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THE HISTORY

OF

THE PERSIAN WARS,

FROM

HERODOTUS.

WITH

COPIOUS NOTES,

PARTLY COMPILED AND TRANSLATED, PARTLY ORIGINAL;

EXAMINATION QUESTIONS, INDEXES, &c.

BY CHARLES WILLIAM STOCKER, D.D.

LATE FELLOW OF ST. JOHN'S COLLEGE, OXFORD, AND PRINCIPAL OF
ELIZABETH COLLEGE, GUERNSEY.

FOR THE USE OF SCHOOLS AND COLLEGES.

IN TWO VOLUMES.

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TO

RICHARD STOCKER, Esq.

OF GUY'S HOSPITAL,

NOT ONLY

AS A SLIGHT TRIBUTE OF AFFECTIONATE ESTEEM FOR

HIS MANY EXCELLENCIES,

BUT

AS A GRATEFUL ACKNOWLEDGEMENT OF THE
IMPORTANT AID RECEIVED IN THE ENSUING PAGES

FROM HIS CHEERFUL AND INDEFATIGABLE

ASSIDUITY IN COLLECTING, COLLATING,

AND VERIFYING ILLUSTRATIONS;

THE PRESENT WORK IS RESPECTFULLY DEDICATED,

BY HIS SON.

JANUARY XVII. MDCCXXXI.



P R E F A C E.

ALTHOUGH no one ancient writer, perhaps, is so universally read as Herodotus, almost insurmountable obstacles have as yet stood in the way of the reception of his history into Schools. However much might be done by the caution of the Master to avoid the exceptionable passages, they are so frequent in their occurrence, and so thickly interspersed in the course of the narrative, that to steer intirely clear of them requires a quick eye and a practised hand. The object of the present Editor was, in the first place, to select such portions of the Author as would give the *Continuous History* of the Persian Empire from its foundation under Cyrus till the termination of its second war with Greece by the disastrous defeats of Plataea and Mycale ; retaining so much of the collateral history as was essential for the elucidation of the main branch ; and omitting all other digressions, episodes, anecdotes, and discussions. When this first point was achieved,

the next was to revise what was retained, and to expunge every expression which was in any degree objectionable. In the execution of this part of his task, if the Editor has erred, he can confidently assert that it is on the side of over-fastidiousness.

In the Text, thus refined, the greatest pains have been taken to preserve *consistency*; to render Herodotus (as far as possible) uniform with himself. Of various readings, however, little notice has been taken; the schoolboy has other, more important, subjects to engross *his* attention. The next care was to revise the punctuation and accentuation throughout. The principles of accentuation are frequently referred to in the Notes, and it is believed that this portion of the work will prove peculiarly acceptable and useful to the Student.

In the Annotations it has been the Editor's aim rather to form a digest of what was useful in others than to obtrude his own opinions. He has been particularly anxious never to borrow without acknowledgement; he has therefore subjoined the initials of the authorities from whom the substance of the Notes has been derived; and this he has done even in cases when he found that another commentator coincided with him in references or observations: in the first few pages this rule has been less rigidly observed.

Whether the Greek quotations are too liberally introduced is a matter of opinion. It has not been done unadvisedly. In the Classes by whom Herodotus is read at Schools, there will be boys of several stages of proficiency and various gradations of capacity: a judicious instructor will know how to equalize the task to the individuals constituting such Classes, by exacting from them an acquaintance with the contents of the Notes proportionate to their attainments and their capabilities. In order to save room, a liberty has been taken in condensing many of the quotations by the omission of words not immediately bearing on the point in question. In quoting the glosses of Hesychius and other lexicographers, still greater licence has been used in accommodating the verbs, nouns, &c. so as to correspond precisely in their inflexion with the expressions of our author which they are adduced to illustrate. In citations by the name of Didymus, Pseudo-Didymus is to be understood. It need hardly be observed, that a few of the references are inserted rather for the convenience of the Master than for the use of the Scholar.

In a grammatical point of view, it is hoped, the Notes will be found to leave little further to be desired. In the Geographical notices nothing more has been given, generally speaking, than the ancient and modern syno-

nyms, the etymologies, the names of celebrated natives, and such particulars as might in no wise interfere with the constant use of Maps, which are essential to the right understanding and true enjoyment of every Historian.

But the most laborious, and yet least ostentatious department of the work, has been to verify and rectify the references to classic writers throughout the mass of authorities from which the Notes are compiled. No one, who has not personally made the experiment, can fairly appreciate the irksomeness and difficulty of such an undertaking, or conceive the immense number of errors which occur in the most valuable standard works, and which are perpetuated from century to century by transfusion from one book to another. After all the pains and time bestowed, there is still much opening for improvement in this respect: the Editor has not always had the same authors or the same editions to consult; he has therefore been often obliged to take references on trust. Should a future edition be called for, he hopes to correct this, with any other deficiencies which may be kindly pointed out.

Laleham, January, 1831.

EXPLANATIONS

OF THE

ABRIDGED REFERENCES.

- A. The excellent edition of Lempriere by Professor Anthon, (published in this country by Mr. Barker, in one vol. 8vo.) which contains a fund of geographical, etymological, and antiquarian knowledge.
- AP. The notes of H. Apetzius in Matthiae's Herodotus.
- AR. Dr. Arnold's Thucydides. The critical execution of this edition does justice to its beauty in a typographical point of view, and to the high character which its editor previously enjoyed in the literary world. One volume only is yet published.
- B. Bos's Ellipses; the numeral following refers to the pages of the original work, which are noted in the margin of subsequent editions. (See Seager's Abridgment in a small volume octavo.)
- BA. The notes of Barnes on Euripides, &c. Besides these there is in my possession the Professor's own copy of "Esther," with many additional autograph notes, of which I have occasionally availed myself.
- BE. The notes in Beloe's Herodotus; for which I am chiefly indebted to *TR*.
- BL. The notes of Dr. Blomfield (the present Bishop of London) on Æschylus, &c. I have derived most important assistance from the valuable materials collected in the Glossaries; but, much as I have borrowed, the treasures which remain untouched will be found ample, in almost every instance, to repay the trouble of further reference.
- BLO. It will be observed that, in the latter part of this first volume, no sparing use has been made of the erudition with which Dr. Bloomfield's notes on Thucydides are stored. (See his edition, just published, in three small vols.)
- BO. The "Apparatus" of Borheck has scarcely indemnified me for the trouble of consulting it. The typography is wretched, and not over-correct; and the little utility of the book is rendered still less by the accents being altogether omitted. I owe however most of the notes of *GR.* to Borheck.
- C. Coray; see p. 160. n. 13.
- CAS. Casaubon.

- CR.** The excellent works on the Geography of Italy and Greece published, with splendid Maps, by my friend Dr. Cramer.
- D.** Damm's Homeric and Pindaric Lexicon.
- DAL.** Dalzel's "*Collectanea Græca Majora.*"
- D. M. C.** Dawes' "*Miscellanea Critica.*"
- DU.** The notes of Duker on Thucydides.
- E.** The notes of Dr. Elmsley on various Greek Plays. It is impossible to pass by so illustrious a name without expressing the melancholy regret, with which all, who witnessed and admired the brilliancy of the scholar softened and endeared by the benevolence of the man, must speak of Professor Elmsley as of one *who has been.*
- ER.** Ernesti.
- F.** Fischer; chiefly in his commentaries on Weller's Greek Grammar.
- G.** Professor Gaisford. The notes of his edition are the same as those in Schweighæuser's Herodotus, with the omission of several discussions on controverted passages, and with the addition of no great number from other sources, and of a very few original observations, the appositeness of which must make us regret their paucity and brevity.
- GL.** *Glossæ Herodoteæ.*
- GR.** Gronovius.
- H.** Hoogeveen on the Particles: the numerals following denote the section, or subdivision, of the word referred to. (See Seager's Abridgment in a small volume octavo.)
- HE.** The notes of Professor Heyne on Virgil, Homer, &c.
- HER.** Professor Hermann; whose profound and extensive scholarship would be more admired, were it tinctured with less haughtiness.
- HO.** Hopfner.
- HUT.** Hutchinson's notes on Xenophon.
- J.** Jacobs.
- K.** Mr. Kidd, the present Head Master of Norwich School; to whom (when Second Master of Merchant Taylors') I was indebted for the rudiments of Greek.
- KU.** Kuster on the Middle Verbs; and his notes on Aristophanes.
- L.** Larcher's admirable notes, with essays on the Chronology, Geography, &c. of Herodotus,—a work of indispensable utility. In some instances the geographical notices are, nearly word for word, the same as those in Lempriere.
- LAU.** Mr. Laurent's Translation, which is executed with praiseworthy fidelity: the notes abound in references to Matthiae's Greek Grammar, and contain some interesting original matter.
- LE.** Lennep.
- LEI.** Leisner,

- M.* Dr. Matthiæ's Herodotus, which is called a reprint of Mr. Gaisford's edition. There are *some* improvements in the text, but, in the majority of instances, the variations appear arbitrary. The notes are not numerous; some few of them are valuable: the style in which they are written is, at times, obscure. The excellent Greek Grammar by the same scholar has been perused over and over again for the purpose of collecting elucidations of the construction and phraseology adopted by our author. It is cited as M. G. G., the figures following refer to the section, &c.
- M.A.* Maittaire on the Greek Dialects. (See Seager's Abridgment in one small volume octavo.)
- MAR.* Markland's notes on Euripides.
- MO.* The notes of Dr. Monk (the present Bishop of Peterborough) on Euripides.
- MUS.* The notes of Dr. Musgrave on Sophocles and Euripides.
- P.* Portus; Ionic Lexicon.
- POR.* Professor Porson's notes on the Greek Plays.
- R.* Major Rennell's Geography of Herodotus. The Republication of this very superior work reached me too late for me to avail myself of it. For the notes bearing this initial I am mostly indebted to *TR.*
- REI.* Reiz on Viger.
- S.* The justly popular edition of Herodotus by Professor Schweighäuser (with his Lexicon) has been of infinite service to me.
- S.I.* Salmasius on Solinus.
- SCH.* Schæfer on Bos, &c.
- SCHL.* Schleusner's Lexicon: from this I have borrowed many glosses. It is a very valuable work, but disfigured by faulty references in almost every page.
- SCHN.* Schneider's Lexicon, notes on Xenophon, &c.
- SCHW.* Schwebel on Bos.
- SP.* Spelman's Translation of Xenophon's Anabasis, contained in No. III. of Valpy's Family Classical Library.
- ST.* Steger's Herodotus: the notes are pithy and appropriate. In the second volume the learned Editor is too apt to borrow without acknowledgement. It is a pity that the ninth book is not comprised in this extremely useful edition. M. Steger, I should imagine, was the author of the article "On Gaisford's Herodotus" in the Jena Literary Gazette. (*Class. Journ.* xl. lxxix.)
- T.* Mr. Trollope's notes in his edition of Homer; a work highly creditable to the learning and good taste of the Editor.
- TR.* The anonymous Editor of the Translation of Herodotus, published at Oxford, 1824. The notes are a judicious selection: the references to Rennell, Mitford, &c. are useful and well chosen.
- VIG.* Viger on the Greek Idioms; the numerals refer to the chapter,

- section, and rule. (See Seager's Abridgment, in one small volume octavo.)
- V. Valckenaeer and Wesseling. These illustrious critics stand first on the list of annotators in point of merit, and nearly so in point of time. It would be impertinent to say more on such pre-eminent services as they have rendered to the student of Herodotus.
- WA. Wasse's notes on Thucydides.
- WE. Weiske.
- WY. For Professor Wytténbach's annotations, which are valuable though not numerous, I am indebted to G.

The Reader is requested to make the following Alterations:

- p. 12. n. 61. recent editions have ἀπροσδοκήτοις
 p. 22. n. 68. see p. 59. n. 13.
 p. 23. n. 76. *dele* Phidippides,
 p. 29. l. 10. ταῦτα
 p. 38. n. 70. *read* last instead of second
 p. 42. l. 14. ἐπαγγείλαντι
 p. 66. n. 89. θεῖη
 p. 69. l. 18. see p. 135. n. 78.
 p. 91. n. 67. see p. 237. n. 60.*
 p. 98. n. 49. *read* Κεραυνός
 p. 105. n. 29. see p. 212. n. 12.
 p. 142. n. 44. *read* ἡ νοῖσος
 p. 223. n. 30. dell' †
 p. 282. n. 42. κρίσιν or
 p. 296. n. 75. πρὸς Ἀθηναῖον
 p. 300. n. 18. κεκράτηκεν;

* I am under much obligation to Professor Jeremie, of the East-India College at Haylebury, for obtaining the following information from one of the Assistant Professors, Mirza Ibrahim. "For *Bojuk* (more properly *Bejuck*) 'half' or 'little' *read Beyuk* (more correctly written *Beyug*) 'great.' This *Beyug* is the same as *Beg* (*Beyg*), 'a governor or chief of a province or department,' so contracted from frequency of use. *Beyug* (*Beyg*), singularly like our word *Big*, is from the Persian *Buzurg* 'great.' *Kitchik* signifies 'small,' being a corruption of the pure Persian word *Kuchic*." The Mirza, adds Mr. Jeremie, has already made much progress in translating Herodotus into Persian, a work hitherto unattempted, and likely to prove peculiarly interesting to his countrymen.

† I am indebted, through a friend, to Mr. Santagnello for pointing out the passage where this occurs:

*Le crespe chiome d' or puro lucente,
 E' l lampeggiar dell' angelico riso,
 Che solean far in terra un paradiso,
 Poco polvere son, che nulla sente!*

Petrarca, Pt. II. Son. xxiv.

ARGUMENT OF THE FIRST BOOK.

Hostilities between Greeks and Barbarians commence with the abduction of women ; Io, Europa, Medea, Helen : i—v. Empire of Lydia : vi. Crœsus exacts tribute from Asiatic Greeks, subdues Lower Asia : xxvi—xxviii. Solon, “ Tellus ; Cleobis, and Biton.” Atys accidentally slain at a boar-hunt by Adrastus : xxix—xlv. Consultation of oracles, xlvi. liii—lvi. Factions at Athens, Pisistratus. Sparta; code of Lycurgus, lix—lxvi. Crœsus leagues with Sparta, crosses the Halys, fights a drawn battle with Cyrus, returns, disbands his troops, is followed by the Persians, besieged in Sardis, and taken ; Cyrus spares his life : lxi—xc. Empire of Assyria : of Media ; Deioces builds Agbatana ; Phraortes ; Cyaxares expels the Scythians, and takes Ninus : xciv—cvi. Astyages, his dream, he marries Mandane to Cambyses, gives Cyrus for Harpagus to destroy, discovers his grandson, and punishes Harpagus ; who, in revenge, urges the prince to rebel. The Medes twice defeated, Astyages taken : cvii—cxix. Cyrus attacks the Asiatic Greeks. Revolt and subjugation of Lydia. Phœcæan and Teian emigration. Ionia, Caria, and Lycia subdued by Harpagus : cxli—clxxvi. Upper Asia conquered by Cyrus. Babylon taken. Expedition against the Massagetae ; Cyrus crosses the Araxes, and is slain by Tomyris : clxxvii—ccxiv.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΠΡΩΤΗ.

ΚΛΕΙΩ.

ΗΡΟΔΟΤΟΥ Ἀλικαρνησσῆος¹ ιστορίης² ἀπόδεξις³ ἡδε⁴ ὡς
μήτε τὰ γενόμενα⁵ ἔξ⁶ ἀνθρώπων τῷ χρόνῳ ἐξίτηλα⁷ γένηται,⁸
μήτε ἔργα μεγάλα τε καὶ θωμαστὰ,⁹ τὰ μὲν "Ελλησι,"¹⁰ τὰ δὲ

1. [Ἀλικαρνησσῆος] Ionic for Ἀλικαρνασσέως : in like manner βασιλῆος, &c. by the figure of diction which the grammarians call antithesis. When a proper name is followed by a national name, the article is often omitted ; as Θουκυδίδης Ἀθηναῖος, Thucydides, i. 1. M. G. G. 273. Halicarnassus, now Bodrum, or Tabia, was also the birth-place of Dionysius the historian, and was celebrated for the Mausoleum, one of the seven wonders of the world.

2. *ιστορίης*] of the historical researches. Ionic for *ιστορίας* : so αἰτίην, χώρη, &c. by antithesis.

3. *ἀπόδεξις*] a publication. Ionic for ἀπόδειξις : see note on ἔξει, c. 6.

4. ἡδε] this; ἡδε, it has pleased; ἡδε, in poetry, and.

5. γενόμενα] has here the force of the perfect; Plato opposes it not only to the present, κοινωνοὶ γενόμενοὶ τε καὶ γεγονόμενοι, but also to both present and future, πάντα τὰ πράγματα, γεγονόμενα, καὶ γενόμενα, καὶ γενησόμενα, Leg. vi. p. 615, 665. WY.

6. ἔξ] by; ἔξ, six. Ionic in the sense of ὅπδ, as τὸ προσταχθὲν ἐκ τοῦ Κύρου, i. 13.; τὰ λεχθέντα ἔξ Ἀλεξάν-

δρου, vii. 175.; so also Pindar, ἐξ Αἰολιδῶν θαύμεν, P. iv. 127.

7. ἐξίτηλα] from ἔξιέναι. liable to extinction.

8. γένηται] occurs in Homer with a past signification, as if for γεγένηται, οὐν̄ ἔσθ' οὗτος ἀνὴρ, οὐδὲ γένεται, Od. Π. 437.; and also with a future sense, in a similar passage, Od. Ζ. 201. WY. Luke i. 20. With οὐ μὴ it is equivalent to οὐ γενήσεται. Dawes, p. 221. Elmsley, Med. v. 1120.

9. θωμαστὰ] Ionic for θαυμαστὰ ; so των̄ δ, &c. by antithesis.

10. "Ελλησι"] The dative is used for ὅπδ with the genitive, M. G. G. ii. 392. β. πρὸ τῶν Τρωϊκῶν οὐδὲν φαίνεται πρότερον καὶν̄ ἐργασμένη ἡ "Ελλάς" δοκεῖ δέ μοι, οὐδὲ τοῦνομα τοῦτο ξύμπασά πω εἶχεν, ἀλλὰ τὰ μὲν πρὸ "Ελληνος τοῦ Δευκαλίωνος καὶ πάνυ οὐδὲ εἴναι ἡ ἐπίκλησις αὕτη.—"Ομηρος οὐδαμοῦ τοὺς ξύμπαντας ὄνταςεν' οὐ μὴν οὐδὲ βαρβάρους εἴρηκε, διὰ τὸ μηδὲ "Ελληνάς πω ἀντίπαλον εἰς ἔν δυομα ἀποκεκοσθαί, i. 4.; see Mitford, i. 3, 3. ix. 43, 2.

βαρβάροισι¹¹ ἀποδεχθέντα,¹² ἀκλεᾶ γένηται· τύ τε ἄλλα,¹³ καὶ δι’ ἣν αἰτίη¹⁴ ἐπολέμησαν ἄλλήλοισι.

I. Περσέων¹⁵ μέν νυν¹⁶ οἱ λόγιοι¹⁷ Φοίνικας¹⁸ αἰτίους φασὶ γενέσθαι τῆς διαφορῆς· τούτους γάρ ἀπὸ τῆς Ἐρυθρῆς¹⁹ καλεομένης θαλάσσης ἀπικομένους²⁰ ἐπὶ²¹ τήνδε²² τὴν θάλασσαν, καὶ οἰκήσαντας²³ τοῦτον τὸν χῶρον, τὸν²⁴ καὶ νῦν οἰκέουσι, αὐτίκα

11. βαρβάροισι] foreigners. Ionic for βαρβάροις: so ναυτιλίησι for ναυτιλίαις, &c. by paragoge. The Egyptians applied this name to the inhabitants of all other countries, ii. 158. The Greeks regarded other nations (with the exception perhaps of the Egyptians) in the same light; and in this the Romans imitated them, *quo neque noster uidit quisquam, neque barbarus audet*, Lucretius, v. 37. but excepted the Greeks, *non solum Græcia et Italia, sed etiam omnis Barbaria commota est*, Cicero de Fin. ii. 14.

12. ἀποδεχθέντα] achieved, i. 176.

13. τὰ ἄλλα] accusative governed by κατὰ understood, as οὐδεὶς ἀπαντά σοφὸς, Theognis, 898. So χρόνον, i. 1.

14. δι’ ἣν αἰτίην] for τὴν αἰτίην δι’ ἣν; thus ἐκδύσασθαι, τὸν ἔχων κιθῶνα καταβήσομαι, v. 106. V. G. ii. 13. quibus ipse malis careas, cernere suave est, Lucretius ii. 4.

15. Περσέων] Ionic for Περσῶν: so καλεομένης, οἰκέουσι, ἀνέσθαι, ἀποφυγέειν, &c. by dialysis or diæresis.

16. νῦν] Now, or then, as a conjunction; νῦν, at present, emphatically, as an adverb of time.

17. λόγιοι] λόγος, history, v. 36.; λογοποῖος, historian, ii. 143.; λόγιος, one versed in history, δ τῆς ιστορίας ἔμπειρος, Hesychius. So in Pindar, πλατεῖαι πάντοθεν λογίοισιν ἐγνὶ πρόσθοι νᾶσον εὐκλέα τάδε κοσμεῖν, N. vi. 75.; signifying that “those versed in history will find ample materials, &c.” Λόγιοι καὶ ὕσιδοι, “those versed in history and skilled in song,” P. i. 183. N. iv. 51.

18. Φοίνικας] The Persians had perhaps heard of the passage of the Israelites from the Red Sea to the Mediterranean. That the name of Phœnicians was often applied to this people is evident. Herodotus men-

tions their practice of circumcision, ii. 104. and that they came over land and settled in Palestine, vii. 89. Stephanus (in Azoto) speaks of them as οἱ ἐπανελθόντες ἀπ’ Ἐρυθρᾶς θαλάσσης φυγάδες.

19. Ἐρυθρῆς] In its widest acceptation, the Sea of Omman, (Rennel, p. 197.) extending from the Persian Gulf to the Arabian Gulf inclusively; in its more limited sense confined to the latter, the θάλασσα ἐρυθρᾶ of the New Testament and Septuagint. Irrumpit in hac parte geminum mare in terras, quod “Rubrum” dixerit nostri, Græci “Erythræum” a rege Erythra, Pliny, vi. 23.; and afterwards peninsula Arabia inter duo muria, Rubrum Persicumque, procurrens, 28.

20. ἀπικομένους] Ionic for ἀφικομένους, so ἀπ’ ἥς, οὐκ ᾧς, &c. by antithesis; ἐσαπικνέσθαι for εἰσαπικνέσθαι by syncope, antithesis, and dialectic.

21. ἐπὶ θάλασσαν] denotes coming by land to a sea, i. 154. ἐς θάλασσαν coming by water. L.

22. τήνδε] the Mediterranean; νῆσοι δὲ πάσαι, ὅσαι τῆς ἐντὸς θαλάσσης εἰσίν· αἱ τε Κυκλάδες, ἡ Σποράδες, ἡ Ιάδες, ἡ Ἐξιάδες, ἡ Τυρόφνιδες, ἡ Γυμνησίαι, ἡ ὄσσα ἄλλας ὄνομάζουσιν ἔτέρως, περὶ τε Λιβύην, καὶ τὸ Ίόνιον, ἡ Αίγανπτιον, ἡ Μυρτώον, ἡ Σικελίδην, ἡ δοσα ἄλλα τῆσδε τῆς θαλάσσης ὄνόματα, Appian, præf. R. II. See also p. R. H. i. Herodotus, iv. 39, 41.

23. οἰκήσαντας] οἰκέειν, to inhabit; οἰκίζειν, i. 57. to colonize; οἰκητοῦσθαι, i. 4. to claim as one’s own; οἰκοδομέειν, i. 21. to build.

24. τὸν] Ionic for ὃν, so τὸ λέγοντοι for ὃ, τῶν ἣν for ὃν ἣν, &c. This substitution of the prepositive for the subjunctive article is called by grammarians, antimeria.

ναυτιλίησι²⁵ μακρῆσι ἐπιθέσθαι· ἀπαγινέοντας²⁶ δὲ φορτία²⁷ Αἰγύπτιά τε καὶ²⁸ Ἀσσύρια, τῇ τε ἄλλῃ χώρῃ ἐσαπικνέεσθαι, καὶ δὴ καὶ²⁹ ἐς Ἀργος.³⁰ τὸ δὲ Ἀργος τοῦτον τὸν χρόνον προεῖχε³¹ ἀπασι³² τῶν³³ ἐν³⁴ τῇ νῦν Ἑλλάδι καλεομένη χώρῃ. ἀπικομένους δὲ τοὺς Φοίνικας ἐς δὴ τὸ Ἀργος τοῦτο, διατίθεσθαι τὸν φόρτον. πέμπτη δὲ ἡ³⁵ ἔκτη ἡμέρῃ ἀπ' ἣς³⁶ ἀπίκοντο, ἐξεμπολημένων³⁷ σφι³⁸ σχεδὸν πάντων, ἐλθεῖν ἐπὶ³⁹ τὴν θάλασσαν γυναικας, ἄλλας τε πολ-

25. *ναυτιλίησι]* ναυτιλίη, a voyage; ναυτική, navigation, viii. 1.; ναυηγή, shipwreck, i. 27.; ναυηγή, shipwreck, vii. 190.; ναυμαχίη, a sea-fight, vii. 142.

26. *ἀπαγινέοντας]* ἀγνέειν is a poetical form of ἀγειν; it occurs frequently in Homer, and in Attian: *οἱ ἔξ Ινδῶν τῆς χωρῆς τὰ ἀγνώμα παρ'* ἡμέας ἀγινέοντας, Ind. viii.; *λιθαινωτόν τε οἱ ἔμποροι ἀγινέονται, καὶ τὰ ἄλλα, σσα θυμήματα ἡ Ἀράβων γῆ φέρει,* Ind. xli. Μάκετα τῆς Ἀραβίης. ἔνθεν τὰ κινδύμωμά τε καὶ ἄλλα τοιούτορατα ἐς Ἀσσύριος ἀγινέεσθαι, Ind. xxxii. Herodotus, besides the simple form iii. 11. uses the compounds ἀπαγινέειν, ἐξαγινέειν vi. 128.; ἀπαγινέειν ii. 2.; καταγινέειν vi. 75.

27. *φορτία]* φορτίον, which is most used in the plural, is synonymous with φόρτος, which occurs a few lines below; *cargo* or *freight*: γύμος, burthen, i. 194.

28. *τε καὶ]* This redundant use of *τε* is very frequent in Herodotus, and is termed polysyndeton; so μεγάλα τε καὶ θωμαστὰ, p. 2. *inter meque et te*, Horace, i. Ep. xiv. 19.

29. *καὶ δὴ καὶ]* which occurs again in this chapter, denotes a transition from a general statement to a particular instance more in point; and, *what is more to our present purpose*: see Hoogeveen, viii. p. 91.

30. *Ἀργος]* appears to have signified “kingdom” in the Pelasgic language. A. It was the capital of Argolis. According to Strabo, all the Peloponnesus was formerly included under the name. So πολλῆσι νῆσοισι καὶ Ἀργεῖ παντὶ Φαράσσειν, Homer, Il. B. 108.; the same poet often calls the Greeks collectively Ἀργεῖοι.

31. *προεῖχε]* Ionic for προεῖχεν, the final *v* before a vowel being dispensed with; so βαρβάροισι ἀποδεχθέντα, λέγουσι ἀγαγεῖν, &c.

32. *ἄπασι]* that is παντάπασι, παντελέως, in all respects; it might be expressed by κατὰ ἄπαντα. ὁ πᾶσι κλεινὸς Οἰδίποος καλούμενος, Sophocles, OE. R. 8.; ὁ κράτιστον πᾶσιν Οἰδίπου κάρα, OE. R. 40.; ἀνάξια γάρ πᾶσιν ἐστε δυστυχεῖν, (E. C. 1446. Προέχειν governs a genitive of the person, and generally a dative of the thing, as ὁ μὲν δὴ μέγα πλούσιος, ἀνθλευτος δὲ, δυοῖσι προέχει τοῦ εὐτυχέος μούνοισι: οὗτος δὲ, τοῦ πλουσίου καὶ ἀνολβίου πολλοῖσι, i. 32.; τῇ δὲ ἐπιστήμη σὺ μου προύχιν τάχ' ἄν, Sophocles, OE. R. 1115. Thucydides, i. 121.; see also the following note.

33. *τῶν]* πολιῶν is understood; τὸ Ἀργος τοῦτο προεῖχε ποτε τῶν ἐν τῇ Ἑλλάδι χώρᾳ πολέων, Eustathius on Dion. Perieg. 418.

34. *ἐν]* in; ἐν, one thing; sent.

35. *ἢ]* or; than; ἢ, who; ἢ, whether; I or he was; he said; ἢ, he sent; ἢ, he may be; ἢ, to whom; he might send; ἢ, the; ἢ, eight.

36. *ἥσ]* of which; thou sentest; ἥσ, thou wert; thou saidst; ἥσ, thou sayest: ἥσ, thou mightest send: ἥσ, thou mayest be.

37. *ἐξεμπολημένων]* Ionic for ἐξημπολημένων, so κατεργασμένου for κατειργασμένου, i. 123.; ἐξημπόλημαι κάκτεφόρτισμαι πάλαι, Sophocles, Ant. 1048.

38. *σφι]* Ionic for αὐτοῖς; also for αὐταῖς, as τῶν σφι ἦν θυμός.

39. *ἐπὶ]* the preposition before its case; ἐπι, after its case; also for ἐπεστι; in like manner μετὰ and μέτα differ.

λὰς, καὶ δὴ καὶ τοῦ βασιλῆος θυγατέρα· τὸ δέ οἱ⁴⁰ οὐνομα⁴¹ εἶναι, κατὰ τῶντὸ τὸ καὶ Ἑλληνες λέγουσι, Ἰοῦν⁴² τὴν⁴³ Ἰνάχου.⁴⁴ ταύτας στάσας κατὰ⁴⁵ πρύμνην⁴⁶ τῆς νηὸς⁴⁷ ὡνέεσθαι τῶν φορτίων,⁴⁸ τῶν σφι ἦν⁴⁹ θυμὸς⁵⁰ μάλιστα· καὶ τοὺς Φοίνικας διακελευσαμένους⁵¹ ὄρμῆσαι ἐπ' αὐτὰς. τὰς μὲν δὴ πλεῦνας⁵² τῶν γυναικῶν ἀποφυγέειν, τὴν δὲ Ἰοῦν σὺν ἄλλησι⁵³ ἀρπασθῆναι· ἐσβαλομένους⁵⁴ δὲ ἐς τὴν νέα, οἴχεσθαι ἀποπλέοντας⁵⁵ ἐπ' Αἰγύπτου.

II. Οὕτω μὲν Ἰοῦν ἐς Αἴγυπτον ἀπικέσθαι λέγουσι Πέρσαι, οὐκ ὡς⁵⁶ Φοίνικες, καὶ τῶν ἀδικημάτων τοῦτο ὕρξαι πρῶτον⁵⁷ μετὰ δὲ ταῦτα

40. οἱ] Ionic for αὐτῆς; also for αὐτῷ, as ἀναθήματά ἔστι οἱ—κρητῆρες οἱ ἀνακέαται, i. 14. οἱ, not enclitic, the; οἱ, who; οἱ, who; οἱ, whither.

41. οὐνομα] Ionic for ὄνομα: so μοῦνος; αἰεὶ for ἀεὶ, &c. by parenthesis.

42. Ἰοῦν] was perhaps the daughter of Iasus. *L.* vii. 10, 2. but she is generally represented as the daughter of Inachus: τὰς βουκέρω παρθένους—τῆς οἰστροδινήτου κόρης, τῆς Ἰναχέλας, Aeschylus, *P. V.* 607, 609.; Moschus, ii. 44, 51.; Virgil, *Aen.* vii. 789, 792.

43. τὴν] θυγατέρα is understood, as νῦν or πᾶίδα is with τὸν; so Ἰφιγένειαν τὴν Ἀγαμέμνονος, iv. 103. Ἀλέξανδρον τὸν Πριάμον, i. 3.: the ellipsis is sometimes supplied, as Μανδάνης τῆς Ἀστυάγεος θυγατρὸς, i. 111.; Ἀστυάγει τῷ Κυαξάρῳ παιδὶ, i. 74.; ὁ Κυαξάρης ὁ τοῦ Ἀστυάγους παῖς, Xenophon, *Cyrop.* i. 5. 2 and 4.

44. Ἰνάχου] Founder of the kingdom of Argos in the year 1857 B. C. Pétau, Ration. Temp. i. 1, 4.

45. κατὰ] by, at, or near: Ἐρμος ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαΐνη πόλιν, i. 80.

46. πρύμνην] the stern was opposed to πρώρη, the prow, i. 194.; between them was μέσην νηὸς, the waist, i. 24.; οἱ κοίλῃ, the hold; Potter, iii. 15.

47. νηὸς] declined thus by Herodotus *s. n.* νηὸς, vi. 139.; g. νηὸς, i. 1.; d. νητ, i. 2.; a. νέα, i. 1.; p. n. νέες, vii. 144.; g. νηῶν, vii. 194.; νεῶν, vii. 184.; d. νηστ, vii. 144.; a. νηᾶς, vii. 194.; νέας, vii. 144.

48. τῶν φορτίων] i. e. τινὰ, or μέρος τι, as Δελφοὶ ἐνέβαλον τῶν ἱερῶν

χρημάτων, *Aelian.* xi. Ποικιλ. v. or the antecedent may take the case of its relative, as ἔλλον δὲ οὐ τεν βοῦδα, τεῦ ἀν κλυτὰ τεύχεα δόω, Homer, *Il. Σ.* 192.

49. ἦν] I or he was; I said; ἦν, I scnt; ἦν, if; ἦν, whom.

50. θυμὸς] what they had most a mind to; σφι θυμὸς ἐγένετο θεῆσασθαι τὸν πόλεμον, viii. 116.; est animus, Virgil, *Aen.* xi. 323. "I have a mind to it," Shakspeare, *M. of V.* iv. 1.

51. διακελευσαμένους] encouraging one another, ἀλλήλοις being understood; οἱ δὲ διακελευσάμενοι καὶ σπασάμενοι τὰ ἐγχειρίδια, iii. 77.

52. πλεῦνας] Ionic for πλέυνας: so Λεντυχίδης, &c. by erasis.

53. σὺν ἄλλησι] with some others; σὺν τῇσι ἄλλησι, with the rest, or with all the others. *L.*

54. ἐσβαλομένους] τὰς γυνᾶκας being understood; ἐσβάλλεσθαι, signifies to put on board by force; ἐσβιβάζειν, to embark (transitively); vi. 95.

55. οἴχεσθαι ἀποπλέοντας] by the figure of construction called periphrasis. They sailed away; so ὥχετο φεύγων, he fled away, i. 157.; ὥχετ ἀποπλάμενος, he flew away, Homer, *Il. B.* 71. ὥχετ ἔξαναρπάσας, he stoli away, Euripides *I. A.* 71. M. G. G. 559. c.

56. ὡς] as; that; ὡς, so; ὡς, Doric for οὖς, ὡτὸς, an ear.

57. πρῶτον] has a circumflex (which is compounded of an acute accent and a grave,) because it is formed by erasis from πρότατος, and this by syncope from πρότατος, the superlative of πρό-

Ἐλλήνων τινὰς (οὐ⁵⁸ γὰρ ἔχουσι⁵⁹ τοῦνομα⁶⁰ ἀπηγήσασθαι) φασὶ τῆς Φοινίκης ἐς Τύρον⁶¹ προσχόντας,⁶² ἀρπάσαι τοῦ βασιλῆος⁶³ τὴν θυγατέρα Εὑρώπην.⁶⁴ εἴησαν δ' ἄν⁶⁵ οὗτοι Κρῆτες.⁶⁶ ταῦτα μὲν δὴ οἱ σφι πρὸς ἵσα⁶⁷ γενέσθαι μετὰ δὲ ταῦτα Ἐλληνας αἰτίους τῆς δευτέρης ὑδικίης γενέσθαι, καταπλάσαντας⁶⁸ γὰρ μακρῷ⁶⁹ νηὶ⁷⁰ ἐς Αἴαν τε τὴν Κολχίδα⁷¹ καὶ ἐπὶ Φᾶσιν⁷² ποταμὸν, ἐνθεῦτεν,⁷³ διαπρηξαμένους καὶ τἄλλα,⁷⁴ τῶν εἶνεκεν⁷⁵ ἀπίκατο,⁷⁶ ἀρπάσαι

τερος; but the two other forms are extinct.

58. οὐ] *not*; οὐ, *of whom*.

59. οὐκ ἔχουσι] *they are unable*; ἔχειν in this sense is, for the most part, followed by an infinitive; and that infinitive is generally of some verb synonymous with λέγειν, i. 123. *Habere* bears the same signification, *habeo dicere*, Cicero, pro S. R. A. 35. *affirmare habeo*, Livy, xliv. 22.

60. τοῦνομα] Ionic for τὸ ὄνομα: so τοῦτερον for τὸ ἔτερον, &c. by synalophe.

61. Τύρον] now *Sur*; built, according to the Tyrians, 2300 years before the time of Herodotus, who visited the city in person. Larcher reduces the period to 1270 years.

62. προσχόντας] for προσσχόντας by ethclipsis, for the sake of euphony: so προσχόντας ii. 182.; προσχόντες ταῖς ναυσὶν ὑπὸ τὴν ἄκραν, Polybius i. 29. 2.

63. βασιλῆος] Agenor, father of Cadmus, Phœnix, and Cilix; probably the first king of Phœnicia. *L.*

64. Εὑρώπην] The mother of Minos and Sarpedon, i. 173.; and also of Rhadamanthus. See iv. 44. Her abduction occurred 1552 B. C. *L.*

65. εἴησαν δ' ἄν were perhaps; the optative with ἄν denotes a conjecture, M. G. G. ii. 514, 2.

66. Κρῆτες] Crete is now *Candia*.

67. ίσα] *Par pro pari referto*, Terence, Eun. iii. 1, 55. The phrase occurs again in a different sense, ix. 48.

68. καταπλάσαντας] from κατα-
πλάσειν, an Ionic and poetic form of
καταπλέειν; see i. 24. the simple
form πλάσειν occurs i. 24.; the com-
pounds ἀναπλάσειν .78.; ἐπαναπλάσει-

viii. 9.; ἀποπλάσειν v. 115.; διαπλάσειν vii. 122.; ἐκπλάσειν i. 29.; διεκπλάσειν ii. 29.; συνεκπλάσειν i. 5.; ἐπιπλάσειν viii. 10.; παραπλάσειν iv. 99.; περι-
πλάσειν iv. 43.; προπλάσειν v. 98.

69. μακρῇ] ships of war were *long* vessels, *oval* vessels were ships of burthen; but in the time of the Argonauts, and even in that of Cyrus, *long* ships were employed as merchant vessels, i. 163. *L.* πλοΐα στρογγύλῳ, φορτηγῷ δηλονότι μακρὰ γὰρ τὰ πολεμικὰ δυνομέσουτιν, Ulpian on Demosth. p. 599.; longa mare Jasonem primum navigasse, Philostephanus auctor est, Pliny, H. N. vii. 56. ταῦτην δέ φασι πρώτην ναῦν γενέσθαι μακρὰν, Scholiast on Ap. Rh. i. 4. See Potter, iii. 14. The date of the Argonautic expedition was 1350 B. C. *L.*

70. Κολχίδα] now *Mingrelia* and *Guriel*; see ii. 104. Κολχίς always occurs as a feminine adjective in Apollonius. as Κολχίδα μὲν δὴ γαῖαν ἰκάνομεν, ἡδὲ φέεθρα Φάτιδος, ii. 1281.

71. Φᾶσιν] now *Fauoz* or *Rioni*; φασὶν, *they say*.

72. ἐνθεῦτεν] Ionic for ἐντεῦθεν, so κιθῶνα for χιτῶνα, v. 106.

73. τάλλα] τὰ ἄλλα, see note 54. Their object was the recovery of the Golden Fleece; see vii. 193.

74. εἴνεκεν] Ionic and poetic for ἐνεκα, by parenthesis and antithesis; εἴνεκα is another form which occurs in Herodotus, i. 17.

75. ἀπίκατο] they had come, or were come; Ionic for ἀφιγμένοι,—αι,—α, ἦσαν, pluperfect of ἀφικνέομαι, iv. 140. vi. 9. vii. 153. 157. viii. 46.; ἀπικέατο, they came, for ἀφίκοντο, second aorist, i. 15. 152. 169.; ἀπίκαται, they are come, for ἀφιγμέν—οι,—αι,—α, εἰσι, perfect, vii. 209. *S.*

τοῦ βασιλῆος⁷⁶ τὴν θυγατέρα Μηδείην.⁷⁷ πέμψαντα δὲ τὸν Κόλχον⁷⁸ ἐς τὴν Ἑλλάδα κήρυκα,⁷⁹ αἰτέειν⁸⁰ τε δίκας⁸¹ τῆς ἀρπαγῆς, καὶ ἀπαιτέειν τὴν θυγατέρα τοὺς δὲ ὑποκρίνασθαι,⁸² ὡς οὐδὲ ἐκεῖροι⁸³ Ἰοῦς τῆς Ἀργείης ἔδοσάν⁸⁴ σφι δίκας τῆς ἀρπαγῆς, οὐδὲ ὥν⁸⁵ αὐτοὶ⁸⁶ δώσειν ἐκείνοισι.

III. Δευτέρη δὲ λέγουσι γενεῆ⁸⁷ μετὰ ταῦτα Ἀλέξανδρον⁸⁸ τὸν Πριάμον,⁸⁹ ἀκηκοότα ταῦτα, ἐθελῆσαι οἱ ἐκ τῆς Ἑλλάδος δι' ἀρπαγῆς γενέσθαι γυναῖκα, ἐπιστάμενον πάντως,⁹⁰ ὅτι οὐ

76. βασιλῆος] *Aeetes*, son of Sol and Perseis.

77. Μηδείην] *Medea ferox invictaque*, Horace, A. P. 123.; niece of Circe, who also was a celebrated enchantress.

78. Κόλχον] the Colchian king, so ὁ Ἀράβιος, iii. 7. 9.; ὁ Ἀρμένιος, Xenophou Cyrop. ii. 4. 12.; ὁ Ἀσσύριος, Cyrop. ii. 4. 5.; ὁ Λυδὸς, Cyrop. ii. 1. 5.; Herodotus i. 80.; ὁ Πέρσης, vii. 116.

79. κήρυκα] In the primitive times all embassies were performed by heralds, who were accounted sacred and inviolable, not only as being under the especial protection of Mercury, but because they were public mediators, without whom all intercourse and hopes of reconciliation between enemies must be at an end; Potter, i. 15. κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν, Homer, Il. A. 334. see note 95.

80. αἰτέειν] to demand; ἀπαιτέειν, to demand back. *Legati ad res repetendes missi*, Livy, i. 22.

81. δίκας] redress.

82. ὑποκρίνασθαι] Ionic for ἀποκρίνασθαι; the latter form however occurs twice, v. 49. viii. 101.; and the former is met with in other authors, as ἐρωτῶντες, εἰ δ' αὐτοὶ μὴ ὑποκρίνοιτο, Tιucydides, vii. 44. ὑποκρίνεσθαι τὸ ἀποκρίνεσθαι οἱ παλαιοὶ καὶ ὑποκρίτης ἐντεῦθεν, ὁ ἀποκρινόμενος τῷ χορῷ, Suidas.

83. ἐκεῖνοι] If, as the Perians said, all the people of Asia constituted a single body, each member was bound not only to resent the insults offered to other members, but to repair the wrongs of which they were the authors, i. 4. L.

84. ἔδοσαν] In indirect speech the indicative is much more used by the Greeks than by the Latins, and, in quoting a person's words, ὡς is frequently put with the indicative, and the same tense employed as the speaker himself would have adopted. A Latin writer, instead of dederunt, would say dedissent: M. G. G. 507. n. 3.; in like manner θτὶ is used, as οὗτοι οὐ δώσει δίκας, i. 3.

85. ὥν] consequently, Ionic for οὖν: ὥν of which, in Ionic τῶν; ὥν being, in Ionic ἔών.

86. αὐτοῖ] A noun or pronoun, before an infinitive, is put in the accusative: unless it denotes an object occurring in the sentence on which the infinitive depends; and then it is put in the same case, or, if the object stood as the subject of the verb in that sentence, it need not (unless used emphatically) be repeated with the infinitive. M. G. G. 535.: but in the present instance the nominative is substituted for the accusative, as if οἰ δὲ ὑπεκρίναντο had preceded. ST.

87. γενεῆ] Herodotus reckons to a generation about twenty-three years, i. 7. or thirty-three, ii. 142. The elopement of Helen took place 1290 B. C. L.

88. Ἀλέξανδρον] commonly called Paris; he obtained the name Alexander (*averting ill from man*) from his exploits, while a shepherd, against the wild beasts on Ida.

89. Πριάμον] He was originally named Podarces; after Hercules had sacked Troy, he was ransomed by his sister Hermione, and hence called Priam.

90. ἐπιστάμενον πάντως] firmly be-

δώσει δίκας· οὐτε γὰρ⁹¹ ἔκείνους διδόναι.⁹² οὖτω δὴ ἀρπάσαντος αὐτοῦ Ἐλένην,⁹³ τοῖσι "Ἐλλησι δόξαι πρῶτον πέμψαντας⁹⁴ ἀγγέλους,⁹⁵ ἀπαιτέειν τε Ἐλένην, καὶ δίκας τῆς ἀρπαγῆς αἰτέειν. τοὺς δὲ, προϊσχομένων⁹⁶ ταῦτα, προφέρειν σφι Μηδείης τὴν ἀρπαγὴν, ὡς οὐ δόντες αὐτοὶ δίκας, οὐδὲ ἐκδύντες⁹⁷ ἀπαιτεόντων, βούλοιατό⁹⁸ σφι παρ' ἄλλων δίκας γίνεσθαι.

IV. Μέχρι⁹⁹ μὲν ὅν τούτου¹⁰⁰ ἀρπαγὰς μούνας¹ εἶναι παρ' ἄλλήλων² δὲ ἀπὸ τούτου Ἐλληνας δὴ³ μεγάλως⁴ αἰτίους γενέσθαι.

lieting; the difference between ἀπίστασθαι and εἰδέναι is marked in the following passage, φὰς πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλείστον,— ἀπίστασθαι μὲν γὰρ ὡς βούκόλου τοῦ Ἀστυάγεος εἴη πᾶς, i. 122.: satis sciebat, Livy, i. 22.

91. οὐτε γὰρ] equivalent to καὶ γὰρ οὐ. S.

92. διδόναι] it did not appear to be their custom to give, as they never yet had given—they did not make a practice of giving.

93. Ἐλένην] daughter of Jupiter and Leda, wife of Menelaus, and queen of Sparta; see ii. 113.

94. πέμψαντας] The direct construction is ἔδοξε τοῖσι Ἐλληνι (σφέας) πρῶτον πέμψαντας ἀγγέλους ἀπαιτέειν &c. that is, πέμπειν ἀγγέλους ἀπαιτησομένους. The accusative pronoun before the infinitive mood is sometimes expressed, as ἔδεοντο αὐτοῦ, τῷ θεῷ μν πείθεσθαι, vi. 35.; and also in Latin *licet, me id scire*, Plautus, Ps. i. 1. 14.; but it is more frequently understood, as παρεῖν αὐτῷ βασιλέα γενέσθαι, i. 129. *expedit, bonas esse, vobis*, Terence Heaut. ii. 4. 8. Examples, where a dative only occurs, will be found in the note on προθυμοτάτοισι, i. 36.; but in such passages the text is often doubtful, and Elmsley attributes many of the dative participles to early copyists. Sometimes both cases are used almost indifferently, as ἀνάγκη ὑμῖν ἔχειν, ἡμᾶς δὲ στερηθῆναι, Thucydides, iv. 20.

95. ἀγγέλους] Menelaus and Ulysses.

96. προϊσχομένων] put absolutely, instead of προϊσχομένοις, to agree with σφι. Instances of anacoluthia,

in the use of participles, are common; see the preceding note on πέμψαντας: so ἀπαιτεόντων just below; and ἦν ἀνθρώποις ἔρις, διδόντων μέν, Lucian, Dem. enc. Matthiæ thinks Schweighæuser understood προϊσχομένων and τοὺς δὲ as referring to the same persons, but this would seem to be a mistake; see the note of the latter (quoted by Gaisford, iii. p. 9.), as well as his Latin version, *illos vero hisce, postulatu sua exponentibus*.

97. ἐκδύντες] equivalent to ἀπόδοντες; ἀπὸ πατρὶ φίλῳ δόμεναι ἕλικωπίδα κούρην ἀπράτην, ἀνάπονον, Homer, Il. A. 98.; ἀπόδονται, 134.; which is also expressed by δόμεναι πάλιν, 116. and ἀπόδονται ἐπίσω, i. 13.

98. βούλοιατο] Ionic for βούλοντο: so ἐβούλεατο for ἐβούλοντο, &c. by antithesis.

99. μέχρι] up to; until; till the time, i. 7. the same as ἄχρι, which is formed from it by aphæresis and antithesis. They both frequently take s before words beginning with a vowel.

100. τούτου] to agree with χρόνου understood: so ἀπὸ τούτου twice in this chapter, τοῦ λοιποῦ, i. 11. &c.

1. μούνας] Ionic for μόνας, only; μονὰς, unity.

2. τὸ] The neuter article, governed by κατὰ understood, is often prefixed to other parts of speech. V. C. i. 19. 3. as to μέχρι, iii. 10. The expressions ἐξ ἔκεινον and τὸ δὲ πρὸ τούτου are opposed to each other in like manner by Thucydides, ii. 15.

3. δὴ] without doubt. H. vi. 1. certes in early English writers, as "Certes ye bene too much to blame," Spenser, F. Q. viii. 13. "Certes our authors are to blame," Butler, Hud. i. 2. 11.

προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐσ⁵ τὴν Ἀσίην,⁶ ἥ σφέας ἐσ τὴν Εὐρώπην. τὸ μέν νυν ἀρπάζειν⁷ γυναικας, ἀνδρῶν ἀδίκων⁸ τομί-
ζειν ἔργον⁹ εἶναι,¹⁰ τὸ δὲ ἀρπασθεισέων¹¹ σπουδὴν ποιήσασθαι¹²
τιμωρέειν, ἀνοίγτων¹³ τὸ δὲ μηδεμίαν ὥρην¹⁴ ἔχειν ἀρπασθεισέων,
σωφρόνων¹⁵ δῆλα¹⁶ γὰρ δὴ, ὅτι, εἰ¹⁷ μὴ αὐταὶ¹⁸ ἐβούλεατο,¹⁹
οὐκ ἀν²⁰ ἡρπάζοντο. σφέας μὲν δὴ, τοὺς ἐκ τῆς Ἀσίης, λέγουσι

4. μεγάλως] and in Ionic μεγα-
λωστὶ, ii. 161., (as νέως, νεωστὶ), the
same as σφόδρα.

5. ἐσ] into; ἐσ, send thou.

6. Ἀσίην] one of the three grand divisions of the earth, was named, according to the Greeks, from Asia the wife (or mother) of Prometheus; according to the Lydians, from Asias, a king of Mæonia, iv. 45. The A in Ἀσία is short, (Dionysius Per. 9.) in Ἀστᾶ long (D. P. 138.) There was also a marshy district of Lydia, bearing the same name, in which the A was long, Homer, Il. B. 461. see Virgil, Æn. i. 384. and G. i. 383.

7. ἀρπάζειν] Infinitives are used as substantives, with an article, for any case but the vocative—without the article, for any case but the dative or vocative; as διακρίναι, ἀπολλύναι, ἀπόλλυνσθαι, for the genitive, i. 11. θεήσασθαι, for the accusative, i. 9. When a sentence is said to be the nominative case to a verb, it will be found that the infinitive in such a sentence is the real nominative; as τὴν πεπρωμένην μοῖραν ἀδίνατά ἔστι ἀποφυγέειν, i. 91. this is equivalent to τῆς πεπρωμένης μοίρας ἀποφυγὴ, of which words, ἀποφυγὴ only would be the nominative to ἔστι.

8. ἀδίκων] of unjust; ἀδικῶν, in Ionic ἀδικέων, *wronging*.

9. ἔργον] This substantive is often omitted in such phrases; as *opus* is in Latin, though Virgil expresses it, *famam extendere factis, hoc virtutis opus*, Æn. x. 468.

10. εἶναι] to be; to be going; εἶναι, to send, second aorist.

11. ἀρπασθεισέων] is put by enal-
lage of case or the figure antiposis, as
if governed by σπουδὴν, for ἀρπασθε-
σαις, which τιμωρέειν would require,

as τιμωρέων τῷ πατρὶ, i. 103. ST. or
ὅστε may be understood before τιμω-
ρέειν. S.

12. σπουδὴν ποιήσασθαι] is opposed to μηδεμίαν ὥρην ἔχειν, with which the following phrases correspond, λόγον οὐδένα ἔχειν, i. 62. or ποιέεσθαι, i. 4. or ποιεῖν, Theocritus, iii. 33; λόγον οὐκ ἔχειν οὐδένα, Aeschylus, P. V. 240; οὐ λόγω τινὸς ἀξιοῦ, Theocritus, xiv. 48; οὐκ ἐν λόγῳ τιθέναι, Tyrtæus: compare Sophocles CE. C. 278. 386.

13. ἀνοίγτων] Horace, in speaking of the same expedition, uses a similar epithet, *stultorum regum et populorum*, i. Ep. ii. 6.

14. ὥρην] care; ὥρην, an hour.

15. σωφρόνων] of sensible men; σωφρονῶν, being in one's right senses.

16. δῆλα] put for δῆλον by enal-
lage of number, and again iii. 35. so
likewise ἀδύνατα, i. 91. see note 7.
and repeatedly in Thucydides; κάλ-
λιστα and γενναιότατα, i. 37. βιώσιμα,
iii. 109. χαλεπὰ, ix. 2. This change
is most common in verbs whose ter-
mination is ἔον. M. G. G. 443. 1.

17. εἰ] if; εἰ, thou art; thou art
going; go thou; εἰ, be thou; thou
wert going.

18. αὐταὶ] This insinuation of the
Persians agrees with the words of
Agamemnon in Euripides, ἐλθὼν ἐκ
Φρυγῶν Λακεδαίμον', ἐρῶν ἐρῶσαν φ-
χετ' ἔξαγαρπάσας Ἐλένην, I. A. 71.

19. ἐβούλεατο] see note 98. The
Greeks use the indicative of the im-
perfect or aorist, twice, in the pre-
mises with εἰ, in the conclusion with
ἄν, where the Latins would use the
preterpluperfect subjunctive, twice,
M. G. G. 508. b.

20. ἀν] the indefinite particle; ἀν,
Doric, for ἦν, whom.

Πέρσαι, ἀρπαζομενών τῶν γυναικῶν λόγον οὐδένα ποιήσασθαι,
"Ελληνας δὲ Λακεδαιμονίης²¹ εἰνεκεν γυναικὸς στόλον²² μέγαν
συναγεῖραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίνην, τὴν Πριάμου δύνα-
μιν κατελεῖν. ἀπὸ²³ τούτου αἱεὶ ἡγήσασθαι τὸ Ἐλληνικὸν²⁴ σφίσι
εἶναι πολέμιον. τὴν γὰρ Ἀσίνην, καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα,
οἰκειεῦνται²⁵ οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἐλληνικὸν ἡγηνται
κεχωρίσθαι.²⁶

V. Οὕτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ²⁷ τὴν Ἰλίου²⁸
ἄλωσιν εὑρίσκουσι σφίσι ἑοῦσαν τὴν ἀρχὴν τῆς ἔχθρης²⁹ τῆς ἐς τοὺς
"Ελληνας. περὶ δὲ τῆς Ἰοῦς οὐκ ὁμολογέουσι Πέρσης οὕτω³⁰ Φοί-
νικες. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἔρχομαι³¹ ἐρέων, ὡς οὕτω ἡ
ἄλλως κως³² ταῦτα³³ ἐγένετο· τὸν δὲ οἶδα αὐτὸς πρῶτον ὑπάρξαντα
ἀδίκων ἔργων ἐς τοὺς "Ελληνας, τοῦτον σημῆνας προβήσομαι ἐς τὸ
πρόσω³⁴ τοῦ λόγου, ὅμοιως μικρὰ³⁵ καὶ μεγάλα ἀστεα ἀνθρώπων
ἐπεξιών. τὰ γὰρ τὸ πάλαι³⁶ μεγάλα ἦν, τὰ πολλὰ αὐτῶν σμικρά
γέγονε· τὰ δὲ ἐπ' ἐμεῦ³⁷ ἦν μεγάλα, πρότερον ἦν σμικρά. τὴν ἀν-

21. Λακεδαιμονίη] Lacedæmon or Sparta, the capital of Laconia, is now *Palaio Chori* near *Misitra*. *A.*

22. στόλον] armament.

23. ἀπὸ] The omission of *καὶ* or *τε*, by the figure asyndeton, is frequent in Herodotus; so *παρὰ τούτων*, i. 7.

24. Ἐλληνικὸν] *ἔθνος* being understood, which is sometimes expressed; as ἀτεκρήθη τοῦ βαρβαρικοῦ ἔθνεος τὸ Ἐλληνικόν, i. 60. and in the present instance τὰ ἔθνεα βάρβαρα immediately follows.

25. οἰκειεῦνται] See n. 23. on *οἰκή-
τας*. Ionic for *οἰκειεῦνται*: so ἐμεῦ,
&c. τὴν Ἀσίνην πᾶσαν νομίζουσι ἔωντάν
Πέρσαι εἶναι καὶ τὸν αἰεὶ βασιλεύοντος,
ix. 116.

26. κεχωρίσθαι] Infinitives, in *θαι*, of the perfect are circumflexed, if their penultima is naturally long, *κεκλῆσθαι*, i. 32. otherwise they are paroxytones, *κεχωρίσθαι*, as are second aorists, *ἐπι-
θέσθαι*, i. 1. all others are proparoxy-
tones, *διατίθεσθαι* i. 1. unless con-
tracted, *χρᾶσθαι*, i. 172.

27. διὰ] through; *Διὰ*, *Jore*, accusative.

28. Ἰλίου] see TROJA, in An-
thon's Lempirière.

29. ἔχθρης] a paroxytone; and so

λέπτην, i. 138. being substantives; but ἔχθρος and λεπρός are oxytones, as are most adjectives in *pos*.

30. οὕτω] γενέσθαι is understood from what precedes. *S.*

31. ἔρχομαι] *I am not going to say:* so οἱ φράσων and λέξων, ii. 11. οἱ μη-
κυνέων τὸν λόγον, ii. 35. οἱ σημανέων,
iv. 99. the same as μέλλω or ὄρμεμαι
with an infinitive. *ST.*

32. κως] Ionic for *πῶς* by antithe-
sis; so ὄκως, i. 8. ὄκοτέρην, i. 11. κοτὲ,
i. 55. κόσοι, κω, i. 153. &c.

33. ταῦτα] The redundant use of demonstrative pronouns is a favorite pleonasm with our author. *ST.* ἐκ τῶν λιθοτομιέων, ἐκ τοιτέων—πρὸς τὸ Διβυκὸν καλεύμενον ὥρος, πρὸς τοῦτο,
ii. 124.

34. τὸ πρόσω] *μέρος* may be under-
stood.

35. μικρὰ] *μικρὸς* after words end-
ing in *s*, otherwise *σμικρός*. *M.*

36. τὸ πάλαι] see p. 8. note 2. τὸ
δὲ ἀπὸ: so τὸ ἐνθεῦτεν, i. 9.

37. ἐπ' ἐμεῦ] *in my time.* ἐπὶ, in
the time; i. 15. 56. twice, 65. 94.
130. *Vig.* ix. 4. 9. In this sense ἐπὶ¹
is generally prefixed to proper names
and substantives denoting office, age,
or government. *SCHL.*

θρωπητῆν ὥν ἐπιστάμενος εὐδαιμονίην οὐδαμᾶ ἐν τωντῷ³⁸ μέρουσαν³⁹ ἐπιμνήσομαι ἀμφοτέρων ὁμοίως.

VI. Κροῖσος ἦν Λυδὸς μὲν γένος,⁴⁰ παῖς δὲ Ἀλυάττεω,⁴¹ τύραννος⁴² δὲ ἐθνέων τῶν ἐντὸς "Αλυος⁴³ ποταμοῦ" ὃς ρέων ἀπὸ μεσαμβρίης,⁴⁴ μεταξὺ Σύρων⁴⁵ καὶ Παφλαγόνων,⁴⁶ ἔξει⁴⁷ πρὸς βορῆν⁴⁸ ἄνεμον ἐς τὸν Εὔξεινον⁴⁹ καλεόμενον πόντον. οὗτος ὁ Κροῖσος, βαρβάρων πρῶτος τῶν⁵⁰ ἡμεῖς ἴδμεν,⁵¹ τοὺς μὲν κατεστρέψατο⁵² Ἑλλήνων ἐς φόρου ἀπαγωγὴν, τοὺς δὲ, φίλους προσεποιήσατο.⁵³ κατεστρέψατο μὲν "Ιωνάς⁵⁴ τε καὶ Αἰολέας,⁵⁵ καὶ Δωριέας τοὺς

38. ἐν τωντῷ] ἐν τῇ αὐτῇ καταστάσει, according to the sense in which κατάστασις occurs repeatedly in Polybius.

39. μένονσαν] The instability of human felicity is a favorite theme of the tragedians; τὰ θυητὰ τοιαῦν· οὐδὲν ἐν ταντῷ μένει, Euripides, Ion 969. see also i. 32.

40. γένος] for κατὰ τὸ γένος. γενεῇ occurs in the same sense; οὐ καθαρὸς χείρας ἔαν, Φρῦξ μὲν γενεῇ, i. 35. and in this sentence there is a similar ellipsis, of κατὰ τὰς, before χείρας; ἡλικίην, i. 26.

41. Ἀλυάττεω] Ionic genitives of the first declension, and Attic cases in *ws* and *av*, of the fourth and second contracted, are exceptions to the general rule that the last syllable of proparoxytones is short; Ἀμφιάρεων, i. 46.

42. τύραννος] is used here as synonymous with βασιλεὺς; "Λυδὲ γένος, πολλῶν βασιλεῦν," i. 85. and τύραννος Σαρδίων and βασιλεὺς Σαρδίων, in i. 7. are equivalent to each other.

43. "Αλυος] derived by some from ἄλς "salt;" now *Kizil-ermak* "red river."

44. μεσαμβρίης] Doric and Ionic for μεσημβρίας, which is formed from μεσημερία by syncope of ε and paremptosis of β.

45. Σύρων] Leuco-Syrians, or Capadocians, i. 72. *L.*

46. Παφλαγόνων] Paphlagonia is now *Penderachia*.

47. ἔξει] from ἔξειν by syncope for ἔξεινειν, another form of ἔξιέναι; to send out; so Ἡρακλέος, i. 7. αἴτεο, i. 90. ἀνίει, iv. 28. &c. ἔκδιδοι has the

same meaning, i. 80. and τὸ ἔαντοῦ ὅδωρ or ρέεθρον is understood; λίμνη, ἐς τὴν ποταμοῦ δύο ἔσιεῖσι τὸ ὅδωρ, vii. 109. ἐσβάλλει οὗτος, ἐς τὸν Εὐφρήτην ποταμὸν τὸ ρέεθρον, i. 179. ἔξεισι ἐς τὴν θάλασσαν,—ἐσβάλλει ἐς τὴν λίμνην, Thucyd. i. 46. "Timavus raves, and thro' nine channels disengorges his waves," Dryden, *AEn.* i. 354.

48. βορῆν] the north wind; βορὴν food, i. 119.

49. Εὔξεινον] The Greeks at first called the Black Sea Πόντος⁵⁶ Αξείνος; which name being ominous as meaning κακόξείνος, Scholiast on Ap. Rh. ii. 550, or ἔχθρόξείνος γαύταισι, Aeschylus, P. V. was changed by mariners to the contrary signification Εὔξεινος. Bochart, Ph. iii. 9. Patrick, Gen. x. 3.

50. τῶν] and again i. 14. 29. for τοὺς; the relative, when it should have been in the accusative, being often put in the genitive or dative according to the case of its antecedent: σο πρῶτον ἀνθρώπων τῶν ἡμεῖς ἴδμεν, i. 23. M. G. G. 473.

51. ἴδμεν] Ionic or Doric for ἴσαμεν, and this by syncope for ἴσαμεν.

52. κατεστρέψατο] This verb occurs in the same phrase, i. 27. ii. 182. ST.

53. προσεποιήσατο] Instead of this middle verb, St. Luke uses the active with a pronoun, ποιήσατε ἔστρωτοι φίλους, xvi. 9.

54. Ιωνάς] see Anthon's Lempiere.

55. Αἰολέας] The Æolians and the Dorians were so called from Αἴολος and Δορος, two sons of Hellen. There were also Dorians in Greece.

ἐν τῇ Ἀσίῃ, φίλους δὲ προσεποιήσατο Λακεδαιμονίους. πρὸ δὲ τῆς Κροῖσου ἀρχῆς πάντες "Ελληνες ἦσαν ἐλεύθεροι.

XXVI. Τελευτήσιντος δὲ Ἀλυάττεω, ἔξεδέξατο⁵⁶ τὴν βασιλίην⁵⁷ Κροῖσος ὁ⁵⁸ Ἀλυάττεω, ἐτέων ἐών⁵⁹ ἡλικίην πέντε καὶ τριήκοντα· ὃς δὴ⁶⁰ Ἐλλήνων πρώτοισι ἐπεθήκατο⁶¹ Ἐφεσίοισι.⁶² ἐνθα δὴ οἱ Ἐφέσιοι, πολιορκεόμενοι ὑπ' αὐτοῦ, ἀνέθεσαν⁶³ τὴν πόλιν τῇ Ἀρτέμιδι,⁶⁴ ἔξαψαντες ἐκ τοῦ νηοῦ⁶⁵ σχοινίον ἐς τὸ τεῖχος. ἐστι⁶⁶ δὲ μεταξὺ τῆς τε παλαιῆς πόλιος, ἢ τότε ἐποιορκέετο, καὶ τοῦ νηοῦ ἐπτὰ στάδιοι.⁶⁷ πρώτοισι μὲν δὴ τούτοισι ἐπεχείρησε ὁ Κροῖσος.

56. ἔξεδέξατο] is used in the same sense without τὴν βασιλήην, as ἔξεδέξατο Σαδούτης ὁ Ἀρδνος καὶ ἔβασιλευεν ἔτεα διώδεκα i. 16.

57. βασιλήην] Ionic for βασιλείαν, a kingdom, from βασιλεύειν; βασίλεια, a queen, from βασιλεύειν.

58. δ] the; and in Ionic, he; δ, in Ionic τὸ, which; δ, seventy.

59. ἐῶν] Ionic for ἀν, so ἐῶσα, &c. by prothesis.

60. ὃς δὴ] and so he—H. vi. 6.

61. ἐπεθήκατο] set upon: it often includes the notion of suddenness, but this is sometimes expressed, as ἐπιθεμένων ἀπροσδοκήτως, Thucydides, ii. 33.

62. Ἐφεσίοισι] Ephesus, antiently Alope, Ortygia, Morge, Samornion, and Ptelea; now Tigena, SCHL., or Hagiasoulouk, L. a corruption of ἄγιος θεολόγος a title of St. John the Evangelist, A. It was one of the seven Christian churches, Rev. ii. 1.

63. ἀνέθεσαν] This was done by the advice of Pindarus, nephew of Crœsus, who had revolted from his uncle, Ælian V. H. iii. 26. The object of such consecration was to detain the Gods, who were supposed to desert a town previously to its capture. Πολυκράτης τὴν Ρήνειαν ἐλών, ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίᾳ, ἀλισσει δῆσας πρὸς τὴν Δῆλον, Thucydides, iii. 104. L.

64. Ἀρτέμιδι] so called from restoring persons to health, ἀπὸ τοῦ ἀρτεμέας ποιεῖν, Strabo, xiv. p. 942. L.

65. νηοῦ] This temple was one of the seven wonders of the world. Its original architect was Ctesiphon; but it was often destroyed and rebuilt.

Its site was between the old town and the sea. L. The other six wonders were the Statue of Jupiter Olympius in Elis, the Colossus of Rhodes, the Mausoleum at Halicarnassus, the Egyptian Pyramids, ii. 8, &c. the Walls of Babylon, i. 179, &c. and the Palace of Cyrus; Bell's Pantheon. Others include the Labyrinth, ii. 148. and the Tower of Pharos.

66. ἐστι] M. G. G. 302. 2. The ellipsis may be supplied by the words τὸ διάστημα. S. τὸ μεταξὺ διάστημα, Polybius, iii. 37. 4.

67. στάδιοι] and στάδια in the plural, στάδιον in the singular, a furlong, or eighth part of an antient mile, which was considerably shorter than the English mile. The following passages are important as they give the measures of length:—έκατὸν ὄργυια δίκαιαι εἰσὶ στάδιον ἔξαπλεθρον· ἔξαπέδουν μὲν τῆς ὄργυιῆς μετρομένης καὶ τετραπήχεος, τῶν ποδῶν μὲν τετραπαλαιόστων ἔντων, τοῦ δὲ πήχεος, ἔξαπλαιστου, ii. 149. ἡ δόδε ἡ ἡμεροσὶν ἀνὰ διηκόσια στάδια συμβέβληται μοι, iv. 101. νῆσος ἐπίπαν μάλιστα κη κατανύει ἐν μαρκημερίᾳ ὄργυιέας ἐπτακισμυρίας, νυκτὸς δὲ ἔξακισμυρίας, iv. 86. οὗτοι μὲν γεωπεῖναι εἰσὶ ἀνθρώπων, ὄργυισι μεμετρήκασι τὴν χάρην. οὗτοι δὲ ηὔστοις γεωπεῖναι, σταδίοισι· οὐ δὲ πολλὴν ἔχουσι, παρασάγγησι· οὐ δὲ ἄφθονον λίην, σχοίνουσι. δύναται δὲ ὁ μὲν παρασάγγης τριήκοντα στάδια· δ δὲ σχοῖνος ἔκαστος, μέτρον ἐών Αἰγύπτιον, ἔξηκοντα στάδια, ii. 6. ἡ ἄκρουρα ἐκατὸν πήχεων ἐστι Αἰγύπτιων πάντη· δ δὲ Αἰγύπτιος πήχυς τυγχάνει ἵσος ἐών τῷ Σαμίῳ, ii. 168.

μετὰ δὲ⁶⁸ ἐν μέρει⁶⁹ ἑκάστοις Ίωνων τε καὶ Αἰολέων, ἄλλοισι
ἄλλας⁷⁰ αἵρεις ἐπιφέρων^{*} τῶν μὲν ἐδύνατο μέζονας παρευρίσκειν,
μέζονα⁷¹ ἐπαιτιώμενος, τοῖσι δὲ αὐτῶν καὶ φαῦλα ἐπιφέρων.

XXVII. Ως⁷² δὲ ἄρα⁷³ οἱ ἐν⁷⁴ τῇ Ἀσίῃ "Ελλῆνες κατε-
στρύφατο⁷⁵ ἐς φόρου ἀπαγωγὴν, τὸ ἐνθεῦτεν ἐπενόεε, νέας ποι-
ησάμενος, ἐπιχειρέειν τοῖσι νησιώτησι.⁷⁶ ἔοντων δέ οἱ πάντων
ἔτοιμων ἐς τὴν ναυπηγίην, οἱ μὲν Βίαντα λέγουσι τὸν Πριηνέα⁷⁷
ἀπικόμενον ἐς Σύρδις,⁷⁸ οἱ δὲ Πιττακὸν⁷⁹ τὸν Μυτιληναῖον,⁸⁰
εἰρομένου Κροίσου εἴ τι εἴη νεώτερον⁸¹ περὶ⁸² τὴν Ἐλλάδα, εἰ-
πόντα τάδε, καταπαῦσαι τὴν ναυπηγίην. “Ω βασιλεῦ νησιῶται
ἴππον⁸³ συνωνέονται⁸⁴ μυρίην,⁸⁵ ἐς Σύρδις τε καὶ ἐπὶ σε ἔχοντες

68. μετὰ δὲ] Where time is implied, τοῦτο or ταῦτα is understood, i. 11. &c.: μετὰ δὲ ταῦτα occurs, i. 2. So πρὸς δὲ is used, τούτῳ or τούτοις being understood, i. 71. ἐν δὲ, i. 185. ἐπὶ δὲ, viii. 93. post, Virg. Aen. i. 140.

69. ἐν μέρει] in turn. Hence the phrases ἔπος ἀμείβεσθαι πρὸς ἔπος ἐν μέρει, Aeschylus, Eum. 583. εἰπεῖν and ἀντακούειν ἐν μέρει, 193. 433. εἰπεῖν ἀκοῦσατ τ' ἐν μέρει, Euripides, Her. 183. The article τῷ is added, Or. 446. Aristoph. R. 32. Thucyd. iv. 11. It is expressed in Latin by *in vicem*, Livy; *in partem*, Hor. Ep. ii. 39. *ricissim*, Virg. Aen. iii. 27. *item*, Lucret. ii. 576.

70. ἄλλας] other; ἄλλᾶς, sausage.

71. μέζονα] agrees with ἀλτιάματα understood.

72. ὡς] after that. H. i. 31.

73. ἄρα] therefore, H. i.; ἄρα, pray? ἄρα, in Ionic ἄρῃ, vi. 63. a rotative prayer.

74. ἐν] in; ἐν, Aëolic for δν, a thing being; ἐν, one thing; a thing sent.

75. κατεστρύφατο] for κατεστραμ-
μένοι ἦσαν.

76. νησιώτης] islanders; ἡπειρώ-
της, an inhabitant of the continent,
i. 171.

77. τὸν Πριηνέα] If a word is put in apposition with a substantive, in order to define it more accurately, but without a copula, then this word will have an article, but the substantive will in general be without one. M. G. G. 273. Priene, one of the twelve

Herod.

Ionian cities, now *Palatia*. L.

78. Σάρδις] Ionic for Σάρδιας or Σάρδεις. The capital of Lydia, anciently called Tarna and Hyda, Didymus on Hom. Il. E. 44. T. 385. now Sart. L. One of the seven Christian churches, Rev. iii. 1. *Cræsi regia Sardis*, Horace, i. Ep. xi. 2.

79. Πιττακὸν] Pittacus was elected Αἰσχυνήτης of Mitylene, (an office similar to that of *Dictator*, Dionys. A. R. 336. 35.) and was eminent as a legislator, Aristot. Pol. ii. 10. iii. 10.

80. Μυτιληναῖον] Mitylene, now Castro, was the capital of Lesbos.

81. νεώτερον] any news. The comparative is sometimes used for the positive: so ἥδιον for ἥδη, ii. 46. M. G. G. 457. 3. Those, who first used comparatives absolutely, really made some comparison, though they suppressed the object of it; afterwards a similar form of expression was retained, while the thing, to which the comparison was made, was forgotten. Reiz, de incl. acc. Vic. iii. 2. 11. or, taking it as put for the superlative, *what might be the latest news*. See note on εἴ τινα, c. 30.

82. περὶ] So περὶ Ἰταλίην, i. 24. The Greeks use περὶ, instead of ἐν, with the name of a country, when they do not speak of any particular cities or definite part of the land. ST. any where on the coast of; and i. 24. somewhere on the coast of; about the coast of, Thucydides ii. 47. περὶ πᾶσαν, all round the coast of, Th. vi. 2.

83. ἵππον] horse, here and fre-

ἐν τῷ⁸⁶ στρατεύεσθαι.” Κροῖσον δὲ, ἐλπίσαντα λέγειν ἑκεῖον ἀληθέα, εἰπεῖν “Αἱ γὰρ⁸⁷ τοῦτο θεοὶ ποιήσειαν ἐπὶ τόου νησιῶτησι, ἐλθεῖν ἐπὶ Λυδῶν παῖδας⁸⁸ σὺν ἵπποισι.” Τὸν δὲ ὑπολαβόντα φάναι “Ω βασιλεῦ, προθύμως μοι φαίνεαι εὐχασθαι νησιώτας ἵππευομένους λαβεῖν ἐν ἡπείρῳ, οἰκότα⁸⁹ ἐλπίζων· νησιώτας δὲ τί δοκέεις εὐχεσθαι ἄλλο, ἢ, ἐπεὶ τε τάχιστα⁹⁰ ἐπύθοντό⁹¹ σε μέλλοντα ἐπὶ σφίσι ναυπηγέεσθαι νέας, λαβεῖν ἀρώμενοι⁹² Λυδούς ἐν θαλάσσῃ, ἵνα ὑπὲρ τῶν ἐν τῇ ἡπείρῳ⁹³ οἰκημένων⁹⁴ Ἑλλήνων

quently elsewhere, is put for *ἵππεῖς*, Æschylus, P. 320. In like manner τὸ *ἵππικὸν*, i. 80. and *ἵπποσινη*, vii. 141. ἡ *κάμηλος*, i. 80. ἀστῆς for ἀστισταλ, v. 30. ὕψις for ὁράματα, ii. 136. αἰχὴ for αἰχμητα, Pindar, Ol. vii. 35. *nobilitas* for *nobiles*, Livy, ii. 56. *vicinia* for *vicini*, Horace, i. Ep. xvii. 62. The same idiom is very common in English. M. G. G. 429. *BL.*

84. *συνανέονται*] are collecting by hire.

85. *μυρίην*] μύριος ten thousand, a myriad; *μυρίος*, infinite, ii. 148.

86. ἐν τῷ] ἐν νόῳ, i. 10. in contemplation; *ποιεῖν ἐπὶ νόον*, to put into one's head; here, and i. 71.

87. *αἱ γάρ*] (that would be highly satisfactory to me) for *I wish*; Doric for *εἰ γάρ*. *εἰ γάρ γένοιτο* δ τι ἔγώ σοι ἐν καιρῷ ἦν γενοίμην αὖ χρήσιμος, Xenophon, Cyrop. vi. 1. 38. *H. I.* *εἰ* may be derived from *εἴη*, and *si* from *sit*, both in the sense of *would that*, and in that of *if*.

88. *Λυδῶν παῖδες*] by periphrasis for *Λυδούς*; *παῖδες Ιώνων*, v. 49. Similar expressions are used by Homer, Od. Α. 546. Æschylus, P. 408. Euripides, Supp. 1223. Pindar, Is. iv. 62. Dionysius Per. 31. &c. Julian, Mis. p. 132. &c. Instead of *παῖδες*, *νήες* is used by Homer, II. A. 162. &c. Dionysius, Per. 77. &c. *κοῦροι* by Homer, II. A. 473. &c. M. G. G. 430. *BL.*

89. *οἰκότα*] what is natural. Ionic for *ἔοικτα*. All participles in -eis, -oīs, and -ōs are oxytones.

90. *ἐπεὶ τε τάχιστα*] as soon as ever. VIG. vii. 6. 1. *τε* with *ἐπεὶ*, δ, iii. 83. *ὅσος*, i. 126. and *οἷος*, i. 29. has not generally a copulative significance. ST. See II. *τε*. 15. and VIG.

viii. 7. 1.

91. *ἐπύθοντο*] they ascertained. Ηκονον, ἡράτων, ἐμάνθανον, Hesychius. ἄλλων μῆθον ἀκούνων πνυθάνομαι, Homer, Od. B. 314.

92. *ἀρώμενοι*] G. M. praying; ἀειράμενοι, S. ST. setting sail; αἰωρεομένους, Toup. Ep. Crit. out at sea; ἀράμενοι, Reisk. grappling with you; αἰωρέμενοι, Werfer, elated. Herodotus commenced as if the sentence would run thus: τί δοκέεις εὐχεσθαι ἄλλο, ἢ λαβεῖν ἀράσθαι Λυδούς ἐν θαλάσσῃ (which was the reading in the editions by H. Stephens); in this however the ἀράσθαι was superfluous (De Pauw and Larcher omit it); but his train of thought being broken by the intervening words, he wrote ἀρώμενοι, as referring to the nominative case of the verb *ἐπύθοντο*. M. and M. G. G. 611. III.

93. *ἡπείρῳ*] All land is either continent, *χέρος*, or island, *νῆσος*: a peninsula, *χερσόνησος*, is that which partakes of the nature of both: *ἥπειρος*, for *ἥπειρος not bounded* (that is by sea), is an adjective agreeing with *χέρος*, which is understood as a substantive; though *χέρος* itself is originally an adjective, iv. 123. agreeing with γῆ. F. Stosch. So *continens* in Latin is used by itself as a feminine substantive, though *terra* is sometimes expressed; and, in English, *main* for main land.

94. *οἰκημένων*] for *οἰκούντων*, here and twice below: in vii. 22. the participle is used in its proper passive sense, δ *Ἄθως ἐστὶ υρός μέγα τε καὶ οἰνομασθὲν, οἰκημένον ὑπὸ ἀνθρώπων*, immediately after *ὑρόσον οἱ περὶ* *Ἄθων κατοικημένοι*. M. G. G. 496. 6.

τίσωνται σε, τοὺς σὺ δουλώσας ἔχεις;"⁹⁵ Κάρτα⁹⁶ τε ἡσθῆναι⁹⁷ Κροῖσον τῷ ἐπιλόγῳ⁹⁸ καὶ οἱ προσφύέως⁹⁹ γὰρ δόξαι λέγειν, πειθόμενον παύσασθαι τῆς ναυπηγίης, καὶ οὕτω τοῖσι τὰς νήσους οἰκημένοισι" Ιωσὶ ξεινίην¹⁰⁰ συνεθήκατο.

XXVIII. Χρόνου δὲ ἐπιγνομένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς¹ "Άλνος ποταμοῦ οἰκημένων" πλὴν γὰρ Κιλίκων² καὶ Λυκίων³ τοὺς ἄλλους πάντας ὑπ' ἐωντῷ εἶχε καταστρεψάμενος ὁ Κροῖσος· εἰσὶ⁴ δὲ οἵδε, Λυδοὶ,⁵ Φρύγες,⁶ Μυσοὶ,⁷ Μαριανδυνοὶ,⁸ Χάλυβες,⁹ Παφλαγόνες, Θρῆκες,¹⁰ οἱ Θυνοὶ τε καὶ Βιθυνοὶ,¹¹ Κᾶρες,¹² Ιωνες, Δωριέες, Αἰολέες, Πάμφυλοι.¹³

95. δουλώσας ἔχεις] *holdest enslaved.* Δεδούλωκας would have nearly expressed the same meaning, except that ἔχεις denotes the possession, and δουλώσας the manner in which one arrived at the possession; so εἴχε καταστρεψάμενος, i. 28. M. G. G. 559. b.

96. κάρτα] though in use with other writers, H. Stephens suspects to be Ionic, from its frequent occurrence in our author. It is the same as πάνω, σφόδρα, μάλα, μάλιστα. Th. L. G. 11097. καρτερῶς, λίαν and opposed to μετρίως, iii. 80. S.

97. ἡσθῆναι] first aorist from ἡδεσθαι. i. 56.

98. τῷ ἐπιλόγῳ] *with the drift of these words.*

99. προσφύέως] *appropriately; apropos.*

100. ξεινίην] μετὰ δὲ, ἡ τε διαλλαγὴ σφι ἐγένετο, ἐπ' ὃ τε ξείνους ἀλλήλοισι εἶναι καὶ ξυμμάχους, i. 22.

1. ἐντὸς] From this circumstance some have designated as Lydia all the country within the Halys; *Halys amnis, qui Lydiam terminat*, Q. Curtius, iv. 11. 5. L.

2. Κιλίκων] formerly Hypachæans, vii. 91. Cilicia is now called *Tis-Weleith*, "the Stony Province," A. Carmania, SCHL.

3. Λυκίων] originally Solymi, and the country Milyas. Lemprière appears mistaken in saying they were conquered by Croesus king of Lydia.

4. εἰσὶ] *they are; εἴσοι, he is going; they are going.*

5. Λυδοὶ] Herodotus seems to have

named these first, because Croesus was their king (by inheritance) though not by conquest, S. and he might wish not to omit the name of any subject nation, ST. Homer calls them Μῆνες, Il. B. 864. 866. and elsewhere.

6. Φρύγες] from φρύγειν, "to scorch," according to Eustathius and others; Bochart, Ph. iii. 8. or from the Briges of Thrace, vii. 73. now German, SCHL.

7. Μυσοὶ] from μυσδε (in Lydian) "a beech." Stephens Th. L. G. cxlii. or from Mœsia in Europe. A.

8. Μαριανδυνοὶ] Mariandyni. ΑΕschylus, P. 933. Βιθυνία ἐκτίσθη ὑπὸ Φοινίκος ἡ πρὶν Μαριανδύνη, Eusebius, Chr. i. p. 28.

9. Χάλυβες] Strabo calls them Chaldaei; their country is now Keldir: see Chaldæa, and Chalybes. A.

10. Θρῆκες] The Asiatic Thracians, who migrated from Europe. vii. 75. *Thyni Thraces erant quae nunc Bithynia fertur*, Claudian, II. in Eut. 247. W. Xenophon speaks repeatedly of Asiatic Thrace, Hel. i. 3. 2. iii. 2. 2. An. vi. 2. 11. ἀρξαμένη δὲ ἡ Θράκη αὐτῇ ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. Xen. An. vi. 4. 1.

11. Βιθυνοὶ] Bithynia, till colonized by Thracians, was called Bebrycia. L.

12. Κᾶρες] anciently named Leleges, i. 171; the province is now *Aitedenelli*. L.

13. Πάμφυλοι] Mopsopia was afterwards called Pamphylia, from πᾶν "all," and φύλον "tribe," in consequence of the various Greek tribes

XXIX. Καρεστραμμένων δὲ τούτων καὶ προσεπικτωμένου¹⁴ Κροίσου Λυδοῖσι, ἀπικνέονται ἐς Σάρδις ἀκμαζούσας πλούτῳ¹⁵ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἑλλάδος σοφισταὶ,¹⁶ οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἔόντες,¹⁷ ὡς ἔκαστος¹⁸ αὐτῶν ἀπικνέοιτο.¹⁹ καὶ δὴ καὶ Σόλων, ἀνὴρ Ἀθηναῖος, ὃς Ἀθηναίοισι νόμους²⁰ κελεύσασι²¹ ποιήσας ἀπεδήμησε ἔτεα δέκα, κατὰ θεωρίης πρόφασιν²² ἐκπλώσας, ἵνα²³ δὴ²⁴ μή τινα τῶν νόμων ἀναγκασθῆ λῦσαι, τῶν²⁵ ἔθετο.²⁶ αὐτοὶ γὰρ οὐκ

that settled there, A. now *Menteseli.*
SCHL.

14. προσεπικτωμένου] having gained them in addition.

15. πλούτῳ] *Cræsus, cuius opes et divitiae insignes ea tempestate erant,* Justin, i. 7. Πλούτος is derived by Eustathius from πολὺς ἔτος “many a year;” see St. Luke xii. 16. 19. as δλβος may be from δλος βλος “whole life;” see i. 32. 11. Aristotle, Eth. i. 10.

16. σοφισταὶ] οἱ πεπαιδευμένοι, Schol. Pindar, I. v. 36. Thucydides, iii. 38. This appellation was not originally a term of reproach, ii. 49. iv. 95. but became so afterwards, Schol. Aristophanes, Nub. 330. from the mercenary practices of the professors of philosophy. L. *illos septem, qui a Gracis σοφοὶ, sapientes a nostris, et hubebantur et nominabantur,* Cicero, T. Q. v. 3. The seven were Solon, Thales, Pittacus, Bias, Cleobulus, Myson, and Chilo; Barthélémy, V. du J. A. intr. Some insert among the number Epimenides, or Periander.

17. ἐτύγχανον ἔόντες] happened to be.

18. ὡς ἔκαστος] just as each of them individually chanced to come. i. 114. ix. 49. ὡς ἔκαστος would have been sufficient without αὐτῶν ἀπικνέοιτο. Each of them went to Sardis alone, and of his own accord, without having concerted it with the others. Thucydides, i. 3. 15. 67. 89. 98. 113. &c. WY. *pro se quisque*, Schaefer. B. 356. V1G. viii. 10. 17.

19. ἀπικνέοιτο] The optative is used because the action signified was not limited to a precise point of time, but often repeated by several persons, or in several places, ὅκως ἀπίκουτο, κατέλεγε, vii. 6. 119 twice. In such

cases the imperfect, as it denotes the repetition of an action, is usually put in the other member of the sentence. M. G. G. 521.

20. νόμους] *laws; νομὸς, provinces*, i. 192. *settlements*, v. 102. Solon not only enacted laws, but also remodelled the constitution of Athens, abolishing the oligarchy, and adopting democratical institutions, Aristotle, Pol. ii. 10. Potter, i. 26. Mitford, i. 5. 4.

21. κελεύσασι] at their own request.

22. κ. θ. πρόφασιν] under a pretext of seeing the world, and making his observations on mankind; *mores hominum multorum videndi et urbes*, Horace, A. P. 142.

23. ἵνα] in order that. ἵνα in this sense requires μὴ as a negative. H. i. 1. 3. When a present tense precedes it, the subjunctive should follow; but, after a past tense, the optative (*ἀναγκασθεῖη*) should be used. M. G. G. 519. 4. The most correct Attic writers observe this distinction; others neglect the latter part of the rule, iii. 150. vii. 206. Herodotus sometimes after a past tense uses both moods together, as ἀνῆγον τὰς νῆσας, ἵνα δὴ τοῖσι “Ελλησι μηδὲ φυγέειν ἐξῆ, ἀλλ’ ἀπολαμφθέντες δοῖεν τίσιν, viii. 76. ἐβούλευσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρῆσθαι καὶ οἱ ιπτέες σφέας μὴ σινολατο, ix. 51. Hermann, n. 350. on Viger. ἵνα, that; ἵνα, a nerre.

24. δὴ] really; in fact. H. vi. 1.

25. τῶν] see note c. vi. τὸς is used just below.

26. ἔθετο] θεῖναι νόμον is said of the legislator, who proposes the law, θέτει νόμον of the people, who enact it, or agree to receive it from the legislator: ἐπὶ τῶν νόμων λέγεται, ὡς ἔθηκε

οῖοι τε²⁷ ἡσαν αὐτὸ ποιῆσαι Ἀθηναῖοι ὄρκίοισι γὰρ μεγάλοισι κατέιχοντο δέκα²⁸ ἔτεα χρήσεοθαι τόμοισι, τοὺς ἀν σφι Σόλων θῆται.²⁹

XXX. Αὐτῶν δὴ ᾧ³⁰ τούτων καὶ τῆς θεωρίης ἐκδημήσας ὁ Σόλων εἶνεκεν ἐσ Αἴγυπτον ἀπίκετο παρὰ³¹ Ἀμασιν,³² καὶ δὴ καὶ ἐσ Σάρδις παρὰ Κροῖσον. ἀπίκομενος δὲ ἐξενίζετο³³ ἐν τοῖσι βασιληῖσι³⁴ ὑπὸ τοῦ Κροῖσου· μετὰ δὲ, ἡμέρῃ τρίτῃ ἡ τετάρτη, κελεύσαντος Κροῖσου, τὸν Σόλωρα θεράποντες περιῆγον κατὰ τὸν θησαυρὸν,³⁵ καὶ ἐπεδείκνυσαν πάντα ἔόντα μεγάλα τε καὶ ὄλβια. Θηησάμενον³⁶ δέ μιν τὰ πάντα καὶ σκεψάμενον, ὡς οἱ κατὰ καιρὸν ἦν,³⁷ εἰρητο ὁ Κροῖσος τάδε³⁸ “Ξεῖνε Ἀθηναῖε, παρ’ ἡμέας γὰρ³⁹

μὲν δ νομοθέτης, ἔθετο δὲ δ δῆμος, Har-
pocratian. Kuster, de V. M. ii. 10.
and præf. Θεῖναι λέγοντος τὸν νομοθέ-
την τὸν νόμον θέσθαι δὲ τὸν δῆμον,
ἥγοντο δέξασθαι καὶ κυρώσαι, Moschopulus,
π. Σ. p. 10. The Attic writers
observed this distinction; others neg-
lected it, as in the present instance.
L.

27. οὗοι τε] οὗος τε εἰμι, *I am able*; οὗος εἰμι, *I am wont*; M. G. G. 479. obs. 2. V. G. iii. 8. 9. The expression is equivalent to τοιοῦτοι ὥστε δύνασθαι; Thucydides uses it for δυνάτος; as πόλις μὲν τὰς ιδίας ἔμφορὰς οὐα τε φέρειν, εἰς δὲ ἔκαστος τὰς ἐκείνης ἀδύνατος, ii. 60. see note c. 27. on ἐπει τε οὗος, such; οὗος, alone; οὗος, οὗος, of a sheep.

28. δέκα] 100 years according to later authority, cited by Potter and Lempriere.

29. θῆται] Since κατέιχοντο is in a past tense, the optative without ἀν should have been used; but there seems to be a transition from indirect to direct construction (see note c. 2. on ἔδοσαν), M. G. G. 527. and obs. 1., in which the words would be χρησόμεθα τοῖς νόμοις οὐδε ἀν Σόλων θῆται. Similar passages occur i. 47 twice. 82. 119. ii. 30. 121. 5. iii. 31. 52. 53. 84. 133. 147. iv. 154. 196. 201. &c. ST.

30. δὴ ἀν] well then, i. S. δὴ is used for μὲν δὴ, and is answered by ἀπίκομενος δέ; ἀν marks the resumption of the narrative, which was interrupted at αὐτὸν γάρ. H. iv. 2. vii.

31. παρὰ] with an accusative an-

swers to the question "whither?" M. G. G. 588. c.

32. Ἀμασιν] ii. 178.

33. ἐξενίζετο] See Potter, iv. 21. οὐ φίλει Κροῖσου φιλόφρων ἀρετὰ, Pindar, P. i. 184.

34. βασιληῖσι] agrees with οἰκίοισι understood; compare i. 35. ii. 150.

35. κατὰ τὸν θησαυρὸν] through all the treasure-chambers.

36. θηησάμενον] Ionic for θεατάμενον, i. 10. iii. 24. iv. 87.

37. ὡς — ἦν] according to, or as suited, his convenience.

38. τάδε] To denote what follows, Herodotus most frequently uses this word, and but seldom τοιάδε, i. 8. Thucydides—τοιάδε, sometimes τάδε, and ἀδε; Xenophon—all these, and sometimes τοσοῦτον. With a reference to what precedes, Herodotus generally uses ταῦτα, sometimes τοιαῦτα; Thucydides—τοιαῦτα, and often τοσαῦτα; Xenophon—besides these, ταῦτα, and οὕτως; Homer—ὡς, and sometimes ὡς τοιαῦτα. τάδε προστίθεται τούτοισι, i. 20. εἰρωτάσι ταῦτα, λέγει τάδε, i. 67. ἀκούσας ταῦτα, ἔλεγε τάδε, i. 121. πνθόμενος ταῦτα, ἐπει τάδε, i. 155.

39. γάρ] as a causal conjunction, often precedes the proposition of which it assigns the reason, and is then equivalent to ἐπει, since; Damm, Lex. hence it occurs at the beginning of a speech, as here, i. 8. and Homer, Il. Ψ. 890. Lenginus, 23., considers it an instance of hyperbaton; conse-

περὶ σέο λόγος ἀπίκται πολλὸς, καὶ σοφίης εἴνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφέων γῆν⁴⁰ πολλὴν θεωρίης εἴνεκεν ἐπελήλυθας· νῦν ὅν ἴμερος ἐπείρεσθαι μοι ἐπῆλθε,⁴¹ εἴ τινα⁴² ἥδη⁴³ πάντων εἶδες ὀλβιώτατον;” ‘Ο μὲν, ἐλπίζων εἶναι⁴⁴ ἀνθρώπων ὀλβιώτατος, ταῦτα ἐπειρώτα· Σόλων δὲ, οὐδὲν ὑποθωπεύσας,⁴⁵ ἀλλὰ τῷ ἐύντι χρησάμενος,⁴⁶ λέγει· “Ω βασιλεῦ, Τέλλον⁴⁷ Ἀθηναῖον.”

XXXI. Ως δὲ τὰ κατὰ τὸν Τέλλον⁴⁸ προετρέψατο⁴⁹ ὁ Σόλων τὸν Κροῖσον, εἴπας⁵⁰ πολλά τε καὶ ὀλβια, ἐπειρώτα,⁵¹ τίνα δεύτερον⁵² μετ’ ἔκεινον ἴδοι,⁵³ δοκέων πάγχυν⁵⁴ δευτερεῖα⁵⁵ γῶν⁵⁶ οἰσεσθαι. ὁ δὲ εἶπε· “Κλέοβίν τε καὶ Βίτωνα.”

quently he retains the common meaning of γὰρ, and, in construction, transposes the clauses. Another way of solving the difficulty is by putting γὰρ with its clause in a parenthesis, as ἀλλὰ (οὐ γὰρ αὐδᾶν ἥδον) εἴ με, Sophocles, *O. C.* 624. The placing the cause before the effect is the more natural structure, though less usual, i. 24. 27. &c. Homer, *Il. B.* 803. H. 73. &c. Thucydides, *iii.* 70. 107. &c. S. M. G. G. 613. In English the conjunction “for” is sometimes put elliptically, instead of “for that,” in the preceding clause of a sentence, thus: “But, for his great Creator would the same, His will increased;” Fairfax, *Tasso*, J. D. i. 18. that is, “ἀλλὰ, τῷ γὰρ Θεῷ τωτὸ τοῦτο ἔανδανε, βουλομένω μᾶλλον οἱ ἐγένετο,” or “βουλομένῳ οἱ καὶ τὸ κάρτα ἐγένετο.”

40. γῆν] γῆν πολλὴν θεωρήσας, iv. 76. and in Homer, with tmesis of the preposition, ἐπὶ πολλὴν γαῖαν ἐληλουθῶς, *Il. O.* 80. πλείστην γῆν ἐπεπλανησάμυν ιστορέων, Democritus in Euzebius, *P. E.* x. 4. *W.*

41. ἐπῆλθε] Other compounds of ἔρχομαι occur in the same sense, and with an accusative, as ἐσῆλθέ με λογισάμενον κατοικεῖραι, vii. 46. Υμερός μ' ὑπῆλθε λέξαι, Euripides, *Med.* 56. *WY.*

42. εἴ τινα] The εἴ is superfluous except in as much as it gives τινὰ the force of τίνα, *equis me virit hodie fortunatior?* Terence, *Eun.* v. 9. 1.

43. ἥδη] already; as far as you have yet seen: the perfect ἐπελήλυθας

denoting not only past action, but the continuance of it, as κατὰ τύκτα πεπλάνημαι, *Anacreon*, iii. 13. ἥδη, delights; ἥδη, *I knew; he knew; ήδη, it may delight.*

44. εἶναι] As καλεῖσθαι sometimes signifies to be, so εἶναι signifies to be called.

45. ὑποθωπεύσας] from θώπτειν, whence also θώψ, *iii.* 80. εἴ τις ὑποθωπεύσας λιπαρὰς καλέστειν Ἀθήνας, εὗρετο πᾶν ἄν, *Aristophanes*, A. 614.

46. τῷ ἐύντι χρησάμενος] the same as ἀληθεῖ λόγῳ χρεώμενος, i. 14. *ST.* keeping to the plain truth.

47. Τέλλον] called Τέλλως by Tzetzes Ch. i. 30. viii. 197. *W.* See the story of Gyges and Aglaüs, *Spectator*, 610.

48. τὰ—Τέλλον] for κατὰ τὰ περὶ Τέλλον, see i. 95. ii. 113. iv. 154.

49. προετρέψατο] is variously interpreted; egged on, by H. Stephens, Valla, Wesseling, Larcher, Borlueck, and Steger; admonished, by Schweighäuser; disconcerted, by Wendler, and Schäfer. παρώρμησε ἐπὶ τὸ ἐπερωτᾶν.

50. εἴπας] by saying; the last syllable is long (in Duric —ais): εἴπας, thou saidst; contracted from εἴπων. Ionian writers do not use εἴπων, *Gregorius de Dial.*

51. ἐπειρέτα] further asked him.

52. δεύτερον] for δευτέρον, a comparative formed from δεύειν, Damm, Lex. therefore it is a proparoxytone.

53. ἴδοι] he had seen, *M. G. G.* 501.

54. πάγχυν] fully, i. 54.

XXXII. Σόλων μὲν δὴ εὐδαιμονίης δευτερεῖα ἔνεμε τούτοισι.

XXXIII. Ταῦτα λέγων τῷ Κροίσῳ οὐ κως⁵⁷ οὔτε ἔχαριζετο,⁵⁸ οὔτε λόγου μιν ποιησάμενος⁵⁹ οὐδενὸς ἀποπέμπεται,⁶⁰ κάρτα δόξας ἀμαθῆς⁶¹ εἶναι, ὃς,⁶² τὰ παρεόντα ἀγαθὰ μετεῖ,⁶³ τὴν τελευτὴν παντὸς χρήματος ὄραν ἐκέλευε.

XXXIV. Μετὰ⁶⁴ δὲ Σόλωνα οἰχόμενον, ἔλαβε ἐκ θεοῦ νέμεσις μεγάλη Κροῖσον, ὡς εἰκάσαι,⁶⁵ ὅτι ἐνόμισε ἑωντὸν⁶⁶ εἶναι ἀνθρώπων ἀπάντων ὀλβιώτατον.⁶⁷ αὐτίκα⁶⁸ δέ οἱ εῦδοντι ἐπέστη⁶⁹ ὄνειρος, ὃς οἱ τὴν ἀληθῆτην ἔφαινε τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα. ἥσαν δὲ τῷ Κροίσῳ δύο παῖδες, τῶν οὐτέρος μὲν διέφθαρτο⁷⁰ ἦν γάρ δὴ κωφός⁷¹ ὁ δὲ ἔτερος, τῶν ἡλίκων μακρῷ τὰ πάντα⁷²

55. δευτερεῖα] τὸ παθεῖν εὖ, πρῶτον ἀθλῶν· εὐ δ' ἀκούειν, δευτέρα μοῖρα, Pindar, P. i. 191.

56. γῶν] γε οὖν, at least therefore, II. ii.

57. κως] Although he had said nothing personally offensive, yet there was a *something*, in what he did say, which mortified the king.

58. ἔχαριζετο] εἰς χάροιν ἔλεγε. ST.

59. ποιησάμενος] The construction would be less harsh, if it were ἀποιήσατο οὐδενὸς ἀποπέμπεται δύν, &c. ST.

60. ἀποπέμπεται] which is here passive, occurs in the middle voice, iii. 52. Περίανδρος ἐξ ὀφθαλμῶν μιν ἀποπέμπεται. G.

61. ἀμαθῆς] *rude, ill-bred; perverse.* ἀλλόκοτος ἐδόκει εἶναι τῷ Κροίσῳ, καὶ ἄγριος, Plutarch, Sol. p. 93. W.

62. ὃς] even without a demonstrative preceding it, is put for δτι; as is δστις also, σολ δ ὄνειδος ξεται, δστις οὐκ ξμωνας, Euripides I. A. 906. M. G. G. 480. obs. 1. so ὃ ποιέουσι, i. 71. οἱ ἔχουσι, ii. 14. ὃς ἀπίκται, iii. 14. ST.

63. μετεῖς] *slightly setting aside;* περὶ οὐδενὸς ποιησάμενος. ST.

64. μετὰ] The preposition might have been suppressed, and the genitive absolute Σόλωνος οἰχομένον employed μετὰ τοῦτον ἔξαναχθέντα Δῆλος ἐκαήθη, vi. 98. μετὰ Πάτροκλον θανόντα, Homer, Il. Ω. 575. Ἐπί with a genitive is often used (see note c. 5.); sometimes with a dative, i. 170. ii. 22.

viii. 95. ix. 77. and even ὅπδ with an accusative, i. 51. M. G. G. 565.

65. εἰκάσαι] So ἐπεικάσαι, ix. 32. ἀπεικάσαι, Sophocles, Tr. 141. σάφ' εἰκάσαι, Ε. C. 16. and with a pronoun ὃστ' ἐπεικάζειν ἔμε, Tr. 1222. In the above instances δεῖ, ἔξεστι, πάρεστι, εἰκός or δίκαιον ἔστι may be understood: the ὡς is sometimes omitted, with εἰκάσαι, Sophocles, Ε. T. 82. with ἐπεικάσαι, Ε. C. 152.; but the phrase occurs elsewhere more fully, ἐπεικάσαι δίκαιον ἦν, Aeschylus, Sup. 259. ὡς ἐπεικάσαι πάρεστι, Ch. 963. It is of much the same import here as that passage of Sophocles, ἢρ' οὐκ ἀπ' ὧμοῦ ταῦτα δαίμονός τις ἀν κρίνων ἐπ' ἀνδρὶ τῷδ' ἀν ὄρθοί λόγον, Ε. T. 829.

66. ἑωντὸν] The accusative put for the nominative; νομίζοντι αὐτὸν ἑωντὸν εἶναι αὐτόχθονας, &c. i. 171. ἔμε φῆμι ξμεναι, Homer, Il. N. 269. M. G. G. 535. see note on αὐτὸν, c. 2.

67. ὀλβιώτατον] irritare est calamitatem cum te felicem vocas, Publius Syrus.

68. αὐτίκα] haud ita multo post Tiberio Atinio somnium fuit, Livy, ii. 36.

69. ἐπέστη] This verb is used to denote sudden apparitions, v. 56. vii. 12. 14. of angels, Luke, ii. 9. xxiv. 4. Acts, xii. 7. of the Lord, Acts, xxiii. 11. SCHL. see ὑπερστὰν, vii. 17.

70. διέφθαρτο] i. 38.

71. κωφός] i. 38. 47. οὐ φωνέων, i. 85. ξφων twice i. 85. In Hippocrates, according to Galen, it has the sense of ἀμαρρός, ἀσθενής, ἀναίσθητος, ἀσθενής.

πρῶτος ὁ νομα δέ οἱ ἦν Ἀτυς. τοῦτον τὸν δὴ ὡν τὸν Ἀτυν σημαίνει τῷ Κροίσῳ ὁ ὄντειρος, ὡς ἀπολέει⁷⁴ μιν αἰχμῇ σιδηρέῃ βληθέντα. ὁ δὲ ἐπεὶ τε ἔξεγέρθη καὶ ἐωτῷ λόγον ἔδωκε,⁷⁵ καταρρώδησας⁷⁶ τὸν ὄντειρον, ἥγεται⁷⁷ μὲν τῷ παιδὶ γυναικα· ἐωθότα δὲ στρατηγέειν⁷⁸ μιν τῶν Λυδῶν, οὐδαμῆ⁷⁹ ἔτι ἐπὶ τοιοῦτο⁸⁰ πρῆγμα ἔξεπεμπε, ἀκόντια δὲ καὶ δοράτια καὶ τὰ τοιαῦτα πάντα, τοῖσι χρέονται⁸¹ ἐς πόλεμον ἄνθρωποι, ἐκ τῶν ἀνδρεώνων ἐκκομίσας, ἐς τοὺς θαλάμους⁸² συνένησε,⁸³ μή τι οἱ⁸⁴ κρεμάμενον τῷ παιδὶ ἐμπέσῃ.

οὔτε λαλῶν, οὔτε ἀκούων ἐννεᾶς, Hesychius. It is derived from κόπτω: sometimes τὴν γλῶσσαν is understood, κοφθεῖς καὶ ἀφαιρεθεῖς τὴν ὄτα, μὴ φθεγγόμενος, ἄλαλος; sometimes τὰ δάτα, δ τὴν ἀκοὴν βεβλαμμένος. Eustathius says it originally signified dumb, afterwards deaf. See D. SCHL. S. filius Cræsi regis, quum jam per ætatem fari posset, infans erat, et quum jam multum adolevisset, item nihil fari quibut. mutus adeo et elinguis diu habitus est, A. Gellius, v. 9. L.

72. τὰ πάντα] see notes on τὰ ἄλλα, p. 3. and ἀπαστ., c. 1.

73. τοῦτον] Either (1) κατὰ is understood, as regards this Alys, or (2) the accusative is put absolutely, or (3) the following μιν is redundant as in τὸν ἔνα λέγουσι—ἀντὸν μιν καταχρήσασθαι ἐντὸν, i. 82. The passages which follow are similar in construction, τοὺς ὄντειροπόλους—τοῦτον ἀνεσκολόπισε, i. 128. Θασίους—ἐκέλευνέ σφεας, vi. 46. ἀντὸν ἐκείνον—φρόνειν ὡς ἤξοντα, Sophocles, Tr. 287. τὸν πόνον—ἀπέδειξα αὐτὸν, Thucydides, ii. 62. M. G. G. 426, obs. 1.

74. ἀπολέει] for ἀπολέσει, by syncope. The future indicative is often used in indirect speech, especially after ἀσ, i. 3. (see note on ἔδοσαν, c. 2.) i. 13. ii. 13. iii. 143. iv. 125. 137. φυλάσσειν ἄχρι οὗ τελευτήσει, i. 117. ἀπαγγέλλειν ὅτι πρότερον ἤζοι ἡ Βουλήσεται, i. 127. εἰπεῖν θαρρέειν ὅτι παρέσται. Xenophon, Cyrop. i. 4. 8. ST.

75. ἐλ. ἔδωκε] considered it over in his own mind. Λόγον διδόναι has various significations, to give an answer, iii. 50. to give an account, viii. 100.; but its present sense is the most

usual, i. 97. 209. iii. 45. iv. 102. v. 68. 75. viii. 9. διδόντας ἑαντοῖς λόγον εἴτε ποιῆσαι βέλτιον εἶη τὸ προστεταγμένον, εἴτε μὴ πολυπραγμονεῖν, Plutarch, de Orac. Def. p. 419. and sometimes with λόγους instead of λόγον, iii. 76. vi. 86, 1. 138. S. see Vio. iii. 6.

76. καταρρώδησας] Ἄρρωδέειν is an Ionic and poetic form of ὀρρώδέειν. P. The κατὰ adds intensity, as de in Latin.

77. ἥγεται] generally means takes to himself (uxorem ducit), ἐς τὰ οἰκλα, i. 59. being understood; but it is applied here to the person contracting marriage for another, as it is by Homer, νιέι ἥγετο κούρην, Od. Δ. 10. ἕξομαι ἀμφοτέροις ἀλδόχους, Φ. 214.

78. στρατηγέειν] στρατηγὸν εἶναι. Verbs, derived from substantives, and susceptible of resolution into a substantive and the substantive verb, govern a genitive; so ἐτυράννειν (τύραννος ἦν) Ἀθηναῖων, i. 64. βασιλέειν (βασιλέα εἶναι) Αἰγύπτου, ii. 137. Βαβυλώνος ἐπιτροπέειντα (ἐπίτροπον ὄντα), vii. 62. M. G. G. 337. for exceptions, see 338. obs.

79. οὐδαμῆ] no whither.

80. τοιοῦτο] of the like dangerous nature. ST.

81. χρέονται] The Ionians change verbs in -άω to -έω, as φοιτέοντας, i. 37. ἐπειρωτέοντας, i. 47. ὄρέω, i. 111. πλανέονται, ii. 41. κοιμέονται, ii. 95. Maittaire, 120. D.

82. θαλάμους] ἡ γυναική, v. 20. is properly opposed to ἀνδρεών, as bower and hull are to each other in English poetry and romance; but θάλαμος is so used here and ii. 78. It is also synonymous with ταμεῖον (Hesychius), μυχὸς,

XXXV. Ἐχοντος⁸⁵ δέ οἱ ἐν χερσὶ⁸⁶ τοῦ παιδὸς τὸν γάμον,
ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῆ⁸⁷ ἔχόμενος καὶ οὐ καθαρὸς⁸⁸
χεῖρας ἐών, Φρὺξ μὲν γενεῇ, γένεος δὲ τοῦ βασιληῖου. παρελθὼν⁸⁹
δὲ οὗτος ἐς τὰ Κροίσου οἰκία, κατὰ νόμους τοὺς ἐπιχωρίους καθαροῖς
ἐδέετο κυρῆσαι· Κροῖσος δέ μιν ἐκάθηρε.⁹⁰ Ὁ μὲν δὴ δίαιταν εἶχε
ἐν Κροίσου.⁹¹

οἱ θησαυρὸς, i. 30. οἴκημα is a more general term, i. 9. ii. 86. 148. as is μέγαρον in Homer, though restricted to a sacred edifice by Herodotus, i. 47. who likewise uses παστᾶς as a saloon, or hall, ii. 148. 169. The present passage derives illustration from Od. Φ. 8, &c. θάλαμος—ἐνθα κειμήλια κείτο θάνατος, χαλχός τε, χρυσός τε, πολύκηρτός τε σίδηρος· ἐνθα δὲ τόξον ἔκειτο παλιντονον, ἥδε φαρέτρη ιδόσκος, πολλοὶ δὲ ἐνεσαν δύστοι. See Damm.

83. [συνένησε] Κατανέειν also signifies to pile up, but without including the notion of collecting, vi. 97.

84. οἱ] on account of the following dative τῷ παιδὶ, to which it refers, is put for αὐτοῦ; and οἱ ἐν χερσὶ, c. 35. for ἐν ταῖς χερσὶν αὐτοῦ. M. G. G. 392. h. ἡμῶν ἐν τῷ χώρῃ, i. 36.

85. ἔχοντος] Steger finds fault with Valla for having rendered this passage as if it were ἔχοντι δέ οἱ, interim, dum nuptias filii parat Cræsus, and connects the words οἱ τοῦ παιδὸς; but the construction is ἔχοντος δέ Κροίσου οἱ ἐν χερσὶ τὸν γάμον τοῦ παιδὸς, as εἰρομένου τοῦ Καμβύσεω ὑπεκρίνοντο αὐτῷ, iii. 31. See the preceding note, and that on προϊσχομένων, c. 3. To the examples there given may be added from Schæfer, οἱ ἤκουσε θεὸς εὐξαμένοι, Homer, II. Π. 531. οἱ ἤτορ χαίρει δερκομένης, Apollonius Rh. iv. 169. B. 33.

86. ἐν χερσὶ] in hand.

87. συμφορῆ] for ἀπὸ συμφορῆς.

88. καθαρὸς] clean; δ καθαρὸς χεῖρας προνέμων, Aeschylus, Eum. 308. The metaphor is taken from the custom of washing the hands before sacrifices. BL. ἐνιψάμην ἐν ἀθώοις τὰς χεῖράς μου· παροιμία, Suidas. Pilate, before condemning our Lord, washed his hands and said ἀθώος εἰμι ἀπὸ τοῦ αἵματος τοῦ δικαίου τούτου, St. Mat-

thew, xxvii. 24. Synonymous with καθαρὸς are δόσις καὶ εὐαγής, Solon's Laws; ἄγνος, and ἀθώος, with which the genitive φόνον οἱ αἵματος is understood, if not expressed as ἄγνος φόνον, Lucian. The use of ἀπὸ by the Sacred Writers is redundant, though Demosthenes has καθαρὸς ἀπὸ, p. 1371. Bene et puris manibus virere, Horace, i. Sat. iv. 67. and integer ritæ scelerisque purus, i. Od. xxii. 1. Vorstius, Ph. S. xix. SCHL. Homer, II. Z. 266. Virgil, Aen. ii. 718.

89. παρελθόντων] ὡς ζταν ἔνδρος ἄπη πυκνὴ λάβη, δοστ' ἐν πάτρῃ φῶτα κατακτείνας, ἔλλον ἐξίκετο δῆμον, ἀνδρὸς ἐς ἀφειοῦ, Homer, II. Ζ. 480. Euripides, O. 505. I. T. 941. W.

90. ἐκάθηρε] He first cut the throat of a sucking-pig, and rubbed the hands of the suppliant with its blood; he next employed lustral waters, invoking Jupiter Expiator. Whatever had been used in the rite was then carried out of the house; after which he burnt cakes, pouring forth water at the same time with invocations to appease the Furies and propitiate Jupiter. Apollonius Rh. iv. Homer, II. A. 313. The lustration of an army is mentioned by Xenophon, An. v. 7. 19. of the Macedonian troops by Livy, xl. 6. 13. Q. Curtius, x. 9. L. SCHL.

91. ἐν Κροίσου] οἴκλοις, at Cræsus's. The ellipsis, after a preposition, of οἴκος or δῶμα is very common; ἐν Ἀρπάγου, i. 111. ἐν τοῦ, i. 133 ἐν πατρὸς, Homer, II. Z. 47. Sophocles, Ter. fr. vii. ἐν Διὸς, Theocritus, xxiv. 80. ἐν τῶν δημιουργῶν, Aristophanes, Lys. 408. B. 196. M. G. G. 379. and that of ἀεδες (singular) in Latin; habuitabat rex ad Joris Statoris, Livy, i. 41. ad Murciae, i. 33. ad Vestæ, Horace, i. Sat. ix. 35. Such omissions in English are still more general; as "he had

XXXVI. Ἐν δὲ τῷ αὐτῷ χρόνῳ τούτῳ ἐν τῷ Μυσίῳ Οὐλύμπῳ⁶⁵ συὸς⁶⁶ χρῆμα⁶⁷ γίνεται μέγα· ὄρμεώμενος δὲ οὗτος ἐκ τοῦ οὔρεος τούτου τὰ τῶν Μυσῶν ἔργα⁶⁸ διαφθείρεσκε.⁶⁹ πολλάκι δὲ οἱ Μυσοὶ ἐπ' αὐτὸν ἐξελθόντες ποιέεσκον μὲν οὐδὲν κακὸν, ἔπασχον δὲ πρὸς αὐτοῦ. τέλος δὲ, ἀπικόμενοι παρὰ τὸν Κροῖσον τῶν Μυσῶν ἄγγελοι ἔλεγον τάδε· “Ω βασιλεῦ, ὃς χρῆμα μέγιστον ἀνεφάνη⁷⁰ ἡμῖν ἐν τῇ χώρῃ, ὃς τὰ ἔργα διαφθείρει. τοῦτον προθυμεόμενοι ἐλέειν, οὐ δυνάμεθα. νῦν ὅν προσδεόμεθά⁷¹ σεν, τὸν παῖδα καὶ λογάδα⁷² νεηνίας καὶ κύνας συμπέμψαι ἡμῖν, ὃς ἂν⁷³ μιν ἐξέλωμεν ἐκ τῆς χώρης.” Οἱ μὲν δὴ τούτων ἐδέοντο. Κροῖσος δὲ, μνημονεύων τοῦ ὀνείρου τὰ ἔπεα, ἔλεγέ σφι τάδε· “Παιδὸς μὲν πέρι τοῦ ἐμοῦ μὴ μνησθῆτε⁷⁴ ἔτι οὐ γὰρ ἂν⁷⁵ ἡμῖν συμπέμψαιμι· νεόγαμός τε γάρ ἐστι, καὶ ταῦτα⁷⁶ οἱ νῦν μέλει.⁷⁷ Λυδῶν μέντοι λογάδας καὶ τὸ

apartments in St. James's,” i.e. “palace;” and in like manner are often understood “cathedral, church, chapel, college, school, hospital, hotel, house, shop, &c.”

65. Οὐλύμπῳ] now *Keskintag*. There was another in Thessaly, i. 56. vii. 128. *L.*

66. συὸς] or ὃς; the aspirate was often changed to the sibilant, especially by the Latins, as ἔξ, sex; ὑπέρ, super.

67. χρῆμα] a huge monster of a boar, *D.A.L.* This periphrasis, which occurs again presently, was said of any thing surpassing. Ἀρτεμις ὀργισθεῖσα μέγα τοῖς Αἰτωλοῖς συὸς χρῆμα ἐπεμψεῖς οὐ μόνον τὴν χώραν, ἀλλὰ καὶ τοὺς ἐνοικοῦντας, διέφθειρε, Didymus on Hom. Il. I. 525. Athenaeus speaks of a lion in the same way, xv. 21. *IV.* vii. 188. with πολλὸν, iv. 81. vi. 43. with πολλὸν τι, iii. 109. 130. τὸ χ. ἀνδρὸς, Aristophanes, V. 934. res cibi, Phædrus, iv. 7. 4. *Vig.* iii. 13. 1—3. iii. 10. 8. M. G. G. 430. 6.

68. ἔργα] the fields. ἔργα βοῶν ἀπόλοιτο καὶ ἡμέρων ταλαιργῶν, Hesiod, O. D. 46. ἔ. ἀνθρώπων, Homer, Il. Π. 392. *suta lœta bouisque labores*, Virgil, G. i. 324.

69. διαφθείρεσκε] Ionic and Doric for διέφθειρε, M. G. G. 172. *obs.* 1. This form, denoting repetition, is most

frequently used where ὅκως has preceded; in the imperf. i. 186. iv. 78. vii. 41. five times in 119. 211. ix. 74. in the second aorist, iv. 78. 130. it also occurs with πολλάκις, i. 36. iv. 78. ἀνὰ πᾶν ἔτος, vii. 106. twice. τὰς νύκτας, i. 186.

70. ἀνεφάνη] has shown itself, has made its appearance. The aorist passive often has a middle signification. M. G. G. 493. e.

71. προσδεόμεθα] we want, we treat. M. G. G. 332.

72. λογάδας] i. 43. sometimes with the substantive understood, viii. 124. ix. 21. 63. and in this chapter Λυδῶν λ. the same as *Mæoniæ delecta jumentus*, Virgil, Aen. viii. 499.

73. ὃς ἀν] shows that they considered the getting rid of the boar as a probability, not as a certainty.

74. μνησθῆτε] make mention. In this sense the verb is generally found with a genitive and without a preposition, vii. 159. in the sense of remember, with an accusative, vii. 18. M. G. G. 325. *b.* and *obs.* In prohibitions with μὴ, the aorist is put in the subjunctive mood, for the imperative. M. G. G. 516. 2.

75. ἀν] with the aorist optative “I can not,” makes the refusal less harsh than if the future, “I will not,” were used.

76. ταῦτα] τὰ τοῦ γάμου. *L.* ἡμερ-

κυνηγέσιοι⁷⁸ πᾶν συμπέμψω, καὶ διακελεύσομαι τοῖσι ιῦσι εἶναι ὡς προθυμοτάτοισι⁷⁹ συνεξελέειν ὑμῖν⁸⁰ τὸ θηρίον ἐκ τῆς χώρης.”

XXXVII. Ταῦτα ἀμείψατο. ἀποχρεωμένων⁸¹ δὲ τούτοισι τῶν Μυσῶν, ἐπεισέρχεται ὁ τοῦ Κροίσου παῖς, ἀκηκὼς τῶν ἐδέοντο⁸² οἱ Μυσοί. οὐ φαμένον⁸³ δὲ τοῦ Κροίσου τόν γε παῖδά σφι συμπέμψειν, λέγει πρὸς αὐτὸν ὁ νεηνίς τάδε· “⁷Ω πάτερ, τὰ κάλλιστα⁸⁴ πρότερόν κοτε⁸⁵ καὶ γενναιότατα ἡμῖν ἦν ἐστι τοπλέμους καὶ ἐστὶ ἄγρας φοιτέοντας εὐδοκιμέειν.⁸⁶ νῦν δὲ ἀμφοτέρων με τούτων ἀποκληήσας ἔχεις,⁸⁷ οὔτε τινὰ δειλίην μοι παριδῶν⁸⁸ οὔτε ἀθυμίην.⁸⁹ νῦν τε τέοισι⁹⁰ με χρὴ ὅμμασι⁹¹ ἐστι τε ἀγορὴν⁹² καὶ ἐξ ἀγορῆς φοιτέοντα φαίνεσθαι; κοῖος μέν τις⁹³ τοῖσι πολιήτησι δόξω εἶναι; κοῖος δέ τις

δρόμον τε καὶ τοῦτο μελετῶντα, Phidippides, vi. 105. V.

77. οἰ—μέλει] occupy his attention.

78. κυνηγέσιοι] hunting train. *It portis jubare exorto delecta juventus, retia rara, plagæ, lato venabula ferro, Massylique ruunt equites, et odora cunum vis,* Virgil, Aen. iv. 130.

79. ὡς προθυμοτάτοισι] as active as possible; ὡς π. ὡς δυνατόν ἐστι, M. G. G. 461. H. i. 8. VIG. viii. 10. S. In the note on πέμψαντας, c. 3. examples were given of an accusative with the infinitive, where a dative had preceded: the following are instances of a double dative, τοῖσι ἄλλοισι ἐδόκεε—ἐλθοῦσι ἔχειν, vii. 207. nec tibi prodest — tentasse morituro, Horace, i. Od. xxviii. 4. M. G. G. 535. VIG. vi. 1. 16.

80. συνεξελέειν ὑμῖν] to assist you in getting rid of. So τοῖσι Μιλησίοισι συνεπελάφρινον, and τοῖσι Χίοισι συνδήνεικαν, i. 18.

81. ἀποχρεωμένων] being satisfied or contented. οὐκ ἀπεχράτο μούνων ἔρχειν τῶν Μήδων, i. 102. P.

82. τῶν ἐδέοντο] M. G. G. 330.

83. οὐ φαμένον] refusing. οὐ φάναι, to deny; or (followed by a future infinitive) to refuse, to say that one will not, vi. 61. οὐ φησιν δώσειν, Homer, Il. H. 393. ἔάσειν, Sophocles, Aj. 1343. El. 1215. Ph. 817. λέναι, Xenophon, An. i. 3. 1. Sometimes the negative before φημι must be construed after it. VIG. vii. 12. 7. BL.

84. κάλλιστα] see note on δῆλα, c.

4.

85. πρότερόν κοτε] heretofore.

86. εὐδοκιμέειν] to distinguish myself.

87. ἀ. ἔχεις] See note on δουλώσας ἔχεις, c. 27. ὑποδεξάμενος ἔ. i. 41. ποιεύμενος, iii. 125. ἐπιτρέψαντες, vi. 12. δῆστας, vi. 23. ιτείνοντες, ix. 39.

88. μοι παριδῶν] i. e. ἰδών παρ' ἐμοί, DAL. observing in me. Παρὰ with a dative answers to the question “where?” M. G. G. 588. b. οὔτε ἄλλοτέ κα παρεῖδες ἀνδρὶ τῷδε ἄχαρι οὐδὲν, i. 108. δειλιαν ἥμαριαν ἰδών τιν' ἐν ἐμοί, ταῦτ' ἐβουλεύσω ποιεῖν; Sophocles, (E. R. 536. IV.

89. ἀθυμίην] πρὸς τὸν κωδύνους δύκνον. Ιπ κακῷ καὶ ἀθύμῳ, vii. 11. the latter word means π. τ. κ. ὀκνηρός.

90. τέοισι] for τοῖσι and that for τίσι; so τέω for τίνι, iv. 155. τέων for τίνων, Homer, Il. Ω. 387. W.

91. ὅμμασι] with what face? πῶν δύμα πατρὶ δηλώσω φανεῖς; πῶς με τλήστετα ποτὶ εἰσιδεῖν γυμνὸν φανέντα τῶν ἀριστέων ἄτερ; Sophocles, Aj. 462. V. τίσι δὲ ὀφθαλμοῖς ἐωρῶμεν ἄν τὸν εἰς τὴν πόλιν ἀνθράποις ἀφίκουμένους; Demosthenes, pro Cor. c. 59. L. ὡς ἔμπλεω αἰδοῦς ὅμματα ἔχοντα. ST.

92. ἀγορὴν] the public square, through which ran the Pactolus, v. 101.

93. τις] is put with adjectives of quality, &c. when they stand alone, without a substantive, or in the predicate. M. G. G. 487, 5.

τῇ νεογάμῳ γυναικί; κοίω δὲ ἐκείνη δόξει ἀνδρὶ συνοικέειν;⁹⁴ ἐμὲ ὅμη σὺ ἦ μέθεις οἴειται ἐπὶ^{94*} τὴν θήρην, ἦ λόγῳ ἀνάπεισον, ὅκως μοι ἀμείνω ἔστι ταῦτα οὕτω ποιεόμενα.”

XXXVIII. Ἀμείβεται Κροῖσος τοῖσδε· “⁹⁵Ω παῖ, οὔτε δειλίην οὔτε ἄλλο οὐδὲν ἄχαρι παριδών τοι,⁹⁵ ποιέω ταῦτα· ἀλλά μοι ὅψις ὄνείρου,⁹⁶ ἐν τῷ ὑπνῳ ἐπιστᾶσα ἔφη σε ὀλιγοχρόνιον ἔσεσθαι, ὑπὸ γὰρ αἰχμῆς σιδηρέης ἀπολέεσθαι. πρὸς⁹⁷ ὃν τὴν ὕψιν ταύτην, τὸν τε γάμον τοι τοῦτον ἔσπενσα,⁹⁸ καὶ ἐπὶ τὰ παραλαμβανόμενα⁹⁹ οὐκ ἀποπέμπω, φυλακὴν ἔχων,¹⁰⁰ εἴ κως δυναίμην ἐπὶ τῆς ἐμῆς σε ζόντος¹ διακλέψαι.² εἰς γάρ μοι μοῦνος τυγχάνεις ἐνν ταῖς· τὸν γὰρ δὴ ἔτερον, διεφθαρμένον³ τὴν ἀκοὴν, οὐκ εἶναι μοι λογίζομαι.”

XXXIX. Ἀμείβεται ὁ νεαρίης τοῖσδε· “Συγγράμη⁴ μὲν, ὡ πάτερ, τοι, ἰδόντι γε ὕψιν τοιαυτῆν, περὶ ἐμὲ φυλακὴν ἔχειν· τὸ δὲ⁵ οὐ μανθάνεις, ἄλλὰ λέληθέ⁶ σε τὸ ὄνειρον, ἦ ἐμέ τοι δίκαιόν ἔστι⁸ φράζειν. φήσ τοι τὸ ὄνειρον ὑπὸ αἰχμῆς σιδηρέης φάναι ἐμὲ τελευτήσειν· ὃνδε κοῖται μέν εἰσι χεῖρες, κοίη δὲ αἰχμὴ σιδηρέη, ἵνα σὺ φοβέαι;⁹ εἰ μὲν γὰρ ὑπὸ ὄδόντος τοι εἴπε τελευτήσειν με, ἦ ἄλλου τεν¹⁰ ὅ τι τούτῳ ἔοικε, χρῆν¹¹ δέ σε ποιέειν τὰ ποιέεις· νῦν δὲ,¹²

94. συνοικέειν] to live with in marriage; to be married, i. 91. &c.

94*. ἐπὶ] with an accusative answers to the questions “whither?” “to what end?” M. G. G. 586. c.

95. τοι] Ionic for σου.

96. ὕψις ὄνείρου] a periphrasis for ὄνειρος, i. 34. eodem illa in sonnis observata (obversata?) species, Livy, ii. 36.

97. πρὸς] i.e. σκοπέων, with reference to, or on account of, M. G. G. 591. β, γ.

98. ἔσπενσα] σπεύδειν· ταχύνειν, σπουδάζειν, ἐνεργεῖν, Hesychius. to hasten forward, to hurry on, all other objects being set aside. SCHL.

99. παραλαμβανόμενα] to the present undertakings. παραλαμβάνειν ἔργα, Plato, Crit. p. 109. W.

100. φυλακὴν ἔχων] keeping watch, or watching, over thec. In the next chapter this phrase is used with περὶ ἐμέ.

1. ζῆντος] for my own life-time; θσον τὸν χρόνον ἡν. ST.

2. διακλέψαι] to preserve by stealth.

3. διεφθαρμένον] see note on κωφὸς, c. 34. Reiz and Larcher consider the

words τὴν ἀκοὴν as the gloss of a copyist. S. In the north of England, DEAF signifies “barren, sterile, blasted, unprofitable;” Grose, Vocab.

4. συγγράμη] συγγνωστὸν ἔστι, ST. it is excusable.

5. τὸ δὲ⁵] ἐκεῖνο δὲ, ὅ. See note on τὸν, c. 1.

6. ἄλλὰ λέληθέ] ἄλλ’ ἐν φ. λ. ST.

7. ὄνειρον] the same as ὄνειρος; so φορτίον and φόρτος, c. 1.

8. δίκαιόν ἔστι] Herodotus also uses the construction δίκαιός είμι, i. 32. M. G. G. 296.

9. φοβέαι] Ionic for φοβέεαι (see note on ἔξει, c. 6.), and this for φοβέεσσαι, by syncope; so βούλεαι, i. 11. φαίνεαι, i. 27. The original termination of the second person was -εσσαι, hence -εαι, -ει, -η. M. G. G. 197. For the accent see the following note on ἄχαρι. -

10. τεν¹⁰] Ionic for τον, and that for τὸν.

11. χρῆν] for ἔχρην ἡν, it would then have been right; iv. 118. χρῆν γάρ σε μήτ’ αὐτὸν μολεῖν, Sophocles, Ph. 1363. M. G. G. 510. 6.

ὑπὸ αἰχμῆς. ἐπεὶ τε ὃν οὐ πρὸς ἄνδρας ἡμῖν γίνεται ἡ μάχη, μέθες με.”

XL. Ἀμείβεται Κροῖσος· ““Ω παῖ, ἔστι τῇ¹³ με νικᾶς, γνώμην ἀποφαίνων περὶ τοῦ ἐνυπνίου· ὡς ὃν νευκημένος ὑπὸ σέο, μεταγινώσκω,¹⁴ μετίημι τέ σε ἵέναι ἐπὶ τὴν ἄγρην.”

XLI. Εἴπας δὲ ταῦτα ὁ Κροῖσος μεταπέμπεται¹⁵ τὸν Φρύγαν Αδρηστον, ἀπικομένῳ δέ οἱ λέγει τάδε· ““Αδρηστε, ἐγώ σε συμφορῆ πεπληγμένον¹⁶ ἀχάρι,¹⁷ τίν τοι οὐκ ὀνειδίζω,¹⁸ ἐκάθηρα, καὶ οἰκιοῖσι ὑπόδεξάμενος ἔχω, παρέχων¹⁹ πᾶσαν δαπάνην· νῦν ὃν (όφείλεις γὰρ, ἐμεῦ²⁰ προποιήσαντος χρηστὸν ἐστὲ, χρηστοῖσι με ἀμείβεσθαι) φύλακα παιδός σε τοῦ ἐμοῦ χρήζω γενέσθαι ἐστὶ ἄγρην ὄρμεωμένον, μή τινες κατ’ ὅδον κλῶπες κακοῦργοι ἐπὶ δηλήσει²¹ φανέωσι ὑμῖν. πρὸς δὲ τούτῳ, καὶ σέ τοι χρεών²² ἔστι ἵέναι ἔνθα ἀπολαμπρύνεαι²³ τοῖσι ἔργοισι πατρῷόν²⁴ τε γάρ τοι ἔστι, καὶ προσέτι ρώμῃ ὑπάρχει.”²⁵

12. νῦν δὲ] supply εἶπεν τελευτήσειν με. ST.

13. ἔστι τῇ] this is a way, by which: the same as ταῦτη or οὗτοι.

14. μεταγινώσκω] I change my mind. μὴ μεταγάννων τὰ προδεδογμένα, Thucydides, iii. 42. BL.

15. μεταπέμπεται] sends after; μεταδιώκειν, to pursue after, iii. 4. μετιέναι, to go after, iii. 19. for which Homer uses μετέρχεσθαι, and μετοίχεσθαι; and in a different sense he has μετακιάθειν, to follow after, and μετατίσσειν, to rush after.

16. πεπληγμένον] stricken. ξένον, δοὺς μὲν δόμοις ἐδέξατ', οὐδὲ ἀπήλασε, καὶ περ βαρεῖα ξυμφορᾶ πεπληγμένος, Euripides, Alc. 870. W.

17. ἀχάρι]¹⁹ Ἀχάρι, a proparoxytone, is the nominative or accusative neuter, i. 38.; ἀχάρι, a paroxytone, the dative by contraction from ἀχάριτι, ἀχάρι: so ἀπόλι, viii. 61. S. for a similar reason φοβέατ, i. 39. is a paroxytone. The use of ἀχάρι for βαρεῖα is an instance of litotes (*λιτότης*): so also οὐκ ὡς ἥθελε, which is immediately followed by ἀλλὰ προσπτάλος μεγάλωσι, i. 16. quis illaudat nescit Busiris aras? Virgil, G. iii. 5. L. non soridus auctor naturæ verique, Horace, i. Od. xxviii. 14.

18. ὀνειδίζω]²⁰ πᾶσα ὀνειδίζομένη χάδη. Herod.

ρις ἐπαχθῆς καὶ ἀχαρίς, Plutarch, de Adul. p. 64. W. τὰς ιδίας συμφορὰς ὀνειδίζειν καὶ προφέρειν ἐκάστω, Demosthenes, c. Andr. p. 397. ἐγὼ δὲ διλασ μὲν, δοτις ἀνθρώπος ἡν ἀνθρώπῳ τύχην προφέρει, παντελῶς ἀνόητον ἡγούμενι, pro Cor. p. 182. οὐ τὸ δυστίχημα ὀνειδίζω, Aeschines, c. Ctes. p. 64. V.

19. παρέχων]²¹ διδοὺς, χορηγῶν, Hesychius; is said peculiarly of supplying food, as in Homer, γάλα, Od. Δ. 89. δαῦτα, Θ. 39. Βρῶσιν πόσιν τε, O. 489. σῖτον, Σ. 359. ἴχθυς, T. 113. hence Parochi; signifying the commissaries, who, by the *Lex Julia de Provinciis*, were to provide lodging, fire, salt, hay, and straw, for persons travelling on public service; Francis's Horace, i. Sat. v. 46.

20. ἐμεῦ]²² This pronoun with its participle would, regularly, have been in the accusative, the following με being omitted. M. G. G. 561. b.

21. ἐπὶ δηλήσει]²³ iv. 112. δηλέεσθαι βουλόμενοι: οὐ οὐκ ἐπὶ σιτήσει, ἀλλ’ ἐπὶ πρήσει, iv. 17. ST. ἐπὶ denotes the object or aim. M. G. G. 585. β.

22. χρεών]²⁴ fitting.

23. ἀπολαμπρύνεαι]²⁵ thou mayest dignize thyself. ἔργοισι τε καὶ γνώμησι ἀπολαμπρυθεῖς, vi. 70. much the same as φαίνεσθαί τι ἀποδεικνύμενος, iii. 134.

XLII. Ἀμείβεται ὁ "Αδρηστος" "Ω βασιλεῦ, ἄλλως²⁶ μὲν ἔγωγε ἀν οὐκ ἥια²⁷ ἐσ ἀεθλον τοιόνδε· οὔτε γὰρ συμφορῆ τοιῆδε κεχρημένον²⁸ οἰκός ἐστι ἐσ ὅμιλικας εὖ πρήσποντας ἵέναι, οὔτε τὸ βιούλεσθαι πάρα²⁹ πολλαχῆ³⁰ τε ἀν ἶσχον³¹ ἐμεωυτόν. οὐν δὲ, ἐπεὶ τε σὺ σπεύδεις, καὶ δεῖ τοι χαρίζεσθαι, ὀφείλω γάρ σε ἀμείβεσθαι χρηστοῖσι, ποιέειν εἰμὶ ἑτοῖμος ταῦτα· παῖδά τε σὸν, τὸν διακελεύεαι φυλάσσειν, ἀπήμονα, τοῦ φυλάσσοντος εἴνεκεν,³² προσδόκα³³ τοι ἀπονοτήσειν."

XLIII. Τοιούτοισι ἐπει τε οὗτος ἀμείψατο Κροῖσον, ἥϊσαν μετὰ ταῦτα ἔξηρτυμένοι λογάσι τε νεηνίησι καὶ κυσί. ἀπικόμενοι δὲ ἐσ τὸν Οὐλυμπον τὸ ὄρος, ἔξήτεον τὸ θηρίον³⁴ εὐρόντες³⁵ δὲ, καὶ περιστάντες αὐτὸ κύκλῳ, ἐσηκόντιζον. ἔνθα δὴ ὁ ξεῖνος, οὗτος δὴ ὁ καθαρθεὶς τὸν φόνον, καλεόμενος δὲ "Αδρηστος, ἀκοντίζων τὸν σὸν, τοῦ μὲν ἀμαρτάνει,³⁶ τυγχάνει δὲ τοῦ Κροίσου παιδός.³⁶ ὁ μὲν δὴ βληθεὶς τῇ αἰχμῇ ἔξεπληγε τοῦ ὄνείρου τὴν φίμην.³⁷ ἔθεε δέ τις ἀγγελέων³⁸

24. πατρῶῶν] οἱ πρόγονοι σου λαμπρὰ ἔργα ἀπεδείκνυντο, δεῖ οὖν δὴ καὶ σὲ μεγάλα ἔργα διαπράξασθαι. ST.

25. ὑπάρχει] σοι.

26. ἄλλως] in any other case.

27. ἥια] Ionic, and ἥι Attic, for εἰ̄α preterite middle of ἴέναι.

28. κεχρημένον] hating experienced.

29. πάρα] i. e. πάρεστι μοι, nor have I the wish. "To will is present with me," Rom. viii. 18.

30. πολλαχῆ] on many occasions.

31. ἀν ἶσχων] I should have restrained. οὐκ ἀν ποτέ ἵσχον μὴ οὐ τάδε ἔξει- πεῖν πατρὶ, Euripides, Hip. 654. SCH.

32. εἴνεκεν] as far as depends on. ἔνεκα, or, in the tragedians, οὕνεκα often has this sense, in which it is sometimes followed by γε; χρόνον μὲν οὕνεκ', οὐ μαθεῖν με δεῖ τόδε, Sophocles, Ε. C. 22. πάλαι ἀν, ἔνεκά γε ψηφισμάτων, ἐδεώκει ἐίκην, Demosthenes, Ol. iii. 6. and in Aeschylus πλήθους ἔκατι, "as far as number goes," P. 343. BL.

33. προσδόκα] for προσδήκαε, the same as προσδόκεε or προσδέκεο.

34. εὑρόντες] after finding. The sense of aorist participles may very frequently be expressed by prefixing the word after; as χειρὶ νικήσαντ', ἐμοῦ

ἄρχειν, "you must govern me, after vanquishing me by force of arms," Aeschylus, Ag. 1396. ἀβάτων ἀποθᾶς, φάνει πρόσθεν δ', ἀπερύκου, Sophocles, Ε. C. 167.

35. ἀμαρτάνει] misses, as well as τυγχάνειν to hit, governs a genitive. M. G. G. 368. Xenophon uses this verb repeatedly, οἱ δὲ κάπροι ὅμος ἐφέροντο· ὑπὸ δὲ τῆς πλατύτητος, οὐδὲ ἀμαρταίνοντες τὴν αἴτων, Cyr. i. 4. 11. κανούντων βάλης, οὐκ ἀν ἀμάρτων ἀνδρῶς, Cyr. viii. 3. 27. and the following instance occurs in a passage of exquisite pathos and simplicity, where an aged parent is relating the loss of his only child, φανείστης ἄρκτον, διώκοντες ἀμφότεροι, δὲ μὲν οὐν ἄρχων οὗτος ἀκοντίσας ἡμαρτεν· ὃ δ' ἐμὸς παῖς βαλὼν καταβάλλει τὴν ἄρκτον. ὡς δὲ πάλιν λέοντος παρατυχόντος, δὲ μὲν αὐτὸν κατειργάσατο τὸν λέοντα, Cyr. iv. 6. 3, 4. SCHL.

36. παιδός] Ptolemaeus calls him Agatho, and says that Adrastus slew him in consequence of a dispute about a quail. L.

37. φήμην] The Ionic form of this noun is φῆμις, Eustathius. W.

38. ἀγγελέων] to tell.

τῷ Κροίσῳ τὸ γεγονός ἀπικόμενος δὲ ἐς τὰς Σάρδις, τήν τε μάχην καὶ τὸν τοῦ παιδὸς μόρον ἐσήμηνέ οἱ.

XLIV. Ὁ δὲ Κροίσος, τῷ θανάτῳ τοῦ παιδὸς συντεταραγμένος, μᾶλλον τι ἐδεινολογέετο,³⁹ ὅτι μιν ἀπέκτεινε⁴⁰ τὸν αὐτὸς φόνου ἔκάθηρε. περιημεκτέων⁴¹ δὲ τῇ συμφορῇ δεινῶς, ἐκάλεε μὲν Δία καθάρσιον,⁴² μαρτυρόμενος τὰ ὑπὸ τοῦ ξείνου πεπονθῶς εἴη.⁴³ ἐκάλεε δὲ ἐπίστιον τε καὶ ἐταιρῆιον, τὸν αὐτὸν τοῦτον ὄνομάζων θεόν· τὸν μὲν ἐπίστιον καλέων, διότι δὴ, οἰκοισι ὑποδεξάμενος τὸν ξεῖνον, φονέα τοῦ παιδὸς ἐλάνθανε⁴⁴ βόσκων· τὸν δὲ ἐταιρῆιον, ὡς, φύλακα συμπέμψας αὐτὸν, εὑρήκοι πολεμιώτατον.

XLV. Παρῆσαν δὲ μετὰ τοῦτο οἱ Λυδοὶ φέροντες τὸν νεκρόν· ὅπισθε δὲ, εἴπετο οἱ ὁ φονεύς. στὰς⁴⁵ δὲ οὗτος πρὸ τοῦ νεκροῦ παρεδίδουν ἑωυτὸν Κροίσῳ, προτείνων τὰς χεῖρας, ἐπικατασφάξαι μιν κελεύων τῷ νεκρῷ· λέγων τήν τε προτέρην⁴⁶ ἑωυτοῦ συμφορὴν, καὶ ὡς ἐπ'⁴⁷ ἐκείνῃ τὸν καθίραντα⁴⁸ ἀπολωλεκὼς εἴη, οὐδέ οἱ εἴη βιώσιμον.⁴⁹ Κροῖσος δὲ τούτων ἀκούσας τὸν τε "Ἄδρηστον κατοικτείρει, καίπερ ἐών ἐν κακῷ οἰκηίῳ τοσούτῳ, καὶ λέγει πρὸς αὐτόν· Ἔχω, ως ξεῖνε, παρὰ σεῦ πᾶσαν τὴν δίκην, ἐπειδὴ σεωντοῦ καταδικάζεις θάνατον."⁵⁰ εἰς δὲ οὐ σύ⁵¹ μοι τοῦδε τοῦ κακοῦ αἴτιος, εἰ μὴ ὅσον⁵²

39. μ. τ. ἐδεινολογέετο] considered it somewhat more hard. μ. τ. περιημέκτεε, i. 114.

40. ἀπέκτεινε] ἐκεῖνος is understood; as illi, in premant falce, quibus dedit fortuna, ritem, Horace, i. Od. xxxi. 9. Schwebel, B. 86.

41. περιημεκτέων] an Ionic verb for δυσφορεῖν, οὐ ἀνιᾶσθαι. S.

42. καθάρσιον] As guardian of the laws of purification, oaths, supplication, hospitality, association, friendship, consanguinity, &c. Jupiter was called καθάρσιος, ὄρκιος, ἱέτιος, ξένιος, ἐφέστιος, ἐταιρεῖος, φίλιος, ὅμογνος, ἄγορας, μειλίχιος, Scholiasts on Eur. Hec. 345. Arist. Eq. 498. L. BL.

43. πεπονθῶς εἴη] for πεπόνθοι, by periphrasis: so ἀπολωλεκὼς εἴη, i. 45. ησαν ιέντες, i. 57. ἐστὶ φέροντα, iii. 133. M. G. G. 559.

44. ἐλάνθανε] he was, without knowing it, nourishing. έαυτὸν is understood. λάθοι ἀν ξτοι μανεῖς, ή ὅγε ἀπόβληκτος γενόμενος, ii. 173. M. G.

G. 552, 2. quidam colubram sustulit, sinuque sordit, contra se ipse misericors: namque, ut resecta est, necuit hominem protinus, Phædrus, iv. 18. 2.

45. στὰς] ζητημ with its compounds, in the present, has a transitive force; in the second aorist, they are neuter. DAL.

46. προτέρην] φονεύσας ἀδελφεύ

ἀέκων, i. 35.

47. ἐπ'] in addition to. M. G. G.

586.

48. καθίραντα] Either Crœsus had delegated Atys to act for him, L. or might be thought unable to survive this severe blow.

49. εἴη βιώσιμον] was life supportable.

50. κ. θάνατον] thou pronouncest sentence of death against. καταδικάζω· κατακρίνω, καταψήξομαι, Phavorinus. SCHL. κατὰ, against, governs a genitive; and has the same case, in composition, because it might be used separately without altering the sense, δικάζεις θάνατον κατὰ σεωντοῦ. M. G.

άέκων ἔξεργάσαο, ἀλλὰ θεῶν κού⁵³ τις, ὃς μοι καὶ πάλαι προεσή-
μαινε τὰ μέλλοντα ἔσεοθαι.” Κροῖσος μέν νυν ἔθαψε, ὡς οἰκὸς⁵⁴
ῆν, τὸν ἑωυτοῦ παῖδα· “Αδρηστος δὲ ὁ Γορδίεω τοῦ Μίδεω, οὗτος δὴ
ὁ φονεὺς μὲν τοῦ ἑωυτοῦ ἀδελφεοῦ γενόμενος, φονεὺς⁵⁵ δὲ τοῦ καθί-
ραντος, ἐπεὶ τε ἡ συνχίη τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα, συγγι-
γωσκόμενος⁵⁶ ἀνθρώπων εἶναι, τῶν αὐτὸς ἦειδε,⁵⁷ βαρυσυμφορώτατος,
ἑωυτὸν ἐπικατασφάζει⁵⁸ τῷ τύμβῳ. Κροῖσος δὲ ἐπὶ δύο ἔτεα ἐν
πένθει μεγάλῳ καθῆστο⁵⁹ τοῦ παιδὸς ἐστερημένος.

XLVI. Μετὰ δὲ, ἡ Ἀστυάγεος τοῦ Κυαξάρεω ἡγεμονίῃ⁶⁰ καται-
ρεθεῖσα ὑπὸ Κύρου τοῦ Καρβύσεω, καὶ τὰ τῶν Περσέων πρήγματα
αὐξανόμενα, πένθεος μὲν Κροῖσον ἀπέπαυσε⁶¹ ἐνέβησε δὲ ἐς φρον-
τίδα, εἴ κως δύναιτο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλα-
βεῖν⁶² αὐτῶν αὐξανομένην τὴν δύναμιν. μετὰ ὅν τὴν διάροιαν
ταύτην αὐτίκα ἀπεπειρᾶτο τῶν μαντήων⁶³ τῶν τε ἐν “Ελλησι”⁶⁴ καὶ

G. 581, 3. and 376, iv. Verbs of con-
demning, &c. compounded with κατὰ,
have a genitive of the person, and an
accusative of the crime or punishment.
M. G. G. 347. obs. 2.

51. οὐ σύ] At first Crœsus, exasper-
ated at the death of his son, threat-
ened to burn Adrastus alive; Diodo-
rus, de V. et V. ii. 553. The confes-
sion of faults appeases anger, and is a
good defence. Hence Priam says to
Helen, οὐ τί μοι αἴτη ἐστί· θεοί νῦν μοι
αἴτιοί εἰσιν, Homer, Il. Γ. 164. Her-
mogenes, de Meth. xxxii. L.

52. ζσον] in as far as; ἐς τοσοῦτον
being understood. DAL.

53. κού] if I mistake not. H. vi.

54. οἰκὸς] hefitting his rank.

55. φονεὺς] Iteration often adds
great force to language. Hermogenes,
de Meth. ix. L.

56. συγγιγωσκόμενος] middle voice,
conscious within himself. DAL.

57. ἦειδε] Ionic for ἦει, pluper-
fect. S.

58. ἐπικατασφάζει] κατασφάζει ἐπὶ
τ. τ. M. G. G. 586. δ. hence the
compound governs the dative, M. G.
G. 394. d. δ δὲ οὐδὲν ἦτον κατ’
ιδίαν ἐπὶ τὸν Ἀτνος τάφον πορευθεῖς
ἐαντὸν κατέσφαξεν, Diodorus, ii. 553.
δ δὲ (Strato) ἐπικατέσφαξεν ἐαντὸν τῷ
παρθένῳ, Plutarch, Nar. Am. p. 772.
W.

59. καθῆστο] κατὰ and ἦστο, either

pluperfect from ἔξω, ἔσμαι, ἔσμην, ἔστο,
ἦστο, Eustathius; or (for ἐκάθητο) im-
perfect of ἔσμαι from ἔω, M. G. G.
235. Ionic and poetic in the sense of
μένειν, διάγεω, P. διατρίβειν, ἀργεῖν.
Homer uses it, Il. A. 568. and often
connects the simple verb with a parti-
ciple denoting distress of mind. D. ἐπὶ
δακρύους μόνη κάθημαι, τήνδε θρηνφ-
δοῦν' ἀελ, Euripides, I. A. 1175.
SCHL. ἡ πληθὺς ἐπὶ σάκκου καθεσ-
θεῖσα τῷ πατρίᾳ νόμῳ τὸν Θεονίκετενεν,
Josephus, A. J. xix. 8. W. compare
Job, ii. 13. Sophocles, ΟΕ. R. 1, &c.

60. ἡγεμονίῃ] is synonymous with
ἀρχῇ, i. 6. Βασιλῆτῃ, i. 26. τυραννὶ, i.
14. and μοναρχίῃ, i. 55.

61. ἀπέπαυσε] with an accusative of
the person and a genitive of the
thing, M. G. G. 331. d. καταπαῦσαι
with an accusative of the thing,
i. 27.

62. καταλαβεῖν] to check; ἐπιλαβεῖν,
ἐπίσχειν τῆς ὄρμῆς, Suidas. μὴ πάντα⁶⁵
ἥλικιν καὶ θυμῷ ἐπίτρεπε· ἀλλ' ἵσχε καὶ
καταλάμβανε σεωντὸν, ii. 36. W. κ.
τὸ πῦρ, i. 87. S.

63. μαντήων] μαντήων denotes an
oracle in general, ii. 174. θέσπισμα the
answer as delivered by the god, δ θεὸς
κελεύει διὰ θεσπισμάτων, ii. 29. θεο-
πρόπτων the answer as brought by those
sent to consult the god, ἀνενειχθέντα
τὰ θ. i. 54. λόγιον a response in prose,
i. 61. χρησμὸς a response in verse, i.

τοῦ ἐν Λιβύῃ, διαπέμψας ἄλλους ἄλλη⁶⁵ διέπεμπε δὲ πειρεώμενος τῶν μαντήων, ὃ τι φρονέοιεν· ὡς, εἰ φρονέοντα τὴν ἀληθῆν εὑρεθεῖη, ἐπείρηται σφεα δεύτερα πέμπων, εἰ ἐπιχειρέοι⁶⁶ ἐπὶ Πέρσας στρατεύεσθαι.

XLVIII. Ο δὲ, ὡς τὸ⁶⁷ ἐκ Δελφῶν ἥκουσε, αὐτίκα προσεύχετό⁶⁸ τε καὶ προσεδέξατο, νομίσας μοῦνον εἶναι μαντῆϊον⁶⁹ τὸ ἐν Δελφοῖς· ὅτι οἱ ἔξευρήκεε, τὰ αὐτὸς ἐποίησε.

L. Μετὰ δὲ ταῦτα, θυσίησι μεγάλησι τὸν ἐν Δελφοῖσι θεὸν ἴλασκετο.

LIII. Τοῖσι δὲ ἕγειν μέλλουσι τῶν Λυδῶν ταῦτα τὰ δῶρα ἐστὰ ἵπα⁷⁰ ἐνετέλλετο ὁ Κροῖσος ἐπειρωτᾶν τὰ χρηστήρια, εἰ στρατεύηται⁷¹ ἐπὶ Πέρσας Κροῖσος, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο φίλον. ὡς δὲ ἀπικόμενοι ἐστὰ ἀπεπέμφθησαν οἱ Λυδοὶ ἀνέθεσαν τὰ ἀγαθήματα, ἔχρεωντο⁷² τοῖσι χρηστηρίοισι λέγοντες· “Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἔθνέων βασιλεὺς, νομίσας τάδε μαντῆϊα εἶναι μοῦνα ἐν ἀνθρώποισι, ὑμῖν τε ἡξια δῶρα ἔδωκε τὸν ἔξευρημάτων,⁷³ καὶ νῦν ὑμέας ἐπειρωτᾷ, εἰ στρατεύηται ἐπὶ Πέρσας, καὶ εἴ τινα στρατὸν ἀνδρῶν προσθέοιτο σύμμαχον.” Οἱ μὲν ταῦτα ἐπειρώτεον· τῶν δὲ μαντήων ἀμφοτέρων ἐστιν τὸ αἷγα γνῶμαι συνέδραμον,⁷⁴ προλέγονται Κροίσῳ, ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλην ἀρχὴν μιν

48. vi. 98. ἐμπέτρως χρησμοὺς ἔδειν, Plutarch; λόγιά ἔστι τὰ παρὰ τοῦ θεοῦ λεγόμενα καταλογάδην χρησμοὶ δὲ, οἵτινες ἐμπέτρως λέγονται, ἐμφορούμενων τῶν λεγόντων, Scholiast on Thuc. ii. 8. χρηστήριον is sometimes used for χρησμὸς, i. 63. τὸ χρηστὴν signifies that delitered by the oracle, and agrees with one of the above neuter substantives understood, i. 63.

64. ἐν 'Ελλησι] for ἐν 'Ελλάδι, so *consul bellum in Sabinis gessit*, Livy, ii. 62.

65. ἄλλους ἄλλη] i. 67. severally to various places. ἄλλη, Homer, ll. A. 120. Theocritus, ii. 6. 127. τῇ ἄλλῃ, iii. 61. SCH.

66. εἰ ἐπιχειρέοι] whether he could undertake. εἰ προσθέοιτο, i. 53. twice. S. δικτύρα ποιέοι, i. 206. ST. εἰ πεπλούσειν, Homer, ll. Ψ. 40. To signify “whether he should undertake,” the subjunctive would be more regular, or the optative with ἀν, H. εἰ, xiii. M. G. G. 515, 2.

67. τὸ] i. e. θεοπρόπιον ἀνενειχθὲν, see note on μαντῆῶν, c. 46.

68. προσεύχετο] adored it. δῆμῶν (τῆς Κιλικίας) ἐκεῖνο (τὸ μαντῆϊον) ἐξεπλάγη καὶ προσεκύνησε, Plutarch, de D. Or. p. 434. W.

69. μαντῆϊον] ἔξιον τοῦ μαντῆϊον ὀνομάζεσθαι. ST.

70. ἵπα] of Apollo at Delphi, and of Amphiaraeus at Oropus.

71. στρατεύηται] i. 75. S. The subjunctive is used in indirect questions to ask “whether it would be advisable;” the optative, “whether it would be possible.” ἀποροῦντα, διατέραν τῶν ὄδῶν τράπηται, Xenophon, Mem. ii. 1, 21. M. G. G. 515, 2.

72. ἔχρεωντο] they consulted; the same as ἐπειρώτεον, see below: χρᾶ, returned for answer, i. 53. S.

73. ἔξευρημάτων] τὰ ἦν ἀμήχανον ἔξευρεν τε καὶ ἐπιφράσσεσθαι, i. 48. W.

74. συνέδραμον] concurred.

καταλῦσαι⁷⁵ τὸν δὲ Ἐλλήνων δυνατωτάτους συνεβούλευνόν οἱ ἔξευρόντα⁷⁶ φίλους προσθέσθαι.

LIV. Ἐπει⁷⁷ τε δὲ ἀνενειχθέντα τὰ θεοπρόπια ἐπύθετο ὁ Κροῖσος, ὑπερήσθη τε τοῖσι χρηστηρίοισι· πάγχυ τε ἐλπίσας καταλύσειν τὴν Κύρου βασιληίην, πέμψας αὗτις ἐς Πυθώ,⁷⁸ Δελφοὺς δωρέεται, πυθόμενος αὐτῶν τὸ πλῆθος, καὶ τὸ ἄνδρα⁷⁹ δύο⁸⁰ στατῆροι ἔκαστον χρυσοῦ. Δελφοὶ δὲ ἀντὶ⁸¹ τούτων ἔδοσαν Κροῖσῳ καὶ Λυδοῖσι προμαντηήν⁸² καὶ ἀτελείην⁸³ καὶ προεδρίην,⁸⁴ καὶ ἔξειναι⁸⁵ τῷ βουλομένῳ αὐτῶν γενέσθαι Δελφὸν⁸⁶ ἐς τὸν ἀεὶ χρόνον.⁸⁷

75. καταλῦσαι] καταλύσειν, i. 91.
 W. The infinitive of the aorist is often put for the future. M. G.G. 506, 2. ἐπεδέκετο κατεργάσασθαι, i. 24. περὶ παίδων γενέσεως χρηστηριαζομένῳ θεὸς ἔφη, γενέσθαι παῖδα, Apollodorus, Bib. ii. 4. 1. ST. Κροῖσος, "Αλυν διαβάς, μεγαλὴν ἀρχὴν καταλύσει, Aristotle, Rh. iii. 5, I. Similar to this was the oracle said to be delivered from Delphi to Pyrrhus, *aio te, Eacida, Romanos vincere posse*, Ennius. Of such verses Cicero says, *collide, qui illa composuit, perfecit ut, quocunque accidisset, prædictum rideretur*, de Div. ii. 51. illa amphibolia, quæ Cræsum decepit, vel Chrysippum potuisse fallere, 56. cum sors illa edita est opulentissimo regi Asie, "Cæsus, Halym penetrans, magnam pervertit opum vim," hostium vim sese perversurum putavit, pervertit autem suam: utrum igitur eorum accidisset, rerum oraculum fuisset, 56.

76. οἱ ἔξευρόντα] see note 94. c. 3.

77. ἐπει] when; ἐπει, ἐπει, to a word; ἐπει, he follows, &c.; ἐπει, thou art on, &c.

78. Πυθὼ] πόλις Φωκίδος, ἡς οἱ οἰκήτορες Δελφοὶ ἔστι δὲ ἵερὰ Ἀπόλλωνος τὸ πρότερον δὲ ἐκαλεῖτο Παρυαστα Νάπτη (being at the foot of Parnassus);) ἐπειτα Πυθών, ἡ Πυθώ (from πυθεοθαι "to putrefy," see A. or πυθέσθαι "to ascertain," see the beginning of this chapter;) ὕστερον δὲ Δελφοὶ, Didymus, Hom. Il. B. 519. I. 405. now *Cnstri*. L It was considered the centre of the earth, δυφαλὸς γῆς, Euripides, Ion 223. See the notes of Barnes and Musgrave.

79. καὶ ἄνδρα] so κατὰ κώμας ἐκάστας, i. 196. ἔκαστος might be omitted. The Latins often express such phrases by adverbs, *vixit*, (*agruin vixit dividere*, Cicero, de Sen. iv.) *oppidatim*, *quotidie*, *quotaunis*, or use a distributive numeral, as *bina boum vobis Acestes dat capita in naves*, Virgil, AEn. v. 61. M.G.G. 581.

80. δύο] in value about two guineas, L. or three. A.

81. ἀντὶ] in return for. *quaæ tibi, quaæ tali reddam pro carmine dona?* Virgil, E. v. 81.

82. προμαντηήν] the privilege of first consulting the oracle, i. e. next after the Amphictyonic states. L. Δελφοὶ ἔδωκαν Φιλίππων Καλυμνίᾳ, αὐτῷ καὶ ἐκγνώσις, προξενίαν, προμαντείαν, προεδρίαν, προδικίαν, ἀστυλαν, ἀτέλειαν πάντων, Cyriacus Ancon. inscr. p. 30. W.

83. ἀτέλειην] immunity from dues. ix. 73. S. ἀτεληήν, iii. 67. V. Our author does not confine himself to strict Ionic forms with grammatical accuracy. SCH. In the adjacent towns of Phocis certain dues, regulated by the Amphictyons, were exacted from strangers coming to consult the oracle. L.

84. προεδρίην] precedence in seats. Persons who had this privilege, were allowed in public assemblies to displace those, who were already seated, and to occupy these seats themselves, Siganus ii. 4 πρωτοκαθεδρία and πρωτοκλισία in the New Testament.

85. ἔξειναι] put substantively, τὸ being omitted, for ἔξουσίαν; which occurs in a construction exactly similar, ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα Θεοῦ

LV. Δωρησάμενος δὲ τὸν Δελφοὺς, ὁ Κροῖσος ἔχρηστηριάζετο τὸ τρίτον. ἐπεὶ τε γὰρ δὴ παρέλαβε τὸν μαρτήτον ἀληθῆτην, ἐνεφορέετο αὐτοῦ.⁸⁸ ἐπειρώτα δὲ τάδε χρηστηριαζόμενος, εἴ οἱ πολυχρόνιος ἔσται⁸⁹ ἡ μουναρχίη. ή δὲ Πυθίη⁹⁰ οἱ χρῷ⁹¹ τάδε·

ἀλλ' ⁹² ὅτ' ἂν ἡμίονος⁹³ βασιλεὺς Μήδοισι γένηται,
καὶ τότε,⁹⁴ Λυδὲ ποδαβρὲ,⁹⁵ πολυψήφιδα παρ' Ἐρμον⁹⁶
φεύγειν,⁹⁷ μηδὲ μένειν, μηδ' αἰδεῖσθαι κακὸς εἶναι.

LVI. Τούτοισι ἐλθοῦσι τοῖσι ἐπεσι ὁ Κροῖσος πολλόν τι⁹⁸ μά-

γενέσθαι, St. John, i. 12. The infinitive is sometimes found as an accusative in Latin, *reddes dulce loqui, reddes ridere decorum*, Horace, i. Ep. viii. 27. *BL.* M. G. G. 541. *obs.* 1. or ἔλεξαν may be understood before it. *ST.*

86. Δελφὸν] *ciri Romano licet esse Gaditanum*, Cicero, pro L. C. B. 12.

87. ἐ. τ. ἀ. χρόνον] so Plato, t. x. p. 212, but the substantive is suppressed by Sophocles, *τὸν ἀεὶ στενάχουσα*, E. 1081. *SCH.*

88. ἐνεφορέετο αὐτοῦ] *indulged in its excess*. τῆς ἔξουσίας ἦγαν ἐμφορεῖσθαι, Plutarch, Cic. 19. *S. M. G. G.* 330. *b.*

89. ἔσται] The future frequently occurs in indirect questions; εἴ τις δύστεται, i. 86 δτεφ τράπω ἀναπείσει, i. 125. ἥντινα φωνὴν δήξουσι, ii. 2. εἴ συμβήσονται, ii. 3. *ST.*

90. Πυθίη] *προφῆτις* understood, *SCH.* οἱ πρόμαντις, vii. 111. *Pythia rates*, Juvenal, xiii. 199.

91. χρῶ] δέ μὲν Ἀπέλλων, ἀποκρινόμενος, χρῶ· οἱ δέ πυνθανόμενοι, καὶ τὸ χρηστήριον ἐπερωτῶντες, χρῶνται, *W. lf.*

92. ἀλλ'] This abrupt commencement denotes agitation of mind; at, *o deorum quidquid in cælo regit terras et humanum genus, quid iste fert tumultus?* Horace, Ep. v. I. see note on καὶ τότε.

93. ἡμίονος] see i. 91. *S.*

94. καὶ τότε] δὴ τότε is the more usual hortatory form in oracles, ἀλλ'

δπόταν μάρψῃ — δὴ τότε, &c. Aristophanes, Eq. 197. αὐτὰρ ἐπὴν λυπῇ — δὴ τότε χρῆ τύπτειν. An. 983. Porson, Adv. p. 311. but καὶ has a similar force. *H.* iii. 1.

95. ποδαβρὲ] *τρυφῆς* ἥν καὶ οὐκ ἀρετῆς δ ποδαβρὸς ἐπωνυμία, Themistius, Or. xix. p. 226. *D. W.* The following expressions are similar, ἀβροβάτης, Aeschylus, P. 1073. ἀβρῶς βαίνων, Euripides, M. 825. ἀβρὰ β. T. 820. ἀβρὸν β. παλλεύκῳ ποδὶ, M. 1161. T. 508. ἀβρὰ ποδῶν βήμαθ' ἐλισθέμεναι, Epig. inc. dxxi. 2. διακεχλιδῶς βαδίζων, Plutarch; and imply *τρυφερόβιος*, Hesychius; θρυπτόμενος, βλακευόμενος, Suidas. “Agag came unto him delicately,” 1 Samuel, xv. 32. *BL.* Barnes, Esth. 753.

96. Ἐρμον] i. 80. *W.* now the *Sarabat* or *Kedous*. *L. auro turbidus* *Hermus*, Virgil, G. ii. 137.

97. φεύγειν] The infinitive for the imperative occurs most frequently in poetry, Homer, II. A. 20. The ellipsis may be supplied by ἔθελε, as II. A. 277. οἱ μέμησο, as Aeschylus, S. 217. κακὸς, which follows, is in the nominative because it refers to the second person singular. M. G. G. 544.

98. πολλὸν τι] κατὰ μέτρον understood. *B.* μᾶλλόν τι ἔδεινολογέετο, i. 44. With the superlative are used πολλὸν, Homer, II. A. 91. πολὺ, B. 769. μέγα, B. 82. Euripides, Alc. 758. 924. ὄχα, II. A. 69. ἔξοχα, Od. Δ. 629. μακρῶ, i. 193. παρὰ πολὺ, Aristophanes, Pl. 445. M. G. G. 461. 487, 5.

λιστα πάντων ήσθη, ἐλπίζων ὑμίονον οὐδαμὰ⁹⁹ ἀντ' ἀνδρὸς βασιλεύσειν Μήδων, οὐδὲ ὃν αὐτὸς, οὐδὲ οἱ¹⁰⁰ ἐξ αὐτοῦ, παύσεσθαι κοτε τῆς ἀρχῆς. μετὰ δὲ ταῦτα ἐφρόντιζε ἴστορέων, τοὺς ἄντες Ελλήνων δυνατωτάτους ἔόντας προσκτήσαιτο φίλους. ἴστορέων¹ δὲ, εὑρίσκει Λακεδαιμονίους καὶ Ἀθηναίους προέχοντας,^ε τοὺς μὲν τοῦ Δωρικοῦ γένεος, τοὺς δὲ τοῦ Ἰωνικοῦ.

LIX. Τούτων δὴ ὃν τῶν ἔθνέων τὸ μὲν Ἀττικὸν κατεχόμενόν τε καὶ διεσπασμένον³ ἐπυνθάνετο ὁ Κροῖσος ὑπὸ Πεισιστράτου τοῦ Ἰπποκράτεος, τοῦτον τὸν χρόνον τυραννεύοντος Ἀθηναίων^η δι, στασιαζόντων τῶν παράλων⁴ καὶ τῶν ἐκ τοῦ πεδίου Ἀθηναίων, καὶ τῶν μὲν⁵ προεστεῶτος Μεγακλέος τοῦ Ἀλκμαίωνος, τῶν δὲ ἐκ τοῦ πεδίου Λυκούργου Ἀριστολαΐδεων, καταφρονήσας⁶ τὴν τυραννίδα, ἥγειρε τρίτην στάσιν. συλλέξας δὲ στασιώτας, καὶ τῷ λόγῳ⁷ τῶν ὑπερακρίων⁸ προστὰς,⁹ μηχανᾶται τοιάδε· τρωματίσας¹⁰ ἐωστόν τε

99. οὐδαμὰ] never; οὐδαμῆ, nowhere, i. 34. S.

100. οἱ] for τούς; the anacoluthia arises from the αὐτὸς preceding: see ἀράμενοι, i. 27. ST. et ille, et qui nascentur ab illo, Virgil, G. i. 434. Belus, et omnes οἱ, Ξεν. i. 733. ex nobis geniti, Juvenal, xiv. 40.

1. ἴστορέων] ἐρωτῶν, πυθόμενος, ἀνακρινόμενος, Hesychius.

2. προέχοντας] οἵ τε Λακεδαιμόνιοι τῶν Ἑλλήνων ἡγήσαντο, δυνάμει προσχόντες, καὶ οἱ Ἀθηναῖοι ναυτικοὶ ἐγένοντο.—δυνάμει ταῦτα μέγιστα διεφάνη· ἵσχον γὰρ, οἱ μὲν κατὰ γῆν, οἱ δὲ ναυσὶ, Thucydides, i. 18.

3. διεσπασμένον] torn in pieces.

4. παράλων] παραβαλασσίων, S. inhabitants of the coast. The four most ancient tribes of Attica, established by Cecrops, were Cecropis, Autochthon, Actaea, and Paralia. By Cranai they were named Cranais, Attis, Megogaea, and Diacris, Potter, i. 9. To the third of these Larcher assigns those of the plain, and to the last the mountaineers.

5. τῶν μὲν] i. e. M. μὲν, τοῦ νιοῦ Α., ἐστέωτος πρὸ τῶν παράλων^η Λ. δὲ, νιοῦ Αρ., ἐστέωτος πρὸ τῶν ἐκ τοῦ πεδίου. DAL. The Alcmaeonidae were a distinguished family at Athens, of whom frequent mention is made in the course of the history.

6. καταφρονήσας] affecting; setting his mind on: an Ionic sense. P. ἐρασθεῖς τυραννίδος, i. 96. οἱ ἔρωτα σχὼν τύραννος γενέσθαι, mean the same. V. κατὰ does not always change the significance of a verb; thus δοκεῖν and καταδοκεῖν are the same; σφέας καταδόζαντες εἶναι κλῶπας, vi. 16. S. regnum adfectare, Livy, ii. 7.

7. τῷ λόγῳ] i. 205. nominally; opposed to τῷ ἔργῳ, τῷ ἀληθεῖ, or τῇ ἀληθείᾳ, in reality; to τῷ ἀληθεῖ, Herodian, iii. 8. τῷ ἀτρεκὲς, Theognis, 167. Virg. i. 19. τοῖς ἔργοις, Sophocles, Ε. C. 782. τοῖς πράγμασι, Demosthenes, pro Cor. 37. In vii. 157. the following form is used, πρόσχημα μὲν ποιεύμενος ὡς ἐπ' Ἀθήνας ἐλαύνει, ἐγ γέρε δὲ ἔχων πάσαν τὴν Ἑλλάδα ὡς ἐωστῷ ποιήσασθαι: this opposition is variously expressed by Livy, as aperte bona repente, clum recuperandi regni consilia struere, ii. 3. nomine—re ipsa, and again in speciem—re ipsa, iii. 9.

8. ὑπερακρίων] called διάκριοι by Plutarch, in Sol. p. 85. 94. ἀρχαῖκον τὸ φιλοχωρεῖν ὅρεων ὡς ὑπερακρίους τινὰς Ἀθήνησι, Dionysius H., A. R. i. 13. S. Of these a mob of mercenaries formed part. L.

9. προστὰς] i. e. προστάτης ὅν; therefore it has a genitive. M. G. G. 337. in other senses it has a dative.

καὶ ἡμιόνους, ἥλασε ἐκ τὴν ἀγορὴν τὸ Σεῦγος. ὡς ἐκπεφευγὼς τοὺς ἔχθρους, οἵ μιν ἑλαύνοντα ἐς ἄγρὸν¹¹ ἡθέλησαν ἀπολέσαι δῆθεν¹² ἐδέετο τε τοῦ δήμου φυλακῆς τινος πρὸς αὐτοῦ¹³ κυρῆσαι, πρότερον εὐδοκιμήσας ἐν τῇ πρὸς Μεγαρέας¹⁴ γεορμένῃ στρατηγίῃ,¹⁵ Νίσαιάν τε ἐλών, καὶ ἄλλα ἀποδεξάμενος μεγάλα ἔργα. ὁ δὲ δῆμος ὁ τῶν Ἀθηναίων ἔξαπατηθεὶς ἔδωκέ οἱ, τῶν ἀστῶν καταλέξας ἄνδρας,¹⁶ τούτους, οἵ δορυφόροι¹⁷ μὲν οὐκ ἐγένοντο Πεισιστράτου, κορυνηφόροι δέ· ξύλων γὰρ κορύνας ἔχοντες εἴποντό οἱ ὕπισθε. συνεπαναστάντες δὲ οὗτοι ἄμα¹⁸ Πεισιστράτῳ, ἔσχον¹⁹ τὴν ἀκρόπολιν. ἔνθα δὴ ὁ Πεισίστρατος ἦρχε Ἀθηναίων, οὔτε τιμᾶς τὰς ἐούσας συνταράξας,

γίνεται προστάτης, Aristotle, Pol. v.
6.

10. *τρωματίσας*] Zopyrus, iii. 154. and Ulysses, Od. Δ. 244. wounded themselves from patriotic motives. Solon contrasts this latter instance with the conduct of Pisistratus, Plutarch, Sol. 95. Dionysius of Syracuse practised a similar artifice, Diodorus, xxi. 95. L. and Sextus Tarquinius pretended at Gabii, *se inter telu et gladios putris elapsum*, Livy, i. 53. and Sinon at Troy says, *eripui leto me et vincula rupi*, Virgil, Aen. ii. 134. Mitford thinks it probable that the attempt on the life of Pisistratus was real. i. 5. 5.

11. *ἐς ἄγρον*] ἑλαύνειν ἐ. οἱ. is the same as *rura suburbana ire—impositus mannis*, Horace, i. Ep. vii. 76.

12. *δῆθεν*] as he pretended, forsooth. This particle is generally connected with ὡς and a participle, in an ironical sense: ὡς οὖ συνειδότες δῆθεν, vi. 39. BL. It resembles τῷ λόγῳ in being opposed to τῷ ἀληθέᾳ. Virg. viii. 5. 15. H. ii. ὡς δὴ, iii. 156. Homer, Il. A. 110. *quippe veter fatis*, Virgil, Aen. i. 43. *scilicet*, Horace, iii. Od. v. 25.

13. *πρὸς αὐτοῦ*] τοῦ δήμου. πρὸς, from; as ἵνα κακὸν τι πρὸς θεῶν ἢ πρὸς ἀνθρώπων λάβοι, ii. 139. πρὸς Τρώων, Homer, Il. A. 160. πρὸς Διὸς, A. 239.

14. *Μεγαρέας*] Megara was originally called Nysa. A. Νίσαια, its port, was connected with it by long walls, as Piraeus was with Athens, and Le-

chæum with Corinth.

15. *στρατηγίῃ*] The accounts of this expedition vary. L.

16. *ἄνδρας*] 50, according to Plutarch, Sol. p. 95.; 300, according to Polyænus, i. 21, 3. L. Aristophanes calls them δορυφόροι, Eq. 446.

17. *δορυφόροι*] spearmen; the same as αἰχμοφόροι, lancers, body-guards, i. 8. *regii satellites*, Livy, ii. 12. The following compounds also occur, derived from the perfect middle, and, being all used in an active sense, they are paroxytones; as adjectives, they are of the common gender: ἀεθλοφόρος, i. 31. κορυνηφόρος, i. 59. σιτοφόρος and σκευοφόρος, i. 80. τοξοφόρος, i. 103. λευφόρος, i. 187. καρποφόρος and βαλανηφόρος, i. 193. ὑδροφόρος, iii. 14. δασμοφόρος, iii. 97. σιτηφόρος, iii. 102. χρυσοφόρος, iv. 104. στεφανηφόρος, v. 102. ψηφιδοφόρος, vi. 109. θεσμοφόρος, vi. 134. παμφόρος, vii. 8. 1. θωρηκοφόρος, vii. 89. πυρφόρος, viii. 6.

18. *ἄμα*] The following dative is governed by σὺν in composition. The preposition is sometimes altogether suppressed, as ἀλλά σοι ἄμ' ἐσπόμεθα, Homer, Il. A. 158. where Trollope gives as similar instances, *simul his*, Horace, i. Sat. x. 85. *simul nobis habitat barbarus*, Ovid, v. Tr. x. 29. The construction is complete in the expression *mecum pariter considere*, Virgil, Aen. i. 576.

19. *ἔσχον*] *Capitolium atque arcem occupare*, Livy, iii. 15.

οὗτε θέσμια μεταλλάξας, ἐπί τε τοῖσι κατεστεῶσι²⁰ ἔνεμε²¹ τὴν πόλιν, κοσμέων καλῶς τε καὶ εὖ.

LX. Μετὰ δὲ οὐ πολλὸν χρόνον, τωντὸ φρονήσαντες²² οἵ τε τοῦ Μεγακλέους στασιῶται καὶ οἱ τοῦ Λυκούργου ἔξελαύνουσί μιν. οὕτω μὲν Πεισίστρατος ἔσχε τὸ πρῶτον Ἀθήνας, καὶ τὴν τυραννίδα, οὐ κω κάρτα ἐρρίζωμένην ἔχων, ἀπέβαλε. οἱ δὲ ἔξελάσαντες Πεισίστρατον, αὗτις ἐκ νέης²³ ἐπ' ἀλλήλοισι ἐστασίασαν. περιελαυνόμενος²⁴ δὲ τῇ στάσει, ὁ Μεγακλέης ἐπεκηρυκεύετο²⁵ Πεισίστράτῳ, εἰ βούλοιτο οἱ τὴν θυγατέρα ἔχειν γυναικα ἐπὶ τῇ τυραννίδι.²⁶ ἐνδεξαμένου δὲ τὸν λόγον²⁷ καὶ ὁμολογήσαντος ἐπὶ τούτοισι Πεισίστρατον, μηχανῶνται δὴ ἐπὶ τῇ κατόδῳ²⁸ πρῆγμα εὐηθέστατον, ὡς ἐγὼ εὑρίσκω, μακρῷ· ἐπεὶ γε ἀπεκρίθη ἐκ παλαιτέρου²⁹ τοῦ βαρβάρου ἔθνεος τὸ Ἑλληνικὸν, ἐὸν καὶ δεξιώτερον καὶ εὐθίβης ἡλιθίου³⁰ ἀπηλλαγμένον μᾶλλον· εἰ³¹ καὶ τότε γε οὗτοι ἐν Ἀθηναίοισι, τοῖσι πρώτοισι³² λεγομένοισι εἶγαι· Ἐλλήνων σοφίην, μηχανῶνται τοιάδε.

20. κατεστεῶσι] θεσμοῖς. DAL. ἐφύλαττε γὰρ τοὺς πλείστους νόμους τοῦ Σόλωνος, ἐμένων πρῶτος αὐτὸς, καὶ τὸν φίλους ἀναγκάζων, Plutarch, Sol. p. 96. W.

21. ἔνεμε] administered; v. 29. 71. 92, 2. S.

22. τωντὸ φρονήσαντες] τὰ αὐτὰ φρ., v. 72. κατὰ τωντὸ φρ., v. 3. conspiring together.

23. ἐκ νέης] v. 116. anew, afresh; ἀρχῆς may be supplied, as Plutarch has ἐκ νέας αὐθὶς ἀρχῆς, de Sol. An. p. 959. B. 27. so ἐκ καινῆς, Thucydides, iii. 92. Aristides, i. p. 84. in which phrases, according to Musgrave, there is no ellipsis, but either an indifferent use of gender, or emallage; on Soph. Ant. 1006. *de novo*, Livy, ii. 4. *de integrō*, iii. 9.

24. περιελαυνόμενος] dritten about; worried, harassed.

25. ἐπεκηρυκεύετο] sent proposals by a herald.

26. ἐπὶ τῇ τυραννίδι] on condition of having, &c. ἐπὶ τοῖσισι, just below; ἐπὶ τοῖσδε καταλάξαντες, ἐπ' ὅτε, viii. 154. σπονδὰς καὶ ἔμμαχοις ἐποίησαντο ἐπὶ τοῖσδε, ὥστε, Thucydides, iii. 114. M. G. G. 479. a. 585. B. ἐφ' ὃ βοηθήσιν, Ἐσχines, in Ct. 37.

27. ἐνὸν τὸν λόγον] hating accepted the proposal. DAL.

28. ἐπὶ τῇ κατόδῳ] with a view to &c. ἐπὶ συνιουσίσει, i. 196. Persons returning from exile were said κατέρχεσθαι, v. 30. οτ κατέναι, i. 62. v. 62. iii. 45. ix. 26. redire exsilio, Plautus, Mer. v. 2. 106. Those, who restored them, were said κατάγεων, see below, v. 30. 31. exsules injuria pulsos in patriam reducere, Livy, iii. 15. revocare de exsilio, xxvii. 34. de ex. reducere, Cicero, ad Att. ix. 14. The return itself was called κάτοδος, i. 61. v. 62. redditus, Livy, ii. 15.

29. ἐκ παλαιτέρου] ἐκ παλαιῶν, viii. 62. χρόνου may be supplied; ἐκ παλαιῶν χρόνων, Diodorus, xix. 67. B. 321. Ionic, Attic, and poetic, by syncope for παλαιοτέρου, P. so ἐκ παλαιάτου, Thucydides, i. 18.

30. ἡλιθίου] τὸν μὲν πλεῖστον μέρος αὐτῆς (τῆς ἀφροσύνης) ἔχοντας, μαινομένους καλούμεν, τὸν δὲ δλγον ἔλαττον, ἡλιθίους τε καὶ ἐμβροντήτους, Plato, Alcib. ii. p. 453. BL.

31. εἰ] for θτι. VIG. viii. 6. 3. M. G. G. 608. iv. τοῖσι ἐσελθεῖν ἡδονὴν, εἰ μέλλοιεν ἀκούσεσθαι, i. 24. ST. omnes oderunt: miraris, si nemo præstet amorem? Horace, i. Sat. i. 84. II. 16.

32. πρώτοισι] Pausanias says of them, συνέστη οἰκεῖ τὸ Ἑλληνικὸν ὑπερεβάλοντο, iv. 35. W.

Ἐν τῷ δήμῳ³³ τῷ Παιανικῇ ἦν γυνὴ, τῇ οὐρομα ἦν Φύη,³⁴ μέγαθος³⁵ ἀπὸ τεσσέρων πηχέων ἀπολείπουσα³⁶ τρεῖς δακτύλους, καὶ ὡλως εὐειδής. ταύτην τὴν γυναῖκα σκευάσαντες πανοπλίη,³⁷ ἐσ ἄρμα ἐσβιβάσαντες, καὶ προδέξαντες³⁸ σχῆμα, οἵον τι ἔμελλε εὐπρεπέστατον φανέεσθαι ἔχουσα, ἥλαινον ἐσ τὸ ἄστυ, προδρόμους κήρυκας προπέμψαντες, οἵ τα ἐντεταλμένα ἡγύρευνον ἐσ τὸ ἄστυ ἀπικόμενοι, λέγοντες τοιάδε· “Ω Ἀθηναῖοι, δέκεσθε ἀγαθῷ νόῳ Πεισίστρατον, τὸν αὐτὴν ἡ Ἀθηναίη, τιμήσασα ἀνθρώπων μάλιστα, κατάγει ἐσ τὴν ἑωυτῆς ἀκρόπολιν.” Οἱ μὲν δὴ ταῦτα διαφοιτέοντες ἔλεγον· αὐτίκα δὲ ἐσ τε τοὺς δήμους φάτις ἀπίκετο, ὡς Ἀθηναίη Πεισίστρατον κατάγει· καὶ ἐν τῷ ἄστεϊ οἵ πειθόμενοι τὴν γυναῖκα εἶναι αὐτὴν τὴν θεὸν, προσεύχοιτο τε τὴν ἀνθρώπων,³⁹ καὶ ἐδέκοιτο τὸν Πεισίστρατον·

LXI. Ἀπολαβὼν δὲ τὴν τυραννίδα τρύπω τῷ εἰρημένῳ, ὁ Πεισίστρατος, κατὰ τὴν ὄμολογίην τὴν πρὸς Μεγακλέα γενομένην, γαμέει⁴⁰ τοῦ Μεγακλέους τὴν θυγατέρα. τὸν δὲ δεινόν⁴¹ τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισίστρατον. ὅργη⁴² δὲ ὡς εἰχε, καταλλάσσετο τὴν ἔχθρην⁴³ τοῖσι στασιώτησι. μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιεύμενα ἐπ' ἑωυτῷ, ἀπαλλάσσετο ἐκ τῆς χώρης τὸ παράπαν. ἀπικόμενος δὲ ἐσ Ἐρέτριαν⁴⁴ ἐβουλεύετο ἄμα τοῖσι παισί. Ἰππίεω δὲ γνώμην⁴⁵ νικήσαντος, ἀνακτᾶσθαι ὀπίσω τὴν τυραννίδα, ἐνθαῦτα

33. δήμῳ] The number of these small boroughs was a hundred and seventy-four; Potter, i. 9.

34. Φύη] τὴν κατάγουσαν Πεισίστρατον ἐπὶ τὴν τυραννίδα, ἡς Ἀθηνᾶς Σωτέρας εἶδος ἔχουσαν, καλήν φασι γενούνειν, ἥτις καὶ τῇ θεῷ εἴκαστο τὴν μορφήν. στεφανόπωλις δὲ ἦν καὶ αὐτὴν ἔξεδωκε πρὸς γάμου κοινωνίαν δὲ Πεισίστρατος Ἰππάρχῳ τῷ νίῳ, Athenaeus, xiii. 89. V.

35. μέγαθος] Ionic for μέγεθος; as, on the other hand, τεσσέρων for τεσσάρων.

36. ἀπολείπουσα] wanting: consequently her height was about five feet ten inches.

37. πανοπλίῃ] παρθένον τὴν καλλιστεύονταν κοσμήσαντες (Ἄνσεες) κυνῆ τε Κορινθίη καὶ πανοπλῇ Ἑλληνικῇ, καὶ ἐπ' ἄρμα ἀναβιβάσαντες, περιάγουσι τὴν λίμνην κύκλῳ. iv. 180.

38. προδέξαντες] προδείξαντες, Hesychius. W. After first showing her,

by assuming in what kind of attitude she would appear most becomingly.

39. τὴν ἀνθρώπων] Ἀνθρωπος is used in the feminine by Xenophon, and repeated by Demosthenes. Vig. iii. 3. 2. so τὴν θεὸν just above.

40. γαμέει] μὲν is understood. ST.

41. δεινόν] for τὸ ἀτιμάζεσθαι ἐλέπει αὐτὸν. M. G. G. 541. obs. 1. The more usual expression is οὐδός δὲ δεινόν τι ἐποίησατο, iii. 155. or δ. τ. ἐποίει, ii. 121. 5. The substantive χρῆμα is supplied, viii. 16. S.

42. ὅργη] in a rage; for ὅργιζόμενος, enraged. ST.

43. ἔχθρην] i. e. παυσάμενος τῆς ἔχθρας καταλλάσσετο τ. σ. ST. The words τὴν ἔχθρην might have been omitted. B. 101.

44. Ἐρέτριαν] a sea-port of Eubœa; now Galatinais or Eripion. L.

45. γνώμην] γνάμας οὐδεὶς νικήσει πλεονασ, Aristophanes, N. 431. so νικᾶν ψήφισμα, Ἀeschines, c. Ct. p. 63.

ἥγειρον δωτίνας⁴⁶ ἐκ τῶν πολίων, αἱ τινές σφι προηδέατό⁴⁷ κού τι. πολλῶν δὲ μεγάλα παρισχόντων χρήματα, Θηβαῖοι ὑπερεβάλοντο τῇ δύσει τῶν χρημάτων. μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν,⁴⁸ χρόνος διέφυ⁴⁹ καὶ πάντα σφι ἐξήρτυτο ἐς τὴν κάτοδον. καὶ γὰρ Ἀργεῖοι μισθωτοὶ ἀπίκοντο ἐκ Πελοποννήσου, καὶ Νάξιος⁵⁰ σφι ἀνὴρ ἀπιγμένος ἐθελοντὴς, τῷ οὐρομα ἦν Λύγδαμις,⁵¹ προθυμίην πλείστην παρείχετο, κομίσας καὶ χρήματα καὶ ἄνδρας.

LXII. Ἐξ Ἐρετρίης δὲ ὄρμηθέντες διὰ⁵² ἐνδεκάτου ἔτεος ἀπίκοιτο ὁπίσω. καὶ πρῶτον τῆς Ἀττικῆς ἵσχουσι Μαραθῶνα.⁵³ ἐν δὲ τούτῳ τῷ χώρῳ σφι στρατοπεδευμένοισι οἵ τε ἐκ τοῦ ἄστεος στασιῶται ἀπίκοντο, ὅλοι τε ἐκ τῶν δίμων προσέρρεον,⁵⁴ οἵσι ή τυραννὸς πρὸ⁵⁵ ἐλευθερίης ἦν ἀσπαστότερον. οὗτοι μὲν δὴ συνηλίζοντο.⁵⁶ Ἀθηναίων δὲ οὐ ἐκ τοῦ ἄστεος, ἕως μὲν Πεισίστρατος τὰ χρήματα ἥγειρε, καὶ μεταῦτις ὡς ἔστη Μαραθῶνα, λόγον οὐδένα εἶχον· ἐπει τε δὲ ἐπύθοντο ἐκ τοῦ Μαραθῶνος αὐτὸν πορεύεσθαι ἐπὶ τὸ ἄστυ,⁵⁷ οὕτω δὴ⁵⁸ βοηθέουσι ἐπ' αὐτόν. καὶ οὗτοί τε πανστρατιῆ⁵⁹ ἥσσαν ἐπὶ

πολέμους, μάχην, *W.* Ὄλύμπια. *S.* Herodotus might also have written either γνάμη νικήσαντος, iii. 82. or γνώμης νικησάσθης, Xenophon, An. vi. I. 18. *B.* 50. *quum vicissel sententia*, Livy, ii. 4.

46. δωτίνας] an Ionic and poetic word for δωρεές or δόσεις. *P.* εἴτι πόροις ξεινήιον, ἡὲ καὶ ἄλλως δάφης δωτί νην, Homer, Od. I. 267.

47. προηδέατο] who, from some favor received, entertained a previous regard for them. Ionic for προηδηντο from προαιδέεσθαι, iii. 40. *S.*

48. εἰπεῖν] ὡς ἔξεστι may be supplied, as with λέγειν, Aeschylus, Ag. 841. *M. G. G.* 543. *Vig.* v. 3. 6. and 8.

49. διέφυ] interrened. A more poetical expression than διῆλθε, i. 8. *ST.*

50. Νάξιος] Naxos, anciently called Strongyle and Dia, now Naxia, is the largest of the Cyclades. *L. A.*

51. Λύγδαμις] from being a member of the oligarchy at Naxos, became a demagogue, and thus gained the tyranny. Aristotle, Pol. v. 6.

52. διὰ] in the course of. *ii. 4. L. M. G. G.* 580. *d. n.*

53. Μαραθῶνα] Marathon retains its

ancient name, and is ten miles distant from Athens. *L.*

54. προσέρρεον] conueniunt, quibus aut odium crudele tyranni, aut metus acer erat, Virgil, *A. n.* i. 365.

55. πρὸ] *B.* 461. *M. G. G.* 450. *obs.* 1. *Pygmalion scelere ante alios immanior omnes*, Virgil, *A. n.* i. 351. πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὸν χρόνου μημονεύμενα, Thucydides, i. 23.

56. συνηλίζοντο] συναλίζεσθαι: συναθροίζεσθαι, συνάγεσθαι, Hesychius. *SCHL.* The adjective ἀλῆς, assembled, i. 196. the substantive ἀλῆ, an assembly, i. 125. and the simple verb ἀλίζειν, to assemble, i. 77. are of frequent occurrence in our author.

57. τὸ ἄστυ] was applied to Athens emphatically; *Xerxes, Thermopylis expugnatis, protenus accessit astu*, C. Nepos, Them. 4. as was urbs to Rome, Schiwebel. *B.* 13. The nobles dwelt chiefly in the city, the common people in Piraeus, Stephanus Byz.

58. οὕτω δὴ] following ἐπει δὲ, i. 5. since it was come to that. *H. v.* 2. and 8.

59. πανστρατιῆ] μετὰ παντὸς τοῦ στρατεύματος, Scholiast on Thuc. ii. 31. where the word occurs twice, as does also πανδημεῖ, which is used as

τοὺς κατιώντας· καὶ οἱ ἀμφὶ⁶⁰ Πεισίστρατον, ὡς ὄρμηθέντες ἐκ Μαραθῶνος ἥπισαν ἐπὶ τὸ ἄστυ, ἐς τωντὸ συνιόντες, ἀπικνέονται ἐπὶ Παλληνίδος⁶¹ Ἀθηναῖς ιρὸν, καὶ ἀντία ἔθεντο τὰ ὅπλα.⁶² ἐνθαῦτα θείη πομπῇ χρεώμενος⁶³ παρίσταται Πεισίστράτῳ Ἀμφίλυτος ὁ Ἀκαρνάν,⁶⁴ χρησμολόγος ἀνὴρ, ὃς οἱ προσιὼν χρῆ ἐν ἔξαμέτρῳ τόνῳ, τάδε λέγων·

ἔρριπται δ' ὁ βόλος,⁶⁵ τὸ δὲ δίκτυον⁶⁶ ἐκπεπέτασται·
θύννοι⁶⁷ δ' οἰμήσουσι σεληναῖς διὰ νυκτός.⁶⁸

LXIII. 'Ο μὲν δή οἱ ἐνθεάζων χοῦ τάδε· Πεισίστρατος δὲ, συλλαβὼν⁶⁹ τὸ χρηστήριον, καὶ φὰς δέκεσθαι τὸ χρησθὲν, ἐπῆγε τὴν στρατιὴν. 'Αθηναῖοι δὲ οἱ ἐκ τοῦ ἄστεος τρὸς ἄριστον⁷⁰ τετραμέ-

synonymous; so is ξύμπαντι τῷ στρατέματι, Thucydides, iii. 95. where the word is again met with; παμπληθεῖ, Luke, xxiii. 18. πάντες ἡλθον δμᾶς, αὐτοὶ τε καὶ Ἰπποι, πασσοῦδη, Homer, Il. A. 708. πανυσδῆ, Il. B. 12. πανστρατή, μηδενὸς ἀπομάχου μένοντος, πανορμεῖ. D. Vig. vii. 1. 3 and 4.

60. οἱ ἀμφὶ] Pisistratus and his party: but οἱ μὲν ἀμφὶ τὸν Ὄτανηρ—οἱ δὲ ἀμφὶ τὸν Δαρεῖον, iii. 76. *Otanes on the one hand—but Darius on the other hand.* Περὶ is used in the same significations, M. G. G. 271. 1 and 2. Vig. i. 5.

61. Παλληνίδος] δῆμος Ἀττικὸς, τῆς Ἀντιοχίδος φυλῆς, Stephanus. Πεισίστρατος ἀπὸ Εὐβοίας ἐστράτευσεν εἰς Ἀττικὴν ἐπὶ Παλληνίδος, Polyenus, i. 21, 1. Παλληνίδος σεμνὸν πάγον διὰ Ἀθάνας, Euripides, Her. 849. 1031. V.

62. ἔθεντο τὰ ὅπλα] encamped. Thucydides, viii. 25. Vig. v. 11. 11, 12, and 13. στρατόπεδον ἐποιήσαντο, Thuc. i. 46.

63. θ. πομπῇ χ.] influenced by a divine mission; ἐνθεάζων, i. 63. πομπᾶ διὸς ζευλοῦ, Ἐσχύλus, Ag. 725. See the note on συλλαβῶν, c. 63.

64. Ἀκαρνάν] Plato and Clement of Alexandria speak of Amphilytus as an Athenian. V., hence Acarnan, an Ionic form, may here mean *one of* Ἀχαρναί; so *durus* Acarnan, Seneca, Hipp. 22. S. Pallene must have been Herod.

very near Acharnæ, which was χωρὸν μέγιστον τῆς Ἀττικῆς, τῶν δήμων καλουμένων, Thucydides, ii. 19.

65. βόλος] the cast. Euripides, B. 846. E. 582. See σαγηνεύειν, iii. 149. BL.

66. δίκτυον] εἰς ἀπέραντον δίκτυον ἄτης ἐμπλεχθῆσθε, Ἐσχύλus, P. V. 1114. ἐπὶ πύργοις ἔβαλες στεγανὸν δίκτυον, μέγα δουλεῖας γάργαμον, ἄτης παναλάτου, Ag. 348. ἄπειρον ἀμφιβληστρὸν ὥστε ιχθύων περιστιχίων, Ag. 1353. Timotheus the Athenian general, son of Conon, was painted as sleeping, while Fortune brought cities into his nets, Scholiast on Aristoph. Pl. 180. BL.

67. θύννοι:] tunnies. The *scomber thynnus* of Linnaeus, Dindorf. ὥστε θύννοις, η τιν' ιχθύων βόλον, Ἐσχύλus, P. 430.

68. σεληναῖς δ. ν.] The contrary to which is ἀσέληνον κατὰ νύκτα, Anecreon, iii. 12.

69. συλλαβῶν] συλλαβῶν τὸ θεοπρόπιον, iii. 64. S. *Romanis euntibus Galli Matris Magnae obcurrere, raticinantes fanatico carmine “Deam Romanis viam belli et rictoriam dare, imperiumque ejus regionis:” accipere se omen quum dixisset consul, castra eo ipso loco posuit*, Livy, xxxviii. 18.

70. ἄριστον] The three daily meals of the antients, answering to our breakfast, dinner, and supper, were (1) ἄριστον τὸ πρωτὸν ἐμβριωμα, τὸ

*τοι ἥσαν*⁷¹ δὴ τημικαῦτα, καὶ μετὰ τὸ ἄριστον μετεξέτεροι αὐτῶν οἱ μὲν πρὸς κύβους,⁷² οἱ δὲ πρὸς ὑπνον.⁷³ οἱ δὲ ἀμφὶ Πεισίστρατον, ἐσπεσόντες, τοὺς Ἀθηναίους τρέπουσι. φευγόντων δὲ τούτων, βουλὴν ἐνθαῦτα σοφιστάτην Πεισίστρατος ἐπιτεχνᾶται,⁷⁴ ὅκως μήτε ἀλισθεῖεν ἔτι οἱ Ἀθηναῖοι, διεσκεδασμένοι τε εἰεν.⁷⁵ ἀγαθιβάσας τοὺς παῖδας ἐπὶ ἵππους προέπεμπε· οἱ δὲ, καταλαμβάνοντες τοὺς φεύγοντας, ἔλεγον τὰ ἐντεταλμένα ὑπὸ Πεισίστρατου, θαρσέειν τε κελεύοντες καὶ ἀπιέραι ἔκαστος⁷⁶ ἐπὶ τὰ ἐώστον.⁷⁷

LXIV. Πειθομένων δὲ τῶν Ἀθηναίων, οὕτω δὴ Πεισίστρατος τὸ τρίτον⁷⁸ σχὼν Ἀθῆνας, ἐρρίζωσε τὴν τυραννίδα ἐπικούροισι τε πολλοῖσι καὶ χρημάτων συνόδοισι, τῶν μὲν αὐτόθεν,⁷⁹ τῶν δὲ ἀπὸ Στρυμόνος⁸⁰ ποταμοῦ συνιόντων ὁμήρους⁸¹ τε τῶν παραμεινάντων⁸² Ἀθηναίων καὶ μὴ αὐτίκα φυγόντων παῖδας λαβὼν, καὶ καταστήσας ἐς Νάξον⁸³ καὶ γὰρ ταύτην ὁ Πεισίστρατος κατεστρέψατο πολέμῳ, καὶ ἐπέτρεψε⁸³ Λυγδάμι⁸⁴ πρός γε ἔτι τούτοισι τὴν γῆσσον Δῆλον⁸⁴ κα-

ὶπδ τὴν ἔω λαμβανόμενον (2) δεῖπνον δὲ, τὸ μεσημβισόν. (3) δόρπος δὲ, τὸ ἐσπερινόν, Athenaeus, i. 19. Δεῖπνον is sometimes used in the first sense, τὸ καθ' ἡμᾶς ἄριστον, Hesychius; τὸ πρωῒνόν ἦ, Suidas; and sometimes in the second, τροφὴ ἐσπεριὴ, Hesychius; τὸ ἐν τῇ ἐσπέρᾳ ἡμεῖς δεῖπνον λέγομεν, Didymus, on Hom. Il. B. 381. D. Potter, iv. 16.

71. *ἥσαν*] Herodotus uses both *ἥσαν* and *ἔσαν*, availing himself of the same privilege as Homer, in retaining or rejecting the augment. *S.*

72. *κίβους*] *dice.* The antients played with three dice, instead of two. *D.* πάλαι τρίσιν ἔχρωντο πρὸς τὰς παιδίας κύβους, καὶ οὐχ, ὡς οἱ νῦν, δύο, Suidas. *BL.*

73. *ὑπνον*] *lumen it Macenas, dormitum ego Virgiliusque, Horace, i S. v. 48.*

74. *ἐπιτεχνᾶται*] In animated narration the present is used for the aorist, M. G. G. 504. 1. as the historical present by the Latins: see Livy's account of the combat between the Horatii and Curiatii, i. 25.; the funeral of Chrysis, Tuscane, An. i. 1, 67, &c.; and the narrative of *Aeneas*, Virgil, *AE*, ii. and iii. throughout.

75. *διεσκεδασμένοι τε εἰεν*] and might remain dispersed. *ST.*

76. *ἔκαστος*] *ἔκαστον* would be more conformable to usage; but so would *ἀρωμένους*, i. 27. and *τοὺς ἐξ αὐτοῦ*, i. 56. *ST.*

77. *ἐπὶ τὰ ἐώστον*] understand *δώματα*, or *οἰκήματα*, *B.* 76. or *οἰκία*, ii. 150.

78. *τὸ τρίτον*] i. 55. Jolin, xxii. 17, twice.

79. *αὐτόθεν*] There were mines in Attica, (*τὰ ἀργύρεια μέταλλα*, Thucydides, ii. 55. Scholiast on Arist. Eq. 362. *χρυσᾶ μέταλλα*, on 1089.) at Laurium, and also at Thoricus, Xenophon, de Red. iii. 43. *L.*

80. *Στρυμόνος*] There were many mines between the Strymon, near which river the Athenians possessed considerable territory, and the Nestus, particularly on Mount Pangaeus and at Scapte-Hyle, vi. 46. 47. Thucydides, i. 100. *L.*

81. *ὁμήρους*] To this circumstance may be referred the lines of Solon to the Athenians, *αὐτὸλ γὰρ τοίτος ηὐξήσατε, βύσια δόντες, καὶ διὰ ταῦτα κακὴν ἔσχετε δουλοσύνην*, Anal. xviii. 3. *L.*

82. *παραμεινάντων*] who remained in the city, and did not fly with the Alcmæonidæ.

83. *ἐπέτρεψε*] *ἐπιτρέπω*, in the active, i. 153. or middle, iii. 153. 157.

Θίγρας⁸⁵ ἐκ⁸⁶ τῶν λογίων· καθήρας δὲ ὁδε· ἐπ' ὅσον ἔποψις τοῦ ἴροῦ
τὸν χώρου παντὸς ἔξορύξας⁸⁷ τοὺς νεκροὺς, μετεφόρεε
ἐς ἄλλον χῶρον τῆς Δίηλου. καὶ Πεισίστρατος μὲν ἐτυράννευε Ἀθη-
ναίων· Ἀθηναίων δὲ οἱ μὲν ἐν τῇ μάχῃ ἐπεπτώκεσαν, οἱ δὲ αὐτῶν
μετὶ Ἀλκμαιωνίδεω⁸⁸ ἔφευγον ἐκ τῆς οἰκήσης.⁸⁹

LXV. Τοὺς μέν τυν Ἀθηναίους τοιαῦτα τὸν χρόνον τοῦτον ἐπι-
θάνετο ὁ Κροῖσος κατέχοντα· τοὺς δὲ Λακεδαιμονίους ἐκ κακῶν τε
μεγύλων πεφευγότας, καὶ ἐόντας ἡδη τῷ πολέμῳ κατυπερτέρους Τε-
γεητέων,⁹⁰ ἐπὶ⁹¹ γὰρ Λέοντος βασιλεύοντος καὶ Ἡγησικλέος⁹² ἐν
Σπάρτῃ, τοὺς ἄλλους πολέμους εύτυχέοντες, οἱ Λακεδαιμόνιοι πρὸς
Τεγεήτας μούνους προσέπταιον. τὸ δὲ ἔτε πρότερον τούτων, καὶ
κακονομάτατοι ὥσαν σχεδὸν πάιτων Ἐλλήνων, κατά τε σφέας αὐ-
τοὺς, καὶ ξείνοιστι ἀπρόσμικτοι.⁹³ μετέβαλον⁹⁴ δὲ ὁδε ἐς εὐνομίην·

signifies *I entrust or commit to the management*; in the passive, iii. 142. *I am entrusted to*, *I am given in charge*; but it also means, i. 7. *I am entrusted with*, *I have committed to me*, and is then nearly synonymous with *ἐπιτροπεύω*, with this difference, that *ἐπιτροπεύσος*, i. 65. is the same as *ἐπίτροπος γενόμενος* or *ἐὸν*, v. 30. whereas *ἐπιτραφθεὶς*, i. 7. is *ἐπίτροπος ἀποδεχθεὶς*, appointed *riceroy*, *superintendant*, or *steward*. δ Μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκιῶν ἀπέδεξε, iii. 63. τὴν φρουρὰν ἐπιτετραμένος, Lucian, ii. 924. οἱ Ἀθηναῖοι ἀπῆλθον οἱ πολλοὶ, ἐπιτρέψαντες τοὺς ἔννεα Ἀρχούστην φυλακὴν· — οἱ δὲ τῶν Ἀθηναίων ἐπιτετραμένοι τὴν φυλακὴν, &c. Thucydides, i. 126. i. e. οἱ ἔχοντες ἀπὸ τῶν Ἀθηναίων τὴν ἐπιτροπὴν τῆς φυλακῆς, Scholiast. *'Επιτράπω* is the Ionic form of *ἐπιτρέπω*.

84. Δῆλον] supply *κατεστρέψατο*, αὐτὴν καθήρας, &c. S. Delos, one of the Cyclades, had antiently many names, the most famous of which was Ortygia. It was celebrated as the birth-place of Apollo and Diana. It is now called Sdili. L. An altar of Apollo there, was sometimes reckoned among the wonders of the world: see A.

85. καθήρας] Again in the sixth year of the Peloponnesian war Δῆλον ἐκάθη-
ραν Ἀθηναῖοι, κατὰ χρησμὸν δή τινα.
ἐκάθηρε μὲν γὰρ καὶ Πεισίστρατος ὁ τύ-

ραννος πρότερον αὐτὴν, οὐχ ἄπασαν, ἀλλὰ
ὅσον ἀπὸ τοῦ ἱεροῦ ἐφεωράτο τῆς ηῆ-
σου. τότε δὲ πᾶσα ἐκαθάρθη, τοιῷδε
τρόπῳ θῆκαι ὥσαι ὥσαν τῶν τεθνεάτων
ἐν Δήλῳ, πάσας ἀνεῖλον, καὶ τὸ λοιπὸν
προέπιον μὴ ἐναποθήσκειν ἐν τῇ ηῆσφ,
ἄλλη ἐς τὴν Ῥήνειαν διακομιζεσθαι,
Thucydides, iii. 104. A.

86. ἐκ] in consequence of. ἐκ τῆς δίκης, ii. 129. ἐκ τῆς ὄψιος, ii. 152. ἐκ τοῦ; in consequence of what? Aristophanes, R. 760. M. G. G. 574.

87. ἔξορύξας] after disinterring. Δῆλου καθαιρομένης ὑπὸ Ἀθηναίων, καὶ τῶν θηκῶν ἀναιρεθεισῶν, ὥσαι ὥσαν τῶν τεθνεάτων ἐν τῇ ηῆσφ, Thucydides, i. 8. W.

88. Ἀλκμαιωνίδεω] v. 62. δ μὲν Μεγαλῆς εὐθὺς ἔφυγε μετὰ τῶν ἄλλων Ἀλκμαιωνίδων, Plutarch, Sol. p. 95. IV.

89. οἰκητῆς] γῆς is understood, as *terra* is in Latin with *patria*. B. 46. Lucretius supplies the substantive, *ut armis ac virtute valint patriam defendere terrum*, ii. 640.

90. Τεγεητέων] Tegea is supposed to have been on the same spot as the modern Mokilia. L.

91. ἐπὶ] see n. 37. p. 10. In i. 56. Βασιλῆος is used for *βασιλεύοντος*. *Ἐπὶ* might be omitted. B. 433.

92. Ἡγησικλέος] Agasicles, father of Aristo, i. 67. S.

93. ἀπρόσμικτοι] unsociable: ἀμικ-
τοι, ἀνεπίμικτοι. Diodorus says of

Λυκούργου,⁹⁵ τῶν Σπαρτιητέων δοκίμου ἀνδρὸς, ἐλθόντος ἐς Δελφοὺς ἐπὶ τὸ χρηστήριον, ὡς ἔσήγε ἐς τὸ μέγαρον, εὐθὺς ἡ Πυθίη λέγει τάδε.⁹⁶

ἥκεις, ὦ Λυκόργε,⁹⁷ ἐμὸν ποτὶ πίονα⁹⁸ νηὸν,
Ζηνὶ φίλος καὶ πᾶσιν Ὀλύμπια δώματ' ἔχοντι.
διζῶ,⁹⁹ ἢ σε θεὸν μαντεύσομαι,¹⁰⁰ ἢ ἄνθρωπον·
ἄλλ' ἔτι καὶ μᾶλλον θεὸν ἔλπομαι,¹ ὦ Λυκόργε.

οἱ μὲν δή τινες² πρὸς τούτοισι λέγοντις καὶ φράσαι³ αὐτῷ τὴν Πυθίην τὸν νῦν κατεστεῶτα κόσμον⁴ Σπαρτιητῆσι· ὡς δ' αὐτοὶ Λυκεδαιμόνιοι λέγοντις, Λυκούργον ἐπιτροπεύσαντα⁵ Λεωβάτεω,⁶ ἀδελ-

Britain, αὕτη τὸ μὲν παλαιὸν ἀνεπίμικτος ἐγένετο ξενικᾶς δυνάμεσι, v. 21.
W. ἀπροσδύμιλος, Sophocles, ΟΕ. C. 1236.

94. μετέβαλον] ἔαντος understood; as in Latin *se* with *mutare*, SCH. and with *verttere*; as *annona nihil mutat*, Livy, v. 13. *libertatem aliorum in suam vertisse servitutem conquerebantur*, ii. 3.

95. Λυκούργου] sec Mitford, c. iv. § 3.

96. τάδε] These verses were inserted by the Spartans ἐν ταῖς παλαιοτάταις ἀναγραφαῖς according to Plutarch, adv. Col. p. 1116. f. W.

97. Λυκόργε] This form occurs, Homer, Il. Z. 130. H. 144. Apollonius Rh. i. 164. W.

98. πίονα] *fat*, on account of the numerous sacrifices; or *rich*, from the costly offerings and donations. D.

99. διζῶ] *ei* is understood. ST.

100. μαντεύσομαι] The future is often used for the subjunctive in questions implying doubt: ὅκως διαβήσεται, i. 75. τὸν τίνα στήσονται, i. 98. ὅκως διεκπερῇ, iii. 4. ὅτεφ τρόπῳ ἐπιχειρήσομεν, iii. 72. ἐπὶ τίνα στρατευόμεθα, iii. 137. M. G. 515. 2. ST. εἰ ναυμαχήσονται.—ὅπῃ κομισθήσονται, Thucydides, i. 52.

1. ἔλπομαι] *I ween*. “Ye would ween some angel she had bene,” Spenser, Epith.

2. τινες] Strabo says it was the received opinion that Lycurgus was in-

debted for his laws to the Pythian oracle. xi. p. 1105. L.

3. φράσαι] Minos pretended to have received his laws from Jupiter, Numa Pompilius from the nymph Egeria, Livy, i. 19. Zoroaster, Pythagoras, and Mahomet also professed to have held intercourse with heaven. TR.

4. κόσμον] τὴν τάξιν τῶν νόμων, Aristotle, Pol. ii. 8.

5. ἐπιτροπεύσαντα] see note on ἐπέτρεψε, c. 64. φασὶ τὸν Λυκούργον, ὅτε τὴν ἐπιτροπίαν τὴν Χαρίλαου τοῦ βασιλέως καταλιπὼν ἀπεδήμησε, τότε τὸν πλεῖστον διατρίψαι χρόνον περὶ τὴν Κρήτην διὰ τὴν συγγένειαν, Aristotle, Pol. ii. 8.

6. Λεωβάτεω] There is here a difficulty as to names, which commentators have been unable to clear up. Labotas or Leobotes, son of Echestratus and father of Doryssus, was of the Eurysthenidae, vii. 204.; Lycurgus, son of Eunomus, was of the Proclidæ. Charillus, or Charilaus, was son of another Eunomus, who was nephew to the former and son of Polydectes, which Polydectes was the son of Prytanis, viii. 131. See W. L. and Berry's Geneal. Ant. p. 37, 38. It might lessen the difficulty if Lycurgus were great uncle to Charilaus; but the name of Leobotes is evidently out of place. θεῖος, πρὸς πατρὸς, Χαριλάου τοῦ βασιλεύσαντος Σπάρτης, Εὐνόμου ἀδελφὸς, Suidas.

φιδέου μὲν ἐωυτοῦ, βασιλεύοντος δὲ Σπαρτητέων, ἐκ Κρήτης⁷ ἀγαγέσθαι ταῦτα· ὡς γὰρ ἐπετρόπευσε τάχιστα,⁸ μετέστησε τὰ νόμιμα πάντα, καὶ ἐφύλαξε⁹ ταῦτα μὴ παραβαίνειν. μετὰ δὲ τὰ ἐσ πόλεμον ἔχοντα ἐνωμοτίας¹⁰ καὶ τριηκάδας¹¹ καὶ συσσίτια,¹² πρὸς τε τούτοις τοὺς ἐφόρους¹³ καὶ γέροντας¹⁴ ἔστησε Λυκοῦργος. οὕτω μὲν μεταβαλόντες εὐνομήθησαν.

LXVIII. "Ηδη δέ σφι καὶ ἡ πολλὴ τῆς Πελοποννήσου ἦν κατεστραμμένη.

LXIX. Ταῦτα δὴ ὥν πάντα πυνθανόμενος, ὁ Κροῖσος ἐπεμπεῖ ἐς Σπάρτην ἀγγέλους δῶρά¹⁵ τε φέροντας,¹⁶ καὶ δεησομένους συμμα-

7. Κρήτης] once called Macaris, now Cundia. A. ἔχει δ' ἀνάλογον ἡ Κρητικὴ τάξις πρὸς τὴν Λακωνικὴν ἢ καὶ δῆλον ὅτι ἑκεῖνες ἐλήλυθεν, Aristotle, Pol. ii. 8.

8. ὡς—τάχιστα] as soon as ever, i. 11. εὸν. 141. 213. sometimes, δυνατόν ἔστι or some equivalent word being understood, as soon as possible, ix. 66. VIG. viii. 10. 8.

9. ἐφύλαξε] ἐρχόμενο φυλακῆ περὶ τὸ μῆτιν παραβάλειν ταῦτα τὰ νόμιμα. ST. iii. 99. In consequence of these restrictions several Lacedæmonians migrated and settled in Italy among the Sabines, Dionysius, R. A. ii. 49. p. 109. L.

10. ἐνωμοτίας] ἐν ἕκστοψ λόχῳ πεντηκοστέων ἥσαν τέσσαρες, καὶ ἐν τῇ πεντηκοστῇ ἐνωμοτία τέσσαρες· τῆς τε ἐνωμοτίας ἐμάχοντο ἐν τῷ πρώτῳ ξυγῷ, τέσσαρες· ἐπὶ δὲ βάθος ἐτάξαντο οὐ πάντες ὅμοιως,—ἐπίπαν δὲ κατέστησαν ἐπὶ δύτῳ, Thucydides, v. 68. The *enomoty*, like our *company*, appears to have been the principle of motion in the Lacedæmonian forces, and consisted on an average of thirty soldiers, Mitford, iv. 3. Barthelemy, V. du J. A. c. 50.

11. τριηκάδας] Perhaps no definite body of troops, but parties of thirty each, who had their meals in common. L.

12. συσσίτια] This word is perhaps used in explanation of the term *τριηκάδας*, restricting its signification to those who messes together in war. L. Λακεδαιμονοι κατὰ λόχους καὶ μοίρας, ἐνωμοτίας καὶ συσσίτια στρατο-

πεδεύοντες, Polyænus, ii. 3. 11. W.

13. ἐφόρους] literally *overseers*; inspectors; elected annually from the people. Their number was five. They resembled the *Cosni* of Crete, and were similar in some respects to the Plebeian Tribunes, in others to the Censors, at Rome. L. Theopompus either instituted the Ephori, Aristotle, Pol. v. 11. Cicero, de Leg. iii. 7. or augmented their power as φάρμακον τῆς βασιλικῆς ἀρχῆς σωτήριον, Plato, Ep. viii. p. 354. b. Xenophon, Lac. Pol. vii. 3. See Mitford, iv. 4. Barthelemy thinks that this body existed previously, but that their functions were modified by Lycurgus, and their power established by Theopompus, V. du J. A. c. 45.

14. γέροντας] Twenty-eight in number, vi. 57. L. apud Lacedæmonios ii, qui amplissimum magistratum gerunt, ut sunt, sic etiam nominantur senes, Cicero, de Sen. vi.

15. δῶρα] Hence the Messenians, in taxing the Spartans with their mercenary conduct, say Κροῖσω τε αὐτοῖς δῶρα ἐπιστέλλαντι γενέσθαι φίλους Βαρβάρων πρώτους, Pausanias, iv. 5. W. Euryhatus, an Ephesian, was sent to Greece by Crœsus to hire troops; but he embezzled the money, and deserted to Cyrus, Diodorus, ii. p. 553. L.

16. φέροντας] The present participle is often used, where a future might have been expected; ἀποστέλλειν κατόπτας δύομένους τε —, καὶ κατοψομένους —, δῶρα δὲ φέροντας, iii. 17. ἐπεμπεῖ ἄνδρα ἀγγελίην φέροντα,

χίης, ἐντειλάμενός τε τὰ λέγειν χρῆν.¹⁷ οἱ δὲ ἐλθόντες ἔλεγον· “Ἐπεμψε ὑμέας Κροῖσος ὁ Λυδῶν τε καὶ ἄλλων ἐθνέων βασιλεὺς, λέγων τάδε· Ὡ Λακεδαιμόνιοι, χρήσαντος τοῦ θεοῦ τὸν Ἐλληνα φίλον προσθέσθαι,¹⁸ ὑμέας γάρ πυνθάνομαι προεστάναι τῆς Ἐλλάδος, ὑμέας ὅν κατὰ τὸ χρηστήριον προσκαλέομαι, φίλος τε τέθλων γενέσθαι καὶ σύμμαχος ἄνευ τε δόλου καὶ ἀπάτης.” Κροῖσος μὲν δὴ ταῦτα δι' ἀγγέλων¹⁹ ἐπεκηρυκεύετο· Λακεδαιμόνιοι δὲ, ἀκηκότες καὶ αὐτοὶ τὸ θεοπρόπιον τὸ Κροῖσῳ γενόμενον, ἡσθησάν τε τῇ ἀφίξεῃ τῶν Λυδῶν, καὶ ἐποιήσαντο ὄρκια ξεινίης πέρι²⁰ καὶ ξυμμαχίης· καὶ γάρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγονοῦται.

LXX. Τούτων τε ὅν εἶνεκεν οἱ Λακεδαιμόνιοι τὴν συμμαχίην ἐδέξαντο, καὶ ὅτι, ἐκ πάντων σφέας προκρίνας Ἐλλήνων, αἱρέετο φίλους. καὶ τοῦτο μὲν,²¹ αὐτοὶ ἡσαν ἑτοῖμοι²² ἐπαγγείλαν τι· τοῦτο δὲ, ποιησάμενοι κρητῆρα χάλκεον, Σωδίων²³ τε ἔξωθεν πλήσαντες περὶ τὸ χεῖλος, καὶ μεγάθει τριηκοσίους ἀμφορέας²⁴ χωρέοντα ἥγον,²⁵ δῶρον βουλόμενοι ἀντιδοῦναι Κροῖσῳ.

LXXI. Κροῖσος δὲ, ἀμαρτῶν τοῦ χρησμοῦ, ἐποιέετο στρατηγὸν ἐς Καππαδοκίην, ἐλπίσας καταιρήσειν Κύρον τε καὶ τὴν Περσέων δύναμιν. παρασκευαζομένον²⁶ δὲ Κροίσου στρατεύεσθαι ἐπὶ Πέρσας, τῶν τις²⁷ Λυδῶν, νομιζόμενος καὶ πρόσθεν εἴναι σοφὸς, ἀπὸ δὲ ταύτης τῆς γνώμης καὶ τὸ κάρτα²⁸ οὐνομα ἐν Λυδοῖσι ἔχων, συνεβού-

iii. 122. ἐπεμπον κήρυκα δῶρα φέροντα,
iv. 131. ST.

17. χρῆν] for ἔχρην by arsis.

18. προσθέσθαι] The simple verb has the same meaning; as in the message from Thiseus to Creon, Θησεύς σ' ἀπαιτεῖ—φίλον θέσθαι πάντ' Ἐρεχθεῖδῶν λεών, Euripides, Sup. 395. L.

19. δι' ἀγγέλων] i. 99. vii. 203. W.

20. ξεινίης πέρι] Aristotle mentions this arrangement as unusual in common language, Poet. xxvii. Thucydides has μεγέθους πέρι, i. 10.

21. τοῦτο μὲν—τοῦτο δὲ] i. 30. 161. iii. 106. viii. 134. ix. 27. The same form occurs in Demosthenes, Isocrates, and Aristides. VIG. i. 16. M. G. G. 288. b. The repetition of *hoc* in Virgil, G. ii. 351. is not analogous; but Livy uses *simul* in a like sense; *simul castra obpugnabantur, simul pars*

exercitus ad populandum agrum missa,
iii. 5. ii. 65. and elsewhere.

22. ἑτοῖμοι] φιλίην τε καὶ ξυμμαχίην συνθέσθαι. ST.

23. Σωδίων] denotes the representation not only of men and animals, but of flowers, fruits, &c. Athenaeus, v. 26. ζῶa bears the same meaning, i. 203. Athenaeus, v. 26, twice. S.

24. ἀμφορέας] ἀμφορέας formed by syncope from ἀμφορέας, which denotes δ ἀμφοτέρωθεν κατὰ τὰ δύτα δυνάμενος φέρεσθαι, Athenaeus, xi. 103. Steph. Thes. L. G. 1976. D.

25. ἥγον] iii. 47. W.

26. παρασκευαζομένον] τις παρασκευάστεται εἰς πόλεμον; i. Cor. xiv. 8. SCHL.

27. τῶν τις] τῶν τις Δελφῶν, i. 51. τῶν τις Περσέων, i. 85. ST.

28. καὶ τὸ κάρτα] σοφοῦ is understood. τυγχάνει δὲ καὶ ἄλλο σφι δῶρο

λευσε Κροίσῳ τάδε· οὕνομά οἱ ἦν Σάνδανις· “Ὤ βασιλεῦ, ἐπ’ ἄνδρας τοιούτους στρατεύεσθαι παρασκευάζεαι,²⁹ οἱ σκυτίνας³⁰ μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέοντι σιτέονται δὲ, οὐκ ὅσα ἐθέλουσι, ἀλλ’ ὅσα ἔχουσι, χώρην ἔχοντες τρηχείην.³¹ πρὸς δὲ, οὐκ οὔνω³² διαχρέονται, ἀλλὰ ὑδροποτέοντι³³ οὐ σῦκα³⁴ δὲ ἔχουσι τρώγειν, οὐκ ἄλλο ἀγαθὸν οὐδέν.³⁵ τοῦτο μὲν δὴ, εἰ νικήσεις, τί σφεας ἀπαιρήσεαι, τοῖσι γε μή ἔστι μηδέν; τοῦτο δὲ, ἦν νικηθῆς, μάθε, ὅσα ἀγαθὰ ἀποβαλλέεις, γενναύμενοι γὰρ τῶν ἡμετέρων ἀγαθῶν, περιέξονται, οὐδὲ ἀπωστοὶ ἔσονται. ἐγὼ μέν³⁶ νῦν θεοῖσι ἔχω χάριν,³⁷ οἱ οὐκ ἐπὶ νόον ποιέουσι Πέρσης στρατεύεσθαι ἐπὶ Λυδούς.” Ταῦτα λέγων, οὐκ ἔπειθε τὸν Κροῖσον. Πέρσης γὰρ, πρὶν Λυδὸν καταστρέψασθαι, ἦν οὕτε ἀβρὸν οὕτε ἀγαθὸν οὐδέν.

LXXV. Ως δὲ ἀπίκετο ἐπὶ τὸν Ἀλυν ποταμὸν ὁ Κροῖσος, τὸ ἐνθεῦτεν κατὰ τὰς ἑούσας³⁸ γεφύρας διεβίβασε τὸν στρατόν.

LXXVI. Κροῖσος δὲ, ἐπει τε διαβὺς σὺν τῷ στρατῷ ἀπίκετο τῆς Καππαδοκίης ἐς τὴν Πτερίην³⁹ καλεομένην· ἡ δὲ Πτερίη ἐστὶ τῆς χώρης ταύτης τὸ ισχυρότατον, κατὰ Σινάπην⁴⁰ πόλιν τὴν ἐν Εὔξείνῳ

κρηναῖον ἔδν· μεσαμβρίῃ τέ ἔστι καὶ τὸ κάρτα γίνεται ψυχρὸν, iv. 181. S.

29. παρασκευάζεαι] σὺν δὲ, ὡς βασιλεῦν, μέλλεις ἐπ’ ἄνδρας στρατεύεσθαι πολλὸν ἀμείνονας, viii. 10, 1. V.

30. σκυτίνας] Garments of skin were very antient and common, Bellanger. Adam and Eve were clothed with χιτῶνας δερματίνους, LXX. Gen. iii. 21.

31. τρηχείην] The Persians say γῆν ἐκτήμεθα ὀλίγην, καὶ ταύτην τρηχέην, ix. 122. εἰδὼς οὖν Πέρσας τοὺς οἴκους, κακοβιωτάτους μὲν ὄντας διὰ πενίαν, ἐπιπονώτατα δὲ ἔσωντας διὰ τὴν τῆς χώρας τραχετητα, Xenophon, Cyr. vii. 5. 67. W.

32. οὔνω] After the victories of Cyrus, the Persians became rich and luxurious, οὔνω δὲ κάρτα προσκέαται, i. 133. W. Xenophon mentions their drinking to excess, Cyr. viii. 8. 10. L.

33. ὑδροποτέοντι] οἱ παιδες φέρονται οἰκοθεν, σῖτον μὲν, ἔρτον· ὕδων δὲ, κάρδαμον· πιεῖν δὲ, ἦν τις διψῆ, κάθωνα, ὡς

ἀπὸ τοῦ ποταμοῦ ἀρύσσασθαι, Xenophon, Cyr. i. 2. 8 and 11. Athenaeus, iv. 46.

34. σῦκα] Magnus speaking in praise of figs quotes this passage, with a few slight variations, Athenaeus, iii. 15.

35. οὐδέν] ἐν Πέρσαις τοῖς οἴκοι καὶ νῦν ἔτι πολὺ καὶ ἐσθῆτες φαντάτεραι, καὶ διαιται εὐτελέστεραι, Xenophon, Cyr. i. 3. 2.

36. ἐγὼ μὲν] The opposite to this, which Sandanis from prudence suppresses, would run thus: σὺ δὲ καὶ προκαλέει αὐτὸν ἐς ἀγῶνα. ST.

37. ἔχω χάριν] habeo, Neptune, gratiam tinguam tibi, Plautus, Mos. ii. 2. 1. Thucydides, i. 77.

38. τὰς ἑούσας] those same bridges, which exist now; i. e. in the time of Herodotus.

39. Πτερίην] ἔστι καὶ Πτερία πόλις Σινάπης, Stephanus. W.

40. Σινάπην] Diogenes the Cynic was a native of Sinope, now called Sinub. L.

πόντῳ μάλιστά κη⁴¹ κειμένη· ἐνθαῦτα ἐστρατοπεδεύετο, φθείρων τῶν Συρίων τοὺς κλήρους.⁴² καὶ εἶλε μὲν τὸν Πτερίων τὴν πόλιν, καὶ ἡιδραποδίσατο· εἶλε δὲ τὰς περιουκίδας αὐτῆς πάσας· Συρίους τε, οὐδὲν ἔύντας αἰτίους, ἀναστάτους ἐποίησε. Κύρος δὲ, ἀγείρας τὸν ἑωսτοῦ στρατὸν καὶ παραλαβὼν τοὺς μεταξὺ οἰκέοντας πάντας, ἡντιοῦτο Κροίσῳ. πρὶν⁴³ δὲ ἐξελαύνειν ὄρμῆσαι τὸν στρατὸν, πέμψας⁴⁴ κήρυκας ἐς τοὺς Ἰωνας, ἐπειρᾶτο σφέας ἀπὸ Κροίσου ἀπιστάμεναι. Ἰωνες μέν νυν οὐκ ἐπείθοντο. Κύρος δὲ ὡς ἀπίκετο, καὶ ἀντεστρατοπεθεύσατο Κροίσῳ, ἐνθαῦτα ἐν τῇ Πτερίῃ χώρῃ ἐπειρώατο κατὰ τὸ ισχυρὸν⁴⁵ ἀλλήλων. μάχης δὲ κυρτερῆς γενομένης, καὶ πεσόντων ἀμφοτέρων⁴⁶ πολλῶν, τέλος οὐδέτεροι νικήσαντες διέστησαν, νυκτὸς ἐπελθούσης. καὶ τὰ μὲν στρατόπεδα ἀμφότερα οὕτω ἡγωνίσατο.

LXXVII. Κροῖσος δὲ, μεμφθεὶς⁴⁷ κατὰ τὸ πλῆθος τὸ ἑωστοῦ στράτευμα· ἦν γάρ οἱ ὁ συμβαλὼν στρατὸς πολλὸν ἐλύσσοντας ἥ ὁ Κύρου· τοῦτο μεμφθεὶς, ὡς τῇ ὑστεραίῃ οὐκ ἐπειρᾶτο ἐπιῶν⁴⁸ ὁ Κύρος, ἀπήλαυνε ἐς τὰς Σάρδις, ἐν νόῳ ἔχων, παρακαλέσας μὲν Αἴγυπτίους⁴⁹ κατὰ τὸ ὄρκιον, (ἐποιήσατο γάρ καὶ πρὸς Ἀμασιν

41. μάλιστά κη] Κη has a diminutive power, κεκοινώνηκέ πη, μάλιστα τῶν περὶ τὸ σῶμα, τοῦ θείου ψυχῆς, Plato, Ph. p. 321. H. vi.

42. κλήρους] farms. ἄγροις τῶν ἀστῶν—καλλίστους δύο κλήρους, ix. 94. S.

43. πρὶν] requires, regularly, an infinitive mood; in prose, πρότερον is more usual, H. i. v. πρότερον ἤπειρον δρμῆσαι στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, vii. 150. W. In this sense the passive δρμᾶσθαι is more frequently employed, vii. 1. 4. 19. S.

44. πέμψας] see i. 141. W.

45. κατὰ τὸ ισχυρὸν] forcibly; i. e. in severe conflict, v. 62. ix. 2. M. G. G. 581. κατὰ τάχος, expeditiously, i. 79. κατὰ κράτος, vigorously, Thucydides, i. 64. See note 59.

46. ἀμφοτέρων] i. 82. πεσόντων ἐξ ἀμφοτέρων, τῶν στρατοπέδων πλήθει πολλῶν, iii. 11. W.

47. μεμφθεὶς] finding fault with his army for being deficient on the score of numbers, not in point of valor. The form is passive, but the sense active; as δῶρα μεμφθεῖς, θτι ἦν ὀλίγα, iii. 13.

vii. 146. S. τὰς τῶν πολεμίων παρασκευὰς μεμφόμενοι, Thucydides, i. 84. twice; Sophocles, Tr. 124. 452. Euripides, Rh. 327. A similar Latin phrase is *quum jam tūrīum pānīlēret*, Livy, i. 8. Compare ἦν δ' ἄρα πονσφαλάσιν, ἐπλήρωσαν τὴν χρείαν, Thuc. i. 70. *Tarquinius equitem maxime suis deesse viribus ratus*, Liv. i. 36. For the construction, see M. G. G. 383. 6. obs. 1.

48. οὐκ ἐπειρᾶτο ἐπιῶν] did not attempt attacking him. After πειρᾶσθαι, either the infinitive mood is used, as v. 85. vi. 138. viii. 100. 108. or the participle, as here; κατιών, vi. 5. ix. 26. προσβάλων, i. 84. and also ii. 73. iv. 125. 139. vi. 9. 50. vii. 139. 148. 172. ix. 53. W. S. M. G. G. 550. obs. 4. Vic. vi. 1. 13. One passage occurs where both a participle and an infinitive mood are used, Δακεδαιμόνιοι ἐπειρῶντο πείσαντες Τισαρεὺν ποιέεσθαι ἡγεμόνα, ix. 33.

49. Αἴγυπτίους] Xenophon mentions the Egyptians, Babylonians, and Lacedæmonians, among the allies of Crœsus, Cyr. vi. 2. 10, 11.

βασιλεύοντα Αἰγύπτου συμμαχίην πρότερον ἥπερ πρὸς Λακεδαιμονίους, μεταπεμψάμενος δὲ καὶ Βαβυλωνίους, (καὶ γὰρ πρὸς τούτους αὐτῷ ἐπεποίητο συμμαχίη ἔτυράννενε δὲ τῶν Βαβυλωνίων τὸν χρόνον τοῦτον Λαβύνητος⁵⁰) ἐπαγγεῖλας δὲ καὶ Λακεδαιμονίους παρεῖναι ἐς χρόνον ῥήτουν, ἀλίσας τε δὴ τούτους, καὶ τὴν ἐώστου συλλέξας στρατιῆν, ἐνέισθο, ⁵¹ τὸν χειμῶνα παρεὶς, ἅμα τῷ ἥρι⁵² στρατεύειν ἐπὶ τοὺς Πέρσας. καὶ ὁ μὲν ταῦτα φρονέων, ὡς ἀπίκετο ἐς τὰς Σάρδις, ἐπεμπε κύρυκας κατὰ⁵³ τὰς συμμαχίας,⁵⁴ προερέοντας ἐς πέμπτον μῆνα συλλέγεσθαι ἐς Σάρδις· τὸν δὲ παρεόντα καὶ μαχεσάμενον στρατὸν Πέρσησι, ὃς ἦν αὐτοῦ ξεινικὸς, πάντα ἀπεὶς, διεσκέδασε· οὐδαμὰ ἐλπίσας,⁵⁵ μή κοτε ἄρα ἀγωνισάμενος οὕτω παραπλησίως Κύρος ἐλάσει⁵⁶ ἐπὶ Σάρδις.

LXXIX. Κύρος δὲ, αὐτίκα⁵⁷ ἀπελαύνοντος Κροίσου μετὰ τὴν μάχην τὴν γενομένην ἐν τῇ Πτερίῃ, μαθὼν, ὡς ἀπελάσας μέλλοι Κροίσος διασκεδᾶν τὸν στρατὸν, βουλευόμενος εὑρισκε πρῆγμά οἱ εἶναι⁵⁸ ἐλαύνειν, ὡς δύναιτο τάχιστα, ἐπὶ τὰς Σάρδις, πρὶν ἡ τὸ δεύ-

50. Λαβύνητος] the same name as *Nabonnedus*, by a change of the initial liquid; so, in Attic, *Ἄτρον* for *νήτρον*, *πλεύμων* for *πνεύμων*. *L.* Last king of Babylon, the Belshazzar of Scripture, *Dan.* v. 1. *Βαλτάσαρ* of the LXX. Labynetus was probably an honorary title, as it is applied to several kings of Babylon. *W.*

51. ἐνένωτο] An instance of anacoluthia: the verb should be omitted, as *ἐν νῷψ* *ἔχων* precedes; but is introduced on account of the many parentheses; so ἐντολάς τε—τοιτέων μὲν τῶν ἐντολέων, iii. 147. τῶν λοιπῶν θεραπόντων τοὺς ἐπιτηδεωτάτους—τούτων δὲ τῶν δημοκόνων, iv. 72. *ST.* *M. G. G.* 611. 3.

52. ἅμα τῷ ἥρι] So ἅμα ἡμέρᾳ, *Xenophon*, *Hell.* i. 1. 2. ἅμα ἡελίῳ καταδύντε, *Homer*, II. A. 592. ἅμα τῷ ἥρι εὐθὺς ἀρχομένῳ, *Thucydides*, viii. 61.

53. κατὰ] is often used with verbs of motion, in order to show the object of them, κατὰ λητῆν ἐκπλώσαντας, *aſter* (i. e. in order to collect) plunder, ii. 152. *M. G. G.* 581. b. κατ' αὐτὸν, iii. 4. κατ' ἐμπορίην, iii. 139. κατὰ τὸν Αἰακίδας, viii. 83. ἐς τὰς συμμαχίας occurs in nearly the same sense, i. 81. 82. *ST.*

54. συμμαχίας] See note on *ἴππον*, i. 27.

55. ἐλπίσας] *Ἐλπὶς* denotes not only hope, but sometimes expectation in general, and consequently even fear, iii. 119. *ST.* vi. 109. καὶνδον μὲν ὄνομα ἐλπὶς· ὕδιον δὲ, φόβος μὲν, ἡ πρὸ λύπης ἐλπὶς· θάρρος δὲ, ἡ πρὸ τοῦ ἐναντίου, *Plato*, *de Leg.* i. p. 644. *H.* on *VIG.* v. 7. 2. ἐλπομένη Ἀρητὴ γε πῆμα τετύχθαι, *Homer*, II. O, 110. *bellum spe omnium serius fuit*, *Liv.* ii. 3. si genus humanum temnitis, at sperate deos memores, *Virgil*, *AEn.* i. 546. si potui tautum sperare dolorem, iv. 419.

56. ἐλάσει] The future is occasionally put, instead of the subjunctive, after verbs expressing “fear;” as ὅρα μὴ δέσσει, *Xenophon*, *Cyr.* iii. 1. 27. *ST.* In these cases, *μὴ* precedes the future. *M. G. G.* 520. *obs.* 4.

57. αὐτίκα] The participle in definitions of time is often joined with such adverbs; Διόνυσον αὐτίκα γενομένον, ii. 146. περὶ τοῦ πολέμου τούτου αὐτίκα κατ' ἀρχὰς ἐγειρομένου, vii. 220. *M. G. G.* 556. 6.

58. πρῆγμα οἱ εἶναι] that it was admirable for him. See iv. 11. vii. 12. *W.* i. 207. *ST.*

τερον ἀλισθῆιαι τῶν Λυδῶν τὴν δύναμιν. ὡς δέ οἱ ταῦτα ἔδοξε, καὶ ἐποίεε κατὰ τάχος⁵⁹ ἐλάσας γὰρ τὸν στρατὸν ἐς τὴν Λυδίην, αὐτὸς⁶⁰ ἄγγελος Κροῖσφ ἐληλύθεε. ἐνθαῦτα Κροῖσος ἐς ἀπορίην πολλὴν ἀπιγμένος, ὡς οἱ παρὰ δάκαιοι ἔσχε τὰ πρήγματα, ἢ ὡς αὐτὸς κατεδόκεε,⁶¹ ὥμινος τοὺς Λυδοὺς ἔξηγε ἐς μάχην. ἦν δὲ τοῦτον τὸν χρόνον ἔθρος οὐδὲν ἐν τῇ Ἀσίῃ οὔτε ἀγδρειότερον οὔτε ἀλκιμώτερον τοῦ Λυδίου. ἢ δὲ μάχη σφέων ἦν ἀπ' ἵππων,⁶² δούρατά τε ἐφόρεον μεγάλα, καὶ αὐτοὶ ἡσαν ἵππεύεσθαι ἀγαθοῖ.⁶³

LXXX. Ἐς τὸ πεδίον δὲ συνελθόντων τοῦτο, τὸ πρὸ τοῦ ἀστεύς ἐστι τοῦ Σορδιητοῦ, ἐὸν μέγα τε καὶ ψιλὸν,⁶⁴ (διὰ δὲ αὐτοῦ ποταμὸι ρέοντες καὶ ἄλλοι καὶ Ὑλλος⁶⁵ συρρήγνυσι ἐς τὸν μέγιστον, καλέομενον δὲ Ἔρμον, ὃς, ἐξ οὐρεος ἴροῦ⁶⁶ μητρὸς Διιδυμήνης⁶⁷ ῥέων, ἐκδιδοῖ ἐς θάλασσαν κατὰ Φωκαίην⁶⁸ πόλιν,) ἐνθαῦτα ὁ Κύρος, ὡς εἶδε τοὺς Λυδούς ἐς μάχην τασσομένους, καταρρωδήσας τὴν ἵππον, ἐπισίησε, Ἀρπάγου⁶⁹ ὑποθεμένου ἀνδρὸς Μύδου, τοιούνδε· δοσι τῷ στρατῷ τῷ ἐωυτοῦ ἐποντο σιτεφόροι τε καὶ σκευοφόροι κάμηλοι, ταῦ-

59. κατὰ τάχος] ἐν τάχει, Thucydides, i. 79. ἐν τάχει, καὶ παντὶ σθένει, Th. i. 86. See note 45.

60. αὐτὸς] *in person.*

61. κατεδόκεε] The imperfect, and not the pluperfect, is used to signify that *these occurrences were contrary to the opinion which, at the time of dismissing his forces, he was entertaining*; so ἐναντίον λόγους ἢ ὡς αὐτὸς κατεδόκεε, i. 22. ST. viii. 4. Herodotus might have said ὡς οἱ ἔσχε τὰ πρήγματα οὐκ ὡς αὐτὸς κατεδόκεε, i. 79. as οὐκ ὡς θελει. V. Such instances of pleonasm are not unfrequent in Greek; τρόπῳ δποιῷ ἐν δύνωνται ἰσχυροτάτῳ, κατὰ τὸ δυνατὸν, Thucydides, v. 47. M. G. G. 613. iv.

62. ἀπ' ἵππων] *on horseback.* M. G. G. 573. ἐπιστάμενοι μὲν ἀφ' ἵππων ἀνδράσι μάρνασθαι, καὶ δοθι χρὴ πεζὸν ἐβντα, Homer, Od. I. 49. W.

63. ἵππεύεσθαι ἀγαθοῖ] Μήνονες ἵπποκορυσταὶ, Homer, Il. K. 431. φιλιππότατοι, Philostratus, Ic. i. 17. p. 788. W.

64. ψιλὸν] *bare*, i. e. with neither trees nor shrubs to impede the operations of cavalry; ψιλὴν καὶ ἀγρίων καὶ ἥμέρων δενδρέων, iv. 21. δ λόφος οὔτος

δασὸς ἰδησοι ἐστι, ἐόντος τῆς ἀλλῆς τῆς προκαταλεχθείσης Λιβύης ψιλῆς, iv. 175. GR.

65. Ὑλλος] The locality of this river is marked by Homer, Τμῶλφ ὑπὸ νιφόεντι, "Τδης ἐν πίονι δῆμῳ,—Ὑλλφ ἐπ' ἵχθυσεντι, καὶ Ἔρμφ δινήεντι, Il. Υ. 385. 392. L. Of the latter river Strabo says εἰς δν καὶ ὁ Ὑλλος ἐμβάλλει, συμπεσόντες δ' οἱ τρεῖς καὶ ἄλλοι ἀσημότεροι σὺν αὐτοῖς, εἰς τὴν κατὰ Φωκαίαν ἐκδιδόσατι θάλατταν ὡς Ἡρόδοτος φησὶν, xiii. p. 928, or 626. Livy calls the Hyllus, *Phrygius amnis*, xxvii. 37. 38. W.

66. ἴροῦ] Ionic for *ἱεροῦ*, by etasis. This mountain was not Dindymus. L.

67. Διιδυμήνης] μητρὸς τῶν θεῶν, Strabo, xiii. p. 575. τῆς ἐν τῷ Διιδύμῳ ὅρει τιμωμένης, Scholast on Apollonius, i. 1125. S. See "Dindymus" and "Cybele." A.

68. κατὰ Φωκαίην] M. G. G. 581. b. This town is supposed to be named from the number of seals (*phorae*) caught in its vicinity. It is now called Phokia. L. A.

69. Ἀρπάγου] See i. 108. &c.

τὰς πάσας ἀλίσας, καὶ ἀπελὼν τὰ ἄχθεα, ἄνδρας ἐπ' αὐτὸς ἀρέβησε ἵππαδα⁷⁰ στολὴν ἐνεσταλμένους. σκευάσας δὲ αὐτὸν, προσέταξε τῆς ἄλλης στρατιῆς προσένειπε πρὸς τὴν Κροίσου ἵππον, ⁷¹ τῇ δὲ καμήλῳ ἔπεσθαι τὸν πεζὸν στρατὸν ἐκέλευε⁷² ὅπισθε δὲ τοῦ πεζοῦ ἐπέταξε τὴν πᾶσαν ἵππον. ὡς δέ οἱ πάντες διετετάχατο, παραίνεσε, τῶν μὲν ἄλλων Λυδῶν μὴ φειδομένους, κτείνειν πάντα τὸν ἐμποδῶν γιαόμενον, Κροῖσον δὲ αὐτὸν μὴ κτείνειν, μηδὲ ἡν συλλαμβανόμενος ἀμύνηται.⁷³ ταῦτα μὲν παραίνεσε⁷⁴ τὰς δὲ κιμήλους ἔταξε ἀντία⁷⁵ τῆς ἵππου, τῶνδε εἴνεκεν κάμηλον ἵππος φοβέεται,⁷⁶ καὶ οὐκ ἀρέχεται⁷⁷ οὐτε τὴν ἰδέην αὐτῆς ὄρέων, οὐτε τὴν ὁδμὴν ὁσφραινόμενος. αὐτοῦ δὴ ὃν τούτου εἴνεκεν ἐσεσύφιστο, ἵνα τῷ Κροίσῳ ἄχρηστον ἦ τὸ ἵππικὸν, τῷ δὴ τι καὶ ἐπεῖχε⁷⁸ ἑλλάμψεσθαι ὁ Λυδός. ὡς δὲ καὶ συνιγέσαν ἐς τὴν μάχην, ἐνθαῦτα ὡς ὁσφραντο⁷⁹ τάχιστα τῶν καμήλων⁸⁰ οἱ ἵπποι, καὶ εἰδον αὐτὰς, ὅπισιν ἀνέστρεφον, διέφθαρτό τε τῷ Κροίσῳ ἡ ἐλπίς. οὐ μέντοι⁸¹ οἵ γε Λυδοὶ τὸ ἐνθεῦπεν δειλοὶ ἤσαν· ἀλλ', ὡς ἔμαθον τὸ γινόμενον, ἀποθυρόντες ἀπὸ τῶν ἵππων, πεζοὶ

70. ἵππαδα] ἵππικὴν, τὴν τῶν ἵπποτέων.

71. τὴν ἵππον] the cavalry; so τὴν καμήλῳ, immediately following, τὴν τῶν καμήλων τάξει, Xenophon, Cyrt. viii. 1. 22. the cacl train, the troops mounted on camels. See i. 27.

72. συλλαμβανόμενος ἀμύνηται] he should resist being taken prisoner.

73. ἀντία] is properly a neuter plural used adverbially; it governs a genitive: over against. S.

74. φοβέεται] οἱ ἵπποι τὰς καμήλους ἐκ πάνυ πολλοῦ οὐκ ἐδέχοντο, ἀλλ' οἱ μὲν ἔκφρονες γιγνόμενοι ἔφευγον, οἱ δὲ ἔξηλλοντο, οἱ δὲ ἐνέπιπτον ἀλλήλοις⁸² τοιαῦτα γὰρ πάσχουσιν ἵπποι ὑπὸ καμήλων, Xenophon, Cyrt. vii. 1. 27. Polyænus, Str. vii. 6. 6. W. Aristotle, H. A. vi. 18. and Äelian, N. A. iii. 7. affirm that the horse has an antipathy towards the camel; Muretus denies this from his own observation: indeed it is disproved by daily experience and decided by the Orientals, who are the best judges; Schneider: Gibbon, vii. 200. TR.

75. ἀνέχεται] ὑπομένει, Hesychius, v. 48. viii. 26. ἀ. ὄρέων, v. 19. Ἀθηνᾶιοι, πρῶτοι Ἐλλήνων πάντων ἀνέ-

σχοντο ἐσθῆτά τε Μηδικὴν ὄρέωντες, καὶ τὸν ἄνδρας ταύτην ἐσθημένους⁸³ τέως δὲ ἦν τοῖσι Ἑλλησι καὶ τὸ οὔνομα τὸ Μήδων φέρος ἀκοῦσαι, vi. 112. μόνης σοῦ κλώνων ἀνέχεται, Aeschylus, P. 843. BL. The author of the second book of Maccabees, speaking of the loathsome disease of Antiochus, says, ὅπε δὲ τῆς ὀσμῆς αὐτοῦ πᾶν τὸ στρατεύοντα βαρύνεσθαι τῇ σαπρίᾳ—διὰ τὸ τῆς ὀσμῆς ἀφόρητον βάρος—καὶ μηδὲ τῆς ὀσμῆς αὐτοῦ δυνάμενος ἀνέχεσθαι, ix. 9. 10. 12.

76. ἐπεῖχε] ἐπ. στρατηλατέειν, i. 153. ἐπ. στρατεύεσθαι, vi. 96. understand τὸν νοῦν. W. Polybius, iii. 43. x. 41. xviii. 28. The same as προσέχειν. S. Lucian supplies the ellipsis, τοῖς μεγίστοις ἐπέχεντ τὸν νοῦν, ii. p. 212. SCHL. ubi spectaculi tempus venit, deditaque eo mantes cum oculis erant, Livy, i. 9. SCHL.

77. ὁσφρατο] M. G. G. 241.

78. καμήλων] M. G. G. 327. obs. 2. From the preceding construction of ὁσφρανόμενος, the genitive case here may be accounted for by understanding τὴν ὁδμήν.

79. μέντοι] however; καίπερ τῆσδε τῆς ἐλπίδος ψευσθέντες. ST.

τοῖσι Πέρσησι συνέβαλλοι. χρόνῳ⁸⁰ δὲ, πεσόντων ἀμφοτέρων πολλῶν, ἐτράποντο οἱ Λυδοὶ, κατειληθέντες δὲ ἐς τὸ τεῖχος ἐπολιορκέοντο ὑπὸ τῶν Περσέων.

LXXXI. Τοῖσι μὲν δὴ κατεστήκεε πολιορκίη. Κροῖσος δὲ, δοκέων οἱ χρόνον ἐπὶ μακρὸν ἔσεσθαι τὴν πολιορκίην, ἐπεμπε ἐκ τοῦ τείχεος ἄλλους ἀγγέλους ἐς τὰς συμμαχίας. οἱ μὲν γὰρ πρότερον διεπέμποντο, ἐς πέμπτον μῆνα προερέοντες συλλέγεσθαι ἐς Σάρδις· τούτους δὲ ἐξέπεμπε, τὴν ταχίστην⁸¹ δέεσθαι βοηθέειν,⁸² ὡς πολιορκούμενου Κροίσου.

LXXXII. Ἐς τε δὴ ὃν τὰς ἄλλας ἐπεμπε συμμαχίας, καὶ δὴ καὶ ἐς Λακεδαίμονα. τοῖσι δὲ καὶ αὐτοῖσι τοῖσι Σπαρτιήτησι κατ' αὐτὸν τοῦτον τὸν χρόνον συνεπεπτώκεε ἕρις ἐοῦσα πρὸς Ἀργείους, περὶ χώρου καλεομένου Θυρέης.⁸³

LXXXIII. Οἱ δὲ ὅμως, ἐπεὶ τε ἐπύθοντο τοῦ κήρυκος, ὥρμεατο βοηθέειν. καὶ σφι ἵδη παρεσκευασμένοισι, καὶ νεῶν ἐουσέων ἐτοίμων, ἥλθε ἄλλη ἀγγελίη, ὡς ἥλώκοι τὸ τεῖχος τῶν Λυδῶν, καὶ ἔχοιτο Κροῖσος Σωγρηθεῖς. οὕτω δὴ οὗτοι μὲν, συμφορὴν ποιησάμενοι μεγάλην, ἐπέπαυντο.

LXXXIV. Σάρδιες δὲ ἥλωσαν ὁδε· ἐπειδὴ τεσσερεσκαιδεκάτη ἐγένετο ἡμέρη πολιορκεομέρῳ Κροίσῳ, Κῦρος τῇ στρατιῇ τῇ ἐωυτοῦ, διαπέμψας ἵππεας, προεῖπε⁸⁴ τῷ πρώτῳ ἐπιβάντι τοῦ τείχεος δῶρα δώσειν. μετὰ δὲ τοῦτο, πειρησαμένης τῆς στρατιῆς, ὡς οὐ προεχώρεε,⁸⁵ ἐνθαῦτα, τῶν ἄλλων πεπαυμένων, ἀνὴρ Μύρδος⁸⁶ ἐπειρᾶτο προσβαίνων, τῷ οὖνομα ἦν Τύροιάδης, κατὰ τοῦτο τῆς ἀκροπόλιος, τῇ⁸⁷ οὐδεὶς ἐτέτακτο φύλακος⁸⁸ οὐ γὰρ ἦν δειπόν, κατὰ τοῦτο μὴ

80. χρόνῳ] after a time. ἐπί τινι is understood, Bernhold, B. 270.

81. τὴν ταχίστην] understand κατὰ and ἔραν. σφενδονητῶν τὴν ταχίστην δεῖ, Xenophon, An. iii. 3. 10.

82. βοηθέειν] δεόμενος Κροίσῳ βοηθέειν πολιορκεομένῳ, i. 83. W.

83. Θυρέης] part of Cynuria. L. ἡ δὲ Θυρέατις γῆ, μεδόπλα τῆς Ἀργείας καὶ Λακωνικῆς ἐστιν, ἐπὶ θάλασσαν καθήκουσα, Thucydides, ii. 27.

84. προεῖπε] Dictator fertur pronunciasse militi præmiū, qui primus castra hostium intrasset, Livy, ii. 20.

85. οὐ προεχώρεε] it did not succeed. πειρωμένοισι κατὰ τὸ ἴσχυρὸν οὐ προεχώρεε κάτοδος, ἀλλὰ προσέπτανον με-

γάλως. v. 62. viii. 102. εἴ τι μὴ προχωροί τοῖς ἐσεληλυθόσι, Thucydides, ii. 5. W.

86. Μάρδος] Μάρδοι μὲν Πέρσης προσεχέεις οἰκέονται, ληπταὶ καὶ οὕτοι, Arrian, Ind. 40. L. Mardorum gens confinis Illycaniæ, cultu titæ aspera, et latrociniis adsueta; incolæ, ritu rerum virgulta subire soliti, Q. Curtius, vi. 5. 11, 17. Compare the detailed account of the taking of a castle by Marius, where a Ligurian guide scaled the rock; Sallust, B. J. 97—99.

87. τῇ] μερίδι may be understood with τῇ, as μέρος with κατὰ τοῦτο.

88. φύλακος] a poetical, and, ac-

ἀλῷ κοτέ. ἀπότομός⁸⁹ τε γάρ ἔστι ταύτη ἡ ἀκρόπολις, καὶ ἄμαχος⁹⁰ ἔστι⁹¹ δὲ πρὸς⁹² τοῦ Τμώλου⁹³ τετραμένον τῆς πόλιος. ὁ ὥν δὴ Ὑριάδης οὗτος⁹⁴ ὁ Μάρδος, ιδὼν τῇ προτεραιή⁹⁵ τῶν τινὰ⁹⁶ Λυδῶν κατὰ τοῦτο τῆς ἀκροπόλιος καταβάντα ἐπὶ⁹⁷ κυνέην⁹⁸ ἄνωθεν κατακυλισθεῖσαν, καὶ ἀνελόμενον, ἐφράσθη καὶ ἐσθιθεὶς θυμὸν ἐβίλετο. τότε δὲ δὴ ὁ αὐτὸς τε ἀναβεβήκεε, καὶ κατ’ αὐτὸν ἄλλοι Περσέων ἀνέβαινον προσβάντων δὲ συχνῶν, οὕτω δὴ Σάρδιες τε ἡλώκεσαν,⁹⁹ καὶ πᾶν τὸ ἄστυ ἐπορθέετο.

LXXXV. Κατ’ αὐτὸν δὲ Κροῖσον τάδε ἐγένετο. ἦν οἱ παῖς, τοῦ καὶ πρότερον ἐπεμνήσθην, τὰ μὲν ἄλλα ἐπιεικῆς, ἄφωνος δέ. ἐν τῇ ὥν παρελθούσῃ εὑεστοῖ¹⁰⁰ ὁ Κροῖσος τὸ πᾶν ἐσ αὐτὸν ἐπεποιήκεε,

according to some, a Doric, form of φύλαξ. It occurs frequently in Herodotus; in Homer, II. Ω. 566. Stephens, Th. G. L. 10227. D. φύλακοι, iii. 14. so μάρτυροι, II. B. 302.

89. ἀπότομος] κατὰ τὰ ἀπότομάτα δοκοῦντα εἶναι τοῦ Σαρδιανῶν ἔρυματος, Xenophon, Cyr. vii. 2. 3.

90. ἄμαχος] impregnable. "The castle (of Sardis), which is erected on a high and steep mountain, is very difficult to ascend, and almost inaccessible by force of arms;" Ryauct, quoted by Wells, ii. 5. 1. συμβαίνει τὰς ὀχυρώτατας πόλεις ὡς ἐπὶ τὸ πολὺ ὅστα γίγνεσθαι τοῖς πολεμίοις ὑποχειρίοις διὰ τὴν ὀλιγωρίαν τῶν ἐνοικούντων, Polybius vii. 15.

91. ἔστι] i. e. ἔστι δὲ τὸ τῆς πόλιος μέρος τετραμένον πρὸς τοῦ Τμώλου; so ἡ Καλὴ Ἀκτή ἔστι πρὸς Τυρσηνήν τετραμένη τῆς Σικελίης, vi. 22. L.

92. πρὸς] in the sense of towards, governs both the genitive and the accusative, as πρὸς Λιβύης,—πρὸς μεσαμβρίης,—πρὸς Βορέην τε καὶ πρὸς ἐσπέρην,—πρὸς τὴν ἡῶ, ii. 99. πρὸς τοῦ Πόντου,—πρὸς τὸ Αἴγαλον, vii. 55. πρὸς ἡῶ τε καὶ τοῦ Τανάϊδος, iv. 122. VIG. ix. 8. 5. M. G. G. 590. γ. 591. a.

93. Τμώλου] now Bouz-dag, "the cold mountain," or Tomolitzi. L.

94. οὗτος] Σοτούτον δὴ ἀν τὸν Ἀττυν, i. 34. οὗτος δὴ καθαρθεῖς, i. 43. δὲ παῖς οὗτος δὲφωνος, i. 85. S.

95. τῇ προτεραιή] ἡμέρῃ is understood, as in τῇ δευτεραιή and ἐσ τὴν

Herod.

διπτεραιήν, iv. 113. Thucydides supplies the ellipsis, τῇ προτεραιᾳ ἡμέρᾳ, v. 75. SCH. B. 106.

96. τῶν τινὰ] So τῶν τις Περσέων, i. 85. τῶν τινὰ Ἀστυάγεος, i. 109. τῶν τις δοκίμων ἄλλος Μῆδων, i. 124. S.

97. ἐπὶ] after, following verbs of motion, denotes the end of one's going: ιέναι ἐπὶ τὴν θήρην, i. 37. τὴν θυγατέρα ἐξέπεμπε ἐπὶ οὐδωρ, iii. 14. M. G. 586. c. φένοντο ἐπ' ἀργυρολογίαν, Xenophon, H. i. 1. 8. See note 53.

98. κυνέην] is properly an adjective agreeing with περικεφαλαία; and originally signified a helmet covered with the skin of a dog, otter, or seal, δορὰ κυνὸς ποταμοῦ, σκέπουσα τὰς κεφαλὰς, Eustathius, but afterwards, by synecdoche, any helmet. D. B. 215. 70. Potter, iii. 4.

99. ἡλάκεσαν] There are various accounts given of the capture of Sardis; see Xenophon, Cyr. vii. 2. 1. Ctesias, P. 4. Polyænus, vii. 6. 2, 3. which last is least creditable to the character of Cyrus. Antiochus took the city in the same manner as here related, Polybius, vii. 15—18. L.

100. εὑεστοῖ] εὐημερίᾳ, εὐετηρίᾳ, ἡ καλλιστή τῶν ἐτῶν διαγωγῆ. GL. εὐθηνίᾳ, εὐδαιμονίᾳ, Hesychius: derived from "Εστη," "Vesta." χαρούσαν εὐεστοῖ πόλιν, Eschylus, Ag. 630. βίον τελευτήσαντ' ἐν εὑεστοῖ φίλῃ, 902. μήτ' ἐν κακοῖσι, μήτ' ἐν ἐ. φ. TH. 171. BL.

ἄλλα τε ἐπιφραζόμενος, καὶ δὴ καὶ ἐς Δελφοὺς περὶ αὐτοῦ ἐπεκόμφεε χρησομένους. ή δὲ Πυθίη οἱ εἶπε τάδε·

Λυδὲ γένος, πολλῶν βασιλεῦ, μέγα νῆπιε Κροῖσε,
μὴ βούλευ πολύευκτον ἵην¹ ἀρὰ δώματ' ἀκούειν
παιδὸς φθεγγομέρουν. τόδε σοι πολὺ λάϊον² ἀμφὶς³
ἔμμεναι· αὐδήσει γάρ ἐν ιῆματι πρῶτον ἀνόλβῳ.⁴

ἀλισκομένου δὲ τοῦ τείχεος, ἥτε⁵ γάρ τῶν τις Περσέων ἀλλογνώσας⁶ Κροῖσον ὡς ἀποκτενέων, Κροῖσος μέν τινα, ὄρέων ἐπιόντα, ὑπὸ τῆς παρεούσης συμφορῆς παρημελήκεε, οὐδέ τι οἱ διέφερε⁷ πληγέντι ἀποθανέειν· ὁ δὲ παῖς οὗτος ὁ ἄφωνος, ὡς εἶδε ἐπιόντα τὸν Πέρσην, ὑπὸ δέους τε καὶ κακοῦ ἔρρηξε⁸ φωνὴν, εἶπε δέ· ““Ωνθρωπε,⁹ μὴ κτεῖνε Κροῖσον.” οὗτος μὲν δὴ τοῦτο πρῶτον ἐφθέγξατο· μετὰ δὲ τοῦτο ἡδη ἐφώνεε τὸν πάντα χρόνον τῆς ζόντης.

LXXXVI. Οἱ δὲ Πέρσαι τὰς τε δὴ Σάρδις ἔσχον, καὶ αὐτὸν Κροῖσον ἐξώγρησαν, ἅρξαντα ἔτεα τεσσερεσκαίδεκα, καὶ τεσσερεσκαίδεκα ιῆμέρας πολιορκηθέντα, κατὰ τὸ χρηστήριον τε καταπάνσατα τὴν ἑωντοῦ μεγάλην ἀρχήν. λαβόντες δὲ αὐτὸν οἱ Πέρσαι ιῆγαγον παρὰ Κῦρον. ὁ δὲ, συννήσας πυρὶν¹⁰ μεγάλην, ἀνεβίβασε ἐπ’ αὐτὴν τὸν Κροῖσόν τε ἐν πέδησι δεδεμένον, καὶ διε ἐπτὰ Λυδῶν παρ’ αὐτὸν

1. ἵην] *iā, a voice; ū, one, Doric for mīa, violets.* A word of very rare occurrence, and put for *λωῆ* according to Eustathius; synonymous with *γῆρας*, *φωνὴ*, *βοὰ*, *ἰακχὴ*, *αὐδὴ*, see *Aeschylus*, P. 932. Euripides, Rh. 554. BA. BL.

2. λάϊον] M. G. G. 134.

3. ἀμφὶς] *fur.*

4. ἀνόλβῳ] *Idemque (deus) mittit et signa nobis ejus generis qualia permulta historia tradidit; quale—illud est quod scribit Herodotus; Cræsi filium, cum esset infans, locutum; quo ostento regnum patris et domum funditus concidisse*, Cicero, de Div. i. 53.

5. ἥτε] A similar instance of anacoluthia, caused by a sentence inserted parenthetically with *γάρ*, occurs, i. 144. εἰς δὴ διαλαβέειν. ST.

6. ἀλλογνώσας] *ἀγνοήσας*, Hesychius. W.

7. οὐδὲ—διέφερε] *nor did 'it make any difference to him.* ὃ τὸ ἐκείνους

σωθῆναι καὶ κατορθῶσαι μάλιστα διέφερεν, Demosthenes, de Cor. p. 520. L.

8. ἔρρηξε] *ἔκραξε*, Hesychius; διάτονον καὶ ἰσχυρὸν εἶπε, Suidas, ii. 2. v. 93. ἦν τὸ παιδὸν φωνὴν ρήξην, Hippocrates, π. Ἐπικ. viii. οὐσανομήκητρήξατε φωνὴν, Aristophanes, N. 356. 947. rupit hanc pectore rocem, Virgil, AEn. iii. 246. ii. 129. xi. 377. Ovid, M. x. 147. Silius, viii. 301. By the sacred writers φωνὴν is sometimes suppressed, Gal. iv. 27. Isaiah (LXX) liv. 1. SCHL. SCH. B. 297.

9. ὧνθρωπε] *ὦ ἄνθρωπε.*

10. πυρὴν] This cruelty was the more atrocious from Crœsus being great uncle to Cyrus: Aryenis, sister of Crœsus, having married Astyages, maternal grandfather of Cyrus. Neither Ctesias nor Xenophon record it; and our author does not positively affirm it. L.

παῖδας, ἐν νῷ ἔχων εἴτε δὴ ἀκροθίνια¹¹ ταῦτα καταγιεῖν¹² θεῶν ὅτεψ δὴ,¹³ εἴτε καὶ εὐχὴν ἐπιτελέσαι θέλων, εἴτε καὶ πυθόμενος τὸν Κροῖσον εἶναι θεοσεβέα, τοῦδε εἰνεκεν ἀνεβίβασε ἐπὶ τὴν πυρὶν, βουλόμενος εἰδέραι, εἴ τις μιν δαιμόνων ρύσεται¹⁴ τοῦ μὴ¹⁵ Σῶνται κατακαυθῆναι. τὸν μὲν δὴ ποιέειν¹⁶ ταῦτα τῷ δὲ Κροίσῳ ἐστεῶτι ἐπὶ τῆς πυρῆς ἐσελθεῖν, καὶ περ ἐν κακῷ ἔόντι τοσούτῳ, τὸ¹⁷ τοῦ Σόλωνος, ὡς οἱ εἶη σὺν θεῷ¹⁸ εἰρημένον τὸ “μηδένα εἶναι τῶν Σώντων ὄλβιον.”¹⁹ ὡς δὲ ἄρα μιν προστῆναι τοῦτο,²⁰ ἀνενεικάμενόν τε καὶ ἀναστενάξαντα ἐκ²² πολλῆς ήσυχίης,²³ ἐς τρὶς ὄνομάσαι

11. ἀκροθίνια] first fruits; from ἀκρον “top” and θινὸς “of a heap of corn;” ἀπαρχῇ τῶν θινῶν ἕνες δέ εἰσιν οἱ σωροὶ τῶν πυρῶν ἢ κριθῶν σκῦλα, λαφύρων ἀπαρχαλ, Hesychius.

SCHL.

12. καταγιεῖν] to offer as a burnt sacrifice: see Stephens, Th. L. G. 1311.

13. δτεψ δὴ] for οὐκ οἶδα δτεψ δὴ, so ἐπὶ μισθῷ δτψ δὴ οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως, i. 160. δτεψ δὴ χρήματος, iii. 121. δκον δὴ, iii. 129. ST.

14. ρύσεται] When Nebuchadnezzar told the three children, ἐμβληθῆσθε εἰς· τὴν κάμων τοῦ πυρὸς τὴν καιομένην· and asked καὶ τίς ἐστι Θεὸς, θς ἔξελεῖται ὑμᾶς ἐκ χειρός μου; they replied, ξετι Θεὸς ἡμῶν ἐν οὐρανοῖς, φῆμεῖς λατρεύομεν, δυνατὸς ἔξελεῖσθαι ἡμᾶς ἐκ τῆς καμίνου τοῦ πυρὸς τῆς καιομένης, καὶ ἐκ τῶν χειρῶν σου, βασιλεῦ, δύστεται ἡμᾶς, Daniel, iii. 15. 17.

15. τοῦ μὴ] ἔξερυσάμην βροτοὺς τοῦ μὴ διαβασθέντας εἰς Αἴδου μολεῖν, Aeschylus, P. V. 243. τὸ σῶμα ρύεται μὴ κατθανεῖν, Euripides, H. F. 196. and with μὴ omitted, δν θανεῖν ἔρρυσάμην, Al. 11. After a negative or prohibitive verb, μὴ is generally annexed to the infinitive, by a pleonasm; Devarius. M. G. G. 533. obs. 3. 1—6. To the verbs, of which instances are given by Matthiae, may be added ἀπερεῖν, Thucydides, i. 29. ἀντειπεῖν, Th. i. 86. ἀντιλογεῖν, Sophocles, An. 383. ἔξομνειν, 550. κατέχεσθαι, Th. i. 17. παριέναι, GE. R. 283. λείπειν, 1232. φεύγειν, An. 269. ἀπολύεσθαι, Th. i. 95. 128. ἀποκρίπτεσθαι, Th. ii. 53.

φυλάσσειν, GE. C. 667. Livy has *id negare augur neque mutari neque notum constitui*, i. 36. and Lucretius *officiunt obstantque,—impediunt prohibentque, quo minus*, ii. 783.

16. ποιέειν] Understand λέγονται, as before θέλειν and γενέσθαι, i. 59. εἶναι, i. 75. ST. SCH. B. 376. sequi se jubebat, (dicens se) cunctantem vi abstracturum, Livy, iii. 44.

17. τὸ] τὸ Κλέωνος, Thucydides, iii. 47. τὸ σὸν, Aeschylus, Ag. 533. i. e. τὸ εἰρημένον ὑπὸ σοῦ, Scholiast. M. G. G. 283. BL.

18. σὺν θεῷ] VIG. ix. 5. 13.

19. ὄλβιον] *Si verum judicium facere volumus, ac repudiata omni fortunae ambitione decernere, mortaliū nemo est felix*, Pliny, N. H. vii. 40. W.

20. ὡς—τοῦτο] as soon as this stood before him, i. e. occurred to him. P. Προστῆναι here governs an accusative, because it means the same as εἰσελθεῖν; but it is found, in a different sense, with the same case, ἢ σε πολλὰ δὴ λιπαρὲ προδστην χερὶ, Sophocles, El. 1395. M. For the use of the infinitive, see M. G. G. 537.

21. ἀνενεικάμενον] Ionic and poetic for ἀνενεικάμενον, i. e. ἄμα σπεναγμῷ δλοφυράμενον ἐκ Βάθους ἐκβοήσας, Aelian. μητράμενος ἀδινῶς ἀνενείκατο, φῶνησέν τε, Homer, Il. T. 314. Apollonius, iv. 1748. Φωνήν is supplied by Musæus, 172. Apollonius, iii. 635. μῆδον by the latter, iii. 463. Schwebel. SCH. B. 297. S. Barnes gives the sense of this passage, δεινὸν τ' οἰμώξας, μεγάλην ἀνενείκατο φωνήν “ἄ μοι ἔγώ!” Esth. 627.

Σόλωνα.²⁴ καὶ τὸν Κῦρον, ἀκούσαντα κελεῦσαι τὸν ἐρμηνέας ἐπείρεσθαι τὸν Κροῖσον, τίνα τοῦτον²⁵ ἐπικαλέοιτο· καὶ τοὺς, προσελθόντας, ἐπειρωτᾶν. Κροῖσον δὲ τέως²⁶ μὲν σιγὴν ἔχειν ἐρωτεώμενον· μετὰ δὲ, ὡς ἡραγκάζετο, εἰπεῖν· “Τὸν αὐτὸν ἐγὼ πᾶσι τυράννοισι προετίμησα²⁷ μεγάλων χρημάτων ἐσ λόγους ἐλθεῖν.” Ὡς δέ σφι ἄσημα ἔφραζε, πάλιν ἐπειρώτεον τὰ λεγόμενα. λιπαρεύντιων δὲ αὐτῶν, καὶ ὅχλον παρεχόντων, ἔλεγε δὴ, ὡς ἥλθε ἀρχὴν²⁸ ὁ Σόλων, ἐών Ἀθηναῖος, καὶ θεησάμενος πάντα τὸν ἑωυτοῦ ὄλβον ἀποφλαρίσειε· οἷα δὴ εἴπας, ὥστε αὐτῷ πάντα ἀποβεβήκοι, τῇπερ ἐκεῖνος εἶπε, οὐδέν τι μάλλον²⁹ ἐσ ἑωυτὸν λέγων, ἦ ἐσ ἄπαν τὸ ἀνθρώπινον,³⁰ καὶ μάλιστα τὸν παρὰ σφίσι αὐτοῖσι δοκέοντας ὄλβιους εἶται. τὸν μὲν Κροῖσον ταῦτα ἀπηγέεσθαι· τῆς δὲ πυρῆς ἥδη ἀμμένης καίεσθαι τὰ περιέσχατα.³¹ καὶ τὸν Κῦρον, ἀκούσαντα τῶν ἐρμηνέων τὰ εἰπε Κροῖσος, μεταγνόντα τε καὶ ἐννώσαντα,³² ὅτι καὶ αὐτὸς ἀνθρωπος ἐών ἄλλον ἀνθρωπον, γενόμενον ἑωτοῦ εὐδαιμονίην οὐκ ἐλάσσω, ξώοντα πυρὶ διδοίη· πρός τε τούτοισι, δείσαντα τὴν τίσιν, καὶ ἐπιλεξάμενοι, ὡς οὐδὲν εἴη τῶν ἐν ἀνθρώποισι ἀσφαλέως ἔχον,³³

. 22. ἐκ] VIG. ix. 3. 2. M. G. G. 574. This preposition is especially used to denote change from one thing to another directly opposite; as ἐκ αἱρέτης καὶ νηεμίης νέφεος καὶ χειμῶνα, i. 87. ἐκ πλουσίου πένητα, ἐκ βασιλέως ἴδιωτην, Xenophon, An. vii. 7. 17. γελᾶν ἐκ δακρύων, Cug. i. 4. 28. ἐκ μὲν εἰρήνης πολεμεῖν, ἐκ δὲ πολέμου πάλιν ἐψυχῆναι, Thucydides, i. 120. ἐν πέδῳ κοίτας βασιλικῶν ἐκ δεμνίων, Euripides, Tr. 496. ἐξ ὀλβίων ἔξηγλον βίον, Sophocles, Tr. 288. τυφλὸς ἐκ δεδορκότος, C. R. 454. λευκὴν ἐκ μελαίνης τρίχα, An. 1104. *vilitus ex caritate*, Cicero, pro L. M. xv. *ex favore invidiū*, Livy, ii. 7. *fumum ex fulgore, ex fumo lucem*, Horace, A. P. 143.

23. ἡσυχίης] σιωπῆς, Ammonius. SCHL. σιωπῆς γενομένης, στενάξας μέγα, εἰς τρὶς ἀνακαλεῖται Σόλων, Nicolaus Dam. Exc. p. 461. W.

24. Σόλωνα] δόξαν ἔσχεν δ Σόλων. ἐν λόγῳ τὸν μὲν σώσας, τὸν δὲ παιδεύσας τῶν βασιλέων, Plutarchi. Rollin, iv. 1. I. § 6.

25. τίνα τοῦτον] τίς οὗτος εἴη, Ζν. M. G. G. 264. abs.

26. τέως] for some while. Ionic for ἐώς. τέως μὲν is followed by μετὰ

δὲ, i. 11. 86. 94. ἐπεὶ δὲ, ii. 45. ἔπειτα δὲ, vi. 83. τέλος δὲ, i. 82. ii. 169. S.

27. προετίμησα] i. e. ἐποιησάμην περὶ πλείονος ἦ. When a hypothetical proposition is self-evident, it is often suppressed; as εἰ δύνατον ἦ is here; and εἰ μὴ ἐπιθύμην τοῦ θεράποντος, with κατέδοξα, i. 111. ST. εὖχα ἂν τὰ ὑπὸ πεπραγμένα μᾶλλον σοὶ καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι, Xenophon, An. vii. 7. 16. ἦν ὑμεῖς ἂν πρὸ πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προσγενέσθαι, Thucydides, i. 33. M. G. G. 377.

28. ἀρχὴν] formerly; i. 140. ii. 27. W.

29. οὐδέν τι μᾶλλον] not at all more; iv. 118. ST.

30. ἀνθρώπινον] γένος understood. B. 45.

31. περιέσχατα] extremities. καιμένου τοῦ κατεστος,—τὰ περιέσχατα νεμομένου τοῦ πυρὸς, v. 101. W.

32. ἐννώσαντα] According to Burgess, νόσω, νώσας is the more ancient form of νοέω, νοήσας, D. M. C. p. 102.

33. ἀσφαλέως ἔχον] i. e. ἀσφαλὲς δν, ἔχω with an adverb being equivalent to εἰμι with an adjective. See i. 89.

κελεύει³⁴ σθεννύγαι τὴν ταχίστην τὸ καιόμενον πῦρ, καὶ καταβί-
βάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου. καὶ τοὺς,³⁵ πειρωμένους,
οὐ δύνασθαι ἔτι τοῦ πυρὸς ἐπικρατῆσαι.

LXXXVII. Ἐρθαῦτα λέγεται ὑπὸ Λυδῶν, Κροῖσον, μαθόντα τὴν
Κύρου μετάγνωσιν, ὡς ὥρᾳ πάντα μὲν ἄνδρα σθεννύντα³⁶ τὸ πῦρ, δυ-
ναμένους δὲ οὐκέτι καταλαβεῖν,³⁷ ἐπιβώσασθαι τὸν Ἀπόλλωνα ἐπι-
καλεόμενον, εἴ τι³⁸ οἱ κεχαρισμένον ἔξ αὐτοῦ ἐδωρήθη, παραστῆται,
καὶ ρύσασθαι μιν ἐκ τοῦ παρεύντος κακοῦ. τὸν μὲν, δακρύοντα, ἐπικα-
λέεσθαι τὸν θεόν· ἔκ δὲ αἰθρίης τε καὶ ῥημένης συνδραμέειν ἔξαπίνης
νέφεα, καὶ χειμῶνά τε καταρράγηται καὶ ὅσαι ὕδατι λαβροτάτῳ,
κατασβεσθῆναι τε τὴν πυρήν. οὕτω δὴ μαθόντα τὸν Κῦρον, ὡς εἴη ὁ
Κρυῖσος καὶ θεοφιλῆς καὶ ἀνὴρ ἀγαθὸς, καταβιβάσαστα αὐτὸν ἀπὸ
τῆς πυρῆς εἴρεσθαι τάδε· “Κροῖσε, τίς σε ἀνθρώπων ἀνέγωσε,³⁹
ἐπὶ γῆν τὴν ἐμὴν στρατευσάμενον, πολέμιυν ἀντὶ⁴⁰ φίλου ἐμοὶ⁴¹
καταστῆται;” Ο δὲ εἶπε· “Ω βασιλεῦ, ἐγὼ ταῦτα ἔπρηξα τῇ σῇ
μὲν ἐνδαιμονίῃ,⁴² τῇ ἐμεωτοῦ⁴³ δὲ κακυδαιμονίῃ· αἴτιος δὲ τούτων
ἔγένετο ὁ Ἑλλήνων θεὸς, ἐπαείρας⁴⁴ ἐμὲ στρατεύεσθαι. οὐδεὶς γάρ
οὕτω ἀνόητος ἐστι, ὅστις⁴⁵ πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γάρ
τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ, οἱ πατέρες τοὺς
παῖδας. ἀλλὰ ταῦτα δάμοσί κον φίλον ἦν οὕτω γενέσθαι.

LXXXVIII. Ο μὲν ταῦτα ἔλεγε· Κῦρος δὲ αὐτὸν λύσας κάτισέ
τε ἐγγὺς ἐωστοῦ, καὶ κάρτα ἐν πολλῇ προμηθίῃ εἶχε, ἀπεθωύμασε⁴⁶
τε ὄρέων καὶ αὐτὸς, καὶ οἱ περὶ ἐκείνον ἐύντες πάντες. ο δὲ, συννοίγη⁴⁷
ἔχόμενος, ἥσυχος ἦν. μετὰ δὲ, ἐπιστραφεῖς⁴⁸ τε καὶ ιδόμενος τοὺς

34. κελεύει] for κελεύειν, as if καὶ δ
Κῦρος, &c. had preceded. ST.

35. τοὺς] oīs ἐπέταξε τοῦτο τὸ ἔρ-
γον. ST.

36. σθεννύντα] trying to extin-
guish.

37. καταλαβεῖν] to check it; i. 46. S.

38. εἴ τι] εἴ ποτέ τοι χαρέντ· ἐπὶ
νηδὸν ἔρεψα, η εἴ δὴ ποτέ τοι κατὰ πίονα
μηρὶ ἔκη ταύρων, ηδ' αἴγῶν, τόδε μοι
κρήτηνον ἔέλδωρ, Homer, Il. A. 39. ὁ
δέσποιθ 'Ερμῆ, εἴ τι κεχαρισμένον χοι-
ρίδιον οἰσθα παρ' ἐμοῦ γε κατεδηδοκῶς,
&c. Aristophanes, Pax, 381. W.

39. ἀνέγνωστεν] ἀνέτειστεν, ἀνεδί-
δαξεν. GL. M. G. G. 227.

40. ἀντὶ] See the note on ἐκ, in
the preceding page.

41. εὐδαιμονίῃ] The dative is ren-

dered by owing to. M. G. G. 403. b.

42. ἐμεωτοῦ] compounded of ἐμέο
and αὐτοῦ, by erasis of οα. M. G. G.
148. obs. 2.

43. ἐπαείρας] by instigating.

44. ὅστις] after οὕτω, is put with a
finite verb, instead of ὥστε with an
infinitive. M. G. G. 479. obs. 1.

45. ἀπεθωύμασε] Πρίαμος θαύμασεν 'Α-
χιλλέα, αὐτὰρ Πρίαμον θαύμασεν 'Α-
χιλλέας, εἰσορόων, Homer, Il. Ω. 629.
W.

46. συννοίγη] λύπη, ἐνοίσα, Hesy-
chius. μή τοι χλιδῆ δοκεῖτε, μήτ' αὐ-
θαδίᾳ σιγᾶν με· συννοίσα δὲ δάπτομαι
κέαρ, Aeschylus, P. V. 145. BL.

47. ἐπιστραφεῖς] δὲ 'Ιησοῦς ἐπι-
στραφεῖς καὶ ιδὼν αὐτὴν, St. Mat'thew,
ix. 22.

Πέρσας τὸ τῶν Λυδῶν ἀστυν κεραΐζοντας,⁴⁸ εἶπε⁴⁹ ““Ω βασιλεῦ, κότερα⁵⁰ λέγειν πρὸς σὲ τὰ νοέων τυγχάνω,⁵¹ ἢ σιγᾶν ἐν τῷ παρεύητι⁵² χρόνῳ χρή;” Κῦρος δέ μιν θαρσέοντα ἐκέλευε λέγειν, ὃ τι βούλνιτο. ὁ δὲ αὐτὸν εἰρώτα,⁵³ λέγων “Οὗτος ὁ πολλὸς ὅμιλος τί ταῦτα σπουδῇ πολλῆ ἐργάζεται;” ‘Ο δὲ εἶπε· “Πόλιν τε τὴν σὴν διαρπάζει, καὶ χρήματα τὰ σὰ διαφορέει.”⁵⁴ Κροῖσος δὲ ἀμείβετο· “Οὔτε πόλιν τὴν ἐμὴν οὕτε χρήματα τὰ ἐμὰ διαρπάζει· οὐδὲν γάρ ἐμοὶ ἔτι τούτων μέτα· ἀλλὰ φέρουσί τε καὶ ἄγονοι⁵⁵ τὰ σά.”

LXXXIX. Κύρῳ δὲ ἐπιμελὲς⁵⁶ ἐγένετο τὰ Κροῖσος εἶπε, μεταστησάμενος⁵⁷ δὲ τὺς ἄλλους, εἴρετο Κροῖσον, ὃ τι οἱ ἐνορφή⁵⁸ ἐν τοῖσι ποιευμένοισι. ὁ δὲ εἶπε· “Ἐπει τέ με θεοὶ δῶκαν διῦλόν σοι, δικαιῶ,⁵⁹ εἴ τι ἐνορέω πλέον, σημαίνειν σοι. Πέρσαι, φύσιν ἔντες ὑβριστική, εἰσὶ ἀχρήματοι· ἦν ὅν σὺ τούτους περιεδῆς⁶⁰ διαρπάσαντας καὶ κατασχόντας χρήματα μεγάλα, τάδε τοι ἐξ αὐτῶν ἐπίδοξα⁶¹ γενέσθαι· ὃς ἂν αὐτῶν πλεῖστα κατάσχῃ, τοῦτον προσδέκεσθαι⁶².

48. κεραΐζοντας] *pillaging; literally butting.* The metaphor is taken from the violence with which a horned animal assaults and destroys: ἐποίησεν ἐντῷ Σεδεκίας κέρατα σιδηρᾶ, καὶ εἶπε· “τάδε λέγει Κύριος· ἐν τούτοις κερατεῖς τὴν Συρίαν,” LXX. 1 Kings, xxii. 11.

49. εἶπε] According to Xenophon, the advice of Croesus was solicited by Cyrus, Cyr. vii. 2. 10.

50. κότερα] i. 91. the same as κότερον.

51. νοέων τυγχάνω] *I happen to be thinking: ἐτύγχανε ἀναθετηκώς, he happened to have gone up,* vii. 3. *ἐτύγχανε κατεγόρτα, they happened to be broken,* vii. 224. M. G. G. 553. 4.

52. παρεύητι] χρόνῳ is often understood, as ἐν τῷ τότε παρόντι, Thucydides, i. 95.

53. εἰρώτα] has not an augment, but comes from the Ionic form εἰρώταω. See i. 11. ii. 32. vi. 3. vii. 148. M. G. G. 167. 4.

54. διαφορέει] the same as διαρπάζει. N.

55. ἄγονοι] i. 166. ἄγειν signifies to drive away slaves and cattle; φέρειν to carry off other booty: *agere* and *ferre* in Latin have the same signifi-

cation, Livy, xxii. 3. xxxviii. 15. xxix. 54. xl. 49. *alii rapiunt incensa feruntque Pergama,* Virgil, Aen. ii. 374.

56. ἐπιμελὲς] instead of ἐπιμελέα, χρῆμα being understood, εἴη χρῆμα κατηρημένον μουναρχίη, iii. 80. ἦν μέγιστον πρῆγμα Δημοκῆδης, iii. 132. ST.

57. μεταστησάμενος] In speaking of the senate at Athens, Aeschines uses a similar expression, μ. τοὺς ἴδιατας, in Ct. 40. *remotis arbitris,* Livy, ii. 4. 37.

58. ἐνορφή] for ἐνοράσι, or ἐνορέοι. M. G. G. 193. 2.

59. δικαιῶ] I think it my duty. *νεκροὺς τοὺς θανόντας θάψαι δικαιῶ,* Euripides, Sup. 534.

60. περιεδῆς] i. 191. *περιορᾶν,* Thucydides, i. 24. *περιφεύσθαι,* Th. i. 35. 39. *to overlook.*

61. ἐπίδοξα] *προσδόκιμα.* GL. i. e. προσδόκα τάδε τοι ἐξ αὐτῶν γενήσεσθαι. *ὅσα φεύγοντας ἐκ τῆς πατρίδος κακὰ ἐπίδοξοι καταλαμβάνειν,* iv. 11. *πολλοὶ ἐπίδοξοι τωντὸ τοῦτο πελσεσθαί εἰσι,* vi. 12. ST. See M. G. G. 506. 2.

62. προσδέκεσθαι] See note on φεύγειν, c. 55. *ubi vola solres, purpureo velare comus amictu,* Virgil, Aen. iii.

τοι ἐπαναστησόμενοι.⁶³ νῦν ὁν ποίησον ὅδε, εἴ τοι ἀρέσκει τὰ ἔγω λέγω. κάτισον τῶν δορυφόρων ἐπὶ πάσησι τῆσι πύλησι φυλάκους, οἳ λεγόντων⁶⁴ πρὸς τοὺς ἐκφέροντας τὰ χρήματα ἀπαιρεόμενοι, ὡς σφεα ἀναγκαῖς ἔχει δεκατευθῆναι τῷ Διὶ. καὶ σύ τέ σφι οὐκ ἀπεχθῆσαι⁶⁵ βίῃ ἀπαιρεόμενος τὰ χρήματα, καὶ ἐκεῖνοι, συγγιόντες⁶⁶ ποιέειν σε δίκαια, ἐκόντες ποιήσουσι."

XC. Ταῦτα ἀκούων, ὁ Κῦρος ὑπερήδετο, ὡς οἱ ἐδόκεε εὖ ὑποίθεσθαι αἰνέσας δὲ πολλὰ, καὶ ἐντειλάμενος τοῖσι δορυφόροισι, τὰ Κροῖσος ὑπεθήκατο, ἐπιτελέειν, εἶπε πρὸς Κροῖσον τάδε· "Κροῖσε, ἀναρτημένου⁶⁷ σεῦ ἄνδρὸς βασιλέος⁶⁸ χρηστὰ ἔργα καὶ ἔπεια ποιέειν, αἰτέο δόσιν, τὴν τινα βούλευι τοι γενέσθαι παραντίκα." Ὁ δὲ εἶπε· "Ω δέσποτα,⁶⁹ ἔάσας με χαριεῖ μάλιστα τὸν θεὸν τῶν Ἑλλήνων, τὸν ἐπίμησα ἔγω θεῶν μάλιστα, ἐπείρεσθαι, πέμψαντα τάσδε τὰς πέδας, εἰ ἔξιπαταν τοὺς εὖ ποιεῦντας νόμος ἐστί οἱ." Κῦρος δὲ εἶρετο, ὅτι οἱ τοῦτο ἐπηγορεύων παραιτέοιτο. Κροῖσος δέ οἱ ἐπανηλόγησε⁷⁰ πᾶσαν τὴν ἔωστον διάνοιαν, καὶ τῶν χρηστηρίων τὰς ὑποκρίσιας, καὶ μάλιστα τὰ ἀναθήματα· καὶ ὡς, ἐπαρθεὶς τῷ μαντηῖῳ, ἐστρατεύσατο ἐπὶ Πέρσας. λέγων δὲ ταῦτα, κατέβασε⁷¹

404. is an instance of the infinitive for the imperative, in Latin.

63. ἐπαναστησόμενον] will rebel. Thucydides clearly marks the difference between this verb and ἀφιστάναι, ἔγω γάρ, οἵτινες μὲν μῆδοι δυνατοὶ φέρειν τὴν ὑμετέραν ἀρχὴν, η̄ οἵτινες ὑπὸ τῶν πολεμίων ἀναγκασθέντες, ἀπέστησαν, ξυγγνώμην ἔχω οἵτινες δὲ, αὐτόνομοι τε οἰκοῦντες, καὶ τιμώμενοι ἐσ τὰ πρώτα ὑπὸ ήμῶν, ταῦτα εἰργάσαντο· οὗτοι ἐπαναστησαν μᾶλλον η̄ ἀπέστησαν. ἀπόστασις μὲν τῶν βίαιων τι πασχόντων ἐστιν, iii. 39. where the Scholiast completes the sentence thus, ἐπανάστασις δὲ, δταν τινὲς μηδὲν ἀδικούμενοι στασιάσωται καὶ ἔχθρεύσωσι τοῖς μηδὲν ἀδικησασιν. The whole chapter elucidates this distinction. ἐπαναστήσονται τέκνα ἐπιγονεῖς, St. Matthew, x. 21. SCHL.

64. λεγόντων] Attic for λεγέτωσαν. M. G. G. 193. i.

65. ἀπεχθῆσαι] M. G. G. 223. 178. 3.

66. συγγιόντες] feeling conscious.

67. ἀναρτημένου] ἀναρτημένους ἔρδειν κακῶς, vi. 88. W. ἀνάρτημαι στρατεύ-

εσθαι, vii. 8. 3. S. The genitive is here put for the nominative by anacoluthia; so προθυμεομένου Λοξίεω, οὐκ οἷος τε ἔγενετο, i. 91. See note on προϊσχομένων, c. 3. ST.

68. ἄνδρος βασιλέος] The same pleonasm occurs, Euripides, Sup. 454. L. ἄνθρωπος βασιλεὺς, St. Matthew, xviii. 23. φῶς ἀρχηγὸς, Aeschylus, Ag. 250. ἄνδρες πολῖται, 828. ἀ. δεσπότης, Pindar, O. vi. 30. ἀ. δοῦλος, Sophocles, OE. R. 763. ἀ. λησταί, 842. πολλοὺς ἔχων ἄνδρας λοχίτας, οἵ ἄνηρ ἀρχηγέτης, 750. ἀ. στρατηγὸς, Thucydides, i. 74.

69. δέσποτα] χαῖρε, ὁ δέσποτα, τοῦτο γάρ η̄ τύχη καὶ ἔχειν τὸ ἀπὸ τοῦδε δίδωσαι σοι, καὶ ἐμοὶ προσαγορεύειν, Xenophon, Cyr. vii. 2. 9.

70. ἐπανηλόγησε] recounted, detailed. The former η̄ is either a double augment, as in ήθελον, &c. or used for ᾱ, as κατηλογεῖν for καταλογεῖν, iii. 121. S.

71. κατέβασε] he went on. This verb, with a participle, frequently forms a periphrasis; κ. κελεύων, i. 116.

αὗτις παραιτεόμενος, ἐπεῖναι⁷² οἱ τῷ θεῷ τούτων⁷³ ὄνειδίσαι.⁷⁴ Κῦρος δὲ γελάσους εἶπε· “Καὶ τούτου τεύχεαι παρ’ ἡμεῦ, Κροῖσε, καὶ ἄλλου παντὸς, τοῦ ἀν ἑκάστοτε δέη.” Ὡς δὲ ταῦτα ἥκουσε ὁ Κροῖσος, πέμπων τῶν Λυδῶν⁷⁵ ἐς Δελφοὺς, ἐρετέλλετο, τιθέντας τὰς πέδας ἐπὶ τοῦ νησοῦ τὸν οὐδὸν,⁷⁶ εἰρωτᾶν, εἰ οὖ τι ἐπαισχύνεται τοῖσι μαντήσιοι εἴπάρας Κροῖσον στρατεύεσθαι ἐπὶ Πέρσας, ὡς καταπαύσοντα τὴν Κύρου δύναμιν, ἀπ’ ἣς οἱ ἀκροβίνια τοιαῦτα γενέσθαι· δεικνύντας τὰς πέδας· ταῦτά τε ἐπειρωτᾶν, καὶ εἰ ἀχαρίστοισι⁷⁷ νόμος⁷⁸ εἶναι τοῖσι Ἑλληνικοῖσι θεοῖσι.

XCI. Ἀπικομένοισι δὲ τοῖσι Λυδοῖσι, καὶ λέγουσι τὰ ἐντεταλμένα, τὴν Πυθίην λέγεται⁷⁹ εἰπεῖν τάδε· “Τὴν πεπρωμένην⁸⁰ μοῖραν⁸¹ ἀδύνατά⁸² ἔστι ἀποφυγέειν καὶ θεῷ. Κροῖσος δὲ πέμπτον⁸³ γονέος⁸⁴ ἀμαρτάδα ἔξεπλησε⁸⁵ ὃς, ἐὼν δορυφόρος Ἡρακλει-

κ. λέγων, i. 118. κατέβανον συλλυπεύ-
μενοι, ix. 94. S.

72. ἐπεῖναι] Ionic for ἐφεῖναι, i. e. ἐπιτρέπειν, to permit. P.

73. τούτων] The genitive expresses the cause; and may be rendered because of; on account of. M. G. G. 345. a.

74. ὄνειδίσαι] τὸν πρῶτον ἀδικήσαντα σὸν ἀποτίνου θεὸν, Euripides, Ion 972.

75. τῶν Λυδῶν] τιὰς, Fischer. B. 267.

76. οὐδὸν] They were to stop at the threshold, out of reverence; dum consulta petis nostroque in limine pendes, Virgil, Aen. vi. 151. L.

77. ἀχαρίστοισι] σφίσι βουλομένοις εἶναι, Thucydides, vii. 35. quibus bellum voluntibus erat, Tacitus, Agr. 18. ὁ Κροῖσε, ἀχάριστος ἔστιν, ὅν προσκυνεῖς, &c. Clement of Al. Prot. p. 38. W. Vig. v. 6. 17. M. G. G. 535.

78. νόμος] εἴη understood. ST.

79. λέγεται] B. 376.

80. πεπρωμένην] X. τίς οὖν ἀνάγκης ἔστιν οἰακοστρόφος; Π. μοῖραι τρίμορφοι, ανήμινοι τὸ Ερινύες. X. τούτων ἔρα Ζεύς ἔστιν ἀσθενέστερος; Π. οὐκ οὖν ἀν ἔκφρογοι γε τὴν πεπρωμένην, Aeschylus, P. V. 524.

81. μοῖραν] The substantive is often suppressed, and πεπρωμένη put alone to signify destiny: sometimes the noun expressed is αἰστα, Aeschylus, P. V. 104. or συμφορά, as πεπρωμένης οὐκ

ἔστι θυντοῦς ξυμφορᾶς ἀπαλλαγὴ, Sophocles, Aen. 1339. SCH. B. 177.

82. ἀδύνατα] for ἀδύνατον occurs repeatedly in Thucydides. V. on Eur. Hipp. 373. See note on δῆλα, c. 4. M. G. G. 443. I. frater ut pelugo jactetur, nota tibi, Virgil, Aen. I. 671.

83. πέμπτον] The Pythian oracle had before declared “Ἡρακλεῖδησι τίσις ἤξει ἐς τὸν πέμπτον ἀπόγονον Γύγεω,” τούτου τοῦ ἔπεος Λυδοὶ τε καὶ οἱ βασιλέες ἀντών λόγον οὐδένα ἐποίηντο, πρὶν δὴ ἐπετελέσθη, i. 13. The Greeks, in reckoning generations, included the two extremes; for instance (1.) Gyges, (2.) Ardys, (3.) Sadyates, (4.) Alyattes, (5.) Croesus. The latter, not knowing this, might have considered the oracle as accomplished by the fate of his son Atys, Bellanger. L.

84. γονέος] i. 146. iii. 109. father or progenitor. ἔβδομος γενέτωρ, viii. 137. GR.

85. ἔξεπλησε] dicitis eam tibi deorum esse, ut, etiam si quis morte pœnas sceleris effugerit, expetuntur eæ pœna a liberis, a nepotibus, a posteris. O miram aequitatem deorum! ferretne ulla civitas latorem istiusmodi legis, ut condemnaretur filius, aut nepos, si paler, aut arus delinquisset? Cicero, de N. D. iii. 38. It was declared by the Mosaic law, οἱ νιοὶ οὐκ ἀποθανοῦνται ὑπὲρ πατέρων ἔκαστος ἐν τῇ ἑαυτοῦ

δέων, δόλῳ γυναικηΐῳ ἐπισπόμενος,⁸⁶ ἐφύρευσε τὸν δεσπότεα,⁸⁷ καὶ ἔσχε τὴν ἑκείγου τιμὴν οὐδέν οἱ προσήκουσαν. προθυμεομένου δὲ Λοξίεω, ὅκως ἀν κατὰ⁸⁸ τοὺς παῖδας τοὺς Κροῖσον γένοιτο⁸⁹ τὸ Σαρδίων πάθος καὶ μὴ κατ' αὐτὸν Κροῖσον, οὐκ οἶόν τε⁹⁰ ἐγένετο παραγαγεῖν μοίρας. ὅσον δὲ ἐνέδωκαν αὗται, ἡνύσατο, καὶ ἔχαρισατό οἱ· τρία γὰρ ἔτεα ἐπανεβάλετο τὴν Σαρδίων ἄλωσιν· καὶ τοῦτο ἐπιστάσθω Κροῖσος, ὡς ὑστερον τοῖσι ἔτεσι τούτοισι ἀλοὺς⁹¹ τῆς πεπρωμένης. δεύτερα δὲ τούτων, καιομένῳ αὐτῷ ἐπήρκεσε. κατὰ δὲ τὸ μαντῆιον τὸ γειόμενον, οὐκ ὄρθως Κροῖσος μέμφεται· προηγήμενε γάρ οἱ Λοξίης, ἦν στρατεύηται ἐπὶ Πέρσας, μεγάλῃν ἀρχῇν αὐτὸν καταλύσειν. τὸν δὲ πρὸς ταῦτα χρῆν, εὖ μέλλοντα βουλεύεσθαι, ἐπείρεσθαι πέμψαντα, κότερι τὴν ἑωυτοῦ ἢ τὴν Κύρου λέγοι ἀρχήν. οὐ συλλαβὼν δὲ τὸ ῥῆθὲν, οὐδ' ἐπανειρύμενος, ἑωυτὸν αἵτιον ἀποφανέτω. φὶ καὶ τὸ τελευταῖον χρηστηριαζομένῳ εἰπε, τὰ εἰπε,⁹² Λοξίης περὶ ἡμίονου, οὐδὲ τοῦτο⁹³ συνέλαβε. ἦν γὰρ δὴ ὁ Κύρος οὗτος ἡμίονος.⁹⁴ ἐκ γὰρ δυοῖν οὐκ ὁμοεθνέων ἐγεγύνεε, μητρὸς ἀμείνονος, πατρὸς δὲ ὑποδεεστέρουν ἡ μὲρ γὰρ ἦν Μῆδης, καὶ Ἀστυάγεος θυγάτηρ τοῦ Μήδων βασιλέος· ὁ δὲ, Πέρσης τε ἦν, καὶ ἀρχόμενος ὑπ'

αμαρτίᾳ ἀποθανεῖται, LXX. Deut. xxiv. 18. and by Ezekiel, ἡ ψυχὴ ἡ ἀμαρτάνοντα ἀποθανεῖται· δὸς δὲ οὐκ οἱ λήψεται τὴν ἀδικίαν τοῦ πατρός· ἀνομία ἀνόμῳ ἐπ' αὐτὸν ἔσται, xviii. 20. L.

86. ἐπισπόμενος] ἀκολουθῶν καὶ πειθόμενος. ἐπισπόμενος θεοῦ διμῆ, Homer, Od. Γ. 215. ἦν ἐπίσπη τοῖς ἐμοῖς βουλεύμασι, Sophocles, El. 973. W.

87. δεσπότεα] “Had Zimri peace, who slew his master?” 2 Kings, ix. 31.

88. κατὰ] during or in the time of. κατὰ μὲν τὸν πρότερον πόλεμον, κατὰ δὲ τὸν κατὰ Κροῖσον χρόνον, i. 67. M. G.G. 581. b.

89. γένοιτο] Similar instances of the optative after ὅκως ἀν occur, i. 75. 99. ii. 126. iii. 44. ST.

90. οἶόν τε] ii. 44. vi. 130. W. Jupiter dixit “tantumne sibi quis posse videtur, satu quoque ut superet? me quoque fata regunt: que si mutare rarerem, &c.” Ovid. M. ix. 426. TR.

91. ἀλοὺς] Ἐπίστασθαι admits of a twofold construction, viz. ὡς ὑστερον ἥλω, or ὑστερον ἀλοὺς, as ἵστω ἀποθα-

νών: Herodotus has here combined the two. So after verbs of “ saying”, the construction of the accusative with an infinitive mood is often blended or interchanged with the construction in which ὡς or ὅτι is employed. M. G. G. 538. 1. ST.

92. εἰπε] i. 206. ii. 49. This form the Greeks used, when the particulars were of such a nature as they were either unwilling or unable to detail, Hermann. VIG. ii. 2. Numerous examples of this mode of expression are given in the glossary, Æsch. Ag. 66. BL.

93. τοῦτο] refers to the response itself, τὸ τελευταῖον ῥῆθὲν χρηστήριον; the τὰ ιο ἐπεα understood, the words in which that response was delivered. ST.

94. ἡμίονος] δὲ μὲν ἡμίμηδος ἡ ἡμιπέρσης Κύρος, ἢ δὲ μητρόθεν μὲν ἐκ τυραννικοῦ, πατρόθεν δὲ ἐξ ἴδωτικοῦ γένους, ἡμίονος ἀν ἐν τῷ αἰνίγματι, Επομαυς, Euseb. Pr. Ev. v. 21. Cyrus major genere mixto fuit, semimedus ac semipersa, Apuleius, Ap. p. 289. W.

έκείνοισι,⁹⁵ καὶ, ἔνερθε ἐών τοῖσι ἄπασι, δεσποίη τῇ ἑωτοῦ συνοίκεε.” Ταῦτα μὲν ἡ Πυθίη ὑπεκρίνατο τοῖσι Λυδοῖσι· οἱ δὲ ἀνήνεκταν ἐς Σάρδις, καὶ ἀπῆγγειλαν τῷ Κροίσῳ. ὁ δὲ, ἀκούσας, συνέγνω ἑωτοῦ εἶναι τὴν ἀμαρτάδα, καὶ οὐ τοῦ θεοῦ.

XCIV. Λυδοὶ μὲν δὴ ὑπὸ Πέρσης δεδουλωντο.

XCV. Ἐπιδίζηται δὲ δὴ τὸ ἐνθεῦτεν ἡμῖν ὁ λόγος τὸν τε Κύρον, ὅστις ἐών τὴν Κροίσου ἀρχὴν κατεῖλε· καὶ τὸν Πέρσας, ὅτεψ τρόπῳ ἥγήσαντο τῆς Ἀσίης. Ἀσσυρίων ἀρχόντων τῆς ἦν Ἀσίης ἐπ’ ἔτεα εἴκοσι καὶ πεντακόσια,⁹⁶ πρῶτοι ἀπ’ αὐτῶν Μῆδοι ἥρξαντο ἀπίστασθαι· καὶ κως οὗτοι, περὶ τῆς ἐλευθερίης μαχεσάμενοι τοῖσι Ἀσσυρίοισι, ἐγένοντο ἄνδρες ἀγαθοὶ,⁹⁷ καὶ, ἀπωσάμενοι τὴν δουλοσύνην, ἥλευθερώθησαν. μετὰ δὲ τούτους, καὶ τὰ ἄλλα ἔθνεα ἐποίεε τωντὸ τοῖσι Μήδοισι.

XCVI. Ἐόντων δὲ αὐτογόμων πάντων ἀνὰ τὴν ἥπειρον, ὥδε αὐτῖς ἐσ τυραννίδας περιῆλθον. ἀνὴρ ἐν τοῖσι Μήδοισι ἐγένετο σοφὸς, τῷ οὖνομα ἦν Δηϊόκης, παῖς δὲ ἦν Φραόρτεω. οὗτος ὁ Δηϊόκης, ἐρασθεὶς⁹⁸ τυραννίδος, ἐποίεε τοιάδε· κατοικημένων τῶν Μήδων κατὰ κώμας, ἐν τῇ ἑωτοῦ ἐών καὶ πρότερον δόκιμος, καὶ μᾶλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιθέμενος ἥσκεε· καὶ ταῦτα μέντοι,⁹⁹ ἔοντες ἀνομίης πολλῆς ἀνὰ πᾶσαν τὴν Μηδικὴν,¹⁰⁰ ἐποίεε, ἐπιστάμενος, ὅτι τῷ δικαίῳ πολέμιον ἐστι. οἱ δὲ ἐκ τῆς αὐτῆς κώμης Μῆδοι, ὄρωτες αὐτοῦ τὸν τρόπους, δικαστήν μιν ἑωτῶν αἰρέοντο.¹ οἱ δὲ δὴ, οἷα μνεώμενος² ἀρχὴν, ιθὺς³

95. ὑπ’ ἐκείνοισι] “Τπδ, after passives, has often the same sense with the dative, as with the genitive; but frequently conveys an idea of subordination. M. G. G. 593. b. 392. β. obs. Λυδοὶ ὑπὸ Πέρσης δεδουλωντο, i. 94. ST.

96. πεντακόσια] As to this period antient authors widely differ. Larcher supposes Herodotus is speaking of the duration of the great Assyrian empire over Upper Asia; and not of the previous monarchy, limited to Assyria Proper. Rollin, iii. 3.

97. ἀγαθοὶ] brave; i. 169. ST.

98. ἐρασθεὶς] The passive of this verb is put by enallage for the active; which voice also occurs, as Ξέρξης ἤρα τῆς Μασίστεω γυναικός—ἤρα τῆς Δαρείου γυναικός, ix. 108. A genitive is

governed by verbs signifying “to love” not only with the collateral idea of a wish to possess, as above; but also with the notion of actual possession, as ἥρσθη τῆς ἑωτοῦ γυναικός, i. 8. M. G. G. 328.

99. μέντοι] here refers to ἐπιστάμενος; although he knew how many enemies he should make by such a line of conduct. See note 79. p. 47.

100. Μηδικὴν] χάρην understood; i. 103.

1. αἰρέοντο] ad fastigium hujus majestatis, non ambitio popularis, sed spectata inter bonos moderatio provehebat, Justin, i. 1. Rollin, Pref. p. xxviii. justiliæ fruendæ causa ridetur olim bene morati reges constituti, Cicero, de Off. ii. 12.

2. μνεώμενος] courting, i. 205. much

τε καὶ δίκαιος ἦν. ποιέων τε ταῦτα, ἔπαινον εἶχε οὐκ ὀλίγον πρὸς τῶν πολιτέων οὕτω, ὡστε πυνθανόμενοι οἱ ἐν τῇσι ἄλλησι κώμησι, ὡς Δηϊόκης εἴη ἀνὴρ μοῦνος κατὰ τὸ ὄφθὸν δικάζων, πρότερον περιπίπτοντες ἀδίκοισι γιγάντησι, τότε, ἐπεὶ τε ἥκουσαν, ἕσμενοι ἐφοίτεον⁴ παρὰ τὸν Δηϊόκεα καὶ αὐτοὶ δικασθέμενοι⁵ τέλος δὲ, οὐδενὶ ἄλλῳ ἐπετράποντο.

XCVII. Πλεῦνος δὲ αἰεὶ γιγαντέοντος,⁶ οἵα πυνθανομένων⁶ τὰς δίκας ἀποβιώνειν κατὰ τὸ ἐὸν, γνοὺς ὁ Δηϊόκης ἐσ ἑωυτὸν πᾶν ἀνακείμενον, οὔτε κατίσειν ἔτι ἥθελε, ἐνθα περ πρότερον προκατίσων⁷ ἐδίκαζε, οὔτ' ἔφη δικᾶν⁸ ἔτι· οὐ γάρ οἱ λυσιτελέειν, τῶν ἑωυτοῦ ἐξημεληκότα, τοῖσι πέλας δι' ἡμέρης⁹ δικάζειν. ἑούσης ὅν ἀρπαγῆς καὶ ἀνομίης ἔτι πολλῷ μᾶλλον ἀνὰ τὰς κώμας, ἢ πρότερον ἦν, συνελέχθησαν οἱ Μῆδοι ἐσ τωύτῳ, καὶ ἐδίδοσαν σφίσι λόγον, λέγοντες περὶ τῶν κατηκόντων.¹⁰ ὡς δ' ἐγὼ δοκέω, μάλιστα ἐλεγον οἱ τοῦ Δηϊόκεω φίλοι· “Οὐ γάρ δὴ, τρόπῳ τῷ παρεόντι χρεώμενοι, δυνατοί είμεν οἰκεῖειν τὴν χώρην φέρε, στήσωμεν¹¹ ἡμέων¹² αὐτῶν βασιλέα· καὶ οὕτω ἡ τε χώρη εὐνομήσεται, καὶ αὐτοὶ πρὸς ἔργα¹³ τρεψόμεθα, οὐδὲ ὑπ' ἀνομίης ἀνάστατοι¹⁴ ἐσόμεθα.” Ταῦτα κη λέγοντες πείθουσι ἑωυτοὺς βασιλεύεσθαι.

XCVIII. Αὐτίκα δὲ προβαλλομένων¹⁵ τόν τινα στήσονται

the same as καταφρονήσας τὴν τυραννίδα, i. 59.

3. *iθὺς*] upright.

4. *ἔφοιτεον*] used to resort.

5. *ἐπιφοιτέοντος*] The neuter of the participle is often put in a collective sense; τὸ ἐπιφοιτέον, i. e. πλῆθος, is the same as οἱ ἐπιφοιτῶντες; so τὸ ὑπομένον, vii. 209. βουλόμενόν τι, Thucydides, vii. 48. τὸ ξυνεστηκός, Th. viii. 66. M. G. G. 269. *cum preniretur inops multitudo ad unum aliquem confugiebat*, Cicero, de Off. ii. 12.

6. *πυνθανομένων*] as if τὸν ἀριθμὸν τῶν ἐπιφοιτεόντων had preceded. ST.

7. *προκατίσων*] sitting in public, i. 14.

8. *δικᾶν*] The Attics often contract the future in *δσειν* into ἄν. MA. 47. D. so καταδικῶν for καταδικάσειν, Eusebius, fr. in Sib. xlivi. p. 310. W.

9. δ' ἡμέρης] all day. VIG. ix. 2. 6.

10. τῶν κατηκόντων] the present

state of affairs.

11. *στήσωμεν*] i. 98. iii. 84. v. 42. Sophocles, O.E. R. 940. Aut. 677. Mustgrave. The connexion in the latter passage would be better preserved, if the four lines, καὶ τοῦτον—παραστάτην, immediately followed δίκαιος ἄν. *perspicuum est eos ad imperandum diligi solitos, quorum de justitia magna esset opinio multitudinis*, Cicero, de Off. ii. 12.

12. *ἡμέων*] ἔνα is understood; which is more frequently expressed, as ἔνα σφέων αὐτέων, iii. 25. ἔνα ἡμέων μοναρχον γενέσθαι, iii. 80. δεῖ ἔνα γέτινα ἡμέων βασιλέα γενέσθαι, iii. 83. V.

13. *ἔργα*] agricultural labors. L. see i. 36.

14. ἀνάστατοι] compelled to emigrate.

15. *προβαλλομένων*] is middle; προβαλλόμενος, passive.

βασιλέα, ὁ Δηϊόκης ἦν πολλὸς¹⁶ ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος, ἐσ ὁ τοῦτον καταινέοντι βασιλέα σφίσι εἶναι. ὁ δὲ ἐκέλευε αὐτὸὺς οἰκία τε ἔωντῷ ἕξια τῆς βασιλῆς οἰκοδομῆσαι, καὶ κρατῶνται αὐτὸν δυρφόροισι. ποιεῦσι δὴ ταῦτα οἱ Μῆδοι· ὁ δὲ, ὡς ἔσχε τὴν ἀρχὴν, τὺς Μήδους ἡνάγκασε ἐν πόλισμα ποιήσασθαι, καὶ τοῦτο περιστέλλοιτας τῶν ἄλλων ἥσσον ἐπιμέλεσθαι.¹⁷ πειθομένων δὲ καὶ ταῦτα τῶν Μήδων, οἰκοδομέει τείχεα μεγάλα τε καὶ καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα¹⁸ κέκληται.

XCIX. Οἰκοδομηθέντων δὲ πάντων, κόσμον τύνδε Δηϊόκης πρῶτος ἐστι ὁ καταστησάμενος· μή τε ἐσιέναι παρὰ βασιλέα μηδένα, δι' ὑγγέλων¹⁹ δὲ πάντα χρέεσθαι, ὄρασθαι²⁰ τε βασιλέα ὑπὸ μηδενός· πρὸς τε τούτοισι ἔτι, γελᾶν τε καὶ πτύειν²¹ ἀντίον καὶ ἄπαισι εἶναι τοῦτο γε αἰσχρόν. ταῦτα δὲ περὶ ἔωντὸν ἐσέμνυνε τῶνδε εἰνεκεν, ὅκως ἂν μὴ ὄρῶντες οἱ ὁμýλικες, ἔόντες σύντροφοί τε ἐκείνῳ, καὶ οἰκίης οὐ φλαυροτέρης, οὐδὲ ἐσ ἀνδραγαθίην λειπόμενοι, λυπεοίστο²² καὶ ἐπιβουλεύοιεν, ἀλλ' ἐτεροῖσι σφι δοκέοι εἶναι μὴ ὄρωσι.

C. Ἐπεί τε δὲ ταῦτα διεκόσμησε, καὶ ἐκράτυνε²³ ἔωντὸν τῇ τυραννίδι, ἦν τὸ δίκαιον φυλάσσων χαλεπός. καὶ τάς τε δίκας γράφοντες, εἴσω παρ' ἐκεῖνον ἐσπέμπεσκον, καὶ ἐκεῖνος, διακρίνων τὰς ἐσφερομένας, ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δίκας ἐποιεε· τὰ δὲ δὴ²⁴ ἄλλα ἐκεκοσμέατο οἱ. εἰ²⁵ τινα πυνθάνοιτο ὑπρίζοντα,

16. πολλὸς] π. ἐνέκειτο λέγων, vii. 158. π. ἦν λισθόμενος, ix. 91. M. G. G. 554.

17. ἐπιμέλεσθαι] ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, ἐν βουλευτήριον ἀποδείξας, πάντας ἡνάγκασε μᾶς πόλει χρῆσθαι, Thucydides, ii. 15. Gelon enlarged Syracuse by similar means, vii. 156. V.

18. Ἀγβάτανα] Aeschylus, P. 16. 541. 953. Ecbatana was the more recent name, and occurs several times in Aristophanes. BL. Its site was near Hamadan. R.

19. δὶ ἄγγέλων] i. 69. W. παριέναι ἐσ τὰ βασιλήα πάντα τὸν βουλόμενον τῶν ἐπτὰ ἄνευ ἐσαγγέλeos, iii. 84. In the present passage also πάντα may be singular, i.e. πάντα τὸν βουλόμενον χρηματίσασθαι τῷ βασιλεῖ δὶ ἐσαγγέλeos. ST. iii. 118.

20. ὄρασθαι] αὐτὸς ὄρυτο ἐν Σούσοις

ἡ Ἐκβατάνοις παντὶ δόρατος, Aristotle, π. Κόσμ. αὐτοῖς ἔθος σπαῖλως ὄρασθαι, καὶ δυσπροσδόδους εἶναι, Xenophon, B.A. major ex longinquo reverentia, Tacitus; Rollin, iii. 3.

21. πτύειν] was considered a mark of contempt among the Orientals. L.

22. λυπεοίστο] After δινες ἀν the subjunctive should follow; but the optative is used here, and i. 110. as well as by Aeschylus, Ag. 357. BL.

23. ἐκράτυνε] fines imperii tueri magis, quam proferre, mos erat: intra suum cuique patriam regna finiebantur, Justin, i. 1. Rollin, Pref. p. xxix.

24. δὴ] theu. H. iv. 3.

25. εἰ] followed by the optative, denotes us often us, and is similar in sense to ὅκως. εἰ τίνος αἴσθοιτο δεθμένον τὸν πάππον. Xenophon, Cyr. i. 3. 12. εἰ τίνος δέοιτο Ἀστυάγης, i. 4. 2. ST.

τοῦτον ὅκως μεταπέμψαιτο, κατ' ἀξίην ἐκάστου ἀδικήματος ἐδικαίειν· καὶ οἱ κυτάσκοποί τε καὶ κατήκοοι²⁶ ἥσαν ἀνὰ πᾶσαν τὴν χώρην, τῆς ἥρχε.

CI. Δηϊόκης μέν νυν τὸ Μηδικὸν ἔθνος συνέστρεψε²⁷ μοῦνον, καὶ τούτου ἥρξε.

CII. Δηϊόκεω δὲ παῖς γίνεται Φραόρτης,²⁸ ὃς, τελευτήσαντος Δηϊόκεω, βασιλεύσαντος τρία καὶ πεντάκοντα ἔτεα, παρεδέξατο τὴν ἄρχην. παραδεξάμενος δὲ, οὐκ ἀπεχράτο μούνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσάμενος ἐπὶ τοὺς Πέρσας, πρώτοισι τε τούτοισι ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ, ἔχων²⁹ δύο ταῦτα ἔθνεα καὶ ἀμφότερα ἴσχυρὰ, κατεστρέφετο τὴν Ἀσίην, ἀπ' ἄλλου ἐπ' ἄλλο ιὸν ἔθνος³⁰ ἐσ οἱ, στρατευσάμενος ἐπὶ τοὺς Ἀσσυρίους, καὶ³¹ Ἀσσυρίων τούτους, οἱ Νῖνον³² εἷχον, καὶ ἥρχον πρότερον πάντων, τότε δὲ ἥσαν μεμονωμένοι μὲν συμμάχων, ἄτε ἀπεστεώτων,³³ ἄλλως μέντοι ἐωντῶν εὖ ἥκοντες³⁴ ἐπὶ τούτους δὴ στρατευσάμενος ὁ Φραόρτης αὐτός τε διεφθάρη, ὕρξας δύο καὶ εἴκοσι ἔτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλός.

CIII. Φραόρτεω δὲ τελευτήσαντος, ἐξεδέξατο Κναζάρης ὁ Φραόρτεω τοῦ Δηϊόκεω παῖς. ὑπότος λέγεται πολλὸν ἔτι γενέσθαι ἀλκιμάτερος τῶν προγόνων· καὶ πρῶτος τε ἐλόχισε³⁵ κατὰ τέλεα³⁶ τοὺς ἐν

26. κατήκοοι] is generally used as synonymous with ὑπήκοοι, but here as ὀτακουσταὶ, listeners, eaves-droppers. κατάσκοποι σφῶν καὶ κατήκοοι πολλοὶ περιενόστον, Dio Cassius, xlvi. 17. inter eos 'aures regiae' et 'imperatoris oculi' quidam homines vocabantur: per quae officiorum genera rex ille ab hominibus deus esse credebatur, cum omnia, quæcumque ibi gererentur, ille otacustarum delatione discebat, Apuleius, de Mund. W.

27. συνέστρεψε] collected into one. V.

28. Φραόρτης] supposed to be the Arphaxad mentioned in Judith, i. 1. Rollin, iii. 3.

29. ἔχων] This participle is often used by the Greek historians (and especially by Xenophon in the Anabasis) where in English we should use with. Justin says of Ninus, *domitis proximis, cum accessione virium fortior ad alios transiret, et proxima quæque victoria instrumentum sequentis* Herod.

eset, *totius orientis populos subegit*, i. 1. Rollin, Pref. p. xxix.

30. καὶ] namely. ἐν Θήβαις, καὶ Θηβαίων ἐν τῷ νηῷ, i. 52. ST.

31. Ἀσσυρίων] Herodotus takes Assyria in a wide acceptation, including Babylon as well as Nineveh, i. 106. 178. &c. W.

32. Νῖνον] Ninereh on the Tigris, now the village of Nunia, opposite Mosul. R. see A.

33. ἀπεστεώτων] Besides ἔστεῶς, the following forms are met with, ἔστηῶς, Hesiod; ἔσταῶς, Homer; ἔστως, Thucydides. M. G. G. 205. 3.

34. εὖ ἥκοντες] i. e. εὖ ἔχοντες: it is generally accompanied with a genitive, as i. 31. v. 62. viii. 111. ἐωντῶν denotes as far as they themselves were concerned. S.

35. ἐλόχισε] εἰς λόχους κατέταξεν. GL.

36. κατὰ τέλεα] by companies, &c. S. The Israelites, from the time of Moses, were formed into military divi-

τῇ Ἀσίῃ, καὶ πρῶτος διέταξε χωρὶς ἐκάστους εἶναι, τούς τε αἰχμοφόρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἵππους· πρὸ τοῦ δὲ, ἀναμίξ³⁷ ἦν πάντα ὄμοιώς ἀναπεφυρμένα. οὗτος ὁ τοῖσι Λυδοῖσι ἔστι μαχεσάμενος, ὅτε νῦν³⁸ ἡ ἡμέρη ἐγένετο σφι μαχομένοισι· καὶ ὁ τὴν "Ἀλνος ποταμοῦ ἄνω Ἀσίην πᾶσαν συστήσας ἐωυτῷ. συλλέξας δὲ τοὺς ὑπ' ἐωυτῷ ἀρχομένους πάντας, ἐστρατεύετο ἐπὶ τὴν Νίνον, τιμωρέων τε τῷ πατρὶ, καὶ τὴν πόλιν ταύτην θέλων ἐξελεῖν. καὶ οἱ, ὡς συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένῳ τὴν Νίνον ἐπῆλθε Σκυθέων³⁹ στρατὸς μέγας· ἄγε δὲ αὐτοὺς βασιλεὺς ὁ Σκυθέων Μαδύνης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μὲν ἐς τὴν Ἀσίην, Κιμμερίους⁴⁰ ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτοισι δὲ ἐπισπόμενοι φεύγοντι, οὕτω ἐς τὴν Μηδικὴν χώρην ἀπίκοντο.

CIV. Ἐνθαῦτα οἱ μὲν Μῆδοι, συμβαλόντες τοῖσι Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ, τῆς ἀρχῆς κατελύθησαν· οἱ δὲ Σκύθαι τὴν Ἀσίην πᾶσαν ἐπέσχον.

CVI. Ἐπὶ μέν τινι ὥκτῳ καὶ εἴκοσι ἔτεα ἥρχον τῆς Ἀσίης οἱ Σκύθαι, καὶ τὰ πάντα σφι ὑπό τε ὑβριος καὶ ὀλιγωρίης ἀνάστατα ἦν. χωρὶς μὲν γὰρ φόρων, ἐπρησσον⁴¹ παρ' ἐκάστων, τὸ ἐκάστοισι ἐπέβαλλον· χωρὶς δὲ τοῦ φόρου,⁴² ἥρπαζον περιελαύνοντες⁴³ τοῦτο, ὅτι ἔχοιεν ἔκαστοι. καὶ τούτων μὲν τοὺς πλεῦνας Κυαζάρης τε καὶ Μῆδοι ξεινίσαντες καὶ καταμεθύσαντες κατεφόνευσαν. καὶ οὕτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδοι, καὶ ἐπεκράτεον τῶν περ καὶ πρότερον. καὶ τὴν τε Νίνον εἶλον, καὶ τοὺς Ἀσσυρίους ὑποχειρίους ἐποιήσαντο, πλὴν τῆς Βαθυλωνίης μοίρης. μετὰ δὲ ταῦτα, Κυαζάρης μὲν, βασιλεύσας τεσσεράκοιτα ἔτεα, σὺν τοῖσι⁴⁴ Σκύθαις ἥρξαν, τελευτῆ.

sions, with distinct officers and banners. *L.*

37. ἀναμίξ] στρατὸς παντοίων ἐθνῶν ἀναμίξ, οὐ διακεκριμένοι, vii. 40. σύμμικτος στρατὸς παντοίων ἐθνῶν, vii. 55. σύμμικτος ὄχλος, Aeschylus, P. 53. φύρδην ἀτάκτως, συγκεχυμένως, ἀναμίξ, Hesychius. *BL.*

38. νῦν] This battle, which was fought during an eclipse of the sun, is called νυκτομαχῇ, i. 74.

39. Σκυθέων] iv. 11, 12. *S.* The Gog and Magog of Ezekiel. *R.*

40. Κιμμερίους] This people occupied the Tauric Chersonesus, now

called from them the Crimea.

41. ἐπρησσον] πράσσειν· λαμβάνειν, ἀπαιτεῖν, Hesychius. they used to exact: more frequently used in the middle voice. *BL.*

42. φόρον] The exactions of the Scythians were threefold; (1) φόροι, regular tribute; (2) δ φόρος, the arbitrary impost; (3) τὸ ἄρπαξθμένον, the plunder which they took. *ST.*

43. περιελαύνοντες] scouring the country.

44. σὺν τοῖσι] including those during which.

CVII. Ἐκδέκεται δὲ Ἀστυάγης⁴⁵ ὁ Κναξύρεω παῖς τὴν βασιλήν.
καὶ οἱ ἐγένετο θυγάτηρ, τῇ οὐνομα ἔθετο Μανδάνην. μετὰ δὲ,
τὴν Μανδάνην ταύτην, ἐοῦσαν ἡδη ἀνδρὸς ὥραλην,⁴⁶ Μήδων μὲν
τῶν ἑωυτοῦ ἀξίων οὐδενὶ διδοῖ⁴⁷ γυναῖκα, δεδουκὼς ὄψιν· ὁ δὲ⁴⁸
Πέρσης διδοῖ, τῷ οὐρομα ἦν Καμβύσης· τὸν εὑρισκε οἰκίης⁴⁹ μὲν
ἔόντα ἀγαθῆς, τρόπου δὲ ἡσυχίου⁵⁰ πολλῷ ἔνερθε ἄγων αὐτὸν μέ-
σου ἀνδρὸς Μήδου.

CVIII. Συνυικεούσης δὲ τῷ Καμβύσῃ τῆς Μανδάνης, ὁ Ἀστυάγης
τῷ πρώτῳ ἔτει εἶδε ἄλλην ὄψιν⁵¹ ἵδων δὲ τοῦτο, καὶ ὑπερθέμενος
τοῖσι οὐειροπόλοισι,⁵² μετεπέμψατο ἐκ τῶν Περσέων τὴν θυγατέρα.
ἀπικομένην δὲ ἐφύλασσε, βουλόμενος τὸ γεννώμενον ἐξ αὐτῆς δια-
φθεῖραι· ἐκ γάρ οἱ⁵³ τῆς ὄψιος οἱ τῶν μάγων οὐειροπόλοι ἐσήμαινον,
ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου.
ταῦτα δὴ ὧν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κύρος, καλέ-
σας Ἀρπαγον, ἄνδρα οἰκήιον⁵⁴ καὶ πιστότατόν τε Μήδων καὶ
πάντων ἐπίτροπον τῶν ἑωυτοῦ, ἔλεγε οἱ τοιάδε· ““Ἀρπαγε, πρῆγ-
μα, τὸ ἄν τοι προσθέω, μηδαμῶς παραχρήσῃ· μηδὲ ἐμέ τε παρα-
βάλῃ,⁵⁵ καὶ, ἄλλους ἐλόμενος,⁵⁶ ἐξ ὑστέρης⁵⁷ ἑωυτῷ περιπέσης.⁵⁸

45. Ἀστυάγης] A proper name, explained by another substantive, generally stands without an article: Κναξύρης δ τοῦ Ἀστυάγους παῖς, Xenophon, Cyr. i. 5. 2. M. G. G. 273.

46. ἄ. ὥραλην] The more exact definition of the idea contained in the adjective is conveyed by a noun in the genitive. ἐπίκλοπος μύθων, Homer, Il. X. 281. γάμων ὥραιαι, i. 196. Xenophon, Cyr. iv. 6. 9. M. G. G. 317. 2.

47. διδοῖ] contracted from διδέει, from διδόω an Ionic and poetic form of δίδωμι. P.

48. δ δὲ] Herodotus often repeats the subject of the former part of a sentence, in which μὲν is, in the latter part with δὲ, adding an article by way of emphasis. Ἀρκάδων μὲν τῶν ἄλλων ἀπειχούτο· οἱ δὲ ἐπὶ Τεγέας ἐστρατεύοντο, i. 66. ST. εἰλχόν τὰς νήσους φόρον μὲν οὐδένα ὑποτελέοντες· οἱ δὲ ἐπλήρουν τὰς νέας, i. 171. τῶν μὲν ἔλεγε οὐδέν δὲ, vii. 6. Homer uses αὐτὰρ δ in the same manner, Il. Γ. 18. Π. 732. This construction is not used in Attic. M. G. G. 606. ii. 1.

49. οἰκίης] οἱ ἔόντα οἰκίης οὐκ ἐπι-
φανέος, ii. 172. ἔόντες οἰκίης οὐ φλαυ-
ροτέρης, i. 99. ἔών οἰκίης τεθριπποτρό-
φου, vi. 35. V.

50. ἡσυχίου] neque claro viro, ne-
que civi filiam, ne paterna maternaque
nobilitas nepoti animos extolleret; sed
ex gente, obscura tunc temporis, Per-
sarum, Cambysis mediocri viro in nu-
trimonium tradidit, Justin, i. 4. W.

51. ὄψιν] ἐνίπνιον, ὄνειρον.

52. οὐειροπόλοισι] ἐνιπνίων κριτής,
Æschylus, P. 231. ὄνειράτων κρ. Ch.
34. ὄνειρόμαντις, 30. ὄνειροκρίτης,
Theophrastus, Eth. xvi. τεράτων καὶ
ἐνιπνίων ἔξηγητης, Pausanias, v. p.
438. BL.

53. οἱ] In such turns of expression,
οἱ is placed as the third word; ἐκ δέ
οἱ, v. 92, 2. ἐν δέ οἱ, vi. 63. GR.

54. οἰκήιον] συγγενέα.

55. παραβάλῃ] expose to danger by
deceiving me. ἔξαπατήσης, Suidas; ἂς
οὐδέν πώ ποτε αὐτὸν ἐν ταῖς πρὸς βασι-
λέα διακονίαις παραβάλοιτο, Thucydides, i. 133. WY.

56. ἄ. ἐλόμενος] choosing, or siding
with, others; taking up the party (al-

λάβε τὸν Μαρδάνη ἔτεκε παῖδα, φέρων δὲ ἐς σεωυτοῦ, ἀπόκτεινον· μετὰ δὲ, θύψον τρόπῳ ὑπερ αὐτὸς βούλεαι.” ‘Ο δὲ ἀμείβεται· “Ὥ βασιλεῦ, οὔτε ἄλλοτέ κω παρεῖδες ἀνδρὶ τῷδε⁵⁹ ἄχαρι οὐδὲν, φυλασσόμεθα⁶⁰ δὲ ἐς σὲ καὶ ἐς τὸν μετέπειτα χρόνον μηδὲν ἔξαμαρτεῖν. ἀλλ’, εἴ τοι φίλον⁶¹ τοῦτο οὕτω γίνεσθαι, χρὴ δὴ, τό γε ἐμὸν,⁶² ὑπηρετέεσθαι ἐπιτηδέως.”

CIX. Τούτοισι⁶³ ἀμειψάμενος ὁ Ἀρπαγος, ὡς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ,⁶⁴ ἵησε κλαίων ἐς τὰ οἰκία⁶⁵ παρελθῶν δὲ, ἔφραζε τῇ ἐώντον γυναικὶ τὸν πάντα Ἀστυάγεος⁶⁶ ρήθεντα λόγον. ή δὲ πρὸς αὐτὸν λέγει· “Νῦν ὅν τί σοι ἐν νόῳ ἐστὶ ποιέειν;” ‘Ο δὲ ἀμείβεται· “Οὐκ ἦ⁶⁷ ἐνετέλλετο Ἀστυάγης· οὐδέ εἰ παραφρονήσει τε καὶ μανεῖται κάκιον, ή νῦν μαίνεται, οὐ οἱ ἔγωγε προσθήσομαι τῇ γνώμῃ, οὐδὲ ἐς φόνον τοιοῦτον ὑπηρετήσω.⁶⁸ πολλῶν δὲ εἰνεκα οὐ φονέυσω μιν· καὶ ὅτι αὐτῷ μοι⁶⁹ συγγενῆς ἐστιν ὁ παῖς, καὶ ὅτι Ἀστυάγης μέν ἐστι γέρων,

ρεσιν) of others; favoring other rulers.

Κύρου ἀντ’ ἔκεινον ὑρημέναι ἥσαν, Xenophon, Hel. iii. 1. 2. WY. It is equivalent to τὰ ἄλλων ἔλθμενος, as αἴρομενος τὰ βασιλέως, Plutarch, Them. 12. ST.

57. ἐξ ὑστέρης] for ὑστερον: see ἐκ νέτει, i. 60. ST. B. 337.

58. περιπέσης] bring down ruin. A metaphor taken from a building falling in from its own weight. P.

59. τῷδε] It was customary among the orientals to speak thus of themselves in the presence of a superior. ST. Harpagus in speaking placed his hand upon his breast. DAL. In the tragedians this periphrasis is very frequent; μὴ θνῆσθ^X ὑπὲρ τοῦδ^Y ἀνδρὸς, οὐδὲ ἔγω πρὸ σοῦ, Euripides, Alc. 706.

60. φυλασσόμεθα] for φυλαξόμεθα. The present put for the future denotes the absolute certainty of that future event. ήν ἀποδεχθῶ στρατηγὸς, ἐστι τοι τὰ σὺ βούλεαι, i. 124. βουλομένουσι πείθεσθαι ἐστι μυρία ἀγαθὰ, i. 126. ἔφη οἱ πείθεσθαι, i. 156. προσαπολλύεις, i. 207. ST.

61. φίλον] ἐστὶ understood: sic placitum, Virgil, Aen. i. 287.

62. τό γε ἐμὸν] κατὰ and μέρος are understood: for my part at least. B.

157.

63. τοῦτοισι] ἔπειται understood: the ellipsis of verbis in Latin is very frequent, his aliisque increpando, Livy, i. 47.

64. τὴν ἐπὶ θανάτῳ] As verbs admit after them an accusative case of cognate signification, it is best to supply here κόσμησιν. So ἐγεφύρουντὴν μὲν —, τὴν δὲ ἔτέραν —, i. e. γέφυραν, vii. 34. τὴν αὐτὴν ταύτην ἐσταλμένοι, i. e. στολὴν, vii. 62. τὴν αὐτὴν ἐσκευασμένοι, i. e. σκευὴν, vii. 84. ἔδησε (σφέας) τὴν ἐπὶ θανάτῳ, i. e. δέσιν, iii. 119. νεναυμάχηκε τὴν περὶ κρέων, i. c. μάχην, Aristophanes, R. 191. S. see θάνατος, P. See p. 34. n. 23. p. 48. n. 81.

65. οἰκία] The same expression ήης ἐς τὰ οἰκία occurs twice, c. 119. This substantive is understood in the expression ἐς τὰ ἔδια, Aelian, V. H. iii. 24. SCHL.

66. Ἀστυάγεος] ὑπὸ is understood; ἀνδρῶν ἀλαζόνων εἰρημένα, Pausanias, vi. 8. SCH. B. 470.

67. οὐκ ἦ] οὐκ ἐν τῇ ὕδω ἦ. DAL. οὐδὲ ἐστι μοι ἐν νῷ ποιεῖν τῷδε τῷ τρόπῳ φ. ST.

68. ὑπηρετήσω] will I be instrumental.

69. αὐτῷ μοι] M. G. G. 148. obs. 1.

καὶ ἄπαις ἔρσενος⁷⁰ γόνου εἰ δὲ θελήσει,⁷¹ τούτου τελευτήσαντος, ἐστὴν θυγατέρα ταύτην ἀναβῆναι ἡ τυραννίς, ἡς νῦν τὸν νιὸν κτείνει δι' ἐμέν,⁷² ἄλλο τέ⁷³ ἢ λείπεται τὸ ἐνθεῦτεν ἐμοὶ κινδύνων ὁ μέγιστος; ἄλλὰ τοῦ μὲν ἀσφαλέος⁷⁴ εἶνεκα ἐμοὶ, δεῖ τοῦτον τελευτᾶν τὸν παῖδα· δεῖ μέντοι τῶν⁷⁵ τινὰ 'Αστυάγεος αὐτοῦ φονέα γενέσθαι, καὶ μὴ τῶν ἐμῶν."

CX. Τιῦτα εἶπε, καὶ αὐτίκα ἕγγελον ἔπειμπε ἐπὶ⁷⁶ τῶν βουκόλων τῶν 'Αστυάγεος, τὸν ἱπίστατο νομᾶς τε ἐπιτηδεωτάτας⁷⁷ νέμοντα καὶ οὔρεα θηριώδεστατα, τῷ οὐνομα ἦν Μιτραδάτης.⁷⁸ συνοίκεε δὲ ἑωυτοῦ συνδούλῳ. οὐνομα δὲ τῇ γυναικὶ ἦν, τῇ συνοίκεε, Κυνὼ, κατὰ τὴν Ἑλλήνων γλῶσσαν, κατὰ δὲ τὴν Μηδικὴν, Σπακῶ· τῇν γάρ κύνα καλέουσι σπάκα⁷⁹ Μῆδοι. αἱ δὲ ὑπώρεαι εἰσὶ τῶν οὐρέων,⁸⁰ ἐνθα τὰς νομᾶς⁸¹ τῶν βουῶν εἶχε οὖτος δὴ ὁ βουκόλος, πρὸς βορέω⁸² τε ἀνέμου τῶν 'Αγβατάνων καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτη μὲν γάρ ἡ Μηδικὴ χώρη πρὸς Σασπείρων⁸³ ὀρεινή ἐστι κάρτα καὶ ὑψηλή τε καὶ ἰδησι συνηρεφῆς, ἡ δὲ ἄλλη Μηδικὴ χώρη ἐστὶ πᾶσα ἀπεδος.⁸⁴ ἐπεὶ ὅν ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος ἀπίκετο, ἐλεγε ὁ "Αρπαγος τάδε· " Κελεύει⁸⁵ σε 'Αστυάγης τὸ παιδίον τοῦ-

70. ἔρσενος] Ionic for ἄρσενος. MA. 100. A.

71. θελήσει:] should. This periphrasis is often used after εἰ, and with regard to inanimate objects; i. 32. ii. 11. 14. vii. 10, 4. 49, 2. ST.

72. δι' ἐμέν] through my instrumentality or agency.

73. ἄλλο τέ] Matthiae here considers τέ as an enclitic; perhaps the more simple construction is τέ ἄλλο λείπεται μοι τὸ ἐνθεῦτεν, ἢ δέ μέγιστος κινδύνων; "Άλλο τέ ἡ σιγῶντα δεήσει Χαρίδημον ἔαν αὐτὸν ὑβρίζειν; Demosthenes, c. Arist. p. 411. 85. L.; but see M. G. G. 487. 8. Vio. iii. 11. 8. Hutchinson on Xenoph. An. v. 4. 6.

74. τοῦ ἀσφαλέος] i. e. τῆς ἀσφαλεῖης, iii. 7.

75. τῶν] δούλων understood. 76. ἐπὶ] τινὰ understood. Compare this narrative with that of Justin, i. 4. and with the history of Oedipus in Sophocles, Ε. R. 1110, &c. and of Romulus and Remus in Livy, i. 4.

77. ἐπιτηδεωτάτας] best suited to the purpose. S.

78. Μιτραδάτης] derived from Μίτρας, a Persian deity. BL.

79. σπάκα] It is not known whether the language of the Medes and of the Persians was the same. In the remains of the latter no word resembling this is found. W. T. Lefevre says that the Hyrcanians still call a dog *Spac*. L.

80. οὐρέων] now called the *Caragan*, or "murderous," mountains, Barré. L.

81. νομᾶς] ποιμνίων νομᾶς, Sophocles, Ε. R. 761.

82. βορέω] βορῆς, βορέω, Ionic for *Βορᾶς*, *Βορῶν*, which is formed by crasis from *Βορέας*. DAL.

83. Σασπείρων] Their country included part of *Georgia*. L.

84. ἀπεδος] ἴσπεδος, ὅμπεδος, διμαλδος, a level plain. S.

85. κελεύει] "We enjoin thee that thou carry This female hence; and that thou bear it To some remote and desert place;—and that there thou leave it Without more mercy :—take it up," Shakspeare, W. T. ii. 3.

το λαβόντα θεῖναι ἐσ τὸ ἑρημότατον τῶν οὐρέων, ὅκως ἦν τάχιστα διαφθαρείη, καὶ τάδε τοι ἔκέλευσε εἰπεῖν, ἵν μὴ ἀποκτείνῃς αὐτὸν, ἀλλά τεῳ τρόπῳ περιποιήσῃ, ὀλέθρῳ τῷ κακίστῳ σε διαχρήσεσθαι.⁸⁶ ἐπορᾶν δὲ ἐκκείμενον διατέταγματι⁸⁷ ἐγώ."

CXI. Ταῦτα ἀκούσας ὁ βουκόλος, καὶ ἀναλαβὼν τὸ παιδίον, ἥπε τὴν αὐτὴν ὄπίσω όδὸν, καὶ ἀπικνέεται ἐσ τὴν ἔπανδιν. τῷ δ' ἄρα⁸⁸ καὶ αὐτῷ ἡ γυνὴ τότε κως κατὰ δαίμονα⁸⁹ τίκτει,⁹⁰ οἰχομένου τοῦ βουκόλου ἐσ πόλιν. ἥσαν δὲ ἐν φροντίδι ἀμφότεροι⁹¹ ἀλλήλων πέρι, ὁ μὲν τοῦ τόκου⁹² τῆς γυναικὸς ἀρρώδεων, ἡ δὲ γυνὴ, ὅτι οὐκ ἐωθὼς ὁ "Αρπαγος μεταπέμψαιτο αὐτῆς τὸν ἄνδρα. ἐπει τε δὲ ἀπονοστήσας ἐπέστη,⁹³ οἵα ἐξ ἀέλπτου⁹⁴ ἰδοῦσα, ἡ γυνὴ ἐίρετο προτέρη, δι τι⁹⁵ μιν οὕτω προθύμως "Αρπαγος μεταπέμψαιτο. ὁ δὲ εἰπε· "Ω γύναι, εἰδόν τε, ἐσ πόλιν ἐθῶν, καὶ ἥκουσα, τὸ μήτε ἰδεῖν ὄφελον,⁹⁶ μήτε⁹⁷ κοτὲ γενέσθαι ἐσ δεσπότας τοὺς ἡμετέρους. οἶκος μὲν πᾶς Ἀρπάγου κλαυθμῷ κατείχετο⁹⁸ ἐγὼ δὲ ἐκπλαγεὶς ἥπια ἔσω. ὡς δὲ τάχιστα ἐσῆλθον, ὄρέω παιδίον προκείμενον, ἀσπαῖρόν⁹⁹ τε καὶ κραυγανόμε-

86. διαχρήσεσθαι] *that he will destroy*; the same as *καταχρήσεσθαι*, i. 117. and *διεργάσεσθαι*, v. 92.

87. διατέταγμα] *propositatagamma*: διατέλευτος διατάττεται τοῖς ὅφελοῖς τοῦ ιπτηκόβοις, Phavorinus. SCHL. With regard to the command itself, see 112. 113. &c. S.

88. ἄρα] *now*.

89. κατὰ δαίμονα] *as fortune would have it*. Cyrus calls himself θεῖτα τύχη γεγονὼς, i. 126. σὺ δέ μοι κατὰ δαίμονα καὶ συντυχίαν ἀγαθὴν ἥκεις ἐμοὶ σωτῆρ, Aristophanes, Av. 545. κατὰ θεῖον, Eq. 146. ἐξαίφνης, εὐκαίρως, κατὰ θεοῦ πρόνοιαν, κατὰ τύχην, ἀπὸ τύχης, Scholiast; δαιμονίσῃ τύχαις, Golden Verses of Pythagoras, 17. οὐκ ἀθεει, Homer, Od. Σ. 352. To express which the Fathers used οἰκονομοῦντος τοῦ Θεοῦ. non hæc sine numine dirūt eveniunt, Virgil, Æ. ii. 777. casu quodam an divinitus, Suetonius, v. 13. quis deus objicit hanc ante ostium nostrum? quasi dedita opera, in tempore ipso, Plautus, Cis. iv. 1. 16. Heraldu; Casaubon, forte quadam, utili ad tempus, evenit, Livy, iii. 64.

90. τότε—τίκτει] The latter half of an hexameter line. With the exception of the short syllable Πε-, the following is a complete hexameter, ἥ

κε μέγ' οἰμάζειεν δ Πελοπίδης Ἀγαμέμνων, vii. 159.

91. ἐν φροντίδι ἀμφότεροι] *in mutual anxiety*.

92. τοῦ τόκου] *ἐγεκα understood: on account of the confinement*.

93. ἐπέστη] *he suddenly made his appearance*: see p. 19. n. 69.

94. ἐξ ἀέλπτου] *unexpectedly*. αὐτὸν μακρόθεν ἴδοντα ἐ. ἀ. περιστεσωμένον, Appian, viii. 104. 116. ἐξ ἀέλπτων, Ἀeschylus, Sup. 369. Sophocles, Aj. 727. ἐξ ἀελπτίης, Archilochus. W. ἀελπτα, Soph. Ε. C. 1120. ἀέλπτως.

95. δι τι] understand διά; *why*.

96. ὄφελον] *would that*; has the same force as εἴθε, VIG. v. 9. 6. M. G. G. 513. obs. 3.

97. μήτε] *ὄφελε understood*. ST.

98. κατείχετο] οἰμαγή δ' ὄμοι κωκύμασιν κατεῖχε πελαγίαν ἄλα, Ἀeschylus, P. 432. BL.

99. ἀσπαῖρον] ἄκοσμόν τινα δηλοὶ κίνησιν δ τινὲς ἐν ἴχθύσι καὶ τῷ δεδεμένῳ βοτ λαμβάνουσι, Venet. Scholiast on II. Σ. 572. οὐ σέ γ' ἐπειτ' Ιοχνοὶ χρύσοισι στρόφοις ἀσπαῖροντα οὐδέ τε δέσματ' ἔρκε λύνοντο δὲ πείρατα πάντα, Homer, Hymn to Ap. 128. τὸν θνήσκοντα καὶ ἀσπαῖροντα, Od. Θ. 526. BL. See II. Γ. 293. and Trollope's note.

νον, κεκοσμημένον χρυσῷ¹⁰⁰ τε καὶ ἐσθῆτι ποικίλῃ. "Αρπαγος δὲ, ὡς εἶδε με, ἐκέλευε τὴν ταχίστην, ἀναλαβόντα τὸ παιδίον, οὕχεσθαι φέροντα, καὶ θεῖναι ἔνθα θηριωδέστατον¹ εἴη² τῶν οὐρέων φὰς Ἀστυάγεα εἶναι τὸν ταῦτα ἐπιθέμενόν μοι, πόλλ' ἀπειλήσας, εἰ μή σφεα³ ποιήσαιμι. καὶ ἐγὼ ἀναλαβὼν ἔφερον, δοκέων τῶν τινὸς οἰκετέων εἶναι· οὐ γάρ ἄν κοτε κατέδοξα,⁴ ἔνθεν γε ἦν. ἐθάμβεον δὲ, ὥρέων χρυσῷ τε καὶ εἴμασι κεκοσμημένον, πρὸς δὲ, καὶ κλαυθμὸν κατεστεῶτα⁵ ἐμφανέα ἐν Ἀρπάγου.⁶ καὶ πρόκα⁷ τε δὴ κατ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον θεράποντος,⁸ ὃς ἄρα⁹ Μανδάνης τε εἴη παῖς, τῆς Ἀστυάγεος θυγατρὸς, καὶ Καμβύσεω τοῦ Κύρου· καὶ μιν Ἀστυάγης ἐντέλλεται¹⁰ ἀποκτεῖναι. νῦν τε ὅδε ἐστι." ¹¹

CXII. "Αμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ, ἐκκαλύψας, ἀπεδεικνυε. ή δὲ, ὡς εἶδε τὸ παιδίον μέγα¹² τε καὶ εὐειδὲς ἐὸν, δακρύσασα, καὶ λαβομένη τῶν γουνάτων τοῦ ἀνδρὸς, ἔχορχε μηδεμῆ τέχνη¹³ ἐκθεῖναι μιν. ὁ δὲ οὐκ ἔφη οἶός τ' εἶναι ἄλλως αὐτὰ ποιέειν· ἐπιφοτήσειν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποφορμένους· ἀπολέεσθαι τε κύκιστα, ἦν μή σφεα ποιήσῃ. ὡς δὲ οὐκ ἐπειθε ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε. "Ἐπεὶ τοίνυν οὐ δύναμαι σε πείθειν μὴ ἐκθεῖναι, σὺ δὲ¹⁴ ὅδε ποίησον, εἰ δὴ πᾶσα γε¹⁵ ἀνάγκη ὄφθηναι ἐκκειμενον" τέτοκα γὰρ καὶ ἐγὼ, τέτοκα δὲ τεθνεός¹⁶ τοῦτο μὲν φέρων πρόθες, τὸν δὲ τῆς Ἀστυάγεος θυγατρὸς παῖδα ὡς ἐξ ἡμέων ἔοντα

100. χρυσῷ] χρ. τε καὶ εἴμασι, just below; with cloth of gold. By the figure hendiadys: L. so pallum signis auroque rigentem, Virgil, A. i. 652.

1. θηριωδέστατον] μέρος understood.

2. εἴη] The optative is used because these were the words of Harpagus himself: ὃς εἴη, iii. 1. τὸ μὴ εἴη, iv. 166. ST.

3. σφέα] Ionic for αὐτά. P.

4. κατέδοξα] εἰ μὴ ἐπιθύμην τοῦ θεράποντος; see p. 52. n. 37. ST.

5. κατεστεῶτα] i. 65. Ionic for καθεστῶτα and καθεστηκότα. S.

6. Ἀρπάγου] B. 196.

7. πρόκα] εὐθὺς, παραχρῆμα, ἔξα- φνης, Hesychius. S. Apollonius Rh. i. 688. P.

8. θεράποντος] ἐκ understood. DAL.

9. ἄρα] in fact.

10. ἐντέλλεται] M. G. G. 507. 3.

11. ἐστὶ] τὸ βρέφος, or παιδίον.

12. μέγα] great for its age. L. The antients considered size as essential to beauty, see i. 60. and Twining's Aristotle, note 61.

13. μηδεμῆ τέχνη] by no means.

14. δὲ] is often used in the apodosis or latter part of a sentence, where ἐπει occurs in the protasis or former part; ἐπει ἀν—ταῦτην δὲ, ii. 32. ST.

15. εἰ—γε] at least if. ἐστὶ is understood; πᾶσα ἀνάγκη occurs with the verb, ii. 22. iv. 179. without it, ii. 35. v. 52. Sophocles, El. 1529. Euripides, Ph. 1688. W. πᾶσα for πάντως. Vic. iii. 10. 4.

16. τεθνεός] a still-born child: understand τέκνον, παιδίον, or βρέφος; there is the same ellipsis in τὸ γεννώμενον, i. 108. τεθνεός is similar in form to ἀπεστεῶτων, i. 102. M. G. G. 183. 7.

τρέφωμεν· καὶ οὗτο οὔτε σὺ ἀλώσεαι ἀδικέων τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα¹⁷ ἔσται. ὃ τε γὰρ τεθνεὼς βασιλῆς ταφῆς κυρήσει, καὶ ὁ περιεὼν οὐκ ἀπολέει τὴν ψυχήν."

CXIII. Κάρτα τε ἔδοξε τῷ βουκόλῳ πρὸς τὰ παρεόντα εὖ λέγειν ἡ γυνὴ, καὶ αὐτίκα ἐποίει ταῦτα. τὸν μὲν¹⁸ ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδιδοῖ τῇ ἑωսτοῦ γυναικί· τὸν δὲ ἑωστοῦ, ἐόντα νεκρὸν, λαβὼν ἔθηκε ἐς τὸ ἄγγος, ἐν τῷ ἔφερε τὸν ἔτερον¹⁹ κοσμήσας δὲ τῷ κόσμῳ παντὶ τοῦ ἔτερου παιδὸς, φέρων ἐς τὸ ἔρημότατον τὸν οὐρέων τιθεῖ.²⁰ ὡς δὲ τρίτη ἡμέρη τῷ παιδίῳ ἐκκειμένῳ ἐγένετο,²¹ ἥσε ἐς πόλιν ὃ βουκόλος, τῶν τινὰ προβόσκων²² φύλακον αὐτοῦ καταλιπών. ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύαι ἔφη ἐτοῖμος εἶναι τοῦ παιδίου τὸν νέκυν. πέμψας δὲ ὁ "Ἀρπαγος τῶν ἑωστοῦ δορυφόρων τοὺς πιστοτάτους, εἰδέ τε διὰ²³ τούτων καὶ ἔθαψε τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἔτέθαπτο²⁴ τὸν δὲ, ὑστερον τούτων Κῦρον²⁵ ὄνομασθέντα, παραλαβοῦσα ἔτρεφε ἡ γυνὴ τοῦ βουκόλου, οὐγομα ἄλλο κού τι καὶ οὐ Κῦρον θεμένη.

CXIV. Καὶ ὅτε δὴ ἦν δεκάετης ὁ παῖς, πρῆγμα ἐς αὐτὸν²⁶ τοι-όνδε γενόμενον ἐξέφηνέ μιν. ἔπαιδε ἐν τῇ κώμῃ ταύτῃ, ἐν τῇ ἥσαν καὶ αἱ βουκολίαι αὗται, ἔπαιδε δὲ μετ' ἄλλων ἡλίκων ἐν ὁδῷ. καὶ οἱ παῖδες παιζοντες εἴλοντο ἑωστῶν βασιλέα²⁷ εἶναι²⁸ τοῦτον δὴ τὸν τοῦ βουκόλου ἐπίκλησιν²⁹ παιδα. ὁ δὲ αὐτῶν διέταξε τοὺς μὲν, οἰκίας οἰκοδομέειν³⁰ τὸν δὲ, δορυφόρους εἶναι· τὸν δέ κού τινα αὐτῶν, ὄφθαλμὸν³¹ βασιλέος εἶναι· τῷ δέ τινι τὰς ἀγγελίας ἐσφέ-

17. βεβουλευμένα] for βεβουλευμέ-
νον.

18. τὸν μὲν] μὲν is often put twice, especially when a proposition beginning with a pronoun demonstrative is referred to a preceding one with the relative: τὸν μὲν καλέοντι θέρος, τοῦτον μὲν—τὸν δὲ χειμῶνα—, ii. 121. iii. 65. 75. M. G. G. 606. 3.

19. τιθεῖ] In Ionic the forms —έω, —άω, —όω, occur, in the singular of the present and imperfect, with the reduplication; see διδότ, i. 107. so ιστᾶ, iv. 103. M. G. G. 203. 1.

20. ἐγένετο] This is a poetical turn, which occurs more than once; as τεσ-σερεσκαιδεκάτη ἐγ. ἡμέρη πολιορκεο-μένῳ Κροίσῳ, i. 84. ὡς διέτης χρόνος ἐγεγνέει ταῦτα τῷ ποιμένι πρήσσοντι, ii. 2. ST.

21. προβόσκων] of the under herds-
men. πρόδουλος, Aeschylus, Ag. 918.

is a similar compound. BL.

22. διὰ] εἰδὸν δι᾽ ἔκεινων, i. 117.

23. Κῦρον] a Persian word signifying "fire." BA.

24. ἐς αὐτὸν] with respect to him. μακάριος πλὴν εἰς θυγατέρας, Euripi-des, Or. 533. M. G. G. 578.

25. βασιλέα] rex inter ludentes sorte delectus, Justin, i. 5. pueri lu-dentes "rex eris" aiunt, Horace, i Ep. i. 59.

26. εἶναι] might be omitted; so διαπέμψας, τὸν μὲν ἐς Δελφοὺς οἶναι, i. 46. ST.

27. ἐπίκλησιν] κατὰ understood.

28. οἰκοδομέειν] adficare casas, Horace, ii S. iii. 247. W.

29. ὄφθαλμὸν] the same as κατά-σκοπος, i. 100. ST. By this metaphor the orientals designated a king's mi-nister, σὸν πιστὸν πάντ' ὄφθαλμὸν, Aeschylus, P. 973. δ βασιλέως ὄφθαλ-

ρειν³⁰ ἔδιδον γέρας· ὡς³¹ ἐκάστῳ ἔργον προστάσσων. εἰς³² δὴ τούτων τῶν παιδίων συμπαῖθων, ἐών 'Αρτεμβύρεος παῖς, ἀνδρὸς δοκίμου ἐν Μήδοισι· οὐ γάρ δὴ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου· ἐκέλευε αὐτὸν τοὺς ἄλλους παῖδας διαλιμεῖν. πειθομένων δὲ τῶν παιδίων, ὁ Κύρος τὸν παῖδα τρηχέως κάρτα περιέσπε μαστιγέων· ὃ δὲ, ἐπεὶ τε μετείθη³³ τάχιστα, ὡς γε δὴ ἀνάξια ἐώντοῦ παθῶν, μᾶλλον τι περιημέκτες. κατελθὼν δὲ ἐσ πόλιν, πρὸς τὸν πατέρα ἀποικτίζετο τῶν ὑπὸ Κύρου ἥντησε, λέγων δὲ οὐ Κύρου, (οὐ γάρ κω ἦν τοῦτο τούνομα,) ἀλλὰ πρὸς τοῦ βουκόλου τοῦ 'Αστυάγεος παιδός. ὃ δὲ 'Αρτεμβύρης ὄργη,³⁴ ὡς εἶχε, ἐλθὼν παρὰ τὸν 'Αστυάγεα, καὶ ἀμα ἀγόμενος τὸν παῖδα, ἀνάρσια³⁵ πρήγματα ἔφη πεπονθέναι, λέγων· “³⁶Ω βασιλεῦ, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ³⁶ παιδὸς, ὅδε περιψβρίσμεθα·” δεικνὺς τοῦ παιδὸς τοὺς ὕμους.

CXV. 'Ακούσις δὲ καὶ ίδων ὁ 'Αστυάγης, θέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς 'Αρτεμβύρεος εἴνεκα, μετεπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. ἐπεὶ τε δὲ παρῆσαν ἀμφότεροι, βλέψας πρὸς τὸν Κύρον, ὁ 'Αστυάγης ἔφη· “Σὺ δὴ, ἐών τοῦδε τοιούτου ἔόντος παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ἔόντος πρώτου παρ' ἐμοὶ, ἀεική τοιῆδε περισπεῖν;” 'Ο δὲ ἀμείβετο ὅδε· “³⁷Ω δέσποτα, ἐγὼ δὲ³⁷ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ· οἱ γάρ με ἐκ τῆς κώμης παῖδες, τῶν καὶ ὅδε ἦν, παιζοντες, σφέων αὐτῶν ἐστήσαντο βασιλέα· ἐδύκεον γάρ σφι εἶναι ἐσ τοῦτο ἐπιτηδεώτατος. οἱ μέν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπετέλεον· οὗτος δὲ ἀνηκούστεέ τε καὶ λόγον εἰχε οὐδένα,³⁸ ἐσ δὲ³⁹ ἔλαβε τὴν δίκην. εἰ ὅν δὴ τοῦδε εἴνεκα ἄξιός τει κακοῦ εἰμὶ, ὅδε τοι πάρειμ.”

μὸς, Aristophanes, Ach. 92. 94. 124. οὗτοι ἐκάλουν τοὺς σατράπας, δι' ὧν πάντα δι βασιλεὺς ἐπισκοπεῖ· ὡς βασιλέως ὅτα οἱ ἀτακούστα, δι' ὧν ἀκούει τὰ πραττόμενα ἐκάστῳ πανταχοῦ, Scholiast. The same metaphor is adopted in the laws of Peter the Great. *L.* ἐπίσκοπός τις, δι ἐφεωράτο τὰ πράγματα, Hesychius; εἰ δέ τις οἰεται ἔνα αἴρετδν εἶγαι διθαλμὸν βασιλεῖ, οὐκ διρθῶς οἰεται· διλίγα γάρ εἰς γ' ἀν ἵδοι καὶ εἰς ἀκούσειε· οὗτοι δὴ πολλὰ μὲν βασιλέως ὅτα, πολλοὶ δὲ διθαλμὸν νομίζονται, Xenophon, Cys. viii. 2. 11. 12. διθαλμὸς πολλοὺς οἱ μόναρχοι πιοῦσιν αὐτῶν, καὶ ὅτα, καὶ χείρας, καὶ πόδας, Aristotle, Pol. iii. 12., Stanley.

B.A. Esth. 1362. στρατιᾶς διθαλμὸν ἔμας, Pindar, O. vi. 26. The Germans call a minister “the king's right hand,” Schutz.

30. ἐσφέρειν] iii. 77. GR.

31. ὡς] i. e. ἤθελε, just as he chose.

32. εἰς] See p. 50. n. 5. ST.

33. μετείθη] first aorist passive of μεθίημ. M. G. G. 209. 1.

34. ὄργη] p. 35. n. 42. ST.

35. ἀνάρσια] & οὐκ ἦν τις ἄραιτο, Timaeus, L. P. p. 30. BL.

36. δὲ] namely. ST.

37. δὲ] “This boy has, as you say, suffered; yet I,” &c.

38. λ. εἰ. οὐδένα] οὐκ ἐφρόντιξε, Suidas. See p. 9. n. 12.

CXVI. Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυνάγεα ἐσῆει⁴⁰ ἀνάγνωσις αὐτοῦ· καὶ οἱ ὅ τε χαρακτὴρ⁴¹ τοῦ προσώπου προσφέρεσθαι ἐδόκεε ἐσ ἑωντὸν, καὶ ἡ ὑπόκρισις ἐλευθεριωτέρη⁴² εἶναι· ὅ τε χρόνος τῆς ἐκθέσιος τῇ ἡλικίῃ τοῦ παιδὸς ἐδόκεε συμβαίνειν. ἐκπλαγεὶς δὲ τούτοισι, ἐπὶ χρόνον⁴³ ἄφθονγος ἦν· μόγις δὲ δῆ κοτε ἀνενειχθεὶς,⁴⁴ εἶπε, θέλων ἐκπέμψαι τὸν Ἀρτεμβάρεα, ἵρα τὸν βουκόλον μοῦνον λαβὼν βασανίσῃ,⁴⁵ “Ἀρτέμιβαρε, ἔγῳ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὸν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρεα πέμπει τὸν δὲ Κῦρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυνάγεος. ἐπεὶ δὲ ὑπελέλειπτο ὁ βουκόλος μοῦνος, μουνωθέντα δὲ αὐτὸν εἴρετο ὁ Ἀστυνάγης, κόθεν λάβοι τὸν παῖδα καὶ τίς εἴη ὁ παραδούς; ὁ δὲ ἐξ ἑωντοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν ἔτι εἶναι παρ' ἑωντῷ. Ἀστυνάγης δέ μιν οὐκ εὖ βουλεύεσθαι⁴⁶ ἔφη, ἐπιθυμέοντα ἐσ ἀνάγκας⁴⁷ μεγάλας ἀπικνέεσθαι· ἀμα τε λέγων ταῦτα, ἐσήμαινε τοῖσι δορυφόροισι λαμβάνειν αὐτόν. ὁ δὲ ἀγόμενος ἐσ τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ἔόντα λόγον. ἀρχόμενος δὴ ἀπ' ἀρχῆς διεξῆει, τῇ ἀληθήῃ χρεώμενος, καὶ κατέβαινε⁴⁸ ἐσ λιτάς τε καὶ συγγνώμην ἑωντῷ κελεύων ἔχειν αὐτόν.

CXVII. Ἀστυνάγης δὲ, τοῦ μὲν βουκόλον τὴν ἀληθήην ἐκφήναντος, λόγον ἦδη καὶ ἐλάσσω ἐποιεέτο· Ἀρπάγω δὲ καὶ μεγάλως μεμφόμενος, καλέειν αὐτὸν τοὺς δορυφόρους ἐκέλευε. ὡς⁴⁹ δέ οἱ παρῆν ὁ Ἀρπαγος, εἴρετο μιν ὁ Ἀστυνάγης· “Ἀρπαγε, τέω⁵⁰ δὴ μύρω τὸν

39. ἐσ δ] on which account, ii. 116. VIG. ix. 2. 9. ST. M. G. G. 578. ἐσ αὐτὸ, Thucydides, i. 138.

40. ἐσῆει] ἐσῆλθε με λογισάμενον, vii. 46. W.

41. χαρακτὴρ] τῆς ὄψεως χαρακτῆρας, Diodorus, i. p. 58. SCHL.

42. ἐλευθεριωτέρη] ἡ κατὰ δούλον παῖδα. ST. Several incidents in the plot of Home's Douglas resemble this story. Lady Randolph is at first struck by the free answer and noble bearing of young Norval; and the examination of the old shepherd is very similar to that of the herdsman by Astyages. TR.

43. ἐπὶ χρόνον] for a while.

44. ἀνενειχθεῖς] See p. 51. n. 21.

45. βασανίσῃ] βασανίζειν is properly to try metals by the touch-stone, hence it comes to signify ἀνακρίνειν καὶ δοκιμάζειν καὶ ἐλέγχειν τὸ ἀληθὲς

διὰ λόγων, Etymol. M. SCHL.

46. εὖ βουλεύεσθαι] to act advisedly; καλῶς βουλεύεσθαι, Euripides, Sup. 259.

47. ἀνάγκας] straits; ἀγόμενος ἐσ τὰς ἀνάγκας, reduced to straits. It also means torture, as τὰ πρὸς τὰς ἀνάγκας ὅργανα, Polybius, xv. 28. W. Compare the following passages of Sophocles with this narrative; ἀγρούς σφι πέμψαι καπὶ ποιμῶν νομᾶς, Ε. R. 761. κλάνω δ' ἐρεῖς, 1152. οὐχ ὡς τάχος τις τοῦδε ἀποστρέψει χέρας; 1154. πόθεν λαβῶν—τὸν παῖδα, 1156—1162.

48. κατέβαινε] See p. 55. n. 71. This verb is understood again before κελεύων. S. cogunt me preces descendere in omnes, Virgil, Æ. v. 782.

49. ὡς] VIG. v. 3. 8.

50. τέω] Ionic for τίνι, M. G. G. 151. obs. 1.

παῖδα κατεχρήσαο,⁵¹ τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;” Ὁ δὲ “Αρπαγος, ὡς εἶδε τὸν βουκόλον ἔνδον ἔοντα, οὐ τρέπεται ἐπὶ ψευδέα ὄδον, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται· ἀλλὰ λέγει τάδε· “Ω βασιλεῦ, ἐπεὶ τε παρέλαβον τὸ παιδίον, ἐβούλευον σκοπῶν,⁵² ὅκως⁵³ σοὶ τε ποιήσω κατὰ νόον, καὶ ἐγὼ, πρὸς σὲ γενόμενος ἀναμάρτητος, μήτε θυγατρὶ τῇ σῇ μήτε αὐτῷ σοὶ εἴην αὐθέντης.⁵⁴ ποιέω δὴ ὡδε· καλέσας τὸν βουκόλον τόνδε, παραδίδωμι τὸ παιδίον, φὰς σέ τε εἴηντα τὸν κελευνούτα ἀποκτεῖναι αὐτό. καὶ λέγων τοῦτο γε, οὐκ ἐψευδόμην· σὺ γάρ ἐνετέλλεο οὕτω. παραδίδωμι μέντοι⁵⁵ τῷδε κατὰ τάδε, ἐντειλάμενος θεῖναι μιν ἐς ἑρῆμον οὗρος, καὶ παραμένοντα φυλάσσειν, ᾧχρι οὖν τελευτήσει· ἀπειλήσας παντοῖα τῷδε, ἵν μὴ τάδε ἐπιτελέα⁵⁶ ποιήσῃ. ἐπεὶ τε δὲ, ποιήσαντος τούτου τὰ κελευόμενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους, καὶ εἶδον δι' ἔκείνων, καὶ ἔθαψύ μιν. οὕτως ἔσχε, ὡς βασιλεῦ, περὶ τοῦ πρίγματος τούτου· καὶ τοιούτῳ μόρῳ ἐχρήσατο⁵⁷ ὁ παῖς.”

CXVIII. “Αρπαγος μὲν δὴ τὸν ιθὺν⁵⁸ ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων⁵⁹ τὸν οἱ ἐνείχεε⁶⁰ χόλον διὰ τὸ γεγονός, πρῶτα μὲν, κατάπερ⁶¹ ἥκουσε αὐτὸς πρὸς τοῦ βουκόλον τὸ πρῆγμα, πάλιν ἀπηγέτη τῷ ‘Αρπάγῳ’ μετὰ δὲ, ὡς οἱ ἐπαλιλόγητο,⁶² κατέβαινε λέγων, ὡς “ περιεστί τε ὁ παῖς, καὶ τὸ γεγονός ἔχει καλῶς. Τῷ τε γάρ

51. κατεχρήσαο] See notes on διαχρήσεσθαι, i. 110. and on ἐχρήσατο, below. The preposition quite alters the signification of the word, as in confidere, interficere.

52. σκοπῶν] This verb is often suppressed before ὅπως. B. 385.

53. ὅκως] ποιήσω, *I should act*; εἴην, *I might be*. VIG. vii. 10. 6. viii. 10. 1. ST.

54. αὐθέντης] from αὐτοέντης· δολέχειρ φονεὺς, Phrynicus; *the actual perpetrator of a murder*. Steph. Thes. L. G. 2421.

55. μέντοι] “Though I myself did not execute your orders, yet I fulfilled them by delivering the infant to this herdsman with strict injunctions,” &c. ST. See notes 79, p. 47. and 99, p. 58.

56. ἐπιτελέα] ὄρκον οὖν μοι τόνδε ἐπιτελέα ποιέοντι εἴη ἐπαύρασθαι βίου,

Hippocrates, Jur. IV.

57. ἐχρήσατο] The use of this verb somewhat resembles that of defungor in Latin; *egregia morte defuncti*, Q. Curtius, iii. 11. 9. *neque sua morte defunctus est*, Suetonius, i. 89. *multis casibus defuncta*, Q. C. iv. 4. 21. The conduct of Harpagus illustrates the moral of the fable of “the Lark and her young.”

58. ιθὺν] *straight forward*.

59. κρύπτων] *dissembling*.

60. ἐνείχεε] As Herodotus uses συμβάλλειν for συμβάλλω, i. 68. σινέομαι for σινομαι, v. 81. &c. so he might use ἐνεχέω for ἐνέχω. S.

61. κατάπερ] as: for καθ' ἀπερ; so κατὰ for καθ' δ, i. 208. ii. 6.

62. ἐπαλιλόγητο] πάλιν ἀλέλεκτο, understand τὸ πρῆγμα. This verb occurs in Appian, Mith. 14, B. C. iii. 35. S.

πεποιημένω, " ἔφη λέγων,⁶³ " ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῷ διαβεβλημένος οὐκ ἐν ἐλαφρῷ⁶⁴ ἐποιεύμην. ὡς ὅν τῆς τύχης εὗ μετεστεώσης, τοῦτο μὲν, τὸν σεωυτοῦ παῖδα ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δέ· σῶστρα⁶⁵ γὰρ τοῦ παιδὸς μέλλω θύειν, τοῖσι θεῶν τιμὴ αὕτη προσκέεται· παρίσθι μοι ἐπὶ⁶⁶ δεῖπνον."

CXIX. "Αρπαγος μὲν, ὡς ἥκουσε ταῦτα, προσκυνήσας, καὶ μεγάλα ποιησάμενος, ὅτι τε ἡ ἀμαρτύρας οἱ ἐσ δέον ἐγεγόνεε, καὶ ὅτι ἐπὶ τύχησι χρηστῆσι ἐπὶ δεῖπνον κέκλητο, ἥτε ἐσ τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχίστην,⁶⁷ ἦν γάρ οἱ παῖς εἰς μοῦνος, ἔτεα τρία καὶ δέκα κου μάλιστα γεγονός, τοῦτον ἐκπέμπει, ἴέναι τε κελεύων ἐσ Ἀστυάγεος καὶ ποιέειν ὅ τι ἀν ἐκεῖνος κελεύῃ. αὐτὸς δὲ, περιχαρής ἐών, φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὡς οἱ ἀπίκετο ὁ Ἀρπάγου παῖς, σφάξας⁶⁸ αὐτὸν, καὶ κατὰ μέλεα⁶⁹ διελῶν, τὰ μὲν ὕπητησε, τὰ δὲ ἔψησε τῶν κρεῶν εὔτυκτα⁷⁰ δὲ ποιησάμενος, εἶχε ἑτοῖμα.⁷¹ ἐπει τε δὲ, τῆς ὥρης γινομένης τοῦ δείπνου, παρῆσαν οἵ τε ἄλλοι ἔστιμονες καὶ ὁ Ἀρπαγος, τοῖσι μὲν ἄλλοισι καὶ αὐτῷ

63. ἔφη λέγων] he proceeded to say. i. 125. v. 36. 49. ST. M. G. G. 558.

64. ἐν ἐλαφρῷ] i. e. ἐλαφρῶς. οὐκ ἐν ἐλαφρῷ τὸ πρᾶγμα ἐποιήσατο, Dio Cass., xxxix. p. 114. lviii. p. 714. W.

65. σῶστρα] iv. 9. acknowledgements for the preservation. Other verbal nouns ending in *tron* have a like meaning. *ἰατρῷ* μὲν, *σῶστρᾳ* τῷ δὲ παιδεύοντι, δίδακτρᾳ (Theocritus, viii. 86.) καὶ τῷ φέροντι, κύμιστρᾳ (Æschylus, Ag. 938.) καὶ τῷ μηνύσαντι, μήνιτρᾳ (Thucydides, vi. 27.) καὶ τροφεῖ, θρέπτρᾳ (Homer, Il. P. 302.) Pollux, vi. 186. BL.

66. ἐπὶ] to.

67. τὴν ταχίστην] κατὰ βάδισιν understood, or ὁδὸν, which Xenophon supplies, An. i. 2. 20. SCH. B. 33. See p. 64. n. 64.

68. σφάξας] τὰ βρέφη, σφαγὰς, ὅπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας, Æschylus, Ag. 1065. ξένια δύσθεος Ἀτρέως, προβύμως μᾶλλον ἢ φίλως, πατρὶ τῷ μῷ, κρεουργὸν ἡμαρ εὐθύμως ἄγειν δοκῶν, παρέσχε δάιτα παιδείων κρεῶν, τὰ μὲν ποδόηρη καὶ χερῶν ἄκρους κτένας ἔνθρυπτ' ἀνευθεν ἀνδρα-

κὰς καθήμενος ἔσημα δ' αὐτῶν αὐτίκ' ἀγνοίᾳ λαβῶν, ἔσθει, 1580. BL. "Your mother means to feast with me; I will grind your bones to dust, And with your blood and it, I'll make a paste; And of the paste a coffin I will rear, And make two pasties of your shameful heads; And bid your dam swallow her own increase. This is the feast that I have bid her to; And this the banquet she shall surfeit on."—"There they are both, baked in that pye; Whereof their mother daintily bath fed, Eating the flesh that she herself hath bred." Titus Andronicus, v. 2. and 3. TR.

69. κατὰ μέλεα] limb from limb. ὔδατος πυρὶ ζέοσαν ἀμφὶ ἄκμαν, μαχαίρῃ τάμον κατὰ μέλη, τραπέζαισι τ' ἄμφι δεύτατα κρεῶν σέθεν διεδάσαντο, καὶ φάγον, Pindar, Ol. i. 77.

70. εὔτυκτα] ἑτοῖμα, βράδια, εἰργασμένα, GL. καλῶς κατεσκευασμένα, Suidas. W.

71. ἑτοῖμα] καταδήσας τὰς λάρνακας εἶχε ἑτοῖμας, iii. 123. W. κατειργασμένου τούτου καὶ ἔντος ἑτοῖμου, i. 123. S.

Αστυάγει παρετιθέατο⁷² τρύπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρπάγῳ δὲ, τοῦ παιδὸς τοῦ ἑωυτοῦ, πλὴν κεφαλῆς τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τύλλα πάντα· ταῦτα δὲ χωρὶς ἔκειτο, ἐπὶ κανέω κατακεκαλυμμένα. ὡς δὲ τῷ Ἀρπάγῳ ἐδόκεε ἄλις ἔχειν τῆς βορῆς,⁷³ Αστυάγης εἴρετο μιν, εἰ ήσθείη τι τῇ θοίη. φαμένου δὲ Ἀρπάγου καὶ κίρτα ἡσθῆται, παρέφερον, τοῖσι προσέκειτο, τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τὸν πόδα. Ἀρπαγον δὲ ἐκέλευν προστάντες ἀποκαλύπτειν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἀρπαγος, καὶ ἀποκαλύπτων, ὥρᾳ τοῦ παιδὸς τὰ λείματα· ἵδων δὲ, οὐ τε⁷⁴ ἐξεπλάγη, ἐντὸς τε ἑωυτοῦ γίνεται.⁷⁵ εἴρετο δὲ αὐτὸν ὁ Αστυάγης, εἰ γιγάσκοι, ὅτεν θηρίου κρέα βεβρώκοι. οἱ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν⁷⁶ εἶναι πᾶν τὸ ἄν βασιλεὺς⁷⁷ ἕρδη. τούτοισι δὲ ἀμειψάμενος, καὶ ἀγαλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἥσε ἐς τὰ οἰκία. ἐνθεῦτεν δὲ ἔμελλε, ὡς ἔγὼ δοκέω, ἀλίσας θάψειν τὰ πάντα.

CXX. Ἀρπάγῳ μὲν Αστυάγης δίκην ταύτην ἐπέθηκε. Κύρου δὲ πέρι βουλεύων, ἐκάλεε τοὺς αὐτοὺς τῶν μάγων, οἵ το δὲνύπτιον οἱ ταύτης ἔκριναν. ἀπικομένους δὲ εἴρετο ὁ Αστυάγης, τῇ ἔκρινάρ οἱ

72. παρετιθέατο] τράπεζαν ἐπιπλέην ἀγαθῶν πάντων παραθέντες, vi. 139. W. παρέθηκαν αὐτῷ μόνῳ, καὶ αὐτοῖς καθ' ἑαυτούς, καὶ τοῖς Αἰγυπτίοις τοῖς συνδειπνοῦσι μετ' αὐτῷ καθ' ἑαυτούς, LXX. Gen. xlili. 32.

73. τῆς βορῆς] of the food. Such genitive cases may be construed by "with regard to;" and serve to restrict, and render more definite, the general notion conveyed by an adjective, or adverb, preceding. ST. καλῶς ἔχοντας μέθης, v. 20. M. G. 315. 1.

74. οὐ τε] οὐ τε ἐκείνος κατενήστη, τό τε μαντεῖον οὐκ ἐδήλου, Thucydides, i. 126. μή τε —, πάντες τε, 141.

75. ἐντὸς ἐ. γίνεται] retains his self-possession. vii. 47. ἔνδον γενοῦ χαρᾶ δὲ μή ἀπλαγῆς φρένας, Aeschylus, Ch. 227. For the pronoun Euripides uses σῶν φρενῶν, Her. 709. The contrary is expressed by ἔξω ἑωτοῦ γίνεσθαι. tu fac, apud te ut sies, Terence, And. ii. 4. 5. BL.

76. ἀρεστὸν] δ δὲ την γνώμην οὐδαμῶς ἡλλουώθη τῇ θέᾳ, πᾶν εἰρηκὼς ἀρεστὸν ὑπάρχειν αὐτῷ τὸ δοκοῦν τῷ

Herod.

βασιλεῖ, Choricius, Or. in Proc. Gaz. 31. quidquid dicunt, laudo: imperavi egomet mihi, omnia assentari, Terence, Eun. ii. 2. 20. W.

77. βασιλεὺς] Seneca fancies Harpagus had given advice to Astyages, quo offensus, liberos illi epulando apposuit, et subinde quæsiit, an placeret conditura: deinde, ut satis illum plenum malis suis vidiit, afferri capita illorum jussit, et, quomodo esset acceptus, interrogavit: non defuerunt misero verba; non os concurrerit: "apud regem," inquit, "omnis cœna jucunda est," de Ir. iii. 15. the preceding chapter refers to the servility of Prexaspes, iii. 34. When Edgar, king of England, had killed Ethelwold in the forest of Harewood; the son of that nobleman came shortly afterwards to the spot. On which the king, showing him his father's corpse, enquired what he thought of the game: the young man coolly replied, that nothing, which pleased the king, could displease him, William of Malmesbury. Ant. Eccl. Glast. L.

τὴν ὄψιν. οἱ δὲ κατὰ ταυτὰ εἶπαν,⁷⁸ λέγοντες, ὡς βασιλεῦσαι χρῆν τὸν παῖδα, εἰ ἐπέζωσε καὶ μὴ ἀπέθανε πρότερον. ὁ δὲ ἀμείβεται αὐτὸὺς τοῖσδε· “Ἐστι τε ὁ παῖς, καὶ περίεστι· καὶ μιν, ἐπ’ ἄγροῦ διαιτώμενον, οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὅσα περ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέωσε ποιήσας;⁷⁹ καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἀγγελιηφόρους καὶ τὰ λοιπὰ πάντα διατάξας εἶχε.⁸⁰ καὶ νῦν ἐσ τί ὑμῖν ταῦτα φαίνεται φέρειν; ”⁸¹ Εἶπαν οἱ μάγοι· “Εἰ μὲν περίεστι τε, καὶ ἔβασιλευσε ὁ παῖς μὴ ἐκ προτοίης⁸² τινὸς, θάρσει τε τούτου εἴνεκα καὶ θυμὸν ἔχε ἀγαθόν· οὐ γὰρ ἔτι τὸ δεύτερον ἄρξει. παρὰ σμικρὰ⁸³ γὰρ καὶ τῶν λογίων ὑμῖν ἔνια κεχώρηκε· καὶ τά γε τῶν ὀνειράτων ἔχόμενα,⁸⁴ τελέως ἐσ ἀσθενὲς ἔρχεται.”⁸⁵ Ἀμείβεται Ἀστυάγης τοῖσδε· “Καὶ αὐτὸς, ὡς μάγοι, ταύτη πλεῖστος γνώμην⁸⁶ εἰμὶ, βασιλέος ὀνομασθέντος τοῦ παιδὸς, ἔζηκειν τε τὸν ὄνειρον, καὶ μοι τὸν παῖδα τοῦτον εἶναι δεινὸν οὐδὲν ἔτι. ὅμως μέν γέ τοι συμβούλευσατέ μοι, εὖ περισκεψύμενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἴκῳ τε τῷ ἐμῷ καὶ ὑμῖν.” Εἶπαν πρὸς ταῦτα οἱ μάγοι· “Ω βασιλεῦ, καὶ αὐτοῖσι ὑμῖν περὶ πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν τὴν σήν. κείνως μὲν γὰρ ἀλλοτριοῦται, ἐσ τὸν παῖδα τοῦτον περιύοστα,⁸⁷ ἔόντα Πέρσην· καὶ ἡμεῖς, ἔόντες Μῆδοι, δουλούμεθά τε, καὶ λόγου οὐδενὸς⁸⁸ γινόμεθα πρὸς Περσέων, ἔόντες

78. εἶπαν] M. G. G. 188. obs. 7.

79. ἐτ. ποιήσας] ἐποίησε τελείως. ST.

80. διατάξας εἶχε] See p. 15. n. 95. p. 23. n. 87. M. G. G. 559. b.

81. φέρειν] to tend.

82. ἐπ’ προνόης] ἀπὸ παρασκευῆς, Thucydides, i. 133. ex industria, ex composito, Livy, i. 9. dedita opera, ii. 29.

83. σμικρὰ] Such was the Harpy's prediction, “*vos dirafames, nostraque injuria cœdis, ambesas subiget malis absumere mensas,*” Virgil, A. iii. 256. and that of Anchises, “*te, nate, fames ignota ad litora vectum accisis coget dapibus consumere mensas,*” vii. 124. of which Helenus says, “*nec tu mensarum morsus horresce fuluros: futu viam invenient,*” iii. 394. what this way was, is shown, A. vii. 197, &c.

84. τὰ—ἔχόμενα] things connected with or relating to. i. 193. iii. 25. v. 49. viii. 142. πλησίον, ἐγγυτάτω, ἐγγίζοντα, Hesychius. τὰ ἔχόμενα τῆς

σωτηρίας, Hebrews, vi. 9. SCHL. Wesselink considers the participle to be redundant in the above passages. S.

85. ἔρχεται] come to an end; ἔξερχεται, vi. 82. 107. ἔζηκει, just below. The three phrases παρὰ σμικρὰ κεχώρηκε, ἐσ ἀσθενὲς ἔρχεται, and ἀποσκήψαντος ἐσ φλαῦρον, are equivalent. S.

86. γνώμην] governed by κατὰ understood, has the same meaning as the dative; ταῦτη καὶ μᾶλλον τῇ γνώμῃ πλεῖστός εἰμι, vii. 220. S. See p. 4. n. 32. p. 35. n. 45.

87. περιύοστα] devolving. Sovereignty or command is said ἐσ τινα περιέναι, ii. 120. περιελθεῖν, i. 7. 187. iii. 65. 140. vi. 111. περιχωρέειν, i. 210. περικειν, Xenophon, Cyr. iv. 6. 6. V. περιτίθεσθαι, περιβάλλεσθαι i. 129.

88. λόγου οὐδενὸς] λ. οὐδ. μεγάλου, iii. 139. λ. σμικροῦ, iii. 4. Sophocles, Θ. C. 1163. See p. 69. n. 38.

ξεῖνοι· σέο δ' ἐνεστεῶτος⁸⁹ βασιλέος, ἔόντος πολιώτεω, καὶ ἄρχομεν τὸ μέρος, καὶ τιμᾶς πρὸς σέο μεγάλας ἔχομεν. οὕτω ὡν πάντως ἡμῖν σέο τε καὶ τῆς ἀρχῆς προυπτέον ἐστὶ, καὶ τὸν, εἰ φοβερόν τι ἐωρῶμεν, πᾶν ἄν σοι προεφράζομεν. νῦν δὲ, ἀποσκίψαντος τοῦ ἐνυπνίου ἐς φλαῦρον, αὐτοὶ τε θαρσέομεν, καὶ σοὶ ἔτερα τοιαῦτα⁹⁰ παρακελευόμεθα· τὸν δὲ παῖδα τοῦτον ἐξ ὀφθαλμῶν⁹¹ ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γειναμένους.”⁹²

CXXI. Ἀκούσας ταῦτα, ὁ Ἀστυάγης ἐχάρη τε, καὶ, καλέσας τὸν Κύρον, ἔλεγέ οἱ τάδε: “Ὤ παῖ, σὲ γὰρ⁹³ ἔγὼ δι' ὅψιν ὄνείρου οὐ τελέην⁹⁴ ἡδίκεον, τῇ σεωντοῦ δὲ μοίρῃ περίεις· νῦν ὡν ἵθι χαίρων ἐς Πέρσας· πομποὺς⁹⁵ δ' ἔγὼ ἄμα πέμψω. ἐλθὼν δὲ ἐκεῖ,⁹⁶ πατέρα τε καὶ μητέρα εὑρήσεις, οὐ κατὰ⁹⁷ Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναικαντοῦ.”

CXXII. Ταῦτα εἶπας, ὁ Ἀστυάγης ἀποπέμπει τὸν Κύρον. νοστήσαντα δέ μιν ἐς τοῦ Καμβύσεω τὰ οἰκία⁹⁸ ἐδέξαντο οἱ γεινάμενοι· καὶ δεξάμενοι, ὡς ἐπύθοντο, μεγάλως ἀσπάζοντο,⁹⁹ οἵα δὴ ἐπιστάμενοι¹⁰⁰ αὐτίκα τότε τελευτῆσαι, ἰστόρεόν τε, ὅτεῳ τρόπῳ περιγένοιτο. ὁ δέ σφι ἔλεγε, φὰς¹ πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι² πλεῖστον, κατ' ὑδὸν δὲ πυθέσθαι πᾶσαν τὴν ἐωντοῦ πάθην.

89. ἐνεστεῶτος] Either understand τῷ θρόνῳ, V. or take it as synonymous with κατεστεῶτος, i. e. ἔντος. S.

90. ἔτερα τοιαῦτα] the like; or, adverbially, likewise; i. 191. iii. 79. WY.

91. ἐξ ὀφθαλμῶν] out of sight.

92. τοὺς γειναμένους] i. 122. i. e. τοὺς γονέας, or τοὺς τοκέας, i. 122. participles, with the article, being used as substantives. M. G. G. 570.

93. σὲ γὰρ] i. 124. Homer, Il. H. 327. WY. See p. 17. n. 39. This construction occurs in Latin; *Mercuri, nam te*, Horace, iii Od. xi. 1. *sed enim audierat, id metuens*, Virgil, A.E. i. 23. Steger here understands a preceding clause to the following effect: δίκαιος τοι εἴμι ἀπὸ τοῦ νῦν γε εὖ σε ποιεῖν.

94. οὐ τελέηρ] which came to nothing.

95. πομποὺς] guides; δόηγοὺς, Hesychius. Aeschylus, P. 632. Ag. 122. 290. Ch. 141. Sophocles, O. C. 70. BL.

96. ἐκεῖ] there, used for ἐκεῖσε, thither; τοὺς ἐκεῖ καταπεφευγότας, Thucydides, iii. 71. ἐκεῖ ἀπελθεῖν, St. Matthew, ii. 22. SCHL.

97. οὐ κατὰ] not at all after the fashion of, of a very different stamp from; οὐχ ἐμοίους, Hesychius. ποταμοὶ οὐ κατὰ τὸν Νεῖλον ἔοντες μεγάθεα, ii. 10. iv. 95. οὐ κατὰ τοὺς ἄλλους βαρβάρους πολιτεύοντες, Attian, Al. iii. 27. 10. SCHL. BL. M. G. G. 581. b.

98. οἰκία] B. 197.

99. ἀσπάζοντο] ἡγάπων, ἐφιλοφρονοῦντο, Suidas. τῶν φίλων τοὺς προθυμοτάτους μάλιστα ἡσπάζετο, Xenophon, Ag. xi. 3. SCHL.

100. ἐπιστάμενοι] οἴδμενοι, Hesychius. Sophocles, Aj. 281. See p. 7. n. 90.

1. ἔλεγε, φὰς] ἔφη λέγων, i. 118. S.

2. ἡμαρτηκέναι] δόξης or γνάμης being understood; ην ἔγὼ γν. μὴ ἀμάρτω, i. 207. εἰ τις μὴ οἴεται —, γν. ἡμαρτάνει, καὶ οὐκ αἰσθάνεται, &c.

ἐπίστασθαι μὲν γὰρ, ὡς βουκόλου τοῦ Ἀστυάγεος εἰη παῖς· ἀπὸ δὲ τῆς κεῖθεν ὁδοῦ³ τὸν πάντα λόγον τῶν πομπῶν πυθέσθαι. τριφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ βουκόλου γυναικός. οἵτε τε ταύτην αἰνέων⁴ διὰ παντὸς,⁵ ἦν τέ οἱ ἐν τῷ λόγῳ τὰ πάντα⁶ ἡ Κυρώ. οἱ δὲ τοκεές, παραλαβύντες τὸ οὖνομα τοῦτο, ἵνα θειοτέρως δοκέη τοῖσι Πέρσῃσι περιεῖναι σφι ὁ παῖς, κατέβαλλον φάτιν, ὡς ἐκκείμενον Κύρου κύων⁷ ἔξεθρεψε. ἐνθεῦτεν μὲν ἡ φάτις αὐτῇ κεχωρίκεε.

CXIII. Κύρῳ δὲ ἀνδρευμένῳ, καὶ ἐόντι τῶν ἡλίκων ἀνδρειότάτῳ καὶ προσφιλεστάτῳ, προσέκειτο⁸ ὁ "Αρπαγος, δῶρα πέμπων, τίσασθαι Ἀστυάγεα ἐπιθυμέων. ἀπ' ἐωսτοῦ γὰρ, ἐόντος ἰδιώτεω, οὐκ ἐνεώρα τιμωρίην ἐσομένην ἐς Ἀστυάγεα· Κύρον δὲ, ὥρεων ἐπιτρεφόμενον,⁹ ἐποιέετο¹⁰ σύμμαχον, τὰς πάθας τὰς Κύρου τῇσι ἐωστοῦ ὁμοιόμενος· πρὸ δ' ἔτι τούτου τάδε οἱ κατέργαστο· ἐόντος τοῦ Ἀστυάγεος πικροῦ¹¹ ἐς τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ ὁ "Αρπαγος τῶν πρώτων Μήδων, ἀγέπειθε, ὡς χρὴ, Κύρον προστησαμένους, τὸν Ἀστυάγεα παῦσαι τῆς βασιληῆς. κατειργασμένου δέ οἱ τούτου, καὶ ἐόντος ἐτοίμου,¹² οὗτῳ δὴ τῷ Κύρῳ, διαιτωμένῳ ἐν Πέρσῃ, βουλόμενος ὁ "Αρπαγος δηλῶσαι τὴν ἐιστοῦ γιώμην, ἄλλως¹³

Thucydides, i. 33. δ. ἀμαρτίᾳ, Th. i. 32.

3. ἀπὸ—οδοῦ] i. e. ἀφ' οὗ δὲ τὴν ἐκεῖθεν ὁδὸν διανέστει. ST.

4. οἵτε—αἰνέων] he went on praising. M. G. G. 559. c. See p. 10. n. 31. p. 55. n. 71. p. 70. n. 48.

5. διὰ παντὸς] χρόνου understood; for ever, Hermann, VIG. iii. 10. 4.

6. τὰ πάντα] every thing, all in all, Hermann, VIG. iii. 10. 4. M. G. G. 438. 5.

7. κύων] A story somewhat similar was told with respect to Romulus and Remus being suckled by a she wolf: *sunt qui Larentiam "lupam" vocatam putent; inde locum fabulae ac miraculo datum*, Livy, i. 4.

8. προσέκειτο] προσωρέγετο, προσέφερτο, vii. 6. πρὸς, in composition, to mark with more precision the direction of an object, governs the dative; out of composition, the accusative. M. G. G. 394. b.

9. ἐπιτρεφόμενον] τιμωρὸν is understood from the preceding noun τιμωρίην; growing up as his avenger. Aristodemus wished to put to death

the sons of the citizens he had slain, οὐ μικρὸν αὐτῷ δέος ἐπιτρέφεσθαι νομίσας, Dionysius H., A. R. vii. p. 424. ὑποτρέφεσθαι is more usual, iv. p. 173. Charo was requested to leave his son, οὐτος αὐτός γε τῇ πόλει καὶ τοῖς φίλοις τιμωρὸς ὑποτρέφοιτο περιστώθεις καὶ διαφυγὴν τοὺς τυράννους, Plutarch, Pel. p. 282. ε. de G. Soc. p. 595. c. W.Y. ἐκτρέφεσθαι is also used, παισὶ δ' Ἀργείων λέγω, πορθῆσεθ' ἡβῆσαντες Ισημενοῦ πόλιν, πατέρων θανόντων ἐκδικάζοντες φόνον· πικροὶ γὰρ αὐτοῖς ἤστ' ἐκτεθραμμένοι, σκύμνοι λεόντων, πόλεος ἐκπορθήτορες, Euripides, Sup. 1219.

10. ἐποιέετο] tried or wanted to make. The imperfect often denotes an attempt or a wish; as ἐμισθυῦτο, i. 68. ὀνέοντο, i. 69. κατέβαλλον, i. 122. &c. ST.

11. πικροῦ] He is said to have lost his kingdom διὰ τὴν πικρότητα, i. 130. W.

12. ἐτοίμου] ἐ. τοῦ γε ἐνθάδε ἐόντος, i. 124. W. See p. 72. n. 71.

13. ἄλλως] A passage almost the same as this, word for word, occurs v.

μὲν οὐδαμῶς εἰχε, ἄτε τῶν ὁδῶν φυλασσομένων· ὁ δὲ ἐπιτεχνᾶται τοιόνδε· λαγὸν¹⁴ μηχανησάμενος, καὶ ἀνασχίσας τούτου τὴν γαστέρα, καὶ οὐδὲν ἀποτίλας,¹⁵ ὡς δὲ εἰχε, οὕτω ἐσέθηκε βιβλίον, γράψας τά οἱ ἑδύκες· ἀπορράψας δὲ τοῦ λαγοῦ τὴν γαστέρα, καὶ δίκτυα δοὺς, ἄτε θηρευτῆ, τῶν οἰκετέων τῷ πιστοτάτῳ, ἀπέστειλε ἐς τοὺς Πέρσας· ἐντειλάμενός οἱ ἀπὸ γλώσσης,¹⁶ διδύντα τὸν λαγὸν Κύρῳ ἐπειπεῖν, αὐτοχειρίῃ μιν διελεῖν καὶ μηδένα οἱ ταῦτα ποιεῦντι παρεῖναι.

CXXIV. Ταῦτα δὲ δὴ ᾧν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εὑρὼν δὲ ἐν αὐτῷ τὸ βιβλίον ἐνεὸν, λαβὼν ἐπελέγετο. τὰ δὲ γράμματα ἔλεγε τάδε· “Ω παῖ Καρβύσεω, σὲ γὰρ¹⁷ θεοὶ ἐπορέωσι· οὐ γὰρ ἂν κοτε ἐς τοσοῦτον τύχης ἀπίκευ· σύ νυν¹⁸ Ἀστυάγεα τὸν σεωυτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προθυμίην τέθνηκας¹⁹ τὸ δὲ κατὰ θεούς τε καὶ ἐμὲ περίεις. τά σε καὶ πάλαι δοκέω πάντα ἐκμεμαθηκέναι, σέο τε αὐτοῦ πέρι ὡς ἐπρίχθη, καὶ οἴα ἐγὼ ὑπὸ Ἀστυάγεος πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκόλῳ. σύ νυν, ἵν βούλῃ ἐμοὶ πείθεσθαι, τῆσπερ Ἀστυάγης ἄρχει χώρης, ταύτης ἀπύσης ἄρξεις. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι, στρατηλάτεε ἐπὶ Μήδους. καὶ ἦν τε ἐγὼ ὑπὸ Ἀστυάγεος ἀποδεχθῶ²⁰ στρατηγὸς ἀντία σεῦ, ἔστι²¹ τοι τὰ σὺ βούλεαι, ἵν τε τῶν τις δοκίμων ἄλλος Μήδων. πρῶτοι

35. where our author relates a method adopted by Histiaeus on a like occasion; in vii. 239. he mentions a different contrivance by which Demaratus eluded the vigilance of these guards—τῶν ὁδοφυλάκων.

14. λαγὸν] ἔστι τὸ μὲν Ἱακὸν λαγὸς· τὸ δὲ λαγώς Ἀττικόν λέγοντι δὲ καὶ Ἀττικὸν λαγὸς, ὡς Σοφοκλῆς. λαγῶν δὲ λέγεται κρέα, Tryphon in Athenaeus, ix. 62. W.

15. οὐδὲν ἀποτίλας] not tearing off any of the fur. W.

16. ἀπὸ γλώσσης] by word of mouth; ηκούτες ἐς τὰς Ἀθήνας, ὅσα ἀπὸ γλώσσης ἐρητο ἀντοῖς εἶπον, Thucydides, vii. 10. BL.

17. γὰρ] since, refers to τίσαι which follows (see p. 17. n. 39.); the next γὰρ, for, to ἐπορέωσι; the third, to φονέα. Hermann renders it “for I address thee, whom, &c.” VIG.

viii. 3. 4. Steger supplies σὺ οὖσ τε εἰ τίσασθαι Ἀστυάγην, σὲ γὰρ, &c. but to me neither of the latter explanations appears satisfactory.

18. νυν] σύ νυν διάφερε τῶν κακῶν, Euripides, Or. 245. πιθοῦ νυν, 1100. H. i. 8 or 5.

19. τέθνηκας] ἀπέθανες ἀν would have been more correct: but the use of the perfect, and of the word φονέα just before, is better calculated to excite revenge in the breast of Cyrus. ST.

20. ἀποδεχθῶ] Δαρεῖος Κύρον στρατηγὸν ἀπέδειξε, Xenophon, An. i. 1. 1.

21. ἔστι] for ἔσται, because the plans of Harpagus were so well laid, and in such a state of forwardness. ἔστι and εἰσι are used in a similar sense, i. 126. GR. See p. 64. n. 60.

γάρ οὗτοι ἀποστάντες ἀπ' ἐκείνου, καὶ γενόμενοι πρὸς σέο,²² Ἀστυ-
άγεα καταιρέειν πειρήσονται. ὡς ὦν ἐτοίμου τοῦ γε ἐνθάδε ἔόντος,
ποίεε ταῦτα, καὶ ποίεε κατὰ τάχος.”²³

CXXV. Ἐκούσας ταῦτα, ὁ Κῦρος ἐφρόντιζε, ὅτεψ τρόπῳ σοφω-
τάψ Πέρσας ἀναπείσει ἀπίστασθαι· φροντίζων δὲ, εὐρίσκεται ταῦτα
καιριώτατα εἶναι· ἐποίεε δὴ τάδε· γράψας ἐς βιβλίον τὰ ἐβούλετο,
ἄλιην²⁴ τῶν Περσέων ἐποίησατο· μετὰ δὲ, ἀναπτύξας²⁵ τὸ βιβλίον
καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγεα μιν στρατηγὸν Περσέων ἀπο-
δεικνύναι. “Νῦν,” ἔφη τε λέγων, “ὦ Πέρσαι, προαγορεύω ὑμῖν,
παρεῖναι ἔκαστον ἔχοντα δρέπανον.” Κῦρος μὲν ταῦτα πρυηγό-
ρευσε.

CXXVI. Ως δὲ παρῆσαν ἄπαντες ἔχοντες τὸ προειρημένον, ἐν-
θαῦτα ὁ Κῦρος· ἦν γάρ τις χῶρος τῆς Περσικῆς ἀκανθώδης ὅσον τε
ἐπὶ ὀκτωκαΐδεκα σταδίους ἦ εἴκοσι πάντη;²⁶ τοῦτόν σφι τὸν χῶρον
προεῖπε ἐξημερῶσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν
προκείμενον ἄεθλον, δεύτερά σφι προεῖπε, ἐς τὴν ὑστεραίην παρεῖναι
λελουμένους. ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνιας καὶ τὰ
βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συνιαλίσας²⁷ ἐς τωντὸ, ἔθυε, καὶ
παρεσκεύαζε, ὡς δεξόμενος²⁸ τῶν Περσέων τὸν στρατόν· πρὸς δὲ,
οἵνῳ τε καὶ σιτίοισι ὡς ἐπιτηδεωτάτοισι. ἀπικομένους δὲ τῇ ὑστεραίῃ
τοὺς Πέρσας, κατακλίνας²⁹ ἐς λειμῶνα, εὐώχεε. ἐπεὶ τε δὲ ἀπὸ
δείπνου ἥσαν,³⁰ εἰρετό σφεας ὁ Κῦρος, κότερα τὰ τῇ προτεραιή εἶχον,

22. πρὸς σέο] on thy side. M. G. G.
590. 6. a.

23. τάχος] ὁ ποιεῖς, ποίησον τά-
χιον, St. John, xiii. 27.

24. ἄλιην] ἄθροισιν, ἄγερσιν, ἀγο-
ρῆν. S. See p. 36. n. 56.

25. ἀναπτύξας] unrolling. The
oriental books resembled our charts
or maps on rollers: hence the words
“roll” and “volume” are derived;
and ἐν ταῖς βιβλιοθήκαις, LXX. Ezra,
vi. 1., according to the English ver-
sion, is “in the house of rolls.” ἀνα-
πτύξας, and πτύξας, τὸ βιβλίον—oc-
cur in St. Luke, iv. 18. 20. SCHL.

26. πάντη] every way, i. e. square.
ἱρὸν δύο σταδίων πάντη, ἐδὺ τετράγω-
νον, i. 181. ἡ ἄστυρα ἔκατὸν πηχέων
ἔστι πάντη, ii. 168. S.

27. συνιαλίσας] ἀλίσας· συνιαθρόίσας,
συναγαγάνων, Hesychius. πάντας εἰς ἐν
ἀλίσας, Euripides, Her. 404. E. See

p. 36. n. 56.

28. δεξόμενος] παρασκευασάμενος
δείπνου μεγαλοπρεπὲς, ἐδέκετο τοὺς
Πέρσας· ὡς δὲ ἀπὸ δείπνου ἐγένοντο, v.
18. vii. 119. W.

29. κατακλίνας] κελεύσας τοὺς ὅχ-
λους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους, St.
Matthew, xiv. 19. ἐκέλευσε τοὺς ὅχλους
ἀναπεσεῖν ἐπὶ τῷ γῆν, xv. 35. ἐπέτα-
ξεν αὐτοῖς [τοῖς μαθηταῖς] ἀνακλῖναι
πάντας ἐπὶ τῷ χλωρῷ χόρτῳ, St. Mark,
vi. 39. ἐπει πρὸς τοὺς μαθητὰς αὐτοῦ·
“κατακλίνατε αὐτούς·” καὶ ἀνέκλιναν
ἄπαντας, St. Luke, ix. 14. 15. ἐπει δ
Ἰησοῦς· “ποιήσατε τοὺς ἀνθρώπους
ἀναπεσεῖν.” ἦν δὲ χόρτος πολὺς ἐν τῷ
τόπῳ, St. John, vi. 10.

30. ἀπὸ δείπνου ἥσαν] i. e. ἐπαύ-
σαντο δειπνοῦντες. ST. M. G. G.
573. i. 133. γενέσθαι ἀ. δ. ii. 78. v. 18.
vi. 129.

ἢ τὰ παρεόντα σφι εἴη αἰρετώτερα. οἱ δὲ ἔφασαν, πολλὸν εἶναι αὐτῶν τὸ μέσον.³¹ τὴν μὲν γὰρ προτέρην ὥμερην πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρεοῦσαν πάντα ἀγαθά. παραλαβὼν δὲ τοῦτο τὸ ἔπος, ὁ Κῦρος παρεγύμνου³² τὸν πάντα λόγον, λέγων· “Ανδρες Πέρσαι, οὕτω ὑμῖν ἔχει· βουλομένοισι μὲν ἐμέο³³ πείθεσθαι ἔστι τάδε τε καὶ ἄλλα μυρία³⁴ ἀγαθὰ, οὐδέτε πόνον δουλοπρεπέα ἔχουσι· μὴ βουλομένοισι δὲ ἐμέο πείθεσθαι εἰσι ὑμῖν πόνοι τῷ χθιζῷ³⁵ παραπλήσιοι ἀναρίθμητοι. νῦν ὅν, ἐμέο πειθόμενοι, γίνεσθε ἐλεύθεροι. αὐτός τε γὰρ δοκέω θείη τύχῃ γεγονὼς³⁶ τάδε³⁷ ἐς χεῖρας ἥγεσθαι,³⁸ καὶ ὑμέας ἥγημαι ἄνδρας Μήδων εἶναι οὐ φαυλοτέρους οὕτε τἄλλα οὕτε τὰ πολέμια. ὡς ὅν ἔχόντων³⁹ ὁδε, ἀπίστασθε ἀπ' Ἀστυάγεος τὴν ταχίστην.”⁴⁰

CXXVII. Πέρσαι μέν νυν, προστάτεω ἐπιλαβόμενοι, ἀσμενοι ἐλευθεροῦντο, καὶ πάλαι δεινὸν ποιεύμενοι ὑπὸ Μήδων ἀρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπύθετο Κῦρον πρήσσοντα ταῦτα, πέμψας ἄγγελον,⁴¹ ἐκάλεε αὐτὸν. ὁ δὲ Κῦρος ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν, ὅτι πρότερον ἤξοι παρ' ἐκεῖνον, ἢ αὐτὸς Ἀστυάγης βανδίσται. ἀκούσας δὲ ταῦτα, ὁ Ἀστυάγης Μῆδους τε ἀπλισε πάντας, καὶ στρατηγὸν αὐτῶν, ὥστε θεοβλαβῆς⁴² ἐὼν, ἀπέδεξε “Αρπαγον, λήθην

31. τὸ μέσον] the difference between. longe aliud esse, Livy, i. 12.

32. παρεγύμνου] aperit, Tacitus, An. i. 39. nudavit retexitque, Virgil, Æ. i. 360. nudare quid tellent, Livy, xxiv. 27.

33. ἐμέο] In other writers, the genitive after πείθεσθαι rarely occurs; in Herodotus repeatedly, v. 29. 33. vi. 12., besides three times in this chapter; in Thucydides, vii. 73. In the preceding instances ἐκ may be understood, as it is expressed by Sophocles, El. 411. Euripides, I. A. 726. S. M. G. G. 340. 3.

34. μυρία] The accent is properly placed on the penult of this word because the context shows it to be synonymous with ἀναρίθμητα. See p. 14. n. 85.

35. τῷ χθιζῷ] πόνῳ, to that of yesterday.

36. θ. τ. γεγονὼς] μοιρηγενῆς, Homer, Il. Γ. 182.

37. τάδε] namely, the liberation of the Persians from the yoke of the Medes. S.

38. ἐς χεῖρας ἥγεσθαι] to take in hand; iv. 79. vii. 8. S. See p. 21. n. 86.

39. ἔχόντων] τούτων or τῶν πραγμάτων being understood. ST. ὡς οὕτω ἔχόντων, viii. 144. ὡς ὁδε τοῦδε ἔχοντος, Sophocles, Aj. 915. ὡς ὁδε ἔχόντων, 996. Ant. 1193. Æschylus, Ag. 1364. W. The phrase answers to quae cum ita sint, so frequent in Cicero.

40. τὴν ταχίστην] See p. 48. n. 81.; or ἀπύστασιν may be understood here, and βοήθειαν in that passage; see p. 64. n. 64.

41. ἄγγελον] is often understood; Κναξάρης εἰς Πέρσας ἐπεμπε πρὸς Καμβύσην, ἐπεμπε δὲ καὶ πρὸς Κῦρον, Χειροφον, Cyr. i. 5. 4. as is nuntium in Latin, missi qui hoc ei diceret, Cicero, Ph. i. 5. B. 10. Xen. An. iv. 3. 21.

42. θεοβλαβῆς] βροτὸς θρασύνει γὰρ αἰσχρόμητις τάλαινα παρακοπὰ πρωτοπήμων, Æschylus, Ag. 215. βιάται δ' ἡ τάλαινα πειθώ, προβούλοπταις ἀφερτος, ἄτας, 376. fatalem increpans tabitem; neque militum, sed deūm, ira

ποιεύμενος⁴³ τά μιν ἔօργεε,⁴⁴ ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖσι Πέρσῃσι συνέμισγον,⁴⁵ οἵ μέν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον, οἱ δὲ αὐτομόλεον πρὸς τοὺς Πέρσας, οἱ δὲ πλεῖστοι ἐθελοκάκεον⁴⁶ τε καὶ ἔφευγον.

CXXVIII. Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ὡς ἐπύθετο τάχιστα ὁ Ἀστυάγης, ἔφη, ἀπειλέων τῷ Κύρῳ· “Ἄλλ' οὐδ' ὡς ὁ Κύρος γε χαιρήσει.”⁴⁷ Τοσαῦτα εἴπας, πρῶτον μὲν τῶν μάγων τοὺς ὀνειροπόλους, οἵ μιν ἀνέγνωσαν⁴⁸ μετεῖναι τὸν Κύρον, τούτους ἀνεσκολόπισε.⁴⁹ μετὰ δὲ, ὥπλισε τοὺς ὑπολειφθέντας⁵⁰ τῶν Μῆδων ἐν τῷ ἀστεϊ, νέοντας τε καὶ πρεσβύτας ἄνδρας. ἔξαγαγὼν δὲ τούτους, καὶ συμβαλὼν⁵¹ τοῖσι Πέρσῃσι, ἐσσώθη καὶ αὐτός τε Ἀστυάγης ἐσωγρήθη, καὶ τοὺς ἔξηγαγε τῶν Μῆδων ἀπέβαλε.

CXXIX. Εόντι δὲ αἰχμαλώτῳ τῷ Ἀστυάγει προστὰς,⁵² ὁ Ἀρπαγος κατέχαιρε⁵³ τε καὶ κατεκερτόμεε,⁵⁴ καὶ ἄλλα λέγων ἐς αὐτὸν θυμαλγέα ἔπεα, καὶ δὴ καὶ εἴρετό μιν πρὸς⁵⁵ τὸ ἐωτοῦ⁵⁶

resurgere, Tacitus, An. i. 39. quem deus vult perdere, prius dementat.

43. λήθην ποιεύμενος] λ. λαβδὼν, Ἀelian, V. H. iii. 18. λ. ἔχων, μνήμην οὐ λαβδὼν, ληθόμενος, ἐπιλανθανόμενος are synonymous expressions. SCHL.

44. ἔօργεε] perfect middle from ἔργω, an unusual form of ἔρδω, ἔρξω, ὄργα, ἔθργειν, S.; or from ἔέξω, ῥέξω, ἔρρεξα, ἔρρογα—ἔρογα—ἔργα, ἡρργειν—ἔθργειν—ἔθργειν. P. M. G. G. 161.

45. συνέμισγον] ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ συνέμισγον ἀλλήλουσι, vi. 14. W.

46. ἐθελοκάκεον] The Roman army under Appius non vincere tantum noluit, ut Fabianus exercitus, sed vinci voluit: productus in aciem, turpi fuga petit castra, Livy, ii. 59.

47. χαιρήσει] shall not escape scot-free. ἀπὸ δὲ ὄλεσας Κύρου ἀλλ' οὐ τι χαιρῶν, iii. 36. Euripides, Or. 1610. similar to this is ἐκείνους μέντοι οὐ καταπρῆξεσθαι, iii. 36.

48. ἀνέγνωσαν] ἀνέπεισαν.

49. ἀνεσκολόπισε] he crucified. Λεωνίδεως ἀποταμόντες τὴν κεφαλὴν ἀνεστάρωσαν τῷ σὺ τὴν δομόην ἀποδίδοντος, Μαρδίδιον ἀνασκολοπίσας &c. ix. 78. S. Astyages, according to Diodorus, disgusted the army by

cashiering all the officers and putting many of them to death. L.

50. ὑπολειφθέντας] τῶν ἐκ τῆς πόλεως ὑποδοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι, Thucydides, i. 105.

51. συμβαλὼν] Xenophon, in the Cyropædia, represents Cyrus as succeeding peaceably to the throne of Media; in the Anabasis, he alludes to the war between the two nations. This last battle took place at Pasargadis, Strabo, xv. p. 1062. c. L.

52. προστὰς] i. 86. 119. See p. 6. n. 52.

53. κατέχαιρε] exulted over; vii. 129.

54. κατεκερτόμεε] from τέτομα, “I cut” and κέαρ “the heart.” D. In these expressions the substantive ἔπεα is often understood, ἐπεκερτόμουν δὲ παῖδες, δακέθυμα μοι λέγοντες, Anacreon, viii. 7. B. 94. ἐγὼ Κύκλωπα προσηγόρων κερτομίοισι, “ἐπει ξείνους οὐχ ἄξει σῷ ἐνὶ οἴκῳ ἐσθέμεναι τῷ σε Ζεὺς τίσατο,” Homer, Od. I. 474.

55. πρὸς] διὰ τὸ μηκέτι ἐπιλελῆσθαι ἐκείνους τοῦ δείπνου αἰσχίστου. ST. See p. 24. n. 97.

56. ἐωτοῦ] This genitive denotes the object of the action, i. e. the person to whom the supper was given; ξυγγόνου ὑβρίσματα, Euripides, Ph.

δεῖπνον, τό μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἔθοιτισε,⁵⁷ “οὐ τι⁵⁸ εἴη
ἡ ἐκείνου δουλοπύνη ἀντὶ⁵⁹ τῆς βασιλῆτης.” ὁ δέ μιν προσιδῶν
ἀντείρετο, εἰ ἐωντοῦ ποιέεται τὸ Κύρου ἔργον. “Αρπαγος δὲ ἔφη,
αὐτὸς γάρ γράψαι, τὸ πρῆγμα ἐωντοῦ δὴ δικαίως εἶναι. Ἀστυάγης
δέ μιν ἀπέφαινε τῷ λόγῳ “σκαιότατόν τε καὶ ἀδικώτατόν εἴοντα
πάντων ἀνθρώπων. σκαιότατον μέν γε, εἰ,⁶⁰ παρεὸν⁶¹ αὐτῷ βασι-
λέα⁶² γενέσθαι, εἰ δὴ⁶³ δὶ’ ἐωντοῦ γε ἐπρήχθη τὰ παρεόντα, ἄλλῳ
περιέθηκε⁶⁴ τὸ κράτος· ἀδικώτατον δὲ, ὅτι τοῦ δείπνου εἴνεκεν
Μῆδος κατεδούλωσε· εἰ γάρ δὴ,⁶⁵ δέον πάντως περιθεῖναι ἄλλῳ
τέῳ τὴν βασιλῆτην,⁶⁶ καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἴραι Μῆδων
τέῳ περιβαλεῖν τοῦτο τὸ ἄγαθὸν ἡ Περσέων· νῦν δὲ Μῆδος μὲν,
ἀναιτίους τούτους ἔόντας, δούλους ἀντὶ δεσποτέων γεγονέραι, Πέρσας
δὲ, δούλους ἔόντας τὸ πρὸν Μῆδων, νῦν γεγονέναι δεσπότας.”

CXXX. Ἀστυάγης μέν νυν, βασιλεύσας ἐπ’ ἔτεα⁶⁷ πέντε καὶ
τριήκοντα, οὕτω τῆς βασιλῆτης κατεπαύσθη. Μῆδοι δὲ ὑπέκυψαν
Πέρσῃσι διὰ τὴν τούτου πικρότητα, ἀρξαντες τῆς ἄγω⁶⁸ “Ἄλυος

1757. M. G. G. 313. *volnus Ulixii*, Virgil, A. E. ii. 436. does not mean “the wound of —” but “the wound inflicted by Ulysses.”

57. ἔθοιτισε] ἔθοιτησε, εὐώχησε, ἔδαισε. “Αρπαγος, τὸν Ἀστυάγης ἀνθυφιτραπέξην ἔδαισε, i. 162. V.

58. οὐ τι] κοιη τις δοκοίν ἐκείνων εἶναι ἡ δουλοπύνη μετὰ τὸ βασιλεύειν, ST. Δευτυχίδης, ἐπὶ γέλωτι τε καὶ λαδοθη, εἰρώτα τὸν Δημάρητον “ὅκοιν τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν,” vi. 67. πταίσας τῷδε πρὸς κακῷ, μαθήσεται δον τὸ τ’ ἄρχειν καὶ τὸ δουλεύειν δίχα, Aeschylus, P. V. 962. λυπηρότερον ἔκ βασιλέως ἴδιωτην φανῆναι, ἡ ἀρχὴν μὴ βασιλεύειν, Xenophon, An. vii. 7. 17. See p. 23. n. 93.

59. ἀντὶ] See p. 52. n. 22.

60. εἰ] for ὦτι. Thucydides uses it after δεινὸν, vi. 60. See p. 34. n. 31.

61. παρεὸν] The participles of impersonal verbs are not put in the genitive, but in the nominative absolute. M. G. G. 564. δέον, below, and iii. 65. δέζαν, ii. 148. μετεὸν, ii. 178. ἔξδν, iv. 126. παρέχον, v. 49. χρεὸν, v. 50. ST.

62. βασιλέα] See p. S. n. 94. τῷ

δικαιοτάτῳ ἀνδρῶν βουλομένῳ γενέσθαι, iii. 142.

63. δὴ] See p. 16. n. 24.

64. περιέθηκε] iii. 81. is a metaphor from the act of encircling the head with a crown or chaplet; περιβαλεῖν, from that of investing the body with a garment. τὴν ἐλευθερίην ὑπὸ περιέθημι, iii. 142. ST. ὕμνος ἀμφιβάλλεται, Pindar, Od. i. 14. is a similar metaphor.

65. δὴ] ἄλλῳ περιέθηκε τὸ κράτος is understood to be repeated here. M. G. G. 555. obs. 2.: for, if he transferred the power to some other person, because it was absolutely necessary so to do, and not to retain it himself; that it would have been more just &c.

66. βασιλῆτην] is originally an adjective, the feminine of βασιλῆς, and agreeing with ἀρχὴν understood. See p. 12. n. 57. p. 17. n. 34.

67. ἔτεα] Commentators differ widely in their computation of the periods mentioned in this chapter.

68. ἄνω] τῆς Ἀσίης τὰ κάτω, i. 72. 177. τὰ δὲ ἄνω αὐτῆς, i. 177. ἡ ἄνω Ἀσιῆ, i. 95. iv. 1. V.

ποταμοῦ Ἀσίης ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δυῶν δέοντα, παρὲξ
ἥ⁶⁹ ὅσον οἱ Σκύθαι ἥρχον. ὑστέρῳ μέντοι χρόνῳ μετεμέλησε⁷⁰ τέ σφι
ταῦτα ποιήσαι καὶ ἀπέστησαν ἀπὸ Δαρείου⁷¹ ἀποστάντες δὲ,
ὅπίσω κατεστράφθησαν⁷² μάχῃ νικηθέντες. τότε δὲ, ἐπὶ⁷³ Ἀστυά-
γεος, οἱ Πέρσαι τε καὶ ὁ Κῦρος, ἐπαναστάντες τοῖσι Μήδοισι,
ἥρχον⁷⁴ τὸ ἀπὸ τούτου τῆς Ἀσίης. Ἀστυάγεα δὲ Κῦρος, κακὸν
οὐδὲν ἄλλο⁷⁵ ποιήσας, εἰχε παρ' ἐωυτῷ, ἐσ ὁ ἐτελεύτησε. οὕτω δὴ
Κῦρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσε,⁷⁶ καὶ Κροῖσον ὑστε-
ρον τούτων, ἄρξαντα ἀδικίης, κατεστρέψατο· ὡς εἴρηται μοι τὸ
πρότερον. τοῦτον δὲ καταστρεψάμενος, οὕτω πάσης τῆς Ἀσίης
ἥρξε.

CXLI. Ἰωνες δὲ καὶ Αἰολέες, ὡς⁷⁷ οἱ Λυδοὶ τάχιστα κατεστρά-
φατο⁷⁸ ὑπὸ Περσέων, ἐπεμπον ἀγγέλους ἐς Σάρδις παρὰ Κῦρον,
ἐθέλοντες ἐπὶ⁷⁹ τοῖσι αὐτοῖσι εἶναι, τοῖσι καὶ Κροῖσῳ ἥσαν, κατή-
κοι. ὁ δὲ, ἀκούσας⁸⁰ αὐτῶν τὰ προΐσχοντο,⁸¹ ἐλεξέ σφι λόγον.⁸²

69. παρὲξ ἦ] πλὴν ὅσον, ii. 32. πλὴν ἦ, ii. 111. πλὴν ἦ ὅσοι, vi. 5. χωρὶς ἦ δόκοσι, ii. 77. χωρὶς ἦ δτι, iv. S2. The period, during which the Scythians held the mastery of Upper Asia, was 28 years, I. 106. iv. 1. V.

70. μετεμέλησε] Verbs, indicating "repentance," take a participle to express the exciting cause. M. G. G. 551. ὡς μή τοι μεταμελήσει εὖ ποιήσαντι, iii. 140. μετεμέλησε σφι οὐ σχοῦσι, iv. 203. ST.

71. Δαρείου] This was Darius II, surnamed Ochus or Nothus, the successor of Xerxes II. Μῆδοι, ἀπὸ Δαρείου, τοῦ Περσῶν βασιλέως, ἀποστάντες, πάλι προσεχώρησαν αὐτῷ, Xenophon, Hel. i. 2. 19. Herodotus, according to Aulus Gellius, must have added this passage to his history, when he was of a very advanced age. L.

72. κατεστράφθησαν] Though modern Attics preferred second aorists, as being less harsh; the Ionians and antient Attics were fond of using first aorists, V. as θαφθῆναι, ii. 81. ἀπαλλαχθέτων, ii. 2. ἐξελασθεῖς, i. 168. κατεπάνθη, i. 130. ἐθρέφθην, Euripides, Hec. 351, κρυφθεῖς, Or. 43. S.

73. ἐπὶ] See p. 10. n. 37.

74. ἥρχον] See p. 20. n. 78. Homer

uses as synonymous the expressions ἥρχεν and ἄρχεις ἦν, II. B. 819. 846.

75. οὐδὲν ἄλλο] in eo prælio Astyages capitul: cui Cyrus nihil aliud quam regnum abstulit; nepotemque in illo magis, quam victorem egit, Justin, i. 6. G. But Isocrates says Κύρος τὸν πατέρα τῆς μητρὸς ἀπέκτεινεν, Evag. p. 196. B. L.

76. ἐβασίλευσε] became king, ii. 2. ἐπετρόπεντε, he became guardian, i. 65. τυραννεύσας, after or upon becoming king, i. 14. ἀπαντες ἐνεργε-
τήσαντες ἦ δυνάμενοι τὰς πόλεις ἦ τὰ
ἔθνη ἐνεργετεῖν ἐνύγχανον τῆς τιμῆς
ταύτης—οἱ δ', ἐλευθερώσαντες, ὕσπερ
Κῦρος, Aristotle, Pol. v. 10. See Thucydides, ii. 15. in. p. 60. n. 17.

77. ὡς] See p. 41. n. 8.

78. κατεστράφατο] See p. 13. n. 75.

79. ἐπὶ] See p. 34. n. 26. ἐπ' οἵσι
περ, below.

80. ἀκούσας] See p. 26. n. 34.

81. αὐτῶν τὰ προΐσχοντο] their pro-
posals.

82. λόγον] an apologue, a moral fable. τὸν τοῦ κυνὸς λόγον, Xenophon, M. ii. 7. 13. L. οἱ τοῦ Αἰσώπου λόγοι, Plato, Ph. iv. λόγοι οἱ Αἰσώπειοι, Aristotle, Rh. ii. 21. 2. Σητσίχορος ἐπεν
αὐτοῖς λόγον, ibid.

“ ἄνδρα”⁸³ φὰς “ αὐλητὴν, ιδόντα ἵχθυς ἐν τῷ θαλάσσῃ, αὐλέειν, δοκέοντά σφεας ἔξελεύσεσθαι ἐς γῆν· ὡς δὲ ψευσθῆναι τῆς ἐλπίδος,⁸⁴ λαβεῖν ἀμφίβληστρον,⁸⁵ καὶ περιβιαλεῖν τε πλῆθος πολλὸν τῶν ἵχθυνταν καὶ ἔξειρύσαται. ιδόντα δὲ παλλομένους, εἰπεῖν ἄρα αὐτὸν πρὸς τὸν ἵχθυς· Παύεσθέ μοι ὄρχεόμενοι,⁸⁶ ἐπεὶ οὐδέ ἐμέο αὐλέοντος⁸⁷ Ψύχετε ἐκβαίνειν ὄρχεόμενοι.” Κῦρος μὲν τοῦτον τὸν λόγον τοῖσι “Ιωσὶ καὶ τοῖσι Αἰολεῦσι τῶνδε εἴνεκα ἔλεξε, ὅτι δὴ οἱ “Ιωνες πρότερον, αὐτὸν Κύρου δεηθέντος δι’ ἀγγέλων⁸⁸ ἀπίστασθαι σφεας ἀπὸ Κροίσου, οὐκ ἐπείθοντο· τότε δὲ, κατεργασμένων τῶν πρηγμάτων, ἥσαν ἐτοῖμοι πείθεσθαι Κύρῳ. οἱ μὲν δὴ, ὅργῃ ἐχόμενος,⁸⁹ ἔλεγέ σφι τάδε. “Ιωνες δὲ, ὡς ἥκουσαν τούτων ἀνενειχθέντων⁹⁰ ἐς τὰς πόλιας, τείχεά τε περιεβάλλοντο ἔκαστοι, καὶ συνελέγοντο ἐς Πανιώνιον⁹¹ οἱ ἄλλοι πλὴν Μιλήσιων· πρὸς μούνους γὰρ τούτους ὄρκιον Κῦρος ἐποιήσατο, ἐπ’ οἷσι περ ὁ Λυδός. τοῖσι δὲ λοιποῖσι “Ιωσὶ ἔδοξε κοινῷ λόγῳ πέμπειν ἀγγέλους ἐς Σπάρτην, δεησομένους “Ιωσὶ τιμωρέειν.

CXLIII. Τούτων δὴ ᾧν τῶν Ιώνων οἱ Μιλήσιοι μὲν ἥσαν ἐν σκέπῃ⁹² τοῦ φόβου, ὄρκιον ποιησάμενοι· τοῖσι δὲ αὐτῶν γησιώτρησι ἦν δειπὸν οὐδέν· οὔτε γὰρ Φοίνικες ἥσάν καὶ Περσέων κατήκοοι, οὔτε αὐτοὶ οἱ Πέρσαι ναυβάται.

CLII. Ως δὲ ἀπικέατο⁹³ ἐς τὴν Σπάρτην τῶν Ιώνων καὶ Αἰολέων οἱ ἄγγελοι· κατὰ γὰρ δὴ τάχος⁹⁴ ἦν ταῦτα πρησσόμενα· εἶλοντο πρὸ⁹⁵ πάντων λέγειν τὸν Φωκαέα, τῷ οὐνομα ἦν Πύθερμος. οἱ δὲ,

83. ἄνδρα] See p. 55. n. 68. ἐπ’ ἀκτᾶς ἥστο ἀνήρ ἀλιεύς· εἶχε δὲ χερσὶν ἵχθυντα ἀμφίβληστρον, ἀπορρίψοντι ἔουκώς, Hesiod, S. H. 213.

84. ἐλπίδος] The genitive shows in what respect the sense of the verb is to be taken; δέξης ἐσφάλην, Euripides, M. 1006. M. G. G. 316. Ἀelian speaks of fish being charmed by music, H. A. i. W.

85. ἀμφίβληστρον] See p. 37. n. 66. It is originally an adjective, agreeing with δίκτυον understood. SCHL.

86. ὄρχεόμενοι] τερπωλὴ δ’ ὅτε εἰνάλιον φορέσσι δι’ ἥρος ὄρχηστῆρα, Oppian, Cyn. i. 59. L.

87. αὐλέοντος] ηὐλήσαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε, St. Matthew, xi. 17.

88. δι’ ἀγγέλων] i. e. πέμψας κῆ-

ρυκας, i. 76. W. See p. 7. n. 79.

89. ὅργῃ ἐχόμενος] i. 61.

90. ἀνενειχθέντων] ταῦτα ὡς ἀπενειχθέντα ἥκουσαν, i. 158. 160. v. 89. vii. 169. ὡς ταῦτα ἀνενεῖχθαι, ii. 121, 6. GR.

91. Πανιώνιον] ἐστὶ τῆς Μυκάλης χῶρος ἱδρες, ἔξαριτημένος Ποσειδώνι, i. 148. δυώδεκα πόλιες ἱδρύσαντο, τῷ οὐνομα ἔθεντο Π. i. 143. S.

92. ἐν σκέπῃ] under shelter (i. e. sheltered) from. ἐ. σ. τοῦ πολέμου, vii. 172. 215. ἐ. σ. πολλῇ τ. π. καὶ τῶν πραγμάτων, Aristides, t. i. p. 476. ἐ. σ. τοῦ κινδύνου, Ἀelian, H. A. vii. 6. ἐ. σ. τοῦ κρύου, H. A. ix. 57. W.

93. ἀπικέατο] p. 6. n. 75. M. G. G. 198. b.

94. κατὰ τάχος] p. 46. n. 59.

95. πρὸ] for, in behalf of. οὔτε ἐγὼ

πορφύρεον⁹⁶ τε εἶμα περιβαλόμενος, ὡς ἀν πυθανόμειοι πλεῖστοι συνέλθοιεν Σπαρτιητῶν, καὶ καταστὰς, ἔλεγε πολλὰ, τιμωρέειν ἐωτοῖσι χρῆσιν. Λακεδαιμόνιοι δὲ οὐ κως ἥκουον, ἀλλ' ἀπέδοξε⁹⁷ σφι μὴ τιμωρέειν⁹⁸ Ιωσι. οἱ μὲν δὴ ἀπαλλάσποντο· Λακεδαιμόνιοι δὲ, ἀπωσάμενοι τῶν Ἰώνων τοὺς ἄγγέλους, ὅμως ἀπέστειλαν πει- τηκοντέρῳ ἄνδρας, ὡς μὲν ἐμοὶ δοκέει, κατασκόπους τῶν τε Κύρου πρηγμάτων καὶ Ἰωνίης. ἀπικόμενοι δὲ οὗτοι ἐς Φώκαιαν, ἐπεμπον ἐς Σάρδις σφέων αὐτῶν τὸν δοκιμάτατον,⁹⁹ τῷ οὐρομα ἦν Λακρίνης, ἀπερέοντα¹⁰⁰ Κύρῳ Λακεδαιμονίων ρῆσιν, “ γῆς τῆς Ἐλλάδος μηδεμίαν πόλιν σιγαμωρέειν,¹⁰¹ ὡς αὐτῶν οὐ περιψομένων.”¹

CLIII. Ταῦτα εἰπόντος τοῦ κήρυκος, λέγεται Κύρον ἐπείρεσθαι τοὺς παρεόντας οἱ Ἐλλήνων, “ τίνες ἔόντες² ἄνθρωποι Λακεδαιμόνιοι, καὶ κόσοι πλῆθος,³ ταῦτα ἐωτῷ προαγορεύουσι.” πυνθανόμενον δέ μιν εἰπεῖν πρὸς τὸν κήρυκα τὸν Σπαρτιητην· “ Οὐκ ἔδεισά κω ἄνδρας τοιούτους, τοῖσι ἔστι χῶρος ἐν μέσῃ τῇ πόλει ἀποδεδεγμένος, ἐς τὸν συλλεγόμενοι ἀλλήλους ὅμοῦντες ἔξιπατῶσι. τοῖσι, ἦν ἐγὼ ὑγιαίνω, οὐ τὰ Ἰώνων πάθεα ἔσται ἔλεσχα,⁴ ἀλλὰ τὰ

ἀρκέσω πράττων πρὸ ὑμῶν, διὰ τοῦτο δέρη· οὔτε ὑμεῖς πρὸ ἡμῶν, Xenophon, Cyt. iv. 5. 44. M. G. G. 575.

96. πορφύρον] The purple of the antients resembled κόκκινος, our scarlet: it was a color chiefly worn by ladies; τὴν γυναικειὰν ἀλουργίδα περιθέμενος, Julian, Or. i. p. 48. c. L. πορφύρα, ἀπὸ θαλασσίου κόχλου γνομένη καὶ ἐργαζομένη, Etym. M. p. 70, 23. Ἀναξανδρίδης ἦν τὴν ὅψιν καλὸς καὶ μέγας, καὶ κόμην ἔτρεφε, καὶ ἐφόρει ἀλουργίδα καὶ κράσπεδα χρυσᾶ, Chamæleo in Athenaeus ix. 16. BL. According to Lucian it was the dress of the proud, ostentatious, wealthy, and luxurious, Tim. p. 100. SCHL. There are several shell-fish in the Levant which yield this dye, but the art is now lost.

97. ἀπέδοξε] the contrary to ἔδοξε, i. 172. This verb may be added to those which take a negative pleonastically; see p. 51. n. 15.

98. δοκιμάτατον] the most distinguished. Theseus is called δοκιμάτατος Ἐλλάδι, Euripides, Sup. 288. BL.

99. ἀπερέοντα] For this form of the future see M. G. G. 173. D. M. C.

p. 74. ψεύσομαι ἢ ἔτυμον Φερέω, Homer, Il. K. 534. K.

100 σιγαμωρέειν] to mischieve, to injure wantonly, viii. 35. W.

1. περιψομένων] τὸν Κύρον νηποιοῦται ποιοῦντο. The future participle is used, after ὡς, in giving a reason contained in the words or intention of another person, and is put in the genitive absolute, when its own subject has not preceded. M. G. G. 568. ST.

2. τίνες ἔόντες] i. e. τίνες εἶνεν ζτι. The participle (with τίς) here inquires the grounds on which the Spartans presumed to send this injunction. τί θέλων λέγει ταῦτα τίς εἴη, καὶ τί ποιήσας, εὐεργέτης φησὶ εἶναι, iii. 140. τί θέλοντες ἥκοιεν καὶ πῦρ αἴσνειν, iv. 145. τίνες ἄνθρωποι εἰσι, καὶ κοῦ γῆς οἰκημένοι, καὶ τί θέλοντες ἔλθοιεν, i. 13. τίνα δαμόνων παραβάντες, τάδε ἀναπίμπλαμεν, vi. 12. ὅσοι τινές ἔόντες ταῦτα ποιέειν οἷοι τέ εἰσι, vii. 102. ST. M. G. G. 567.

3. πλῆθος] See p. 11. n. 40.

4. ἔλεσχα] i. e. τὰ ἐν λέσχῃ ὄντα, the theme of conversation. Steph. Th. L. G. 5750.

οἰκήια." Ταῦτα ἐσ τὸν πάντας "Ελληνας ἀπέρριψε⁵ ὁ Κῦρος τὰ ἔπεια, ὅτι, ἀγορᾶς κτητάμενοι, ὡιῆτε τε καὶ πρήσει χρέωνται αὐτοὶ γάρ οἱ Πέρσαι ἀγορῆσι οὐδὲν ἔωθασι χρῆσθαι, οὐδέ τι σφί ἔστι τὸ παράπαν ἀγορῆ.⁶ μετὰ ταῦτα, ἐπιτρέψας τὰς μὲν Σάρδις Ταβάλῳ, ἀνδρὶ Πέρσῃ, τὸν δὲ χρυσὸν, τὸν τε Κροίσου καὶ τὸν τῶν ἄλλων Λυδῶν, Πακτύῃ, ἀνδρὶ Λυδῷ, κομίζειν,⁷ ἀπήλαυνε⁸ αὐτὸς ἐσ 'Αγ-βάτανα, Κροίσόν τε ἄμα ἀγόμενος, καὶ τὸν "Ιωνας ἐν οὐδενὶ λόγῳ πυιησάμενος τὴν πρώτην⁹ εἶναι.¹⁰ ή τε γάρ Βαβυλών οἱ ἦν ἐμπόδιος καὶ τὸ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ Αἰγύπτιοι, ἐπ' οὐδεὶς ἐπεῖχε¹¹ τε στρατηλατέειν αὐτὸς,¹² ἐπὶ¹³ δὲ "Ιωνας ἄλλον πέμπειν στρατηγόν.

CLIV. 'Ως δὲ ἀπήλασε ὁ Κῦρος ἐκ τῶν Σαρδίων, τὸν Λυδὸν ἀπέστησε¹⁴ ὁ Πακτύης ἀπό τε¹⁵ Ταβάλου καὶ Κύρου· καταβὰς δὲ ἐπὶ θάλασσαν, ἄτε τὸν χρυσὸν ἔχων πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο, καὶ τὸν ἐπιθαλασσίους ἀνθρώπους ἐπειθε-

5. ἀπέρριψε] vi. 69. vii. 13. τοιάδε ἐκρίπτων ἔπη, *Aeschylus*, P. V. 968.; the simple verb is of more frequent occurrence, *τραχεῖς* καὶ *τεθηγμένους λόγους* *ρίψεις*, P. V. 319. especially in Euripides. *in nostrum jacies terba superba caput*, Propertius, ii. 8. 16. BL.

6. ἀγορῆ] ἀγορᾶς οὐχ ἀπτονται οὔτε γάρ πωλοῦσιν, οὕτ' ὀνοῦνται, Strabo, xv. p. 734. ἔστιν αὐτοῖς ἐλευθέρα ἀγορὰ καλούμενη, ἔνθα τὰ τε βασίλεια καὶ τὰ ἄλλα ἀρχεῖα πεποιηται· ἔντενθεν τὰ μὲν ὄντα καὶ οἱ ἀγοραῖοι ἀπελήλανται εἰς ἄλλον τόπον, Xenophon, Cyr. i. 2. 3. δ. Καῖσαρ τέμενος τῷ νερῷ [*Αφροδίτης τῆς γενετείρας*] περιέθηκεν, δ 'Ρωμαῖοις ἔταξεν ἀγορὰν εἶναι, οὐ τῶν ὄντων, ἀλλ' ἐπὶ πράξει συνιόντων ἐσ ἀλληλους· καθὰ καὶ Πέρσαις ἦν τις ἀγορᾶ, ἔγητο τὸ λοιπὸν, ὥποι καὶ αὐτὸς πορεύοιτο, 2. 29. L.

7. κομίζειν] *to transmit.*

8. ἀπήλαυνε] Κῦρος ὄφρατο ἐκ Σάρδεων, φρουρὰν μὲν Περσικὴν καταλιπὼν πολλὴν ἐν Σάρδεσι, ἄγων δὲ πολλὰς ἀμάξας πολλῶν καὶ παντοδαπῶν χρημάτων ἦκε δὲ καὶ δ Κροῖσος, Xenophon, Cyr. vii. 4. 12. ἤγετο τὸ λοιπὸν, ὥποι καὶ αὐτὸς πορεύοιτο, 2. 29.

Hesiod.

9. τὴν πράτην] See p. 48. n. 81. and p. 34. n. 23. χρὴ μὴ θραδύνειν, ὡς δ καιρὸς ἔστι μὴ μέλλειν ἔτι, ἀλλὰ τὴν πρώτην τρέχειν χρὴ ὡς τάχιστ' ἤδη, Aristophanes, Th. 660. B. 337. Demosthenes, Ph. i. p. 50.

10. εἶναι] with adjectives, adverbs, and prepositions followed by their case, is often put absolutely, and generally in negative propositions, to limit and restrict them. M. G. G. 546. ST. REI. on VIG. v. 6. 10. This pleonasm is Attic and Ionic, iv. 81. vii. 104. 164. viii. 30. 116. ix. 7, 1. 53. P. It may be rendered by *that is, or at least.*

11. ἐπεῖχε] See p. 47. n. 76.

12. αὐτὸς] See p. 46. n. 60.

13. ἐπὶ] So ἐπὶ Φίλιππον, *to carry on the war against Philip*, *Aeschines*, in Ct. 34.

14. ἀπέστησε] ἔξητησεν ἀποστῆσαι σε ἀπὸ Κύριου, LXX. Deut. xiii. 10. Of ἰστημι and its compounds, the present, imperfect, future, and first aorist are transitive; the perfect, pluperfect, and second aorist are neuter. SCHL. See p. 27. n. 45.

15. ἀπό τε] i. 106. This arrangement is illustrated by Elmsley, Heracl. 622.

σὺν ἑωυτῷ στρατεύεσθαι. ἐλάσας δὲ ἐπὶ τὰς Σάρδις, ἐπολιόρκεε Τάβαλον, ἀπεργμένον ἐν τῇ ἀκροπόλει.

CLV. Πυθόμενος δὲ κατ' ὁδὸν ταῦτα, ὁ Κῦρος εἶπε πρὸς Κροῖσον τάδε· “Κροῖσε, τί ἔσται τὸ τέλος τῶν γινομένων τούτων ἡμοί; οὐ παύσονται Λυδοὶ, ὡς οἴκασι,¹⁶ πρήγματα παρέχοντες, καὶ αὐτοὶ ἔχοντες φροντίζω, μὴ ἄριστον ἦ ἔξανδρα ποδίσασθαι σφεας· ώμοις γάρ μοι νῦν γε φαίνομαι πεποικέναι, ὡς εἴ τις, πατέρα ἀποκτείνας, τῶν παιδῶν αὐτοῦ φείσαιτο.”¹⁷ ὡς δὲ· καὶ ἔγώ Λυδῶν τὸν μὲν πλέον τι ἡ πατέρα ἔντα σὲ λαβὼν ἄγω,¹⁸ αὐτοῖσι δὲ Λυδοῖσι τὴν πόλιν παρέδωκα· καὶ ἔπειτα θωμάζω, εἴ¹⁹ μοι ἀπεστᾶσι;”²⁰ ‘Ο μὲν δὴ, τά περ νόοε, ἔλεγε· ὁ δ' ἀμείβετο τοῖσδε, δείσας, μὴ ἀναστάτους ποιήσῃ τὰς Σάρδις.’ “ὭΩ βασιλεῦ, τὰ μὲν οἰκότα εἰρηκας· σὺ μέντοι μὴ πάντα θυμῷ χρέω, μηδὲ πόλιν ἀρχαίην ἔξαναστήσῃς, ἀναμάρτητον ἐοῦσαν καὶ τῶν πρότερον καὶ τῶν νῦν ἐστεώτων’ τὰ μὲν γὰρ πρότερον ἔγώ τε ἔπρηξα, καὶ ἔγώ ἐμῇ κεφαλῇ ἀναμάξας²¹ φέρω· τὰ δὲ νῦν παρεόντα,²² Πακτύης γάρ ἔστι ὁ ἀδικέων, τῷ²³ σὺ ἐπέτρεψας

16. ὡς οἴκασι] ὅχλον παρέξεις, ὡς ζούκας, Euripides, Hec. 338. E.

17. φείσαιτο] An antient proverb to this effect is quoted by Aristotle, *nῆπιος, ὃς, πατέρα κτείνας, παῖδας καταλείποι*, Rh. i. 16, 3. ii. 22, 3. Philip acted on this principle, *negare satis tutum sibi quidquam esse, nisi liberos eorum, quos interfecisset, comprehensos in custodia haberet, et tempore alium alio tolleret*, Livy, xl. 3. Ὁ τέκνον, τὸν γέροντα οὐδεὶς ὑβρίζειν ηθελ, εἰσορῶν τὸ σὸν κάρα· δίκην γὰρ ἀξίαν ἐλάμβαν· τὸν, Euripides, B. 1298. τούτου γὰρ οὐνέκ' ὄντες εἴχονται γονὸς κατηκόους φύσαντες ἐν δόμοις ἔχειν, ὡς τὸν ἔχθρὸν ἀνταμβνωνται κακοῖς, Sophocles, An. 652. In the extermination of the Canaanites, “even the young children, who, when grown up, would have sought to revenge the destruction of their ancestors, were included in the sentence of extirpation.” Gisborne, Survey Ch. R. c. iii. p. 59.

18. λαβὼν ἄγω] ἐλοντ' ἀγέμεν, Homer, Il. A. 323.

19. εἰ] is used, after verbs denoting “astonishment,” to express the object of wonder. M. G. G. 608. iv. See p. 34. n. 31.

20. ἀπεστᾶσι] for ἀφεστήκασι. M.

G. G. 205. 3.

21. ἀναράξας] Φέργον, δ σῆ κεφαλῇ ἀναμάξεις, Homer, Od. T. 92. W. προστρίψας, προσκολληθῆναι ποιήσας, ἀποσπογγίσας. D. τὰ ἐκ φαύλου φόνου ἡμαγμένα ξίφη εἰς τὴν τῶν πιπτόντων κεφαλὴν ἀνεμάττοντο, Eustathius, p. 1237. δεινὰ ἥπνεν, εἰ μή οἱ κούρην ἔξονται, δάσονται κεφαλῆσι πάντα χόλουν καὶ πᾶσαν ἔην ὑποδέγμενοι ἄτην, Apollonius Rh. iv. 230. Musgrave, on Soph. El. 448. The imposition of hands on the head of burnt-offerings, and of the scape-goat, Levit. xvi. and the imprecation of the Jews, St. Matthew, xxvii. 25. may illustrate the expression. Homer, Il. Δ. 161.

22. τὰ—παρεόντα] The accusative absolute, instead of being the genitive after δίκην. ST. See p. 18. n. 48.

23. τῷ] It was not really Pactyas, but Tabalus, to whom the government of Sardis was committed; but Crœsus might intend to hint at the impolicy of giving an unlimited control over the revenues of Lydia to a native, as being tantamount to giving him the command of the city: *S. aurum per medios ire satellites amat*, Horace, iii Od. xvi. 9. Cyrus said above, αὐτοῖσι Λυδοῖσι τὴν πόλιν παρέδωκα.

Σύρδις, οὗτος δότω τοι δίκην. Λυδοῖσι δὲ συγγράμμην ἔχων, τάδε αὐτοῖσι ἐπίταξον, ὡς μήτε ἀποστέωσι, μήτε δεινοὶ τοι ἔωσι²⁴ ἀπειπε μέν σφι, πέμψας, ὅπλα ἀριῆα μὴ ἐκτῆσθαι· κέλευε²⁵ δέ σφεας κιθῶνάς τε ὑποδύνειν τοῖσι εἴμασι, καὶ κοθύρους ὑποδέεσθαι· πρόειπε δ' αὐτοῖσι κιθαρίζειν²⁶ τε καὶ ψάλλειν καὶ καπηλεύειν²⁷ παιδεύειν τοὺς παῖδας. καὶ ταχέως σφέας, ὃ βασιλεῦ, γυναικας ἀντ' ἄνδρων ὕψει γεγονότας, ὥστε οὐδὲν δεινοὶ²⁸ τοι ἔσονται, μὴ ἀποστέωσι.”

CLVI. Κροῖσος μὲν δὴ ταῦτα οἱ ὑπετίθετο, αἱρετώτερα ταῦτα εἰρίσκων Λυδοῖσι, ἢ ἀγδραποδισθέντας πρηθῆναι σφέας.²⁹ ἐπιστάμενος,³⁰ ὅτι, ἦν μὴ ἀξιόρχεων πρόφασιν προτείνη, οὐκ ἀναπείσει μιν μεταβουλεύσασθαι· ἀρρώδεων δὲ, μὴ καὶ ὑστερόν κοτε οἱ Λυδοὶ, ἦν τὸ παρεὸν³¹ ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλωνται. Κῦρος δὲ, ἵσθεις τῇ ὑποθήκῃ, καὶ ὑπεὶς τῆς ὄργης,³² ἔφη οἱ πείθεσθαι.³³ καλέστας δὲ Μαζάρευ, ἄνδρα Μῆδον, ταῦτα οἱ ἐνετείλατο προειπεῖν Λυδοῖσι, τὰ ὁ Κροῖσος ὑπετίθετο· καὶ πρὸς,³⁴ ἔξανδραπο-

24. ἔωσι] is the original form of sense.
Ἄστ. M. G. G. 212.

25. κέλευε] *arma et equi adempti, jussique cauponias et ludicras artes exercere*, Justin. i. 7. Xerxes issued similar orders to the Babylonians, who had revolted. They were forbidden to carry arms; and required to learn the flute and harp, to open places of public resort, and to wear long tunics, Plutarch, Ap. ii. p. 173. L. Xenophon, Cyr. vii. 5. 79.

26. κιθαρίζειν] Both the harp and flute are proscribed in education by Aristotle, *cōste γὰρ αὐλός εἰς παιδείαν ἀκτέον, οὐτ' ἄλλο τεχνικὸν ὄργανον, οἷον κιθάραν*, Pol. viii. 6.

27. καπηλεύειν] *μεταπωλεῖν, οἰνοπωλεῖν καὶ τὰ πρὸς τὰς τροφὰς καὶ πόσεις*, Hesychius. SCHL. Λυδοὶ πρῶτοι ἀνθρώπων κάπηλοι ἐγένοντο, i. 94. κάπηλος is properly a *huckster*, or a *shopkeeper*, who buys goods wholesale from the manufacturer or the merchant, and retails them to customers; but it more frequently denotes a *vintner* or *publican*, Fischer. καπηλὸς signifies *πανδοκευτρία, ξενοδόχος, ἢ τὸν οἰνον πιπράσκουσα γυνὴ, οἰνοπώλις*, Scholiasts on Aristoph. *To huckster*, in English, is used in a contemptuous

28. δεινοὶ] for δεινόν τοι ἔσται μὴ ἐκεῖνοι ἀποστέωσι. There is a similar construction as to the adjectives δίκαιος, i. 32. ἐπίδοξος, i. 89. ἐπάίστος, ii. 119. ST. M. G. G. 296.

29. σφέας] See the reference to vi. 35. in p. 8. n. 94.

30. ἐπιστάμενος] See p. 7. n. 90. Μὲν is understood, to which ἀρρώδεων δὲ answers.

31. τὸ παρεὸν] may either agree with κακὸν understood; or may be used adverbially, ἦν τὸ παραντίκα ὑπεκφίγωσι, in opposition to ὑστερόν κοτε, to which expression πρότερόν κοτε, i. 37. is also opposed. θεωρεῖτε μὴ ἐτοῦ παρόντος ἀλλ' ἐκ τοῦ παρεληλυθότος χρόνου, Aeschines, c. Tim. p. 51. See p. 54. n. 52.

32. ὑπεὶς τ. δ.] iii. 52. M. G. G. 331. d., ST. (see p. 28. n. 61.) and 316, where it is stated that the middle voice is more usual: iv. 181. ὑπείξας has the same meaning and construction, vii. 160. S. πρὸν ἀν ἐμῆς λύσσης ὄφῆ, Euripides, H. F. 862.

33. πείθεσθαι] See p. 64. n. 60.

34. πρὸς] *super*, Virgil, A. E. i. 33. See p. 13. n. 68.

δίσασθαι τοὺς ἄλλους πάντας, οἱ μετὰ Λυδῶν ἐπὶ Σάρδις ἐστρατεύ-
σαντο, αὐτὸν δὲ Πακτύην πάντας ζῶντα ἀγαγεῖν παρ' ἑωυτόν.

CLVII. Ὁ μὲν δὴ, ταῦτα ἐκ τῆς ὁδοῦ ἐντειλάμενος, ἀπήλαυνε ἐς
ηθεα³⁵ τὰ Περσέων. Πακτύης δὲ, πυθόμενος ἀγχοῦ εἶναι στρατὸν
ἐπ' ἑωυτὸν ιόντα, δείσις, ϕέχετο φεύγων³⁶ ἐς Κύμην.³⁷ Μαξάρης
δὲ ὁ Μῆδος, ἐλάστας ἐπὶ τὰς Σάρδις, τοῦ Κύρου στρατοῦ μῦραν ὅσην
δὴ κοτε ἔχων,³⁸ ὡς οὐκ εὑρε ἔτι ἐόντας τοὺς ἀμφὶ³⁹ Πακτύην ἐν
Σάρδισι, πρῶτα μὲν τοὺς Λυδοὺς ἤναγκασε τὰς Κύρου ἐντολὰς ἐπι-
τελέειν· ἐκ τούτου δὲ κελευσμοσύνης Λυδοὶ τὴν πᾶσαν δίαιταν τῆς
Σύνης μετέβαλον. Μαξάρης δὲ μετὰ τοῦτο ἐπεμπε ἐς τὴν Κύμην
ἀγγέλους, ἐκδιδόναι κελεύων Πακτύην. οἱ δὲ Κυμαῖοι ἔγνωσαν,
συμβουλῆς πέρι, ἐς θεὸν ἀνῷσαι⁴⁰ τὸν ἐν Βραγχίδησι.⁴¹ ἦν γὰρ
αὐτόθι μαντήιον ἐκ παλαιοῦ ἰδρυμένον, τῷ "Ιωνές τε πάντες καὶ
Αἰολέες ἐώθεσαν χρέεσθαι. ὁ δὲ χῶρος οὗτος ἐστι τῆς Μιλησίης
ὑπὲρ Πανόρμου⁴² λιμένος.

CLVIII. Πέμψαντες ὥν οἱ Κυμαῖοι ἐς τοὺς Βραγχίδας θεοπρό-
πους, εἰρώτενν περὶ Πακτύην "όκοιόν τι ποιέοντες θεῦσι μέλλοιεν
χαριεῖσθαι;" ἐπειρωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο, "ἐκ-
διδόναι Πακτύην Πέρσησι." ταῦτα δὲ ὡς ἀπενειχθέντα ἥκουσαν, οἱ
Κυμαῖοι ὄρμέατο ἐκδιδόναι. ὄρμεωμένου δὲ ταύτη τοῦ πλήθεος,
Ἀριστόδικος ὁ Ἡρακλείδεω, ἀνὴρ τῶν ἀστῶν ἐὼν δόκιμος, ἔσχε μὴ

35. ηθεα] τόποι, ἐν oīs ἀναστρέφον-
ται. G.L. i. 165. *sedes* in Latin.

36. ϕέχετο φεύγων] To the exam-
ples in p. 5. n. 55. may be added the
same verb with the participles φέρων,
to bear away, i. 111. φερόμενος, to be
borne away, ii. 29. λαβάν, to take
away, Thucydides, i. 116. ἔγων, to
carry away, Xenophon, H. i. 1. 18.
ἀποδρᾶς, to run away, H. i. 2. 14.
ἀπιών, to go away, Aristides, Or. p.
248. ε. πεσών, to fall away, Aeschylus,
P. 257. ἀποσκάτας, to tear away,
Sophocles, O. C. 894.

37. Κύμην] also called Phriconis,
i. 149. the chief city of Αἴολια, now
Castri, or *Nemourt*. L. Hesiud was
born there. A.

38. ἔχων] See p. 61. n. 29.

39. τοὺς ἀμφὶ] See p. 37. n. 60.

40. ἀνῷσαι] contracted (as βοῶψη
from βοῶψιν) from ἀναοῖσαι, which is
the same as ἀνοῖσαι, the first aorist in-

finitive active of ἀναφέρω, from the
obsolete verb ἀνοίω, to refer. In this
sense we have ἀναφέρειν, iii. 71. 80.
ἀνολεῖν, vii. 149. and the passive ad-
jective ἀνάστοσ (the same as ἀνοστός),
vi. 66. S. V. See M. G. G. 253.

41. Βραγχίδησι] The Branchidæ
were the priests of Apollo Didymæus
in the neighbourhood of Miletus. The
name was afterwards given to the place
itself: see p. 30. n. 78. When the
name denotes the priests, it is mascu-
line; when it signifies the place, fe-
minine. S. L. A.

42. Πανόρμου] There were several
places of this name, which was equi-
valent to "All-Port." A. It is this
Pauormus, which is marked in D'An-
ville's map of Asia Minor; that of
which Strabo speaks, as quoted by
Larcher, is in the territory of Ephesus,
and quite a distinct place. BE.

ποιῆσαι⁴³ ταῦτα Κυμαίους ἀπιστέων τε τῷ χρησμῷ, καὶ δοκέων τοὺς θεοπρόπους οὐ λέγειν ἀληθέως· ἐσ δὲ⁴⁴ τὸ δεύτερον περὶ Πακτύεω ἐπειρησόμενοι, γέσαν ἄλλοι θεοπρόποι, τῶν⁴⁵ καὶ Ἀριστόδικος ἦν.

CLIX. Ἀπικομένων δὲ ἐσ Βραγχίδας, ἔχρηστηριάζετο ἐκ⁴⁶ πάντων Ἀριστόδικος, ἐπειρωτέων τάδε· “Ὤνταξ, ἥλθε παρ' ἡμέας ίκέτης Πακτύης ὁ Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περσέων· οἱ δέ μιν ἔξαιτέονται, προεῖται Κυμαίους κελεύοντες. ἡμεῖς δὲ, δειμαίνοντες τὴν Περσέων δύναμιν, τὸν ίκέτην ἐσ τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σεῦ⁴⁷ ἡμῖν δηλωθῇ ἀτρεκέως, ὁκότερα ποιέωμεν.” Ὁ μὲν ταῦτα ἐπειρώτα· ὁ δ' αὗτις τὸν αὐτὸν σφι χρησμὸν ἔφαντε, κελεύων “ἐκδιδόναι Πακτύην Πέρσησι.” πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ προνοίης⁴⁸ ἐποίεε τάδε· περιūων τὸν νηὸν κύκλῳ, ἔξαιρε τοὺς στρουθοὺς⁴⁹ καὶ ἄλλα ὅσα ἦν νενοσσευμένα ὀρνίθων γένεα ἐν τῷ ηῷ. ποιέοντος δὲ αὐτοῦ ταῦτα, λέγεται φωνὴν ἐκ τοῦ ἀδύτου γενέσθαι, φέρουσαν μὲν πρὸς τὸν Ἀριστόδικον, λέγουσαν δὲ τάδε· “Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾶς ποιέειν; τοὺς ίκέτας⁵⁰ μου ἐκ τοῦ νηοῦ κεραΐζεις;”⁵¹ Ἀριστόδικον δὲ, οὐκ ἀπορήσαντα, πρὸς ταῦτα εἰπεῖν· “Ὤνταξ, αὐτὸς μὲν αὔτω τοῖσι ίκέτῃσι βοηθέεις Κυμαίους δὲ κελεύεις τὸν ίκέτην ἐκδιδόναι;” Τὸν δὲ αὗτις ἀμείψασθαι τοῖσδε· “Ναὶ κελεύω, ἵνα γε ἀσεβίζαντες θάσον

43. μὴ ποιῆσαι] τοῦ is understood, M. G. G. 541. μὴ is pleonastical, p. 51. n. 15.

44. ἐσ δ] may either signify ἔως οὗ, ii. 143. until that, or at last; or ἐσ δ ὑπονόημα ἐμβλέψαντες ἄλλους ἐπεμπονθεοπρόπους, &c. see viii. 77. S. ST. p. 70. n. 39.

45. τῶν] of the number of whom.

46. ἐκ] serves to show a choice out of several persons. M. G. G. 574.

47. τὸ ἀπὸ σεῦ] χρησθὲν θέσπισμα may be understood; see p. 28. n. 63.

48. ἐκ προνοίης] with premeditation. τραῦμα ἐκ πρ. “a wound inflicted with malice prepense,” Aeschines, in Ct. 74.; Lysias; Pollux, viii. 6. L.

49. στρουθὸς] τίς δοῦ ὀρνίθων καὶν δος προσέβα; μῶν ὑπὸ θριγκὸς ἐνναίας καρφηρὰς θήσων τέκνοις; Euripides, Ion, 169. στρουθίον ἐνρεν ἔαντῷ οἰκλαν, καὶ τρυγῶν νοστιὰν ἔαντῇ, οὐθῆσει τὰ

νοστιὰ ἔαντῆς, τὰ θυσιαστήριά σου, Κύριε, LXX. Psalm lxxxiii. 3. W. Even before the time of Mahomet, Mecca afforded a similar protection to doves and sparrows. The Caaba there, and other mosques elsewhere, continue to be an asylum for birds. De Sacy.

50. ίκέτας] δ' Ἀπόλλων οὐκ εἴᾳ δῆπονθεν ἐκ τοῦ περιβόλου τοὺς νεοττοὺς ἀναιρεῖσθαι τὸν Κυμαῖον, “ικέτας ἔατον” λέγων, Chrysostom, Or. Rh. p. 338. 1. V. Aelian relates that Xenocrates, having sheltered in his bosom a sparrow, which was flying from a hawk, afterwards set it at liberty, saying, θτι μὴ ἐξέδωκε τὸν ίκέτην, V. H. xiii. 31. W.

51. κεραΐζεις] See p. 54. n. 48. “The beast With many heads butts me away,” Shakspeare, Cor. iv. 1. urietare, Accius in Cic. Div. i. 22.

ἀπόλησθε· ὡς μὴ τὸ λοιπὸν περὶ ικετέων ἐκδύσιος ἔλθητε ἐπὶ τὸ χρηστήριον.”

CLX. Ταῦτα ὡς ἀπενειχθέντα ἥκουσαν, οἱ Κυμαῖοι, οὐ βουλόμενοι, οὔτε ἐκδόντες ἀπολέσθαι⁵² οὔτε παρ' ἐωντοῖσι ἔχοντες πολιορκέεσθαι, ἐς Μυτιλήνην αὐτὸν ἐκπέμπουσι. οἱ δὲ Μυτιληναῖοι, ἐπιπέμποντος τοῦ Μαζάρεος ἄγγελίας ἐκδιδόνται τὸν Πακτύην, παρεσκευάζοντο⁵³ ἐπὶ⁵⁴ μισθῷ ὅσῳ δῆ· οὐ γὰρ ἔχω τοῦτό γε εἰπεῖν ἀτρεκέως· οὐ γὰρ ἐτελεώθη. Κυμαῖοι γὰρ, ὡς ἔμαθον ταῦτα πρησσόμενα⁵⁵ ἐκ⁵⁶ τῶν Μυτιληναίων, πέμψαντες πλοῖον ἐς Λέσβον,⁵⁷ ἐκκομίζουσι Πακτύην ἐς Χίον.⁵⁸ ἐνθεῦτεν δὲ, ἐξ ίροῦ Ἀθηναῖς Πολιούχου⁵⁹ ἀποσπασθεὶς ὑπὸ Χίων, ἐξεδόθη. ἐξέδοσαν δὲ οἱ Χῖοι ἐπὶ τῷ Ἀταρνέϊ⁶⁰ μισθῷ· τοῦ δὲ Ἀταρνέος τούτου ἔστι χῶρος τῆς Μυτίνης, Λέσβου ἀντίος. Πακτύην μέν τυν παραδεξάμενοι οἱ Πέρσαι εἶχον ἐν φυλακῇ, θέλοντες Κύρῳ ἀποδέξαι.⁶¹ ήν δὲ χρόνος οὗτος οὐκ ὀλίγος γενόμενος, ὅτε Χίων οὐδεὶς ἐκ τοῦ Ἀταρνέος τούτου οὔτε οὐλᾶς⁶² κριθῶν πρύχυσιν⁶³ ἐποιέετο θεῶν οὐδενὶ, οὔτε πέμψατα⁶⁴

52. ἐκδόντες ἀπολέσθαι] *to bring destruction on themselves by delivering him up.* L. M. G. G. 566. 5.

53. παρεσκευάζοντο] Supply ὡς ἐκ-δάσσοντες. ST.

54. ἐπὶ] See p. 34. n. 26.

55. ταῦτα πρησσόμενα] *that these negotiations were carrying on.*

56. ἐκ] See p. 2. n. 6. M. G. G. 574.

57. Λέσβον] This island, now *Methin*, was antiently called *Issa*. It was the birth-place of Arion, Alcaeus, Sappho, Tertander, and Theophrastus. L.

58. Χίον] The penult of the substantive is short; that of the adjective long, therefore it is circumflexed. The quantity of the first syllable has the same difference in Latin; see Horace, II S. iii. 115. I E. xi. 1. The island was formerly called *Æthalia*, *Macris*, and *Pityusa*, now *Scio*. Some derive the name from χιὼν, “snow.” L.

59. Πολιούχου] *Protectress of the citadel.* πόλις signified the citadel at Athens, Thebes, and Argos; Herodotus in this sense uses ἀκρόπολις: ζεῖται is the city of Athens, p. 36. n. 57. Minerva frequently had temples

in the citadels, as in Chios, Athens, and Troy. L.

60. Ἀταρνέϊ] τὸ δὲ χωρίον ἔστιν ὁ

Ἀταρνεὺς ὁ Χίων μισθὸς, Pausanias, iv. 35. W. γῆν τὴν Μυτίνην, τὴν Χῖοι νέμονται, Ἀταρνεὺς δὲ καλέεται, viii. 806. S.

61. ἀποδέξαι] *to present, to deliver up.* S.

62. οὐλᾶς] Ionic for ὀλᾶς, *grains of barley mixed with salt.* τὸ κανοῦν πάρεστ' ὀλᾶς ἔχον καὶ στέμμα καὶ μάχαιραν, καὶ πῦρ γε τοιτί· κοῦδεν ἵσχει, πλὴν τὸ πρόβατον, ἡμᾶς, Aristophanes, Pax, 913. The same as οὐλοχύτας in Homer, Il. A. 449. &c. L. μίγμα ἐκ κριθῆς καὶ αλῶν· κριθαί, μετὰ ἀλῶν, ὃς ἐπέχεον τοῖς βαμοῖς πρὸ τῆς ιερουργίας ἢ θυσίας. D. The Latins did not use whole corn, but roasted barley ground into meal, to mix with the salt; and this they called *mola salsa*. L. Pliny, xviii. 2.

63. πρόχυτον] *to scatter on the head of a victim;* τὸ ἀποσπεῖσαι. GL. χέρινθες πάρεισι ηντρεπισμέναι, προχύται τε βάλλειν πῦρ καθάριον χερῶν, μόσχοι τε, Euripides, I. A. 1111. κανᾶ δὲ ἐναρχέσθω τις, αἰθέσθω δὲ πῦρ προχύταις καθαρισίοις, 1470. L.

64. πέμψατα] *cakes.*

ἐπέσσετο καρποῦ τοῦ ἐνθεῦτεν, ἀπείχετό⁶⁵ τε τῶν πάντων ἵρων τὰ πάντα ἐκ τῆς χώρης ταύτης γινόμενα.

CLXI. Χῖοι μέν νυν Πακτύην ἔξεδοσαν. Μαζάρης δὲ μετὰ ταῦτα ἐστρατεύετο ἐπὶ τοὺς συμπολιορκήσαντας Τάβαλον. καὶ τοῦτο μὲν,⁶⁶ Πριηνέας ἐξηνδραποδίσατο· τοῦτο δὲ, Μαιάνδρου⁶⁷ πεδίον πᾶν ἐπέδραμε, λῃτην ποιεύμενος τῷ στρατῷ· Μαγνησίην⁶⁸ δὲ ὡσαύτως. μετὰ δὲ ταῦτα αὐτίκα νούσῳ τελευτῇ.

CLXII. Ἀποθανόντος δὲ τούτου, "Αρπαγος κατέβη διάδοχος τῆς στρατηγίης, γένος καὶ αὐτὸς ἐὼν Μῆδος, τὸν ὁ Μῆδων βασιλεὺς Ἀστυάγης ἀνόμῳ τραπέζῃ ἔδαισε, ὃ τῷ Κύρῳ τὴν βασιληίην συγκατεργασάμενος. οὗτος ὡ' νῆρ, τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεὶς, ὡς ἀπίκετο ἐς τὴν Ἰωνίην, αἴρεε τὰς πόλιας χώμασι· ὅκως γὰρ τειχίρεας⁶⁹ ποιήσειε, τὸ ἐνθεῦτεν χώματα χῶν πρὸς τὰ τείχεα ἐπόρθεε. πρώτη δὲ Φωκαΐη Ἰωνίης ἐπεχειρησε.

CLXIII. Οἱ δὲ Φωκαίες οὗτοι ναυτιλίησι μακρῆσι πρῶτοι Ἑλλήνων ἐχρήσαντο· καὶ τόν τε Ἀδρίην⁷⁰ καὶ τὴν Τυρσηνίην⁷¹ καὶ τὴν Ἰβηρίην⁷² καὶ τὸν Ταρτησσὸν⁷³ οὗτοί εἰσι οἱ καταδέξαντες. ἐναυτίλλοντο δὲ οὐ στρογγύλησι⁷⁴ νησὶ, ἀλλὰ πεντηκοντέροισι.⁷⁵ ἀπικόμενοι δὲ ἐς τὸν Ταρτησσὸν, προσφιλέες ἐγένοντο τῷ βασιλεῖ τῶν Ταρτησσίων, τῷ οὖνομα μὲν ἦν Ἀργανθώνιος,⁷⁶ ἐνυ-

65. ἀπείχετο] viii. 20. 22. S. Similar religious scruples prevented the Jewish rulers from putting into the treasury of the temple the thirty pieces of silver which Judas returned to them. St. Matthew, xxvii. 6.

66. τοῦτο μὲν] See p. 42. n. 21.

67. Μαιάνδρου] now called, *Minder*, *Bjuk-Minder*, "the Little M," A. *Medre*, or *Kotiz*. L. From this word, the English substantive and verb "meander," with their derivative adjectives, are formed; the course of the river being remarkably serpentine.

68. Μαγνησίην] now called *Magnesia*, by the Turks *Guzel-Hisar*, "the Beautiful Castle." It was a colony from Magnesia in Thessaly. There was a town of the same name on the Sipylus. L.

69. τειχίρεας] cooped up within their walls.

70. τὸν—Ἀδρίην] ὁ Ἀδρίης, the Adriatic, πόντος is understood. B. 227.

71. Τυρσηνίην] Etruria, Tuscany. See *HETURIA*, A.

72. Ἰβηρίην] Hispania; Spain and Portugal; so called from Iberus, the Ebro. L.

73. Ταρτησσὸν] Tartessus was on the sea-coast, between two branches of the Baetis or Guadalquivir, somewhere between Cadiz and San Lucar de Barrameda. L.

74. στρογγύλησι] See p. 6. n. 69.

75. πεντηκοντέροισι] See Potter, iii. 14.

76. Ἀργανθώνιος] Ταρτησσὸς, ἢς Ἀργανθώνιος ἐβασίλευσε, ξήσας ἔτη πρ', ἀφ' ὃν ἐβασίλευσε π', ἐς φησιν Ἡρόδοτος, Tzetzes, on Lyc. v. 644. W. Arganthonium Gaditanum octoginta annis regnasse indubitatum est: putant quadragesimo cœpisse, Pliny, H. N. vii. 48. sicut Arganthonius quidam Gadibus (Tartessianorum rex), qui octoginta regnacit annos, centum et viginti vixit, Cicero, de Sen. 19. Ἀργανθώνιον αὐτῆς (Ταρτησσοῦ) βασιλεῦσαι, οὐ

ράννευσε δὲ Ταρτησσοῦ ὄγδωκοντα ἔτεα, ἐβίωσε δὲ πάντα⁷⁷ εἴκοσι καὶ ἑκατόν. τούτῳ δὴ τῷ ἀιδρὶ προσφιλέες οἱ Φωκαιέες οὕτω δῆ τι ἐγένοντο, ὡς τὰ μὲν πρῶτά σφεας ἐκλιπόντας Ἰωνίην ἐκέλευε τῆς ἐωστοῦ χώρης⁷⁸ οἰκῆσαι ὅκου βούλονται.⁷⁹ μετὰ δὲ, ὡς τοῦτο γε οὐκ ἔπειθε⁸⁰ τοὺς Φωκαιέας, ὁ δὲ⁸¹ πυθόμενος τὸν Μῆδον⁸² παρ' αὐτῶν ὡς αὐξοίτο, ἐδίδου⁸³ σφι χρήματα τεῖχος περιβαλέσθαι⁸⁴ τὴν πύλιν. ἐδίδου δὲ ἀφειδέως· καὶ γάρ καὶ ἡ περίοδος τοῦ τείχεος οὐκ ὀλίγοι στάδιοι είσι· τοῦτο δὲ πᾶν λίθων μεγάλων καὶ εὖ συναρμοσμένων.

CLXIV. Τὸ μὲν δὴ τεῖχος τοῖσι Φωκαιεῦσι τρόπῳ τοιῷδε ἔξεποιήθη. ὁ δὲ "Αρπαγος, ὡς ἐπήλασε τὴν στρατιὴν, ἐποιέορκες αὐτοὺς, προΐσχόμενος ἔπεια, " ὡς οἱ καταχρῆσθαι,⁸⁵ εἰ βούλονται Φωκαιέες προμαχεῶνται⁸⁶ ἔνα μοῦνον τοῦ τείχεος ἐρεῖψαι, καὶ οἰκημα ἐν κατηρῶσαι."⁸⁷ οἱ δὲ Φωκαιέες, περιημεκτέοντες⁸⁸ τῇ δουλοσύνῃ, ἔφασαν

ἐς πεντήκοντα καὶ ἑκατὸν ἔτη ἀφικέσθαι φασι, Appian, vi. 63. L.

77. πάντα] *in all*. This appears a solitary instance of the omission of the article; therefore Hermann inserts τὰ, Vig. iii. 10, 4. *βασιλεύσας τὰ πάντα τρήκοντα ἔτεα*, i. 214. S.

78. τῆς—χώρης] the genitive after ὃκου, so τῆς πόλιος 8., ii. 72. *Ὕμα τ. χ. ι. 98. Υ. τ. Διβύης, iv. 42. ST.*

79. βούλονται] The indicative is frequently used in single propositions, though connected with the speech of another. M. G. G. 507. 3.

80. ἔπειθε] has a double accusative, of the person and of the thing. M. G. G. 413.

81. δ δὲ] See p. 63. n. 48.

82. Μῆδον] See p. 7. n. 78. Cyrus, king of the Medes and Persians, is here meant. S. τὸν Μ. ὡς αὐξούσιον δὲ Μῆδος αὐξοίτο: often, both in Greek and in Latin, the subject of a dependent proposition is put in the preceding clause, and in the case which the verb there requires. M. G. G. 295. 3. *'Ατρείδην ἀκούετε ὡς ἥλθε,* Homer, Od. Γ. 193. Fischer. *πυθοίμεθ' ἐν τὸν χρησμὸν δὲ τι νοεῖ,* Aristophanes, Pl. 55. W. *omnem rem scio, ut sit gestu,* Terence, Hec. iii. 5. 18. *distractam laceratamque rem publicam magis, quorum in manu sit, quam ut incolumis sit, queri,* Livy, ii. 57.

83. ἐδίδου] M. G. G. 205. 1. See p. 63. n. 47.

84. περιβαλέσθαι] has a double accusative, because περὶ of itself, in the same sense, governs the accusative; but the preposition is more usually repeated. M. G. G. 425.

85. καταχρῆσθαι] ὅτι and ὡς "that," in quoting the words of any one, are commonly put with the indicative, even of the present. M. G. G. 507.

86. προμαχεῶνται] *tower; ἔπαλξιν, πύργον,* Hesychius. L.

87. κατηρῶσαι] *to dedicate, namely, to the king in token of subjection.* L. "The emperors of Germany, as sovereigns, had antiently a palace in almost every great city of Italy; when they visited that country, they were accustomed to reside in these palaces. This the citizens deemed ignominious. They laboured, therefore, to get free of this subjection," Robertson, Charles V, note 15.

88. περιημεκτέοντες] See p. 27. n. 41. It was upon the same principle that Pericles told the Athenians τὸ βραχὺ τοῦτο πᾶσαν ὑμῶν ἔχει τὴν βεβαίωσιν καὶ πείραν τῆς γνώμης· οἷς εἰ ξυγχωρήσετε, καὶ ἄλλο τι μεῖζον εὐθὺς ἐπιταχθήσεσθε, ὡς φόβῳ καὶ τοῦτο ὑπακούσοντες.—τὴν γάρ αὐτὴν δύναται δυνλαβωσιν η τε μεγίστη καὶ ἡ ἐλαχίστη δικαίωσις, &c. Thucydides, i. 140. 141.

“θέλειν βουλεύσασθαι ἡμέρην μίαν, καὶ ἔπειτα ὑποκρινέεσθαι· ἐν ᾧ δὲ βουλεύονται αὐτὸi, ὑπαγαγεῖν ἐκεῖνον ἐκέλευνον τὴν στρατιὴν ἀπὸ τοῦ τείχεος.” ὁ δὲ “Ἄρπαγος ἔφη “εἰδέραι μὲν εὖ, τὰ ἐκεῖνοι μέλλοιεν ποιέειν, ὅμως δέ σφι παριέναι βουλεύσοσθαι.” ἐν ᾧ ὁ “Ἄρπαγος ἀπὸ τοῦ τείχεος ἀπήγαγε τὴν στρατιὴν, οἱ Φωκαιέες, ἐν τούτῳ κατασπάσαντες τὰς πεντηκοντέρους, ἐσθέμενοι τέκνα καὶ γυναικας καὶ ἐπιπλα πάντα, πρὸς δὲ, καὶ τὰ ἀγάλματα τὰ ἐκ τῶν ἵρων, καὶ τὰ ἄλλα ἀνασθήματα, χωρὶς⁸⁹ ὃ τι χαλκὸς ἢ λίθος ἢ γραφὴ ἦν, τὰ δὲ ἄλλα πάντα ἐσθέντες, καὶ αὐτὸi ἐσβάντες, ἔπλεον ἐπὶ Χίον· τὴν δὲ Φωκαίην ἐρημωθεῖσαν ἀνδρῶν ἔσχον οἱ Πέρσαι.

CLXV. Οἱ δὲ Φωκαιέες, ἐπει τε σφι Χίοι τὰς νήσους τὰς Οἰνόσσας⁹⁰ καλεομένας οὐκ ἐβούλοντο ὄνεομένοισι⁹¹ πωλέειν, δειμαίοντες, μὴ αἱ μὲν ἐμπόριον γένωνται, ἡ δὲ αὐτῶν νῆσος ἀποκληῆσθη τούτου εἴνεκα, πρὸς ταῦτα οἱ Φωκαιέες ἐστέλλοντο ἐς Κύρον.⁹² ἐν γὰρ τῇ Κύρῳ εἴκοσι ἔτεσι πρότερον τούτων ἐκ θεοπροπίου ἀνεστήσαντο⁹³ πόλιν, τῇ οὖνομα ἦν Ἀλαλίη.⁹⁴ Ἀργανθώνιος δὲ τηγικαῦτα ἥδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τὴν Κύρον, πρῶτα καταπλεύσαντες ἐs τὴν Φωκαίην, κατεφόνευσαν τῶν Περσέων τὴν φυλακὴν, ἡ ἐφρούρες παραδεξαμένη παρὰ Ἀρπάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτο σφι ἔξεργαστο, ἐποιήσαντο ἰσχυρὰς κατάρας τῷ ὑπολειπομέτῳ ἔωντῶν τοῦ στόλου. πρὸς δὲ ταύτησι, καὶ μύδρον σιδήρεον⁹⁵ κατεπόντωσαν,⁹⁶ καὶ ὥμοσαν “μὴ πρὶν ἐs Φω-

89. χωρὶς] understand τούτου, as the antecedent to ὃ τι.

90. Οἰνόσσας] Of these D'Anville names two, Sapienza and Cabrera; they are now called *Sapientzai*. L.

91. ὄνεομένοις.] offering to buy it. W. i. 68. 69. iii. 139.

92. Κύρον] ἡ Κύρος νῆσος, ἡ ὑπὸ τῶν Ρωμαίων καὶ τῶν Ἕγχωρίων Κόρσικα δούνωμάζεται, Diodorus, v. 13. Once called Therapne. L.

93. ἀνεστήσαντο] i. e. ἔκτισαν, Diodorus, v. 13. W. raised; founded: the verb may also mean colonized after expelling the former inhabitants; S. in the same sense as Plutarch says, more at length, ‘Εστιαεῖς δὲ πάντας ἀνασθῆσας ἐκ τῆς χώρας, Ἀθηναῖος κατώκισε, Per. 23. Steph. Th. L. G. 4558.

94. Ἀλαλίη] Ἀλλάλια· κτίσμα Φωκέων, Stephanus Byz. afterwards called

Aleria. S. *Phocide relicta, Graii, qui nunc Massiliam colunt, prius in hac insula (Corsica) consederunt*, Seneca, ad Helv. viii. 1. καὶ χρόνον τινὰ κατοικήσαντες, ὑπὸ Τυρρηνῶν ἐξεβλήθησαν ἐκ τῆς νῆσου, Diodorus, v. 13. The confusion of the names Phocis and Phocæa, Phocians and Phocæans, is very common. W.

95. μύδρον σιδήρεον] σίδηρον πεπυρωμένον, Hesychius; a mass of red-hot iron. μύδρος αἴρειν χεροῦν, Sophocles, An. 270. was a species of ordeal. Κύκλωπας ἐπ' ἄκμοσιν Ἡφαίστου ἐστάτας περὶ μύδρον, ἡ χαλκὸν ζέοντα καμινθεν, ἡὲ σίδηρον, Callimachus, ad Di. 46. Hence the compounds μυδροκτυπεῖν, Aeschylus, P. V. 374. μυδροκτύπος, Euripides, H. F. 987. Φωκαίων μέχρις κε μέρη μέγας εἰν ἀλλ μύδρος, Callimachus, Ἀριστεῖδης ὥρκισε μὲν τοὺς Ἑλληνας, καὶ ὅμο-

καίην ήξειν, πρὶν ἡ τὸν μύδρον τοῦτον ἀναφῆναι.⁹⁷ στελλομέρων δὲ αὐτῶν ἐπὶ τὴν Κύριον, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἔλαβε⁹⁸ πόθος τε καὶ οἰκτος τῆς πόλιος καὶ τῶν ηθέων τῆς χώρης· ψευδόρκους δὲ γενόμενοι, ἀπέπλεον ὑπίσω ἐς τὴν Φωκαίην. οἱ δὲ αὐτῶν τὸ ὄρκιον ἐφύλασσον, ἀερθέντες ἐκ τῶν Οἰνουσσέων ἔπλεον.

CLXVI. Ἐπεὶ τε⁹⁹ δὲ ἐς τὴν Κύριον ἀπίκοντο, οἴκεον κοιτῷ¹⁰⁰ μετὰ τῶν πρότερον ἀπικομένων ἐπ' ἔτεα πέντε, καὶ ἵρᾳ ἐνιδρύσαντο. καὶ, ὅγον¹ γὰρ² δὴ καὶ ἔφερον τοὺς περιοίκους ἀπαντας, στρατεύονται ὅντις ἐπ' αὐτοὺς, κοινῷ λόγῳ³ χρησάμενοι, Τυρσηνοὶ καὶ Καρχηδόνιοι,⁴ νησὶ έκάτεροι ἐξήκοντα. οἱ δὲ Φωκαιέες, πληρώσαντες καὶ αὐτοὶ τὰ πλοῖα, ἔοντα ἀριθμὸν ἑξήκοντα, ἀντίαζον ἐς τὸ Σαρδόνιον⁵ καλεόμενον πέλαγος. συμμισγόντων δὲ τῇ ναυμαχίῃ, Καδμείη⁶ τις νίκη⁷ τοῖσι Φωκαιεῦσι ἐγένετο. αἱ μὲν γὰρ τεσσεράκοντά σφι νῆσες

σεν ὑπὲρ τῶν Ἀθηναίων, μύδρους ἐμβαλῶν ἐπὶ τᾶς ἀράς εἰς τὴν θάλασσαν, Plutarch, Ar. p. 334. A. This word afterwards signified a mass of stone; as such Strabo often uses it, and Horace paraphrases it, *Phocorum telut profugit exsecreata cecitas, juremus in hæc “simul imis suxa renarint radis letata, ne redire sit nefas,”* E. xvi. 17. Turnebi Adv. xiv. 21. Potter, ii. 6. V. W. L. BL.

96. κατεπνήσαν] The more usual form of the verb is καταποντίζειν. BL.

97. ἀναφῆναι] ἐωντὸς understood. REI.

98. ἔλαβε] With this same verb φόβος is used by Homer, Il. A. 402. St. Luke, vii. 16. οἰκτος, Herodian, i. 4. 17. ἔκστασις, St. L. v. 26. SCHL.

99. ἐπεὶ τε] See p. 14. n. 90. In like manner *que* in composition loses its copulative sense, as *itaque, namque, quisque, uterque, &c.* The use of ἐπεὶ τε for ἐπειδὴ, which occurs so often in Herodotus, does not in Attic writers; ἐπειδὴ δὲ, Xenophon, H. i. 4. 7. Demosthenes, Ph. i. p. 44.

100. κοιτῷ] i. e. οἰκήσει.

1. ὅγον] See p. 54. n. 55. Compare p. 42. n. 25. with p. 38. n. 71. οἱ καὶ Μήνος ὅγον, Homer, Il. B. 866. κῆρες ἄγον θανάτου. 834. IV.

2. γὰρ] M. G. G. 613. VII. See p. 17. n. 39.

3. κοινῷ λόγῳ] A similar alliance subsisted in the reign of Xerxes; δ

Φοίνιξ, δ Τυρσανῶν τ' ἀλαλατὸς Συρακοσίων ἀρχῷ δαμασθέντες, Pindar, P. i. 138. IV.

4. Καρχηδόνιοι] The name of Carthage in Punic was Carthada, “New City,” in Greek Carchedon. A.

5. Σαρδόνιον] between Sardinia and Sicily.

6. Καδμείη] A victory fatal to both parties, such as were those of Cadmus over the dragon, of Edipus (his great grandson) over the Sphinx, and of Eteocles over Polynices. οὐ τὸν κανόνον, ἀλλὰ καὶ τὸ ἥττασθαι ἐπίστασθαι καλύν, ἐν οἷς τὸ κανόν θλαβερόν· ἔστι γὰρ ὡς ἀληθῶς καὶ νίκη Καδμεία· Plutarch. Steph. Th. L. G. dxxv. παιδεῖα μὲν οὐδέ πότε γέγονε Καδμεία· νίκαι δὲ ἀνθράποις πολλα δὴ τοιάνται γεγόνασι τε καὶ ἔσονται, Plato, de Leg. i. p. 641. c. I.

7. νίκη] This was sixty years after the victory of which Thucydides speaks; Φωκαῖς, Μασσαλίαν οἰκίζοντες, Καρχηδόνιος ἐνίκων ναυμαχοῦντες, i. 13. though often confounded with it. Φωκαῖς, φεύγοντες τῆς βασιλέως τοῦ μεγάλου δεσποτελαν, ἐκλιπόντες τὴν Ασίαν εἰς Μασσαλίαν ἀπόκησαν, Isocrates, Archid. t. ii. p. 68. ex Asia Phocensium juventus, in ultimos Galliæ sinus naribus profecta, Massiliam condidit, Justin, xlivi. 3. Φωκαῖς οἱ ἐν Ιωνίᾳ, ἐμπορίᾳ χράμενοι, ἔκπισαν Μασσαλίαν, Aristotle, in Ath. xiii. 36. L. S.

διεφθύρησαν, αἱ δὲ εἴκοσι αἱ περιεοῦσαι ἦσαν ἄχρηστοι· ἀπεστράφατο⁸ γὰρ τὸν ἐμβόλους.⁹ καταπλώσαντες δὲ ἐς τὴν Ἀλαλίνην, ἀνέλαβον τὰ τέκνα καὶ τὰς γυναῖκας καὶ τὴν ἄλλην κτῆσιν, ὅσην οἵαὶ τε ἐγίνοντο αἱ νήσει σφι ἥγειν, καὶ ἔπειτα, ὑφέντες τὴν Κύρνου, ἔπλεον ἐς Ρήγιον.¹⁰

CLXVII. Τῶν δὲ διαφθαρεισέων νεῶν τὸν ἄνδρας,¹¹ οἵ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ ἔλαχόν τε αὐτῶν¹² πολλῷ πλείους, καὶ τούτους ἔξαγαγόντες κατέλευσαν. μετὰ δὲ, Ἀγυλλαῖοις¹³ πάντα τὰ παριόντα τὸν χῶρον, ἐν τῷ οἱ Φωκαιέες καταλευσθέντες ἐκέατο, ἐγίνετο διάστροφα καὶ ἔμπηρα¹⁴ καὶ ἀπόπληκτα, ὁμοίως πρόβατα καὶ ὑποζύγια καὶ ἄνθρωποι· οἱ δὲ Ἀγυλλαῖοι ἐς Δελφοὺς ἔπεμπον,¹⁵ βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ή δὲ Πυθίη σφέας ἐκέλευσε ποιέειν, τὰ καὶ νῦν οἱ Ἀγυλλαῖοι ἔτι ἐπιτελέουσι· καὶ γὰρ ἐναγίζουσι¹⁶ σφι μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἴππικὸν ἐπιστᾶσι· καὶ οὗτοι μὲν τῶν Φωκαιέων τοιούτῳ μόρῳ διεχρήσαντο· οἱ δὲ αὐτῶν ἐς τὸ Ρήγιον καταφυγόντες, ἐνθεῦτεν ὄρμεώμενοι, ἐκτίγαντο πόλιν γῆς τῆς Οἰνωτρίης¹⁷ ταύτην, ὡς τοις νῦν Υέλη¹⁸ καλέεται. ἔκτισαν δὲ ταύτην, πρὸς ἄνδρὸς Ποσειδωνιήτεω¹⁹ μαθόντες, ὡς

8. ἀπεστράφατο] See p. 6. n. 75.

9. ἐμβόλους] χαλκάματα περιτιθέμενα κατὰ πρώταν ταῖς ναυσὶ. GL. Hesychius. ἐμβόλοις χαλκοστόμοις, Aeschylus, P. 421. BL. Potter, iii. 17.

10. Ρήγιον] now Reggio; supposed to be derived from ῥήγνυμι “I break,” because Italy and Sicily are here broken asunder. A. Virgil, Æ. iii. 414. L.

11. τὸν ἄνδρας] with respect to the men: the accusative absolute. ST. B. 448. M. G. G. 297. 2. 426. obs. 1.

12. αὐτῶν] refers to the Phocæans. The sense is—the Carthaginians and Tuscan took more prisoners than the Phocæans did, and divided them by lot. Then, after landing these prisoners at Agylla, (this is to be understood from what follows) they there stoned them to death. S. ST.

13. Ἀγυλλαῖοι] Agylla, a town of Etruria, was afterwards called Cære, now Cervetere, “Old Cere.” L.

14. ἔμπηρα] αἱ δὲ γυναῖκες ἔτυκτον ἔμπηρα καὶ τέρατα· οἱ δὲ, τῶν τετολμη-

μένων σφίσι λήθην καταχέαντες, ἥκον ἐς Δελφὸν, Suidas. W.

15. ἔπεμπον] θεωπρόπους is understood, which is expressed i. 19. 174. B. 237. SCH.

16. ἐναγίζουσι] χοὰς φέρουσι, Suidas; τὰς χοὰς ἐπιφέρουσι, ἡ θύουσι τοῖς κατοιχομένοις. GL.

17. Οἰνωτρίης] so called from the hero Οenotrus, or from οἶνος “wine.” It was afterwards Lucania. L. A.

18. Υέλη] a Phocæa Asiaticus populus, Harpagi inclemantium vitans, Cyri regis præfecti, Italianum nascio petiit: cuius pars in Lucania Veliam; alia condidit in Viennensi Massiliam, Ammianus M., xv. 23. Velia autem dicta est a paludibus, quibus cingitur, quas Graeci ἐλη dicunt: sicut ergo Helia, sed accepit digammon, et facta Helia; ut Henetus, Venetus, Servius, on Æ. vi. 359. It is now Castel a mare della Branca. L.

19. Ποσειδωνιήτεω] Posidonia, named from Ποσειδῶν “Neptune,” was called Neptunia, and afterwards Pæstum, by the Romans. L. A.

τὸν Κύρνον²⁰ σφι ἡ Πυθίη ἔχρησε κτίσαι²¹ ἥρων ἐόντα, ἀλλ' οὐ τὴν νῆσον. Φωκαίης μέν νυν πέρι, τῆς ἐν Ἰωνίῃ, οὗτο ἔσχε.

CLXVIII. Παραπλήσια δὲ τούτοις καὶ Τήϊοι²² ἐποίησαν ἐπει τε γάρ σφεων εἶλε χώματι τὸ τεῖχος "Αρπαγος, ἐσβάντες πάντες ἐς τὰ πλοῖα, οἴχοντο πλέοντες ἐπὶ²³ τῆς Θρηκίης,²⁴ καὶ ἐνθαῦτα ἔκτισαν πόλιν "Αβδηρα²⁵ τὴν πρότερος τούτων Κλαζομένιος²⁶ Τιμήσιος²⁷ κτίσας οὐκ ἀπώνητο,²⁸ ἀλλ', ὑπὸ Θρηκῶν ἐξελασθεὶς,²⁹ τιμᾶς νῦν ὑπὸ Τήίων τῶν ἐν 'Αβδήροισι ὡς ἥρως ἔχει.

CLXIX. Οὗτοι μέν νυν Ἰώνων μοῦνοι, τὴν δουλοσύνην οὐκ ἀνεχόμενοι,³⁰ ἐξέλιπον τὰς πατρίδας. οἱ δ' ἄλλοι "Ιωνες, πλὴν Μιλησίων, διὰ μάχης μὲν ἀπικέατο³¹ 'Αρπάγῳ, κατάπερ οἱ ἐκλιπόντες· καὶ ἄνδρες ἐγένοντο ἀγαθοὶ, περὶ τῆς ἐωντοῦ ἕκαστος,³² μαχόμενοι.³³ ἐσσωθέντες δὲ καὶ ἀλόντες, ἔμενον κατὰ χώρην ἕκαστοι καὶ τὰ ἐπιτασσόμενα ἐπετέλεον.³⁴ Μιλήσιοι δὲ, ὡς καὶ πρότερον³⁵ μοι εἴρη-

20. Κύρνον] *hæc autem insula Græce Cyrene dicitur, a Cyrno Herculis filio,* Servius, on Virg. E. ix. 30. L. G.

21. κτίσαι] must mean *to set up as an object of worship.* S.

22. Τήϊοι] Teos, now *Sigagik*, was the birth-place of Anacreon. L. A.

23. ἐπὶ] with a genitive, for either ἐπὶ or ἐς with an accusative, is common in Herodotus i. 1. 164. ii. 28. 73.

75. &c. P. and occurs in Thucydides v. 25. in Xenophon, H. i. 2. 11. and in Euripides, El. 1339. Schweighäuser considers ἐπὶ with a genitive as signifying only *towards*, and not *to*.

24. Θρηκίης] γῆς understood; the substantive is Θρηκη, now *Romania*, S. A.

25. "Αβδηρα] "A. καλὴ Τήίων ἀποκία, Strabo, xiv. p. 953. W. Τήϊοι δὲ τὴν πόλιν συνφύκισαν φυγόντες ὑπὸ τὰ Περσικὰ, Marcian; οὐ φέροντες τὴν πέρων ὕβριν, Str. SAL. Abdera gave birth to Protagoras, Anaxarchus, and Democritus, *cujus prudentia monstrat summis posse viros, et magna exemplu datus, vervecum in patria, crassaque sub aere nasci*, Juvenal, x. 48. L.

26. Κλαζομένιος] *hanc Abderam collapsam Clazomeniū ex Asia, ad majorem faciem restitutam, obliteratis quæ præcesserant, nomini suo vindicaverunt*, Solinus, 10. Clazomenæ is

now Bourla, and was the birth-place of Anaxagoras. L. A.

27. Τιμήσιος] or Timesias, quitted his country to escape from the virulence of envy. His history is given at length by Ælian, V. H. xii. 9. and Plutarch, ii. p. 96. B. L.

28. οὐκ ἀπώνητο] was not benefited from it: imperfect passive of ἀπόνημαι. M. G. G. 243.

29. ἐξελασθεὶς] See p. 82. n. 72.

30. ἀνεχόμενοι] ὑπομένοντες, ἐνδεχόμενοι, καταδεχόμενοι, Hesychius; see p. 47. n. 75. οὐκ ἀνασχέσθαι τὴν πλεονεξίην, vii. 149. πᾶν γένος ἐνδείας ἀνασχόμενοι, Polybius, i. 58, 4. SCHL.

31. διὰ μάχης — ἀπικέατο] they gave battle; ἐμάχοντο. M. G. G. 580. e. ἐγὼ δὲ ἐμαυτῇ διὰ λόγων ἀφικόμην, Euripides, M. 868.

32. ἕκαστος] quisque in Latin is generally joined with the plural, as *ut suas quisque abirent domos*, Livy, ii. 7. pro se quisque fremunt, ii. 6. p. s. q. demigrant, ii. 10.

33. μαχόμενοι] τεθνάμεναι γὰρ καλὸν ἐπὶ προμάχοισι πεσόντα ἄνδρ' ἀγαθὸν, περὶ ἣ πατρίδι μαρνάμενον. γῆς περὶ τῆςδε μαχώμεθα, Tyrtaeus, i. 1 and 13. See p. 58. n. 97. Schleusner appears mistaken in connecting this participle with ἐγένοιτο.

34. τ. ἐ. ἐπετέλεον] οἱ Ἑλλῆνες, οἱ

ται, αὐτῷ Κύρῳ ὅρκιον ποιησάμενοι, ἡσυχίην ὕγον. οὕτω δὴ τὸ δεύτερον³⁶ Ἰωνίη ἐδεδούλωτο. ὡς δὲ τοὺς ἐν τῇ ἡπείρῳ³⁷ Ἰωνας ἔχει-ρώσατο Ἀρπαγος, οἱ τὰς νήσους ἔχοντες Ἰωνες, καταρρόδησαντες ταῦτα,³⁸ σφέας αὐτοὺς ἔδοσαν Κύρῳ.

CLXX. Κεκακωμέγων δὲ Ἰώνων, καὶ συλλεγομένων οὐδὲν ἥσσον ἐς τὸ Πανιώνιον, πυνθάνομαι γνώμην Βίαντα ἄνδρα Πριηνέα ἀποδέξασθαι Ἰωσὶ χρησιμωτάτην· τῇ εἰ ἐπείθοτο, παρεῖχε ἄν σφι εὐδαιμονέειν Ἑλλήνων μάλιστα· ὃς ἐκέλευε “κοινῷ στόλῳ” Ἰωνας ἀερθέντας πλέειν ἐς Σαρδῶ,³⁹ καὶ ἐπειτα πόλιν μίαν κτίζειν πάντων Ἰώνων· καὶ οὕτω ἀπαλλαχθέντας σφέας δουλοσύνης εὐδαιμονήσειν, νήσων τε ἀπασέων μεγιστην νεμομένους, καὶ ἅρχοντας ἄλλων μένουσι δέ σφι ἐν τῇ Ἰωνίῃ οὐκ” ἔφη “ἐνορᾶν ἐλευθερίην ἔτι ἐσομένην.” αὗτη μὲν Βίαντος τοῦ Πριηνέος γνώμη, ἐπὶ διεφθαρμένοισι⁴⁰ Ἰωσὶ γενομένη· χρηστὴ δὲ καὶ, πρὸν ἦ διαφθαρῆναι Ἰωνίην, Θάλεω⁴¹ ἄνδρὸς Μιλησίου ἐγένετο, τὸ ἀνέκαθεν⁴² γένος⁴³ ἔοντος Φοίνικος· ὃς ἐκέλευε “ἐν βουλευτήριον” Ἰωνας ἐκτῆσθαι, τὸ δὲ εἶναι ἐν Τέῳ· Τέων γὰρ μέσον εἶναι Ἰωνίης· τὰς δὲ ἄλλας πόλιας οἰκευμέρας μηδὲν ἥσσον νομίζεσθαι,⁴⁴ κατάπερ εἰ δῆμοι εἶεν.” Οὕτω⁴⁵ μὲν δή σφι γνώμας τοιίσδε ἀπεδέξαντο.

CLXXI. Ἀρπαγος δὲ, καταστρεψάμενος Ἰωνίην, ἐποιέετο στρα-

ἐπὶ θαλάττη οἴκοιντες, πολλὰ δόντες δῶρα, διεπράξαντο, ὥστε εἰς μὲν τὰ τεῖχη Βαρβάρους μὴ δέχεσθαι, δασμὸν δὲ ἀποφέρειν, καὶ στρατεύειν, ὅποι Κύρος ἐπαγγέλλοι, Xenophon, Cys. vii. 4. 9.

35. πρότερον] c. 143. S.

36. δεύτερον] c. 6. and c. 28. S.

37. ταῦτα] i. e. μὴ καὶ αὐτὸν νικηθῆσονται, καὶ οὕτω πολλῷ χαλεπώτερα πείσονται ὑπὸ τοῦ Κύρου, ή εἰς ἐθελονταὶ παραδοῦνε ἁντούς ἐκείνῳ. ST.

38. Σαρδῶ] afterwards Sardinia, named after Sardus a son of Hercules, and antiently called Sandaliotis, or Ichnuusa from ἵχνος “the sole of the foot.” L. A. It is again spoken of as νῆσος ἡ μεγιστη, v. 106. and by Scylax. Strabo, Diodorus, and Marciān mention it as inferior in size to Sicily only. Bochart, Ch. i. 31.

39. διεφθαρμένοισι] i. e. διεφθαρμέ- Herod.

νων ἥδη τῶν Ἰώνων. ἐπ’ ἔξεργασμένοισι, iv. 164. viii. 94. ix. 77. ST. M. G. G. 565. obs. see p. 19. n. 64.

40. Θάλεω] The genitive is also Θαλοῦ and Θάλητος. M. G. G. 91. 1. Thales, one of the seven wise men of Greece, was an eminent geometrician and astronomer, and founded the Ionic sect. A.

41. τὸ ἀνέκαθεν] ἀνωθεν, ἐξ ἀρχῆς. BL. See p. 10. n. 36. Θάλης δὲ Φοῖνιξ ὡν τὸ γένος, Clement of Al., Str. i. p. 354. He was descended from Cadmus. L. ἔδυτες ἀ. Πύλιοι, v. 65. γένος ἔδυτες τὰ ἀ. Γεφυραῖοι, v. 55. τὰ μὲν ἀ. ἀπ’ Αἴακον τε καὶ Αἴγινης γεγονὼς, vi. 35. SCH.

42. γένος] p. 11. n. 40.

43. νομίζεσθαι] to be regulated by laws of their own just as much as if they were independent republics.

44. οὕτω] nominative dual, Reisk.

τηῖνην ἐπὶ Κᾶρες καὶ Καυνίους⁴⁵ καὶ Λυκίους, ἄμα ἀγόμενος καὶ Ιωνας καὶ Αἰολέας.

CLXXIV. Οἱ μέν νυν Κᾶρες, οὐδὲν λαμπρὸν ἔργον ἀποδεξάμενοι, ἔδουλώθησαν ὑπὸ Ἀρπάγου, οὔτε αὐτοὶ οἱ Κᾶρες ἀποδεξάμενοι οὐδὲν, οὔτε ὅσοι Ἐλλήνων ταύτην τὴν χώρην οἰκέουσι. οἰκέουσι δὲ καὶ ἄλλοι, καὶ Λακεδαιμονίων ἄποικοι Κνίδιοι,⁴⁶ τῆς χώρης τῆς σφετέρης τετραμμένης ἐς πόντον, τὸ δὴ Τριόπιον⁴⁷ καλέεται. ἀργμένης δὲ ἐκ τῆς χερσονήσου τῆς Βυβασσίης,⁴⁸ ἐούσης τε πάσης τῆς Κνιδίης, πλὴν ὀλίγης, περιβόρδου· τὰ μὲν γὰρ αὐτῆς πρὸς βορηνὸν ἄνεμον ὁ Κεραμεικὸς⁴⁹ κόλπος ἀπέργει, τὰ δὲ πρὸς νότον ἡ κατὰ Σύμην⁵⁰ τε καὶ Ρόδον⁵¹ θάλασσα· τὸ ὅν δὴ ὀλίγον τοῦτο, ἐὸν ὅσον τε ἐπὶ πέντε στάδια, ὥρυσσον⁵² οἱ Κνίδιοι, ἐν ὅσῳ Ἀρπαγος τὴν Ιωνίην κατεστρέφετο, βοηλόμενοι νῆσον τὴν χώρην ποιῆσαι. ἐντὸς δὲ πᾶσά⁵³ σφι ἐγένετο· τῇ γὰρ ἡ Κνιδίη χώρη ἐς τὴν ἥπερον τελευτῇ, ταύτῃ ὁ ἴσθμος ἔστι, τὸν ὥρυσσον. καὶ δὴ πολλῇ χειρὶ ἐργαζομένων⁵⁴ τῶν Κνιδίων⁵⁵ μᾶλλον γάρ τι καὶ θειότερον ἐφαίνοντο τιτρώσκεσθαι οἱ ἐργαζόμενοι τοῦ οἰκότος, τά τε ἄλλα τοῦ σώματος, καὶ μάλιστα τὰ περὶ τοὺς ὄφθαλμοὺς, θρανομένης τῆς πέτρης· ἐπεμπον ἐς Δελφοὺς θεοπρόπους ἐπερησομένους τὸ ἀντίξοον.⁵⁶ ἡ δὲ Πυθίη σφι, ὡς αὐτοὶ Κνίδιοι λέγουσι, χρῆ ἐν τριμέτρῳ⁵⁷ τόνῳ τάδε·

45. Καυνίους] Caunus, now Kai-guez or Rosa, was the birth-place of Progenes. *L.*

46. Κνίδιοι] Cnidus was the birth-place of Ctesias. *L.*

47. Τριόπιον] antiently Ἄγνοῦ κέρας, now Capo Crio "Cape Ram." *L.*

48. Βυβασσίης] Bybassus was also called Enbassus, and Bybastus. *W.*

49. Κεραμεικὸς] Κεραμιμδος, Xenophon, H. i. 4. 8. Κεράμειος, H. ii. 1. 15. now Golfo di Castel Marmora. It was named after the town of Ceramus, now Keramo. *L.*

50. Σύμην] an island between Cnidus and Rhodes, now Symi. *L.*

51. Ρόδον] Rhodes had a variety of names. The etymology is doubtful. See RHODUS, *A.* It was celebrated for its Colossus, *L.* see p. 12. n. 65.

52. ὥρυσσον] here and just below, has the inceptive force of the imper-

fect; began digging: κατεστρέφετο, the contemporary force; was subjugating.

53. ἐντὸς—πᾶσα] i. e. ἐντὸς δὲ τοῦ δρύγματος [ἴσθμοῦ, *S.*] πᾶσά σφι ἡ χώρη ἐγένετο. πρῶτον μὲν ἀπετείχισε τὸν ίσθμον, ἀπὸ δὲ τοῦ ισθμοῦ ἡ χερσόνησος εἶσα πᾶσά ἔστι, vi. 36. *W.*

54. ἐργαζομένων] preceding ἐπεμπον, is another instance of anacoluthia occasioned by a parenthetical proposition with γάρ. *ST.* *M. G. G.* 613. vii. p. 50. n. 5.

55. ἀντίξοον] τὸ ἐναντιούμενον. *GL.*

56. τριμέτρῳ] When trimeters simply are mentioned, iambics are meant; as in speaking of hexameters, i. 62. they are understood to be dactylic or heroic. The iambic trimeter was also called *senarius*, as consisting of six feet, viz. two to each metre.

Ίσθμὸν δὲ⁵⁷ μὴ πυργοῦτε, μήδ' ὄρύσσετε·
Ζεὺς γάρ κ' ἔθηκε νῆσον, εἴ κ' ἐβούλετο.⁵⁸

Κνίδιοι μὲν, ταῦτα τῆς Πυθίης χρησάσης, τοῦ τε ὄρύγματος ἐπαύσαντο· καὶ Ἀρπάγῳ, ἐπιόντι σὺν τῷ στρατῷ, ἀμαχητί σφεας αὐτοὺς παρέδοσαν.

CLXXV. Ἡσαν δὲ Πηδασέες οἰκοῦντες ὑπὲρ Ἀλικαρνησσοῦ μεσόγαιαν οὗτοι τῶν περὶ Καρίην ἀνδρῶν μοῦνοι τε ἀντέσχον χρόνον⁵⁹ Ἀρπάγῳ, καὶ πρήγματα παρέσχον πλεῖστα, ὅρος τειχίσαντες, τῷ οὖνομά ἔστι Λίδη.

CLXXVI. Πηδασέες μέν νυν χρόνῳ ἔξαιρέθησαν· Λύκιοι δὲ, ὡς ἐσ τὸ Ξάνθιον πεδίον ἥλασε ὁ Ἀρπαγὸς τὸν στρατὸν, ὑπεξιόντες καὶ μαχόμενοι ὀλίγοι πρὸς πολλοὺς, ἀρετὰς ἀπεδείκνυντο.⁶⁰ ἐσσωθέντες δὲ, καὶ κατειληθέντες ἐσ τὸ ἄστυ, συνήλισαν⁶¹ ἐσ τὴν ἀκρόπολιν τὰς τε γυναικας καὶ τὰ τέκνα καὶ τὰ χρήματα καὶ τοὺς οἰκέτας, καὶ ἔπειτα ὑπῆψαν τὴν ἀκρόπολιν πᾶσαν ταύτην καίεσθαι.⁶² ταῦτα δὲ ποιήσαντες καὶ συνομόσαντες ὄρκους⁶³ δεινοὺς, ὑπεξελθόντες ἀπέθανον πάντες Ξάνθιοι⁶⁴ μαχόμενοι. τὴν μὲν δὴ Ξάνθον οὕτως ἔσχε

57. δὲ] i. 62. see p. 31. n. 92. The antecedent clause, which the abruptness of the speaker leaves to be supplied, would be to this effect: πάσας μὲν ἄλλας μηχανὰς σωτηρίας ὑμᾶς γ' ἐρευνῶν ὄδημάς φθονεῖ θεός.

58. ἐβούλετο] "Some Dutchmen offered Charles II, king of Spain, to make the Tagus navigable as far as Lisbon, at their own expense, provided they were allowed, for a definite term of years, to levy certain duties on the merchandise to be embarked there. It was their intention to make the Mançanares navigable from Madrid to the point where it falls into the Tagus. The council of Castille after mature deliberation returned the following remarkable answer: Had it pleased God to make those two rivers navigable, he would not have needed man's assistance to accomplish that effect. Since he has not done so, it is clear that he did not judge it fit to make them navigable. Such an undertaking would seem a violation of

the decrees of Providence, and a wish to correct the imperfections which he has purposely left in his works," Clarke, on Spain, l. xv. p. 284. L.

59. χρόνον] a long while; ἐπὶ being understood. L. M. G. G. 424. b. βραχὺν χρόνον ἀντέχειν, Demosthenes, Ol. ii. p. 23.

60. ἀρετὰς ἀπεδείκνυντο] p. 3. n. 12. achieved feats of valour. i. 59. ἀρετὰς ἀποδεικύμενοι μεγάλας, Pindar, N. vi. 80.

61. συνήλισαν] συναγαγεῖν τὰς γυναικας ἐσ μίαν πόλιν· ἐσ ταύτην συναλίσαντα, ὑποτρήσαι πάσας σὺν αὐτῇ τῇ πόλι, ii. 111.

62. π. τ. καίεσθαι] Before these words understand ὥστε. ST.

63. ὄρκους] namely, ἦ μὴν νικήσειν, ἢ ἀποδανεῖσθαι μαχόμενοι. ST.

64. Ξάνθοι] Plutarch records a similar act of despair on the part of this people, when besieged by Brutus, Brut. p. 998. n. Appian relates the same fact, οἱ Ξάνθιοι τὰ σφέτερα πάντα ἀνελόντες, ἐσ πυρὰς προνεησμένας ἐν

ὸν Ἀρπαγος. παραπλησίως δὲ καὶ τὴν Καῦνον ἔσχε· καὶ γὰρ οἱ Καύνιοι τοὺς Λυκίους ἐμιμήσαντο τὰ πλέω.

CLXXVII. Τὰ μέν νυν κάτω⁶⁵ τῆς Ἀσίης Ἀρπαγος ἀνάστατα ἐποίεε· τὰ δὲ ἄνω αὐτῆς αὐτὸς Κύρος, πᾶν ἔθνος καταστρεφόμενος, καὶ οὐδὲν παρείσις. τὰ μέν νυν αὐτῶν πλέω παρήσομεν· τὰ δέ οἱ παρέσχε πόνον τε πλεῖστον, καὶ ἀξιαπηγητότατά ἔστι, τούτων ἐπιμήσομαι.

CLXXVIII. Κύρος, ἐπεὶ τε τὰ πάντα τῆς ἡπείρου ὑποχείρια ἐποιήσατο, Ἀσσυρίοισι ἐπερίθετο. Τῆς δὲ Ἀσσυρίης ἔστι τὰ μέν κουν καὶ ἄλλα πολίσματα μεγάλα πολλὰ, τὸ δὲ ὁνομαστότατον καὶ ἴσχυρότατον, καὶ ἔνθα σφι, Νίνον⁶⁶ ἀναστάτου γενομένης, τὰ βασιλίᾳα κατεσήκεε, ἦν Βαβυλὼν,⁶⁷ ἐοῦσα τοιαύτη δῆ τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μέγαθος ἐοῦσα μέτωπον ἔκαστον⁶⁸ εἴκοσι καὶ ἕκατὸν σταδίων,⁶⁹ ἐούσης⁷⁰ τετραγώνου·⁷¹ οὗτοι στάδιοι τῆς περι-

ταῖς οἰκίαις ἐπέθεσαν, καὶ τὸ πῦρ ἄψαντες, ἔαντούς ἐπικατέσφαξαν· Ξάνθιοι μὲν δὴ τρίτον ὑπὸ σφῶν αὐτῶν ἀπώλυντο, ἐλευθερίας οὐνεκα· καὶ γὰρ ἐπὶ Ἀρπάγου τοῦ Μήδου, Κύρῳ τῷ μεγάλῳ στρατηγοῖντος, ἀδει σφᾶς ἀντὶ δουλοσύνης διέφθειραν, καὶ τάφος Ξανθίοις ἡ πόλις ἀμεληθεῖσα ὑπὸ Ἀρπάγου τότε ἐγένετο· καὶ ἐπὶ Ἀλεξάνδρου τοῦ Φιλίππου φασὶν ὅμωια παθεῖν, B. C. iv. 80. W. So when Hannibal besieged Saguntum, primores argentum aurumque omne, ex publico priratoque in forum conlutum, in ignem ad id raptim factum conjicentes, eodem plerique se met ipsi præcipitaverunt.—aut inclusi cum conjugibus ac liberis domos super se ipsi concrevcrunt; aut armati nullum ante finem pugnae, quam morientes, fecerunt, Livy, xxi. 14. and the people of Astapa, besieged by Marcius, facinus in se ac suos fædum ac ferum conciscunt. locum in foro destinant, quo pretiosissima rerum suarum congererent: super eum cumulum conjuges ac liberos considere quum jussissent, ligna circa exstruunt, fascesque virgitorum conjiciunt.—exsecratio dira adjecta, si quem a proposito spes mollitiare animi flexisset. erumpunt: —(hostis) pugnantes ad unum omnes occidit. fædior alio in urbe trucidatio erat, qdum turbam feniurum puerorumque imbellem inermemque

cires sui caderent, et in successum rogam semiannua pleraque injicerent corpora, ritique sanguinis flammata orientem restingauerent: postremo ipsi, cæde miseranda suorum fatigati, cum armis medio se incendio injecerunt, xxviii. 22. 23. C. A. S. V.

65. κάτω] and ἄνω, as well as the prepositions κατὰ and ἀνὰ, both in and out of composition, are opposed as denoting, respectively, situation, (1) on plains, and on mountains, (2) on the sea-coast, and in the interior, (3) in the city, and in the country, (4) at the king's court, and away from the seat of government. They also signify motion in these several directions. Hutchinson. See p. 81. n. 68.

66. Νίνον] i. 106. W.

67. Βαβυλὼν] Rollin, iii. 1. § 1. 1, &c.

68. μέτωπον ἔκαστον] See p. 78. n. 26.

69. σταδίων] p. 12. n. 67. The whole area was not built over, for Curtius says, *adīcia non sunt admota muris, sed fere spatium unius jugeris absunt: ac ne totum quidem urbem tectis occupaverunt; per nonaginta stadia habitat; nec omnia continua sunt: cetera serunt coluntque, ut, si externa vis ingruat, obessis alimenta ex ipsis urbis solo subministrerent,* v. 1. 26, 27. R.

έδου τῆς πόλιος γίνονται συνύπαντες ὄγδώκοντα καὶ τετρακόσιοι. τὸ μέν νυν μέγαθος τοσοῦτόν ἐστι τοῦ ἀστεος τοῦ Βαβυλωνίου. ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἡμεῖς ἴδμεν. τάφρος μὲν πρῶτά μιν βαθέα τε καὶ εὐρέα καὶ πλέη ὑδατος περιθέει· μετὰ δὲ, τεῖχος⁷² πεντήκοντα μὲν πηχέων βασιλήων ἐὸν τὸ εῦρος, ὕψος δὲ διηκοσίων πηχέων. ὁ δὲ βασιλῆιος πῆχυς τοῦ μετρίου ἐστὶ πήχεος μέζων τρισὶ δακτύλοισι.

CLXXXIX. Ἐπεί τε δὲ ὁ Κύρος, πορευόμενος ἐπὶ τὴν Βαβυλῶνα, ἐγίνετο ἐπὶ Γύνδη⁷³ ποταμῷ· τοῦ αἱ μὲν πηγαὶ ἐν Ματιηνοῖσι⁷⁴ οὔρεσι, ρέει δὲ διὰ Δαρδανέων,⁷⁵ ἐκδιδοῦ⁷⁶ δὲ ἐς ἔτερον ποταμὸν Τίγριν.⁷⁷ ὁ δὲ, παρὰ⁷⁸ Ωπιν πόλιν ρέων, ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ· τοῦτον δὴ τὸν Γύνδην ποταμὸν ὡς διαβαίνειν ἐπειρᾶτο ὁ Κύρος, ἐύτα νησὶ περητὸν, ἐνθαῦτα οἱ τῶν τις ἵρων ἵππων⁷⁹ τῶν λευκῶν, ὑπὸ ὑβρίου ἐσβὰς ἐς τὸν ποταμὸν, διαβαίνειν ἐπειρᾶτο. ὁ δέ μιν συμψήσας⁷⁹ ὑποβρύχιον οἰχώκεε φέρων. κάρτα τε δὴ ἔχαλέπαινε⁸⁰ τῷ ποταμῷ ὁ Κύρος τοῦτο ὑβρίσαντι,⁸¹ καὶ οἱ ἐπηπεὶλησε “οῦτω δὴ μιν ἀσθενέα ποιήσειν, ὥστε τοῦ λοιποῦ καὶ

70. ἐούσης] as if τῆς ἔκαστον μέτωπὸν ἐστι had preceded. ST. M. G. G. 561. b.

71. τετραγάννου] in itself does not denote square, but only quadrangular. ἡ πόλις τετράγωνος κεῖται, καὶ τὸ μῆκος αὐτῆς, δύον καὶ τὸ πλάτος, Rev. xxi. 16. SCHL.

72. τεῖχος] These walls were by some reckoned among the seven wonders of the world : κρανᾶς Βαβυλῶνος ἐπίδρομον ἄρμασιν τεῖχος, Anthol. lib. i. B.A. τὸ πλάτος ἐξ ἄρμασιν ἵππασμον, Ctesias; ὡς τέθριππα ἐναντιοδρομεῖν ἀλλήλοις φάσις, Strabo, xvi. Bochart, Ph. i. 12.

73. Γύνδη] The Gyndes is one of the four ποταμοὶ νησὶ περητὸι, τοὺς πᾶσα ἀνάγκη διαπορθμεῦσαι ἐστι, v. 52. S. now the Mendeli, (or the Diala?) R. rapidus, Cyri dementia, Gyndes, Tibullus, iv. 1. 141. W.

74. Ματιηνοῖσι] Mount Zagros. R.

75. Δαρδανέων] There is now a district named Derne, on the confines of Persia. R.

76. ἐκδιδοῖ] See p. 11. n. 47.

77. Τίγρων] Another form Τίγρης, Τίγρητος, occurs vi. 20. W. The mo-

dern name is variously spelt, *Tigil*, *Didsjèle*, *Hid-Dekhel*. L. It signifies “the flight of an arrow,” see A., Μήδους Τίγριν καλούντων τὸ τόξευμα, Strabo, *SAL*.

78. ἵππων] vii. 40. 55. W.

79. συμψήσας] ἀφανίσας, sweeping away so as to leave no restige. βιαζομένους τοὺς κολυμβητὰς συμψήσας δι ποταμὸς ἔφερε κάτω καὶ οὐκ ἔτι ἀπενόστησαν, Lamblichus, Steph. Tb. L. G. 10818. unum regiorum equorum, candoreformaque excellentem, transmeundis fiducia persuasum, abreptum præcipitatumque merserat, Orosius, ii. 6. This word would apply to “the Kelpie’s Flow,” in which Ravenswood perished. Bride of Lammermoor, c. xxvii.

80. ἔχαλέπαινε] National prejudice has perhaps misled our author. If Cyrus did act thus, his object was more probably to render the river fordable to his army. So the Halys, ἐπεὶ τε ἐσχίσθη τάχιστα δι ποταμὸς, ἀμφοτέρῳ διαβατὸς ἐγένετο, i. 75. L. See vii. 35.

81. τ. ὑβρίσαντα] ὑβρίσαντα τάξε, iii. 118. W. ὑβριστὴς ποταμὸς, οὐκ εὑθατος περάν, ἐκφυσᾷ μένος, Aeschylus, P. V. 742. BL.

γυναικάς μιν εὐπετέως, τὸ γόνυ οὐ βρεχούσας, διαβήσεσθαι.” μετὰ δὲ τὴν ἀπειλὴν, μετεὶ⁸² τὴν ἐπὶ Βαβυλῶνα στράτευσιν, διαιρεε τὴν στρατιὴν δίχα· διελὼν δὲ, κατέτεινε⁸³ σχοινοτενέας ὑποδέξας διώρυχας ὄγδωντα καὶ ἔκατὸν, παρ’ ἐκάτερον τὸ χεῖλος τοῦ Γύνδεω, τετραμένας πάντα τρόπον· διατάξας δὲ τὸν στρατὸν, ὁρύσσειν ἐκέλευε. οἵα δὲ ὄμιλον πολλοῦ ἐργαζομένου, ἥνετο⁸⁴ μὲν τὸ ἔργον, ὅμως μέντοι⁸⁵ τὴν θερείην⁸⁶ πᾶσαν αὐτοῦ ταύτη⁸⁷ διέτριψαν⁸⁸ ἐργαζόμενοι.

CXC. Ός δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κῦρος, ἐς τριηκοσίας καὶ ἔξικοντά μιν διώρυχας διαλαβὼν, καὶ τὸ δεύτερον ἕαρ ὑπέλαμπε, οὗτος δὴ ἥλαυνε ἐπὶ τὴν Βαβυλῶνα. οἱ δὲ Βαβυλῶνιοι ἐκστρατευσάμενοι ἔμενον αὐτὸν. ἐπεὶ⁸⁹ δὲ ἐγένετο ἐλαύνων ἀγχοῦ τῆς πόλιος, συνέβαλόν τε οἱ Βαβυλῶνιοι, καὶ, ἐσσωθέντες τῇ μάχῃ, κατειλίθησαν ἐς τὸ ἄστυ. οὐα δὲ ἐξεπιστάμενοι ἔτι πρότερον τὸν Κῦρον οὐκ ἀτρεμίζοντα, ἀλλ’ ὀρέοντες αὐτὸν παντὶ ἔθνει ὄμοιως ἐπιχειρέοντα, προεσάξαντο⁹⁰ σιτία ἐτέων κάρτα πολλῶν.⁹¹ ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πολιορκίης οὐδένα· Κῦρος δὲ ἀπορίησι ἐνείχετο, ἅτε χρόνου τε ἐγγινομένου⁹² συχνοῦ, ἀνωτέρω⁹³ τε οὐδὲν τῶν πρηγμάτων προκοπομένων.

CXCI. Εἴτε δὴ ὧν ἄλλοι οἱ ἀπορέοντι ὑπεθήκατο, εἴτε καὶ αὐτὸς

82. μετεὶ] differens et praesens in tempus omittens, Horace, A. P. 44.

83. κατέτεινε] understand σχοίνους. S.

84. ἥνετο] ἥνετο, Hesychius. δπ-πως Férgov ένοιτο, Homer, Il. Σ. 473. BL. ἄτε παντὸς ἀνδρὸς ἐργαζομένου, ἥνετο τὸ ἔργον, viii. 71. W.

85. ὅμως μέντοι] still however, yet still. H. 6 or 5. i. 120.

86. τὴν θερείην] ἥρην understood, the summer season. τὴν χειμεριὴν, the winter season, i. 202. B. 336.

87. αὐτὸν ταύτῃ] in that same place; ἐν and χάρῃ are understood. B. 324. even ταύτη is sometimes suppressed as καὶ μιν ἔθαψαν αὐτὸν τῇ περ ἐπεσε, i. 30. S. in that there place, though literal, is a vulgarism.

88. διέτριψαν] iratus fuit Cyrus flumini. Babylonem oppugnaturus, Gyndem amnum rudo transire tentavit. ibi unus ex his equis, qui trahere regium currunt albi solebant, abreptus

vehementer commovit regem. juravit itaque ‘amnum illum eo se redacturum ut transiri calcarique etiam a feminis posset.’ hoc deinde omnem transtulit bellī apparatus, et tamdiu assedit operi, donec c et LXXX cuniculis dirisum alteum in CCC et LX ritos dispergeret et siccum relinqueret, in diversum fluentibus aquis. periit itaque et tempus, et militum ardor, et occasio aggrediendi imparatos, Seneca, de I. iii. 21.

89. ἐπεὶ] ἐπεὶ δὲ πρὸς Βαβυλῶνι ἦν δὲ Κῦρος, &c. Xenophon, Cyr. vii. 5. 1.

90. προεσάξαντο] brought in for themselves beforehand, viii. 20. S.

91. πολλῶν] οἱ ἐν τῷ τείχει κατεγέλων τῆς πολιορκίας, ὡς ἔχοντες τὰ ἐπιτήδεια πλέον ἢ εἴκοσιν ἑτῶν, Xenophon, Cyr. vii. 5. 13. W.

92. ἐγγινομένου] τῇ πολιορκίῃ. ST.

93. ἀνωτέρω] M. G. G. 132. ἐς τὸ πρόσω, iii. 56. in a very similar passage.

ἔμαθε, τὸ ποιητέον οἱ ἦν, ἐποίεε δὴ τοιόνδε· τάξας τὴν στρατὶην ἄπασαν,⁹⁴ ἐξ⁹⁵ ἐμβολῆς τοῦ ποταμοῦ, τῇ ἐσ τὴν πόλιν ἐσβάλλει, καὶ ὅπισθε αὗτις τῆς πόλιος τάξις ἐτέρους, τῇ ἐξίει ἐκ τῆς πόλιος ὁ ποταμὸς, προεῖπε τῷ στρατῷ, ὅταν διαβατὸν⁹⁶ τὸ ρέεθρον ἴδωνται γενόμενον, ἐσιέναι ταύτῃ⁹⁷ ἐσ τὴν πόλιν. οὕτω τε δὴ τάξις, καὶ κατὰ ταῦτα παρανέσας, ἀπήλαυνε αὐτὸς σὺν τῷ ἀχρήιῳ⁹⁸ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τὰ περ ἡ τῶν Βαβυλωνίων βασίλεια⁹⁹ ἐποίησε κατά τε τὸν ποταμὸν καὶ κατὰ τὴν λίμνην, ἐποίεε καὶ ὁ Κύρος ἔτερα τοιάντα.¹⁰⁰ τὸν γὰρ ποταμὸν διώρυχε ἑσαγαγὼν ἐσ τὴν λίμνην ἑοῦσαν ἔλος,¹ τὸ ἀρχαῖον ρέεθρον διαβατὸν εἶναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένον δὲ τούτου τοιούτου, οἱ Πέρσαι, οἵτεροι ἐτετάχατο ἐπ' αὐτῷ τούτῳ κατὰ τὸ ρέεθρον τοῦ Εὐφρήτεω² ποταμοῦ, ὑπονευστηκότος ἀνδρὶ³ ὡς ἐσ μέσον μηρὸν μάλιστά κη, κατὰ τοῦτο ἐσήσουν ἐσ τὴν Βαβυλῶνα. εἰ μέν νυν προεπύθοντο ἡ ἔμαθον οἱ Βαβυλώνιοι τὸ ἐκ τοῦ Κύρου ποιεύμενον, οὐδ' ἀν,⁴ περιεδόντες τοὺς Πέρσας ἐσελθεῖν ἐσ τὴν πόλιν, διέφθειραν κάκιστα· κατακληγέσαντες γὰρ ἀν⁵ πάσας τὰς ἐσ τὸν

94. ἄπασαν] after this *τοὺς* μὲν must be understood, or Herodotus would contradict himself. Similar inaccuracies of expression are not at all unusual; ὥκυμοράτας ἄλλων, the sense requires either the comparative or τάντων, Homer, Il. A. 505. *ii ceterorum Britannorum fugacissimi*, Tacitus, Ag. 34. στρατὶα μεγίστη ἐγένετο τῶν πρὸ αὐτῆς, Thucydides, i. 10. τῶν πρὸν, 11. ἐν ἀγνοίᾳ τῶν ἄπαντων Ἑλλήνων δυτῶν, δεῖ σκοπεῖν ὑμᾶς, where ἄλλων is wanting to complete the sense. Demosthenes, de Cor. 19.

95. ἐπὶ] for ἐπὶ in answer to the question ‘where?’ κελεύει μεῖναι ἐπὶ τὸν ποταμὸν, ὅταν δὲ ἄρξωνται, &c. Xenophon, An. iv. 3. 21. so χειρὸς ἐξ ἀριστερᾶς, Euripides, Hec. 1133. This signification is not noticed by Matthiae.

96. διαβατὸν] ἡ διὰ τῆς πόλεως τοῦ ποταμοῦ ὁδὸς πορεύσιμος ἀνθρώποις ἐγίγνετο, Xenophon, Cyr. vii. 5. 16. εἰ πορεύσιμοι εἴη τὸ ἔδαφος τοῦ ποταμοῦ, 18.

97. ταύτῃ] ἐσόδῳ.

98. ἀχρήιῳ] i. e. μέρει; the words ἐσ μάχας may also be supplied from

Appian, R. H. vii. 29. This expression is opposed to αὐτὸς σὺν τῷ καθαρῷ τοῦ στρατοῦ, iv. 135. i. 211. and equivalent to τῆς στρατῆς τὸ φλανράταον, i. 207. οἱ ἀσθενέες τῆς στρατῆς, iv. 135. L. S.

99. βασίλεια] Nitocris.

100. τοιάντα] p. 75. n. 90.

1. λίμνην—ἔλος] a lake—a swamp.

2. Εὐφρήτεω] called by the Arabs *Forat*, “fertilizing;” the Greeks added εὖ to the original name. A.

3. ἀνδρὶ] αἰμαστὴν ὕψος ἀνήκουσαν ἀνδρὶ ἐσ τὸν ὄμφαλὸν, vii. 60. GR.

4. οὐδὲ ἀν] Through negligence of style, a preceding clause appears to be wanting, to the following effect; ἐσώθησαν ἀν. G.

5. ἀν] with the participle is the same as εἰ with the finite verb; εἰ κατεκλήσαν καὶ ἀνέβησαν. M. G. G. 597. b. πάντας ἀν φάντες τοὺς ἄφρονας μανεσθαί, ὀρθῶς ἀν φαιήμεν, Plato, Alc. ii. p. 139. c. ἀγῶνας ἀν δοκεῖ προειπῶν καὶ ἀθλα προτιθεὶς μάλιστ’ ἀν ποιεῖν εὐ ἀσκεῖσθαι, ἀστε ἔχειν ἀν, &c. Xenophon, Cyr. i. 6. 18. See Hermann on Vig. viii. 3. 1. ST.

ποταμὸν πυλίδας ἔχούσας,⁶ καὶ αὐτὸὶ ἐπὶ τὰς αἰμασιὰς ἀναβάντες τὰς παρὰ τὰ χείλεα τοῦ ποταμοῦ ἐληλαμένας,⁷ ἔλαβον ἄν σφεας ὡς ἐν κύρτῃ.⁸ νῦν δὲ ἐξ ἀπροσδοκήτου σφι παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος⁹ τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτη οἰκημένων, τῶν περὶ τὰ ἔσχατα τῆς πόλιος ἐαλωκότων,¹⁰ τοὺς τὸ μέσον οἰκέοντας τῶν Βαθυλωνίων οὐ μανθάνειν¹¹ ἔαλωκέτας· ἀλλὰ, τυχεῖν γάρ σφι ἐοῦσαν ὄρτην,¹² χορεύειν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείῃ εἶναι, ἐς ὁ δὴ καὶ τὸ κάρτα¹³ ἐπύθοντο. καὶ Βαθυλῶν μὲν οὕτω τότε πρῶτον¹⁴ ἀραιρῆτο.¹⁵

CCI. Ως δὲ τῷ Κύρῳ καὶ τοῦτο τὸ ἔθιος κατέργαστο, ἐπεθύμησε Μασσαγέτας¹⁶ ὑπ' ἔωντῷ ποιήσασθαι.¹⁷ (τὸ δὲ ἔθιος τοῦτο καὶ μέγα λέγεται εἶναι καὶ ἄλκιμον, οἰκημένον δὲ, πρὸς ἥω τε καὶ ἥλιον ἀνατολὰς,¹⁸ πέρην τοῦ Ἀρύξεω¹⁹ ποταμοῦ, ἀντίον δὲ Ἰσσηδό-

6. ἔχούσας] *leading; φερούσας*, i. 180. vii. 201. *τρεπομένας*, ii. 17. are synonymous.

7. ἐληλαμένας] *erected. ducere muros*, Virgil, A. i. 427.

8. κύρτῃ] *a weel, a wear*, i. e. "a net of twigs to catch fish," Johnson. This signification comprises those of *basket*, *cage*, and *net*, which are assigned to κύρτῃ and κύρτος, Steph. Th. L. G. 5473. τῶν κύρτων τὸ ἀδιέξοδον, Lucian, i. 655.

9. μεγάθεος] The magnitude of the city, and the time which elapsed before its capture was fully known, are much exaggerated by Aristotle, Pol. iii. 2. Bochart, Ph. i. 12.

10. ἔαλωκότων] The syllabic augment ε was originally used in all verbs whether they began with a consonant or a vowel, M. G. G. 161. which accounts for the circumflex on dissyllables, ἥγον (*ἥαγον*), ἥλθον (*ἥελθον*), εἴχον (*ἥεχον*), &c.

11. μανθάνειν] for οἱ τ. μ. οἰκέοντες οὐκ ἔμαθον ἔαλωκότες; as if the ὡς, before λέγεται, had been omitted, or accented thus ὡς (for οὕτως, so): this construction, which is very common, i. 58. 65. ii. 8. iv. 5. 76. 95., may also be accounted for by supposing an ellipsis, before the infinitive, of a second λέγεται, as ὡς δ λόγος ὥρμηται, λέγεται Πολυκράτει δοῦναι, &c. iii. 56. ST.

12. ὄρτην] ἔορτὴν, ἐν ᾧ πάντες οἱ Βαθυλώνιοι ὅλην τὴν νύκτα πίνουσι καὶ κωμάζουσι, Xenophon, Cyrt. vii. 5. 15. Βαλτάσαρ ὁ βασιλεὺς ἐτοίησε δεῖπνον μέγα τοῖς μεγιστάσιν ἀντοῦ χιλίοις ἔπινον οἶνον, &c. LXX. Daniel, v. 1—4. The correspondence of this event with prophecy is shown by Rollin, iv. 1. 2. § 1. L.

13. καὶ τὸ κάρτα] *and that but too surely*. p. 42. n. 28.

14. πρῶτον] It was taken, the second time, by Darius, iii. 159. W.

15. ἀραιρῆτο] vii. 83. ix. 102. W. Ionic for ἤρητο, pluperfect of αἴρειν. S. iii. 65. 126. vii. 8, 3.

16. Μασσαγέτας] They were probably a branch of the Getæ or Goths who had settled in Turkestan. L. A.

17. ὁ. ἐ. ποιήσασθαι] *to reduce under himself*; Milton, P. L. iii. 319. ἐν νῷῳ ἔχων πᾶσαν τὴν Ἑλλάδα ὁ. ἐ. π. viii. 157. πάντα τὰ πράγματα ὑφ' ἐ. π. Demosthenes, de Cor. 13. κατεστρέφετο καὶ ἐποιεῖτο ὁ. ἐ. 14. 15. 22.

18. ἀνατολὰς] is opposed to δυσμὰς, and ἥω to ἐσπέρην, vii. 58. ii. 31. iv. 8. The former two nouns are generally used in the plural, and ἥλιον is often understood, ἡ πρὸς ἀνατολὰς,—ἡ πρὸς μεσημβρίαν καὶ δυσμὰς, Polybius, ii. 14. St. Matthew, xxiv. 27. SCHL. in septentriones et orientem solem,—inter occasum solis et septentriones, Cæsar, B. G. i. 1. B. 105.

των²⁰ ἀνδρῶν. εἰσὶ δὲ οἵ τινες καὶ Σκυθικὸν²¹ λέγουσι τοῦτο τὸ
ἔθνος εἶναι.)

CCIV. Πολλά τε γάρ μιν καὶ μεγάλα τὰ ἐπαείροντα καὶ ἐποτρύ-
νοντα ἦν· πρῶτον μὲν²² ἡ γένεσις, τὸ δοκέειν πλέον τι εἶναι ἀρ-
θρώπου· δεύτερα δὲ ἡ εὐτυχίη, ἡ κιτὰ τοὺς πολέμους γενομένη· ὅκη
γάρ ιθύσειε στρατεύεσθαι²³ Κύρος,²⁴ ἀμήχανον ἦν ἐκεῖνο τὸ ἔθνος
διαφυγέειν.

CCV. Ἡν δὲ, τοῦ ἀνδρὸς ἀποθανόντος, γυνὴ τῶν Μασσαγετέων
βασίλεια· Τόμυρίς οἱ ἦν οὔνομα. ταύτην, πέμπων ὁ Κύρος, ἐμιᾶτο τῷ
λόγῳ,²⁵ θέλων γυναῖκα ἥν²⁶ ἔχειν. ἡ δὲ Τόμυρις συνιεῖσα οὐκ αὐτήν
μιν μνώμενον,²⁷ ἀλλὰ τὴν Μασσαγετέων βασιλῆην, ἀπείπατο τὴν
πρόσουδον. Κύρος δὲ μετὰ τοῦτο, ὃς οἱ δόλῳ ωὐ προεχώρεε,²⁸ ἐλάσας
ἐπὶ τὸν Ἀράξεν, ἐποιέετο ἐκ τοῦ ἐμφανέος²⁹ ἐπὶ τοὺς Μασσαγέτας
στρατηῆην,³⁰ γεφύρας τε Σευγνύνων ἐπὶ τοῦ ποταμοῦ, διάβασιν³¹ τῷ
στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμευόντων³² τὸν ποτα-
μὸν οἰκυδομεύμενος.

CCVI. Ἐχοντι δέ οἱ τοῦτον τὸν πόνον, πέμψασα ἡ Τόμυρις κῆ-
ρυκα, ἔλεγε τάδε· “Ὦ βασιλεῦ Μήδων, παῦσαι σπεύδων, τὰ σπεύ-
δεις³³ οὐ γὰρ ἀν εἰδείης,³⁴ εἴ τοι ἐσται ταῦτα τελεύμενα·

19. Ἀράξεω] The Iaxartes, now the *Syr-Daria*. Herodotus erroneously places its source in Matiene. *A. R. S.*

20. Ἰστηδόνων] A people of Scirica, in the district now called Shefisi. *A.* ancestors of the Yugures, or *Eluths. R.*

21. Σκυθικὸν] Arrian, Al. iv. 16. and Diodorus, ii. 44. call them Scythians. *L.*

22. πρῶτον μὲν] πρῶτα μὲν is opposed to δεύτερα δὲ, iii. 80. viii. 106. *S.*

23. στρατεύεσθαι] The active voice is used in the same sense, i. 77. vi. 7. *S.*

24. Κύρος] Κ. εὐδαίμων ἀνὴρ, ἄρξας, ἔθηκε πᾶσιν εἰρήνην φίλοις· Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσιτο, Ιωνίαν τε πᾶσαν ἥλασεν βίᾳ· Θεὸς γάρ οὐκ ἡχθηρεν, ὡς εὑφρων ἔφυ, Άeschylus, P. 774. τῶν γε ἔπειτα γεγενημένων, ἵστως δὲ καὶ τῶν ἀπάντων, Κύρον, τὸν Μήδων μὲν ἀφελόμενον τὴν ἀρχὴν, Πέρσας δὲ κτησάμενον, οἱ πλεῖστοι καὶ μάλιστα θαυμάζουσιν, Isocrates, Ev. p. 357.

Mitford. Cyrus was foretold by name above 100 years before his birth, Isaiah, xliv. 28. xlvi. 1—5. where he is described as an irresistible conqueror, as well as in Daniel, viii. 4. Newton, on the Proph. diss. x. p. 166.

25. τῷ λόγῳ] To the forms given in p. 32. n. 7. may be added τ. λ. and νῷῳ, ii. 100. προφάσει and τῇ ἀληθείᾳ, Άeschines, c. Tim. p. 33. ὀνδράτι and τ. ἀ. Polybius, xxii. 2, 3.

26. ἥν] his: an abbreviated form of ἥην. M. G. G. 149. note.

27. μνώμενον] See p. 58. n. 2.

28. οὐ προεχώρεε] p. 48. n. 85.

29. ἐκ τοῦ ἐμφανέος] iii. 150. iv.

120. vii. 205. ἐξ ἐ. v. 37. ἐμφανέως, i. 140. vi. 123. *S.* M. G. G. 574.

30. στρατηῆην] Ionic for στρατελαν, αἱ expeditio; στρατιῆην, Ionic for στρατιὰν, αἱ army, i. 14.

31. διάβασιν] in apposition to γεφύρας. M. G. G. 431.

32. διαπορθμευόντων] supply τὸ δέτερον μέρος τοῦ στρατοῦ. *ST.*

33. τὰ σπεύδεις] is given as an in-

παυσάμενος δὲ, βασίλευε τῶν σεωντοῦ, καὶ ἡμέας ἀνέχειν ὄρέων ³⁵ ἄρχοντας τῶν περ ἄρχομεν. οὐκ ὃν ἐθελήσεις ³⁶ ὑποθήκησι τησίδε ³⁷ χρέεσθαι, ἀλλὰ πάντα μᾶλλον ἢ δι' ἡσυχίης εἶναι.³⁸ σὺ δὲ εἰ μεγάλως προθυμέας ³⁹ Μασσαγετέων πειρηθῆται, φέρε, μόχθον μὲν, τὸν ἔχεις ξενγνὺς τὸν ποταμὸν, ἅφες· σὺ δὲ, ἡμέων ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν ἡμερέων ὁδὸν, διάβασιν ἐσ τὴν ἡμετέρην.⁴⁰ εἰ δ' ἡμέας βούλεαι ἐσδέξασθαι μᾶλλον ἐσ τὴν ἡμετέρην, σὺ τωντὸ τοῦτο ποίεε.” Ταῦτα δὲ ἀκούσας, ὁ Κύρος συνεκάλεσε Περσέων τοὺς πρώτους^{*} συναγείρας δὲ τούτους, ἐσ μέσον σφι προετίθεε τὸ πρῆγμα, συμβουλευόμενος, ὡκόπερα ποιέοι.⁴¹ τῶν δὲ κατὰ τωντὸ αἱ γνῶμαι συνεξέπιπτον,⁴² κελευόντων ἐσδέκεσθαι Τόμυρίν τε καὶ τὸν στρατὸν αὐτῆς ἐσ τὴν χώρην.

CCVII. Παρεδὼν δὲ, καὶ μεμφόμενος τὴν γνώμην ταύτην, Κροῖσος ὁ Λαυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκειμένῃ γνώμῃ, λέγων τάδε· “⁵Ω βασιλεῦ, εἴπον μὲν καὶ πρότερόν τοι, ὅτι, ἐπει με Ζεὺς⁴³ ἔδωκέ τοι, τὸ ἀν ὄρῳ σφάλμα ἐὸν οἴκω τῷ σῷ, κατὰ δύναμιν⁴⁴ ἀποτρέψειν. τὰ δέ μοι παθήματα,⁴⁵ ἐόντα ἀχάριτα, μαθή-

stance of an intransitive verb with an accusative of the object. M. G. G. 417. To the examples collected in the glossary, referred to in p. 57. n. 92., may be added, from a prose author, the following; ἔχοντων, ἀστέχουσι, Θηβαίων ἡμῶν, Demosthenes, Ol. iii. p. 34.

34. οὐ—ἄν εἰδέης] thou canst not know. ἀν διαγνοίη, i. 134. βέοις ἄν; ii. 22. μόγις ἄν διαρρήξεις, iii. 12. οὐκ ἄν ἀμαρτάνοις, iv. 9. οὐδέ ἄν διαγνοίη, iv. 74. οὐκ ἄν δυναμεῖσθα, iv. 114. οὐκ ἄν εἴη, vi. 63. The optative in all these passages has a potential signification. ST.

35. ὄρέων] Ionic for ὄρδων. L.

36. οὐκ ἄν ε.] if then thou will not. οὐκ ἄν in Herodotus before the future tense, second person, has the force of εἰ ἄν οὐκ, or of ἦν μὴ followed by the aorist subjunctive. Schleihäuser explains thus the following passage, οὐκ ἄν ποιήσετε τάντα, ἡμεῖς μὲν πιεζόμενοι, ἢ ἐκλείψομεν τὴν χάρην, ἢ, μένοντες, ὀμολογήγη χρησόμεθα, iv. 118. in this next passage he has ἦν μὴ πανσησθε after οὐκ ἄν, but the two former words are merely a gloss, which has crept into the text, οὐκ ἄν παντεσθε,

ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατάγοντες Ἰππῆην, ἵστε ὑμῖν Κορινθίους γε οὐ συνανέοντας, v. 92. 7.

37. τησίδε] BO. τησίδε, which is the reading of most editions, offends against the rule that the circumflex is only admissible on the ultimate or penult.

38. δι' ἡσυχίης εἶναι] i. e. ἡσυχάζειν. M. G. G. 580. e.

39. προθυμέας] See p. 24. n. 9.

40. ἡμετέρην] γῆν οτι χάρην is understood. B. 46.

41. ποιέοι] p. 29. n. 66.

42. συνεξέπιπτον] coincided; a metaphor taken from lots which fall together from a helmet or an urn. ST. ἐσ τωντὸ αἱ γνῶμαι συνέδραμον, i. 53.

43. Ζεὺς] ἐπει σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ δούλων, Aeschylus, Ag. 1003. BL.

44. κατὰ δύναμιν] κωλύειν κ. δ., Thucydides, i. 45. παντὶ σθένει κ. τὸ δυνατὸν, Demosthenes, Ol. iii. p. 33.

45. παθήματα] Ζῆνα τὸν πάθει μάθος θέντα κυριας ἔχειν, Aeschylus, Ag. 167. δίκαια δὲ τοῖς μὲν παθοῦσιν μαθεῖν ἐπιφέπει, 241. παθῶν δέ τε νήπιος ἔγνω, Hesiod, O. D. 216. κατὰ τὴν παροι-

μαρα γεγόνεε, εἰ μὲν ἀθάνατος δοκέεις εἶναι, καὶ στρατιῆς τοιαύτης⁴⁶ ἄρχειν, οὐδὲν ἂν εἴη πρῆγμα⁴⁷ γνώμας ἐμὲ σοὶ ἀποφαίνεσθαι· εἰ δὲ ἔγγωκας, ὅτι ἀνθρωπος καὶ σὺ εἶς, καὶ ἔτερων τοιῶνδε ἄρχεις, ἐκεῖνο πρῶτον μάθε, ὡς κύκλος⁴⁸ τῶν ἀνθρωπήιων ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἐξ αἰεὶ τὸν αὐτὸν εὐτυχέειν. ἥδη ὅν ἐγὼ γνώμην ἔχω⁴⁹ περὶ τοῦ προκειμένου πρήγματος τὰ ἔμπαλιν⁵⁰ ἢ οὗτοι. εἰ γάρ ἐθελήσομεν ἐσδέξασθαι τὸν πολεμίους ἐσ τὴν χώρην, ὅδε τοι ἐν αὐτῷ κίνδυνος ἔνι· ἐσσωθεὶς μὲν, προσαπολλύεις πᾶσαν τὴν ἄρχήν· δῆλα γὰρ δὴ, ὅτι, νικῶντες, Μασσαγέται οὐ τὸ ὄπίσω φεύξονται, ἀλλ’ ἐπ’ ἄρχας τὰς σὰς ἐλῶσι⁵¹ νικῶν δὲ, οὐ νικᾶς τοσοῦτον, ὅσον⁵² εἰ διαβάς ἐσ τὴν ἐκείνων, νικῶν Μασσαγέτας, ἐποιο φεύγουσι· τωντὸ γάρ ἀντιθήσω ἐκείνῳ,⁵³ ὅτι, νικήσας τὸν ἀντιουμένους, ἐλῆς ιθὺ τῆς ἄρχῆς τῆς Τομύριος. χωρίς τε τοῦ ἀπηγμένου, αἰσχρὸν καὶ οὐκ ἀνασχετὸν, τὸν Κῦρον γε τὸν Καμβύσεω, γυναικὶ εἴξαντα ὑποχωρῆσαι⁵⁴ τῆς χώρης. νῦν ὅν μοι δοκέει, διαβάντας προελθεῖν, ὅσον ἂν ἐκεῖνοι διεξίωσι· ἐνθεῦτεν δὲ, τύδε ποιεῦντας, πειρᾶσθαι ἐκείνων περιγενέσθαι· ὡς γάρ ἐγὼ πυνθάνομαι, Μασσαγέται εἰσὶ ἀγαθῶν⁵⁵ τε Περσικῶν ἄπειροι, καὶ καλῶν μεγάλων ἀπαθέες. τούτοισι ὅν τοῖσι ἀνδράσι, τῶν προβά-

μίαν, παθόντα γνῶναι, Plato, Sym. p. 272. BL. δ πονήσας δὲ, νόφ καὶ προμάθειαν φέρει, Pindar, I. i. 56. G.

46. τοιάντης] i. e. ἡ καὶ αὐτὴ ἀθάνατος ἐστι. ST.

47. πρῆγμα] p. 45. n. 58.

48. κύκλος] καβάπερ καὶ φασὶ κύκλον εἶναι τὰ ἀνθρώπινα, Aristotle, Pro. xvii. p. 129. W. Eth. i. 10. ἐπὶ πῆμα καὶ χαρὰ πᾶσι κυκλοῦσιν, οἷον ἄρκτου στροφάδεσκέλευθοι· μένει γὰρ οὕτ’ αἰόλα νῦξ βροτοῖσιν, οὕτε κῆρες, οὕτε πλοῦτος, ἀλλ’ ἄφαρ βέβακε· τῷ δὲ ἐπέρχεται χαίρειν τε καὶ στρέψθαι, Sophocles, Tr. 131.

49. γνώμην ἔχω] i. e. γινώσκω. ST. κατὰ may be understood, on account of the adverb ἔμπαλιν, which follows, iii. 82. but no preposition is wanting in the expressions τήνδε ἔ. γν. ii. 27. τήνδε ἔ. τὴν γν. iv. 31. S. and here our author might have said γν. ἔ. ἐνατίνη τῇ τούτων. ST. The phrase γν. ἔχειν occurs, Thucydides, ii. 86. Aristophanes, N. 158. SCHL. Each of the three forms is found in Demosthenes, Ph. i. ἔ γινώσκω, p. 44. ταύτην ἔ.

τὴν γν., p. 45. οὕτω τὰς γνώμας ἔ., p. 48.

50. τὰ ἔμπαλιν] τάμπαλιν, τούνατίον, τοῦμπαλιν, in Attic Greek. V. Instead of κατὰ with γνώμην, ἐσ might be understood here, as in the phrase τοῦμπαλιν πεσεῖν φρενῶν, Euripides, Hipp. 392.

51. ἐλῶσι] for ἐλάσσονται, M. G. G. 178. a. ἐλάσω, ἐλῶ, ἐλῶ.

52. ὅσον] Supply ἕν νικώης. ST.

53. ἐκείνῳ] i. e. ἐκείνῃ τῇ γνώμῃ ὅτι, “νικῶντες, Μασσαγέται οὐ τὸ ὄπίσω φεύξονται, ἀλλ’ ἐπ’ ἄρχας τὰς σὰς ἐλῶσι.” ST.

54. εἰ. ὑποχωρῆσαι] τότε ἐγὼ τῷ Πύθωνι οὐκ εἴκα, οὐδὲ ὑπεχώρησα, Diidorus, xvi. 85. W.

55. ἀγαθῶν] i. 126. τῶν Λυδίων ἀγαθῶν, Xenophon, Cyr. vi. 2. 22. νίκης γενομένης ἡμετέρας καὶ ἀναχωρησάντων τῶν πολεμιῶν, παρεκάλουν ἐγώ σε, διπεις κοινῇ μὲν αὐτοῖς διάκοιμεν, κοινῇ δὲ, εἴ τι καλὸν κάγαθὸν συμβαινοῖ, τοῦτο καρποίμεθα, Cyr. v. 9. 19. ὅ τι καλὸν κάγαθὸν ἐστω ἐν Σάρδεσιν, Cyr. vii. 2. 12 and 13. Thucydides, i. 82. St. Luke, xvi. 25.

των⁵⁶ ἀφειδέως πολλὰ κατακόψαντας καὶ σκευάσαντας,⁵⁷ προθεῖναι ἐν τῷ στρατοπέδῳ τῷ ἡμετέρῳ δαῖτα· πρὸς δὲ, καὶ κρητῆρας ἀφειδέως οἴνου ἀκρίτου, καὶ σιτία παντοῖα· ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατιῆς τὸ φλαυρότατον, τοὺς λοιποὺς αὗτις ἔξαναχωρέειν ἐπὶ τὸν ποταμόν. ἦν γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κεῖνοι, ἰδόμενοι ἀγαθὰ πολλὰ, τρέφονται τε πρὸς αὐτὰ, καὶ ἡμῖν τὸ ἐνθεῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων.”

CCVIII. Γνῶμαι μὲν αὗται συνέστασαν.⁵⁸ Κῦρος δὲ, μετεῖς τὴν προτέρην γνώμην, τὴν Κροίσου δὲ ἐλύμενος, προηγόρευε Τομύρι⁵⁹ ἔξαναχωρέειν, ὡς αὐτοῦ διαβησομένου ἐπ' ἐκείνην. ἡ μὲν δὴ ἔξαναχωρεε, κατὰ⁶⁰ ὑπέσχετο πρῶτα. Κῦρος δὲ, Κροίσον ἐς τὰς χεῖρας ἐσθεὶς τῷ ἐωντῷ παιδὶ Καμβύσῃ, τῷ περ τὴν βασιλῆτην ἐδίδου,⁶¹ καὶ πολλὰ ἐντειλάμενός οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιέειν, ἦν ἡ διάβασις ἡ ἐπὶ Μασσαγέτας μὴ ὄρθωθῇ· ταῦτα ἐντειλάμενος, καὶ ἀποστείλας τούτους ἐς Πέρσας, αὐτὸς διέβαινε τὸν ποτάμῳ καὶ ὁ στρατὸς αὐτοῦ.

CCIX. Ἐπεὶ τε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθούσης, εἶδε ὄψιν, εῦδων ἐν τῶν Μασσαγετέων τῇ χώρῃ, τοιήρδε· ἐδόκεε ὁ Κῦρος ἐν τῷ ὕπνῳ ὄραν τῶν Ὑστάσπεος παίδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὄμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίνην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. Ὑστάσπεῖ δὲ τῷ Ἀρσύμεος, ἐόντι ἀνδρὶ Ἀχαιμενίδῃ,⁶² ἦν τῶν παίδων Διαρεῖος πρεσβύτατος, ἐὼν τότε ἡλικίην ἐς εἴκοσι κου μάλιστα ἔτεα· καὶ οὗτος καταλέειπο ἐν Πέρσησι· οὐ γὰρ εἶχε κω ἡλικίην στρατεύεσθαι. ἐπεὶ δὲ ἡ ἐξεγέρθη ὁ Κῦρος, ἐδίδου⁶³ λόγον ἐωντῷ περὶ τῆς ὄψιος. ὡς δέ οἱ ἐδόκεε μεγάλη εἶναι ἡ ὄψις, καλέσας Ὑστάσπεα, καὶ ἀπολαβὼν μοῦνον,⁶⁴ εἶπε· ““Ὑστασπε, παῖς σὸς ἐπιβουλεύων ἐμοὶ τε καὶ τῇ ἐμῇ ἀρχῇ

56. προβάτων] The antients called by this name πάντα τὰ τετράποδα θρέψματα, Scholiast on Il. Σ. 124. W. i. 188. vi. 56. 57. as distinguished from man, i. 203. viii. 171. Hesiod, O. D. 556. It applies to βόες, ii. 41. and ζπποι, iv. 61. viii. 171. Pindar, fr. inc. cxxxviii, and seems to include not only oxen and horses, viii. 137. but asses and camels, i. 133. though in i. 167. it is opposed to beasts of burthen as well as to man.

57. σκευάσαντας] dressing.

58. συνέστασαν] came in competition; conflicted. iv. 132. vi. 108. viii. 142. W. S.

59. Τομύρι] For the reason of this

accentuation see p. 25. n. 17.

60. κατὰ] See p. 71. n. 61.

61. ἐδίδου] It was the custom for the king of Persia, before going on a foreign expedition, to name his successor: δεῖ μιν, ἀποδέξαντα βασιλῆα, κατὰ τὸν Περσέων νόμον, οὕτω στρατεύεσθαι, viii. 2. W.

62. Ἀχαιμενίδῃ] See vii. 11. A noble and numerous clan of the Pasargadae, which was the chief tribe of the Persians, i. 125. To this the royal family belonged.

63. ἐδίδου] he began, &c. p. 20. n. 75. p. 98. n. 52.

64. μοῦνον] apart.

έάλωκε^ω ὡς δὲ ταῦτα ἀτρεκέως οἶδα, ἐγὼ σημανέω. ἐμεῦ θεοὶ κήδουνται,⁶⁵ καὶ μοι πάντα προδεικνύουσι τὰ ἐπιφερόμενα· ηδη ὅν ἐν τῇ παροιχομένῃ νυκτὶ, εὖδων, εἶδον τῶν σῶν παιδῶν τὸν πρεσβύτατον, ἔχοντα ἐπὶ τῶν ὥμων πτέρυγας, καὶ τουτέων τῇ μὲν τὴν Ἀσίην, τῇ δὲ τὴν Εὐρώπην ἐπισκιάζειν. οὐκ ὅν ἐστὶ μηχανὴ⁶⁶ ἀπὸ τῆς ὄψις ταύτης οὐδεμία, τὸ μὴ κεῖνον ἐπιβούλευειν ἐμοὶ. σὺ τοίνυν τὴν ταχίστην πορεύεο ὅπισθι ἐς Πέρσας, καὶ ποίεε, ὅκως, ἐπεὰν ἐγὼ, τάδε καταστρεψάμενος, ἔλθω ἐκεῖ, ὡς⁶⁷ μοι καταστήσῃς⁶⁸ τὸν παῖδα ἐς ἔλεγχον.”⁶⁹

CCX. Κῦρος μὲν, δοκέων Δαρεῖον οἱ ἐπιβούλευειν, ἔλεγε τάδε· τῷ δὲ ὁ δάιμων προέφαινε, ὡς αὐτὸς μὲν τελευτήσειν αὐτοῦ ταύτη μέλλοι, ή δὲ βασιλήη αὐτοῦ περιχωρέοι ἐς Δαρεῖον. ἀμείβεται⁷⁰ διῇ ὅν ὁ Υστάσπης τοῖσδε “⁷¹Ω βασιλεῦ, μὴ εἴη ἀνὴρ Πέρσης γεγονὼς, ὅστις τοι ἐπιβούλευσει· εἰ δὲ ἐστι, ἀπόλοιτο ὡς τάχιστα· ὃς ἀντὶ μὲν δούλων⁷² ἐποίησας ἐλευθέρους Πέρσας εἶναι· ἀντὶ δὲ ἀρχεσθαι⁷³ ὑπὸ ἄλλων, ἀρχεῖν ἀπάντων. εἰ δέ τις τοι ὄψις ἀπαγγέλλει παῖδα τὸν ἐμὸν νεώτερα⁷⁴ βούλευειν περὶ σέο, ἐγὼ τοι

65. κήδουνται] Διὸς δέ τοι ἄγγελός εἴμι δι' σεν, ἀνευθεν ἔων, μέγα κήδεται ἡδὲ ἔλεαίρει, Homer, Il. B. 26. From πάντα μάλ' ἀτρεκέως, 10. and other expressions, it would seem that Herodotus had this passage in view.

66. μηχανὴ] οὐκ ἐστι μ. οὐδεμία τὸ μὴ, there is no possibility but that; there is no help for it, but, &c. Hubert. “Come, hoy, prepare yourself.” Arthur, “Is there no remedy?” Hubert, “None, but to lose your eyes.” Shakespeare, K. J. iv. 1.

67. ὡς] Either this word or ὅκως is superfluous; the ὡς appears to be used in consequence of the parenthesis. S.

68. καταστήσῃς] κείνας ἐναργεῖς δεύρῳ μοι στήσῃς ὡγων, Sophocles, C. C. 910. C.

69. ἐς ἔλεγχον] καθιστάναι ἐς τὸ present for trial, or examination. The phrase occurs in Isocrates and Plutarch; Steph. Th. L. G. 3679.

70. ἀμείβεται] This verb is put either (1) absolutely, ἀμείβεται Κροῖσος, i. 40. or (2) with an accusative of the thing, ταῦτα ἀμείψατο, i. 37. or (3) with an accusative of the person as well as of the thing, ταῦτα τοὺς

φίλους ἀμείψατο, ii. 173. or (4) with a dative of the thing, ἀμείβεται Κροῖσος τοῖσδε, i. 38. or (5) with an accusative of the person and a dative of the thing, which is most usual, τοιούτοις ἀμείψατο Κροῖσον, i. 43. S.

71. ἀντὶ—δούλων] I. e. ἀντὶ τοῦ δούλου εἶναι. ST. See p. 52. n. 22. γυναικας ἀντ' ἀνδρῶν, i. 155.

72. ἀντὶ—ἀρχεσθαι] ἀντὶ εἶναι, vi. 32. vii. 170. ἀντὶ γενέσθαι, vii. 170. S. The omission of the article after a preposition is unusual. M. G. G. 541.

73. νεώτερα] seditious innovations, treason. Supply either βούλευμα from the verb, or τρήγματα from v. 106. (where βούλευσαι πρῆγμα also occurs;) vi. 2. 74. or ἔργα from vii. 6. νεώτερων ἐπιθυμοῦντες πραγμάτων, Xenophon, H. v. 2. 9. οὐ καιῶν δεῖσθαι π. οὐδὲ μεταστάσεως, H. i. 4. 16. norū moliri, Paterculus, ii. 129. noris rebus studere, Cicero, Cat. i. 1. The use of the comparative is explained p. 13. n. 81. and in that sense καιῶν is used by Attic writers, λέγεται τι καιῶν; γένοιτο ἢν τι καιώτερον ἢ Μακεδῶν Ἀθηναῖος καταπολεμῶν; Demosthenes, Ph. i. p. 47.

παραδίδωμι χρῆσθαι⁷⁴ αὐτῷ τοῦτο, ὃ τι⁷⁵ σὺ βούλεαι.” Υστάσπης μὲν, τούτοισι ἀμειψύμενος, καὶ διαβὰς τὸν Ἀράξεα, ἦιε ἐς Πέρσας, φυλάξων Κύρῳ τὸν παῖδα Δαρεῖον.

CCXI. Κῦρος δὲ, προελθὼν ἀπὸ τοῦ Ἀράξεω ἡμέρης ὁδὸν, ἐποίεε τὰς Κροίσου ὑποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελάσαντο ὁπίσω ἐπὶ τὸν Ἀράξεα, λειφθέντος δὲ τοῦ ἀχρητοῦ, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορί⁷⁶ τοῦ στρατοῦ, τούς τε λειφθέντας τῆς Κύρου στρατιῆς ἐφόνευε ἀλεξομένους⁷⁷ καὶ, τὴν προκειμένην ιδόντες δαῖτα, ὡς ἔχειρώσαντο τοὺς ἐναντίους, κλιθέντες δαίνυντο⁷⁸ πληρωθέντες δὲ φορβῆς καὶ οἴνου,⁷⁹ εὗδον. οἱ δὲ Πέρσαι, ἐπελθόντες, πολλοὺς μέν σφεων ἐφόνευσαν· πολλῷ δ' ἔτι πλεῦνας ἐξώγηρσαν, καὶ ἄλλους, καὶ τὸν τῆς βασιλείης Τομύριος παῖδα, στρατηγέοντα Μασσαγετέων, τῷ οὖνομα ἦν Σπαργαπίσης.

CCXII. Ἡ δὲ, πυθομένη τά τε περὶ τὴν στρατιῆν γεγονότα καὶ τὰ περὶ τὸν παῖδα, πέμπουσα κήρυκα παρὰ Κῦρον, ἔλεγε τάδε· “Ἄπληστε αἷματος⁸⁰ Κῦρε, μηδὲν ἐπαρθῆς τῷ γεγονότι τῷδε πρήγματι, εἰ⁸¹ ἀμπελίνῳ καρπῷ, τῷ περ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὐτῶ, ὡστε, κατιόντος⁸² τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλώειν⁸³ ὑμῖν ἔπεια κακὰ, τοιούτῳ φαρμάκῳ δολώσας,⁸⁴ ἐκράτησας παιδὸς τοῦ

74. χρῆσθαι] *to treat.* ἀνθρώποις ὡς χρηστέον οὐ γιγνώσκειν, Xenophon, H. i. 6. 4.

75. τοῦτο, ὃ τι] οὕτω ὅκως.

76. τριτημορί^s] τῆς στρατιῆς τρ. viii. 131. *tertius pars copiarum*, Justin, i. 8.

77. ἀλεξομένους] ἀμυνομένους. GL.

78. δαίνυντο] Homer, Il. A. 468. εὐωχοῦντο, Hesychius. When the Istrians took a Roman camp, *ibi quum omnium rerum paratam expositamque copiam, et stratos lectos in quaestorio invenissent, regulus ad cubans epulari cœpit, mox idem ceteri omnes, armorum hostiumque obliti, faciunt: ct, ut quibus insuetus liberalior rictus esset, atidius vino ciboque corpora onerant,* Livy, xli. 2. the consequences were similar. W.

79. φορβῆς καὶ οἴνου] M. G. G. 330. b. φορβὴ is a word mostly used by poets, and by them applied to the food of brutes: to express that of men, Homer has the following terms, βρω-

μὴ, βρῶσις, βρωτὸς, ἐδητὸς, ἐδωδὴ, ὄψον, and σῖτος; which he very generally couples with μέθυ, οἶνος, πόσις, or ποτῆς.

80. ἄπληστε αἷματος] M. G. G. 322.

81. εἰ] p. 34. n. 31.

82. κατιόντος] τὸν Διόνυσον μαινόμενον οἱ πολλοὶ λέγουσιν, ἀπὸ τοῦ πλείονος ἀκράτου σπῶντας φορβάδεις γίνεσθαι. “οἶνος καὶ κένταυρον ὄλεσ”. δ', ἐπεὶ φρένας ἀσεν οἴνῳ, μαινόμενος κάκ' ἔρεξ.” (Then follows this passage of Herodotus and another quotation.) Ξενοφῶντος δὲ δ' Ἀγησίλαος μέθης μὲν ἀπέχεσθαι δομοίς φέτο χρῆναι καὶ μανίας, Athenaeus, xiv. 1. V.

83. ἐπαναπλώειν] *to rise to the surface, to float up.* ἀναπλώει ἔπεια μαινόμενῷ πρέποντα, Eustathius, on Il. Σ. p. 1212, 12. V. p. 6. n. 68.

84. δολώσας] ἐλάνω δόλῳ, i. 214. S. παῖδά μου κατακτενοῦσι σοὶ δολώσαντες γάμοις, Euripides, I. A. 898. V.

έμοι, ἀλλ' οὐ μάχη κατὰ τὸ καρτερόν.⁸⁵ νῦν ὡν μεν εὖ παραινεύσ-
σης ὑπόλαβε⁸⁶ τὸν λόγον.⁸⁷ ἀποδούς μοι τὸν παῖδα, ἅπιθι ἐκ τῆσδε
τῆς χώρης ἀξίμιος, Μασταγετέων τριτημορίδι τοῦ στρατοῦ κατυ-
βρίσας.⁸⁸ εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἥλιον ἐπόμνυμί τοι, τὸν
Μασταγετέων δεσπότην,⁸⁹ ἢ μήν⁹⁰ σε ἔγω, καὶ ἅπληστον ἔοντα,
αἴματος κορέσω."

CCXIII. Κῦρος μέν νυν τῶν ἐπέων οὐδένα τούτων ἀνενειχθέν-
των ἐποιέετο λόγον. ὁ δὲ τῆς βασιλείης Τομύριος παῖς Σπαργαπί-
σης, ὡς μιν ὅ τε οἶνος ἀνῆκε, καὶ ἔμαθε, ἵνα⁹¹ ἦν κακοῦ, δεθεὶς
Κύρου ἐκ τῶν δεσμῶν λυθῆναι, ἔτυχε· ὡς δὲ ἐλύθη τε τάχιστα καὶ
τῶν χειρῶν ἐκράτησε, διεργάζεται ἐωντόν. καὶ δὴ οὗτος μὲν τρύπω
τοιούτῳ τελευτῇ.

CCXIV. Τόμυρις δὲ, ὡς οἱ⁹² ὁ Κῦρος οὐκ ἐσήκουσε, συλλέξασα
πᾶσαν τὴν ἐωντῆς δύναμιν, συνέβαλε Κύρῳ. ταύτην τὴν μάχην,
ὅσαι⁹³ δὴ βαρβάρων ἀνδρῶν μάχαι ἔγένοντο, κρίνω ἰσχυροτάτην
γενέσθαι· καὶ δὴ καὶ πυνθάνομαι οὕτω τοῦτο γενόμενον. πρῶτα μὲν
γὰρ λέγεται αὐτοὺς διαστάντας⁹⁴ ἐς ἀλλήλους τοξεύειν· μετὰ δὲ, ὡς
σφι τὰ βέλεα ἔξετεόξεντο,⁹⁵ συμπεσόντας τῆσι αἰχμῆσι τε καὶ τοῖσι

85. κατὰ τὸ καρτερόν] See p. 44. n. 45.

86. ὑπόλαβε] adopt, iii. 146. ὑπο-
δέχον, Thomas Mag. When τὸν λόγον
is not expressed, but understood,
it signifies to take up the conversation,
vii, 101. S. SCH.

87. τὸν λόγον] i. 60. p. 34. n. 27.

88. κατυβρίσας] generally governs
an accusative; but Sophocles has τοῖς
στοῖς ἔχεσυν καθυβρίσων, Aj. 153. L.

89. δεσπότην] This title was par-
ticularly given to the Sun; ὁ δέσποτα
ἥλιος, καὶ θεοὶ πάντες, an Egyptian
prayer in Porphyry, de Abst. An. iv.
10. ὁ δέσποτας ἥλιος, καὶ σελήνη δέσποι-
να, Heliodorus, x. but applied to the
gods in general, as to Neptune, (Pin-
dar, I. vi. 7.) to Bacchus, (Euripides,
B. 573.) to Apollo, (Aristophanes, V.
875.) θεοὺς δέσποτας καλεῖν χρεῶν,
Eur. Hip. 87. L. S. dominos omnium
rerum, deos, Cicero, de Leg. ii. 7. V.
terrarum dominos, deos, Horace, i. Od.
i. 6.

90. ἢ μήν] assuredly, ὅντως μὲν,
Hesychius. ἢ μὲν is the more com-
mon Ionic form. S. θεοὺς δύμνυμ, ἢ

μήν ἐμοὶ δοκεῖν, Xenophon, Cyr. viii. 4.
7. ὄμωσσον, ἢ μέν μοι ἀρήξειν, Homer,
Il. A. 76. H. 2. and 8. or 3.

91. ἵνα] denoting situation, is con-
strued with an indicative mood and a
genitive case. H. ii. 8. or 5. οὐκ εἰδοῦ-
ίᾳ, ὡν̄ ἔμεν ἄτης, Sophocles, El. 941.
οὐδὲ δρῶν, ὡν̄ εἰ κακοῦ, (E.R. 367.) ἤξομεν,
ἴνι ἐλθεῖν βούλομεσθα τῆς πύχης, Eu-
ripides, Hel. 1465. B.A. p. 92. n. 7d.
ubi loci fortuna tue sint, intelligis,
Plautus, Cap. v. 2. 5.

92. οἱ] ὡς οἱ οὐδὲ οὔτω ἐσήκουσν οἱ
Ἀθηναῖοι, vi. 86, 5. S.

93. ὅσαι] Before this word, under-
stand ἀπαστῶν.

94. διαστάντας] standing at a dis-
tance, is opposed to συμπεσόντας clo-
sing together, to συνέχεσθαι, (under-
stand ἀλλήλους,) to engage, and to
συνεστάναι to maintain close combat.
“The bow-strings twanged, and arrows
hissed:—anon, the hosts Met in the
shock of battle, horse and man Con-
flicting,” Scutney, Rod. xxv. 161.

95. ἔξετεόξεντο] Zosimus has imi-
tated this passage, γέγονε μάχη πάσης,
ὡς εἰπεῖν, ἄλλης καρτερωτέρα τῶν γάρ

έγχειριδίοισι συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους, καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δὲ, οἱ Μυσσαγέται περιεγενέατο,⁹⁶ ἢ τε δὴ πολλὴ τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτη διεφθάρη, καὶ δὴ καὶ αὐτὸς Κῦρος τελευτᾶ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα τριήκοντα ἔτεα.⁹⁷ ἀσκὸν δὲ πλήσασα αἴματος ἀνθρωπῆιον, Τόμυρις ἐδίζητο ἐν τοῖσι τεθρεῶσι τῶν Περσέων τὸν Κύρου νέκυν. ὡς δὲ εὗρε, ἐναπῆπτε⁹⁸ αὐτοῦ τὴν κεφαλὴν ἐς τὸν ἄσκον⁹⁹ λυμανομένη¹⁰⁰ δὲ τῷ νεκρῷ, ἐπέλεγε¹ τάδε· “Σὺ μὲν ἔμε Σώουσάν τε καὶ νικῶσάν σε μάχῃ ἀπώλεσας,² παῖδα τὸν ἐμὸν ἐλῶν δόλῳ· σὲ δ' ἔγὼ, κατάπερ ἡπείλησα, αἴματος κορέσω.”³ τὰ⁴ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, πολλῶν⁵ λόγων λεγομένων, ὅδε μοι ὁ πιθανώτατος εἴρηται.

Βελῶν ἐκτοξευθέντων ἐκατέρῳ στρατεύματι, ταῖς αἰχμαῖς καὶ τοῖς δόρσαν ἐπὶ χρόνον συχνὸν συνεπλάκησαν, ii. 18. W.

96. περιεγενέατο] ii. 166. M. G. G. 201. obs. 4.

97. ἔτεα] *Cyrus undetriginta annis rerum potitus est: Scythis bellum inferens, in prælio cecidit*, Sulpicius Sev. ii. 9. W.

98. ἐναπῆπτε] from ἐναφάπτω, suspended in. *Caput Cyri amputatum in utrem humano sanguine repletum conjici regina jubet, cum hac exprobratione crudelitatis, "satia te," inquit, "sanguine, quem sitisti, cuiusque insatiabilis semper suisti,"* Justin, i. 8. τὴν κεφαλὴν ἀποτεμοῦσα αὐτῇ τὸν Κύρου, ἐς ἀσκὸν ἐμβαλεῖ πλήρη αἷματος, Lucian, Cont. xiii. W.

99. ἐς τὸν ἀσκὸν] quam Tomyris turbata valet, cognovit (*Cyrus*) in utre, Anth. Lat. ii. Ep. 6. W.

100. λυμανομένη] maltreating. M. G. G. 384. 7.

1. ἐπέλεγε] she added these words. Romulus slew Remus, *quam verbis quoque increpitans adiecisset*, Livy, 1. 7. κρατερὸν δὲ ἐπὶ μῆθον ἔτελλε, Homer, Il. A. 25. 326.

2. ἀπώλεσας] Gronovius first point-

ed out the oxymoron of this passage, which he illustrates by many quotations. Niobe, having lost her sons, exclaims, “*pascere, crudelis, nostro Latona dolore, corque ferum satia: per funera septem efforor,*” Ovid, Met. vi. 280. In Lucian, a father speaks of himself as *προανηρημένος* in the person of his son, Tyrann. p. 801. *homo totiens moritur, quotiens amittit suos*, Publius Syrus; and these expressions throw light on the word *καθίραντα*, p. 27. n. 48. and render Larcher's supposition unnecessary.

3. κορέσω] Similar to this was the treatment of Crassus by the Parthians: *BE. caput ejus rccisum, ad regem reportatum, ludibrio fuit, neque indigno; aurum enim liquidum in rictum oris infusum est; ut, ejus animus arserat auri cupiditate, ejus etiam mortuum et exsangue corpus auro uteretur*, Florus, iii. 11.

4. τὰ] put absolutely, for *περὶ τῶν*. ST.

5. πολλῶν] According to Xenophon, Cyr. viii. 7. 28. Strabo, xv. p. 1061. b. and Lucian, de Macr. xiv. he died a natural death; according to Ctesias of a wound received in battle, xi. W. G.

ARGUMENT OF THE SECOND BOOK.

Cambyses succeeds Cyrus, and invades Egypt: i. Amasis, the king, favours the Greeks; conquers Cyprus : clxxii. clxxvii. clxxxviii. clxxxii.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΔΕΤΤΕΡΗ.

ΕΥΤΕΡΗ.

I. ΤΕΛΕΥΤΗΣΑΝΤΟΣ δὲ Κύρου, παρέλαβε τὴν βασιληῖν Καμβύσης, Κύρου ἐῶν παῖς καὶ Κασσανδάνης τῆς Φαρνάσπεω θυγατρός· τῆς προαποθανούσης, Κῦρος αὐτὸς τε μέγα πένθος¹ ἐποίησατο, καὶ τοῖσι ἄλλοισι προεῖπε² πᾶσι, τῶν ἥρχε, πένθος ποιέεσθαι. ταύτης δὲ³ τῆς γυναικὸς ἐῶν παῖς καὶ Κύρου, Καμβύσης⁴ Ιωνας μὲν καὶ Αἰολέας ὡς δούλους πατρώιους ἔόντας⁵ ἐνόμιζε, ἐπὶ δὲ Αἴγυπτον ἐποιέετο στρατηλασίην, ἄλλους τε παραλαβὼν,⁶ τῶν ἥρχε, καὶ δὴ καὶ Ἐλλήνων, τῶν ἐπεκράτεε.⁶

CLXXII. Ἐβασίλευσε δὲ Ἀμασίς. τὰ μὲν δὴ πρῶτα, κατόνοντο τὸν⁷ Αμασίν Αἰγύπτιοι, καὶ ἐν οὐδεμιῇ μοίρῃ⁷ μεγάλῃ ἥγον, ἀτε δὴ δημότην⁸ τὸ πρὶν ἔόντα, καὶ οὐκίης οὐκ ἐπιφανέος· μετὰ δὲ, σοφίη αὐτοὺς ὁ⁹ Αμασίς, οὐκ ἀγνωμοσύνη,⁹ προσηγάγετο.¹⁰

1. μέγα πένθος] Homer, Il. Δ. 417.

2. προεῖπε] Admetus, on the death of his queen Alcestis, issued similar orders, TR. πᾶσιν, ὃν ἐγὼ κρατῶ, τένθους γυναικὸς τῆς δὲ κοινοῦσθαι, λέγω, &c. Euripides, Alc. 437—445. aud 346.

3. δὲ] In resuming the thread of the narration, δὲ is here repeated, on account of the preceding parenthesis. H. 20.

4. ὡς—ἔόντας] i. e. ὡς δοῦλοι πατρῶιοι εἶν. ST. M. G. G. 569. 2.

5. παραλαβὼν] here means taking along with him, ἅμα ἀγόμενος, vii.

115. in the beginning of the chapter it signifies receiving as successor, οἱ διάδοχοι παρέλαβον, Xenophon, H. i. 1. 31.

6. ἐπεκράτεε] The use of this verb by Herodotus does not warrant Wyttembach in giving to ἐπὶ, in this compound, the force of insuper “in addition.”

7. μοίρῃ] τὸν θεὸν μοίρας ποιεῖσθε μηδαμῶς, Sophocles, Ο. C. 277. SCH.

8. δημότην] a plebeian; τὸν τῶν πολλῶν ἔνα, in Ionic writers, and in Xenophon alone of Attic authors: others, in this sense, use δημοτικὸν,

CLXXVII. Ἐπ' Ἀμάσιος δὲ βασιλέος λέγεται Αἴγυπτος μάλιστα δὴ τότε εὑδαιμονῆσαι· καὶ πόλις ἐν αὐτῇ γενέσθαι τὰς ἀπάσας τότε δισμυρίας¹¹ τὰς οἰκεομένας.

CLXXVIII. Φιλέλλην δὲ γενόμενος, ὁ Ἀμασίς ἄλλα τε ἐς Ἑλλήνων μετεξετέρους ἀπεδέξατο, καὶ δὴ καὶ τοῖσι ἀπικνευμένοισι ἐς Αἴγυπτον ἔδωκε Ναύκρατιν¹² πόλιν ἐνοικῆσαι· τοῖσι δὲ μὴ βουλομένοισι αὐτῶν οἰκέειν, αὐτοῦ δὲ ναυτιλλομένοισι, ἔδωκε χώρους ἐνιδρύσασθαι βωμὸνς καὶ τεμένεα θεοῖσι.

CLXXXII. Εἶλε δὲ Κύπρον¹³ πρῶτος ἀνθρώπων, καὶ κατεστρέψατο ἐς φόρου ἀπαγωγήν.

and, with them, δημότης signifies δ τοῦ αὐτοῦ δήμου as φυλέτης, δ τῆς αὐτῆς φυλῆς: and λοχίτης, δ ἐν τῷ αὐτῷ λόχῳ τεταγμένος, Zonaras, Lex. p. 494. τὸν ἐκ τῶν δημότων, Xen. Cyr., viii. 3. 5. L. G.

9. οὐκ ἀγνωμοσύνῃ] not by an obstinate and foolish pride; οὐκ ἀνοήτως. These words may be taken as an explanation of σοφίῃ. W. οὐκ ἀναισθησίᾳ, οὐκ ἀγνοίᾳ, οὐκ δὲ ιγνωρίᾳ, Phavorinus, and Etym. M.

10. προσηγάγετο] won over; εὔνους κατεσκευάσατο, ἔξιδιωποιῆσατο. This verb is found with the following dative, ἀπάτῃ, Thucydides, iii. 43. οἴκτῳ and ἐπιεικεῖ, 48. χρήμασι καὶ δωρεαῖ, Plato, de Leg. p. 695. δ. τὰς δημότας καὶ τῇ τῶν τρόπων ἐ. Diodorus, i. 54. τιμᾶς καὶ δ., ἔτι δὲ ἐπαγγελίας, xv. 8. V. brought to a sense of their duty: πολέμῳ, Plutarch, Rom. S.

11. δισμυρίας] 20,000. According to Diodorus, i. 31. there were 18,000 cities and towns formerly, and in his time 30,000; according to Theocritus xvii. 82. there were 33,333. Among these the most insignificant villages were included; and these were thick-

ly scattered over the country. L. Egypt now contains about 2,500 towns and villages; its extent was not equal to the twelfth part of France, in which all the villages, including even the smallest, amount to no more than 39,000: De Pauw, Diss. on E. and Ch. i. 1. The astonishing ruins everywhere seen prove that the cities must have been thrice as numerous as they now are; Savary. TR. According to Khalil Dhahéri, there were (in the 15th century) 5,040 towns and villages, and several cities: Makrizi says there were, in antient times, 153 cities and 55,845 towns; De Sacy, Chr. Ar. ii. p. 2 and 19.

12. Ναύκρατιν] now Terrane, Bruce. In this name, which is of Greek origin, there seems an allusion to some "naval victory." Athenaeus was born in this city. The factory at Naucratis was in some respects similar to that of the Europeans at Canton. A. L.

13. Κύπρον] Cyprus had many names antiently; among others Αέρος from its mines of copper, which metal was named after the island. A. Its conquest is mentioned by Diodorus, i. 68. W.

ARGUMENT OF THE THIRD BOOK.

Origin of the quarrel between Cambyses and Amasis: i. Preparations for the invasion of Egypt: iv. v. vii. ix. Psammenitus succeeds Amasis, and is defeated by the Persians: x. xi. Cambyses, after the conquest of Egypt, meditates that of other countries: xiii—xvii. The *Æthiopians*: xviii—xxii. Failure of the expeditions against them and the Ammonians: xxv. xxvi. Cambyses shows symptoms of insanity, mortally wounds Apis, has his own brother Smerdis put to death, and kills his sister: xxvii—xxx. He afterwards slays his cup-bearer. Croesus narrowly escapes a like fate: xxxiv—xxxvii. Two Magi, Smerdis and Patizithes, revolt from Cambyses; the king meets with a fatal accident. Smerdis usurps the throne: lxi—lxix. Successful conspiracy of seven Persian nobles. Darius elected king: lxx—lxxxiv. lxxxvi. Darius establishes satrapies: lxxxviii. lxxxix. Democedes, a Greek physician, suggests the subjugation of Greece: cxxix. cxxx. cxxxii—cxxxviii. Darius conquers Samos: cxxxix. Babylon revolts, and is taken by means of Zopyrus: cl—clx.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΤΡΙΤΗ.

ΘΑΛΕΙΑ.

I. ΕΠΙ τοῦτον δὴ τὸν "Αμασιν Καμβύσης ὁ Κύρου ἐστρατεύετο, ἄγων καὶ ἄλλους, τῶν ἥρχε, καὶ Ἐλλήνων" Ιωνάς τε καὶ Αἰολέας, δὲ αἰτίην τοιῆδε· πέμψας Καμβύσης ἐς Αἴγυπτον κύρικα, αἵτεε¹ "Αμασιν θυγατέρα" αἵτεε δὲ ἐκ βουλῆς ἀνδρὸς Αἴγυπτίου, ὃς μεμφόμενος² Αμασιν³ ἐπρηξε ταῦτα, ὅτι μιν ἔξ ἀπάντων τῶν ἐν Αἴγυπτῳ ἵητρῶν, ἀποσπάσας ἀπὸ γυναικός τε καὶ τέκνων, ἐκδοτον ἐποίησε ἐς Πέρσας, ὅτε Κῦρος, πέμψας παρὰ "Αμασιν, αἵτεε ἵητρὸν ὁφθαλμῶν,⁴ ὃς εἴη ἄριστος τῶν ἐν Αἴγυπτῳ. ταῦτα δὴ ἐπιμεμφόμενος, ὁ Αἴγυπτος ἐνῆγε τῇ συμβουλίῃ, κελεύων⁵ αἵτεειν τὸν Καμβύσεα "Αμασιν θυγατέρα" ἵνα ἢ δοὺς ἀνιώτο, ἢ μὴ δοὺς Καμβύση ἀπέχθοιτο. ὁ δὲ "Αμασις, τῇ δυνάμει τῶν Περσέων ἀχθόμενος, καὶ ἀφρωδέων, οὐκ εἶχε οὔτε δοῦναι οὔτε ἀρνήσασθαι"⁵ εὗ γὰρ ἡπίστατο,

1. αἵτεε] has a double accusative; αἵτεεῖν τὸν δῆμον φύλακάς τινας, Plato Rep. viii. p. 229. is the same as δέεσθαι τοῦ δῆμον φύλακῆς τινὸς πρὸς αὐτοῦ κυρῆσαι, i. 59. M. G. G. 411. 4.

2. "Αμασιν] may either be governed by μεμφόμενος, M. G. G. 383. 6. Obs. 1. (but see c. 4. and 11.) or by ἐπρηξε, M. G. G. 409. b.

3. ἵητρὸν ὁφθαλμῶν] an oculist. Diseases of the eye are so frequent, and so difficult of cure, in Egypt, that it may be called the Country of the Blind. Granger's Travels, p. 21. L.

4. κελεύων] might be omitted, the

sense being complete without it. ST. The construction is ἐ. τῇ σ. τὸν Κ., κ. αὐτὸν αἱ⁶ Α. θ. S.

5. δοὺς—ἀρνήσασθαι] This passage is very similar to one in Aeschylus, οὐκ ἔχω βλάβης ὕπερ—· οὐδὲ ἀδ τόδε εὑφρον—· διηχανῶ δὲ, καὶ φόβος μὲν ἔχει φρένας, δράσαι τε, μὴ δράσαι τε, καὶ τύχην ἔλειν, Sup. 389. and to the imitation of it by Euripides, τὸ πρᾶγμα ἀπόρως εἴχε Τυνδάρεω πατρὶ, δοῦναι τε, μὴ δοῦναι τε, τῆς τύχης δπως ἀψαιτ⁷ ἄριστα· καὶ νιν εἰσῆλθεν τάδε, I. A. 55. V.

ὅτι οὐκ ὡς γυναικά μιν ἔμελλε Καμβύσης ἔξειν, ἀλλ' ὡς παλλακήν. ταῦτα δὴ ἐκλογιζόμενος, ἐποίησε τάδε· ἦν Ἀπρίεω, τοῦ προτέρου βασιλέος, θυγάτηρ κάρτα μεγάλη⁶ τε καὶ εὐειδῆς, μούνη τοῦ οἴκου λελειμμένη⁷ οὖνομα δέ οἱ ἦν Νίτητις.⁸ ταύτην δὴ τὴν παῖδα ὁ Ἀμασίς, κοσμήσας ἐσθῆτι τε καὶ χρυσῷ,⁹ ἀποπέμπει ἐς Πέρσας ὡς ἑωυτοῦ θυγατέρα. μετὰ δὲ χρόνον ὡς μιν ἡσπάζετο,¹⁰ πατρόθεν¹¹ οὐνομάζων, λέγει πρὸς αὐτὸν ἡ παῖς· “Ω βασιλεῦ, διαβεβλημένος¹² ὑπὸ Ἀμάσιος οὐ μανθάνεις, ὃς ἐμέ σοι κόσμῳ ἀσκήσας ἀπέπεμψε, ὡς ἑωυτοῦ θυγατέρα διδοὺς, ἐουσαν τῇ ἀληθῆτῃ Ἀπρίεω· τὸν ἐκεῖνος, ἐόντα ἑωυτοῦ δεσπότεα, μετ' Αἰγυπτίων ἐπαναστὰς, ἐφόνευσε.” Τοῦτο δὴ τὸ ἔπος καὶ αὐτῇ ἡ αἰτίη¹³ ἐγγενομένη ἥγαγε Καμβύσεα τὸν Κύρου, μεγάλως θυμωθέντα, ἐπ' Αἴγυπτον.

IV. Συνήρεικε δὲ καὶ ἄλλο τι τοιόνδε πρῆγμα γενέσθαι ἐς τὴν ἐπιστράτευσιν ταύτην· ἦν τῶν ἐπικούρων τῶν Ἀμάσιος ἀνὴρ, γένος μὲν Ἀλικαρνησσεὺς, οὖνομα δέ οἱ Φάνης, καὶ γνώμην ἰκανὸς καὶ τὰ πολέμια¹⁴ ἄλκιμος. οὗτος ὁ Φάνης, μεμφόμενός κού τι Ἀμάσι, ἐκδιδρήσκει πλοίῳ ἐξ Αἰγύπτου, βουλόμενος Καμβύση ἐλθεῖν ἐς λόγους. οἷα δὲ ἐόντα αὐτὸν ἐν τοῖσι ἐπικούροισι λόγου οὐ σμικροῦ,¹⁵ ἐπιστάμενόν τε τὰ περὶ Αἴγυπτον ἀτρεκέστατα, μεταδιώκει ὁ Ἀμασίς, σπουδὴν ποιεύμενος ἐλεῖν. μεταδιώκει δὲ, τῶν εὐνούχων τὸν πιστότατον ἀποστείλας τριήρεϊ¹⁶ κατ' αὐτόν· ὃς αἱρέει μιν ἐν

6. μεγάλη] τέκνα εὐειδέα τε καὶ μεγάλα, iii. 3. W. i. 112. μέγαθος καὶ βαλλως εὐειδῆς, i. 60. μεγέθει τε, κάλλει τε, Ἀeschylus, P. 189. BL.

7. Νίτητις] Apries lived for some time after he was deposed by Amasis, in whose reign Nitetis might have been born. Jablonski derives this name from Neith, the Egyptian Minerva, Panth. ἈΕg. i. p. 55. L.

8. ἐσθῆτι τε καὶ χρυσῷ] To the example from Virgil, p. 67. n. 100. add *pateris et auro*, G. ii. 192. L.

9. ἡσπάζετο] understand ὁ Καμβύσης. ST.

10. πατρόθεν] π. ἐκ γενεῆς ὄνομάξων ἄνδρα Φέκαστον, πάντας κυδαίνων, Homer, Il. K. 68. The father's name was added either for distinction, or from respect, Trollope.

11. διαβεβλημένος] The nominative of the participle is much used after verbs signifying “to perceive;” and οὐ μανθάνεις is equivalent to οὐ γινώσκεις

οὐδὲ αὐτόθανη. οὐδὲ ἐμάνθανον τρέφων, Sophocles, An. 538. ἔγνωκα φωτὸς ἡπατημένη, Aj. 818. Pausanias, ii. p. 157. ἀπατώμενος συνῆκαν, vii. p. 557. πρὸς ἀνδρὸς ἡσθετ' ἡδικημένη, Euripides, M. 26. οὐδὲ αἰσθάνεσθε ἐξαπατώμενοι, Xenophon, H. vii. 1. 12. sensit delapsus in hostes, Virgil, Aen. ii. 377. V. Virg. vi. 1. 16, &c.

12. αἰτίη] The same story is told by Ctesias, and Athenaeus, xiii. 10. L. W.

13. τὰ πολέμια] is found joined with the following words, οὐδαμῶν ἀμείνους, v. 78. κάρτα δόκιμος, v. 111. ἔριστοι, vii. 9. 3. ἀγαθοὶ, vii. 238. πρῶτοι, ix. 58. W. Compare notes 15 and 16. p. 30. of Bloomfield's Thucydides.

14. λ. οὐ σμικροῦ] Sophocles, Ε. C. 1163. p. 74. n. 88.

15. τριήρεϊ] v. 85. vi. 39. ἀπέπεμπε τριήρεσι, iii. 44. W.

Λυκίη, ἐλῶν δὲ, οὐκ ἀνήγαγε ἐς Αἴγυπτον· σοφίη γάρ μιν περιηλθε¹⁶ ὁ Φάρνης. καταμεθύσας γὰρ τὸν φυλίκους, ἀπαλλάσσετο ἐς Πέρσας. ὡρμημένω δὲ στρατεύεσθαι Καμβύση ἐπ' Αἴγυπτον, καὶ ἀπορέοντι τὴν ἔλασιν,¹⁷ ὅκως τὴν ἄνυδρον¹⁸ διεκπερᾶ, ἐπελθὼν φράξει μὲν καὶ τὰλλα τὰ Ἀμάσιος πρήγματα, ἐξηγέεται δὲ καὶ τὴν ἔλασιν, ὥδε παραινέων· πέμψαντα παρὰ τὸν Ἀραβίων βασιλέα δέεσθαι, τὴν διέξοδόν οἱ ἀσφαλέα παρασχεῖν.

V. Μούνη δὲ ταντὴ εἰσὶ φανεραὶ ἐσβολαὶ ἐς Αἴγυπτον.

VII. Τότε δὲ Καμβύσης, πυθόμενος¹⁹ τοῦ Ἀλικαρνησσῆος ζείνουν, πέμψας παρὰ τὸν Ἀράβιον ἄγγέλους καὶ δεηθεὶς τῆς ἀσφαλίης ἔτυχε, πίστις²⁰ δούς τε καὶ δεξάμενος παρ' αὐτοῦ.

IX. Ἐπεὶ ὃν τὴν πίστιν τοῖσι ἄγγέλοισι, τοῖσι παρὰ Καμβύσεω ἀπιγμένοισι, ἐποιήσατο ὁ Ἀράβιος, ἐμηχανᾶτο τοιάδε· ἀσκοὺς²¹ καμήλων πλήσας ὕδατος ἐπέσαξε ἐπὶ τὰς Σωὰς τῶν καμήλων²² πάσας· τοῦτο δὲ ποιήσας, ἤλασε ἐς τὴν ἄνυδρον, καὶ ὑπέμενε ἐνθαῦτα τὸν Καμβύσεω στρατὸν. οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἥσσον πιθανὸν, ἐπει γε δὴ λέγεται, ρήθηναι. ποταμός ἐστι μέγας ἐν τῇ Ἀραβίῃ, τῷ οὔνομα Κόρυς.²³ ἐκδιδοῖ δὲ οὗτος ἐς τὴν Ἐρυθρὴν καλεομένην θάλασσαν. ἀπὸ τούτου δὴ ὃν τοῦ ποταμοῦ λέγεται τὸν βασιλέα τῶν Ἀραβίων, ῥαψάμενον τῶν ὡμοβοέων²⁴ καὶ τῶν ἄλλων δερμάτων ὄχετὸν μήκει ἐπικυνέμενον ἐς τὴν ἄνυδρον,

16. σοφίη—περιηλθε] outwitted.

17. ἔλασιν] understand κατά. W. οἱ ἀπορέοντι τὴν ἔξαγωγὴν, iv. 179. S. ἀποροῦντες ταῦτα, Thucydides, v. 40. Xenophon joins a dative to this verb. ST. ἀθυμοῦμεν τὴν τελευτὴν, Thuc. v. 91.

18. τὴν ἄνυδρον] iii. 9. understand γῆν ορ χώρην, as with αὐτὴν, Hesiod, O. D. 458. τὴν ἔπραν, St. Matthew, xxiii. 15. Aratus, Diosem. v. 182. which Virgil renders by *siccum*, (*solum* being understood,) G. i. 363. Heyne. SCHL. B. 47. Abulfeda mentions two places in this desert, where there are houses and palm-trees; but there could not be enough water to supply the army of Cambyses. L.

19. πυθόμενος] understand περὶ τῆς ἐλάστεως, οτ περὶ τῆς ἄνυδρου. S.

20. πίστις] M. G. G. 80. obs. 4.

21. ἀσκοὺς] The caravans at the present day carry their water on

camels, in skins of camels. R.

22. καμήλων] When a substantive and adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case. M. G. G. 353. Observe however that in such expressions the adjective denotes only an accidental, and not an essential, quality of the substantive; οἱ ἀθάνατοι τῶν Θεῶν would be incorrect.

23. Κόρυς] called by Abulfeda "the Torrent of Corey," was inadequate to the supply of so large an army; and it would have been impossible to procure hides enough to form conduits extending, on the whole, for a distance of nearly 800 miles. L.

24. ὡμοβοέων] agrees with δορῶν understood. SCHL. B. 70. of raw ox-hides, iv. 65. vii. 91.

ἀγαγεῖν διὰ δὴ τούτου τὸ ὕδωρ· ἐν δὲ τῇ ἀνύδρῳ μεγάλας δεξαμενᾶς²⁵ ὄρυξασθαι, ἵνα δεκόμεναι τὸ ὕδωρ σώζωσι.²⁶ ὁδὸς δ' ἔστι δυνάδεκα ἡμερέων ἀπὸ τοῦ ποταμοῦ ἐς ταύτην τὴν ἀνυδρον. ἄγειν δέ μιν διὰ ὁχετῶν τριῶν ἐς τριξά χωρία.²⁷

X. Ἐν²⁸ δὲ τῷ Πηλουσίῳ²⁹ καλεομένῳ στόματι τοῦ Νείλου³⁰ ἐστρατοπεδεύετο³¹ Ψαμήνιτος ὁ Ἀμάσιος παῖς, ὑπομένων Καρβύστεα. "Αμασιν γὰρ οὐ κατέλαβε Σῶντα Καρβύσης, ἐλάσας ἐπ' Αἴγυπτον ἀλλὰ βασιλεύσας ὁ Ἀμασις τέσσερα καὶ τεσσεράκοντα ἔτεα, ἀπέθανε ἐν τοῖσι οὐδένι οἱ μέγα ἀνάρσιον³² πρῆγμα συνενείχθη. ἀποθανὼν δὲ καὶ ταριχευθεὶς,³³ ἐτάφη.

XI. Οἱ δὲ Πέρσαι ἐπεί τε, διεξελάσαντες τὴν ἀνυδρον, ἵζοντο πέλας τῶν Αἰγυπτίων ὡς συμβαλέοντες, ἐνθαῦτα οἱ ἐπίκουροι οἱ τοῦ Αἰγυπτίου, ἔοντες ἄνδρες "Ελληνές τε καὶ Κāρες, μεμφύμενοι τῷ Φάνη, ὅτι στρατὸν ἤγαγε ἐπ' Αἴγυπτον ἀλλόθροον, μηχανῶνται πρῆγμα ἐς αὐτὸν τοιόνδε· ἢσαν τῷ Φάνῃ παῖδες ἐν Αἰγύπτῳ καταλελειμένοι· τοὺς ἀγαγόντες ἐς τὸ στρατόπεδον καὶ ἐς ὅψιν τοῦ πατρὸς, κρητῆρα ἐν μέσῳ ἔστησαν ἀμφοτέρων τῶν στρατοπέδων· μετὰ δὲ, ἀγινέοντες³⁴ κατὰ ἔνα³⁵ ἔκαστον τῶν παίδων, ἔσφαξον ἐς τὸν κρητῆρα. διὰ πάντων δὲ διεξελθόντες³⁶ τῶν παίδων, οἰνόν τε καὶ ὕδωρ ἐσεφόρεον ἐς αὐτόν. ἐμπιόντες³⁷ δὲ τοῦ αἵματος³⁸ πάντες

25. δεξαμενᾶς] *cisterns, tanks.* The etymology is explained by what follows.

26. τὸ ὕδωρ σώζωσι] Therefore called *reservoirs* in French and in English.

27. χωρία] From the notes of R. and L. it is probable that the Persian forces were supplied with water by a twofold method: (1) from skins carried by camels; and (2) from reservoirs into which were conducted, through pipes of hide, the waters both of such fresh springs as exist in the desert, and of draw-wells. There are three places on the route, where water is to be met with, namely Catia, Vara da, and El-Arisch.

28. ἐν] is sometimes used with names of places, when proximity only is implied. M. G. G. 577. v. 116. L. ii. 163. in the same sense as κατὰ, i. 80. ST. p. 5. n. 45.

29. Πηλουσίῳ] from πηλὸς "mud;" This town, called Sin in the Scriptures,

and now Tineh, was the key of Egypt. A. diridui pars maxima Nili in vada decurrit Pelusia, septimus amnis, Lycan, viii. 465. L.

30. Νείλον] See NILUS and NI GER. A.

31. ἐστρατοπεδεύετο] στρατοπεδεύσασθαι ἐν Πηλουσίῳ, ii. 141. W.

32. ἀνάρσιον] πάσχειν ἀνάρσια, i. 114. iii. 74. v. 89. ix. 37. BL. S.

33. ταριχευθεὶς] after being embalmed.

34. ἀγινέοντες] See p. 4. n. 26.

35. κατὰ ἔνα] one by one, one at a time, vii. 104. M. G. G. 581.

36. διεξελθόντες] διὰ—ἐξ, throughout. Demosthenes, Ph. ii. p. 71. καθ' ἔκαστον τούτων διεξιῶν χωρίς, Ph. i. p. 50.

37. ἐμπιόντες] So Catiline was said *humanī corporis sanguinem vino permixtum in pateris circumstulisse; inde, eum post exsecrationem omnes degustarissen, aperuisse consilium suum*, Sallust, 23. TR. A similar atrocity

οἱ ἐπίκουροι οὕτω δὴ συνέβαλον. μάχης δὲ γενομένης καρτερῆς, καὶ πεσόγτων ἔξ ἀμφοτέρων τῶν στρατοπέδων πλήθεϊ πολλῶν, ἐτράποντο οἱ Αἰγύπτιοι.

XIII. Οἱ δὲ Αἰγύπτιοι ἐκ τῆς μάχης, ὡς ἐτράποντο, ἔφευγον οὐδενὶ κύσμῳ. κατειληθέντων δὲ ἐς Μέμφιν,³⁹ ἔπειπε ἀνὰ ποταμὸν⁴⁰ Καμβύσης νέα Μυτιληναῖην, κύρυκυ ἄγουσσαν ἄνδρα Πέρσην, ἐς ὁμολογίην προκαλεόμενος Αἴγυπτίους. οἱ δὲ, ἐπει τε τὴν νέα ἴδον ἐσελθοῦσαν ἐς τὴν Μέμφιν, ἐκχυθέντες ἀλέες ἐκ τοῦ τείχεος, τὴν τε νέαν διέφθειραν, καὶ τοὺς⁴¹ ὄνδρας κρεουργηδὸν⁴² διασπάσαντες⁴³ ἐφόρεον ἐς τὸ τεῖχος. καὶ Αἰγύπτιοι μὲν μετὰ τοῦτο πολιορκεύμενοι χρόνῳ παρέστησαν.⁴⁴ οἱ δὲ προσεχέες Λίβυες,⁴⁵ δείσαντες τὰ περὶ τὴν Αἴγυπτον γεγονότα, παρέδοσάν σφεας αὐτὸν ἀμαχητί· καὶ φόρον τε ἐτάξαντο,⁴⁶ καὶ δῶρα ἔπειπον. ὡς δὲ Κυρηναῖοι⁴⁷ καὶ Βαρκαῖοι,⁴⁸ δείσαντες ὄμοιώς ἡ καὶ οἱ Λίβυες, ἔτερα τοιαῦτα ἐποίησαν. Καμβύσης δὲ τὰ μὲν παρὰ Λιβύων ἐλθόντα δῶρα φιλοφρόνως⁴⁹ ἐδέξατο· τὰ δὲ παρὰ Κυρηναίων ἀπικόμενα μεμφθεῖς, ὡς ἐμοὶ δοκέει, ὅτι ἦν ὄλιγα· ἔπειψαν γὰρ δὴ πεντηκοσίας μνέας⁵⁰ ἀργυρίου

is narrated by Diodorus, xxii. p. 563. W. The custom was Scythian, iv. 70.

38. *τοῦ ἀλματος*] or rather *τοῦ κράματος*, i. e. of the mixture. Markland. πίνειν προσφαγμάτων, Euripides, Al. 861. φαγεῖν ἐλατῆρος, Aristophanes, Eq. 1177. Monk. The sacred writers insert ἐκ, and sometimes ἀπὸ, before the genitive case; as Herodotus does before ἀμφοτέρων in the next sentence, though he omits it, i. 76.

39. *Μέμφιν*] The villages of *Menan* and *Metrahenny* are on the site of this ancient city; Pococke. L. There is a position still called *Menous*, or *Mimf*, Bruce. R.

40. ἀνὰ ποταμὸν] up the river, M. G. G. 579. 2. ἀ. τὸν π. i. 194. ii. 96. iv. 18. opposed to κατὰ π. iv. 44. κ. τὸν π. i. 194, twice; κ. βόσν, ii. 96. V.

41. *τοὺς*] denotes all the men, in number 200. S.

42. *κρεουργηδὸν*] after the manner of butchers. The following adverbs are similar in their formation, ἐπιηδὸν, Æschylus, Th. 317. ταυρηδὸν, Aristophanes, R. 803. κυνηδὸν, N. 483. κρηηδὸν, L. 309. BL.

Herod.

43. διασπάσαντες] διαιροῦντες, διασπαράζαντες, διασχίσαντες; Hesychius. SCHL.

44. παρέστησαν] surrendered; v. 65. vi. 99. 140. Demosthenes, Andr. p. 280. W. Θάσιοι τρίτῳ ἔτει πολιορκούμενοι ὥμολογησαν Αθηναῖοι, Thucydides, i. 101.

45. *Λίβυες*] The inhabitants of Marmarica.

46. ἐτάξαντο] To this verb may be traced the English word 'tax.' νάῦς παραδόντες φόρον τε ταξάμενοι, Thucydides, i. 108. ν. π., χρήματά τε, δόσα ἔδει ἀποδοῦναι αὐτίκα, τ., καὶ τὸ λοιπὸν φέρειν, 101.

47. *Κυρηναῖοι*] Cyrene, now Curin, was the chief city of Pentapolis, and gave birth to Aristippus, Callimachus, Carneades, and Eratosthenes. L. A.

48. *Βαρκαῖοι*] Barce, another city of Pentapolis, afterwards called Ptolomais, from the name of a neighbouring sea-port, and now Barca or Tolometu. L.

49. *φιλοφρόνως*] φίλα φρονέων, Homer, Il. Δ. 219.

50. *πεντηκοσίας μνέας*] about 1600 pounds.

οἱ Κυρηναῖοι· ταύτας δρασσόμενος, αὐτοχειρίῃ διέσπειρε τῇ στρατῷ.

XIV. Ἡμέρῃ δὲ δεκάτῃ, ἀπ' ἣς παρέλαβε τὸ τεῖχος⁵¹ τὸ ἐν Μέμφι Καμβύσης, κατίσας ἐσ τὸ προάστειον ἐπὶ λύμη⁵² τὸν βασιλέα τῶν Αἰγυπτίων Ψαμμήνιτον, βασιλεύσαντα μῆνας ἔξ, τοῦτον κατίσας σὺν ἄλλοισι Αἰγυπτίοισι, διεπειρᾶτο αὐτοῦ τῆς ψυχῆς, ποιέων τοιάδε· στείλας αὐτοῦ τὴν θυγατέρα ἐσθῆτι δουλητῇ, ἐξέπεμπε ἐπ' ὕδωρ⁵³ ἔχουσαν ὑδρήϊον.⁵⁴ συνέπεμπε δὲ καὶ ἄλλας παρθένους⁵⁵ ἀπολέξας ἀνδρῶν τῶν πρώτων, ὁμοίως ἐσταλμένας τῇ τοῦ βασιλέος. ὡς δὲ βοῆ τε καὶ κλαυθμῷ παρῆσαν αἱ παρθένοι κατὰ⁵⁶ τὸν πατέρας, οἱ μὲν ἄλλοι πατέρες ἀνεβόων⁵⁷ τε καὶ ἀντέκλαιον, ὄρεοντες τὰ τέκια κεκακωμένα, ὁ δὲ Ψαμμήνιτος, προϊδὼν καὶ μαθὼν, ἐκψε φέ ἐς τὴν γῆν. παρεξελθουσέων⁵⁸ δὲ τῶν ὑδροφόρων, δεύτερά οἱ τὸν παῖδα ἐπεμπε μετ' ἄλλων Αἰγυπτίων δισχιλίων τὴν αὐτὴν ἡλικίην ἔχόντων, τοὺς τε αὐχένες κάλῳ⁵⁹ δεδεμένους⁶⁰ καὶ τὰ στόματα ἐγκεχαλιωμένους.⁶¹ ἄγοντο δὲ ποιηὴν τίσοντες Μυτιληναίων τοῖσι ἐν Μέμφι ἀπολομένοισι σὺν τῇ νη̄· ταῦτα γὰρ ἐδίκασαν οἱ βασιλῆιοι δικασταὶ, ὑπὲρ ἀνδρὸς ἐκάστου δέκα Αἰγυπτίων τῶν πρώτων ἀνταπόλυνθοι. ὁ δὲ, ἴδων παρεξιόντας, καὶ μαθὼν τὸν παῖδα ἀγεόμενον⁶² ἐπὶ θάνατον, τῶν ἄλλων Αἰγυπτίων τῶν περικατημένων αὐτὸν κλαιόντων καὶ δεινὰ ποιεύντων, τωντὸ ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρί.⁶³ παρελθόντων δὲ καὶ τούτων, συνήνεικε, ὥστε⁶⁴ τῶν συμπο-

51. τεῖχος] Memphis consisted of three parts; one of which, the fort, was called Λευκὸν Τεῖχος, ‘White Wall.’ *L.* iii. 91.

52. ἐπὶ λύμη] *p.* 25. *n.* 21.

53. ἐπ’ ὕδωρ] *p.* 49. *n.* 97. ἐπὶ πῦρ ἐλθῶν, Xenophon, *CE.* ii. 15. *M.*

54. ἔ. ὑδρήϊον] ἄνθρωπος κεράμιον ὕδατος βαστάζων, *St. Mark*, xiv. 13. This was the employment of the lowest slaves. Moses, speaking of the whole congregation of Israel, commences with οἱ ἀρχίφυλοι ὑμῶν, and ends with ἦως ὑδροφόρου ὑμῶν, *LXX. Deut.* xxix. 10, 11.

55. παρθένους] unmarried daughters.

56. κατὰ] near where their fathers were seated. *M. G. G.* 581. *b.* ὡς δὲ κ. τοὺς φυλάσσοντας ἦν, *ii.* 121, 4. ὡς κ. τοῦτο τὸ χωρίον ἐγίνοντο, *iii.* 86. *V.*

57. ἀνεβόων] ἀνεβόησε φωνῇ Ἡσαῦ καὶ ἔκλαυσεν, *LXX. Gen.* lxxvii. 38.

58. παρεξελθουσέων] *v.* 117. *W.*

59. κάλῳ] κάλος, Ionic for κάλως, a rope; καλὸς, good, fair.

60. δεδεμένους] as if the preceding expression had been οἱ τὸν παῖδα ἐπεμπε καὶ ἄλλους Αἰγυπτίους. *ST.*

61. ἐγκεχαλιωμένους] by way of ignominy; *iii.* 118. *L.*

62. ὀγεόμενον] See *p.* 71. *n.* 60. ἐπὶ μὲν τῷ νεῖο ἀγομένῳ ἐπὶ τὸ ἀποθανεῖν, οὐκ ἐδάκρυσεν, ἐπὶ δὲ τῷ φίλῳ προσαιτοῦντι· τοῦτο μὲν γὰρ, ἐλεεινόν δὲ, δεινόν, Aristotle, *Rh.* ii. 10. 4. *W.*

63. ἐπὶ τ. θ.] in the case of his daughter. *H. VIG.* ix. 4. 15. with, *M. G. G.* 586. δ. but this seems less accurate. ἐπ’ ἐκάστη ἐξδῆφ, below.

64. ὥστε] *M. G. G.* 531. *obs.* 2. *V.*

τέων οἱ ὥνδρα ἀπηλικέστερον,⁶⁵ ἐκπεπτωκότα ἐκ τῶν ἔόντων, ἔχοντά τε οὐδὲν, εἰ μὴ ὅσα πτωχὸς, καὶ προσαιτέοντα τὴν στρατιὴν, παριέται Ψαμμήνιτόν τε τὸν Ἀμάσιον καὶ τὸν ἐν τῷ πρωστείῳ κατημένους τῶν Αἰγυπτίων. ὁ δὲ Ψαμμήνιτος, ὡς ἴδε, ἀνακλαύσας μέγα, καὶ καλέσας οὐνόματι τὸν ἑταῖρον, ἐπλήξατο τὴν κεφαλήν. ἦσαν δ' ἄρα αὐτοῦ φύλακοι, οἵ τοι ποιεύμενον πᾶν ἐξ ἑκείνου ἐπ' ἐκάστη ἔξοδῳ Καμβύσῃ ἐσῆμαινον. θωμάσας δὲ ὁ Καμβύσης τὰ ποιεύμενα, πέμψας ἄγγελον, εἰρώτα⁶⁶ αὐτὸν, λέγων τάδε· “Δεσπότης σε Καμβύσης, Ψαμμήνιτε, εἰρωτᾷ, διότι δὴ τὴν μὲν θυγατέρα ὁρέων κεκακωμένην, καὶ τὸν παῖδα ἐπὶ θάνατον στείχοντα, οὔτε ἀνέβωσας, οὔτε ἀπέκλαυσας.⁶⁷ τὸν δὲ πτωχὸν, οὐδέν σοι προσήκοντα,⁶⁸ ὡς ἄλλων πυνθάνεται, ἐτίμησας;” ‘Ο μὲν δὴ ταῦτα ἐπειρώτα· ὁ δ' ἀμείβετο τοῖσδε· “Ω παῖ Κύρου, τὰ μὲν οἰκήια ἦν μέχω⁶⁹ κακὰ, ἡ ὥστε⁷⁰ ἀνακλαίειν τὸ δὲ τοῦ ἑταίρου πένθος ἄξιον ἦν δακρύων, ὃς, ἐκ πολλῶν τε καὶ εὑδαιμόνων ἐκπεσὼν, ἐσ πτωχῆην ἀπῆκται⁷¹ ἐπὶ γῆραος οὐδῶ;. ”⁷² Καὶ ταῦτα ὡς ἀπενειχθέντα⁷³ ὑπὸ τούτου, εὐδοκέειν οἱ εἰρῆσθαι· ὡς δὲ λέγεται ὑπὸ Αἰγυπτίων, δακρύειν ἵνα μὲν

65. ἀπηλικέστερον] πρεσβύτερον.
GL.

66. εἰρώτα] the imperfect; εἰρωτᾷ, the present.

67. ἀπέκλαυσας] ἀποκλαύσαντα ή κατοικισάμενον, ii. 121, 3. τὰποκλαύσαι κάποδύρασθαι, Aeschylus, P. V. 658. Sophocles, Ε. R. 1467. Ph. 704. and Procopius repeatedly. W.

68. οὐδέν σοι προσήκοντα] in no wise connected with thee. i. 91. π. οὐδ. πόλει, Euripides, Sup. 482. Aeschylus, Ag. 1046. MAR.

69. μέχω] M. G. G. 131. obs.

70. ἡ ὥστε] When it is an entire proposition with which the subject is compared, and the comparative has the sense of ‘too much,’ ή is followed by the infinitive, with ὥστε or ὡς, but more frequently without it: M. G. G. 448. b. 449. c. μεῖζον, ή ὥστε φέρειν δύνασθαι, κακὸν, Xenophon, M. iii. 5. 3. μεῖζον, ή φέρειν, Sophocles, Ε. R. 1293. μεῖζον, ή πενθεῖν, Bacchylides; Thucydides expresses the same idea by μεῖζω, ή κατὰ δάκρυα, vii. 75. V. curae leves loquuntur, ingentes stupent, sec Sophi. Ant. 1259—1270. where πένθος οἰκεῖον occurs.

71. ἐσ πτ. ἀπῆκται] is come to pos-

terty. This expression implies that the reverse was formerly the case, though this is sometimes suppressed; ηκει εἰς ἀπαιδίαν (i. e. ἐξ εὐπαιδίας), Euripides, Sup. 181. ἐλθεῖν εἰς ἡδονὰς (ἐκ μερίμνων), Ion 1180. εἰς ἀπορίαν (ἐξ εὐπορίας) ἔρχεσθαι, Xenophon, M. v. p. 826. MAR.

72. ἐπὶ γῆραος οὐδῶ;) Homer, Il. X. 60. Ω. 487. Od. O. 246. 347. On the threshold, or verge, of old age. In Attic, ἐπὶ γῆρας δδῶ, Lysias. V. There is another termination of an hexameter line in c. 20. where καὶ δῶρα φέροντας answers to et dona ferentes, Virgil, Æn. ii. 49.

73. ὡς ἀπενειχθέντα] ὡς ἀπενειχθῇ would be more simple; or (the rest of the sentence being in the infinitive after λέγεται) ὡς ἀπενειχθῆναι, as ὡς εὑρεθῆναι, iii. 35. ἐπει λέναι, ii. 32. When a participle is used, ὡς is generally followed by ἔκαστος, as ὡς ἔκάστην αἱρέοντες, i. e. γῆρεον, vi. 31. ὡς ἔκαστους ἔκκαλεύμενος, i. e. ἐξεκαλέετο, vi. 79. S. ὡς ἔκάστῳ προστάσσων, i. l. 14. ησαν may be understood with αἱρέοντες, and ην with the other participles. ST.

74. δακρύειν] It is no weakness,

Κροῖσον· ἐτετεύχεε⁷⁵ γὰρ καὶ οὗτος ἐπισπόμενος Καμβύση ἐπ' Αἴγυπτον δακρύειν δὲ Περσέων τοὺς παρεόντας αὐτῷ τε Καμβύση ἐσελθεῖν⁷⁶ οἰκτόν τινα, καὶ αὐτίκα κελεύειν, τόν τέ οἱ παῖδα ἐκ τῶν ἀπολλυμένων σώζειν, καὶ αὐτὸν, ἐκ τοῦ προαστείου ἀναστήσαντας, ἄγειν παρ' ἔωστόν.

XV. Τὸν μὲν δὴ παῖδα εὑρον οἱ μετιόντες οὐκέτι περιεύntα, ἀλλὰ πρῶτον κατακοπέντα· αὐτὸν δὲ Ψαμμήνιτον ἀναστήσαντες ἦγον παρὰ⁷⁷ Καμβύσεα· ἐνθα τοῦ λοιποῦ διαιτᾶτο, ἔχων οὐδὲν βίαιον. εὶ δὲ καὶ ἡπιστήθη⁷⁸ μὴ πολυπρηγμονεῖν, ἀπέλαβε ἀν Αἴγυπτον, ὥστε ἐπιτροπεύειν αὐτῆς. ἐπεὶ τιμᾶν ἐώθασι Πέρσαι τῶν βασιλέων τοὺς παῖδας· τῶν,⁷⁹ εὶ καὶ σφεων ἀποστέωσι, ὅμως τοῖσι γε παισὶ αὐτῶν ἀποδιδοῦσι τὴν ἀρχήν. πολλοῖσι μέν τυν καὶ ἄλλοισι ἔστι πτυθμώσασθαι, ὅτι τοῦτο οὕτω γενομίκισι ποιέειν ἐν δὲ δὴ καὶ τῷδε, τῷ Λίβνος Ἰνάρω παιδὶ Θαυρύρῃ, ὃς ἀπέλαβε τὴν οἱ ὁ πατὴρ εἶχε ἀρχήν· καὶ τῷ Ἀμυρταίου Πιασίρι· καὶ γὰρ οὗτος ἀπέλαβε τὴν τοῦ πατρὸς ἀρχήν· καίτοι Ἰνάρω τε καὶ Ἀμυρταίου⁸⁰ οὐδαμοί καὶ Πέρσαις κακὰ πλέω ἐργάσαντο. τῦν δὲ, μηχανώμενος κακὰ, ὁ Ψαμμήνιτος ἔλαβε τὸν μισθόν· ἀπιστὰς γὰρ Αἴγυπτίους ἥλω. ἐπεὶ τε δὲ ἐπάστος⁸¹ ἐγένετο ὑπὸ Καμβύσεω, αἷμα ταύρου πιῶν,⁸² ἀπέθανε παραχρῆμα. οὕτω δὴ οὗτος ἐτελεύτησε.⁸³

XVI. Καμβύσης δὲ ἐκ Μέμφιος ἀπίκετο ἐς Σάΐν⁸⁴ πόλιν, βουλόμενος ποιῆσαι τὰ δὴ καὶ ἐποίησε. ἐπεὶ τε γὰρ ἐσῆλθε ἐς τὰ τοῦ

even in heroes, to weep, but the very effect of humanity, and proof of a generous temper; Eustathius.

75. ἐτετεύχεε]. i. e. ἐτετυχῆκε. M. G. G. 251.

76. αὐτῷ—ἐσελθεῖν] Verbs, compounded with prepositions which never govern a dative, take that case to express direction towards an object; τοῖσι έ. ήδονήν, i. 24. M. G. G. 394. c. Euripides has διῆλθε with an accusative, Sup. 298. *M. A. R.*

77. παρὰ] M. G. G. 588. c.

78. ἡπιστήθη] *he had had the sense, he had known how.* This verb has an active signification with a passive form, as μέμφομαι has; ἐπίστασο εἶναι αἰεὶ τοιοῦτος, vii. 29. Werser. *S.*

79. τῶν] Either τῶν is to be construed with τὴν ἀρχήν, or αὐτῶν is redundant.

80. Ἀμυρταίου] The revolt of Inarus and Amyrtæus took place about the 79th olympiad; Thucydides, i. 110. Diodorus, xi. 71. and Ctesias. *IV.*

81. ἐπάστος] φανερός. *GL.* Understand τὴν ἀπόστασιν τῶν Αἴγυπτίων μηχανώμενος. *ST.*

82. πιῶν] i. e. ἀναγκασθεὶς πιεῖν. *ST.*

83. ἐτελεύτησε] Since that time Egypt has had no native race of princes, but has passed under the sway, in succession, of the Persians, the Greeks, the Romans, the Arabs, the Saracens, and the Turks. Thus has been fulfilled the prophecy of Ezekiel, xxx. *L.*

84. Σάΐν] The former capital of lower Egypt. *A.*

Αμάσιος οἰκία, αὐτίκα ἐκέλευε ἐκ τῆς ταφῆς τὸν Ἀμάσιος νέκυν ἐκφέρειν ἔξω. ὡς δὲ ταῦτα οἱ ἐπιτελέου ἐγένετο, μαστιγοῦν ἐκέλευε καὶ τὰς τρίχας ἀποτίλλειν καὶ κεντοῦν τε καὶ τάλλα πάντα λυμαίνεσθαι. ἐπει τε δὲ καὶ ταῦτα ἔκαμον ποιεῦντες.⁸⁵ ὁ γὰρ δὴ νεκρὸς, ἄτε τεταριχευμένος, ἀντεῖχε τε καὶ οὐδὲν διεχέετο· ἐκέλευσέ μιν ὁ Καμβύσης κατακαῦσαι, ἐντελλόμενος οὐκ ὅσια. Πέρσαι γὰρ θεὸν νομίζουσι εἶναι πῦρ.⁸⁶ τὸ ὃν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισι ἔστι.

XVII. Μετὰ δὲ ταῦτα ὁ Καμβύσης ἐβούλεύσατο τριφασίας στρατῆς, ἐπί τε Καρχηδονίους, καὶ ἐπὶ Ἀμμωνίους,⁸⁷ καὶ ἐπὶ τοὺς μακροβίους Αἰθίοπας,⁸⁸ οἰκημένους δὲ Λιβύης ἐπὶ τῇ νοτίῃ θαλάσσῃ.⁸⁹ βουλευομένῳ δέ οἱ ἔδοξε, ἐπὶ μὲν Καρχηδονίους τὸν γαυτικὸν στρατὸν ἀποστέλλειν ἐπὶ δὲ Ἀμμωνίους, τοῦ πεζοῦ⁹⁰ ἀποκρίναντα· ἐπὶ δὲ τοὺς Αἰθίοπας, κατόπτας⁹¹ πρῶτον, ὑψημένους τε τὴν ἐν τούτοισι τοῖσι Αἰθίοψι λεγομένην εἶναι ἥλιον τράπεζαν,⁹² εἰ ἔστι ἀληθέως, καὶ πρὸς ταύτη τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ⁹³ φέροντας τῷ βασιλέᾳ αὐτῶν.

XIX. Καμβύση δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους, αὐτίκα μετεπέμπετο ἐξ Ἐλεφαντίνης⁹⁴ πόλιος τῶν Ἰχθυοφάγων⁹⁵ ἀνδρῶν

85. ἔκαμον ποιεῦντες] they were tired of doing.

86. πῦρ] Θεὸς παρὰ Πέρσαις νομίζεται τὸ πῦρ, Chrysostom, t. ii. p. 54. v. W. Hence Euphrates, a Persian slave, thus addresses his master: Εὐφράτην μὴ καῦε, μηδὲ μιῆνης πῦρ ἐπ' ἔμοι· Πέρσης εἰμί· πῦρ δὲ μηδναὶ ἡμῖν πικρότερον θανάτον, Dioscorides, Anth. t. i. p. 503. L. hic gaudere libet, quod non violaverit ignem, Juvenal, xv. 81. The Fire-worshippers, who are detested by the Mahometans, bear a prominent part in oriental romance.

87. Ἀμμωνίους] Among them was the oracle of Jupiter Ammon, in a spot now called the Oasis of Siwah. A. The Greeks derived the name from ἄμμος ‘sand.’

88. μ. Αἰθίοπας] The Abyssinians. R.

89. τῇ νοτίῃ θαλάσσῃ] The Arabian gulf. L.

90. τοῦ πεζοῦ] understand μέρος τι. ST. δ πεζὸς in military affairs is generally opposed to δ ναυτικὸς and in-

cludes ἡ Τππος, Thucydides, ii. 9. but is sometimes opposed to the latter and denotes infantry only.

91. κατόπτας] iii. 21. οὐδὲ μάρτυρας, οὐδὲ κατόπτας, Homer, H. Mer. 372. αὐτὸς κατόπτης εἴμ' ἔγώ, Aeschylus, Th. 41. σκοποὺς καὶ κατοπτῆρας στρατοῦ ἔπειμψα, 36. BL.

92. ἥλιον τράπεζαν] locus est opiparis epulis semper refertus, quibus indiscretim omnes rescuntur: nam et dirinitus eas augeri ferunt, Solinus, xxx. From its being open to all alike, it derived its name; L. compare St. Matthew, v. 45. Homer is supposed to allude to this institution, Il. A. 423. De Pauw, E. and C. iii. 7.

93. τῷ λόγῳ] λέξοντας δὲ, οὗτοι δῶρα φέροιεν τῷ βασιλέᾳ. ST.

94. Ἐλεφαντίνης] The city was situated in an island of the same name, now called Geziret-el-Sag, ‘Isle of Flowers.’ L. A. In c. 20. πόλιος is omitted. B. 224.

95. Ἰχθυοφάγων] from ἵχθος ‘fish,’ and φάγειν ‘to eat,’ called also Tro-

τοὺς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσσαν. ἐν φῷ δὲ τούτους μετήγενταν,⁹⁶ ἐν τούτῳ ἐκέλευε ἐπὶ τὴν Καρχηδόνα πλέειν τὸν ναυτικὸν στρατόν. Φοίνικες δὲ οὐκ ἔφασαν ποιήσειν ταῦτα ὥρκοισι τε γὰρ μεγάλοισι ἐνδεδέσθαι,⁹⁷ καὶ οὐκ ἄν ποιέειν ὅσια,⁹⁸ ἐπὶ τοὺς παῖδας τοὺς ἀνωτάνω στρατεύμενοι. Φοίνικων δὲ οὐ βούλομένων, οἱ λοιποὶ οὐκ ἀξιόμαχοι ἐγίνοντο. Καρχηδόνιοι μέν τυν οὕτω δουλοσύνην διέφυγον πρὸς Περσέων.⁹⁹ Καμβύσης γὰρ βίην οὐκ ἐδικαίου προσφέρειν Φοίνιξι, ὅτι σφέας τε αὐτοὺς ἐδεδώκεσαν Πέρσησι, καὶ πᾶς ἐκ Φοίνικων ἥρτητο¹⁰⁰ ὁ ναυτικὸς στρατός. δόντες δὲ καὶ Κύπριοι σφέας αὐτοὺς Πέρσησι, ἐστρατεύοντο ἐπ' Αἴγυπτον.

XX. Ἐπεί τε δὲ τῷ Καμβύσῃ ἐκ τῆς Ἐλεφαντίνης ἀπίκοτο οἱ Ἰχθυοφάγοι, ἐπεμπε αὐτοὺς ἐσ τὸν Αἰθίοπα, ἐντειλάμενος τὰ λέγειν χρῆν, καὶ δῶρα φέροντας πορφύρεον τε εἶμα καὶ χρύσεον στρεπτὸν¹ περιανυχένιον καὶ ψέλια² καὶ μύρου ἀλάβαστρον³ καὶ φοιτικῆιον⁴ οἴγον κάδον.⁵

glodytæ, from *τράγλη* ‘a cave,’ and δῆναι ‘to enter.’ A. Now the *Shangallas*. L.

96. μετήσαν] He adds *ἔξοντες*. c. 28. Compare p. 45. n. 53. and p. 49. n. 97. with p. 25. n. 15. To the verbs there given, add μεθήκειν, Euripides, Ph. 451. Tr. 1261. μετανίσσεσθαι, Tr. 131. μεταστέλχειν, Hec. 507. μετακαλεῖν, Plato, Ax. μεταστέλλειν, Lucian, ii. 931. The participle μετιών occurs c. 15. ἡλθόν με μέτα, Sophocles, Ph. 346. V. W.

97. δ. μ. ἐνδεδέσθαι] understand μῆποτε ἐπὶ τοὺς Καρχηδόνιους στρατεύεσθαι. In the same sense Herodotus uses κατέχεσθαι, i. 29. ST.

98. ὅσια] The parent state, or μητρόπολις, vii. 51. stood in the same relation to its colonies, ὡς γονεῖς πρὸς τέκνα, Polybius, xii. 10. The duties were reciprocal, hence Themistocles says to the Ionians, οὐ ποιέετε δίκαια ἐπὶ τοὺς πατέρας στρατεύμενοι, viii. 22. W. Compare the above passages of Herodotus; and iv. 147. 148. viii. 48. with Thucydides, ii. 10. v. 84. &c. vi. 82. Arnold.

99. πρὸς Περσέων] ἀπειλεομένην. ST.

100. ἥρτητο] was dependent. The Phœnicians constituted the most considerable part of his fleet in courage

and skill, as well as in numbers: without them in short it would have been worse than useless to attempt any naval expedition. Geinoz. L.

1. στρεπτὸν] a twisted collar, or necklace. ix. 20. στρεπτὸς is properly a masculine adjective, agreeing with ὄρμος understood; δ περιδεράῖος κόσμος, Suidas. Steph. Th. L. G. 8803. The ornaments here mentioned were Median, as Xenophon informs us; Astyages used paint, rouge, and false hair, ταῦτα πάντα Μηδικά ἔστι, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κάνδες, καὶ οἱ στρεπτοὶ περὶ τῇ δέρῃ, καὶ τὰ ψέλια περὶ τῶν χερῶν, Cyr. i. 3. 2 and 3. Cyrus went to his uncle in a Persian dress with neither πορφυρίδα, ψέλια, nor στρεπτὸν, ii. 4. 6. Abradatas received from his queen χρυσοῦν κράτος, καὶ περιβραχίονια (bracelets), καὶ ψέλια (bracelets) πλατέα περὶ τοὺς καρπὸν τῶν χειρῶν, καὶ χιτῶνα πορφυροῦν, καὶ λόφον ὑακινθινοβαφῆ, vi. 4. 2. The daughter of Cyaxares wore στέφανον χρυσοῦν, καὶ ψέλια, καὶ στρεπτὸν, καὶ στολὴν Μηδικὴν ὡς δυνατὴν καλλιστην, viii. 5. 18.

2. ψέλια] τὰ ἄκροις βραχίοσι περιθέμενα κόσμια, Ammonius. They were also worn as anklets, iv. 168.

3. μ. ἀλάβαστρον] St. Matthew, xxvi. 7. St. Mark, xiv. 3. Crates in

XXI. Ἐς τούτους δὴ ὡν τὸν ἄνδρας ὡς ἀπίκοντο οἱ Ἰχθυοφύγοι, διδύντες τὰ δῶρα τῷ βασιλέϊ αὐτῶν ἔλεγον τάδε· “Βασιλεὺς ὁ Περσέων Καμβύσης, βουλόμενος φίλος τοι καὶ ξεῖνος γενέσθαι, ἥμεας τε ἀπέπεμψε, ἐς λόγους τοι ἐλθεῖν κελεύνων, καὶ δῶρα ταῦτά τοι διδοῖ, τοῖσι καὶ αὐτὸς μάλιστα ἥδεται χρεώμενος.” Ὁ δὲ Αἰθίοψ, μαθὼν, ὅτι κατόπται ἥκοιεν, λέγει πρὸς αὐτοὺς τοιάδε· “Οὔτε ὁ Περσέων βασιλεὺς δῶρα ὥμεας ἔπειμψε φέροντας, προτιμῶν πολλοῦ⁶ ἐμοὶ ξεῖνος γενέσθαι, οὔτε ὑμεῖς λέγετε ἀληθέα· ἥκετε⁷ γὰρ κατόπται τῆς ἐμῆς ἀρχῆς· οὔτε ἐκεῖνος ἀνήρ ἐστι δίκαιος· εἰ γὰρ ἦν δίκαιος, οὕτ’ ἀν ἐπεθύμησε χώρης ἄλλης ἢ τῆς ἑωυτοῦ, οὕτ’ ἀν ἐς δουλοσύνην ἀνιθρώπους ἥγε ὑπ’ ὧν μηδὲν ἥδικηται. νῦν δὲ αὐτῷ τόξον τόδε⁸ διδόντες, τάδε ἔπει λέγετε· Βασιλεὺς ὁ Αἰθιόπων συμβουλεύει τῷ Περσέων βασιλέϊ, ἐπεὰν οὕτω εὐπετέως⁹ ἐλκωσι τὰ τόξα Πέρσαι ἔντα μεγάθει τοσαῦτα, τότε ἐπ’ Αἰθίοπας τὸν μακροβίους, πλήθει ὑπερβαλλόμενον, στρατεύεσθαι· μέχρι δὲ τούτου θεοῖσι εἰδέναι χάριν,¹⁰ οἵ¹¹ οὐκ ἐπὶ νόον τρέπονται Αἰθιόπων παισὶ γῆν ἄλλην προσκτᾶσθαι τῇ ἑωυτῶν.”

Ath. vi. 94. Alexis in Ath. xv. 44. Callimachus, Pall. 13. 15. Συρίω μύρῳ χρύσει' ἀλάβαστρα, Theocritus, xv. 114. from which it appears to signify a vase for perfumes without restriction as to the materials of which it was made, σκεῦν μύρων δεκτικὰ, Scholiast. The Greek etymology is à ‘without,’ and λαβῆ ‘a handle;’ ἄγγος μύρου μὴ ἔχον λαβᾶς, λίθιος μυροθήκη, Suidas; λήκυθος λιθίνη πρὸς μύρων ἀπόθεσιν, σκεῦν τι ἐξ θέλου, Etym. M. SCHL. These vases were generally made of ὅννξ ‘onyx,’ therefore called λίθος ἀλαβαστρίτης, Dioscorides, v. 153. which was found best for preserving unguents, Pliny, II. N. xxxvi. 8. and was met with near Thebes in Egypt, Theophrastus, de Lap. p. 154. and in the Arabian mountains, Plin. xxxvi. 7. nardi parvus onyx eliciet cadum, Horace, iv Od. xii. 17. L.

4. φοινικήν] i. 193. ii. 86. Date wine is still the ordinary drink of the Eastern nations. Βίκος φοινικήν τον πλέοντος, i. 194. οἶνος ἀμπέλιος, grape wine, ii. 37. 60. οἶνος ἐκ κριθέων, barley wine, beer, ii. 77. 60. οἶνος τοῦ λατοῦ, lotus wine, iv. 177. L.

5. κάδον] By this name the Ionians

call τὸ κεράμιον, Clitarchus in Ath. xi. 45. but the latter word occurs also in our author, κεράμιον οἰνηρὸν, iii. 6. S.

6. προτιμῶν πολλοῦ] i. e. περὶ πολλοῦ πυιούμενος. ST. See p. 52. n. 27.

7. ἥκετε] κατάσκοποί ἐστε, κατανοῆσαι τὰ ἔχη τῆς χώρας ἥκατε, LXX. Gen. xliv. 9.

8. τόξον τόδε] this my bow. πειράσμαν τόδε τόξον, Anacreon, iii. 24.

9. οὕτω εὐπετέως] understand ὡς ἔγω νῦν. The Persian bows were large, vii. 61. Xenophon, An. iii. 4. 9. about three cubits in length; but the Aethiopian bows were ἐκ φοίνικος σπάθης πεποιημένα μακρὰ, τετραπτηχέων υἱὸν ἐλάσσων; with these they used καλαμίνους διστοὺς μικροὺς, which shows that the bows were difficult to bend, vii. 69. Helioderus, ix. Agatharchidas. The same length is given by Strabo, xvii. and Diodorus, iii. Bochart, Pl. iv. 26. Hence the bow of Pandarus, Homer, Il. Δ. 109. is not so extravagantly long as some have thought it.

10. χάριν] Compare this passage with i. 27. and 71.

11. οἵ] p. 19. n. 62.

XXII. Ταῦτα δὲ εἴπας καὶ ἀνεὶς τὸ τόξον παρέδωκε τοῖσι ἥκουσι.

XXV. Θεησάμενοι δὲ τὰ πάντα, οἱ κατάσκοποι ἀπαλλάσσοντο ὅπίσω. ἀπαγγειλάντων δὲ ταῦτα τούτων, αὐτίκα ὁ Καμβύσης, ὥργην ποιησάμενος,¹² ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὗτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας, οὗτε λόγον ἐωστῷ δοὺς, ὅτι ἐς τὰ ἔσχατα¹³ τῆς γῆς ἔμελλε στρατεύεσθαι· οἷα δὲ ἐμμανῆς¹⁴ τε ἐὼν καὶ οὐ φρενήρης,¹⁵ ὡς ἥκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο, 'Ελλήνων μὲν τοὺς παρεόντας αὐτοῦ ταύτῃ τάξας ὑπομένειν, τὸν δὲ πεζὸν¹⁶ πάντα ἄμα ἀγόμενος. ἐπει τε δὲ στρατευόμενος ἐγένετο ἐν Θήβησι,¹⁷ ἀπέκρινε τοῦ στρατοῦ ὡς¹⁸ πέντε μυριάδας· καὶ τούτοισι μὲν ἐνετέλλετο, 'Αμμωνίους ἔξαιραποδισαμένους, τὸ χρηστήριον τὸ τοῦ Διὸς ἐμπρῆσαι· αὐτὸς δὲ, τὸν λοιπὸν ἄγων στρατὸν, ἥιε ἐπὶ τοὺς Αἰθίοπας. πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιὴν, αὐτίκα πάντα αὐτοὺς, τὰ εἶχον σιτίων ἔχομενα,¹⁹ ἐπελελοίπεε·²⁰ μετὰ δὲ τὰ σιτία, καὶ τὰ ὑποζύγια ἐπέλιπε κατεσθιόμενα. εἰ μέν νυν, μαθῶν ταῦτα, ὁ Καμβύσης ἐγνωσιμάχεε,²¹ καὶ ἀπῆγε

12. ὥργην ποιησάμενος] οὐκ ἐποιήσατο δ. οὐδεμίαν, ἀλλ' ἡπίως αὐτὸν ἀπεπέμψατο, vii. 105. δ. ποιούμενοι, Thucydides, iv. 122. and ὅργισθέντες, 123. are the same. Similar phrases are λήθην π. i. 127. καταστροφὴν π. vi. 27. θῶμα π. viii. 74. συμφορὴν π. iv. 79. V. πένθος π. ii. 1. σπουδὴν π. i. 4. and many others. S.

13. ἔσχατα] understand πέρατα. B. 215. εἰς κε τὰ νείατα πέραθ' ἵκηαι γαῖης καὶ πόντοιο, Homer, Il. Θ. 478. iturus Cæsar in ultimos orbis Britanicos, Horace, i Od. xxxv. 29. extremi orbis Iberi, Lucan, vii. 541. The queen of Abyssinia is said to have come ἐκ τῶν περάτων τῆς γῆς, St. Matthew, xii. 42.

14. ἐμμανῆς] What is said of adjectives M. G. G. 444. 5. is true of other parts of speech; the same idea which has been expressed positively, is repeated negatively, (or vice versa, as οὐ φρενήρης, ἀκρομανῆς τε, v. 42.) παραφρονέειν, καὶ οὐκ εἶναι νοήμονα, iii. 34. μαινόμενον, καὶ οὐ φρενήρεα, ix. 55. λυσσώσαν, οὐδ' ἐπήβολον φρενῶν, Sophocles, An. 498. ἐσωφρόνουν, καὶ οὐκ ἐμαίνοντο, Antiphon, Or. iii. p.

117. In Thucydides and Xenophon, Aeschylus and Euripides, such parallelisms are more rare. V. σοφή, οὐκ ἀγνωμοσύνη, ii. 172.

15. φρενήρης] σώφρων. GL. in his sober senses.

16. πεζὸν] στρατὸν is understood; this substantive is supplied in Thucydides, iv. 8. Fischer. B. 255. and in iv. 97.

17. Θήβησι] Thebes, the early capital of Egypt, was celebrated for its hundred gates, and bore the names of Diospolis and Tritonis. On its site Luxor and Carnac now stand. L. A.

18. ὡς] nearly, about, in a conjectural sense. H. i. 14.

19. σ. ἔχομενα] p. 74. n. 84.

20. ἐπελελοίπεε] had failed. In this sense Xenophon uses ἐκλείπειν, H. i. 5. 3.

21. ἐγνωσιμάχεε] had given in, had changed his mind. This verb implies γνῶναι τὴν ἑαυτοῦ ἀσθένειαν, τὴν τε τῶν ἐναντίων ἰσχύν. GL. or γνόντα, ὅτι πρὸς κρείτονα ἔχει αὐτοῦ μάχην, ἡσυχάσαι, ή μετανοῆσαι, Hesychius. B.A. vii. 130. viii. 29. Aristophanes, Av. 555. τί πονεῖς ἄλλως, & σὲ βλά-

οὐπίσω τὸν στρατὸν, ἐπὶ τῇ ἀρχῆθεν γενομέγη ἀμαρτάδι ἦν ἀν συφὸς ἀνήρ νῦν δὲ, οὐδένα λόγον ποιεύμενος, ἵστις αἰεὶ ἐς τὸ πρόσω. οἱ δὲ στρατιῶται, ἔως μέν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, ποιηφαγέοντες²² διέζων· ἐπεὶ δὲ ἐς τὴν ψάμμον²³ ἀπέκοντο, δεινὸν ἔργον αὐτῶν τινὲς ἐργάσαντο· ἐκ δεκάδος γάρ ἔνα σφέων αὐτῶν ἀποκληρώσαντες κατέφαγον. πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δεῖσας²⁴ τὴν ἀλληλοφαγίην, ἀπεὶς τὸν ἐπ' Αἰθίοπας στόλον, ὡπίσω ἐπορεύετο, καὶ ἀπικνέεται ἐς Θίβας, πολλοὺς ἀπολέσας τοῦ στρατοῦ. ἐκ Θηβέων δὲ καταβὰς ἐς Μέμφιν, τὸν "Ελληνας ἀπῆκε ἀποπλέειν. 'Ο μὲν ἐπ' Αἰθίοπας στόλος οὕτω ἔπρηξε.²⁵

XXVI. Οἱ δ' αὐτῶν ἐπ' Ἀμμωνίους ἀποσταλέντες στρατεύεσθαι, ἐπεὶ τε ὄρμηθέντες ἐκ τῶν Θηβέων ἐπορεύοντο ἔχοντες ὑγαγοὺς, ἀπικόμενοι μὲν φανεροὶ²⁶ εἰσι ἐς "Οασιν²⁷ πόλιν, τὴν ἔχοντι μὲν Σάμιοι,²⁸ τῆς Αἰσχριωνίης²⁹ φυλῆς λεγόμενοι εἴραι, ἀπέχουσι δὲ

ψει; χρῆν γνωσιμαχεῖν, τὰ δ' ἀμήχαν³⁰ ἔαν, Euripides, Her. E. μετεμέλησε, μετέγνω. It properly means τῇ [πρότερῃ ἔωστον] γνῶσι [i. e. γνώμῃ] μάχεσθαι. S.

22. ποιηφαγέοντες] Seneca describes this expedition and its catastrophe, with his usual embellishments, *intra primum iter deerant necessaria, nec quidquam subministrabat sterilis, et inculta, humanoque ignota vestigio, regio: sustinebant famem primo tenebrima frondium, et cacumina arborum, tum coria igne mollita, et quidquid necessitus cibum fecerat: postquam inter arenas radices quoque et herbae defecerant, apparuitque inops etiam animalium solitudo, decimum quemque sortiti alimentum habuerunt fame sævius*, de I. iii. 20. W.

23. ψάμμον] On the supposition that they started from Thebes, and that *Sennar* was the entrance into Ethiopia, they never got through the desert of *Selima*. R.

24. δεῖσας] timuit ne et ipse vocaretur ad sortem: servabantur interim illi generosæ ares, et instrumenta epulorum camelis vehebantur; quum sortientur milites ejus, quis mule periret, quis pujus riceret, Seneca, de I. iii. 20. L.

25. οὕτω ἔπρηξε] fured thus; οὕτω ἔδυστάχησε. The word *kakōs* is often suppressed, iv. 77. Thucydides, vii. 24. Demosthenes, pro Cor. lvii. V. It is added in c. 27. ἔωντον κ. πρήξαντος. The omission is an euphemism.

26. φανεροὶ] i. e. φανερόν ἐστι, ὅτι ἀπέκοντο. ST. p. 87. n. 28.

27. "Οασιν] The Oases are insulated fertile spots in the midst of the desert. This was the greater Oasis, *Al-Wah* of the moderns. R. L. The word according to its Coptic etymology signifies "a habitable place, a fertile island." A. Strabo compares Africa to a leopard, κατάστικτος γάρ ἐστι ταῖς οἰκήσεσι περιεχομέναις ἐρήμῳ καλλύρῳ γῆς καλούσι δὲ τὰς τοιαύτας οἰκήσεις Αἴδατοις οἱ Αἰγύπτιοι, ii. p. 130. D. Αἱ οἱ Αἱ. καλ. τὰς οἰκουμένας χώρας, περιεχομένας κύκλῳ μεγάλαις ἐρημίαις, ὡς ἂν νήσους πελαγίας, xvii. p. 791. A. Bochart, Ph. iv. 29.

28. Σάμιοι] Samos had anciently many other names. Juno received peculiar honours there. Pythagoras was a native of the island. A.

29. Αἰσχριωνίης] According to Themistagoras, there were originally but two tribes at Samos, namely, Schesia or Chesia, and Astypalaea. T.

έπτα ἡμερέων ὁδὸν ἀπὸ Θηβέων διὰ ψάμμου³⁰ οὐνομάζεται δὲ ὁ χῶρος οὗτος, κατὰ Ἑλλήνων γλῶσσαν,³¹ Μακάρων νῆσος.³² ἐς μὲν δὴ τοῦτον τὸν χῶρον λέγεται ἀπικέσθαι τὸν στρατόν· τὸ ἐνθεῦτεν δὲ, ὅτι μὴ αὐτοὶ Ἀμμώνιοι καὶ οἱ τούτων ἀκούσαντες, ἄλλοι οὐδένες οὐδὲν ἔχοντες εἰπεῖν περὶ αὐτῶν· οὔτε γὰρ ἐς τὸν Ἀμμωνίου ἀπίκουντο, οὔτε ὀπίσω ἐνόστησαν. λέγεται δὲ τάδε ὑπ’ αὐτῶν Ἀμμωνίων· ἐπειδὴ ἐκ τῆς Ὁάσιος ταύτης ιέναι διὰ τῆς ψάμμου ἐπὶ σφεας, γενέσθαι τε αὐτὸν μεταξὺ κου μάλιστα αὐτῶν τε καὶ τῆς Ὁάσιος, ἄριστον αἴρεομένοισι αὐτέοισι ἐπιπνεῦσαι³³ νότον μέγαν τε καὶ ἔξαίσιον, φορέοντα δὲ θῖνας τῆς ψάμμου, καταχῶσαι σφεας, καὶ τρόπῳ τοιούτῳ ἀφανισθῆναι. Ἀμμώνιοι μὲν οὕτω λέγουσι γενέσθαι περὶ τῆς στρατιῆς ταύτης.

XXVII. Ἀπιγμένου δὲ Καμβύσεω ἐς Μέμφιν, ἐφάνη Αἰγυπτίοισι ὁ "Ἀπις,"³⁴ τὸν "Ἑλλῆνες" Ἐπαφον³⁵ καλέοντες· ἐπιφανέος δὲ τούτου γενομένου, αὐτίκα οἱ Αἰγύπτιοι εἴματά τε ἐφόρεον τὰ κάλλιστα καὶ ἥσαν ἐν θαλίῃσι. ιδὼν δὲ ταῦτα τὸν Αἰγύπτιον ποιεῦντας, ὁ Καμβύσης, πάγχυ σφέας καταδόξας, ἐωντοῦ κακῶς πρίξαντος, χαρμόσυνα ταῦτα ποιέειν, ἐκάλεε τὸν ἐπιτρόπους τῆς Μέμφιος³⁶ ἀπικομένους δὲ ἐς ὕψιν εἰρετο, "ὅ τι πρότερον μὲν, ἐόντος αὐτοῦ ἐν Μέμφι, ἐποίευν τοιοῦτον οὐδὲν Αἰγύπτιοι· τότε δὲ, ἐπεὶ αὐτὸς παρείη τῆς στρατιῆς πλῆθός τι ἀποβαλών;" οἱ δὲ ἔφραζον, "ὦ σφι θεὸς³⁷ εἴη φανεῖς, διὰ χρόνου πολλοῦ ἐωθῶς³⁸ ἐπιφαίνεσθαι·"³⁹ καὶ ὡς, ἐπεὰν φανῆ, τότε πάντες οἱ Αἰγύπτιοι κεχαρηκότες

30. διὰ ψάμμου] i. e. καὶ αὐτῇ ἡ ὁδὸς ἔστι δ. ψ. over or across the sand.

31. κ. Ἑ. γλῶσσαν] The article *τὴν* ν.

is inserted before Ἑλλήνων, ii. 30. iv. 52. it is omitted in the expression κατὰ Ἑλλάδα γλ. iv. 110. vi. 98. V.

32. Μακάρων νῆσος] Isle of the Blessed. These "tufted isles, That verdant rise amid the Libyan world," Thomson, Summer, 922. abound in springs encircled by large palm groves, which form a little paradise. Bruce. R. TR. L. By a similar metaphor the Arabs call a camel "ship of the desert."

33. ἐπιπνεῦσαι] aliquando Cambyses ad Ammonem misit exercitum: quem arena, austro mota, et more nivis incidens, texit; deinde obruit, Seneca,

N. Q. ii. 30. The army might have perished through fatigue and from thirst, R. or possibly from the *Sinuum* or blast of the desert.

34. Ἀπις] ii. 38. S.

35. Ἐπαφον] ὁ δὲ Ἀ. κατὰ τὴν Ἑλλήνων γλῶσσάν ἔστι Ε. ii. 153. S. The Egyptians denied this identity, and affirmed Apis to be the more ancient by several hundred centuries, Ælian, N. A. xi. 10. Æschylus derives the name from ἐπαφά, P. V. 874. L.

36. θεὸς] This ox was the emblem, or representative, of Osiris or the Sun. L.

37. ἐωθῶς] M. G. G. 189. obs. 3. ζωθε ἐπιφαίνεσθαι, ii. 91.

38. ἐπιφαίνεσθαι] to manifest himself. Hence the English word "Epiphany."

όρτυ ζοιεν." ταῦτα ἀκούσας, ὁ Καμβύσης ἔφη ψεύδεσθαι σφεας· καὶ ὡς ψευδομένους, θανάτῳ ἐζημίουν.

XCVIII. Ἀποκτείνας δὲ τούτους, δεύτερα τὸν ἵρεας ἐκάλεε ἐς ὄψιν λεγόντων δὲ κατὰ τὰ αὐτὰ τῶν ἵρεων, οὐ λίσσειν ἔφη αὐτὸν, εἰ θεός τις χειροήθης³⁹ ὑπιγμένος εἴη Αἰγυπτίοισι. τοσαῦτα δὲ εἴπας, ἐπάγειν ἐκέλευε τὸν "Ἀπιν τὸν ἵρεας. οἱ μὲν δὴ μετήισαν ἄξοντες. ἔχει δὲ ὁ μόσχος οὗτος, ὁ "Ἀπις καλεόμενος, σημῆια⁴⁰ τοιάδε· ἐών μέλας, ἐπὶ μὲν τῷ μετώπῳ λευκόν τι τρίγωνον⁴¹ φορέει· ἐπὶ δὲ τοῦ ῥώτου, αἰετὸν εἰκασμένουν" ἐν δὲ τῇ οὐρῇ, τὸν τρίχας διπλᾶς· ἐπὶ⁴² δὲ τῇ γλώσσῃ, κάνθαρον.

XIX. Ως δὲ ἦγαγον τὸν "Ἀπιν οἱ ἵρεες, ὁ Καμβύσης, οἷα ἐών ὑπομαργύτερος,⁴³ σπασάμενος⁴⁴ τὸ ἔγχειρίδιον, θέλων τύψαι τὴν γαστέρα τοῦ" Απιος, παίει⁴⁵ τὸν μηρόν· γελάσας δὲ, εἶπε πρὸς τὸν ἵρεας· "Ὤ κακὰι κεφαλαὶ,⁴⁶ τοιοῦτοι θεοὶ γίνονται, ἔναιμοι τε, καὶ σαρκώδεες, καὶ ἐπαίσοντες σιδηρίων; ἄξιος μὲν Αἰγυπτίων οὗτός γε ὁ θεός· ὑπάρ τοι ὑμεῖς γε οὐ χαιρούντες⁴⁷ γέλωτα ἐμὲ θίσεσθε."

39. χειροήθης] Virgil describes a tame stag, as *adsuetus imperiis: manum patiens, mensæque adsuetus herili*, A.E. vii. 487. 490. The Latin word *mansuetus* is derived from *manui ad-suetus*. Steph. Th. L. G. 10472.

40. σημῆια] Äelian says these marks were twenty-nine in number, N. A. xi. 10. *maximeque omnium corniculantis lunæ specie latere dextra insignis*, Ammianus M. xxii. 33. L.

41. τι τρίγωνον] This emendation of Count Caylus is adopted by L. and approved of by W. V. and S. The brazen figures of Apis have on their forehead a triangle, which was emblematical of Egypt and of fertility. W. V.

42. ἐπὶ] Some copyist probably wrote this instead of ὅπλον, from his eye catching the words ἐπὶ δὲ in the preceding line. Pliny has *sub*, N. H. viii. 16. and Porphyrius ὅπλον τῇ γλώττῃ, in Euseb. Pr. Ev. iii. 13. W.

43. ὑπομαργύτερος] *ira furor brevis est*, Horace, i Ep. ii. 62. Κάτων δὲ πρεσβύτερος ἔφη, ἄνδρα θυμούμενον μανικοῦ διαφέρειν μόνον τῷ χρονῷ, Plutarch. Aproph. B.A.

44. σπασάμενος] ἐλκύσας, γυμνάσας, Hesychius. τὸ ξίφος γ' ἐσπάτο, μαίνεσθαι δοκῶν, Aristophanes, R. 564. The same verb is used with ἄσπ, Homer, Od. K. 439. ἔγχος, Il. T. 387. μάχαιραν, St. Mark, xiv. 47. ῥομφαίαν, LXX. Jud. viii. 20. SCHL.

45. παίει] Artaxerxes Ochus, on hearing that the Egyptians called him "an ass," said "οἱ μέντοι ὅνος οὗτος ὑμῶν κατενωχθήσεται τὸν βοῦν;" and then, Plutarch adds, θύσει τὸν βοῦν, de l. et O. 31. V.

46. κεφαλαὶ] Ἀπολλον, ἂ δια κεφαλὰ, Euripides, Rh. 226. ὁ φιλία φιλία καὶ τέκνον, 899. κάρα frequently occurs in Greek tragedy, ἂ κακὴν κάρα, Hipp. 647. *ausus es, nefandissimum caput?* Justin, xviii. 7. *ridiculum caput!* Terence, Ad. ii. 2. 34. *ingratum caput*, Seneca, M. 465.

47. χαίροντες] *with impunity*, p. 80. n. 47. iii. 36. γεγηθὼς is used in the same sense, ἢ καὶ γεγηθὼς ταῦτ' ἀει λέξειν δοκεῖς; (E. R. 368. L. which question expresses concisely those of Juvenal, *impune ergo mihi recitaverit, ille togatas, hic elegos? impune diem consumpscerit ingens Telephus?* i. 3.

Ταῦτα εἴπας, ἐνετεῖλατο τοῖσι ταῦτα πρήσσουσι,⁴⁸ τοὺς μὲν ἵρέας ἀπομαστιγῶσαι· Αἰγυπτίων δὲ τῶν ἄλλων, τὸν ἂν λάβωσι ὄρτά-
Σοντα, κτείνειν. ὄρτὴ μὲν δὴ διελέλυτο Αἰγυπτίοισι· οἱ δὲ ἵρεες ἐδικαιεῦντο.⁴⁹ ὁ δὲ "Απις, πεπληγμένος τὸν μηρὸν, ἔφθινε ἐν τῷ
ἵρῳ κατακείμενος. καὶ τὸν μὲν, τελευτήσαντα ἐκ τοῦ τρώματος,
ἔθαψαν⁵⁰ οἱ ἵρεες λάθρῃ Καμβύσεω.

XXX. Καμβύσης δὲ, ὡς λέγουσι Αἰγύπτιοι, αὐτίκα διὰ τοῦτο τὸ
ἀδίκημα ἐμάρη, ἐῶν οὐδὲ πρότερον φρενήρης. καὶ πρῶτα μὲν τῶν
κακῶν ἔξεργύσατο τὸν ἀδελφεὸν Σμέρδιν,⁵¹ ἐντα πατρὸς καὶ μητρὸς
τῆς αὐτῆς· τὸν ἀπέπεμψε ἐς Πέρσας φθόνῳ ἐξ Αἰγύπτου, ὅτι τὸ
τόξον μοῦνος Περσέων ὅσον τε ἐπὶ δύο δικτύλους εἴρυσε, τὸ παρὰ
τοῦ Αἰθίοπος ἥνεικαν οἱ Ἰχθυοφάγοι· τῶν δὲ ἄλλων Περσέων οὐδεὶς
οὗτος τε ἐγένετο. ἀποιχομένου ὃν ἐς Πέρσας τοῦ Σμέρδιος, ὕψιν εἶδε
ὁ Καμβύσης ἐν τῷ ὑπνῳ τοιήνδε· ἔδοξε οἱ ἄγγελον ἐλθόντα ἐκ Περ-
σέων ἀγγέλλειν, ὡς ἐν τῷ θρόνῳ τῷ βασιληῷ ιερόμετος Σμέρδις τῇ
κεφαλῇ τοῦ οὐρανοῦ ψαύσειε.⁵² πρὸς ὃν ταῦτα,⁵³ δεῖσας περὶ ἐώντοῦ,
μή μιν ἀποκτείνας ὁ ἀδελφεὸς ἄρχη, πέμπει Πρηξάσπεα ἐς Πέρσους,
ὅς ἦν οἱ ἀνὴρ Περσέων πιστότατος, ἀποκτενέοντά μιν. ὁ δὲ, ἀναβὰς
ἐς Σουῆσα,⁵⁴ ἀπέκτεινε Σμέρδιν· οἱ μὲν λέγουσι, ἐπ' ἄγρην ἔξαγα-
γόντα· οἱ δὲ, ἐς τὴν Ἐρυθρὴν θάλασσαν προσαγαγόντα⁵⁵ κατα-
ποντῶσαι.

XXXI. Πρῶτον μὲν δὴ λέγουσι Καμβύση τῶν κακῶν ἄρξαι
τοῦτο. δεύτερα δὲ ἔξεργάσατο τὴν ἀδελφεὴν, ἐπισπομέρην οἱ ἐς
Αἰγυπτον, τῇ καὶ συνοίκεε, καὶ ἦν⁵⁶ οἱ ἀπ' ἀμφοτέρων⁵⁷ ἀδελφεῇ.

48. τ. τ. πρήσσουσι] τούτοις, ὃν τὸ
ἔργον ἦν ταῦτα πράττειν. ST.

49. ἐδικαιεῦντο] δικαιοῦν has two
significations, δίκαιον νομίζειν and κο-
λάζειν, Suidas, i. 100. v. 92, 2. S.

50. ἔθαψαν] Plutarch says Cam-
byses ordered the carcase to be thrown
to the dogs, de I. et O. p. 368. f. L.

51. Σμέρδιν] so called also by Ari-
stotle, but Merdis by Ἀeschylus, Mer-
gis by Justin, Tanaoxares by Xenon-
phon, Tanyoxarces by Ctesias. ἐπει
Κύρος ἐτελεύτησεν, εὐθὺς αὐτὸν οἱ πα-
δεῖς ἐστασίαζον, Xen. Cyr. viii. 8. 2.
SCHN.

52. ψαύσειε] The same expression
occurs in Aristenetus, i. 11. and Ζε-
lian, V. H. xii. 41. ἡ δόξα τῶν ἄστρων
ἔψανε, Eunapius, V. Λέδες. p. 48. πα-

τέρων ἀρεταῖς ψαύουσαι τῆς οὐρανίας
ἄψιδος, Libanius, t. ii. p. 115. v. sub-
lumi seriam sidera vertice, Horace, i
Od. i. 36. tangere divos rebar, Statius,
Th. iii. 155. W. ἐς οὐρανὸν ὑμιν
ἀλεῦμαι, Theocritus, v. 144. caput ex-
tulit, et tetigit summos vertice deos,
Ovid, F. i. 209. sese attollit in auris,
et caput inter nubila condit, Virgil.
Æn. iv. 176.

53. πρὸς ὃν ταῦτα] π. ὁ. τὴν ὕψιν
ταῦτην, i. 38.

54. Σουῆσα] "The city of Lilies,"
Shushan in Scripture, now Shuster or
Tostar, the capital of Cissia, and the
winter residence of the Persian kings.
A. L.

55. προσαγαγόντα] enticing him.

56. καὶ ἦν] When there are two

XXXIV. Τάδε δ' ἐς τοὺς ἄλλους Πέρσας ἔξεμάνη· λέγεται γὰρ εἰπεῖν αὐτὸν πρὸς Πρηξάσπεα·⁵⁸ τὸν ἑτίμα τε μάλιστα, καὶ οἱ τὰς ἀγγελίας ἐφόρες οὗτος,⁵⁹ τούτον τε ὁ παῖς οἰνοχόος ἦν τῷ Καμβύσῃ, τιμῇ δὲ καὶ αὐτῇ οὐ σμικρή· εἰπεῖν δὲ λέγεται τάδε· “Πρήξασπε, κοῦσόν μέ τινα νομίζουσι Πέρσαι εἶναι ἄνδρα; τίνας τε λόγους περὶ ἐμέο ποιεῦνται;” Τὸν δὲ εἰπεῖν· “Ω δέσποτα, τὰ μὲν ἄλλα πάντα μεγάλως ἐπαινέαται, τῇ δὲ φιλοινή⁶⁰ σέ φασι πλεόνως⁶¹ προσκεκεθαῖ.” Τὸν μὲν δὴ λέγειν ταῦτα περὶ Περσέων· τὸν δὲ, θυμωθέντα, τοιάδε ἀμείβεσθαι· “Νῦν ἄρα μέ φασι Πέρσαι οὖν προσκείμενον παραφροέειν, καὶ οὐκ εἴραι νομόνοι· οὐδ' ἄρα σφέων οἱ πρότεροι λόγοι ἥσαν ἀλληλέες.” Πρότερον γὰρ δὴ ἄρα, Περσέων οἱ συνέδρων ἔόντων καὶ Κροίσου, εἴρετο Καμβύσης, “κοῦσός τις δοκέοι ἀνὴρ εἶναι πρὸς τὸν πατέρα τελέσαι⁶² Κῦρον” οἱ δὲ ἀμείβουντο, “ὡς εἴη ἀμείρων τοῦ πατρός· τά τε γὰρ ἐκείνου πάντα ἔχειν αὐτὸν, καὶ προσεκτῆσθαι Αἴγυπτόν τε καὶ τὴν Θάλασσαν.” Πέρσαι μὲν δὴ ταῦτα ἔλεγον· Κροίσος δὲ, παρεών τε καὶ οὐκ ἀρεσκόμενος⁶³ τῇ κρίσει, εἴπε πρὸς τὸν Καμβύσεα τάδε· “Ἐμοὶ μέν νυν, ὡς παῖ Κύ-

verbs of different government, δ—ἢ—δ—are often put but once, instead of being repeated with the latter verb and in a different case. M. G. G. 428. ST. Strictly speaking, this should be either καὶ ἢ ἦν, or ἐούσῃ. Compare note 59.

57. ἀπ' ἀμφοτέρων] understand γονέων οἱ τοκέων. SCHW. Ξέρξεω ἀ. ἀ. ἀδελφεδ, vii. 97. which Pausanias imitates Δωρίεως ἀ. ἀ. ἀδελφδ, iii. 4. he also has δ Πτολεμαῖος Ἀρσινόης ἀδελφῆς ἀμφοτέρων ἐρασθεῖς, i. 7. SCH. Our author said in c. 30. ἀδελφεδς ἐών πατρὸς καὶ μητρὸς τῆς αὐτῆς.

58. Πρηξάσπεα] Cambyses regem, nimis deditum rino, Praeexus pes unus ex carissimis mouebat, ut parcius hiberet. ad hoc ille, “ut scias,” inquit, “quem admodum nunquam excidam mili, approbabo jam, et oculos post vinum in officio esse, et manus.” bibit deinde liberalius, et objurgatoris filium ultra limen jubet stare. tunc intendit urcum et ipsum cor adolescentis, id enim se petere dixerat, figit; recisoque pectore hærens in ipso corde spiculum ostendit: ac respiciens patrem “satisne certam haberet manum?” interrogavit. at ille

Herod.

negavit “Apollinem potuisse certius dimittere,” Seneca, de I. iii. 14. V.

59. οἱ—οὗτος] In the construction mentioned in note 56., instead of the relative being repeated, a demonstrative is often used in the latter clause. M. G. G. 468. 3. These words should be, regularly, δι αὐτῶ; οἱ τὴν ἔσχε, καὶ νῦν αὐτῆς τυραννεύει, i. e. κ. ἦν ν. τ. iii. 120. ἥπερ ἡμετέρη τέ ἐστι, καὶ τὰ λόγια λέγει ὅπ' ἡμέων αὐτῆς δέειν κτισθῆναι, i. e. κ. ἦν τ. λ. λ. ν. ἥ. δ. κ. viii. 62. δι συνεθῆρα ἥμιν, καὶ σύ μοι ἐδόκεις θαυμάζειν αὐτὸν, Xenophon, Cyt. iii. 1. 38. ST.

60. φιλοινή] The Persians οὖν κάρτα προσκέαται, i. 133. φιλοινὸς ἐστιν, δι πρὸς οἶνον ἔτοιμος· πλεῖστον δὲ ἔπιε τῶν ἡρώων Νέστωρ δι τριγέρων· φανερῶς γὰρ αὐτὸς προσέκειτο τῶν ἔλλων μᾶλλον τῷ οἴνῳ· καὶ διὰ τὴν φιλοποίσιν λαμβάνει δῶρον φιάλην, Atheneus, x. 42. V.

61. πλεόνως] ἢ πρέποι. ST.

62. τελέσαι] understand ὥστε, so as to come up to, Reisk. Abresch. W.

63. ἀρεσκόμενος] with a dative. M. G. G. 383. 5.

ρου, οὐ δοκέεις ὄμοιος εἶναι τῷ πατέρι· οὐ γάρ κώ τοί ἔστιν νῖος, οἵον σε ἐκεῖνος κατελίπετο.” “Ησθη τε ταῦτα ἀκούσας⁶⁴ ὁ Καμβύσης, καὶ ἐπάινε τὴν Κροίσου κρίσιν.

XXXV. Τούτων δὴ ὡν ἐπιμηηθέντα, ὅργῃ λέγειν πρὸς τὸν Πρηξάσπεα· “Σὺ νῦν μάθε αὐτὸς, εἰ⁶⁵ λέγοντι Πέρσαι ἀληθέα, εἴτε αὐτοὶ λέγοντες ταῦτα παραφρονέουσι· εἰ μὲν γὰρ τοῦ παιδὸς τοῦ σοῦ τοῦδε, ἐστεῶτος ἐν τοῖσι προθύροισι, βαλὼν τύχοιμι μέσης τῆς καρδίης, Πέρσαι φανέονται λέγοντες οὐδέν⁶⁶ ἦν δ' ἀμάρτω, φάναι⁶⁷ Πέρσας τε λέγειν ἀληθέα, καὶ με μὴ σωφρονέειν.” Ταῦτα δὲ εἰπόντα, καὶ διατείναντα τὸ τόξον,⁶⁸ βαλέειν τὸν παιδα· πεσόντος δὲ τοῦ παιδὸς, ἀγασχίζειν αὐτὸν κελεύειν, καὶ σκέψασθαι τὸ βλῆμα.⁶⁹ ὡς δὲ ἐν τῇ καρδίῃ εὑρεθῆναι ἐνεόντα τὸν δῖστὸν, εἰπεῖν πρὸς τὸν πατέρα τοῦ παιδὸς, γελάσαντα καὶ περιχαρέα γενόμενον· “Πρήξασπες, ὡς μὲν ἔγωγε οὐ μαίνομαι, Πέρσαι τε παραφρονέουσι, δῆλά τοι γέγονε· νῦν δέ μοι εἰπὲ, τίνα⁷⁰ εἶδες ἢδη πάντων ἀνθρώπων οὕτως ἐπίσκοπα τοξεύοντα;”⁷¹ Πρηξάσπεα δὲ, ὄρεοντα ἄνδρα οὐ φρενήρεα, καὶ περὶ ἑωυτῷ δειμαίνοντα, εἰπεῖν· “Δέσποτα, οὐδὲ ἀντὸν ἔγωγε δοκέω τὸν θεὸν⁷² οὕτω ἀν καλῶς βαλέειν.” Τότε μὲν ταῦτα ἐξεργάσατο· ἐτέρωθι δὲ Περσέων, ὄμοια⁷³ τοῖσι πρώτοισι, δυνάδεκα ἐπ’ οὐδεμιῇ αἰτίῃ ἀξιόχρεω ἐλῶν, Σώοντας ἐπὶ κεφαλὴν κατώρυξε.⁷⁵

64. ἥσθη — ἀκούσας] ἥδομαί σ' εἰσιδῶν, Sophocles, Ph. 903. οὐκ ἄχθομαί σ' ἴδεν καὶ λαβὼν φίλον, 680. τέρπομαι δρῶν, Diphilus Ath. ii. 27. ἀκούσων ἄχθομην, Lysias, p. 153, 6. δμιλῶν ἥδεται, Euripides, Phœn. ix. 7. δυνατωτέρους ποιῶντες ἥδονται, Xenophon, Hier. v. 3. 1. The participle is sometimes omitted, and the accusative remains; ἥδεται τὴν εἰρήνην, Menander, Leg. Exc. p. 133. ἥσθην βαù, Aristophanes, Ach. 2. τι ἥ.; 4. ἐτερον ἥ., 13. W. SCH. B. 16.

65. εἰ] whether, εἴτε or. εἰ δικαίως. εἴτε μὴ, Aeschylus, Eu. 465. instead of εἴτε being used twice. HER. on Vig. viii. 6. 14.

66. λ. οὐδέν] i. e. ψευδέα. Plato uses this expression, Men. p. 79. ε. p. 92. d. and for ἀληθέα, he has λ. τι, Crit. p. 46. d. ST.

67. φάναι] M. G. G. 544. ST. supply ἔξεστι.

68. διατείναντα τ. τ.] Xenophon,

Cyt. i. 4. 23. The substantive is often suppressed. SCH. B. 70.

69. βλῆμα] Euripides, Sup. 340. W.

70. τίνα] εἰ τίνα ἢδη πάντων εἶδες δλβιώτατον; i. 30.

71. ἐπίσκοπα τ.] τόξον δ' ἐντανθεῖ, καὶ ἐπίσκοπον εἶναι δῖστῶν, Theocritus, xxiv. 105. L. ἔκυρσας, ὥστε τοξέτης ἄκρος, σκοποῦ, Aeschylus, Ag. 611. τύχεν ἄντα σκοποῦ, ὥτ' ἀπὸ τόξου iels, Pindar, N. vi. 46. ἐπεχε σκοπῷ τόξον· τίνα βάλλομεν δῖστούς λέντες; ἐπὶ Ἀκράγαντα τανύσαις, O. ii. 160. BL.

72. ἀν] Respecting the use of ἀν twice in the same sentence, see HER. on Vig. viii. 3. 1.

73. αὐτὸν—τὸν θεὸν] Apollo, the god of Archery. Bellanger. L.

74. δμοῖα] Neuter plural used adverbially: of equal rank with. They were the same as the 'Ομδτιμοι, "Peers," mentioned by Xenophon repeatedly. L. p. 143. n. 55.

75. ξ. ἐ. κ. κατώρυξε] buried alive

XXXVI. Ταῦτα δέ μιν ποιεῦντα ἐδικαίωσε Κροῖσος ὁ Λυδὸς νουθετῆσαι τοισίδε τοῖσι ἔπεσι· “⁷⁶Ω βασιλεῦ, μὴ πάντα ἡλικίη καὶ θυμῷ ἐπίτρεπε, ἀλλ’ ἵσχε καὶ καταλάμβανε σεωυτόν·⁷⁷ ἀγαθόν τι, πρόνοον εἶναι· σοφὸν⁷⁸ δὲ ἡ προμηθείη⁷⁹ σὺ δὲ κτείνεις μὲν ἄνδρας, σεωυτοῦ πολιῆτας, ἐπ’ οὐδεμιῇ αἰτήῃ ἀξιόχρεω ἐλῶν, κτείνεις δὲ παῖδας· ἦν δὲ πολλὰ τοιαῦτα ποιέης, ὅρα δύκας μὴ σεν ἀποστήσονται Πέρσαι. ἐμοὶ δὲ πατήρ σὸς Κῦρος ἐνετέλλετο πολλὰ κελεύων⁸⁰ σε νουθετέειν, καὶ ὑποτίθεσθαι ὅ τι ἂν εὑρίσκω ἀγαθόν.” Οἱ μὲν δὴ, εὔνοιαν φαίνων, συνεβούλευεν οἱ ταῦτα· ὁ δὲ ἀμείβετο τοῖσδε· “Σὺ καὶ ἐμοὶ τολμᾶς συμβουλεύειν, ὃς χρηστῶς μὲν τὴν σεωυτοῦ πατρίδα ἐπετρόπευσας, εὖ δὲ τῷ πατρὶ τῷ ἐμῷ συνεβούλευσας, κελεύων αὐτὸν Ἀράξεα ποταμὸν διαβάντα ιέναι ἐπὶ Μασσαγέτας, βουλομένων ἐκείνων διαβαίνειν ἐς τὴν ἡμετέρην; καὶ ἀπὸ μὲν⁸⁰ σεωυτὸν ὥλεσας, τῆς σεωυτοῦ πατρίδος κακῶς προστάς· ἀπὸ δὲ ὥλεσας Κῦρον, πειθόμενόν σοι· ἀλλ’ οὐ τι χαίρων⁸¹ ἐπεὶ τοι καὶ πάλαι ἐστὶ σὲ προφάπιός⁸² τεν ἐδεόμην ἐπιλαβέσθαι.” Ταῦτα δὲ εἴπας, ἐλάμβανε τὸ τόξον ὡς κατατοξεύσων αὐτόν. Κροῖσος δὲ ἀναδραμὼν ἔθεε ἔξω ὁ δὲ, ἐπεὶ τε τοξεῦσαι οὐκ εἶχε, ἐνετείλατο τοῖσι θεράπονσι, λαβόντας μιν ἀποκτεῖναι. οἱ δὲ θεράποντες, ἐπι-

up to the chin, L. or with the head downwards, S. This punishment was not uncommon among the Persians vii. 114. W. Barrow, if I mistake not, mentions an instance of a Hotentot at the Cape being put to death by his master in the former manner.

76. σεωυτὸν] M. G. G. 148. obs. 2.

77. σοφὸν] M. G. G. 437. 4. διαβολή ἔστι δεινότατον, vii. 10, 7. understand κτῆμα, which is expressed in φιλοτιμή, κτ. σκαδν., iii. 53. triste luppen stabulis, Virgil, E. iii. 80. W. dulce satis humor, S. 2. or supply χρῆμα, which is used by Theocritus, σοφὸν τι χρῆμα ὄνθρωπος, xv. 83. and Ἀλίαν, V. H. i. 3. SCHW. B. 307. and Herodotus, τυραννίς, χρῆμα σφαλερὸν, iii. 53. Compare Juvenal, iv. 83, &c.

78. προμηθείη] Substantives derived from adjectives in ἡς, making the genitive in ἓος, throw away the termination os, and add ἱη to the root; as προμηθῆς, προμηθέος, προμηθείη. Therefore read ἀεικείη, i. 115. AP.

79. κελεύων] bidding, desiring;

and below, recommending.

80. ἀπὸ μὲν] Because prepositions in composition with verbs are used adverbially, these compounds are often found separated by other words, in early writers; the verb need not have been repeated after δέ; compare viii. 33. M. G. G. 594. 2. This figure is called *tmesis*.

81. ἀ. οὐ τι χ.] These same words occur, followed by ἦν τόδι ὄρθωθῆ βέλος, Sophocles, Ph. 1336. by δις γε πημονὰς ἐρεῖς, CE. R. 363. by ἦν γε μὴ φύγης, Euripides, O. 1610. W. ταῦτα τολμήσεις λέγειν might follow here. This participle with a negative conveys a menace of serious evil; by the figure *litotes*. Hemsterhuys. V. Xenophon, An. v. 6. 18. ST.

82. προφάπιος] οἱ σατράται ἔζητον πρόφασιν εὑρεῖν κατὰ Δανιήλ· καὶ τὰς π. καὶ παράπτωμα καὶ ἀμπλάκημα οὐχ εὑρον κατ’ αὐτὸν, LXX. Dan. vi. 4. ἀπὸ τότε ἔζητει εὐκαιρίαν, ἵνα αὐτὸν παραδῷ, St. Matthew, xxvi. 16. οἱ τοῦ παραδοῦναι αὐτὸν, St. Luke, xxii. 6.

στάμενοι τὸν τρόπον αὐτοῦ, κατακρύπτουσι τὸν Κροῖσον, ἐπὶ τῷδε τῷ λόγῳ,⁸³ ὡστε, εἰ μὲν μεταμελήσει τῷ Καμβύσῃ, καὶ ἐπιζητήσει τὸν Κροῖσον, οἱ δὲ ἐκφίναντες αὐτὸν, δῶρα λάμψονται Σωάγρια⁸⁴ Κροῖσον· ἦν δὲ μὴ μεταμελῆται, μηδὲ ποθῇ⁸⁵ μιν, τότε καταχρῆσθαι.⁸⁶ ἐπόθησε τε δὴ ὁ Καμβύσης τὸν Κροῖσον οὐ πολλῷ μετέπειτα χρόνῳ ὕστερον· καὶ οἱ θεράποντες, μάθοντες τοῦτο, ἐπίγγελλον αὐτῷ, ὡς περιείη. Καμβύσης δὲ “Κροίσω μὲν συνήδεσθαι”⁸⁷ ἔφη “περιεόντι, ἐκείνους μέντοι τοὺς περιπούσαντας οὐ καταπροτίξεσθαι,”⁸⁸ ἀλλ’ ἀποκτενέειν·” καὶ ἐποίησε ταῦτα.

XXXVII. Οἱ μὲν δὴ τοιαῦτα πολλὰ ἐσ Πέρσας τε καὶ τοὺς ξυμμάχους ἔξεμαίνετο, μέριων ἐν Μέρμφι.

LXI. Καμβύσης δὲ τῷ Κύρου, χρονίζοντι περὶ Αἴγυπτον, καὶ παραφρονήσαντι, ἐπανιστέαται⁸⁹ ἄιδρες μάγοι,⁹⁰ δύο ἀδελφοὶ, τῶν τὸν ἔτερον καταλελοίπεε τῶν οἰκίων μελεδωνὸν⁹¹ ὁ Καμβύσης. οὗτος δὴ ὅν οἱ ἐπανέστη, μαθών τε τὸν Σμέρδιος θύνατον, ὡς κρύπτοιτο γενιμένος,⁹² καὶ ὡς ὀλίγοις ἥσαν⁹³ οἱ ἐπιστάμενοι αὐτὸν Περσέων, οἱ δὲ πολλοὶ περιεόντά μιν εἰδείσαν· πρὸς ταῦτα⁹⁴ βουλεύσας τάδε, ἐπεχείρησε τοῖσι βασιληῦσι· ἦν οἱ ἀδελφοὶ, τὸν εἶπά οἱ συνεπαναστῆναι, οἰκὼς⁹⁵ μάλιστα τὸ εἶδος Σμέρδι τῷ Κύρου, τὸν ὁ Καμβύσης, ἔοιτα ἐώντοῦ ἀδελφοὸν, ἀπέκτεινε. ἦν τε δὴ

83. ἐπὶ—λόγῳ] i. e. τοιόνδε λογιζόμενοι, ST. with the following view.

84. δ.—ξωάγρια] δῶρα is often suppressed; Homer, Il. Σ. 407. Od. Θ. 462. LEI. B. 76.

85. ποθῇ] ei desiderium esset, Livy, ii. 2.

86. καταχρῆσθαι] The construction would require καταχρήσονται, ST. but supply ἔδοξε σφί μιν κ.

87. συνήδεσθαι] συγχαίρειν, ἐφέδεσθαι, Hesychius. SCHL.

88. καταπροτίξεσθαι] προίκα ποιῆσαι, ἀτιμωρητή, οἷον καταφρονήσαντας, GL. ἀνατεῖ, ἀμισθί, ἀξημίως ἀπολυθῆσθαι, to escape scot-free; p. 80. n. 47. καταφρονήσειν, δωρεὰν γελάσειν, Hesychius; ἐπεγχανεῖν, καταγελάσειν χωρὶς ζημίας, Scholiast on Arist. to insult with impunity. iii. 156. v. 105. vii. 17. V.

89. ἐπανιστέαται] M. G. G. 210. 1.

90. μάγοι] The magi were a caste consisting of the philosophers and priests of Persia: φιλόσοφοι καὶ φιλό-

θεοι, Suidas; θεοσεβεῖς καὶ θεολόγοι καὶ ἱερεῖς, Hesychius; οἱ περὶ τοὺς θεοὺς ἴερουργοι, Ammonius. SCHL.

91. τ. οἱ μελεδωνὸν] iii. 63. ἐπιτροπον τ. οἱ. iii. 63. 65. οἱ τῶν δωμάτων φύλακες τῶν βασιλείων μάγοι, Massases, Ann. W.

92. κρύπτοιτο γενιμένος] Verbs of “concealing,” as well as “showing,” are constructed with a participle. M. G. G. * 548. 5.

93. ἥσαν] Since ὡς, in quoting a person’s words, may have either an indicative or optative, the two constructions are here blended; ὡς κρύπτοιτο,—καὶ ὡς ἥσαν,—οἱ δὲ εἰδείσαν. M. G. G. 507. 3.

94. πρὸς ταῦτα] wherefore. π. τ. Βούλευε, Aeschylus, P. V. 1066. BL.

95. οἰκὼς] M. G. G. 161. Personal resemblance has often fomented great political commotions. TR. An instance in the history of our own country is that of Perkin Warbeck.

όμοιος εἶδος τῷ Σμέρδι, καὶ δὴ καὶ οὐγομα τωντὸ εἶχε Σμέρδιν.⁹⁶ τοῦτον τὸν ἄνδρα ἀναγνώσας ὁ μάγος Πατιζείθης,⁹⁷ ὡς οἱ αὐτὸς πάντα διαπρίζει, εἴσε ἄγων ἐς τὸν βασιλίησον θρόνου. ποιήσας δὲ τοῦτο, κήρυκας τῇ τε ἄλλῃ διέπεμπε, καὶ δὴ καὶ⁹⁸ ἐς Αἴγυπτον, προερέοντα⁹⁹ τῷ στρατῷ, ὡς Σμέρδιος τοῦ Κύρου ἀκουστέα¹⁰⁰ εἴη τοῦ λοιποῦ, ἀλλ' οὐ Καμβύσεω.

LXII. Οἱ τε δὴ ὧν ἄλλοι κήρυκες προηγόρευον ταῦτα, καὶ δὴ καὶ ὁ ἐπ' Αἴγυπτον ταχθεὶς, εὗρισκε γὰρ Καμβύσεα καὶ τὸν στρατὸν ἔοντα τῆς Συρίης ἐν Ἀγβατάνοισι,¹ προηγόρευε, στὰς ἐς μέσον, τὰ ἐντεταλμένα ἐκ τοῦ μάγου. Καμβύσης δὲ, ἀκούπας ταῦτα ἐκ τοῦ κήρυκος, καὶ ἐλπίσας² μιν λέγειν ἀληθέα, αὐτὸς τε προδεδόσθαι ἐκ Πρηξάσπεος, πέμφθέντα γάρ αὐτὸν ὡς ἀποκτενέοντα Σμέρδιν οὐ ποιῆσαι ταῦτα, βλέψας ἐς τὸν Πρηξάσπεα εἶπε “Πρήξασπε, οὕτω μοι διεπρίζαο, τύ τοι προσέθηκα πρῆγμα;” ‘Ο δὲ εἶπε “Ω δέσποτα, οὐκ ἔστι ταῦτα ἀληθέα, ὅκως κοτέ σοι Σμέρδις ἀδελφεὸς ὁ σὸς ἐπανέστηκε, οὐδὲ ὅκως τι ἐξ ἐκείνου τοῦ ἀνδρὸς νεῖκός τοι ἔσται ἦ μέγα ἢ σμικρόν.³ ἐγὼ γὰρ αὐτὸς, ποιήσας τὰ σύ με ἐκέλευες, ἔθαψά μιν χερὶ τῆσι ἐμεωυτοῦ. εἰ μέν νυν οἱ τεθνεῶτες ἀνεστέσαι,⁴ προσδέκεο τοι καὶ Ἀστυάγεα τὸν Μῆδον ἐπαναστήσεσθαι’ εἰ

96. Σμέρδιν] In Latin the proper name is sometimes the genitive after *nomen*, sometimes the nominative or accusative in apposition to it, and sometimes the dative to correspond with a noun or pronoun of the person or thing: (1) *nationes, quibus Clitarum cognomentum*, Tacitus, An. xii. 55. (2) *sallatio, cui Titius nomen esset*, Cicero, Br. 62. *cui Ascanium parentes dixerent nomen*, Livy, i. 1. (3) *nomen Arcturo est mihi*, Plautus, R. pr. 5. τῷ οὐνομα ἦν Δηϊόκης, i. 96. *W.*

97. Πατιζείθης] The names of these magi are very different according to various authors. *W. L.*

98. καὶ δὴ καὶ] With the ellipsis fully supplied, the sentence would run thus, κ. δ. κ. κήρυκά τινα ἐπεμπε τῇ ἐς Αἰ. δδῷ προερέοντα, &c.

99. προερέοντα] προηγόρευε, iii. 62. προεῖπε, i. 84. πρὸ in these verbs means by proclamation. *V.* προφωνῶ, Sophocles, Ε. R. 223.

100. ἀκουστέα] for ἀκουστέον, p. 9.

n. 16. M. G. G. 443. 1. τῶν κρατούντων ἔστι πάντ' ἀκουστέα, Sophocles, E. 342. *V.* ἀκούειν means to obey, ἀλλων ἀκούειν, δοῦλον ὄντα, Euripides, Hel. 742. ἀκούει οὐδὲν οὐδεῖς οὐδενὸς, C. 120. *dicto audientem fuisse prætori*, Cicero, Ver. ii. 4. 12. SCHL. Livy, i. 41. “The trembling steed Nor hears the rein, nor heeds the sounding thong,” Thomson, Spring, 805. With respect to the construction, compare M. G. G. 327. obs. 2. and 374. obs. with 340. 3.

1. Ἀγβατάνοισι] in monte (Carmelo) oppidum eodem nomine, quondam Ecbatani dictum, Pliny, H. N. v. 19. *W.*

2. ἐλπίσας] p. 45. n. 55. add Juvenal, iv. 57.

3. οὐδέ τι—ἢ μέγα ἢ σμικρὸν] i. e. none at all. πρῆγμα, ἐτοῦ σοὶ τι ἢ μ. ἢ σ. ἔμελλε λυπηρὸν ἀνασχησεῖν, v. 106. The expression is frequent in the Attic orators. *V.*

4. ἀνεστέσαι] M. G. G. 205. 3. εἰ- περ ἄρα νεκροὶ οὐκ ἐγείρονται, 1 Cor.

δ' ἔστι ὥσπερ πρὸ τοῦ, οὐ μή⁵ τί τοι ἔκ γε ἐκείνου νεώτερον⁶ ἀναβλαστήσει. νῦν ὧν μοι δοκέει, μεταδιώξαντας τὸν κῆρυκα, ἔξετάζειν εἰρωτεῦντας, παρ' ὅτεν ἡκων προαγορεύει ἡμῖν Σμέρδιος βασιλέος ἀκούειν.”

LXIII. Ταῦτα εἴπαντος Πρηξάσπεος, ἥρεσε γὰρ Καμβύση, αὐτίκαι μεταδίωκτος⁷ γενόμενος ὁ κῆρυξ ἵκε· ἀπιγμένον δέ μιν εἴρετο ὁ Πρηξάσπης τάδε· ““Οιθρωπε, φῆς γὰρ ἵκειν παρὰ Σμέρδιος τοῦ Κύρου ἄγγελος, νῦν ὧν, εἴπας τὴν ἀληθήνην, ἀπιθι χαίρων⁸ κότερα πάντος τοι Σμέρδιος, φαινόμενος ἐς ὄψιν, ἐνετέλλετο ταῦτα, ἢ τῶν τις ἐκείνου ὑπηρετέων;” “Ο δὲ εἶπε· “Ἐγὼ Σμέρδιν μὲν τὸν Κύρου, ἐξ ὅτου βασιλεὺς Καμβύσης ἥλασε ἐς Αἴγυπτον, οὐ κω⁹ ὅπωπα· ὃ δέ μοι μάγος, τὸν Καμβύσης ἐπίτροπον τῶν οἰκίων ἀπέδεξε, οὗτος ταῦτα ἐνετείλατο, φὰς Σμέρδιν τὸν Κύρου εἶναί τὸν ταῦτα ἐπιθέμενον εἶπαι πρὸς ὑμέας.” “Ο μὲν δῆ σφι ἔλεγε, οὐδὲν ἐπικατεψευσμένος. Καμβύσης δὲ εἶπε· “Πρήξασπες, σὺ μὲν, οἷα ἀνὴρ ἀγαθὸς,¹⁰ ποιήσας τὸ κελευνόμενον, αἰτίην ἐκπέφευγας· ἐμοὶ δὲ τίς ἂν εἴη Περσέων ὁ ἐπανεστέως, ἐπιβατεύων¹¹ τοῦ Σμέρδιος οὐνόματος;” “Ο δὲ εἶπε· “Ἐγὼ μοι δοκέω συνιέναι τὸ γεγονὸς τοῦτο, ὃ βασιλεῦ οἱ μάγοι εἰσὶ τοι οἱ ἐπανεστεῶτες, τόν τε ἔλιπες μελεδωνὸν τῶν οἰκίων, Πατιξείθης, καὶ ὁ τούτου ἀδελφεὸς Σμέρδις.”

xv. 15. or, this verb may be equivalent to ἐπανεστέασι, see iii. 66. S.

5. οὐ μὴ] In negative propositions, the future active is used after οὐ μὴ instead of the first aorist subjunctive; M. G. G. 516. b. οὐ φοβητέον ἔστι μὴ is implied, ST. as in Aeschylus, P. V. 396.

6. νεώτερον] This word used by way of euphemism, or *charientismus*, is common, and signifies *accident*, viii. 21. *injury*, viii. 142. Euripides, Rh. 586. *mischief*, Aristophanes, C. 338. *rebellion*, i. 210. v. 35. *act of outrage*, v. 19. *harsh measure*, v. 93. Thucydides, i. 132. V. so *novissima* is used by Tacitus, An. vi. 50.

7. μεταδίωκτος] Verbals in *τὸς* are oxytones, in *τέος* paroxytones; but the compounds are proparoxytones. M. G. 215.

8. ἀπιθι χαίρων] ἀποδοὺς τὸν παῖδα, ἀπιθι ἀζήμιος, i. 212. ST. πείσεται μὲν οὐδὲν, γῆς δὲ πεισιν ἀβλαβῆς, Sophocles, O. R. 229.

9. κω] yet, up to the present moment: hence οὐδέ ποτε is used of time universally, and οὐδέ πώ ποτε of time past only.

10. ἀγαθὸς] In writing Greek it is useful to recollect that, as a general rule, the following adjectives are oxytones: those ending in *ης*, *ὺς*, *κὸς*, *ρός*; verbals in *τὸς*; primitives signifying colours, deformities and defects. To these add the following twenty, *ἀγαθὸς*, *καλὸς*, *ἐσθλὸς*, *σοφὸς*, *πεμψὸς*, *κακὸς*, *δειλὸς*, *δεινὸς*, *χαλεπὸς*, *ταπεινὸς*, *δρόθος*, *ἰκανὸς*, *μεστὸς*, *πολλὸς*, *κοινὸς*, *καινὸς*, *κενὸς*, *στενὸς*, *γυμνὸς*, *ψιλὸς*. It has been the object to facilitate the retention of this list in the memory, by confining it to such primitives as are of most frequent occurrence.

11. ἐπιβατεύων] iii. 67. ix. 95. This expression has been borrowed by Iamblichus in Phot. B. p. 248. and by Procopius, B. G. i. 1. B. P. i. 25. V. i. 11. &c. W.

LXIV. Ἐνθαῦτα ὑκούσαντα Καμβύσεα τὸ Σμέρδιος οὖνομα ἔτυψε¹² ἡ ἀληθηίη τῶν τε λόγων καὶ τοῦ ἐνυπτίου· ὃς ἐδόκεε ἐν τῷ ὑπνῳ ἀπαγγεῖλαι τινά οἱ, ὡς Σμέρδις, ιζόμενος ἐς τὸν βασιλῆων θρόνον, ψαύσει τῇ κεφαλῇ τοῦ οὐρανοῦ. μαθὼν δὲ, ὡς μάτην ἀπολωλεκὼς εἴη τὸν ἀδελφεὸν, ἀπέκλαιε Σμέρδιν. ἀποκλαύσας δὲ, καὶ περιημεκτήσας τῇ ἀπάσῃ¹³ συμφορῇ, ἀναθρώσκει ἐπὶ τὸν ἵππον, ἐν νόῳ ἔχων τὴν ταχίστην ἐς Σοῦσα στρατεύεσθαι ἐπὶ τὸν μάγον. καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον, τοῦ κουλεοῦ τοῦ ξίφεος ὁ μύκης¹⁴ ἀποπίπτει· γυμνωθὲν δὲ τὸ ξίφος¹⁵ παίει τὸν μηρόν· τρωματισθεὶς δὲ κατὰ τοῦτο, τῇ αὐτὸς πρότερον τὸν τῶν Αἰγυπτίων θεὸν "Απιν ἔπληξε, ὡς οἱ καιρίη¹⁶ ἔδοξε τετύφθαι, εἴρετο ὁ Καμβύσης, ὅ τι τῇ πόλι οὐνομα εἴη. οἱ δὲ εἶπαν, ὅτι 'Αγβάτανα. τῷ δὲ ἐτι πρότερον ἐκέχρηστο ἐκ Βουτοῦ¹⁷ πόλιος, ἐν 'Αγβατάνοισι τελευτήσειν τὸν βίον. ὁ μὲν δὴ ἐν τοῖσι Μηδικοῖσι 'Αγβατάνοισι ἐδόκεε τελευτήσειν γηραιὸς, ἐν τοῖσι οἱ ἦν πάντα τὰ πρήγματα¹⁸ τὸ δὲ χρηστήριον τοῖσι ἐν Συρίῃ 'Αγβατάνοισι ἐλεγε ἄρα. καὶ δὴ ὡς τότε ἐπειρεόμενος ἐπύθετο τῆς πόλιος τὸ οὖνομα, ὑπὸ τῆς συμφορῆς τῆς τε ἐκ τοῦ μάγου ἐκπεπληγμένος καὶ τοῦ τρώματος, ἐσωφρόνησε¹⁹ συνλαβὼν δὲ τὸ θεοπρόπιον, εἶπε· "Ἐνθαῦτα Καμβύσεα τὸν Κύρου ἐστὶ πεπρωμένον τελευτᾶν."²⁰

12. ἔτυψε] percussit illico animum, Terence, Ap. i. 1. 98.

13. ἀπάσῃ] extreme, accumulated, iii. 65. εἰς τὰσαν ἥλθον ἀπόπλαν, Polybius, i. 39, 3. δοκεῖ τῆς πάσος γέμειν κακοπραγμοσύνης, iv. 27, 2. S.

14. μύκης] is literally a *mushroom*; it was afterwards used for the *hilt* or *ponytail* of a sword, and apparently for the *ferrule* or *knob* at the tip of the scabbard; τοῦ ξίφους δ κατὰ τὴν λαβὴν κρατητῆς καλούμενος, Hesychius; ἡ τοῦ ξ. λαβὴ, Suidas; Eustathius; τὸ ἄκρον τοῦ ξ., τὸ κατακλεέον τὴν θήκην, Scholiast on Nicand. Alex. 103. W. P. Steph. Tli. L. G. 6258.

15. τὸ ξίφος] ἔργον κάλλιστον καὶ δέξῃ φανηρώτατον δ Καμβύσου παρέσχετο ἀκινάκης, Pausanias, i. 28. V. the *sabre* or *cimeter*.

16. καιρίη] θανασίμη, Hesychius; understand πληγῆ. The accusative case might be used here; p. 35. n. 45. BL. as ἐτρώθη καιρίαν, Ἡλιαν, V. H. xii. 3. τὸ ξίφος διῆκε τοῦ μηροῦ, πρὸς

μὲν τὸν αὐτίκα θάνατον οὐ καιρίαν, Philostratus, Vit. Apol. viii. 35. The substantive is often expressed, παίει αὐτὸν, καὶ καιρίας μὲν πληγῆς ἀμαρτάνει, τύπτει δὲ αὐτὸν εἰς τὸν ὀμον, καὶ τιτρώσκει, Xenophou, Cug. v. 4. 5. B. 217. L.

17. Βουτοῦ] In this city there was an oracle of Latona. A.

18. πάντα τὰ πρήγματα] summa rerum, Livy, x. 14.

19. ἐσωφρόνησε] came to his senses, was sobered. Euripides, Tr. 352.

20. τελευτᾶν] In the same manner Epaminondas was deceived by the oracle's bidding him beware of Pelagus, which meant a grove and not 'the sea'; and Hannibal was told that he would be buried at Libyssa, which was the name of a place in Bithynia as well as of one in Africa. Many other examples may be found. Pausanias, viii. 11. V. Alexander of Epirus fled from Pandosia in his own country, and fell at Pandosia in Italy, Livy, viii.

LXV. Τότε μὲν τοσαῦτα ἡμέρησι δὲ ὕστερον ὡς εἴκοσι μετεπιμφάμενος Περσέων τῶν παρεόντων τοὺς λογιμωτάτους, ἔλεγε σφι τάδε· “^{εἰ}Ω Πέρσαι, καταλελύθηκέ²¹ με, τὸ πάντων μάλιστα ἔκρυπτον²² πρηγμάτων, τοῦτο ἐσ ὑμέας ἐκφῆναι. ἐγὼ γὰρ, ἐὼν²³ ἐν Αἰγύπτῳ, εἶδον ὅψιν ἐν τῷ ὅπιῳ, τὴν μηδαμᾶ ὄφελον²⁴ ἴδεῖν· ἐδόκεον δέ²⁵ μοι ἄγγελον ἐλθόντα ἐξ οἰκου ἀγγέλλειν, ὡς Σμέρδις, ιἱόμενος ἐσ τὸν βασιλήσιον θρόνον, ψάυσει τῇ κεφαλῇ τοῦ οὐρανοῦ. δείσας δὲ, μὴ ἀπαιρεθέω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ, ἐποίησα ταχύτερα ἥ σοφώτερα·²⁶ ἐν τῇ γὰρ ἀνθρωπηῇ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γίνεσθαι ἀποτρέπειν.²⁷ ἐγὼ δὲ ὁ μάταιος²⁸ Πρηξάσπεα ἀποπέμπω ἐσ Σοῦσα ἀποκτενέοντα Σμέρδιν. ἐξεργασθέντος δὲ κακοῦ τοσούτου, ἀδεῶς διαιτώμην, οὐδαμᾶ ἐπιλεξάμενος, μή κοτέ τίς μοι, Σμέρδιος ὑπαραιρημένου, ἄλλος ἐπανασταίη ἀνθρώπων. παντὸς δὲ τοῦ μέλλοντος ἔσεσθαι²⁹ ἀμορτῶν, ἀδελφεοκτόνος³⁰ τε, οὐδὲν δέον,³¹ γέγονα, καὶ τῆς βασιλήσης οὐδὲν ἥσσον ἐστέρημαι. Σμέρδις γὰρ δὴ ἦν ὁ μάγος, τόν μοι ὁ δαίμων προέφαινε ἐν τῇ ὅψει ἐπαναστήσεσθαι. τὸ μὲν δὴ ἔργον ἐξεργασταί μοι, καὶ Σμέρδιν τὸν Κύρου μηκέτι ὑμῖν ἔόντα λογίζεσθε· οἱ δὲ ὑμῖν μάγοι κρατέουσι τῶν βασιλήσων, τόν τε ἔλιπον ἐπίτροπον τῶν οἰκίων, καὶ ὁ ἐκείνου ἀδελφεὸς Σμέρδις. τὸν μέν νυν μάλιστα χρῆν, ἐμεῦ³² αἰσχρὰ πρὸς τῶν μάγων πεπονθότος, τιμωρέειν ἐμοὶ, οὗτος μὲν³³ ἀνοσίω μόρῳ τετέλευτηκε ὑπὸ τῶν ἔωντος οἰκητῶτάων.³⁴ τούτου δὲ μηκέτι ἔόντος, δεύτερα τῶν λοιπῶν³⁵ ὑμῖν, ὃ Πέρσαι, γίνεται μοι ἀναγκαιότατον ἐντέλλεσθαι, τὰ

24. Henry the Fourth, who expected to die at Jerusalem, breathed his last in the Jerusalem chamber, Shakespeare, H. iv. part ii, iv. end. TR.

21. καταλελάβηκε] κατέληπθε, Photius. G.

22. ἔκρυπτον] I tried to conceal.

23. ἐὼν] whilst I was: θύων as he was sacrificing, Xenophon, H. i. 1. 4.

24. ὄφελον] i. 111.

25. δὲ] namely, p. 69. n. 36.

26. ταχύτερα ἥ σοφώτερα] with more haste than wisdom. γνῶν ὡς τ. αὐτὸς ἥ σ. ἐργασμένος εἴη, vii. 194. πρόθυμος μᾶλλον ἥ σοφωτέρα, Euripides, M. 485. HER. on Virg. iii. 2. 12. M. G. G. 456. Thucydides, i. 21.

27. ἀποτρέπειν] ut ferme fugiendo in media fata ruitur, Livy, viii. 24.

28. δ μάταιος] fool that I was!

29. τ. μ. ἔσεσθαι] τῶν φοβερῶν ὕντων γενέσθαι, Xenophon, H. i. 4. 17.

30. ἀδελφεοκτόνος] This adjective, as a proparoxytone, would apply to Smerdis; and, with either accent, to Eteocles or Polynices.

31. δέον] δέον εἰξασθαι, Demosthenes, Ol. iii. p. 37. The Attics never use the genitive absolute of neuter participles, Phavorinus, p. 81. n. 61.

32. ἐμεῦ] p. 25. n. 20.

33. οὗτος μὲν] p. 68. n. 18.

34. οἰκητῶτάων] οἰκεῖος, having its penultimate long, makes οἰκεῖότατος; but the Ionic form οἰκήσιος, having a short penultimate, requires ω in the antepenultimate of the comparative and superlative degrees.

35. δεύτερα τῶν λοιπῶν] ἐπει τοῦ

θέλω μοι γενέσθαι, τελευτῶν τὸν βίον· καὶ δὴ ὑμῖν τάδε ἐπισκήπτω,³⁶ θεοὺς τοὺς βασιληῆνος ἐπικαλέων, καὶ πᾶσιν ὑμῖν καὶ μάλιστα Ἀχαιμενιδέων τοῖσι παρεοῦσι, μὴ περιῆδεῖν τὴν ἡγεμονίην αὐτὶς ἐς Μήδους περιελθοῦσαν· ἀλλ', εἴτε δόλῳ ἔχοντι σάτην κτησάμενοι, δόλῳ ἀπαιρεθῆναι ὑπὸ ὑμέων, εἴτε καὶ σθένει τεῷ κατεργασάμενοι, σθένει κατὰ τὸ καρτερὸν³⁷ ἀνασώσασθαι. καὶ ταῦτα μὲν ποιεῦσι ὑμῖν γῇ τε καρπὸν ἐκφέροι, καὶ γυναικές τε καὶ ποίμνια τίκτοιεν, ἔοσι ἐς τὸν ἄπαντα χρόνον ἐλευθέροισι· μὴ ἀνασωσαμένοισι δὲ τὴν ἀρχὴν, μηδ' ἐπιχειρήσασι ἀνασώζειν, τὰ ἐναντία τούτοισι ἀρέομαι³⁸ ὑμῖν γενέσθαι· καὶ πρὸς ἔτι τούτοισι, τὸ τέλος³⁹ Περσέων ἐκάστῳ ἐπιγεγένθαι, οἷον ἐμοὶ ἐπιγέγονε.” “Αμα⁴⁰ τε εἴπας ταῦτα, ὁ Καμβύσης ἀπέκλαιε πᾶσαν τὴν ἐώντοῦ πρῆξιν.

LXVI. Πέρσαι δ' ὡς τὸν βασιλέα εἶδον ἀνακλαύσαντα, πάντες, τά τε ἐσθῆτος ἔχόμενα⁴¹ εἰχον, ταῦτα κατηρείκοντο,⁴² καὶ οἱμωγῇ ἀφθόνῳ διεχρέωντο. μετὰ δὲ ταῦτα, ὡς ἐσφακέλισέ⁴³ τε τὸ ὀστέον

μέσου τυχεῖν ἄκρως χαλεπὸν, κατὰ τὸν δεύτερον, φασὶ, πλοῦν, τὰ ἐλάχιστα ληπτέον τῶν κακῶν, Aristotle, E. ii. 9. *the next best of what is left.*

36. ἐπισκήπτω] *I deliver as my dying injunctions.* This word occurs in a splendid passage of Æschines, *νομίσατε δρᾶν πρεσβύτας κλαίοντας, ἵκετεύοντας, ἐπισκήπτοντας μηδὲν τρόπῳ τὸν τῆς Ἑλλάδος ἀλιτήριον στεφανοῦν,* in Ct. 49. Sophocles, OE. R. 252. Aj. 567.

37. σ. κ. τ. καρτερὸν] p. 106. n. 44.

38. ἀρέομαι] ταῦτα τοῖς μὴ δρῶσιν εὔχομαι θεοὺς μήτ' ἔρωτον αὐτοῖς γῆς ἀνίεναι τινὰ, μήτ' οὖν γυναικῶν παῖδας· ἀλλὰ τῷ πότιμῳ τῷ νῦν φθερεῖσθαι, κατὰ τοῦδε ἔχθονι, Sophocles, OE. R. 270. Such was the curse inflicted on the Pelasgians in Lemnos; οὔτε γῆ καρπὸν ἔφερε, οὔτε γυναικές τε καὶ ποίμνια δμοῖς ἔτικτον καὶ πρὸ τοῦ, vi. 139. V. The denunciation of woes to the Israelites, in case of disobedience, was yet more awful, Deut. xxviii. 15—68. W.

39. τὸ τέλος] understand *βίον*, as in τέλος εὐκλεές, Ælian, V. H. iii. 25. the ellipsis is filled up by Herodian, τὸδε τὸ τέλος τοῦ βίου εἰχον δι' ἐλπίδος, ii. 4. SCHL.

40. ἄμα] Compare n. 52. and n. 57. p. 45.

41. ἔχόμενα] p. 74. n. 84.

42. κατηρείκοντο] κατεσχίζοντο, Hesychius. This was an indication of excessive grief; καλύπτρας κατερείκομεναι διὰ δάκρυσι κόλπους τέγγουσ', κλῆγος μετέχουσαι· αἱ δὲ ἀκρογόνοι Περσίδες πενθοῦσι γόδιος ἀκορεστότατοις, Æschylus, P. 543. κατερείκεσθε χιτῶνας, in Hephaestion, p. 59. Compare also viii. 98. Xenophon, Cyr. iii. 1. 13. iii. 3. 67. v. 1. 6. Diodorus, i. 72. V. W. SCHN. BL. The garment is not always mentioned, as περιρρήξαμένους, τύπτεσθαι τά τε στήθη καὶ τὰ πρόσωπα, Arrian, Al. vii. 24. LEI. B. 99. The middle voice in these passages denotes that they tore their own raiment; L. in the LXX, to indicate this, the pronoun is added, as in p. 11. n. 53. the verb being in the active voice, διέρρηξεν δ βασιλεὺς τὰ ἱμάτια αὐτοῦ, in Kings, v. 8.

43. ἐσφακέλισε] gaugreded. Σφακελος was properly said of bone, and γάγγρανα of flesh. These words were also applied to different stages of the malady; φλεγμονὴ inflammation was the incipient stage, which if neglected became γάγγρανα, and ultimately terminated in σφάκελος or mortification.

καὶ ὁ μηρὸς τάχιστα ἐσάπη, ἀπίγνεικε⁴⁴ Καμβύσεα τὸν Κύρου, βασιλεύσαντα μὲν τὰ πάντα⁴⁵ ἐπτὰ ἔτεα καὶ μῆνας πέντε, ἅπαιδα δὲ τὸ παράπανι ἐόντα ἔρσενος καὶ θήλεος γόνου.⁴⁶ Περσέων δὲ τοῖσι παρεοῦσι ἀπιστίη πολλὴ ὑπεκέχυτο, τοὺς μάγους ἔχειν τὰ πρίγματα· ἀλλ' ἡπιστέατο ἐπὶ διαβυλῆ εἰπεῖν Καμβύσεα, τὰ εἶπε περὶ τοῦ Σμέρδιος θανάτου, ἵνα οἱ ἐκπολεμωθῆ⁴⁷ πᾶν τὸ Περσικόν. Οὗτοι μέν νυν ἡπιστέατο Σμέρδιν τὸν Κύρου βασιλέα ἀνεστεῶτα⁴⁸ δεινῷς γὰρ καὶ ὁ Πρηξάσπης ἔξαρτος ἵν⁴⁹ μὴ μὲν⁵⁰ ἀποκτεῖναι Σμέρδιν· οὐ γὰρ ἵν οἱ ἀσφαλὲς, Καμβύσεω τετελευτηκότος, φάγαι τὸν Κύρου νιὸν ἀπολωλεκέναι αὐτοχειρίῃ.

LXVII. 'Ο μὲν δὴ μάγος,⁵¹ τελευτήσαντος Καμβύσεω, ἀδεῶς ἐβασίλευσε, ἐπιβατεύων τοῦ ὄμωνύμου Σμέρδιος τοῦ Κύρου, μῆνας ἐπτὰ τοὺς ἐπιλοίπους Καμβύση ἐσ τὰ ὀκτὼ ἔτεα τῆς πληρώσιος.⁵² ἐν τοῖσι ἀπεδέξατο ἐσ τοὺς ὑπηκόους πάντας εὐεργεσίας μεγάλας, ὥστε ἀποθανόντος αὐτοῦ πόθον ἔχειν πάντας τοὺς ἐν τῇ Ἀστῇ, πάρεξ αὐτῶν Περσέων. διαπέμψας γὰρ ὁ μάγος ἐσ πᾶν ἔθνος, τῶν ἱροῖς, προεῖπε ἀτελείην εἶναι στρατηγῆς καὶ φόρου⁵³ ἐπ' ἔτεα τρία. προεῖπε μὲν δὴ ταῦτα αὐτίκα ἐνιστάμενος⁵⁴ ἐσ τὴν ἀρχήν.

The latter may be defined ἡ τὸν φθειρομένου δὶ’ ὅλης αὐτοῦ οὐσίας δοστὸν φθορὰ, Hippocrates, p. 1049. e. Galen. Miltiades was confined to his bed, σηπομένου τοῦ μηροῦ, and died σφακελίσαντος τ. μ. καὶ σαπέντος, vi. 136. W.

44. ἀπίγνεικε] supply ἡνοῦσσος, P. οι τὸ κακὸν, S. or δ σφάκελος. τοὺς δὲ λοιμὸς ὑπολαβάνω ἀ. vi. 27.

45. τὰ πάντα] in all only. S. Clement of Al. says ten years, Str. i. p. 395.; Ctesias eighteen, xii. L.

46. γόνου] SCHW., on B. 45., seems mistaken in giving this the sense of γένους, ii. 85.

47. ἐκπολεμωθῆ] should be rendered hostile. v. 73. W. i. e. πολέμου ποιηθῆ; verbs in ὁς have generally this sense, as βεβαιῶ i. e. βέβαιον ποιέω, Thucydides, ii. 187. δουλῶ i. e. δουλὸν π. i. 94. compare vii. 7. οἰκεῖω i. e. οἰκεῖον π. i. 4. πιστῶ i. e. πιστὸν π. Th. iv. 88. See BL. on Ag. 131.

48. ἀνεστεῶτα] perhaps the same as ἐπανεστεῶτα, S. as in St. Mark, iii. 26. ἀνεστεῶτα is used i. 120. and ἐνιστάμενος, iii. 67. V. ἀνέστη βασιλεὺς ἔτερος, Acts, vii. 18. δ ἀνιστά-

μενος ἄρχειν ἐθνῶν, Rom. xv. 12. SCHL.

49. ἔξαρτος ἵν] ἀπηρήσατο, ἡρήσατο. Σο ἄπαρνός ἐστι μὴ μὲν νοσέειν, iii. 99. S. δτι, δοὺς, νῦν ἔξαρνός ἐστιν, ἀπαντες ἵστε, Demosthenes, de Hal. p. 90.

50. μὴ μὲν] in oaths and solemn asseverations, is used by Ionic writers for μὴ μῆν, ii. 118. 179. iii. 99. v. 106. S. in affirmations ἢ μὲν is used. L.

51. μάγος] As the kings of Persia, who impeded the building of the temple, are said in Scripture to be Ahasuerus and Artaxerxes, (the two who intervened between Cyrus and Darius); it follows that the former was Cambyses, and the latter Smerdis; Ezra, iv. 5—7. Prideaux. TR.

52. τῆς πληρώσιος] to follow τοὺς ἐπιλοίπους. W.

53. φόρου] In conformity with the custom of Persian monarchs, Ahasuerus, on his marriage with Esther, δασμὸν τ’ ἔξαφει πάνδημον, δῶρά τ’ ὕπασσεν, E. 412. B.A. τὸν προσφειλόμενον φόρον μετίει πάσησι τῇσι πόλισι, vi. 59.

54. ἐνιστάμενος] ἐκέχρηστό σφι κατ'

LXVIII. Ὁγδόω δὲ μηνὶ ἐγένετο κατάδηλος τρόπῳ τοιῷδε· Ὄτάνης ἦν Φαριάσπεω μὲν παῖς, γένει δὲ καὶ χρήμασι ὁμοῖος⁵⁵ τῷ πρώτῳ Περσέων ὅντος ὁ Ὄτάνης πρῶτος ὑπόπτευσε τὸν μάγον, ὃς οὐκ εἴη ὁ Κύρου Σμέρδις, ἀλλ' ὅσπερ ἦν, τῇδε συμβαλλεόμενος, ὅτι τε οὐκ ἐξεφοίτα ἐκ τῆς ἀκροπόλιος, καὶ ὅτι οὐκ ἐκάλεε ἐς ὄψιν ἐωντῷ οὐδένα τῶν λογίμων Περσέων. ὑποπτεύσας δέ μιν, ἐποίεε τύδε· ἔσχε αὐτοῦ ὁ Καμβύσης θυγατέρα, τῇ οὐνομα ἦν Φαιδίμη· τὴν αὐτὴν δὴ ταύτην εἶχε τότε ὁ μάγος, καὶ ταύτη τε συνοίκεε καὶ τῇσι ἄλλησι πάσησι τῇσι τοῦ Καμβύσεω γυναιξι. πέμπων δὴ ὃν ὁ Ὄτάνης παρὰ ταύτην τὴν θυγατέρα, ἐπυνθάνετο, “παρ' ὅτεω ἀνθρώπων κοιμῶτο, εἴτε μετὰ Σμέρδιος τοῦ Κύρου, εἴτε μετὰ ἄλλου τεν.” ἡ δέ οἱ ἀντέπεμπε, φαμένη “οὐ γινώσκειν· οὔτε γὰρ τὸν Κύρου Σμέρδιν ιδέσθαι οὐδαμᾶ, οὔτε ὅστις εἴη ὁ συνοικέων αὐτῇ εἰδέναι.” ἔπειτε δεύτερα ὁ Ὄτάνης, λέγων “Εἰ μὴ αὐτὴ Σμέρδιν τὸν Κύρου γινώσκεις, σὺ δὲ παρὰ Ἀτόσσης⁵⁶ πύθευ, ὅτεω τούτῳ συνοικέει αὐτῇ τε ἑκείνῃ, καὶ σύ πάντως γὰρ δὴ κον τὸν γε ἐωντῆς ἀδελφεὸν γινώσκει.” Ἀντιπέμπει πρὸς ταῦτα ἡ θυγάτηρ· “Οὔτε Ἀτόσση δύναμαι ἐς λόγους ἐλθεῖν, οὔτε ἄλλην οὐδεμίαν ιδέσθαι τῶν συγκατημένων⁵⁷ γυναικῶν” ἐπει τε γὰρ τάχιστα οὗτος ᾧιθρωπος, ὅστις κοτέ ἔστι, παρέλαβε τὴν βασιληῖην, διέσπειρε⁵⁸ ἡμέας, ἄλλην ἄλλη τάξας.”

LXIX. Ἀκούοντι δὲ ταῦτα, τῷ Ὄτάνη μᾶλλον κατεφαίνετο τὸ πρῆγμα. τρίτην δὲ ἀγγελίην ἐσπέμπει παρ' αὐτὴν, λέγουσαν ταῦτα· “Ω θύγατερ, δεῖ σε, γεγονυῖαν εὖ, κίρδυνον ἀναλαζέσθαι, τὸν ὃν ὁ πατὴρ ὑποδύνειν κελεύῃ· εἰ γάρ δὴ μή ἔστι ὁ Κύρου Σμέρδις, ἀλλὰ τὸν καταδοκέω ἐγὼ, οὐ τοὶ μιν, σοὶ τε συγκοιμώμενον καὶ τὸ Περσέων κράτος ἔχοντα, δεῖ χαίροντα ἀπαλλάσσειν, ἀλλὰ δοῦναι

ἀρχὰς αὐτίκα ἐνισταμένοισι ἐς τὰς τυραννίδας, ii. 147. ἐπεὰν ἄλλος ἐνίστηται βασιλεὺς, vi. 59. W. where ὁ ἐστὶων and ὁ κατιστάμενος β. are used of a person thus circumstanced.

55. ὁμοῖος] Ὄτάνης ἦν γένει καὶ πλούτῳ Περσῶν τοῖς πρώτοις ἐνάμιλος, Zonaras, An. iv. p. 127. ε. ὁμοια τ. πρ. Σικελιωτῶν πεπλούτηκε, Phalaris, xxi. V. Μακεδόνων ὁμοιῶς τοῖς ἀρίστοις ἦγεν ἐν τιμῇ, Pausanias, i. 9. W. M. G. G. 289. 3. iii. 35. p. 134. n. 74.

56. Ἀτόσση] This is perhaps the

same name as Hadassah in Scripture, Esth. ii. 7. B.A.

57. συγκατημένων] Many females were immured in the harems of the Eastern monarchs, as appears from the book of Esther. They used to sit together, employing themselves in embroidery or other work. W. κατῆσθαι occurs in speaking of a sedentary business, ii. 86. S.

58. διέσπειρε] τοῦ δὲ πίπτοντος πέδφ. πῶλοι διεσπάρησαν εἰς μέσον δρόμον, Sophocles, E. 749.

δίκην. νῦν ὅν ποίησον τάδε· ἐπεάν σοι συνεύδῃ, καὶ μάθης αὐτὸν κατυπωμένον, ἄφασον⁵⁹ αὐτοῦ τὰ ὡτα· καὶ ἦν μὲν φαίνηται ἔχων⁶⁰ ὡτα, νόμιζε σεωτῆν Σμέρδι τῷ Κύρου συνοικέειν· ἦν δὲ μὴ ἔχων, σὺ δὲ τῷ μάγῳ Σμέρδι.” Ἀντιπέμπει πρὸς ταῦτα ἡ Φαιδίμη, φαμένη “κινδυνεύσειν μεγάλως, ἦν ποιῆται ταῦτα· εἰ γάρ δὴ μὴ τυγχάνει τὰ ὡτα ἔχων, ἐπίλαμπτος⁶¹ δὲ ἀφάσσοντα ἔσται, εὖ εἰδέναι, ὡς ἀστώσει μιν” δικαίων μέντοι ποιήσειν ταῦτα.” ἡ μὲν δὴ ὑπεδέξατο ταῦτα τῷ πατρὶ κατεργάσεσθαι.⁶² τοῦ δὲ μάγου τούτου τοῦ Σμέρδιος Κῦρος ὁ Καμβύσεως ἄρχων τὰ ὡτα ἀπέτεμε ἐπ’ αἰτίῃ δή τινι οὐ σμικρῷ. ἡ ὅν δὴ Φαιδίμη αὕτη, ἡ τοῦ Ὁτάνεω θυγάτηρ, πάντα ἐπιτελέουσα, τὰ ὑπεδέξατο τῷ πατρὶ, ὑπιωμένου καρπερῶς⁶³ τοῦ μάγου, ἥφασε τὰ ὡτα. μαθοῦσα δὲ οὐ χαλεπῶς, ἀλλ’ εὐπετέως,⁶⁴ οὐκ ἔχοντα τὸν ἄνδρα ὡτα, ὡς ἡμέρη τάχιστα ἐγεγόνεε, πέμψασα ἐσήμηνε τῷ πατρὶ τὰ γενόμενα.

LXX. ‘Ο δὲ Ὁτάνης παραλαβὼν Ἀσπαθίνην καὶ Γωβρύην, Περσέων τε πρώτους ἔόντας καὶ ἐωστῷ ἐπιτηδεωτάτους ἐς πίστιν, ἀπηγήσατο πᾶν τὸ πρῆγμα· οἱ δὲ καὶ αὐτοὶ ἄρα ὑπύπτενον οὕτω τούτο ἔχειν. ἀνειείκαντος δὲ τοῦ Ὁτάνεω τοὺς λόγους, ἐδέξαντο· καὶ ἔδοξέ σφι, ἔκαστον ἄνδρα Περσέων προσεταιρίσασθαι⁶⁵ τοῦτον, τῷ πιστεύει μάλιστα. Ὁτάνης μέν τυν εἰσύγεται⁶⁶ Ἰνταφέρνεα,⁶⁷ Γωβρύης δὲ Μεγάβυζον,⁶⁸ Ἀσπαθίνης δὲ Υδάρνεα. γεγονότων δὲ τούτων ἔξ, παραγίνεται⁶⁹ ἐς τὰ Σοῦσα Δαρεῖος ὁ Υστάσπεος, ἐκ

59. ἄφασον] ψηλάφησον, Suidas. W. ἄφάσσω, future ἄφάσω. S.

60. φαίνηται ἔχων] he be found to hate; φ. ἔχειν, he seem to hate. M. G. G. * 548. 5. Compare n. 1. p. 3. of Bloomfield's Thucydides.

61. ἐπίλαμπτος] καταφανῆς. GL. κατδῆλος. Ionic for ἐπίληπτος. The Attics would say αὐτῇ δὲ ληφθῇ or φωραθῇ or ἀλφῷ ψηλαφῶσα, οὐ ψαύνουσα. The letter μ is often inserted superfluously, especially in proper names, for the sake of euphony; in this way are formed καταλαμπτέος, iii. 127. φοιβόλαμπτος, iv. 13. V. W.

62. κατεργάσεσθαι] After the same verb ὑπεδέκετο, the first aorist κατεργάσασθαι is used, i. 24. ST.

63. ὑ. καρπερῶς] being sound or fast asleep.

64. οὐ χαλεπῶς, ἀλλ’ εὐπετέως] οὐκ

ἐλάσσω, ἀλλὰ πολὺ μείζω, Antiphon, p. 118, 24. οὐ βαυλόμενος, ἀλλ’ ἄκων, Lysias, p. 319. οὐ μικρὰ, ἀλλὰ μεγάλα, Isaeus, p. 67, 4. V. μὴ γίνου ἄπιστος, ἀλλὰ πιστὸς, St. John, xx. 27. M. G. G. 444, 5.

65. προσεταιρίσασθαι] to associate to himself. in societatem consilii adsunere, Livy, ii. 4.

66. εἰσάγεται] has the same meaning, takes to himself. ἐσαγαγέσθαι γυναῖκα, v. 39. vi. 63. This is a solitary instance in our author of εἰς being used for ἐς. S.

67. Ἰνταφέρνεα] called Artaphrenes by Aeschylus, P. 782. BL.

68. Μεγάβυζον] signifies μέγαν στρατηγόν. BA.

69. παραγίνεται] arrives in Cissia (of which Susa was the capital) from Persia. S.

Περσέων ἥκων⁷⁰ τούτων γάρ δὴ ήν οἱ ὁ πατήρ ὑπαρχος. ἐπεὶ ὅν
οὗτος ἀπίκετο, τοῖσι ἐξ τῶν Περσέων ἔδοξε καὶ Δαρεῖον προσεταιρί-
σασθαι.

LXXI. Συνελθόντες δὲ οὗτοι, ἔόντες ἐπτὰ, ἐδίδοσάν σφισι
πίστις⁷¹ καὶ λόγους. ἐπεὶ τε δὲ ἐσ Δαρεῖον ἀπίκετο γνώμην ἀποφαί-
νεσθαι, ἐλεγέ σφι τάδε· “Ἐγὼ ταῦτα ἐδόκεον μὲν αὐτὸς μοῦνος⁷²
ἐπίστασθαι, ὅτι τε ὁ μάγος εἴη ὁ βασιλεύων, καὶ Σμέρδις ὁ Κύρου
τετελεύτηκε· καὶ αὐτοῦ τούτου εἰνεκεν⁷³ ἥκω σπουδῆ, ὡς συστήσων
ἐπὶ τῷ μάγῳ θάνατον. ἐπεὶ τε δὲ συνήνεικε, ὥστε καὶ ὑμέας εἰδέναι
καὶ μὴ μοῦνον ἐμὲ, ποιέειν αὐτίκα μοι δοκεῖ, καὶ μὴ ὑπερβάλλε-
σθαι οὐ γὰρ ἄμεινον.”⁷⁴ Εἶπε πρὸς ταῦτα ὁ Ὄτανης· “Ω παῖ
Ὑστάσπεος, εἰς τε πατρὸς ἀγαθοῦ καὶ ἐκφαίνειν ἔοικας σεωυτὸν
ἔόντα τοῦ πατρὸς οὐδὲν ἥσσω· τὴν μέντοι ἐπιχείρησιν ταύτην μὴ
οὕτω συντάχυνε ἀβούλως, ἀλλ’ ἐπὶ τὸ σωφρονέστερον αὐτὴν λάμ-
βανε· δεῖ γὰρ, πλεῦνας γενομένους, οὕτω ἐπιχειρέειν.” Λέγει
πρὸς ταῦτα Δαρεῖος· “Ἄνδρες οἱ παρεόντες, τρόπῳ τῷ εἰρημένῳ ἐξ
Ὥτανεω εἰ χρήσεσθε, ἐπίστασθε, ὅτι ἀπολέεσθε κάκιστα· ἐξοίσει
γάρ τις πρὸς τὸν μάγον, ἵδιη περιβιαλλόμενος ἔωντῷ κέρδεα. μά-
λιστα μέν νυν ὡφείλετε ἐπ’ ὑμέων αὐτῶν βαλόμενοι⁷⁵ ποιέειν
ταῦτα· ἐπεὶ τε δὲ ὑμῖν ἀναφέρειν ἐσ πλεῦνας ἐδόκεε, καὶ ἐμοὶ ὑπερ-
έθεσθε, η̄ ποιέωμεν σήμερον, η̄ ἵστε, ὑμῖν ὅτι η̄ ήν ὑπερπέσῃ η̄ νῦν
ἥμερη, ὡς οὐκ ἄλλος φθᾶς⁷⁶ ἐμεῦ κατήγορος ἔσται, ἀλλά σφεα αὐτὸς
ἐγὼ κατερέω πρὸς τὸν μάγον.”

LXXII. Λέγει πρὸς ταῦτα Ὄτανης, ἐπειδὴ ὥρα σπερχύμενον
Δαρεῖον· “Ἐπεὶ τε ὑμέας συνταχύνειν ἀναγκάζεις, καὶ ὑπερβάλ-
λεσθαι οὐκ ἐξ, ἴθι⁷⁷ ἐξηγέο αὐτὸς, ὅτεω τρόπῳ πάριμεν ἐσ τὰ

70. πίστις] p. 13. n. 78.

71. μοῦνος] Primitive adjectives in vos are oxytones except μοῦνος or μό-
νος, ξένος or ξένος, χαῖνος, and ζομε-
νος, if the latter two are primitives.

72. αὐτοῦ τούτου εἰ.] for this very
purpose. ἐσ Ἡλιούπολις αὐτῶν τούτων
εἰ. ἐτραπόμην, ii. 3. W. πολλοῖς, αὐ. τ.
εἰνεκα, ἐσ λόγους ἥλθον, Pausanias, i.
p. 54. V.

73. οὐ—ἄμεινον] it were better not;
understand ἔσται. i. 187. iii. 82. He-
siod, O. D. 748. IV. non erit melius,
Livy, iii. 41. ST. quiesce erit melius,
48.

Herod.

74. ἐπ’ ὑ. αὐ. βαλόμενοι] discussing
the matter among yourselves, and keep-
ing it to yourselves. ἐπ’ ἐμεωτοῦ βα-
λόμενος, ἐπρηζα, iii. 155. iv. 160. εἰ
πέρ τι τοιοῦτον πρῆστει, Ισθι αὐτὸν ἐπ’
ἐωντοῦ βαλόμενον πεπρηχέναι, v. 106.
GR. v. 73. viii. 109. P. δ μὲν ἐφ’
ἐαυτοῦ βαλλόμενος ἐπραττε τὸ τερπνόν,
Libanius, Decl. ii. p. 204. d. W.

75. φθᾶς] governs an accusative,
vii. 161. ἐμεῦ is governed by κατήγο-
ρος. S.

76. Ίθι] come. ogo die, Horace,
i Od. xxxii. 3.

βασιλήια, καὶ ἐπιχειρήσομεν αὐτοῖσι. φυλακὰς γὰρ δὴ διεστεώσας οἰδάς κου καὶ αὐτὸς, εἰ μὴ ἴδων, ἀλλ' ἀκούσας· ἂς τέῳ τρόπῳ περήσομεν;” Ἀμειβεται Δαρεῖος τοῖσδε· “Οτάνη, ἢ πολλά ἔστι, τὰ λόγῳ μὲν οὐκ οἶα τε δηλῶσαι, ἔργῳ δέ· ἄλλα δ' ἔστι, τὰ λόγῳ μὲν οἶα τε, ἔργον δὲ οὐδὲν ἀπ' αὐτῶν λαμπρὸν γίνεται. ὑμεῖς δὲ ἵστε φυλακὰς τὰς κατεστεώσας ἑούσας οὐδὲν χαλεπὰς παρελθεῖν.⁷⁷ τοῦτο μὲν γὰρ, ἡμέων ἔοντων τοίων, οὐδεὶς ὅστις οὐ⁷⁸ παρήσει, τὰ μέν κου καταιδεόμενος ἡμέας, τὰ δέ κου καὶ δειμαίνων· τοῦτο δὲ, ἔχω αὐτὸς σκῆψιν εὐπρεπεστάτην, τῇ πάριμεν, φὰς ἄρτι τε ἥκειν ἐκ Περσέων, καὶ βούλεσθαι τι ἔπος παρὰ τοῦ πατρὸς σημῆναι τῷ βασιλέϊ. ἔνθα γάρ τι δεῖ ψεῦδος⁷⁹ λέγεσθαι, λεγέσθω. τοῦ γὰρ αὐτοῦ γλιχόμεθα οἱ τε ψευδόμενοι καὶ οἱ τῇ ἀληθήῃ διαχρεώμενοι. οἱ μέν γε ψεύδονται τότε, ἐπεάν τι μέλλωσι τοῖσι ψεύδεσι πείσαντες κερδίσεσθαι· οἱ δ' ἀληθίζονται, ἵνα τι τῇ ἀληθήῃ ἐπισπάσωνται⁸⁰ κέρδος, καὶ τι μᾶλλον σφισι ἐπιτράπηται. οὕτω, οὐ ταντὰ ἀσκέοντες,⁸¹ τωντοῦ περιεχόμεθα. εἰ δὲ μηδὲν κερδίσεσθαι μέλλοιεν, ὁμοίως ἀν ὁ τε ἀληθίζόμενος ψευδῆς εἴη, καὶ ὁ ψευδόμενος ἀληθῆς. ὃς ἀν μέν νυν

77. χαλεπὰς παρελθεῖν] difficult to pass. δῆδος ἀμήχανος εἰσελθεῖν στρατεύματι, Xenophon, An. i. 2. 21. νιτεύειν rideri, Horace, iv Od. ii. 59. ST.

78. οὐδεὶς δόστις οὐ] After the first of these words supply ἔστι. οὐδὲν δ τι οὐκ ὑπίσχετο, v. 97. Ἐλένην οὐδεὶς δόστις οὐ στυγεῖ βροτῶν, Euripides, Hel. 925. HER. on VIG. ii. 2. M. G. G. 483. οὐν ἔστι δόστις οὐ, Polybius, xii. p. 235. οὐκ ἴδοις ἀν βροτὸν, δόστις, Sophocles, E. C. 252.

79. ψεῦδος] Yet Herodotus says of the Persians αἰσχιστον αὐτοῖσι τὸ ψεύδεσθαι νενόμισται, i. 138. L. καλόν ποτε καὶ τὸ ψεῦδος, ὅταν ὀφελοῦν τὸν λέγοντας, μηδὲν καταβλάπτη τοὺς ἀκούοντας, Heliodorus, Ε. i. p. 50. The sophistry of Darius goes a step further on the principle of expediency, and accords with the maxims of Ulysses “οὐκ αἰσχρὸν τὰ ψευδῆ λέγειν, εἰ τὸ σωθῆναί γε τὸ ψεῦδος φέρει. ὅταν τι δρᾶς ἐκ κέρδος οὐκ ὀκνεῖν πρέπει,” Sophocles, Ph. 109. W. Socrates states circumstances in which he considers a falsehood justifiable, Xenophon, M. iv. 2. one case is similar to that of Tullus in pretending that Mettus was acting by

his orders, Livy, i. 27. another to that of the physician who deceives a sick child, Lucetius, i. 935. translated by Tasso, G. L. i. 5. Chrysostom advances many arguments in support of the assertion, ἔχει κέρδος εὐκαιρος ἀπάτη,— μόνον μὴ μετὰ δολερᾶς προσαγέσθω τῆς προαιρέσεως, from which he concludes that πολλάκις ἀπατήσαι δέον, de Sac. i. p. 28. This subject is treated of by Paley, M. Ph. iii. 1. 15.

80. ἐπισπάσωνται] Sometimes the active voice is used in the same sense, ἔντφ being understood; πλῆθος πημάτων ἐπέσκασε, Aeschylus, P. 483. ἐπισπάσειν κλέος, Sophocles, Aj. 780. BL.

81. ἀσκέοντες] practising. τὴν ἀληθήτην ἀσκέειν, vii. 209. δίκαια ἀ. Sophocles, E. C. 913. Crates, Anal. t. i. p. 186. δίκαιοσύνην ἀ. Pythagorean G. V. 13. σωφροσύνην ἀ. Phocylides in Stob. v. p. 39. σωφρονα εὐοργησίαν ἀ. Euripides, B. 631. χρηστότητα ἀ. Sup. 882. τἀγάθα ἀ. 922. μὴ πρέποντα αὐτῷ κακὰ ἀ. Soph. Tr. 388. κακότητα ἀ. Aeschylus, P. V. 1102. BL.

τῶν πυλουρῶν ἐκῶν παρίη, αὐτῷ οἱ ἀμεινον ἐς χρόνον⁸² ἔσται· ὃς δ' ἄν ἀντιβιώνειν πειράται, διαδεικνύσθω⁸³ ἐνθαῦτα ἐὼν πολέμιος· καὶ ἔπειτα, ὡσάμενοι ἔσω, ἔργου ἔχώμεθα.”

LXXXIII. Λέγει Γωβρύης μετὰ ταῦτα· ““Ανδρες φίλοι, ἡμῖν κότε κάλλιον παρέξει⁸⁴ ἀνασώσασθαι τὴν ἀρχὴν, ἦ, εἴ γε μὴ οὗτοι τε ἐσόμεθα αὐτὴν ἀναλαβέειν, ἀποθανέειν; ὅτε γε ἀρχόμεθα μὲν, ἔόντες Πέρσαι, ὑπὸ Μήδου ἀνδρὸς μάγου, καὶ τούτου ὅτα οὐκ ἔχοντος.⁸⁵ ὅσοι τε ὑμέων Καμβύση νοσέοντι παρεγένοντο, πάντως κον μέμνησθε τὰ ἐπέσκηψε⁸⁶ Πέρσησι τελευτῶν τὸν βίον, μὴ πειρεωμένοισι ἀνακτᾶσθαι τὴν ὑρχήν· τὰ τότε οὐκ ἐνεδεκόμεθα, ἀλλ' ἐπὶ διαβολῆ ἐδοκέομεν εἰπεῖν Καμβύσεα. ᾧν ὁν τίθεμαι ψῆφον, πείθεσθαι Δαρείῳ, καὶ μὴ διαλύσθαι ἐκ τοῦ συλλόγου τοῦδε ἀλλ' ιόντας ἐπὶ τὸν μάγον ιθέως.” Ταῦτα εἶπε Γωβρύης· καὶ πάντες ταῦτα αἴνεον.

LXXXIV. Ἐν ᾧ δὲ οὗτοι ταῦτα ἐβούλεύοντο, ἐγίνετο κατὰ συντυχίην τάδε. τοῖσι μάγοισι ἔδοξε βουλευομένοισι Πρηξάσπεα φίλον προσθέσθαι, ὅτι τε ἐπεπόνθεε πρὸς Καμβύσεω ἀνάρσια,⁸⁷ ὃς οἱ τὸν παῖδα τοξέυσας ἀπολαλέκεε· καὶ διότι μοῦνος⁸⁸ ἡπίστατο τὸν Σμέρδιος τοῦ Κύρου θάνατον, αὐτοχειρίῃ μιν ἀπολέσας· πρὸς δ' ἔτι,⁸⁹ ἔόντα ἐν αἷνῃ⁹⁰ μεγίστη τὸν Πρηξάσπεα ἐν Πέρσησι. τούτων δή μιν εἶνεκεν καλέσαντες φίλον προσεκτέωντο, πίστι τε λαβόντες⁹¹ καὶ ὄρκίοισι, ἦ μὲν ἔξειν παρ' ἐωντῷ, μηδ' ἔξοισεν μηδενὶ ἀνθρώπων τὴν

82. ἐς χρόνον] *in after time.* οὐκ ὥμην ἐς χρ. μεταμελήσει, ix. 89. S.

83. διαδεικνύσθω] *let him be marked out as.* διαδεξάτω βασιλέος κηδόμενος, viii. 118. S. The following words or phrases are also constructed with a nominative participle, ἐνδεικνυσθαι, Euripides, B. 47. Andocides, p. 31, 34. φανερός εἶναι, Lysias, p. 90. φ. γενέσθαι, Xenophon, H. iii. 5. 11. ἐνδηλος εἶναι, Thucydides, ii. 64. ἐπάιστος γ. Her. ii. 119. V. M. G. G. 296. ἐναποδείκνυσθαι, ix. 58. δεικνύναι, Euripides, M. 548. δηλοῦν, Thuc. iii. 84. δῆλον ποιεῖν, Herod. vi. 21. σημεῖα φανείν, Soph. E. 24. M. G. G. *548. 5.1

84. παρέξει] πάρεσται δ καιρός. This verb occurs impersonally; v. 98. and repeatedly. S.

85. ἔχοντος] Σμέρδις, αἰσχύνη πά-

τρα θρόνοισι τ' ἀρχαῖοισι, Aeschylus, P. 780.

86. ἐπέσκηψε] iii. 65. iv. 33. vii. 158.

87. ἀνάρσια] p. 69. n. 35.

88. μοῦνος] δόλγοι, c. 61. γνοὺς δ Πατιξέθης ὡς δόλίγοις δ ἐκείνου θάνατος ἔγνωσται, Zonaras, p. 127. b. V. Cambyses himself was dead, and it is possible that, of the few, Prexaspes only now survived.

89. δ' ἔτι] ST. conjectures δὲ, ἀτε.

90. αἷνῃ] ὡς εἴη (Θεμιστοκλένς) ἐν αἰ. μ. τῶν στρατηγῶν, viii. 112. τῶν ἐν αἰ. ὡν Μακεδόνων, Arrian, I. 27. W.

91. πίστι—λαβόντες] π. τε καταλαβόντες καὶ δ. and καταλαβόντες δ. ix. 106.

This compound word is more frequent and occurs below, c. 75. ὄρκοις δεινοτάτοις κ. Procopius, B. G. i. 11. H. A. 2. Zosimus, iv. 26. W.

ἀπό σφεων ἀπάτην ἐς Πέρσας γεγονοῦαν, ὑπισχνεύμενοι τὰ πάντα οἱ μυρία⁹² δώσειν. ὑποδεκομένου⁹³ δὲ τοῦ Πρηξάσπεος ποιήσειν ταῦτα, ως ἀνέπεισάν μιν οἱ μάγοι, δεύτερα προσέφερον, αὐτοὶ μὲν φάμενοι Πέρσας πάντας συγκαλέειν⁹⁴ ὑπὸ τὸ βασιλῆιον τεῖχος,⁹⁵ κεῖνον δ' ἔκέλευνον ἀναβάντα ἐπὶ πύργον ἀγορεῦσαι, ως ὑπὸ τοῦ Κύρου Σμέρδιος ἄρχονται, καὶ ὑπ' οὐδενὸς ἄλλου. ταῦτα δὲ οὕτω ἐνετέλλοντο, ως πιστοτάτου δῆθεν ἔόντος αὐτοῦ ἐν Πέρσησι, καὶ πολλάκις ἀποδεξαμένου γνώμην, ως περιείη ὁ Κύρου Σμέρδις, καὶ ἔξαρνησαμένου τὸν φόνον αὐτοῦ.

LXXV. Φαμένου δὲ καὶ ταῦτα ἐτοίμου εἶναι⁹⁶ ποιέειν τοῦ Πρηξάσπεος, συγκαλέσαντες Πέρσας, οἱ μάγοι ἀνεβίβασαν⁹⁷ αὐτὸν ἐπὶ πύργον, καὶ ἀγορεύειν ἔκέλευνον. ὁ δὲ, τῶν μέν τοι ἐκεῖνοι προσέδεοντο αὐτοῦ, τούτων μὲν⁹⁸ ἐκὼν ἐπελήθετο, ἀρξάμενος δὲ ἀπὸ Ἀχαιμένεος ἐγενελόγησε τὴν πατριὴν τοῦ Κύρου· μετὰ δὲ, ως ἐς τοῦτον κατέβη, τελευτῶν⁹⁹ ἐλεγε, ὅσα ἀγαθὰ Κύρος Πέρσας πεποιήκοι.¹⁰⁰ διεξελθὼν δὲ ταῦτα, ἔξεφαινε τὴν ἀληθῆν, φάμενος πρότερον μὲν κρύπτειν· οὐ γάρ οἱ εἶναι ἀσφαλὲς λέγειν τὰ γενόμενα· ἐν δὲ τῷ παρεόντι ἀναγκαίην¹ μιν καταλαμβάνειν φάινειν· καὶ δὴ ἐλεγε, τὸν μὲν Κύρου Σμέρδιν ως αὐτὸς ὑπὸ Καμβύσεω ἀναγκαζόμενος ἀποκτείνειε, τὸν μάγους δὲ βασιλεύειν. Πέρσησι δὲ πολλὰ ἐπαρησάμενος, εἰ μὴ ἀνακτησαίατο² ὅπίσω τὴν ἀρχὴν καὶ τὸν μάγους τισαίατο, ἀπῆκε ἐωτὸν ἐπὶ κεφαλὴν³ φέρεσθαι ἀπὸ τοῦ πύργου κάτω. Πρηξάσπης μέν νυν, ἐὼν τὸν πάντα χρόνον ἀνὴρ δόκιμος, οὕτω ἐτελεύτησε.

92. μυρία] understand ἀγαθά; see n. on πᾶσι δ. iv. 88. Primitive adjectives in *ios* are proparoxytones, except *μυρίος* (as distinguished from *μύριος*), and *πολίδις* and *σκολίδις*, which denote "defects" of old age.

93. ὑποδεκομένου] ὑποσχομένου. καταθεμένου ἐκείνου ποιήσειν ταῦτα, προσ-επῆγον, Zonaras. V.

94. συγκαλέειν] is the Attic future, formed by syncope from *συγκαλέσειν*. M.

95. β. τεῖχος] Kings generally had their palace in the citadel: Compare c. 68. and c. 79. L. The citadel of Agbatana contained the palace and the treasury, i. 98.

96. ἐτοίμου εἶναι] The genitive after the infinitive, M. G. G. 535.

97. ἀνεβίβασαν] ἀνήνεγχαν, Hesychius. SCHL. carried up, made to mount.

98. μέν τοι—μὲν] p. 68. n. 18.

99. τελευτῶν] *in conclusion*; II. on VI. vi. 4. G. opposed to ἀρχόμενος *in the commencement*. M. G. G. 557. ST.

100. πεποιήκοι] M. G. G. 500.

1. ἀναγκαίην] Hence it appears ἀναγκαίη is to be understood before καταλελάθηκε, c. 65. ST. p. 140. n. 21.

2. ἀνακτησαίατο] M. G. G. 201. obs. 3.

3. ἐπὶ κεφαλὴν] headlong. *quum de turre sese præcipitaret*, Livy, xxiii.

37. This sense of ἐ. κ. confirms the interpretation of S. p. 134. n. 75.

LXXVI. Οἱ δὲ δὴ ἐπτὰ τῶν Περσέων, ὡς ἐβουλεύσαντο αὐτίκα ἐπιχειρέειν τοῖσι μάγοισι καὶ μὴ ὑπερβάλλεσθαι, ἵησαν εὐξάμενοι τοῖσι θεοῖσι, τῶν περὶ Πρηξάσπεα πρηχθέντων εἰδότες οὐδέν. ἔν τε δὴ τῇ ὁδῷ μέσῃ στείχοντες ἐγίνοντο, καὶ⁴ τὰ περὶ Πρηξάσπεα γεγονότα ἐπινθάνοντο. ἐνθαῦτα, ἐκστάντες τῆς ὁδοῦ, ἐδίδοσαν αὐτίς σφισι λόγους,⁵ οἱ μὲν ἀμφὶ⁶ τὸν Ὄτανην πάγχυ κελεύοντες ὑπερβαλέσθαι,⁷ μηδὲ, οἰδεόντων⁸ τῶν πρηγμάτων, ἐπιτίθεσθαι.⁹ οἱ δὲ ἀμφὶ τὸν Δαρεῖον αὐτίκα τε ἴεραι καὶ τὰ δεδογμένα ποιέειν, μηδὲ ὑπερβάλλεσθαι. ὡθιζομένων¹⁰ δ' αὐτῶν, ἐφάνη ἱρήκων ἐπτὰ Σεύγεα δύο αἴγυπτιῶν¹¹ Σεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα.¹² ιδόντες δὲ ταῦτα οἱ ἐπτὰ, τὴν τε Δαρείου πάντες αἴγεον γνώμην, καὶ ἔπειτα ἥισαν ἐπὶ τὰ βασιλῆα, τεθαρσήκοτες τοῖσι ὅρνισι.¹³

LXXVII. Ἐπιστᾶσι δὲ ἐπὶ τὰς πύλας ἐγίνετο οἶον τι Δαρείῳ ἡ γνώμη ἔφερε· καταιδεόμενοι γὰρ οἱ φύλακοι ἄνδρας τοὺς Περσέων πρώτους, καὶ οὐδὲν τοιοῦτον ὑποπτεύοντες ἔξ αὐτῶν ἔσεσθαι, παρίεσαν θεήη πομπῆ χρεωμένους,¹⁴ οὐδὲ ἐπειρώτα οὐδείς. ἐπεὶ τε δὲ καὶ παρηλθον ἐς τὴν αὐλὴν, ἐνέκυρσαν τοῖσι τὰς ἀγγελίας¹⁵ ἐσφέρουσι εὐνούχοισι, οἵ σφεας ἰστόρεον, ὃ τι θέλοντες ἤκοιεν· καὶ, ἅμα ἰστο-

4. τε—καὶ] are the same as δταν and ττε, iii. 108. iv. 135. 181 twice; 199 twice; v. 86. &c. S. Xenophon, Cyr. i. 4. 28. Sometimes δὲ precedes, where time is denoted, as ήδη δὲ ἦν ὁψὲ, καὶ οἱ Κορίνθιοι πρύμναν ἐκρούοντο, Thucydides, i. 50. which is very frequently the case in the sacred writers, ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν αὐτὸν, St. Mark, xv. 25. Virgil often uses a similar idiom, *vix incepserat aestas et pater dare vela jubebat*, A.E. iii. 8. Z. on Vir. viii. 7. 10. ST. At other times no conjunction precedes, as τέτρατον ἡμαρ ἦν καὶ τῷ τετέλεστο ἄπαντα, Homer, Od. E. 262. SCHL.

5. ἐ—σ. λόγους] δόντες σφίσι λόγον, iv. 102. W. ii. 162.

6. οἱ—ἀμφὶ] There is no necessity of confining this expression to the individual, with M. G. G. 271. 2. It seems more probable that each had his partisans, but that ultimately all (*πάντες*) coincided with Darius. p. 37. n. 60.

7. ὑπερβαλέσθαι] ὑπερθέσθαι, ἐπι-

μεῖναι τὸν ἐπιτήδειον καιρὸν τῶν πράξεων, Ammonius. V.

8. οἰδεόντων] tument negotia: horribile est que loquantur, quæ minitentur, Cicero, ad Att. xiv. 4. ne desertere viderer hunc tumorem rerum.—quæ sunt ἐντίπιστα omnia, 5. S. growing to a head.

9. ἐπιτίθεσθαι] ἐπιχειρέειν οἰδέοντι τοῖς πρήγμασι; V. tu set about. οὐδὲ ἀνθρώποις φῆσ' ἐπιθέσθαι, ἀλλὰ τοῖσι μεγίστοις ἐπιχειρεῖν, Aristophanes, V. 1029. SCHL.

10. ὡθιζομένων] being engaged in altercation. ἐγένετο λόγων πολλὰς ὕθισμδις, ix. 26. S.

11. αἴγυπτιῶν] γυπῶν. GL.

12. ἀμύσσοντα] σπαράσσοντα, ἐλκοῦντα, ξέοντα. GL.

13. τ. τ. ὅρνισι] ὡς ἥρα Φοι Φειπόντι ἐπέπτατο δεξιὸς ὅρνις, αἰετὸς ὑψητέης· ἐπιβαλλεῖ λαὸς Ἀχαιῶν θάρσυνος οἰωνῷ, Homer, Il. N. 821.

14. θ. πομπῆ χ.] iv. 152. W. p. 37. n. 63.

15. ἀγγελίας] p. 60. n. 19. p. 69. n. 30.

ρέοντες τούτους, τοῖσι πυλουροῖσι ἀπείλεον, ὅτι σφέας παρῆκαν· ἵσχον τε βουλομένους τοὺς ἐπτὰ ἐς τὸ πρόσω παριέναι. οἱ δὲ, διακελευσάμενοι, καὶ σπασάμενοι τὰ ἐγχειρίδια, τούτους μὲν τοὺς ἵσχοντας αὐτοῦ ταύτη συγκεντέουσι, αὐτοὶ δὲ ἡσαν δρόμῳ ἐς τὸν ἀνδρεῶνα.¹⁶

LXXVIII. Οἱ δὲ μάγοι ἔτυχον ἀμφότεροι τηνικαῦτα ἔόντες τε ἔσω, καὶ τὰ ἀπὸ Πρηξάσπεος γενόμενα ἐν βουλῇ ἔχοντες. ἐπεὶ ὧν εἶδον τοὺς εὐνούχους τεθορυβημένους τε καὶ βοῶντας, ἀνά τε ἕδραμον πάλιν ἀμφότεροι, καὶ, ὡς ἔμαθον τὸ ποιεύμενον, πρὸς ἀλκὴν ἐτράποντο.¹⁷ ὁ μὲν δὴ αὐτῶν φθάνει τὰ τόξα κατελόμενος,¹⁸ ὁ δὲ πρὸς τὴν αἰχμὴν ἐτράπετο. ἐνθαῦτα δὴ συνέμισγον ἀλλήλοισι. τῷ μὲν δὴ τὰ τόξα ἀναλαβόντι αὐτῶν, ἔόντων τε ἀγχοῦ τῶν πολεμίων καὶ προσκειμένων, ἦν χρηστὰ οὐδέν· ὁ δὲ ἐτερος τῇ αἰχμῇ ἥμινυτο, καὶ τοῦτο μὲν Ἀσπαθίνην παίει ἐς τὸν μηρὸν, τοῦτο δὲ Ἰνταφέρνεα ἐς τὸν ὄφθαλμόν· καὶ ἐστερήθη μὲν τοῦ ὄφθαλμοῦ ἐκ τοῦ τρώματος ὁ Ἰνταφέρνης, οὐ μέντοι ἀπέθανε γε. τῶν μὲν δὴ μάγων οὔτερος τρωματίζει τούτους· ὁ δὲ ἐτερος, ἐπει τέ οἱ τὰ τόξα οὐδὲν χρηστὰ ἐγένετο, ἦν γὰρ δὴ θάλαμος ἐσέχων ἐς τὸν ἀνδρεῶνα, ἐς τοῦτον καταφένγει, θέλων αὐτοῦ¹⁹ προσθεῖναι²⁰ τὰς θύρας. καὶ οἱ συνεσπίπουσι τῶν ἐπτὰ δύο, Δαρεῖος τε καὶ Γωβρύνης²¹ συμπλακέντος δὲ Γωβρύνεω τῷ μάγῳ, ὁ Δαρεῖος ἐπεστεὼς ὑπόρει, οἵα ἐν σκότεϊ, προμηθεόμενος, μὴ πλήξῃ τὸν Γωβρύνην. ὁρέων δέ μιν ἀργὸν²² ἐπεστεῶτα, ὁ Γωβρύνης εἴρετο, “ὅ τι οὐ χρᾶται τῇ χερὶ;” ὁ δὲ εἶπε· “Προμηθεόμενος σέο, μὴ πλήξω.” Γωβρύνης δὲ ἀμείβετο· ““Ωθει καὶ δι’ ἀμφοτέρων τὸ ξίφος.” Δαρεῖος δὲ, πειθόμενος, ὥστε τε τὸ ἐγχειρίδιον, καὶ ἔτυχε κως²³ τοῦ μάγου.

16. ἀνδρεῶνα] p. 20. n. 82.

17. ἐτράποντο] *betook themselves, had recourse.*

18. φθάνει—κατελόμενος] *is before-hand in taking down, is in time to get down.* M. G. G. 553. n.

19. αὐτοῦ] *of the chamber.*

20. προσθεῖναι] *to put to, to shut.*
SCHW. B. 120. τὸ θύρων προστίθεται, Diogenes L. ii. 105. π. τὴν θύραν, Lysias, de C. E. p. 11. W. τ. θ. τοῦ δωματίου π. Lucian, de Par. t. ii. p. 878. π. τὰς θύρας, Pausanias, ii. p. 193. adduxit ostium, Petronius, xciv. V. ἐπιθεῖναι and ἐπικλῖναι have the same sense, i. e. ἀποκλεῖσαι, Suidas;

Pollux, x. 25. A passage in Thucydides has several points of resemblance; οἱ Ἀθηναῖοι, ἐγίγνετο γάρ ἀπὸ ξυνθήματος, ἔθεον δρόμῳ, βουλόμενοι φθάσαι πρὸν ξυγκλεισθῆναι τὰς πύλας· ἡ ἄμαξα ἦν καθόμα προσθεῖναι, καὶ αὐτοὶ τοὺς κατὰ πύλας φύλακας κτενοῦσι· καὶ οἱ περὶ τὸν Δημοσθένους &c. iv. 67.

21. ἀργὸν] *idle, ἀ—ἔργον “without work.”* εἶδεν δὲλλους ἐστῶτας ἀργὸν, κάκενίον εἶπεν· τί δέδε ἐστήκατε ἀργόι; St. Matthew, xx. 3, 6.

22. κως] *ulterum Gobryas medium amplexus, cunctantibus sociis, ne ipsum pro mago transfoderent, quia*

LXXIX. Ἀποκτείναντες δὲ τὸν μάγον, καὶ ἀποταμόντες αὐτῶν τὰς κεφαλὰς, τὸν μὲν τρωματίας ἐωστῶν αὐτοῦ λείπουσι, καὶ ἀδυνατίης εἰνεκεν καὶ φυλακῆς τῆς ἀκροπόλιος· οἱ δὲ πέντε αὐτῶν, ἔχοντες²³ τῶν μάγων τὰς κεφαλὰς, ἔθεον ἔξω, βυῆ τε καὶ πατάγῳ χρεώμενοι, καὶ Πέρσας τὸν ἄλλον ἐπεκαλέοντο, ἔξηγεόμενοί τε τὸ πρῆγμα, καὶ δεικνύοντες τὰς κεφαλάς· καὶ ἄμα ἔκτεινον πάντα τινὰ τῶν μάγων τὸν ἐν ποσὶ γινόμενον. οἱ δὲ Πέρσαι, μαθόντες τό τε γεγονὸς ἐκ τῶν ἐπτὰ καὶ τῶν μάγων τὴν ἀπάτην, ἐδικαίενν καὶ αὐτοὶ ἔτερα τοιαῦτα²⁴ ποιέειν· σπασάμενοι δὲ τὰ ἐγχειρίδια, ἔκτεινον ὅκου τινὰ μάγον εὑρισκον· εἰ δὲ μὴ νὺξ ἐπελθοῦσα ἔσχε, ἐλιπον ἀν οὐδένα μάγον. ταύτην τὴν ἡμέρην θερυπεύουσι Πέρσαι κοινῇ μάλιστα τῶν ἡμερέων, καὶ ἐν αὐτῇ ὁρτὴν μεγάλην ἀνάγουσι,²⁵ η κέκληται ὑπὸ Περσέων μαγοφόνια.²⁶ ἐν τῇ μάγον οὐδέται ἔξεστι φανῆναι ἐς τὸ φῶς, ἀλλὰ κατ' οἴκους ἐωστὸν οἱ μάγοι ἔχουσι τὴν ἡμέρην ταύτην.

LXXX. Ἐπεί τε δὲ κατέστη ὁ θόρυβος, καὶ ἐκτὸς πέντε ἡμερέων ἐγένετο, ἐβούλεύοντο οἱ ἐπαναστάντες τοῖσι μάγοισι περὶ τῶν πρηγμάτων πάντων. καὶ ἐλέχθησαν λόγοι, ἅπιστοι μὲν ἐνίοισι Ἑλλήνων, ἐλέχθησαν δ' ἄν.²⁷ Ὁτάνης μὲν ἐκέλευε ἐς μέσον Πέρσησι καταθεῖναι τὰ πρήγματα, λέγων τάδε· “Ἐμοὶ δοκέει, ἵνα μὲν ἡμέων μούναρχον²⁸ μηκέτι γενέσθαι· οὔτε γὰρ ἥδυ, οὔτε ἀγαθόν. εἰδετε μὲν γὰρ τὴν Κυρβύσσεω ὕβριν ἐπ' ὅσον ἐπεξῆλθε, μετεσχήκατε δὲ καὶ τῆς τοῦ μάγου ὕβριος. κῶς²⁹ δ' ἀν εἰη χρῆμα³⁰ κατηρ-

res obscuro loco gerebatur, vel per suum corpus adigi mago ferrum ius- sit: fortuna tamen ita regente, illo incolumi magus interficiuntur, Justin, i. 9. W.

23. ἔχοντες] p. 61. n. 29.

24. ἔτερα τοιαῦτα] p. 75. n. 90.

25. ἀνάγουσι] The simple verb is used, i. 147. viii. 65. W. i. 148. 183. Xenophon, H. i. 4. 12. Ἐschylus, Ag. 1582. The compound, ii. 48. 60. Παιᾶνα ἀνάγετε, Sophocles, Tr. 214. Both occur in the sacred writers. SCHL. mansit solemne, ut feriæ per novem dies agerentur, Livy, i. 31.

26. μαγοφόνια] αἱ ὁρταὶ Ἑλλήνων πάντων δομοῖς πᾶσαι ἐς ταῦτα γράμμα τελευτῶσι, i. 148. Agathias, ii. p. 47. i. W. ἀγεται τοῖς Πέρσαις ἐορτὴ τῆς μαγοφονίας, καθ' ἣν δὲ μάγος ἀνήρηται,

Ctesias, 15.

27. δ' ἄν] λέγουσι, ἔμοι μὲν οὐ πιστὰ λέγοντες, λέγουσι δ' ἄν, iv. 5. ἔλεξε, οὕτε εἰ φευδόμενος οὗτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως εἶπαι, ἔλεξε δ' ἄν, vi. 82. Other writers would use οὐδὲν ἡσσον, or, at the end of a sentence, δέ οι δὲ δυως, V. or μέντοι. ST.

28. μούναρχον] despotic or absolute monarch. L.

29. κῶς] Compare with this declamation, vi. 45. S. v. 92. Plutarch, t. ii. p. 826. Ε. οὐδὲν τυράννου δυσμενέστερον πόλεις ὅπου, τὸ μὲν πράτιστον, οὐκ εἰσὶν νόμοι κοινοὶ, κρατεῖ δ' εἰς, τὸν νόμον κεκτημένον αὐτὸς παρ' αὐτῷ, Euripides, Sup. 439. IV.

30. χρῆμα] p. 135. n. 77. M. G. G. 437. 4.

τημένον μουναρχίη, τῇ ἔξεστι³¹ ἀνευθύνω³² ποιέειν τὰ βούλεται; καὶ γὰρ ἂν τὸν ἄριστον ἀνδρῶν πάντων, στάντα ἐσ³³ ταύτην τὴν ἀρχὴν, ἐκτὸς³⁴ τῶν ἐωθότων νοημάτων στήσειε. ἐγγίνεται μὲν γάρ οἱ ὕβρις³⁵ ὑπὸ τῶν παρεόντων ἀγαθῶν, φθόνος δὲ ἀρχῆθεν ἐμφύεται³⁶ ἀνθρώπῳ. δύο δ' ἔχων ταῦτα, ἔχει πᾶσαν κακότητα· τὰ μὲν³⁷ γὰρ, ὕβρει κεκορημένος,³⁸ ἔρδει πολλὰ καὶ ἀτάσθαλα, τὰ δὲ, φθόνω. καὶ τοι ἄιδρα γε τύραννον ἄφθονον ἔδει εἶναι, ἔχοντά γε πάντα τὰ ἀγαθά· τὸ δ' ὑπεναντίον τούτου³⁹ ἐσ τὸν πολιήτας πέφυκε· φθονέει γὰρ τοῖσι ἀρίστοισι⁴⁰ περιεοῦσί τε καὶ ζώουσι, χαίρει

31. ἔξεστι] “This will be the manner (*τὸ δικαίωμα*, LXX.) of the king that shall reign over you; he will take your sons and appoint them for himself, for his chariots, and to be his horsemen; and some shall run before his chariots: and he will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots. And he will take your daughters to be confectionaries and to be cooks and to be bakers (iii. 150.) And he will take your fields and your vineyards and your olive-yards, even the best of them, and give them to his servants. And he will take the tenth of your seed and of your vineyards, and give to his officers and to his servants. And he will take your men-servants and your maid-servants and your goodliest young men and your asses, and put them to his work. He will take the tenth of your sheep: and ye shall be his servants. And ye shall cry out in that day, because of your king.” i. Sam. viii. 11. Bochart, de J. ac P. Reg. viii. p. 53.

32. ἀνευθύνω] irresponsible; without being responsible or accountable for so doing. Dionysius speaks of the dictator, as one, ὃς ἀνευθύνω χρώμενος ἔξουσίᾳ, καὶ βουλὴν καὶ δῆμον ἀναγκάσει, A. R. vi. p. 370. W. δεινὰ τυράννων λήματα, καὶ πως, δλίγ' ἀρχόμενοι, πολλὰ κρατοῦντες, χαλεπῶς ὄργας μεταβάλλουσιν, Euripides, M. 119. L. It is said of Xerxes by Atossa, κακῶς πρᾶξας οὐχ ὑπεύθυνος πόλει, Aeschylus, P. 217. of Jupiter,

τραχὺς μόναρχος οὐδὲ ὑπεύθυνος κρατεῖ, P. V. 332. and in the same sense Pelasgus is called πρύτανις ἄκριτος, Sup. 367. BL.

33. στάντα ἐσ] ἐσ ἀγῶνα ἐστᾶσιν, Aristophanes, Ph. in Ath. iv. 41. εἰς ἔριν ἐστησ, Archias, Anth. iii. 8. 3. ἐσ ἀντίπαλον ἐστασθε κρίσιν, Julian, Cæs. p. 319. B. ἐσ δίκην ἐστην, Euripides, I. T. 962. POR. ἐσ with the accusative is here equivalent to ἐν with a dative. S.

34. ἐκτὸς] τοῦ πάθους ἔξωθεν, Plutarch, t. ii. p. 460. ἔξω τοῦ φρονεῖν Euripides, B. 841. ἔξω τῶν ἐπιθυμῶν, Heraclides P. in Ath. xii. 77. MUS.

35. ὕβρις] ὥ. φυτεύει τύραννον ὥ. ἦν πολλῶν ὑπερπλησθῆ μάταν, Sophocles, E. R. 873. W.

36. ἐμφύεται] μὴ δλιγωρίη καὶ ἀνασκησίη ἀρετῆς ψυχᾶς ἐμφύη, Eusebius in Stob. S. xli. p. 270. W.

37. τὰ μὲν—τὰ δὲ] partly—partly. τὰ μὲν, φράσουσα, χερσὶν δὲ τεχνηδημην· τὰ δὲ, οἴλα πάσχω, Sophocles, Tr. 543. HER. on VIC. i. 16. τὰ μὲν φιλονεικίᾳ, τὰ δὲ ἡττιν δή ποτ’ αἰτίᾳ προάγονται, Demosthenes, de Ch. p. 97.

38. κεκορημένος] in Attic κεκορεσμένος, M. G. G. 239.

39. τούτου] i. e. τοῦ ἄφθονον εἶναι. ST.

40. ἀρίστοισι] ἀνὴρ βασιλεὺς τοὺς ἀρίστους, οὓς ἂν ἡγῆται φρονεῖν, κτείνει, δεδοκιώς τῆς τυραννίδος πέρι. πῶς οὖν ἔτ' ἀν γένυιτ' ἀν ισχυρὰ πόλις, θταν τις, ὡς λειμῶνος ἥρινον στάχυν, τόλμας ἀφαιρῆ, καπολωτήζῃ νέον; Euripides, Sup. 454. W. The simile in these lines is illustrated by the mode

δὲ τοῖσι κακίστοισι τῶν ἀστῶν, διαβολὰς δὲ ἄριστος⁴¹ ἐνδέκεσθαι ἀναρμοστότατον⁴² δὲ πάντων· οὐ τε γάρ αὐτὸν μετρίως θωυμάζης, ἄχθεται, ὅτε οὐ κάρτα θεραπεύεται, οὐ τε θεραπεύη τις κάρτα, ἄχθεται ἄτε θωπὶ.⁴³ τὰ δὲ δὴ μέγιστα ἔρχομαι ἐρέων· νόμαιά τε κινεῖ πάτρια, καὶ βιᾶται γυναικας,⁴⁴ κτείνει τε ἀκρίτους. πλῆθος δὲ ἄρχον, πρῶτα μὲν, οὕνομα⁴⁵ πάντων κάλλιστον ἔχει, ισονομίην.⁴⁶ δεύτερα δὲ, τούτων, τῶν ὁ μούναρχος, ποιέει οὐδέν· πάλῳ⁴⁷ μὲν ἄρχας ἄρχει, ὑπεύθυνον δὲ ἄρχῃν ἔχει, βουλεύματα δὲ πάντα ἐσ τὸ κοινὸν ἀναφέρει. τίθεμαι ὡν γνώμην,⁴⁸ μετέντας ἡμέας μοναρχίην, τὸ πλῆθος ἀέξειν· ἐν γὰρ τῷ πολλῷ ἐνι⁴⁹ τὰ πάντα.” Ὁτάνης μὲν δὴ ταύτην τὴν γνώμην ἐσέφερε.

LXXXI. Μεγάβυθος δὲ ὀλιγαρχή ἐκέλευε ἐπιτράπειν,⁵⁰ λέγων τάδε· “Τὰ μὲν Ὁτάνης εἶπε, τυραννίδα παύων, λελέχθω κάμοὶ ταῦτα· τὰ δ'⁵¹ ἐσ τὸ πλῆθος ἄνωγε φέρειν τὸ κράτος, γνώμης τῆς

in which Thrasybulus answered the herald sent by Periander, v. 92, 6. and by that which Tarquin adopted in reply to his son's messenger, Livy, i. 54.

41. ἄριστος] λέγειν σὺ δεινὸς, μανθάνειν δὲ ἐγὼ κακὸς σοῦ, Sophocles, O. R. 545.

42. ἀναρμοστότατον] δι τι δὲ ἀ. πάντων ἔστιν, ἔστι τοῦτο· ὅτι. After these elliptical forms of expression, γὰρ generally introduces the following clause. M. G. G. 613. v. ST.

43. θωπὶ] *a fainting parasite; κόλακι, τῷ μετὰ θαυμασμοῦ ἐγκωμιαστῇ, εἴρων, Hesychius. πολλοὶ, ἔχοντες φίλοις, οὐ γυνωσκούσιν, ἀλλ᾽ ἔταιροις ποιοῦνται θῶπας πλούτου καὶ τύχης κόλακας, Antiphon, de Conc. in Suid. Steph. Th. L. G. 4380.*

44. γυναικας] κτᾶσθαι δὲ πλούτου καὶ βίου τί δεῖ τέκνοις, ὡς τῷ τυράννῳ πλείον ἐκμοχθῆ βίου; ή παρθενεύειν παῖδας ἐν δόμοις καλῶς, τερπνὰς τυράννοις ἥδονάς, ὅταν θέλῃ, δάκρυα δὲ τοιμάζουσι; μὴ ζήψῃν ἔτι, εἰ τάμα τέκνα πρὸς βίαν νυμφεύεται, Euripides, Sup. 46. W.

45. οὕνομα] τὸ εἰθίσθαι ξῆν ἐπ' ἵσοιςιν κρείσσον· τῶν γὰρ μετρίων, πρῶτα μὲν εἰπεῖν τοῦνομα νικᾶ, χρῆσθαι τε μακρῷ λόγστα βροτοῖσιν, Euripides, M. 122. L.

46. ισονομίην] iii. 83. 142. γεγραμ-

μένων τῶν νόμων, δ τ' ἀσθενῆς δ πλούσιος τε τὴν δίκην ἴσην ἔχει· ἔστιν δὲ ἐνισπεῖν τοῦσιν ἀσθενεστέροις τὸν εὐτυχοῦντα ταῦθ', ὅταν κλύη κακῶς νικᾶ δὲ μείων τὸν μέγαν, δίκαιοις ἔχων τι τούτων ἔστι ἰσάτερον πόλει; Euripides, Sup. 413. non simile est vivere in aqua civitate, ubi quis legibus valeat: et devenire sub unius tyranni imperium, ubi singularis libido dominatur, Hyperrides by Rutilius Lupus, de F. S. ii. p. 7. Livy, ii. 3. Compare Euripides, Ph. 551. &c. W.

47. πάλῳ] λαχὸν τὸ πλῆθος is understood. πάλος· κλῆρος, ἀπὸ τοῦ παλλαλεσθαι (τὴν κυνέν) πρὸς τὴν αἵρεσιν τοῦ λαχανοτος, Hesychius. omnis legio, sortita periculum, exercet rices, quod cuique tenendum est, Virgil, A. ix. 174. BL. δῆμος ἀνάσσει διαδοχαῖσιν ἐν μέρει ἐνιαυστασιν, οὐχὶ τῷ πλούτῳ διδοὺς τὸ πλεῖστον, ἀλλὰ χῶ πέντε ἔχων ἵσον, Euripides, Sup. 416. Socrates exposes the absurdity of this mode of election, Xenophon, M. i. 2. 9. Mitchell.

48. γνώμην] νῦν ἀν τίθεμαι ψῆφον, iii. 73. ST.

49. ἐνι] i. e. ἐν γὰρ τῷ τοὺς πολλοῖς ἄρχειν ἔνεστι πάντα τὰ ἀγαθὰ, ἂ τις ἐν ἄρχῃ οἴσα τε ἦ παρέχειν. ST.

50. ἐπιτράπειν] supply τὰ πρήγματα. ST.

51. τὰ δ'] with respect, however, to

ἀρίστης ἡμάρτηκε. ὁμίλου γὰρ ἀχρήτου⁵² οὐδέν εστι ἀξυνετώτερον οὐδὲ ὑβριστότερον.⁵³ καὶ τοι, τυράννου ὑβριν φεύγοντας, ἄνδρας ἐς δῆμου ἀκολάστου ὑβριν πεσέειν ἐστὶ οὐδαμῶς ἀνασχετόν·⁵⁴ ὁ μὲν γὰρ, εἴ τι ποιέει, γινώσκων ποιέει· τῷ δὲ οὐ γινώσκειν⁵⁵ ἔνι· κῶς γὰρ ἂν γινώσκοι, ὃς οὕτ’ ἐδιδάχθη,⁵⁶ οὗτε οἶδε καλὸν οὐδέν, οὐδὲ οἰκήιον;⁵⁷ ὠθέει τε ἐμπεσὼν τὰ πρήγματα ἄνευ νόου, χειμάρρῳ ποταμῷ⁵⁸ ἵκελος; δίγμῳ μέν νυν, οἱ Πέρσης κακὸν νοέουσι, οὗτοι

his urging that we should commit the supreme power to the people; κατὰ δὲ ταῦτα, δτι. M. G. G. 478. a. The Latins use *quod* in this sense; *quod scire vis, qua quisque in te fide sit et voluntate; difficile dictu est de singularis*, Cicero, ad Fam. i. 7. *quod scribis te velle scire, qui sit reipublicæ status; summa dissensio est, sed contentio dispar*, ibid. *quod improviso unum pagum adortus esset, quum ii, qui flumen transissent, suis auxilium ferre non possent; ne ob eam rem aut sua magnopere virtuti tribueret aut ipsos despiceret*, Cæsar, B. G. i. 11. ST.

52. ἀχρήτου] useless, by litotes to pernicious. L. In the same way ἀνεπιτήδεος is used as synonymous with χαλεπόν; compare i. 175. viii. 104. and by Xenophon in the sense of hostile, H. vii. 4. 6. ominous, H. i. 4. 12. So Demosthenes joins δαυφοράτατον, to signify prejudicial, with δεινότατον, de F. L. p. 11. Similar expressions occur in Latin writers; *tidete, quot res, quam inutiles, sequantur illam riām consiliū: jactura, rustatio, bellum*, Livy, v. 5. *seditiosus et inutilis circis*, Cicero, Off. ii. 14. *aqua inutilis pestilentesque*, Seneca, N. Q. vi. 27, 2.

53. ὑβριστότερον] νομίσας δῆμον εἶναι συνοίκημα ἀχαριτώτατον, vii. 156. οὐδὲν ὑβριστικότερον ὅχλου, Suidas; γίγνονται οἱ πονηροὶ πολὺ ὑβριστότεροι, Xenophon, Cyr. v. 5. 41. W.

54. ἀνασχετόν] “The despotism of the mob is a blind and brute power, which is infuriated against itself. A people spoilt by excessive liberty is the most insupportable of all tyrants,” Fenelon, Consc. d’un Roi, p. 140. Similar to this was the reply of Bishop Watson to George the Third, “Sir, I

look upon the tyranny of any one man to be an intolerable evil, and upon the tyranny of an hundred, to be an hundred times as bad.” Anecdotes, i. p. 314. “Socrates,” says Elilian, “disliked the Athenian constitution, as he saw that democracy has in it all the evils of tyranny and absolute monarchy.” V. H. iii. 17. Mitchell.

55. οὐ γινώσκειν] πῶς ἐν μὴ διορθεύων λόγους, ὅρθως δύναται ἐν δῆμος εὐθύνειν πόλιν; Euripides, Sup. 427. δῆμος γὰρ ἀχάριστον, ἀψικοραν, ἀμδν, βάσκανον, ἀπαίδευτον, Άschines, Dial. iii. 17. W.

56. ἐδιδάχθη] ἢ αὐτὸς νοήσας ἢ διδαχθεῖς ὑπό του, Xenophon, H. v. 4. 31. αὐτὸς ξυνειδῶς, ἢ μαθὼν ἄλλου πάρα; Sophocles, C. E. R. 701. ἔξευρῶν αὐτὸς, ἢ καὶ ὑπ’ ἄλλου διδαχθεὶς, Pausanias, v. p. 410. ἢ μαθὼν παρ’ ἄλλου, ἢ αὐτὸς ἔξευρων, ἐπιστάμαν, Archytas in Stob. p. 270, 8. Hesiod, O. D. 291. Livy, xxii. 29. Cicero, pro A. Cl. 31. V. Soph. An. 730.

57. οἰκήιον] proper, becoming; προσῆκον, πρέπον. So μέλλω σοι λόγον πέμπειν πειρασθενόν σε προτρέπειν ἐπὶ πράξεις οἰκειοτέρας καὶ καλλιούς καὶ μᾶλλον συμφερόσας, Isocrates, ad Ph. 3. p. 205. ίδιος bears the same sense, οὕτ’ ἴδιωτέρας πράξεις οὗτε καλλίους, &c. Panath. 8. p. 427. C. Polybius uses οἰκεῖος as befitting, appropriate, i. 84, 10. ii. 35, 5. iii. 8. 9. v. 105, 1. vi. 37, 12. S.

58. χειμάρρῳ ποταμῷ] The truth of this was evident to the orators and statesmen, who had to deal with a Grecian mob, especially that of Athens; ὅρας, παρὰ ἥλθοντο χειμάρροις θσα δένδρων ὑπεκτείνονται, κλῶνας ὡς ἐκσόζεται, τὰ δὲ ἀντιτείνονται, αὐτόπερεμν’ ἀπόλλυται; αὐτῶς δὲ ναὸς δοτις ἔγ-

χράσθων⁵⁹ ἡμεῖς δὲ, ἀνδρῶν τῶν ἀρίστων ἐπιλέξαντες ὄμιλην, τούτοισι περιθέωμεν⁶⁰ τὸ κράτος· ἐν γὰρ δὴ τούτοισι καὶ αὐτοὶ ἐνεσόμεθι. ἀρίστων δὲ ἀνδρῶν οἰκὸς ἄριστα βουλεύματα γίνεσθαι.” Μεγάβυζος μὲν δὴ ταύτην γνώμην ἔσφερε.

LXXXII. Τρίτος δὲ Δαρεῖος ἀπεδείκνυτο γνώμην, λέγων· “Ἐμοὶ δὲ, τὰ μὲν εἶπε Μεγάβυζος ἐς τὸ πλῆθος ἔχοντα, δοκέει ὅρθως λέξαι· τὰ δὲ ἐς ὀλιγαρχίην, οὐκ ὅρθως. τριῶν γὰρ προκειμένων, καὶ πάντων, τῶν λέγω, ἀρίστων ἑόντων, δήμου τε ἀρίστου, καὶ ὀλιγαρχίης, καὶ μοναρχοῦ, πολλῷ τοῦτο⁶¹ προέχειν λέγω. ἀνδρὸς γὰρ ἐνὸς τοῦ ἀρίστου οὐδὲν ἀμεινον ἀν φανεῖ· γνώμη γὰρ τοιάντη χρεώμενος, ἐπιτροπεύοι ἀν ἀμωμήτως τοῦ πλήθεος, σιγῷτο⁶² τε ἀν βουλεύματα ἐπὶ⁶³ δυσμενέας ἀνδρας οὕτω μάλιστα. ἐν δὲ ὀλιγαρχίῃ, πολλοῖσι ἀρετὴν ἐπασκέουσι ἐς τὸ κοινὸν, ἔχθεα ἴδια ἰσχυρὰ

κρατήσ, πόδα τείνας, ὑπέκει μηδὲν, ὑπτοῖς κάτω στρέψας τὸ λοιπὸν σέλημασιν ναυτίλλεται, Sophocles, An. 723. Cicero has many similar passages, *populus, si judicat, non electu aut sapientia dicitur, sed impetu et temeritate: non est enim consilium in vulgo, non ratio, non discrimen, non diligentia. Nostrum est, qui in hac tempestate populi jactemur ac fluctibus, ferre, pro C. P. iv. illæ undæ comitiorum ut mare profundum et immensem, sic effervescunt quodam quasi aestu, ut ad alios accedant, ab aliis autem recedant: in tanto impetu studiorum, et motu temeritatis, v. pro L. M. xvii. de P. C. xvi. pro T.A. M. 2.* Demosthenes represents his adversaries as telling Philip, ὡς δ ὅμηρος ἔστιν δχλος, ἀσταθμητάτον πρᾶγμα τῶν ἀπάντων καὶ ἀσυνθετώτατον, ὥσπερ ἐν θαλάττῃ κύμα ἀκατάστατον, ὡς ἂν τύχοι, κινούμενον, de F. L. p. 54. δῆμος διστατον κακὸν, καὶ θαλάσσην πάνθ' δημοιον ὑπ' ἀνέμου διπίζεται· καὶ γαληνὸς ἦν τύχη, πᾶν πνεῦμα βραχὺ κορύσσεται· κἄν τις αὐτὰ γένηται, τὸν πολίτην κατέπιεν, a Comic Writer in Dio Chr. p. 368. V. G. With reference to the Athenian republic, L. observes that it is neither conquest nor genius which constitutes the true happiness of a people. Conquest frequently is fatal to the well-being of the conquerors, and the gifts of the mind often pave the way to its corruption. Under the government of their kings the people

were happy; under the democracy they never were. Animated only by passionate and caprices, they undid one day, what they had done the day before. Directed by their demagogues, they imagined they governed, while in fact they were slaves. In short, they knew neither how to command nor how to obey. They repeatedly changed the form of government, and never would fix it: like invalids who change their posture every moment, fancying ease only in that in which they are not. These various changes never occurred without a violent commotion, which shook the state to its very foundation, and in which all the opulent and great and good were sacrificed. The opinions of Socrates, Plato, and Xenophon, all unfavorable to democracy, are stated by Mitchell, Prel. Disc. to Aristoph. p. cxi. &c.

59. χράσθων] in Attic *χρήσθων*, for *χρήσθωσαν*, M. G. G. 197. 3.

60. περιθέωμεν] M. G. G. 207. 8.

61. τοῦτο] τὸ μοναρχὸν εἴται, ST. and so below δσφ ἔστι τοῦτο ἄριστον, and ἡ μοναρχίη κράτιστον, and τὸ τοιοῦτο περιστέλλειν. W.

62. σιγῷτο] To a multitude may be adapted the expression of Terence, *plenu rimarum est, hac atque illac perfliuit*, Eu. i. 2. 25. W.

63. ἐπὶ] against, depends on *βουλεύματα*; HER. but in M. G. G. 586. c. a different explanation is given.

φιλέει⁶⁴ ἐγγίνεσθαι· αὐτὸς γὰρ ἔκαστος⁶⁵ βουλόμενος κορυφαῖος εἶναι γνώμησί⁶⁶ τε νικᾶν, ἐσ ἔχθεα μεγάλα ἀλλήλοισι ἀπικνέονται· ἐξ ὧν στάσιες ἐγγίνονται, ἐκ δὲ τῶν στασίων φόνος, ἐκ δὲ τοῦ φόνου ἀπέβη⁶⁷ ἐσ μουναρχίην· καὶ ἐν τούτῳ διέδεξε, δοψὶ ἐστὶ τοῦτο ἄριστον.⁶⁸ δήμου τε αὐτὸντος, ἀδύνατα μὴ οὐ κακότητα ἐγγίνεσθαι· κακότητος τοίνυν ἐγγινομένης ἐσ τὰ κοινὰ, ἔχθεα μὲν οὐκ ἐγγίνεται τοῖσι κακοῖσι, φιλίαι δὲ ισχυραί οἱ γὰρ κακοῦντες τὰ κοινὰ, συγκύψαντες⁶⁹ ποιεῦσι· τοῦτο δὲ τοιοῦτο γίνεται, ἐσ δὲ ἄν προστάς⁷⁰ τις τοῦ δήμου τοὺς τοιούτους πάνσῃ· ἐκ δὲ αὐτῶν θωμάζεται οὗτος δὴ ὑπὸ τοῦ δήμου, θωμαζόμενος δὲ, ἀν' ὧν ἐφάνη⁷¹ μούναρχος ἐών· καὶ ἐν τούτῳ δηλοῖ καὶ οὗτος, ὡς ή μουναρχίη κράτιστον. ἐνί⁷² δὲ ἔπει πάντα συλλαβόντα εἰπεῖν,⁷³ κόθεν ἡμῖν ἡ ἐλευθερίη ἐγένετο; καὶ τεῦ δόντος; κότερα παρὰ δήμου, ή ὀλιγαρχίης, ή μουνάρχου; ἔχω τοίνυν γνώμην, ἡμέας ἐλευθερωθέντας διὰ ἔνα ἄνδρα, τὸ τοιοῦτο⁷⁴ περιστέλλειν· χωρίς τε τούτου,⁷⁵ πατρίους νόμους μὴ λύειν⁷⁶ ἔχοντας εὖ· οὐ γὰρ ἄμεινον."

64. φιλέει] are wont. This verb occurs very frequently in this sense; ἔθέλει has the same meaning, συμβάσιες ισχυραὶ οὐκ ἔθέλουσι συμμένειν, i. 74. δὲ ἔρως πολὺν αὖ ἔθέλει ἡκιστα τῷ τυράννῳ ἐγγίγνεσθαι, Xenophon, Hier. i. 30. Z. on V. 1. v. 8. 10.

65. αὐτὸς—ἔκαστος] viii. 10. πᾶς τις ἔωτῷ ἔπιθετο τὴν ψῆφον, αὐ. ἔ. δοκέων ἄριστος γενέσθαι, 123. Ἀeneas, Tact. iv. ἔ. occurs with a plural verb, vii. 144. cæpere se quisque magis extollere, Sallust, B. C. 7. W. οἱ δὲ λόγους πλάττοντες ἔ. περιερχόμεθα, Demosthenes, Ph. i. p. 59. de P. p. 67.

66. γνώμησι] p. 35. n. 45.

67. ἀπέβη] understand τὰ πρήγματα. S. The aorist here denotes are wont to end, and is the same as ἀποβαίνειν φιλέει οἱ ἄ. ἔθέλει, M. G. G. 503. 3. αἱ φρενῶν ταραχαὶ παρέπλαγξαν (often lead astray) καὶ σόφον, Pindar, O. vii. 55.

68. ἄριστον] "The best writers of antiquity have uniformly declared in favor of royalty. Herodotus, Plato, Aristotle, Xenophon, Isocrates, Cicero, Seneca, Tacitus, Plutarch, &c. have considered monarchic govern-

ment as the most advantageous, and most perfect, that men have ever invented; and what is remarkable is, that most of these writers lived under republics," Goguet, L.

69. συγκύψαντες] εἰς καὶ ἐν τε γενοίτο τὸ Ἑλληνικὸν καὶ εἰ σ. τωτὸ πρήσσοιεν πάντες, vii. 145. τοῦτο εἰς ἐστὶ συγκεκρόδος, Aristophanes, E. 851. W. being all bent on one and the same object. The metaphor is perhaps taken from a crew of rowers.

70. προστὰς] p. 32. n. 9. προστάσο τῶν ἀδικουμένων, Chrysostom, de Sac. ii. p. 42. ἔκκλησίας προστῆναι, ibid. προστάται γενόμενοι τῆς εἰρήνης, Xenophon, H. v. 1. 36. οἱ τοῦ δήμου π. v. 2. 3. and 6. Polybius, vi. 8. 9.

71. ἀν' ὧν ἐφάνη] M. G. G. 594. 2.

72. ἐνὶ] in one; ἔνι, for ἔνεστι, it is or they are in; iii. 80. ἐνὶ, Poetic for ἐν, in; i. 67.

73. εἰπεῖν] p. 36. n. 48. B. 501.

74. τὸ τοιοῦτο] such a form of government as we now have. ST.

75. χωρίς τε τούτου] and, independently of this superiority which monarchy has been shown to possess, &c. ST.

76. μὴ λύειν] understand συμβου-

LXXXIII. Γρῶμαι μὲν δὴ τρεῖς⁷⁷ αὗται προεκέποτο· οἱ δὲ τέσσερες τῶν ἐπτὰ ἀγδρῶν προσέθεντο ταύτη. ὡς δὲ ἑσσώθη τῇ γνώμῃ ὁ Ὄτανης, Πέρσης ἰσονομίην⁷⁸ σπεύδων ποιῆσαι, ἔλεξε ἐς μέσον⁷⁹ αὐτοῖς τάδε· “Αἰδρες στασιῶται·⁸⁰ δῆλο γάρ δὴ, ὅτι δεῖ ἔνα γέ τινα ἡμέων βασιλέα γενέσθαι, ἥτοι κλήρῳ γε λαχόντα,⁸¹ η ἐπιτρεφάντων⁸² τῷ Περσέων πλήθεϊ τὸν ἀν ἐκεῖνοι ἔλωνται, η ἄλλῃ τινὶ μηχανῇ.⁸³ ἐγὼ μὲν τυν ὑμῖν οὐκ ἐναγωνιεῦμαι· οὔτε γάρ ἀρχεῖν οὔτε ἀρχεσθαι ἀθέλω· ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐπ’ ϕ⁸⁴ τε ὑπ’ οὐδεὶς ὑμέων ἄρξομαι, οὔτε αὐτὸς ἐγὼ, οὔτε οἱ ἀπ’ ἐμεῦ αἰεὶ γινόμενοι.” Τούτου εἴπαντος ταῦτα, ὡς συνεχώρεον οἱ ἔξ ἐπὶ τούτοισι, οὗτος μὲν δὴ σφι οὐκ ἐνηγωτίζετο, ἀλλ’ ἐκ τοῦ μέσου καθῆστο.⁸⁵ καὶ νῦν αὕτη ἡ οἰκίη διατελέει μούνη ἐλευθέρη ἐοῦσα Περσέων, καὶ ἄρχεται τοσαῦτα⁸⁶ ὅσα αὐτῇ θέλει, τόμους οὐκ ὑπερβαίνουσα τοὺς Περσέων.

LXXXIV. Οἱ δὲ λοιποὶ τῶν ἐπτὰ ἐβούλευντο, ὡς βασιλέα δικαιότατα στήσονται⁸⁷ καὶ σφι ἔδοξε, Ὄτανη μὲν καὶ τοῖσι ἀπὸ Ὄγαρέω αἰεὶ γινομένοισι, ἢν ἐς ἄλλον τινὰ τῶν ἐπτὰ ἔλθῃ η βασιλῆιη, ἐξαίρεται δίδοσθαι ἐσθῆτα τε Μηδικὴν ἔτεος ἐκάστου, καὶ τὴν πᾶσαν δωρεὴν,⁸⁸ η γίνεται ἐν Πέρσησι τιμιωτάτῃ. τοῦδε δὲ εἰνεκεν

λεέω οἱ δεῖ, as in πρὸν ἀν τελευτῆσῃ. ἐπισχέειν, μηδὲ καλέειν ὅλβιον, i. 32. ST.

77. γρῶμαι—τρεῖς] To these three opinions may be added the reflections of Polybius, vi. 8. &c. who gives the preference to a mixed government, such as those of ancient Sparta and Rome, and that of Great Britain at the present day. “This form of government, however, is not suited to all people. A monarchy, tempered by religion and wise laws operating upon refined manners, is the only form which can secure the true happiness of a nation at large.” L.

78. ἰσονομίην] v. 37.

79. ἐς μέσον] παρελθῶν, as was customary with orators about to deliver a speech. ST.

80. στασιῶται] i. 59. 60. *partisans*, οἱ ἐκ τῆς αὐτῆς στάσεως, Hesychius. L.

81. κλήρῳ—λαχόντα] obtaining it by lot, chosen by lot. πάλῳ λ. iv. 94. 153. Æschylus, Th. 55. 120. Eu. 32. Herod.

δεσπότας ἀποφαίνειν τοὺς κ. λαχόντας, Philo J., Con. Pr. p. 722. W. p. 106. n. 42. κλήρους ἐν κυνέῃ χαλκήρῃ πάλλον ἐλόντες, Homer, Il. Ψ. 861. BL.

82. ἐπιτρεφάντων] the genitive absolute: understand ἡμέων. ST.

83. μηχανῇ] μήτε τέχνῃ, μήτε μ. μηδεμιᾳ occurs often in Lysias. W.

84. ἐπ’ ϕ] Xenophon, H. v. 2. 12. p. 34. n. 26. The antecedent is sometimes omitted and the relative expressed by ὥστε, as βουληθέντες Λακεδαιμονίους τὴν πόλιν δουλεύειν ὥστε αὐτοὶ τυραννεῖν, H. v. 4. 1. ἐξὸν αὐτοῖς τῶν λοιπῶν ἄρχειν ‘Ελλήνων ὥστ’ αὐτὸς ἐπακοειν βασιλεῖ, Demosthenes, Ph. ii. p. 74.

85. ἐ. τ. μ. καθῆστο] p. 28. n. 59. seceded from the meeting, stood alone, see ALLOF, 4. in Todd's Johnson's Dictionary. The phrase occurs, iv. 118. viii. 22. 73, twice. W.

86. ἄρχεται τοσαῦτα] οὔτε ἡ. πλὴν τ. as one Ms. reads. W.

87. στήσονται] p. 59. n. 11.

88. δωρεὴν] iii. 160. vii. 116. W.

έβούλεύσαντό οι δίδοσθαι ταῦτα, ὅτι ἔβούλευσέ τε πρῶτος τὸ πρῆγμα, καὶ συνέστησε αὐτούς. ταῦτα μὲν δὴ Ὄράνη ἔξαιρετα· τάδε δὲ ἐσ τὸ κοινὸν ἔβούλευσαν, παριένται ἐσ τὰ βασιλήια πάντα τὸν βουλόμενον τῶν ἐπτὰ ἄνευ ἐσαγγελέος.⁸⁹ γαμέειν δὲ μὴ ἔξειναι ἄλλοθεν τῷ βασιλέϊ ἵ ἐκ τῶν συνεπαναστάντων. περὶ δὲ τῆς βασιλῆης ἔβούλευσαν⁹⁰ τοιόνδε· ὅτευ ἄν ὁ ἵππος ἡλίου⁹¹ ἐπανατέλλοντος πρῶτος φθέγξηται⁹² ἐν τῷ προαστείῳ, αὐτῶν ἐπιβεβηκότων, τοῦτον ἔχειν τὴν βασιλῆην.

LXXXVI. "Αμ' ἡμέρῃ δὲ διαφανσκούσῃ,⁹³ οἱ ἔξ, κατὰ συνεθήκαντο, παρῆσαν ἐπὶ τῶν ἵππων· διεξελαυνόντων δὲ κατὰ τὸ πρόστειον, ὁ Δαρείου ἵππος ἔχρεμέτισε· ἂμα δὲ τῷ ἵππῳ τοῦτο ποιήσαντι, ἀστραπὴ ἔξ αἰθρίης καὶ βροντὴ ἔγένετο.⁹⁴ ἐπιγενόμενα δὲ ταῦτα τῷ Δαρείῳ, ἐτελέωσέ⁹⁵ μιν, ὥσπερ ἐκ συνθέτου τεν γενόμενα· οἱ δὲ, καταθορόντες ἀπὸ τῶν ἵππων, προσεκύνεον⁹⁶ τὸν Δαρείον ὡς βασιλέα.⁹⁷

LXXXVIII. Δαρεῖος τε δὴ, ὁ Ὑστάσπεος, βασιλεὺς ἀπεδέδεκτο· καὶ οἱ ἥσαν ἐν τῇ Ἀσίᾳ πάντες κατίκοοι, πλὴν Ἀραβίων,⁹⁸ Κύρου τε καταστρέψαμένον, καὶ ὑστερον αὗτις Καμβύσεω.

89. ἐσαγγελέος] The Author of the Book de Syr. Dea makes the king say ἀπίξεαι παρ' ἡμέας ἄνευ ἐ. οὐδέ τις ἀπέρξει σε ἡμετέρης ὄψιος, p. 472. V.

90. ἔβούλευσαν] *pacti inter se sunt, ut die statuta omnes equos ante regiam primo mane perducerent: et cunctus equus inter solis ortum hinnitum primus edidisset, is rex esset*, Justin, i. 10. V.

91. ἡλίου] εἶναι γὰρ (*Πέρσαις*) νόμον τὰ τοῦ ἡ. ἀνατολᾶς προσκυνεῖν ἔκστρητη ἡμέρᾳ, Procopius, B. P. i. 3. W. *num et solem Persæ unum deum esse credunt, et equos eidem deo sacra-tos ferunt*, Justin, i. 10. V.

92. φθέγξηται] Tacitus says of the Germans, *proprium gentis equorum præsagia ac monitus experiri: hinnitutusque ac fremitus observant*, 10. L.

93. ἀμ' ἡ.—διαφανσκούσῃ] ix. 45. p. 45. n. 52. M. G. G. 556. 6. τῇ ἐπιφωκούσῃ, St. Matthew, xxviii. 1. ἡ. τῷ ἡρῷ ὑποφαινομένῳ, Xenophon, H. v. 3. 1. τῆς ἡμέρας ὑποφωτούσῃς, Diodorus, xiii. 18. ἔωθεν, Zonaras, V. W. The same form of syntax

occurs just below, ἡ. τῷ ἵππῳ ποιήσαντι.

94. βροντὴ ἔγένετο] St. John, xii. 29. ἐκ νεφέων οἱ ἀντάῦσε βροντᾶς αἴσιον φθέγμα, λαμπρὰ δὲ ἥλθον ἀκτῖνες στεροτᾶς ἀποργυγύμεναι, Pindar, P. iv. 350. SCHL.

95. ἐτελέωσε] consummated, i. e. confirmed his elevation to the throne. Compare Hebrews, ii. 10. vii. 28. viii. 1. SCHL.

96. προσεκύνεον] τῷ χειρέ τις προτίνας, καὶ τὴν δεξιὰν ἐπὶ θατέραν παραλλάξας, κύψας προσεκύνησε, Heliodorus; τῆς τιμῆς, ὡς βασιλεύ, χάριν οἰδά σοι, καὶ ὑποκύψας ἐσ τὸ Περσικὸν προσκυνῶ σε, περιάγων ἐσ τούπισω τῷ χειρέ, τιμῶν τὴν τιδραν ὄρθην οἴσαν καὶ τὸ διάδημα, Lucian, Πλ. ἡ Εὐχ. p. 941. BA. Xenophon, H. ii. 1. 8.

97. βασιλέα] βασιλεύει τῶν ἐπτὰ δ Δαρείος, τοῦ ἵππου, καθὰ συνέκειτο ἄλληλοις, πρώτου, ἐπειδὴ δὲ ἡλιος πρὸς ἀνατολᾶς ἔγένετο, χρεμετίσαντος, Ctesias, 15. V. Darius was now about 29 years of age. L.

98. Ἀραβίων] According to the

CXXIX. Συνήνεικε χρόνῳ οὐ πολλῷ ὕστερον βασιλέα Δαρεῖον, ἐν ἅγρῃ θηρῶν⁹⁹ ἀποθρώσκοντα ἀπὸ ἵππου, στραφῆναι¹⁰⁰ τὸν πόδα. καὶ κως ἴσχυροτέρως ἐστράφη· ὁ γάρ οἱ ἀστράγαλος ἔξεχώρησε ἐκ τῶν ἄρθρων.¹ νομίζων δὲ καὶ πρότερον περὶ ἐωστὸν ἔχειν Αἰγυπτίων τοὺς δοκέοντας εἶναι πρώτους τὴν ἴητρικήν,² τούτοισι ἔχρητο. οἱ δὲ, στρεβλοῦντες καὶ βιάμενοι τὸν πόδα, κακὸν μέζον³ ἐργάζοντο, ἐπ' ἐπὶ τὰ μὲν δὴ ἡμέρας καὶ ἐπὶ τὰ νύκτας ὑπὸ τοῦ παρεόντος κακοῦ ὁ Δαρεῖος ἀγρυπνίησι⁴ εἴχετο⁵ τῇ δὲ δὴ ὄγδοῃ ἡμέρῃ, ἔχοντι οἱ φλαύρως, παρακούσιαι⁶ τις πρότερον ἔτι ἐν Σάρδισι τοῦ Κροτωνιήτεω⁷ Δημοκήδεος⁸ τὴν τέχινην, ἀγγέλλει⁹ τῷ Δαρείῳ· ὁ δὲ ἄγειν μνιν τὴν ταχίστην παρ' ἐωστὸν ἐκέλευσε. τὸν δὲ ὡς ἔξευρον ἐν τοῖσι Ὀροίτεω ἀνδραπόδοισι ὅκου δὴ ἀπημελημένον, παρῆγον ἐς μέσον, πέδας τε ἔλκοντα καὶ ράκεσι ἐσθημένον.

CXXX. Σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος, τὴν τέχινην εἰ ἐπίσταιτο· ὁ δ' οὐκ ὑπεδέκετο, ἀρρώδεων, μὴ, ἐωστὸν ἐκφήνας, τὸ παράπαν τῆς Ἑλλάδος ἢ ἀπεστερημένος. κατεφάνη δὲ τῷ Δαρείῳ τεχνάζειν,¹⁰ ἐπιστάμενος· καὶ τοὺς ἀγαγόντας αὐτὸν ἐκέλευτε

prediction of the Almighty, Gen. xvi. 12. 13. The Arabs have always been a wild and intractable people. "They have at all times been extremely jealous of their liberty; and never received any foreign prince. Neither the Assyrians of old, nor the kings of Persia, and, after them, those of Macedon, have ever been able to subjugate them," Diodorus, ii. 1. L. W. The attempt was vainly made by Sesostris, Antigonus, Pompey, Aelius Gallus, Trajan, and Severus: nor in later times have the Tartars, Mamelucs, or Turks been more successful. Newton, Diss. on Proph. ii. TR.

99. θηρῶν] is the genitive plural of θῆρ. S.

100. στραφῆναι] sprained.

1. ἀ· ἔξεχώρησε ἐ. τ. ἄ.] his ankle-bone was dislocated. καταπεσὼν ἀπὸ τοῦ ἵππου ἐν κυνηγεσίοις, τοῦ ἀστραγάλου ἐκχωρήσαντος, Dio Chrys. Or. xiv. p. 231. πεσόντι ἀπὸ τοῦ ἵππου μεταχωρήσας ὁ ἀστράγαλος, lxxvii. p. 652. W.

2. ἴητρικήν] supply τέχνην from what follows. B. 265.

3. κακὸν μέζον] πολλὰ παθοῦσα ὑπὸ πολλῶν ἰατρῶν, καὶ μηδὲν ὠφεληθέσα

ἀλλὰ μᾶλλον εἰς τὸ χεῖρον ἐλθοῦσα, St. Mark, v. 26.

4. ἀγρυπνίησι] εἰς ἀγρυπνίας τε καὶ ἀλγηδόνας (Δαρεῖον) ἐνέβαλον, ἔλκοντες καὶ βιαζόμενοι τὸ ἄρθρον, Dio Chrys. Or. xiv. p. 231. B. lxxvii. p. 652. D. 653. V.

5. εἴχετο] ἀμφιβολίῃ ἔχεσθαι, v. 74. Sometimes a preposition is inserted, as ἐν ἀπορίῃ εἴχετο, ix. 98. ἐν ἀπορίῃσι εἴχετο, iv. 131. or compounded with the verb, as ἀπορίῃσι ἐνείχετο, i. 190. ST. φαλαγγῶν κυήσμασιν ἔ. Aelian, V. H. xiii. 35. τῷ λοιμῷ ἔ. Lucian, Scyth. 2. W.

6. παρακούσας] having heard incidentally and without paying attention to it at the time. W. S.

7. Κροτωνιήτεω] Milo the athlete and Alcmæon the Pythagorean physician were also natives of Crotona. L. A.

8. Δημοκήδεος] Athenæus, xii. 22. Dio calls him Demodocus. V.

9. ἀγγέλλει] understand αὐτήν. S.

10. τεχνάζειν] vi. 1. to be prevaricating, equivocating, or dissembling. W. Understand καὶ περ τὴν τέχνην before ἐπιστάμενος. S. L.

μάστιγάς τε καὶ κέντρα παραφέρειν ἐς τὸ μέσον. ὁ δὲ ἐιθαῦτα δὴ ὅν ἐκφαίνει, φὰς ἀτρεκέως μὲν οὐκ ἐπίστασθαι, ὅμιλήσας δὲ ἵπτρῳ, φλαύρῳ ἔχειν τὴν τέχνην.¹¹ μετὰ δὲ, ὡς οἱ ἐπέτρεψε,¹² Ἐλληνικοῖσι ἴημασι χρεώμενος, καὶ ἥπια¹³ μετὰ τὰ ἰσχυρὰ προσάγων, ὑπρου τέ μιν λαγχάνειν ἐποίεε, καὶ ἐν χρόνῳ ὀλίγῳ ὑγίεα μιν ἔντα ἀπέδεξε, οὐδαμᾶ ἔτι ἐλπίζοντα ἀρτίπονν ἔσεσθαι. δωρέεται δὴ μιν μετὰ ταῦτα ὁ Δαρεῖος πεδέων χρυσέων δύο Σεύγεσι· ὁ δέ μιν ἐπείρετο, εἴ οἱ διπλήσιον τὸ κακὸν ἐπίτηδες¹⁴ νέμει, ὅτι μιν ὑγίεα ἐποίησε. ἡσθεὶς δὲ τῷ ἔπει, ὁ Δαρεῖος ἀποπέμπει μιν παρὰ τὰς ἐωυτοῦ γυναικας. παράγοντες δὲ, οἱ εὐνοῦχοι ἔλεγον πρὸς τὰς γυναικας, ὡς βασιλέϊ οὗτος εἴη ὃς τὴν ψυχὴν¹⁵ ἀπέδωκε. ὑποτύπουσα¹⁶ δὲ αὐτέων ἐκάστη φιάλῃ¹⁷ ἐς τοῦ χρυσοῦ τὴν θήκην, ἐξω-

11. τὴν τέχνην] Before these words understand ἑωυτὸν κατά. Our author might also have used τῆς τέχνης, ἔνεκα being understood. S. παιδεῖας ὅπως ἔχει καὶ δικαιοσύνης, Plato, Gorg. which Cicero thus translates, *quam sit doctus, quam vir bonus*, T. Q. v. 12. V.

12. ἐπέτρεψε] Understand ἑωυτὸν or τὸ πρῆγμα. S.

13. ἥπια] Understand φάρμακα or ἀκέσματα. Ἑ. φ. Homer, Il. Δ. 218. Λ. 515. 829. Ἑ. ἄ. Aeschylus, P. V. 491. IV. "Democedes could not, by beginning with sedatives or gentle treatment, repair the mischief which the ignorant Egyptian surgeons had committed. Perhaps the foot was set so badly that he was obliged to luxate it again, which is a very painful operation. Both ἥπια and ἰσχυρὰ refer to the mode of treatment by Democedes. After the violence which he was obliged to employ, he administered some narcotic to soothe the pain, opium for instance to produce sleep. When violent remedies are necessary, Hippocrates advises them to be used alternately with such as are mild and soothing, that the patient may not be exhausted by constant pain; or, if the application be external, that the part affected may not be inflamed or ulcerated by the continual use of that which is of an acrid nature: ἀρχόμενος ἐκ μαλθακῶν ἐς ἰσχυρότερα, τελευ-

τῶν δὲ αὖθις ἐς μαλθακὰ, de Ster. v. p. 678. and a little before τὴν ἤησιν ἀρχόμενος ἐξ ἰσχυρῶν, τελευτῶν δὲ ἐς μαλθακότερα. This Greek method, which Herodotus designates by Ἐλληνικοῖσι ἴημασι, is still observed by all judicious physicians." C. To an extract from the preceding passage, Laurent adds, "Coray is no less celebrated for his skill in medicine, than for his profound knowledge of Greek, both ancient and modern."

14. ἐπίτηδες] intentionally, on purpose.

15. ψυχὴν] ψ. δῶσω, Euripides, Ph. 1012. 1243. i.e. *βίοτον*, 1249. ζωὴν, Scholiast. Ψυχὴ is often used in this sense, Her. 15. Al. 294. Hesiod, O. D. 684. Homer, Il. I. 322. Xenophon, Cyr. iii. 1, 36. 41. 3, 44. iv. 1, 5, and very frequently in the sacred writers; so is *anima* in Latin. SCHL.

16. ὑποτύπουσα] ii. 136. vi. 119. Aristophanes, Av. 1145. W.V. "Each of them dipping down into a chest of gold, so as to scoop up (the money) with a saucer, &c." L.

17. φιάλῃ] ἐστὶ χαλκεῖον ἐκπέταλον λεβητῶδες, ἐπιτηδεῖος ἔχον πρὸς ὕδαταν ψυχρῶν ὑποδοχὰς, Didymus in Ath. xi. 34. 103. V. It was the custom of the ancients to mix their wine with water in large "vases," thence called *κρητῆρες*, into which they dipped a deep "pitcher," *κύπαθος*, and poured the liquor out of

ρέετο τὸν Δημοκῆδεα οὕτω δή τι δαψιλέῃ δωρεῇ, ὡς τοὺς ἀποπίποντας ἀπὸ τῶν φιαλέων στατῆρας ἐπόμενος ὁ οἰκέτης, τῷ οὖνομα ἦν Σκίτων, ἀνελέγετο, καὶ οἱ χρῆμα¹⁸ πολλόν τι χρυσοῦ συνελέχθη.

CXXXII. Τότε δὲ ὁ Δημοκῆδης ἐν τοῖσι Σούσοισι, ἔξιησάμενος Δαρεῖον, οἴκον τε μέγιστον εἶχε, καὶ ὄμοτράπεζος βασιλέῃ ἐγεγόνεε· πλῆν τε ἐνὸς, τοῦ ἐς "Ελληνας ἀπιέναι, πάντα τὰ ἄλλα οἱ παρῆν. καὶ τοῦτο μὲν, τοὺς Αἰγυπτίους ιητροὺς, οἱ βασιλέα πρότερον ἰῶντο, μέλλοντας ἀνασκολοπιεῖσθαι, διότι ὑπὸ "Ελληνος ιητροῦ ἐσσώθησαν, τούτους, βασιλέα παραιτησάμενος, ἐρρύσατο.¹⁹ τοῦτο δὲ, μάντιν Ἡλεῖον, Πολυκράτεϊ ἐπισπόμενον, καὶ ἀπημελημένον ἐν τοῖσι ἀνδραπόδοισι, ἐρρύσατο. ἦν δὲ μέγιστον πρῆγμα²⁰ Δημοκῆδης παρὰ βασιλέῃ.

CXXXIII. Ἐν χρόνῳ δὲ ὀλίγῳ μετὰ ταῦτα, τάδε ἄλλα συνήνεικε γενέσθαι· Ἀτόσση, τῇ Κύρου μὲν θυγατρὶ, Δαρείου δὲ γυναικὶ, ἐπὶ τοῦ μαστοῦ ἔφυ φῦμα²¹ μετὰ δὲ, ἐκραγὴν ἐνέμετο πρόσωφ. ὅσον μὲν δὴ χρόνον ἦν ἔλασσον, ή δὲ, κρύπτουσα καὶ αἰσχυνομένη, ἔφραζε οὐδεὶς· ἐπει τε δὲ ἐν κακῷ ἦν, μετεπέμψατο τὸν Δημοκῆδεα, καὶ οἱ ἐπέδεξε. ὁ δὲ, φὰς ὑγιέα ποιήσειν, ἔξορκοι μιν, ἢ μέν οἱ ἀντυπουργῆσειν ἐκείνην τοῦτο, τὸ ἀν αὐτῆς δεθῆ, δεήσεσθαι δὲ οὐδεὶς τῶν ὅσα ἐστὶ αἰσχύνην²² ἐστὶ φέροντα.²³

CXXXIV. Ὡς δὲ ἄρα μιν μετὰ ταῦτα ἴώμενος ὑγιέα ἀπέδεξε, ἐνθαῦτα δὴ, διδαχθεῖσα ὑπὸ τοῦ Δημοκῆδεος, ἡ "Ατοσσα προσέφερε

this into the "drinking cup," ἔκπωμα, which was handed to the guests on a "salver or saucer," φιάλη. Compare Xenophon, Cyr. i. 3. 8. L.

18. χρῆμα] quantity; χ. τέκνων, a quantity of young, iii. 109. p. 22. n. 67.

19. ἐρρύσατο] This generous action is praised by Dio Chrys. Or. lxxvii. p. 653. a. W.

20. μέγιστον πρῆγμα] p. 76. n. 6.

21. ἔφυ φῦμα] an abscess formed. θεραπεύσας δὲ Δημοκῆδης "Ατοσσαν τὸν μαστὸν ἀλγήσασαν, Athenaeus, xii. 22. ἔπαισε τῷ ξίφει τὸ φῦμα καὶ δειλεὺς οὖτος, θωτε σωθῆναι τὸν ἄνθρωπον (Jason of Phera) τοῦ φύματος ραγέντος, Plutarch, t. ii. p. 89. c. W. nec prodesse voluit Pherao Jasoni is, qui

gladio vomicam ejus aperuit, quam sannare medici non potuerant, Cicero, de N. D. iii. 28.

22. ἐστὶ αἰσχύνην] i. 10. ἐστὶ ἄκεστα φέροντα, iv. 90. S. εἰς ὄκνον φ. Euripides, Sup. 305. μέγα φ. ἐστὶ ἀρετὴν, I. A. 562. εἰς βλάβην φ. Sophocles, CE. R. 517. οὐκ εἰς ἀπλοῦν φ. ἀλλ' εἰς μέγιστον, 519. εἰς φόβον φ. 991. MAR. The preposition is often omitted and then the expression means bringing dishonor, &c. (instead of leading or tending to dishonor, &c.) as in Eur. Hec. 1223. Plato, Men. p. 247. a. W. Ἀelian, V. H. i. 21, V.

23. ἐστὶ φέροντα] A circumlocution for φέρει, M. G. G. 559.

ἐν τῇ κοίτῃ Δαρείῳ λόγον τοιόνδε· “Ὥ οὐ βασιλεῦ, ἔχων δύναμιν τοσαύτην, κάτησαι,²⁴ οὔτε τι ἔθνος προσκτώμενος οὔτε δύναμιν Πέρσησι. οἰκὸς δέ ἐστι ἄνδρα, καὶ νέον καὶ χρημάτων μεγάλων δεσπότην, φαίνεσθαι τι ἀποδεικνύμενον, ἵνα καὶ Πέρσαι ἐκμάθωσι, ὅτι ὑπ’ ἄνδρὸς ἄρχονται. ἐπ’ ἀμφότερα δέ τοι φέρει ταῦτα ποιέειν, καὶ ἵνα σφέων Πέρσαι ἐπιστέωνται ἄνδρα εἶναι τὸν προεστεῶτα, καὶ ἵνα τρίβωνται πολέμῳ, μηδὲ, σχολὴν ἄγοντες, ἐπιβουλεύωσί τοι. νῦν γὰρ ἂν τι καὶ ἀποδέξαιο ἔργον, ἔως νέος εἰς ἡλικίην²⁵ αὐξανομένῳ²⁵ γὰρ τῷ σώματι συναύξονται καὶ αἱ φρένες,²⁶ γηράσκοντι δὲ συγγηράσκουσι,²⁷ καὶ ἐσ τὰ πρήγματα πάντα ἀπαμβλύνονται.”²⁸ Ἡ μὲν δὴ ταῦτα ἐκ διδαχῆς ἔλεγε· ὁ δὲ ἀμείβεται τοῖσδε· “Ὥ γύναι, πάντα, ὅσα περ αὐτὸς ἐπινοέω ποιήσειν, εἴρηκας· ἐγὼ γὰρ βεβούλευμαι, Σεύξας²⁹ γέφυραν ἐκ τῆσδε τῆς ἡπείρου ἐσ τὴν ἑτέρην ἡπειρον, ἐπὶ Σκύθας στρατεύεσθαι· καὶ ταῦτα ὀλίγον χρόνου³⁰ ἔσται

24. κάτησαι] is a verb often used of persons who remain inactive; iii. 151. p. 28. n. 59. p. 157. n. 85. Xenophon, An. vii. 1. 21. Cyr. iii. 3. 14. iv. 5. 28. v. 1. 8. ST. Thucydides, iv.

124. ἀργὸς εἶναι, Scholiast, Hutchinson. ἐγὼ οἶομαι, τὴν μὲν εἰρήνην ἔγειν, οὐχ ὑμᾶς δεῖν πείθειν, οἱ πεπεισμένοι κάθησθε, ἀλλὰ τὸν τὰ τοῦ πολέμου πράττοντα, Demosthenes, de Ch. p. 111. residem tempus tercre, Livy, vi. 23.

25. αὐξανομένῳ] Stobæus attributes these words to Democritus, S. cxxv. p. 592. W. καὶ δὴ μοι ἀέξεται ἔνδοθι θυμὸς, Homer, Od. B. 315. συναύξεται τῷ σώματι ἡ ψυχὴ, καὶ πάλιν συμπειοῦται, Antipater of Tars., de An. ii. gigni pariter cum corpore, et una crescere sentimus, pariterque sinescere mentem: nam ubi robustis adolescit viribus aetas; consilium quoque myrus, et auctior est animi vis: post, ubi jam validis quassatum est viribus aeti corpus, claudicat ingenium, dellrat mens: ergo omnium animū naturum gigni pariter, pariterque videmus crescere, et simul aeo fessa fatiscit, Lucretius, iii. 446. L. Furio says of his colleague Camillus, (qui exacte jum aetatis erat; sed vegetum ingenium in virido pectore rigebat, virebatque integris sensibus,) “juvenibus bella

data; et cum corporibus rigere et deflorescere animos,” Livy, vi. 22. 23. V.

26. αἱ φρένες] τῆς λογικῆς ψυχῆς αἱ δυνάμεις, Galen. L.

27. συγγηράσκουσι] ἔστιν, ὥσπερ καὶ σώματος, καὶ διανοίας γῆρας, Aristotle, Pol. ii. 7. but the same writer says elsewhere “no sort of change happens to the soul,” de An. i. 5 L. Others even affirm that it changes for the better, ὅσον ἡ τοῦ σώματος ισχὺς ὑποφθίνει, τοσοῦτον ἡ τῆς διανοίας αὔξεται ρώσις, Heraclides of Pont., All. p. 485. W. ἡ μὲν τοῦ σώματος ισχὺς γηράσκει, ἡ δὲ τῆς ψυχῆς ρώμη τῶν ἀγαθῶν ἀνδρῶν ἀγήρατός ἔστιν, Xenophon, Ag. xi. 14. Cyr. viii. 7. 6. Cicer. de Sen. ix. V.

28. ἀπαμβλύνονται] Aeschylus, P. V. 891. τὰ λευκὰ τῶν τριχῶν ἀπαμβλύνει τὸν νοῦν, Herodes in Stob. cxxvii. p. 481. BL. It is the contrary to θήγεσθαι or παροξύνεσθαι.

29. Σεύξας] after throwing over, literally yoking. iv. 118. W.

30. ὀλίγον χρόνου] Understand ἐντὸς, within a short time. βασιν κούχι μυρίον χ., Sophocles, (E. C. 397. οὐ μακρὸν χ. 821. τίνος χ.; Euripides, O. 1210. ἡμερῶν τεττάρων, Aristophanes, V. 260. B. 403. MUS. E. ποίου χ. Aeschylus, Ag. 269.

τελεύμενα.” Λέγει “Ατοσσα τάδε· “Ορα τυν, ἐς Σκύθας μὲν τὴν πρώτην³¹ ιέναι ἔσοντο οὐτοὶ γάρ, ἐπεὰν σὺ βούλῃ, ἔσονται τοι· σὺ δέ μοι³² ἐπὶ τὴν Ἑλλάδα στρατεύεσθαι.³³ ἐπιθυμέω γάρ, λόγῳ πυνθανομένη, Λακαίνας τέ μοι γενέσθαι θεραπαίνας³⁴ καὶ Ἀργείας καὶ Ἀττικὰς καὶ Κορινθίας. ἔχεις δὲ ἄνδρα ἐπιτηδεώτατον ἀνδρῶν πάντων δέξαι τε ἔκαστα τῆς Ἑλλάδος καὶ κατηγήσασθαι, τοῦτον, ὃς σεν τὸν πόδα ἔξιήσατο.” Ἀμείβεται Δαρεῖος· “Ω γύναι, ἐπεὶ τούτουν τοι δοκέει τῆς Ἑλλάδος ἡμένις πρῶτα ἀποπειρᾶσθαι, κατισκόπους μοι δοκέει Περσέων πρῶτον ἀμεινον εἶναι, ὁμοῦ τούτῳ τῷ σὺ λέγεις, πέμψαι ἐς αὐτοὺς³⁵ οἱ, μαθότες καὶ ιδόντες ἔκαστα αὐτῶν, ἔξιγγελέοντι ήμīν· καὶ ἐπειτα, ἔξεπιστάμενος, ἐπ' αὐτοὺς τρέψομαι.”

CXXXV. Ταῦτα εἶπε, καὶ ἄμα ἔπος τε,³⁶ καὶ ἔργον ἐποίεε. ἐπεὶ τε γάρ τάχιστα ἡμέρη ἐπέλαμψε, καλέσας Περσέων ἄνδρας δοκίμους πειτεκαΐδεκα, ἐνεγέλλετο σφι, ἐπομένους Δημοκήδεϊ, διεξελθεῖν τὰ παραθαλάσσια τῆς Ἑλλάδος, ὅκως τε³⁷ μὴ διαδρίστεται σφεας ὁ Δημοκήδης, ἀλλά μιν³⁸ πάντως ὀπίσω ἀπάξιονσι. ἐντειλάμενος δὲ τούτουσι ταῦτα, δεύτερα, καλέσας αὐτὸν Δημοκήδεα, ἐδέετο αὐτοῦ, ὅκως, ἔξηγησάμενος πᾶσαν καὶ ἐπιδέξας τὴν Ἑλλάδα τοῖσι Πέρσησι, ὀπίσσι ἥξει³⁹ δῶρα δέ μιν τῷ πατρὶ καὶ τοῖσι ἀδελ-

31. τὴν πρώτην] M. G. G. 281. 2. p. 85. n. 9.

32. μοι] σοι, &c. are often redundant in familiar discourse: καὶ ἀπ' ἔκεινου τυφλός εἰμι σοι, ὡς Πότειδον, Lucian, Pol. et Nep. ST.

33. στρατεύεσθαι] p. 134. n. 67.

31. θεραπαίνας] Javan, or Greece, is said to have carried on a slave-trade with Tyre, Ezek. xxvii. 13. ποθήσασα θ. κτήσασθαι Ἀττικὰς καὶ Ιαδας, Ἀelian, N. A. xi. 27. Greek slaves are mentioned as valuable by Martial, iv. 66, 9. vii. 80, 9. Heliodorus, vii. viii. felices, quibus Argira, pulcherrare ministrant Thessalides, sumulus et quae mernere Lacanas, Claudian, in Eut. ii. 198. Bochart, Ph. iii. 3. Dinton says the king was reminded of undertaking an expedition against Athens by Athenian figs being sent to table among his dessert, in Ath. xiv. 67. L.

35. ἐς αὐτούς] namely τὸνς Ἑλληνας,

understood in the word Ἑλλάδος; so Αἴγυπτος and σφι, ii. 65. πόλιν and τούτους, ii. 90. Βαβυλῶνα and αὐτοὺς, iii. 154. This figure is called πρὸς τὸ σημαινόμενον. ST.

36. ἔπος τε] αὐτικὸν ἔπειθο ἄμα μῆθυς ἔην, τετέλεστο δὲ Φέργον, Homer, Il. T. 242. IV. ἄμα δὲ ταῦτα ἔλεγε, καὶ &c. i. 112. ἂ. τε ἔ. τ., καὶ &c. iv. 150. ταῦτά τε ἂ. ἡγόρευε, καὶ &c. viii. 5. Euripides, B. 1071. nec dicta res morata, Justin, ii. 3. ἄμφοτες, ἄμφοτες, Zenobius, Prov. i. 77. εἶπεν δὲ Θεός, γενηθήτω καὶ ἐγένετο, Gen. i. 3. Afterwards more hyperbolical expressions were in use, as ἔᾶσσον ἡ λέγοι τις, Eur. Hipp. 1181. V.

37. ὅκως τε] i. e. καὶ δρᾶν δικῶς. ST.

38. μιν] M. G. G. 146.

39. δικῶς — ἥξει] The indicative with a conjunction instead of the infinitive. M. G. G. 531. obs. 2. p. 122. n. 64.

φεοῖσι ἐκέλευε πάντα τὰ ἑκείνου ἔπιπλα λαβόντα ἄγειν, φὰς ἀλλα
οἱ πολλαπλάσια⁴⁰ ἀντιδώσειν· πρὸς δὲ, ἐς⁴¹ τὰ δῶρα ὀλκάδα οἱ ἔφη
συμβαλέεσθαι,⁴² πλήσας ἀγαθῶν⁴³ παντοίων, τὴν ἅμα οἱ πλεύσε-
θαι. Διπρεῖος μὲν δὴ, δοκέειν ἐμοὶ, ἀπ' οὐδενὸς δολεροῦ νόου⁴⁴
ἐπαγγέλλετο οἱ ταῦτα. Δημοκῆδης δὲ, δείσας, μή εἰν⁴⁵ ἐκπειρῷτο
Δαρεῖος, οὐ τι ἐπιδραμὼν⁴⁶ πάντα τὰ διδόμενα ἔδεκτο, ἀλλὰ τὰ
μὲν ἑωντοῦ κατὰ χώρην ἔφη καταλείψειν, ἵνα ὀπίσω σφέα ἀπελθῶν
ἔχοι τὴν μέντοι ὀλκάδα, τὴν οἱ Δαρεῖος ἐπαγγέλλετο ἐς τὴν δωρεὴν
τοῖσι ἀδελφοῖσι, δέκεσθαι ἔφη. ἐντειλάμερος δὲ καὶ τούτῳ ταῦτα, ὁ
Δαρεῖος ἀποστέλλει αὐτοὺς ἐπὶ θάλασσαν.

CXXXVI. Καταβάντες δὲ οὕτω ἐς Φοινίκην καὶ Φοινίκης ἐς
Σιδῶνα⁴⁷ πόλιν, αὐτίκα μὲν τριήρεας δύο ἐπλήρωσαν, ἅμα δὲ αὐτῆς
καὶ γαῦλον⁴⁸ μέγαν παντοίων ἀγαθῶν⁴⁹ παρεσκευασμένοι⁵⁰ δὲ
πάντα, ἔπλεον ἐς τὴν Ἑλλάδα. προσίσχοιτες δὲ, αὐτῆς τὰ παρα-
θαλάσσια ἔθηεντο καὶ ἀπεγράφοντο,⁵¹ ἐς ὃ, τὰ πολλὰ αὐτῆς καὶ οὐ-
νομαστότατα θεησάμενοι, ἀπίκοντο τῆς Ἰταλίης⁵² ἐς Τάραντα.⁵³
ἐνθαῦτα δὲ, ἐκ ῥηστώνης τῆς Δημοκῆδεος,⁵⁴ Ἀριστοφιλίδης τῶν
Ταραντίων ὁ βασιλεὺς, τοῦτο μὲν, τὰ πηδάλια παρέλυσε τῶν Μη-
δικέων νεῶν, τοῦτο δὲ, αὐτοὺς τοὺς Πέρσας ἔρξε, ὡς κατασκόπυντο

40. πολλαπλάσια] The antepenultimate of this word is short. iv. 50. viii. 160. G.

41. ἐς] to. S.

42. συμβαλέεσθαι] that he would add. S.

43. ἀγαθῶν] of the good things of this life, iv. 82. St. Luke, vi. 25. SCHL.

44. ἀπ' οὐδ. δ. νόου] with, or from no fraudulent intention. M. G. G. 573.

45. εὖ] or εὖ, Doric and Ionic for ὅν or ἔος, of him, or of himself; an enclitic: M. G. G. 147. obs. 1. εὖ, well.

46. ἐπιδραμὼν] Understand τοῖς δι-
δομένοις; jumping at, flying to snatch.
οὐκ ἐν δέξαιο; οἷμαι μὲν καὶ ἐπιδρά-
μοις, Aristides, t. ii. p. 401. viii. 32.
W. Appian uses the verb with a da-
tive, viii. 94. S. "Thou didst flee
upon the spoil," 1 Sam. xv. 19.

47. Σιδῶνα] The oldest city of Phœnicia, now Sayda or Zuide. A. L.

48. γαῦλον] πλοίον Φοινικικόν;

GL. the same as δλκάδα, a tender. W. vi. 17. G. Aristophanes, Av. 598. 602. σκάφος Φ. Scholiast. It was orbicular in form. Bochart, Ch. ii. 11.

49. παρεσκευασμένοι] This participle, which occurs here in a middle sense, is used as a passive by Thucydides, iii. 3. M. G. G. 493. d. and obs. and by Xenophon, H. i. 6, 31. Compare iii. 150.

50. ἀπεγράφοντο] described or delineated.

51. Ἰταλίη] See ITALIA in A.

52. Τάραντα] now Taranto, a Lacedæmonian colony, and the emporium of Italy. Archytas was a native of it. A. L.

53. ἐκ ῥηστώνης τῆς Δ.] out of kindness towards Democedes. Compare p. 80.n.56. Σο ἐκ τῶν Λατῶν χρησ-
μῶν, v. 43. ὑπὲρ τολμήματος τῶν παί-
δων, Ælian, V. H. v. 21. L. C., in a note of considerable length, endeavours to show that ῥηστώνη means the subtlety or cunning of Democedes.

δῆθεν⁵⁴ ἔόντας· ἐν τῷ δὲ οὗτοι ταῦτα ἔπασχον, ὁ Δημοκύδης ἐς τὴν Κρότωνα ἀπικνέεται. ἀπιγμένου δὲ ἦδη τούτου ἐς τὴν ἑωστοῦ,⁵⁵ ὁ Ἀοιστοφιλίδης ἔλυσε τὸν Πέρσας, καὶ τὰ παρέλαβε τῶν νεῶν, ἀπέδωκε σφι.

CXXXVII. Πλέοντες δὲ ἐιθεῦτεν οἱ Πέρσαι, καὶ διώκοντες Δημοκύδεα, ἀπικνέονται ἐς τὴν Κρότωνα· εὑρίστες δέ μιν ἀγοράζοντα, ἄπτοντο αὐτοῦ. τῶν δὲ Κροτωνιητέων οἱ μὲν, καταρρωδέοντες τὰ Περσικὰ πρήγματα, προσέναι⁵⁶ ἔτοῖμοι ἥσαν· οἱ δὲ ἀντάπτοντό τε, καὶ τοῖσι σκυτάλοισι⁵⁷ ἔπαιον τὸν Πέρσας, προϊσχομένους ἔπεια τάδε· “Ἄνδρες Κροτωνιῆται, ὄρατε τὰ ποιέετε· ἄνδρα βασιλέος δρηπέτην γενόμενον ἔξαιρεέσθε. καὶ κῶς ταῦτα βασιλέϊ Δαρείῳ ἐκχρήσει⁵⁸ περιゅβρίσθαι; κῶς δὲ ὑμῖν τὰ ποιεύμενα ἔξει καλῶς, ἢν ἀπέλησθε⁵⁹ ἡμέας; ἐπὶ τίνα δὲ τῆσδε⁶⁰ προτέρην στρατευσόμεθα πόλιν; τίνα δὲ προτέρην ἀιδραποδίζεσθαι πειρησόμεθα;” Ταῦτα λέγοντες, τὸν Κροτωνιῆτας οὐκ ᾧν ἔπειθον⁶¹ ἀλλ᾽, ἔξαιρεθέντες τε τὸν Δημοκύδεα,⁶² καὶ τὸν γαῦλον, τὸν ἄμα ἥγοντο, ὑπαιρεθέντες, ἀπέπλεον ὅπισα ἐς τὴν Ἀσίην⁶³ οὐδὲ ἔτι ἐξήγησαν τὸ προσωτέρω τῆς Ἑλλάδος ἀπικόμενοι ἐκμαθεῖν, ἐστερημένοι τοῦ ἡγεμόνος. τοσόνδε μέντοι ἐνετείλατό σφι Δημοκύδης ἀναγομένοισι, κελεύων⁶⁴ εἰπεῖν Δαρείῳ σφέας, ὅτι ἄρμοσται τὴν Μίλωνος θυγατέρα Δημοκύδης γυναῖκα. τοῦ γὰρ δὴ παλαιστέω Μίλωνος⁶⁵ ἢν οὐγομα πολλὸν παρὰ βασιλέϊ. κατὰ δὴ τοῦτό μοι δοκέει σπεῦσαι τὸν γάμον τοῦτον, τελέσας χρήματα μεγάλα, Δημοκύδης, ἵνα φανῇ πρὸς Δαρείου ἐὼν καὶ ἐν τῇ ἑωστοῦ δόκιμος.

54. δῆθεν] p. 33. n. 12.

55. ἐς τὴν ἑωστοῦ] viii. 73. ix. 27. ἐκ τῆς ἐμαντοῦ τούσδε δραπέτας ἔχων, Euripides, Her. 141. M. G. G. 281. 2.

56. προσέναι.] Understand αὐτὸν τοῖσι Πέρσησι.

57. σκυτάλοισι] δάβδοις, GL. στρογγύλοις καὶ λείοις ξύλοις, βοπάλοις, Suidas. G.

58. ἐκχρήσει] will it be satisfaction? i. e. will he put up with it?

59. ἀπέλησθε] Understand τοῦτον. S. This verb governs a double accusative.

60. τῆσδε] i. e. ἢ ἐπὶ τήνδε. ST.

61. οὐκ ᾧν ἔπειθον] they did not however prevail upon. οὐκ ᾧν occurs in the sense of οὐ μέντοι, combined with πείθειν, here, and i. 11. 21. iii.

138. with πείθεσθαι θέλειν, i. 59. iv.

11. ST. Compare p. 106. n. 36.

62. ἔξαιρεθέντες—τὸν Δ.] In the passive voice, one of the accusatives is changed into the nominative to the verb; the other will remain. M. G. G. 420. 1.

63. κελεύων] p. 117. n. 4.

64. παλαιστέω M.] Milo obtained six prizes at the Olympic games and seven at the Pythic, A. Gellius, N. A. xv. 16. L. Utque Milon, robur ducere fissile tentes, nec possit captas iude referre manus, Ovid, Ib. 611. Met. xv. 229. viribus illi confisus periret, admirandaisque lucertis, Juvenal, x. 10. are allusions to his melancholy end.

CXXXVIII. Ἀναχθέιτε δὲ ἐκ τῆς Κρότωνος, οἱ Πέρσαι ἐκπίπτουσι τῆσι νησὶ ἐς Ἰηπυγίην.⁶⁵ καὶ σφεας δουλεύοντας ἐνθαῦτα Γίλλος,⁶⁶ ἀνὴρ Ταραντῖνος φυγὰς, ρύσάμενος ἀπήγαγε παρὰ βασιλέα Δαρεῖον. ὃ δὲ ἀντὶ τούτων ἐτοῖμος ἦν διδόναι τούτῳ, ὃ τι βούλοιτο αὐτός. Γίλλος δὲ αἰρέεται κάτοδόν⁶⁷ οἱ ἐς Τάραντα γενέσθαι, προαπηγησάμενος τὴν συμφορήν· ἵνα δὲ μὴ συνταράξῃ τὴν Ἑλλάδα, ἷν δι' αὐτὸν στόλος μέγας πλέῃ ἐπὶ τὴν Ἰταλίην, Κνιδίους μούνους ἀποχρᾶν οἱ ἔφη τὸν κατάγοντας γίνεσθαι· δοκέων ἀπὸ τούτων, ἔόντων τοῖσι Ταραντίνοισι φίλων, μάλιστα δὴ τὴν κάτοδόν οἱ ἔσεσθαι. Δαρεῖος δὲ ὑποδεξάμενος ἐπετέλεε· πέμψας γὰρ ἄγγελον ἐς Κρίδον, κατάγειν σφέας ἐκέλευε Γίλλον ἐς Τάραντα· πειθόμενοι δὲ Δαρείῳ Κνίδιοι Ταραντίνους οὐκ ὅν ἔπειθον, βίην δὲ ἀδύνατοι ἦσαν προσφέρειν. ταῦτα μέν νυν οὕτω ἐπρήχθη. οὗτοι δὲ πρῶτοι ἐκ τῆς Ἀσίης ἐς τὴν Ἑλλάδα ἀπίκοντο Πέρσαι, καὶ οὗτοι διὰ τοιόνδε πρῆγμα κατάσκοποι ἐγένοντο.

CXXXIX. Μετὰ δὲ ταῦτα, Σάμον βασιλεὺς Δαρεῖος αἰρέει, πολίων πασέων πρώτην Ἑλληνίδων καὶ βαρβάρων.

CL. Ἐπὶ δὲ Σάμον στρατεύματος ναυτικοῦ οἰχομένου, Βαβυλώνιοι ἀπέστησαν, κάρτα εὖ παρεσκευασμένοι· ἐν ὅσῳ γὰρ ὁ τε μάγος ἥρχε, καὶ οἱ ἐπτὰ ἐπανέστησαν, ἐν τούτῳ παντὶ τῷ χρόνῳ καὶ τῇ ταραχῇ ἐς τὴν πολυπρήνην παρεσκευάδato.⁶⁸ καὶ κως ταῦτα ποιεῦντες ἐλάνθανον· ἐπεὶ τε δὲ ἐκ τοῦ ἐμφανέος⁶⁹ ἀπέστησαν, ἐποίησαν τοιόνδε· τὰς μητέρας ἐξελόντες, γυναῖκα ἔκαστος μίαν προσεξαιρέετο,⁷⁰ τὴν ἐβούλετο ἐκ τῶν ἐωντοῦ οἰκίων, τὰς δὲ λοιπὰς ἀπάσας συναγαγόντες ἀπέπιξαν· τὴν δὲ μίαν ἔκαστος σιτοποιὸν⁷¹ ἔξαι-

65. Ἰηπυγίην] Understand ἔκρην, now *Capo di Leuci*. A.

66. Γίλλος] Pythagoras, when a slave of Cambyses, is said to have been *reciperatus a quondam Gillo, Crottoniensium principe*, Apuleius, Flor. p. 351. W.

67. κάτοδον] p. 34. n. 28. To denote *returning from exile by sea*, Xenophon uses *καταπλεῖν*, H. i. 4, 13. *κατάπλους*, 4, 11. 21. and *καταδέχεσθαι* to signify *to receive exiles back*, v. 2, 10.

68. παρεσκευάδato] vii. 218. compare v. 34. S.

69. ἐκ τοῦ ἐμφανέος] Procopius is very fond of this expression, B. G. i. 1. 11. 12. &c. ἐκ γε ἐμφανοῦς πόλεμος οὐκ ἦν συνεστηκὼς, Pausanias, ix. 1. p. 105. n. 29. IV.

70. προσεξαιρέετο] selected besides.

71. σιτοποιὸν] This was a female officee, vii. 187. Euripides, Hec. 362. W. Theophrastus, Ch. iv. The Platæans, previously to their celebrated siege, dismissed πλῆθος τὸ ἄχρειον, but there remained in the town γυναικες δέκα καὶ ἕκατον σιτοποιοι, Thucydides, ii. 78. SCH.

ρέετο. ἀπέπνιξαν⁷² δὲ αὐτὰς, ἵνα μή σφεων τὸν σῖτον ἀναισιμώσωσι.⁷³

CLI. Πιθύμενος δὲ ταῦτα ὁ Δαρεῖος, καὶ συλλέξας ἄπασαν τὴν ἐωντοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς· ἐπελάσας δὲ ἐπὶ τὴν Βαβυλῶνα, ἐπολιόρκεε φροντίζοντας οὐδὲν τῆς πολιορκίνης. ἀναβαίνοντες γὰρ ἐπὶ τὸν προμαχεῶνας τοῦ τείχους, οἱ Βαβυλώνιοι κατωρχέοντο, καὶ κατέσκωπτον Δαρεῖον καὶ τὴν στρατιὴν αὐτοῦ· καὶ τις αὐτῶν εἶπε τοῦτο τὸ ἔπος· “Τί κάτησθε ἐνθαῦτα, ὃ Πέρσαι, ἀλλ' οὐκ⁷⁴ ἀπαλλάσσεσθε; τότε γάρ αἰρήσετε ἡμέας, ἐπεάν ἡμίονοι τέκωσι.” Τοῦτο εἶπε τῶν τις Βαβυλωνίων, οὐδαμᾶ ἐλπίζων ἂν ἡμίονον τεκεῖν.⁷⁵

CLII. Ἐπτὰ δὲ μηνῶν καὶ ἐνιαυτοῦ διεληλυθότος ἥδη, ὁ Δαρεῖος τε ἡσχαλλε, καὶ ἡ στρατιὴ πᾶσα, οὐ δυνατὴ ἐοῦσα ἐλεῖν τὸν Βαβυλωνίους, καὶ τοι πάντα σοφίσματα καὶ πάσας μηχανὰς ἐπεποιήκεε ἐς αὐτοὺς Δαρεῖος· ἀλλ' οὐδὲ ὡς⁷⁶ ἐδύνατο ἐλεῖν σφέας, ἀλλοιοί τε σοφίσμασι πειρησάμενος, καὶ δὴ καὶ τῷ⁷⁷ Κῦρος εἰλέ σφέας, καὶ τούτῳ ἐπειρήθη. ἀλλὰ γὰρ δεινῶς ἦσαν ἐρ φυλακῆσι οἱ Βαβυλώνιοι, οὐδέ σφέας οὕτος τε ἦν ἐλεῖν.

CLIII. Ἐνθαῦτα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου τούτου, ὃς τῶν ἐπτὰ ἀνδρῶν ἐγένετο τῶν τὸν μάγον κατελόντων, τούτῳ τῷ Μεγαβύζου παιδὶ Ζωπύρῳ ἐγένετο τέρας τούτε· τῶν οἱ σιτοφόρων⁷⁸ ἡμίονων μία ἔτεκε. ὡς δέ οἱ ἔξαγγέλθη, καὶ ὑπὸ ἀπιστίης αὐτὸς ὁ Ζώπυρος εἶδε τὸ βρέφος,⁷⁹ ἀπείπας τοῖσι δούλοισι μηδενὶ φράζειν τὸ γεγονός, ἐβυνλεύετο· καὶ οἱ πρὸς⁸⁰ τὰ τοῦ Βαβυλωνίου ρήματα, ὃς κατ' ἀρχὰς ἔφησε, “ἐπεάν περ ἡμίονοι⁸¹ τέκωσι, τότε τὸ τεῖχος

72. ἀπέπνιξαν] “O virgin daughter of Babylon,—these two things shall come to thee in a moment, in one day, the loss of children and widowhood,” Isaiah, xlvi. 1. 9. TR.

73. ἀναισιμώσωσι] p. 16. n. 23.

74. ἀλλ' οὐκ] and not rather, ix. 6. SCHL.

75. τεκεῖν] Mules so seldom foal, that the ancients regarded such an event as a prodigy. *Theophrastus rulgo parere in Cappadocia tradit; sed esse id animal sui generis*, Pliny, II. N. viii. 44. L. *egregium sanctumque virum si cerno, hoc monstrum fete comparo mulæ*, Juvenal, xiii. 64.

76. ἀλλ' οὐδὲ ὡς] καὶ οὐδὲ οὕτως, St. Mark, xiv. 59.

77. τῷ] i. 151.

78. σιτοφόρων] sumpter.

79. βρέφος] is here used of a *foal* in imitation of Homer, Β. ἡμίονον, II. Ψ. 266. *σκύμνος ἀειηθεὶς ὀλίγον* Β., Oppian, Hal. v. 464. Β. ἐλάφου or ἐλέφαντος, Ἀelian, H. A. xi. 25 W.

80. πρὸς] according or conformable to. M. G. G. 591. δ.

81. ἐ. περ ἦ.] when mules (mules as they are) &c. when even mules. οἰκία, τά τε στυγέουσι θεοί περ, Homer, II. T. 64.

ἀλώσεσθαι," πρὸς ταύτην τὴν φήμην⁸² Ζωπύρῳ ἐδόκεε ἀλώσιμος εἶναι ἥδη ἡ Βαβυλῶν· σὺν γὰρ θεῷ,⁸³ ἐκεῖνόν τε εἰπεῖν, καὶ ἔωστῷ τεκεῖν τὴν ἡμίονον.

CLIV. Ὡς δέ οἱ ἐδόκεε μόρσιμον⁸⁴ εἶναι ἥδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρείῳ, ἀπεπυνθάνετο,⁸⁵ εἰ περὶ πολλοῦ κάρτα ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. πυθόμενος δὲ, ὃς πολλοῦ τιμῷτο, ἄλλο ἐβούλευετο, ὅκως αὐτός τε ἔσται ὁ ἐλὼν αὐτῆν καὶ ἔωστον τὸ ἔργον ἔσται· κάρτα γὰρ ἐν τοῖσι Πέρσῃσι αἱ ἀγαθοεργίαι⁸⁶ ἐς τὸ πρόσω μεγάθεος τιμῶνται.⁸⁷ ἄλλῳ μέν τον οὐκ ἐφράζετο⁸⁸ ἔργῳ δυνατὸς εἶναι μιν ὑποχειρίην ποιῆσαι, εἰ δὲ ἔωστὸν λωβησάμενος αὐτομολήσειε ἐς αὐτούς.⁸⁹ ἐνθαῦτα ἐν ἐλαφρῷ⁹⁰ ποιησάμενος, ἔωστὸν λωβᾶται⁹¹ λώβην ἀγάκεστον· ἀποταμὼν γὰρ ἔωστον τὴν ρῆνα καὶ τὰ ὤτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγώσας, ἥλθε παρὰ Δαρεῖον.

CLV. Δαρεῖος δὲ κάρτα βαρέως ἦνεικε, ἵδων ἄνδρα δοκιμώτατον λελωβημέον· ἔκ τε τοῦ θρόνου ἀναπηδήσας, ἀνέβωσέ τε καὶ εἴρετό μιν, ὅστις εἴη ὁ λωβησάμενος. καὶ ὅ τι ποιήσαντα.⁹² ὁ δὲ εἶπε,

82. φήμην] ominous expression. o-men, quasi oremen, quia fit ab ore, Festus. The ancients attended to the words of those whom they happened to meet, in order to elicit from them some presage of the future. L. When the Romans were debating about removing to Veii, rem dubiam decretit vox opportuna emissā: centurio in comitio exclamavit; "signifer, statue signum: hic manibimus optime;" qua voce auditā, senatus "accipere se o-men" conclamarit, Livy, v. 55. δέκομαι τὸν οἰωνὸν, ix. 91.

83. σὺν—θεῷ] p. 66. n. 89. εἴτε κληρόνος εἶνεκεν θέλων πυθέσθαι, εἴτε καὶ κατὰ συντυχίην, θεοῦ ποιεῦντος, ix. 91. θεῖη τύχη, iv. 8. v. 92, 3. κατὰ συγκυρίαν, St. Luke, x. 31. κατὰ τύχην τινὰ καὶ δαιμόνα, Demosthenes, p. 652, 31. κατὰ θεὸν τινα, Plato, Euth. p. 272. ε. forte quadam divinitus, Livy, i. 4. W. μηχανᾶς Διὸς, Aeschylus, Ag. 660. δαιμονίᾳ τινὶ καὶ θείᾳ εὐεργεστᾷ, Dem. Ol. ii. p. 21.

84. μόρσιμον] a Homeric word; ἥδη γάρ ήτι ἐπώρωνε μ. ἡμαρ Παλλὰς, Il. O. 613. νῦν γάρ κεν ἔλοι πόλιν εὑρυδ-γυιαν, B. 12.

85. ἀπεπυνθάνετο] he made inquiry of him, understand αὐτοῦ.

86. ἀγαθοεργίαι] 160. ἀγαθοεργίς, i. 67. W. heroic achievements, acts of self-devotion for the good of their country. τιμᾶν μάλιστα νομίζοντι, τῶν ἐγὼ οἵδια ἀνθράπων, Πέρσαι οὐδρα ἀγαθοῖς τὰ πολέμια, vii. 238. L. Such were the actions of Curtius, the Decii, and Regulus, among the Romans.

87. ἐς τὸ πρόσω μ. τ.] i. e. τιμῶνται, ὅστε αὐτούς (τοὺς ἀγαθοεργούς) ἐτ. π. μ. ἀνήκειν, tu arrive at high advancement in greatness. π. ἀρετῆς ἀνήκειν, vii. 237. M. G. G. 318. 3.

88. ἐφράζετο] he considered: used in this sense only by the Ionians or by poets. V.

89. ἐς αὐτούς] p. 163. n. 35.

90. ἐν ἐλαφρῷ] i. e. οὐ χαλεπῶς φεράν, οὐ βαρέως φ. p. 72. n. 64. οὐκ ἐν Ἑλ. Theocritus, xxii. 212. ἐν εὔμαρεῖ, Euripides, Hel. 1226. I. A. 969. οὐκ ἐν εὖ. Thes. fr. v. 10. ἐν ἀσφαλεῖ, Hec. 967. οὐκ ἐν ἀ. Hipp. 785. ἐν ἶσφ, I. A. 1199. V. MUS.

91. λωβᾶται] p. 33. n. 10.

92. ὅ τι ποιήσαντα] ὅ τι πεποιήκουι (Ζώπυρος), δι' ὃ καλλος αὐτὸν οὗτω λω-

“Οὐκ ἔστι οὗτος ὡ'νὴρ⁹³ ὅτι μὴ σὺ, τῷ ἔστι δύναμις τοσαύτη ἐμὲ δὴ
ἀδεῖ διαθεῖναι· οὔτε τις ἀλλοτρίων, ὃ βασιλεῦ, τάδε ἔργασται,⁹⁴
ἄλλ' αὐτὸς ἐγὼ ἐμεωντὸν, δεινόν τι ποιεύμενος Ἀσσυρίους Πέρσηγοι
καταγελᾶν.⁹⁵” ‘Ο δ' ἀμείβετο· “Ω σχετλιώτατε ἀνδρῶν, ἔργῳ
τῷ αἰσχίστῳ οὐνομα τὸ κάλλιστον ἔθεν, φὰς διὰ τοὺς πολιορκευμέ-
νους σεωντὸν ἀνηκέστως διαθεῖναι· τί δ', ὃ μάταιε, λελωβημένου
σεῦ, θῆσσον οἱ πολέμιοι παραστήσονται;⁹⁶ κῶς οὐκ ἐξέπλωσας τῶν
φρενῶν,⁹⁷ σεωντὸν διαφθείρας;” ‘Ο δὲ εἶπε· “Εἰ μέν τοι ὑπερε-
τίθεα⁹⁸ τὰ ἔμελλον ποιήσει, οὐκ ἄν με περιεῖδες· νῦν δ', ἐπ' ἐμεων-
τοῦ βαλόμενος, ἔπρηξα. ἥδη ὃν, ἦν μὴ τῶν σῶν⁹⁹ δεήσῃ, αἰρέο-
μεν¹⁰⁰ Βαβυλῶνα. ἐγὼ μὲν γάρ, ὡς ἔχω,¹ αὐτομολήσω ἐς τὸ
τεῖχος, καὶ φίσω πρὸς αὐτοὺς, ὡς ὑπὸ σεῦ τάδε πέπονθα· καὶ δοκέω,
πεισας σφέας ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατιῆς. σὺ δὲ, ἀπ' ἣς
ἄν ἡμέρης ἐγὼ ἐσέλθω ἐς τὸ τεῖχος, ἀπὸ ταύτης ἐς δεκάτην ἡμέρην,
τῆς σεωντοῦ στρατιῆς, τῆς οὐδεμίᾳ ἔσται ὥρη² ἀπολλυμένης, ταύτης

βήσαιτο; in like manner, γράφει ἐς
βιβλίου πάντα, τὰ ποιήσαντά μιν οὐλα
καταλελαβήκεε, iii. 42. ST.

93. οὐκ ἔστι οὗτος ὡ'νὴρ] οὐκ ἔσθ
οὗτος ἀνὴρ διερὸς βροτὸς, οὐδὲ γένηται,
ὅς κεν Φαιήκων ἀνδρῶν ἐς γαῖαν ἵκηται,
δηϊοτῆτα φέρων, Homer, Od. Z. 201.
W.

94. ἔργασται] has a passive form,
but an active sense. M. G. G. 495.
τὸ ἔργον μεῖζον ἐξέργασμαι, Aeschines,
in Ct. ix.

95. Πέρσηςι καταγελῶν] Our author
gives this verb the same construction
as ἐπεγγελῶν has, namely a dative:
compare M. G. G. 394. a. and obs. 2.

96. παραστήσονται] p. 121. n. 44.

97. ἐξέπλωσας τῶν φρενῶν] παρα-
φρονήσαντες καὶ ἐκπλάσαντες ἐκ τοῦ
νόου, vi. 12. ἐκπλεῦν τῶν φ. occurs
twice in Suidas: ἔξωρμει τὰ πολλὰ ἐκ
τοῦ νοῦ, Pansanias, Lac. p. 211. ἔξω
αὐτῆς οὐσα, Demosthenes, de F. L.
p. 244. πᾶς τὰς φρένας ἐκπεπλάσαι;
Theocritus, ii. 19. xi. 72. σὺ γέ τις
φρένας ἐκπεπλαγμένος ἔσοι, Homer,
Od. Σ. 326. οὐκ ἐπ' ἀγλαῖας θυμὸν ἐκ-
πεπλάσαι, Euripides, El. 175. τοῦμ-
παλιν πεσεῖν φρενῶν, Hipp. 392. a con-
stantia atque a mente atque a se ipse
dissessit: qua perturbatione animi,

Herod.

quæ, sanus cum esset, timebat ne eveni-
rent, ea demens eventura esse dicebat,
Cicero, de Div. ii. 55. qui exisse ex
potestate dicuntur, idcirco dicuntur,
quia non sunt in potestate mentis, T.
Q. iii. 5. itaque iratos proprie dicimus
exisse de potestate, id est, de consilio,
de ratione, de mente, iv. 36. The me-
taphor which Herodotus uses is natu-
ral to mariners, as in vi. 12. but not
so appropriate to Darius: among the
Athenians, however, and the Ionians,
who were chiefly maritime states, such
expressions might have been familiar.
V. W. ἐκπλαγῆναι φρένας, Aeschylus,
Ch. 227. ἐθυμὸν, Eur. Med. S. BL.
98. ὑπερετίθεα] the Ionic imperfect.
M. G. G. 207. 6.

99. τῶν σῶν] on your part, i. e. in
you. SCH. on B. 135. So τὸ δυμέτε-
ρον, viii. 140. for δύμεῖς. V. S.

100. αἴρεομεν] p. 64. n. 60. So αἱ-
ρεῖ for αἱρέσει, v. 43. vi. 82. Aeschy-
lus, Ag. 124. Sophocles, Ph. 114. E.
BL.

1 ὡς ἔχω] as I am; ὡς εἶχε, i. 24.
as he was. ST.

2. ὥρη] p. 9. n. 12. p. 114. n. 7.
ἔχω δέ τοι οὐδὲ ὅσον ὥραν χείματος,
Theocritus, ix. 20. ἐμοῦ θεούς ὥραν
ἔξειν, Sophocles, O. C. 385. τοῦ τυ-

χιλίους τάξον κατὰ τὰς Σεμιφάμιος καλεομένας πύλας· μετὰ δὲ αὐτὶς, ἀπὸ τῆς δεκάτης ἐστὶ ἐβδόμην, ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων³ καλεομένας πύλας· ἀπὸ δὲ τῆς ἐβδόμης διαλείπειν⁴ εἴκοσι ἡμέρας, καὶ ἔπειτα ἄλλους κάτισον, ἀγαγῶν κατὰ τὰς Χαλδαίων καλεομένας πύλας, τετρακισχιλίους. ἔχοντων δὲ μήτε οἱ πρότεροι μηδὲν τῶν ἀμυνούντων, μήτε οὗτοι, πλὴν ἐγχειριδίων· τοῦτο⁵ δὲ ἔαν ἔχειν. μετὰ δὲ τὴν εἰκοστὴν ἡμέρην, ιθέως τὴν μὲν ἄλλην στρατιὴν κελεύειν πέριξ προσβάλλειν πρὸς τὸ τεῖχος, Πέρσας δέ μοι τάξον κατά τε τὰς Βηλίδας καλεομένας πύλας καὶ Κισσίας· ὡς γὰρ ἐγὼ δοκέω, ἐμέο μεγάλα ἔργα ἀποδεξαμένου, τά τε ἄλλα ἐπιτράψονται ἐμοὶ Βαβυλώνιοι καὶ δὴ καὶ τῶν πυλέων τὰς βαλανάγρας·⁶ τὸ δ' ἐνθεῦτεν ἐμοὶ τε καὶ Πέρσησι μελήσει τὰ δεῖ ποιεῖν.”

CLVI. Ταῦτα ἐντειλάμενος, ηἷς ἐπὶ τὰς πύλας, ἐπιστρεφόμενος, ὡς δὴ⁷ ἀλληθέως αὐτόμολος. ὄρεοτες δὲ ἀπὸ τῶν πύργων οἱ κατὰ τοῦτο τεταγμέοι, κατέτρεχον κάτω· καὶ, ὀλίγον τι παρακλίναντες⁸ τὴν ἐτέρην πύλην,⁹ εἰρώτεον, τίς τε εἴη, καὶ ὅτεν δεόμενος ἥκοι. ὁ δέ σφι ἥγορενε, ὡς εἴη τε Ζώπυρος, καὶ αὐτομολέοι ἐστοκείνους. ἥγον δὴ μιν οἱ πυλουροὶ, ταῦτα ὡς ἥκουσαν, ἐπὶ τὰ κοιτὰ¹⁰ τῶν Βαβυλωνίων.

φλοῦ ἐντροπὴν ή φροντίδ' ἔξειν αὐτὸν, the contrary to these expressions is ὀλιγώρως ἔχειν used by Isaeus, Lysias, &c. ἐν ὀλιγωρίᾳ (i. e. ὀλιγη ἄρη) ποιεῖσθαι, Thucydides, iv. 5. ἐστὶ ὀλιγωρίαν τραπέσθαι, Th. ii. 52. ἄρη is not met with in the latter Attic writers, nor in the best of their imitators, Aristides and Lucian. V. as to which, it will be no matter even if it be destroyed.

3. Νινίων] of the Ninevites; Ninevites in Scripture.

4. διαλείπειν] p. 134. n. 67.

5. τοῦτο] i. e. τὸ θόλον. ST.

6. βαλανάγρας] κλεῖς. GL. The word properly signifies a sort of catch used for pulling out the βάλανος, a bolt or pin of iron driven through the jambs of the gate, and through the end of the μοχλὸς or cross-bar, to keep it in its proper position. In opening the gates, the βαλανάγρα was necessary to remove the fastening of the bar, so that it might be shot back.

LAU. See AR. and Bloomfield on Thucydides, ii. 4.

7. ὡς δὴ] as if forsooth. Zopyrus ἥκεν αὐτόμολος, ὡς ταῦτα δὴ ὑπὸ Δαρείου παθόν, Polyenus, vii. 12. V. ἀγορεύεις, ὡς δὴ τοῦδε ἔνεκά σφι Φενηβόλος ἀλγεα τεύχει, Homer, Il. A. 110.

8. παρακλίναντες] Aristophanes, P. 946. Homer uses ἀνακλίνειν, Il. E. 751. Od. X. 156. in V. Hom. xxiii. v. 3. W. παροίξας, Ar. P. 30. Euripides, 1. A. 857. BL.

9. τὴν ἐτέρην πύλην] one of the folding doors, of which the gates (*πόλαι*) consisted. The gates of Mycenæ, for instance, were formed by two folding doors, each fixed to a round bar, turning within sockets hewn in the sill and lintel: these folding doors were fastened by a cross-beam, the ends of which ran into cavities made in the jambs. LAU.

10. ἐπὶ τὰ κοιτὰ] to the public authorities. commune Milyadum, Cicero, Ver. i. 38. c. Siciliæ, ii. 46. 63. V. of

καταστὰς δὲ ἐπ' αὐτὰ,¹¹ κατοικτίζετο,¹² φὰς ὑπὸ Δαρείου πεποιθέναι τὰ ἐπεπόνθεε ὑπ' ἐωυτοῦ παθέειν δὲ ταῦτα, διότι συμβουλεύεσσι οἱ ἀπαντάναι τὴν στρατιὴν, ἐπεὶ τε οὐδεὶς πόρος ἐφαίνετο τῆς ἀλώσιος “ νῦν τε,” ἔφη λέγων,¹³ “ ἐγὼ ὑμῖν, ὃ Βαβυλώνιοι, ἥκω μέγιστον ἀγαθὸν, Δαρείῳ δὲ καὶ τῇ στρατιῇ καὶ Πέρσησι μέγιστον κακόν· οὐ γὰρ δὴ, ἐμέ γε ὅδε λωβησάμενος, καταπροίξεται¹⁴ ἐπισταμαι δ' αὐτοῦ πάσας τὰς διεξόδους τῶν βουλευμάτων.”

CLVII. Τοιαῦτα ἔλεγε. οἱ δὲ Βαβυλώνιοι ὄρεοντες ἄνδρα τῶν ἐν Πέρσησι δοκιμώτατον ρίνος τε καὶ ὅτων ἐστερημένον, μάστιξί τε καὶ αἴματι ἀταπεφυρμένοι, πάγχυ¹⁵ ἐλπίσαντες λέγειν μιν ἀληθέα, καὶ σφι ἥκειν σύμμαχον, ἐπιτραπέσθαι ἐτοῖμοι ἦσαν τῶν ἐδέετο σφέων· ἐδέετο δὲ στρατιῆς. ὁ δὲ, ἐπεὶ τε αὐτῶν τοῦτο παρέλαβε, ἐποίεε τά περ τῷ Δαρείῳ συνεθήκατο· ἔξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρῃ τὴν στρατιὴν τῶν Βαβυλωνίων, καὶ κυκλωσάμενος τοὺς χιλίους, τοὺς πρώτους ἐνετείλατο Δαρείῳ τάξαι, τούτους κατεφόνευσε. μαθόντες δέ μιν οἱ Βαβυλώνιοι τοῖσι ἐπεσι τὰ ἔργα παρεχόμενον ὁμοῖα, πάγχυ περιχαρέες ἐόντες, πᾶν δὴ ἐτοῖμοι Ἠσαν ὑπηρετέειν. ὁ δὲ, διαλιπὼν ἡμέρας τὰς συγκειμένας, αὐτὶς ἐπιλεξάμενος¹⁶ τῶν Βαβυλωνίων ἔξηγαγε, καὶ κατεφόνευσε τῶν Δαρείου στρατιωτέων τοὺς δισχιλίους. ιδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι, πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες.¹⁷ ὁ δὲ, αὐτὶς διαλιπὼν τὰς συγκειμένας ἡμέρας, ἔξηγαγε ἐς τὸ προειρημένον, καὶ κυκλωσάμενος κατεφόνευσε τοὺς τετρακισχιλίους. ὡς δὲ καὶ τοῦτο κατέργαστο, πάντα¹⁸ δὴ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος, καὶ στρατάρχης τε οὐτός σφι καὶ τειχοφύλαξ ἀπεδέδεκτο.

δὲ οὐ προσεδέχαντο αὐτὸν ἐς τὴν πόλιν, οὐδὲ ἐπὶ τὸ κοινόν, Thucydides, ii. 12. B. 39. gentis c. Pelasgi, Ovid, M. xii. 7.

11. ἐπ' αὐτὰ] before them. στὰς ἐπὶ τὸ συνέδριον, viii. 79. S. καταστάντες ἐπὶ τοὺς ἄρχοντας, iii. 46. ST.

12. κατικτίζετο] Compare Virgil, Aen. ii. 67, &c.

13. ἔφη λέγων] p. 72. n. 63. Trollope on Homer, II. A. 343. βῆ δὲ ίμεν, E. 167. n. on v. 36.

14. καταπροίξεται] p. 136. n. 88. Aristophanes, Eq. 433.

15. πάγχυ] The poetic and Ionic form of πάνυ. Appian uses the former,

Syr. 24. and the latter, B. C. ii. 2. unless it should be πάγχυ ἐλπίσας. S.

16. ἐπιλεξάμενος] understand θεούς ἔχοντον, οτιόσιος ἐβούλετο. S.

17. εἶχον ἐ. σ. αἰνέοντες] When Miltiades returned unsuccessful from Paros, (αὐτὸν) ἐ. σ. ἔσχον οἱ Ἀθηναῖοι; but in that case the general was censured. vi. 136. W.

18. πάντα] p. 76. n. 6. Ἠσαν ἄπαντα αἱ Συρῆκουσαι, vii. 156. HER. Ινα δὲ Θεὸς τὰ πάντα ἐν πᾶσι, I Cor. xv. 28. σωτὴρ καὶ εὐεργέτης καὶ πάντα ἦν ἐγώ, Lucian, Abd. p. 722. τὸ δλον αὐτοῖς ἦν καὶ τὸ πᾶν Ἀπελλῆς, Polybius, v. 26. SCHL.

CLVIII. Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα¹⁹ ποιευμένου πέριξ τὸ τεῖχος, ἐνθαῦτα δὴ πάντα τὸν δύλον ὁ Ζώπυρος ἔξέφαινε. οἱ μὲν γὰρ Βαβυλώνιοι, ἀναβάντες ἐπὶ τὸ τεῖχος, ἡμύνοντο τὴν Δαρείου στρατιὴν προσβάλλουσαν· ὁ δὲ Ζώπυρος, τὰς τε Κισσίας καὶ Βηλίδας καλεομένας πύλας ἀναπετάσας, ἐσῆκε τὸν Πέρσας ἐς τὸ τεῖχος. τῶν δὲ Βαβυλωνίων οἱ μὲν εἶδον τὸ ποιηθὲν, οὗτοι ἔφευγον ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱρόν· οἱ δὲ οὐκ εἶδον, ἔμενον ἐν τῇ ἑωυτοῦ τάξι ἔκαστος,²⁰ ἐς δὲ δὴ καὶ οὗτοι ἔμαθον προδεδομένοι.²¹

CLIX. Βαβυλὼν μέν νυν οὕτω τὸ δεύτερον αἰρέθη. Δαρεῖος δὲ, ἐπεὶ τε ἐκράτησε τῶν Βαβυλωνίων, τοῦτο μέν, σφεων τὸ τεῖχος περιεῖλε, καὶ τὰς πύλας πάσας ἀπέσπασε· τὸ γὰρ πρότερον ἐλὼν Κῦρος τὴν Βαβυλῶνα ἐποίησε²² τούτων οὐδέτερον· τοῦτο δὲ, ὁ Δαρεῖος τῶν ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀνεσκολόπισε, τοῖσι δὲ λοιποῖσι Βαβυλωνίοισι ἀπέδωκε τὴν πόλιν οἰκέειν. ὡς δ' ἔξονσι γυναικας οἱ Βαβυλώνιοι, ἵνα σφι γένεα ὑπογίνηται, τάδε Δαρεῖος προΐδων ἐποίησε· τὰς γὰρ ἑωντῶν, ὡς καὶ κατ' ἀρχὰς δεδήλωται, ἀπέπνιξαν οἱ Βαβυλώνιοι, τοῦ σίτου προορέωντες· ἐπέτραξε τοῖσι περιοίκοισι ἔθνεσι γυναικας ἐς Βαβυλῶνα κατιστάναι, ὅσας δὴ ἐκάστοισι ἐπιτάσσων, ὥστε πέντε μυριάδων τὸ κεφαλαιώμα τῶν γυναικῶν συνηῆλθε. ἐκ τουτέων δὲ τῶν γυναικῶν οἱ νῦν Βαβυλώνιοι γεγόνασι.

CLX. Ζωπύρου δὲ οὐδεὶς ἀγαθοεργίην Περσέων ὑπερεβάλετο παρὰ Δαρείῳ κριτῆ²³ οὔτε τῶν ὕστερον γενομένων, οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μοῦνος· τούτῳ γὰρ οὐδεὶς Περσέων ἡξίωσέ κω ἑωντὸν συμβαλέειν. πολλάκις δὲ Δαρεῖον λέγεται γνώμην τήνδε²⁴

19. συγκείμενα] συμβόλαια (*conditions*) may be understood. SCHW. on B. 256.

20. ἔμενον—ἔκαστος] M. G. G. 301. a.

21. ἔμαθον προδεδομένοι] M. G. G. *548. 3.

22. ἐποίησε] It appears both from Herodotus and Xenophon that Babylon had been much indebted to the clemency of Cyrus. W.

23. παρὰ—κριτῆ] These two words are sometimes omitted, and the dative placed alone to express *in the judgement, or opinion, of any one*. M. G. G.

380. a. παρ' ἐμοὶ occurs in this sense, i. 32. ST.

24. γνώμην τήνδε] ἐκεῖνο δὴ τὸ λαμπρὸν ἐφθέγξατο “ἀλλ' οὐδὲ εἴκοσι Βαβυλῶνας ἔχειν ἐβαύλομην τὸν, ἐφ' ὧτε δρᾶν τοιάντα παθόντα Ζώπυρον,” Polyænus, vii. 12. Plutarch swells the number from twenty to one hundred, Apoph. p. 173. Lucian exaggerates it to twenty thousand, Jov. Tr. 53. but he is not speaking seriously. What Darius says of Megabazus, iv. 143, Plutarch applies to Zopyrus. W. V. L.

ἀποδέξασθαι, ὡς βούλοιτο ἀν Ζώπυρον εἶναι ἀπαθέα τῆς ἀεικεῖης μᾶλλον, ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ ἑούσῃ προσγενέσθαι. ἐτίμησε δέ μιν μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ταῦτα, τὰ Πέρσησί ἔστι τιμώτατα, καὶ τὴν Βαβυλῶνά οἱ ἔδωκε ἀτελέα νέμεσθαι μέχρι τῆς ἐκείνου Σόης, καὶ ἄλλα πολλὰ ἐπέδωκε. Ζωπύρου δὲ τούτου γίνεται Μεγάβυζος, ὃς ἐν Αἰγύπτῳ ἀντία Ἀθηναίων καὶ τῶν συμμάχων ἐστρατήγησε²⁵. Μεγαβύζου δὲ τούτου γίνεται Ζώπυρος, ὃς ἐς Ἀθήνας αὐτομόλησε²⁶ ἐκ Περσέων.

25. ἐστρατήγησε] Thucydides, i. 109. Diodorus, xi. 74. 76. He is mentioned as one of the Persian generals, vii. 62. W.

26. αὐτομόλησε] This was also in the reign of Artaxerxes. According to Ctesias, he did not reach Athens, but was killed at Caunus. W. L.

ARGUMENT OF THE FOURTH BOOK.

Darius determines to invade Scythia : i. Against the advice of Artabanus, he advances to the Bosporus: lxxxiii—lxxxv. The Persian army crosses the bridge built by Mandrocles: lxxxvii—lxxxix. In their march to the Danube, they conquer the Getae: xci—xciii. Darius crosses the river, leaving the Ionians to guard the bridges: xcvi—xcviii. The Scythians solicit aid: cii. Their application being in great measure unsuccessful; they retire before the invaders, devastating the country in their retreat: cxviii—cxxv. Darius offers them the alternative of submission or a pitched battle; they decline his proposals, and draw the Persians on: cxxvi—cxxx. They send the king an enigmatical present: cxxx—cxxxiv. He retreats precipitately: cxxxv. The Scythians urge the Ionians to demolish the bridges; Histiaus succeeds in dissuading the measure, though opposed by Miltiades: cxxxvi—cxxxix. Darius recrosses the Danube, and returns to Asia, leaving Megabazus in Europe: cxl—cxliv. Persian expedition into Libya: cxlv. Barce taken; attack on Cyrene fails: cc—ccv.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΤΕΤΑΡΤΗ.

ΜΕΛΠΟΜΕΝΗ.

I. ΜΕΤΑ δὲ τὴν Βαβυλῶνος αἴρεσιν ἐγένετο ἐπὶ Σκύθας αὖτοῦ Δαρείου ἔλασις. ἀνθεύσης γὰρ τῆς Ἀσίης ἀνδράσι, καὶ χρημάτων μεγάλων συνιόντων, ἐπεθύμησε ὁ Δαρεῖος τίσασθαι Σκύθας, ὅτι ἐκεῖνοι πρότεροι, ἐσβαλόντες¹ ἐσ τὴν Μηδικὴν καὶ νικήσαντες μάχῃ τοὺς ἀντιούμενους, ὑπῆρξαν² ἀδικίης. τῆς γὰρ ἄνω Ἀσίης ἥρξαν, ὡς καὶ πρότερόν³ μοι εἴρηται, Σκύθαι ἔτεα δυῶν δέοντα τριήκοντα.⁴ Κιμμερίους⁵ γὰρ ἐπιδιώκοντες, ἐσέβαλον ἐσ τὴν Ἀσίην, καταπαύσαντες τῆς ἀρχῆς Μήδους· οὗτοι γὰρ, πρὶν ἡ Σκύθας ἀπικέσθαι, ἥρχον τῆς Ἀσίης.

LXXXIII. Παρασκευαζομένου Δαρείου ἐπὶ τοὺς Σκύθας, καὶ

1. [ἐσβαλόντες] has the force of a gerund in -do. μέγα λαβεῖν, μικρὰ πράττοντας, Demosthenes, Ol. iii. p. 41. οὐκ ἔστι, ἀδικοῦντα, καὶ ἐπιορκοῦντα, καὶ ψευδόμενον, δύναμιν βεβαίαν κτήσασθαι, Ol. ii. p. 23. δεικτέον τὴν μεταβολὴν, εἰσφέροντας, ἔξιόντας, ἄπαντα ποιοῦντας ἑτοίμως, p. 24. ἡ συχάσασα αὐξηθῆναι, Thucydides, i. 12. crescit indulgens sibi, Horace, ii. Od. ii. 13. M. G. G. 554.

2. [ὑπῆρξαν] πολλῶν κακῶν ὑπῆρξεν Οἰδίποιο δόμοις τόδι ἥμαρ, Euripides, Ph. 1598. An. 273. MUS. The word πρότεροι in the preceding part of the sentence is redundant, and the

substantive corresponding to ἀδικίης is sometimes suppressed. SCHW. on B. 13. Demosthenes has the elliptical, as well as the pleonastic expression; ἀνεπίθονον τιμωρεῖσθαι τὸν ὑπάρξαντα, and τῆς ἔχθρας πρότερος ὑπῆρξεν. Steph. Th. L. G. 2298.

3. πρότερον] i. 103, &c. W. iv. 12. LAU.

4. ἔ δυῶν δέοντα τρ.] This sort of circumlocution is more frequent than the use of numbers compounded with 8 or 9. M. G. G. 141. obs. 1. so undeviginti, duodeviginti, &c.

5. [Κιμμερίους] Homer, Od. Λ. 14. S.

ἐπιπέμποντος ἄγγέλους ἐπιτάξοντας τοῖσι μὲν πεζὸν⁶ στρατὸν,
τοῖσι δὲ νέας παρέχειν, τοῖσι δὲ Σενγνύναι⁷ τὸν Θρητίκιον Βόσπο-
ρον,⁸ Ἀρτάβανος ὁ Υστάσπεος, ἀδελφεὸς ἐών Δαρείου, ἔχρησε
μηδαμῶς αὐτὸν στρατηῆν ἐπὶ Σκύθας ποιέεσθαι, καταλέγων τῶν
Σκυθέων τὴν ἀπορίην. ἀλλ', οὐ γὰρ⁹ ἐπειθεὶς συμβουλεύων οἱ χρη-
στὰ, ὁ μὲν ἐπέπαυτο· ὁ δὲ, ἐπειδή οἱ τὰ πάντα παρεσκεύαστο, ἔξη-
λαυνε τὸν στρατὸν¹⁰ ἐκ Σούσων.

LXXXIV. Ἐνθαῦτα τῶν Περσέων Οἰόβαζος ἐδεήθη Δαρείου,
τριῶν ἐύντων οἱ παῖδων καὶ πάντων στρατευομένων, ἕνα αὐτῷ κατα-
λειφθῆναι. ὁ δέ οἱ ἔφη, ὡς φίλῳ ἐόντι καὶ μετρίων δεομέρῳ, πάντας
τοὺς παῖδας καταλείψειν. ὁ μὲν δὴ Οἰόβαζος περιχαρῆς ἦν, ἐλπίζων
τοὺς νιέας στρατηῆς ἀπολελύσθαι, ὁ δὲ ἐκέλευσε τοὺς ἐπεστεῶτας¹¹
ἀποκτεῖναι πάντας τοὺς Οἰοβάζου παῖδας. καὶ οὗτοι μὲν, ἀποσφα-
γέντες, αὐτοῦ ταύτη ἐλίποντο.¹²

LXXXV. Δαρεῖος δὲ, ἐπει τε πορευόμενος ἐκ Σούσων ἀπίκετο τῇς
Καλχηδονίης¹³ ἐπὶ τὸν Βόσπορον, ἵνα ἔθεντο ἡ γέφυρα, ἐνθεῦτεν,

6. πεζὸν] p. 125. n. 90.

7. Σενγνύναι] This is the reading of SCH. approved by W. and S. To construct a bridge of boats across, σχεδίη being understood. L.

8. τὸν Θρητίκιον Βόσπορον] so called to distinguish it from B. Κιμύεριος, iv.

12. See A. L. BL., on Aeschylus, P. V. 758.

9. ἀλλ', οὐ γὰρ] p. 17. n. 39. ii.
116. 120. 139. ix. 109. ST.

10. ἔξηλαυνε τὸν στρατὸν] ii. 161. vii. 38. The substantive is omitted, ii. 163. F. but there τοὺς ἐπικούρους may be repeated from the preceding words. B. 254. 255. Compare i. 191. The augment is omitted in ἀπέλαυνε, iv. 92.

11. τοὺς ἐπεστεῶτας] the by-standers, GR. W. S. those whose office it was; Steph. ST. The word signifies superintendants, ii. 148. vii. 117. but to denote those whose office it was, Herodotus uses τοῖσι προστέτακτο ταῦτα πρήσσειν, vii. 39. S. τοῖσι προσ-
έκειτο, i. 119. οἵπερ ἐτετάχαστο ἐπὶ τούτῳ, i. 191. τοῖσι ταῦτα πρήσσουσι, iii. 29. ST. On a comparison of which passages, especially iii. 29. and vii. 39. which speaks of a similar act of ty-

ranny, it strikes me that the interpretation of Stephens conveys the meaning of our author; who uses τοὺς παραστάτας for "the by-standers," vi. 107.

12. ἐλίποντο] See Mitford, ii. 6, 3. (note 15.) TR. plerique sic iram, quasi insigne regium, exercerunt: sicut Darius,—nam quam bellum Scythis indixisset, rogatus ab Οεβαζο, nobili sene, ut ex tribus liberis unum in solutum patri relinqueret, duorum opera uteretur; plus, quam rogabatur, pollicitus, omnes se illi dixit remissurum, et occisos in conspectu parentis abjecit: crudelis futurus, si omnes abduxisset! Seneca, de I. iii. 16. Compare this incident with the anecdote of Xerxes, vii. 38. to whose character such an atrocity was far more congenial. W.

13. Καλχηδονίης] Chalcedon, or Calchedon, was called "the City of the Blind;" Tacitus, An. xii. 63. it is now Kadi-Keni. A. L. Καλχηδονίης here is an adjective agreeing with γῆς understood; the bridge was 60 or 70 stadia from the town. Compare R. p. 117. with Barthelemy's Map, V. du J. A. pl. 6.

έσβας ἐς νέα, ἔπλεε ἐπὶ τὰς¹⁴ Κυανέας¹⁵ καλευμένας, τὰς πρότερον πλαγκτὰς¹⁶ Ἑλληνές φασι εἶναι. ἐξόμενος δὲ ἐπὶ τῷ ἵρῳ,¹⁷ ἔθηεῖτο τὸν Πόντον, ἐόντα ἀξιοθέητον.

LXXXVII. Οὐδὲ Δαρεῖος, ὡς ἔθηγσατο τὸν Πόντον, ἔπλεε ὅπίσω ἐπὶ τὴν γέφυραν, τῆς ἀρχιτέκτων ἐγένετο Μανδροκλέης Σάμιος· θητσάμενος δὲ καὶ τὸν Βόσπορον, στήλας ἔστησε δύο ἐπ' αὐτῷ¹⁸ λίθου λευκοῦ,¹⁹ ἐνταμὰν γράμματα,²⁰ ἐς μὲν τὴν Ἀσσύρια, ἐς δὲ τὴν Ἑλληνικὰ, ἔθνεα πάντα, ὅσαπερ ἦγε· ἢγε δὲ πάντα, τῶν ἥρχε· τουτέων μυριάδες ἔξηριθμήθησαν, χωρὶς τοῦ ναυτικοῦ, ἐβδομήκοντα σὺν ἴππεῦσι· νέες δὲ ἔξακόσιαι συνελέχθησαν. τῆσι μέν νυν στήλησι ταύτησι Βυζάντιοι,²¹ κομίσαντες ἐς τὴν πόλιν, ὑστερον τούτων ἔχρησαντο πρὸς τὸν βωμὸν τῆς Ὁρθωσίης²² Ἀρτέμιδος, χωρὶς ἐνὸς λίθου· οὗτος δὲ κατελείφθη παρὰ τοῦ Διονύσου²³ τὸν νηὸν ἐν Βυζαντίῳ, γραμμάτων Ἀσσυρίων πλέους. τοῦ δὲ Βοσπόρου ὁ χῶρος,²⁴ τὸν ἔχεντες βασιλεὺς Δαρεῖος, ὡς ἐμοὶ δοκέειν²⁵ συμβαλλομένωφ, μέσον ἐστὶ Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἵροῦ.

LXXXVIII. Δαρεῖος δὲ μετὰ ταῦτα, ἡσθεὶς τῇ σχεδίῃ,²⁶ τὸν

14. ἐπὶ τὰς] Understand *νήσους*. F. B. 183.

15. Κυανέας] also called Συμπληγάδας, Euripides, M. 2. I. T. 242. now the *Patorene*; see A. L.

16. πλαγκτὰς] *planetas*, Pliny; *instabiles*, Ovid, Tr. i. 10, 34. *συνδρόμων κυνηθμὸν ἀμαμάκετον πετρᾶν*, Pindar, P. iv. 370. A. Apollonius, ii. 317, &c. 551, &c. L.

17. τῷ ἵρῳ] Darius landed on the Asiatic shore of the Bosphorus near the temple of Jupiter *Urius*, emphatically called *Hieron*; which was situated on a height commanding a view of the mouth of the Black Sea, and of the Cyanean Rocks, at the distance of 40 stadia. After seeing the prospect, the king descended the hill, and re-embarked. W. L.

18. ἐπὶ αὐτῷ] ἐπὶ τῷ Ἀληκι ποταμῷ, Thucydides, iii. 99. M. G. G. 586. γ.

19. λίθου λευκοῦ] of white marble.

20. γράμματα] must here be taken in the sense of ἐπιγραφὴ an inscription. γ. λέγοντα τὰδε occurs i. 187, twice; iv. 91. therefore this participle may be understood here; or γ. and ἔθνεα may be put in apposition. S.

21. Βυζάντιοι] Byzantium afterwards bore the name of Constantinople; and is now called by the Turks *Istambol*, (Byron, *Maid of Athens*;) a corruption of ἐς τὰν πόλιν, A. L. which very expression occurs here.

22. Ὁρθωσίης] Diana had this surname from mount Orthius in Arcadia. L.

23. Διονύσου] This name means "the god (*Δις*) from mount Nysa in India." A.

24. ὁ χῶρος] At this spot Mahomet II. repaired the old castles, preparatory to the siege of Constantinople, Gibbon, xvii.

25. ὡς ἐμοὶ δοκέειν] ii. 124. viii. 30. S. Z. on V. G. v. 3. 8.

26. τῇ σχεδίῃ] c. 89. Understand γεφύρᾳ, with the temporary bridge; Stosch, B. 45. SCH. The adjective originally, when standing alone, refers to νᾶς understood, Homer, Od. E. 33. a vessel constructed on an emergency; D. it afterwards came to signify a temporary bridge constructed of such vessels: ἡ εἰκαλως πεποιημένη νᾶς, διάβασις, γέφυρα, ζεῦγμα, Hesychius, BL. γέφυρα is not written with a final

ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδωρήσατο πᾶσι δέκα.²⁷
ἀπ' ὧν δὴ Μανδροκλέης ἀπαρχὴν, οὐαὶ γραψάμενος²⁸ πᾶσαν τὴν
Σευξίν τοῦ Βοσπόρου, καὶ βασιλέα τε Δαρεῖον ἐν προεδρίῃ κατήμενον,
καὶ τὸν στρατὸν αὐτοῦ διαβαίνοντα, ταῦτα γραψάμενος, ἀνέθηκε ἐς
τὸ "Ηραιον,"²⁹ ἐπιγράψας τάδε·

Βόσπορον ἵχθυόεντα γεφυρώσας, ἀνέθηκε
Μανδροκλέης "Ηρη μνημόσυνον σχεδίης"
Αὗτῷ μὲν στέφανον³⁰ περιθεὶς, Σαμίοισι δὲ κῦδος,
Δαρείου βασιλέως ἐκτελέσας κατὰ νοῦν.

ταῦτα μέν νυν τοῦ Σευξίνος τὴν γέφυραν μνημόσυνα ἐγένετο.

LXXXIX. Δαρεῖος δὲ, δωρησάμενος Μανδροκλέα, διέβαινε ἐς
τὴν Εὐρώπην, τοῖσι "Ιωσι πάραγγείλας πλέειν ἐς τὸν Πόντον, μέχρι
"Ιστρου"³¹ ποταμοῦ ἐπεὰν δὲ ἀπίκωνται ἐς τὸν "Ιστρον, ἐνθαῦτα
αὐτὸν περιμένειν, Σευγνύντας τὸν ποταμόν. τὸ γὰρ δὴ ναυτικὸν ἦγον
"Ιωνές τε καὶ Αἰολέες καὶ Ἐλλησπόντιοι.³² ὁ μὲν δὴ ναυτικὸς στρα-
τὸς, τὰς Κυανέας διεκπλάσας, ἐπλεει ἵθι τοῦ "Ιστρον" ἀγαπλάσας
δὲ ἀνὰ τὸν ποταμὸν δυῶν ἡμερέων πλόσιν ἀπὸ θαλάσσης, τοῦ ποτα-
μοῦ τὸν αὐχένα,³³ ἐκ τοῦ σχίζεται τὰ στόματα τοῦ "Ιστρον, ἐξεύ-
γνυε. Δαρεῖος δὲ, ὡς δέβη τὸν Βόσπορον κατὰ τὴν σχεδίην, ἐπο-
ρεύετο διὰ τῆς Θρηήκης ἀπικόμενος δὲ ἐπὶ Τεάρου³⁴ ποταμοῦ τὰς
πηγὰς, ἐστρατοπεδεύσατο ἡμέρας τρεῖς.

XCI. Ἐπὶ τοῦτον ὡν τὸν ποταμὸν ἀπικόμενος ὁ Δαρεῖος ὡς

η in Ionic, because the α is short, as the accent shows.

27. πᾶσι δέκα] with ten things of each sort, ix. 81. τὰ πάντα μυρία, iii. 74. ἑκατὸν π. Theopompus in Ath. iv. 25. Strabo; Parthenius, Er. ix. CAS. W. π. τρισχίλια, i. 50. V. HER. on VIG. iii. 10. 4.

28. ξῶα γραψάμενος] ξωγραφήσας, Eustathius. W. The middle voice shows that he did not paint it himself, but had it painted. L.

29. Ηραιον] iv. 152. This was the celebrated temple of Juno at Samos, i. 70. νηὸς μέγιστος πάντων νηῶν τῶν ἡμεῖς ίδμεν, iii. 60. W.

30. στέφανον] Ἀγαμέμνονα λόγχαις Ἐλλάδι κλεινθατον σ. δὸς ἀμφὶ κάρα γ' ἔδν, κλέος ἀείμηστον, ἀμφιθεῖναι, Euripides, I. A. 1527. MUS. γέρας

ἀμφέβαλε κόμαις, Pindar, P.

31. Ιστρον] the Danube, in German Donau. A.

32. Ἐλλησπόντιοι] The people who dwelt on either side of the Hellespont, or Dardanelles, and of the Propontis or Sea of Marmora. A. L.

33. αὐχένα] Αὐχήν neck, applied to a river, denotes that part of it at which different "heads" branch off, to their "mouths" στόματα, from the main "body" of the stream; when the head is double, the term "horns" κέρατα is sometimes used. S.

34. Τεάρου] Δαρείῳ ἐπὶ Σκύθας ἐλα-
νοντι Ταίναρος ἐν Θράκῃ ποταμὸς ἔδυεν
εἶναι κάλλιστος· καὶ στύλον δ Δαρεῖος
στήσας, τοῦτο ἐνέγραψεν αὐτῷ, Ταίνα-
ρον εἴναι ποταμὸν κάλλιστον, Libanius,
Or. Ant. p. 346. L. W.

ἐστρατοπεδεύσατο, ἡσθεὶς τῷ ποταμῷ, στήλην ἔστησε καὶ ἐνθαῦτα, γράμματα ἑγγράψας λέγοντα τάδε· “Τεύρου ποταμοῦ κεφαλαὶ ὕδωρ ἄριστόν τε καὶ κάλλιστον παρέχονται πάντων ποταμῶν” καὶ ἐπ’ αὐτὰς ἀπίκετο, ἐλαύνων ἐπὶ Σκύθας στρατὸν, ἀνὴρ ἄριστός τε καὶ κάλλιστος πάντων ἀνθρώπων, Δαρεῖος ὁ Υστάσπεος, Περσέων τε καὶ πάσης τῆς ἡπείρου³⁵ βισιλεύς. ταῦτα δὴ ἐνθαῦτα ἐγράφη.

XCI. Δαρεῖος δὲ, ἐνθεῦτεν ὄρμηθεὶς, ἀπίκετο ἐς ἄλλον ποταμὸν, τῷ οὔνομα Ἀργισκός³⁶ ἐστι, ὃς διὰ Οδρυσέων ῥέει. ἐπὶ τοῦτον δὴ τὸν ποταμὸν ἀπικόμενος, ἐποίησε τοιώνδε· ἀποδέξας χωρίον τῇ στρατιῇ, ἐκέλευε πάντα ἄνδρα λίθον ἔνα παρεξιόντα τιθέναι ἐς τὸ ἀποδεδεγμένον τοῦτο χωρίον. ὡς δὲ ταῦτα ἡ στρατιὴ ἐπετέλεσε, ἐνθαῦτα κολωνοὺς³⁷ μεγάλους τῶν λίθων καταλιπὼν, ἀπέλαυνε τὴν στρατιήν.

XCIII. Πρὶν δὲ ὑπικέσθαι ἐπὶ τὸν Ἰστρον, πρώτους αἱρέει Γέτας³⁸ τοὺς ἀθανατίζοντας. οἱ μὲν γὰρ δὴ τὸν Σαλμυδησὸν³⁹ ἔχοντες Θρήϊκες, καὶ ὑπὲρ Ἀπολλωνίης⁴⁰ τε καὶ Μεσαμβρίης⁴¹ πόλιοι οἰκημένοι, καλεύμενοι δὲ Σκυρμιάδαι καὶ Νιψαῖοι, ἀμαχητὶ σφέας αὐτοὺς πυρέδοσαν Δαρείῳ· οἱ δὲ Γέται, πρὸς ἀγνωμοσύνην τραπόμενοι, αὐτίκα ἐδουλώθησαν, Θρηήκων ἔντες ἀνδρειότατοι καὶ δικαιότατοι.

XCVII. Δαρεῖος δὲ ὡς ἀπίκετο, καὶ ὁ πεζὸς⁴² ἦμ' αὐτῷ στρατὸς, ἐπὶ τὸν Ἰστρον, ἐνθαῦτα διαβάντων πάντων, Δαρεῖος ἐκέλευσε τοὺς Ἰωνας, τὴν σχεδίην λύσαντας, ἐπεσθαι κατ' ἡπειρον ἐωντῷ καὶ τὸν ἐκ τῶν νεῶν στρατὸν. μελλόντων δὲ τῶν Ἰώνων λύειν, καὶ ποιέειν τὰ κελευόμενα, Κώνης ὁ Ἐρεζίνδρους, στρατηγὸς ἐὼν Μυτιληναίων, ἔλεξε Δαρείῳ τύδε, πυθόμενος πρότερον, εἴ οἱ φίλον εἴη γνώμην ἀποδέκεσθαι παρὰ τοῦ βουλομένου ἀποδείκνυσθαι· “Ω βασιλεῦ, ἐπὶ γῆν γὰρ⁴³ μέλλεις στρατεύεσθαι, τῆς οὕτε ἀρηρομένον⁴⁴ φανή-

35. τῆς ἡπείρου] of the continent, i. e. of Asia: In England by “the continent” we mean that of Europe.

36. Ἀργισκός] probably the same as Ἀρδησκός (or Ἀρδισκός MSS. Barrocc.) Hesiod, Th. 345. W. now Arta. L.

37. κολωνοὺς] barrows, cairns.

38. Γέτας] The same people as the Goths: they inhabited Bulgaria, and perhaps a small part of Serria. A. L.

39. Σαλμυδησὸν] or Halmydessus, now Stagnara, L. or Midjeh. A. Pro-

per names in -ησσὸς are oxytones; Αλικαρνησσὸς, Ταρτησσὸς, Λυκαβησσὸς, Λυρησσὸς, Μυκαλησσὸς, Τελμησσὸς. BL.

40. Ἀπολλωνίης] afterwards Sopolis, now Siceboli. A.

41. Μεσαμβρίης] now Miserria. In the Thracian language briu signified πόλις “city.” L.

42. πεζὸς] p. 125. n. 90. It does not signify *infantry*, unless in connexion with ἵππος *cavaliery*. L.

43. γὰρ] This passage confirms the

σεται οὐδὲν, οὔτε πόλις οἰκεομένη, σύ νυν⁴⁵ γέφυραν ταύτην ἔα κατὰ χώρην ἐστάναι, φυλάκους αὐτῆς λιπῶν τούτους, οἵ περ μιν ἔσενξαν, καὶ ἦν τε κατὰ νόον πρήξαμεν, εὐρόντες Σκύθας, ἔστι ἄποδος ὥμιν· ἦν τε καὶ⁴⁶ μή σφεας εὐρεῖν δυνεώμεθα, ή γε ἄποδος ὥμιν ἀσφαλής· οὐ γὰρ ἔδεισά κω, μὴ ἐσσωθέωμεν ὑπὸ Σκυθέων μάχῃ, ἀλλὰ μᾶλλον, μὴ, οὐ δυνάμενοί σφεας εὐρεῖν, πάθωμέν τι ἀλώμενοι. καὶ τάδε λέγειν φαίη τις ἄν με ἐμεωυτοῦ εἰνεκεν, ὡς καταμένω ἐγὼ δὲ γνώμην μὲν, τὴν εὑρισκον ἀρίστην σοι, βασιλεῦ, ἐς μέσον⁴⁷ φέρω· αὐτὸς μέντοι ἔψομαι τοι, καὶ οὐκ ἄν λειφθείην.⁴⁸” Κάρτα τε ἡσθη τῇ γνώμῃ Δαρεῖος, καὶ μιν ἡμείψατο τοῖσδε· “Ξεῖνε Λέσβιε, σωθέντος ἐμεῦ ὅπισω ἐς οἶκον τὸν ἐμὸν, ἐπιφάνηθί μοι⁴⁹ πάντας, ἵνα σε ἀντὶ χρηστῆς συμβουλίης χρηστοῖσι ἔργοισι ἀμελψωμαι.”

XCVIII. Ταῦτα εἴπας, καὶ ἀπάψας⁵⁰ ἄμματα ἔξηκοντα ἐν ιμάντι, καλέσας ἐς λόγους τοὺς Ἰώνων⁵¹ τυράννους, ἔλεγε τάδε· “Ανδρες Ἰωνεῖ,⁵² ή μὲν πρότερον γνώμη ἀποδεχθεῖσα ἐς τὴν γέφυραν μετείσθω⁵³ μοι· ἔχοντες δὲ τὸν ιμάντα τόνδε, ποιέετε τάδε· ἐπεάν με ἰδητε τάχιστα πορευόμενον ἐπὶ Σκύθας, ἀπὸ τούτου ἀρξάμενοι τοῦ χρόνου, λύετε ἄμμα ἐν ἐκάστης ἡμέρῃς· ἦν δὲ ἐν τούτῳ τῷ χρόνῳ⁵⁴ μὴ παρέω, ἀλλὰ διεξέλθωσι ὥμιν αἱ ἡμέραι τῶν ἄμμάτων,⁵⁵

interpretation given, p. 77. n. 17. which, I have since found, is adopted by M.; see M. G. G. 615.

44. ἀρηρομένον] Homer, Il. Σ. 548. Apollonius, iii. 1335. S. ἡροτριαμένον, Hesychius. V. Coes appears not to have known of Scythian ἀροτῆρας and γεωργός, iv. 17. 18. W.

45. σύ νυν] p. 77. n. 18.

46. καὶ] here appears equivalent to ἀν, on the other hand. ST.

47. ἐς μέσον] before the council. Besides ἐ. μ. φέρειν, our author has the expressions λέγειν ἐ. μ. τιν, iii. 83. γνώμην ἐσφέρειν, iii. 80. ST. εἰπεῖν ἐ πάντας, viii. 26. V.

48. λειφθείην] The optative often restricts the future, M. G. G. 514. 3. p. 22. n. 75.

49. ἐμεῦ—μοι] p. 25. n. 20.

50. ἀπάψας] This mode of computation was in use among some of the savage nations of America. W. It indicates great barbarism and ignorance on the part of the Persians. L. About a century and a half after this, the Ro-

mans used to reckon the lapse of time by driving a nail once a year into that part of the temple of Jupiter, which was consecrated to Minerva. Volsiniis quoque claros, indices numeri annorum, fixos in templo Nortiae, Etruscae Deae, comparet, Cincius adfirmat, Livy vii. 3. viii. 18.

51. Ἰώνων] of the Ionians and other Greeks, 137. 138. W.

52. “Ανδρες Ἰ.] is an appellation of respect. M. G. G. 430. 7.

53. μετείσθω] imperative perfect passive. M. G. G. 209. 2.

54. ἐν τούτῳ τῷ χρόνῳ] The preposition is sometimes omitted, as ταύτῃ τῇ ἡμέρᾳ, Xenophon, Cyr. iii. 3, 29. SCH. on B. 426. Though Darius calculated on conquering Scythia in two months, he appears to have been in the country five months, and yet failed after all. L.

55. αἱ ἡμέραι τῶν ἄμμάτων] i. e. τοσαῦται ἡ. δσα ἄμματα ἔχει δ ἴμδα. So αἱ ἡ. τοῦ ἀριθμοῦ, iv. 136. ST.

ἀποπλέετε ἐς τὴν ὑμετέρην αὐτῶν.⁵⁶ μέχρι δὲ τούτου, ἐπεί τε οὕτω μετέδοξε, φυλάσσετε τὴν σχεδίην, πᾶσαν προθυμίην σωτηρίης τε καὶ φυλακῆς πιρεχόμενοι. ταῦτα δὲ ποιεῦντες, ἐμὸὶ μεγάλως χαρίεῖσθε.” Δαρεῖος μὲν, ταῦτα εἴπας, ἐς τὸ πρόσω ἐπείγετο.

CII. Οἱ δὲ Σκύθαι, δόντες σφίσι λόγον,⁵⁷ ὡς οὐκ οἷοί τέ εἰσι τὸν Δαρείον στρατὸν ιθυμαχίῃ διώσασθαι⁵⁸ μοῦνοι, ἔπειπον ἐς τὸν πλησιοχώρους ἄγγελους· τῶν δὲ καὶ δὴ οἱ βασιλῆes συνελθόντες ἐβούλευντο,⁵⁹ ὡς στρατοῦ ἐπελαύνοντος μεγάλου. ἦσαν δὲ οἱ συνελθόντες βασιλῆes Ταύρων⁶⁰ καὶ Ἀγαθύρων⁶¹ καὶ Νευρῶν⁶² καὶ Ἀνδροφάγων⁶³ καὶ Μελαγχλαίτων⁶⁴ καὶ Γελωτῶν⁶⁵ καὶ Βουδίτων⁶⁶ καὶ Σαντροματέων,⁶⁷

CXVIII. Ἐπὶ τούτων ὥν τῶν καταλεχθέντων ἐθνέων τὸν βασιλέας ἀλισμένους ἀπικόμενοι, τῶν Σκυθέων οἱ ἄγγελοι ἔλεγον, ἐκδιδάσκοντες, ὡς ὁ Πέρσης, ἐπειδή οἱ τὰ ἐν τῇ ἡπείρῳ τῇ ἐτέρῃ πάντα κατέστραπται, γέφυραν Σενέξας ἐπὶ τῷ αὐχένι⁶⁸ τοῦ Βοσπό-

56. ἐς τὴν ὑμετέρην αὐτῶν] The genitive of *αὐτῶs* is often added pleonastically to the pronoun possessive; vi. 97. M. G. G. 466, l. iv. 130.

57. δόντες σφίσι λόγον] Andocides, de Myst. p. 17. Plutarch, Def. Orac. p. 419. c. and with the pronoun omitted, Alex. p. 704. c. p. 149. n. 5.

58. διώσασθαι] to repulse; ἀπωθῆσασθαι, ἐκβαλεῖν, Hesychius. GR.

59. ἐβούλευντο] λέγεται τὸν Κιμμερίους βούλευεσθαι ὡς στρατοῦ ἐπιόντος μεγάλου, iv. 11. ST.

60. Ταύρων] They were probably the remains of the Cimmerians formerly expelled by the Scythians; S. and inhabited Chersonesus Taurica, in which the scene of the “Iphigenia in Tauris” lies, and which is now the Crimea. A. L. Some of these names seem purely Grecian; and are therefore rather the nick-names given by that people, than the proper names of the nations: or perhaps the Greeks gave significant names, which in sound resembled the proper appellations. R. TR.

61. Ἀγαθύρων] These occupied Transylvania, and the north-eastern part of Hungary, R. and were said to derive their origin and name from a

Herod.

son of Hercules. A. L. picti Agathyrsi, Virgil, Æn. iv. 146.

62. Νευρῶν] These dwelt in the eastern part of Gallacia, and in part of the province of Lutzk or Lusuc. R.

63. Ἀνδροφάγων] These occupied Polish Russia. R. Their proper name, as well as that of the following people, was Bastarnæ. S.

64. Μελαγχλαίτων] These were probably the progenitors of the Russians, Mannert; A. and inhabited the governments of Naugorod, Orel, Mohilow, Kursk, &c. Tamerlane found on the Indian Caucasus a tribe named Sia-poshiāns “black-clothed.” The Getæ beyond the Jaxartes had black ensigns. R.

65. Γελωτῶν] These derived their origin and name from a son of Hercules; A. they were Greeks who had settled in the country of the Budini. L. Virgil applies to them the epithets picti, G. ii. 115. acres, iii. 461. and sagittiferi, Æn. viii. 725.

66. Βουδίνων] These dwelt in the vicinity of Woronetz. R.

67. Σαντροματέων] The Latins called them Sarmatae. R. They occupied the province of Astracan.

68. αὐχένι] p. 178. n. 33. Αὐχὴν

ρον διαβέβηκε ἐς τήνδε τὴν ἡπειρον· διαβὰς δὲ, καὶ καταστρεψά-
μενος Θρῆκας, γεφυροῖ ποταμὸν⁶⁹ Ιστρον, βουλόμενος καὶ τάδε πάντα
ὑπ' ἑωυτῷ ποιήσασθαι. “Τοῦτος ὅν μηδενὶ τρόπῳ ἐκ τοῦ μέσου
κατήμενοι⁷⁰ περιῆδητε⁷¹ ἡμέας διαφθαρέντας, ἀλλὰ τωντὸ νοίσαν-
τες⁷² ἀντιάζωμεν⁷³ τὸν ἐπιόντα. οὐκ ὅν⁷⁴ ποιήσετε ταῦτα, ἡμεῖς
μὲν, πιεζόμενοι, ἦ ἐκλείψομεν τὴν χώρην, ἦ, μένοντες, ὄμολογίη
χρησόμεθα. τί γὰρ πάθωμεν,⁷⁵ μὴ βουλομένων ὑμέων τιμωρέειν;
ὑμῖν δὲ οὐδὲν ἐπὶ τούτῳ ἔσται ἐλαφρότερον. ἥκει γὰρ ὁ Πέρσης οὐ-
δέν τι μᾶλλον ἐπ' ἡμέας ἦ οὐ καὶ⁷⁶ ἐπὶ ὑμέας, οὐδέ οἱ καταχρήσει,
ἡμέας καταστρεψάμενῳ, ὑμέων ἀπέχεσθαι. μέγα δὲ ὑμῖν λόγων
τῶνδε μαρτύριον ἐρέομεν· εἰ γὰρ⁷⁷ ἐπ' ἡμέας μούνος ἐστρατηλύτεε
ὁ Πέρσης, τίσασθαι τῆς πρόσθε δουλοσύνης βουλόμενος, χρῆν⁷⁸
αὐτὸν, πάντων τῶν ἄλλων ἀπέχομενον, οὕτω ιέναι ἐπὶ τὴν ἡμετέρην·
καὶ ἂν ἐδήλου πᾶσι, ὡς ἐπὶ Σκύθας ἐλαύνει, καὶ οὐκ ἐπὶ τοὺς ἄλλους.
νῦν δὲ ἐπεί τε τάχιστα δέβη τήνδε τὴν ἡπειρον, τοὺς αἱὲν ἐμποδὼν
γινομένοις ἡμεροῦται⁷⁹ πάντας, τούς τε δὴ ἄλλους ἔχει ὑπ' ἑωυτῷ
Θρῆκας, καὶ δὴ καὶ τοὺς ὑμῖν ἔοντας πλησιοχώρους Γέτας.”

CXIX. Ταῦτα Σκυθέων ἐπαγγελλομένων, ἐβουλεύοντο οἱ βα-
σιλέες οἱ ἀπὸ τῶν ἔθνέων ἥκοντες. καὶ σφεων ἐσχίσθησαν⁸⁰ αἱ
γνῶμαι· ὁ μὲν γὰρ Γελών⁸¹ καὶ ὁ Βουδῆνος καὶ ὁ Σαυρομάτης,
κατὰ τωντὸ γενόμενοι,⁸² ὑπεδέκοντο Σκύθηι τιμωρήσειν, ὁ δὲ Ἀγά-

is here applied to a strait; the Euxine might be compared to “the body,” the Propontis to “the head,” and the Bosphorus to “the neck.” S.

69. ἐ. τ. μ. κατήμενοι] p. 162. n. 24.

70. περιῆδητε] M. G. G. 516, 2. p. 22. n. 74.

71. τ. νοίσαντες] τ. φρονήσαντες, i. 60. or κατὰ τ. φ. v. 3. is more common. IV.

72. ἀντιάζωμεν] with an accusative; M. G. G. 382. n. iv. 80. 121. Compare Homer, Il. A. 31. Euripides, I. A. 150. Sophocles, An. 993. MUS.

73. οὐκ ὅν] p. 106. n. 36.

74. τί — πάθωμεν] τί πεισθεθα, Aeschylus, Sup. 774. what are we to do? P. 909. Th. 1060. Euripides, Hec. 618. Ph. 909. Sup. 259. Sophocles, Tr. 974. Aristophanes, Pl. 603. Theocritus, iii. 24. The expression is in imitation of Homer, Il. A. 404. and is imitated by Aelian, V. H. ix. 27. It is equivalent to τί ποῶ; Ar. Pl. 1197.

or τί δρῶμεν; M. G. G. 515, 2. VIG. v.

9, 12. L. BL. T. Thucydides, i. 40.

75. ἢ οὐ καὶ] v. 94. vii. 16, 3. The pleonasm of the negative particle is an Attic as well as an Ionic idiom. S.

76. μαρτύριον — εἰ γὰρ] μαρτύριον μοι τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονε, οὐ γὰρ, vii. 221. μέγα δὲ καὶ τόδε μαρτύριον φαίνεται γὰρ, viii. 120. τεκμήριον — αἱ μὲν γὰρ, ii. 58. σημεῖον δὲ and δῆλον δὲ are used in the same way. Z. on VIG. iii. 11, 1. ST.

77. χρῆν] p. 24. n. 11.

78. ἡμεροῦται] he tames, i. e. subdues; v. 2. χθόνα ἀνήμερον τιθέντες ἡμερωμένην, Aeschylus, Eu. 13. τιθασ-σεύων κάκημερῶν ἐπράνευ, Philo, V. M. i. p. 606. d. W.

79. ἐσχίσθησαν] δίχα ἐγίνοντο, vi. 109. ἐχωρίσθησαν, iv. 11. ST.

80. δ—Γελώνδ] p. 7. n. 78.

81. κατὰ τωντὸ γενόμενοι] τῇ αὐτῇ γνώμῃ χρησάμενοι. ST.

θυρσος καὶ Νευρὸς καὶ Ἀνδροφάγος καὶ οἱ τῶν Μελαγχλαίγων καὶ Ταύρων τάδε Σκύθησι ὑπεκρίναντο· “Εἰ μὲν μὴ ὑμεῖς ἔατε οἱ πρότερον ἀδικήσαντες Πέρσας καὶ ἄρξαντες πολέμου, τούτων δεύμενοι, τῶν τοῦ δέεσθε, λέγειν τε ἀν ἐφαίνεσθε ἡμῖν ὄφθα, καὶ ἡμεῖς, ὑπακούσαντες, τωντὸ ἀν ὑμῖν⁸² ἐπρήσσομεν. τοῦ δὲ ὑμεῖς τε, ἐς τὴν ἐκείνων ἐσβαλόντες γῆν, ἄνευ ἡμέων, ἐπεκρατέετε Περσέων, ὅσον χρόνον ὑμῖν ὁ θεὸς παρεδίδου· καὶ ἐκεῖνοι, ἐπεὶ σφεας ὡτὸς θεὸς ἐγείρει, τὴν ὄμοιην⁸³ ὑμῖν ἀποδιδούσι. ἡμεῖς δὲ οὔτε τι τότε ἀδικήσαμεν τοὺς ἄνδρας τούτους οὐδὲν, οὔτε τοῦ πρότεροι πειρησόμεθα ἀδικέειν. ἦν μέντοι ἐπίη⁸⁴ καὶ ἐπὶ τὴν ἡμετέρην, ἄρξῃ τε ἀδικέων,⁸⁵ καὶ ἡμεῖς οὐ πεισόμεθα.⁸⁶ μέχρι δὲ τοῦτο ἴδωμεν,⁸⁷ μενέομεν παρ' ἡμῖν αὐτοῖσι· ἥκειν γὰρ δοκέομεν οὐκ ἐπ' ἡμέας Πέρσας, ἀλλ' ἐπὶ τοὺς αἰτίους τῆς ἀδικίης γενομένους.”

CXX. Ταῦτα ὡς ἀπενειχθέντα ἐπύθοντο οἱ Σκύθαι, ἐβουλεύοντο ιθυμαχίην μὲν μηδεμίαν ποιέεσθαι ἐκ τοῦ ἐμφανέος, ὅτι δή σφι οὗτοί γε σύμμαχοι οὐ προσεγέροντο· ὑπεξιόντες δὲ καὶ ὑπεξελαύνοντες, τὰ φρέατα, τὰ παρεξίοιεν αὐτοὶ, καὶ τὰς κρήνας συγχοῦν, τὴν ποίην τε ἐκ τῆς γῆς ἐκτρίβειν, διχοῦ σφέας διελόντες. καὶ πρὸς μὲν τὴν μίαν τῶν μοιρέων, τῆς ἐβασίλευε Σκύπασις, προσχωρέειν Σαυρομάτας· τούτους μὲν δὴ ὑπάγειν, ἦν ἐπὶ τοῦτο τράπηται ὁ Πέρσης, ιθὺ Τανάϊδος⁸⁸ ποταμοῦ παρὰ τὴν Μαγήτιν⁸⁹ λίμνην ὑποφεύγοντας· ἀπελαύνοντός τε τοῦ Πέρσεω, ἐπιόντας διώκειν. αὕτη μέν σφι μία ἦν μοῖρα τῆς βασιληῆς,⁹⁰ τεταγμένη ταύτην τὴν ὄδδον, ἢπερ εἴρηται.

82. τωντὸ—ὑμῖν] *the same as you.*
S.

83. τὴν δμοίην] vi. 21. understand χάρην. B. 297. This passage is one of those which may be explained by enallage of gender: *MUS.* or ἀπόδοσις may be supplied. Plato considered this expedition unjustifiable; ποιῶ δικαίω χρώμενος Ξέρξης ἐπὶ τὴν Ἐλλαδὰ ἐστράτευεν, ἢ δ πατήρ αὐτοῦ ἐπὶ τοὺς Σκύθας; Gorg. p. 483. D. V.

84. ἐπίη] namely δ Πέρσης. ST.
85. ἢ.—ἀδικέων] ἀδ. is here a participle; though the preceding verb often has a genitive case to express the same sense: οὐκ ἄρχειν ἀδίκων, ἀλλ' ἀμύνασθαι τὸν ἄρχαντα, Ἀelian, H. A. xvii. 24. v. 34. ἢ τις τύπη τινὰ ἄρχων χειρῶν ἀδίκων, an Old Law in Demosth. c. Arist. p. 410. W. it

occurs with ἀδικίης, i. 130. vi. 119. S. ἄρχειν is constructed with participles, when it signifies ‘to be the first to do.’ M. G. G. 549, 8.

86. οὐ πεισόμεθα] ought here to have the sense of οὐκ ἐδσομεν, we will not suffer it or allow of it: but the following conjectures have been proposed, σφὲ τισόμεθα, V. οὐ πανσόμεθα, S. οὐκ ὑπησόμεθα, G. οὐ κατακεισόμεθα. ST.

87. ίδωμεν] understand ἃν. ST.

88. Τανάϊδος] *The Don:* see A. L.

89. Μαγήτιν] The lake Maeotis is now the Sea of Azoph or Zabache. A. L.

90. τῆς βασιληῆς] i.e. τῶν βασιλῆων Σκυθέων. ST. φυλῆς may be understood.

τὰς δὲ δύο τῶν βασιληῖων, τήν τε μεγάλην, τῆς ἦρχε Ἰδάιθυρσος, καὶ τὴν τρίτην, τῆς ἐβασίλευε Τάξακις, συνιελθούσας ἐς τωντὸν, καὶ Γελωιῶν τε καὶ Βουδίνων προσγινομένων, ὑμέρης καὶ τούτους ὁδῷ προέχοντας τῶν Περσέων, ὑπεξάγειν, ὑπιόντας τε καὶ ποιεῦντας τὰ βεβουλευμένα. πρῶτα μέν τυν ὑπάγειν σφέας ἵθὺ τῶν χωρέων τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην, ἵνα καὶ τούτους ἐκπολεμώσωσι· εἰ δὲ μὴ ἐκόντες γε ὑπέδυσαν τὸν πόλεμον τὸν πρὸς Πέρσας, ἀλλ' ⁹¹ ἄκοντας ἐκπολεμῶσαι.⁹² μετὰ δὲ τοῦτο, ὑποστρέφειν ἐς τὴν σφετέρην, καὶ ἐπιχειρέειν, ἢν δὴ βουλευομένοισι δοκέη.

CXXI. Ταῦτα οἱ Σκύθαι βουλευσάμενοι, ὑπηντίαζον τὴν Δαρείου στρατιὴν, προδρόμους ἀποστείλαντες τῶν ἱππέων τοὺς ἀρίστους. τὰς δὲ ἀμάξας, ἐν τῇσι σφι διαιτᾶτο τὰ τέκνα τε καὶ αἱ γυναῖκες πᾶσαι, καὶ τὰ πρόβατα πάντα, πλὴν ὅσα σφι ἐσ φορβὴν ἰκαρὰ ἦν, τοσαῦτα ὑπολιπόμενοι,⁹³ τὰ ἄλλα ἄμα τῇσι ἀμάξῃσι προέπεμψαν, ἐντειλάμενοι αἰεὶ τὸ πρὸς βορέω ἐλαύνειν. ταῦτα μὲν δὴ προεκομίζετο.

CXXII. Τῶν δὲ Σκυθέων οἱ πρόδρομοι, ὡς ἔνρον τοὺς Πέρσας ὅσον τε⁹⁴ τριῶν ὑμερέων ὁδὸν ἀπέχοντας ἀπὸ τοῦ "Ιστρου, οὗτοι μὲν, τούτους εὐρόντες, ὑμέρης ὁδῷ προέχοντες, ἐστρατοπεδεύοντο, τὰ ἐκ τῆς γῆς φυόμενα λεαίνοιτες.⁹⁵ οἱ δὲ Πέρσαι, ὡς εἶδον ἐπιφανεῖσαν τῶν Σκυθέων τὴν ἵππον, ἐπῆϊσαν κατὰ στίβον αἰεὶ ὑπαγόντων· καὶ ἐπειτα, πρὸς γὰρ τὴν μίαν τῶν μοιρέων ἴθυσαν,⁹⁶ οἱ Πέρσαι ἐδίωκον πρὸς ἥῶ⁹⁷ τε καὶ τοῦ Τανάϊδος. διαβάντων δὲ τούτων τὸν Τάναϊν ποταμὸν, οἱ Πέρσαι ἐπιδιαβάντες⁹⁸ ἐδίωκον· ἐς τὸ, τῶν

91. εἰ—ἀλλ'] *thought—yet.* εἰ γὰρ πρότερον εἴναι δημότης, ἀλλ' ἐν τῷ παρεόντι εἴναι αὐτῶν βασιλεὺς, ii. 172. Plato, Alc. ii. p. 148. c. Xenophon, Cyr. i. 3, 6. viii. 6, 18. An. ii. 5, 3. ST. εἰ μὴ πλέον, ἀλλὰ μίαν ὑμέραν δόντες αὐτοῖς, H. i. 7, 20. SCHN. understands καὶ after εἰ, *even though.*

92. ἐκπολεμῶσαι] understand ἐβουλεύοντο. ST.

93. ὑπολιπόμενοι] vi. 7. W.

94. ὅσον τε] ἀπέχοντος αὐτοῦ ὅσον ἐβδομήκοντα σταδίους Σάρδεων, Argian, Al. i. 18. Plato, Phæd. p. 229. and, followed by the preposition ἐς pleonastically, Pausanias, Ach. p. 421, 35. H. on Vic. iii. 9, 11. Homer

and Herodotus add τε το δόσον; HER. for instance, ὅσον τ' ὅργιαν, Od. I. 325. K. 167. In these expressions the antecedent, τόσον διδοτημα, is to be understood. D. p. 14. n. 90.

95. λεαίνοντες] ἐκτρίβοντες, Hesychius, iv. 120. λεγῆνα τε καὶ ἐκτρίψαι τῶν Λογγιβάρδων τὴν δύναμιν, Menander, Exc. Leg. p. 102. W.

96. ίθυσαν] Aeschylus supplies the accusative case Κύρου πᾶς ίθυνε στρατὸν, P. 779. so l. δόρυ, 417. compare Euripides, C. 14. Hel. 1610. BL.

97. πρὸς ἥῶ] HER. on Vic. ix. 1, 1. p. 49. n. 92.

98. ἐπιδιαβάντες] crossing over after them. It would seem that there

Σαυροματέων τὴν χώρην διεξελθόντες, ἀπίκοντο ἐς τὴν τῶν Βουδίνων.

CXXIII. "Οσον μὲν δὴ χρόνον οἱ Πέρσαι ήσσαν διὰ τῆς Σκυθικῆς καὶ τῆς Σαυρομάτιδος χώρης, οἱ δὲ εἰχον οὐδὲν σινέεσθαι,⁹⁹ ἄτε τῆς χώρης ἑούσης χέρσου" ἐπει τε δὲ ἐς τὴν τῶν Βουδίνων χώρην ἐσέβαλον, ἐνθαῦτα δὴ ἐντυχόντες τῷ ξυλίνῳ τείχεῖ, ἐκλελοιπότων τῶν Βουδίνων καὶ κεκενωμένου τοῦ τείχεος πάντων, ἐνέπρησαν αὐτό. τοῦτο δὲ ποιήσαντες, εἴποντο αἰεὶ τὸ πρόσω¹⁰⁰ κατὰ στίβον· ἐς ὃ, διεξελθόντες ταύτην, ἐς τὴν ἐρῆμον ἀπίκοντο.

CXXIV. Ἐπεὶ ἦν ὁ Δαρεῖος ἥλθε ἐς τὴν ἐρῆμον, πανσάμενος τοῦ δρόμου,¹ ἵδρυσε τὴν στρατιὴν ἐπὶ ποταμῷ Ὁάρῳ.² τοῦτο δὲ ποιήσας, ὅκτὼ τείχεα³ ἐτείχεε μεγάλα, οἷσαν ἀπ' ἀλλήλων ἀπέχοντα, σταδίους ὡς ἔξηκοντα μάλιστά κη, τῶν ἔτι ἐς ἐμὲ τὰ ἐρείπια σῶα ἦν. ἐν φῷ⁴ δὲ οὗτος πρὸς ταῦτα ἐτράπετο, οἱ διωκόμενοι Σκύθαι, περιελθόντες τὰ κατύπερθε, ὑπέστρεφον ἐς τὴν Σκυθικήν. ἀφανισθέντων δὲ τούτων τὸ παράπαν, ὡς οὐκέτι ἐφαντάζοντό σφι, οὗτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ήμειργα μετῆκε· αὐτὸς δὲ ὑποστρέψας ἦσε πρὸς ἐσπέρην, δοκέων τούτους τε πάντας τοὺς Σκύθας εἶναι, καὶ πρὸς ἐσπέρην σφέας φεύγειν.

CXXV. Ἐλαύνων δὲ τὴν ταχίστην τὸν στρατὸν, ὡς ἐς τὴν Σκυθικὴν ἀπίκετο, ἐνέκυρσε ἀμφοτέρησι τῆσι μοίρησι τῶν Σκυθέων· ἐντυχών δὲ, ἐδίωκε ὑπεκφέροντας⁵ ημέρης ὄδῳ. καὶ, οὐ γάρ ἀνίεε⁶ ἐπιών ὁ Δαρεῖος, οἱ Σκύθαι κατὰ τὰ βεβουλευμένα ὑπέφευγον ἐς τῶν ἀπειπαμένων τὴν σφετέρην συμμαχίην· πρώτην δὲ, ἐς τῶν Μελαγχλαίνων τὴν γῆν. ὡς δὲ ἐσβαλόντες τούτους ἐτάραξαν οἵ τε

must have been a ford at this place. L. As the journey to the Tanais was one of twenty days to an expeditious traveller, the Persian army would be much longer than that on its march. W. Darius perhaps never went so far, but either fancied, or represented, the Hypanis or the Borysthenes to be the Tanais; Palmer. S.

99. σινέεσθαι] v. 81. W. ix. 13. S.

100. τὸ πρόσω] understand ἐς; p. 10. n. 34. and n. 36. M. G. G. 282.

1. πανσάμενος τοῦ δρόμου] iv. 126. π. πλάνης, ibid. π. τῆς διάρυχος, ii. 159. W.

2. Ὁάρῳ] R. makes this the *Volga*; but it is a river no longer in existence. L.

3. τείχεα] forts. L.

4. ἐν φῷ] iii. 105. vi. 89. understand χρόνῳ. ST. Sophocles, Tr. 946. Thucydides, vii. 29. VIG. ix. 3, 11. SCH. ἐν φῷ ἔρχομαι ἐγώ, ἢλλος πρὸ ἐμοῦ καταβαίνει, St. John, v. 7. B. 320.

5. ὑπεκφέροντας] withdrawing out of sight: compare iv. 120. S.

6. ἀνίεε] The form ἀνίει also occurs, for the imperfect, ii. 113. iv. 152. and for the present, iv. 28. W. S. M. G. G. 207, 6. This verb is constructed with a participle; ib. 549, 8.

Σκύθαι καὶ οἱ Πέρσαι, κατηγέοντο οἱ Σκύθαι ἐς τῶν Ἀνδροφάγων τοὺς χώρους. ταραχθέντων δὲ καὶ τούτων, ὑπῆγον ἐπὶ τὴν Νευρίδα. ταρασσομένων δὲ καὶ τούτων, ἥισαν ὑποφεύγοντες οἱ Σκύθαι ἐς τὸν Αγαθύρσους. Ἀγάθυρσοι δὲ, ὄρεοντες καὶ τὸν ὁμούρου φεύγοντας ὑπὸ Σκυθέων καὶ τεταραγμένους, πρὶν ἡ σφι ἐμβαλέειν τὸν Σκύθας, πέμψαντες κίρυκα, ἀπηγόρευον Σκύθησι μῆτ ἐπιβαίνειν τῶν σφετέρων οὐρεων, προλέγοντες ὡς, εἰ πειρήσονται ἐσβαλόντες,⁸ σφίσι πρῶτα διαμαχήσονται. Ἀγάθυρσοι μὲν, προείπαντες ταῦτα, ἐβοήθεον ἐπὶ τὸν οὐρους, ἐν τῷ ἔχοντες ἐρύκειν τὸν ἐπιόντας· Μελάγχλαινοι δὲ καὶ Ἀνδροφύγοι καὶ Νευροί, ἐσβαλόντων τῶν Περσέων ἅμα Σκύθησι, οὐτε πρὸς ἀλκὴν ἐτράποντο,⁹ ἐπιλαθόμενοι τε τῆς ἀπειλῆς, ἔφενγον αἱὲ τὸ πρὸς βορέω ἐς τὴν ἐρῆμον τεταραγμέροι. οἱ δὲ Σκύθαι ἐς μὲν τὸν Αγαθύρσου οὐκέτι, ἀπείπαντας,¹⁰ ἀπικρέοντο· οἱ δὲ ἐκ τῆς Νευρίδος χώρης ἐς τὴν σφετέρην κατηγέοντο τοῖσι Πέρσῃσι.

CXXVI. Ως δὲ πολλὸν τοῦτο ἐγίνετο καὶ οὐκ ἐπαύετο, πέμψας Δαρεῖος ἵππεα παρὰ τὸν Σκυθέων βασιλέα Ἰδάνθυρσον, ἔλεγε τάδε· “Δαιμόνιε ἀνδρῶν,¹² τί φεύγεις αἱὲ, ἔξον¹³ τοι τῶνδε τὰ ἔτερα ποιέειν; εἰ μὲν γὰρ ἀξιόχρεος¹⁴ δοκέεις εἶναι σεωτῷ τοῖσι ἐμοῖσι πρήγμασι ἀντιωθῆται, σὺ δὲ, στάς τε καὶ παυσάμενος πλάνης, μάχεσθαι·¹⁵ εἰ δὲ συγγινώσκεαι εἶναι¹⁶ ησσων, σὺ δὲ,

7. ἀπηγόρευον—μὴ] p. 51. n. 15. The reason of this construction may, in many places, be the ellipsis of λέγοντες, or some other participle to the same effect; ἀπειπῶν εἴργει μελάθρων, “μηκέτ’ ἐσέλθης,” τάδε φωνῶν, Æschylus, Ag. 1304. Thucyd. i. 40.

8. π. ἐσβαλόντες] p. 44. n. 48.

9. πρὸς ἀλκὴν ἐτράποντο] iii. 78. ἐκπλαγέντες, οὐδὲ ὀλίγον ἐς ἡ τραπέντες, ἐγκλίνουσιν· ἔστι δὲ οἵ καὶ διέφυγον ἐς τὰ ὕρα, Arrian, Ind. 24. Appian, Mith. 34. W.

10. ἀπείπαντας] since they forbade it. iii. 153. W. ἀπαγορεύσαντας. S. The country of the Agathyrsi had a strong natural defence in the Alpine chain, now known by the name of the Carpathian mountains. L.

11. πολλὸν] ὡς δὲ π. ἦν τοῦτο τὸ ἔπος, ii. 2. ST. p. 60. n. 16.

12. δαιμόνιε ἀνδρῶν] viii. 48. most extraordinary of men. δ. ξείνων, Ho-

mer, Od. Ξ. 443. with a genitive case because it partakes of the nature of a superlative. D. *sunte deorum*, Virgil, Aen. iv. 576. SCH. on B. 116.

13. ἔξον] p. 81. n. 61.

14. ἀξιόχρεος] v. 65. S. Ionic for ἀξιόχρεως.

15. μάχεσθαι] p. 31. n. 97. B. 369. The infinitive will be generally found to follow (1) ἀλλὰ σὺ, Homer, Il. A. 582. (2) σὺ δὲ, iii. 134. vii. 159. Arrian, Al. v. 11, twice; Appian, R. H. vii. 46. Heliodorus, v. 261. vii. 320. (3) σὺ μέν τοι, iv. 163. or (4) a vocative case, i. 53. Hom. Il. A. 20. see T. App. Mith. 49. Æschylus supplies θέλησον, P. V. 808. Sophocles βούλου, ΟΕ. C. 1538. GR. W. S. Juvenal uses *memento* with the infinitive v. 71.

16. συγγινώσκεαι εἶναι] The infinitive is here used for the participle. M. G. G. 550. obs. 3.

καὶ οὕτω πανσάμενος τοῦ δρόμου, δεσπότη τῷ σῷ δῶρα φέρων γῆν τε καὶ ὄδωρ,¹⁷ ἐλθὲ ἐς λόγους.”

CXXVII. Πρὸς ταῦτα ὁ Σκυθέων βασιλεὺς Ἰδάριθυρος ἔλεγε τάδε.¹⁸ “Οὕτω τὸ ἐμὸν ἔχει, ὃ Πέρσαι ἔγὼ οὐδένα κω ἀιθρώπων δεῖσας ἔφυγον, οὔτε πρότερον, οὔτε τοῦ σε φεύγω, οὐδέ τι νεώτερόν είμι ποιήσας τοῦ ή καὶ ἐν εἰρήνῃ ἐώθεα ποιέειν. ὅτι¹⁹ δὲ οὐκ αὐτίκα μάχομαι τοι, ἔγὼ καὶ τοῦτο σημανέω ἡμῖν οὔτε ἀστεα²⁰ οὔτε γῇ πεφυτευμένη ἐστὶ, τῶν πέρι δείσαντες, μὴ ἀλφῇ η καρῆ, ταχύτερον²¹ συμμίσγοιμεν ἢν ἐς μάχην ὑμῖν· εἰ δὲ δέοι πάντως ἐς τοῦτο²² κατὰ τάχος ἀπικνέεσθαι, τυγχάνουσι ἡμῖν ἔοντες τάφοι πατρῶιοι,²³ φέρετε, τούτους ἀνευρόντες, συγχέειν πειρᾶσθε αὐτούς· καὶ γνώσεσθε τότε, εἴτε ὑμῖν μαχησόμεθα περὶ τῶν τάφων, εἴτε καὶ οὐ μαχησόμεθα. πρότερον δὲ, ἵνα ἡμέας λόγος αἴρῃ, οὐ συμμίξομέν τοι. ἀμφὶ μὲν μάχῃ τοσαῦτα εἰρήσθω δεσπότας δὲ ἐμοὺς Δία τε ἔγὼ νομίζω, τὸν ἐμὸν πρόγονον, καὶ Ἰστίην, τὴν Σκυθέων βασιλειαν, μούνους εἶναι. σοὶ δὲ, ἀντὶ μὲν δώρων γῆς τε καὶ ὄδατος, δῶρα πέμψω τοιαῦτα, οὐάν σοι πρέπει ἐλθεῖν· ἀντὶ δὲ τοῦ,²⁴ ὅτι δεσπότης ἔφησας εἶναι ἐμὸς, κλαίειν²⁵ λέγω.” Ὁ μὲν δὴ κύριος οἰχώκεε²⁶ ἀγγελέων ταῦτα Δαρείω.

CXXVIII. Οἱ δὲ Σκυθέων βασιλέες, ἀκούσαντες τῆς δουλοσύνης

17. γῆν τε καὶ ὄδωρ] τὸ διδόναι γ. κ. ὕ. δουλεύειν ἐστὶ, Aristotle, Rh. ii.

24. it was an acknowledgement of supremacy by land and by sea. The commission given to Holofernes by Nebuchadnezzar directed him to order the refractory nations ἐτοιμάσειν γ. κ. ỿ. LXX. Judith, ii. 7. Compare vi. 48. vii. 32. 131 — 136. with Livy, xxxv. 17. BA.

18. τάδε] This speech is remarkable for its natural simplicity; and is peculiarly adapted to the Scythian king, in whose mouth Herodotus has placed it. V. W.

19. οὐτὶ] Understand διά. ST.

20. οὔτε ἀστεα] And so Artabanus had before told his brother, iv. 83. Ephorus speaks of them as οὐδὲν ἔχοντες ὅπερ οὖδεν δουλεύουσι, in Strab. vii. p. 464. A. They told Sesostrius *tam opulenti populi ducem stolidē adversus inopes occupasse bellum: quod belli certamen anceps, præmia victorie*

nulla, damna manifesta sint, Justin, ii. 3. V.

21. ταχύτερον] M. G. G. 130, 1.

22. τοῦτο] i. e. τὸ μάχεσθαι. ST.

23. τάφοι πατρῶοι] θῆκαι προγόνων, Aeschylus, P. 411. parentum monumenta, Charisius, in Rutil. Lup. p. 98. BL. responderunt; se nec urbes ullas, nec agros cultos, pro quibus dimicarent, habere: ceterum cum ad parentum suorum monumenta venissent, scitum quemadmodum Scythæ præliari solerent, Valerius M. v. 4. IV.

24. ἀντὶ δὲ τοῦ] The neuter article often stands before an entire proposition. M. G. G. 279.

25. κλαίειν] The Attics used the euphemism of χαίρειν λέγω οι κελεύω; Bias says Ἀλυάτητη κελεύω κρόμμια ἐσθίειν, Diogenes L. i. 83. V. jubeo plorare, Horace, 1 S. x. 91. TR.

26. οἰχώκεε] with ω for η. M. G. G. 183, 6.

τὸ οὖνομα, ὥργης ἐπλήσθησαν. τὴν μὲν δὴ μετὰ Σαυροματέων μοῖραν ταχθεῖσαν, τῆς ἡρχε Σκώπασις, πέμπουσι, "Ιωσὶ κελεύοντες ἐς λύγους ἀπικέσθαι τούτοισι, οἱ τὸν" Ἰστρὸν ἐξενυγμένον ἐφρούρεον· αὐτῶν δὲ τοῖσι ὑπολειπομένοισι²⁷ ἔδυζε πλανᾶν²⁸ μὲν μηκέτι Πέρσας, σῖτα δὲ ἐκάστοτε ἀναιρεομένοισι²⁹ ἐπιτίθεσθαι.³⁰ νωμῶντες³¹ ὃν σῖτα ἀναιρεομένους τὸν Δαρείου, ἐποίευν τὰ βεβουλευμένα. ἡ μὲν δὴ ἵππος τὴν ἵππον αἰεὶ τρέπεσκε³² ἡ τῶν Σκυθέων οἱ δὲ τῶν Περσέων ἵππόται φεύγοντες ἐσέπιπτον ἐς τὸν πεζόν· ὁ δὲ πεζὸς ἢν ἐπεκούρεε· οἱ δὲ Σκύθαι, ἐσαράξαντες τὴν ἵππον, ὑπέστρεφον, τὸν πεζὸν φοβεύμενοι. ἐποιεῦντο δὲ καὶ τὰς νύκτας παραπλησίας προσβολὰς οἱ Σκύθαι.

CXXIX. Τὸ δὲ τοῖσι Πέρσῃσι τε ἦν σύμμαχον, καὶ τοῖσι Σκύθῃσι ἀντίξουν, ἐπιτιθεμένοισι τῷ Δαρείου στρατοπέδῳ, θῶμα μεγιστον ἐρέω, τῶν τε ὄνων ἡ φωνὴ καὶ τῶν ἡμιόνων τὸ εἶδος. οὔτε γάρ ὅνοι³³ οὔτε ἡμίονοι³⁴ γῆ ἡ Σκυθικὴ φέρει, οὐδὲ ἔστι ἐν τῇ Σκυθικῇ πάσῃ χώρῃ τὸ παράπαν οὔτε ὄνος οὔτε ἡμίονος διὰ τὰ ψύχεα. ὑβρίζοντες³⁵ ὃν οἱ ὄνοι ἐτάρασσον τὴν ἵππον τῶν Σκυθέων· πολλάκις δὲ, ἐπελαυνόντων³⁶ ἐπὶ τὸν Πέρσας, μεταξὺ³⁷ ὅκως ἀκούσειαν³⁸ οἱ ἵπποι τῶν ὄνων τῆς φωνῆς, ἐταράσσοντό τε ὑποστρεφομένοι, καὶ ἐν θώματι ἔσκον, ὅρθα ἴσταντες τὰ ὕτα,³⁹ ἄτε οὔτε ἀκούσαντες πρότερον φωνῆς τοιαύτης, οὔτε ἰδόντες τὸ εἶδος. ταῦτα μέν νυν ἐπὶ σμικρόν τι ἐφέροντο⁴⁰ τοῦ πολέμου.

27. ὑπολειπομένοισι] those under Idanthyrsus and Taxacis. *LAU.*

28. πλανᾶν] to cause to wander, i. e. by leading them about the country. *S.*

29. σῖτα—ἐκάστοτε ἡ.] as often as they were foraging. *S.*

30. ἐπιτίθεσθαι] p. 12. n. 61.

31. νωμῶντες] watching, observing: Euripides, Ph. 1271. ἐπισκοποῦντες, παραπηροῦντες, Scholiast. *S.* τὸ νωμᾶν καὶ τὸ σκοπεῖν, ταῦτα, Plato, Crat. p. 411. d. Aeschylus, Th. 3. 25. W. Sophocles, Ε. R. 300. *MUS.*

32. τρέπεσκε] The Cossack cavalry still resembles that of the Scythians; compare Mitford, vi. 3.

33. ὄνον] The ass was so common among the Hyperboreans, that they even sacrificed hecatombs of asses, Pindar, P. x. 51. Callimachus, fr. 187. 188.

34. ἡμίονον] mule; literally, half ass.

35. ὑβρίζοντες] σκιρτῶντες. *GL.* It also refers to their braying. *W.*

36. ἐπελαυνόντων] τῶν Σκυθέων *ST.*

37. μεταξὺ] i. e. πρὶν ἡ τὸν Σκύθας ἐλθεῖν πρὸς τὸν Πέρσας, καὶ συμπλακῆναι αὐτοῖς. *ST.*

38. ἀκούσειαν] M. G. G. 193, 6.

39. ὅρθα ἴσταντες τὰ ὕτα] ἵππος εὐγενῆς ἐν τοῖσι δεινοῖσι ὅρθον οὖς ἴστησιν, Sophocles, El. 25. V. "The fiery courser, when he hears from far The sprightly trumpets and the shouts of war, Pricks up his ears," Dryden, V. G. iii. 130.

40. ἐφέροντο] Understand οἱ Πέρσαι. *The Persians then gained for themselves these advantages, of some slight moment in the war. S. G.*

CXXX. Οἱ δὲ Σκύθαι, ὅκως τοὺς Πέρσας ἴδοιεν τεθορυβημένους,⁴¹ ἵνα παραμένοιέν τε ἐπὶ πλέω χρόνον ἐν τῇ Σκυθικῇ, καὶ παραμένοντες ἀνιψίατο, τῶν πάντων ἐπιδευέες⁴² ἔντες, ἐποίευν τοιάδε· ὅκως τῶν προβάτων.⁴³ τῶν σφετέρων αὐτῶν⁴⁴ καταλίποιεν⁴⁵ μετὰ τῶν νομέων, αὐτοὶ ἢν ὑπεξήλαυνον ἐς ἄλλον χῶρον, οἱ δὲ ἄρ Πέρσαι ἐπελθόντες λάβεσκον τὰ πρόβατα, καὶ λαβόντες ἐπήροντο⁴⁶ ἢν τῷ πεποιημένῳ.

CXXXI. Πολλάκις δὲ τοιούτου γινομέρου, τέλος Δαρεῖός τε ἐν ἀπορίῃ εἴχετο· καὶ οἱ Σκυθέων βασιλῆes, μαθόντες τοῦτο, ἐπεμπον⁴⁷ κύρυκα, δῶρα Δαρείω φέροντα, ὤρνιθά τε καὶ μῦν καὶ βάτραχον καὶ δῖστοὺς πέντε. Πέρσαι δὲ τὸν φέροντα τὰ δῶρα ἐπειρώτεον τὸν νόον⁴⁸ τῶν διδομένων· ὃ δὲ οὐδὲν ἔφη οἱ ἐπεστάλθαι ἄλλο ηδόντα τὴν ταχίστην ἀπαλλάσσεσθαι, αὐτοὺς δὲ τοὺς Πέρσας ἐκέλευε, εἰ σοφοὶ εἰσι, γρῶμαι τὸ⁴⁹ ἐθέλει⁵⁰ τὰ δῶρα λέγειν. ταῦτα ἀκούσαντες, οἱ Πέρσαι ἐβούλεύοιτο.

CXXXII. Δαρείου μὲν νυν ἡ γνώμη ἦν, Σκύθας ἐωυτῷ διδόναι σφέας τε αὐτοὺς καὶ γῆν τε καὶ ὕδωρ· εἰκάζων⁵¹ τῇδε, ὡς μῆν μὲν ἐν γῇ γίγεται, καρπὸν τὸν αὐτὸν ἀνθρώπῳ⁵² σιτεόμενος, βάτραχος δὲ ἐν ὕδατι, ὤρνις δὲ μάλιστα ἔοικε⁵³ ἵππῳ⁵⁴ τοὺς δὲ δῖστοὺς, ὡς τὴν ἐωυτῶν ἀλκὴν ποραδίδοσι. αὕτη μὲν Δαρείῳ ἡ γνώμη

41. τεθορυβημένους] Understand ἄτε δὴ ὥρμημένους ἐκ τῆς χώρης Σκυθικῆς ἔξεναι. ST.

42. ἐπιδευέες] Homeric for ἐπιδεεῖς, W. Od. Ph. 185. 253. Ω. 170. The same as ἐνδεεῖς, Euripides, Ph. 713. D.

43. τῶν προβάτων] Understand μέρος τοι, a part only of their flocks. M. G. G. 356. b.

44. τῶν σφετέρων αὐτῶν] p. 181. n. 56. τοῖς οἷσιν αὐτοῦ, Sophocles, ΘΕ. R. 1248.

45. καταλίποιεν] If the Scythians had driven off all their flocks, the Persians, despairing of subsistence, would have retired to save themselves from starvation. The few sheep left were not sufficient to alleviate the famine, which began to distress the army of the invaders; but were just enough to decoy Darius on, and to involve him in greater perplexity, till the bridge should be broken down in his rear. L. S.

46. ἐπήροντο] were elated.

47. ἐπεμπον] Δαρείῳ Σκύθαι, ἐπερχομένῳ αὐτῶν τῇ χώρᾳ, ἐπεμψαν ὤρνιν καὶ δῖστὸν καὶ βάτραχον, Athenaeus, viii. 9. V.

48. τὸν νόον] the meaning; τὴν διάνοιαν, ii. 162. ST.

49. τὸ] ὅ τι.

50. ἐθέλει] οἱ βούλεται; i. e. τί διανοηθέντες, οἱ πρὸς τί ἀφορῶντες, οἱ τίνι ποτὲ γνώμῃ χρώμενοι ἐπεμπον. The same expression occurs ii. 13. v. 80. vi. 37. Euripides, Hipp. 860. 868. δύναται τοῦτο τὸ ἔπος, ii. 30. τοῦτο φρονεῖ η ἀγωγὴ, Thucydides, v. 85. V. Compare St. Matthew, ix. 13.

51. εἰκάζων] instead of εἰκάζοντος to agree with Δαρείου, or εἰκάζουσα to agree with γνώμῃ, the nominative masculine is used by a reference to the thing signified; namely ἔγνω Δαρεῖος. V. Ἰστιαίου (ἢν γνώμῃ) ἐναντίη ταῦτη, λέγοντος, iv. 137.

52. τὸν αὐτὸν ἀνθρώπῳ] M. G. G. 386, 1.

53. μ. ἔοικε] in point of swiftness.

ἀπεδέδεκτο· συνεστήκεε⁵⁴ δὲ ταύτη τῇ γνώμῃ ἡ Γωβρύεω, τῶν ἀνδρῶν τῶν ἐπτὰ⁵⁵ ἐνὸς τῶν τὸν μάγον κατελόντων, εἰκάζοντος τὰ δῶρα λέγειν· “ ήν μὴ,⁵⁶ ὥρνιθες γενόμενοι, ἀναπτῆσθε ἐς τὸν οὐρανὸν, ὃ Πέρσαι, ἦ, μύες γενόμενοι, κατὰ τῆς γῆς⁵⁷ καταδύητε, ἷ βάτραχοι γενόμενοι, ἐς τὰς λίμνας ἐσπηδήσητε, οὐκ ἀπονοστήσετε ὅπίσω, ὑπὸ τῶνδε τῶν τοξευμάτων βαλλόμενοι.” Πέρσαι μὲν δὴ οὕτω τὰ δῶρα εἴκαζον.

CXXXIII. ‘Η δὲ Σκυθέων μία μοῖρα, ἡ ταχθεῖσα πρότερον μὲν παρὰ τὴν Μαιῆτιν λίμνην φρουρέειν, τότε δὲ ἐπὶ τὸν “Ιστρον” Ιωσιές λόγους ἐλθεῖν, ὡς ἀπίκετο ἐπὶ τὴν γέφυραν, ἔλεγε τάδε· “ “Ανδρες” Ιωνεῖς, ἐλευθερίην ὑμῖν ἴκομεν φέροντες, ἵνπερ γε ἐθέλητε ἐσακούειν. πυνθανόμεθα γὰρ Δαρεῖον ἐντείλασθαι ὑμῖν, ἔξήκοντα ἡμέρας μούνας φρουρήσαντας τὴν γέφυραν, αὐτοῦ μὴ παραγινομένου ἐν τούτῳ τῷ χρόνῳ, ἀπαλλάσσεσθαι ἐς τὴν ὑμετέρην. νῦν ὅν ὑμεῖς, τάδε ποιεῦντες, ἐκτὸς μὲν ἕσεσθε πρὸς ἑκείνους αἰτίης, ἐκτὸς δὲ πρὸς ἡμέων· τὰς προκειμένας ἡμέρας παραμείναντες, τὸ ἀπὸ τούτου ἀπαλλάσσεσθε.” Οὗτοι μέν νυν, ὑποδεξαμένων Ιώνων ποιήσειν ταῦτα, ὅπίσω τὴν ταχίστην ἐπείγοντο.

CXXXIV. Πέρσησι δὲ, μετὰ τὰ δῶρα τὰ ἐλθόντα Δαρείῳ, ἀντετάχθησαν οἱ ὑπολειφθέντες Σκύθαι πεζῷ καὶ ἵπποισι, ὡς συμβαλέοντες· τεταγμένοισι δὲ τοῖσι Σκύθησι λαγὸς ἐς τὸ μέσον διῆξε⁵⁸ τῶν δὲ, ὡς ἔκαστοι ὥρεον τὸν λαγὸν, ἐδίωκον. ταραχθέντων δὲ τῶν Σκυθέων καὶ βοῆ χρεωμένων, εἴρετο ὁ Δαρεῖος τῶν ἀντιπολέμων τὸν θόρυβον⁵⁹ πυθόμενος δέ σφεας τὸν λαγὸν διώκοντας, εἶπε ἄρα πρὸς τούτοπερ ἐώθεε⁵⁹ καὶ τὰ ἄλλα λέγειν· “ Οὗτοι ὥνδρες ἡμέων πολλὸν καταφρονέοντι, καὶ μοι νῦν φαίνεται Γωβρύης εἶπαι περὶ τῶν Σκυθικῶν

54. συνεστήκεε] p. 108. n. 58. viii.
79. δὲ Γωβρύας ἀπεδείκνυτο γνώμην ταύτη τῇ γνώμῃ ἐναντίην, as in i. 207. ST.

55. τῶν ἀνδρῶν τῶν ἐπτὰ] Had the adjective preceded the substantive, the first article only would have been requisite; M. G. G. 276. iii. 153. and here, as there, ἐνὸς might be understood. IV.

56. ἦν μὴ] ἦν μὴ με φεύγων ἐκφύγης πρὸς αἴθέρα, Euripides, Ph. 1231. quadrigas si nunc inscendas Jovis, atque hinc fugias, itu vix poteris effugere infortunium, Plautus, Am. i. 1.

294. V. “ Prepare thyself a burrow under ground, or a ladder in the sky,” Carmen Tograi, v. 31.

57. κατὰ τῆς γῆς] Aristophanes, Pl. 238. N. 189. Euripides, Hipp. 1363. ἔδω κατὰ γῆς, Plato, Tim. p. 25. D. V. M. G. G. 581, 3. γαῖαν δῦναι, Homer, Il. Z. 19.

58. διῆξε] σπασμὸς δ. πλευρῶν, Sophocles, Tr. 1099. Aeschylus, P. V. 134. ὥρμησε, Hesychius, BL. Δαρεῖος παρετάσσετο Σκύθαις· λαγὸς δ. παρὰ τὴν Σκυθικὴν φάλαγγα, Polyenus, vii. 10, 1. V.

59. ἐώθεε] p. 130. n. 37.

δώρων ὄρθως. ὡς ὥν οὔτως ἥδη δοκεόντων⁶⁰ καὶ αὐτῷ μοι⁶¹ ἔχειν, βουλῆς ἀγαθῆς δεῖ, ὅκως ἀσφαλέως ἡ κομιδὴ ἡμῖν ἔσται τὸ ὄπιστον.” Πρὸς ταῦτα Γωβρύης εἶπε· “Οὐ βασιλεῦ, ἐγὼ σχεδὸν μὲν καὶ λόγῳ ἡπιστάμην τούτων τῶν ἀνδρῶν τὴν ἀπορίην· ἐλθὼν δὲ, μᾶλλον ἔξεμαθον, ὁρέων αὐτοὺς ἐμπατίζοντας ἡμῖν. νῦν ὥν μοι δοκεῖ, ἐπήν τάχιστα νῦξ ἐπέλθῃ,⁶² ἐκκαύσαντας τὰ πυρὰ, ὡς καὶ ἄλλοτε ἐώθαμεν ποιέειν, τῶν στρατιωτέων τοὺς ἀσθενεστάτους ἐς τὰς ταλαιπωρίας⁶³ ἔξαπατήσαντας, καὶ τοὺς ὄντας πάντας καταδήσαντας, ἀπαλλάσσεσθαι· πρὶν ἦ καὶ ἐπὶ τὸν Ἰστρὸν ιθύσαι Σκύθας λύσοντας τὴν γέφυραν, ἦ καὶ τι Ἰωσὶ δόξαι τὸ ἡμέας οἴον τε ἔσται ἐξεργάσασθαι.” Γωβρύης μὲν ταῦτα συνεβούλευε.

CXXXV. Μετὰ δὲ, νῦξ τε ἐγένετο, καὶ Δαρεῖος ἐχρῆτο τῇ γνώμῃ ταύτῃ· τοὺς μὲν καματηροὺς⁶⁴ τῶν ἀνδρῶν, καὶ τῶν ἦν ἐλάχιστος ἀπολλυμένων λόγος,⁶⁵ καὶ τοὺς ὄντας πάντας καταδήσας, κατέλιπε αὐτοῦ ταύτῃ⁶⁶ ἐν τῷ στρατοπέδῳ· κατέλιπε δὲ τοὺς τε ὄντας καὶ τοὺς ἀσθενεάς τῆς στρατιῆς τῶν δεινῶν εἰνεκεν, ἵνα οἱ μὲν ὄντοι βοὴν παρέχωνται, οἱ δὲ ἄνθρωποι ἀσθενεῖς μὲν εἰνεκεν κατελίποντο, προφάσιος δὲ τῆσδε· δῆλα δή,⁶⁸ αὐτὸς μὲν σὺν τῷ καθαρῷ⁶⁹ τοῦ στρατοῦ ἐπιθήσεσθαι μέλλοι τοῖσι Σκύθῃσι, οὗτοι δὲ τὸ στρατόπεδον τοῦτον τὸν χρόνον ρύοισαν. ταῦτα τοῖσι ὑπολειπομένοισι ὑποθέμενος ὁ Δαρεῖος, καὶ πυρὰ ἐκκαύσας, τὴν ταχίστην ἐπείγετο ἐπὶ τὸν Ἰστρὸν. οἱ δὲ ὄντοι, ἐρημωθέντες τοῦ ὄμιλου, οὕτω μὲν δὴ μᾶλλον πολλῷ ἰεσαν τῆς φωνῆς⁷⁰ ἀκούσαντες⁷¹ δὲ οἱ Σκύθαι τῶν ὄντων, πάγχυ κατὰ χώρην⁷² ἥλπιζον τοὺς Πέρσας εἶναι.

60. δοκεόντων] p. 79. n. 39.

61. αὐτῷ μοι] p. 64. n. 69. T. on Hom. II. A. 271. E. 884. Z. 91.

62. ἐπέλθῃ] shall have come on. viii. 11. W.

63. ἐς τὰς ταλαιπωρίας] i.e. ἐς τὸ φέρειν τ. τ. ST.

64. καματηροὺς] the same as ἀσθενέων which follows. S.

65. τῶν ἦν ἐ. ἀ. λ.] στρατιῆς, τῆς οὐδεμίᾳ ἔσται ἄρη ἀπολλυμένης, iii. 155. ST.

66. αὐτοῦ ταύτῃ] p. 102. n. 87. iii.

25. Other writers would omit ταύτῃ, as αὐτοῦ ἐν τῷ ἵερῳ, Thucydides, iii.

81. Xenophon, H. vii. 4, 36. iv. 8,

39. αὐτοῦ ἐν τῷ χώρᾳ, Cyr. vii. 1, 23. Theopompos in Ath. xiii. 43. Lucian, Prom. 8. V. SCHN.

67. προφάσιος] repeat εἰνεκεν from what precedes, in the same sense as διὰ τρόφασιν τοιήνδε. vii. 230. S.

68. δῆλα δή] to wit. After this word understand οὗτοι. S. δῆλα γὰρ δῆ οὗτοι, i. 207.

69. τῷ καθαρῷ] the sound part; i. 211. S. p. 103. n. 98.

70. Ιεσαν τῆς φωνῆς] μηδεμίαν φωνὴν ιέναι, ii. 2. The construction here is Ιεσαν φωνὴν μᾶλλον τῆς εἰδισμένης φωνῆς. S.

71. ἀκούσαντες] καὶ τὰς σκηνὰς ἀκεράλους ὄρωντες, φόντο παρεῖναι τοὺς Πέρσας· (Δαρεῖος γὰρ), οὕτως λάθοι τοὺς Σκύθας, τὸ στρατόπεδον, ὡς εἰχεν, ἐξ κατὰ χώραν μένειν, Polyænus, vii. 10, 4. V.

72. κατὰ χώρην] Xenophon, An. i.

CXXXVI. Ἡμέρης δὲ γενομένης, γνόντες οἱ ὑπολειφθέντες, ὡς προδεδομένοι εἶεν ὑπὸ Δαρείου, χεῖράς τε προετείνοντο τοῖσι Σκύθῃσι, καὶ ἔλεγον τὰ κατίκοντα.⁷³ οἱ δὲ, ὡς ἥκουσαν ταῦτα, τὴν ταχίστην συστραφέντες, αἱ τε δύο μοῖραι τῶν Σκυθέων καὶ ἡ μία,⁷⁴ Σαυρομάται τε καὶ Βουδῆνοι καὶ Γελωροὶ, ἐδίωκον τὸν Πέρσας ιθὺ⁷⁵ τοῦ Ἰστρου. ἄπε δὲ τοῦ Περσικοῦ μὲν τοῦ πολλοῦ⁷⁶ ἔόιτος πεζοῦ στρατοῦ, καὶ τὰς ὁδοὺς οὐκ ἐπισταμένου, ὥστε οὐ τετμημένων⁷⁷ τῶν ὁδῶν τοῦ δὲ Σκυθικοῦ, ἵπποτε, καὶ τὰ σύντομα τῆς ὁδοῦ ἐπισταμένου ἀμαρτόντες ἀλλήλων, ἔφθησαν πολλῷ οἱ Σκύθαι τὸν Πέρσας ἐπὶ τὴν γέφυραν ἀπικόμενοι,⁷⁸ μαθόντες δὲ τὸν Πέρσας οὐ κω ἀπιγμένους, ἔλεγον πρὸς τὸν Ἰωνας ἔόντας ἐν τῇσι νησοῖς “Ἄιδρες Ἰωνεῖς, αἱ τε ἡμέραι ὑμῖν τοῦ ἀριθμοῦ διοίχηνται;⁷⁹ καὶ οὐ ποιέετε γε δίκαια, ἔτι παραμέροντες. ἀλλ', ἐπεὶ πρότερον δειμαίνοντες ἐμένετε, νῦν λύσαντες τὸν πόρον τὴν ταχίστην ἅπιτε χαίροντες ἐλεύθεροι,⁸⁰ θεοῖσι τε καὶ Σκύθῃσι εἰδότες χάριν. τὸν δὲ πρότερον ἔόντα ὑμέων δεσπότην ἡμεῖς παραστησόμεθα οὕτω, ὥστε ἐπὶ μηδαμοὺς ἔτι ἀνθρώπους αὐτὸν στρατεύσασθαι.”

CXXXVII. Πρὸς ταῦτα οἱ Ἰωνεῖς ἐβούλευντο. Μιλτιάδεω⁸¹ μὲν τοῦ Ἀθηναίου,⁸² στρατηγέοντος καὶ τυραννεύοντος⁸³ Χερσονησιτέων⁸⁴ τῶν ἐν Ἑλλησπόντῳ, ἦν γνώμη, πείθεσθαι Σκύθησι, καὶ

5, 15. Aristophanes, Pl. 367. ἐν τῇ αὐτῇ χώρῃ.

73. τὰ κατίκοντα] p. 59. n. 10.

74. ἡ μία] the third: compare 120, 128, and 133. L. IV.

75. ιθὺ] ἐλᾶτις i. τῆς ἀρχῆς τῆς Τομύριος, i. 207. iv. 120. v. 64.

76. τοῦ πολλοῦ] the major part.

77. τετμημένων] Archelaus, on coming to the throne of Macedon, δύος εὐθείας ἔτεμε, Thucydides, ii. 100. Philo uses the compound, πολυτσιχίδεις ἀνατέμων δόδον, λεωφόρος ἀπάσας, de M. Op. p. 14. v. ἐν ἀνοδίαις ἀπλανεῖς καὶ λεωφόρος δόδος ἀνατεμεῖν, Cr. Pr. p. 723. β. W.

78. ἔφθησαν—ἀπικόμενοι] came to the bridge long before the Persians. M. G. G. 553, 3.

79. αἱ—ἡμέραι—διοίχηνται] i. e. διαχθεῖς ἀριθμὸς τῶν ἡμέρων ὑμῖν διοίχηται, ST. by euallage, S.

80. χαίροντες ἐλεύθεροι] A more usual turn of expression would be ἅπιτε χ., θεοῖς τε καὶ Σκ. εἰδότες χά-

ριν, ἐλεύθεροι ὄντες, as in iii. 125. or ἀνθ' ὧν ἐλεύθεροι ἔστε. ST. p. 127. n. 10.

81. Μιλτιάδεω] This was the second Miltiades. V.

82. Ἀθηναῖον] Athens was so called after Minerva the tutelary deity: its former name was Cecropis, its modern name Atheni. L.

83. τυραννεύοντος] Chersonesi perpetuam obtinuerat dominationem, tyrannusque fuerat appellatus, sed justus; non erat enim vi consecutus, sed suorum voluntate, eamque potestatem bonitate retinuerat. innes autem et habentur et dicuntur tyranni, qui potestate sunt perpetua in ea civitate, quae libertate usus est, Nepos, i. 8. L.

84. Χερσονησιτέων] This Chersonesus is now called the peninsula of Romania: its ancient inhabitants were the Thracian Dolonci. L. The people were called Chersonesii as well as Chersonesitæ: perhaps the latter properly denoted “Greek Settlers;”

έλευθεροῦν Ἰωνίην· Ἰστιαίου⁸⁵ δὲ τοῦ Μιλησίου ἐναντίη ταύτη, λέγοντος, “ ὡς νῦν μὲν διὰ Δαρεῖον ἔκαστος αὐτῶν τυραννεύει πόλιος” τῆς Δαρείου δὲ δυνάμιος καταιρεθείσης, οὔτε αὐτὸς Μιλησίων οὗτος τε ἔσται ἄρχειν, οὔτε ἄλλον οὐδένα οὐδαμῶν⁸⁶ βουλήσεσθαι γὰρ ἐκάστην τῶν πολίων δημοκρατέεσθαι μᾶλλον ή τυραννεύεσθαι.” Ἰστιαίου δὲ γνώμην ταύτην ἀποδεικνυμένου, αὐτίκα πάντες ἥσαν τετραμένοι πρὸς ταύτην τὴν γνώμην, πρότερον τὴν Μιλτιάδεω αἰρεόμενοι.

CXXXIX. Οὗτοι ὅν ἐπεί τε τὴν Ἰστιαίου αἱρέοντο γνώμην, ἔδοξέ σφι πρὸς ταύτη τάδε ἔργα τε καὶ ἔπεια προσθεῖναι· τῆς μὲν γεφύρης λύειν τὰ κατὰ τοὺς Σκύθας ἔόντα, λύειν δὲ ὅσον τόξευμα⁸⁷ ἔξικινέεται· ἵνα καὶ ποιέειν τι δοκέωσι, ποιεῦντες μηδὲν, καὶ οἱ Σκύθαι μὴ πειρῷατο βιώμενοι⁸⁸ καὶ βουλόμενοι διαβῆναι τὸν Ἰστρον κατὰ τὴν γέφυραν εἰπεῖν τε, λύοντας τῆς γεφύρης τὸ ἐς τὴν Σκυθικὴν ἔχον, ὡς πάντα ποιήσουσι τὰ Σκύθησι ἔστι ἐν ἡδονῇ. ταῦτα μὲν προσέθηκαν τῇ γνώμῃ μετὰ δὲ, ἐκ πάντων ὑπεκρίνατο Ἰστιαῖος, τάδε λέγων· “ “Ανδρες Σκύθαι, χρηστὰ ἥκετε φέροντες,⁸⁹ καὶ ἐς καιρὸν ἐπείγεσθε, καὶ τά τε ἀπ’ ὑμέων ἡμῖν χρηστῶς ὁδοῦται,⁹⁰ καὶ τὰ ἀπ’ ὑμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετέεται. ὡς γὰρ ὄρατε, καὶ λύομεν τὸν πόρον καὶ προθυμίην πᾶσαν ἔξομεν, θέλοντες εἶναι ἐλεύθεροι. ἐν ᾧ δὲ ὑμέες τάδε λύομεν, ὑμέας καιρός ἔστι διζησθαι ἐκείνους, εὑρόντας δὲ, ὑπέρ τε ὑμέων καὶ ὑμέων αὐτῶν τίσασθαι οὕτως ὡς κείνους πρέπει.”⁹¹

CXL. Σκύθαι μὲν, τὸ δεύτερον⁹² Ἰωσι πιστεύσαντες λέγειν

as *Italiotæ* and *Siceliotæ* did, in contradistinction to *Itali* and *Siculi*, “the barbarous tribes” of Italy and Sicily. See Bloomfield, Th. ii. 109. 165.

85. Ἰστιαίον] *Histiæus Milesius, ne res conficeretur, obstitit; dicens, “non idem ipsis, qui summus imperii tenerent, expedire, et multitudini; quod Darii regno ipsorum niteretur dominatio, quo extincti ipsos potestate expulsos cibis suis pœnas daturos: itaque adeo se abhorreare a ceterorum consilio, ut nihil putet ipsis utilius quam confirmari regnum Persarum,”* Neros, i. 3. The opinion of Miltiades is there given more fully. V.

86. οὐδαμῶν] ἔσεσθαι is understood. S. ὡς τὸν κρητῆρα ἀπέδοντο, ἰδιώτας δὲ πριαμένους ἀναθεῖναι μν, i. 70. iii. Herod.

32. ST. p. 57. n. 91.

87. τόξευμα] οὐ μόνον ἡ τοξεία, ἀλλὰ καὶ αὐτὸν τὸ τόξον, i. e. πᾶσα ἡ τοξειὴ σκευὴ, and particularly τὸ τοξεύμενον, Thomas Magister; πρὸν τόξευμα ἔξικενέσθαι, Xenophon, An. i. 8, 13. understand πρὸς or εἰς αὐτὸν or αὐτῶν. HUT. Before ὅσον, understand τὸ σον διάστημα.

88. π. βιώμενοι] p. 44. n. 48.

89. ἥκετε φέροντες] you are come with. M. G. G. 557.

90. ὁδοῦται] Aeschylus, P. V. 507. Ag. 169. Euripides, Ion 1050. Herodotus uses the compound verb εὑροδῶ, vi. 73. W. BL.

91. πρέπει] ἀπῆλλαξαν οὕτω ὡς κείνους ἔπρεπε, viii. 68, 2. W.

92. τὸ δεύτερον] iv. 133. ST.

ἀληθέα, ὑπέστρεφον ἐπὶ Σήτησιν τῶν Περσέων, καὶ ἡμάρτανον πάσης τῆς ἔκείνων διεξόδου. αἴτιοι δὲ τούτου αὐτοὶ οἱ Σκύθαι ἐγένοντο, τὰς γορὰς τῶν ἵππων τὰς ταύτη διαφθείραντες, καὶ τὰ ὕδατα συγχώσαντες. εἰ γὰρ ταῦτα μὴ ἐποίησαν, παρεῖχε ἄν σφι, εἰ ἐβούλοντο, εὐπετέως ἐξευρέειν τοὺς Πέρσας· νῦν δὲ, τά σφι ἐδόκεε ἄριστα βεβουλεῦσθαι, κατὰ ταῦτα ἐσφάλησαν. Σκύθαι μὲν νῦν τῆς σφετέρης χώρης τῇ χιλός τε τοῖσι ἵπποισι καὶ ὕδατα ἦν, ταύτη διεξιόντες ἐδίζηντο τοὺς ἀντιπολέμους,⁹³ δοκέοντες καὶ ἔκείνους διὰ τοιούτων τὴν ἀπόδρησιν ποιέεσθαι· οἱ δὲ δὴ Πέρσαι, τὸν πρότερον ἐωντῶν γενόμενον στίβον, τοῦτον φυλάσσοντες, ἥψαν· καὶ οὕτω μόγις⁹⁴ εὗρον τὸν πόρον. εἴτα δὲ νυκτός τε ἀπικόμενοι, καὶ λελυμένης τῆς γεφύρης ἐντυχόντες,⁹⁵ ἐσ πᾶσαν ἀρέωδειην ἀπίκατο,⁹⁶ μή σφεας οἵ Ιωνες ἔωσι ἀπολελοιπότες.

CXLI. Ἡν δὲ περὶ Δαρεῖον ἀγῆρ Αἰγύπτιος, φωνέων μέγιστον ἀνθρώπῳ τοῦτον δὴ τὸν ἄγδρα, καταστάντα ἐπὶ τοῦ χελεος τοῦ Ἰστρου, ἐκέλευε Δαρεῖος καλέειν Ἰσταῖον Μιλήσιον. ὁ μὲν δὴ ἐποίεε ταῦτα· Ἰστιαῖος δὲ, ἐπακούσας τῷ πρώτῳ κελεύσματι,⁹⁷ τὰς τε νέας ἀπάσας παρεῖχε διαπορθμένειν τὴν στρατιὴν, καὶ τὴν γέφυραν ἐξευξε.

CXLII. Πέρσαι μὲν ὅν οὕτω ἐκφεύγοντι· Σκύθαι δὲ, διεῖμενοι, καὶ τὸ δεύτερον ἱμαρτον τῶν Περσέων· καὶ τοῦτο μὲν, ὡς ἐόντας⁹⁸ Ιωνας ἐλευθέρους, κακίστους τε καὶ ἀνανδροτάτους κρίνοντι εἴναι ἀπάντων ἀνθρώπων,⁹⁹ τοῦτο δὲ, ὡς δούλων Ιώνων τὸν λόγον ποιεύ-

93. ἀντιπολέμους] iv. 134. vii. 236. viii. 68, 2. πολεμίους, Hesychius. S.

94. μόγις] μόλις. D.

95. λ. τ. γ. ἐντυχόντες] A compound sometimes takes the construction of a simple verb, M. G. G. 382. obs. Aeschylus, Sup. 70. Sophocles, Ph. 323. W. Euripides, Or. 1284. S. however thinks this enallage scarcely allowable except by poetical license, and would understand τῷ πόρῳ, making λ. τ. γ. the genitive absolute: and POR. denies that ἐντυχάνειν, or συντυχάνειν, is ever constructed with a genitive.

96. ἀπίκατο] p. 6. n. 75. M. G. G. 198, 6. b.

97. κελεύσματι] οὐ τῷ πράτῳ οἱ κ. πειθόμενος, vii. 16. W. κέλευμα was the more modern form of the word.

celeuma est carmen, quod nautigantes canere solent; vel clamor nauticus, id est, vox nautarum. Isidorus, de Or. xvi. p. 7. BL.

98. ὡς ἐόντας] The order of the words is 'I., ὡς ἐ. ἐλευθέρους, κρ. εἰ. κ. τε καὶ ἀ. ἀ. ἀνθρώπων. The expression is much the same as 'I., ὡς μὲν ἐλ., they deem the Ionians, considered as free-men, &c. Callicratidas gives the same character of this people; to one asking δοῦλοι οἵδρες οἵ Ιωνες; he answers ἐλευθεροι μὲν κακοί, δοῦλοι δὲ ἀγαθοί, Plutarch, Lac. Ap. p. 222. d. W. V.

99. ἀπάντων ἀνθρώπων] When the class, to which the substantive that the superlative agrees with belongs, is mentioned, it is put in the genitive plural, and often with πᾶς. M. G. G. 459, 1.

μενοι, ἀγδράποδα φιλοδέσποτά φασι εἶναι καὶ ἄδρηστα¹⁰⁰ μάλιστα.
ταῦτα μὲν δὴ Σκύθησι ἐς "Ιωνας ἀπέρριπται.

CXLIII. Δαρεῖος δὲ, διὰ τῆς Θρηήκιης πορευόμενος, ἀπίκετο ἐς Σηστὸν¹ τῆς Χερσονήσου· ἐνθεῦτεν δὲ αὐτὸς μὲν διέβη τῆσι νησὶ
ἐς τὴν Ἀσίνην, λείπει δὲ στρατηγὸν ἐν τῇ Εύρωπῃ Μεγάβαζον,
ἄνδρα Πέρσην· τῷ Δαρεῖός κοτε ἔδωκε γέρας, τοιόνδε εἴπας ἐν Πέρ-
σησι ἔπος· ὡρμημένου Δαρείου ροιὰς τρώγειν, ὡς ἄνοιξε τάχιστα
τὴν πρώτην τῶν ροιέων, εἴρετο αὐτὸν ὁ ἀδελφεὺς Ἀρτάβανος, ὃ τι
βούλοιτ' ἄν οἱ τοσοῦτο πλῆθος γενέσθαι, ὅσοι ἐν τῇ ροιῇ κόκκοι.
Δαρεῖος δὲ εἶπε, Μεγαβάζους² ἄν οἱ τοπούτους ἀριθμὸν γενέσθαι
βούλεσθαι μᾶλλον ἢ τὴν Ἑλλάδα ὑπήκουον. ἐν μὲν δὴ Πέρσησι
ταῦτα μιν εἴπας ἐτίμα· τότε δὲ αὐτὸν ὑπέλιπε στρατηγὸν, ἔχοντα
τῆς στρατιῆς τῆς ἑωυτοῦ ὄκτὼ μυριάδας.

CXLIV. Οὗτος δὴ ὃν τύτε ὁ Μεγάβαζος, στρατηγὸς λειφθεὶς ἐν
τῇ χώρῃ Ἑλλησποντίων, τοὺς μὴ μηδίζοντας³ κατεστρέφετο. οὗτος
μέν νυν ταῦτα ἐπρησσε.⁴

CXLV. Τὸν αὐτὸν δὲ τοῦτον χρόνον ἐγίνετο ἐπὶ Λιβύην ἄλλος
στρατιῆς μέγας στόλος.⁵

CC. Οι Φερετίμης τιμωροὶ Πέρσαι, ἐπεὶ τε ἐκ τῆς Αἰγύπτου
ἀπίκατο ἐς τὴν Βάρκην, ἐπολιόρκεον τὴν πόλιν, ἐπαγγελλόμενοι
ἐκδιδόναι τοὺς αἰτίους τοῦ φόνου τοῦ Ἀρκεσίλεω· τῶν δὲ πᾶν γὰρ
ἢν τὸ πλῆθος⁶ μεταίτιον, οὐκ ἐδέκοντο τοὺς λόγους. ἐνθαῦτα δὴ
ἐπολιόρκεον τὴν Βάρκην ἐπὶ μῆνας ἑννέα, ὥρυσσοντές τε ὁρύγματα
ὑπόγαια⁷ φέροντα ἐς τὸ τεῖχος, καὶ προσβυλὰς καρτερὰς ποιεύμενοι.

100. ἄδρηστα] τοὺς τῶν Ἰώνων τυ-
ράννους Ἰδάθυρος διὰ τὴν πρὸς Δαρεῖον
πίστιν ἀνδράποδα χρηστὰ καὶ ἄδραστα
ἐκάλει, Plutarch, t. ii. p. 174. E. ἄ-
δρηστος is opposed to δρηπέτης *a rupi-*
aria; ἡ εἶναι ἐλευθέρουσι ἢ δούλιυσι,
καὶ τούτοισι ὡς δρηπέτησι, vi. 11. V.
W.

1. Σηστὸν] It was here that Xerxes
built the bridge across the Hellespont.
The modern town near the same spot
is called Zemenic. L. A.

2. Μεγαβάζους] The name is also
spelt with υ. p. 144. n. 68. v. 12, &c.
Μεγαβάζους, εἶπεν, θέλειν αὐτῷ τοσού-
τους εἶναι, Eustathius, on Il. B. p. 182,
27. V.

3. μηδίζοντας] Ancient writers in

general comprehend the Persians un-
der the name of Medes. L.

4. ἐπρησσε] The principal purposes
of the Scythian expedition were prob-
ably accomplished; see Mitford, vi.
3. TR.

5. στόλος] The pretext of which
was to avenge the assassination, at
Barca, of Arcesilaus, tyrant of Cyrene
and son of Pheretima.

6. τῶν δὲ—τὸ πλῆθος] i. e. δτι, or
διότι, δὲ τούτων πᾶν τὸ πλ. S. or οἱ
δὲ, πᾶν γὰρ ἢν αὐτῶν τὸ πλ. &c. ST.

7. ὥρυγματα ὑπόγαια] ὑπόνομον.
Eustathius; V. a mine. This is one
of the earliest instances of mining and
countermining being adopted in the
siege and defence of towns. L.

τὰ μὲν νῦν ὄρύγματα ἀνὴρ χαλκεὺς ἀνεῦρε⁸ ἐπιχάλκῳ ἀσπίδι ὥδε ἐπιφρασθεὶς περιφέρων αὐτὴν ἐντὸς τοῦ τείχεος προσίσχε πρὸς τὸ δάπεδον τῆς πόλιος. τὰ μὲν δὴ ἄλλα ἔσκε κωφὰ, πρὸς ἄ προσίσχε, κατὰ δὲ τὰ ὄρυσσόμενα ἤχεσκε ὁ χαλκὸς τῆς ἀσπίδος. ἀντορύσσοντες δ' ἀν ταύτην οἱ Βαρκαῖοι ἔκτεινον τῶν Περσέων τοὺς γεωρυχέοντας. τοῦτο μὲν δὴ οὕτω ἐξενρέθη· τὰς δὲ προσβολὰς ἀπεκρυύοντο οἱ Βαρκαῖοι.

CCI. Χρόνων δὲ δὴ πολλῶν τριβομένων καὶ πιπτόντων ἀμφοτέρων πολλῶν καὶ οὐκ ἡσσον τῶν Περσέων, Ἀμασίς, ὁ στρατηγὸς τοῦ πεζοῦ, μηχανᾶται τοιάδε· μαθὼν τοὺς Βαρκαίους, ὡς κατὰ μὲν τὸ ισχυρὸν οὐκ αἴρετοι εἶναι, δόλῳ δὲ αἴρετοι, ποιέει τοιάδε· νυκτὸς τάφρην⁹ ὄρύξας εὐρέην, ἐπέτεινε ἔνδια ἀσθενέα ὑπὲρ αὐτῆς· κατύπερθε δὲ, ἐπιπολῆς τῶν ἔνδιων, χοῦν γῆς ἐπεφόρησε, ποιέων τῇ ἄλλῃ γῇ ισόπεδον. ἅμα ἡμέρῃ δὲ ἐς λόγους προσεκαλέετο τοὺς Βαρκαίους· οἱ δὲ ἀσπαστῶς ὑπήκουσαν, ἐς ὅ σφι ἔαδε ὄμολογή χρήσασθαι. τὴν δὲ ὄμολογίην ἐποιεῦντο τοιήνδε τινὰ, ἐπὶ τῆς κρυπτῆς τάφρου τάμνοντες ὄρκια,¹⁰ “ἐς τὸν¹¹ ἣ γῆν αὐτὴν οὕτω ἔχῃ, μένειν τὸ

8. χαλκεὺς ἀνεῦρε] ἀνὴρ χ. ἀνεῦρεν, ἐνθυμήσας ἀσπίδος χάλκωμα ἐπιφέρειν, καὶ ἐντὸς τοῦ τείχους ἐπάνω προσίσχειν πρὸς τὸ δάπεδον· τῇ μὲν δὴ ἄλλῃ κωφὰ ἦν, πρὸς ἄ προσίσχοι τὸ χάλκωμα· ἢ δὲ ὑπωρύσσετο, ἀντήχει· ἀντορύσσοντες οὖν οἱ Βαρκαῖοι, ταῦτη ἀπέκτειναν πολλὸς τῶν ὑπωρυσσόντων, Ξένεας, 37. W. A similar device was used by the Ambraciots when undermined by the Romans; ἔξῆς ἔθηκαν παρὰ τὸν ἔνα τοίχον τῆς τάφρου ἐγγὺς τῷ τείχει χαλκώματα συνεχῆ, λεπτότατα ταῖς κατασκευαῖς, οἷον λεκάνας καὶ ἔτερα ὅμοια τούτοις· καὶ παρὰ ταῦτα διὰ τῆς τάφρου παρίσταντες, ἡκρώνυτο τοῦ ψόφου τῶν ὑρυτόντων ἔσωθεν. ἐπειδὲ ἐσημεώσαντο τὸν τόπον, καθ' ὃν ἐδήλου τιὰ τῶν χαλκωμάτων· ἀντήχουν γὰρ πρὸς τὸν ἔκτος ψόφου ὕρυττον ἔσωθεν ἄλλην κατὰ γῆς τάφρου &c. Polybius, xxii. 11. S. Livy merely says *aure admota, sonitum fidientium captabant*, xxxviii. 7. V.

9. τάφρην] iv. 28. and below, τάφρον; σοφύμος, iv. 182. and φύμη, iv. 181. σαῦρος, iv. 183. [?] and σαύρη, iv. 192. δ and ἡ κίλων, iv. 184. and i. 92. S.

10. τάμνοντες ὄρκια] δ. πιστὰ ταμνύτες, Homer, Il. B. 124. φιλότητα καὶ δ. π. τ. Γ. 73. σπονδὰς τ. Euripides, Hel. 1234. i. e. δι' ἐντομῆς θυμάτων συνθήκας ποιήσαντες κατὰ τὸ ἀρχαῖον ἔθος, Eustathius, BA. ἀρθμὸν καὶ φιλίαν τ. Callimachus, fr. 199. φίλια τ. Eur. Sup. 385. MAR. slaying a victim in order to ratify the oaths. T. ἱερὰ θύσαντες, ὄμοσαν ἐπὶ τῶν ἐμπύρων, Dionysius, A. R. iii. p. 154, 27. Virg. ix. 4. 8. LAU. The same idiom holds good in Latin, where, in the present tense, *sædus ferire* is used, Cicero, pro D. S. Livy, i. 24. ix. 5. and, in the preterperfect, *f. icisse*, Cic. pro L. C. B. 15. in L. C. P. 12. Liv. i. 24. or *f. percussisse*, Liv. i. 24. Justin, xlvi. 3. The ceremony itself is described by Livy, i. 24. ix. 5. and by Virg., En. viii. 641. xii. 161. “To strike a league” is an English idiom also.

11. ἐς τὸν¹¹] μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι, Dionysius, A. R. vi. p. 415. W. στὰς μετὰ τῶν τὰ ὄρκια ταμνύστων ὄμοσεν, ἐφ' ὃσον οὕτως ἡ γῆ μένει, φυλάξειν τὰ συγκείμενα, Polyænus, vii. 34. compare vi. 22. V.

όρκιον κατὰ χώρην.¹² καὶ Βαρκαίους τε ὑποτελέειν φάναι ἀξίην¹³ βασιλεῖ, καὶ Πέρσας μηδὲν ἄλλο νεοχμοῦν κατὰ Βαρκαίων,¹⁴ μετὰ δὲ τὸ ὄρκιον, Βαρκαῖοι μὲν, πιστεύσαντες τούτοισι, αὐτοὶ τε ἐξῆσαν ἐκ τοῦ ἄστεος, καὶ τῶν πολεμίων ἔων παριέναι ἐσ τὸ τεῖχος τὸν βουλόμενον,¹⁵ τὰς πύλας πάσας ἀνοίξαντες. οἱ δὲ Πέρσαι, καταρρήξαντες τὴν κρυπτὴν γέφυραν, ἔθεον ἐσ τὸ τεῖχος. κατέρρηξαν δὲ τοῦδε εἴνεκα τὴν ἐποίησαν γέφυραν, ἵνα ἐμπεδορκέοιεν,¹⁶ ταμύντες τοῦσι Βαρκαίοισι χρόνον μένειν αἰεὶ τὸ ὄρκιον, ὅσον ἡνὶ μένγι κατὰ τὰ τότε εἶχε· καταρρήξασι δὲ, οὐκέτι ἔμενε τὸ ὄρκιον κατὰ χώρην.

CCII. Τοὺς μέν τυν αἰτιωτάτους τῶν Βαρκαίων ἡ Φερετίμη, ἐπει τέ οἱ ἐκ τῶν Περσέων παρεδύθησαν, ἀνεσκολόπισε κύκλῳ τοῦ τείχεος· τοὺς δὲ λοιποὺς τῶν Βαρκαίων λητῆν ἐκέλευσε θέσθαι τοὺς Πέρσας, πλὴν ὅσοι αὐτῶν ἥσαν Βαττιάδαι τε καὶ τοῦ φόνου οὐ μεταίτιοι· τούτοισι δὲ τὴν πόλιν ἐπέτρεψε ἡ Φερετίμη.

CCIII. Τοὺς ὅν δὴ λοιποὺς τῶν Βαρκαίων οἱ Πέρσαι ἀνδραποδισάμενοι ἀπήρεσαν ὀπίσω· καὶ ἐπεὶ τε ἐπὶ τῇ Κυρηναίων πόλι ἐπέστησαν,¹⁷ οἱ Κυρηναῖοι, λόγιον τι ἀποστεύμενοι, διεξῆκαν αὐτοὺς διὰ τοῦ ἄστεος. διεξιόντης δὲ τῆς στρατιῆς, Βάρης μὲν, ὁ τοῦ ναυτικοῦ στρατοῦ στρατηγὸς, ἐκέλευε αἱρέειν τὴν πόλιν· "Αμαστὶς δὲ, ὁ τοῦ πεζοῦ, οὐκ ἔα· "ἐπὶ Βάρκην γὰρ ἀποσταλῆναι μούνην Ἑλληνίδα πόλιν·" ἐσ δὲ διεξελθοῦσι, καὶ ἰδομένοισι ἐπὶ Διὸς Λυκαίου¹⁸ ὅχθον, μετεμέλησέ σφι οὐ σχοῦσι τὴν Κυρήνην· καὶ ἐπειρῶντο τὸ δεύτερον παριέναι ἐσ αὐτήν· οἱ δὲ Κυρηναῖοι οὐ περιώρεον. τοῖσι δὲ Πέρσησι, οὐδενὸς μαχομένου, φύβος¹⁹ ἐνέπεσε· ἀποδραμόντες δὲ

12. κατὰ χάρην] p. 191. n. 72.

13. ἀξίην] vii. 39. W. Understand τιμήν. S.

14. ν. κατὰ B.] The same verb and preposition are followed by an accusative, v. 19. S.

15. τὸν βουλόμενον] An expression which occurs peculiarly in laws, treatises, &c. M. G. 269. obs.

16. ἐμπεδορκέοιεν] Xenophon, de R. L. near the end; ἐμμένειν ὄρκει, Euripides, Med. 752. MAR.

17. ἐπέστησαν] halted, Xenophon, Cyr. iv. 2, 18. 18. suddenly presented themselves.

18. Λυκαῖον] named after Lycaeus, a mountain of Arcadia, consecrated to both Jupiter and Pan. A.

19. φύβος] Such unaccountable alarms were called *panics*, and supposed to be inspired by Pan. οἱ Μακεδόνες καὶ τὸ πλῆθος τῶν βαρβάρων, εὐθὺς φοβηθέντες ὅπερ φιλεῖ μεγάλα στρατόπεδα ἀσαφῶς ἐκπληγυνθαῖ· καταστάντες ἐσ αἰφνίδιον φυγὴν, ἔχαρουν ἐπ' οἴκου, Thucydides, iv. 125. αὐτοῖς (οἷον φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φύβοι καὶ δείματα ἐγγίγνεσθαι) ἐμπίπτει ταραχὴ, Th. viii. 80. Πανὸς τρομερῷ μάστιγι φοβεῖ, φυλακὰς δὲ λιπῶν, κινεῖ στρατιάν; Euripides, Rh. 36. V. compare SCH. on B. 59. Q. Curtius, iv. 12, 14. V. Flaccus, iii. 44, &c. Potter, iii. 9. "We sacrificed to Pan, Assailed the unguarded ruffians in his name; He

ὅσον ἐξήκοντα στάδια, ὕποιτο· ἴδρυθέντι δὲ τῷ στρατοπέδῳ ταύτῃ ἥλθε παρὰ Ἀρνάνδεω ἄγγελος, ἀποκαλέων αὐτούς. οἱ δὲ Πέρσαι, Κυρηναίων δεηθέντες ἐπόδιά σφι δοῦναι, ἔτυχον λαβόντες δὲ ταῦτα, ἀπαλλάσσοντο ἐς τὴν Αἴγυπτον. παραλαβόντες δὲ τὸ ἐνθεῦτεν αὐτοὺς Λιβύες, τῆς τε ἐσθῆτος εἶνεκα καὶ τῆς σκευῆς, τοὺς ὑπολειπομένους αὐτῶν καὶ ἐπελκομένους ἐφόνευον, ἐς δὲ ἐς τὴν Αἴγυπτον ἀπικέατο.

CCIV. Οὗτος δὲ Περσέων στρατὸς τῆς Λιβύης ἐκαστάτω ἐς Εὐεσπερίδας²⁰ ἥλθε. τοὺς δὲ ἡνδραποδίσαντο τῶν Βαρκαίων, τούτους δὲ ἐκ τῆς Αἰγύπτου ἀνασπάστους²¹ ἐποίησαν παρὰ βασιλέα· βασιλεὺς δέ σφι Δαρεῖος ἔδωκε τῆς Βακτρίης²² χώρης κώμην ἐγκατοκῆσαι. οἱ δὲ τῇ κώμῃ ταύτῃ οὔνομα ἔθεντο Βάρκην, ἥπερ ἦτι καὶ ἐς ἐμὲ ἦν οἰκευμένη ἐν τῇ γῇ τῇ Βακτρίῃ.

CCV. Οὐ μὲν οὐδὲ ἡ Φερετίμη εὖ τὴν Σόνην κατέπλεξε,²³ ὡς γὰρ δὴ τάχιστα ἐκ τῆς Λιβύης, τισαμένη τὸν Βαρκαίους, ἀπενόστησε ἐς τὴν Αἴγυπτον, ἀπέθανε κακῶς. Σῶσα γὰρ εὐλέων ἐξέζεσε.²⁴ ὡς ἄρα ἀνθρώποισι αἱ λίνη ἰσχυραὶ τιμωρίαι πρὸς θεῶν ἐπίφθονοι²⁵ γίνονται. ἡ μὲν δὴ Φερετίμης τῆς²⁶ Βάττεω τοιαύτη τε καὶ τοσαύτη τιμωρίη ἐγένετο ἐς Βαρκαίους.

“with his terrors smote their yielding hearts.” “God! whose power, By rumor vain, or echo’s empty voice, Can sink the valiant in desponding fear, Can disarray whole armies.”
Glover, Leonidas, ii. 596. 652.

20. Εὐεσπερίδας] This people dwelt on the eastern side of the greater Syrtis; their capital was Hesperides, afterwards Berenice, now *Berneic*. *L.*
They are not mentioned in *A.*

21. ἀνασπάστους] v. 12. vi. 32. denotes those torn from their native country; ἀνασπάτους implies moreover that the country itself was conquered. *W.*

22. Βακτρίης] part of the modern *Chorasan*; its capital was *Bactrae*, now *Balk*. *L.*

23. κατέπλεξε] wound up. διαπλέκειν, v. 92, 6.

24. ζ.—εὐλέων ἐξέζεσε] cum riva vermbus ebullisset, Tertullian, ad Scap. 3. ἐξ. σκώληκας, LXX. Exod. xvi. 20. σκωλήκων ζέσας, Lucian, Al. Ps. 59. *W.* Ἡράδης, γενόμενος σκωληκόβρωτος, ἐξέψυξεν, Acts, xii. 23.

25. ἐπίφθονοι] ἐ. ἀει πως παρὰ θεῶν αἱ ὑπερβολαὶ τῶν τιμωρῶν εἰσι, Pausanias, ix. 17. *V.* i. 32. iii. 40. *S.*

26. τῆς] Understand γυναικός. *B.* 55. M. G. G. 273.

ARGUMENT OF THE FIFTH BOOK.

Megabazus reduces Perinthus and the rest of Thrace : i. ii. x. Darius rewards Histiaeus and Coes : xi. Reduction of the Paeonians : xiv—xvi. Submission of the Macedonians : xvii. xviii. Histiaeus is summoned to the Persian Court : xxiii. xxiv. Artaphernes, prefect of Sardis. Otanes, admiral of the fleet, takes Byzantium, Calchedon, &c. : xxv—xxvii. Affairs of Naxos : xxviii. xxx—xxxiv. Aristagoras, instigated by Histiaeus, revolts : xxxv—xxxviii. Affairs of Sparta; Cleomenes, Dorieus : xxxix. xlii. xlvi. Failure of Aristagoras at Sparta : xl ix—li. Affairs of Athens; Hippias and Hipparchus, Harmodius and Aristogiton : lv. The Alcmaeonidæ : lxii—lxvii. Clisthenes : lxxix. lxx. lxxii, lxxiii. Invasion of Attica : lxxiv. lxxv. The Athenians retaliate on the Boeotians and Chalcideans; the Aeginetans take part in the war : lxxvii—lxxxi. lxxxix. The Spartans fail in their design of reinstating Hippias, being opposed by the Corinthians : xc—xcvi. Aristagoras applies to the Athenians; they aid him; Sardis is taken and burnt : xcvi—civ. Darius sends off Histiaeus to quell the rebellion : cv—cvii. The Ionians are reduced, and Aristagoras slain : cxvi—cxxvi.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΠΕΜΠΤΗ.

ΤΕΡΨΙΧΟΡΗ.

I. ΟΙ δὲ ἐν τῇ Εὐρώπῃ τῶν Περσέων καταλειφθέντες ὑπὸ Δαρείου, τῶν ὁ Μεγάβαζος ἥρχε, πρώτους μὲν Περινθίους¹ Ἐλλήσποντίων, οὐ βουλομένους ὑπηκόους εἶναι Δαρείου, κατεστρέψαντο, περιεφθέντας πρότερον καὶ ὑπὸ Παιόνων τρηχέως.

II. Τότε δὲ ἀνδρῶν ἀγαθῶν περὶ² τῆς ἐλευθερίης γενομένων τῶν Περινθίων, οἱ Πέρσαι τε καὶ ὁ Μεγάβαζος ἐπεκράτησαν πλήθεϊ. ὡς δὲ ἔχειρώθη ἡ Πέρινθος, ἥλαυνε τὸν στρατὸν ὁ Μεγάβαζος διὰ τῆς Θρηίκης, πᾶσαν πόλιν καὶ πᾶν ἔθνος τῶν ταύτηγοικημένων ἡμερούμενος βασιλεῖ· ταῦτα³ γάρ οἱ ἐντέταλτο ἐκ Δαρείου, Θρηίκην καταστρέφεσθαι.

X. Τὰ παραθαλάσσια δ' ὧν αὐτῆς Μεγάβαζος Περσέων κατίκοι ἐποίεε.

XI. Δάρειος δὲ, ὡς διαβὰς τάχιστα τὸν Ἐλλήσποντον ἀπίκετο ἐς Σάρδις, ἐμνήσθη τῆς ἐξ Ιστιαίου τε τοῦ Μιλησίου εὐεργεσίης, καὶ

1. Περινθίους] Perinthus was afterwards called Heraclea, from which its modern name *Erekli* or *Rheglia* is derived. *L.*

2. περὶ] *for the sake of.* *τυραννίδος* *πέρι*, Euripides, Ph. 534. i. e. *βασιλεῖας χάριν*, Dionysius, A. R. iv. B.A. *regnandi gratia*, Cicero, Off. iii. 21. Suetonius, i. 30. *pro regno*, Seneca,

Th. 662. V. M. G. G. 589, 5. a. compare p. 96. n. 33.

3. ταῦτα] namely Θρ. καταστρέφεσθαι. *ST.* As *ταῦτα* here refers to what follows, so *τάδε* refers to what precedes, i. 210. and thus in Livy *ille* is found relating to "the latter," and *hic* to "the former." Compare p. 17. n. 38.

τῆς παραινέσιος τοῦ Μυτιληναίου Κώεω⁴ μεταπεμψάμενος⁴ δέ σφεας ἐς Σύρδις, ἐδίδου αὐτοῖσι αἴρεσιν, ὁ μὲν δὴ Ἰστιαῖος, ἄτε τυραννεύων τῆς Μιλήτου, τυραννίδος μὲν οὐδεμιῆς προσέχρηξε⁵ αἰτέει δὲ Μύρκινον⁶ τὴν Ἡδωνίδα, τὸν βουλόμενος ἐν αὐτῇ πόλιν κτίσαι. οὗτος μὲν δὴ ταύτην αἰρέεται· ὁ δὲ Κώης, οἵᾳ τε οὐ τύραννος δημότης τε ἐὼν, αἰτέει Μυτιλήνης τυραννεῦσαι. τελεωθέντων⁸ δὲ ἀμφοτέροισι, οὗτοι μὲν κατὰ τὰ εἴλοντο ἐτράποντο.

XIV. Ἐνθαῦτα Δαρεῖος γράφει γράμματα πρὸς Μεγάβαζον, τὸν ἔλιπε ἐν τῇ Θρηήκῃ στρατηγὸν ἐντελλόμενος ἔξαναστησαι ἐξ ήθέων Παίονας, καὶ παρ' ἑωντὸν ἀγαγεῖν καὶ αὐτοὺς καὶ τέκνα τε καὶ γυναικας αὐτῶν. αὐτίκα δὲ ἵππεὺς ἔθεε φέρων τὴν ἀγγελίην ἐπὶ τὸν Ἑλλήσποντον περαιωθεὶς δὲ, διδοῖ τὸ βιβλίον τῷ Μεγαβάζῳ. ὁ δὲ, ἐπιλεξάμενος, καὶ λαβὼν ἡγεμόνας,⁹ ἐκ τῆς Θρηήκης, ἐστρατεύετο ἐπὶ τὴν Παίονίην.

XV. Πυθόμενοι δὲ οἱ Παίονες τὸν Πέρσας ἐπὶ σφέας ἰέναι, ἀλισθέντες ἔξεστρατεύσαντο πρὸς θαλάσσης δοκέοντες ταύτη ἐπιχειρήσειν τὸν Πέρσας ἐμβάλλοντας. οἱ μὲν δὴ Παίονες ἤσαν ἔτοιμοι τὸν Μεγαβάζον στρατὸν ἐπιόντα ἔρυκειν· οἱ δὲ Πέρσαι, πυθόμενοι συναλίσθαι τὸν Παίονας, καὶ τὴν πρὸς θαλάσσης ἐσβολὴν φυλάσσοντας, ἔχοντες ἡγεμόνας, τὴν ἄνω ὁδὸν¹⁰ τράπονται· λαθόντες δὲ τὸν Παίονας, ἐσπίπτοντο ἐς τὰς πόλιας αὐτῶν, ἐνύσσας ἄνδρῶν ἐρήμους· οἷα δὲ κεινῆσι¹¹ ἐπιπεσόντες, εὐπετέως κατέσχον. οἱ δὲ Παίονες, ὡς ἐπύθοντο ἔχομένας τὰς πόλιας, αὐτίκα διασκεδασθέντες, καὶ ἑωντὸν ἔκαστοι ἐτράποντο, καὶ παρεδίδοσαν¹² σφέας αὐτοὺς τοῖσι Πέρσῃσι.

4. μεταπεμψάμενος] μ. αὐτοὺς, καὶ ἦκειν κελεύσας, Athenaeus, xi. 85. p. 25. n. 15.

5. προσέχρηξε] The preposition denotes *in addition*. προσαναυσίμωτο, v. 34.

6. Μύρκινον] Μύρκινος, Ἡδωνικὴ πόλις, Thucydides, iv. 107. The penult is long, and the name is also written Μύρκινος or Μυρκῖνος; whereas, according to Labbe, Μύρσινος, the name of a city, has its penult short.

7. Ἡδωνίδα] Edonis was celebrated for its vines, Horace, ii Od. vii. 27. Ovid, M. xi. 69. Δάρειος τὸν Κώην μὲν, τῆς συμβουλῆς ἔνεκα τῆς προτέρας, ἐξ ιδιώτου τύραννον ποιήσας Μυτιλήνης, τῷ Ἰστιαίῳ διδωσι κτίσειν δὲ τὴν Μυρκίνον,

Tzetzes, Ch. iii. 503. V.

8. τελεωθέντων] namely τούτων ἐν εἴλοντο. ST.

9. ἡγεμόνας] v. 100. viii. 35. Sophocles, ΟΕ. C. 1542. Euripides, Ph. 1632. Aristophanes, Pl. 1160. Xenophon, Cyr. ii. 4, 22. &c. Understand τῆς ὁδοῦ, viii. 31. οἱ τῶν ὁδῶν, Thucydides, iii. 98. τὸν τῆς ὁδοῦ ἥγονυμένους, Zonaras; V. ὁδηγὸν, Hesychius. SCHL.

10. τὴν ἄνω ὁδὸν] the upper road. M. G. G. 270. a.

11. κεινῆσι] from κεινὸς empty; κεῖνος for ἔκεῖνος, he; v. 17.

12. παρεδίδοσαν] delivered up; a word of frequent occurrence in the New Testament. SCHL.

XVI. Παιόνων μὲν δὴ οἱ χειρωθέντες ἥγοντο ἐς τὴν Ἀσίην.

XVII. Μεγάβαζος δὲ, ὡς ἔχειρώσατο τὸν Παίονα, πέμπει ἀγγέλους ἐς Μακεδονίην ἀιδρας ἑπτὰ Πέρσας, οἵ, μετ' αὐτὸν κεῖνον,¹³ ἵσαν δοκιμώτατοι ἐν τῷ στρατοπέδῳ. ἐπέμποντο¹⁴ δὲ οὗτοι παρ' Αμύντην, αἰτήσοντες γῆν τε καὶ ὄδωρ Δαρείῳ βασιλέϊ.

XVIII. Οἱ ὁν Πέρσαι, οἱ πεμφθέντες οὗτοι παρὰ τὸν Αμύντην, ὡς ἀπίκοντο, αἴτεον, ἐλθύντες ἐς ὕψιν τὴν Αμύντεω, Δαρείῳ βασιλέᾳ γῆν τε καὶ ὄδωρ. ὁ δὲ ταῦτα ἐδίδουν.¹⁵

XXIII. Μεγάβαζος δὲ, ἄγων τὸν Παίονα, ἀπίκετο ἐπὶ τὸν Ἐλλήσποντον· ἐνθεῦτεν δὲ διαπεραιωθεὶς ἀπίκετο ἐς Σάρδις. ἄτε δὲ τειχέοντος¹⁶ ἥδη Ἰστιαίου τοῦ Μιλησίου, τὴν παρὰ Δαρείου αἰτήσας ἔτυχε δωρεὴν, μισθὸν φυλακῆς¹⁷ τῆς σχεδίης· ἔόντος δὲ τοῦ χώρου τούτου παρὰ Στρυμόνα ποταμὸν, τῷ οὔνομά ἐστι Μύρκινος· μαθὼν ὁ Μεγάβαζος τὸ ποιεύμενον ἐκ τοῦ Ἰστιαίου, ὡς ἥλθε τάχιστα ἐς τὰς Σάρδις ἄγων τὸν Παίονα, ἔλεγε Δαρείῳ τάδε· “ὦ βασιλεῦ, κοῖνον τι χρῆμα ἐποίησας, ἀνδρὶ Ἐλληνι δεινῷ τε καὶ σοφῷ δοὺς ἐγκτήσασθαι¹⁸ πόλιν ἐν Θρητῇ; ἵνα ἴδη τε ναυπηγήσιμός ἐστι ἄφθονος, καὶ πολλοὶ κωπέες,¹⁹ καὶ μέταλλα ἀργύρεα· ὅμιλός τε πολλὸς μὲν Ἐλλην περιοικέει, πολλὸς δὲ βάρβαρος· οἱ, προστάτεω ἐπιλαβόμενοι,²⁰ πιούσουσι τοῦτο, τὸ ἀν κεῖνος ἔξηγένται, καὶ ἡμέρης καὶ νυκτός. σύ νυν τοῦτον τὸν ἀιδρα παῦσον ταῦτα ποιεῦντα, ἵνα μὴ οἰκιητῷ πολέμῳ συνέχῃσι τρόπῳ δὲ ἡπίῳ μεταπεμψάμενος, παῦσον· ἐπεί τοι δὲ αὐτὸν περιλάβῃς, ποιέειν;²¹ ὅκως μηκέτι κεῖνος ἐς Ἐλληνας ἀπίξεται.”

XXIV. Ταῦτα λέγων ὁ Μεγάβαζος, εὐπετέως ἔπειθε Δαρεῖον, ὡς εὖ προορέων τὸ μέλλον γίνεσθαι. μετὰ δὲ,²² ἄγγελον πέμψας

13. μετ' αὐτὸν κεῖνον] after Megabazus himself. M. G. G. 587. c.

14. πέμπει—ἐπέμποντο] The accusative after the active verb becomes the nominative to the passive verb. M. G. G. 490.

15. ἐδίδουν] ix. 109. offered, or promised, to give. Appian, Syr. 29. διδυμένων χρημάτων ἐπὶ τῷ τοῦ διδύντος συμφέροντι ἀπέχεσθαι, Polybius, xxxii. 8, 6. iii. 100, 3. S.

16. ἄτε—τειχέοντος] M. G. G. 568, 2. Z. on VIG. ii. 15.

17. δωρεὴν, μισθὸν φ.] πιστοτάτοις διμώσσιν ἐλευθερίην καὶ ἄποινα, μισθὸν

ὑπηρεσίης, Metrodorus, Ep. ἀνδραγαθίας, οὐ πατραγαθίας, μισθὸν καὶ δωρεὰς δίδωμι, Stobaeus, S. lxxxv. p. 497. W.

18. ἐγκτήσασθαι] Houses and lands, which a man possessed in his own country, were called κτήματα; ἐγκτημα was an estate in any other country than his own. V.

19. κωπέες] τὰ ἔντα τὰ πρὸς τὰς κάπτας ἐπιτήδεια, Scholiast; τὰ εἰς κώπας εὐθετα ξ. Hesychius. V.

20. προστάτεω ἐπιλαβόμενοι] i. 127. ST.

21. ποιέειν] p. 134. n. 67.

22. μετὰ δὲ] p. 13. n. 68.

· ὁ Δαρεῖος ἐσ τὴν Μύρκινον, ἔλεγε τάδε.²³ “Ιστιαῖε, βασιλεὺς Δαρεῖος τύδε²⁴ λέγει· ἐγὼ φροντίζειν εὐρίσκω ἐμοὶ τε καὶ τοῖσι ἐμοῖσι πρήγμασι οὐδέρα εἶναι σεῦ ἄνδρα εὐνοέστερον· τοῦτο δὲ οὐ λόγοισι, ἀλλ’ ἔργοισι οἷδι μαθών²⁵ νῦν ὥν, ἐπιτοέω γὰρ πρήγματα μεγάλα κατεργάσασθαι,²⁶ ἀπικνέο μοι πάντως, ἵνα τοι αὐτὰ ὑπερθέωμαι.”²⁷ τούτοισι τοῖσι ἔπεισι πιστεύσας ὁ Ιστιαῖος, καὶ ἅμα μέγα ποιεύμενος βασιλέος σύμβουλος γενέσθαι, ἀπίκετο ἐσ τὰς Σάρδις. ἀπικομένῳ δέ οἱ ἔλεγε Δαρεῖος τάδε· “Ιστιαῖε, ἐγὼ σε μετεπεμψύμην τῶνδε εἴνεκεν· ἐπεὶ τε τάχιστα ἐνόστησα ἀπὸ Σκυθέων, καὶ σύ μοι ἐγέρεο ἐξ ὄφθαλμῶν,²⁸ οὐδέν κω ἄλλο χρῆμα οὕτω ἐν βραχεῖ ἐπεζήτησα, ὡς σὲ ἰδέειν τε καὶ ἐσ λόγους μοι²⁹ ἀπικέσθαι, ἐγνωκὼς, ὅτι κτημάτων πάντων³⁰ ἐστὶ τιμιώτατον ἀνὴρ φίλος συνετός τε καὶ εὔνοος· τά τοι ἐγὼ καὶ ἀμφότερα συνειδὼς ἔχω μαρτυρέειν³¹ ἐσ πρήγματα τὰ ἐμά· νῦν ὧν, εὖ γὰρ ἐποίησας ἀπικόμενος,³² τύδε τοι ἐγὼ προτείνομαι· Μίλητον μὲν ἔσα καὶ τὴν νεόκτιστον ἐν Θρηίκῃ πόλιν· σὺ δὲ ἐμοὶ ἐπόμενος ἐσ Σοῦσα, ἔχε τὰ περ ἄν ἐγὼ ἔχω, ἐμύς τε σύστιτος ἐών καὶ σύμβουλος.”

XCV. Ταῦτα Δαρεῖος εἶπας, καὶ καταστήσας Ἀρταφέρεα,³³

23. ἔλεγε τάδε] i. 206. iv. 126. W. iii. 122. ST.

24. τάδε] ἦδε is more frequently used in letters and messages; iii. 40. 122. Thucydides, i. 129. ST.

25. οὐ λ. ἀλλ’ ἔ. οἶδα μ.] οὐ δὲ οὐ λόγῳ μ. Euripides, Her. 5. ἔργῳ κοῦ λ. τεκμαίρομαι. Aeschylus, P. V. 344. E. Compare POR. on Euripides, Ph. 512.

26. πρήγματα μ. κατεργάσασθαι] μ. πράττειν, Xenophon, An. ii. p. 91. D. πρᾶγμα πρᾶσσων μέγα, Sophocles, E. 322. μεγάλα πρᾶστω, Euripides, An. 388. MAR. The phrase μ. π. sometimes denotes “prospering exceedingly.” KU.

27. ὑπερθέωμαι] from ὑπερτιθέναι, i. 108. iii. 71. to communicate. M. G. G. 208, 3.

28. ἐξ ὄφθαλμῶν] out of sight; ἐν ὄφθαλμοῖσι, Homer, Il. A. 587. Γ. 366. in my sight.

29. μοι] σοι would seem more natural; but it would be a less dignified expression. W.

30. κτημάτων πάντων] For these

words κτῆμα might have been used, p. 151. n. 30.

30. σύμβουλος ἀγαθὸς χρησιμώτατον καὶ τυραννικώτατον ἀπάντων κτημάτων ἐστὶ, Isocrates, ad Nic. p. 25. b. M. G. G. 437. τοὺς φίλους πλονούσίους ποιῶν, τούτους μοι νομίζω θησαυρούς, Xenophon, Cyt. viii. 2, 19. W.

31. τὰ—μαρτυρέειν] i. e. τὰ τοι ἀμφότερα (namely τὸ συνετόν τε καὶ εὔνοον εἶναι σε, or τὴν τε σύνεσιν καὶ τὴν εὔνοιαν) ἐγὼ σύνιδα καὶ ἔχω μ. LAU. This is one instance among many in which ἔχω, signifying “I am able,” is not used with a negative; though S. says that the negative particle is constantly added to the verb in this sense.

32. εὖ—ἐποίησας ἀπικόμενος] The participle expresses the action, with reference to which the finite verb determines any condition or quality; thou hast well done in coming: so οὐ καλῶς ποιέειν ἀπαρνεύμενον, vi. 69. M. G. G. 554. This is rendered in Latin by quod with the subjunctive.

33. Ἀρταφέρεα] The Greeks absurdly derive the name, from having

ἀδελφεὸν ἑωυτοῦ ὁμοπάτριον, ὑπαρχον εἶναι³⁴ Σαρδίων, ἀπῆλαυνε ἐς Σοῦσα ἄμα ἀγόμενος Ἰστιαῖον, Ὁτάνεα δὲ ἀποδέξας στρατηγὸν εἶναι τῶν παραθαλασσίων ἀνδρῶν³⁵ τοῦ τὸν πατέρα Σισάμνην βασιλεὺς Καμβύσης, γενόμενον τῶν βασιλῆων δικαστέων,³⁶ ὅπι ἐπὶ χρήμασι³⁷ δίκην ἄδικον ἐδίκασε, σφάξας, ἀπέδειρε πᾶσαν τὴν ἀνθρωπηγῆν³⁸ σπαδίξας³⁹ δὲ αὐτοῦ τὸ δέρμα, ιμάντας ἐξ αὐτοῦ ἔταμε, καὶ ἐνέτεινε τὸν θρόνον, ἐς τὸν ἵζων ἐδίκασε· ἐντανύσας δὲ, ὁ Καμβύσης ἀπέδεξε δικαστὴν εἶναι ἀντὶ τοῦ Σισάμνεω, τὸν ἀποκτείνας ἀπέδειρε, τὸν παῖδα τοῦ Σισάμνεω, ἐντειλάμενός οἱ μεμνῆσθαι, ἐν τῷ κατίζων θρόνῳ δικάζει.

XXVI. Οὗτος ὁ Ὅτανης, ὁ ἐγκατιζόμενος ἐς τοῦτον τὸν θρόνον, τότε διάδυχος γενόμενος Μεγαβάζῳ τῆς στρατηγίης, Βυζαντίους τε εἶλε καὶ Καλχηδονίους,⁴⁰ εἶλε δὲ Ἀντανδρον⁴¹ τὴν ἐν τῇ Τρωάδι γῆ, εἶλε δὲ Λαμπάνιον,⁴² λαβὼν δὲ παρὰ Λεσβίων

τὰς φρένας ἀπτίας καὶ ἀκεραίας; hence Aeschylus says, φρένες γὰρ αὐτοῦ θυμὸν φάκοστρόφον, P. 773. *W.*

34. *εἶναι*] is redundant, as in v. 94. 99. vii. 154.; it is omitted in vii. 105. The same pleonasm occurs in the Homeric expression δῶκε ξενῆσον εἶναι, Il. K. 269. Δ. 20. *esse sui dederat monumentum et pignus amoris*, Virgil, *Aen.* v. 572. *ferre sui* &c. 538.

35. σ.—τῶν π. ἀνδρῶν] στρατηγὸς τ. π. ἀνθρώπων, vii. 135. *W.*

36. τῶν βασιλῆων δικαστέων] οἱ βασιλῆιοι δικασταὶ κεκριμένοι ἄνδρες γίνονται Περσέων, ἐς οὓς ἀποθάνωσι, ἢ σφι παρευρεθῆ τι ἄδικον, μέχρι τούτου, iii. 31. *ST.*

37. ἐπὶ χρήμασι] vii. 194. *W.* for, or on condition of receiving, or in order to get, or on account of, a sum of money; M. G. G. 585. *B.* or χρήματα λαβὼν, after receiving a sum of money: ἐπὶ κόσῳ χρήματι for how large a sum, and ἐπὶ τίνι χ. for what sum, iii. 38. Cambyses asked the people, respectively, how much they would take, and what they would take to do so and so. *ST.*

38. ἀνθρωπηγῆν] Understand δοράν. *B.* 70. Eustathius gives many instances of a similar ellipsis. *V.*

39. σπαδίξας] ἐκδείρας· σπάδιξ γὰρ, φλοιὸς βίζης πρινίης. *GL.* after stripping off; from σπᾶν. *SA.* Some ety-

mologists fancifully derive the English word "flay" from φλοίος, Todd's Johnson. This barbarous punishment was inflicted on the living. Sapor, king of Persia, ordered the emperor Valerian to be flayed alive: his skin was afterwards tanned, and painted red; and, that the ignominy might be perpetuated, it was nailed up in a Persian temple. One of the earliest instances of this punishment is the flaying of Marsyas by Apollo. *A.* Cambyses mali cuijusdam judicis ex corpore pellem detractum sellae intendi, in ea que filium ejus judicaturum considere jussit, Valerius M., vi. 3, 3. *V.* Artaxerxes punished more than one of the judges in a similar manner, Diodorus, x. 10. *L.* Darius crucified one for a like offence, vii. 194.

40. Καλχηδονίους] Calchedon, Lampsylon, and Antandros were in Asia, and consequently not under the jurisdiction of Otanes, the successor of Megabazus, who commanded only in Europe. But perhaps Otanes was governor of the Asiatic coasts before he succeeded to the command of Megabazus. *L.* see p. 205. n. 45.

41. Ἀντανδρον] This town also bore the names of Edonis and Cimeris. *L.*

42. Λαμπάνιον] A town of Troas, to the north of the Adramyttian gulf,

νέας, εὖλε Λῆμρόν⁴³ τε καὶ Ἰμβρον,⁴⁴ ἀμφοτέρας ἔτι τότε ὑπὸ Πελασγῶν⁴⁵ οἰκεομένας.

XXVII. Αἵτη δὲ τούτου⁴⁶ ηδε' πάντας ἡνδραποδίζετο καὶ κατεστρέφετο, τοὺς μὲν λειποστρατίνς ἐπὶ Σκύθας αἰτιώμενος, τοὺς δὲ, σίνεσθαι τὸν Δαρείου στρατὸν ὑπὸ Σκυθέων ὅπίσω ἀποκομιζόμενον. οὗτος μέν νυν τοσαῦτα ἔξεργάσατο στρατηγήσας.

XXVIII. Μετὰ δὲ, οὐ πολλὸν χρόνον ἄνεσις⁴⁷ κακῶν ἦν. Καὶ ἥρχετο τὸ δεύτερον ἐκ Νάξου τε καὶ Μίλητου Ἰωσι γίνεσθαι κακά. τοῦτο μὲν γάρ, ή Νάξος εὑδαιμονίη τῶν νήσων προέφερε⁴⁸ τοῦτο δὲ, κατὰ τὸν αὐτὸν χρόνον ή Μίλητος αὐτή τε ἑωυτῆς μάλιστα⁴⁹ δὴ τότε ἀκμάσασα, καὶ δὴ καὶ τῆς Ἰωνίης ἦν πρόσχημα.⁵⁰

XXX. Τότε δὲ ἐκ τουτέων τῶν πολίων ὅδε ἥρχετο κακὰ γίνεσθαι τῇ Ἰωνίῃ. ἐκ Νάξου ἔφυγον ὕετρες τῶν παχέων⁵¹ ὑπὸ⁵² τοῦ δήμου· φυγόντες δὲ, ἀπίκοντο ἐς Μίλητον. τῆς δὲ Μίλητου ἐτύγχανε ἐπίτροπος⁵³ ἐών τοις Ἀρισταγόρης ὁ Μολπαγύρεω, γαμβρός τε ἐών καὶ

between Antandros and Gargara. It was an Aeolian town, and was also called Lamponia. *L.* It is omitted by *A.*

43. *Λῆμρον*] This island was sacred to Vulcan; it is now called Lemno or Stalameene. *A. L.*

44. *Ἰμβρον*] now Imbro. *L.*

45. *Πελασγῶν*] vi. 138. *BO.* Otanes was not appointed to the command in Thrace, till 507, or 508, B.C. The Pelasgians were expelled from these islands 510, B.C. by Miltiades, vi. 139. But Otanes had taken the two islands 511, or 512, B.C., when governor of the Asiatic coasts; p. 204. n. 40. Compare the Essay on Chronology, viii. 11, p. 262 &c. *L.* They called themselves Raseni or Tyrseni; and received the name of Pelasgi, or Πελαργοί, "storks," from their periodical incursions resembling the visits of birds of passage. *A.* (The whole article PELASGI is well deserving of attention.)

46. *τούτου*] of his doing thus.

47. *ἄνεσις*] ἀνάπανσις, Hesychius. *S.*

48. *Νάξος—προέφερε*] N. μεγέθει μὲν οὐ μεγάλη ἐστὶν, ἔλλως δὲ καλή τε καὶ ἀγαθὴ, ἀγχοῦ τῆς Ἰωνίας, χρήματα ἔχουσα πολλὰ, Eustathius, on Diuon. P. Herod.

Bochart, Ch. i. 14.

49. *ἑωυτῆς μάλιστα*] The superlative is often accompanied by the genitive of the reflexive pronoun, to denote the highest degree to which a person or thing attains. M. G. G. 460. For a similar use of the comparative, see Bloomfield's Thucydides, p. 14. n. 11.

50. *πρόσχημα*] the pride, the ornament. καλλώπισμα, Thomas M. τὸ κλεινὸν Ἐλλάδος π. Sophocles, E. 683. τὸ παλαιὸν π. τῆς Ε. ἦν ταῦτα τὰ πολύσματα, Strabo, x. p. 691. B. xi. p. 786. In the same sense the simple noun σχῆμα is found, Euripides, An. 1. *L.* κάλλος, εὐπρέπεια, κόσμος, ἀξίωμα, δόξα, Scholiast; τὸ σ. τοῦ κόσμου τούτου, 1 Cor. vii. 31. *BA.*

51. *παχέων*] πλούσιων, *GL.* literally, fat; substantial. vi. 91. vii. 156. Aristophanes, V. 288. This, according to Lexicographers, is an Atticism. The verb παχύνω occurs in a cognate sense, Aeschylus, Th. 769. Sup. 633 *BL. W.*

52. *ἔφυγον—ὑπὸ*] ὑπὸ precedes the agent not only after verbs passive, but after neuters which have a passive sense, as φεύγειν "to be banished." M. G. G. 592, 7. a. a.

53. *ἐπίτροπος*] p. 38. n. 83.

ἀνεψιὸς Ἰστιαίου τοῦ Λυσαγόρεω, τὸν ὁ Δαρεῖος ἐν Σούσοισι κατεῖχε. ὁ γὰρ Ἰστιαῖος τύραννος ἦν Μιλήτου, καὶ ἐτύγχανε τοῦτον τὸν χρόνον ἐὼν ἐν Σούσοισι, ὅτε οἱ Νάξιοι ἥλθον, ξεῖνοι πρὶν ἔόντες τῷ Ἰστιαίῳ. ἀπικόμενοι δὲ οἱ Νάξιοι ἐς τὴν Μιλῆτον, ἐδέοντο τοῦ Ἀρισταγόρεω, εἴ κως αὐτοῖσι παράσχοι⁵⁴ δύναμίν τινα, καὶ κατέλθοιεν ἐς τὴν ἑωτῶν. ὁ δὲ, ἐπιλεξάμενος, ὡς, ἦν δι' ἑωτοῦ κατέλθωσι ἐς τὴν πόλιν, ἄρξει τῆς Νάξου, σκῆψιν δὲ ποιεύμενος τὴν ξεινίην τὴν Ἰστιαίου, τόνδε σφι λόγον προσέφερε· “αὐτὸς μὲν ὑμῖν οὐ φερέγγυός⁵⁵ είμι δύναμιν τοσαύτην παρασχεῖν, ὥστε κατάγειν ἀεκόντων τῶν τὴν πόλιν ἔχοντων Ναξίων· πυνθάρομαι γὰρ ὀκτακισχλίην ἀσπίδα⁵⁶ Ναξίοισι εἶραι, καὶ πλοῖα μακρὰ πολλά· μηχανήσομαι δὲ, πᾶσαν σπουδὴν ποιεύμενος· ἐπινοέω δὲ τῆδε. Ἀρταφέρνης μοι τυγχάνει ἐὼν φίλος· ὁ δὲ, Ὅστασπεω μέν ἐστι πάϊς, Δαρείου δὲ τοῦ βασιλέος ἀδελφεὸς, τῶν δ' ἐπιθυλασσίων τῶν ἐν τῇ Ἀσίῃ⁵⁷ ἄρχει πάντων, ἔχων στρατιὴν τε πολλὴν καὶ πολλὰς νέας. τοῦτον ὃν δοκέω τὸν ἄνδρα ποιῆσειν τῶν ἀν χρήζωμεν.” Ταῦτα ἀκούσαντες, οἱ Νάξιοι προσέθεσαν⁵⁸ τῷ Ἀρισταγόρῃ πρήστειν ἢ δύνανται ἄριστα· καὶ ὑπίσχεσθαι⁵⁹ δῶρα ἐκέλευνον καὶ δαπάνην τῇ στρατιῇ, ὡς αὐτοὶ διαλύσοντες⁶⁰ ἐλπίδας πολλὰς ἔχοντες, ὅταν ἐπιφανέωσι ἐς τὴν Νάξον, πάντα ποιήσειν τοὺς Ναξίους, τὰ ἀν αὐτοὶ κελεύωσι, ὡς δὲ καὶ τοὺς ἄλλους νησιώτας· τῶν γὰρ νήσων τουτέων τῶν Κυκλαδῶν⁶¹ οὐδεμία καὶ ἦν ὑπὸ Δαρείῳ.

54. ἐδέοντο—εἴ κως—παράσχοι] The regular construction would have required an infinitive mood, without a conjunction, to follow the former verb. M. G. G. 531. obs. 2. *if so be that he would furnish a certain force, and that they might return from exile, &c.*

55. φερέγγυος] *βεβαιωτής*, GL. ἀξιόπιστος, ἐγγυητής, Hesychius. It is a favorite word with Aeschylus, Th. 392. 445. 466. 798. BL. The simple word ἔγγυος occurs in the Anthologia, ἀνέγγυος in Anacreon, ἔχέγγυος and ἀνεχέγγυος in Thucydides, iii. 46. 81. WA.

56. ἀσπίδα] by enallage of number for ἀσπίδας, so τῆς νεάς for τῶν νεῶν, Thucydides, vi. 67. πρύμναν for πρύμνας, 40. τῷ κεράμῳ, Th. iii. 74. τῷ ἀμπέλῳ, Th. iv. 100. WA. ἀσπὶς was the shield of the heavy-armed troops, πέλτη of the light infantry. L. ἄριθμὸς ἐγένετο τῶν Ἑλλήνων ἀσπὶς μυρία καὶ

τετρακοσία, πελταστὰ δὲ δισχίλιοι καὶ τετρακόσιοι, Xenophon, An. i. 7, 9. BL. ii. 4, 11. To the instances in p. 13. n. 83, add θεραπεῖα for οἱ θεράποντες, St. Matthew, xxiv. 45. φῶς for πεφωτισμένοι, Eph. v. 8. περιτομὴ for περιτεμμένοι, Gal. ii. 9. &c. HUT. τὴν φυγὴν and τὸν φυγάδας are used as synonymous, Xen. H. v. 2, 9 and 10. δημητικὴ for δημήτικες, Homer, II. E. 326. civitas for cives, Horace, iv Od. ii. 51. Ep. xvi. 18 and 36. duodecim secures for *ii prætores cum xii lictoribus*, Cicero, pro L. M. 12.

57. Ἀσίῃ] Perhaps Artaphernes succeeded Otanes. Compare p. 204. n. 40.

58. προσέθεσαν] enjoined, i. 108. iii. 62. GR. S.

59. ὑπίσχεσθαι] τῷ Ἀρταφέρνει. ST.

60. ὡς—διαλύσοντες] p. 84. n. 1.

61. Κυκλαδῶν] The Cyclades were named from κύκλος “a circle,” as

XXXI. Ἀπικόμενος δὲ ὁ Ἀρισταγόρης ἐς τὰς Σάρδις, λέγει πρὸς τὸν Ἀρταφέρνεα, ὡς Νάξος εἴη νῆσος μεγάθεῃ μὲν οὐ μεγάλη, ἄλλως δὲ καλή τε καὶ ἀγαθὴ καὶ ἀγχοῦ Ἰωνίης, χρήματα δ' ἔιτ⁶² πολλὰ καὶ ἀνδράποδα. “Σὺ ὦν ἐπὶ ταύτην τὴν χώρην στρατηλάτεε, κατάγων ἐς αὐτὴν τοὺς φυγάδας ἐξ αὐτῆς. καὶ τοι ταῦτα ποιήσαντι, τοῦτο μέν ἐστι ἑτοῖμα παρ' ἐμοὶ χρήματα μεγάλα παρεξ τῶν ἀγαιομάτων τῇ στρατιῇ· ταῦτα μὲν γὰρ δίκαια⁶³ ἡμέας τοὺς ἀγοντας παρέχειν· τοῦτο δὲ, νήσους προσκτήσεαι βασιλέϊ, αὐτήν τε Νάξον καὶ τὰς ἐκ ταύτης ὥρτημένας,⁶⁴ Πάρον⁶⁵ τε καὶ Ἀνδρον⁶⁶ καὶ ἄλλας τὰς Κυκλάδας καλευμένας. ἐνθεῦτεν δὲ ὄρμεώμενος, εὐπετέως ἐπιθήσεαι Εὔβοιή,⁶⁷ νήσῳ μεγάλῃ τε καὶ εὐδαίμονι, οὐκ ἐλάσσονι Κύπρου καὶ κάρτα εὐπετεῖ αἰρεθῆναι. ἀποχρῶσι δὲ ἐκατὸν νέες ταύτας πάσας χειρώσασθαι.” Ὁ δὲ ἀμείβετο αὐτὸν τοῖσδε· σὺ ἐς οἶκον τὸν βασιλέος⁶⁸ ἐξηγητῆς γίνεαι πρηγμάτων ἀγαθῶν, καὶ ταῦτα εὖ παραινέεις πάντα, πλὴν τῶν νεῶν τοῦ ἀριθμοῦ. ἀντὶ δὲ ἐκατὸν νεῶν, δικόσιαι τοι ἑτοῖμοι ἔσονται ἂμα τῷ ἔαρι δεῖ δὲ τούτοισι καὶ αὐτὸν βασιλέα συνέπαινον γίνεσθαι.”

XXXII. Ὁ μὲν δὴ Ἀρισταγόρης, ὡς ταῦτα ἤκουσε, περιχαρῆς ἐὼν, ἀπῆγε ἐς Μίλητον. ὁ δὲ Ἀρταφέρνης, ὡς οἱ πέμψαντι ἐς Σοῦσα, καὶ ὑπερθέντι τὰ ἐκ τοῦ Ἀρισταγόρεω λεγόμενα, συνέπαινος καὶ αὐτὸς Δαρεῖος ἐγένετο, παρεσκευάσατο μὲν διηκοσίας τριήρεας, πολλὸν δὲ κάρτα ὅμιλον Περσέων τε καὶ τῶν ἄλλων συμμάχων· στρατηγὸν δὲ τουτέων⁶⁹ ἀπέδεξε Μεγαβάτην, ἄνδρα Πέρσην τῶν Ἀχαιμενιδέων, ἐωντοῦ τε καὶ Δαρείου ἀνεψιόν· τοῦ Πανσαρίνης ὁ Κλεομβρότεω Λακεδαιμόνιος, εἰ δὴ ἀληθῆς γε ἐστὶ ὁ λόγος,⁷⁰ ὑπτέ-

surrounding Delos; ἀμφὶς ιοῦσαι Δῆλοις ἐκυκλώσαντο, καὶ οὖνομα Κυκλάδες εἰσὶ, Dionysius P., 525. *W.* but the name is inaccurate, as they lie mostly west and south of Delos. They were upwards of fifty in number. *A. L.*

62. ἔιτ] i. 181. 183. *W.*

63. δίκαια] viii. 22. for δίκαιον ἐστι. ἐνδιμσαν σφίσιν ἔτι δυνατὰ εἶναι τὰ πράγματα περιγενέσθαι, Thucydides, viii. 106. iii. 86. *DU. W.*

64. ὥρτημένας] dependent, in much the same sense as in p. 126. n. 100.

65. Πάρον] Paros bore many other names. It was celebrated for its statuary marble. Archilochus was born there. *A. L.*

66. Ἀνδρον] Andros also, now *Andro*, had many names. *A. L.*

67. Εὔβοιή] also called Macris, now Negrepont, which is a corruption of Euripus. *A. L.*

68. ἐς οἶκον τ. β.] An oriental phrase, to denote the kingdom and the royal family, vi. 9. ix. 107. which occurs in the letter of Artaxerxes (if genuine) to Hystaues; Hippocrates, Ep. p. 1272. *W.*

69. τουτέων] τῶν τριηρέων. *AP.*

70. εἰ—λόγος] Hence it appears that our author had no knowledge of Pausanias's letter soliciting in marriage the daughter of Xerxes, Thucydides, i. 128. *W.*

ρῳ χρόνῳ τούτων ἡρμόσατο⁷¹ θυγατέρᾳ, ἔρωτα σχὼν τῆς Ἐλλάδος τύραννος γειέσθαι. ἀποδέξας δὲ Μεγαβάτην στρατηγὸν, Ἀρταφέρνης ἀπέστειλε τὸν στρατὸν παρὰ τὸν Ἀρισταγόρεα.

XXXIII. Παραλαβὼν δὲ ὁ Μεγαβάτης ἐκ τῆς Μιλήτου τὸν τε Ἀρισταγόρεα καὶ τὴν Ἰάδα στρατιὴν καὶ τὸν Ναξίους, ἐπλεε πρόφασιν⁷² ἐπ' Ἐλλησπόντου· ἐπει τε δὲ ἐγένετο ἐν Χίῳ, ἕσχε τὰς νέας ἐς Καύκασα,⁷³ ὡς ἐνθεῦτεν βορέῃ ἀνέμῳ ἐς τὴν Νάξον διαβάλοι.⁷⁴ καὶ, οὐ γὰρ ἔδεε⁷⁵ τούτῳ τῷ στόλῳ Ναξίους ἀπολέσθαι, πρῆγμα τοιόνδε συνηνείχθη γενέσθαι περιιόντος Μεγαβάτεω τὰς ἐπὶ τῶν νεῶν φυλακὰς, ἐπὶ νεὸς Μυνδίης⁷⁶ ἔτυχε οὐδὲις φυλάσσων· ὁ δὲ, δεινόν τι ποιησάμενος, ἐκέλευσε τὸν δορυφόρους, ἔξευρόντας τὸν ἄρχοντα ταύτης τῆς νεὸς, τῷ οὔγομα ἦν Σκύλαξ, τοῦτον δῆσαι, διὰ θαλαμίης⁷⁷ διελόντας⁷⁸ τῆς νεὸς, κατὰ τοῦτο,⁷⁹ 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 παραιτέετο⁸⁰ τὸν Πέρσην τυγχάνων δὲ οὐδενὸς, τῶν ἐδέετο, αὐτὸς ἐλθὼν ἔλυσε. πυθόμενος δὲ, κάρτα

71. ἡρμόσατο] courted, sought in marriage; v. 47. *S.*

72. πρόφασιν] Understand κατὰ. The sense expressed at length, is ἐ. τῇ μὲν προφάσει ἐ. 'Ε., ἔργῳ δὲ ἄλλῳ τι ἐν νῷ εἰχε διαπράξασθαι, οἱ ἀνήγετο ὡς ἐ. 'Ε. δῆθεν πλευσόμενος. *ST.* p. 32. n. 7. p. 105. n. 25. προφάσει μὲν, διανοίᾳ δὲ, *Tlucydides*, vi. 76. τάλλα μὲν ἔστι λόγοι ταῦτα καὶ προφάσεις, πράττεται δὲ τοῦτο καὶ παρασκευάζεται, *Demosthenes*, de Ch. p. 100. ὡς ἀρθρωτῶν, pretending to be sick, *Xenophon*, H. ii. 1, 9.

73. Καύκασα] might have been a port, or merely a road or anchorage, of the isle of Chios. It is now totally unknown; no other ancient author having mentioned it. *L.*

74. διαβάλοι] In the next chapter the accusative, τὰς νέας, is supplied. *SCHW.* on B. 181. πρὸς Ἀργος διαβαλεῖν, *Euripides*, Sup. 933. κάκείθεν εἰς τὴν Ἰταλίαν ἀνέμῳ νότῳ διεβάλομεν τὸ πέλαγος εἰς Μεσσαπίους, *Demetrius*, Sic. in Ath. iii. 73. *MAR.*

75. οὐ—ἔδεε] it was not destined; ii. 161. iv. 79. v. 92, 4. ix. 109. χρῆν is used in the same sense of πεπρωμέ-

νον ἦν, as in i. 8. *Agathias*, Epigr. *W.* and so is χρέων ἔστι, viii. 141. *S.*

76. Μυνδίης] *Myndus* is now *Mindes*, or *Mentesee*. *L.*

77. θαλαμίης] *Aristophanes*, P. 1198. ἡ κάτω τῆς νεῶς τράγη θαλαμίᾳ λέγεται, *Scholiast*; one of the port-holes of the bow vars. δῆσης is understood. *SCH.* on B. 201. "Megabates, with the haughty and undistinguishing imperiousness of a modern Turkish bawsh, immediately ordered him to be tied in his own cabia, with his head out of the window," *Mitford*, vii. 1. *TR. Potter*, iii. 22.

78. διελόντας] διαιμερίσαντας, διανείμαντας, *Hesychius*. *W.* διαλαβόντας, iv. 68. The body being within, and the head without, the man might be said to be "divided." *S.*

79. κατὰ τοῦτο] v. 3. 37. vi. 44. for this reason. These words are to be connected with δῆσαι, *S.*

80. παραιτέετο] *Aristophanes*, V. 1257. ἐλπάρει, παρεκάλει, *Scholiast*. Xenophon expresses himself more at length, σὺ τὸν θεοὺς παραιτήσῃ συγγνώμονάς σοι εἶναι, *Xenophon*, M. ii. 2. *V.*

δεινὸν ἐποίησατο ὁ Μεγαβάτης, καὶ ἐσπέρχετο⁸¹ τῷ Ἀρισταγόρῃ. ὃ δὲ εἶπε· “σοὶ δὲ καὶ τούτοις τοῖσι πρήγμασι τί ἔστι;⁸² οὐ σὲ . ἀπέστειλε Ἀρταφέριης ἐμέο⁸³ πείθεσθαι, καὶ πλέειν τῇ ἀντὶ ἐγὼ κελεύω; τί πολλὰ πρήσσεις;”⁸⁴ Ταῦτα εἶπε Ἀρισταγόρης. ὃ δὲ θυμωθεὶς τούτοις, ὡς νῦν ἐγένετο, ἐπεμπεῖ ἐς Νάξον πλοιῷ ἄνδρας φράσοντας τοῖσι Ναξίοισι πάντα τὰ παρεόντα σφι πρήγματα.

XXXIV. Οἱ γὰρ ὡν Νάξιοι οὐδὲν πάντως προσεδέκοντο ἐπὶ σφέας τὸν στόλον τοῦτον ὄρμήσεσθαι. ἐπεὶ μέντοι ἐπύθοντο, αὐτίκα μὲν ἐσηνέκαντο⁸⁵ τὰ ἐκ τῶν ὑγρῶν ἐς τὸ τεῖχος, παρεσκευάσαντο δὲ, ὡς πολιορκησύμενοι,⁸⁶ καὶ σῆτα καὶ ποτὰ τὸ τεῖχος⁸⁷ ἐσάξαντο. Καὶ οὗτοι μὲν παρεσκευάσαντο ὡς παρεσομένου σφι πολέμου· οἱ δέ, ἐπεὶ τε διέβαλον ἐκ τῆς Χίου⁸⁸ τὰς νέας ἐς τὴν Νάξον, πρὸς πεφραγμένους προσεφέροντο, καὶ ἐποιώρκεον μῆνας τέσσερας. ὡς δὲ, τά τε ἔχοντες ἥλθον⁸⁹ χρήματα οἱ Πέρσαι, ταῦτα καταδεδαπάνητο σφι, καὶ αὐτῷ τῷ Ἀρισταγόρῃ προσαναισίμωτο πολλὰ, τοῦ πλεῦνος τε ἐδέετο⁹⁰ ἡ πολιορκίη, ἐγθαῦτα, τείχεα⁹¹ τοῖσι φυγάσι τῶν Να-

81. ἐσπέρχετο] was enraged. Τε-
λαμῶνι θυμὸς δρύνθη, σπερχόμενος δ' ἀνδρούσε θῶσ, Apollonius, iii. 515.
θεῶν βασιλεία σπερχθεῖσα θυμῷ πέμπε
δράκοντας ἄφαρ, Pindar, N. i. 59. W.

82. τὸ ἔστι] Understand κοινὸν οτ
ζυνδν, agreeing with πρῆγμα also un-
derstood. The ellipsis is partly sup-
plied, in Achilles T. vi. p. 387, and
Anthol. Gr. iv. 12. ep. 31. SCHL.
σφίσι τε καὶ Ἀθηναῖοι εἶναι οὐδὲν
πρῆγμα; v. 84. σοὶ τὸ καὶ Πρωτεστέρεω
κοινόν; Philostratus, p. 662. τὸς κατ-
πτρφ καὶ τυφλφ κοινωνία; a Comic
Poet in Stob. p. 501, 4. quid tibi rei
mecum est? Terence; quid mecum est
tibi? Plautus, St. ii. 2, 9. Livy, viii.
25. V. The words ἐν μέσῳ are added
either when κοινὸν is expressed, Euripides, Ion, 1283 or when it is under-
stood, Her. 185. τὸ κυνηγεστῶν καὶ σοὶ
μελέτη; Hipp. 224. M. G. G. 385, 10.
sibi cum tiro fortī negotium esse, Ne-
pos, xiv. 7. τὸ ἐμοὶ καὶ σοὶ; St. John,
ii. 4. St. Matthew, viii. 29. xxvii, 19.
What business have you with these
matters?

83. ἐμέο] p. 79. n. 33.

84. τὸ πολλὰ πρήσσεις] why inter-
meddle thus? i. e. why do you busy
yourself about many things which do
not belong to you? Aristophanes, R.

228. 748. &c. opposed to ὀλίγα πρήσ-
σειν, Antoninus, iv. 21. or τὰ ἕαυτοῦ
πράττειν, Xenophon, M. ii. 9. [?] MAR.

85. ἐσηνέκαντο] ἐσκευαγωγῆσαντο
εἰς τὴν πόλιν οἱ ἀπὸ τῶν ἀγρῶν, Schou-
last, on Arist. V.

86. παρεσκευάσαντο—ἐς π.] This
verb, here and just below, as well as
in other places, seems to be considered
as an independent verb, not requiring
the addition of the participle, which
follows, to complete the meaning;
and the participle appears to be used
as an accessory definition of the pre-
ceding verb, and not as the necessary
result of it. M. G. G. 550. obs. 4.

87. τὸ τεῖχος] p. 92. n. 84. p. 102.
n. 90.

88. Χίον] In A. there is a material
error as to the magnitude of this
island, which is said to be 900 leagues
in circuit, instead of 90 or 100 miles.

89. ἔχοντες ἥλθον] Πλάθει χρημά-
των & ἥλθεν ἐκ τῆς Ἀσίας ἔχων, Thucydides, i. 9. and Bloomfield's note;
εἴπεν, δτι τὰ μὲν παρὰ βασιλέως χρή-
ματα ἀνηλωμένα εἴη, καὶ ἔτι πλείω πολ-
λφ, Xenophon, H. ii. 1, 11.

90. πλεῦνος — ἐδέετο] ἐπεὶ τε τοῦ
π. αἰεὶ ἐδεῖ, iv. 43. LAU.

91. τείχεα] a fortress. L. Xeno-
phon, H. ii. 1, 25.

ξίων οἰκοδομήσαντες, ἀπαλλάσσοντο ἐς τὴν ἥπειρον, κακῶς πρήσσοντες.

XXXV. Ἀρισταγόρης δὲ οὐκ εἶχε τὴν ὑπόσχεσιν τῷ Ἀρταφέρνεῃ ἐκπληρῶσαι⁹² ἄμα δὲ, ἐπίειδε μιν ἡ δαπάιη τῆς στρατῆς ἀπαιτεομένη ἀρρώδεε τε, τοῦ στρατοῦ πρήξαντος κακῶς, καὶ Μεγαβάτη διαβεβλημένος^{*} ἐδόκεε τε τὴν βασιλῆτην⁹³ τῆς Μιλήτου ἀπαιρήσεοθαι.⁹⁴ ἀρρώδέων δὲ τούτων ἔκαστα, ἐβούλευετο ἀπόστασιν. συνέπιπτε γὰρ καὶ τὸν ἐστιγμένον⁹⁵ τὴν κεφαλὴν ἀπῆχθαι ἐκ Σουσέων παρ' Ἰστιαίου, σημαίνοντα ἀπίστασθαι Ἀρισταγόρη ἀπὸ βασιλέος. ὁ γὰρ Ἰστιαῖος, βουλόμενος τῷ Ἀρισταγόρῃ σημῆναι ἀποστῆται, ἄλλως μὲν οὐδαμῶς εἶχε ἀσφαλέως σημῆναι, ὥστε φυλασσομενέων⁹⁶ τῶν ὄδῶν ὁ δὲ, τῶν δούλων τὸν πιστότατον ἀποξυρήσας τὴν κεφαλὴν ἔστιξε, καὶ ἀνέμεινε ἀναφῦναι τὰς τρίχας.⁹⁷ ὡς δὲ ἀγέφυσαν τάχιστα, ἀπέπεμπε ἐς Μίλητον, ἐντειλάμενος αὐτῷ ἄλλο μὲν οὐδὲν, ἐπεὰν δὲ ἀπίκηται ἐς Μίλητον, κελεύειν Ἀρισταγόρην ξυρίσαντά μιν τὰς τρίχας κατιδέσθαι ἐς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαινε, ὡς καὶ πρότερόν μοι εἴρηται, ἀπόστασιν. ταῦτα δὲ ὁ Ἰστιαῖος ἐποίεε, συμφορὴν ποιεύμενος μεγάλην τὴν ἐώστοῦ κατοχὴν⁹⁸ τὴν ἐν Σούσοισι⁹⁹ ἀποστάσιος ὅν γιγομένης, πολλὰς εἶχε ἐλπίδας μετήσεοθαι ἐπὶ θάλασσαν· μὴ δὲ νεώτερόν τι ποιεύσης τῆς Μιλήτου, οὐδαμὰ ἐς αὐτὴν ἦξειν ἔτι ἐλογίζετο.

XXXVI. Ἰστιαῖος μέν νυν, ταῦτα διανοεύμενος, ἀπέπεμπε τὸν ἄγγελον¹ Ἀρισταγόρῃ δὲ συνέπιπτε τοῦ αὐτοῦ χρόνου πάντα ταῦτα συνελθόντα. ἐβούλευετο ὅν μετὰ τῶν στασιωτέων, ἐκφίνας τίγρε-

92. ἐκπληρῶσαι] ἐκτελέσαι. W.

93. τὴν βασιλῆτην] the regency.

94. ἀπαιρήσεοθαι] The middle future is especially put for the passive. M. G. G. 496, 8. ἐλασσάσεοθαι, vi. 11. W. πολιορκησόμενοι, v. 31. S.

95. ἐστιγμένον] Ἰστιαῖος βουλόμενος τῷ Ἀρισταγόρᾳ σημῆναι, ἄλλως μὲν οὐδαμῶς εἶχεν ἀσφαλῶς δηλῶσαι, ἀτε φυλασσομένων τῶν ὄδῶν, καὶ οὐκ εὔποριν ὃν γράμματα λαθεῖν φέροντα, τῶν δούλων τὸν πιστότατον ἀποξυρήσας ἔστιξε, καὶ ἐπέσχεν, ἔως ὅν ἔφυσαν αἱ τρίχες· ἐλτατάχιστα ἐπεμπεν εἰς Μίλητον· ἐπιστείλας τῷ ἐπεστιγμένῳ δόλῳ μὲν οὐδὲν, ἐπειδάν δὲ ἀφίκοιτο εἰς Μίλητον πρὸς Ἀρισταγόραν, κελεύειν ξυρίσαντα κατιδεῖν εἰς τὴν κεφαλὴν· τὰ δὲ στίγματα ἐσήμαινεν, ἡ δεῖ ποιεῖν, Ε-

neas, 31. Polyænus says the words were Ἰστιαῖος Ἀρισταγόρᾳ Ἰωνιαν ἀπόστησον, i. 24. According to Gellicius, Histiaeus chose a servant who had bad eyes, and told him, that he would cure him by shaving his head, &c. He then wrote the message on his head and sent him to Aristagoras, who was to effect his cure by shaving his head a second time:—*inopinabilitis latebra burharico astue exagitata*, N. A. xvii. 9. BE. TR. V. p. 76. n. 13.

96. ὥστε φυλασσομενέων] M. G. G. 567.

97. ἀ. ἀ. τὰς τρίχας] viii. 56. M. G. G. 536.

98. κατοχὴν] detention.

99. μετήσεοθαι] n. 94. above.

έωντοῦ γράμμην¹⁰⁰ καὶ τὰ παρὰ τοῦ Ἰστιπού ἀπίγυμένα. οἱ μὲν δὴ ἄλλοι πάντες γράμμην κατὰ τωντὸ ἔξεφέροντο, κελεύοντες ἀπίστασθαι, Ἐκαταῖος¹ δὲ, ὁ λογοποιὸς² πρῶτα μὲν οὐκ ἔα³ πόλεμον βασιλεῖ τῶν Περσέων ἀναιρέεσθαι,⁴ καταλέγων τά τε ἔθιεα πάντα, τῶν ἥρχε Δαρεῖος, καὶ τὴν δύναμιν αὐτοῦ ἐπεὶ τε δὲ οὐκ ἐπειθε, δεύτερα συνεβούλευε “ποιέειν, ὅκως ναυκράτεες τῆς Θαλάσσης⁵ ἔσονται. ἄλλως μέν τυν οὐδαμῶς” ἐφη λέγων⁶ “ἐνορᾶν ἐσόμενον τοῦτο· ἀπίστασθαι γὰρ τὴν δύναμιν τὴν Μιλησίων ἑοῦσαν ἀσθετέα· εἰ δὲ τὰ χρήματα καταιρεθείη τὰ ἐκ τοῦ ἱροῦ τοῦ ἐν⁷ Βραγχίδησι,⁸ τὰ Κροῖσος ὁ Λυδὸς ἀνέθηκε, πολλὰς εἶχε ἐλπίδας ἐπικρατήσειν τῆς θαλάσσης· καὶ οὕτω αὐτούς τε ἔξειν χρήμασι χρᾶσθαι, καὶ τὸν πολεμίους οὐ συλήσειν αὐτά.” τὰ δὲ χρήματα ἦν ταῦτα μεγάλα. αὕτη μὲν δὴ οὐκ ἐνίκα ἡ γράμμη, ἐδόκεε δὲ ὅμις ἀπίστασθαι· ἔνα τε αὐτῶν πλώσαντα ἐσ Μυοῦντα ἐσ τὸ στρατόπεδον τὸ ἀπὸ τῆς Νάξου ἀπελθὼν, ἐὸν ἐνθαῦτα, συλλαμβάνειν πειρᾶσθαι τὸν ἐπὶ τῶν νεῶν ἐπιπλέοντας στρατηγούς.

XXXVII. Ἀποπεμφθέντος δὲ Ἰητραγόρεω κατ' αὐτὸν τοῦτο, καὶ συλλαβόντος δόλῳ Ὁλίατον Ἰβανώλιος⁹ Μυλασσέα,¹⁰ καὶ Ἰστιαῖον

100. ἐκφήνας—γράμμην] ἀποφαίνεσθαι γ. is more usual, vii. 152. ix. 5. Euripides, Sup. 345. Isocrates, ad Phil. p. 827. M.A.R.

1. Ἐκαταῖος] M. G. G. 273. Ἐ. δις πρῶτος ἰστοριῶν ἐξηγεκε, Suidas. S.A.

2. δ λογοποιὸς] ii. 143. v. 125. Arrian, ii. 16. δ φή δημῶν ἰστορικὸς λεγόμενος, Harpocration; p. 3. n. 17. Xenophon, Cy. viii. 5, 28. δ Ἡρόδοτος δ λογ. Ar. iii. 30. The word also means *fabulist*, ii. 131. W. S.

3. οὐκ ἔα] dissuaded, or urged them not; as opposed to *κελεύειν* to urge, iv. 203. vi. 109. this sense is evident from οὐκ ἐπειθε following. S. L. Thucydides, vi. 72. Xenophon, H. ii. 1, 14. V. Homer, Il. E. 819. &c.

4. π.—ἀναιρέεσθαι] Xenophon, An. v. 7, 16. Euripides, Sup. 502. M.A.R.

5. ναυκράτεες τ. θ.] ναυκράτορες, vi. 9. θαλασσοκράτορες, Thucydides, viii. 63. V.

6. ἐφη λέγων] p. 72. n. 63. p. 171. n. 13. Sophocles, Aj. 768. M. G. G. 613, iv. BL. When Herodotus adopts this mode of expression, it is generally in a transition from indirect to direct

speech; and when, after reporting the substance of what was said, he proceeds to give the concluding words of the speaker. W.E. S. p. 216. n. 64.

7. ἐκ τοῦ ἢ. τοῦ ἐν] Instead of the latter preposition, ἐκ is repeated, vi. 46. M. G. G. 596. a.

8. Βραγχίδησι] p. 88. n. 41. i. 92. vi. 19. The temple was rebuilt by Paeonius of Ephesus and Daphnis of Miletus; and Vitruvius reckons it among the four temples which had immortalised their architects. L.

9. Ὁλίατον Ἰβανώλιος] As the mention of the descent is frequently not so much a precise definition of the person in contradistinction to others, as a mere customary addition, the article is often omitted. M.G.G. 273. This omission appears hardly allowable where the preceding noun happens also to be in the genitive case. SCH. on B. 289. Bloomfield on Thuc. i. 24. n. 6.

10. Μυλασσέα] Mylassa is now named Melasso, or Marmara, from its “marble” quarries. A. L.

Τύμνεω Τέρμερέα,¹¹ καὶ Κώην Ἐρξάνδρεω, τῷ Δαρεῖος Μυτιλήνην ἐδωρήσατο, καὶ Ἀρισταγόρην Ἡρακλείδεω Κυμαῖον, καὶ ἄλλους συχνοὺς, οὕτω δὴ ἐκ τοῦ ἐμφανέος¹² ὁ Ἀρισταγόρης ἀπεστήκεε, πᾶν ἐπὶ Δαρείῳ μηχανῶμενος. Καὶ πρῶτα μὲν, λόγῳ μετεῖς τὴν τυραννίδα, ἰσονομίην¹³ ἐποίεε τῇ Μιλήτῳ, ὡς ἂν ἐκόντες αὐτῷ οἱ Μιλησῖοι συναπιστάσθαι· μετὰ δὲ, καὶ ἐν τῇ ἄλλῃ Ἰωνίῃ τωντὸ τοῦτο ἐποίεε, τοὺς μὲν ἔξελαύνων τῶν τυράννων· τοὺς¹⁴ δὲ ἔλαβε τυράννους ἀπὸ τῶν νεῶν τῶν συμπλευσασέων ἐπὶ Νάξον, τούτους δὲ, φίλα βουλόμενος ποιέεσθαι τῆσι πόλισι, ἔξεδίδον· ἄλλον ἐς ἄλλην πόλιν παραδιδοὺς, ὅθεν εἴη ἔκαστος.

XXXVIII. Κώην μέν τυν Μυτιληναῖοι, ἐπεὶ τε τάχιστα παρέλαβον, ἔξαγαγόντες κατέλευσαν, Κυμαῖοι δὲ τὸν σφέτερον αὐτῶν¹⁵ ἀπῆκαν· ὡς δὲ καὶ ἄλλοι οἱ πλεῦνες¹⁶ ἀπίεσαν. τυράννων μέν τυν κατάπαυσις ἐγένετο ἀνὰ τὰς πόλιας. Ἀρισταγόρης δὲ ὁ Μιλησῖος, ὡς τοὺς τυράννους κατέπαυσε, στρατηγὸς¹⁷ ἐν ἐκάστῃ τῶν πολιών κελεύσας ἐκάστους καταστῆσαι, δεύτερα αὐτὸς ἐς Λακεδαιμονα τριήρει ἀπόστολος ἐγίνετο· ἔδεε γὰρ δὴ συμμαχίης τινός οἱ μεγάλης ἔξευρεθῆναι.¹⁸

XXIX. Τῆς δὲ Σπάρτης Ἀναξανδρίδης μὲν ὁ Λέοντος οὐκέτι περιεὼν ἔβασίλευε, ἀλλὰ ἐτετελευτήκεε· Κλεομένης δὲ ὁ Ἀναξανδρίδεω εἶχε τὴν βασιληῖην, οὐ κατὰ ἀνδραγαθίην σχῶν, ἀλλὰ κατὰ γένους.

XLI. Ὁ μὲν δὴ Κλεομένης, ὡς λέγεται, ἦν τε οὐ φρενήρης ἀκρομανής¹⁹ τε· ὁ δὲ [τούτου ἀδελφεὸς] Δωριεὺς ἦν τῶν ἱλίκων

11. Τέρμερέα] Termara in Caria, and on the borders of Lycia, though mentioned by Stephanus, Strabo, and Pliny, *L.* is omitted in *A.*

12. ἐκ τοῦ ἐμφανέος] In the reference to this passage, p. 105, n. 29. the article is incorrectly omitted.

13. ἰσονομίην] is opposed to τυραννίδα, p. 153, n. 46. *W. L.*

14. τοὺς] for οὖς, p. 3. n. 24. M. G. G. 291.

15. σφέτερον αὐτῶν] M. G. G. 466, 1.

16. ἄλλοι οἱ πλεῦνες] most of the others, M. G. G. 268. *obs.*

17. στρατηγὸς] The *Strategus* was a magistrate, who combined civil with military authority, and whose functions probably corresponded with

those of the Archons in Athens, the Cosmi in Crete, &c. The title occurs on medals. *L.* In like manner *Imperator* and *Dux*, though originally confined to military rank, afterwards became titles of political distinction.

18. ἔδεε—ἔξευρεθῆναι] Understand ὕστε before the infinitive. φίλον χρήζω στόματος παίδων προσπτύξασθαι, Euripides, *M.* 1396. σ. φ. χ. σέθεν φωνῆς ἀκούσαι, the Author of *X. P.* 460. *POR.* The use of the infinitive here is a pleonasm, and results from the blending of two constructions, viz. the accusative with a verb, and the genitive without one. M. G. G. 613. iv.

19. ἀκρομανής] ὑπομαργύτερος, iii. 29. almost out of his mind, somewhat

πάντων πρῶτος, εὖ τε ἐπίστατο κατ' ἀνδραγαθίην αὐτὸς σχήσων²⁰ τὴν βισιληῆν. ὅστε ὡν οὕτω φρονέων, ἐπειδὴ ὅτε Ἀραξανδρίδης ἀπέθανε, καὶ οἱ Λακεδαιμόνιοι, χρεώμενοι τῷ νόμῳ, ἐστήσαντο²¹ βασιλέα τὸν πρεσβύτατον Κλεομένεα, ὁ Δωριεὺς, δεινόν τε²² ποιεύμενος καὶ οὐκ ἀξιῶν ὑπὸ Κλεομένεος βασιλεύεσθαι, αἰτήσας λαὸν Σπαρτιάτας, ἦγε ἐς ἀποικίην.²³

XLVIII. Εἰ δὲ ἡνέσχετο βασιλευόμενος ὑπὸ Κλεομένεος, καὶ κατέμενε ἐν Σπάρτῃ, ἔβασίλευε ἄν Λακεδαιμόνος· εὐ γάρ τινα πολλὸν χρόνον ἤρξε ὁ Κλεομένης, ἀλλ' ἀπέθανε ἄπαις, θυγατέρα μούνην λιπῶν, τῇ οὔνομα ἦν Γοργώ.²⁴

XLIX. Ἀπικνέεται δ' ὡν ὁ Ἀρισταγόρης ὁ Μιλήτου τύραννος ἐς τὴν Σπάρτην, Κλεομένεος ἔχοντος τὴν ἀρχήν· τῷ δὴ ἐς λόγους ιῆσε, ὡς Λακεδαιμόνιοι λέγουσι, ἔχων χάλκεον πίνακα,²⁵ ἐν τῷ γῆς ἀπάσης περίοδος ἐνετέγμητο καὶ θάλασσά τε πᾶσα καὶ ποταμοὶ πάντες. ἀπικνεύμενος δὲ ἐς λόγους, ὁ Ἀρισταγόρης ἔλεγε πρὸς αὐτὸν τύδε· “Κλεόμενες, σπουδὴν μὲν τὴν ἐμὴν μὴ θωμάσῃς τῆς ἐνθαῦτα ἀπίξιος²⁶ τὰ γὰρ κατήκοντά²⁷ ἔστι τοιαῦτα.²⁸ Ἰώνων παῖδας

deranged, half mad, not quite right in his intellects. *ἄκρος*, compounded with other adjectives, has the force of *ὑπὸ* or *ἡμί*, of *sub* or *semi* in Latin. *ἀκρόπαστος* “slightly salted,” Sopater, in Ath. iii. 88. *ἀκροθώραξ*, Diphilus, in Ath. x. 18. *ἀκροχάλιξ*, *ἡμιμέθυσος*, “half-drunk,” Hesychius. C. S. In this interpretation (according to LAU.) SCHN. coincides, although the contrary is stated by S. Compare BL. on Aeschylus, Ag. 778.

20. ἐπίστατο—σχήσων] he knew he should have. M. G. G. 547, 2.

21. ἐστήσαντο] p. 59. n. 11.

22. δεινόν τε] δ. τι and κάρτα δ. occur, v. 33.

23. ἀποικίην] Δ., οὐ γὰρ ἡνέχετο ὑπακούειν Κλεομένει μένων ἐν Λακεδαιμονι, ἐς ἀποικίαν στέλλεται, Pausanias, iii. 3. V.

24. Γοργώ] married Leonidas, vii. 239. L. v. 51.

25. χάλκεον πίνακα] The art of constructing geographical maps was probably an invention of the Egyptians; from them the Israelites appear to have learnt it, Josh. xviii. 4—9. as well as the Greeks. Sesostris, who

colonized Colchis, left tables of this description with the settlers, οὐ γράπτος πατέρων ἔθεν εἰρύονται κύρβιας, οἷς ἐνὶ πᾶσαι ὅδοι καὶ πείρατ' ἔσαν ὅγρῆς τε τραφερῆς τε πέριξ ἐπινεισομένουσιν, Apollonius, iv. 279. Anaximander, a disciple of Thales, was the first Greek who published a geographical chart, in the sixth century B. C. Eratosthenes in Strab. i. p. 13. c. Diogenes Laertius, ii. 2. L. πινάκιον ἔχον γῆς περίοδον, Ἀelian, V. H. iii. 28. τοὺς πίνακας, ἐν οἷς αἱ τῆς γῆς περίοδοι εἰσὶ, D. Laert. v. 51. V. Aristotle, Rh. i. 4, 5. Though the art of delineating maps was known to the ancients, no maps, prior to those which were formed in order to illustrate the geography of Ptolemy, have reached our times. Robertson, India, ii. p. 192.

26. τῆς—ἀπίξιος] Understand περὶ, with respect to. M. G. G. 320, 1.

27. τὰ—κατήκοντά] the circumstances of the case, i. 97. and with πρήγματα expressed, viii. 19. W. p. 59. n. 10.

28. τοιαῦτα] ὅστε ταχεῖας δεῖσθαι βοηθεῖας. ST.

δούλους εἶναι ἀντ' ἐλευθέρων²⁹ ὄνειδος καὶ ἄλγος μέγιστον μὲν αὐτοῖσι ήμῖν, ἔτι δὲ τῶν λαιπῶν ὑμῖν, ὅσῳ³⁰ προεστέατε³¹ τῆς Ἐλλάδος. νῦν ᾧν, πρὸς θεῶν³² τῶν Ἐλληνίων, ρύσασθε³³ Ἰωνας ἐκ δουλοσύνης, ἄνδρας ὄμαίμορας. εὐπετέως³⁴ δὲ ὑμῖν ταῦτα οἴλα τε³⁵ χωρέειν ἔστι· οὐ τε³⁶ γὺροι βάρβαροι ἄλκιμοι εἰσι, ὑμεῖς τε, τὰ ἐς τὸν πόλεμον,³⁷ ἐς τὰ μέγιστα ἀνήκετε ἀρετῆς πέρι. οὐ τε μάχη αὐτῶν ἔστι τοιόδε· τόξα, καὶ αἰχμὴ βραχέα,³⁸ ἀναξυρίδας³⁹ δὲ ἔχοντες, ἔρχονται ἐς τὰς μάχας, καὶ κυρβασίας⁴⁰ ἐπὶ τῆσι κεφαλῆσι· οὕτω εὐπετέες χειρωθῆναι εἰσι. ἔστι δὲ καὶ ἀγαθὰ τοῖσι τιὴν ἡπειρον ἐκείνην νεμομένοισι, ὅσα οὐδὲ τοῖσι συνάπασι ἄλλοισι, ἀπὸ χουσοῦ ἀρξαμένοισι,⁴¹ ἄργυρος, καὶ χαλκὸς, καὶ ἐσθῆς ποικίλη, καὶ ὑποζύγιά τε, καὶ ἀνδράποδα· τὰ, θυμῷ βουλόμενοι,⁴² αὐτοὶ ἀν ἔχοντε. κατοίκηνται δὲ ἀλλήλων ἔχόμενοι, ὡς ἐγὼ φράσω. Ἰώνων μὲν τῶνδε οἵδε⁴³ Λυδοὶ, οἰκέοντές τε χώρην ἀγαθὴν, καὶ πολυαργυρώτατοι

29. ἀντ' ἐλευθέρων] ἀντὶ τοῦ ἐλευθέρους εἶναι. ST.

30. ὅσῳ] in as much as. M. G. G. 405, 7. 455. obs. 3. It is sometimes put for ὅτι, obs. 4. and after τοσούτῳ, viii. 13. ibid. 480. obs. 2.

31. προεστέατε] M. G. G. 205, 3.

32. πρὸς θεῶν] by the gods, per deos, Horace, i Od. viii. 1. M. G. G. 590. β.

33. ρύσασθε] Compare a similar passage, ix. 90. S.

34. εὐπετέως] is to be connected with χωρέειν. LAU.

35. οἴλα τε] p. 17. n. 27. δυνάμεις οὐδὲν οἴσαι τε οὖσαι ποιεῖν, Demosthenes, Ph. i. p. 55.

36. οὐ τε] is followed by τε, Euripides, Sup. 337. as neque by et in Latin. MAR. vide quid ogas, ne neque illi prosis, et tu pereas, Terence, Eu. v. 5, 22.

37. τὰ ἐς τὸν π.] κατὰ τὰ ἐς τ. π. πρήγματα. M. G. G. 270. b.

38. βραχέα] for βραχέη, W. refers only to αἰχμὴ. GR. αἰχμὰς βραχέας εἶχον, τόξα δὲ μεγάλα, vii. 61. HUT.

39. ἀναξυρίδας] loose trowsers. They were of skin, i. 71. *pellibus et laxis arcent mule frigora braccis*, Ovid, v Tr. vii. 49., by the figure hendiadys; *hos Persica bracca tegit*, x. 34. Tacitus calls it *tegmen barbareum*, II. ii. 20. οἱ Γαλάται χρῶνται

ἀναξυρίδιν, ἃς ἐκεῖνοι βράκας προσαγορεύουσι, Diiodorus, v. 30. L. From this Gallic name, the English word " breeches" is derived.

40. κυρβασίας] τιάρας. The word also signifies "a cock's-comb." L. Περσικὸς ὄρνις ἔχων, ὥσπερ βασιλεὺς δομέγας, διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβασίαν τῶν ὄρνιθων μόνον ὄρθην, Aristophanes, Av. 485. *cidarim Persæ regium capitis vocabunt insigne*, Curtius, iii. 3, 19. Xenophon describes Cyrus as ὁ ἔ. τὴν τιάραν καὶ περὶ τοῖς σκέλεσιν ἀναξυρίδας ὑσγινοβαφεῖς, Cyr. viii. 3, 13. That this mode of wearing the tiara was peculiar to the king is mentioned by the same author, An. ii. 5, 3. BA. also by Photius, Suidas, BL. Lucian, and D. Chrysostom. From their use of the tiara instead of a helmet the Persians are said ψιλᾶς τοῖς κεφαλᾶς ἐν τῷ πολέμῳ διακινδυνεύειν, An. i. 8, 4. on other occasions we read of their brazen head-pieces, vii. 84. HUT.

41. ἀ. χ. ἀρξαμένοισι] primarily, or especially, gold ; M. G. G. 557. gold to begin with.

42. θυμῷ βουλόμενοι] τὰ, εἰ τῶνδε ὑμῖν ἀν ἦν θυμὸς, αὐτοὶ ἀν ἔχοντε. V. if you really wish it, if you wish it in your hearts.

43. οἴδε] Understand ἔχουσι. LAU. οἴδε, these ; οἴδε, he has known.

έόντες.” δεικνὺς δὲ, ἔλεγε ταῦτα, ἐς τῆς γῆς τὴν περίοδον, τὴν ἐφέρετο ἐν τῷ πίγακι ἐντετμημένην. “Λυδῶν δὲ,” ἔφη λέγων ὁ Ἀρισταγόρης, “οἵδε ἔχονται Φρύγες οἱ πρὸς τὴν ἥω, πολυπροβατώτατοι τε ἔόντες ἀπάντων, τῶν ἐγὼ οἶδα, καὶ πολυκαρπότατοι. Φρυγῶν δὲ ἔχονται Καππαδόκαι,⁴⁴ τοὺς ὑμεῖς Συρίους καλέομεν· τούτοισι δὲ πρόσουροι Κιλίκες, κατίκοντες ἐπὶ θάλασσαν τίγνδε, ἐν ἥδε Κύπρος νῆστος κέεται· οἱ πεντακόσια τάλαντα βασιλεῖ τὸν ἐπέτειον φόρον ἐπιτελεῦσι. Κιλίκων δὲ τῶνδε ἔχονται Ἀρμένιοι⁴⁵ οἵδε, καὶ οὗτοι ἔόντες πολυπρύβατοι· Ἀρμενίων δὲ Ματιηνοὶ,⁴⁶ χώρην τίγνδε ἔχοντες. ἔχεται δὲ τούτων γῇ ἥδε Κισσίη⁴⁷ ἐν τῇ δὴ παρὰ ποταμὸν τύνδε Χοάσπην⁴⁸ κείμενά ἔστι τὰ Σοῦσα ταῦτα, ἔνθα βασιλεύς τε μέγας δίαιταν⁴⁹ ποιέεται, καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαῦτά εἰσι· ἐλόντες δὲ ταύτην τὴν πόλιν, θαρσέοντες ἥδη τῷ Διὶ πλούτου πέρι ἐρίζετε.⁵⁰ ἀλλὰ περὶ μὲν χώρης ἄρα οὐ πολλῆς, οὐδὲ οὕτω χρηστῆς, καὶ οὐρων σμικρῶν, χρέων ἔστι ὑμέας μάχας ἀναλαβέσθαι⁵¹ πρὸς τε Μεσσηνίους, ἔόντας ισοπαλέας, καὶ Ἀρκάδας⁵² τε, καὶ Ἀργείους· τοῖσι οὔτε χρυσοῦ ἔχόμενόν⁵³ ἔστι οὐδὲν, οὔτε ἄργυρου, τῶν πέρι καὶ τινα ἐνάγει⁵⁴ προθυμίη μαχόμενον ἀποθνήσκειν. παρέχον⁵⁵ δὲ τῆς Ἀσίης πάσης ἄρχειν εὐπετεώς,

44. Καππαδόκαι] p. 11. n. 45.
Strabo was a Cappadocian. *A.* They were called Λευκοσύροι to distinguish them from the Μελανοσύροι, who dwelt beyond Mount Taurus. *SCHL.*

45. Ἀρμένιοι] Armenia was divided into Greater and Lesser, now Turcomania and Genech. *A.*

46. Ματιηνοὶ] p. 101. n. 74. omitted by *A.*

47. Κισσίη] now *Khoristan*; its capital was *Susa*. *L.*

48. Χοάσπην] or Eulaeus. The Persian kings drank no other water than that of this river. *L. A.* τοῦ μούνου πίνει βασιλεὺς, καὶ ἄλλου οὐδενὸς ποταμοῦ, i. 188. *Athenaeus*, ii. 23. *tom puro fluore inclytum est, ut omnes inde reges non alias quam ejus aquas bibant*, *Solinus*, 33. *E.* *reges non ex alio bibunt, et ob id in longinqua portant*, *Pliny*, *N. H.* vi. 27. *regia lympha Choaspes*, *Tibullus*, iv. 1, 140. *Hill*. “Choaspes, amber stream, ‘The drink of none but kings,’” *Milton*, *P. R.* iii. 288. *G.*

49. δίαιταν] p. 132. n. 54.

50. ἐρίζετε] tie. This verb is often used poetically in making comparisons, iv. 152. *Dionysius*, 757. *Theocritus*, iv. 63. *Lynceus* in *Ath.* iii. 8. *Callistratus*, p. 894. *certantem uram purpurā*, *Horace*, *E.* ii. 20. *tiridi certat bacca Venafro*, *II Od.* vi. 15. *V.*

51. ἀναλαβέσθαι] iii. 69. to undertake. This conjectural reading of *S.* is approved by *M.*

52. Ἀρκάδας] Arcadia was anciently called Drymotis, from δρῦς, “an oak.” *A.*

53. ἔχόμενον] p. 74. n. 84. p. 141. n. 41.

54. ἐνάγει] induces; similar in sense to ἐξάγει, excites, (*παροξύνει*, *Hesychius*;) which occurs, *Euripides*, *Sup.* 90. *Al.* 1099. *Ion*, 364. *MAR.*

55. παρέχον] i. e. ἔξδν, παρόν; so παρέξει ἀναστάσθαι τὴν ἀρχὴν, iii.

73. μολ παρέχει νῦν ὑμέας ἔργον ἔξεργάσθαι, viii. 75. i. 9. iv. 140. v. 98. vii. 120. viii. 8. 30. 100. ix. 122. εῦ

ἄλλο τί⁵⁶ αἰρήσεσθε;" Ἀρισταγόρης μὲν ταῦτα ἔλεξε· Κλεομένης δὲ ἀμείβετο τοῖσδε· " ὡς εἶνε Μιλήσιε, ἀναβάλλομαι τοι ἐς τρίτην ἡμέρην ἀποκριτέεσθαι."⁵⁷

L. Τότε μὲν ἐς τοσοῦτον ἥλασαν.⁵⁸ ἐπεὶ τε δὲ ἡ κυρίη ἡμέρη ἐγένετο τῆς ἀποκρίσιος, καὶ ἥλθον ἐς τὸ συγκείμενον,⁵⁹ εἴρετο ὁ Κλεομένης τὸν Ἀρισταγόρην, ὅκοσέων ἡμερέων ἀπὸ θαλάσσης τῆς Ἰώνων⁶⁰ ὁδὸς εἴη παρὰ βασιλέα. ὁ δὲ Ἀρισταγόρης, τἄλλα ἐων σοφὸς καὶ διαβάλλων⁶¹ ἐκεῖνον εὗ, ἐν τούτῳ ἐσφάλη.⁶² χρεὼν γάρ μιν⁶³ μὴ λέγειν τὸ ἔὸν, βουλόμενόν γε Σπαρτίτας ἔξαγαγεῖν ἐς τὴν Ἀσίην, λέγει δ' ὅν τριῶν μηνῶν φᾶς⁶⁴ εἶναι τὴν ἄνοδον.⁶⁵ ὁ δὲ, ὑπαρπάσας⁶⁶ τὸν ἐπίλοιπον λόγον, τὸν ὁ Ἀρισταγόρης ὠρμητο λέγειν περὶ τῆς ὁδοῦ, εἶπε· " ὡς εἶνε Μιλήσιε, ἀπαλλάσσοε ἐκ Σπάρτης πρὸ δύντος ἡλίου· οὐδέτερα γάρ λόγον εὐεπέα⁶⁷ λέγεις Λακεδαιμονίοισι, ἔθέλων σφέας ἀπὸ θαλάσσης τριῶν μηνῶν ὁδὸν ἀγαγεῖν." ὁ μὲν δὴ Κλεομένης, ταῦτα εἶπας, ἦσε ἐς τὰ οἰκία.

LI. Ὁ δὲ Ἀρισταγόρης, λαβὼν ἵκετηρίην,⁶⁸ ἦσε ἐς τοῦ Κλεομέ-

παρασχὸν, Thucydides, i. 120. καλῶς παρεδν is more common, παρεδν οἱ ὑποχειρία πάντα ποιήσεσθαι, vi. 72. π. ἀντῷ βασιλέα γενέσθαι, i. 129. ἄρχειν παρόν μοι, Euripides, Ph. 530. V. W. S. p. 81. n. 61.

56. ἄλλο τῇ] p. 65. n. 73.

57. ἀποκρινέσθαι] i. e. τὴν ἀπόκρισιν. M. G. G. 541. obs. 1.

58. ἐς τοσοῦτον ἥλασαν] they got thus far.

59. τὸ συγκείμενον] Understand χωρίον. F. B. 328. This place was either the public assembly of the Lacedæmonians, or at least the chamber of the Ephors. S.

60. τῆς Ἰώνων] When a genitive follows the noun which governs it, the article of the former noun is prefixed to the latter. M. G. G. 277. This sea of the Ionians was the Aegean and not the Ιόνιον πέλαγος or Adriatic. L.

61. διαβάλλων] deceiving, beguiling, imposing upon; v. 97. 107. viii. 110. ix. 116. p. 118. n. 11. where the gloss, καταπαχθεῖς καὶ γελασθεῖς, Gregorius, might have been add'd. S.

62. ἐσφάλη] He also acted injudiciously in the style and fashion which he assumed. ἐσθῆτα ἔχων πολυτελῆ καὶ

τὴν ἄλλην τρυφὴν τὴν Ἰωνικὴν, Zenobius, Cent. v. 57. W.

63. χρεὼν γάρ μιν] for whereas he ought. M. G. G. 564. p. 81. n. 61.

64. λέγει—φᾶς] pleonasm. M. G. G. 558. p. 211. n. 6.

65. ἄνοδον] p. 100. n. 65.

66. ὑπαρπάσας] catching up; ix.

91. where the whole construction of the passage is similar. S.

67. εὐεπέα] Though Aristagoras was plausible in the speech which he addressed to those authorities before whom he now appeared, Cleomenes intimates that such words might have a very good effect upon other auditors, but that they would not tell well with the Lacedæmonians. One of the Ephors is said to have exclaimed, οἴοι τὰ Μιλήσια! Suidas, S.

68. ἵκετηρίην] vii. 141. Euripides, I. A. 1216. Aristophanes, Pl. 383. understand κλάδον, which is feminine as well as masculine, SCH. SCHW. on B. 133. or δάβδον, LAU. or εἰρεσιώνην. Suppliants held in their hand a branch of bay or olive, round which were twined fillets of white wool, which fell over the hand so as partly to conceal it. τῇ δεῦρῳ ἀφίκεσθ' ἵκετοισι σὺν κλάδοις; ἔξιτε χθυνδ,

*νεος*⁶⁹ ἐσελθὼν δὲ εῖσω,⁷⁰ ὅτε ἰκετεύων, ἐπακοῦσαι ἐκέλευε τὸν Κλεομένεα₂ ἀποπέμψαι τὰ παιδίαν· προσεπήκεε γὰρ δὴ τῷ Κλεομένεῃ ἡ θυγάτηρ, τῇ οὐνομα ἦν Γοργώ· τοῦτο δέ οἱ καὶ μοῦνον τέκιον ἐτύγχανε ἐν τέσσερι ὥκτω ἦ ἐρρέα ἡλικίην. Κλεομένης δὲ λέγειν μιν ἐκέλευε, τὰ βούλεται, μηδ' ἐπισχεῖν τοῦ παιδίου εἴνεκα. ἐνθαῦτα δὴ ὁ Ἀρισταγόρης ἄρχετο ἐκ δέκα ταλάντων⁷¹ ὑπισχνεόμενος,⁷² ἦν οἱ ἐπιτελέση, τῶν ἐδέετο. ἀνανεύοντος δὲ τοῦ Κλεομένεος, πρέβαινε τοῖσι χρήμασι ὑπερβάλλων ὁ Ἀρισταγόρης, ἐς δ⁷³ πεντήκοντά τε τάλαντα ὑποδέδεκτο, καὶ τὸ παιδίον ηὐδάξατο.⁷⁴ “πάτερ,⁷⁵ διαφθερέει σε ὁ ζεῦς, ἦν μὴ ἀποστὰς ἦγε.”⁷⁶ ὅ τε δὴ Κλεομένης, ἡσθεὶς τοῦ παιδίου τῇ παραινέσει, ἵει ἐς ἔτερον οἴκημα,⁷⁷ καὶ ὁ Ἀρισταγόρης ἀπαλλάσσετο τὸ παράπαν ἐκ τῆς Σπάρτης, οὐδέ οἱ ἐξεγένετο ἐπιπλέον⁷⁸ ἔτι σημῆναι περὶ τῆς ἀνόδου τῆς παρὰ βασιλέα.

LV. Ἀπελαυνόμενος δὲ ὁ Ἀρισταγόρης ἐκ τῆς Σπάρτης, ἵει ἐς τὰς Ἀθήνας, γενομένας τυράννων ὥδε ἐλευθέρας. Ἐπεὶ Ἰππαρχοι⁷⁹ τὸν Πεισιστράτον, Ἰππίεω δὲ τοῦ τυράντος ἀδελφεὸν, κτεί-

Eur. Her. 518. Sup. 113. ἱκτῆρι θαλάφ, 10. 269. ἴερά στέμματα, 36. σεμνὰ στέφη, 369. HER. δεσμὸν ἀδεσμον φυλλάδος, 32. Potter, ii. 5. T. on Hom. Il. A. 12. δαφνηφόρους λαβοῦσα κλῶνας, Ion 425. ἱκτηρίους κλάδοισιν ἔξεστεμένοι, Sophocles, Ο. R. 3. HO. ἔχων ἐλαίς ὑψιγένηντον κλάδον, λήνει ἔστεμένον, ἀργῆτι μαλλώ, Aeschylus, Eu. 43. σὺν τοῖσδ', ἱκέτων ἐγχειρίδοις, ἐριστέποσι κλάδισι, S. 22. MAR. (May not ἐγχειρίδιος here be a substantive, and the metaphor similar to that by which a shield is called “the cup of Mars?” The indirect allusion to “the sword in the myrtle bough” would be readily caught by an Athenian audience.) λευκοστεφεῖς ἱκτηρίας ἔχουσαι διὰ χερῶν, 206. 256. 356. 497. Spanheim. ramis relati Pulladis, Virgil, A. vii. 154. præferre manibus rittas, 237. MUS. paciferae manu ramum prætendere olitæ, viii. 116. ritta complos pr. ramos, 128. relati ramis oleæ, xi. 101. pacis m. pr. ramos, 332. HE. orant Cercopiatræ prælata fronde Mineræ, Lucan, iii. 306. rittatæ laurus et supplicis arbor olitæ, Statius, Th. xii. 491. BA. F.

Herod.

69. ἐς τὸν Κλεομένεος] p. 21. n. 91.

70. εῖσω] within, (and going up to the heurth.) W.

71. ταλάντων] In round numbers a talent may be reckoned as 200L.

72. ἄρχετο ἐκ δ. τ. ὑπισχνεόμενος] began by offering ten talents. M. G. G. 537. τελευτῶν ἐλεγε, he concluded by saying, iii. 75. Compare p. 214. n. 41.

73. ἐς δ] p. 89. n. 44.

74. ηὐδάξατο] ii. 55. 57. an Ionic and poetic verb. P.

75. πάτερ] “καταφθαρεῖ σε, ὁ π., τὸ ξενόλλιον, ἐὰν μὴ τάχιον αὐτὸν τῆς οἰκίας ἐκβάλῃς,” Plutarch, t. ii. p. 240. D. V.

76. ἀποστὰς ἦγε] M. G. G. 539. c. p. 88. n. 36.

77. ἔτερον οἴκημα] another room.

78. ἐπιπλέον] occurs as two words ἐπὶ πλεῦν, v. 120. WA.

79. Ἰππαρχον] Ἰππίας μὲν πρεσβύτατος ὁν ἦρχε τῶν Πεισιστράτου νέεων, Ἰππαρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτῶν, Thucydides, i. 20. Π. γηραιοῦ τελευτήσαντος ἐν τῇ τυραννίδι, οὐχ “Ι. (ῶσπερ οἱ πολλοὶ οἰονται) ἀλλ’ ‘Ι. πρ. ὃν ἔσχε τὴν ἀρχὴν, Th. vi. 54. Plato agrees with those who consider

*νουσι*⁸⁰ Ἀριστογείτων καὶ Ἀρμόδιος, γένος ἔοντες τὰ ἀνέκαθεν⁸¹ Γεφυραιοῖς,⁸² μετὰ ταῦτα⁸³ ἐτυραννεύοντο Ἀθηναῖοι ἐπ' ἔτεα τέσσερα⁸⁴ οὐδὲν ἥπτον, ἀλλὰ καὶ μᾶλλον, ἢ πρὸ τοῦ.

LXII. Ἰππίεω τυραννεύοντος, καὶ ἐμπικραινομένου Ἀθηναίοισι διὰ τὸν Ἰππάρχον θάρατον Ἀλκμαιωΐδαι, γένος ἔοιτες Ἀθηναῖοι, καὶ φεύγοντες Πεισιστρατίδας, ἐπεὶ τέ σφι, ἂμα τοῖσι ἄλλοισι Ἀθηναίων φυγάσι, πειρώμενοι κατὰ τὸ ισχυρὸν οὐ προεχώρεε κάτοδος, ἀλλὰ προσέπταιον⁸⁵ μεγάλως, πειρώμενοι κατιέναι τε καὶ ἐλευθεροῦν τὰς Ἀθήνας, Λειψύδριον⁸⁶ τὸ ὑπὲρ Παιονίης⁸⁷ τειχίσαντες. ἐνθαῦτα οἱ Ἀλκμαιωνίδαι, πᾶν ἐπὶ τοῖσι Πεισιστρατίδησι μηχανώμενοι, παρ' Ἀμφικτυόνων⁸⁸ τὸν νηὸν⁸⁹ μισθοῦνται

Hipparchus the eldest son, and differs from Thucydides in other points, in Hipp. t. ii. p. 228. B. L.

80. κτείνουσι] ἐν μύρτου κλαδὶ τὸ ξίφος φορήσω, ὥσπερ Ἀρμόδιος κ' Ἀριστογείτων, ὅτε τὸν τύραννον κτανέτην, ισονόμους τῷ Ἀθήνας ἐποιησάτην — ὅτι Ἀθηναῖς ἐν θυσίαις ἄνδρα τύραννον Ἰππάρχον ἐκαινέτην, Callistratus in Ath. xv. 50. L.

81. γένος — τὰ ἀνέκαθεν] p. 97. n. 41 and 42. B. 272.

82. Γεφυραιοῖς] Γεφυρεῖς δῆμος Ἀττικός· ἀπὸ τοῦ ἔχειν γέφυραν, δι' ἣς ἐπὶ Ἐλευσίνα κάτεισιν οἱ μύσται, Etymolog. This bridge was over the Cephissus. Bochart, Ch. i. 21. L. thinks that bridges were called γέφυραι from this people, who were named Gephyreans long before they came into Attica. Gephyra was a town about twenty miles from Antioch.

83. μετὰ ταῦτα] The Athenians notwithstanding paid the highest honours to Harmodius and Aristogiton; who were deemed the destroyers of tyranny, as having struck the first blow in favour of liberty, and having infused by their example a spirit into their countrymen, which ultimately triumphed. V. Consult Mitford, i. 5, 5, and ii. 7, 5.

84. τέσσερα] From a comparison of Thucydides, vi. 59. and Plato, in Hipp. t. ii. p. 229. B. it appears that Hippias was ejected from Athens in the course of the fourth year. W.

85. προσέπταιον] The Pisistratidæ besieged and took Lipsydrium. αἱ, αἱ,

Λειψύδριον προδωσέταιρον, οἵους ἄνδρας ἀπώλεσας, μάχεσθαι ἀγαθούς τε καὶ εὐπατρίδας, οἱ τότε ἔδειξαν, οἵων πατέρων ἔσαι, in Athenaeus, xv. 50. L.

86. Λειψύδριον] on mount Parnes, near the frontiers of Bœotia, was so named from “the failure of water.” L.

87. Παιονίης] There are reasons for believing this to have been the name of an Attic town at the foot of mount Parnes. L.

88. Ἀμφικτυόνων] The Amphictyons are generally considered a federative diet. De St. Croix maintains the contrary opinion. Its only object was to guard the temple of Delphi with its treasures, and to administer justice to the multitudes resorting thither for the purpose of consulting the oracle. If it had the right, it seems scarcely to have had the power, of interference in political disputes. This assembly met twice a year, in spring and in autumn. Each town of the union sent two deputies, the Hieromnemon and the Pylagorus. L. The place of meeting originally was Thermopylæ, sometimes Delphi in later times Mitford, i. 3, 3. The number of deputies at first was twelve; it was subsequently augmented. A. Leland, Prel. Diss. to Life of Philip. Bartholem., V. du J. A. xxxv.

89. τὸν νηὸν] The temple, having been accidentally burnt, was rebuilt by subscription, ii. 180. W. The Amphictyons contracted to erect it, for 300 talents. L.

τὸν ἐρ Δελφῖσι, τὸν ιῦν ἑόντα, τότε δὲ οὐ κω, τοῦτον ἔξοικοδομῆσαι. οἷα δὲ χρημάτων εὐ ἥκοντες,⁹⁰ καὶ ἑόντες ἄγδρες δόκιμοι ἀρέκαθεν ἔτι, τὸν τε νηὸν ἔζεργάσαντο τοῦ παριδείγματος κάλλιον, τύ τε ἄλλα, καὶ, συγκειμένου σφι πωρίου⁹¹ λίθου ποιέειν τὸν νηὸν, Παρίου⁹² τὰ ἔμπροσθεν αὐτοῦ ἔξεποίησαν.

LXIII. 'Ως ὡν δὴ οἱ Ἀθηναῖοι⁹³ λέγουσι, οὗτοι οἱ ἄγδρες, ἐν Δελφοῖσι κατήμενοι, ἀνέπειθον⁹⁴ τὴν Πυθίην χρήμασι, ὅκας ἔλθοιεν Σπαρτιητέων ἄνδρες, εἴτε ιδίῳ στόλῳ⁹⁵ εἴτε δημοσίῳ, χρησόμενοι, προφέρειν σφι τὰς Ἀθήνας ἐλευθεροῦν. Λακεδαιμόνιοι δὲ, ὡς σφι αἰεὶ τωντὸ πρόφαντον ἐγένετο, πέμπουσι Ἀγχιμόλιον τὸν Ἀστέρος, ἑόντα τῶν ἀστῶν ἄγδρα δόκιμον, σὺν στρατῷ ἔξελῶντα Πεισιστρατίδας ἐξ Ἀθηνέων, ὅμως καὶ ξεινίους⁹⁶ σφι ἑόντας τὰ μάλιστα· τὸ γάρ τοῦ θεοῦ⁹⁷ πρεσβύτερα⁹⁸ ἐποιεῦντο ἢ τὰ τῶν ἀνδρῶν. πέμ-

90. χ. εὐ ἥκοντες] p. 61. n. 34.
ἀρέων ἥκονταν οὐκ δμοίως, i. 149.
MO. φάμης καὶ ἀλκῆς εὐ ἥκοντας,
Ælian, H.A. ii. J. καλῶς ἥκον βίου,
Euripides, Al. 302. G. εὐ χαρίτων
ἔχονταν πόλιν, Her. 380. κάρ' ἔ. εὐ
φρενῶν, Hip. 464. E. M. G. G. 315,
1.

91. πωρίου] *Porus similis candore et duritie, minus tamen ponderosus, qui Porus vocatur*, Pliny, N. H. xxvii.
17. It was brought from Elis, Pausanias, v. 10. and differed from *tophus*, which was friable. L.

92. Παρίου] Pindar, N. iv. 131.
Παρίας λίθοιο, Theocritus, vi. 38.
B.A. This marble was held in the highest estimation; Phidias, Praxiteles, and the first-rate sculptors used it for their best works. *quem lapidem capere lychnitene appellare, quoniam ad lucernus in cuniculis cæderetur, ut auctor est Varro*, Pliny, N. H. lychnicus, Hyginus, F. 223. p. 342. The Greeks often call it *λυχνίας*, or *λυχνεῖς*, Callixenus in Ath. v. 39. Steph. Th. L. G. 5861. It was also called *λιγδίνος*, Anacreon, xxviii. 27. *candidu Lygdos*, Martial, vi. 13, 3. 42, 21. L. p. 207. n. 65.

93. Ἀθηναῖοι] more probably Λακεδαιμόνιοι, as appears on a comparison of c. 90. and 91. S.

94. ἀνέπειθον] Ἰππίας ὡμῶς ἐκράτει τῶν Ἀθηναίων μὴ φέροντες τούτου τὴν θιβαν οἱ Ἀλκμανίδαι ἐκῆλθον ἐκ τῆς

'Αττικῆς, ὡς εἰς ἦν καὶ δ Κλεισθένης, ὃς τὴν Πυθίαν (*τοῦτ' ἐστὶ τὴν ἐν Δελφοῖς ιέρειαν*) παρεκάλει ἐπὶ τὸ χρῆσαι τοῖς Λακεδαιμονίοις βοηθῆσαι ταῖς Ἀθήναις, Schol. on Aristides, Pan. The priestess Perialla was deprived of her office for a similar want of integrity, vi. 66. Pausanias, iii. 4. When Lycurgus submitted any of his new laws to the approval of the oracle, ἡ προφῆτις, χρήμασι πεπεισμένη, ἀελ συμφέρειν ἔχρα, Polyænus, i. 16, 1. In later times instances of corruption occurred more frequently. V. Themistocles induced the prophetess to give the sanction of the oracle to his political measures. W.

95. ιδίῳ στόλῳ] on a private footing, in a private capacity.

96. ξεινίους] elsewhere ξείνους, as c. 90. and 91. W.

97. τὰ—τοῦ θεοῦ] ἐγώ ὑμᾶς, ὡς ἄνδρες Ἀθηναῖοι, ἀστάζομει μὲν καὶ φιλῶ, πείσομαι δὲ θεῷ μᾶλλον ἡ ὑμῖν, Plato, Ap. Soc. p. 29. c. πειθαρχεῖν δεῖ Θεῷ μᾶλλον ἡ ἀνθρώποις, Acts, v. 29. The entire controversy of Antigone with Creon hinges on this point, Sophocles, An. 460, &c. V.

98. πρεσβύτερα] more entitled to their regard, possessing a prior and stronger claim upon them. longè antiquissimum ratus sacra publica facere, Livy, i. 32. Compare the signification of this word with the senses of νεάτερον, p. 138. n. 6.

πουσι δὲ τούτους κατὰ θάλασσαν πλοίοισι. ὁ μὲν δὴ, προσχῶν ἐς Φάληρον,⁹⁹ τὴν στρατιὴν ἀπέβησε¹⁰⁰ οἱ δὲ Πεισιστρατίδαι, προπυνθανόμενοι ταῦτα, ἐπεκαλέοντο ἐκ Θεσσαλίης¹ ἐπικουρίην· ἐπεποίητο γάρ σφι συμμαχίη πρὸς αὐτούς. Θεσσαλοὶ δέ σφι δεομένουσι ἀπέπεμψαν, κοιτῇ γνώμῃ χρεώμενοι, χιλίην τε ἵππον καὶ τὸν βασιλέα τὸν σφέτερον Κιρέην, ἄνδρα Κονιαῖον² τοὺς ἐπεὶ τε ἔσχον συμμάχους, οἱ Πεισιστρατίδαι ἐμηχανέατο³ τοιάδε· κείραντες⁴ τῶν Φαληρέων τὸ πεδίον, καὶ ἵππασιμον⁵ ποιήσαντες τοῦτον τὸν χῶρον, ἐπῆκαν τῷ στρατοπέδῳ τὴν ἵππον· ἐμπεσοῦσα δὲ, διέφθειρε ἄλλους τε πολλοὺς τῶν Λακεδαιμονίων, καὶ δὴ καὶ τὸν Ἀγχιμόλιον⁶ τοὺς δὲ περιγενομένους αὐτῶν ἐς τὰς νέας κατέρξαν.⁶ ὁ μὲν δὴ πρῶτος στόλος ἐκ Λακεδαιμονος οὕτω ἀπῆλλαξε.⁷

LXIV. Μετὰ δὲ, Λακεδαιμόνιοι μέζω στόλον στείλαντες ἀπέπεμψαν ἐπὶ τὰς Ἀθήνας, στρατηγὸν τῆς στρατιῆς ἀποδέξαντες βασιλέα Κλεομένεα τὸν Ἀραξανδρίεω, οὐκέτι κατὰ θάλασσαν στείλαντες, ἀλλὰ κατ' ἥπειρον. τοῖσι δὲ ἐσβαλοῦσι ἐς τὴν Ἀττικὴν χώρην ἡ τῶν Θεσσαλῶν ἵππος πρώτη προσέμιξε, καὶ οὐ μετὰ πολὺ ἐτράπετο,⁸ καὶ σφεων ἔπεσον ὑπὲρ⁹ τεσσεράκοντα ἄνδρας· οἱ δὲ

99. Φάληρον] The ancient harbour of Athens, before Themistocles fortified the Piræus. It is now called *Tripyrgi* "Three Towers" or *Porto*. L. A.

100. ἀπέβησε] disembarked: in a transitive sense, as in vi. 107. viii. 95. SCH. Steph. Th. L. G. 2534.

1. Θεσσαλίης] Thessaly had many names in ancient times; it now bears that of Junna. It was celebrated for its breed of horses, (Theocritus, xviii. 30. Oracle in Schol. on xiv. 48.) of which Bucephalus was one; and for its cavalry. L. A. The fable of the Centaurs originated in the circumstance of the Thessalians having first employed horses in war.

2. Κονιαῖον] There is a town in Phrygia called Conium; and the Bryges, a colony of Phrygian origin, settled near Mount Bermion in Macedonia, to the north of Thessaly. L. It is however very possible that there was a town of this name in Thessaly itself, or in the neighbourhood, as it cannot be supposed that the name of every place has come down to us. BO.

3. ἐμηχανέατο] Analogy would require ἐμηχανώσατο, as ἐπειρώσατο, i. 76. see also 68. or ἐμεμηχανέατο, M. G. G. 505. iii. 2. but ἐμηχανέαστο occurs viii.

7. ἀντεμηχανέοντο, 52. M. p. 6. n. 75. Our author however frequently employs syncope, p. 11. n. 47. and consequently he may adopt the present form, instead of ἐμηχανέατο, for the sake of euphony.

4. κείραντες] after clearing from trees and hedges. L.

5. ἵππασιμον] ἦν δὲ Μαραθῶν ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιπτεῦσαι, vi. 102.

6. κατέρξαν] vi. 102. ἀπεργμένους, v. 61. S. Pausanias says of Lees, οὐδὲ σφᾶς ἐσ σίμβλους κατέρξαντες ἔχουσιν, i. 32. καταράσσειν would be a stronger expression: ἐκείνους εἰς τὸ τεῖχος κατήρξαν, Dio Cassius, xlvi. p. 396. τοὺς πέζους εἰς τ. τ. κ., xlvi. p. 416. ἐσαράξαντες σφεας ἐσ τὰς νέας, v. 116. W. iv. 128.

7. οὕτω ἀπῆλλαξε] got off thus. p. 129. n. 25.

8. ἐτράπετο] Cleomenes Lacedæmonius adversus Hippian Atheniensem, qui equitatu prævalebat, plani-

περιγενόμενοι ἀπαλλάσσοντο, ὡς εἶχον,¹⁰ ιθὺς¹¹ ἐπὶ Θεσσαλίης: Κλεομένης δὲ, ἀπικόμενος ἐς τὸ ἄστυ, ἥμα Ἀθηναίων τοῖσι βουλομένοισι εἴραι ἐλευθέροισι, ἐπολιόρκεε τοὺς τυράννους ἀπεργμένους ἐν τῷ Πελασγικῷ¹² τείχει.

LXV. Καὶ οὐδέν τι πάντως¹³ ἀνὴρ ἔξειλον τοὺς Πεισιστρατίδας οἱ Λακεδαιμόνιοι οὐ τε γὰρ ἐπέδρην ἐπενόεον ποιήσασθαι, οὐ τε Πεισιστρατίδαι σίτοισι καὶ ποτοῖσι εὖ παρεσκευάδατο· πολιορκίσαντές τε ἄν ήμέρας ὅλιγας, ἀπαλλάσσοντο ἐς τὴν Σπύρτην. νῦν δὲ συντυχίη τοῖσι μὲν κακὴ ἐπεγένετο, τοῖσι δὲ ἡ αὐτὴ αὔτη¹⁴ σύμμαχος¹⁵ ὑπεκτιθέμενοι¹⁶ γὰρ ἔξω τῆς χώρης, οἱ παῖδες τῶν Πεισιστρατιδέων ἥλωσαν.¹⁷ τοῦτο δὲ ὡς ἐγένετο, πάντα αὐτῶν τὰ πρήγματα συνετετάρικτο· παρέστησαν¹⁸ δὲ, ἐπὶ μισθῷ¹⁹ τοῖσι τέκνοισι, ἐπ' οἷσι ἐβούλοντο οἱ Ἀθηναῖοι, ὥστε ἐν πέντε ἡμέρῃσι ἐκχωρῆσαι ἐκ τῆς Ἀττικῆς. μετὰ δὲ, ἔξεχώρησαν²⁰ ἐς Σίγειον²¹ τὸ ἐπὶ τῷ Σκαμάνδρῳ,²² ἄρξαντες μὲν Ἀθηναίων ἐπ' ἔτεα ἔξ τε καὶ τριήκον-

tium, in qua dimicaturus erat, arboribus prostratis impedivit, et inviam equiti fecit. Frontinus, Str. ii. 2, 9. L. οἱ Λάκωνες ἐλθύτες δορὶ πολλοὺς μὲν κύνδρας Θετταλῶν ἀπώλεσαν, πολλοὺς δὲ ἑταῖρούς Ἰππίου καὶ ξυμάχους, ξυνεκμαχοῦντες τῇ τοθῇ ἡμέρᾳ μόνοι, καλευθέρωσαν, Aristophanes, L. 1150. W.

9. ὑπὲρ] above, i. e. more than. M. G. G. 582. b.

10. ὡς εἶχον] as they were, i. e. instantly; Achilles Tatius, ii. Sophocles, An. 1120. Burgess, on D. M. C. p. 355. L.

11. ιθὺς] the same as ιθὺ, i. 207. S. It is of very frequent occurrence in Homer, as Il. M. 106, &c. p. 192. n. 75.

12. Πελασγικῷ] The Pelasgi built the wall surrounding the Acropolis, vi. 137. L. Thucydides, ii. 17. W. The latter author is speaking of a space of ground below the Pelasgic wall, at the foot of the rocks on the northern side of the Acropolis; where the dwellings of the Pelasgi might have been situated, while they were building the fortifications of the citadel. A skill in building appears to have characterized the Pelasgian race. AR.

13. οὐδέν τι πάντως] vi, 3. οὐδὲν π., v. 34. W. οὐδέν τι μᾶλλον, iv. 118.

14. ἡ αὐτὴ αὔτη] the very same.

15. σύμμαχος] τὸ δὲ τοῖσι Πέρσησι τε ἦν σύμμαχον, καὶ τοῖσι Σκύθησι ἄντικον, iv. 129. W.

16. ὑπεκτιθέμενοι] while being clandestinely removed, in the act of being privately removed. Thucydides, i. 89. Demosthenes, de F. L. p. 73. Æneas T. 10. V. Sophocles, E. 299. ὑπεκπέμπειν, Euripides, M. 6. 14. hunc Priamus furtim mandarat olendum Threicio regi; cum jam diffideret armis, cingique urbem obsidione videbet, Virgil, E. iii. 49. CAS.

17. ἥλωσαν] Andocides, de Myst., speaks of a victory at Pallenium, which restored liberty to Athens: if he alludes to this capture, the children must have had a large escort, which seems incompatible with the design of sending them away privately. L.

18. παρέστησαν] p. 121. n. 44.

19. ἐπὶ μισθῷ] p. 34. n. 26.

20. ἔξεχώρησαν] τυραννεύσας ἔτη τρία Ἰππίας ἔτι Ἀθηναίων, καὶ πανθεῖς ἐν τῷ τετάρτῳ ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνίδῶν τῶν φευγόντων, ἐχάρει ὑπόσπουδος ἐς Σίγειον, Thucydides, vi. 59. W.

21. Σίγειον] v. 94. W. Sigeum, now Gaurkioi, was situated on a promontory of the same name, now Cape Jenisiari. L. A.

22. Σκαμάνδρῳ] ὃν Ξάνθον καλέ-

τα.²³ οὗτω μὲν Ἀθηναῖοι τυράννων ἀπαλλάχθησαν. ὅσα δὲ, ἐλευθερωθέντες, ἔρξαν ἢ ἔπαθον ἀξιόχρεα ἀπηγήσιος, πρὶν ἡ Ἰωνίην τε ἀποστῆναι ἀπὸ Δαρείου, καὶ Ἀρισταγόρεα τὸν Μιλήσιον, ἀπικόμενον ἐς Ἀθῆνας, χρῆσαι σφέων βοηθέειν, ταῦτα πρῶτα φράσω.

LXVI. Ἀθῆναι, ἑοῦσαι καὶ πρὶν μεγάλαι, τότε, ἀπαλλαχθεῖσαι τυράννων, ἐγίνοντο μέζονες. ἐν δὲ αὐτῇσι δύο ἄιδρες ἐδυνάστευον, Κλεισθένης τε, ἀνὴρ Ἀλκμαιωνίδης, ὅσπερ δὴ λόγον ἔχει²⁴ τὴν Πυθίην ἀναπεῖσαι, καὶ Ἰσαγόρης δὲ²⁵ Τισάνδρου, οἰκίης μὲν ἐὼν δοκίμου, ἀτὰρ τὸ διάκαθεν οὐκ ἔχω φράσαι· θύουσι δὲ οἱ συγγενέες αὐτοῦ Διὸς Καρίω²⁶ οὗτοι οἱ ἄιδρες ἐστασίσαν περὶ δυνάμιος· ἐσσούμενος δὲ, ὁ Κλεισθένης τὸν δῆμον προσεταρίζεται· μετὰ δὲ, τετραφύλους²⁷ ἐόντας Ἀθηναῖον δεκαφύλους²⁸ ἐποίησε, τῶν Ἰωνος²⁹ παῖδων, Γελέοντος³⁰ καὶ Αἰγικύρεος³¹ καὶ Ἀργάδεω³² καὶ

ουσι θεοῦ, ἄνδρες δὲ Σκάμανδρον, Hom. Il. Υ. 74. T. It is still called *Scamandro*, or *Pulescamandria* “old Scamander,” L. or *Mendere*. R. Its waters have still the “yellow” colour, which obtained it the name of Xanthus. A.

23. ἐπ’ ἔ. ἔξ τε καὶ τρ.] ἡ τῶν Πειστοστρατιῶν τυραννὸς Ἀθηνῆσιν οὐκ ἐγένετο συνεχῆς, διὸς γὰρ ἔφυγε Πειστράτος τυραννῶν· ὥστε ἐν ἔτεσι λγ', ιζ' ἔτη τούτων ἐτυράννευσεν οὐδὲ οἱ ταῖδες· ὥστε τὰ πάντα ἐγένετο ἔτη λε', Aristotle, P. v. 12. W. The thirty-sixth year had probably commenced. L. Scholiast on Aristoph. V. 502. S.

24. ὅσπερ—λόγον ἔ.] the same as δυπερ λόγος ἔ, vii. 5. So ἔ. φάτιν Διονυσοφάνης, iv. 84. and ἔ φάτις μιν ἔ., vii. 3. οὐκέτι δυσκέλαδος φάμα γυναικας ἔξει, Euripides, M. 419. W.

25. δῆ] B. 289.

26. Διὸς Καρίω²⁷] ἀποδεικνύσι ἐν Μυλάσουσι Διὸς Καρίου ἱδὺν ἀρχαῖον, τοῦ Μυσοῦσι καὶ Λυδοῦσι μέτεστι, ὡς καστηγνήτοισι ἐσύστι τοῦσι Καρό, i. 171. W. Strabo, xiv. p. 659. B. The same community of religious rites naturally belonged to men of the same blood. AR. The Carians were proverbially a servile mercenary race, Aristides, t. iii. p. 256. Cicero, pro L. Fl. 27. Euripides, C. 617. V. Plutarch censures Herodotus for casting this stigma on Isagoras, but he does not attempt to disprove it: L. and, after all, it is not evident that the Carians

stood so low in the estimation of Herodotus, as they appear to have sunk subsequently. In i. 171. he says, that in the time of Minos τὸ Καρικὸν ἦν ἔθνος λογιμώτατον τῶν ἔθνέων ἀπάντων μακρῷ μάλιστα: and here he is alluding to the remote ancestors of Isagoras. Cicero, in speaking of Phrygia, Mysia, and Lydia, represents the people of the three nations as being proverbially servile, and despicable, in no less a degree than the Carians.

27. τετραφύλους] p. 32. n. 4. Erichthonius named the tribes Dias, Athenias, Posidonias, and Ilephastias; Erechtheus gave them names from the four sons of Ion. L. The object of Clisthenes was to throw impediments in the way of a coalition between any two of the tribes; Scholiast on Aristid. Pan, t. i. p. 336. V.

28. δεκαφύλους] When Antigonus and Demetrius freed the Athenians from the Macedonian yoke, they increased the number of the tribes to twelve; Potter, i. 9.

29. Ἰωνος] Euripides, Ion 1575.

30. Γελέοντος] The Cyzicene marble, described by Count Caylus, names the four tribes of Cyzicus, Geleontes, Argades, Ἀγίcores, and Hopletes; these denominations they derived, through Miletus their parent state, from Athens. The first name may be derived from γελεῖν, i. e. λάμπειν, ἀνθεῖν, αἴθειν, Hesychius. D. refers the etymology of γελᾶν to ἔλη “the warmth and splendor of the

"Οπληρος,³³ ἀπαλλάξας³⁴ τὰς ἐπωνυμίας, ἐπιχωρίων δ' ἑτέρων ἥρων ἐπωνυμίας³⁵ ἔξευρων, πάρεξ Λίαντος.³⁶ τοῦτον δὲ, ἄπει ἀστυγείτοις καὶ σύμμαχον, ξεῖνον ἕόντα, προσέθετο.

LXVII. Τυῆτα δὲ, δοκέειν³⁷ ἐμοὶ, ἐμιμέετο ὁ Κλεισθένης οὗτος τὸν ἑωντοῦ μητροπότορα, Κλεισθένεα τὸν Σεκυῶνος τύραννον.

LXIX. Ως γὰρ δὴ τὸν Ἀθηναίων δῆμον, πρότερον ἀπωσμένον, τότε πάντα πρὸς τὴν ἑωντοῦ μοῖραν προσεθήκατο, τὰς φυλὰς μετωνόμασε καὶ ἐποίησε πλεῦνας ἔξι ἐλασσόνων, δέκα τε δὴ φυλάρχους³⁸ ἀντὶ τεσσέρων ἐποίησε, δέκα δὲ καὶ τὸν δῆμον δῆμος³⁹ κατένεμε ἐς τὰς φυλὰς· ἦν τε, τὸν δῆμον προσθέμενος, πολλῷ κατύπερθε τῶν ἀντιστασιωτέων.

LXX. Ἐν τῷ μέρει⁴⁰ δὲ ἐπούμενος, ὁ Ἰσαγόρης ἀντιτεχνᾶται τύδες· ἐπικαλέεται Κλεομένεα τὸν Λακεδαιμόνιον, γερόμενον ἑωντῷ

sun," or to σέλας. *LE.* supposes it to have been properly said of what was "brilliant and splendid:" hence the beautiful Italian metaphor *il lampeggiar del angelico riso*. The Geleontes therefore would be the *illustrious* families, the λαμπτολ or εὐπατρίδαι. *W.* Plutarch writes the name *Telleontes*, and explains it as meaning "husbandmen." *MUS.* This tribe, according to Wachsmuth, corresponds to Cecropia or Cranais. Its name appears to indicate a sacred order, the priests of Athens and Eleusis, including also the cultivators of their lands, and their dependants employed in trades and mechanical arts. Strabo calls the four tribes "agriculturists, artificers, priests, and soldiers." *AR.*

31. Αἴγικόρεος] *MUS.* and *L.* think the Αἴγιcores were the *priests*. Euripides derives the name from the Αἴgis of Minerva, Ion 1580. According to Plutarch, they were *goat-herds*; *W.* the herdsmen or shepherd people of the highlands. Wachsmuth identifies them with the tribe Diacria or Autochthon. *AR.*

32. Ἀργάδεω] The Argades were *artificers*, *L.* or *agriculturists*. *W.* Wachsmuth considers them to have been the land-owners of the lowlands; the same with Actaea, or Atthis. It may be a question whether they were not rather the race of Pelasgian artificers naturalized and swelled by

the accession of natives. *AR.*

33. Ὁπλητος] The Hoplites, or Hoplite, were the military caste. *L.*

34. ἀπαλλάξας] discarding.

35. ἐπωνυμίας] λαβὼν ρ' ἥρων ὄνδρατα δὴλθεν εἰς Πυθίαν, μαθεῖν βουλόμενος ἐκ ποίων ὄνομάτων καλέσει τὰς φυλὰς, ἀς μέλλει κτίζειν· λαβὼν τὸν χρησμὸν καὶ ἐλθὼν Ἀθήνησι, ἐποίησε ἡ φυλὰς, Scholiast on Ar. Pan, t. i. p. 336. *V.* The ten chosen by the Pythian were Κεκρόπης, Ἐρεχθῆτς, Πανδίοντς, Αἴγητς, from Cecrops, Erechtheus, Pandion, and Αἴγευς, kings of Athens; Λεοντίς, from Leon an Athenian; Ακαμαντίς, Ἰπποθυωντίς, Αντιοχίς, Οἰνητίς, from Acamas son of Theseus, Hippothoon son of Neptune, Antiochus son of Hercules, and Οἰνευς son of Pandion; and Αἰαντίς, Pollux, vii. 9.

36. Αἴαντος] This Ajax was son of Telamon king of Salamis, and consequently first cousin to Achilles. *A.*

37. δοκέειν] p. 36. n. 48.

38. φυλάρχους] *tribunes*; who, in war, commanded the infantry, as the Ιππαρχος did the cavalry. *SCHN.* *LAU.*

39. δῆμος] p. 35. n. 33. The order of the words is κατένεμε δὲ καὶ τὸν δ. ἐς τὰς ἡ φυλὰς. *W.* Besides which, πολλοὺς ἐφυλέτευσε ξένους καὶ δούλους μετοίκους, Aristotle, P. iii. 1, or 2. δῆμος in the singular denotes "the people of Athens" at large.

40. ἐν τῷ μέρει] p. 13. n. 69.

ξεῖνον ἀπὸ τῆς Πεισιστρατιδέων πολιορκίης. τὰ μὲν δὴ πρῶτα πέμπων ὁ Κλεομένης ἐσ τὰς Ἀθήνας κήρυκα, ἔξέβαλλε⁴¹ Κλεισθένεα καὶ μετ' αὐτοῦ ἄλλους πολλοὺς Ἀθηναίων, “τοὺς ἐναγέας” ἐπιλέγων.⁴² ταῦτα δὲ πέμπων ἔλεγε ἐκ διδαχῆς τοῦ Ἰσαγόρεω· οἱ μὲν γάρ Ἀλκμαιωνίδαι καὶ οἱ συστασιῶται αὐτῶν εἶχον αἰτίην⁴³ τοῦ φύου τούτου· αὐτὸς δὲ οὐ μετεῖχε, οὐδὲ οἱ φίλοι αὐτοῦ.

LXXII. Κλεομένης δὲ ὡς πέμπων ἔξέβαλλε Κλεισθένεα καὶ τοὺς ἐναγέας, Κλεισθένης μὲν αὐτὸς ὑπεξέσχε· μετὰ δὲ, οὐδὲν ἥσσον παρῆν ἐσ τὰς Ἀθήνας ὁ Κλεομένης, οὐ σὺν μεγάλῃ χειρὶ. ἀπικόμενος δὲ, ἀγηλατεῖ⁴⁴ ἐπτακόσια ἐπίστια Ἀθηναίων,⁴⁵ τὰ οἱ ὑπέθετο ὁ Ἰσαγόρης. ταῦτα δὲ ποιήσας, δεύτερα τὴν βουλὴν⁴⁶ καταλύειν ἐπειρᾶτο, τριηκοπίοισι δὲ τοῖσι Ἰσαγόρεω στασιώτησι τὰς ἀρχὰς ἐνεχείριζε. ἀντισταθείσης δὲ τῆς βουλῆς καὶ οὐ βουλομένης πειθεσθαι, ὅ τε Κλεομένης καὶ ὁ Ἰσαγόρης καὶ οἱ στασιῶται αὐτοῦ καταλαμβάνουσι τὴν ἀκρόπολιν.⁴⁷ Ἀθηναίων δὲ οἱ λοιπὸι, τὰ αὐτὰ φρονήσαιτες, ἐπολιόρκεον αὐτοὺς ἡμέρας δύο· τῇ δὲ τρίτῃ ὑπόσπονδοι ἔξέρχονται ἐκ τῆς χώρης, ὅσιι ἥσσαν αὐτῶν Λακεδαιμόνιοι. τοὺς δὲ ἄλλους Ἀθηναῖοι κατέδησαν τὴν ἐπὶ θανάτῳ⁴⁸ οὗτοι μέν τυν δεδεμένοι ἐτελεύτησαν.

LXXIII. Ἀθηναῖοι δὲ μετὰ ταῦτα Κλεισθένεα καὶ τὰ ἐπτακόσια ἐπίστια, τὰ διωχθέντα ὑπὸ Κλεομένεος, μεταπεμψάμενοι, πέμπουσι ἀγγέλους ἐσ Σάρδις, συμμαχίην βουλόμενοι ποιήσασθαι πρὸς Πέρσας· ἡπιστέατο γάρ σφι Λακεδαιμονίους τε καὶ Κλεομένεα ἐκπεπολεμῶσθαι.⁴⁹ ἀπικομένων δὲ τῶν ἀγγέλων ἐσ τὰς Σάρδις καὶ λεγύντων τὰ ἐντεταλμένα, Ἀρταφέρνης ὁ Ὑστάσπεος, Σαρδίων ὑπάρχος, ἐπειρώτα, “τίρες ἔόντες ἄνθρωποι, καὶ πῆ γῆς οἰκημένοι, δεοίατο Περσέων σύμμαχοι γειτέσθαι.” πυθόμενος δὲ πρὸς τῶν ἀγγέλων, ἀπεκορύφου⁵⁰ σφι τάδε· “εἰ μὲν διδοῦσι βασιλεῖ Δαρείῳ Ἀθη-

41. ἔξέβαλλε] p. 76. n. 10. τοὺς ἐναγεῖς ἤλασε Κλεομένης δὲ Λακεδαιμόνιος μετὰ Ἀθηναίων στασιαζόντων, Thucy. dides, i. 126. V.

42. τοὺς ἐ. ἐπιλέγων] After verbs signifying “to call,” the predicate substantive is accompanied by the article. M. G. G. 266.

43. αἰτίην] τὴν κατηγορίαν, Plautinus. SCHL. v. 73.

44. ἀγηλατέει] δώκει, φυγαδένει, GL. ὡς ἄγος ἐλαύνει, Hesychius. Sophocles, O. R. 402. E.

45. Ἀθηναίων] i. e. οὐ τῶν μετοί-

κων. L.

46. τὴν βουλὴν] There were two senates at Athens, viz. that of the Areopagus, and that of the Five Hundred. Wherever the word βουλὴ occurs simply, the latter is meant.

47. ἀκρόπολιν] οὐδὲ Κλεομένης, δε αὐτὴν κατέσχε πρῶτος, ἀπῆλθεν ἀψάλακτος· ἀλλ', ὅμως Λακωνικὸν πνέων, φέχετο, θῶπλα παραδοὺς ἐμοὶ, Aristophanes, L. 273. V.

48. ἐκπεπολεμῶσθαι] p. 142. n. 47. iv. 120, twice. S.

49. ἀπεκορύφου] προφανῶς ἔλεγε,

ναῖοι γῆν τε καὶ ὕδωρ, ὁ δὲ συμμαχίην σφι συνετίθετο· εἰ δὲ μὴ διδοῦσι, ἀπαλλάσσεσθαι αὐτοὺς ἐκέλευε.” οἱ δὲ ἄγγελοι, ἐπὶ σφέων αὐτῶν βαλόμενοι, “διδόναι” ἔφασαν, βουλόμενοι τὴν συμμαχίην ποιήσασθαι. οὗτοι μὲν δὴ, ἀπελθόντες ἐς τὴν ἑωτῶν, αἰτιαὶ μεγάλας εἶχον.

LXXIV. Κλεομένης δὲ, ἐπιστάμενος περιέβρισθαι ἔπειτα καὶ ἔργοισι ὑπὸ Αθηναίων, συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν, οὐ φρύξων ἐς τὸ συλλέγει τίσασθαι τε ἐθέλων τὸν δῆμον τῶν Αθηναίων, καὶ Ἰσαγόρεα βουλόμενος τύραννον καταστῆσαι συνεξῆλθε γάρ οἱ οὗτοι ἐκ τῆς ἀκροπόλιος. Κλεομένης τε δὴ στόλῳ μεγάλῳ ἐσέβαλε ἐς τὴν Ἐλευσῖνα⁵⁰ καὶ οἱ Βοιωτοὶ⁵¹ ἀπὸ συνθήματος⁵² Οἰνόην⁵³ αἱρέονται καὶ Ὑσίας,⁵⁴ δῆμον τοὺς ἐσχάτους τῆς Αττικῆς· Χαλκιδέες⁵⁵ τε ἐπὶ τὰ ἔτερα ἐσίνοντο ἐπιώντες χώρους τῆς Αττικῆς. Αθηναῖοι δὲ, καίπερ ἀμφιβολίῃ ἔχόμενοι, Βοιωτῶν μὲν καὶ Χαλκιδέων ἐς ὑστερον ἔμελλον μνήμην ποιήσεσθαι,⁵⁶ Πελοποννησίοισι δὲ, ἔουσι ἐν Ἐλευσῖνι, ἀντίνι ἔθεντο τὰ ὅπλα.⁵⁷

LXXV. Μελλόντων δὲ συνάψειν τὰ στρατόπεδα ἐς μάχην, Κορίνθιοι μὲν πρῶτοι σφίσι αὐτοῖσι δόντες λόγον, ὡς οὐ ποιοῖεν τὰ δίκαια, μετεβάλλοντό⁵⁸ τε καὶ ἀπαλλάσσοντο· μετὰ δὲ, Δημάρητος

told them plainly, Suidas; εἰς κορυφὴν τὸ τέλος ἤγεν, brought the matter to a close, Hesychius; told them summarily, W.

50. Ἐλευσῖνα] The seat of the Eleusinian mysteries; now *Lefs na. A. L.*

51. Βοιωτοί] Boeotia had antiently many names; it is now called *Lividia*. Its inhabitants were generally looked upon as a rude and heavy race; though Hesiod, Pindar, and Plutarch, form bright exceptions. *A. L.*

52. ἀπὸ συνθήματος] in concert. *L.*

53. Οἰνόην] This Οἴνοε was about half way between Thebes and Eleusis; Barthelemy, V. du J. A. *L.* It was situated somewhere or other in the pass now called *Saranda Potamoi*, “Forty Rivers,” on the main road from Thebes to Athens. The precise spot is doubtful, some authorities placing it at *Gyphto Castro*, others at *Bluchi*; perhaps it stood between the two. *AR.*

54. Ὑσίας] From this passage one

might be tempted to suppose Hyssiae was once within the Athenian territory; though there are many objections to such a supposition. *L.* As there were at least two villages of the name of Οἴνοε, might there not be two of this name, viz. one, which is often mentioned, on the north of Cithæron; and the other, here spoken of, near the site of *Bluchi*? Compare p. 208. n. 73. p. 220. n. 2.

55. Χαλκιδέες] Chalcis of Eubœa is now *Egripo*; *L.* p. 207. n. 67.

56. μνήμην ποιήσεσθαι] μ. ἔξειν, ii. 43. *ST.* to bear in mind.

57. ἔθεντο τὰ ὅπλα] ἐστρατοπεδεῖοντο, ix. 52 and 53. This phrase arises from the circumstance that the soldiers, while on the march, used to carry their shields slung at their backs; but when they halted, they rested the edge of their bucklers on the ground before them. *S.* p. 37. n. 62. Thucydides, ii. 2. Xenophon, An. iv. 3, 13 and 19. H. v. 2, 40. 3, 18. 4, 8.

58. μετεβάλλοντο] οἱ Κ., ἀτε δὴ

οἱ Ἀρίστωνος, ἐὼν καὶ οὗτος βασιλεὺς Σπαρτιητέων, καὶ συνεξαγαγών τε τὴν στρατιὴν ἐκ Λακεδαιμονος, καὶ οὐκ ἐὼν διάφορος ἐν τῷ πρόσθεν χρόνῳ Κλεομένεϊ. ἀπὸ δὲ ταύτης τῆς διχοστασίης ἑτέθη νόμος⁵⁹ ἐν Σπάρτῃ, μή ἔξεῖται ἐπεσθαι ἀμφοτέρους τοὺς βισιλέας, ἐξιούσης τῆς στρατιῆς· τέως⁶⁰ γὰρ ἀμφότεροι εἶποντο· παραλυομένου⁶¹ δὲ τούτων τοῦ ἑτέρου, καταλείπεσθαι καὶ τῶν Τυνδαριδέων⁶² τὸν ἑτερον· πρὸ τοῦ γὰρ δὴ καὶ οὗτοι ἀμφότεροι, ἐπίκλητοι⁶³ σφι ἔόντες, εἶποντο. τότε δὴ ἐν τῇ Ἐλευσῖνι ὄρέωντες οἱ λοιποὶ τῶν συμμάχων τούς τε βασιλέας τῶν Λακεδαιμονίων οὐκ ὄμολογέοντας, καὶ Κορινθίους ἐκλιπόντας τὴν τάξιν, οἴχοντο καὶ αὐτοὶ ἀπαλλασσόμενοι.

LXXVII. Διαλυθέντος ᾧν τοῦ στόλου τούτου ἀκλεᾶς, ἐνθαῦτα Ἀθηναῖοι, τίννυσθαι⁶⁴ βουλόμενοι, πρῶτα στρατηγὸν ποιεῦνται ἐπὶ Χαλκιδέας. Βοιωτοὶ δὲ τοῖσι Χαλκιδεῦσι βοηθέονται ἐπὶ τὸν Εὔριπον.⁶⁵ Ἀθηναίοισι δὲ ἰδοῦσι τοὺς βοηθούς ἔδοξε⁶⁶ πρότερον τοῖσι Βοιωτοῖσι ἢ τοῖσι Χαλκιδεῦσι ἐπιχειρέειν. συμβάλλονται τε δὴ τοῖσι

εὑσεβεῖς, ἥρξαντο ἀναβαλέπθαι τὴν συμμαχίαν, φάσκοντες μηδὲν ἀδικῆσθαι ὅπ' Ἀθηναίων, Scholiast on Arist. V.

59. *νόμος*] Still upon extraordinary emergencies, the kings were wise enough to adhere to the spirit, rather than the letter, of the law; Thucydides, v. 75. Potter, iii. 5.

60. *τέως*] up to that time.

61. *παραλυομένου*] being exempted from serving; understand τῆς στρατῆς, vii. 38.

62. *Τυνδαριδέων*] Castor and Pollux, ix. 73. When the Epizephyrian Locrians applied for aid to the Spartans, the latter answered that they would send τοὺς Διοσκούρους, Zenobius, Cent. ii. 17. Compare c. 80. of this book. τὰ παλαιὰ τῶν Διοσκούρων ἀφιδρύματα οἱ Σπαρτιάται “δόκανα” καλοῦσι· they were δύο ἔνδι παράλληλα δυσὶ πλαγίοις ἐπεξευγμένα, Plutarch, π. Φιλ. p. 478. A. IV. The Spartans termed the twin heroes, in common discourse, τὰ Σιώ; and, from the harmony which subsisted between the brothers, they used not only to invoke them to attend their two kings to war, but to send the *docana* as emblematical and representative of them, for the sake of good omen;

σωτῆρες ὅντες καλγαθοὶ παραστάται, a Tragic poet in Άel. V. H. i. 30. *aufstutros prælianibus persuasit Archidamus*, Frontinus, i. 11, 9. ὡς οἱ Διόσκουροι συμμαχήσοντες ἤκαιεν, Polyænus, i. 41, 1. ii. 31, 4. V. It became necessary of course to separate the *docana*, when one of the Tyndaridæ was to be left behind in Sparta. L.

63. *ἐπίκλητοι*] σύμμαχοι, Hesychius. L. Compare v. 80.

64. *τίννυσθαι*] understand τοὺς ἐχθρούς.

65. *Εὔριπον*] from εὖ and βίπτειν. *ex patenti ultrime coactum in angustias mare, speciem intuenti primo gemini portus in ora duo versi præbuerit: sed haud facile ulva infestior classi statio est: nam et venti ab utriusque terræ praecaltis montibus subiti ac procellosi se dejiciunt; et fretum ipsum Euripi non septies die, sicut fama fert, temporibus statis reciprocum; sed temere, in modum venti, nunc huc nunc illuc verso mari, relut monte præcipiti devolutus torrens rapturit: ita nec nocte nec die quies navibus dutur*, Livy, xxviii. 6. A.

66. *ἔδοξε*] The position of the Boeotians rendered this determination necessary. L.1U.

Βοιωτοῖσι οἱ Ἀθηναῖοι, καὶ πολλῷ ἐκράτησαν· κάρτα δὲ πολλοὺς φονεύσαντες, ἐπτακοσίους αὐτῶν ἐξώγρησαν. τῆς δὲ αὐτῆς ταύτης ἡμέρης οἱ Ἀθηναῖοι, διαβάντες ἐς τὴν Εὐβοιαν, συμβάλλουσι καὶ τοῖσι Χαλκιδεῦσι· γικήσαντες δὲ καὶ τούτους, τετρακισχιλίους κληρούχους⁶⁷ ἐπὶ τῶν ἵπποβοτέων⁶⁸ τῇ χώρῃ λείποντες οἱ δὲ ἵπποβόται ἐκαλέοντο οἱ παχέες⁶⁹ τῶν Χαλκιδέων. ὅσους δὲ καὶ τούτων ἐξώγρησαν, ὥμια τοῖσι Βοιωτῶν ἐξωγρημένοισι εἶχον ἐν φυλακῇ, ἐς πέδας⁷⁰ δήσαντες χρόνῳ δὲ ἔλυσάν σφεας, διμνέως⁷¹ ἀποτιμησάμενοι. τὰς δὲ πέδας αὐτῶν, ἐν τῇσι ἐδεδέατο, ἀνεκρέμασαν ἐς τὴν ἄκροπολιν· αἴπερ ἦτι καὶ ἐς ἐμὲ ἤσαν περιεοῦσαι,⁷² κρεμάμεναι ἐκ τειχέων περιπεφλευσμένων⁷³ πυρὶ ὑπὸ τοῦ Μήδου, ἀντίον δὲ τοῦ μεγάρου⁷⁴ τοῦ πρὸς ἐσπέρην τετραμμένου. καὶ τῶν λύτρων τὴν δεκάτην ἀνέθηκαν, ποιησάμενοι τέθριππον χάλκεον.⁷⁵ τὸ δὲ ἀριστε-

67. κληρούχους] The word *κληροῦχος* denotes one who takes possession, as a colonist, of a portion of land, conquered from the enemy, that has been allotted to him. SCHN. LAU. γεωργὸς, GL. κληρουχέοντας, vi. 100.

68. ἵπποβοτέων] compounded of ἵππος “a horse” and βόσκειν “to nourish;” ἵππους τρεφόντων, Scholiast on Eur. O. 996. Χαλκιδέων τοὺς ἵπποβότας λεγομένους, πλούτῳ καὶ δέξῃ διαφέροντας, Plutarch, Cam. p. 164. r. W. Very opulent families are called οἰκιαὶ τεθριπποτρόφοι, vi. 35. 125. τῶν πρώτων εἶναι πολιτῶν καὶ ἄρματοτρόφησαι, Diogenes L., iv. 17. V. As the pasturage of Eubœa was not abundant, none but very rich persons could maintain horses. Good pasturage was still more scarce in Attica; and the keeping of horses was there ruinous. L. Even at the present day the keeping of horses in those countries is regarded as a mark of wealth. LAU.

69. παχέες] παχεῖς οἱ Ἀθηναῖοι τοὺς πλουσίους καλοῦσι συνήθως, Phavorinus. L. p. 205. n. 51.

70. ἐς πέδας] ἐν πέδαις, i. 66. ἐν πέδησι, i. 86. S. ἐς is sometimes put for ἐν. M. G. G. 578, 3. so ἐς τὴν ἄκροπολιν, just below.

71. διμνέως] ἄποινά ἔστι Πελοποννησίοισι δύο μνέαι τεταγμέναι κατ' ἄνδρα αἰχμάλωτον ἐκτίνειν, vi. 79. W. During the Peloponnesian war the Lance-

ιασπονians and Athenians settled the ransom for prisoners at one mina a head; Wilkinson. Two minæ were about 6L. 10s.

72. ἢσαν περιεοῦσαι] The Athenians, having conquered the Boeotians and Chalcideans τῆς αὐτῆς ἡμέρας, ἀνέθησαν τὰς πέδας ἐν ἄκροπόλει, αἷς τοὺς αἰχμαλώτους ἔδησαν. καὶ χαλκοῦν τεθριππὸν ἀπότισιν τῶν λύτρων, Scholiast on Arist. Pan. αἱ πέδαι, ἐν τῇσι ἐδεδέατο, ἔτι καὶ ἐς ἐμὲ ἤσαν σῶαι ἐν Τεγέῃ, περὶ τὸν εἰρὸν τῆς Ἀθηναῖς κρεμάμεναι, i. 66. ii. 181. iv. 124. viii. 39. V.

73. περιπεφλευσμένων] i. e. περιπεφλεγμένων, ἐπιπλαίως περικεκαμένων, καὶ τὴν ἐπιφάνειαν διεφαρμένων, from φλέειν or φλοίειν “to strip off the bark, to flay;” hence “to blister, to scorch.” P.

74. τοῦ μεγάρου] p. 20. n. 82. There were two temples on the west of the citadel, one of Agraulos, daughter of Cecrops, and the other of Wingless Victory. What temple Herodotus means is uncertain. L.

75. τέθριππον χάλκεον] A car of bronze with four horses. The propylaea of the citadel were re-built by Pericles, in the most magnificent style, with white marble, and equestrian figures were erected on pedestals at each extremity. This car of bronze formed one of the ornaments; Pausa-

ρῆς χερὸς⁷⁶ ἔστηκε πρῶτον ἐσιόντε⁷⁷ ἐς τὰ προπύλαια τὰ ἐν τῇ ἀκροπόλι· ἐπιγέγραπται δέ οἱ τάδε·

ἔθνεα Βοιωτῶν καὶ Χαλκιδέων δαμάσαντες
παῖδες Ἀθηναίων ἔργασιν ἐν πολέμου,
δεσμῷ ἐν ἀχλυσέντι σιδηρέψῃσθεσαν ὕβριν.⁷⁸
τῶν ἵππους δεκάτην Παλλάδι τάσδ' ἔθεσαν.⁷⁹

LXXVIII. Ἀθηναῖοι μέν τυν ηὔξηντο· δῆλοι δὲ οὐ κατ' ἐν μοῦνον, ἀλλὰ πανταχῇ,⁸⁰ ἡ ἴσηγορίη⁸¹ ὡς ἔστι χρῆμα σπουδαῖον, εἰ καὶ⁸² Ἀθηναῖοι, τυραρρευόμενοι μὲν, οὐδαμῶν τῶν σφέας περιοικεόντων ἥσαν τὰ πολέμια ἀμείρους, ἀπαλλαχθέντες δὲ τυράννων, μακρῷ πρῶτοι ἐγένοντο· δῆλοι ὡν ταῦτα, ὅτι κατεχόμενοι μὲν, ἐθελοκάκεοι, ὡς δεσπότῃ ἐργαζόμενοι, ἐλευθερωθέντων δὲ, αὐτὸς ἔκαστος ἐωντῷ προθυμέετο κατεργάζεσθαι.

LXXIX. Οὗτοι μέν τυν ταῦτα ἐπρησσον· Θηβαῖοι δὲ μετὰ ταῦτα ἐς θεὸν ἐπεμποι, βουλόμενοι τίσασθαι Ἀθηναίους. ή δὲ Πυθίη ἀπὸ σφέων μὲν αὐτῶν οὐκ ἔφη αὐτοῖσι εἶναι τίσιν, ἐς πολύφημον⁸³ δὲ ἐξεικαῖτας ἑκέλευε τῶν ἄγχιστα⁸⁴ δέεσθαι. ἀπελθόντων ὡν θεοπρόπων,⁸⁵ ἐξέφερον⁸⁶ τὸ χρηστήριον, ἀλίην ποιησάμενοι ὡς ἐπυνθάνοντο δὲ λεγόντων αὐτῶν “τῶν ἄγχιστα δέεσθαι.” εἰπαν οἱ Θηβαῖοι, ἀκούσαιτε τούτων· “οὐκ ὡν ἄγχιστα ἡμέων οἰκέουσι Ταναγραῖοι⁸⁷ τε καὶ Κορωναῖοι⁸⁸ καὶ Θεσπιέες⁸⁹ καὶ οὗτοί γε, ἅμα ἡμῖν αἰεὶ

nias, i. 28. *L.*

76. ἀ. χερὸς] understand ἔξ.

77. ἐσιόντι] as you enter. M. G. G. 390. b.

78. ἔθεσαν ὕβριν] ὦ. χρὴ σβεννύειν μᾶλλον ἡ πυρκαΐην, Diogenes L., ix. 2. *W.*

79. ἔθεσαν] “ perhaps ἀνεθεν; see *BL.* on *Aesch.* P. 994.” Class. Jour. xl. 79. p. 97.

80. πανταχῇ] in every respect; πάντα τρόπον, Suidas. *S.*

81. ἡ ἴσηγορίη] the right to speak one's sentiments, the privilege of being heard, liberty of speech. *L. S.*

82. εἰ καὶ] denotes the proposition, to which it is prefixed, to be actually true: καὶ εἰ would merely imply an assumption of its truth. *HER.* on *Vig.* viii. 6, 6.

83. πολύφημον] πολέφωνον, ἡγουν

ἴκκλησίαν· ἐν ᾧ πολλαλ φῆμαι καὶ κληδόνες εἰσὶν, Hesychius; ἀγορὴν πολύφημον, Homer, Od. B. 150. *W.* There would be no obscurity in this expression. (τὰ χρηστήρια) οἱ θεοπρόποι ἀπήγγελον ἐς τὸν δῆμον, vii. 142. *V.*

84. τῶν ἄγχιστα] those nearest them; whether as neighbours or as kinsmen, is left in uncertainty: ἄγχιστενόντων, συγγενῶν, ἐγγὺς ὕντων πρὸς τὸ γένος, Hesychius; Bellanger. M. G. G. 270. a.

85. θεοπρόπων] θεωρῶν, persons sent to consult the oracle. *L. i.* 158. 174.

86. ἐξέφερον] ἀνήνεγκαν ἐς τὸν δῆμον, Thucydides, v. 28.

87. Ταναγραῖοι] Tanagra, now *Tenagra* or *Scamino*, was the birth-place of Corinna. *L.*

88. Κορωναῖοι] The ruins of Coronaea now bear the name of *Comari*. *L.*

μαχόμενοι, προθύμως συνδιαφέρουσι τὸν πόλεμον; τί δεῖ τούτων γε δέεσθαι; ἀλλὰ μᾶλλον μὴ οὐ⁹⁰ τοῦτο ἢ τὸ χρηστήριον.”

LXXX. Τοιαῦτα δὴ ἐπιλεγομένων, εἶπε δή κοτε μαθών τις “ ἔγώ μοι δοκέω συνιέραι, τὸ ἔθέλει λέγειν ἡμῖν τὸ μαντήσιον. Ἀσωποῦ⁹¹ λέγονται γενέσθαι θυγατέρες Θήβη⁹² τε καὶ Αἴγινα⁹³ τοιτέων ἀδελφεῶν ἐυσέωι, δοκέω ἡμῖν Αἴγινητέων δέεσθαι τὸν θεὸν χρῆσαι τιμωρητήρων γενέσθαι.” καὶ, οὐ γάρ τις ταύτης ἀμείνων γνώμη ἐδόκεε φαίνεσθαι, αὐτίκα πέμψαντες ἐδέοντο Αἴγινητέων, ἐπικαλεόμενοι κατὰ τὸ χρηστήριον σφι βοηθείην, ὡς ἔοιτων ἀγχιστέων. οἱ δέ σφι αἰτέοντι ἐπικουρίην τοὺς Αἰακίδας⁹⁴ συμπέμπειν ἔφασαν.

LXXXI. Πειρησαμένωι⁹⁵ δὲ τῶν Θηβαίων κατὰ τὴν συμμαχίην τῶν Αἰακιδέων, καὶ τρηχέως περιεφθέντων⁹⁶ ὑπὸ τῶν Ἀθηναίων, αὐτὶς οἱ Θηβαῖοι πέμψαντες, τοὺς μὲν Αἰακίδας σφι ἀπεδίδοσαν, τῶν δὲ ἀιδρῶν ἐδέοντο. Αἴγινηται δὲ, εὐδαιμονίῃ τε μεγάλῃ ἐπαρθέντες,⁹⁷ καὶ ἔχθρης παλαιῆς ἀναμνησθέντες ἔχούσης ἐς⁹⁸ Ἀθηναίους, τότε, Θηβαίων δεηθέτων, πόλεμον ἀκήρυκτον⁹⁹ Ἀθη-

89. Θεσπίες] Thespia is now Neo-chori, or Cacosi. *L.*

90. μὴ οὐ] Before these words understand φοβέομαι or δέδοικα. *ST.*

91. Ἀσωποῦ] The river is now called Asopo. *L.*

92. Θήβη] Θήβαις ἐν ἐπταπύλοις Καδμεῖοι νῦν οὐκ ἀέκοντες ἀνθεσι μίγνυνον Αἴγινας ἔκατι φίλοις γὰρ φίλοις ἔλθων, ἔνιον ἀστυν κατέδραμεν, Pindar, N. iv. 13. χρὴ δ' ἐν ἐ. Θ. τραφέντα Αἴγινα χαρίτων ἄνων προνέμενον πατρὸς οὐνεκα δίδυμαι γένοντα θύγατρες, Ἀσωπίδων θ' ὅπλοταται, I. viii. 34. συγγενεῖς ήσαν Θηβαῖοι Αἴγινητῶν Θήβη γὰρ καὶ Αἴγινα Ἀσωπίδες, καὶ φασι, Θηβαῖοις πολεμοῦσιν Ἀθηναῖοις ἐκπεσεῖν λόγιον, τοὺς συγγενεῖς ἔλεσθαι συμμάχους, δι' οὐ τοὺς Αἴγινήτας ἔλεσθαι, τοῦτο γὰρ ἐδήλου τὸ ῥῆμα, Scholiast. *W. HE.*

93. Αἴγινα] The island was formerly called Θεnone and Θεnopria, now Engia. *A. L.*

94. τοὺς Αἰακίδας] ναῦς ἐς Σαλαμῖνα ἐξ Αἴγινης ἐπλευσεν, ἄγονσα ἐπὶ συμμαχίᾳ τοῦ Ἑλληνικοῦ τὸν τῶν Αἰακιδῶν οἶκον, Philostratus, Her. xix. p. 743. Compare viii. 64. 84. The Locrians of Italy in like manner requested Herod.

the aid of Ajax, the son of Oileus, from their kinsmen in Opus; Pausanias, iii. 19. *W.* Αἴγινα φίλα μᾶτερ, Διτ, καὶ κρέοντι σὺν Αἰακῷ, Πηλεῖ τε, καρίστῳ Τελαμῶνι, σύν τ' Ἀχιλλεῖ, Pindar, P. viii. 140.

95. πειρησαμένων] for ὡς δὲ οἱ Θηβαῖοι, τῇ τῶν Αἰ. συμμαχίᾳ πεποιθότες, ἐπειράσαντο τοὺς Ἀθηναῖοις συμβαλεῖν, ST. καὶ περιεφθησαν τρηχέως ὑπὸ αὐτῶν.

96. περιεφθέντων] from περιέπειν, v. 1. viii. 27. &c. *S.*

97. ἐπαρθέντες] elated; incited, Thucydides, i. 42.

98. ἔχούσης ἐς] directed or existing towards, relative to; vi. 2. 19. viii. 144. *W.* The preposition ἐς often follows ἔχθρη, v. 82. vi. 65. and Thucydides, ii. 68. *V.*, where πρὸς has preceded in the same sense.

99. π. ἀκήρυκτον] Xenophon, An. iii. 3, 4. *a war in which heralds were not allowed to go to and fro, ἀνεπικρύκεντον, ἄνευ κηρυκεούν, ἐν φέπλι συμβάσει καὶ σπονδαῖς κηρυκεούσι διαπέμπονται μέγαντια, ἀδιάλλακτον, Hesychius and Phavorinus. *HUT.* In this sense it is often joined with ἀσπονδυον, Steph. Th. L. G. 4971. It may also signify without being formally proclaimed. *S.**

ναίοισι ἐπέφερον. ἐπικειμένων γάρ αὐτῶν Βοιωτοῖσι, ἐπιπλάσαντες μακρῆς ηνησὶ ἐς τὴν Ἀττικὴν, κατὰ μὲν ἔσυραν Φάληρον, κατὰ δὲ τῆς ἄλλης παραλίης πολλοὺς δῆμους· ποιεῦντες δὲ ταῦτα, μεγάλως Ἀθηναῖοι ἔσινέοιτο.¹⁰⁰

LXXXIX. Τῆς δὲ ἔχθρης τῆς πρὸς Αἰγινήτας Ἀθηναίοισι γενομένης ἀρχὴ κατὰ τὰ εἴρηται ἐγένετο. Τότε δὴ, Θηβαίων ἐπικαλεομένων, προθύμως τῶν περὶ τὰ ἀγάλματα γενομένων ἀναμιμησκούμενοι, οἱ Αἰγινῆται ἐβοήθεον τοῖσι Βοιωτοῖσι. Αἰγινῆται τε δὴ ὅδηεν τῆς Ἀττικῆς τὰ παραθαλάσσια·¹ καὶ Ἀθηναίοισι, ὥρμεωμένοισι ἐπ' Αἰγινήτας στρατεύεσθαι, ἥλθε μαντῆσον ἐκ Δελφῶν, “ἐπισχόντας ἀπὸ τοῦ Αἰγινητέων ἀδικίου τριήκοντα ἔτεα,² τῷ ἐνὶ καὶ τριηκοστῷ,³ Αἰακῷ τέμενος⁴ ἀποδέξαντας, ἀρχεσθαι τοῦ πρὸς Αἰγινήτας πολέμον· καὶ σφι χωρήσειν τὰ βούλοιται. ἦν δὲ αὐτίκα ἐπιστρατεύωνται, πολλὰ μέν σφεας ἐν τῷ μεταξὺ τοῦ χρόνου πείσεσθαι, πολλὰ δὲ καὶ ποιήσειν· τέλος μέντοι καταστρέψεσθαι.”⁵ ταῦτα ὡς ἀπενειχθέντα ἤκουσαν οἱ Ἀθηναῖοι, τῷ μὲν Αἰακῷ τέμενος ἀπέδεξαν τοῦτο, τὸ νῦν ἐπὶ τῆς ἀγορῆς ἴδρυται τριήκοντα δὲ ἔτεα οὐκ ἀνέσχοντο ἀκούσαντες ὡκεὰς χρεῶν εἶη ἐπισχεῖν, πεπονθότας πρὸς⁶ Αἰγινητέων ἀγάρσια.⁷

XC. Ἐς τιμωρίην δὲ παρασκευαζομένοισι αὐτοῖσι, ἐκ Λακεδαιμονίων πρῆγμα ἐγειρόμενον, ἐμπόδιον ἐγένετο. πυθόμενοι γάρ οἱ Λακεδαιμόνιοι τὰ ἐκ τῶν Ἀλκμαιωνιδέων ἐς τὴν Πυθίην μεμηχανημένα, καὶ τὰ ἐκ τῆς Πυθίης ἐπὶ σφέας τε καὶ τοὺς Πεισιστρατίδας,

100. ἔσινέοντο] iv. 123. ix. 48. 85. W. The antiquity of ἔω as a general form is shown by the futures which still end in ἥσω, as μελλήσω, βουλήσω. S.

1. τὰ παραθαλάσσια] Palæphatus supplies the ellipsis τ. π. χωρία, F. xxix. 4. F. B. 328.

2. ἐπισχόντας — ἔτεα] that, after restraining themselves for thirty years reckoning from the wrong done by the Αἰγινηταὶ, &c. W. The example from Virgil, p. 80. n. 56. would have been more apposite to the present construction of the genitive.

3. τῷ ἐνὶ καὶ τριηκοστῷ] in the one-and-thirtieth year; not τῷ πρώτῳ καὶ τῷ in the first-and-thirtieth. H. on Virg. iii. 2, 13.

4. τέμενος] from τέμνειν “to cut.” The sacred precincts consisted of three

parts: (1) τ., the consecrated close, (surrounded by a high and massive wall with a portico frequently at the entrance) consisting of the plot of ground in which the temple was situated, and in this resembling our church-yards; it was generally laid out as a grove: (2) ἱερὸν, the temple: and (3) ναὸς, the shrine where the deity more immediately “dwelt.” BLO. SCHL.

5. καταστρέψεσθαι] In this passage many prefer the first aorist: compare HER. on Virg. vi. 1, 18. M. G. G. 506, 2. p. 30. n. 75.

6. πρὸς] for ὑπὸ, iii. 74. G. vii. 209. M. G. G. 590, 6. u. πεποίηται πρὸς Τράων, Homer, Il. Z. 57.

7. ἀνάρσια] The order of the words is οὐκ ἀνέσχοντο ἀκ. δ. χ. εἴη (αὐτοὺς), π. ἀν. πρὸς Αἰ., ἐπ. λ' ἔτεα. LAU.

συμφορὴν ἐποιεῦντο διπλῆν, ὅτι τε ἄνδρας ξείνους σφίσι ἔόντας ἐξεληλάκεσαν ἐκ τῆς ἑκείνων, καὶ ὅτι ταῦτα ποιήσασι χάρις οὐδεμίᾳ ἐφαίνετο πρὸς τῶν Ἀθηναίων. ἔτι τε πρὸς τούτους, ἐνῆγόν σφεας οἱ χρησμοὶ,⁸ λέγοντες πολλά τε καὶ ἀνάρσια ἔσεσθαι αὐτοῖσι ἐξ Ἀθηναίων, τῶν πρότερον μὲν ἥσαν ἀδαέες, τότε δὲ, Κλεομένεος κομίσαντος ἐς Σπάρτην, ἐξέμαθον. ἐκτίγσατο δὲ ὁ Κλεομένης ἐκ τῆς Ἀθηναίων ἀκροπόλιος τοὺς χρησμοὺς, τοὺς ἔκτηντο μὲν πρότερον οἱ Πεισιστρατίδαι, ἐξελαυνόμενοι δὲ ἔλιπον ἐν τῷ ἵψῃ⁹ καταλειφθέντας δὲ ὁ Κλεομένης ἀνέλαβε.

XCI. Τότε δὲ, ὡς ἀνέλιυθον οἱ Λακεδαιμόνιοι τοὺς χρησμοὺς, καὶ τοὺς Ἀθηναίους ἔώρεον¹⁰ αὐξομένους, καὶ οὐδαμῶς ἐτοίμους ἔόντας πειθεσθαι σφίσι, νόμῳ λαβόντες, ὡς, ἐλεύθερον μὲν ἐὸν, τὸ γένος τὸ Ἀττικὸν ισόρροπον¹¹ τῷ ἐωντῶν ἀν γίνοιτο, κατεχόμενον δὲ ὑπὸ τυραννίδος, ἀσθετὲς καὶ πειθαρχέεσθαι ἐτοῖμον· μαθόντες δὲ¹² τούτων ἔκαστα, μετεπέμποντο Ἰππίγην τὸν Πεισιστράτου ἀπὸ Σιγείου τοῦ ἐν Ἑλλησπόντῳ, ἐσ δὲ καταφεύγοντι¹³ οἱ Πεισιστρατίδαι. ἐπεὶ τε δέ σφι Ἰππίγης καλεόμενος ἦκε, μεταπεμψάμενοι καὶ τῶν ἄλλων συμμάχων ἀγγέλους, ἐλεγόν σφι Σπαρτιῆται τάδε· “Ἄιδρες σύμμαχοι, συγγινώσκομεν αὐτοῖσι ημῖν οὐ ποιήσασι¹⁴ ὀρθῶς· ἐπαρ-

8. οἱ χρησμοὶ] These oracles were analogous to the Sibylline books at Rome, which were kept in the Capitol; and among them in all probability were the verses of Musaeus, mutilated and interpolated by Onomacritus: vii. 6. W. Besides which there were perhaps some of Bacis and of Amphylytus. It appears that certain sacred books, in which the safety of the state was supposed to consist, were entrusted to the custody of the Areopagus: Dinarchus, Deni. p. 91. L. χρησμῶν ἀσιδόντων πάντας εἰς ἐν ἀλίσας, ἥλεγξα καὶ βέθηλα καὶ κεκρυμμένα λόγια παλαιὰ, τῇδε γῆ σωτήρια, Euripides, Her. 404. MUS.

9. ἐν τῷ ἵψῃ] of Minerva. L.

10. ἔώρεον] Our author having stated the pretext for the war, now proceeds to develop its true cause. The Lacedæmonians, actuated by an ambitious jealousy which could brook no rival, were ever endeavouring to impose on others the yoke which they disdained themselves. They were haughty and imperious to their sub-

jects; vexatious and oppressive to their neighbours; and, in forming alliances, more influenced by expediency than by a sense of honour. V.

11. ισόρροπον] of equal weight in the balance of power. The Spartans aided Thebes by way of making it a counterpoise to Athens; νομίζοντες τὰς Θήβας, ἐὰν αὐξήσωσιν, ἔσεσθαι τῷ τῶν Ἀθηναίων ὅσπερ ἀντίτολίν τινα, Diodorus, xi. 81. V. By the same metaphor Cimon speaks of Athens as ἐτερόβρυγα, Plutarch, xvi. SCHN.

12. δὲ] here is not adversative, but is equivalent to the enclitic conjunction *vuv*, then. S.

13. καταφεύγοντι] It is not unusual with our author to recall to the recollection of his readers facts which he has already mentioned. S.

14. ποιήσασι] The participle after verbs of “consciousness” may agree either with the nominative to the verb, or with the dative of the reflexive pronoun. M. G. G. 547, 2. BL. on Æsch. Ch. 210.

θέντες γὰρ κιβδήλοισι¹⁵ μαντηῖοισι, ἀνδρας ξείνους ἔοντας ἡμῖν τὰ μάλιστα, καὶ ἀναδεκομένους¹⁶ ὑποχειρας παρέξειν τὰς Ἀθήνας, τούτους ἐκ τῆς πατρίδος ἐξηλάσαμεν· καὶ ἔπειτα, ποιήσαντες ταῦτα, δῆμῳ ἀχαρίστῳ παρεδώκαμεν τὴν πόλιν· ὃς, ἐπεὶ τε δὶ' ἡμέας ἐλευθερωθεὶς ἀνέκυψε, ἡμέας μὲν καὶ τὸν βασιλέα ἡμέων περινθρίσας ἐξέβαλε, δόξαν δὲ φύσας αὐξάνεται¹⁷ ὥστε ἐκμεμαθήκασι μάλιστα μὲν οἱ περίοικοι αὐτῶν Βοιωτοὶ καὶ Χαλκιδέες, τάχα δέ τις καὶ ἄλλος ἐκμαθήσεται ἀμαρτών.¹⁸ ἐπεὶ τε δὲ¹⁹ ἐκεῖνα ποιήσαντες ἡμάρτομεν, νῦν πειρησόμεθά σφεας ἅμα ὑμῖν, ἀκεόμενοι,²⁰ τίσασθαι· αὐτοῦ γὰρ τούτου εἰνεκεν τόνδε τε τὸν Ἰππίην μετεπεμψάμεθα καὶ ἡμέας ἀπὸ τῶν πολίων, ἵνα, κοινῷ τε λόγῳ καὶ κοινῷ στόλῳ ἐσαγαγόντες αὐτὸν ἐs τὰς Ἀθήνας, ἀποδῶμεν τὰ καὶ ἀπελόμεθα.”

XCII. Οἱ μὲν ταῦτα ἔλεγον· τῶν δὲ συμμάχων τὸ πλῆθος οὐκ ἐνεδέκετο τοὺς λόγους. οἱ μέν νυν ἄλλοι ἡσυχίην ἤγον· Κορίνθιος δὲ Σωσικλέης ἐλεξε τάδε· (1.) “²¹ Η δὴ ὁ τε οὐρανὸς²² ἔσται ἔγερθε

15. κιβδήλοισι] *counterfeit*. In a war with the Chians, the Athenians stamped the base coin of the former people with χ; hence it was called χιβδηλον, “manifest by the letter chi.” In process of time the word was softened down to κιβδηλον; Scholiast on Arist. Av. 158. L.

16. ἀναδεκομένους] *taking it upon themselves, undertaking; ὑπισχνούμενος, ὑποδεχομένος*. Compare Thucydides, viii. 81. Theophrastus, Ch. xii. DU. ὑποσχομένους, Plutarch, t. ii. p. 860. F. V.

17. δόξαν—φύσας αὐξάνεται] *after begetting self-conceit, is growing great; i. e. having grown conceited, is aggrandizing itself.* S. Sophocles, C. C. 804. E. 1492. W. δόξα vain-glory is opposed to εὐκλεία and ἀπετή, Euripides, An. 319. V. φύειν seems to be put for ἔχειν, ii. 68. ST.

18. ἐκμαθήσεται ἀμαρτών] *will learn that he has done wrong,* M. G. G. *548, 3. p. 172. n. 21. *if he gives offence, L. unless he adopts wise measures, S.* The first interpretation is the most simple, if the words are taken by themselves: had the speech concluded with them, that of L. would have been preferable; but the use of ἡμάρτομεν immediately afterwards corroborates S.’s version, *qui recta non*

inierint consilia, and in this case ἡ will be much the same as οὐ ποιήσας δρῶς at the beginning of the speech.

19. ἐπεὶ τε δὲ] v. 18. *but since.*

20. ἀκεόμενοι] iii. 40. Βονλόμενοι ἀκέσασθαι τὴν ἀμαρτίδα, i. 167. Either this substantive or τὰ ἡμάρτομεν may be understood here. W. S.

21. Η δὴ] *surely now; expressive of surprise and indignation: η δὴ λοιγα* Φέργα τάδ̄ ἔσσεται, οὐδὲ ἔτ' ἀνεκτὰ, εἰ δὴ σφὸ ἔνεκα θνητῶν ἐρδαίνετον δῶδε, Homer, Il. A. 573. H. i.

22. Ω τε οὐρανὸς] *In caput alta suum labentur ab æquore retro flumina; conversis solque recurret equis: terra seret stellas; cælum findetur aratro; unda dabit flammam; et dahit ignis aquas: omnia naturæ præpostera legibus ibunt; parsque suum mundi nulla tenebit iter: omnia jam fient, fieri quæ posse negabam; et nihil est, de quo non sit habenda fides,* Ovid. i. Tr. viii. 1. W. ἄνω ποταμῶν ιερῶν χωροῦσι παγα, καὶ δίκα καὶ πάντα πάλιν στρέφεται, Euripides, M. 411. Sup. 530. πρόσθε γὰρ κάτω γῆς εἰσιν δαστρα, γῆ τ' ἄνεισ' ἐs αἰθέρα, Philo J. p. 537, &c. V. Theocritus has given a pastoral turn to the hyperbole in the following beautiful lines: νῦν ία μὲν φορέοιτε βάτοι, φορέοιτε δ' ἄκανθαι, ἡ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι.

τῆς γῆς, καὶ ἡ γῆ μετέωρος ὑπὲρ τοῦ οὐρανοῦ, καὶ οἱ ἀνθρωποι γομὸν ἐν θαλάσσῃ ἔξουσι, καὶ οἱ ἰχθύες τὸν πρότερον ἀνθρωποι, ὅτε γε ὑμεῖς, ὃ Λακεδαιμόνιοι, ἴσοκρατίας²³ καταλύοντες, τυραννίδας ἐς τὰς πόλις κατάγειν παρασκευάζεσθε τοῦ οὗτε ἀδικώτερον οὐδέν εἰστι κατ' ἀνθρώπους, οὕτε μιαιφορώτερον. εἰ γὰρ δὴ τοῦτό γε δοκεῖ οὐμῖν εἶναι χρηστὸν, ὥστε τυρυννεύεσθαι τὰς πόλις, αὐτοὶ πρῶτοι τύραννον καταστησύμενοι παρὰ σφίσι αὐτοῖσι, οὕτω καὶ τοῖσι ἄλλοισι δί-
ζησθε κατιστάναι· νῦν δὲ, αὐτοὶ ἀπειροι ἔόντες τυράννων, καὶ φυλάσσοντες δεινότατα τοῦτο ἐν τῇ Σπάρτῃ μὴ γενέσθαι, παρα-
χρῆσθε ἐς τὸν συμμάχους²⁴ εἰ δὲ αὐτοὶ ἔμπειροι ἔστε, κατάπερ ὑμεῖς, εἴχετε²⁵ ἀν περὶ αὐτοῦ γνώμας ἀμείνονας συμβάλλεσθαι ἕπερ νῦν. (7.) Ἡμέας δὲ τὸν Κορινθίους τότε αὐτίκα θῶμα μέγα εἶχε, ὅτε ὑμέας εἴδομεν μεταπεμπομένους Ἰππίην· νῦν τε δὴ καὶ μεζόνως θωμάζομεν λέγοντας ταῦτα· ἐπιμαρτυρόμεθά τε ἐπικα-
λεόμενοι οὐμῖν θεοὺς τὸν Ἐλληνίους,²⁶ μὴ κατιστάναι τυραννίδας ἐς τὰς πόλις. οὐκ ὅν²⁷ παύσεσθε, ἀλλὰ πειρήσεσθε παρὰ τὸ δίκαιον κατάγοντες Ἰππίην, ἵστε οὐμῖν Κορινθίους γε²⁸ οὐ συναινέοντας.”

XCIII. Σωσικλέης μὲν ἀπὸ Κορίνθου πρεσβεύων ἔλεξε τάδε. Ἰππίης δὲ αὐτὸν ἀμείβετο,²⁹ τὸν αὐτὸν ἐπικαλέσας θεοὺς κείγω, “ἡ μὲν Κορινθίους μάλιστα πάντων ἐπιποθήσειν Πεισιστρατίδας, ὅταν σφι ἥκωσι ἥμέραι αἱ κύριαι ἀνιᾶσθαι ἵππον Ἀθηναίων.” Ἰππίης μὲν τούτοισι ἀμείψατο, οἵα τε τὸν χρησμὸν ἀτρεκέστατα ἀνδρῶν

πάντα δ' ἔναλλα γένοιτο, καὶ ἡ πίτυς
ὄχνας ἐνείκαι, Δάφνις ἐπει θνάσκει· καὶ
τὰς κύνας ὄλαφος ἔλκοι, κηκὸς ὄρέων τοι
σκῶπες ἀηδόσι γαρύσαντο, i. 132.
B.A.

23. [ἴσοκρατίας] Aeschines opposes τὴν ζηντανὴν τὴν ἔννομον πολιτείαν of Athens to τὴν ἔντισον πολιτείαν, c. Tim. p. 21. τῶν ἔντων καὶ τῶν δικαίων ἔκαστος ἡγεῖται ἁυτῷ μετέναι εἰν δημοκρατίᾳ, Demosthenes, c. Mid. p. 336. οἴδα Λακεδαιμονίους διὰ τοῦτο κάλλιστα πολιτευομένους, διτι μάλιστα δημοκρατούμενοι τυγχάνουσιν ἰδομεν γὰρ ἀν παρ' αὐτοῖς τὰς ἴστρητας καὶ τὰς ὄμοιτητας μᾶλλον ἢ παρὰ τοῖς ὄλλοις ἴσχυνοντας, Isocrates, Ar. p. 261. V.

24. παραχρῆσθε ἐς τ. σ.] you think nothing of it in the case of your allies, i. e. where others only are concerned. M. G. G. 578. understand τοῦτο γενέσθαι. S.

25. εἴχετε] p. 6. n. 59.

26. [Ἐλληνίους] for Ἐλληνικοὺς, the same form occurs, Euripides, Hipp. 1120. V.

27. οὐκ ὅν] p. 106. n. 36.

28. Κορινθίους γε] The Corinthians did not always retain these generous sentiments; at the close of the Peloponnesian war, they were most clamorous for the destruction of Athens: Xenophon, H. ii. 2, 19. L. but we must recollect the ingratititude with which all their former services to this city were requited, and the provocation given by the Athenians in the commencement of that war; Thucydides, i. 40. &c.

29. ἀμείβετο] This verb signifying “to answer” has an accusative of the person, M. G. G. 406, 5. and a dative of the matter, as τούτοισι in these words.

έξεπιστάμενος. οἱ δὲ λοιποὶ τῶν συμμάχων τέως μὲν εἶχον ἐν ἡσυχίῃ σφέας αὐτούς· ἐπεὶ τε δὲ Σωσικλέος ἥκουσαν εἴπαντος, ἐλευθέρως ἄπας τις αὐτῶν, φωνὴν ρήξας, αἰρέετο τοῦ Κορινθίου τὴν γνώμην, Λακεδαιμονίοισι τε ἐπεμαρτυρέοντο, “ μὴ ποιέειν μηδὲν νεώτερον περὶ πόλιν Ἑλλάδα.”³⁰ οὕτω μὲν ταῦτα ἐπάνθη.

XCIV. Ἰππίη δὲ, ἐιθεῦτεν ἀπελαυνομένῳ, ἐδίδον³¹ μὲν Ἀμύντης ὁ Μακεδὼν³² Ἀνθεμοῦντα,³³ ἐδίδοσαν δὲ Θεσσαλοὶ Ἰωλκόν. ὁ δὲ τούτων μὲν οὐδέτερα αἰρέετο, ἀνεχώρεε δὲ ὅπιστα ἐς Σίγειον· τὸ εὖλε Πεισίστρατος αἰχμῆ παρὰ Μυτιληναίων, κρατήσας δὲ αὐτοῦ, κατέστησε τύραννον εἶναι παῖδα τὸν ἑωυτοῦ νόθον Ἡγούσιστρατον, γεγονότα ἐξ Ἀργείης γυναικός ὃς οὐκ ἀμαχητὶ εἶχε τά περ ἔλαβε παρὰ Πεισιστράτου.

XCVI. Ἰππίης δὲ ἐπεὶ τε ἀπίκετο ἐκ τῆς Λακεδαιμονος ἐς τὴν Ἀσίην, πᾶν χρῆμα ἐκίνεε,³⁴ διαβάλλων τε τοὺς Ἀθηναίους πρὸς τὸν Ἀρταφέρεα, καὶ ποιέων ἄπαιτα, ὅκως αἱ Ἀθῆναι γενοίατο ὑπ’ ἑωυτῷ τε καὶ Δαρείῳ. Ἰππίης τε δὴ ταῦτα ἐπρησσε, καὶ οἱ Ἀθηναῖοι, πιθόμενοι ταῦτα, πέμπουσι ἐς Σάρδις ἀγγέλους, οὐκ ἔῶντες³⁵ τοὺς Πέρσας πειθεσθαι Ἀθηναίων τοῖσι φυγάσι. ὁ δὲ Ἀρταφέρνης ἐκέλευνέ σφεας, εἰ βουλοίατο σόοι εἶναι, καταδέκεσθαι ὅπιστα Ἰππίην. οὐκ ᾧν δὴ ἐνεδέκοντο τοὺς λόγους ἀποφερομένους Ἀθηναῖοι· οὐκ ἐιδεκομένοισι δέ σφι δέδοκτο ἐκ τοῦ φαιεροῦ τοῖσι Πέρσησι πολεμίους εἶραι.

XCVII. Νομίζουσι³⁶ δὴ ταῦτα,³⁷ καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας, ἐν τούτῳ δὴ τῷ καιρῷ ὁ Μιλήσιος Ἀρισταγόρης, ὑπὸ Κλεομένεος τοῦ Λακεδαιμονίου ἐξελασθεὶς ἐκ τῆς Σπάρτης, ἀπίκετο ἐς Ἀθῆνας· αὗτη γάρ ἡ πόλις τῶν λοιπέων ἐδυνάστευε μέγιστα. ἐπελθὼν δὲ ἐπὶ τὸν δῆμον, ὁ Ἀρισταγόρης ταῦτα ἔλεγε, τὰ καὶ ἐν τῇ Σπάρτῃ, περὶ τῶν ἀγαθῶν τῶν ἐν τῇ Ἀσίᾳ καὶ τοῦ πολέμου τοῦ Περσικοῦ, ᾧς οὕτε ἀσπίδα οὕτε δόρυ³⁸ νομίζουσι,³⁹ εὐπετέες τε

30. Ἑλλάδα] i. e. Ἑλληνίδα; vii. 22. 115, twice; GR. Sophocles, Ph. 226. W.

31. ἐδίδον] offered to give. p. 93. n. 91. p. 76. n. 10. ix. 109. iii. 148. S.

32. Μακεδὼν] viii. 142. βασιλεὺς Μακεδῶνων, ix. 44. W.

33. Ἀνθεμοῦντα] Thucydides, ii. 99.

34. πᾶν χρῆμα ἐκίνεε] left no stone unturned.

35. ἔῶντες] does not refer to ἀγ-

γέλους, but to the nominative before the verb πέμπουσι. iii. 13. iv. 145. GR. v. 108. W.

36. νομίζουσι] The dative absolute is used because the action of the verb ἀπίκετο has a reference to the subject of the participle. M. G. G. 562, 2.

37. ταῦτα] c. 49.

38. οὕτε ἀσπίδα οὕτε δόρυ] The Greeks had three sorts of troops, (1) Οπλίται, (2) Ψιλοί, (3) Πελτασταί.

χειρωθῆναι εἶησαν. ταῦτά τε δὴ ἐλεγε καὶ πρὸς τοῖς τάδε, ὡς οἱ Μιλήσιοι⁴⁰ τῶν Ἀθηναίων εἰσὶ ἀποικοι, καὶ οἰκός σφεας εἴη ρύεσθαι δυναμένους μέγα· καὶ οὐδὲν⁴¹ ὅ τι οὐκ ὑπίσχετο, οὐα κάρτα δεύμενος.⁴² ἐσ ὁ ἀνέπεισέ σφεας. πολλοὺς γὰρ οὐκε εἶναι εὐπεπτέστερον διαβάλλειν⁴³ ἥ ἔνα, εἰ⁴⁴ Κλεομένεα μὲν τὸν Λακεδαιμόνιον μοῦνον οὐκ οὗτος τε ἐγένετο διαβάλλειν, τρεῖς δὲ μυριάδας⁴⁵ Ἀθηναίων ἐποίησε τοῦτο.⁴⁶ Ἀθηναῖοι μὲν δὴ, ἀναπεισθέντες, ἐψηφίσαντο εἴκοσι νέας ἀποστεῖλαι βοηθοὺς "Ιωσι, στρατηγὸν ἀποδέξαντες αὐτῶν εἶναι⁴⁷ Μελάνθιον, ἄνδρα τῶν ἀστῶν ἔοντα τὰ πάντα δύκιμον. αὐται δὲ αἱ νέες ἀρχὴ κακῶν⁴⁸ ἐγέροντο "Ελλησι τε καὶ βαρβάροισι.

XCVIII. Ἀρισταγόρης δὲ, προπλώσας, καὶ ἀπικόμενος ἐς τὴν

The 'Οπλῖται or heavy troops had a cuirass, a long buckler (*ἀσπίς*), a sword, and a pike (*δόρυ*). The Ψιλοὶ were the opposite of these; they had neither cuirass, nor long buckler, nor helmet: they used only missile weapons. The Πελτασταὶ were of an intermediate description: the *πέλτη* was smaller than the *ἀσπίς*, their javelin heavier than that of the Ψιλοὶ but smaller than the *δόρυ*: Arrian, Tact. p. 11. L. Potter, iii. 3 and 4.

39. *νομίζουσι*] understand *φορέων*. When *νομίζειν* is followed by a dative or accusative, this case is dependent upon an infinitive understood, which may be easily supplied from the context: *φωνὴν νομίζουντες*, i. e. *ἰέναι*, ii. 42. ST.

40. *Μιλήσιοι*] Neleus, the son of Codrus, led a colony to Miletus; which city anciently had many names: it is now called *Pulatsa*. Among its natives were the early historians Cadmus and Hecataeus, and the philosophers Thales and Anaximander. L. A.

41. *οὐδὲν*] p. 146. n. 78. M. G. G. 305,

42. οὐα κάρτα δ.] as being very urgent; or as very much in want, viz. of their aid. viii. 3. 59. S. iii. 46. ST.

43. *διαβάλλειν*] p. 118. n. 11. to which add the gloss by Gregorius, *καταπαχθεῖς καὶ γελασθεῖς*. v. 50. W. v. 107. ST.

44. εἰ] p. 34. n. 31.

45. *τρεῖς — μυριάδας*] The Athenian citizens were but about 20,000,

according to Demosthenes, Plato, Aristophanes, V. 709. and Xenophon. Most probably their numbers were greatly thinned by the Persian and Peloponnesian wars. W. SCHN. πολιτῶν πλεῖον ἢ τρισμύριαν ὄντων τὸ πλῆθος, Ar. C. 1132. V. It must be recollect, that the number of citizens as well as of the tribes had just been considerably augmented by Clisilenes: πολλοὺς γὰρ ἐφυλέτευσε ζένους καὶ δούλους μετοίκους, Aristotle, P. iii. 1.

46. ἐποίησε τ.] The Lacedæmonians had no other motive to engage in a war with Persia than that of restoring the Ionians to liberty: whereas the Athenians were not only offended by the protection which the Persians had granted to Hippias, but apprehensive of an attack from them. L.

47. *εἶναι*] M. G. G. 531.

48. *ἀρχὴ κακῶν*] κ' τριήρεσιν ἔπλευσαν ἐπικουρήσοντες τοῖς⁴⁹ I., Charon of L. in Plut. νῆσος ἔστις ἀρχεκάκους, αἱ πᾶσι κακὴν Τρώεσσι γένοντο, Homer, Il. E. 62. Isocrates in Arist. Rh. iii. 2, 3. W. Aristotle, P. v. 4. ille dies primus lethi, primusque malorum causa fuit, Virgil, Æ. iv. 169. vii. 481. "ἥδε ἡ ἡμέρα τοῖς⁵⁰ Ε. μεγάλων κακῶν ἔρξει," Thucydides, ii. 12. αἴτια δὲ αὕτη πρότη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, Th. i. 55. V. T. πρωτοπήμων, Aeschylus, Ag. 217. "Τῷ Greece the direful spring Of woes unnumber'd," Pope, H. I. i. 1. See n. 22. and n. 23. on vi. 67.

Μιλητον, ἐξευρών βούλευμα, ἀπ' οὗ Ἰωσὶ μὲν οὐδεμία ἔμελλε ὡφελείη ἔσεσθαι· οὐδέ ὅν οὐδὲ τούτου εἴνεκα ἐποίεε, ἀλλ' ὅκως βασιλέα Δαρεῖον λυπήσει, ἐπεμψε ἐς τὴν Φρυγίην ἄνδρα ἐπὶ τὸν Παίονας, τὸν ἀπὸ Στρυμόνος ποταμοῦ αἰχμαλώτους γενομένους ὑπὸ Μεγαβάζου, οἰκέοντας δὲ τῆς Φρυγίης χῶρον τε καὶ κώμην ἐπ' ἐωστῶν.⁴⁹ ὃς, ἐπεὶ τε ἀπίκετο ἐς τὸν Παίονας, ἔλεγε τάδε· “”Αἱδρες Παίονες, ἐπεμψέ με Ἀρισταγόρης ὁ Μιλήτου τύραννος σωτηρίην ὑμῖν ὑποθησόμενον, ἥπερ βούλησθε πείθεσθαι, νῦν γὰρ Ἰωνίη πᾶσα ἀπέστηκε ἀπὸ βασιλέος, καὶ ὑμῖν παρέχει σώζεσθαι ἐπὶ τὴν ὑμετέρην αὐτῶν. μέχρι μὲν θαλάσσης αὐτοῖσι ὑμῖν, τὸ δὲ ἀπὸ τούτου ὑμῖν ἥδη μελήσει.” ταῦτα δὲ ἀκούσαντες, οἱ Παίονες κάρτα τε ἀσπαστὸν⁵⁰ ἐποιήσαντο, καὶ, ἀιαλαβύντες παῖδάς τε καὶ γυναῖκας, ἀπεδίδρησκον ἐπὶ θάλασσαν· οἱ δέ τινες αὐτῶν καὶ κατέμειναν, ἀρρώδησαντες, αὐτοῦ. ἐπεὶ τε δὲ οἱ Παίονες ἀπικέατο ἐπὶ θάλασσαν, ἐνθεῦτεν ἐς Χίον διέβησαν. ἕοτεν δὲ ἥδη ἐν Χίῳ, κατὰ πόδας⁵¹ ἐληλύθεε Περσέων ἵππος πολλῇ, διώκουσα τὸν Παίονας· ὃς δὲ οὐ κατέλαβον, ἐπηγγέλλοντο ἐς τὴν Χίον τοῖσι Παίοσι, ὅκως ἂν ὀπίσω ἀπέλθουσιν. οἱ δὲ Παίονες τὸν λόγον οὐκ ἐιδέκοντο· ἀλλ' ἐκ Χίου μὲν Χίοι σφεας ἐς Λέσβον ἤγαγον, Λέσβιοι δὲ ἐς Δορίσκον ἐκόμισαν· ἐνθεῦτεν δὲ, περὶ κομιζόμενοι, ἀπικέατο ἐς Παιονίην.

XCIX. Ἀρισταγόρης δὲ, ἐπειδὴ οἵ τε Ἀθηναῖοι ἀπικέατο εἴκοσι νηνοὶ,⁵² ἄμα ἀγόμενοι Ἐρετριέων πέντε τριήρεας, οἱ οὐ τὴν Ἀθηναίων χάριν⁵³ ἐστρατεύοντο, ἀλλὰ τὴν αὐτῶν Μιλησίων, ὁφειλύμενά σφι ἀποδιδόντες· οἱ γὰρ δὴ Μιλήσιοι πρότερον τυῖσι Ἐρετριεῦσι τὸν πρὸς Χαλκιδέας πόλεμον⁵⁴ συνδιήιεικαν,⁵⁵ ὅτε περ καὶ Χαλκιδεῦσι ἀντία Ἐρετριέων καὶ Μιλησίων Σάμιοι ἐβοήθεον· οὗτοι ὡν ἐπεὶ τέ σφι ἀπικέατο, καὶ οἱ ἄλλοι σύμμαχοι παρῆσαν, ἐποιέετο

49. ἐπ' ἐωστῶν] all to themselves. M. G. G. 584. Compare BLO. on Thuc. ii. 63.

50. ἀσπαστὸν] i. 62. Understand πρῆγμα. S.

51. κατὰ πόδας] ix. 89. S. in close pursuit, almost at their heels. Xenophon, II. ii. 1, 20. κ. στίθον, v. 102.

52. εἴκοσι νηνοῖ] The words στρατὸς, “an army,” στόλος, “a fleet,” v. 100. χελρ, ibid., στρατιῶται and the various classes of soldiers, νῆτες, &c. are generally put in the dative simply,

without σὺν, when they signify an accompaniment. M. G. G. 400. e.

53. τὴν Ἀ. χάριν] HER. on VIG. i. 11.

54. πόλεμον] This is the war alluded to by Thucydides, i. 15. The object of contention was the campaign of Lelantus. V.

55. συνδιήιεικαν] i. 18. v. 79. στρατεῖας, &στατή Αἴγυπτον αὐτοῦ τῷ πατρὶ συνδιήνεγκε, Josephus, B. J. i. 14, 4. σ. τὰ τοῦ πολέμου, Philo J. de Agr. p. 209. c. Procopius, B. G. i. 5. W.

στρατηγῶν ὁ Ἀρισταγόρης ἐσ Σάρδις. αὐτὸς μὲν δὴ οὐκ ἐστρατεύετο, ἀλλ' ἔμενε ἐν Μιλήτῳ στρατηγὸν δὲ ἄλλους ἀπέδεξε Μιλησίων εἶναι, τὸν ἑωυτοῦ τε ἀδελφεὸν Χαροπῖνον, καὶ τῶν ἄλλων ἀστῶν⁵⁶ Ἐρμόφαντον.

C. Ἀπικόμενοι δὲ τῷ στόλῳ τούτῳ "Ιωνες ἐσ" Ἐφεσον, πλοῖα μὲν κατέλιπον ἐν Κορίσσῳ τῆς Ἐφεσίης,⁵⁷ αὐτοὶ δὲ ἀνέβαινον⁵⁸ χειρὶ πολλῇ, ποιεύμενοι Ἐφεσίους ἡγεμόνας.⁵⁹ πορεύομενοι δὲ παρὰ ποταμὸν Κανόστριον,⁶⁰ ἐπεὶ τε, ὑπερβάντες τὸν Τμῶλον, ἀπίκοντο, αἱρέοντες Σάρδις,⁶¹ οὐδενὸς σφι ἀντιωθέντος· αἱρέουσι⁶² δὲ χωρὶς τῆς ἀκροπόλιος τὰλλα πάντα· τὴν δὲ ἀκρόπολιν ἐρήνετο αὐτὸς Ἀρταφέρνης, ἔχων δύναμιν ἀνδρῶν οὐκ ὀλίγην.

CI. Τὸ δὲ μὴ⁶³ λεγλατῆσαι ἐλόντας σφέας τὴν πόλιν ἔσχε τόδε. ἥσαν ἐν τῇσι Σάρδισι οἰκίαι αἱ μὲν πλεῦνες καλάμιται, ὅσαι δ' αὐτέων καὶ πλίνθιται ἥσαν, καλάμου εἰχον τὰς ὄροφάς. τουτέων δὴ μίαν τῶν τις στρατιωτέων⁶⁴ ὡς ἐνέπρησε, αὐτίκα ἀπ' οἰκίης ἐσ οἰκίην ιὸν, τὸ πῦρ ἐπενέμετο⁶⁵ τὸ ἄστυ ἄπαν. καιομένου δὲ τοῦ ἄστεος, οἱ

56. τῶν ἄλλων ἀ.] Understand ἐνα, as ἐνδε in ὡς παῖτον τὰς Τροίας πύργους ἐλθόντος τῶν Ἀτρειδῶν τῶν κλεινῶν, Euripides, I. T. 139. Seidler. Compare v. 105.

57. ἐν Κ. τῆς Ε.] When the names of places are accompanied by the name of the country in the genitive, the latter is almost always placed first; vi. 47. 101. M. G. G. 354, 6. a. "This is very true of Thucydides, but not of Herodotus and some other authors. In Hellenistic Greek it always follows." BLO.

58. ἀνέβαινον] marched up the country.

59. ἡγεμόνας] duces, Virgil, A. E. iii. 470.

60. Κανόστριον] This river was celebrated in poetry for the number of its swans, and was serpentine in course like the Meander. The Turks call it *Kitchik-Minder*, "the Little M," or *Kara Sou*, "Black Water," or *Kiaf*. L. In p. 91. n. 67. for *Bojuk*, read *Boyuk*, i. e. "Great."

61. ἐπεὶ τε—ἀπ., αἱ. Σ.] the same as ἐ. τ. Σ., ἀπ., αἱ. αὐτὰς οἱ τὴν πόλιν. S.

62. αἱρέουσι] ἀναβάντες εἰς Σάρδεις στρατιᾷ κοινῇ πυρθῆσαντες φέροντο, Aristides, de Ath. t. i. p. 209. Some give

the credit of this exploit to the Athenians solely; Ἀθηναῖοι εἶλον τὰ περὶ Σ. ἄπαντα, χωρὶς τὸν τείχους τοῦ βασιλίου, Charon in Plut. t. ii. p. 861. δ. (τὸν Σαρδιανῶν ἐρύματος, Xenophon, Cyr. vii. 2, 3. see p. 148. n. 95.) δὲ Ἡροδότος φησιν, ὡς ὑπὸ Ἀρισταγόρου τὰς Σ. ἐξεπόρθησαν πεισθέντες Ἀθ., Tzetzes, Ch. i. 853. V.

63. τὸ δὲ μὴ] The μὴ is used because ἔχειν, here and i. 158. synonymous with κατέχειν, is one of those verbs which include a denial. M. G. G. 533, 3. BLO. The following is a similar passage, ὅπερ ἔσχε μὴ κατὰ πόλεις αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, Thucydides, i. 73. After ἔχειν in this sense, the infinitive is put with the accusative of the article, for the genitive, M. G. G. 542. obs. 3. which is the more natural construction, σχήσω σ' ἔγώ τῆς νῦν βοῆς, Aristophanes, L. 180. τούτους ἔσχε τοῦ μὴ ἐκπεπλῆχθαι, Xenophon, H. iv. 8, 5. V.

64. τῶν τις στρατιωτέων] The article is sometimes separated from its noun by the governing word, especially in Ionic writers. M. G. G. 278.

65. ἐπενέμετο] ἐπῆλθεν, Hesychius; intraded, preyed upon, devastated. δλοιμὸς ἐπενείματο Ἀθήνας, ii. 54. κό-

Λυδοὶ τε καὶ ὅσοι Πέρσεων ἐνῆσαν ἐν τῇ πόλι, ἀπολαμφθέντες πάντοθεν, ὥστε⁶⁶ τὰ περιέσχατα⁶⁷ νεμομένου τοῦ πυρὸς, καὶ οὐκ ἔχοντος⁶⁸ ἐξήλυσιν ἐκ τοῦ ἄστεος, συνέρθεον ἐς τε τὴν ἀγορὴν καὶ ἐπὶ τὸν Πακτωλὸν ποταμόν· ὃς σφι ψῆγμα χρυσοῦ⁶⁹ καταφορέων ἐκ τοῦ Τμῶλου διὰ μέσης τῆς ἀγορῆς⁷⁰ ρέει, καὶ ἔπειτα ἐς τὸν "Ἐρμον ποταμὸν ἐκδιδοῖ, ὃ δὲ ἐς θάλασσαν ἐπὶ τοῦτον δὴ τὸν Πακτωλὸν καὶ ἐς τὴν ἀγορὴν ἀθροιζόμενοι, οἵ τε Λυδοὶ καὶ οἱ Πέρσαι ἡγαγκάζοντο ἀμύνεσθαι. οἱ δὲ "Ιωνες, ὄρεοντες τοὺς μὲν ἀμνομένους τῶν πολεμίων, τοὺς δὲ σὺν πλήθει πολλῷ προσφερομένους, ἔξανεχώρησαν, δείσαντες, πρὸς τὸ οὔρος τὸν Τμῶλον καλεόμενον· ἐνθεῦτεν δὲ ὑπὸ νύκτα⁷¹ ἀπαλλάσσοντο ἐπὶ τὰς νέας.

CII. Καὶ Σάρδις μὲν ἐνεπρήσθησαν, ἐν δὲ αὐτῇσι καὶ ἵρὸν ἐπιχωρίης θεοῦ Κυβήβης,⁷² τὸ σκηπτόμενοι,⁷³ οἱ Πέρσαι ὕστερον ἀντεπίμπρασαν τὰ ἐν "Ελλησι ἱρά.⁷⁴ τότε δὲ οἱ Πέρσαι οἱ ἐντὸς "Αλνος ποταμοῦ νομοὺς ἔχοντες, προπυνθανόμενοι ταῦτα, συνηλίσαντο καὶ ἐβοήθεον τοῖσι Λυδοῖσι· καὶ κως ἐν μὲν Σάρδισι οὐκέτι ἔοντας τοὺς "Ιωνας εὑρίσκουσι ἐπόμενοι δὲ κατὰ στίβον, αἰρέουσι⁷⁵ αὐτοὺς ἐν "Εφέσῳ. καὶ ἀντετάχθησαν μὲν οἱ "Ιωνες, συμβαλόντες δὲ, πολλὸν ἐσσώθησαν. καὶ πολλοὺς αὐτῶν οἱ Πέρσαι φονεύουσι, ἄλλους

μην ἐπ. ἀλώπηξ, Callimachus, H. D. 79. *BL. BLO.*

66. *ἥστε]* The construction with the participle is very often preceded by such particles; and when the subject of the participle has not gone before, it is to be put in the genitive absolute. M. G. G. 568. p. 202. n. 16. p. 210. n. 96.

67. *περιέσχατα]* p. 52. n. 31. τὰ περὶ τὰ ἔσχατα, i. 191. *W.*

68. *ἔχοντος]* admitting of, permitting, allowing, affording; *παρέχοντος*, Scholiast on Thuc. ii. 61. *VIG. v. 7, 12. SCHL.*

69. *ψῆγμα χρυσοῦ*] This gold dust was no longer found in the time of Augustus. *L.*

70. διὰ μέσης τῆς ἀγορῆς] διὰ μέσων ἀφικνούμενος Σάρδεων ἔτοιμα χρήματα κομίζει, D. Chrysostom, Or. lxxxiii. p. 659. *A. W.* Ovid only says *magnis vicinum Sardibus amnem*, M. xi. 137. *SCHN.*

71. ὑπὸ νύκτα] under cover of the night: but see M. G. G. 593. c.

72. Κυβήβης] *Cybebes*, Phœdrus, iii. 20, 4. ὄρεστέρα παμβάτι Γᾶ, μᾶτερ

αὐτοῦ Δίδος, ἢ τὸν μέγαν Πακτωλὸν εὐχρυσον νέμεις, Sophocles, Ph. 395. *ades huc, ades Cybebe fera montium dea*, Mæcenas, Ep. *W.* *alma Cybebe*, Virgil, *Æ. x. 220*. see *A.* The more common name is *Cybele*, *ST.*

73. *σκηπτόμενοι]* The fact was, that the Persians were glad of this plausible excuse for demolishing these edifices; as they condemned the use of temples, considering it impious to attempt confining deities within walls: *W.* for Cambyses ἐνέπρησε τὰ κατ' Αἴγυπτον *ιερά*, Diodorus, i. 46. where this pretext of retaliation had no existence. *V.* ἀγάλματα καὶ νηοὺς καὶ βωμοὺς τοῖσι ποιεύσι μωρίην ἐπιφέρουσι, i. 131.

74. τὰ—ἱρά] Among these were that of Abæ in Phocis, τοῦτο τὸ ἱρὸν συλλαντίσαντες ἐνέπρησαν, viii. 33., those in the Acropolis of Athens, 53, &c. τοὺς ἐν τῇ Ἀλιαρτῃ ναοὺς, Pausanias, x. p. 887. τὸν τε ἐν Σάμῳ τῆς Ἡρας, καὶ ἐν Φωκαίᾳ τῆς Ἀθηνᾶς· θάῦμα δὲ ὅμως ἦσαν καὶ ὑπὸ τοῦ πυρὸς λελυμασμένοι, viii. p. 533. *V.*

75. *αἰρέουσι]* κατέλαβον, v. 98.

τε ὀνομαστοὺς, ἐν δὲ δὴ καὶ Εὐαλκίδεια στρατηγέοντα Ἐρετριέων, στεφανηφόρους τε ἀγῶνας ἀναραιρήκότι, καὶ ὑπὸ Σιμωνίδεω τοῦ Κηίου⁷⁶ πολλὰ αἰνεθέντα. οἱ δὲ αὐτῶν ἀπέφυγον τὴν μάχην, ἐσκεδάσθησαν ἀνὰ τὰς πόλιας.

CIII. Τότε μὲν δὴ οὕτω ἡγωνίσαντο· μετὰ δὲ, Ἀθηναῖοι μὲν τὸ παράπαν ἀπολιπόντες τοὺς Ἰωρας, ἐπικαλεομένου⁷⁷ σφέσι πολλὰ δὶ’ ἀγγέλων Ἀριστυγύρεω, οὐκ ἔφασαν τιμωρήσειν σφίσι. Ἰωνεῖς δὲ, τῆς Ἀθηναίων συμμαχίης στερηθέντες, οὕτω γάρ σφι ὑπῆρχε πεποιημένα ἐξ Δαρείου,⁷⁸ οὐδὲν δὴ ἥσσον τὸν πρὸς βασιλέα πόλεμον ἐσκευάζοντο. πλώσαντες δὲ ἐς τὸν Ἑλλήσποντον, Βυζάντιον τε καὶ τὰς ἄλλας πόλις ἀπάστις τὰς ταῦτη ὑπ’ ἐωυτοῖσι ἐποιήσαντο· ἐκπλώσαντές τε ἔξω τὸν Ἑλλήσποντον,⁷⁹ Καρίης τὴν πολλὴν προσεκτῆσαντο σφίσι σύμμαχον εἶναι· καὶ γὰρ τὴν Καῦνον⁸⁰ πρύτερον οὐ βουλομένην συμμαχέειν, ὡς ἐνέπρησαν τὰς Σάρδις, τότε σφι καὶ αὗτη προσεγένετο.

CIV. Κύπριοι δὲ ἐθελονταί σφι πάντες προσεγένοντο πλὴν Ἀμαθουσίων.⁸¹

CV. Βασιλεῖ δὲ Δαρείῳ ὡς ἐξαγγέλθη Σάρδις ἀλισύνας ἐμπεριῆσθαι ὑπό τε Ἀθηναίων καὶ Ἰώνων, τὸν δὲ ἡγεμόνα γενέσθαι τῆς συλλογῆς, ὥστε ταῦτα συνυφανθῆναι,⁸² τὸν Μιλήσιον Ἀρισταγόρην πρῶτα μὲν λέγεται αὐτὸν, ὡς ἐπύθετο ταῦτα, Ἰώνων οὐδένα λόγον ποιησάμενον, εὖ εἰδότα, ὡς οὗτοί γε οὐ καταπροΐζονται⁸³ ἀποστάντες,⁸⁴ εἴρεσθαι, “οἵτινες εἶεν οἱ Ἀθηναῖοι” μετὰ δὲ, πυθόμενον αἰτῆσαι τὸ τόξον· λαβόντα δὲ, καὶ ἐπιθέντα ὅστὸν ὄντως ἐς τὸν οὐρανὸν ἀπεῖναι,⁸⁵ καὶ μιν ἐς τὸν ἡέρα βάλλοντα εἰπεῖν. “Ω

76. Κηίου] Ceos, now Zia, was the birth-place also of Prodicus. *L. A.*

77. ἐπικαλεομένου] v. 108.

78. οὕτω—Δαρείου] since their conduct towards Darius had been such; i.e. since they had committed themselves thus far.

79. τὸν Ἑλλήσποντον] The genitive would be a more natural construction; but sometimes in compound verbs no regard is paid to the prepositions, and the accusative is put. ἐξελθόντα τὸ δόστον, v. 104. ἐξῆλθον τὴν χώρην, vii. 29. *W. M. G. G.* 377. *obs.* 1.

80. τὴν Καῦνον] The use of the accusative for the nominative is a frequent anacoluthia, ii. 106. Sophocles, *T. 287.* *deos verisimile est ut alios in-*

dulgentius tractent, *Seneca, de B.* iv.

32. *Livy, ii. 57. illum ut vivat optant,* *Terence, Ad. v. 2, 20. W. M. G. G.* 426. *obs.* 3.

81. Ἀμαθουσίων] Amathus was afterwards called *Limnesol*: its site still bears the name of *Limnesol Anti-ca. A.*

82. ὥστε τ. συνυφανθῆναι] *M. G. G.* 543.

83. καταπροΐζονται] p. 136. n. 88.

84. ἀποστάντες] The participle expresses the action with reference to which the finite verb is asserted. *M. G. G.* 554.

85. ὄντω — ἀπεῖναι] The Kalmucks, a people of Tartary, bordering on Persia, “being offended, came, towards

Ζεῦ,⁸⁶ ἐκγενέσθαι⁸⁷ μοι 'Αθηναίους τίσασθαι·"⁸⁸ εἴπαντα δὲ ταῦτα, προστάξαι ἐνὶ⁸⁹ τῶν θεραπόντων, δείπνου προκειμένου αὐτῷ, ἐς τρὶς ἐκάστοτε εἶπεῖν· "Δέσποτα, μέμρεο τῶν 'Αθηναίων."

CVI. Προστάξας δὲ ταῦτα, εἶπε, καλέσας ἐς ὄψιν Ἰστιαῖον τὸν Μιλήσιον, τὸν ὁ Δαρεῖος κατεῖχε χρόνον ἥδη πολλόν· "Πυνθάνομαι, Ἰστιαῖε, ἐπίτροπον τὸν σὸν, τῷ σὺ Μίλητον ἐπέτρεψας, νεώτερα ἐς ἐμὲ πεποιηκέναι πρῆγματα· ἄνδρας γάρ μοι ἐκ τῆς ἑτέρης ἡπείρου ἐπαγαγὼν, καὶ 'Ιωνας σὺν αὐτοῖσι, τοὺς δώσοντας ἐμοὶ δίκην τῶν ἐποίησαν· τούτους ἀναγνώσας ἂμα ἐκείνοισι ἔπεσθαι, Σαρδίων με ἀπεστέρηκε. Κῦν ὃν κῶς τοι φαίνεται ταῦτα ἔχειν καλῶς;⁹⁰ κῶς δ' ἀνευ τῶν σῶν βουλευμάτων τοιοῦτόν τι ἐπρήχθη; ὅρα,⁹¹ μὴ ἐξ ὑστέρης⁹² σεωντὸν ἐν αἰτίῃ σχῆσ.⁹³ Εἶπε πρὸς ταῦτα ὁ Ἰστιαῖος· "Βασιλεῦ, κοῖον ἐφθέγξαο ἔπος, ἐμὲ βουλεῦσαι πρῆγμα, ἐκ τοῦ σοὶ τι ἦ μέγα ἢ σμικρὸν⁹⁴ ἐμελλε λυπηρὸν ἀνα-

the end of the campaign, to the frontier which separates the two countries, and solemnly shot an arrow into the Persian dominions, which is their mode of declaring war ;" Chardin, Voy. t. iv. p. 302. L. A similar custom prevailed among the Romans : *fieri solitum, ut *fecialis hastam ferratam aut sanguineum præustum ad fines eorum ferret**, and then, after using a set form of words, *hastum in fines eorum emittebat*, Livy, i. 32.

86. **Ζεῦ**] τὸν κύκλον πάντα τοῦ οὐρανοῦ Διὰ καλέοντας, i. 131. *V.*

87. **ἐκγενέσθαι**] understand *πολησον*, or rather *δὸς*, Eustathius ; **Ζεῦ**, μὴ πρὸς ἐπ' ἡλίου δῦναι, Homer, Il. B. 412. Z. πάτερ, ἡ Αἰαντα λαχεῖν, H. 179. Π. 99. Aeschylus, Th. 75. 239. Ch. 301. **POR.** Euripides, S. 3. E. 805. Aristophanes, Ach. 782. Th. 288. R. 885. Theocritus, xiv. 1. **SCHW.** On *B.* 319. 354. 366. Instances, where *δὸς* is expressed, are frequent, Il. Z. 307. Z., ἄλλοι τε θεοί, δότε τὸν δέ γενέσθαι, &c. 476. compare 526—528. A. 18. H. 203. & Z., *δὸς μετίσασθαι μόνον πατρὸς*, Ξ. Ch. 16. Eur. Hec. 538. M. 1399. Xenophon, Cyr. vi. 4, 9. but in vi. 3, 12. *γένοιτο* is supplied. In the Attic poets *εὔχομαι* is generally to be understood. V. *BL. T. VIG.* v. 3, 9. M. G. G. 545. *pulchra Luxerna, da mihi fal-lere, da justo sanctoque tideri*, Horace

i. E. xvi. 60. **SCH.** and **HER.** would rather consider the use of the infinitive for the imperative or optative as a relic of the ancient simplicity of style, than account for it by ellipsis.

88. **τίσασθαι**] *to cause to be paid to one's self*, hence to exact satisfaction, to punish, to be revenged on. *KU.* ii. 12. Between the two infinitives *ἐκγ.* and *τ.*, *ἔχουσαν* or *δύναμιν* may be understood. **B.** 90. οὐκ ἔχεγένετο οἱ τιμωρήσασθαι, vii. 4. 8, 2. Pausanias has often imitated the expression, iii. 15. 17. ix. 25. Aristophanes, E. 848. **SCH.**

89. **ἐνὶ**] is here used for *τινὶ*, as *εἰς τῶν νεαντοκῶν*, Herodian, vii. 11. *unus paterfamilias*, Cicero, de Or. i. 29. **SCHL.**

90. **ἔχειν καλῶς**] M. G. G. 604. Demosthenes uses the verb *ἔχ.* with the adverb *φαντῶς*, *ἄμεινον*, *κ.*, and *οὐκ ὄρθῶς*, Ol. iii. p. 40. in the same sense as *ἔλατ* with the corresponding adjectives, p. 52. n. 33. ; but in the same page he has *ἄσφαλῶς* *ἔ.* in its literal meaning "to possess securely."

91. **ὅρα**] is often suppressed, as in Homer, Il. Θ. 95. *LEI.* in *B.* 380.

92. **ἐξ ὑστέρης**] p. 64. n. 57.

93. **σ. ἐν αἰτίῃ σχῆσ**] thou implicate thyself in the blame.

94. **ἢ μέγα ἢ σμικρὸν**] p. 137. n. 3. διδάσσων οἱ διδόντες, οὔτε τὰ μικρὰ, οὔτε

σχίσειν; τί δ' ἄν⁹⁵ ἐπιδιζήμερος ποιέοιμι ταῦτα; τεῦ δὲ ἐνδεῆς ἔωρ; τῷ πάρα⁹⁶ μὲν πάντα⁹⁷ ὅσα περ σοὶ, πάντων δὲ πρὸς σένον βουλευμάτων ἐπακούειν ἀξεῖμαι. ἀλλ' εἴ πέρ τι τοιοῦτον, οἶνον σὺ εἴρηκας, πρίσσει ὁ ἐμὸς ἐπίτροπος, ἵσθι αὐτὸν ἐπ' ἑωսτοῦ βιαλλόμενον πεπρηχέται. ἀρχὴν δὲ ἔγωγε οὐδὲ ἐιδέκομαι τὸν λόγον, ὅκως τι Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος γεώτερον πρήσσοντι περὶ πρήγματα τὰ σύ· εἰ δ' ἄρα τι τοιοῦτο ποιεῦσι, καὶ σὺ τὸ ἐὸν ἀκήκοας, ὡς βασιλεῦ, μάθε, οἶνον πρῆγμα ἐργύσαο, ἐμὲ ἀπὸ θαλάσσης ἀνάσπαστον ποιήσας. "Ιωνες γάρ οἴκαιοι, ἐμεῦ ἐξ ὀφθαλμῶν σφι γενομένουν, ποιῆσαι, τῶν πύλαι ἴμερον εἶχον ἐμέο δ' ἄν⁹⁸ ἐύντος ἐν Ἰωνίῃ, οὐδεμία πόλις ὑπεκίνησε. τὸν ὦς τάχος με ἀφες πορευθῆναι ἐσ Ιωνίην, ἵνα τοι κείνα τε πάντα καταρτίσω ἐσ τωντὸ⁹⁹ καὶ τὸν Μιλήτον ἐπίτροπον τοῦτον, τὸν τυῆτα μηχανησάμενον, ἐγχειρίθετον παραδῶ. ταῦτα δὲ κατὰ γένον τὸν σὸν ποιήσας, θεοὺς ἐπόμινυμι¹⁰⁰ τοὺς βασιλήσους, μὴ μὲν¹ πρότερον ἐκδύσασθαι, τὸν ἔχων κιθῶνι² καταβήσομαι ἐσ Ιωνίην, πρὶν ἄν τοι Σαρδὼ,³ νῆστον τὴν μεγίστην, δασμοφόρον ποιήσω."

CVII. Ἰστιῶν μὲν δὴ, λέγων ταῦτα, διέβαλε.⁴ Δαρεῖος δὲ ἐπειθέτο, καὶ μιν ἀπίει ἐγτειλάμερος, ἐπεὰν, τὰ ὑπέσχετό οἱ, ἐπιτελέα ποιήσῃ, παραγίνεσθαι οἱ ὀπίσω ἐτὰ Συῆσι.

τὰ πολλὰ, ἀντ' οὐδενός οὐ γὰρ οὕτω μαίνονται, Demosthenes, de Ch. p. 103. οὐδαμά προφηνεῖν οὔτε μείζον οὔτ' ἔλασσονα; Sophocles, Tr. 327. οὐδὲ εὖ παθόντες ἢ μικρὸν ἢ μέγα παρ' ἐμοῦ, Chrysostom, de Sac. ii. p. 66.

95. τί δ' ἄν] Compare with this passage the reply of the Magi to Astyages, ὡς βασιλεῦ, &c. i. 120. the speech of Creon to Oedipus, Sophocles, O. E. R. 584—615. Seneca, E. 687—693. and that of Hippolytus to Theseus, Euripides, Hip. 1016—1024. V.

96. τῷ πάρα] i. e. φ πάρεστι. LAU.

97. πάντα] see the conclusion of c. 24. W.

98. ἄν] p. 103. n. 5.

99. καταρτίσω ἐτωντὸ] I may re-establish on the same footing, I may settle again. καταρτίσων occurs in Sophocles, O. C. 71. W.

100. θεοὺς ἐπόμνυμι] The deity or person, by whom one swears, is put in the accusative after verbs of "swearing." M. G. G. 419, 3.

1. μὴ μὲν] p. 142. n. 50. p. 111. n. 90.

2. τὸν ἔ. κ.] Sometimes the relative has the noun, with which it agrees, in the same case after it. M. G. G. 474. *populo ut pluerent, quas fecisset subulas*, Terence, An. pr. 3. mularum, *quas auor curas habet, oblitiscitur*, Horace, Ep. ii. 37.

3. Σαρδὼ] p. 97. n. 38. vi. 2. μεγίστη Σ., δευτέρα Σικελία, τρίτη Κρήτη, Scylax. IV. Before the time of Bias, Manticlus had advised the Messenians, πλεύσαντας ἐτ Σ., κτήσασθαι (κτίσασθαι?) μεγίστην τε Σ. καὶ εὐδαιμονίᾳ πρώτην, Pausanias, iv. 23. ἢ Σ. μέγεθος καὶ εὐδαιμονία ἔστι δύοια ταῖς μάλιστα ἐπανομέναις, x. p. 836. V. The magnitude of Sardinia was much overrated; its population thin; its subjugation no very arduous task; and its situation peculiarly favorable for the scheme which Darius entertained of universal monarchy. L.

4. διέβαλε] ἐξηπάτησε, Hesychius. SCHL. Understand Δαρεῖον. S.

CXVI. Κύπριοι μὲν, ἐνιαυτὸν ἐλεύθεροι γερόμενοι, αὗτις ἐκ νέης κατεδεδούλωσιτο· Δαυρίσης δὲ, ἔχων Δαρείου θυγατέρα, καὶ 'Υμένης τε καὶ 'Οτάνης καὶ ἄλλοι Πέρσαι στρατηγοὶ, ἔχοντες καὶ οὗτοι Δαρείου θυγατέρας, ἐπιδιώξαντες τοὺς ἐν Σάρδισι στρατευσαμένους Ἰώνων, καὶ ἐσαράξαντές σφεας ἐς τὰς νέας, τῇ μάχῃ ὡς ἐπεκράτησαν, τὸ ἐνθεῦτεν ἐπιδιελόμενοι⁵ τὰς πόλις ἐπόρθεον.

CXVII. Δαυρίσης μὲν, τραπόμενος πρὸς τὰς ἐν Ἐλλησπόντῳ πόλις, εἶλε μὲν Δάρδανον,⁶ εἶλε δὲ "Αβυδόν"⁷ τε καὶ Περκώτη⁸ καὶ Λάμψακον⁹ καὶ Παισόν¹⁰ ταῦτα¹¹ μὲν ἐπ' ἡμέρης ἐκάστης αἴρεε. ἀπὸ δὲ Παισοῦ ἐλαύνοντί οἱ ἐπὶ Πάριον¹² πόλιν ἥλθε ἀγγελίη, τοὺς Κᾶρας, τωὐτὸ "Ιωσι φρονήσαντας, ἀπεστάναι ἀπὸ Περσέων. ἀποστρέψας ὃν ἐκ τοῦ Ἐλλησπόντου, ἥλαυνε τὸν στρατὸν ἐπὶ τὴν Καρίην.

CXVIII. Καὶ κως¹³ ταῦτα τοῖσι Καροὶ ἔξαγγέλθη πρότερον, πρὶν¹⁴ ἦ τὸν Δαυρίσην ἀπικέσθαι. πυθόμενοι δὲ, οἱ Κᾶρες συνελέγοντο ἐπὶ Λευκάς τε Στήλας καλεομένας καὶ ποταμὸν Μαρσύην,¹⁵ ὃς, βέων ἐκ τῆς Ἱδριάδος¹⁶ χώρης, ἐς τὸν Μαιάνδρον ἐκδιδοῦ. συλλεχθέντων δὲ τῶν Καρῶν ἐνθαῦτα, ἐγίνοντο βουλαὶ ἄλλαι τε πολλαὶ, καὶ ἀρίστη γε δοκέοντα εἶναι ἐμοὶ Πιξωδάρον τοῦ Μανσώλου, ἀνδρὸς Κινδύνεος,¹⁷ ὃς τοῦ Κιλίκων βασιλέος Συεννέσιος¹⁸ εἶχε θυγατέρα.

5. ἐπιδιελόμενοι] after distributing, or portioning out, amongst themselves.

6. Δάρδανον] This town, which no longer exists, gave name to the Dardanelles. *L. A.*

7. Ἀβυδόν] This town was not, where the village of Areo or Aïlus now stands, just opposite Sestos, but rather to the south-east on the point of *Nagura*, where its ruins are visible. *L.*

8. Περκώτη] or Percope, between Arisba and Lampsacus. *L.*

9. Λάμψακον] formerly Pityusa, now Lumsaki. The chief deity of the place was Priapus. *L. A.*

10. Παισόν] also called Apæsus. *L. A.*

11. ταῦτας] τοντέων ἐκάστας. *S.*

12. Πάριον] now Cumanar. *L. A.*

13. καὶ κως] and it so happened that.

14. πρότερον, πρὶν] This pleonasm is offrequent occurrence; vii. 8, 2. viii. 8. ix. 93. *G.R.*

15. Μαρσύην] vii. 26. *Marsyas omnis, haud procul a Maeandri fontibus oriens, in Maeandrum cadit: siveque ita tenet, Celensis Marsyam cum Apolline tibiarum cantu certusse,* Livy, xxxviii. 13. *celer erectis descendens Marsya ripis errantem Maeandron adit, mixtusque refertur,* Lucan, iii. 207. *petens rapidum ripis declitibus aquor, Marsya nomen habet, Phrygiae liquidissimus amnis,* Ovid, M. vi. 399. *S.A.*

16. Ἱδριάδος] A district of Phrygia with a city of the same name, on the confines of Caria, to the east of the "White Pillars." *L.*

17. Κινδύνεος] Cindy was a town of Caria in the vicinity of Iassus. *L.*

18. Συεννέσιος] Syennesis was the general name of the Cilician kings; i. 74. vii. 98. Σ. Κιλίκων ἐπαρχος, *Aeschylus*, P. 332. Diodorus S., xiv. 20. *W.* Xenophon, An. i. 2, 12. 21. &c. *BL.*

τούτου τοῦ ἀνδρὸς ἡ γυνώμη ἔφερε, διαβάντας τὸν Μαίανδρον τοὺς Κᾶρας, καὶ κατὰ νότου¹⁹ ἔχοντας τὸν ποταμὸν, οὗτω συμβάλλειν· ἵνα, μὴ ἔχοντες ὑπίσω φέύγειν οἱ Κᾶρες, αὐτοῦ τε μένειν ἀναγκαζόμενοι, γεροίατο ἔτι ἀμείνονες τῆς φύσιος.²⁰ αὕτη μὲν νῦν οὐκ ἐνίκα ἡ γυνώμη, ἀλλὰ τοῖσι Πέρσῃσι κατὰ νότου γίνεσθαι τὸν Μαίανδρον μᾶλλον ἡ σφίσις ἀῆλα δὴ, ἢν φυγὴ τῶν Περσέων γένηται, καὶ ἐσσωθέωσι τῇ συμβολῇ, ὡς οὐκ ἀπογοστήσουσι, ἐς τὸν ποταμὸν ἐσπίπτοντες.

CXIX. Μετὰ δὲ, παρεόντων καὶ διαβάντων τὸν Μαίανδρον τῶν Περσέων, ἐνθαῦτα ἐπὶ τῷ Μαρσύῃ ποταμῷ συνέβαλόν τε τοῖσι Πέρσῃσι οἱ Κᾶρες, καὶ μάχην ἐμάχέσαντο ἰσχυρὴν καὶ ἐπὶ χρόνον πολλόν.²¹ τέλος δὲ, ἐσσώθησαν διὰ πλῆθος. Περσέων μὲν δὴ ἔπεισον ἄνδρες ἐσ δισχιλίους,²² Καρῶν δὲ ἐσ μυρίους. ἐνθεῦτεν δὲ οἱ διαφυγόντες αὐτῶν κατειλήθησαν²³ ἐσ Λάβρανδα,²⁴ ἐσ Διὸς Στρατίου²⁵ ἥρὸν μέγα τε καὶ ἄγιον ἄλσος πλατανίστων. μοῦνοι δὲ, τῶν ἡμεῖς ἴδμεν, Κᾶρες εἰσι, οἱ Διὸς Στρατίῳ θυσίας²⁶ ἀιάγονοι. κατειληθέντες ὧν οὗτοι ἐνθαῦτα, ἐβούλευοντο περὶ σωτηρίης, ὁκότερα, ἢ παραδόντες σφέας αὐτοὺς Πέρσῃσι, ἢ ἐκλιπόντες τὸ παράπαν τὴν Ἀσίην, ἄμεινον πρήξουσι.

CXX. Βούλευομένοισι δέ σφι ταῦτα παραγίνονται βοηθέοντες Μιλήσιοι τε καὶ οἱ σύμμαχοι αὐτῶν. ἐνθαῦτα δὲ, τὰ μὲν πρότερον οἱ Κᾶρες ἐβούλευοντο, μετῆκαν, οἱ δὲ αὗτις πολεμεῖν ἐξ ἀρχῆς ἀρτέοντο. καὶ ἐπιοῦσί τε τοῖσι Πέρσῃσι συμβάλλουσι, καὶ, μαχεσάμενοι,

19. κατὰ νότου] i. 9. 75. *BO.* in the rear, Thucydides, i. 62. *BLO.* Compare the advice of Crœsus to Cyrus, i. 207.

20. τῆς φύσιος] i. e. ἡ πεφύκασι, than they naturally were. iv. 50. *ST.*

21. ἐπὶ χ. πολλὸν] From these words the ellipsis p. 99. n. 59. may be more fully supplied. M. G. G. 586. c.

22. ἐσ δισχιλίους] to the number of two thousand, as many as two thousand. Such is the meaning of ἐσ with numerals in the instances in M. G. G. 578. and not "about." *AR.*

23. κατειλήθησαν] were driven pell-mell into the town, were driven in huddled one over another. *AR.*

24. Λάβρανδα] A town of Caria to the north of Mylasa, the south of Stratonicea, and the east of Bargasa: *L.*

λαβρὸς in the Lydian tongue signified "an axe." *W.*

25. Δ. Στρατίου] The statue of La-brandeus Jove in Caria held in its hand an axe, πέλεκυς, Plutarch, Q. Gr. p. 301. r. *V.* the form of which was two-headed; as appears from its figure on an altar, found in Caria, with the following inscription,

ΔΙΟΣΛΑΒΡΑΤΝ
ΔΟΤ
ΚΑΙΔΙΟΣΜΕΓΙC
ΣΤΟΤ

Marm. Ox. pt. ii. pl. 5. 12. Jupiter was afterwards worshipped elsewhere under the title of "Warrior," and Mars had the same epithet. *L.*

26. θυσίας] The mode of sacrifice is described by Appian, B. M. 66. *L.*

ἐπὶ πλεῦν ἥ πρότερον ἐσσώθησαν.²⁷ πεσόντων δὲ τῶν πάντων πολ-
λῶν, Μιλήσιοι μάλιστα ἐπλήγησαν.²⁸

CXXI. Μετὰ δὲ, τοῦτο τὸ τρῶμα²⁹ ἀνέλαβόν³⁰ τε καὶ ἀνεμα-
χέσαντο οἱ Κᾶρες. πυθόμενοι γάρ, ὡς στρατεύεσθαι ὄρμέαται οἱ
Πέρσαι ἐπὶ τὰς πόλις σφέων, ἐλόχησαν τὴν ἐν Πηδάσῳ ὁδόν· ἐς
τὴν ἐμπεσόντες οἱ Πέρσαι ινκτὸς, διεφθάρησαν καὶ αὐτοὶ καὶ οἱ
στρατηγοὶ αὐτῶν, Δαυρίσης καὶ Ἀμύργης καὶ Σισιμάκης· σὺν δέ σφι
ἀπέθανε καὶ Μύρσος ὁ Γύγεω. τοῦ δὲ λόχου τούτου ἡγεμὼν ἦν
Ἡρακλείδης Ἰβανώλιος, ἀνὴρ Μυλασσεύς. οὗτοι μέν νυν τῶν Περ-
σέων οὕτω διεφθάρησαν.

CXXII. Ύμένης δὲ, καὶ αὐτὸς ἐών τῶν ἐπιδιωξάντων τοὺς ἐς
Σάρδις στρατευσαμένους Ἰώνων, τραπόμενος ἐς τὴν Προποντίδα,³¹
εἶλε Κίον³² τὴν Μυσίην. ταύτην δὲ ἔξελών, ὡς ἐπύθετο τὸν Ἐλλήσ-
ποντον ἐκλεοιπέται Δαυρίσην καὶ στρατεύεσθαι ἐπὶ Καρίης, κατα-
λιπὼν τὴν Προποντίδα, ἐπὶ τὸν Ἐλλήσποντον ἤγε τὸν στρατόν· καὶ
εἶλε μὲν Αἰωλέας πάντας, ὅσοι τὴν Ἰλιάδα νέμονται, εἶλε δὲ
Γέργιθας,³³ τοὺς ὑπολειφθέντας τῶν ὑρχαίων Τευκρῶν.³⁴ αὐτὸς τε
Ὕμένης, αἰρέων ταῦτα τὰ ἔθνεα, νούσῳ τελευτῇ³⁵ ἐν τῇ Τρωάδι.

27. ἐσσώθησαν] τῶν Καρῶν περὶ τοῦ πολέμου πρὸς τῷ τοῦ Λαβρανδέως ἄλσει βουλευσαμένων, ἀλκιμωτάτους ὕντας τῶν ἐν πολέμῳ γειτνιών τίνας χρὴ ποι-
εῖσθαι συμμάχους, οἱ μὲν τοὺς Μιλή-
σίους ἥγοντο δεῖν παρακαλεῖν· οἱ δὲ διαλύσσασθαι πρὸς τοὺς Πέρσας συνεβού-
λευον. ἔδοξεν οὖν τοῖς Καρσὶν ἐρωτῆσαι τὸν Ἀπόλλωνα· τὸν δὲ θεὸν ἀποκρίνα-
σθαι “πάλαι πότ’ ἥσαν ἄλκιμοι Μιλή-
σιοι.” τοῦ δὲ χρησμοῦ διαδοθέντος εἰς τὰς Ἀσιάτidas πόλεις, οἱ μὲν Μιλήσιοι, τὴν προφῆτην αἰτιασάμενοι διεφθάρθαι χρήμασιν ὑπὸ τῶν μηδιζόντων, πανδη-
μεὶ τοῖς Καρσὶ Βοηθαστες καὶ τοῖς Πέρσαις μετ’ ἑκένων συμβαλόντες, σχε-
δὸν πάντες ἀπέθανον, Damon. V.

28. ἐπλήγησαν] μεγάλως ἐνικήθη-
σαν πληγὴ γάρ κατὰ πόλεμον, καὶ τραῦμα, ἥ ἵσχυρὰ ἦττα, Scholiast on Τίμις. πληγέντες ὑπὸ τῶν Ἀντιστάμων, ἀπέθανόν τε πολλοὶ, καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος, Thucydides, iii.
18. It may be observed by the way, that Herodotus generally prefers the first aorists passive, but that ἐπλήγηθην is an unusual word: and further that the Attics apply πατάξαι to the agent, and πληγῆναι to the person who suf-

fers. V. were beaten. μεγάλως πληγέν-
τες, viii. 130. Euripides, Rh. 864.
BLO.

29. τρῶμα] ἦτταν, ἐλάττωμα; W.
vi. 132. quum hæc accepta clades esset,
Livy, ii. 51.

30. ἀνέλαβον] they repaired: ἀνέ-
λαβον αἰτήν, vii. 231. ἀκήκοα ἔνδρας ἐς ἀναγκαῖν ἀπειληθέντας, νεικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέρην κακότητα, viii. 109. ἀναμαχέ-
σασθαι καὶ ἀναλαβεῖν τὴν ἦτταν, Diodorus S., xvi. 19. W. τὸ παρεὸν τρῶμα ἀνιεύνται, vii. 236. ἀναμ. τὴν γεγενη-
μένην περιπέτειαν, Polybius, i. 55, 5. καὶ ποτε πτάσωσι ἀναμάχονται τοῖς δόλοις, Pol. vi. 52, 6. S.

31. Προποντίδα] now the sea of Marmara, or the White Sea. L. A.

32. Κίον] now Ghio or Zemlic. L.

33. Γέργιθας] A town to the east of Rhœteum and Ophryniūm, and to the south of Dardanus, vii. 43. L.

34. Τευκρῶν] It is probable that the Teuchi were only a branch of the inhabitants of Troas, and originally of Thracian descent; Mannert. A.

35. νούσῳ τελευτῇ] vi. 1. 136. Pro-
copius, 101. 26. ἐτελεύτησε νοσήσους,

CXXIII. Οὗτος μὲν δὴ οὕτω ἐτελεύτησε· Ἀρταφέρνης δὲ ὁ Σαρδίων ὑπαρχος καὶ Ὄτανης ὁ τρίτος στρατηγὸς ἐτάχθησαν ἐπὶ τὴν Ἰωνίην καὶ τὴν προσεχέα Αἰολίδα στρατεύεσθαι. Ἰωνῖης μέν νυν Κλαζομενὰς αἱρέουσι, Αἰολέων δὲ Κύμην.

CXXIV. Ἀλισκομενέων δὲ τῶν πολίων³⁶ ἦν γὰρ δὴ, ὡς διέδεξε,³⁶ Ἀρισταγόρης ὁ Μιλήσιος ψυχὴν οὐκ ἄκρος,³⁷ ὃς, ταράξας τὴν Ἰωνίην καὶ ἔγκερασάμενος πρήγματα μεγάλα, δρησμὸν ἐβούλευε, ὅρέων ταῦτα· πρὸς δέ οἱ καὶ ἀδύνατα ἐφάνη βασιλέα Δαρεῖον ὑπερβαλέσθαι· πρὸς ταῦτα δὴ ὥν, συγκαλέσας τοὺς συστασιώτας, ἐβούλευτο, λέγων, “ ὡς ἄμεινόν σφισι εἴη κρησφύγετόν³⁸ τι ὑπάρχον εἶναι, ἦν ἄρα ἔξωθέωνται ἐκ τῆς Μιλήτου· εἴτε δὴ ὥν ἐς Σαρδὼ ἐκ τοῦ τόπου τούτου ἄγοι ἐς ἀποικίην, εἴτε ἐς Μύρκιον τὴν Ἡδωνᾶν, τὴν Ἰστιαῖος ἐτείχεε,³⁹ παρὰ Δαρείου δωρεὴν λαβών.” ταῦτα ἐπειρώτα ὁ Ἀρισταγόρης.

CXXV. Ἐκαταίου μέν νυν τοῦ Ἡγησάνδρου, ἀνδρὸς λογοποιοῦ, “ τουτέων μὲν ἐς οὐδετέρην στέλλειν” ἔφερε ἡ γνώμη, “ ἐν Λέρῳ⁴⁰ δὲ τῇ νήσῳ τείχος⁴¹ οἰκοδομησάμενον, ἱσυχίην ἄγειν, ἦν ἐκπέση ἐκ τῆς Μιλήτου· ἐπειτα δὲ, ἐκ ταύτης ὄρμεώμενον, κατελεύσεσθαι ἐς τὴν Μιλήτον.” ταῦτα μὲν δὴ Ἐκαταῖος συνεβούλευε.

Isaeus; Ἀelian, V. H. xiv. 32. Understand *τὸν βίον*, which is supplied, ii. 121, 1. and by Thucydides, *νοσήσας τελευτᾷ τ. β.* i. 138. Plato, Prot. p. 210. Demosthenes, B. ii. p. 114. (who, in the same oration, has the expression *ἀρρωστήσας ἐτελεύτησεν*, p. 113. and also omits the substantive, p. 110. 111. 113. 115.) Isocrates, Paneg. p. 122. Ἀelian, V. H. vi. 2. Euripides, Hec. 419. *vitam finit*, Justin, x. 3. Tacitus omits the noun, *sic Tiberius finivit*, A. vi. 50. D. Laertius supplies *ἡμέραν τοῦ βίου*, x. 22. Herodotus *τὸν αἰώνα*, ix. 17. 27. and i. 32. in which latter chapter *τὸν βίον* is three times joined to the verb, and once omitted altogether. SCH. B. 36, 37. BLO. SCHL.

36. ὡς διέδεξε] i. 73. ii. 134. iii. 82. Understand ἐωντὸν, as after δηλοῖ, ii. 117. ix. 68. Λιθόν γὰρ δηλοῖ ἐωντὴν ἔοντα περιέρθοτος, iv. 42. ST. These verbs, when put intransitively, may also be rendered impersonally, as was very evident; δηλόν ἔστι, it is clear. S.

37. ψυχὴν οὐκ ἄκρος] of no very great strength of mind. ἦν γὰρ, ὡς διέδεξε, ὅργην δ., “ of a very violent temper,” i. 73. ἀρετὴν ἄκρη, “ of very great excellence,” vii. 5. τὰ πολέμια ἄκροι, “ of consummate skill and bravery in war,” vii. 111. The adjective occurs also without an accusative case following, v. 112. vi. 122. W. S. “ Aristagoras saw the gathering storm, and could see no means of withstanding it. Herodotus accuses him of pusillanimity, apparently without reason. Aristagoras knew that, however others might make their peace, there could be no pardon for him; and, when he could no longer assist his country in the unequal contest into which he had led it, his presence might only inflame the enemy's revenge;” Mitford, vii. 2.

38. κρησφύγετον] καταφυγή, ὀχύρωμα. GL.

39. ἐτείχεε] began fortifying; v. 73. W.

40. Λέρῳ] one of the Sporades, now Lero. L. A.

41. τείχος] fort. L. p. 185. n. 3.

CXXVI. Αὐτῷ δὲ Ἀρισταγόρῃ ἡ πλείστη γνώμη ἦν ἐς τὴν Μύρινον ἀπάγειν. τὴν μὲν δὴ Μίλητον ἐπιτρέπει Πυθαγόρῃ, ἀνδρὶ τῶν ἀστῶν δοκίμῳ· αὐτὸς δὲ, παραλαβὼν πάντα τὸν βουλόμενον, ἔπλεε ἐς τὴν Θρηίκην, καὶ ἔσχε τὴν χώρην, ἐπ' ἥν ἐστάλη. ἐκ δὲ ταύτης ὥρμεώμενος, ἀπόλλυται ὑπὸ Θρηίκων, αὐτός τε ὁ Ἀρισταγόρης καὶ ὁ στρατὸς αὐτοῦ, πόλιν⁴² περικατήμενος, καὶ βουλομένων τῶν Θρηίκων ὑποσπόνδων ἔξιέναι.

42. πόλιν] τὰς τότε καλούμενας Ἑννέα 'Οδοὺς (" Nine Ways"), νῦν δὲ σιος, φεύγων βασιλέα Δαρεῖον, κατοκίνητον, Αμφίπολιν, Thucydides, i. 100. A.R. σαι, ἀλλὰ ὑπὸ Ἡδάνων ἔξεκρούσθη, Th. now Jamboli. L.A. τὸ δὲ χωρίον τοῦτο, ἐφ' οὖν ἡ πόλις ἐστιν, ἐπέιρασε

μὲν πρότερον καὶ Ἀρισταγόρας ὁ Μιλήσιος, φεύγων βασιλέα Δαρεῖον, κατοκίνητον, σαι, ἀλλὰ ὑπὸ Ἡδάνων ἔξεκρούσθη, Th. now Jamboli. L.A. τὸ δὲ χωρίον τοῦτο, ἐφ' οὖν ἡ πόλις ἐστιν, ἐπέιρασε

ARGUMENT OF THE SIXTH BOOK.

Histiæus arrives at Sardis, and, not being received by the Ionians, withdraws to Byzantium: i—v. The Persians invest Miletus by land; defeat the Greek fleet under Dionysius, who escapes to Sicily; and capture the city: vi—xx. A body of Samians and Milesians takes Zancle in Sicily by treachery: xxii—xxiv. Caria is reduced: xxv. Histiaeus, after conquering Chios, attacks Thasos; but, landing in Mysia, is defeated and taken by Harpagus; Artaphernes puts him to death: xxvi—xxx. The Persians subjugate the islands; Ionia is enslaved a third time; the Hellespontine cities are reduced: xxxi—xxxiii. Affairs of the Chersonese; Miltiades i.; Stesagoras; Miltiades ii., who flies to Athens; his son Metiochus is carried captive into Persia: xxxiv—xli. Artaphernes regulates Ionia: xlvi. Expedition of Mardonius; he subdues Thasos and Macedonia; his fleet being wrecked about Athos, he returns to Asia. Thasos still further enslaved: xlvi—xlvi. Darius demands from the Greeks earth and water; the Æginetans comply: xlvi—l. Affairs of Sparta; feuds of Cleomenes and Demaratus: li. lxi. lxiv. Leotychides: lxv. Demaratus is deposed: lxvi. lxvii. He crosses over to Darius, and is succeeded by Leotychides: lxx. lxxi. Hostages taken from Ægina by the Spartans, and sent to Athens: lxxiii. The intrigues of Cleomenes being detected, he flies his country; levies forces for an invasion, and is reinstated; he afterwards goes mad, and destroys himself: lxxiv. lxxv. Hostilities between Athens and Ægina: lxxxv—xcii. Expedition under Datis and Artaphernes takes Naxos, Carystus, and Eretria. Hippias conducts the Persians to Marathon; where the Athenians and Platæans meet them. The Spartans are detained at home by their law: xciv—cviii. Miltiades persuades the Polemarch to give the casting vote for engaging the enemy. Battle of Marathon; seven ships taken; the rest of the fleet fails in an attempt to surprise Athens, and retreats to Asia: cix—cxvii. Eretrian captives: cxix. Lacedæmonians reach Athens: cxx. Miltiades attacks Paros unsuccessfully; meets with an accident, which ultimately proves fatal; and is fined on his return home: cxxxii—cxxxvi.

ΗΡΟΔΟΤΟΥ

ΙΣΤΟΡΙΩΝ ΕΚΘ.

ΕΡΑΤΩ.

I. ἈΡΙΣΤΑΓΟΡΗΣ μὲν νυν, Ἰωνίην ἀποστήσας, οὕτω τελευτᾶ· Ἰστιαῖος δὲ ὁ Μιλήτου τύραννος, μεμετιμένος¹ ὑπὸ Δηρείου, παρῆν ἐσ² Σάρδις. ἀπιγμένον δὲ αὐτὸν ἐκ τῶν Σούσων εἴρετο Ἀρταφέρνης ὁ Σαρδίων ὑπαρχος, κατὰ κοιόν τι δοκοί "Ιωνας ἀπεστάναι" ὃ δὲ οὐ τε εἰδέναι ἔφη, ἐθώμασε τε τὸ γεγονὸς, ὡς οὐδὲν δῆθεν³ τῶν παρεόντων πρηγμάτων ἐπιστάμενος. ὃ δὲ Ἀρταφέρνης, ὥρεων αὐτὸν τεχνάζοντα,⁴ εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀποστάσιος· "οὕτω τοι, Ἰστιαῖε, ἔχει⁵ κατὰ ταῦτα τὰ πρήγματα· τοῦτο τὸ ὑπόδημα⁶ ἔρβαψας⁷ μὲν σὺ, ὑπεδήσατο δὲ Ἀρισταγόρης."

II. Ἀρταφέρνης μὲν ταῦτα ἐσ τὴν ἀπόστασιν ἔχοντα εἶπε· Ἰστιαῖος δὲ, δεῖσας ὡς συνιέντα Ἀρταφέρνεα, ὑπὸ τὴν πρώτην

1. μεμετιμένος] v. 108. vii. 229. W. for μετειμένος, a very anomalous form, M. G. G. 170. 209, 3. as if there were a simple verb μετίω of the same signification as μεθίημι. S.

2. παρῆν ἐσ] Various verbs, which of themselves do not imply motion, receive this sense by the construction with εἰσ. M. G. G. 578, 3.

3. δῆθεν] p. 33. n. 12.

4. τεχνάζοντα] p. 159. n. 10.

5. οὕτω—ἔχει] VIG. v. 7, 9. M. G. G. 604.

6. τοῦτο—ὑπόδημα] This metaphor

is explained by Tzetzes, τὴν ὑπόθεσιν δέδωκεν Ἰστιαῖος, ἐσ τέλος δὲ ἔξεπέρανεν αὐτὴν Ἀρισταγόρας, iii. 324. ix. 240. οὗδ' ἔγώ τὸ πρᾶγμα τοῦθ', δθεν πάλαι καττύεται, Aristophanes, Eq. 314. V.

7. ἔρβαψας] The same metaphor is used, ix. 17. by Homer, Od. Γ. 118. Π. 422. Euripides, An. 828. 903. I. T. 682. metuo ne quid suo suat capiti, Terence, Ph. iii. 2, 6. Hence also βαφεὺς, Aeschylus, Ag. 1594. BL. Beck; and μηχανοβράφος, Sophocles, ΟΕ. R. 387.

ἐπελθοῦσαν νύκτα ἀπέδρη ἐπὶ θάλασσαν, βάσιλέα Δαρεῖον ἔξηπατηκώς, ὃς,⁸ Σαρδὼ νῆσον τὴν μεγίστην ὑποδεξάμενος κατεργάσασθαι, ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου.⁹ διαβὰς δὲ ἐς Χίον, ἐδέθη ὑπὸ Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα πρήσσειν πρήγματα ἐς ἀστοὺς ἐκ Δαρείου. μαθόντες μέντοι οἱ Χῖοι τὸν πάντα λύγον, ὡς πολέμιος εἴη βασιλέϊ, ἐλυσαν αὐτόν.

III. Ἐνταῦθα δὲ, εἰρωτεώμενος¹⁰ ὑπὸ τῶν Ἰώνων ὁ Ἰστιαῖος, “κατ’ ὅ τι προθύμως οὕτω ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστασθαι ἀπὸ βασιλέος, καὶ κακὸν τοσοῦτον εἴη Ἰωνας ἔξεργασμένος,” τὴν μὲν γενομένην αὐτοῖσι¹¹ αἰτίην οὐ μάλι ἔξέφαινε, ὃ δὲ ἔλεγέ σφι, ὡς “βασιλεὺς Δαρεῖος ἐβούλευσατο, Φοίνικας μὲν ἔξαναστίχας, ἐν τῇ Ἰωνίῃ κατοικίσαι,¹² Ἰωνας δὲ ἐν τῇ Φοίνικῃ καὶ τούτων εἴνεκα ἐπιστείλειε.” οὐδέν τι πάντως¹³ ταῦτα βασιλέος βούλευσαμένου, ἐδειμάτον¹⁴ τοὺς Ἰωνας.

IV. Μετὰ δὲ, ὁ Ἰστιαῖος δι’ ἀγγέλου ποιεύμενος Ἐρμίππου,¹⁵ ἀρδρὸς Ἀταριεῖτεω, τοῖσι ἐν Σάρδισι ἔουσι Περσέων ἐπεμπε βυθία, ὡς προλελεσχηγευμένων αὐτῷ ἀποπτάσιος πέρι. ὁ δὲ Ἐρμίππος, πρὸς τοὺς μὲν ἀπεπέμφθη, οὐ διδοῖ, φέρων δὲ ἐνεχείρισε τὰ βυθία Ἀρταφέρεντος. ὁ δὲ, μαθὼν ἂπαν τὸ γινόμενον, ἐκέλευε τὸν Ἐρμίππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοῖσι περ ἔφερε, τὰ δὲ ἀμοιβαῖα, τὰ παρὰ τῶν Περσέων ἀντιπεμπόμενα Ἰστιαίω, ἀστοῦ δοῦναι τούτων δὲ γενομένων φαινερῶν, ἀπέκτεινε ἐνθαῦτα πολλοὺς Περσέων ὁ Ἀρταφέρνης. περὶ Σάρδεως μὲν δὴ ἐγένετο ταραχή.

8. ὃς] p. 19. n. 62.

9. τῶν Ἰ. — τοῦ — πολέμου] of the war of the Ionians; S. of the Ionians in the war; as one substantive sometimes governs two different genitives in different relations. M. G. G. 314. obs. 1.

10. εἰρωτεώμενος] p. 51. n. 53.

11. αὐτοῖσι] governed by ἔξέφαινε. W.

12. ἔξαναστήσας—κατοικίσαι] It was the more easy to persuade the Ionians of this, from its being the common practice of the Assyrians (1 Kings, xviii. 32.) and Persians (v. 14. vi. 9. 119.). Philip of Macedon adopted this custom; ut pecoru pastores, nunc in hi-

bernos, nunc in aestivos saltus, traji- ciunt; sic ille populos et urbes, ut illi vel replenda vel derelinquenda quæque loca videbantur, ad libidinem suam transfert, Justin, viii. 5. W.

13. οὐδέν τι πάντως] v. 65. W. Some conjunction, or the adverb οὕτω, appears wanting: and this omission renders it an instance of anacoluthia, as if λέγων, and not ἔλεγε, had preceded. M.

14. ἐδειμάτον] BL. on Ἀesch. Ch. 832.

15. δι’ ἀγγέλου π. Ἐ.] acting by means of Hermippus as envoy; i. e. employing Hermippus as envoy. διὰ χρηστηρίων π., viii. 134. W.

V. Ἰστιαῖον δὲ, ταύτης ἀποσφαλέντα τῆς ἐλπίδος,¹⁶ Χῖοι κατῆγον ἐσ Μίλητον, αὐτοῦ Ἰστιαίου δεηθέντος. οἱ δὲ Μιλήσιοι, ἀσμενοὶ ἀπαλλαχθέντες καὶ Ἀρισταγόρεω, οὐδαμῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐσ τὴν χώρην, οἵα τε ἐλευθερίης γενσάμενοι. καὶ δὴ, νυκτὸς γὰρ ἐούσης βίῃ ἐπειράτο κατιὼν¹⁷ ὁ Ἰστιαῖος ἐσ τὴν Μίλητον, τιτρώσκεται τὸν μηρὸν ὑπό τεν τῶν Μιλησίων. ὁ μὲν δὴ, ὡς ἀπωστὸς τῆς ἐωυτοῦ¹⁸ γίνεται, ἀπικνέεται ὑπίσω ἐσ τὴν Χίον, ἐνθεῦτεν δὲ, οὐ γὰρ ἐπειθε τοὺς Χίους, ὥστε ἐωυτῷ δοῦναι¹⁹ νέας, διέβε ἐν Μυτιλήνην, καὶ ἐπεισε Λεσβίους δυῦναι οἱ νέας. οἱ δὲ, πληρώσαντες²⁰ ὀκτὼ τριόρεας, ἔπλεον ἄμα Ἰστιαίῳ ἐσ Βυζάντιον· ἐνθαῦτα δὲ ιΣόμενοι,²¹ τὰς ἐκ τοῦ Πόντου ἐκπλωούσας τῶν νεῶν ἐλάμβανον, πλὴν ἵ σοι αὐτῶν Ἰστιαίῳ ἔφασαν ἐτοῖμοι εἶναι πείσεσθαι.²²

VI. Ἰστιαῖος μέν νυν καὶ Μυτιληναῖοι ἐποίενν ταῦτα· ἐπὶ δὲ Μίλητον αὐτὶν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων, καὶ ἐν ποιήσαντες στρατόπεδον, ἤλαυνον ἐπὶ τὴν Μίλητον, τὰ ἄλλα πολίσματα περὶ ἐλάσσονος²³ ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι· συνεστρατεύοντο δὲ καὶ Κύπριοι, τεωστὶ κατεστραμμένοι, καὶ Κιλικές τε καὶ Αἰγύπτιοι.

VII. Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνίην ἐστράτευον· Ἰωνες δὲ, πυνθανόμενοι ταῦτα, ἐπεμπον προβούλους²⁴ σφέων αὐτῶν²⁵ ἐσ Πανιώνιον.²⁶ ἀπικομένοισι δὲ τούτοισι ἐσ τοῦτον τὸν χῶρον, καὶ βουλευομένοισι, ἔδοξε πεζὸν μὲν στρατὸν μὴ συλλέγειν ἀντίξουν Πέρσησι, ἀλλὰ τὰ τείχεα ρύεσθαι²⁷ αὐτοὺς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν, ὑπολειπομένους μηδεμίαν τῶν νεῶν· πληρώσαντας δὲ, συλλέγεσθαι τὴν ταχίστην²⁸ ἐσ Λάδην, προναυμαχή-

16. ἀποσφαλέντα τῆς ἐ.] ψευσθέντας ἐ. μεγάλης, ii. 13. ST.

17. ἐπειράτο κατιὼν] p. 44. n. 48. p. 252. n. 38.

18. ἀπωστὸς τῆς ἐ.] ἀ. γῆς ἀποβριφθήσομαι, Sophocles, Aj. 1038. γ. ἀπῶσαι πατρίδος, Ε. R. 641. W.

19. ἐπειθε—ῶστε—δοῦναι] M. G. G. 531. obs. 2.

20. πληρώσαντες] understand ἐπιβατῶν, or the cognate substantive πληρωμάτων. SCH. on B. 93.

21. ιΣόμενοι] stationing themselves.

22. ἐτοῖμοι—πείσεσθαι] χωρεῖν ἐτοιμοσ, Sophocles, Aj. 821.

23. περὶ ἐλάσσονος] In such phrases, the idea of ἀντὶ seems to be implied in περὶ. M. G. G. 589, 5. a.

24. προβούλους] deputies or delegates to a council; viii. 172. compare i. 170. W.

25. σφέων αὐτῶν] of (i. e. from among) themselves, of their own number. S. πέμπουσιν ἑαυτῶν ἐθελόντας, Thucydides, i. 60. 61, twice. 64. &c.

26. Πανιώνιον] p. 83. n. 91.

27. ρύεσθαι] to defend. εἴ κως διαφυλάξαιεν τὰ τείχεα, vi. 101. G.R.

28. τὴν ταχίστην] B. 33. Understand συλλογήν, v. 105. p. 61. p. 64.

σοντας Μιλήτου· ἡ δὲ Λάδη²⁹ ἔστιν νῆσος μικρὴ ἐπὶ τῇ πόλει³⁰ τῇ Μιλησίων κειμένη.

VIII. Μετὰ δὲ ταῦτα, πεπληρωμένησι τῇσι νησὶ παρῆσαν οἱ "Ιωνες, σὺν δέ σφι καὶ Αἰολέων ἦ Λέσβον νέμονται· ἐτάσσοντο δὲ ὅδε· τὸ μὲν πρὸς τὴν ἔω εἶχον κέρας αὐτοὶ Μιλήσιοι, νέας παρεχόμενοι ὄγδώκοντα· εἴχοντο δὲ τουτέων Πριηνέες δυάδεκα νησὶ, καὶ Μυούσιοι τρισὶ νησί· Μυούσιων δὲ Τίγιοι εἴχοντο ἑπτακαίδεκα νησὶ· Τίγιων δὲ εἴχοντο Χῖοι ἑκατὸν νησί· πρὸς δὲ τούτοισι Ἐρυθραιοῖ³¹ τε ἐτάσσοντο καὶ Φωκαίες, Ἐρυθραιοῖ μὲν ὀκτὼ νέας παρεχόμενοι, Φωκαίες δὲ τρεῖς· Φωκαέων δὲ εἴχοντο Λέσβιοι νησὶ ἐβδομήκοντα· τελευταῖοι δὲ ἐτάσσοντο, ἔχοντες τὸ πρὸς ἐσπέρην κέρας, Σάμιοι ἔξήκοντα νησί· πασέων δὲ τουτέων ὁ σύμπας ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριηκόσιαι τριήρεes.

IX. Αὗται μὲν Ἰώνων ἥσαν· τῶν δὲ βαρβάρων τὸ πλῆθος τῶν νεῶν ἥσαν ἔξακούσιαι. ὡς δὲ καὶ αὗται ἀπίκατο πρὸς τὴν Μιλησίην, καὶ ὁ πεζὸς σφι ἄπας παρῆι, ἐιθαῦτα οἱ Περσέων στρατηγοὶ, πυθόμενοι τὸ πλῆθος τῶν Ἰάδων νεῶν, καταρρώδησαν, μή οὐ δυνατοὶ γένυνται ἐπερβαλέσθαι, καὶ οὕτω οὕτω τε τὴν Μίλητον οἵοι τε ἔωσιεξελεῖν, μὴ οὐκ ἔντες³² ναυκράτορες,³³ πρὸς τε Δαρείου κιδυνεύσωσι κακόν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι, συλλέξαντες τῶν Ἰώνων τοὺς τυράννους, οἵ, ὃντ' Ἀρισταγόρεω μὲν τοῦ Μιλησίου καταλυθέιτες τῶν ἀρχέων,³⁴ ἔφευγον ἐς Μήδους, ἐτύγχανον δὲ τότε συστρατευόμενοι ἐπὶ τὴν Μίλητον, τούτων τῶν ἀιδρῶν τοὺς παρεύντας συγκαλέσαν-

29. Λάδη] κεῖται δὲ αὕτη ἐπὶ τῇ Μιλήτῳ, Arrian, Al. i. 19. πρόκειται ἡ Δ. ν. πλησίον, Strabo, xiv. ἔστι δὲ Μιλησίους πρὸς τῆς πόλεως Δ. ν., Pausanias, i. GR. ἐπικειμένη ν., Thucydides, viii. 17. This island is now joined on to the continent. L. "The site of Miletus has now long ceased to be maritime, and Lade to be an island. The bay, on which that city stood, has been gradually filled with the sand brought down by the river Latmus; and Lade is an eminence in a plain. See Chandler's Travels, or rather Voyage par M. de Choiseuil Gouffier. Myus, near the mouth of the Maeander, underwent earlier the same fate. Paus. vii. 2." Mitford, vii. 2.

30. ἐπὶ τῇ πόλει] νῆσον ἐπὶ Πελοποννήσῳ, iii. 59. ἡ ἐπὶ Λοκροῖς νῆσος,

Thucydides, ii. 32. It would be more natural for us to say "lying off the city, or coast." A.R. Sicanio pratentia sinu jacet insula contra Plemmyrium, Virgil, En. iii. 692.

31. Ἐρυθραιοῖ] Erythræ, so named from its founder Erythrus son of Rhadamanthus, once called Cnopolis, and now Eretri, or Lythry. L.

32. μὴ οὐκ ἔντες] in case of not being; unless they are. ST.

33. ναυκράτορες] This word occurs in Thucydides, v. 97. Sophocles, Ph. 1100. BLO.

34. τῶν ἀρχέων] See BLO. on Thuc. ii. 65. Verbs signifying "to cease, to make to cease," &c. require a genitive. M. G. G. 331. d. vi. 94. The circumstance is mentioned v. 37. W.

τες, ἔλεγόν σφι τάδε· “ “Ανδρες Ἰωνες, νῦν τις³⁵ ὑμέων εὗ ποιήσας φανήτω³⁶ τὸν βασιλέος οἶκον· τοὺς γάρ ἐωυτοῦ ἔκαστος³⁷ ὑμέων πολιήτας πειράσθω ἀποσχίζων³⁸ ἀπὸ τοῦ λοιποῦ συμμαχικοῦ.³⁹ προϊσχόμενοι δὲ ἐπαγγείλασθε τάδε· ὡς πείσονται τε ἄχαρι⁴⁰ οὐδὲν διὰ τὴν ἀπόστασιν, οὐδέ σφι οὔτε τὰ ἵρα οὔτε τὰ ἴδια⁴¹ ἐμπρήσεται,⁴² οὐδὲ βιαιότερον ἔξουσι οὐδὲν, ἢ πρότερον εἰχον. εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι, οἱ δὲ πάντως διὰ μάχης ἐλεύσονται,⁴³ τάδε σφι λέγετε ἐπηρεάζοντες,⁴⁴ τά περ σφέας κατέξει· ὡς, ἐπωθέντες τῇ μάχῃ, ἔξανδρα ποδιεῦνται, καὶ ὡς τὴν χώρην ἄλλοισι παραδῶσομεν.”

X. Οἱ μὲν δὴ ἔλεγον ταῦτα· τῶν δὲ Ἰώνων οἱ τύραννοι διέπεμπον νυκτὸς, ἔκαστος ἐσ τοὺς ἐωυτοῦ ἔξαγγελλόμενος. οἱ δὲ Ἰωνες, ἐσ τοὺς καὶ⁴⁵ ἀπίκοντο αὖται αἱ ἀγγελίαι, ἀγνωμοσύνη τε διεχρέωντο, καὶ οὐ προσίεντο τὴν προδοσίην, ἐωυτοῖσι τε ἔκαστοι ἐδό-

35. *τις*] i. e. *πᾶς τις*, or *ἔκαστος*, *each individual*; vii. 237. viii. 109. ix. 78. 98. Thucydides, i. 40. 42. *BL.* on *Aesch.* Ch. 53. M. G. G. 457, 2. δρχείσθω *τις*, *Ion* in *Ath.* xi. 8. This use of the enclitic is very frequent in Homer, as Il. B. 355. 382, &c. in the imitation of which passage Milton repeats the word “each,” P. L. vi. 535. *T.* and *ἔκαστος* ὑμέων here follows in much the same sense.

36. εὖ π. φανήτω] p. 144. n. 60.

37. ἐωυτοῦ *ἔκαστος*] vi. 10. *W.* In Latin *quisque* is very commonly combined with the reflexive pronoun *se* or its possessive *suum*.

38. πειράσθω ἀποσχίζων] p. 44. n. 48. p. 250. n. 17.

39. τοῦ—*συμμαχικοῦ*] Aristophanes, C. 193. *the allies*, collectively, considered as a body; τὸ πολιτικὸν, “the citizens,” vii. 103. Adjectives in —*ικός* are used in the neuter singular, with an article, but without a substantive, to express “a whole.” M. G. G. 267. a.

40. ἄχαρι] p. 25. n. 17.

41. ἵρα—*ἴδια*] vi. 13. viii. 109. The former word denotes “*the temples of the gods*,” the latter agrees with *οἰκοδομήματα* understood, and signifies not only *private houses*, but all buildings not set apart for religious pur-

poses, especially *public edifices*. *ὅσια* is also opposed to *ἱερά*. *V.*

42. ἐμπρῆσεται] συλήσεσθαι σφισι καὶ τὰ *ἱερά* καὶ τὰς πατρίδας ἐμπρῆσεσθαι, *Pausanias*, iv. p. 297. *V.*

43. διὰ μάχης ἐ.] Thucydides, iv. 92. *LAU*. p. 96. n. 31.

44. ἐπηρεάζοντες] *insulting and menacing*. St. Matthew, v. 41. St. Luke, vi. 28. i St. Peter, iii. 16. μηδένα ἐπηρεάζεσθαι, μήτε ματαίοις ἐγκλήμασι περιπίπτειν, *Iliodrian*, ii. 4, 16. *SCHL.* δὲ ἐπηρεάζων φαίνεται καταφρονεῖν ἔστι γάρ δὲ ἐπηρεασμός, ἐμποδισμὸς ταῖς βουλήσεσιν, οὐχ ἵνα τι αὐτῷ, ἀλλ’ ἵνα μὴ ἐκείνῳ, Aristotle, Rh. ii. 2, 3. παρῆν δρᾶν πάσαν τὴν πόλιν πεπληρωμένην ὅβρεως, καὶ φύων, καὶ παντοῖαν ἀνομημάτων οἱ μὲν γάρ διὰ τὰς προῦπαρχόστας ἔχθρας οὐδεμιᾶς ἐπηρεάς ἀπέιχοντο, *Diodorus*, S., xix. *WA.* ἔχθροι ἐπηρεάν ἔχει, καὶ ὅβριν, καὶ λοιδορίαν, καὶ προτηλακισμὸν, *Demosthenes*, Cor. p. 229. 8. *Victorius*. The sense of the verb is not very unlike that of “*To BULLY, to overhear with noise or menaces*;” Todd’s Johnson.

45. καὶ] The conjunction, which seems redundant, after relatives is perhaps equivalent to the Latin *cunque*. It occurs, ii. 114. *Plato*, Alc. i. p. 106. c. *Leg.* vii. p. 821. ε. *ST.*

κεον μούνοισι ταῦτα τὸν Πέρσας ἔξαγγέλλεσθαι. ταῦτα μέν νυν
ἰθέως ἀπικομέρων ἐσ τὴν Μίλητον τῶν Περσέων ἐγίνετο.

XI. Μετὰ δὲ, τῶν Ἰώνων συλλεχθέντων ἐσ τὴν Λάδην, ἐγίνοντο
ἀγοραὶ. καὶ δὴ κού σφι καὶ ἄλλοι ἡγορόωντο, ἐν δὲ δὴ καὶ⁴⁶ ὁ Φω-
καῖς στρατηγὸς Διονύσιος, λέγων τάδε· “ ἐπὶ ξυροῦ γάρ⁴⁷ ἀκμῆς⁴⁸
ἔχεται ἥμιν τὰ πρήγματα, ἄνδρες Ἰωνεῖς, οὐ εἴραι ἐλευθέροισι⁴⁹ η
δούλοισι, καὶ τούτοισι⁵⁰ ὡς δρηπέτησι· τὸν ὅν ὑμέες, ην μὲν βού-
λησθε ταλαιπωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόρος⁵¹ ὑμῖν
ἔσται, οἷοί τε δὲ ἔσεσθε, ὑπερβυλόμενοι τὸν ἐναντίους, εἴραι ἐλεύ-
θεροι· εἰ δὲ μαλακίῃ τε καὶ ἀταξίᾳ διαχοίσεσθε, οὐδεμίαν ὑμέων
ἔχω ἐλπίδα, μὴ οὐ δώσειν ὑμέας δίκην τῷ βασιλέῃ τῆς ἀποστάσιος.

46. ἐν δὲ δὴ καὶ] is used when the most important of several things or persons, previously mentioned, is to be distinguished, iii. 39. The preposition is put adverbially, as μετὰ is just above. M. G. G. 289, 3. 594, 1.

47. γάρ] H. on VIG. viii. 5, 4. Longinus gives this as an instance of hyperbaton, and says the order of the words is ὡς ξ. I., νῦν καιρός ἔστιν ὑμῖν πόνους ἐπιδέχεσθαι· ἐπὶ ξ. γάρ ἡ. ξ. η. τ. π., 22. W.

48. ἐπὶ ξυροῦ—ἀκμῆς] on a razor's edge, i. e. in a very critical situation: ἐπὶ κινδύνου, Hesychius. BL. Homer is the first who uses this metaphor, πάντεστιν ξ. ξ. ἵσταται ἀκμῆς η ὀλεθρος ηε βιώναι, Il. K. 173. which many have imitated, νῦν πάντες ξ. ξ. ἵσταται η., Synesius, de R. p. 21. b. κίνδυνός τοι ξ. ξ. ἵσταται η., Theognis, 557. ἀκμᾶς ἔστακναί ξ. ξ. Ἐλλάδα πάσαν, Simonides; ἐπ' αὐτῷ τοῦ ξ. τῆς ἀκμῆς ἔστηκότος, η εἶναι τὴν Ε. η μη, Aristides in Them. t. iii. p. 303. In other authors, sometimes ἀκμῆς is omitted, as Aeschylus, Ch. 870. ἀνθρώπων σωτῆρες ξ. ξ. ηδη ἔντων, Theocritus, xxii. 6. φρόνει βεβώς νῦν ξ. ξ. τύχης, Sophocles, An. 1008. MUS. and sometimes ξυροῦ, as Euripides, Ph. 1097. Hel. 896. ἄνδρες φίλοι, ιτ², ἐγκονέτε, σπεύδεθ³, & δι καιρός οὐχι μελλειν, ἀλλ' ἔστ' ἐπ' αὐτῆς η., η δει παρόντ' ἀμύνειν, Aristophanes, Pl. 254. νῦν ἐπ' αὐτῇ η ήκει τὴν ἀκμήν, Demosthenes, p. 37, 56. (occasio or tempus) pendens in noracula, Phædrus, v. 8, 1. Livy appears to have Herod.

had our author in his view in the following passage, *in discriminē est nunc humanum omne genus, utrum ros, an Karthaginienses, principes terrarum rideat*, xxix. 17. W. V. H. on VIG. ix. 3, 15. SCHW. on B. 187. 236.

49. εἴναι ἐλευθέροισι] p. 23. n. 79. p. 56. n. 77. ὑμῖν εὐδαιμοσίν ἔξεστι γενέσθαι, Demosthenes, O. iii. 9.

50. καὶ τούτοισι] and that, i. e. and what is worse. “ Ye defraud, and that (καὶ ταῦτα) your brethren,” 1 Cor. vi. 8. οὗτοι γάρ μούνοι Ἰώνων οὐκ ἤγουσι Ἀπατούρια· καὶ οὗτοι κατὰ φόνου τινὰ σκῆψιν, i. 147. cum esset responsum, cædes, incendia, interitumque reipublicæ comparari; et ea per cives, Cicero, Cat. iii. 9. H. on VIG. iv. 16. M. G. G. 471, 7.

51. τὸ παραχρῆμα μὲν πόνος] quoniam modo indignari possunt, quibus aliquid nori adjectum commodi sit, eis laborem etiam norum pro perlione injungi? nusquam nec opera sine emolumento, nec emolumentum ferme sine impensa opera est: labor voluptasque, dissimillima natura, societate quadam inter se naturali sunt juncta, Livy, v. 4. πόνους τοῦ ξῆν ηδέως ἡγεμόνας νομίζετε, Xenophon, Cyg. i. 5, 12. οὐδὲν τῶν μεγάλων μικρῶν ἔστι πόνων οντί, Dionysius II., t. ii. p. 317, 23. οὐ τι πράξης καλὸν μετὰ πόνου, δι μὲν πόνος οὔχεται, τὸ δὲ καλὸν μένει, Musonius in A. Gell., N. A. xvi. 1. V. τῶν πόνων πωλοῦσιν ημῖν πάντα τ' ἀγαθὰ οἱ θεοί, Epicharmus; Z. nil sine magno rita labore dedit mortalibus, Horace,

ἀλλ' ἐμοὶ τε πείθεσθε, καὶ ἐμοὶ ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἔγὼ, θεῶν τὰ ἵσα νεμόντων,⁵² ὑποδέκομαι ἂν οὐ συμμίξειν τοὺς πολεμίους, ἢ, συμμίσγοντας, πολλὸν ἐλασσώσεσθαι.”⁵³

XII. Ταῦτα ἀκούσαντες οἱ “Ιωνες ἐπιτρέποντοι σφέας αὐτοὺς⁵⁴ τῷ Διονυσίῳ. ὁ δὲ, ἀιάγων ἐκάστοτε ἐπὶ κέρας⁵⁵ τὰς νέας, ὥκως τοῖσι ἐρέγησι χρήσαιτο,⁵⁶ διέκπλοον⁵⁷ ποιεύμενος τῆσιν νησὶ δι' ἀλληλέων, καὶ τοὺς ἐπιβάτας⁵⁸ ὀπλίσειε,⁵⁹ τὸ λοιπὸν⁶⁰ τῆς ἡμέρης τὰς νέας ἔχεσκε⁶¹ ἐπ' ἀγκυρέων· παρεῖχε τε τοῖσι “Ιωσι πόνον δι' ἡμέρης.⁶² μέχρι μέν νυν ἡμερέων ἐπτὸν ἐπείθοντό τε καὶ ἐποίεν τὸ

i. S. ix. 59.

52. θεῶν τὰ ἵσα νεμόντων] vi. 109.

τ. ι. νέων, Thucydides, vi. 16. IV.

53. ἐλασσώσεσθαι] p. 210. n. 94.

54. σφέας αὐτοὺς] the same as ἔωντος below; σ. ἔαντος would be wrong. M. G. G. 148.

55. ἐπὶ κέρας] c. 14. i. e. ἀλλήλαις ἀκολουθούσας. The phrase ἐπὶ κέρως denotes that a naval column moves on one of its wings, either the right or the left leading the way; BLO. it occurs in Thucydides, ii. 90. vi. 32. 50. viii. 104. Xenophon, H. i. 7, 31. vi. 2, 30. V. Appian, Mith. xxiv. AR. μάλιστα κατακολουθούσαν τῇ ἐτέρᾳ, Suidas. Dionysius seems to have led out his fleet either in a double column or in two single columns; (Th. ii. 90. adds κατὰ μάλιστα ἐπὶ κ.) and, when out at sea, the left column faced to the right, and the right column to the left, so as to form opposite lines for the purpose of executing other manœuvres. S. ἐπὶ μᾶις ὡς πρὸς διέκπλον καὶ περίπλον παρεσκευασμέναι, X. H. i. 6, 31.

56. χρήσαιτο] he might practise.

57. διέκπλοον] viii. 9. Thucydides, i. 49. ii. 83. 89. vii. 36. 70. Xenophon, H. i. 6, 31. διέκπλοος ἐστὶ τὸ ἐμβαλεῖν, καὶ πάλιν ὑποστρέψαι, καὶ αὖθις ἐμβαλεῖν ἦτοι τὸ ἐμβ., καὶ διασχίζειν τὴν τῶν ἐναντίων τάξιν, Scholiast on Th.; Polybius, xvi. 4, 14. ER. S. This manœuvre was either for the purpose of cutting through the enemy's line and taking it in the rear, so as to separate one part from the rest, that it might be attacked in detail and overpowered; BLO. or, of turning rapidly after breaking through the line, in order to strike the enemy's ship on the

side or stern, where it was most defenceless, and so to sink it. AR.

58. ἐπιβάτας] A class of soldiers resembling our marines. BLO. In this early state of Greek naval tactics, when victory depended more on the number and prowess of the troops on board, than on the manœuvres of the seamen (Thucydides, i. 49.), each ship had a complement of forty marines; c. 15. The Athenians improved the system, by decreasing this number and relying on the more skilful management of their vessels; Th. vii. 62. 67. In the Peloponnesian war each trireme had ten epibatae; Th. iii. 91. 94. 95. ii. 92. 102. iv. 76. 101. AR.

59. δπλίσειε] might train to the use of their arms.

60. τὸ λοιπὸν] during the remainder; τοῦ λοιποῦ for the future. HER. or VIG. i. 19, 3.

61. ἔχεσκε] It was the practice of the Greeks to moor their ships close to the shore, and to let the crews remain on land. When the sentinels gave the alarm of an enemy, the sailors hurried on board again: see Xenophon, H. i. 5, 10. ii. 1, &c. The Ionians, who were kept at the oar for great part of the morning and not allowed to go ashore all the day long, must have found it very hard service; and the only wonder is that they submitted to such discipline so long as they did. L.

62. δι' ἡμέρης] p. 59. n. 9. ii. 173. vii. 210. Eubulus in Ath. x. 11. διὰ νυκτὸς all night long, Ion in Ath. xi. 8. understand δλης, Illyrian; Illyrocration. Compare CA. on Ath. vii. 3. V. and B. 200. M. G. G. 580. a.

κελευόμενον· τῇ δὲ ἐπὶ ταῦτη, οἱ Ἰωνες, οἵα ἀπαθέες ἔοντες πόρων τοιούτων, τετρυμένοι⁶³ τε ταλαιπωρήσι τε καὶ ἡελίῳ, ἔλεξαν πρὸς ἑωυτοὺς τάδε· “τίνα δαιμόνων παραβάντες,⁶⁴ τάδε ἀναπίμπλαμεν;⁶⁵ οἵτινες, παραφρονήσαντες, καὶ ἐκπλώσαντες⁶⁶ ἐκ τοῦ νόου, ἀνδρὶ Φωκαϊ ἀλαζόνι, παρεχομένῳ νέας τρεῖς, ἐπιτρέψαντες ὥμεας αὐτοὺς⁶⁷ ἔχομεν.⁶⁸ ὃ δὲ παραλαβὼν ὥμεας λυμαίνεται λόμητι ἀνηκέστοισι· καὶ δὴ πολλοὶ μὲν ὥμέων ἐσ νούσους πεπτώκασι, πολλοὶ δὲ ἐπίδοξοι⁶⁹ τωντὸ τοῦτο πείσεσθαι εἰσι· πρό τε τούτων⁷⁰ τῶν κακῶν ὥμειν γε κρέσσον καὶ ὅ τι ὅν ἄλλο παθέειν ἔστι, καὶ τὴν μέλλουσαν δουλιγῆνι ὑπομεῖναι, ητις ἔσται, μᾶλλον⁷¹ ἢ τῇ παρεούσῃ συνέχεσθαι. φέρετε,⁷² τοῦ λοιποῦ μὴ πειθώμεθα αὐτοῦ.”⁷³ Ταῦτα ἔλεξαν· καὶ μετὰ ταῦτα αὐτίκα πείσεσθαι οὐδεὶς ἥθελε· ἀλλ’, οἵα στρατιὴ, σκηνάς τε πηξάμενοι ἐν τῇ νήσῳ, ἐσκιητροφέοντο, καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας, οὐδ’ ἀναπειρᾶσθαι.⁷⁴

XIII. Μαθόντες⁷⁵ δὲ ταῦτα τὰ γινόμενα ἐκ τῶν Ἰώνων οἱ στρα-

63. τετρυμένοι] i. 22. ii. 129. τὴν στρατιὰν τετρυμένην πόνῳ καὶ χρόνῳ, Appian, B. C. ii. 30. &c. Polybius, i. 71, 3. &c. W. ἀχθηδῶν κακοῦ τρύσεισε, Æschylus, P. V. 26. for other examples consult BL. ἡελίῳ for the heat of the sun, Thucydides, iv. 35. vii. 87. BLO.

64. τ. δ. παραβάντες] quo nuntiūne lasso, Virgil, A.E. i. 12. P. ἐμὸν μελήσει ταῦτα καὶ ὄρκοις καὶ θεοῖς τοῖς παραβαθεῖσι, Heliodorus, A.E. vii. end. W. ἀδικήσαντες would be better suited to prose than παραβάντες. ST.

65. τάδε ἀναπίμπλαμεν] understand κακὰ, do we fill up the measure of these sufferings. S. ἀναπλῆσαι κακὰ, v. 4. LAU. ἐν ἄδου κ. ἀναπίμπλησιν, Pausanias, x. 28. V.

66. ἐκπλώσαντες] p. 169. n. 97.

67. ὥμεας αὐτοὺς] see M. G. G. 148 and n. BL.

68. ἔχομεν] with the participle of the first aorist, denotes not only “the having done a thing,” but “the continuing to do so;” S. we go on.

69. ἐπίδοξοι] p. 54. n. 61. ἀργαλέος Ὀλύμπιος ἀντιφέρεσθαι, Homer, Il. A. 589.

70. πρδ—τούτων] p. 36. n. 55.

71. κρέσσον—μᾶλλον] i. 31. 32. M. G. G. 458. To the examples there

given others may be added from Xenophon, Cyr. i. 6, 25. ii. 2, 12. 4, 10. αἱρετάτερόν ἔστι μαχομένους ἀκοθησκειν μᾶλλον ἢ φεύγοντας σωθῆναι, iii. 3, 51. v. 5, 4. ST. This idiom occurs in English: “It is better for thee to enter into life halt or maimed, rather than, having two hands or two feet, to be cast into everlasting fire;” and “it is better for thee to enter into life with one eye, rather than, having two eyes, to be cast into hell fire;” St. Matthew, xviii. 8. 9. where the Greek is καλὸν —η.

72. φέρετε] Virg. v. 13, 6. Z. is mistaken in asserting this imperative to be used in the singular only, whereas ἔγετε occurs often in the plural. LAU.

73. πειθώμεθα αὐτοῦ] p. 79. n. 33.

74. ἀναπειρᾶσθαι] to keep up their practice, to repeat the trial. Consult BLO. on Thuc. vii. 7.

75. μαθόντες] The order of the words is οἱ δὲ στρ. τῶν Σ., μ. τ. τὰ γ. ἐκ τῶν Ἱ., ἐνθαῦτα δὴ ἐδέκοντο παρ’ Αἰ. τοῦ Σ. κείνους τοὺς λόγους (τοὺς Αἰ. κ. τ. Π., πρότερον ἔπ., δ. σ. ἐ. τὴν Ἱ. σ.) δρέωντες—Ιώνων, ἅμα δὲ, &c. the other words οἱ Σάμιοι ὅν are introduced to resume the thread of the

τηγοὶ τῶν Σαμίων, ἐιθαῦτα δὴ παρ' Αἰάκεος τοῦ Συλλογίσαντος κείνους, τοὺς πρότερον ἔπειπε λόγους Αἰάκης, κελευόντων τῶν Περσέων, δεῖμενός σφεων ἐκλιπεῖν τὴν Ἰώνων συμμαχίην, οἱ Σάμιοι ὦν, ὥρεωντες ἄμα μὲν ἔοῦσαν ἀταξίην πολλὴν ἐκ τῶν Ἰώνων, ἐδέκοντο τοὺς λόγους· ἄμα δὲ κατεφαίνετό σφι εἶναι ἀδύνατα⁷⁶ τὰ βασιλέας πρήγματα ὑπερβαλέσθαι· εὖ τε ἐπιστάμενοι, ὡς, εἰ καὶ τὸ παρεὸν ναυτικὸν⁷⁷ ὑπερβαλούσατο τὸν Δαρεῖον, ἄλλο σφι παρέσται πενταπλήσιον⁷⁸ προφάσιος ὡν ἐπιλαβόμενοι, ἐπεὶ τε τάχιστα εἶδον τοὺς Ἰωρας ἀρρενεμένους⁷⁹ εἶναι χρηστοὺς, ἐν κέρδεῃ ἐποιεῦντο⁸⁰ περιποιῆσαι τά τε ἵρα τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ' ὅτεν τοὺς λόγους ἐδέκοντο οἱ Σάμιοι, παῖς μὲν ἦν Συλλογίσαντος τοῦ Αἰάκεος τύραννος δὲ ἐὼν Σάμου, ὑπὸ τοῦ Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν, κατά περ οἱ ἄλλοι τῆς Ἰωνίης τύρανοι.

XIV. Τότε ὅν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἰωνες ἀντανῆγον καὶ αὐτοὶ τὰς νέας ἐπὶ κέρας. ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο, καὶ συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν⁸¹ οὐκ ἔχω ἀτρεκέως συγγράψαι, οἵτινες τῶν Ἰώνων ἐγένοντο ἄνδρες κακοὶ ή ἀγαθοὶ ἐν τῇ ναυμαχίᾳ ταῦτῃ· ἀλλήλους γὰρ καταιτιῶνται. λέγονται δὲ Σάμιοι ἐνθαῦτα, κατὰ τὰ συγκείμενα πρὸς τὸν Αἰάκεα, ἀειράμενοι⁸² τὰ ιστία, ἀποπλῶσαι ἐκ τῆς τάξιος ἐς τὴν Σάμον, πλὴν ἔιδεκα⁸³ νεῶν. τουτέων δὲ οἱ τρι-

sentence, which was interrupted by the parenthesis. M. G. G. 611, 3.
LAU.

76. ἀδύνατα] p. 9. n. 16. v. 124. Thucydides, i. 1. 125. iii. 88. iv. 1. v. 14. vii. 43. viii. 60. This enallage is more rare in the Attic poets; it occurs in Euripides, Hip. 269. V. 373. Hec. 1089. 1222. Ph. 1008. H. F. 582. M. 491. 701. Sophocles, An. 688. Aristophanes, Pl. 1085. BA.

77. τὸ π. ναυτικὴν] understand κατὰ as regarded. G. Many verbs however have a double accusative; one of the more immediate object, or thing, and another of the more remote object, whether thing or person; Μιλτιάδης δ τὴν ἐν Μαραθῶνι μάχην τὸν Βαρβάρους νικήσας, Aeschines, Ct. 61. M. G. G. 409, &c. Compare p. 35. n. 45.

78. πενταπλήσιον] victoriam (Marathoniam) de Persis non finem sed

causam majoris belli fore, Justin, ii. 12. V. μείζονος ἐνίστατο πολέμου καταρχὴ καὶ φοιβερωτέρου, Polybius, i. 71.

79. ἀρρενεμένους] οὐ βουλομένους. W.

80. ἐν κέρδεῃ ἐποιεῦντο] they considered themselves lucky in saving. κέρδος ἐνδιմοσεν, Thucydides, iii. 33. viii. 68. viii. 66. WA.

81. τὸ ἐνθεῦτεν] τὰ δ' ἐνθεν οὗτοί εἰδον, οὗτοί ἐννέπω, Aeschylus, Ag. 239. τὰ δ' ὕστερον οὐκέτ' οἴδα, Euripides, O. 1512. BL. χῶπως μὲν ἐκ τῶνδ' οὐκέτ' οἴδ' ἀπόλλυται, Sophocles, OE. R. 1251.

82. ἀειράμενοι] hoisting. It was the practice of the Greeks when they were going into action to strike their mainsails and often to leave them on shore, Xenophon, H. i. 1, 13. vi. 2, 27.

83. ἔιδεκα] ἐπὶ Δαρείου Σαμίων, πλὴν ἐνός τε καὶ δέκα ἄνδρῶν, τῶν δλλῶν τριπράχων τὸ ναυτικὸν τῶν Ἰώνων πραδόντων, Pausanias, vii. 10. W.

ἱραρχοι παρέμενον καὶ ἐναυμάχεον, ἀνηκουστήσαντες⁸⁴ τοῖσι στρατηγοῖσι· καὶ σφι τὸ κοινὸν τῶν Σαμίων ἔδωκε διὰ τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν,⁸⁵ ὡς ἀνδράσι ἀγαθοῖσι γενομένοισι· καὶ ἔστι αὕτη ἡ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι τοὺς προσεχέας φεύγοντας, τωντὸ ἐποίευν τοῖσι Σαμίοισι· ὡς δὲ καὶ οἱ πλεῦνες τῶν Ἰώνων ἐποίευν τὰ αὐτὰ ταῦτα.

XV. Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περιέφθησαν τρηχύτατα Χῖοι, ὡς ἀποδεικνύμενοι τε ἔργα λαμπρὰ καὶ οὐκ ἔθελοκακέοντες· παρέιχοντο μὲν γὰρ, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἐκατὸν, καὶ ἐπ' ἑκάστης αὐτέων ἄνδρας τεσσεράκοντα τῶν ἀστῶν λογάδας ἐπιβατεύοντας· ὄρεωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας, οὐκ ἐδικαίευν⁸⁶ γενέσθαι τοῖσι κακοῖσι αὐτῶν ὁμοῖοι· ἀλλὰ, μετ' ὀλίγων συμμάχων μεμουνωμένοι,⁸⁷ διεκπλώοντες ἐναυμάχεον, ἐς ὃ, τῶν πολεμίων ἐλόντες νέας συχρὰς, ἀπέβαλον τῶν σφετέρων νεῶν τὰς πλεῦνας. Χῖοι μὲν δὴ τῇσι λοιπῆσι τῶν νεῶν ἀποφεύγοντι⁸⁸ ἐς τὴν ἑωστᾶν.⁸⁹

XVI. "Οσοισι δὲ τῶν Χίων ἀδύνατοι⁹⁰ ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ, ὡς ἐδιώκοντο, καταφυγγάνουσι πρὸς τὴν Μυκάλην,⁹¹ νέας μὲν δὴ αὐτοῦ ταύτῃ ἐποκείλαντες κατέλιπον, οἱ δὲ πεζῆ⁹² ἐκομίζοντο διὰ τῆς ἡπείρου. ἐπεὶ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι οἱ Χῖοι, νυκτός τε ἀπικέατο ἐς αὐτὴν, καὶ ἔονταν τῇσι γυναιξὶ αὐτούθι Θεσμοφορίων,⁹³ ἐνθυῦτα δὴ οἱ Ἐφέσιοι, οὐ τε προ-

84. ἀνηκουστήσαντες] An Homeric word, Il. O. 236, where it is followed by a genitive, as also in *Aeschylus*, P. V. 40. M. G. G. 340, 3. *obs.*

85. πατρόθεν] i. e. τὰ ὄνδρατα αὐτῶν σὺν τοῖς ὄνδρασι τῶν πατέρων. *ST.*

86. οὐκ ἐδικαίεν] *disdained.*

87. μετ' ὀλίγων σ. μεμουνωμένοι] The participle must not be too rigorously interpreted. *BLO.* μονωθεῖς μετ' ὅ. τῶν ξυνδιαβάντων, *Thucydides*, vi. 101. *W.* μονάδα Ξέρξην ἔρημον οὐ πολλῶν μέτα, *Aeschylus*, P. 740. μόνον σὺν τέκνοισι, *Euripides*, *Hec.* 1130. *BL.*

88. ἀποφεύγοντι] *escape:* the same as ἐκφεύγειν, vi. 40, which Homer uses frequently: προφεύγειν occurs in the same sense, Il. H. 309, as well as the simple verb, *Sophocles*, *O. R.* 355. 356.

89. ἐς τὴν ἑωστᾶν] p. 165. n. 55. τὴν βασιλέως, *Xenophon*, *H.* ii. 1, 16.

90. ἀδύνατοι] M. G. G. 116, 6. *disabled.*

91. Μυκάλην] A woody promontory with a town of the same name, celebrated for the victory described ix. 97, &c. *L. A.*

92. πεζῆ] *overland.* Their object was to reach the port nearest to the island of Chios, and from that to cross over to the island itself. *L.*

93. Θεσμοφορίων] This festival was celebrated by women in honor of Ceres as having first given laws to mankind. It lasted five days, beginning on the fourteenth of the month Pyanepsion (i. e. the twenty-third of October) among the Athenians; though most of the Greek cities kept it in the summer, as the Ephesians appear to

ακηκούτες ὡς εἰλχε⁹⁴ περὶ τῶν Χίων, ιδόντες τε στρατὸν ἐστιθμητά, πάγχυ σφέας καταδόξαντες εἶναι κλῶπας καὶ ἔναι
ἐπὶ τὰς γυναικας, ἐξεβοήθεον πανδημεῖ, καὶ ἔκτεινον τοὺς Χίους.
οὗτοι μέν νυν τοιαύτησι περιέπιπτον⁹⁵ τύχησι.

XVII. Διονύσιος δὲ ὁ Φωκαεὺς, ἐπεὶ τε ἔμαθε τῶν Ἰώνων τὰ
πρήγματα διεφθαρμένα,⁹⁶ νέας ἐλῶν τρεῖς τῶν πολεμίων, ἀπέπλεε
ἐσ τὸν Φώκαιαν οὐκέτι, εὖ εἰδὼς, ὡς ἀνδραποδιεῖται⁹⁷ σὺν τῇ ἄλλῃ
Ἰωιίῃ ὁ δὲ ιθέως, ὡς εἰλχε,⁹⁸ ἔπλεε ἐς Φοινίκην, γαύλον⁹⁹ δὲ
ἐνθαῦτα καταδύσας,¹⁰⁰ καὶ χρήματα¹ λαβῶν πολλὰ, ἔπλωε ἐς Σικε-
λίην· ὄρμεώμενος δὲ ἐνθεῦτεν, ληστῆς κατεστήκεε Ἐλλήρων μὲν
οὐδεὶς, Καρχηδονίων δὲ καὶ Τυρσηγῶν.

XVIII. Οἱ δὲ Πέρσαι, ἐπεὶ τε τῇ ναυμαχίῃ ἐνίκων τοὺς Ιωνας,
τὴν Μίλητον πολιορκέοντες ἐκ γῆς καὶ θαλάσσης² καὶ ὑπορύσσοντες
τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες, αἴρεονσι κατ' ἄκρης,³

have done. L. Potter, ii. 20. *legifera*
Ceres is mentioned by Virgil, *AEn.* iv.
58.

91. ὡς εἰλχε] understand τὰ πράγ-
ματα, how matters were. *LAU.*

95. περιέπιπτον] τοιούτῳ πάθει οἱ
Ἀθηναῖοι περιπεόντες ἐπιέσοντο, Thucydidies, ii. 54. The verb of itself de-
notes “meeting with ill success,” as in
Polybius, i. 71. *SCHL.* p. 64. n. 58.

96. τ. π. διεφθαρμένα] διεφθάρη τ.
π., vi. 89. τ. π. δ. Ῥωμαῖοι, Procopius,
259, 25. Thucydides seems to have
imitated the expression, τ. τῶν Ἐλλή-
νων π. ἐφθάρη, i. 110. Ἰωσὶ τ. π. ἐ.,
Pausanias, viii. 101. *BLO.*

97. ἀνδραποδιεῖται] To the examples
in *MA*, and M. G. G. 178. c. may be
added, besides this verb, ἀφανιῶ, Xe-
nophon, A. iii. 2, 7. ἀπολωτιῶ, Euripi-
des, I. A. 793. καθιῶ, Xen. II. ii. 1,
4. κατοικιῶ, Sophocles, O. C. 637.
νομιῶ, Xen. A. ii. 5, 12. ὑνειδιῶ, Soph.
O. R. 1423. 1500. συγκατοικτιῶ, Tr.
541.

98. ὡς εἰλχε] i. 61. (where a comma
should be inserted before ὡς); 114. v.
64. vi. 17. as he was, i. e. without any
further preparation or deliberation, in-
stantly, forthwith. *S.* The full ex-
pression would seem to be οὗτως ὡς
ἔωντὸν εἰλχε τάχεος πέρι: the substan-
tive is supplied, viii. 107.

99. γαύλον] p. 164. n. 48. γαυλὸς, a
bucket, vi. 119.

100. καταδύσας] viii. 87. 88. 90,
thrice; Thucydides, i. 50. 54. ii. 92.
vii. 34. Xenophon, H. i. 6, 36. 7, 35.
In most of these passages the verb de-
notes πιπάσκειν merely (and not βα-
τίζειν) according to the Scholiast on
Thuc. or διαφθείρειν, to cripple. The
Greek triremes were so light and shal-
low, that even when they became wa-
ter logged, from being shattered in ac-
tion, they did not absolutely sink, but
still were able for a time to keep the
crew above water. *AR. BLO.*

1. χρήματα] money, property, goods,
effects: γανλικὰ χ., Xenophon, An. v.
8, 1. according to *SP.* signifies the
cargoes of the merchantmen.

2. ἐκ γῆς καὶ θαλάσσης] ἐκπολιορ-
κῆσαι τοὺς ἐν τῷ Πειραιὲ κατὰ τέ γῆν
καὶ κατὰ θάλατταν, Xenophon, II. ii.
4, 28.

3. κατ' ἄκρης] vi. 82. A phrase of
frequent occurrence in Homer, as νῦν
δλετο πᾶσα κατ' ἄκρης ΦΙλος αἰπεινή,
Il. N. 773. (ruit alto a culmine Troja,
Virgil, A. ii. 290. sternitque a culmine
Trojam, C03.) κ. ἄ. ΦΙλοι αἰπεινή
ἔλειεν, O. 557. X. 411. πόλις ἥδε κ. ἄ.
πέρσεται, Ω. 728. It is also found in
Thucydides, Βρασίδας καὶ τὸ πλῆθος
εὐθὺς ἄνω καὶ ἐπὶ τὰ μετέωρα τῆς πό-

τῷ ἔκτῳ ἔτει⁴ ἀπὸ τῆς ἀποστάσιος τῆς Ἀρισταγόρεω, καὶ ἡδραποδίσαντο τὴν πόλιν, ὥστε συμπεσέειν⁵ τὸ πάθος τῷ χρηστηρίῳ τῷ ἐν Μίλητον γειομέρῳ.

XIX. Καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων,
πολλοῖσιν δεῖπνον τε καὶ ἀγλαὰ δῶρα γενήσει·
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομῆταις.⁶
νηοῦ δ' ἡμετέρον Διδύμοις⁷ ἄλλοισι μελίσσει.⁸

τότε δὴ ταῦτα τοὺς Μίλησίους κατελάμβανε, ὅτε γε ἄγρες μὲν οἱ πλεῦνες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναικες δὲ καὶ τέκνα ἐν ἀνδραπόδων λόγῳ⁹ ἐγίνοντο, ἵδρον δὲ τὸ ἐν Διδύμοισι, ὁ ηνός τε καὶ τὸ χρηστήριον,¹⁰ συλληφέντα ἐνεπίμπρατο.

XXI. Ἐνθεῦτεν οἱ Σωγρηθέντες τῶν Μίλησίων ἦγοντο ἐς Σοῦσα. βασιλεὺς δέ σφεας Δαρεῖος, κακὸν οὐδὲν ἄλλο ποιήσας, κατοίκισε ἐπὶ τῇ Ἐρυθρῇ θαλάσσῃ¹¹ ἐν Ἀμπυ¹² πόλι, παρ' ἣν Τίγρης ποταμὸς

λεως ἐτράπετο, βουλόμενος κ. ἄ. καὶ
βεβαίως ἐλεῖν αὐτὴν, iv. 112. Aeschylus, Cl. 679. Sophocles, E.C. 1242. An. 207. (where Musgrave's emendation of πέρσαι for πρῆσαι is confirmed by the passage of Homer last quoted, and by the following) πόλισμα Τροίας πέρσας κ. ἄ. τάλιν, Euripides, I. A. 777. Hel. 690. (κατ' ἄκρων περγάμων ἐλεῖν πόλιν, Ph. 1192.) It signifies from the summit, from the citadel downwards, and therefore entirely, since when the citadel is taken, the city cannot hold out, although there are many instances of a city being captured without the citadel surrendering. LAU. S. v. 100. Some understand κεφαλῆς ορ κορυφῆς, or πόλεως, SCH. B. 132. 136. 224. others consider ἄκρως as a substantive synonymous with κεφαλῆς, WA. SCH. κατὰ κεφαλῆς, ἀπὸ τῆς ἀκροπόλεως, Didymus; ἐξ ἐφόδου καὶ αἰφνίδιον, Hesychius; BL. δλῶς, δλοτελῶς, παντελῶς. D. tentura desuper urbi, Ἄ. ii. 47. AR.

4. τῷ ἔκτῳ ἔτει] Understand ἐν, which is found in some MSS. SCH. on B. 426.

5. συμπεσέειν] coincided with. S. The infinitive often follows the parti-

cles ὥστε and ὡς, "so that." M.G.G. 543.

6. κομῆταις] κάρη κομδωντας, Homer, Il. B. 11.

7. Διδύμοις] Understand ἐν, which is supplied just below: B. 424. so τὸν Ἀβαῖτι ναὸν, Sophocles, E. R. 898. W. p. 54. n. 41. see L.

8. νηοῦ — ἄλλοισι μ.] μέλει has a genitive of the thing and a dative of the person. M. G. G. 326.

9. ἐν ἄ. λόγῳ] c. 23. iii. 125. H. on VIG. iii. 6, 10. in the light of slaves. ἐν ἀνδρᾶν λ., iii. 120. ἐν δμήρων λ., vii. 222. ἐν συμμάχων λ., viii. 68, 3. liberum loco, Livy, i. 39. hostium l., ii. 4.

10. τὸ χρηστήριον] was the inmost sanctuary from which the oracles were delivered. S. p. 230. n. 4. V. in his note gives numerous instances where ιερὸν and ναὸς are distinguished from each other.

11. Ἐρυθρὴ θ.] p. 3. n. 19. here the Persian Gulf.

12. Ἀμπη] δ δὲ (Τίγρης) παρὰ⁷ Ωπιν πόλιν ῥέων ἐς τὴν Ἐρυθρὴν θάλασσαν ἐκδιδοῖ, i. 189. but very possibly Opis might be on one bank of the river and Ampe on the other. W.

παραφρέων ἐσθάλασσαν ἔξει. τῆς δὲ Μιλησίης χώρης αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρὸν Πηδασεῦσι ἐκτῆσθαι.

XXII. Μιλητος μέν νυν Μιλησίων ἐρήμωτος Σαμίων δὲ τοῖσι τι
ἔχουσι¹³ τὸ μὲν ἐσθάλασσαν ἐκ τῶν στρατηγῶν τῶν σφετέρων
ποιηθὲν οὐδαμῶς ἥρετκε¹⁴ ἐδόκεε δὲ μετὰ τὴν γαυμαχίην αὐτίκα
βουλευομένοισι, πρὶν ἡ σφι ἐσθάλη χώρην ἀπικέσθαι τὸν τύραννον
Αἰάκεα, ἐσθάλην ἀποικίην ἐκπλέειν, μηδὲ μένοντας Μίδοισί τε καὶ Αἰάκεϊ
δουλεύειν. Ζαγκλαῖοι¹⁵ γάρ, οἱ ἀπὸ Σικελίης,¹⁶ τὸν αὐτὸν χρόνον
τοῦτον πέμποντες ἐσθάλην Ιωνίην ἀγγέλους, ἐπικαλέοντο τὸν Ιωρά
ἐσθάλην Καλὴν Ἀκτὴν,¹⁷ βουλόμενοι αὐτόθι πόλιν κτίσαι¹⁸ Ιώνων ἢ δὲ
Καλὴ Ἀκτὴ αὐτῇ καλεομένη, ἐστι μὲν Σικελῶν, πρὸς δὲ Τυρ-
σηνίην τετραμμένη¹⁹ τῆς Σικελίης τούτων ὧν ἐπικαλεομένων, οἱ
Σάμιοι μοῦνοι Ιώνων ἐστάλησαν,²⁰ σὺν δέ σφι Μιλησίων οἱ ἐκπε-
φευγότες.

13. τι ἔχουσι] i.e. παχέεστι, πλου-
σίοις, γαμόροις; the latter appears the
proper designation of the Samian no-
bility or landed proprietors; Thucy-
dides, viii. 21. Plutarch, Q. G. p. 303.
ε. Xenophon calls them *oi γνώριμοι*,
H. ii. 2, 6. Ἐχειν is often put alone,
denoting to have property, to be rich,
as Sophocles, Aj. 157. Euripides, Al.
57. Aristophanes, Eq. 1292. ἔξεστι
πυθέσθαι εἴτε τὸ πλουτεῖν εἴτε τὸ πει-
νῆν βέλτιον τὸν μὲν ἔχοντας καὶ πλου-
τοῦντας—, τὸν δὲ πένητας τὰν ἀνθρω-
πων—, Pl. 594. Isocrates, Areop. St.
Matthew, xiii. 12. and *habere* in Latin,
as Curius in Cic. Ep. ad F. vii. 29.
amor habendi, Ovid, A. A. iii. 541. F.
i. 195. *cura h.*, Phædrus, iii. pr. 21.
habens and *inops* are opposed, Virgil,
G. ii. 499. *habentes*, and *non habentes*,
Lactantius, D. I. v. 8. In like man-
ner to have no property, to be poor, is
signified by the addition of οὐκ, as οἱ μὲν
ἄλβιοι—, οἱ δὲ οὐκ ἔχοντες, καὶ σπανί-
ζοντες βίου, εἰς τὸν ἔχοντας κέντρον
ἀφίασιν κακὰ, Euripides, S. 249. or
μὴ, as Nehemiah, viii. 10. and of *nil* in
Latin, as Juvenal, iii. 208. The el-
lipsis may be variously supplied, (1)
χρήματα, in χρήμασιν διάφοροι ἔχου-
σιν, οἱ δὲ οὐδὲ, Eur. H. F. 635. Arrian,
Al. ii. 1. Pausanias, iii. p. 223. St.

Mark, x. 23. St. Luke, xviii. 24.
SCHL. (2) κτήματα, as St. Matthew,
xix. 22. (3) πράγματα, as Thucydides,
iii. 72. LEI. (4) οὐσίας, as Dionysius
of Sinope, in Ath. vi. 36. v. 30. Χε-
nophon, H. v. 2, 7. (5) βίοτον, in
Eur. Dana. fr. v. 5. KU. (6) βίον, in
Eur. Hel. 432. Ph. 416. compare 411.
and 412. V. B. 38. 138. 307—310.
MO.

14. Ζαγκλαῖοι] Consult Thucydides,
vi. 4. who says Ζάγκλη ἦν ὑπὸ τῶν Σι-
κελῶν κληθεῖσα, ὅτι δρεπανοειδὲς τὴν
ἰδέαν τὸ χωρίον ἐστὶ, τὸ δὲ δρεπανον οἱ
Σικελοὶ ζάγκλον καλοῦσιν: it was af-
terwards called Messana, and its mod-
ern name is Messina. L. The town of
Drepanum in Sicily also derived its
name from the same resemblance to
“a sithe.”

15. ἀπὸ Σικελίης] of Sicily; οἱ, ἀπὸ
Στρυμόνος, v. 1.

16. Καλὴν Ἀκτὴν] “ Fair Shore ;”
illius *piscosa Calacte*, Silius, xiv. 251.
afterwards Caronia. L.

17. κτίσαι] Before this infinitive
supply αὐτοῖς, i.e. τοὺς Ιωνάς; or it
may be the active put for the passive,
M. G. G. 534. LAU.

18. τετραμμένη] p. 49. n. 91.

19. ἐστάλησαν] Supply ἐσθάλην,
iv. 159. ST.

XXIII. Ἐν φιλούνδε δή τι συνήνεικε γενέσθαι. Σάμιοι γάρ, κομεξόμενοι ἐς Σικελίην, ἔγενοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι,²⁰ καὶ Ζαγκλαῖοι, αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ οὐρανῷ ἦν Σκύθης,²¹ περιεκατέατο πόλιν τῶν Σικελῶν, ἐξελεῖν βουλόμενοι. μαθὼν δὲ ταῦτα, ὁ Ρηγίον²² τύραννος Ἀραξίλεως,²³ τότε ἐών διάφορος τοῖσι Ζαγκλαῖοισι, συμμίξας τοῖσι Σαμίοισι, ἀναπείθει, ὡς χρεών εἴη Καλὴν μὲν Ἀκτὴν, ἐπ' ἥν ἐπλεον, ἐᾶν χαίρειν,²⁴ τὴν δὲ Ζάγκλην σχεῖν, ἐοῦσαν ἄρημον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην,²⁵ ἐνθαῦτα οἱ Ζαγκλαῖοι, ὡς ἐπύθοτο ἔχομένην τὴν πόλιν ἑωυτῶν, ἐβοήθεον αὐτῇ, καὶ ἐπεκαλέοντο Ἰπποκράτεα τὸν Γέλης²⁶ τύραννον· ἥν γὰρ δή σφι οὗτος σύμμαχος. ἐπει τε δὲ αὐτοῖσι καὶ ὁ Ἰπποκράτης σὺν τῇ στρατιῇ ἤκε βοηθέων, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων, ἀποβαλόντα τὴν πόλιν, ὁ Ἰπποκράτης πεδήσας, καὶ τὸν ἀδελφοῦ αὐτοῦ Πυθογένεα, ἐς Ἰνυκον²⁷ πόλιν ἀπέπεμψε· τοὺς δὲ λοιποὺς Ζαγκλαίους, κοινολογησάμενος τοῖσι Σαμίοισι, καὶ ὅρκους δοὺς καὶ δεξάμενος, προέδωκε. μισθὸς δέ οἱ ἥν εἰρημένος ὅδε ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν τῶν ἐν τῇ πόλει, τὰ δ' ἐπὶ τῶν ἀγρῶν πάντα Ἰπποκράτεα λαγχάνειν. τοὺς μὲν δὴ πλεῦνας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δῆσας, τοὺς δὲ κορυφαίους αὐτῶν τριηκοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάξαι· οὐ μέντοι οἵ γε Σάμιοι ἐποίησαν ταῦτα.

XXIV. Σκύθης δὲ, ὁ τῶν Ζαγκλαίων μούναρχος, ἐκ τῆς Ἰνύκου

20. Λοκροῖσι—Ἐπιζεφυρίοισι] These Locrians were to the north of the promontory of Zephyrium ("Western") now Capo Bruzzano; the site of their city was near Gerace or at Pagliopoli, in the country of the Brutii. τούτους δὲ πρώτους φασὶ χρήσασθαι νόμοις γραπτοῖσιν, οὓς Ζάλευκος ὑποθέσθαι δοκεῖεισι δ' ἄποικοι τῶν Ὀπουντίων Λοκρῶν, ἔνιοι δὲ Λοκρῶν φασὶ τῶν ἐν Ὀζόλαις, Scymnus, 316. CR.

21. Σκύθης] vii. 163. probably the uncle of Scythes, tyrant of Cos. V.

22. Ρηγίον] In support of the etymology given p. 95. n. 10. may be quoted ἀφ' οὗ δὴ Ρήγιον κικλήσκεται, Aeschylus. CR.

23. Ἀραξίλεως] vii. 165. L. Justin, iv. 2. CR.

24. ἐᾶν χαίρειν] to bid adieu to, to give up all thoughts of, to relinquish. Aristophanes, Pl. 1187. H. and HER. on Vir. v. 14, 7.

25. σχόντωντὴν Ζ.] Anaxilans soon afterwards expelled them, re-peopled the town, and called it Messana, Thucydides, vi. 4. W.

26. Γέλης] The inhabitants were afterwards transferred to the more modern town of Phintias, which was sometimes called Gela in consequence. The neighbouring river Gelas is now Fiume di Terra Nuora. L. A.

27. Ἰνυκον] χωρὸν πάντα σμικρὸν, Plato, Hipp. p. 282. E. 281. B. Now the monastery of St. John de Arenis. W.A. It was probably near the mouth of the Hypsa to the east of Selinus. L.

έκδιδρήσκει²⁸ ἐς Ἰμέρην.²⁹ ἐκ δὲ ταύτης παρῆν³⁰ ἐς τὴν Ἀσίην, καὶ ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε Δαρεῖος πάντων ἀνδρῶν δικαιότατον εἶναι, ὅσοι ἐκ τῆς Ἑλλάδος παρ' ἔωστὸν ἀνέβησαν. καὶ γὰρ, παραιτησάμενος βασιλέα, ἐς Σικελίην ἀπίκετο, καὶ αὗτις ἐκ τῆς Σικελίης ὑπέσω παρὰ βασιλέα, ἐς δ³¹ γῆρα, μέγα³² ὄλβιος ἐών, ἐτελεύτησε ἐν Πέρσῃσι. Σάμιοι δὲ, ἀπαλλαχθέντες Μήδων, ἀπονητὶ πόλιν καλλίστην Ζάγκλην περιεβεβλήσατο.³³

XXV. Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γενομένην, Φοίνικες, κελευσάντων Περσέων, κατῆγον ἐς Σάμον Αἰάκεα τὸν Συλλοσῶντος, ὡς πολλοῦ τε ἄξιον γενόμενόν σφισι καὶ μεγάλα κατεργασάμενον· καὶ Σαμίοισι μούνοισι τῶν ἀποστάντων ἀπὸ Δαρείου, διὰ τὴν ἕκλειψιν τῶν νεῶν τῶν ἐν τῇ ναυμαχίῃ, οὔτε ή πόλις, οὔτε τὰ ἱρὰ ἐνεπρήσθη. Μιλήτου δὲ ἀλούσης, αὐτίκα Καρίην ἔσχον οἱ Πέρσαι· τὰς μὲν ἐθελούτην³⁴ τῶν πολέων ὑποκυψάσας, τὰς δὲ ἀνάγκη προσηγάγοντο. ταῦτα μὲν δὴ οὕτω ἐγίνετο.

XXVI. Ἰστιαίω δὲ τῷ Μιλησίῳ, ἔόντι περὶ Βυζάντιον καὶ συλλαμβάνοντι τὰς Ἰώνων ὄλκάδας ἐκπλωσόντας ἐκ τοῦ Πόντου,³⁵ ἔξαγγέλλεται τὰ περὶ Μίλητον γενόμενα. τὰ μὲν δὴ περὶ Ἐλλήσποντον ἔχοντα πρήγματα ἐπιτράπει Βισάλτη, Ἀπολλοφάνεος παιδί, Ἀβυδηνῷ· αὐτὸς δὲ, ἔχων Λεσβίους, ἐς Χίον ἐπλεε· καὶ Χίων φρουρῆ, οὐ προσιεμένη μιν, συνέβιλε ἐν Κοίλοισι³⁶ καλεομένοισι τῆς Χίης χώρης· τούτων τε δὴ ἐφύνευσε συχνούς· καὶ τῶν λοιπῶν Χίων, οἵα

28. ἐκδιδρήσκει] vi. 90. ix. 88. Thucydides, i. 126. vi. 7. Aristophanes, V. 126. The aorist ἔξεδραν occurs, iv. 148. Arist. C. 55. Euripides, Her. 14. E.

29. Ἰμέρην] Himera was to the west of the mouth of a river which bore the same name; it is now called *Termini* from θερμαλ “the warm baths.” A. L.

30. παρῆν] ἥλθεν, Hesychius. SCHL. M. G. G. 578, 3.

31. ἐς δ] vi. 40. ἔως οὖν until. H. on VIG. ix. 2, 11. M. G. G. 578.

32. μέγα] vii. 190. Ælian has imitated this sentence, μέγα ὄλβιος ὁν, γῆρας κατέστρεψε τὸν βίον, V. H. viii. 17. The neuter adjective is used adverbially with each degree of comparison. H. on VIG. iii. 7, 12.

33. περιεβεβλήσατο] The passive for the middle; *had appropriated to themselves*; literally, *had surrounded*

for themselves, or invested themselves with. S. It appears a metaphor taken from dress.

34. ἐθελούτην] *voluntarily.* This word is properly an adjective, and may stand for *κατὰ ἐθελούτην τρόπον*, or here κ. ε. *προσαγωγήν*; in the same sense as in Thucydides, i. 82.

35. τοῦ Πόντου] Understand Εὐξενοῦ, which was peculiarly so called.

36. Κοίλοισι] Chios is divided into two parts. The first is elevated and looks to the west; we see there hills covered with wood, and deep and dark hollows, from which a great number of small rivers spring; Meletius. L. “The Hollows” of Eubœa are mentioned, viii. 13. Livy, xxxi. 47. Strabo, x. These were also districts of Syria and Elis so called; and a borough of Attica bore the same name, vi. 103. Æschines, Ct. 65.

δὴ κεκακωμένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος, ἔχων τὸν Λεσβίους, ἐπεκρύτησε, ἐκ Πολίχνης³⁷ τῆς Χίων ὄρμεώμενος.

XXVII. Φιλέει³⁸ δέ κως προσημαίνειν,³⁹ εὗτ' ἀν μέλλῃ⁴⁰ μεγάλα κακὰ ἡ πόλι ἡ ἔθνει ἔσεσθαι· καὶ γὰρ Χίοισι πρὸ τούτων σημῆια⁴¹ μεγάλα ἐγένετο. τοῦτο μέν σφι πέμψασι ἐς Δελφοὺς χορὸν νεηνέων ἐκατὸν, δύο μοῦνοι τούτων ἀπενόστησαν, τὸν δὲ ὀκτώ τε καὶ ἑννεήκοντα αὐτῶν λοιμὸς ὑπολιβὼν⁴² ἀπήνεικε.⁴³ τοῦτο δὲ, ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον, ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα διδασκομένοισι ἐνέπεσε ἡ στέγη, ὥστε ἀπ'⁴⁴ ἐκατὸν καὶ εἴκοσι παῖδων εἰς μοῦνος ἀπέφυγε. ταῦτα μέν σφι σημῆια ὁ θεὸς προέδεξε· μετὰ δὲ ταῦτα, ἡ ναυμαχίη ὑπολαβοῦσσα, ἐς γόριν τὴν πόλιν ἔβαλε.⁴⁵ ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος, Λεσβίους ἄγων· κεκακωμένων δὲ τῶν Χίων, καταστροφὴν εὐπετέως αὐτῶν ἐποίησατο.⁴⁶

37. **Πολίχνης]** “Little Town.” There were towns of the same name in Crete, vii. 170. in Sicily, and in Troas. *W. L.*

38. **φιλέει]** p. 156. n. 64. δ θεὸς may be understood here, as it occurs just below: or the verb may be taken impersonally. *S.*

39. **προσημαίνειν]** If φιλέει be construed impersonally, this infinitive must be considered as an active used for the passive, as δηλοῖ, i. e. δηλάνει, ii. 117. ix. 68. διέδεξε, ii. 134. iii. 82. ἐδήλωσε, Xenophon, Cyr. vii. 1, 30. M. I. 2, 32. In a military sense the nominative δ σαλπιγκῆς may be understood before the verb σημαίνει, viii. 11. S. An. i. 2, 17. ii. 2, 2. iii. 4, 3. vi. 5, 15. Cyr. v. 3, 52. M. G. G. 294. Euripides, Her. 830. σημειεῖ for σηισμὸς ἐγένετο, Thucydides, iv. 52. E. Xen. H. iv. 7, 4. σημῆιεν for σημεῖον εἶναι, Thuc. ii. 8. σημαίνειν πρὸ τῶν μελλόντων, X. H. v. 4, 17. *BLO.*

40. **μέλλῃ]** After particles of time the subjunctive is used, when an action, frequently occurring, is mentioned in the present or future tense. M. G. G. 521.

41. **σημῆια μ]** ἔνθ' ἐφάνη μέγα σῆμα, Homer, Il. B. 308. *SCHL.*

42. **ὑπολαβὼν]** overtaking: just below, and iv. 179. vi. 75. vii. 170. viii. 118. ἐπιλαβὼν is the same, ἐ δὲ

λοιμὸς τὸν στρατὸν ἔφθειρε, viii. 115. *W.* ἀπολαμφθέντες, ii. 115. ix. 114. *intercepted.* Appian has imitated Herodotus in the use of these three verbs, ἀναχθέντα αὐτὸν χειμῶν ὑπέλαβε, R. H. iii. 12. 2. λιμὸς δροῦ καὶ λοιμὸς ἐτέλαβε Ῥωμαίους, fr. t. iii. p. 16. τὴν δύοδον ἀπολαμφάνων, B. C. iv. 109. The first is generally applied to a storm. *S.*

43. **ἀπήνεικε]** carried off. p. 142. n. 44.

44. **ἀπ'] of,** i. e. **out of:** a sense not noticed by *M.*

45. **ἐς γόρν—ἔβαλε]** This metaphor, taken from wrestling, is often used by Appian, R. H. viii. 94. B. C. ii. 146. τὸν δημοκόπους δ δῆμος, ἐπὶ πλεῖστον ἔξαρας, ἐς γ. ἔρριψε, iii. 20. καταστρεψάμενος αὐτὴν καὶ κλίνας ἐς γ., 30. Basil the Great, Ep. 301. p. 437. c. Basil of Sc., M. S. Th. ii. 12. p. 168. *W.* (τὴν πόλιν) οὐ, τὸ λεγόμενον δὴ τοῦτο, ἐς γ. πεσοῦνταν, ἀλλ' ἐπὶ στόμα, ἀνέστησεν αὖθις, Aelian, V. H. iii. 17. δ παρὰν ὑμῖν ἀγῶν πρόκειται ὑπὲρ ἐκκλησιῶν εἰς γ. κατενεχθεισῶν, Chrysostom, Ep. ad In. t. iii. p. 522. a. V. Ἀσία χθῶν αἰνῶς ἐπὶ γ. κέκλιται, Aeschylus, P. 926. consult *BL.* γυνὴς ἔριτε occurs repeatedly in Homer, Il. E. 68. &c. *incidit ictus ad terram duplicato poplite,* Virgil, Æ. xii. 926.

46. **καταστροφὴν—ἐποίησατο]** a re-

XXVIII. Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσον,⁴⁷ ἄγων Ἰώνων καὶ Αἰολέων συχνούς. περικατημένῳ δέ οἱ Θάσον ἦλθε ἀγγελίη, ὡς οἱ Φοίνικες ἀναπλώουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην. πιθόμενος δὲ ταῦτα, Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Λέσβον ἱπείγετο, ἄγων πᾶσαν τὴν στρατιήν. ἐκ Λέσβου δὲ, λιμαινούσης⁴⁸ οἱ τῆς στρατιῆς, πέρην διαβαίνει, ἐκ τοῦ Ἀταρνέος⁴⁹ ὡς ἀμήσων τὸν σῖτον, τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ Καΐκου⁵⁰ πεδίου, τὸν τῶν Μυσῶν. ἐν δὲ τούτοισι τοῖσι χωρίοισι ἐτύγχανε ἐών "Αρπαγος, ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης" ὅς, οἱ ἀποβάντι συμβαλῶν, αὐτόν τε Ἰστιαῖον ζωγρίη ἔλαβε, καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

XXIX. Ἐζωγρήθη δὲ ὁ Ἰστιαῖος ὥδε· ὡς ἐμάχοντο οἱ "Ελληνες τοῖσι Πέρσῃσι ἐν τῇ Μαλήνῃ τῆς Ἀταρνείτιδος χώρῃς, οἱ μὲν συνέστασαν⁵¹ χρόνον ἐπὶ πολλὸν, ἡ δὲ ἵππος ὕστερον ὄρμηθεῖσα ἐπιπίπτει τοῖσι "Ελλησι· τότε δὴ ἔργον⁵² τῆς ἵππου τοῦτο ἐγένετο· καὶ τετραμέρων τῶν Ἐλλήνων, ὁ Ἰστιαῖος, ἐλπίζων οὐκ ἀπολέεσθαι ὑπὸ βασιλέος διὰ τὴν παρεοῦσαν ἀμαρτάδα, φιλοψυχίην τοιῆνδε τινὰ ἀναρέεται· ὡς φεύγων τε κατελαμβάνετο ὑπ' ἀνδρὸς Πέρσεω, καὶ ὡς καταιρεόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντηθῆσθαι, Περσίδα γλώσσαν μετεῖς,⁵³ καταμηνύει ἐωυτὸν, ὡς εἴη Ἰστιαῖος ὁ Μιλήσιος.

XXX. Εἰ μέν τυν, ὡς ἐζωγρήθη, ἄχθη ἀγύμενος⁵⁴ παρὰ βασιλέα Δαρεῖον, ὁ δὲ⁵⁵ οὗτ' ἀν ἔπαθε⁵⁶ κακὸν οὐδὲν, δοκέειν ἐμοὶ,⁵⁷

riphrasis for κατεστρέψατο. *H.* on V1G. v. 10, 9.

47. Θάσον] now *Thaso*. *L.* It had formerly many names, which will be found in *A.*

48. λιμαινούσης] ἵνα μὴ λιμήνειε ὡς στρατιῆ, vii. 25. *W.* ἐλίμαινεν δ στρατὸς αὐτῷ καὶ τὴν πόλιν ἡρτοποίουν, *Arrian*, ii. 61. *S.*

49. Ἀταρνέος] p. 90. n. 60. vii. 42. πολίχινοι τι καταντικρὺ Λέσβου κείμενον, *Harpocration*. *S.* From the present passage it is probable that after the revolt of the Ionians the Persians had restored this territory to the Myrians. *L.*

50. Καΐκου] *Mysusque Cnucus*, *Virgil*, G. iv. 370. *L.* Its modern name is *Mundragorai*, *Mannert*; or, according to others, *Girmasti*. *A.*

51. συνέστασαν] p. 108. n. 58.

52. ἔργον] then it became the business of the cavalry: i. e. the cavalry put the finishing stroke to the action.

53. μετεῖς] The simple verb is more common, ii. 2. *W.* but the compound occurs, vi. 37. ix. 16. *S.* Ἐλλάδα γλώσσαν ιέντα, *ibid.*

54. ἄχθη ἀγύμενος] Our author in like manner has ιόντες ξῖσαν, vi. 34. φεύγων ἐκφεύγει, v. 95. οἵχεσθαι οἰχομένους, vii. 220. *W.* ἔφη λέγων, i. 118. 125. v. 36.49. εἰσὶ έέντες, iii. 49. ἔστι ξοῦσα, iii. 108. ἀρνέεται οὐ φάμενος, iv. 68. *ST.*

55. δ δὲ] Both these words are superfluous. This pleonasm is Homeric. *S.*

56. οὕτ' ἀν ἔπαθε] This conjecture of the historian rests on the good-na-

ἀπῆκε⁵⁸ τ' ἦν αὐτῷ τὴν αἰτίην· νῦν δέ μιν, αὐτῶν τε τούτων εἴνεκα, καὶ ἵνα μὴ, διαφυγὼν,⁵⁹ αὗτις μέγας⁶⁰ παρὰ βασιλέϊ γένηται, Ἀρταφέρνης τε ὁ Σαρδίων ὑπαρχος, καὶ ὁ λαβὼν⁶¹ Ἀρπαγος, ὡς ἀπίκετο ἀγύμενος ἐς Σάρδις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτῃ ἀνεστάρωσαν, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέου Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ, πυθόμενος ταῦτα καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας, ὅτι μιν οὐ Σώοντα ἀνήγαγον ἐς ὄψιν τὴν ἔωστοῦ, τὴν κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περιστείλαντας εὖ ἐνετείλατο θύψαι,⁶² ὡς ἀνδρὸς μεγάλως ἔωστῷ τε καὶ Πέρσησι εὐεργέτεω.⁶³ τὰ μὲν περὶ Ἰστιαίου οὕτω ἔσχε.

XXXI. Ο δὲ ναυτικὸς στρατὸς ὁ Περσέων, χειμερίσας περὶ Μίλητον, τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἱρέει εὐπετέως τὰς νήσους τὰς πρὸς τῇ ηπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ Τέρεδον.⁶⁴ οὐκως δὲ

ture of Darius, his gratitude for past services, and that humane law of the Persians, τὸ μὴ μῆτις αἰτίης ἔνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φονεύειν ἀλλὰ λογισάμενος ἡνὶ εὐρίσκη πλέω τε καὶ μέζω τὰ ἀδικήματα ἔντα τῶν ὑπουργημάτων, i. 137. Aristides, Ap. pro Q. V. t. iii. p. 419. The gratitude of Darius to foreigners is exemplified in the instances of Democedes, iii. 130, &c. Syloson, iii. 140. Cœs, and others, v. 11. vi. 41. His clemency is shown in his treatment of the Eretrians, vi. 119. and Milesians, vi. 20. who had highly offended him. He even pardoned Oribazus the Hyscanian and some Persians of rank, who had conspired against his life; Ælian, V. H. vi. 14. And great as was the offence of Histiaeus, it was outweighed by the service he had rendered in preserving the bridge across the Danube, and thereby saving the king and the whole army, iv. 137. By the aforesaid law Teribazus seems to have been acquitted; Diodorus, xv. 11. by the same, Arbaces τῶν κυδύνων ἀπέλυσε τὸν Βέλεστν, φήσας μείζονας εἶναι τὰς ἐξ αὐτοῦ προγεγενημένας εὐεργεσίας τῶν ὑπέτερων ἀδικημάτων, Ctesias, ii. 28. Pausanias alludes to the same custom, ix. p. 776. The way in which Darius speaks of Histiaeus when dead, and his honorable treatment of his remains, afford further confirmation to Herod.

our author's opinion. V.

57. δοκέειν ἔμοι] i. 172. Aeschylus, P. 251. Sophocles, E. 412. δοκεῖν δ' ἔμοιγε, Thucydides, vii. 87. REI. on VIG. v. 3, 6. The complete expression would be κατὰ τὸ δ. ἐ.; BL. or ὡς with ἔστι, i. e. ἔξεστι may be understood, ix. 32. M.G. G. 543. p. 36. n. 48.

58. ἀπῆκε] The nominative Δαρεῖος or βασιλέως must be supplied. S. This verb is also constructed with an accusative of the person and a genitive of the thing. SCHL.

59. διαφυγῶν] understand τὴν κόλασιν, L. or τὸ δίκην διδόναι, as ἔνιοι παραβαλνούστες διαφέγοντι τὸ δ. δ., Xenophon, M. iv. 4, 7.

60. μέγας] "The king made Daniel a great man," ἐμεγάλυνεν δ' βασιλέως τὸν Δανιὴλ, καὶ δόματα μεγάλα καὶ πολλὰ ἔσωκεν αὐτῷ, &c. LXX. Daniel, ii. 48.

61. θάψαι] Speaking of deceased parents, Hippias says, κάλλιστον εἶναι ἀνδρὶ πλουτοῦντι καλῶς περιστείλαντι, ὑπὸ τῶν αὐτοῦ ἐκγύνων καλῶς καὶ μεγαλοπρεπῶς ταφῆναι, Plato, i. iii. p. 291. δ. τέλος, δακρύσας περιστὸς τὴν κεφαλὴν ἐκείνην, τοῖς Πέρσαις λέγει λούσαντας ἐντίμως καταθάψαι, ὡς εὐεργέτους τῶν Περσῶν μεγάλως ὑπηργμένου, Tzetzes, Ch. iii. 535. V.

62. εὐεργέτεω] viii. 85.

63. Τέρεδον] This island still re-

λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην⁶⁴ αἱρέοντες, οἱ βάρβαροι ἐσαγήνευον⁶⁵ τοὺς ἀνθρώπους. σαγηνεύοντι δὲ τόνδε τὸν τρόπον· ἀνὴρ ἀιδρὸς ἀψάμενος τῆς χειρὸς, ἐκ θαλάσσης τῆς βορηῆς ἐπὶ τὴν νοτίην δικούσι, καὶ ἔπειτα διὰ πάσης τῆς νήσου διέρχονται ἐκθηρεύοντες⁶⁶ τοὺς ἀνθρώπους. αἱρεον δὲ καὶ τὰς ἐν τῇ ἡπείρῳ πόλιας τὰς Ἰάδας κατὰ τὰ αὐτά.⁶⁷ πλὴν οὐκ ἐσαγήνευον τοὺς ἀνθρώπους· οὐ γὰρ οἶδα τ' ἣν.

XXXII. Ἐνθαῦτα Περσέων οἱ στρατηγοὶ οὐκ ἐψεύσαντο τὰς ἀπειλὰς, τὰς ἐπηπείλησαν τοῖσι "Ιωσὶ στρατοπεδευομένοισι ἐναντία σφίσι. ὡς γὰρ δὴ ἐπεκράτησαν τῶν πολίων, τὰς πόλιας ἐνεπίμπρασαν αὐτοῖσι τοῖσι ἵροῖσι.⁶⁸ οὕτω δὴ τὸ τρίτον⁶⁹ "Ιωνες κατεξουλάθησαν, πρῶτον μὲν ὑπὸ Λυδῶν, διὶς δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

XXXIII. Ἀπὸ δὲ Ἱωνίης ἀπαλλασσόμενος, ὁ ραυτικὸς στρατὸς τὰ⁷⁰ ἐπ' ἀριστερὰ⁷¹ ἐσπλέοντι⁷² τοῦ Ἑλλησπόντου αἱρεε πάντα· τὰ

tains its name. It was anciently called Leucophrys, "White Brow." A. L. δόρψ ὄρειν occurs in Strabo, v. p. 366. and the same metaphor is used by St. Luke, iv. 29. *HUT.*; in English it is very common.

64. ὡς ἐκάστην] p. 123. n. 73. p. 16. n. 18. Compare the examples of this phrase given by Seager on *VIG.* p. 211.

65. ἐσαγήνευον] iii. 149. ἐθήρευον, ἥχμαλωτιξον, ἥλιενον, Hesychius; from σαγήνη. Εἰκτυνον, πλέγμα τι ἐκ καλέμων εἰς θήραν ἰχθύων, Hes. and Phaorinus. *SCHL.* ὡς οὐδεὶς Ἐρετριέων αὐτὸν ἀποπεφεγγάς εἴη, συνάψαντες γὰρ τὰς χειρας σαγηνεύσαιεν πᾶσαν τὴν Ἐρετριήν οἱ στρατιῶται τοῦ Δάτιδος, Plato, de Leg. iii. p. 698. δ. ἰχθύων πάθει περὶ τὴν ἀλωσιν χρήσασθαι, σαγηνεύθηναι γὰρ καὶ ἀλῶνται πάντας, Philostratus, i. 23. V. There is a game still in vogue among boys (in which I have often borne a part), exactly resembling the σαγήνη τῶν ἀνθρώπων, and called by the name *Widdy* or *Withy*, a word of northern origin. The English "seine" is derived from σαγήνη, as the French "reine" is from *regina*. While speaking of pastimes it may not be irrelevant to refer to Minucius F., c. 3.

for a very animated and exact description of the play called "Ducks and Drakes."

66. ἐκθηρεύοντες] Aeschylus, P. 238. *BL.*

67. κατὰ τὰ αὐτὰ] i. e. εὐπετέως. *LAU.*

68. αὐτεῖσι—ἱροῖσι] understand σύν. B. 466. *H. REI.* and *HER.* on *VIG.* iv. 10. and ix. 5, 13. When a word which expresses the accompaniment has αὐτὸς with it, both, in the sense of 'together with,' are put in the dative, without σύν; the preposition is very rarely expressed. M. G. G. 400. f. Homer, II. Θ. 24. see *T.*

69. τὸ τρίτον] i. 28. 177. vi. 21. *LAU.*

70. τὰ] understand χωρία.

71. ἐπ' ἀριστερὰ] understand μέρη, B. 171. as well as in ἐπὶ δεξιὰ which follows. *SCHL.* ἐπὶ δεξιὰ ἐσπλέοντι, iii. 90. ἐ. δ. ἐσιόντι, i. 51. τὸ μὲν ἐ. δ. τῆς ὁδοῦ, τὸ δὲ ἐ. ἀ., vii. 39. εἴτ' ἐ. δ. λωσι, εἴτ' ἐ. ἀ., Homer, II. M. 239. ἐ. ἀ., N. 675. *W.* ἡ Θράκη (ἐν τῷ Ἀσίᾳ) ἐστὶν ἐ. δ. εἰς τὸν Πόντον εἰσπλέοντι, Xenophon, An. vi. 4, 1. Compare *DU.* and *BLO.* on ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι, Thucydides, i. 24. and *S.* on καταβαίνοντι ἐ. δ.—ἐκ δὲ λαιᾶς, Appian, pr. R. H. 2.

γὰρ ἐπὶ δεξιὰ αὐτοῖς τοῖσι Πέρσησι ὑποχείρια ἦν γεγονότα κατ' ἥπειρον. Εἰσὶ δὲ ἐν τῇ Εὐρώπῃ αἴδε τοῦ Ἑλλησπόντου· Χερσόνησός τε, ἐν τῇ πόλις συχραι ἔνεισι, καὶ Πέρινθος, καὶ τὰ τείχεα τὰ ἐπὶ Θρήκης, καὶ Σηλυβρίη⁷³ τε, καὶ Βυζάντιον. Βυζάντιοι μέν νυν, καὶ οἱ πέρηθεν Καλχηδόνιοι, οὐδ' ὑπέμειναν ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἴχοντο, ἀπολιπόντες⁷⁴ τὴν σφετέρην,⁷⁵ ἔσω ἐς τὸν Εὔξεινον πόντον· καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἰκησαν.⁷⁶ οἱ δὲ Φοίνικες, κατακαύσαντες ταύτας τὰς χώρας τὰς καταλεχθείσας,⁷⁷ τράπονται ἐπὶ τε Προκόννησον,⁷⁸ καὶ Ἀρτάκην⁷⁹ πυρὶ δὲ καὶ ταύτας νείμαντες, ἐπλωσιν αὗτις ἐς τὴν Χερσόνησον, ἔξαιρίσαντες τὰς ἐπιλοίπους τῶν πολίων, ὅσας πρότερον προσχόντες οὖν κατέσυραν. ἐπὶ δὲ Κύζικον⁸⁰ οὐδὲ ἐπλωσαν ἀρχὴν⁸¹ αὐτοὶ γὰρ Κυζικηνοὶ, ἔτι πρότερον τοῦ Φοινίκων ἐσπλουν, ἔγεγόνεσαν ὑπὸ βασιλέϊ, Οἰβύρεϊ τῷ Μεγαβάσου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ⁸² ὑπάρχῳ. τῆς δὲ Χερσονήσου, πλὴν Καρδίης⁸³ πόλιος, τὰς ἄλλας πάσας ἔχειρώσαντο οἱ Φοίνικες.

XXXIV. Ἐτυράννενε δὲ αὐτέων μέχρι τότε⁸⁴ Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγύρεω, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῷδε· εἶχον Δόλογκοι⁸⁵ Θρῆκες

72. ἐσπλέοντι] M. G. G. 390. b. and r. by BL.

73. Σηλυβρίη] still retains its name, signifying “the City of Selys.” Βρία γὰρ, κατὰ Θρῆκας, ἡ πόλις, Stephanus of B., and Strabo, vii. p. 491. *HUT.* Our *borough* and *burgh* (*byrig* in Saxon) have a common origin with the word *Brīa*; and hence “Salisbury.”

74. οἰχυντο, ἀπολιπόντες] By the punctuation here adopted the verb refers to ἐς τὸν πόντον, the participle to τὴν σφετέρην, and the phrase does not fall under the formulary given, p. 5. n. 55.

75. τὴν σφετέρην] understand πόντον.

76. οἰκησαν] λέγονται οἱ Βυζάντιοι πτοηθῆναι ποτε τοὺς Φοίνικας ἐπιπλέοντας, καὶ ἀποφυγεῖν τὴν σφετέραν φυγόντας δὲ εἰς τὸν Εὔξεινον μετὰ τῶν Καλχηδονίων οἰκῆσαι τὴν Μεσαμβρίαν πόλιν, Eustathius on Dionys. v. 803.

77. τὰς καταλεχθείσας] here ennumerated.

78. Προκόννησον] “Hind Island,” now *Marmara*, was anciently called

Elaphonnesus “Stag Island,” and Nebra “Fawn;” Scholiast on Apoll. of Rh. ii. 279. *L.*

79. Ἀρτάκην] adjoining to Cyzicus, in the neighbourhood of which there is a place still called *Artaki*. *L.*

80. Κύζικον] *Cyzicum nobilis civitas, arce, mænibus, portu, turribusque marmoreis, Asiaticæ plagæ littora illustrat*, Florus, iii. 5. It is now in ruins, but still bears the same name; it is also called *Cupidag*. *L. A.*

81. ἀρχὴν] at all. *Z.* on *VIG.* iii. 3, 8.

82. Δασκυλείῳ] now *Diaskillo* or *Dasceli*. *A. L.*

83. Καρδίης] This town was so named from being built in the form of “a Heart.” It was also called *Hexamiliū* “Six Miles,” from the breadth of the isthmus, and is now *Hexamiliū A. L.*

84. μέχρι τότε] i. e. μ. τοῦτο τε χρόνου, so τῷ τότε ἐν χρόνῳ, Sophocles. *O. R.* 561.

85. Δόλογκοι] Δόλογκοι καὶ Ἀψίνθιοι έθνη ὅμορα περὶ τὸν Ἑλλήσποντον

τὴν Χερσόνησον ταύτην.⁸⁶ οὗτοι ὥν οἱ Δόλογκοι, πιεσθέντες⁸⁷ πολέμῳ ὑπὸ Ἀψινθίων, ἐς Δελφοὺς ἔπεμψαν τοὺς βασιλέας,⁸⁸ περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίη σφι ἀνεῖλε “οἰκιστὴν ἐπάγεσθαι ἐπὶ τὴν χώρην τοῦτον, ὃς ἂν σφεας, ἀπιόντας ἐκ τοῦ ἰροῦ, πρῶτος ἐπὶ ξείνια⁸⁹ καλέσῃ.” Ιόντες δὲ οἱ Δόλογκοι τὴν ἵρην ὄδον,⁹⁰ διὰ Φωκέων τε καὶ Βοιωτῶν ἥσιαν καὶ σφεας ὡς οὐδεὶς ἐκάλεε, ἐκτράπονται ἐπ’ Ἀθηγέων.

XXXV. Ἐν δὲ τῇσι Ἀθήνησι τηγικαῦτα εἶχε μὲν τὸ πᾶν κράτος Πεισίστρατος ἀτὰρ ἔδυνάστενε καὶ⁹¹ Μιλτιάδης ὁ Κυψέλου, ἐὼν οἰκίης τεθριπποτρόφου,⁹² τὰ μὲν ἀνέκαθεν⁹³ ἀπ’ Αἰακοῦ τε καὶ

οἱ δὲ Δόλογκοι κατεπυλέμουν τοὺς Ἀψινθίους. ἐρωτῶσιν οὖν Ἀψινθίους τὸν θεὸν, “πῶς ἂν ἀπαλλαγῆστι τῶν κακῶν;” ἔχρηστεν αὐτοῖς, ὅτι “τὸν πρῶτον ὑποδεχόμενον ὑμᾶς Ἀθήνησιν αὐτὸν ἐκεῖνον στήσατε τύραννον;” ἀκούσαντες τοῦτο οἱ Ἀψινθίοις ἤρξαντο περιοστεῖν τὰς πόλεις· καὶ, τέλος, ἐλθύντας αὐτὸν εἰς Ἀθήνας ὑπεδέχατο ὁ Μιλτιάδης· ἐπὶ τούτου οὖν ἔγνωσαν ὅτι ὁ χρησμὸς τοῦτον δηλοῖ· εἴτα διελέχθησαν αὐτῷ περὶ τούτου· ὅ δ’ οὐκ ἔβουλθη, ἀλλὰ λέγει Ἀψινθίους, ὅτι “(εἴτι) πέμψαντες εἰς Πυθίαν, μάθετε ἀκριβέστερον, εἰ περὶ ἐμοῦ λέγετε ὁ χρησμός.” πεμψάντων οὖν αὐτῶν, λέγει, ὅτι “ναὶ περὶ αὐτοῦ λέγει (λέγω?).” ἀκούσας τοῦ χρησμοῦ, πάλιν Ἀψινθίους λέγει ὁ Μιλτιάδης, ὅτι “Ἐὰν κελεύσῃ ἡ πόλις, γίνομαι·” κελευσάσης οὖν τῆς πόλεως, ἐγένετο τύραννος, from a Ms. Scholiast on Aristides, who has told the story of the Apsinthians instead of the Dolonci. V.

86. τὴν X. ταύτην] p. 14. n. 93. vi. 40. As Chersonnesus signified peninsula, it applied to more than one place: this accounts for the addition of the demonstrative pronoun. The Romans applied the name καὶ ἔξοχὴν to Asia Minor, (which Appian calls ἡ μεγάλη Χερρόνησος, pr. R. H. 2.); as we do to Spain and Portugal.

87. πιεσθέντες] being hard pressed.

88. βασιλέας] It was customary for kings either to consult the oracle in person, or to send a prince of the blood or other personage of distinction for that purpose. Thus Laius θεωρὸς ἐκδημῶν ἀπεστάλη, Sophocles, (E. R. 114. and Oedipus says παιδα Μενοικέως

Κρέοντ’, ἐμαυτοῦ γαμβρὸν ἐς τὰ Πυθικὰ ἔπεμψα Φοίβον δάμασθ, ὡς πόθοιθ, ὃ τι δρᾶν ἦ τι φωνῶν, τήνδε ρυσαίμην πόλιν, 69. and accosts Creon thus on his return, ἄναξ, ἐμὸν κῆδεμα, &c. 85.

89. ἐπὶ ξείνια] understand δεῖπνα; in the form ἐπὶ ξεινίᾳ, τραπέζη is to be understood. LAU.

90. ἱρὴν ὄδον] The most celebrated sacred road was that from Athens to Eleusis. The way here meant was perhaps that by which the Athenians sent religious processions to Delphi. W. If so, asks LAU., why should the compound ἐκτράπονται have been used? The context would seem to imply that the road, after passing through Phocis and Boeotia, went towards the Peloponnesus.

91. ἔδυνάστενε καὶ] was also possessed of influence.

92. τεθριπποτρόφου] p. 227. n. 68. ιπποις, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς, Aeschylus, P. V. 475. τὸ γὰρ ἐποχέσθαι τοῖς ιπποῖς πλούσιων ἐστι, Scholiast. The Athenians were in the habit of estimating the nobility of a family by the number of horses they kept for the Olympic games: ὅπως θαυμασθῆ μὲν ἀπὸ τῆς ιπποτροφίας, διὰ δὲ πολυτέλειαν καὶ ὀφεληθῆ τι ἐκ τῆς ἀρχῆς, Thucydides, vi. 12.; to which Alcibiades answers, ὃν πέρι ἐπιβόητός είμι, τοῖς μὲν προγόνοις μον καὶ ἐμοὶ δόξαν φέρει ταῦτα, τῇ δὲ πατρίδι καὶ ὀφελεῖαν, 16. BL. ιπποτρόφοι ἐγένοντο—δατάνα χαῖροι ιππων, Pindar, I. iv. 23 and 49. BLO.

93. τὰ—ἀνέκαθεν] p. 97. n. 41.

Αἰγίνης⁹⁴ γεγονώς, τὰ δὲ νεώτερα⁹⁵ Ἀθηναῖος· Φιλαίου, τοῦ Αἴ-
αντος παιδὸς, γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος
ὁ Μιλτιάδης, κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωστοῦ,⁹⁶ ὄρέων
τοὺς Δολόγκους παριόντας, ἐσθῆτα ἔχοντας οὐκ ἐγχωρίην καὶ αἰχμὰς,
προσεβώσατο· καὶ σφι προσελθοῦσι ἐπηγγελατο καταγωγὴν καὶ
ξείνια.⁹⁷ οἱ δὲ, δεξάμενοι, καὶ ξεινισθέντες ὑπ' αὐτοῦ, ἐξέφαινον πᾶν
οἱ τὸ μαντίσιον ἐκφίγαντες δὲ, ἐδέοντο αὐτοῦ τῷ θεῷ μιν⁹⁸ πεί-
θεσθαι. Μιλτιάδεα δὲ ἀκούσαντα παραυτίκα ἐπεισε ὁ λόγος, οἵτι-
α ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ, καὶ βουλόμενον ἐκ ποδῶν⁹⁹
εἶραι. αὐτίκα δὲ ἐστάλη ἐς Δελφοὺς, ἐπειρησόμενος τὸ χρηστήριον,
εἰ ποιοὶ τά περ αὐτοῦ οἱ Δύλογκοι προσεδέοντο.

XXXVI. Κελευούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ
Κυψέλου, Ὁλύμπια¹⁰⁰ ἀναιρηκὼς πρότερον τούτων τεθρίππῳ, τότε,
παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον¹ μετέχειν τοῦ στό-
λου, ἐπλεε ἄμα τοῖσι Δολόγκοισι καὶ ἔσχε τὴν χώρην. καὶ μιν οἱ
ἐπαγαγόμενοι τύραννον κατεστήσαντο. ὃ δὲ πρῶτον μὲν ἀπετείχισε²
τὸν ισθμὸν τῆς Χερσονήσου ἐκ Καρδίης πύλιος ἐς Πακτύην,³ ἵνα μιῇ
ἔχοιεν σφεας οἱ Ἀφίνθιοι δηλέεσθαι,⁴ ἐσβάλλοντες ἐς τὴν χώρην.⁵

94. Αἰγίνης] This nymph was said to be the daughter of the Asopus, who was a son of Oceanus and Tethys. *L.*

95. τὰ—νεώτερα] Neuter adjectives, either with or without an article, are very often put for adverbs: but comparatives are almost always expressed by the singular, and superlatives by the plural. *M. G. G.* 260, 1. 446, 7.

96. τοῖσι ἐωστοῦ] The villa of Miltiades was at Laciadæ, not far from the borders of Attica. *V.*

97. καταγωγὴν καὶ ξείνια] lodging and hospitable entertainment.

98. αὐτοῦ—μιν] p. 8. n. 94.

99. ἐκ ποδῶν] οἱ ἐκποδῶν, out of the way; ἐμποδῶν, iv. 118. in the way. *LAU.*

100. Ὅλυμπια] understand ἀγω-
νίαματα, *F.* as in Πύθια ἀνελόμενος,
vi. 122. A person was also said νικᾶν
ἐν Ὅλυμπῃ, *ibid.* or, Ὅλυμπίστι, Pausanias, vi. 7. or more commonly, in Herodotus, Ὅλυμπιάδα; with which νίκην is to be understood, vi. 70. 103, repeatedly; 125. ix. 33. Pindar, O. ii. 5. P. vii. 14. Ἀelian, H. A. xii. 40. In Pausanias an Olympic victor is

said ἀνελέσθαι τὴν κότινον, and a conqueror in the Pythian games ἡ τῆς δάφνης. *W. V.* It is not known in what years this victory, and that spoken of in c. 70., were won. *L.*

1. πάντα τὸν βουλόμενον] This is the common form of expression in proclamations, decrees, &c. Pisistratus readily promoted a scheme, by which he was likely to get rid of many restless spirits or disaffected subjects. *W.*

2. ἀπετείχισε] vi. 37. *S.* the same as οἰκοδομέειν διὰ τοῦ Ισθμοῦ τεῖχος, viii. 71. Xenophon adds the words ἐκ θαλάττης ἐς θάλατταν, *H.* p. 487. D. In this sense Diodorus uses διατείχι-*ζειν*, xiv. 38. *W.* and Thucydides the simple verb, as well as its compound with ἀπδ, i. 64. *BLO.*

3. Πακτύην] now *Palaia Patino*. *L.*

4. δηλέεσθαι] κακοῦν, iii. 87. σινέ-
εσθαι, i. 17. σιναμωρέειν, i. 152. βλάπ-
τειν, Scholiast on Aristides.

5. χώρην] Justinian repaired this wall, and strengthened it with additional works against the Thracians. The Romans had previously used simi-

εἰσὶ δὲ οὐποι στάδιοι ἔξ τε καὶ τριήκοντα τοῦ ἴσθμου· ἀπὸ δὲ τοῦ ἴσθμου τούτου ἡ Χερσόνησος εἴσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

XXXVII. Ἀποτειχίστας ὅν τὸν αὐχένα⁶ τῆς Χερσονήσου ὁ Μιλτιάδης, καὶ τὸν Ἀψινθίους τρόπῳ τοιούτῳ ὥσαμενος, τῶν λοιπῶν πρώτοισι ἐπολέμησε Λαμψακηροῖσι, καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες αἰρέουσι Σωγρίῃ.⁷ ἦν δὲ ὁ Μιλτιάδης Κροῖσῷ τῷ Λυδῷ ἐν γνώμῃ γεγονὼς⁸ πυθόμενος ὅν ὁ Κροῖσος ταῦτα, πέμπων πρηγόρευε τοῖσι Λαμψακηροῖσι μετέναι Μιλτιάδεα· εἰ δὲ μὴ,⁹ σφέας πίτυος τρόπον¹⁰ ἀπείλεε ἐκτρίψειν. πλανωμένων δὲ τῶν Λαμψακηνῶν ἐν τοῖσι λόγοισι,¹¹ τὸ θέλει¹² τὸ ἔπος εἶναι,¹³ τὸ σφι ἀπείλησε ὁ Κροῖσος, “πίτυος τρόπον ἐκτρίψειν,” μόγις κοτὲ μαθὼν, τῶν τις πρεσβυτέρων εἶπε τὸ ἐὸν, ὅτι πίτυς μούνη¹⁴ πάντων δενδρέων ἐκκοπεῖσα βλαστὸν οὐδένα μετίει, ἀλλὰ πανώλεθρος¹⁵ ἔξαπόλλυται.¹⁶

lar means to protect the Britons from the incursions of the Picts; namely, the celebrated wall of Severus. And, in a later period of the Empire, the Greeks under Emanuel Palæologus adopted a like precaution to secure the Peloponnesus against the invasions of the Turks. The Chinese constructed that immense work, the great wall of China, as a protection from the Tartars. L.

6. αὐχένα] ἡ μὲν ἐν μέσῳ τῆς θαλάττης ἑκατέραθεν παρίκουσα γῆ (καλεῖται) αὐχῆν, Pollux, ix. 18. This word occurs in a metaphorical sense, iv. 85. vi. 37. Xenophon, An. vi. 4, 2. and Pliny uses *cerrit* in a like signification, N. H. iv. 3. vi. 29. HUT.

7. αἰρέουσι Σωγρίῃ] i. e. ἔξαγρησαν, i. 86. &c. §. ἔλαβον, vi. 28.

8. ἐν γνώμῃ γεγονὼς] i. e. γνώριμος, an intimate acquaintance; S. ST. σχατὰ νόον ἔλιν, ix. 111. beloved, esteem-ed. C. L.

9. εἰ δὲ μὴ] otherwise, c. 56. The first hypothetical proposition, which is here suppressed, might have been, εἰ μὲν τὸν Μιλτιάδεα μετέναι ἐθούλοντο, καλῶς ἂν ἐσεσθαι. H. iii.

10. πίτυος τρόπον] after the manner of a pine-tree. This expression passed into a proverb, πεύκης τ.; Diogenian, Suidas, Zenobius, and Phalaris. W. L.

11. πλανωμένων—ἐν τ. λ.] wandering to and fro in their conversation, L. being quite at a loss to discover. ἐν τ. λ. is much the same as γενομένης λέσχης, ix. 71.

12. τὸ θέλει] i. 78. τὸ θέλει, iv. 131. W. τὸ is put for δ, p. 3. n. 24. and this for τί, as δς for τίς, vi. 124. ix. 71, before γένοιτο; τὰ for τίνα, iii. 51. S. The question with the Lamp-sacenes was, why the pine in particular should be mentioned. L. p. 65. n. 71.

13. εἶναι] ἐθέλει λέγειν, ii. 13. iv. 131. W. ἐξίσταντο πάντες καὶ διηπόρουν, ἄλλος πρὸς ἄλλον λέγοντες “τὶ δὲ θέλοι τοῦτο εἶναι;” Acts, ii. 12. Βουλόμεθα γνῶναι τί ἂν θ. ταῦτα εἰ., xvii. 20. H. on VIG. v. 8, 10. Compare εἶπον πρὸς ἄλληλους “τὶ ἐστι τοῦτο δλέγει ἡμῖν;—τοῦτο τὶ ἐστιν δ λέγει; οὐκ οὐδαμεν τὶ λαλεῖ,” St. John, xvi. 17 and 18. τὶ ἐστι, St. Matthew, ix. 13. xii. 7.

14. μούνη] quod Herodotus, scriptor historiae memorissimus, parum rere dixerit unum solamque pinum arborum omnium cæsam nunquam denou ex iisdem radicibus pullulare, A. Gellius, N. A. viii. 4. V. “There is a grandeur in such allegories, especially when used in menaces;” Demetrius Ph., p. 555. L.

15. πανώλεθρος] μή μοι πόλιν γε πρέμνοθεν πανώλεθρον ἐκθαμνίσητε, Ε-

δείσαντες ὡν οἱ Λαμψακηνοὶ Κροῖσον, λύσαντες μετῆκαν¹⁷ Μιλ-
τιάδεα.

XXXVIII. Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει· μετὰ δὲ, τελευ-
τῷ ἄπαισ, τὴν ἀρχήν τε καὶ τὰ χρήματα παραδόντι Στησαγύρῃ τῷ
Κίμωνος ἀδελφεῦν παιδὶ ὁμομητρίου, καὶ οἱ τελευτήσαντι Χερσονη-
σῖται θύουσι, ὡς νόμος¹⁸ οἰκιστῇ, καὶ ἀγῶνα ἵππικον¹⁹ τε καὶ γυμ-
νικὸν ἐπιστᾶσι, ἐν τῷ Λαμψακηνῶν οὐδεὶν ἐγγίνεται²⁰ ἀγωρίζεσ-
θαι. πολέμου δὲ ἔοντος πρὸς Λαμψακηνοὺς, καὶ Στησαγύρεα
κατέλαβε²¹ ἀποθανεῖν ἄπαιδα,²² πληγέντα²³ τὴν κεφαλὴν πελέκει
ἐν τῷ πρυτανῆι τῷ πρὸς ἀνδρὸς, αὐτομόλου μὲν τῷ λόγῳ,²⁴ πολεμίου
δὲ, καὶ ὑποθερμοτέρου,²⁵ τῷ ἔργῳ.

XXXIX. Τελευτήσαντος δὲ καὶ Στησαγύρεω τρόπῳ τοιῷδε,²⁶
ἐνθαῦτα Μιλτιάδεα τὸν Κίμωνος, Στησαγύρεω δὲ τοῦ τελευτήσαν-
τος ἀδελφεὸν, καταλαμψόμενον τὰ πρήγματα²⁷ ἐπὶ Χερσονήσου

schylus, Th. 71. 930. P. 568. Ch. 921. Eu. 549. Sophocles, Aj. 839. E. 1009. and, in an active sense, Pl. 322. Compare the expression ἐκτέτριπται πρόδρξος, vi. 86, 3. Euripides, Hipp. 684. W. BL.

16. ἔξαπόλλυται] Contrast with this passage the panegyric on the sacred olive, Sophocles, O. C. 694.

17. λύσαντες μετῆκαν] λύσατε αὐ-
τὸν, καὶ ἀφετε ὑπάγειν, St. John, xi.
44.

18. νόμος] understand ἔστι θέου. The sacrifice offered to heroes, or demi-gods, differed from that offered to gods, τῷ μὲν, ὡς ἀθανάτῳ, θύουσι. τῷ δὲ ἐτέρῳ, ὡς ἥρωϊ, ἐναγίζουσι, ii. 44. τῷ μὲν, ὡς ἦ., μετὰ ἥλιον δύσαντα ἐν-
αγίζουσιν. Εὐαμερώνι δὲ, ὡς θεῷ, θύουσι, Pausanias, ii. p. 137. The same honors were paid to Brasidas at Amphipolis, περιέβαντες αὐτὸν τὸ
μηνεῖον, ὡς ἥρωι τε ἐντέμουσι, καὶ τιμὰς δεδάκασιν ἀγῶνας καὶ ἐπησίους
θυσίας, καὶ τὴν ἀποκίαν ὡς οἰκιστὴν
προσέθεσαν, Thucydides, v. 11. V.
See BLO.

19. ἵππικὸν] of chariot-races: horse-racing was unknown to the ancients. Sophocles has the word ἵππεῖα to signify charioteering, E. 503. ἵππικῶν ὕκυτοις ἀγῶν, 698. L. vasegylion i., of the wrecks of chariots, 730. Ίπποι is constantly occurring in Homer in this

sense, πολλοὶ δὲ πρηπεῖς τε καὶ ὑπτιοὶ
ἐκπεσον Ἱππων, II. A. 179. *ludicrum*
(understand *certamen*) *suit equi rugi-lesque*, Livy, i. 35.

20. ἐγγίνεται] i. 132. θέμις οἱ θεμι-
τὸν perhaps may be understood; οὐ
θεμιτὸν Δωριεῦσι παριέναι ἐνθαῦτα, v.
72.

21. κατέλαβε] vi. 40. ix. 75. *it be-fell.*

22. καὶ — κ. ἀ. ἄπαιδα] καὶ οὗτος
ἀπέθανεν ἄπεκνος, St. Luke, xx. 30.

23. πληγέντα] *patatōseis* is the verb
used in speaking of the agent; so
ictus and *ferire* correspond with each
other in Latin.

24. τῷ λόγῳ] p. 32. n. 7. *specie,*
Livy, i. 40. where he describes the as-
sassination of the elder Tarquin by a
shepherd, who *elatam securim in cuput*
dejicit.

25. π.—καὶ ὑποθερμοτέρον] *an enemy*
and *ruther a bold one*: θερμὸς being
the same as θρασὺς, Photius and Suidas;
ἀναιδῆς, Eustathius; who adds
θερμούργης ἀνήρ δ θαρσάλεος, καὶ μὴ
ψυχρὸς εἰς ἔργον, on Il. B. p. 201, 6. ὃ
θερμὸν ἔργον, κάνδοιον, καὶ παράνομον
τολμῶντε δρᾶν, Aristophanes, Pl. 416.
BL.

26. τοιῷδε] This and τάδε, i. 210.
are exceptions to the rule in p. 17.
n. 38.

27. τὰ πρήγματα] *the administration*

ἀποστέλλουσι τριήρεϊ οἱ Πεισιστρατίδαι^o οἵ μιν καὶ ἐν Ἀθηναῖς ἐποίειν εῦ, ὡς οὐ συνειδότες²⁹ δῆθεν²⁹ τοῦ πατρὸς Κίμωνος αὐτοῦ τὸν θύνατον. Μιλτιάδης δὲ, ἀπικόμενος ἐς τὴν Χερσόνησον, εἶχε κατ' οἴκους,³⁰ τὸν ἀδελφεὸν Στησαγόρεα δῆλα δὴ ἐπιτιμέων.³¹ οἱ δὲ Χερσονησῖται, πυνθανόμενοι ταῦτα, συνελέχθησαν ἀπὸ πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν· κοινῷ δὲ στόλῳ ἀπικόμενοι, ὡς συλλυπηθησόμενοι,³² ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε δὴ ἴσχει τὴν Χερσόνησον, πεντακοσίους βόσκων ἐπικούρους, καὶ γαμέει Ὄλόρου τοῦ Θρηίκων βασιλέος θυγατέρα Ἡγησιπύλην.³³

XL. Οὗτος δὲ³⁴ ὁ Κίμωνος Μιλτιάδης νεωστὶ³⁵ μὲν ἐληλύθεε ἐς τὴν Χερσόνησον, κατελάμβανε δέ μιν ἐλθόντα ἄλλα τῶν κατεχόντων πρηγμάτων³⁶ χαλεπάτερα.³⁷ τρίτῳ μὲν γὰρ ἔτει τούτῳ, ³⁸ Σκύθας ἔφευγε· Σκύθαι γὰρ οἱ ρομάδες, ἐρεθισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν³⁹ καὶ ἥλασαν μέχρι τῆς Χερσονήσου ταύτης. τούτους ἐπιόντας οὐκ ὑπομείνας, ὁ Μιλτιάδης ἔφευγε ἀπὸ Χερσονήσου, ἐς δὲ οἵ τε Σκύθαι ἀπαλλάχθησαν, καί μιν οἱ Δόλογκοι κατήγαγον ὅπισσα. ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόρεε τῶν τότε μιν κατεχόντων.

of affairs, the government; οἱ δοῦλοι ἔσχον πάντα τὰ π. ἀρχοντές τε καὶ διέποντες, c. 83. Thucydides, ii. 65. iii. 28. 72. iv. 2. v. 62. vii. 4^Δ. BL. BLO.

28. συνειδότες] *privy to, implicated in.*

29. δῆθεν] p. 33. n. 12.

30. εἶχε κατ' οἴκους] *kept at home,* understand ἔωντὸν *himself:* the pronoun is supplied, iii. 79. In such cases ἔχειν is equivalent to ἔιναι, p. 52. n. 33. and sometimes to μένειν, as σῆμαίν, εἴτ' ἔχει χῶρον πρὸς αὐτὸν τὸνδε γ', εἴτ' ἄλλη κυρεῖ, Sophocles, Ph. 22. κατ' οἴκον occurs, 469. Tr. 531. It was a very ancient custom to keep within doors on the loss of a near relation. V.

31. δῆλα δὴ ἐπιτιμέων] *apparently out of respect for.*

32. συλλυπηθησόμενοι] συναχθεσθησόμενοι, Ἀschines, Ct.p. 88. D. Cliry-sostom, O. xii. p. 198. οἱ συναλγήσοντες, συμπενθήσοντες, συμπεισόμενοι, are opposed to συνησθησόμενοι, συγχαρησόμενοι, Diodorus, xvii. 48. 113. Addresses and embassies of condolence or congratulation appear to

have been of very early origin. Livy, xxiii. 5. V.

33. Ἡγησιπύλην] This princess, on the death of Miltiades, married an Athenian of rank, and by this marriage had a son named Olorus (from his maternal grandfather), who was the father of Thucydides. L. The scholar will bear in mind that the penult of compound nouns in -πύλη is short, whereas that of proper names in -φύλη (as Ἐριφύλη) is long.

34. δὲ] then, here denotes resumption and transition, and is put for δὴ or οὖν. S.

35. νεωστὶ] recently in comparison with the elder Miltiades and the other members of his family. S.

36. τῶν κατεχόντων π.] These words refer to the expedition of the Phœnician fleet against the Chersonese, c. 33. S.

37. ἄλλα—χαλεπάτερα] viz. his being driven from his dominions by the Scythians. S.

38. τούτων] understand πρὸς, or πρότερον as below.

39. συνεστράφησαν] collected in a body.

XLI. Τότε δὲ, πυνθανόμενος εἶναι τοὺς Φοίνικας ἐν Τερέδῳ, πληρώσας τριήρεας πέντε χρημάτων τῶν παρεόντων, ἀπέπλεε ἐς τὰς Ἀθίγρας⁴⁰ καὶ, ὥσπερ ὡρμήθη ἐκ Καρδίης πόλιος, ἔπλεε διὰ τοῦ Μέλανος κόλπου,⁴¹ παραμείβετό τε τὴν Χερσόνησον, καὶ οἱ Φοίνικες οἱ περιπίπτοντι τῇσι νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇσι τέσσερσι⁴² τῶν νεῶν καταφεύγει ἐς Ἰμβρον, τὴν δέ οἱ πέμπτην τῶν νεῶν κατεῖλον⁴³ διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύτατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὄλόρου τοῦ Θρήϊκος ἐνν θυγατρὸς, ἀλλ’ ἐξ ἄλλης, καὶ τοῦτον ἅμα τῇ νηῇ εἴλον οἱ Φοίνικες, καὶ μιν πυθόμενοι, ὡς εἴη Μιλτιάδεω παῖς, ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήσεσθαι,⁴⁴ δτὶ δὴ Μιλτιάδης γνώμην ἀπεδέξατο⁴⁵ ἐν τοῖσι Ἰωσι, πειθεσθαι κελεύων τοῖσι Σκύθαις, ὅτε οἱ Σκύθαι προσεδέοντο, λύταντας τὴν σχεδίην, ἀποπλέειν ἐς τὴν ἑωντῶν. Δαρεῖος δὲ, ὡς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον, ὕγαθὰ δὲ συχνά⁴⁶ καὶ γὰρ οἰκον καὶ κτῆσιν⁴⁷ ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα ἐγένετο, τὰ ἐς Πέρσας κεκοσμέαται.⁴⁸ Μιλτιάδης δὲ ἐξ Ἰμβρου ἀπικνέεται ἐς τὰς Ἀθίγρας.

XLII. Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων οὐδὲν ἐπὶ πλέον ἐγένετο τούτων ἐς νεῖκος φέρον⁴⁹ Ἰωσι, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖσι Ἰωσι ἐγένετο τούτου τοῦ ἔτεος· Ἀρταφέριης ὁ Σαρδίων ὑπαρχος, μεταπεμψάμενος ἀγγέλους ἐκ τῶν πολίων, συνθήκας σφίσι αὐτοῖσι τοὺς Ἰωρας ἱγνάγκασε ποιέεσθαι, ἵνα δοσίδικοι εἰεν,⁵⁰ καὶ

40. Μέλανος κ.] “the Black Gulf;” now called the Gulf of Megarision. *L.* In many atlases the ancient name is incorrectly given as *Sinus Melanis*. *LAU.*

41. τέσσερσι] This form occurs nowhere else. *M.*

42. κατεῖλον] took; καταρεύμενος, c. 29. being taken: the compound verb being put for the simple. *S.*

43. χάριτα μ. καταθήσεσθαι] χάριν ἀθάνατον κ., vii. 178. ἐνεργεσίαν ἐς βασιλέα κ., Thucydides, i. 128. The tragedians use the simple verb, χάριν θέσθαι, Aeschylus, P. V. 807. Euripides, Hec. 1211. χάριτα θ., E. 61. χάριν ἀνακτι θῶμεν, B. 720. *BL.* χάριτας κ., Acts, xxiv. 27. *V.*

44. γνώμην ἀπεδέξατο] iv. 137. *ST.*

45. κτῆσιν] *property, an estate.* ὃς κεν ἔμ' ἐνδυκέως ἐφίλει, καὶ κτῆσιν διαπασσεν, οἵ τε Φῷ οἰκῇς Φάνας εὐθυμος ἔδωκε, οἰκόν τε, κληρόν τε, πολυμνήστην τε γυναῖκα, Homer, Od. Ζ. 62.

46. κεκοσμέαται] τετάχαται, τεταγμένα ἔστι, were reckoned. ἐς τὸν Αἰγύπτιον νομὸν αῦται (*Kυρῆνη τε καὶ Βάρκη*) ἐκεκοσμέατο, iii. 91. *V.*

47. ἐς νεῖκος φέρον] *tending to strife, of a hostile tendency:* opposed to εἰρηναῖα, below. *S.* νεῖκος is used for hostilities, vii. 158. and by Homer, *W.* II. Γ. 87.

48. δοσίδικοι εἰεν] more usually δωσίδικοι; *W.* they would submit their disputes to the decision of the magistrate.

μὴ ἄλλήλους φέροιεν τε καὶ ἄγοιεν. ταῦτά τε ἡνάγκαισε ποιέειν, καὶ τὰς χώρας σφέων μετρήσας κατὰ παρασάγγας,⁴⁹ τὸν κυλέοντι οἱ Πέρσαι τὰ τριήκοντα στάδια· κατὰ δὴ τούτους μετρήσας, φόρους ἔταξε ἐκάστοισι, οὐ κατὰ χώρην⁵⁰ διατελέοντι ἔχοντες ἐκ τούτου τοῦ χρόνου αἰεὶ ἔτι καὶ ἐσ ἐμὲ, ὡς ἐτάχθησαν ἐξ Ἀρταφέρνεος^{*} ἐτάχθησαν δὲ σχεδὸν κατὰ τὰ αὐτὰ, τὰ καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρηναῖα ἦν.

XLIII. "Αμα δὲ τῷ ἕαρι, τῶν ἄλλων καταλελυμένων στρατηγῶν ἐκ βασιλέος, Μαρδόνιος ὁ Γωβρύεω⁵¹ κατέβαινε ἐπὶ θάλασσαν, στρατὸν πολλὸν μὲν κάρτα πεζὸν ἀμα ἀγόμενος, πολλὸν δὲ⁵² ναυτικὸν,⁵³ ἥλικιν τε νέος ἐών, καὶ νεωστὶ γεγαμηκὼς βασιλέος Δαρείου θυγατέρα Ἀρταζώστρην. ἄγων δὲ τὸν στρατὸν τοῦτον ὁ Μαρδόνιος, ἐπει τε ἐγένετο ἐν τῇ Κιλικίῃ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς, ἐκομίζετο ἀμα τῆσι ἀλλησὶ νησὶ, στρατιὴν δὲ τὴν πεζὴν ἀλλοι ἡγεμόνιες ἤγον ἐπὶ τὸν Ἐλλήσποντον. ὡς δὲ, παραπλέων⁵⁴ τὴν Ἀσίην, ἀπίκετο ὁ Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα μέγιστον θῶμα ἐρέω⁵⁵ τοῖσι μὴ ἀποδεκομένοισι τῶν Ἐλλήνων,⁵⁶ Περσέων τοῖσι ἐπτὰ Ὀτάνεα γνώμην ἀποδέξασθαι, ὡς χρεὼν εἴη δημοκρατέεσθαι Πέρσας· τὸν γὰρ τυράννον τῶν Ἰώνων καταπαύσας⁵⁷ πάντας, ὁ Μαρδόνιος δημοκρατίας κατίστα ἐς τὰς πόλεας. ταῦτα δὲ ποιήσας, ἡπείγετο ἐς τὸν Ἐλλήσποντον. ὡς δὲ συνελέχθη μὲν χρῆμα⁵⁸ πολλὸν νεῶν, συνελέχθη δὲ καὶ πεζὸς πολλὸς στρατὸς, δια-

49. παρασάγγας] p. 12. n. 67.

50. κατὰ χώρην] v. 201. *undisturbed*; (as we sometimes say) *in statu quo*. VIG. iii. 13, 10.

51. Μαρδόνιος ὁ Γωβρύεω] Gobryas, iii. 70. was a relation of Darius; for Diodorus says of Mardonius, ἀνεύδες καὶ κηδεστής ἦν Ξέρξου, xi. 1. L. W.

52. μὲν—δὲ] sometimes answer to the Latin *cum—tum*: very frequently the same word is repeated, with these particles, in two members of a sentence which immediately follow one another; this is called anaphora. M. G. G. 606, 2. or 622, 2.

53. ναυτικὸν] *to man the fleet*. C.A.S. Compare c. 95. W.

54. παραπλέων] The objection, which some critic (according to W.) made to this passage, is best refuted

by attending to the difference in the signification of tenses: *παραπλέειν* would be certainly wrong, for a fleet could not be said, *after coasting along Asia*, to reach Ionia; whereas *in coasting* (or *while coasting*) along Asia, it would arrive at Ionia. p. 26. n. 34. p. 140. n. 23.

55. ἐρέω] p. 84. n. 99.

56. τ. μ. ἀ. τ. Ἐλλήνων] iii. 80. ST.

57. καταπάύσας] v. 38. understand τῆς τυραννίδος or τῆς ἀρχῆς, iv. 1. vi. 64. V. He did this “apparently with the view to acquire popularity among a people, whose willing service might be important,” Mitford, vii. 3.

58. χρῆμα] p. 22. n. 67. p. 161. n. 18.

βάντες τῆσι νησὶ τὸν Ἑλλήσποντον, ἐπορεύοντο διὰ τῆς Εὐρώπης· ἐπορεύοντο δὲ ἐπί τε Ἐρέτριαν καὶ Ἀθήνας.

XLIV. Αὗται μὲν ὡν σφι πρόσχημα⁵⁹ ἦσαν τοῦ στόλου ἀτάρ, ἐν νύφ ἔχοντες ὅσας ἀν πλείστας δύναντο⁶⁰ καταστρέφεσθαι τῶν Ἑλληνίδων πολίων, τοῦτο μὲν δὴ, τῆσι νησὶ Θασίους, οὐδὲ χεῖρας ἀνταειραμένους, κατεστρέψαντο· τοῦτο δὲ, τῷ πεζῷ Μακεδόνας, πρὸς τοῖς ὑπάρχουσι,⁶¹ δούλους προσεκτίσαντο· τὰ γὰρ ἐντὸς⁶² Μακεδόνων ἔθνεα πάντα σφι ἦν ἡδη ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσου διαβαλόντες πέρην,⁶³ ὑπὸ τὴν ἥπειρον ἐκομίζοντο μέχρι Ἀκάιθου⁶⁴ ἐκ δὲ Ἀκάιθου ὄρμεώμενοι, τὸν Ἀθων⁶⁵ περιέβαλλον. ἐπιπεσῶν δέ σφι περιπλέουσι, βορῆς ἄγεμος μέγας τε καὶ ἄπορος⁶⁶ κάρτα τρηχέως περιέσπε πλήθει πολλὰς τῶν νεῶν, ἐκβάλλων πρὸς τὸν Ἀθων. λέγεται γὰρ κατὰ⁶⁷ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης ἔουσης τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἀθων, οἱ μὲν ὑπὸ τῶν θηρίων⁶⁸ διεφθείροντο ἀρπαζόμενοι· οἱ δὲ, πρὸς τὰς πέτρας ἀρασσόμενοι· οἱ δὲ αὐτῶν νέειν οὐκ ἐπιστέατο, καὶ κατὰ τοῦτο⁶⁹ διεφθείροντο· οἱ δὲ, φίγει. ὁ μὲν δὴ ναυτικὸς στρατὸς οὗτος ἔπρησσε.

59. πρόσχημα] *the pretext.* “ Considering the character of Darius, and the circumstances of the times, it appears highly probable that the same necessity for employing restless spirits, which had urged the Scythian expedition, was the principal motive also for this enterprise,” Mitford, vii. 3. *TR.*

60. ὅσας—δύναντο] M. G. G. 461.

61. πρὸς τοῖς ὑπάρχουσι] *in addition to those who were so already.* M. G. G. 590. b. Some Macedonians had submitted previously, v. 18. *L.*

62. ἐντὸς] *on this side, viz. as regarded the Persians. W.*

63. πέρην] *to the other side; understand κατὰ, or ἐς τὴν, for πέρα is originally a noun.* Χαλκίδος πέραν ἔχων, Æschylus, Ag. 183. *BL.*

64. Ἀκάιθον] *afterwards Eriussus, now Erisso. L.*

65. Ἀθων] *now called Agion Oros “Holy Mountain,” or Monte Santo;* the Turks have corrupted the former name and added unnecessarily the word

Daghi “Mountain,” calling it *Aionourou-Daghi*. It is so called from the number of monasteries (no less than twenty-two) and churches which are built on it. *L.*

66. ἄπορος] i. e. πρὸς ὃν οὐδένα πόρον εὑρεῖν ἔστι, Harpocration; *irresistible.* ἄγεμος Στρυμονίης μέγας καὶ κυματίης, viii. 118. *W. importunus.*

67. κατὰ] *about; ii. 145. vi. 117. W. HER. on VIC. ix. 5, 7. M. G. G. 581. b.*

68. θηρίων] *γναπτόμενοι ἀλλ, δευὰ σκύλλονται πρὸς ἀνάδων παῖδων τὰς ἀμιάντου, Æschylus, P. 582. submersæ sedere rates; fluitantia nunquam lar-gius Arctoos parere cadarera pisces, Claudian, iv C. H. 628. BL. ποτίοις δάκεσι δὸς βορὰν, Æ., P. V. 602. τὰ θηρία are moustra natantia, Horace, i Od. iii. 18. and θδλασσα θηριάδης (Theophrastus, H. P. iv.) answers to belluosus oceanus, iv Od. xiv. 47. or scalens belluis pontus, iii Od. xxvii. 26.*

69. κατὰ τοῦτο] *owing to this.*

XLV. Μαρδονίω δὲ καὶ τῷ πεζῷ, στρατοπεδευομένῳ ἐν Μακεδονίῃ, νικτὸς Βρύγοι⁷⁰ Θρήκες ἐπεχείρησαν· καὶ σφεων πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον δὲ αὐτὸν τρωματίζουσι. οὐ μέντοι οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων⁷¹ οὐ γὰρ δὴ πρότερον ἀπαινέστη ἐκ τῶν χωρέων τοντέων⁷² Μαρδόνιος, πρὶν ἡ σφεας ὑποχειρίους ἐποιήσατο· τούτους μέντοι καταστρεψάμενος, ἀπῆγε τὴν στρατιὴν ὅπισσα, ἀτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους, καὶ τῷ ναυτικῷ μεγάλως περὶ Ἀθων. οὗτος μέν τυν ὁ στόλος, αἰσχρῶς ἀγωνισάμενος, ἀπαλλάχθη ἐς τὴν Ἀσίην.

XLVI. Δευτέρῳ δὲ ἔτει τούτων,⁷³ ὁ Δαρεῖος πρῶτα μὲν,⁷⁴ Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγειτόνων, ὡς ἀπόστασιν μηχανοίατο, πέμψας ἄγγελον, ἐκέλευε σφεας⁷⁵ τὸ τεῖχος περιαρέειν καὶ τὰς νέας ἐς Ἀβδηρα⁷⁶ κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιαίου τε τοῦ Μιλησίου πολιορκηθέντες, καὶ προσόδων ἐουσέων μεγαλέων, ἐχρέοντο τοῖσι χρήμασι, ναῦς τε γαυπηγεύμενοι⁷⁷ μακρὰς καὶ τεῖχος ἴσχυρότερον περιβαλλόμενοι. ἡ δὲ πρόσοδός σφι ἐγίνετο ἐκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μετάλλων.⁷⁸ ἐκ μέν γε τῶν ἐκ Σκαπτῆς Ὑλης⁷⁹ τῶν χρυσέων μετάλλων⁸⁰ τὸ ἐπίπαν ὄγδωκοντα

70. Βρύγοι] the same probably with the Βρύγες, viii. 73. a portion of whom migrated into Asia and took the name of Φρύγες. The Macedonians οὐδέποτε κατ' ἄρχας λέξεων τῷ Φχράνται, ἀλλὰ τῷ Β, Heraclides in Eust. on Od. K. p. 391. V. hence they say Βερενίκη for Φερενίκη, &c. So in the ancient Latin Bruges for Phryges, Quintilian, i. 4, 15. M. G. G. 32.

71. δουλοσύνην—πρὸς Π.] δ. for τὸ δουλοθῆναι, iii. 19. vii. 154. as not only neuter verbs, but nouns, often take the construction of passive verbs; φεύγων θάνατον βίαιον π. Π., i. 159. ἀν ἐν ἀξιώματι ὑπὸ τῶν Ἐλλήνων, Thucydides, i. 130. ἀν ἐν ἀ. ὑπὸ τῶν ἀστῶν, vi. 15. μή τις δόλος με πρὸς καστηνήτου κτάνῃ, Euripides, Ph. 365. V. M. G. G. 496, 3. A different explanation is given, p. 126. n. 99.

72. τῶν χ. τοντέων] The article is put with demonstrative pronouns in order to express the designation more strongly. M. G. G. 264, 1.

73. δευτέρῳ — ἔτει τούτων] τ. for μετὰ ταῦτα, M. G. G. 334, 4. τρίτην ἡμέραν αὐτοῦ ἤκοντος, “the third day from his coming,” Thucydides, viii.

23. II. The genitive depends on ἀπὸ understood; πέμπτη ἡ ἔκτη ἡμέρῃ ἀπὸ τούτων, iii. 42. Z.

74. πρῶτα μὲν] answers to μετὰ δὲ τοῦτο, c. 48. L.

75. σφεας] A pleonasm.

76. Ἀβδηρα] p. 96. n. 25. This town is now destroyed, at least its true name is unknown; yet Riccioli calls it Astrizza or Asperosa, and Meletius Polystylos. L.

77. ναυπηγεύμενοι] in building.

78. μετάλλων] Thucydides, i. 100. W.

79. ἐκ Σκαπτῆς Ὑλης] Properly ἐν or ἐπὶ should be put after the article, when the preposition with its nou, but without a verb, stands in some measure as an adjective; because in this case, without a verb being added, rest only can be marked. Frequently however the principal verb of the proposition is referred to, and ἐκ or ἀπὸ is put, if that verb admits of being constructed with these prepositions. M. G. G. 596. a. 270. b. p. 211. n. 7. The name signifies “Dug Wood.” L.

80. τῶν ἐκ Σ. Ὑ. τῶν χ. μ.] On this arrangement see M. G. G. 276.

τάλαντα προσήγει· ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ, ἐλάσσω μὲν τούτων, συχνὰ δὲ οὗτω, ὥστε τὸ ἐπίπαν Θασίοισι, ἐνῦσι καρπῶν ἀτελέσι,⁸¹ προσήγεις ἀπό τε τῆς ἡπείρου καὶ τῶν μετάλλων ἔτεος ἑκάστου διηκόσια τύλαντα· ὅτε δὲ τὸ πλεῖστον προσῆλθε, τριηκόσια.

XLVII. Οἱ δὲ Θάσιοι, τῷ βασιλέϊ κελεύσαντι,⁸² καὶ τὸ τεῖχος τὸ σφέτερον κατεῖλον, καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

XLVIII. Μετὰ δὲ τοῦτο, ἀπεπειρᾶτο ὁ Δαρεῖος τῶν Ἑλλήνων, ὃ τι ἐν νῷ ἔχοιεν, κότερα πολεμέειν ἐωυτῷ, ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ἄν κήρυκας, ἄλλους ἄλλῃ τάξας, ἀνὰ τὴν Ἑλλάδα, κελεύνων αἰτέειν βασιλέϊ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλαδα ἐπεμπε· ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐωυτοῦ δασμοφόρους⁸³ πόλιας τὰς παραθαλασσίους, κελεύνων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα⁸⁴ ποιέεσθαι.

XLIX. Οὗτοί τε ἐδή παρεσκευάζοντο ταῦτα· καὶ τοῖσι ἥκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἐδίδουσαν, τὰ προΐσχετο αἰτέων ὁ Πέρσης, πάντες⁸⁵ δὲ οἱ νησιῶται, ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἵ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν τε καὶ ὕδωρ Δαρείῳ, καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δέ σφι ταῦτα ιθέως Ἀθηναῖοι ἐπεκέατο, δοκέοντες ἐπὶ σφίσι ἔχοντας⁸⁶ τοὺς Αἰγινήτας δεδωκέναι, ὡς ἂμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται. καὶ ἄσμενοι προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην, κατηγύρεον⁸⁷ τῶν Αἰγινητέων, τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

L. Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀραξανδρίδεω,

81. καρπῶν ἀτελέσι] Thasos was fertile both in corn and wine; but it also possessed extensive estates on the Thracian coast, which were productive in the same articles of commerce to a still greater degree: and as there were no drawbacks, in the shape of tribute or duties payable to the kings of Persia or of Thrace, the whole annual revenue of the island amounted at times to 300 talents. *S.*

82. τῷ βασιλέϊ κελεύσαντι] The dative absolute. M. G. G. 562, 2.

83. δασμοφόρους] A word of frequent occurrence in our author. δασμὸς is especially used by Greek writers in speaking of tribute to the king of Persia; Xenophon, An. i. 1, 8. *BL.*

84. νέας—πλοῖα] vii. 1. νῆες πλοίων διαφέρει, τὰ μὲν γάρ ἔστι στρογγύλα, αἱ

Herod.

δὲ κωπήρεις καὶ στρατιώτιδες, Ammōnius. *HUT.*

85. πάντες] Yet Herodotus says, Σερίφοι τε καὶ Σίφνιοι καὶ Μήλιοι—οὗτοι οὐκ ἔδοσαν μοῦνοι νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ, viii. 46. Apparently he should also have excepted Eubœa and Crete; or at least most of their towns; Mitford, vii. 3. *TR.*

86. ἐπὶ σφίσι ἔχοντας] *with a view to their prejudice, S. with hostile intentions towards them, H. on VIG. v. 7, 10.*

87. κατηγύρεον] Verbs of this signification, compounded with κατὰ, take the person in the genitive and the crime in the accusative. M. G. G. 347. obs. 2.

βασιλεὺς ἐών Σπαρτιητέων, διέβη ἐς Αἴγιναν, βουλόμενος συλλαβεῖν Αἰγινητέων τοὺς αἰτιωτάτους. ὡς δὲ ἐπειρᾶτο συλλαμβάνων,⁸⁸ ἄλλοι τε δὴ αὐτῷ ἐγίνοντο ἀντίζοι τῶν Αἰγινητέων, ἐν δὲ δὴ⁸⁹ καὶ Κρῖος⁹⁰ ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη⁹¹ “ αὐτὸν οὐδένα ἄξειν χαίροντα⁹² Αἰγινητέων” ἀνεν γάρ μιν Σπαρτιητέων τοῦ κοινοῦ ποιέειν ταῦτα, ὑπ’ Αθηναίων ἀναγγωσθέντα⁹³ χρήματι ἄμα γὰρ ἂν μιν τῷ ἐπέρῳ βασιλεῖ ἐλθόντα συλλαμβάνειν.” ἔλεγε δὲ ταῦτα ἐξ ἐπιστολῆς⁹⁴ τῆς Δημαρήτου. Κλεομένης δὲ, ἀπελανιγόμενος ἐκ τῆς Αἰγίνης, εἴρετο τὸν Κρῖον, ὅτι οἱ εἴη τὸ οὔνομα· ὁ δὲ τὸ ἐὸν ἔφρασε οἱ. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· “ Ήδη τὸν καταχαλκοῦ,⁹⁵ ὃ κριε,⁹⁶ τὰ κέρεα, ὡς συνοισόμενος⁹⁷ μεγάλῳ καιῷ.”

LI. Ἐν δὲ τῇ Σπάρτῃ τοῦτον τὸν χρόνον ὑπομέτων, Δημάρητος ὁ Αρίστωρος διέβαλλε τὸν Κλεομένεα, ἐών βασιλεὺς καὶ οὗτος Σπαρτιητέων, οἰκίης δὲ τῆς ὑποδεεστέρης· κατ’ ἄλλο μὲν οὐδὲν ὑποδεεστέρης, ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασι· κατὰ πρεσβυγειείην⁹⁸ δέ κως τετίμηται μᾶλλον ἡ Εύρυσθένεος.

88. ἐπειρᾶτο συλλαμβάνων] p. 44. n. 48.

89. ἐν δὲ δὴ] iii. 39. and amongst others. Prepositions are often used adverbially, without a case, especially ἐν in Ionic. M. G. G. 594, 1.

90. Κρῖος] *κρῖος*, a ram. The Greeks, when they use an appellative as a proper name, change the accent. SCH. S. There was an Æginetan wrestler of this name, mentioned by Simonides. V.

91. οὐκ ἔφη] p. 23. n. 83.

92. χαίροντα] The order of the words is αὐτὸν (i. e. Κλεομένεα) χ. ζ. οὐδ. Al. p. 138. n. 8. p. 131. n. 47. H. on Vig. v. 14, 7. Consult HER.

93. ἀναγγωσθέντα] p. 80. n. 48. This is by no means a solitary instance of the Spartan character being accessible to bribery; De Pauw, on the Gr. t. ii. p. 203.

94. ἐξ ἐπιστολῆς] ἐπ. in iv. 10. is used for ἐντολῆς, ἐπιταγῆς, Hesychius; οτ τῶν ἐντεταλμένων; compare iv. 9. Æschylus, P. V. 3. P. 788. The orders to Crisus might have been conveyed in a letter. W. L. BL. ἐκ διδαχῆς, v. 70.

95. καταχαλκοῦ] Imperative middle; καταχάλκου, imperative active. καταχρυσοῦν is a verb of frequent

occurrence, i. 98. ii. 129. &c. καταργυροῦν, i. 98.

96. κριε] Cicero often plays upon the name of Verres; *videlicis Verrutium? videlicis primas titeras integras? videlicis extreman partem nominis, caudum illam terris, tanquam in luto, demersam esse in litura?* II. Act. ii. 78. *ridiculum est nunc de Verre me dicere, cum de Pisone Frugi dixerim; ut hic nomen suum comprobaret, sic ille cognomen,* iv. 25. *aiebant in labores Herculis non minus hunc immanissimum verrem, quam illum aprum Erymanthium referri oportere,* 43. and so *Caius Annium Cimbrum, Lysidici filium, Lysidicum ipsum Græco verbo, quoniom omnijura dissolvit; nisi forte jure Germanum Cimber occidit,* Phil. xi. 6. *Atrium Umbrum semilixam, nominis etiam abominandi ducem, seculi sunt,* Livy, xxviii. 28. V. Even the Trajanians did not disdain this play on names, for instance Æschylus on Polynices, Th. 655. on Helen, Ag. 671. on Apollo, Ag. 1048. Sophocles on Ajax, &c. It was very usual to consider a name as ominous of either good or ill.

97. συνοισόμενος] about to encounter.

98. πρεσβυγειείην] παλαιοτέραν γέ-

LXI. Τότε δὲ τὸν Κλεομένεα, ἔοντα ἐν τῇ Αἰγίνῃ, καὶ κοιτά τῇ Ἑλλάδι ἀγαθὰ προσεργαζόμενον,⁹⁹ ὁ Δημάρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος, ὡς¹⁰⁰ φθόνῳ καὶ ἄγρῳ χρεώμενος. Κλεομένης δὲ, νοστήσας ἀπ' Αἰγίνης, ἐβούλευε τὸν Δημάρητον παῦσαι τῆς βασιληῆς.

LXIV. Κλεομένεϊ διεβλήθῃ² μεγάλως πρότερον³ τε ὁ Δημάρητος, ἀπαγαγὼν τὴν στρατιὴν ἐξ Ἐλευσίνος, καὶ δὴ καὶ τότε ἐπ' Αἰγινητέων τοὺς μηδίσαντας διαβάντος Κλεομένεος.

LXV. Ὁρμηθεὶς ὥν ἀποτίννυσθαι, ὁ Κλεομένης συντίθεται Λευτυχίδῃ⁴ τῷ Μενάρεος τοῦ +⁵Αγιος,⁵ ἔοντι οἰκίης τῆς αὐτῆς Δημαρήτῳ, ἐπ' ᾧ τε, ἦν αὐτὸν καταστήσης βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ ἐπ' Αἰγινήτας. ὁ δὲ Λευτυχίδης ἦν ἔχθρὸς τῷ Δημαρήτῳ μάλιστα⁶ γεγονὼς διὰ πρῆγμα τοιόνδε· ἀρμοσαμένου⁷ Λευτυχίδεω Πέρκαλον τὴν Χίλωρος⁸ τοῦ Δημαρμένου⁹ θυγατέρα, ὁ Δημάρητος ἐπιβούλεύσους ἀποστερεῖ Λευτυχίδεα τοῦ γάμου, φθάσας¹⁰ αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχῶν γυναικα· κατὰ τοῦτο μὲν τῷ Λευτυχίδῃ ἡ ἔχθρη ἡ ἐσ τὸν Δημάρητον ἐγεγόνεε. τότε δὲ, ἐκ τῆς Κλεομένεος προθυμίης,¹¹ ὁ Λευτυχίδης κατόμινται Δημαρήτου, φὰς

νεστιν, Hesychius; derived from πρεσβυγένης which occurs Homer, Il. A. 249. Euripides, T. 595. Seidler.

99. προσεργαζόμενον] The preposition may denote *in addition to his own individual interests*. L.

100. οὐκ — οὕτω — ἀσ] οὐκ οὕτω τιμωρήσαι δεομένουσι Σαμίοισι ἐστρατεύοντο, ἀσ τίσασθαι βούλόμενοι τοῦ κρητῆρος τῆς ἀρπαγῆς, iii. 47. ST. vi. 10S. “I sent thee late a rose wreath, Not so much honouring thee, As giving it a hope that there It would not withered be,” B. Jonson.

1. ἄγρῳ ζηλάσσει, φθόνῳ, Hesychius; V. βασκανίᾳ, Suidas. The word occurs, Pindar, P. ii. 151. W. Aeschylus, Ag. 129. BL. jealousy.

2. διεβλήθη] was become odious or an object of hatred; v. 35. Euripides, Hec. 863. I. A. 1373. W. Thucydides, iv. 22.

3. πρότερον] v. 75. L.

4. Λευτυχίδῃ] The syllable *εω* was formerly written *eo*, hence the Aeolic form *eu*. M. G. G. 67. obs. 4.

5. + Αγιος] Ἡγησίλεω, viii. 131. W. Unless one or other of these

names is wrong, the grandfather of Leotychides must have had two names. S.

6. μάλιστα] may be joined with διὰ π. τ. V.

7. ἀρμοσαμένου] being betrothed; v. 47. iii. 137. L.

8. Χίλωρος] Chilo, the sage, was the son of Demagetes. i. 59. vii. 235. L.

9. Δημαρμένου] This name is compounded with ἀρμένος (i. e. ἄρθρος, φίλος) the perfect participle passive of ἄρω. ἀρμένος ἦν ξείνοισιν ἀνήρ ὅδε καὶ φίλος ἀστοῖς, Leonidas, Ep. in Plutarch. BL.

10. φθάσας] p. 150. n. 18. p. 192. n. 78. VIG. v. 14, l. &c. This passage is remarkable on account of the participle φθ. being placed before another participle. HER. ἔφθη διαβὰς, vi. 70.

11. ἐκ τῆς K. προθυμίης] from his zeal to serve Cleomenes; not that this arose from disinterested attachment, but from the consideration that by so doing he should best forward his own views and insure his own promotion p. 164. n. 53.

“ αὐτὸν οὐκ ἴκνεομένως¹² βασιλεύειν Σπαρτιητέων, οὐκ ἔόντα παῖδα Ἀρίστωνος.”

LXVI. Τέλος δὲ,¹³ ἔόντων περὶ αὐτῶν νεικέων, ἔδοξε Σπαρτιήτησι ἐπείρεσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι, “ εἰ Ἀρίστωνος εἴη παῖς ὁ Δημάρητος.” ἀνωτέρου¹⁴ δὲ γενομένου ἐκ προνοίης τῆς Κλεομένεος ἐς τὴν Πυθίην, ἐνθαῦτα προσποιέεται¹⁵ Κλεομένης Κόβωνα τὸν Ἀριστοφάντον, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον. ὁ δὲ Κόβων Περίαλλαν τὴν πρόμαντιν ἀναπείθει, τὰ Κλεομένης ἐβούλετο λέγεσθαι, λέγειν. οὕτω δὴ η Πυθίη, ἐπειρωτώντων τῶν θεοπρόπων, ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρῳ μέντοι χρόνῳ ἀνάπυντα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν, καὶ Περίαλλα ἡ πρόμαντις ἐπάνυσθη τῆς τιμῆς.

LXVII. Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν τῆς βασιλῆσης οὕτω ἐγένετο. ἔφενγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὄνείδεος· μετὰ τῆς βασιλητῆς τὴν κατάπαυσιν ὁ Δημάρητος ἥρχε, αἱρεθεὶς, ἀρχήν.¹⁶ ἥσαν μὲν δὴ γυμνοπαιιδίαν¹⁷ θεωμένου δὲ τοῦ Δημαρήτου, ὁ Λευτυχίδης, γεγονὼς ἥδη αὐτὸς βασιλεὺς ἀντ’ ἐκείνου, πέμψας τὸν θεράποντα, ἐπὶ γέλωτι τε καὶ λάσθη¹⁸ εἰρώτα τὸν Δημάρητον, “ ὁκοῖον τι εἴη τὸ ἄρχειν μετὰ τὸ βασιλεύειν.”¹⁹ ὁ δὲ, ἀλγήσας τῷ ἐπειρωτήματι, εἶπε φὰς,²⁰ “ αὐτὸς μὲν²¹ ἀμφοτέρων ἥδη πεπειρῆσθαι, κεῖνον δὲ οὐ· τὴν μέριτοι ἐπειρώτησιν ταύ-

12. οὐκ ἴκνεομένως] οὐ προσηκόντως, οὐ καθηκόντως. GL.

13. τέλος δὲ] understand κατὰ, at last. H. and HER. on VIG. iii. 11, 2.

14. ἀνωτέρου] p. 88. n. 40.

15. προσποιέεται] gains over to his side, secures to himself. τὸν δῆμον αἰεὶ προσποιοῦν, always make friends of the people, Aristophanes, Eq. 215. Thucydides, i. 57. V.

16. ἀρχὴν] depends on ἥρχε, not on αἱρεθεῖς. S.

17. γυμνοπαιιδίαν] ἔορτὴ ἐν Σπάρτη, ἐν ᾧ γυμνοὶ χοροὺς ἵστασιν, GL. ἐν ᾧ παῖδες ἥδον τῷ Ἀπόλλωνι παιᾶνας; Etymol. M. whence also it appears that they sang the praises of the 300 Spartans, who fell at Thermopylæ: but this must have been at a later period than that of which Herodotus is now speaking. These games were celebrated during ten days, towards the end of July. The children only wore a

girdle round their middle. L. SCHN. LAU. Thucydides, v. 82.

18. ἐπὶ γέλωτι — καὶ λάσθη] p. 25. n. 21. ἔρεσθαι δι’ ἀχθηδόνα, Thucydides, iv. 40. ἔ. κατὰ ἄ., Philostratus, V. A. iv. 31. BLO. μή με χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσθην, Λέσχριον in Ath. viii. p. 335. c. W. λάσθη· αἰσχύνη. GL.

19. βασιλεύειν] Compare the insulting question of Harpagus to Astyages, i. 129. p. 81. n. 58. to which note might have been added the reflection of Jugurtha, quam gravis casus in sertitium ex regno foret, Sallust, 66. V.

20. εἶπε φὰς] p. 75. n. 1. H. on VIG. v. 7, 1.

21. αὐτὸς μὲν] p. 7. n. 86. H. on VIG. v. 3, 2. αὐτὸς μὲν opposed to κεῖνον δὲ clearly exemplifies the distinction made, M. G. G. 535.

την ἄρξειν²² Λακεδαιμονίοισι ἡ μυρίης κακότητος,²³ ἡ μυρίης εὐδαιμονίης.” ταῦτα δὲ εἶπας, καὶ κατακαλυψάμενος,²⁴ ἥσεις ἐκ τοῦ θεήτρου ἐς τὰ ἑωυτοῦ οἰκία.

LXX. ‘Ο δὲ, πυθόμενός τε τὰ ἔβούλετο, καὶ ἐπύδια²⁵ λαβὼν, ἐπορεύετο ἐς Ἡλιν²⁶ τῷ λόγῳ φὰς, ὡς “ἐς Δελφοὺς, χρησόμενος²⁷ τῷ χρηστηρίῳ, πορεύεται.” Λακεδαιμόνιοι δὲ, ὑποτοπηθέντες Δημάρητον δρησμῷ ἐπιχειρέειν, ἐδίωκον, καὶ κως ἔφθη ἐς Ζάκυνθον²⁸ διαβὰς ὁ Δημάρητος ἐκ τῆς²⁹ Ηλιδος³⁰ ἐπιδιαβάτες²⁹ δὲ, οἱ Λακεδαιμόνιοι αὐτοῦ τε ἀπτοντο,³⁰ καὶ τὸν θεράποντας αὐτὸν³¹ ἀπαιρέοντο. μετὰ δὲ, οὐ γὰρ ἔξεδίδοσαν αὐτὸν οἱ Ζακύνθιοι, ἐνθεῦτεν³² διαβαῖνεις ἐς τὴν Ἀσίην παρὰ βασιλέα Δαρεῖον. ὁ δὲ ὑπεδέξατο τε αὐτὸν μεγαλωστὶ, καὶ γῆν τε καὶ πόλις³³ ἔδωκε. οὕτω ἀπίκετο ἐς τὴν Ἀσίην Δημάρητος, καὶ τοιαύτῃ χρησάμενος τύχῃ ἄλλα τε³⁴ Λακεδαιμονίοισι συχιὰ ἔργοισι τε καὶ γιώμησι ἀπολαμπρυνθεὶς, ἐν δὲ δὴ καὶ Ὁλυμπιάδα³⁵ σφι, ἀνελόμενος τεθρίππω, προσέβαλε, μοῦνος³⁶ τοῦτο πάιτων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

22. ἄρξειν] is resolvable into ἄρχην γενέσθαι, v. 97.

23. μυρίης κακότητος] infinite wo: Homer, Il. A. 382. ST. μῆνιν οὐλομένην, ἡ μυρί Αχαιοῖς ἀλγεα θῆκε, A. I. p. 235. n. 48.

24. κατακαλυψάμενος] muffling up his face. It was the custom for persons in distress to veil their heads. ἔκκαλυψάμενος ἔκλαιεις, Isocrates, Trop. p. 714. Abresch; χλαῖναν ἀντ' ὀφθαλμοῦν ἀνασχῶν, Homer, Od. Δ. 115. κατήρη χλανίδοις ἔκκαλύψας κράτα, Euripides, Sup. 110. ὅμμα θεῖος³⁷ εἶσω πέπλων, O. 274. BL.

25. ἐπύδια] iv. 203. ἐφόδιον, Thucydides, ii. 70. provision or money for a journey or voyage; ἐπιστισμὸς εἰς τὴν δόδην, LXX. Gen. xlvi. 25. xlvi. 21. BLO.

26. Ἡλιν] Elis was the capital of the country bearing the same name; and is now called Gastounion or Calliscopion. L.

27. χρησόμενος] The future participle often corresponds to the active supine in Latin. H. on Vic. vi. 1, 18. *venimus quæsitum oracula*, Virgil, G. iv. 449. *scitatum oracula Phœbi mittimus*, Æ. ii. 114. The words τῷ χρη-

στηρίφ are often suppressed. SCHW. on B. 312.

28. Ζάκυνθον] now Zante. L.

29. ἐπιδιαβάτες] p. 184. n. 98.

30. ἀπτοντο] p. 76. n. 10.

31. αὐτὸν] μήτε σὺ τόνδ' ἀποξίρεο κούρην, Homer, Il. A. 275. IV. M. G. 412, 5.

32. ἐνθεῦτεν] inde, as primo in Macedoniam renisse; inde in Siciliam delatum; ab Siciliu Laurentem ugrum tenuisse, Livy, i. 1.

33. πόλις] πόλεις, Πέργαμον καὶ Τευθρανίαν, καὶ Ἀλισάργαν³⁸ ἐν Εὐρυσθένης τε καὶ Προκλῆς ἥρχον, οἱ ἀπὸ Δημαράτου τοῦ Λακεδαιμονίου ἔκειναι δὲ αὔτη ἡ χώρα δᾶρον ἐκ βασιλέως ἔδθη ἀντὶ τῆς ἐπὶ τὴν Ἐλλάδα συστρατείας, Xenophon, H. iii. 1, G. An. ii. 1, 3. His posterity are reported, according to Pausanias, to have existed a long while in Asia, iii. HUT.

34. ἄλλα τε] The order of the words is (κατ') ἄλλα τε συχιὰ (ἐν) Λ. ἀπολαμπρυνθεὶς ἔργοισι τε καὶ γιώμησι, ἐν δὲ δὴ (τοῖς ἄλλοις) Ο. (νίκην) σφι προσέβαλε, ἀνελόμενος (αὐτὴν) τεθρίππω. S.

35. Ὁλυμπιάδα] p. 269. n. 100.

36. μοῦνος] The other kings of

LXXI. Λευτυχίδης δὲ ὁ Μενάρεος, Δημαρήτου καταπαυσθέντος, διεδέξατο τὴν βασιλῆτην.

LXXIII. Τότε³⁷ δὲ, ὡς τῷ Κλεομένεϊ εὐωδάθῃ³⁸ τὸ ἐς τὸν Δημάρητον πρῆγμα, αὐτίκα παραλαβὼν Λευτυχίδεα, ἦσε ἐπὶ τοὺς Αἰγινήτας, δεινόν τινά σφι ἔγκοτον διὰ τὸν προπηλακισμὸν ἔχων. οὕτω δὴ οὐ τε οἱ Αἰγινῆται, ἀμφοτέρων³⁹ τῶν βασιλέων ἡκόντων ἐπ' αὐτοὺς, ἐδικαίεντο ἔτι ἀντιβάίνειν· ἐκεῖνοί τε, ἐπιλεξάμενοι ἄνδρας δέκα Αἰγινητέων τοὺς πλείστους ἀξίους καὶ πλούτῳ καὶ γένει, ἥγον καὶ ἄλλους, καὶ δὴ καὶ Κρίον τε τὸν Πολυκρίτον καὶ Κύσαμβον τὸν Ἀριστοκράτεος, οἵπερ εἶχον μέγιστον κρύτος ἀγαγόντες δέ σφεας ἐς γῆν τὴν Ἀττικὴν, παραθήκην⁴⁰ παρατίθενται⁴¹ ἐς τὸν ἔχθιστον Αἰγινήτησι Ἀθηναίους.

LXXIV. Μετὰ δὲ ταῦτα, Κλεομένεα, ἐπάιστον γενόμενον κακοτεχνήσαντα ἐς Δημάρητον, δεῖμι ἔλαβε Σπαρτιητέων· καὶ ὑπεξέσχε⁴² ἐς Θεσσαλίην. ἐνθεῦτεν δὲ ἀπικόμενος ἐς τὴν Ἀρκαδίην, νεώτερα ἐπρησσε πρήγματα, συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ, ἄλλους τε ὄρκους προσάγων⁴³ σφι, “ἢ μὲν⁴⁴ ἔψεοθαί σφεας αὐτῷ, τῇ ἀν ἐξηγῆται” καὶ δὴ καὶ ἐς Νώνακριν⁴⁵ πόλιν πρόθυμος ἦν τῶν Ἀρκάδων τοὺς προεστεῶτας ἀγινέων, ἔξορκον τὸ Στυγὸς ὕδωρ.⁴⁶ ἐν δὲ ταύτῃ τῇ πόλι λέγεται εἶναι ὑπὸ τῶν Ἀρκάδων τὸ Στυγὸς ὕδωρ.

Sparta were probably of opinion that such victories were due rather to riches than to courage. Plutarch, t. i. p. 606. E. t. ii. p. 212. n. V.

37. τότε] The narrative is resumed from c. 50. LAU.

38. εὐωδάθῃ] See c. 50. ST.
39. ἀμφοτέρων] Ελληνικῶς παρακαταθήκην, (Thucydides, ii. 72.) Ἀττικῶς, Μετρις SCHL. vi. 86. ix. 45. This substantive is here redundant. V.

40. παραθήκην] Ελληνικῶς παρακαταθήκην, (Thucydides, ii. 72.) Ἀττικῶς, Μετρις SCHL. vi. 86. ix. 45. This substantive is here redundant. V.
41. παρατίθενται] κατατίθενται is the more common word; Thucydides, iii. 28. 72. 102. iv. 57. v. 61. 84. viii. 3. Xenophon, H. i. p. 255, 23. V.

42. ὑπεξέσχε] ὑπεξῆλθεν, ὑπεξέστη, he withdrew privately, understand ἐκ

τῆς Σπάρτης; v. 72. viii. 132. πρὸ τῆς δίκης ὑπεξέσχε, Dion, i. e., as the Athenians say, οὐκ ὑπέμεινε τὴν κρίσιν τὸν ἄγνων. V.

43. ὄρκους προσάγων] ἐπὶ τούτοις ὅ. ἐπῆλασαν, vi. 62. ST.

44. ἢ μὲν] p. 111. n. 90. The Attic form ἢ μὴν occurs, Homer, H. A. 87. Aeschylus, Th. 527. Sophocles, Tr. 256. Thucydides, vi. 72. Plato, Phæd. p. 94. Lucian, t. ii. p. 556. BL.

45. Νώνακριν] Of this city nothing remains but ruins. L.

46. τὸ Σ. ὕδωρ] Stygiamque paludem, Di cuius jurare timent et fallere nuntiū, Virgil, AE. vi. 323. θεοὺς τηγὰς καὶ ποταμοὺς ἐνόμιζον μεγίστους τε καὶ πρώτους, καὶ ἔτι γε νάματα, Ariades, Isthi. t. i. p. 18. Hence μὰ τὰς Σμιοεντίδας πηγὰς, Euripides, Rh. 823. MAR.

LXXV. Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεα ταῦτα πρήσσοντα, κατῆγον⁴⁷ αὐτὸν, δείσαντες, ἐπὶ τοῖσι αὐτοῖσι ἐς Σπάρτην, τοῖσι καὶ πρότερον ἥρχε. κατελθόντα δὲ αὐτὸν αὐτίκα ὑπέλαβε μανῆ νοῦσος,⁴⁸ ἔόντα καὶ πρότερον ὑπομαργύτερον.⁴⁹ ὥκως γάρ τεῳ ἐντύχοι Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπτρον.⁵⁰ ποιεῦντα δὲ αὐτὸν ταῦτα, καὶ παραφρονήσαντα, ἔδησαν οἱ προσήκοντες ἐν ἔνδιλῳ.⁵¹ ὁ δὲ, δεθεὶς, τὸν φύλακον μουνωθέντα ἴδων τῶν ἄλλων, αἴτε μάχαιραν.⁵² οὐ βουλομένου δὲ τὰ πρῶτα τοῦ φυλάκου διδόγαι, ἀπειλεε τά μιν αὗτις ποιήσει· ἐς δ, δείσας τὰς ἀπειλὰς, ὁ φύλακος, ἦν γάρ τῶν τις εἰλωτέων,⁵³ διδοῖ οἱ μάχαιραν. Κλεομένης δὲ, παραλαβὼν τὸν σίδηρον, ἄρχετο ἐκ τῶν κνημέων ἑωτὸν λαβῖνμενος ἐπιτάμιων γάρ κιτὺ μῆκος⁵⁴ τὰς σάρκας, προῦβαινε ἐκ τῶν κνημέων ἐς τοὺς μηρῷς, ἐκ δὲ τῶν μηρῶν ἐς τὰ ἵσχια καὶ τὰς λαπάρας, ἐς δ ἐς τὴν γαστέρα ἀπίκετο, καὶ, ταύτην καταχορδεύων,⁵⁵ ἀπέθαρε τρόπῳ τοιούτῳ.

47. κατῆγον] The order of the words is δέσαντες κατῆγον αὐτὸν ἐς Σ. ἐπὶ τοῖσι αὐτοῖσι, τοῖσι, &c. *LAU.*

48. μανή νοῦσος] *v. ποδάγρα*, *Suidas. S.*

49. ὑπομαργύτερον] *iii. 145. ST.* Instances of the simple adjective are given by *BL.* on *Æ. P. V.* 909.

50. ἐνέχραυε ἐς τὸ π. τὸ σ.] ἔπληξε τὸ π. τῷ σκῆπτρῳ, *Eustathius*, on *Od. B. p. 79, 42. V.* οἵσι κεράστης οὐλδμενον κακοεργὸν ἐνιχραύει κυνδόντα, *Nicander, Th. 277. IV.*

51. ἐν ἔνδιλῳ] *ix. 37. in the stocks.*

52. μάχαιραν] "The Greeks of the heroic age usually carried two weapons of the sword kind, one called *ξίφος*, the other *μάχαιρα*, very different one from the other, but commonly both rendered in English by the word *sword*. The *ξίφος* was a large broad-sword; the *μάχαιρα* was but a large knife, and used for the purpose of a knife equally and a weapon. Homer, Il. Γ. 271. Λ. 813. T. 252." *Mitford, i. 3. TR.*

53. εἰλωτέων] *The Helots*, strictly speaking, were the inhabitants of the city of Ilelos, in Laconia. When the Heraclidae had conquered a part of the Peloponnesus, wishing to attach their new subjects to them, they granted them very extensive privileges, and

even admitted them to the magistracy. Agis, an ambitious prince, not content with depriving them of these privileges, imposed a tribute on them; to which the greater part of the cities, not daring to trust to the fate of war, submitted. The city of Helos alone took up arms. Agis attacked it, and, after an obstinate resistance, conquered it, and reduced its inhabitants to slavery. The Messenians afterwards experienced the same treatment, and at length became one and the same body with the Helots. *L.* Consult also *Potter*, i. 10. *TR.* and *Mitford*, iv. 3. xii. 1. xvi. 2. With respect to the orthography of the word "it is generally agreed, that it is an ancient participial form, derived from ἔλω or εἴλω, making the penult of the oblique cases long; as in ἐκγεγάπτως, μεμάτως, &c. in Homer. See Müller's *Dorier*, t. ii. p. 33. *Proleg. zur Myth.* p. 428. At any rate, even if it is contended that the word is a national name from "Ελος, it will hardly be denied that the nominative is ἔλως, and not εἰλώτης. We should therefore read εἰλώτων," *Class. Jour. xl. 79.*

54. κατὰ μῆκος] *lengthwise.* p. 44. n. 45.

55. καταχορδεύων] *κατατέμνων*, *GL.* εἰς χορδὰς ἤτοι λέπαδνα τέμνων διαφθείρειν; the preposition has the same

LXXXV. Τελευτήσαντος δὲ Κλεομένεος, ὡς ἐπύθοντο Αἰγινῆται, ἔπειταν ἐσ Σπάρτην ἀγγέλους καταβωσομένους⁵⁶ Λευτυχίδεω περὶ τῶν ἐν Ἀθήνῃσι ὄμήρων ἔχομέιων. Λακεδαιμόνιοι δὲ, δικαστήριον συναγαγόντες, ἔγνωσαν περιύβρισθαι Αἰγινήτας ὑπὸ Λευτυχίδεω, καὶ μιν κατέεριν τὸν ἔκδοτον⁵⁷ ἄγεσθαι ἐσ Αἰγιναν ἀντὶ τῶν ἐν Ἀθήνῃσι ἔχομέρων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινητέων τὸν Λευτυχίδεα, εἶπέ σφι Θεασίδης ὁ Λεωπρέπεος, ἐὼν ἐν τῇ Σπάρτῃ δόκιμος ἀνήρ· “Τί βιούλεσθε ποιέειν, ἀνδρες Αἰγινῆται; τὸν βασιλέα τῶν Σπαρτιητέων ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων ἄγειν; εἰ νῦν, ὅργῳ χρεώμενοι, ἔγνωσαν οὕτω Σπαρτιῆται, ὅκως ἐξ ὑστέρης μή⁵⁸ τι ὑμῖν, ἵν ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐσ τὴν χώρην ἐσβάλωσι.” ταῦτα ἀκούσαντες, οἱ Αἰγινῆται ἔσχοντο τῆς ἀγωγῆς· ὄμολογή δὲ ἐχρήσαιτο τοιῆδε, ἐπισπόμενον⁵⁹ Λευτυχίδεα ἐσ Αθήνας, ἀποδοῦναι Αἰγινήτησι τοὺς ἀνδρας.

LXXXVI. Ως δὲ, ἀπικόμενος Λευτυχίδης ἐσ τὰς Αθήνας, ἀπαίτεε τὴν παρακαταθήκην, οἱ Αθηναῖοι προφάσιας εἶλκον,⁶⁰ οὐ βιούλομενοι ἀποδοῦναι φάντες, δύο σφέας ἔοντας βασιλέας παραθέσθαι, καὶ οὐ δικαιοῦν τῷ ἐτέρῳ ἄγειν τοῦ ἐτέρου ἀποδιδόναι. οὐ φαμένων δὲ ἀποδώσειν τῶν Αθηναίων, Λευτυχίδης μὲν ἀπαλλάσσετο.

LXXXVII. Οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον⁶¹ ἀδικημάτων δοῦνται δίκας, τῶν ἐσ Αθηναίους ὑβρισαν, Θηβαίοισι χαριζόμενοι,

force in κατατρωματίζειν, vii. 212. τὸ
ἀντὸν σῶμα κατεχόρδεσσεν ἐκ πυδῶν
ἀρξάμενος Aristides, ii. p. 393. εἴτα
τῶν φρενῶν ἐξέπλευσε καὶ μανεῖς ἔαν-
τὸν μαχαίρᾳ κατεχόρδεσσε, Theopom-
pus (probably) in Suidas; διὰ μέθην
ἔαντὸν καὶ μαχαίρᾳ κατέτεμε, Athe-
næus, x. 48. ἀποδούμην, καὶ διαπρισ-
θείην, διατμηθείην τε λέπαδνα, Ati-
stophanes, Eq. 768. εἰς μέρη λωροτμη-
θείην, Scholiast. W. V. S.

56. καταβωσομένους] *to intereigh against*; Thucydides, v. 45. BLO. literally *to cry down*.

57. ἔκδοτον] προδεδομένον, ἀποδεδο-
μένον, Hesychius. ή γὰρ τὸν στρατη-
γὸν Ἀντίβαρ, καὶ τὸν μετ' αὐτοῦ συν-
έδρους, ἔκδότους διδόναι Ῥωμαλοις ἀπή-
τουν, ή προτίγγελλον τὸν πόλεμον,
Polybius, iii. 20, 8. The expression is
used in speaking of our Saviour, Acts,

ii. 23. SCHL.

58. ὅκως — μὴ] δπως μὴ σαντὸν
οἰκτεῖσ ποτὲ, Aeschylus, P. V. 68.
Sophocles, OE. R. 325. BL. The former passage is paraphrased by Eu-
stathius thus, δέδιθ μὴ πάθης οἴκτου
ἄξια, on Od. E. p. 231, 37. L. M. C.
p. 229. The ellipsis may be supplied
in different ways, εἰ περὶ ἡμῶν γνώ-
σεσθε μὴ τὰ εἰκότα, δράτε δ. μὴ οὐκ
ἀποδέξωνται, Thucydides, iii. 57.
βλέπε δ. μὴ παρέσῃ πρὸς ἡμᾶς ἔτι,
Diogenes L., ii. 102. V. or φοβητέον
ἔστιν ὑμῖν, see v. 79. ST. or φοντί-
ζετε. Z. on Vic. vii. 10, 6. or σκο-
πεῖτε. LEI. SCH. on B. 380.

59. ἐπισπόμενον] p. 57. n. 86.

60. προφάσιας εἶλκον] πάσας πρ.,
ὦστ' ἀπελθεῖν οἰκαδε, ἔλκουσιν, Ari-
stophanes, L. 726. W.

61. πρότερον] v. 80 and 81. S.

ἐποίησαν τοιόνδε· μεμφόμενοι τοῖσι Ἀθηναίοισι, καὶ ἀξιοῦντες ἀδικέεσθαι, ὡς τιμωρησόμενοι τοὺς Ἀθηναίους παρεσκευάζοντο. καὶ, ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πεντήρης ἐπὶ Σουνίῳ,⁶² λοχήσαντες ὅν, τὴν θεωρίδα⁶³ νῆα εἶλον πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων· λαβόντες δὲ τοὺς ἄνδρας, ἔδησαν.

LXXXVIII. Ἀθηναῖοι δὲ, παθόντες ταῦτα πρὸς Αἰγινητέων, οὐκέτι ἀνεβάλλοντο μὴ οὐ⁶⁴ τὸ πᾶν μηχανῆσασθαι ἐπ' Αἰγινήτησι. καὶ, ἦν γὰρ Νικόδρομος Κροίθου καλεόμενος ἐν τῇ Αἰγίνῃ, ἀνὴρ δόκιμος, οὗτος, μεμφόμενος μὲν τοῖσι Αἰγινήτησι προτέρην ἐωστοῦ ἔξελασιν⁶⁵ ἐκ τῆς νήσου, μαθῶν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει, καὶ ἐκείνους ἐς τὴν⁶⁶ ἥκειν δεήσει βοηθέοντας. μετὰ ταῦτα, καταλαμβάνει μὲν, κατὰ τὰ συνεθήκατο ὁ Νικόδρομος Ἀθηναίοισι, τὴν παλαιὴν καλεομένην πόλιν.

LXXXIX. Ἀθηναῖοι δὲ οὐ παραγίονται ἐς δέον· οὐ γὰρ ἔτυχον ἔονται νέες σφι ἀξιόμαχοι τῆσι Αἰγινητέων συμβαλέειν. ἐν φ⁶⁷ ὅν Κορινθίων ἐδέοντο χρῆσαι⁶⁸ σφι νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἥσαν γάρ σφι τοῦτον τὸν χρόνον φίλοι ἐστὰ μάλιστα,⁶⁹ Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ

62. Σουνίῳ] now called *Cape Colonni* from nineteen Doric “pillars,” which are visible from a far distance at sea, and belonged to the temple of Minerva. *L.*

63. θεωρίδα] ἔτυχε ἡ πρύμνα ἐστεμένη τοῦ πλοίου, δὲ εἰς Δῆλον Ἀθηναῖοι πέμπουσι κατ’ ἔτος. τοῦτο ἐστι τὸ πλοῖον, ὃς φασιν Ἀθηναῖοι, ἐν φ Θησεὺς ποτε εἰς Κρήτην τοὺς δις ἐπτὰ ἐκείνους ὥχετο ἄγων, καὶ ἔσωστε τε, καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι ηὔξαντο, ὃς λέγεται, τότε, εἰς σωθεῖν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον. ἦν δὲι καὶ νῦν ἔτι ἐξ ἐκείνου κατ’ ἐνιαυτὸν τῷ θεῷ πέμπουσι, *Plato, Phæd.* p. 58. v. It was stationed at Sunium, because ἀπ’ ἄκρας τῆς Ἀττικῆς ἡ Λητώ ἐπέβη τῆς νήσου, *Hyperides, in Del. V.* The festival, which was called Θεωρία or Δῆλια, commenced when the priest of Apollo had crowned the stern of the vessel. The ambassador sent to offer a sacrifice to a god, or to consult the oracle, was termed Θεωρός;

this name served to distinguish such ambassadors from those who were charged with civil affairs; the latter being called Πρέσβεις. *L. Potter*, ii. 9. *TR. Xenophon, M. iv. 8, 2. ST.*

64. μὴ οὐ] οὐδὲν ἔλλειψα τὸ μὴ οὐ πᾶσαν πνθέσθαι τῶνδε ἀλήθειαν πέρι, *Sophocles, Tr. 88. M. G. G. 601. a.*

65. ἔξελασιν] v. 76. ἐν Αἰγίνῃ δ τὴν πρᾶξιν πρὸς Χάρητα πράξας ἐνεχείρησε μεταβαλεῖν τὴν πολιτείαν, *Aristotle, P. v. 6. W.* This Chares was an Athenian general. *L.*

66. ἐς τὴν] οὐ iwhich. γενομένης διαμαρτίας τῶν ἡμέρων, ἐς ἡς ἔδει ἀμφοτέρους στρατεύειν, *Thucydides, iv. 89. BLO.*

67. ἐν φ] understand χρόνῳ, whilst. *M. G. G. 577.* It is followed by ἐν τούτῳ in Xenophon also, *Cyr. ii. 6. H. on Vir. ix. 3, 11.*

68. χρῆσαι] iii. 58. to oblige them by a donation, *S. or loan. W.*

69. ἐς τὰ μάλιστα] i. 20. and, without the preposition, *ii. 147. V.*

πενταδράχμους⁷⁰ ἀποδόμενοι.⁷¹ δωτίνην γὰρ ἐν τῷ νόμῳ οὐκ ἔξῆν δοῦναι. ταύτας τε δὴ λαβόντες⁷² οἱ Ἀθηναῖοι καὶ τὰς σφετέρας, πληρώσαντες ἐβδομήκοντα γέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν Αἰγαίην, καὶ ὑστέρισαν⁷³ ἡμέρῃ μιῇ τῆς συγκειμένης.

XC. Ν.κόδρομος δὲ, ὡς οἱ Ἀθηναῖοι ἐσ τὸν καιρὸν οὐ παρεγίνοντο, ἐσ πλοῖων ἐσβὰς, ἐκδιδρήσκει ἐκ τῆς Αἰγαίης⁷⁴ σὺν δέ οι καὶ ἄλλοι ἐκ τῶν Αἰγινητέων ἔσποντο, τοῖσι Ἀθηναῖοι Σούνιον οἰκῆσαι ἔδοσαν.⁷⁵ ἐρθεῦτεν δὲ οὗτοι ὁρμεώμενοι ἔφερόν τε καὶ ἥγον⁷⁶ τὸν ἐν τῇ γῆσι Αἰγινήτας. ταῦτα μὲν δὴ ὑστερον ἐγίνετο.

XCI. Αἰγινητέων δὲ οἱ παχέες, ἐπαναστάντος τοῦ δήμου σφι ἅμα Νικοδρόμῳ, ἐπεκράτησαν· καὶ ἔπειτα σφεας χειρωσάμενοι, ἔξηγον ἀπολέοντες. ἀπὸ τούτου δὲ καὶ ἄγος⁷⁷ σφι ἐγένετο, τὸ ἐκθύσασθαι⁷⁸ οὐκ οἶσι τε ἐγίνοντο ἐπιμηχανώμενοι, ἀλλ' ἔφθησαν ἐκπεσόντες πρότερον⁷⁹ ἐκ τῆς νήσου, η σφι ἰλεων γενέσθαι τὴν θεόν. ἐπτακοσίους γὰρ δὴ τοῦ δήμου Σωγρήσαντες, ἔξηγον ὡς⁸⁰ ἀπολέοντες. εἰς δέ τις τούτων, ἐκφυγὼν τὰ δεσμὰ, καταφεύγει πρὸς πρόθυρα

70. πενταδράχμους] for fire drachmæ a-piece; so διμνέως, v. 77. ἐπταδράχμως (?) κυνάδας, ἱ heocritus, xv. 19. W. If the whole fleet had been given for five drachmæ, the genitive πέντε δραχμῶν would be used. M. G. G. 342. b. Selling the vessels for between three and four shillings a-piece was virtually a donation. L.

71. ἀποδόμενοι] i. 70. selling them. S.

72. λαβόντες] The Corinthians afterwards reminded the Athenians of this benefit, νέῶν μακρῶν σπανίσαντές ποτε πρὸς τὸν Αἰγινητῶν ὑπὲρ τὰ Μηδικὰ πόλεμον, παρὰ Κορινθίων εἴκοσι ναῦς ἐλάβετε, Thucydides, i. 41. W.

73. ὑστέρισαν] ὑστέρησαν, i. 70. Thucydides, viii. 44. W.

74. οἰκῆσαι ἔδοσαν] ἐκπεσοῦσι τοῖς Αἰγινηταῖς οἱ Λακεδαιμόνιοι ἔδοσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν νέμεσθαι, Thucydides, ii. 27. 30. v. 42. iv. 64. Sophocles, Αἴγ. fr. i. 3. χώραν ἔδωκε νέμεσθαι, Josephus, 741, 20. The infinitive limits the other verb, so as to denote "occupation," but not "property." BLO.

75. ἔφερόν τε καὶ ἥγον] p. 54. n. 55. ἄγειν καὶ φέρειν διαφέρει⁸¹ ἄγεται μὲν γὰρ τὰ ἐμψύχα, φέρεται δὲ τὰ

ἄψυχα, Aimonius, de Dis. Voc. p. 2. diripi ferrique, Livy, viii. 38. L.

76. ἄγος] corresponds to the Latin word sacer, and implies set apart or devoted to some god, whether for good or for evil. acerba sata Romanos agunt, scelusque fraternalē necis; ut immerentis fluxit in terram Remi sacer nepotibus crux, Horace, E. vii. 17. τὸ ἄγος τῆς θεοῦ, Thucydides, i. 126. is "the accursed thing devoted to the vengeance of the goddess, or that would draw down her vengeance." AR.

77. ἐκθύσασθαι] to expiate, to atone for: it also signifies ἔξιλεάσασθαι, ἐκμειλίξασθαι, Suidas; οὐδὲν ἔξεθύσαντο, Dio Cassius, xli. 14. οὐδὲν οἱ τερατοσκόποι καὶ οἱ μάντεις ἐκθύονται, Synesius, Enc. Calv. p. 74. v. W. τίνο δεῖ μακάρων ἐκθύσαμένους εὑρεῖν μόχθων ἀνάπτανταν, Euripides, fr. inc. clv. 12. V.

78. πρότερον] is added by a pleonasm. M. G. G. 553, 3.

79. ὡς] Just above, this particle was omitted; but it is often inserted, διαβάνειν ὡς ἀμήσων τὸν σῖτον, vi. 28. ἥγγέλλετο διανοεῖσθαι ὡς ἐπιχειρήσων, Plato, Men. p. 210. D. διενοοῦντο ὡς θάψοντες, Pausanias, ix. 13. W.

Δήμητρος θεσμοφόρου,⁸⁰ ἐπιλαμβανόμενος δὲ τῶν ἐπισπαστήρων,⁸¹ εἴχετο· οἱ δὲ, ἐπεὶ τέ μιν ἀποσπάσαι οὐκ οἶοι τε ὑπέλκοντες ἔγινοντο, ἀποκύψαντες αὐτοῦ τὰς χεῖρας, ἥγον οὕτω· χεῖρες δὲ κεῖναι ἐμπεφυκῦται ἥσαν τοῖσι ἐπισπαστῆρσι.

XCII. Ταῦτα μέν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο. Ἀθηναίοισι δὲ ἥκουσι ἐναυμάχησαν ηνσὶ ἐβδομήκοντα· ἐσωθέντες δὲ τῇ ναυμαχίῃ, ἐπεκαλέοντο τούτους αὐτοὺς, τοὺς καὶ πρότερον, Ἀργείους. καὶ δῆ σφι οὗτοι μὲν οὐκέτι βιηθέουσι, μεμφόμενοι, ὅτι Αἰγινῆται νέες, ἀνάγκη λαμφθεῖσαι ὑπὸ Κλεομένεος,⁸² ἕσχον τε ἐς τὴν Ἀργολίδα χώρην, καὶ συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικυωνίων⁸³ νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ ἐπιβολῇ· καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη Σημίη, χίλια τάλαντα ἐκτίσαι, πεντακόσια ἐκατέρους. Σικυώνιοι μέν νυν, συγγνόντες ἀδικῆσαι, ὡμολόγησαν, ἐκατὸν τάλαντα ἐκτίσαντες, ἀξύμιοι εἶναι· Αἰγινῆται δὲ οὐ τε συνεγινώσκοντο, ἥσάν τε αὐθαδέστεροι.⁸⁴ διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθεε, ἐθελονταὶ δὲ ἐς χιλίους· ἥγε δὲ αὐτοὺς στρατηγὸς ἀνὴρ,⁸⁵ φῶνομα Εὐρυβάτης, πεντάεθλον⁸⁶ ἐπασκήσας. τούτων οἱ πλεῦνες οὐκ ἀπενό-

80. Δ. θεσμοφόρου] vi. 16. Before the invention of agriculture, men led a wandering life, and lived without laws. Agriculture occasioned them to assemble together, and settle in the same province. Laws then became necessary, and to this necessity they owe, no doubt, their institution. Ceres was the first who gave instruction in agriculture, and she is therefore supposed to be the first that gave laws: *prima Ceres unco glebam dimorit aratro; prima dedit fruges, alimentaque milia terris: prima dedit leges. Cereris sumus omnia munus*, Ovid, M. v. 341. L.

81. ἐπισπαστήρων] ἐπισπαστὴρ was the handle, ring, or knocker, by which a person pulled a gate in order to shut it, (ἐπισπάσασθαι τὴν θύραν καὶ ἐπικλεῖσθαι;) οὐ καὶ ὁ πόπτρον ἐλέγετο, Eustathius; ἔχομέν τῶν ὁπτρῶν τῶν θυρῶν τοῦ ἱεροῦ, Phylarchus in Ath. xiii. p. 593. B. ἐπισπάσαστα τὴν θύραν, εἴχετο τοῦ ροπάλου (ὁπτροῦ?), Xenophon, H. vi. 351, 29. εὑρῶν προσκεκμένας τὰς θύρας, καὶ λαβθμένος τῶν

ἐπισπαστήρων, ἀπρὶξ εἴχετο, Suidas. V.

82. ἀ. λ. ὑπὸ Κ.] This expedition is mentioned, c. 76, &c. L.

83. Σικυωνίων] Sicyon is now *Basilica*. L.

84. αὐθαδέστεροι] more self-willed than they ought to have been, i. e. too self-willed; M. G. G. 457, 2. or, perhaps, obstinate in comparison with the Sicyonian.

85. στρατηγὸς ἀνὴρ] p. 55. n. 68. M. G. G. 430, 7. ἀ. μάντις, c. 83. W. BLO. considers it not as a pleonasm, but a relic of the verbose character of antique phraseology. S. thinks the order of the words may be σ., φοῖνομα Εὖ., ἀ. π. ἐπ. so Εὐρυβάτην τὸν Ἀργείον, ἄνδρα π., iv. 75. where further particulars are mentioned of Sophanes.

86. πεντάεθλον] The pentathlus included five kinds of exercise; jumping, running, the exercise of the disk, that of the javelin, and wrestling; ἀλμα, ποδακεῖν, δίσκον, ἄκοντα, πάλην, Simonides, Ep. viii. These five exercises were not all in use at the Olympic games from the beginning

στησαν ὅπισω, ἀλλ' ἐτελεύτησαν ὑπὸ⁸⁷ Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης, μουνομαχίην ἐπασκέων, τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτείνει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος τοῦ Δεκελέος⁸⁸ ἀποθνήσκει.

XCIII. Αἰγινῆται δὲ, ἔοῦσι ἀτάκτοισι Ἀθηναίοισι συμβαλόντες τῆσι νησὶ, ἐγίκησαν· καὶ σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι εἶλον.

XCIV. Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς Αἰγινήτας. Οἱ δὲ Πέρσης τὸ ἐωντοῦ⁸⁹ ἐποίεε, ὥστε ἀναμιμνήσκοντός τε αἱὲ τοῦ θεράποντος⁹⁰ “μεμνῆσθαί μιν τῶν Ἀθηναίων,” καὶ Πεισιστρατεῖδέων προσκατημένων καὶ διαβαλλόντων Ἀθηναίους, ὥμα δὲ βουλόμενος ὁ Δαρεῖος, ταῦτης ἔχόμενος τῆς προφάσιος,⁹¹ καταστρέφεσθαι τῆς Ἐλλάδος τὸν μὴ δόντας αὐτῷ γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ, φλαύρως⁹² πρήξατα τῷ στόλῳ, παραλύει τῆς στρατηγίης.⁹³ ἄλλους δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν καὶ Ἀθήνας, Δᾶτίν τε, ἐόντα Μῆδον γένος, καὶ Ἀρταφέρνεα τὸν Ἀρταφέρνεος παῖδα, ἀδελφιδέον⁹⁴ ἐωντοῦ· ἐντειλάμενος δὲ ἀπέπεμπε, “ἔξανδρα ποδίσαντας Ἀθήνας καὶ Ἐρέτριαν, ἤγειν ἐωντῷ ἐς ὅψιν τὰ ἀνδράποδα.”

XCV. Ως δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες, πορευόμενοι παρὰ βασιλέος, ἀπίκοντο τῆς Κιλικίης ἐς τὸ Ἀλίγον πεδίον,⁹⁵ ὥμα

To those of jumping, the disk, and the javelin, they first added the simple race of the stadium; in the fourth Olympiad, that of the double stadium or *diaulus* was introduced; and in the eighteenth, wrestling; which was properly called the *pentathlus*. Pugilism having been introduced in the twenty-third Olympiad, they still continued to give these exercises the name of *pentathlus*, though the more suitable name would have been *hexathlus*, *ἕξαθλος*. This Eurybates obtained the prize of the *pentathlus* at the Nemean games.

87. ὑπὸ] For the construction of this preposition with ἐτελεύτησαν and ἀποθνήσκει, consult p. 205. n. 52.

88. Δεκελέος] Decelea is now *Biala Castro*. L.

89. τὸ ἐωντοῦ] understand μέρος. F. on B. 157.

90. τοῦ θεράποντος] v. 105. S.

91. προφάσιος] πρόφασις often occurs in the sense of *cause*, *reason*; i. 29. ii. 161. iii. 36. &c. Thucydides, i. 118. *σκῆψις* is used in the same sense, Aeschylus, Ag. 859. BLO.

92. φλαύρως] iii. 129. 130. vi. 135. Thucydides, i. 126. Aristophanes, Av. 651. *φλαύρος*, in the earlier writers, signifies what is *bad*, *unlucky*, and *unfavorable*, Aeschylus, P. 222. in the later ones, what is *paltry*, *base*, and *treacherous*. *φαῦλος* is derived from it by metathesis: its root is *φλάω*. BLO. *φαῦλος* is generally used of persons, *φλαῦλος* of things. BL.

93. παραλύει τῆς στρατηγίης] παραλύειν τῆς ἀρχῆς, Thucydides, vii. 16. viii. 54. Herodian, vi. 2, 3. 2, 18. π. τῆς δίκης, Lucian, i. 474. BLO. π. τῆς στρατηγίης, vii. 38. (v. 75.) καταλυθέντες τῶν ἀρχέων, vi. 9.

94. ἀδελφιδέον] *νερῆστος*.

95. τὸ Ἀλίγον π.] οὐκ ἔχων λῆια,

ἀγύμενοι πεζὸν στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα στρατοπεδευομένοισι ἐπῆλθε⁹⁶ μὲν ὁ γαυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ καὶ αἱ ἵππαγωγοὶ νέες,⁹⁷ τὰς τῇ προτέρῳ φέτῃ προεῖπε τοῖσι ἑωυτοῦ δασμοφόροισι Δαρεῖος ἐτοιμάζειν. ἐσβαλόμενοι⁹⁸ δὲ τοὺς ἵππους ἐσ ταύτας, καὶ τὸν πεζὸν στρατὸν ἐσβιβάσαντες ἐσ τὰς νέας, ἔπλεον ἐξακοσίησι τριήρεσι ἐσ τὴν Ἰωνίην. ἐνθεῦτεν δὲ οὐ παρὰ τὴν ἥπειρον εἶχον⁹⁹ τὰς νέας ιθὺ¹⁰⁰ τοῦ τε Ἐλλησπόντου καὶ τῆς Θρηίκης, ἀλλ', ἐκ Σάμου¹ ὄρμεώμενοι, παρά τε Ἰκαρίου² καὶ διὰ νήσων τὸν πλόον ἐποιεῦντο· ὡς μὲν ἐμοὶ δοκέειν,³ δείσαντες μάλιστα τὸν περίπλοον τοῦ "Αθω, ὅτι τῷ προτέρῳ φέτῃ ποιεύμενοι ταύτῃ τὴν κομιδὴν, μεγάλως προσέπταισαν".⁴ πρὸς δὲ, καὶ ἡ Νάξος σφέας ἡνάγκαζε, πρύτερον οὐκ ἀλοῦσσα.

XCVI. Ἐπεὶ δὲ, ἐκ τοῦ Ἰκαρίου πελάγεος προσφερόμενοι, προσέμιξαν τῇ Νάξῳ⁵ ἐπὶ ταύτην γὰρ δὴ πρώτην ἐπεῖχον⁶ στρατεύεσθαι οἱ Πέρσαι, μεμιημένοι τῶν πρύτερον.⁶ οἱ Νάξιοι πρὸς τὰ οὔρεα οἰχοντο φεύγοντες, οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι, ἀνδραποδισάμενοι τοὺς κατέλαβον αὐτῶν, ἐνέπρησαν καὶ τὰ ἵρα καὶ τὴν πόλιν· ταῦτα δὲ ποιήσαντες, ἐπὶ τὰς ἄλλας νήσους ἀράγοντο.

XCVII. Ἐν φῷ δὲ οὗτοι ταῦτα ἐποίευν, οἱ Δήλιοι, ἐκλιπόντες καὶ αὐτοὶ τὴν Δῆλον, οἴχοντο φεύγοντες ἐσ Τῆνον.⁷ τῆς δὲ στρατιῆς καταπλεούσης, ὁ Δάτις, προπλώσας, οὐκ ἔα τὰς νέας πρὸς τὴν ηῆσον προσορμίζεσθαι, ἀλλὰ πέρην ἐν τῇ Ρηνέῃ⁸ αὐτὸς δὲ, πυθόμενος,

i. e. στιφόρο χωρία. Compare Homer, Il. Z. 201. L. W.

96. ἐπῆλθε] came to join; c. 108. Thucydides, i. 36.

97. αἱ ἵππαγωγοὶ νέες] The Greek ships were often distinguished by compound appellatives of this sort, denoting the purpose for which they were used; CAS. as οἰναγωγὸς, δπλιταγωγὸς, στιγαγωγὸς. i. τρίηρες, Democsthenes, Plh. i. 7.

98. ἐσβαλόμενοι] p. 5. n. 54. ἵππους ἐξεβάλλοντο, c. 101.

99. εἶχον] ζλανων, Eustathius. Homer, Il. N. 326. W.

100. ιθὺ] an Ionic form of εὐθὺ, P. straight to; followed by a genitive case, or an accusative with εἰς. M. G. G. 328. iv. 120. vii. 179. viii. 38. ὁ μὲν, ἄρα, εὐθὺ τῆς Φαστήλιδος καὶ Καύνου ἄνω τὸν πλοῦν ἐποιεῖτο, Thucyd-

des, viii. 88. BLO.

1. ἐκ Σάμου] It would have been much more direct to have gone at once to Naxos: their object therefore must have been to rest at Samos after their voyage, before attacking Naxos. L.

2. Ἰκαρίου] πέλαγος, c. 96. is understood. F. on B. 214. It is named from the isle of Icarus. L.

3. ὡς—ἐμοὶ δοκέειν] M. G. G. 543. p. 36. n. 48. ὡς ἐμοὶ δοκέει occurs, i. 152. W. p. 177. n. 25.

4. προσέπταισαν] c. 44. W.

5. ἐπεῖχον] i. 153. p. 47. n. 76. σκοπὸν εἶχον, had it in view, Eustathius. W.

6. πρύτερον] v. 34. W.

7. Τῆνον] also called Hydrussa and Ophiumissa, now Teno. L.

8. Ρηνέῃ] as well as Delos, is now called Sdili. L.

ἴνα ἦσαν οἱ Δήλιοι, πέμπων κύρυκα, ἡγόρευε σφι τάδε· “ ἄνδρες ἱροὶ, τέ φεύγοντες οἰχεσθε, οὐκ ἐπιτίηδεα καταγνόντες κατ’ ἔμεν; ἐγὼ γὰρ καὶ αὐτὸς ἐπὶ τοσοῦτό⁹ γε φρονέω, καὶ μοι ἐκ βασιλέος ὥδε ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο,¹⁰ ταύτην μηδὲν σίνεσθαι, μήτε αὐτὴν τὴν χώρην, μήτε τοὺς οἰκήτορας αὐτῆς. νῦν ὧν καὶ ἅπιτε ἐπὶ τὰ ὑμέτερα αὐτῶν,¹¹ καὶ τὴν νῆσον νέμεσθε.” Ταῦτα μὲν ἐπεκηρυκεύσατο τοῖσι Δηλίοισι· μετὰ δὲ, λιβανωτοῦ τριηκόσια τάλαντα κατανήσας ἐπὶ τοῦ βωμοῦ ἐθυμίησε.¹²

XCVIII. Δᾶτις μὲν δὴ, ταῦτα ποιήσας, ἔπλεε ἀμα τῷ στρατῷ ἐπὶ τὴν Ἐρέτριαν πρῶτα, ἀμα ἀγόμενος καὶ “Ιωνας καὶ Αἰολέας. μετὰ δὲ τοῦτον ἐνθεῦτεν ἔξαναχθέντα,¹³ Δῆλος ἐκινήθη,¹⁴ ὡς ἔλεγον οἱ Δήλιοι, καὶ πρῶτα καὶ ὕστατα μέχρι ἐμεῦ σεισθεῖσα. καὶ τοῦτο

9. ἐπὶ τοσοῦτο] namely ὅστε νομίζειν οὐκ ὅσιον εἶναι τὴν νῆσον ταύτην σίνεσθαι, ὡς ιερὰν τῶν δυνοῦν θεῶν οὖσαν. ST.

10. οἱ δύο θεοὶ ἐγένοντο] Gobryas the Magian is said to have been sent to Delos, κατὰ τὴν τοῦ Ξέρξου διάβασιν, δῆπε τηρήσει τὴν νῆσον, ἐν τῇ οἰ δ. θ. ἐ., Ἀeschines S., iii. 19. est proditum memoriu ac literis, Latonam, ex longo errore, configuisse Delum, atque ibi Apollinem, Dianamque peperisse: qua ex opinione hominum, illa insula eorum deorum sacra putatur: tantaque ejus auctoritas religionis et est, et semper fuit, ut ne Persæ quidem, cum bellum toti Græciæ, diis hominibusque indixissent, et mille numero navium classem ad Delum appulissent, quidquam conarentur aut violare, aut attingere, Cicero, 11. Verr. i. 18. W. Persæ, mille navium numero Delum compulsi, templo Apollinis religiosas potius quam rapaces manus adhibuerunt, Valerius M., i. 1, 6. V.

11. ἐπὶ τὰ δύο αὐτῶν] p. 38. n. 77. p. 181. n. 56.

12. ἐθυμίησε] Δᾶτις τῷ Ἀπόλλωνι ἐνθυμιᾷ τῇ Δήλῳ τάλαντα τριακόσια λιβανωτοῦ πρωτίστου, Tzetzes, Ch. i. 863. The other general is seldom mentioned; Datis is called by Aristotle δ τοῦ στρατοπέδου κύριος καὶ ἡγεμῶν, Milt. t. iii. p. 269. V.

13. μετὰ τοῦτον—ἔξαναχθέντα] p.

14. Δ. ἐκινήθη] Thucydides in speaking of the Peloponnesian war says, ἔτι δὲ Δ. ἐ. ὀλίγον πρὸ τούτων, πρότερον οὕπα σεισθεῖσα ἀφ' οὗ Ἑλλήνες μέμνηται ἐλέγετο δὲ καὶ ἐδόκει ἐπὶ τοῖς μέλλοντι γενήσεσθαι σημῆναι, ii. 8. W. “As Thucydides, ii. 16., uses the word ἔτη to describe an event that took place just after the Persian invasion, it is not impossible that ὀλίγον πρὸ τούτων may require to be taken with the same latitude. And as Herodotus expressly affirms that the earthquake, which visited Delos a little before the battle of Marathon, had never been repeated within his memory, vi. 98.; as he notices in his history events later than the beginning of the Peloponnesian war; and as he says that the earthquake, which he does mention, was thought to have foretold the troubles of the Peloponnesian war, as well as the Persian invasion; it seems to me probable that Thucydides after all alludes to the same earthquake as Herodotus, although the words ὀλίγον πρὸ τούτων are somewhat of an exaggeration.” AR. Both W. and L. are of this opinion. ἐκινήθη, was shaken by an earthquake; this is a very rare signification: *insolitis tremoribus motibus Alpes*, Virgil, G. i. 475. BLO. motamque tremoribus urbem, Ovid, M. xv. 798.

μέν κου τέρας ἀνθρώποισι τῶν μελλόντων ἔσεσθαι κακῶν ἔφηγε ὁ θεός.

XCIX. Οἱ δὲ βάρβαροι, ὡς ἀπῆραν ἐκ τῆς Δήλου, προσέσχον πρὸς τὰς νίσους· ἐνθεῦτεν δὲ στρατιὴν τε παρελάμβανον, καὶ ὄμηρους τῶν νησιωτέων παῖδας ἐλάμβανον. ὡς δὲ, περιπλέοντες τὰς νίσους, προσέσχον καὶ ἐς Κάρυστον.¹⁵ οὐ γὰρ δῆ σφι οἱ Καρύστιοι οὔτε ὄμηροις ἐδίδοσαν, οὔτε ἔφασαν ἐπὶ πόλις ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρετριάν τε καὶ Ἀθήνας· ἐνθαῦτα τούτους ἐποιούρκεον τε καὶ τὴν γῆν σφέων ἔκειρον, ἐς δὲ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην.

C. Ἐρετριέες δὲ, πυνθανόμενοι τὴν στρατιὴν τὴν Περσικὴν ἐπὶ σφέας ἐπιπλέουσαν,¹⁶ Ἀθηναίων ἐδεήθησάν σφισι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπείπαντο¹⁷ τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχιλίους κληρουχέοντας τῶν ἵπποβοτέων¹⁸ Χαλκιδέων τὴν χώρην, τούτους σφι διδοῦσι τιμωρούς. τῶν δὲ Ἐρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα· οὐ μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφασίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβούλευοντο ἐκλιπεῖν τὴν πόλιν ἐς¹⁹ τὰ ἄκρα²⁰ τῆς Εὐβοΐς· ἄλλοι δὲ αὐτῶν, ἴδια κέρδεα²¹ προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι, προδοσίην ἐσκευάζοντο.

15. Κάρυστον] also called Chironia, now Caristo, produced the mineral known by the name of asbestos. L.

16. πυνθανόμενοι — ἐπιπλέουσαν] πυνθάνομαι and αἰσθάνομαι are followed in construction by a participle. M. G. G. *548, 4.

17. ἀπείπαντο] renounced; ἥρνήσαντο, ἀπερρήψαντο, παρρήσαντο, ἀπετάξαντο, Hesychius; ἀπηρνήσαντο, Suidas. SCHL.

18. ἵπποβοτέων] v. 77. W.

19. ἐκλιπεῖν—ἐσ] Frequently a verb of itself signifies only a removal from a place (which is sometimes expressed with it), and the accompanying motion to a place is merely signified by εἰσ. iv. 12. 155. viii. 50. M. G. G. 578, 3. After ἐκλιπεῖν the words καὶ λέναι may be supplied. ST.

20. τὰ ἄκρα] vii. 192. The rocks of Eubœa were well-known objects of terror; *Euboicæ cautes ultorque Caphereus*, Virgil, Æn. xi. 260. Sophocles, Tr. 790. D. Chrysostom makes τὰ ἄκρα, and τὰ κοῦλα τῆς Εὐβοΐας,

synonymous, Eub. p. 99. D. and describes the latter as ἄγρια καὶ σκληρὰ τῆς νήσου τὰ πρὸς τὸ πέλαγος, p. 100. A. Compare viii. 13. Philostratus, in Her. p. 716. est sinus Euboicus, quem Cæla vocant, suspectus nautis, Livy, xxxi. 47. V. Euripides, Tr. 84. Tzetzes, on Lyc. 384. Meletius says that this coast is beset with crags, breakers, and sunken rocks. The Epitomizer of Strabo places “the Hollows” between Caphereus and Geræstus. It is necessary to be thus particular, as the generality of modern geographers have fallen into an error on this point. Barbié du Bocage, Voy. du J. A. pl. 5. is correct. The Persian fleet would hardly have dared to venture among these rocks, for fear of being wrecked. L. The word may also mean the heights.

21. κέρδεα] Gongylus received as the reward of his treason four cities, Gambrium, Palægambrium, Myrina, and Grynia; Xenophon, H. iii. 1, 4. L.

μαθῶν δὲ, τούτων ἐκάτερα ὡς εἶχε, Αἰσχίνης ὁ Νόθων, ἐὼν τῶν Ἐρετριέων τὰ πρῶτα,²² φράζει τοῖσι ηκουσι²³ τῶν Ἀθηναίων πάντα τὰ παρεόντα σφι πρήγματα· προσεδέετο τε ἀπαλλάσσεσθαι σφεας ἐς τὴν σφετέρην, ἵνα μὴ προσυπόλωνται.²⁴ οἱ δὲ Ἀθηναῖοι ταῦτα Αἰσχίνης συμβουλεύσαντι πείθονται. καὶ οὗτοι μὲν, διαβάντες ἐς Ὡρωπὸν,²⁵ ἔσωξόν σφεας αὐτούς.

Cl. Οἱ δὲ Πέρσαι, πλέοντες, κατέσχον τὰς νέας²⁶ τῆς Ἐρετρικῆς χώρης κατὰ Ταμύνας²⁷ καὶ Χοιρέας καὶ Αιγίλια· κατασχόντες δὲ ἐς ταῦτα τὰ χωρία, αὐτίκα ἵππους τε ἔξεβάλλοντο, καὶ παρεσκευάζοντο ὡς προσοισόμενοι τοῖσι ἔχθροῖσι. οἱ δὲ Ἐρετριέες ἐπεξελθεῖν μὲν καὶ μαχέσασθαι οὐκ ἐποιεῦντο βουλήν· εἴ κως²⁸ δὲ διαφυλάξαιεν τὰ τείχεα, τούτου σφι ἔμελε πέρι, ἐπεὶ τε ἐνίκα²⁹ μὴ ἐκλιπεῖν τὴν πόλιν. προσβολῆς δὲ γενομένης καρτερῆς πρὸς τὸ τείχος, ἐπιπτον ἐπὶ ἐξ ἡμέρας πολλοὶ μὲν ἀμφοτέρων τῇ δὲ ἐβδόμῃ Εὔφορβός

22. τὰ πρῶτα] ix. 78. Euripides, M. 913. O. 1245. D. Cassius, xxxvi. p. 16. c. Synesius, Dion. p. 35. b. W. Proper names in the singular are often accompanied by *πρῶτος* in the neuter plural with an article, either as a predicate or in apposition. M. G. G. 438, 5. *ductores Danaum delecti, prima vi- rorum*, Lucretius, i. 87. L. Many other instances of this enallage are collected by BL. on *Æ. P. I.* of which the following corresponds more closely, than that from Lucretius, with the above rule; *summa ducum Atrides*, Ovid, Am. i. 9, 37.

23. ηκουσι] *to those who were come*: ηκω has regularly the signification of a past action, of the perfect, not “I come, I am in the act of coming,” but “I am come, I am here;” vi. 104. viii. 50. 68, 2. M. G. G. 504, 2.

24. μὴ προσαπόλωνται] *lest they should also perish*.

25. Ὡρωπὸν] now Oropo. L.

26. κ. τὰς νέας] viii. 40. The substantive is often omitted, as just below; Xenophon, H. ii. 1, 29. SCH. on B. 183.

27. τῆς Ἐ. χ. κατὰ Ταμύνας] M. G. G. 354, a. “This is the common order of the words in Greek, when a particular place is mentioned together with the country in which it is si-

tuated, and when the name of the place is added for the fuller information of the reader, but is subordinate in the writer's mind to the mention of the country. In these cases the name of the country always comes first, in the genitive case, dependent in grammatical construction on the name of the particular place or town that follows it; where in English we should keep the same order, and use the same preposition with both names: *at the territory of Eretria at the towns of Tamynæ, &c.* iv. 110. vi.

47. Thucydides, i. 111. 114. ii. 18.

21. iii. 105. &c. Xenophon, H. ii. 1,

20. The fuller expression occurs, iv.

151. ἀπικέσθαι ἐς Λιβύην, καὶ Λιβύης ἐς Πλαταίαν νῆσον. When the town is the principal subject, and the name of the country is added to describe its situation more exactly, the name of the town comes first, as v. 100. Thucydides, i. 108. ii. 2. 25. &c.” AR. πόλις ἔστιν ἐν Εὐβοίᾳ ἐν τῇ χώρᾳ τῶν Ἐρετριέων αἱ Ταμύναι, Harpocration. V.

28. εἴ κως] These words give the following meaning to the passage; διαφυλάξαι δὲ τὰ τείχεα, εἴ κως δύναν-
το. S.

29. ἐνίκα] understand ἡ γνώμη. ST. v. 118. vi. 109. Compare p. 35. n. 45.

τε ὁ Ἀλκιμάχου καὶ Φίλαγρος ὁ Κυνέου, ἕνδρες τῶν ἀστῶν δόκιμοι, προδιδοῦσι τοῖσι Πέρσησι. οἱ δὲ, ἐσελθόντες ἐς τὴν πόλιν, τοῦτο μὲν, τὰ ἱρὰ συλήσαντες ἐνέπρησαν, ἀποτινγύμενοι τῶν ἐν Σύρδισι κατακαυθέντων ἵψῃ· τοῦτο δὲ, τοὺς ἀνθρώπους ἡνδραποδίσαντο, κατὰ τὸ Δαρείου ἐντολάς.³⁰

CII. Χειρωσάμενοι δὲ τὴν Ἐρέτριαν, καὶ ἐπισχόντες ὄλιγας ἡμέρας, ἔπλεον ἐς τὴν Ἀττικὴν, κατέργοντές³¹ τε πολλὸν; καὶ δοκέοντες ταῦτα τοὺς Ἀθηναίους ποιῆσεν,³² τὰ καὶ τοὺς Ἐρετρίας ἐποίησαν· καὶ, ἦν γὰρ ὁ Μαραθὼν³³ ἐπιτηδεώτατον χωρίον τῆς Ἀττικῆς ἐνιππεῦσαι,³⁴ καὶ ἀγχοτάτῳ τῆς Ἐρετρίης, ἐς τοῦτο σφι κατηγέετο Ἰππίης ὁ Πεισιστρύτεω.

CIII. Ἀθηναῖοι δέ, ὡς ἐπύθοντο ταῦτα, ἐβοήθεον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δέ σφεας στρατηγὸι δέκα· τῶν ὁ δέκατος³⁵ ἦν Μιλτιάδης, τοῦ³⁶ τὸν πατέρα Κίμωνα, τὸν Στησαγύρεω, κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισιστρατὸν τὸν Ἰπποκράτεος.

CIV. Οὗτος δὴ ὅν τότε ὁ Μιλτιάδης, ἥκων ἐκ τῆς Χερσονήσου, καὶ ἐκπεφευγὼς³⁷ διπλόνιον θάνατον, ἐστρατήγεε Ἀθηναίων. ἄμα μὲν γὰρ οἱ Φοίνικες αὐτὸν, οἱ ἐπιδιώξαντες μέχρι "Ιμβρου, περὶ πολλοῦ ἐποιεῦντο λαβεῖν τε καὶ ἀναγαγεῖν παρὰ βασιλέᾳ" ἄμα δὲ,³⁸ ἐκφυγόιτα τε τούτους, καὶ ἀπικόμενον ἐς τὴν ἑωυτοῦ, δοκέοντά τε εἶναι ἐν σωτηρίῃ, ἥδη τὸ ἐνθεῦτεν μιν οἱ ἔχθροι, ὑποδεξάμενοι καὶ ὑπὸ δικαστήριον³⁹ αὐτὸν ἀγαγόντες, ἐδίωξαν τυραννίδος⁴⁰ τῆς

30. ἐντολάς] c. 94. *LAU.*

31. κατέργοντες] hemming them in, reducing them to great straits; v. 63. *W.* κατέργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, *Thucydides*, vi. 6. *S.* π. καὶ δειλῷ τινὶ κατειργόμενον, *Th.* iv. 98. *BLO.*

32. ποιῆσεν] before this infinitive understand αὐτοὶ, which is omitted as not being emphatic. *M. G. G.* 553.

33. ὁ Μαραθὼν] feminine in Pindar, O. xiii. 157. *M. G. G.* 93. *obs. 1.*

34. ἐπιτηδεώτατον χ. τ. Ἀ. ἐνιππεῦσαι] ix. 7. ἐνδυστυχῆσαι ἐπιτήδειος εἰ, *Euripides*, B. 508. *Aristophanes*, P. 1228. *POR.* εὔμενῇ ἐναγωνίσασθαι "a favorable field to fight in," *Thucydides*, ii. 74. A verb similarly compounded is ἐνευδαιμονῆσαι, 44. *AR.* χῶρος ἐπιτήδειος ἐνστρατοπεδεῦσαι, 20.

M. G. G. 532, 2. most suitable for cavalry to act in.

35. δέκατος] δ. αὐτὸς, *Thucydides*, ii. 13. σὺν δὲ τρίτος ἄμμιν, *Theocritus*, vii. 2. *WA.* μετ' ἄλλων δέκα, *Thuc.* i. 57. *M. G. G.* 472, 12.

36. τοῦ] c. 39—41. *S.*

37. ἥκων—καὶ ἐκπεφευγὼς] p. 292. n. 23.

38. ἄμα μὲν—ἄμα δὲ] partly—partly. *M. G. G.* 597. *H.* on *VIG.* vii. 2, 6 and 7.

39. ὑπὸ δ.] perhaps for εἰς. *M. G. G.* 593. c. before; vi. 72. 82. ix. 93. *SCH.* on *B.* 68.

40. ἐδίωξαν τυραννίδος] As the genitive expresses the cause "on account of which," it is put with verbs signifying "to accuse, to prosecute." διώξομαί σε δειλας, *Aristophanes*, Eq. 368. *M. G. G.* 346.

ἐν Χερσονήσῳ.⁴¹ ὑποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὗτω⁴² Ἀθηναίων ἀπεδέχθη, αἱρεθεὶς ὑπὸ τοῦ δῆμου.

CV. Καὶ πρῶτα μὲν, ἔόντες ἔτι ἐν τῷ ἀστεῖ, οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κύρικα Φειδιππίδην,⁴³ Ἀθηναῖον μὲν ἄνδρα, ἄλλως⁴⁴ δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα.⁴⁵ τῷ δὴ, ὡς αὐτὸς τέ ἔλεγε Φειδιππίδης καὶ Ἀθηναίοις ἀπήγγελλε, περὶ τὸ Παρθénιον⁴⁶ οὕρος, τὸ ὑπέρ Τεγέης, ὁ Πὰν περιπίπτει.⁴⁷ βώσαντα δὲ τὸ οὔνομα τοῦ Φειδιππίδεω, τὸν Πᾶνα Ἀθηναίοισι κελεῦσαι⁴⁸ ἀπαγγεῖλαι, “διότι⁴⁹ ἐώντοι οὐδεμίαν ἐπιμέλειαν⁵⁰ ποιεῦνται, ἔόντος εὐνόου Ἀθηναίοισι, καὶ πολλαχῇ γενομένου ἥδη σφίσι χρησίμου, τὰ δ’ ἔτι⁵¹ καὶ ἐσομένου.” καὶ ταῦτα μὲν Ἀθηναῖοι, καταστάντων σφίσι εὖ⁵² ἥδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα,⁵³ ἰδρύσαντο⁵⁴ ὑπὸ τῆς ἀκροπόλι Πανὸς ἵρὸν, καὶ αὐτὸν ἀπὸ ταῦτης τῆς ἀγγελίης θυσίῃσι ἐπετείησι καὶ λαμπάδι⁵⁵ ιλάσκονται.

41. *τυραννίδος τῆς ἐν X.]* M. G. G. 276. *Tyranny* was the crime of which Miltiades was accused; the place, in which it had been exercised, was comparatively immaterial, and only so far important, as it enabled the prosecutors to bring specific evidence of the charge. Hence the noun is put without an article, and the designation of the noun follows, as much perhaps to remind the reader of the particulars in the history of Miltiades previously recorded, as to give a definite character to the accusation itself.

42. *οὗτω]* often stands like *οὗτος*, and after participles, whose meaning it thus repeats for the sake of emphasis. M. G. G. 610.

43. *Φειδιππίδην]* Most authors call him Philippides. *Philippides cursor ejus generis, qui hemerodromi vocantur*, C. Nepos, i. 4. W.

44. *ἄλλως]* i. 60. *besides this.*

45. *τοῦτο μελετῶντα]* *making this his profession.*

46. *Παρθένιον]* now *Partheni*. L.

47. *περιπίπτει]* *falls in with;* *περιπεσούσαν, about to fall into*, c. 106.

48. *βώσαντα—κελεῦσαι]* This sudden transition from direct to oblique speech may be dependent on ἔλεγε δ. φ. understood. H. on Vig. v. 3, 9.

49. *διότι]* i. e. διὰ τί. ST.

50. *ἐπιμέλειαν] σπουδὴν*, Hesy-

chius ; φροντίδα, Suidas. SCHL. According to the Scholiast on Aristides, Pan said “τῇ μάχῃ παρέσομαι εἰπὲ δὲ Ἀθηναῖοις τιμᾶν με.” V.

51. *τὰ—ἔτι]* hereafter, as τὰ νῦν ποω, τὸ παρατίκα, c. 106. *iunctimediately.* M. G. G. 282. LAU. p. 10. n. 36.

52. *εὖ]* i. e. τῶν βαρβάρων νικηθέντων, καὶ σωθείσης τῆς πόλεως. J.

53. *ἀληθέα]* It was probably a pious fraud devised by Miltiades. Pericles practised a similar artifice, Frontinus, Str. i. 11, 10. Archidamus, Agesilaus, and Epaminondas did not disdain to avail themselves in like manner of popular superstitions. V.

54. *ἰδρύσαντο]* Lucian makes Pan say “Ἀθηναῖοισι συμμαχήσας οὗτως ἡρίστεσσα ἐν Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη μοι τὸ ὑπὸ ἀκροπόλει σπήλαιον,” D. D. xxii. 3. V. This cave is probably the chapel, which was a little below the propylaea of the citadel (Pausanias, i. 25.), and in which was a statue of Pan, of Parian marble (Anthol. iv. 12.), erected by Miltiades (Anal. V. P. Gr. t. i. p. 131.). L.

55. *λαμπάδι]* The torch-race was as follows. A man ran, with a lighted torch in his hand, from the altar of the god, in whose honor the race was celebrated, to a certain spot. If the torch of him, who first made the attempt, went out, it was handed to a

CVI. Τότε δὲ πεμφθεὶς ὑπὸ τῶν στρατηγῶν ὁ Φειδιππίδης οὗτος ὅτε πέρ οἱ ἔφη καὶ τὸν Πάντα φανῆναι, δευτεραῖος⁵⁶ ἐκ τοῦ Ἀθηναίων ὥστεος ἦν ἐν Σπάρτῃ. ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας⁵⁷ ἔλεγε· “ ὡς Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται σφισι βοηθήσαι, καὶ μὴ περιπεσοῦσαν πρὸς ἀνδρῶν βυρβύρων· καὶ γὰρ Ἐρέτρια τε νῦν ἡνδραπόδισται, καὶ πόλι⁵⁹ λογίμη ἡ Ἑλλὰς γέγονε ἀσθενεστέρη.” Ὁ μὲν δῆ σφι τὰ ἐντεταλμένα ἀπήγγελε· τοῖσι δὲ ἔαδε⁶⁰ μὲν βοηθέειν Ἀθηναίοισι, ἀδύνατα⁶¹ δέ σφι ἦν τὸ παραντίκα ποιέειν ταῦτα, οὐ βουλομένοισι λύειν τὸν νόμον.⁶² ἦν γὰρ ισταμένου τοῦ μηνὸς⁶³ εἰνάτη⁶⁴ εἰνάτη δὲ οὐκ ἔξελεύσεσθαι ἔφασαν, μὴ οὐ⁶⁴ πλήρεος ἔόντος τοῦ κύκλου.⁶⁵ οὗτοι μέν γυν τὴν πανσέληνον⁶⁶ ἔμενον.⁶⁷

second ; and he, in like manner, delivered it to a third. If all the three were unsuccessful, neither obtained the prize. The competitors were limited to three. They were not allowed by the spectators to slacken their pace ; Pausanias, i. 30. This ceremony was performed in honor of several other deities, and there are allusions to it by the poets : ἡ Ἀρη λαμπᾶδ' ἔχουσα τρέχει, Alcæus of M., Anal. P. V. Gr. t. i. p. 486. quasi cursores, vitæ lampada tradunt, Lucretius, ii. 78. L. Potter, ii. 20. TR.

56. δευτεραῖος] From the ordinal numbers are derived numerals, (or rather temporals, *BL.*) in —*aīos*, which answer to the question “on what day?” M. G. G. 144, 1. VIG. iii. 2, 15. *Phillippides* (*sic*) *biduo mille ducentua quadraginta stadia ab Athenis Lacedæmonem decucurrit*, Solinus, i. p. 9. E. S.A. λέγεται, ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην, εἰπεῖν πρὸς τοὺς ἄρχοντας· “ χαίρετε, νικῶμεν” καὶ τοῦτο εἰπών, συναποθανεῖν τῇ ἀγγελίᾳ, καὶ τῷ χαίρειν συνεκπνεύσαι, Lucian, t. i. p. 727. V.

57. τοὺς ἄρχοντας] not properly so called (as in the preceding passage of Lucian), but τὰ τέλη, consisting of kings, ephors, and senate.

58. ἐν τοῖσι Ἑλλησι] p. 29. n. 64. Compare c. 109.

59. πόλι] The dative expresses the relation of the measure, degree, &c. with the comparative. M. G. G. 405, 7.

60. ἔαδε] M. G. G. 161.

61. ἀδύνατα] p. 9. n. 16. v. 124.

62. νόμον] “The Lacedæmonians were obliged never to march before the full moon ; for that planet was believed to have a particular influence upon their affairs, to bless them with success, when itself was in the height of its splendor, but till it was arrived there, to neglect or suffer them to be blasted for want of power to send assistance ;” Potter, iii. 7. This was one of “the curbs to which Lycurgus trusted for restraining that ambition which he could not but foresee must arise among his fellow-countrymen ;” Mitford, iv. 3. TR.

63. ισταμένου τοῦ μηνὸς] i. e. ἀρχομένου, from the month's beginning. S.

64. μὴ οὐ] if the moon's orb were not full. ii. 110. The “if” is contained not in μὴ οὐ, but in the particle, § 566, 4.; and μὴ, which is in this connexion the appropriate negative particle, is only strengthened by οὐ. M. G. G. 608, 2. (p. 954.) or 601. b. p. 251. n. 32.

65. τοῦ κύκλου] understand τῆς σελήνης. ST.

66. τὴν πανσέληνον] understand Ἀρην. F. on B. 336.

67. ἔμενον] “As things now stood, probability of successful opposition was so small, that perhaps we ought not to impute to any base or unreasonable selfishness the caution of the

CVII. Τοῖσι δὲ βαρβάροισι κατηγέετο Ἰππίης ὁ Πεισιστράτου ἐς τὸν Μαραθῶνα· τότε δὲ κατηγεόμενος, τοῦτο μὲν, τὰ ἀνδράποδα τὰ ἐξ Ἐρετρίης ἀπέβησε⁶⁸ ἐς τὴν νῆσον τὴν Στυρέων,⁶⁹ καλεομένην δὲ Αἰγίλειαν· τοῦτο δὲ, καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὥρμις⁷⁰ οὗτος, ἐκβάντας τε ἐς τὴν γῆν τοὺς βαρβάρους διέτασσε.

CVIII. Ἀθηναίοισι δὲ τεταγμένοισι ἐν τεμένεῃ Ἡρακλέος⁷¹ ἐπῆλθον βοηθέοντες Πλαταιέες⁷² πανδημεῖ⁷³ καὶ γὰρ καὶ ἐδεδώκεσάν σφεας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ Πλαταιέες, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ἥδη ἀγαρέατο⁷⁴ ἔδοσαν δὲ ὡδε. πιεζεύμενοι⁷⁵ ὑπὸ Θηβαίων, οἱ Πλαταιέες ἔδιδοσαν πρῶτα παρανομοῦσι Κλεομένει τε τῷ Ἀναξανδρίδεω καὶ Λακεδαιμονίοισι σφεας αὐτούς. οἱ δὲ, οὐ δεκόμενοι, ἔλεγόν σφι τάδε· “ἡμεῖς μὲν ἐκαστέρω⁷⁶ τε οἰκέομεν, καὶ ὑμῖν τοιήδε τις γίνοιτ’ ἂν ἐπικυρίη ψυχρή.⁷⁷ φθαίητε γὰρ ἂν πολλάκις ἔξανδρα ποδισθέντες,⁷⁸ οὐ τινα πυθέσθαι ἥμεων. συμβουλεύομεν δὲ ὑμῖν δοῦναι ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισι τε ἀνδράσι καὶ τιμωρέειν ἔοντις οὐ κακοῖσι.”⁷⁹ Ταῦτα συνεβούλευον οἱ Λακεδαιμόνιοι, οὐ κατὰ εὐνοίην οὔτω τῶν Πλα-

Lacedæmonian government, though we should believe that policy or irresolution, more than religion, detained their army;” Mitford, vii. 4. TR.

68. ἀπέβησε] disembarked; ἀνέβησε, mounted, i. 80. both transitively. p. 220. n. 100.

69. Στυρέων] Thucydides, vii. 57. of Styra in Eubœa, Homer, Il. B. 539. L. now *Spilitus*. WA.

70. ὥρμιςε] brought to anchor; ὥρμιστο, came to an anchor, Thucydides, i. 51. BLO.

71. ἐν τῷ Ἡρακλέος] c. 116. E.

72. Πλαταιέες] Plataea is now *Calala*. L.

73. πανδημεῖ] Thucydides, i. 73. πανδαμί, πανομίλ, Aeschylus, Th. 283. BL. p. 36. n. 59.

74. ἀγαρέατο] had undertaken; Ionic for ἀνήρηντο. V.

75. πιεζεύμενοι] “δεομένων” γὰρ ξυμμαχίας, ὅτε Θηβαῖοι ἥμᾶς ἐβιάσαντο, ὥμεις ἀπέώσασθε καὶ Ἀθηναῖοις ἐκελεύετε τραπέσθαι ἡς ἔγγυς οὗτας, ὥμान δὲ μακρὰν ἀποκούντων” is in the speech of the Platæans to the Spartans, Thucydides, iii. 55. IV.

76. ἐκαστέρω] iii. 101. Apollonius,

iv. 90. &c. πορρωτέρω, Hesychius. W. n. on c. 92. A comparison seems to be implied here, which would be expressed by an infinitive with η. M. G. G. 457, 2.

77. ἐψυχρή] but a poor assistance: νίκη ψ., ix. 49. ἐλπὶς ψ., Euripides, I. A. 1014. Josephus, B. J. i. 18, 3. W.

78. φθαίητε—ἄν—ἐξ., η] you would in all probability be enslaved before that, &c. HER. and H. on VIG. v. 14, 2. M. G. G. 553, 3.

79. τιμωρέειν—οὐ κακοῖσι] ἀγαθὸς has the same construction. M. G. G. 532, 2. οὐ may here be rendered far from, by no means. It is an instance of litotes similar to οὐκ ἄμεινον, i. 187. οὐκ ἐλαχίστην μοίρην, i. 204. οὐ γῆθοσεν, Iliomer, Il. A. 330. οὐχ ἔνδε, Aeschylus, Th. 100. (where BL. gives several parallel examples both in Greek and in Latin); οὐχ ἡκιστα, Sophocles, O.E. R. 1053. (and elsewhere very frequently); οὐκ ἐν ὑστότοις, Tr. 315. οὐχ χαλεπῶς, Thucydides, i. 2. οὐχ ἥσσον, 8. 44. οὐ τὸ πλεῖον, 9. 36. οὐκ ἐλάσσω, 40. non magis, Livy, ii. 5. 11. 29. p. 146. n. 77. p. 153. n. 41.

τατέων, ὡς⁸⁰ βουλόμενοι τοὺς Ἀθηναίους ἔχειν πόνους, συνεστεῶτας Βοιωτοῖσι. Λακεδαιμόνιοι μὲν νῦν Πλαταιεῦσι ταῦτα συνεβούλευον⁸¹ οἱ δὲ οὐκ ἥπιστησαν,⁸² ἀλλ', Ἀθηναίων ἵρᾳ ποιεύντων τοῖσι δώδεκα θεοῖσι,⁸³ ικέται ιζύμενοι ἐπὶ τὸν βωμὸν, ἐδίδοσάν σφεας αὐτούς. ἕδοσαν μὲν δὴ οἱ Πλαταιέες σφέας αὐτοὺς Ἀθηναίοισι. τρόπῳ τῷ εἰρημέγῳ^{*} ἵκον δὲ τότε ἐς Μιραθῶνα βοηθέοντες.

CIX. Τοῖσι δὲ Ἀθηναίων στρατηγοῖσι ἐγίνοντο δίχα⁸⁴ αἱ γνῶμαι[†] τῶν μὲν οὐκ ἑώντων συμβάλλειν, “ ὀλίγους γὰρ εἶναι, στρατιῆ τῇ Μήδων συμβαλέειν”⁸⁵ τῶν δὲ, καὶ Μιλτιάδεω, κελευόντων. ὡς δὲ δίχα τε ἐγίνοντο, καὶ ἐνίκα ἡ χείρων τῶν γνωμέων, ἐνθαῦτα, ἣν γὰρ ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυάμῳ λαχῶν⁸⁶ Ἀθηναίων πολεμαρχέειν.⁸⁷ τὸ παλαιὸν γὰρ Ἀθηναῖοι ὄμοψηφον⁸⁸ τὸν πολέμαρχον⁸⁹ ἐποιεῦντο τοῖσι στρατηγοῖσι⁹⁰ ἵν τε τότε πολέμαρχος

80. οὐ—οὕτω—ῶς] p. 279. n. 100.

81. συνεβούλευον] The crafty selfishness of the Spartan character was notorious, Σπάρτης ἔνοικοι, δόλια βουλευτήρια, Euripides, An. 447. W.

82. ἥπιστησαν] ἥπειθησαν, Harpor-cracy, ἥσαν ἀπειθεῖς; thus εἰ μὲν ἐπείσθης—εἰ δ' ἥπιστησας, Isocrates, Ep. to Ph. p. 409. A. This sense is common in Sophocles, V. as τοῖς ἀπιστοῦσιν, An. 225. σὲς ἀπιστοῦσαν τοῖς βασιλέουσιν νόμοις, 387. these participles the Scholiast rightly explains, τοῖς ἀπιθοῦσιν, and μὴ πειθαρχοῦσαν. L.

83. τοῖσι δώδεκα θεοῖσι] ii. 7. L. Juno, Vesta, Minerra, Ceres, Diana, Venus, Mars, Mercurius, Jovi', Neptune, Vulcanus, Apollo, Ennius.

84. ἐγίνοντο δίχα] Instead of adjectives or participles, adverbs are frequently put in the predicate, after εἰμὶ or some equivalent verb; Thucydides, iv. 61. vii. 81. M. G. G. 308. c. 604 or 612. With δίχα the verb is sometimes understood, Aeschylus, P. V. 963. A. 1340. BL.

85. ὀλίγους — συμβαλέειν] too few to engage; ὡς ἔόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι, vii. 207. νῆσες ὀλίγαι ἀμύνειν, Thucydides, i. 50. The positive in these passages is put for the comparative, and the words ἡ ὥστε οἱ ἡ ὡς are omitted. M. G. G. 448. b. S. p. 123. n. 70. To the instances there given may be added,

ἴστι μείζω τάκεινων ἔργα, ή ὡς τῷ λόγῳ τις ἀνεῖποι, Demosthenes, Ph. ii. p. 74.

86. λαχῶν] αἰρεθεῖς.

87. πολέμαρχεύειν] πολέμαρχον εἶναι. p. 20. n. 78.

88. ὄμοψηφον] “lest, in controverted matters, an equality of voices should retard their proceedings;” Potter, iii. 5. The word occurs, vii. 149. it is the same as ἴστρηφον, Thucydides, i. 141. iii. 11. 79. Dionysius, A. R. p. 111, 14. Euripides, S. 353. and is to be taken metaphorically for ἴστρημον. BLO.

89. πολέμαρχον] The Polemarch was the third of the nine archons. He offered to Diana Agroteria “the huntress,” and to Mars, the sacrifices which were made annually in commemoration of the victory of Marathon. He regulated the funeral games celebrated in honor of those who died in the field; and performed funeral sacrifices to Harmodius and Aristogiton. He was the judge of the Μεταῖ, or “domiciled strangers,” and exercised over them the same authority that the archon Eponymus (i. e. “the one from whom the year was designated”) did over the other citizens. L. Potter, i. 12. and iii. 5. TR. ζρχων, πρὸς δὲ κατηγγυῶντο τοὺς ξένους. GL.

90. τοῖσι στρατηγοῖσι] “When the Athenian tribes or wards were in-

Καλλίμαχος Ἀφιδναῖος⁹¹ πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε· “Ἐν σοὶ τοῦ, Καλλίμαχε, ἔστι⁹² ἡ καταδουλῶσαι Ἀθήνας, ἡ, ἐλευθέρας ποιήσαντα,⁹³ μνημόσυνα⁹⁴ λιπέσθαι ἐς τὸν ἄπαντα ἀνθρώπων βίον, οἷα οὐδὲ Ἀρμόδιος τε καὶ Ἀριστογείτων λείπουσι. τοῦ γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι,⁹⁵ ἐς κίνδυνον ἤκουσι μέγιστον. καὶ ἦν μέν γε ὑποκύψωσι τοῖσι Μήδοισι, δέδοκται⁹⁶ τὰ πείσονται παραδεδομένοι· Ἰππίη· ἦν δὲ περιγένηται αὐτῇ ἡ πόλις, οἵη τέ ἔστι πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. καὶ τὸν δὴ ταῦτα οἵα τέ ἔστι γενέσθαι, καὶ κῶς ἐς σέ τι τούτων ἀνήκει τῶν πρηγμάτων τὸ κύρος⁹⁷ ἔχειν, τοῦ ἔρχομαι φράσων.⁹⁸ ἡμέων τῶν στρατηγῶν, ἔοντων δέκα, δίχα γίγονται αἱ γνῶμαι τῶν μὲν, κελευόντων συμβαλέειν, τῶν δὲ, οὓς συμβαλέειν· ἦν μέν νυν⁹⁹ μὴ συμβάλωμεν, ἐλπομαί¹⁰⁰ τινα στάσιν μεγάλην ἐμπεσοῦσαν διασείσειν τὰ Ἀθηναίων φρονήματα, ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν, πρίν τι καὶ σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν τὰ ἴσα νεμόντων, οἷοι τέ εἰμεν περιγενέσθαι τῇ συμβολῇ. ταῦτα ὅν πάντα ἐς σέ νῦν τείνει¹ καὶ ἐκ σέο ἄρτηται· ἦν γὰρ σὺ γνώμῃ τῇ ἐμῷ προσθῆ, ἔστι

creased to ten, each ward elected its own military commander. Ten generals therefore with equal rank, and elected annually, commanded the forces of the Athenian commonwealth. All were not sent together on foreign expeditions; but at home, on ordinary occasions, each commanded his day in turn; the ten forming a council of war to decide on emergencies;” Mitford, v. 4.

91. Ἀφιδναῖος] Harmodius and Aristogiton were also of this borough; the site of which is doubtful. L.

92. ἐν σοὶ — ἔστι] it depends upon thee, it rests with thee; ἐν τούτῳ ἔστι, iii. 85. ἐν ὑπὲν οὐκε ἐλναι ἐμοὶ ἡ σωτηρίη, viii. 118. ST. ἐν σοὶ νῦν ἔστι σῶσαι τὴν Ἑλλάδα, viii. 60, 1. Thucydides, vi. 92. Aeschylus, P. 177. Sophocles, C. R. 314. Euripides, Al. 279. and with the verb suppressed, Ph. 1265. I. A. 1379. Hel. 1441. BL.

93. σοὶ—ποιήσαντα] Consult p. 8. n. 94. Virg. vi. 1, 2. M. G. G. 535. obs.

94. μνημόσυνα] This plural again occurs, vii. 226. ix. 16, where the

singular might have been expected. W. 95. ἐξ οὗ ἐγένοντο Ἀ.] ἐξ θσου Ἀ. ἀείμνηστοι εἰσὶν, Lyrias, p. 115. ἀφ' οὗ γέγονεν ἡ πόλις, Demosthenes, p. 204. V.

96. δέδοκται] have already been determined and settled. vii. 16, 3. ix. 74. W.

97. τὸ κύρος] the power of deciding, authority to decide, the decision.

98. ἔρχομαι φράσων] p. 10. n. 31. ζ. ἐννέπων, Pindar, N. vii. 102. M. G. G. 559. c.

99. μέν νυν] For μὲν οὖν the Ionic writers and the poets use μέν νυν both for commencement and transition. H. xi. v. 123. 125. vi. 1. 6. &c.

100. ἐλπομαί] BLO. on Thuc. i. 1. Sophocles, C. E. R. 1432. Virgil, E. iv. 292. The distinction made by Plato, p. 45. n. 55. is well illustrated by the following passage of Aeschylus, οὐ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν, ἔως ἣν αἴθῃ πῦρ ἐφ' ἔστιας ἐμῆς Αἴγισθος, ὡς τὸ πρόσθεν εὖ φρονῶν ἐμοὶ· οὗτος γὰρ ἡμῖν ἀσπὶς οὐ σμικρὰ θράσους, A. 1409.

1. ἐς σὲ — τείνει] εἰς σὲ τ. τῶνδε διάλυσις κακῶν, Eurip. Ph. 445. V.

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·”

CX. Ταῦτα λέγων, ὁ Μιλτιάδης προσκτᾶται τὸν Καλλίμαχον. προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης, ἐκεκύρωτο συμβάλλειν, μετὰ δὲ, οἱ στρατηγοὶ, τῶν ἡ γνώμη ἔφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγίνετο πρυτανῆ² τῆς ἡμέρης, Μιλτιάδη παρεδίδοσαν· ὁ δὲ, δεκόμενος, οὐ τί κω συμβολὴν ἐποιέετο, πρίν γε δὴ αὐτοῦ πρυτανῆ³ ἐγένετο.

CXI. ‘Ως δὲ ἐς ἐκεῖνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσποντο ὥδε Ἀθηναῖοι, ὡς συμβαλέοντες⁴ τοῦ μὲν δεξιοῦ κέρεος⁵ ἡγέετο⁶ ὁ πολέμαρχος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὕτω τοῖσι Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.⁷ ἡγεομένου δὲ τούτου, ἐξεδέκοντο ὡς ἀριθμέοντο αἱ φυλαὶ,⁸ ἔχόμεναι ἀλληλέων τελευταῖοι δὲ ἐτάσποντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες. ἀπὸ ταύτης γάρ σφι τῆς μάχης, θυσίας Ἀθηναίων ἀγαγόντων καὶ πανηγύριας τὰς ἐν τῇσι πεντετηρίσι⁹ γινομένας, κατεύχεται ὁ κῆρυξ ὁ Ἀθηναῖος “ἄμα τε Ἀθηναίοισι” λέγων “γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι.” τότε δὲ, τασσομένων τῶν Ἀθηναίων ἐν⁸ τῷ Μαραθῶνι, ἐγίνετο τοιόνδε τι· τὸ στρατόπεδον ἔξισον μενον τῷ Μηδικῷ στρατοπέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας,⁹

2. πρυτανῆ^η] from *πρύτανις*, for various usages of which word consult *BL.* on *Æ.* P. V. 176.

3. κέρεος] The regular genitive is κέρατος, κέραος, κέρως. *M. G. G.* 84. *obs.* 1.

4. ἡγέετο] ἔξηρχε γάρ, καν τοῖς πρώτοις ἔταπτεν αὐτὸν ἡ πολεμαρχία, Polemo, *Soph.* p. 3. *V.*

5. κ. τὸ δεξιόν] This was formerly the post of the king, (*Euripides*, S. 657.); after the establishment of a republic, it devolved on the polemarch. The tribe of *Æantis*, to which Callimachus belonged, was on the right wing. *W.* This same tribe distinguished itself at the battle of Plataea. *L.*

6. αἱ φυλαὶ] “By an excellent institution, those of the same tribe and the same district are enlisted in the same company and the same squadron; they march, they fight by the side of their

parents, their friends, their neighbours, their rivals. What soldier would dare disgrace himself in the presence of such formidable witnesses?” Barthelemy, *V. du J. A. c. x.* Mitchell. φύλη, *Thucydides*, vi. 98. Other nations adopted the custom of keeping their tribes distinct in battle. *Th. iii. 90.* hence φύλοποι “the shout of tribes” is put for “battle;” Homer, *Il. Δ. 15. &c. DU.*

7. ἐν τῇσι πεντετηρίσι] Both the Delia and the Panathenaea were celebrated every fifth year: the latter festival is here meant. *L.*

8. ἐν] *p. 120. n. 28.*

9. ἐπὶ τάξις ὀλίγας] *few ranks deep.* The centre was composed only of the tribes of Leontis and Autiochis; the former commanded by Themistocles, the latter by Aristides. *L.* Miltiades, δέκατος αὐτὸς στρατηγῆσας, μόνος, ὡς εἰπεῖν, ὑνομάζεται, καὶ ταῦτα Ἀριστε-

καὶ ταύτη ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ¹⁰ κέρας ἐκάτερον ἔρρωτο πλήθεϊ.

CXII. Ός δέ σφι διετέτακτο,¹¹ καὶ τὰ σφάγια ἐγίνετο καλὰ, ἐνθαῦτα, ὡς ἀπειθησαν¹² οἱ Ἀθηναῖοι, δρόμῳ¹³ ἵεντο ἐς τοὺς βαρβάρους. ἥσαν¹⁴ δὲ στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἦ ὄκτώ. οἱ δὲ Πέρσαι, ὁρέωντες δρόμῳ ἐπιόντας, παρεσκευάζοντο ὡς δεξόμειοι· μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον,¹⁵ καὶ πάγχυ ὀλεθρίην,¹⁶ ὁρέωντες αὐτοὺς ἔοντας ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους, οὕτε ἵππου¹⁷ ὑπαρχούσης σφι, οὕτε τοξευμάτων.¹⁸ ταῦτα μὲν νυν οἱ βάρβαροι κατείκασσον· Ἀθηναῖοι δὲ, ἐπεὶ τε ἀθρόοι προσέμιξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων, τῶν ἥμετος ἕδμεν, δρόμῳ ἐς πολεμίους ἔχρήσαντο¹⁹ πρῶτοι δὲ ἀνέσχοντο²⁰ ἐσθῆτά τε Μηδικὴν ὁρέωντες,

δον τοῦ Λυσιμάχου παρόντος, Aristides, t. iii. p. 286. V.

10. τὸ μὲν — τὸ δὲ] M. G. G. 288. obs. 2.

11. σφὶ διετέτακτο] A verb is sometimes put impersonally in the passive with a dative of the subject; ἐπειδὴ αὐτοῖς παρεσκεύαστο, Thucydides, i. 46. M. G. G. 296. or τὸ στρατόπεδον may be implied in the verb itself. M. G. G. 294, 1.

12. ἀπειθησαν] Ionic for ἀφείθησαν, first aorist passive of ἀφίημι.

13. δρόμῳ] The dative expresses the manner of an action: hence the datives of substantives are often put adverbially. M. G. G. 404, 5.

14. ἥσαν] αἱ Θῆβαι Αἴγυνπτος ἐκάλεστο, ii. 15. In each of these instances the verb agrees not with the subject, but with the predicate. M. G. G. 304. It must be recollected that when verbs (signifying "to be, to be called, to appear," &c.) come between two nominatives, that which follows the verb in construction is the predicate, and that which precedes the verb is the subject. The subject in these cases is known by its having the article prefixed, as Θεὸς ἦν ὁ Λόγος, "the Word was God," St. John, i. 1. When both nouns have articles, they are convertible terms.

15. μανίην—ἐπέφερον] viii. 10. μω-

ρίην ἐπιφέρειν, i. 131. αἰτίην ἐπενέκας, iv. 166. ST.

16. ὀλεθρίην] δλέθριος is an adjective, ὀλεθρός a substantive. S.

17. ἵππου] The Athenians used to take into their pay Thessalian cavalry: v. 63. but Thessaly was now in the hands of the Persians, and, moreover was favorable to the Pisistratidae. L.

18. τοξευμάτων] Eschylus, who is said himself to have fought at Marathon, at Salamis, and at Platæa, advertises frequently to the difference of weapons: (Ξέρξης) ἐπάγει δουρικλύτοις ἀνδράσι τοξόδαμον· Αρην, P. 87. πότερον τόξον ρῦμα τὸ νικῶν, ἢ δορικράνον λόγχης ἰσχὺς κεκρύτηκεν; 152. Atossa asks πότερα τοξουλκὸς αἰχμὴ διὰ χερῶν αὐτοῖς πρέπει; to which the Chorus answers οὐδαμῶς· ἔγχη σταδῖα, καὶ φεράσπιδες σαγαλ, 244. Mithford, vii. 4. TR.

19. δρόμῳ—ἔχρήσαντο] Long before this, according to Pausanias, the Messenians δὲ ἐς τοὺς Λακεδαιμονίους ἔχρωντο, iv. 8. Not so the more ancient Greeks, Homer, Il. Γ. 8. W. The practice was afterwards generally adopted; many examples of it may be found in Xenophon, An. Cæsar highly approved of the method, and adopted it with success in his war with Pompey, who was averse to it. L.

καὶ τοὺς ἄνδρας ταῦτην ἐσθιμέρους· τέως δὲ ἦν τοῖσι "Ελλησι καὶ τὸ οὐνομα τὸ Μήδων φύβος²¹ ἀκοῦσαι.

CXIII. Μαχομένων δὲ ἐν τῷ Μαραθῶνι, χρόνος ἐγίνετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχαστο· κατὰ τοῦτο μὲν δὴ ἐνίκων οἱ βάρβαροι, καὶ, ρίξαντες, ἐδίωκον²² ἐς τὴν μεσόγαιαν· τὸ δὲ κέρας ἐκάτερον ἐνίκων Ἀθηναῖοι τε καὶ Πλαταιέες. νικῶντες δὲ, τὸ μὲν τετραμμένον τῶν βαρβάρων²³ φεύγειν ἔων· τοῖσι δὲ τὸ μέσον ρίξασι αὐτῶν, συναγαγόντες τὰ κέρεα ἀμφότερα, ἐμάχοντο,²⁴ καὶ ἐνίκων Ἀθηναῖοι.²⁵ φεύγοντι δὲ τοῖσι Πέρσῃσι εἰποντο κόπτοντες, ἐς ὅ, ἐπὶ τὴν θάλασσαν ἀπικόμενοι, πῦρ τε αἴτεον,²⁶ καὶ ἐπελαμβάνοντο τῶν νεῶν.²⁷

CXIV. Καὶ τοῦτο μὲν,²⁸ ἐν τούτῳ τῷ πόνῳ²⁹ ὁ πολέμαρχος Καλλίμαχος διαφθείρεται,³⁰ ἀνὴρ γενόμενος ἀγαθὸς, ἀπὸ δ' ἔθανε³¹

20. ἀνέσχοντο] τέτε πρῶτον Ἑλλῆνες ὑπέστησαν σχῆμα θέάσασθαι Μῆδικδν, Scholiast on Ar. M. V. σοῦνται τοξοδάμαντές τ' ἡδ' ἵπποβάται, φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην, Ἀeschylus, P. 25. BL.

21. φόβος] for φοβερὸν, the abstract for the concrete. M. G. G. 307. b.

22. ἐδίωκον] "The known abilities of Miltiades, and his acquaintance with the temper and formation of the Persian army, added to the circumstances of the action, would almost warrant a conjecture that the flight of his weak centre was intended, purposely to lead the flower of the enemy's forces out of the battle, and fatigue them with unprofitable pursuit," Mitford, vii. 4. TR.

23. τὸ — τετραμμένον τῶν β.] Instead of the adjectives being considered as epithets of the substantives, and put in the same case with them, the substantive is often considered as the whole, and the adjective as the part; and then the substantive is put in the genitive, and the adjective, or participle, most commonly in the neuter gender. M. G. G. 412, 3. In such cases it is usual to understand μέρος. B. 156, &c. DAL.

24. ἐμάχοντο] This battle was fought about the 17th of August, 490 B.C.

Herod.

25. Ἀθηναῖοι] ἐλθόντων Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες, ἐνίκησαν αὐτοὺς, Xenophon, An. iii. 2, 7. Nepon, i. 5. HUT.

26. πῦρ—αἴτεον] viz. to burn the fleet. W. Herodotus appears to have had in his mind that passage of Homer, οἴστε τέρπ, νῦν ἡμῖν πάντων Ζεὺς ἔξιν ἡμαρ ἔδωκεν, ηῆς ἐλεῖν, Il. O. 718. S.

27. τῶν νεῶν] pugnatum est tanta virtute, ut hinc viros, inde pecudes putares: victi Persæ in nares consugerunt; ex quibus multæ suppressæ, multæ captæ sunt, Justin, ii. 9. HUT.

28. τοῦτο μὲν] p. 42. n. 21.

29. πόνῳ] Procopius often imitates this expression, ἀνὴρ ἀγαθὸς ἐν τούτῳ τῷ π. γενόμενος, B. P. ii. 25. in ipso belli labore ac periculo deseruit nos Philippus, Sosicrates translated by Rutilius, de F. S. p. 3. W.

30. διαφθείρεται] An absurd story is told, that, in consequence of the number of arrows and javelins with which he was pierced, ἐμενεν ἐν τῷ τῆς στάσεως σχῆματι, καὶ ἐδόκει ἐστάναι, πεσεῖν μὴ δυνάμενος, Polemo, Or. i. p. 2. W.

31. ἀπὸ δ' ἔθανε] p. 135. n. 80.

τῶν στρατηγῶν Στησίλεως³² ὁ Θρασύλεω· τοῦτο δὲ, Κυναλγειρός³³ ὁ Εὐφορίωνος ἐνθαῦτα, ἐπιλαβόμενος τῶν ἀφλάστων³⁴ νηὸς, τὴν χεῖρα ἀποκοπεὶς πελέκει, πίπτει· τοῦτο δὲ, ἄλλοι Ἀθηναίων πολλοὶ τε καὶ ὄνομαστοί.

CXV. Ἐπτὰ μὲν δὴ τῶν νεῶν ἐπεκράτησαν τρόπῳ τοιούτῳ Ἀθηναῖοι· τῆσι δὲ λοιπῆσι οἱ βάρβαροι, ἔξανακρουσάμενοι,³⁵ καὶ ἀναλαβόντες ἐκ τῆς νήσου, ἐν τῇ ἔλιπον, τὰ ἐξ Ἐρετρίης ἀνδράποδα,³⁶ περιέπλων Σούνιον, βουλόμενοι φθῆναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἄστυ.

CXVI. Οὗτοι μὲν δὴ περιέπλων Σούνιον· Ἀθηναῖοι³⁷ δὲ, ὡς ποδῶν εἰχον,³⁸ τάχιστα ἐβοήθεον³⁹ ἐς τὸ ἄστυ, καὶ ἐφθησάν τε

32. τῶν στρατηγῶν Σ.] M. G. G. 354, 6. a.

33. Κυναλγειρός] The brother of Aeschylus. *W.* His exploit has been exaggerated by later writers: *post prælii innumeræ cædes, cum fugientes hostes ad nares egisset, onustam narem dextra manu tenuit, nec prius dimisit, quam manum amitteret; tum quoque, ampulata dextra, natem sinistra comprehendit; quam et ipsam cum amississet, ad postremum morsu natem detinuit: tantum in eo virtutem fuisse, ut non tot cædibus fatigatus, non duabus manibus amissis rictus, truncus ad postremum, et reluti rabida fera, dentibus dimicaverit,* Justin, ii. 9. *L.*

34. ἀφλάστων] τῶν ἄκρων τῆς πρύμνης. *GL.* It was the elevated part of the stern, composed of large curved planks, so called ἀπὸ τοῦ μὴ ῥᾳδίων φλάσθαι, i. e. θλᾶσθαι; Eustathius. *L.* Ἔκτῳρ δὲ πρύμνης νέδες ἦψατο. *E.* δὲ, πρύμνηθεν ἐπει λάθεν, οὐχὶ μεθίει, ἀφλαστὸν μετὰ χερσὸν ἔχων, Homer, Il. O. 704. *S.* Flags, &c. were hung on this part of the ship, which appears to have served as a shelter for the steersman. *LAU.* Potter, iii. 15.

35. ἔξανακρουσάμενοι] literally, after beating back out of the fight; i. e. after getting off by the prompt and vigorous use of their oars. *S.* If ἐπὶ πρύμνην is understood, it will mean backing out of the fight; or retreating by backing water. *L.* The depth of water along this coast is not six feet,

for about the distance of a stone's throw from the land; a fact which Laurent once ascertained by personal examination. Had the vessels therefore been drawn up, as was customary, with their heads to the shore, the Athenians might easily have waded out far enough to reach the sterns and surround the ships. *LAU.*

36. τὰ—ἀνδράποδα] τοὺς ἀνδράποδοισμένους οἱ αἰχμαλώτους, c. 119. *W.*

37. Ἀθηναῖοι] Aristides remained on the field with his tribe to guard the prisoners and the booty; in the execution of this duty he displayed his characteristic integrity. *L.*

38. ὡς ποδῶν εἰχον] The same phrase occurs, with the addition of the word ἔκαστος, ix. 58.; and the equivalent expression ὡς τάχεος εἰχε ἔ., viii. 107. *W.* shows that we must not supply the ellipsis by ταχνῆτα, or δύναμιν, *B.* 260, and 74. but by ἔαντος; *SCH.* as they had themselves (i. e. were) with respect to their feet. p. 73. n. 73. *Aelian* says of the eagle, ἀσπερ οὖν ὅρμης τε ἄμα καὶ πτερῶν εἰχε, ἐμπηδᾷ, *N. A.* vii. 11. *cetera classis, prætoria nave amissa, quantum quæque remis valuit, fuderunt,* Livy, xxxv. 26. *V.*

39. ἐβοήθεον] Milliades, quum ingentem Persarum multitudinem apud Marathonia sudisset, Athenienses circa gratulationem morantes compulit, ut festinarent ad opem urbi ferendam, quam classis Persarum petebat; quumque præcurrisset, implessetque mania

ἀπικόμενοι, πρὶν ἡ τὸν βαρβάρους ἥκειν, καὶ ἐστρατοπεδεύσαντο, ἀπιγμένοι ἐξ Ἡρακλήτου⁴⁰ τοῦ ἐν Μαραθῶνι, ἐν ἄλλῳ Ἡρακλῆτῳ τῷ ἐν Κυνοσάργεῃ.⁴¹ οἱ δὲ βάρβαροι, τῇσι νησὶ ὑπεραιωρηθέντες⁴² Φαλήρου· τοῦτο γὰρ ἦν ἐπίνειον τότε τῶν Ἀθηναίων· ὑπὲρ τούτου ἀνακωχεύσαντες⁴³ τὰς νῆσας, ἀπέπλων ὅπίσω ἐς τὴν Ἀσίην.

CXVII. Έν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανόν τῶν βαρβάρων κατὰ⁴⁴ ἔξακισχιλίους καὶ τετρακοσίους ἄνδρας,⁴⁵ Ἀθηναίων δὲ ἕκατὸν ἐννεήκοντα καὶ δύο.⁴⁶ ἔπεσον μὲν ἀμφοτέρων τοσοῦτοι.

CXIX. Τοὺς δὲ τῶν Ἐρετρίέων ἀνδραποδισμένους⁴⁷ Δατίς τε καὶ Ἀργαφέρνης, ὡς προσέσχον ἐς τὴν Ἀσίην πλέοντες, ἀνήγαγον ἐς Σοῦσα. βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχμαλώτους γενέσθαι τὸν Ἐρετρίέας, ἐνεῖχε σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης προτέρων τῶν Ἐρετρίέων· ἐπεὶ τε δὲ εἶδε σφεας ἀπαχθέντας παρ' ἐωτὸν, καὶ ὑποχειρίους ἐωστῷ ἐόντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἀλλά σφεας τῆς Κισσίης χώρης κατοίκισε ἐν σταθμῷ⁴⁸ ἐωστοῦ, τῷ

armatis, Persæ rati ingentem esse numerum, et alio milite apud Marathonam pugnatum, alium pro muris suis opponi, circumactis extemplo navibus, Asiam repetierunt, Frontin. Str. iv. 7, 43. L.
— 40. [Ἡρακλήτου] c. 108. understand τεμένεος. L.

41. *Κυνοσάργει]* so called from a “White or Swift Dog,” which appeared and stole part of a sacrifice to Hercules. It was celebrated for the Gymnasium, where the Cynics established their school. L.

42. *ὑπεραιωρηθέντες]* μετεωρισθέντες ὑπέρ. GL.

43. *ἀνακωχεύσαντες]* ἀναχωρήσαντες. GL.

44. *κατὰ]* about. M. G. G. 581. b.

45. ἐ. καὶ τ. ἄνδρας] This number was afterwards immensely exaggerated, as in the distich, ‘Ἐλλήνων προμαχοῦντες Ἀθηναῖοι Μαραθῶνι ἔκτειναν Μῆδων ἐννέα μυρίαδας. W. cecidit et Hippius, tyrannus Atheniensis, auctor et concitor ejus belli, diis patriæ ultoribus pœnas repetentibus, Justin, ii. 9. nefarius Hippius, Pisistrati filius, qui in Marathonia pugna cecidit, arma contra patriam ferens, Cicero, to Att. ix. 10. L. In the following anecdote the writer appears to have forgotten that Callimachus was among the slain: Καλλίμαχος, δ πολέμαρχος, λέγεται

εὗξασθαι τῇ Ἡρακλέμιδι τοσαύτας βοῦς θύσαι, δύος δὲ φονεύση βαρβάρους ἐν Μαραθῶνι· ἐπειδὴ δὲ πολλοὶ ἐφονεύθησαν, μὴ δυνάμενος τοσαύτας βοῦς θύσαι, ἔθυσε χιμάρρας, Scholiast on Arist. Eq. 658. εὑξάμενοι τῇ Ἡρακλέμιδι, δύος δὲ φονεύθησαν τῶν πολεμίων, τοσαύτας χιμάρρας καταθύσειν τῇ θεῷ, ἐπειδὴ οὐδὲ εἴχον ἴκανὰς εὑρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν, Xenophon, An. iii. 2, 7. Agathias, ii. p. 46. HUT.

46. ἐ. ἐ. καὶ δύο] “The small proportion of the Athenian slain perhaps appears least consistent with the other circumstances. Yet it is countenanced by authentic accounts of various battles in different ages, and particularly by those in our own history, of Crecy, Poitiers, and, above all, of Agincourt. When indeed the whole front of the soldier was covered with defensive armour, slaughter seldom could be great, but among broken troops, or in pursuit,” Mitford, vii. 4. TR.

47. *ἐνδραποδισμένους]* Of 780 prisoners, 400 only reached Susa alive. including 10 women; Philostratus, L, of Ap. i. 24. L.

48. *σταθμῷ]* At the σταθμοὶ were royal post-houses, where the king lodged on his journeys. L.

οὐνομά ἔστι 'Αρδέρικκα,⁴⁹ ἀπὸ μὲν Σούσων δέκα καὶ διηκοσίους σταδίους ἀπέχοντι. ἐνθαῦτα τὸν Ἐρετριέας κατοίκισε βασιλεὺς Δαρεῖος· οἱ καὶ μέχρι ἐμέο εἶχον τὴν χώρην ταύτην, φυλάσσοντες τὴν ἀρχαίνην γλῶσσαν. τὰ μὲν δὴ περὶ Ἐρετριέας ἔσχε οὕτω.

CXX. Λακεδαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχίλιοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν,⁵⁰ οὕτω ὥστε τριταῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὑστεροὶ⁵¹ δὲ ἀπικόμενοι τῆς συμβολῆς, ἴμείροντο ὅμως θεήσασθαι τὸν Μῆδους^{*} ἐλθόντες δὲ ἐς τὸν Μαραθῶνα, ἐθεήσαντο. μετὰ δὲ, αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν, ἀπαλλάσσοντο ὁπίσω.

CXXXII. Μετὰ δὲ τὸ ἐν Μαραθῶνι τρῶμα⁵² γενόμενον, Μιλιτιάδης, καὶ πρότερον εὐδοκιμέων παρὰ Ἀθηναίοισι, τότε μᾶλλον αὐξέσθη. αἰτήσας δὲ νέας ἐβδομήκοντα καὶ στρατιὴν τε καὶ χρήματα τὸν Ἀθηναίους, οὐ φράσας σφι, ἐπ' ἥν ἐπιστρατεύεσται χώρην, ἀλλὰ φὰς “αὐτὸὺς καταπλουτεῖν,⁵³ ἥν οἱ ἐπωνται· ἐπὶ γὰρ χώρην τοιαύτην δή τινα ἄξειν, ὅθεν χρυσὸν εὐπετέως ἄφθονον οἴσονται” λέγων τοιαῦτα, αἴτε τὰς νέας. Ἀθηναῖοι δὲ, τούτοισι ἐπαρθέντες, παρέδοσαν.

CXXXIII. Παραλαβὼν δὲ ὁ Μιλιτιάδης τὴν στρατιὴν, ἐπλεεὶ ἐπὶ Πάρον, πρόφασιν ἔχων, ὡς οἱ Πάριοι ὑπῆρχαν πρότεροι στρατευόμενοι τριήρεϊ ἐς Μαραθῶνα ἄμα τῷ Πέρσῃ. τοῦτο μὲν δὴ πρόσχημα⁵⁴ λόγου ἦν· ἀτάρ τινα καὶ ἔγκοτον εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίεω, ἔόντα γένος Πάριον, διαβαλόντα μιν πρὸς Ὑδάρνεα τὸν Πέρσην. ἀπικόμενος δὲ, ἐς τὴν ἐπλεεῖ, ὁ Μιλιτιάδης τῇ στρατιῇ, ἐπολιώρκεε Παρίους, κατειλημένους⁵⁵ ἐντὸς τείχεος· καὶ, ἐσπέμπων κήρυκα, αἴτεε ἐκατὸν τάλαντα, φὰς, “ἥν μή οἱ δῶσι, οὐκ ἀπαναστήσειν⁵⁶ τὴν στρατιὴν, πρὶν ἡ ἐξέλη σφέας.” οἱ δὲ Πάριοι,

49. 'Αρδέρικκα] half-way between Susa and Babylon. The Eretrians were still there at the commencement of the Christian era; Philostratus, i. 24. 36. *L.*

50. καταλαβεῖν] viz. τὸν Πέρσας. *ST.*

51. ὑστεροὶ] τῇ ὑστεραίᾳ τῆς μάχης, Plato, Men. p. 240. c. *W.*

52. τρῶμα] i. 18. v. 121. ix. 90. *ST.* Understand Πέρσησι. *S.*

53. καταπλουτεῖν] p. 258. n. 97.

54. πρόσχημα] αὐτῇ μέν νυν αἰτήσι π. τοῦ λόγου ἐγίνετο, iv. 167. *ST.*

55. κατειλημένους] Πάρον καθεξδύμενος ἐπολιόρκει πολὺν χρόνον, τῆς θαλάττης ἔργων, Ephorus; urbem operibus clausit, omnique commeatu privatit, Nepos, i. 7. *V.*

56. οὐκ ἀπαναστήσειν] that he could not draw off. This sense in the active is rare, but occurs, Thucydides, ii. 70. Appian, i. 45. Dionysius, A. R. 318, 47. *BLO.*

ὅκως μέν τι δώσουσι Μιλτιάδη ἀργύριον, οὐδὲν⁵⁷ διεροεῦντο.⁵⁸ οἱ δὲ, ὅκως διαφυλάξουσι τὴν πόλιν, τοῦτο ἐμήχανῶντο· ἀλλὰ τε ἐπιφράζομενοι, καὶ τῇ μάλιστα ἔσκε⁵⁹ ἐκάστοτε ἐπίμαχον⁶⁰ τοῦ τείχεος,⁶¹ τοῦτο ἄμα νυκτὶ ἐξήρετο διπλήσιον τοῦ ἀρχαίου.

CXXXIV. Έε μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες "Ελλῆνες λέγονται, τὸ ἐνθεῦτεν δὲ αὐτοὶ⁶² Πάριοι γενέσθαι ὥδε λέγονται" Μιλτιάδη ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναικα, ἐοῦσαν μὲν Παρίην γένος, οὔνομα δέ οἱ εἶναι Τιμοῦν⁶³ εἶναι δὲ ὑποζάκορον⁶³ τῶν χθονίων θεᾶν.⁶⁴ ταῦτην, ἐλθοῦσαν ἐς ὅψιν Μιλτιάδεω, συμβουλεῦσαι οἱ, εἰ περὶ πολλοῦ ποιέεται Πάρον ἐλεῖν, τὰ ἀν αὐτῇ ὑποθῆται, ταῦτα ποιέειν. μετὰ δὲ, τὴν μὲν ὑποθέσθαι τὸν δὲ, ἀπικόμενον ἐπὶ τὸν κολωνὸν τὸν πρὸ τῆς πόλιος ἔόντα, τὸ ἔρκος⁶⁵ θεσμοφόρου Δίμητρος ὑπερθορέειν, οὐ δυνάμενον τὰς θύρας ἀνοῖξαι· ὑπερθορόντα δὲ, ιέναι ἐπὶ τὸ μέγαρον,⁶⁶ ὃ τι δὴ ποιήσοντα ἐντὸς, εἴτε κινήσοντά τι τῶν ἀκινήτων,⁶⁷ εἴτε ὃ τι δή ποτε⁶⁸ πρήξοντα· πρὸς τὴν θύρην τε γενέσθαι, καὶ πρόκα⁶⁹ τε φρίκης αὐτὸν ὑπελθούσης,⁷⁰ ὁπίσω τὴν αὐτὴν ὄδον ἵεσθαι· καταθρώσκοντα δὲ τὴν αἰμασιὴν, τὸν μηρὸν σπασθῆναι· οἱ δὲ αὐτὸν τὸ γόνυ προσπταῖσαι λέγονται.

CXXXV. Μιλτιάδης μέν νυν, φλαύρως ἔχων,⁷¹ ἀπέπλεε ὁπίσω, οὔτε χρήματα Ἀθηναίοισι ἄγων, οὔτε Πάρον προσκτησάμενος, ἀλλὰ πολιορκήσας τε ἔξι καὶ εἴκοσι ημέρας, καὶ δηϊώσας τὴν νῆσον. Πά-

57. οὐδὲν] for οὐ. M.

58. ὅκως—διεροεῦντο] δ. followed by a verb with a conjunction, instead of an infinitive mood. M. G. G. 531. obs. 2.

59. ἔσκε] for ἦν. M. G. G. 212. obs.

60. ἐπίμαχον] ἦν φοντο μάλιστα αὐτὸὺς προσκομεῖν τὴν μηχανὴν, καὶ ἦν ἐπίμαχάτατον, (understand τὸ τείχισμα,) πύργον ξύλινον ἀντέστησαν, iv. 115. V.

61. τοῦ τείχεος] Before these words, may be understood τι, or μέρος, S. or χωρίον, as τῇ ἦν ἐπίμαχον τὸ χ. τῆς ἀκροπόλιος, i. 84. W.

62. αὐτοὶ] μοῦνοι. L. SCH. on B. 177.

63. ὑποζάκορον] a priestess, who was probably subordinate to the νεώκορος. L.

64. θεῶν] Ceres and Proserpine. V.

65. ἔρκος] περίβολον, Plato, t. iii. p. 116. c. π. θεῶν ἱερὸν τῶν μεγάλων, Pausanias, viii. p. 664. ἐντεῦθεν ἐς τὸν ἡ. π. τῆς δεσποίνης ἐστιν εἰσόδος, p. 675. V. The same as αἵμασιὴν below. ST. p. 240. n. 4.

66. μέγαρον] sanctuary. ST. p. 20. n. 82.

67. τῶν ἀκινήτων] τούτων, & οὐκ δισύν ἐστι κινέειν. ST.

68. δ τι δή ποτε] δ τι ἀν εἴη. M. G. G. 483.

69. πρόκα] p. 67. n. 7.

70. ὑπελθούσης] Sophocles, E. 1118. W.

71. φλαύρως ἔχων] being in a pitiable state, iii. 129. 130. Thucydides, i. 126. BLO. p. 288. n. 92.

ριοι δὲ, πυθόμενοι, ὡς ἡ ὑποζάκορος τῶν θεῶν Τιμώ Μιλτιάδη κατηγήσατο, βουλόμενοι μιν ἀντὶ τούτων τιμωρήσασθαι, θεοπρόπους πέμπουσι ἐς Δελφοὺς, ὡς σφεας ἡσυχίη τῆς πολιορκίης ἔσχε,⁷² ἔπεμπον δὲ ἐπειρησομένους, “εἰ καταχρήσονται τὴν ὑποζάκορον τῶν θεῶν, ὡς ἔξηγησαμένην τοῖσι ἔχθροῖσι τῆς πατρίδος ἄλωσιν, καὶ τὰ ἐς ἔρσενα γόνον ἀφρότα οἵτα ἐκφήνασαν Μιλτιάδη.” ἡ δὲ Πυθίη οὐκ ἔστι, φᾶσα, “οὐ Τιμοῦ εἶναι τὴν αἰτίην τούτων” ἀλλὰ,⁷³ δεῖν γάρ Μιλτιάδεα τελευτᾶν μὴ εὖ, φανῆναι οἱ τῶν κακῶν κατηγεμόνα.” Παροισι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε.

CXXXVI. Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα ἔσχον ἐν στόμασι,⁷⁴ οἴ τε ἄλλοι, καὶ μάλιστα Ξάνθιππος ὁ Ἀρίφρονος. ὃς, θανάτου⁷⁵ ὑπαγαγὼν⁷⁶ ὑπὸ τὸν δῆμον Μιλτιάδεα, ἐδίωκε τῆς Ἀθηναίων ἀπάτης εἶνεκεν.⁷⁷ Μιλτιάδης δὲ, αὐτὸς μὲν παρεὼν, οὐκ ἀπελογέετο· ἦν γάρ ἀδύνατος,⁷⁸ ὥστε σηπομένου τοῦ μηροῦ· προκειμένου δὲ αὐτοῦ ἐν κλίνῃ, ὑπεραπολογέοντο οἱ φίλοι, τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ ἐπιμεμημένοι, καὶ τὴν Λήμνου αἴρεσιν⁷⁹ ὡς ἐλῶν Λήμνον τε, καὶ τισάμενος τοὺς Πελασγοὺς, παρέδωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου, Σημιώσαντος δὲ κατὰ⁸⁰ τὴν ἀδικίην πεντήκοντα ταλάντοισι, Μιλτιάδης μὲν μετὰ ταῦτα, σφακελίσαντός⁸¹ τε τοῦ μηροῦ καὶ σαπέντος, τελευτῇ τὰ δὲ πεντήκοντα τάλαντα ἔξετισε ὁ πάϊς⁸² αὐτοῦ Κίμων.

72. ἡσυχίη—ἔσχε] This is one of the nouns, with which ἔχειν admits of a reciprocal construction; as ἡσυχίην ἔσχον, ii. 45. vii. 150. H. on VIG. v. 7, 15.

73. ἄλλα] ἄλλα, ἡ κρίναστα θεὸς μὴ εὖ τελευτῆσαι τὸν μέγαν Μιλτιάδην, αὐτὴ τοῦτο τὸ κακὸν ἔπεμψε, Libanius, t. i. p. 486. W.

74. ἐν στόμασι] p. 171. n. 17.

75. θανάτου] The punishment is sometimes in the genitive, yet seldom any word except θ. M. G. G. 347. obs. 3.

76. ὑπαγαγὼν] followed by ὑπὸ occurs vi. 72. ST. 82, 104. W.

77. ἀπάτης εἶνεκεν] The genitive of the crime is often accompanied by some other word, on which it depends.

M. G. G. 347. obs. 1.

78. ἀδύνατος] a cripple; δ πεπηρωμένος τὸ σῶμα, Suidas and Harporation; ἀδύνατος τοῖς ποσὶν, Acts, xiv. 8. ἀνάπηρος. SCHL.

79. τῆς μάχης—καὶ τὴν—αἴρεσιν] As ἐπιμεμημένοι governs either a genitive or accusative, Herodotus here affords an instance of anacoluthia, in his sudden transition from one construction to the other. S.

80. κατὰ] according to, in proportion to. S. pecunia multatus est, ea que lis quinquaginta talentis cestimata est, quantus in classem sumtus factus erat, Nepos, i. 7.

81. σφακελίσαντος] p. 141. n. 43.

82. πάϊς] M. G. G. 27. vii. 5.

EXAMINATION QUESTIONS.

BOOK I.

1. What is γένωμα with οὐ μὴ equivalent to ?
2. To whom was the term βάρβαροι applied ?
3. What is the force of καὶ δὴ καὶ ?
4. How do the words ηδε, εξ, εν, ης, οι, ην, ως, ου, &c. differ in signification according to their accents or breathings ?
5. How do the words ννν, ἐπι, μετα, &c. differ according to their accents ?
6. Give instances of the figures antithesis, paragoge, dialysis, or diæresis, syncope, antimeria, polysyndeton, parenthesis, crasis, periphrasis, synalœphe, ecclipsis, &c. and explain them.
7. Explain the terms πρύμνη, πρώρη, μέση νηῦς, and κοῖλη.
8. What is the difference between ἄλλοι and οἱ ἄλλοι ?
9. Why is πρῶτος circumflexed ? and δεύτερος a proparoxytone ? p. 18. n. 52.
10. Explain the difference between ταῦς μακρὴ and στρογγύλη.
11. Give the dates of—the foundation of the kingdom of Argos, the abduction of Europa, the Argonautic expedition, and the elopement of Helen.
12. Give the modern names of Halicarnassus, Tyre, Crete, &c.
13. What is the difference between ἀπίκατο and ἀπικέατο ?
14. What is the signification of ὁ Κόλχος, &c. ?
15. Why were heralds considered sacred ?
16. Explain the construction of a noun or pronoun before an infinitive. p. 7. n. 86.

17. How many years does Herodotus reckon to a generation?
18. Give the etymology of the words — Alexander, Priam, Artemis, Phrygia, Mysia, &c.
19. State the difference between *ἐπίστρασθαι* and *εἰδέναι*.
p. 75. n. 100.
20. Explain the principle upon which an accusative case, instead of a dative, often follows the infinitive mood.
21. What may be observed with respect to the quantity of the first syllable in the words *'Ασία*, *'Ασις*, and *Asia* in Latin?
22. For what cases may infinitives be used (1) *with* and (2) *without* an article?
23. What is the principle of the construction, when a sentence is said to be the nominative case to a verb?
24. In what class of adjectives is enallage of number most frequently met with?
25. How are infinitives in *θαι* accented? and participles in *εις*, *οντις*, and *ως*?
26. What is a favorite pleonasm with our author?
27. When does *ἐπὶ* signify *in the time*?
28. What are the exceptions to the general rule that ‘the last syllable of proparoxytones is short’?
29. What were the seven Christian Churches, the seven wonders of the world, (p. 12. n. 65. and p. 39. n. 84.) and the names of the seven wise men of Greece?
30. What was the length of *στάδιον*, *όργυιὰ*, *πλέθρον*, *πῆχυς*, *παλαιστὴ*, *όδὸς ἡμερεσία*, *παρασάγγης*, and *σχοῖνος*?
31. What was the measure called *ἄρουρα*?
32. What were *a day's sail*, and *a night's sail*?
33. To what magistracy in the Roman republic was the office of *αισινυνήτης* at Mytilene similar?
34. How may the use of the comparative degree for the positive be accounted for?
35. What was the nature of the changes made by Solon in the Athenian constitution?
36. When is the subjunctive, and when is the optative, to be used after *ἴτι μή*?
37. What is the difference of the phrases *θεῖται νόμον* and *θέσθαι νόμον*?
38. What change is made in the signification of *οἶος* by the addition of *τε*?
39. What neuter pronouns are used by Greek historians in reference to facts or words preceding, and to facts or words following? p. 17. n. 38.

40. When the clause of a sentence, which assigns the reason for the leading proposition in that sentence, stands first and has the conjunction *γὰρ*, — what is *γὰρ* equivalent to? what does Longinus consider such construction to be instances of? what is another way of solving the difficulty?

41. With what verb does *εἶναι* sometimes allow an interchange of signification?

42. What prepositions may be used, and with what cases, in lieu of the genitive absolute?

43. What are the various significations of the phrase *λόγον διδύνει*?

44. Give instances of verbs, resolvable into a noun with the substantive verb, and governing a genitive case. p. 20. n. 78. p. 32. n. 9. p. 82. n. 74.

45. Explain the differences of *θάλαμος*, *ἀνδρεῶν*, *θησαυρὸς*, (p. 17. n. 35.) *οἰκημα*, *μέγαρον*, and *πατράς*.

46. Describe the ceremonies used in expiation of murder.

47. Give instances of the way in which the Latins changed the Greek aspirate.

48. What does the Ionic form *εσκον* denote?

49. What is the force of a refusal conveyed by the aorist optative with *οὐκ ἄν*?

50. What preposition in composition signifies 'after'?

51. When is *ἀχαρι* a paroxytone, and when a proparoxytone?

52. Who were the *parochi*? and why so called?

53. What peculiar sense has *εἴνεκεν*? and what words in the tragedians have the same meaning?

54. What is a very general way in which the force of aorist participles may be expressed? p. 26. n. 34.

55. Why does *καταδίκαζειν*, 'to condemn,' have a genitive of the person and an accusative of the crime or its punishment?

56. What words is *ἡγεμονίη* synonymous with?

57. Explain the differences of *μαντήιον*, *θέσπισμα*, *θεοπρόπιον*, *λόγιον*, *χρησμὸς*, *χρηστήριον*, and *τὸ χρησθέν*?

58. What is the difference between *εἰ ἐπιχειρέη*, *εἰ ἐπιχειρέοι*, and *εἰ ἐπιχειρέοι ἄν*? p. 29. n. 66. and n. 71.

59. Repeat the words of the oracle delivered to Crœsus, as Aristotle gives them, and their translation in Cicero.

60. How do the Latins express the distributive force of *κατά*?

61. Explain the terms *προμαντηῖη*, *ἀτελείη*, and *προεδρίη*.

62. What is shown, when an address begins with *ἄλλα*?

63. What intensitive words are added to adjectives in the superlative degree?

64. What were the tribes of Attica (1) under Cecrops, and (2) under Cranaus ?
65. What is *τῷ λόγῳ*, when used adverbially, opposed to ? and what other words are opposed to each other in a similar manner ?
66. Supposing the attempt on the life of Pisistratus not to have been real, what instances can be given of similar artifices, from the historians or poets ?
67. What is, generally speaking, the sense of *δῆθεν* with ὡς and a participle ?
68. What Greek cities were built at a short distance from the shore, and connected with their sea-ports by long walls ?
69. Mention some of the compounds ending in *φορος*, and give the reason for their accentuation.
70. What substantives and verbs, compounded with *κατὰ*, have a reference to the restoration of exiles to their country ?
71. What was the number of the Attic boroughs ?
72. What was Phya originally ? and whom is she said to have married ?
73. What two other expressions would be equivalent to *γνώμην νικήσαντος* ?
74. What is the quantity of the ι in *δωτίνας* ?
75. By what step is it natural for a member of an oligarchy to arrive at the rank of tyrant ?
76. Who resided in the city of Athens, and who in the Piræus, chiefly ?
77. In what way was Timotheus painted ?
78. What were the meals of the ancients ?
79. What Homeric licence does Herodotus not scruple to employ ?
80. Wherein did the ancient and the modern use of dice differ ?
81. Give the significations of *ἐπιτρέπειν*, in the several voices, and of *ἐπιτροπεύειν*.
82. What legislators professed to be indebted to supernatural communications for assistance ?
83. What was the constitution of the Spartan *λόχος* according to Thucydides ?
84. Explain the political terms *τριηκάς*, *συσσίτιον*, *έφορος*, *γέροντες*.
85. What does *Σάδια* denote ?
86. Give instances of *κατὰ* with the accusative being used adverbially. p. 44. n. 45.
87. What anomaly is observable as to *μεμφθεῖς*, and *ἔρασθεῖς*? p. 58. n. 98.

88. What twofold construction does *πειρᾶσθαι* admit of?
89. Give Plato's explanation of the word *έλπις*.
90. What instance can be given analogous to the poetical use of *φύλακος* for *φύλαξ*?
91. What reason does Polybius give for the apparent paradox, that 'the strongest cities are most easily captured'?
92. In what sense does Cicero use *infans*, p. 50. n. 4.? and with what word in Herodotus is it synonymous?
93. What family connexion existed between Crœsus and Cyrus?
94. Give the etymologies of *ἀμφορεὺς*, *κυνέη*, and *ἀκροθίνια*.
95. Give instances of that which the preposition *ἐκ* is especially used to denote. What other preposition has the same force?
96. What is *ἔχειν* with an adverb almost always equivalent to? p. 52. n. 33. p. 240. n. 90.
97. What is the import of the phrase *ἄγειν καὶ φέρειν*?
98. What is the difference of the verbs *ἀφιστάναι* and *ἐπανιστάναι*?
99. Give instances of *ἀνήρ*, and synonymous words, being used pleonastically.
100. How is the former *η* in *ἐπανηλόγησε* to be accounted for?
101. When *πεπρωμένη* stands alone, how is the ellipsis to be supplied?
102. How did the Greeks reckon generations? and why might Crœsus have been deceived in the Pythian oracle?
103. What were the five generations, which the oracle meant?
104. When did writers use the form of expression *εἰπε τὰ εἰπεῖ*?
105. What idea is often conveyed by *ὑπὸ*, with a dative instead of a genitive, after a passive verb?
106. What cause led to the original institution of monarchies?
107. In what sense is the neuter participle in the singular, with an article, frequently put?
108. What is the usual sense of *κατίκοος*? and how does Herodotus use the word? What would the proper noun have been? and what metaphorical expression does Apuleius employ for the same?
109. What similar metaphors may be adduced? p. 68. n. 29.
110. What are the scriptural names of Labyetus and Phraortes?

111. How would *ἔχων*, especially in the Greek historians, be often expressed according to the English idiom ?
112. What is synonymous with *εὖ ἥκοντες* ?
113. Who were the first people in Asia, according to our author, that were formed into ' companies, &c.' ? Is his statement correct ?
114. Is there any construction in Homer similar to the use of *ό δέ* by Herodotus ? Does the Attic dialect admit of the same construction ?
115. When did orientals use *ὅδε* in speaking of themselves ? In what class of writers is the expression most frequent ?
116. What is implied by the use of the present tense for the future ? p. 77. n. 21.
117. What is the simplest way, in almost all cases, of supplying the ellipsis, where *τιν* occurs governed by a verb or participle ?
118. What stories resemble in some respects the exposure of the infant Cyrus ?
119. Are there any passages in Herodotus which form portions of dactylic hexameters ? p. 123. n. 72.
120. What was considered by the ancients as essential to beauty ? p. 118. n. 6.
121. Explain the words *hendiadys, apodosis, protasis*.
122. What force has *πρὸ* in *πρόδονλος* and *πρόβοσκος* ?
123. Give the primary and the secondary sense of *βασανίζειν*.
124. What instances in Latin can you give analogous to the changes made in the sense of *χρᾶσθαι* by composition with *κατὰ* or *ξιά* ?
125. What is the moral to the fable of ' the Lark and her young ' ?
126. What force has *ἔφη λέγων* ?
127. Give instances of a general meaning which is attached to verbal nouns in *τρον*.
128. What instance is recorded of an atrocity similar to that practised by Astyages towards Harpagus ?
129. What is the signification of the phrase *ἐντὸς ἐωυτοῦ γίνεσθαι* ?
130. Is there any similar instance, in English history, to the composure with which Harpagus witnessed the proofs of his son's atrocious murder ?
131. Relate the anecdote of Prexaspes referred to in p. 73. n. 77.
132. Mention an instance in which a prediction had reference to a mere trifle.

133. What phrases are equivalent to *ἐσ ἀσθενὲς ἐρχεται?*
134. Give the verbs compounded with *περὶ*, which are applicable to sovereignty or command *devolving* on any one. What is the metaphor? p. 81. n. 64.
135. What is the force of the preposition, in *οὐ κατὰ Μερπάτην?*
136. When *πρὸς* is to mark with more precision the direction of an object, does it govern the same case, whether in or out of composition?
137. State a peculiar signification of *τρέφεσθαι*, when compounded with *ἐπὶ*, *ὑπὸ*, or *ἐκ*.
138. What tense is to denote a person's 'attempting' or 'wishing' to do a thing?
139. In what manner did Histiæus convey secret intelligence to Aristagoras? And by what contrivance did Demaratus elude the vigilance of those who guarded the roads?
140. Why is *ἀναπτύξας*, and not *ἀνοίξας*, used to signify the 'opening' of a book?
141. From the quotations in p. 78. n. 29. what do you infer the meaning of *κατακλίνας* to be? Paraphrase its meaning in Greek.
142. Give the several steps by which *έόργε* is formed from *ἔρδω*, according to Schweighæuser, or from *ρέζω*, according to Æm. Portus.
143. Give the etymology of *κερτομέειν*.
144. Give the English of *ξυγγύρου ὑβρίσματα*; and state what the genitive here denotes.
145. What participles are always put in the nominative absolute?
146. When verbs denote 'repenting,' what part of speech do they require to express the exciting cause?
147. Give the names of the Persian kings, from the founder of their monarchy to Darius the second.
148. Among what writers were the first and second aorists, respectively, most in vogue?
149. Give some of the less usual significations of *λόγος*. p. 3. n. 17.
150. To whom was Panionium dedicated? and how many cities combined to found it?
151. What color did the ancient 'purple' resemble? How was it procured? and by whom was it chiefly worn?
152. Explain the two different kinds of *ἀγορή*; and say whether either of them was in use among the Persians.
153. Under what circumstances is *εἶναι* put absolutely, and *Herod.*

pleonastically, to limit and restrict propositions ? and how may it then be rendered ?

154. What tenses of *ἵστημι* and its compounds are transitive, and what tenses are neuter ?

155. After what verbs is *εἰ* used, instead of *ὅτι*, to introduce the object ?

156. Mention the ancient practice, recorded by Eustathius, which will account for the metaphor *ἀραμάττειν ἀμαρτάδα*.

157. What was the imposition of hands on the head of burnt-offerings, and of the scape-goat, intended to signify ?

158. When Xerxes reduced the revolted Babylonians, what orders did he issue, with a view to prevent future insurrections ?

159. State the opinion of Aristotle with respect to the making the practice of music a part of the education of young men.

160. What sense of *κάπηλος* is the most *proper* ? is there any signification of it which is more *common* ?

161. What Latin preposition is used adverbially in the same sense as *πρός* ?

162. Give instances of periphrasis formed by *οἴχεσθαι* with a participle, and say how they are to be translated.

163. What is the etymology, and the formation, of the words *ἄφσαι* and *ἄνωστος* ?

164. What is the original application of the name *Βράγχεῖδαι* ? and how is it to be known when it is to be understood in its primary sense, and when in its secondary meaning ?

165. In what sacred precincts were birds allowed to take shelter without molestation, besides those of Apollo Didymæus ?

166. What celebrated persons were natives of Lesbos ?

167. How does the quantity of the *i* in *Xios* vary ? Does the variation extend to the Latin language ?

168. What is a local signification of *πύλις*, and of *ἄστυ* ? How did Herodotus express the former ?

169. Where were temples of Minerva very frequently erected ? and what epithet had that goddess in consequence ?

170. What are *οὐλαι* ? what does Homer call them ? What did the Romans use instead ? and by what name did they call it ?

171. What is the difference between *πάντα* and *τὰ πάντα*, used adverbially ? p. 142. n. 45.

172. Does Robertson mention any ancient custom in Germany, which may illustrate the demand of Harpagus upon the Phœcœans, ‘*οἰκημα ἐν κατιφῶσαι*’ ?

173. Upon what principles of policy could the Phocæans refuse compliance with a demand so very moderate ? p. 22. n. 88

174. What other meaning may ἀραιτήσουσθαι have, besides ' founded' ?

175. What great maritime city did the Phocæans found ? With what people are they often confounded ?

176. What is the original meaning of μύδρος ? Why does Horace substitute the word *saxa* ?

177. Give Latin words where the enclitic conjunction loses its copulative sense.

178. Does ἐπεὶ τε occur in Attic writers, in the same sense in which Herodotus so often uses it ? What particle is combined with ἐπεὶ by Xenophon, Demosthenes, and other Attics ?

179. Explain the phrase Καδμείη νίκη ; and give instances of such victories.

180. Explain the terms ἔμβολος, and κύρτη.

181. Give the etymologies of Carthage, Rhegium, Velia, Posidonia, the Tigris, and the Euphrates.

182. For what does Virgil celebrate Pæstum ?

183. What signification does Schweighæuser assign to ἐπὶ with a genitive ?

184. What reputation for abilities did the inhabitants of Abdæra generally bear ? What province of Greece was noted in like manner ? p. 225. n. 51.

185. What Latin and Greek distributives in the singular are joined with verbs, &c. in the plural ? p. 156. n. 65.

186. Did the ancients entertain a correct opinion as to the magnitude of Sardinia ? p. 241. n. 3.

187. Of what sect was Thales the founder ? From what hero was he descended ? Give the different forms of the genitive of Θάλης.

188. What tense has an *inceptive* force ? and what tense has a *contemporary* signification ? Explain what you understand by the words *inceptive* and *contemporary*.

189. When trimeters and hexameters, *simply*, are mentioned, what description of verses is meant ? What verse was called *senarius*, and why ?

190. Upon what grounds did the council of Castille reject the proposal, which was made by some Dutch projectors, of opening a navigable communication between Madrid and Lisbon ?

191. What dreadful examples are recorded in history of the phrensy to which besieged citizens have been driven by desperation ?

192. State the several cases in which ἄνω and κάτω, or ἄνα and κατὰ, are opposed to each other.

193. What account does Quintus Curtius give of the area of Babylon?
194. Could Cyrus have had any rational object in dividing, as he did, the river Gyndes?
195. Paraphrase *μετεις* in the words of Horace.
196. For how long a time was Babylon victualled, according to Xenophon?
197. Give phrases which are equivalent to *σὺν τῷ ἀχρηστῷ τοῦ στρατοῦ*. What is opposed to it?
198. What is *ār* with a participle equivalent to?
199. What participles, after *πύλας*, would have the same sense as *ἔχουσαι*?
200. How is the circumflex on *ῆγορ*, *ῆλθον*, *εἶχον*, &c. to be accounted for?
201. In what book of scripture is the capture of Babylon described? and in what particulars does this account coincide with the narrative of Herodotus?
202. By whom was Babylon captured the second time?
203. What is remarkable as to the construction of *ἀνατολὴ* and *δυσμή*? What is their etymological signification?
204. By what prophet was Cyrus foretold by name? and how many years before his birth?
205. Give instances of the optative in a potential signification.
206. What is the force of *οὐκ ὡν*, in Herodotus, before the second person of the future?
207. Explain the metaphor in *συνεξέπιπτον*.
208. What did the Greek proverb assert that wisdom resulted from?
209. What did the ancients denote by the word *πρόβατα*? Give instances of its bearing a limited, and of its bearing an extended, signification.
210. Before the Persian king set out on a foreign expedition, what was it customary for him to do?
211. What are the five different constructions, which *ἀπειθεσθαι* admits of?
212. In how many ways may the ellipsis in *νεώτερα* be supplied? What word is equivalent to it in Greek? and what in Latin? Mention several of the *strong* meanings which are attached to the word *νεώτερα*. p. 138. n. 6.
213. What nation met with the same fatal consequences, from the plunder of a well-provisioned Roman camp, as beset the Massagetae, who took possession of the camp of Cyrus?
214. To what is *φυρβὴ* chiefly applied, and by whom? What are the Homeric words for 'food and drink' which are frequently opposed to each other?

215. What did Agesilaus put drunkenness on a par with ?
216. To which of the deities was the term *δεσπότης* peculiarly applied ?
217. What are the Ionic forms in affirmative and negative asseverations ? p. 142. n. 50.
218. When *ίνα* denotes situation, with what mood and what case is it constructed ?
219. Explain the terms *διαστῆναι*, *συμπεσεῖν*, *συνέχεσθαι*, and *συνεστάναι* as applied to combatants. What part of the verb is *συνεστάναι* ?
220. What do you understand by the word ‘ oxymoron ’ ?
221. How is the use of *ἀπολωλεκώς*, i. 45. and of *ἀπώλεσας*, i. 124. to be accounted for ?
222. *Who*, and *what*, was the Roman who experienced from the Parthians treatment not unlike that which Cyrus met with from the Massagetae ?

BOOK II.

1. In what tragedy do we read of orders being issued for public mourning on the death of a queen ?
2. In what two senses does *παραλαμβάνειν* occur, ii. 1. ?
3. Wherein does *δημότης* differ from *δημοτικός* ? What words is it analogous to in its formation and signification ? By what authors is it used as synonymous with *δημοτικός* ?
4. Give the number of cities and towns in Egypt, at different periods, and according to different authorities. What is the comparative magnitude of Egypt and France ?
5. What did the Greek factory at Naucratis resemble ?
6. Why is ‘ copper ’ so called ?

BOOK III.

1. Why did Cyrus send to Egypt for an oculist ?
2. What is *ἐσθῆτι τε καὶ χρυσῷ* an instance of ?
3. In addressing a person by name, why was his father’s name also added ?
4. What construction is used after verbs signifying ‘ to perceive ’ ? Give an imitation of this Greek idiom from a Latin poet.

5. How do caravans now convey their water across the deserts?
6. With what restriction must the following rule in Matthiae be received? "When a substantive and an adjective should be both in the same case, the Greeks, considering the substantive as a whole and the adjective as a part of it, put the former in the genitive case."
7. Why is it absurd to suppose that the Persian army was supplied from the Corys by conduit-pipes formed of hides? And in what manner was it most probably supplied?
8. What city was looked upon as the key of Egypt?
9. From what nation was the barbarous custom adopted of tasting human blood to signify desperate resolution of purpose, and fidelity to accomplices or comrades?
10. What description of persons were employed to draw water?
11. What is implied by the expression ἀπικέσθαι ἐς τι?
12. What was the opinion of the ancients with regard to a man's shedding tears?
13. Why should ἐσελθεῖν be followed by a dative?
14. Of how many years did an olympiad consist? and how can dates be reduced from olympiads to years before Christ?
15. Under the sway of what nations has Egypt successively passed, since the death of Psammenitus?
16. What is πεζὸς generally opposed to? How are we to know when it signifies 'infantry' exclusively? p. 179. n. 42.
17. What was the other name of the Ichthyophagi? and what was its signification?
18. What were looked upon as the reciprocal relations of cities and their colonies? What name did a city bear with reference to its colonies? Did any duties subsist on the side of either, towards the other party?
19. Mention the ornaments which were in use among the Medes.
20. Give the etymology and signification of ἀλάβαστρον. Of what materials was it usually made? What epithet shows that it was not always so?
21. How many kinds of wine does Herodotus mention? Which of them is still the ordinary drink of Eastern nations?
22. What was the comparative length of the Persian bow and the Æthiopian bow? How does the disproportionate size of the arrows used with the latter prove that it was difficult to bend?
23. Give instances of phrases composed of ποιεῖσθαι, in the middle voice, and an accusative case.

24. What kind of tautology is frequently employed by many writers in order to strengthen expressions? What authors are more sparing in the use of it? p. 144, n. 64.

25. Convey by definition the full force of the word *γνωστοχέειν*.

26. How does Seneca describe the gradations of famine in the fatal expedition against *Aethiopia*? Did Cambyses dread the famine itself?

27. What name is given to the ellipsis of *κακῶς* in the expression *οὐτω ἔπρηξε*?

28. What fanciful comparison does Strabo make of Africa? and for what reason?

29. What analogous metaphors are used in speaking of the Oases, and of camels?

30. By what casualties might the forces have perished, which were sent against the Ammonians?

31. Who asserted, and who denied, the identity of Apis and Epaphus?

32. How many in number were the marks on the sacred bull?

33. Who used to say, that “anger differed from madness only in its duration”?

34. By what participles do the Greeks express ‘with impunity’?

35. What two significations has *δικαιοῦν*?

36. Between what cities did the Persian kings divide their residence?

37. Which of the Greek chieftains in the Trojan war is said to have been most addicted to wine?

38. How is the construction of *ηδεσθαι* with an accusative to be accounted for?

39. In the phrases *λέγειν οὐδὲν* and *λέγειν τι*, as opposed to each other, what do these accusatives respectively signify?

40. Can a neuter adjective be predicated of a masculine or feminine noun? Can it in Latin?

41. In Herodotus, what substantives should terminate in *είη*?

42. How do you account for the figure *tmesis*? and in what stage of the language was it most used?

43. What meaning does *χαιρών* with a negative convey? and by what figure?

44. Is any other instance known, besides that of Smerdis, in which strong personal resemblance has led to violent civil commotions?

45. What are the different constructions, in Latin, which a proper name admits of, when the word *nomen* is expressed?

46. What is the force of *πρὸ*, in composition with *ἐρέειν*, *εἰπεῖν*, *ἀγορεύειν*, &c.?

47. What secondary sense does ἀκούειν frequently receive ?
48. After οὐ μὴ, in what tense and mood ought a verb active to be put ?
49. What is synonymous with the word ‘ euphemism ’ ?
50. How are verbals in τος and in τεος accented ? Are there any exceptions ?
51. Explain the difference between οὐδέ ποτε, and οὐδέ πώ ποτε.
52. What is the list of common primitive adjectives in ος, which are oxytones ? Mention what terminations, and what significations, require adjectives, generally speaking, to be accented on the last syllable.
53. What is μύκης literally ? and what other significations has it ?
54. What substantive is understood with the adjective καιρίη ? and what does the adjective itself signify ?
55. Mention instances, in which persons have been deceived as to the place of their death.
56. What is, in many cases, the force of the present participle ? and what tense does it resemble in such instances ? p. 140. n. 23.
57. What accent should be given to ἀδελφεοκτόνος accordingly as it was applied to Cambyses, to Smerdis, to Polynices, or to Eteocles ?
58. What genitive absolute does Phavorinus say that the Attics never use ?
59. How is it that οἰκειότατος becomes οἰκητάτος in Ionic ? What do you suppose gave rise to the rule, by which certain adjectives have ὁ, and others ὡ, in the antepenultimate of their comparatives and superlatives ?
60. What substantive is sometimes understood after τέλος, (compare p. 165. n. 64.) as well as after the kindred verb τελευτᾶν ? p. 244. n. 35.
61. Has the middle voice its proper meaning in κατερείκεσθαι ?
62. In the Septuagint and New Testament, what is often used instead of the middle voice ?
63. Wherein did σφάκελος properly differ from γάγγραν ? what was the incipient stage, which led to these, called ?
64. What is generally the force of verbs in ὡ ?
65. Give the Scriptural names of Cambyses, Smerdis, and Atossa.
66. Explain the difference of φαίνεσθαι ἔχων and φαίνεσθαι ἔχειν.
67. What is ἐπίλαμπτος the Ionic form of ? What letter is so frequently inserted for the sake of euphony ?

68. Paraphrase *προσεταιρίσασθαι*, and *κατῆσθαι*, p. 162. n. 24. in the words of Livy.

69. Of what province was Susa the capital?

70. How are primitive adjectives in *ros* accented?

71. Give an instance of hellenism in a Latin poet, in imitation of the idiom *χαλεπὸς παρελθεῖν*? Does our own language more resemble the Greek, or the Latin, in construction?

72. What authors have defended the expediency of falsehood in certain cases? Does there appear any inconsistency in placing such sophistry in the mouth of Darius?

73. By what part of speech, in what case, are *φαίνεσθαι*, *δείκνυσθαι*, &c. followed?

74. What is the accent of adjectives in *tos*? and what are the exceptions?

75. Where were the royal palaces generally situated? and why? p. 237. n. 62.

76. When *τε* and *καὶ* refer to time, what are they equivalent to?

77. What verbs signify 'to shut' a door?

78. Give the etymology of *ἀργός*, *πάλος*, *ὅλιγωρίη*. p. 169. n. 2.

79. What are the Greek verbs which signify 'to keep' a festival?

80. What philological remark does Herodotus make on the Greek names of festivals?

81. How would other writers express the meaning, which Herodotus conveys by repeating *λέγονται* followed by δ' ὅν?

82. What simile does Euripides use in describing the oppression of a city by a despotic monarch? What facts are illustrative of this simile?

83. What mode of election does Socrates expose the absurdity of?

84. What peculiar significations are sometimes attached to *ἀχρήϊος* and synonymous adjectives, as well in Latin as in Greek? and by what figure?

85. State the opinions of Socrates and of Fenelon as to the despotism of a mob; and the reply of Bishop Watson to George III., to the same effect.

86. In what author does *oiketos* occur very frequently to signify 'befitting, appropriate'?

87. Is it genius, or conquest, which constitutes the true happiness of a people? Give the reason. p. 157. n. 77.

88. Can you mention the names of several eminent men, who have expressed their disapprobation of democracy; and of others, who have declared in favor of monarchy?

89. In what peculiar sense are *φιλέει* and *έθέλει* often met with ? p. 156. n. 64. And what tense would express the same meaning, if these verbs were omitted ?

90. What may the metaphor *συγκύψαιτε* be derived from ?

91. To what description of government does Polybius give the preference ? Give examples of such a form of government.

92. By what particle may *ἐπ'* *ῷ τε* be expressed, when it signifies 'on condition that' ?

93. What nation used to draw presages from the neighing and snorting of horses ?

94. How old was Darius when he ascended the throne ?

95. What unsuccessful attempts have been made to enslave the Arabians ?

96. What is the sense of *ὑποτύπτειν* ?

97. Explain the etymology of *κρητήρ* ; and the difference of *κρητήρ*, *κύαθος*, *φιάλη*, and *έκπωμα*.

98. What is the Latin for *φῦμα* ?

99. Explain the difference between *φέρειν αἰσχύνην* and *φέρειν ἐς αἰσχύνην*.

100. What verbs have a contrary sense to *ἀπαμβλύνεσθαι* ?

101. In what estimation were Greek slaves held by the ancients ?

102. Where *ἐς αὐτὸν* is used in reference to 'Ελλάδος which has preceded, what is the figure called ? and why ? p. 189. n. 51.

103. Why may not *πολλαπλάσια* be written, in Ionic, *πολλαπλήσια* ?

104. Explain the signification of *γαῦλος*.

105. What does the genitive represent in the words *ρήστωνη ἡ Δημοκῆδεος* ? p. 164. n. 53.

106. What is *ῶν* equivalent to, in *οὐκ ὕν ἔπειθον* ?

107. How many prizes did Milo obtain ? By what death did he die ?

108. Who were employed as *σιτοποιοί* ? p. 152. n. 31.

109. Give the etymology of *omen*.

110. Give the meaning of *ἀγαθοεργίαι* ; and mention instances of them.

111. Why is the expression *ἔξεπλωσας τῶν φρενῶν* somewhat misplaced in the mouth of Darius ? How then do you account for our author's using it ?

112. Explain the manner in which the gates of a town were constructed ; and the use of the *βαλινάγρα*.

113. What is the Ionic form of *πάιν* ?

BOOK IV.

1. What part of the verb in Latin does a Greek participle frequently stand for?
2. In expressing what cardinal numbers, is circumlocution most frequently used?
3. Why was Chalcedon called ‘the City of the Blind’?
4. Why is Byzantium now called Istambol?
5. Give the etymology of Dionysus, and of names of places ending in *βρίη*. p. 179. n. 41.
6. Explain the terms *σχεδίη, τόξευμα*, p. 193. n. 87. *κέλευσμα*.
7. What is the import of the phrase *πᾶσι δέκα*?
8. Explain the metaphors *αὐχὴν, στόματα, κέρατα* in speaking of a river : *αὐχὴν* in speaking of the Bosphorus.
9. How are proper names in *ησσος* accented?
10. Among whom was the computation of time by *knots* in use? In what way did the Romans mark the lapse of years?
11. What genitive is often added pleonastically to the pronoun possessive? p. 189. n. 44.
12. What was the *proper* name of the Androphagi and the Melanchlæni? From whom are the Russians probably descended?
13. When is *ἀρχεῖν* constructed with participles?
14. Why is it highly improbable that Darius ever reached the Don?
15. What reason may be assigned, in many places, for negative verbs being followed by a negative particle?
16. What strong natural defence did the country of the Agathyrsi possess?
17. Why is *δαιμόνιε* followed by a genitive case?
18. Express *κλαίειν λέγω* in the words of Horace. How did the Attics soften the expression?
19. What cavalry resembles that of the Scythians?
20. What proves that the ass was a common animal among the Hyperboreans?
21. What alteration do other authors make in the expression *αὐτοῦ ταύτη*?
22. How does Nepos define the word ‘Tyrant’?
23. What was the proper distinction between Siculi and Siceliotæ, &c.? How did the Romans express this distinction?
24. Who denies the construction of *ἐντυγχάνειν* with a genitive? Upon what principle does Matthiae defend the con-

struction ? In what way does Schweighæuser solve the difficulty ?

25. What character does Callicratidas give of the Ionians ?
 26. Where did Xerxes build a bridge across the Hellespont ?
 27. What was the pretext for the expedition against Barca ?
- What circumstance deserves notice in the details of the siege of this town ?
28. By what method have the proceedings of besiegers been detected, and frustrated, in more than one case ?
 29. Give instances of nouns differing in gender and termination, but similar in other respects.
 30. Explain the phrase *τάμπειν ὄρκια*; and give the corresponding idioms in Latin, and in English.
 31. What name was given to sudden and unaccountable alarms ? and for what reason ?
 32. What tyrant perished by the same death as Pheretima ?

BOOK V.

1. Is Myrcinus of the same quantity as Myrsinus ?
2. What other force of the imperfect may be noted, besides those already observed ?
3. State the difference between *κτῆμα* and *ἴγκτημα*.
4. Does *ἔχειν* 'to be able' always require a negative, or no ?
5. Translate into Latin *εὗ ἐποίησας ἀπικόμενος*.
6. Give the etymology of *σπαδῖς*, and the English of *προί-νης*. What is one of the earliest instances of a person's being flayed alive ? What was the fate of Valerian ?
7. Give the etymology of Pelasgi. What was the name by which this people called itself ?
8. What does the superlative denote, when accompanied by the genitive case of the reflexive pronoun ?
9. After what verbs does *ὑπὸ* precede the agent ?
10. By what figure is *ἀσπὶς* used for *ἀσπίδες*? Give instances of expression similar to that by which *ἀσπὶς* is put for *ἀσπισται*.
11. Give the etymology of Κυκλάδες. How many were they ?
12. Explain the nautical term *θαλαμίη*.
13. What is the middle future sometimes put for ?
14. What were the words punctured on the slave's head by Histiaenus ? What particular does A. Gellius add to the story ?
15. Who was the earliest Greek historian ? What two meanings has the word *λογοποιός* ?

16. What is the force of *οὐκ ἐῖναι*? and what is it opposed to?
17. When is it that Herodotus generally uses the expression *ἔφη λέγων*?
18. What were the *στρατηγοὶ* among the Ionians? What analogous use of titles in Latin can be pointed out?
19. What is the force of *ἄκρος* in composition?
20. Whom did Leonidas marry?
21. What is known with respect to the early art of constructing maps?
22. Explain the nature of *ἀναξυρίδες*, and give the Gallic name for them.
23. Describe the *κυρβασίην*.
24. What is remarkable with respect to the Choaspes?
25. To what sea did the expression *θάλασσα ἡ Ιώνων* apply?
26. Describe the materials, &c. of the *ἰκετηρίην*. What may the word *ἐγχειρίδιοις*, which Æschylus used, possibly refer to? p. 218. n. 80.
27. Give the value of a talent, and of a mina, (p. 227. n. 71.) in round numbers.
28. Whom do Thucydides and Plato consider as the eldest son of Pisistratus?
29. What are the two different opinions as to the derivation of the words *γεφυραῖοι* and *γέφυρα*?
30. Mention the number of the Amphictyonic council, the time and place of meeting, and the extent of its authority.
31. What was the difference between Parian and Porine marble? To what uses was the former chiefly applied? And what reason is assigned for another name which it bore?
32. Can any instances be given of the Pythian oracle being influenced by bribery?
33. What do you infer from a comparison of the significations of *πρεσβύτερα* and *γεώτερα*?
34. What was the ancient harbour of Athens? What was subsequently the principal port?
35. What was Thessaly famous for? and what circumstances are connected with this celebrity?
36. How does Frontinus account for the defeat of the Thessalian cavalry in Attica by Cleomenes?
37. What skill appears to have characterized the Pelasgian race?
38. What is the other name of the Scamander, and the etymology of it?
39. What were the Carians proverbially? Does Herodotus say any thing favorable of them? Does Cicero speak equally in dispraise of any other people?

40. What names did Erichthonius give to the Athenian tribes?
41. Who augmented the number of the tribes to twelve?
42. Explain the meaning of the terms Geleontes, Ægicores, Argades, and Hopletes; and the difference between δῆμος and δῆμοι.
43. Give the names of the ten tribes: by whom were they selected?
44. Was there any family connexion between Achilles and Ajax?
45. What was the office of the φύλαρχος?
46. Was there more than one βουλὴ at Athens? what does βουλὴ by itself signify?
47. By what supposition can the difficulties respecting the site of Hysiae be obviated?
48. Explain the phrase ὅπλα τίθεσθαι.
49. Who were the Tyndaridæ? and why were they so called? What was another name for them? How did the Spartans designate them in common discourse? What was used as emblematical of them? and what was its name?
50. Give the etymology of Euripus. What does Livy say of it?
51. Explain the words κληροῦχος, ἵπποβοτής, παχὺς, ἴσηγορίη, ἴσοκρατίη, πολύφημον, ἀκήρυκτος, and κίβδηλος.
52. What was the ransom of prisoners fixed at, during the Peloponnesian war? Had it been higher, or lower, previously?
53. What two temples were situated on the west of the citadel? Who rebuilt the propylæa of the acropolis?
54. Explain the difference between εἰ καὶ and καὶ εἰ.
55. What was the connexion between Thebes and Ægina? In what poet is this repeatedly stated? p. 269. n. 94.
56. Explain the etymologies and difference of τέμενος, ἱερὸν, ναὸς, and χρηστήριον. p. 259. n. 10.
57. What was the nature of the χρησμοὶ, which were kept at Athens?
58. Mention some of the unamiable traits in the Lacedæmonian character. p. 278. n. 93. p. 283. n. 53. p. 295. n. 67. p. 297. n. 81.
59. What is the metaphor in ισόρροπον?
60. How may the change in the sentiments of the Corinthians towards the Athenians be very naturally accounted for?
61. What English phrase answers to πᾶν χρῆμα κινέειν?
62. Explain the difference of ὄπλιται, ψιλοὶ, and πελτασταῖ.

63. How is the use of an accusative, or dative, after *νομίζειν* to be accounted for?

64. How is the discrepancy in statements of the number of Athenian citizens to be reconciled?

65. Had the Lacedæmonians, or the Athenians, stronger inducements to engage in the Persian war?

66. What is to be observed with respect to the use of *στρατός*, *στόλος*, *νῆσος*, *στρατιῶται*, &c. when they are introduced in a proposition to signify that by which the agent is accompanied?

67. What is the observation of Matthiæ as to the relative position of the names of places and countries? What is Dr. Bloomfield's remark on this? and upon what philosophical principle does Dr. Arnold explain the variation of practice? p. 292. n. 27.

68. Is τῶν τις στρατιωτέων an extraordinary, or ordinary, collocation in Herodotus?

69. What is the sense of ἀλώπηξ in p. 237. n. 65.?

70. When do the Latin poets use *Cybele*? and when *Cybebe*?

71. Was there more than one reason for the Persians demolishing the temples of Greece? Mention some of those which were burnt by them.

72. What customs can be mentioned illustrative of the action of Darius, when he prayed that he might be revenged on the Athenians? Who was the Jupiter, to whom his prayer was addressed?

73. What ellipsis will account for the use of the infinitive for the imperative? what different words are often supplied? what is generally to be understood in the Attic poets? What different explanation of the idiom is preferred by Schæfer and Hermann?

74. What are the literal and secondary significations of *τίσασθαι*?

75. Is there any thing remarkable in the use which Demosthenes makes of *ἔχειν* with an adverb?

76. Who were the chief deities of Ephesus, Delos, Samos, Naxos, and Lampsacus, respectively?

77. What was the general name of the kings of Cilicia? and of the kings of Babylon?

78. What are the meanings of *ὑπὲρ*, and of *ἐσ*, with numerals?

79. Give the etymology of Labranda.

80. What slight was thrown by the oracle on the character of the Milesians? How did this people act in the Carian war?

81. What is to be observed as to the uses of *πληγαῖ*, *πληγάθη-*

ναι, *πληγῆναι*, *παράξαι*, and *παταχθῆναι*? Is any thing similar to be noticed in Latin? p. 271. n. 23.

82. With what verb is *ἀναλαμβάνειν* frequently coupled?

83. What is the force of *ἄκρος* out of composition?

84. How does Mitford defend Aristagoras from the imputation of pusillanimity?

BOOK VI.

1. What is the anomaly in *μεμετιμένος*?

2. Explain the metaphor in *ὑπόδημα* and *ἔρραψας*.

3. What made it the more easy to persuade the Ionians that it was the intention of Darius to remove them to a distant region?

4. What is said as to the present state of Miletus and the neighbouring island of Lade?

5. What case is required after verbs signifying ‘to cease, to make to cease,’ &c.?

6. What is a peculiar force of the enclitic *τις* in exhortations and commands?

7. With what pronoun is *quisque* very commonly connected in Latin? What Latin word may express the *καὶ*, which is sometimes redundant after a relative?

8. What is observable as to the absolute use of adjectives in *ικός*?

9. Explain the opposition of *ἰπά* and *ἴδια*.

10. What is the motive of *ἐπηρεασμὸς*, according to Aristotle?

11. Under what circumstances is *ἐν δὲ δὴ καὶ* used? How is the preposition here put?

12. Explain the metaphor *ἐπὶ ξυροῦ ἀκμῆς*. Who first used it? What variation is made in the expression by subsequent writers?

13. What is the emphasis of *καὶ ταῦτα* in a climax? Will the Latin language admit of any thing parallel?

14. Explain the nautical terms *ἐπὶ κέρας*, *διέκπλοος*, *ἐπιβάται*, *ἀείρασθαι*, and *καταδύναι*.

15. What was the complement of *ἐπιβάται* to each trireme, at different periods? How is the alteration in the number of them to be accounted for?

16. Explain the difference of *τὸ λοιπὸν* and *τοῦ λοιποῦ*, of *ἐπὶ ξείνια* and *ἐπὶ ξεινίᾳ*. p. 268. n. 89.

17. State what the practice was in a Greek fleet when no enemy was immediately in sight.
18. What does *ἔχομεν* denote with the aorist participle?
19. Can any instance be given in English of a pleonasm similar to that by which *μᾶλλον* is put after *κρέσσον*?
20. Does the plural *φέρετε*, or *ἄγετε*, occur the more frequently in exhortations?
21. Did the Greek ships go into action with their sails set?
22. Explain the phrases *παρόθεν ἀραιγράφεσθαι*, *κατ' ἄκρη*, *αἰρέειν*, and *ἔαν χαίρειν*.
23. Mention what compounds of *φεύγειν* signify 'to escape,' and whether the simple verb admits of the same sense.
24. By whom, and in honor of whom, were the Thesmophoria celebrated?
25. In what two different meanings does *ὡς εἴχε* occur? Supply the ellipsis in each.
26. How does *γανλος* differ in sense according to its accent?
27. In vi. 19. do the words *Διδύμοις ἄλλοισι* agree together? or what is the construction by which they are in the same case?
28. How would you render 'in the light of enemies' in the phraseology of Herodotus, and in that of Livy?
29. Were Opis and Ampe different names of the same place?
30. What was the proper designation of the Samian nobles?
31. Explain the phrases *ἔχοτες* and *οὐκ ᔁχοντες*: supply the ellipsis: give instances (if there are any) of *habere* bearing a like signification.
32. Why was Zancle so called? What other town received a name from the same circumstance?
33. How many different branches of Locrians were there?
34. To what degrees of comparison may *μέγα* be attached adverbially?
35. Explain the metaphors in *περιβάλλεσθαι*, and *ἐσ γύν βάλλειν*.
36. What was called *ὁ Πόντος*, *κατ' ἔξοχήν*? Explain the meaning of the words *κατ' ἔξοχήν*. p. 268. n. 86.
37. In what places were there districts bearing the name of 'the Hollows'?
38. What are the two explanations that may be given of *φελέει προσημαίνειν*? and of *ἐν γνώμῃ γεγονός*? p. 270. n. 8.
39. Give the difference of *ἀπολαμβάνειν*, *ἐπιλαμβάνειν*, and *ὑπολαμβάνειν*. Who has imitated Herodotus in the use of these three verbs?

40. Is the phrase *γλῶσσαν μετέραι* correct Greek, or no ?
41. What humane law was in force among the Persians relative to capital punishment ?
42. Give instances of the gratitude of Darius to foreigners, and of his clemency.
43. Can you show that, in c. 30., *εὗ* may be connected either with *περιστείλαντας* or with *θάψαι* ?
44. What is *σαγήνη* ? What English word is derived from it ?
45. Of what pastime does Minucius Felix give an entertaining description ?
46. When a word, which expresses the accompaniment of an action, has *αὐτὸς* with it, what is observable with respect to the construction ?
47. What expressions are opposed to *ἐπ' ἀριστερά* ? and what expression is synonymous with it ?
48. How would you express in Greek 'on the right as you enter' ?
49. Give the etymology of Selybria, Proconnesus, and Cardia.
50. What important mistake is made by the Scholiast on Aristides, in relating the elevation of Miltiades to the rank of tyrant ?
51. What do the English mean when they speak of 'the Peninsula' ? What did the Romans understand by the same word ?
52. In missions to consult oracles, what persons were generally employed ? and what was the name, which denoted 'a person sent to consult an oracle' ?
53. By what criterion did the Athenians estimate the nobility of a family ?
54. What difference is to be noticed, generally, in the adverbial use of comparative, and of superlative, adjectives ?
55. Give the several phrases which are synonymous with 'Ολύμπια νικᾶν ; and supply the ellipses.
56. Why did Pisistratus patronize the expedition of Miltiades to the Thracian Chersonese ?
57. Explain *ἀποτείχιζειν*.
58. Give the synonyms of *δηλέεσθαι*.
59. Mention instances of the defence of countries, from invaders, by the construction of walls.
60. What definition does Pollux give of *αὐχῆν* ? By whom is *cervix* used in the same sense ?
61. How can you show that the sacrifices offered to heroes differed from those offered to gods ? Where was Brasidas honored as if he had been the founder of the city ?

62. What races are meant by ἀγῶν *ιππικός* ?
63. Is a similar catastrophe to that which befell Stesagoras, recorded of any Roman ?
64. What is θερμός synonymous with, and what is it opposed to ?
65. Mention what was customary among the ancients on the loss of a near relation ? and what was customary on occasions of particular good or ill fortune ?
66. Was Thucydides in any way connected with the family of Miltiades ?
67. Is the penult of all proper names in -πύλη and -φύλη the same in quantity ?
68. Is any thing remarkable in the form τέσσερις ?
69. Is καρατίθέναι χάριν used in prose and in verse indifferently ?
70. Is there no inconsistency in saying παραπλέων τὴν Ἀσίην, ἀπίκετο ἐς τὴν Ἰωνίην ?
71. What motive could Mardonius have had for deposing the Ionian tyrants ?
72. Is it probable that Darius had any reasons, which he did not choose to avow, for undertaking the invasion of Greece ?
73. What is πέρην originally ? and ἔθελοντίν ?
74. What is the modern name of Mount Athos ? and why ?
75. Express τὰ θηρία, and θάλασσα θηριώδης in the words of Horace.
76. How is the change of Φρύγες into Βρίγες to be accounted for ?
77. What do the nouns θάνατος, δουλοσύνη, &c. sometimes resemble in construction ?
78. Upon what principle does Matthiae account for the expression, ἐκ τῶν ἐκ Σκαπτῆς "Υλης μετάλλων ?
79. On what occasions do Greek writers make use of the word δασμὸς and its compounds ?
80. Explain the difference between νῆσος and πλοῖα ; between μάχαιρα and ξίφος ; between the use of παραθήκη and that of παρακαταθήκη .
81. How are we to know when a Greek appellative is to be considered as a proper name ?
82. What expressions may be given as synonymous with ἐξ ἐπιστολῆς ?
83. What compound verbs does Herodotus use, which are similar to καταχαλκοῦν in their formation ?
84. Give instances of a play upon names from the Greek tragedians, and from Latin writers.

85. What particulars are mentioned of the *γυμνοπαιδίατ*? and of the *θεωρία*? How often was the latter festival kept? Was any other feast celebrated at similar intervals? p. 299. n. 7.

86. How was it customary for persons to conceal their grief?

87. To what in Latin does the future participle in Greek often correspond? What particle is frequently inserted before this participle?

88. What compound verb is generally used to signify 'to deposit'? Does Herodotus use this verb?

89. Who were the Helots? Is *εἰλωτέων* or *εἰλώτων* more correct? and why?

90. Give the modern name of Sunium, and its etymology.

91. By what means were ambassadors distinguished, according as they were employed in a religious, or in a civil, mission?

92. Explain the difference between *πενταδράχμους*, and *πέντε δραχμῶν*, *τέκας εἴκοσι ἀποδόσθαι*; between *ἄγειν* and *φέρειν*; between *ὅρμιζειν* and *ὅρμιζεσθαι*.

93. Why was Ceres called *θεσμοφόρα*?

94. What is *ἐπισπαστήρ*? Give a synonym for it.

95. Of what did the pentathlus consist? What were the original exercises? What addition to them was afterwards made?

96. What was the early, and what the later, signification of *φλαῦρος*? What distinction may we generally observe between *φλαῦρος* and *φαῦλος*? p. 305. n. 71.

97. What construction does *iθὺ* admit of?

98. Why is it very probable that Thucydides refers to the same earthquake at Delos as Herodotus does?

99. What mineral production was found at Carystus? and why was the mineral so called?

100. In what manner is removal from one place to another frequently expressed?

101. Give instances in Latin of plural neuter adjectives being put in apposition to proper names, both in the singular, and in the plural.

102. What is the regular signification of *ἥκειν*?

103. Upon what principle is it, that sometimes the name of the town stands first, and at other times the name of the country?

104. Why are verbs of 'accusing,' &c. followed by the name of the crime in the genitive?

105. How is the apparition of Pan to Phidippides to be accounted for?

106. What particulars are mentioned relative to the temple of Pan?

107. Describe the torch-race.

108. What is the signification of certain adjectives in *aīos*? Are they properly numerals?

109. At what time only used the Lacedæmonians to march on an expedition? Why so? What was the object of such a regulation?

110. Give instances of litotes formed by the combination of *ov* with other words? What is the force of *ov* in such expressions?

111. Who were 'the twelve Deities'?

112. When *ōlīgoi* precedes an infinitive, what is the enallage? and what is the ellipsis?

113. Who was the Polemarch? What was his office? Why had he a vote as well as the Generals? What was his post in action?

114. Who was the Eponymus? and why so called?

115. Mention the number of the Athenian Generals, and their mode of acting.

116. To what borough did Harmodius and Aristogiton belong?

117. Why does *φύλοποις* signify battle? What observation is made on the custom from which this use of the word originated?

118. What other eminent Athenian generals, besides Miltiades, were engaged at Marathon? and where were they posted? Who remained on the field after the action to guard the prisoners and the booty?

119. Explain the meaning of subject, and predicate. How are they to be distinguished in Greek?

120. Was it the ancient custom to advance at a rapid pace against the enemy's line, or otherwise? Did Cæsar and Pompey agree as to their practice in this respect?

121. Is it at all probable that Miltiades anticipated the rout of the Athenian centre?

122. Why is the adjective sometimes followed by the substantive in the genitive, instead of agreeing with it?

123. When was the battle of Marathon fought?

124. What absurd story is told relative to the death of Callimachus?

125. How does Justin exaggerate the exploit of Cynægirus? Who was he?

126. Give the etymology and signification of *ἄφλαστον*. Describe the manner in which vessels were usually moored to the shore; and the mode in which *έγαρακρούεσθαι* may be in-

terpreted, with reference to the nature of the coast in the vicinity of Marathon.

127. How is the ellipsis to be supplied in ὡς ποδῶν εἰχον?

128. Why was the Cynosarges so called? and for what was it celebrated?

129. What particulars are remarkable with respect to the numbers of the slain at Marathon?

130. State the number of Eretrian captives, and how many of them reached Persia.

131. What is probably the difference between *ὑποζάκορος* and *τεώκαρος*?

132. Give an instance in which *ἔχειν* admits of a reciprocal construction, taking the same noun either as a nominative before it, or as an accusative after it.

133. When the punishment is expressed in the genitive, what is the noun used?

134. How is the conjunction of *τῆς μάχης* and *τὴν αἴρεσιν* to be accounted for?

135. How much was Miltiades fined? Why was that sum fixed upon?

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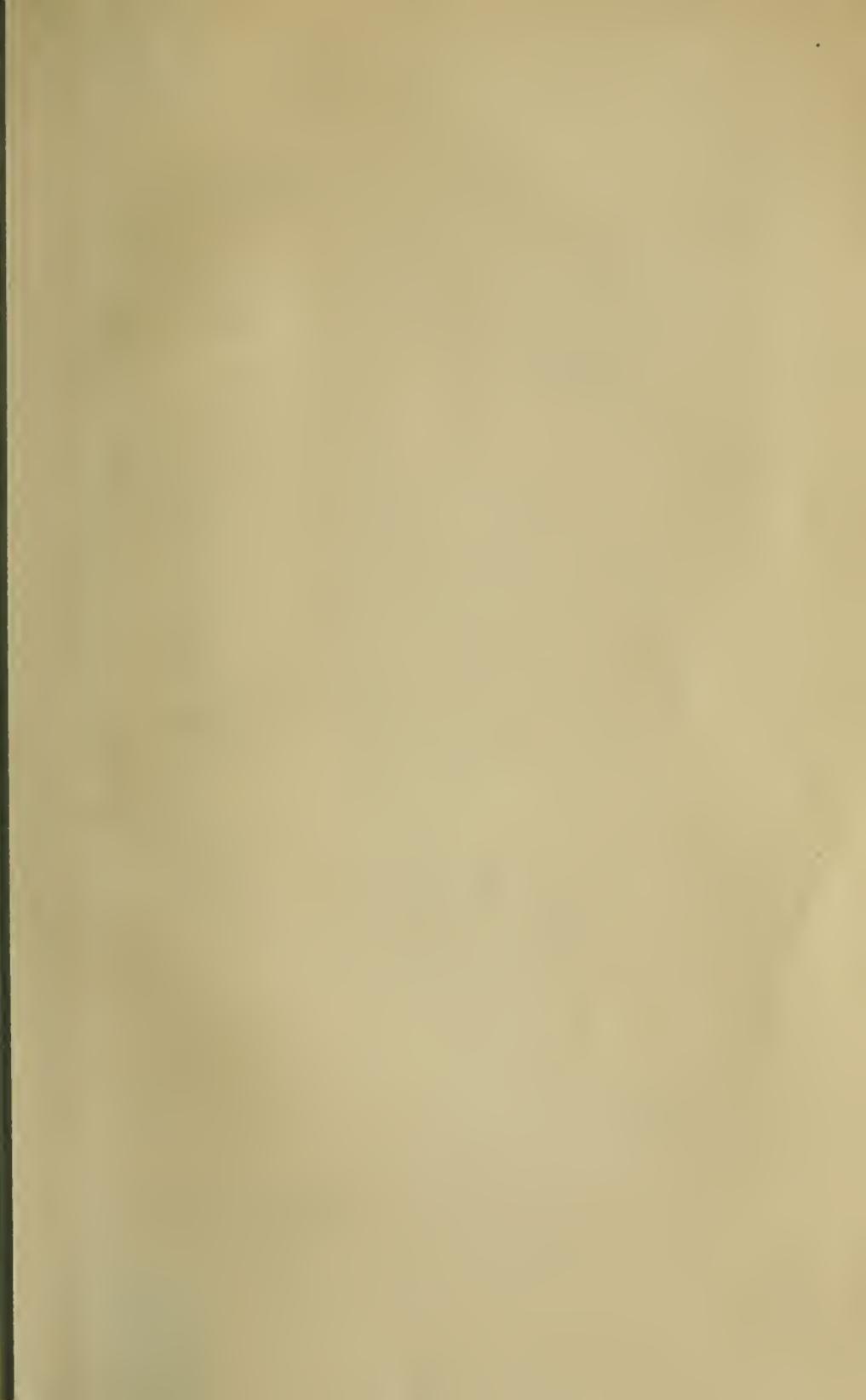
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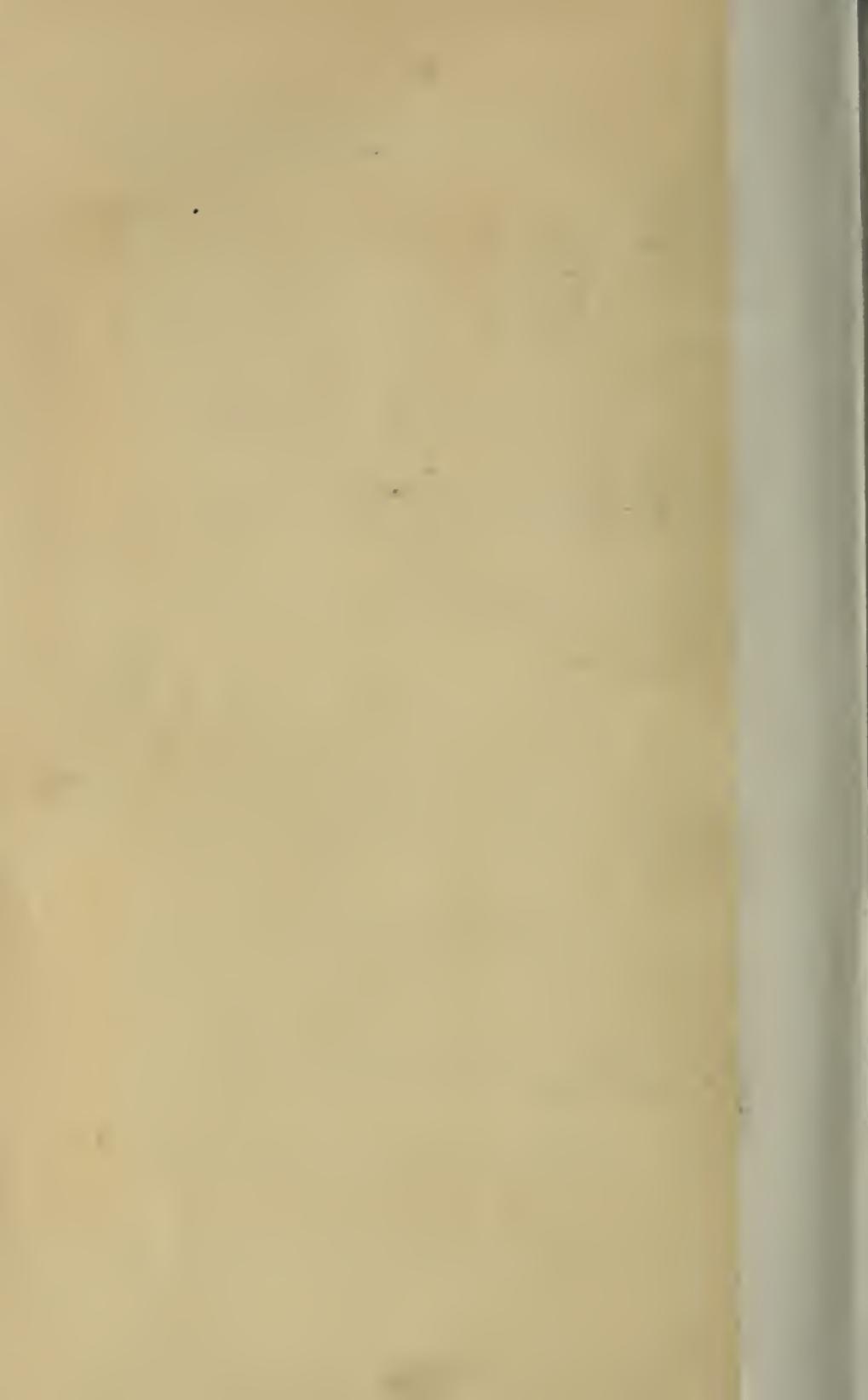
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