lightning  
 ἄστυ, -εος, τό city  
 Ἄστυάγης, -εος Astyages, *a king of the*  
*Medes, grandfather of Cyrus*  
 ἀστυγείτων, -ον near a city, neighbor-  
 ing; *as subst.* neighbor to a city,  
 neighbor  
 ἀσφαλείη, -ῆς safety, assurance from  
 danger  
 ἀσφαλῶς *adv.* safely, securely. ἀσφα-  
 λῶς ἔχειν be safe or secure

- ἀσφαλής, -ές safe, secure  
 Ἄσωπός, -οῦ Asopus, a river near Thermopylae  
 ἀτάσθαλος reckless, wicked, presumptuous  
 ἄτε properly neut. pl. of ὅστε (= ὅς or ὅστις) as, just as; mostly with *ptc.* showing causal force  
 ἀτελείη, -ης exemption from taxes or other public burden  
 ἀτέω be reckless, foolhardy  
 ἄτη, -ης ruin, disaster  
 ἀτιμάζω hold in low esteem, slight  
 ἀτιμία, -ης dishonor, disgrace  
 ἀτιμώρητος, -ον unpunished  
 Ἄτοσσα, -ης Atossa, daughter of Cyrus and wife of Darius  
 ἀτραπός, -οῦ ἡ path  
 Ἄτρείδης, -εω son of Atreus  
 ἀτρεκέως *adv.* exactly, accurately  
 ἀτρεκής, -ές exact, accurate  
 ἀτρεμίζω, -ιέω, ἡτρέμισα keep quiet or still  
 Ἄπτικός Attic. Ἄπτική (γῆ) Attica  
 Ἄτυς, -υος Atys, son of Cræsus  
 αὐ *adv.* again, on the other hand, moreover  
 αὐδάξομαι, *aor.* ηὐδαξάμην cry out, speak  
 αὐδάω, -ήσω utter a sound, speak  
 αὐθέντης, -εω one who does anything with his own hand, an actual murderer  
 αὐλέω, -ήσω play on the flute  
 αὐλή, -ης courtyard, court  
 αὐλητής, -έω flute player  
 αὐλών, -ῶνος, ὁ trench, canal  
 αὐξάνω make to grow, increase; *in pass.* grow, wax, increase  
 αὕξω = αὐξάνω  
 αὐτίκα *adv.* immediately, at once, straightway  
 αὐτίς *adv.* again, afterwards, hereafter  
 αὐτόθεν *adv.* from the very spot, from the country itself  
 αὐτόθι *adv.* on the spot  
 αὐτόματος acting of itself, spontaneous, without external agency  
 αὐτομολέω, -ήσω desert  
 αὐτόμολος, -ον going of oneself; *as subst.* deserter  
 αὐτόνομος, -ον having one's own laws, independent, autonomous  
 αὐτόπτης, -εω eyewitness  
 αὐτός, -ή, -ό self; *in the oblique cases an unemphatic pers. pron.* him, her, it, them; preceded by the art. same  
 αὐτοῦ *adv.* (properly gen. of preceding) here, there  
 αὐτοχειρία, -ης one's own hand  
 αὐχὴν, -ένος, ὁ neck, narrow sea, strait, defile  
 ἀφανής, -ές invisible  
 ἀφάσσω, *aor.* ἤφασα (*as if from ἀφάω*) feel, feel for  
 ἀφή, -ης lighting, kindling. περὶ λύχων ἀφάς about lamp-lighting time  
 ἄφθογγος, -ον without speech, silent  
 ἄφθονος, -ον without envy, abundant, plentiful  
 Ἄφιδναῖος of the deme Aphidna  
 ἀφλαστον, -ου curved stern of a ship; *in pl. of a single ship*  
 Ἄφροδίτη, -ης the goddess Aphrodite  
 ἀφύλακτος, -ον without guard, unguarded  
 ἄφωνος, -ον mute, speechless  
 Ἄχαιία, -ης Achæa, a district in southern Thessaly, also called Phthiotis  
 Ἄχαιμένης, -εος Achæmenes, ancestor of the Persian kings  
 Ἄχαιμενίδης, -εω son or descendant of Achæmenes  
 ἄχαρις, ἄχαρι, *gen.* ἀχάριτος unpleasant, disagreeable, thankless  
 ἀχάριστος, -ον thankless, ungrateful  
 ἄχθομαι, *aor.* ἤχθέσθην be burdened, distressed  
 ἄχρι *prep.* with *gen.* until; *as conj.* ἄχρι or ἄχρι οὗ until  
 ἀψευδής, -ές without deceit, truthful

## B

Βαβυλώνιος Babylonian  
 βάθρον, -ου foundation, base

βαίνω *for prin. parts see ἀναβαίνω*  
 βαλανηφάγος, -ον acorn-eating  
 βάλλω, βαλέω, ἔβαλον, ἐβλήθην throw, cast, hurl, strike, hit; *in mid.* put or throw for oneself. ἐς θυμὸν βαλέσθαι lay to heart. ἐπ' ὑμέων αὐτῶν βαλλόμενοι (throwing) by yourselves *i.e.* (acting) on your own judgment  
 βάρβαρος, -ον not Greek, foreign; *as subst.* barbarian, foreigner  
 βαρύς, -έα, -ύ heavy  
 βαρυσύμφορος, -ον of heavy fortune, unfortunate  
 βασανίζω, *aor.* ἐβασάνισα examine, cross-question  
 βασίλεια, -ης queen  
 βασιλεύς, -έος king  
 βασιλεύω be king  
 βασιληίη, -ης kingdom, reign, throne  
 βασιλήιον, -ου dwelling of the king, palace; *so in pl.*  
 βασιλήιος of the king, kingly, royal  
 βασιλικός = βασιλήιος  
 βεκός, τό bread.  
 βέλος, -εος, τό anything thrown, missile, dart, bolt  
 βίαιος forcible, violent  
 βιάω force, constrain, treat with violence; *so in mid.*  
 βιβρώσκω, *perf.* βέβρωκα eat  
 βίος, -ου life, livelihood, substance  
 βιώω, *aor.* ἐβίωσα and ἐβίων (*ptc.* βιούς) live, pass one's life  
 Βίτων, -ωνος Biton (Bito), *brother of Cleobis*  
 βιώσιμος, -ον to be lived, fit to live  
 βλάβος, -εος, τό harm, injury  
 βλάπτω, -ψω harm, injure  
 βλαστός, -οῦ sprout, shoot  
 βλέπω, -ψω look  
 βοάω, βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην shout, celebrate, noise abroad  
 βοή, -ῆς shout, outcry  
 βοηθέω, -ήσω aid, go to aid  
 βοηθός, -όν helping, auxiliary; *as subst.* helper, assistant; *in pl.* auxiliaries  
 Βοιωτός Boeotian

βορή, -ῆς food  
 βορῆς, -έω, -ῆν, ὁ the north wind, north  
 βόσκω support, maintain  
 Βόσπορος, -ου Bosphorus (*Ox-ford*), the name of several straits; *in Hdt.* regularly the Thracian  
 Βουβάστις, -ιος, ἡ Boubastis, a city on the Nile  
 βουκολίη, -ῆς ox stall, byre  
 βουκόλιον, -ου herd of cattle  
 βουκόλος, -ου herdsman  
 βούλευμα, -ατος, τό plan, counsel  
 βουλεύω take counsel, deliberate, plan, resolve; *so also in mid.*  
 βουλή, -ῆς plan, counsel  
 βούλομαι, -ήσομαι wish, prefer  
 βοῦς, βοός, ὁ, ἡ ox, cow  
 Βουτώ, -οῦς Bouto, a city in Egypt, the seat of an oracle  
 Βραγχίδαι, -ιδέων Branchidæ, a place on the coast of Ionia celebrated for a temple and oracle of Apollo  
 βραχύς, βραχέα, βραχύ short, small, little  
 βρέφος, -εος, τό new-born baby  
 βροντή, -ῆς thunder, thunder-storm  
 βύβλιος made of papyrus  
 βυβλίον, -ου paper, letter  
 βύβλος, -ου, ἡ properly bark of the papyrus, hence book  
 βωμῖς, -ίδος, ἡ step  
 βωμός, -οῦ altar

## Γ

γάλα, -ακτος, τό milk  
 γαμβρός, -οῦ son-in-law, brother-in-law  
 γαμέω, ἔγημα marry, of the man  
 γάμος, -ου marriage  
 γάρ *postpositive causal particle* for, introducing a reason for what precedes; since, introducing a reason for what follows: namely, introducing details promised in a preceding clause; *in questions*, what, why. καὶ γάρ usually elliptical: and . . . for, and in fact; similarly ἀλλὰ γάρ but in fact

- γαστήρ, -έρος, ἡ** belly  
**γαῦλος, -ου** round-built Phoenician merchant vessel  
**γε** *enclitic particle giving prominence to the foregoing word, at least, at any rate*  
**γελοῖος** causing laughter, ridiculous  
**γέλως, -ωτος, ὁ** laughter, matter for laughter, laughingstock  
**γενεή, -ῆς** race, tribe, generation  
**γενεηλογέω, -ήσω** trace ancestry, draw out a pedigree  
**γενναῖος** high-born, noble  
**γενναίως** *adv. of preceding*  
**γεννάω, -ήσω** give birth  
**γένος, -εος, τό** race, descent, family  
**γέρας, -εος, τό** gift of honor, prerogative, privilege  
**γέρων, -οντος, ὁ** old man, elder  
**γέφυρα, -ης** bridge  
**γεφυρόω, -ώσω** bridge  
**γῆ, γῆς** land, earth  
**γηγενής, -ές** earth-born  
**γηραιός** old, aged  
**γῆρας, -εος, τό** old age  
**γηράσκω** grow old  
**γίνομαι, γενήσομαι, ἐγενόμην, γέγονα** be created *or* born, become, take place, happen, prove oneself, come to (*of number*). **γενέσθαι ἐν (ἐπί)** arrive at  
**γινώσκω, γνώσομαι, ἔγνω, ἔγνωκα** recognize, perceive, learn, know, judge, determine, decide  
**γλῶσσα, -ης** tongue, speech, language  
**γνώμη, -ης** judgment, opinion, purpose  
**γνωρίζω, aor. pass. ἐγνωρίσθην** make known; *in pass.* become known  
**γονεύς, -έος, ὁ** father, ancestor  
**γόνος, -ου** child, offspring, stock  
**γόνυ, γούνατος, τό** knee  
**Γοργώ** Gorgo, daughter of King Cleomenes of Sparta  
**Γορδίας, -εω** Gordias, a Phrygian, father of Midas  
**γράμμα -ατος, τό** letter of alphabet; *in pl.* piece of writing, letter, inscription  
**γραμματιστής, -έω** scribe, clerk  
**γράφω, γράψω, ἔγραψα, ἐγράφη** write, draw  
**Γυγάδας** a name given to the votive offerings of Gyges at the Delphic oracle  
**Γύγης, -εω** Gyges, a Lydian; (1) son of Dascylus, ancestor of Cræsus; (2) father of Myrsus  
**γυμνάζω, -άσω** exercise, train; *in mid.* exercise (oneself)  
**γυμνός** unclad  
**γυμνόω, -ώσω** lay bare, strip  
**γυναικῆιος** of a woman; **γυναικῆι** women's quarters, harem  
**γυνή, γυναικός, ἡ** woman, wife  
**Γωβρύης, -εω** Gobryas, a prominent Persian; one of the seven conspirators against the false Smerdis  
**γων (γε ὦν)** at least, at any rate  
**γωνίη, -ης** corner, angle
- Δ
- δαιμόνιος** heaven-sent, divine, miraculous; *neut. as subst.* divine providence, fate; *of human beings*, strange, luckless. **ὦ δαιμόνιοι** poor wretches  
**δαίμων, -ονος, ὁ** divine power, divinity.  
**κατὰ δαίμονα** by fate  
**δαίνυμι** give a banquet *or* feast; *in mid.* feast  
**δαιτυμών, -όνος, ὁ** one who is entertained, guest  
**δάκρυον, -ου** tear  
**δακρύω** weep, shed tears  
**δάκτυλος, -ου, ὁ** finger; *as a measure of length*, finger's breadth, about seven-tenths of an inch  
**Δαμασίθυμος, -ου** Damasithymus king of the Calyndians  
**δαπανάω, -ήσω** spend  
**δαπάνη, -ης** money for spending, expense, expenses  
**Δαρείος, -ου** Darius, son of Hystaspes, king of Persia  
**Δασκύλειον, -ου** Dascylium, a place near the southern shore of the Propontis



- Δάσκυλος**, -ου Dascylus, father of the Lydian Gyges
- δασμοφόρος**, -ον paying tribute, tributary
- δατέομαι**, *aor.* ἔδασάμην divide
- Δάτις**, -ιος Datis, a Mede, one of the two generals in command of the expedition sent by Darius against Greece
- δαψιλής**, -ές abundant, plentiful
- δέ** *conj.* but, and; to mark the apodosis then, yet
- δεῖ** *impers. verb followed by the inf. and acc. of the person one must, one ought; neut. ptc. δέον used in the acc. abs. when (though) he ought; as a subst. that which is needful or proper. ἐς δέον at need, opportunely (δείδω), ἔδεισα, δέδοικα (with pres. meaning) fear, be alarmed or anxious about*
- δείκνυμι**, δέξω, ἔδεξα, δέδεγμαί, ἐδέχθην point out, show, make known
- δειλίη**, -ης timidity, cowardice
- δείμα**, -ατος, τό fear
- δειμαίνω** be afraid
- δεινολογέομαι** complain loudly
- δεινός** to be dreaded, fearful, able, clever. **δεινὰ ποιεῖν, δεινὸν ποιεῖσθαι** take ill, complain of, be indignant at. **δεινὸν τι ἔσχε τινά** indignation seized one. *As subst. τὸ δεινόν* danger
- δεινῶς** *adv. of preceding* terribly, awfully, strongly, mightily
- δείπνον**, -ου dinner, the principal meal. **ἀπὸ δείπνου** after dinner
- δειρή**, -ῆς neck, throat
- δέκα** *indecl.* ten
- δεκαέτης**, -ες ten years old
- δέκατος** tenth
- δέκομαι**, δέξομαι receive, accept, entertain
- δελφίς**, -ῖνος, ὁ dolphin
- Δελφοί**, -ῶν, αἱ Delphi, seat of the famous oracle of Apollo
- Δελφός** Delphian.
- δέμω**, *aor.* ἔδειμα build, construct
- δένδρεον**, -ου tree
- δεξιός** right, shrewd, clever. **ἐπὶ δεξιὰ** at the right
- δέομαι**, δεήσομαι, ἐδεήθην be in need of, want, ask, beg
- δέον**, -οντος, τό *see* δεῖ
- δέος**, δέους, τό fear
- δέσποινα**, -ης mistress
- δεσπότης**, -εω, *acc.* δεσπότηα, *voc.* δέσποτα master, lord
- δευτεραῖος** on the second day
- δευτερεῖα**, -ων, τὰ second prize in a contest, second place or rank
- δεύτερος** second in order or in rank. **δύτερον, δεύτερα** *adv.* next, again, a second time, then
- δέω**, δήσω, *perf. pass.* δέδεμαι bind, chain, imprison
- δέω**, δεήσω lack, miss; *for impers. see* δεῖ; *for mid. see* δέομαι
- δή** a particle used to give greater explicitness or emphasis to the preceding word now, in truth, truly; sometimes of what is well known manifestly; sometimes ironically doubtless, of course, forsooth. *It cannot always be translated by any single word, but its force may be rendered by emphasis of the preceding word. καὶ δὴ καὶ* and in particular
- δήθεν** *adv.* really, in truth, forsooth (*ironical*)
- Δηϊόκης**, -εω Deioces, a tyrant of the Medes
- δηϊόω**, -ώσω lay waste, ravage
- δηλαδὴ** (δηλα δὴ) quite clearly, plainly, manifestly
- δήλησις**, -ιος, ἡ mischief, harm, hurt
- Δήλιοι**, -ων Delians
- Δῆλος**, -ου, ἡ Delos, an island in the Aegean sea, the fabled birthplace of Apollo
- δηλος** evident, clear, plain
- δηλόω**, -ώσω make clear, disclose, show. **δηλοῖ**, *impers.* it is clear
- Δημάρητος**, -ου Demaratus, a Spartan king exiled to Persia

- Δημήτηρ, Δήμητρος** (*ep. Δημήτερος*)  
 Demeter, goddess of agriculture  
**Δημοκλήδης, -εος** Democedes, a physician from Croton  
**δῆμος, -ου** people, common people, commons, assembly of the people, democracy, township, deme  
**δημόσιος** belonging to the people or state, public, common. **τὸ δημόσιον** the state. **δημοσίη** publicly, at the public expense  
**δημότης, -εω** man of the people, commoner  
**Δημόφιλος, -ου** Demophilus, commander of the Thespians at Thermopylae  
**δήτα** *adv.* then, therefore  
**Δία** *see* Ζεὺς  
**διά** *prep.* (1) *with gen.* through, throughout, during, by means of; (2) *with acc.* by reason of, because of  
**διαβαίνω** pass over, go across, cross  
**διαβάλλω** throw across, carry over or across, pass over, set at variance, misrepresent, speak slanderously, deceive, impose upon  
**διάβασις, -ιος, ἡ** crossing over, passage  
**διαβολή, -ῆς** false accusation, calumny, prejudice  
**διαγινώσκω** know one from another, distinguish  
**διαδείκνυμι** show clearly or thoroughly  
**διαδιδρῆσκω, -δρήσομαι** run away, escape  
**διάδοχος, -ον** succeeding, relieving, in succession or relays  
**Διαδρόμης, -εω** Diadromes, a Thespian  
**διαίρεσις, -ιος, ἡ** division  
**διαίρῶ** divide into parts, divide  
**δίαιτα, -ῆς** way of living, life, maintenance. **δίαιταν ποιῆσθαι** pass one's life, live. **δίαιταν ἔχειν** live  
**διαιτάομαι, -ήσομαι** lead a course of life, live  
**διακελεύομαι** give orders this way and that, direct, exhort  
**διακλέπτω** steal away, keep alive by stealth  
**διακομίζω** carry through or to the end  
**διακρίνω** separate one from another, distinguish, settle, decide. **διακρίναι αἵρεσιν** make a choice; *in pass.* be parted, separate  
**διαλαμβάνω** lay hold of separately or on every side, seize, arrest  
**διαλέγομαι** converse with  
**διαλοιδορέομαι** rail furiously at, abuse on all sides  
**διαλύω** break up into parts, disperse, destroy, break off, dissolve, pay, discharge (a debt or promise); also *in mid.*  
**διαμετρέω** measure through or off; *in mid.* have measured out to one, hence receive as one's share  
**διαναυμαχέω** fight a naval battle through to the end  
**διανέω** swim through or out  
**διανοέομαι, -ήσομαι, perf. -νένωμαι** intend, be disposed to  
**διάνοια, -ῆς** thought, notion, intention, purpose  
**διαπειλέω** threaten violently  
**διάπειρα, -ῆς** trial, test  
**διαπειράομαι** make trial or proof of  
**διαπέμπω** send in different directions  
**διαπεραιόω, -ώσω** carry across; *in pass.* be taken over, go across  
**διαπρήσσω** bring about, accomplish; so also *in mid.*  
**διαρρήγνυμι** break through  
**διασειώ** shake violently, throw into confusion  
**διασκεδάννυμι** scatter, disperse; *perf. pass. διασκέδασμαι* be dispersed  
**διασπάω** tear asunder  
**διασπείρω, -σπερέω, -έσπειρα** scatter, spread about, disperse  
**διασφάξ, -άγος, ἡ** rent, cleft, rocky gorge  
**διατάσσω** appoint or dispose severally, appoint to several offices, arrange

- διατελέω** bring to an end, accomplish; *with ptc.* continue  
**διατετραίνω, -ανέω** bore or break through  
**διατίθηναι** place separately, distribute, dispose; *in mid.* dispose of  
**διατρίβω** spend (*of time*)  
**διαφαίνω** make to show through; *seemingly intr.* shine through, appear, dawn  
**διαφέρω** carry through; *of time* go through; **διαφέρει** *impers.* it makes a difference  
**διαφεύγω** flee through, escape  
**διαφθείρω** destroy, ruin, ravage, corrupt  
**διαφοιτάω** go about continually here and there  
**διαφορή, -ῆς** difference, disagreement, quarrel  
**διαφυλάσσω** guard carefully, observe closely  
**διαφύομαι, -σομαι, with 2 aor. act. -έφυον** grow between, intervene  
**διαχέω** pour different ways, disperse, upset, confound, undo  
**διαχράομαι** use up, use constantly or habitually, consume, destroy  
**διδάσκω, διδάξω, ἐδίδαξα, ἐδιδάχθην** teach, instruct; *of a poet* bring out a piece  
**διδασχῆ, -ῆς** instruction  
**δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην** give; *in pres. and impf.* be ready to give, offer. **δοῦναι δίκας** give satisfaction, be punished. **λόγον δοῦναι ἐωυτῷ** consider  
**διελαύνω** drive or ride through  
**διέξειμι** go through, recount, rehearse  
**διεξέρχομαι** go through to the end, recount in full, relate  
**διεργάζομαι** make an end of, kill, destroy  
**διέρχομαι** go through, pass through  
**διέτης, -ες** of or lasting two years  
**δίζημαι** seek for, seek  
**δίζω** be in doubt  
**διηκόσιοι** two hundred  
**Διηνέκης** Dienece, a Spartan distinguished for bravery and wit  
**Διθύραμβος, -ου** Dithyrambus, a Thesopian who won distinction at Thermopylae  
**διθύραμβος, -ου** dithyramb, a form of lyric verse  
**δίστημι** causal in *pres., impf., fut., 1 aor. act. and mid.* set or place at intervals; *intr. in pass., 2 aor., perf. and plupf. act.* stand or be set at intervals  
**δικάζω, aor. ἐδίκασα** give judgment, decree  
**δίκαιος** just, right, exact, precise  
**δικαιοσύνη, -ης** justice, righteousness  
**δικαιόω, -ώσω** think right or fit  
**δικαίως** *adv.* rightly, justly  
**δικαστής, -έω** judge  
**δίκη, -ης** right, justice, judgment, atonement, satisfaction, penalty. **αἰτέειν δίκας** demand satisfaction. **ἔχειν δίκην** have satisfaction. **δοῦναι δίκας** give satisfaction, make amends, pay penalty. **λαβεῖν δίκην** be punished. **σὺν δίκῃ, κατὰ δίκην** rightly  
**δίκτυον, -ου** net  
**διξός = δισσός** twofold; *in pl.* two  
**διό (δι' ὅ)** therefore  
**δίωδος, -ου, ἡ** way through, passage  
**Διομήδης, -εος** Diomed, one of the mightiest of the Achæans before Troy  
**διότι** *conj.* because that, for the reason that; *indir.* therefore, why; *sometimes = ὅτι* that  
**διπλήσιος** double, twice as much  
**διπλός** twofold, double  
**δίσ** *adv.* twice  
**δισμύριοι** twenty thousand  
**δισχίλιοι** two thousand  
**διφάσιος** twofold; *in pl.* two  
**δίχα, adv.** in two, apart, at variance  
**διώκω, -ώξω** drive, pursue, drive away, banish; *as a law-term,* prosecute  
**διώρυξ, -υχος, ἡ** trench, canal  
**δοκέω, δόξω, ἔδοξα, δέδογμαι** think, seem, seem good, be resolved

**δόκιμος** famous, distinguished  
**δολερός** deceitful, treacherous  
**δόλος**, -ου guile, trick, treachery  
**δόμος**, -ου house, room, chamber  
**δονέω**, -ήσω shake, agitate; *in pass.*  
 be in a turmoil  
**δόξα**, -ης reputation, fame, glory  
**δοράτιον**, -ου spear  
**δοριάλωτος**, -ον captive of the spear,  
 taken in war  
**Δορίσκος**, -ου, ἡ Doriscus, a town in  
 Thrace  
**δόρυ**, **δόρατος**, τό spear  
**δορυφόρος**, -ου spear-bearing; *as subst.*  
 spearman, especially one of the body-  
 guard of a king  
**δόσις**, -ιος, ἡ gift  
**δουλήσιος** of a slave  
**δουλοπρεπής**, -ές befitting a slave, servile  
**δοῦλος**, -ου slave  
**δουλοσύνη**, -ης slavery  
**δουλώω**, -ώσω make a slave of, en-  
 slave; *in pass.* be a slave  
**δραχμή**, -ῆς drachma, an Attic coin  
 worth about a franc  
**δρέπανον**, -ου scythe  
**δρηπέτης**, -εω runaway  
**δρησμός**, -οῦ running away, flight  
**δρόμος**, -ου running, race, race course.  
**δρόμω** on a run  
**δρῦς**, -υός, ἡ tree, oak-tree  
**δύναμαι**, -ήσομαι, **ἐδυνάσθην** be able,  
 can  
**δύναμις**, -ιος, ἡ strength, power, force,  
 ability. **κατὰ δύναμιν** to the best  
 of one's ability  
**δυναστεύω** be powerful or influential  
**δυνατός** able, powerful; *of things*,  
 possible  
**δυνατῶς** *adv.* ably, powerfully. **δυνατῶς**  
**ἔχειν** = **δυνατόν εἶναι**  
**δύο**, -ῶν two  
**δύομαι**, -σομαι, *with 2 aor. act.* **ἔδυν**  
 enter, sink. **πρὸ δύντος ἡλίου** before  
 sunset  
**δυσεντερία**, -ης dysentery  
**δύω** *epic for δύο*

**δωδέκα** twelve  
**δωδεκάπηχυσ**, -υ twelve cubits long  
**Δωδώνη**, -ης Dodona, in Epirus, seat  
 of the oracle of Zeus, the most ancient  
 in Greece  
**δῶμα**, -ατος, τό house or part of a  
 house; *hence pl.* **δῶματα** house  
**δωρεή**, -ῆς gift  
**δωρέομαι**, -ήσομαι present a thing to,  
 present one with; *in pass.* be pre-  
 sented  
**Δωριεύς**, -έος (1) a Dorian; (2) Dori-  
 eus, brother of Leonidas  
**Δωρικός** Doric  
**δῶρον**, -ου gift  
**δωτήνη**, -ης gift

## E

**ἔαδε** *see ἀνδάνω*  
**ἔαρ**, **ἔαρος**, τό spring. **ἅμα τῷ ἔαρι**  
 in early spring  
**ἔασιν** *epic form for εἰσίν*; *see εἰμί*  
**ἔάω** (*impf.* ἔων), -άσω allow, permit;  
**οὐκ ἔαν** to forbid, hinder, prevent;  
 give over, leave, let it alone; **ἔναι**  
**ἔασον** omit to go, don't go  
**ἑβδομήκοντα** *indecl.* seventy  
**ἑβδομος** seventh  
**ἐγγίνομαι** take place in, happen among;  
*of time*, intervene, pass  
**ἐγγλύφω**, -ύψω carve in, cut in  
**ἐγγράφω** engrave, inscribe  
**ἐγγύς** *adv.* near, *with gen.*  
**ἐγκαταλείπω** leave behind  
**ἐγκρατής**, -ές having possession of, in  
 control of, master of  
**ἐγκτίζω**, *aor.* **ἐνέκτισα** build in, found  
**ἔγκυος**, -ον pregnant  
**ἐγκυρέω**, *aor.* **ἐνεκύρησα** and **ἐνεκυρσα**  
 (*as if from κύρω*) fall in with, find,  
 meet  
**ἐγχαλινώω** put a bridle in the mouth  
 of; *pass. ptc.* **ἐγκεχαλινωμένοι** with  
 bits in their mouths  
**ἐγχειρίδιον**, -ου dagger  
**ἐγχειρίζω**, *aor.* **ἐνεχείρισα** put into one's  
 hand

ἐγγρίμπτω, -ψω bring near to  
 ἐγώ, ἐμέο, ἐμεῦ, ἐμοί, ἐμέ also enclitic  
 forms μευ, μοι, με; pers. pron. of the  
 first pers. sing. I, me. ἔγωγε I at  
 least, I for my part  
 ἔδραμον, see τρέχω  
 ἔδρη, -ης seat, throne  
 ἔδωλιον, -ου seat; in pl. rowing-  
 benches  
 ἐθελοκακέω, -ήσω play the coward  
 ἐθελοντής, -έω volunteer  
 ἐθέλω, ἐθελήσω, ἠθέλησα be willing,  
 wish; with inf. be going to (like  
 μέλλω); οὐκ ἐθέλω refuse  
 ἔθνος, -εος, τό nation, race, people  
 εἰ if, whether, if (as is true), since;  
 after words denoting wonder, delight,  
 etc. = ὅτι that. εἰ μή unless, except.  
 εἰ δὲ μή otherwise  
 εἰδείην, εἰδέναι, εἰδέω, see οἶδα  
 εἶδομαι be like, liken oneself  
 εἶδος, -εος, τό form, beautiful form,  
 beauty, appearance  
 εἶδωλον, -ου likeness, image  
 εἰκάζω, -άσω liken, compare, con-  
 jecture, infer, guess. ὡς εἰκάσαι as  
 one may guess, to make a guess  
 εἴκοσι indecl. twenty  
 εἴκω yield, give way  
 εἰκών, -όνος, ἡ likeness, image  
 εἰλιγμός, -οῦ winding, convolution  
 εἶμα, -ατος, τό mantle, raiment  
 εἶμι (esse) εἶς, ἐστί, εἶμέν, ἐστέ, εἶσι  
 (all enclit. except εἶς); subj. ἔω, ἦς,  
 ἦ, ἔωσι; opt. εἶην etc.; inv. ἴσθι,  
 ἔστω etc.; inf. εἶναι; ptc. ἑών, ἐούσα,  
 ἐόν; impf. ἦν, ἦσαν; fut. ἔσσομαι,  
 ἔσται; iterative impf. ἔσκει, ἔσκον  
 be, exist, be possible (in last two  
 meanings 3 sing. written ἔστι; so  
 also after certain particles). τὸ ἐόν  
 reality, truth; τῷ ἐόντι in truth  
 εἶμι (ire) εἶ, εἶσι, ἔμεν, ἔτε, ἔασι;  
 subj. ἴω etc.; opt. ἴοιμι etc.; inv.  
 ἴθι etc.; inf. ἰέναι; ptc. ἰών, ἰούσα,  
 ἰόν; impf. ἦια, ἦιε, ἦισαν go, come  
 εἴνατος ninth

εἵνεκα prep. with gen., usually after its  
 case on account of, with regard to,  
 as far as  
 εἵνεκεν = preceding  
 εἶπα 1 aor. said, spoke  
 εἶπον 2 aor. said, spoke  
 εἶρημαι see ἐρῶ  
 εἰρήνη, -ης peace  
 εἶρομαι, 2 aor. εἰρόμην ask, inquire,  
 question  
 εἰρωτάω, -ήσω ask, inquire, question  
 εἷς, μία, ἓν one  
 εἶσα see ἴζω  
 εἴτε usually doubled εἴτε . . . εἴτε  
 whether . . . or, either . . . or  
 ἐκ (before a vowel ἐξ) prep. with gen.  
 from, out of, in consequence of, ac-  
 cording to, after, by  
 ἐκάς adv. far, afar. ἐκαστέρω farther  
 ἐκαστος each, each one, every  
 ἐκάστοτε adv. each time, on each occa-  
 sion  
 ἐκάτερος each of two  
 ἐκατόν indecl. one hundred  
 ἐκατοστός hundredth  
 ἐκβαίνω come or go out, disembark,  
 come to pass, turn out  
 ἐκβάλλω throw out, drive out, expel;  
 in mid. put ashore  
 ἐκγίνομαι born of, be gone away, have  
 passed; impers. it is allowed, is  
 granted  
 ἐκγονος, -ου child, descendant  
 ἐκδέκομαι take or receive from, succeed  
 to, come next  
 ἐκδεξις, -ιος, ἡ succession  
 ἐκδημέω, -ήσω be out of town, be  
 abroad  
 ἐκδιδάσκω teach thoroughly  
 ἐκδίδωμι give out, give up, let (of a  
 house), empty (of a river)  
 ἐκδύνω and ἐκδύω take off, strip off;  
 in mid. strip oneself of, put off  
 ἐκδυσις, -ιος, ἡ exit, way out  
 ἐκεῖ adv. there, in that place  
 ἐκεῖνος dem. pron. that, that person,  
 he, she, it

- ἔκθεσις, -ιος, ἡ putting forth *or* away, exposure  
 ἐκκαίω burn out  
 ἐκκαλέω call forth; *in mid.* call out to oneself  
 ἐκκαλύπτω, -ψω uncover  
 ἔκκειμαι be placed forth, be exposed (*as pass. of ἐκτίθημι*)  
 ἐκκλέπτω steal away  
 ἐκκληίω shut out, hinder  
 ἐκκομίζω take out, save from  
 ἐκλείπω forsake, desert, abandon  
 ἔκλειψις, -ιος, ἡ eclipse  
 ἐκλύω loose, release, set free  
 ἐκμανθάνω learn thoroughly  
 ἐκπειράομαι make trial of, test  
 ἐκπέμπω send out *or* away, dismiss  
 ἐκπηδάω, -ήσω leap out  
 ἐκπίμπλημι fill out, fulfill  
 ἐκπίπτω fall out, be thrown out  
 ἐκπλέω sail away  
 ἐκπλήσσω astonish, drive out of one's senses. ἐκπεπλήχθαι, ἐκπλαγῆναι to be astounded, be driven from one's senses  
 ἐκπλώω = ἐκπλέω  
 ἐκποδών *adv.* out of the way, away  
 ἐκποιέω make completely, complete  
 ἐκπολεμώω, -ώσω excite to war; *in pass.* be set at war *or* feud with, become an enemy to  
 ἐκρήγνυμι break off, snap off; *in pass.* be shattered, break, break forth  
 ἐκτελέω fulfill, accomplish  
 ἐκτίθημι put *or* place forth, expose  
 ἐκτός *adv.* outside; *as prep. with gen.* outside of, except  
 ἕκτος sixth  
 Ἔκτωρ, -ορος Hector, son of Priam  
 ἐκφαίνω show forth, reveal, set forth, declare  
 ἐκφέρω bring *or* carry forth, carry off, carry ashore, report; *in mid and pass.* come to land  
 ἐκφεύγω escape from, escape  
 ἐκφοιτάω go out commonly *or* regularly  
 ἐκχέω pour out; *in pass.* flow out, stream out (*of persons*)  
 ἐκχράω suffice; ἐκχρᾶ *impers.* it suffices, contents  
 ἐκχωρέω go *or* come out, slip out  
 ἐκών, -ούσα, -όν willing, voluntary.  
 ἐκὼν εἶναι as far as depends upon one's will  
 ἐλαίη, -ης olive-tree  
 Ἐλαιών, -οὔντος Elæon, more commonly Elæus, a town in the Thracian Chersonese  
 ἔλασις, -ιος, ἡ driving, journey, expedition  
 ἐλάσσων, -ον *comp. of* μικρός less, inferior; *in pl.* fewer. ἔλασσον *adv.* less  
 ἐλαύνω, ἐλάω, ἤλασα, ἐλήλαμαι, ἤλασθην drive, ride, march, proceed, draw (*of a line of wall*)  
 ἐλαφρός light, easy. ἐν ἐλαφρῷ ποιέσθαι to hold lightly  
 ἐλάχιστος *superl. of* ἐλάσσων least; *in pl.* fewest  
 ἐλέγχω question, cross-examine, confute  
 Ἑλένη, -ης Helen, wife of Menelaus  
 ἐλευθερία, -ης freedom, liberty  
 ἐλεύθερος free  
 ἐλευθερόω, -ώσω set free, free, release  
 Ἐλευσίς, -ίνος Eleusis, a town in Attica  
 Ἐλαφαντίνη, -ης Elephantine, a city in Egypt  
 ἐλθεῖν *see* ἔρχομαι  
 ἐλινύω rest, cease from  
 (ἐλκύω), εἴλκυσα, εἴλκυσθην draw, drag  
 ἔλκω, *impf.* εἴλκων draw, drag, draw down the balance, so weigh  
 ἐλλάμπομαι, -ψομαι distinguish oneself  
 Ἑλλάς, -άδος, ἡ Hellas, Greece  
 ἔλλεσχος, -ον talked of in the λέσσαι  
 Ἕλλην, -ηνος, ὁ Greek; *as adj.* = Ἑλληνικός  
 Ἑλληνικός Hellenic, Greek. τὸ Ἑλληνικόν = οἱ Ἕλληνες  
 Ἑλλήνιος = Ἑλληνικός. τὸ Ἑλλήνιον Hellenium *or* temple of the Hellenes

- Ἑλληνίς, -ίδος *fem. adj.* Greek  
 Ἑλλησπόντιος of the Hellespont, Hellespontine  
 Ἑλλάσποντος, -ου the Hellespont  
 ἐλλόγιμος notable, of high repute  
 ἔλος, -εος, τό marsh  
 ἐλπίζω, *aor.* ἤλπισα hope, expect, think  
 ἐλπίς, -ίδος, ἡ hope, expectation  
 ἔλπομαι think, suppose, be confident  
 ἐμβαίνω step in *or* upon, embark;  
 ἐνέβησα *causative* make to step in *or* upon  
 ἐμβάλλω throw in *or* on; *intr.* invade, ram (*of a ship*)  
 ἐμέ, ἐμέο, ἐμεῦ, ἐμοί *see* ἐγώ  
 ἐμεωυτοῦ, -ῆς *reflex. pron.* of myself  
 ἐμμεναι *epic for* εἶναι; *see* εἰμί  
 ἐμός my, mine, of me  
 ἐμπαλιν *adv.* the opposite way; *with gen.* contrary to  
 ἐμπεδον *adv.* firm  
 ἐμπίμπλημι fill full; *in mid. and pass.* sate oneself, eat one's fill  
 ἐμπίμπρημι, -πρήσω, -έπρησα, -επρήσθην kindle, set on fire  
 ἐμπίπτω fall upon  
 ἐμπλεος quite full  
 ἐμποδών *adv.* in the way  
 ἐμπόριον, -ου trading-place, mart  
 ἐμπρησις, -ιος, ἡ burning  
 ἐμπροσθε *adv.* before, in front; *with gen.* in front of, before  
 ἐμφανής, -ές visible, manifest. ἐκ τοῦ ἐμφανέος openly  
 ἐν *prep. with dat.* in, among, on, at, in the presence of, within the reach *or* power of, with, by; *as adv.* among  
 ἐναγής, -ές accurst, under a curse  
 ἐνάγω lead on, induce, persuade  
 ἐναλλάξ *adv.* alternately  
 ἐναντιόομαι, -ώσομαι oppose, withstand, set oneself against  
 ἐναντίος opposed, opposite; ἐξ ἐναντίας in front, opposite; ἐναντίον *as prep. with gen.* opposite, facing  
 ἕνδεκα *indecl.* eleven  
 ἐνδέκατος eleventh  
 ἐνδέκομαι accept, believe  
 ἐνδέω bind in, entangle in  
 ἐνδέω, -δεήσω be wanting *or* lacking  
 ἐνδίδωμι grant, allow, permit  
 ἔνδον *adv.* within, in the house  
 ἐνδύνω *and* ἐνδύω put on, clothe in; *in mid. and 2 aor. act.* ἐνέδυν put on, enter  
 ἔνειμι be in. ἐνι = ἔνεστι  
 ἐνενηκοντα *indecl.* ninety  
 ἐνερθε *adv.* from beneath, beneath, below; *as prep. with gen.* beneath, below, inferior to, subject to  
 ἐνέχω hold fast within, cherish; *in pass.* be held fast, caught *or* entangled in  
 ἐνηβητήριον, -ου place of amusement  
 ἔνθα *adv.* (1) *dem.* there, then; (2) *rel.* where  
 ἐνθάδε *adv.* here, hither, thither  
 ἐνθαῦτα *Ion. for* ἐνταῦθα *adv.* there, then  
 ἔνθεν *adv.* (1) *dem.* from there, thence; (2) *rel.* from where, whence. ἔνθεν . . . ἔνθεν on one side . . . on the other *with the gen.*  
 ἐνθεῦτεν *Ion. for* ἐντεῦθεν *adv.* from there, thereupon  
 ἐνθυμητός laid to heart. ἐνθυμητὸν ποιέσθαι to lay to heart  
 ἐνθύμιος, -ον taken to heart. ἐνθύμιον γενέσθαι to become a source of anxiety *or* regret  
 ἐνι *see* ἔνειμι  
 ἐνιαυτός, -οῦ year  
 ἐνιδρύομαι build for oneself  
 ἔνιοι some  
 ἐνιπτεύω ride in  
 ἐνίστημι *causal in pres., impf., fut., 1 aor. act. and mid. place in; intr. in pass., 2 aor., perf. and plupf. act.* be set in, stand in, enter upon, be appointed  
 ἐννοέω think, reflect on, consider  
 ἐνοικέω live in, inhabit  
 ἐνοικίζω settle in; *in pass.* be settled in, take up one's abode in  
 ἐνοράω see, remark, observe *something* in

- ἐντάμνω** cut in, engrave upon  
**ἐντανύω** = **ἐντείνω**  
**ἐντείνω** stretch *or* strain tight. **ἐντετάσθαι** be held taut  
**ἐντέλλομαι, ἐνετειλάμην, ἐντέταλμαι** enjoin, command, order  
**ἐντολή, -ῆς** command, order  
**ἐντομος, -ον** cut in pieces; **τὰ ἔντομα** victims  
**ἐντός** *adv.* inside, within; *with gen.* on this side of. **ἐντὸς ἑωυτοῦ** in control of himself, in his senses  
**ἐντρέπω** turn about, turn  
**ἐντυγχάνω** happen upon, find  
**ἐνύπνιον, -ου** dream  
**ἐξ** *see* ἐκ  
**ἕξ** *indecl.* six  
**ἐξαγγέλλω** proclaim, make known, report; *in mid.* cause to be proclaimed  
**ἐξάγω** lead out *or* forth  
**ἐξαίρεσις, -ιος, ἡ** taking away, removal  
**ἐξαιρετός** to be taken out *or* removed  
**ἐξαιρετός** taken out, chosen out, choice  
**ἐξαιρέω** take out, remove, make away with, take completely, capture; *in mid.* set free, deliver  
**ἕξακισχίλιοι** six thousand  
**ἕξακόσιοι** six hundred  
**ἐξαμαρτάνω** err, do wrong, commit a fault, offend  
**ἕξάμετρος, -ον** of six measures *or* feet. **ἐν ἕξαμέτρῳ τόνῳ** in hexameter measure  
**ἐξανάγομαι** put out to sea, set sail  
**ἐξανακρούομαι** retreat out of a place by backing water  
**ἐξαναχωρέω** retreat, withdraw  
**ἐξανδραποδίζω, -ιέω** enslave; *so also in mid.*  
**ἐξανίστημι** *causal in pres., impf., fut., 1 aor. act. and mid. make to stand from, remove from; intr. in pass., 2 aor., perf. and plupf. act. stand up from, depart from or emigrate*  
**ἐξαπατάω, -ήσω** deceive  
**ἐξαπίνης** *adv.* suddenly  
**ἐξαριθμέω** count, number  
**ἐξαρνέομαι** deny utterly  
**ἕξαρνος, -ον** denying, refusing. **ἕξαρνον εἶναι** to deny  
**ἐξαρτύω** equip, make ready  
**ἐξεγείρω, -εγερέω, -ήγειρα, -ηγέρθην** rouse, waken; *in pass.* wake up  
**ἔξειμι** go *or* come out  
**ἔξεῖναι** *see* ἔξεστι  
**ἐξειρύω** draw out  
**ἐξελαύνω** drive out, banish, march out, beat out (*of metals*)  
**ἐξεμπολέω** sell off; *perf. pass.* **ἐξεμπόλημαι** be sold  
**ἐξεπίσταμαι** know thoroughly  
**ἐξεργάζομαι** accomplish, do *or* make completely, destroy; *perf. and aor. used in pass. sense*  
**ἐξέργω** shut out, prevent, force, compel  
**ἐξέρχομαι** come *or* go out  
**ἔξεστι** it is permitted *or* possible  
**ἐξετάζω** examine  
**ἐξεύρεσις, -ιος, ἡ** searching out, search  
**ἐξεύρημα, -ατος, τό** discovery, invention  
**ἐξευρίσκω** find out, discover  
**ἐξηγέομαι** go first, lead, dictate, prescribe, tell at length, relate in full, set forth, explain, narrate  
**ἐξήλυσις, -ιος, ἡ** way out, outlet  
**ἐξημερώω** tame *or* reclaim completely  
**ἐξιάομαι** cure thoroughly  
**ἐξίημι** send out  
**ἐξιλάσκομαι** propitiate  
**ἐξισόω** make equal  
**ἐξίστημι** *causal in pres., impf., fut., 1 aor. act. and mid. put out of place; intr. in pass., 2 aor., perf. and plupf. act., stand aside from, withdraw from*  
**ἐξίτηλος, -ον** fading, evanescent. **ἐξίτηλον γενέσθαι** to become extinct, forgotten  
**ἕξοδος, -ου, ἡ** way out, going out, departure  
**ἐξοικοδομέω** build completely  
**ἐξορκόω** put under oath, make one swear, administer an oath to one  
**ἐξοστρακίζω** banish by ostracism; *perf. pass.* **-ωστράκισμαι**



- ἐξυβρίζω, *aor.* -ύβρισα treat with insolence *or* violence
- ἔξω *adv.* outside, without, out; *with gen.* outside of, except
- ἔξωθεν *adv.* from without, outside
- ἐξώστης, -εω one which drives out.  
ἐξώσται ἄνεμοι violent winds
- ἐόντως *adv.* really, truly
- ἔοργα *see* ἔρδω
- ἐπαγγέλλομαι proclaim, let proclamation be made, promise
- ἐπάγερσις, -ιος, ἡ gathering, mustering
- ἐπαγινέω = ἐπάγω
- ἐπάγω lead to *or* against, bring to
- ἐπαίρω arouse, incite; *in pass.* be elated
- ἐπαῖστος, -ον detected
- ἐπαισχύνομαι be ashamed of *or* at
- ἐπαιτιάομαι charge, accuse
- ἐπακούω listen to, hear, give ear to
- ἐπαναβάλλομαι put off
- ἐπανατέλλω rise
- ἐπανίστημι *causal in pres., imperf., fut., 1 aor. act. and mid. make to rise against; intr. in pass., 2 aor., perf. and plupf. act. rise up against, rise in revolt against*
- ἐπαράομαι lay a curse upon, imprecate
- ἐπάργυρος, -ον plated with silver
- ἐπαρκέω help, assist
- ἔπαυλις, -ιος, ἡ farm building, cot, hut
- Ἐπαφος, -ου Epaphus, *Hellenic name of Egyptian god Apis*
- ἐπεάν (ἐπεὶ + ἄν) whenever, *followed by subj.*
- ἐπεγείρω awaken, rouse
- ἐπεὶ *conj.* when, whenever, after, since.  
ἐπεὶ τάχιστα as soon as
- ἐπείγομαι hurry, hasten
- ἐπειδὴ *conj.* when, since, after
- ἔπειμι (*esse*) be upon *or* near
- ἔπειμι (*ire*) come upon, approach, attack, invade
- ἐπεῖπον bade
- ἐπείρομαι ask again *or* besides, inquire of
- ἐπειρωτάω question, ask, ask about, consult
- ἔπειτα *adv.* then, afterwards
- ἐπεῖτε *conj.* when, since, since the time when
- ἐπελαύνω drive *or* ride against, march against
- ἐπέξειμι (*ire*) go over, go through in detail, go out against, proceed against
- ἐπεξέρχομαι go out against
- ἐπεξῆς *adv.* in order, successively
- ἐπέπω engage in; *in mid.* follow upon, accompany, attend, pursue
- ἐπέρχομαι come upon, come *or* go against, come forward, traverse
- ἐπέσειμι come on after, come on besides
- ἐπεσέρχομαι come to, come after
- ἐπεστραμμένος *perf. mid. ptc. of ἐπιστρέφω* earnest, vehement
- ἐπέτειος yearly, annual
- ἐπέχω hold *or* direct towards, hold back, check, have power over; *also intr.* stay, stop, cease, wait, pause, extend over, reach over
- ἐπί *prep.* (1) *with gen.* upon, in, toward, in the direction of, in the time of, after (*with κεκλήσθαι*), by (*with refl. pron.*); (2) *with dat.* upon, on *or* over, in honor of, in addition to, in the power of, in regard to, for the purpose of, on condition of; (3) *with acc.* to a place upon, to, toward, against, for (*of purpose*), for (*with expression of time*). *As adv.* upon, besides, next
- Ἐπιάλτης, -εω Ephialtes, a Malian, who, by betraying to Xerxes the existence of a mountain pass, caused the destruction of the Spartans at Thermopylae
- ἐπιβαίνω set foot upon, go upon, mount, go on board *ship*
- ἐπιβάλλω put *or* place upon, impose
- ἐπιβατεύω set foot upon, occupy, usurp, appropriate
- ἐπιβάτης, -εω one who embarks; *regularly of a fighting man on board ship*

- ἐπιβοάω, -βώσομαι, -εβωσάμην shout to, call upon  
 ἐπιβοηθέω come to aid  
 ἐπιβουλεύω plot against, form designs upon  
 ἐπιβουλή, -ῆς plot  
 ἐπίγαιος, -ον on the ground  
 ἐπιγαμία, -ης intermarriage  
 ἐπιγίνομαι be born after, come after, come upon, fall upon, befall, come on (*of time*)  
 ἐπίγραμμα, -ατος, τό inscription  
 ἐπιγράφω write upon; *in pass.* be inscribed upon *or* over  
 ἐπιδείκνυμι point out, show, exhibit; *so also in mid.*  
 ἐπιδέκομαι admit besides *or* in addition  
 ἐπιδίδωμι give besides *or* in addition  
 ἐπιδίξημαι seek for, demand besides  
 ἐπιδιώκω follow after, pursue  
 ἐπιδρομή, -ῆς inroad, attack, sally.  
 ἐξ ἐπιδρομῆς by inroad  
 ἐπιεικής, -ές capable, able, moderate  
 ἐπιεικῶς *adv.* moderately, tolerably, fairly  
 ἐπιέννυμι put on besides *or* over; *perf. pass.* ἐπίεσμαι  
 ἐπιζέω boil over  
 ἐπιζητέω seek after, wish for  
 ἐπίημι send against, send upon, let in  
 ἐπιθαλάσσιος, -ον dwelling *or* lying on the coast  
 ἐπίθημα, τό something put on, lid, cover  
 ἐπιθυμέω, -ήσω set *one's* heart upon, long for, desire earnestly  
 ἐπιθυμητής, -έω one who longs for *or* desires, lover  
 ἐπικαλέω call upon, invoke, bring accusation against, impute; *in mid.* call on as a helper; *in pass.* be called by a surname, nicknamed  
 ἐπικατακλύω overflow besides, submerge  
 ἐπικατασφάζω slay upon *or* over  
 ἐπικαταψεύδομαι to tell falsehoods besides  
 ἐπικείμεαι be placed *or* lie in *or* on, be laid on, be imposed, press on, attack  
 ἐπικηρυκεύομαι proclaim publicly, send a message by a herald  
 ἐπικίδνημι spread over  
 ἐπικίρνημι mix in addition  
 ἐπικλήσις, -ιος, ἡ additional name, surname; ἐπικλήσιν *adv.* by name, nominally  
 ἐπικλητός, -ον called upon, specially summoned  
 ἐπικνέομαι reach, attain to, hit the mark  
 ἐπικοσμέω honor, celebrate  
 ἐπίκουρος, -ου ally  
 ἐπικρατέω be in control of, rule over  
 ἐπικυρέω fall in with, meet with, obtain  
 ἐπιλαμβάνω seize, attack; *in mid.* lay hold of, get, obtain  
 ἐπιλαμπτος, -ον caught, detected  
 ἐπιλάμπω, -ψω shine after, shine forth  
 ἐπιλαίνω, -ελέηνα smooth *or* gloss over, make plausible  
 ἐπιλέγω say in addition; *in mid.* choose, pick out, select, think over, consider, read; *fol.* by μή fear, be apprehensive  
 ἐπιλείπω fail, be wanting  
 ἐπιλήθομαι, -λήσομαι, -ελαθόμην, -λέληθα forget, disregard  
 ἐπίλοιπος, -ον left remaining; *of time* to come, future  
 ἐπιμειξίη, -ης intercourse, dealings  
 ἐπιμέλεια, -ης care bestowed on *one*, attention. ἐπιμέλειαν ποιείσθαι to pay attention to  
 ἐπιμελής, -ές cared for, object of care  
 ἐπιμέλομαι give heed, attend  
 ἐπιμέμφομαι find fault, blame, complain  
 ἐπιμιμνήσκομαι make mention of, mention  
 ἐπιμίσγομαι have dealings with  
 ἐπίνειον, -ου state harbor  
 ἐπινέμομαι *of cattle* feed over the boundaries; *of fire* spread over

- ἐπινέφελος, -ον** cloudy, overcast  
**ἐπινοέω** think on, contrive, have in mind, intend; *also in pass.* intend  
**ἐπίπαν** *adv.* upon the whole, in general  
**ἐπιπέμπω** send after, send upon *or* to  
**ἐπιπέτομαι, -πτήσομαι** fly to *or* towards  
**ἐπιπλα, -ων, τά** furnishings, movable property  
**ἐπίπλεος** quite full of  
**ἐπιπλέω** *or* **ἐπιπλώω** sail upon *or* over  
**ἐπιπολῆς** *adv.* atop; *with gen.* on top of, above  
**ἐπίσημον, -ου** device, ensign *or* flag on a ship  
**ἐπίσημος, -ον** having a mark *or* inscription  
**ἐπισιτίζομαι, -ιεύμαι** furnish oneself with food *or* provisions  
**ἐπισκευή, -ῆς** repair, restoration  
**ἐπισκῆπτω, -ψω** enjoin upon  
**ἐπισπάω, -άσω** draw to *or* towards one  
**ἐπισπεύδω** urge on, further, promote  
**ἐπίσταμαι** feel sure, believe, think, know  
**ἐπιστέλλω** send to, despatch, enjoin, command  
**ἐπίστημι** causal *in pres., impf., fut., 1 aor. act. and mid.* set *or* place over; *intr. in pass., 2 aor., perf. and plupf. act.* be set over, stand over, be in command *or* authority, stand by *or* near  
**ἐπίστιος, -ον** at one's fireside *or* hearth; *as epithet of Zeus, god of the hearth or of hospitality*  
**ἐπιστρεφέως** *adv.* earnestly  
**ἐπιστρέφω** turn about, turn toward; *in mid.* pay attention to, regard. **ἐπεστραμμένα = ἐπιστρεφέως**  
**ἐπιτάρροθος, -ου** master, lord  
**ἐπιτάσσω** put upon *as a duty*, impose, enjoin  
**ἐπιτελέω** fulfill, accomplish, complete  
**ἐπιτελής, -ές** complete, accomplished  
**ἐπίτεξ, -εκός, ἦ** about to bring forth  
**ἐπιτεχνάομαι, -ήσομαι** contrive for a purpose, devise, invent  
**ἐπιτήδεος** suitable, useful, serviceable, convenient. **τὰ ἐπιτήδεα** necessities, provisions  
**ἐπιτήδες** *adv.* advisedly, on purpose  
**ἐπιτηδεύω** practise  
**ἐπιτηδέως** *adv.* suitably, conveniently  
**ἐπιτίθημι** put to *or* upon, apply, impose, despatch (*a letter*); *in mid.* set oneself to *something*, attack, lay commands upon  
**ἐπιτρέπω** turn over to, entrust, give way, yield  
**ἐπιτρέφω** support, maintain; *in pass.* grow up after *or* as a successor  
**ἐπιτρέχω** run upon, run after, be eager for  
**ἐπιτροπεύω** be guardian *or* regent for  
**ἐπίτροπος, -ον** in charge of; *as subst.* steward, viceroy, guardian  
**ἐπιτυχάνω** happen upon, meet  
**ἐπιφαίνω** show forth, display; *in pass.* show oneself, appear  
**ἐπιφανής, -ές** manifest, evident, conspicuous, remarkable  
**ἐπιφέρω** bring upon *or* against, inveigh against, impute; *in pass.* rush upon, attack  
**ἐπιφημίζομαι** utter ominous words  
**ἐπίφθονος, -ον** liable to envy *or* jealousy, odious, unpopular  
**ἐπιφοιτάω** keep coming to, visit frequently  
**ἐπιφράζομαι** think of, contrive  
**ἐπιφράσσω, -ξω** block up, fortify  
**ἐπιχειρέω, -ήσω** make an attempt upon, attempt, attack  
**ἐπιχείρησις, -ιος, ἦ** attempt upon, attack  
**ἐπίχρυσος, -ον** plated with gold  
**ἐπιχώριος** of the country, native; **οἱ ἐπιχώριοι** people of the country, natives  
**ἐπιψηφίζω** put to the vote, put the question  
**ἔπομαι, impf. εἰπόμην, 2 aor. ἔσπόμην** follow, accompany  
**ἐποποιή, -ης** epic poetry, epic poem

- ἔποποιός, -οῦ epic poet  
 ἐποράω look upon, watch over, behold,  
 inspect, view, observe, see  
 ἐπορμέω lie moored against, blockade  
 ἔπος, -εος, τό word, saying, verse  
 ἐποτρύνω urge on  
 ἐπτά *indecl.* seven  
 ἐπτακαίδεκα *indecl.* seventeen  
 ἐπτακόσιοι seven hundred  
 ἐπτάπηχυς, -υ seven cubits long  
 ἐπωνυμία, -ης additional name, nick-  
 name  
 ἐπώνυμος, -ον named after  
 ἔραμαι, *aor.* ἠράσθην be in love with  
 ἐργάζομαι, -άσομαι, ἐργασάμην, ἔργα-  
 σμαι, ἐργάσθην do something to an-  
 other, do, work, perform, earn by  
 working; *perf. and aor. used in pass.*  
*sense*  
 ἐργασίη, -ης working  
 ἔργον, -ου deed, action, achievement,  
 work, matter, thing; τὰ ἔργα tilled  
 lands  
 ἔργω, ἔρξω, εἶρξα confine, restrain, pre-  
 vent  
 ἔρδω, ἔρξω, εἶρξα, ἔοργα do work, do,  
 do something to  
 ἐρείπιον, -ου ruin, wreck  
 ἐρείπω throw down, cast down  
 Ἐρέτρια, -ης Eretria, one of the chief  
 towns of Eubœa  
 Ἐρετριεύς, -έος an Eretrian  
 Ἐρετρικός Eretrian  
 ἐρευνάω seek or search for, search  
 Ἐρεχθεύς, -έος Erechtheus, son of  
 Poseidon and Athena, brought to life  
 in the lap of earth  
 ἐρέω, *fut. of a rare form* εἶρω from  
 which come also εἶρηκα, εἶρημαι,  
 ἐρρήθην, εἰρήσομαι (*fut. mid. for*  
*fut. pass.*) say, speak, tell, order  
 ἔρημος deserted, solitary, destitute of,  
 void of  
 ἐρημόω, -ώσω strip bare, bereave  
 ἐρίζω, *aor.* ἠρίσα vie with, strive, rival  
 ἐρμηνεύς, -έος, ὁ interpreter  
 Ἑρμος, -ου Hermes, a river in Lydia
- Ἑρμόφαντος, -ου Hermophantus, a  
 Milesian  
 ἔρσην, -ενος, ὁ male  
 ἔρυθρός red. Ἐρυθρὴ θάλασσα the  
 Red Sea, a name given to the Indian  
 Ocean  
 ἔρυμα, -ατος, τό defence  
 ἐρύω, *aor.* εἶρυσσα draw, drag  
 ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα  
 come, go; *with fut. ptc. used like an*  
*auxiliary verb* be going to  
 ἔρως, -ωτος, ὁ love, desire  
 ἐς *prep. with acc.* to, into, upon, up to  
 (*of time*), until, for, with a view to,  
 in regard to, toward; *with numerals*  
*about; in many adv. expressions* ἐς  
 τὴν ὑστεραίην on the next day; ἐς  
 μακρὴν for long; ἐς τὸ δέον at need;  
 ἐς τὸ πρόσω forward  
 ἐσάγω lead in or into; *in mid.* bring  
 in, import, admit  
 ἐσακοντίζω throw a javelin at someone  
 ἐσακούω give ear to, listen, obey  
 ἐσαπικνέομαι come to, arrive at, reach  
 ἐσβαίνω go into, enter, embark  
 ἐσβάλλω throw into, put on board, in-  
 vade; *in mid.* put on board one's  
 ship  
 ἐσβιβάζω, -άσω, make to go into, put  
 into or upon  
 ἐσβολή, -ῆς pass, invasion  
 ἐσδύνω and ἐσδύομαι *with 2 aor. act.*  
 ἐσέδυν enter  
 ἔσειμι go or come into, enter  
 ἐσελκύω draw or drag in or into  
 ἐσέρχομαι go or come into, come to,  
 enter, return, occur to  
 ἐσέχω stretch into, open into  
 ἐσηγητής, -έω, ὁ mover, author, pro-  
 poser  
 ἔσθημαι *perf. pass. of* ἐσθέω be clothed  
 ἐσθής, -ῆτος, ἡ clothing  
 ἐσθλός *epic word* = ἀγαθός good,  
 brave, etc.  
 ἔσοδος, -ου, ἡ way in, entrance  
 ἐσοράω look in, inspect  
 ἐσπέμπω send to or into

- ἑσπέρη, -ης** west, evening  
**ἑσπίπτω** rush *or* burst in, fall into *or* upon, attack  
**ἕσσεσθαι** *see* εἰμί  
**ἑσσόομαι, aor. ἑσώθην** be weaker, be defeated  
**ἕστε** *conj.* as long as, while, until  
**ἕστεως** *2 perf. ptc. of ἵστημι*  
**ἕστίθηναι** put in *or* into, put on board  
**ἑσφέρω** carry to *or* into, bring in, propose; *in mid.* import, introduce  
**ἑσφορέω** *frequent. of ἑσφέρω* carry *or* bear to a place continually  
**ἕσχατος** farthest, uttermost; τὸ ἕσχατον the utmost, extremity  
**ἕσω** *adv.* within, inside  
**ἕσωθεν** *adv.* from within, within, inside  
**ἑταιρήσιος** of *or* belonging to comrades; *as epithet of Zeus, god of fellowship*  
**ἑταῖρος, -ου** comrade, friend, companion  
**ἑτεροῖώ** make different, change; *in pass.* be changed, altered  
**ἕτερος, -ου** one of two, other. ἕτερος . . . ἕτερος one . . . other  
**ἑτέρωθι** *adv.* in another place  
**ἕτι** *adv.* still, besides; *with neg.* longer  
**ἑτοιμάζω, -άσω** make ready, prepare  
**ἕτοιμος** ready, prepared  
**ἕτος, -εος, τό** year  
**εὖ** *adv.* well, fortunately, happily  
**εὖ, οἱ** *sing. of the pers. pron. of the third pers. (of, to) him, her*  
**εὐαής, -ές** fair-blowing, favorable  
**Εὐαλκίδης, -εω** Eualcidas, a general of the Eretrians  
**εὐβάστακτος, -ον** easy to move  
**Εὐβοία, -ης** Eubœa  
**εὐδαιμονέω, -ήσω** be fortunate, happy, prosperous  
**εὐδαιμονία, -ης** good-fortune, happiness, prosperity  
**εὐδαίμων, -ον** fortunate, happy, prosperous  
**εὕδω** sleep  
**εὐδοκιμέω, -ήσω** be of good repute, honored, famous, distinguished  
**εὐειδής, -ές** beautiful, handsome  
**εὐεπής, -ές** well-spoken, acceptable  
**εὐεργεσία, -ης** kindness, benefit  
**εὐεστῶ, -οῦς, ἡ** well-being, tranquillity, prosperity  
**εὐηθείη, -ης** simplicity, silliness, folly  
**εὐηθής, -ές** simple-minded, silly, foolish  
**εὐθηνέω, -ήσω** flourish, prosper; *so also in pass.*  
**Εὐμένης** Eumenes, an Athenian who won distinction at Salamis  
**εὐνή, -ης** couch, bed  
**εὐνοέστερος** *see* εὐνοος  
**εὐνομέομαι, aor. εὐνομήθην** have good laws, be orderly  
**εὐνομία, -ης** well-ordered state, good order  
**εὐνοος, -ον** well-disposed, kindly, friendly; *irreg. comp. εὐνοέστερος*  
**εὐνοῦχος, -ου** eunuch, chamberlain  
**εὐξείνος, -ον** kind to strangers, hospitable. πόντος Εὐξείνος *or* Εὐξείνος the Euxine *or* Black Sea  
**εὐπαθέω, -ήσω** enjoy oneself, make merry  
**εὐπατέρεια, -ης** daughter of a noble father  
**εὐπετέως** *adv. of the foll.*  
**εὐπετής, -ές** without trouble, easy  
**εὐπρεπέως** *adv. of the foll.*  
**εὐπρεπής, -ές** well-looking, fit, becoming, glorious, specious, distinguished  
**εὐπρηξία, -ης** welfare, success  
**Εὐρύπιος, -ου** Euripus, the strait that separates Eubœa from the mainland  
**εὐρίσκω, εὐρήσω, εὐρον, εὐρηκα, εὐρημαι, εὐρέθην** find, discover; *in mid.* get for oneself, obtain  
**εὐρος, -εος, τό** width  
**Εὐρυβιάδης, -εω** Eurybiades, a Spartan in command of the allied Greek fleet  
**Εὐρύδημος, -ου** Eurydemus, father of Ephialtes, the traitor  
**Εὐρύμαχος, -ου** Eurymachus, a Theban  
**εὐρύοπα** *ep. for εὐρυόπης* far-seeing  
**εὐρύς, -έα, -ύ** wide, broad  
**εὐρυχωρία, -ης** open space

Εὐρώπη, -ης (1) *the continent of Europe*; (2) *Europa, daughter of a Phœnician king*  
 εὐσεβέω, -ήσω *be pious or reverent, act reverently*  
 εὐσεβής, -ές *pious, reverent*  
 εὔτε *rel. adv. when*  
 εὔτυχος, -ον *ready, ready for eating*  
 εὐτυχέω, -ήσω *be well-off, successful, fortunate*  
 εὐτυχέως *adv. of the foll.*  
 εὐτυχής, -ές *well-off, fortunate, successful*  
 εὐτυχή, -ης *good-fortune, prosperity, success*  
 Εὐφορβος, -ου *Euphorbus, an Eretrian, who betrayed his city to the Persians*  
 Εὐφορίων, -ωνος *Euphorion, father of the tragic poet Æschylus and of Cynegirus, who fell at Marathon*  
 εὐφρόνη, -ης *kindly time, a euphemism for night*  
 εὐχή, -ης *prayer, vow*  
 εὐχομαι, εὐξομαι, εὐξάμην *pray*  
 εὐώνυμος, -ον *of good name or omen, fortunate; euphemistic for ἀριστερός left*  
 εὐωχέω, -ήσω *entertain lavishly; in pass. feast*  
 Ἐφέσιος *Ephesian*  
 Ἐφεσος, -ου, ἡ *Ephesus, the chief Ionian city of the coast of Asia Minor*  
 ἔχθρη, -ης *hatred, enmity*  
 ἐχθρός *hostile, at enmity; as subst. one's enemy*  
 ἔχω (*impf. εἶχον*), σχήσω, *aor. ἔσχον* *have, hold, inhabit, have to wife; hold or keep in a certain direction, hence guide, steer; check, stop; have mentally, hence know, understand; with ptc. as auxiliary have; also intr. tend towards, extend, aim at; with adv. be, with inf. be able; in mid. cling to, be close, come next to, border upon, pertain to, refrain from*  
 ἐψέω *and ἔψω boil*

ἔωθα *perf. with meaning of pres. be accustomed*  
 ἔων *impf. of ἔαω*  
 ἔων, ἐούσα, ἐόν *ptc. of εἰμί*  
 ἔως *conj. while, until*  
 ἑωυτοῦ, -ῆς, -οῦ *reflex. pron. of third pers. of himself, herself, itself; sometimes used for first and second persons*

## Z

ζάθεος *very holy*  
 ζάπλουτος, -ον *very rich*  
 ζάω *live, be living or alive*  
 ζεύγλη, -ης *strap or loop of the yoke*  
 ζεύγνυμι, ζεύξω *join together, bridge*  
 ζεύγος, -εος, τό *yoke, pair, couple, chariot (drawn by pair)*  
 ζεύξις, -ιος, ἡ *joining, bridging*  
 Ζεὺς, Διός or Ζηνός *Zeus, king of the gods*  
 ζέω, ζέσω *boil, boil or bubble up*  
 ζημιόω, -ώσω *punish, fine*  
 ζητέω, -ήσω *seek, seek for*  
 ζήτησις, -ιος, ἡ *search*  
 ζόη, -ης *life, living; hence property, substance, income, way of living*  
 ζωγρέω, -ήσω *take alive, take captive*  
 ζώνη, -ης *girdle*  
 ζῶον, -ου *living animal, figure (of animal or man)*  
 ζωός *alive, living*  
 ζώω *live*

## H

ἢ *conj. or. ἢ . . . ἢ either . . . or, whether . . . or; after a comp. than*  
 ἦ *in truth, verily*  
 ἡγεμονία, -ης *chief command, leadership, hegemony*  
 ἡγεμών, -όνος, ὁ *leader, guide, commander*  
 ἡγέομαι, -ήσομαι, -ησάμην, ἡγημαί *lead the way, be the leader of, guide; also suppose, believe, think*  
 Ἡγησικλῆς, -έος *Hegesicles, a king of Sparta*  
 ἦδεα, ἦδεε *see οἶδα*

- ἤδη *adv.* now, already, hitherto, forthwith
- ἡδομαι, *aor. pass.* ἡσθην be pleased, enjoy, be delighted
- ἡδονή, -ῆς pleasure, enjoyment, delight
- ἡδύς, -έα, -ύ sweet, pleasant, agreeable
- Ἡδωνός Edoñian
- ἡέρος, ἡέρι *see* ἄήρ
- Ἡετῶν, -ῶνος Eetion, *father of Cypselus*
- ἡια, ἡιε, ἡισαν *see* εἶμι (*ire*)
- ἡιών, -ιώνος, ἡ shore, beach
- ἡκιστα *adv.* least
- ἡκω, ἡξω have come, have reached, arrive; εὖ ἡκεῖν be well off, flourishing
- ἡλθον *see* ἔρχομαι
- ἡλίθιος silly, foolish
- ἡλικία, -ης age, time of life, youth
- ἡλιξ, -ικος of the same age. ἡλικες comrades, fellows
- ἡλιος, -ου sun. Ἡλιος Helius, *the sun god*
- ἡλωκα, ἡλων *see* ἀλίσκομαι
- ἡμαρ, -ατος, τό day
- ἡμεῖς, -έων, -ῖν, -έας *pers. pron. of the first pers. pl. we, us*
- ἡμέρη, -ης day. ἐπ' ἡμέρην for a day; δι' ἡμέρης the whole day long
- ἡμεροδρόμης, -ου courier
- ἡμερολογέω count by days
- ἡμερος tame, cultivated
- ἡμεροσκόπος, -ου day-watcher
- ἡμερώω, -ώσω tame, subdue
- ἡμέτερος our
- ἡμίονος, -ου, ἡ mule
- ἡμίπλεθρον, -ου a half-plethrum, *i.e. fifty feet*
- ἡμισυς, -εα, -υ half
- ἡμιτάλαντον, -ου half-talent
- ἦν = εἰ + ἄν if followed by the subj.
- ἦν, ἦσαν *see* εἶμι
- ἦνεια *see* φέρω
- ἦπειρος, -ου, ἡ continent, mainland
- ἡπειρώτης, -εω of the mainland. οἱ ἡπειρώται inhabitants of the mainland
- ἦπιος gentle, mild
- ἦπίως *adv. of ἦπιος*
- Ἡραῖον temple of Hera, Heræum
- Ἡρακλῆς, -έος Heracles, *son of Zeus, the most famous Greek hero*
- Ἡρακλείδης, -εω son or descendant of Heracles. οἱ Ἡ. the Heraclidæ
- Ἡράκλειον, -ου Heracleum or temple of Heracles
- Ἡρη, -ης Hera, *queen of the gods, wife of Zeus*
- Ἡρόδοτος, -ου Herodotus
- ἦσσον, ἦσσω *adv.* less, worse. οὐδὲν ἦσσον nevertheless
- ἦσσων, -ον less, worse
- ἦσυχία, -ης quiet, stillness, rest, ease. ἦσυχίην ἔχειν or ἄγειν to keep quiet. κατ' ἦσυχίην at ease, in peace, undisturbed
- ἦσύχιος, -ον quiet, silent, gentle
- ἦσυχος, -ον = foregoing
- ἦτοι either in truth. ἦτοι . . . ἦ either. . . . or
- Ἡφαίστειον, -ου Hephæsteum or temple of Hephæstus
- Ἡφαιστος, -ου Hephæstus or Ptah, *a great god in Egyptian mythology*
- ἦως, ἦους, ἦοι, ἦώ, ἡ dawn, east

## ⊕

- θαλάμιος pertaining to the θάλαμος or lowest part of the ship. θαλαμῖη (*sc. ὀπή* hole) hole in the ship's side through which the oar of the θαλαμῖτης (*rower on the lowest bench*) worked
- θάλαμος, -ου (1) inner room, chamber, bedroom, store room; (2) lowest part of the ship, hold
- θάλασσα, -ης sea, sea water, salt well
- θαλάσσιος of or from the sea, belonging to the sea, skilled in the sea, nautical; *as subst.* seamen
- θαλασσοκρατέω rule the sea
- θαμβέω, -ήσω be amazed, astonished
- θάνατος, -ου death; *in pl.* kinds of deaths, deaths
- θανατόω, -ώσω put to death

- θάπτω, θάψω, ἔθαψα, ἐτεθάμμην, ἐτάφην *and* ἐθάφθην bury  
 θαρσέω, -ήσω, ἐθάρσησα, τεθάρσηκα  
 be of good courage, feel confidence  
 θάρσος, -εος, τό boldness, audacity, courage  
 θεάομαι, -ήσομαι see, behold, view with wonder  
 θεήλατος, -ον driven *or* sent by a god  
 θεῖος of *or* from the gods, divine. τὸ θεῖον the Divinity, Deity  
 θέλω *shortened form of* ἐθέλω  
 Θεμιστοκλέης, -κλέος, -κλείϊ, -κλέα, Θεμιστόκλεες Themistocles, *an Athenian general, hero of the Battle of Salamis*  
 θεοβλαβής, -ές stricken of God, infatuated  
 Θεόδωρος, -ου Theodorus of Samos, *a famous gem-cutter and goldsmith*  
 θεοειδής, -ές godlike  
 θεοπρόπιον, -ου prophecy, oracle  
 θεοπρόπος, -ου seer, prophet  
 θεός, -οῦ, ὁ, ἡ god, goddess  
 θεοσεβής, -ές god-fearing, reverent, pious  
 Θεοφάνια, -ίων, τὰ festival of the Theophany, *celebrated at Delphi*  
 θεοφιλής, -ές god-beloved, favored by Heaven  
 θεράπαινα, -ης maid-servant, handmaid  
 θεραπεύω serve, court, flatter; *with* ἡμέρην observe, keep as a feast  
 θεραπήϊη, -ης service, attendance; *in collective sense* body of attendants, retinue  
 θεράπων, -οντος, ὁ man-servant, attendant  
 θερμός hot, warm  
 Θερμοπύλαι, -έων Thermopylæ, *a pass so-named because of hot springs near it*  
 θέρος, -εος, τό summer  
 θέσμιον, -ου law, custom  
 Θέσπεια, -ης Thespia, *usually Thespiæ, a town in Bœotia*  
 Θεσπιεύς, -έος a Thespian  
 θεσπίζω, ἐθέσπισα declare by oracle, prophesy  
 Θεσσαλίη, -ης Thessaly  
 θέω, θεύσομαι run  
 θεωρέω, -ήσω view as spectator  
 θεωρίη, -ης sight, sight-seeing  
 Θῆβαι, -έων Thebes (1) *the chief city in Bœotia; (2) the capital of Upper Egypt*  
 Θηβαῖος of Thebes, Theban  
 θήκη, -ης chest, money chest, grave, tomb  
 θῆλυς, θήλεα, θῆλυ of female sex, female  
 θηρευτής, -έω, ὁ hunter  
 θήρη, -ης hunt, chase  
 θηρίον, -ου wild animal, beast  
 θηριώδης, -ες full of wild beasts, infested by wild beasts  
 θησαυρίζω store *or* treasure up  
 θησαυρός, -οῦ treasure house, treasury of a temple  
 θνήσκω *used only in the perf.* τέθνηκα, τεθνάναι, τεθνεώς be dead; *in other tenses* ἀποθνήσκω *is regular*  
 θνητός liable to death, mortal. οἱ θνητοὶ mortals  
 θοίνη, -ης feast  
 θολερός muddy, foul, thick, troubled  
 Θόρναξ, -ακος, ἡ Thornax, *a mountain northeast of Sparta*  
 θορυβέω, -ήσω make an uproar, throw into confusion; *in pass.* be disturbed, thrown into confusion  
 θόρυβος, -ου commotion, confusion, uproar  
 Θρασύβουλος, -ου Thrasybulus, *tyrant of Miletus*  
 Θρασύλεως (-λαος) Thrasylaos, *father of Stesilaus, a general who fell at Marathon*  
 Θρηίκη, -ης Thrace  
 θρίξ, τριχός, ἡ a hair; αἱ τρίχες hair  
 θρόνος, -ου chair, seat, throne  
 θυγάτηρ, -τρός, ἡ daughter  
 θυμιάω, -ήσω burn (*of incense*)  
 θυμίημα, -ατος, τό incense; *in pl.* burnt offerings of fragrant stuffs



- θυμόομαι, -ώσομαι, ἐθυμώθην be angry  
 θυμός, οὐ spirit, strength, courage,  
 heart, anger, desire  
 θύρη, -ης (1) door (*of a room*). αἱ τοῦ  
 βασιλέως θύραι the king's court.  
 (2) plank  
 θυσίη, -ης sacrifice  
 θύσιμος, -ον fit for sacrifice  
 θύω sacrifice, slay, celebrate (*with  
 sacrifice*)  
 θωκέω sit  
 θῶμα, -ατος, τό marvel, wonder,  
 astonishment  
 θωμάζω, *aor.* ἐθώμασα wonder, wonder  
 at, admire  
 θωμάσιος wonderful  
 θωμαστός marvellous, admirable  
 Θῶνις Thonis, *guard of the Canopic  
 mouth of the Nile*
- I
- ἰάομαι, -ήσομαι heal, cure  
 Ἴας, -άδος *fem. adj.* Ionian  
 ἴδη, -ης timber-tree, timber  
 ἴδιος one's own, private, personal,  
 separate. ἰδίη in private, separately,  
 individually  
 ἰδιώτης, -εω one in private station,  
 private citizen, common man; *also  
 as adj.* ἰδιώτης ἀνήρ  
 ἴδμεν *see* οἶδα  
 ἰδρύομαι (*mid.*) establish, set up for  
 oneself, found; *in perf. and aor.*  
*pass.* ἴδρυναι, ἰδρύθην be seated, be  
 set, lie encamped, be situated  
 ἰδρώς, -ῶτος, ὁ sweat  
 ἰέναι *see* εἶμι  
 ἴζω, εἶσα (εἰσάμην) make to sit, place,  
 set up; ἴζομαι sit, sit down, take up  
 a position  
 ἰή, -ῆς voice, sound  
 ἴημα, -ατος, τό remedy  
 ἴημι, ἴσω, ἴκα, εἶμεν, *etc.*, εἶμαι, εἴθην  
 send, throw, utter; *in mid.* send  
 oneself, hasten, rush  
 ἰητρική, -ῆς art of the physician, medi-  
 cine, surgery
- ἰητρός, -οῦ physician  
 ἰθέως immediately, straightway  
 ἴθι *see* εἶμι  
 ἰθύνω make straight. ἰθύνεσθαι θανάτῳ  
 be punished with death  
 ἰθύς, -έα, -ύ straight, true. ἰθύς *as  
 adv.* straightway, immediately. ἰθύ  
*adv. with gen.* straight at, towards  
 ἰθύω, -ύσω, ἴθυσσα go straight, press on,  
 be eager, strive  
 ἰκετεύω approach as a suppliant, be-  
 seech  
 ἰκετηρίη, -ης suppliant branch, olive  
 branch  
 ἰκέτης, -εω suppliant  
 ἰκμάς, -άδος, ἡ moisture  
 ἰκνέομαι, ἴξομαι, ἰκόμην, ἴγμαι come,  
 come upon. ἰκνέεται it becomes, be-  
 fits  
 ἰλάσκομαι, *aor.* ἰλασάμην appease,  
 propitiate, conciliate  
 Ἴλιάς, -άδος, ἡ the Iliad  
 Ἴλιον, -ου (*regular form after Homer*)  
 Ἴλιος, -ου, ἡ (*regular form in  
 Homer*) Ilium, Ilios, Troy  
 ἰμάτιον, -ου cloak; *in pl.* clothing,  
 clothes  
 ἰμείρομαι long for, yearn after, desire  
 ἴμερος, -ου longing, desire  
 ἵνα *rel. adv.* where; *conj.* that, in  
 order that  
 Ἰναχος, -ου Inachus, *king of Argos,  
 father of Io*  
 Ἰνδός, οὐ an Indian  
 Ἰνταφρένης, -εος Intaphernes, *one of  
 the seven conspirators against the  
 false Smerdis*  
 Ἰόνιος Ionian  
 ἰππαγωγός, -όν horse-carrying. πλοῖα  
 ἰππαγωγά cavalry transports  
 ἰππεύς, -έος, ὁ horseman, rider; *in pl.*  
 cavalry; *in Sparta applied to a body  
 of 300 picked men who formed a body-  
 guard of the king*  
 Ἰππίης, -εω Hippias, *son of Pisistratus*  
 Ἰπποκράτης, -εος Hippocrates, *father  
 of Pisistratus*

- ἵππος, -ου, ὁ horse. ἵππος, ἡ cavalry  
 ἵπποσύνη, -ης cavalry  
 ἵππότης, -εω horseman  
 ἱεὺς, -έος priest  
 ἰρηξ, -ηκος, ὁ hawk  
 ἱρός holy, sacred. ἱρόν temple, holy place. ἱρά offerings, sacrifices, victims  
 ἴσθι (1) *imv. of οἶδα*; (2) *imv. of εἶμι*  
 ἰσθμός, -οῦ isthmus. ὁ Ἴσθμός the Isthmus of Corinth  
 Ἴσις, -ιός Isis, one of the chief Egyptian divinities, wife of Osiris  
 Ἴσμήνιος Ismenian, of Ismenus, an epithet of Apollo, so-called because the river Ismenus ran beneath the temple  
 ἰσονομία, -ης equality of rights  
 ἰσοπαλῆς, -ές well-matched  
 ἴσος equal, the same  
 ἴστημι, στήσω, ἔστησα, ἔστην, ἔστηκα (3 pl. ἐστᾶσι, ἐστέασι) causal in pres., impf., fut., 1, aor. act. and mid. make to stand, set, place, appoint, establish; intr. in pass., 2 aor., perf., plupf. act. stand, take a stand, stop, be set, be placed; in phrase ἵσταμένου μηνός begin  
 Ἴστιαίη, -ης Histiaea, a town on the north coast of Eubaea  
 Ἴστιαῖος, -ου Histiaeus, tyrant of Miletus  
 ἰστιάω, -ήσω entertain, feast; in pass. be a guest, be entertained  
 ἰστιόν, -ου sail  
 ἰστορέω inquire, learn by inquiry, question; in pass. be questioned  
 ἰστορίη, -ης inquiry, knowledge gained by inquiry, research  
 ἰσχυρός strong, hard, strenuous, severe  
 ἰσχυρῶς adv. of foregoing; ἰσχυρωτέρως comp. very severely  
 ἴσχω form of ἔχω used only in pres. and impf. have, hold, check, detain  
 Ἴταλίη, -ης Italy  
 Ἴχθυοφάγοι, -ων Ichthyophagi (Fish-eaters) an Egyptian tribe  
 ἰχθύς, -ύος, -ύι, -ύν fish  
 Ἴώ, Ἴοῦς, Ἴοῦν Io, daughter of King Inachus of Argos  
 Ἴων, -ονος an Ionian  
 ἰών see εἶμι  
 Ἴωνίη, -ης Ionia, the country of the Ionians  
 Ἴωνικός Ionic, Ionian
- Κ
- καθαίρω, καθάρεω, ἐκάθηρα, ἐκαθάρθην purify, cleanse  
 καθαρός clean, pure, sound  
 καθάρσιος purifying; as epithet of Zeus, god of purification; τὸ καθάρσιον purification  
 κάθαρσις, -ιος, ἡ cleansing, purification  
 κάθημαι sit, sit idle or inactive  
 καί adv. and conj. and; emphasizing single words also, even, actually. καὶ . . . καὶ not only . . . but also. καὶ δὲ καὶ and in particular  
 καινός use for the first time  
 καίπερ although with a ptc. showing concessive idea  
 καιρῖος in the right place; καιρῖη πληγὴ a fatal stroke; at the right time, timely, seasonable  
 καιρός proper time, critical time, crisis. ἐς καιρόν, κατὰ καιρόν opportunely, conveniently  
 καίω, καύσω, ἔκαυσα, ἐκαύθην and ἐκάην burn; in pass. be lighted, burn  
 κακοδαιμονία, -ης misfortune, unhappiness  
 κακόνομος, -ον ill-governed  
 κακός bad, evil, harmful. τὸ κακόν harm, evil, ill  
 κακότης, -ητος, ἡ baseness, wickedness, evil condition, misery, distress  
 κακοῦργος, -ον working evil, harmful, mischievous, wicked  
 κακῶ, -ώσω afflict, distress  
 κακῶς adv. badly, miserably  
 καλάμινος of reed

- κάλαμος** reed, cane  
**καλέω, καλέω, ἐκάλεσα, κέκληκα, κέκλημαι, ἐκλήθην** call, summon, invite, call by name, name, invoke  
**Καλλιιάδης, -εω** Calliades, *an Athenian archon*  
**Καλλιμάχος** Callimachus, *polemarch at the Battle of Marathon*  
**Καλλιφών, -ώντος** Calliphon, *father of Democedes of Croton*  
**καλός** beautiful, fair, good, fine, noble, auspicious. *Comp. καλλίω, superl. κάλλιστος*  
**Καλυνδέες, -έων** Calyndians, *dwellers in Calynda, a small island off the coast of Caria*  
**Καλυνδικός** Calyndian  
**καλῶς** *adv.* well, finely, nobly  
**κάλως, -ω, ὄ** rope, reefing rope  
**Καμβύσης, -εω** Cambyses (1) *father of Cyrus; (2) son of Cyrus and his successor*  
**κάμηλος, -ου** camel  
**κάμνω, καμέω, ἔκαμον** suffer, be ill  
**Κανδαύλης, -εω** Candaules, *a tyrant of Sardis*  
**κάνεον, -ου** basket, *especially bread-basket*  
**Κανωβικός** Canopic, of Canopus  
**Καππαδόκαι, -έων** Cappadocians  
**Καππαδοκίη, -ης** Cappadocia, *a district of Asia Minor*  
**Κάρες, -ων** Carians  
**κάρηνον, -ου** head; *so also in pl.*  
**Κάρνεια, -ων, τὰ** the Carneia, *a Spartan festival*  
**καρπός** fruit of the earth, harvest  
**κάρτα** *adv.* very, very much, exceedingly. **τὸ κάρτα** in good earnest  
**καρτερός** strong, great, mighty. **πρὸς τὸ καρτερόν** by force  
**καρτερῶς** *adv.* of foregoing  
**Καρύστιοι, -ων** Carystians  
**Κάρυστος, -ου, ἡ** Carystus, *a town on the south coast of Eubæa*  
**Κασσανδάνη, -ης** Cassandane, *wife of Cyrus and mother of Cambyses*
- κατά** *prep.* (1) *with gen.* down from; (2) *with acc.* down, on, over, throughout, opposite, at, near, for or after, in search of, according to, concerning, by favor of, during, about; *as distributive* by, e.g. **κατὰ πόλις** city by city; **κατὰ ἓν** one by one; *in adv. phrases* **κατ' ἡσυχίην** in quiet or peace; **κατὰ πρόφασιν** on the pretext, ostensibly; **κατὰ τάχος** swiftly, etc.  
**κατά** (*for κατ' ἄ*), **κατά περ** according as, just as  
**καταβαίνω** go or come down, descend, dismount, come ashore; *with ptc.* end in  
**καταβάλλω** throw down, scatter (*of seed*); overthrow  
**κατάβασις, -ιος, ἡ** going down, descent  
**καταβιβάζω, -άσω** make go down  
**καταγελάω** laugh at, ridicule, deride, mock  
**καταγίζω, -ιέω** consecrate, dedicate, offer  
**καταγινώσκω** form an opinion against  
**κατάγνυμι** break in pieces, shatter, shiver; *in pass. and perf. act.* **κατέγηγα** be broken, break  
**κατάγω** lead down, bring to port, restore (*of an exile*)  
**καταδαπανάω, -ήσω** consume entirely  
**καταδεής, -ές** wanting or failing in, lacking of  
**καταδέω, -ήσω** bind fast, put in bonds, convict  
**καταδέω, -εήσω** lack, want, need  
**κατάδηλος, -ον** evident, manifest. **κατάδηλον ποιεῖν** make known, discover  
**καταδικάζω** give judgment against, condemn  
**καταδοκέω** suspect  
**καταδουλόω** reduce to slavery, enslave  
**καταδρέπω** strip off, pluck off  
**καταδύω** make to sink, sink  
**καταθρῶσκω, 2 aor. -έθορον** leap down

- καταιδέομαι stand in awe of, feel reverence before
- καταιρέω take down, put down, seize, destroy, reduce, depose
- κατακαίω burn down, burn completely
- κατακαλύπτω cover up
- κατάκειμαι lie, recline
- κατακλήϊω, *aor. pass. -εκληίσθην* close, shut up
- κατακλίνω make recline; *in pass.* lie, recline
- κατακοιμάω put to sleep; *in pass.* sleep
- κατακόπτω cut up, cut in pieces, slay
- κατακούω lend ear to, listen to, obey
- κατακρεμάννυμι hang down; κατακρέμαμαι hang down (*intr.*), be suspended
- κατακρίνω give sentence against, condemn
- κατακρύπτω cover over, conceal
- κατακυλίνδω, *aor. pass. κατεκυλίσθην* roll down
- καταλαμβάνω catch, overtake, find, reach, hold down, repress, check, compel; *impers.* happen to, befall
- καταλέγω (1) pick out, select, enlist; (2) recount, narrate, tell, reckon up
- καταλείπω leave behind, forsake, abandon
- καταλλάσσω reconcile; *in mid. or pass.* be reconciled. καταλλάσσεισθαι τὴν ἔχθρην τινί to make up one's quarrel with some one
- καταλύω dissolve, loose, unloose, break up, end
- καταμεθύσκω, -εμέθυσσα make drunk
- καταμένω stay behind, stay
- κατανέω heap *or* pile up
- καταντίον *adv.* right opposite
- καταπατέω trample down *or* under foot
- κατάπαυσις, -ιος, ἡ putting down, depositing
- καταπαύω put an end to, stop, check, depose
- καταπίπτω fall down
- καταπλέκω, -ξω entwine, finish twining, and so bring to an end
- καταπλέω sail down, sail to land, put in
- καταπλώω = καταπλέω
- καταποντώ, -ώσω throw into the sea, drown
- καταπροίξομαι *fut. with no pres. in use* escape, get off unpunished
- καταρμόζω fit to, join
- καταρρήγνυμι break down, rend; *in pass., esp. 2 aor. κατερράγην* burst forth, break (*of storm*)
- καταρρωδέω, -ήσω fear, dread
- κατασβέννυμι put out, quench. κατασβεσθῆναι be quenched, go out
- κατασκευάζω get ready, arrange, put in order, make, build; *in mid.* make ready for oneself, pack up
- κατάσκοπος, -ου spy, scout, inspector
- κατασκώπτω make jokes upon, jeer at
- κατασπένδω pour a drink offering *or* libation
- κατασπουδάζομαι, -εσπούδασμαι be very earnest *or* serious
- κατάστασις, -ιος, ἡ state, condition, settled order, method, system
- κατάστεγος, -ον covered in, roofed over
- καταστρέφω overturn, upset; *in mid.* make subject to oneself, subdue
- καταστροφή, -ῆς overthrow, reduction, subjugation
- καταστρώννυμι, -στρώσω, -έστρωσα, -έστρωμαι, -εστρώθην spread out, lay low; *in pass.* be laid low, destroyed
- κατατίθημι put down; *in mid.* put away for oneself, lay by, lay up
- κατατρέχω run down
- κατατρωματίζω cover with wounds, bear down by wounds
- καταφαίνω make known, reveal; *in pass.* become visible, be clear, appear
- καταφανής, -ές quite evident, manifest
- καταφεύγω flee for refuge
- καταφονεύω slay, slaughter
- καταφορέω bear *or* carry down

- καταφρονέω**, -ήσω regard lightly, despise, fix *one's* thoughts upon, aim at; also (followed by *inf.*) think contemptuously that
- καταχράομαι** make away with, destroy, kill
- καταχρυσόω**, -ώσω gild
- καταχώννυμι**, -χώσω, -έχωσα overwhelm, bury
- κατεικάζω** guess, surmise
- κατειλέω** force into a narrow space, coop up
- κάτειμι** go or come down, come back, return (*especially from exile*)
- κατερείκομαι** rend one's garments
- κατεργάζομαι** effect, accomplish, make an end of, kill, overpower, prevail upon; *perf. and aor. used in pass. sense*
- κατέργω** press hard, reduce to straits
- κατερέω** *fut.* speak against, denounce
- κατέρχομαι** go or come down, return (*especially from exile*)
- κατεσθίω** eat up, devour
- κατεύχομαι** pray earnestly
- κατέχω** hold down, restrain, detain, afflict, hold fast, occupy, fill; *intr.* (*sc. έωυτόν*) hold back, restrain oneself, stop, cease; *with or without τήν νέα* put in; *in pass.* be detained, tarry
- κατηγέομαι** act as guide, lead the way, take the initiative, establish, institute
- κατηγορέω**, -ήσω accuse, denounce
- κατήγορος**, -ου accuser
- κατήκοος**, -ον obedient, subject
- κατήκω** reach to, belong to, be fit or proper. **τὰ κατήκοντα** the circumstances
- κατηλογέω**, -ήσω make of small account
- κάτημαι** sit, sit quiet or idle, be settled
- κατίζω**, **κατεῖσα** (*ptc. κατίσας*) set, place, seat; *intr.* sit, be seated, sit as judge
- κατήμι** send down, let down; *in mid.* set oneself in motion, be directed
- κατίστημι** *causal in pres., impf., fut., 1 aor. act. and mid.* bring into a state, make, establish; *intr. in pass., 2 aor., perf. and plupf.* come into a state, be established, be made, be brought, exist
- κατίσχω** = **κατέχω**
- κάτοδος**, -ου, ή going down, descent, return (*of an exile*)
- κατοικέω** settle in, colonize; *in perf.* have been settled in, dwell
- κατοικίζω** settle, establish
- κατοικτίζομαι**, -ισάμην bewail oneself, utter lamentations
- κατοικτίρω** have mercy or compassion upon, pity
- κατόνομαι** disparage, depreciate
- κατοράω** look at, observe, look down upon, see, perceive
- κατοχή**, -ής detention
- κατύπερθε** *adv.* from above, above.
- κατ. γενέσθαι** get the upper hand of, become superior to, prevail
- κατυπέρτερος** superior to
- κάτυπνώω** and -όομαι be asleep
- κάτω** *adv.* downward, below, beneath
- κατωτάτω** *adv. superl. of κάτω* at the lowest part
- Καύκασα**, -ων, τά *Caucasa, a port on the island of Chios*
- Καύστριος**, -ου *Caÿster, a river in Lydia*
- κεῖμαι** lie, have been placed, stand, be situated
- κειμήλιον**, -ου treasure
- κείνος** = **έκεῖνος**
- κείνως** *adv.* in that way
- κείρω**, **κερέω**, **έκειρα**, **κέκαρμαι**, **έκάρην** cut short, shear; *of land*, ravage
- Κέκροψ**, -οπος *Cecrops, said to have been the first king of Attica*
- κέλευσμα**, -ατος, τό order, command
- κελεύω**, -σω, **έκελεύσθην** urge, bid, order, command
- κέντρον**, -ου sharp point, goad, instrument of torture
- Κέος**, -ου, ή *Ceos (see note on 197, 20)*

- κεραΐζω, -ῖσω, ἐκεράϊσα** plunder, sink  
*or disable a ship*  
**κέρας, -εος, τό** wing (*of an army*)  
**κεραυνώ, -ώσω** strike with a thunder-  
 bolt  
**κερδαίνω, κερδανέω** and **κερδήσομαι,**  
**ἐκέρδηνα** derive profit, gain  
**κέρδος, -εος, τό** gain, profit, advantage  
**Κέρκωπες** Cercopes, *two dwarfs con-*  
*necting with Heracles in legend*  
**κευθμών, -ῶνος, ὁ** hiding place, hollow  
**κεφαλή, -ῆς** head  
**κη (πη)** *enclit. particle, in some way,*  
*somehow*  
**κῆ (πῆ)** *interrog. particle, in what way?*  
*how?*  
**κῆδομαι** be troubled, concerned *or*  
*anxious for*  
**Κήιος** of Ceos  
**Κῆρ, -ρός, ἡ** Goddess of Death *or*  
*Doom. Κῆρες avenging deities bring-*  
*ing death*  
**κῆρυξ, -υκος, ὁ** herald, messenger  
**κίβδηλος** false, spurious  
**Κιθαιρών, -ῶνος** Cithæron, *a mountain*  
*range separating Attica from Bœotia*  
**κιθάρη, -ης** cithara, lute  
**κιθαρωδός, -οῦ** one who plays and sings  
 to the cithara, harper, minstrel  
**κιθών (Att. χιτών), -ῶνος, ὁ** chiton,  
 tunic  
**Κίλιξ, -ικος** a Cilician  
**Κιμμέριοι, -ων** Cimmerians  
**Κίμων, -ωνος** Cimon, *father of Miltiades*  
**κινδυνεύω** incur danger, run risk; *with*  
*dat. run a risk with, endanger*  
**κίνδυνος, -ου** danger, risk  
**κινέω, -ήσω** set in motion, move, stir,  
 disturb; *in pass. be set in motion,*  
*move, stir, be shaken*  
**Κίσσιος** Cissian  
**κιών, -όνος, ὁ** column, pillar  
**Κλαζομεναί, -έων** Clazomenæ, *an Ionian*  
*city in Asia Minor*  
**Κλαζομένιος** of Clazomenæ  
**κλαίω, κλαύσω, ἔκλαυσα** weep, lament,  
 wail  
**κλαυθμός, -οῦ** weeping, wailing  
**κλεινός** famous, renowned, illustrious  
**Κλέοβις, -ιος** Cleobis, *brother of Biton*  
**Κλεόμβροτος, -ου** Cleombrotus, *a Spar-*  
*tan, father of Pausanias and brother*  
*of Leonidas*  
**Κλεομένης, -εος** Cleomenes, *king of*  
*Sparta*  
**κλέπτῃς, -εω** thief  
**κλέπτω, -ψω** steal  
**κλήϊω** shut, close, bar  
**κλίνη, -ης** couch  
**κλώψ, -ωπός, ὁ** thief  
**Κνίδος, -ου, ἡ** Cnidus, *a city in Caria*  
**κνίζω** chafe, annoy, irritate, trouble  
**κνύζημα, -ατος, τό** whining, whimpering  
**Κνώσσιος** of Cnossus  
**κόθεν (πόθεν)** *interrog. adv. whence?*  
*from where?*  
**κοῖλος** hollow  
**κοιμάω, -ήσω** put to sleep; *in mid.*  
*and pass. sleep, go to bed*  
**κοινός** common, public, of public  
 interest. **τὸ κοινόν** the state, public  
 treasury; **κοινῇ** in common  
**κοῖος (ποῖος)** of what sort? what?  
**κοίτη, -ης** act of going to bed, bed  
**κοῖτος, -ου** bed. **κοῖτον ποιείσθαι** to  
 go to bed, sleep  
**κολεός, -οῦ** sheath, scabbard  
**κολοσσός, -οῦ** gigantic statue, colossus  
**κολούω** cut short, cut off, lop off  
**κολπός, -οῦ** gulf  
**Κολχίς, -ίδος fem. adj.** Colchian  
**Κόλχος** Colchian  
**κολωνός, -οῦ** hill  
**κόμη, -ης** hair; *also in pl.*  
**κομίζω, -ιέω, ἐκόμισα, ἐκομίσθην** take,  
 convey, bring; *in mid. carry home*  
*or away, recover, betake oneself*  
**κόπρος, -ου** dung, manure  
**κόπτω, κόψω, ἔκοψα, ἐκόπην** beat,  
 strike, smite, stamp; *in mid. beat or*  
*strike oneself, beat one's breast*  
**Κορησός, -οῦ** Koresus, *a hill near*  
*Ephesus; also the name of a part of*  
*the city of Ephesus*

Κορίνθιος Corinthian

Κόρινθος, -ου, ἡ Corinth, a city on the Isthmus of Corinth

κόρυμβος, -ου end, top

κορύνη, -ης club

κορυνηφόροι, -ων club-bearers

κορυφαῖος, -ου chief man, leader

κοσμέω, -ήσω order, arrange, govern, deck, adorn

κόσμος, -ου order, government, adornment, decoration, dress, honor, credit

κόσος (πόσος) how much? how many? of distance, how far?

κότε (πότε) *interrog. particle*, when?

κοτέ (ποτέ) *enclit. particle*, at some time, once, ever. τίς (τί) κοτε who (what) in the world?

κότερα (πότερα) *adv. introducing an interrogative sentence consisting of two alternatives, of which the second is introduced by ἢ; in a dir. quest. κότερα is untranslatable; in an indir. question κότερα . . . ἢ whether . . . or*

κοῦ (ποῦ) *interrog. particle* where?

κου (που) *enclit. particle* somewhere, anywhere, possibly, perhaps

κούφος light, easy

κούφως, *superl.* κουφότατα *adv. of foregoing*

κραταίρινος, -ον hard-shelled

κράτερος *Ep. form of κάρτερος*

κρατέω, -ήσω be strong, rule, be master, conquer, prevail over

κράτος, -εος, τό power, might, rule

κρατύνω strengthen, confirm

κραυγάνομαι cry aloud, scream

κρέας, -έεος, τό flesh, meat; *often in pl.*

κρεμάννυμι, -άσω hang, suspend; *pres. pass.* κρέμαμαι be hung, hang

κρεουργηδόν *adv.* in pieces

κρέσσων, -ον *comp. of ἀγαθός* stronger, mightier

κρησφύγετον, -ου place of refuge

Κρήτες, -ων Cretans

Κρήτη, -ης Crete, a large island south-east of Greece

κρητήρ, -ῆρος, ὁ mixing bowl

κρίνω, -έω, ἔκρινα, κέκριμαι, ἐκρίθην decide, judge; *in mid. and pass.* come to an issue, dispute, contend

Κρίταλλα, -ων, τὰ Critalla, a place in Cappadocia

Κροῖσος, -ου Croesus, King of Lydia

κροκόδειλος crocodile; *in pl.* Κροκόδειλοι Crocodilii, a city in Egypt

κρόμμυα, -ων, τὰ onions

κρόσσαι, -έων courses or steps

Κρότων, -ωνος Croton, a city in Magna Græcia

Κροτωνιήτης, -εω a Crotoniate or inhabitant of Croton

κρυπτός secret, hidden

κρύπτω, -ψω, ἔκρυψα, ἐκρύφθην hide, conceal, bury

κτάομαι, -ήσομαι, ἔκτημαι get, procure, acquire; *in perf.* possess

κτείνω, κτενέω, ἔκτεινα kill

κτενίζω comb; *in mid.* comb one's own hair

κτῆμα, -ατος, τό possession

κτῆνος, -εος, τό *only in pl.* flocks and herds

κτίζω, -ίσω found, colonize

κύαμος bean, lot

Κυαξάρης, -εω Cyaxares, a Mede, father of Astyages

κυβερνήτης, -εω steersman, pilot

Κυβήβη, -ης Cybebe, a Phrygian goddess identified with Cybele

κύδος, -εος, τό glory

Κυδωνίη, -ης Cydonia, a city of Crete

Κυκλάδες, -ων, αἱ (*sc. νῆσοι*) the Cyclades, a group of islands in the Ægean Sea

κυκλόομαι encircle, surround

κύκλος, -ου circle, orb of the sun or moon

κυκλοτερής, -ές circular, round

Κυνέγειρος, -ου Cynegirus, brother of Æschylus killed at Marathon

κυνέη, -ης helmet

Κυνέης, -εω Cyneas, an Eretrian

κυνηγέσιον, -ου pack of hounds

- Κυνόσαργες, -εος, τό Cynosarges, a  
gymnasium outside of Athens
- Κυνόσουρα, -ης Cynosura, a promon-  
tory of Salamis
- Κυνώ, -οῦς, ἡ Cyno (she-dog), foster-  
mother of Cyrus
- Κύπριος Cyprian. τὰ Κύπρια (ἔπεα)  
the Cyprian lays, an epic poem deal-  
ing with the Trojan legend
- Κύπρος, -ου, ἡ Cyprus, a large island  
in the Mediterranean south of Cilicia
- κύπτω, -ψω bend forward, stoop down
- κυρβασίη, -ης Persian hat, tiara
- κυρέω, -ήσω, ἐκύρησα and ἔκυρσα find,  
light upon, meet with, obtain, attain  
to, be master of, receive
- κύριος fixed, appointed
- Κῦρος, -ου Cyrus, the Great, founder of  
the Persian empire
- κῦρος, -εος, τό supreme power, authority
- κυρόω, -ώσω confirm, ratify, determine,  
decide
- Κύψελος, -ου Cypselus, a tyrant of  
Corinth
- κύων, κυνός, ὁ, ἡ dog, hound
- κω(πω) enclit. particle yet
- Κῶης, -εω Coes, a general of Mytilene
- κῶλον, -ου leg, side of building
- κωλύω hinder, check, forbid
- κώμη, -ης village
- κωπέυς, -έος always in pl. κωπέες oar-  
spars, pieces of wood fit for making  
oars
- κῶς (πῶς) interrog. particle how? in  
what way?
- κως (πως) enclit. particle in some way,  
in any way, somehow. ἄλλως κως in  
some other way. οὐ κως in no way
- κωφός mute, dumb
- Λ
- λάβρος furious, violent
- λαβύρινθος, -ου labyrinth
- λαγός, -ου hare
- λαγχάνω, λάξομαι, ἔλαχον, λέλογχα  
obtain by lot or fate, obtain as one's  
portion
- λάθρη adv. secretly, by stealth; with  
gen. without the knowledge of
- Λάκαινα, -ης fem. of Λάκων Laconian
- Λακεδαιμόνιος Lacedæmonian, Spartan
- Λακεδαίμων, -ονος Lacedæmon, Sparta,  
the principal city of Laconia
- Λακρίνης Lacrines, a distinguished  
Spartan
- Λάκων, -ονος a Laconian
- Λακωνικός Laconian. ἡ Λακωνική  
(sc. γῆ) Laconia
- λαμβάνω, λάμψομαι, ἔλαβον, ἐλάμφθην  
take, seize, apprehend, understand,  
undertake; in mid. take hold of, lay  
hands upon
- λαμπάς, -άδος, ἡ torch, torch race
- λαμπρός brilliant, splendid
- λαμπρότης, -ητος, ἡ brilliancy, splen-  
dor
- λανθάνω, λήσω, ἔλαθον, λέληθα escape  
notice; in mid. and pass. forget
- λάρναξ, -ακος, ἡ box, chest, coffer
- Λαύρειον, -ου Laurium, a mountain  
in southern Attica famous for its  
mines
- λέβης, -ητος, ὁ kettle, caldron
- λέγω, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην  
say, speak, mention, mean, say of a  
person
- ληλατέω, -ήσω plunder, despoil
- λείμμα, -ατος, τό part left, remnant.  
τὰ λείμματα remains
- λειμών, -ῶνος, ὁ meadow
- λείος level, smooth
- λείπω, λείψω, ἔλιπον, λέλοιπα, λέλειμ-  
μαι, ἐλείφθην leave, leave behind; in  
pass. be left behind, be inferior to
- Λεοντιάδης, -εω Leontiades, a general  
of the Thebans at Thermopylae
- Λέσβιος Lesbian
- λευκόλινον, -ου white flax
- λευκός white, pale
- λευρός smooth, level
- Λεωβώτης, -εω Leobotes, a nephew of  
Lycurgus, the Spartan
- λέων, -οντος, ὁ lion
- Λέων, -οντος Leon, a king of Sparta



- Λεωνίδης**, -εω Leonidas, a Spartan king, hero of Thermopylae
- Λεωπρέπης**, -εος Leoprepes, father of Simonides of Ceos
- λεώς**, -ώ (*Hom.* λαός, -οῦ) people
- λήγω**, -ξω leave off, cease, come to an end
- λήθη**, -ης forgetfulness. **λήθην ποιέσθαι** to forget
- ληΐη**, -ης booty
- λιβανωτός**, -οῦ frankincense
- Λιβύη**, -ης Libya, a district in the north part of Africa
- Λιβυκός** of Libya, Libyan
- λίθινος** of stone
- λίθος**, -ου, ὁ stone; ἡ precious stone
- λιθοτομίαι**, -έων quarries
- λίμνη**, -ης lake
- λιμός**, -οῦ hunger, famine
- λιπαρέω**, -ήσω persist, keep on (*with dat.*), persist in entreaty, importune, entreat
- λίσσομαι** beg, pray, beseech
- λιτή**, -ῆς prayer, entreaty
- Λίχης** Liches, a Spartan ἀγαθοεργός (*see 73, 31 f*)
- λογάς**, -άδος, ὁ, ἡ *adj.* picked, chosen; *as subst.* οἱ λογάδες picked men
- λογίζομαι**, ἐλογισάμην reckon, calculate, reason, consider
- λόγιμος** worth mention, notable, famous
- λόγιον**, -ου oracle
- λόγιος** versed in tales, learned in legend or history; *as subst.* chronicler
- λόγος**, -ου word, saying, story, narrative, speech, discourse, subject, matter, proposition, reason, account, repute, reckoning. τῷ λόγῳ avowedly. πολλῷ λόγῳ at great length.
- λόγχη**, -ης spear head; *in pl.* spear
- λοιμός**, -οῦ pestilence, plague, any infectious disease
- λοιπός** remaining. οἱ λοιποὶ the rest (of). τὰ λοιπά the rest. τὸ λοιπόν, τοῦ λοιποῦ the future
- Λοκρίς**, -ίδος *fem. adj.* Locrian
- Λοκροί**, -ῶν Locrians
- Λοξίης** Loxias, an epithet of Apollo of uncertain meaning
- λουτρόν**, -οῦ bath, bathing place
- λούω** wash, bathe; *in mid.* bathe (*oneself*)
- λόφος**, -ου hill
- λόω** *inf.* λούσθαι *impf.* ἐλούτο = λούω
- Λύγδαμις** -ιος Lygdamis, a Naxian
- Λυδός** Lydian
- Λύκιος** Lycian
- Λυκούργος** (Λυκόοργος), -ου Lycurgus, (1) a Spartan law-giver; (2) leader of a faction in Athens
- λυμαίνομαι** treat with indignity, outrage, maltreat
- λύμη**, -ης insult, outrage
- Λυσαγόρης**, -εω Lysagoras, father of Histiaeus, tyrant of Miletus
- Λυσίμαχος**, -ου Lysimachus, an Athenian, father of Aristides
- λύχνος**, -ου lamp
- λύω** loose, release, break
- λωίων**, -ον *comp.* (*fr.* λάω desire) of ἀγαθός better, more desirable

## M

- Μαγνησίη**, -ης Magnesia, a city of Caria
- μάγος**, -ου Magian, belonging to the Magian tribe, magus or wise man
- μαγοφόνια**, -ων, τὰ slaughter of the Magians; name given to a Persian festival
- Μάδυτος**, -ου, ἡ Madytus, a city in Thracian Chersonese
- Μαιάνδριος**, -ου Mæandrius, son of Mæandrius, a Samian
- Μαίανδρος**, -ου Mæander, a river in Asia Minor, between Lydia and Caria
- μαίνομαι**, μανέομαι, ἐμάνην rage, be furious, be mad
- μακαρίζω** deem happy, congratulate
- μακαριστός** to be deemed happy, enviable
- Μακεδονίη**, -ης Macedonia, a country north of Greece

- μακρός long, far. μακρῶ by far. ἐς μακρὴν for long, long  
**μάλα** *adv. strengthening the word with which it stands; very, very much, exceedingly, in truth, certainly*  
**μαλερός** fierce, devouring  
**μάλιστα** *adv. superl. of μάλα* most, above all, especially; *with numerals, about.* τὰ μάλιστα for the most part  
**μᾶλλον** *adv. comp. of μάλα* more, rather  
**Μανδάνη, -ης** Mandane, daughter of Astyages and mother of Cyrus  
**μανθάνω, μαθήσομαι, ἔμαθον, μεμάθηκα** learn, understand, perceive, notice  
**μανίη, -ης** madness, frenzy  
**μαντεύομαι** prophesy, forbode, surmise, consult an oracle, seek divination  
**μαντήιον, -ου** oracle, oracular response  
**Μαντινέες, -έων** Mantineans  
**μάντις, -ιος, ὁ** seer, prophet  
**Μαραθῶν, -ῶνος** Marathon, a village of Attica, famous for the battle between Athenians and Persians  
**Μαρδόnius, -ου** Mardonius, son of Gobryas and cousin of Xerxes  
**Μάρδος** Mardian, name of a Persian nomadic tribe  
**μαρτυρέω, -ήσω** bear witness to, confirm, testify  
**μαρτύριον, -ου** testimony, proof  
**μαρτύρομαι** call to witness, invoke  
**Μάρων** Maron, a Spartan who won distinction at Thermopylae  
**Μασσαγέται, -έων** Massagetæ, a Scythian tribe living beyond the Caspian Sea  
**μαστιγέω, -ήσω and μαστιγῶ, -ώσω** whip, scourge  
**μάστιξ, -ιγος, ἡ** whip, scourge  
**μαστός, -οῦ** breast  
**μάταιος** vain, empty, idle, foolish  
**μάτην** *adv. in vain, idly, fruitlessly*  
**Ματιηνοί, -ῶν** inhabitants of Matiene, a district in Media, Matienians  
**μάχαιρα, -ης** short sword, dagger  
**μάχη, -ης** battle, conflict
- μάχομαι, μαχέσομαι, ἔμαχεσάμην** fight, with (against)  
**με** see ἐγώ  
**Μεγάβαζος, -ου** Megabazus, a Persian general  
**Μεγαβάτης, -εω** Megabates, a Persian general  
**Μεγάβυξος, -ου** Megabyxus, a Persian, one of the seven conspirators against the false Smerdis  
**μέγαθος, -εος, τό** greatness, size  
**μεγαίρω** grudge  
**Μεγακλής, -έος** Megacles, son of Alcmeon, leader of a faction in Athens  
**μεγαλοπρεπείη, -ης** magnificence  
**μεγάλως** *adv.* greatly, mightily, exceedingly  
**Μέγαρα, -ων, τὰ** Megara, capital of Megaris  
**Μεγαρέες, -έων** citizens of Megara, Megarians  
**μέγαρον, -ου** sacred chamber of a temple, sanctuary, sometimes temple itself  
**μέγας, μεγάλη, μέγα** great, mighty, important; of sound loud. **μέγα** as *adv.* greatly, loudly, far, very  
**Μεγιστής, -εω (-α)** Megistias, a Spartan seer who fell at Thermopylae  
**μέγιστος, superl. of μέγας** greatest, etc.  
**μέζων, -ον** *comp. of μέγας* greater, too great  
**μέθες** 2 aor. *inv. of μετήμι*  
**Μελάμπυγος, -ου** Melampygos, a nickname of Heracles  
**Μελάνθιος, -ου** Melanthius, an Athenian general sent to aid the Ionians  
**μέλας, μέλαινα, μέλαν** black, dark  
**μελεδαίνω** care for, attend upon  
**μελεδωνός, -οῦ** one who takes care of, guardian, steward  
**μέλει, μελήσει** it concerns, it is a care  
**μέλεος** wretched, unhappy, miserable  
**μελετάω, -ήσω** practice  
**μέλλω** *with fut. or pres. inf.* be about to, be destined to, intend, be likely

- to. τὸ μέλλον, τὰ μέλλοντα the future
- μέλος, -εος, τό limb. κατὰ μέλεα limb by limb, *i.e.* limb from limb
- Μέμφις, -ιος Memphis, *an important city of Egypt*
- Μεμφίτης, -εω of Memphis
- μέμφομαι, μέμψομαι, ἐμέμφθην blame, find fault with, reproach
- μέν *postpositive particle commonly used to prepare for and point to a correl. clause introduced by δέ. μέν . . . δέ on the one hand . . . on the other, while . . . yet; often μέν should not be translated. Sometimes μέν = μήν verily, truly*
- Μενέλεως, -ω Menelaus, *King of Sparta*
- μέντοι *adv. however, yet, nevertheless; sometimes correl. with μέν*
- μένω, -έω, ἔμεινα stay, remain, wait, wait for
- Μερμνάδαι Mermnadæ, *a Lydian family to which Cræsus belonged*
- μέρος, -εος, τό part, share, portion, turn
- μεσαμβρία, -ης midday, noon, south
- μεσόγαια, -ης inland parts, interior
- μέσος middle, middle of (*in pred. position*), middling, average. τὸ μέσον middle *or* intervening space, center (*of an army*), difference. ἐς τὸ μέσον into the open, openly, in public.
- μέσαι νύκτες midnight
- Μεσσήνιοι, -ων Messenians, citizens of Messenia
- μετά *prep. (1) with gen. with; (2) with acc. after, next to; as adv. next, afterwards*
- μεταβάλλω change, alter (*trans. and intr.*) ὕδατα μεταβάλλειν drink different water
- μεταβουλεύομαι change one's plan *or* mind
- μεταγινώσκω change one's mind, repent
- μετάγνωσις, -ιος, ἡ change of mind *or* purpose
- μεταδίωκτος, -ον pursued
- μεταδιώκω follow after, pursue
- μεταδοκέω change one's opinion, *usually impers. with dat. of person*
- μεταίτιος, -ον in part the cause, partly responsible, accessory to
- μεταίχμιον, -ου space between two armies
- μετακινέω remove from one place to another, shift
- μεταλλάσσω, -αλλάξω change, alter
- μέταλλον, -ου mine, quarry
- μεταμέλει *impers. it repents one, one repents or regrets with dat. of person*
- μεταξύ *adv. between, meanwhile; as prep. with gen. between*
- μεταπέμπομαι send for, summon
- μεταποιέομαι lay claim to
- μεταστρέφω turn about; *in pass.* turn oneself about
- μετατίθημι change, transpose; *in mid.* change one's opinion, retract
- μεταῦτις *adv. thereupon, afterwards*
- μεταφορέω carry over, transfer
- μεταχειρίζομαι, -εχειρισάμην handle
- μέτειμι (*esse*) be among. μέτεστί τιμι one has a share of
- μέτειμι (*ire*) go after *or* in quest of, seek, fetch
- μετεξέτεροι some, certain
- μετέπειτα *adv. hereafter, thereafter*
- μετέχω share in
- μετέωρος, -ον raised from the ground, on high, upper
- μετήμι let go, give up, release, allow, neglect, disregard
- μετίστημι *causal in pres., impf., fut., 1 aor. act. and mid. change, remove; intr. in pass., 2 aor., perf., and plupf. act retire, depart, revolt, change*
- μετορμίζομαι sail from one place to another, put out from
- μετρέω, -ήσω measure
- μέτριος within measure, moderate
- μετρίως *adv. moderately*
- μέτρον, -ου measure, dimension
- μέτωπον, -ου forehead, face of a building
- μευ *see ἐγώ*

- μέχρι *prep.* with *gen.* up to, until, as far as. μέχρι οὐ *conj.* until
- μή *neg. particle of will and thought* not; *as conj.* lest
- μηδαμά *adv.* in no wise, never
- μηδαμῶς = μηδαμά
- μηδέ *adv. and conj.* not even, and not, not either
- Μηδείη, -ης *Medea, daughter of King Æetes of Colchis*
- μηδεῖς, μηδεμία, μηδέν no one, nobody, none, nothing. ἐς τὸ μηδέν into nothingness
- μηδίζω, -ίσω side with the Medes, be pro-Mede, medize
- Μηδικός Median
- Μήδος, -ου a Mede
- Μηθυμναῖος of Methymna
- μηκέτι *adv.* no longer
- μῆκος, -εος, τό length
- μήλεος *of sheep.* μήλεα κρέα mutton
- Μηλιεύς a Malian
- Μηλῖς, -ίδος, ἡ Malis, a division of Greece including the pass of Thermopylae
- μήν, -ός, ὁ month
- μηνύω inform, reveal
- μηρός, -οῦ thigh
- μήτε and not; usually μήτε . . . μήτε neither . . . nor; sometimes μήτε . . . τε not . . . but
- μήτηρ, μητρός, ἡ mother
- μῆτις, -ιδος, ἡ wisdom, craft, plan
- μηχανάομαι, -ήσομαι contrive, devise, procure for oneself
- μηχανή, -ῆς machine, engine, device, contrivance, way
- μία *see εἷς*
- Μίδης, -εω Midas, king of Phrygia
- Μιλήσιος Milesian. ἡ Μιλησίη (*sc. χώρα*) the Milesian territory
- Μιλτιάδης, -εω Miltiades, an Athenian general, hero of the Battle of Marathon
- μιμνήσκω, μνήσω, ἔμνησα remind; μέμνημαι remember; ἐμνήσθην remember, mention
- μιν, *unemphatic pers. pron. of 3 pers. acc. sing.* him, her, it
- Μίν, -νός Menes, the first king of Egypt
- Μίνως, -ω Minos, King of Crete
- μίσγω, μείξω, ἔμειξα, ἐμίχθην mix; *in pass.* have intercourse with
- μισέω, -ήσω hate
- μισθός, -οῦ pay, reward
- μισθόω, -ώσω let out for hire; *in mid.* have let to one, hire
- μισθωτός hireling, mercenary
- μῖσος, -εος, τό hatred
- Μιτριδάτης, -εω Mithridates, a herdsman of Astyages
- Μιτροβάτης, -εος Mithrobates, a Persian
- μνέα, -ης mina, a measure of weight,  $\frac{1}{60}$  of a talent
- μνήμα, -ατος, τό memorial, monument
- μνήμη, -ῆς remembrance, memory, mention. μνήμην ἔχειν or ποιεῖσθαι make mention
- μνημονεύω remember, call to mind, think of
- μνημόσυνον, -ου memorial, remembrance
- Μνησίφιλος, -ου Mnesiphilus, an Athenian, said to be an adviser of Themistocles at the Battle of Salamis
- μόγισ *adv.* hardly, scarcely, gradually
- μοι *see ἐγώ*
- μοῖρα, -ῆς lot, destiny, portion, doom; that which is due one, respect, esteem
- Μοῖρις, -ιος Mœris, a lake in Egypt
- Μολπαγόρης, -εω Molpagoras, father of Aristagoras of Miletus
- μόλυβδος, -ου, lead
- μόρος, -ου = μοῖρα, -ῆς
- Μουνιχίη, -ῆς Munychia, a harbor of Athens
- μουνόθεν *adv.* alone, singly
- μουνόλιθος, -ον made out of a single stone
- μοῦνος alone, only
- μουνόομαι, -ώσομαι be left alone
- μοχλεύω heave, prise up

**Μυκερίνος**, -ου Mycerinus, a king of Egypt

**Μυκηναῖοι** Myceneans

**μύκης**, -εω cap at the end of the scabbard of a sword

**Μύνδιος** Myndian, of Myndus, an island off the coast of Caria

**μυριάς**, -άδος, ἡ number of ten thousand, myriad

**μυρίος** numberless, countless, measureless. **μύριοι** (note accent) ten thousand

**Μύρκινος**, -ου, ἡ Myrcinus, a town in Thrace

**Μυρσίλος**, -ου Myrsilus, Greek name for Candaules

**μυρσίνη**, -ης myrtle branch

**Μύρσος**, -ου Myrsus, a Lydian

**Μύσιος** Mysian

**Μυσοί**, -ῶν Mysians

**Μυτιληναῖος** Mytilenean

## N

**Νάξιος** of Naxos, Naxian

**Νάξος**, -ου Naxos, an island in the Aegean Sea

**ναήγιον**, -ου piece of wreck; in pl. wreckage

**ναύκληρος**, -ου shipmaster, skipper

**Ναύκρατις**, -ιος, ἡ Naucratis, a city in Egypt

**ναυμαχέω**, -ήσω fight by sea, engage in a naval battle

**ναυμαχίη**, -ης naval battle

**ναυπηγήσιμος**, -ον useful in shipbuilding

**ναυτικός** naval. τὸ ναυτικόν fleet, navy

**ναυτιλίη**, -ης voyage

**ναυτίλλομαι** sail, go by sea

**νέατος** lowest

**νέηλος**, -υδος, ὁ, ἡ new-comer

**νεηνίης**, -εω young man

**νείκος**, -εος, τό strife, quarrel

**Νεῖλος**, -ου the Nile, the great river of Egypt

**νεκρός**, -οῦ dead body, corpse

**νέκυς**, -υος = νεκρός

**νέμεσις**, -ιος, ἡ vengeance

**νέμω**, -έω, ἔνειμα (1) distribute, dispense, assign; in both act. and mid. hold, possess, inhabit, manage; (2) pasture or graze flocks; in mid., of flocks, feed, graze; metaphorically, of fire, consume, devour; of disease, spread

**νεόγαμος**, -ον newly wed

**νεογνός** new-born

**Νεοκλῆς**, -έος Neocles, father of Themistocles

**νεόκτιστος**, -ον newly-founded

**νέομαι** come or go

**νέος** new, young. ἐκ νέης anew

**νεότης**, -ητος, ἡ youth, youthful spirit, impetuosity

**νέφος**, -εος, τό cloud

**νέω**, νεύσομαι swim

**νέω**, νήσω heap up, pile

**νεωστί** adv. recently

**νηδύς**, -ύος, ἡ stomach, belly

**νηνεμίη**, ης calm

**νηός**, -οῦ temple

**νήπιος** foolish, silly

**νησίς**, -ίδος, ἡ little island, islet

**νησιώτης**, -εω islander

**νήσος**, -ου, ἡ island

**νηῦς**, νεός, ἡ ship

**νικάω**, -ήσω conquer, vanquish, prevail. ἐνίκα it prevailed, was decided

**Νίσαια**, -ης Nisæa, a city of Megaris

**Νίτωκρις** Nitocris, the name of a queen of Egypt and a queen of Babylonia

**νοέω**, -ήσω, ἔνωσα, νένωκα, νένωμαι, ἐνώθην think, intend; so also in mid.

**νόημα**, -ατος, τό thought

**νομάρχης**, -εω nomarch, chief of an Egyptian province

**νομάς**, -άδος, ὁ, ἡ roaming. οἱ νομάδες wandering tribes, nomads

**νομεύς**, -έος, ὁ herdsman

**νομή**, -ῆς pasture, pasturage

**νομίζω**, νομιέω, ἐνόμισα hold as a custom, use customarily, practise, use,

be accustomed, consider, believe in, believe, think. τὰ νομιζόμενα customs, usages, customary rites  
 νόμιμος customary, lawful. τὰ νόμιμα usages, customs  
 νόμισμα, -ατος, τό current coin, money  
 νόμος, -ου (1) custom, law; (2) musical mode, strain  
 νομός, -οῦ district, province  
 νόος, -ου mind, purpose, sense. σὺν νόῳ wisely; ἐν νόῳ ἔχειν intend  
 νοσέω, -ήσω be ill, diseased  
 νοστέω, -ήσω return home  
 νότος, -ου south wind, south  
 νουθετέω, -ήσω admonish, advise  
 νοῦσος, -ου, ἡ sickness, disease, disorder  
 νῦν *adv.* now, just now. νῦν δέ but as it is  
 νυν *enclitic particle* then, therefore  
 νύξ, νυκτός, ἡ night  
 νῶτον, -ου back. κατὰ νώτου behind

## Ξ

ξεινίζω entertain strangers, receive as a guest  
 ξεινίη, -ης hospitality, friendship, friendly relation  
 ξείνιος belonging to a guest or friend, pertaining to hospitality. τὰ ξείνια friendly gifts  
 ξεινοκτονέω, -ήσω kill a guest or stranger  
 ξείνος, -ου guest, host, guest-friend, stranger, foreigner. ξείνος, -η, -ον strange, foreign  
 Ξέρξης, -εω Xerxes, son of Darius, king of Persia  
 ξεστός polished  
 ξίφος, -εος, τό sword  
 ξύλινος of wood, wooden  
 ξύλον, -ου piece of wood, stick, log; *in pl.* wood, timber  
 ξυρέω, -ήσω shave; *in mid. and pass.* shave oneself, be shaved  
 ξυστόν, -οῦ shaft of a spear

## Ο

ὁ, ἡ, τό (1) *dem. pron.* this, that, he, she, it. ὁ μὲν . . . ὁ δέ the one . . . the other; οἱ μὲν . . . οἱ δέ some . . . others; ὁ δέ and he; (2) *def. art.* the  
 ὄγδοος eighth  
 ὀγδώκοντα eighty  
 ὅδε, ἦδε, τόδε *dem. pron.* this, indicating someone or something present, or something immediately to follow. ὅδε πάρειμι here I am. εἶρετο τάδε he asked the following question  
 ὀδμή, -ῆς odor  
 ὀδός, -οῦ, ἡ way, path, road, journey  
 ὀδούς, -όντος, ὁ tooth  
 ὅθεν *rel. adv.* whence, from which  
 οἱ *see* εὐ  
 οἶδα *perf. with meaning of pres.* know. (*For other forms, see Dial. 45*)  
 οἰδέω, -ήσω swell, become swollen; *figuratively* be troubled  
 οἶκα *perf. with meaning of pres.* be like, beseem, befit, seem likely; οἶκε *impers.* it is fitting, right, reasonable; *so* οἶκός (ἐστί)  
 οἰκέτης, -εω slave, servant; *in pl.* one's household, family, women and children  
 οἰκέω, -ήσω inhabit, colonize, settle in; *intr.* dwell, live, be settled, be situated  
 οἰκηόσομαι make one's own, appropriate, claim as one's own  
 οἰκήσιος belonging to one's house, related, one's own, belonging to one's country, civil  
 οἴκημα, -ατος, τό room, chamber, brothel  
 οἰκήτωρ, -ορος, ὁ inhabitant  
 οἰκίη, -ης house, family  
 οἰκίζω, οἴκισα, οἰκίσθη found, settle  
 οἰκίον, -ου house, dwelling, palace *usually in pl. in sense of sing.*  
 οἰκοδομέω, -ήσω build a house, build; *in mid.* build oneself a house, have it built

- οικοδόμημα, -ατος, τό building, structure
- οικοδόμος, -ου builder, architect
- οίκος, -ου house, abode, property, family
- οίκτος, -ου pity, compassion
- οικώς, -υία, -ός *ptc. of οἶκα* like, resembling, likely, reasonable, natural, fitting
- οιμωγή, -ης loud wailing, lamentation
- οἶνος, -ου wine
- οἶος alone; *neut. as adv.*
- οἶος *rel. pron. of what sort. οἶός τε with inf. fit, able. οἶα like, as; with ptc. showing causal force since, inasmuch as*
- οἷστος, -οῦ arrow
- οἶσω *see φέρω*
- Οἰταῖος Cætan, of Cæta
- Οἶτη, -ης Cæta, a mountain south of Thermopylæ
- οἴχομαι regularly only in pres. and impf. with sense of perf. (and plupf.) have gone, be gone usually with suppl. *ptc. Hdt. has also οἴχωκα*
- ὀκέλλω run a ship aground or on shore, ground
- ὀκόθεν *rel. adv. whence, from what place*
- ὀκοῖος *rel. pron. of what sort*
- ὀκόσος *rel. pron. as great as, as many as*
- ὀκότε *adv. when, whenever, since*
- ὀκότερος *indef. rel. pron. which, whichever (of two)*
- ὄκου *adv. where, whereas, since. ὄκου δὴ somewhere or other*
- ὀκτακισχίλιοι eight thousand; also in sing. ὀκτακισχιλίη ἄσπῖς eight thousand spearmen
- ὀκτώ *indecl. eight*
- ὀκτωκαίδεκα *indecl. eighteen*
- ὄκως (1) *rel. adv. how, in what manner, when, whenever; (2) conj. introducing final clause that, in order that*
- ὄλβιος happy, blest, prosperous
- ὄλβος, -ου happiness, bliss, wealth
- ὄλέθριος destructive
- ὄλεθρος, -ου destruction
- ὄλιγος little, only a little; *in pl. few, too few; ὀλίγον as adv. little, a little*
- ὀλιγοχρόνιος, -ον short-lived
- ὀλκάς, -άδος, ἡ merchantman, transport
- ὀλκός, -οῦ machine for hauling, windlass or, possibly, dry dock for repair of ships
- ὀλοίτροχος, -ου rolling stone, round stone
- ὄλος whole
- Ὀλυμπιάς, -άδος, ἡ the Olympic Games
- Ὀλύμπιος Olympian, Olympic. τὰ Ὀλύμπια the Olympic Games
- Ὀλυμπος, -ου Olympus, a mountain in Mysia
- ὀμαίμων, -ον of the same blood, related by blood
- ὀμηλιξ, -ικος, ὁ, ἡ of the same age; as subst. an equal in age, comrade
- Ὀμηρος, -ου Homer
- ὄμηρος, -ου hostage
- ὀμιλέω, -ήσω associate with, be acquainted with
- ὄμιλος, -ου crowd, throng
- ὄμμα, -ατος, τό eye
- ὄμνυμι swear, affirm by oath
- ὀμοίομαι liken, compare
- ὄμοιος like, equal, the same. ὄμοια as *adv. equally. ἐν ὁμοίῳ in like manner, equally*
- ὀμοίως *adv. alike, equally*
- ὀμολογέω, -ήσω agree with, agree, admit
- ὀμολογίη, -ης agreement, terms of surrender
- ὀμοπάτριος, -ον of the same father
- ὀμοῦ *adv. together; with dat. together with*
- ὀμουρέω, -ήσω border upon
- ὀμοφρονέω, -ήσω be of the same mind, agree
- ὀμόψηφος, -ον having an equal vote with
- ὀμφαλός, -οῦ navel

- ὅμως *conj.* nevertheless  
 ὀνειδίζω reproach, cast in *one's* teeth  
 ὀνειδισμα, -ατος, τό reproach, insult  
 ὀνειδος, -εος, τό reproach, rebuke, disgrace  
 ὀνειροπόλος, -ου interpreter of dreams  
 ὄνειρος, -ου dream, vision  
 ὀνίνημι, ὀνήσω profit, benefit, help  
 ὀνομάζω, -άσω name, call by name  
 ὀνομαστί *adv.* by name  
 ὀνομαστός notable, renowned, famous  
 ὄνος, -ου ass  
 ὄξύς, -έα, -ύ sharp, keen, passionate  
 ὀπισθε *adv. and prep. with gen.* behind  
 ὀπίσω *adv.* backwards, back, back again  
 ὄπλα, -ων, τά arms, armor  
 ὀπλίζω, ὀπλισα, ὀπλίσθην arm, equip  
 ὀπλίτης, -εω heavy-armed soldier, hoplite  
 ὀποδαπός *indef. rel. pron.* of what country  
 Ὀπούντιος Opuntian. Λοκροὶ Ὀπύντιοι Opuntian Locrians, *one of the three tribes into which the Locrians were divided*  
 ὀπτάω, -ήσω roast  
 ὀράω (*impf.* ὄρων), ὄψομαι, εἶδον, ὄπωπα, ὄφθην see, observe, see to, take heed, beware; *mid. sometimes used like the act.*  
 ὀργή, -ῆς anger, wrath  
 ὀργυιή, -ῆς fathom, *i.e.* about six feet  
 ὀρέγω stretch out  
 ὀρεινός mountainous  
 Ὀρέστης, -εω Orestes, son of Agamemnon.  
 ὀρθίος upward, upright; *of the voice* high-pitched. ὀρθίος νόμος orthian strain, *so high-pitched that few voices could reach it*  
 ὀρθός right, straight. κατὰ τὸ ὀρθόν rightly  
 ὀρθόω, -ώσω raise, erect, exalt, honor  
 ὀρθριος early. τὸ ὀρθριον *as adv.* early in the morning  
 ὀρθῶς *adv.* rightly
- ὄρκιον, -ου oath  
 ὄρμάω, -ήσω set in motion; *more commonly intr.* rush, start, hasten; *so also in mid. and pass.; in perf. mid.* be eager  
 ὄρμέω, -ήσω be at anchor  
 ὄρμή, -ῆς attack, onset, impulse  
 ὄρνις, -ιθος bird  
 Ὀροίτης, -εω Oroetes, *satrap of Sardis*  
 ὄρος, -εος, τό mountain  
 ὄροφή, -ῆς roof  
 ὄροφος, -ου = ὄροφή  
 Ὀρσίφαντος, -ου Orsiphantus, *father of two Spartans who won distinction at Thermopylae*  
 ὀρτάζω, -άσω celebrate a festival  
 ὀρτή, -ῆς festival  
 ὄρυγμα, -ατος, τό excavation, trench  
 ὀρύσσω, -ξω dig  
 ὀρχέομαι, -ήσομαι dance, dance in  
 ὀρχηδόν *adv.* in a row, one after another, each man  
 Ὀρχομενός, -οῦ, ἡ Orchomenus, *a town in Arcadia*  
 ὄς, ἧ, τό *rel. pron.* who, which, *occasionally used as dem. pron. in the phrase καὶ ὄς (ἧ, οὔ, αἶ)* and he (she, they)  
 ὄσιος holy, sacred, pious, righteous  
 ὄσος *indef. rel. pron.* as great as, as much as; *in pl.* as many as. ὄσον how far, in so far. ἐπ' ὄσον as far as. ὄσον τε (*sometimes ὄσον*) nearly.  
 ὄσῳ by as much, inasmuch  
 ὄστέον, -ου bone  
 ὄστις, ἧτις, ὅ τι *indef. rel. pron.* whoever, whatever. ὅ τι *adv.* why.  
 ὄστις δὴ (*without rel. force*) someone or other; *so also ὄστις ὦν*  
 Ὀτάνης, -εω Otanes, *father of Phaedymia, wife of the false Smerdis*  
 ὅτε *rel. adv.* when, whereas, since.  
 ἔστι ὅτε sometimes; *so also οὐκ ἔστι ὅτε οὐ*  
 ὅτι *conj.* that, because. ὅτι μὴ except οὐ (οὐκ before vowels) *neg. particle of statements of fact* not. *In contrast-*



*ing* clauses the particle is sometimes thrown to the end and written οὐ

οὐδαμά *adv.* never, in no wise

οὐδαμόθι *adv.* nowhere, in no place

οὐδαμός no one, none. οὐδαμῆ nowhere, in no way

οὐδαμῶς *adv.* in no wise

οὐδέ *adv. and conj.* not even, and not, not either

οὐδείς, οὐδεμία, οὐδέν no one, none, nothing, nought; οὐδέν *as adv.* not at all

οὐδέτερος neither one (*of two*)

οὐδός, -οῦ threshold

οὐκέτι *adv.* no longer, no more

οὐκ *see* οὐ

οὐκω *adv.* not yet

οὐνομα, -ατος, τό name

οὐρανός, -οῦ sky, heaven

οὐρέω, ἤσω, make water

οὐρός, -ου boundary

οὐς, ὠτός, τό ear

οὐτις, οὐτι no one, nothing

οὐτοι *adv.* indeed not, surely not

οὗτος, αὕτη, τοῦτο *dem. pron.* this often referring to what precedes, in distinction from ὅδε which refers to what follows. In distinction from ἐκείνος (the former) it often means the latter. ταύτη *adv.* there. ἐν τούτῳ (χρόνῳ) meanwhile. τοῦτο μὲν . . . τοῦτο δέ on the one hand . . . on the other. καὶ ταῦτα and that too

οὕτω *adv.* in this way, so, thus. οὕτω δὴ (*to introduce an apodosis, or main clause, summing up the subordinate clauses or preliminary participles*) then indeed, so then

ὀφείλω, 2 *aor.* ὄφελον owe, be obliged, ought; with an *inf.* the *pres.* indicates a present or future obligation; the *impf.* and *aor.* unfulfilled obligation or an unfulfilled wish

ὀφθαλμός, -οῦ eye. ἐξ ὀφθαλμῶν out of sight

ὀφθῆναι *see* ὀράω

ὀχέω *frequentative of* ἔχω carry, bear  
ὄχθος, -ου hill

ὄχλος, -ου annoyance, trouble

ὀψίγονος, -ον late-born

ὄψις, -ιος, ἡ vision, apparition, sight, presence

## Π

πάγη, -ης trap, snare

πάγος, -ου rocky hill. Ἄρηιος πάγος the Areopagus

πάγχυ *adv.* wholly, entirely, altogether, certainly

πάθη, -ης experience, misfortune

πάθος, -εος, τό experience, misfortune, calamity, death

Παιανιεύς, -έος of Pæania, an Attic deme

παιγνίη, -ης sport, play

παιγνιήμων, -ον fond of joking

παιδαγωγός, -οῦ attendant of a boy, name given to a slave that accompanied a boy to and from school

παιδίον, -ου diminutive of παῖς little child, young child

παίζω play

Παίονες, -ων Pæonians, a Thracian tribe

Παιονίη, -ης Pæonia, a district of Macedonia

παῖς, παιδός, ὁ, ἡ child, boy, girl, son, daughter

παίω strike, smite

Πακτωλός, -οῦ Pactolus, a river of Lydia, famed for its golden sands

πάλαι *adv.* long ago, in olden times; *as adj.* ancient, of old. τὸ πάλαι = πάλαι

παλαιός, *comp.* παλαιότερος and παλαιότερος ancient, old. τὸ παλαιόν anciently, in olden times. ἐκ παλαιοῦ from of old

παλιλλογέω, -ήσω repeat

πάλιν *adv.* back, again, once more

παλλακή, -ῆς mistress, concubine

Παλλάς, -άδος Pallas, an epithet of Athena

- Παλληνεύς, -έος of Pallene, an Attic deme
- πάλλομαι quiver, quake
- παμποίκιλος, -ον all embroidered, richly embroidered
- πάμφορος, -ον all-bearing, all-productive
- Πάν, Πανός Pan, god of flocks and shepherds
- Παναίτιος, -ου Panætius, commander of a Tenian ship at Salamis
- πανδημεί *adv.* with the whole people, in a body
- πανήγυρις, -ιος, ή festal assembly, festival, festal assemblage
- πάννυχος, -ον lasting all night
- πανοπλία, -ης full armor of a hoplite, πανοπλία in full armor
- πανσέληνος, -ον at the full of the moon. ή πανσέληνος (*sc.* ὥρη) time of full moon, the full moon
- πανστρατιῆ *a dat. used as adv.* with the whole army
- Παντάγνωτος, -ου Pantagnotus, a brother of Cambyses
- πανταχῆ *adv.* everywhere
- πανταχόθεν *adv.* from all sides, on all sides
- παντελέως *adv.* altogether, utterly
- πάντη *adv.* on every side
- παντοδαπός of every kind, manifold
- παντόθεν *adv.* from every side
- παντοῖος of all sorts
- παντοίως *adv.* in all kinds of ways
- πάντως *adv.* altogether, absolutely
- πανωλεθρία, -ης utter destruction
- παρά *prep.* (1) *with gen.* from the side of, from; (2) *with dat.* by the side of, beside, with, at the house of, in the opinion of; (3) *with acc.* to a place beside, by, to, near, beyond, past, contrary to, in comparison with. πάρα = πάρεστι *or* παρά *following its case*
- παραβαίνω overstep, transgress
- παραβάλλω entrust to; *in mid.* deceive, betray
- παραγγέλλω give the word, give orders, command
- παραγίνομαι become with, come to, arrive
- παραγυμνῶ lay bare, disclose
- παράγω bring forward
- παραδέκομαι receive from, succeed to
- παραδίδωμι give over, entrust, surrender
- παραθαλάσσιος, -ον beside the sea. τὰ παραθαλάσσια places along the coast
- παραίνεσις, -ιος, ή advice, counsel
- παραινέω advise, exhort
- παραιτέομαι beg from, obtain leave from, move by entreaty, intercede with
- παρακαίω light beside; *in pass.* be kept lighted beside
- παρακούω hear aside, hear by chance
- παρακρίνομαι be drawn up in line opposite
- παραλαμβάνω receive from, seize, get possession of, undertake, ascertain, take to oneself, associate with oneself, invite
- πάραλος, -ον by the sea. οἱ πάραλοι the people of the coast-land
- παραλύω take off, detach, release *or* relieve from
- παραμείβομαι leave on one side, pass by
- παραμελέω pay no heed, disregard
- παραμένω stay beside, stand *one's* ground, remain alive, survive
- παραμυθέομαι console, comfort
- παράπαν *adv.* altogether, absolutely; *with neg.* at all
- παραπίπτω fall in *one's* way
- παραπλήσιος, -ον similar
- παραποιέω compose aside, introduce as an episode
- παραρτέομαι get ready, prepare
- παρασκευάζω, -άσω get ready, prepare, contrive; *in mid.* make preparations, prepare *or* contrive for oneself
- παρασκευή, -ης preparation
- παρατάσσω draw up beside
- παρατίθημι place beside

παρατρίβω, -ψω rub alongside  
 παρατυγχάνω happen to be near *or*  
 present  
 παραυτίκα, *adv.* immediately, straight-  
 way. ἐς τὸ παραυτίκα for the  
 present  
 παραφέρω bear *or* bring to, set before,  
 bring forward  
 παραφρονέω be beside oneself, be de-  
 ranged  
 παραχράομαι misuse, disregard  
 πάρειμι (*esse*) be present, have come.  
 πάρεστι it is possible, is in *one's*  
 power  
 πάρειμι (*ire*) go by, pass, go to *or* into,  
 come forward  
 παρενθήκη, -ης addition  
 πάρεξ *adv. and prep. with the gen.* be-  
 side, except, outside of  
 παρέξειμι go out beside, pass along by  
 παρέρχομαι go by, pass, arrive at, pass  
 in, come forward  
 παρευρίσκω discover besides, invent  
 παρέχω furnish, provide, present, offer.  
 παρέχει *impers.* it is allowed, is in  
*one's* power; *in mid.* supply with  
*one's* own means, furnish, exhibit  
 παρηγορέομαι exhort  
 παρηίς, -ίδος, ἡ cheek  
 παρθεύομαι be a maiden, remain un-  
 married  
 Παρθένιον ὄρος Mt. Parthenius, be-  
 tween Argolis and Laconia  
 παρθένος, -ου, ἡ maiden  
 παρίζομαι sit beside  
 παρίημι pass by, pass over, disregard,  
 permit, let pass, admit  
 παρίστημι *causal in pres., impf., fut.,*  
*1 aor. act. and mid.* make to stand  
 beside, bring over, bring to terms;  
*intr. in pass., 2 aor., perf. and plupf.*  
*act.* stand beside, assist, come to  
 terms, surrender, come over to the  
 opinion of someone, occur  
 Πάρμυς, -υος Parmys, daughter of  
 Cyrus, wife of the false Smerdis  
 παροίχομαι be gone by, have past

παροράω notice, remark; παροράν τί  
 τινι notice something in a person  
 Πάρος, -ου Paros, an island of the  
 Cyclades  
 πᾶς, πᾶσα, πᾶν all, the whole, every.  
 τὸ πᾶν, τὰ πάντα the whole, every-  
 thing. πάντα in all, entirely. διὰ  
 παντός forever, continually  
 παστᾶς, -ᾶδος, ἡ colonnade, pillared  
 corridor  
 πάσχω, πείσομαι, ἔπαθον, πέπονθα  
 receive an impression, experience,  
 suffer; *often used as pass. of ποιέω*  
 πάταγος, -ου clashing, din  
 πατήρ, πατρός, ὁ father  
 Πατιζιέθης, -εω Patizithes, a μάγος who  
 put the false Smerdis on the throne  
 πάτρη, -ης country, native land  
 πατριή, -ῆς pedigree, lineage, descent  
 πάτριος of *one's* father, ancestral, he-  
 reditary  
 πατρίς, -ίδος, ἡ *fem. of πάτριος; as*  
*subst. = πάτρη*  
 πατρόθεν *adv.* from *or* after a father.  
 π. ὀνομάζων naming by the father's  
 name. ἀναγράφειν πατρόθεν to re-  
 cord as the son of a father, *i.e.* with  
 his father's name  
 πατρώιος of *one's* father, hereditary  
 πάτρως, -ω, ὁ a father's brother, uncle  
 Παισανίας, -εω Pausanias, a Spartan  
 general, commander of the allied  
 forces at Plataea  
 παύω stop, check, depose; *in mid.*  
 stop (*intr.*), cease, rest  
 Παφλαγών, -όνος a Paphlagonian, in-  
 habitant of Paphlagonia, a division  
 of Asia Minor, bordering on the  
 Euxine Sea  
 παχύνω make thick, harden  
 παχύς, -έα, ὕ thick, stout. οἱ παχείες  
 men of substance, the wealthy  
 πέδη, -ης fether  
 πεδίον, -ου plain  
 πεζός on land, on foot. ὁ πεζός foot-  
 soldiers, land forces; *so also* τὸ πεζόν.  
 πέζη on land

- πείθω, πείσω, ἔπεισα win over, persuade; *in mid. and pass.* be won over, listen to, obey, believe, trust in, be convinced  
 Πειραιεύς, -έος, ὁ *the Piræus, the most important harbor of Athens*  
 πειράομαι, -ήσομαι try, make trial of, test, make attempt upon, attack  
 πείρη, -ης trial, experiment  
 Πεισιστρατίδαι, -εων Pisistratidæ, sons of Pisistratus  
 Πεισίστρατος, -ου Pisistratus, *tyrant of Athens*  
 πέλαγος, -εος, τό open sea, high sea  
 πελάζω, *aor. ἐπέλασα (ἐπέλασσα ep.)* bring near to  
 πέλας *adv.* near  
 πέλεκυς, -εος, ὁ axe, battle axe  
 Πελοπόννησος, -ου, ἡ *the Peloponnesus, the southern part of Greece*  
 Πέλοψ, -οπος Pelops, *a Phrygian who migrated to Greece and for whom the Peloponnesus was named*  
 πέλω *poetic word = εἰμί*  
 πέμπτος fifth  
 πέμπω, πέμψω, ἔπεμψα, πέπομφα, πέπεμμαι, ἐπέμφθην send  
 πέμψις, -ιος, ἡ sending  
 πένης, -ητος, ὁ poor man; *as adj.* poor  
 πένθος, -εος, τό grief, mourning  
 πεντακόσιοι five hundred  
 πέντε *indecl.* five  
 πεντεκαίδεκα *indecl.* fifteen  
 πεντετηρίς, -ίδος, ἡ a term of five years  
 πεντήκοντα *indecl.* fifty  
 πεντηκόντερος, -ου ship of burden with fifty oars, penteconter  
 πέπλος, -ου robe  
 πέπρωμαι *perf. pass.* has been fated.  
 πεπρωμένος *as adj.* fated, destined  
 περ *enclit. particle adding force to the word to which it is added, very, just, even, etc. e.g. τά περ the very things which; ἔνθα περ just where; ἦν περ even if; ἢ περ than even*  
 περάω, -ήσω pass  
 πέρην *adv.* across, on the other side  
 περί *prep.* (1) *with gen.* about, on account of, concerning; (2) *with dat.* about, for, on account of; (3) *with acc.* about, in, concerning, in regard to  
 περιγγέλλω send around orders  
 περιάγω lead about  
 περιαιρέω take off; *in mid.* take off from oneself, strip off  
 Περιάνδρος, -ου Periander, *tyrant of Corinth*  
 περιβάλλω throw about, build about, surround, catch in a net; *in mid.* bring into one's power, aim at  
 περιγίνομαι be superior to, prevail over, survive  
 περιγράφω draw about, circumscribe  
 περιδεής, -ές very fearful  
 περίεμι (*esse*) be superior, be left over, remain, survive  
 περίεμι (*ire*) go or come around, come around to one (*as by inheritance*)  
 περιελαύνω ride or drive around, harass  
 περιέπω, -έψω, -έσπον treat, handle  
 περιέργω encompass, surround  
 περιέρχομαι go or come around, come upon, pass to  
 περίεσχατα, -ων, τά extremities all around, edges  
 περιέχω encompass, surround; *in mid.* hold one's hands around, hold fast to, cling to  
 περιημεκτέω be much aggrieved, chafe  
 περίστημι *causal in pres., impf., fut., 1 aor. act and mid. set around; intr. in pass. and 2 aor., perf. and plupf. act. stand around*  
 περικαλής, -ές very beautiful  
 περικάτημαι sit beside  
 περικυκλόομαι surround, encircle  
 περιλαμβάνω surround, get possession of, catch  
 περιλέπω strip off all around  
 περιμήκης, -ές very large

- περίοδος, -ου, ἡ going around, way around, circumference  
περιοικέω live about  
περιοικοδομέω build about  
περίοικος, -ον dwelling around. οἱ περίοικοι neighbors  
περιοράω overlook, allow  
περιπέμπω send about  
περιπίπτω fall in with, encounter, be caught, befall  
περιπλέω sail about  
περιποιέω keep safe, preserve  
περιρραντήριον, -ου vessel for lustral water  
περιρρέω flow about, surround  
περισπέρχομαι be very much angered  
περισσός beyond the regular number or size, extraordinary, remarkable, beyond (*with gen.*)  
περισταδόν *adv.* = περιστάντες standing round about  
περιστέλλω protect, defend, maintain  
περίστυλος, -ον surrounded with a colonnade  
περιτίθημι put round about, bestow, confer  
περιτροπή, -ῆς turning about, change. ἐν περιτροπῇ by turns  
περιυβρίζω, *perf. pass.* -ύβρισμαι treat very ill, insult wantonly  
περιχαρής, -ές very much delighted  
Πέρσης, -εω a Persian  
Περσικός Persian  
Περσίς, -ίδος, ἡ *fem.* of Περσικός Persian  
πηδάλιον, -ου rudder  
Πηλούσιον, -ου Pelusium, a town on the coast of Egypt. Πηλούσιον στόμα the Pelusiac mouth of the Nile  
πήμα, -ατος, τό woe, calamity  
πηχυαῖος a cubit long  
πήχυς, -εος, ὁ length of the fore-arm, cubit  
Πηνειός Peneus, the chief river of Thessaly  
πιέζω, -έσω, ἐπίεσα press, press hard, distress
- Πιερία, -ης Pieria, a district in the northern part of Thessaly  
πιθανός credible  
πίθος, -ου large earthenware wine jar  
πικρός sharp, bitter, severe, cruel  
πίλος, -ου felt cap  
πίμπλημι, πλήσω, ἔπλησα fill  
πίναξ, -ακος, ὁ map  
πίνω, 2 *aor.* ἔπιον drink, drink up  
πίπτω, πεσέομαι, ἔπεσον, πέπτωκα fall, throw oneself, be thrown, be brought low  
πιστεύω trust, believe  
πίστις, -ιος, ἡ faith, faithfulness, pledge  
πιστός faithful, trusted, believed, credible  
πίσυνος, -ον trusting in, relying upon  
πίων, -ον rich, wealthy  
πλάζομαι wander  
πλανάομαι, -ήσομαι wander about, digress, beat about the bush  
πλάνη, -ης wandering, traveling, travels  
πλάσσω, *aor.* ἔπλασα make up, fabricate  
πλαστός fabricated  
Πλάταια, -ης Plataea, a town in Bœotia  
Πλαταιέες Plataeans  
πλῆθρον, -ου plethrum, one hundred feet  
πλείστος *superl.* of πολὺς most  
πλέος full, filled  
πλέω, πλεύσομαι sail  
πλέων, -ον *comp.* of πολλός more, greater, longer. οἱ πλεῖνες the greater part. πλέον *as adv.* more, farther; *so ἐπὶ πλέον*  
πληγή, -ῆς blow, stroke  
πλήθος, -εος, τό number, throng, crowd, size, extent. τὸ πλήθος the greater part  
πληθώρα, -ης fulness. πληθώρα ἀγορῆς full market time, *i.e.* about ten o'clock  
πλήν *prep.* with *gen.* except; *as conj.* (for πλήν ὅτι) except that  
πλήρης, -ες full, complete  
πληρώω, -ώσω fill, equip or man a ship  
πλήρωσις, -ιος, ἡ filling, completion

- πλησιόχωρος near a country, bordering upon. οἱ π. next neighbors  
 πλήσσω, πλήξω, ἔπληξα, πέπληγμαι, ἐπλήγην (ἐπλάγην) strike, smite; *in pass.* be stricken  
 πλίνθινος of brick  
 πλοῖον, -ου boat, transport. πλοῖα μακρά war-ships  
 πλόος, -ου voyage, journey by sea  
 πλούσιος, rich, wealthy  
 πλουτέω, -ήσω be rich  
 πλοῦτος, -ου wealth  
 πλώω, -σω, ἔπλωσα, ἔπλων sail  
 πνεῖω blow  
 πνεῦμα, -ατος, τό wind  
 ποδεών, -ῶνος, ὁ neck *or* mouth of a wine-skin  
 πόθος, -ου regret, mourning  
 ποιέω, -ήσω make, do, act, cause, compose, do something to a person; εὖ ποιεῖν benefit; κακῶς ποιεῖν injure. *In mid.* have made for oneself, make for oneself, bring about, consider, regard, esteem; ποιεῖσθαι περὶ πολλοῦ consider of great importance; ποιεῖσθαι λόγου make of account; π. λόγον take account of; π. σπουδῆν make haste, be eager; π. φίλα (τινί) make friends with (*someone*)  
 ποίη, -ης grass  
 ποιητέος *verbal adj.* to be done, must be done  
 ποικίλος many-colored, richly-wrought, intricate  
 ποιμήν, -ένος, ὁ shepherd  
 ποίμνη, -ης flock of sheep  
 ποίμνιον, -ου = ποίμνη  
 ποινή, -ῆς penalty  
 πολεμαρχέω, -ήσω be a polemarch  
 πολέμαρχος, -ου polemarch, one of the nine archons at Athens who took the field as commander-in-chief  
 πολεμέω, -ήσω be at war, fight  
 πολέμιος hostile, war-like. οἱ π. the enemy  
 πόλεμος, -ου war  
 πολιήτης, -εω citizen, fellow-citizen  
 πολιορκέω, ἤσω besiege  
 πολιορκία, -ης siege  
 πόλις, -ιος, ἡ city  
 πολλάκις *adv.* often  
 πολλαπλήσιος many times as much  
 πολλαχῆ *adv.* many times, often  
 πολλός, -ή, -όν much, great, mighty; *in pl.* many. πολλόν *as adv.* greatly, much, far, by far. τὰ πολλά the greater part. περὶ πολλοῦ of great importance. πρὸ πολλοῦ long before  
 πολύ *adv.* far  
 πολυάργυρος, -ον abounding in silver  
 πολυεύκτος, -ον much prayed for  
 πολυκαρπος, -ον rich in fruit, fruitful  
 Πολυκράτης, -εω Polycrates, *tyrant of Samos*  
 Πολύκριτος, -ου Polycritus, *an Ægine-tan, said to have been the bravest man at Salamis.*  
 πολυπρόβατος, -ον rich in flocks and herds  
 πολυτροπία, -ης versatility, craft  
 πολυφροσύνη, -ης great shrewdness, cleverness  
 πομπή, -ῆς sending, conduct  
 πόνος, -ου toil, labor  
 πόντος, -ου sea; Πόντος the Euxine Sea  
 πορεύομαι, *aor.* ἐπορεύθην proceed  
 πορθέω, -ήσω lay waste, ravage, despoil  
 πορθμεύς, -έος, ὁ boatman  
 πορθμός, -οῦ strait  
 πόρος, -ου means of passing, passage, pathway, strait, way of discovering, contrivance  
 πορφύρεος purple *or* crimson  
 Ποσειδέων, -ωνος Poseidon, *god of the sea*  
 πόσις, -ιος, ἡ drinking, carousal  
 ποσσίκροτος, -ον struck with the foot  
 ποταμός, -οῦ river, stream  
 ποτί *epic for* πρὸς  
 ποτόν, -οῦ drink, wine  
 πούς, ποδός, ὁ foot. ἐν ποσὶ in the way. ὡς ποδῶν εἶχον as quick as they could

πρεσβεύω be the older *or* oldest  
 πρεσβύτερος, -ύτατος older, oldest  
 πρεσβύτης, -εω old man  
 πρήγμα, -ατος, τό thing, matter, affair,  
 enterprise, duty. πρήγμά ἐστι it is  
 necessary *or* expedient. τὰ πρήγ-  
 ματα empire, power  
 Πρηξάσπης, -εω Prexaspes, a Persian  
 who killed Smerdis, son of Cyrus,  
 and betrayed the false Smerdis  
 πρήξις, -ιος, ἡ fortune, state, condition  
 πρήσις, -ιος, ἡ selling, sale  
 πρήσσω, πρήξω, ἔπρηξα, ἐπρήχθην do,  
 accomplish, be in a certain state, fare.  
 εὖ πρήσσειν to fare well, be success-  
 ful *or* fortunate. κακῶς πρήσσειν to  
 fare ill; *in mid.* exact for oneself  
 πρηύνω soften, appease  
 Πρίαμος, -ου Priam, king of Troy  
 πρίν (1) *adv.* before, sooner, formerly  
 (2) *conj.* before (*with inf.*), until  
 (*with finite verb*)  
 πρό *prep.* *with gen.* before, in front of,  
 in defence of, in preference to  
 προαγορεύω tell before, predict, pro-  
 pose, command, proclaim  
 προάγω lead forth, induce, persuade,  
 move  
 προαιδέομαι be under obligations to  
 προακούω hear beforehand  
 προαποθνήσκω die before  
 προάστιον, -ου space in front of a  
 town, suburb  
 προβαίνω go forward, go on, proceed  
 προβάλλω give up; *with reflex.* give  
 oneself up for lost  
 προβοσκός, -οῦ assistant herdsman  
 προγίνομαι be born before  
 πρόγονος, -ου forefather, ancestor  
 προδείκνυμι show forth, show by ex-  
 ample  
 προδέκτωρ, -ορος, ὁ foreshower  
 προδίδωμι betray, desert  
 πρόδρομος, -ον going in advance. οἱ  
 π. advanced guard  
 προεδρία, -ης privilege of front seats  
 προείπα 1 *aor.* = προείπον

προείπον 2 *aor.* of which προαγορεύω  
 is used as *pres.* proclaimed, etc.  
 προεξανίσταμαι start ahead of the  
 signal  
 προερέω, προείρημαι *serv.* as *fut.* and  
*perf.* of προαγορεύω  
 προετοιμάζω make ready before; *in mid.*  
 make one's preparations in advance  
 προέχω be before, surpass  
 προθυμέομαι be eager, desire ardently  
 προθυμία, -ης zeal, eagerness, desire  
 πρόθυμος, -ον ready, eager, zealous  
 προθύμως *adv.* of foregoing  
 προΐημι send away, let go, give up, be-  
 tray, deliver over  
 προϊστήμι *causal in pres., impf., fut.,*  
*1 aor. act. and mid.* place before, put  
 at head, choose as leader; *intr. in*  
*pass., 2 aor., perf., and plupf. act.*  
 stand at the head, be set over  
 προϊσχομαι put forward, use as pretext,  
 allege, propose  
 προκαλέομαι call forth, invite, challenge  
 προκάτε *adv.* forthwith, straightway  
 προκατίζω sit in public, sit in state  
 πρόκειμαι lie before, be placed before,  
 be proposed  
 προκόπτω forward a work; *in pass.* be  
 forwarded, prosper  
 προκρίνω choose before, select, prefer  
 before  
 προλέγω say beforehand, foretell  
 προλείπω forsake, abandon  
 προμαντήρη, -ης right of consulting  
 the oracle first  
 πρόμαντις, -ιος, ἡ the Delphic priestess  
 προμηθέομαι take care beforehand,  
 look out for  
 προμηθία, -ης consideration  
 προναυμαχέω fight a naval battle for  
 προνήσιος, -ου hall *or* first room of a  
 temple  
 προνοία, -ης forethought, design  
 προοράω look before, see before, fore-  
 see, look out for, have foresight,  
 provide  
 προπάσχω suffer beforehand

- προπέμπω** send ahead, attend, escort  
**προπλώω** sail before  
**προποιέω** do beforehand, make beforehand, prepare  
**προπύλαια, -ων, τὰ** propylæa, gateway, entrance  
**προπυνθάνομαι** learn *or* hear beforehand  
**πρόρριζος, -ον** root and branch  
**πρός** *prep.* (1) *with gen.* proceeding from, towards, on the side of, in the eyes of, in favor of, before *or* by (*in prayers or oaths*), from *or* by (*with passive verbs*); (2) *with dat.* near, besides, in addition to; (3) *with acc.* to, towards, against, with reference to, in view of, in the presence of. *As adv.* besides, in addition  
**προσάγω** lead to, add to, apply; *in mid.* attach to oneself, win over  
**προσαιτέω** importune, ask alms of  
**προσαναισιμώω, -ώσω** spend besides  
**προσαπόλλυμι** destroy in addition  
**προσβαίνω** mount, ascend  
**προσβάλλω** attack; *in mid.* contribute  
**προσβολή, -ῆς** attack, assault  
**προσγίνομαι** come to, be added to  
**προσδέκομαι** receive, accept, admit to *one*, expect  
**προσδέομαι** beg, entreat  
**προσδέω** attach  
**προσδοκάω** expect  
**προσδόκιμος, -ον** expected  
**πρόσειμι (esse)** be beside, be added to  
**πρόσειμι (ire)** approach, advance  
**προσελαύνω** ride towards  
**προσεπικτάομαι** acquire in addition, add to  
**προσέρχομαι** come *or* go to, approach, come in (*of revenue*)  
**προσεταιρίζομαι, -ίσομαι** take as associate  
**προσέτι** *adv.* besides  
**προσεύχομαι** offer prayers *or* vows, worship, adore  
**προσέχω** bring to *or* near, put in (*sc. νέα*)
- προσήκω** belong to, be related to; *impers.* it belongs to, befits, concerns.  
**οἱ προσήκοντες** relatives  
**προσημαίνω** foretell  
**πρόσθε** *adv.* before  
**προσήμι** send toward; *in mid.* admit, approve, attach to oneself, attract, please  
**προσίσταμαι** *pass. with intr. tenses of act., 2 aor., perf. and plupf.* stand near *or* by, occur to  
**προσίσχω = προσέχω**  
**προσκάτημαι** sit near, besiege  
**πρόσκειμαι** lie *or* be placed upon, be attached to, apply oneself to, press upon, entreat, press hard, fall to, belong to, be adjacent  
**(προσκέπτομαι) -σκέψομαι, -εσκεψάμην** see beforehand, weigh well  
**προσκτάομαι** acquire besides *or* in addition, win over  
**προσκυνέω, -ήσω** prostrate oneself before, worship, adore  
**προσμίσγω, aor. -έμειξα** approach, join battle with  
**προσναυπηγέομαι** build ships in addition  
**πρόσσοδος, -ου, ἡ** approach, attack, onset  
**προσορμίζομαι** come to anchor at  
**πρόσουρος, -ον** adjoining, bordering on  
**προσπίπτω** fall upon, run to, befall  
**προσποιέομαι** add *or* attach to oneself, win, gain over, pretend  
**προσπταίω** stumble, suffer defeat, be unsuccessful  
**προσρέω** stream to, assemble  
**προστάσσω** post at a place, assign, command, order  
**προστάτης, -εω** chief, protector, guard, champion  
**προστιθῆμι** put to, hand over, assign, impose upon; *in mid.* associate with oneself, take as ally, win over, add one's opinion to (*with or without γνώμην*), assent, agree



προστρέχω run to *or* towards  
 προσυνοικέω live as wife with before  
 πρόσφατος, -ον lately slain  
 προσφέρω bring to *or* upon, employ,  
 add, bring forward, propose; *in*  
*pass.* attack, go towards, deal with,  
 come near to, resemble  
 προσφιλής, -ές dear, beloved  
 πρόσφορος, -ον serviceable, useful  
 πρόσχημα, -ατος, τό show, ornament  
 προσχρηρίζω desire besides *or* in ad-  
 dition  
 προσχωρέω accede, agree to  
 πρόσω *adv.* forward, far  
 πρόσωπον, -ου face  
 προσωτέρω *comp.* of πρόσω farther  
 προτείνω stretch forth, hold out, offer,  
 propose; *so also in mid.*  
 προτεραῖος of the day before. τῇ προ-  
 τεραίῃ (ἡμέρῃ) on the day before  
 πρότερος former, earlier, before. πρό-  
 τερον, τὸ πρότερον *adv.* before  
 προτίθημι place before, propose, ex-  
 pose, fix, set  
 προτιμάω honor before, prefer  
 προτρέπω urge on, impel, rouse the  
 curiosity of someone; *so also in mid.*  
 προφαίνω show forth, portend, declare  
 πρόφασις, -ιος, ἡ alleged cause, pre-  
 text. πρόφασιν *as adv.* in pre-  
 tence, ostensibly  
 προφέρω bring forward, display, de-  
 clare, allege, cast in the teeth of  
 someone, surpass  
 προχωρέω go to meet, approach, accede  
 to; *impers.* προχωρέει μοι I suc-  
 ceed  
 πρύμνη, -ης stern of a boat  
 πρυτανήϊη, -ης chief command  
 Πρωτεύς, -έος Proteus, a king of Egypt  
 πρῶτος *superl.* first, foremost. πρῶτον,  
 (τὰ) πρῶτα *adv.* first  
 πτωχήϊη, -ης beggary  
 πτωχός, -οῦ beggar  
 πυγών, -όνος, ὁ distance from the el-  
 bow to the first joint of the finger,  
*about fifteen inches*

Πύθερμος, -ου Pythermus, a Phocæan  
*sent as envoy to Sparta*  
 Πυθίη, -ης the Pythia, priestess of Apollo  
*at Delphi*  
 Πυθώ, -οῦς, ἡ Pytho, old name of Delphi  
 πυκνός close together, frequent, shrewd,  
 sagacious, wise  
 πύλη, -ης gate; *in pl.* gates, *pass.*  
 Πύλαι Pylæ, common name for  
*Thermopylæ*  
 πυλourός, -οῦ gatekeeper, porter  
 πυνθάνομαι, πείσομαι, ἐπυθόμην learn,  
 hear, inquire  
 πῦρ, πυρός, τό fire  
 πυραμίς, -ίδος, ἡ pyramid  
 πύργος, -ου tower  
 πύργωμα, -ατος, τό fenced city.  
 πυρή -ῆς pyre  
 πυρόω, -ώσω burn, fire  
 πυρπολέω waste with fire; *in mid.* cause  
 to be wasted with fire

## P

ράκος, -εος, τό rag  
 Ῥαμψίνιτος, -ου Rhampsinitus, a king  
*of Egypt*  
 ραπίζω, -ίσω strike with a stick, thrash  
 ράχις, -ιος ἡ back, ridge  
 ρέζω, ρέξω, ἔρρεξα do, perform  
 ρέπω, ρέψω *properly of the scale* go  
 down, incline; *hence* preponderate,  
 prevail  
 ρέω flow, run, stream  
 ρήγνυμι, ρήξω, ἔρρηξα, ἔρράγην break,  
 rend, let loose  
 ρήθεις *see* ἔρέω  
 ρηιδίως *adv.* easily  
 ρῆμα, -ατος, τό word  
 Ῥηναίη, -ης Rhenæa, an island near  
*Delos*  
 ρῆσις, -ιος, ἡ saying, speaking, speech,  
 resolution, declaration  
 ρηστῶνη, -ης easiness, ease, kindness,  
 good-nature  
 ρηχός, -οῦ wall  
 ρίζω, -ώσω make to strike root, plant,  
 make solid *or* firm; *in mid.* take root

ρίπτέω = ρίπτω

ρίπτω, ρίψω, ἔρριψα, ἔρριμμαι throw, cast, hurl

Ῥόδος, -ου, ἡ Rhodes, *an island southwest of Asia Minor*

ρύομαι, ρύσομαι save, rescue, protect

ῤώμη, -ης strength, might

ῤώννυμι, ῤώσω, ἔρρωσα, ἔρρωμαι strengthen; *in perf. pass.* be strong

## Σ

σαθρός unsound

Σαῖς, -ιος, ἡ Saïs, *a city of Egypt*

Σαῖτης, -εω, ὁ a Saïte, or dweller in Saïs; *as adj.* Saïte, of Saïs

Σάκαι, -έων Sacæ, *a Scythian tribe*

σάκος, -εος, τό shield

Σαλαμίς, -ίνος, ἡ Salamis, *an island opposite Athens*

Σάμιος Samian, of Samos

Σαμοθρήκες, -ων Samothracians, *dwellers in Samothrace, an island south of Thrace*

Σαμοθρηκίος of Samothrace

Σάμος, -ου, ἡ Samos, *an island in the Aegean opposite Ephesus*

Σάρδιες, -ίων, αἱ Sardis, *capital of Lydia*

Σάσπειρες, -ων Saspireas or Saspirians, *a race living north of Media*

σάσσομαι, *aor.* ἔσαξάμην fill full, load heavily

σάφα *adv.* clearly, plainly, distinctly

σαφέως = σάφα

σαφηνέως = σαφέως

σβέννυμι, σβέσω, ἔσβεσα, ἔσβέσθην quench, put out

σέβομαι revere

σεισμός shaking, shock

σεῖω, σεῖσω, ἔσεισα, ἔσεισθην shake; *in pass.* be shaken, heave, quake

σελήνη moon

σεμνός solemn, stately, august, dignified

σεμνώω, -ώσω exalt, magnify, embellish

σεωυτοῦ, -ῆς *refl. pron. of 2 pers. sing.* of thyself, yourself

σῆμα, -ατος, τό grave, tomb

σημαίνω, σημανέω, ἐσήμηνα, σεσήμασμαι show, point out, indicate, give a sign to, order

σήμαντρον, -ου seal

σήμερον *adv.* to-day

σήπω, σήψω, 2 *aor. pass.* ἐσάπην make decay; *in pass.* decay, rot

Σηστός, -οῦ, ἡ Sestus, *a town on the Thracian Chersonese opposite Abydos*

σθένος, -εος, τό strength, might

σιγάω, -ήσομαι be silent, keep silence, keep secret

σιγή, -ῆς silence. *σιγῆ* in silence, in an undertone. *σιγὴν ἔχειν* to keep silence

σιδήρεος of iron, iron

σιδήριον, -ου implement of iron. *σιδήρια θερμά* hot irons

σίδηρος, -ου iron

Σιδονίηθεν from Sidon

Σιδόνιος Sidonian, of Sidon

Σιδών, -ῶνος, ἡ Sidon, *a city of Phœnicia*

Σικελίη, -ης Sicily

Σίκιννος, -ου Sicinnus, *a slave of Themistocles entrusted with a message to Xerxes at Salamis*

Σιμωνίδης, -εω Simonides, *a famous lyric poet*

σιναμωρέω lay waste or destroy wantonly

σίνομαι harm, hurt

Σιούφ Siouph, *name of an Egyptian city*

Σίρις Siris, *the name of a place in Italy and one in Pæonia*

σιτέομαι eat

σιτία, -ων, τά provisions, food

σίτος, -ου corn, grain; *pl.* τὰ σίτα provisions

σιωπάω be silent

σκεδάννυμι, σκεδῶ, ἐσκέδασμαι, ἐσκεδάσθην scatter; *in pass.* be scattered, disperse

(σκέπτομαι), σκέψομαι, ἐσκεψάμην look carefully, view, examine

- σκευάζω, ἑσκεύασα, ἑσκεύασμαι prepare, make ready, furnish, supply, dress up; *in mid.* prepare for oneself, contrive, bring about
- σκευή, -ῆς dress, equipment
- σκήπτομαι allege by way of excuse
- σκήψις, -ιος, ἡ excuse, pretext
- σκίδνημι spread, scatter
- σκιή, -ῆς shadow
- σκιητροφέω wear a shade, cover one's head
- Σκίτων Sciton, a slave of Darius
- σκοπέω *only in pres. and impf.* (see σκέπτομαι) look at, consider, examine
- σκόροδα, -ων, τὰ garlic
- σκότος, -εος, τό darkness
- Σκύθης, -εω a Scythian
- Σκυθικός Scythian
- Σκύλαξ, -ακος Scylax, commander of a Myndian ship
- σκύταλον, -ου club, cudgel
- σκώπτω, -ψω scoff, jeer at
- σμάραγδος, -ου, ἡ smaragdus, a precious or semi-precious stone of light green color, perhaps emerald or aquamarine
- Σμέρδης, -ιος Smerdis (1) son of Cyrus; (2) a pretender to the Persian throne
- σμικρός (μικρός) small, little, trivial
- Σόλων, -ωνος Solon, an Athenian law-giver
- σόςος safe, sound, secure, intact, preserved
- σορός, -οῦ, ἡ coffin
- σός possessive adj. of 2 pers. sing. thy, your
- Σούνιον, -ου Sunium, southernmost point of Attica
- Σοῦσα, -ων, τὰ Susa, the winter residence of the Persian kings
- σοφίη, -ης wisdom, skill, prudence, shrewdness, craft, cleverness
- σόφισμα, -ατος, τό clever device, artifice
- σοφιστής, -έω wise man
- σοφός wise, clever, shrewd
- Σπακώ Spaco, a Median name for Cyno, foster-mother of Cyrus
- σπάξ, σπακός Median word for κύων
- Σπάρτη, -ης Sparta
- Σπαρτιήτης, -εω a Spartan
- σπάω, σπάσω, ἔσπασα, ἔσπασμαι draw; *also in mid.*
- σπένδω, σπείσω, ἔσπεισα pour or make a drink-offering
- Σπερχειός, -οῦ Spercheus, a river in Thessaly
- σπέρχομαι, aor. ἑσπέρχθην hasten, be hasty, be angry
- σπεύδω, σπεύσω, ἔσπευσα hasten, promote, further, urge; *intr.* press on, be eager
- σποδός, -οῦ, ἡ ashes
- σπονδή, -ῆς drink-offering, libation
- σπουδαίος, *comp.* σπουδαιέστερος serious, important, good, excellent
- σπουδή, -ῆς haste, zeal, attention, regard
- σταδίων, -ου *pl.* στάδια and στάδιοι stade, a measure of length, about one-eighth of a mile
- σταθμάομαι, -ήσομαι calculate, estimate
- σταθμόομαι, -ώσομαι form an estimate, judge, conclude
- σταθμός, -οῦ balance, weight
- στασιάζω, -άσω form a faction, be at odds, quarrel
- στάσις, -ιος, ἡ faction, party, discord
- στασιώτης, -εω member of a faction, partisan
- στατήρ, -ῆρος, ὁ stater, a Persian coin =  $\frac{1}{3000}$  of a talent or two drachmæ
- στέγη, -ης roof, roofed place, room
- στεινόπορος, -ον with a narrow outlet. τὰ στεινόπορα the narrow pass. ἐν στεινοπόρῳ in a narrow place
- στεινός narrow, cramped, confined. τὰ στεινά the narrows of a pass or straits
- στέλεχος, -εος, τό stump
- στέλλω, στελέω, ἔστειλα, ἔσταλμαι equip, make ready, dress

- στέργω love, like, acquiesce in  
 (στερέομαι), ἐστέρημαι, ἐστερήθην be  
 deprived, robbed, bereaved  
 στερεός hard, solid  
 στεφανηφόρος, -ον wearing a crown.  
 ἄγων σ. contest in which the prize is  
 a crown  
 στεφανόω, -ώσω crown, wreath  
 στήλη, -ης slab bearing an inscription,  
 monument  
 Στησαγόρης, -εω Stasagoras, father of  
 Cimon  
 Στησίλεως, -ω Stesilaus, an Athenian  
 general who fell at Marathon  
 στίβος, -ου trodden way, path, track,  
 trail  
 στιγεύς, -έος, ὁ one who brands or  
 tattoos  
 στίγμα, -ατος, τό mark, brand  
 στιζώ, στιξω, ἔστιξα, ἔστιγμαι brand  
 with a mark  
 στίχω go  
 στοῖχος, -ου row  
 στόλος, -ου expedition, force  
 στόμα, -ατος, τό mouth  
 στόρνυμι strew or spread with  
 στράτευμα, -ατος, τό army, expedition  
 στρατεύομαι make an expedition  
 στρατηγέω, -ήσω command as general,  
 lead an army  
 στρατηγία, -ης office of general, com-  
 mand  
 στρατηγός, -οῦ general, commander of  
 an army  
 στρατηγή, -ης expedition, campaign  
 στρατηλασία, -ης expedition, army  
 στρατηλατέω, -ήσω make an expedition  
 στρατιή, -ης army  
 Στρατόπεδα, τά the name of a quarter  
 of Egypt  
 στρατοπεδεύομαι encamp  
 στρατόπεδον, -ου camp, army, quarter  
 στρατός, -οῦ army  
 στρεβλόω, -ώσω twist, wrench  
 στρέφω, στρέψω, ἔστρεψα, ἔστραμμαι,  
 ἔστράφην twist, sprain; *in pass.*  
 sprain (*intr.*)
- Στρυμών, -όνος Strymon, an important  
 river in Macedonia  
 σττυπείον, -ου coarse fibre of flax or  
 hemp, tow, oakum  
 σύ, σεῦ (σεο), σοί (τοι), σέ (σε) per-  
 sonal pron. of the 2 pers. sing. thou,  
 thee, you  
 συγγενής, -ές akin  
 συγγηράσκω grow old with  
 συγγίνομαι associate with, have inter-  
 course with  
 συγγινώσκω, -γνωσομαι agree with,  
 sympathize with, pardon; συγγινώ-  
 σκειν ἑωυτῷ or συγγινώσκεσθαι be  
 conscious  
 συγγνώμη, -ης sympathy, pardon  
 σύγγραμμα, -ατος, τό writing, written  
 paper  
 συγγράφω write down; *in mid.* to  
 have written down for one  
 συγκαλέω call together  
 συγκατεργάζομαι assist in accomplishing  
 συγκάτημαι be seated with or beside  
 σύγκειμαι be agreed, arranged, ap-  
 pointed  
 συγκεντέω pierce or stab together  
 συ κοιμάομαι sleep with, lie with  
 συκομίζω bring together, collect  
 συγκόπτω cut up, break up into bits  
 συκυρέω happen  
 συγχέω confound, trouble  
 συγχόω, -ώσω, -έχωσα heap with earth,  
 cover up, demolish  
 συχωρέω agree, assent to  
 συλάω, -ήσω strip, rob, pillage  
 συλλαμβάνω collect, rally, arrest, under-  
 stand, comprehend  
 συλλέγω collect, assemble; *in mid.*  
 come together  
 συλλογή, -ης gathering, assembly, con-  
 ference  
 συλλογίζομαι compute fully, sum up  
 σύλλογος, -ου conference, assembly  
 Συλοσῶν, -ῶντος Syloson, brother of  
 Cambyses  
 συμβαίνω come to terms, agree, come  
 to pass, happen

- συμβάλλω** bring together, come together, engage with, compare; *in mid.* conclude, conjecture, contribute, comprehend  
**συμβολή**, -ῆς encounter, attack  
**συμβουλεύω** advise, counsel  
**συμβουλή**, -ῆς advice  
**συμβουλίη** = **συμβουλή**  
**σύμβουλος**, -ου adviser  
**συμμαχίη**, -ης alliance  
**σύμμαχος**, -ον allied. *As subst.* ally  
**σύμμεικτος**, -ον commingled, promiscuous  
**συμμίσγω** mix together, communicate to a person (**τινί**); *intr.* associate with, join battle with, talk with  
**συμπαίζω** play with  
**σύμπας**, -πασα, -παν all together, whole. **τὸ σύμπαν** *as adv.* in general  
**συμπέμπω** send with  
**συμπίνω** drink with  
**συμπίπτω** fall together, come together (*in conflict*); *impers.* it happens, falls out, comes to pass  
**συμπλέκω**, -ξω, *aor. pass.* -επλέκην entwine  
**σύμπλοος**, -ον sailing with; *as subst.* shipmate, fellow voyager  
**συμπότης**, -εω fellow drinker, boon companion  
**συμφέρω** bring together, be useful, profit, befall; *in pass.* happen, occur, turn out  
**συμφορῆ**, -ῆς chance, misfortune  
**σύμφορος**, -ον useful, profitable, convenient, advantageous  
**σύν** *prep. with dat.* with, along with, together with, by aid or favor of  
**συναγείρω** gather, collect  
**συνάγω** lead or bring together, collect  
**συναλίζω** collect; *in pass.* assemble  
**συνάπας** = **σύμπας**  
**συναπίσταμαι** join in revolt with  
**συναποθνήσκω** die with  
**συνάπτω** join together. **μάχην συναπτειν** join battle  
**συναύξομαι** increase along with  
**συνδούλη**, -ης fellow slave  
**συνέδριον**, -ου council, congress  
**σύνειμι** come together, gather  
**συνεκδύομαι** put off together  
**συνεκπίπτω** come out in agreement, agree  
**συνεξαιρέω** assist in removing  
**συνέπαινος**, -ον joining in approval.  
**συνέπαινον εἶναι** consent, approve  
**συνεπανίσταμαι** and *intr. tenses of active, 2 aor., perf and plupf.* join in revolt  
**συνέρχομαι** come together  
**συνεσπίπτω** rush in along with *someone*  
**συνετός** intelligent, wise, sagacious  
**συνεύδω** sleep or lie with  
**συνεχέως** *adv.* continuously  
**συνεχής**, -ές, continuous, in succession  
**συνέχομαι** be afflicted, oppressed  
**συνηρεφής**, -ές thickly shaded  
**σύνθετος**, -ον agreed upon, concerted.  
**ἐκ συνθέτου** by agreement  
**συνίημι** hear, observe, understand  
**συνίστημι** *causal in pres., impf., fut., 1 aor. act. and mid.* set together, compose, frame, contrive; *intr. in pass., 2 aor., perf. and plupf. act.* stand together, be engaged with, be involved in, be at variance, exist, be, arise, take place  
**συννάσσω**, -ξω pack tight together  
**συννέω**, -ήσω heap together  
**σύννοδος**, -ου, ἡ coming together, meeting, income, revenue  
**σύννοιδα** share in knowledge, be conscious, be cognizant  
**συνοικέω** live with, be married to  
**συνοικίζω** make to live with, marry to, give in marriage to  
**συνταράσσω**, -ξω, -ξα, **τετάραγμα** throw into confusion; disturb; *in pass.* be greatly distressed  
**συνταχύνω** hurry on, hasten (*trans. and intr.*)  
**συντίθημι** put together; *in mid.* agree upon, conclude  
**σύντομος**, -ον cut short, short

**συντρέχω** run together, concur, assemble, gather  
**συντυγχάνω** meet with, happen upon.  
**ὁ συντυχών** the first that meets one, common, mean  
**συντυχίη, -ης** chance, good fortune, misfortune  
**συνυφαίνω, -ανέω, -ύφηνα, -υφάνθην,** weave together, devise cunningly  
**Συρηκόσιοι** Syracusans  
**Συρία, -ης** Syria  
**Συριηγενής, -ές** Syrian-born  
**Σύριοι, -ων** Syrians  
**συρμαίη, -ης** radish  
**συρρέω** flow together, stream together  
**σύσσιτος, -ου** fellow diner, guest at one's table  
**συστρατεύομαι** make an expedition with  
**συστρέφω** unite; *in pass.* rally  
**συστροφή, -ης** gathering  
**συχνός** long; *in pl.* many  
**σφάγιον, -ου** victim, offering  
**σφάζω, σφάξω** slay  
**σφακελίζω, aor. ἐσφακέλισα** mortify (*of a wound*)  
**σφάλλω, aor. pass. ἐσφάλην** cause to fall, overthrow, trip up, baffle, defeat; *in pass.* be foiled, fail  
**σφέις, σφέων, σφι, σφίσι (refl.), σφέας, σφέα (neut.) pers. pron. of 3 pers. pl.** they, them.  
**σφέτερος pl.** their, their own  
**σφρηγίς, -ίδος, ἡ** seal, seal ring  
**σφῦρα, -ης** hammer  
**σχεδίη, -ης** raft, boat, bridge of boats  
**σχεδόν adv.** nearly, almost  
**σχέτλιος** cruel, wretched, unhappy  
**σχῆμα, -ατος, τό** form, appearance, chow  
**σχίζω, σχίσω, ἔσχισα** split, divide  
**σχοῖνος, -ου** rush, rush-rope, cord  
**σχολή, -ῆς** leisure. **σχολὴν ἄγειν** to be at leisure  
**σώζω, σώσω** save  
**σῶμα, -ατος, τό** body, living body, life, dead body

**σῶς, ὁ, ἡ** safe  
**Σωσιμένης, -εος** Sosimenes, a Tenian  
**σῶστρα, -ων, τά** thank-offering for deliverance from danger  
**σωτήρ, -ῆρος, ὁ** savior, deliverer  
**σωφρονέω, -ήσω** be sound of mind, temperate, self-controlled  
**σώφρων, -ον** of sound mind, temperate, wise, prudent

## T

**Ταίναρον, -ου** Tænarum, *southernmost promontory of Laconia*  
**τάλαντον, -ου** talent, *a measure of weight = ca. 57 $\frac{3}{4}$  pounds*  
**ταμίης, -εω** keeper, steward  
**τάμνω, ταμέω, ἔταμον, τέτμημαι** cut  
**Ταμύναι, -έων** Tamynæ, *a town in Eubœa*  
**τάξις, -ιος, ἡ** line, rank, post, company  
**ταπεινός** humble, submissive  
**Ταραντίνοι, -ων** Tarentines, inhabitants of Taras  
**Τάρας, -αντος** Taras or Tarentum, *a town in Magna Græcia (southern Italy)*  
**ταραχώδης, -ες** troublesome, uncertain, baffling  
**Ταριχέαι, -έων** Salting places  
**ταριχεύω** embalm  
**τάσσω, τάξω, ἔταξα, τέταγμα, ἐτάχθην** draw up, station, order, appoint  
**ταῦτα, ταύτη** see οὔτος  
**ταφή, -ῆς** burial; *in pl.* burial place  
**τάφος, -ου** grave, tomb  
**τάφρος, -ου, ἡ** trench  
**ταχέως adv.** swiftly  
**τάχιστος superl. of ταχύς** quickest. **τὴν ταχίστην (ὁδόν)** the quickest way, most quickly. **τάχιστα as adv.** quickly; **ὡς τάχιστα** as quickly as possible, as soon as  
**τάχος, -εος, τό** swiftness, speed. **κατὰ τάχος** swiftly  
**ταχύς, -έα, -ύ** swift, quick. **ταχύ as adv.** quickly

- τε** *enclit. particle* and, both. **τε . . .**  
**τε, τε . . . καί** both . . . and. **οὔτε**  
**. . . τε** not . . . but. **τε** is often  
*joined to rel. pronouns without chang-*  
*ing the meaning. This is due to the*  
*fact that relatives were originally de-*  
*monstratives*  
**Τεγέη, -ης** Tegea, a place in Arcadia  
**Τεγεῆται, -έων** Tegeates, inhabitants of  
 Tegea  
**τεθάναι, τεθνεώς, τέθνηκας** see **θνήσκω**  
**τείνω, τενέω, ἔτεινα, τέταμαι** extend,  
 tend, refer, belong to  
**Τέσπης, -εος** Teispes, son of Achæmenes  
**τειχέω, -ήσω** wall, fortify  
**τείχος, -εος, τό** wall, walled town,  
 fortress  
**τέκνον, -ου** child  
**τεκνοποιός** child-bearing  
**Τελαμών, -ώνος** Telamon, brother of  
 Peleus and father of Ajax  
**τελέθω** *poet. verb* be  
**τέλεος** complete, perfect  
**τελεώω, -ώσω** complete, accomplish,  
 bring to consummation or fulfillment  
**τελευταῖος** last. **τὸ τελευταῖον** *as adv.*  
 at last, finally  
**τελευταῶ, -ήσω** bring to an end, end,  
 die (*sc. βίον*),  
**τελευτή, -ῆς** end  
**τελέω, τελέσω (τελέω), ἐτέλεσα, τετέ-**  
**λεσμαι, ἐτελέσθην** complete, accom-  
 plish; *in pass.* be paid, expended  
**Τέλλος, -ου** Tellus, an Athenian  
*counted by Solon most fortunate of men*  
**τέλος, -εος, τό** fulfillment, completion,  
 end, issue, division (*of soldiers*); *as*  
*adv.* finally  
**τέμενος, -εος, τό** royal park, sacred plot  
 of land, domain  
**τενάγεια, -ων, τά** shoals, shallows  
**τεός** *Ep. for σός*  
**τέρας, -ατος, τό** portent, wonder, marvel  
**τέρμα, -ατος, τό** limit, bound  
**τεσσαράκοντα** *indecl.* forty  
**τεσσαρακοντόργυιος, -ον** of forty  
 fathoms
- τέσσερες, -α** four  
**τεσσερεσκαίδεκα** *indecl.* fourteen  
**τεσσερεσκαιδέκατος** fourteenth  
**τέταρτος** fourth  
**τέτορες, -α** *Doric for τέσσερες*  
**τετράγωνος, -ον** square  
**τετράκις** *adv.* four times  
**τετρακόσιοι, -αι, -α** four hundred  
**Τευκρίς, -ίδος, ἡ** *adj. fem. of Τευκρός*  
**Τευκρός, of Teucer (Τεῦκρος), Teu-**  
 crian, Trojan  
**τεχνάζω, -άσω** employ art, use cunning  
 or subterfuge, contrive; *so in mid.*  
**τέχνη, -ης** art, skill, craft, manner, way  
**τέως** *adv.* so long, meanwhile, for a  
 while, hitherto  
**Τέως, -ω, ἡ** Teos, a city of Lydia  
**τῆ** *dat. fem. of the art. (see ὅ, ἡ, τό) as*  
*adv.* where, how  
**Τήσιος** of Teos  
**Τηλεκλῆς, -έος** Telecles, father of  
 Theodorus of Samos  
**τηνικαῦτα** *adv.* then, at that time  
**Τήνιος, of Tenos, Tenian**  
**Τήνος, -ου, ἡ** Tenos, an island of the  
 Cyclades  
**τιάρη, -ης** tiara, turban  
**τίθημι, θήσω, ἔθηκα, ἔθεμεν, ἐτέθην** put,  
 place, put in a condition, make,  
 cause; *in mid.* make, establish, give  
 (a name)  
**τίκτω, τέξω, ἔτεκον, τέτοκα** give birth  
 to, bear, bring forth  
**τίλλω, τιλέω, ἔτιλα** pluck or pull out  
 hair  
**τιμάω, -ήσω** honor  
**τιμή, -ῆς** honor, dignity, office, task  
**τίμιος** precious, valuable  
**Τίμων, -ωνος** Timon, a citizen of  
 Delphi  
**τιμωρέω, -ήσω** assist, avenge; *in mid.*  
*take revenge upon, punish*  
**τιμωρή, -ης** aid, help, vengeance,  
 revenge, punishment  
**τιμωρός** aiding, avenging, for revenge  
**τίνω, τίσω, ἔτισα** pay a price, pay;  
*in mid.* make another pay, punish

- τις, τι** (*for decl. see Dial. 37*) *indef. pron. enclitic in all forms* some, any, someone, something, anyone, anything, many a one, they (*indef.*)  
**τίς, τί** (*for decl. see Dial. 36*) *interrog. pron.* who, what  
**τίσις, -ιος, ἡ** punishment, penalty, vengeance. **δοῦναι τίσιν** pay the penalty, be punished  
**(τλάω)** *only in 2 aor.* ἔτλην bring oneself to, bear, endure  
**Τμῶλος, -ου, ὁ** Tmolus, the name of a river and mountain in Lydia  
**τοι** *enclitic particle serving to express belief in an assertion* surely, in truth  
**τοι** *see σύ*  
**τοίγαρ** *inferential particle* therefore, accordingly  
**τοίνυν** *like τοίγαρ but always post-positive*  
**τιόσδε, -ήδε, -όνδε** such, such as follows  
**τοιούτος, -αύτη, -οὔτο** such, such as aforesaid, of this kind (*determined by the context*)  
**τοιουτότροπος, -ον** of such kind or fashion  
**τοίχος, -ου** wall of a room or house  
**τόκος, -ου** child-birth, delivery  
**τολμάω, -ήσω** have courage or hardihood, bring oneself, dare  
**τόλμη, -ης** courage  
**τόνος, -ου** measure (*of verse*)  
**τόξευμα, -ατος, τό** arrow  
**τοξεύω** shoot an arrow, use a bow  
**τόξον, -ου** bow *commonly in the pl.*  
**τοξότης, -εω** Bowman, archer  
**τοσόςδε, -ήδε, -όνδε** so great, so much, so many (so few)  
**τοσοὔτος, -αύτη, -οὔτο** so great, so much, so many (so few)  
**τότε** *adv.* at that time, then, formerly  
**τράπεζα, -ης** table  
**τρέις, τρία** three  
**τρέπω, τρέψω, ἔτρεψα and ἔτραπον, τέτραμμαι, ἐτρέπην** turn, rout, defeat; *in mid.* turn oneself, betake oneself  
**τρέφω**, bring up, maintain, support; **τρέφομαι, aor. ἐτρέφην** be brought up  
**τρέχω, 2 aor. ἔδραμον** run, move quickly, hasten  
**τρηχέως** *adv. of τρηχύς*  
**Τρηχινίη, -ης** Trachinia, a division of Central Greece  
**Τρηχίνιος** Trachinian, of Trachinia or Trachis  
**Τρηχίς, -ίνος, ἡ** Trachis, a city near Thermopylae. Sometimes used for **Τρηχινίη**  
**τρηχύς, -έα, -ύ** rough  
**τρίβω, -ψω** wear away, wear out, oppress; *in pass.* be engrossed or occupied  
**τριήκοντα** *indecl.* thirty  
**τριηκόσιοι, -αι, -α** three hundred  
**τριήραρχος, -ου** commander of a trireme, trierarch  
**τριήρης, -εος, ἡ** trireme, ship with three banks of oars  
**τρίμηνος, -ου, ἡ** period of three months  
**τρίπηχυς, -υ** *gen. -εος* three cubits tall or long  
**τρίπους, -ποδος, ὁ** tripod  
**τρίς** *adv.* thrice, three times  
**τρισχίλιοι, -αι, -α** three thousand  
**τριταῖος** on the third day  
**Τριτογενής, -έος, ἡ** Triton- (*perhaps Tritonis-*) born, an epithet of Athena  
**τρίτος** third. **τὸ τρίτον** *adv.* for the third time  
**τριφάσιος** threefold, three  
**τρίχες** *see θρίξ*  
**τριχῆ** *adv.* in three parts, threefold  
**τροπή, -ης** turning, rout  
**τρόπος, -ου** manner, habit, disposition  
**τρόπον** *adv.* in the manner, after the fashion  
**τροφή, -ης** nurture, rearing, nourishment  
**Τροφώνιος, -ου** Trophonius, a hero worshipped as a god and possessing an oracle near Lebadea in Bœotia  
**τροχοειδής, -ές** wheel-shaped, circular



τρύω wear down, afflict  
 Τρωικός Trojan. τὰ Τρωικά Trojan  
 times, Trojan War  
 τρώμα, -ατος, τό wound, heavy blow,  
 defeat  
 τρωματίζω, ἐτρωμάτισα, τετρωμάτι-  
 σμαι, ἐτρωματίσθην wound  
 τρωματίης, -εω a wounded man  
 τυγχάνω, τεύξομαι, ἔτυχον, τέτευχα  
 hit, hit upon, obtain, meet, gain; *with*  
*ptc.* happen  
 τύμβος, -ου tomb  
 Τυνδάρεως, -ω Tyndareus, *father of*  
*Helen*  
 τύπος, -ου blow, mark of a blow, im-  
 pression, figure, statue  
 τύπτω, (τύψω), ἔτυψα, τέτυμμαι strike,  
 smite  
 τυραννέω, be a tyrant *or* despotic ruler  
 τυραννίς, -ίδος, ἡ tyranny, despotic rule  
 τύραννος, -ου tyrant, absolute ruler  
 Τύριος Tyrian, of Tyre  
 Τύρος, -ου, ἡ Tyre, *a city of Phœnicia*  
 τύχη, -ης fortune, chance good luck  
 τῷυτό, τῷυτό, *crasis for τὸ αὐτό, τῷ*  
*αὐτῷ*

## Υ

ὕβρις, -ιος, ἡ wantonness, insolence  
 ὑγιαίνω be healthy, sound, sane  
 ὑγιής, -ές sound, healthy, sane  
 Ὑδάρνης, -εος Hydarnes, (1) *one of the*  
*seven conspirators against the false*  
*Smerdis; (2) a Persian general in*  
*command of the Immortals*  
 ὑδρήιον, -ου water pitcher  
 ὑδροφόρος, ό, ἡ water carrier  
 ὕδωρ, ὕδατος, τό water  
 υἱός, -οῦ son  
 ὑμεῖς, ὑμέων, ὑμῖν, ὑμέας *pers. pron. of*  
*the 2 pers. pl. you*  
 ὑμέτερος *poss. pron. of the 2 pers. pl.*  
*of you, your*  
 ὑπαίρέω take away secretly *or* under-  
 handedly, make away with  
 ὑπαρπάζω snatch away from under.  
 ὑπαρπάζειν τὸν λόγον take the word  
 out of one's mouth

ὕπαρχος, -ου subordinate commander,  
 viceroy  
 ὑπάρχω begin, make a beginning of,  
 come into being, be in existence, be  
 ready, be, belong to, fall to  
 ὕπειμι be under, remain, be at com-  
 mand  
 ὑπεκδύομαι *with 2 aor. act. -έδυν* slip  
 out from behind  
 ὑπέκκειμαι be carried to a place of  
 safety, be stored safely away  
 ὑπεξαιρέω put aside, remove from under,  
 exclude  
 ὑπέξειμι withdraw gradually, give way  
 ὑπεξείρω draw out from under  
 ὑπέρ *prep. with gen.* on behalf of, in-  
 stead of  
 ὑπεραιωρέομαι, *aor. -αιωρήθην* lie off  
 (*of a boat*)  
 ὑπεράκριος, -ον upon the heights. οἱ  
 ὕ. highlanders  
 ὑπεραλγέω suffer excessively  
 Ὑπεράνθης Hyperanthes, *son of Darius,*  
*who fell at Thermopylae*  
 ὑπεραρρωδέω be afraid of  
 ὑπερβάλλω go beyond, exceed, outbid,  
 overflow; *in mid.* surpass, conquer,  
 delay, linger  
 ὑπερεπαινέω praise above measure  
 ὑπερέχω be above, overtop  
 ὑπερήδομαι be greatly delighted  
 ὑπερίσταμαι *with intr. tenses of act., 2*  
*aor., perf. and plupf.* stand above  
 ὑπερλυπέομαι be distressed beyond  
 measure  
 ὑπερμεγαθής, -ές immensely great  
 ὑπερμεθύσκομαι, *aor. -εμεθύσθην* get  
 excessively drunk  
 ὑπερπίπτω pass, go by  
 ὑπερτίθημι hand over *or* communicate  
 a thing to another; *so in mid.*  
*especially to ask advice*  
 ὑπερφυής, -ές overgrown, enormous  
 ὑπέχω hold a cup under, hold out to  
 receive, undergo, be subject to. δίκας  
 ὑπέχειν have to give an account of  
 ὑπήκοος, -ον subject, obedient

ὑπηρετέω serve, minister to; *in pass.*  
 be done a service  
 ὑπηρέτης, -εω servant  
 ὑπλήμαι give in, give over, cease from;  
*so in mid.*  
 ὑπίσταμαι *and intr. tenses of act., 2*  
*aor., perf., and plupf.* stand under  
 (*as support*), resist, withstand  
 ὑπισχνέομαι promise, undertake  
 ὑπνόομαι, -ώσομαι, sleep, be asleep  
 ὕπνος, -ου sleep  
 ὑπό *prep.* (1) *with gen., denoting cause*  
*and agency* because of, by; (2) *with*  
*dat.* under (*of position*), in subjection  
 to; (3) *with acc.* under (*with idea*  
*of motion*), under shelter of, behind,  
*of time* at, near, during  
 ὑποβαίνω go under *or* below  
 ὑπόγειος, -ον underground  
 ὑποδέεστος *comp.* inferior  
 ὑποδεικνυμι give a glimpse  
 ὑποδέκομαι receive hospitably, promise,  
 admit, come next to, border upon.  
 οὐκ ὑπ. deny  
 ὑποδέμω, *aor.* -έδειμα lay as foundation  
 ὑποδύνω, ὑποδύομαι, *with 2 aor. act.*  
 ὑπέδυν undergo, go under  
 ὑποζύγιον, -ου yoke-animal, beast of  
 burden  
 ὑποθήκη, -ης suggestion  
 ὑποθωπέω flatter  
 ὑπόκειμαι lie under, be placed under,  
 be assumed *or* suggested  
 ὑποκρίνομαι reply, answer  
 ὑπόκρισις, -ιος, ἡ answer, response  
 ὑποκύπτω stoop under a yoke, bow to  
 ὑπολαμβάνω take up, reply  
 ὑπολείπω leave behind, leave remain-  
 ing  
 ὑπομένω stay behind, await  
 ὑποπτεύω suspect  
 ὑποστόρνυμαι (*only in perf.* ὑπέστρω-  
 μαι) be spread under, lie under  
 ὑποστρέφω turn around, return  
 ὑπόσχεσις, -ιος, ἡ promise  
 ὑποτίθεμαι suggest, advise  
 ὑποτύπτω dip down

ὑποχέομαι *perf.* -κέχυμαι be poured  
 over, be spread under; *metaphori-*  
*cally* steal over, well up from un-  
 der  
 ὑποχωρέω withdraw  
 ὕπιος on one's back  
 ὑπώρειαι, -έων foot of a mountain, skirts  
 of a mountain range  
 Ὑρουιάδης Hyrcæades, a *Mardian* who  
 found the way to enter the citadel of  
 Sardis  
 ὕς, ὕος, ὄ boar  
 Ὑστάσπης, -εος Hystaspes, father of  
 Darius  
 ὕστατος last. ἡ ὕσάτη (*sc.* ἡμέρη)  
 the last day  
 ὕστεραιος later. τῇ ὕστεραίῃ on the  
 next day; *so also* ἐς τὴν ὕστεραίην  
 ὕστερος later, latter; ὕστερον *as adv.*  
 later, afterwards  
 ὑψηλός high, steep  
 ὕψος, -εος, τό height  
 ὕω, ὕσω, ὕσα, ὕσθην rain; *in pass.* be  
 rained upon

## Φ

Φαιδυμή, -ης Phædymia, daughter of  
 Otanes and wife of the false Smerdis  
 φαίνω, φανέω, ἔφηνα, ἐφάνην show,  
 reveal, explain, set forth; *in mid. and*  
*pass.* appear, seem, be shown  
 φαλακρόομαι be bald  
 φαλακρός bald  
 Φάληρον, -ου Phalerum, one of the har-  
 bors of Athens  
 φανερός visible, manifest, evident  
 φαντάζομαι show oneself, become visi-  
 ble, make a show, exalt oneself  
 Φαρνάσπης, -εω Pharnaspes, father of  
 Cassandane, wife of Cyrus  
 Φάσηλις, -ιος, ἡ Phaselis, a Dorian  
 city on the coast of Lycia  
 Φᾶσις, -ιος Phasis, a river in Colchis  
 φάσμα, -ατος, τό apparition, portent  
 φάτις, -ιος, ἡ saying, story, rumor  
 φαῦλος bad, trivial, insignificant  
 φερέγγυος, -ον capable

- φέρω, οἴσω, ἤνεικα, ἠνείχθην bear, bear down (*intr.*), carry, carry off, lead (*of a road*), refer to, incline to; *impers.* φέρει it is to one's interest, is conducive to; *in mid.* carry off for oneself, gain, win; *in pass.* be borne, be swept, rush
- φεύγω, φεύξομαι, ἔφυγον, πέφευγα flee, escape, be in exile, be banished
- φήμη, -ης *a* saying, utterance, report, augury or omen, fame
- φημί say, affirm, assert, say yes; οὐ φημί deny, refuse; *occasionally the mid. is used in the sense of the act.*
- φθάνω, *aor.* ἔφθασα, ἔφθην do first, anticipate
- φθέγγομαι, φθέγξομαι, ἐφθεγξάμην utter a sound, speak
- φθείρω, φθερέω, ἔφθαιρα, ἔφθαρμαι, ἐφθάρην destroy, ruin
- φθονερός jealous, envious, grudging
- φθονέω, -ήσω begrudge, envy
- φθόνος envy, jealousy
- φθορή, -ῆς destruction, ruin
- φιάλη, -ης bowl
- Φίλαγρος, -ου Philagrus, *an Eretrian who betrayed the city to the Persians*
- φιλέλλην, -ηνος, ὁ, ἡ fond of the Hellenes
- φιλέω, -ήσω love, like, be fond of, be accustomed to
- φίλιος friendly
- Φιλιππίδης, -εω Philippides, *an Athenian who ran from Athens to Sparta to ask aid before the Battle of Marathon*
- Φίλιτις, -ιος Philitis, *an Egyptian shepherd, for whom a pyramid was named*
- φιλοπότης, -ες fond of drinking
- φίλος friendly, dear; *as subst.* friend
- φιλοσκώμων, -ον fond of joking
- φιλοσοφέω, -ήσω love or pursue knowledge
- φιλοφρόνως *adv.* kindly, hospitably
- φλαύρος petty, trivial, indifferent, bad
- φλαυρῶς *adv. of foregoing.* φλαυρῶς ἀκοῦειν to be ill spoken of
- Φλειοῦς, -οὔντος Phlius, *a town of Phliasia, a small district in the Peloponnese*
- φλοιός, -οῦ bark of trees
- φοβέομαι, ἐφοβήθην fear, be alarmed
- φοβερός fearful, frightful, terrifying
- φόβος, -ου fear, terror, panic fear
- Φοινίκη, -ης Phoenicia, *a strip of coastland in Syria*
- Φοινικήιος Phoenician, of Phoenicia
- Φοῖνιξ, -ικος, ὁ (1) a Phoenician; (2) Phoenix, *a river near Thermopylae*
- φοιτάω (-έω) *a frequent. verb* go back and forth, keep going, visit
- φονεύς, -έος, ὁ slayer, murderer
- φονεύω slay, kill
- φόνος, -ου bloodshed, murder
- φορέω, -ήσω *frequent. of φέρω* keep carrying, wear, have
- φόρος, -ου tribute
- φορτίον, -ου freight
- φόρτος, -ου load, freight
- φράγμα, -ατος, τό fence, breastwork
- φράζω, -άσω, ἔφρασα, ἐφράσθην point out, show, make known, tell, declare; *in pass.* ponder, consider
- Φραόρτης, -εω Phraortes, *name of the father and the son of Deioces, tyrant of the Medes*
- φράσσω, φράξω, ἔφραξα, πέφραγμαί, ἐφράχθην fortify, defend, protect; *so in mid.*
- Φραταγούνη, -ης Phratagune, *a wife of Darius*
- φρέαρ, -ατος, τό well
- φρενήρης, -ες sound of mind
- φρενοβλαβής, -ές deranged, crazy
- φρήν, φρενός, ἡ heart, mind; *also in pl.*
- φρονέω, -ήσω think, be minded, purpose, be on the side of *someone*, side with. εὖ φρονεῖν be wise. μέγα φρονεῖν have high thoughts, be presumptuous, boast
- φρόνημα, -ατος, τό mind, spirit, purpose, pride

φροντίζω consider, ponder, take thought, think upon  
 φροντίς, -ίδος, ἡ thought, attention, care, concern. ἐν φροντίδι εἶναι to think  
 φρουρέω, -ήσω guard, watch  
 Φρυγίη, -ης Phrygia, a district of Asia  
*Minor*  
 Φρύξ, Φρυγός, ὁ a Phrygian  
 φυγάς, -άδος, ὁ, ἡ exile  
 φυγή, -ῆς flight, exile  
 Φύη, -ης Phya, a woman whom Pisis-tratus dressed up to represent Athena  
 φυλακή, -ῆς guarding, guard. φυλακὴν (ἐν φυλακῇ) ἔχειν to guard, be on the watch; ἐν φυλακῇ εἶναι be guarded  
 φύλακος, -ου = φύλαξ  
 φύλαξ, -ακος, ὁ guard, guardian  
 φυλάσσω, φυλάξω guard, protect, defend, watch for; *in mid.* be on guard against, beware of; *occasionally the act. is used with this meaning*  
 φύλη, -ης tribe  
 φύλλον, -ου leaf  
 φῦμα, -ατος, τό growth, tumor  
 φῦσαι, -έων pair of bellows  
 φυσίζοος, -ον life-producing, life-giving  
 φύσις, -ιος, ἡ nature, natural quality, origin, birth  
 φύω, φύσω, ἔφυσα *trans.* make to grow, produce, bring forth. ἔφυν (*2 aor.*), πέφυκα, and *pass., intr.* come into being, grow  
 Φώκαια, -ης Phocæa, a town in Lydia  
 Φωκαιεύς, -έος, ὁ a Phocæan  
 Φωκεύς, -έος, ὁ a Phocian  
 φωνέω, -ήσω utter a sound, speak, cry out  
 φωνή, -ῆς sound, voice, speech  
 φῶρ, φωρός, ὁ thief  
 φῶς, -ωτός τό, light

## X

χαίρω, χαιρήσω, κεχάρηκα, ἐχάρην rejoice, be pleased, take leave, be done with (*in inv.* χαιρέτω). χαίρων

(*with another verb*) safe, with impunity. *The mid. and pass. are used in the same sense as the act.*  
 χαλεπός hard, difficult, harsh, cruel  
 χαλεπῶς *adv.* of foregoing  
 χάλκεος of bronze  
 χαλκεύς, -έος, ὁ smith  
 χαλκήιον, -ου smithy, forge  
 χαλκός, -οῦ bronze, a vessel made of bronze  
 χαμάθεν *adv.* from the ground  
 χαρακτήρ, -ῆρος, ὁ mark, distinctive mark, character, features (*of a face*)  
 χαράσσω, -ξω make sharp, exasperate; *in pass.* be exasperated  
 χαρίζομαι, -ιέομαι, ἐχαρισάμην, κεχάρισμαι please, gratify, be pleasing.  
 κεχαρισμένος pleasing, agreeable, acceptable  
 χάρις, -ιτος, *acc.* χάριτα and χάριν, favor, thanks, gratitude. χάριν εἶδέναι or ἔχειν be grateful  
 Χαροπίνος, -ου Charopinus, brother of Aristagoras, tyrant of Miletus  
 χεῖλος, -εος, τό lip, edge, rim  
 χειμερίζω, *aor.* ἐχειμέρισα pass the winter, winter  
 χειμών, -ῶνος, ὁ winter, storm  
 χεῖρ, χειρός, ἡ hand, arm, body of men, force  
 χειρόομαι, -ώσομαι get in hand, subdue  
 χείρων, -ον *irreg. comp.* of κακός worse  
 χελώνη, -ῆς tortoise  
 Χέοψ, -οπος Cheops, a king of Egypt  
 Χερσονήσος, -ου, ἡ the Chersonese, a peninsula of Thrace along the Hellespont  
 χεῦμα, -ατος, τό bowl  
 Χεφρήν, -ῆνος Chefren, a king of Egypt  
 χέω, ἔχεα, κέχυμαι, ἐχύθην pour, scatter  
 χθιζός of yesterday  
 χιλιάς, -άδος, ἡ a thousand  
 χίλιοι, -αι, -α a thousand  
 Χίλων, -ωνος Chilon, a Spartan  
 Χίος, -ου, ἡ Chios, an island in the Ægean

- Χοάσπης, -εω, ὁ** Choaspes, a river of Susiana
- Χοιρέαι, -έων** Choëreæ, a town in Eubæa
- χόλος, -ου** anger, rage
- χράω, -ήσω, ἔχρησα** of a god or oracle declare, proclaim, direct, respond; *in mid.* seek oracle, consult or use an oracle, use, enjoy, experience; *in pass.* be declared or proclaimed by oracle, be used
- χρεόν indecl. adj. (strictly neut. ptc. of χράω)** need, necessity, fate; usually *in phrase* **χρεόν ἐστὶ** it is necessary, fated, expedient or right
- χρή properly indecl. subst.** necessity, right, fate. **χρή (sc. ἐστὶ)** it is right, fated, one must. **χρήν (for χρῆ ἦν)** it was fated or necessary, one ought (*of unfulfilled obligation*)
- χρηίζω, -σω, ἐχρήμισα** ask, desire, beg
- χρήμα, -ατος, τό** thing, matter; *in pl.* possessions, wealth, money
- χρήσιμος, -ον** useful, serviceable, used
- χρησολόγος, -ου** expounder of oracles
- χρησμός, -οῦ** oracle, oracular response
- χρηστηριάζομαι** consult an oracle
- χρηστήριον, -ου** oracle, seat of an oracle, response of an oracle
- χρηστός** good, useful, serviceable. **τὰ χρηστά** benefits, kindnesses
- χρίω** anoint
- χρονίζω** spend time
- χρόνος, -ου** time. **χρόνω** in time. **ἐς χρόνον** hereafter. **ἐπὶ χρόνον** for a time
- χρύσεος** of gold, golden
- χρυσόδετος, -ον** set in gold
- χρυσός, -οῦ** gold
- Χύτροι, -ων properly** pots for boiling a name given to the hot baths at Thermopylæ
- χωρέω, -ήσω (1)** go forward, come on, advance, continue, come out, succeed; (2) contain, hold
- χώρη, -ης** land, country, place, position. **κατὰ χώραν** in place
- χωρίζομαι, κεχώρισμαι, ἐχωρίσθην** be separated, be different
- χωρίον, -ου** place
- χωρίς (1) adv.** separately, apart, besides, except; (2) *prep. with gen.* apart from, besides
- χώρος, -ου** space, place, land, country
- Ψ**
- ψακάς, -άδος, ἡ** small drop, drizzling rain
- Ψαμμήνιτος, -ου** Psammenitus, a king of Egypt
- Ψαμμήτιχος, -ου** Psammetichus, a king of Egypt
- ψάμμος, -ου, ἡ** sand
- ψαύω** touch
- ψευδής, -ές** false, untrue
- ψεύδω, -σω** cheat, balk, disappoint; *in mid.* be false, speak falsely; *in pass.* be cheated, disappointed
- ψεύστης, -εω** liar, cheat
- ψήγμα, -ατος, τό** shavings, scrapings. **ψ. χρυσοῦ** gold-dust
- ψηφιδοφόρος, -ον** giving one's vote
- ψηφίζομαι, aor. ἐψηφισάμην** vote, cast a vote, resolve
- ψήφος, -ου, ἡ** pebble, vote
- ψιλώω, -ώσω** strip bare, rob
- ψόφος, -ου, ὁ** an inarticulate sound, rustling
- Ψυττάλεια, -ης** Psyttaleia, a small island near Salamis
- ψυχή, -ῆς** life, spirit, soul
- ψυχρός** cold
- Ω**
- ὦ** a mere sign of the vocative, usually not to be translated
- ὦδε adv.** thus, in this way, as follows
- ὠθέω, ὠσω, ὠσα** push, thrust; *in mid.* thrust back from oneself, force one's way
- ὠθίζω, -ισω = ὠθέω;** *in mid.* wrangle
- ὠθισμός, -οῦ** jostling, struggling, (*of words*) hot dispute

<p>Ὠκυτός, -ου Ocytus, father of Adimantus, the Corinthian  ὄλλοι <i>crasis for οἱ ἄλλοι</i>  ὤμος, -ου shoulder  ὤν (οὖν) <i>adv.</i> therefore, now, at any rate  ὠνέομαι buy, purchase; <i>in pres. and impf.</i> offer to buy, bargain for  ὠνή, -ῆς buying, purchase  ὠραίος timely, ripe, mature  ὠρη, -ῆς regard  ὠρη, -ῆς time, season, proper time  ὥς <i>adv.</i> so, thus. καὶ ὥς even so, nevertheless. οὐδ' (μηδ') ὥς not even so</p>	<p>ὥς (1) <i>rel. adv.</i> as; (2) <i>conj.</i> that (= ὅτι), in order that (= ἵνα, ὅπως), when, how; (3) <i>prep.</i> to; (4) <i>with ptc.</i> as, as if; (5) <i>with numerals</i>, about, nearly  ὥσαύτως <i>adv.</i> in like manner, just so  ὥσπερ <i>strengthened ὥς rel. adv.</i> as if, just as  ὥστε (1) <i>conj.</i> so that; (2) <i>with ptc.</i> showing causal force, since, inasmuch as (<i>like ἅτε, οἷα</i>)  ὦτα <i>see οὖς</i>  ὠφελίη, -ῆς aid, help, advantage  ὠφθην <i>see ὄραω</i></p>
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