

GENEA

ACH

INCLUDING T

LGr

H562Sto 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.

VICE-PRINCIPAL OF ST. ALBAN'S HALL; LATE FELLOW OF ST. JOHN'S COLLEGE,
OXFORD, AND PRINCIPAL OF ELIZABETH COLLEGE, GUERNSEY.

FOR THE USE OF SCHOOLS AND COLLEGES.

IN TWO VOLUMES.

VOL. II.

SOLD BY LONGMAN, BALDWIN, WHITTAKER,
AND ALL OTHER BOOKSELLERS.

F

LONDON:

PRINTED BY A. J. VALPY,

RED LION COURT, FLEET STREET.

7581
1112/90
valpy

6

ARGUMENT OF THE SEVENTH BOOK.

Egypt revolts : i. Darius names Xerxes for his successor, and dies in the midst of preparations for war : ii—iv. Xerxes is pressed to invade Greece by Mardonius, Demaratus, and others : v. vi. The revolt is quelled : vii. Xerxes proposes in council an expedition against Greece ; Mardonius speaks in approval of the measure, which Artabanus opposes : viii—xi. The king, in spite of a dream, changes his determination ; the vision appears again to him, and also to his uncle, who now urges the invasion : xii—xix. Great preparations ; Athos is dug through : xx—xxv. Xerxes begins his march. Pythius : xxvi—xxxi. The Hellespontine bridges are destroyed by a storm, but rebuilt : xxxii—xxxvi. March from Sardis to Abydos. Review of the forces. Conversation between the king and Artabanus, who is left as viceroy : xxxvii—liii. Passage over the bridges. March to Doriscus. Numbering of the army : liv—lx. Commanders-in-chief of the forces. The ‘ immortal ’ band : lxxxi. lxxxiii. Generals of the cavalry : lxxxvii. lxxxviii. Triremes : lxxxix. Marines : xcvi. Commanders of the fleet : xcvi. Artemisia : xcix. Review of the army : c. Conversation of Xerxes with Demaratus : ci—civ. Mascamæ. Boges : cv—cviii. March from Doriscus to Acanthus, the fleet coasting along shore : cviii—cxx. There the army and navy separate, and meet again at Therma : cxxi—cxxvii. Xerxes surveys the mouth of the Peneus : cxxviii—cxxx. His heralds return ; none had been now sent to Sparta or Athens : cxxxi—cxxxiii. Discord among the Greeks : cxxxviii. The Athenians were the saviours of Greece : cxxxix. Oracles ; which Themistocles interprets : cxl—cxliii. Preparations of the Greeks : cxliv—cxlvii. Argos declines any alliance : cxlviii—clii. Unsuccessful embassy to Gelon : cliii. clvi—clxvii. Duplicity of the Corcyræans : clxviii. Crete remains neutral : clxix. The Thessalians are necessitated to join the Persians : clxxii—clxxiv. The Greek congress resolves to defend Thermopylæ, and to station the fleet at Artemisium : clxxv—clxxviii. Hostilities commence by sea : clxxix—clxxxiii. Numerical strength of the invaders : clxxxiv—clxxxvii. A storm : clxxxviii—cxci. Naval manœuvres : cxcii—cxcv. Xerxes marches to Trachis. A little band under Leonidas occupies the pass : cx cvi—ccix. Battle of Thermopylæ. Treachery of Epialtes. Fall of Leonidas. His countrymen sell their lives dearly. The Thebans are made slaves : ccx—ccxxxiii. Conversation of Xerxes and Demaratus : ccxxxiv—ccxxxvii. The body of Leonidas is mutilated : ccxxxviii. Demaratus had sent to Sparta intelligence of this invasion : ccxxxix.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΒΔΟΜΗ.

ΠΟΛΥΜΝΙΑ.

Ι. ΕΠΕΙ ΔΕ ἡ ἀγγελίη ἀπίκετο περὶ τῆς μάχης τῆς ἐν Μαραθῶνι γενομένης παρὶ βασιλέα Δαρεῖον τὸν Ὑστάσπεος, καὶ πρὶν μεγάλως κεχαραγμένον¹ τοῖσι Ἀθηναίοισι διὰ τὴν ἐς Σάρδεις ἐσβολὴν, καὶ δὴ καὶ τότε πολλῶν τε δεινότερα ἐποίεε, καὶ μᾶλλον ὥρμητο στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. καὶ αὐτίκα μὲν ἐπηγγέλλετο, πέμπων ἀγγέλους κατὰ πόλιν, ἐτοιμάζειν στρατιήν, πολλῶν πλέω ἐπιτάσων ἐκάστοισι, ἢ πρότερον παρεῖχον, καὶ νέας τε καὶ ἵππους καὶ σῖτον καὶ πλοῖα.² τούτων δὲ περιαγγελιομένων,³ ἡ Ἀσίη ἐδονέετο⁴ ἐπὶ τρία ἔτη, καταλεγομένων τε τῶν ἀρίστων, ὥς ἐπὶ τὴν Ἑλλάδα στρατευ-

1. κεχαραγμένον] ὠργισμένον, Hesy-chius. The expression is applied to animals grinding their teeth with rage. *L.* The metaphor is rather taken from the roughness of money newly coined, which was termed *asper* in Latin; Suetonius, iv. 44. Seneca, Ep. xix. 9. The impression on the coin was called *χαράκτηρ*, Euripides, E. 559. *BL.* compare v. 572. *κείνω* [τόσον *POR.*] μὴ χαράσσου, M. 157. *MUS.* exasperated.

2. νέας—πλοῖα] Compare vii. 21. vol. i. p. 6. n. 69. p. 277. n. 84. and p. 289. n. 97. from which it would seem that the latter is a specific term, whereas the former, though also specific, is often used generically: νῆες σύμπασαι—αἷ τε μακρὰ, καὶ ὅσα στρογ-

γύλα πλοῖα, καὶ ἄλλα ἱππαγωγὰ, καὶ σιτία ἔχουσαι, Arrian, Ind. 19. *W.* In Thucydides, vi. 43. 44. the Scholiast thus enumerates the different kinds of vessels there referred to: *τριήρεις ταχέϊαι, τρ. στρατιώτιδες, πεντηκόντοροι, ἱππαγωγοί, πλοῖα, ὀλκάδες.* Of these last two, the πλοῖα were *burges* attendant on the triremes, (hence called *tenders*); the ὀλκάδες (vol. i. p. 164. n. 48.) were vessels of burden, serving as transports. *BLO.*

3. τούτων—περιαγγελιομένων] these orders being sent round. Thucydides, ii. 10. Xenophon, H. vi. 4, 2. Arrian, Al. vii. 14, 16. *BLO.*

4. ἐδονέετο] Appian, B. C. iv. 52. Herodian, vii. 13. *W.*

σομένων, καὶ παρασκευαζομένων. τετάρτῳ δὲ ἔτεϊ Αἰγύπτιοι, ὑπὸ Καμβύσῳ δουλωθέντες, ἀπέστησαν ἀπὸ Περσέων. ἐνθαῦτα δὴ καὶ μᾶλλον ὥρμητο καὶ ἐπ' ἀμφοτέρους στρατεύεσθαι.

II. Στελλομένον δὲ Δαρείου ἐπ' Αἴγυπτον καὶ Ἀθήνας, τῶν παίδων αὐτοῦ στίσις ἐγένετο μεγάλη περὶ τῆς ἡγεμονίης· ὥς δεῖ μιν,⁵ ἀποδέξαντα⁶ βασιλέα, κατὰ τὸν Περσέων νόμον, οὕτω⁷ στρατεύεσθαι. ἦσαν γὰρ Δαρεῖω, καὶ πρότερον ἢ βασιλεῦσαι, γεγονότες τρεῖς παῖδες ἐκ τῆς προτέρης γυναικὸς, Γωβρύεω θυγατρός· καὶ βασιλεύσαντι, ἐξ Ἀτόσσης τῆς Κύρου ἕτεροι τέσσερες. τῶν μὲν δὴ προτέρων ἐπρέσβευε⁸ Ἀρτοβαζάνης· τῶν δὲ ἐπιγενομένων, Ξέρξης. ἐόντες δὲ μητρὸς οὐ τῆς αὐτῆς, ἐστασίαζον·⁹ ὁ μὲν Ἀρτοβαζάνης, κατότι¹⁰ πρεσβύτατός τε εἶη παντὸς τοῦ γόνου, καὶ ὅτι νομιζόμενα¹¹ εἶη πρὸς πάντων ἀνθρώπων, τὸν πρεσβύτατον τὴν ἀρχὴν ἔχειν· Ξέρξης δὲ, ὥς Ἀτόσσης τε παῖς εἶη, τῆς Κύρου θυγατρός, καὶ ὅτι Κύρος εἶη ὁ κτησάμενος τοῖσι Πέρσησι τὴν ἐλευθερίην.

III. Δαρείου δὲ οὐκ ἀποδεικνυμένου κω γνώμην, ἐτύγχανε κατὰ τῶντὸ τούτοις¹² καὶ Δημάρητος,¹³ ὁ Ἀρίστωνος, ἀναβεβηκὼς ἐς Σοῦσα, ἐστερημένος τε τῆς ἐν Σπάρτῃ βασιλεῖας, καὶ φυγὴν ἐπιβαλὼν ἐωυτῷ ἐκ Λακεδαιμόνος. οὗτος ὢν ἡρ, πυθόμενος τῶν Δαρείου παίδων τὴν διαφορὴν, ἐλθὼν, ὥς ἡ φάτις μιν ἔχει,¹⁴ Ξέρξη

5. ὥς δεῖ μιν] since it is necessary for him. It would be more correct, as Darius is here meant, to use ἔδει "it was necessary;" but, as the same necessity existed in the case of every sovereign, Herodotus might also have said ὥς δεῖ τὸν βασιλέα, ἀποδέξαντα διάδοχον, &c. S. Vol. i. p. 108. n. 61.

6. ἀποδέξαντα] ἐπιτρέψαντος Εὐρυσθέως, ὅτ' ἐστράτευσεν Μυκῆνας τε καὶ τὴν ἀρχὴν, κατὰ τὸ οἰκεῖον, Ἀτρεΐ, Thucydides, i. 9. The object was to prevent civil commotion in case of the king's death while abroad. W.

7. οὕτω] thus, i. e. after taking this precaution. S.

8. ἐπρέσβευε] πρεσβύτατος ἦν, Hesy chius; αἰσχροὺς τὸ πρεσβεύοντ' ἐμὲ οὕτω γελάσθαι τοῦ κασιγνήτου πάρα, Sophocles, Œ. C. 1422. V.

9. ἐστασίαζον] A different account is given by Plutarch, t. ii. p. 488. n. Justin, ii. 10. and Julian, Or. i. p. 33.

n. V. Perhaps this may be borrowed from Ctesias, who is fond of contradicting Herodotus. L.

10. κατότι] inasmuch as.

11. νομιζόμενα] i. e. νομιζόμενον, Eustathius; νόμῳ φύσεως, Eusebius, L. of Const. i. 21. maximus natus, atatis privilegio, regnum sibi vindicabat; quod jus, et ordo nascendi, et natura ipsa gentibus dedit, Justin, ii. 10. V. W.

12. κατὰ τῶντὸ τούτοις] Understand τοῖσι πρήγμασι, which is supplied c. 206. and the expression will imply, κατὰ τὸν αὐτὸν χρόνον (iii. 48.), ἐν ᾧ ταῦτα ἐγένετο. M. ST.

13. Δημάρητος] vi. 70. S.

14. φάτις μιν ἔχει] This is another of the phrases which admits of interchange of cases; vol. i. p. 306. n. 72. τούτους τοιαύτῃ φ. ἔ., viii. 94. ἵνα λόγος σε ἔχῃ, vii. 5. 26. ἐχθρὰ φάλαριν κατέχει φ., Pindar, P. i. 187. and, on

συνεβούλευε λέγειν, πρὸς τοῖσι ἔλεγε ἔπεισι, ὥς “ αὐτὸς μὲν γένοιτο Δαρεῖω ἤδη βασιλεύοντι, καὶ ἔχοντι τὸ Περσέων κράτος· Ἀρτοβαζάνης δὲ, ἔτι ἰδιώτῃ ἑόντι Δαρεῖω· οὐκ ὦν οὐτ’ οἰκὸς εἶη, οὔτε δίκαιον, ἄλλον τινὰ τὸ γέρας ἔχειν πρὸ ἑωυτοῦ.”¹⁵ ἐπεὶ γε καὶ ἐν Σπάρτῃ,” ἔφη ὁ Δημάρητος ὑποτιθέμενος, “ οὕτω νομίξεσθαι, ἣν οἱ μὲν προγεγονότες ἔωσι πρὶν ἢ τὸν πατέρα σφέν βασιλεῦσαι, ὁ δὲ βασιλεύοντι ὀψίγονος ἐπιγένηται, τοῦ ἐπιγενομένου τὴν ἑκδεξιν τῆς βασιληΐης γίνεσθαι.” χρῆσαμένον δὲ Ξέρξῳ τῇ Δημαρήτου ὑποθήκῃ, γνοὺς ὁ Δαρεῖος, ὥς λέγοι δίκαια, βασιλέα μιν ἀπέδεξε. δοκέει δέ μοι καὶ ἄνευ ταύτης τῆς ὑποθήκης βασιλεῦσαι ἂν Ξέρξης· ἢ γὰρ Ἀγοσσα¹⁶ εἶχε τὸ πᾶν κράτος.

IV. Ἀποδέξας δὲ βασιλέα Πέρσῃσι Δαρεῖος Ξέρξῃ, ὄρμητο στρατεῦεσθαι. ἀλλὰ γὰρ,¹⁷ μετὰ ταῦτά τε καὶ Αἰγύπτου ἀπόστασιν τῷ ὑστέρω ἔτεϊ, παρασκευαζόμενον συνήνεκε αὐτὸν Δαρεῖον, βασιλεύσαντα τὰ πάντα¹⁸ ἔξ τε καὶ τριήκοντα ἔτεα, ἀποθανεῖν· οὐδέ οἱ ἐξεγένετο οὔτε τοὺς ἀπεστεῶτας Αἰγυπτίους οὔτε Ἀθηναίους τιμωρήσασθαι. ἀποθανόντος δὲ Δαρείου, ἡ βασιληΐη ἀνεχώρησε¹⁹ ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξῃ.

V. Ὁ τοίνυν Ξέρξης ἐπὶ μὲν τὴν Ἑλλάδα οὐδαμῶς πρόθυμος ἦν κατ’ ἀρχὰς στρατεῦεσθαι, ἐπὶ δὲ Αἰγύπτῳ ἐποιέετο τὴν στρατιῆς ἄγερσιν. παρεὼν δὲ καὶ δυνάμενος²⁰ παρ’ αὐτῷ μέγιστον Περσέων

the other hand, ἔχει τινὰ φάτιν Διονυσόφάνης, ix. 81. τὸ ἐμὸν ὄνομα μαψίδιον ἔ. φ., Euripides Hel. 250. *W.* Another instance occurs in αἰτίη ἔχει τινὰ, v. 70. 71. and αἰτίην ἔχει τις, v. 70. *LAU.* *Corydonis habet te cura*, Virgil, E. vii. 40. *Ausoniae curam gentis habere deos*, Ovid, T. v. 2, 48.

15. πρὸ ἑωυτοῦ] in preference to himself. *M. G. G.* 575, 2.

16. Ἀγοσσα] Ξέρξης, ὁ τῶν Περσῶν βασιλεὺς, μανείς, ἔφαγε τὴν ἑαυτοῦ μητέρα κρεουργήσας, *Aspasius*, on *Arist. Eth.* p. 124. According to *Hellanicus*, she was the first woman who ever wrote letters. *L.*

17. ἀλλὰ γὰρ] The ellipsis may be thus supplied, ἀλλ’ οὐκ ἐδύνατο οἷς ἠθέλησε ποιεῖν τέλος ἐπιθεῖναι, μετὰ γὰρ, &c. A similar ellipsis occurs in ἀλλ’ οὐ γὰρ εἶχον, ii. 120. *ST.* and in μηκέτι ἐθέλειν προΐεσθαι τοῦ πρόσω, ἀλλ’ ὀκνεῖν γὰρ, *Arrian*, Al. ii. 6.; here

ἀναχώρησιν may be supplied after ἀλλὰ, which appears preferable to the explanation by *H.* who gives instances of the similar use of *sed enim* in Latin, Virgil, *Æ.* i. 23. Ovid, *M.* ix. 248. on *Vic.* viii. 1, 6. If the adverb οὐ, instead of the conjunction οὐδέ, had followed after ἀποθανεῖν, then ἀλλὰ would have referred to οὐκ οἱ ἐξεγένετο, and γὰρ το συνήνεκε.

18. τὰ πάντα] i. 214. οἱ πάντες, ix. 70. Compare vol. i. p. 142. n. 45. p. 92. n. 77. *M. G. G.* 268. *obs.* and vol. i. p. 158. n. 97.

19. ἀνεχώρησε] devolved. ἀναβαίνειν occurs in this sense i. 109. vii. 205. *S.* Verbs compounded with *περὶ* are more frequently used; vol. i. p. 74. n. 87.

20. δυνάμενος] βασιλεύει Ξέρξης ὁ υἱὸς αὐτοῦ, καὶ Ἀρτάβανος ὁ Ἀρτασίρα παῖς γίνεσθαι δυνατὸς παρ’ αὐτῷ, καὶ Μαρδόνιος ὁ παλαιός, *Ctesias*, P. 20. *V.*

Μαρδόνιος ὁ Γωβρύεω, ὅς ἦν Ξέρξῃ μὲν ἀνεψιὸς, Δαρείου δὲ ἀδελφεὴς πάϊς, τοιούτου λόγου εἶχετο,²¹ λέγων· “ Δέσποτα,²² οὐκ οἰκὸς ἐστὶ Ἀθηναίους, ἐργασαμένους πολλὰ ἤδη κακὰ Πέρσας, μὴ οὐ²³ δοῦναι δίκας τῶν ἐποίησαν. ἀλλὰ τὸ μὲν νῦν ταῦτα πρήσσοις, τὰ περ ἐν χερσὶ ἔχεις· ἡμερώσας²⁴ δὲ Αἴγυπτον τὴν ἐξυβρίσασαν, στρατηλάτεις ἐπὶ τὰς Ἀθήνας, ἵνα λόγος τέ σε ἔχῃ πρὸς ἀνθρώπων ἀγαθὸς, καὶ τις ὕστερον φυλάσσηται ἐπὶ γῆν τὴν σὴν στρατεύεσθαι.” Οὗτος μὲν οἱ ὁ λόγος ἦν τιμωρός.²⁵ τοῦδε δὲ τοῦ λόγου παρενθήκην ποιεέσκετο τήνδε, ὥς “ ἡ Εὐρώπη περικαλλὴς χώρα, καὶ δένδρεα παντοῖα φέρει τὰ ἡμερα, ἀρετὴν²⁶ τε ἄκρη, βασιλεῖ τε μούνῳ θνητῶν ἀξίῃ ἐκτῆσθαι.”

VI. Ταῦτα δὲ ἔλεγε, [οἷα] νεωτέρων ἔργων ἐπιθυμητὴς ἔων, καὶ θέλων αὐτὸς τῆς Ἑλλάδος ὑπαρχος εἶναι. χρόνῳ δὲ κατεργάσατό τε καὶ ἀνέπεισε Ξέρξea, ὥστε ποιεῖν ταῦτα· συνέλαβε²⁷ γὰρ καὶ ἄλλοι οἱ σύμμαχα γενόμενα²⁸ ἐς τὸ πείθεσθαι Ξέρξea· τοῦτο μὲν, ἀπὸ τῆς Θεσσαλίας παρὰ τῶν Ἀλευαδέων²⁹ ἀπιγμένοι ἄγγελοι ἐπεκα-

21. εἶχετο] c. 6. kept harping upon, stuck to, Z. on VIC. v. 7, 15.

22. δέσποτα] my lord and master. LAU. Vol. i. p. 55. n. 69. The Greeks called their kings ἀνακτες, and the gods δέσποται; vol. i. p. 111. n. 89. οὐδένα ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε, Xenophon, An. iii. 2, 8. L.

23. μὴ οὐ] with an infinitive, after negative propositions or verbs, is equivalent to the Latin *quin* or *quo minus*; iii. 51. ix. 12. M. G. G. (p. 952.) 608.

24. ἡμερώσας] Vol. i. p. 182. n. 78. opposed to ἀγριώσας. *quum videret efferratos militia animos, mitigandum ferocem populum armorum desuetudine ratus*, Livy, i. 19.

25. τιμωρός] ἐς τιμωρίην φέρων; i. e. οὗτος ὁ λόγος πρὸς τιμωρίην παράρμα. ST.

26. ἀρετὴν] in point of excellence; vol. i. p. 245. n. 37. for ἀρετὴ may be defined, ἡ ἀρίστη διάθεσις, ἡ καθ' ἣν ἀρίστα διάκειται τὸ ἔχον. So ἕκαστον τῶν ἐόντων τέληρον καὶ ἄκρον γίνεται κατὰ τὰν οἰκίαν τὰς φύσιος ἀρετὰν, Metopus in Stob. p. 7, 11. V.

27. συνέλαβε] co-operated with. Had

σύμμαχα γενόμενα been omitted, this verb would have required τοῦ πείθεσθαι instead of ἐς τὸ π. S. ST.

28. σύμμαχα γενόμενα] Understand αὐτῷ, S. conspiring to aid him. The verb συνέλαβε might have been omitted, and γενόμενα changed to ἐγένετο. ST.

29. Ἀλευαδέων] c. 130. S. Pausanias, vii. 10. The παῖδες Ἀλενεω are said to be Θῶρηξ, Εὐρύπυλος, καὶ Θρασυδῆτιος, ix. 58. where they are called Larissæans. The family was still flourishing at Larissa in the times of Plato and of Demosthenes. ὠμολόγηται δ' οἱ Θετταλοὶ πάντων Ἑλλήνων πολυτέλεστατοι γεγενῆσθαι, περὶ τε τὴν δίαιταν καὶ τὴν ἐσθῆτα· ὅπερ αὐτοῖς αἴτιον ἐγένετο κατὰ τῆς Ἑλλάδος ἐπαγαγεῖν τοὺς Πέρσας, ζηλώσαντας τὴν τούτων τρυφὴν καὶ πολυτέλειαν, Critias in Ath. xii. 33. W. V. Aleas, or Alevas, was nominated king of Thessaly by the Pythian oracle; Plutarch, t. ii. p. 492. A. He is called Larissæus by Ovid, Ib. 325. ἐν Λαρίσση ἐπὶ τῆς τῶν Ἀλευαδῶν ἀρχῆς, Aristotle, P. v. 6. L. In the words immediately following these we should perhaps read τῶν περὶ Σίμον (instead of

λέοντο βασιλέα, πᾶσαι ³⁰ προθυμίην παρεχόμενοι, ἐπὶ τὴν Ἑλλάδα· οἱ δὲ Ἀλευάδαι οὗτοι ἦσαν Θεσσαλῆς βασιλέες· τοῦτο δὲ, Πεισιστρατιδῶν οἱ ἀναβεβηκότες ἐς Σοῦσα, τῶν τε αὐτῶν λόγων ἐχόμενοι, τῶν καὶ οἱ Ἀλευάδαι, καὶ δὴ τι πρὸς τούτοις ἔτι πλεον προσορέγοντό ³¹ οἱ, ἔχοντες Ὀνομάκριτον, ἄνδρα Ἀθηναῖον, χρησμολόγον τε καὶ διαθέτην ³² χρησμῶν τῶν Μουσαίου. ἀναβεβήκεσαν γὰρ τὴν ἔχθρην προκαταλυσάμενοι· ἐξηλάσθη γὰρ ὑπὸ Ἰπάρχου τοῦ Πεισιστράτου ὁ Ὀνομάκριτος ἐξ Ἀθηνῶν, ἐπ' αὐτοφώρῳ ³³ ἀλούς ὑπὸ Λάσου ³⁴ τοῦ Ἑρμιονέος ἐμποιῶν ³⁵ ἐς τὰ Μουσαίου χρησμόν, ὥς αἱ ἐπὶ Λήμνου ἐπικείμεναι νῆσοι ἀφανίζοιτο ³⁶ κατὰ τῆς θαλάσσης. ³⁷ διὸ ἐξήλασέ μιν ὁ Ἰπάρχος, πρότερον χρεώμενος ³⁸ τὰ μάλιστα. τότε δὲ συναναβάς, ὅπως ἀπίκοιτο ἐς ὄψιν τὴν βασιλείος, λεγόντων τῶν Πεισιστρατιδῶν περὶ αὐτοῦ σεμνοὺς λόγους, κατέλεγε τῶν χρησμῶν· ³⁹ εἰ μὲν τι ἐνέοι σφάλμα φέρον τῷ βαρβάρῳ, τῶν μὲν ἔλεγε οὐδέν· ὁ δὲ, τὰ εὐτυχέστατα ἐκλεγόμενος, ἔλεγε τὸν τε Ἑλλήσποντον ὡς ζευχθῆναι χρεὸν εἶη ὑπ' ἀνδρὸς Πέρσεω, τὴν τε ἔλασιν ἐξηγεόμενος. ⁴⁰ οὗτός τε δὴ χρησμοδῶν προσεφέρετο, καὶ οἱ τε Πεισιστρατίδαι καὶ οἱ Ἀλευάδαι γνώμης ἀποδεικνύμενοι.

Σάμον). Simus is mentioned in Harpocration (ex Demosth. p. 142, 86. V.) as one of the Aleuadæ, who was considered to be in the Macedonian interests.

30. πᾶσαν] *the utmost*.

31. προσορέγοντο] Vol. i. p. 76. n. 8. *they applied themselves to, they pressed the king.* S.

32. διαθέτην] *editor, Valla; vender. G.R. διατίθεσθαι, to expose for sale. i. l. πωλεῖν, Ulpian. L.*

33. ἐπ' αὐτοφώρῳ] *in the very act: literally, ἐπ' αὐτῇ τῇ κλεψίᾳ, being derived from φῶρ "a thief;" Moschopulus. It was afterwards used of any flagrant crime. VIG. iii. 3, 9.*

34. Λάσου] Lasus, a poet and musician, of Hermione in Argolis, was reckoned by some as one of the seven wise men of Greece. Vol. i. p. 16. n. 16. He instituted the Cyclic chorus and invented the dithyrambus. L. Aristophanes mentions him, V. 1410, 1411. and many further particulars respecting him will be found in the note of Florens Christianus.

35. ἐμποιῶν] Pausanias, ii. p. 171. ἐμβάλλων, παρεντιθεὶς πεπλασμένον, ἐγγράφων. V. Similar interpolations are noticed by POR. on Eur. O. 5. S.

36. ἀφανίζοιτο] In oblique speech, after ὥς and ὅτι, the optative is used; and a future action is not always expressed by the future tense. M. G. G. 529, 2.

37. κατὰ τῆς θαλάσσης] κ. τ. θ. καταδεδυνέκναι, c. 235. Ἀτλαντὶς νῆσος κ. τ. θ. δῶσα ἠφανίσθη, Plato, Tim. p. 25. D. IV.

38. χρεώμενος] is thus formed; *χράδμενος*, by crasis *χρώμενος*, by parenthesis *χρεώμενος*. Another form is *χρεόμενος* by antithesis from *χράδμενος*. S.

39. τῶν χρησμῶν] *the prophecies.* The genitive is put, even with verbs which govern the accusative, when the action does not refer to the whole object, but to a part only. M. G. G. 356. b.

40. ἐξηγεόμενος] Sometimes, when two actions are expressed, one of

VII. Ὡς δὲ ἀνεγνώσθη Ξέρξης στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἐνθαῦτα, δευτέρῳ μὲν ἔτει μετὰ τὸν θάνατον τὸν Δαρείου, πρῶτα στρατηγὴν ποιεῖται ἐπὶ τοὺς ἀπεστεῶτας. τούτους μὲν νυν καταστρεψάμενος, καὶ Αἴγυπτον πᾶσαν πολλὸν⁴¹ δουλοτέρην⁴² ποιήσας, ἢ ἐπὶ Δαρείου ἦν, ἐπιτρέπει Ἀχαιμένει, ἀδελφεῷ μὲν ἑωυτοῦ, Δαρείου δὲ παιδί. Ἀχαιμένεα μὲν νυν ἐπιτροπεύοντα⁴³ Αἰγύπτου χρόνῳ μετέπειτα⁴⁴ ἐφόνευσε Ἰνάρως ὁ Ψαμμίτιχον, ἀνὴρ Λίβυς.

VIII. Ξέρξης δὲ μετὰ Αἰγύπτου ἄλωσιν, ὥς ἔμελλε ἐς χεῖρας ἄξεσθαι τὸ στράτευμα τὸ ἐπὶ τὰς Ἀθήνας, σύλλογον ἐπὶ κλητον⁴⁵ Περσέων τῶν ἀρίστων ἐποιέετο, ἵνα γνῶμας τε πύθηται σφέων, καὶ αὐτὸς ἐν πᾶσι εἴπῃ τὰ θέλει. 1. Ὡς δὲ συνελέχθησαν, ἔλεξε Ξέρξης τάδε⁴⁶ “ Ἄνδρες Πέρσαι, οὗ τ’ αὐτὸς κατηγήσομαι νόμον τόνδε ἐν ὑμῖν τιθεῖς, παραδεξάμενός τε αὐτῷ χρήσομαι. ὥς γὰρ ἐγὼ πυθάνομαι τῶν πρεσβυτέρων, οὐδαμὰ κω⁴⁷ ἡτρεμήσαμεν,⁴⁸ ἐπεὶ τε⁴⁹

which has a greater extent, and the other is confined to itself, the latter is put in the participle, where we should have put the finite verb. M. G. G. 555. *obs.* 1.

41. πολλὸν] π. ἐλάσσω, i. 77. δυνατώτεροι π., iii. 103. W.

42. δουλοτέρην] Comparatives and superlatives of substantives, which are used in an adjective sense, and which, for the most part, are properly adjectives, are of common occurrence. M. G. G. 133. *obs.* 2.

43. ἐπιτροπεύοντα] iii. 15. 82. viii. 127. In later writers, Dio Cassius, Dionysius of H., and Appian, it governs sometimes a genitive, and sometimes an accusative, of the province, &c. presided over; and, in Appian, a dative of the person, on whose behalf the authority is exercised. S. ἐσατράπευεν αὐτῷ τῆς χώρας, Xenophon, H. iii. 1, 10.

44. μετέπειτα] twenty-two years after this, in the reign of Artaxerxes, B. C. 464. iii. 12. L. Thucydides, i. 101. WA.

45. σύλλογον ἐπὶ κλητον] An extraordinary assembly of the people at Athens was called σύγκλητος ἐκκλησία, Demosthenes, Cor. 12. and Æschines; ordinary assemblies were called κυρία: the assembly of the Ar-

gives is called σύλλογος πόλεως, Euripides, O. 721. and ἐκκλητος Ἀργείων ὄχλος, 605. The popular assembly in Homer is called ἀγορῇ, Il. B. 51. which was sometimes preceded by βουλή γερόντων, 53. ἀποκλετος (ἀποκλήτους, Ætoli) vocant sanctius consilium (c. arcanum gentis, 35.): ex delectis constat riris, opposed to consilium universæ gentis, Livy, xxv. 34. ἐσκλητὸς, ἢ τῶν ἐξόχων ἄθροισις ἐν Συρακούσαις, Hesychius; σύγκλητος γερόντων λέσχη, Sophocles, An. 165. οἱ σύγκλυδες ἄνθρωποι, Herodian, vii. 7, 2. [?] V. D.

46. τάδε] Dionysius of H. has turned the whole of this speech into the Attic dialect, t. ii. p. 307. 308. as a proof that Herodotus's λέξιν τῆς τε αὐστηρᾶς καὶ τῆς ἡδέας ἀρμονίας μέσσην εἶναι, in which happy medium Homer shines pre-eminent; π. Σ. O. p. 51. V. This version by Dionysius is given by MA. 136. A.

47. οὐδαμὰ κω] οὐδένα χρόνον, Dionysius. V.

48. ἡτρεμήσαμεν] ἀτρεμίζοντα, i. 190. vii. 18. ἀτρέμας εἶχον, viii. 14. 16. L.

49. ἐπεὶ τε] vi. 84. and just below; after that, from the time that, H. i. and xv. ἐξ οὗ, Dionysius; also ἐπεὶ, ἐξότου, or ἀφ' οὗ, in Attic. V.

παρελάβομεν τὴν ἡγεμονίην τήνδε παρὰ Μήδων, Κύρου κατελόντος Ἀστυάγεα· ἀλλὰ θεός τε οὕτω ἄγει,⁵⁰ καὶ αὐτοῖσι ἡμῖν πολλὰ ἐπέπουσι συμφέρεται ἐπὶ τὸ ἄμεινον. Τὰ μὲν νυν Κῦρός τε καὶ Καμβύσης πατήρ τε ἐμὸς Δαρεῖος κατεργάσαντο καὶ προσεκτήσαντο ἔθνεα, ἐπισταμένοισι⁵¹ εἴ οὐκ ἂν τις λέγοι. ἐγὼ δὲ, ἐπεὶ τε παρέλαβον τὸν θρόνον, τοῦτο ἐφρόντιζον, ὅπως μὴ λείψομαι τῶν πρότερον γενομένων ἐν τιμῇ τῇδε, μηδὲ ἐλάσσω προσκτήσομαι δύναμιν Πέρσῃσι· φροντίζων δὲ, εὐρίσκω ἅμα μὲν κῦδος ἡμῖν προσγιγόμενον, χώρην τε τῆς νῦν ἐκτέμεθα οὐκ ἐλάσσονα οὐδὲ φλαυροτέρην, παμφορωτέρην τε· ἅμα δὲ τιμωρίην τε καὶ τίσιν γινομένην. διὸ ὑμέας νῦν ἐγὼ συνέλεξα, ἵνα, τὸ νοέω πρήσσειν, ὑπερθέωμαι⁵² ὑμῖν.⁵³ 2. Μέλλω, Ζεύξας⁵⁴ τὸν Ἑλλήσποντον, ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐπὶ τὴν Ἑλλάδα, ἵνα Ἀθηναίους τιμωρήσωμαι, ὅσα δὴ πεποιήκασι Πέρσας τε καὶ πατέρα τὸν ἐμὸν. ὦρᾶτε μὲν νυν καὶ Δαρεῖον ἰθύνοντα⁵⁵ στρατεύεσθαι ἐπὶ τοὺς ἄνδρας τούτους. ἀλλ' ὁ μὲν τετελεύτηκε, καὶ οὐκ ἐξεγένετό οἱ τιμωρήσασθαι· ἐγὼ δὲ ὑπὲρ τε ἐκείνου καὶ τῶν ἄλλων Περσέων οὐ πρότερον παύσομαι, πρὶν ἢ ἔλω τε καὶ πυρώσω⁵⁶ τὰς Ἀθήνας, οἷ⁵⁷ γε ἐμὲ καὶ πατέρα τὸν ἐμὸν ὑπῆρξαν ἄδικα ποιεῦντες· πρῶτα μὲν, ἐς Σάρδεις ἐλθόντες ἅμα Ἀρισταγόρῃ τῷ Μιλησίῳ, δούλῳ δὲ ἡμετέρῳ, ἀπικόμενοι⁵⁸ ἐνέπρησαν τὰ τε ἄλσεα καὶ τὰ ἱρά· δεύτερα δὲ, ἡμέας οἷα ἔρξαν ἐς τὴν

50. ἄγει] ἐνάγει, Dionysius; ὁ θ. ὥσως ἂν οὕτως, Xenophon, An. vi. 3, 11. θεῶν ἀγόντων, Sophocles, Œ. C. 998. V. θνατὸν οὕτω σθένος ἂν μοῖρα, Pindar, N. xi. 54. MUS. ὅτῳ φρένας θεὸς ἂν πρὸς ἔταν, Soph. An. 635. ἦγεν αὐτὸν ταύτη τὸ δαιμόνιον, Arrian, Al. vii. 16. θ., ὅστις μαίνεισθαι ἐνάγει ἀνθρώπους, iv. 79.

51. ἐπισταμένοισι] Sometimes the preposition ἐν is supplied, as by Aristides, Gorgias, p. 154. BU., Thucydides, ii. 36. sometimes πρὸς is used with an accusative, as Thuc., iii. 53. vi. 77. Æschylus, Ag. 1373. or μετὰ with a dative, as Homer, Il. K. 250. but the absence of a preposition here, and in Il. A. 365. T. confirms the text of Æsch., P. V. 450. BL.

52. ὑπερθέωμαι] ἀνακοινώσω, ἀνακοινώσωμαι. V.

53. ἵνα—ὑμῖν] ἴ., ἂν διανοοῦμαι πράτ-

τειν, ὑποθῶ ὤ, Dionysius. V.

54. Ζεύξας] Understand γεφύρῃ, i. e. γεφυρώσας. Herodotus also combines the two words, as τὸν ποταμὸν ζεύξαντας γεφυρώσαι, c. 21.

55. ἰθύνοντα] προθυμούμενον, Dionysius. V.

56. πυρώσω] ἐμπρήσω, καύσω, Eustathius; σὺ δὲ, τῶν εἵνεκα τὸν στόλον ἐποιήσω, πυρώσας τὰς Ἀθήνας, ἀπελᾶς, viii. 102. Sophocles, An. 292. IV.

57. Ἀθήνας, οἷ] A pronoun, or adjective, often refers to a preceding substantive, which is not expressed, but understood from a cognate substantive, verb, or adverb. H. HER. on VIC. iii. 1, 9. Ἀθηναῖοι is understood in Ἀθήνας, as Πελοποννήσιοι in Πελοποννήσου, οἱ, Thucydides, vi. 80. M. G. G. 435.

58. ἐλθόντες — ἀπικόμενοι] after coming—on their arriving.

σφετέρην ἀποβάντας, ὅτε Δαῦτις τε καὶ Ἀρταφέρνης ἐστρατήγεον, τὰ ἐπίστασθέ κεν πάντες. 3. Τούτων μὲν τοι⁵⁹ εἵνεκα ἀνάρτημαι⁶⁰ ἐπ' αὐτοὺς στρατεύεσθαι. ἀγαθὰ δὲ ἐν αὐτοῖσι τοσάδε ἀνευρίσκω λογιζόμενος· εἰ τούτους τε καὶ τοὺς τούτοισι πλησιοχώρους καταστρεφόμεθα, οἱ Πέλοπος τοῦ Φρυγὸς νέμονται χώραν,⁶¹ γῆν τὴν Περσίδα ἀποδέξομεν τῷ Διὸς αἰθέρι ὁμουρέουσιν. οὐ γὰρ διὴ χώραν γε οὐδεμίαν κατόψεται ὁ ἥλιος ὄρουρον ἐοῦσαν τῇ ἡμετέρῃ, ἀλλὰ σφεας πάσας ἐγὼ ἅμα ὑμῖν μίαν χώραν θήσω, διὰ πάσης διεξελθὼν τῆς Εὐρώπης. πυνθάνομαι γὰρ ὧδε ἔχειν· οὔτε τινὰ πόλιν ἀνδρῶν οὐδεμίαν, οὔτε ἔθνος οὐδὲν ἀνθρώπων ὑπολείπεσθαι, τὸ ἡμῖν οἷόν τε εἶναι ἐλθεῖν ἐς μάχην, τούτων τῶν κατέλεξα ὑπεξαριρημένων. οὕτω οἱ τε ἡμῖν αἴτιοι ἔχουσι δούλιον Ζυγόν, οἱ τε ἀναίτιοι. 4. Ὑμεῖς δ' ἂν μοι, τάδε ποιέοντες, χαρίζοισθε· ἐπεὰν ὑμῖν σημήνω τὸν χρόνον, ἐς τὸν ἥκειν δεῖ, προθύμως πάντα τινὰ ὑμέων χρήσει παρῆναι· ὅς ἂν δὲ ἔχων ἥκη παρεσκευασμένον στρατὸν κάλλιστα, δώσω οἱ δῶρα, τὰ τιμώτατα νομίζεται εἶναι ἐν ἡμετέρῳ.⁶² ποιητέα μὲν νυν ταῦτά ἐστι οὕτω. ἵνα δὲ μὴ ἰδιοβουλεύειν⁶³ ὑμῖν δοκέω, τίθημι τὸ πρῆγμα ἐς μέσον,⁶⁴ γνώμην κελεύων ὑμέων τὸν βουλούμενον ἀποφαίνεσθαι.” Ταῦτα εἶπας ἐπαύετο.

59. μὲν τοι] appear here to be two separate particles in juxtaposition; the τοι being affirmative; δέ, which follows, referring to the μὲν. H. i.

60. ἀνάρτημαι] ἀνώρμημαι, Dionysius; ἀναρτημένον, i. 90. vi. 88. i. e. ἐπρημένον. V. ὠρμημένον, see c. 1. 4. 19. ix. 61.

61. Πέλοπος τοῦ Φ.—χώραν] Herodotus purposely uses this expression, to intimate that, Pelops being a Phrygian and consequently a vassal of the Persians, (c. 11.) the country over which he reigned belonged of right to the Persian king as his liege lord. L. And yet, neither in the time of Pelops, not at any preceding period, was Phrygia subject to the Medes: W. but see i. 4. and vol. i. p. 10. n. 25.

62. ἐν ἡμετέρῳ] i. 35. Dionysius of H., t. vi. p. 1087. Heliodorus, vi. p. 265. ἐς ἡ., Homer, H. to Merc. 370. W. Wherever these anomalous expressions occur, C. and SCH. would substitute ἐν ἡμετέρῳ and ἐς ἡμέτερον. B. 197. It is certainly almost impos-

sible to supply the ellipsis in a satisfactory manner; but, on the other hand, how can we account for the introduction of such an anomaly by good copyists, when the phrases ἐν ἡμετέρῳ, ἐν ἡμετέρῳ, and ἐς ἡμέτερον are so obvious and familiar? Every language has many idioms not reducible to strict grammatical accuracy; and this expression seems to be one of the sort, *quæ sunt in honore, si volet usus, quem penes arbitrium est et jus et norma loquendi*, Horace, A. P. 71. S. The correct expression would be either ἐν τῇ ἡμῶν, or ἐν τῇ ἡμετέρῃ, the deviation from which might be owing to a confusion of the two forms in the writer's mind. ST.

63. ἰδιοβουλεύειν] αὐθάδης καὶ μονογνώμων εἶναι, Dionysius, A. R. ii. p. 86. W. *ne tiderer meo tantummodo usus consilio, vos contraxi; ceterum mementote, parendum magis vobis esse, quam suadendum*, Valerius M., ix. 5. V.

64. ἐς μέσον] iv. 97. in medio po-

IX. Μετ' αὐτὸν δὲ Μαρδόνιος ἔλεγε· “⁵Ω δέσποτα, οὐ μόνον εἰς τῶν γενομένων Περσέων ἄριστος, ἀλλὰ καὶ τῶν ἐσομένων· ὅς τά τε ἄλλα λέγων ἐπῖκεο ἄριστα καὶ ἀληθέστατα, καὶ Ἰωνας⁶⁵ τοὺς ἐν τῇ Εὐρώπῃ κατοικημένους οὐκ ἔασεις καταγελάσαι ἡμῖν,⁶⁶ ἐόντας ἀναξίους.⁶⁷ καὶ γὰρ δεινὸν ἂν εἴη πρῆγμα, εἰ Σάκας⁶⁸ μὲν καὶ Ἰνδοὺς⁶⁹ καὶ Αἰθιοπίας τε καὶ Ἀσσυρίους⁷⁰ ἄλλα τε ἔθνεα πολλὰ καὶ μεγάλα,⁷¹ ἀδικήσαντα Πέρσας οὐδὲν, ἀλλὰ δύναμιν προσκτᾶσθαι βουλόμενοι, καταστρεψάμενοι δούλους ἔχομεν· Ἕλληνας δὲ, ὑπάρξαντας⁷² ἀδικίῃς, οὐ τιμωρησόμεθα. τί δείσαντες; κοίην πλήθους⁷³ συστροφίην; κοίην δὲ χρημάτων δύναμιν; 1. τῶν ἐπιστάμεθα μὲν τὴν μάχην, ἐπιστάμεθα δὲ τὴν δύναμιν, ἐοῦσαν ἀσθενέα· ἔχομεν δὲ αὐτῶν παῖδας καταστρεψάμενοι τούτους, οἱ, ἐν τῇ ἡμετέρῃ κατοικημένοι, Ἰωνές τε καὶ Αἰολέες καὶ Δωριέες καλέονται. ἐπειρήθην δὲ καὶ αὐτὸς ἤδη ἐπελαύνων ἐπὶ τοὺς ἄνδρας τούτους, ὑπὸ πατρὸς τοῦ σοῦ κελευσθεῖς· καί μοι, μέχρι Μακεδονίης ἐλάσαντι καὶ ὀλίγον ἀπολιπόντι ἐς αὐτὰς Ἀθήνας ἀπικέσθαι,⁷⁴ οὐδεὶς ἀντιώθη ἐς μάχην. 2. Καί τοί γε ἐώθασι Ἕλληνες, ὥς πυνθάνομαι, ἀβουλότατα πολέ-

nere, et dubitabile, quod asseras, facere, Arnobius, i. p. 29. in *m. relinquere*, “to leave undecided,” Augustin, de C. D. iii. 4. Capitolinus, L. of Verus; Heraldus. The phrases in *medium vocare, proferre; in medio ponere, propinquare, relinquere*, are of frequent occurrence in Cicero. ἐὼ τοῦτ’ ἀσαφὲς ἐν κοινῷ σκοπεῖν, Euripides, O. 27.

65. Ἰωνας] πάντας τοὺς Ἕλληνας Ἰάωνας οἱ βάρβαροι ἐκάλουν, Scholiast on Aristoph. Ach. 106.

66. καταγελάσαι ἡμῖν] To vol. i. p. 169. n. 95. may be added, besides this example, iii. 37. 38. iv. 79. *S.* Verbs compounded with κατὰ ‘against,’ which denote an action tending to the disadvantage of a person or thing, commonly take the genitive of the object against which the action is directed, and the accusative of the passive object of the verb: in the above instances the person is put in the dative. M. G. G. 376. iv. *obs.* 2. οὐ παρέοντι κατηγορέων, c. 10, 7.

67. ἀναξίους] worthless. *S.*

68. Σάκας] Their country is now *Saketa*. The Persians called the

Scythians, in general, *Sacæ*, “dogs.” *A.*

69. Ἰνδοὺς] see INDIA. *A.* ὁ Ἀρταξέρξης ἀπὸ τῆς Ἰνδικῆς ἔκατον εἰκοσιεπτὰ χωρῶν ἐκράτησεν, LXX. Esther, i. 1. *BA.*

70. Ἀσσυρίους] Assyria is now *Kurdistana*. *A.*

71. πολλὰ καὶ μεγάλα] The Greeks regularly join πολλὸς with another adjective, expressive of praise or blame, by means of the copula. c. 10, 1. 18. viii. 61. M. G. G. 444, 4. *LAU.* γῆ πολλὴ καὶ ἀγαθὴ, Xenophon, H. iii. 2, 8. δῶρα πολλὰ τε καὶ χαρίεντα, Homer, Il. Θ. 203.

72. ὑπάρξαντας] ὑπάρχειν in this sense has always a participle (vii. 8, 2. ix. 78.) or a genitive case (i. 5. iv. 1.) joined to it. *V.*

73. πλήθους] ὧδέ τις πάρεστιν αὐτοῖς ἀνδροπληθία στρατοῦ; πλοῦτος ἐξαρκῆς δόμοις; Compare also the other questions of Atossa, Æschylus, P. 240. *BL.*

74. ὁ. ἀ.—ἀπικέσθαι] The infinitive is put after ὀλίγου or πολλοῦ δεῖ and similar phrases. M. G. G. 531.

μους⁷⁵ ἴσταισθαι ὑπό τε ἀγνωμοσύνης καὶ σκαιότητος. ἐπεὶ γὰρ ἀλλήλοισι πόλεμον⁷⁶ προεῖπωσι, ἐξευρόντες τὸ κάλλιστον χωρίον καὶ λειώτατον, ἐς τοῦτο κατιόντες μάχονται· ὥστε σὺν κακῷ μεγάλῳ οἱ νικῶντες⁷⁷ ἀπαλλύσσονται· περὶ δὲ τῶν ἐσσωμένων οὐδὲ λέγω ἀρχήν·⁷⁸ ἐξώλεες γὰρ δὴ γίνονται· τοὺς χρῆν, ἐόντας ὁμογλώσσους, κήρυξί τε διαχρεωμένους καὶ ἀγγέλοισι, καταλαμβάνειν⁷⁹ τὰς διαφορὰς, καὶ παντὶ μᾶλλον ἢ μίχῃσι· εἰ δὲ πάντως ἔδεε πολεμέειν πρὸς ἀλλήλους, ἐξευρίσκειν χρῆν, τῇ ἐκάτεροί εἰσι δυσχειρωτότατοι, καὶ ταύτῃ πειρᾶν. τρόπῳ τοίνυν οὐ χρηστῷ Ἕλληνες διαχρεώμενοι, ἐμέο ἐλάσαντος μέχρι Μακεδονίης γῆς, οὐκ ἦλθον ἐς τοῦτου λόγον,⁸⁰ ὥστε μάχεσθαι. 3. Σοὶ δὲ δὴ μέλλει τίς, ὧ βασιλεῦ, ἀντιώσεσθαι πόλεμον προσφέρων, ἄγοντι καὶ πληθος τὸ ἐκ τῆς Ἀσίης καὶ νέας τὰς ἀπάσας; ὡς μὲν ἐγὼ δοκέω, οὐκ ἐς τοῦτο θράσεος⁸¹ ἀνίκει τὰ Ἑλλήνων πρήγματα. εἰ δὲ ἄρα ἐγὼ γε ψευθεῖην γνώμη,⁸² καὶ ἐκείνοι, ἐπαρθέντες ἀβουλίῃ, ἔλθοιεν ἡμῖν ἐς μίχην,

75. πολέμους] Compare the conclusion of v. 49. and κατὰ γῆν πόλεμος, ὅθεν τις καὶ δύναμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἦσαν, ὅσοι καὶ ἐγένοντο, πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις· κατ' ἀλλήλους ὡς ἕκαστοι οἱ ἀστυγείτονες ἐπολέμουν, Thucydides, i. 15. AR.

76. πόλεμον] Polybius highly extols the open and honorable mode of warfare prevalent among the ancients, xiii. 3. Τιβαρηνοὶ δικαιοτάτοι λέγονται καὶ οὐδέποτε μάχην τινὶ συνέβαλον, εἰ μὴ πρότερον καταγγήλειαν καὶ ἡμέραν καὶ τόπον καὶ ὥραν τῆς μάχης, Scholiast on Ap. Rh., ii. 1012. W.

77. νικῶντες] Hence their victory may be considered as Καθμείη τις νίκη, i. 166. since *neutra acies læta ex eo certamine abiit*, Livy, i. 2.

78. ἀρχήν] at all. HER. and REI. on Virg. iii. 3, 8.

79. καταλαμβάνειν] to adjust, to settle; iii. 128. The dative cases belong to this verb as well as to διαχρεωμένους. χρῆν αὐτὸν οὐχ ὅπλοισι τὰς διαλλαγὰς ποιεῖσθαι· πᾶν γὰρ ἐξαίρει λόγος, ὃ καὶ σίδηρος πολέμιον δρᾶσειεν ἂν, Euripides, Ph. 525. The ancient Athenians, ὄρῶντες τὰς ἄλλας πόλεις ἐν πολλοῖς κακοῖς καὶ πολέμοις καὶ τα-

ραχαῖς οὖσας, in all cases where it was practicable, πρεσβείαις καὶ λόγοις ἐξαιρεῖν ἐπειρῶντο τὰς διαφορὰς, Isocrates, Panath. p. 460. He gives a different character of the Lacedæmonians, agreeing with that in Thucydides, βούλονται πολέμῳ μᾶλλον ἢ λόγοις τὰ ἐγκλήματα διαλύεσθαι, i. 140. and this was the disposition of the Athenians in after times. Philip of Macedon also considered it κάλλιον ὅπλοισι ἢ λόγοις διακρίνεσθαι, Ep. in p. 94. of Demosth. Lucian, t. iii. p. 516. V.

80. ἐς τοῦτου λόγον] to this state of things. LAU. The expression also occurs, iii. 99. W. and seems to mean no more than ἐς τοῦτο, to this. S. εἰ δέοι ἐς τοῦτο ἀπικνεέσθαι, iv. 127. Our author might have said ἐς τὸ μάχεσθαι simply, as οὐκ ἔκετο ἐς τὸ τυθῆναι, i. 216. ST.

81. ἐς τοῦτο θράσεος] to that state with respect to rashness, to that degree of temerity, to such a pitch of audacity. In point of sense it is the same as ἐς τοῦτο θράσος or ἐς τόσονδε θ. M. G. G. 319, 4. 353, 4. c. 16, 3. εἰς τοῦθ' ὕβρεως ἐλήλυθε, Demosthenes, Ph. i. 13. εἰς τ. ἤκει τὰ πράγματα αἰσχύνῃς, 15.

82. γνώμη] The same verb has the genitive after it in viii. 40. ix. 61. S.

μάθοιεν ἄν, ὥς εἰμεν ἀνθρώπων ἄριστοι τὰ πολεμήϊα. ἔστω δ' ὦν μηδὲν ἀπείρητον· αὐτόματον γὰρ οὐδὲν, ἀλλ' ἀπὸ πείρης⁸³ πάντα, ἀνθρώποισι φιλέει⁸⁴ γίνεσθαι." Μαρδόνιος μὲν, τοσαῦτα ἐπιλέηνας⁸⁵ τὴν Ξέρξεω γνώμην, ἐπέπαυτο.

X. Σιωπώντων δὲ τῶν ἄλλων Πέρσεων καὶ οὐ τολμώντων γνώμην ἀποδείκνυσθαι ἀντίην τῇ προκειμένῃ, Ἀρτάβανος ὁ Ὑστάσπεος, πάτρως ἐὼν Ξέρξη, τῷ δὴ καὶ πίσυνος ἐὼν, ἔλεγε τάδε· 1. "᾽Ω βασιλεῦ, μὴ λεχθισέων μὲν γνωμέων ἀντιέων ἀλλήλησι, οὐκ ἔστι τὴν ἀμείνω αἰρεόμενον ἐλέσθαι, ἀλλὰ δεῖ τῇ εἰρημένῃ χρῆσθαι, λεχθισέων δὲ, ἔστι· ὥσπερ τὸν χρυσὸν⁸⁶ τὸν ἀκήρατον,⁸⁷ αὐτὸν μὲν ἐπ' ἐωντοῦ οὐ διαγινώσκομεν, ἐπεὰν δὲ παρατρίψωμεν ἄλλῳ χρυσῷ, διαγινώσκομεν τὸν ἀμείνω. ἐγὼ⁸⁸ δὲ καὶ πατρὶ τῷ σῷ, ἀδελφεῷ δὲ ἐμῷ, Δαρείῳ, ἡγόρευον μὴ στρατεῦεσθαι ἐπὶ Σκύθας, αἰδρας οὐδαμόθι γῆς ἄστν νέμοντας· ὁ δὲ, ἐλπίζων Σκύθας τοὺς

83. ἀπὸ πείρης] πείρα θὴν πάντα τελεῖται, Theocritus, xv. 62. W.

84. φιλέει] Vol. i. p. 156. n. 64. p. 263. n. 38. c. 10, 5. and 6. χαίρει is used in the same sense; for εἴωθε, συμβαίνει, ἔθος ἔχει. φιλεῖ πεφυκέναι, Euripides, E. 522. and in Latin *amant* is put for *solent*, as *libelli Stoici inter Sericos jacere pulvillus amant*, Horace, Ep. viii. 15. B.A. οἰκεῖος ἀνθρώποισι γίγνεσθαι φιλεῖ πόλεμος ἐν ἀστοῖς, ἐν διχοστατῇ πόλις, Eur. Antig. fr. iv. 1. φ. εἶναι, xi. 2. γ. φ., Dic. fr. vii. 5. and with the infinitive understood, Ion, 606.

85. ἐπιλέηνας] softening down so as to render more palatable or digestible. λεήνας, viii. 142. τὴν τῶν λογίων ἀκριβῆ σαφήνειαν λεπτοργεῖν καὶ καταλεαίνειν, Clement of A., Str. vii. p. 901. The metaphor is taken from ruminating animals, which are said τὴν τροφήν ἐπιλεαίνειν, and 'the chewing of the cud' is called ἐπιλέανσιν τροφῆς, Philo, de Post. Cain. p. 234. W.

86. τὸν χρυσὸν] ὥσπερ τὴν πορφύραν καὶ τὸν χ. θεωροῦμεν καὶ δοκιμάζομεν, ἕτερα παραδεικνύοντες, τῶν καὶ τὴν ὕψιν ὁμοίαν ἐχόντων, καὶ τῆς τιμῆς τῆς αὐτῆς ἀξιουμένων, Isocrates, Panath. p. 416. οὕτω καὶ χρυσὸς ἐτέρῳ χρυσῷ παρατεθεῖς, κρείττων τε καὶ χείρων εὐρίσκεται, Dionysius of Il., ii. p. 202, 24.

ἡ πορφύρα παρὰ πορφύραν διακριτέα was an old proverb: *evanescent hac atque emoriuntur comparatione meliorum*; 'ut lana tincta fuco citra purpuram placet; at si contuleris eam Lacanæ, conspectu melioris obruatur,' ut Oridius ait, Quintilian, xii. 10. V. The Lydian stone τῇ παρατρίψει τὸν χρυσὸν δοκιμάζει, Theophrastus, de Lap. p. 397. W. εἰς βάσανον ἔλθων, παρατριβόμενός τε μολίβδῳ, χρυσοῦς ἀπεφθός ἐὼν, καλὸς ἄσπιν ἔσθ, Theognis, 1101. 417. *By rubbing pure gold on the touchstone (ἐπὶ τὴν βάσανον) by the side of other gold, we can compare the two, and discern their comparative standard.* S. κακοῦ χαλκοῦ τρόπον, τρίβω τε καὶ προσβολαῖς μελαμπαγῆς πέλει δικαιωθείς, Æschylus, Ag. 381. ὁ χρυσὸς, παρὰ μολύβδῳ (ἢ παρὰ χαλκῷ) τριβόμενος (ἐπὶ τὴν βάσανον), διαφέρει τῇ χροῖᾳ, Camerarius; Λυδία γὰρ λίθος μανύει χρυσὸν, Bacchylides; πειρᾶντι χρυσὸς ἐν βασάνῳ πρόπει, Pindar, P. x. 105. Euripides, M. 516. BL.

87. ἀκήρατον] from κῆρ, whence κηραίνω, ἀκῆραντος, ἀκῆρατος, Etymol. καθαρὸς, Timæus, BL. ἀκήρατον ἐκβαίνοντα, ὥσπερ χρυσὸν ἐν πυρὶ βασανίζομενον, Plato; Lucian, iii. 108. Steph. Th. L. Gr. 4961.

88. ἐγὼ] iv. 83. W.

νομάδας καταστρέψεσθαι, ἐμοί τε οὐκ ἐπείθετο, στρατευσάμενός τε, πολλούς τε καὶ ἀγαθούς τῆς στρατιῆς ἀποβαλὼν, ὑπῆλθε. σὺ δέ, ὦ βασιλεῦ, μέλλεις ἐπ' ἀνδρὺς στρατεῦεσθαι πολλὸν ἀμείνονας ἢ Σκύθας.⁸⁹ οἱ κατὰ θάλασσαν τε ἕριστοι καὶ κατὰ γῆν λέγονται εἶναι. τὸ δὲ αὐτοῖσι⁹⁰ ἔνεστι δεινόν, ἐμέ σοι δίκαιόν ἐστι φράζειν.]

2. Ζεύξας φῆς τὸν Ἑλλήσποντον, ἐλᾶν στρατὸν διὰ τῆς Εὐρώπης ἐς τὴν Ἑλλάδα. καὶ δὴ καὶ⁹¹ συνήνεικε ἢ τοι κατὰ γῆν ἢ κατὰ θάλασσαν ἐσσωθῆναι, ἢ καὶ κατ' ἀμφοτέρα⁹² οἱ γὰρ ἄνδρες λέγονται εἶναι ἄλκιμοι· πάρεστι δὲ καὶ σταθμώσασθαι, εἰ στρατιὴν γε τοσαύτην σὺν Δάτι καὶ Ἀρταφέρνηϊ ἐλθοῦσαν ἐς τὴν Ἀττικὴν χώραν μοῦνοι Ἀθηναῖοι διέφθειραν. οὐκ ὦν ἀμφοτέρῃ σφι ἐχώρησε.⁹³ ἀλλ',⁹⁴ ἣν τῇσι νηυσὶ ἐμβάλωσι, καὶ νικήσαντες ναυμαχίῃ, πλέωσι ἐς τὸν Ἑλλήσποντον, καὶ ἔπειτα λύσωσι τὴν γέφυραν, τοῦτο δὴ, βασιλεῦ, γίνεται δεινόν. 3. Ἐγὼ δὲ οὐδεμιῇ σοφίῃ οἰκῆτῃ αὐτὸς ταῦτα συμβάλλομαι· ἀλλ' οἷόν⁹⁵ κοτε ἡμέας ὀλίγου ἐδέησε καταλαβεῖν πάθος, ὅτε πατὴρ σὺς, Ζεύξας Βόσπορον τὸν Ὀρηΐκιον, γεφυρώσας δὲ ποταμὸν Ἰστρον, διέβη ἐπὶ Σκύθας, τότε παντοῖοι ἐγένοντο⁹⁶ Σκύθαι δεόμενοι Ἰώνων λῦσαι τὸν πόρον, τοῖσι ἐπιτέτραπτο⁹⁷ ἡ φυλακὴ τῶν γεφυρέων τοῦ Ἰστροῦ. καὶ τότε γε Ἰστιάτος ὁ Μιλήτου τύραννος εἰ ἐπέσπετο τῶν ἄλλων τυράννων τῇ γνώμῃ, μηδὲ ἡντιώθη, διέργαστο ἂν τὰ Περσέων πρήγματα. καὶ τοι καὶ λόγῳ ἀκοῦ-

89. ἀμείνονας ἢ Σκύθας] In the construction of comparatives with ἢ, the word with which another is compared is usually put in the same case with the subject of the comparison, M. G. G. 448, 1. a.

90. αὐτοῖσι] S. translates this word to us, and understands τῇ γνώμῃ τῇ σῇ; if so, ἡμῖν is to be supplied. M. G. G. 489, 11. n. But, as ἐν αὐτοῖσι is sometimes equivalent to ἐν τούτοις, it perhaps bears the same meaning here as in c. 8, 3. 10, 7. and viii. 60, 2. where it may be rendered in so doing; more literally, (πρήγμασι being understood) in such deeds.

91. καὶ δὴ καὶ] understand τοῦτο φάθι, and now suppose this too. καὶ δὴ τεθνᾶσι, Euripides, M. 387. 1104. καὶ δὴ παρέικεν, Hel. 1058. DAL. καὶ δὴ δέδεγμαι, Æschylus, Eu. 892. HER. on VIC. viii. 7, 14. E. and now, to come to the point, (for this is most

Herod.

probably the force of the second καὶ,) suppose, &c. Compare Virgil, Æ. iv. 603.

92. κατ' ἀμφοτέρα] Plutarch, Mor. t. i. p. 33. μέρη is understood. The ellipsis is frequent; and Diodorus often gives the full expression. SCH. on B. 167.

93. οὐκ ὦν ἂ. σ. ἐχώρησε] Artabanus is here anticipating the objection of an opponent. ST. Well then, we will suppose that they have not succeeded both ways. DAL.

94. ἀλλ'] yet.

95. ἀλλ' οἷον] ἀλλ' ἐξ ἐκείνου (or ἐκείνῳ) οἷον, &c. Other examples of this construction will be found in M. G. G. 474. b.

96. παντοῖοι ἐγένοντο] iii. 124. ix. 109. i. e. παντοῖαις ἐχρήσαντο μηχαναῖς. ST.

97. τοῖσι ἐπιτέτραπτο] ἄνδρα, ᾧ λαοὶ ἐπιτετράφεται, Homer, Il. B. 24.

VOL. II.

B

σαι δεινόν,⁹⁸ ἐπ' ἀνδρί γε ἐνὶ⁹⁹ πάντα τὰ βασιλέος πρήγματα γε-
γενῆσθαι. 4. Σὺ ὦν μὴ βούλευ ἐς κίνδυνον μηδένα τοιοῦτον ἀπι-
κέσθαι, μηδεμιῆς ἀνάγκης εἴσσης· ἀλλ' ἐμοὶ πείθευ. νῦν μὲν τὸν
σύλλογον τόνδε διάλυσον· αὐτῆς δέ, ὅταν τοι δοκῇ, προσκεψάμενος
ἐπὶ σεωυτοῦ, προαγόρευε τά τοι δοκέει εἶναι ἄριστα. τὸ γὰρ εὖ βου-
λεύεσθαι κέρδος μέγιστον εὐρίσκω ἑόν· εἰ γὰρ καὶ ἐναντιωθῆναι¹⁰⁰
τι θέλει, βεβούλευται μὲν οὐδὲν ἦσσαν εὖ, ἔσσωται¹ δὲ ὑπὸ τῆς τύ-
χης τὸ βούλευμα· ὁ δὲ βουλευσάμενος αἰσχροῦς, εἴ οἱ ἡ τύχη ἐπί-
σποιτο, εὖρημα εὖρηκε, ἦσσαν δὲ οὐδὲν οἱ κακῶς βεβούλευται.
5. Ὅρᾳς τὰ ὑπερέχοντα ζῶα ὡς κεραυνοὶ ὁ θεὸς, οὐδὲ ἐὰν φαντά-
ζεσθαι,² τὰ δὲ σμικρὰ οὐδὲν μιν κνίξει·³ ὅρᾳς δὲ, ὡς ἐς οἰκήματα
τὰ μέγιστα αἰεὶ καὶ δένδρεα⁴ τὰ τοιαῦτα⁵ ἀποσκήπτει⁶ τὰ βέλεα;⁷
φιλέει γὰρ ὁ θεὸς τὰ ὑπερέχοντα⁸ πάντα κολούειν.⁹ οὕτω δὴ καὶ

98. καὶ ται κ. λ. ἀ. δεινόν] εἰ καὶ
δεινόν τφ ἀκούσαι, Thucydides, i. 122.
BLO.

99. ἐπ' ἀνδρὶ—ἐνὶ] dependent upon
or in the power of one man. M. G. G.
585. b. a.

100. ἐναντιωθῆναι] for, as Eusta-
thius justly observes, αὐκ ἐκ τῶν ἀπα-
τελεσμάτων αἰεὶ κριτέον τὰ καλὰ εἶτε
καὶ φαῦλα, on II. B. p. 131, 38. not-
withstanding which, πρὸς τὸ τελευταῖον,
ἐκβάν ἕκασταν τῶν προὔπαρξάντων, ὡς
τὰ πολλὰ, κρίνεται, Demosthenes, O. i.
5. It is however notorious that πολλὰ
κακῶς γνωσθέντα, ἀβουλατέρων τῶν ἐν-
αντίων τυχόντα, καταρρώθη· καὶ ἔτι
πλέω, ἀ καλῶς δοκοῦντα βουλευθῆναι,
ἐς τούναντίον αἰσχροῦς περιέστη, Thu-
cydides, i. 120. for it so happens that
τὸ εὐτυχεῖν καὶ τοῦ καλῶς βουλεύεσθαι
οὐχ ἅμα ἡ κτήσις παραγίνεται τοῖς
ἀνθρώποις, Demosthenes, c. Arist. 29.
V.

1. ἔσσωται] for ἦσσωται, the third
singular of the perfect passive, from
ἔσσομαι, an Ionic form of ἥσσομαι.
DAL.

2. φαντάζεσθαι] iv. 124. vii. 15.
φαίνεσθαι, Thomas M. Beck. It seems
here to have a rather stronger meaning,
not merely to show themselves, but to
show themselves off, to flaunt ostenta-
tiously, to make a display: it is rather
ostentare than ostendere se; S. the
difference between which is nicely

marked in the following passage, ut
potius amorem tibi ostenderem meum,
quam ostentarem prudentiam, Cicero,
ad F. x. 3.

3. οὐδὲν μιν κνίξει] vi. 62. vii. 12.
Euripides, An. 208. Beck. sting him
not at all; S. i. e. do not in the least
wound his pride, or ruffle his temper,
or provoke his jealousy.

4. δένδρεα] sæpius rentis agitur
ingens pinus; et celsæ graviore casu
decidunt turres; feriuntque summos
fulgura montes, Horace, 11 Od. x. 9.
excelsis multo facilius casus nocet, Pub-
lius Syrus.

5. τὰ τοιαῦτα] i. e. τὰ μέγιστα,
agreeing with δένδρεα. L.

6. ἀποσκήπτει] ἐνσκήπτει, κατα-
σκήπτει, and ἐγκατασκήπτει bear the
same meaning: see V. on Eurip.
Hipp. 440. ἐγκατάσκηψον βέλος κεραυ-
νοῦ, Sophocles, Tr. 1103. W. Ζεὺς
μεγάλῃς γλώσσης κόμπους ὑπερεχθαί-
ρει, καὶ παλτῷ ῥίπτει πυρὶ ἥδη νίκην
ὀρῶντ' ἀλαλάζει, An. 129. τὸ ὑπερ-
κόπως κλύειν εὖ, βαρὺ βάλλεται γὰρ
ὅσοις Διὸς κεραυνός, Æschylus, Ag.
453.

7. τὰ βέλεα] his bolts, iv. 79. S.

8. τὰ ὑπερέχοντα] summa;—excel-
sum, quod supra cetera emineat, Livy,
ii. 9.

9. κολούειν] to cut short. ἐκόλουε
αἰεὶ ὅπως τινα ἴδαι τῶν ἀσταχῶν ὑπερ-
έχοντα· κολούων δὲ, τὸ κάλλιτόν τε

στρατὸς πολλὸς ¹⁰ ὑπὸ ὀλίγον διαφθείρεται κατὰ τοιόνδε· ἐπεὰν σφι ὁ θεὸς φθονήσας ¹¹ φόβον ἐμβάλη ἢ βροντὴν, ¹² δι' ὧν ἐφθάρησαν ¹³ ἀναξίως ἑωυτῶν. οὐ γὰρ ἐὰ φρονέειν μέγα ¹⁴ ὁ θεὸς ἄλλον ἢ ἑωυτόν. 6. Ἐπειχθῆναι μὲν νυν πᾶν πρῆγμα τίκτει σφάλματα, ἐκ τῶν ζημίαι μεγάλαι φιλέουσι γίνεσθαι· ἐν δὲ τῷ ἐπισχεῖν ἔνεστι ἀγαθὰ, εἰ μὴ παραυτίκα δοκέοντα εἶναι, ¹⁵ ἀλλ' ἀνὰ χρόνον ἐξέυροι τις ἄν. 7. Σοὶ μὲν δὴ ταῦτα, ὦ βασιλεῦ, συμβουλεύω. σὺ δὲ, ὡ παῖ Γωβρύεω Μαρδόνιε, παῦσαι λέγων λόγους ματαίους ¹⁶ περὶ Ἑλλήνων, οὐκ ἐόντων ἀξίων φλαύρως ἀκοῦειν. ¹⁷ Ἑλληνας γὰρ διαβάλλων, ἐπαίρεις ¹⁸ αὐτὸν βασιλέα στρατεῦεσθαι, αὐτοῦ δὲ τούτου εἵνεκα δοκέεις μοι πᾶσαν προθυμίην ἐκτείνειν. μὴ νυν οὕτω γένηται. διαβολὴ ¹⁹ γάρ ἐστι δεινότατον· ἐν τῇ δύο μὲν εἰσι οἱ

καὶ βαθύτατον διέφθειρε, v. 92, 6. τὸ μὲν τελέει, τὸ δὲ καὶ μεσσηγὺν κολοῦει, Homer, Il. γ. 370. *BL.* ἀκέφαλον καὶ ἀτελὴ ποιήσει, Scholiast. *T.*

10. στρατὸς πολλὸς] c. 18. "These are the words of the Most High: 'How many times has it not happened by divine permission that a small troop has vanquished a numerous army!'" Alcoran, Sur. ii. 250. in a Letter of the Sultan Barsebai to Schahrokch; De Sacy, Chr. Ar. t. ii. p. 74.

11. φθονήσας] τὸ θεῶν ἐστὶ φθονερόν, i. 32. iii. 40. vii. 46. compare also iv. 205. The meaning of Herodotus in which assertion appears to be this: when mortals abuse the gifts of fortune or are insolently elated by them, the Deity, who is the supreme dispenser of fortune, *envies* (as it were) the prosperity of such men; that is, judging them undeserving of its continuance, he regards them with aversion, and not only snatches away the gifts previously conferred, but even in some cases inflicts punishment on the offenders. *S.* μεμφθεῖς, Phavorinus. *BLO.* adopts this signification here and in the following passages, Thucydides, iii. 43. Xenophon, Conv. vi. 6. Euripides, Ion, 1025. Pindar, P. iii. 125. In Pind. I. vii. 55. δ' ἀθανάτων φθόνος is Nemesis. *HE.* εἰς τὰ πῖσιμα δ' φθόνος πηδᾶν φιλεῖ, Eur. Bel. fr. x. 2. Compare Acts, xii. 21—23.

12. βροντὴν] literally *thunder*;

here, by metonymy, *stupor, insatiation, and blindness* similar to that resulting from being thunder-struck; ἐμβροντησία. *L.*

13. δι' ὧν ἐφθάρησαν] i. e. διεφθάρησαν ὁδῶν, consequently *they are generally destroyed.* ii. 85. 86. 87. *IV. S.* vol. i. p. 156. n. 71. and n. 67.

14. φρονέειν μέγα] ὕβριν γὰρ οὐ στέργουσιν οὐδὲ δαίμονες, Sophocles, Tr. 284.

15. εἰ μὴ π. δ. εἶναι] ἀ ἀγαθὰ, εἰ μὴ π. δοκοῖν εἶναι. *ST.*

16. ματαίους] not only *foolish and inconsiderate*, but *reproachful, malicious, injurious, libellous*; c. 15. iii. 120. vi. 68. *S.*

17. φλαύρως ἀκοῦειν] *to be slightly spoken of.* *VIO.* v. 5, 7. κακῶς ἀ., c. 16, 1. Milton has imitated this idiom "Or hear'st thou rather pure ethereal stream, Whose fountain who shall tell?" *P. L.* iii. 7. *SEA.* si herum insimulnabis malitiæ, male audies, Terence, Ph. ii. 2, 12. *innocentes ergo sunt, ut bene audiant? et, ut rumore bonum colligant, pudet impudica loqui?* Cicero, de L. i. 19.

18. ἐπαίρεις] *thou excitest.* Euripides places this verb before an infinitive, *S.* 591. with ὥστε; which particle seems often redundant before that mood, as after ἤθελε, Hip. 1323. *MAR.* In the passive sense Xenophon uses ἀναπτεροῦσθαι, *H.* iii. 1, 14. 4, 2.

19. διαβολὴ] ἄμαχον κακὸν ἀμφοτέ-

ἀδικέοντες, εἷς δὲ ὁ ἀδικεόμενος. ὁ μὲν γὰρ διαβάλλων ἀδικεῖ, οὐ παρεόντι²⁰ κατηγορέων, ὁ δὲ ἀδικεῖ, ἀναπειθόμενος πρὶν ἢ ἀτρεκέως ἐκμάθῃ· ὁ δὲ δὴ²¹ ἀπὲν τοῦ λόγου, τάδε ἐν αὐτοῖσι ἀδικεῖται, διαβληθεὶς τε ὑπὸ τοῦ ἑτέρου, καὶ νομισθεὶς πρὸς τοῦ ἑτέρου κακὸς εἶναι. 8. Ἄλλ' εἰ δὴ δεῖ γε πάντως ἐπὶ τοὺς ἄνδρας τούτους στρατεῦσθαι, φέρε, βασιλεὺς μὲν αὐτὸς ἐν ἡβησι τοῖσι Περσέων μενέτω· ἡμέων δὲ ἀμφοτέρων παραβαλλομένων τὰ τέκνα, στρατηλάτεις αὐτὸς σὺ, ἐπιεξάμενός τε ἄνδρας, τοὺς ἐθέλεις, καὶ λοβὼν στρατιήν, ὁκόσῃν τινα βούλει. καὶ ἦν μὲν, τῇ²² σὺ λέγεις, ἀναβαίῃ²³ βασιλεῖ τὰ πρήγματα, κτεινέσθων²⁴ οἱ ἐμοὶ παῖδες, πρὸς δὲ αὐτοῖσι καὶ ἐγώ· ἦν δὲ, τῇ ἐγὼ προλέγω, οἱ σοὶ ταῦτα πασχόντων,²⁵ σὺν δέ σφι καὶ σὺ, ἦν ἀπονοστήσης. εἰ δὲ ταῦτα μὲν ὑποδύνειν οὐκ ἐθέλῃσεις, σὺ δὲ πάντως στράτευμα ἀνάξεις ἐπὶ τὴν Ἑλλάδα, ἀκούσεσθαί τινά²⁶ φημι τῶν αὐτοῦ τῇδε ὑπολειπομένων, Μαρδόκιον, μέγα τι κακὸν ἐξεργασμένον Πέρσας, ὑπὸ κυνῶν τε καὶ ὀρνίθων²⁷ διαφορεῦμενον, ἥ κου ἐν γῇ τῇ Ἀθη-

ροις διαβολιῶν ὑποφάτιες, Pindar, P. ii. 139. IV. μέγιστον κακὸν διαβολὴ ἐστὶ· τί γὰρ ἐν γένοιτο ταύτης κακουργότερον; ἢ ποιεῖ τοὺς μὲν ψευδομένους εὐδοκιμεῖν, τοὺς δὲ μὴδὲν ἡδικοῦντας δοκεῖν ἀδικεῖν, τοὺς δὲ δικάζοντας ἐπιорκεῖν, (for the judges at Athens were obliged by the law to take an oath ὁμοίως ἀμφοῖν ἀκροᾶσθαι,) ὅλως δὲ τὴν μὲν ἀλήθειαν ἀφανίζει, ψευδῇ δὲ δόξαν παραστήσασα τοῖς ἀκούουσιν, ὃν ἐν τύχῃ τῶν πολιτῶν ἀδίκως ἀπόλλυσιν, Isocrates, de Perm. 9. ὁ τῇ διαβολῇ λάθρα χρώμενος ὅλον τὸν ἀκρατὴν σφετερίζεται, τὴν ἀπολογίαν τῇ λαθραίᾳ τῆς κατηγορίας παραιρούμενος, Lucian, de Cal. t. iii. c. 8. p. 135. and 137. V. The Jews say "An evil tongue kills three: him that speaks; him that hears; and him of whom he speaks," R. Levi, Præc. ccxliii. Patrick, on Lev. xix. 16.

20. παρεόντι] p. 10. n. 66.

21. ὁ δὲ δὴ] One of the Mss. gives the following paraphrase of this sentence: ὁ δὲ διαβαλλόμενος αὐ διπλῶς ἀδικεῖται· δ. τε ὁ. τ. ἐ., καὶ ἅμα νομισθεὶς πρὸς τοῦ ἑτέρου ἀκούσαντος καὶ πεισθέντος εἶναι κακός. G.

22. τῇ] τῇ ὁδῷ ᾗ, DAL. in the

manner that. M. G. G. 486, 2. c.

23. ἀναβαίῃ] turn up, for ἀποβαίῃ or ἐκβαίῃ, turn out. S.

24. κτεινέσθων] Instead of the termination ὦσαν in the third person plural of the imperative passive, the form ὦν is very much used in the Ionic, the Doric, and particularly the Attic. M. G. G. 197, 3.

25. πασχόντων] In the third person plural of the imperative active, Attic writers prefer ὄντων to ἔτασαν: the same also occurs in the Ionic dialect, and even in the Doric. M. G. G. 193, 1.

26. τινά] vii. 5. vol. i. p. 252. n. 35. εἰ δ' ἄπιτε δεῦτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθεράν, καὶ χώραν οὐ χεῖρονα κεκτημένους, ἥς ἀπέβαλον, Plutarch, Them. xi. ST. Homer, Il. Γ. 297.

27. ὑπὸ κυνῶν τε καὶ ὀρνίθων] νεκρὸν διαφορηθέντα ὑπὸ τῶν ἐκ θαλάσσης ὀρνίθων, Pausanias, ii. p. 192. Aristophanes, Av. 338. 355. insepulta membra different lupi, et Esquilineæ alites, Horace, E. v. 99. jam ego te faciam ut hic fornica frustillatim differant, Plautus, Cur. iv. 4, 20. V. heu! terra ignota, canibus data præda

ναίων, ἢ σέ γε²⁸ ἐν τῇ Λακεδαιμονίῳ, εἰ μὴ ἄρα καὶ πρότερον κατ' ὁδόν, γνόντα²⁹ ἐπ' οἷους ἄνδρας ἀναγινώσκεις³⁰ στρατεύεσθαι βασιλέα."

XI. Ἀρτάβανος μὲν ταῦτα ἔλεξε. Ξέρξης δὲ θυμωθεὶς ἀμείβεται τοῖσδε· "Ἀρτάβανε, πατὴρ εἰς τοῦ ἐμοῦ ἀδελφεός· τοῦτό σε ρύσσεται μηδένα ἄξιον μισθὸν λαβεῖν ἐπέων ματαιῶν. καὶ τοι ταύτην τὴν ἀτιμίην προστίθιμι, ἐόντι κακῷ τε καὶ ἀθύμῳ, μὴ τε συστρατεύεσθαι ἔμοι γε ἐπὶ τὴν Ἑλλάδα, αὐτοῦ τε μένειν ἅμα τῇσι γυναιξί· ἐγὼ δὲ καὶ ἄνευ σέο, ὅσα περ εἶπα, ἐπιτελέα ποιήσω. μὴ γὰρ εἶην ἐκ Δαρείου³¹ τοῦ Ὑστάσπεος τοῦ Ἀρσάμεος τοῦ Ἀριαράμνεω τοῦ Τείσπεος τοῦ Κύρου τοῦ Καμβύσεω τοῦ Τείσπεος τοῦ Ἀχαιμένεος γεγονώς, μὴ τιμωρησάμενος Ἀθηναίους· εὖ ἐπιστάμενος, ὅτι, εἰ ἡμεῖς ἡσυχίην ἄχομεν,³² ἄλλ' οὐκ ἐκεῖνοι, ἀλλὰ καὶ μάλα στρατεύσονται ἐπὶ τὴν ἡμετέραν, εἰ χρὴ σταθμώσασθαι τοῖσι ὑπαργμένοισι ἐξ ἐκείνων· οὐ Σάρδις τε ἐνέπρησαν, καὶ ἤλασαν· ἐς τὴν Ἀσίην. οὐκ ὦν ἐξαναχωρεῖν οὐδετέροισι δυνατῶς ἔχει, ἀλλὰ ποιεῖν ἢ παθεῖν προκέεται ἀγών· ἵνα ἢ τάδε πάντα ὑπὸ Ἑλληνι, ἢ ἐκεῖνα πάντα ὑπὸ Πέρσῃσι γένηται· τὸ γὰρ μέσον οὐδὲν³³ τῆς ἑχθρῆς³⁴ ἐστί. Καλὸν ὦν προπεποιθότας ἡμέας τιμωρέειν³⁵ ἤδη γίνεται·

Latinis alitibusque jaces! Virgil, *Æ.* ix. 485. *W.* αὐτοὺς δὲ φελάρια τεύχε κύνεσσιν, οἰωνοῖσι τε πᾶσι, Homer, *Il.* A. 4. ἔσονται οἶνεκρόν ὡμὼν κατάβρωμα τοῖς πετεινοῖς τοῦ οὐρανοῦ καὶ τοῖς θηρίοις τῆς γῆς, καὶ οὐκ ἔσται δ' ἐκφοβῶν, *LXX.* Deut. xxviii. 26. *T.* νεκρὸν ἔξω βαλεῖν ἄθαρτον, ἀρπαγὴν κυσίν, ὑπ' οἰωνῶν ταφέντ' ἀτίμως, *Æschylus*, *Lh.* 1015. ἄταφον, οἰωνοῖς γλυκὺν θησανρόν, *Sophocles*, *An.* 29. ἔαν ἄθαρτον, καὶ πρὸς οἰωνῶν δέμας καὶ πρὸς κυνῶν ἐδεστόν, 211. 708. 1029. ὅσων σπαράγματ' ἢ κύνες καθήγισαν, ἢ θῆρες, ἢ τις πτηνὸς οἰωνός, 1093. *dilaceranda feris labor alitibusque præda*, *Catullus*, *lxiv.* 152. *BL.* "Her wing shall the eagle flap O'er the false-hearted; His warm blood the wolf shall lap, Ere life be parted," Scott, *Marm.* iii. 11.

28. ἢ σέ γε] Clarke (after Bentley on Hor. i. Od. ix. 15.) observes that the pronoun is introduced in the second clause for the sake of emphasis. Thus ἢ ὅγε, Homer, *Il.* Γ. 409. Od. B.

327. Hesiod, O. D. 241. In Latin Virgil, *Æ.* v. 457. Ovid, *F.* ii. 677. *T.* Compare Sophocles, *Æ.* R. 1092. 1102. *An.* 1144.

29. γνόντα] agrees with σέ.

30. ἀναγινώσκεις] properly *thou readest*, here *thou persuadest*. In Yorkshire the former English verb bears also the sense of the latter. *BA.* "A while I read you rest." Spenser, *F. Q.* i. x. 17. i. e. *advise*; still in use in the north. So also the substantive: "The man is blest that hath not lent To wicked read his ear," Steruhold, *Ps.* i. 1. Todd's Johnson.

31. ἐκ Δαρείου] See the Genealogical Table of the Achæmenidæ.

32. ἡσυχίην ἄχομεν] c. 161. *W.* τὴν εἰρήνην ἄγων, ἡσυχίαν εἶχεν, Demosthenes, *Ph.* ii. 7. ἢ. ἀγειν καὶ σιωπῆσαι, c. Arist. 2. ἢ. ἔχειν. 4.

33. μέσον οὐδὲν] *no medium, no middle course.*

34. μ. τῆς ἑχθρῆς] *M. G. G.* 331. *obs.*

35. τιμωρέειν] *for τιμωρέεσθαι. ST.*

ἵνα καὶ τὸ δεινὸν, τὸ πείσομαι, τοῦτο³⁶ μάθω, ἐλάσας ἐπ' ἄνδρας τούτους, τοὺς γε καὶ Πέλοψ ὁ Φρύξ, ἐὼν πατέρων τῶν ἐμῶν δούλος, κατεστρέψατο οὕτω, ὥς καὶ ἐς τόδε αὐτοὶ τε ὠνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψαμένου καλέονται.”

XII. Ταῦτα μὲν ἐπὶ τοσοῦτο ἐλέγετο· μετὰ δέ, εὐφρόνη³⁷ τε ἐγίνετο, καὶ Ξέρξης ἔκνιζε ἡ Ἀρταβάνου γνώμη· νυκτὶ³⁸ δὲ βουλήν διδούς,³⁹ πάγχυ εὕρισκέ οἱ οὐ πρῆγμα εἶναι⁴⁰ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. δεδογμένων δέ οἱ αὖτις τούτων, κατύπνωσε. Καὶ δὴ κου ἐν τῇ νυκτὶ εἶδε ὕψιν τοιῆνδε, ὥς λέγεται ὑπὸ Περσέων· ἐδόκεε⁴¹ ὁ Ξέρξης ἄνδρα οἱ ἐπιστάντα μέγαν τε καὶ εὐειδέα εἰπεῖν· “μετὰ δὲ βουλευέαι, ὦ Πέρσα, στρατεύμα μὴ⁴² ἄγειν ἐπὶ τὴν Ἑλλάδα, προείπας ἀλίξειν Πέρσας⁴³ στρατόν; οὔτε ὦν μεταβουλευόμενος ποιέεις εὖ, οὔτε ὁ συγγνωσόμενός τοι πάρα·⁴⁴ ἀλλ', ὥσπερ τῆς ἡμέρης

36. τὸ δ., τὸ π., τοῦτο] *this formidable danger, which you say I am to suffer. He is speaking ironically. S.*

37. εὐφρόνη] From what follows, it would seem that Herodotus alludes to the etymology of this word; εὐφρόνην γὰρ οἱ ποιηταὶ οὐ δι' ἄλλο τι τὴν νύκτα ἐκάλεσαν, ἢ διὰ τὸ εὖ φρονεῖν ἐν αὐτῇ, ὥς καὶ Ἐπίχαρμος· “αἶτε τι ζητεῖ σοφόν τις, νυκτὸς ἐνθυμητέον,” Cornutus, de N. D. xiv. p. 161. *BL.* κατὰ τὴν παροιμίαν τὴν λέγουσαν, “ἐν νυκτὶ βουλή,” (Zenobius, Cent. iii. 97.) ὥς τῶν καιριωτέρων σκέψεων νυκτὸς μάλιστα φροντισομένων, Eustathius, on Il. B. p. 127, 16. *sub noctem cura recursat*, Virgil, *Æ.* i. 666. ἤδη ποτ' ἄλλως νυκτὸς ἐν μακρῷ χρόνῳ ἐφρόντισα, Euripides, *Hip.* 377. *V.* ἡ. π. ἐν μ. χ. ν. διηγρήνησα, Aristophanes, *R.* 929. ἢ πολλάκις ἐν νυχτίαισι φροντίσι συγγεγνήμηναι, *Eq.* 1287. *MUS.* πάντα τὰ σπουδαῖα νυκτὸς μᾶλλον ἐξευρίσκεται, Epicharmus. *MO.*

38. νυκτὶ] The dative is put in definitions of time, in answer to the question ‘when?’ *M. G. G.* 405, δ. α. The genitive is more usual, as ἡμέρης φροντίζει, c. 16, 2.

39. ν.—β. διδούς] Understand ἐνωτῶ, which is expressed in the equivalent phrase λόγον ἐ. διδόναι, i. 209. ii. 162. iii. 25. ἐνωτοῖσι λόγους ἐδίδοσαν, καὶ σφισι βουλευομένοισι, vi. 138. *S.* *ST.* i. 34. The common Greek expression is νύκτωρ βουλευέσθαι. *P.*

40. πρῆγμα εἶναι] *S.* understands δεομένον, (which is expressed, iv. 11.) and renders the phrase, *that circumstances required*, literally *were requiring*. In that passage however there is no dative. vol. i. p. 45. n. 58. Aristophanes, *C.* 670. *V.* In Latin the phrase is *operæ pretium esse*, Horace, *ii. Ep.* i. 229. *Liwy*, pr. iii. 26. ἔργον εἶναι, i. 17.

41. ἐδόκεε] *nocte brerem si forte insulsit cura soporem, et toto versata toro jam membra quiescunt; continuo, quod præcipuis mentem sudoribus urguet, te videt in somnis: tua sacra et major inago humana turbat pavidum*, Juvenal, *xiii.* 217. compare c. 14. 17. and 18. *W.* here refers to δολόμητιν ἀπάταν θεοῦ, *Æschylus*, *P.* 95. In the following strophe, 107. ἐπέσκηψε appears to bear its usual signification “laid an injunction on.”

42. μετὰ—βουλευέαι—μὴ] *M. G. G.* 533. *obs.* 3, 2. *HER.* on *Vic.* vii. 12, 11. So μεταδεδογμένον μὴ, just below.

43. Πέρσας] Another reading is Πέρησι; neither would be wrong: *W.* the construction being προείπας Πέρησι, Πέρσας ἀλίξειν στρατόν. vol. i. p. 8. n. 94.

44. πάρα] οὔτε τις πάρεστί τοι, δς συγγνώσεται τοι. Instead of the composition of a preposition with the verb εἶμι, the preposition only is often put. *M. G. G.* 594, 2.

ἐβουλεύσαιο ποιεῖν, ταύτην ἴθι τῶν ὁδῶν." Τὸν μὲν, ταῦτα εἰπαντα, ἐδόκεε ὁ Ξέρξης ἀποπτάσθαι.

XIII. Ἡμέρης δὲ ἐπιλαμψάσης, ὀνείρου μὲν τούτου λόγον οὐδένα ἐποίεετο, ὁ δὲ, Περσέων συναλίσας τοὺς καὶ πρότερον συνέλεξε, ἔλεγέ σφι τάδε· "Ἄνδρες Πέρσαι, συγγνώμην μοι ἔχετε, ὅτι ἀγχίστροφα⁴⁵ βουλευόμαι· φρενῶν τε γὰρ ἐς τὰ ἐμεωντοῦ πρῶτα⁴⁶ οὐκ ἠγάθην, καὶ οἱ παρηγορεύμενοι κεῖνα ποιεῖν, οὐδένα χρόνον μεν ἀπέχονται· ἀκούσαντι μέντοι μοι τῆς Ἀρταβάνου γνώμης, παρανίκα μὲν ἢ νεότης ἐπέξεσε,⁴⁷ ὥστε ἀεικέστερα ἀπορρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον, ἢ χρεῶν· νῦν μέντοι, συγγνοῦς, χρήσομαι τῇ ἐκείνου γνώμῃ. ὥς ὦν μεταδεδογμένον μοι μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἥσυχοί εἰσθε." Πέρσαι μὲν, ὡς ἤκουσαν ταῦτα, κεχαρηκότες προσεκύνηον.

XIV. Νυκτὸς δὲ γενομένης, αὐτὶς⁴⁸ τῷτὸ ὄνειρόν τῳ Ξέρξῃ κατυπνωμένῳ ἔλεγε ἐπιστάν· "ὦ παῖ Δαρείου, καὶ δὴ φαίνεαι ἐν Πέρσῃσι τε ἀπειπάμενος τὴν στρατηλασίην, καὶ τὰ ἐμὰ ἔπεα ἐν οὐδενὶ ποιεύμενος λόγῳ, ὡς παρ' οὐδενὸς ἀκούσας. εὖ νυν τόδ' ἴσθι, ἦν περ μὴ αὐτίκα στρατηλατέης, τάδε τοι ἐξ αὐτῶν ἀνασχίσειν· ὡς καὶ μέγας καὶ πολλὸς ἐγένεο ἐν ὀλίγῳ χρόνῳ, οὕτω καὶ ταπεινὸς ὀπίσω κατὰ τάχος ἔσσαι."

XV. Ξέρξης μὲν, περιδεὴς γενόμενος τῇ ὕψει, ἀνά τε ἔδραμε ἐκ τῆς κοίτης,⁴⁹ καὶ πέμπει ἄγγελον ἐπὶ Ἀρτάβανον, καλέοντα.⁵⁰

45. ἀγχίστροφα] suddenly turning, suddenly changed: understand βουλευματα. Thucydides has ἀγχίστροφος μεταβολή, ii. 53. and is imitated by Gregory N., Or. xxviii. p. 473. v. W. Dionysius of H., Procopius, Ælian, and Libanius, who use the adjective metaphorically with μ. or τύχη. Procopius also employs the word literally, ἀγχίστροφοι διώξεις, p. 21, 10. BLO.

46. φρενῶν—ἐς τὰ—πρῶτα] ἡ ψυχὴ ὅσον περ χρόνον ἢ ἐπὶ τὸ φρονιμώτερον καὶ ἀξιεραστοτέρα γίνεσθαι, Xenophon, Con. viii. 14. ἦβης ἐς τὸ σώφρον ἔκετο, Sophocles, fr. V.

47. ἀκούσαντι—μοι—ἐπέξεσε] In M. G. G. 425. this passage is incorrectly adduced as an instance of ἐπιζειν being followed by a dative to signify 'to be warm upon any subject.' The dative here would seem to be either put absolutely, vol. i. p. 234. n. 36. or put for

the genitive, in reference to the verb. M. G. G. 392. g. 1. ἐπιζειν governs either an accusative of the object, as δεινὴ τις ὀργὴ δαιμόνων ἐπέξεσεν τὸ Ταντάλειον σπέρμα, Euripides, I. T. 994. W. or a dative, as δεινὸν τι πῆμα Πριαμίδαις ἐ., Hec. 581. BL. μεταφορὰ τοῦ ζέοντος ὕδατος ἐν τοῖς λέβησι, καὶ ἐπαιρομένου ἐν τῷ ζεῖν, Scholiast. ebullire in Latin (whence our noun 'ebullition') conveys the same metaphor.

48. αὐτὶς] huic se forma dei, vultu redeuntis eodem, obtulit in somnis, rursusque ita tuis monere est, Virgil, Æ. iv. 556.

49. κοίτης] tum vero Æneas, subitis exterritus umbris, corripit ē somno corpus, sociosque fatigat, Virgil, Æ. iv. 571.

50. καλέοντα] Understand αὐτόν. S.

ἀπικομένῳ δέ οἱ ἔλεγε Ξέρξης τάδε· “ Ἀρτάβανε, ἐγὼ τὸ παραν-
 τικά μὲν οὐκ ἐσωφρόνεον, εἶπας ἐς σέ⁵¹ μάταια ἔπεα χρηστῆς εἵνεκα
 συμβουλῆς· μετὰ μέντοι οὐ πολλὸν χρόνον μετέγινων· ἔγνων δὲ
 ταῦτά μοι ποιητέα ἔοντα, τὰ σὺ ὑπεθήκαο. οὐκ ὦν δυνατός τοι εἰμὶ
 ταῦτα ποιεῖν, βουλόμενος· τετραμμένῳ γὰρ δὴ καὶ μετεγνωκότε
 ἐπιφοιτῶν ὄνειρον φαντάζεται μοι, οὐδαμῶς συνέπαινον ἔδον⁵² ποιέ-
 ειν με ταῦτα· νῦν δὲ καὶ διαπειλῆσαν οἴχεται. εἰ ὦν θεός ἐστι ὁ
 ἐπιπέμπων, καὶ οἱ πάντως ἐν ἡδονῇ⁵³ ἐστὶ γενέσθαι στρατηλασίην
 ἐπὶ τὴν Ἑλλάδα, ἐπιπτήσεται καὶ σοὶ τωὐτὸ τοῦτο ὄνειρον, ὁμοίως
 καὶ ἐμοὶ ἐντελλόμενον. εὐρίσκω δὲ ὧδε ἂν γινόμενα ταῦτα, εἰ λά-
 βοις τὴν ἐμὴν σκευὴν πᾶσαν, καὶ ἐνδὺς, μετὰ τοῦτο ἴζοιο ἐς τὸν ἐμὸν
 θρόνον, καὶ ἔπειτα ἐν κοιτῇ τῇ ἐμῇ κατυπνῶσειαι.”

XVI. Ξέρξης μὲν ταῦτά οἱ ἔλεγε· Ἀρτάβανος δὲ, οὐ τῷ πρώτῳ
 οἱ κελεύσματι⁵⁴ πειθόμενος, οἷα οὐκ ἀξιεύμενος ἐς τὸν βασιλῆϊον
 θρόνον ἴζεσθαι,⁵⁵ τέλος, ὡς ἡναγκάζετο, εἶπας τάδε, ἐποίησε τὸ κε-
 λευόμενον· 1. “ Ἴσον⁵⁶ ἐκεῖνο, ὃ βυσιλεῦ, παρ’ ἐμοὶ κέκριται,
 φρονέειν τε εὔ, καὶ τῷ λέγοντι χρηστὰ ἐθέλειν πείθεσθαι· τὰ σὲ καὶ
 ἀμφοτέρω περιήκοντα⁵⁷ ἀνθρώπων κακῶν ὁμιλίας⁵⁸ σφάλλουσι,⁵⁹

51. ἐς σέ] The preposition is some-
 times suppressed; *ἴνα τίς σε καὶ ὀψι-
 γόνων εὔ φείπῃ*, Homer, *Od. A. 392. S.*

52. συνέπαινον ἔδον] *iii. 119. v. 20.*
 31. 32. P.

53. οἱ—ἐν ἡδονῇ] *his pleasure. εἴ σοι
 τοῦτ’ ἐν ἡδονῇ μαθεῖν*, Euripides, *I. T.*
495. M.A.R. M. G. G. 577, 2.

54. οἱ κελεύσματι] Instead of the
 genitive, a dative often accompanies
 substantives, which are derived from
 verbs governing the dative; *M. G. G.*
396. Z. on Vig. iii. 1, 9. W. or the
 pronoun may depend on *γενομένῳ* un-
 derstood. *DU. S. II.* But by *SCH.*
HER. and, apparently, *M.* οἱ is referred
 to Xerxes, which seems more natural;
 compare *vol. i. p. 21. n. 84. and 85.*
Homer, Il. Δ. 219. 289.

55. ἐς τ. β. θ. ἴζεσθαι] *rex ipse ex
 sella sua exsiluit, torpentemque militem
 in sua sede jussit considerare. ille, tan-
 dem recepto calore vitali, ut regiam
 sedem regemque vidit, territus surgit.
 quem intuens Alexander, “ecquid in-
 telligis, miles,” inquit, “quanto me-
 liore sorte, quam Persæ sub rege, vi-
 vatis? illis enim in sella regis conse-*

disse capitale foret; tibi saluti fuit,”
Curtius, viii. 4, 15. W.

56. ἴσον] οὗτος μὲν πανάριστος, ὃς
 αὐτὸς πάντα νοήσεις, ἐσθλὸς δ’ αὖ κακῆϊ-
 νος, ὃς ἐὶ ἐπὶ πόντῳ πίθηται, Hesiod, *O.D.*
*291. W. sæpe ego audire eum primum
 esse virum, qui ipse consulat quid in
 rem sit; secundum eum, qui bene mo-
 nenti obediunt: nobis quoniam prima
 animi ingenique negata sors est, se-
 cundam teneamus; et parere prudenti
 in animum inducamus, Livy, xlii. 29.
 sapientissimum esse dicunt eum, cui,
 quod opus sit, ipsi veniat in mentem;
 proxime accedere illum, qui ulterius
 bene inventis obtemperet, Cicero, for
 Cluent. 31. L. φῆμ’ ἔγωγε πρεσβεύειν
 πολὺ φῶναι τὸν ἄνδρα πάντ’ ἐπιστήμης
 πλέων· εἰ δ’ οὖν, φιλεῖ γὰρ τοῦτο μὴ
 ταύτῃ βέπειν, καὶ τῶν λεγόντων εὔ,
 καλὸν τὸ μαυθάνειν, Sophocles, *An.*
*731.**

57. περιήκοντα] The order is *δμ. ἂν.*
κ. σφ. σὲ π. (ταῦτα) ἀμφ.; and the
 participle seems to signify the same as
 ἵκοντα ἐς, having attained to. τοῦτον
 τὸν ἄνδρα φάμεν τὰ τε ἄλλα πάντα πε-
 ριήκειν τὰ πρῶτα, καὶ δὴ καὶ ἀκούειν

κατά περ τὴν πάντων χρησιμωτάτην ἀνθρώποισι θάλασσαν πνεύ-
ματά φασι ἀνέμων ἐμπίπτοντα οὐ περιορᾶν φύσει τῇ ἑωυτῆς χρῆσ-
σθαι.⁶⁰ ἐμὲ δὲ, ἀκούσαντα πρὸς σεῦ κακῶς, οὐ τοσοῦτο ἔδακε λύπη,
ὅσον, γνωμέων δύο προκειμενέων Πέρσῃσι, τῆς μὲν, ὕβριν ἀνξαίνου-
σης, τῆς δὲ, καταπαυούσης, καὶ λεγούσης, ὥς κακὸν εἶη διδάσκειν
τὴν ψυχὴν πλέον τι διζῆσθαι αἰεὶ ἔχειν τοῦ παρεόντος, τοιουτέων
προκειμενέων τῶν γνωμέων, ὅτι τὴν σφαλερωτέραν σεωντῶ τε καὶ
Πέρσῃσι ἀναίρεο. 2. Νῦν ὦν, ἐπειδὴ τέτραψαι ἐπὶ τὴν ἀμείνω, 2
φῆς τοι, μετιέντι τὸν ἐπ' Ἑλλήνας στόλον, ἐπιφοιτᾶν ὕνειρον, θεοῦ
τινὸς πομπῇ, οὐκ ἑῶντά⁶¹ σε καταλύειν τὸν στόλον. ἀλλ' οὐδὲ ταυτά
ἐστι, ὦ παῖ, θεῖα· ἐνύπνια γάρ, τὰ ἐς ἀνθρώπους πεπλανημένα,⁶²
τοιαῦτά ἐστι, οἷά σε ἐγὼ διδάξω, ἔτεσι σεῦ πολλοῖσι πρεσβύτερος
ἑὼν· πεπλανῆσθαι⁶³ αὐτὰ μάλιστα ἐώθασι αἱ ὄψεις τῶν ὀνειράτων,
τά τις ἡμέρης φροντίζει·⁶⁴ ἡμεῖς δὲ τὰς πρὸ τοῦ ἡμέρας ταύτην τὴν
στρατηλασίην καὶ τὸ κάρτα εἶχομεν μετὰ χεῖρας. 3. Εἰ δὲ ἄρα μὴ
ἔστι τοῦτο τοιοῦτο, οἷον ἐγὼ διαιρέω, ἀλλὰ τι τοῦ θεοῦ μετέχον, σὺ
πᾶν αὐτὸ συλλαβῶν⁶⁵ εἶρηκας· φανήσεται γὰρ δὴ καὶ ἐμοί, ὥς καὶ
σοὶ, διακελευόμενον· φανῆναι δὲ οὐδὲν μᾶλλον μοι ὀφείλει ἔχοντι
τὴν σὴν ἐσθῆτα, ἢ οὐ καὶ⁶⁶ τὴν ἐμὴν, οὐδέ τι μᾶλλον ἐν κοίτῃ τῇ

ἄριστα, δικαιοσύνης πέρι, πάντων, vi. 86, l. S. "To compass" is perhaps the English verb which comes nearest to the metaphor conveyed by περιήκειν.

58. κακῶν δμιλ[αι] φθείρουσιν ἤθη χρηστὰ δ. κακά, i. Cor. xv. 33. from Menander's Thais. W.

59. σφάλλουσι] The ancients always used this verb actively; in Euripides it occurs frequently. V.

60. περιορᾶν—χρῆσθαι] π., in the sense of εἶναι, has an infinitive after it, ii. 64. iii. 48. M. G. G. 550. obs. 3. so περιεῖδε χρῆσασθαι, iv. 113. ST.

61. ἐῶντα] Herodotus follows Homer in making ὕνειρον sometimes masculine, sometimes neuter. V.

62. ἐνύπνια — πεπλανημένα] *raga somnia*, Statius, Th. x. 112. See Homer, Od. T. 560—569. W. Virgil, Æ. vi. 893.

63. πεπλανῆσθαι] Understand ἐς ἀνθρώπους. G.

64. φροντίζει] *quæ in vita usurpant*

homines, cogitant, curant, vident, quæque aiunt vigilantes, agitantque, ea si cui in somno accidunt, minus mirum est, Accius, in Cic. de Div. i. 22. V. "The dreams of sleeping men are, as I take it, all made up of the waking man's ideas, though, for the most part, oddly put together," Locke, on H. U. ii. 1, 17. BE. *quo quisque fere studio defunctus adharet, aut quibus in rebus multum sumus ante moratei, atque in ea ratione fuit contenta magis mens; in somneis eadem plerumque videmur obire. usque adeo magni refert studium atque voluntas, et quibus in rebus consuerint esse operatei non homines solum, sed vero animalia cuncta*, Lucretius, iv. 963. 985. See "The Antiquary," c. ix. x. and note.

65. συλλαβῶν] iii. 82. S.

66. ἢ οὐ καὶ] The negative is inserted because the proposition after μᾶλλον is negative in its sense. vol. i. p. 182. n. 75. Thucydides, ii. 62. iii. 36. M. G. G. 455. obs. 1. d. Consult the notes

σῇ ἀναπαυομένῳ, ἣ οὐ καὶ ἐν τῇ ἐμῇ· εἰ πέρ γε καὶ ἄλλως ἐθέλει φανῆναι.⁶⁷ οὐ γὰρ δὴ ἐς τοσοῦτό γε εὐθιγείης ἀνίκει τοῦτο, ὅ τι δὴ κοτέ ἐστι,⁶⁸ τὸ ἐπιφαινόμενόν τοι ἐν τῷ ὕπνῳ, ὥστε δόξει, ἐμὲ ὀρῶν, σὲ εἶναι, τῇ σῇ ἐσθῆτι τεκμαιρόμεινον. εἰ δὲ ἐμὲ μὲν ἐν οὐδενὶ λόγῳ ποιήσεται, οὐδὲ ἀξιώσει ἐπιφανῆναι, οὔτε ἦν τὴν ἐμὴν ἐσθῆτα ἔχω, οὔτε ἦν τὴν σὴν, σὲ δὲ ἐπιφοιτήσει, τοῦτο ἤδη μαθητέον ἐστί· εἰ γὰρ δὴ ἐπιφοιτήσῃ γε συνεχέως, φαίην ἂν καὶ αὐτὸς θεῖον εἶναι. εἰ δέ τοι οὕτω δεδόκηται⁶⁹ γίνεσθαι, καὶ οὐκ οἶά τε αὐτὸ παρατρέψαι, ἀλλ' ἤδη δεῖ ἐμὲ ἐν κοίτῃ τῇ σῇ κατυπνώσαι, φέρε, τούτων ἐξ ἐμεῦ ἐπιτελευμένων, φανήτω καὶ ἐμοί. μέχρι δὲ τούτου, τῇ παρεούσῃ γνώμῃ χρῆσομαι."

XVII. Τοσαῦτα εἶπας, Ἀρτάβανος, ἐλπίζων Ξέρξεα ἀποδέξειν λέγοντα οὐδὲν, ἐποίεε τὸ κελευόμενον· εἰδὺς δὲ τὴν Ξέρξεω ἐσθῆτα, καὶ ἰζόμενος ἐς τὴν βασιλῆϊον θρόνον, ὡς μετὰ ταῦτα κοῖτον⁷⁰ ἐποίεετο, ἦλθέ οἱ κατυπνωμένῳ τῶντ' ὄνειρον, τὸ καὶ παρὰ Ξέρξεα ἐφοίτα· ὑπερστὰν⁷¹ δὲ τοῦ Ἀρταβάνου, εἶπε τάδε· "Ἔρα σὺ δὴ κεῖνος εἶς, ὁ ἀποσπεύδων⁷² Ξέρξεα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ὡς δὴ κηδόμενος αὐτοῦ; ἀλλ' οὔτε ἐς τὸ μετέπειτα, οὔτε ἐς τὸ παρ-
αντίκα νῦν καταπρόϊξαι ἀποτρέπων τὸ χρεὼν γενέσθαι. Ξέρξεα δὲ τὰ δεῖ ἀνηκουστέοντα παθέειν, αὐτῷ ἐκείνῳ δεδήλωται."

XVIII. Ταῦτά τε δὴ ἐδόκεε Ἀρτάβαιος τὸ ὄνειρον ἀπειλέειν, καὶ θερμοῖσι σιδηροῖσι⁷³ ἐκκαίειν αὐτοῦ μέλλειν τοὺς ὀφθαλμούς.⁷⁴ καὶ ὅς,⁷⁵ ἀμβώσας⁷⁶ μέγα, ἀναθρώσκει· καὶ παριζόμενος Ξέρξῃ, ὡς τὴν ὄψιν οἱ τοῦ ἐνυπνίου διεξήλθε ἀπηγεύμενος, δευτέρᾳ οἱ λέγει τάδε·

of BLO. on these two passages, and AR. on the former of them, both of whom give other instances of the phrase.

67. φανῆναι] understand ἐμοί, as with ἐπιφοιτήσῃ, below. S.

68. ὅ τι δὴ κοτέ ἐστι] ὁ θεός, ὡς δ' τί πότ' ἐστι, Aristotle, Eth. ix. 4.

69. δεδόκηται] Pindar, N. v. 36. W. Such regular forms of δοκέω occur only in the poets or in old prose writers. M. G. G. 229.

70. κοῖτον] κοίτην, v. 20. W.

71. ὑπερστὰν] βῆ δ' ἄρ' ἐπ' Ἀτρεΐδην Ἀγαμέμνονα· τὸν δ' ἐκίχανεν εὐδοντ' ἐν κλισίῃ, περὶ δ' ἀμβρόσιος κέχυθ' ὕπνος· στή δ' ἄρ' ὑπὲρ κεφαλῆς—προσεφώνεε θεῖος ὄνειρος, Homer, Il. B. 18.

72. ἀποσπεύδων] ἀπέτρεπον καὶ ἀπέσπενδον, Thucydides, vi. 29. BLO. c. 18.

73. σιδηροῖσι] iii. 29. ix. 36. Plato, Gorg. p. 300. W.

74. ὀφθαλμούς] ἔνοπλος ἐπ' αὐτὸν ἐπενθρώσκει πυρὶ καὶ στεροπαῖς ὁ Διὸς γενέτας, Sophocles, OE. R. 470.

75. καὶ ὅς] for καὶ οὗτος. M. G. G. 484. c.

76. ἀμβώσας] i. 8. The Ionic, Doric, and Attic poets often reject the final vowel of a preposition in composition, and consequently change the consonant which preceded this vowel: here, for instance, ν coming before a labial is changed into μ. M. G. G. 38. obs. I. and 37. 1, 3.

“ Ἐγὼ μὲν, ὦ βασιλεῦ, οἷα ἄνθρωπος ἰδὼν ἤδη πολλά τε καὶ μεγάλα πεσόντα πρήγματα ὑπὸ ἡσσόνων,⁷⁷ οὐκ ἔων σε τὰ πάντα τῇ ἡλικίῃ εἴκειν,⁷⁸ ἐπιστάμενος, ὥς κακὸν εἶη τὸ πολλῶν ἐπιθυμέειν, μεμνημένος μὲν τὸν ἐπὶ Μασσιγέτας Κύρου στόλον, ὥς ἔπρηξε, μεμνημένος δὲ καὶ τὸν ἐπ’ Αἰθίοπας τὸν Καμβύσειω, συστρατενόμενος δὲ καὶ Δαρείῳ ἐπὶ Σκύθας. ἐπιστάμενος ὦν ταῦτα, γνώμην εἶχον, ἀτρεμίζοντά⁷⁹ σε μακαριστὸν εἶναι πρὸς πάντων ἀνθρώπων. ἐπεὶ δὲ δαιμονίῃ τις γίνεται ὕρμη,⁸⁰ καὶ Ἕλληνας, ὥς ἔοικε, φθορὴ τις καταλυμβάνει θεήλατος,⁸¹ ἐγὼ μὲν καὶ αὐτὸς τράπομαι, καὶ τὴν γνώμην μετατίθεμαι· σὺ δὲ σήμητιον μὲν Πέρσῃσι τὰ ἐκ τοῦ θεοῦ πεμπόμενα, χρῆσθαι δὲ κέλευε τοῖσι ἐκ σέου πρώτοισι προειρημένοισι ἐς τὴν παρασκευήν· ποίεε δὲ οὕτω, ὅπως, τοῦ θεοῦ παραδιδόντος,⁸² τῶν σῶν ἐνδεήσει μηδέν.” Τούτων λεχθέντων, ἐνθαῦτα ἐπαρθέντες τῇ ὕψει, ὥς ἡμέρῃ ἐγένετο τάχιστα, Ξέρξης τε ὑπερετίθετο ταῦτα Πέρσῃσι· καὶ Ἀρτάβανος, ὅς πρότερον ἀποσπεύδων μῦθος ἐφαίετο, τότε ἐπισπεύδων φανερὸς ἦν.⁸³

XIX. Ὁρμημένῳ⁸⁴ δὲ Ξέρξῃ στρατηλατέειν, μετὰ ταῦτα τρίτῃ ὕψις ἐν τῷ ὕπνῳ ἐγένετο, τὴν οἱ μάγοι ἔκριναν ἀκούσαιτες φέρειν⁸⁵ τε ἐπὶ πᾶσαν γῆν, δουλεύσειν τέ οἱ πάντας ἀνθρώπους. ἡ δὲ ὕψις ἦν ἥδε· ἐδόκεε ὁ Ξέρξης ἐστεφανῶσθαι ἐλαίῃς θαλλῶ, ἀπὸ δὲ τῆς ἐλαίης

77. ἡσσόνων] πολλά στρατόπεδα ἥδη ἔπεσεν ὑπ’ ἐλασσόνων τῇ ἀπειρίᾳ, ἔστι δὲ ἂ καὶ τῇ ἀτολμίᾳ, Thucydides, ii. 89. V.

78. τῇ ἡλικίῃ εἴκειν] *to give way to the impetuosity of youth. ἤμαρτον ὕργῃ δ’ εἶξα μᾶλλον ἢ μ’ ἐχρῆν*, Euripides, *Hel.* 80. λέων ὥς, μεγάλη τε βίη καὶ ἀγῆνορι θυμῷ εἶξας, Homer, *Il.* Ω. 41. V. εἶξας φῶ θ., “yielding to the impulse of his mind,” *I.* 591. 109. *Od.* N. 143. Ξ. 157. X. 288. T. νικῶμενος ὑπὸ τῆς ἑαυτοῦ βίας καὶ τῆς ἰσχύος· ὥστε διὰ τοῦτο ἐξυβρίζειν, *Didymus*.

79. ἀτρεμίζοντι] ἐν μέρει ἀτρεμίζοντες ἐτοιμότερα καὶ εὐκίνητότερα τὰ τοῦ σώματος ἰσχωσί μέρη, *Philo*, de *Sept. p.* 1186. Δ. IV.

80. δαιμονίῃ—ὕρμη] *Herodotus* appears to have believed in the truth of this apparition, which was but a trick of Mardonius to deter the king from abandoning the expedition. *L. S.*

81. φθορῇ—θεήλατος] *Æsch.* represents this as falling heavily on the Persians. *P.* 95-111. See vol. i. p. 79. n. 42. *W.* Pompey is described as having been under the influence of infatuation, and as having consequently acted μάλιστα ἀφρόνως, just before the battle of Pharsalia; αὐτὸν θεοβλάβεια δοκεῖ παραγαγεῖν, ἐν καιρῷ μάλιστα δὴ πάντων ἥδε τῷ Καίσαρι γενομένη· διὰ γὰρ αὐτὴν ὁ στρατὸς δὲ τοῦ Πρῶτου κουφόνως μάλα ἐπύρθη, καὶ ἐς τὸ ἔργον ἀπειροπόλῃως ἐτρέποντο· ἀλλὰ τάδε μὲν φηκόνόμει θεὸς ἐς ἀρχὴν τῆσδε τῆς νῦν ἐπεχούσης τὰ πάντα ἡγεμονίας, *Appian*, *B. C.* ii. 71.

82. τοῦ θεοῦ παραδιδόντος] v. 67. S.

83. ἐ. φανερός ἦν] *M. G. G.* 296. *518, 5.

84. ὀρμημένῳ] *having been instigated. S.*

85. φέρειν] *to relate, to have a reference; i.* 120. vi. 19. ix. 33. S.

τοὺς κλάδους γῆν πᾶσαν ἐπισχεῖν· μετὰ δὲ, ἀφανισθῆναι περὶ τῇ κεφαλῇ κείμενον τὸν στέφαιον. Κρινάντων δὲ ταύτῃ τῶν μάγων, Περσέων τε τῶν συλλεχθέντων αὐτίκα πᾶς ἀνὴρ, ἐς τὴν ἀρχὴν τὴν ἐωυτοῦ ἀπελάσας, εἶχε προθυμίην πᾶσαν ἐπὶ τοῖσι εἰρημένοισι, θέλων αὐτὸς ἕκαστος⁸⁶ τὰ προκείμενα δῶρα λαβεῖν· καὶ Ξέρξης τοῦ στρατοῦ οὕτω ἐπάγερσιν ποιέεται, χώρον πάντα ἐρευνῶν τῆς ἡπείρου.

XX. Ἀπὸ γὰρ Αἰγύπτου ἁλώσιος, ἐπὶ μὲν τέσσερα ἔτεα πλήρεα παραρτέετο στρατιήν τε καὶ τὰ πρόσφορα⁸⁷ τῇ στρατιῇ· πέμπτῳ δὲ ἔτει ἀνομένῳ⁸⁸ ἐστρατηλάτее χειρὶ μεγάλῃ⁸⁹ πλήθεος, στόλων γάρ, τῶν ἡμεῖς ἴδμεν, πολλῶ δὴ μέγιστος οὗτος ἐγένετο.

XXI. Τί γὰρ οὐκ ἦγαγε ἐκ τῆς Ἀσίας ἔθνος ἐπὶ τὴν Ἑλλάδα⁹⁰ Ξέρξης; κοῖτον δὲ πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε,⁹¹ πλὴν τῶν μεγάλων ποταμῶν; οἱ μὲν γὰρ νέας παρείχοντο, οἱ δὲ ἐς πεζὸν ἐτετάχυντο, τοῖσι δὲ ἵππος προσετέτακτο, τοῖσι δὲ ἵππαγωγὴ πλοῖα, ἅμα στρατενομένοισι, τοῖσι δὲ ἐς τὰς γεφύρας μακρὰς νέας παρέχειν, τοῖσι δὲ σιτὰ τε καὶ νέας.

XXII. Καὶ τοῦτο μὲν,⁹² ὡς προσπταισάντων τῶν πρώτων περι-

86. αὐτὸς ἕκαστος] *each individual*. Æschylus, P. V. 986. *HER.* on VIc. iv. S. Euripides, Ph. 504. *BL.* vol. i. p. 156. n. 65.

87. τὰ πρόσφορα] ἐκπορίζεσθαι ἐδόκει ἐκάστοις δ. π. ἦν, Thucydides, i. 125. vii. 62. Æschylus, Eu. 202. ἐπιτήδεια. *BLO.*

88. π. ἕ. ἀνομένῳ] *when the fifth year was finishing, but not finished*. *AR.* ἀννομένῳ, Hesychius; Suidas, V. μάλα νῦν ἔνεται, ἐγγύθι δ' ἥως· παρῳχεκε πλέων ν. τῶν δύο μοιρῶν, τριτάτῃ δ' ἔτι μοῖρα λείπεται, Homer, II. K. 251. τελειοῦται, Eustathius. ἤμος δὲ τρίτατον λάχος ἡματος ἀνομένοιο λείπεται ἐξ ἡοῦς, καλέουσι δὲ κεκμηῶτες ἐργατῖναι γλυκερόν σφιν ἕφαρ βουλυτὸν ἰκέσθαι, Apollonius, iii. 1339. ii. 496. *W.*

89. χειρὶ μεγάλῃ] πολὺχειρ καὶ πολυναύτας, Æschylus, P. 85. Compare the whole of that passage. *BL.*

90. ἐπὶ τὴν Ἑλλάδα] This expedition of Xerxes was predicted about eighty years before by the prophet Daniel, ἐτι τρεῖς βασιλεῖς ἀναστήσονται

ἐν τῇ Περσίδι, καὶ ὁ τέταρτος πλουτήσῃ πλούτον μέγαν παρὰ πάντας· καὶ, μετὰ τὸ κρατῆσαι αὐτὸν τοῦ πλούτου αὐτοῦ, ἐπαναστήσεται πάσαις βασιλείαις Ἑλλήνων, LXX. xi. 2. *L.*

91. ἐπέλιπε] This verb is generally put absolutely, without any accusative case expressed, iii. 108. vii. 58. 127. τὸ ὕδωρ ἐκ τῶν φρεάτων ἔ., Demosthenes, Pol. 16. Sym. 8. τὰ ἐκείνων ρεύματα ὑπὸ Ξέρξῃ πάντα ἔ., Aristides, i. i. p. 223. φασὶ τοὺς ἀενάους ποταμοὺς διὰ τὴν τοῦ πλήθους συνέχειαν ἐπιλιπεῖν, Diodorus, ix. 5. *V.* An accusative follows, ii. 25. vii. 43. *S.*

92. καὶ τοῦτο μὲν] Herodotus is here commencing the narrative of the particular preparations for the invasion. *W.* and, *in the first place*; τοῦτο μὲν is not always followed by τοῦτο δέ; in vi. 125. it is answered by μετὰ δέ, 126. in vii. 176. by ἡ δὲ αὖ; in iii. 108. by ἡ δὲ δὴ; in the present instance it is referred to by the words ταῦτα μὲν νυν, c. 25. and answered by παρεσκευάζετο δέ. *S.* *HER.* on VIc. i. 16.

πλεόντων περὶ ⁹³ τὸν Ἄθων, προετοιμάζετο ἐκ τριῶν ἐτέων κον μάλιστα ἐς τὸν Ἄθων· ἐν γὰρ Ἐλαιούντι ⁹⁴ τῆς Χερσονήσου ὥρμεον ⁹⁵ τριήρεις· ἐνθεῦτεν δὲ ὁρμώμενοι, ὥρυσσον ὑπὸ μαστίγων ⁹⁶ παντοδύποι τῆς στρατιῆς, διάδοχοι δ' ἐφοίτων· ὥρυσσον δὲ καὶ οἱ περὶ τὸν Ἄθων κατοικημένοι. ⁹⁷ Βουβάρης δὲ ὁ Μεγαβάζου καὶ Ἀρταχαίης ὁ Ἀρταίου, ἄνδρες Πέρσαι, ἐπεσάτεον ⁹⁸ τοῦ ἔργου. Ὁ γὰρ Ἄθως ⁹⁹ ἐστὶ ὕρος μέγα τε καὶ οὐνομαστόν, ἐς θάλασσαν κατῆκον, οἰκημένον ὑπὸ ἀνθρώπων. τῇ δὲ τελευτᾷ ἐς τὴν ἡπειρον τὸ ὕρος, χερσονησοειδὲς τέ ἐστι καὶ ἰσθμὸς ὡς δώδεκα σταδίων· πεδίον δὲ τοῦτο, καὶ κολωνοὶ οὐ μεγάλοι, ἐκ θαλάσσης τῆς Ἀκανθίων ἐπὶ θάλασσαν τὴν ἀντίον Τορώνης. ¹⁰⁰ ἐν δὲ τῇ ἰσθμῷ τούτῳ, ἐς τὸν τελευτᾷ ὁ Ἄθως, Σάνη πόλις Ἑλλάς ¹ οἴκηται. αἱ δὲ ἐντὸς Σάνης, ἔσω δὲ τοῦ Ἄθω οἰκημέναι, τὺς τότε ὁ Πέρσης νησιώτιδας ἀντὶ ἡπειρωτίδων ὥρμητο ποιέειν, εἰςὶ αἶδε, Δῖον, Ὀλόφυξος, Ἀκρόθων, ² Θύσσοι, Κλεωναί. πόλις μὲν αὐται, αἱ τὸν Ἄθων νέμονται.

XXIII. Ὁρυσσον δὲ ὧδε· δασάμενοι τὸν χῶρον οἱ βάρβαροι κατὰ ἔθνεα, κατὰ Σάνην πόλιν σχοινοτενὲς ³ ποιησάμενοι· ἐπεὶ δὲ ἐγένετο βυθεῖα ἡ διώρυξ, οἱ μὲν, κατώτατα ἐστεῶτες, ὥρυσσον· ἕτεροι δὲ παρεδίδουσαν τὸν αἰεὶ ἐξορυσσόμενον χοῦν ⁴ ἄλλοισι κατύπερθε ἐστεῶσι ἐπὶ βάρῳ· οἱ δ' αὖ ἐκδεκόμενοι ἐτέροισι, ἕως ἀπίκοντο ἐς τοὺς ἀνωτάτω· οὗτοι δὲ ἐξεφόρεόν τε καὶ ἐξέβαλλον. Τοῖσι μὲν νυν ἄλλοισι, πλὴν Φοιτικῶν, καταρρήγνύμενοι οἱ κρημνοὶ τοῦ ὀρύγ-

93. περὶ] is sometimes omitted, as περιέπλων Σούνιον, vi. 116. W. περιέπει τὸν Ἄθων, Thucydides, v. 3.

94. Ἐλαιούντι] now the New Castle of Europe at the Dardanelles. L.

95. ὥρμεον] λιμένα ἐκπληρῶν πλάττη, ἀκταῖσιν ὁρμῇ, Euripides, O. 54.

96. ὑπὸ μαστίγων] Such was the Persian discipline, c. 56. W. 103. 223. Xenophon, An. iii. 4, 16. V. ἴδε καὶ τοὺς ὑπὸ μάστιγι διορύττοντας τὸν Ἄθω, Plutarch, de An. Tr. p. 470. E. HUT. M. G. G. 592. β.

97. κατοικημένοι] vol. i. p. 14. n. 94.

98. ἐπεσάτεον] The observation made in vol. i. p. 52. n. 9. applies to this verb: προστάς very rarely has a dative.

99. Ἄθως] ἡ Ἀκτὴ καλουμένη ἐστὶν ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προῦχουσα, καὶ ὁ Ἄ. αὐτῆς ὕρος ὑψηλὸν

Herod.

τελευτᾷ ἐς τὸ Αἰγαῖον πέλαγος· πόλεις δὲ ἔχει Σάνην μὲν, Ἀνδρίων ἀποικίαν, παρ' αὐτὴν τὴν διώρυχα, ἐς τὸ πρὸς Εὐβοίαν πέλαγος τετραμμένην, τὰς δὲ ἄλλας Θύσσον, καὶ Κλεωνὰς, καὶ Ἀκροθώους, καὶ Ὀλόφυξον, καὶ Δῖον, Thucydides, iv. 109. W.

100. Τορώνης] now Toron. L.

1. Ἑλλάς] for Ἑλληνική. M. G. G. 429, 4.

2. Ἀκρόθων] or Acroathon, so called from ἄκρος and Ἄθως, as being built on the extreme point of the mountain. A. L.

3. σχοινοτενὲς] i. 189.

4. τ. αἰεὶ ἐξορυσσόμενον χ.] the earth as it was dug out. ἐκέλευον τὸν ἀπογραφάμενον αἰεὶ διὰ τῆς πυλίδος ἐξίεναι, Xenophon, H. ii. 4, 8. τὰς αἰεὶ πληρουμένας ναῦς ἐξέπεμπον, Thucydides, iii. 77.

ματος πόνον διπλήσιον παρεῖχον· ἄτε γὰρ τοῦ τε ἄνω στόματος καὶ τοῦ κάτω τὰ αὐτὰ μέτρα ποιευμένων,⁵ ἔμελλέ σφι τοιοῦτο ἀποβήσασθαι. οἱ δὲ Φοίνικες σοφίην ἔν τε τοῖσι ἄλλοισι ἔργοισι ἀποδείκνυνται, καὶ δὴ καὶ ἐν ἐκείνῳ· ἀπολαχόντες γὰρ μόριον, ὅσον αὐτοῖσι ἐπέβαλλε,⁶ ὄρουσον, τὸ μὲν ἄνω στόμα τῆς διώρυχος ποιεῦντες διπλήσιον ἢ ὅσον ἔδει αὐτὴν τὴν διώρυχα γενέσθαι· προβαίνοντος δὲ τοῦ ἔργου, συνῆγον αἰεὶ·⁷ κάτω τε δὴ ἐγίνετο, καὶ⁸ ἐξισοῦτο τοῖσι ἄλλοισι τὸ ἔργον. Ἐνθαῦτα δὲ λειμών ἐστι, ἵνα σφι ἀγορὴ τε ἐγίνετο καὶ πρητήριον·⁹ σῖτος δὲ σφισι πολλὸς ἐφοῖτα¹⁰ ἐκ τῆς Ἀσίας ἀληλεσμένοσ.¹¹

XXIV. Ὡς μὲν ἐμὲ συμβαλλεύμενον εὗρίσκειν, μεγαλοφροσύνης εἶνεκα¹² αὐτὸ Ξέρξης ὀρύσσειν ἐκέλευε, ἐθέλων τε δύναμιν ἀποδεί-

5. ἄτε—ποιευμένων] *for, as they made the aperture of the same dimensions both above and below.* Here the particle with the participle expresses the ground of what follows. M. G. G. 569.

6. μ. ὁ. αὐ. ἐπέβαλλε] i. 106. ii. 180. ἀπολαχόντες τῶν κτημάτων τὸ ἐπιβάλλον, iv. 115. i. c. μέρος, 114. δὸς μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, St. Luke, xv. 12.

7. συνῆγον αἰεὶ] *they kept contracting it.*

8. τε—καὶ] vol. i. p. 149. n. 4.

9. ἀγορὴ τε—καὶ πρητήριον] This is an instance of the figure ἐν διὰ δυοῖν, the second word being added to show what kind of ἀγορὴ is here meant, namely τῶν ὀνίων, τῶν πιπρασκομένων. S. This explanation was the more necessary from the circumstance that the Persians did not use this kind of ἀγορῆ. vol. i. p. 85. n. 6. πωλητήριον, Ἀττικῶς πρητήριον, Ἑλληνικῶς, Mæris. V.

10. ἐφοῖτα] *used to come, i. e. was brought or imported.* ὅθεν καὶ ὁ κατὰ θάλατταν σῖτος φοιτᾷ, Xenophon, p. 253, 39. οὐ μέλλει ἐκ Κύπρου σ. ἥξειν ἐνταῦθα, Andocides, p. 22, 17. V. ἐσάγειν σίτον ἀληλεσμένον, Thucydides, iv. 26. BLO.

11. ἀληλεσμένος] In verbs beginning with a vowel the Ionians, and still more the Attics, form the reduplication by repeating the first two letters; but, instead of the long vowel,

they take the corresponding short one, as ἀλέω, ἤλεκα, ἀλλήλεκα. M. G. G. 168. obs. 2. This participle with its substantive σῖτος constitutes the leading idea, (*meal, literally ground corn,*) to which the other epithet πολλὸς refers; and therefore no conjunction is required. M. G. G. 444, 3.

12. μεγαλοφροσύνης εἶνεκα] πρὸς τὴν τοῦ βασιλέως μᾶλλον ἐπιθυμίαν ἢ χρείαν, Aristides, Them. t. iii. p. 297. ὅτι ἡδύνατο ταῖς τριήρεσι τὸν Ἄθω περιπλεῦσαι, καὶ οὕτως ἐλθεῖν νῦν δὲ ὥρυξε τὸν Ἄ. καθάπερ ἐπιθυμίαν πληρῶν· διὰ γὰρ μεγαλοφροσύνην τοῦτο ἐποίησεν, οὐ διὰ χρείαν Scholiast. V. "Yet it seems no rash conjecture that deep policy may have prompted it. To cross the Ægean, even now, with all the modern improvements in navigation, is singularly dangerous. To double the cape of Athos is still more formidable;" MI. viii. 1. ante experimentum belli, fiducia virium, veluti naturæ ipsius dominus, et montes in planum deducebat, et convexa vallium æquabat et quædam maria pontibus sterneret, quædam ad navigationis commodum per compendium ducerebat, Justin, ii. 10. Elmenhorst, on Arnob. i. p. 5. who refers to many other authors. Ξέρξης εἰς τοσοῦτον ἦλθεν ὑπερηφανίας, ὥστε μικρὸν μὲν ἡγησάμενος ἔργον εἶναι τὴν Ἑλλάδα χειρῶσασθαι, βουλῆθεις δὲ τοιοῦτον μνημεῖον καταλιπεῖν, ὃ μὴ τῆς ἀνθρωπίνης φύσεως ἐστίν, οὐ πρότερον ἐπαύσατο

κυνῶθαι καὶ μνημόσυνα λιπέσθαι· παρεὼν γάρ, μηδένα¹³ πόνον λαβόντας, τὸν ἰσθμὸν τὰς νέας διειρύσαι,¹⁴ ὀρύσσειν ἐκέλευε διώρυχα τῇ θαλάσσῃ, εὖρος, ὡς δύο τριήρεας πλείειν ὁμοῦ ἐλαστρενένας.¹⁵ τοῖσι δὲ αὐτοῖσι τούτοισι, τοῖσι περ καὶ τὸ ὄρυγμα,¹⁶ προσετέτακτο καὶ τὸν Στρυμόνα ποταμὸν ζεύξαντας γεφυρῶσαι.

XXV. Ταῦτα μὲν νυν οὕτω ἐποίεε. παρεσκευάζετο δὲ καὶ ὄπλα¹⁷

πρὶν ἐξεῦρε καὶ συνηνάγκασεν ὃ πάντες θρυλοῦσιν, ὥστε τῷ στρατοπέδῳ πλεῦσαι μὲν διὰ τῆς ἡπείρου, πεξεῦσαι δὲ διὰ τῆς θαλάττης, τὸν μὲν Ἑλλησποντον ζεύξας, τὸν δὲ Ἄθω διορύξας, Isocrates, Pan. 25. According to Plutarch, Xerxes wrote to the mountain the following absurd letter, "Divine Athos, who liftest thy summit to the skies, do not oppose to my workmen hard stones difficult to cut through; or I will have thee cut down, and precipitated into the sea;" de Ir. Cob. p. 455. v. L.

13. μηδένα] i. e. none comparatively speaking. The soldiers of Dionysius of Sicily in one day drew eighty triremes over a space of ground upwards of two miles in width, and covered with mud and clay; Polyænus, v. 2, G. IV.

14. διειρύσαι] vol. i. p. 92. n. 84. διελκύσαι, Diod. t. i. p. 300, 60. διαφέρειν, διακομίσαι, Thucydides, viii. 8. ὑπερενεγκεῖν, 7. The simple verb εἰρύνειν occurs, iv. 10. ἀνείρυνειν, ix. 96. ἐξείρυνειν, i. 141. ὑπεξείρυνειν, vii. 225. ἐπειρύνειν, iv. 8. κατειρύνειν, viii. 96. παρειρύνειν, vii. 36. Annibal suggested a novel method of transporting ships, "*via, quæ in portum per mediam urbem ad mare transmissa est, plaustri transveham naves;*" and it proved successful, *contracta undique plaustra, junctaque inter se; et machinæ ad subducendas naves admotæ, munitumque iter, quo faciliora plaustra minorque moles in transitu esset: jumenta inde et homines contracti, et opus impigre cæptum; paucosque post dies classis instructa ac parata circumvehitur arcem, et ante os ipsum portus anchoras jactit*, Livy, xxv. 11. V.

15. ἐλαστρενένας] ii. 158. Ionic and poetic for ἐλανομένας; P. rowed ὁμοῦ abreast.

16. τὸ ὄρυγμα] "Scarcely any cir-

cumstance of the expedition of Xerxes is more strongly supported by historical testimony than the making of the canal of Athos. The informed and exact Thucydides, who had property in Thrace, lived part of his time upon that property, and held at one time an important command there, speaks of the canal of Athos, made by the king of Persia with perfect confidence, (see p. 25. of this vol. n. 99. or vol. i. p. 361. n. 99.). Plato (de Legg. iii. p. 699. t. 2.), Isocrates (p. 26. of this vol. n. 12. or vol. i. p. 362. n. 12.), and Lysias (Or. Fun.), all mention it as an undoubted fact; the latter adding that it was, in his time, still a subject of wonder and of common conversation. Diodorus relates the fact not less positively than Herodotus. That part of Strabo, which described Thrace, is unfortunately lost; but the canal of Xerxes remains confidently mentioned in the epitome of his work. The place was moreover so surrounded with Grecian settlements, that it seems impossible for such a report, if unfounded, to have held any credit. Yet Juvenal (x. 173.) has chosen the story of this canal for an exemplification of the Grecian disposition to lie: and a traveller (Bellon. Sing. Rer. Obs. p. 78.), who two centuries ago visited, or thought he visited the place, has asserted that he could find no vestige of the work," MI. viii. 1. On the other hand, the Count de Choiseuil-Gouffier (Voy. Pitt. de la Gr. t. ii. pt. 1. p. 145.) describes the isthmus, and affirms that very evident traces of the canal still exist. S. RI. is inclined to doubt the truth of this grand expedition altogether.

17. ὄπλα] is here the accusative, Ξέρξης being the nominative to παρε-

ἐς τὰς γεφύρας¹⁸ βύβλινά¹⁹ τε καὶ λευκολίνον, ἐπιτάζας Φοίνιξί τε καὶ Αἰγυπτίοισι, καὶ σιτία τῇ στρατιῇ καταβάλλειν, ἵνα μὴ λιμῆναι ἢ στρατιῇ, μηδὲ τὰ ὑποζύγια ἐλαυνόμενα ἐπὶ τὴν Ἑλλάδα. ἀναπυθόμενος δὲ τοὺς χώρους, καταβάλλειν ἐκέλευε, ἵνα ἐπιτηδεώτατον εἴη, ἄλλον²⁰ ἄλλῃ ἀγινέοντας ὁλκάσι τε καὶ πορθμητοῖσι²¹ ἐκ τῆς Ἀσίης πανταχόθεν. τὸν δὲ ὦν πλεῖστον ἐς Λευκὴν Ἀκτὴν²² καλεομένην τῆς Θρηίκης ἀγίνεον, οἱ δὲ ἐς Τυρόδιζαν²³ τὴν Περινηθίον, οἱ δὲ ἐς Δορίσκον, οἱ δὲ ἐς Ἡϊόνα²⁴ τὴν ἐπὶ Στρυμόνι, οἱ δὲ ἐς Μακεδονίην²⁵ διατεταγμένοι.

XXVI. Ἐν τῷ δὲ οὗτοι τὸν προκείμενον πόνον ἐργάζοντο, ἐν τούτῳ ὁ περὶ ἅπας συλλελεγμένος ἅμα Ξέρξη ἐπορεύετο ἐς Σάρδις, ἐκ Κριτάλλων²⁶ ὁρμηθεὶς τῶν ἐν Καππαδοκίῃ· ἐνθαῦτα γὰρ εἶρητο συλλέγεσθαι πάντα τὸν κατ' ἡπειρον μέλλοντα ἅμα αὐτῷ Ξέρξη πορεύεσθαι στρατόν. ὃς μὲν νυν τῶν ὑπάρχων στρατὸν κάλλιστα ἐσταλμένον ἀγαγὼν τὰ προκείμενα παρὶ βασιλέως²⁷ ἔλαβε δῶρα, οὐκ ἔχω φράσαι· οὐδὲ γὰρ ἀρχὴν ἐς κρίσιν τούτου πέρι ἐλθόντας οἶδα. οἱ δὲ, ἐπεὶ τε διαβάντες τὸν Ἄλυν ποταμὸν ὠμίλησαν τῇ Φρυγίῃ, δι' αὐτῆς πορευόμενοι παρεγένοντο ἐς Κελαινάς·²⁸ ἵνα

σκευάζετο. *S.* ὅπλα· κάλοι ἀπὸ στυπείου ἢ λίνου ἢ καννάβεως, *Galen*; τὰ ἐν τῇ νηὶ διακρατοῦντα ὀρθὴν τὸν ἰσθμὸν σχοινία, *Ereotian*. *W.* tackle.

18. τὰς γεφύρας] just mentioned.

19. βύβλινά] of the inner bark of the papyrus. It was manufactured not only into ropes, but into cloth of which sails and clothes were made, and also into writing-paper. *S.* The Linnæan name of the plant is *Cyperus Papyrus*.

20. ἄλλον] i. e. σῖτον ἀλληλεσμένον. *W.*

21. πορθμητοῖσι] literally, ferry-bouts, punts.

22. Λευκὴν Ἀκτὴν] "White Shore," was a name common to many places; that which is here meant is a sea-port of Thrace on the Propontis, without the isthmus of the Chersonese. It was the extremity of the "White Plain," πεδίον λευκόν, in the vicinity of Cardia. *L.*

23. Τυρόδιζαν] a port of the Ægean, just to the westward of cape Serrhium, and to the south-east of Mesambria. *L.*

24. Ἡϊόνα] Eion "the Strand," or Ægialus, now *Rendina*, was the seaport of Amphipolis. *L.*

25. Μακεδονίην] Macedonia had many other names, the most ancient of which was Æmathia. *A.* Its inhabitants were placed in a very contemptuous light by the Athenian orator; ὑπὲρ Φιλίππου, οὐ μόνον οὐχ' Ἕλληνας ὄντων, οὐδὲ προσήκοντος οὐδὲν τοῖς Ἕλλησιν, ἀλλ' οὐδὲ βαρβάρου ἐντεῦθεν, ὅθεν καλὸν εἰπεῖν, ἀλλ' ὀλέθρου Μακεδόνας, ὅθεν οὐδ' ἀνδράποδον σπουδαῖον οὐδὲν ἦν πρότερον πρίασθαι, *Demosthenes*, *Ph.* iii. 7.

26. Κριτάλλων] near the site of the present *Erekli*, the Archelais Colonia of the Romans. *R.*

27. βασιλέως] On the omission of the article, see *BLO.* on *Thuc.* vi. 82, 9.

28. Κελαινάς] Its modern name is *Aramitz*, or *Aphion Kara-Hisar* "the Black Castle of Opium." *Ma-andri amnis fontes Celænis oriuntur: Celænæ urbs caput quondam Phrygiæ fuit: migratum inde haud procul reteribus Celænis, novæque urbi Aramææ*

πηγαὶ ἀναδιδούσι Μαιάνδρον ποταμοῦ, καὶ ἑτέρου οὐκ ἐλύσσονος ἢ²⁹ Μαιάνδρου, τῷ οὖνομα τυγχάνει ἐὼν Καταβρήκτης,³⁰ ὅς, ἐξ αὐτῆς τῆς ἀγορῆς³¹ τῆς Κελαινέων ἀνατέλλων, ἐς τὸν Μαιάνδρον ἐκδιδοῖ· ἐν τῇ καὶ ὁ τοῦ Σιληνοῦ³² Μαρσύεω³³ ἀσκὸς³⁴ ἐν τῇ πόλει³⁵ ἀνακρέμαται, τὸν ὑπὸ Φρυγῶν λόγος ἔχει ὑπὸ Ἀπόλλωνος ἐκδαρέντα ἀνυκρεμασθῆναι.

XXVII. Ἐν ταύτῃ τῇ πόλει ὑποκατήμενος Πύθιος ὁ Ἄτυος, ἀνὴρ Λυδὸς, ἐξείνισε τὴν βασιλέος στρατιὴν πᾶσαν ξεινίοισι μεγίστοισι, καὶ αὐτὸν Ξέρξεα· χροῖματά τε ἐπαγγέλλετο, βουλόμενος³⁶ ἐς τὸν πόλεμον παρέχειν. ἐπαγγελλομένου δὲ χρήματα Πυθίου, εἴρετο. Ξέρξης Περσέων τοὺς παρεόντας, “τίς τε ἐὼν ἀνδρῶν Πύθιος, καὶ κόσα χροῖματα κεκτημένος, ἐπαγγέλλοιτο ταῦτα;” οἱ δὲ εἶπαν·

nomen inditum ab Apamea sorore [uxore? SA.] Seleuci regis. Mæander ex arce summa Cæanarum ortus, media urbe decurrens, per Caras primum, deinde Ionas, in sinum maris editur, qui inter Prienen et Miletum est, Livy, xxxviii. 13. L. Compare Xenophon, An. i. 2, 7. and 8. V. Curtius, iii. 1. 1, &c. HUT. Arriau, i. 30. SA. 826, &c. Bochart, Ph. i. 3.

29. ἦ] The comparative degree is often divided from the genitive, which it governs, by a redundant ἦ. M. G. G. 450. obs. 2. In the present instance this conjunction was most probably inserted because the comparative itself was in the genitive case. S.

30. Καταβρήκτης] The Marsyas (vol. i. p. 242. n. 15.) was thus named from its impetuosity: *L. fons ejus, ex summo montis cacumine excurrrens, in subjectam petram magno strepitu aquarum cadit, Curtius, iii. 1, 3. W. κατανεχθεὶς δ' ἐπὶ τὸ πρῶστειον σφοδρῶ καὶ καταφέρει τῷ βέηματι συμβάλλει πρὸς τὸ Μαιάνδρον, Strabo. Maximus Tyrinus says εἶδον τοὺς ποταμούς· ἀφήσιν αὐτοὺς πηγὴ μία. SA.*

31. ἀγορῆς] This public square appears from Xenophon to have been immediately below the citadel. L.

32. Σιληνοῦ] The Satyrs in general were so called. SA.

33. Μαρσύεω] Hyagnis of Cæænæ invented the flute, B. C. 1506. Marsyas, his son, invented the syrinx,

which was *fistula disparibus septem compacta cicutis*, Virgil, E. ii. 36. Proud of his proficiency in music, he challenged Apollo to a contest, but was defeated; Ovid, M. vi. 382, &c. F. vi. 703. *Apollo victum Marsyam ad arborem religutum Scythæ tradidit, qui cutem ei membratim separavit, reliquum corpus discipulo Olympo sepultura tradidit*, Hyginus, f. clxv. p. 279: οἶμαι δὲ ἐκεῖνον ὑπὸ τοῦ θεοῦ κολασθῆναι, ὅτι, φορβεῖα καὶ αὐλοῖς ἐπιστομίᾳς ἑαυτὸν, ἐτόλμησε ψιλῶ μέρει διαγωνίζεσθαι πρὸς ᾧδὴν καὶ κιθάραν, Plutarch, Symp. SA. HUT. Fortunio Liceti explains this as an allegory. Before the invention of the lyre, the flute was in high estimation, but afterwards it went out of fashion. In those early ages pieces of leather were circulated as money; and the flute-players then gaining very little, the poets feigned that the god of the lyre had slayed Marsyas, the flute-player; Hierogl. c. 119. L.

34. ἀσκὸς] εἴ μοι ἡ δορὰ μὴ εἰς ἀσκὸν τελευτήσῃ, ὥσπερ ἡ τοῦ Μαρσύου, Plato, Euth. p. 285. d. λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαὶ (τοῦ Μαρσύου ποταμοῦ), Xenophon, An. i. 2, 8. W. V. vol. i. p. 119. n. 21.

35. πόλει] i. e. ἀκροπόλει. V.

36. ἐπαγγέλλετο, βουλόμενος] διὰ καὶ ἐπαγγέλλοντο βουλόμενοι διδόναν παντὸς τοῦ ἀδικήματος, vi. 139. ST. i

“ὦ βασιλεῦ, οὗτός ἐστι, ὃς τοι τὸν πατέρα Δαρεῖον ἐδωρήσατο τῇ πλατανίστῳ³⁷ τῇ χρυσῇ καὶ τῇ ἀμπέλῳ· ὃς καὶ νῦν ἐστὶ πρῶτος ἀνθρώπων πλούτῳ, τῶν ἡμεῖς ἴδμεν, μετὰ σέ.”

XXVIII. Θωμάσας δὲ τῶν ἐπέων τὸ τελευταῖον Ξέρξης, αὐτὸς δεύτερα εἶρετο Πύθιον, “ὁκόσα οἱ εἴη χρήματα;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, οὔτε σε ἀποκρύψω, οὔτε σκῆψομαι τὸ μὴ εἰδέναι³⁸ τὴν ἐμεωυτοῦ οὐσίην,³⁹ ἀλλ’ ἐπιστάμενός τοι ἀτρεκέως καταλέξω. ἐπεὶ τε γὰρ τάχιστά σε ἐπυθόμην ἐπὶ θάλασσαν καταβαίνοντα τὴν Ἑλληνίδα, βουλόμενός τοι δοῦναι ἐς τὸν πόλεμον χρήματα, ἐξέμαθον, καὶ εὖρον, λογιζόμενος, ἀργυρίου μὲν δύο χιλιάδας εἰσάσας μοι τάλαντων,⁴⁰ χρυσοῦ δὲ τετρακοσίας μυριάδας στατήρων⁴¹ Δαρεϊκῶν,⁴² ἐπιδεούσας ἐπτὰ χιλιάδων. καὶ τούτοις σε ἐγὼ δωρόεμαι· αὐτῷ δ’ ἐμοὶ ἀπὸ ἀνδραπόδων τε καὶ γεωπεδιῶν⁴³ ἀρκέων ἐστὶ βίος.” ὁ μὲν ταῦτα ἔλεγε.

XXIX. Ξέρξης δὲ, ἰσθεὶς τοῖσι εἰρημένοισι, εἶπε· “Ξεῖνε Ἄνδρ’,

37. τῇ πλατανίστῳ] εἰ ἐπιθυμήσειε σκιάς, δένδρον ἦν αὐτῷ χρυσοῦν ἢ σκιὰ, Aristides, Pan. p. 223. πλάτανον εἶχε χρυσοῦν ἐπὶ τοῦ ὀχήματος συσκιάζουσιν αὐτὸν, Scholiast. V. ἦν ἐν τῷ κοιτῶνι λιθοκόλλητος ἄμπελος χρυσοῦ ὑπὲρ τῆς κλίνης, Chares; τὴν δὲ ἄμπελον ταύτην Βότρυας ἔχειν ἐκ τῶν πλούτευστάτων ψήφων συντεθειμένους, Amynias in Ath. xii. 9. τὰς χρυσοῦς πλατάνους, καὶ τὴν χρυσοῦν ἄμπελον, ὅφ’ ἦν οἱ Περσῶν βασιλεῖς ἐχρημάτιζον πολλάκις καθήμενοι, σμαραγδίνους βότρυς ἐχούσας καὶ τῶν Ἰνδικῶν ἀνθράκων, ἄλλων τε παντοδαπῶν λίθων ὑπερβαλόντων ταῖς πολυτελείαις, Phylarchus in Ath. xii. 55. B.A. Antiochus being piqued at his reception by the king, depreciates his grandeur, ἐπεὶ καὶ τὴν ὕμνουμένην ἂν χρυσοῦν πλάτανον οὐχ ἱκανὴν ἔφη εἶναι τέττιγι σκιὰν παρέχειν, Xenophon, H. vii. 1, 38. Theophilus, emperor of the East in the ninth century, had a tree of gold made, on which were perched little birds, that, by means of tubes ingeniously arranged, sang melodiously; Symeon Magister, Ann. p. 416. c. L.

38. τὸ μὴ εἰδέναι] vol. i. p. 51. n. 15.

39. σὲ ἀποκρύψω—τὴν ἐ. οὐσίην] M. G. G. 412, 8.

40. δύο χιλιάδας—ταλάντων] δις-

χίλια τάλαντα, Tzetzes, Ch. i. 927. Equal to 450,000*l.* sterling; L. or 387,500*l.* A. Callias, the richest of the Athenians, was worth 200 talents; Lysias, Or. xix. p. 349. V.

41. στατήρων] Pythius was the proprietor of extensive gold mines; and in order to work these, agriculture had been neglected, till his wife by her good sense convinced him of the absurdity of persisting in such a line of conduct: Plutarch, de Virt. Mul. p. 262. Each stater equalled ἀργυρᾶς δραχμαὶς εἰκοσι. V. The four millions were equal to 14,000 talents of silver, or 3,150,000*l.* L. According to Arbuthnot the stater was worth fifty drachmæ; and then the four millions would amount to 6,356,614*l.* TR. but according to RO. only to 1,700,000*l.*

42. Δαρεϊκῶν] Δαρεῖος, χρυσοῦν καθαρώτατον ἀπεψήσας ἐς τὸ δυνατώτατον, νόμισμα ἐκόψατο· Ἀρνάνδης δὲ, ἄρχων Αἰγύπτου, ἀργύριον τῷτδ τοῖτο ἐποίηε· καὶ νῦν ἐστὶ ἀργύριον καθαρώτατον τδ Ἀρνανδικόν· μαθὼν δὲ Δαρεῖός μιν ταῦτα ποιεῖντα, ἀπέκτεινε, iv. 166.

43. γεωπεδιῶν] is a diminutive. S. γῆπεδα or γεῶπεδα are χωρία, κτήσεις, estates, farms. W. See BL. on Æsch. P. V. 854.

ἐγὼ ἐπεὶ τε ἐξῆλθον τὴν Περσίδα χώραν, οὐδενὶ ἀνδρὶ συνέμιξα ἐς τόδε, ὅστις ἠθέλησε ξείνια προθεῖναι στρατῷ τῷ ἑμῷ, οὐδὲ ὅστις, ἐς ὅψιν τὴν ἐμὴν καταστὰς, αὐτεπάγγελτος ἐς τὸν πόλεμον ἐμοὶ ἠθέλησε συμβαλέσθαι χρήματα, ἔξω σεῦ. σὺ δὲ καὶ ἐξείνισας μεγάλως στρατὸν τὸν ἐμὸν, καὶ χρήματα μεγάλα ἐπαγγέλλεαι. σοὶ ὦν ἐγὼ ἀντὶ αὐτῶν γέρεα τοιάδε δίδωμι· ξεινόν τέ σε ποιεῦμαι ἐμὸν, καὶ τὰς τετρακοσίας μυριάδας τοι τῶν στατήρων ἀποπλήσω παρ' ἐμευτοῦ,⁴⁴ δούς τὰς ἐπτὰ χιλιάδας, ἵνα μὴ τοι ἐπιδεέες ἔωσι αἱ τετρακόσαιοι μυριάδες ἐπτὰ χιλιαδέων, ἀλλ' ἡ τοι ἀπαρτιλογίη⁴⁵ ὑπ' ἐμέο πεπληρωμένη. κέκτησό τε αὐτὸς, τὰ περ αὐτὸς ἐκτίησας,⁴⁶ ἐπίστασό τε εἶναι⁴⁷ αἰεὶ τοιοῦτος· οὐ γάρ τοι ταῦτα ποιεῦντι, οὔτε ἐς τὸ παρεόν,⁴⁸ οὔτε ἐς χρόνον, μεταμελήσει.”

XXX. Ταῦτα δὲ εἶπας, καὶ ἐπιτελέα ποιήσας, ἐπορεύετο αἰεὶ τὸ πρόσω. Ἄναυα δὲ καλεομένην Φρυγῶν πόλιν παραμειβόμενος καὶ λίμνην, ἐκ τῆς ἅλης γίνονται, ἀπύκετο ἐς Κολοσσάς,⁴⁹ πόλιν μεγάλην Φρυγίης, ἐν τῇ Λύκος⁵⁰ ποταμὸς ἐς χάσμα γῆς⁵¹ ἐσβάλλων ἀφανίζεται· ἔπειτα διὰ σταδίων πέντε⁵² ὡς μίλιστά κη ἀναφαινόμενος, ἐκδίδοι καὶ οὗτος⁵³ ἐς τὸν Μαϊάνδρον. ἐκ δὲ Κολοσσῶν ὁ στρατὸς ἐπὶ τοὺς οὖρους τῶν Φρυγῶν καὶ τῶν Λυδῶν,

44. παρ' ἐμευτοῦ] *from my own substance*. ii. 129. viii. 5. M. G. G. 588, 1. a.

45. ἀπαρτιλογίη] *a round sum*. ἀπηρτισμένος καὶ πλήρης ἀριθμὸς οἱ λόγος. V.

46. κέκτησο—ἐκτίησας] *and possess yourself the things, which you yourself acquired*. κέκτησο δ' ὀρθῶς, & ἔχῃς ἄνευ φόγου, Euripides, *In. fr.* xv. 1. V.

47. ἐπίστασο—εἶναι] *vol. i. p. 124*. n. 78.

48. ἐς τὸ παρεόν] This confirms the second explanation given *vol. i. p. 87*. n. 31. where the preposition is omitted. ἄρχων δὲ, ἄλλος μὲν νῦν, ἄλλος δὲ τὸ παρελθόν, Xenophon, *H. iii.* 2, 7. If there is any ellipsis in such expressions, it may be thus supplied, *κατὰ τὸ παρελθὸν μέρος τοῦ χρόνου*. B. 164.

49. Κολοσσάς] Xenophon also speaks of Colossæ as πόλιν οἰκουμένην, εὐδαίμονα καὶ μεγάλην, *An. i.* 2, 6. W. St. Paul addressed an epistle to the church there. Two years afterwards

it was destroyed by an earthquake, but was rebuilt, and subsequently bore the name of Chonæ. It is now the village of Conos. A. L.

50. Λύκος] Strabo, xii. p. 867. B. W. *ubi terreno Lycus est epotus hiatus, existit procul hinc, alioque renascitur ore*, Ovid, *M. xv.* 273. L. There was more than one river of this name. The Greeks perhaps applied this appellation, as those of Τίγρις and Κάπρος, to streams which resembled such wild beasts in the impetuosity of their course and the extent of their ravages. SA.

51. χάσμα γῆς] *χ. εὐρωπὸν πέτρας*, Euripides, *I. T.* 630. MAR. *χ. πελάγεος*, iv. 85.

52. διὰ σταδίων πέντε] *five stades off*. διὰ signifies ‘a distance’ or ‘interval.’ M. G. G. 580. d. vii. 198. HER. on *VIG. ix.* 2, 6. SCH. on B. 61.

53. καὶ οὗτος] i. e. as well as the Καταβρήκτης, c. 26. LAU.

ἀπίκετο ἐς Κύδραρα ⁵⁴ πόλιν· ἔνθα στήλη καταπεπηγυῖα, σταθεῖσα δὲ ὑπὸ Κροίσου, καταμηνύει διὰ γραμμάτων τοὺς οὕρους.

XXXI. Ὡς δὲ ἐκ τῆς Φρυγίης ἐσέβαλε ἐς τὴν Λυδίην, σχιζομένης τῆς ὁδοῦ, καὶ τῆς μὲν ἐς ἀριστερὴν ⁵⁵ ἐπὶ Καρίης ⁵⁶ φερούσης, τῆς δὲ ἐς δεξιὴν ἐς Σάρδεις, τῇ καὶ πορευομένῳ διαβῆναι τὸν Μαίανδρον ποταμὸν πᾶσα ἀνάγκη γίνεται, καὶ ἰέναι παρὰ Καλλάτηβον πόλιν, ἐν τῇ ἄνδρες δημοεργοὶ ⁵⁷ μέλι ἐκ μυρίκης τε καὶ πυροῦ ποιεῦσι· ταύτην ἰὼν ὁ Ξέρξης τὴν ὁδὸν, εὔρε πλατάνιστον, ⁵⁸ τὴν κάλλεος εἶνεκα δωρησάμενος κόσμῳ χρυσέῳ, καὶ μελεδωνῷ ἀθανάτῳ ἀνδρὶ ⁵⁹ ἐπιτρέψας, δευτέρῃ ἡμέρῃ ἀπίκετο ἐς τῶν Λυδῶν τὸ ἄστυ.

XXXII. Ἀπικόμενος δὲ ἐς Σάρδεις, πρῶτα μὲν ἀπέπεμπε κήρυκας ἐς τὴν Ἑλλάδα, αἰτήσοντας γῆν τε καὶ ὕδωρ, καὶ προερόντας δεῖπνα βασιλεῖ παρασκευάζειν· πλὴν ⁶⁰ οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἴτησιν, τῇ δὲ ἄλλῃ πάντῃ· τῶνδε δὲ εἶνεκα τὸ δεύτερον ἀπέπεμπε ἐπὶ γῆν τε καὶ ὕδωρ· ὅσοι πρότερον οὐκ ἔδοσαν Δαρεῖφ πέμψαντι, τούτους πάγχυ ἐδόκεε τότε δεῖσαντας δώσειν. βουλόμενος ὦν αὐτὸ τοῦτο ἐκμαθεῖν ἀκριβῶς, ἔπεμπε. Μετὰ δὲ ταῦτα, παρεσκευάζετο ὡς ἐλῶν ἐς Ἀβυδον.

XXXIII. Οἱ δὲ ἐν τούτῳ τὸν Ἑλλήσποντον ἐξεύγνυσαν ἐκ τῆς

54. Κύδραρα] Κούραρα, Strabo, xii. p. 578. c. xiv. p. 663. c. S. According to Mannert, the same with Laodicea; if so, the modern name will be *Ladik*: see A.

55. ἐς ἀριστερὴν] χέρα is supplied, c. 42. SCH. on B. 301.

56. ἐπὶ Καρίης] in answer to the question 'whither?' M. G. G. 584. vol. i. p. 96. n. 23.

57. δημοεργοί] μέλι μὲν πολλὸν μέλισσαι κατεργάζονται, πολλῷ δ' ἔτι πλέον λέγεται δημιουργοὺς ἄνδρας ποιεῖν, iv. 194. W. τοὺς τὰ πέμματα, προσέτι τε τοὺς ποιῶντας τοὺς πλακοῦντας, οἱ πρότερον δημιουργοὺς ἐκάλουν, Athenæus, iv. 72. S. These confectioners had the art of preparing a conserve resembling honey from the juice of the tamarisk thickened with flour. Athenæus calls the art of confectionary αἱ τῶν περὶ τὰ πέμματα δημιουργίαι, i. 32. ὕψα καὶ πέμματα παρεσκευασμένα περιττῶς διὰ δημιουργῶν καὶ μαγείρων, Plutarch, Ap. p. 280. A. L. This artificial honey was a sub-

stitute for sugar. i. 193. LQ.

58. πλατάνιστον] (ὥσπερ ἐραστῆς) ἐξῆψεν αὐτῆς κόσμον πολυτελεῖ, στρεπτοῖς καὶ ψελλοῖς τιμῶν τοὺς κλάδους· καὶ μελεδωνὸν αὐτῇ κατέλιπεν, ὥσπερ ἐρωμένη φύλακα καὶ φρουρὸν, *Ælian*, V. H. ii. 14. V. Tzetzes, apparently led into the mistake by the mention of the golden *plane-tree* c. 27., says ἐχρύσωσεν αὐτὴν διὰ τὸ κάλλος, on *Lyc.* p. 142. W.

59. ἀθανάτῳ ἀνδρὶ] W. and L. consider this man to have been one of the *immortal* band, described in c. 83. If our author had meant this, would he not have said τῶν ἀθανάτων ἀνδρὶ? V. Here he seems rather to mean a man to whom a successor was appointed in his life-time, so that the office might never be vacant, and consequently the keeper of the tree was always living. S. In the same sense we say "the King never dies."

60. πλὴν] The reason of this exception is stated, c. 133. W.

Ἀσίης ἐς τὴν Εὐρώπην.⁶¹ ἔστι δὲ τῆς Χερσονήσου τῆς ἐν Ἑλλησπόντῳ, Σηστοῦ τε πόλιος μεταξὺ καὶ Μαδύτου, ⁶² ἀκτὴ τραχεά ⁶³ ἐς θάλασσαν κατήκουσα, Ἀβύδῳ καταντίον.⁶⁴

XXXIV. Ἐς ταύτην ὦν τὴν ἀκτὴν ἐξ Ἀβύδου ὁρμεῶμενοι, ἐγεφύρουν, τοῖσι προσέκεετο, τὴν μὲν ⁶⁵ λευκολίνου Φυίνικες, τὴν δ' ἐτέρην τὴν βυβλίνην Αἰγύπτιοι. ἔστι δὲ ἐπταστάδιοι ⁶⁶ ἐξ Ἀβύδου ἐς τὴν ἀπαιτίον. καὶ δὴ ἐξευγμένου τοῦ πύρου, ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκείνα πάντα καὶ διέλυσε.

XXXV. Ὡς δ' ἐπύθετο Ξέρξης, δεινὰ ποιούμενος, τὸν Ἑλλήσποντον ἐκέλευε τριηκοσίας ἐπικέσθαι ⁶⁷ μάστιγι πληγύς, καὶ κατεῖναι ἐς τὸ πέλαγος πεδέων Ζεῦγος. ⁶⁸ ἤδη δὲ ἤκουσα, ὥς καὶ στιγέας ⁶⁹ ἤμα

61. Εὐρώπην] *tales fama canit tumidum super aequora Xerxes construxisse vias, nullum cum pontibus ausus Europamque Asia, Sestonque admorit Abydo, incessitque fretum rapidi super Hellespontii, non Eurum Zephyrumque timens: cum vela ratesque in medium deferret Athon*, Lucan, ii. 672. *μεγάλον πόντοιο γεφύρωσε πλατὺ νῶτον, Εὐρώπην τ' Ἀσίην Σηστόν τ' ἐπέλασεν Ἀβύδῳ, καὶ πελάγευς θεὸν ὑγρὸν ἀφειδέϊ τύψεν ἰμάσθλῃ· οὖρος δ' αὖ διόρυξεν Ἄθω μέγα θ' ὕψηλόν τε*, Esth. 1571. *BA*.

62. Μαδύτου] *Madytus*, a few miles to the south-west of Sestos, is now *Maydo* or *Maita*. *L. R*.

63. ἀκτὴ τραχεά] *γεφυροῦν ἐπέμφθησαν τὸν Ἑλλήσποντον περὶ τραχεῖαν ἀκτὴν λεγομένην, μεταξὺ Σηστοῦ καὶ Μαδύτου*, Tzet.

64. καταντίον] is usually constructed with a genitive, *Χαλκίδος κ.*, vi. 118. *MUS.* vi. 103. viii. 52. *S*.

65. τὴν μὲν] vol. i. p. 64. n. 64. and c. 25. *S*.

66. ἔστι—στάδιοι] i. 26. *S*. Compare iv. 85. *W*. Tournefort represents the strait as a mile in breadth; Gibbon allows it no more than five hundred paces. *R*.

67. τὸν Ἑλλήσποντον — ἐπικέσθαι] i. e. ἐπὶ τ. Ἑ. ἰκέσθαι. vol. i. p. 209. n. 87. *V*. *ἂν τύχῃ βακτηρίαν ἔχων, ἂν μὴ ἐκφύγῳ φεύγων αὐτὸν, εὖ μάλα μοῦ ἐφικέσθαι (αὐτῇ) πειράσεται*, Plato, *Hier.* p. 292. *λ.* μέσον κἀρα διπλοῖς κέντροισι μου καθέκτο, *Soj* *hicles*, *CE*. *R*. 808. *W*. *διακοσίας βάβδων πλη-*

γαῖς ἔτυψε τὸν Ἑλλήσποντον, καὶ δύο ζεύγη δεσμῶν σιδηρῶν ἐκέλευσεν ἐμβαλεῖν εἰς τὸ πέλαγος, ὥς δῆθεν τὴν θάλασσαν, οἷα δούλην, δεσμῶν τοῖς κλοιοῖς, Tzetzes. *BA*.

68. πεδέων ζεῦγος] Stanley seems right in suspecting this story to have originated in the strong metaphor which Æschylus uses in speaking of the double bridge; Ἑλλήσποντον ἱερὸν, δούλον ὧς, δεσμώμασιν ἤλπισε σχῆσειν· καὶ πόρον μετεβῶντιζε, καὶ πέδαις σφυρηλάτοις περιβαλὼν, πολλὴν κέλευθον ἤνυσεν πολλῷ στρατῷ· θεῶν δὲ πάντων ᾤετο καὶ Ποσειδῶνος κρατήσσειν, *P. 751*. (Schutz and *BL* agree with Stanley in his interpretation.) Had any historical records of the Persians themselves reached us, we should perhaps see much fallacy and exaggeration in the Greek authors, which at present we can merely suspect. A *Mede* told *D. Chrysostom* that the Persians in their accounts differed entirely from the Greeks; *Or.* xi. p. 191. *v*. The next anecdote is too extravagant to be admitted even by the good-natured credulity of *Herodotus*. *Juvenal* sneers at the whole narrative; *creditur olim relificatus Athos, et quicquid Græcia mendax audet in historia: constratum classibus isdem suppositumque rotis solidum mare: credimus altos defecisse annes, epotique flumina Medo praudente. ille tamen qualis rediit Salamine relicta, in Corum atque Eurum solitus sævire flagellis barbarus, Æolio nunquam hoc in carcere passos, ipsum com-*

τούτοισι ἀπέπεμψε σίζοντας τὸν Ἑλλήσποντον. ἐνετέλλετο δὲ ὦν
 ῥαπίζοντας⁷⁰ λέγειν βάρβαρά τε καὶ ἀτάσθαλα.⁷¹ “ὦ πικρὸν
 ὕδωρ, δεσπότης τοι δίκην ἐπιτιθεῖ τήνδε, ὅτι μιν ἡδίκησας, οὐδὲν

pedibus qui vinxerat Ennosigæum? mitius id sane, quod non et stigmatē dignum credidit. huic quisquam vellet servire deorum? x. 173. V. compare Seneca, de Const. Sap. iv. 2. Virgil, Cul. 30. *RU.* Those who wrote on the Magicharged Herodotus with falsehood in attributing these frantic and impious actions to Xerxes; Diogenes L., Proæm. § ix. p. 7. Yet Pagans are not always very scrupulous in their treatment of divinities with whom they are offended. There is little doubt but that the Greeks purposely vilified the character of the Persian monarch even at the expense of truth. *L. MI.* also rejects these anecdotes of the ridiculous punishment of the Hellespont, as utterly inconsistent with the character to whom they are ascribed, viii. 1. “The information we have hitherto received of the ancient history, mythology, and manners of eastern nations, has been almost entirely derived through the medium of the Grecian writers; whose elegance of taste, harmony of language, and fine arrangement of ideas, have captivated the imagination, misled the judgment, and stamped with the dignified title of history the amusing excursions of fanciful romance. (p. xiii.) There seems to be nearly as much resemblance between the annals of England and Japan, as between the European and Asiatic relations of the same empire. The names and numbers of their kings have no analogy. Not a vestige is to be discovered of that prodigious force, which Xerxes led out of the Persian empire to overwhelm the states of Greece. Minutely attentive as the Persian historians are to their numerous wars with the kings of Turan or Scythia; and recording, with the same impartiality, whatever might tarnish as well as aggrandize the reputation of their country, we can, with little pretence to reason, suppose that they should have been silent on events of such magnitude, had any records remained

of their existence, or the faintest tradition commemorated their consequences. (p. xvi.) Those famous invasions have an appearance of being simply the movements of the governors of Asia Minor, to regulate or enforce a tribute which the Greeks might frequently be willing to neglect. (p. xvii.) The apparent conclusion to be drawn from the preceding observations are:—that the Greeks in their ancient histories of distant countries are often wrong; that their accounts of the East, as well with regard to manners, as historic facts, are inconsistent with the Asiatic authors; irreconcilable with Scripture; contradictory in themselves; and often impossible in nature: that as the later writers, Diodorus, Strabo, Plutarch, are often in complete opposition to the earlier historians, and complain of the repugnances with which they are every where perplexed, nothing can more strongly point to a fundamental error: that modern chronologers, commentators, and compilers of ancient history, differ likewise greatly in opinion: that a resemblance of names is often preferred to a consistency in facts: that the inventions of superstition, or the fictions of poets are often viewed as real events: that, such being the uncertain basis of ancient story, no materials ought to be despised: that the Persian and Arabian historians are entitled to attention, in whatever regards their own countries; their relations being grounded at least on national belief; and national belief never originating without some foundation. (p. xxxii.) *RI.*

69. *στιγέας*] applies to the men and not to the instruments. *S.*

70. *ῥαπίζοντας*] *ῥαβδίζοντας*, *ῥάβδῳ πλήττοντας*, *μαστιγοῦντας*, Hesychius. *SCHL.*

71. *ἀτάσθαλα*] *extraragant, senseless, frantic*: an Homeric word *ἀτασθαλίη*, ii. 111. Heraldus.

πρὸς ἐκείνου ἄδικον παθόν. καὶ βασιλεὺς μὲν Ξέρξης διαβήσεται σε, ἦν τε σύ γε βούλη, ἦν τε μή· σοὶ δὲ κατὰ δίκην ἄρα οὐδεὶς ἀνθρώπων θύει, ὥς ἐόντι δολερῷ τε καὶ ἀλμυρῷ ποταμῷ.”⁷² Τὴν τε δὴ θάλασσαν ἐνετέλλετο τούτοισι ζημιοῦν, καὶ τῶν ἐπεστεώτων τῇ ζεύξει τοῦ Ἑλλησπόντου ἀποταμεῖν τὰς κεφαλάς.

XXXVI. Καὶ οἱ μὲν ταῦτα ἐποίεον, τοῖσι προσεκέετο αὕτη ἡ ἄχαρις τιμή· τὰς δὲ⁷³ ἄλλοι ἀρχιτέκτονες ἐξεύγνυσαν· ἐξεύγνυσαν δὲ ὧδε· πεντηκοντέρους καὶ τριήρεας συνθέντες, ὑπὸ μὲν τὴν πρὸς τοῦ Εὐξείνου Πόντου ἐξήκοντά τε καὶ τριηκοσίας, ὑπὸ δὲ τὴν ἐτέρην τεσσερεσκαίδεκα καὶ τριηκοσίας, τοῦ μὲν Πόντου ἐπικαρσίας,⁷⁴ τοῦ δὲ Ἑλλησπόντου κατὰ ῥόον, ἵνα ἀνακωχεύῃ⁷⁵ τὸν τόνον τῶν ὕπλων· συνθέντες δὲ, ἀγκύρας κατήκαν περιμήκειας, τὰς μὲν πρὸς τοῦ Πόντου τῆς ἐτέρης, τῶν ἀνέμων εἵνεκεν τῶν ἔσωθεν ἐκπνεόντων, τῆς δὲ ἐτέρης⁷⁶ τῆς πρὸς ἐσπέρης τε καὶ τοῦ Αἰγαίου, εὖρον τε καὶ νότου εἵνεκα. διέκπλοον⁷⁷ δὲ ὑπόφανσιν⁷⁸ κατέλιπον τῶν πεντηκοντέρων⁷⁹ καὶ⁸⁰ τριχοῦ, ἵνα καὶ ἐς τὸν Πόντον ἔχῃ ὁ βουλόμενος πλέειν πλοίοισι λεπτοῖσι, καὶ ἐκ τοῦ Πόντου ἔξω. ταῦτα δὲ ποιήσαντες, κατέ-

72. ποταμῷ] “Sailing upwards from the Ægean sea into the Hellespont, we were obliged to make our way against a constant smart current, which, without the assistance of a north wind, generally runs about three knots in an hour. At the same time we were land-locked on all sides; and nothing appeared in view but rural scenery: and every object conveyed the idea of a fine river running through an inland country. In this situation I could hardly persuade myself that I was at sea; and it was as natural to talk of its comparative great breadth, as to mention its embouchure, its pleasant stream, its woody banks, and all those circumstances which belong to rivers only,” Wood, D. of the Troade, p. 320. Chandler, Tr. in As. Min. c. iii. p. 10. L. Hence it has the epithets ἀγάρρως, Homer, II. B. 845. and πλατὺς, H. 86. Æschylus, P. 880. BL. Polybius, in his description of the Euxine, gives reasons for the stream always setting towards the Ægean, iv. 39. RO.

73. τὰς δὲ] understand γεφύρας, V. as with τὴν μὲν, c. 34. S.

74. ἐπικαρσίας] πλαγίας, οὐκ εὐθείας. GL.

75. ἀνακωχεύῃ] might keep up: understand ὁ ῥόος. S.

76. τῆς δὲ ἐτέρης] i. e. τὰς δὲ τῆς ἐτέρης, Schulz.

77. διέκπλοον] as a passage out; τὸν δ. τῶν βραχέων δεικνύναι σφί, iv. 179. L. It is here put in apposition to ὑπόφανσιν. S.

78. ὑπόφανσιν] a clear space: ὑποφάσεις in LXX. Ezekiel, xli. 16. is interpreted to mean windows. W.

79. τῶν πεντηκοντέρων] “The penteconter, or vessel of fifty oars, was to the Greek fleets of triremes as our frigates to line-of-battle ships,” MI. lv. 1. These galleys and the ships were placed alternately; but in three places a penteconter was left out between the two triremes; over this interval there would consequently be a short suspension-bridge, under which small craft might pass to and fro. S.

80. καὶ] and that.

τεινον ἐκ γῆς, στρεβλοῦντες⁸¹ ὕνοισι⁸² ξυλίνοισι, τὰ ὄπλα· οὐκέτι χωρὶς ἐκάτερα τάξαντες, ἀλλὰ δύο μὲν λευκολίνου⁸³ δασάμενοι ἐς ἐκατέρην, τέσσαρα δὲ τῶν βυβλίνων. παχύτης μὲν ἡ αὐτὴ καὶ καλλονή, κατὰ λόγον δὲ ἦν ἐμβριθέστερα τὰ λίνεα· τοῦ τάλαντον ὁ πῆχυς εἴλκε. ἐπειδὴ δὲ ἐγεφυρώθη ὁ πόρος, κορμούς ξύλων καταπρίσαιτες, καὶ ποιήσαντες ἴσους τῆς σχεδῆς τῷ εὐρεῖ, κόσμῳ ἐπετίθεσαν κατύπερθε τῶν ὄπλων τοῦ τόνου·⁸⁴ θέντες δὲ ἐπεξῆς, εἰθαῦτα αὐτὶς ἐπεξεύγνον.⁸⁵ ποιήσαντες δὲ ταῦτα, ὕλην⁸⁶ ἐπεφόρησαν· κόσμῳ δὲ θέντες καὶ τὴν ὕλην, γῆν ἐπεφόρησαν· κατανάξαντες⁸⁷ δὲ καὶ τὴν γῆν, φρυγμὸν πυρεῖρυσαν ἔινθεν καὶ ἔινθει,⁸⁸ ἵνα μὴ φοβέηται τὰ ὑποζύγια τὴν θάλασσαν ὑπερορῶντα,⁸⁹ καὶ οἱ ἵπποι.

XXXVII. Ὡς δὲ τά τε τῶν γεφυρέων⁹⁰ κατεσκεύαστο καὶ τὰ περὶ τὸν Ἄθων, οἳ τε χυτοὶ⁹¹ περὶ τὰ στόματα τῆς διώρυχος, οἳ τῆς ῥήχης⁹² εἵνεκεν ἐποιήθησαν, ἵνα μὴ πίμπληται τὰ στόματα τοῦ

81. στρεβλοῦντες] understand αὐτά. S.

82. ὕνοισι] *hy cupstans* or *incindlasses*. ὕνος· τὸ περὶ τὰ τῶν ὑδάτων ἀγχεῖα πολίπουν καὶ συστρεφόμενον. GL.

83. λευκολίνου] *of bleached hemp*, opposed to ὠμολίνου; ὠ. μακροὶ τόνοι, Æschylus, P. I. SA. πεπέρακεν ὁ στρατὸς, λινοδέσμῳ σχεδία πορθμὴν ἀμείψας Ἑλλάς, πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου, P. 65. BL.

84. κ. τ. ὅ. τοῦ τόνου] The order of the words is κατύπερθε τοῦ τόνου τῶν ὄπλων, i. e. κ. τῶν ὅ. ἐντεταμένων. S. The same inverted order occurs just before, ἴσους τῆς σχεδῆς τῷ εὐρεῖ, and in ἐπὶ τοῦ προνηϊοῦ τῆς γωνίης, i. 51.

85. ἐπεξεύγνον] *they lashed them together*. S.

86. ὕλην] *fagots*, technically called *fascines*. S.

87. κατανάξαντες] *after ramming down*, from κατανάσσω. W.

88. π. ἔ. καὶ ἔ.] *they threw up on either side*. W.

89. ὑπερορῶντα] here used literally, *looking over at*. W.

90. γεφυρέων] The construction of these bridges has exercised the ingenuity of commentators. W. thinks that the 314 ships were placed lengthwise across the Hellespont. L.

shows that this could not be, from the dimensions of the vessels; and he professes not to understand the interpretation of R. But he expresses his own opinion with some diffidence, in giving which he apparently mistakes the penteconter for the quinquereme. S. disapproves of L.'s explanation, but frankly owns that there are many obscurities, upon which he can throw no certain light. LAU. abandons the commonly received notions as to the character of the two classes of vessels employed, and forms his calculations on this seemingly erroneous hypothesis. Therefore, as V. observes, the subject still requires elucidation. Yet, from a comparison of the charts of the Hellespont with the statement of Herodotus, thus much appears certain, that the bridges extended in a north-westerly direction from the Asiatic coast to that of Europe: that, allowing twenty feet for each of the three openings in the line, the ships next the Black Sea would occupy on the average the space of eleven feet and a half each in width, the other vessels rather more than thirteen feet.

91. οἱ χυτοὶ] τὰ χῶματα, GL. *χωστὰ*, Hesychius. S.

92. ῥήχης] *surf, breakers*. Compare BU. on Æ. P. V. 737.

ὀρύγματος, καὶ αὐτὴ ἡ διώρυξ παντελέως πεποιημένη ἄγγελτο· ἐν-
θαῦτα χειμερίσας, ὕμα τῷ ἔαρι παρεσκευασμένος ὁ στρατὸς ἐκ τῶν
Σαρδίων ὠρμαῖο ἐλὼν ἐς Ἀβυδον. ὠρμημένῳ δέ οἱ, ὁ ἥλιος, ἐκλι-
πῶν⁹³ τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, ἠφανὴς ἦν· οὐ τ' ἐπινεφέλων ἐόν-
των,⁹⁴ αἰθρίης τε τὰ μάλιστα· ἀντὶ ἡμέρης τε νύξ⁹⁵ ἐγένετο. ἰδόντι
δὲ καὶ μαθόντι τοῦτο τῷ Ξέρξῃ ἐπιμελὲς ἐγένετο· καὶ εἶρετο τοὺς
μάγους, “ τὸ θέλοι προφαίνειν τὸ φάσμα; ” οἱ δὲ ἔφραζον,⁹⁶ ὥς
“ Ἕλλησι προδεικνύει ὁ θεὸς ἔκλειψιν τῶν πολιῶν ” λέγοντες,
“ ἥλιον εἶναι Ἑλλήνων προδέκτορα,⁹⁷ σελήνην δὲ σφέων. ” πυθό-
μενος δὲ ταῦτα, ὁ Ξέρξης, περιχαρὴς ἐὼν, ἐποίεετο τὴν ἔλασιν.

93. ἐκλιπῶν] This eclipse took place, April 19th, B. C. 481, as Xerxes was leaving Susa. It was probably the dread arising from this phenomenon, which induced Pythius, contrary to his naturally avaricious disposition, to make such magnificent presents for the purpose of predisposing Xerxes to grant his request. *L. ἥλιον νεφέλη προκαλύψασα ἠφάνισε, μέχρι οἱ ἄνθρωποι ἐξέλιπον, Xenophon, An. iii. 4, 5. Pericles Athenienses, solis obscuracione territos, redidit eis rei causis, metu liberavit: Sulpicius Gallus in exercitu L. Puelli de lunæ defectione disseruit, ne velut prodigio divinitus facto, militum animi terrerentur (Livy, xlv. 37.); quod si Nicias in Sicilia scisset, non eodem confusus metu pulcherrimum Atheniensium exercitum perdidisset (Thucydides, vii. 50.); sicut Dion, cum ad destruendam Dionysii tyrannidem venit, non est tali casu deterritus, Quintilian, i. 10, 47. HUT. Zonaras, ii. relates that Annibal was terrified by an eclipse of the sun previously to his last battle with Scipio. GÉ. Columbus availed himself of his astronomical skill to regain his influence over the minds of the Indians by predicting an eclipse of the moon, A. D. 1594. Robertson, Am.*

94. ἐπινεφέλων ἐόντων] τῆς αἰθρίας μάλλον ψύχος γίνεται, ἢ ἐπινεφέλων ὄντων, Aristotle, Pr. xxiv. 17. *W. τὰ ἐκ τοῦ οὐρανοῦ ξυννέφελα ὄντα, Thucydides, viii. 42. cælo sereno interdiu obscurata lux est, quum luna*

sub orbem solis subisset, Livy, xxxvii. 4. V. and vii. 28. The construction is similar to that of πλοῖμωτέρων ὄντων, Th. i. 7. AR.

95. ἀντὶ ἡμέρης — νύξ] i. 74, twice; 103. Compare Pindar, fr. on the Sun's Eclipse. V.

96. ἔφραζον] c. 219. GR.

97. προδέκτορα] for προδείκτορα, from προδείκνυμι. *W. rex iter pronunciari jussit; sed, prima fere vigilia, luna deficiens primum nitorem sideris sui condidit; deinde sanguinis colore suffuso lumen omne sædavit; sollicitisque sub ipsum tanti discriminis casum ingens religio, et ex ea formido quædam incussa est. 'diis invitis in ultimas terras trahi se' querebantur: 'jum nec sidera pristinum præstare fulgorem: in unius hominis jactationem tot millium sanguinem impendi. cælum vanis cogitationibus peti.' jam pro seditione res erat; quum 'Ægyptios rates,' quos cæli ac siderum peritissimos esse credebat, 'quid sentirent, expromere' (Alexander) jubet. At illi, qui satis scirent, lunam deficere, quum aut terram subiret, aut sole premeretur, rationem quidem non edocent vulgus; cæterum adfirmant, 'solem Græcorum, lunam esse Persarum: quoties illa deficiat, ruinam stragemque illis gentibus portendi. veteraque exempla' percensent 'Persidis regum, quos adversis diis pugnasse, lunæ ostendisset defectio.' edita in vulgus responsa rursus ad spem et fiduciam erexere torpentes. rex, impetu animorum utendum ratus, castra*

XXXVIII. 'Ως δ' ἐξήλανε την στρατιήν, Πύθιος ὁ Λυδὸς, καταρρώδηςας τὸ ἐκ τοῦ οὐρανοῦ φάσμα, ἐπαρθείς τε τοῖσι δωρήμασι, ἐλθὼν παρὰ Ξέρξεα, ἔλεγε τάδε· “ὦ δέσποτα, χρήσας ἂν τι τεῦ βουλομένην τυχεῖν,⁹⁸ τὸ σοὶ μὲν ἐλαφρὸν τυγχάνει ἐὼν ὑπουργῆσαι, ἐμοὶ δὲ μέγα⁹⁹ γενόμεον.” Ξέρξης δὲ πᾶν μᾶλλον δοκέων μιν χρηΐσειν, ἢ τὸ ἐδείχθη, ἔφη τε ὑπουργήσῃ, καὶ διαγορεύειν ἐκέλευε, ὅτεν δέοιτο. ὁ δὲ, ἐπεὶ τε ταῦτα ἤκουσε, ἔλεγε θαρσήςας τάδε· “ὦ δέσποτα, τυγχάνουσί μοι παῖδες ἐόντες πέντε, καὶ σφεας καταλαμβάνει πάντας ἅμα σοὶ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. σὺ δὲ, ὦ βασιλεῦ, ἐμὲ ἐς τὸδε ἡλικίης¹⁰⁰ ἤκοντα οἰκτεῖρας, τῶν μοι παίδων ἕνα παράλυσον¹ τῆς στρατηγῆς, τὸν πρεσβύτατον, ἵνα αὐτοῦ τε ἐμεῦ καὶ τῶν χρημάτων ἢ μελεδωνὸς, τοὺς δὲ τέσσερας ἄγευ ἅμα σεωυτῷ· καὶ πρήξας τὰ νοέεις, νοστήσεις ὀπίσω.”²

XXXIX. Κάρτα τε ἐθυμώθη ὁ Ξέρξης, καὶ ἀμείβεται τοῖσδε· “ὦ κακὲ ἄνθρωπε, σὺ ἐτόλμησας, ἐμεῦ στρατευσόμενον αὐτοῦ ἐπὶ τὴν Ἑλλάδα, καὶ ἄγοντος παῖδας ἐμοὺς καὶ ἀδελφεοὺς καὶ οἰκητοὺς καὶ φίλους, μνήσασθαι περὶ σέο παιδὸς, ἐὼν ἐμὸς δοῦλος, τὸν χρῆν πανοικίῃ³ αὐτῇ γυναικὶ συνέπεσθαι; εὖ νῦν τύδ' ἐξεπίστασο, ὥς ἐν

morit, Curtius, iv. 10, 1. &c. GE. ἐρχομένον τοῦ βασιλέως ἐπὶ τὴν Ἑλλάδα, καὶ γενομένου περὶ τὸν Ἑλλησποριον, ἐκλειψις ἐγένετο ἡλίου ἐξ ἀνατολῆς· εἶτα ὡς ἠρώτησεν ὁ βασιλεὺς τοὺς μάντεις, ‘τί σημεῖον τοῦτο;’ ‘ἀπώλειαν’ εἶπεν ‘τῶν Ἑλληνικῶν πόλεων.’ τοῦναντίον δὲ ἦν· ἐσήμαινε γὰρ αὐτῷ τὴν ἥτταν, διότι ἀπὸ ἀνατολῶν ἐξέλιπεν ὁ ἥλιος· εἴ γε καὶ ἀπὸ ἀνατολῶν ἤρχετο ὁ Ξέρξης, Scholiast on Arist. Th. t. iii. p. 297. V. The moon was eclipsed in the year in which the battle of Marathon was fought.

98. χρήσας—τυχεῖν] The construction is χρήσας τι τεῦ, βουλομένην ἂν τυχεῖν (αὐτοῦ), ST. as αἰτήσας δωρεὴν παρὰ Δαρείου, ἔτυχε (αὐτῆς), v. 23. χρήσας is from χρηΐζω.

99. μέγα] δέησμαι ὑμῶν δίκαια, καὶ ὑμῖν γε ῥάδια χαρίζεσθαι, καὶ ἐμοὶ ἄξια πολλοῦ τυχεῖν παρ' ὑμῶν, Andocides, de Myst. εὐχομένην μοι κλυθι, κακὰς δ' ἀπὸ κήρας ἀλαλκε· σοὶ μὲν τοῦτο, θεὰ, σμικρὸν, ἐμοὶ δὲ μέγα, Theognis, 14. V.

100. τὸδε ἡλικίης] for τῇδε ἡλικίην,

so eis τόδ' ἡμέρας, Euripides, Ph. 1101. Al. 9. BA.

1. παράλυσον] Compare iv. 84. vi. 94. Xerxes Pythio, quinque filiorum patri, unius vacationem petenti, quem vellet eligere permisit: deinde quem elegerat in partes duas distractum ab utroque tria latere posuit, et hac victima lustravit exercitum. habuit itaque quem debuit, exitum: victus, et late longueque susus, ac stratum ubique ruinam suam cernens, medius inter suorum cudarera incessit, Seneca, de Ir. iii. 17, 1. χάριν ᾗτήσατο παρὰ τοῦ βασιλέως, πλειόνων αὐτῷ παίδων ὄντων, ἕνα παριέναι τῆς στρατείας, καὶ καταλιπεῖν αὐτῷ γηροβοσκεῖν, Plutarch, de V. M. t. ii. p. 263. λ. W. ἀφιέναι is commonly used, Ulpian, in Dem. p. 22, 15. Lycurgus, c. Leoc. p. 152, 33. V.

2. ὀπίσω] in imitation of Homer, ὑμῖν μὲν θεοὶ δοῖεν ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ἰκέσθαι παῖδα δέ μοι λῦσαι τε φίλην, τὰ δ' ἄποινα δέχεσθαι, Il. A. 18. L.

3. πανοικίῃ] is here used adverbially in the same sense as πανοικί,

τοῖσι ὡς⁴ τῶν ἀνθρώπων οἰκέει ὁ θυμός· ὅς, χρηστὰ μὲν ἀκούσας, τέρψιος ἐμπιπλέει⁵ τὸ σῶμα· ὑπεναντία δὲ τούτοις ἀκούσας, ἀνοιδέει.⁶ ὅτε μὲν νυν χρηστὰ ποιήσας, ἕτερα τοιαῦτα ἐπηγγέλλου, εὐεργεσίῃσι βασιλέα οὐ καυχίσεαι ὑπερβαλέσθαι· ἐπεὶ τε δὲ ἐς τὸ ἀναιδέστερον ἐτρίβεν, τὴν μὲν ἀξίην⁷ οὐ λάμψει,⁸ ἐλάσσω δὲ τῆς ἀξίης. σὲ μὲν γὰρ καὶ τοὺς τέσσερας τῶν παίδων ῥύεται τὰ ξείνια· τοῦ δὲ ἐνός, τοῦ περιέχειαι μάλιστα, τῇ ψυχῇ⁹ ζημιώσει.” Ὡς δὲ ταῦτα ὑπεκρίνατο, αὐτίκα ἐκέλευε τοῖσι προσετέτακτο ταῦτα πρῆσσειν, τῶν Πυθίου παίδων ἐξευρόντας τὸν πρεσβύτατον, μέσον διαταμεῖν·¹⁰ διαταμόντας δὲ, τὰ ἡμίτομα διαθεῖναι,¹¹ τὸ μὲν ἐπὶ δεξιᾷ τῆς ὁδοῦ, τὸ δὲ ἐπ’ ἀριστερά· καὶ ταύτη διεξίναι τὸν στρατόν.

XL. Ποιησάντων δὲ τούτων τοῦτο, μετὰ ταῦτα διεξήϊε ὁ στρατός. ἡγέοντο δὲ πρῶτοι μὲν οἱ σκευοφόροι τε καὶ τὰ ὑποζύγια, μετὰ δὲ τούτους στρατὸς παντοίων ἐθνέων ἀναμιξ,¹² οὐ διακεκριμένοι· τῇ δὲ

Æschines S., de Div. i. p. 36. so πανστρατιῇ for πανστρατί, i. 62. L. vol. i. p. 300. n. 13.

4. ἐν τοῖσι ὡς] ξυνέβαινε τῇ τε ὀφεί ἐκάστω ἀλγεινὰ καὶ τῇ γνώμῃ αἰσθεσθαι, Thucydides, vii. 75. WA.

5. ἐμπιπλέει] from ἐν and πιμπλέω, the latter μ being omitted on account of the μ preceding. M. G. G. 246. abs. 1. 2. POR. on Arist. Av. 1310. G.

6. ἀνοιδέει] Μελέαγρον ἔδω χόλος, ὅστε καὶ ἄλλων οἰδάνει ἐν στήθεσσι νόον πύκα περ φρονεόντων, Homer, Il. I. 549. W. *iratus tumido delitigat ore*, Horace, A. P. 94. *fervens difficilis tumet jecur*, i Od. xiii. 4. ST. compares ἐπέξεσε, c. 13.

7. τὴν — ἀξίην] understand τιμὴν, thy due reward. ὡς ὑπόσχη τ. ἀ. ὦν δέδρακε, Lucian, Pisc. xiv. t. i. p. 586. L. B. 265.

8. λάμψει] λάμβω was an intermediate form between λήβω and λαμβάνω, whence the tenses λάμφομαι, i. 199. iii. 36. 146. vii. 157. ἐλάμφθη, ii. 89. λέλαμμαι, ix. 51. and the verbal λαμπτός, iii. 127. M. G. G. 241.

9. τῇ ψυχῇ] That, which one loses by way of punishment, is put in the dative after ζημιοῦσθαι. M. vi. 21. BLO. 136. S. Thucydides, ii. 65. The rule in M. G. G. 404, 5. is incorrectly worded: “the punishment is

put in the dative, as in Latin: *capite plectere, multare pecunia.*” The Latin nouns are in the ablative, and rather signify, as M. says in his note on this passage, “that which one loses by way of punishment,” than “the punishment” itself. In the New Testament, where ζ. is used in the sense of ‘to lose,’ it is followed by an accusative, as by τὴν ψυχὴν, St. Matthew, xvi. 26. W. St. Mark, viii. 36. τὰ πάντα, Phil. iii. 8. SCHL.

10. μέσον διαταμεῖν] διχοτομήσαι in Polybius, vi. 28, 2. and in the New Testament. This cruel mode of punishment was used by (1) the Chaldeans, Daniel, ii. 5. iii. 29. (2) the Egyptians, iii. 13. (3) the Greeks, Diodorus, i. 2. (4) the Romans, Livy, i. 28. viii. 24. Suetonius, iv. 27. (5) the Hebrews, Jud. xix. 29. i Sam. xv. 33. ii Sam. xii. 31. i Kin. iii. 25. SCHL. i Chr. xx. 3. Lowth; Ascension of Isaiah, v. 11. and (6) the Persians.

11. διαθεῖναι] καὶ, διελὼν τὰ μέλη, διήγαγε δι’ αὐτῆς τὸν στρατόν, Apollodorus, iii. 12, 7. W.

12. σ. π. ἐ. ἀναμιξ] σύμμικτος σ. π. ἐ. c. 55. W. πάμμικτος ὄχλος φύρδην, Æschylus, P. 53. ἀτάκτως, συγκεχυμένως, BL. ἀναμεμιγμένως, Hesychnius. ἀναμιξ occurs i. 103. vii. 41. Thucydides, iii. 107. Xenophon, Con.

ὑπερμήσεις ἦσαν, ἐνθαῦτα διελέλειπτο, καὶ οὐ συνέμισγον οὔτοι βασιλείῃ. προηγεῦντο μὲν δὴ ἵπποται χίλιοι, ἐκ Περσέων πάντων ἀπολελεγμένοι· μετὰ δὲ, αἰχμοφόροι χίλιοι, καὶ οὔτοι ἐκ πάντων ἀπολελεγμένοι, τὰς λόγχας κάτω ἐς τὴν γῆν τρέψαντες· μετὰ δὲ, ἱροὶ Νισαῖοι¹² καλούμενοι ἵπποι δέκα, κεκοσμημένοι ὡς κάλλιστα. Νισαῖοι δὲ καλέονται ἵπποι ἐπὶ τοῦδε·¹³ ἔστι πεδίον μέγα τῆς Μηδικῆς τῷ οὐνομά ἐστι Νίσαιον. τοὺς ὧν δὴ ἵππους τοὺς μεγάλους φέρει τὸ πεδίον τοῦτο. ὅπισθε δὲ τούτων τῶν δέκα ἵππων, ἄρμα Διὸς ἱρὸν ἐπετέτακτο, τὸ ἵπποι μὲν εἴλκον λευκοὶ ὀκτώ· ὅπισθε δὲ τῶν ἵππων, εἶπετο πεζῇ ἡνίοχος, ἐχόμενος τῶν χαλινῶν· οὐδεὶς γὰρ δὴ ἐπὶ τοῦτον τὸν θρόνον¹⁴ ἀνθρώπων ἀναβαίνει. τούτου δὲ ὅπισθεν, αὐτὸς Ξέρξης ἐπ' ἄρματος ἵππων Νισαίων·¹⁵ παραβεβήκεε¹⁶ δὲ οἱ ἡνίοχος, τῷ οὐνομα ἦν Πατιράμφης, Ὀτάνεω παῖς, ἀνδρὸς Περσέω.

XLII. Ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδίων Ξέρξης· μετεκβαίνεσκε δὲ, ὅκως μιν λόγος αἰρέοι,¹⁷ ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν.¹⁸ αὐτοῦ

iv. 28. The words οὐ διακεκριμένοι are perhaps a gloss; V. or they may be added by the author to explain his own meaning, viz. that the soldiers were not classed according to their nations and tribes, as was customary among the Greeks. L. vol. i. p. 299. n. 6.

12. Νισαῖοι] τὸ πεδίον λέγεται ἰδεῖν Ἀλέξανδρον τὸ ἀνειμένον ταῖς ἵπποις ταῖς βασιλικαῖς· αὐτό τε πεδίον Νυσαῖον καλούμενον· καὶ αἱ ἵπποι ὅτι Νυσαῖοι κληρίζονται, λέγει Ἡρόδοτος· εἶναι δὲ πάλοι μὲν ἐς πεντεκαίδεκα μυριάδας τῶν ἵππων· τότε δὲ Ἀλέξανδρον οὐ πολὺν πλείονας τῶν πέντε καταλαβεῖν· πρὸς ληστῶν γὰρ διαρπαγῆναι τὰς πολλὰς αὐτῶν, Arrian, Al. vii. 13. Diodorus makes the number 160,000, xvii. p. 621. Bochart, Ph. ii. 14.

13. ἐπὶ τοῦδε] from the following reason. M. G. G. 584, 2. a.

14. ἐπὶ—τὸν θρόνον] ἐπὶ signifies 'upon,' with the accusative, in answer to the question 'whither?' and with the genitive, in answer to the question 'where?' as ἐπ' ἄρματος, M. G. G. 586. c. 584, 2. a.

15. ἄρματος ἵππων N.] a churiot drawn by Nisæan horses. M. G. G. 133. obs. 2. or distinguished by, as

χόρτων εὐδένδρων Εὐρώταν, Euripides, I. T. 134. B.A. *pellitis ovibus Gale-sus*, Horace, ii Od. vi. 10. *bipedum curru equorum*, Virgil, G. iv. 389.

16. παραβεβήκεε] having mounted the car, stood by him. M. S.

17. λόγος αἰρέοι] inclination led. i. 132. iv. 127. S.

18. ἄρματος—ἀρμάμαξαν] churiot—close carriage. The latter was a litter, with curtains, drawn by mules; Freinsheim; and was appropriated to the use of ladies; Xenophon, Cyr. iii. 1, S. 40. iv. 2, 29. It is distinguished from ἀμάξα, 3, 1. and from ἄρμα, An. i. 2, 16. 17. Cyr. vi. 3, S. 30. 32—34. 4, 11. SCHN. *matrem Darii currus trahbat, et in alio erat conjunx; turba feminarum reginas comitantium equis vectabatur: xv inde, quas 'armamaxas' appellant, sequebantur; in his erant liberi regis*, Curtius, iii. 3, 22. 23. W. It appears from Plutarch, Them. that the Persians of former times used to seclude their females from public view with as much care as the modern Asiatics; ἐν ταῖς ὁδοπορίαις ὑπὸ σκηνῆς κυκλῶ περιπεφραγμένας ἐπὶ τῶν ἀρμαμαξῶν ὀχεῖσθαι, ὡς ὑπὸ μηδενὸς ὀρῦσθαι. B.A.

δὲ ὑπισθεν, αἰχμοφόροι, Περσέων οἱ ἀριστοὶ τε καὶ γενναιότατοι, χίλιοι, κατὰ νόμον¹⁹ τὰς λόγχας ἔχοντες· μετὰ δὲ ἵππος ἄλλη χιλίη ἐκ Περσέων ἀπολελεγμένη· μετὰ δὲ τὴν ἵππον, ἐκ τῶν λοιπῶν Περσέων ἀπολελεγμένοι μύριοι. οὗτος πεζὸς ἦν· καὶ τούτων χίλιοι μὲν ἐπὶ τοῖσι δόρασι ἀντὶ τῶν σαυρωτῆρων²⁰ ροιὰς εἶχον χουσεάς, καὶ περίξ συνεκλήϊον τοὺς ἄλλους· οἱ δὲ εἰνακισχίλιοι, ἐν τὸς τούτων εἴτετες, ἀργυρέας ροιὰς εἶχον. εἶχον δὲ χρυσεάς ροιὰς καὶ οἱ εἰς τὴν γῆν τρέποντες τὰς λόγχας, καὶ μῆλα²¹ οἱ ἄγχιστα ἐπόμενοι Ξέρῃ. τοῖσι δὲ μυρίοισι ἐπετέτακτο ἵππος Περσέων μυρίη. μετὰ δὲ τὴν ἵππον, διέλειπε καὶ δύο σταδίου, καὶ ἔπειτα ὁ λοιπὸς ὄμιλος ἦε ἀναμίξ.

XLII. Ἐποιέετο δὲ τὴν ὁδὸν ἐκ τῆς Λυδίας ὁ στρατὸς ἐπὶ τε ποταμὸν Καίικον καὶ τὴν γῆν τὴν Μυσίην· ἀπὸ δὲ Καΐκου ὁρμώμενος, Κάρης ὕρος ἔχων ἐν ἀριστερῇ, διὰ τοῦ Ἀταρνέος ἐς Καρίνην²² πόλιν. ἀπὸ δὲ ταύτης διὰ Θήβης²³ πεδίου ἐπορεύετο, Ἀτραμύττειόν²⁴ τε πόλιν καὶ Ἀντανδρον τὴν Πελασγίδα παραμειβόμενος. τὴν Ἰδην²⁵ δὲ λαβὼν ἐς ἀριστερὴν χέρα, ἦε ἐς τὴν Ἰλιάδα

19. κατὰ νόμον] according to the Grecian custom, i. e. with the points upwards. *L.*

20. σαυρωτῆρων] στυράκων, οὓς ἔνιοι καλοῦσιν οὐριάχους; *GL.* τῶν ἐσχάτων σιδηρίων τοῦ δόρατος, Hesychius; κρόσφων, γρόσφων; *D.* κοίλων σιδηρίων, ἐξ ἄκρου ὀξέων, οἷς ἐντιθέμενα τὰ ὑπὶσω ἄκρα τῶν δοράτων, ὀρθὰ αὐτὰ ἐστάναι ποιεῖ, πηγνύμενα κατὰ γῆς, Eustathius; σαυρωτῆρ ἐστὶ τὸ ἀπολῆγον μέρος τοῦ δόρατος, ὑπὲρ ἀντικεῖται τῇ αἰχμῇ, Scholiast. *T.* The use of these ferrules may be learnt from Polybius, τὰ δόρατα ἄνευ σαυρωτῆρων κατασκευάζοντες, μὴ τῇ πρώτῃ διὰ τῆς ἐπιδορατίδος ἐχρῶντο πληγῇ, μετὰ δὲ ταῦτα κλασθέντων, λοιπὸν ἦν ἄπρακτα αὐτοῖς καὶ μάταια, vi. 25, 6. The etymology may be from σταυρός; Steph. Th. *L.* Gr. 8271.

21. μῆλα] ἦσαν (οἱ μολοφόροι) τῶν δορυφόρων, καὶ τῷ γένει πάντες Πέρσαι, ἐπὶ τῶν στυράκων μῆλα χρυσὰ ἔχοντες, χίλιοι τὸν ἀριθμὸν, ἀριστίνδην ἐκλεγόμενοι ἐκ τῶν μυρίων Περσῶν τῶν Ἀθανάτων καλυμένων, Diuon in Ath. xii. 8. *BA.*

22. Καρίνην] or rather Καρήνην ac-

cording to Stephanus. *W.* It was perhaps the same as the Certonium mentioned by Xenophon, An. *HUT.*

23. Θήβης] This city was called Ἰττοπλακίη as being ὑπὸ ('at the foot of') Πλάκῃ ὕλησση, and belonged Κιλίκεσσ' ἀνδρεσσιν, Homer, Il. Z. 396. hence termed πόλις Κιλίκων Ὀδύπυλος, 415. Andromache was born there, X. 479. *D.* Euripides, An. 1. *L.* Θῆβαι· τὸ νῦν Ἀδραμύττειον καλούμενον, Etymol.; Bochart, Ch. i. 8.

24. Ἀτραμύττειον] *Adramyttium*, *itinere facto, petit agrum opulentum, quem vocant Thebes campum, carmine Homeri nobilitatum*, Livy, xxxvii. 19. Bochart, Ch. i. 8. Ἀθηναίων πόλις ἄποικος, ἔχουσα λιμένα καὶ ναύσταθμον, Strabo xiii. p. 417. *SCHL.* now *Adramitti*. *L.*

25. Ἰδην] *Ida aquosa*, Horace, iii Od. xx. 15. *L.* This mountain, and another in Crete, derived their names either from ἰδη "a woody height," or ἰδεῖν "to see." *D.* "Ida is a chain of hills, divided into several ridges, two summits of which overlook the whole sloping country towards Tenedus," Hobhouse. *A.* For the same

γῆν. καὶ πρῶτα μὲν οἱ ὑπὸ τῇ Ἰδῇ νύκτα ἀναμείναντι βρονταί²⁶ τε καὶ πρηστῆρες ἐπεισπίπτουσι, καὶ τινὰ αὐτοῦ ταύτῃ συχνὸν ὄμιλον διέφθειραν.

XLIII. Ἀπικομένον δὲ τοῦ στρατοῦ ἐπὶ τὸν Σκάμανδρον ὅς πρῶτος ποταμῶν, ἐπεὶ τε ἐκ Σαρδίῶν ὀρμηθέντες ἐπεχείρησαν τῇ ὁδῷ, ἐπέλιπε τὸ ῥέεθρον,²⁷ οὐδ' ἀπέχρησε τῇ στρατιῇ τε καὶ τοῖσι κτήνεσι πινόμενος· ἐπὶ τοῦτον δὴ τὸν ποταμὸν ὡς ἀπίκετο Ξέρξης, ἐς τὸ Πριάμου Πέργαμον²⁸ ἀνέβη, ἥμερον ἔχων θεήσασθαι. θεησάμενος δὲ, καὶ πυθόμενος κείνων ἕκαστα, τῇ Ἀθηναίῃ τῇ Ἰλιάδι ἔθυσσε²⁹ βοῦς χιλίας·³⁰ χοῖς δὲ οἱ μάγοι τοῖσι ἥρωσι ἐχέαντο.³¹ ταῦτα δὲ ποιησαμένοισι, νυκτὸς φόβος ἐς τὸ στρατόπεδον ἐνέπεσε. ἅμα ἡμέρῃ δὲ ἐπορεύετο ἐνθεῦτεν, ἐν ἀριστερῇ μὲν ἀπέργων Ῥοίτειον³² πόλιν, καὶ Ὀφρύνειον,³³ καὶ Δάρδανον, ἥπερ δὴ Ἀβύδω ὁμυρός ἐστι· ἐν δεξιῇ δὲ, Γέργιθας Τευκρούς.

XLIV. Ἐπεὶ δ' ἐγένοντο ἐν Ἀβύδω, ἠθέλησε Ξέρξης ιδέσθαι πάντα τὸν στρατόν. καὶ, προεπεποίητο γὰρ ἐπὶ κολωνοῦ ἐπίτηςδες αὐτῷ ταύτῃ προεξέδρη³⁴ λίθον λευκοῦ· ἐποίησαν δὲ Ἀβυδηνοὶ, ἐν-
τειλαμένον πρότερον βασιλέος· ἐνθαῦτα ὡς ἵζετο, κατορῶν ἐπὶ τῆς

reason οἱ ὑψηλοὶ τόποι, ἀφ' ὧν ἔστι τὰ κύκλω σκοπῖσθαι, were called σκοπία, as σ., καὶ πρόνοες ἄκροι, καὶ νάπαι, Homer, Il. Θ. 553. hence also σκόπελος, scopolus, D. and specula, as *præceps aërii specula de montis in undas deferat*, Virgil, E. viii. 59.

26. βρονταί] *subito coorta tempestas cum magno fragore tonitribusque*, Livy, i. 16.

27. ἐπέλιπε τὸ ῥέεθρον] *left its course or its channel, i. e. ceased to flow*. S. ἀπολείπων τ. ρ., ii. 19. W.

28. Πριάμου Πέργαμον] The citadel of Troy, called Priam's to distinguish it from two other places of the same name. L.

29. ἔθυσσε] Ἀλέξανδρον λέγουσιν, ἀνελθόντα ἐς Ἴλιον, τῇ Ἀθηναίᾳ θῦσαι τῇ Ἰλιάδι, Arrian, Al. i. 11. Diodorus, xvii. 18. W. According to Homer, there was νῆδος Ἀθηναίης ἐν πόλει ἄκρη, Il. Z. 88. L.

30. βοῶς χιλίας] Hence the sacrifice was called χιλιόμβη, Eustathius. V.

31. χοῖς—ἐχέαντο] ἱερίγισαν. V. *sollemnes tum forte dapes, et tristia dona, ante urbem in luco, fulsi Simoentis ad undam, libabat cineri Andromache, manesque vocabat Hectoreum ad tumulum*, Virgil, Æ. iii. 301.

32. Ῥοίτειον] This town stood near a promontory of the same name, now Cape Barbieri, on which the tumulus, where Ajax was buried, is still visible. L. A.

33. Ὀφρύνειον] now Renn—Keui. L.

34. προεξέδρη] On the hill were placed seats for the nobles who formed the retinue of Xerxes, and in the centre of these seats was one much more elevated, for the king himself. L. *θρόνος ὑψηλός*, Tzetzes, Ch. i. 937. *ἐξέδρα* is explained, Steph. Th. L. Gr. 3489. V. the preposition *πρὸ* has the same sense here as in the verb *προκατίζειν*, i. 97. which is very different from what it bears in *προποιεῖσθαι*. S. *consensu exstructo resedit*, Virgil, Æ. v. 290.

ἡϊόνος, ἐθελῆτο καὶ τὸν πεζὸν καὶ τὰς νέας. θεούμενος δὲ, ἰμέρθη³⁵ τῶν νεῶν ἀμιλλαν γινομένην ιδέσθαι. ἐπεὶ δ' ἐγένετό τε καὶ ἐνίκων Φοίνικες Σιδώνιοι, ἦσθη τε τῇ ἀμίλλῃ καὶ τῇ στρατιῇ.

XLV. Ὡς δὲ ὥρα πάντα μὲν τὸν Ἑλλήσποντον ὑπὸ τῶν νεῶν ἀποκεκρυμμένον, πάσας δὲ τὰς ἀκτὰς καὶ τὰ Ἀβυδηνῶν πεδία ἐπίπλεα ἀνθρώπων, ἐνθαῦτα Ξέρξης ἐωνυτὸν ἐμακάρισε· μετὶ δὲ τοῦτο, ἐδάκρυσε.³⁶

XLVI. Μαθὼν δὲ μιν Ἀρτάβατος ὁ πάτριος, ὅς τὸ πρῶτον γνώμην ἀπεδέξατο ἐλευθέρως, οὐ συμβουλευὼν Ξέρξῃ στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, οὗτος ὦνῆρ, φρασθεὶς³⁷ Ξέρξεα δακρύσαντα, εἶρετο τάδε· “ὦ βασιλεῦ, ὡς πολὺ ἀλλήλων κεχωρισμένα ἐργάσαιο νῦν τε καὶ ὀλίγῳ πρότερον· μακαρίσας γὰρ σεωντὸν, δακρύεις.” ὁ δὲ εἶπε· “ἐσῆλθε³⁸ γάρ³⁹ με λογισάμενον κατοικτεῖραι, ὡς βραχὺς εἶη ὁ πᾶς ἀνθρώπινος βίος, εἰ τούτων γε, ἐόντων τοσούτων, οὐδεὶς ἐς ἑκατοστὸν ἔτος περιέσται.” Ὁ δὲ ἀμείβετο λέγων· “ἔτερα τούτου παρὰ⁴⁰ τὴν ζῴην πεπόνθαμεν οἰκτροτέρα. ἐν γὰρ οὕτω βραχεῖ βίῳ οὐδεὶς οὕτω ἀνθρωπος ἐὼν εὐδαίμων πέφυκε, οὔτε τούτων, οὔτε τῶν ἄλλων, τῷ οὐ παραστήσεται⁴¹ πολλακίς καὶ οὐκ ἅπαξ τεθνάναι⁴² βούλεσθαι μᾶλλον ἢ ζῶειν. αἶ τε γὰρ συμφοραὶ προσπίπτουσιν,⁴³

35. ἰμέρθη] first aorist passive in a middle sense. *BL.* on *M. G. G.* 493. *e.* see n. 37. below.

36. ἐδάκρυσε] *tam angustis terminis tantæ multitudinis vivacitas ipsa concluditur, ut mihi non venia solum digna, verum etiam laude, videantur illæ regiæ lacrymæ, nam ferunt Xerxem, cum immensum exercitum oculis obviasset, illacrymasse, quod tot millibus tam brevis immineret occasus, Pliny, Ep. iii. 7. p. 205. L. Valerius M. ascribes the tears to a more selfish motive, mihi spe i.e. alienam, revera suam conditionem deplorassee videtur; opum magnitudine, quam altiori animi sensu, felicior, ix. 13, 1. V.*

37. φρασθεὶς] in a middle sense: see n. 35. above. φράζειν, in the active, “to say;” φράζεσθαι, in the middle, “to say to one’s self,” i. e. “to consider, to observe;” *DAL.* in like manner ἐφάμην “I said to myself,” i. e. “I thought,” *Homer, Il. Γ. 366. E. 190. &c. Compare St. Matthew, ix. 3. 4. 21.*

38. ἐσῆλθε] This verb is used either with a dative or an accusative following it. The latter is more frequent; *i. 116. V. iii. 42. vi. 125.* and occurs in *Euripides; W. εἰσῆλθε μ’ οἶκτος, εἰ γενήσεται τάδε, M. 927. μ’ ἔλεος εἰς., I. A. 491. HO. M. G. G. 425.*

39. γάρ] understand οὐ θαυμαστὸν ἔστι, εἰ ἐγώ, ὀλίγῳ πρότερον μακαρίσας ἐμεωντὸν, νῦν δακρύω. *ST.*

40. παρὰ] in the course of. *M. G. G. 588. β.*

41. παραστήσεται] it will occur. μοι καθ’ ὑπνον δόξα τις παρίσταται, *Euripides, Rh. 776. HER. on VIG. v. 9, 8. Thucydides, vi. 34.*

42. τεθνάναι] infinitive present of τέθνημι, the same as θνήσκω. *DAL.*

43. προσπίπτουσιν] συμπίπτειν is more common, *i. 139. v. 35. Thucydides, iii. 59. iv. 68. V. in the sense of συμβαίνειν. BLO.* In the place last quoted, προσπίπτειν occurs in a different signification. Here it may be regarded in a stronger light, as a

καὶ αἱ νοῦσοι συνταράσσουσai, καὶ⁴⁴ βραχὺν ἔοντα μακρὸν δοκέειν εἶναι ποιεῦσι τὸν βίον. οὕτω ὁ μὲν θάνατος, μοχθηρῆς ἐούσης τῆς ζῆς, καταφυγὴ⁴⁵ αἰρετωτάτῃ τῷ ἀνθρώπῳ γέγονε· ὁ δὲ θεὸς, γλυκὺν γεύσας⁴⁶ τὸν αἰῶνα, φθονερός⁴⁷ ἐν αὐτῷ⁴⁸ εὐρίσκεται ἐών.”

XLVII. Ξέρξης δὲ ἀμείβετο λέγων· “ Ἀρτάβατε, βιοτῆς μέν νυν ἀνθρωπότης πέρι, ἐούσης τοιαύτης, οἷον περ σὺ διαιρέαι⁴⁹ εἶναι, πανσώμεθα, μηδὲ κακῶν μεμνέωμεθα,⁵⁰ χρηστὰ ἔχοντες πρήγματα ἐν χερσὶ· φράσον δέ μοι τόδε· εἴ τοι ἡ ὄψις τοῦ ἐνυπνίου μὴ ἐναργῆς οὕτω ἐφάνη, εἶχες ἂν τὴν ἀρχαίην γνώμην, οὐκ ἐὼν με στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, ἢ μετέστης ἂν ; φέρε μοι τοῦτο ἀτρεκέως εἰπέ.”⁵¹ Ὁ δὲ ἀμείβετο λέγων· “ ὦ βασιλεῦ, ὄψις μὲν ἡ ἐπιφανέϊσα τοῦ ὀνείρου, ὥς βουλόμεθα ἀμφότεροι, τελευτήσῃ·⁵² ἐγὼ δ’ ἔτι καὶ ἐς τόδε δείματός εἰμι ὑπόπλεος, οὐδ’ ἐντὸς ἐμευτοῦ·⁵³ ἄλλα

metaphor taken from a storm; (St. Matthew, vii. 25.) yet we find, διὰ τὸ πρᾶγμα ἄφνω προσπεπτωκέναι, Demosthenes, adv. Eub. 5. ἄελπτον πρᾶγμα προσπεσόν, Euripides, M. 227. νέορτόν τι προσπεσόν, The. fr. iv. 6. τὰ προσπεσόντα ὅστις εὔ φέρει βροτῶν, ἄριστος εἶναι, σωφρονεῖν τ’ ἐμοὶ δοκεῖ, fr. inc. cxxi. compare I. T. 1320. Aut. fr. iii. 11.

44. καὶ] even though, however. Here this particle has not a copulative, but an intensive meaning, and is nearly the same as καὶ τοι, S. or καὶ περ. M. G. G. 566, 3.

45. καταφυγὴ] possumus dicere, in luctu atque miseriis, mortem arumnum requiem esse; eam cunctu mortaliū mala dissolvere; ultra neque cura neque gaudium locum esse, Sallust, C. 50. V. mortem a diis immortalibus non esse supplicii causa constitutam, sed aut necessitatem naturæ, aut laborum ac miseriarum quietem esse; itaque eam sapientes nunquam inviti, fortes etiam saepe libenter, oppetiverunt, Cicero, Cat. iv. 4.

46. γεύσας] σοφώτερος Ἡρόδοτος, εἰπὼν, ὥς ὁ θεὸς, γλ. γ. τ. αἰ., φθ. ἐν αὐτῷ φαίνεται, καὶ μάλιστα τοῖς εὐδαιμονεῖν δοκοῦσιν, οἷς δέλεαρ ἔστι λύπης τὸ ἥδυν γενομένοις ὦν στερήσονται, Plutarch, p. 1106. f. οἶνόν με γεύσας, Lubulus in Ath. i. 51. γ. ἡμᾶς μέλιτος,

Firmus Cæs., Ep. xxvii. From these passages it appears that γεύεσθαι is “to taste,” i. 71, γεύειν “to give a taste.” V. OΔ. βούλει σε γεύσω πρῶτον ἄκρατον μέθυ; ΣΙ. δίκαιον· ἥ γὰρ γεῦμα τὴν ὥνῃν καλεῖ. OΔ. γεύσαι νυν, Euripides, C. 149. 155.

47. φθονερός] Compare BL. on Æsch. P. 368. MO. on Eur. Al. 1154. with p. 15. n. 11. The epithet invidenda, Horace, 11 Od. x. 7. may be traced to this idea.

48. ἐν αὐτῷ] τῷ αἰῶνι, in the midst of our enjoyment of the sweets of life. S.

49. διαιρέαι] make out, describe, define. AR.

50. μεμνέωμεθα] first person plural of the perfect subjunctive: DAL. Plato, Rep. viii. p. 225. Yet this form seldom occurs, the circumlocution of the participle with the substantive verb being generally used. M. G. G. 197, 4.

51. εἰπέ] ἄγε μοι τόδε φεῖπέ, καὶ ἀτρεκέως κατάλεξον, Homer, Il. Ω. 380. DAL.

52. τελευτήσῃ] Hence it appears that this form of the optative was used by the Ionians as well as the Attics and Æolians. DAL.

53. οὐδ’ ἐντὸς ἐμευτοῦ] and almost beside myself, vol. i. p. 73. n. 75.

τε πολλὰ ἐπιλεγόμενος, καὶ δὴ καὶ ὁρέων τοι δύο τὰ μέγιστα πάντων ἔοντα πολεμιώτατα.”

XLVIII. Ξέρξης δὲ πρὸς ταῦτα ἀμείβετο τοῖσδε· “ Δαιμόνιε ἀνδρῶν, κοῦι ταῦτα λέγεις εἶναι δύο μοι πολεμιώτατα ; κότερά τοι ὠπεζὸς μεμπτὸς⁵⁴ κατὰ τὸ πληθὸς ἐστι, καὶ τὸ Ἑλληνικὸν στράτευμα φαίνεται πολλαπλάσιον⁵⁵ ἔσεσθαι τοῦ ἡμετέρου ;⁵⁶ ἢ τὸ ναυτικὸν τὸ ἡμέτερον λείψεσθαι τοῦ ἐκείνων ; ἢ καὶ συναμφότερα ταῦτα ; εἰ γάρ τοι ταύτῃ ἐνδεέστερα φαίνεται εἶναι τὰ ἡμέτερα πρήγματα, στρατοῦ ἂν ἄλλον τις τὴν ταχίστην ἄγερσιν ποιοῖτο.”

XLIX. Ὁ δ' ἀμείβετο λέγων· “ ὦ βασιλεῦ, οὔτε στρατὸν τοῦτον, ὅστις γε σύνεσιν ἔχει, μέμφοι' ἂν, οὔτε τῶν νεῶν τὸ πληθὸς· 1. Ἦν τε πλεῦνας συλλέξης, τὰ δύο τοι, τὰ λέγω, πολλῶ ἔτι πολεμώτερα γίνεται. τὰ δὲ δύο ταῦτά ἐστι γῆ⁵⁷ τε καὶ θάλασσα. οὔτε γὰρ τῆς θαλάσσης ἐστὶ λιμὴν τοσοῦτος οὐδαμῶθι, ὥς ἐγὼ εἰκάζω, ὅστις, ἐγειρομένου χειμῶνος, δεξάμενός⁵⁸ σευ τοῦτο τὸ ναυτικόν, φερέγγυος ἔσται διασῶσαι τὰς νέας. καὶ τοι οὐκ ἔνα αὐτὸν⁵⁹ δεῖ εἶναι τὸν λιμένα, ἀλλὰ παρὰ πᾶσιν τὴν ἡπειρον, παρ' ἣν δὴ κομίεαι.⁶⁰ οὐκ ὦν δὴ ἔόντων τοι λιμένων ὑποδείων,⁶¹ μάθε, ὅτι αἱ συμφοραὶ τῶν ἀνθρώπων ἄρχουσι, καὶ οὐκ ὠνθρωποι⁶² τῶν συμφορέων.⁶³ 2. Καὶ δὴ, τῶν δύο τοι τοῦ ἐτέρου εἰρημένου, τὸ ἕτερον

54. μεμπτὸς] vol. i. p. 44. n. 47.

55. πολλαπλάσιον] much more numerous ; Thucydides, iv. 94.

56. τοῦ ἡμετέρου] The genitive is put with all words which imply the idea of a comparative. M. G. G. 334, 4.

57. γῆ] αὐτὴ ἡ γῆ ξύμμαχος κείνοις πέλει, κτείνουσα λιμῶ τοὺς ὑπερπάλους ἄγαν, Æschylus, P. 797. V.

58. δεξάμενός] ἡ στρατιὰ πολλῇ οὔσα οὐ πάσης ἔσται πόλεως ὑποδέξασθαι, Thucydides, vi. 22. BLO.

59. αὐτὸν] i. e. μόνον, as in c. 10, 1. ἦν τις ψαύση, παριών, ὅς αὐτοῖσι ἱματίοις, ἀπ' ὧν ἔβαψε ἑαυτὸν, βὰς ἐπὶ τὸν ποταμὸν, ii. 47. ST.

60. κομίεαι] first future middle, in Attic κομίει.

61. ὑποδείων] There is no good authority for this adjective ; SCH. probably it should be ὑποδεξιμων, i. e. δυναμένων δεξασθαι τὸ ναυτικόν, or

εὔθετοι εἰς τὸ δ. τ. ν. V. SCHIN. Adjectives in ἴμος generally express 'fitness,' passive and active. M. G. G. 109. xi.

62. ὠνθρωποι] Since the ὠ does not suffer elision but blends with the δ by crasis, the sign of apostrophe is not wanted. S.

63. συμφορέων] “ I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill ; but time and chance happeneth to them all,” Eccl. ix. 11. BE. neque regerentur magis, quam regerent casus, Sallust, J. 1. L. τοῖσιν ἐμπείροισι καὶ τὰς ξυμφορὰς ζώσας ὁρῶ μάλιστα τῶν βουλευμάτων, Sophocles, (Æ. R. 44. omnia summa ratione consilioque acta fortuna etiam, ut fit, secuta est, Livy, v. 19.

ἔρχομαι ἐρέων. γῇ δὲ πολεμίῃ τῇδε⁶⁴ τοι κατίσταται· εἰ ἐθέλοι τοι μηδὲν ἀντίξοον καταστῆναι, τοσοῦτῳ τοι γίνεται πολεμιωτέρῃ, ὅσῳ ἂν προβαίῃς ἐκαστέρῳ, τὸ πρόσω αἰεὶ κλεπτόμενος·⁶⁵ εὐπρηξίης γὰρ οὐκ ἔστι ἀνθρώποισι οὐδεμία πληθώρα.⁶⁶ καὶ δὴ τοι, ὥς οὐδενὸς ἐναντιευμένον,⁶⁷ λέγω τὴν χώραν, πλεῦνα ἐν πλεῦνι χρόνῳ γινόμενῃν, λιμὸν τέξεσθαι. ἀνὴρ δὲ οὕτῳ ἂν εἴῃ ἄριστος, εἰ βουλευόμενος⁶⁸ μὲν, ἀρρωδέοι, πᾶν ἐπιλεγόμενος⁶⁹ πείσεσθαι χρήμα, ἐν δὲ τῷ ἔργῳ θρασὺς εἴῃ.”

L. Ἀμείβεται Ξέρξης τοῖσδε· “Ἀρτάβανε, οἰκότῳ μὲν σύ γε τούτων ἕκαστα διαιρέαι· ἀτὰρ μήτε πάντα φοβέο,⁷⁰ μήτε πᾶν ὁμοίως ἐπιλέγεο. 1. Εἰ γὰρ δὴ βούλοιο ἐπὶ τῷ αἰεὶ ἐπεσφερομένῳ πρίγματι τὸ πᾶν ὁμοίως ἐπιλέγεσθαι, ποιήσεας ἂν οὐδαμὰ οὐδέν·⁷¹ κρέσσον δὲ, πάντα θαρσέοντα, ἥμισυ τῶν δεινῶν πάσχειν μᾶλλον,

64. τῇδε] in the following respect.

65. κλεπτόμενος] πορευόμενος, Hesy chius; μήτε λανθάνειν τοὺς πολλοὺς πειρώμενον, μήθ', οἷα φιλεῖ, κλέπτοντα τὴν εἰσοδον, Philo, V. M. i. p. 648. E. οἱ βάρβαροι τὴν ἔξοδον ἐκεκλόφεσαν, Synesius, Prov. ii. p. 119, c. IV. In English this mode of speech is very common, especially in Shakspeare; as in that fine passage, “Wither'd murder, Alarum'd by his sentinel, the wolf, Whose howl's his watch, thus with his stealthy pace, With Tarquin's ravishing strides, towards his design Moves like a ghost,” Macb. ii. 1. But L. S. and SCHN. adopt another interpretation; being imperceptibly intangled onwards by cupidity. always deceiving yourself with respect to advancing, i. e. always advancing imperceptibly. DAL.

66. πληθώρη] τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφην πᾶσι βροτοῖσιν δακτυλόδεικτον δ' οὕτως ἀπειπὼν εἰργεὶ μελάθρων, “μηκέτ' ἐσέλθης,” τὰδε φωνῶν, Eschylus, Ag. 1305. IV.

67. ὥς οὐδ. ἐ.] on the supposition that no one opposes you. M. G. G. 568, 2. εἰ καὶ μηδεὶς τολμήσειέ σοι ἐναντιοῦσθαι. ST.

68. βουλευόμενος] nam et prius, quam incipias, consulto, et ubi consulueris, mature facto opus est, Sallust, C. 1. βουλευόνται πολλὸν χρόνον, καὶ φασι,

πράττειν μὲν δεῖν ταχὺ τὰ βουλευθέντα, βουλευέσθαι δὲ βραδέως, Aristotle, E. vi. 9. IV. ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον φέρει, Thucydides, ii. 40. WA. χρή' αἰεὶ τῇ μὲν γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρασκευάζεσθαι, 11. τὸ μὲν καταφρονεῖν τοὺς ἐπιόντας ἐν τῶν ἔργων τῇ ἀλκῇ δέικνυσθαι, τὸ δ' ἤδη τὰς μετὰ φόβον παρασκευὰς ἀσφαλεστάτας νομίσαντας ὥς ἐπὶ κινδύνου πράσσειν, Th. vi. 34. V. Th. i. 78. βουλευόμεν βραδέως, ἐπιτέλει δὲ ταχέως τὰ δόξαντα, Isocrates, to Dem. 4. deliberandum est diu, quod statuendum est semel, Publius Syrus; cavendo ne metuant, homines metuendos ultro se efficiunt, Livy, iii. 65.

69. ἐπιλεγόμενος] calculating, apprehending.

70. φοβέο] and the following imperative expresses a general maxim, answering to ἀνὴρ δὲ, &c. consequently they are equivalent to φοβητέον and ἐπιλεκτέον; βούλοιο τὸ βούλοισι τις; ποιήσεας τὸ ποιήσεις, &c. In such expressions the second person is very commonly used both in Greek, and in Latin, as incipias, consulueris, by Sallust, in n. 68.

71. οὐδαμὰ οὐδέν] Two or more negations, in Greek, do not destroy each other, but corroborate each other. M. G. G. 601, 2.

ἢ, πᾶν χρῆμα προδεδιμαίνοντα, μηδαμὰ μηδὲν παθεῖν. εἰ δέ,⁷² ἐρί-
 ζων πρὸς πᾶν τὸ λεγόμενον, μὴ τὸ βέβαιον⁷³ ἀποδέξεις, σφάλλεσθαι
 ὀφείλεις ἐν αὐτοῖσι ὁμοίως καὶ ὁ ὑπεναντία τούτοις λέξας. τοῦτο
 μὲν νυν ἐπ' ἴσης⁷⁴ ἔχει· εἰδέναι δέ, ἄνθρωπον ἔόντα,⁷⁵ κῶς χρὴ τὸ
 βέβαιον; δοκέω μὲν οὐδαμῶς. τοῖσι τοίνυν βουλομένοισι⁷⁶ ποιέειν,
 ὥς τὸ ἐπίπαν⁷⁷ φιλέει γίνεσθαι τὰ κέρδεα· τοῖσι δὲ ἐπιλεγόμενοις
 τε πάντα καὶ ὀκνεῦσι,⁷⁸ οὐ μάλα ἐθέλει. 2. Ὅρᾳς τὰ Περσέων
 πρήγματα ἐς ὃ δυνάμιος⁷⁹ προκεχώρηκε; εἰ τοίνυν ἐκεῖνοι, οἱ πρὸ
 ἐμεῦ γενόμενοι βασιλεῖς, γνώμῃσι ἐχρέοντο ὁμοίῃσι καὶ σὺν,⁸⁰ ἢ, μὴ
 χρεόμενοι γνώμῃσι τοιαύτησι, ἄλλους συμβούλους εἶχον τοιούτους,
 οὐκ ἂν κοτε εἶδες αὐτὰ ἐς τοῦτο προσελθόντα· ἵνῃ δέ, κινδύνους ἀν-
 ἀρρίπτέοντες,⁸¹ ἐς τοῦτό σφεα προηγάζοντο. μεγάλα γὰρ πρήγματα

72. εἰ δέ, κ. τ. λ.] *but if, while you cavil at every thing that is proposed, you do not point out that which can be dependd upon for certain, you must, in such cases, be as much deceived as he who is of a contrary opinion on those subjects: in this respect, then, you are on an equal footing.* DAL.

73. τὸ βέβαιον] In any question which is agitated, there may be many opinions which are σφαλερά, "uncertain and fallacious;" but only one which is "certain and true," and this is τὸ βέβαιον, mentioned here and just below. S. τὸ μὲν ἀμαρτάνειν πολ-
 λαχῶς ἐστὶ, τὸ δὲ κατορθοῦν μοναχῶς· διὸ καὶ τὸ μὲν ῥάδιον, τὸ δὲ χαλεπὸν· ῥάδιον μὲν τὸ ἀποτυχεῖν τοῦ σκοποῦ, χαλεπὸν δὲ τὸ ἐπιτυχεῖν, Aristotle, E. ii. 6.

74. ἐπ' ἴσης] VIC. iii. 5, 3. διαφέ-
 ρουσι ἐπὶ ἴσης τὸν πόλεμον, i. 74.

75. ἄνθρωπον ἔοντα] who is a mere mortal; τὰ πάντα ταῦτα συλλαβεῖν, ἄ. 6., ἀδυνάτον ἐστι, i. 32. ST.

76. τοῖσι—βουλομένοισι κ. τ. λ.] success, generally speaking, attends those who are willing to be active, and to exert themselves; but seldom those who are hesitating and timid on all occasions; DAL. for "there is something captivating in spirit and intrepidity, to which we often yield, as to a resistless power; nor can he reasonably expect the confidence of others, who too apparently distrusts

himself;" Johnson, Ramb. No. 1.

77. ὥς τὸ ἐπίπαν] ὥς ἔξεστί μοι εἰπεῖν κατὰ τὸ ἐπίπαν, to speak in general. ST.

78. ὀκνεῦσι] φοβούμενοις, Photius. BL. ὀκνος denotes "the reluctance to act which arises from timidity."

79. ἐς ὃ δυνάμιος] The neuter of the pronoun has the substantive in the genitive, instead of agreeing in gender with the noun, and this being put in the same case as the pronoun. M. G. G. 353, 4. αὐτοὶ ἐπὶ μέγα ἐχώρη-
 σαν δυνάμει, Thucydides, i. 118. M. G. G. 319, 4. satius fuerit, quam eo magnitudinis crescere ut viribus suis conficeretur, Florus, iii. 12.

80. ὁμ. καὶ σὺν] means the same as ὁμ. τῇ σῇ. This mode of expression occurs just above, and is very com-
 mon in our author, i. 93. iv. 109. vi. 21. 58. vii. 84. 86. 95. 100. 115. Pausanias has imitated it, ὁμοίως καὶ ὅσοι λέγουσιν, i. p. 52. κατὰ ταῦτα οὗτος ἤχησε καὶ κισθάρᾳ κρουσθεῖσα, i. p. 101, 12. iv. p. 302. V. S. The English here would use *as*, the Latins *ac*, *atque*, or even *et*; yet *καὶ* still retains its proper signification, for instance, οὗτος καὶ κισθάρᾳ κρουσθεῖσα ἤχησαν κατὰ ταῦτα: the verb how-
 ever agrees only with the noun which precedes the conjunction. M. G. G. 620. b. or 607. obs. 2. VIC. viii. 7, 8.

81. κινδύνους ἀναρρίπτέοντες] Thucydides has imitated this expression,

μεγάλοισι κινδύνοισι ἐθέλει καταιρέεσθαι.⁸² Ἡμεῖς τοίνυν, ὅμοι-
εῦμενοι κείνοισι, ὥρην τε τοῦ ἔτεος καλλίστην πορευόμεθα, καὶ
καταστρεψάμενοι πᾶσαν τὴν Εὐρώπην, νοστήσομεν ὀπίσω, οὔτε
λιμῷ ἐντυχόντες οὐδαμόθι, οὔτε ἄλλο ἄχαρι παθόντες οὐδέν. τοῦτο
μὲν γὰρ, αὐτοὶ πολλὴν φορβὴν φερόμενοι πορευόμεθα· τοῦτο δέ,
τῶν Ἴν κου ἐπιβέωμεν⁸³ γῆν καὶ ἔθνος, τούτων τὸν σῆτον ἔξομεν·
ἐπ' ἀροτῆρας δέ, καὶ οὐ νομάδας, στρατευόμεθα ἄνδρας.”

LI. Δέγει Ἀρτάβανος μετὰ ταῦτα· “ὦ βασιλεῦ, ἐπεὶ τε ἀρρώ-
δέειν οὐδὲν ἔξ᾽ πρῆγμα, σὺ δέ μευ συμβουλίην ἐνδεξαι· ἀναγκαιῶς
γὰρ ἔχει περὶ πολλῶν πρηγμάτων πλεῦνα λόγον ἐκτεῖναι.⁸⁴ Κῦρος
ὁ Καμβύσεω Ἰωιτὴν πᾶσαν, πλὴν Ἀθηναίων, κατεστρέψατο δασμο-
φόρον εἶναι⁸⁵ Πέρσῃσι. τούτους ὦν τοὺς ἄνδρας συμβουλεύω τοι
μηδεμιῇ μηχανῇ ἄγειν ἐπὶ τοὺς πατέρας·⁸⁶ καὶ γὰρ ἄνευ τούτων
οἰοί τέ εἰμεν⁸⁷ τῶν ἐχθρῶν κατυπέρτεροι γίνεσθαι. ἦ γὰρ σφεας,

iv. 85. 95. v. 103. vi. 13. Lucian, i. i. p. 768. Euripides employs the simple verb, Her. 149. In. fr. vii. 6. Rh. 154. ἀποκυβεῦσαι περὶ τῶν ὄλων, Polyænus; ἀπ. π. τῆς βασιλείας, Diodorus; ἐκκυβεῖν καὶ παραβάλλεσθαι τοῖς ὄλοις, Polybius. V. κινδύνους for κινδύνων κύβους. S. B. 139. κίνδυνον ἀνορβίψαι λέγουσι, μεταφέροντες ἀπὸ τῶν κύβων, Photius; we say to run a risk. E. periculosæ plenum opus aleæ tractas, Horace, i. Od. i. 6.

82. καταιρέεσθαι] to be brought to a favorable issue, to be prosperously settled. τὰ μεγάλα τῶν πραγμάτων μεγάλας ἐπινοίας κατορθοῦται, Chariton, ii. p. 37, τὰ μ. τ. π. μεγάλων δεῖται κατασκευῶν, Heliodorus, ix. p. 448. W. non fit sine periculo facinus magnum et commemorabile, Terence; φόνω καθαιρεῖτ', οὐ λόφω, τὰ π., Euripides, S. 759. V. καθαιρεῖν ἀγῶνα, Plutarch; ἡμέρα μιᾷ δύο καθηρηκῶς ἀγωνίσματα, Cim. 13. ἀγῶνας τοὺς μεγίστους σφί συγκαταίρει, ix. 35. S.

83. ἐπιβέωμεν] second aorist subjunctive from ἐπιβίβημι a form of ἐπιβαίνω. DAL. M. G. G. 225.

84. π. λ. ἐκτεῖναι] μακρὰν ἐξέτεινας, Æschylus, Ag. 889. 1200. 1267. Sophocles, Aj. 1959. ὥς εἰδῆς ἅπαν, μείζον' ἐκτενῶ λόγον, Tr. 69. V. Euripides, M. 1348. Plato, Rep. x. p.

605. D. Athenæus, xiii. 32. BL.

85. κατεστρέψατο — εἶναι] ἀκούειν σου κατέστραμμαί τάδε, Æschylus, Ag. 929. BL. Another construction is κατεστρέψατο ἐς φόρον ἀπαγωγῆν, i. 6. vol. i. p. 11. n. 52.

86. πατέρας] vol. i. p. 126. n. 98. cum Romani Ilium venissent, mutua gratulatio Iliensium ac Romanorum fuit: Iliensibus “Æneam, cæterosque cum eo duces a se profectos,” Romanis “se ab his procreatos” referentibus: tantaque lætitia omnium fuit, quantum esse post longum tempus inter parentes et liberos solet. jurabat Ilienses, nepotes suos Asiam ut avitum regnum vindicare, “optabilem Trojæ ruinam fuisse” dicentes, “ut tam feliciter renasceretur:” contra, Romanos, avitos lares et incunabula majorum templaque ac deorum simulacra, inextinguibile desiderium videndi tenebat, Justin, xxxi. 8. (Tullus Hostilius) Albam ipsam, quamvis parentem, amulam tamen diruit, quum prius omnes opes urbis, ipsamque populum Romam transulisset; prorsus ut consanguinea civitas non perisset, sed in suum corpus rediisse rursus videtur, Florus, i. 3. W.

87. εἰμεν] c. 9, 3. for ἐσμέν. M. G. G. 212.

ἦν ἔπωνται, δεῖ ἀδικωτάτους γίνεσθαι, καταδουλουμένους τὴν μητρόπολιν, ἢ δικαιοτάτους, συνελευθεροῦντας. ἀδικώτατοι μὲν νυν γινόμενοι, οὐδὲν κέρδος μέγα ἡμῖν προσβάλλουσι· δικαιοτάτοι δὲ γινόμενοι, οἳοί τε δηλήσασθαι μέγας τὴν σὴν στρατιὴν γίνονται. ἐς θυμὸν ὦν βαλεῦ⁸⁸ καὶ τὸ πιλαιὸν ἔπος,⁸⁹ ὡς εὖ εἴρηται, τὸ⁹⁰ μὴ ἄμα ἀρχῇ πᾶν τέλος⁹¹ καταφαίνεσθαι.”

LII. Ἀμείβεται πρὸς ταῦτα Ξέρξης· “ Ἀρτάβανε, τῶν ἀπεφῆναο γνωμῶν σφάλλαι κατὰ ταύτην δὴ μάλιστα, ὅς Ἰωῆας φοβέαι, μὴ μεταβάλλωσι· τῶν ἔχουмен γνῶμα⁹² μέγιστον, τῶν⁹³ σύ τε μάρτυς γίνεαι, καὶ οἱ συστρατευσάμενοι Δαρείῳ ἄλλοι ἐπὶ Σκύθας, ὅτι ἐπὶ τούτοις ἢ πᾶσα Περσικὴ στρατιὴ ἐγένετο,⁹⁴ διαφθεῖραι καὶ περιποιῆσαι· οἱ δὲ δικαιοσύνην καὶ πιστότητα ἐνέδωκαν, ἄχαρι δὲ οὐδέν. πάρεξ δὲ τούτου, ἐν τῇ ἡμετέρῃ καταλιπόντας τέκνα τε καὶ γυναῖκας καὶ χρήματα, οὐδ’ ἐπιλέγεσθαι χρὴ νεώτερόν τι ποιήσειν. οὕτω μὴδὲ τοῦτο φοβέο, ἀλλὰ, θυμὸν ἔχων ἀγαθόν, σῶζε οἶκόν τε τὸν ἐμὸν καὶ τυραννίδα τὴν ἐμήν· σοὶ γὰρ ἐγὼ μόνῳ ἐκ πάντων σκῆπτρα τὰ ἐμὰ ἐπιτράπω.”

LIII. Ταῦτα εἶπας, καὶ Ἀρτάβανον ἀποστείλας⁹⁵ ἐς Σοῦσα, δεύτερα μετεπέμψατο Ξέρξης Περσέων τοὺς δοκιμωτάτους· ἐπεὶ δὲ οἱ παρήσαν, ἔλεγε σφί τάδε· “ ὦ Πέρσαι, τῶνδ’ ἐγὼ ὑμέων χρήζων,⁹⁶ συνέλεξα, ἄνδρας τε γίνεσθαι ἀγαθοὺς, καὶ μὴ κατασχύνειν τὰ πρόσθεν ἐργασμένα Πέρσῃσι, ἔόντα μέγала τε καὶ πολλοῦ ἄξια·

88. ἐς θυμὸν—βαλεῦ] viii. 68, 3. W. ἐνὶ θυμῷ ἀθάνατοι βάλλουσι, Homer, Od. A. 200. σὺ τοὺς ἐμοὺς λόγους θυμῷ βάλε, Æschylus, P. V. 730. BL. ἄλλοι τοι ἔρέω, σὺ δ’ ἐνὶ φρεσὶ βάλλεο σῆσι, Il. A. 297. Δ. 39. DAL.

89. τὸ παλαιὸν ἔπος] παλαιάφατος ἐν βροτοῖς γέρων λόγος τέτυκται, Æschylus, Ag. 727. τριγέρων μῦθος τάδε φωνεῖ, Ch. 308. λ. ἐστὶ παλαιός, Epigr. Anth. Pal. ii. 629. ἔστι τις λ. ἀνθρώπων, Pindar, N. ix. 13. λ. ἐ. ἀρχαῖος ἀ. φανέλς, Sophocles, Tr. 1. rectus verbum hoc est, Terence, Ad. v. 1, 17. BL.

90. τὸ] The neuter article often stands before quotations, M. G. G. 279. and marks the expression as inverted commas do in our own language; Sandford.

Herod.

VOL. II.

E

91. τέλος] Ahab, “ the king of Israel, answered and said, Tell him (Ben-hadad), Let not him that girdeth on his harness boast himself as he that putteth it off,” 1 Kings, x. 11. W. prudens futuri temporis exitum caliginosa nocte premit deus; ridetque, si mortalis ultra fas trepidat, Horace, 111 Od. xxix. 29. BE.

92. γνῶμα] proof. Sophocles, Tr. 602. τάδε τῆς λύσιος τῆς νούσου γνῶματα, Aretæus, Morb. Ac. i. 1. W.

93. τῶν] i. e. ὧν πρηγμάτων. W.

94. ἐπὶ τούτοις — ἐγένετο] rested with them, became dependent upon them, was in their power. M. G. G. 585. b. a. DAL.

95. ἀποστείλας] ἀπολύσας. W.

96. χρήζων] with a double genitive, M. G. G. 332.

ἀλλ' εἷς τε ἕκαστος καὶ οἱ σύμπαντες προθυμίην ἔχωμεν· ξυνὸν⁹⁷ γὰρ τοῦτο πᾶσι ἀγαθὸν σπεύδεται.⁹⁸ τῶνδε δὲ εἵνεκα προαγορεύω ἀντέχεσθαι τοῦ πολέμου ἐντεταμένους· ὥς γὰρ ἐγὼ πυνθάνομαι, ἐπ' ἀνδρας στρατευόμεθα ἀγαθούς· τῶν ἣν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἄλλος στρατὸς ἀντιστῇ κοτε ἀνθρώπων. νῦν δὲ διαβαίνωμεν, ἐπευξάμενοι τοῖσι θεοῖσι, τοῖ Περσίδα γῆν λελόγχασι.”⁹⁹

LIV. Ταύτην μὲν τὴν ἡμέρην παρασκευάζοντο ἐς τὴν διάβασιν. τῇ δὲ ὑστεραίῃ¹⁰⁰ ἀνέμενον τὸν ἥλιον, ἐθέλοντες ἰδέσθαι ἀνίσχοντα, θυμὴματά τε παντοῖα ἐπὶ τῶν γεφυρέων καταγίζοντες, καὶ μυρσίνησι¹ στορνύντες² τὴν ὁδόν. ὥς δ' ἐπανέτελλε ὁ ἥλιος, σπένδων ἐκ χρυσέης φιάλης Ξέρξης ἐς τὴν θάλασσαν, εὐχετο πρὸς τὸν ἥλιον, “μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ἢ μιν παύσει καταστρέψασθαι τὴν Εὐρώπην πρότερον, ἢ ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται.”³ εὐξάμενος δὲ, ἐσέβαλε⁴ τὴν φιάλην ἐς τὸν Ἑλλήσποντον,

97. ξυνὸν] ξ. ἐσθλὸν τοῦτο πόλῃ τε, παντὶ τε δήμῳ, Tychæus in Stob. li. p. 193. ξυνὰ ἐλπίζω λέγειν, Æschylus, Th. 76. ξ., κοινωφελῇ ἡμῖν καὶ ὑμῖν, Scholiast. BL.

98. σπεύδεται] understand ἡμῖν, i.e. σπεύδομεν. S. The active voice is by far more common, ἦν τὸ σὺν σπεύδων ἀγαθὸν, Euripides, H. 119. δύο κακῶ σπεύδεις, Ph. 591. πρόθυμον ὄνθ', ἃ μὴ χρεῶν, ὄραν, σπεύδοντά τ' ἀσπούδαστα, B. 900. i. 206. Thucydides, vi. 39. τὰ ἐναντία τῇ αὐτῶν ὠφελείᾳ σπεύδοντες, Andocides, p. 20, 4. καὶ τὸ σὺν σπεύδουσ' ἅμα, καὶ τοῦ μὲν αὐτῆς, Sophocles, E. 253. V.

99. λελόγχασι] This resembles the opinions of some of the early divines, that angels had allotted to them different countries over which they were to preside. ὁ προφήτης Δαυὶδ λέγει, τὸ χρῆμα λέγει τοὺς ἀγγέλους εἶναι προστάγματι δὲ θεοῦ πᾶσαν τὴν κτίσιν διαλαχεῖν, καὶ τῶν ἐθνῶν ἐπιστατεῖν, καὶ τούτων τὸν μὲν τοὺς Πέρσας ἐφορῶν, &c. Michael Glycas, Ann. Part. i. p. 61. Compare Daniel, x. 13. W. The Jews looked upon Michael as the guardian angel of their nation; Lowth. In after ages the realms of Christendom were considered to have each a tutelary saint; as St. George for England, St. Denis for France, &c.

ἔχειν is the more usual word, θεοὶ, ὅσοι γῆν τὴν Πλαταιίδα ἔχετε, καὶ ἥρωες, Thucydides, ii. 74. this is rather a poetical expression, κῶρα, ἃ σὺν ματρὶ πολυκλάρων Ἐφυράων εἵλαχας μέγα ἄστυ, Theocritus, xvi. 83. Πάν, Ὀμόλας ἐρατὸν πέδον ὅς τε λέλογχας, vii. 103. V. εἰλήχασι occurs in Dinarchus, p. 98. BLO. λέλογχα is used by the Dorians and Ionians, rarely by the Attics. M. G. G. 241. 183, 3.

100. τῇ—ὑστεραίῃ] B. 106.

1. μυρσίνησι] The myrtle was with the ancients a very favorite plant, and always expressive of triumph or joy: the hero wore it as a mark of victory, and the bridegroom on his wedding-day; and friends presented each other with myrtle garlands in the conviviality of the banquet. BE. viii. 99. ὁ ὄχλος ἐστρωσαν ἐαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ· ἄλλοι δὲ ἐκοπτον κλάδους ἀπὸ τῶν δένδρων, καὶ ἐστρώννουν ἐν τῇ ὁδῷ, St. Matth. xxi. 8. W.

2. στορνύντες] τὰς ὁδοὺς στορνύντες, Strabo, xiv. p. 956. c. W. πέδον κελεύθου στρωννύναι πετάσμασιν, Æschylus, Ag. 882.

3. γένηται] understand ἂν; thus οὔτε αὐτοὺς τοῦ χρυσοῦ ἀπτεσθαι πρὶν ἂν σφί ἀπισωθῇ τῇ ἀξίᾳ τῶν φορτίων, οὐτ' ἐκείνων τῶν φορτίων ἀπτεσθαι πρότερον ἢ αὐτοὶ τὸ χρυσίον λάβωσι,

καὶ χρύσειον κρητῆρα, καὶ Περσικὸν ξίφος, τὸν⁵ “ἀκινάκην” καλέουσι. ταῦτα οὐκ ἔχω ἀτρεκέως διακρίναι, οὔτε εἰ, τῷ ἡλίῳ ἀνατιθεῖς, κατῆκε ἐς τὸ πέλαγος, οὔτε εἰ μετεμέλησέ οἱ τὸν Ἑλλήσποντον μαστιγώσαντι, καὶ ἀντὶ τούτων τὴν θάλασσαν ἐδωρέετο.

LV. Ὡς δὲ ταῦτά οἱ ἐπεποίητο, διέβαινον,⁶ κατὰ μὲν τὴν ἐτέρην τῶν γεφυρέων τὴν πρὸς τοῦ Πόντου ὁ πεζὸς τε καὶ ἡ ἵππος ἅπασα, κατὰ δὲ τὴν πρὸς τὸ Αἰγαῖον⁷ τὰ ὑποζύγια καὶ ἡ θεραπῆτή.⁸ ἡγέοντο δὲ πρῶτα μὲν οἱ μύριοι Πέρσαι, ἐστεφανωμένοι πάντες, μετὰ δὲ τούτους ὁ σύμμικτος στρατὸς παντοίων ἐθνέων.⁹ ταύτην μὲν τὴν ἡμέρην οὔτοι· τῇ δὲ ὑστεραίῃ, πρῶτοι μὲν οἱ τε ἱππῶται καὶ οἱ τὰς λόγχας κάτω τρέποντες· ἐστεφάνωντο δὲ καὶ οὔτοι· μετὰ δὲ, οἱ τε ἵπποι οἱ ἱροὶ καὶ τὸ ἄρμα τὸ ἱρόν· ἐπὶ δὲ,¹⁰ αὐτὸς τε Ξέρξης καὶ οἱ αἰχμοφόροι καὶ οἱ ἱππῶται οἱ χίλιοι· ἐπὶ δὲ τούτοις ὁ ἄλλος στρατός. καὶ αἱ νῆες ἅμα ἀνήγοντο ἐς τὴν ἀπεναντίον. ἤδη δὲ ἤκουσα καὶ ὕστατον διαβῆναι βασιλέα πάντων.

LVI. Ξέρξης δὲ, ἐπεὶ τε διέβη ἐς τὴν Εὐρώπην, ἐθγεῖτο τὸν στρατὸν ὑπὸ μαστίγων διαβαίνοντα. διέβη δὲ ὁ στρατὸς αὐτοῦ ἐν ἑπτὰ ἡμέρῃσι καὶ ἐν ἑπτὰ εὐφρόνῃσι, ἐλινύσας οὐδένα χρόνον. ἐνθαῦτα λέγεται, Ξέρξεω ἤδη διαβεβηκότος τὸν Ἑλλήσποντον, ἄνδρα εἰπεῖν Ἑλλησπόντιον· “ὦ Ζεῦ,¹¹ τί δὴ ἀνδρὶ εἰδόμενος Πέρσῃ, καὶ

iv. 196. i. 199. see *POR.* on Eur. O. 141. *ST.*

4. ἐσέβαλε] Ἀλέξανδρος ταύρους τε σφάξας τῷ Ποσειδῶνι, ἀφῆκεν ἐς τὴν θάλασσαν· καὶ σπείσας ἐπὶ τῇ θυσίᾳ, τὴν τε φιάλῃν χρυσὴν οὔσαν, καὶ κρατῆρας χρυσοῦς ἐνέβαλλεν ἐς τὸν πόντον χαριστήρια· εὐχόμενος σῶν οἱ παραπέμψαι τὸν στρατὸν τὸν ναυτικόν, *Arrian*, Al. vi. 19. *Diodorus*, xvii. 104. *W.*

5. τὸν] The subjunctive article often, as in Latin, has the gender of the following noun; τὴν ἄκρην, αἱ καλεῦνται Κληῖδες τῆς Κύπρου, v. 108. *HER.* on *VIG.* ii. 1. τῶν οἰκημάτων, τὰς ἐποιέετο θῆκας ἐσωτῶ, ii. 124. *ST.*

6. διέβαινον] *viam qui quondam per mare magnum stravit, iterque dedit legionibus ire per altum, ac pedibus sulsas docuit superare lacunas, et contempsit equis insultans murmura ponti*, *Lucretius*, iii. 1042.

7. Αἰγαῖον] now the *Archipelago*:

various etymologies are given of the name. *A. L.*

8. ἡ θεραπῆτή] i. 199. v. 21. vii. 83. 184. τὸ πλῆθος τῶν οἰκετῶν, *Pollux*, iii. 75. *SCHL.* vol. i. p. 206. n. 56. *servitus crescit nova*, *Horace*, ii *Od.* viii. 18. *agrestium fuga, spoliatiq̃ue, et vulnerati*, *Livy*, iii. 69.

9. σ. σ. π. ἐθνέων] This is the body mentioned in the beginning of c. 40. *L.*

10. ἐπὶ δὲ] is often put absolutely and is equivalent to μετὰ δὲ, with which it is often interchanged, as here; πρῶτος μὲν, μετὰ δὲ, ἐπὶ δὲ, viii. 67. εἰς μὲν καὶ πρῶτος, ἐπὶ δὲ, μετὰ δὲ, ἐπὶ δὲ, ὕστατος δὲ, ix. 35. *S. SCHL.*

11. Ζεῦ] *Longinus* censures the following expression of *Gorgias* of *Leontium* as unpardonably turgid, Ξέρξης ὁ τῶν Περσῶν Ζεὺς, c. 3. This passage of *Herodotus* is alluded to by *Themistius*, τὸν Ἑλλησπόντιον ἐξέπλησεν ὥστε θεὸν νομίσαι Ξέρξην τὸν Δα-

οὐνομα ἀντὶ Διὸς Ξέρξεα θέμενος, ἀνάστατον τὴν Ἑλλάδα ἐθέλεις ποιῆσαι, ἄγων πάντας¹² ἀνθρώπους; καὶ γὰρ ἄνευ τούτων ἐξῆν τοι ποιεῖν ταῦτα.”

LVII. Ὡς δὲ διέβησαν πάντες, ἐς ὁδὸν ὠρμημένοισι τέρας σφὶ ἐφάνη μέγα, τὸ Ξέρξης ἐν οὐδενὶ λόγῳ ἐποιήσατο. ἐγένετο δὲ καὶ ἕτερον αὐτῷ τέρας, ἐόντι ἐν Σάρδισι.

LVIII. Τῶν ἀμφοτέρων λόγον οὐδένα ποιησάμενος, τὸ πρόσω ἐπορεύετο, σὺν δὲ οἱ ὁ πεζὸς στρατός. ὁ δὲ ναυτικός, ἔξω τὸν Ἑλλησποντον πλέων, παρὰ γῆν ἐκομίζετο, τὰ ἔμπαλιν¹³ πρήσσω τῶν πεζοῦ· ὁ μὲν γὰρ πρὸς ἐσπέρην ἔπλεε, ἐπὶ Σαρπηδονίης ἄκρης τὴν ἄπιξιν ποιεύμενος, ἐς τὴν αὐτῷ προείρητο ἀπικομένῳ περιμένειν· ὁ δὲ κατ’ ἡπειρον στρατὸς πρὸς ἡῷ τε καὶ ἡλίου ἀνατολὰς¹⁴ ἐποιέετο τὴν ὁδὸν διὰ τῆς Χερσονήσου, ἐν δεξιῇ μὲν ἔχων τὸν Ἑλλης τάφον¹⁵ τῆς Ἀθάμαντος, ἐν ἀριστερῇ δὲ Καρδίην πόλιν, διὰ μέσης δὲ πορευόμενος πόλιος, τῇ οὐνομα τυγχάνει ἐὼν Ἀγορή·¹⁶ ἐνθεῦτεν δὲ, κάμπτων τὸν κόλπον, τὸν Μέλανα καλεόμενον, καὶ Μέλανα ποταμὸν,¹⁷ οὐκ ἀντισχόντα τότε τῇ στρατιῇ τὸ ῥέεθρον, ἀλλ’ ἐπιλι-

ρείου, Or. xix. p. 226. α. γῆν δὲ ποιεῖ ταῖς τριήρεσι θάλατταν, καὶ θάλατταν τοῖς ὀπλίταις γῆν (according to W.’s conjectural emendation;) καὶ δοκεῖ τοῖς ὁρῶσι θεῶν ὁ μέγιστος ἐν ἀνθρώπων τύπῳ πάντα κινεῖν, Libanius, Decl. xxi. p. 535. α. Plutarch, An. Tranq. p. 470. ε. *quis porus hic hominum terramque diemque fretumque permutat? certe sub Jove mundus erat*, Ep. in Anth. Lat. i. p. 192. IV. Compare Isocrates, Paneg. 41.

12. πάντας] vii. 157. παντοδαπῶν ἀνδρῶν γενεὰς Ἀσίης ἀπὸ χώρας, Ep. in Plut. Them. p. 116. κενώσας πᾶσαν ἡπείρου πλάκα, Æschylus, P. 724. μετὰ τῆς Ἀσίης ἀπάσης, Demetrius, π. Ἑρμ. 245. *quantum militum in Africam (A. U. C. 548.) transportatum sit, inter auctores discrepat: Cælius, ut abstinet numero, ita ad immensum multitudinis speciem auget; ‘volucres ad terram delapsas clamore militum’ ait, ‘tantumque multitudinem cōscendisse naves, ut nemo mortulium, aut in Italia, aut in Sicilia, relinquī videretur,’* Livy, xxix. 35. Aristides, t. ii. p. 318. V. iv. 87. S. πάντας is

not here equivalent to παντοδαπὸς or παντοίους, but is used by way of hyperbole. HER. on VIG. iii. 10, 4.

13. τὰ ἔμπαλιν] The reason will be obvious, on inspecting a map. ἀντὶ τοῦ ἐπὶ Καρίαν ἵεναι, εὐθὺς, τὰναντία ἀποστρέψας, ἐπὶ Φρυγίας ἐπορεύετο, Xenophon, H. iii. 4, 12.

14. ἀνατολὰς] namely τὰς θερίνας; Paulmier de Grentemesnil. W. This is an instance of ἐν διὰ δυσὶν, as πρὸς δυσμαῖς, ἄνακτος ἡλίου φθινάσμασιν, Æschylus, P. 237. BL. ἡ. π. ἀντολὰς, P. V. 732. π. ἀ. φλογώπας ἡλιοστιβεῖς, S16.

15. Ἑλλης τάφον] Helle, when drowned, was buried by her brother Phryxus, near Pactya. L. στενωπὸν ὕδωρ Ἀθαμαντίδος E., Dionysius, 515.

16. Ἀγορή] was without the Chersonese; Χερρόνησου οἱ ὄροι εἰσὶν, οὐκ Ἀγορὰ, ἀλλὰ βωμὸς τοῦ Διὸς τοῦ ὄριου, ὅς ἐστι μεταξὺ Πτελεοῦ καὶ Λευκῆς ἀκτῆς, Demosthenes, de Hal. 10. L.

17. Μέλανα π.] “Black River,” now the Larissa. L.

πάντα, τοῦτον τὸν ποταμὸν διαβύς, ἐπ' οὗ καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει, ἥτε πρὸς ἐσπέρην, Αἴνόν¹⁸ τε πόλιν Αἰολίδα καὶ Στεντορίδα λίμνην παρεξίων, ἐς ὃ ἀπίκετο ἐς Δορίσκον.

LIX. Ὁ δὲ Δορίσκος ἐστὶ τῆς Θρηϊκῆς αἰγιαλός τε καὶ πεδίων μέγα· διὰ δὲ αὐτοῦ ῥέει ποταμὸς μέγας Ἐβρος.¹⁹ ἐν τῷ τευχός τε ἐδέδμητο βασιλῆιον, τοῦτο τὸ δὴ Δορίσκος κέκληται, καὶ Περσέων φρουρὴ ἐν αὐτῷ κατεστήκεε ὑπὸ Δορείου ἐξ ἐκείνου τοῦ χρόνου,²⁰ ἐπεὶ τε²¹ ἐπὶ Σκύθαις ἐστρατεύετο. ἔδοξε ὦν τῷ Ξέρξῃ ὁ χῶρος εἶναι ἐπιτήδεος²² ἐι-διατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατόν· καὶ ἐποίηε ταῦτα. τὰς μὲν δὴ νέας τὰς πάσας, ἀπικομένας ἐς Δορίσκον, οἱ ναύαρχοι, κελεύσαντος Ξέρξεω, ἐς τὸν αἰγιαλὸν, τὸν προσεχέα Δορίσκῳ, ἐκόμισαν· ἐν τῷ Σάλῃ τε Σαμοθρηϊκίῃ²³ πεπύλισται πόλις, καὶ Ζώνη,²⁴ τελευταία δὲ αὐτοῦ, Σέρβρειον,²⁵ ἡκρη ὀνομαστή. ὁ δὲ χῶρος οὗτος τὸ παλαιὸν²⁶ ἦν Κικόνων.²⁷ ἐς τοῦτον τὸν αἰγιαλὸν κατασχόντες, τὰς νέας ἀνέψυχον ἀνεγκύσαντες.²⁸ ὁ δὲ ἐν τῷ Δορίσκῳ τοῦτον τὸν χρόνον τῆς στρατιῆς ἀριθμὸν ἐποίηετο.

18. Αἴνον] Ænos also bore the name of Poltymbria or Poltyobria; it is now called Eno. L.

19. Ἐβρος] now the Mariza. L. A.

20. ἐξ—χρόνου] F. in B. 312. The ellipsis occurs in δέκατον ἔτος τόδ', ἐπεὶ ἦραν, Æschylus, Ag. 39. 955. Ch. 599. Sophocles, Aj. 490. Pindar, O. i. 40. BL.

21. ἐπεὶ τε] ἀφ' οὗ, Hesychius. BL. ex quo, Horace, iii Od. iii. 21.

22. ἐπιτήδεος κ. τ. λ.] χ. ἐπιτηδεώτερος ἐνστρατοπεδεύεσθαι, ix. 2. W. 25. ἐπιτηδεώτατον ἐμμαχέσασθαι πεδίον, 7, 2. π. ἐπιτήδειον ἱππῶ ἐμμάχεσθαι, Suidas, V. HER. on VIG. ix. 3, 16. vol. i. p. 293. n. 34. τῷδε τῷ παιδὶ ἤρκεσε τόδε τὸ οἶκημα ἐνιδρῶσαι, Xenophon, Con. ii. 18.

23. Σαμοθρηϊκίῃ] The Samothracians inhabited not only the island of Samothrace, but a maritime district of Thrace itself, containing several towns. Samothrace had many other names, and was celebrated for the mysteries of the Cabiri. Its modern name is Sumandrukii. L. A.

24. Ζώνη] φηγοὶ ἀγριάδες, κείνης ἐπὶ σήματα μολπῆς (Ὁρφῆος), ἀκτῆς Θρηϊκῆς Ζώνης ἐπὶ τηλεθώσαι ἐξείης

στιχώσιν ἐπήτριμοι, ἃς ὅγ' ἐπιπρὸ θελγομένας φόρμιγγι κατήγαγε Πιερίηθεν, Apollonius, i. 28. ὀρεινὸς τόπος, καὶ πόλις ὁμώνυμος, Scholiast. L.

25. Σέρβρειον] There was also on this mountain a town of the same name. Ænum cepit: deinceps alia castella, Cypselæ, et Doriscon, et Serreum, occupat, Livy, xxi. 16. L.

26. τὸ παλαιὸν] Æschylus, P. 106. Euripides, M. 820. πάλαι. BL.

27. Κικόνων] spretæ Ciconum matres, inter sacra deum nocturnique orgia Bacchi, discernunt lutos juvenem (Orpheæ) spursere per agros: tum quoque, marmorea copul a certice revolsum gurgite quum medio portans Cægrius Hebrus tolereret, 'Eurydicen' vox ipsa et frigidu lingua, 'ah! miseram Eurydicen!' anima fugiente vocabat; 'Eurydicen' toto referebant flumine ripæ, Virgil, G. iv. 520. L.

28. ἀνέψυχον ἀνεγκύσαντες] It had been the practice, from the time of the siege of Troy, to draw their ships ashore whenever they remained long stationary. ὁ Λύσανδρος, ἐπεὶ αὐτῷ τὸ ναυτικὸν συνετέτακτο, ἀνεγκύσας τὰς ναῦς, ἡσυχίαν ἤγειν, ἐπισκευάζων καὶ ἀναψύχων αὐτὰς, Xenophon, H. i. 5, 10. and again, τὸ πρῶτον ὀλίγας τῶν νεῶν

LX. "Οσον μὲν νυν ἕκαστοι παρῆχον πλῆθος²⁹ ἐς ἀριθμὸν, οὐκ ἔχω εἶπαι τὸ ἀτρεκές· οὐ γὰρ λέγεται πρὸς οὐδαμῶν ἀνθρώπων· σύμπαντος δὲ τοῦ στρατοῦ τοῦ πεζοῦ τὸ πλῆθος ἐφάνη ἐβδομήκοντα καὶ ἑκατὸν μυριάδες.³⁰ ἐξηρίθησαν δὲ τόνδε τὸν τρόπον· συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ συννάξαντες³¹ ταύτην, ὥς μάλιστα εἶχον, περιέγραψαν ἔξωθεν κύκλον· περιγράψαντες δὲ, καὶ ἀπέντες τοὺς μυρίους, αἵμασι³² περιέβαλον κατὰ τὸν κύκλον, ὕψος ἀνέκουσαν ἀνδρὶ ἐς τὸν ὀμφαλόν. ταύτην δὲ ποιήσαντες, ἄλλους ἐσεβίβαζον ἐς τὸ περιοικοδομημένον· μέχρις οὗ πάντας τούτῃ τῷ τρόπῳ ἐξηρίθησαν.³³ ἀριθμήσαντες δὲ, κατὰ ἔθνεα³⁴ διέτασσον.

LXXXII. Ἐστρατήγεον δὲ τούτων τε καὶ τοῦ συμπάντος στρατοῦ τοῦ πεζοῦ Μαρδόνιός τε ὁ Γωβρύεω, καὶ Τριτανταίχμης ὁ Ἄρτα-

καθελκύσας, ἐδίωκε·—τότε δὴ καὶ πάσας συντάξας ἐπέπλει· μετὰ δὲ ταῦτα καὶ οἱ Ἀθηναῖοι, καθελκύσαντες τὰς λοιπὰς τριήρεις, ἀνέχθησαν, 13. ἀνελκύσαι occurs, Thucydides, viii. 11. *L.* and καθελκύσαι, *Th.* vi. 50.

29. ὅσον — πλῆθος] *how large a quota.*

30. μυριάδες] Authors differ greatly as to the number of these troops. Diodorus, xi. 3. follows Ctesias, who reckons, ἄνευ τῶν ἀρμάτων, ὀγδοήκοντα μυριάδας, καὶ τριήρεις χιλίας, 23. *Ælian*, 700,000, *V. H.* xiii. 3. *Pliny*, 788,000, *H. N.* xxxiii. 10. *Justin* says, *Xerxes septingenta millia de regno armaverat, et trecenta millia de auxiliis; ut non immerito proditum sit, flumina ab exercitu ejus siccata, Græciamque omnem rix capere exercitum ejus potuisse: naves quoque mille ducentas numero habuisse dicitur*, *Justin*, ii. 10. *L.* τριήρεις μὲν συναγαγὼν τριακοσίας καὶ χιλίας, τῆς δὲ πεζῆς στρατῆος πεντακοσίας μὲν μυριάδας τῶν ἀπάντων, ἐβδομήκοντα δὲ τῶν μαχίμων, *Isocrates*, *Panath.* 17. *HUT.* The inscription on the monument at Thermopylæ says, μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο ἐκ Πελοποννάσου χιλιάδες τέτορες. *SP.* If the aggregate of the army had amounted to a moderate number only, it would have been nugatory to levy that number throughout the whole empire, and to

collect troops from India and Ethiopia, to attack Greece, when the whole number required might have been collected in Lower Asia. *R.*

31. συννάξαντες] This word comes from συννάσσειν, to crowd together. *RE. S.* Though *V.* gives one or two examples in which συνάγειν may bear the same sense; still the first aorist of ἄγειν is of rare occurrence, (*M. G. G.* 221. *Lobeck* quoted by *AR.* on *Thuc.* ii. 97. *BLO.* on the same;) and the two aorists could scarcely be used in conjunction with each other, and in a different signification, as would here be the case if the common reading συνάξαντες were retained.

32. αἵμασι] τὸ ἐκ χαλίκων ὤκοδομημένον ἄνευ πηλοῦ τεῖχιν. *GL.* This is still the only sort of wall used in Greece and Asia Minor, by way of fence. *LAU.*

33. ἐξηρίθησαν] they had finished numbering. καινότερον φησὶν ἐξεῦρεν ἀριθμὸν, κατὰ μυρίους, οὐ καθ' ἓνα μετρῶν· λέγει δὲ διὰ τὸ μυρίανδρον τεῖχος, οὐπερ ἐνήσθη καὶ ἐν τῷ Παναθηναϊκῷ, *Scholiast* on *Aristid.* *V.* μύρια μύρια πεμπαστὰν, *Æschylus*, *P.* is said of a general thus reckoning the forces *myriad by myriad.* *BL.*

34. κατὰ ἔθνεα] This seems to have been customary in the Persian armies, *Xenophon*, *An.* i. 8, 6. *SP.* *Curtius*, iv. 12, 7. *HUT.*

βάνου, τοῦ γνώμην θεμένου μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα, καὶ Σμερδομένης ὁ Ὀτάνευ· Δαρείου ἀμφότεροι οὗτοι ἀδελφεῶν παῖδες, Ξέρξη δὲ ἐγίνοντο ἀνεψιοί· καὶ Μασίστης ὁ Δαρείου τε καὶ Ἀτύσσης παῖς, καὶ Γέργης ὁ Ἀρίζου, καὶ Μεγάβυζος³⁵ ὁ Ζωπύρου.

LXXXIII. Οὗτοι ἦσαν στρατηγοὶ τοῦ σύμπαντος πεζοῦ, χωρὶς τῶν μυρίων. τῶν δὲ μυρίων τούτων Περσέων τῶν ἀπολελεγεμένων ἐστρατήγεε μὲν Ὑδάρνης ὁ Ὑδάρνεος· ἐκαλέοντο δὲ “ἀθάνατοι”³⁶ οἱ Πέρσαι οὗτοι ἐπὶ τοῦδε·³⁷ εἴ τις αὐτῶν ἐξέλιπε τὸν ἀριθμὸν, ἢ θανάτῳ βιηθεὶς³⁸ ἢ νόσῳ, ἄλλος ἀνὴρ ἀραίρητο·³⁹ καὶ ἐγίνοντο οὐδαμὰ οὔτε πλεῦνες μυρίων, οὔτε ἐλάσσονες· κύσμον δὲ πλείστον παρείχοντο διὰ πάντων Πέρσαι, καὶ αὐτοὶ ἀριστοὶ ἦσαν. σκευὴν μὲν τοιαύτην εἶχον, ἥπερ εἴρηται· χωρὶς δὲ, χρυσόν⁴⁰ τε πολλὸν καὶ ἄφθονον ἔχοντες ἐνέπρεπον.⁴¹ ἄρμαμάξας τε ἅμα ἦγοντο· ἐν δὲ, παλλακὰς, καὶ θεραπῆτην⁴² πολλήν τε καὶ εὖ ἐσκευασμένην.

35. Μεγάβυζος] in Persian, was originally an ecclesiastical dignity signifying “Prefect of the Magi,” or “of the Priests” in general; and afterwards denoted civil, and even military office; and at length became a simple appellative. *BLO.*

36. ἀθάνατοι] πᾶς οὗτος ὁ μυρίων ἀριθμὸς, ἀθ. λεγόμενοι, θνητοὶ πάντες ἐδείχθησάν ποτε, ὡς ἱστορεῖ Σωκράτης Σχολαστικὸς, *Eccl. Hist. vii. 20. BA.*

37. ἐπὶ τοῦδε] διὰ τάδε, *W.* from this circumstance. *M. G. G. 584. a.*

38. βιηθεὶς] Many verbs in ζω are probably only lengthened forms of those in ᾧ, ἐω, and ὧ, as βιάζω of βιάω from which βιηθεὶς is formed. *M. G. G. 174. note.*

39. ἀραίρητο] *vii. 159. M. G. G. 168. obs. 2.* had been chosen beforehand, to step into the place immediately on the vacancy's occurring. *S.*

40. χρυσόν] *proximi ibant, quos Persæ “immortales” vocant, ad decem millia: cultus opulentiã barbaræ non alios magis honestabat: illi aureos torques, illi vestem auro distinctam habebant, manicatusque tunicas, gemmis etiam adornatas, Curtius, iii. 3, 13. W.*

41. ἔχοντες ἐνέπρεπον] Σαράγγαι εἴματα βεβαμμένα ἐν. ἔχ., c. 67. the same as εἴμασι βεβαμμένοις ἦσαν ἐμ-

πρεπεῖς or διαπρεπεῖς; so here χρυσῷ πολλῷ καὶ ἀφθόνῳ ἦ. ἐμ. or δ. *V.*

42. θεραπῆτην] *conjuges et liberi sequuntur hunc aciem, parata hostibus præda, nisi pro curissimis pignioribus corpora opponimus, Curtius, iv. 14, 11.* This Asiatic custom is often mentioned by Xenophon, *Cyr. ii.* as οἱ Ἑρκάνιοι, ἅτε μέλλοντες ὑστατοὶ πορεύεσθαι, καὶ τὰς ἀμάξας τὰς ἑαυτῶν καὶ τοὺς οἰκέτας ὑστάτους εἶχον· στρατεύονται γὰρ δὴ οἱ κατὰ τὴν Ἀσίαν ἔχοντες οἱ πολλοὶ μεθ' ὧν περ καὶ οἰκοῦσι, 2, 2. οἱ μὲν ἀμάξας καταλαμβάνοντες μεστὰς, ὧν ἐδεῖτο ἡ στρατιά· οἱ δὲ καὶ ἄρμαμάξας γυναικῶν τῶν βελτίστων, τῶν μὲν γνησίων, τῶν δὲ καὶ παλλακίδων, διὰ τὸ κάλλος συμπεριαγομένων· πάντες γὰρ ἔτι καὶ νῦν οἱ κατὰ τὴν Ἀσίαν στρατεύόμενοι, ἔχοντες τὰ πλείστον ἄξια, στρατεύονται, λέγοντες, ὅτι “μᾶλλον μάχονται” ἂν, εἰ τὰ φίλτατα παρήν.” τούτοις γὰρ φασιν ἀνάγκην εἶναι προθύμως ἀλέγειν, 3, 1 and 2. An instance is recorded of the battle being restored by the wives and mothers of the Persians, *Justin, i. 6.* A similar practice prevailed among the Germans, *quodque fortitudinis incitamentum est, in proximo pignori, unde feminarum ululatus audiri, unde vagitus infantium; hi cunctique sanctissimi testes, hi maximi laudatores: ad ma-*

οῖτα δέ σφι, χωρὶς τῶν ἄλλων στρατιωτῶν, κάμηλοί τε καὶ ὑποζύγια ἦγον.

LXXXVII. Ἀριθμὸς δὲ τῆς ἵππων ἐγένετο ὅκτῳ μυριάδες, πάρεξ τῶν καμήλων καὶ τῶν ἁρμάτων. Οἱ μὲν νυν ἄλλοι ἱππέες ἐτετάχατο κατὰ τέλεα, Ἀράβιοι⁴³ δὲ ἔσχατοι ἐπετετάχατο. ἅτε γὰρ τῶν ἵππων οὔτι ἀνεχομένων⁴⁴ τὰς καμήλους, ὕστεροι ἐτετάχατο, ἵνα μὴ φοβέοιτο τὸ ἱππικόν.⁴⁵

LXXXVIII. Ἴππαρχοι δὲ ἦσαν Ἀρραμίθρης τε καὶ Τίθαιος, Δάτιος παῖδες. ὁ δὲ τρίτος σφι συνῖππαρχος Φαρνούχης καταλείπτο ἐν Σάρδισι νοσῶν. ὥς γὰρ ὀρμῶντος ἐκ Σαρδίων, ἐπὶ συμφορὴν ἐνέπεσε⁴⁶ ἀνεθέλhton.⁴⁷ ἐλαύνοντι γὰρ οἱ, ὑπὸ τοὺς πόδας τοῦ ἵππου ὑπέδραμε κύων· καὶ ὁ ἵππος, οὐ προΐδων, ἐφοβίθη τε καὶ, σὺν ὀρθός, ἀπεσεΐσατο τὸν Φαρνούχεια. πεσὼν δὲ, αἱμά τε ἤμεε, καὶ ἐς φθίσιν περιῆλθε ἡ νοῦσος. τὸν δὲ ἵππον αὐτίκα κατ' ἀρχὰς ἐποίησαν⁴⁸ οἱ οἰκέται, ὥς ἐκέλευε· ἐς τὸν χῶρον, ἐν τῷ περ κατέβηκε τὸν δεσπότηα, ἀπαγαγόντες ἐν τοῖσι γούνασι⁴⁹ ἀπέταμον τὰ σκέλεα. Φαρνούχης μὲν οὕτω παρελύθη τῆς ἡγεμονίης.

LXXXIX. Τῶν δὲ τριηρέων⁵⁰ ἀριθμὸς μὲν ἐγένετο ἑπτὰ καὶ διηκόσιαι καὶ χίλιναι.

tres, ad conjuges vulnera ferunt; nec ille numerare, aut exigere plagas, paven: cibosque et hortamina pugnantibus gestant. memoriae proditur, quasdam acies, inclinatas jam et lallantes a feminis restitutas, constantia precum et objectu pectorum, et monstrata cominus captivitate, quam longe impatientius feminurum suarum nomine timent, Tacitus G. 7. 8. SCHN.

43. Ἀράβιοι] ἤλαυνον πάντες καμήλους ταχυτήτα οὐ λειπομένας ἵππων, c. 86.

44. ἀνεχομένων] vol. i. p. 47. n. 74. "I have myself seen horses manifest great terror at the first sight of some camels which were brought to France." L.

45. τὸ ἱππικόν] understand στρατεύμα, which is expressed by Xenophon, Cyr. iii. 3, 26. F. in B. 255.

46. ἐπὶ συμφορὴν ἐνέπεσε] περιπίπτειν is used in the same sense followed by a dative without a preposition, Demosthenes, Mid. 27. or with ἐν, Diodorus, xii. 60. W. after ἐμπίπ-

τειν, ἐς would seem preferable. S.

47. ἀνεθέλhton] c. 133. τὰ μὴ τις ἐθέλει, i. 32. which are the same as αἱ συμφοραὶ προσπίπτουσιν καὶ αἱ νοῦσοι συνταράσσουσιν, c. 46. The Ionians are particularly fond of softening down expressions of a sorrowful kind. V. vol. i. p. 25. n. 17. and so πέσεται ἀστεργὲς οὐδὲν, Sophocles, C. R. 228. *Cocytus pulvis inamabilis*, Virgil, G. iv. 479.

48. τὸν — ἵππον — ἐποίησαν] The verb is here used with but one accusative, and ὥς ἐκέλευε supplies the place of the adverb κακῶς. M. G. G. 409. a.

49. ἐν τοῖσι γούνασι] at the joints. G. R. κάμηλος ἐν τοῖσι ὀπισθίοις σκέλεσι ἔχει γούνατα τέσσαρα, iii. 103. S.

50. τριηρέων] in Attic τριήρων. W. χιλιάς μὲν ἦν, ὧν ἦγε, πλῆθος· αἱ δ' ὑπέροικοι τάχει ἑκατὸν δις ἦσαν, ἑπτὰ τε, Aeschylus, P. 347. νῆες δὲ σύμπασαι μακρὰ πλείους τῶν χιλίων καὶ διηκοσίων, Diodorus, ii. χιλίων καὶ ἐτι πλεόνων, Plato, Leg. iii. t. ii. p. 699. Isocrates, Paneg. 26. 27. 33. Panath. 17. and Nepos, ii. 2. make the number

XCVI. Ἐπεβάτεον ⁵¹ δὲ ἐπὶ πασέων τῶν νεῶν Πέρσαι ⁵² καὶ Μῆδοι ⁵³ καὶ Σάκαι.

XCVII. Τοῦ δὲ ναυτικῷ ἐστρατήγεον οἶδε· Ἀριαβίγνης τε ὁ Δαρείου καὶ Πρηξίσιππος ὁ Ἀσπαθίεω καὶ Μεγάβραζος ὁ Μεγαβάτεω καὶ Ἀχαιμένης ὁ Δαρείου· τῆς μὲν Ἰάδος τε καὶ Καρικῆς στρατιῆς Ἀριαβίγνης, ὁ Δαρείου τε παῖς καὶ τῆς Γωβρύεω θυγατρός· Αἰγυπτίων δὲ ἐστρατήγεε Ἀχαιμένης, Ξέρξεω ἐὼν ἀπ' ἀμφοτέρων ⁵⁴ ἀδελφεύς· τῆς δὲ ἄλλης στρατιῆς ἐστρατήγεον οἱ δύο. τριηκόντεροι δὲ καὶ πεντηκόντεροι καὶ κέρκουροι ⁵⁵ καὶ ἱππαγωγὰ πλοῖα μακρὰ συνελθόντα ἐς τὸν ἀριθμὸν ἐφάνη τρισχίλια.

XCIX. Τῶν μὲν νυν ἄλλων οὐ παραμένεσθαι ταξιαρχέων, ὥς οὐκ ἀναγκαζόμενος· Ἀρτεμισίης ⁵⁶ δὲ, τῆς μάλιστα θῶμα ποιεύμαι, ⁵⁷ ἐπὶ τὴν Ἑλλάδα στρατευσαμένης γυναικός· ἦτις, ἀποθανόντος τοῦ ἀνδρός, αὐτὴ τε ἔχουσα τὴν τυραννίδα, καὶ παιδὸς ⁵⁸ ὑπάρχοντος νεηνίεω, ὑπὸ ⁵⁹ λήματός ⁶⁰ τε καὶ ἀνδρῆς ἐστρατεύετο,

1200. Ctesias, 23. and Cicero, in Ver. speak of the fleet as consisting of 1000 triremes. Stanley, V. W. and L. consider Æschylus as corroborating our author's statement. *MI.* viii. 5. n. 34. and *BL.* think that πλῆθος corresponds with ὁ πᾶς ἀριθμὸς, and αἱ ὑπέρκοποι with the ἔκκριτος ἀριθμὸς, the words used in the previous account of the Greek fleet, and that the latter were squadrons picked out of the former, respectively, and not an additional force: but πλῆθος may mean *the bulk*.

51. ἐπεβάτεον] c. 181. i. e. ἐπιβάται ἦσαν. *W.* οὕτως ἐκάλουν τοὺς ἐν ταῖς τριήρεσι στρατευσάμενους, Suidas; Harpocration. In Polybius, not to mention other authors, πλήρωμα signifies *the ship's crew*, and ἐπιβάται *the marines*, *S.* as i. 49, 5. 61, 4. Compare *SCHN.* on Xen. H. v. 1, 11. Owing to certain religious scruples, connected with the doctrines of Zoroaster, the Persians never served at sea, or engaged in sea voyages; Robertson, *Ind. not.* x. § 1. The present instance is an exception.

52. Πέρσαι] The province of Persia proper is now *Fars*; its scriptural name was *Elam*. *A.*

53. Μῆδοι] Media is now *Irak-Ajami*; its scriptural name was *Madai*. *A. L.*

54. ἀπ' ἀμφοτέρων] understand *τοκῶν*, *F.* or take it adverbially for ἀμφοτέρωθεν. *SCH.* B. 52. 272. vol. i. p. 133. n. 57.

55. κέρκουροι] vessels originally invented by the Cyprians. *L.* Consult Steph. Th. L. Gr. dxxxii. b.

56. Ἀρτεμισίης] This princess is not to be confounded with a later Artemisia, queen of Caria, who built the mausoleum. *V. A.*

57. θῶμα ποιεύμαι] i. e. θαυμάζω, which is sometimes constructed with a genitive. *M. G. G.* 373. *obs.*

58. παιδὸς] This was probably Lygdamis, who was afterwards tyrant of Halicarnassus. *W.*

59. ἐπὶ] with the genitive often expresses a cause arising from disposition of mind, &c. and answers to the Latin *præ*; *from, by reason of*. *M. G. G.* 592. a.

60. λήματος] v. 72. *W.* ix. 62. *valor, daring*; Æschylus, P. 55. εὐτόλμα ψυχῆς λήματι περθόμενος, Simonides, *Anal.* t. i. p. 34. Euripides, *Rh.* 244. Aristophanes, E. 754. Pindar, N. i. 87. iii. 146. εὐληματεῖ λήματος καὶ

οὐδεμιῆς ἐούσης οἱ ἀναγκαίης. οὐνομα μὲν δὴ ἦν αὐτῇ Ἀρτεμισίη, θυγάτηρ δὲ ἦν Λυγδάμιος· γένος δὲ, ἐξ Ἀλικαρνησοῦ τὰ πρὸς πατρὸς, τὰ μητρόθεν δὲ Κρήσσα. ἡγεμόνευε δὲ Ἀλικαρνησέων τε καὶ Κώων⁶¹ καὶ Νισυρίων⁶² τε καὶ Καλυδινίων,⁶³ πέντε νέας παρεχομένη. καὶ συναπάσης τῆς στρατιῆς, μετὰ γε τὰς Σιδωνίων, νέας εὐδοξοτάτας παρείχετο, πάντων τε τῶν συμμάχων γνώμας ἀρίστας βασιλεῖ ἀπεδέξατο. ἐς μὲν τοσόνδε ὁ ναυτικὸς στρατὸς εἴρηται.

C. Ξέρξης δὲ, ἐπεὶ ἡριθμῆθη⁶⁴ τε καὶ διετάχθη ὁ στρατὸς, ἐπεθύμησε αὐτὸς σφεας διεξελάσας θεήσασθαι. μετὰ δὲ, ἐποίει ταῦτα, καὶ, διεξελαύνων ἐπὶ ἄρματος παρὰ ἔθνος ἐν ἑκαστον, ἐπυνθάνετο· καὶ ἀπέγραφον οἱ γραμματισταί· ἕως ἐξ ἐσχάτων ἐς ἔσχατα⁶⁵ ἀπίκετο καὶ τῆς ἵππου καὶ τοῦ πεζοῦ. ὥς δὲ ταῦτά οἱ ἐπεποίητο, τῶν νεῶν κατελκυσθεισέων ἐς θάλασσαν, ἐνθαῦτα ὁ Ξέρξης, μετεκβῆς ἐκ τοῦ ἄρματος ἐς νέα Σιδωνίην, ἵζετο ὑπὸ σκηνῇ χρυσῇ, καὶ παρέπλεε παρὰ τὰς πρῶρας τῶν νεῶν, ἐπειρωτῶν τε ἐκάστας ὁμοίως καὶ⁶⁶ τὸν πεζόν, καὶ ἀπογραφόμενος.⁶⁷ τὰς δὲ νέας οἱ ναύαρχοι ἀναγαγόντες ὅσον τε τέσσερα πλέθρα ἀπὸ τοῦ αἰγιαλοῦ, ἀνεκώχενον, τὰς πρῶρας ἐς γῆν τρέψαντες πάντες μετωπηδόν,⁶⁸ καὶ ἐξοπλίσαντες τοὺς ἐπι-

ἀνδρείας εὖ ἔχει, Hesychius. BL.

61. Κώων] Cos, an island with a town of the same name, was one of the Sporades. (L. by an oversight has 'Cyclades.') Merope and Cea were among its ancient names; it is now called *Stan-Co*; vol. i. p. 177. n. 21. It was the birth-place of Hippocrates and Apelles; and produced the whetstone, *cos*. A. L.

62. Νισυρίων] Nisyros, or Porphyris, another of the Sporades, is now called *Nisari*. It produces millstones. A. L.

63. Καλυδινίων] Νίσυρόν τε, καὶ Κῶν, νήσους τε Καλύδνας, Homer, II. B. 676. S.

64. ἡριθμῆθη] The common reading *ἡρίθμησε* appears owing to the eye of the copyist having caught *ἐπεθύμησε* in the next line.

65. ἐξ ἐσχάτων ἐς ἔσχατα] understand *πέρατα*. B. 215. ἀπ' ἄκρων οὐρανῶν ἕως ἄκρων αὐτῶν, St. Matthew, xxiv. 31. St. Mark, xiii. 27. ἐξ ἄκρας εἰς ἄκραν, Themistius, xiii. p. 179. SCHL.

66. ὁμοίως καὶ] M. G. G. 607. *obs*.

67. ἀπογραφόμενος] ἀπέγραφον οἱ γραμματισταί, the secretaries wrote down what Xerxes ἀπεγράφετο caused to be written down: in this passage the difference of the two voices is clearly marked. ἀπογράφεσθαι often occurs in the above sense; the simple verb γράφεσθαι more rarely, to write down for one's own use, ii. 82. ὁ (Φίλιππος) τριήρεις κατασκευάζεται, καὶ νεωσοίκους οἰκοδομεῖται, Demosth. de H. 4. (ἀντὶ τοῦ κατασκευασθῆναι ποιεῖ, Ulpian;) τοὺς στεφάνους τοὺς χρυσοῦς, οὓς ἐποίησάμην ἐγὼ, ἐπεβούλευσε διαφθεῖραι μοι, ἐλθὼν ἐπὶ τὴν οἰκίαν τὴν τοῦ χρυσοῦ, Mid. 7. ἐποίησάμην, I ordered to be made. V. i. 31. In the following passage, Plutarch does not observe this distinction, M. G. G. 492. c. ἀμα ἡμέρα Ξέρξης μὲν ἄνω καθῆστο, τὸν στόλον ἐποπτεύων, καὶ τὴν παράταξιν χρυσοῦν δίφρον θέμενος, καὶ γραμματεῖς πολλοὺς παραστησάμενος, ὧν ἔργον ἦν ἀπογράφεσθαι κατὰ τὴν μάχην τὰ πραττόμενα, Them. 13. ST.

68. μετωπηδόν] Thucydides, ii. 90. τὰς ἀμάσας μ. στήσας, Procopius, B. V. ii. 17. W. abreast.

βάτας ὡς ἐς πόλεμον. ὁ δ' ἐντὸς τῶν πρῳρέων πλέων ἐθηίτο καὶ τοῦ αἰγιαλοῦ.

CI. Ὡς δὲ καὶ ταύτας διεξέπλωσε, καὶ ἐξέβη ἐκ τῆς νεὸς, μετεπέμψατο Δημάρητον τὸν Ἀρίστωνος, συστρατεούμενον αὐτῷ ἐπὶ τὴν Ἑλλάδα. καλέσας δ' αὐτὸν, εἶρετο τάδε· “Δημάρητε, νῦν μοί σε ἡδύ τί ἐστι⁶⁹ ἐπείρεσθαι τὰ θέλω. σὺ εἰς Ἑλλην τε, καὶ, ὡς ἐγὼ πυνθάνομαι σεῦ τε καὶ τῶν ἄλλων Ἑλλήνων τῶν ἐμοὶ ἐς λόγους ἀπικνεομένων, πύλιος οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης.⁷⁰ νῦν ὦν μοι τὸδε φράσον, εἰ Ἑλληνες ὑπομενέουσι⁷¹ χεῖρας ἐμοὶ ἀνταειρόμενοι.⁷² οὐ γὰρ, ὡς ἐγὼ δοκέω, οὐδ' εἰ πάντες Ἑλληνες καὶ οἱ λοιποὶ οἱ πρὸς ἐσπέρης οἰκέοντες ἄνθρωποι συλληχθεῖσαν, οὐκ ἀξιόμαχοί εἰσι⁷³ ἐμὲ ἐπὶόντα ὑπομεῖναι, μὴ ἐόντες ἄρθριοι.⁷⁴ ἐθέλω μέντοι καὶ τὸ ἀπὸ σεῦ,⁷⁵ ὁκοῦόν τι λέγεις περὶ αὐτῶν, πυθέσθαι.” Ὁ μὲν ταῦτα εἰρώτα· ὁ δὲ ὑπολαβὼν ἔφη· “βασιλεῦ, κότερα ἀληθιῇ χρήσομαι πρὸς σέ, ἢ ἡδονῇ;⁷⁶ ὁ δὲ μιν ἀληθιῇ χρήσασθαι ἐκέλευε, φῆς οὐδὲν οἱ ἀηδέστερον ἔσεσθαι ἢ πρότερον ἦν.

69. ἡδύ τί ἐστι] Pausanias has imitated this, viii. p. 679. ix. p. 768. *σὺ κλέειν, ἐμοὶ τε λέξαι, θυμὸς ἡδονὴν ἔχει*, Pherecrates in Plut. on Mus. p. 1141. d. V.

70. οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης] i. e. καὶ μεγίστης καὶ ἰσχυροτάτης; so οὐ τῷ ἀσθενεστάτῳ σοφιστῇ Πυθαγόρῃ, iv. 95. οἱ οὐκ ἐλάχιστον δυνάμενοι ἐν τῇ πόλει, Xenophon, H. vi. 4, 18. M. G. G. 463. vol. i. p. 296. n. 79.

71. ὑπομενέουσι] HER. on Vig. vi. 1, 13. and M. G. G. *549, 7. give this solitary instance of ὑπομενέειν followed by a participle; but S. understands ἐμὲ, on comparing this passage with ἐστι οὐδὲν ἔθνος, τὸ σὲ ὑπομενέει χεῖρας ἀνταειρόμενον, vii. 209. and he gives instances where the accusative is suppressed, c. 121. vi. 96. ix. 23. and where it is expressed, vii. 120. *non laturus nuntium belli, et ad primam adventus famam terga versuros*, Seneca, de Ben. vi. 31, 1.

72. χεῖρας—ἀνταειρόμενοι] ii. 146. vii. 143. 212. οὕτε χ. ἀνταειρόμενος οὕτε πολεμίους, Thucydides, iii. 32. BLO.

73. εἰ—συλληχθεῖσαν—εἰσὶ] ἐστὶ

—εἰ—τύχη ἐπίσπειτο, i. 32. εἰ is used with the optative, and the indicative is put in the conclusion, when anything in the conclusion is determinately asserted, but the premises convey only a possible case. M. G. G. 524, 3.

74. ἄρθριοι] *unanimous, united*; ix. 9. οὐ πυτ' ἂν ἀλλήλοις ἄ. οὐδὲ φίλοι εἶεν, Theognis, 326. κατένευσεν ἐπ' ἄρθμῳ καὶ φιλότῃ μὴ τινα φίλτερον ἄλλον ἔσεσθαι, Homer, H. Mer. 521. W.

75. τὸ ἀπὸ σεῦ] i. e. τὸ σὸν, understand γνώμα or νόημα, *thy opinion*; τὸ ἀπ' ἡμῶν, i. e. τὸ ἡμέτερον, ix. 7, 2. W. HER. on Vig. ix. 1, 16. M. G. G. 573.

76. ἡδονῇ] πότερα θέλεις σοι μαλθακὰ ψευδῇ λέγω, ἢ σκληρ' ἀληθῇ; φράζε· σὴ γὰρ ἡ κρίσις, Euripides, fr. inc. xx. V. *obsequium amicos, veritas odium parit*, Terence, An. i. 1, 41. *in obsequio autem assentatio procul amoveatur; quæ non modo amico, sed ne libero quidem, digna est: aliter enim cum tyranno, aliter cum amico, vivitur. cujus autem aures veritati clausæ sunt, ut ab amico verum audire nequeat, hujus salus desperanda est*, Cicero, de

CII. Ὡς δὲ ταῦτα ἤκουσε Δημάρητος, ἔλεγε τάδε·⁷⁷ “ βασιλεῦ, ἐπειδὴ⁷⁸ ἀληθιῇ διαχορήσασθαι πάντως με κελεύεις, ταῦτα λέγοντα, τὰ μὴ ψευδόμενός τις ὕστερον ὑπὸ σεῦ ἀλώσεται· τῇ Ἑλλάδι πενίη⁷⁹ μὲν αἰεὶ κοτε σύντροφός⁸⁰ ἐστι· ἀρετὴ δὲ ἑπακτός⁸¹ ἐστι, ἀπὸ τε σοφίης⁸² κατεργασμένη καὶ νόμου ἰσχυροῦ. τῇ διαχρεωμένῃ, ἡ Ἑλλὰς τὴν τε πενίην ἀπαμύνεται καὶ τὴν δεσποσύνην. αἰνέω μὲν νυν πάντας τοὺς Ἕλληνας τοὺς περὶ κείνους τοὺς Δωρικοὺς χώρους οἰκημένους· ἔρχομαι δὲ λέξων οὐ περὶ πάντων τούσδε τοὺς λόγους, ἀλλὰ περὶ Λακεδαιμονίων μούνων· πρῶτα μὲν, ὅτι οὐκ ἔστι ὅκως⁸³ κοτὲ σοὺς δέξονται⁸⁴ λόγους δουλοσύνην φέροντας τῇ Ἑλλάδι· αὖτις

Am. 24. BE. Nicias writes to the Athenians, *τούτων ἐγὼ ἡδῶ μὲν ἂν εἶχον ὑμῖν ἕτερα ἐπιστέλλειν, οὐ μέντοι χρησιμώτερά γε, εἰ δεῖ σαφῶς ὑμᾶς εἰδόντας τὰ ἐνθάδε βουλευσάσθαι* and *ὑμῶν βουλομένων τὰ ἥδιστα ἀκούειν, ἀσφαλέστερον ἡγησάμην τὸ ἀληθὲς δηλῶσαι*, Thucydides, vii. 14. *his ego gratiori dictu alia esse scio: sed me vera pro gratis loqui, etsi meum ingenium non moneret, necessitas cogit: vellem equidem vobis placere, sed multo malo vos saluos esse*, Livy, iii. 68.

77. τάδε] Seneca puts very different words in the mouth of Demaratus, and attributes to him some of the arguments used by Artabanus; de Ben. vi. 31. W. V.

78. ἐπειδὴ κ. τ. λ.] literally, *since now you bid me by all means adhere to truth, saying those things, which one will not afterwards be convicted by you of falsifying*. *κἂν λάβης ψευσεμένον*, Sophocles, Œ. R. 461.

79. πενίη] Lucian, Nigr. 12. W. *ἂ πενία μόντα τὰς τέχνας ἐγείρει αὐτὰ τῷ μόχθοιο διδάσκαλος*, Theocritus, xxi. 1. *paupertas omnes artes perdocet*, Plautus, St. i. 3, 23. *πενία σοφίαν ἔλαχε διὰ τὸ δυστυχὲς*, Euripides, Pol. fr. v. 3. V. *quemcumque cum aliquo laude miramur, eum paupertas ab incunabulis nutritu est: paupertas, inquam, prisca apud sæcula omnium civitatum conditrix, omnium artium reperitrix*, Apuleius; Persius, Pr. 10. Manilius, i. Seneca, Ep. xv. G. Gruter. “Necessity is the mother of Invention.”

80. σύντροφος] i. 99. σύμφυτος καὶ

σύντροφος, *born and bred together with*. S. Adjectives compounded with *σύν* take a dative, when the preposition might be repeated before this case. M. G. G. 397. a.

81. ἑπακτός] By ἑπακτός V. understands τὸ διδακτὸν as opposed to τὸ ἐν φύσει, and quotes Epicharmus, *ἂ μελέτα φύσιος ἀγαθὰς πλεῖνα δωρεῖται φίλοις*; Democritus, *πλεῖνες ἐξ ἀσκήσιος ἀγαθὰ γίνονται, ἢ ἀπὸ φύσιος*; and Horace, *doctrina vim promovel insitam, rectique cultus pectora roborant*, iv Od. 33. There are two forms of this adjective, (1) ὁ and ἡ ἑπακτός and τὸ ἑπακτόν, (2) ἐπακτός, ἐπακτὴ, ἐπακτόν: the former accentuation is here adopted (and retained by G.) contrary to the generality of Editions, and Steph. Th. L. Gr. 910—914., both on account of the gender; and because the preposition is emphatic, the word signifying not merely *adscititious*, but introduced as an auxiliary, brought in by way of protection; S. *ἐπαχθεῖσα ὑπὸ σοφίης τε καὶ τῶν νόμων*, Iva, *τὴν πενίην καὶ τὴν δεσποσύνην ἀπαμύνas, ἐκ δουλοσύνης τοὺς Ἕλληνας ῥύσεται*. Compare viii. 112. ix. 1. Thucydides, i. 3. 107. iv. 64. v. 5.

82. σοφίης] *a liberal education*. S. *ingenuas didicisse fideliter artes*, Ovid.

83. οὐκ ἔστι ὅκως] ἔστι is often used with a negative preceding, and a relative adverb following; in conjunction with which, it is equivalent to an adverb. M. G. G. 482. obs. 2.

84. δέξονται] Thucydides, iv. 16.

δὲ, ὡς ἀντιώσονται τοι ἐς μάχην, καὶ ἦν οἱ ἄλλοι Ἕλληνες πάντες τὰ σὰ φρονέωσι. ἀριθμοῦ δὲ περί⁸⁵ μὴ πύθῃ, ὅσοι τινὲς ἔοντες ταῦτα ποιεῖν οἰοί τε εἰσι. ἦν τε γὰρ τύχῳσι ἐξεστρατευμένοι χίλιοι, οὗτοι μαχήσονται τοι, ἦν τε ἐλάσσονες τούτων, ἦν τε καὶ πλεῦνες.”

CIII. Ταῦτα ἀκούσας, Ξέρξης γελάσας ἔφη· “ Δημάρητε, οἶον⁸⁶ ἐφθέγξαιο ἔπος, ἄνδρας χιλίους στρατιῇ τοσῇδε μαχήσασθαι! ἄγε, εἰπέ μοι, σὺ φῆς⁸⁷ τούτων τῶν ἀνδρῶν αὐτὸς βασιλεὺς γενέσθαι· σὺ ὦν ἐθελήσεις αὐτίκα μάλα πρὸς ἄνδρας δέκα μάχεσθαι; καὶ τοι, εἰ τὸ πολιτικὸν ὑμῖν πᾶν ἐστὶ τοιοῦτον, οἶον σὺ διαιρέεις, σέ γε, τὸν κείνων βασιλέα,⁸⁸ πρέπει πρὸς τὸ διπλήσιον ἀντιτίσσεσθαι κατὰ νόμους τοὺς ὑμετέρους. εἰ γὰρ κείνων ἕκαστος δέκα ἀνδρῶν τῆς στρατιῆς τῆς ἐμῆς ἀντάξιος ἐστι, σέ δέ γε⁸⁹ δίζημαι εἴκοσι εἶναι ἀντάξιον⁹⁰ καὶ οὕτω μὲν ὀρθοῖτ’ ἂν ὁ λόγος ὁ παρὰ σεῦ εἰρημένος. εἰ δὲ τοιοῦτοί τε ἔοντες, καὶ μεγάθεα τοσοῦτοι, οἷος σύ τε καὶ οἱ παρ’ ἐμὲ φοιτῶσι Ἑλλήνων ἐς λόγους, αὐχεῖτε τοσοῦτον, ὅρα,⁹¹ μὴ μάτην⁹² κόμπος ὁ λόγος οὗτος εἰρημένος εἴη.⁹³ ἐπεὶ⁹⁴ φέρε ἴδω παντὶ τῷ οἰκότι· κὼς ἂν δυναίατο χίλιοι, ἢ καὶ μύριοι, ἢ καὶ πεντα-

St. Matthew, xi. 14. St. Luke, viii. 13. Acts, viii. 14. xi. 1. xvii. 11. i Thess. i. 6. ii. 13. *SCHL.* The compound ἐνδεχόμενος occurs, i. 60.

85. περί] might have been omitted. M. G. G. 320, 3.

86. οἶον] used in exclamations. M. G. G. 611. note P.

87. σὺ φῆς] So σὺ εἶς Ἕλληνας, c. 101. *W.*

88. σέ γε, τὸν—βασιλέα] Γε is a particle of limitation, which the Greeks often use where no such limitation is expressed in other languages, as when one out of several things or persons before mentioned is to be distinguished, and the thought to be limited to this. M. G. G. 602. The article here before the substantive in apposition to the personal pronoun points out the ground of the conclusion. M. G. G. 274.

89. σέ δέ γε] Δέ occurs in the apodosis, when the subject of it, or another word, is opposed to the subject of the protasis, or to some other word in it. M. G. G. 616, 3.

90. ἀντάξιον] Τρώων ἕκαστον τε δικοσίων τε ἕκαστος στήσσεσθ’ ἐν

πολέμῳ· νῦν δ’ οὐδ’ ἐνδὸς ἄξιόν εἰμεν, Homer, Il. Θ. 233. not individually, but (ἅλῃς) in the aggregate, ἀλλ’ ὡς ἀντίσταθμι καὶ ἰσοβαρεῖς ἑκατὸν καὶ διακοσίῳ, Porphyry, Q. H. xxv. *W.*

91. ὅρα κ. τ. λ.] The construction is β. μὴ ὁ λ. οὐ. εἴη κ. μ. εἰ. *S.* so that it is not necessary to consider μάτην as used instead of an adjective: see M. G. G. 604. or 612. Æschylus however has τὸ μάταν ἄχθος, Ag. 160. *BL.*

92. μάτην] signifies not in vain, but falsely, as in Euripides frequently; ἢ κόμπος μ.; S. 138. ἀρ’ ἀληθὲς, ἢ μ. λόγος; Ion, 278. κομπάζειν μ., Hip. 982. κενὸς is used in much the same sense with κόμπος, H. F. 147. and Sotion in Act. viii. 15. *MAR.* Sophocles, Œ. C. 609.

93. ὅρα, μὴ—εἴη] When the verb following the conjunction really denotes a past action, it is put in the optative even after verbs of the present tense. M. G. G. 518.

94. ἐπεὶ κ. τ. λ.] for come, let me see what in all probability would be the case. *S.*

κισμύριοι, εόντες γε ἐλεύθεροι⁹⁵ πάντες ὁμοίως καὶ μὴ ὑπ' ἐνὸς ἀρχόμενοι, στρατῷ τοσῶδε ἀντιστῆναι; ἐπεὶ τοι πλευνες περὶ⁹⁶ ἓνα ἕκαστον γινόμεθα ἢ χίλιοι, ἐόντων ἐκείνων πέντε χιλιαδέων. ὑπὸ μὲν γὰρ ἐνὸς ἀρχόμενοι κατὰ τρόπον τὸν ἡμέτερον, γενοίαιτ' ἂν, δειμαίνοντες τοῦτον, καὶ παρὰ τὴν ἐωντῶν φύσιν ἀμείνονες⁹⁷ καὶ ἴοιεν, ἀναγκαζόμενοι μάστιγι, ἐς πλεῦνας ἐλάσσονες εόντες. ἀνειμένοι⁹⁸ δὲ ἐς τὸ ἐλεύθερον, οὐκ ἂν ποιεοίεν τούτων οὐδέτερα. δοκῶ δὲ ἔγωγε, καὶ ἀνισωθέντας πλήθει, χαλεπῶς ἂν Ἑλλήνας Πέρσῃσι μούνοισι μάχεσθαι. ἀλλὰ παρ' ἡμῖν τοῦτό ἐστι, τὸ σὺ λέγεις· ἔστι γε μέντοι οὐ πολλὸν, ἀλλὰ σπάνιον. εἰςὶ γὰρ Περσέων,⁹⁹ τῶν ἐμῶν αἰχμοφόρων, οἱ ἐθελήσουσι Ἑλλήνων ἀνδράσι τρισὶ¹⁰⁰ ὁμοῦ μάχεσθαι· τῶν σὺ ἐὼν ἄπειρος, πολλὰ φλυηρείς."

CIV. Πρὸς ταῦτα Δημάρητος λέγει· "ὦ βασιλεῦ, ἀρχῆθεν ἠπιστάμην, ὅτι, ἀληθῆρ' ἡ χρεώμενος, οὐ φίλα τοι ἔρέω. σὺ δὲ ἐπεὶ ἠνάγκασας λέγειν τῶν λόγων τοὺς ἀληθεστάτους, ἔλεγον τὰ κατήκοντα¹ Σπαρτιῆτῃσι. καὶ τοι, ὥς ἐγὼ τυγχάνω τὰ νῦν² τάδε³ ἔστοργῶς⁴ ἐκείνους, αὐτὸς μάλιστα ἐξεπίστεαι, οἱ με, τιμὴν τε καὶ γέρεα ἀπελούμενοι πατρῷα, ἄπολιν τε καὶ φυγάδα πεποιήκασιν· πατήρ δὲ σὸς, ὑποδεξάμενος, βίον τέ μοι καὶ οἶκον δέδωκε. οὐκ ὦν οἰκός ἐστι ἄνδρα τὸν σῶφρονα εὐνοίην φαινομένην διωθέεσθαι, ἀλλὰ στέργειν μάλιστα. ἐγὼ δὲ οὔτε δέκα ἀνδράσι ὑπίσχομαι⁵ οἷός τε

95. *έόντες γε ἐλεύθεροι*] Γε retains its limiting force with participles also: *since they are free*. M. G. G. 602.

96. *περὶ*] *surrounding*. S. This preposition shows that Xerxes expected to meet with an undisciplined and tumultuary force rather than an army regularly organized.

97. *παρὰ τ. ἐ. φύσιν ἀμείνονες*] *πυκνότεραι παρὰ τὰ μνημονεύόμενα*, Thucydides, i. 23. M. G. G. 455. a. 588. γ. vol. i. p. 243. n. 20.

98. *ἀνειμένοι*] *being devoted, entirely given up*; ii. 165. 167. 173. *ἐς τὸ ἄβροδίατον ἀνειμένος*, Herodian, ii. 32. *εἰς τὸ κέρδος*, Euripides, Her. 3. J. E.

99. *εἰςὶ — Περσέων*] The genitive is put partitively after *εἶναι*. M. G. G. 355, 7.

100. *τρिसὶ*] Darius II. having heard of the extraordinary strength of Polydamas, invited him to Susa; where

the Greek challenged three of "the Immortals," fought with them all at once, and slew them all: Pausanias, vi. 5. p. 464. V.

1. *τὰ κατήκοντα*] may here mean *things characteristic of*. L.

2. *τὰ νῦν*] *κατὰ τὰ νῦν ὄντα πράγματα*, according to the now existing circumstances. SCHL.

3. *τὰ νῦν τάδε*] The demonstrative pronoun is used with adverbs of time in more accurate definitions, where in English 'just' is used; *just now*. *τοῦτ' ἐκεῖ, just then, at that very time*, Euripides, Ion, 556. *nunc ipsum*, Cicero, to Att. vii. 3. xii. 16. 40. M. G. G. 471, 9.

4. *ἐστοργῶς*] This second perfect (or perfect middle) has a force entirely transitive; the perfect active of this verb is not in use, on account of euphony. M. G. G. 494, 1.

5. *υπίσχομαι*] *Ἰσχω* is formed from

εἶναι μάχεσθαι, οὔτε δυοῖσι,⁶ ἐκὼν τε εἶναι⁷ οὐδ' ἂν μονομαχέοιμι. εἰ δὲ ἀναγκαίη εἴη, ἥ μέγας τις ὁ ἐποτρύνων ἀγὼν, μαχοίμην ἂν πάντων ἡδιστα ἐνὶ τούτων τῶν ἀνδρῶν, οἱ Ἑλλήνων ἕκαστός φησι⁸ τριῶν ἄξιος εἶναι.⁹ ὥς δὲ καὶ Λακεδαιμόνιοι, κατὰ μὲν ἓνα μαχεύμενοι, οὐδαμῶν εἰσὶ¹⁰ κακίονες ἀνδρῶν· ἀλέες δὲ, ἄριστοι ἀνδρῶν ἀπάντων. ἐλεύθεροι γὰρ ἐόντες, οὐ πάντα ἐλεύθεροί εἰσι· ἔπεστι γὰρ σφι δεσπύτης, νόμος,¹¹ τὸν ὑποδειαίμινουσι πολλῶ ἔτι μᾶλλον, ἢ οἱ σοὶ σέ. ποιεῦσι γῶν, τὰ ἂν ἐκεῖνος ἀνώγῃ· ἀνώγει δὲ τῷτὸ αἰεὶ, οὐκ ἔῶν φεύγειν¹² οὐδὲν πλῆθος ἀνθρώπων ἐκ μάχης, ἀλλὰ,¹³ μένοντας ἐν τῇ τάξει, ἐπικρατέειν, ἢ ἀπόλλυσθαι. σοὶ δὲ εἰ φαίνομαι, ταῦτα λέγων, φλυηρέειν· τᾶλλα¹⁴ σιγᾶν ἐθέλω τὸ λοιπόν· νῦν δὲ ἀναγκασθεὶς ἔλεξα. γένοιτο μέντοι κατὰ νόον τοι, βασιλεῦ.”

CV. Ὁ μὲν δὴ ταῦτα ἀμείψατο· Ξέρξης δὲ ἐς γέλωτά τε ἐτρέψατο,¹⁵ καὶ οὐκ ἐποίησατο ὀργὴν οὐδεμίαν,¹⁶ ἀλλ' ἡπίως αὐτὸν ἀπεπέμψατο. τούτῳ δὲ ἐς λόγους ἐλθὼν Ξέρξης, καὶ ὑπαρχον¹⁷ ἐν

ἔσχον, and used for ἔχω; and from this compound comes ὑπισχνέομαι. M. G. G. 234. 252.

6. δυοῖσι] i. 32. Manetho, iii. 217. The Sibyl in Lactant. Div. Inst. iv. 15. W. from the old form δυός, of which δύνω is the dual. M. G. G. 138.

7. ἐκὼν τε εἶναι] col. i. p. 85. n. 10.

8. οἱ—ἕκαστός φησι] The more usual construction would be οἱ ἔ. φησι; W. V. S. ST. but in this instance the verb is in the singular, referred to ἔ., although the proper subject is in the plural. M. G. G. 301. obs.

9. ἄξιος εἶναι] i. e. ἀντιστήσεσθαι, M. G. G. 572, 1. or ἀντάξιος εἶναι. V.

10. οὐδαμῶν εἰσὶ] The more usual expression would be οὐκ εἰσὶ οὐδ. ST.

11. νόμος] ὁρθῶς μοι δοκεῖ Πίνδαρος ποιῆσαι, “νόμον πάντων βασιλέα” φήσας εἶναι, iii. 38. νόμοι βασιλεῖς, Plato, Conv. p. 196. c. W. Compare HE. on Pind. fr. inc. i. ii. Beck and POR. on Eur. Hec. 787. Plato, Ep. viii. t. iii. p. 354. n. c. L. ὁ νόμος παιδαγωγὸς ἡμῶν γέγονε, Gal. iii. 24.

12. φεύγειν κ. τ. λ.] φοβούμενος is implied, and the order of the words is φοβ. οὐδὲν π. ἂ., φεύγειν ἐκ μ. ST. With regard to the fact, see ix. 55. 71. W.

13. ἀλλὰ] Understand κελεύων before the two infinitives which follow; since an infinitive not unfrequently requires a word to be supplied which is the opposite to the preceding one. c. 143. M. G. G. 534. νόμος οὐκ ἔῃ τὸν τῆς ἐπικλήρου κύριον εἶναι, ἀλλ' ἢ τοὺς παῖδας κρατεῖν τῶν χρημάτων, Isæus, p. 80, 44. τῶν νόμων οὐκ ἔῶντων καταβάλλεσθαι, ἀλλ' ἀνειπεῖν, a Decree in Demosth. de Cor. 17. καταδύειν μὲν οὐκ εἶα, εἰ δὲ τριτὴρ ἴδοιεν, ἅπλουν ποιεῖν, Xenophon, H. v. 1, 21. κωλύοντων γαμῖν, ἀπέχεσθαι βρωμάτων, 1 Tim. iv. 3. *vetat partem sumi, sed ut compleatur*, Cicero, de Leg. ii. 27. V. H. on Virg. viii. 1, 2.

14. ταῦτα—τᾶλλα] the above particulars—all further particulars. S. Understand τὰ κατήκοντα Σπαρτιάτησι.

15. ἐτρέψατο] turned himself. The active is more usual, παῦν καταφρονούντες, ἐς γέλωτα ἔτρεπον τὸ πρᾶγμα, Thucydides, vi. 35. ἐς γέλων τὸ πρᾶγμα ἔτρεψας, Aristophanes, V. 1260. W.

16. οὐκ ἔ. ὀργὴν οὐδεμίαν] ὁ φανερὰν οὐκ ἐποιοῦντο,—ἀδῆλως ἤχθοντο, Thucydides, i. 92. W.

17. ὑπαρχον] *prefect*; ὑπάρχων, existing, in readiness, v. 124.

τῷ Δορίσκῳ τούτῳ¹⁸ καταστήσας Μασκάμην τὸν Μεγαδόστew, τὸν δὲ ὑπὸ Δαρείου σταθέντα καταπαύσας, ἐξήλανε τὸν στρατὸν διὰ τῆς Θρηίκης ἐπὶ τὴν Ἑλλάδα.

CVI. Κατέλιπε δὲ ἄνδρα τοιόνδε Μασκάμην γενόμενον, τῷ μούνῳ¹⁹ Ξέρξης δῶρα πέμπεσκε,²⁰ ὡς ἀριστεύοντι²¹ πάντων, ὅσους κατέστησε αὐτὸς ἡ Δαρείος ὑπάρχους· πέμπεσκε δὲ ἀνὰ πᾶν ἔτος· ὡς δὲ καὶ Ἀρταξέρξης ὁ Ξέρξεω τοῖσι Μασκαμείοισι ἐκγόνοισι. κατέστασαν γὰρ ἔτι πρότερον ταύτης τῆς ἐλάσιος ὑπαρχοὶ ἐν τῇ Θρηίκῃ καὶ τοῦ Ἑλλησπόντου πανταχῇ.²² οὗτοι ὦν πάντες, οἳ τε ἐκ Θρηίκης²³ καὶ τοῦ Ἑλλησπόντου, πλὴν τοῦ ἐν Δορίσκῳ,²⁴ ὑπὸ Ἑλλήνων ὕστερον ταύτης τῆς στρατηλασίης ἐξηρέθησαν. τὸν δὲ ἐν Δορίσκῳ Μασκάμην οὐδαμοὶ κω²⁵ ἐδυνάσθησαν²⁶ ἐξελεῖν, πολλῶν πειρησαμένων. διὰ τοῦτο δὲ οἱ τὰ δῶρα πέμπεται παρὰ τοῦ βασιλεύοντος αἰεὶ ἐν Πέρσῃσι.

CVII. Τῶν δὲ ἐξαιρεθέντων ὑπὸ Ἑλλήνων οὐδένα βασιλεὺς Ξέρξης ἐνόμισε εἶναι ἄνδρα ἀγαθόν, εἰ μὴ Βόγην μῦνον, τὸν ἐξ Ἡϊόνος. τοῦτον δὲ αἰνέων οὐκ ἐπαύετο, καὶ τοὺς περιέοντας αὐτοῦ ἐν Πέρσῃσι²⁷ παῖδας ἐτίμα μάλιστα. ἐπεὶ καὶ ἄξιος αἰνῶν²⁸ μεγάλου ἐγένετο Βόγης· ὅς, ἐπειδὴ ἐπολιορκέετο²⁹ ὑπὸ Ἀθηναίων καὶ

18. τούτῳ] mentioned c. 59. before the digression relative to the numbering of the forces, and the names of their commanders. S.

19. τῷ μούνῳ] to whom alone of the prefects. Compare iii. 160. W.

20. πέμπεσκε] Clarke generally renders this form by soleo "I am wont." T.

21. ἀριστεύοντι] ix. 74. i. e. ἀρίστῳ ἔοντι. V.

22. τοῦ Ἑ. πανταχῇ] οὐδαμοῖ τῆς Εὐρώπης, c. 126. οὐδαμῇ Αἰγύπτου, ii. 43. τῶν χωρίων μηδαμοῦ, Plato, Leg. xii. p. 958. D. Ἑλλάδος γῆς μ., Sophocles, Ph. 259. V.

23. ἐκ Θρηίκης] ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην, c. 37. τὸν ἐξ Ἡϊόνος, c. 107. vol. i. p. 276. n. 79.

24. τοῦ ἐν Δ.] and just below, τὸν ἐν Δ. M. M. G. G. 270. b.

25. οὐδαμοὶ κω] "Herodotus alone, among the Grecian historians, has had the candor to mention this, or to acknowledge that a Persian garrison

continued to exist in Europe." MI. xi. 3.

26. ἐδυνάσθησαν] This form occurs, ii. 19. 43. W. In the choruses it is sometimes found, but is probably erroneously put for the Doric ἐδυνάθην; compare Sophocles, C. R. 1216. Euripides, Ion, 866. E.

27. ἐν Πέρσῃσι] since ἔσφαξε τὰ ἐν Ἡϊόνι τέκνα. L.

28. αἰνῶν] ἐπαίνου, ἐγκωμίου, Suidas. SCHL.

29. ἐπολιορκέετο] Ἡϊόνα τὴν ἐπὶ Στρυμόνι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἡνδραπόδισαν, Κίμωνος τοῦ Μιλιτιάδου στρατηγούντος, Thucydides, i. 98. Æschines says that those, οἱ, πολλοὺς ὑπομείναντες καὶ μεγάλους κινδύνους, ἐπὶ τῷ Σ. ποταμῷ ἐνίκων μαχόμενοι Μήδους, were allowed as a reward τρεῖς λιθίνους Ἑρμᾶς στήσαι ἐν τῇ στοᾷ τῇ τῶν Ἑρμῶν, on the first of which was written ἦν ἄρα κἀκεῖνοι ταλακάρδιοι, οἳ ποτε Μήδων παισὶν ἐπ' Ἡϊόνι Στρυμόνος ἀμφὶ ῥοάς λιμόν τ'

Κίμωνος³⁰ τοῦ Μιλτιάδεω, παρεὼν αὐτῷ ὑπόσπονδον ἐξελεῖν καὶ νοστήσαι ἐς τὴν Ἀσίην, οὐκ ἐθέλησε, μὴ δειλίῃ δόξειε περιεῖναι βασιλεῖ, ἀλλὰ διεκαρτέρει ἐς τὸ ἔσχατον. ὥς δ' οὐδὲν ἔτι φορβῆς³¹ ἐνῆν ἐν τῷ τείχει, συννήσας πυρὴν μεγάλην, ἔσφαξε τὰ τέκνα καὶ τὴν γυναῖκα καὶ τὰς παλλακὰς καὶ τοὺς οἰκέτας, καὶ ἔπειτα ἐσέβαλε ἐς τὸ πῦρ. μετὰ δὲ ταῦτα, τὸν χρυσὸν ἅπαντα τὸν ἐκ τοῦ ἄστεος καὶ τὸν ἄργυρον ἔσπειρε ἀπὸ τοῦ τείχεος ἐς τὸν Στρυμόνα. ποιήσας δὲ ταῦτα, ἑωυτὸν ἐπέβαλε³² ἐς τὸ πῦρ.³³ οὕτω μὲν οὗτος δικαίως αἰνέεται ἔτι καὶ ἐς τὸδε ὑπὸ Περσέων.

CVIII. Ξέρξης δὲ ἐκ τοῦ Δορίσκου ἐπορεύετο ἐπὶ τὴν Ἑλλάδα· τοὺς δὲ αἰεὶ γινομένους ἐμποδῶν συστρατεύεσθαι ἠνάγκαζε. ἐδεδούλωτο γάρ, ὥς καὶ πρότερόν³⁴ μοι δεδήλωται, ἡ μέχρι Θεσσαλίας

αἰθῶνα κρατερόν τ' ἐπάγοντες Ἄρῃα πρῶτοι δυσμενέων εὖρον ἀμχανίην, in Ct. 62. L.

30. Κίμωνος] This was a grandson of the Cimon mentioned in vi. 34. 39. &c. and it was very common for children to be named after their grandfathers. L.

31. οὐδὲν—φορβῆς] Pausanias says that the walls of the city being built of unbaked bricks, Cimon turned the stream of the Strymon so as to wash against the walls and undermine them. But in that case Bogen would have had no time to execute his desperate resolution. L.

32. ἐπέβαλε] First (ἐσέβαλε) he threw his wives and children into the flames, and then (ἐπέβαλε) threw himself besides into the same fire. S.

33. ἐς τὸ πῦρ] This action of Bogen is recorded by many (with some variation as to his name), as Pausanias, viii. p. 614. Polyænus, vii. 24. Diodorus, xi. 60. W. Plutarch says that ἀπογονότα τὰ πράγματα, τῇ πόλει πῦρ εἶναι, καὶ συνδιαφθεῖραι μετὰ τῶν φίλων καὶ τῶν χρημάτων ἑαυτὸν, Cim. p. 482. E. Similar instances of desperation are recorded by Diodorus, xvi. 45. xvii. 28. xviii. 22. Pausanias, x. 1. Plutarch, t. ii. p. 244. c. Polyænus, p. 821. The Abydenes through indignation and despair *ad Saguntinum rabiem versi, matronas omnes in templo Dianæ, pueros ingenuos, virginesque, infantes etiam cum suis nutricibus, in gymnasium includi*

juherent; aurum et argentum in forum deferri; sacerdotes victimasque adduci, et altaria in medio poni: ibi delecti primum, qui, ubi cæsam aciem suorum, pro diruto muro pugnantem, vidissent, extemplo conjuges liberosque interficerent; aurum, argentum, in mare deicerent; tectis publicis privatisque ignes subjicerent; et 'se fucinus perperaturos,' præeuntibus execrabile carmen sacerdotibus, jurejurando uducti: tum militaris ætas 'neminem vitum, nisi victorem, acie excessurum,' Ligy, xxxi. 17. Ctesias says of Sardanapalus, τελευτῆσαι, ἑαυτὸν ἐμπρήσαντα ἐν τοῖς βασιλείοις, πυρὰν νήσαντα ὕψος τεσσάρων πλέθρων, ἐφ' ἧς ἐπέθηκε χρυσῶς κλίνας ἑκατὸν καὶ πεντήκοντα, καὶ ἴσας τραπέζας, καὶ ταύτας χρυσῶς· ἐποίησε δὲ ἐν τῇ πυρᾷ καὶ οἶκημα ἑκατόμπεδον ἐκ ξύλων, κἀνταῦθα κλίνας ὑπεστόρεσε, καὶ κατεκλίθη ἐνταῦθα αὐτός τε μετὰ καὶ τῆς γυναικὸς αὐτοῦ, καὶ αἱ παλλακίδες ἐν ταῖς ἄλλαις κλίναῖς ἐπεστέγασε δὲ τὸ οἶκημα δοκοῖς μέγαις τε καὶ παχείαις, ἔπειτα ἐν κύκλῳ περιέθηκε πολλὰ ξύλα καὶ παχέα, ὥστε μὴ εἶναι ἔξοδον· ἐνταῦθα ἐπέθηκε μὲν χρυσοῦ μυριάδας χιλίας, ἀργυροῦ δὲ μυρίας μυριάδας ταλάντων, καὶ ἰμάτια, καὶ πορφύρας, καὶ στολὰς παντοδαπὰς· ἔπειτα ὑφάψαι ἐκέλευε τὴν πυρὰν· καὶ ἐκαίετο πεντεκαίδεκα ἡμέραις, in Ath. xii. 38. V. Compare i. 176. and notes 61. and 64. And the end of Zimti, 1 Kings, xvi. 18.

34. πρότερον] v. 13—16. vi. 43—45. L.

πᾶσα, καὶ ἦν ὑπὸ βασιλέα δασμοφόρος, Μεγαβάζου τε καταστρεψάμενον, καὶ ὕστερον Μαρδονίου. παραμείβετο δὲ, πορευόμενος ἐκ Δορίσκου, πρῶτα μὲν τὰ Σαμοθηρῆκια τείχεα, τῶν ἐσχάτῃ πεπόλισται πρὸς ἐσπέρην πόλις, τῇ οὖνομά ἐστι Μεσαμβρίη.³⁵ ἔχεται δὲ ταύτης Θασίων πόλις, Στρώμη.³⁶ διὰ δὲ σφειν τοῦ μέσου Λίσσος ποταμὸς διαρρέει· ὅς τότε οὐκ ἀντέσχε τὸ ὕδωρ παρέχων³⁷ τῷ Ξέρξῳ στρατῷ, ἀλλ' ἐπέλιπε. ἡ δὲ χώρα αὕτη πάλαι μὲν ἐκαλέετο Γαλαϊκὴ, νῦν δὲ Βριαντικὴ·³⁸ ἔστι μέντοι τῷ δικαιοτάτῳ τῶν λόγων καὶ αὕτη Κικόνων.

CIX. Διαβὰς δὲ τοῦ Λίσσου ποταμοῦ τὸ ῥέεθρον³⁹ ἀποξηρασμένον, πόλις Ἑλληνίδας τάσδε παραμείβετο, Μαρώνειαν,⁴⁰ Δίκαιαν,⁴¹ Ἀβδηρα. ταύτας τε δὴ παρεξήϊε, καὶ κατὰ ταύτας δὲ, λίμνας ὀνομαστὰς τάσδε· Μαρωνείης μὲν μεταξὺ καὶ Στρώμης κειμένην Ἰσμαρίδα· κατὰ δὲ Δίκαιαν, Βιστονίδα,⁴² ἐς τὴν ποταμοὶ δύο ἐσιεῖσι τὸ ὕδωρ, Τραυὸς τε καὶ Κόμφατος· κατὰ δὲ Ἀβδηρα, λίμνην μὲν οὐδεμίαν ἐοῦσαν ὀνομαστήν παραμείψατο Ξέρξης, ποταμὸν δὲ Νέστον,⁴³ ῥέοντα ἐς θάλασσαν. μετὰ δὲ ταύτας τὰς χώρας, ἰὼν τὰς ἡπειρώτιδας πόλεις παρήϊε· τῶν ἐν μιᾷ λίμνῃ ἐοῦσα τυγχάνει, ὥσεί τρήκοντα σταδίῳν μάλιστά κη τὴν περίοδον, ἰχθυώδης τε καὶ κάρτα ἀλμυρή. ταύτην τὰ ὑποζύγια μοῦνα ἀρδόμενα ἔν-εξήρηνε. τῇ δὲ πόλι ταύτῃ οὖνομά ἐστι Πίστυρος.⁴⁴ ταύτας μὲν δὴ τὰς πόλεις, τὰς παραθαλασσίας τε καὶ Ἑλληνίδας, ἐξ εὐωνύμου χειρὸς ἀπέργων παρεξήϊε.

CX. Ἐθνεα δὲ Ὀρηίκων, δι' ὧν τῆς χώρας ὁδὸν ἐποιέετο, τοσάδε· Παῖτοι, Κίκονες, Βίστονες, Σαπαῖοι, Δερσαῖοι, Ἡδωνοὶ, Σάτραι. τούτων οἱ μὲν παρὰ θάλασσαν κατοικημένοι ἐν τῇσι νηυσὶ εἵποντο·

35. Μεσαμβρίη] a different city from that mentioned, iv. 91. vi. 33. W. though it bears the same modern name also, *Miserria*. L.

36. Στρώμη] retains its ancient name; L. It appears to have been situated in an island formed by the division of the Lissus near its mouth. S.

37. ἀντέσχε—παρέχων] ἡ Ἀζωτος πολιορκουμένη α., ii. 157. Thucydides, ii. 70. V. Zosimus, i. 58. BLO.

38. Βριαντικὴ] probably the *Priaticus campus*, Livy, xxxviii. 41. W.

39. ῥέεθρον] ῥεῖθρον μὲν ἐστὶν ὁ τόπος δι' οὗ φέρεται τὸ ῥεῦμα· ῥεῦμα δὲ,

αὐτὸ τὸ ὕδωρ, Ammonius, de Dif. Voc. p. 122. L.

40. Μαρώνειαν] Maronea, on account of the excellent wine it produced, acknowledged Bacchus as its protector. It is now *Marogna*. A. L.

41. Δίκαιαν] now *Mporou*. L.

42. Βιστονίδα] now *Lake Bouron*. L.

43. Νέστον] on coins ΜΕΣΤΟΣ, W. now *Nesto*, A. *Mesto*, D'Anville; or *Mauroueri* and *Cara-Soui* "Black Water." L. See W.A. on Thucydides, ii. 96.

44. Πίστυρος] perhaps *Τόπις*. L.

οἱ δὲ αὐτῶν τὴν μεσόγαιαν οἰκέοντες, καταλεχθέντες τε ὑπ' ἐμεῦ, πλὴν Σατρώων, οἱ ἄλλοι πάντες περὶ ἀναγκαζόμενοι εἶποντο.

CXI. Σάτραι δὲ οὐδενός κω ἀνθρώπων ὑπήκοοι⁴⁵ ἐγένοντο, ὅσον ἡμεῖς ἴδμεν, ἀλλὰ διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ ἐόντες ἐλεύθεροι, μῦνοι Θρηίκων. οἰκέουσί τε γὰρ οὖρεα ὑψηλὰ, ἴδρσί τε παντοίησι καὶ χιόνι συνηρεφέα, καὶ εἰς τὰ πολέμια ἄκροι· οὗτοι οἱ τοῦ Διονύσου τὸ μαντήϊόν⁴⁶ εἰσι ἐκτεμένοι. τὸ δὲ μαντήϊον τοῦτο ἔστι μὲν ἐπὶ τῶν οὐρέων τῶν ὑψηλοτάτων· Βησσοὶ⁴⁷ δὲ τῶν Σατρώων⁴⁸ εἰς οἱ προφητεύοντες τοῦ ἱεροῦ,⁴⁹ πρόμαντις δὲ ἡ χρέουσα,⁵⁰ κατὰ περ ἐν Δελφοῖσι, καὶ οὐδὲν ποικιλώτερον.⁵¹

CXII. Παραμειψάμενος δὲ ὁ Ξέρξης τὴν εἰρημένην,⁵² δεύτερα τούτων παραμείβετο τείχεα τὰ Πιέρων.⁵³ τῶν καὶ ἐνὶ Φάγρης⁵⁴ ἐστὶ οὖνομα, καὶ ἐτέρῳ Πέργαμος.⁵⁵ ταύτῃ μὲν δὴ παρ' αὐτὰ τὰ τείχεα

45. οὐδενός—ὑπήκοοι] The ancients constructed ὁ with a genitive rather than a dative; Xenophon, An. v. 5, 1. Cyr. iv. 2, 1. γένοιτ' ἂν Ἑλλάς βασιλέως ὑπήκοος, Æschylus, P. 239. οὐκ Ἀργείων ὁ, ἀλλ' ἐλευθέρῃ πόλιν. Euripides, Her. 287. hence we should probably read ἅπαντα τοῦ πλουτεῖν ἐστ' ὑπήκοα, Aristophanes, Pl. 146. E. and MS. V. has τοῦ with ται written above it. Thucydides mentions Θρακῶν οἱ αὐτόνομοι καὶ μαχαροφόροι, οἱ Δῖοι καλοῦνται, ii. 96. V.

46. Δ. τὸ μαντήϊον] ὁ Θρηξὶ μάντις Διόνυσος, Euripides, Hec. 1249. W. Macrobius, Sat. i. 18. MUS.

47. Βησσοὶ] surnamed Ἀησταὶ "Banditti." L.

48. Β. τῶν Σ. κ. τ. λ.] The order and sense of the words is οἱ τῶν Σ. εἶντες προφήται ἐν τῷ ἱρῷ εἰς Βησσοί. S.

49. προφητεύοντες τοῦ ἱεροῦ] Ξ. τίς προφητεύει θεοῦ; Ἰ. ἡμεῖς τὰ γ' ἔξω, τῶν ἔσω δ' ἄλλοις μέλει, οἱ πλησίον θάσσουσι τρίποδος, Δελφῶν ἀριστεῖς, οὓς ἐκλήρωσεν πάλος, Euripides, Ion, 416. Other verbs in εὖω, if they admit of resolution into the verb substantive and a word which governs a genitive, are constructed with that case, as ἐκαλλιστεύετο πασῶν γυναικῶν, Hip. 1013. M. 943. τῇσδ' ἀριστεύων χθονός, Rh. 194. V. Add vi. 61. vii.

180. MO. Anciently and properly, the προφήτης was only the ἐξηγητής, i. e. the interpreter and communicator of divinations (μαντείων) and oracles (χρησμῶν); he was also called ὑποφήτης, Homer, Il. II. 235. One who spoke under the influence of inspiration and divine rapture was called μάντις. Plato, Tim. t. ix. p. 392. Hence the χρησμολόγος says ὅς ἐμῶν ἐπέων ἔλθῃ πρότιστα προφήτης, Aristophanes, Av. 972. The same difference may be remarked in the verbs, as μαντεύεο Μοῖσα, προφατεύσω δ' ἐγώ, Pindar, fr. inc. cxxxv. but subsequently the distinction was not always observed. SCHL. Steph. Th. L. Gr. 9959—9961.

50. χρέουσα] προφητεύουσα, Hesychius. W. uttering the oracles.

51. ποικιλώτερον] put adverbially after χρέουσα. LAU.

52. τὴν εἰρημένην] understand χώρην. c. 115. S.

53. Πιέρων] The Pierians were originally of Pieria in Macedonia; out of which district they were driven by the Macedonians. L. Thucyd. ii. 99.

54. Φάγρης] Fifteen leagues from this, there was another town of the same name, on the Strymonian gulf. L.

55. Πέργαμος] preserves its ancient name. L.

τὴν ὁδὸν ἐποιέετο, ἐκ δεξιῆς χερὸς τὸ Πάγγαιον οὗρος ἀπέργων, ἐὼν μέγα τε καὶ ὑψηλόν· ἐν τῷ χρύσεά τε καὶ ἀργύρεα ἐνι μέταλλα, τὰ νέμονται Πιέρεις τε καὶ Ὀδόμαντοι καὶ μάλιστα Σύτραι.

CXIII. Ὑπεροικέοντας δὲ τὸ Πάγγαιον πρὸς βορέῳ ἀνέμῳ Παίονας, Δόβηράς τε καὶ Παιόπлас παρεξιὼν, ἥτε πρὸς ἐσπέρην· ἐς ὃ ἀπίκετο ἐπὶ ποταμόν τε Στρυμόνα καὶ πόλιν Ἡϊόνα, τῆς ἔτι ζωὸς ἐὼν ἦρχε Βόγης, τοῦ περ ὀλίγω πρότερον⁵⁶ τούτων λόγον ἐποιεῦμην. ἡ δὲ γῆ αὕτη, ἣ περὶ τὸ Πάγγαιον ὕρος, καλεῖται Φυλλίς· κατατείνουσα, τὰ μὲν πρὸς ἐσπέρην, ἐπὶ ποταμόν Ἀγγίτην, ἐκδιδόντα ἐς τὸν Στρυμόνα· τὰ δὲ πρὸς μεσαμβρίην, τείνουσα ἐς αὐτὸν τὸν Στρυμόνα, ἐς τὸν⁵⁷ οἱ μάγοι ἐκαλλιρεύοντο, σφάζοντες ἵππους λευκοῦς.

CXIV. Φαρμακεύσαντες δὲ ταῦτα ἐς τὸν ποταμόν, καὶ ἄλλα πολλὰ πρὸς τούτοις, ἐν Ἐννέα Ὀδοῖσι⁵⁸ τῇσι Ἡδωνῶν ἐπορεύοντο κατὰ τὰς γεφύρας,⁵⁹ τὸν Στρυμόνα εὐρόντες ἐξευγμένον. Ἐννέα δὲ Ὀδοὺς πυνθανόμενοι τὸν χῶρον τοῦτον καλέεσθαι, τοσούτους ἐν αὐτῷ παῖδας τε καὶ παρθένους ἀνδρῶν τῶν ἐπιχωρίων ζῶοντας καταρυσσον. Περσικὸν⁶⁰ δὲ τὸ ζῶοντας κατορύσσειν.

CXV. Ὡς δὲ ἀπὸ τοῦ Στρυμόνος ἐπορεύετο ὁ στρατὸς, ἐνθαῦτα πρὸς ἡλίου δυσμέων ἐστὶ αἰγιαλὸς, ἐν τῷ υἱκημένῃ Ἀργίλῳ⁶¹

56. ὁ. πρότερον] c. 107. L.

57. ἐς τὸν] L. G. and ST. connect these words with ἐκαλλιρεύοντο, IV. and S. with σφάζοντες. ἀποσφάζουσι τοὺς ἀνθρώπους ἐς τὸ ἄγγος, iv. 62. *sacrificantibus, cum hic more Romano suocretaurilia daret, ille (Tiridates) equum placando amni adornasset, nuntiare 'Euphraten sponte adtolli,' Tacitus, An. vi. 37. W.* They slew the horses so that their blood might run into the river. S. The Trojans offered bulls and horses alive to the Scamander, ποταμὸς, ὃ πολλοὶς ἱερεύετε ταύρους, ζωὸς δ' ἐν δίνῃσι καθίετε μώ- νυχας ἵππους, Homer, II. Φ. 130. but the Persians, for fear of polluting the water, used to sacrifice the animals in a ditch dug near the river, in the manner described by Strabo, "When the Persians come to a lake, a river, or a fountain, they dig a trench, in which they slay the victim, taking great care that the pure water of the vicinity is not stained with the blood, as that would pollute it. They then place

the flesh of the victim on branches of myrtle or laurel, and burn it with small sticks, singing their theogony, and making libations of oil mixed with milk and honey, which they pour not into the fire, nor into the water, but on the earth. The singing of the theogony lasts some time; and while singing it they hold in their hand small branches of heath," xv. p. 1065. v. L.

58. Ἐννέα Ὀδοῖσι] vol. i. p. 246. n. 42. ἦν Ἀμφίπολιν Ἀγνων ὠνόμασεν, ὅτι ἐπ' ἀμφοτέρα περιβρέοντος τοῦ Στρυμόνος, διὰ τὸ περιέχειν αὐτὴν, τεῖχει μακρῷ ἀπολαβάν ἐκ ποταμοῦ ἐς ποταμὸν, περιφανῇ ἐς θάλασσαν τε καὶ τὴν ἡπειρον ὥκισεν, iv. 102. L.

59. κατὰ τὰς γεφύρας] by way of (i. e. over) the bridges. c. 24. S.

60. Περσικὸν] understand ἔθος. SCH. on B. 82. See iii. 35. ἡ ζῶντες ἂν κατορύττοισθε Περσιστί; Anstides, t. ii. p. 414. W.

61. Ἀργίλῳ] εἰσὶ δὲ οἱ Ἀργίλιοι Ἀνδρίων ἄποικοι, Thucydides, iv. 103. L.

πόλιν Ἑλλάδα παρεξήιε· αὕτη δὲ, καὶ ἡ κατύπερθε ταύτης, καλέεται Βισαλτή. ἐνθεῦτεν δὲ, κόλπυν τὸν ἐπὶ Ποσιδηίου⁶² ἐξ ἀριστερῆς χειρὸς ἔχων, ἥιε διὰ Συλέος πεδίου καλεομένου, Στάγειρον⁶³ πόλιν Ἑλλάδα παραμειβόμενος· καὶ ὑπέκετο ἐς Ἀκανθον, ἅμα ἀγόμενος τούτων ἕκαστον τῶν ἐθνέων καὶ τῶν περὶ τὸ Πάγγαιον ὄρος οἰκεόντων, ὁμοίως καὶ τῶν πρότερον⁶⁴ κατέλεξα· τοὺς μὲν παρὰ θάλασσαν ἔχων οἰκημένους ἐν νηυσὶ στρατευομένους, τοὺς δ' ὑπὲρ θαλάσσης περὶ ἑπομένους. τὴν δὲ ὁδὸν ταύτην, τῇ βασιλεὺς Ξέρξης τὸν στρατὸν ἤλασε, οὔτε συγχέουσι Θρήϊκες, οὔτ' ἐπισπείρουσι, σέβονται τε μεγάλως τὸ μέχρι ἐμεῦ.

CXVI. Ὡς δὲ ἄρα ἐς τὴν Ἀκανθον ἀπύκετο, ξεινίην τε ὁ Πέρσης τοῖσι Ἀκανθίοισι προεῖπε,⁶⁵ καὶ ἐδωρήσατό σφεας ἐσθῆτι Μηδικῇ,⁶⁶ ἐπαίνεέ τε, ὁρέων αὐτοὺς προθύμους ἐόντας ἐς τὸν πόλεμον, καὶ τὸ ὄρυγμα ἀκούων.⁶⁷

CXVII. Ἐν Ἀκάνθῳ δὲ ἐόντος Ξέρξεω, συνίνεικε ὑπὸ νούσου ἀποθανεῖν τὸν ἐπεστεῶτα τῆς διώρυχος Ἀρταχαίην,⁶⁸ δόκιμον ἐόντα παρὰ Ξέρξῃ, καὶ γένος Ἀχαιμενίδην, μεγάλῃ τε μέγιστον ἐόντα Περσέων· ἀπὸ γὰρ πέντε πηχέων βασιληῶν⁶⁹ ἀπέλιπε τέσσερας δακτύλους· φωνέοντά τε μέγιστον ἀνθρώπων· ὥστε Ξέρξεα, συμφορὴν ποιησάμενον μεγάλην, ἐξενεῖκαί⁷⁰ τε αὐτὸν κάλλιστα⁷¹ καὶ

62. ἐπὶ Ποσιδηίου] *near the temple of Neptune.* M. G. G. 584. u.

63. Στάγειρον] now *Stagros* on the gulf of *Contessa*. It was the birth-place of *Aristotle*, A. L. and was also called τὰ Στάγειρα, D. Chrysostom, Or. xlvii. p. 525. A. *Stephanus of Byz.* W.

64. πρότερον] c. 108. 110. &c. L.

65. ξεινίην—προεῖπε] *sent word before-hand that a hospitable entertainment should be provided:* compare c. 118—120. ξ. τινὶ συντίθεσθαι, viii. 120. means *to enter into engagements of hospitality with any one.* S. ταῖς πόλεσι, διαπέμψας ἀγγέλους πρ., ὅπου δέοι παρῆναι, *Xenophon*, H. iii. 4, 3.

66. ἐσθῆτι Μηδικῇ] This dress was the invention of *Semiramis*, the wife of *Ninus*. It was so very graceful that, after their conquest of *Asia*, the *Medes* adopted it, and the *Persians* followed their example. L.

67. τὸ ὄρυγμα ἀκούων] i. e. περὶ τοῦ ὀρύγματος ἂ. LAU. Something ap-

pears wanting to the sense, as εὐτρεπὲς εἶναι. S. or might not the meaning of the sentence, when completed, be *sceing their zeal for the war, and being told of their exertions in excavating the trench;* ὁρέων αὐτοὺς ἐ. πρ. ἐς τ. π. καὶ ἀκούων αὐτοὺς γενέσθαι πρ. ἐς τὸ ὅ. ? ἄρυσσον δὲ καὶ οἱ περὶ τὸν Ἀθων κατοικημένοι, c. 22.

68. Ἀρταχαίην] c. 22. L.

69. πέντε πηχέων β.] ὧν ἐπιστάτης ἦν σφοδρὸς *Bouβάρης* ὁ Σατράπης, καὶ Ἀρταχαῖος σὺν αὐτῷ πεντάπηχυς μεγέθει, *Tzetzes*, Ch. i. 918. Four cubits were considered a fair height for a man; *γενναῖος καὶ τετραπήχεις*, *Aristophanes*, R. 1012. V. If this were the measure in use at *Babylon*, it would make seven feet eight inches according to *D'Auville*. L.

70. ἐξενεῖκαί] is a term proper to funerals, as *efferre* in Latin. L. *cadaver efferrī iuberet*, *Livy*, ii. 8. *Valerius de publico est elatus*, 16. *extulit eum plebs*, 33. *ut funere ampliore efferre-*

θάψαι· ἐτυμβοχόεε⁷² δὲ πᾶσα ἡ στρατιή. τούτῳ δὲ τῷ Ἀρταχίῃ θύουσι Ἀκάνθιοι ἐκ θεοπροπίου ὡς ἡρώϊ, ἐπονομάζοντες τὸ οὔνομα. βασιλεὺς μὲν δὴ Ξέρξης, ἀπολομένον Ἀρταχάϊεω, ἐποίεετο συμφορήν.

CXVIII. Οἱ⁷³ δὲ ὑποδεκόμενοι Ἑλλήνων τὴν στρατιήν, καὶ δειπνίζοντες Ξέρξεα, ἐς πᾶν κακοῦ⁷⁴ ἀπικέατο, οὕτω ὥστε ἀνάστατοι ἐκ τῶν οἴκων ἐγίνοντο· ὅκου γε⁷⁵ Θασιίοισι ὑπὲρ⁷⁶ τῶν ἐν τῇ ἡπείρῳ πολίων τῶν σφετέρων δεξαμένοισι τὴν Ξέρξεω στρατιήν καὶ δειπνίσασι Ἀντίπατρος ὁ Ὀργέος ἀραιρημένος,⁷⁷ τῶν ἀστῶν ἀνὴρ δόκιμος ὁμοῖα τῷ μάλιστα, ἀπέδεξε ἐς τὸ δεῖπνον τετρακόσια τάλαντα ἀργυρίου τετελεσμένα.⁷⁸

tur, iii. 18. *Chrysis moritur: egomet in funus prodeat: effertur; imus: funus procedit; sequimur; ad sepulcrum venimus: in ignem imposita est; fletur*, Terence, *An. i. 1*, 78—102.

71. κάλλιστα] *funus, quanto tum potuit adparatu, fecit*, Livy, ii. 7.

72. ἐτυμβοχόεε] περιεχόει, ἔπαπτε, Hesychius; Photius; τύμβον χωστοῦ ἡξίου, Lex. Ms. Albert. ἕ. χωστῷ τάφῳ, Etymol. M. hence τυμβοχόα χειρώματα, Æschylus, Th. 1024. ἔρμα τυμβόχωστον τάφου, Sophocles, *An. 860*. *BL*. "Homer gives a corresponding description of the sepulchral barrow raised by the Grecian army under Agamemnon, in honor of the heroes who fell before Troy; ἀμφ' αὐτοῖσι μέγαν καὶ ἀμύμονα τύμβον χεύαμεν Ἀργείων ἱερὸς στρατὸς αἰχμητῶν, ἀκτῇ ἐπὶ προδούσῃ· ὥς κεν τηλεφανῆς ἐκ ποντοφίν ἀνδράσιν εἴη, *Od. Ω. 80*. The custom of forming these sepulchral barrows, long lost over the greater part of Europe, is yet preserved in Spain: "By the road-side are seen wooden crosses, to mark the spot where some unhappy traveller lost his life. The passengers think it a work of piety to cast a stone upon the monumental heap. Whatever may have been the origin of this practice, it is general over Spain," Townsend, *Journ. thr. Sp. t. i. p. 200*." *MI. viii. 1*. "A cairne is a heap of stones thrown upon the grave of one eminent for dignity of birth, or splendour of achievements," Johnson, *Journ. to the Hebr. p. 49*. Ælian places τὸν Ἀρτα-

χάλου καλούμενον τάφον on the Acanthian isthmus, ἐνθα τοι ἡ τοῦ Πέρσου φαίνεται διατομή, ἥ διέταμε τὸν Ἄθω, H. A. xiii. 20. *W*.

73. οἱ κ. τ. λ.] This passage is quoted by Athenæus, iv. 27. *V*.

74. ἐς πᾶν κακοῦ] ἀφικνεῖτο ἐς π. κινδύνου, Pausanias, vii. p. 552. p. 16. The genitive is often omitted, as εἰς π. ἀφίκετο βασιλεὺς, Xenophon, H. vi. 1, 4. οὐ μετρίας τινὰς καὶ φαύλας λαβὼν πληγὰς, ἀλλ' εἰς π. ἐλθὼν διὰ τὴν ὕβριν καὶ τὴν ἀσελγείαν τὴν τούτων, Demosthenes, Con. 5. Aristides, *Cim. t. iii. p. 257*. i. e. περὶ παντὸς κινδυνεύσας, Scholiast. εἰς πάντ' ἀφίγμαι occurs in a different sense, Euripides, *Hip. 284*. *V*. ὁ βασιλεὺς εἰς τὸ ἔσχατον ἦλθε κινδύνου, Diodorus, xvii. 97. ἐς τὸ ἕ. κακοῦ, i. 22. viii. 52. ἐν παντὶ ἤδη ὄντων, Philostratus, *Her. p. 214*. Aristides, i. p. 278. *Xen. H. v. 4, 29*. *SCH.* on *B. 133*. M. G. G. 442, 3.

75. ὅκου γε] since, seeing that. *H. xiii.*

76. ὑπὲρ] for, in behalf of. M. G. G. 582.

77. ἀραιρημένος] having been chosen for this purpose. λέξουσιν, ὡς, ὅσα τις αἰρετὸς ὢν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτ' ἀρχή, ἀλλ' ἐπιμέλειά τις καὶ διακονία· ἀρχὰς δὲ φήσουσιν ἐκείνας εἶναι, ἅς οἱ θεσμοθέται ἀποκληροῦσιν, καὶ ἐκείνας, ἅς ὁ δῆμος εἴωθε χειροτονεῖν ἐν ἀρχαιρείαις, τὰ δ' ἄλλα πάντα πραγματείας προστεταγμένα κατὰ ψήφισμα, Æschines, in *Ct. 7*. *V*.

78. ἀπέδεξε — τετελεσμένα] ἔδωκεν, Athenæus, iv. 27. τὸν λόγον

CXIX. Ὡς δὲ πυραπλησίως καὶ ἐν τῇσι ἄλλῃσι πόλιν οἱ ἐπεστέωτες ὑπεδείκνυσαν τὸν λόγον. τὸ γὰρ δεῖπνον τοῖονδε τι ἐγένετο, οἷα ἐκ πολλοῦ χρόνου προειρημένον, καὶ περὶ πολλοῦ ποιούμενον τοῦτο μὲν, ὡς ἐπύθοντο τάχιστα τῶν κηρύκων τῶν περιαγγελλόντων, δασύμενοι σῖτον ἐν τῇσι πόλιν οἱ ἄστοι, ἄλευρά τε καὶ ἄλφιτα⁷⁹ ἐποίουν⁸⁰ πάντες ἐπὶ μῆνας συχνοῦς· τοῦτο δὲ, κτήνεια σιτεύεσκον, ἐξευρίσκοντες τιμῆς⁸¹ τὰ κάλλιστα, ἔτρεφόν τε ὄρνιθας χερσαίους καὶ λιμναίους, ἐν τε οἰκήμασι⁸² καὶ λάκκοις, ἐς ὑποδοχὰς τοῦ στρατοῦ· τοῦτο δὲ, χρύσεά τε καὶ ἀργύρεα ποτήριά τε καὶ κρητῆρας ἐποιεῦντο, καὶ τὰ ἄλλα ὅσα ἐπὶ τράπεζαν τιθέεται πάντα. ταῦτα μὲν δὴ αὐτῷ τε βυσιλεῖ καὶ τοῖσι ὁμοσίτοις μετ' ἐκείνου ἐπεποιήτο· τῇ δὲ ἄλλῃ στρατιῇ, τὰ ἐς φορβὴν μῶνα τασσόμενα. ὅπως δὲ ἀπίκοιτο ἡ στρατιῇ, σκηνὴ μὲν ἔσκε πεπηγυῖα ἐτοίμη,⁸³ ἐς τὴν αὐτὸς σταθμὸν ποιεέσκετο Ξέρξης, ἡ δὲ ἄλλῃ στρατιῇ ἔσκε ὑπαίθριος. ὡς δὲ δείπνον γένοιτο ὥρῃ, οἱ μὲν δεκόμενοι ἔχεσκον πόνον·⁸⁴ οἱ δὲ, ὅπως πλησθέντες⁸⁵ ῥύκτα αὐτοῦ ἀγάγοιεν, τῇ ὑστεραίῃ⁸⁶ τὴν τε σκηνὴν ἀνασπάσαντες, καὶ τὰ ἐπιπλα πάντα λαβόντες, οὕτω ἀπελαύνεσκον, λείποντες οὐδὲν, ἀλλὰ φερόμενοι.

CXX. Ἐνθα δὲ Μεγακρέοντος, ἀνδρὸς Ἀβδηρίτεω, ἔπος εὖ εἰρημένον ἐγένετο, ὃς συνεβούλευσε Ἀβδηρίτῃσι “ πανδημεῖ, αὐτοὺς καὶ γυναῖκας, ἐλθόντας ἐς τὰ σφέτερα ἱρὰ, ἵζεσθαι ἰκέτας τῶν θεῶν, παραιτεομένους καὶ τὸ λοιπὸν σφί ἀπαμύννειν τῶν ἐπιόντων κακῶν τὰ ἡμίσεα· τῶν τε παροιχομένων ἔχειν σφί μεγάλην χάριν,

ἀπέδωκε τῶν δαπανημάτων, ἀπελογίσαστο, he laid before the citizens an account of the expenses, he proved to have been expended; τελεῖν γὰρ, τὸ δαπανᾶν καὶ πολυτελεῖς, οἱ πολλὰ ἀναλίσκοντες καὶ εὐτελεῖς, οἱ ὀλίγα, Ath. ii. 12. V. ἔφη ἐξακόσια καὶ χίλια τάλαντα ἀργυρίου τετελεῖσθαι· κόσα εἰκὸς ἄλλα δεδαπανῆσθαι ἔστι; ii. 125. ST.

79. ἄλευρα—ἄλφιτα] wheat-flour—barley-meal. L.

80. ἐποίουν] They used hand-mills, consisting of a truncated cone of hard stone, with a sort of moveable cap of the same material; the grain was placed between the two stones, and the upper one was driven round by means of two levers. One of these mills, of very great antiquity, is still to

be seen at Santa Maura (the ancient Leucadia); others of the same kind have been found in the excavations carried on in the vicinity of Vesuvius. LAU.

81. τιμῆς] understand ἀντὶ μεγάλης, at a high price: ὠνήσατο τ. ἀργυρίου, Acts, vii. 16. S. or τ. τὰ κ., the best to be had for money.

82. οἰκήμασι] cages, aviaries. V.

83. ἐτοίμη] ἀνώγειον μέγα ἐστρωμένον ἔτοιμον, St. Mark, xiv. 15.

84. ἔχεσκον πόνον] vi. 108. ἐπεὶ παύσαντο πόνου, τετύκοντό τε δαῖτα, δαίνυντο, Homer, Il. A. 467.

85. πλησθέντες] ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἔντο, Homer, Il. A. 469.

86. τῇ ὑστεραίῃ] θατέρᾳ, Sophocles, CE. R. 782.

ὅτι βασιλεὺς Ξέρξης οὐ δις ἐκάστης ἡμέρης⁸⁷ ἐνόμισε σῖτον αἰρέεσθαι· παρέχειν γὰρ ἂν Ἀβδηρίτησι, εἰ καὶ ἄριστον προεῖρητο ὁμοῖα τῷ δειπνῷ παρασκευάζειν, ἢ μὴ ὑπομένειν Ξέρξεα ἐπιόντα, ἢ, καταμείναντας, κάκιστα πάντων ἀνθρώπων διατριβῆναι.”⁸⁸ Οἱ μὲν δὲ, πιεζόμενοι, ὁμοίως⁸⁹ τὸ ἐπιτασσόμενον ἐπετέλεον.⁹⁰

CXXI. Ξέρξης δὲ ἐκ τῆς Ἀκάνθου, ἐντειλάμενος τοῖσι στρατηγοῖσι τὸν ναυτικὸν στρατὸν ὑπομένειν ἐν Θέρμῃ,⁹¹ ἀπῆκε ἀπ’ ἐωντοῦ πορεύεσθαι τὰς νέας· Θέρμη δὲ τῇ ἐν τῷ Θερμαίῳ κόλπῳ⁹² οἰκημένη, ἀπ’ ἧς καὶ ὁ κόλπος οὗτος τὴν ἐπωνυμίην ἔχει· ταύτῃ γὰρ ἐπυνθάνετο συντομώτατον εἶναι· μέχρι μὲν γὰρ Ἀκάνθου ὧδε τεταγμένος ἡ στρατὸς ἐκ Δορίσκου τὴν ὁδὸν ἐποιέετο· τρεῖς μοίρας ὁ Ξέρξης δασάμενος πάντα τὸν πεζὸν στρατὸν,⁹³ μίαν αὐτέων ἔταξε παρὰ θάλασσαν ἵεναι ὁμοῦ τῷ ναυτικῷ· ταύτης μὲν δὴ ἐστρατήγεον Μαρδόνιος τε καὶ Μασίστης. ἐτέρῃ δὲ τεταγμένη ἦιε τοῦ στρατοῦ τριτημορίς τὴν μεσόγαιαν, τῆς ἐστρατήγεον Τριτανταίχμης τε καὶ Γέργις. ἡ δὲ τρίτῃ τῶν μοιρέων, μετ’ ἧς ἐπορεύετο αὐτὸς ὁ Ξέρξης, ἦιε μὲν τὸ ρέσον αὐτέων, στρατηγούς δὲ παρείχετο Σμερδομένεά τε καὶ Μεγάβυζον.

CXXII. Ὁ μὲν νυν ναυτικὸς στρατὸς, ὡς ἀπειθή⁹⁴ ὑπὸ Ξέρξεω καὶ διεξέπλωσε τὴν διώρυχα τὴν ἐν τῷ Ἀθῷ γενομένην, διέχουσιν⁹⁵

87. δις ἐ. ἡμέρης] *bis die*, Virgil, E. iii. 34.

88. διατριβῆναι] ἀπολέσθαι, Hesychius: a very rare signification. ἐκτριβεῖν occurs in the sense of ἀπολύειν, διαφθεῖρειν, vi. 37. 86. Sophocles, C. R. 428. Synesius, Prov. i. p. 108. v. W. S. ἐπιτετριφθαι τὸ παράπαν, Aristophanes, Pl. 351.

89. ὁμοίως] in the sense of ὅμως, VIG. vii. 9, 10. οὐδὲν κωλύει, εἰδέναι μὲν γράμματα, καὶ κατέχειν τὰ μαθήματα πάντα, ὁμοίως δὲ μέθυσον καὶ ἀκρατῇ εἶναι, καὶ φιλάργυρον, καὶ ἄδικον, καὶ προδότην, καὶ τὸ πέρας ἄφρονα, Cebes, xxiii. p. 221. H. i. SEA. Polybius, i. 59. Philip, Ep. in Demosth. de Cor. 12. 32. St. i. 17. S. *all the same*.

90. ἐπετέλεον] The gratitude of Xerxes to the inhabitants of Abdera is noticed, viii. 120. S.

91. Θέρμη] This town was afterwards named Thessalonica, to the church of which St. Paul wrote two

epistles. Its modern name is Saloniki. L. A.

92. Θερμαίῳ κόλπῳ] called by Pliny *Sinus Macedonicus*, now *Golfo di Saloniki*. L. A.

93. τρεῖς μοίρας—δ.—τὸν π. στρατὸν] Verbs of dividing are constructed with a double accusative, with one of which *eis* is to be supplied. M. G. G. 413. ohs. 4. ii. 147. W. iv. 148. S. τὸ σῶμα κατατεμὼν πολλοὺς κύβους, Alexis in Ath. vii. 124. κατατμηθεῖν λέπαθνα, Aristophanes, Eq. 765. CAS. ὅλον ἐν τούτῳ μοίρας, ὅσας προσῆκε, διένειμε, Plato, Tim. p. 35. v. τὴν νῆσον πᾶσαν δέκα μέρη κατανείμας, Crit. p. 113. e. V. F. Z. on VIG. ix. 2, 8. SCH. on B. 412.

94. ἀπειθή] vol. i. p. 69. n. 33.

95. διώρυχα—διέχουσιν] iv. 42. V. As ἔχειν i. 180. ii. 17. &c. signifies *to stretch or tend towards some point*, so διέχειν denotes *to stretch across so as to reach the point aimed at*. S.

δὲ ἐς κόλπον, ἐν τῷ Ἀσσα τε πόλις καὶ Πίλωρος καὶ Σίγγος⁹⁶ καὶ Σάρτη οἰκηται· ἐνθεῦτεν, ὡς καὶ ἐκ τούτων τῶν πολίων στρατιὴν παρέλαβε, ἔπλεε ἀπιέμενος⁹⁷ ἐς τὸν Θερμαῖον κόλπον. κάμπτων⁹⁸ δὲ Ἀμπελον,⁹⁹ τὴν Τορωναίην¹⁰⁰ ἄκρην, παραμείβετο Ἑλληνίδας τάσδε πόλις, ἐκ τῶν νέας τε καὶ στρατιὴν παρελάμβανε, Τορώνην, Γαληψὸν, Σερμύλλην, Μηκύβερναν, Ὀλυνθον.¹ ἡ μὲν νυν χώρα αὕτη Σιθωνίη καλεῖται.

CXIII. Ὁ δὲ ναυτικὸς στρατὸς ὁ Ξέρξεω, συντάμνων ἀπ' Ἀμπελὸν ἄκρης ἐπὶ Καναστραῖον ἄκρην, τὸ² δὴ πάσης τῆς Παλλήνης ἀνέχει μάλιστα, ἐνθεῦτεν νέας τε καὶ στρατιὴν παρελάμβανε ἐκ Ποτιδαίης³ καὶ Ἀφύτιος καὶ Νέης Πόλιος καὶ Αἰγῆς καὶ Θεράμβω καὶ Σκιώνης⁴ καὶ Μένδης καὶ Σάνης.⁵ αὗται γάρ εἰσι αἱ τὴν νῦν Παλλήνην, πρότερον δὲ Φλέγρην⁶ καλεομένην, νεμόμεναι. παραπλέων δὲ καὶ ταύτην τὴν χώραν, ἔπλεε ἐς τὸ προειρημένον, παραλαμβάνων στρατιὴν καὶ ἐκ τῶν προσεχέων πολίων τῇ Παλλήνῃ, ὁμοῦρεονπέων δὲ τῷ Θερμαίῳ κόλπῳ· τῇσι οὐνόματά ἐστι τάδε,⁷ Λίπαξος, Κώμβρεια, Λίσαι, Γίγωνος, Κάμψα, Σμίλα, Αἶνεια.⁸ ἡ δὲ τούτων χώρα Κροσσαίη⁹ ἔτι καὶ ἐς τόδε καλεῖται. ἀπὸ δὲ Αἰ-

96. Σίγγος] is now *Porto Figuero*: *L.* it gave the name to the *Sinus Sin-giliticus*. *A.*

97. ἀπιέμενος] going away. *M. G.* 213. from ἀπὸ and ἵεναι, not ἀπὸ and ἵέναι, *S.* though *BLO.* explains it as coming from ἀφιέναι.

98. κάμπτων] c. 193. doubling. μή μ', ὦ μάταιε ναῦτα, τὴν ἄκραν κ., χλεύην τε ποιεῦ καὶ γέλωτα καὶ λάσ-θην, *Æschrion* in *Ath.* viii. 13. περὶ ἄ. κ. νεώσοικον σκοπεῖς; *Aristophanes*, *Ach.* 96. *BL.*

99. Ἀμπελον] now *Capo Xacro*. *L.*

100. Τορωναίην] The gulf of *Torone* is now the gulf of *St. Mamas*. *L.*

1. Ὀλυνθον] now *Hagios* (i. e. *St.*) *Mamas*. *L.*

2. Καναστραῖον ἄκρην, τὸ] *K.* is originally an adjective from *Κάνα-στρον* and agreeing with *ἀκρατήριον* understood; which may account for the relative following in the neuter gender. The cape is now called *Cabo di Canistro*, *Merliki*, or *Pailluri*. *L.* *Thucydides*, iv. 110. *W.*

3. Ποτιδαίης] This town was after-
Herod.

wards called *Cassandra*, a name which it still retains. *A.*

4. Σκιώνης] now called *New Cas-sandra*. *L.*

5. Σάνης] This is not the same town as that mentioned in c. 22. *W.*

6. Φλέγρην] celebrated by the poets as the scene of the battle be-tween the gods and the giants. *A.*

7. τάδε] The order, in which they ought to be placed, is not attended to in the maps; *L.* one map of the *Ægean* sea gives them as follows, *Pipaxus*, *Combrea*, *Lisoe*, *Lampsä*, *Smila*, *Æneia*, *Gigonus*.

8. Αἶνεια] *statum sacrificium con-ditori Æneæ cum magna ceremonia quotannis faciunt*, *Livy*, xl. 4. *A.*

9. Κροσσαίη] *Κροσσαίς*, μοῖρα τῆς *Μυθδονίας*, *Stephanus* from *Strabo*, vii. *Thucydides*, ii. 79. *Dionysius*, *A. R.* i. p. 39. *W.* Is the name *Κροσσαίη* connected with *κροσσὸς* "a fringe or border," as applied to a strip of in-habited country along the coast between the mountains and the sea? *AR.*

νείης, ἐς τὴν ἐτελεύτων καταλέγων τὰς πόλεις, ὑπὸ ταύτης ἤδη ἐς αὐτόν τε τὸν Θερμαῖον κόλπον ἐγένετο τῷ ναυτικῷ στρατῷ ὁ πλόος, καὶ γῆν τὴν Μυγδονίην. πλέων δὲ ἀπικετο ἐς τε τὴν προειρημένην Θέρμην καὶ Σινδόν τε πόλιν καὶ Χαλέστρην, ἐπὶ τὸν Ἀξιὸν¹⁰ ποταμόν· ὃς οὐρίζει χώραν τὴν Μυγδονίην τε καὶ Βοττιαϊίδα·¹¹ τῆς ἔχουσι τὸ παρὰ θάλασσαν στεινὸν χωρίον πόλις Ἰχναί τε καὶ Πέλλα.¹²

CXXIV. Ὁ μὲν δὴ ναυτικὸς στρατὸς, αὐτοῦ, περὶ Ἀξιὸν ποταμόν καὶ πόλιν Θέρμην καὶ τὰς μεταξὺ πόλεις τουτέων, περιμένων βασιλέα, ἐστρατοπεδεύετο. Ξέρξης δὲ καὶ ὁ πεζὸς στρατὸς ἐπορεύετο ἐκ τῆς Ἀκάνθου, τὴν μεσόγαιαν τάμνων¹³ τῆς ὁδοῦ,¹⁴ βουλόμενος ἐς τὴν Θέρμην ἀπικέσθαι. ἐπορεύετο δὲ διὰ τῆς Παιονικῆς καὶ Κρηστωνικῆς¹⁵ ἐπὶ ποταμόν Ἐχείδωρον, ὃς, ἐκ Κρηστωναίων ἀρξάμενος, ῥέει διὰ Μυγδονίης χώρας καὶ ἐξίει παρὰ τὸ ἔλος τὸ ἐπ' Ἀξιῷ ποταμῷ.

CXXV. Πορευομένην δὲ ταύτην,λέοντες οἱ ἐπεθήκαντο τῇσι σιτοφόροισι καμήλοισι. καταφοιτέοντες γὰρ οἱλέοντες τὰς νύκτας, καὶ λείποντες τὰ σφέτερα ἦθεα, ἄλλου μὲν οὐδενὸς ἄπτοντο οὔτε ὑποζυγίου οὔτε ἀνθρώπου, οἱ δὲ τὰς καμήλους ἐκεραῖζον μούνας. θωμάζω δὲ τὸ αἴτιον,¹⁶ ὅ τι κοτὲ ἦν, τῶν ἄλλων τὸ ἀναγκάζον ἀπεχομένους

10. Ἀξιὸν] now the *Vardari*. *A. L.* This name is an oxytone, Homer, II. B. 849. Euripides, B. 561. *BA.* according to the principle laid down, vol. i. p. 278. n. 90.

11. Βοττιαϊίδα] c. 127. The inhabitants were descended from the children who, previously to the time of Theseus, used to be sent as a tribute from Athens to Crete. *L.* Boica, (Thucydides, i. 65. Diodorus, xii. 47. *W.*) denotes the new country of the Bottians, to the east of Potidæa and the gulf of Therma, where they settled after they were driven out of their old country by the Macedonians, Th. ii. 99. But Bottiæa denotes their old country, situated much more to the westward, between the rivers Axius and Lydias. *AR.*

12. Πέλλα] when Edessa was annihilated, became the capital of Macedonia. Alexander was born there, and hence was styled *Pellæus juvenis*, Juvenal, x. 168. Its ruins bear the name

of *Palatia*. *L. A.*

13. τάμνων] iv. 136. Thucydides, ii. 100. *WA.* The phrase originated apparently in the circumstance of armies on the march being preceded by pioneers to clear a road, and to cut *their way* through forests, &c.

14. τὴν μ.—τῆς δ.] The substantive is often put in the genitive after the adjective which qualifies it; and the adjective itself has the gender of the substantive. *M. G. G.* 442, 2.

15. Κρηστωνικῆς] Ionic for *Κρηστωνικῆς* or *Κρηστωνίας*, Thucydides, ii. 99. *WA.*

16. θωμάζω — τὸ αἴτιον] It was through instinct, φύσει τινὶ ἀπορρήτῳ. ὀλίγα δὲ Ἡρόδοτος ἤδει ἐξετάζων τροφὴν τήνδε καὶ τήνδε κατὰ τὴν ἡδονὴν λεόντων Θρακίων, Ælian, II. A. xvii. 36. *W.* The Arabs, and all those who inhabit countries where there are both lions and camels, know how partial the lion is to the flesh of the camel; Bellanger. *L.*

τοὺς λέοντας τῇσι καμήλοισι ἐπιτίθεσθαι, τὸ μήτε πρότερον ὑπώπεσαν θηρίον, μήτ' ἐπεπειρέατο ¹⁷ αὐτοῦ.

CXXVI. Εἰσὶ δὲ κατὰ ταῦτα τὰ χωρία λέοντες πολλοί. οὔρος ¹⁸ δὲ τοῖσι λέουσι ἐστὶ ὃ τε δι' Ἀβδήρων ῥέων ποταμὸς Νέστος καὶ ὁ δι' Ἀκαρνανίης ῥέων Ἀχελῷος.¹⁹ οὔτε γὰρ τὸ πρὸς τὴν ἡῶ τοῦ Νέστου οὐδαμῶθι πάσης τῆς ἔμπροσθεν Εὐρώπης²⁰ ἴδοι τις ἂν λέοντα, οὔτε πρὸς ἐσπέρης τοῦ Ἀχελῷου ἐν τῇ ὑπολοίπῳ ἡπείρῳ, ἀλλ' ἐν τῇ μεταξὺ τούτων τῶν ποταμῶν γίνονται.

CXXVII. Ὡς δὲ ἐς τὴν Θέρμην ἀπύκετο ὁ Ξέρξης, ἴδρυσεν αὐτοῦ τὴν στρατιήν. ἐπέσχε δὲ ὁ στρατὸς αὐτοῦ στρατοπεδεύομενος τὴν παρὰ θάλασσαν χώραν τοσὴνδε· ἀρξάμενος ἀπὸ Θέρμης πόλιος καὶ τῆς Μυγδονίης, μέχρι Λυδῖέω²¹ τε ποταμοῦ καὶ Ἀλιάκμονος,²² οἱ οὐρίζουσι γῆν τὴν Βοττιαϊίδα τε καὶ Μακεδονίδα, ἐς τὸ αὐτὸ ῥέεθρον τὸ ὕδωρ συμμίσγοντες. ἐστρατοπεδεύοντο μὲν δὴ ἐν τούτοις τοῖσι χωρίοις οἱ βάρβαροι· τῶν δὲ καταλεχθέντων τούτων ποταμῶν, ἐκ Κρηστωναίης ῥέων Ἐχειδωρος μῶνος οὐκ ἀντέχρησε²³ τῇ στρατῇ πινόμενος, ἀλλ' ἐπέλιπε.

CXXVIII. Ξέρξης δὲ ὕρέων ἐκ τῆς Θέρμης οὔρεα τὰ Θεσσαλικά, τὸν τε Ὀλυμπον²⁴ καὶ τὴν Ὀσσαν,²⁵ μεγάλῃ τε ὑπερμήκει ἑόντα, διὰ μέσου τε αὐτῶν αὐλῶνα στεῖνον²⁶ πυνθανόμενος εἶναι, δι' οὗ

17. ἐπεπειρέατο] for ἐπεπείραντο, from πειράσμαι, πεπείραμαι. M. G. G. 197, 5.

18. οὔρος] Aristotle observes that the lion is scarce, and not to be found every where. Taking Europe throughout, it is only to be met with ἐν τῇ μεταξὺ τόπῳ τοῦ Ἀχελῷου καὶ τοῦ Νέστου, H. A. viii. 28. D. Chrysostom asserts that there were none in Europe in his time, Or. xxi. p. 269. c. μηκέτι βόσκει λέοντας Ἀκαρνανία. Agathion in Philostr. Vit. Her. 7. W.

19. Ἀχελῷος] anciently called Thomas, now Aspro Potamo "White River." L.

20. τῆς ἔμπροσθεν Εὐρώπης] of anterior Europe, i. e. nearer to Asia. S.

21. Λυδῖέω] τὸν τ' ὠκυράν διαβάς Ἀξιόν, Λυδῖαν τε τὸν τὰς εὐδαιμονίας βροτοῖς ὀλβοδόταν, πατέρα τε, τὸν ἔκλυον εὐῖππον χώραν ὕδασι καλλίστοις λιπαίνειν, Euripides, B. 561. MUS. now the Mauroneri "Black Water,"

or Castoro. L.

22. Ἀλιάκμονος] now the Jenicora, A. or Platamona. Bellanger supposes the Lydias to run in a south-westerly direction, branching out of the Axios, passing through the marsh of Pella, and falling into the Haliacmon a little above its mouth. L. thinks Ἀλιάκμονος is an error of the copyists for Ἀσπραιού; both Ptolemy and Strabo making the Haliacmon fall into the Thermaic gulf.

23. ἀντέχρησε] c. 187. ἀπέχρησε, and ἀντέσχε, 186. V.

24. Ὀλυμπον] now Lacha. L. A.

25. Ὀσσαν] now Kissabo. L.

26. αὐλῶνα στεῖνον] Sonnini describes the view from the highest accessible part of Olympus as being very extensive and grand. The mountain seemed to touch Pelion and Ossa, and the vale of Tempe appeared only a narrow gorge, while the Peneus was scarcely perceptible. A.

ῥέει ὁ Πηνεῖος, ἀκούων τε εἶναι ταύτην ὁδὸν ἐς Θεσσαλίην φέρουσαν, ἐπεθύμησε πλώσας θείσασθαι τὴν ἐκβολὴν τοῦ Πηνεῖου· ὅτι τὴν ἄνω ὁδὸν ἔμελλε ἔλᾶν διὰ Μακεδόνων, τῶν κατ' ὑπερθε οἰκημένων, ἐς Περρῆαιβους²⁷ παρὰ Γόννον²⁸ πόλιν· ταύτῃ γὰρ ἀσφαλέςτατον ἐπυνθάνετο εἶναι. ὥς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα· ἐσβὰς ἐς Σιδωνίην νέα, ἐς τὴν περ ἐσέβαινε αἰεὶ, ὅπως τι ἐθέλοι τοιοῦτο ποιῆσαι, ἀνέδεξε σημήϊον καὶ τοῖσι ἄλλοισι ἀνάγεσθαι, καταλιπὼν αὐτοῦ τὸν πεζὸν στρατόν. ἐπεὶ δὲ ἀπῆκετο, καὶ ἐθεήσατο Ξέρξης τὴν ἐκβολὴν τοῦ Πηνεῖου, ἐν θώματι μεγάλῳ ἐνέσχετο. καλέσας δὲ τοὺς κατηγεμόνας τῆς ὁδοῦ, εἶρετο,²⁹ εἰ τὸν ποταμὸν ἐστὶ³⁰ παρατρέψαντα ἐτέρῃ ἐς θάλασσαν ἐξαγαγεῖν.

CXXIX. Τὴν δὲ Θεσσαλίην λόγος³¹ ἐστὶ τὸ παλαιὸν εἶναι λίμνην, ὥστε γε συγκεκληϊσμένην πάντοθεν ὑπερμήκεσι οὖρεσι. τὰ μὲν γὰρ αὐτῆς πρὸς τὴν ἡῶ ἔχοντα τό τε Πήλιον³² οὖρος καὶ ἡ Ὅσσα ἀποκλήει, συμμίσγοντα τὰς ὑπωρείας ἀλλήλοισι· τὰ δὲ πρὸς βορέῳ ἀνέμου, Ὀλυμπος· τὰ δὲ πρὸς ἐσπέρην, Πίνδος·³³ τὰ δὲ πρὸς

27. Περρῆαιβους] μενεπτόλεμοι Περραιβοί, Homer, Il. B. 749. ἰστέον ὅτι οἱ μὲν καθ' Ὅμηρον καὶ οἱ νεώτεροι ἐν ἐνὶ ῥ' γράφουσι τοὺς Περρῆαιβους· ἕτεροι δὲ τινες παλαιοὶ ἐδίπλαζον τὸ ἀμετάβολον. καὶ λέγει ὁ τὰ ἐθνικὰ γράψας, (i. e. Stephani Byz. Vic. i. 19, 1.) ὅτι Αἰολεῖς ὄντες οἱ Περρῆαιβοὶ ἐδίπλουν τὰ σύμφωνα, "Περρῆαιβους" ἑαυτοὺς καλοῦντες, καὶ πόλιν "Γόννον" παρ' αὐτοῖς οὔσαν, καὶ "γόννυστα," καὶ ἄλλα τινὰ, Eustathius, p. 335. W. G.

28. Γόννον] oppidum Gonnii xx millia ab Larissa abest, in ipsis faucibus saltus, quæ Tempe adpellantur, situm, Livy, xxxvi. 10. Gonnus, xlii. 54. A. L.

29. εἶρετο] His motive for the question is shown, c. 130. S.

30. ἐστὶ] The construction at full length is εἰ οἶόν τέ ἐστι, παρατρέψαντα (vol. i. p. 8. n. 94. p. 175. n. 1.) τὸν ποταμὸν, ἐξαγαγεῖν τὸ ῥεῦμα ἐτέρῃ ὁδῷ ἐς θάλασσαν; so ἐστὶ, οὖρος ὑπερβάντα εἶναι ἐν Μακεδονίᾳ, v. 17. LAU.

31. λόγος] τὸ παλαιὸν καὶ ἐλιμνάζετο, ὡς λόγος, τὸ πεδίον ὑπὸ δὲ σεισμῶν ῥήγματος γενομένου, καὶ τὴν Ὅσσαν ἀποσχίζοντος ἀπὸ τοῦ Ὀλύμπου, διεξέπεσε ταύτῃ πρὸς θάλασσαν ὁ Πηνεῖος, Strabo, ix. p. 658. A. Philostratus speaks of σεισμοί, as ἀναπτύ-

ξαντες Θεσσαλίαν, Ic. p. 835. and gives a picture of Neptune ῥήζοντας τῇ τριαινῇ τὰ ὄρη, p. 831. cum Thessalium scopulis inclusa teneret Peneo stagnante palus, et mersa negarent arva coli, trifida Neptunus cuspidē montes impulit adversos; tum, forti saucius ictu, dissiluit gelido vertice Ossæus Olympo: carceribus laxantur aquæ, fractoque meatu redduntur flutiusque mari tellusque colonis, Claudian, de R. P. ii. 179. According to others discessit Olympo Herculeæ gravis Ossæ manu; and Diodorus, iv. 18. Theopompus, Ph. ix. V. Our author's descriptions of the country of Thessaly, the Strait of Thermopylæ, and other places, prove how well he had considered the scenes of particular actions. That of Thessaly is one of the most pointed, clear, and concise imaginable. R.

32. Πήλιον] now Petra or Samatium. L. The giants ter sunt conati imponere Pelio Ossæ scilicet, atque Ossæ frondosum intolrere Olympum, Virgil, G. i. 281. Ὅσσαν ἐπ' Οὐλύμπῳ μέμασαν θέμεν, αὐτὰρ ἐπ' Ὅσση Π. εἰνοσιφύλλον, ἵν' οὐρανὸς ἀμβατὸς εἴη, Homer, Od. A. 314. HE.

33. Πίνδος] sacred to Apollo and the Muses. L. A.

μεσαμβρίην τε καὶ ἄνεμον νότον, ἡ Ὀθρυς· τὸ μέσον δὲ τούτων τῶν λεχθέντων οὐρέων ἡ Θεσσαλίη ³⁴ ἐστὶ, ἐοῦσα κοίλῃ. ὥστε ὧν ποταμῶν ἐς αὐτὴν καὶ ἄλλων συχνῶν ἐσβαλλόντων, πέντε δὲ τῶν δοκίμων μάλιστα τῶνδε, Πηνειοῦ καὶ Ἀπιδανοῦ ³⁵ καὶ Ὀνοχώνου καὶ Ἐνιπέος καὶ Παρίσου· οἱ μὲν νυν ἐς τὸ πεδίον τοῦτο συλλεγόμενοι ἐκ τῶν οὐρέων τῶν περικληϊόντων τὴν Θεσσαλίην οὐνομαζόμενοι, δι' ἐνὸς αὐλῶνος, καὶ τούτου στεينوῦ, ἔκροον ἔχουσι ἐς θάλασσαν, προσμύμιγοντες τὸ ὕδωρ πάντες ἐς τὸ αὐτό. ἐπεὰν δὲ συμμιχθῶσι τάχιστα, ἐνθεῦτεν ἤδη ὁ Πηνειὸς, τῷ οὐνόματι κατακρατέων, ³⁶ ἀνωγύμους τοὺς ἄλλους εἶναι ποιεῖ. ³⁷ τὸ δὲ παλαιὸν, λέγεται, οὐκ ἔοντος κω τοῦ αὐλῶνος καὶ διεκρούου τούτου, τοὺς ποταμοὺς τούτους, καὶ πρὸς τοῖσι ποταμοῖσι τούτοις τὴν Βοιβηΐδα λίμνην, οὔτε οὐνομάζεσθαι, κατὰ περ νῦν, ῥέειν τε οὐδὲν ἔσπον ἢ νῦν ῥέοντας δὲ, ποιεῖν τὴν Θεσσαλίην πᾶσαν πέλαγος. Αὐτοὶ μὲν νυν Θεσσαλί φασι Πυσειδέωνα ποιῆσαι τὸν αὐλῶνα, δι' οὗ ῥέει ὁ Πηνειὸς, ³⁸ οἰκῶτα λέγοντες. ὅστις γὰρ νομίζει Ποσειδέωια τὴν γῆν σείειν, καὶ τὰ διεσπεῦτα ὑπὸ σεισμοῦ τοῦ θεοῦ τούτου ἔργα εἶναι, καὶ ἂν, ἐκείνῳ ἰδὼν, φαίη Ποσειδέωνα ³⁹ ποιῆσαι. ἔστι γὰρ σεισμοῦ ἔργον, ὥς ἐμοὶ ἐφαίνετο εἶναι, ἢ διάστασις τῶν οὐρέων.

34. Θεσσαλίη] ἔστι τις αἰπεινοῖσι περὶδρομος οὐρεσι γαῖα, πάμπαν ἐξῥήγνός τε καὶ εὐβοτος, Apollonius, iii. 1084. ὅτι ἡ Θεσσαλία περιέχεται ὕρεσι κυκλῶν, Ἡρόδοτος ἱστορεῖ· εἰς αὐτὴν δὲ καὶ ἄλλων ποταμῶν εἰσβαλλόντων, τεσσάρων δὲ μάλιστα τῶν δοκίμων, Πηνειοῦ, καὶ Ἀπιδανοῦ, καὶ Πανισοῦ, καὶ Ἐνιπέως, τούτων συμμιγνυμένων, ὁ Πηνειὸς τῷ ὀνόματι κατακρατῶν, ἀνωγύμους τοὺς ἄλλους ποιεῖ, Scholiast.

35. Ἀπιδανοῦ] uow the *Epidenon*. *L.*

36. τῷ οὐνόματι κατακρατέων] ἐπὶ τοῦ ἔπεος τούτου ὄνομα τῷ νεηνίσκῳ τούτῳ Ὀϊόλυκος ἐγένετο· καὶ κως τὸ ὄνομα τοῦτο ἐπεκράτησε, iv. 149. *ST.*

37. ποιεῖ] Many verbs, besides the accusative of the person, take also an accusative of an adjective or substantive, which is a predicate, and expresses a quality or property, which is attributed to the object by the verb. These same verbs frequently take, with the predicate, the infinitive εἶναι. *M. G. G.* 414, 1. *b.*

38. Πηνειὸς] Owing to this circum-

stance the Peneus was called Araxes from ἀράσσειν. In the time of Eustathius it was called Salabrias; in that of Tzetzes, Salambria; whence the modern name, *Salampria*: σαλάβη and σαλάμβη, according to Hesychius, signifying “the opening of gates.” *L. A.*

39. Ποσειδέωνα] Hence the common epithets of Neptune, ἐννοσίγαιος, (Homer, *Il.* H. 455. &c. ἐνοσίχθων, 445. &c.) σεισίχθων, (Pindar, *I.* i. 76.) γαίης κινητήρ, (καὶ ἀτρυγέτιοι θαλάσσης, Hom. *H.* Nept. xxi. 2.) He was regarded as the author of all such convulsions. Diodorus, xv. 49. Ammianus, xvii. 8. δοκεῖ μοι τὸ ῥῆξαι τὸν Ἰσθμὸν Ποσειδῶνος δεῖσθαι, Philostratus, *Vit. Her.* vi. *W.* τιμᾶται Ποσειδῶν παρὰ Θεσσαλοῖς, ὅτι διατεμὼν τὰ ὄρη τὰ Θεταλικά, λέγω δὴ τὰ Τέμπη, πεποίηκε δι' αὐτῶν ἐπιτρέχειν τὸν ποταμὸν Πηνειὸν, πρότερον διὰ μέσου τοῦ ἔλεος ῥέοντα, καὶ πολλὰ τῶν χωρίων διαφθείροντα. καὶ Καλλιμάχος· (*H.* in *De!* 105.) “φεῦγε δὲ καὶ Πηνειὸς ἐλίσσῃ-

CXXX. Οἱ δὲ κατηγεόμενοι, εἰρομένου Ξέρξῃ, εἰ ἔστι ἄλλη ἔξοδος ἐς θάλασσαν τῷ Πηνειῷ, ἐξεπιστάμενοι ἀτρεκέως, εἶπον· “Βασιλεῦ, ποταμῷ τούτῳ οὐκ ἔστι ἄλλη ἐξήλυσις ἐς θάλασσαν κατήκουσα, ἀλλ’ ἦδε αὕτη”⁴⁰ οὔρεσι γὰρ περιεστεφάνωται⁴¹ πᾶσα Θεσσαλίη.” Ξέρξῃ δὲ λέγεται εἰπεῖν πρὸς ταῦτα· “Σοφοὶ ἄνδρες εἰσὶ Θεσσαλοί. ταῦτ’ ἄρα πρὸ πολλοῦ ἐφυλάξαντο γνωσιμαχέοντες⁴² καὶ τᾶλλα, καὶ ὅτι χώρην ἄρα εἶχον εὐαίρετόν τε καὶ ταχυάλωτον. τὸν γὰρ ποταμὸν πρῆγμα ἦν ἦν μῦνον ἐπεῖναί σφῃν ἐπὶ τὴν χώραν, χώματι ἐκ τοῦ αὐλῶνος ἐκβιβάσαντα⁴³ καὶ παρατρέψαντα δι’ ὧν νῦν ῥέει ῥεέθρων· ὥστε Θεσσαλίην πᾶσαν ἔξω τῶν οὐρέων ὑπόβρυχα⁴⁴ γενέσθαι.” Ταῦτα δὲ ἔχοντα ἔλεγε ἐς τοὺς Ἀλεῦναι παῖδας, ὅτι πρῶτοι Ἑλλήνων,⁴⁵ ἔόντες Θεσσαλοί, ἔδοσαν ἑωυτοὺς βασιλεῖ· δοκέων ὁ Ξέρξης ἀπὸ παντός σφῆας τοῦ ἔθνους⁴⁶ ἐπαγγέλλεσθαι φιλίην. εἶπας δὲ ταῦτα, καὶ θεσάμενος, ἀπέπλεε ἐς τὴν Θέρμην.

CXXXI. Ὁ μὲν δὴ περὶ Πιερίην διέτριβε ἡμέρας συχνάς. τὸ γὰρ δὴ οὗρος τὸ Μακεδονικὸν ἔκειρε τῆς στρατιῆς τριτημορις, ἵνα ταύτῃ διεξίη ἅπανα ἡ στρατιὴ ἐς Περρραϊνοὺς. Οἱ δὲ δὴ κήρυκες, οἱ

μενος διὰ Τεμπέων,” Scholiast on Pind. P. iv. 246. The plain was formerly a marsh; but earthquakes having formed an opening in it, and Ossa having been separated from Olympus, the Peneus discharged itself into the sea by this mouth, and the country became dry; Strabo, ix. p. 658. A. Baton has given the following narrative: “During a public sacrifice, a man named Pelorus told Pelasgus, διότι ἐν τῇ Αἰμονίᾳ σεισμῶν μεγάλων γινομένων βραγίη τὰ Τέμπη ὄρη ὀνομαζόμενα, καὶ διότι διὰ τοῦ διαστήματος ὁρμήσαντα τὸ τῆς λίμνης ὕδωρ ἐμβάλλου ἐῖς τὸ τοῦ Πηνειοῦ ρεῖθρον, καὶ τὴν πρότερον λιμναζούσαν χώραν ἅπαντα γεγυμνῶσθαι, καὶ ἀναξηραίνοντων τῶν ὑδάτων πεδία θαυμαστὰ τῷ μεγέθει καὶ τῷ κάλλει ἀναφαίνεσθαι. In consequence of this intelligence Pelorus was sumptuously entertained: and, therefore, when they took possession of that territory, a feast to Jupiter Pelorus was celebrated, at which strangers and servants were entertained. This festival is still kept up un-

der the name of Peloria;” in Ath. xiv. 45. its institution took place nearly nineteen centuries B. C. L. Compare Xenophon, H. iv. 7, 4.

40. ἦδε αὕτη] *this only*; Abresch. W. ἦδε αὕτη, the common reading, is tautology.

41. περιεστεφάνωται] οὔρεσιν ἀφοτέρωθεν περιδρομος ἐστεφάνωτο, Oppian, Hal. ii. 121. W. The metaphor is similar in the expression στεφάνωμα πύργων, Sophocles, An. 124.

42. γνωσιμαχέοντες] vol. i. p. 128. n. 21.

43. ἐκβιβάσαντα] τῶν δικαίων λόγων ἡμᾶς ἐκβιβάσαντες, Thucydides, v. 98. BLO.

44. ὑπόβρυχα] from ὑπόβρυξ. τὸν δ’ ἄρ’ ὕ θῆκε πολλὸν χρόνον, οὐδὲ δυνάσθη αἶψα μάλ’ ἀνσχεθέειν, μεγάλου ὑπὸ κράτος ὁρμῆς, Homer, Od. E. 319. W.

45. πρῶτοι Ἑλλήνων] Compare vi. 48. &c. and vii. 6. S.

46. ἀπὸ π.—τοῦ ἔθνους] *on behalf of the whole nation*. S.

ἀποπεμφθέντες⁴⁷ ἐς τὴν Ἑλλάδα ἐπὶ γῆς αἵτησιν, ἀπικέατο· οἱ μὲν, κεινοί,⁴⁸ οἱ δὲ, φέροντες γῆν τε καὶ ὕδωρ.

CXXXII. Τῶν δὲ δόντων ταῦτα ἐγένοντο οἷδε,⁴⁹ Θεσσαλοὶ, Δόλοπες, Ἐνιῆνες,⁵⁰ Περγύριοι, Λοκροὶ, Μάγνητες, Μηλῆες, Ἀχαιοὶ οἱ Φθιώται, καὶ Θηβαῖοι,⁵¹ καὶ οἱ ἄλλοι Βοιωτοὶ, πλὴν Θεσπιέων τε καὶ Πλαταιέων. ἐπὶ τούτοις οἱ Ἕλληνες ἔταμον ὄρκιον, οἱ τῷ βαρβάρῳ πόλεμον ἀειράμενοι.⁵² τὸ δὲ ὄρκιον ὥδε⁵³ εἶχε· “Ὅσοι τῷ Πέρσῃ ἔδυσάν σφεας αὐτοὺς, Ἕλληνες ἐόντες, μὴ ἀναγκασθέντες, καταστάντων σφί εὖ τῶν πρηγμάτων, τούτους δεκατεῦσαι⁵⁴ τῷ ἐν Δελφοῖσι θεῷ.” τὸ μὲν δὴ ὄρκιον ὥδε εἶχε τοῖσι Ἕλλησι.

CXXXIII. Ἐς δὲ Ἀθήνας καὶ Σπάρτην οὐκ ἀπέπεμψε ὁ Πέρσης ἐπὶ γῆς αἵτησιν κήρυκας, τῶνδε εἵνεκα· πρῶτον Δαρείου πέμψαντος ἐπ’ αὐτὸ τοῦτο, οἱ μὲν⁵⁵ αὐτῶν τοὺς αἰτέοντας ἐς τὸ βάραθρον,⁵⁶

47. οἱ ἀποπεμφθέντες] c. 32. L.

48. κεινοί] κενοί, Hesychius; ix. 57. 85. πλουτούντας ἐξαπέστειλε κενούς, St. Luke, i. 53. W. νοστήσαντας κευῆσι χερσὶ, i. 73. ST. “I still returned as empty as I went,” Dryden, Virg. P. i. 47.

49. οἷδε] The same people are mentioned by Diodorus, xi. 3. These nine were of the number of the twelve original Amphictyonic states. The other three were the Dorians, Ionians, and Phocians. V. Æschines has omitted one, the Dolopians; and, instead of the Enianes, names the Eteans, probably the same people; F. L. 36. Harpocration makes the Achæans and Phthiotæ distinct; and substitutes the Delphians for the Thessalians and Locrians; Taylor.

50. Ἐνιῆνες] Homer, Il. B. 749. W. Livy, xlv. 10. WA. c. 185. 198. more commonly called Αἰνιᾶνες. L.

51. Θηβαῖοι] Thebes, now *Theba*, L. was the birth-place of Pindar, Pelopidas, and Epaminondas. A.

52. οἱ τῷ β. π. ἀειράμενοι] c. 156. W.

53. ὥδε] The form differs slightly in Diodorus, xi. 3. W.

54. δεκατεῦσαι] According to Lycurgus, (τὰς τὰ τοῦ βαρβάρου προελομένας πόλεις ἀπάσας δεκατεύσω,) p. 158. and Diodorus, xi. 29. this oath was taken just before the battle of Plataea.

At the present period, Diodorus says, τοὺς ἐθελοντὶ τῶν Ἑλλήνων ἐλομένους τὰ Περσῶν δ. τοῖς θεοῖς, ἐπὰν τῷ πολέμῳ κρατήσωσι, xi. 3. Λακεδαιμόνιοι Θηβαίους, τοὺς κατ’ ἀνάγκην ἡσυχίαν ἄγειν βουλευσαμένους μόνους τῶν Ἑλλήνων κατὰ τὴν τῶν Περσῶν ἐφοδον, ἐψηφίσαντο δεκατεύσειν τοῖς θεοῖς, κρατήσαντες τῷ πολέμῳ τῶν βαρβάρων, Polybius, ix. 39. This decree they confirmed subsequently by an oath. The oath at Plataea is doubted of by Theopompus, and not mentioned by Herodotus. The Thebans, being almost the only people ἐκοντὶ Μηδισαντες, were particularly pointed at by this oath. οἱ Ἀθηναῖοι οὕτως εἶχον τῆς γνώμης, ὡς νῦν Θηβαίους, τὸ λεγόμενον, δεκατεῦσθαι ἑκάς εἴη, Xenophon, H. vi. 3, 20. νῦν ἑκάς, τὸ πάλας λ., δ. Θ., 5, 35. Aristides, t. ii. p. 82. ἔδοξε τὰς πόλεις τὰς μηδισάσας δεκατεῦσαι· ἀλλ’ οἱ Ἀθηναῖοι ἐπέσχον ὅστερον καὶ Θεμιστοκλῆς, Scholiast. τὰς π. δ. is τὰς τῶν πολιτῶν οὐσίας δ. i. e. to oblige them to pay a tithe to the god at Delphi; Steph. Th. L. Gr. 3192. V. Compare AR. on Thuc. ii. 71. iii. 57. 63.

55. οἱ μὲν] Ἀθηναῖοι, and οἱ δὲ—Λακεδαιμόνιοι; these words being understood from Ἀθήνας καὶ Σπάρτην. V. HER. on VIC. i. 4.

56. βάραθρον] eis τὸ β. ἐμβαλῶ,

αἱ δὲ ἐς φρέαρ⁵⁷ ἐσβαλόντες, ἐκέλευον γῆν τε καὶ ὕδωρ ἐκ τούτων φέρειν παρὰ βασιλέα. τούτων μὲν εἵνεκα οὐκ ἔπεμψε Ξέρξης τοὺς αἰτήσοντας.

CCXXXVIII. Ἡ δὲ στρατηλασίῃ ἡ βασιλέος οὐνομα μὲν εἶχε,⁵⁸ ὡς ἐπ' Ἀθήνας ἐλαύνει, κατίετο δὲ ἐς πᾶσαν τὴν Ἑλλάδα. πυνθανόμενοι δὲ ταῦτα πρὸ πολλοῦ, οἱ Ἕλληνες οὐκ ἐν ὁμοίῳ πάντες ἐποιεῦντο· οἱ μὲν γὰρ αὐτῶν, δόντες γῆν τε καὶ ὕδωρ τῷ Πέρσῃ, εἶχον θάρσος, ὡς οὐδὲν πεισόμενοι ἄχαρι πρὸς τοῦ βαρβάρου· οἱ δὲ, αὐτοὶ δόντες, ἐν δείματι μεγάλῳ κατέστασαν, ἅτε οὔτε νεῶν ἐουσέων ἐν τῇ Ἑλλάδι ἀριθμὸν ἀξιωμαχῶν δέκεσθαι τὸν ἐπιόντα, οὔτε βουλομένων τῶν πολλῶν ἀντάπτεσθαι τοῦ πολέμου, μηδιζόντων δὲ προθύμως.⁵⁹

CCXXXIX. Ἐνθαῦτα ἀναγκαίῃ ἐξέργομαι⁶⁰ γνώμην ἀποδέξασθαι, ἐπίφθορον μὲν πρὸς τῶν πλεόνων ἀνθρώπων, ὅμως δὲ, τῇ γ' ἐμοὶ φαίνεται εἶναι ἀληθὲς, οὐκ ἐπισχίσω. εἰ Ἀθηναῖοι,⁶¹ καταρρώδησαντες τὸν ἐπιόντα κίνδυνον, ἐξέλιπον τὴν σφετέρην, ἣ καὶ μὴ ἐκλιπόντες, ἀλλὰ μείναντες, ἔδωσαν σφέας αὐτοὺς Ξέρξῃ, κατὰ τὴν θάλασσαν οὐδαμοὶ ἂν ἐπειρῶντο ἀντιεύμενοι βασιλεῖ. εἰ τοίνυν κατὰ τὴν θάλασσαν μηδεὶς ἠντιοῦτο Ξέρξῃ, κατὰ γε ἂν τὴν ἡπειρον τοιάδε ἐγίνετο· εἰ καὶ πολλοὶ τειχεῶν κιθῶνες⁶² ἦσαν ἐληλαμένοι⁶³ διὰ

Alexis in Ath. vii. 65. Plato, *Gor.* p. 516. E. ἄρας μετέωρον ἐς τὸ β. ἐ., Aristophanes, *Eq.* 1359. Pl. 431. τόπος Ἀθήνησι βαθὺς, ὅπου καὶ τοὺς Δαρείου πρέσβεις ἔβαλον, Scholiast; ἀπέκτειναν πάντας καὶ ἐς φάραγγας ἐσέβαλον, Thucydides, ii. 67, twice. V. Plutarch, *Arist.* p. 320. A. "The βάραθρον is a pit at Athens, in the quarter of the Ceraïdes of the tribe Æneis, into which it was the practice to throw criminals sentenced to death, as the Lacedæmonians threw them into the Ceadas;" *Vocab. Rhet.* in *Bibl. Coisl.* p. 491. χάσμα τι φρεατῶδες καὶ σκοτεινόν, ἐν ᾧ τοὺς κακούργους ἔβαλλον· ἐν δὲ τῷ χάσματι τούτῳ ὑπῆρχον ὀγκίνιοι, οἱ μὲν ἄνω, οἱ δὲ κάτω, Sch. on *Ar. Pl.* 431. L. Xenophon, *H.* i. 7, 21. βέρεθρον, Homer, *Il.* Θ. 14. T.

57. φρέαρ] τίνος χάριν ὑπολαμβάνετε τοὺς ὑμετέρους προγόνους, ἄνδρες Λακεδαιμόνιοι, καθ' οὓς καιροὺς ὁ Ξέρξης ἀπέστειλε πρεσβευτὴν πρὸς ὑμᾶς, ὕδωρ καὶ γῆν αἰτούμενος, ἀπώσαντας ἐς τὸ φ.

τὸν παραγεγονότα, καὶ προσεπιβάλλοντας τῆς γῆς, κελεύειν ἀπαγγεῖλαι τῷ Ξέρξῃ, διότι παρὰ Λακεδαιμονίων ἔχει τὰ κατὰ τὴν ἐπαγγελίαν, ὕδωρ καὶ γῆν; Polybius, ix. 38. L.

58. οὐνομα—εἶχε] *had the name, was said, was represented, professed, though untruly. H. on Virg. v. 7, 15. obs. 4. ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ, Rev. iii. 1. Compare Virgil, Æ. iv. 171, 172. Ovid, Her. v. 131. SCHL. caussa fuit, Livy, iv. 26.*

59. προθύμως] εἰ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατήμενοι ἐμῇδιζον, viii. 73. LAU. See Plato, de Leg. iii. σπάνιον ἦν τῶν Ἑλλήνων τινὰ ἀρετὴν τῇ Ξέρξῃ δυνάμει ἀντιτάξασθαι, Thucydides, iii. 56. TR.

60. ἐξέργομαι] Thucydides, ii. 13. BLO.

61. εἰ Ἀθηναῖοι κ. τ. λ.] Compare Thucydides, i. 74. BLO.

62. τειχεῶν κιθῶνες] Hence perhaps ἔλαβεν ἀφορμὴν ἀστείου λόγου καὶ ὁ εἰπὼν τὸ τείχος "ἰμάτιον πύλεως,"

τοῦ Ἴσθμοῦ⁶⁴ Πελοποννητίοις,⁶⁵ προδοθέντες ἂν Λακεδαιμόνιοι ὑπὸ τῶν συμμάχων, οὐκ ἐκύντων, ἀλλ' ὑπ' ἀναγκαίης, κατὰ πόλιν⁶⁶ ἀλικομένων ὑπὸ τοῦ ναυτικοῦ στρατοῦ τοῦ βαρβάρου, ἐμουνώθησαν· μουνωθέντες δὲ ἂν, καὶ ἀποδεξάμενοι ἔργα μεγάλα, ἀπέθανον γενναίως. ἢ ταῦτα ἂν ἔπαθον· ἢ πρὸ τοῦ, ὀρέωντες ἂν⁶⁷ καὶ τοὺς ἄλλους Ἕλληνας μηδίζοντας, ὁμολογίῃ⁶⁸ ἂν ἐχρήσαντο πρὸς Ξέρξεα. καὶ οὕτω ἂν, ἐπ' ἀμφοτέρα,⁶⁹ ἢ Ἑλλὰς ἐγένετο ὑπὸ Πέρσῃσι. τὴν γὰρ ὠφελείην τὴν τῶν τειχέων τῶν διὰ τοῦ Ἴσθμοῦ ἐληλαμένων οὐ δύναμαι πυνθέσθαι, ἥτις ἂν ἦν.⁷⁰ βασιλέος ἐπικρατέοντος τῆς θαλάσσης. νῦν δὲ, Ἀθηναίους ἂν τις λέγων σωτήρας⁷¹ γενέσθαι τῆς Ἑλλάδος, οὐκ ἂν ἁμαρτάνοι⁷² τὸ ἀληθές·⁷³ οὗτοι γὰρ ἐπὶ ὁκύτερα τῶν πρηγμάτων ἐτράποντο, ταῦτα ῥέψειν⁷⁴ ἔμελλε. ἐλόμενοι δὲ τὴν

Eustathius, on Il. Γ. 57. Δημάδης ὁ ῥήτωρ ἔλεγε τὸ τεῖχος εἶναι “ἐσθῆτα τῆς π.,” Athenæus, iii. 55. *W. V.* The whole wall is, as it were, a breast-plate, or coat of mail, to preserve those who are behind it from the assault of an enemy. *S.*

63. ἐληλαμένοι] just below; ix. 9. *Æschylus*, P. 878. *BL.*

64. Ἴσθμοῦ] This isthmus, now *Hexamili* “Six Miles,” is between the gulfs of *Lepinto* and *Engia*. *L. A.*

65. Πελοποννησίοις] Πέλοπος νῆσος “Island of Pelops” is now called *Morea* from the number of “mulberry trees.” *L. A.*

66. κατὰ πόλιν] φαμέν Μαραθῶνί τε μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, καὶ ὅτε τὸ ὕστερον ἦλθεν, οὐχ ἱκανοὶ ὄντες κατὰ γῆν ἀμύνεσθαι, ἐσβάντες ἐς τὰς ναῦς πανδημεὶ ἐν Σαλαμῖνι ξυνναυμαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πόλιν αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἂν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοισ ἐπιβοθηεῖν, *Thucydides*, i. 73. *AR.*

67. ὀρέωντες ἂν] In a proposition where ἂν is put twice, besides the finite verb a participle or an infinitive is often found; and of the double ἂν, one belongs to the finite verb, the other to the participle or infinitive. ὁ. ἂν is here equivalent to εἰ ἑώρων. *M. G. G.* 600, 5. οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδῶν, *Euripides*, O. 373.

68. ὁμολογίῃ] Compare viii. 108. ἐπιχειροῦντι δὲ κ.τ.λ. *C.*

69. ἐπ' ἀμφοτέρα] in both cases. *SCH.* on B. 167.

70. ὠφελείην—ἥτις—ἦν] In dependent propositions the subject is often wanting, because it is constructed with the verb of the preceding proposition. *M. G. G.* 295, 3.

71. σωτήρας] ὥστε εἰς τὸδε ἡμέρας σωτήρας τῆς Ἑλλάδος ὀνομάζεσθαι, *Lesbonax*, *Protr.* p. 174. *W.*

72. ἁμαρτάνοι] A metaphor taken from archery: vol. i. p. 26. n. 35. of which the following examples occur among many others; i. 207. iii. 81. *Dionysius*, A. R. p. 435, 37. 133, 9. *Thucydides*, i. 33. *Euripides*, Al. 337. *Æschylus*, Ag. 1654. *Procopius*, p. 138, l. 9, 78. *BLO.*

73. τὸ ἀληθές] In all the above instances a genitive follows the verb, and also in ix. 33. 78. a writer in *Suidas*, under ἔρρει; *Lucian*, de Hist. Scr. 9. *Antipho*, p. 138, 17. in the same sense as ψευσθῆναι τῶν θεῶν, p. 134, 40. *V.* Here, however, λέγων may be repeated from what precedes; *W.* or κατὰ may be understood. *S.*

74. ῥέψειν] to preponderate: a metaphor taken from one of the scales in a balance. Compare *Homer*, Il. Θ. 72. X. 212. *S.* in his *Lexicon*; and *T.*'s notes.

Ἑλλάδα περιεῖναι ἐλευθέρην, τοῦτο⁷⁵ τὸ Ἑλληνικὸν πᾶν τὸ λοιπὸν, ὅσον μὴ ἐμήδισε, αὐτοὶ οὗτοι⁷⁶ ἦσαν οἱ ἐπεγείραντες, καὶ βασιλέα μετὰ γε θεοῦς⁷⁷ ἀνωσάμενοι.⁷⁸ οὐδὲ σφεας χρηστήρια φοβερά, ἐλθόντα ἐκ Δελφῶν, καὶ⁷⁹ ἐς δεῖμα βαλόντα, ἔπεισε ἐκλιπεῖν τὴν Ἑλλάδα· ἀλλὰ, καταμείναντες, ἀνέσχοντο τὸν ἐπιόντα ἐπὶ τὴν χώραν δέξασθαι.⁸⁰

CXL. Πέμψαντες γὰρ οἱ Ἀθηναῖοι ἐς Δελφούς θεοπρόπους, χρηστηριάξεσθαι ἦσαν ἐτοῖμοι. καὶ σφι ποιήσασι⁸¹ περὶ τὸ ἱρὸν τὰ νομιζόμενα, ὥς, ἐς τὸ μέγαρον ἐσελθόντες, ἴζοντο, χρᾶ ἢ Πυθίη, τῇ οὐνομα ἦν Ἀριστονίκη, τάδε·

ὦ μέλεοι, τί κάθησθε ;⁸² λιπὼν φεῦγ' ἔσχατα⁸³ γαίης
δῶματα καὶ πόλιος τροχοειδέος ἄκρα κάρηνα.
οὔτε γὰρ ἡ κεφαλὴ μένει ἔμπεδον, οὔτε τὸ σῶμα,
οὔτε πόδες νέατοι, οὔτ' ὦν χέρες, οὔτε τι μέσσης
λείπεται, ἀλλ' ἄζηλα⁸⁴ πέλει. κατὰ γάρ μιν ἐρείπε
πῦρ τε καὶ ὄξυς Ἄρης, Συριηγενὲς ἄρμα διώκων.⁸⁵
πολλὰ δὲ κάλλ' ἀπολεῖ πυργώματα, κοῦ τὸ σὸν οἶον·
πολλοὺς δ' ἀθανάτων νηοὺς μαλερῶ πυρὶ δώσει,
οἱ που νῦν ἰδρῶτι⁸⁶ ῥεούμενοι ἐστήκασι,

75. τοῦτο] understand κατὰ, in this respect. τ. καὶ πολιοῦ πέραν πόντου (ἄνθρωπος) χωρεῖ, Sophocles, An. 340. MUS.

76. αὐτοὶ οὗτοι] "I maintain, therefore, that these men (the Athenians who fought at the battle of Marathon) were the authors of our liberty, and of that of the inhabitants of this continent. The Greeks, enlightened by the victory which we gained at Marathon, and having it always before their eyes, dared afterwards to fight for the salvation of their country. The first prize of valor is therefore due to them for the victory of Marathon, the second belongs to those who won the battles of Salamis and Artemisium;" Plato, in Men. t. ii. p. 240. E.

77. μετὰ γε θεοῦς] μετὰ μάκκας καὶ Διὸς ἰσχὺν, ὅδε Καδμείων ἤρρυε πόλιν μὴ ἀνατραπῆναι, μὴδ' ἀλλοδαπῶν κύματι φωτῶν κατακλυσθῆναι τὰ μάλιστα, Æschylus, Th. 1077. BL.

78. ἀνωσάμενοι] νέφος τοσοῦτο ἀνθρώπων ἀ., viii. 109. W.

79. καὶ] although. V.

80. ἀνέσχοντο — δέξασθαι] ἐτόλμησαν δ. The participle is more usual after ἀνέχεσθαι. M. G. G. 550. obs. 3.

81. ποιήσασι κ. τ. λ.] ὅ τι τοῖσι Λυδοῖσι ἔχρησε ποιήσασι περὶ τὸ ἱρὸν τὰ νομιζόμενα, i. 49. ST.

82. τί κάθησθε:] τίνας ποθ' ἔδρας τάσδε μοι θαάζετε, ἰκτηρίοις κλάδοισιν ἐξεστεμμένοι; Sophocles, Œ. R. 2.

83. ἔσχατα] understand ἐς. S. ἀλᾶσθαι γῆς ἐπ' ἐσχατοῖς ὕροις, Æschylus, P. V. 687. BL.

84. ἄζηλα] ἀ μὴ εὐχόμεθα γενέσθαι ἡμῖν, Scholiast on Plat. ἀ οὐδεὶς ζηλώσει, Schol. on Æsch. ἀ. κοῦκ εὐδαίμονα, Euripides, I. T. 620. Æschylus, P. V. 146. Ch. 1004. Sophocles, El. 1484. BL. who thinks that ἀθήλα is the right reading here.

85. Σ. ἀ. διώκων] Σύριον ἄ. δ., ἐπάγει τοξοδαμνον Ἄρην, Æschylus, P. 86. BL.

86. ἰδρῶτι] et mæstum inlacrimal templis ebur, æraque sudant, Virgil, G. i. 480.

δείματι παλλόμενοι. κατὰ δ' ἀκροτάτοις ὀρόφοις
αἷμα μέλαν κέχυται, προῖδὺν κακότητος ἀνάγκας.
ἀλλ' ἴτον ἐξ ἀδύτοις, κακοῖς δ' ἐπικίδνατε⁸⁷ θυμόν.

CXLI. Ταῦτα ἀκούσαντες, οἱ τῶν Ἀθηναίων θεοπρόποι συμφορῇ
τῇ μεγίστῃ ἐχρέωντο. προβάλλουσι δέ σφεας αὐτοὺς⁸⁸ ὑπὸ τοῦ κα-
κοῦ τοῦ κεχρησμένου, Τίμων ὁ Ἀνδροβούλου, τῶν Δελφῶν ἀνὴρ
δόκιμος ὁμοῖα τῷ μάλιστα,⁸⁹ συνεβούλευέ σφι, ἱκετηρίην⁹⁰ λαβοῦσι,
δεύτερα, αὖτις ἐλθόντας, χρᾶσθαι τῷ χρησ-τηρίῳ ὥς ἱκέτας. πειθο-
μένοισι δὲ ταῦτα τοῖσι Ἀθηναίοισι, καὶ λέγουσι· “Ὡναξ, χρῆσον
ἡμῖν ἄμεινόν τι περὶ τῆς πατρίδος, αἰδεσθεὶς τὰς ἱκετηρίας τάσδε,
τάς τοι ἤκομεν φέροντες· ἢ οὐ τοι ἄπιμεν ἐκ τοῦ ἰδύτου, ἀλλ' αὐτοῦ
τῇδε μενέομεν, ἔστ' ἂν καὶ τελευτήσωμεν.” ταῦτα δὲ λέγουσι ἡ
πρόμαντις χρᾶ δεύτερα τάδε·⁹¹

οὐ δύναται⁹² Παλλὰς Δί' Ὀλύμπιον ἐξιλᾶσθαι,
λίσσομένη πολλοῖσι λόγοις καὶ μήριδι πυκνῇ.
σοὶ δὲ τόδ' αὖτις ἔπος ἐρέω,⁹³ ἀδάμαντι πελάσσας·⁹⁴

87. ἐπικίδνατε] As ἐπικίδνημι sig-
nifies to sprinkle upon, this metaphor
may be taken from the healing powder
which used to be sprinkled upon
wounds. S. Of a similar description
is the following metaphor, “Lay not
that flattering unction to your soul; It
will but skin and film the ulcerous
place, Whiles rank corruption, mining
all within, Infects unseen,” Shak-
speare, Ham. iii. 4. But ST. prefers
ἐπικίρναι mix up; for as wine be-
comes softer and milder by water being
mixed with it, so the ills, into which a
man infuses fortitude of mind, become
thereby less harsh and rough. Ex-
pressions borrowed from the custom
of diluting wine with water are nume-
rous, both in Greek and in Latin. Con-
sult V. on Eur. Hip. 253. POR. on M.
138. vii. 151. Aristophanes, Pl. 853.

88. προβάλλουσι σ. αὐ.] giving
themselves up for lost; W. properly
cisting themselves forward on the
ground as men in utter despair. S.
προβαλεῖν ἀκήδεντα σώματα, Plutarch,
Peric. Steph. Th. L. G. 2637. The
corresponding Latin verb *projicere* is
of much more frequent occurrence in

this sense; *matresfamilias flentes, projectæ ad pedes suorum, petierunt, ne se et communes liberos hostibus dederent*, Cæsar, B. G. vii. 26. *ut templa deorum immortalium adirent, et, ante simulacra projecti, victoriam ab diis exposcerent*, B. C. ii. 5. *queritur sese projectum ac proditum*, i. 29. Livy, xxi. 44.

89. τῷ μάλιστα] δοκίμῳ. M. G. G. 289, 3.

90. ἱκετηρίην] vol. i. p. 216. n. 68. Those who went to consult the Pythian oracle on account of any misfortune used to bear these boughs; Æschylus, Ch. 1021. BL.

91. τάδε] This oracle was the contrivance of Themistocles, who, “despairing of persuading the people by human reasons, had recourse to machinery, as in a tragedy, and gave them prodigies and oracles;” Plutarch, p. 116. n. The prodigies consisted in the disappearance of the serpent, which was supposed to guard the citadel; viii. 41. The oracles were those relating to Salamis. L.

92. οὐ δύναται] vol. i. p. 57. n. 90.

93. ἔπος ἐρέω] The *os* is made long

τῶν ἄλλων γὰρ ἀλίσκομένων, ὅσα Κέκροπος οὔρος
 ἐντὸς ἔχει, κευθμών τε Κιθαιρῶνος⁹⁵ Ζαθόιο,
 τεῖχος τριτογενεῖ⁹⁶ ξύλινον διδοῖ εὐρύοπα Ζεὺς
 μῦνον ἀπόρθητον⁹⁷ τελέθειν, τὸ σὲ τέκνα τ' ὀνήσει.
 μὴδὲ σύ γ' ἵπποσύνην τε μένειν καὶ πεζὸν ἰόντα
 πολλὸν ἀπ' ἡπείρου στρατὸν ἥσυχος, ἀλλ' ὑποχωρεῖν
 νῶτον ἐπιστρέψας· ἔτι⁹⁸ τοι κοτὲ κἀντίος ἔσση.
 ὦ θεή Σαλαμῖς,⁹⁹ ἀπολεῖς δὲ σὺ τέκνα γυναικῶν,
 ἥ που σκιδναμένης Δημήτερος,¹⁰⁰ ἥ συνιούσης.

CXLII. Ταῦτά σφι, ἡπιώτερα γὰρ τῶν προτέρων καὶ ἦν καὶ ἐδό-
 κκε εἶναι, συγγραψάμενοι, ἀπαλλάσσοντο ἐς τὰς Ἀθήνας, ὥς δὲ
 ἀπελθόντες οἱ θεοπρόποι ἀπήγγελλον ἐς τὸν δῆμον, γινῶμαι καὶ ἄλ-
 λαι πολλαὶ ἐγίνοντο διζημένων τὸ μαντήϊον, καὶ αἶδε συνεστηκυῖαι¹
 μάλιστα· τῶν πρεσβυτέρων ἔλεγον μετεξέτεροι, δοκέειν σφι τὸν
 θεὸν τὴν ἀκρόπολιν χρῆσαι περιέσεσθαι· ἡ γὰρ ἀκρόπολις τὸ πάλαι
 τῶν Ἀθηνέων ῥηχῶ² ἐπέφρακτο. οἱ μὲν δὴ κατὰ τὸν φραγμὸν

by Homer before the digamma; *φέρω* is 'I tell' and *ἔρέω* 'I ask.' *HE*.

94. ἀδάμαντι πελάσσας] The participle is masculine as referring to Apollo, who is speaking by the mouth of his priestess. *approximating it* (in point of firmness) *to adamant*. *S.* ἀλλ' ἔκ τοι *φέρω*, τὸ δὲ καὶ τελέεσθαι ὁτῶ, Homer, *Il. A.* 204. *W*.

95. Κιθαιρῶνος] anciently called Asterius, now *Elateias*. *L*.

96. τριτογενεῖ] *τριτογενής*, in Homer *τριτογένεια*, *Il. Δ.* 515. is an epithet of Minerva, ἡ ἐκ τῆς τριτοῦς (i.e. κεφαλῆς) τοῦ Διὸς γεννηθεῖσα; *head-born*, *τριτῶ* in the Cretan dialect signifies "a head." *D*.

97. ἀπόρθητον] *Æschylus*, *P.* 354. *Euripides*, *M.* 822. *BL*. In the former passage a transposition appears requisite, *AT.* ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις; *AG.* θεὸς πόλιν σάξουσι Παιλλάδος θεᾶς· ἀνδρῶν γὰρ ὄντων, ἔρκος ἔστιν ἀσφαλές.

98. ἔτι κ. τ. λ.] *the time shall surely yet arrive, when thou shalt meet them in the field*; *Bellanger. L*.

99. Σαλαμῖς] The heroes Ajax and Teucer, and Solon the lawgiver, were

natives of this isle; which is now *Coluri. A. L*.

100. Δημήτερος] put by metonymia for corn, as *Ceres medio succiditur æstu*, Virgil, *G. i.* 297. *altera frumentis (terra) sævet, altera Baccho; densa magis Cereri, rarissima quæque Lyæo*, *ii.* 228. *Cererem corruptam undis expediunt; frugesque receptas et torrere parant flammis et frangere saxo*, *Æ. i.* 181. 705. *vii.* 113. *viii.* 181.

1. συνεστηκυῖαι] *vol. i. p.* 108. *n.* 58.

2. ῥηχῶ] *φραγμῶ. GL.* οἱ μὲν συμβουλευουσιν ἔχεσθαι τῆς ἀκροπόλεως, ῥάχῳ γὰρ ἐπέφρακτο, *Syrianus*; the citadel was *κοτίνους τότε πυκνοῖς καταπεφραγμένη* according to *Sopater*; ῥάχους καλοῦσι *Τροϊζήνιοι* πᾶν ὅσον ἄκαρπον ἑλαιάς, κότινον, καὶ φαυλίαν, καὶ ἀγριέλαιον, *Pausanias*, *ii.* 32. οἱ μὲν πρεσβύτεροι τῆς ἀκροπόλεως ἔχεσθαι παρήνουν· οὕτω παρελήρουν· πεφράχθαι γὰρ αὐτὴν ῥάχῳ τὸ ἀρχαῖον, καὶ τὸν χρησμὸν εἰς τοῦτο φέρουσιν, *Aristides*, *Them. t. iii. p.* 307. ἀντὶ τοῦ τετελεχίσθαι· ῥάχος δὲ ἔστιν εἶδος ξύλου, *Scholiasit. V*.

συνεβάλλοντο τοῦτο τὸ ξύλινον τεῖχος εἶναι· οἱ δ' αὖ ἔλεγον, τὰς νέας³ σημαίνειν τὸν θεόν, καὶ ταύτας παραρτέεσθαι ἐκέλευον τὰ ἄλλα ἀπέντας. τοὺς ὧν δὴ τὰς νέας λέγοντας εἶναι τὸ ξύλινον τεῖχος, ἔσφαλλε τὰ δύο τὰ τελευταῖα ῥηθέντα⁴ ὑπὸ τῆς Πυθίης,

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

κατὰ ταῦτα τὰ ἔπεα συνεχέοντο αἱ γινῶμαι τῶν φαμένων, τὰς νέας τὸ ξύλινον τεῖχος εἶναι. οἱ γὰρ χρησμολόγοι ταύτη⁵ ταῦτα ἐλάμβανον, ὡς ἀμφὶ Σαλαμῖνα δεῖ σφέας ἐσσωθῆναι, ναυμαχίην παρασκευασαμένους.

CXLIH. Ἦν δὲ τῶν τις Ἀθηναίων ἀνὴρ ἐς πρώτους νεωστὶ παριῶν, τῷ οὐνομα μὲν ἦν Θεμιστοκλῆς, παῖς δὲ Νεοκλέος⁶ ἐκάλετο. οὗτος ὡνὴρ οὐκ ἔφη πᾶν ὀρθῶς τοὺς χρησμολόγους συμβάλλεσθαι, λέγων τοιάδε· “ εἰ ἐς Ἀθηναίους εἶχε τὸ ἔπος εἰρημένον⁷ ἐόν κως,⁸ οὐκ ἂν οὕτω μιν⁹ δοκέειν ἡπίως χρησθῆναι, ἀλλὰ ὧδε, “ ὦ σχετλίη Σαλαμῖς,” ἀντὶ τοῦ “ ὦ θείη Σαλαμῖς,” εἴπερ γε ἔμελλον οἱ οἰκήτορες ἀμφ’ αὐτῇ τελευτήσειν. ἀλλὰ γὰρ ἐς τοὺς πολεμίους τῷ θεῷ εἰρῆσθαι τὸ χρηστήριον, συλλαμβάνονται κατὰ τὸ ὀρθόν, ἀλλ’ οὐκ ἐς Ἀθηναίους.” παρασκευάζεσθαι ὧν αὐτοὺς ὡς ναυμαχίσοντας συνεβούλευε, ὡς τούτου ἐόντος τοῦ ξυλίνου τεύχεος. ταύτη Θεμιστοκλέος¹⁰ ἀποφαινομένου, Ἀθηναῖοι ταῦτά σφι ἔγνωσαν αἰρετώτερα εἶναι μᾶλλον ἢ τὰ τῶν χρησμολόγων· οἱ οὐκ ἔων ναυμαχίην ἀρτέ-

3. τὰς νέας] Our navy is often designated as “the wooden walls of old England.”

4. ῥηθέντα] This is another instance in which Apollo Pythius played the equivocator; Burton, *Anat. of Mel.* p. 43.

5. ταύτη] c. 143. in this sense; τοῦτον τὸν τρόπον, οὕτως, Scholiasts on Aristotle. *BL.* καὶ ἡ νίκη τὴν ἐξήγησιν ἐπιστάσας, Polyænus, i. 30, 1. *responsa secutus, obruit Eous classes, urbemque carinis texit, et arsuras Medo subduxit Athenas*, Claudian, *Fl. M. Th.* 150. V.

6. Νεοκλέος] The father of Epicurus bore the same name; hence Menander says, χαῖρε Νεοκλείδα δίδυμον γένος· ὧν δὲ μὲν ὕμῶν πατρίδα δουλοσύνας ῥύσαθ', δὲ δ' ἀφροσύνας, *An. V. P.*

Herod.

Gr. t. i. p. 203. which Grotius has thus translated, *salvete, o Neoclis nati duo: quippe per illum libera gens Cecropis facta, per hunc sapiens. L.*

7. τὸ ἔπος εἰρημένον] i. e. τὸ πάθος ἐν τῷ χρησμῷ εἰρημένον.

8. ἐόν κως] The order is εἰ τὸ ἐ. εἶ. εἶχε ἐόν κ. ἐς Ἀ., and εἶχε ἐδν is the same as ἐόντως, *S.* or τῷ ἐόντι, *iv.* 32. or ἀληθεί λόγῳ, *i.* 14. *ST.*

9. μιν] is here put for ἐωντῶν, as the accusative before δοκέειν; and χρησθῆναι is to be taken in a passive sense. *S.*

10. Θεμιστοκλέος] *viii.* 63. for Θεμιστοκλέος (*vol. i. p.* 11. n. 47.), of which the contracted form Θεμιστοκλέους occurs, *viii.* 61. Compare *vii.* 144. *viii.* 57. 61. 79. 59. *M. G. G.* 79. *obs.* 6.

εσθαι,¹¹ τὸ δὲ σύμπαν εἶναι,¹² οὐδὲ χεῖρας ἀνταείρεσθαι, ἀλλὰ ἐκκλιπόντας χώραν τὴν Ἀττικὴν, ἄλλην τινὰ οἰκίζειν.¹³

CXLIV. Ἐτέρη τε Θεμιστοκλέϊ γνώμη ἔμπροσθε ταύτης ἐς καιρὸν ἠρίστευσε· ὅτε Ἀθηναίοισι γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ,¹⁴ τὰ ἐκ τῶν μετάλλων σφί προσήλθε τῶν ἀπὸ Λαυρείου,¹⁵ ἔμελλον λάξεσθαι¹⁶ ὀρχηδὸν¹⁷ ἕκαστος δέκα δραχμάς·¹⁸ τότε Θεμιστοκλέης ἀνέγνωσε¹⁹ Ἀθηναίους, τῆς διαιρέσιος ταύτης παυσάμενους, νέας τούτων τῶν χρημάτων²⁰ ποιήσασθαι δικησίας ἐς τὸν πόλεμον, τὸν πρὸς Αἰγινήτας λέγων.²¹ οὗτος γὰρ ὁ πόλεμος συστάς ἔσωσε τότε τὴν Ἑλλάδα, ἀναγκύσας θαλασσίους²² γενέσθαι Ἀθηναίους. αἱ δὲ, ἐς τὸ μὲν ἐποιήθησαν, οὐκ ἐχρήσθησαν,²³ ἐς δέον δὲ

11. ν. ἀρτέεσθαι] i. e. ἐς ν. ἀ. *to prepare themselves for a sea-fight*: ν. παρασκευάζεσθαι, c. 142. π. ὡς ναυμαχῆσοντας, c. 143. S.

12. τδ—σύμπαν εἶναι] vol. i. p. 85. n. 10. generally; M. G. G. 546. for κατὰ τ. σ. REI. on VIC. v. 6, 11.

13. οἰκίζειν] vol. ii. p. 63. n. 13.

14. ἐν τῷ κοινῷ] οὔτε ἐν κ. ἔχομεν, Thucydides, i. 80. ταμείφ δηλονότι, Scholiast; V. οὔτε ἐν τῷ κ. τῆς πόλεως ἔστιν οὐδέν, Aristotle, P. ii. 7. BLO. F. B. 260.

15. ἀπὸ Λ.] vol. i. p. 276. n. 79. τὰς τοῦ Λ. τῶν ἀργυρείων μετάλλων προσόδους, Thucydides, vi. 91. DU.

16. λάξεσθαι] κληρώσασθαι, Hesyechius. V.

17. ὀρχηδὸν] ἡβηδὸν, GL. ἀνδρακὰς, Homer, Od. N. 14. κατὰ ἄνδρα, Didymus. ἐπλεόνασε τότε Ἀθηναίους τὰ μέταλλα τοῦ ἀργυρίου· ταῦτα ἐψηφίσαντο Ἀθηναῖοι “ὀρχηδὸν” μερίσασθαι, ταντοῦσι τοὺς ἄνδρας μόνον καὶ (μῆ?) τοὺς παῖδας, Scholiast on Arist. *noster nostræ qui est magistercuriæ, dividere argenti dixit nummos in viros*, Plautus, An. i. 2, 29. V.

18. δέκα δραχμάς] 7s. 6d. L.

19. ἀνέγνωσε] *quum pecunia publicæ, quæ ex metallis redibat, largitione magistratuum quotannis interiret; ille persuasit populo, ut ea pecunia classis centium navium ædificaretur*, Nepos, ii. 2. Polyænus, i. 30. p. 64. τὴν Λαυριωτικὴν πρόσδοον ἀπὸ τῶν ἀργυρείων μετάλλων ἔθος ἔχονταν Ἀθηναίων διανέμεσθαι, μόνος εἰπεῖν ἐτόλμη-

σε, παρελθὼν εἰς τὸν δῆμον, ὡς χρῆ, τὴν διανομὴν ἔδσαντας, ἐκ τῶν χρημάτων τούτων κατασκευάσασθαι τριήρεις ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον, Plutarch, Them. iv. V. ST.

20. τούτων τῶν χρημάτων] *from or with this money*. M. G. G. 342. b.

21. λέγων] *speaking of, meaning*. ἔλεγεν ὅτι “σὺ μὲν πεποίησαι τοὺς λόγους.” ἐμὲ λέγων, Isocrates, Panath. 85. “hoc” inquit “non poterit sic abire, cum hic adsit,” me autem dicebat, Cicero, de Fin. v. 3. V. or saying, using as the pretext, i. e. ἔλεγε μὲν ἐπὶ τὸν πρὸς Αἰγινήτας πόλεμον δεῖν τοὺς Ἀθηναίους κατασκευάσασθαι τριήρεις, ἔργῳ δὲ ἐβούλετο ἐκείνους τοὺς βαρβάρους ἀξιομάχους ποιήσασθαι, ἀφ’ ὧν αὐτοῖς προεῖδε πόλεμον ἐσόμενον, for Plutarch says, οἱ μὲν ἄλλοι πέρασ φοντο τοῦ πολέμου τὴν ἐν Μαραθῶνι τῶν βαρβάρων ἦτταν εἶναι, Θεμιστοκλῆς δὲ ἀρχὴν μειζόνων ἀγώνων, ἐφ’ οὓς ἑαυτὸν ὑπὲρ τῆς ὅλης Ἑλλάδος ἤλειπεν ἀεὶ, καὶ τὴν πόλιν ἤσκει πόρρωθεν ἤδη προσδοκῶν τὸ μέλλον, Them. iii. ST. Ἀ. Θ. ἐπεισεν, Αἰγινήταις πολέμουνας, καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ναὺς ποιήσασθαι, Thucydides, i. 14. Plato, de Leg. iii. t. ii. p. 698. E. L.

22. θαλασσίους] Thucydides, i. 7. θαλασσουργοῦς, Scholiast; *sea-faring*. Lucian, ii. 96. Arrian, Al. vii. 19, 10. to whom θαλάσσια φέρῃα μεμῆλει, Homer, Il. B. 614. BLO.

23. αἱ δὲ—ἐχρήσθησαν] In Greek the object, which was in the genitive

οὕτω τῇ Ἑλλάδι ἐγένοντο. αὐταί τε δὴ αἱ νέες τοῖσι Ἀθηναίοισι προποιοθεῖσαι ὑπῆρχον, ἐτέρας τε ἔδεε προσναυπηγέεσθαι. ἔδοξέ τε σφι, μετὰ τὸ χρηστήριον βουλευομένοισι, ἐπιόντα ἐπὶ τὴν Ἑλλάδα τὸν βάρβυρον δέκεσθαι τῇσι νηυσὶ πανδημεῖ, τῷ θεῷ πειθομένους, ἅμα Ἑλλήνων τοῖσι βουλευομένοισι.²⁴ τὰ μὲν δὴ χρηστήρια ταῦτα τοῖσι Ἀθηναίοισι ἐγεγόνεε.

CXLV. Συλληγομένων δὲ ἐς τὸν²⁵ τῶν²⁶ περὶ τὴν Ἑλλάδα Ἑλλήνων τῶν τὰ ἀμείνω φρονούντων, καὶ διδόντων σφίσι λόγον καὶ πίστιν, ἐνθαῦτα ἐδύκεε βουλευομένοισι αὐτοῖσι, πρῶτον²⁷ μὲν χρημάτων²⁸ πάντων καταλλάσσεσθαι τὰς τε ἔχθρας καὶ τοὺς κατ' ἰλλήλους ἐόντας πολέμους. ἦσαν δὲ πρὸς τινὰς καὶ ἄλλους ἐγκεχωρημένοι,²⁹ ὁ δὲ ὢν μέγιστος Ἀθηναίοισι τε καὶ Αἰγινήτησι. μετὰ δὲ, πυνθανόμενοι Ξέρξει σὺν τῷ στρατῷ εἶναι ἐν Σάρδισι, ἐβουλεύσαντο κατασκόπους πέμπειν ἐς τὴν Ἀσίην τῶν βασιλέος πρηγμάτων, ἐς Ἄργος τε ἀγγέλους, ὁμαιχμίην³⁰ συνθησομένους πρὸς τὸν Πέρσην, καὶ ἐς Σικελίην³¹ ἄλλους πέμπειν πυρὰ Γέλωνα τὸν Δεινομένεος, ἔς τε Κέρκυραν,³² κελεύοντας³³ βοηθέειν τῇ Ἑλλάδι, καὶ ἐς Κρήτην

or dative with the active (αἷς ἐχρήσαντο), may become the subject of the passive. M. G. G. 490.

24. ἅμα—τοῖσι βουλευομένοισι] ἐκόντων τῶν ξυμμάχων, Thucydides, i. 96. WA.

25. ἐς τὸν²⁵] at the isthmus, c. 172. or at Corinth, Diodorus, xi. 1. V.

26. τῶν κ. τ. λ.] οἱ περὶ τὴν Ἑλλάδα Ἕλληνες are distinguished from the Greek inhabitants of Asia and Thrace : οἱ τὰ ἀμείνω φρονέοντες are opposed to those who favored the Persians. S.

27. πρῶτον] This Plutarch attributes to Themistocles as the most important thing of all which he did ; p. 114. r. V.

28. χρημάτων] χρήματα often signifies things in general. P. μή ποτ' ἐπ' ἀπρήκτοις νόον γ' ἔχε, μηδὲ μενοίνα χρήμασι, τῶν ἀνυσις γίγνεται οὐδενία, Theognis, 461. W. χρημάτων ἀελπτον οὐδὲν ἐστίν, Archilochus, fr. xvi. 1. G. σκοπέειν χρή παντὸς χρηματος τὴν τελευταίην, i. 32, 16. ἐκ πολλῶν καὶ πονηρῶν χρημάτων, Xenophon, Cyr. c. 2, 34. SCHN. τί χρῆμα δρῶντα, Sophocles, Œ. R. 1129. According to RE. χ. is here the same as χρείων,

“ things useful and necessary to be done.” S.

29. ἐγκεχωρημένοι] taken in hand : ἐγκεχωρημένοι, Ionic ἐγκεχερημένοι, by syncope ἐγκεχωρημένοι ; an instance of a similar change occurs in Suidas. S. P. derives it from ἐγχράμαι in a passive sense, ἐν χρήσει ὄντες : others from ἐγχράω to engage, to dush into. Schulz. D. L. ST. Compare vi. 75. Homer, II. Π. 352. 356. Neither of these interpretations seems to be proposed with any great degree of confidence or positiveness.

30. ὁμαιχμίην] an offensive and defensive alliance ; viii. 140, 1. Thucydides, i. 18. WA. ὁμαιχμίη denotes equality in the confederates ; ξυμμαχίη implies subserviency to some one principal member of the league. BLO.

31. Σικελίην] also called Trinacria “ Three Promontories,” and Sicania : see SICANI, SICULI, in A. L.

32. Κέρκυραν] anciently called Drepane, Scheria, and Phæacia, now Corfu from Κορυφῶ the name of its citadel. L. A.

33. κελεύοντας] to exhort them. L.

ἄλλους· φρονήσαντες,³⁴ εἴ πως ἔν τε γένοιτο³⁵ τὸ Ἑλληνικόν,³⁶ καὶ εἰ συγκύψαντες τωὐτὸ πρήσσοιεν πάντες, ὡς δεινῶν ἐπιόντων ὁμοίως πᾶσι Ἕλλησι. τὰ δὲ Γέλωνος πρήγματα μεγάλα ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μέζω.³⁷

CXLVI. Ὡς δὲ ταυτὰ σφί ἔδουξε, καταλυσάμενοι τὰς ἔχθρας, πρῶτα μὲν κατασκόπους πέμπουσι ἐς τὴν Ἀσίην ἄνδρας τρεῖς. οἱ δὲ, ἀπικόμενοί τε ἐς Σάρδεις, καὶ καταμαθόντες τὴν βασιλέος στρατιήν, ὡς ἐπαῖστοι³⁸ ἐγένοντο, βασανισθέντες³⁹ ὑπὸ τῶν στρατηγῶν τοῦ πεζοῦ στρατοῦ, ἀπήγοντο ὡς ἀπολεύμενοι. Καὶ τοῖσι μὲν κατακέκριτο⁴⁰ θάνατος· Ξέρξης δὲ, ὡς ἐπύθετο ταῦτα, μεμφθεὶς τῶν στρατηγῶν τὴν γνώμην, πέμπει τῶν τινὰς δορυφόρων, ἐντειλάμενος, ἦν καταλάβωσι τοὺς κατασκόπους ζῶντας, ἄγειν παρ' ἐωντόν. ὡς δὲ ἔτι περιεόντας αὐτοὺς κατέλαβον, καὶ ἦγον ἐς ὄψιν τὴν βασιλέος, τὸ ἐνθεῦτεν, πυθόμενος ἐπ' οἷσι ἦλθον, ἐκέλευε σφεας τοὺς δορυφόρους περιάγοντας ἐπιδείκνυσθαι⁴¹ πάντα τε τὸν πεζὸν στρατὸν καὶ τὴν

34. φρονήσαντες] with this view or design. V.

35. φ. εἴ πως — γένοιτο] vol. i. p. 206. n. 54. βουλομένην εἴ πως ἀμφότεροι γενοῖατο βασιλέες, vi. 52. *LAU. bacchatur tales, magnum si pectore possit excussisse deum, Virgil, Æ. vi. 78. ii. 756.*

36. τὸ Ἑλληνικόν] This passage proves that the Amphictyonic council was not a meeting of the states-general of Greece. If so, the Greeks would have been assembled by its order; whereas they assembled of themselves, pressed by the danger of their country. Besides which the Amphictyons would have convened at Thermopylae or at Delphi, instead of Corinth. See De St. Croix, on Anc. Fed. Gov. L.

37. οὐδαμῶν — μέζω] there being no Greek states to whose power that of Gelon was not much superior; being far superior to any of the Greek states. S. vol. i. p. 146. n. 78. The rule, that several negatives strengthen the negation, has this exception, viz. when the negatives belong to two different verbs. M. G. G. 601. b. *HER.* on *VIC.* ii. 2. *nil Claudiae non perficient manus, Horace, iv Od. iv. 73.*

38. ἐπαῖστοι] namely, as κατάσκοποι ὄντες. *ST.*

39 βασανισθέντες] after being examined. It does not always imply torture. S.

40. τοῖσι — κατακέκριτο] M. G. G. 376. obs. 2. *AR.* on *Thuc.* i. 95, 3.

41. ἐπιδείκνυσθαι] A similar conduct was pursued by Caius Fabricius, with regard to the spies of Pyrrhus; *BE.* and by Scipio, ὁ τῶν Ῥωμαίων στρατηγὸς Πόπλιος, ἐπαναχθέντων ὡς αὐτὸν τῶν κατασκόπων, τοσοῦτον ἀπέσχε τοῦ κολάζειν τοὺς ἐαλωκότας, καθὰ περ ἔθος ἐστὶ τοῖς ἄλλοις, ὡς τούναντίον, συστήσας αὐτοῖς χιλάρχον, ἐπέταξε, πάντα καθαρῶς ὑποδείξειν τὰ κατὰ τὴν παρεμβολήν. γενομένου δὲ τούτου, προσεπύθετο τῶν ἀνθρώπων, εἰ πάντα φιλοτίμως αὐτοῖς ὑποδείξειεν ὁ συσταθεὶς· τῶν δὲ φησάντων, δὸς ἐφόδια καὶ παραπομπήν, ἐξαπέστειλε, προστάξας, ἐπιμελῶς Ἀννίβα διασαφεῖν περὶ τῶν ἀπηντημένων αὐτοῖς, Polybius, xv. 5. Polyænus, viii. 16, 8. *speculatores quum excepti a custodibus Romanis deducti ad Scipionem essent, traditos eos tribunis militum, jussosque omisso metu visere omnia, per castru, qua rellement, circumduci jussit: percunctatusque, satin' per commodum omnia explorassent, datis, qui prosequerentur, retro ad Hannibalem dimisit, Livy, xxx. 29.* "But in justice to Xerxes it ought not to be forgotten that he

ἵππον' ἐπεὰν δὲ ταῦτα θεύμενοι ⁴² ἔωσι πλήρεις, ἀποπέμπειν ἐς τὴν ἂν αὐτοὶ ἐθέλωσι χώραν ἀσινέας.

CXLVII. Ἐπιλέγων δὲ τὸν λόγον τόνδε, ταῦτα ἐνετέλλετο, ὡς, "εἰ μὲν ἀπώλοντο οἱ κατὰσκοποι, οὐτ' ἂν τὰ ἑωυτοῦ πρήγματα προεπύθοντο οἱ Ἕλληνες ἔοντα λόγον μέζω· ⁴³ οὐτ' ἂν τι τοὺς πολεμίους μέγα ἐσινέατο, ⁴⁴ ἄνδρας τρεῖς ἀπολέσαντες· νοσθησάντων δὲ τούτων ἐς τὴν Ἑλλάδα, δοκέειν" ἔφη "ἀκούσαντας τοὺς Ἕλληνας τὰ ἑωυτοῦ πρήγματα, πρὸ τοῦ στόλου τοῦ γινομένου ⁴⁵ παραδώσειν σφέας ⁴⁶ τὴν ἰδίην ἐλευθερίην, καὶ οὕτω οὐδὲ δεήσειν ἐπ' αὐτοὺς στρατηλατέοντας πρήγματα ἔχειν." οἴκε ⁴⁷ δὲ αὐτοῦ αὕτη ἡ γνώμη τῇ γε ⁴⁸ ἄλλῃ· ἔων γὰρ ἐν Ἀβύδῳ, ὃ Ἐέρξης εἶδε πλοῖα ⁴⁹ ἐκ τοῦ Πόντου σιταγωγὰ διεκπλώνοντα τὸν Ἑλλήσποντον, ἐς τε Αἰγίαν καὶ Πελοπόννησον κομιζόμενα· οἱ μὲν δὲ παρέδρου αὐτοῦ, ὡς ἐπύθοντο πολέμια εἶναι τὰ πλοῖα, ἐτοῖμοι ἦσαν αἰρέειν αὐτὰ, ἐσβλέ-

stands first on record for this treatment, generous at least, if we refuse to call it magnanimous, of enemies whose lives were forfeited by the law of nations of all ages;" *MI*, viii. 2. Polyænus, vii. 15, 2. Plutarch, *Apoph.* p. 173. c. Frontinus attributes a similar act of generosity to Valerius Lævinus, *iv.* 7, 7. *W. V.*

42. θεύμενοι] c. 44. 212. viii. 88. γήβη σέλας θεύμενος, Apollonius, i. 436. *W.* From θάω, besides θαύω, θαῦμα, &c. came θεάομαι, θαέομαι, θηέομαι, which is the Ionic form. *V.*

43. λόγου μέζω] beyond description. *S.*

44. ἐσινέατο] This termination is used, by the Ionians, in the imperfect in those verbs which have otherwise *οντο*, *αυτο*. *M. G. G.* 198. *b.*

45. πρὸ τοῦ σ. τοῦ γ.] before the expedition which was taking place. *S.*

46. σφέας] is redundant since τοὺς Ἕλληνας precedes, but, on account of several words intervening, is added for the sake of perspicuity; *S.* so Ὀθρυνάδην—μιν, i. 82. Αἰγυπτίων οἱ οἰκέοντες—Αἰγύπτιοι, ii. 13. τοῦτον τὸν Αἰγύπτιον Σέσωστριν—ἔλεγον—τὸν ἀδελφεὸν ἑωυτοῦ—τοῦτον—αὐτὸν καλέσαντα, 107. τὸν μάντιν—τοῦτον, vii. 221. πειράσσομαι τῷ πάμπφ—συμμαχεῖν αὐτῷ, Xenophon, *Cyr.* i. 3, 15. βασιλέα

—αὐτὸν, *An.* ii. 4, 3. *ST.* Τολμίδην—τοῦτον, 2, 9. ὁ Κλέαρχος is repeated after a parenthesis, *An.* i. 8, 9. as ὁρῶν δὴ, *Cyr.* i. 3, 2. ἐγὼ δὲ—οὕτω δὴ καὶ ἐγὼ, ii. 2, 6. τῷ Ἴπποκράτει—αὐτῷ, Thucydides, iv. 93. ἐς τὸν ναὺν—ἐς τοῦτον, Pausanias, i. 24. τοῦτον τὸν Μωϋσῆν—τοῦτον, *Acts*, vii. 35. *HUT.* The same pleonasm is common in Latin, in *haud magna oppida—eo*, *Livy*, xxv. 27. *W. urbem novam—eam*, i. 19. *cultrum—eum*, 58. *Crevier.* vol. i. p. 10. n. 33. and p. 109. n. 67.

47. οἴκε] *M. G. G.* 231.

48. τῇ γε] it is probable that these were the sentiments of Xerxes, since on one other occasion at least he showed similar sentiments. *S.*

49. πλοῖα] All the Greeks, and especially the Athenians, carried on extensive commerce with the coast of the Euxine, and particularly with the Tauric Chersonese. They carried thither the wines of Cos, Thasos, &c. vases, and Athenian merchandise, which were then in as great request for their elegance, as those of London or Paris are at the present day. They brought from these countries, in exchange, corn, wax, honey, wool, hides, goat-skins, timber, &c. and this traffic was a great source of wealth to the Athenians. *L.*

ποντες ἐς τὸν βασιλέα, ὁκότε παραγγελέει·⁵⁰ ὁ δὲ Ξέρξης εἶρετο αὐτοὺς, “ ὅκη πλέοιεν; ” οἱ δὲ εἶπαν, “ ἐς τοὺς σοὺς πολεμίους, ὧ δέσποτα, σίτον ἄγοντες.” ὁ δὲ ὑπολαβὼν ἔφη, “ οὐκ ὧν καὶ ἡμεῖς ἐκεῖ πλέομεν, ἔνθα περ καὶ οὗτοι, τοῖσί τε ἄλλοισι ἐξηρτυμένοι⁵¹ καὶ σίτῳ; τί δῆτα ἀδικέουσι οὗτοι, ἡμῖν σιτία παρακομίζοντες; ” Οἱ μὲν νυν κατὰσκοποι, οὕτω θεσάμενοί τε καὶ ἀποπεμφθέντες, ἐνόστησαν ἐς τὴν Εὐρώπην.

CXLVIII. Οἱ δὲ συνωμόται Ἑλλήνων ἐπὶ τῷ Πέρσῃ, μετὰ τὴν ἀπόπεμψιν⁵² τῶν κατασκόπων, δεύτερα⁵³ ἔπεμπον ἐς Ἄργος ἀγγέλους. Ἀργεῖοι δὲ λέγουσι τὰ κατ’ ἐωυτοὺς γενέσθαι ὧδε· πυθέσθαι γὰρ αὐτίκα κατ’ ἀρχὰς τὰ ἐκ τοῦ βαρβάρου ἐγειρόμενα ἐπὶ τὴν Ἑλλάδα, πυθόμενοι δὲ, καὶ μαθόντες, ὥς σφεας οἱ Ἕλληνες πειρήσονται παραλαμβάνοντες ἐπὶ τὸν Πέρσῃ, πέμψαι θεοπρόπους ἐς Δελφούς, τὸν θεὸν ἐπειρησομένους, “ ὥς σφι μέλλει ἄριστον ποιεῦσι γενέσθαι; νεωστὶ⁵⁴ γὰρ σφέων τεθίναί ἐξακισχιλίους ὑπὸ Λακεδαιμονίων καὶ Κλεομένους τοῦ Ἀναξανδρίδew.” τῶνδε δὴ εἵνεκα πέμπειν. τὴν δὲ Πυθίην ἐπειρωτῶσι αὐτοῖσι ἀνελεῖν τάδε,

ἐχθρὲ περικτιόνεσσι, φίλ’ ἀθανάτοισι θεοῖσι,
εἴσω τὸν προβόλαιον⁵⁵ ἔχων, πεφυλαγμένος ἦσο,
καὶ κεφαλὴν⁵⁶ πεφύλαξο· κάρη δὲ τὸ σῶμα σώσει.

50. παραγγελέει] M. G. G. 173.

51. ἐξηρτυμένοι] κατεσκευασμένοι, ἡτοιμασμένοι, Suidas; S. ii. 32. ὁ μὲν ἀνάρτυτος ἦν· ὁ δὲ πᾶσιν ἐξηρτυμένος, Athenæus, xii. 3. ἅπαντα αὐτῷ ἐξηρτυμένα ἦν, Menander, Ecl. Leg. p. 124. W. τᾶνδον ἐξάρτυε, Euripides, El. 422. V. (ναῦς) ταῖς ὑπηρεσίαις ἐξηρτυμένη, Polybius, i. 25, 3. 36, 8. ταῖς χορηγίαις ἐξηρτυσμένας, καὶ ταῖς ἄλλαις παρασκευαῖς, iii. 18, S. Diodorus, in imitation of Polybius, has ναῦς καλῶς ἐξηρτυσμένας, xii. 31. S. Thucydides, vi. 17. BL.

52. ἀπόπεμψιν] sending off, which may mean either mission, or dismissal. S. L.

53. δεύτερα] secondly, in the next place, answering to πρῶτα μὲν, c. 146. L.

54. νεωστὶ] vi. 78—80. 83. L.

55. προβόλαιον] προβόλους δύο, vii. 76. i. e. ἀκόντια, see Athenæus, xi. 72. v. L. πρόβολος, in the Ionic dialect

προβόλος, (as ἀδελφός, ἀδελφός,) by poetic license προβόλαιος; προβόλιον in Xenophon; (Pollux v. 3 and 4. P.) εἴσω τ. π. ἔχων is putting yourself in an attitude either to strike, or to parry the blows of the adversary; being on your guard; couching your hunting spear; with your lance in the rest. The position consisted in having the dart resting against the inner part of the shoulder, the right foot being advanced so as to present the body in profile. The description of this is given at length by Xenophon, in speaking of the chace of the wild boar: the following extract may suffice, προσφέρειν δὲ τὸ προβόλιον φυλαττόμενον μὴ ἐκκρούσῃ· καὶ προτείνειν ἐντὸς τῆς ὠμοπλάτης, ἢ ἡ σφαγῇ, Cyn. x. 12. 16. ‘against the inside of the shoulder, by the side of the collar-bone,’ or ‘by the side of the throat:’ σφαγῇ was the hollow above the breast-bone between the two collar-

Ταῦτα μὲν τὴν Πυθίην χρῆσαι πρότερον· μετὰ δὲ, ὡς ἐλθεῖν τοὺς ἀγγέλους ἐς δὴ τὸ Ἄργυς,⁵⁷ ἐπελθεῖν⁵⁸ ἐπὶ τὸ βουλευτήριον, καὶ λέγειν τὰ ἐντεταλμένα. τοὺς δὲ πρὸς τὰ λεγόμενα ὑποκρίνασθαι, ὡς “ἐτοῖμοί εἰσι Ἀργεῖοι ποιεῖν ταῦτα, τριήκοντα ἔτεα εἰρήνην σπεισόμενοι Λακεδαιμονίοισι, καὶ ἡγεόμενοι κατὰ τὸ ἥμισυ πάσης τῆς συμμαχίας· καὶ τοι κατὰ γε τὸ δίκαιον⁵⁹ γίνεσθαι τὴν ἡγεμονίην ἑωυτῶν, ἀλλ’ ὅμως σφι ἀποχρᾶν κατὰ τὸ ἥμισυ ἡγεομένοισι.”

CXLIX. Ταῦτα μὲν λέγουσι τὴν βουλὴν ὑποκρίνασθαι, καὶ περ ἀπαγορεύοντός σφι τοῦ χρηστήριου μὴ ποιεέσθαι τὴν πρὸς τοὺς Ἕλληνας συμμαχίην· σπουδὴν δὲ ἔχειν σπονδὰς γενέσθαι τριηκονταέτιδας,⁶⁰ καὶ περ τὸ χρηστήριον φοβηομένοισι, ἵνα δὴ σφι οἱ παῖδες ἀνδρωθῶσι ἐν τούτοις τοῖσι ἔτεσι· μὴ δὲ σπονδέων ἐνυσέων, ἐπιλέγεσθαι,⁶¹ ἣν ἄρα σφέας καταλάβῃ πρὸς τῷ γεγονότι⁶² κακῷ ἄλλο πταῖσμα πρὸς τὸν Πέρσην, μὴ τὸ λοιπὸν ἔωσι τῶν Λακεδαιμονίων ὑπήκοοι. τῶν δὲ ἀγγέλων τοὺς ἀπὸ τῆς Σπάρτης πρὸς τὰ ῥηθέντα ἐκ τῆς βουλῆς ἀμείψασθαι τοῖσδε, “περὶ μὲν σπονδέων ἀνοίσειν ἐς τοὺς πλεῦνας· περὶ δὲ ἡγεμονίης αὐτοῖσι ἐντετάλθαι ὑποκρίνασθαι, καὶ διὴ λέγειν, σφίσι μὲν εἶναι δύο βασιλέας, Ἀργείοισι δὲ ἓνα.”⁶³

bones. C. εἶσω ἔχων may also signify keeping in, restraining, not bringing out. S. ST.

56. κεφαλὴν] perhaps denoted the citadel, which was called Larissa according to Strabo, Stephanus, and others. V.

57. ἐς—τὸ Ἄργος] According to Diodorus, “the Argives, having sent ambassadors to the assembly of the Greeks, ἐπηγγέλλοντο συμμαχήσειν, εἰν αὐτοῖς μέρος τι τῆς ἡγεμονίας συγχαρῶσιν. The assembly decidedly answered them, that if they found it more revolting to their feelings to acknowledge a Greek for their general, than to have a barbarian for their master, ὁρθῶς αὐτοὺς ἔχειν ἡσυχίαν but that if it was their ambition to command the Greek forces, they should raise themselves to that honor by great actions;” xi. 3. L. V.

58. ἐπελθεῖν] ix. 7. 11. W.

59. κατὰ—τὸ δίκαιον] On account of the pre-eminence of the Argives, in the time of Agamemnon, above all the rest of the Greeks, they considered themselves now entitled to the chief

command over the confederate forces. S. παρανέσεις ἐγίγνοντο.—Ἀργεῖοις δὲ ὑπὲρ τῆς τε παλαιᾶς ἡγεμονίας, καὶ τῆς ἐν Πελοποννήσῳ ποτὲ ἰσομοιρίας μὴ διὰ παντὸς στερισκομένους ἀνέχεσθαι, Thucydides, v. 69. BLO. vol. i. p. 4. n. 33.

60. τριηκονταέτιδας] Adjectives compounded with ἔτος have, in the feminine, often a peculiar form in ἐτίς. M. G. G. 113, 3.

61. ἐπιλέγεσθαι] that they were apprehensive; φροντίζειν, μεριμνᾶν, φοβεῖσθαι; see vii. 47. 49. 52. 236. C. This infinitive, as well as ὑποκρίνασθαι and ἔχειν, is dependent on λέγουσι; S. and so is ἀμείψασθαι which follows. LAU.

62. πρὸς τῷ γεγονότι] vi. 78—80. 83. L.

63. ἓνα] As no mention is made of the Argive king at this period by any other historian, the regal power must have been little or none. Ἀργεῖοι, ἅτε ἰσηγορίαν καὶ τὸ αὐτόνομον ἔχοντες ἐκ παλαιστάτου, τὰ τῆς ἐξουσίας τῶν βασιλέων ἐς ἐλάχιστον προσήγαγον, “so that they left to Cissus and his posterity nothing but the empty

οὐκ ὦν δυνατὸν εἶναι τῶν ἐκ Σπάρτης οὐδέτερον⁶³ παῦσαι τῆς ἡγεμονίης· μετὰ δὲ δύο τῶν σφετέρων ὁμόψηφον τὸν Ἀργεῖον εἶναι, κωλύειν οὐδέν.” οὕτω δὴ οἱ Ἀργεῖοι φασὶ οὐκ ἀνασχέσθαι τῶν Σπαρτιητέων τὴν πλεονεξίην,⁶⁴ ἀλλ’ ἐλέσθαι μᾶλλον ὑπὸ τῶν βαρβάρων ἄρχεσθαι, ἢ τι ὑπεῖξαι Λακεδαιμονίοισι· προειπεῖν τε τοῖσι ἀγγέλοισι, “πρὸ δύντος ἡλίου ἀπαλλάσσεσθαι ἐκ τῆς Ἀργείων χώρας· εἰ δὲ μὴ, περιέψεσθαι ὡς πολεμίους.”

CL. Αὐτοὶ μὲν Ἀργεῖοι τοσαῦτα τούτων πέρι λέγουσι. ἔστι δὲ ἄλλος λόγος λεγόμενος ἀνὰ τὴν Ἑλλάδα, ὡς Ξέρξης ἔπεμψε κήρυκα ἐς Ἀργος, πρότερον ἢ περ ὁρμῆσαι⁶⁵ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. ἐλθόντα δὲ τοῦτον λέγεται εἶπαι· “Ἄνδρες Ἀργεῖοι, βασιλεὺς Ξέρξης τάδε ὑμῖν λέγει· Ἡμεῖς νομίζομεν Πέρσην⁶⁶ εἶναι, ἀπ’ οὗ ἡμεῖς γεγόναμεν, παῖδα Περσέος τοῦ Δανάης, γεγονότα ἐκ τῆς Κηφέος θυγατρὸς Ἀνδρομέδης. οὕτω ἂν ὦν εἴημεν ὑμέτεροι ἀπόγονοι. οὔτε ὦν ἡμέας οἰκὸς⁶⁷ ἐπὶ τοὺς ἡμετέρους προγόνους⁶⁸ ἐκστρατεύεσθαι, οὔτε ὑμέας, ἄλλοισι τιμωρόοντας, ἡμῖν ἀντιζόους γενέσθαι, ἀλλὰ παρ’ ὑμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι. ἦν γὰρ ἐμοὶ γέννηται κατὰ νόον, οὐδαμοὺς μέζοντας⁶⁹ ὑμέων ἄξω.”⁷⁰ Ταῦτα

name of king. And the people capitally condemned Meltas, and deprived him of the royal authority;” Pausanias, ii. 19. V. It is, however, to be presumed that royalty was not then entirely abrogated, but that the title descended to the posterity of Meltas. L.

63. οὐδέτερον] Compare v. 75. L. This perhaps was one of those emergencies mentioned in vol. i. p. 226. n. 59. Considering the mere shadow of authority with which the nominal king of Argos was invested, the Spartan answer might have been in the style of the invective which Herdonius poured forth against Tarquin II. *cui non adporere, adfectare eum imperium in Latinos? quod si sui bene crediderint cives, credere et Latinos, quamquam ne sic quidem alienigenæ, debere. sin suos ejus peniteat, quid spei melioris Latinis portendi?* Livy, i. 50.

64. πλεονεξίην] The Argives went so far, that τὰς Μυκήνας κατέσκαψαν, because that city sent eighty auxiliaries to Thermopylæ with Leonidas; Diodorus, xi. 65. Pausanias, ii. 16. They

also withheld their assistance from the Spartans in the Peloponnesian war; Thucydides, ii. 9. Diodorus, xii. 42. They had indeed every reason to hate their imperious and interfering neighbours. V.

65. ὁρμῆσαι] Ἀγησίλαος, ὥσπερ ἔρμυσεν, ἐπὶ τὴν Φρυγίαν ἐπορεύετο, Xenophon, H. iii. 4, 29. τοὶ δῶκεν ἐρμήθησαν, Homer, Il. K. 359. *defessi litora cursu contendunt petere*, Virgil, Æ. i. 161.

66. Πέρσην] See the genealogical table of the Achæmenides; and vii. 61. But this was probably a fiction of the Greeks. IV. V.

67. οὔτε — οἰκὸς] οὐ ποιεῖτε δίκαια ἐπὶ τοὺς πατέρας στρατευόμενοι — μεμνημένοι ὅτι ἀπ’ ἡμέων γεγόνατε, viii. 22. W. V.

68. προγόνους] progenitors, πατέρας, viii. 22. W. προπάππους, προπάτορας, συγγενέας, ἢ πρεσβυτάτους ἄνδρας, Hesychius. SCHL.

69. μέζοντας] i. e. τιμωτέρους or ἐν μέζονι τιμῇ. V.

70. ἄξω] ἐν οὐδεμῇ μοίρῃ μεγάλην ἔχον, ii. 172. ταύτῃ δὴ τὸν Ἕλληνα τοῦ βαρβάρου πρῶτον ἄγω, Synesius,

ἀκούσαντας Ἀργείους λέγεται πρῆγμα ποιήσασθαι,⁷¹ καὶ παραχρῆμα μὲν οὐδὲν ἐπαγγελλομένους μεταίτεειν.⁷² ἐπεὶ δέ σφεας παραλαμβάνειν⁷³ τοὺς Ἕλληνας, οὕτω δὴ, ἐπισταμένους, ὅτι οὐ μεταδώσουσι τῆς ἀρχῆς Λακεδαιμόνιοι, μεταίτεειν,⁷⁴ ἵνα ἐπὶ προφάσιος⁷⁵ ἡσυχίην ἄγωσι.

CLI. Συμπεσεῖν δὲ τούτοις καὶ τόνδε τὸν λόγον λέγουσιν οἱ τινες Ἑλλήνων, πολλοῖσι ἔτεσι ὕστερον⁷⁶ γενόμενον τούτων. τυχεῖν ἐν Σούσοις τοῖσι Μεμνονίοις⁷⁷ ἔοντας ἐτέρου πρήγματος εἵνεκα ἀγγέλους Ἀθηναίων, Καλλίην⁷⁸ τε τὸν Ἴππονίκου καὶ τοὺς μετὰ τοῦτου ἀναβάντας. Ἀργείους δὲ, τὸν αὐτὸν τοῦτον χρόνον πέμψαντας καὶ τούτους ἐς Σοῦσα ἀγγέλους, εἰρωτᾶν Ἀρταξέρξεα τὸν Ξέρξεω, “εἴ σφι ἔτι ἐμμένει, τὴν⁷⁹ πρὸς Ξέρξεα φιλίην συνεκεράσαντο;⁸⁰ ἢ νομιζοίετο πρὸς αὐτοῦ εἶναι πολέμιοι;” βασιλέα δὲ Ἀρταξέρξεα

Dion. p. 47. A. Pausanias often imitates the phrase. W. πολλῶ ἔνερθε ἄγων αὐτὸν μέσου ἀνδρὸς Μήδου, i. 107. ST.

71. πρῆγμα ποιήσασθαι] vol. i. p. 9. n. 12. μεγάλα π., i. 119. μέγα π. ταῦτα, iii. 42. i. e. περὶ πολλοῦ π. ST. τὸ πρᾶγμ' ἄγειν οὐχ ὡς παρ' οὐδὲν, Sophocles, An. 34. On the contrary, τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρ. μὲν τοι οὐδὲν ἐποιήσαντο τὸ παραντίκα, vi. 63. παρ' οὐδὲν ἔθεντο, Æschylus, Ag. 221. V.

72. οὐ. ἐπαγγελλομένους μεταίτεειν] the same as οὐ. ἐπαγγέλλεσθαι καὶ οὐ. μ. or οὐ. ἐπαγγελλομένους οὐδὲ μ. οὐδέν. As the Argives at first had made no promises or professions, (for they had not assembled to consult with the other Greeks, c. 145. 148.) so they made no demands in return (either from the Lacedæmonians or from the other Greeks.).

73. παραλαμβάνειν] occurs c. 168, twice; 169. in the same sense to denote 'the effort, wish, or intention to do a thing,' to invite to join the alliance. S. The present and imperfect often have this force; ὁμᾶσθαι, i. 24. ἀκοντίζων, 43. πολλάκις αὐτοῦ πολλά καὶ δίδοντας καὶ δεομένου λαβεῖν οὐκ ἠθέλησεν, Plutarch, Arist. 25. ST. καὶ γὰρ μὲν ἦδον ἄλλους Ἡρακλέους, λύρη δὲ ἔρωτας ἀντεφώνει, Anacreon, i. 7. μή μ' ἐκδίδασκε, Sophocles, C. R. 1370.

74. μεταίτεειν] viz. τὸ ἡμῖς τῇς ἀρχῆς. ST.

75. ἐπὶ προφάσιος] π. τῆσδε (ἔνεκα being understood, S.), iv. 135. ἐπὶ προφάσεως, Aristænetus, i. 18. W. ἐ. π. ταύτης, viz. τοῦ μὴ μεταλαβεῖν τῆς ἡγεμονίας. ST. διὰ πρόφασιν τοιήνδε, vii. 230. S.

76. ὕστερον] Artaxerxes, having heard of his losses in Cyprus, resolved to make peace with the Greeks. Artabazes and Megabyzes sent ambassadors for this purpose to Athens. The conditions appearing reasonable to the Athenians, they sent plenipotentiary ambassadors on their part to Artaxerxes. Callias, son of Hipponicus, was at the head of the embassy; in Olymp. lxxxii. y. 4. i. e. 449. B. C. Diodorus, xii. 4. W. L.

77. Μεμνονίοις] μέχρι Σούσων, τοῦτο γὰρ Μεμνόνιον ἔστιν καλεῖται, v. 54. ἐς τὰ βασιλῆϊα τὰ Μεμνόνια καλεόμενα, 53. The city was built by Tithonus, father of Memnon; and its citadel was called Memnonium. L.

78. Καλλίην] AR. on Thuc. iii. 91.

79. ἐμμένει, τὴν] τὴν οὐσίαν, ἣν κατέλιπε τῷ υἱεῖ, οὐ πλείονος ἀξία ἐστίν, Lysias, p. 348. ᾧ τὸν πέπλυν ἐχρίον πόκῳ, τοῦτ' ἠφάνισται, Sophocles, Tr. 687. V. The example from Terence, vol. i. p. 241. n. 2. corresponds more closely.

80. συνεκεράσαντο] ἐμίξαντο, Pollux; φίλαι συνεκρήθησαν, iv. 152. V.

“ μάλιστα ἐρμένειν ” φάναι, “ καὶ οὐδεμίαν νομίζειν πόλιν Ἀργεος φιλιωτέραν.”

CLII. Εἰ μὲν νυν Ξέρξης τε ἀπέπεμψε ταῦτα λέγοντα κήρυκα ἐς Ἄργος, καὶ Ἀργείων ἄγγελοι, ἀναβάντες ἐς Σοῦσα, ἐπειρώτων Ἄρταξέρξεα περὶ φιλίας, οὐκ ἔχω ἄντρεκέως εἶπαι· οὐδέ τινα γνώμην περὶ αὐτῶν ἀποφαίνομαι⁸¹ ἄλλην γε, ἢ τὴν περ αὐτοὶ Ἀργεῖοι λέγουσι. ἐπίσταμαι δὲ τοσοῦτο, ὅτι, εἰ πάντες⁸² ἄνθρωποι τὰ οἰκίῃα κακὰ ἐς μέσον συνενεΐκαιεν, ἀλλάξασθαι βουλόμενοι τοῖσι πλησίοις, ἐγκύψαντες ἂν⁸³ ἐς τὰ τῶν πέλας κακὰ, ἀσπασίως ἕκαστοι αὐτῶν ἀποφεροίατο⁸⁴ ὀπίσω, τὰ ἐσενεΐκαντο. οὕτω δὴ οὐκ Ἀργεῖοις αἰσχίστα πεποιήται.⁸⁵ ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα,⁸⁶ πείθεσθαι γε μὲν ὦν οὐ παντάπασι ὀφείλω· καί μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον.⁸⁷ ἐπεὶ καὶ ταῦτα λέγεται, ὥς ἄρα Ἀργεῖοι ἦσαν οἱ ἐπικαλεσάμενοι τὸν Πέρσῃ ἐπὶ τὴν Ἑλλάδα, ἐπειδὴ σφι πρὸς τοὺς Λακεδαιμονίους κακῶς ἡ αἰχμὴ ἐστήκεε, πᾶν⁸⁸ δὴ

See vol. ii. p. 83. n. 87.

81. γν.—ἀποφαίνομαι] vol. i. p. 211. n. 100.

82. εἰ πάντες κ. τ. λ.] εἰδέναι, ὅτι καὶ αὐτοὶ ἐς τε τὰ ἐωυτῶν ἐγκύψαντες, καὶ τὰ ἐκείνοις παρέοντα ἐπιφρασάμενοι, εὐρήσουσι ἐωυτοὺς ἄμενον πρήσσοντας, Eusebius in Stob. cv. p. 567. W. πᾶσιν ἀνθρώποις ἐστὶν ἐγκλήματα, Plutarch, t. ii. p. 863, 29. V. Herodotus perhaps borrowed this reflection from Solon, (qui) aiebat, ‘ si in unum locum cuncti mala sua contulissent, futurum, ut propria deportare domum, quam ex communi miseriarum acervo portionem suam ferre mallerent:’ quo colligebat, non oportere nos, quæ fortuito patiamur, præcipuæ et intolerabilis amaritudinis judicare, Valerius M., vii. 2. Ext. ii. p. 632. L. Compare Nos. 557. and 558. of the Spectator, TR. and Horace, i S. i. 1—22. which forms the mottoes.

83. ἐγκύψαντες ἂν] if they were to look more closely.

84. ἀποφεροίατο] The change of ν into α is very frequent in the optative. M. G. G. 198.

85. πεποιήται] Our author seems here to have enveloped, in somewhat studied obscurity, his meaning; which appears to be this. As every one, on

close inspection, deems his own misfortunes more tolerable than those of his neighbour, so he imagines his own faults to be less censurable than those of others; and hence he is apt to deem others more reprehensible than himself. Upon this principle it is that the Greeks blame the Argives for their conduct, although they themselves have been guilty of actions equally culpable. ST. V. ὁ ἀναμάρτητος ὕμῶν, πρῶτος τὸν λίθον ἐπ’ αὐτῇ βαλέτω, St. John, viii. 7. St. Matthew, vii. 1—5.

86. τὰ λεγόμενα] ἐμοὶ μὲν οὖν λέγειν μὲν τὰ ὑπὸ Ἑλλήνων λ. ἀνάγκη· πείθεσθαι δὲ πᾶσιν οὐκ ἔτι ἀνάγκη, Pausanias, vi. 3. p. 458. W. Thucydides says, more concisely, τοιαῦτα λ. παρελάβομεν, ii. 102. BLO.

87. πάντα τὸν λόγον] π. ἔχεις λ., Æschylus, Ag. 565. Sophocles, Aj. 480. BL.

88. πᾶν κ. τ. λ.] i. e. πάντα καὶ μέγιστα κακὰ μᾶλλον βουλόμενοι παθέειν ἢ τὴν παρέουσαν λύπην. ST. πρὸ τούτων τῶν κακῶν ἡμῖν γε κρέσσον καὶ ὅτι ὦν ἄλλο παθέειν ἐστὶ, vi. 12. μισῶ γυναῖκας, αἵτινες πρὸ τοῦ καλοῦ ζῆν παῖδας εἴλοντο, Euripides, Er. fr. i. 35. In such expressions προαιρεῖσθαι followed by ἀντὶ is more usual. V.

βουλόμενοί σφι εἶναι πρὸ τῆς παρεούσης λύπης. Τὰ μὲν περὶ Ἀργείων εἴρηται.

CLIII. Ἐς δὲ τὴν Σικελίην ἄλλοι τε ἀπίκατο⁸⁹ ἄγγελοι ἀπὸ τῶν συμμάχων, συμμίζοντες Γέλωνι, καὶ δὴ καὶ ἀπὸ τῶν Λακεδαιμονίων Σύαγρος.

CLVI. Ὁ δὲ (Γέλων), ἐπεὶ τε παρέλαβε τὰς Συρηκούσας,⁹⁰ τύραννος ἐγεγόνεε μέγας.

CLVII. Τότε δὲ, ὡς οἱ ἄγγελοι τῶν Ἑλλήνων ἀπίκατο ἐς τὰς Συρηκούσας, ἐλθόντες αὐτῷ ἐς λόγους, ἔλεγον τάδε· “Ἐπεμψαν ἡμέας Λακεδαιμόνιοί τε, καὶ Ἀθηναῖοι, καὶ οἱ τούτων σύμμαχοι, παραλαμψομένους σε πρὸς τὸν βάρβαρον· τὸν γὰρ⁹¹ ἐπιόντα ἐπὶ τὴν Ἑλλάδα πάντως κου πυνθάνει· ὅτι Πέρσης ἀνὴρ μέλλει, ξεῦζας τὸν Ἑλλησποντον, καὶ ἐπάγων πάντι τὸν ἥϊον στρατὸν ἐκ τῆς Ἀσίης, στρατηλατήσῃ⁹² ἐπὶ τὴν Ἑλλάδα· πρόσχημα μὲν ποιούμενος, ὡς ἐπ’ Ἀθήνας ἐλαύνει, ἐν νόῳ δὲ ἔχων πᾶσαν τὴν Ἑλλάδα ὑπ’ ἐωυτῷ ποιήσασθαι. σὺ δὲ δυνάμιός τε ἦκεις μεγάλης,⁹³ καὶ μοῖρά τοι τῆς Ἑλλάδος οὐκ ἐλαχίστη μέτα,⁹⁴ ἄρχοντί γε Σικελίης· βοήθει τε τοῖσι ἐλευθεροῦσι τὴν Ἑλλάδα, καὶ συνελευθέρου. ἄλλης μὲν γὰρ γινομένη⁹⁵ πᾶσα ἡ Ἑλλάς, χεῖρ μεγάλη συνάγεται, καὶ ἀξιόμαχοι γινόμεθα τοῖσι ἐπιοῦσι· ἦν δὲ ἡμέων οἱ μὲν καταπροδιδῶσι, οἱ δὲ μὴ θέλωσι τιμωρέειν, τὸ δὲ ὑγιαῖνον τῆς Ἑλλάδος ἧ ὀλίγον, τοῦτο δὲ ἤδη δεινὸν γίνεται, μὴ πέσῃ πᾶσα ἡ Ἑλλάς. μὴ γὰρ ἐλπίσης, ἦν

89. ἀπίκατο] In the third person plural of the perfect and pluperfect, where the Ionians and Dorians change the *ν* before *ται* and *το* into *α*, the original aspirated consonant is replaced before the *α*; but in this verb *κ* remains instead of *χ*. M. G. G. 198, 5. c. 157.

90. Συρηκούσας] Syracuse was the birth-place of Theocritus and Archimedes. *Urbem Syracusam maximam esse Græcarum urbium, pulcherrimamque omnium sæpe audistis*, Cicero, in Ver. II. IV. 52. a very interesting description of the city follows, 52 and 53. L. A.

91. τὸν γὰρ κ. τ. λ.] i. e. πάντως γ. κ. π., ὅτι Π. ἄ., ἐπιὼν ἐπὶ τὴν Ἑ., μ., ζ. &c. τὸν ἐπιόντα ἐ. τ. Ἑ. occurs again c. 177. W. A similar construction is noticed vol. i. p. 92. n. 82. V.

92. μέλλει — στρατηλατήσῃ] The Attic writers join the present and the future with the verb μέλλω, but never the aorist; Th. Magister; Phavorinus; Phrynichus: in μέλλει ὀλέσσαι, Homer, II. II. 46. ἄν is understood. L.

93. δυνάμιος—ἦκεις μεγ.] for δ. εἴ ἦκεις: a solitary instance, W. but not on that account to be rejected. S. To the examples of the latter phrase, vol. i. p. 219. n. 90. add μορφῆς εἴ ἡκούσας, Lucian, Im. c. 11. εὐτόκιος, γένους εἴ ἦκων, Suidas; φύσεως εἴ ἦ., Philostratus, V. A. viii. 18. πιθανότητος εἴ ἦκει, Hyperides in Dion. Hal. t. ii. p. 179, 40. V.

94. μέτα] Instead of the composition of a preposition with the verb εἰμὶ, the preposition only is often put. M. G. G. 594, 2.

95. γινομένη] The nominative absolute. M. G. G. 562, 1.

ἡμέας καταστρέψῃται ὁ Πέρσης, μάχῃ κρατήσας, ὥς οὐκ ἤξει παρὰ σέ γε, ἀλλὰ πρὸ τούτου φύλαξαι. βοηθέων γὰρ ἡμῖν, σεωντῷ τιμωρέεις· τῷ δὲ εὖ βουλευθέντι πρήγματι τελευτῇ ὥς τὸ ἐπίπαν⁹⁶ χρηστὴ ἐθέλει⁹⁷ ἐπιγίνεσθαι.” Οἱ μὲν ταῦτα ἔλεγον.

CLVIII. Γέλων δὲ πολλὸς ἐνέκειτο⁹⁸ λέγων τοιάδε· “Ἄνδρες Ἕλληνες, λόγον ἔχοντες πλεονέκτην,⁹⁹ ἐτολμήσατε, ἐμὲ σύμμαχον ἐπὶ τὸν βάρβαρον παρακαλέοντες, ἐλθεῖν· αὐτοὶ δὲ, ἐμεῦ πρότερον δεηθέντος βαρβαρικοῦ στρατοῦ συνεπάψασθαι, ὅτε μοι πρὸς Καρχηδονίου νεῖκος συνῆπτο, ἐπισκήπτοντός¹⁰⁰ τε τὸν Δωριέος¹ τοῦ Ἀναξανδρίδew πρὸς Ἑγεσταίων² φόνον ἐκπρήξασθαι, ὑποτείνοντός³ τε τὰ ἐμπόρια συνελευθεροῦν, ἀπ’ ὧν ὑμῖν μεγάλαי ὠφελείαι τε καὶ ἐπαυρέσις⁴ γεγόνασι, οὔτε ἐμεῦ εἵνεκα ἤλθετε βοηθήσοντες, οὔτε τὸν Δωριέος φόνον ἐκπρηξόμενοι· τό τε κατ’ ὑμέας,⁵ τάδε ἅπαντα ὑπὸ βαρβάροισι νέμεται. ἀλλὰ, εὖ γὰρ ἡμῖν καὶ ἐπὶ τὸ ἄμεινον κατέστη· νῦν δὲ, ἐπειδὴ περιελήλυθε ὁ πόλεμος καὶ ἀπῖκται ἐς ὑμέας, οὕτω δὴ Γέλωνος μνηστis γέγονε· ἀτιμίας δὲ πρὸς ὑμέων κυρήσας, οὐκ ὁμοίωσομαι ὑμῖν, ἀλλ’ ἐτοῖμός εἰμι βοηθεῖν, παρεχόμενος διηκοσίας⁶ τε τριήρεας καὶ δισμυρίους ὀπλίτας καὶ δισχιλίην ἵππον καὶ δισχιλίους

96. ὥς τὸ ἐπίπαν] *for the most part, always, universally.* H. on VIC. i. 19.

97. ἐθέλει] *nec vera virtus, cum semel excidit, curat reponi deterioribus,* Horace, III Od. v. 29.

98. πολλὸς ἐνέκειτο] *violently inveighed against them.* S. π. ἦν λισσόμενος ὁ ξένος, ix. 91. πολλὸς ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, viii. 59. π. ἐνέκειτο τὸ τοῦ Καίσαρος ὄνομα ἐπικαλούμενος, D. Cassius, xlii. 24. W. Κλέων δὲ π. ἐν. λέγων, pronounced a bitter invective, Thucydides, iv. 22. See BL. on Æsch. Th. 6. So the Latin *mullus instabat*; BLO. as *Marius vero multus atque ferox instare*, Salust, B. J. 86.

99. πλεονέκτην] *arrogant and selfish.* L. S.

100. ἐπισκήπτοντος] *understand ἐμεῦ ὑμῖν.* S.

1. Δωριέος] v. 45. 46. vii. 205. W. L.

2. Ἑγεσταίων] Egesta was at first called Acesta; the Romans changed the appellation to Segesta to avoid the former ill-omened name; Festus, p. 500. L. vol. i. p. 11. n. 49.

3. ὑποτείνοντος] Thucydides, viii.

48. *understand ἐλπίδα*, Scholiast; *ὑποτείνων μισθοῦς*, Aristophanes, A. 632. *ὑπισχνούμενος*, Scholiast; Suidas. V. The ellipsis is supplied by Synesius, ἐλπίδα πικρὰν ὑποτείνει τοῦ μέλλοντος, Ep. 105. p. 247. A. and by an anonymous author in Suid. t. iii. p. 548. Dionysius supplies ὑποσχέσεις, A. R. t. ii. p. 749. SCH. on B. 88.

4. ἐπαυρέσις] Thucydides, ii. 53. W.

5. τὸ—κατ’ ὑμέας] Diodorus supplies the ellipsis, ἀήτητην τὴν πατρίδα, τὸ καθ’ αὐτὸν μέρος, ἀποδεκνύων, xix. 72. SCH. on B. 158. The meaning of the passage is εἰ ἐβουλήθη τὴν ἀφ’ ὑμῶν βοήθειαν προσδοκᾶν, τάδε πάντα ὑπὸ β. ἂν ἐνέμετο; compare vol. i. p. 77. n. 19. ST.

6. διηκοσίας κ. τ. λ.] According to Ephorus, Gelon, besides 200 ships, armed only 2000 cavalry, and 10,000 infantry, Scholiast on Pind. P. i. 146. but afterwards Dionysius is said to have equipped, from Syracuse alone, 120,000 infantry, 12,000 cavalry, and 400 ships of war; Diodorus, ii. 5. W.

τοξύτας καὶ δισχιλίους σφενδονήγας καὶ δισχιλίους ἵπποδρόμους ψιλούς· σιτύν⁷ τε ἀπίσῃ τῇ Ἑλλήνων στρατιῇ, ἔστ' ἂν διαπολεμήσωμεν, ὑποδέκομαι παρέξειν. ἐπὶ δὲ λόγῳ τοιῷδε τάδε ὑπίσχομαι, ἐπ' ᾧ⁸ στρατηγός τε καὶ ἡγεμῶν τῶν Ἑλλήνων ἔσομαι πρὸς τὸν βάρβαρον· ἐπ' ἄλλῳ δὲ λόγῳ οὐτ' ἂν αὐτὸς ἔλθοιμι, οὐτ' ἂν ἄλλους πέμψαιμι.”

CLIX. Ταῦτα ἀκούσας, οὗ τε ἠνέσχετο⁹ ὁ Σύαγρος, εἰπέ τε τάδε· “Ἡ κε¹⁰ μεγ' οἰμώξειεν ὁ Πελοπίδης Ἀγαμέμνων, πυθόμενος Σπαρτιήτας¹¹ τὴν ἡγεμονίην ἀπαραιρῆσθαι ὑπὸ Γέλωνός¹² τε καὶ Συρηκουσίῳν. ἀλλὰ τούτου μὲν τοῦ λόγου μηκέτι μνησθῆς, ὅκως τὴν ἡγεμονίην τοι παραδώσομεν. ἀλλ', εἰ μὲν βούλει βοηθέειν τῇ Ἑλλάδι, ἴσθι ἀρξόμενος ὑπὸ Λακεδαιμονίων, εἰ δ' ἄρα μὴ δικαιοῖς ἀρχεσθαι, σὺ δὲ μὴ βοηθέειν.”¹³

CLX. Πρὸς ταῦτα ὁ Γέλων, ἐπειδὴ ὦρα ἀπεστραμμένους¹⁴ τοὺς λόγους τοῦ Συάγρου, τὸν τελευταῖόν σφι τόνδε ἐξέφαινε λόγον· “Ὡ ξεῖνε Σπαρτιῆτα, ὀνειδέα¹⁵ κατιόντα ἀνθρώπῳ φιλέει ἐπανά-

7. σιτύν] Sicily was so celebrated for its fertility, that it was called one of the granaries of Rome; and Pliny says that it rewarded the husbandman an hundred-fold. *A.*

8. ἐπὶ — λ. τοιῷδε —, ἐπ' ᾧ] The relative is put for various conjunctions, as here for *ἵνα*, *on condition that*; but because this relative properly refers to a pronoun demonstrative, the latter is sometimes expressed, and the preposition is put before both pronouns. *M. G. G.* 479. *a.* Thucydides, i. 103. *BL. AR.*

9. ἠνέσχετο] This is one of the verbs which receive a double augment. *M. G. G.* 170.

10. ἦ κε] An imitation of Homer, *ἦ κε μέγ' οἰμώξειε γέρον ἱππηλάτα Πηλεὺς*, *Il. H.* 125. *W.* and not very unlike *ἦ κε γηθῆσαι Πρίαμος*, *Il. A.* 255. *V.*

11. Σπαρτιήτας] “In all confederacies the Spartans were looked on as the principal associates; and in all wars carried on by public contributions, [they challenged the chief command as their right and peculiar. Nor could any exigency prevail with them to depart from that claim, or resign it to the greatest of princes. Gelon,

king of Sicily, though promising to furnish them with large supplies against the barbarians, on condition he might be declared captain-general of the Grecian forces, was rejected,” Potter, iii. 1.

12. ὑπὸ Γέλωνος] *L.* considers the omission of the article to imply contempt; by a Gelon and by Syracusans.

13. σὺ δὲ μὴ βοηθέειν] vol. i. p. 186. n. 15. Here *δικαίει* may be understood from the preceding verb. *S.*

14. ἀπεστραμμένους] *averse from his proposal, and indignantly rejecting it. S.*

15. ὀνειδέα κ. τ. λ.] τὸ ψευδὲς ὀνειδος οὐ περαιτέρω τῆς ἀκοῆς ἀφικνεῖται, *Æschines*, *F. L.* 46. ἐν τοῖσι ὡς τῶν ἀνθρώπων οἰκέει ὁ θυμὸς, vii. 39. ἀνθρώπῳ may refer both to the participle preceding and to the infinitive following; with the former it is equivalent to *ἐς τὸν ἀνθρώπον*. Or *ἐς τὸν θυμὸν* may be understood. Compare οὕτω μαίνεσθε, ἵνα, κατιόντος τοῦ οἴνου ἐς τὸ σῶμα, ἐπαναπλάειν ὑμῶν ἔπεα κακὰ, i. 212. *V. irritant animos demissa per aurem*, *Horace*, *A. P.* 150. The metaphor may be borrowed from drawing water, ἐξ αὐτοῦ (τοῦ φρέατος) ἀντλέε-

γαιν¹⁶ τὸν θυμόν. σὺ μέντοι, ἀποδεξάμενος ὑβρίσματα¹⁷ ἐν τῷ λόγῳ, οὗ με ἔπεισας ἀσχήμονα ἐν τῇ ἀμοιβῇ γενέσθαι. ὅκου¹⁸ δὲ ὑμεῖς οὕτω περιέχεσθε τῆς ἡγεμονίης, οἶκος καὶ ἐμὲ μᾶλλον ὑμέων περιέχεσθαι, στρατῆς τε ἔοντα πολλαπλασίης ἡγεμόνα καὶ νηῶν πολὺ πλεύνων. ἀλλ' ἐπεὶ τε ὑμῖν ὁ λόγος οὕτω προσάντης κατίσται, ἡμεῖς τι ὑπείξομεν τοῦ ἀρχαίου λόγου. εἰ τοῦ μὲν πεζοῦ ὑμεῖς ἡγέοισθε, τοῦ δὲ ναυτικοῦ ἐγώ· εἰ δὲ ὑμῖν ἡδονὴ τοῦ κατὰ θάλασσαν ἡγεμονεύειν, τοῦ πεζοῦ ἐγώ θέλω· καὶ ἡ τοῦτοισι ὑμέας χρεῶν ἐστὶ ἀρέσκεσθαι,¹⁹ ἢ ἀπιέναι συμμάχων τοιῶνδε ἐρήμους.”

CLXI. Γέλων μὲν δὴ ταῦτα προετίνειτο·²⁰ φθάσας δὲ ὁ Ἀθηναίων ἄγγελος τὸν Λακεδαιμονίων, ἀμείβετό μιν τοῖσδε·²¹ “ὦ βασιλεῦ Συρηκουσίων, οὐκ ἡγεμόνος δεομένη, ἡ Ἑλλὰς ἀπέπεμψεν ἡμέας πρὸς σέ, ἀλλὰ στρατῆς. σὺ δὲ, ὅκως μὲν στρατιὴν πέμψεις, μὴ ἡγεύμενος τῆς Ἑλλάδος, οὐ προφαίνεις· ὥς δὲ στρατηγῆσεις αὐτῆς, γλίχεται. ὅσον μὲν νυν παντὸς τοῦ Ἑλλήνων στρατοῦ ἐδέου ἡγέεσθαι, ἐξήρκει ἡμῖν τοῖσι Ἀθηναίοισι ἡσυχίαν ἄγειν, ἐπισταμένοι, ὥς ὁ Λάκων ἱκανός τοι ἔμελλε ἔσεσθαι καὶ ὑπὲρ ἀμφοτέρων ἀπολογεύμενος· ἐπεὶ τε δὲ, ἀπάσης²² ἀπελαννόμενος,²³ δέεαι τῆς ναυτικῆς ἄρχειν, οὕτω ἔχει²⁴ τοι· οὐδ', ἢν ὁ Λάκων ἐπὶ τοι ἄρχειν αὐτῆς, ἡμεῖς ἐπήσομεν. ἡμετέρη γάρ ἐστι αὕτη γε, μὴ αὐτῶν βου-

ται κληωνῆω, ἀντὶ δὲ γαυλοῦ, ἥμισυ ἀσκού οἱ προσδέδεται· ὑποτύψας δὲ τοῦ-
τφ, ἀντλέει, καὶ ἔπειτα ἐγχείει ἐς δεξι-
μενῆν, vi. 120. or from a casting net,
σαγήνη βληθείση εἰς τὴν θάλασσαν, St.
Matthew, xiii. 47.

16. ἐπανάγειν] Steph. Th. L. Gr. 828, 829. literally to bring up against. Ἐνάγειν is often used by our author in the sense of ‘to incite,’ iv. 79. 145. v. 49. L.

17. ὑβρίσματα] Yet it was natural that the mother country should preserve some sort of authority over the colony; and Corinth, the μητρόπολις of Syracuse, had on the present occasion placed her forces under the command of the Lacedæmonian generals. L.

18. ὅκου] where, in a case in which. AR. on Th. iii. 12. Euripides, O. 538. contemptu tulus esse, ubi in jure parum præsidiū esset, Livy, i. 56.

19. ἀρέσκεσθαι] to rest contented with, to be satisfied with, to make up

your mind to. iii. 34. iv. 78. (ix. 66, twice; S.) Thucydides, ii. 68. viii. 84. Lucian, t. i. p. 648. t. ii. p. 639. Longinus, 33. In the same sense στέργειν is used by Isocrates, de P. 30. and ἀγαπᾶν by Lysias, V. and Demosthenes, H. 2.

20. προετίνειτο] The active voice of this verb signifies ‘to propose or offer (conditions of peace, &c.),’ Polybius, v. 103, 7. and often: but the middle denotes ‘to claim certain privileges or rewards for services or benefits conferred,’ ‘to propose that one’s self should have;’ ix. 34, twice; S. v. 24. The passive occurs, Isocrates, Panath. 44. V. Polyb. i. 31, 7. &c.

21. ἀμείβετό μιν τοῖσδε] i. 35. W.

22. ἀπάσης] agrees with ἡγεμονίης, implied in the preceding verb ἡγέεσθαι. HER. on VIG. iii. 1, 9.

23. ἀπελαννόμενος] being repulsed; and so perhaps in v. 94. S.

24. ἔχει] understand ἐωυτὸν τὸ πρῆγμα. W.

λομένων Λακεδαιμονίῳ. τούτοισι μὲν ὦν ἡγέεσθαι βουλομένοισι οὐκ ἀντιτείνομεν, ἄλλω δὲ παρήσομεν οὐδενὶ ναυαρχείν. μάτην²⁵ γὰρ ἂν ὥδε παράλον Ἑλλήνων στρατὸν πλείστον εἴημεν²⁶ ἐκτημένοιοι, εἰ Συρηκουσίοισι, ἔόντες Ἀθηναῖοι,²⁷ συγχωρήσομεν τῆς ἡγεμονίης,²⁸ ἀρχαιοτάτον μὲν ἔθνος παρεχόμενοι, μῦνοι δὲ ἔόντες οὐ μετανάσται²⁹ Ἑλλήνων. τῶν καὶ Ὅμηρος ὁ ἐποποιὸς ἄνδρα ἄριστον ἔφησε ἐς Ἴλιον ἀπικέσθαι τάξαι τε καὶ διακοσμήσαι στρατόν.³⁰ οὕτω οὐκ ὄνειδος ἡμῖν ἐστὶ οὐδὲν λέγειν ταῦτα.”

CLXII. Ἀμείβετο Γέλων τοῖσδε· “Ξεῖνε Ἀθηναῖε, ὑμεῖς οἴκατε τοὺς μὲν ἄρχοντας ἔχειν, τοὺς δὲ ἀρξομένους³¹ οὐκ ἔχειν. ἐπεὶ τοίνυν, οὐδὲν ὑπιέντες,³² ἔχειν τὸ πᾶν ἐθέλετε, οὐκ ἂν φθάνοιτε³³

25. μάτην] μ. γ. ἥβην ὧδέ γ' ἂν κεκτήμεθα πολλὴν ἐν Ἀργεῖ, μή σε τιμωρούμενοι, Euripides, Her. 283. E.

26. εἴημεν] M. G. G. 524, 5.

27. ἔόντες Ἀ.] The force of these words is explained just below; it is the same in χλευάζει ὑμᾶς, ἀξίων Ἀθηναίους ὄντας πρὸς τὸν ἐκ Πέλλης ὁρμώμενον διαδικάζεσθαι, Demosthenes, H. 2. οὐκ αἰσχροὺν, εἰ ὑμεῖς ὄντες Ἀθηναῖοι βάρβαρον ἄνθρωπον φοβηθήσεσθε, Rh. 10. ὁ Ἰππίας Αἰαντίδῃ θυγατέρα ἑαυτοῦ Ἀρχεδίκην, Ἀθηναῖος ὦν Λαμφακηνῶ, ἔδωκεν, Thucydides, vi. 59. V.

28. συγχωρήσομεν τῆς ἡ.] ‘to resign’ or ‘give up to’ takes the genitive of the thing instead of the accusative. M. G. G. 331. c.

29. οὐ μετανάσται] i. 56. W. τὴν Ἀττικὴν ἄνθρωποι ἔκουν οἱ αὐτοὶ αἰ, Thucydides, i. 2. Hudson. μ., μέτοικοι καὶ μετὰ τὸ γεννηθῆναι πού ἀναστατωθέντες ἐκείθεν; from νᾶω, the same as νέω, whence νόστος is derived; Eustathius. P. φυγάδες, Hesychius. T. These were held in less honor than the αὐτόχθονες, who were considered more noble; because the μέτοικοι were supposed διὰ μοχθηρίαν τρόπον καταλείποντες τὰς ἰδίας χώρας, as was generally the case. ὥς εἰ τιν' ἀτίμητον μετανάστην, Homer, Il. I. 644. Π. 59. D. τίς εἶρηκε τῆς ἑαυτοῦ πατρίδος ἐγκώμιον τοιοῦτον οἶον Εὐριπίδης; “ἢ πρῶτα μὲν λεῶς οὐκ ἐπακτὸς ἄλλοθεν, αὐτόχθονες δ' ἐφύμεν· αἱ δ' ἄλλαι πόλεις, πεσῶν ὁμοίως διαφοραῖς ἐκτισμέναι, ἄλλαι παρ' ἄλλων εἰσὶν εἰσαγωγίμοι,” (Er. fr. i. 7.) Plutarch, de Exil. p. 604.

D. V.

30. στρατὸν] Ἀθηναίων, τῶν ἡγεμόνευ' νίδς Πετρεῶ, Μενεσθεύς· τῷ δ' οὕτω τις ὁμοίος ἐπιχθόνιος γένετ' ἀνὴρ, κοσμήσαι ἴππους τε καὶ ἀνέρας ἀσπιδιώτας, Homer, Il. B. 551. Gale. W.

31. ἀρξομένους] c. 159. W.

32. ὑπιέντες] συγχωρήσαντες, Suidas. W. ὑφέσθαι is ‘to lower one’s sails;’ ὑ. μοι δοκεῖ πνευσεῖται γὰρ πολλὸν, Aristophanes, R. 1218. νῦν ἐν κακοῖς μοι πλεῖν ὑφεμένην δοκεῖ, Sophocles, E. 337. i. e. μὴ ὄλον τὸ ἰστίον ἀναπετασάσθ'· μεταφορικῶς δὲ λέγεται ἀπὸ τῶν πλεόντων, οἱ, πρὸς τὴν βίαν τῶν ἀνέμων οὐκ ἀντίσχοι, ὑφίᾳσι τῶν ἰστίων, Scholiast. KU. ὥσπερ ἂν εἰ πλέων, καὶ παρὸν ἐξ οὐρίας κομίζεσθαι, εἰτα ὑφιέμην ὑπὸ δειλίας, Aristides, pr. Cim. t. iii. p. 251. ἀπὸ μεταφορᾶς τῶν χαλόντων τὰ ἰστία, Scholiast. μὴ βοῦτε· ἀλλ' ὕψεσθε τοῦ τόνου, Aristoph. V. 336. τῆς γλῶττης, Philostratus, V. Ap. iii. 25. τῆς ὀργῆς, V. ii. 121, 4. ὑπὲς τῆς ὀργῆς, i. 156. iii. 52. ἐλπίζων δὲ σφεας ὑπήσειν τῆς ἀγνωμοσύνης, ix. 4. Though the genitive appears to be the usual construction, yet here the verb may be put absolutely, and οὐδὲν for κατ' οὐδὲν in no respect; unless the accusative is the proper case and the genitive only attributable to an ellipsis, of τι for instance. S. The English verb ABATE has a similar usage; “You would abate the strength of your displeasure,” Shakspeare, M. of V. v. “Some diseases have abated of their virulence,” Dryden, H. and P.

33. οὐκ ἂν φθάνοιτε] M. G. G. 553.

τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι καὶ ἀγγέλλοντες τῇ Ἑλλάδι, ὅτι ἐκ τοῦ ἐνιαυτοῦ τὸ ἔαρ³⁴ αὐτῇ ἐξαίρηται.” οὗτος δὲ ὁ νόος τοῦδε τοῦ ῥήματος, τὸ ἐθέλει λέγειν· δηλα γάρ, ὡς ἐν τῷ ἐνιαυτῷ ἐστὶ³⁵ τὸ ἔαρ δοκιμώτατον· τῆς δὲ τῶν Ἑλλήνων στρατιῆς, τὴν ἑωυτοῦ στρατιήν.³⁶ στερисκομένην ὦν τὴν Ἑλλάδα τῆς ἑωυτοῦ συμμαχίης εἵκαζε,³⁷ ὡς εἰ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ ἐξαίρηται· εἴη.

CLXIII. Οἱ μὲν δὴ τῶν Ἑλλήνων ἄγγελοι, τοσαῦτα τῷ Γέλωνι χρηματισάμενοι, ἀπέπλεον. Γέλων δὲ πρὸς ταῦτα, δέσας μὲν περὶ τοῖσι Ἕλλησι,³⁸ μὴ οὐ δυνέωνται³⁹ τὸν βάρβαρον ὑπερβαλέσθαι, δεινὸν δὲ καὶ οὐκ ἀνασχετὸν ποιησάμενος,⁴⁰ ἐλθὼν ἐς Πελοπόννησον, ἄρχεσθαι ὑπὸ Λακεδαιμονίων, ἐὼν Σικελίης τύραννος, ταύτην μὲν τὴν ὁδὸν⁴¹ ἡμέλησε,⁴² ὃ δὲ ἄλλης εἶχετο· ἐπεὶ τε γὰρ τάχιστα ἐπύθετο τὸν Πέρσην διαβιβηκότα τὸν Ἑλλησποντον, πέμπει πεντηκοντέροισι τρισὶ Κάδμον τὸν Σκύθεω,⁴³ ἄνδρα Κῶον, ἐς Δελφοὺς, ἔχοντα χρήματα πολλὰ καὶ φιλίους λόγους,⁴⁴ καταδοκίμοντα τὴν

c. HER. and SEA. on VIC. v. 14, 5. you cannot be too quick, if you take your departure home as soon as possible; S. you have no time to lose in doing so; you cannot make too much haste. E. on Eur. Her. 721. MO. on Al. 678. A more familiar expression with us is the sooner you do it, the better.

34. τὸ ἔαρ] Περικλῆς τὸν ἐπιτάφιον λέγων, “τὴν νεότητα ἐκ τῆς πόλεως ἀνῃρῆσθαι, ὥσπερ τὸ ἔαρ ἐκ τοῦ ἐνιαυτοῦ εἰ ἐξαίρεθῇ.” Aristotle, Rh. i. 7, 2. τῶν μεταφορῶν εὐδοκιμοῦσι μάλιστα αἱ κατὰ ἀναλογίαν· ὥσπερ Π. ἔφη, “τ. ν. τὴν ἀπολομένην ἐν τῷ πολέμῳ οὕτως ἡφανίσθαι ἐκ τ. π., ὦ. εἴ τις τὸ ἔ. ἐκ τ. ἔ. ἐξέλῃ,” Rh. iii. 10, 3. WA. In the funeral oration the metaphor is much more in place, W. *ver enim tanquam adolescentiam significat, ostenditque fructus futuros; reliqua tempora demetendis fructibus et percipiendis accommodata sunt: fructus autem senectutis est ante parturum bonorum memoria et copia*, Cicero, de Sen. xix. Childhood is called ἔ. παντὸς βίου in Stobæus, p. 435, 37. Δημάδης ὁ ῥήτωρ ἔλεγεν εἶναι “ἔ. τοῦ δήμου” τοὺς ἐφήβους, Athenæus, iii. 55. V.

35. ἐστὶ] εἶναι would be more correct; δ. γ. ὡς (λέγει οἱ ἐθέλει λέγειν) ἐν τῷ ἔ. εἶναι τὸ ἔ. &c. S. but Herodo-

tus often deviates from the regular construction. G.

36. στρατιήν] understand εἶναι δοκιμώτατον. S.

37. εἵκαζε] i. e. ὅμοιον ἐνόμιζε. ST.

38. δέσας—περὶ τοῖσι Ἕ. This construction is imitated by Thucydides, Aristophanes, and Philostratus as well as the other sophists. V.

39. δυνέωνται] δυνεώμεθα, iv. 97. W.

40. οὐκ ἀνασχετὸν ποιησάμενος] So οὐκέτι ἂ. ἐποιοῦντο, Thucydides, i. 118. BLO.

41. ὁδὸν] line of conduct. ἐν ἔσισειν ἀγρίαις ὁδοῖς, Sophocles, An. 1286. πραγμάτων ὁρθὰν ὁδὸν, Pindar, O. vii. 84. ποίαν ὁ. ἔλθω πρ., Libanius, t. i. p. 167. ἐπὶ τὴν αὐτὴν ὁ., p. 388. ὁρὰς τὴν ἑμὴν ὁ., p. 805. MU. S. *riam consilii inveniebant*, Livy, iv. 48.

42. ταύτην—ἡμέλησε] This is not a solitary instance of this verb taking an accusative; θνήσκοντας ἀμελεῖ, Euripides, Ion, 442. Plutarch, Demosth. p. 1553. O. M. p. 608. MUS. M. G. G. 326. obs. 2.

43. Σκύθεω] vol. i. p. 261. n. 21.

44. φιλίους λόγους] conciliatory words to be used if occasion should require. ἔλεγε πρὸς αὐτὸν πολλοὺς καὶ φ. λ., viii. 106. W.

μάχην, ἣ πεσέεται,⁴⁵ καὶ ἦν μὲν ὁ βάρβαρος νικᾷ, τά τε χρήματα αὐτῷ δίδοναι, καὶ γῆν τε καὶ ὕδωρ, τῶν ἄρχει ὁ Γέλων· ἦν δὲ οἱ Ἕλληνες, ὀπίσω ἀπάγειν.

CLXIV. Ὁ δὲ Κάδμος οὗτος, πρότερον τούτων παραδεξάμενος παρὰ πατρὸς τὴν τυραννίδα Κῶων εὖ βεβηκυῖαν,⁴⁶ ἐκῶν τε εἶναι⁴⁷ καὶ δεινοῦ ἐπιόντος οὐδενός, ἀλλὰ ἀπὸ δικαιοσύνης,⁴⁸ ἐς μέσον⁴⁹ Κῳοῖσι καταθεῖς τὴν ἀρχὴν, ὄχητο ἐς Σικελίην. ἔνθα μετὰ Σαμίων ἔσχε τε καὶ κατοίκησε πόλιν Ζάγκλην, τὴν ἐς Μεσσήνην μεταβαλοῦσαν⁵⁰ τὸ οὖνομα. τοῦτον δὲ ὦν ὁ Γέλων τὸν Κάδμον καὶ τοιοῦτῳ τρόπῳ ἀπικόμενον, διὰ δικαιοσύνην, τὴν οἱ αὐτὸς ἄλλην συνῆδεε ἐοῦσαν, ἔπεμπε· ὃς ἐπὶ τοῖσι ἄλλοισι δικαίοις τοῖσι ἐξ ἑωυτοῦ ἐργασμένοις καὶ τὸδε οὐκ ἐλάχιστον τούτων ἐλείπετο· κρατήσας γὰρ μεγάλων χρημάτων, τῶν οἱ Γέλων ἐπετράπετο, παρεὼν⁵¹ κατασχέσθαι,⁵² οὐκ ἐθέλησε· ἀλλ', ἐπεὶ οἱ Ἕλληνες ἐπεκράτησαν τῇ ναυμαχίᾳ,⁵³ καὶ Ξέρξης οἰχώκεε ἀπελαύνων, καὶ δὴ καὶ ἐκεῖνος ἀπῆκετο ἐς τὴν Σικελίην, ἀπὸ πάντα τὰ χρήματα ἄγων.⁵⁴

CLXV. Λέγεται δὲ καὶ τάδε ὑπὸ τῶν ἐν Σικελίᾳ οἰκημένων, ὡς ὄμως, καὶ⁵⁵ μέλλων ἄρχεσθαι ὑπὸ Λακεδαιμονίων, ὁ Γέλων ἐβροήθησε ἂν τοῖσι Ἕλλησι, εἰ μὴ ὑπὸ Θήρωνος⁵⁶ τοῦ Αἰνησιδήμου⁵⁷

45. πεσέεται] This form renders it probable that the circumflexed termination of Doric futures implied a contraction. M. G. G. 180. c. 168.

46. εὖ βεβηκυῖαν] well established, εὐσταθῆ. Archilochus says, the gods often μάλ' εὖ βεβηκότας ὑπτίους κλίνουσιν, in Stob. p. 261, 53. ὁ πόλεμος οὗτος εὖ τὴν Ἑλλάδα ἔτι βεβηκυῖαν διέσεισεν ἐκ βάθρων, Pausanias, iii. 7. εὖ βήσεται ἡ πόλις, μᾶλλον δὲ ἐστήξει, Philostratus, V. A. iv. 8. Sophocles, E. 985. V. W. μοῖρᾳ ἐπ' ἐσθλᾷ βεβῶσαν, 1099. βεβάναι εὐτυχίᾳ, Euripides, Her. 611. *MUS*. Hence is derived βέβαιος 'stable, firm.' S.

47. εἶναι] Thomas M. notices this passage as remarkable from the absence of negation. *W*. vol. i. p. 85. n. 10.

48. ἀπὸ δικαιοσύνης] This preposition is put with words which signify a quality of the mind, an interest, from which an action is produced; *from a love of justice*. M. G. G. 573.

49. ἐς μέσον] ἐς μ. τ. ἀ. τιθεῖς, ἰσονομίην ὡμῖν προαγορεύω, iii. 142. *ST*.

50. μεταβαλοῦσαν] *L*. has proved that this change took place between Olymp. lxxi, 4. and Olymp. lxxvi, 1.

51. παρεὼν] *HER*. on *VIG*. vi. 1, 2.

52. κατασχέσθαι] *to keep for his own use; κατέχειν, to keep for another. KU. L*.

53. ναυμαχίᾳ] at Salamis. *L*.

54. ἀπὸ π. τ. χ. ἄγων] Though Herodotus often makes use of tmesis, instances are rare of more than one word intervening between the preposition and its verb: ἀπὸ γὰρ βίον αὐτίκα λείψω, Sophocles, Ph. 1187. ἀ. νῦν με λείπετε, 1207. *BL*.

55. καὶ] i. e. καὶ περ, *ST*. καὶ τοι; as ὥστε, καὶ τοὺς Λακεδαιμονίους πρόσθεν οὐ δεχόμενοι, τότε τὴν πόλιν αὐτοῖς παρέδωκαν, Xenophon, H. iv. 4. 15. See M. G. G. 607. iii. obs. T. on Hom. Il. A. 63.

56. Θήρωνος] Pindar, O. ii. iii. *L*.

57. Αἰνησιδήμου] c. 154. *S*.

Ἀκραγαντίνων⁵⁸ μουνάρχου ἐξελασθεὶς ἐξ Ἰμέρης Τήριλλος ὁ Κρινίππου, τύραννος ἐὼν Ἰμέρης, ἐπῆγε ὑπ' αὐτὸν τὸν χρόνον τοῦτον⁵⁹ Φοινίκων καὶ Λιβύων καὶ Ἰβήρων καὶ Λιγύων⁶⁰ καὶ Ἐλισύκων⁶¹ καὶ Σαρδονίων καὶ Κυρνίων⁶² τριήκοιτα μυριάδας, καὶ στρατηγὸν αὐτῶν Ἀμίλκαν τὸν Ἄντωνος, Καρχηδονίων⁶³ ἐόντα βασιλέα·⁶⁴ κατὰ ξεινίην⁶⁵ τε τὴν ἐωυτοῦ ὁ Τήριλλος ἀναγνώσας, καὶ μάλιστα

58. Ἀκραγαντίνων] Agragas was called Agrigentum by the Romans; its modern name is *Girgenti*. *L.*

59. ὑπ' αὐτὸν τ. χ. τ.] τοῖς αὐτοῖς χρόνοις, Diodorus, xi. 1. Ephorus in Schol. on Pind. P. i. 146. *W.* Both these historians state that it was by virtue of a treaty which Xerxes had made with the Carthaginians that they carried the war into Sicily. *L.*

60. Λιγύων] called by the Romans *Ligures*. *L.* The principal harbour probably derives its modern name, *Leghorn*, *A.* from the designation *portus Ligurinus*.

61. Ἐλισύκων] mentioned by Hecataeus, ἔθνος Λιγύων, Stephanus of Byz.; connected perhaps with the Helvii and Helvetii. *W.* *gens Elesy-cum prius loca hac tenebat, atque Narbo civitas erat ferocis maximum regni caput*, Asienus, O. M. 584. *L.*

62. Κυρνίων] ἀπείριτος εἰν ἄλ Κέρνος, ἣν ῥά τε Κορσίδα φῶτες ἐπιχθόνιοι καλέουσιν, Dionysius, 458. now *Corsica*. *L.* Ajaccio in this island was the birth-place of Napoleon Buonaparte. *A.*

63. Καρχηδονίων] Though Herodotus has mentioned the Carthaginians in more places than one, and in the fourth book has enumerated the different nations of Libya, he has given us no detailed account of this people, and made no mention of their empire, their power, or their commerce. But, without departing from his plan and causing his readers to lose sight of the subject proposed to be treated of, he could not have spoken of the Carthaginians in a suitable manner: and, besides, the Greeks had too little connexion with the Carthaginians to take much interest in such a digression, as no people then had much intercourse with that nation but the Sicilians. *L.*

64. βασιλέα] This title was often given to the generals and chief magistrates of the Carthaginians: Polyæ-nus, i. 27, 2. *W.* (*Hannibal*) *prator factus est, postquam rex fuerat anno secundo et vigesimo: ut enim Romæ consules, sic Carthagine quotannis annui bini reges creabantur*, Nepos, xii. 7, 4. *L.*

65. ξεινίην] As there is nothing in the manners of modern times which at all resembles the ancient customs respecting *hospitality*, the most remarkable particulars are here collected. The barbarous disposition to consider all strangers as enemies gave way to the very first efforts towards civilization; and, as early as the time of Homer, provision was made for the reception of travellers into those families with which they were connected by the ties of hospitality. This connexion was esteemed sacred, and was under the particular sanction of Ζεὺς ξένιος. The same word ξένος, which had originally denoted a barbarian and an enemy, (ix. 11.) then became the term to express either a host or his guest. When persons were united by the tie of hospitality, each was ξένος to the other; though, when they were together, he, who received the other, was properly distinguished as ξενόδóκος. In Euripides (Al. 559.) and in Plato, we find mention of ξενῶνες, apartments appropriated to the reception of such visitors; *hospitale cubiculum*, Livy, i. 58. The bond of hospitality might subsist, (1) between private individuals; (2) between private persons and states; (3) between different states. Private hospitality was called ξενία; public, *προξενία*. Persons, who, like Glaucus and Diomedes, ratified their hospitality in war, were called *δορύενοι*; (Homer,

διὰ τὴν Ἀναξίλειω τοῦ Κρητίνεω προθυμίην, ὅς, Ῥηγίου ἐὼν τύραννος, τὰ ἐωυτοῦ τέκνα δούς ὁμήρους Ἀμίλκα, ἐπῆγέ μιν ἐπὶ τὴν Σικελίην, τιμωρέων τῷ πενθερῷ· Τηρίλλον γὰρ εἶχε θυγατέρα Ἀναξίλειως, τῇ οὖνομα ἦν Κυδίππη. οὕτω δὴ οὐκ οὔδ' ὅν τε γεγόμενον βοηθέειν τὸν Γέλωνα τοῖσι Ἑλλησι, ἀποπέμπειν ἐς Δελφοὺς τὰ χρήματα.

CLXVI. Πρὸς δέ, καὶ τάδε λέγουσι, ὡς συνέβη τῆς αὐτῆς ἡμέρης⁶⁶ ἔν τε τῇ Σικελίᾳ Γέλωνα καὶ Θήρωνα νικᾶν Ἀμίλκαν τὸν Καρχηδόνιον, καὶ ἐν Σαλαμῖνι τοὺς Ἑλλήας τὸν Πέρσην. τὸν δὲ Ἀμίλκαν, Καρχηδόνιον ἔοντα πρὸς πατρός, μητροῦθεν δὲ Συρηκούσιον, βασιλεύσαντά τε κατ' ἀνδραγαθίην Καρχηδονίων, ὡς ἡ συμβολή τε ἐγένετο καὶ ὡς ἐσοῦτο τῇ μάχῃ, ἀφανισθῆναι πυνθάνομαι· οὔτε γὰρ ζῶντα οὔτε ἀποθανόντα φανῆναι οὐδαμοῦ γῆς· τὸ πᾶν γὰρ ἐπεξελθεῖν διζήμενον⁶⁷ Γέλωνα.

Il. Z. 215-236.). This connexion was in all cases hereditary, and was confirmed by gifts mutually interchanged; which, at first, were called *σύμβολα*; (Euripides, *Al.* 613.) afterwards, when reduced to a kind of tickets instead of presents, *ἀσπραγάλοι*, (*tesseræ hospitales*, Plautus, *Poen.* v. 2, 87. 92.). Every thing gave way to this connexion: Admetus could not bear the thought of turning away his *ξένος*, Hercules, even when his wife was just dead; and is highly praised for it, (Eur. *Al.*). Hospitality might however be renounced by a solemn form of abjuration, and yet, after that, might be renewed by a descendant. Thus, between the city of Sparta and the family of Alcibiades, *προξενία* had subsisted: his grandfather had solemnly renounced it; but he, by acts of kindness, revived it again, (Thucydides, v. 43. vi. 89.). See Feithius, *Ant. Hom.* iii. 13. Potter, *iv.* 21. Thomasinus, de *Tess. Hosp.* *BE. BA.* on Eur. *Al.* 613. *MI.* ii. 4. *T. ou Hom.* Il. Z. 14. 215.

66. τῆς αὐτῆς ἡμέρης] Aristotle, *Poet.* 23. (?) agrees with this account; but Diodorus, xi. 24. makes the victory of Gelon coincide with the battle of Thermopylæ. *W.* Ælian, V. II. vi. 11. V. What was more honorable to Gelon than the victory itself, was the stipulation which he made that

for the future the Carthaginians should sacrifice no more children to Saturn. Plutarch, *Ap.* p. 175. A. de S. Num. *Vind.* p. 552. B. Diodorus does not mention this condition; and it would seem to have been soon neglected, as the barbarous practice was continued till Olymp. cxvii.; *ibid.* xx. 14.

67. διζήμενον] According to Polyænus, Gelon was perfectly aware of the manner in which Amilcar perished. "Gelon, the tyrant of Sicily, being encamped opposite to Himilco, king of Carthage, who had come into Sicily, dared not to give him battle. But having clothed in his royal apparel Pediarclus, the commander of his archers, who strongly resembled him, he ordered him to advance beyond the camp, and to sacrifice upon the altars. He also ordered a body of archers to accompany him, clothed in white and with myrtle branches in their hands, and their bows concealed behind these branches; and commanded them, when they should see Himilco advance in like manner from his camp to sacrifice, to draw their arrows on him. Pediarclus having done as he was ordered, Himilco, who had not the slightest suspicion, came out of his camp to offer up victims. Whilst he was engaged in sacrificing and pouring libations, a shower of ar-

CLXVII. "Ἔστι δὲ ὑπ' αὐτῶν Καρχηδονίων ὅδε ὁ λόγος λεγόμενος, οἰκότες χρεωμένων, ⁶⁸ ὡς οἱ μὲν βάρβαροι τοῖσι "Ελλήσι ἐν τῇ Σικελίῃ ἐμάχοντο, ἐξ ἧσὺς ἀρζάμενοι μέχρι δειλῆς ⁶⁹ ὀψίης. ⁷⁰ ἐπὶ τοσοῦτο γὰρ λέγεται ἐλκύσαι τὴν σύστασιν· ὁ δὲ Ἀμίλκας ἐν τούτῳ τῷ χρόνῳ μένων ἐν τῇ στρατοπέδῳ ἐθύετο καὶ ἐκαλλιρέετο, ⁷¹ ἐπὶ πυρῆς μεγάλης σώματα ὅλα καταγίζων· ἰδὼν δὲ τροπὴν τῶν ἐωυτοῦ γινομένην, ὡς ἔτυχε ἐπισπένδων τοῖσι ἱροῖσι, ὥσε ἐωυτὸν ἐς τὸ πῦρ· οὕτω δὲ κατακαυθέντα ἀφανισθῆναι. ἀφανισθέντι δὲ Ἀμίλκᾳ τρύπῳ εἶτε τοιούτῳ, ὡς Φοίνικες ⁷² λέγουσι, εἶτε ἐτέρῳ, ὡς Συρηκούσιοι, Καρχηδόνιοι τοῦτο μὲν οἱ θύουσι, ⁷³ τοῦτο δὲ μνήματα ⁷⁴ ἐποίησαν ἐν πάσῃσι τῇσι πόλεσι τῶν ἀποικίδων, ἐν αὐτῇ τε μέγιστον Καρχηδόνη. Τὰ μὲν ἀπὸ ⁷⁵ Σικελίης, τοσαῦτα.

CLXVIII. Κερκυραῖοι δὲ, τάδε ὑποκρινάμενοι τοῖσι ἀγγέλοισι, τοιαύδε ἐποίησαν· καὶ γὰρ τούτους παρελάμβανον οἱ αὐτοὶ, οἵπερ καὶ ἐς Σικελίην ἀπύκατο, λέγοντες τοὺς αὐτοὺς λόγους, τοὺς καὶ πρὸς Γέλωνα ἔλεγον. οἱ δὲ παραντίκα μὲν ὑπὶσχοιντο ⁷⁶ πέμψειν τε καὶ ἀμνύνειν, φράζοντες, ὡς " οὐ σφί περιοπτή ⁷⁷ ἐστὶ ἡ Ἑλλάς ἀπολ-

rows poured suddenly upon him, and thus he perished;" i. 27, 2. L. V.

68. οἰκότες χρεωμένων] λόγῳ οἰκότες χρεώμενοι, iii. 111. φέρε, ἰδὼ παντὶ τῷ οἰκότες, vii. 103. & δ' ἐστὶν ἀφανῆ, ἀνάγκη τοὺς διδάσκοντας τεκμηρίους καὶ εἰκόσι ζητεῖν, Hyperides in Clem. Al., Str. vi. p. 747. and in Theodoret, Or. Gr. vi. p. 102. W.

69. δειλῆς] of evening, δειλῆς of a timid female.

70. μέχρι δ. ὀψίης] Dionysius, viii. 49. ἐς τὸ τελευταῖον τῆς δ. μέρος τὸ περὶ ἡλίου δυσμᾶς, Photius; till late in the evening; or proposed to which is π. δειλὴν πρωΐην, in the early part of the evening, viii. 6. π. δ. ἡδὴ ὀψίαν, Thucydides, viii. 26. iii. 74. Dion., v. p. 351. Lucian, in As. p. 100. in Gal. p. 177. δ. δ. γινομένην, viii. 9. Ælian, H. A. i. 14. ὀψία (δειλὴν, ὑστέρην, Hesychius) is often used substantively, ἔρα or δειλὴ being understood. Steph. Th. L. Gr. 7127. D. S. B. 58. SCH. LEI. SCHL. BLO. and AR. on Thuc. iii. 74.

71. ἐκαλλιρέετο] S. has overlooked this passage, in giving c. 113. as the only instance of the verb taking for its

subject the person offering sacrifice.

72. Φοίνικες] i. e. the Carthaginians. V. W.

73. οἱ θύουσι] Gregory Naz. says of the emperor Julian, πολλοὺς εἰδὼς τῶν πρὸ αὐτοῦ θόξης ἡξιωμένων, ὡς ἂν ὑπὲρ ἀνθρώπων νομισθεῖν, τέχναις τισὶν ἐξ ἀνθρώπων ἀφανισθέντας, καὶ διὰ τοῦτο θεοὺς νομισθέντας, ἐρωτῇ τῆς αὐτῆς θόξης ἐλακῶς, ῥίψαι κατὰ τοῦ ποταμοῦ πειρᾶται τὸ σῶμα, St. ii. p. 117. b. See the deaths of Heraclides of Pontus, and Empedocles in Diogenes, v. 89. 91. viii. 67. "quī scīs an prudens huc se dejecerit, atque servari nolit?" dicam; Siculique poetæ narrabo interitum: "deus immortalis haberi dum cupit Empedocles, ardentem frigidus Ætnam insiluit," Horace, A. P. 462. V.

74. μνήματα] μνημῆσιν ἐωυτῆς καταλιπέσθαι, W. A. and τοῦτο ἀναθεῖναι μνημόσυνον ἐ., ii. 135.

75. ἀπὸ] for περὶ, as πυθέσθαι ἀπὸ τῆς Ξέρξεω στρατῆς, c. 195. τὰ ἀ. τούτων τῶν ποταμῶν, iv. 53. τὰ ἀ. τῆς νήσου, 195. S. ST.

76. ὑπὶσχοιντο] v. 30. W. M. G. G. 234.

77. περιοπτή] Verbals, which go-

λυμένη· ἦν γὰρ σφαλῇ, σφεῖς γε οὐδὲν ἄλλο ἢ⁷⁸ δουλεύουσιν τῇ πρώτῃ τῶν ἡμερέων· ἀλλὰ τιμωρητέον εἶη⁷⁹ ἐς τὸ δυνατώτατον.” ὑπεκρίναντο μὲν οὕτω εὐπρόσωπα.⁸⁰ ἐπεὶ δὲ ἔδει βοηθεῖν, ἄλλα νοεῦντες, ἐπλήρωσαν νέας ἐξήκοντα· μύγισ δὲ ἀναχθείτες, προσέμειξαν τῇ Πελοποννήσῳ, καὶ περὶ Πύλον⁸¹ καὶ Ταίναρον⁸² γῆς τῆς Λακεδαιμονίων ἀνεκώχουν τὰς νέας, παραδοκούντες⁸³ καὶ οὗτοι τὸν πόλεμον, ἣ πεσέεται· ἀελπτόντες⁸⁴ μὲν τοὺς Ἕλληνας ὑπερβαλέεσθαι, δοκούντες δὲ τὸν Πέρσην, κατακρατήσαντα πολλὸν, ἄρξειν πίσεως τῆς Ἑλλάδος. ἐποίεον ὦν ἐπίτηδες, ἵνα ἔχῃσι πρὸς τὸν Πέρσην λέγειν τοιαῦδε· “ὦ βασιλεῦ, ἡμεῖς, παραλαμβανόντων τῶν Ἑλλήνων ἡμέας ἐς τὸν πόλεμον τοῦτον, ἔχοντες δύναμιν οὐκ ἐλαχίστην, οὐδὲ νέας ἐλαχίστας παρασχόντες ἂν,⁸⁵ ἀλλὰ πλείστας μετὰ γε Ἀθηναίους, οὐκ ἐθέλησαμέν τοι ἀντιοῦσθαι,⁸⁶ οὐδέ τι ἀποθύμιον ποιῆσαι.” Τοιαῦτα λέγοντες ἡλπίζον πλεον τι τῶν ἄλλων οἴσεσθαι· τὰ περ ἂν καὶ ἐγένετο, ὥς ἐμοὶ δοκεῖ. πρὸς δὲ τοὺς Ἑλληνας σφί σκῆψις ἐπεποιήτο, τῇ περ δὴ καὶ ἐχρήσαντο· αἰτιωμένων γὰρ τῶν Ἑλλήνων, ὅτι οὐκ ἐβούθεον, ἔφασαν “ πληρῶσαι μὲν ἐξήκοντα τριήρας, ὑπὸ δὲ ἐτησιέων ἀνέμων ὑπερβαλέειν Μαλέην⁸⁷

vern an accusative, often change the object into the subject, and are then referred to it with a passive signification, and put in the same gender, number, and case; like the Latin participle of the future passive. M. G. G. 447, 3. b.

78. οὐδὲν ἄλλο ἢ] After this phrase, ποιῶσι, γίγνεται, or some equivalent word, is usually left out. M. G. G. 612. iii.

79. τιμωρητέον εἶη] Here the verbal is used impersonally, as the Latin gerund. M. G. G. 447.

80. εὐπρόσωπα] εὐπρεπῶς. ad ea rex, aliter atque animo gerebat, placide respondit, Sallust, J. 75. specious words. ἀφορμὴν εὐπρόσωπον, Pausanias, iv. p. 258. V.

81. Πύλον] also bore the name of Coryphasium; it is now Navarino. A. L.

82. Ταίναρον] now Cape Matapan; L. a modern Greek corruption of μέτωπον, “front,” from its bold projection into the sea. A.

83. παραδοκούντες] c. 163. viii. 67. περισκοποῦντες ὁποτέρους ἂν πρόσθωνται. ut, quæ facillima et tutissima esset, qui-

etern præstarent, spectatoresque belli, fortunarum alienarum eventum sine ullo discrimine rerum suarum opperirentur, Livy, xxxv. 48. nam, utrius partis melior fortuna belli esset, ad ejus societatem inclinatuos, xxvi. 32. mediam et tutissimam viam consilii,—qui eventum exspectaverimus, ut fortuna applicarem nostra consilia, xxvii. 21. consilium erat, qua fortuna rem daret, ea inclinare vires, i. 27. The attempt of the Corinthians to excuse this τὴν πρότερον ἀπραγμοσύνην may be seen in Thucydides, i. 32. V. παραδοκούντες τὰς τοῦ πολέμου βολὰς, Diodorus, xi. 15. κ. τὸ τοῦ π. τέλος, 3. IV.

84. ἀελπτόντες] ἀφελπτύντες, Homer, II. H. 310. derived from ἀελπτος; as ἀβλεπεῖν from ἔβλεπτος, and ἀσεπεῖν from ἄσεπτος. V.

85. παρασχόντες ἂν] understand εἰ ἐβουλήθημεν τοῖσι Ἕλλησι συμμαχίην συνθέσθαι. vol. i. p. 52. n. 27. ST.

86. ἀντιοῦσθαι] ἐναντιοῦσθαι. S.

87. Μαλέην] This promontory retains its ancient name: the Italians call it Capo di Santo Angelo. L. The dangers, attendant on doubling this

οὐκ οἶοί τε γενέσθαι· οὕτω οὐκ ἀπικέσθαι ἐς Σαλαμίνα, καὶ οὐδεμιῇ κακότητι λειφθῆναι τῆς ναυμαχίης.” οὗτοι μὲν οὕτω διεκρούσαντο⁸⁸ τοὺς Ἕλληνας.

CLXIX. Κρήτες δὲ, ἐπεὶ τέ σφεας παρελάβανον οἱ ἐπὶ τούτοις ταχθέντες Ἑλλήνων, ἐποίησαν τοιόνδε· πέμψαντες κοινῇ θεοπρόπους ἐς Δελφοὺς, τὸν θεὸν ἐπειρώτων, “ εἴ σφι ἄμεινον γίνεται τιμωροῦσι τῇ Ἑλλάδι;” ἡ δὲ Πυθίη ὑπεκρίνατο· “ ὦ νήπιοι, ἐπιμέμφεσθε,⁸⁹ ὅσα ὑμῖν ἐκ τῶν Μενέλεω τιμωρημάτων⁹⁰ Μίνως⁹¹ ἔπεμψε μηνίων δακρύματα,⁹² ὅτι οἱ μὲν⁹³ οὐ συνεξεπρήξαντο⁹⁴ αὐτῷ τὸν ἐν Καμίκῳ θάνατον⁹⁵ γενόμενον, ὑμεῖς δὲ κείνοισι τὴν ἐκ Σπάρτης ἀρπαχθεῖσαν ὑπ’ ἀνδρὸς βαρβάρου γυναῖκα.”⁹⁶ Ταῦτα οἱ Κρήτες ὡς ἀπενειχθέντα ἤκουσαν, ἔσχοντο τῆς τιμωρίας.

CLXXI. Ἡ μὲν δὴ Πυθίη, ὑπομνήσασα ταῦτα, ἔσχε βουλομένους τιμωρεῖν τοῖσι Ἕλλησι.

CLXXII. Θεσσαλοὶ δὲ ὑπὸ ἀναγκαίης⁹⁷ τὸ πρῶτον ἐμήδισαν, ὡς⁹⁸ διέδεξαν,⁹⁹ ὅτι οὐ σφι ἦνδανε τὰ οἱ Ἀλενάδαι¹⁰⁰ ἐμνηχάνεωτο. ἐπεὶ τε γὰρ ἐπυθέατο τάχιστα μέλλοντα διαβαίνειν τὸν Πέρσῃ ἐς

cape, gave rise to the proverb *cum ad Maieam deflexeris, obliviscere quæ sunt domi*. A.

88. διεκρούσαντο] ταύτη διακρουσάμενος αὐτοὺς τῇ προφάσει, Dionysius, A. R. x. 17. *ἡπάτησαν; P. deceived by their delays, or shuffling duplicity*. It occurs frequently in Demosthenes, S. F. L. 12. 49. 73. Mid. 9. 37. 51. 55. c. Tim. 9. 33. Pho. 6. N. X. 3. B. i. 14. The disingenuous conduct of the Corcyraeans had well nigh cost them dear. The Greeks, at the end of the war, wished to destroy them: but Themistocles dissuaded them, by representing, that if they destroyed all the cities, which had not made common cause against the barbarians, Greece would suffer greater injury than if the Persians were to conquer it. L.

89. ἐπιμέμφεσθε] understand ταῦτα; τ. ἐπιμεμφομένοι, ii. 161. The order is ε. τ. δ., β. Μίνως ε. ὕ. ἐκ τ. τ. Μελέλεω, μ., ὅτι κ. τ. λ. IV.

90. Μενέλεω τιμωρημάτων] succours to avenge Menelaus. S. The auxiliaries sent, under Idomeneus and Meriones, to Menelaus are here called M. τιμω-

ρήματα, (i. e. βοηθήματα, so τιμωροὶ M. stands for βοηθοὶ M., c. 171.) as ‘the gifts sent to Hercules’ are called Ἡρακλεῖδωρήματα, Sophocles, Tr. 681. V. The dative often accompanies substantives, which are derived from or allied to verbs governing the dative: they said τιμωρεῖν τινι, M. G. G. 396. as in c. 171.

91. Μίνως] Minos the second was posterior to Minos the first by about 120 years. L.

92. M. ε. μ. δακρύματα] a complete trimeter, either accidental, or taken from the response of the Pythoness. RE.

93. οἱ μὲν] the Greeks. ST.

94. συνεξεπρήξαντο] συνεπρήξαντο Μενέλεω τὰς Ἑλένης ἀρπαγὰς, v. 94. V.

95. θάνατον] Minos was suffocated in a bath; Zenobius, iv. 92. V.

96. γυναῖκα] Helen. L.

97. ὑπὸ ἀναγκαίης] c. 174. S.

98. ὡς] VIG. viii. 10, 16.

99. ὡς διέδεξαν] as they showed very plainly. i. 31. 73. ii. 134. 162. iii. 72. 82. viii. 3. ix. 58. S.

100. οἱ Ἀλενάδαι] c. 6. L. 130. S.

τὴν Εὐρώπην, πέμπουσι ἐς τὸν Ἴσθμὸν ἀγγέλους. ἐν δὲ τῷ Ἴσθμῳ¹ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος, ἀραιρημένοι ἀπὸ τῶν πολίων τῶν τὰ ἀμείνω φρονεουσέων² περὶ τὴν Ἑλλάδα. ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἄγγελοι, ἔλεγον· “Ἄνδρες Ἕλληνες, δεῖ φυλάσσεσθαι τὴν ἐσβολὴν³ τὴν Ὀλυμπικὴν, ἵνα Θεσσαλίη τε καὶ ἡ σύμπασα ἡ Ἑλλὰς ἐν σκέπῃ τοῦ πολέμου. ἡμεῖς μὲν νυν ἐτοῖμοί εἰμεν συμφυλάσσειν· πέμπειν δὲ χρὴ καὶ ὑμέας στρατιὴν πολλήν, ὥς, εἰ μὴ πέμψετε, ἐπίστασθε ἡμέας ὁμολογήσειν τῷ Πέρσῃ· οὐ γάρ τοι, προκατημένους τοσοῦτο πρὸ⁴ τῆς ἄλλης Ἑλλάδος, μούρους πρὸ ὑμέων δεῖ ἀπολέσθαι. βοηθέειν δὲ οὐ βουλόμενοι, ἀναγκαίην ἡμῖν οὐδεμίαν⁵ οἰοί τέ ἐστε προσφέρειν· οὐδαμὰ γὰρ ἀδυνασίης ἀνάγκη κρέσσων ἔφυ. ἡμεῖς δὲ πειρησόμεθα αὐτοῖ τινα σωτηρίην μηχανεώμενοι.” Ταῦτα ἔλεγον οἱ Θεσσαλοί.

CLXXIII. Οἱ δὲ Ἕλληνες πρὸς ταῦτα ἐβουλεύσαντο ἐς Θεσσαλίην πέμπειν κατὰ θάλασσαν πεζὸν στρατὸν, φυλάζοντα τὴν ἐσβολήν. ὥς δὲ συνελέχθη ὁ στρατὸς, ἔπλεε δι’ Εὐρίπου· ἀπικόμενος δὲ τῆς Ἀχαιΐης⁶ ἐς Ἄλουν, ἀποβάς, ἐπορεύετο ἐς Θεσσαλίην, τὰς νέας αὐτοῦ καταλιπών. καὶ ἀπίκετο ἐς τὰ Τέμπεα,⁷ ἐς τὴν ἐσβολὴν, ἥπερ ἀπὸ Μακεδονίης τῆς κάτω ἐς Θεσσαλίην φέρει παρὰ Πηνειὸν ποταμὸν, μεταξὺ δὲ Οὐλύμπου τε οὖρεος ἑόντα καὶ τῆς Ὀσσης. ἐνθαῦτα ἐστρατοπεδεύοντο τῶν Ἑλλήνων κατὰ μυρίους ὀπλίται συλλεγέντες, καὶ σφί πρυσὴν ἢ τῶν Θεσσαλῶν ἵππος. ἐστρατήγεε δὲ, Λακεδαιμονίων μὲν, Εὐαίνετος ὁ Καρήνου, ἐκ τῶν πολεμάρχων⁸ ἀραιρημένος, γένεος μέντοι ἐὼν οὐ τοῦ βασιλεῖος· Ἀθηναίων δὲ, Θεμιστοκλῆς ὁ Νεοκλέος. Ἐμειναν δὲ ὀλίγας ἡμέρας ἐνθαῦτα· ἀπικόμε-

1. Ἴσθμῳ] c. 145. L.

2. τῶν τὰ ἀμείνω φρονεουσέων] Ἑλλήνων τ. τ. ἀ. φρονεόντων, c. 145. ST.

3. τὴν ἐσβολὴν] the pass, i. e. the passage between two hills. This signification occurs, c. 173, thrice; 175. i. 185. Thucydides, iii. 112. Xenophon, An. i. 2, 21. BLO. H. iv. 7, 7.

4. πρὸ] in advance of.

5. ἀναγκαίην—οὐδεμίαν] κρεῖσσον οὐδὲν ἀνάγκας, Euripides, Al. 986. W.

6. τῆς Ἀχαιΐης] of Phthiotis. L.

7. Τέμπεα] τὰ στενὰ τῶν ὄρων, καὶ οἱ σύνδενδροι τόποι. GL. τέμπος is an Æolian word for τέμενος; Suidas.

This valley is now called Μραμπα. L.

8. πολεμάρχων] βασιλεὺς ἄγοντος, ὑπ’ ἐκείνου πάντα ἄρχεται, καὶ τοῖς μὲν πολεμάρχοις αὐτὸς φράζει τὸ δέον, οἱ δὲ τοῖς λοχαγοῖς, ἐκείνοι δὲ τοῖς πεντηκοντῆρσιν, αὐθις δ’ οὗτοι τοῖς ἐνωμοτάρχαις, καὶ οὗτοι τῇ ἐνωμοσίᾳ, Thucydides, v. 66. Each polemarch commanded a μόρα. In the city the polemarchs presided over the συσσίτια, and sent rations to those who were absent from a reasonable cause. It would seem, from what follows, that they were generally of the blood royal. W. L. Xenophon, H. iv. 5, 8.

νοι⁹ γὰρ ἄγγελοι παρὰ Ἀλεξάνδρον¹⁰ τοῦ Ἀμύντεω, ἀνδρὸς Μακεδόνος,¹¹ συνεβούλευόν σφι ἀπαλλάσσεσθαι, μὴ δέ, μένοντας ἐν τῇ ἐσβολῇ, καταπατηθῆναι ὑπὸ τοῦ στρατοῦ ἐπιόντος· σημαίνοντες τὸ πληθὺς τε τῆς στρατιῆς, καὶ τὰς νέας. ὥς δὲ οὗτοί σφι ταῦτα συνεβούλευον, χρηστὰ γὰρ ἐδόκεον συμβουλεύειν, καὶ σφι εὖνοος ἐφαίνετο ἐὼν ὁ Μακεδὼν, ἐπείθοντο. δοκέειν δέ μοι, ἀρρῶδῃ ἦν τὸ πείθον, ὥς ἐπύθοντο καὶ ἄλλην ἐοῦσαν ἐσβολὴν¹² ἐς Θεσσαλοὺς κατὰ τὴν ἄνω Μακεδονίην διὰ Περρᾶιβῶν κατὰ Γόννον πύλιν, τῇ περ διὴ καὶ ἐσέβαλε ἡ στρατιὴ ἡ Ξέρξεω· καταβάντες δὲ οἱ Ἕλληνες ἐπὶ τὰς νέας, ὀπίσω ἐπορεύοντο ἐς τὸν Ἴσθμόν.

CLXXIV. Αὕτη ἐγένετο ἡ ἐς Θεσσαλίην στρατηγία, βασιλέος τε μέλλοντος¹³ διαβαίνειν ἐς τὴν Εὐρώπην ἐκ τῆς Ἀσίας, καὶ ἔοντος ἤδη ἐν Ἀβύδῳ. Θεσσαλοὶ δὲ, ἐρημωθέντες συμμάχων, οὕτω δὴ ἐμήδισαν προθύμως, οὐδ' ἔτι ἐνδοιαστῶς,¹⁴ ὥστε ἐν τοῖσι πρήγμασι ἐφαίνοντο βασιλεῖ ἄνδρες ἔοντες χρῆσιμώτατοι.

CLXXV. Οἱ δὲ Ἕλληνες, ἐπεὶ τε ἀπίκατο ἐς τὸν Ἴσθμόν, ἐβουλεύοντο πρὸς τὰ λεχθέντα ἐξ Ἀλεξάνδρου, ἧ' τε στήσονται τὸν πόλεμον καὶ ἐν οἷσι χώροισι· ἡ νικῶσα δὲ γνώμη¹⁵ ἐγένετο, τὴν ἐν Θερμοπύλῃσι¹⁶ ἐσβολὴν φυλάξαι. στενωτέρῃ γὰρ ἐφαίνετο ἐοῦσα

9. ἀπικόμενοι] *iv.* 118. τῷ παρὰ Κναξάρους ἤκοντι ἀγγέλω, Xenophon, *Cyr.* *iv.* 5, 53. πεμπόμενοι, Thucydides, *vii.* 8. These participles are often suppressed. *SCHW. SCH.* on *B.* 215.

10. Ἀλεξάνδρου] The Athenians retained a grateful sense of the friendly offices of this prince, and of none more than the present. *V.* *viii.* 140. *LAU.*

11. ἀνδρὸς Μακεδόνος] "a Macedonian man, as Herodotus in the simple language of his age calls him, though king of Macedonia by inheritance from a long race of ancestors, claiming their descent from Hercules;" *MI.* *viii.* 2.

12. ἄλλην—ἐσβολὴν] "so that the Greeks, in their station in Tempe, might be taken in the rear;" *MI.* *viii.* 2.

13. μέλλοντος] The construction of the participle with the genitive absolute expresses several relations of propositions to each other, and stands for various conjunctions with the finite

verb. It here serves as a definition of time, resolvable by ὅτε, ἐπειδὴ, &c. and is followed by οὕτω δὴ, as if in confirmation. *M. G. G.* 565.

14. ἐνδοιαστῶς] Hence perhaps Thucydides says ἐ. ἀκροῶνται, *vi.* 10. which is imitated by D. Cassius, *p.* 387, 92. Dionysius also has the word, *A. R.* *p.* 388. *BLO.*

15. ἡ νικῶσα—γνώμη] Xenophon suppresses the substantive, *An.* *vi.* 1, 11. 2, 7. *B.* 50. *SCHW. SCH.*

16. Θερμοπύλῃσι] "Here only one pass was known, where the ridge, at its eastern extremity, meets the sea. This was termed *the gate*; a term of precisely the same import in the common speech of many parts of England;" *MI.* *viii.* 2. "The gate of a country is not like the gate of a house; but rather a difficult pass to be surmounted before we can penetrate into the most valuable part of the country;" *A. Drummond, Trav.* *p.* 246. Hence Margate, Ramsgate, &c. *Ghaut* in India denotes a mountain pass. *BU.*

τῆς ἐς Θεσσαλίην, καὶ ἅμα ἀγχοτέρῃ¹⁷ τῆς ἐκκενῶν· τὴν δὲ ἀτραπὸν, δι' ἣν ἤλωσαν οἱ ἀλόντες¹⁸ Ἑλλήνων ἐν Θερμοπύλῃσι, οὐδὲ ᾗδεσαν ἐοῦσαν πρότερον, ἥπερ, ἀπικόμενοι ἐς Θερμοπύλας, ἐπύθοντο Τρηχινίων.¹⁹ ταύτην ὧν ἐβουλεύσαντο φυλάσσοντες τὴν ἐσβολὴν, μὴ παρίεναι ἐς τὴν Ἑλλάδα τὸν βύρβαρον· τὸν δὲ ναυτικὸν στρατὸν πλέειν γῆς τῆς Ἰστιαιώτιδος²⁰ ἐπὶ Ἀρτεμίσιον.²¹ ταῦτα²² γὰρ ἀγχοῦ τε ἀλλήλων ἐστὶ, ὥστε πυνθάνεσθαι τὰ κατὰ ἐκατέρους ἔοντα· οἱ τε χῶροι οὕτω ἔχουσι.

CLXXVI. Τοῦτο μὲν, τὸ Ἀρτεμίσιον ἐκ τοῦ πελάγεος τοῦ Θρηϊκίου ἐξ εὐρέος²³ συνάγεται ἐς στεινὸν πόρον, τὸν μεταξὺ ἔοντα νήσου τε Σκιάθου²⁴ καὶ ἡπείρου Μαγνησίης·²⁵ ἐκ δὲ τοῦ στεينوῦ, τῆς Εὐβοίης ἤδη τὸ Ἀρτεμίσιον δέκεται αἰγιαλός· ἐν δὲ, Ἀρτέμιδος ἱρόν. ἡ δὲ αὖ²⁶ διὰ Τρηχίτιος ἔσδοδος ἐς τὴν Ἑλλάδα ἐστὶ, τῇ στεινοτάτῃ, ἡμίπλεθρον. οὐ μέντοι κατὰ τοῦτό γ' ἐστὶ τὸ στεινοτάτον τῆς χώρας τῆς ἄλλης, ἀλλ' ἔμπροσθ' ἐκ Θερμοπυλέων καὶ ὅπισθε· κατὰ τε Ἀλπηνοῦς, ὅπισθε ἔοντας, ἐοῦσα ἀμαξιτὸς μούνη· καὶ ἔμπροσθε, κατὰ Φοῖνικα ποταμὸν, ἀγχοῦ Ἀνθηλῆς²⁷ πύλιος, ἀμαξιτὸς ἄλλη μούνη. τῶν δὲ Θερμοπυλέων²⁸ τὸ μὲν πρὸς ἐσπέρης, ὅρος ἄβυ-

17. ἀγχοτέρῃ] This adjective is formed from the adverb ἀγχοῦ 'near,' which occurs just below; ἀγχίων is another form of the comparative. M. G. G. 132. ἀγχοτάτω, c. 176.

18. ἤλωσαν οἱ ἀλόντες] The participle with the article may be rendered by *those who* &c. In that case the same verb is often put both as a finite verb, and as a participle; οἷχεσθαι τοὺς οἰχομένους, c. 220. This construction is particularly frequent in Plato. M. G. G. 556, 4. 269. *obs.*

19. Τρηχινίων] Trachis, now Zeitun, A. was so named from τραχὺς, "tough." L.

20. Ἰστιαιώτιδος] A district in the north of Eubœa; Histiaæa, its capital, is now Oriv. L.

21. Ἀρτεμίσιον] The coast, on the north-north-east of Eubœa, was so named from a temple of Diana; as well as the branch of the sea between that part of the island and the main land, L. "the road of Artemisium," MI. viii. 3.

22. ταῦτα] Thermopylæ and Artemisium. L.

Herod.

23. ἐκ τοῦ π.—ἐξ εὐρέος] As in Plato, Rep. ix. p. 252., the division of the words which belong to each other is the cause of the preposition's being repeated. M. G. G. 591, 1.

24. Σκιάθου] now Scintho. L. A.

25. Μαγνησίης] The promontory of Magnesia was also called Sepias "cuttle-fish;" because Thetis, to escape from Peleus, there changed herself into this fish. Hence the neighbouring shore was sacred to her and the other Nereids. c. 191. 183. It is now Cape St. George, Bertici, or Monasteri. L. Euripides, An. 1255.

26. ἡ δὲ αὖ] for τοῦτο δὲ, ἡ &c. answering to τοῦτο μὲν. HER. ou VI. i. 16.

27. Ἀνθηλῆς] In the temple of Ceres Amphictyonis near this town, the Amphictyonic council held its autumnal sessions. L.

28. τῶν—Θερμοπυλέων] hoc jugum, ab Leucate et mari ad occidentem verso per Ætoliā ad alterum mare orienti obiectum teudeus, eu aspreta rupesque interjectus habet, ul non modo exercitus, sed ne expediti quidem facile ulla ad

τόν¹⁹ τε καὶ ἀπόκρημνον, ὑψηλὸν, ἀνατεῖνον ἐς τὴν Οἶτην·²⁰ τὸ δὲ πρὸς τὴν ἡὼ τῆς ὁδοῦ, θάλασσα ὑποδέκεται καὶ τενάγεια.²¹ ἔστι δὲ ἐν τῇ ἐσόδῳ ταύτῃ θερμὰ λουτρά,²² τὰ “χύτρους”²³ καλέουσι οἱ ἐπιχώριοι, καὶ βωμὸς ἵδρυναι Ἡρακλέος ἐπ’ αὐτοῖσι. ἐδέδμητο δὲ τεῖχος κατὰ ταύτας τὰς ἐσβολὰς, καὶ τό γε παλαιὸν πύλαι ἐπῆσαν. ἔδειμαν δὲ Φωκέες τὸ τεῖχος, δέισαντες, ἐπεὶ Θεσσαλοὶ ἦλθον ἐκ Θεσπρωτῶν οἰκήσοντες γῆν τὴν Αἰολίδα,²⁴ τὴν περ νῦν ἐκτέαται. ἅτε δὴ πειρωμένων²⁵ τῶν Θεσσαλῶν καταστρέφεισθαι σφεας, τοῦτο προεφυλάξαντο οἱ Φωκέες· καὶ τὸ ὕδωρ τὸ θερμὸν τότε ἐπῆκαν ἐπὶ τὴν ἔσοδον, ὥς ἂν χαραδρωθεῖ ὁ χῶρος, πᾶν μηχανεώμενοι, ὅπως μὴ σφί ἐσβάλοιεν οἱ Θεσσαλοὶ ἐπὶ τὴν χώραν. τὸ μὲν νυν τεῖχος τὸ ἀρχαῖον ἐκ παλαιοῦ τε ἐδέδμητο, καὶ τὸ πλεόν αὐτοῦ ἤδη ὑπὸ χρόνον ἔκειτο. τοῖσι δὲ, αὖτις ὀρθώσασι, ἔδοξε ταύτῃ ἀπαμύνναι ἀπὸ τῆς

transitum calles inveniant. extremos ad orientem montes (Etam vocant, quorum quod altissimum est, Collidromon adpellatur: in cuius valle ad Muliacum sinum vergente iter est non latius quam lx passus. hæc una militaris via est, qua traduci exercitus, si non prohibeantur, possint. ideo Pylæ, et ubi aliis, quia calidæ aquæ in ipsis faucibus sunt, Thermopylæ locus adpellatur, nobilis Lacedæmoniorum adversus Persas morte magis memorabili, quam pugna, Livy, xxxvi. 15. Strabo, ix. p. 428. W. Θερμοπύλας κατέλαβεν (ὁ Ἀντίοχος), ὡς τὴν δυσχωρίαν προβαλούμενος τοῖς πολεμίοις. δίοδος δ’ ἐστὶν αἱ Θερμοπύλαι στενὴ καὶ ἐπιμήκης· καὶ αὐτὴν περιέχει, τῇ μὲν θάλασσα τραχεῖα καὶ ἀλίμενος, τῇ δὲ ἔλος ἄβατόν τε καὶ βαρυσώδες. κορυφαὶ τε εἰσὶν ἐν αὐτῇ δύο ὕδων ἀπόκρημνοι καὶ τούτων, τὴν μὲν, Τειχιούντα καλοῦσι, τὴν δὲ, Καλλιδρομον. ἔχει δὲ ὁ τόπος θερμῶν ὑδάτων πηγὰς, καὶ Θερμοπύλαι ἀπὸ τοῦδ’ ἐπικληῖσονται, Appian, Syr. 17. V. See A.

19. ὕρος ἄ. κ.τ.λ.] οὔρεα ὑψηλὰ καὶ ἄβατα, c. 198. ἀποκρήμνοισι οὔρεσι, ἐνθα πρόσβασιν ἀνθρώπων οὐδεμίαν εἶναι, iii. 111. V.

20. Οἶτην] This chain of mountains is now called *Banina*. L. A.

21. θάλασσα — καὶ τενάγεια] *qua loca usque ad mare in via palustri limo et voraginibus claudunt*, Livy, xxxvi.

18. V.

22. θερμὰ λουτρά] ὁ ναύλοχα καὶ πετραῖα θ. λ., καὶ πάγους Οὔτας περιναϊετάοντες, οἳ τε μέσσαν Μηλίδα περλίμναν χρυσασακάτου τ’ ἄκταν κόρας, ἐνθ’ Ἑλλάνων ἀγοραὶ Πυλάτιδες καλέονται, Sophocles, Tr. 642. W. ἐν Θερμοπύλῃσι θεὰ γλαυκῶπις Ἀθῆνη ποιεῖ θερμὰ λουτρά παρὰ ῥηγμῖνι θαλάσσης, Pisander in Schol. on Arist. N. 1034. V. Catullus, lxviii. 53. MUS.

23. χύτρους] *caldrons*. L. Pausanias says the bluest water he ever saw was that at Thermopylæ, which flowed ἐς τὴν κολυμβήθραν, ἥν τινα ὀνομάζουσιν οἱ ἐπιχώριοι χ. γυναικείους, iv. 35. His preceptor Herodes Atticus, who displayed his munificence in the construction of many public edifices, had baths built here for the accommodation of invalids; *κολυμβήθρας τοῖς νοσοῦσι παιωνίους*, Philostratus, Vit. p. 551. Compare St. John, v. 2—4. V. W. L. The feminine form occurs in Xenophon, φέροντας πῦρ ἐν χύτραις, “in kettles,” H. iv. 5, 4. In the preceding section he mentions a place called τὰ θερμὰ on the north of the Isthmus of Corinth.

24. γῆν τὴν Αἰολίδα] τὴν τότε μὲν Αἰ., διὸν δὲ Θετταλίαν καλουμένην, Diodorus, iv. 67. W. Thucydides, i. 2. iii. 2. notes. AR.

25. ἅτε δὴ π.] *on the supposition that, &c.* M. G. G. 568, 2.

Ἑλλάδος τὸν βάρβαρον. κώμη δέ ἐστι ἀγχοτάτω τῆς ὁδοῦ, Ἀλπηνοὶ οὖνομα· ἐκ ταύτης δὲ ἐπισιτιεῖσθαι²⁶ ἐλογίζοντο οἱ Ἕλληνες.

CLXXVII. Οἱ μὲν νυν χῶροι οὗτοι τοῖσι Ἕλλησι εἶναι ἐφαινοντο ἐπιτήδεσι. ἅπαντα γὰρ προσκεψάμενοι, καὶ ἐπιλογισθέντες, ὅτι οὔτε πλήθει²⁷ ἔξουσιν χρῆσθαι οἱ βάρβαροι, οὔτε ἴππῳ, ταύτησφι ἔδοξε δέκεσθαι τὸν ἐπιόντα ἐπὶ τὴν Ἑλλάδα. ὥς δὲ ἐπύθοντο τὸν Πέρσῃ ἐόντα ἐν Πιερίῃ, διαλυθέντες ἐκ τοῦ Ἰσθμοῦ, ἐστρατεύοντο αὐτῶν οἱ μὲν ἐς Θερμοπύλας περὶ, ἄλλοι δὲ κατὰ θάλασσαν ἐπ' Ἀρτεμίσιον.

CLXXVIII. Οἱ μὲν δὴ Ἕλληνες κατὰ τάχος ἐβοήθεον διαταχθέντες· Δελφοὶ δ' ἐν τούτῳ τῷ χρόνῳ ἐχρηστηριάζοντο τῷ θεῷ, ὑπὲρ ἐωυτῶν καὶ τῆς Ἑλλάδος καταρρώδηκότες. καὶ σφι ἐχρήσθη “ἀνέμοισι²⁸ εὖχεσθαι· μεγάλους γὰρ τούτους ἔσεσθαι τῇ Ἑλλάδι συμμάχους.” Δελφοὶ δὲ, δεξάμενοι τὸ μαντήϊον, πρῶτα μὲν, Ἑλλήνων τοῖσι βουλευμένοισι εἶναι ἐλευθέροισι ἐξήγγειλαν τὰ χρησθέντα αὐτοῖσι· καὶ σφι δεινῶς καταρρώδέουσι τὸν βάρβαρον ἐξαγγείλαντες, χάριν ἀθάνατον κατέθεντο· μετὰ δὲ ταῦτα, οἱ Δελφοὶ τοῖσι ἀνέμοισι βωμόν τε ἀπέδεξαν ἐν Θυίῃ·²⁹ τῇ περ τῆς Κηφισοῦ θυγατρὸς Θυίης³⁰ τὸ τέμενός ἐστι, ἐπ' ἧς καὶ ὁ χῶρος οὗτος τὴν ἐπωινυμίην ἔχει· καὶ θυσίῃσι σφεας μετήϊσαν. Δελφοὶ μὲν δὴ κατὰ τὸ χρηστήριον ἔτι καὶ ἵν τὸς ἀνέμους ἰλάσκονται.

CLXXIX. Ὁ δὲ ναυτικὸς Ξέρξῳ στρατὸς, ὁρμεώμενος ἐκ Θέρμης πόλιος, παρέβαλε³¹ νηυσὶ τῇσι ἄριστα πλεούσῃσι δέκα ἰθὺ Σκιαθον· ἔνθα ἦσαν προφυλάσσουσαι ἰέες τρεῖς Ἑλληνίδες, Τροίξηνίη³² τε καὶ Αἰγιναίη καὶ Ἀττική. προϋδόντες δὲ οὗτοι³³ τὰς νέας τῶν βαρβάρων, ἐς φυγὴν ὥρμησαν.

26. ἐπισιτιεῖσθαι] Xenophon, H. ii. 1, 21. Au. vii. 1, 5. SCHL.

27. πλήθει] angustias Themistocles quærebat, ne multitudine circumiretur, Nepos, ii. 3. V.

28. ἀνέμοισι] Δελφοὶ, Ξέρξῳ ἐπὶ τὴν Ἑλλάδα στρατεύσαντος, ἀνειπούσης τῆς Πυθίας, “ὦ Δ., λίσσεσθ' ἀνέμους, καὶ λῶϊον ἔσται,” βωμόν καὶ θυσίαν ποιήσαντες τοῖς ἀνέμοις, ἀρωγὰς αὐτοῖς ἔσχον, Clement of A., Str. vi. p. 454. The Athenians received an oracle to the like effect. As it was the policy of Themistocles to make Athens a maritime power, he most probably bribed the oracle to second

his views; δεινὸς γὰρ ἔρπειν πλοῦτος ἔς τε τὰ βατα. V.

29. Θυίῃ] Herodotus is the only author, who mentions this place. L. See SCH. on B. 263.

30. Θυίης] There was a priestess of Bacchus of this name, who was the mother of Delphus by Apollo; Pausanias, x. 6. W. L.

31. παρέβαλε] is here taken in a middle sense, *moved itself towards*, stood for. S.

32. Τροίξηνίη] Træzene is now Damala. L. A.

33. οὗτοι] refers to the Træzenians, Æginetans, and Athenians, who were

CLXXX. Τὴν μὲν δὴ Τροιζηνίην, τῆς ἡρχε Προξίνος, αὐτίκα αἰρέουσι ἐπιστόμενοι οἱ βάρβαροι. καὶ ἔπειτα τῶν ἐπιβατέων αὐτῆς τὸν καλλιστεύοντα³⁴ ἀγαγόντες ἐπὶ τῆς πρώρης τῆς νηὸς ἔσφαξαν, διαδέξιον³⁵ ποιούμενοι, τὸν εἶλον τῶν Ἑλλήνων πρῶτον καὶ κάλλιστον. τῷ δὲ σφαιγιασθέντι τούτῳ οὖνομα ἦν Λέων· τάχα³⁶ δ' αὖν τι καὶ τοῦ οὐνόματος ἐπαύροιο.³⁷

CLXXXI. Ἡ δὲ Αἰγιναιή, τῆς ἐτριηράρχεε Ἀσωνίδης, καὶ τινὰ σφι θόρυβον παρέσχε, Πυθέω³⁸ τοῦ Ἰσχενοῦ ἐπιβατεύοντος,³⁹ ἀνδρὸς ἀρίστου γενομένου ταύτην τὴν ἡμέρην· ὅς, ἐπειδὴ ἡ ναὺς ἠλίσκετο, ἐς τοῦτο ἀντείχε μαχόμενος, ἐς ὃ κατεκρουργήθη⁴⁰ ἅπας. ὥς δὲ πεσὼν οὐκ ἀπέθατε, ἀλλ' ἦν ἔμπνοος, οἱ Πέρσαι, οὔπερ ἐπεβάτευον ἐπὶ τῶν νεῶν, δι' ἀρετὴν τὴν ἐκείνου περιποιῆσαί μιν περὶ πλείστου ἐποιήσαντο, σμύρνησί τε ἰώμενοι τὰ ἔλκεα, καὶ σινδόνας⁴¹ βυσσίνης τελαμῶσι κατειλίσσοντες. καὶ μιν, ὥς ὀπίσω ἀπίκοντο ἐς τὸ

on board of the three ships. *HER.* on *VIG.* iii. 1, 9.

34. καλλιστεύοντα] κάλλιστον ἐόντα. From a misunderstanding of this passage, καλλιστεύειν has been sometimes rendered *fortissime se gerere*. *MUS.*

35. διαδέξιον κ. τ. λ.] i. e. ποιούμενοι διαδέξιόν τι οἶωνόν, τοῦτον, ὃν εἶλον πρῶτον, τῶν Ἑλλήνων, εἶναι καὶ κάλλιστον ἀπάντων. So ὕριθα μὲν τόδ' αἴσιον ποιοῦμεθα, τὸ σόν τε χρηστὸν, καὶ λόγων εὐφημίαν, Euripides, *I. A.* 607. *V.*

36. τάχα κ. τ. λ.] and probably he might also, in some measure, be indebted to his name for this. i. 70. *ST.*

37. ἐπαύροιο] ἀφ' ὧν ἡμῖν τὰγαθὰ γίγνεται, ἀπὸ τῶν αὐτῶν τούτων καὶ τὰ κακὰ ἐπαυρισκοίμεθα, Democritus in *Stob.* *Ecl. Eth.* ii. p. 205. τὴν αἰτίαν σῶν, ἥς ἐπηνρόμην ἐγώ; Euripides, *Hel.* 468. *W. V.*

38. Πυθέω] from the nominative Πυθέης, viii. 92. by syncope for Πυθέω, as Ἀνδρέω, vi. 126. *S.*

39. ἐπιβατεύοντος] ἐπιβάτου ἐόντος. vol. i. p. 254. n. 58. οὐδέπῃ ποτ' ἐκ τῆς πόλεως ἐστρατεύσατο, οὔτε ἱππεὺς, οὔτε ὀπλίτης, οὔτε τριήραρχος, οὐτ' ἐπιβάτης, Lysias, *ύ. K.* i. p. 107. *L.*

40. κατεκρουργήθη] he was cut to pieces; used here hyperbolically, as κατακοπέντα, viii. 92. ὃ Πύθης ἕως τοῦ

δε ἐπὶ τῆς νεῶς ἐμάχετο, ἕως ἅπας κατεκρουργήθη, this and the use of καταχορδεύων in vi. 75. are given by Longinus, 31. as instances of the judicious and emphatic employment of common verbs: *dixeris egregie, notum si callida verbum reddiderit junctura notum*, Horace, *A. P.* 47. Ἐάνθος, ἐν τοῖς Λυδιακοῖς, "Κάμβλητα," φησί, "τὸν βασιλεύσαντα Λυδῶν, πολυδάγον γενέσθαι καὶ πολυπότην, ἔτι δὲ γαστρίμαργον. τοῦτον οὖν ποτὲ νυκτὸς τὴν αὐτοῦ γυναῖκα κατακρουργήσαντα καταφαγεῖν" ἔπειτα πρῶτ', ἐρόντα τὴν χεῖρα τῆς γυναικὸς ἐνόσσαν ἐν τῷ στόματι, αὐτὸν ἀποσφάζει περιβοήτου τῆς πράξεως γενομένης," Athenæus, x. 8. κρουργηδὸν διασπάσαντες, iii. 13. *V. W.* *laniatum corpore toto Deiphobum ridit, lacerum crudeliter ora, ora manusque amibas, populataque tempora raptis auribus, et truncas inhoneste volnere nares*, Virgil, *Æ.* vi. 494.

41. σινδόνας κ. τ. λ.] Those, who embalm mummies, κατειλίσσουσι πᾶν τὸ σῶμα σ. β. τ. κατατετρημένοιαι, ii. 86. *W.* with bandages of cotton. *utuntur gossipii lanugine Ægyptii, (linearum petiarum loco, quibus nostri tantum utuntur,) ad ulcera vulneraque omnia sananda*, Prosper Alpinus, de *Pl. Æg.* p. 69. *L. SCHL.*

ἐωντων στρατόπεδον, ἐπεδείκνυσιν ἐκπαγλεύμενοι πάσῃ τῇ στρατιῇ, περιέποντες εὖ· τοὺς δὲ ἄλλους, τοὺς ἔλαβον ἐν τῇ νηὶ ταύτῃ, περιεῖπον ὡς ἀνδράποδα.

CLXXXII. Αἱ μὲν δὴ δύο τῶν νεῶν οὕτω ἐχειρώθησαν· ἡ δὲ τρίτη, τῆς ἐτριηράρχεε Φόρμος, ἀνὴρ Ἀθηναῖος, φεύγουσα, ἐξοκέλλει ἐς τὰς ἐσβολὰς τοῦ Πηνειοῦ· καὶ τοῦ μὲν σκάφους⁴² ἐκράτησαν οἱ βάρβαροι, τῶν δὲ ἀνδρῶν οὐ. ὥς γὰρ δὴ τάχιστα ἐπώκειλαν τὴν νέα οἱ Ἀθηναῖοι, ἀποθορόντες, κατὰ Θεσσαλὴν πορευόμενοι, ἐκομίσθησαν ἐς Ἀθήνας· ταῦτα οἱ Ἕλληνες, οἱ ἐπ' Ἀρτεμισίῳ στρατοπεδεύμενοι, πυνθάνονται παρὰ πυρσῶν⁴³ ἐκ Σκιάθου. πυνθόμενοι δὲ, καὶ καταρρώδησαντες, ἀπὸ τοῦ Ἀρτεμισίου μετωρρίζοντο ἐς Χαλκίδα,⁴⁴ φυλάζοντες μὲν τὸν Εὐριπον, λείποντες δὲ ἡμεροσκόπους⁴⁵ περὶ τὰ ὑψηλὰ τῆς Εὐβοίης.

CLXXXIII. Τῶν δὲ δέκα νεῶν τῶν βαρβάρων τρεῖς ἐπέλασαν περὶ τὸ ἔρμα⁴⁶ τὴ μεταξὺ ἐὼν Σκιάθου τε καὶ Μαγνησίης, καλεόμε-

42. σκάφος] When the words σκάφη νεῶν are joined, there is no periphrasis; but the former word signifies only *the hull of the vessel*, without masts or rigging, just as they appear on the stocks, or sometimes, when disabled, after a battle. ὑπτιοῦτο σ. ν., θάλασσα δ' οὐκέτ' ἦν ἰδεῖν, ναυαγίων πλήθουσα καὶ φόνου βροτῶν, Æschylus, P. 424. Euripides, Rh. 389. This vessel, which struck near the mouth of the Peneus, had become a mere wreck. C. νὰς σ., Eur. Tr. 688. C. 696. BL.

43. παρὰ πυρσῶν] παρὰ is generally used with animate objects, after the verbs ἀκούειν, μανθάνειν, πυνθάνεσθαι, &c. but sometimes also with inanimate objects, αὐτῷ ἐξουσία ἦν σαφῶς εἰδέναι π. τῆς βασιλίδος, Antiphon, p. 112, 12. V. M. G. G. 588, 4. Torches were raised above the walls, as signals: if they were held steady, it indicated friends; but if they were waved to and fro, an enemy. L. They seem also to have announced the number of the enemy, and the direction in which they were approaching. AR. τὸ διὰ πυρσῶν ἀνατεινομένων σημαίνειν ὅ τι οὖν, κυρίως ἐστὶ φρυκτωρεῖν, Hesychius. Compare Thucydides, iii. 22. 80. ii. 94. BL. Stanley on Æsch. Ag. 1. W.

44. Χαλκίδα] now Egirpo. L.

Pliny derives the name from χαλκὸς "brass," which was first used there. A.

45. ἡμεροσκόπους] Æschylus, Th. 66. Sophocles, An. 259. Aristophanes, Av. 1174. τοὺς ἐν ἡμέρᾳ φρουροῦντας, Scholiast; BL. c. 192. 219. These scouts used to go out before day-break, and repair to the place where they were to keep watch; they returned at night-fall. Sometimes, however, they remained out all night; and then they made signals to their party by fires, which in the day-time was done by smoke. Turnebus, Adv. xxvii. 7. χρῆ ἢ. καθιστάναι ἐπὶ τόφῳ ὑψηλῷ καὶ ὡς ἐκ πλείστου φαινομένη, ἐμπείρους πολέμου καὶ ποδάκεις· παραγυέλλεσθαι δὲ τοῖς ἡμεροσκόποις αἶρειν τὰ σύστημα ἐνίοτε, καθάπερ οἱ πυρσενταὶ τοὺς πυρσούς· ὡς δὲ δεῖ τοῦτο γίνεσθαι, καὶ ὡς αἶρειν τοὺς φρυκτοὺς, ἐν τῇ Παρασκευαστικῇ βίβλῳ πλειόνως εἴρηται, Æneas, Pol. 6. 7. L. speculator, (hemerodromos vocant Græci, ingens die uno cursu emetientes spatium) contemplatus regium agmen e specula quadam, praegressus nocte media Athenas pervenisset, Livy, xxxi. 24. W. ἡμεροδρόμος, vi. 105. ix. 12. S.

46. ἔρμα] ὕφαλον πέτραν, Harpo-

νον δὲ Μύρμηκα.⁴⁷ ἐνθαῦτα οἱ βάρβαροι ἐπειδὴ στήλην⁴⁸ λίθον ἐπέθηκαν, κομίσαντες ἐπὶ τὸ ἔρμα, ὀρμηθέντες αὐτοὶ ἐκ Θέρμης, ὡς σφι τὸ ἐμποδὼν ἐγεγόνεε καθαρὸν, ἐπέπλεον πάσῃσι τῇσι νηυσὶ, ἔνδεκα ἡμέρας παρέντες μετὰ τὴν βασιλέος ἐξέλασιν ἐκ Θέρμης. τὸ δὲ ἔρμα σφι κατηγήσατο,⁴⁹ ἐὼν ἐν πόρῳ μάλιστα, Πάμμων Σκύριος.⁵⁰ πανημερόν δὲ πλύντες, οἱ βάρβαροι ἐξανύουσι⁵¹ τῆς Μαγνησίης χώρας ἐπὶ Σηπιάδα τε καὶ τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἑόντα καὶ Σηπιάδος ἀκτῆς.

CLXXXIV. Μέχρι μὲν νυν τούτου τοῦ χώρου καὶ Θερμοπυλέων, ἀπαθῆς τε κακῶν⁵² ἦν ὁ στρατὸς, καὶ πλῆθος ἦν τηνικαῦτα ἔτι, ὡς ἐγὼ συμβαλλεόμενος εὐρίσκω, τόσον· τῶν μὲν ἐκ τῶν νεῶν τῶν ἐκ τῆς Ἀσίης, ἐουσέων ἐπτὰ καὶ διηκοσιέων καὶ χιλιέων, τὸν μὲν ἀρχαῖον ἐκάστων τῶν ἐθνέων ἑόντα ὅμιλον,⁵³ τέσσερας καὶ εἴκοσι μυριάδας, καὶ πρὸς, χιλιάδα τε καὶ τετρακοσίους, ὡς ἀνὰ διηκοσίους⁵⁴ ἄνδρας λογιζομένοισι ἐν ἐκάστῃ νηϊ. ἐπεβάτευνον δὲ ἐπὶ τουτέων τῶν νεῶν, χωρὶς ἐκάστων τῶν ἐπιχωρίων ἐπιβατέων,⁵⁵ Περσέων τε καὶ Μήδων καὶ Σακέων τριήκοιτα ἄνδρες. οὗτος ἄλλος ὅμιλος γίνεται τρισμύριοι καὶ ἑξακισχίλιοι, καὶ πρὸς, διηκόσιοί τε καὶ δέκα. προσθήσω δ' ἔτι τούτῳ καὶ τῷ προτέρῳ ἀριθμῷ τοὺς ἐκ τῶν πεντηκοντέρων ποιήσας,⁵⁶ ὅ τι⁵⁷ πλέον ἦν αὐτέων ἢ ἔλασσον, ἀν' ὁ γδῶ-

cration; ἔπαισεν ἄφαντον ἔ., *Æschylus*, Ag. 976. ἔρματι προσβαλὼν ὤλετο, *Eu.* 561. ἀσῆμων ὑπὲρ ἐρμάτων φορεῦμαι, *Anacreon* in *Hesych.* *BL.* μὴ περὶ ἔρμα περιβάλλῃ τὴν ναῦν, *Thucydides*, vii. 25. *BLO.*

47. Μύρμηκα] "Ant."

48. στήλην] This stone pillar served, instead of a buoy, to mark the rock, which was level with the water's edge. Herodotus alludes to this, just below, where he speaks of the impediment as being removed. *L.*

49. κατηγήσατο] guided to, showed the way to, pointed out. ii. 49. 55. vi. 135. *W.* ix. 104. vii. 215. *S.*

50. Σκύριος] Scyros is now Sciro. *L.*

51. ἐξανύουσι] understand τὸν πλοῦν. *ST.*

52. ἀπαθῆς—κακῶν] i. 32. This genitive is often suppressed, as προεῖπον τοῖς ἔξουσιν ἀπαθεῖς ἀπέναι, *Thucydides*, i. 26. *BLO.*

53. τὸν—ἀρχαῖον—ὅμιλον] the ori-

ginal contingent furnished by the several Asiatic nations, exclusive of the Persians, Medes, and Sacians, in contradistinction to those raised in Europe. *L.* This accusative is dependent on εὐρίσκω which precedes. *S.*

54. ἀνὰ διηκοσίους] Compare *DU.* and *BLO.* on *Thuc.* viii. 29.

55. ἐπιβατέων] Though the verb ἐπιβατεύειν is used exclusively of those who served as marines, *W.* the substantive here seems to denote the mariners and rowers. *S.* *ST.*

56. ποιήσας] making; i. e. τιθεῖς, setting down, supposing; assuming. εἰσὶ τῶν ξένων ἀτελεῖς, δέκα θῆσω· οὐκ οἶμαι πέντε εἶναι· καὶ μὴν τῶν γε πολιτῶν οὐκ εἰσὶ πέντε ἢ ἑξ· οὐκ οὖν ἀμφοτέρων ἑκατὰδεκα ποιήσωμεν αὐτοὺς εἴκοσιν· εἰ δὲ βούλεσθε, τριάκοντα, *Demosthenes*, *Lep.* 7. *sic sane esse summum bonum, non dolere*:—*sit sane summum malum, dolere*, *Cicero*, *T. Q.* iii. 18. In this sense the Greeks often use καὶ δὴ (especially with the per-

κοῖτα ἄνδρας ἐνεῖναι. συνελέχθη δὲ ταῦτα τὰ πλοῖα, ὥς καὶ πρότερον⁵⁸ μοι εἰρέθη, τρισχίλια. ἦδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι. τοῦτο μὲν νυν τὸ ἐκ τῆς Ἀσίας ναυτικὸν ἦν, σύμπαν ἐὸν πεντήκοντα μυριάδες καὶ μία, χιλιάδες τε ἔπεισι ἐπὶ ταύτῃσι ἑπτὰ, καὶ πρὸς, ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦ δὲ πεζοῦ, ἑβδομήκοντα καὶ ἑκατὸν μυριάδες ἐγίνοντο· τῶν δὲ ἱππέων, ὀκτὼ μυριάδες. προσθήσω δ' ἔτι τούτοισι τὰς καμήλους τοὺς ἐλαύνοντας Ἀραβίους, καὶ τοὺς τὰ ἄρματα Λίβνας, πλῆθος ποιήσας δις μυρίους ἄνδρας. καὶ δὴ τό τε ἐκ τῶν νεῶν καὶ τοῦ πεζοῦ πλῆθος, συντιθέμενον, γίνεται διηκόσιαί τε μυριάδες καὶ τριήκοντα καὶ μία, καὶ πρὸς, χιλιάδες ἑπτὰ, καὶ ἑκατοντάδες ἕξ, καὶ δεκάς. τοῦτο μὲν τὸ ἐξ αὐτῆς τῆς Ἀσίας στράτευμα ἔξαναχθὲν εἴρηται, ἄνευ τε⁵⁹ τῆς θεραπείης τῆς ἐπομένης καὶ τῶν σιταγωγῶν πλοίων καὶ ὅσοι ἐνέπλεον τούτοις.

CLXXXV. Τὸ δὲ δὴ ἐκ τῆς Εὐρώπης ἀγόμενον στράτευμα ἐτι προσλογιστέα τούτῳ παντὶ τῷ ἐξηριθμημένῳ· δόκησιν⁶⁰ δὲ δεῖ λέγειν. νέας μὲν νυν οἱ ἀπὸ Θρηίκης Ἑλληνες, καὶ ἐκ τῶν νήσων τῶν ἐπικειμένων τῇ Θρηίκῃ, παρείχοντο εἴκοσι καὶ ἑκατόν. ἐκ μὲν νυν τουτέων τῶν νεῶν ἄνδρες τετρακισχίλιοι καὶ δις μύριοι γίνονται. πεζοῦ δὲ, τὸν Θρηίκης παρείχοντο, καὶ Παίονες καὶ Ἑορδοὶ⁶¹ καὶ Βοττιαῖοι καὶ τὸ Χαλκιδικὸν⁶² γένος καὶ Βρύγοι καὶ Πίερες καὶ Μακεδόνες καὶ Περρῶνιοι καὶ Ἐνιῆνες καὶ Δόλοπες καὶ Μάγνητες καὶ Ἀχαιοὶ καὶ ὅσοι τῆς Θρηίκης τὴν παραλίην νέονται, τούτων τῶν ἐθνέων τριήκοντι μυριάδας δοκέω γενέσθαι. αὗται ὦν αἱ μυ-

fect tense), as Euripides, M. 387. Hel. 1058. Æschylus, Eu. 892. Sophocles, E. 1465. ποιῶ δὴ ὑμᾶς ἑξαπατηθέντας ὑπ' ἐμοῦ ἦκειν εἰς Φάσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γνῶσσεσθε δὴ πού ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ, Xenophon, An. v. 7, 5. καὶ δὴ σφας ποιῶ ἱστὺς ἐκείνοις εἶναι, c. 186. V. HER. ou VIG. viii. 7, 14. E. (τὴν στρατιάν) πεποίηκε χιλίων καὶ διακοσίων νεῶν, Thucydides, i. 10. BLO.

57. ὅ τι κ.τ.λ.] understand οὐ λογίζομαι, *I do not reckon what is more or less.* We should say simply, *more or less*; in Latin, *plus minus*. S.

58. πρότερον] c. 97. L.

59. ἄνευ τε] This is the usual place of the conjunction, although the con-

nexion is ἄνευ θεραπείης τε καὶ πλοίων. Numerous instances are given by E. on Eur. Her. 622.

60. δόκησιν] ταῦτ' οὐχὶ γίνεται, δ. εἰπεῖν, καθ' ἀκριβῶσαι λόγον, Sophocles, Tr. 432. W. δ. δὴ τὰδ' ἂν λέγοιμί σοι, Euripides, Her. 396. ὥς ἔμοιγε φαίνεται, δόξαν λέγω, B. 619. MUS. περὶ δὲ τούτου οὐκ οἶδ' ἂν εἰμὶ ἀκριβῆ λόγον εἰπεῖν, ἀλλὰ μόνον ὥς ἂν ἔμοιγε δοκῇ ἔχειν. ST.

61. Ἑορδοί] They occupied a district between the Lyncestæ and the territory of Edessa. L.

62. Χαλκιδικὸν] This race inhabited the three peninsulas of Pallene, Sithonia, and Athos, with the neighbouring part of Thrace. A. L.

ριάδες, κείνησι προστεθεῖσαι τῇσι ἐκ τῆς Ἀσίης, γίνονται αἱ πῦσαι ἀνδρῶν αἱ μάχιμοι μυριάδες διηκόσιαι καὶ ἐξήκοντα καὶ τέσσερες· ἔπεισι δὲ ταύτῃσι ἑκατοντάδες ἑκαίδεκα, καὶ δεκάς.

CLXXXVI. Τοῦ μαχίμου⁶³ δὲ τούτου ἔοντος ἀριθμὸν τοσούτου, τὴν θεραπήν τὴν ἐπομένην τούτοις, καὶ τοὺς ἐν τοῖσι σιταγωγοῖσι ἀκάτοις ἔοντας, καὶ μάλα ἐν τοῖσι ἄλλοις πλοίοις τοῖσι ἅμα πλέουσι τῇ στρατιῇ, τούτους τῶν μαχίμων ἀνδρῶν οὐ δοκέω εἶναι ἐλάσσονας, ἀλλὰ πλεῦνας. καὶ δὴ σφεας ποιέω ἴσους ἐκείνοις εἶναι, καὶ οὔτε πλεῦνας, οὔτε ἐλάσσονας οὐδέν· ἐξισούμενοι δὲ οὗτοι τῷ μαχίμῳ, ἐκπληροῦσι τὰς ἴσας μυριάδας ἐκείνησι. οὕτω πεντηκοσίας τε μυριάδας καὶ εἴκοσι καὶ ὀκτὼ, καὶ χιλιάδας τρεῖς, καὶ ἑκατοντάδας δύο, καὶ δεκάδας δύο ἀνδρῶν ἤγαγε Ξέρξης ὁ Δαρείου μέχρι Σηπιάδος καὶ Θερμοπυλέων.

CLXXXVII. Οὗτος μὲν δὴ τοῦ συνάπαντος τοῦ Ξέρξεω στρατεύματος ἀριθμός. γυναικῶν δὲ σιτοποιέων, καὶ παλλακέων, καὶ εὐνούχων, οὐδεὶς ἂν εἴποι ἀτρεκέα ἀριθμόν· οὐδ' αὖ ὑποζυγίων τε καὶ τῶν ἄλλων κτηνέων τῶν ἀχθοφόρων, καὶ κυνῶν Ἰνδικῶν⁶⁴ τῶν ἐπομένων, οὐδ' ἂν τούτων ὑπὸ πλήθεος οὐδεὶς ἂν εἴποι ἀριθμόν. ὥστε οὐδέν μοι θῶμα παρίσταται προδοῦναι⁶⁵ τὰ ῥέεθρα τῶν ποταμῶν ἔστι τῶν⁶⁶ ἀλλὰ μᾶλλον, ὅπως τὰ σιτία ἀντέχρησε, θῶμά μοι, μυριάσι τοσαύτῃσι. εὐρίσκω γὰρ συμβαλλεόμενος, εἰ χοίνικα⁶⁷ πυρῶν

63. τοῦ μαχίμου] understand στρατεύματος. F. on B. 255. These words do not signify that the whole number above-mentioned were actually men who used weapons; but that such was the amount of the men to be brought into action on sea and land: it therefore includes the rowers, who certainly must have kept their posts at the oar, even in the hottest engagement. LAU.

64. κυνῶν Ἰνδικῶν] i. 192. The force with which Columbus took the field against the Indians in Hispaniola "consisted only of two hundred foot, twenty horse, and twenty large dogs;" Robertson, Am. A. D. 1495.

65. προδοῦναι] understand τοσαύτας μυριάδας, since the verb is transitive, to fail. ἐνδοῦναι καταποθέντα τῷ στρατοπέδῳ, Thomas Mag. V.

66. ἔστι τῶν] πλὴν Ἰώνων καὶ Ἀχαιῶν καὶ ἔστιν ὧν ἄλλων ἐθνῶν, Thu-

cydides, iii. 92. W. The verb εἶμι seems at first to have been referred to a subject preceding, and to have been in the same number as the relative following. But generally, it stands in the third person singular of the present, though the relative following be in the plural, and the chief verb of the proposition in the imperfect, aorist, or future: and ἔστιν οἱ does not accord with the construction of the proposition, but stands by itself in an adjective sense, as ἔνιοι. M. G. G. 482. In Attic writers the phrase is common; in Herodotus very rare. V. τούτῳ τῷ λόγῳ εἰσὶ οἱ Ἑλλήνων ἐχρήσαντο, ii. 124. S.

67. χοίνικα] about a pint and a half. This was the daily ration of corn allowed to soldiers and to slaves: hence called ἡ χοίνιξ ἡμερήσιος, D. Laertius, viii. 18. τὰ Πυθαγόρου αἰνέγματα τοιαῦτα ἔστι· "μὴ καθῆσθαι ἐπὶ

ἑκάστος τῆς ἡμέρης⁶⁸ ἐλάμβανε καὶ μηδὲν πλέον, ἑνδεκα μυριάδας μεδίμνων τελομένων ἐπ' ἡμέρῃ ἐκύστη, καὶ πρὸς, τριηκοσίους τε ἄλλους μεδίμνους καὶ τεσσεράκοντα.⁶⁹ γυναίξιν⁷⁰ δὲ καὶ εὐνούχους, καὶ ὑποζυγίοις καὶ κυσὶ, οὐ λογίζομαι. Ἄνδρων δ' εὐσέων τοσούτων μυριαδῶν, κάλλεός τε εἵνεκα καὶ μεγάλους οὐδεὶς αὐτῶν ἀξιονικότερος ἦν αὐτοῦ Ξέρξω ἔχειν τοῦτο τὸ κράτος.

CLXXXVIII. Ὁ δὲ δὴ ναυτικὸς στρατὸς ἐπεὶ τε ὕρμηθεὶς ἔπλεε, καὶ κατέσχε τῆς Μαγνησίης χώρας ἐς τὸν αἰγιαλὸν τὸν μεταξὺ Κασθαναίης τε πόλιος ἑόντα καὶ Σηπιάδος ἀκτῆς, αἱ μὲν δὴ πρῶται τῶν νεῶν ὤρμεον πρὸς γῆν, ἄλλαι δ' ἐπ' ἐκείνῃσι ἐπ' ἀγκυρέων· ἅτε γὰρ τοῦ αἰγιαλοῦ ἑόντος οὐ μεγάλου, πρόκροσσαι⁷¹ ὀρμέοντο ἐς πόντον καὶ ἐπὶ ὀκτὼ νέας. ταύτην μὲν τὴν εὐφρόνην οὕτω· ἅμα δὲ ὄρθρω, ἐξ αἰθρίας⁷² τε καὶ νηνεμίας, τῆς θαλάσσης ζεσάσης,⁷³ ἐπέπεσέ σφι χειμῶν τε μέγας καὶ πολλὸς ἄνεμος ἀπηλιώτης,⁷⁴ τὸν δὴ

χοίνικα·” ἀντὶ τοῦ, μὴ σκοπεῖν τὰ ἐφ' ἡμέραν, ἀλλὰ τὴν ἐπιοῦσαν ἀεὶ προσδέχασθαι, Athenæus, x. 77. SCHL.

68. τῆς ἡμέρης] ἐκάστης is understood. SCH. on B. 85.

69. τριηκοσίους—καὶ τεσσεράκοντα] Forty-eight *chaenices* made a *medimnus*. The number of *medimni*, therefore, ought to have been 110,067; but in dividing 5,283,220 by 48 in order to reduce the *chaenices* to *medimni*, our author appears to have committed the oversight of carrying to the quotient the last dividend 340, instead of the result of 3220 and then of 340, divided by 48, which would give 67. S.

70. γυναίξιν κ. τ. λ.] These datives are governed by τὸ δοθὲν understood. ST.

71. πρόκροσσαι] iv. 152. Homer, II. E. 33. T.'s note. ἐξορμήσαντες ἐπ' αὐτὸν ἐβοηδρόμουν, πρόκροσσοι φερόμενοι ἐπὶ τὸν κίνδυνον, Athenæus, i. 54. W. κλιμακιδύν· κρύσσαι γὰρ καλοῦνται αἱ τευχομάχοι κλίμακες, Didermus; in French “par échelons;” in Latin in *quincuncem locatæ*. There were eight rows; that nearest the shore being longest, and the others each diminishing by one ship; so that the front line, which was furthest out at sea, would contain seven ships less than the rear rank; and the ships

would assume the form of a truncated equilateral triangle. S. RE.

```

0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0 0 0 0 0
0 0 0 0 0 0 0 0 0 0 0 0 0 0 0

```

72. ἐξ αἰθρίας] vol. i. p. 52. n. 22.

73. ζεσάσης] A frequent repetition of sibilants may be observed in this passage. The same metaphor occurs in κύματα ἐπὶ πολὺ μετεωρισθέντα καὶ ἀναξέσαντα, Gregory Naz., St. i. p. 55. b. ἐν ζέοντι τῷ κλύδωνι, Libanius, t. ii. p. 516. c. παρὰ τῷ Ἡροδότῳ, κατὰ μὲν τὰ λήμματα δαιμονίως ὁ χειμῶν πέφρασται, τινὰ δὲ περιέχει τῆς ὕλης ἀδοξότερα, καὶ τοῦτο μὲν ἴσως “ζ. καὶ τῆς θ.” ὡς τὸ “ζ.” πολὺ τὸ ὕψος περισπᾷ διὰ τὸ κακὸςτομον. ἀλλ’ “ὁ ἄνεμος,” φησὶν, “ἐκόπασε.” (c. 191.) καὶ, “τοὺς περὶ τὸ ναυάγιον ἐκβρασσομένους (c. 188.) ἐξεδέχετο τέλος ἄχαρι.” (viii. 13.) ἄσεμνον γὰρ τὸ “κοπάσαι” καὶ ἰδιωτικόν· τὸ δ’ “ἄχαρι” τηλικούτου πάθους ἀνοίκειον, Longinus, 43. W.

74. ἀπηλιώτης] This, “according to Stuart’s account of the tower of the winds, yet remaining at Athens, was

Ἑλλησποντίνην⁷⁵ καλέουσι οἱ περὶ ταῦτα τὰ χωρία οἰκημένοι. ὅσοι μὲν νυν αὐτῶν αὐξόμενον ἔμαθον τὸν ἄνεμον, καὶ τοῖσι οὕτω εἶχε ὄρμου,⁷⁶ οἱ δ' ἔφθησαν τὸν χειμῶνα ἀνασπάσαντες τὰς νέας, καὶ αὐτοὶ τε περιῆσαν καὶ αἱ νέες αὐτῶν· ὅσας δὲ τῶν νεῶν μεταρσίας⁷⁷ ἔλαβε, τὰς μὲν ἐξέφερε πρὸς Ἴπνους⁷⁸ καλεομένους⁷⁹ τοὺς ἐν Πηλίῳ, τὰς δὲ ἐς τὸν αἰγιαλόν· αἱ δὲ περὶ αὐτὴν τὴν Σηπιάδα⁸⁰ περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν,⁸¹ αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο.⁸² ἦν δὲ τοῦ χειμῶνος χρῆμα⁸³ ὑφόρητον.

CLXXXIX. Λέγεται δὲ λόγος, ὡς Ἀθηναῖοι τὸν Βορῆν ἐκ θεοπροπίου ἐπεκαλέσαντο, ἐλθόντος σφί ἄλλον⁸⁴ χρηστηρίου, “ τὸν γαμβρὸν⁸⁵ ἐπίκουρον καλέσασθαι.” Βορῆς δὲ, κατὰ τὸν Ἑλλήνων

the east. But the Hellespont lay nearly north-east from Sepias: and the effects of the storm described by Herodotus show that the wind must have been some degrees northward of the east. The accuracy, however, in stating winds, usual with our seamen, was not common among the ancients; nor is it at this day in the Mediterranean, where generally winds are still named from the countries whence they blow, without any very exact reference to the points of the compass;” *MI.* viii. 3. The modern compass is divided into thirty-two points; the Greeks had but eight divisions, as appears from the above-mentioned octagonal tower, built by Andronicus Cyrrhastes, and called ‘the temple of the eight winds.’ On each side of the octagon is the name of the wind which it faces. *LAU.* These winds are N. BOPEΑΣ, N.E. ΚΑΙΚΙΑΣ, E. ΑΠΗΛΙΩΤΗΣ, S.E. ΕΥΡΟΣ, S. ΝΟΤΟΣ, S.W. ΛΙΨ, W. ΖΕΨΥΡΟΣ, N.W. ΣΚΙΠΟΝ; Potter, i. 8. The names are somewhat different, according to Pliny, N. H. ii. 47. xviii. 34. *L.*

75. Ἑλλησποντίνην] The names of winds in *ias* are formed from other nouns: so Στρυμονίης from the Strymon, viii. 118. Καϊκίας, from the Caicus, ἐτησίαι, γονίας, ὀρνίθιας, συκοφαντίας, &c. *BL.*

76. τ. οὕτω εἶχε ὄρμου] whose station was such as to enable them to draw their ships up on the beach. Compare Thucydides, iii. 111, 2. *AR.* M. G. G. 315, 1.

77. μεταρσίας] out at sea.

78. Ἴπνους] “Ovens;” caverns so called. *L.*

79. καλεομένους] The Greek historians generally add this participle to the name of a place, when it is significant of its nature or situation. Thucydides, ii. 24. 55. *AR.*

80. Σηπιάδα] (οἱ ἄνεμοι) πνεύσαντες ἐβρώμενος περὶ τὴν Σ. ἄκραν συνέτριψαν πᾶσαν τὴν παρασκευὴν τοῦ Περσικοῦ στόλου, Clement of A., Str. vi. p. 753, 36. στόλος εἰς Ἴπνουῦντα τόπον τραχὺν τῶν περὶ Πήλιον παρενεχθεῖς, Strabo, ix. p. 675. c. v. *V.*

81. ἐς Μελίβοιαν πόλιν] ad Melibæam urbem: situ est in radicibus Ossæ montis, qua parte in Thessuliam vergit, opportune imminens super Demetriadem, Livy, xlv. 13. *L.*

82. ἐξεβράσσοντο] τούτων ἅμα ταῖς ναυσὶν ἐκβρασθέντων, οἱ Ῥηγῖνοι πολλοὺς τῶν ναυτῶν ἐξώγησαν, Diodorus, xiv. p. 719. τὸ σῶμα ἐξεβράσθη ταῖς Ἐρυθραῖς κατὰ τὴν ἀκτὴν, Hierias in Ath. vi. 74. Tourp.

83. χρῆμα] vol. i. p. 22. n. 67.

84. ἄλλον] different from those mentioned, c. 140. 141. *L.*

85. γαμβρὸν] Βορέας κῆδος συνῆψε τοῖς Ἀθηναίοις, ἀρπάσας Ὠρείθυιαν τὴν Ἐρεχθέως, ἐξ ἧς ἔσχε Ζήτην καὶ Κδλαῖν καὶ Κλεοπάτραν, Scholiast on Soph. An. 991. Suidas says that the oracle ordered the Athenians ἀνέμῳ συγγενεῖ θύειν· εἶναι δὲ συγγενὴς λέγεται (ὁ Β.) διὰ τὴν Ὠ., Themistocles is described as στησάμενος τὴν ναυμαχίαν κατιόντος τοῦ πνεύματος, Ari-

λόγον, ἔχει γυναικα Ἀττικὴν,⁸⁶ Ὁρειθυίην τὴν Ἑρεχθέος. κατὰ δὲ τὸ κῆδος τοῦτο, οἱ Ἀθηναῖοι, ὡς φάτις ὤρμηται,⁸⁷ συμβαλλέομενοί σφι τὸν Βορῆν γαμβρὸν εἶναι, καὶ ναυλοχέοντες τῆς Εὐβοίης ἐν Χαλκίδι, ὡς ἔμαθον αὐξόμενον τὸν χειμῶνα, ἥ καὶ πρὸ τούτου, ἐθύνοντό τε καὶ ἐπεκαλέοντο τὸν τε Βορῆν καὶ τὴν Ὁρειθυίην τιμωρῆσαι σφι καὶ διαφθεῖραι τῶν βαρβάρων τὰς νέας, ὡς καὶ πρότερον⁸⁸ περὶ Ἀθων· εἰ μὲν νυν διὰ ταῦτα τοῖσι βαρβάροισι ὀρμέουσι ὁ Βορῆς ἐπέπεσε, οὐκ ἔχω εἰπεῖν. οἱ δ' ὦν Ἀθηναῖοί σφι λέγουσι βοηθήσαντα τὸν Βορῆν πρότερον, καὶ τότε ἐκεῖνα κατεργάσασθαι· καὶ ἱρὸν,⁸⁹ ἀπελθόντες, Βορέω ἰδρύσαντο παρὰ ποταμὸν Ἰλισσόν.

CXC. Ἐν τούτῳ τῷ πόνῳ νέας οἱ ἐλαχίστας λέγουσι⁹⁰ διαφθαρῆναι, τετρακοσίων οὐκ ἐλάσσοντας, ἄνδρας τε ἀναριθμήτους, χρημάτων τε πλῆθος ἄφθονον· ὥστε Ἀμεινοκλεῖ τῷ Κρητίνεω, ἀνδρὶ Μάγνητι, γηοχέοντι περὶ Σηπιάδα, μεγάλως ἢ ναυηγίῃ ἐγένετο χρηστή·⁹¹ ὡς πολλὰ μὲν χρύσεια ποτήρια ὑστέρω χρόνῳ ἐκβρασσόμενι ἀνείλετο, πολλὰ δὲ ἀργύρεα· θησαυροὺς τε τῶν Περσέων εὔρε, ἄλλα τε χρύσεια ἄφατα χρήματα περιεβάλλετο. ἀλλ' ὁ μὲν, τᾶλλα οὐκ εὐτυχέων, εὐρήμασι μέγα πλούσιος ἐγένετο· ἦν γάρ τις καὶ τοῦτον ἄχαρις συμφορὴ λυπεῦσα⁹² παιδοφόνος.⁹³

CXCI. Σιταγωγῶν δὲ ὑλκίδων καὶ τῶν ἄλλων πλοίων διαφθειρομένων οὐκ ἐπὶν ἀριθμός·⁹⁴ ὥστε δείσαντες οἱ στρατηγοὶ τοῦ ναυτικοῦ στρατοῦ, μή σφι κεκακωμένοισι ἐπιθέωνται⁹⁵ οἱ Θεσσαλοὶ, ἔρκος ὑψηλὸν ἐκ τῶν ναυηγίων περιεβάλοντο. ἡμέρας γὰρ δὴ ἐχείμαζε τρεῖς· τέλος δὲ, ἔντομά⁹⁶ τε ποιεῦντες καὶ καταείδοντες γόησι τῷ

stides, t. iii. p. 349. on which the Scholiast says: οὕτω φησὶν ἔστησαν τὰς ναῦς, ὥστ' ἔχειν Βορέαν ὀπισθεν, ἵνα προσβαλὼν τοῖς Πέρσας ὀξέως ἐπέλθοι· τοῦτο δὲ φησὶν ἀπὸ τοῦ μύθου, ὅτι ὁ Βορέας, ἐραστής ὦν Ὁρειθυίας, συνεπραξέ τοῖς Ἀ. V. Pausanias also mentions Boreas as διὰ τὸ κῆδος ἀμύναντα (τ. Ἀ.) τῶν τριήρων τῶν βαρβαρικῶν ἀπολέσαι τὰς πολλὰς, i. 19. W. Some make Boreas to be a prince of Thrace. L.

86. Ἀττικὴν] The country of Attica was also called Atthis, or Acte, "Shore." L. A.

87. ὡς φ. ῶ.] ὡς ὁ ματαιότερος λόγος ῶ., iii. 56. ST.

88. πρότερον] vi. 44. 95. vii. 22. L.

89. ἱρὸν] Plato, Ph. t. iii. p. 229. c. L.

90. λέγουσι] Dioforus, xi. 12. W.

91. ναυηγίῃ ἐγένετο χρηστή] according to the proverb "It is an ill wind that blows no one any good."

92. ἦν—λυπεῦσα] ἐλύπει. S.

93. συμφορὴ—παιδοφόνος] ἀχάρτις συμφορὴ ἐλυπεῖτο, τρόπον ὅντινα οὖν φονεύσας ἕνα τῶν παίδων. ST. That such is the sense will appear on a comparison of i. 35. 41. iii. 50. 52. S.

94. οὐκ ἐπὶν ἀριθμὸς] i. e. τοσαῦτα ὥστε μὴ δύνασθαι ἀριθμεῖσθαι: so αὐτῶν δὲ Ταραντίνων οὐκ ἐ. ἄ., c. 170. ST.

95. ἐπιθέωνται] M. G. G. 208, 3. 210, 2.

96. ἔντομα] in ii. 119. is used of

ἀνέμφ⁹⁷ οἱ μάγοι, πρὸς τε τούτοισι, καὶ τῇ Θέτι καὶ τῇσι Νηρηΐσι θύοντες, ἔπαυσαν τετάρτῃ ἡμέρῃ, ἢ ἄλλως κως αὐτὸς ἐθέλων ἐκόπασε.⁹⁸ τῇ δὲ Θέτι ἔθυσον, πυθόμενοι παρὰ τῶν Ἰώνων τὸν λόγον, ὡς ἐκ τοῦ χώρου τούτου ἀρπασθείη ὑπὸ Πηλέος, εἴη τε ἅπανα ἡ ἀκτὴ ἢ Σηπιάς ἐκείνης τε καὶ τῶν ἄλλων Νηρηΐδων. Ὁ μὲν δὲ τετάρτῃ ἡμέρῃ ἐπέπαυτο.

CXCII. Τοῖσι δὲ Ἑλλήσι οἱ ἡμεροσκόποι, ἀπὸ τῶν ἄκρων⁹⁹ τῶν Εὐβοϊκῶν καταδραμόντες δευτέρῃ ἡμέρῃ, ἀπ' ἧς ὁ χειμὼν πρῶτος ἐγένετο, ἐσήμαινον πάντα τὰ γενόμενα περὶ τὴν ναυηγίην. οἱ δὲ, ὡς ἐπύθοντο, Ποσειδέωνι Σωτῆρι εὐξάμενοι, καὶ σποιδὰς προχέαντες, τὴν ταχίστην ὀπίσω ἡπείγοντο ἐπὶ τὸ Ἀρτεμίσιον, ἐλπίσαντες ὀλίγας τινὰς σφί ἀντιξόους ἔσεσθαι νῆας. οἱ μὲν δὲ, τὸ δεύτερον ἐλθόντες, περὶ τὸ Ἀρτεμίσιον ἐναυλόχεον, Ποσειδέωνος Σωτῆρος ἐπώνυμὴν ἀπὸ τούτου ἔτι καὶ ἐς τὸδε νομίζοντες.

CXCIII. Οἱ δὲ βάρβαροι, ὡς ἐπαύσατό τε ὁ ἄνεμος καὶ τὸ κύμα ἔστρωτο,¹⁰⁰ κατασπάσαντες τὰς νῆας, ἔπλεον παρὰ τὴν ἡπειρον.

human victims. sanguine placastis tentos et virgine cæsa: sanguine quærendi reditus, animaque litandum Argolica, Virgil, *Æ.* ii. 116. Apollonius uses the same word of a sacrifice near this identical spot: after mentioning Σηπιάς ἄκρη, Σκίαθος, Μάγνησα, and τύμβος Δολοπήτης, he says ἐνθα ἔ. μήλων κείαν, ὀρινομένης ἄλδς οἰδματι, adding presently τὴν δ' ἀκτὴν Ἀφέτας Ἀργοῦς ἔτι κικλήσκουσιν. i. 582—591. τοῖς μὲν κατοικομένοις περὶ ἡλίου δυσμὰς ἐναγίζουσιν τοῖς δὲ οὐρανδαῖς ὑπὸ τὴν ἑω, ἀνατέλλοντος τοῦ ἡλίου. ἔντομα δὲ, τὰ σφάγια κυρίως τὰ τοῖς νεκροῖς ἐναγίζόμενα, διὰ τὸ ἐν τῇ γῇ αὐτῶν ἀποτέμεσθαι τὰς κεφαλὰς. οὕτω γὰρ θύουσι τοῖς χθονίοις. τοῖς δὲ οὐρανίοις ἄνω ἀναστρέφοντες τὴν τράχηλον σφάζουσιν. Ὅμηρος, “αὐτὸν φέρουσιν μὲν πρῶτα” (Il. A. 459. T.), Scholiast; Steph. Th. L. G. 9271. GR. W. S. ST. all agree in thinking human sacrifices are here intended. L. thinks that human victims are never meant, unless expressly signified.

97. καταελδόντες γόησι τῷ ἄ.] trying to charm the wind by enchanters. For the construction see vol. ii. p. 10. n. 66. ἀνωλόλυξε, καὶ κατῆδε βάρβαρα μέλη, μαγεύονσα, Euripides, I. T. 1338. Seneca, M. 684. ἔθυσεν αὐτοῦ παῖδα,

ἐπὶ δὲ Ὀρθίων ἀημάτων, *Æschylus*, A. 1390. At Sicyon a priest used to sacrifice, ἡμερούμενος τῶν πνευμάτων τὸ ἄγριον καὶ δὴ καὶ Μηδείας, ὡς λέγουσιν, ἐπὶ δὲ ἐπᾶδει, *Pausanias*, ii. 12. V. The γόητες were perhaps a certain class among the μάγοι. De Pauw. S. 98. ἐκόπασε] τρίτῃ ἡμέρῃ ἐπεὶ τε ἄν ἔ., Abydenus in Euseb. Pr. Ev. v. 12. οἱ ἄνεμοι παραχρῆμα ἐκόπασαν καὶ τὸ κύμα ἐστορέθη, *Ælian* in *Suid.* ἐκόπασεν ὁ ἄνεμος, St. Matthew, xiv. 32. W. ἡσύχασεν, ἐπαύσατο, *Hesychius*; rested from fatigue after violent exertion. SCHL. V.

99. τῶν ἄκρων] This passage confirms the second interpretation given in vol. i. p. 291. n. 20.

100. κύμα ἔστρωτο] fluctus simul ac ventus posuit, sternuntur et conflagrescunt, et mox fluctus esse desinunt, *A. Gellius*, N. A. ii. 30. Ποσειδῶν ἀκύμονα πόντον τίθησι νῶτα, *Euripides*, I. T. 1445. auso Venus ipsa favebit, sternet et aquoreas, aquore nata, rius, *Ovid*, *Her.* xix. 159. V. ἀλκυόνες στορεσεῦντι τὰ κύματα, τὰν τε θάλασσαν, τὸν τε νότον, τὸν τ' ἔδρον, ὡς ἔσχατα φύκία κωεῖ, *Theocrit.* vii. 57. HE. omne stratum silet æquor, et omnes ventosi ceciderunt murmuris aura, *Virgil*, E. ix. 57.

κάμψαντες δὲ τὴν ἄκρην τῆς Μαγνησίης, ἰθεῖαν ἔπλεον ἐς τὸν κόλπον τὸν ἐπὶ Παγασέων¹ φέροντα. ἔστι δὲ χῶρος ἐν τῷ κόλπῳ τούτῳ τῆς Μαγνησίης, ἔνθα λέγεται² τὸν Ἡρακλέα καταλειφθῆναι ὑπὸ Ἰήσονός τε καὶ τῶν συνεταίρων,³ ἐκ τῆς Ἀργοῦς ἐπ' ὕδωρ πεμφθέντα, εὖτ' ἐπὶ τὸ κῶας ἔπλεον ἐς Αἶαν⁴ τὴν Κολχίδα· ἐνθεῦτεν γὰρ ἔμελλον ὕδρευσόμενοι ἐς τὸ πέλαγος ἀφήσειν.⁵ ἐπὶ τούτου δὲ τῷ χώρῳ οὖνομα γέγονε Ἀφέται.⁶ ἐν τούτῳ ὦν ὄρμον οἱ Ξέρξεω ἐποιεῦντο.

CXCIV. Πεντεκαίδεκα δὲ τὴν νηῶν τουτέων ἐτυχόν τε ὕσταται πολλὸν ἐξαναχθεῖσαι, καὶ κως κατείδον τὰς ἐπ' Ἀρτεμισίῳ τῶν Ἑλλήνων νῆας. ἔδοξάν τε δὴ τὰς σφετέρας εἶναι οἱ βάρβαροι, καὶ πλέοντες ἐσέπεσον ἐς τοὺς πολεμίους· τῶν ἐστρατήγεε ὁ ἀπὸ Κύμης τῆς Αἰολίδος ὑπαρχος Σανδῶκης ὁ Θαμασίου· τὸν δὲ πρότερον τούτων βασιλεὺς Δαρεῖος, ἐπ' αἰτίῃ τοιῇδε λαβὼν, ἀνεσταύρωσε, ἔοντα τῶν βασιληῶν δικαστέων·⁷ ὅτι ὁ Σανδῶκης ἐπὶ χορήμασι ἄδικον δίκην ἐδίκασε. ἀνακρεμασθέντος ὦν αὐτοῦ, λογιζόμενος ὁ Δαρεῖος,

1. Παγασέων] The town, the promontory near it, and the gulf of Volos, all bore this name, which is a Doric derivative from πηγνύναι "to build," (because the Argo was built there,) or πηγή "a spring." *ferunt olim Pagasæ natalibus Argo egressam longe Phasidos isse riam*, Propertius, i. 20, 17. L.

2. λέγεται] μυθολογεῖται τοὺς Ἀργοναύτας τὸν Ἡ. καταλιπεῖν διὰ τοιαύτην αἰτίαν· οὐ γὰρ ἐθέλειν αὐτὸν ἄγειν τὴν Ἀργὴν μετὰ τῶν ἄλλων, ὥς ὑπερβάλλοντα πολλὴ τῶν πλωτήρων, Aristotle, Pol. iii. 9. Ἡσίοδος ἐν τῷ Κήυκος γάμῳ "ἐκβάνα" φησὶν "αὐτὸν ἐφ' ὕδατος ζήτησιν, τῆς Μαγνησίας παρὰ τὰς ἀπὸ τῆς ἀφέσεως αὐτοῦ Ἀφέτας καλουμένας ἀπολειφθῆναι, Scholiast on Ar. Rh. L.

3. συνεταίρων] οἶδα ἑορτὴν τὴν "ἐταιρίδεια," ἀγομένην ἐν Μαγνησίᾳ· ἥς μνημονεύει Ἠγήσανδρος ἐν Ὑπομνήμασι, γράφων ὧδε· "τὴν τῶν ἐταιριδεῶν ἑορτὴν συντελοῦσι Μάγνητες· ἰσποροῦσι δὲ, πρῶτον Ἰάσονα, τὸν Αἴσονος, συναγαγόντα τοὺς Ἀργοναύτας, Ἑταιρείῃ Διὶ θῦσαι," Athenæus, xiii. 31. L.

4. ἐπὶ τὸ κ. ἔπλεον ἐς Αἶαν] ἐς τὴν Ἐρυθραῖν ἐπὶ ξύλον πλεῖν, V. Hom.

Herod.

17. ἐπὶ ξύλα παρέπεψάν τινες ἐς Ἀσίην, Thucydides, iv. 13. πέμπουσιν ἄνδρας εἰς Παγασὰς ἐπὶ σῖτον, Xenophon, H. v. 4, 56. πέμψας τριήρεις ἐς Λακεδαιμόνα ἐπὶ χρήματα, i. 6, 8. i. e. χ. ἀζούσας, 9. ἐχώρουν εἰς ἀγορὰν ἐπ' ἄλφита, Aristophanes, C. 819. The poets use μετὰ, as πλέων ἐς Τεμέσην μ. χαλκὸν, Homer, Od. A. 153. τὸ χρύσειον ἔπλει μ. κῶας Ἰήσων Αἰσονίδας, οἱ δ' αὐτῷ ἀριστῆες συνέποντο, Theocritus, xiii. 16. *lecti iuvenes, Argivæ robora pubis, auratam optantes Colchis arertere pellem*, Catullus, lxiv. 4. V. Κόλχων ἐς αἶαν — (ἄνδρες ἀριστοι) τὸ πάγχρυσον δέρος Πελία μετήλθον, Euripides, M. 2. *patris, quæ nominatur nomine Argo, qui recti Argivi delecti viri, petebant illam pellem inauratam arietis, Colchis, imperio regis Pelis, Ennius in Rh. ad Her. ii. 2. Cic. T. Q. i. 29. BA. quem Pelius rex in Colchos abire jubet; pellemque arietis memorabilibus gentibus reportaret*, Justin, xlii. 2. See also vol. i. p. 6.

4. V. Κόλχων ἐς αἶαν — (ἄνδρες ἀριστοι) τὸ πάγχρυσον δέρος Πελία μετήλθον, Euripides, M. 2. *patris, quæ*

nominatur nomine Argo, qui recti Argivi delecti viri, petebant illam pellem inauratam arietis, Colchis, imperio regis Pelis, Ennius in Rh. ad Her. ii. 2. Cic. T. Q. i. 29. BA. quem Pelius rex in Colchos abire jubet; pellemque arietis memorabilibus gentibus reportaret, Justin, xlii. 2. See also vol. i. p. 6.

5. ἀφήσειν] to launch out or put to sea. Compare MUS. on Soph. Aj. 250. BLO. on Thuc. vii. 19.

6. Ἀφέται] now Fetio. A.

7. βασιληῶν δικαστέων] iii. 14. W.

εἶρέ οἱ πλέω ἀγαθὰ⁸ τῶν ἀμαρτημάτων πεποιημένα ἐς οἶκον τὸν βασιλῆϊον· εὐρὼν δὲ τοῦτο ὁ Δαρεῖος, καὶ γνούς, ὡς ταχύτερα αὐτὸς ἢ σοφώτερα ἐργασμένος εἴη, ἔλυσε. βασιλέα μὲν δὴ Δαρεῖον οὕτω διαφυγὼν μὴ ἀπολέσθαι,⁹ περιῆν· τότε δὲ ἐς τοὺς Ἕλληνας καταπλώσας, ἔμελλε οὐ τὸ δεύτερον διαφυγὼν ἔσεσθαι.¹⁰ ὥς γάρ σφεας εἶδον προσπλέοντας οἱ Ἕλληνες, μαθόντες αὐτῶν τὴν γινομένην ἀμαρτάδα, ἐπαναχθέντες, εὐπετέως σφέας εἶλον.

CXCV. Ἐν τούτων μὴ Ἀρίδωλις πλέων ἦλω, τύραννος Ἀλαβάνδων¹¹ τῶν ἐν Καρίῃ· ἐν ἐτέρῃ δὲ ὁ Πάφιος στρατηγὸς Πενθύλος ὁ Δημονόου, ὅς ἦγε μὲν δυνάδεκα νῆας ἐκ Πάφου,¹² ἀποβαλὼν δὲ σφῶν τὰς ἑνδεκα τῷ χειμῶνι τῷ γενομένῳ κατὰ Σηπιάδα, μὴ τῇ περιγενομένη καταπλέων ἐπ' Ἀρτεμίσιον ἦλω. τούτους οἱ Ἕλληνες, ἐξιστορήσαντες, τὰ ἐβούλοντο πυθέσθαι ἀπὸ¹³ τῆς Ξέρξεω στρατιῆς, ἀποπέμπουσι δεδμεμένους ἐς τὸν Κορινθίων Ἰσθμόν.

CXCVI. Ὁ μὲν δὴ ναυτικὸς ὁ τῶν βαρβάρων στρατὸς, παρέξ τῶν πεντεκαίδεκα νεῶν, τῶν εἶπον Σανδώκεα στρατηγέειν, ἀπῆκετο ἐς Ἀφέτας. Ξέρξης δὲ καὶ ὁ πεζὸς, πορευθεὶς διὰ Θεσσαλίας καὶ Ἀχαιΐης, ἐσβεβληκὼς ἦν καὶ δὴ τριταῖος¹⁴ ἐς Μηλιάς· ἐν Θεσσαλίῃ μὲν ἀμιλλαν ποιησάμενος ἵππων τῶν ἑνωτοῦ, ἀποπειρώμενος καὶ τῆς Θεσσαλίας ἵππου, πυθόμενος, ὡς ἀρίστη εἴη τῶν ἐν Ἑλλήσι· ἔνθα δὴ αἱ Ἑλληνίδες ἵπποι ἐλίποντο πολλόν. τῶν μὲν νυν ἐν Θεσσαλίῃ ποταμῶν, Ὀνόχωνος μόνος οὐκ ἀπέχρησε τῇ στρατιῇ τὸ ῥέεθρον, πινόμενος· τῶν δὲ ἐν Ἀχαιΐῃ ποταμῶν ῥέοντων, οὐδὲ ὅστις ὁ μέγιστος αὐτῶν ἐστὶ Ἡπιδανὸς, οὐδὲ οὗτος ἀντέσχε, εἰ μὴ φλαύρως.

CXCVIII. Ταῦτα μὲν τὰ ἐν Θεσσαλίῃ, καὶ τὰ ἐν Ἀχαιΐῃ. ἀπὸ δὲ τούτων τῶν χώρων ἦϊε ἐς τὴν Μηλίδα παρὶ κόλπον¹⁵ θαλάσσης, ἐν τῷ ἄμπωτίς τε καὶ ῥήχῃ ἀνὰ πᾶσαν ἡμέρην γίνεται. περὶ δὲ τὸν

8. πλέω ἀγαθὰ] vol. i. p. 264. n. 56.

9. διαφυγὼν μὴ ἀπολέσθαι] καὶ πάρος ἀπεφυγέτην σφῶν τὸ μὴ πίτνειν κακῶς, Sophocles, *O. C.* 1739. ἔφυγε τὸ μὴ εἰδέναι, *An.* 269.

10. δ. ἔσεσθαι] perhaps δ., περιέσεσθαι; *RE.* for, although past tenses are often expressed by such a circumlocution, this seems a solitary instance of periphrasis for the future tense. *S.*

11. Ἀλαβάνδων] Alabanda was near the modern village of *Karpuseli. A.*

12. Πάφου] now *Bafo. A.*

13. ἀπὸ] περί.

14. τριταῖος] here means *on the third day before, three days before.* πυθόμεναι παραγεγονέναι τὸν Φιλάμωνα τριταῖον ἀπὸ Κυρήνης, Polybius, *xv.* 33, 11. *S.*

15. κόλπον] The Malia gulf, *L.* now the gulf of *Zeitoun. A.*

κόλπον τοῦτόν ἐστι χῶρος πεδινός, τῇ μὲν εὐρύς, τῇ δὲ καὶ κάρτα στεινός. περὶ δὲ τὸν χῶρον οὖρεα ὑψηλὰ καὶ ἄβυστα περικλητεῖ πᾶσαν τὴν Μηλίδα γῆν, Τρηχίνιαί πέτραι καλεόμεναι. πρώτη μὲν νυν πόλις ἐστὶ ἐν τῷ κόλῳ, ἰόντι ἀπὸ Ἀχαιΐης, Ἀντικύρη·¹⁶ παρ' ἣν ποταμὸς Σπερχήϊος,¹⁷ ῥέων ἐξ Ἐνιήνων, ἐς θάλασσαν ἐκδιδοῖ. ἀπὸ δὲ τούτου διὰ εἰκοσὶ κον σταδίων ἄλλος ποταμὸς, τῷ οὖνομα κεῖται¹⁸ Δύρας,¹⁹ τὸν, βοηθέοντα τῷ Ἡρακλεΐ καιομένῳ, λόγος ἐστὶ²⁰ ἀναφανῆναι. ἀπὸ δὲ τούτου δι' ἄλλων εἴκοσι σταδίων ἄλλος ποταμός ἐστι, ὃς καλεῖται Μέλας.²¹

CXCIX. Τρηχίς δὲ πόλις ἀπὸ τοῦ Μέλανος τούτου ποταμοῦ πέντε στάδια ἀπέχει. ταύτῃ δὲ καὶ εὐρύτατόν ἐστι πάσης τῆς χώρας ταύτης ἐκ τῶν οὐρέων ἐς θάλασσαν, κατ' αὐτὴν Τρηχίς πεπόλισται· δις-χίλιά τε γὰρ καὶ διςμύρια πλέθρα τοῦ πεδίου ἐστί. τοῦ δὲ οὐρεος, τὸ περικλητεῖ τὴν γῆν τὴν Τρηχινίην, ἐστὶ διασφὰξ πρὸς μεσαμβρίην Τρηχίνος· διὰ δὲ τῆς διασφάγος Ἀσωπὸς ποταμὸς ῥέει παρὰ τὴν ὑπωρέην τοῦ οὐρεος.

CC. Ἔστι δὲ ἄλλος Φοίνιξ ποταμὸς, οὐ μέγας, πρὸς μεσαμβρίην τοῦ Ἀσωποῦ· ὃς, ἐκ τῶν οὐρέων τούτων ῥέων, ἐς τὸν Ἀσωπὸν ἐκδιδοῖ. κατὰ δὲ τὸν Φοίνικα ποταμὸν στεινότατόν ἐστι· ἀμαξιτός²² γὰρ μία μούνη δέδμηται.²³ ἀπὸ δὲ τοῦ Φοίνικος ποταμοῦ πεντεκαίδεκα στάδια ἐστὶ ἐς Θερμοπύλας. ἐν δὲ τῷ μεταξὺ Φοίνικος ποταμοῦ καὶ Θερμοπυλέων, κόμη τέ ἐστι, τῇ οὖνομα Ἀνθήλη κεῖται, παρ' ἣν δὴ παραρρέων ὁ Ἀσωπὸς ἐς θάλασσαν ἐκδιδοῖ, καὶ χῶρος περὶ αὐτὴν

16. Ἀντικύρη] There was another city of this name in Phocis; and both were celebrated for the production of hellebore. A. L.

17. Σπερχήϊος] *ferit amne citato Maliaecos Sperchios aquas*, Lucan, vi. 366. W. from *σπέρχειν* "to hasten." A.

18. κεῖται] is placed, is. *κεῖμαι*, as well as other verbs of gesture, has the signification of *εἰμί*. *ἔως οὖν γῆς ὄρθ' ἔκειθ' ὀρίσματα, πύργοι τ' ἄθραστοι ἦσαν*, Euripides, *Hec.* 16. *ὦν ἔκειτ' ἀγών*, S. 675. *ὄπλων ἔ. ἀ. πέρει*, Sophocles, *Aj.* 949. *τοῖς ἐν ἀζιώμασιν ἥρωσι κειμένοις*, Athenaeus, i. 22. MAR. τῇ οὖνομα Ἀνθήλη κεῖται, c. 200. ἀλέσι μὲν σφί ἐστι Ἀτάραντες οὐ, ἐνὶ δὲ ἐκάστῳ αὐτῶν οὐ. οὐδὲν κέεται,

iv. 184. V. ii. 17. vii. 216.

19. Δύρας] Δ., *ὃν φασὶν ἐπιχειρῆσαι τὴν Ἡρακλέους σβέσαι πυρὰν* on the summit of Mount Eta, Strabo, ix. p. 428. V.

20. λόγος ἐστὶ] iii. 115. IV. 5. vii. 129. i. e. *μυθεύονται*. V.

21. Μέλας] "Black." *ab amniculo, quem Melana vocant*, Livy, xxxvi. 22. L.

22. ἀμαξιτός] *understand ὁδός*. F. B. 192. *ἐχώρου κατὰ τὴν ἐς τὸν Πειραιᾶ ἀμαξιτὸν ἀναφέρουσαν*, Xenophon, H. ii. 4, 10.

23. δέδμηται] is constructed. *ὁδοῦ, τὴν ἔδειμαν*, ii. 124. *tales fama cunit Xerxem construxisse vias*, Lucan, ii. 672. W.

εὐρύς, ἐν τῷ Δήμητρος τε ἱρὸν Ἀμφικτυονίδος²⁴ ἵδρυται, καὶ ἔδραι εἰς Ἀμφικτύουσι²⁵ καὶ αὐτοῦ τοῦ Ἀμφικτύονος ἱρὸν.

CCI. Βασιλεὺς μὲν δὴ Ξέρξης ἐστρατοπεδεύετο τῆς Μηλίδος ἐν τῇ Τρηχινίῃ· οἱ δὲ δὴ Ἕλληνες ἐν τῇ διόδῳ. καλέεται δὲ ὁ χώρος οὗτος ὑπὸ μὲν τῶν πλεόνων Ἑλλήνων Θερμοπύλαι, ὑπὸ δὲ τῶν ἐπιχωρίων καὶ περιοίκων Πύλαι. ἐστρατοπεδεύοντο μὲν νυν ἐκότεροι ἐν τούτοις τοῖς χωρίοις. ἐπεκράτεε²⁶ δὲ ὁ μὲν τῶν πρὸς βορῇν ἄνεμον ἔχόντων πάντων μέχρι Τρηχίνος, οἱ δὲ τῶν πρὸς νότον καὶ μεσαμβρίην φερόντων²⁷ τὸ ἐπὶ ταύτης τῆς ἡπείρου.

CCII. Ἦσαν δὲ οἷδε Ἑλλήνων οἱ ὑπομένοντες τὸν Πέρσῃ ἐν τούτῳ τῷ χώρῳ· Σπαρτιητέων τε τριηκόσιοι ὀπλῖται, καὶ Τεγεατέων καὶ Μαντινέων²⁸ χίλιοι, ἡμίσεες ἐκατέρων· ἐξ Ὀρχομενοῦ τε τῆς Ἀρκαδίας, εἴκοσι καὶ ἐκατὺν· καὶ ἐκ τῆς λοιπῆς Ἀρκαδίας, χίλιοι· τοσοῦτοι μὲν Ἀρκαδῶν· ἀπὸ δὲ Κορίνθου, τετρακόσιοι· καὶ ἀπὸ Φλιοῦντος,²⁹ διηκόσιοι· καὶ Μυκηναίων³⁰ ὀγδώκοντα· οὗτοι μὲν ἀπὸ Πελοποννήσου παρῆσαν. ἀπὸ δὲ Βοιωτῶν, Θεσπιέων τε ἐπτακόσιοι, καὶ Θηβαίων τετρακόσιοι.

CCIII. Πρὸς τούτοις ἐπικλήτοι ἐγένοντο Λοκροί³¹ τε οἱ Ὀπύν-

24. Δ.—Ἀμφικτυονίδος] the same as the Pylian Ceres: Δημητρὶ τῇ Πυλαίῃ, τῇ τοῦτον οὐκ Πελασγῶν Ἀκρίσιος τὸν νῆδον ἐδείματο, Callimachus, Ep. xli. W. Πύλας· τόπος Θεσσαλίας, ἐν ᾧ καὶ τὸ τῆς Πυλαίας Δήμητρος ἱερὸν ἵδρυται, Erotian; Δ. i., ἐν ᾧ κατὰ πᾶσαν Πυλαίαν θυσίαν ἐτέλουν οἱ Ἀμφικτυόνες, Strabo, p. 429. τὴν σύνοδον Π. ἐκάλουν· ἔθουν δὲ Δήμητρι οἱ Πυλαγόραι, Ulpian on Dem. p. 43, 27. V.

25. Ἀμφικτύουσι] vol. i. p. 218. n. 88. Δελφοί, πολεμουῖντες πρὸς τοὺς ὁμόρους, τὸν Ἀκρίσιον μετεπέμφαντο ἐξ Ἀργός, ὅς, κατὰ ζῆλον τοῦ Ἀμφικτυονικοῦ συνεδρίου, ὃ κατεστήσατο Ἀμφικτύων ὁ Δευκαλίωνος ἐν Θερμοπύλαις τῆς Θεσσαλίας, ἕτερον ἐν Δελφοῖς κατεστήσατο, καὶ τὸ ἐν Θερμοπύλαις ἀναλαβὼν, τὰς συνόδους ἀντὶ μιᾶς δύο πεποίηκε, καὶ νόμους ἔθετο, καθ' οὓς ἔμελλον ἕκαστα διοικεῖν, Scholiast on Eur. O. 1093. This assembly was held alternately at Delphi, in the spring, and in the temple of Ceres near Anthela, in the autumn. L. Ἑλ-

λάνων ἀγοραὶ Πυλάτιδες, Sophocles, Tr. 648.

26. ἐπεκράτεε κ.τ.λ.] The order is (κατὰ) δὲ τὸ ἐπὶ τ. τ. ἢ ἐπ. ὁ μὲν (Πέρσης) πάντων τῶν (χωρίων) π. β. ἕ. ε. μ. Τ., οἱ δὲ (Ἕλληνες) τ. π. ν. κ. μ. φ. S.

27. φερόντων] understand τόπων or χωρίων; so τὴν ἐπὶ θάλασσαν φέρουσαν χώραν, and τὰ μέρεα ἐς θ. φέροντα, iv. 99. τὰ ἐς τὴν μεσόγαίαν φ., 100. 101. W.

28. Μαντινέων] Mantinea was celebrated for the battle in which Epaminondas fell. A.

29. Φλιοῦντος] There are three towns of this name; (1) in Argolis, now Drepano or Thermisi, (2) in Sicily, now Staphliacu, and (3) in Elis. L.A.

30. Μυκηναίων] Krabata stands near the ruins of Mycenæ; the name of which was probably derived from μυχὸς "a recess." A.

31. Λοκροί] Diodorus makes them amount to 1000, Pausanias to 6000, which is less probable. V. W. L.

τιοι πανστρατιῇ, καὶ Φωκέων χίλιοι. αὐτοὶ γάρ σφεας ἐπεκαλέσαντο οἱ Ἕλληνες,³² λέγοντες δι' ἀγγέλων, ὥς “ αὐτοὶ μὲν ἦκοιεν πρόδρομοι τῶν ἄλλων, οἱ δὲ λοιποὶ τῶν συμμύχων προσδόκιμοι πᾶσάν εἰσι³³ ἡμέρην· ἡ θάλασσά τέ σφι εἶη ἐν φυλακῇ, ὑπ' Ἀθηναίων τε φρουρεομένη καὶ Αἰγινητέων καὶ τῶν ἐς τὸν ναυτικὸν στρατὸν ταχθέντων· καὶ σφι εἶη δεινὸν οὐδέν· οὐ γὰρ θεὸν εἶναι τὸν ἐπίοντα ἐπὶ τὴν Ἑλλάδα, ἀλλ' ἄνθρωπον· εἶναι δὲ θνητὸν οὐδένα, οὐδὲ ἔσεσθαι, τῷ κακὸν ἐξ ἀρχῆς γινομένῳ οὐ συνεμίχθη³⁴ τοῖσι δὲ μεγίστοισι αὐτῶν,³⁵ μέγιστα·³⁶ ὀφείλειν ὦν καὶ τὸν ἐπελαύνοντα, ὥς ἔοντα θνητὸν, ἀπὸ τῆς δόξης πεσέειν³⁷ ἄν.” Οἱ δὲ, ταῦτα πυνθα-
νόμενοι, ἐβόηθον ἐς τὴν Τρηχίνα.

CCIV. Τοῦτοις ἦσαν μὲν νυν καὶ ἄλλοι στρατηγοὶ κατὰ πόλιας ἐκάστων· ὁ δὲ³⁸ θωμαζόμενος μάλιστα, καὶ παντὸς τοῦ στρατεύματος ἡγεόμενος, Λακεδαιμόνιος ἦν, Λεωνίδης ὁ Ἀναξανδρίδew· κτησάμενος τὴν βασιληίην ἐν Σπάρτῃ ἐξ ἀπροσδοκίτου.³⁹

CCV. Διζῶν γάρ οἱ ἔοντων πρεσβυτέρων ἀδελφεῶν, Κλεομένεός τε καὶ Δωριέος, ἀπελίλατο τῆς φροντίδος περὶ τῆς βασιληΐης. ἀποθανόντος δὲ Κλεομένεος ἡπαιδὸς ἔρσενος γόνου, Δωριέος τε οὐκέτι⁴⁰ ἔοντος, ἀλλὰ τελευτήσαντος καὶ τούτου ἐν Σικελίῃ, οὕτω δὲ ἐς Λεωνίδην ἀνέβαινε ἡ βασιληΐη· καὶ διότι πρότερος ἐγεγόνεε Κλεομβρότου, (οὗτος γὰρ ἦν νεώτατος Ἀναξανδρίδew παῖς,) καὶ δὴ καὶ εἶχε Κλεομένεος θυγατέρα. ὅς⁴¹ τότε ἦι ἐς Θερμοπύλας, ἐπιλεξάμενος

32. αὐτοὶ — οἱ Ἕλληνες] namely, those who marched to Thermopylæ. LAU.

33. ἦκοιεν—εἰσι] Herodotus is fond of varying the moods; so ἰδέσθαι δόκοσι τέ εἰσι, καὶ ὅ τι ποιεῖεν, c. 208. S.

34. συνεμίχθη] understand τοῖσι ἀγαθοῖσι. S. οὐκ ἂν γένοιτο χωρὶς ἐσθλὰ καὶ κακὰ· ἀλλ' ἔστι τις σύγκρασις, ὥστ' ἔχειν καλῶς, Euripides, ἌEO. fr. vi. 3. alterum enim ex altero, sicuti Plato ait, verticibus inter se contrariis deligatum est; sustuleris unum, abstuleris utrumque, A. Gellius from Chrysippus, N. A. vi. 1. V.

35. αὐτῶν] θνητῶν.

36. μεγίστοις—μεγίστα] Sometimes two superlatives in two different propositions are compared with each other, in order to show that a quality exists in the highest degree in one

subject, in the same measure as it is possessed by another in the highest degree. In this construction the two propositions may be condensed into one by the omission of τοσοῦτω and ὅσῳ. M. G. G. 462.

37. ἀπὸ τῆς δόξης πεσέειν] to be frustrated in his expectations, to be disappointed of his hope; L. MI. φόβος πᾶσι βαρβάροις παρὴν γνώμης ἀποσφαλεῖσιν, Æschylus, P. 397. ἐγὼ γνώμης πολλὰν ἐκτὸς ἔβην, Theognis, 962. BL. to fall from his glory. S.

38. τοῦτοις—μὲν νυν—ὁ δὲ] This formula is of the same signification as the Latin, cum—tum. M. G. G. 288. obs. 3.

39. ἐξ ἀπροσδοκίτου] unexpectedly. M. G. G. 574.

40. οὐκέτι] v. 42—48. vii. 158. L.

41. ὅς] The relative refers to the end of c. 204., the passage from διζῶν

ἄνδρας τε τοὺς κατεστεῶτας τριηκοσίους,⁴² καὶ τοῖσι ἐτύχανον παῖδες ἔοντες. παραλαβὼν δὲ ἀπίκετο καὶ Θηβαίων⁴³ τοὺς ἐς τὸν ἀριθμὸν λογισάμενος εἶπον,⁴⁴ τῶν ἐστρατήγεε Λεοντιάδης ὁ Εὐρυνμάχου. τοῦδε δὲ εἵνεκα τούτους σπουδὴν⁴⁵ ἐποίησατο Λεωνίδης μούνους Ἑλλήνων παραλαβεῖν, ὅτι σφέων μεγάλως κατηγορήτο⁴⁶ μηδίξειν. παρεκάλεε ὦν ἐς τὸν πόλεμον, θέλων εἰδέναι, εἴ τε συμπέμψουσι, εἴ τε καὶ ἀπερέουσι ἐκ τοῦ ἐμφανέος τὴν Ἑλλήνων συμμαχίην· οἱ δὲ, ἄλλοφρονέοντες,⁴⁷ ἔπεμπον.

CCVI. Τούτους μὲν τοὺς ἀμφὶ Λεωνίδην πρῶτους ἀπέπεμψαν Σπαρτιῆται, ἵνα, τούτους ὀρῶντες, οἱ ἄλλοι σύμμαχοι στρατεύωνται· μὴ δὲ καὶ οὗτοι μηδίσωσι, ἣν αὐτοὺς πυνθάνωνται ὑπερβαλλομένους· μετὰ δὲ, Κάρνεια⁴⁸ γάρ σφι ἦν ἐμποδὼν, ἔμελλον, ὀρτάσαντες καὶ φυλακὰς λιπόντες ἐν τῇ Σπάρτῃ, κατὰ τάχος βοηθέειν πανδημεί. ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσιν· ἦν γὰρ κατὰ τωὐτὸ Ὀλυμπιάς⁴⁹ τούτοισι τοῖσι πρήγμασι⁵⁰ συμπεσοῦσα. οὐκ ὦν δοκέοντες κατὰ τάχος οὕτω διακριθῆσθαι τὸν ἐν Θερμοπύλῃσι πόλεμον, ἔπεμπον τοὺς προδρόμους.⁵¹ Οὗτοι μὲν δὴ οὕτω διειένωντο ποιήσιν.

to θυγατέρα being parenthetical. M. G. G. 477. a.

42. τοὺς κατεστεῶτας τριηκοσίους] The only permanent corps, which we know of, was that of the 300 knights. The ephors chose from among the citizens, in the flower of their age, three men, who were called hippagretæ; and each of these chose a hundred knights. The knights appear to have served on foot, near the king's person, in the centre: τῷ μέσῳ, ἥπερ ὁ βασιλεὺς Ἄγισ ἦν, καὶ περὶ αὐτὸν οἱ τριακόσιοι, ἱππῆς καλυύμενοι, Thucydides, v. 72. L. S.

43. Θηβαίων] This genitive depends on τοὺς, which is used relatively. M. G. G. 354, 5.

44. εἶπον] c. 202. L.

45. σπουδὴν] haste. vi. 120. ix. 1. 66. 89. Thucydides, iii. 49. Polybius, i. 27, 9. Euripides, Ph. 863. SCHL.

46. κατηγορήτο] used impersonally, a charge had been brought against them. P.

47. ἄλλοφρονέοντες] though disaffected. There were two parties at Thebes; those ἀπὸ τῆς ἐτέρας μερίδος sent 400 men; Diodorus, xi. 4. W.

48. Κάρνεια] K. γὰρ αὐτοῖς ἐτύχανον ὄντα, Thucydides, v. 75, twice; 76. Καρνέϊος ἦν μὴν, ἱερομήνια Δωριεῦσι, 54. τοῦ γ. Καρνείου πολλὰς ἔχοντος ἱερὰς ἡμέρας, οὐκ ἐστρατεύοντο, Scholiast. V. The festival, according to Demetrius of Scepsis, lasted nine days, Athenæus, iv. 19. and was instituted in the twenty-sixth Olympiad, according to Sosibius in his Chronicle, Ath. xiv. 37. in honor of Apollo, Theocritus, v. 82. Of the reason for its institution various accounts are given; Pausanias, iii. 13. L. Potter, ii. 20. It coincided with the Athenian month Μεταγεινιών; Plutarch, Nic. Hudson. On another occasion the Lacedæmonians were detained at home by the Hyacinthia; ix. 7. 11. V. vol. i. p. 295. n. 62.

49. Ὀλυμπιάς] The seventy-fifth Olympiad; ἦν τῆς ὥρης μέσον ἔτος, viii. 12. Compare 26. and 72. W.

50. κατὰ τωὐτὸ—τ. τ. πρήγμασι] κατὰ τὸ αὐτὸ, Diodorus, xx. 76. SCH. i. e. κ. τὸν αὐτὸν χρόνον, which governs a dative. M. G. G. 386, 1.

51. προδρόμους] Æschylus thus describes an army taking the field;

CCVII. Οἱ δὲ ἐν Θερμοπύλῃσι Ἕλληνες, ἐπειδὴ πέλας ἐγένετο τῆς ἐσβολῆς ὁ Πέρσης, καταβρώδεοντες, ἐβουλευόντο περὶ ἀπαλλαγῆς. τοῖσι μὲν νυν ἄλλοισι Πελοποννησίοις ἐδόκεε, ἐλθοῦσι ἐς Πελοπόννησον, τὸν Ἰσθμὸν ἔχειν ἐν φυλακῇ· Λεωνίδης δὲ, Φωκῶν καὶ Λοκρῶν περισπερχόντων⁵² τῇ γνώμῃ ταύτῃ, αὐτοῦ τε μένειν ἐψηφίζετο, πέμπειν τε ἀγγέλους ἐς τὰς πόλεις, κελεύοντάς σφι ἐπιβοηθεῖν, ὡς ἐόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι.

CCVIII. Ταῦτα βουλευομένων σφέων, ἔπεμπε Ξέρξης κατὰ σκοπον ἱππέα, ἰδέσθαι,⁵³ ὅκοσοι τέ εἰσι καὶ ὅ τι ποιεοῖεν. ἀκηκόεε δὲ, ἔτι ἐὼν ἐν Θεσσαλίῃ, ὡς ἀλισμένη εἴη⁵⁴ ταύτῃ στρατιῇ ὀλίγῃ, καὶ τοὺς ἡγεμόνας, ὡς εἶσαν Λακεδαιμόνιοι τε καὶ Λεωνίδης ἐὼν γένος Ἡρακλητίδης. ὡς δὲ προσέλασε ὁ ἱππεὺς πρὸς τὸ στρατόπεδον, ἐθηεῖτό τε, καὶ κατῶρα πᾶν μὲν οὐ τὸ στρατόπεδον· τοὺς γὰρ ἔσω τεταγμένους τοῦ τείχεος, τὸ ἀνορθώσαντες εἶχον ἐν φυλακῇ, οὐκ οἶί τε ἦν κατιδέσθαι· ὁ δὲ τοὺς ἔξω ἐμάνθανε, τοῖσι πρὸ τοῦ τείχεος τὰ ὄπλα ἔκειτο. ἔτυχον δὲ τοῦτον τὸν χρόνον Λακεδαιμόνιοι ἔξω τεταγμένοι. τοὺς μὲν δὴ ὥρα γυμναζομένους τῶν ἀνδρῶν, τοὺς δὲ τὰς κόμας κτενιζομένους.⁵⁵ ταῦτα δὴ θεώμενος ἐθώμαζε καὶ τὸ πλῆθος ἐμάνθανε. μαθὼν δὲ πάντα ἀτρεκέως, ἀπήλαυνε ὀπίσω κατ' ἡσυχίαν· οὐ τε γάρ τις ἐδίωκε, ἀλογίης τε ἐνεκύρῃσε⁵⁶ πολλῆς· ἀπελθὼν δὲ, ἔλεγε πρὸς Ξέρξεα τά περ ὁπίωπεε πάντα.

μεθεῖται στρατὸς στρατόπεδον λιπὼν
ρεῖ πολὺς ὧδε λεῶς πρόδρομος ἱππότης,
Th. 79.

52. περισπερχόντων] As περισπερχῆς is derived from περισπέρχεσθαι, so from περισπερχῆς may be derived περισπερχέειν, i. e. περισπερχῆς εἶναι; as λυσιτελέειν for λυσιτελεῖς εἶναι, ἀσεβέειν for ἀσεβεῖς εἶναι, ἀσελγέειν for ἀσελγῆς εἶναι. S. Herodotus might have used περισπερχθέντων, περιθύμους ἔχοντων, ii. 162. κάρτα θυμωθέντων, vii. 39. ὀργισθέντων, Hesychius. σπερχομένη μέγα δὴ τι καὶ οὐ φατὸν, Callimachus, Del. 60. The simple verb occurs, i. 32. v. 33. V.

53. ἔπεμπε — ἰδέσθαι] Verbs of 'sending,' &c. take after them an infinitive mood to express an object. M. G. G. 535, 5. b.

54. ἀλισμένη εἴη] The perfect preserves its proper signification through all its moods, and expresses a con-

dition continuing during the present, or, since the pluperfect has these moods in common with it, a past time, and arising from a past action. M. G. G. 500.

55. τὰς κόμας κτενιζομένους] τὰς κεφαλὰς κοσμεῖν, c. 209. Λακεδαιμόνιοι, ὅτε μόνοι τῶν Ἑλλήνων ἐμελλονδέχασθαι βασιλεία, τριακόσιοι τὸν ἀριθμὸν ὄντες, ἐκάθηντο ἀκούοντες τὰς κόμας, D. Chrysostom, in Or. Syn. de Calv. p. 65. B. Λακεδαιμονίους ὕρᾱς ἐν Θερμοπύλαις κτ., καὶ μετὰ τὴν φροντίδα τῶν τριχῶν τὸ κάλλιστον ἔργον ἐξεργασμένους, Libanius, t. ii. 489. c. W. V. Potter, iii. 8.

56. ἀλογίης—ἐνεκύρῃσε] *met with contempt*. The usual construction of this compound verb is with the dative; but see vol. i. p. 194. n. 95. W. κατεφροινήθη, Strabo, p. 716. A. ἀτιμίης κυρήσας, c. 158. V.

CCIX. Ἀκούων δὲ, Ξέρξης οὐκ εἶχε συμβαλέσθαι τὸ ἐόν, ὅτι παρασκευάζοιντο ὡς ἀπολεύμενοί ⁵⁷ τε καὶ ἀπολέοντες κατὰ δύναμιν· ἄλλ', αὐτῷ γελοῖα γὰρ ἐφαίνοντο ποιεῖν, μετεπέμψατο Δημάρhton τὸν Ἀρίστωνος ἐόντα ἐν τῷ στρατοπέδῳ. ἀπικόμενον δέ μιν εἰρώτα Ξέρξης ἕκαστα τούτων, ἐθέλων μαθέειν τὸ ποιούμενον πρὸς τῶν Λακεδαιμονίων. ὁ δὲ εἶπε· “Ἦκουσας μὲν μεν καὶ πρότερον, εὔτε ὀρμῶμεν ἐπὶ τὴν Ἑλλάδα, περὶ τῶν ἀνδρῶν τούτων· ἀκούσας δὲ, γέλωτά με ἔθεν, ⁵⁸ λέγοντα τά περ ⁵⁹ ὥρων ἐκβητόμενα πρήγματα ταῦτα. ἐμοὶ γὰρ τὴν ἀληθινήν ἀσκέειν ἀντία σεῦ, ὦ βασιλεῦ, ἀγὼν μέγιστός ἐστι. ἄκουσον δὲ καὶ νῦν. οἱ ἄνδρες οὗτοι ἀπίκαται μαχεσόμενοι ἡμῖν περὶ τῆς ἐσόδου, καὶ ταῦτα παρασκευάζονται. νόμος γάρ σφι οὕτω ἔχων ἐστί· ἐπεὰν μέλλωσι κινδυνεύειν τῇ ψυχῇ, ⁶⁰ τότε τὰς κεφαλὰς κοσμέονται. ⁶¹ ἐπίσταο δὲ, εἰ τούτους τε καὶ τὸ ὑπομένον ⁶² ἐν Σπάρτῃ καταστρέψαι, ἔστι οὐδὲν ἄλλο ἔθνος ἀνθρώπων, τό σε, βασιλεῦ, ὑπομενέει χειρας ἀνταειρόμενον· νῦν γὰρ πρὸς βασιλητὴν τε καὶ καλλίστην πόλιν τῶν ἐν Ἑλλήσι προσφέρειαι καὶ ἄνδρας ἀρίστους.” Κάρτα τε δὴ ἄπιστα Ξέρξῃ ἐφαίνετο τὰ λεγόμενα εἶναι, καὶ δεύτερα ἐπειρώτα, “ὄντινα τρόπον, τοσοῦτοι ἐόντες, τῇ ἐωυτοῦ στρατιῇ μαχέσονται;” ὁ δὲ εἶπε· “ὦ βασιλεῦ, ἐμοὶ χρᾶσθαι ⁶³ ὡς ἀνδρὶ ψεύστη, ⁶⁴ ἦν μὴ ταῦτά τοι ταύτῃ ⁶⁵ ἐκβῇ, τῇ ἐγὼ λέγω.”

CCX. Ταῦτα λέγων, οὐκ ἔπειθε τὸν Ξέρξεα. τέσσερας μὲν δὴ παρεξήκε ⁶⁶ ἡμέρας, ἐλπίζων αἰεὶ ⁶⁷ σφεας ἀποδρῆσθαι. πέμπτη

57. ὡς ἀπολεύμενοι κ. τ. λ.] i. e. to sell their lives as dearly as they could. LAU.

58. γέλωτά με ἔθεν] οὐ γ. ἐμὲ θήσεσθε, iii. 29. χλεύην με ποιεῖν καὶ γ. καὶ λάσθην, Æschion in Ath. viii. 13. ἔθου με θρύλλημα ἐν ἔθνεσι, γέλως δὲ αὐτοῖς ἀπέβην, LXX. Job, xvii. 6. W.

59. τά περ] τῇ περ would seem better. RE. W. S. ST.

60. κινδυνεύειν τῇ ψυχῇ] to risk their life. τοῖσι σφετέροισι σώμασι καὶ τοῖσι τέκνοισι καὶ τῇ πόλει κ., ii. 120. Steph. Th. L. G. 498S. Thucydides, ii. 65. vi. 10. 47. where other instances are adduced by BLO.

61. κοσμέονται] μάλιστα περὶ τοὺς κινδύνους θεράπνεον τὴν κόμην, λιπαρὰν τε φαίνεσθαι καὶ διακεκριμένην, Plutarch, t. i. p. 53. D. V. The biographer of Lycurgus adds that this legis-

lator used to say that long hair added grace to a fine man, and rendered such as were ugly still more frightful. Long hair distinguished a free man from a slave. It was only from the time of their victory over the Argives that the Lacedæmonians suffered their hair to grow; i. 82. L.

62. τὸ ὑπομένον] vol. i. p. 59. n. 5.

63. χρᾶσθαι] i. e. χρῶ. V.

64. ψεύστη] vol. i. p. 146. n. 79.

65. ταῦτα—ταύτῃ] οὐ τ. τ. μοῖρα πω τελεσφόρος κρᾶναι πέπτρωται, Æschylus, P. V. 520. Euripides, M. 366. Aristophanes, E. 840. nequiquam istuc istac ibit, a Tragedian in Cic. de N. D. iii. 26. V.

66. παρεξήκε] he allowed to pass; ἐξήκε, iii. 146. he sent out. V.

67. αἰεὶ] every moment.

δὲ, ὥς οὐκ ἀπαλλάσσοντο, ἀλλὰ οἱ ἐφαίνοντο ἀναιδείῃ τε καὶ ἀβουλίῃ διαχρεώμενοι μένειν, πέμπει ἐπ' αὐτοὺς Μήδους τε καὶ Κισσίου, θυμωθεὶς, ἐντειλόμενός σφας ζωγρήσαντας ἄγειν ἐς ὕψιν τὴν ἐωυτοῦ. ὥς δ' ἐπέπεσον φερόμενοι⁶⁸ ἐς τοὺς Ἕλληνας οἱ Μῆδοι, ἐπιπτον πολλοί· ἄλλοι δ' ἐπεσήϊσαν, καὶ οὐκ ἀπελαύνοντο,⁶⁹ καί περ μέγας προσπταίνοντες. δῆλον δ' ἐποίεον παντὶ τεῷ καὶ οὐκ ἥκιστα⁷⁰ αὐτῷ βασιλεῖ, ὅτι πολλοὶ μὲν ἄνθρωποι εἶεν, ὀλίγοι δὲ ἄνδρες.⁷¹ ἐγένετο δὲ ἡ συμβολὴ δι' ἡμέρης.

CCXI. Ἐπεὶ τε δὲ οἱ Μῆδοι τρηχέως περιείποντο, ἐνθαῦτα οὗτοι μὲν ὑπεξήϊσαν, οἱ δὲ Πέρσαι ἐκδεξάμενοι ἐπήϊσαν, τοὺς ἀθανάτους ἐκάλεε βασιλεὺς, τῶν ἦρχε Ὑδάρνης· ὥς δὴ οὗτοι γε εὐπετέως κατεργασόμενοι. ὥς δὲ καὶ οὗτοι συνέμισγον τοῖσι Ἕλλησι, οὐδὲν πλεον ἐφέροντο τῆς στρατιῆς τῆς Μηδικῆς, ἀλλὰ τὰ αὐτά· ἅτε ἐν στεينوπόρῳ τε χώρῳ μαχόμενοι, καὶ δόρασι βραχυτέροισι⁷² χρεώμενοι, ἢ περ οἱ Ἕλληνες, καὶ οὐκ ἔχοντες πλήθει χρήσασθαι. Λακεδαιμόνιοι δὲ ἐμάχοντο ἀξίως λόγου, ἄλλα τε ἀποδεικνύμενοι ἐν οὐκ ἐπισταμένοισι μάχεσθαι ἐξεπιστάμενοι, καὶ ὅκως ἐντρέψειαν τὰ νῶτα, ἀλέες φεύγεσκον δῆθεν· οἱ δὲ βάρβαροι, ὀρέωντες φεύγοντας, βοῇ τε καὶ πατάγῳ⁷³ ἐπήϊσαν· οἱ δ' ἂν, καταλαμβανόμενοι, ὑπέ-

68. φερόμενοι] *charging with headlong impetuosity*. M. G. G. 557. βία φερομένων, *Æschylus*, Ch. 73.

69. οὐκ ἀπελαύνοντο] v. 94. *they were not repulsed or beaten off*. S. iii. 51, thrice.

70. οὐκ ἥκιστα] vol. i. p. 296. n. 79. M. G. G. 463.

71. π. μ. ἄνθρωποι—ὁ δ. ἄνδρες] On another occasion *Xerxes* says "οἱ μὲν ἄ. γεγόνασι μοι γυναῖκες· αἱ δὲ γ., ἄ.," viii. 88. *Xerxes hoc se deceptum aiebat, quod multos quidem homines haberet; viros autem nullos*, *Frontinus*, iv. 2, 9. *fatentes "jure ac merito sese increpitatos; neque illo die virum quenquam in acie Romana fuisse, præter unum ducem,"* *Livy*, xxvii. 13. οἱ Ἀρκάδες ὑπερεφίλουν τὸν Λυκομήδην καὶ μόνον ἄνδρα ἠγοῦντο, *Xenophon*, H. vii. 1, 24. ὁ Ἀντίοχος ἀπήγγειλε, ὅτι βασιλεὺς ἀρτοκόπους καὶ ὀψοποιούς καὶ θυρωροὺς παμπληθεῖς (i. e. πολλοὺς μὲν ἀνθρώπους) ἔχοι· ἄνδρας δὲ, οἱ μάχονται ἂν Ἕλλησι, πάνυ ζητῶν, οὐκ ἂν ἐφ' ὀνόματι ἰδεῖν, 38. οὗτοι εἰσὶν οἱ πλείστον

μὲν τῶν βοσκομάτων διαφέροντες, ἄνδρες δὲ καὶ οὐκέτι ἄνθρωποι μόνον νομιζόμενοι, *Hi*, 7, 3. *An*. i. 7, 4. *Caius Marius, rusticanus vir, sed plane vir, et ita tulit dolorem, ut vir; et, ut homo, majorem ferre sine causa necessaria noluit*, *Cicero*, T. Q. ii. 22. V. οὐκ ἀνθρώπων ἑαυτῷ δεῖν, ἀλλὰ ἀνδρῶν, *Philostratus*, i. 16. ἄνθρωπος signifies ἄνδρεῖς, πρόθυμος, ἀνδρικὸν ἔχων φρόνημα. HUT. Father d'Orleans, speaking of the French army at the ever-memorable battle of Cressy, says, "les François avoient beaucoup de troupes et point d'armée, grande multitude d'hommes et peu de soldats, des rois à leur tête et point de chefs." SP. *Alexander Macedonas monebat, "ne multitudinem hostium moverentur: quem admodum Dario majorem turbam hominum esse, sic virorum sibi,"* *Justin*, xi. 13. See *Crombie*, *Gym*. i. p. 325. 339.

72. βραχυτέροισι] vol. i. p. 214. n. 38.

73. βοῇ τε καὶ πατάγῳ] iii. 79. This

στρεφον⁷⁴ ἀντίοι εἶναι⁷⁵ τοῖσι βαρβάροισι· μεταστρεφόμενοι δὲ, κατέβαλλον πλήθει ἀναριθμήτους τῶν Περσέων· ἔπιπτον δὲ καὶ αὐτῶν τῶν Σπαρτιητέων ἐνθαῦτα ὀλίγοι. ἐπεὶ δὲ οὐδὲν ἐδυνάτο παραλαβεῖν οἱ Πέρσαι τῆς ἐσόδου πειρεώμενοι, καὶ κατὰ τέλεα καὶ παντοίως προσβάλλοντες, ἀπήλαννον ὀπίσω.

CCXII. Ἐν ταύτησι τῇσι προσόδοισι⁷⁶ τῆς μάχης λέγεται βασιλέα, θηεύμενον, τρὶς ἀναδραμεῖν ἐκ τοῦ θρόνου, δεῖσαντα περὶ τῇ στρατιῇ. Τότε μὲν οὕτω ἡγωνίσαντο· τῇ δ' ὑστεραίῃ οἱ βάρβαροι οὐδὲν ἄμεινον ἀέθλεον· ἅτε γὰρ ὀλίγων ἐόντων, ἐλπίσαντές σφεας κατατετρωματίσθαι τε καὶ οὐκ οἷους τε ἔσεσθαι ἔτι χεῖρας ἀνταείρασθαι, συνέβαλλον. οἱ δὲ Ἕλληνες κατὰ τάξιν τε καὶ κατὰ ἔθνεα κεκοσμημένοι ἦσαν, καὶ ἐν μέρεϊ ἕκαστοι ἐμάχοντο, πλὴν Φωκῶν· οὗτοι δὲ ἐς τὸ οὖρος ἐτάχθησαν, φυλάζοντες τὴν ἀτραπὸν. ὥς δὲ οὐδὲν εὗρισκον ἀλλοιότερον οἱ Πέρσαι ἢ τῇ προτεραίῃ ἐνῶρων, ἀπήλαννον.

CCXIII. Ἀπορέοντος⁷⁷ δὲ βασιλέος, ὃ τι χρήσεται τῷ παρεόντι πρήγματι,⁷⁸ Ἐπιάτης⁷⁹ ὁ Εὐρυδήμου, ἀνὴρ Μηλιεύς, ἦλθέ οἱ ἐς λόγους, ὥς μέγα τι παρὰ βασιλέος δοκέων οἴσεσθαι, ἔφρασε τε τὴν ἀτραπὸν,⁸⁰ τὴν διὰ τοῦ οὖρεος φέρουσιν ἐς Θερμοπύλας, καὶ διέφθειρε

was the barbarian manner of advancing to the attack; Τρῶες μὲν κλαγγὴ τ' ἐνοπή τ' ἴσαν, ὕρνιθες φῶς· οἱ δ' ἄρ' ἴσαν μιγῇ μένεα πνεύοντες Ἀχαιοί, ἐν θυμῷ μεμῶστες ἀλεξέμεν ἀλλήλοισιν, Homer, II. Γ. 2. W. The reason of this was, Τρώων ἀλαλητὸς ἀνὰ στρατὸν εὐρὺν ὀρώρει· οὐ γὰρ πάντων ἦεν ὁμὸς θρόος οὐδ' ἴα γῆρυς, ἀλλὰ γλῶσσα μέμικτο, πολὺ κλητοὶ δ' ἔσαν ἄνδρες, Δ. 436. T.

74. ἀν—ὑπέστρεφον] ἀν with the indicative, particularly of the imperfect, often expresses 'the repetition' of an action, 'the habitude.' i. 42. iii. 51. 119. M. G. G. 598, 2. a. or 599.

75. ἀντίοι εἶναι] i. e. ὥστε ἀ. εἰ. ST.

76. προσόδοισι] ix. 101. Thucydides, v. 70. Arrian, ii. 10, 1. BZ.O.

77. ἀπορέοντος κ. τ. λ.] ἀπορῶν δ' ὅ τι χρήσασθαι αὐτῷ, Æschines, in Ct. 33. W.

78. πρήγματι] might be suppressed. B. 230.

79. Ἐπιάτης] Ionic for Ephialtes. Polyænus, vii. 15, 5. The action of

Ephialtes, properly speaking, was not treason. L. Θῶραξ ὁ Θεσσαλὸς, καὶ Τραχινίων οἱ δυνατοί, Καλλιάρχης καὶ Τιμαφέρνης, παρῆσαν στρατιὰν ἔχοντες· καλέσας δὲ Ξέρξης τούτους τε καὶ τὸν Δημάρατον καὶ τὸν Ἠγίαν τὸν Ἐφέσιον, ἔμαθεν ὥς οὐκ ἂν ἤττηθειεν Λακεδαιμόνιοι εἰ μὴ κυκλωθείησαν. ἡγουμένων δὲ τῶν δύο Τραχινίων, διὰ δυσβάτου στρατὸς Περσικὸς διελήλυθε, μυριάδες τέσσαρες· καὶ κατὰ νότον γίνονται τῶν Λακεδαιμονίων, καὶ κυκλωθέντες ἀπέθανον μαχόμενοι ἀνδρείως ἅπαντες, Ctesias, 24. V.

80. ἀτραπὸν] κατὰ τὴν ἀ. τὴν διὰ τῆς Οἴτης τείνουσιν περιαγαγὼν τὴν μετὰ Ὑδάρνον στρατιὰν, ὁ Τραχίνιος κυκλώσασθαι σφισι τοὺς Ἕλληνας παρέσχε, Pausanias, iii. p. 214. A traitor pointed out this defile to Alexander the Great; Diodorus, xvii. 67. Polyænus, iv. 3, 27. and the Heracleotæ and Ænians, two centuries afterwards, showed it to Brennus and the Gauls; Pausanias, x. p. 852. where it is said, there were two ἀτραποὶ διὰ τῆς Οἴτης.

τοὺς ταύτη ὑπομείναντας Ἑλλήνων. ὕστερον δέ, δείσας Λακεδαιμονίους ἔφυγε εἰς Θεσσαλίην· καὶ οἱ φυγόντι ὑπὸ τῶν Πυλαγόρων,⁸¹ τῶν Ἀμφικτυόνων εἰς τὴν Πυλαίην⁸² συλληγομένων, ἀργύριον ἐπεκηρύχθη.⁸³ χρόνῳ δέ ὕστερον, κατῆλθε γὰρ εἰς Ἀντικύρην, ἀπέθανε ὑπὸ Ἀθηνάδεω, ἀνδρὸς Τρηχινίου. ὁ δὲ Ἀθηνάδης οὗτος ἀπέκτεινε μὲν Ἐπιάλτεια δι' ἄλλην αἰτίην, ἐτιμήθη μέντοι ὑπὸ Λακεδαιμονίων οὐδὲν ἥσσον. Ἐπιάλτης μὲν οὕτω ὕστερον τούτων ἀπέθανε.

CCXV. Ξέρξης δέ, ἐπεὶ οἱ ἤρεσε τὰ ὑπέσχετο ὁ Ἐπιάλτης κατεργάσασθαι, αὐτίκα, περιχαρὴς γειόμενος, ἔπεμπε Ὑδάρνεα καὶ τῶν⁸⁴ ἐστρατιῆγε Ὑδάρνης. ὠρμέατο δὲ περὶ λύχων ἀφὰς⁸⁵ ἐκ τοῦ στρατοπέδου. τὴν δὲ ἀτραπὸν ταύτην ἐξεύρον μὲν οἱ ἐπιχώριοι Μηλιέες· ἐξευρόντες δέ, Θεσσαλοῖσι κατηγήσαντο⁸⁶ ἐπὶ Φωκέας τότε, ὅτε οἱ

μία μὲν ἡ ὑπὲρ Τραχίνος, ἑτέρα δὲ ἡ διὰ τῆς Αἰνιάνων, ὁδεύσαι στρατῷ βράων, δι' ἧς καὶ Ὑδάρνης ποτὲ Μῆδος κατὰ νότου ταῖς περὶ Λεωνίδην ἐπέθετο Ἑλλησι. Arrian writes that ὁ Ἀντίοχος εἰς τὰς κορυφὰς τῶν ὄρων Αἰτωλοῦς ἀνέπεμψε, μή τις λάθοι κατὰ τὴν λεγομένην "Ἀτραπὸν" περιελθὼν· ἥ δὲ καὶ Λακεδαιμονίοις τοῖς ἀμφὶ Λεωνίδα Ξέρξης ἐπέθετο, ἀφυλάκτων τότε τῶν ὄρων ὕτων, Arrian, Syr. 18. V.

81. Πυλαγόρων] The Pylagori were οἱ προσετώτες Πυλαίας· ἢ οἱ πεμπόμενοι ἀπὸ τῶν πόλεων εἰς Ἀμφικτυονίαν ῥήτορες, ὥστε ἐκεῖ ἀγορεύσαι, Etymol. M. Besides these members of the council, there were the ἱερομνήμονες· οἱ πεμπόμενοι εἰς Πυλαίαν ἱερογραμματεῖς, Hesychius; οἱ π. εἰς τὸ τῶν Ἀμφικτυόνων συνέδριον ἐξ ἐκάστης πόλεως τῶν τοῦ συνεδρίου μετεχουσῶν οἱ εἰς Π. ἐκπεμπόμενοι γραμματεῖς, Suidas; οἱ π. σύνοδροι εἰς τοὺς Ἀμφικτυόνας ὑπὲρ τῆς πόλεως, Libanius. Æschines, when elected Πυλαγόρας, ἀφίκεται εἰς τοὺς Ἀμφικτυόνας, καὶ τοὺς ἱερομνήμονας πείθει ψηφίσασθαι, &c. Demosthenes, Cor. 49. The Amphictyonic decrees run thus: ἔδοξε τοῖς Πυλαγόροις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων καὶ τῷ κοινῷ τῶν Ἀμφικτυόνων, &c. ibid. 51, twice. τὸν ἱερομνήμονα φησι τῶν Ἀθηναίων καὶ τοὺς Πυλαγόρας τοὺς αἰὲς πυλαγοροῦντας πορεύεσθαι εἰς Πύλας καὶ εἰς Δελφοὺς ἐν τοῖς τεταγμένοις χρόνοις ὑπὸ τῶν προγόνων, Æschines, in Ct. 40. V. W. Wolf. From Æschines

we gather the following additional particulars: "ἐκκλησίαν" τῶν Ἀμφικτυόνων ὀνομάζουσιν, ὅταν μὴ μόνον τοὺς Π. καὶ τοὺς ἱερομνήμονας συγκαλέσωσιν, ἀλλὰ καὶ τοὺς συνθύοντας καὶ χρωμένους τῷ θεῷ, 39. and that the deputation from Athens consisted of three Pylagoræ and one Hieromnemon. The latter officer appears to have acted as Registrar or Notary. The etymology corresponds with those of the titles "Remembrancer" and "Recorder." To the references in vol. i. p. 218. n. 88. add Potter, i. 16.

82. Πυλαίην] understand σύνοδον. L.

83. ἀ. ἐπεκηρύχθη] a price was set upon his head by proclamation. S.

84. τῶν] viz. the "Immortal" band; c. 83. 211. L.

85. περὶ λύχων ἀφὰς] "λυχνοκαυτίαν" ἦν οἱ πολλοὶ λέγουσι, "λυχναψίαν" Κηφισόδωρος ἐν Ἑτῇ, Athenæus, xv. 61. λυχνοκαυτίαν was the name of an Egyptian festival, ii. 62. S. τῆς ὥρας οὕσης περὶ λ. ἀ., Diodorus, xix. 21. Philostratus, de V. A. vii. 15. A late hour of the night is described as ἄκρας νυκτὸς, ἡνίχ' ἔσπεροι λαμπτήρες οὐκέτ' ἦθον, Sophocles, Aj. 285. W. i. e. περὶ πρώτων ὕπνου, Thucydides, ii. 2. π. λ. ἀ. is ad lumina prima, Horace, ii Ep. ii. 98.

86. Θεσσαλοῖσι κ.] ἡγεῖσθαι, especially in the sense of 'to lead,' takes the dative after it. M. G. G. 338. a.

Φωκέες, φράζαντες τείχεϊ τὴν ἐσβολὴν, ἦσαν ἐν σκέπῃ τοῦ πολέμου· ἔκ τε τόσου⁸⁷ δὴ κατεδέδεκτο ἐοῦσα οὐδὲν χρηστὴ Μηλιῦσι.

CCXVI. Ἐχει δὲ ὧδε ἡ ἀτραπὸς αὕτη· ἄρχεται μὲν ἀπὸ τοῦ Ἀσσωποῦ ποταμοῦ τοῦ διὰ τῆς διασφάγος ῥέοντος· οὖνομα δὲ τῷ οὐρεῖ τούτῳ καὶ τῇ ἀτραπῷ⁸⁸ τὸντὸ κεῖται “Ἀνόπαια.”⁸⁹ τείνει δὲ ἡ Ἀνόπαια αὕτη κατὰ ῥάχιν τοῦ οὐρεος, λήγει δὲ κατὰ τε Ἀλπηνὸν πύλιν,⁹⁰ πρώτῃν⁹¹ ἐοῦσαν τῶν Λοκρίδων πρὸς τῶν Μηλιέων, καὶ κατὰ Μελάμπυγόν⁹² τε καλεόμενον λίθον καὶ κατὰ Κερκώπων⁹³ ἔδρας, τῇ καὶ τὸ στεινότατόν ἐστι.

CCXVII. Κατὰ ταύτην δὴ τὴν ἀτραπὸν καὶ οὕτω ἔχουσιν οἱ Πέρσαι, τὸν Ἀσσωπὸν διαβάντες, ἐπορεύοντο πᾶσαν τὴν νύκτα, ἐν δεξιῇ μὲν ἔχοντες οὐρεα τὰ Οἰταίων, ἐν ἀριστερῇ δὲ τὰ Τρηχινίων. ἡὼς τε διέφαινε,⁹⁴ καὶ ἐγένοντο ἐπ’ ἀκρωτηρίῳ τοῦ οὐρεος. κατὰ δὲ τοῦτο τοῦ οὐρεος⁹⁵ ἐφύλασσον, ὥς καὶ πρότερόν⁹⁶ μοι δεδήλωται, Φωκέων χίλιοι ὀπλῖται, ῥυόμενοι τε τὴν σφετέρην χώραν καὶ φρουρέοντες τὴν ἀτραπὸν. ἡ μὲν γὰρ κάτω ἐσβολὴ ἐφυλάσσετο ὑπὸ τῶν εἰρηται,⁹⁷ τὴν δὲ διὰ τοῦ οὐρεος ἀτραπὸν ἐβελονταὶ Φωκέες ὑποδεξάμενοι Λεωνίδῃ ἐφύλασσον.

CCXVIII. Ἐμαθον δὲ σφεις οἱ Φωκέες ὧδε ἀναβεβηκότας· ἀναβυίνοντες γὰρ ἐλάνθανον⁹⁸ οἱ Πέρσαι τὸ οὔρος, πᾶν ἐὼν ὄρων⁹⁹ ἐπίπλεον. ἦν μὲν δὴ νηνεμή, ψόφου δὲ γινομένου πολλοῦ, ὥς οἶκός

87. ἔκ τε τόσου κ. τ. λ.] v. 88. vi. 84. understand χρόνον, even so long ago as that, it had been shown to be used for no good by the Malians. S.

88. τῇ ἀτραπῷ] Thucydides, iv. 36. where he compares the situation of the Spartans in Sphacteria with this at Thermopylae. The article is used κατ’ ἐξοχὴν. BLO.

89. οὖνομα—τῇ ἀ.—κ. “Ἀνόπαια”] In such phrases the name is put in the nominative, and not in the genitive or dative, as in Latin. M. G. G. 306.

90. Ἀλπηνὸν πύλιν] κάμη, Ἀλπηνοὶ οὖνομα, c. 176, twice; 229. S.

91. πρώτῃν] in position, not in rank. W.

92. Μελάμπυγον] Zenobius, Ad. v. 10. Suidas; Erasmus, Chil. p. 207. W.

93. Κερκώπων] These appear to have been banditti who infested the mountain passes. L.

94. ἡὼς τε διέφαινε] viii. 83. ix. 47. S.

95. κατὰ—τοῦτο τοῦ οὐρεος] This construction is different from that noticed in vol. i. p. 119. n. 22. and in vol. ii. p. 47. n. 79. M.

96. πρότερον] c. 212. L.

97. εἰρηται] c. 202. L.

98. ἀναβυίνοντες—ἐλάνθανον] understand τοὺς Φωκέας. The same happened when Brennus, at the head of his Gauls, ἐποιεῖτο τὴν ὁδὸν διὰ τῆς ἀτραποῦ, for then also τῶν Φωκέων τοὺς ἔχουσιν ἐπὶ τῇ ἀτραπῷ τὴν φρουρὰν, οὐ πρότερον ἐπιόντες οἱ βάρβαροι παρέσχοντο αἰσθησιν, πρὶν ἢ πλησίον ἐγγόνεσαν, Pausanias, x. 22. V.

99. ὄρων] These mountains, according to all travellers, are now woodless. M. viii. 3. His quotation from Statius, A. i. 426. alludes to the preparations for the armada against Troy, and is therefore quite irrelevant.

ἦν, φύλλων ὑποκεχυμένων ὑπὸ τοῖσι ποσὶ, ἀνά τε ἔδραμον¹⁰⁰ οἱ Φωκέες καὶ ἔδυντο τὰ ὄπλα· καὶ αὐτίκα οἱ βίριβαιοι παρῆσαν. ὥς δὲ εἶδον ἄνδρας ἐνδυσμένους ὄπλα, ἐν θώματι ἐγένοντο· ἐλπόμενοι γὰρ οὐδέν σφι φανήσεσθαι ἀντίξρον, ἐνεκύρησαν στρατῷ. ἐνθαῦτα Ὑδάρνης, καταβῶδῆσας μὴ οἱ Φωκέες ἔωσι Λακεδαιμόνιοι, εἶρετο τὸν Ἐπιάλτεια, ποδαπὸς εἶη ὁ στρατός· πυθόμενος δὲ ἡτρεκέως, διέτασσε τοὺς Πέρσας ὥς ἐς μάχην. οἱ δὲ Φωκέες, ὥς ἐβάλλοντο τοῖσι τοξέμασι πολλοῖσι τε καὶ πυκνοῖσι, οἷχοντο φεύγοντες ἐπὶ τοῦ οὖρεος τὸν κόρυμβον,¹ ἐπιστάμενοι, ὥς ἐπὶ σφέας ὠρμήθησαν ἀρχήν,² καὶ παρεσκευάδατο ὥς ἀπολεόμενοι. Οὗτοι μὲν δὴ ταῦτα ἐφρόνεον· οἱ δὲ ἀμφὶ Ἐπιάλτεια καὶ Ὑδάρνεα Πέρσαι Φωκέων³ μὲν οὐδένα λόγον ἐποιοῦντο, οἱ δὲ κατέβαινον τὸ οὖρος κατὰ τάχος.

CCXIX. Τοῖσι δὲ ἐν Θερμοπύλῃσι εὐῷσι Ἑλλήνων πρῶτον μὲν ὁ μάντις Μεγιστίης, ἐσίδων ἐς τὰ ἱρά, ἔφρασε τὸν μέλλοντα ἔσεσθαι ἅμα ἡοῖ σφι θάνατον. ἐπεὶ δὲ καὶ αὐτόμολοι⁴ ἦσαν, οἱ ἐξαγγείλαντες τῶν Περσέων τὴν περίουδον, (οὗτοι μὲν ἔτι νυκτὸς ἐσήμηναν) τρίτοι δὲ οἱ ἡμεροσκόποι, καταδραμόντες ἀπὸ τῶν ἄκρων, ἤδη διαφανούσης ἡμέρης, ἐνθιῦτα ἐβουλεύοντο οἱ Ἕλληνες, καὶ σφῶν ἐσχίζοντο αἱ γνώμαι· οἱ μὲν γὰρ οὐκ ἔων τὴν τάξιν ἐκλιπεῖν, οἱ δὲ ἀντέτεινον. μετὰ δὲ τοῦτο διακριθέντες, οἱ μὲν⁵ ἀπαλλάσσοντο, καὶ διασκεδυσθέντες κατὰ πόλιν ἕκαστοι ἐτράποντο, οἱ δὲ αὐτῶν ἅμα Λεωνίδῃ μένειν αὐτοῦ παρεσκευάδατο.

CCXX. Λέγεται δὲ καὶ ὥς αὐτός σφῶας ἀπέπεμψε Λεωνίδης, μὴ ἀπόλωνται κηδόμενος· αὐτῷ δὲ καὶ Σπαρτιητέων τοῖσι παρευοῦσι οὐκ ἔχειν⁶ εὐπρεπέως ἐκλιπεῖν τὴν τάξιν, ἐς τὴν ἦλθον φυλάζοντες

100. ἀνά τε ἔδραμον] iii. 78. *they jumped up.*

1. κόρυμβον] (οἱ Ἕλληνες) πάντα τὰ μετέωρα καὶ εἰς ὕψος ἀνατείνοντα “κορύμβους” λέγουσι, Hesychius. ἔλθ' ἐπ' ἄκρον κόρυμβον ὕχθου, Aeschylus, P. 664. *W.* It is formed from *κορὺς*, the Æolic form of *κῆρ* “a head.” *BL.* *Callidromum, et Rhoduntiam, et Tichiuntia* (hæc nomina cacuminibus sunt) occupare. Livy, xxxvi. 16. *V.* Compare the fall of the three hundred and six Fabii; *vincebat auxilio loci paucitas, ni iugo circummissus Veiens in verticem collis erasisset*, ii. 50. *summum cacumen*, Justin, ii. 11.

2. ἀρχήν] expressly. This word

Herod.

does not occur in this adverbial sense either in Homer or in Hesiod, but very frequently in Herodotus and in subsequent writers. *L.*

3. Φωκέων] In like manner Brennus slighted the Phocian troops, and made a bold push for Delphi. *V.*

4. αὐτόμολοι] Diodorus mentions but one, Tyrastides of Cyme; xi. 8. *W.*

5. οἱ μὲν] ἀπαλλάξοντες, Diodorus, xi. 9. *W.*

6. ἔχειν] Sometimes an accusative with an infinitive is put, which is governed by a verb of ‘saying’ or ‘thinking’ understood; or because the idea of ‘saying’ or ‘thinking’ is contained

ἀρχήν. ταύτη καὶ μᾶλλον τῇ γνώμῃ πλεϊστός εἰμι,⁷ Λεωνίδην, ἐπεὶ τε ἤσθετο τοὺς συμμάχους ἔοντας ἀπροθύμους καὶ οὐκ ἐθέλοντας συνδιακινδυνεύειν, κελεύσαι σφεας ἀπαλλάσσεσθαι.⁸ αὐτῷ δὲ ἀπιέναι οὐ καλῶς ἔχειν. μένοντι δὲ αὐτοῦ κλέος μέγα ἐλείπετο, καὶ ἡ Σπάρτης εὐδαιμονίῃ οὐκ ἐξηλείφετο.⁹ ἐκέχρητο¹⁰ γὰρ ὑπὸ τῆς Πυθίης τοῖσι Σπαρτιήτησι¹¹ χρεωμένοισι περὶ τοῦ πολέμου τούτου αὐτίκα κατ' ἀρχὰς ἐγειρομένου, “ἡ Λακεδαίμονα ἀνάστατον γενέσθαι ὑπὸ τῶν βαρβάρων, ἢ τὸν βασιλέα σφεων ἀπολέεσθαι.” ταῦτα δὲ σφι ἐν ἔπεισι ἐξαμέτροισι χρᾶ, ἔχοντα ὧδε·

in the principal verb. Here ἔ. depends on νομίζων which is contained in κηδόμενος. M. G. G. 536.

7. πλεϊστός εἰμι] vol. i. p. 74. n. 86. καὶ νῦν ἔθ' αὐτός εἰμι τῷ βουλευματι, Sophocles, *Œ.* R. 557. *W.* ἐγὼ μὲν οὖν ὁ αὐτός εἰμι τῇ γνώμῃ, Thucydides, iii. 38. *E.* πλείων εἰμὶ τὴν γνώμην πρὸς Ὀμήρου τετάχθαι, Lucian, *Dem. Enc.* t. iii. p. 494. It would be more usual to have said ταύτη καὶ μᾶλλον τῇ γνώμῃ προστίθειαι or τίθεμαι. *V.* κρείσσους ὄντες ἅπαντες λογισμῷ, Th. iii. 83. *AR.* Compare Th. 31. vii. 15. 72. with Xenophon, *Cyr.* i. 6, 11. *An.* i. 3, 6. and with v. 126. *BLO.* vol. i. p. 107. n. 49.

8. ἀπαλλάσσεσθαι] Λεωνίδης, φιλοτιμούμενος αὐτῷ τε δόξαν περιθεῖναι μεγάλην καὶ τοῖς Σπαρτιάταις, προσέταξε τοὺς μὲν ἄλλους Ἕλληνας ἅπαντας ἀπιέναι, καὶ σώζειν ἑαυτοὺς, αὐτοὺς δὲ τοὺς Λακεδαιμονίους ἔφησε δεῖν μένειν, Diodorus, xi. 9. *hortatur socios “recedant, et se ad meliora patriæ tempora reservent: sibi cum Spartanis fortunum experiendam; plura se patriæ quam vitæ debere: ceteros ad præsidia Græciæ serrandos.”* audito regis imperio, discessere ceteri; soli Lacedæmonii remanserunt, Justin, ii. 11. “sibi vero cum Spartanis suis aleam sortis esse subeundam,” Orosius, ii. 9. *V.* [The common reading is *aliam sortem*: instead of rejecting the latter word altogether, with *V.*, it may be changed into the genitive; and the expression will be similar to *funestam mundo votis petit omnibus horum, in casum quæ*

cuncta ferat: placet alea sat alterutrum mersura caput, Lucan, vi. 6.] ὁ Ἀναξίβιος, γνοὺς μὴ εἶναι ἐλπίδα σωτηρίας, ὁρῶν δὲ καὶ ἐκπεπληγμένους ἅπαντας, εἶπε πρὸς τοὺς παρόντας, “ἄνδρες, ἐμοὶ μὲν καλὸν ἐνθάδε ἀποθανεῖν ὑμεῖς δὲ, πρὶν συμμίξαι τοῖς πολεμίοις σπεύδετε ἐς τὴν σωτηρίαν,” Xenophon, *H.* iv. 8, 38.

9. ἐλείπετο—ἐξηλείφετο] The imperfect is used for ἔμελλεν with the future infinitive; as ἦν for ἔ. ἔσεσθαι, Euripides, *B.* 602. *E.* ἀπωλλύμεθα, Thucydides, iii. 57. *εἶχον*, Th. viii. 56. *AR.* ὑμᾶς δὲ χρὴ νῦν πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων βωμοῖσι, τιμὰς μὴ ἔαλειφθῆναι ποτὲ, Æschylus, *Th.* 10. (i. e. ὥστε μὴ ἀπολέσθαι, Hesychius;) Ch. 496. Eur. *Hip.* 1236. Thuc. iii. 57. *BL.* ἐξαλείψαι Λακεδαίμονα ἐκ τῆς Ἑλλάδος, “to expunge it from,” Aristides, ii. 857. The nature of the metaphor appears from the following passages; ἐξαλειφθήτωσαν ἐκ βίβλου ζώντων, καὶ μετὰ δικαίων μὴ γραφήτωσαν, LXX. Ps. lxxviii. 28. τὸν ὕλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὅν γ' ἐξαλείφει ῥᾶον, ἢ γράφει, θεός, Eur. *Peleus*, fr. iv. *BLO.*

10. ἐκέχρητο] ii. 147. 151. iii. 64. *W.* In the latter passage, vol. i. p. 139., ἐκέχρηστο has been inadvertently left.

11. Σπαρτιήτησι] (*Lacedæmoniiis*) initio hujus belli sciscitantibus Delphis oracula, responsum fuerat “aut regi Spartanorum aut urbi cadendum,” Justin, ii. 11. *Delphis* means “at Delphi,” as in 12. iii. 5. xvi. 3. *V.*

ὑμῖν δ', ὧ Σπάρτης οἰκήτορες εὐρυχόριοι,¹²
 ἢ μέγα ἄστν ῥικυδὲς ὑπ' ἀνδράσι Περσεΐδῃσι¹³
 πέρθεται· ἢ τὸ μὲν οὐχί,¹⁴ ἀφ' Ἑρακλέους δὲ γενέθλης
 πεινθήσει βασιλῇ¹⁵ φθίμενον Λακεδαίμονος οὔρου.
 οὐ γὰρ τὸν¹⁶ ταύρων σχήσει μένος οὐδὲ λεόντων
 ἀντιβίην· Ζητὸς γὰρ ἔχει μένος· οὐδὲ ἐφημί
 σχήσεσθαι,¹⁷ πρὶν τῶνδ' ἕτερον διὰ πάντα δάσσηται.¹⁸

Ταῦτά τε δὴ ἐπιλεγόμενον Λεωνίδην, καὶ βουλόμενον κλέος καταθέσθαι μῶνον Σπαρτιητέων, ἀποπέμψαι τοὺς συμμάχους μᾶλλον,¹⁹ ἢ γνώμῃ διενεχθέντας οὕτω ἀκόσμως οἴχεσθαι τοὺς οἰχομένους.²⁰

CCXXI. Μαρτύριον δέ²¹ μοι καὶ τόδε οὐκ ἐλάχιστον τούτου πέρι γέγονε· οὐ γὰρ μῶνον τοὺς ἄλλους, ἀλλὰ καὶ τὸν μάντιν, ὃς εἶπετο τῇ στρατιῇ ταύτῃ, Μεγιστήν²² τὸν Ἀκαρνήνα,²³ λεγόμενον εἶναι τὰ ἀνέκαθεν ἀπὸ Μελάμποδος,²⁴ τοῦτον²⁵ εἶπαντα ἐκ τῶν

12. εὐρυχόριοι] *spacious and fit for choruses*; ἔνθα ἐστὶν εὐρὺ χορεύειν. This epithet is applied to countries or towns in a state of prosperity, and full of cheerful assemblies. It is of very frequent occurrence in Homer. D. Taylor on Demosthenes, Mid. 15. gives many other instances. W. εὐρυχόρου ταμίαι Σπάρτας, Pindar, N. x. 97. T.

13. Περσεΐδῃσι] a patronymic from Περσεύς, c. 150. vi. 54. W.

14. ἢ τὸ μὲν οὐχί] understand γίνεσθαι, i. e. ἢ ἢν τοῦτο μὴ γίνηται. ST.

15. βασιλῇ] The accusative singular in ἦ is rare. M. G. G. 82, 2. ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί, Homer, Il. Δ. 384. W. V. Μημιστῇ, O. 339. ξυγγραφῇ, Aristophanes, Ach. 1116. ST. Instead of this form the tragedians use ἑα, the two syllables being blended by synæresis: Ε. ἱερέα, Euripides, Al. 25. Μενοικέα, Ph. 927. Τυδέα, 1181. Πηλέα, An. 22. Πενθέα, B. 1059. Θησέα, H. F. 618. Ὀδυσσέα, Sophocles, Aj. 104. MO. as in Latin *aurea percussus virga, versumque tenens*, Virgil, Æ. vii. 190.

16. τὸν] namely, Xerxes. W.

17. σχήσεσθαι] for ἀποσχήσεσθαι τοῦ πολέμου, i. e. παύσεσθαι πολέμου. ST.

18. διὰ πάντα δάσσηται] i. e. διαδάσσηται πάντως. ST.

19. μᾶλλον] implies a repetition of the author's own persuasion, ταύτῃ μ. τῇ γνώμῃ πλεῖστός εἰμι; so that all from αὐτῷ δὲ ἀπιέναι to this μᾶλλον inclusive is to be taken as parenthetical.

20. οἴχεσθαι τοὺς οἰχομένους] M. G. G. 556, 4.

21. μαρτύριον δέ] These words are often put elliptically, the words which follow (as far as γέγονε) being suppressed. VIG. iii. 11, 1.

22. Μεγιστήν] Philostratus, V. A. iv. 23. Tzetzes, Ch. x. 685. W. Ælian, N. A. viii. 5. λέγουσιν ὅτι μάντις τις τῶν Λακεδαιμονίων εἶπεν ὅτι, “ἐὰν μείνωμεν, τελευτῶμεν.” καὶ ὅμως ἡρήσαντο μὴ φυγεῖν, ἀλλὰ ἐνδόξως θανεῖν, Scholiast on Arist. Pan. οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν, Simonides, in An. Gr. t. i. p. 131. xxxi. V.

23. Ἀκαρνήνα] Acarnania was anciently Curetis; A. it is now called *Carnia*. L.

24. Μελάμποδος] ii. 49. ix. 33. L.

25. τοῦτον] Properly the demonstrative pronouns are used only when they refer to a noun, which has preceded in another proposition; frequently, however, they are put also

ἱρῶν τὰ μέλλοντά σφι ἐκβαίνειν, φανερός ἐστι Λεωνίδης ἀποπέμ-
πων, ἵνα μὴ συναπόληται²⁶ σφι. ὁ δὲ, ἀποπεμπόμενος, αὐτοὺς μὲν
οὐκ ἀπελίπετο,²⁷ τὸν δὲ παῖδα συστρατευόμενον, ἔοντα οἱ μυνο-
γενέα, ἀπέπεμψε.

CCXXII. Οἱ μὲν νυν σύμμαχοι οἱ ἀποπεμπόμενοι οἶχοντό τε
ἀπιόντες, καὶ ἐπέιθοντο Λεωνίδῃ· Θεσπιάες δὲ καὶ Θηβαῖοι κατέμει-
ναν μῶνοι²⁸ παρὰ Λακεδαιμονίοισι. τούτων δὲ, Θηβαῖοι μὲν ἄε-
κοντες ἔμενον καὶ οὐ βουλόμενοι· κατέειχε²⁹ γάρ σφας Λεωνίδης,
ἐν ὁμήρων λόγῳ ποιούμενος· Θεσπιάες δὲ ἐκύντες μάλιστα· οἷ οὐκ
ἔφασαν, ἀπολιπόντες Λεωνίδην καὶ τοὺς μετ' αὐτοῦ, ἀπαλλάξεσθαι·
ἀλλὰ, καταμείναντες, συναπέθανον. ἐστρατιήγεε δὲ αὐτῶν Δημόφιλος
Διαδρόμεω.

CCXXIII. Ξέρξης δὲ, ἐπεὶ ἡλίου ἀνατείλαντος σπονδὰς ἐποιή-
σατο, ἐπισχῶν χρόνον, ἐς ἀγορῆς κου μάλιστα πληθώρην³⁰ πρόσυδον

when the noun goes before in the same proposition. This especially takes place, when the case governed by the verb is separated from it by a parenthesis. M. G. G. 467, 2. a. So in Latin, *cultrum, quem sub veste additum habebat, eum in corde defigit*, Livy, i. 58.

26. συναπόληται] M. G. G. 519.

27. ἀπελίπετο] When transitives are used as neuters, an ellipsis is generally the foundation of such usage. M. G. G. 496, 1. The active voice is used, c. 222. viii. 63, twice; the middle by Plutarch, τῆς δὲ Ἑρυξοῦς μὴ ἀπολιπομένης ἀλλ' ἐπεσθαι βουλομένης, οὐδὲ ἡ μήτηρ, καίπερ οὔσα πρεσβύτις, ἀπελείπετο, de V. M. p. 261. c. W. and Xenophon, Cyr. i. 6, 21. ἐγὼ μὲν οὐκ ἀπολείψομαι σου, οὐδ' ἂν σκευοφόρον ἐμὲ δέρι σοι συνακολουθεῖν, iii. 1, 42. S.

28. μῶνοι] Diodorus says, only the Thebians, xi. 9. Pausanias substitutes the Mycenæans for the Thebians, Μυκηναῖοι πέμπουσιν ἐς Θερμοπύλας ὀγδοήκοντα ἄνδρας, οἱ Λακεδαιμονίοις μέτεσχον τοῦ ἔργου, ii. 6. x. 20. V.

29. κατέειχε] Plutarch, who loses no opportunity of attacking the veracity of our author, in order to substantiate against him the charge of malignity, says that Leonidas could not have been so mad ὥστε κατέχειν ἐν ὁ.

λ. τοῖς τριακοσίοις τοὺς τετρακοσίους ὅπλα ἔχοντας; indeed that he ought to have stood in more fear of being surrounded by these than by the barbarians; t. ii. p. 865. But, besides the 700 Thespians, the 300 Spartans were attended by their Helots, c. 229. viii. 25. At Plataea, πεντακισχιλίους, ἔδν-
τας Σπαρτιήτας, ἐφύλασσον ψιλοὶ τῶν εἰλωτῶν πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα ἕκαστον ἑπτὰ τεταγμένοι, ix. 28. W.

30. ἐς ἀγορῆς — πληθώρην] ἀμφὶ ἀγορὰν πλήθουσιν, Xenophon, An. i. 8, 1. HUT. περὶ π. ἀ. ii. 1, 6. BLO. Philostratus, V. A. vii. 29. ὁπότε ἀγορὰ πλήθει, V. A. ii. 36. ὥρα τρίτη περὶ π. ἀ., an anonymous writer in Phavorinus. DU. ἐν τῇ ἀγορᾷ πλη-
θούσῃ, Thucydides, viii. 92. D. Chrysostom divides the day into five parts; (1) πρῶτ' "morning." (2) περὶ π. ἀ. "the forenoon," (3) μέσημβρία "noon," (4) δέλη "afternoon," (5) ἑσπέρα "evening;" Or. lxvi. p. 614. c. v. The day commenced with sunrise and ended with sun-set; it consisted of twelve hours, six before noon and six after. In spring and autumn, when the sun rises and sets at six, the full market would be at nine; in summer earlier, and in winter later, proportionably. L. πλήθουσα ἀγορὰ answers to our full 'change. SP.

ἐποιέτο· καὶ γὰρ ἐπέσταλτο ἐξ Ἐπιάλτεω οὕτω. ἀπὸ γὰρ τοῦ οὐ-
ρεος ἡ κατύβυσις συντομωτέρη τέ ἐστι, καὶ βραχύτερος ὁ χῶρος πολ-
λὸν, ἢ περ ἢ περιόδός τε καὶ ἀνάβασις. οἱ τε δὴ βάρβαροι οἱ ἀμφὶ
Ξέρξεα προσήϊσαν· καὶ οἱ ἀμφὶ Λεωνίδην Ἕλληνες, ὡς τὴν ἐπὶ
θανάτῳ³¹ ἔξοδον ποιεῦμενοι, ἤδη πολλῷ μᾶλλον ἢ κατ' ἀρχὰς
ἐπεξήϊσαν ἐς τὸ εὐρύτερον τοῦ αὐχένος. τὸ μὲν γὰρ ἔρυμα τοῦ τεί-
χεος ἐφυλάσσετο, οἱ δὲ ἀνὰ τὰς προτέρας ἡμέρας³² ὑπεξιόντες ἐς τὰ
στεινύπορα ἐμάχοντο. τότε δὴ, συμμίσγοντες ἔξω τῶν στεινῶν,
ἐπιπτον πλήθει πολλοὶ τῶν βαρβάρων· ὕπισθε γὰρ οἱ ἡγεμόνες τῶν
τελέων, ἔχοντες μάστιγας,³³ ἐρρύπιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ
πρόσω ἐποτρύνοντες. πολλοὶ μὲν δὴ ἐσέπιπτον αὐτῶν ἐς τὴν θάλασ-
σαν καὶ διεφθείροντο, πολλῷ δ' ἔτι πλεῦνες κατεπατέοντο ἔωοι ὑπ'
ἀλλήλων· ἦν δὲ λόγος οὐδεὶς τοῦ ἀπολλυμένου. ἔτε γὰρ ἐπιστά-
μενοι³⁴ τὸν μέλλοντά σφι ἔσεσθαι θάνατον ἐκ τῶν περιϋόντων τὸ
οὖρος, ἀπεδείκνυντο ῥώμης ὅσον εἶχον μέγιστον ἐς τοὺς βαρβάρους,
παραχρῶμενοί³⁵ τε καὶ ἀτέοντες.³⁶

CCXXIV. Δόρατα μὲν νυν τοῖσι πλεόνεσι αὐτῶν τηνικαῦτα ἤδη
ἐτύγχανε κατεηγότα,³⁷ οἱ δὲ τοῖσι ξίφεσι διεργάζοντο τοὺς Πέρσας.
καὶ Λεωνίδης τε ἐν τούτῳ τῷ πύνῳ πίπτει, ἀνὴρ γενόμενος ἄριστος,
καὶ ἕτεροι μετ' αὐτοῦ ὀνομαστοὶ Σπαρτιητέων, τῶν ἐγὼ ὡς ἀνδρῶν
ἀξίων³⁸ γενομένων ἐπυθόμην τὰ οὐνόματα·³⁹ ἐπυθόμην δὲ καὶ

31. ἐπὶ θανάτῳ] Seneca reports the following exhortation of Leonidas to his soldiers "οὕτως ἀριστᾶτε, ὡς ἐν ᾧ δὸν δειπνήσαντες," Suas. ii. p. 18. Compare A. Gellius, N. A. iii. 7. V. Diodorus, xi. 9. S.

32. ἀνὰ τὰς προτέρας ἡμέρας] refers to ἐφυλάσσετο, as well as to ἐμάχοντο. W. We have the following anecdote from later authorities, νύκτωρ ἀναστάντες ἐβάδιζον ἐπὶ τὸ στρατόπεδον, καὶ τὴν σκηνὴν ὅλγῳ δεῖν βασιλείας, ὡς ἐκείνον αὐτὸν ἀποκτενοῦντες, καὶ περὶ ἐκείνῳ τεθνηξόμενοι, Plutarch, t. ii. p. 866. A. statim regis prætorium petunt, aut cum illo, aut, si ipsi oppressi essent, in ipsius potissimum sede morituri, Justin, ii. 11. Orosius, ii. 9. Diodorus, xi. 9 and 10. V.

33. μάστιγας] c. 21. 56. 103. Ctesias says that, on the preceding days, after two ineffectual charges, εἴτα μαστιγούνται ἐπὶ τῷ πολεμείνῳ· καὶ, μαστιγούμενοι, ἔτι ἡττῶντο, 23. L.

34. ἐπιστάμενοι κ. τ. λ.] "meminerint, qualitercunque præliantibus, cendum esse; caverent, ne fortius mansisse, quam dimicasse videantur," Justin, ii. 11.

35. παραχρῶμενοί] iv. 159. reckless of themselves. W.

36. ἀτέοντες] This word is used in imitation of Homer, Il. T. 332. ἐν ᾗ τῃ ὄντες, ὅ ἐστι βλαπτόμενοι καὶ ἀφροντιστοῦντες ἐαυτῶν, Didymus. Compare ἀφειδῶς ἐχρῶντο τοῖς ἰδίοις σώμασιν εἰς κοινὴν σωτηρίαν, Diodorus, xiii. 60. ἀφειδεῖν τῆς ψυχῆς ἕνεκα νίκης, xii. 62. W. as if possessed; with frantic desperation. S.

37. κατεηγότα] Ionic for κατεαγότα, perfect middle, used in a passive sense. ἄγω "I break" takes the syllabic instead of the temporal augment. M. G. G. 221.

38. ἀξίων] understand ὀνομασθῆναι. S.

39. τὰ οὐνόματα] κεῖται καὶ στήλη

ἀπάντων τῶν τριηκοσίων. καὶ δὴ καὶ Περσέων πίπτουσι ἐνθαῦτα ἄλλοι τε πολλοὶ καὶ ὀνομαστοί, ἐν δὲ δὴ καὶ Δαρείου δύο παῖδες, Ἀβροκόμης τε καὶ Ὑπεράνθης,⁴⁰ ἐκ τῆς Ἀρτάνεω θυγατρὸς Φραταγούνης γεγονότες Δαρείῳ. ὁ δὲ Ἀρτάνης, Δαρείου μὲν τοῦ βασιλέως ἦν ἀδελφεὺς, Ὑστάσπεος δὲ τοῦ Ἀρσάμεω παῖς· ὅς καὶ ἐκδίδους τὴν θυγατέρα Δαρείῳ, τὸν οἶκον⁴¹ πάντα τὸν ἐωυτοῦ ἐπέδωκε, ὡς μούνου οἱ εὐύσης ταύτης τέκνον.

CCXXV. Ξέρξεω τε δὴ δύο ἀδελφοὶ ἐνθαῦτα πίπτουσι μαχεόμενοι· καὶ ὑπὲρ τοῦ νεκροῦ τοῦ Λεωνίδεω Περσέων τε καὶ Λακεδαιμονίων ὠθισμὸς ἐγένετο πολλὸς, ἐς ὃ τοῦτόν τε ἀρετῇ οἱ Ἕλληνες ὑπεξείρυσαν, καὶ ἐτρέψαντο τοὺς ἐναντίους τετράκις. τοῦτο⁴² δὲ συνεστήκεε, μέχρι οὗ οἱ σὺν Ἐπιάλτῃ παρεγένοντο. ὡς δὲ τούτους ἦκειν ἐπύθοντο οἱ Ἕλληνες, ἐνθεῦτεν ἤδη ἑτεροιοῦτο τὸ νεῖκος.⁴³ ἔς τε γὰρ τὸ στεῖνόν τῆς ὁδοῦ ἀνεχώρεον ὀπίσω, καὶ παραμειψάμενοι τὸ τεῖχος, ἐλθόντες ἵζοντο⁴⁴ ἐπὶ τὸν κολωνὸν πάντες ἀλῆες οἱ ἄλλοι, πλὴν Θηβαίων. ὁ δὲ κολωνός ἐστι ἐν τῇ ἐσόδῳ, ὅκου νῦν ὁ λίθινος λέων⁴⁵ ἔστηκε ἐπὶ Λεωνίδῃ.⁴⁶ ἐν τούτῳ σφῆας

πατρόθεν τὰ ὀνόματα ἔχονσα, οἱ πρὸς Μήδους τὸν ἐν Θερμοπύλαις ἀγῶνα ὑπέμειναν, Pausanias, iii. 14. He also mentions μνήμα (τοῖς) λόγον μάλιστα ἀξίως μαχέσασθαι μετὰ δὴ αὐτὸν δοκοῦσι Λεωνίδην, 12. V.

40. Ἀβροκόμης—Ὑπεράνθης] vol. i. p. 181. n. 60.

41. οἶκον] τὴν πᾶσαν οὐσίαν, Aemmonius; ἡ οἰκονομία ἐπιστήμη ἐφαίνετο, ἥ οἶκους δύνανται αὖξιν ἀνθρωπίνου οἴκος δ' ἡμῖν ἐφαίνετο, ὅπερ κτήσις ἡ σύμπασα· κτήσιν δὲ τοῦτο ἔφαμεν εἶναι, ὅ τι ἐκάστω ὠφέλιμον εἴη εἰς τὸν βίον, Xenophon, Œ. vi. 4. i. &c. This sense of the word is taken from Homer, τρύχουσι φοῖκον, Od. A. 248. τοὶ φθινύθουσιν ἔδυντες φοῖκον ἐμὸν, 250. ἐσθιέται μοι φοῖκος, ὕλῳλε δὲ πίονα φέργα· δυσμενέων δ' ἀνδρῶν πλεῖος δόμος, Δ. 318. οὐτ' ἐστίν, οὐτ' ἐστὶ ποτὲ, ὅτῳ ἐγὼ ἀπ' ἐμοῦ φύντι καταλείψω τὸν ἐμὸν οἶκον, Xen. Cyr. v. 4, 30. Περικλῆς τὸν οἶκον ἐλάττω τὸν αὐτοῦ κατέλιπεν ἢ παρὰ τοῦ πατρὸς παρέλαβεν, Isocrates, de P. 40. ἡ μήτηρ ἢ ἐμὴ ἐπὶ παντὶ τῷ οἴκῳ ἐπὶ κληρὸς ἐγένετο, Isæus, p. 82, 2. δὴ οὐσίας καρπούμενος διατελεῖς—σὺ, ὃ τὰς δύο λειτουργούσας οὐσίας

παρειληφώς—ἀνάγνῳθι τὰς μαρτυρίας, ὡς δὴ οἶκων λειτουργούντων οὐτοσί κεκληρονόμηκε, Demosthenes, Phæ. 7. ἐσφέρειν ἐκ τῶν ἰδίων οἶκων χρήματα, Thucydides, viii. 63. Later writers use οἰκία in the same sense, κατεσθίετε τὰς οἰκίας τῶν χρῶν, St. Matthew, xxiii. 14. V. consumens luxu flagitiisque domum, Claudian, Ep. xxv. 8. SCHL.

42. τοῦτο] τὸ ἀγώνισμα. ST.

43. ἑτεροιοῦτο τὸ νεῖκος] ἐνθεῦτεν ἦδη ἐ. τὸ πρῆγμα, ix. 102. W.

44. ἐλθόντες ἵζοντο] In participles of 'going, coming,' the idea of quickness is implied. They must be rendered by the finite verb followed by καὶ, went and posted themselves. In Greek the participle, in English the former verb with the conjunction, might be omitted. M. G. G. 557. obs.

45. λέων] "I am the most courageous of animals; he whom I guard, and upon whose tomb I recline, was the most valiant of men. Had he not possessed my courage as well as my name, I should not be seen on this tomb," Simonides, Epig. in Anal. t. i.

τῷ χώρῳ ἀλεξιμένους μαχαίρησι, τοῖσι αὐτῶν ⁴⁷ ἐτύγχανον ἔτι περι-
εοῦσαι, ⁴⁸ καὶ χερσὶ καὶ στόμασι, ⁴⁹ κατέχωνται ⁵⁰ οἱ βάρβαροι βάλ-
λοντες· οἱ μὲν, ἐξ ἐναντίας ἐπισπόμενοι, καὶ τὸ ἔρμα τοῦ τείχεος
συγχώσαντες· οἱ δὲ περιελθόντες πάντοθε περισταδόν.

CCXXVI. Λακεδαιμονίων δὲ καὶ Θεσπιέων τοιούτων γενομέ-
νων, ὅμως λέγεται ἀνὴρ ἄριστος γενέσθαι Σπαρτιάτης Διηνέκης·
τὸν τότε φασὶ εἶπαι τὸ ἔπος πρὶν ἢ συμμίξαι σφέας τοῖσι Μή-
δοισι, πυθόμενον πρὸς τευ τῶν Τρηχινίων, ὥς, ἐπεὶ οἱ βάρβαροι
ἀπιέωσι τὰ τοξεύματα, ⁵¹ τὸν ἥλιον ὑπὸ τοῦ πλήθεος τῶν οὔστῶν

p. 132. xxxv. W. "Behold, near
the rock of Phocis, this tomb. It is
the monument of the three hundred
conquerors of the Medes; who,
far from Sparta, have eclipsed the
glory of the Medes and of the La-
cedæmonians. If you perceive the
figure of an animal with a fine mane,
say, This is the monument of King
Leonidas," Lollius Bassus, *Epig.* in
Anal. t. ii. p. 162. viii. L.

46. ἐπὶ Λ.] in honor of Leonidas.
Ἰπολύτῳ ἔπι, Euripides, *Hip.* 32.
Beck; Clement of A., *Coh. ad G.*
t. i. p. 32, 20. L. M. G. G. 586. δ.

47. τοῖσι αὐτῶν] those of them, to
whom, &c. i. e. such of them as hap-
pened to have their swords still left.
ἄτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νῆες
διεφθέροντο, ἐς τὴν Σαλαμίνα διέειον,
viii. 89. V.

48. περιεοῦσαι] understand αἱ μά-
χαιραι. It was the custom of that age,
when the spear was broken, to use the
sword: δόρατα μὲν νυν τοῖσι πλεόνεσι
αὐτῶν τηλικαῦτα ἤδη ἐτύγχανε κατε-
γότα, οἱ δὲ τοῖσι ξίφεσι διεργάζοντο
τὸς Πέρσας, c. 224. V.

49. στόμασι] *adolescentum greges*
Lacedæmone vidimus ipsi, incredibili
contentione; certantes pugnīs, calcibus,
unguibus, morsu denique, Cicero, *T.*
Q. v. 27. Longinus therefore appears
mistaken in considering this as hyper-
bolical, 28. W. πολλοὶ καὶ τῆς τῶν
βραχυτέρων ξιφῶν χρήσεως στερηθέντες,
τοῖς τε χερσὶ καὶ τοῖς στόμασι ἀντ'
ἐκείνων ἡγωνίζοντο, κατασπώντες τοὺς
ἀντιπάλους, δάκνοντες, σπαράττοντες,
ἄτε καὶ τῷ μεγέθει τῶν σμμάτων πολὺ
αὐτῶν ὑπερέχοντες, D. Cassius, xxxviii.

49. ὁ δὲ Κελτὸς προθυμίαν εἶχεν, ἐμ-
φὺς τῷ πολέμῳ, καὶ χερσὶ καὶ στόματι
δίκην θηρίου διασπάσαι αὐτὸν, an un-
certain author in Suidas. Toup. On the
morning after the battle of Cannæ,
præcipue convertit omnes substratus
Nuaidi mortuo superincubanti Romu-
no vitus, naso auribusque laceratis;
quum, manibus ad capiendum telum
inutilibus, in rabiem ira versus, lani-
ando dentibus hostem exspirasset, Livy,
xxii. 51. BE.

50. κατέχωνται] κατεχώσθησαν ὑπὸ
τῶν βαρβάρων, Aristides, t. ii. p. 190.
ἐπὶ τὸν κολωνόν, ἐφ' οὗ λέγονται Λακε-
δαιμόνιοι περιχωσθῆναι τοῖς τοξεύμασι,
Philostratus, V. A. iv. 23. ὥς πολλοῖς
ὀλίγους καταχώσας τῶν Λακεδαιμονίων
ἐν Πύλαις, Libanius, *Or.* xxxv. p. 690.
A. W. τελευτῶντες ἐγκατέχωνται αὐ-
τοὺς τῷ πλήθει τῶν βελῶν, Dionysius,
A. R. ix. 21. Toup. De Pauw speaks
very contemptuously of this battle:
"In fact, the whole of the affair was
nothing more than the massacre of
some men, whose lives were thrown
away without any utility either to their
own state, or to the rest of Greece. It
was certainly the greatest imprudence
on the part of the Lacedæmonians, to
occupy such a confined post, without
having fortified all the other passages,
through which an enemy could fall on
their flank and rear," Diss. on the Gr.
iv. 9, 6.

51. ἀπιέωσι τὰ τοξεύματα] This ex-
pression is also used metaphorically,
τοιαῦτά σου (λυπεῖς γὰρ), ὥστε τοξότης,
ἠφῆκα θυμῷ, καρδίας τοξεύματα βέβαια,
Sophocles, *An.* 1096.

ἀποκρύπτουσι⁵² τοσοῦτό τι πλῆθος⁵³ αὐτῶν εἶναι· τὸν δὲ, οὐκ ἐκπλαγέντα τούτοισι, εἶπαι, ἐν ἀλογίῃ ποιούμενον τὸ τῶν Μήδων πλῆθος, ὡς “ πάντα σφι ἀγαθὰ ὁ Τρηχίνιος ξείνος ἀγγέλλοι, εἰ, ἀποκρυπτόντων τῶν Μήδων τὸν ἥλιον, ὑπὸ σκιῇ ἔσοιτο πρὸς αὐτοὺς ἡ μάχη, καὶ οὐκ ἐν ἡλίῳ.”⁵⁴ ταῦτα μὲν καὶ ἄλλα τοιουτότροπα ἔπεά φασι Διηνέκεα τὸν Λακεδαιμόνιον λιπέσθαι μνημόσυνα.

CCXXVII. Μετὰ δὲ τοῦτον ἀριστεῦσαι λέγονται Λακεδαιμόνιοι δύο ἀδελφοὶ, Ἀλφεός τε καὶ Μάρων, Ὀρσιφάντου παῖδες. Θεσπιέων δὲ εὐδοκίμειε μάλιστα, τῷ οὖνομα ἦν Διθύραμβος, Ἀρματίδεω.

CCXXVIII. Θαφθεῖσι δέ σφι αὐτοῦ ταύτῃ τῇ περ ἔπεσον, καὶ τοῖσι πρότερον τελευτήσασι, ἢ τοὺς ὑπὸ Λεωνίδεω ἀποπεμφθέντας οἴχεσθαι, ἐπιγέγραπται γράμματα λέγοντα τάδε⁵⁵

μυριάσιν ποτὲ τῇδε τριηκοσίαις ἐμάχοντο
ἐκ Πελοποννάσου χιλιάδες τέτορες.

Ταῦτα μὲν δὴ τοῖσι πᾶσι ἐπιγέγραπται· τοῖσι δὲ Σπαρτιήτῃσι ἰδίῃ·

ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις, ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι⁵⁶ πειθόμενοι.

Λακεδαιμονίοισι μὲν δὴ τοῦτο· τῷ δὲ μάντι τόδε·

μνῆμα τόδε κλεινοῖο Μεγιστία, ὃν ποτε Μῆδοι
Σπερχειὸν ποταμὸν κτεῖναν ἀμειψάμενοι,
μάντιος, ὅς τότε κῆρας ἐπερχομένας σύφῃ εἰδὼς,
οὐκ ἔτλη Σπάρτης ἡγεμόνας προλιπεῖν.

Ἐπιγράμμασι μὲν νυν καὶ στήλῃσι, ἔξω ἢ τὸ τοῦ μάντιος ἐπίγραμμα. Ἀμφικτυόνες εἰσὶ σφεας οἱ ἐπικοσμήσαντες· τὸ δὲ τοῦ μάντιος Μεγιστίω, Σιμωνίδῃς⁵⁷ ὁ Λεωπρέπεός ἐστι κατὰ ξεινὴν ὁ ἐπιγράψας.

52. ἀποκρύπτουσι] *sagittis Persarum solem obscurari solere*, Valerius M., iii. 7. V.

53. πλῆθος] It is not improbable that the original reading was *νέφος*. W. S.

54. ἐν ἡλίῳ] This is quite an Anglicism.

55. τάδε] ἐνεκόλαψε ἐς τὸν τάφον

γράμματα λέγοντα τάδε, i. 187. γ. λ. τ., *ibid*.

56. ῥήμασι] An allusion to τὰς καλουμένας ῥήτρας of Lycurgus: *dum sanctis patriæ legibus obsequimur*, Cicero, T. Q. i. 42. V. W. They were verbal or oral laws. L.

57. Σιμωνίδῃς] The celebrated elegiac poet. A.

CCXXIX. Δύο δὲ τούτων τῶν τριηκοσίων λέγεται, Εὐρυτόν τε καὶ Ἀριστόδημον, παρὸν αὐτοῖσι ἀμφοτέροισι, κοινῇ λόγῳ χρησαμένοισι, ἢ ἀποσωθῆναι ὁμοῦ ἐς Σπάρτην, ὡς μεμετιμένοι τε ἦσαν ἐκ τοῦ στρατοπέδου ὑπὸ Λεωνίδεω, καὶ κατεκέατο ἐν Ἀλφειοῖσι ὀφθαλμιῶντες⁵⁸ ἐς τὸ ἔσχατον⁵⁹ ἦ, εἴ γε μὴ ἐβούλοντο νοστήσαι, ἀποθανεῖν ἅμα τοῖσι ἄλλοισι· παρὸν σφί τούτων τὰ ἕτερα ποιέειν, οὐκ ἐθελῆσαι ὁμοφρονέειν· ἀλλὰ, γνώμῃ διενειχθέντας, Εὐρυτόν μὲν, πυθόμενον τῶν Περσέων τὴν περίδον, αἰτήσαντά τε τὰ ὄπλα καὶ ἐνδύντα, ἄγειν αὐτὸν κελεύσαι τὸν εἰλωτα ἐς τοὺς μαχαμένους· ὅπως δὲ αὐτὸν ἦγαγε, τὸν μὲν ἀγαγόντι οἴχεσθαι φεύγοντα, τὸν δὲ, ἐσπесύντα ἐς τὸν ὄμιλον, διαφθαρῆναι· Ἀριστόδημον δὲ, λειποψυχέοντα,⁶⁰ λειφθῆναι. εἰ μὲν νυν ἦν μῦνον Ἀριστόδημον ἀλγῆσαντα ἀπονοστήσαι ἐς Σπάρτην, ἢ καὶ ὁμοῦ σφέων ἀμφοτέρων τὴν κομιδὴν γενέσθαι, δοκέειν ἐμοί, οὐκ ἂν σφί Σπαρτιήτας μῆνιν οὐδεμίαν προσθέσθαι⁶¹· νυνὶ δὲ, τοῦ μὲν αὐτῶν ἀπολομένου, τοῦ δὲ, τῆς μὲν αὐτῆς ἐχομένου προφάσις, οὐκ ἐθελῆσαντος δὲ ἀποθνήσκειν, ἀναγκαίως σφί ἔχειν μηνίσαι μεγάλως Ἀριστοδήμῳ.

CCXXX. Οἱ μὲν νυν οὕτω σωθῆναι λέγουσι Ἀριστόδημον ἐς

58. ὀφθαλμιῶντες] νοσεῖ πον ἄνθρωπος ὀφθαλμούς, ᾧ ὄνομα ὀφθαλμία, Plat. Gorg. p. 496. A. XP. οἶμαι ἀπαλλάξαι σε τῆς ὀφθαλμίας, βλέψαι πόησας. ΠΛ. οὐ βούλομαι πάλιν ἀναβλέψαι, Aristophanes, Plut. 114. ὀφθαλμιᾷ τις; εἰσὶ Φινεΐδαι τυφλοὶ, Timocles in Ath. vi. p. 223. c. V. ἐντυχάν τινα ἀνθρώπων ὀφθαλμιῶντι, ἀπιδόντι ἐξ ἰατροῦ, Xenophon, H. ii. 1, 3.

59. ἐς τὸ ἔσχατον] c. 107. ἐσχάτως ἔχειν or διακείσθαι, "to be extremely ill," occurs in Diodorus, xviii. 48. Polybius, Agatharchidas, &c. W. ἐς τὰ ἔσχατα, Xenophon, II. v. 4, 33. εἰς τοῦσχατον, πρὸς τ., ἐπ' ἔσχατον are also met with. V.

60. λειποψυχέοντα] *failing in courage, being faint-hearted*. In other authors the word signifies "fainting," Thucydides, iv. 12. (see BLO.) Ἀψυχία is properly opposed to ἐνψυχία; but as the Ionians use ἀψυχίη to express "fainting," which the other Greeks call λειποψυχία, it is possible that Herodotus may have used λειποψυχεῖν in the sense of ἀψυχεῖν: yet,

at the same time, it may be suspected that φιλοψυχέοντα was the original reading. μέγαν ποιείτε καὶ ἄλκιμον ἐν φρεσὶ θυμὸν, μηδὲ φιλοψυχεῖτε, Tyrtæus, i. 17. εἴ γὰρ ἦν, τὸν κίνδυνον τὸν παρόντα διαφυγόντας, ἀδεῶς διάγειν τὸν ἐπίλοιπον χρόνον, οὐκ ἂν ἦν θανυαστὸν φιλοψυχεῖν, Theopompus in Clem. of A., Str. vi. p. 749, 10. ὁ φιλῶν τὴν ψυχὴν αὐτοῦ, ἀπολέσει αὐτὴν, St. John, xii. 25. V. The eye of the transcriber might be caught by the beginning of the next word ΔΕΙΦθῆναι, which would easily account for the change. φειδοψυχέοντα (if there were authority for the word) would more closely correspond in point of letters; ψυχῶν μηκέτι φειδόμενοι, Tyrt. i. 14. RE. had conjectured δειλοψυχέοντα.

61. προσθέσθαι] Sometimes the construction of a proposition, which properly is independent, is determined by a parenthesis. The infinitive is here put on account of δοκέειν ἐμοί preceding, instead of προσέθεντο, which ought to follow οὐκ ἂν. M. G. G. 538, 2.

Σπάρτην, καὶ διὰ πρόφασιν τοιήνδε· οἱ δὲ, ἄγγελον πεμφθέντα⁶² ἐκ τοῦ στρατοπέδου,⁶³ ἐξεὼν αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἔθελῃσαι, ἀλλ', ὑπομείναντα ἐν τῇ ὁδῷ, περιγενέσθαι· τὸν δὲ συνάγγελον αὐτοῦ, ἀπικόμενον ἐς τὴν μάχην, ἀποθανεῖν.

CCXXXI. Ἀπονοστήσας δὲ ἐς Λακεδαίμονα, ὁ Ἀριστόδημος ὕνειδός τε εἶχε καὶ ἀτιμίην· πάσχων δὲ τοιάδε ἡτίμωτο, οὐ τέ οἱ πῦρ οὐδεὶς ἔναυε⁶⁴ Σπαρτιητέων, οὐ τε διελέγετο, ὕνειδός τε εἶχε, “ὁ τρέσας⁶⁵ Ἀριστόδημος” καλεόμενος. ἀλλ' ὁ μὲν ἐν τῇ ἐν Πλαταιῇσι μάχῃ⁶⁶ ἀνέλαβε πᾶσαν τὴν ἐπενεχθεῖσάν οἱ αἰτίην.

CCXXXII. Λέγεται δὲ καὶ ἄλλον, ἀποπεμφθέντα ἄγγελον ἐς Θεσσαλίην, τῶν τριηκοσίων τούτων περιγενέσθαι, τῷ ὄννομα εἶναι Παντίτην· νοστήσαντα δὲ τοῦτον ἐς Σπάρτην, ὡς ἡτίμωτο, ἀπάγ-
ξασθαι.

CCXXXIII. Οἱ δὲ Θηβαῖοι, τῶν ὁ Λεοντιάδης ἐστρατήγεε, τέως μὲν μετὰ τῶν Ἑλλήνων ἐόντες ἐμάχοντο, ὑπ' ἀναγκαίης ἐχόμενοι, πρὸς τὴν βασιλείου στρατιήν· ὥς δὲ εἶδον κατυπέρτερα τῶν Περσέων γινόμενα τὰ πρήγματα, οὕτω δὴ, τῶν σὺν Λεωνίδῃ Ἑλλήνων ἐπειγομένων ἐπὶ τὸν κολωνόν, ἀποσχισθέντες τούτων, χεῖρας τε προέτεινον, καὶ ἥϊσαν ἄσπον τῶν βαρβάρων, λέγοντες τὸν ἀληθέστατον τῶν λόγων, ὡς “καὶ μηδίξουσιν, καὶ γῆν τε καὶ ὕδωρ ἐν πρώτοισι ἔδυσαν βασιλεῖ, ὑπὸ δὲ ἀναγκαίης ἐχόμενοι, ἐς Θερμοπύλας ἀπικοίητο, καὶ ἀναίτιοι εἶεν τοῦ τρώματος τοῦ γεγονότος βυσιλεῖ.” ὥς τε ταῦτα λέγοντες, περιεγίνοντο· εἶχον γὰρ καὶ Θεσσαλοὺς τῶν λόγων τούτων μάρτυρας. Οὐ μέντοι τὰ γε πάντα εὐτύχη-

62. ἄγγελον πεμφθέντα] One of the three hundred, being ordered to convey a letter of Leonidas to Sparta, is said to have answered the king, “μαχατὰς τοι, οὐκ ἀγγελιαφόρος, εἰπόμαν,” Plutarch, t. ii. p. 866. c. or rather “οὐ κάρυξ, ἀλλὰ μαχατὰς, ἀκολούθηκα,” p. 225. e. V.

63. τοῦ στρατοπέδου] namely, that under Leonidas. L.

64. πῦρ—ἔναυε] This was a common mode among the Greeks of showing their detestation of those who were infamous: μήτε πῦρ ἐναύειν, μήτε συσσιτεῖν μηδένα, μήτε θυσιῶν τῶν γενομένων κοινωνεῖν, Lycurgus, in Arist. p. 106. μὴ πυρὸς, μὴ λύχνου, μὴ ποτοῦ, μὴ βρωτοῦ, μηδένα μηδενὸς τούτῳ

κοινωνεῖν, μηδὲ λαμβάνειν, μηδ' αὐτὸν τούτῳ διδόναι, Demosthenes, in Arist. i. 13. μήτε πῦρ ἐναύειν, μήτε ἀποκρίνεσθαι πυρθανομένοις, Plutarch, t. ii. p. 538. a. At Sparta this ignominy was attached by the law to τοὺς τρέσαντας καὶ ἐν μάχῃ καταδειλιάσαντας, Apophth. p. 191. b. W. The verb ἐναύειν is appropriated to this expression. V. The above custom is frequently alluded to by the tragedians. TR.

65. ὁ τρέσας] τρεσσάντων ἀνδρῶν πᾶς ἀπόλῳλ' ἀρετῇ, Tyrtaeus, ii. 14. yet quondam etiam victis redit in præcordium virtus, Virgil, Æ. ii. 367. V.

66. μάχῃ] ix. 71. W.

σαν· ὡς γὰρ αὐτοὺς ἔλαβον οἱ βάρβαροι ἐλθόντας, τοὺς μὲν τινὰς καὶ ἀπέκτειναν προσιόντας, τοὺς δὲ πλεῦνας αὐτῶν, κελεύσαντος Ξέρξῃ, ἔστιζον στίγματα⁶⁷ βασιλῆϊα, ἀρξάμενοι ἀπὸ τοῦ στρατηγοῦ Λεοντιάδῃ· τοῦ τὸν παῖδα Εὐρύμαχον χρόνῳ μετέπειτα⁶⁸ ἐφόνευσαν Πλαταιέες, στρατηγῆσαντα ἀνδρῶν Θηβαίων τετρακοσίων,⁶⁹ καὶ σχόντα τὸ ἄστυ τὸ Πλαταιέων.

CCXXXIV. Οἱ μὲν δὴ περὶ Θερμοπύλας Ἕλληνες οὕτω ἡγωνίσαντο. Ξέρξης δὲ, καλέσας Δημάρητον, εἰρώτα ἀρξάμενος ἐνθένδε· “Δημάρητε, ἀνὴρ εἰς ἀγαθός. τεκμαίρομαι δὲ τῇ ἀληθείῃ· ὅσα γὰρ εἶπας, ἅπαντα ἀπέβη οὕτω. νῦν δέ μοι εἰπὲ, κόσμοι τινές εἰσι οἱ λοιποὶ Λακεδαιμόνιοι, καὶ τούτων ὅκοσοι τοιοῦτοι τὰ πολέμια, εἴτε καὶ ἅπαντες;” Ὁ δ' εἶπε· “Ἦ βασιλεῦ, πλῆθος μὲν πάντων τῶν Λακεδαιμόνιων πολλόν, καὶ πόλις πολλαί· τὸ δὲ θέλεις ἐκμαθέειν, εἰδήσεις.⁷⁰ ἔστι ἐν τῇ Λακεδαίμονι⁷¹ Σπάρτη, πόλις ἀνδρῶν ὀκτακισχιλίων μάλιστα κη. οὗτοι πάντες εἰσὶ ὁμοῖοι τοῖσι ἐνθάδε μαχεσαμένοισι· οἱ γε μὲν⁷² ἄλλοι Λακεδαιμόνιοι τούτοις μὲν οὐκ ὁμοῖοι, ἀγαθοὶ δέ.” Εἶπε πρὸς ταῦτα Ξέρξης· “Δημάρητε, τέφ τρόπῳ ἀπονητότατα τῶν ἀνδρῶν τούτων ἐπικρατήσομεν; ἴθι ἐξηγέο. σὺ γὰρ ἔχεις αὐτῶν τὰς διεξόδους τῶν βουλευμάτων,⁷³ οἷα βασιλεὺς⁷⁴ γενόμενος.”

CCXXXV. Ὁ δὲ ἀμείβετο· “Ἦ βασιλεῦ, εἰ μὲν δὴ συμβουλεύεαί μοι προθύμως, δίκαιόν μὲ σοί ἐστι φράζειν τὸ ἄριστον. εἰ⁷⁵

67. τοὺς—πλεῦνας—ἔστιζον στίγματα] If a verb active is followed by the accusative of a cognate noun (i. e. a substantive derived from the same primitive) in order to give an additional definition, the accusative also of the person, to which the verb refers, is added. M. G. G. obs. 5. Compare ii. 113. Galatians, vi. 17.

68. μετέπειτα] about fifty years afterwards, in the first year of the Peloponnesian war; Thucydides, ii. 2—5. ἔπραξαν δι' Εὐρύμαχου τοῦ Λεοντιάδου ἀνδρὸς Θηβαίων δυνατωτάτου.—οἱ Πλαταιῆς ἀπέκτειναν τοὺς ἀνδρας· καὶ Εὐρύμαχος εἰς αὐτῶν ἦν, πρὸς δὲ ἔπραξαν οἱ προδιδόντες. V. W.

69. τετρακοσίῳ] 300 according to Diodorus, xii. 41. ὀλίγῳ πλείους τριακοσίῳ, Thucydides, ii. 2. W. who adds, ἰγούντο δὲ αὐτῶν βοιωταρχοῦντες Πυθάγγελος τε ὁ Φυλείδου καὶ Διέμπο-

ρος ὁ Ὀνηγορίδου.

70. εἰδήσεις] The Attic future is εἴσομαι. M. G. G. 230, 2.

71. Λακεδαίμονι] By Lacedæmon is here meant ἡ Λάκαινα χώρα, c. 235. or Laconia. W. Observe the distinction here made between the Spartans and the Lacedæmonians (τοὺς ἐκ τῶν περιοικίδων πόλεων, or τοὺς περιόικους Thucydides, iv. 53.): all the Spartans were Lacedæmonians, but all the Lacedæmonians were not Spartans. V. The περιόικοι were accounted as much inferior to the Spartans, as the Latins and some others were, for a long time, regarded by the Romans. BLO.

72. μὲν] c. 152. S. i. e. μέντοι. ST.

73. τὰς διεξόδους τ. β.] iii. 156. W.

74. βασιλεὺς] τούτων. W.

75. εἰ] Before this, understand τὸ δὲ ἄριστον ἂν εἴη. ST.

τῆς ναυτικῆς στρατῆς νέας τριηκοσίας ἀποστείλειαις ἐπὶ τὴν Λάκαι-
ναν χώραν· ἔστι δὲ ⁷⁶ ἐπ' αὐτῇ νῆσος ἐπικειμένη, τῇ οὐνομά ἐστι
Κύθηρα, ⁷⁷ τὴν Χίλων, ⁷⁸ ἀνὴρ παρ' ἡμῖν σοφώτατος γενόμενος,
“ κέρδος μέζον,” ἔφη, “ εἶναι Σπαρτιήτησι κατὰ τῆς θαλάσσης κατα-
δευκέναι μᾶλλον ἢ ὑπερέχειν,” αἰεὶ τι προσδοκῶν ἀπ' αὐτῆς τοι-
οῦτο ἔσσεσθαι, οἷόν τι ἐγὼ ἐξηγέομαι· οὐ τι τὸν σὸν στόλον προειδώς,
ἀλλὰ πάντα ὁμοίως φοβερόμενος ἀνδρῶν στόλον. ἐκ ταύτης ὦν τῆς
νῆσου ὀρμεώμενοι, ⁷⁹ φοβεύοντων τοὺς Λακεδαιμονίους. παροίκου δὲ
πολέμου σφι ἐόντος οἰκῆτον, οὐδὲν δεινοὶ ἔσονται τοι, μὴ, τῆς ἄλλης
Ἑλλάδος, ἀλικομένης ὑπὸ τοῦ πεζοῦ, βοηθέωσι ταύτῃ. καταδουλω-
θείσης δὲ τῆς ἄλλης Ἑλλάδος, ἀσθενὲς ἤδη τὸ Λακωνικὸν μῶνον
λείπεται. ἦν δὲ ταῦτα μὴ ποιῆς, τάδε τοι προσδόκη ἔσσεσθαι· ἔστι
τῆς Πελοποννήσου ἰσθμὸς στενός· ἐν τούτῳ τῷ χώρῳ πάντων Πελο-
ποννησίων συνομοσάντων ἐπὶ σοὶ, μάχας ἰσχυροτέρας ἕλλας τῶν
γενομένων προσδέκεο ἔσσεσθαι τοι. ἐκεῖνο δὲ ποιήσαντι, ἀμαχητὶ
ὅ τε ἰσθμὸς οὗτος καὶ αἱ πόλεις προσχωρήσουσι.”

CCXXXVI. Λέγει μετὰ τοῦτον Ἀχαιμένης, ἀδελφεός τε ἐὼν
Ξέρξῳ καὶ τοῦ ναυτικοῦ στρατοῦ στρατηγός, παρατυχῶν τε τῷ λόγῳ,
καὶ δέισας, μὴ ἀναγνώσθῃ Ξέρξης ποιεῖν ταῦτα· “ ὦ βασιλεῦ,
ὁρέω σε ἀνδρὸς ἐνδεκόμενον ⁸⁰ λόγους, ὅς φθονεῖ τοι εὖ πρὴσσουντι,
ἢ καὶ προδιδοῖ πρήγματα τὰ σά. καὶ γὰρ δὴ καὶ τρόποισι τοιούτοις
χρεώμενοι οἱ Ἕλληνες χαίρουσι· ⁸¹ τοῦ τε εὐτυχέειν φθονέουσι, καὶ
τὸ κρέσσον στυγέουσι. ⁸² εἰ δ', ἐπὶ τῇσι παρεούσῃσι τύχησι, ⁸³ τῶν

76. δὲ] in the ancient form of the language is used to mark the suspension of the leading thought, by interposed propositions; whose relation to the leading proposition, in the more cultivated state of the language, was expressed by γάρ. In this sense the proposition with δὲ may precede; as it does here, being followed by ὦν a few lines below. M. G. G. 616.

77. Κύθηρα] now Cerigo, was sacred to Venus. A. L. τὰ Κύθηρα νῆσός ἐστιν, ἐπικείται δὲ τῇ Λακωνικῇ κατὰ Μαλέαν, Thucydides, iv. 53.

78. Χίλων] D. Laertius, i. 72. What Chilo had dreaded actually came to pass in the Peloponnesian war, when the Athenians under Nicias took possession of the island; Thucydides, iv. 53. &c. W. L.

79. ὀρμεώμενοι] A place, from which hostile excursions were made, was called ὀρμητήριον; Dionysius, A. R. iii. p. 179. vi. p. 342. SCHW. Zonaras, An. t. i. p. 390. c. SCH. on B. 224.

80. ἐνδεκόμενον] c. 237. v. 92. W.

81. χρεώμενοι—χαίρουσι] χαίρουσιν ὀνομάζοντες, Antiphanes in Ath. iv. p. 169. f. V. like using, i. e. are wont to use; but χρεώνται χαίροντες would mean (1) use with delight: as τιμώμενοι χαίρουσι, delight in being honored, Euripides, Hip. 8. which is the same as τ. τέρπονται, B. 321. or τιμαῖς τέρπονται, Al. 53. so gaudet decerpens, Horace, E. ii. 19. V. BL. See HER. on Vig. v. 14, 7. or (2) use with impunity. vol. i. p. 131. n. 47.

82. τ. κ. στυγέουσι] ἡ ἀνθρωπεία

νέες νευαυηγίκασι τετρακόσαι, ἄλλας ἐκ τοῦ στρατοπέδου τριηκο-
 σίας ἀποπέμψεις περιπλώειν Πελοπόννησον, ἀξιόμαχοί τοι γίνονται
 οἱ ἀντίπαλοι· ἀλῆς δὲ ἐὼν, ὁ ναυτικὸς στρατὸς δυσμεταχείριστός τε
 αὐτοῖσι γίνεται, καὶ ἄρχην οὐκ ἀξιόμαχοί τοι ἔσονται· καὶ πᾶς ὁ
 ναυτικὸς τῷ πεζῷ ἀρήξει, καὶ ὁ πεζὸς τῷ ναυτικῷ, ὁμοῦ πορευόμενος·
 εἰ δὲ διασπάσεις, οὔτε σὺ ἔσσαι κείνοισι χρήσιμος, οὔτε κείνοι σοί.
 τὰ σεωυτοῦ δὲ τιθέμενος εὔ, γνώμην ἔχε⁸⁴ τὰ τῶν ἀντιπολέμων μὴ
 ἐπιλέγεσθαι πρήγματα, τῇ τε στήσονται τὸν πόλεμον, τὰ τε ποιή-
 σουσι, ὅσοι τε πληθὸς εἰσι. ἱκανοὶ γὰρ ἐκεῖνοί γε αὐτοὶ ἐωυτῶν
 πέρι φροντίζειν εἰσὶ, ἡμεῖς δὲ ἡμέων ὡσαύτως. Λακεδαιμόνιοι δὲ,
 ἦν ἴωσι ἀντία Πέρσῃσι ἐκ μάχην, οὐδὲ ἐν τὸ παρεὼν τρῶμα ἀνιεύ-
 νται.”⁸⁵

CCXXXVII. Ἀμείβεται Ξέρξης τοῖσδε· “Ἀχαίμενες, εὔ τέ
 μοι δοκέεις λέγειν, καὶ ποιήσω ταῦτα. Δημάρητος δὲ λέγει μὲν, τὰ
 ἄριστα ἔλπεται εἶναι ἐμοὶ, γνώμῃ μέντοι ἔσσουνται ὑπὸ σεῦ. οὐ γὰρ
 δὴ κείνῳ γε ἐνδέξομαι, ὅπως⁸⁶ οὐκ εὐνόοει τοῖσι ἐμοῖσι πρήγμασι,
 τοῖσιν τε λεγομένοισι πρότερον ἐκ τούτου σταθμώμενος, καὶ τῷ ἐόντι,
 ὅτι πολίητης μὲν πολίητῃ εὔ πρήσσοντι φθονέει, καὶ ἔστι δυσμενὴς
 τῇ σιγῇ.⁸⁷ οὐδ’ ἂν, συμβουλευομένου τοῦ ἀστοῦ, πολίητης ἀνὴρ
 τὰ ἄριστα οἱ δοκέοντα εἶναι ὑποθέοιτο,⁸⁸ εἰ μὴ πρόσω ἀρετῆς ἀνῆκοι·
 σπάνιοι δ’ εἰσὶ οἱ τοιοῦτοι· ξείνος δὲ ξείνῳ εὔ πρήσσοντί ἐστι εὐμε-
 νέστατον⁸⁹ πάντων, συμβουλευομένου⁹⁰ τε ἂν συμβουλευέσσειε⁹¹

φύσιν ἀσμένῃ ἐδήλωσεν οὐσα πολεμία
 τοῦ προὔχοντος, Thucydides, iii. 84.
 AR.

83. τύχρῃ] understand ἡμέων, W.
 as the antecedent to τῶν. S.

84. γνώμην ἔχε] make up your
 mind, adopt the resolution.

85. ἀνιεύνται] ἰάομαι, ἀνιάομαι, Ion-
 ic ἀνιέομαι. The preposition does not
 change the signification of the verb,
 any more than *re* in *resarcire*, and
remediate. S. P.

86. ὅπως] is used after verbs of
 ‘saying, believing,’ &c. instead of ὅτι,
that. viii. 19. Strictly, however, it
 seems here to have meant *how*. M. G.
 G. 623, 3. The use of ‘how’ or ‘as
 how’ in English would be a very low
 vulgarity.

87. τῇ σιγῇ] Is there a parallel in-
 stance of the use of σιγῇ with the ar-
 ticle? S.

88. ὑποθέοιτο] From this it would
 seem that the Attic form, *ὑπόθοιτο* (M.
 G. G. 208, 2.), should rather have a
 circumflex on its penultimate.

89. εὐμενέστατον] *δυσάρεστον οἱ*
νοσοῦντες, Euripides, O. 232. W.

90. συμβουλευομένου κ.τ.λ.] The
 order of construction, after supplying
 what was elliptical, would run thus: σ.
 τοῦ ἀστοῦ ἀνδρὶ πολίητῃ, or σ. ξείνου
 ξείνῳ, ὁ πολίητης ἂν συμβουλευέσσειε αὐ-
 τῷ τὰ ἄριστα. The genitive absolute
 is used both here, and above (*συμβου-*
λευομένου τοῦ ἀστοῦ), instead of the
 dative, which is required by *ὑποθέοιτο*
 and *συμβουλευέσσειε*. S.

91. συμβουλευομένου — συμβουλευέ-
 σσει] This verb in the active signifies
to counsel or give advice, in the mid-
 dle *to consult or ask advice*; L. a dif-
 ference which the Latins express by
consulere alicui, and *consulere alicuium*.

τὰ ἄριστα. οὕτω ὦν κακολογίης πέρι⁹² τῆς ἐς Δημάρητον, ἐόντος⁹³ ἐμοὶ ξείνου, ἔχεσθαι τινα τοῦ λοιποῦ κελεύω.”

CCXXXVIII. Ταῦτα εἶπας, Ξέρξης διεξήϊε διὰ τῶν νεκρῶν· καὶ Λεωνίδεω, ἀκηκοὺς, ὅτι βασιλεὺς τε ἦν καὶ στρατηγὸς Λακεδαιμονίων, ἐκέλευσε ἀποταμόντας τὴν κεφαλὴν ἀνασταυρῶσαι.⁹⁴ δῆλὰ μοι πολλοῖσι μὲν καὶ ἄλλοισι τεκμηρίοις, ἐν δὲ δὴ καὶ⁹⁵ τῷδε οὐκ ἦκιστα γέγονε, ὅτι βασιλεὺς Ξέρξης πάντων δὴ μάλιστα ἀνδρῶν ἐθυμώθη ζῶντι Λεωνίδῃ· οὐ γὰρ ἂν κοτε ἐς τὸν νεκρὸν ταῦτα παρενόμησε. ἐπεὶ τιμᾶν μάλιστα νομίζουσι, τῶν ἐγὼ οἶδα ἀνθρώπων, Πέρσαι ἀνδρας ἀγαθοὺς τὰ πολέμια. Οἱ μὲν⁹⁶ δὴ ταῦτα ἐποίουν, τοῖσι ἐπετέτακτο ποιέειν.

CCXXXIX. “Ανεμι⁹⁷ δὲ ἐκέϊσε⁹⁸ τοῦ λόγον, τῇ μοι τὸ πρότερον⁹⁹ ἐξέλιπε. Ἐπύθοντο Λακεδαιμόνιοι, ὅτι βασιλεὺς στέλλοιτο ἐπὶ τὴν Ἑλλάδα, πρῶτοι· καὶ οὕτω δὴ ἐς τὸ χρηστήριον τὸ ἐς Δελφούς ἀπέπεμψαν· ἔνθα δὴ σφί ἐχρήσθη, τὰ ὀλίγῳ πρότερον εἶπον· ἐπύθοντο δὲ τρόπῳ θωμασίῳ. Δημάρητος γὰρ ὁ Ἀρίστωνος, φυγὼν ἐς Μήδους, ὡς μὲν ἐγὼ δοκέω, καὶ τὸ οἶκός ἐμοὶ συμμάχεται, οὐκ ἦν εὖνοος Λακεδαιμονίοις. ἀρεστί δὲ εἰκάζειν, εἴτε εὐνοίῃ ταῦτα ἐποίησε, εἴτε καὶ καταχαίρων· ἐπεὶ τε γὰρ Ξέρξῃ ἔδοξε στρατηλάττειν ἐπὶ τὴν Ἑλλάδα, ἐὼν ἐν Σούσοις ὁ Δημάρητος καὶ πυθόμενος ταῦτα, ἠθέλησε Λακεδαιμονίοις ἐξαγγεῖλαι. ἄλλως μὲν δὴ οὐκ εἶχε σημῆναι· ἐπικίνδυνον γὰρ ἦν, μὴ λαμφθεῖν· ὁ δὲ μηχανᾶται¹⁰⁰

92. κ. πέρι] ἔχεσθαι, *to refrain*, also governs a genitive without a preposition; vi. 85. *W*.

93. ἐόντος] understand αὐτοῦ. This is another instance within a few lines of the needless use of the genitive absolute: ἐόντα ξείνον would be the more natural construction here. *ST*.

94. ἀνασταυρῶσαι] The bones of Leonidas were brought by Pausanias from Thermopylae, forty years after his death. His tomb stood near that of Pausanias, opposite the theatre. Funeral orations were annually pronounced in honor of these great men over their tombs; and games were celebrated, in which Spartans only were permitted to contend. There was a column also on the same spot, whereon were engraved the names of the warriors who fell at Thermopylae, together

with those of their fathers; Pausanias, iii. 14. *L*. With respect to the insults offered to the dead, consult Potter, iii. 11.

95. ἐν δὲ δὴ καὶ] v. 95. *H*. on *VIG.* iv. 14.

96. οἱ μὲν] vii. 36. *S*.

97. ἀνεμι] εἰμι in composition throws back the accent. *M. G. G.* 214. *ols.* 1.

98. ἐκέϊσε] c. 220. *S*.

99. τὸ πρότερον] is the same as πρότερον. *S*.

100. μηχανᾶται] Polyænus, ii. 20. ἤδη δὲ τις, ἐν δέλτῳ ἐγγύλῳ γράψας, κηρὸν ἐπέτῃξε, καὶ ἄλλα εἰς τὸν κηρὸν ἐνέγραψεν, *Aeneas*, *Pol.* p. 462. *bellum, quod Xerxes per quinquennium instruxit, Demaratus per tabellas primum scriptas, deinde ceratas, suis prodidit*, *Orosius*, ii. 9. ἄλλοι πάλιν ἐν τῇ

τοιάδε· δελτίον δίπτυχον¹ λαβὼν, τὸν κηρὸν αὐτοῦ ἐξέκνησε, καὶ ἔπειτα ἐν τῷ ξύλῳ τοῦ δελτίου ἔγραψε τὴν βασιλέος γνώμην· ποιήσας δὲ ταῦτα, ὑπίσω ἐπέτηξε τὸν κηρὸν ἐπὶ τὰ γράμματα, ἵνα φερόμενον κεινὸν τὸ δελτίον μηδὲν πρῆγμα παρέχοι οἱ πρὸς τῶν ὕδουφν-λάκων. ἐπεὶ δὲ καὶ ἀπύκετο ἐς τὴν Λακεδαίμονα, οὐκ εἶχον συμβαλέσθαι οἱ Λακεδαιμόνιοι, πρὶν γε δὴ σφί, ὥς ἐγὼ πυνθάνομαι, Κλεομένεος μὲν θυγάτηρ, Λεωνίδεω δὲ γυνή² Γοργῶ ὑπέθετο, ἐπιφρασθεῖσα αὐτῇ, τὸν κηρὸν κνῦν κελεύουσα, καὶ εὐρήσειν σφέας γράμματα ἐν τῷ ξύλῳ. πειθόμενοι δὲ, εὔρον καὶ ἐπελέξαντο, ἔπειτα δὲ τοῖσι ἄλλοισι Ἕλλησι ἐπέστειλαν. Ταῦτα μὲν δὴ οὕτω λέγεται γενέσθαι.

τῆς δέλτου ξύλῳ γράψαντες κηρὸν ἐπέτηξαν, καὶ ἄλλα εἰς τὸν κηρὸν ἔγραψαν· εἶτα, ὅτε ἦλθε παρ' ὧν δεῖ, τὸν κηρὸν ἐκκνήσας, καὶ ἀναγνοὺς, ὁμοιοτρόπως ἀντεπέστειλεν, Julius Afr., Cest. 53. Justin, ii. 10. V. W.

1. δελτίον δίπτυχον] This the Attics called γραμματεῖον δίθυρον, Polux, On. iv. 8. or γραμματίδιον, Hesychius. Stosch, on B. 53. The writing tablet of the ancients consisted of two triangular pieces of wood; which,

when opened, formed a square; when closed, a triangle or Δ. Over the wood, melted wax was poured; upon this, when cold, the letters were scratched with an iron style, which was pointed for the purpose at one end, and flat at the other end to erase, if necessary, what was written. LAU.

2. γυνή] Justin commits an error therefore in saying, *hærentibus in conjectura viris, soror regis Leonidæ consilium scribentis invenit*, ii. 10. W.

ARGUMENT OF THE EIGHTH BOOK.

AFTER three undecisive engagements, the Greek fleet retires from Artemisium: i—xxvi. Xerxes marches into Bœotia, after sending a detachment against Delphi, which fails in its object: xxvii. xxix—xxxix. The allied fleet makes for Salamis: xl. The Athenians abandon their city: xli. Enumeration of the Grecian naval forces: xlii—xlix. The barbarians ravage Attica with fire and sword, and take the Acropolis from a handful of Athenians, who rashly endeavoured to hold it against them: l—liv. The confederates are anxious to withdraw to the Isthmus: lvi. Themistocles prevents this step: lvii—lxv. The Asiatic fleet appears off Phalerus, and thence, contrary to the advice of Artemisia, advances against Salamis; while the army moves towards the Isthmus, which is fortified by the Peloponnesians: lxvi—lxxiii. In consequence of a private communication from Themistocles, the fleet of Xerxes surrounds that of the Greeks: lxxiv—lxxvii. Aristides brings intelligence of this fact: lxxviii—lxxxii. The above manœuvre brings on the battle of Salamis, in which the Persians are defeated: lxxxiii—xcix. In compliance with the advice of Mardonius, Xerxes despatches his fleet to the Hellespont: c—civ. cvii. The Greeks, after some debate, desist from the pursuit: cviii—cxii. Xerxes leaves 300,000 chosen troops with Mardonius, and proceeds over land to the Hellespont with the remainder of his forces, most of whom perish from famine and disease: cxiii—cxvi. cxx. The bridges being destroyed by a storm, the king crosses the strait in ships: cxvii. The Greeks divide the spoils, and consecrate donations to the gods: cxxi. Honors paid to Themistocles: cxxiii. cxxiv. Artabazus, who had escorted the king into Thrace, on his return takes Olynthus, but is repulsed at Potidæa: cxxvi—cxxxix. The Persian fleet anchors off Samos to watch the Asiatic Greeks. The allies, being solicited by the Ionians to liberate them from the yoke, sail as far as Delos: cxxx—cxxxii. Mardonius, during the winter, consults the oracles: cxxxiii. He proposes terms to the Athenians through Alexander of Macedon: cxxxvi. cxl. The Athenians spurn his proposals, and request prompt succours from Sparta: cxli—cxliv.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΟΓΔΟΗ.

ΟΥΡΑΝΙΑ.

Ι. Οἱ δὲ Ἑλλήνων¹ ἐς τὸν ναυτικὸν στρατὸν ταχθέντες ἦσαν οὔδε· Ἀθηναῖοι² μὲν, νέας παρεχόμενοι ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν·³ ὑπὸ δὲ ἀρετῆς τε καὶ προθυμίας Πλαταιέες, ἄπειροι τῆς ναυτικῆς ἔόντες,⁴ συνεπλήρουν⁵ τοῖσι Ἀθηναίοισι τὰς νέας· Κορίνθιοι δὲ τεσσεράκοντα νέας παρείχοντο· Μεγαρήες δὲ, εἴκοσι· καὶ Χαλκιδέες ἐπλήρουν εἴκοσι, Ἀθηναίων σφι παρεχόντων τὰς νέας· Αἰγινῆται δὲ, ὀκτωκαίδεκα· Σικυνῶνιοι δὲ, δυνώδεκα· Λακεδαιμόνιοι δὲ, δέκα·⁶ Ἐπιδαύριοι⁷ δὲ, ὀκτώ· Ἐρετριέες δὲ, ἑπτὰ· Τροιζήνιοι δὲ,

1. οἱ δὲ Ἑλλήνων] vii. 175. 202. S.

2. Ἀθηναῖοι] Add to these 127 vessels, the 53 others mentioned c. 14. and this will make up the number of 180, c. 44. By adding to these the 20 ships furnished to the Chalcidians, we have the entire number of 200 vessels alluded to, c. 61. and stated as the Athenian quota by Diodorus, xv. 78. and Nepos, ii. 3. V. L. S. G. ναὺς ἐς τὰς τριακοσίας ὀλίγῳ ἐλάσσους τῶν δύο μοιρῶν, Thucydides, i. 74. AR. τριακοσίων οὐσῶν τῶν πασῶν τριήρων, τὰς διακοσίας ἡ πόλις παρέσχετο, Demosthenes, de Cor. 70. κекτημένοι τριήρεις διπλάσιαι μὲν ἢ σύμπαντες οἱ ἄλλοι, Isocrates, Paneg. 31. Lysias, Epit. p. 105. Plutarch, Them. 14. p. 467. Gottleber. τῶν συμπασῶν τριήρων τῷ δύο μέρη μόνον πληροῦντες, Aristides. V.

3. ἑπτὰ καὶ εἴκοσι καὶ ἑκατόν] On the composition of numbers, see M. G. G. 140.

4. ἄ. τῆς ν. ἔόντες] ἡπειρῶται ὄντες ἐναυμαχήσαμεν ἐπ' Ἀρτεμισίῳ, Thucydides, iii. 54. AR.

5. συνεπλήρουν] helped to man. τὰ πληρώματα, viii. 43. 45. sometimes applies to both sailors and marines. It is probable that the Platæans, being ἀθάλασσοι, acted mostly in the latter capacity. ἐμβάντες εἰς τὰς ἡμετέρας τριήρεις, ἐπειδὴ αὐτοῖς οἰκεία σκάφη οὐχ ὑπῆρχε, συνεναυμάχουν ἡμῖν ἐπὶ τε Ἀρτεμισίῳ καὶ ἐν Σαλαμῖνι, Demosthenes, c. Neær. 25. ἐς τὰς ναὺς ἐτόλμησαν μετὰ Ἀθηναίων ἐσβῆναι, Pausanias, ix. 1. V. S.

6. Λ.—δέκα] Σπαρτιάται εἰς τὴν ναυμαχίαν δ. μόνον συνεβάλοντο τριήρεις· οἱ δὲ πατέρες ἡμῶν κρείττους ναὺς παρ-

πέντε* Στυρέες δέ, δύο* καὶ Κεῖοι, δύο τε νέας καὶ πεντηκοντέρους δύο* Λοκροὶ δέ σφι οἱ Ὀπούντιοι ἐπεβώθεον,⁸ πεντηκοντέρους ἔχοντες ἐπτά.

II. Ἦσαν μὲν ὧν οὗτοι οἱ στρατενόμενοι ἐπ' Ἀρτεμίσιον· εἴρηται δέ μοι καὶ ὡς τὸ πλῆθος⁹ ἕκαστοι τῶν νεῶν παρείχοντο. ἀριθμὸς δὲ τῶν συλλεχθεισέων νεῶν ἐπ' Ἀρτεμίσιον ἦν, πάρεξ τῶν πεντηκοντέρων, μία καὶ ἑβδομήκοντα καὶ διηκόσιαι.¹⁰ τὸν δὲ στρατηγόν, τὸν τὸ μέγιστον κράτος ἔχοντα, παρείχοντο¹¹ Σπαρτιῆται, Εὐρυβιάδεα Εὐρυκλείδew. οἱ γὰρ σύμμαχοι οὐκ ἔφασαν, “ἦν μὴ ὁ Λάκων ἡγεμονεύη, Ἀθηναίοισι ἐψεσθαι ἡγεομένοισι, ἀλλὰ λύσειν τὸ μέλλον ἔσσεσθαι στρατεύμα.”

III. Ἐγένετο γὰρ κατ' ἀρχὰς λόγος, πρὶν ἢ καὶ ἐς Σικελίην πέμπειν ἐπὶ συμμαχίην, ὡς τὸ ναυτικὸν Ἀθηναίοισι χρεὼν εἶη ἐπιτρέπειν. ἀντιβάντων δὲ τῶν συμμάχων, εἶκον οἱ Ἀθηναῖοι, μέγα πεποιημένοι περιεῖναι τὴν Ἑλλάδα, καὶ γνόντες, εἰ στασιάσουσι περὶ τῆς ἡγεμονίης, ὡς ἀπολέεται ἡ Ἑλλάς· ὀρθὰ νοεῦντες· στάσις¹² γὰρ ἔμφυλος πολέμον ὁμοφρονέοντος τοσοῦτω· κἀκίον ἐστὶ, ὅσῳ πόλεμος εἰρήνης. Ἐπιστάμενοι ὦν αὐτὸ τοῦτο, οὐκ ἀντέτεινον, ἀλλ' εἶκον, μέχρι ὅσον κάρτα ἐδέοντο αὐτῶν, ὡς διέδεξαν. ὡς γὰρ δὴ, ὡσάμενοι τὸν Πέρσεια,¹³ περὶ τῆς ἐκείνου¹⁴ ἤδη τὸν ἀγῶνα ἐποιεῦντο, πρόφασιν¹⁵ τὴν Πausανίew ὕβριν¹⁶ προῖσχύμενοι, ἀπειλοντο¹⁷

έσχον καὶ μείζω δύναμιν ἐχούσας, ἢ σύμπαντες οἱ κινδυνεύσαντες, Isocrates, Panathen. 17. Ἀθηναίους ἐν τῷ πρὸς Ξέρξην πολέμῳ διακοσίας ναῦς ἰδίᾳ πληροῦντας Λακεδαιμονίοις δέκα ναῦς παρεχομένοις ὑποτετάχθαι, Diodorus, xv. 78. “Ελληνισιν ἦν ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα νεῶν, Æschylus, P. 344. V.

7. Ἐπιδυρίοι] The modern name of the town is Epidauria. L. It was celebrated as the birth-place of Æsculapius. A.

8. ἐπεβώθεον] c. 14. 45. 72. ix. 23. ἀνεμοὶ θεοῖσι βωθέντες, Abydenus in Euseb. Pr. Ev. ix. 14. W.

9. ὡς τὸ πλῆθος κ. τ. λ.] how each made up that sum, namely, by furnishing their respective quotas: vii. 60. ὅσον τι πλῆθος the conjecture of SCH. would seem preferable. S. ST.

10. μ. καὶ ε. καὶ δ.] Diodorus says 280; W. which amounts to the same

with the nine fifty-oared galleys added.

11. παρείχοντο] showed for commander, had at their head. S. SCHN. LAU.

12. στάσις κ. τ. λ.] “ὅσῳ γὰρ εἰρήνῃ,” φησὶν (Ἡρόδοτος), “πραoτέρᾳ πολέμῳ, τοσοῦτω πόλεμος ἔφω στάσεως ἰμερώτερος,” Choricius, Or. in S. D. 11. W. The character of Themistocles is finely drawn by Thucydides, i. 138. Consult also MI. viii. 4. TR.

13. Πέρσεια] The Ionians especially declined several nouns of the first declension after the third (imparisyllabic). M. G. G. 91, 1.

14. περὶ τῆς ἐκείνου] understand γῆς. SCH. on B. 46. V. c. 41. 106. W.

15. πρόφασιν] iv. 165. vi. 137. This word might have been suppressed. V.

16. τὴν Π. ὕβριν] Pausanias dis-

τὴν ἡγεμονίην¹⁸ τοὺς Λακεδαιμονίους. ἀλλὰ ταῦτα μὲν ὕστερον ἐγένετο.

IV. Τότε δὲ¹⁹ οὗτοι, οἱ καὶ ἐπ' Ἀρτεμίσιον Ἑλλήνων ἀπικόμενοι, ὡς εἶδον νέας τε πολλὰς καταχθείσας ἐς τὰς Ἀφέτας καὶ στρατιῆς ἅπαντα πλέα, ἐπεὶ αὐτοῖσι παρὰ δόξαν²⁰ τὰ πρήγματα τῶν βαρβάρων ἀπέβαινε, ἢ ὡς αὐτοὶ κατεδόκεον, καταρρώδισαντες, δρησμὸν ἐβούλευον ἀπὸ τοῦ Ἀρτεμισίου ἔσω²¹ ἐς τὴν Ἑλλάδα. γνόντες δὲ σφεας οἱ Εὐβοέες ταῦτα βουλευομένους, ἐδέοντο Εὐρυβιάδew προσμεῖναι χρόνον ὀλίγον, ἔστ' ἢν αὐτοὶ τέκνα τε καὶ τοὺς οἰκέτας²² ὑπεκθέωνται. ὡς δ' οὐκ ἔπειθον, μεταβάντες, τὸν Ἀθηναίων στρατηγὸν πείθουσι Θεμιστοκλέα ἐπὶ μισθῷ τριήκοντα ταλάντοις, ἐπ' ᾧ τε καταμείναντες πρὸ τῆς Εὐβοίης ποιήσονται τὴν ναυμαχίην.

V. Ὁ δὲ Θεμιστοκλῆς τοὺς Ἕλληνας ἐπισχεῖν ᾧδε ποιέει· Εὐρυβιάδῃ τούτων τῶν χρημάτων μεταδιδοῖ πέντε τάλαντα,²³ ὡς παρ' ἔωντοῦ²⁴ δῆθεν διδούς. ὡς δὲ οἱ οὗτος ἀνεπέπειστο,²⁵ Ἀδείμαντος²⁶

gusted the Greeks by his arrogance, and his ostentatious imitation of Asiatic luxury and pomp. On the other hand, the equity and integrity of Aristides contributed in no slight degree to induce the allies to commit the authority to the Athenians. This occurred four years afterwards, Ol. LXXV, 4. παραλαβόντες οἱ Ἀθηναῖοι τὴν ἡγεμονίαν ἐκόντων τῶν ξυμμάχων διὰ τὸ Π. μῖσος, Thucydides, i. 96. The virtues of Aristides, and the faults of Pausanias, caused πάντας, ὥσπερ ἀπὸ μιᾶς ὁρμῆς, ἀποκλῖναι πρὸς τοὺς Ἀθηναίους; and enabled the latter people, χωρὶς κινδύνου παραλαβεῖν τὴν κατὰ θάλατταν ἀρχήν, Diodorus, xi. 46. 44. ejus (Aristidis) acquitute factum est, ut summa imperii maritimi a Lacedæmoniis transferretur ad Athenienses. namque ante id tempus et mari et terra duces erant Lacedæmonii: tum autem of intemperantia Pausaniæ, et justitia factum est Aristidis, ut omnes fere civitates Græciæ ad Atheniensium societatem se applicarent; et, adversus barbaros, hos duces deligerent sibi, Nepos, iii. 2. V.

17. ἀπέλοντο κ. τ. λ.] “ἀφαιρούμαι” οἱ δόκιμοι μετὰ αἰτιατικῆς ἀμφοῖν καὶ τοῦ πράγματος καὶ τοῦ προσώπου

μόνον, Thomas M.; ἀπαιτεῖν and ἀποστερεῖν have the same construction. V. vol. i. p. 281. n. 31.

18. ἡγεμονίην] CAS. on Polyb. i. 2. W. V.

19. τότε δὲ κ. τ. λ.] This refers to οἱ δὲ καταρρώδισαντες κ. τ. λ., vii. 207. S.

20. παρὰ δόξαν] vol. i. p. 46. n. 61.

21. ἔσω] i. e. by the Euripus, and round Sunium, into the Saronic gulf. LAU.

22. οἰκέτας] τοὺς κατὰ τὸν οἶκον πάντας, Hesychius; TR. πάντας τοὺς ἐν τῷ οἴκῳ, Thomas M. Compare c. 44. 142. where it includes τέκνα; 106. 146. where it means τὰ τέκνα καὶ τὰς γυναῖκας; W. and c. 40. 41. where it applies to τὰς γ.

23. τάλαντα] The presence of the accusative shows the reason why verbs of ‘imparting’ and ‘participating with’ govern a genitive of the thing, with a dative of the person. M. G. G. 360, 3.

24. παρ' ἔωντοῦ] ii. 129. vii. 29. W. SCH. on B. 341. This expression answers to the familiar phrase out of his own pocket. Plutarch gives Pelagon as the name of the person who brought Themistocles the money

γὰρ ὁ Ὠκύτου, Κορίνθιος στρατηγὸς, τῶν λοιπῶν ἡσπαιρε²⁷ μῶνος, φάμενος “ἀποπλώσεσθαι τε ἀπὸ τοῦ Ἀρτεμισίου, καὶ οὐ παραμενέειν.” πρὸς δὲ τοῦτον εἶπε ὁ Θεμιστοκλῆς, ἐπομόσας· “Οὐ σύ γε ἡμέας ἀπολείψεις, ἐπεὶ τοι ἐγὼ μέζω δῶρα δώσω, ἢ βασιλεὺς ἔν τοι ὁ Μήδων πέμψει ἀπολιπόντι τοὺς συμμάχους.” Ταῦτά τε ἅμα ἡγόρευε, καὶ πέμπει ἐπὶ τὴν νέα τὴν Ἀδειμάντων τάλαντα ἀργυρίου τρία. οὗτοί τε δὴ, πληγέντες δώροισι,²⁸ ἀναπεπεισμένοι ἦσαν, καὶ τοῖσι Εὐβοέεσι ἐκεχάριστο· αὐτὸς τε ὁ Θεμιστοκλῆς ἐκέρδηνε, ἐλάνθανε δὲ τὰ λοιπὰ²⁹ ἔχων,³⁰ ἀλλ’ ἠπιστάτο οἱ μεταλαμβάνοντες τούτων τῶν χρημάτων, ἐκ τῶν Ἀθηναίων ἐλθεῖν ἐπὶ τῷ λόγῳ τούτῳ³¹ τὰ χρήματα.

VI. Οὕτω δὲ κατέμεινάν τε ἐν τῇ Εὐβοίῃ, καὶ ἐνανμάχησαν. ἐγένετο δὲ ᾧδε· ἐπεὶ τε δὴ ἐς τὰς Ἀφέτας περὶ δέλιην πρώτην³² γινομένην ἀπίκατο οἱ βάρβαροι, πυθόμενοι μὲν ἔτι καὶ πρότερον περὶ τὸ Ἀρτεμίσιον ναυλοχέειν νέας Ἑλληνίδας ὀλίγας, τότε δὲ αὐτοὶ ἰδόντες, πρόθυμοι ἦσαν ἐπιχειρέειν, εἴ πως ἔλοιεν αὐτάς. ἐκ μὲν δὴ τῆς ἀντίης προσπλῶειν οὐ κώ σφι ἐδόκεε, τῶνδε εἵνεκα, μή πως, ἰδόντες οἱ Ἕλληνες προσπλῶντας, ἐς φυγὴν ὁρμήσειαν, φεύγοντάς τε εὐφρόνη καταλάβοι· καὶ ἔμελλον δῆθεν ἐκφεύξεσθαι. “ἔδει δὲ μηδὲ πυρφόρον,”³³ τῷ ἐκείνων λόγῳ, “ἐκφυγόντα περιγενέσθαι.”

from the Eubæans, t. i. p. 115. V.

25. ἀναπέπειστο] (δ Θεμιστοκλῆς) τὸν Εὐρυβιάδην, ὡς οὐκ ἔπειθε λέγων, ἐπρίατο, Aristides, t. iii. p. 313. W. V.

26. Ἀδείμαντος] c. 94. L.

27. ἡσπαιρε] οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἡσπαιρον, ὅπως περ ἰχθύες νεοάλωτοι, ix. 120. ἡσπαίρ, ὡς ὅτε βοῦς, Homer, Il. N. 571. struggled against, resisted, was reluctant; Valla; V. SCHN. palpitated, trembled, was agitated by fear. P. W. S. See BL. on Æsch. P. 970.

28. πληγέντες δώροισι] This metaphor, though somewhat harsh, is not without a parallel; τοῖς πενήκοντα ἅμα ταλάντοις οὐκ ἔτρωσε οὐδ’ ἔκαμψε τὸν Καλχηδόμιον, Themistius, Or. ii. p. 26. λ. non ullam rare labefactes munere restis, Catullus, lxi. 3. W. aurum per medios ire satellites, et perumpere amat saxa, potentius ictu fulmineo: diffidit urbium portas vir Ma-

cedo, et subruit æmulos reges muneribus; munera navium sævos illaqueant duces, Horace, 111 Od. xvi. 9.

29. τὰ λοιπὰ] According to Phanias of Lesbos he also gave a talent to Architeles an Athenian, who commanded the sacred galley, threatening, if he attempted returning home, to denounce him as a traitor who had received a bribe from the enemy. L.

30. ἐλάνθανε τ. λ. ἔχων] he kept the rest unknown to any one. M. G. G. 552, 2.

31. ἐπὶ τῷ λόγῳ τούτῳ] for this express purpose, viz. of inducing them to remain at Artemisium. LAU.

32. δέλιην πρώτην] the afternoon. S. See LEI. on B. 59.

33. πυρφόρον] The fire-bearer, in the Lacedæmonian army, was so called from his bearing the eternal sacrificial fire. His person was consequently sacred. It was only therefore in the most sanguinary battles and in a war

VII. Πρὸς ταῦτα ὧν τάδε ἐμηχανέοντο· τῶν νεῶν ἀπασέων ἀποκρίναντες διηκοσίας, περιέπεμπον ἕξωθεν Σκυιάθου, ὡς ἂν μὴ ὀφθέωσι ὑπὸ τῶν πολεμίων περιπλῶνουςαι Εὐβοίαν κατὰ τε Καφηρέα³⁴ καὶ περὶ Γεραιστὸν³⁵ ἐς τὸν Εὐρίπον· ἵνα δὴ περιλάβοιεν, οἱ μὲν, ταύτῃ ἀπικόμενοι, καὶ φράξαντες αὐτῶν τὴν ὀπίσω φέρουσαν ὁδὸν, σφεῖς δὲ, ἐπισπόμενοι ἐξ ἐναντίας. ταῦτα βουλευσάμενοι, ἀπέπεμπον τῶν νεῶν τὰς ταχθείσας, αὐτοὶ οὐκ ἐν νόῳ ἔχοντες ταύτης τῆς ἡμέρης τοῖσι "Ελλήσι ἐπιθήσεσθαι, οὐδὲ πρότερον, ἢ τὸ σύνθημά σφι ἔμελλε φανήσεσθαι παρὰ τῶν περιπλῶντων ὡς ἡκόντων. ταύτας μὲν δὴ περιέπεμπον· τῶν δὲ λοιπέων νεῶν ἐν τῇσι 'Αφέτῃσι ἐποιεῦντο ἀριθμόν.

VIII. 'Εν δὲ τούτῳ τῷ χρόνῳ, ἐν ᾧ οὗτοι ἀριθμόν ἐποιεῦντο τῶν νεῶν· ἦν γὰρ ἐν τῷ στρατοπέδῳ τούτῳ Σκυλλίης³⁶ Σκιωναῖος, δύτης³⁷ τῶν τότε ἀνθρώπων³⁸ ἄριστος, ὅς καὶ ἐν τῇ ναυηγίῃ³⁹ τῇ κατὰ τὸ Πήλιον γενομένη πολλὰ μὲν ἔσωσε τῶν χρημάτων τοῖσι Πέρσησι, πολλὰ δὲ καὶ αὐτὸς περιεβάλετο· οὗτος ὁ Σκυλλίης ἐν νόῳ μὲν εἶχε ἄρα καὶ πρότερον αὐτομολήσειν ἐς τοὺς "Ελληνας, ἀλλ' οὐ γὰρ οἱ παρέσχε,⁴⁰ ὡς τότε. ὅτε μὲν δὴ τρόπῳ τὸ ἐνθεῦτεν ἤδη ἀπίκετο ἐς τοὺς "Ελληνας, οὐκ ἔχω εἶπαι ἀτρεκέως· θωμάζω δὲ, εἰ τὰ λεγόμενά ἐστι ἀληθέα. λέγεται γὰρ, ὡς ἐξ 'Αφετέων δὺς ἐς τὴν θάλασσαν, οὐ πρότερον ἀνέσχε, πρὶν ἢ ἀπίκετο ἐπὶ τὸ 'Αρτεμίσιον,

of extermination, in which no quarter was given, that the life of "the fire-bearer" was endangered; and then it was said "μηδὲ ἄγγελον διασωθῆναι," Diodorus, xi. 23. Xenophon, de R. L. p. 688. Hence the expression, which first occurs in this passage, passed into a proverb. W. See Suidas; Zenobius, Cent. v. 34. Diogenian, vii. 15. S.

34. Καφηρέα] *importunus Caphtan*, Ovid, M. xiv. 481. now *Xylophagos*, "Timber-eater," i. e. destroyer of ships, or *Cabo d'Oro*. L. A.

35. Γεραιστὸν] now *Geresto*. L.

36. Σκυλλίης] The name of this diver is variously spelt. ὁ Σκιωναῖος Σκύλλης καταδύναι καὶ ἐς τὰ βαθύτατα θαλάσσης πάσης ἔχει φήμην· ἐδιδάξατο δὲ Κυνάναν τὴν θυγατέρα δύνεσθαι, Pausanias, x. 19. Athenæus, vii. p. 296. F. V. W. Androtius painted him cutting the anchors of the Persian

ships. During the tempest which overtook that fleet off Mount Pelion, both he and his daughter plunged under water, tore up the anchors which held the Persian vessels, and thus occasioned them considerable damage. Statues were erected both to the father and to the daughter, in the temple of Apollo at Delphi, by order of the Amphictyons. L.

37. δύτης] *κολυβηταί, δυόμενοι*. ὁ γὰρ δύτης, εὐτελής· εἵρηκε δ' αὐτὸ Ἡρόδοτος ἐπὶ τοῦ Σκυλλίου, Pollux, vii. 137. (*qui*) *urinantur, corporaque immergunt undis, exprolantque maris prædas, et rapta profundo naufragia*, Manilius, v. 432. V.

38. τῶν τότε ἀνθρώπων] *of the men of that time*. M. G. G. 270. a.

39. ἐν τῇ ναυηγίῃ] vii. 188. L.

40. οὐ γὰρ οἱ παρέσχε] οὐ πῶ γὰρ καιρὸς οἱ π. W. vol. i. p. 215. n. 55.

σταδίους μάλιστα κη τούτους ἐς ὀγδώκοντα διὰ τῆς θαλάσσης διεξελθών. λέγεται μὲν νυν καὶ ἄλλα ψευδέσι εἴκελα περὶ τοῦ ἀνδρὸς τούτου, τὰ δὲ μετεξέτερα ἀληθέα. περὶ μὲν τοι τούτου γνώμη μοι ἀποδεδέχθω, πλοῖφ' μιν ἀπικέσθαι ἐπὶ τὸ Ἀρτεμίσιον. ὥς δὲ ἀπίκετο, αὐτίκα ἐσήμηνε τοῖσι στρατηγοῖσι τήν τε ναυηγίην, ὥς γένοιτο,⁴¹ καὶ τὰς περιπεμφθείσας τῶν νεῶν περὶ Εὐβοίαν.

IX. Τοῦτο δὲ ἀκούσαντες, οἱ Ἕλληνες λόγον σφίσι αὐτοῖσι ἐδίδονσαν. πολλῶν δὲ λεχθέντων, ἐνίκα, τὴν ἡμέρην ἐκείνην αὐτοῦ μείναντίς τε καὶ αὐλισθέντας, μετέπειτα, νύκτα μέσσην παρέντας, πορεύεσθαι, καὶ ἀπαντᾶν τῇσι περιπλούουσι τῶν νεῶν. μετὰ δὲ τοῦτο, ὥς οὐδεὶς σφι ἐπέπλωε, δείλην ὀψίν⁴² γινομένην τῆς ἡμέρης φυλάξαντες, αὐτοὶ ἐπανεπλῶον ἐπὶ τοὺς βαρβάρους, ἀπόπειραν αὐτῶν ποιήσασθαι⁴³ βουλόμενοι τῆς τε μάχης καὶ τοῦ διεκπλόου.

X. Ὅρέοντες δὲ σφεας οἱ τε ἄλλοι στρατιῶται οἱ Ξέρξεω καὶ οἱ στρατηγοὶ ἐπιπλῶντας νηυσὶ ὀλίγησι, πάγχυ σφι μανίην⁴⁴ ἐπενείκαντες, ἀνῆγον καὶ αὐτοὶ τὰς νέας, ἐλπίσαντές σφεας εὐπετέως αἰρήσειν· οἰκότα κάρτα ἐλπίσαντες. τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἑωυτῶν πλήθει τε πολλαπλασίας καὶ ἄμεινον πλωούσας, καταφρονήσαντες ταῦτα,⁴⁵ ἐκκυλοῦντο αὐτοὺς ἐς μέσον. ὅσοι μὲν νυν τῶν Ἰώνων ἦσαν εὐνοοὶ τοῖσι Ἕλλησι ἡέκοντές τε ἐστρατεύοντο, συμφορὴν τε ἐποιοῦντο μεγάλην, ὀρέοντες περιεχομένους αὐτοὺς, καὶ ἐπιστάμενοι, ὥς οὐδεὶς αὐτῶν ἀπονοστήσει· οὕτω ἀσθενέα σφι ἐφαίνετο εἶναι τὰ τῶν Ἑλλήνων πρήγματα. ὅσοισι δὲ καὶ ἡδομένοισι ἦν⁴⁶ τὸ γινόμενον, ἄμιλλαν ἐποιοῦντο, ὅκως αὐτὸς

41. ὥς γένοιτο] The fact (τὸ ὅτι) had been communicated previously, vii. 192. V. the particulars (τὰ ὡς) were communicated by the diver. WY. L.

42. δείλην ὀψίν] See BLO. on Thuc. iii. 74.

43. ἀπόπειραν — ποιήσασθαι] i. e. ἀποπειᾶσθαι, which occurs often in Procopius, and Menander. ἀνάπειραν π. and διάπειραν π. are much the same: Polybius, v. 2, 4. x. 20, 6. xxvi. 7, 8. Diodorus, xiii. 8. W. ἀπόπειραν λαμβάνειν, Thucydides, vii. 21. Polyb. xxvii. 4, 2. Miles. Corp. H. Byz. p. 257. D. BLO.

44. μανίην] Compare with this Shakspeare's animated description of the contempt felt by the French for

the English army, just previously to the battle of Agincourt. BE. Henry V, iii. 5. and iv. 2.

45. καταφρονήσαντες ταῦτα] upon observing (W.) these advantages (L. and we may add, for the verb implies still more,) with no slight self-satisfaction, and, at the same time, with feelings of contempt. So κ. τὴν τυραννίδα, vol. i. p. 32. n. 6. signifies setting his mind on the sovereignty from a consciousness of his own superiority to the rest of the citizens: κ. Ἀρκάδων κρέσσονες εἶναι, i. 66. bears obviously a similar meaning: so also Thucydides, iii. 83. vi. 11. Xenophon, H. iv. 5, 12.

46. ὅσοισι—ἡδομένοισι ἦν] vol. i. p. 56. n. 77. ὥς σφι ἡσμένοισι ἐπέλαμ-

ἕκαστος, πρῶτος νέα Ἀττικὴν ἐλὼν, παρὰ βασιλέος δῶρα λάμψεται.
Ἀθηναίων γὰρ αὐτοῖσι λόγος ἦν πλεῖστος ἀνὰ τὰ στρατόπεδα.⁴⁷

XI. Τοῖσι δὲ Ἑλλησι ὡς ἐσήμνη,⁴⁸ πρῶτα μὲν, ἀντίπρωροι⁴⁹
τοῖσι βυρβάροισι γενόμενοι, ἐς τὸ μέσον τὰς πρύμνας συνήγαγον·
δεύτερα δὲ σημήναντος, ἔργον εἶχοντο, ἐν ὀλίγῳ περ ἀπολαμφθέντες,
καὶ κατὰ στόμα.⁵⁰ ἐνθαῦτα τριήκοντα νέας αἰρέουσι τῶν βαρβάρων,
καὶ τὸν Γόργον τοῦ Σαλαμινίων βασιλέος ἀδελφεόν, Φιλάονα τὸν
Χέρσιος, λόγιμον ἐόντα ἐν τῷ στρατοπέδῳ ἄνδρα. πρῶτος⁵¹ δὲ
Ἑλλήνων νέα τῶν πολεμίων εἶλε ἀνὴρ Ἀθηναῖος, Λυκομήδης Αἰ-
σχρέου, καὶ τὸ ἀριστήριον ἔλαβε οὗτος. τοὺς δ' ἐν τῇ ναυμαχίῃ ταύτῃ
ἐτεραλκέως⁵² ἀγωνιζομένους νύξ ἐπελθουσα διέλυσε. οἱ μὲν δὴ
Ἕλληνες ἐπὶ τὸ Ἀρτεμίσιον ἀπέπλων, οἱ δὲ βάρβαροι ἐς τὰς
Ἀφέτας, πολλὸν παρὰ δόξαν ἀγωνισάμενοι. ἐν ταύτῃ τῇ ναυμαχίῃ
Ἀντίδωρος Λήμνιος, μῦνος τῶν σὺν βασιλεῖ Ἑλλήνων ἐόντων, αὐ-
τομολέει ἐς τοὺς Ἕλληνας· καὶ οἱ Ἀθηναῖοι διὰ τοῦτο τὸ ἔργον ἔδο-
σαν αὐτῷ χῶρον ἐν Σαλαμῖνι.

XII. Ὡς δὲ εὐφρόνῃ ἐγεγόνεε, ἦν μὲν τῆς ὥρης μέσον θέρος,⁵³
ἐγένετο δὲ ὕδωρ τε ἄπλετον διὰ πάσης τῆς νυκτὸς καὶ σκληραὶ βρον-
ταὶ ἀπὸ τοῦ Πηλίου· οἱ δὲ νεκροὶ καὶ τὰ ναυήγια⁵⁴ ἐξεφορέοντο ἐς
τὰς Ἀφέτας, καὶ περὶ τε τὰς πύρας τῶν νεῶν εἰλέοντο, καὶ ἐτάρασ-
σον τοὺς ταρσοὺς⁵⁵ τῶν κωπέων. οἱ δὲ στρατιῶται οἱ ταύτῃ, ἀκούον-

ψε, c. 14. τῷ πλήθει οὐ βουλομένῳ ἦν, Thucydides, ii. 3. BLO. βουλομένοις ἔσσεσθαι, Th. iv. 85. L.

47. τὰ στρατόπεδα] the army both of the Ionians and of the Persians. ST.

48. ἐσήμνη] vol. i. p. 263. n. 39.

49. ἀντίπρωροι] The epithet, which properly belongs to the ships, is here applied to the men. Xenophon, H. vii. 5, 23. Thucydides, vii. 36. BLO.

50. κατὰ στόμα] engaging *proio* to *proio*, coming to close quarters. Ὁρηκῶν ἀρίστοις ἐμπεσῶν κ. σ., Euripides, Rh. 409. S.

51. πρῶτος] Σωκλῆς π., Ἀθηναῖος, ἐνέβαλε Περσικῇ νηϊ, καὶ ἐνεπάγη ὁ ἔμβολος, Scholiast on Arist. V. See BL. on Æsch. P. 417.

52. ἐτεραλκέως] εἶδον αὐτίκα κατ' ἀρχὰς γινομένην ἐτεραλκεία τὴν μάχην, ix. 103. μάχης ἐ. νίκη, Homer, Il. H. 26. O. 171. V.

53. ὥρης μ. θέρος] A pleonasm; SCH. on B. 336. for ἡ ὥρη μέσου θέρους. H. on Vig. iii. 7, 5.

54. νεκροὶ καὶ — ναυήγια] ἀλλὰ θ' ὁμοῦ πῖνακας τε νεῶν καὶ σώματα φωτῶν κύμαθ' ἄλδος φορέουσι πυρός τ' ὀλοοῖο θύελλαί, Homer, Od. M. 67. θάλασσα ναυαγίων πλήθουσα καὶ φόνου βροτῶν· ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουν, Æschylus, P. 426. δρῶμεν ἀνθού, πέλαγος Αἰγαῖον νεκροῖς ἀνδρῶν Ἀχαιῶν, ναυτικῶν τ' ἐρειπίων, Ag. 661. V. ναυάγια καὶ νεκροὺς ἀνείλοντο, Thucydides, i. 54, twice. BL.

55. ταρσοὺς] κυρίως τῶν ὀρνίθων τὴν πτέρωσιν· ἀφ' οὗ καὶ τὸν τῶν κωπῶν ὅμοιον σχηματισμόν. GL. ἐς τοὺς τ. ὑποπίπτοντες τῶν πολεμίων νεῶν, Thucydides, vii. 40. The ταρσοὶ are either (1) the rows of oars, so called with allusion to the outspread ταρσοὺς, or wing of a bird: ὄρνις ἀγαλλόμενος πτερύγων πολυανθεί χροίῃ, ταρσὸν ἀνα-

τες ταῦτα, ἐς φόβον κατιστέατο, ἐλπίζοντες πάγχυ ἀπολέεσθαι, ἐς οἷα κακὰ ἦκον·⁵⁶ πρὶν γὰρ ἢ καὶ ἀναπνεῦσαί σφεας ἔκ τε τῆς ναυηγίης καὶ τοῦ χειμῶνος τοῦ γενομένου κατὰ Πήλιον, ὑπέλαβε ναυμαχίη κυρτερή· ἔκ δὲ τῆς ναυμαχίης ὄμβρος τε λάβρος, καὶ ῥεύματα ἰσχυρὰ ἐς θάλασσαν ὠρμημένα, βρονταὶ τε σκληραί. Καὶ τούτοις μὲν τοιαύτη νύξ ἐγίνετο.

XIII. Τοῖσι δὲ ταχθεῖσι αὐτῶν περιπλῶειν Εὐβοίαν ἢ αὐτὴν περ ἑοῦσα νύξ πολλὸν ἦν ἔτι ἀγριωτέρη, τοσοῦτῳ ὅσῳ ἐν πελάγει φερόμενοισι ἐπέπιπτε, καὶ τὸ τέλος σφί ἐγένετο ἄχαρι· ὥς γὰρ δὴ πλώουσι αὐτοῖσι χειμῶν τε καὶ τὸ ὕδωρ ἐπεγίνετο, ἐοῦσι κατὰ τὰ Κοῖλα⁵⁷ τῆς Εὐβοίης, φερόμενοι τῷ πνεύματι καὶ οὐκ εἰδότες τῇ ἐφέροντο, ἐξέπιπτον πρὸς τὰς πέτρας. ἐποιέετό⁵⁸ τε πᾶν ὑπὸ τοῦ θεοῦ, ὅκως ἂν ἐξισωθεῖν τῷ Ἑλληνικῷ τὸ Περσικόν, μηδὲ πολλῷ πλέον εἴη. Οὗτοι μὲν νυν περὶ τὰ Κοῖλα τῆς Εὐβοίης διεφθείροντο.

XIV. Οἱ δ' ἐν Ἀφέτῃσι βάρβαροι, ὥς σφί ἀσμένοισι ἡμέρῃ ἐπέλαμψε, ἡτρέμας τε εἶχον τὰς νέας, καὶ σφί ἀπεχρέετο κακῶς πρήσσουσι ἡσυχίην ἄγειν ἐν τῷ παρεόντι. τοῖσι δὲ Ἑλλήσι ἐπεβώθεον νέες τρεῖς καὶ πεντήκοντα Ἀττικάι. αὐταὶ τε δὴ σφεις ἐπεῖρῳσαν ἀπικόμεναι, καὶ ἄμα ἀγγελίῃ ἐλθοῦσα, ὥς τῶν βαρβάρων οἱ περιπλῶντες τὴν Εὐβοίαν πάντες εἶσαν διεφθαρμένοι ὑπὸ τοῦ γενομένου χειμῶνος. φυλάξαντες δὲ τὴν αὐτὴν ὥρην,⁵⁹ πλῶντες ἐπέπεσον νηυσὶ Κιλίσσησι· ταύτας δὲ διαφθείραντες, ὥς εὐφρόνῃ ἐγένετο, ἀπέπλων ὀπίσω ἐπὶ τὸ Ἀρτεμίσιον.

πλώσας, ὥσεί τί τις ὠκύαλος νηῦς, χρυσείου ταλάριοι περίσκεπε χεῖλεα ταρσοῖς, Moschus, ii. 59. τοὺς ταρσοὺς τῶν νεῶν πτερῶσας, Plutarch, de Ant. 63. In our own language we have the expression "to feather an oar," i. e. to make its blade skim horizontally above the surface of the water. Or (2) the blades of the oars, which were called ταρσοὶ and πτερὰ, Pollux; Eustathius. Thucydides is imitated by D. Cassius, 627, 52. Appian, i. 478. Polyænus, v. 22. BLO. We have the converse of this metaphor in the phrase, *remigium alarum*, Virgil, Æ. i. 305. vi. 19.

56. ἐς οἷα κακὰ ἦκον] considering the great evils into which they were come. ST. ὅτι ἐς τοιαῦτα κ. ἦ. M. G. G. 480. obs. 3.

57. τὰ Κοῖλα] vol. i. p. 262. n. 36. and p. 291. n. 20.

58. ἐποιέετο κ. τ. λ.] ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων, ἵνα, τοῦ πλήθους τῶν βαρβαρικῶν νεῶν ταπεινωθέντος, ἀντίπαλος ἢ τῶν Ἑλλήνων δύναμις γένηται, καὶ πρὸς τὰς ναυμαχίας ἀξιόχρεως, Diodorus, xi. 13. Isocrates speaks of πόλεις as ὠμαλισμένας ὑπὸ τῶν συμφορῶν, ad Phil. 15. ἐβούλετο ἐπανισοῦν τοὺς Ἕλληνας πρὸς ἀλλήλους, Thucydides, viii. 57. V. imitated by Polyænus, τὸν πόλεμον ἡγωνοῦσθαι τοῖς Ἕλλησιν, ἀεὶ προστιθέμενος τῷ τῇ ττωμένοις· ἀεὶ γὰρ ἐπανισῶν τὸ ἐλαττούμενον, τὴν ἰσχὺν τοῦ νικῶντος κατέλυνε, viii. 16, 2. BLO.

59. τὴν αὐτὴν ὥρην] the same time as on the preceding day; L. namely, δέλην ὀψὶν φυλάξαντες, c. 9. S.

XV. Τρίτῃ δὲ ἡμέρῃ, δεινόν τι ποιησάμενοι⁶⁰ οἱ στρατηγοὶ τῶν βαρβάρων, νέας οὕτω σφι ὀλίγας λυμαίνεσθαι,⁶¹ καὶ τὸ ὑπὸ Ξέρξῳ δειμαίνοντες, οὐκ ἀνέμειναν ἔτι τοὺς Ἕλληνας μάχης ἄρξαι, ἀλλὰ, παρακελευσάμενοι, κατὰ μέσον ἡμέρης ἀνῆγον τὰς νέας. συνέπιπτε δὲ, ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι ταύτας καὶ τὰς πεζομαχίας τὰς ἐν Θερμοπύλῃσι. ἦν δὲ πᾶς ὁ ἄγων⁶² τοῖσι κατὰ θάλασσαν περὶ τοῦ Εὐρίπου· ὥσπερ τοῖσι ἀμφὶ Λεωνίδα, τὴν ἐσβολὴν φυλάσσειν. οἱ μὲν δὴ παρεκελεύοντο, ὅπως μὴ παρήσουσι ἐς τὴν Ἑλλάδα τοὺς βαρβάρους· οἱ δ', ὅπως τὸ Ἑλληνικὸν στράτευμα διαφθείραντες, τοῦ πόρου κρατήσουσι.

XVI. Ὡς δὲ ταξάμενοι οἱ Ξέρξῳ ἐπέπλων, οἱ Ἕλληνες ἀτρέμας εἶχον πρὸς τῷ Ἀρτεμισίῳ. οἱ δὲ βάρβαροι, μηνοειδὲς ποιήσαντες τῶν νεῶν, ἐκυκλέοντο, ὡς περιλάβοιεν αὐτούς. ἐνθεῦτεν οἱ Ἕλληνες ἐπανεπλώον τε καὶ συνέμισγον. ἐν ταύτῃ τῇ ναυμαχίᾳ παραπλήσιοι ἀλλήλοισι ἐγίνοντο.⁶³ ὁ γὰρ Ξέρξῳ στρατὸς ὑπὸ μεγάλθους τε καὶ πλήθους αὐτὸς ὑπ' ἐωυτοῦ ἐπιπτε,⁶⁴ ταρασσομενέων τε τῶν νεῶν καὶ περιπιπτονσέων περὶ ἀλλήλας.⁶⁵ ὅμως μέντοι ἀντεῖχε, καὶ οὐκ εἶκε· δεινὸν γὰρ χρῆμα ἐποιεῦντο, ὑπὸ νεῶν ὀλίγων ἐς φυγὴν τράπεσθαι.⁶⁶ πολλὰ μὲν δὴ τῶν Ἑλλήνων νέες διεφθείροντο, πολλοὶ δὲ ἄνδρες, πολλῶ δ' ἔτι πλεῦνες νέες τε τῶν βαρβάρων καὶ ἄνδρες. Οὕτω δὲ ἀγωνιζόμενοι, διέστησαν χωρὶς ἑκάτεροι.

XVII. Ἐν ταύτῃ τῇ ναυμαχίᾳ Αἰγύπτιοι μὲν τῶν Ξέρξῳ στρατιωτῶν ἠρίστευσαν· οἱ ἄλλα τε μεγάλα ἔργα ἀπεδέξαντο, καὶ νέας αὐτοῖσι ἀνδράσι εἶλον Ἑλληνίδας πέντε. τῶν δὲ Ἑλλήνων κατὰ

60. δεινόν τι ποιησάμενοι] iii. 155. v. 33. 87. viii. 93. S. In c. 16. χρῆμα is supplied.

61. λυμαίνεσθαι] to injure and insult. M. G. G. 384, 7. ᾧ λυμαίνόμενοι, ἐδόκεον Ἀμασιν λυμαίνεσθαι, iii. 16. W.

62. ὁ ἄγων] Diodorus, xi. 13. W.

63. παραπλήσιοι—ἐγίνοντο] L. takes this to mean that the amount of effective combatants was pretty nearly the same on both sides; and asks how could Herodotus, if the advantage had been equal on both sides, have said (a few lines lower down) that "the Persians lost many more vessels and men than the Greeks"? But might not this loss have been proportionate to

their respective forces, so that the comparative advantage would still have been the same?

64. ἐπιπτε] angustias enim Themistocles, inter Eubœam continentemque (vol. i. p. 14. n. 93.) terram, quærebat, ne multitudine navium circumiretur, Nepos, ii. 3. V.

65. περὶ ἀλλήλας] καὶ π. σφίσιν αὐτοῖς τὰ πλείω πταίωσιν, Thucydides, vi. 33. W. vol. i. p. 258. n. 95. The triremes appear not to have availed themselves of their sails in naval engagements. LAU.

66. τράπεσθαι] present passive (vol. i. p. 39. n. 83.); τραπέσθαι, second aorist middle. SCH. S.

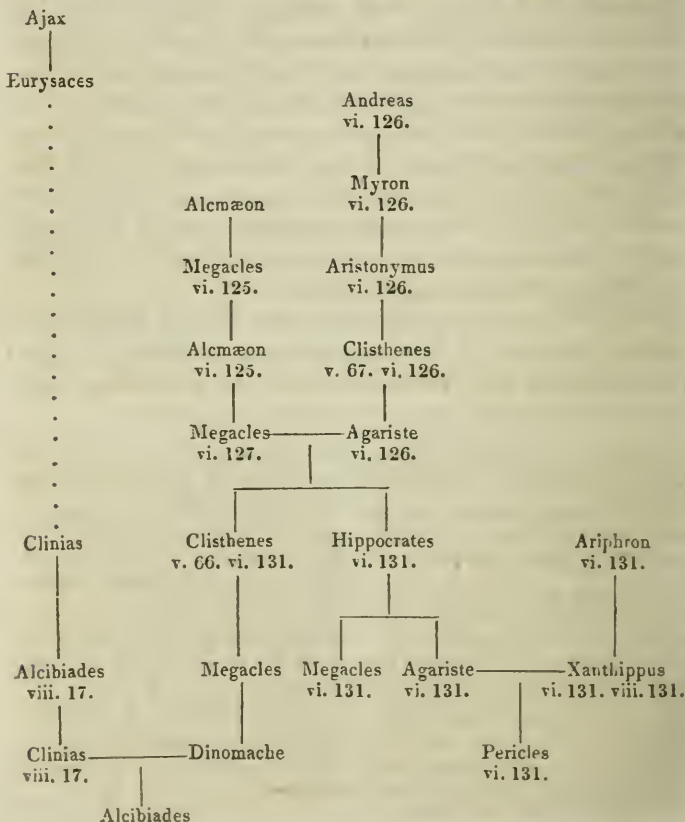
ταύτην τὴν ἡμέρην ἡρίστευσαν Ἀθηναῖοι,⁶⁷ καὶ Ἀθηναίων Κλεινίης⁶⁸ ὁ Ἀλκιβιάδew ὃς δαπάνην οἰκῆτην παρεχόμενος ἐστρατεύετο ἀνδράσι τε διηκοσίοισι καὶ οἰκῆτῃ νηϊ.

67. ἡρίστευσαν Ἀθηναῖοι] ἀριστεῦσαι ἐν ἀμφοτέραις ταῖς ναυμαχίαις φασὶ παρὰ μὲν τοῖς Ἑλλησιν Ἀθηναίους, παρὰ δὲ τοῖς βαρβάροις Σιδωνίους, Diodorus, ix. 13. τὸ καλὸν Ἀρτεμίσιον, ὅθι παῖδες Ἀθηναίων ἐβάλοντο φαεννὰν κρηπιδὶ ἐλευθερίας, Pindar, fr. xlvii. Plutarch, t. ii. p. 552. B. Themistocles δυοῖν ναυμαχίαις δύο ἴσθησι τρόπαια, ὥς φησι

Πίνδαρος, κρηπιδὰ τῆς ἐ. τοῖς Ἑλλησι βαλόμενος, Aristides, t. iii. p. 310. V.

68. Κλεινίης] ἰδιοστόλῳ τριήρει περὶ Ἀρτεμίσιον ἐνδόξως ἐναυμάχησε, Plutarch, t. i. p. 191. He fell at Coronea, leaving one son Alcibiades, three or four years old. See the learned notes of V. W. and L., and the annexed genealogical table.

GENEALOGICAL TABLE OF THE ALCMÆONIDÆ.



XVIII. Ὡς δὲ διέστησαν, ἄσμενοι ἐκάτεροι ἐς ὕρμον ἡπείγοντο. οἱ δὲ Ἕλληνες, ὡς διακριθέντες ἐκ τῆς ναυμαχίης ἀπηλλάχθησαν, τῶν μὲν νεκρῶν καὶ τῶν ναυηγίων ἐπεκράτεον· τρηχέως δὲ περιεφθέντες, καὶ οὐκ ἦκιστα Ἀθηναῖοι, τῶν αἰ ἡμίσεαι τῶν νεῶν τετρωμέναι ἦσαν, δρησμὸν ⁶⁹ δὴ ἐβούλευον ἔσω ἐς τὴν Ἑλλάδα.

XIX. Νόψ δὲ λαβὼν ὁ Θεμιστοκλῆς, ὡς, εἰ ἀπορράγειν ἀπὸ τοῦ βαρβάρου τό τε Ἴωνικὸν φῦλον ⁷⁰ καὶ τὸ Καρικὸν, οἳοί τε εἶησαν τῶν λοιπῶν κατύπερθε γενέσθαι, ἐλαυνόντων τῶν Εὐβοέων πρόβατα ἐπὶ τὴν θάλασσαν, ταύτῃ συλλέξας τοὺς στρατηγούς, ἔλεγέ σφι, ὡς “δοκεῖο ἔχειν τινὰ παλάμην, τῇ ἐλπίζοι τῶν βασιλέος συμμάχων ἀποστήσειν τοὺς ἀρίστους.” ταῦτα μὲν νυν ἐς τοσοῦτο παρεγύμνου. ἐπὶ δὲ τοῖσι κατήκουσι πρήγμασι τάδε ποιητέα εἶναί σφι ἔλεγε· “τῶν τε προβάτων ⁷¹ τῶν Εὐβοεικῶν καταθύειν ὅσα τις ἐθέλοι· κρέσσον γὰρ εἶναι τὴν στρατιὴν ἔχειν, ἢ τοὺς πολεμίους.” παραίνεέ τε “προειπεῖν τοῖσι ἐνωτῶν ἐκάστους πῦρ ἀνακαίειν· κομιδῆς δὲ πέρι, τὴν ὥρην αὐτῷ μελήσειν, ὥστε ἀσινέας ἀπικέσθαι ἐς τὴν Ἑλλάδα.” Ταῦτα ἤρσεέ σφι ποιεῖν· καὶ αὐτίκα, πῦρ ἀνακαυσάμενοι, ἐτράποντο πρὸς τὰ πρόβατα.

XX. Οἱ γὰρ ⁷² Εὐβοέες, παραχρησάμενοι τὸν Βάκιδος ⁷³ χρησμὸν ὡς οὐδὲν λέγοντα, οὔτε τι ⁷⁴ ἐξεκομίσαντο οὐδὲν, οὔτε προσεύξαντο, ⁷⁵ ὡς παρεσομένου σφι πολέμου, περιπετέα τε ἐποίησαντο σφίσι αὐτοῖσι τὰ πρήγματα. Βάκιδι γὰρ ᾧδε ἔχει περὶ τούτων ὁ χρησμός,

φράζω βαρβαρόφωνον, ⁷⁶ ὅταν ζυγὸν ⁷⁷ εἰς ἄλα βάλλῃ
βύβλινον, ⁷⁸ Εὐβοίης ἀπέχειν πολυμηκάδας ⁷⁹ αἰγας.

69. δρησμὸν] τῶν ἐν ταῖς ναυσὶ κατὰ κράτος ἤδη φευγόντων εἰς τὸ εἶσω τῆς Ἑλλάδος, Aristides, t. ii. p. 191. Pulyænus says the same. *W.*

70. φῦλον] *SCH.* on *B.* 82.

71. προβάτων] The flocks were probably brought by the Eubæans to supply the fleet. The fires were to be kindled both to dress the meat, *S.* and, perhaps, as a blind to the enemy; who, from the heights about Aphetæ, could see the fires at Artemisium, a distance of about ten miles. *LAU.* iv. 135.

72. οἱ γὰρ] This whole chapter would seem more naturally to follow immediately after c. 4. *S.*

73. Βάκιδος] Pausanias, x. 12. 14. Cicero, *Div.* i. 18. Clement of A., *Str.* i. p. 398. *W.* Aristophanes, *P.* 1071. and Scholiast. *L.*

74. τι] *at all.* *S.* iv. 19. *W.*

75. ἐξεκομίσαντο—προεσάζαντο] v. 34. *W.* εἰ is the same as ὑπέθετον, c. 4. carried out of the island into a place of safety; π. drove beforehand out of the country into the towns. *RE. S.*

76. βαρβαρόφωνον] φ. β., ὅ. βάλλῃ is the same as φ., ὅ. βαρβαρόφωνος β. *S.*

77. ζυγὸν] πολύγομφον ὕδισμα ζ. ἀμφιβαλὼν αὐχένι πόντου, Æschylus, *P.* 71. *W.*

78. βύβλινον] vii. 36. *W.*

τούτοις δὲ οὐδὲν τοῖσι ἔπεισι χρησαμένοις ἐν τοῖσι τότε παρεούσι τε καὶ προσδοκίμοις κακοῖσι, παρὴν σφί συμφορῇ χρῆσθαι πρὸς τὰ μέγιστα.⁸⁰

XXI. Οἱ μὲν δὴ ταῦτα ἔπρησον, παρὴν δὲ ὁ ἐκ Τρηχῖνος κατάσκοπος. ἦν μὲν γὰρ ἐπ' Ἀρτεμισίῳ κατάσκοπος Πολύας, γένος Ἀντικυρεὺς, τῷ προσετέτακτο, (καὶ εἶχε πλοῖον κατῆρες ἐτοῖμον,) εἰ παλήσειε⁸¹ ὁ ναυτικὸς στρατὸς, σημαίνειν τοῖσι ἐν Θερμοπύλῃσι ἐούσι· ὥς δ' αὐτως ἦν Ἀβρώνυχος ὁ Λυσικλέος, Ἀθηναῖος, καὶ παρὰ Λεωνίδῃ ἐτοῖμος τοῖσι ἐπ' Ἀρτεμισίῳ ἐούσι ἀγγέλλειν τριηκοντέρῳ, ἦν τι καταλαμβάνη νεώτερον τὸν πεζόν. οὗτος ὢν ὁ Ἀβρώνυχος ἀπικόμενός σφί ἐσήμαινε τὰ γεγονότα περὶ Λεωνίδα καὶ τὸν στρατὸν αὐτοῦ. οἱ δὲ, ὥς ἐπύθοντο ταῦτα, οὐκέτι ἐς ἀναβολὰς⁸² ἐποιεῦντο τὴν ἀποχώρησιν, ἐκομίζοντο δὲ, ὥς ἕκαστοι ἐτάχθησαν, Κορίνθιοι πρῶτοι, ὕστατοι δὲ Ἀθηναῖοι.⁸³

XXII. Ἀθηναίων δὲ νέας τὰς ἄριστα πλουούσας ἐπιλεξάμενος, Θεμιστοκλῆς⁸⁴ ἐπορεύετο περὶ τὰ πότιμα ὕδατα, ἐντάμνων⁸⁵ ἐν τοῖσι λίθοις γράμματα, τὰ Ἴωνες, ἐπελθόντες τῇ ὑστεραίῃ ἡμέρῃ ἐπὶ τὸ Ἀρτεμίσιον, ἐπελέξαντο.⁸⁶ τὰ δὲ γράμματα τάδε ἔλεγε· “Ἄνδρες Ἴωνες, οὐ ποιεῖτε δίκαια, ἐπὶ τοὺς πατέρας⁸⁷ στρατεύο-

79. πολυμηκάδας] SCH. on B. 14.

80. πρὸς τὰ μέγιστα] the same as ἐς τὰ μ., c. 144. S.

81. παλήσειε] διαφθαρείη, βλαφθείη, ἐκπέσοι, Hesychius. παλαίω, παλάω, Ionic παλέω, denotes not only to wrestle or struggle in general, but to be engaged in a desperate and perilous conflict. S. SCHN. σαλευθείη καὶ σφόδρα κινηθείη, Erotian. W.

82. ἐς ἀναβολὰς] with procrastination. εὐθὺς καὶ μὴ ἐς ἄ., Thucydides, vii. 15. οὐκ εἰς ἄ., ἀλλὰ τὸ πρῶτον, Plutarch, Demetr. οὐδὲν ἐς ἄ. ὑπερέθεντο, Josephus, 308, 34. BLO.

83. Ἀθηναῖοι] Later writers tell of Grecian victories off Artemisium, utterly inconsistent with the events that followed; but Plato's slight mention (de Leg. iv.) of the actions there, confirms Herodotus's account; and even Plutarch (Them.) gives some degree of corresponding testimony; MI. viii. 4.

84. Θεμιστοκλῆς] This artifice is mentioned by Plutarch, Them. p. 116.

v. Polyænus, i. 30, 6. Aristides, i. p. 314. W. Compare Justin, ii. 12. Orosius, ii. 10. V.

85. ἐντάμνων] iv. 87. *insecans*, *Columella*; *res inserere atque insecare in animis auditorum*, the author of the books to Herennius, iii. 14. iv. 49. the same as ἐγκολάπτων, i. 93. 187. 111 Maccabees, ii. 27. Gruter's Inscr. p. cccci. 22. V.

86. ἐπιλεξάμενος—ἐπελέξαντο] This is not a solitary instance of the same word occurring in our author in two different significations within the space of a few lines. S.

87. πατέρας] vii. 51. W. *quod facinus agitis? bellum inferre olim conditoribus vestris, nuper etiam vindicibus, cogitatis?* Justin, ii. 12. οὕτω ἂν εἴημεν ὑμέτεροι ἀπόγονοι· οὕτε ἂν ἡμέας οἰκὸς ἐπὶ τοὺς ἡμετέρους προγόνους στρατεύεσθαι, οὕτε ὑμέας ἡμῖν ἀντιζήτους γενέσθαι, ἀλλὰ παρ' ὑμῖν αὐτοῖσι ἡσυχίην ἔχοντας κατῆσθαι, vii. 150. V.

μενοι καὶ τὴν Ἑλλάδα καταδουλοῦμενοι. ἀλλὰ μάλιστα μὲν⁸⁸ πρὸς ἡμέων γίνεσθε· εἰ δὲ ὑμῖν ἐστὶ τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῖν⁸⁹ ἔξεσθε⁹⁰ καὶ αὐτοὶ, καὶ τῶν Καρῶν δέεσθε τὰ αὐτὰ ὑμῖν ποιέειν· εἰ δὲ μηδέτερον τούτων οἷόν τε γίνεσθαι, ἀλλ' ὑπ' ἀναγκαίης μέζονος κατέξενυχθε⁹¹ ἢ ὥστε ἀπίστασθαι, ὑμέες γε ἐν τῷ ἔργῳ,⁹² ἐπεὶν συμμίσγωμεν, ἐθελοκακέετε, μεμνημένοι ὅτι ὑπ' ἡμέων γεγόνετε, καὶ ὅτι ἀρχῆθεν ἢ ἔχθρη πρὸς τὸν βάρβαρον ὑπ' ὑμέων ἡμῖν γέγονε." Θεμιστοκλῆς δὲ ταῦτα ἔγραφε, δοκέειν ἔμοι, ἐπ' ἀμφοτέρα⁹³ νοέων· ἴνα, ἢ λαθόντα τὰ γράμματα βασιλέα, Ἰωνας ποιήσῃ μεταβυλέειν καὶ γενέσθαι πρὸς ἑωυτῶν, ἢ, ἐπεὶ τε ἀνενεχθῇ, καὶ διαβληθῇ πρὸς Ξέρξεα, ἀπίστους ποιήσῃ τοὺς Ἰωνας, καὶ τῶν ναυμαχιῶν αὐτοὺς ἀπόσχη.⁹⁴

XXIII. Θεμιστοκλῆς μὲν ταῦτα ἐνέγραψε· τοῖσι δὲ βαρβάροισι αὐτίκα μετὰ ταῦτα πλούϊω ἦλθε ἀνὴρ Ἰστιαεὺς,⁹⁵ ἀγγέλλων τὸν δρημον τὸν ὑπ' Ἀρτεμισίου τῶν Ἑλλήνων. οἱ δ' ὑπ' ἀπιστίας τὸν μὲν ἀγγέλλοντα εἶχον ἐν φυλακῇ, νῆας δὲ ταχείας ἀπέστειλαν προκατοφόμενας. ἀπαγγειλάντων δὲ τούτων τὰ ἦν, οὕτω δὴ ἅμα ἡλίῳ σκιδναμένῳ⁹⁶ πῦσα ἢ στρατιῇ ἔπλωε ἀλῆς ἐπὶ τὸ Ἀρτεμίσιον. ἐπισχύοντες δὲ ἐν τούτῳ τῷ χώρῳ μέχρι μέσου ἡμέρης,⁹⁷ τὸ ἀπὸ τού-

88. μάλιστα μὲν κ. τ. λ.] Thucydides appears to have had this passage in his view, δίκαιοι γ' ἐστὲ, μ. μ. ἐκποδὼν στήναι ἀμφοτέροις· εἰ δὲ μὴ, τοῦναντίον, ἐπὶ τούτους μεθ' ἡμῶν ἰέναι, i. 40. BLO.

89. ἡμῖν] Verbs of all kinds are accompanied by the dative of the personal pronouns, which represent the action with reference to a person, but might also have been omitted without injury to the sense. viii. 68, 1. This pleonasm is very common in Latin and in English. M. G. G. 392. vol. i. p. 163. n. 32.

90. ἐκ τοῦ μέσου—ἔξεσθε] vol. i. p. 157. n. 85.

91. κατέξενυχθε] ἀνάγκαι ταῖσδ' ἐνέξενυμαι τάλας, Æschylus, P. V. 108. ἀνάγκη ξυγείλ, Sophocles, Ph. 1025. ἄτρη ξυγκατέξενυκται κακῇ, Aj. 123. W.

92. ἐν τῷ ἔργῳ] in the action. μετέστησαν ἐν τῷ ἔ., Thucydides, i. 107. ὠμολόγουν, ἐπειδὴν ἐν αὐτῷ τῷ ἔ. γίνονται, ἐπὶ τὸ 'P. τρέφεσθαι, Proco-

pious, p. 122. BLO.

93. ἐπ' ἀμφοτέρα] iii. 87. Thucydides, i. 139. iv. 58. 88. vii. 48. μέρη being understood. BLO.

94. ἀπόσχη] Leontychides made use of a similar artifice, ix. 97. L.

95. Ἰστιαεὺς] Histiaæ was anciently named Talantia, afterwards Oreumi, and is now called Orio. L.

96. ἡλίῳ σκιδναμένῳ] An imitation of the Homeric expressions, ὕσση τ' ἐπικίδναται ἥως, Il. H. 451. 458. and κροκόπεπλος ὑπεῖρ ἄλα κίδναται ἥως, Ψ. 227. πρὶν σκεδασθῆναι θεοῦ ἀκτίνας, Æschylus, P. 508. σπείρειν ἄ., Philo, V. Cont. p. 899. f. Aurora uoto spargit lumine terras, Lucretius, ii. 143. imitated by Virgil, prima n. spargebat l. t. A., Æ. iv. 584. jam p. n. s. l. t. A.; jam sole infuso, ix. 459. and Lucan. IV. BL. "Now morn, her rosy steps in the eastern clime Advancing, sow'd the earth with orient pearl," Milton, P. L. v. 1. TR.

97. μέχρι μέσου ἡμέρης] Thucydides, iii. 80. Many adjectives of three

του ἔπλων ἐς Ἰστιαίην. ἀπικόμενοι δὲ, τὴν πόλιν⁹⁸ ἔσχον τῶν Ἰστιαίων καὶ τῆς Ἑλλοπίης μοίρης, γῆς δὲ τῆς Ἰστιαίητιδος τὰς παραθαλασσίας κώμας πάσας ἐπέδραμον.

XXIV. Ἐνθαῦτα δὲ τούτων ἐόντων, Ξέρξης ἐτοιμασάμενος τὰ περὶ τοὺς νεκροὺς, ἔπεμπε ἐς τὸν ναυτικὸν στρατὸν κήρυκα· προετομιάσατο δὲ τάδε· ὅσοι τοῦ στρατοῦ τοῦ ἑωυτοῦ ἦσαν νεκροὶ ἐν Θερμοπύλῃσι, ἦσαν δὲ καὶ δύο μυριάδες, ὑπολιπόμενος τούτων ὡς χιλίους, τοὺς λοιποὺς, τάφρους ὑρυζάμενος, ἔθαψε, φυλλάδα τε ἐπιβαλὼν καὶ γῆν ἐπαμυσάμενος,⁹⁹ ἵνα μὴ ὀφθείησαν ὑπὸ τοῦ ναυτικοῦ στρατοῦ. ὡς δὲ διέβη ἐς τὴν Ἰστιαίην ὁ κήρυξ, σύλλογον ποιησάμενος παντὸς τοῦ στρατοπέδου, ἔλεγε τάδε· “Ἄνδρες σύμμαχοι, βασιλεὺς Ξέρξης τῷ βουλομένῳ ὑμέων παραδίδωσι, ἐκλιπόντα τὴν τάξιν καὶ ἐλθόντα θεήσασθαι, ὅκως μάχεται πρὸς τοὺς ἀνοήτους τῶν ἀνθρώπων, οἳ ἤλπισαν τὴν βασιλείας δύναμιν ὑπερβαλέεσθαι.”

XXV. Ταῦτα ἐπαγγειλαμένον, μετὰ ταῦτα οὐδὲν ἐγένετο πλοίων σπανιώτερον. οὕτω πολλοὶ ἤθελον θεήσεσθαι. διαπεραιωθέντες δὲ, ἐθηεύντο διεξιόντες τοὺς νεκροὺς· πάντες δὲ ἠπιστέατο τοὺς κειμένους εἶναι πάντας Λακεδαιμονίους καὶ Θεσπίας, ὀρέοντες καὶ τοὺς ἑλῶτας. οὐ μὲν οὐδ’ ἐλάνθανε τοὺς διαβεβηκότας Ξέρξης ταῦτα πρήξας περὶ τοὺς νεκροὺς τοὺς ἑωυτοῦ· καὶ γὰρ δὴ καὶ γελοῖον ἦν τῶν μὲν, χίλιοι ἐφαίνοντο νεκροὶ κείμενοι· οἱ δὲ, πάντες ἐκέατο ἀλέες συγκεκομισμένοι ἐς τὸν χωρίον, τέσσερες χιλιάδες. ταύτην μὲν τὴν ἡμέρην πρὸς θέην ἐτράποντο· τῇ δ’ ὑστεραίῃ οἱ μὲν ἀπέπλων ἐς Ἰστιαίην ἐπὶ τὰς νῆας, οἱ δὲ ἀμφὶ Ξέρξεα ἐς ὁδὸν ὀρέατο.

XXVI. Ἦκον δὲ σφι αὐτόμολοι ἄνδρες ἀπ’ Ἀρκαδίας¹⁰⁰ ὀλίγοι

terminations are used as common by Homer and the Attic writers. M. G. G. 118, 3.

98. τὴν πόλιν] κατῆρεν εἰς τὴν Εὐβοίαν μετὰ παντὸς τοῦ στόλου, καὶ, τὴν τῶν Ἰστιαίων π. βία χειρωσάμενος, &c. Diodorus, xi. 13. V.

99. ἐπαμυσάμενος] Ὀδυσσεὺς εὐνὴν ἐπαμύσαστο χερσὶν εὐρεῖαν· φύλλων γὰρ ἔην χύσις ἤλιθα πολλή· ἐν δ’ ἄρα μέσση λέκτο, χύσιν δ’ ἐπεχεύατο φύλλων, Homer, Od. E. 481. Plutarch, speaking of the tortoise’s burying its eggs on the shore, says τὸ λειότατον ἐπαμῆται τῆς θινὸς αὐτοῖς καὶ μαλακώτατον, t. ii. p. 982. n. Origen gives the

verb a middle signification, speaking of a mourner as κόνιν ἐπαμύμενος, “scattering dust on his own head,” c. Cels. vi. p. 285. Iamblichus uses the active form, which is very rare, γῆς ἐπαμύσαντες τοῖς πεσοῦσι, V. P. p. 160. Polyænus mentions this artifice of Xerxes, vii. 15, 4. which was afterwards imitated by Agesilaus, who ordered some trusty Σπαρτιάτας, “νεκροὺς, ἐπαμυσάμενους κόνιν, ἀποκρύψαι,” ii. 1, 23. V.

100. ἀπ’ Ἀρκαδίας] Carya, civitas Peloponnesi, cum Persis hostibus contra Græciam consensit; postea Græci, per victoriam gloriose bello liberati,

τινὲς, βίου τε δεόμενοι καὶ ἐνεργοὶ ¹ βουλούμενοι εἶναι. ἀγαγόντες δὲ τούτους ἐς ὄψιν τὴν βασιλέος, ἐπυθάνοντο οἱ Πέρσαι περὶ τῶν Ἑλλήνων, τὰ ποιεῖεν· εἰς δέ τις ² πρὸ πάντων ἦν ὁ εἰρωτέων αὐτοὺς ταῦτα. οἱ δέ σφι ἔλεγον, ὥς Ὀλύμπια ³ ἄγοιεν, καὶ θεωροῖεν ἀγῶνα γυμνικὸν καὶ ἵππικόν. ὁ δὲ ἐπείρετο, ⁴ ὅ τι τὸ ἄεθλον εἴη σφι κείμενον, περὶ οὗτεν ἀγωνίζονται· οἱ δ' εἶπον τῆς ἐλαίης ⁵ τὸν διδόμενον στέφανον. ἐνθαῦτα εἶπας γνώμην γενναιοσύτην Τριτανταίχμης ὁ Ἀρταβάνου δειλίην ὦφλε ⁶ πρὸς βασιλέος. πυθνόμενος γὰρ τὸ ἄεθλον ἐὼν στέφανον, ἀλλ' οὐ χρήματα, οὐ τε ἠνέσχετο σιγῶν, εἶπέ τε ἐς πάντας τύδε· “Παπαὶ, Μαρδόνιε, κοίους ἐπ' ἄνδρας ἤγαγες μαχησομένους ⁷ ἡμέας, οἱ οὐ περὶ χρημάτων τὸν ἀγῶνα ποιῶνται, ἀλλὰ περὶ ἀρετῆς!” Τούτῳ μὲν δὴ ταῦτα εἶρητο.

XXVII. Ἐν δὲ τῷ διὰ μέσου χρόνῳ, ⁸ ἐπεὶ τε τὸ ἐν Θερμοπύλῃσι τρῶμα ἐγεγόνεε, αὐτίκα Θεσσαλοὶ ⁹ πέμπουσι κήρυκα ἐς Φω-

communi consilio Caryatibus bellum indixerunt. itaque, oppido capto, viris interfectis, civitate deleta, matronas eorum in servitutem abduxerunt: nec sunt passi stolas neque ornatus matronales deponere: uti non uno triumpho ducerentur, sed aeterno servitutis exemplo, gravi contumelia pressæ, pœnas dare viderentur pro civitate. ideo qui tunc architecti fuerunt, ædificiis publicis designaverunt earum imagines oneriferundo collocatas, ut etiam posteris nota pœna peccati Caryatium memorie traderetur, Vitruvius, i. 1. V. L. This town of Arcadia was, after its capture, incorporated with Laconia. *S.* Among the ruins in the Acropolis is a small temple (that of Erechtheus) supported by Caryatides; and it is difficult to say whether they more gratify the eye by their sculptural beauty, or offend it by their architectural incongruity. *LAU.* The design was borrowed from Egyptian Architecture; there is a specimen of it in the new Church at St. Pancras.

1. ἐνεργοὶ] *actively employed. V.* “The practice of seeking hire in foreign military service appears to have obtained among that mountain-people (the Arcadians) before it became usual with the other European Greeks,” *MI.* viii. 4.

2. εἷς—τις] probably Tritantæchmes. *S.*

3. Ὀλύμπια] See Barthélemy, *V. du J. A.* xxxviii. West, *Diss. on O. G.* These games were founded anew by Iphitus, twenty-seven Olympiads before that in which Coræbus gained the prize, and which is always reckoned as the first Olympiad, answering to the year 776 B. C. They were celebrated at the summer solstice; and there was an armistice (ἐκεχειρία) not only during the celebration, but for some time both before and after, to allow of the Greeks attending the games and returning to their homes in safety. *L.* vii. 206. *TR.*

4. ἐπείρετο] Here ἐπὶ has the signification noticed in vol. i. p. 114. n. 6.

5. τῆς ἐλαίης] *of the wild olive, τοῦ κοτίνου. L.* This sacred olive was surrounded by a wall and distinguished by the name καλλιστέφανος, “the tree of the crowns of glory;” West, xvi.

6. ὦφλε] second aorist of ὀφλισκάνειν.

7. μαχησομένους] vii. 103. The other form of the future, μαχέσσομαι, occurs i. 103. *G.*

8. ἐν—τῷ διὰ μέσου χρόνῳ] *in the mean time. H.* on *VIG.* iii. 7, 5. ix.

9. Θεσσαλοὶ] “The history of this people is reduced to confused accounts of conquests over the northern inhabitants of their own country, and of eternal predatory war with the

κέας, ἅτε σφι ἐνέχοντες αἰεὶ χόλον,¹⁰ ἀπὸ δὲ τοῦ ὑστάτου τρώματος καὶ τὸ κάρτα. ἐσβαλόντες γὰρ πανστρατιῇ αὐτοὶ τε οἱ Θεσσαλοὶ καὶ οἱ σύμμαχοι αὐτῶν ἐς τοὺς Φωκέας οὐ πολλοῖσι ἔτεσι πρότερον ταύτης¹¹ τῆς βασιλέως στρατηλασίης, ἐσώθησαν ὑπὸ τῶν Φωκέων, καὶ περιέφθησαν τρηχέως.

XXIX. Τούτων δὴ σφι ἔχοντες ἔγκοτον¹² οἱ Θεσσαλοὶ, πέμψαντες κήρυκα, ἠγόρευον τάδε· “ὦ Φωκέες, ἦδη τι μᾶλλον γνωσιμαχέετε μὴ εἶναι ὁμοῖοι ἡμῖν. πρόσθεν τε γὰρ ἐν τοῖσι” Ἑλλησι, ὅσον χρόνον ἐκεῖνα ἡμῖν ἦνδανε, πλέον αἰεὶ κοτε ὑμέων ἐφερόμεθα· νῦν τε παρὰ τῷ βαρβάρῳ τοσοῦτον δυνάμεθα, ὥστε ἐπ’ ἡμῖν ἐστὶ τῆς γῆς τε ἐστερησθαι καὶ πρὸς¹³ ἡνδραποδίσθαι ὑμέας· ἡμέες μέντοι, τὸ πᾶν ἔχοντες, οὐ μνησικακέομεν· ἀλλ’ ἡμῖν γενέσθω ἀντ’ αὐτῶν πεντήκοντα τάλαντα ἀργυρίου· καὶ ὑμῖν ὑποδεκόμεθα τὰ ἐπιόντα ἐπὶ τὴν χώραν ἀποτρέψειν.”

XXX. Ταῦτά σφι ἐπαγγέλλοντο οἱ Θεσσαλοί. οἱ γὰρ Φωκέες μῦνοι τῶν ταύτη ἀνθρώπων οὐκ ἐμήδιζον, κατ’ ἄλλο μὲν οὐδὲν, ὡς ἐγὼ συμβαλλεόμενος εὐρίσκω, κατὰ¹⁴ δὲ τὸ ἔχθος τὸ Θεσσαλῶν.¹⁵ εἰ δὲ Θεσσαλοὶ τὰ Ἑλλήνων ἠὔξον, ὡς ἐμοὶ δοκέειν, ἐμήδιζον ἂν οἱ Φωκέες. ταῦτα ἐπαγγελλομένων Θεσσαλῶν, “οὐ τε δώσειν” ἔφρασαν “χρήματα, παρέχειν τέ σφι Θεσσαλοῖσι ὁμοίως μὴδίζειν, εἰ ἄλλως βουλοίατο· ἀλλ’ οὐκ ἔσεσθαι, ἐκόντες εἶναι, προδόται τῆς Ἑλλάδος.”

XXXI. Ἐπειδὴ δὲ ἀνηνείχθησαν αὐτοὶ οἱ λόγοι, οὕτω δὴ οἱ Θεσσαλοὶ, κεχολωμένοι τοῖσι Φωκεῦσι, ἐγένοντο ἡγεμόνες τῷ βαρβάρῳ τῆς ὁδοῦ. ἐκ μὲν δὴ τῆς Τρηχινίης ἐς τὴν Δωρίδα ἐσέβαλον. τῆς γὰρ Δωρίδος χώρας ποδεῶν¹⁶ στεινὸς ταύτη κατατείνει, ὡς τριήκοντα σταδίων μάλιστα κη εὖρος, κείμενος μεταξὺ τῆς τε Μηλίδος καὶ τῆς Φωκίδος χώρας, ἥπερ¹⁷ ἦν τὸ παλαιὸν Δρυοπίς· ἡ δὲ χώρα

Phocians, their southern neighbours; whence arose a national animosity, that nearly involved the subjugation of all Greece, when assailed by a foreign enemy;” *MI.* v. 1. See vii. 176. τὴν πρὸς Φωκέας ἔχθραν, ἥ προὔπῃρχε Θετταλοῖς ἐκ παλαιῶν χρόνων, *Æschines*, *F. L.* 43. *W.*

10. ἐνέχοντες — χόλον] *i.* 118. vi. 119. The simple verb occurs, *Euripides*, *Hec.* 1118. *Sophocles*, *Tr.* 269. *W. H.* on *Vic.* v. 7, 12.

11. πρότερον ταύτης] *H.* on *Vic.* iii. 1, 5.

12. ἔγκοτον] is a substantive here and vi. 73. 133. ix. 110. *W.*

13. καὶ πρὸς] *HER.* on *Vic.* ix. 8, 7. vol. i. p. 87. n. 34.

14. κατὰ] ix. 37. on account of, through, from, out of, owing to; so κατ’ ἄλλο just above. *M. G. G.* 581. *h.*

15. τὸ ἔ. τὸ Θεσσαλῶν] τὸ ἔ. τὸ Λακεδαιμονίαν, ix. 37. is the same as τὸ ἔ. τὸ ἐς Λακεδαιμονίους in the same chapter. *W.*

16. ποδεῶν] strip. *S.*

17. ἥπερ] refers to Δωρίδος χώρας. *L.*

αὕτη ἐστὶ μητρόπολις Δωριέων τῶν ἐν Πελοποννήσῳ. ταύτην ὦν τὴν Δωρίδα γῆν οὐκ ἐσίναντο ἐσβαλόντες οἱ βάρβαροι· ἐμῆδιζόν¹⁸ τε γὰρ, καὶ οὐκ ἐδόκεε Θεσσαλοῖσι.

XXXII. Ὡς δὲ ἐκ τῆς Δωρίδος ἐς τὴν Φωκίδα ἐσέβαλον, αὐτοὺς μὲν τοὺς Φωκέας οὐκ αἰρέουσι. οἱ μὲν γὰρ τῶν Φωκέων ἐς τὰ ἄκρα τοῦ Παρνησσοῦ¹⁹ ἀνέβησαν· ἔστι δὲ καὶ ἐπιτηδέη δέξασθαι ὄμιλον τοῦ Παρνησσοῦ ἢ κορυφὴ κατὰ Νέωνα²⁰ πόλιν κειμένη ἐπ' ἐωντῆς·²¹ Τιθορέα οὖνεμα αὐτῇ· ἐς τὴν δὴ ἀνηνείκαντο,²² καὶ αὐτοὶ ἀνέβησαν· οἱ δὲ πλεῖνες αὐτῶν ἐς τοὺς Ὀξόλας Λοκροὺς ἐξεκομίσαντο, ἐς Ἀμφισσαν²³ πόλιν, τὴν ὑπὲρ τοῦ Κρισαίου πεδίου οἰκουμένην. οἱ δὲ βάρβαροι τὴν χώραν πᾶσαν ἐπέδραμον τὴν Φωκίδα· Θεσσαλοὶ γὰρ οὕτω ἦγον τὸν στρατόν· ὅκῳσα δὲ ἐπέσχον,²⁴ πάντα ἐπέφλεγον καὶ ἔκειρον, καὶ ἐς τὰς πόλεις ἐνιέντες πῦρ καὶ ἐς τὰ ἱρά.

XXXIII. Πορευόμενοι γὰρ ταύτῃ παρὰ τὸν Κηφισὸν ποταμὸν, ἐδητίουν πάντα, καὶ κατὰ μὲν ἔκασταν Δρύμον πόλιν, κατὰ δὲ Χαράδρην καὶ Ἐρωχον καὶ Τεθρώνιον²⁵ καὶ Ἀμφίκαιαν²⁶ καὶ Νέωνα καὶ Πεδιάας καὶ Τριτέας καὶ Ἐλάτειαν²⁷ καὶ Ὑάμπολιν²⁸ καὶ Πα-

18. ἐμῆδιζον κ. τ. λ.] *both because they favored the Medes, and because it did not so please the Thessalians; for the Persians appear to have put themselves under the guidance of the latter people, and to have inflicted more or less injury, entirely at their discretion.* V.

19. Παρνησσοῦ] *anciently Larnasus, from λάρναξ "the ark" of Deucalion.* Its two principal summits were Nauplia and Hyampaea; whence it was called *biceps*, Persius, pr. 2. Phocis—: *mons ibi verticibus petit arduus astra duobus, nomine Parnusius, superutque cucumine nubes: hic ubi Deucalion, cum consorte tori parva rante vectus, adhæsit, Corycidas nymphas et numina montis adorant*, Ovid, M. i. 313—320. These deities were Apollo and Bacchus, Parnassus *gemino petit æthera colle, mons Phœbo Bromioque sacer*, Lucan, v. 72. L. Æschylus, Eu. 1—28.

20. Νέωνα] Ὀρθήσιον Κάφισ διὰ τοῦ Παρνασσῷ κατῆγεν ὑπ' αὐτὴν τὴν Τιθόραν, οὗ πω τοσαύτην πόλιν οὔσαν ὄσῃ νῦν ἐστίν, ἀλλὰ φρούριον ἀποβῶγι κρημνῷ περικοπτόμενον· εἰς δὲ καὶ πάλαι ποτὲ Φωκέων οἱ Ξέρην ἐπιόντα

φεύγοντες ἀνεσκευάσαντο καὶ διεσώθησαν, Plutarch, Sull. p. 461. D. IV. G. Neon was probably built on one of the lower points of Parnassus opposite to the peak Tithorea. S.

21. κειμένη ἐπ' ἐωντῆς] *situated by itself, standing alone, detached; S. perhaps as distinguished from Hyampaea and Nauplia, which formed the two heads.*

22. ἀνηνείκαντο] the same as ἀνεσκευάσαντο in Plutarch; *they carried up their chattels; c. 36. iii. 148. W.* Understand τὰ ἐωντῶν. ST.

23. Ἀμφισσαν] This city was so named from its being "surrounded" by mountains; it is now called Salona. L.

24. ἐπέσχον] i. 101. 108. vii. 19. viii. 35. *they occupied, overspread, or extended over.* Thucydides, ii. 101. also "to occupy, or engage," iv. 199. S.

25. Τεθρώνιον] now Belitza or Old Thebes. L.

26. Ἀμφίκαιαν] also called Amphiclea, and Ophiteia "serpentine." L.

27. Ἐλάτειαν] This was the largest city in Phocis; it is now but a village, called Leuita. L.

ραποταμίους²⁹ καὶ "Αβας" ἔνθα ἦν ἱρὸν Ἀπόλλωνος πλούσιον, θησαυροῖσι³⁰ τε καὶ ἀναθήμασι πολλοῖσι κατεσκευασμένον· ἦν δὲ καὶ τότε, καὶ νῦν ἐστὶ, χρηστήριον αὐτόθι· καὶ τοῦτο τὸ ἱρὸν συλήσαντες ἐνέπρησαν. καὶ τινες διώκοντες εἶλον τῶν Φωκέων πρὸς τοῖσι οὔρεσι.

XXXIV. Παραποταμίους δὲ παραμειβόμενοι, οἱ βάρβαροι ἀπὶ κοντο ἐς Πανοπέας,³¹ ἐνθευτεν δὲ ἤδη διακρινομένη ἡ στρατιὴ αὐτῶν ἐσχίζετο. τὸ μὲν πλεῖστον καὶ δυνατώτατον τοῦ στρατοῦ, ἅμα αὐτῷ Ξέρξῃ, πορευόμενον ἐπ' Ἀθήνας, ἐσέβαλε ἐς Βοιωτοὺς, ἐς γῆν τῶν Ὀρχομένων.³² Βοιωτῶν δὲ πᾶν τὸ πλῆθος ἐμήδιζε· τὰς δὲ πόλεις αὐτῶν ἄνδρες Μακεδόνες διατεταγμένοι³³ ἔσωζον, ὑπὸ Ἀλεξάνδρου ἀποπεμφθέντες. ἔσωζον δὲ, τῇδε βουλόμενοι δῆλον ποιέειν Ξέρξῃ, ὅτι τὰ Μήδων Βοιωτοὶ φρονέοιεν. Οὗτοι μὲν δὴ τῶν βαρβάρων ταύτῃ ἐτράποντο.

XXXV. Ἄλλοι δὲ αὐτῶν, ἡγεμόνας ἔχοντες, ὁρμέατο ἐπὶ τὸ ἱρὸν τὸ ἐν Δελφοῖσι, ἐν δεξιῇ τὸν Παρνησσὸν ἀπέργοντες. ὅσα δὲ καὶ οὗτοι ἐπέσχον τῆς Φωκίδος, πάντα ἐσινυμώρεον· καὶ γὰρ τῶν Πανοπέων τὴν πόλιν ἐνέπρησαν καὶ Δαυλίων³⁴ καὶ Αἰολιδέων.³⁵ ἐπορεύοντο δὲ ταύτῃ, ἀποσχισθέντες τῆς ἄλλης στρατιῆς, τῶνδε εἵνεκα, ὅκως, συλήσαντες τὸ ἱρὸν τὸ ἐν Δελφοῖσι, βασιλεῖ Ξέρξῃ ἀποδέξαιεν τὰ χρήματα. πάντα δ' ἡπίστατο τὰ ἐν τῷ ἱρῷ ὅσα λόγον ἦν ἄξια Ξέρξης, ὥς ἐγὼ πυνθάνομαι, ἄμεινον ἢ τὰ ἐν τοῖσι οἰκίοις ἐλιπε, πολλῶν αἰεὶ λεγόντων, καὶ μάλιστα τὰ Κροίσου τοῦ Ἀλυάττεω ἀναθήματα.

XXXVI. Οἱ Δελφοὶ δὲ, πυνθανόμενοι ταῦτα, ἐς πᾶσαν ἀρρώδιην

28. Ἰάμπολιν] "City of the Hyantes." *L.*

29. Παραποταμίους] "Along the river," viz. the Cephissus. *L.* Nearly all these towns, with several others, twenty-two in all, were destroyed by Philip at the conclusion of the sacred war. *V.*

30. θησαυροῖσι] Perhaps the different cities of Phocis deposited their riches in a common treasury, as the Greek cities sent theirs to Delphi. i. 50. *L.*

31. Πανοπέας] afterwards Phanotea. *L.*

32. Ὀρχομένων] Orchomenos, anciently called Minyea, was celebrated for the fountain of Acidalia sacred to

the Graces. *L.*

33. διατεταγμένοι] eis oi kata tas polis twn Boiwtwn. These Macedonians were previously posted at the entrance of the several towns, that the Persians, as they advanced, might at once know which were friendly cities. *ST.*

34. Δαυλίων] Daulis, so named from being "overgrown with woods and coppices," was anciently called Anacris. *L.*

35. Αἰολιδέων] *V. W.* and De Pauw conjecture Λιλαίων. The objection to which is, that the Persians did not advance beyond Delphi, whereas Lilaia is 180 stadia further. *L.* vol. i. p. 220. n. 2.

ἀπίκατο· ἐν δείματι δὲ μεγάλῳ κατεστεῶτες, ἔμαντεύοντο περὶ τῶν ἱρῶν χρημάτων, “ εἴτε σφέα κατὰ γῆς κατορύξουσιν, εἴτε ἐκκομίσουσιν ἐς ἄλλην χώραν; ” ὁ δὲ θεός³⁶ σφεας οὐκ ἔα κινέειν, φὰς “ αὐτὸς ἱκανὸς εἶναι τῶν ἑωυτοῦ προκατῆσθαι.”³⁷ Δελφοὶ δὲ, ταῦτα ἀκούσαντες, σφέων αὐτῶν πέρι ἐφρόντιζον. τέκνα μὲν νυν καὶ γυναῖκας πέρην³⁸ ἐς τὴν Ἀχαιΐην³⁹ διέπεμψαν· αὐτῶν δὲ οἱ μὲν πλείστοι ἀνέβησαν ἐς τοῦ Παρνηησοῦ τὰς κορυφάς, καὶ ἐς τὸ Κωρύκιον ἄντρον⁴⁰ ἀνηνείκοντο, οἱ δὲ ἐς Ἀμφισσαν τὴν Λοκρίδα ὑπεξῆλθον. πάντες δὲ ὧν οἱ Δελφοὶ ἐξέλιπον τὴν πόλιν, πλὴν ἐξήκοντα ἀνδρῶν καὶ τοῦ προφῆτεω.⁴¹

36. δ δὲ θεός] Compare this with the alarm of the Delphians at the approach of Brennus and the response then delivered by Apollo; Pausanias, x. 23. W.

37. προκατῆσθαι] ἀδύνατον ἐφαίνεται σφί εἶναι ἑωυτούς τε Ἰώνων π. φρονέοντας τὸν πάντα χρόνον· καὶ ἑωυτῶν μὴ προκατημένων, Ἰωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας ἀπαλλάξειν, ix. 106. στρατηγοὶ προκαθεδόμενοι τῆς χώρας, Eusebius, Pr. Ev. ix. 27. W.

38. πέρην] across the Corinthian gulf. LAU.

39. Ἀχαιΐην] Achæa was originally called Ægialea “Sea Coast,” and then Ionia. L.

40. τὸ Κωρύκιον ἄντρον] Κωρυκὶς πέτρα, κοίλη, φίλοντις, δαιμόνων ἀναστροφῇ, Æschylus, Eu. 22. “It takes its name from the nymph Corycia. It is the most remarkable of all the caverns I have ever seen. It greatly surpasses them in size, and can be penetrated for a considerable distance without the assistance of a torch. The roof is sufficiently high. The springs, that are found in it, yield water; but a still greater quantity filters through the roof, and drops of it are seen on the ground all over the cavern. The inhabitants of Parnassus believe that this cavern is consecrated to the Corycian nymphs and to Pan;” Pausanias, x. 32. W. “The Castalian spring issues from the hollow between the two summits of Parnassus. At the bottom of this space between the rocks,

we perceived, at the height of about thirty feet above our heads, an opening in the rock, through which we threw stones. It was a grotto in which there was water, and we conceived it to be the ‘Corycian Cavern;’ at least we found no other corresponding to the situation of it,” Spon and Wheeler, Tr. in Gr. t. ii. p. 37. “The inhabitants of Delphi affirm that the cave appears, at certain times of the year, as if made of gold. Philoxenus therefore cannot be blamed for having said, ‘At Parnassus we see the palaces of the Nymphs, the roofs of which are gilt;’” Antigonus C., H. M. 141. This appearance was produced by the sun’s rays falling on the drops of water. A beautiful description of the cavern may be found in Barthélemy, V. du J. A. t. ii. p. 30. L. There is another cavern of the same name in Cilicia; Cebes, T. 26. p. 343. S.

41. τοῦ προφῆτεω] In later times, when the number of those who came to consult the oracle greatly increased, besides two Pythonesses and an assistant, there were several of these *interpreters*: Plutarch, t. ii. p. 410. f. Ælian, H. A. x. 26. Diodorus, xvi. 26. W. The Pythoness spoke in an unintelligible and incoherent manner. The interpreter reduced the response to a regular form, and so delivered it to the applicants. The interpreters were Δελφῶν ἀριστοίς, οὓς ἐκλήρωσεν πάλος, Euripides, Ion, 416. L.

XXXVII. Ἐπεὶ ⁴² δὲ ἀγχοῦ τε ἦσαν οἱ βάρβαροι ἐπίοντες, καὶ ἀπώρεον τὸ ἶρόν, ἐν τούτῳ ὁ προφήτης, τῷ οὐνομα ἦν Ἀκήρατος, ὁρᾷ πρὸ τοῦ νηοῦ ὄπλα ⁴³ προκείμενα ἔσωθεν ἐκ τοῦ μεγάρου ἐξενηνιγμένα ἰδὼν, τῶν οὐκ ὅσιον ἦν ἅπτεσθαι ἀνθρώπων οὐδενί. ὁ μὲν δὲ ἦν Δελφῶν τοῖσι παρεούσι σημανέων τὸ τέρας· οἱ δὲ βάρβαροι ἐπειδὴ ἐγίνοντο ἐπαιγόμενοι κατὰ τὸ ἶρόν τῆς Προνήτης ⁴⁴ Ἀθηναίης, ἐπιδίναται σφι τέρεα ἔτι μέζονα τοῦ πρὶν γενομένου τέρεος. θωῦμα μὲν γὰρ καὶ τοῦτο κάρτα ἐστὶ, ὄπλα ἀρήϊα αὐτόματα φανῆναι ἔξω ⁴⁵ προκείμενα τοῦ νηοῦ· τὰ δὲ δὴ ἐπὶ τούτῳ δεύτερα ἐπιγενόμενα καὶ διὰ πάντων ⁴⁶ φασμάτων ἄξια θωμάσαι ⁴⁷ μάλιστα. ἐπεὶ γὰρ δὴ ἦσαν ἐπίοντες οἱ βάρβαροι κατὰ τὸ ἶρόν τῆς Προνήτης Ἀθηναίης, ἐν τούτῳ ἐκ μὲν τοῦ οὐρανοῦ κεραυνοὶ ⁴⁸

42. ἐπεὶ κ. τ. λ.] οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες, Homer, II. Γ. 15.

43. ὄπλα] "A little before the battle of Leuctra, it was given out that the temples had opened of their own accord; and that the arms kept in the temple of Hercules had disappeared, ὡς τοῦ Ἡρακλέους εἰς τὴν μάχην ἐξωρημένον: but some say ὡς ταῦτα πάντα τεχνάσματα ἦν τῶν προεστηκότων," Xenophon, H. vi. 4, 7. *Thebis, ut ait Callisthenes, in templo Herculis cultæ clausæ repagulis subito se ipsæ aperuerunt; armaque, quæ fixa in parietibus fuerant, ea sunt humi inventa*, Cicero, de Div. i. 34. V. L. Diodorus, xv. 54.

44. Προνήτης] i. 92. W. ὠνομάζετο Πρωναία, διὰ τὸ πρὸ τοῦ ναοῦ ἐν Δελφοῖς ἵδρυσθαι, Suidas; Etymol. M.; Hesychius; Pausanias, x. 8. Diodorus, xi. 14. Parthenius, Erot. 25. p. 389. "We see at Delphi the very large and magnificent temple of Minerva Pronæa. It is near the entrance and exactly opposite to that of Apollo;" Demosthenes, c. Arist. t. iii. p. 476. L. Æschylus, Eu. 21. Callimachus, fr. ccxx. SCH. SCHW. on B. 13.

45. ἔσωθεν — ἔξω] answer to each other, as ἔξωθεν εἶσω, Æschylus, Th. 562.

46. διὰ πάντων] before all others, is peculiar to Herodotus. M. G. G. 580, 2. e. n. i. 25. vi. 63.

47. ἄ. θωμάσαι] Thucydides, i. 138. ἄξιος is sometimes followed by the infinitive active for the passive. "ἄξιοι" ἔφασαν "εἶναι σφέας ζημιῶσαι," ix. 77. M. G. G. 532. obs. 2.

48. κεραυνοὶ] "Those who had been sent to pillage the temple of Apollo advanced as far as that of Minerva. Suddenly there arose a violent storm, accompanied with thunder and lightning; and fragments of the rock, struck down by the tempest, fell on the barbarians, and crushed numbers of them. The rest, frightened, and considering it an interposition of the god, took to flight. Thus did the providence of the gods preserve this temple from pillage. The Delphians, wishing to leave to posterity an eternal monument of the protection of the gods, erected a trophy near the temple of Minerva Pronæa, with the following inscription: *μνᾶμά τ' ἀλεξάνδρου πολέμου καὶ μάρτυρα νίκας Δελφοὶ μὲ στήσαν, Ζανὶ χαρίζόμενοι σὺν Φοίβῃ, πολλόπορθον ἀπωσάμενοι στήχα Μήδων, καὶ χαλκοστέφανον ῥυσάμενοι τέμενος*, Diodorus, xi. 14. *miserat Xerxes quatuor millia armorum Delphos ad templum Apollinis diripiendum; quæ manus tota imbribus et fulminibus deleta est, ut intelligeret, quam nullæ essent hominum adversus Deos vires*, Justin, ii. 12. Pausanias, in describing the similar discomfiture of the Gauls, has imitated Herodotus,

αὐτοῖσι ἐνέπιπτον, ἀπὸ δὲ τοῦ Παρνησσοῦ ἀπορράγεισαι, δύο κορυφαὶ ἐφέροντο πολλῶ πατάγῳ ἐς αὐτοὺς καὶ κατέλαβον συχινούς σφρων, ἐκ δὲ τοῦ ἱροῦ τῆς Προνηΐης βοή τε καὶ ἀλαλαγμὸς ἐγίνετο.

XXXVIII. Συμμιγέντων δὲ τούτων πάντων, φόβος τοῖσι βαρβάροις ἐνεπεπτώκεε.⁴⁹ μαθόντες δὲ οἱ Δελφοὶ φεύγοντάς σφεας, ἐπικαταβάντες, ἀπέκτειναν πληθὺς τι αὐτῶν. οἱ δὲ περιεύντες ἰθὺ Βοιωτῶν ἔφευγον. ἔλεγυν δὲ οἱ ἀποιοστήσαντες οὗτοι τῶν βαρβάρων, ὥς ἐγὼ πυνθάνομαι, ὥς πρὸς τούτοις καὶ ἄλλα ὥρων θεῖν· δύο γὰρ ὀπλίτας, μέξονας ἢ κατὰ⁵⁰ ἀνθρώπων φύσιν,⁵¹ ἔχοντας ἔπεσθαί⁵² σφι, κτείνοντας καὶ διώκοντας.

XXXIX. Τούτους δὲ τοὺς δύο Δελφοὶ λέγουσι εἶναι ἐπιχωρίους ἥρωας, Φυλάκον τε καὶ Αὐτόνυσον,⁵³ τῶν τὰ τεμένεά ἐστι περὶ τὸ ἱρόν· Φυλάκου⁵⁴ μὲν, πυρ' αὐτὴν τὴν ὕδν κατ' ὑπερθε τοῦ ἱροῦ τῆς Προνηΐης· Αὐτονόου δὲ, πέλας τῆς Κυστολῆς, ὑπὸ τῇ Ὑαμπείῃ κυρφῇ. οἱ δὲ πεσόντες ἀπὸ τοῦ Παρνησσοῦ λίθοι ἔτι καὶ ἐς ἡμέας ἦσαν σύοι, ἐν τῷ τεμένει τῆς Προνηΐης Ἀθηνηῖς κείμειοι, ἐς τὸ ἐνέσκηψαν⁵⁵ διὰ τῶν βαρβάρων φερόμειοι. Τούτων μὲν νυν τῶν ἀνδρῶν αὕτη ἀπὸ τοῦ ἱροῦ ἀπαλλαγή γίνεται.⁵⁶

κεραυνοὶ τε ἐφέροντο ἐς τοὺς Γαλάτας, καὶ ἀπορράγεισαι πέτραι τοῦ Παρνασσοῦ, δείματά τε ἄνδρες ἐφίσταντο ὀπλίται τοῖς βαρβάροις, i. 4. Just., xxiv. 8. V. Plutarch pretends that the temple was plundered; Nu. p. 66. c. W. L.

49. ἐνεπεπτώκεε] In this instance the pluperfect is put in order to show something as an immediate, instantaneous, result of an action; since the former seems to be spoken of as complete, when the latter is finished. M. G. G. 505, iii. 2.

50 ἢ κατὰ] When one substantive is not compared with another, but the quality of one thing, in its proportion to another, is considered and compared in degree with this proportion; where in Latin *quam pro* is used, then ἢ κ. or ἢ πρὸς is put after the comparative. iv. 95. Sophocles, Œ. C. 598. Plato, Rep. ii. p. 211. Xenophon, M. iv. 2, 24. M. G. G. 449. c. Compare vol. i. p. 123. n. 70. and p. 75. n. 97.

51. κατὰ ἀνθρώπων φύσιν] φ. may mean ἡλικίην, as in Sophocles, Tr. 308. or (as in γυνή, θῆλυς οὔσα, κοῦκ Herod.

ἀνδρὸς φύσις, 1064. ἀ. φ. is put for ἀνὴρ,) ἀνθρώπων φύσιν may be a periphrasis for ἄνθρωπον, V. which is often used in such expressions; μέξων ἢ κατ' ἄνθρωπον, Plato, Ap. p. 20. E. Isocrates, Ev. 9. ὅψεις σεμνότερον ἢ κ. ἀνθρώπου (ἄνθρωπον ?) φ. ἐχούσας, Josephus, A. J. i. 19, 1. W. S. χαλεπώτερος ἢ κατὰ τὴν ἀνθρωπείαν φ., Thucydides, ii. 50.

52. ἔχοντας ἔπεσθαι] for ἔχεσθαι ἔποντας, kept following. HER. Stephens; H. on Vig. vi. 2, 3. S. M. G. G. 567. note. Aristophanes, R. 202.

53. φ. τε καὶ Αὐ.] In the repulse of Brennus, Pausanias speaks of ὁ Ὑπέροχος, καὶ ὁ Λαοδόκος τε καὶ Πύρρος· οἱ δὲ καὶ τέταρτον φ. ἐπιχώριον Δελφοῖς ἀριθμοῦσιν ἥρωα, x. 23. W. Justin mentions a youth *supra humanum modum*, and, as his companions, *insignis pulcritudinis duas armatas virgines ex propinquis duabus Dianæ Minervæque adibus*, xxiv. 8. These were very probably Hypocroche and Laodice, iv. 33. V.

54. Φυλάκου] Pausanias, x. 8. W.

XL. Ὁ δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου, Ἀθηναίων δεσθόντων, εἰς Σαλαμῖνα κατίσχει τὰς νῆας. τῶνδε δὲ εἵνεκα προσεδείθησαν αὐτῶν σχεῖν πρὸς Σαλαμῖνα Ἀθηναῖοι, ἵνα αὐτοὶ παῖδας τε καὶ γυναῖκας ὑπεξαγάγωνται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλευσῶνται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν ἔμελλον ποιήσεσθαι, ὥς ἐψευσμένοι γνώμης, δοκέοντες γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτίῃ ὑποκατημένους τὸν βάρβαρον, τῶν μὲν εὖρον⁵⁷ οὐδὲν ἔόν, οἱ δὲ ἐπυνθάνοντο τὸν Ἰσθμὸν αὐτοὺς τειχέοντας,⁵⁸ τὴν Πελοπόννησον περὶ πλείστον τε ποιευμένους περιεῖναι, καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι. ταῦτα πυνθανόμενοι, οὕτω δὲ προσεδείθησάν σφρων σχεῖν πρὸς τὴν Σαλαμῖνα.

XLI. Οἱ μὲν δὲ ἄλλοι κατέσχον εἰς τὴν Σαλαμῖνα, Ἀθηναῖοι δὲ εἰς τὴν ἑωυτῶν. μετὰ δὲ τὴν ἅπιξιν, κήρυγμα⁵⁹ ἐποιήσαντο, “ Ἀθηναίων τῇ τις δύναται, σώζειν τὰ τέκνα τε καὶ τοὺς οἰέτας.” ἐνθαῦτα οἱ μὲν πλείστοι εἰς Τροιζῆνα⁶⁰ ἀπέστειλαν, οἱ δὲ εἰς Αἶγιναν, οἱ δὲ εἰς Σαλαμῖνα. ἔπενυσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετεῖν, καὶ δὴ καὶ τοῦδε εἵνεκα οὐκ ἥκιστα λέγουσι οἱ Ἀθηναῖοι ὕφιν⁶¹ μέγαν φύλακα τῆς ἀκροπόλιος ἐνδαιτέεσθαι ἐν τῷ ἱρῷ. λέγουσι τε ταῦτα, καὶ δὴ καὶ ὥς ἐόντι ἐπιμήνια⁶² ἐπιτελέουσι

55. ἐνέσκηψαν] This verb denotes the action of bodies striking a resisting object with violence, and being arrested in their rapid motion by the impact. *AR.*

56. γίνεται] “From this story it is not difficult to detach the preternatural machinery; and we find an account remaining, neither improbable, nor very defective;” *MI.* viii. 4.

57. εὖρον] They ascertained this fact most probably in sailing through the Eubæan channel. *LAU.*

58. τειχέοντας] Plutarch, *Th.* p. 116. c. Diodorus, xi. 16. *W.*

59. κήρυγμα] At Athens it was a crime, punishable with death or banishment, for any citizen to abandon his country in time of danger, or even to withdraw his wife and children from the perils with which the city might be threatened, before permission to that effect had been published by decree. *L.*

60. Τροιζῆνα] The Træzenians re-

ceived them with the greatest kindness, and ordained that they should be maintained at the public expense, assigning two oboli a day to each person. They permitted the children to gather fruit wherever they pleased, and paid masters to instruct them. They also ornamented a portico in the public square with the marble statues of several of the most illustrious Athenian ladies and their children, *L.*

61. ὕφιν] οἰκουρὸς δράκων, φύλαξ τῆς πολιადος, Eustathius. This serpent was nourished in the citadel even till the time of Philostratus, *Ic.* ii. p. 837. *W.* Plutarch, *t. i.* p. 116. *ε.* οὐ δύναμαι ἰγὼ οὐδὲ κοιμᾶσθ' ἐν πόλει, ἐξ οὗ τὸν ὕφιν εἶδον τὸν οἰκουρὸν ποτε, Aristophanes, *L.* 758. τὸν ἱερὸν δράκοντα, τὸν φύλακα τοῦ ναοῦ τῆς Ἀθηνᾶς ἐν τῇ ἀκροπόλει, Scholiast. *V.* This temple was that of Minerva Polias. *L.*

62. ἐπιμήνια] Understand θύματα, *SCH.* on *B.* 117. or σιτία.

προτιθέντες⁶³ τὰ δ' ἐπιμήνια μελιτόεσσα⁶⁴ ἐστὶ. αὕτη δ' ἡ μελιτόεσσα, ἐν τῷ πρόσθεν αἰεὶ χρόνῳ ἀναισιμουμένη,⁶⁵ τότε ἦν ἄψαυστος. σημηνάσης δὲ ταῦτα τῆς ἱρείης, μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον⁶⁶ ἐξέλιπον τὴν πόλιν, ὥς καὶ τῆς θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν. ὥς δὲ σφι πάντα ὑπεξέκειτο, ἔπλων ἐς τὸ στρατόπεδον.

XLII. Ἐπεὶ δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμῖνα κατέσχον τὰς νέας, συνέρρεε καὶ ὁ λοιπὸς πυνθανόμενος ὁ τῶν Ἑλλήνων ναυτικὸς στρατὸς ἐκ Τροιζήνος· ἐς γὰρ Πώγωνα⁶⁷ τὸν Τροιζηνίων λιμένα προείρητο συλλέγεσθαι. συνελέχθησάν τε δὴ πολλῶ πλεῖνες νέες, ἡ ἐπ' Ἀρτεμισίῳ ἐναυμάχεον, καὶ ἀπὸ πολίων πλεύνων. ναύαρχος μὲν νυν ἐπὶν αὐτὸς ὅσπερ ἐπ' Ἀρτεμισίῳ, Εὐρυβιάδης ὁ Εὐρυκλείδεω, ἀνὴρ Σπαρτιήτης, οὐ μέντοι γένεός γε⁶⁸ τοῦ βασιλεῖος ἑών. νέας δὲ πολλῶ πλείστας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθηναῖοι.

XLIII. Ἐστρατεύοντο δὲ οἷδε· ἐκ μὲν Πελοποννήσου, Λακεδαιμόνιοι, ἐκκαίδεκα νῆας παρεχόμενοι·⁶⁹ Κορίνθιοι δὲ, τὸ αὐτὸ πλήρωμα παρεχόμενοι, τὸ καὶ ἐπ' Ἀρτεμισίῳ· Σικυώνιοι δὲ πεντεκαίδεκα παρείχοντο νῆας· Ἐπιδαύριοι δὲ, δέκα· Τροιζήνιοι δὲ, πέντε· Ἑρμιονέες δὲ, τρεῖς· ἔοντες οὗτοι, πλὴν Ἑρμιονέων, Δωρικόν τε καὶ Μακεδνὸν⁷⁰ ἔθνος, ἐξ Ἑρινεοῦ τε καὶ Πίνδου⁷¹ καὶ τῆς Δρυοπίδος

63. προτιθέντες] ἐγκρυφίας, ὅν καὶ Ἀλεξανδρεῖς, τῷ Κρόνῳ ἀφιερῶντες, προτιθέασιν ἐσθίειν τῷ βουλομένῳ ἐν τῷ τοῦ Κρόνου ἱερῷ, Diocles in Ath. iii. 74. Ath. iv. 14. viii. 37. Hesychius, on Θιαγόνες; Pausanias, iv. 20. ix. 19. οἱ ἄρτοι τῆς προθέσεως, οὓς οὐκ ἐξὸν ἦν φαγεῖν εἰ μὴ τοῖς ἱερεῦσι μόνοις, St. Matthew, xii. 4. V.

64. μελιτόεσσα] μάζα μέλιτι δεδωμένη· τὸ δὲ αὐτὸ καὶ μελιτοῦττα, Hesychius. μελιτοῦτταν ἐγὼ μάζα, Aristophanes, L. 601. SCH. on B. 149. This latter is the new Attic form, and occurs, Eusebius, c. Hi. p. 466. V. Athenæus, iii. 82. iv. 63. xiv. 52. S. The old Attic was μελιτοῦσσα. M. G. G. 121. obs. 1.

65. ἀναισιμουμένη] The disappearance of this honey-paste is easily accounted for. Compare the history of Bel and the Dragon; Aristophanes, Pl. 668, &c.

66. μ. τι—κ. προθυμότερον] somewhat the more, and the more readily. The

natural construction is κ. μ. τ. π. vol. i. p. 255. n. 71. V. The people being reluctant to abandon the temples of the gods and the monuments of their ancestors, Themistocles, unable to prevail upon them by arguments, had recourse to prodigies and oracles. On the disappearance of the guardian serpent, the priest gave out, in compliance with the wishes of Themistocles, “ὡς ἀπολέλοιπε τὴν πόλιν ἡ θεὸς, ὑφηγουμένη πρὸς τὴν θάλασσαν,” Plut., Th. p. 116. v. IV. L. vol. i. p. 12. n. 63.

67. Πώγωνα] “Beard:” so called from its projecting before the town. L.

68. μέντοι — γε] HER. on Vig. viii. 8, 14.

69. παρεχόμενοι] Compare with the present quotas of the several states, the contingent which each furnished at Artemisium, c. 1. L.

70. Μακεδνὸν] i. 56. W.

71. Πίνδου] One of the four cities

ῥστατα ὀρμηθέντες. οἱ δὲ Ἑρμιονέες εἰσὶ Δρύοπες, ὑπὸ Ἡρακλέος τε καὶ Μηλίων ἐκ τῆς νῦν Δωρίδος καλεομένης χώρας ἐξαναστάντες. οὗτοι μὲν νῦν Πελοποννησίων ἐστρατεύοντο.

XLIV. Οἱ δὲ ἐκ τῆς ἔξω ἡπείρου⁷² Ἀθηναῖοι μὲν, πρὸς⁷³ πάντας τοὺς ἄλλους παρεχόμενοι νῆας ὀγδώκοντα καὶ ἑκατὸν, μῦνοι⁷⁴ ἐν Σαλαμῖνι γὰρ οὐ συνενανμάχησαν Πλαταιέες Ἀθηναίοισι, διὰ τοιόνδε πρῆγμα· ἀπαλλασσομένων τῶν Ἑλλήνων ἀπὸ τοῦ Ἀρτεμισίου, ὡς ἐγίνοντο κατὰ Χαλκίδα, οἱ Πλαταιέες, ἀποβάντες ἐς τὴν περαίην τῆς Βοιωτίας χώρας, πρὸς ἐκκομιδὴν ἐτράποντο τῶν οἰκετέων. Οὗτοι μὲν νῦν τούτους σώζοντες ἐλείφθησαν. Ἀθηναῖοι δὲ, ἐπὶ μὲν Πελασγῶν ἐχόντων⁷⁵ τὴν νῦν Ἑλλάδα καλεομένην, ἦσαν Πελασγοί, σὺνομαζόμενοι Κραναοί⁷⁶ ἐπὶ δὲ Κέκροπος⁷⁷ βασιλέος, ἐπεκλήθησαν Κεκροπίδαι· ἐκδεξαμένου δὲ Ἐρεχθέος τὴν ἀρχὴν, Ἀθηναῖοι μετωνομάσθησαν· Ἴωνος δὲ τοῦ Ξούθου στρατάρχεω γενομένου Ἀθηναίοισι, ἐκλήθησαν ἀπὸ τούτου Ἴωνες.

XLV. Μεγαρέες δὲ τῷτὸ πλήρωμα παρείχοντο, τὸ καὶ ἐπ' Ἀρτεμισίῳ· Ἀμπρακιῶται⁷⁸ δὲ, ἐπὶ νέας ἔχοντες, ἐπεβώθησαν· Λευκάδιοι⁷⁹ δὲ, τρεῖς· ἔθνος ἑόντες οὗτοι Δωρικὸν ἀπὸ Κορίθου.

of Doris. It stood near a river of the same name, and was also called Cyphas, *L.* On this passage, and c. 46. consult Müller's Dorians, i. 1, 1, 2, 1. 3. and 4.

72. ἐκ τ. ἔ. ἡ.] i. e. ἐκ τ. ἡ. τῆς κειμένης ἔ. Πελοποννήσου. *ST.*

73. πρὸς] here denotes *superior* when compared. ii. 35. iii. 94. In point of numbers the Athenian vessels constituted very nearly half the fleet; in other respects they were vastly superior. The wonder is that, considering the short period (about nine days, *LAU.*) which had elapsed since the engagement at Artemisium, where half their ships were damaged, c. 18. they should have been able to repair these damages so far as to muster a still larger squadron than on the former occasion. *S. M. G. G.* 591. γ. *AR.* on Thuc. iii. 11.

74. μῦνοι] all themselves. *S.*

75. ἐπὶ — Π. ἐχόντων] The participle with its substantive in the genitive case, in marking an epoch in history, is sometimes accompanied by ἐπὶ. *M. G. G.* 565, 1.

76. Κραναοί] ἐξῆς Ἀθήνας φασὶν οἰκητὰς λαβεῖν τὸ μὲν Πελασγῶν πρῶτον, οὗς δὴ καὶ λόγος Κραναοὺς καλεῖσθαι μετὰ δὲ ταῦτα Κεκροπίδας· Ἡρόδοτος ἱστορεῖ δὲ ταῦτα συγγράφων, Scymnus, *Per.* 558. V. The Athenians were not thus named after king Cranaus, but because the country was *κραναή* "rugged." *SA. W.* Respecting their Pelasgic origin, consult *L.*'s Chron. viii. 11. and *De la Nauze*, II. de l'Ac. des Inscr. t. xxiii. p. 125. *S.*

77. Κέκροπος] ante Deucalionis tempora regem habuere Cecropem: quem, ut omnis antiquitas fabulosa est, hiformem tradidere; qui primus matrem seminae matrimonio iunxit, Justin, ii. 6. *L.*

78. Ἀμπρακιῶται] Ampracia or Ambracia, Livy, xxxviii. 4. gave its name to the Ambracian gulf. *Arta* stands near the site. *L.*

79. Λευκάδιοι] Leucas was once a peninsula: *Leucada continuum veteres habuere coloni; nunc freta circueunt*, Ovid, M. xv. 289. *L.* It is now *Sunta Maura*, one of the Ionian isles.

XLVI. Νησιωτέων δὲ, Αἰγινῆται τριήκοντα παρείχοντο. ἦσαν μὲν σφί καὶ ἄλλαι⁸⁰ πεπληρωμέναι νέες· ἀλλὰ τῇσι μὲν τὴν ἐωυτῶν ἐφύλασσον, τριήκοντα δὲ τῇσι ἄριστα πλωούσῃσι ἐν Σαλαμῖνι ἐναυμάχησαν. Αἰγινῆται δὲ εἰσι Δωριέες, ἀπὸ Ἐπιδαύρου· τῇ δὲ νήσῳ πρότερον οὖνομα ἦν Οἰνώνη.⁸¹ μετὰ δὲ Αἰγινίτας, Χαλκιδέες τὰς ἐπ' Ἀρτεμισίῳ εἴκοσι⁸² παρεχόμενοι, καὶ Ἐρετριέες τὰς ἐπτά· οὗτοι δὲ Ἴωνές εἰσι. μετὰ δὲ, Κεῖοι τὰς αὐτὰς παρεχόμενοι· ἔθνος ἐὼν Ἴωνικὸν ἀπὸ Ἀθηνέων.⁸³ Νάξιοι δὲ παρείχοντο τέσσερας· ἀποπεμφθέντες μὲν ἐς τοὺς Μήδους ὑπὸ τῶν πολιητέων, κατὰ περ ὧλλοι νησιῶται· ἀλογήσαντες δὲ τῶν ἐντολέων, ἀπίκατο ἐς τοὺς Ἑλλήνας, Δημοκρίτου⁸⁴ σπεύσαντος, ἀνδρὸς τῶν ἀστῶν δοκίμου, καὶ τότε τριηραρχέοντος· Νάξιοι δὲ εἰσι Ἴωνες, ἀπ' Ἀθηνέων γεγονότες. Στυρέες δὲ τὰς αὐτὰς παρείχοντο νῆας, τὰς καὶ ἐπ' Ἀρτεμισίῳ· Κύθνιοι⁸⁵ δὲ, μίαν, καὶ πεντηκόντερον· ἐόντες συναμφότεροι οὗτοι Δρύοπες. καὶ Σερίφιοι⁸⁶ τε, καὶ Σίφνιοι,⁸⁷ καὶ Μήλιοι⁸⁸ ἐστρατεύοντο· οὗτοι γὰρ οὐκ ἔδοσαν μοῦνοι νησιωτέων τῷ βαρβάρῳ γῆν τε καὶ ὕδωρ.

XLVII. Οὗτοι μὲν, ἅπαντες ἐντὸς οἰκήμενοι Θεσπρωτῶν καὶ Ἀχέροντος⁸⁹ ποταμοῦ, ἐστρατεύοντο· Θεσπρωτοὶ γάρ εἰσι ὁμοῦρέ-

80. ἄλλαι] viz. twelve, making the Æginetan vessels forty-two in all. *S.*

81. Οἰνώνη] or Οἰνοπία; *Ænopriam Minos petit, Æacideia regna: Ænopriam veteres appellavere; sed ipse Æacus Æginam genitricis nomine dixit, Ovid, M. vii. 472. L.*

82. τὰς—εἴκοσι] The article is put especially, even where otherwise it would not be introduced, in order to denote that the substantive to which it belongs has been already mentioned: so τὰς ὀγδόκοντα καὶ τριηκοσίας νῆας, c. 82. with reference to c. 48. *M. G. G. 265.*

83. ἀπὸ Ἀθηνέων] ἀ. Κορίνθου, c. 45. ἀ. Ἐπιδαύρου, and ἀ. Ἀ. again, c. 46. ἀ. Λακεδαίμονος, and ἀ. Ἀ. a third time, c. 48. *W.* Thucydides has ἀπ' Ἀθηναίων, vii. 57. *V.* ἀπὸ, of, signifies 'extraction, derivation, origin, beginning;' which sense, strictly speaking, seems founded on the notion of 'removal from:' so *pastor ab Amphrýso*, Virgil, *G. iii. 2. M. G. G. 573.*

84. Δημοκρίτου] Δημόκριτος τρίτος ἤρξε μάχης, ὅτε παρ Σαλαμίνα Ἑλλήνες

Μήδοις σύμβalon ἐν πελάγει· πέντε δὲ νῆας ἔλεν δῆϊων, ἔκτην δ' ἀπὸ χειρῶν ῥύσατο βαρβαρικῶν Δωριδ' ἀλικομένην, Simonides, *An. Gr. t. i. p. 133. L.*

85. Κύθνιοι] Cythnos, one of the Cyclades, was also called Ophiusa and Dryopis. Its cheese was considered excellent. It is now called *Cythno*, *Cauro*, or *Therminia*. The inhabitants were held in low estimation: "If I took you for Siphnians, Cythnians, or such like," says Demosthenes to the Athenians, "I would not advise you to adopt ideas so elevated;" π. *Συντ. 11. L.*

86. Σερίφιοι] *saxum Seriphium* was used by the Romans as a place of banishment, Tacitus, *iv. 21*. It is now called *Serfu. L.*

87. Σίφνιοι] Siphnos was one of the Cyclades, now *Siphano* or *Siphanto. L.*

88. Μήλιοι] Melos is now *Milo; L.* it was one of the Cyclades, Thucydides, *ii. 9.*

89. Ἀχέροντος] now the *Calamas*.

οντες Ἀμπρακιώτῃσι καὶ Λευκαδίοισι, οἱ ἐξ ἐσχατέων χωρέων ἐστρατεύοντο. τῶν δὲ ἐκτὸς τούτων οἰκημένων, Κροτωνιῆται μῦνοι ἦσαν, οἱ ἐβώθησαν τῇ Ἑλλάδι κινδυνευούσῃ, νηὶ μιῇ,⁹⁰ τῆς ἦρχε ἀνὴρ τρις⁹¹ πυθιονίκης, Φάυλλος· Κροτωνιῆται δὲ γένος εἰσὶ Ἀχαιοί.

XLVIII. Οἱ μὲν νυν ἄλλοι τριῖρας παρεχόμενοι ἐστρατεύοντο· Μήλιοι δὲ, καὶ Σίφνιοι, καὶ Σερίφιοι, πεντηκοντέρους. Μήλιοι μὲν, γένος ἔόντες ἀπὸ Λακεδαιμόνος, δύο παρείχοντο· Σίφνιοι δὲ, καὶ Σερίφιοι, Ἴωνες ἔόντες ἀπ' Ἀθηνέων, μίαν ἑκάτεροι· ἀριθμὸς⁹² δὲ ἐγένετο ὁ πᾶς τῶν νεῶν, πᾶρες τῶν πεντηκοντέρων, τριηκόσiai καὶ ἑξδομήκοντα καὶ ὀκτώ.

XLIX. Ὡς δὲ ἐς τὴν Σαλαμῖνα συνῆλθον οἱ στρατηγοὶ ἀπὸ τῶν εἰρημένων πολιῶν, ἐβουλεύοντο, προθέντος Εὐρυβιάδεω γνώμην ἀποφαίνεσθαι τὸν βουλούμενον, ὅκου δοκέοι ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοῖ χωρέων⁹³ ἐγκρατέες εἰσὶ· ἡ γὰρ

Both the Acheron and the Cocytus flow into the marsh of Acherusia; and, from the disagreeable appearance of these streams, Homer applied their names to rivers in the infernal regions. *L.* These rivers were six in number, and their names are contained in the following line: Στῆξ, Ἀχέρων, Φλεγέθων, Λήθη, Κωκυτὸς, Ἄοργος.

90. νηὶ μιῇ] It is very unlikely that Crotona, the most powerful Greek settlement in Italy, should have sent one ship, and but one, at the public expense. Phayllus, according to Pausanias, ἐνανμάχησε καὶ ἐναντία τοῦ Μήδου, ναῦν τε παρασκευασάμενος οἰκεῖαν, καὶ Κροτωνιατῶν ὅποσοι ἐπεδήμουν τῇ Ἑλλάδι ἐνεβίβασε, x. 9. *V.* in consequence of which a statue was erected in honor of him at Delphi: and, in consideration of his zeal and courage, (ὅτι) ἰδιόστολον ἔχων ναῦν ἐπλευσεν εἰς Σαλαμῖνα, Alexander the Great admitted the Crotonians to a share in the spoils of the Persians; Plutarch, *Al.* p. 685. v. *W. L.* It appears not improbable that Phayllus had been present at the Olympic games, which were just over; and that, being in a trireme of his own, he induced his fellow-countrymen who were in Greece at the time to join him in this public-spirited enterprise. After the above

explanation, no alteration in the text appears necessary. *V.* however suggests νηὶ οἰκητῇ, (from c. 17. and Pausanias,) and *L.* approves of this. We might introduce (from Plutarch) a change more closely resembling the present text by reading ΙΔΙΗ: for ΜΙΗ: yet τῆς ἦρχε κ. τ. λ. would better suit the text as it now stands.

91. τρις] viz. twice in the pentathlon, and once in the foot-race. *L.*

92. ἀριθμὸς] The sum of the numbers given by Herodotus is 366. By subtracting which from 378, the amount here specified, we get 12 as the number of the Æginetan ships detached from the main body, c. 46. *S.* If so, the Athenians furnished 180 vessels, the Corinthians 40, and the Æginetans (30 + 12 =) 42. Now Pausanias says of these latter, ἐν τῷ Μηδικῷ πολέμῳ παρέχεσθαι πλοῖα μετὰ γε Ἀθηναίους πλεῖστα, ii. 29. *V.*

93. χωρέων] This genitive is governed by the adjective ἐγκρατέες, in which the idea of 'mastery' is implied. *M. G.* 339. *a.* The adverb of place ὅκου, and the superlative degree ἐπιτηδεώτατον, would each of them also govern a genitive; as τῆς πόλιος δ. ἦν ἐ., ii. 172. *M. G. G.* 357, 8.

Ἀττικὴ ἀφείτο⁹⁴ ἤδη, τῶν δὲ λοιπέων πέρι προετίθεε. αἱ γινῶμαι δὲ τῶν λεγόντων αἱ πλεῖσται συνεξέπιπτον, “πρὸς τὸν Ἰσθμὸν πλώσαντας, ναυμαχέειν πρὸ τῆς Πελοποννήσου” ἐπιλέγοντες τὸν λόγον τόνδε, ὡς “ἦν⁹⁵ νικηθῶσι τῇ ναυμαχίῃ, ἐν Σαλαμῖνι μὲν ἐόντες, πολιορκήσονται ἐν νήσῳ, ἵνα σφι τιμωρίῃ οὐδεμία ἐπιφανήσεται· πρὸς δὲ τῷ Ἰσθμῷ, ἐς τοὺς ἑωυτῶν ἐξοίσονται.”⁹⁶

L. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν ἐπιλεγομένων, ἐπήλυθε⁹⁷ ἀνὴρ Ἀθηναῖος, ἀγγέλλων “ἤκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν, καὶ πῦσαν αὐτὴν πυρπολέεσθαι.” ὁ γὰρ διὰ Βοιωτῶν τραπόμενος στρατὸς ἅμα Ξέρξῃ, ἐμπήσας Θεσπιδίων τὴν πόλιν, αὐτῶν ἐκλελοιπότων⁹⁸ ἐς Πελοπόννησον, καὶ τὴν Πλαταιῶν ὡσαύτως, ἤκέ τε ἐς τὰς Ἀθήνας, καὶ πάντα ἐκεῖνα ἐδήμιον. ἐνέπρησε δὲ Θέσπειάν τε καὶ Πλάταιαν,⁹⁹ πυθόμενος Θηβαίων, ὅτι οὐκ ἐμήδιζον.

LI. Ἀπὸ δὲ τῆς διαβάσιος τοῦ Ἑλλησπόντου, ἔρθεν πορεύεσθαι ἤρξαντο οἱ βάρβαροι, ἕνα αὐτοῦ διατρίψαντες μῆνα,¹⁰⁰ ἐν τῷ διέβαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ ἐτέροισι μήνεσι¹ ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιάδεω ἄρχοιτος² Ἀθηναίοισι. καὶ αἰρέουσι ἐρήμον τὸ ἄστυ, καὶ τινὰς ὀλίγους εὐρίσκουσι τῶν Ἀθηναίων ἐν τῷ ἱρῷ ἐόντας, ταμίας³ τε τοῦ ἱεροῦ, καὶ πένητας ἀνθρώπους· οἱ, φραζάμενοι τὴν

94. ἀφείτο] M. G. G. 209, 1.

95. ἦν] If in the conclusion the future is put, (from the consequences being considered as necessary,) and the condition is considered as a case probably happening, then the condition is expressed by ἦν with the subjunctive. M. G. G. 523, 1. Therefore πολιορκήσονται signifies the necessary consequence was that they would be besieged.

96. ἐξοίσονται] c. 76. S. διασωθήσονται. ST.

97. ἐπήλυθε] M. G. G. 505. III. 2. ἐπλήθυσε, Wessler, and M. but the pluperfect here does not seem to admit of the explanation given c. 38.

98. ἐκλελοιπότων] Diodorus says ἐπεφεύγισαν εἰς Π. πανδημεί, xi. 14. W.

99. Θ. τε καὶ Π.] Homer, II. B. 498—504. Herodotus often uses the plural form Πλαταιῆσι, vii. 231. ix.

89. W.

100. μῆνα] The forces might have remained a month at the Hellespont, though the passage of it was effected in seven days and seven nights. vii. 56. W.

1. μήνεσι] The dative plural appears to have been formed originally from the nominative plural, by annexing the syllable σι or the vowel ι. M. G. G. 75. iv. 43. G.

2. Κ. ἄρχοντος] ἐπὶ might be inserted as in Thucydides, ii. 2. M. G. G. 565, 1.

3. ταμίας] These treasurers were chosen by lot from among those citizens who possessed a yearly income of five hundred medimni. They were ten in number, and had under their care the statues of Minerva and Victory, the riches of the temple, and the public treasury: τὰργύριον τᾶβυσσον παρὰ τᾶσι, Aristophanes, L. 174. L.

ἀκρόπολιν θύρῃσι⁴ τε καὶ ξύλοισι, ἡμύνοντο τοὺς ἐπιόντας· ἅμα μὲν ὑπ' ἀσθενείης βίου⁵ οὐκ ἐκχωρήσαντες ἐς Σαλαμίνα, πρὸς δὲ⁶ καὶ, αὐτοὶ δοκέοντες ἐξευρηκέναι τὸ μαντήϊον, τὸ ἢ Πυθίῃ σφί ἐχρησε, “τὸ ξύλινον τεῖχος⁷ ἀνάλωτον ἔσσεσθαι” αὐτὸ δὴ τοῦτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαντήϊον, καὶ οὐ τὰς νῆας.

LI. Οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ⁸ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον,⁹ τὸν Ἀθηναῖοι καλέουσι Ἀρήϊον πάγον,¹⁰ ἐπολιόρκεον τρόπον τοιόνδε· ὅκως στυπεῖον περὶ τοὺς οἰστοὺς περιθέντες ἄψειαν, ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πολιορκούμενοι ὁμῶς ἡμύνοντο, καίπερ ἐς τὸ ἔσχατον κακοῦ ἀπιγμένοι, καὶ τοῦ φράγματος προδεδωκότος,¹¹ οὐδὲ λόγους τῶν Πεισιστρατιδῶν προσφερόντων περὶ ὁμολογίης ἐνεδέκοντο· ἀμυνόμενοι δὲ, ἄλλα τε ἀντεμυχανέοντο, καὶ δὴ καὶ, προσιόντων τῶν βαρβάρων πρὸς τὰς πύλας, ὀλοιτρόχους¹² ἀπίεσαν· ὥστε Ξέρξεα ἐπὶ χρόνον συχνὸν ἀπορίῃσι ἐνέχεσθαι, οὐ δυνάμενόν σφεας ἐλεῖν.

4. θύρῃσι] *boards*; ii. 96. *S.* or perhaps *doors*, which they had collected from the deserted houses in the city.

5. ὑπ' ἀσθενείης βίου] τοὺς χρήμασι ἀσθενεστέρους, the poorer classes, ii. 88. *V.* The substantive is sometimes omitted, and the adjective put absolutely in opposition to πλούσιος, as γεγραμμένων τῶν νόμων, ὃ τ' ἀσθενὴς ὁ πλούσιός τε τὴν δίκην ἴσῃν ἔχει, Euripides, *S.* 433. and in *E.* 267. *L.* it is put in opposition to πένης, 253.

6. ἅμα μὲν—πρὸς δὲ] *HER.* on *VIG.* vii. 2, 6.

7. τὸ ξύλινον τεῖχος] vii. 141. 142. *W.*

8. ἐπὶ] with an accusative sometimes stands in answer to the question ‘where?’ as εἰς, e. g. ἵζεσθαι ἐπὶ τι, to go any-whither, in order to seat one’s self there. *M. G. G.* 586. *c.*

9. ὄχθον] Hence the expressions ἀνιέναι, ἀναβαίνειν, ἀνάγειν εἰς Ἀ. π., *D. Laertius*, ii. 101. *adscendere in Areopagum*, Cicero, *de Div.* i. 25. *V.* It was on this eminence that the Venetians planted the battery of mortars, which did such irreparable mischief to the Parthenon. *LAU.*

10. Ἀρήϊον πάγον] This hill is generally thought to have taken its name from the circumstance of Mars being

there brought to trial before the gods for the murder of a son of Neptune: but Æschylus, the earliest author who alludes to the etymology, assigns it to a different origin, and represents Minerva as the founder of the court: π. Ἀρειον τόνδ' Ἀμαζόνων ἔδραν σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον στρατηλατοῦσαι, καὶ πόλιν νεόπολιν, τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε· Ἀρεὶ δ' ἔθουον, ἐνθεν ἔστ' ἐπάνωμος πέτρα, πάγος τ' Ἀρειος, *En.* 682. κερδῶν ἄθικτον τοῦτο βουλευτήριον, αἰδοῖον, φρούρημα γῆς, καθίσταται, 701. ἔσται δὲ καὶ τὸ λοιπὸν αἰὲν ἀδέκαστον τοῦτο β., 680. Whoever the founder might have been, Solon is allowed to have placed the tribunal on a firmer basis; Cicero, *Off.* i. 22. Of the Archons it is allowed that the six Thesmothetæ (after passing their accounts) were among the judges. They took cognisance of greater felonies, and of all religious matters: hence Socrates and St. Paul were brought before this court. *L.* To avoid undue influence, their sittings were held in the dark; Potter, i. 19. *TR.*

11. προδεδωκότος] having betrayed them, viz. by catching fire. *LAU.*

12. ὀλοιτρόχους] ὀλοοίτροχος, τ. 92. στρογγύλος, τροχοειδῆς λίθος, Scholiast. *G.*

LIII. Χρόνῳ δ' ἐκ τῶν ἀπέρων ἐφάνη δὴ τις ἔσodus τοῖσι βαρ-
 βάροισι· ἔδεε γάρ, κατὰ τὸ θεοπρόπιον,¹³ πᾶσαν τὴν Ἀττικὴν τὴν ἐν
 τῇ ἡπείρῳ γενέσθαι ὑπὸ Πέρσῃσι. ἔμπροσθε ὦν πρὸ¹⁴ τῆς ἀκροπό-
 λιος, ὕπισθε δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύλασσε,
 οὔτ' ἂν ἡλπισε, μή κοτέ τις κατὰ ταῦτα ἀναβραΐη ἀνθρώπων, ταύτῃ
 ἀνέβησάν τινες κατὰ τὸ ἱρὸν τῆς Κέκροπος θυγατρὸς Ἀγλαύρου,¹⁵
 καίτοι περ¹⁶ ἀποκρήμνου ἐντὸς τοῦ χώρου. ὡς δὲ εἶδον αὐτοὺς ἀνα-
 βεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν ἐρρίπτεον ἐω-
 τοὺς κατὰ τοῦ τείχεος κάτω, καὶ διεφθείροντο, οἱ δὲ ἐς τὸ μέγαρον
 κατέφευγον. τῶν δὲ Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτρά-
 ποντο πρὸς τὰς πύλας, ταύτας δὲ ἀνοίξαντες, τοὺς ἰκέτας ἐφόνευν·
 ἐπεὶ δὲ σφι πάντες κατέστρωντο,¹⁷ τὸ ἱρὸν συλήσαντες, ἐνέπρησαν¹⁸
 πᾶσαν τὴν ἀκρόπολιν.

LIV. Σχῶν δὲ παντελέως τὰς Ἀθήνας, Ξέρξης ἀπέπεμψε ἐς
 Σοῦσα ἄγγελον ἱππέα,¹⁹ Ἀρταβάνῳ²⁰ ἀγγελέοντα²¹ τὴν παρεού-
 σάν σφι εὐνηρξίν. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος δευτέρῃ ἡμέρῃ
 συγκαλέσας Ἀθηναίων τοὺς φυγάδας, ἐωυτῷ δὲ ἐπομέτους, ἐκέλευε
 τρόπῳ τῷ σφετέρῳ θῆσαι τὰ ἱρά, ἀναβάντας ἐς τὴν ἀκρόπολιν· εἴ τε

13. τὸ θεοπρόπιον] vii. 141. ST.

14. ἔμπροσθε—πρὸ] The insertion of the preposition must be regarded as a pleonasm, unless the construction of the adverb with a genitive is accounted for by supposing an ellipsis. SCHW. on B. 462. The acropolis is on all sides perpendicularly precipitous; excepting at the entrance, which is narrow and steep. On the right-hand side, after you have passed the propylæa, is seen a little door, generally kept locked by the Turkish garrison. This door leads to a break-neck path down the precipice, probably the same as that by which the Persians obtained possession of the citadel. LAU. vol. i. p. 49. n. 90.

15. Ἀγλαύρου] This princess is said to have devoted herself to death for the good of her country. A temple was erected to her memory, on a craggy acclivity to the south-west, close to the propylæa of the citadel. "The youth on going to the wars made oath in this temple, and those who passed from the class of children to that of youths, in complete armour,

also made oath to fight even to death for the country which had nurtured them;" Ulpian, on Dem. F. L. p. 391. c. v. L.

16. καίτοι περ] Eusebius in Stob. S. xliv. p. 310. W.

17. κατέστρωντο] ἀνῆρηντο, Pollux, ix. 153. The verb is properly used of those who fall strewn on the field of battle. ix. 76. V.

18. ἐνέπρησαν] Xerxes protinus accessit astu; idque, nullis defendentibus, interfecit sacerdotibus (ταμίᾱς τοῦ ἱεροῦ. c. 51.) quos in arce invenerat, incendio delevit, Nepos, Th. 4. W.

19. ἄγγελον ἱππέα] οὔτε τις ἄγγελος, οὔτε τις ἱππεὺς ἄστυ τὸ Περσῶν ἀφικνεῖται, Æschylus, P. 14. BL.

20. Ἀρταβάνῳ] who had been appointed regent during the king's absence, vii. 52. 53. ST.

21. ἀγγελέοντα] Ξ. ἔπεμπε ἐς Πέρσας ἀ. τ. π. σ. συμφορὴν. c. 97. V. Verbs of motion are accompanied regularly by future participles to express the object of those verbs. M. G. G. 556, 7.

δὴ ὦν, ὅψιν τινὰ ἰδὼν ἐνυπνίου,²² ἐνετέλλετο ταῦτα, εἴ τε καὶ ἐνθύμιόν²³ οἱ ἐγένετο ἐμπρήσαντι τὸ ἱρόν. οἱ δὲ φυγάδες τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα.

LV. Τοῦ δὲ εἵνεκεν τούτων ἐπεμνήσθην, φράσω. ἔστι ἐν τῇ ἀκροπόλει ταύτῃ Ἐρεχθέος²⁴ τοῦ γηγενέος λεγομένου εἶναι νηὸς, ἐν τῷ ἐλαίῃ²⁵ τε καὶ θάλασσα²⁶ ἔνι· τὰ λόγος παρὰ Ἀθηναίων Ποσειδέωνά τε καὶ Ἀθηναίην, ἐρίσαντας²⁷ περὶ τῆς χώρας, μαρτύρια θέσθαι.²⁸ ταύτην ὦν τὴν ἐλαίην ἅμα τῷ ἄλλῳ ἱρῷ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος, Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι, ὥς ἀνέβησαν ἐς τὸ ἱρόν, ὦρων βλαστὸν²⁹ ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα.³⁰ οὗτοι μὲν νυν ταῦτα ἔφρασαν.

22. ὅψιν—ἐνυπνίου] vii. 18. 47. Our author elsewhere has ὅ. ἐν τῷ ὕπνῳ, iii. 30. 65. &c. W.

23. ἐνθύμιον] a feeling of religious self-reproach. In Thucydides, vii. 50. it signifies ominous, portentous. BLO. ἐνθυμιστὸν πειρασάμενος, ii. 175. TR.

24. Ἐρεχθέος] οἱ δ' ἄρ' Ἀθήνας εἶχον ἔκτιμένον πολίεθρον, δῆμον Ἐρεχθῆος μεγαλήτορος, ὃν ποτ' Ἀθήνη θρέψε, Δίδος θυγάτηρ, τέκε δὲ ζεῖδωρος Ἀρουρά, καδ' δ' ἐν Ἀθήνῃσ' εἶσεν, ἐφ' ἐνὶ πλόνι νηφ' ἐνθάδε μιν ταῦροισι καὶ ἀρνεῖοις ἰλάονται κούροι Ἀθηναίων, περιελλομένων ἐνιαυτῶν, Homer, II. B. 546. Yearly sacrifices to Minerva Polias and to Erechtheus are mentioned, v. 82. This king is said to have sacrificed his daughter for the good of the country in obedience to the Delphic oracle; Lycurgus, c. Leocr. p. 217. L.

25. ἐλαίη] This olive-tree was called μορία, ἀστή ἐ., and πάγκυφος: it was said to be still in existence when Pliny wrote; *Athenis quoque olea durare traditur in certamine edita a Minerva*, H. N. xvi. 44. L.

26. θάλασσα] This sea was a deep well of salt water, in which when the south wind blew you heard ἤχον κυμάτων; and on the stone of this well is a figure of a trident, said to be a testimony of the contest between Neptune and Minerva; Pausanias, i. 26. Neptune is said καὶ ἐν ἀκροπόλει τοσούτον ἀπεχούσῃ θαλάσσης ῥόθιον δεῖ-

ξαι, Libanius, Lam. Nic. p. 203. c. W. Salt springs occur elsewhere in Attica. AR. on Th. ii. 19. There were also salt-water springs in the temple of Neptune Hippias near Mantinea, and at Mylassa in Caria; Paus. viii. 10. L. The word sea is used in the Bible for a large cistern, described 1 Kgs. vii. 23. "the brazen sea," 11 Kgs. xxv. 13. τὴν θάλασσαν τὴν χαλκῇν, LXX. BE.

27. ἐρίσαντας] This is said to have happened in the reign of Cecrops, when the gods were settling in what cities they should receive peculiar honors. Neptune, striking the ground with his trident, produced this sea, called Erechtheis: Minerva afterwards produced the olive; on which Jupiter adjudged the city to her, and it was named after her; Apollodorus, iii. 13. 1. L. Other accounts say that Neptune produced the horse, which was the emblem of war, and therefore was judged inferior to the olive, the emblem of peace. TR.

28. π. Ἀ.—μαρτύρια θέσθαι] These words S. considers to have been taken from some ancient poet: *produced as testimonies from the Athenians*. The construction is, τὰ λ. (ἐστὶ) Π. τε καὶ Ἀ., ἐ. π. τ. χ., θ. μ. π. Ἀ.

29. βλαστὸν] δευτέρα δὲ ἡμέρα βλαστὸς ἀνέδραμεν εἰς πῆχυν ἐκ τοῦ κεκαυμένου, Libanius, Ant. p. 378. c. Pausanias has not only doubled the length of this shoot, but shortened the

LVI. Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὥς σφι ἐξηγγέλθη, ὥς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀπίκοντο, ὥστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἔς τε τὰς νῆας ἐσέπιπτον, καὶ ἰστία ἀείροντο, ὥς ἀποθευσόμενοι, τοῖσί τε ὑπολειπόμενοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμαχεῖν. νύξ τε ἐγένετο, καὶ οἱ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς νῆας.

LVII. Ἐνθαῦτα δὴ Θεμιστοκλέα, ἀπικόμενον, ἐπὶ τὴν νῆα, εἵρετο Μνησίφιλος,³¹ ἀνὴρ Ἀθηναῖος, “ὃ τί σφι εἶη βεβουλευμένον;” πυθόμενος δὲ πρὸς αὐτοῦ, ὥς “εἶη δεδογμένον ἀνάγειν τὰς νῆας πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχεῖν,”³² εἶπε, “Οὔτοι ἄρα ἦν ἀπαίρωσι τὰς νῆας ἀπὸ Σαλαμῖνος, περὶ οὐδεμιῆς ἔτι³³ πατρίδος ναυμαχίσεις. κατὰ γὰρ πόλις ἕκαστοι τρέφονται· καὶ οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται, οὔτε τις ἀνθρώπων ἄλλος, ὥστε μὴ οὐ³⁴ διασκεδασθῆναι τὴν στρατιήν· ἀπολέεταί τε ἡ Ἑλλὰς ἀβουλίῃσι. ἀλλ', εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι³⁵ τὰ βεβουλευμένα, ἦν κως δύνῃ ἀναγνῶσαι Εὐρυβιάδεα μεταβουλεύσασθαι,³⁶ ὥστε αὐτοῦ μενέειν.”

LVIII. Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρесе ἡ ὑποθήκη· καὶ, οὐδὲν πρὸς ταῦτα ἀμειψάμενος, ἦτε ἐπὶ τὴν νῆα τὴν Εὐρυβιάδew· ἀπικό-

time in the same proportion, αὐθημερὸν ὅσον τε ἐπὶ δύο βλαστῆσαι πῆχεις, i. 27. W. So true is the Virgilian description of Fame, *mobilitate riget, riresque acquirit eundo*, Æ. iv. 175. V. *sunt et miracula fortuita: nam et oliva in totum ambusta retixit; et in Bæotia deroxæ a locustis ficus germinare*, Pliny, H. N. iii. 17. L. βλαστὸς and βλαστάνειν are words peculiarly relating to the growth of trees, although, like other words, often used in a wider signification. AR. on Th. iii. 26. Compare the beautiful chorus of Sophocles, Œ. C. 694, &c.

30. ἀναεδραμηκότα] The perfect here presupposes the existence of a future in ἦσα, which does not, however, appear to have been used. M. G. G. 183, 4.

31. Μνησίφιλος] Themistocles was the disciple of Mnesiphilus, who was of the same ward of Phrear. This Mnesiphilus was neither an orator nor

a natural philosopher, but a professor of politics; Plutarch, Th. p. 112. D. As he was not much known out of Attica, Themistocles thought it advisable to act upon his suggestion without mentioning its author. L. V.

32. ναυμαχεῖν] c. 49.

33. περὶ οὐδεμιῆς ἔτι] ἡμεῖς ἀπὸ τε τῆς οὐκ οὐσης ἔτι (πόλεως) ὀρμώμενοι, καὶ ὑπὲρ τῆς ἐν βραχείᾳ ἐλπίδι οὐσης κινδυνεύοντες, ξυνεσώσαμεν ὑμᾶς τε, τὸ μέρος, καὶ ἡμᾶς αὐτοὺς, Thucydides, i. 74. BLO.

34. μὴ οὐ] This combination of negatives is equivalent to the Latin *quin* or *quo minus*. It is used with infinitives, after negative propositions or verbs. M. G. G. 601. a. or 608. vol. i. p. 285. n. 64.

35. διαχέαι] ἡ διατριβὴ τοῦ πολέμου διέχεεν αὐτῶν τὰ βουλευόμενα, Dionysius, A. R. iii. p. 141. διαχέαι τὰς ὑποθήκας, Th. Simocatta, ii. 13. τὴν εἰρήνην δ., Th. S., iii. 9. W.

μενος δὲ, ἔφη “ θέλειν οἱ κοινόν τι πρῆγμα συμμίξαι.” ὁ δ’ αὐτὸν ἐς τὴν νῆα ἐκέλευε³⁷ ἐσβάντα λέγειν, εἴ τι³⁸ θέλει. ἐνθαῦτα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει κεινὰ τε πάντα, τὰ ἤκουσε Μνησιφίλου, ἐωυτοῦ ποιεύμενος, καὶ ἄλλα πολλὰ προστιθεῖς, ἐς ὃ ἀνέγνωσε χρήζων ἕκ τε τῆς νηὸς ἐκβῆναι, συλλεῖξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

LIX. Ὡς δὲ ἄρα συνελέχθησαν, πρὶν ἢ τὸν Εὐρυβιάδεα προθεῖναι τὸν λόγον, τῶν εἵνεκα συνήγαγε τοὺς στρατηγούς, πολὺς³⁹ ἦν ὁ Θεμιστοκλῆς ἐν τοῖσι λόγοισι, οὐα κάρτα δεόμενος· λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς, Ἀδεύμαντος ὁ Ὠκύτου, εἶπε, “ Ὡς Θεμιστόκλεες,⁴⁰ ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι⁴¹ ῥαπίζονται.”⁴² ὁ δὲ, ἀπολύόμενος, ἔφη, “ Οἱ δὲ γε ἐγκαταλειπόμενοι⁴³ οὐ στεφανεύνται.”

LX. Τότε μὲν⁴⁴ ἠπίως πρὸς τὸν Κορίνθιον ἀμείψατο· πρὸς δὲ τὸν

36. μεταβουλεύσασθαι] vii. 12. W.

37. ἐκέλευε] This tense seems to resemble the use of the infinitive mood, in similar circumstances, in Latin: *tum Eurybiades jubere*, &c. AR.

38. εἴ τι] This whole narrative is told in the most natural and simple style. *quin age, si quid habes*, Virgil, E. iii. 52. *incipere, si quid habes*, ix. 32. εἴα λέγ’, εἴ τι λέγεις, Theocritus, v. 78. εἰπὲ θ τι καὶ λέγεις, Lucian, t. i. p. 747. δρᾷ γ’, εἴ τι δράσεις, Euripides, I. A. 817. V.

39. πολὺς κ.τ. λ.] i.e. πολλὰ ἔλεγε. ST. vol. i. p. 60. n. 16.

40. Θεμιστόκλεες] M. G. G. 79. obs. 6.

41. προεξανιστάμενοι] those starting before the signal is given; προπηδῶντες, W. πρὸ τοῦ χρόνου εἰς τὸ στάδιον εἰσπηδῶντες. J.

42. ῥαπίζονται] ῥαπίζειν means ῥάβδῳ πατάξαι οἱ παῖσαι; οἱ μαστιγούν, as οἱ ἡγέμονες τῶν τελῶν, ἔχοντες μάστιγας, ἐρράπιζον πάντα ἄνδρα, vii. 223. W. Ἀδεύμαντον ναυμαχεῖν μὴ τολμῶντος, εἰπόντος τε πρὸς Θεμιστοκλέα, “ ὦ Θεμιστόκλεις, τοὺς ἐν τοῖς ἀγῶσι προεξανιστάμενους μαστιγοῦσι.” “ γὰρ,” εἶπεν, “ ὦ Ἀδεύμαντε· τοὺς δὲ λειπομένους οὐ στεφανοῦσι,” Plutarch, Ap. t. ii. p. 185. A. Λίχας Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν βαρβούχων πληγὰς ἔλαβεν, ὅτι, προελθὼν ἐς τὸν

ἀγῶνα, ἀνέδρασε τὸν ἡνίοχον, Thucydides, v. 50. Λίχαν μαστιγοῦντες, ἄνδρα γέροντα, ἐξήλασαν, Xenophon, H. iii. 2, 21. A. μαστιγοῦσιν οἱ Ἑλλανοδίκαι, Pausanias, vi. 2. not that these umpires inflicted the blows themselves; but they directed the μαστιγοῦνόμενοι, or ἀλύτας as they were properly called, “ the clerks of the course,” to punish those who were in any way disorderly. ἀλυτάρχης· ὁ τῆς ἐν τῷ Ὀλυμπιακῷ ἀγῶνι εὐκουσμίας ἄρχων· Ἥλειοι γὰρ τοὺς βαρβοφόρους ἢ μαστιγοφόρους “ ἀλύτας” καλοῦσιν. Etymol. Mag. Plutarch adds that Eurybiades, in the warmth of discussion, ἐπαρμένον τὴν βακτηρίαν ὡς πατάξων, Themistocles exclaimed πάταξον μὲν οὖν, ἄκουσον δὲ, Th. t. i. p. 117. D. Aelian, V. H. xiii. 40. Compare Thucydides, viii. 84. V. BL. thinks that this part of the story originated from a misconception of the anecdote as related by Herodotus.

43. ἐγκαταλειπόμενοι] ἀπολειπόμενοι, λειπόμενοι, Plutarch; W. those left behind in the race. St. Paul uses this metaphor, 1 Cor. iv. 9. as well as many others derived from the Grecian games. V. Sophocles makes the simple participle synonymous with ἡσσημένοι, and opposes it to νικῶντες, Aj. 1240—1252. L.

44. τότε μὲν] this is opposed to τότε δὲ, c. 61. V.

Εὐρυβιάδεα ἔλεγε ἐκείνων μὲν οὐκέτι οὐδὲν τῶν πρότερον λεχθέντων, ὥς, ἐπεὶν ὑπαίρωσι ἀπὸ Σαλαμῖνος, διαδρήσονται· παρεόντων ⁴⁵ γὰρ τῶν συμμαχῶν οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορεῖν· ὁ δὲ ἄλλον λόγου εἶχετο, λέγων τάδε· 1. “ Ἐν σοὶ νῦν ἐστὶ σωσαι τὴν Ἑλλάδα, ἣν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων τοῖσι λέγουσι, ἀναζεύξῃς ⁴⁶ πρὸς τὸν Ἴσθμον τὰς νῆας. ἀντίθεσ γὰρ ἐκάτερον, ἀκούσας. πρὸς μὲν τῷ Ἴσθμῳ συμβάλλων, ἐν πελάγει ἀναπεπταμένῳ ⁴⁷ ναυμαχίσεις, ἐς ὃ ⁴⁸ ἥκιστα ἡμῖν σύμφoron ἐστὶ, νῆας ἔχουσι βαρυτέρας ⁴⁹ καὶ ἀριθμὸν ἐλάσσονας· τοῦτο δὲ ⁵⁰ ἀπολέεις Σαλαμῖνά τε καὶ Μέγαρα καὶ Αἴγιναν, ἥνπερ καὶ τὰ ἄλλα εὐτυχίσωμεν. ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ⁵¹ ἔψεται καὶ ὁ πεζὸς στρατός. καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελοπόννησον, κινδυνεύσεις τε ἀπάσῃ τῇ Ἑλλάδι. 2. Ἦν δὲ τὰ ἐγὼ

45. παρεόντων κ. τ. λ.] The construction is τὸ κατηγορεῖν τῶν π. σ. οὐκ ἔ. οἱ οὐδένα κ. S.

46. ἀναζεύξῃς] ἀναζεινύναι, which properly signifies the putting the horses to a carriage previously to commencing a land journey, is sometimes applied to a ship getting under weigh, or commencing her voyage. AR.

47. ἐν π. ἀναπεπταμένῳ] ἀναπεπταμένη τῇ θαλάττῃ ταῦτα ἔπραττον, Longus, P. iii. p. 177. W. Before these words understand τοῦτο μέν.

48. ἐς ὃ] ἐς is here used for ἐν, as below in § 2. iii. 64. &c. W. but, when this is the case, it not only means ‘to be’ or ‘to do something’ in a place, but implies also ‘the moving’ into the place in order ‘to be’ or ‘to do something’ there; Schulz. so ἱζόμενος ἐς τὸν βασιλῆϊον θρόνον is going and sitting on the royal throne, iii. 64. and here we must understand ναυμαχεῖν or ναυμαχῆσιν, i. e. ἐς ὃ ἵνα ναυμαχῆσοντας or ἐς ὃ ἵνα ὥστε ναυμαχεῖν, S. or ἐς ὃ πλεῦσας ἥκιστα ἡμῖν σύμφoron ἐστὶ ν. ST. ἵζεσθαι, followed by ἐς with an accusative, occurs, i. 199. iii. 140. viii. 71. (where we also meet with ἱζόμενοι ἐν τῷ Ἴσθμῳ.) καθίζουσιν ἐς τὸ ἱερὸν, Thucydides, iii. 75. κ. ἐς τὸ Ἡραῖον ἰκέται, ibid. οὐδὲ εἰς τὸ συνέδριον ἤθελε καθίζειν, Xenophon.

Herod.

phon, H. vii. 1, 39. V. On second thoughts, ἐς ὃ perhaps means on which account; and τὸ ἀναζεύξαι τὰς νῆας πρὸς τὸν Ἴσθμον is to be understood (as the subject) with ἣ. ἡ. σ. ἔ. By no means withdraw to the Isthmus; for, in the first place, by so doing you will have to engage in the open sea; on which account such a measure would be greatly to our disadvantage, considering the inferiority of our numbers: and, in the next place, even if victory should declare in our favor, you will be losing Salamis and Megara and Aegina. S.

49. βαρυτέρας] Plutarch describes them as ἀπενεῖς (or ἀλιτενεῖς, compare Athenæus, v. p. 204. E. S.) καὶ ταπεινότεροι, Th. p. 119. c. W. M. proposes to read βραχυτέρας.

50. τοῦτο δὲ] τοῦτο μὲν is quite omitted, as in v. 45. HER. on Vro. i. 16. ST. is mistaken in supposing the μὲν (after πρὸς) to be put for τοῦτο μὲν: the particles correspond as follows, πρὸς μὲν (A) τῷ Ἴ. σ., [τοῦτο μὲν (B)] ἐν π. ἀ. ν., &c. τοῦτο δὲ (B), &c. ἣν δὲ (A) τὰ ἐγὼ &c. And so in v. 45. Συβαρίται μὲν (A), [τοῦτο μὲν (B)] τέμενός τε &c. τοῦτο δὲ (B), αὐτοῦ &c. οἱ δ’ (A) αὐ Κρωτωνίηται ἀποδεικνύσι Καλλίῃ μὲν (C) &c. Δωρίῃ δὲ (C) &c.

51. αὐτῶν] i. e. τῶν Περσέων. ST.

λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι⁵² χρηστὰ εὐρήσεις· πρῶτα μὲν, ἐν στεινῷ συμβάλλοντες νηυσὶ ὀλίγησι πρὸς πολλὰς, ἦν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολλὸν κρατήσομεν. τὸ γὰρ ἐν στεινῷ ναυμαχείειν, πρὸς ἡμέων ἐστὶ· ἐν εὐρυχωρίῃ δὲ, πρὸς ἐκείνων.⁵³ αὖτις δὲ,⁵⁴ Σαλαμὶς περιγίνεται, ἐς τὴν ἡμῖν ὑπέκκειται⁵⁵ τέκνα τε καὶ γυναῖκες. καὶ μὴν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως αὐτοῦ τε μένων, προναυμαχήσεις Πελοποννήσου, καὶ⁵⁶ πρὸς τῷ Ἴσθμῳ· οὐδέ σφεας, εἴ περ εὖ φρονέεις, ἄξεις ἐπὶ τὴν Πελοπόννησον. 3. Ἦν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται, καὶ νικήσωμεν τῇσι νηυσὶ, οὔτε ἡμῖν ἐς τὸν Ἴσθμὸν παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἑκαστέρῳ τῆς Ἀττικῆς, ἀπ᾽ αἰσὶ⁵⁷ τε οὐδενὶ κόσμῳ,⁵⁸ Μεγάροισι τε κερδαίεομεν περιεοῦσι, καὶ Αἰγίνῃ, καὶ Σαλαμῖνι, ἐν τῇ ἡμῖν καὶ λόγιόν ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μὲν νυν βουλευομένοισι ἀνθρώποισι, ὥς τὸ ἐπίπαν ἐθέλει γίνεσθαι· μὴ δὲ οἰκότα βουλευομένοισι, οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσχωρέειν πρὸς τὰς ἀνθρωπείας γνώμας.”⁵⁹

LXI. Ταῦτα λέγοντος Θεμιστοκλέους,⁶⁰ αὖτις ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο,⁶¹ σιγᾷν τε κελεύων, τῷ μὴ ἔστι πατρίς, καὶ Εὐρυβιάδεα οὐκ ἐὼν⁶² ἐπιψηφίζειν ἀπὸλι⁶³ ἀνδρί· πόλιν γὰρ τὸν Θε-

52. αὐτοῖσι] i. e. τοῖς ὑπ' ἐμοῦ λεχθεῖσι. ST.

53. πρὸς ἡμέων—πρὸς ἐκείνων] in our favor (contrasted with ἡκιστα ἡμῖν σύμφορον)—in their favor. M. G. G. 590, 6.

54. πρῶτα μὲν—αὖτις δὲ] The former is contrasted with the τοῦτο μὲν understood, and the latter with the τοῦτο δὲ in the preceding section. HER. on VIG. vii. 4, 3.

55. ἐς τὴν—ὑπέκκειται] where they are (brought and) deposited for safety. M. G. G. 578, 3. ἐς τὴν whither for ἐν τῇ where.

56. ὁμοίως—καὶ] just the same—as if. M. G. G. 607. obs.

57. ἀπ᾽ αἰσὶ] The verb εἶμι, I am going, in the present has regularly the signification of the future. M. G. G. 504, 3.

58. οὐδενὶ κόσμῳ] This phrase with φεύγειν or ἀπιέναι occurs also in Polybius and Lucian. BLO.

59. γνώμας] vigilando, agendo, bene consulendo, prospere omnia cedunt;

ubi socordia tele atque ignavia tradideris, nequicquam deos implores; irati infestique sunt, Sallust, C. 52. W.

60. Θεμιστοκλέους] This is the Attic form of the genitive. M. G. G. 79. obs. 6. vol. ii. p. 55. n. 10.

61. ἐπεφέρετο] and, in this and the following chapters, ἐκέλευε, προέφερε, ἔλεγε, ἐδήλου, διέβαινε, ἀνεδιδάσκετο;—the scene is here brought forward in as lively a manner as possible, and the imperfect tense will either signify began to do so and so, or, as if the reader had the whole picture present to his mind, it may signify, there was Adimantus inveighing against him, &c. AR. On the use of the imperfect for the aorist see M. G. G. 505. 11.

62. οὐκ ἐὼν κ. τ. λ.] dissuading him from collecting the votes to oblige a man without a country. οὐτ' ἐπεψήφισεν Ἀθηναίους (to oblige the Athenians) τὸν τῶν δέκα στρατηγῶν θάνατον, Ælian, V. H. iii. 17. V. The dative is put with transitive and intransitive verbs, to show that an action takes

μιστοκλῆα παρεχόμενον, οὕτω⁶⁴ ἐκέλευε γνώμας⁶⁵ συμβάλλεσθαι. ταῦτα δὲ οἱ προέφερε, ὅτι ἠλώκεσάν τε καὶ κατείχοντο⁶⁶ αἱ Ἀθηναίαι. τότε δὴ ὁ Θεμιστοκλῆς κεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ⁶⁷ ἔλεγε,⁶⁸ ἑνωτοῖσί τε ἐδήλου λόγῳ⁶⁹ ὡς εἶη καὶ πόλεις⁷⁰ καὶ γῇ μέζων ἢ περ κείνοισι, ἔστ' ἂν διηκόσαιοι⁷¹ νῆες σφι ἔωσι πεπληρωμέναι· οὐδαμοὺς γάρ Ἑλλήνων αὐτοὺς ἐπionτας ἀποκρούσεσθαι.

LXII. Σημαίνων δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδεα, λέγων μᾶλλον ἐπεστραμμένα·⁷² “Σὺ εἰ μενέεις αὐτοῦ, καὶ μένων ἔσεαι ἀνὴρ ἀγαθός·⁷³—εἰ δὲ μὴ,⁷⁴ ἀνατρέψεις τὴν Ἑλλάδα. τὸ πᾶν⁷⁵ γάρ

place with reference to a person or thing; particularly for the advantage of any one, for the pleasure of any one. M. G. G. 387. compare 395, 1. On this principle, some of the datives noticed vol. i. p. 163. n. 32. may be accounted for.

63. ἀπόλι] M. G. G. 114. note. vol. i. p. 25. n. 17.

64. παρεχόμενον, οὕτω] The principle is here used as a definition of time, and might be resolved into *ἔτε* and the finite verb; οὕτω follows by way of confirmation. M. G. G. 565, 1. *when Themistocles had a city which he could call his own, then, and not till then, might he contribute his opinions.*

65. γνώμας] The substantive is sometimes understood. B. 51.

66. ἡ.—καί κ.] The pluperfect shows an action which is past, but which still continued, either by itself or in its following and accompanying circumstances, during another action which is past. The imperfect expresses an action continuing during another action which is past. M. G. G. 497. The ‘action which is past’ is here expressed by προέφερε.

67. πολλά τε καὶ κακὰ] *multæ et claræ domus*, Livy, iii. 32. *multa et mira efficere*, Lucretius, v. 1180. M. G. G. 444, 4.

68. ἔλεγε] with a double accusative. M. G. G. 410. b.

69. λόγῳ] the same as ἀληθεῖ λ., and the order is ε. τε ὡς λόγῳ (to all intents and purposes) καὶ π. καὶ γ. εἶη ε. S.

70. πόλεις] Justin represents him as

having told the Athenians with truth, *patriam municipes esse, non mænia; civitatemque non in ædificiis, sed in civibus positam*, ii. 12. W. “*τίς*,” εἶπεν, “*ἄπολις, ἔχων σ’ τριῖρεις*,” Suidas; *urbem carinis rexit, et arsuras Medon subduxit Athenas*, Claudian, F. M. T. C. 151. “*ἡμεῖς τοι*,” εἶπεν, “*ὦ μοχθηρὲ, τὰς μὲν οἰκίας καὶ τὰ τεῖχη καταλελοιπάμεν, οὐκ ἀξιούντες ἀψύχων ἔνεκα δουλεύειν πόλιν δ’ ἡμῖν ἔστι μεγίστη τῶν Ἑλληνίδων, αἱ διηκόσαιοι τριῖρεις, αἱ νῦν ὑμῖν παρεστᾶσι βοηθοί, σώζεσθαι δι’ αὐτῶν βουλομένοις. εἰ δ’ ἄπιτε δεύτερον ἡμᾶς προδόντες, αὐτίκα πεύσεται τις Ἑλλήνων, Ἀθηναίους καὶ πόλιν ἐλευθέραν, καὶ χώραν οὐ χείρονα κεκτημένους, ἥς ἀπέβαλον*,” Plutarch, Th. 11. V. ST. θεοὶ πόλιν σώξουσιν Παλλάδος θεᾶς· ἀνδρῶν γὰρ ὄντων, ἔρκυς ἐστὶν ἀσφαλὲς, Æschylus, P. 353. L.

71. διηκόσαιοι] viz. 180 manned by themselves, and 20 lent to the Chalcidians.

72. μ. ἐπεστραμμένα] *more animated, more energetic*; J. or *more sharp, more rough*. S.

73. ἀγαθός.—] This is an instance of that kind of ellipsis, which is called aposiopesis. Understand *σώσεις τὴν Ἑλλάδα, or ὀρθώσεις*; or *καλῶς or εὖ ἂν ἔχοι* with *Tryphon*, on Tropes. V. καὶ ἡν μὲν ξυμβῇ ἢ πείρα·—εἰ δὲ μὴ, Thucydides, iii. 3. M. G. G. 608. iv. 3. or 617, 1. a. *κἂν μὲν ἀποφῆμω μόνην ἀγαθῶν ἀπάντων οὖσαν αἰτίαν ἐμὲ ὑμῖν, δι’ ἐμὲ τεζάοντας ὑμᾶς*·—εἰ δὲ μὴ, Aristophanes, Pl. 469. Hudson. *εἰ νοὺς ἐρεστι*·—εἰ δὲ μὴ, Euripides, Ant. fr. xix. The following is an instance of the

ἡμῖν τοῦ πολέμου φέρουσι ⁷⁶ αἱ νῆες. ἀλλ' ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομιεύμεθα ἐς Σίριν ⁷⁷ τὴν ἐν Ἰταλίῃ, ἥπερ ἡμετέρη τέ ἐστι ἐκ παλαιοῦ ἔτι, καὶ τὰ λόγια ⁷⁸ λέγει, ὑπ' ἡμέων αὐτὴν ⁷⁹ δέειν κτισθῆναι· ὑμεῖς δὲ, συμμάχων τοιῶνδε μουνωθέντες, ⁸⁰ μεμνήσεσθε τῶν ἐμῶν λόγων.” ⁸¹

LXIII. Ταῦτα δὲ Θεμιστοκλέος λέγοντος, ἀνεδιδάσκετο ⁸² Εὐρυβιάδης. δοκέειν δέ μοι, ἀρρῶδήσας μάλιστα τοὺς Ἀθηναίους, ἀνεδιδάσκετο, μὴ σφεας ἀπολίπωσι, ἣν πρὸς τὸν Ἰσθμὸν ἀνάγῃ τὰς νῆας. ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταύτην δὲ αἰρέεται τὴν γνώμην, αὐτοῦ μένοντας διαναυμαχεῖν.

LXIV. Οὕτω μὲν οἱ περὶ Σαλαμῖνα, ἔπεσι ἀκροβολισάμενοι, ⁸³ ἐπεὶ τε Εὐρυβιάδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχίσοντες. ἡμέρη τε ἐγίνετο, καὶ ἅμα τῷ ἡλίῳ ἀνιόντι σεισμὸς ἐγένετο ἐν τε τῇ γῇ καὶ τῇ θαλάσῃ. ἔδοξε δέ σφι εὖξασθαι τοῖσι θεοῖσι, καὶ ἐπικαλέσυσθαι τοὺς Αἰακίδας ⁸⁴ συμμάχους. ⁸⁵ ὡς δέ σφι ἔδοξε, καὶ ἐποίευν ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι, αὐτόθεν μὲν ἐκ Σαλαμῖνος Αἴαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο, ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νῆα ἀπέστελλον ἐς Αἴγιαν.

LXV. Ἐφη δὲ Δικαῖος ὁ Θεοκύδεος, ἀνὴρ Ἀθηναῖος, φυγὰς τε

full expression, ἐὰν ἀγχιστεύσῃ σε, ἀγαθόν· ἀγχιστευέτω. ἐὰν δὲ μὴ βούληται ἀγχιστεῦσάί σε, ἀγχιστεύσω σε ἐγὼ, LXX. Ruth, iii. 13. BLO. ταῦτα δὴ τὰ κάλλιστα, c. 80. Many instances of this ellipsis may be found in Hippocrates; CAS. it occurs also, LXX. Daniel, iii. 15. St. Luke, xiii. 9. St. Matthew, xv. 5. Wintle: and is fully treated of in B. 504—511.

74. εἰ δὲ μὴ] Thucydides, i. 26. 28. ii. 5. Xenophon, H. i. 3, 3. An. iv. 3, 5. St. Matthew, vi. 1. ix. 17. St. Luke, v. 36. Demosthenes, Ch. 3. vol. i. p. 270. n. 9.

75. τὸ πᾶν] the whole and sole chance of success.

76. φέρουσι] contribute. S.

77. Σίριν] This town was at the mouth of a river of the same name: it is now called Senno. It was colonized by Ionians, who changed the name to Polieuni. L. Ἀρχίλοχος ὁ

ποιητὴς ὑπερτεθαύμακε τὴν χάραν τῶν Σιριτῶν διὰ τὴν εὐδαιμονίαν, calling it ἐφίμερος καὶ ἐρατὸς χώρος ὁ ἀμφὶ Σίριος ῥοὰς, Athenæus, xii. p. 523. D. V.

78. τὰ λόγια] These oracles induced the Athenians, in process of time, to colonize Thurium in the neighbourhood of Siris; Diodorus, xii. 10. W.

79. αὐτὴν] vol. i. p. 133. n. 59.

80. συμμάχων—μουνωθέντες] Verbs denoting ‘want or destitution’ govern a genitive. M. G. G. 330.

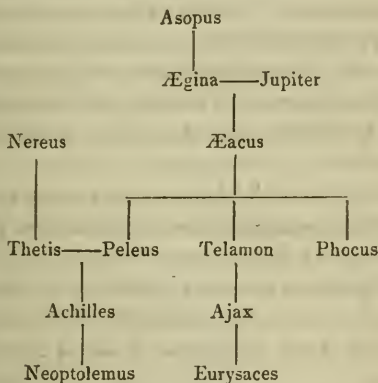
81. μεμνήσεσθε τ. ἐ. λόγων] M. G. G. 325. b. Another construction is given, vol. i. p. 22. n. 74.

82. ἀνεδιδάσκετο] The active signifies to cause a person to change his opinion, the middle to cause himself to change his opinion, i. e. to change his own opinion, the passive to be caused to change his opinion. L. ἀναδιδάζοντας, Thucydides, viii. 86. V.

καὶ παρὰ Μῆδοισι λόγιμος γενόμενος, “ τοῦτον τὸν χρόνον, ἐπεὶ τε ἐκέιρετο ἡ Ἀττικὴ χώρα ὑπὸ τοῦ πεζοῦ στρατοῦ τοῦ Ξέρξεω, εὐοῦσα ἐρήμος Ἀθηναίων, τυχεῖν τότε ἔων⁸⁶ ἅμα Δημαρήτῳ τῷ Λακεδαιμονίῳ ἐν τῷ Θριασίῳ πεδίῳ· ἰδεῖν δὲ κονιορτὸν χωρέοντα ἀπὸ Ἑλευσίνος, ὡς ἀνδρῶν μάλιστα κη⁸⁷ τρισμυρίων· ἀποθωνμάζειν τε σφεας τὸν κονιορτὸν, ὅτεών κοτε εἶη ἀνθρώπων, καὶ πρόκα τε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν φωνὴν εἶναι τὸν μυστικὸν ἱακχόν.⁸⁸ εἶναι δ’ ἀδαήμονα τῶν ἱρῶν τῶν ἐν Ἑλευσίνι γινομένων τὸν Δημάρητον, εἶρεσθαι τε αὐτὸν, “ ὅ τι τὸ φβεγγόμενον εἶη τοῦτο·” αὐτὸς δὲ εἰπεῖν· “ Δημάρητε, οὐκ ἔστι ὅκως οὐ⁸⁹ μέγα τι σίνος ἔσται τῇ

83. ἀκροβολισάμενοι] after skirmishing; ὠθισμὸς λόγων a bandying of words to and fro, c. 78. ix. 26. W.

84. Αἰακίδας] Consult Pausanias, ii. 29. Apollodorus, iii. 3, 1. 11, 7. xii. 11, 6.



85. συμμάχους] v. 80. παρακεκλημένους εὐχαῖς πρὸ τῆς μάχης ἐπὶ τὴν βοήθειαν, Plutarch, Th. 119. e. W.

86. τυχεῖν—ἔων] that he happened to be. VIG. v. 11, 15.

87. μάλιστα κη] as near as may be, ii. 75. vii. 30. W.

88. ἱακχόν] τὴν ᾠδὴν, ἣν οἱ μεμνημένοι ᾄδουσι, Hesychius; ὁ ἱακχος ἠκούσθη ἐκ τοῦ Θριασίου πεδίου, ὑμνούμενός τε καὶ ᾄδόμενος, Suidas. On the 20th of the month Boëdromion (30th of September), which was the sixth day of the festival of the mysteries of Ceres, a figure of Bacchus the son of Jupiter and Proserpine, crowned

with myrtle and holding a torch in his hand, was carried in procession from the chapel in the Ceramicus to Eleusis. During the march this mystic hymn, in which the invocation ἱακχε! was frequently repeated, was sung in honor of the god: Plutarch, Cam. p. 138. d. Aristophanes, R. 314—413. Scholiast; Arrian, Al. ii. 16. Cicero, de N. D. iii. 23. συνιούσης τῆς ναυμαχίας, ἐξεφολτα ὁ ἱακχος συνναυμαχῶν, Aristides, El. Or. i. p. 451. Bacch. t. i. p. 55. Th. Enc. t. iii. p. 350. Panath. t. i. p. 248. V. L. Potter, ii. 20.

89. οὐκ ἔστι ὅκως οὐ] unquestion-

“ βασιλέος στρατιῇ. τάδε γὰρ ἀρίδηλα, ἐρήμου ἐούσης τῆς Ἀττικῆς,
 “ ὅτι θεῖον τὸ φθεγγόμενον, ἀπὸ Ἑλευσίνος ἰὸν ἐς τιμωρίην Ἀθη-
 “ ναίοισι τε καὶ τοῖσι συμμάχοισι. καὶ ἦν μὲν γε κατασκήψῃ ἐς τὴν
 “ Πελοπόννησον, κίνδυνος αὐτῷ τε βασιλεῖ καὶ τῇ στρατιῇ τῇ ἐν τῇ
 “ ἡπείρῳ ἔσται· ἦν δὲ ἐπὶ τὰς νῆας τράπηται τὰς ἐν Σαλαμῖνι, τὸν
 “ ναυτικὸν στρατὸν κινδυνεύσει βασιλεὺς ἀποβαλέειν. τὴν δὲ ὄρτῃν
 “ ταύτην ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ Μητρὶ καὶ τῇ Κούρῃ.⁹⁰
 “ καὶ αὐτῶν τε ὁ βουλόμενος καὶ τῶν ἄλλων Ἑλλήνων μνεῖται.⁹¹
 “ καὶ τὴν φωνὴν, τῆς ἀκούεις, ἐνταύτῃ τῇ ὄρτῃ ἱακχάζουσι.”⁹² Πρὸς
 ταῦτα εἰπεῖν Δημάρητον, “ Σίγα τε καὶ μηδενὶ ἄλλῳ τὸν λόγον
 “ τοῦτον εἶπῃς. ἦν γάρ τοι ἐς βασιλέα ἀνενειχθῇ τὰ ἔπεα ταῦτα,
 “ ἀποβαλέεις τὴν κεφαλὴν, καὶ σε οὔτε ἐγὼ δυνήσομαι ρύσασθαι,
 “ οὔτ’ ἄλλος ἀνθρώπων οὐδὲ εἷς. ἀλλ’ ἔχ’ ἥσυχος.”⁹³ περὶ δὲ στρατιῆς
 “ τῆσδε θεοῖσι μελήσει.” Τὸν μὲν δὴ ταῦτα παραινέειν· ἐκ δὲ τοῦ
 κονιορτοῦ καὶ τῆς φωνῆς γενέσθαι νέφος, καὶ, μεταρσιωθὲν, φέρεσθαι
 ἐπὶ Σαλαμῖνος ἐπὶ τὸ στρατόπεδον τὸ τῶν Ἑλλήνων.⁹⁴ οὕτω δὲ αὐ-
 τοὺς μαθεῖν, ὅτι τὸ ναυτικὸν τὸ Ξέρξῳ ἀπολέεσθαι μέλλοι.” Ταῦτα
 μὲν Δικαῖος ὁ Θεοκύδεος ἔλεγε, Δημαρήτου τε καὶ ἄλλων μαρτύρων
 καταπτόμενος.⁹⁵

LXVI. Οἱ δὲ⁹⁶ ἐς τὸν Ξέρξῳ ναυτικὸν στρατὸν ταχθέντες, ἐπειδὴ
 ἐκ Τρηχῖνος, θεησάμενοι τὸ τρῶμα τὸ Λακωνικόν, διέβησαν ἐς τὴν
 Ἰστιαίην, ἐπισχόντες ἡμέρας τρεῖς, ἔπλων δι’ Εὐρίπου, καὶ ἐν
 ἐτέρῃσι τρισὶ ἡμέρῃσι ἐγένοντο ἐν Φαλήρῳ. ὥς μὲν ἐμοὶ δοκέειν,
 οὐκ ἐλάσσονες εὐντες ἀριθμὸν ἐσέβαλον ἐς τὰς Ἀθήνας, κατὰ τε
 ἡπειρον καὶ τῇσι νηυσὶ ἀπικόμενοι, ἢ ἐπὶ τε Σηπιάδα⁹⁷ ἀπικότο

ably; LAU. it is impossible but that.
 TR. M. G. G. 482. obs. 2.

90. τῇ Μητρὶ καὶ τῇ Κούρῃ] to Ceres and Proserpine. *Cereri et Liberæ*, Cicero, Ver. iv. 48. *Ceres mater ac Proserpina*, Livy, xxiv. 38. They were called by the Greeks αἱ μεγάλαι θεαί. V.

91. μνεῖται] Originally no foreigners were initiated before their adoption by some Athenian. This was done in the instances of Hercules, the Dioscuri, and Anacharsis. Afterwards, the Athenians became less particular; Sylla, Pomponius Atticus, Augustus, &c. were initiated. L.

92. ἱακχάζουσι] ἄδειν τὸν Ἰακχον, Hesychius. V.

93. ἔχ’ ἥσυχος] The use of the adjective for the adverb is an Attic idiom. ἀλλ’ ἔ. ἥ., Euripides, M. 550. ἄφοβος ἔχε, O. 1273. L.

94. Ἑλλήνων] νέφος, ὄρμηθὲν ἀπ’ Ἑλευσίνος, καὶ ὑψωθὲν ὑπὲρ τῶν νεῶν, ἐγκατέσκηψεν εἰς τὰς ναῦς ἅμα τῷ μέλει τῷ μυστικῷ, Aristides, i. i. p. 258. W.

95. καταπτόμενος] vi. 68. μάρτυρας προφέρων, Eustathius. W. L. appealing to the testimony.

96. οἱ δὲ κ. τ. λ.] This resumes the thread from c. 25. L.

97. Σηπιάδα] vii. 186. W.

καὶ ἐς Θερμοπύλας. ἀντιθήσω γὰρ τοῖσί τε ὑπὸ τοῦ χειμῶνος αὐτῶν ὑπολομένοισι, καὶ τοῖσι ἐν Θερμοπύλῃσι καὶ τῇσι ἐπ' Ἀρτεμισίῳ ναυμαχίῃσι, τούσδε τοὺς τότε οὐκ ἔπομένους βασιλείῃ, Μηλιάς τε καὶ Δωριέας καὶ Λοκροὺς καὶ Βοιωτοὺς, πανστρατιῇ ἔπομένους, πληὴ Θεσπιέων τε καὶ Πλαταιέων, καὶ μάλα Καρυστίους τε καὶ Ἀνδρίους καὶ Τηνίους τε καὶ τοὺς λοιποὺς νησιώτας πάντας, πλην τῶν πέντε πολίων,⁹⁸ τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα.⁹⁹ ὕσῃ γὰρ διη προέβαινε ἐσωτέρῳ τῆς Ἑλλάδος ὁ Πέρσης, τοσοῦτ' ἄνευ εἴπετο.

LXVII. Ἐπεὶ ὦν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι, πλην Παρίων· Πάριοι δὲ, ὑπολειφθέντες ἐν Κύνῳ, ἐκαρადόκεον τὸν πόλεμον, κῇ ἀποβήσεται.¹⁰⁰ οἱ δὲ¹ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, ἐνθαῦτα κατέβη αὐτὸς Ξέρξης ἐπὶ τὰς νῆας, ἐθέλων σφι συμμίξει τε καὶ πυθέσθαι τῶν ἐπιπλωόντων τὰς γυνάμας. ἐπεὶ δὲ ἀπικόμενος προΐζετο, παρῆσαν μετάπεμπτοι οἱ τῶν ἐθνέων τῶν σφετέρων τύραννοι καὶ ταξίαρχοι ἀπὸ τῶν νηῶν, καὶ ἵζοντο, ὥς σφι βασιλεὺς ἐκάστω τιμὴν ἐδεδώκεε, πρῶτος μὲν ὁ Σιδώνιος βασιλεὺς, μετὰ δὲ ὁ Τύριος, ἐπὶ δὲ ὅλλοι.² ὡς δὲ κόσμῳ ἐπεξῆς ἵζοντο, πέμψας Ξέρξης Μαρδόνιον, εἰρώτα, ἀποπειρώμενος ἐκάστου, εἰ ναυμαχίην ποιεοίτο.

LXVIII. Ἐπεὶ δὲ περιῶν εἰρώτα ὁ Μαρδόνιος, ἀρξάμενος ἀπὸ τοῦ Σιδωνίου, οἱ μὲν δὴ ἄλλοι κατὰ τὸν γνῶμην ἐξεφύροντο κελεύοντες ναυμαχίην ποιεέσθαι, Ἀρτεμισίῃ δὲ τάδε ἔφη· 1. “Εἰπεῖν μοι³ πρὸς βασιλέα, Μαρδόνιε, ὡς ἐγὼ τάδε λέγω· Οὔτε κακίστην γενομένην ἐν τῇσι ναυμαχίῃσι τῇσι πρὸς Εὐβοίῃ, οὔτε ἐλάχιστα ἀποδεξαμένην, δέσποτα, τήνδε εὐῶσαν γνῶμην⁴ με δίκαιόν

98. τῶν πέντε πολίων] viz. Naxos, Melos, Siphnos, Seriphos, and Cythnos, c. 46. As the islands in the *Archipelago* had towns of the same name, πόλις is often used as synonymous with νῆσος, i. 144. iii. 139. *W.* Χίου τῆς μεγίστης πόλεως, Thucydides, viii. 15. Eupolis calls Chios a beautiful city. *L.*

99. ἐπεμνήσθην—τὰ οὐνόματα] *M. G. G.* 325. *obs.* For another construction, see vol. i. p. 22. n. 74. where for “generally” read “also.”

100. κῇ ἀποβήσεται] σκοπεῖν χρὴ πάντος χρήματος τὴν τελευταίην κ. ἀ., i. 32. παραδοκῆσοντα τὴν μάχην, ἥ πεσέεται, vii. 163. 168. τῇ δοκέω ἀποβή-

σεσθαι τὰ πρήγματα, c. 68, 2. *W.*

1. οἱ δὲ] δὲ is used after parentheses, like the Latin *sed, vero, autem.* *M. G. G.* 616.

2. ὅλλοι] for οἱ ἄλλοι; upon the same principle we should read τὰλλα (and not τᾶλλα) for τὰ ἄλλα.

3. εἰπεῖν μοι] ὦ ξεῖν', ἀγγέλλειν Ἄ., vii. 228. The use of the pronoun resembles that in Homer, “*φειπέμενά μοι, Τρῶες,*” *Il.* x. 501. ἐν τῷ “*ε. μ. Τ.,*” ἀντὶ τοῦ “*εἶπατε,*” περιττὸν δοκεῖ τὸ “*μοι*” κεῖσθαι, Eustathius. *W.* *M. G. G.* 392. *f.*

4. τήνδε εὐῶσαν γνῶμην] *this which is my opinion*, i. e. (as is immediately added) τὰ τ. φ. ἀ. ἐς π. τὰ σά. *S.*

ἔστι ἀποδείκνυσθαι, τὰ τυγχάνω φρονέουσα ἄριστα ἐς πρήγματα τὰ σά. καί τοι τάδε λέγω, φείδεο τῶν νηῶν, μηδὲ ναυμαχίην ποιέο. τοὶ γὰρ ἄνδρες τῶν σῶν ἀνδρῶν κρέσσονες τοσοῦτό εἰσι κατὰ θάλασσαν, ὅσον ἄνδρες γυναικῶν. τί δὲ πάντως δέει σε ναυμαχίῃσι ἀνακινδυνεύειν; οὐκ ἔχεις μὲν τὰς Ἀθήνας, τῶν περ εἴνεκα ὠρμήθης στρατεύεσθαι, ἔχεις δὲ τὴν ἄλλην Ἑλλάδα; ἐμποδῶν δέ τοι ἵσταται οὐδεὶς· οἱ δέ τοι ἀντέστησαν, ἀπὴλλαξαν οὕτω, ὥς κείνους ἔπρεπε. 2. Τῇ δὲ ἐγὼ δοκέω ἀποβίσεσθαι τὰ τῶν ἀντιπολέμων πρήγματα, τοῦτο φράσω· ἦν μὲν μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος,⁵ ἀλλὰ τὰς νῆας⁶ αὐτοῦ ἔχῃς πρὸς γῇ μένων, ἣ καὶ προβαίνων ἐς τὴν Πελοπόννησον, εὐπετέως τοι, δέσποτα, χωρήσει τὰ νοέων ἐλήλυθας. οὐ γὰρ οἰοί τε πολλὸν χρόνον εἰσὶ⁷ τοι ἀντέχειν οἱ Ἕλληνες, ἀλλὰ σφεας διασκεδᾷς, κατὰ πόλιν δὲ ἕκαστοι φεύζονται. οὔτε γὰρ σῆτος πάρα σφίσι ἐν τῇ νήσῳ ταύτῃ, ὥς ἐγὼ πυνθάνομαι· οὔτε αὐτοῦ⁸ οἶκος, ἦν σὺ ἐπὶ τὴν Πελοπόννησον ἐλαύνῃς τὸν πεζὸν στρατὸν, ἀτρεμεῖν τοὺς ἐκείθεν αὐτῶν ἦκοντας· οὐδέ σφι μελήσει πρὸ τῶν Ἀθηναίων ναυμαχεῖν. 3. Ἦν δὲ αὐτίκα ἐπειχθῆς⁹ ναυμαχῆσαι, δειμαίνω, μὴ ὁ ναυτικὸς στρατὸς κακῶθῃς τὸν πεζὸν προσδηλήσηται.¹⁰ πρὸς δὲ, ὦ βασιλεῦ, καὶ τόδε ἐς θυμὸν βαλεῦ, ὥς τοῖσι μὲν χρηστούσι τῶν ἀνθρώπων κακοὶ δοῦλοι¹¹ φιλέουσι γίνεσθαι, τοῖσι δὲ κακοῖσι χρηστοί. σοὶ δὲ, ἐόντι ἀρίστῳ ἀνδρῶν πάντων, κακοὶ δοῦλοί εἰσι, οἱ ἐν συμμαχῶν λόγῳ λέγονται εἶναι, ἐόντες Αἰγύπτιοί τε καὶ Κύπριοι καὶ Κίλικες καὶ Πάμφυλοι, τῶν ὀφελὸς ἐστι οὐδέν.”

LXIX. Ταῦτα λεγούσης¹² πρὸς Μαρδόνιον, ὅσοι μὲν ἦσαν

5. ἐπειχθῆς ν. ποιεύμενος] Observe the variation of the construction in § 3. ἦν ἐ. ναυμαχῆσαι. HER. on VI. c. vi. 1, 13.

6. τὰς νῆας κ. τ. λ.] πάντες Ἀχαιοὶ ναῦς ἔχοντες ἦσαν οὐκ ἄρα τῶν ἀχαιῶν τῇσδε ὀρθότητι χροῦν, Euripides, Hec. 35. SCH. on B. 181.

7. οἰοί τε—εἰσι] for οἰοί τε ἔσονται, i. e. δυνήσονται, Harpocration. V.

8. αὐτοῦ] The emendation of Koen. V. c. 57. 60, 2. 62. S.

9. ἐπειχθῆς] On this presentiment Plutarch makes an ill-natured remark, ταῦτα μὲν οὖν μέτρων ἐνδεῖ, τῷ Ἡρόδοτῳ, Σίβυλλαν ἀποφῆναι τὴν Ἀρτεμισίαν, τὰ μέλλοντα προβεπίζουσιν οὕτως ἀκριβῶς, t. ii. p. 870. quicquam, multa bene ac divinitus invenientes, ex adyto tantquam cordis, responsu

dedere sanctius, et multo certa ratione magis, quam Pythia, quæ tripode ex Phæbi lauroque profatur, Lucretius, i. 737. and this was an instance which required no very extraordinary sagacity to anticipate the probable result: W. V. “There needs no ghost, my lord, come from the grave to tell us this,” Shakspeare, Ham. i. 5.

10. προσδηλήσηται] ναυτικὸς στρατὸς κακῶθῃς πέζον ὤλεσε στρατὸν, Æschylus, P. 734. BL.

11. δοῦλοι] Naumachius gives the following advice to the mistress of a family μήτε κακὴ δμῶεσι τεοῖς ἔσο· μήτε μάλ’ ἐσθλὴ φαίneo· ῥηῖτεροι γὰρ αἰεί που πῆμα φέρονται. θάρσει δειδύων, μάλ’ ἐπικρατέουσιν ἄνακτες, in Stob. S. lxxi. p. 438. W.

12. λεγούσης] The ellipsis of αὐ-

εὔνοιοι τῇ Ἀρτεμισίῃ, συμφορὴν ἐποιεῖντο τοὺς λόγους, ὥς κακόν τι πεισομένης πρὸς βασιλέος, ὅτι οὐκ ἔα ναυμαχίην ποιέεσθαι, οἱ δὲ ἀγαιόμενοι¹³ τε καὶ φθονέοντες αὐτῇ, ἅτε ἐν πρώτοισι¹⁴ τετιμημένης διὰ πάντων τῶν συμμάχων, ἐτέρποντο τῇ κρίσει,¹⁵ ὥς ἀπολομένης αὐτῆς. ἐπεὶ δὲ ἀνηνείχθησαν αἱ γινῶμαι ἐς Ξέρξεα, κάρτα τε ἦσθη τῇ γνώμῃ τῆς Ἀρτεμισίης, καὶ ἰομίζων ἔτι πρότερον σπουδαίην εἶναι, τότε πολλῶ μᾶλλον αἶνεε. ὅμως¹⁶ δὲ τοῖσι πλέοσι πείθεσθαι ἐκέλευε, τάδε καταδόξας· πρὸς μὲν Εὐβοίῃ σφέας ἐθελοκακέειν,¹⁷ ὥς οὐ παρεόντος αὐτοῦ, τότε δὲ αὐτὸς παρεσκευάστο θεήσασθαι ναυμαχέοντας.

LXX. Ἐπειδὴ δὲ παρήγγελλον¹⁸ ἀναπλῶειν, ἀνῆγον τὰς νῆας ἐπὶ τὴν Σαλαμίνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίαν. τότε μὲν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρῃ ναυμαχίην ποιήσασθαι· νύξ γὰρ ἐπεγένετο· οἱ δὲ παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἕλληνας εἶχε δέος τε καὶ ἀρρώδιῃ, οὐκ ἦκιστα δὲ τοὺς ὑπὸ Πελοποννήσου. ἀρρώδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμῖνι κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν· νικηθέντες τε, ἐν νήσῳ ἀπολαμφθέντες πολιορκήσονται,¹⁹ ἀπέντες τὴν ἐωυτῶν ἀφύλακτον.

LXXI. Τῶν δὲ βαρβάρων ὁ πεζὸς ὑπὸ τὴν παρεούσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον· καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο, ὅκως κατ' ἡπειρον μὴ ἐσβάλοιεν οἱ βάρβαροι. ὥς γὰρ ἐπύθοντο τάχιστα Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδα ἐν Θερμοπύλῃσι τετελευτηκέναι, συνδραμόντες ἐκ τῶν πολίων, ἐς τὸν Ἰσθμὸν ἵζοντο· καὶ σφι ἐπὴν στρατηγὸς Κλεόμβροτος,²⁰ ὁ Ἀναξανδρίδew, Λεωνίδew

τοῦ, αὐτῆς, or αὐτῶν, with such genitives of participles is very frequent: ὥς προδόντων, c. 90. ταῦτα λεγόντων, c. 94. SCH. on B. 33.

13. ἀγαιόμενοι] θαυμάζοντες, ἢ φθονοῦντες, ἢ μισοῦντες, Eustathius. V. vol. i., p. 279. n. 1.

14. ἐν πρώτοισι] Æschylus, P. 449. BL. In Latin imprimis.

15. κρίσι] The dative very frequently occurs in Ionic writers with a single ι; as πόλι, i. 105. δυνάμι, ii. 102. ὕψι, ii. 141. στάσι, vii. 153. εἷ is also used by them, more rarely ι; the contracted form ει is not uncommon. M. G. G. 80. obs. 2.

16. ὅμως] We might put the following words into the mouth of Xerxes, *video meliora, proboque; deteriora sequor*: V. "We see the

goud, and we approve it too; Condemn the wrong, and yet the wrong pursue."

17. ἐθελοκακέειν] and played the part of cowards. The infinitive of the present is used in oblique speech, where in direct speech the indicative of the imperfect would be used. M. G. G. 498.

18. παρήγγελλον] namely, the commanders of the respective nations or divisions. S.

19. πολιορκήσονται] The indicative and optative, after ὅτι in the sense of 'because,' are here interchanged. M. G. G. 507, 3.

20. Κλεόμβροτος] He died soon afterwards, ix. 10. He is seldom mentioned by ancient writers. V.

δὲ ἀδελφεός. ἰζόμενοι δὲ ἐν τῷ Ἴσθμῳ, καὶ συγχώσαντες²¹ τὴν Σκιρωνίδα ὁδόν,²² μετὰ τοῦτο ὥς σφι ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἴσθμοῦ τεῖχος. ἄτε δὴ ἐουσέων μυριαδῶν²³ πολλέων καὶ παντὸς ἀνδρὸς ἐργαζομένου, ἦνετο τὸ ἔργον· καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ²⁴ ψάμμου πλήρεις ἐσεφορέοντο, καὶ ἐλίπνυνον²⁵ οὐδένα χρόνον οἱ βοθηήσαντες ἐργαζόμενοι, οὔτε νυκτὺς, οὔτε ἡμέρης.

LXXII. Οἱ δὲ βωθήσαντες ἐς τὸν Ἴσθμὸν πανδημεὶ, οὔδε ἦσαν Ἑλλήνων· Λακεδαιμόνιοί τε καὶ Ἀρκάδες πάντες καὶ Ἡλεῖοι²⁶ καὶ Κορίνθιοι καὶ Σικυνῶνιοι καὶ Ἐπιδαύριοι καὶ Φλιάσιοι καὶ Τροιζήνιοι καὶ Ἑρμιονέες. οὗτοι μὲν ἦσαν οἱ βοθηήσαντες καὶ ὑπεραρρῶδέοντες τῇ Ἑλλάδι²⁷ κινδυνευούσῃ· τοῖσι δὲ ἄλλοισι Πελοποννησίοισι ἔμελε οὐδέν. Ὀλύμπια δὲ καὶ Κάρνεια²⁸ παροιχώκεε ἤδη.

LXXIII. Οἰκίει δὲ τὴν Πελοπόννησον ἔθνεα ἑπτὰ. τούτων δὲ τῶν ἑπτὰ ἐθνέων αἱ λοιπαὶ πόλεις, πᾶρες τῶν κατέλεξα, ἐκ τοῦ μέσου ἑκατέατο· εἰ δὲ ἐλευθέρως ἔξεστι εἰπεῖν, ἐκ τοῦ μέσου κατήμενοι, ἐμῆδιζον.

LXXIV. Οἱ μὲν δὴ²⁹ ἐν τῷ Ἴσθμῳ τοιούτῳ πόνῳ συνέστασαν,

21. συγχώσαντες] They obstructed the road in all probability by intersecting or demolishing the causeway in parts, and by piling huge fragments of rocks in other places. *S.*

22. τὴν Σκιρωνίδα ὁδόν] This road led out of Megaris, over the Scironian rocks, to the Isthmus. It was so called, after the robber Sciron, who was destroyed by Theseus; Pausanias, i. 44. Strabo, ix. 391. *W. L.*

23. μυριαδῶν] The Ionic genitive plural in *έων* is noticed, *M. G. G.* 74, 5.

24. φορμοὶ] οἱ καλούμενοι ψίαθοι, Scholiast, on Thuc. Hence is derived the adverb *φορηδόν*, Thucydides, ii. 75. iv. 48. ἀνταείρεσθαι πύργους ξυλίλους, ἢ ἄλλα ὕψη ἐκ φορμῶν πληρουμένων ψάμμου, ἢ ἐκ λίθων, ἢ ἐκ πλίνθων, *Æneæ*s, Com. 32. Polyænus, iii. 10, 15. χώσας φορμοῖς ἀχύρων σεσαγμένους τὰς τάφρους, Polybius, i. 19, 13. *W. A. DU. CAS.*

25. ἐλίπνυνον] ἐσχόλαζον, ἔληγον, ἔκνουν, Hesychius; ἐπαύοντο. *V.* It is an Ionic verb, *BL.* and occurs, i.

67. *S.* vii. 56.

26. Ἡλεῖοι] Pausanias, v. 4. Diodorus, however, says that the Eleians did not march against Xerxes; as, being devoted exclusively to the service of the god Jupiter, they were exempted from carrying arms; i. ii. p. 547. λαβόντες παρὰ τῶν Ἑλλήνων συγχώρημα διὰ τὸν ἀγῶνα τῶν Ὀλυμπίων, ἱερὰν καὶ ἀπύρρητον ἄκουν τὴν Ἡλείαν, ἅπτεροι πάντος ὄντες δεινοῦ, καὶ πάσης πολεμικῆς περιστάσεως, Polybius, iv. 73. *L.*

27. ὑπεραρρῶδέοντες τῇ Ἑ.] Another construction is δειμαίνοντες περὶ τῇ Π., c. 74. *M. G. G.* 387, 1.

28. Ὀλύμπια—Κάρνεια] With the former understand ἀγωνίσματα, with the latter ἱερὰ. *F. B.* 12. 122. For an account of the Carnean festival see Potter, ii. 20.

29. οἱ μὲν δὴ] This formula, followed by δὲ, is used by Herodotus to repeat the substance of what was mentioned before, in order to make a transition to something new. *M. G. G.* 288. *obs.* 3.

αἶτε περὶ³⁰ τοῦ παντὸς ἤδη δρόμον θέοντες,³¹ καὶ τῇσι νηυσὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὄμως, ταῦτα³² πυνθανόμενοι, ἀρρώδεον, οὐκ οὕτω περὶ σφίσι αὐτοῖσι δειμαίνοντες, ὡς περὶ τῇ Πελοποννήσῳ. ἕως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστάς σιγῇ λόγον ἐποίετο, θῶμα ποιούμενοι τὴν Εὐρυβιάδew ἀβουλίην·³³ τέλος δὲ, ἐξερράγη³⁴ ἐς τὸ μέσον, σύλλογός τε διὴ ἐγίνετο, καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν· οἱ μὲν, ὡς “ἐς τὴν Πελοπόννησον χρεῶν εἶη ἀποπλῶειν, καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μάχεσθαι.” Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες, “αὐτοῦ μένοντας ἀμύνυσθαι.”

LXXV. Ἐνθαῦτα Θεμιστοκλῆς,³⁵ ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου. ἐξελθὼν δὲ, πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα³⁶ πλοῖω, ἐντειλάμενος τὰ λέγειν χρεῶν· τῷ οὐνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλέος παίδων. τὸν δὴ ὕστερον τούτων τῶν πρηγμάτων Θεμιστοκλῆς Θεσπία τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιάες πολιήτας, καὶ χρήμασι ὕλβιον. ὅς τότε, πλοῖω ἀπικόμενος, ἔλεγε πρὸς τοὺς στρατηγούς τῶν βαρβάρων τάδε· “Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρη τῶν ἄλλων Ἑλλήνων· τυγχάνει γὰρ

30. περὶ] Before this word, an Attic writer would have inserted τὸν. S.

31. δρόμον θέοντες] τὸν περὶ σωτηρίας ἀγῶνα τρέχειν, Eunapius, Max. p. 100. τὸν π. τῆς ψυχῆς θέειν, Jul. p. 115. τρέχων π. τ. ψ., ix. 37. W. θ. π. ὑμέων αὐτῶν, viii. 140, 1. SCH. τὸν π. ψ. δ. δραμεῖν, Aristophanes, V. 376. B. 72.

32. ταῦτα] refers to τὴν τοῦ Ἰσθμοῦ ἀποτείχισιν; and before it we must understand καίπερ.

33. θῶμα ποιούμενοι τὴν E. ἀ.] Instead of a verb active a circumlocution is often used; the substantive derived from that verb active being joined with ποιεῖσθαι. Though the object of this verb, which with the simple verb would have been in the accusative, is properly in the circumlocution put in the genitive; yet it may be put in the accusative, provided the circumlocution answers in its signification to a verb active; and in this case the verb ποιεῖσθαι has a double accusative. i. 68. M. G. G. 413. obs. 5.

34. ἐξερράγη] This metaphor may be derived from different objects; ἔνθεν ἐκραγήσονται ποτε ποταμοὶ πυρὸς, Æschylus, P. V. 375. ille quidem feræ bestię vincetæ, aut clausæ et refringere claustra cupienti, regis iram verbis æquabat: cujus si talis animus est, solvamus nos ejus vincula, et claustra refringamus, ut erumpere diu coërcitam iram in hostes communes possit, Livy, xxxvi. 7. V.

35. Θεμιστοκλῆς] ὃς αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σφύεστατα ἔσωσε τὰ πράγματα, Thucydides, i. 74.

36. ἄνδρα] ἀνὴρ Ἑλλήν, ἐξ Ἀθηναίων στρατοῦ ἐλθὼν, ἔλεξε παιδί σῳ Ξέρξῃ τάδε, ὡς, “εἰ μελαίνης νυκτὸς ἵξεται κνέφας, Ἕλληνες οὐ μενοῖεν,” Æschylus, P. 361. but Plutarch says ἦν τῷ γένει Πέρσης ὁ Σίκιννος αἰχμαλώτος, Tb. p. 118. v. W. noctu, de serris suis quem habuit fidelissimum, ad regem misit, ut ei nunciaret suis verbis, “adversarios ejus in fuga esse,” Nepos, Th. 4. V.

φρονέων τὰ βασιλέος,³⁷ καὶ βουλόμενος μάλλον τὰ ὑμέτερα κατὺ περθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα· φράσσοντα, ὅτι οἱ Ἕλληνες δρησμὸν βουλευόμενοι καταρρώδηκότες. καὶ νῦν παρέχε κάλλιστον ὑμέας ἔργον ἀπάντων ἐξεργάσασθαι, ἣν μὴ περιτῖδῃτε διαδράντας³⁸ αὐτούς. οὔτε γὰρ ἁλλήλοισι ὁμοφρονέουσι, οὔτ' ἔτι ἀντιστήσονται ὑμῖν· πρὸς ἑωυτούς τε σφέας ὤψεσθε ναυμαχέοντας τοὺς τὸ ὑμέτερα φρονέοντας καὶ τοὺς μή." Ὁ μὲν, ταῦτά σφι σημήνας, ἐκποδὼν ἀπαλλάσσετο.

LXXVI. Τοῖσι δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, τοῦτο μὲν, εἰς τὴν νησίδα τὴν Ψυττάλειαν, μεταξὺ Σαλαμῖνός τε κειμένην καὶ τῆς ἡπείρου, πολλοὺς τῶν Περσέων ἀπεβιβάσαντο· τοῦτο δὲ, ἐπειδὴ ἐγένοντο μέσαι νύκτες,³⁹ ἀνῆγον⁴⁰ μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλαμῖνα·⁴¹ ἀνῆγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ

37. φρονέων τὰ βασιλέος] *attached to the king's interest.* BLO. τοὺς τὰ Ἀθηναίων φρονούντας, Thucydides, viii. 31. M. G. G. 284, 1. τὰ ὑμέτερα φ., just below.

38. περιτῖδῃτε διαδράντας] *περιορᾶν* (with the aorist *περιτῖδειν* and the future *περιτῖσθαι*) *to overlook any thing, to permit it to happen*, is one of the verbs which is followed by a participle instead of an infinitive, M. G. G. 549, 7.

39. μέσαι νύκτες] *δέδυκε μὲν Ἀσελάνα καὶ Πληϊάδες, μ. δὲ ν., Sappho, fr. xxviii. 1. σχεδὸν ἦσαν μ. ν., Xenophon, An. iii. 1, 23. περὶ μέσας νύκτας, i. 7, 1. πρῶτον μὲν νυκτῶν, Thucydides, viii. 101. BL.*

40. ἀνῆγον κ.τ.λ.] *got under weigh.* The sense is the same whether *κέρας* means *the right wing of the Greeks*, or *the left wing of the Persians*: in the former case, it is governed by *κυκλούμενοι* and *ἀνῆγον* is put absolutely, as it is immediately afterwards; in the latter case *αὐτῇν* (i. e. *τὴν νῆσον*) must be understood after the participle, and *κέρας* will be governed by the verb. *S.* The western wing of the Persians extended itself so as to outflank the western wing of the Greeks. The eastern division of the Persians, which had been stationed off the eastern coast of Attica, in a line extending from Ceos on the left to-

wards Cynosura on the right, now doubled Cape Sunium and advanced towards Munychia, stretching across the channel as they proceeded up the Saronic gulf so that no squadron might pass down the gulf unobserved. The incessant labor of the rowers during the night must have incapacitated them from any very great exertion in the succeeding engagement.

41. Σαλαμίνα] The following description of the scene of action is given by LAU. who resided some months near the spot. "As you stand on the shore of Eleusis, you see before you a bay about ten miles broad, and perhaps as many deep; at the mouth of the bay lies the island of Salamis, by which this portion of the sea is so completely land-locked, that it affords excellent anchorage for trading vessels; towards the west-south-west is a strait, about half a mile across, leading into the Saronic gulf; on the south-south-east the bay communicates with the same gulf, by a frith from two to three miles over; just without this frith is a small island (Psyttalea), on which the current from the bay bears generally pretty hard: within this little island, and just without the frith, the Greek fleet appears to have been arrayed for battle."

τὴν Κυνόσουραν⁴² τεταγμένοι, κατεῖχόν τε μέχρι Μουνυχίης⁴³ πάντα τὸν πορθιὸν τῇσι νηυσί. τῶνδε δὲ εἵνεκεν ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φυγέειν ἐξῆ, ἀλλ', ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν⁴⁴ τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησίδα, τὴν Ψυττάλειαν⁴⁵ καλεομένην, ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵνεκεν, ὥς, ἐπεὰν γένηται ναυμαχία, ἐνθαῦτα μάλιστα ἐξοισομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων· ἐν γὰρ δὴ πύρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσσεσθαι ἔκειτο ἡ νῆσος· ἵνα τοὺς μὲν περιποιῶσι, τοὺς δὲ διαφθείρῳσι. ἐποίουν δὲ σιγῇ ταῦτα, ὥς μὴ πυνθανοίαιτο οἱ ἐναντίοι. Οἱ μὲν δὲ ταῦτα τῆς νυκτὸς, οὐδὲν ἀποκοιμηθέντες, παραρτέοντο.

LXXVII. Χρημοῖσι δὲ οὐκ ἔχω ἀντιλέγειν, ὥς οὐκ εἰσὶ ἀληθείες, οὐ βουλόμενος ἐναργέως λέγοντας πειρᾶσθαι καταβάλλειν, ἐς τοιάδε πρήγματα⁴⁶ ἐσβλέψας.

ἀλλ' ὅταν Ἀρτέμιδος χρυσαύρου⁴⁷ ἱερὸν ἀκτὴν
νηοὶ γεφυρώσῃ καὶ εἰναλίην Κυνόσουραν
ἐλπίδι μαινομένη,⁴⁸ λιπαρὰς πέρσαντες Ἀθήνας,
διὰ Δίκῃ σβέσσει κρατερὸν Κόρον, Ὕβριος υἱὸν,⁴⁹

42. Κυνόσουραν] D'Anville places this headland to the south-east of Brauron, and to the north-east of Prasiæ. In the generality of maps it is placed by far too much to the north. Barthelemy conceived it to be a promontory of Salamis; *L.* which seems to accord much better with the words of the oracle that follows.

43. Μουνυχίης] On the present state of this harbour see *A.* and *L.*

44. ἐξῆ—δοῖεν] The subjunctive seems to mark an object of certain and immediate accomplishment, the optative an object of probable but uncertain accomplishment and one dependent on the former. Compare *HER.* on *VIG.* viii. 10, 1. *M.G.G.* 519. and *AR.* on *Th.* iii. 22. In the instance before us, there was no doubt but what the flight of the Greeks would be completely intercepted by the manœuvre of the Persians, and the probable consequence of their being thus intercepted was their utter destruction; yet this, after all, was but a probability, the other was a certainty.

45. Ψυττάλειαν] Our author would *Herod.*

seem to have had before his eyes the following passage of Æschylus, νῆσός τις ἐστὶ πρόσθε Σαλαμίνος τόπων, βαῖα, δύσορμος ναυσίν· ἐνταῦθα πέμπει τοῦσδ', ὅπως, ὅτ' ἐκ νεῶν φθαρέντες ἐχθροὶ νῆσον ἐκωάζοιτο, κτείνοιεν εὐχείρωτον Ἑλλήνων στρατὸν, φίλους δ' ὑπεκώζοιεν ἐναλίῳ πόρῳ, *P.* 453. *W.* νησίον ἔρημον καὶ πετρῶδες, *Strabo*, ix. *Stanley.* *BL.*

46. πρήγματα] Bothe conjectures προρρήματα. *S.*

47. χρυσαύρου] Φοίβου Ἀπόλλωνος χ., *Homer*, *Il.* E. 409. *W.* χρυσοφασγάνου, χρυσοῦν ξίφος ἔχοντος, *Scholiast.* *T.*

48. ἐ. μαινομένη] By an alteration in the punctuation, these words are now connected with the preceding verb. Xerxes was actuated by revenge, rather than hope, in his destruction of Athens: but, after describing his orders for blockading the channels from the bay of Salamis, Æschylus says τοιαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου (? see the various readings) φρενὸς, οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο, *P.* 378.

49. Κόρον, Ὕβριος υἱὸν] ἐθέλοντι

δεινὸν μαιμώνοντα, δοκεῦντ' ἀνὰ πάντα τίθεσθαι.⁵⁰
χαλκὸς ⁵¹ γὰρ χαλκῷ συμμίζεται, αἵματι δ' Ἀρης
πόντον φοινίζει.⁵² τὸτ' ἐλεύθερον Ἑλλάδος ἡμαρ
εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.

ἐς τοιαῦτα ⁵³ μὲν, καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίης
χρησμῶν περὶ οὔτε αὐτὸς λέγειν ⁵⁴ τολμέω, οὔτε παρ' ἄλλων ἐνδέ-
κομαι.⁵⁵

LXXVIII. Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγένετο ὠθισμὸς
λόγων πολλός. ᾗδεσαν δὲ οὐκ ὅτι σφέας περιεκκυκλέοντο τῇσι
νηυσὶ οἱ βάρβαροι, ἀλλ', ὥσπερ τῆς ἡμέρης ὤρων αὐτοὺς τεταγμένους,
ἐδόκεον κατὰ χώραν εἶναι.

ἀλεξέειν Ὑβριν, Κόρον ματέρα θρασύμου-
νον, Pindar, O. xiii. 12. "Υ. θεὸς πρῶ-
τον κακὸν ὥπασεν ἀνδρὶ, οὐ μέλλει χῶ-
ρην μηδεμίαν θέμεναι· τίτκει τοι Κόρος
"Υ., ὅταν κακῷ ὄλβος ἐπιταί ἀνθρώπῳ,
καὶ ὅτῳ μὴ νόος ἄρτιος ᾖ, Theognis,
151. Of the evils which introduce
themselves into states, Pythagoras
mentions πρῶτον τρυφήν, ἔπειτα κόρον,
εἴτα ὕβριν, μετὰ δὲ ταῦτα ὕλεθρον,
Stobæus, S. xli. p. 247. Ecphantas,
one of the same sect, says, ἡ Πολυτέ-
λεια μάτηρ τῆς Ἀκρασίας· αὐτὰ δὲ τῆς
Ὑβριος, ἐξ ἧς τῶν ἐν ἀνθρωπίνοις κακῶν
τὰ πολλὰ, S. xlv. p. 335. There is a
studied ambiguity in the oracle; as
κόρος signifies a youth, and in that
sense might apply to Xerxes. W. S.
ὕβρις φυτεύει τύραννον· ὕ., ἣν πολλῶν
ὑπερπλησθῇ μάταν, Sophocles, Œ. R.
873. L. ὁ Θουκυδίδης ἐν ταῖς ἱστορίαις
(iii. 39.) "εἰώθασιν οἱ πολλοὶ τῶν ἀν-
θρώπων," φησὶν, "οἷς ἂν μάλιστα καὶ
δι' ἐλαχίστου ἀπροσδόκητος εὐπραγία
ἔλθῃ, εἰς ὕβριν τρέπεσθαι." καὶ Φίλισ-
τος ὁμοίως τὰ αὐτὰ μιμεῖται, ὧδε λέ-
γων, "εἰώθασιν μάλιστα οἱ παρὰ δόξαν
ἀπροσδοκίῳ εὐπράσσοντες εἰς ὕ. τρ.,"
Clement of A., Str. vi. p. 740. G.
Demosthenes, O. ii. and Sallust, H.
fr. have also imitated this passage of
Thucydides. Hudson. AR. κόρος·
πλησμονή, χορτασία, τρυφή, Hesyl-
chius; ἀλαζονία, Scholiast on Pind.
BL.

50. ἀνὰ πάντα τίθεσθαι] The true
reading is doubtful. W. Perhaps ἄ.
τ. is put by unctis for ἀνατίθεσθαι (in
the sense of μετατίθεσθαι, Steph. Th.
L. G. 9397. c.) to change, i. e. to over-

throw, to turn upside down; as if he
had said ἄνω κάτω τίθεσθαι, so τὰ μὲν
ἄνω, κάτω θήσω· τὰ δὲ κάτω, ἄνω, iii.
3. The middle voice will signify to
do this for his own advantage and gra-
tification. S. Whether ἀνατίθεσθαι can
be used in such a sense is very ques-
tionable: we might therefore read ἂν
ἅπαντα πιθέσθ' εὐ, that all things will
obey him; ST. or ἅμα πάντα πατεῖ-
σθαι, to trample on all things promis-
ciously. Bothe.

51. χαλκός] The beaks of the tri-
remes were of brass. L.

52. φοινίζει] αἰμάζει, βάψει, Suidas.
SA. quotes as from Homer, φοινίσσετο
δ' αἵματι γαῖα, perhaps by a slip of the
memory for ἐρυθραίνετο δ' αἵματι γαῖα,
Il. K. 484.

53. τοιαῦτα] supply πρήγματα ἐσ-
βλέψας from the words preceding the
oracle. ST.

54. λέγειν] According to this text
the construction seems to be οὔτε αὐ-
τὸς τ. λ. π. ἄ. χ. B. λ. οὐ. ἐ., οὔτε ἐ. π.
ἄ. λόγους περὶ ἀντιλογίης χ. But W.
proposes δι' ἀντιλογίης; to which
Abresch adds ἐλθεῖν for λέγειν. ST.
would read ἀντιλογίην, taking ἀντιλο-
γίην λέγειν as a periphrasis for ἀντι-
λέγειν.

55. ἐνδέκομαι] From this it appears
that all were not influenced by the
same superstitious respect for oracles
as Herodotus was. Many attributed
these prophecies of Bacis to the sug-
gestion of Themistocles. Aristophanes
burlesques them with great freedom,
Eq. 994, &c. Av. 960, &c. V.

LXXIX. Συνεστηκότων ⁵⁶ δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἐξωστρακισμένος ⁵⁷ δὲ ὑπὸ τοῦ δήμου· τὸν ἐγὼ νερόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα ⁵⁸ γενέσθαι ἐν Ἀθήνῃσι καὶ δικαιοτάτον. οὗτος ὦν ἦρ, στὰς ἐπὶ τὸ συνέδριον, ἐξεκαλέετο Θεμιστοκλῆα, εὐντα μὲν ἐωυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ μάλιστα· ὑπὸ δὲ μεγάλῃ τῶν παρεόντων κακῶν, λήθην ἐκείνων ποιούμενος, ἐξεκαλέετο, θέλων αὐτῷ συμμίζειν. προακηκόεε δὲ, ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς νῆας πρὸς τὸν Ἰσθμόν. ὥς δὲ ἐξηλθέ οἱ Θεμιστοκλῆς, ἔλεγε Ἀριστείδης τάδε· “Ἡμέας στασιάζειν χρεὼν ἐστί, ἔν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὁκύτερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. λέγω δέ τοι, ὅτι ἴσόν ἐστι πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθεῦτεν Πελοποννησίοις. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν, οὐδ’ ἦν θέλωσι, Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιάδης οἳοί τε ἔσονται ἐκπλῶσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. ἀλλ’ ἐσελθὼν σφὶ ταῦτα σήμνην.”

LXXX. Ὁ δὲ ἀμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακελεύεαι, καὶ εὖ ἡγγεῖλας. τὰ γὰρ ἐγὼ ἰδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος ἦκεις. ἴσθι γὰρ, ἐξ ἐμέο ⁵⁹ τὰ ποιούμενα ὑπὸ Μήδων. ἔδεε

56. συνεστηκότων] vol. i. p. 190. n. 54.

57. ἐξωστρακισμένος] from ὄστρακον, “a shell or tile.” Ostracism was a species of judgement, introduced at Athens after the expulsion of the Pisistratidæ, by which those citizens were banished who, from their wealth or talents, were considered capable of subverting the democracy. When ostracism was called for, the public place was boarded round, ten avenues being left. The people came up to vote by tribes, and each individual, after writing his vote on the shell, threw it into the urn. If there were six thousand votes against a person, he was obliged to quit the city within ten days. This practice was also adopted at Argos, Miletus, Megara, and elsewhere. It differed from exile in three respects: (1) it was for a definite time, ten or (as Diodorus says, xi. 55.) five years; (2) it was to a definite place; and (3) the effects of the party were not

confiscated. So far from being looked upon as a disgrace, it was rather regarded as a testimony of superior merit. Themistocles, Thucydides, and Alcibiades, as well as Aristides, were ostracised. Bellanger. L. Potter, i. 25. *III.* viii. 5.

58. ἄριστον ἄνδρα] This perhaps alludes to the following anecdote. Aristides being present in the theatre at the representation of “the Seven Chieftains,” when the passage οὐ γὰρ δοκεῖν δίκαιος, ἀλλ’ εἶναι θέλει (Æschylus, Th. 589.) was recited, the audience immediately showed by their universal plaudits as well as by their gestures, that they applied the character to this distinguished citizen. *W.* εἰ τὸ γε ξάνθηππον αἰνεῖς· ἐγὼ δ’ Ἀριστείδαν ἐπαινέω, ἄνδρα ἱερὰν ἀπ’ Ἀθηναίων ἐλθεῖν ἔνα λῶστον, Timocreon in Plut. Th. p. 122. n. V.

59. ἐξ ἐμέο] through me. *HER.* on *VIG.* ix. 3, 5. The construction is γ. ἐξ ἐ. (ποιούμενα) τὰ π. ὑ. *M.*

γὰρ, ὅτε οὐκ ἐκόντες ἔθελον ἐς μάχην κατίστασθαι οἱ Ἕλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ, ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφί ἄγγειλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν, καὶ οὐ πείσω, ὥς οὐ ποιεύντων τῶν βαρβάρων ταῦτα. ἀλλὰ σφί σήμνηνον αὐτὸς παρελθὼν, ὥς ἔχει. ἐπεὰν δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κάλλιστα· ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοῖον ἡμῖν ἔσται.⁶⁰ οὐ γὰρ ἔτι διαδρήσονται, εἴπερ περιεχόμεθα πανταχόθεν, ὥς σὺ λέγεις.”

LXXXI. Ταῦτα ⁶¹ ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος “ἐξ Αἰγίνης τε ἦκειν, καὶ μόγις ἐκπλῶσαι λαθὼν τοὺς ἐπορμόντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξεω· παραρτέεσθαι τε” συνεβούλευε “ὥς ἀλεξομένους.” Καὶ ὁ μὲν, ταῦτα εἶπας, μετεστήκε· τῶν δὲ αὐτῖς ἐγίνετο λόγων ἀμφισβασίη· οἱ γὰρ πλεῖνες τῶν στρατηγῶν οὐκ ἐπέιθοντο τὰ ἐξαγελθέντα.

LXXXII. Ἀπιστεόντων δὲ τούτων, ἦκε τριήρης ἀνδρῶν Τηνίων, αὐτομολέουσα, τῆς ἦρχε ἀνὴρ Παναίτιος ὁ Σωσιμέneos, ἥπερ δὴ ἔφερε τὴν ἀληθινήν πᾶσαν.⁶² διὰ δὲ τοῦτο τὸ ἔργον ἐνεγράφησαν Τήνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα ⁶³ ἐν τοῖσι τὸν βάρβαρον κατελοῦσι. σὺν δὲ ᾧν ταύτῃ τῇ νηϊ τῇ αὐτομολησάσῃ ἐς Σαλαμίνα, καὶ τῇ πρότερον ⁶⁴ ἐπ’ Ἀρτεμίσιον τῇ Λημνίῃ, ἐξεπληροῦτο τὸ ναυτικὸν τοῖσι Ἑλλήσι ἐς τὰς ὀγδῶκοντα καὶ τριηκοσίας νῆας· δύο γὰρ δὴ νηῶν τότε κατέδεε ⁶⁵ ἐς τὸν ἀριθμόν.

60. ὁμοῖον ἢ. ἕ.] ὅμοιον, Euripides, S. 1079. Aeschylus, Ag. 1210. 1375. *it will be all one to us.* MAR.

61. ταῦτα] understand δή. ST.

62. τὴν ἀληθινήν πᾶσαν] ἄγε δή μοι π. ἀληθείην κατάλεξον, Homer, II. Ω. 407. πυθόμενος παρ’ αὐτοῦ π. τὴν ἀλήθειαν, Josephus, B. J. vii. 2. εἶπεν αὐτῷ π. τ. ἀ., St. Mark, v. 33. SCHL.

63. τὸν τρίποδα] ἐπὶ τ. τ., τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἀκροθίνιον, οἱ Λακεδαιμόνιοι ἐπέγραψαν ὕψιμα τὰς πόλεις, ὅσαι, ξυγκαθελοῦσαι τὸν βάρβαρον, ἔστησαν τὸ ἀνδράγα, Thucydides, i. 132. Demosthenes, Ne. 25. W. Nepos, iv. 1. V. It is described, ix. 81. AR. ἦν τὸ ἀρχαῖον δύο γένῃ τριπόδων, οὓς καλεῖσθαι “λέβητας” συνέβαινεν ἀμφοτέρους· (1) ἐμπυριβήτης, ὁ καὶ “λοετροχός.” Αἰσχύλος “τὸν μὲν τρίπους

ἐδέξατ’ οἰκείος λέβης, αἰεὶ φυλάσσω τὴν ὑπὲρ πυρὸς στάσιν.” [Homer, Od. K. 359.] (2) ὁ δ’ ἔτερος, ὁ “κρατὴρ” καλούμενος· Ὁμηρος· “ἔπ’ ἀπύρους τρίποδας.” [II. 1. 122.] ἐν τούτοις δὲ τὸν οἶνον ἐκίρνων. Σῆμος δ’ ὁ Δῆλιος φησὶ· “τρίπους χαλκοῦς, οὐχ ὁ Πυθικός, ἀλλ’ ὁ νῦν “λέβητα” καλοῦσιν. οὗτοι δ’ ἦσαν οἱ μὲν ἄπυροι, εἰς οὓς τὸν οἶνον ἐξεκεράννουν· οἱ δὲ λοετροχόοι, ἐν οἷς τὸ ὕδωρ ἐθέρμαινον, καὶ ἐμπυριβῆται. καὶ τούτων ἔνιοι ὥτανες, τρίποδα δὲ τὴν ὑπόβασιν ἔχοντες, “τρίποδες” ὠνομάζοντο,” Athenæus, ii. 6. Of the second sort were the prizes of those who conquered in the different games. They were also used as votive offerings. L.

64. πρότερον] c. 11. L.

65. κατέδεε] i.e. τὸ ναυτικὸν κ. δύο νηῶν ἐς τὸν ἀ. S.

LXXXIII. Τῷσι δὲ Ἑλλήσι ὥς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων ῥήματα, παρεσκευάζοντο ὥς ναυμαχήσοντες. ἥως τε⁶⁶ διέφαινε, καὶ οἱ σύλλογον τῶν ἐπιβατέων ποιησάμενοι,⁶⁷ προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλέης· τὰ δὲ⁶⁸ ἔπεα ἦν, πάντα κρέσσω τοῖσι ἥσσοσι ἀντιτιθέμενα. ὅσα δὲ ἐν ἀνθρώπου φύσι καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ, τούτων τὰ κρέσσω αἰρέεσθαι· καὶ καταπλέξας τὴν ῥῆσιν, ἐσβαίνειν ἐκέλευε⁶⁹ ἐς τὰς νῆας. Καὶ οὗτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπ' Αἰγίνης τριήρης, ἡ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνῆγον τὰς νῆας ἀπάσας οἱ Ἑλληνες.

LXXXIV. Ἀναγομένοισι δέ σφι αὐτίκα ἐπεκέατο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμνην ἀνεκρούοντο,⁷⁰ καὶ ὤκελλον⁷¹

66. ἥως τε κ. τ. λ.] i. e. ἡοὺς τε διαφαινούσης, καὶ τούτων σ. τῶν ἐ. ποιησάμενων; or, as Herodotus elsewhere says, ἄμ' ἡμέρῃ διαφασκούση, iii. 86. for which Thucydides says, ἄμα ἔφ, iv. 106. vi. 30. and ἄ. τῇ ἔφ, iv. 125. ἐπεὶ λευκόπῳλος ἡμέρα πᾶσαν κατέσχε γαίαν, εὐφεγγῆς ἰδεῖν, — παρὴν κλύειν πολλὴν βοήην· “ὦ παῖδες Ἑλλήνων, ἔτε, ἐλευθεροῦτε πατρίδ', ἐλευθεροῦτε δὲ παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη, θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών,” Æschylus, P. 391—411. V.

67. ποιησάμενοι] is here the nominative case, because the main subject Θεμιστοκλέης is contained in the subject with which ποιησάμενοι agrees. M. G. G. 562. n.

68. τὰ δὲ κ. τ. λ.] and the substance of his speech was a contrast between all the advantages and disadvantages of their situation; ST. showing πλεῖω τὰ χρηστὰ τῶν κακῶν εἶναι, Euripides, S. 210. MAR.

69. ἐκέλευε] This order of Themistocles, as well as his harangue, was addressed to the Athenians only. The other generals, no doubt, acted in a similar manner, though our author does not mention it. L.

70. ἐπὶ πρύμνην ἀνεκρούοντο] In this phrase there is generally an ellipsis of the preposition, as below, and πρύμναν ἐκρούοντο, Thucydides, i. 50. i. e. ἐπὶ τὴν π. κωπηλατεῖν, Scholiast. S. Other examples of the complete

and of the elliptical phrase are given by BLO. κατὰ π. ὑπεχώρουν, οὐχὲν ἐπιστραφέντες, καὶ ἐξέκλιναν τῶν πολεμίων τὰς ἐπιούσας ναῦς, Suidas. Justin represents Themistocles as saying to the Ionians, “at vos, commissio praelio, ille cessim; inhibete remis; et a bello discedite,” ii. 12. ἦν πῶς πρ. ἀνακρούσῃται, Aristophanes, V. 399. τουτέστιν “εἰς τοῦπίσω ἀναδράμῃ,” ἀνακρούειν γάρ ἐστι τὰς κώπας τὸ ἐπέχειν τοῦ δρόμου τοῦ εἰς τὸ ἔμπροσθεν τὴν ναῦν. τὸ δὲ “π. κρούεσθαι” φασί τινες λέγεσθαι, ὅταν μετακαθίσαντες οἱ ἐρέται ἐλαύνουεν ὀπίσω ἐπὶ τὴν π., ὅταν εἰς λιμένα εἰσέρχωνται, ἵνα τὴν π. εἰς γῆν ἔχωσι νεύουσιν καὶ τὴν πῶραν ἔξω, ὅπως ἄνευ τροπῆς (ἂν εὐτροπῆς;) εἴη εἰς ἐξοδὸν ἡ ναῦς, Scholiast. V. The object of this way of retreating, by rowing sternwards or stern foremost, was to keep the head, the best defended and most effective part of the vessel, opposed to the enemy. AR. From the description given by the Scholiast it would seem that the expression does not mean “backing water,” as in doing this the oars only are made to retrograde, while the rower keeps in the same position: at first sight we might judge this operation to be a much less clumsy expedient than the facing-round of the whole ship's crew; and yet, if the galleys were constructed for the purpose, it is easy to conceive that the latter manœuvre would not be attended with much loss

τὰς νῆας· Ἀμεινίης⁷² δὲ Παλληνεὺς, ἀνὴρ Ἀθηναῖος, ἐξαναχθεὶς, νηὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νηὸς, καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινίῃ βοηθέοντες συνέμισγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γενέσθαι τὴν ἀρχὴν, Αἰγινῆται δὲ, τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἶγιναν, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τάδε, ὥς φάσμα σφί γυναικὸς ἐφάνη, φανεῖσαν δὲ, διακελεύσασθαι, ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον, ὀνειδίσασαν πρότερον τάδε· “ὦ δαιμόνιοι, μέχρι κόσου ἔτι πρῦμνην ἀνακρούεσθε;”

LXXXV. Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο⁷³ Φοίνικες· οὗτοι γὰρ εἶχον τὸ πρὸς Ἐλευσῖνός τε καὶ ἐσπέρης κέρας· κατὰ δὲ Λακεδαιμονίους, Ἰωνες· οὗτοι δ' εἶχον τὸ πρὸς τὴν ἡῶ τε καὶ τὸν Πειραιέα. ἐθελοκάκεον μέντοι αὐτῶν, κατὰ⁷⁴ τὰς Θεμιστοκλέος ἐντολάς,⁷⁵ ὀλίγοι, οἱ δὲ πλευνες οὔ. ἔχω μὲν νυν συγχῶν οὐνόματα τριηράρχων καταλέξει τῶν νῆας Ἑλληνίδας ἐλόντων· χρήσομαι δὲ αὐτοῖσι οὐδὲν, πλὴν Θεομήστορός τε τοῦ Ἀνδρουδάμαντος καὶ Φυλάκου τοῦ Ἰσθμίου, Σαμίων ἀμφοτέρων. τοῦ⁷⁶ δὲ εἵνεκα μέμνημαι τούτων μούνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε, καταστησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης⁷⁷ βασιλέος ἀνεγράφη, καὶ χώρα οἱ ἐδωρήθη πολλή. οἱ δ' εὐεργέται τοῦ βασιλέος “ὀροσάγγαι” καλέονται Περσιστί. Περὶ μὲν νυν τούτους οὕτω εἶχε.

LXXXVI. Τὸ δὲ πλῆθος τῶν νηῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο·

of time and would prove a great saving in point of velocity and power.

71. ἔκελλον] withdrew close in shore, πρὸς γῆν being understood; as δεῖνδον κλύδων ἔκειλε ναὺν πρὸς γῆν, Euripides, I. T. 1380. Nicander, Ther. 295. W. According to Eustathius this verb is formed, κατὰ πλεονασμὸν τοῦ σ, from κέλλω; which occurs in poetry, Æschylus, P. V. 191. Eur. Hip. 139. B.L. ἀνεκρούοντο and ἔκελλον being imperfects, the sense seems to be *they began to row sternwards, and were getting aground.*

72. Ἀμεινίης] Aminias was the brother of Æschylus and Cynægirus, vi. 114. Instead of Παλληνεὺς, Plutarch describes him as Δεκελεύς, Th. p. 119. D. W. Æschylus, it is agreed, was an Elcusinian. B.L.

73. ἐτετάχατο] Diodorus incorrectly joins the Lacedæmonians with the Athenians, and opposes both to the Phœnicians, xi. 18. V.

74. κατὰ] in pursuance of. M.G.G. 581. b.

75. τὰς Θ. ἐντολάς] c. 22. L.

76. τοῦ] i. e. τοῦδε. S. ix. 25.

77. εὐεργέτης] It appears that the king had a catalogue of his benefactors made out, in order that he might afterwards recompense them according to their deserts; Esther, vi. 1, &c. W. It was the custom in the cities of Greece to proclaim publicly on certain occasions the names of their benefactors. V. Xerxes writes thus to Pausanias, κεῖται σοι εὐεργεσία ἐν τῷ ἡμετέρῳ οἴκῳ ἑσαεὶ ἀνάγραφτος, i. 129. L.

αἱ μὲν, ὑπ' Ἀθηναίων διαφθειρόμεναι, αἱ δὲ, ὑπὸ Αἰγινητέων. ὅτε γὰρ τῶν μὲν Ἑλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὐ τεταγμένων ἔτι, οὔτε σὺν νόῳ ποιούντων οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι, οἷόν περ ἀπέβη. καίτοι ἦσαν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ ἁμείνονες αὐτοῖς ἐωυτῶν,⁷⁸ ἢ πρὸς Εὐβοίῃ· πᾶς τις⁷⁹ προθυμεόμενος, καὶ δειμαίνων Ξέρξην· ἐδόκεέ τε ἕκαστος ἐωυτὸν θεήσεσθαι βασιλέα.

LXXXVII. Κατὰ μὲν δὴ τοὺς ἄλλους, οὐκ ἔχω⁸⁰ μετεξετέρους εἰπεῖν ἀτρεκέως, ὥς ἕκαστοι τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἡγωνίζοντο· κατὰ δὲ Ἀρτεμισίην⁸¹ τάδε ἐγένετο, ἀπ' ὧν εὐδοκίμησε μᾶλλον ἔτι παρὰ βασιλεῖ· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν ἀπίκετο τὰ βασιλέως πρήγματα, ἐν τούτῳ τῷ καιρῷ ἡ νῆς ἡ Ἀρτεμισίης ἐδῶκετο ὑπὸ νηὸς Ἀττικῆς· καὶ ἡ,⁸² οὐκ ἔχουσα διαφυγέειν· ἔμπροσθεν γὰρ αὐτῆς ἦσαν ἄλλαι νῆες φίλιναι, ἡ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα ἐτύγχανε ἐοῦσα· ἔδοξέ οἱ τότε ποιῆσαι, τὸ καὶ συνήνεικε ποιησάσῃ· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς, φέρουσα εἰέβαλε⁸³

78. ἐωυτῶν] The comparative is often followed by the genitive of the reciprocal pronouns, and the same subject is compared to itself with regard to its different circumstances at different times. The period, with which the present state of the object of comparison is contrasted, is sometimes expressed by an additional clause with ἢ, which seems to have the force of *viz. or namely*; as ὁ Νεῖλος τοῦτον τὸν χρόνον (i. e. τὸν χειμῶνα) αὐτὸς ἐωυτοῦ ῥέει πολλῷ ὑποδέεστος ἢ τοῦ θέρος, ii. 25. M. G. G. 452. Compare vol. i. p. 243. n. 20. V.

79. πᾶς τις] is the nominative case because it is contained in the main subject αὐτοί. This construction is the converse of that noticed vol. ii. p. 197. n. 67. M. G. G. 562. n. πᾶς τις may be considered as added by way of apposition to αὐτοί. M. G. G. 301. obs.

80. οὐκ ἔχω] In considering Herodotus's account of this celebrated sea-fight, we find reason to praise his scrupulous honesty and modesty. His narrative is dubious and incomplete, as all faithful narratives of great battles must be, unless some eye-witness,

very peculiarly qualified by knowledge and situation, be the relater. We cannot therefore but regret, not indeed that Æschylus was a poet, but that prose-writing was yet in his age so little common, that his poetical sketch of this great transaction is the most authoritative, the clearest, and the most consistent, of any that has passed to posterity. *MI.* viii. 5.

81. Ἀρτεμισίην] Polyænus, viii. 53, l. V. We must not confound this princess (vii. 99.) with another Artemisia, who was likewise queen of Caria, the daughter of Hecatomnus, and sister and wife of Mausolus, who died about 356 B. C. *L.*

82. ἡ] This is an instance of anacoluthon. ἡ is the nominative, instead of the genitive, absolute; or instead of the dative in apposition to οἱ. It seems as if our author had at first intended to say καὶ ἡ, διακομένη ὑπὸ τῆς Ἀ. &c.; but that he afterwards amplified the sentence, and by so doing had broken the chain of the construction.

83. φέρουσα εἰέβαλε] *W.* seems to understand ἐωυτὴν with the participle, and to take it in the sense of *φερομένη*. *HER.* translates it, *attacked*

νηϊ φιλήν, ἀνδρῶν τε Καλυνδέων, καὶ αὐτοῦ ἐπιπλέοντος τοῦ Καλυνδέων βασιλέος Δαμασιθύμου. εἰ μὲν καὶ τι νεῖκος πρὸς αὐτὸν ἐγεγόνεε, ἔτι περὶ Ἑλλησποντον ἐόντων, οὐ μέντοι ἔγωγε ἔχω εἰπεῖν,⁸⁴ οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ συνεκύρησε ἢ τῶν Καλυνδέων κατὰ τύχην παραπεσοῦσα νηὺς. ὥς δὲ ἐνέβαλέ τε καὶ κατέδυσε εὐτυχίῃ χρησαμένη, διπλῶ ἐωυτὴν ἀγαθὰ ἐργάσατο· ὃ τε⁸⁵ γὰρ τῆς Ἀττικῆς νηὸς τριήραρχος, ὥς εἶδέ μιν ἐμβάλλουσιν νηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νῆα τὴν Ἀρτεμισίης ἢ Ἑλληνίδα εἶναι, ἢ αὐτομολεῖν ἐκ τῶν βαρβάρων, καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας, πρὸς ἄλλας ἐτράπετο.

LXXXVIII. Τοῦτο μὲν, τοιοῦτο αὐτῇ συνήνεικε γενέσθαι, διαφύγειν τε καὶ μὴ ἀπολέσθαι· τοῦτο δὲ, συνέβη, ὥστε, κακὸν ἐργασμένην, ἀπὸ τούτων⁸⁶ αὐτὴν μάλιστα εὐδοκιμῆσαι παρὰ Ξέρῃ. λέγεται γὰρ, βασιλέα, θεύμενον,⁸⁷ μαθεῖν τὴν νῆα ἐμβαλοῦσαν· καὶ δὴ τινα⁸⁸ εἶπαι τῶν παρεόντων· “Δέσποτα, ὁρᾷς Ἀρτεμισίην, ὥς εὖ ἀγωνίζεται, καὶ νῆα τῶν πολεμίων κατέδυσε;” Καὶ τὸν ἐπεῖρεσθαι, “εἰ ἀληθὲς ἐστὶ Ἀρτεμισίης τὸ ἔργον;” καὶ τοὺς φάναι, “σαφέως τὸ ἐπίσημον⁸⁹ τῆς νηὸς ἐπισταμένους·” τὴν δὲ διαφθαρεῖσαν ἠπιστάτο εἶναι πολεμίνην. τὰ τε γὰρ ἄλλα, ὥς εἴρηται, αὐτῇ συνήνεικε ἐς εὐτυχίην γεινόμενα, καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νηὸς μηδένα ἀποσσωθέντα κατήγορον γενέσθαι. Ξέρῃν δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα· “Οἱ μὲν ἄνδρες⁹⁰ γεγόνασί μοι γυναῖκες· αἱ δὲ γυναῖκες, ἄνδρες.” Ταῦτα μὲν Ξέρῃν φασὶ εἶπαι.

with impetuosity; on VIG. vi. 2, 3. with zeal, with vehemence. M. G. G. 557. The active participle means nothing but *tending to, having a bearing towards*. BL. If so, the meaning will be *bore down and attacked*.

84. εἰπεῖν] c. 128. W.

85. τε] is sometimes not followed by καί. M. G. G. 610. 1.

86. ἀπὸ τούτων] i. e. ἀ. τ. ὧν εἰργάσατο. ST.

87. θεύμενον] c. 90. LAU.

88. τινα] Draco, the son of Eupompus, a Samian. His sight was so acute that he could distinguish objects at the distance of twenty stadia. Xerxes gave him a thousand talents for his services in this expedition! He sat by the king under the golden plane-tree and described all that

passed in both fleets; Ptolemy in Phot. Bibl. exc. p. 477. Diodorus, xi. 18. L.

89. ἐπίσημον] οὐ μόνον τὸ τῶν βαρβάρων, ἀλλὰ καὶ τὸ τῶν Ἑλλήνων σημεῖον εἶχεν, Polyænus, viii. 53, 1. these she made use of, as each might serve her purpose. When pursued by the Greek ship, she had struck the Persian flag; and now she appears to have hoisted that ensign again. W. L.

90. οἱ μὲν ἄνδρες κ. τ. λ.] This Ennius has imitated, *vos etenim, iuvenes, animum geritis muliebrem, illa virago viri*. W. Trogus, following the authority of Theopompus perhaps, has softened down this reproach; which, after him, Justin gives thus, *quippe ut in viro muliebrem timorem, ita in muliere virilem audaciam cerneres*, ii. 12.

LXXXIX. Ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης⁹¹ ὁ Δαρείου, Ἐρέξεω ἐὼν ἀδελφεὸς, ἀπὸ δὲ ἄλλοι πολλοὶ τε καὶ ὀνομαστοὶ Περσέων καὶ Μήδων καὶ τῶν ἄλλων συμμάχων· ὀλίγοι δὲ τινες καὶ Ἑλλήνων. ἅτε γὰρ νέειν ἐπιστάμενοι, τοῖσι αἱ νῆες διεφθείροντο. καὶ μὴ ἐν χειρῶν νόμῳ⁹² ἀπολλύμενοι, ἐς τὴν Σαλαμίνα διένεον, τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐτράποντο, ἐνθαῦτα αἱ πλεῖσται διεφθείροντο· οἱ γὰρ ὕπισθ' ἐταγμένοι, ἐς τὸ πρόσθε τῇσι νηυσὶ παριέναι πειρώμενοι, ὡς ἀποδεξόμενοι τι καὶ αὐτοὶ ἔργον βασιλεῖ, τῇσι σφετέρῃσι⁹³ νηυσὶ φευγούσῃσι περιέπιπτον.

XC. Ἐγένετο δὲ καὶ τότε ἐν τῷ θορύβῳ τούτῳ· τῶν τι ἐς Φοινίκων, τῶν αἱ νῆες διεφθαρέατο,⁹⁴ ἐλθόντες παρὰ βασιλέα, διέβαλλον τοὺς Ἴωνας, ὡς δι' ἐκείνους ἀπολοίατο αἱ νῆες, ὡς προδόντων. συνήναικε ὦν οὕτω, ὥστε Ἴωνων τε τοὺς στρατηγούς μὴ ἀπολέσθαι, Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοιόνδε μισθόν· ἔτι τούτων

and Orosius follows Justin, p. 113. Polyænus says that Xerxes sent a complete suit of armour to Artemisia, as a reward for her valour; and to the commander of his fleet, a spindle and distaff, viii. 53, 2. But this admiral was the king's brother, and fell ἀμ-πρὼς ἀγωνισάμενος, Diodorus, xi. 18. Plutarch, Th. p. 119. D. The taunt is similar to that in Homer, Ἀχαιῖδες, οὐκέτ' Ἀχαιοί, Il. H. 96. ὑμεῖς τε μὴ γυναῖκες ἀντ' ἀνδρῶν πέλας παρέσταντ', ἀλλ' ἀρήγετε, Sophocles, Aj. 1201. Compare i. 155. vii. 68. ix. 20. 107. Diogenian, Cent. iv. Pr. 1. Plato, Leg. i. p. 639. B. Cicero, for Mil. 21. Livy, ix. 19. Alexander the Molossian says *se quidem ad Romanos ire, quasi in ἀνδρωνίτιν; Mucedonem isse ad Persas, quasi in γυναικωνίτιν*, A. Gellius, N. A. xvii. 21. V. L.

91. Ἀριαβίγνης] The same as Artobazanes, vii. 2. and Ariamenes, Plutarch, Th. p. 119. D. t. ii. p. 488. F. W.

92. ἐν χειρῶν νόμῳ] in the heat of the engagement. οὓς μὲν ἐν χερσὶν ἀπεκτείνετε, οὐχ ὁμοίως ἀλλοῦμεν, κατὰ νόμον γὰρ δὴ τινα ἐπασχον· οὓς δὲ, χεῖρας προῖσχομένους, καὶ ζωγρή-

σαντες, ὑποσχόμενοί τε ἡμῖν ὕστερον μὴ κτενεῖν, παρανόμως διεφθείρατε, πῶς οὐ δεινὰ εἴργασθε; Thucydides, iii. 66. The expression refers to the time during which death may be lawfully inflicted, either in self-defence, or in pursuit of an enemy who trusts to his own speed for safety and not to the clemency of his adversary. *constat, Troja capta, in ceteros sæviturum esse Trojanos; duobus, Ænea Antenore-que, omne jus belli Achivos abstinnisse*, Livy, i. 1. *jure belli liberum te, intuctum inviolatumque hinc dimitto*, ii. 12. The phrase is of common occurrence in the historians, Steph. Th. L. G. 10462. especially in Polybius. S. iv. 58, 9. &c. πρὶν ἢ συμ-μῆλαι ἡμέας, ἐς χειρῶν τε νόμον ἀπικέσθαι, ix. 48.

93. τῇσι σφετέρῃσι] ὡς δὲ πληθεὺς ἐν στενῷ νεῶν ἥθροιστ', ἀρωγὴ δ' οὐτὶς ἀλλήλοις παρῆν, αὐτοὶ ὑφ' αὐτῶν ἐμβόλοις χαλκοστόμοις παισθέντ' ἔθραυον πάντα κωπήρη στόλον, Æschylus, P. 419. BL.

94. διεφθαρέατο] Middle verbs are sometimes used for passives in the second aorist. M. G. G. 496, 8.

ταῦτα λεγόντων, εἰέβαλε νηὶ Ἀττικῇ Σαμοθρηϊκῇ νηὺς. ἥ τε δὴ Ἀττικὴ κατεδύετο, καὶ ἐπιφερομένη Αἰγιναιή νηὺς κατέδυσε τῶν Σαμοθρηϊκῶν τὴν νῆα. ἅτε δὴ ἑόντες ἀκοντισταί, οἱ Σαμοθρηϊκῆς τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νηὸς βάλλοντες ἀπήραξαν,⁹⁵ καὶ ἐπέβησάν τε καὶ ἔσχον αὐτήν. ταῦτα γενόμενα τοὺς Ἴωνας ἐρρύσατο· ὡς γὰρ εἶδε σφεις Ξέρξης ἔργον μέγα ἐργασαμένους, ἐτράπετο πρὸς τοὺς Φοίνικας, οἱ αὖτε ὑπερλυπεύμενός τε καὶ πάντας⁹⁶ αἰτιώμενος, καὶ σφειν ἐκέλευσε τὰς κεφαλὰς ἀποταμεῖν, ἵνα μὴ, αὐτοὶ κακοὶ γενόμενοι, τοὺς ἀμείνονας διαβάλλωσι. ὅπως γάρ τινα ἴδοι Ξέρξης τῶν ἑωυτοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὐρεὶ τῷ ἀντίον Σαλαμῖνος, τὸ καλέεται Αἰγύλεως,⁹⁷ ἀνεπνυθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσεβάλετο, φίλος⁹⁸ ἔων, Ἀριαράμνης, ἀνὴρ Πέρσης, παρῶν, τούτου τοῦ Φοινικῆς παθέος.⁹⁹ Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτράποντο.

XCI. Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων, καὶ ἐκπλεόντων

95. ἀπήραξαν] ἀπέκοψαν, Suidas. ἐρυσσάμενος ξίφος ὁξὺν, αὐχένα μέσσον ἔλασσαν· ἀπήραξε δὲ χαμᾶζε, αὐτὴ σὺν πῆληκι, κάρη, Homer, II. Ξ. 496. Π. 116. δρεπάνῳ πλήξας, ἀπαράσσει τοῦ ἵππου τοὺς πόδας, v. 112. ἀπαράξαι κρᾶτα, Sophocles, Tr. 1032. ἀ. χεῖρα, Philostratus, p. 827. f. V. τὴν κοπίδα σπασάμενος, ὡς ἀπαράξων τῆς ἀνθρώπου τὴν κεφαλὴν, Synesius, de Prov. p. 81. Nicander, Ther. 705. MUS. τοὺς ἀπὸ τοῦ πολέμου καταστρώματος ὀπλίτας ἀπαράξαι, Thucydides, vii. 63. πόλλας ἐπιβαίνοντας τοῦ τείχους τοὺς πολεμίους ἀπήραξαν, Dionysius, A. R. 494, 10. mowed down, swept off. BLO.

96. πάντας] may mean τοὺς Φοίνικας. (ὦν) ἀρξάντων τῆς φυγῆς αἰτιωτάτους ἀπέκτεινε, Diodorus, xi. 19. W.

97. Αἰγύλεως] ἔπειτα ταμιεύσας, ἐν ἀκροπόλει τὰ ἀριστεῖα τῆς πόλεως, ἀ ἔλαβεν ἀπὸ τῶν βαρβάρων, ὑψηρῆς ἐξ ἀκροπόλεως, τὸν τε δῖφρον τὸν ἀργυρόποδα, καὶ τὸν ἀκινάκην τὸν Μαρδονίου, ὃς ἦγε τριακοσίους Δαρεικούς, Demosthenes, c. Tim. 33. ἀργυρόπους δῖφρος, δ Ξέρξου, ὃς “αἰχμάλωτος” ἐπεκαλεῖτο· ἐφ’ οὗ καθεζόμενος ἐθεώρει

τὴν ναυμαχίαν. ἀνέκειτο εἰς τὸν Παρθενῶνα τῆς Ἀθηνῶν, Harpocration. (ἐφ’ οὗ) ἐκαθεζέτο ὁ Ξέρξης ἐν τῷ Αἰγυλέφῳ ὕρει τῆς Ἀττικῆς, θεωρῶν τὴν ἐν Σαλαμῖνι ναυμαχίαν, Ulriani. V. Τζέτζης περὶ ταύτης ναυμαχίας ἱστορεῖ, “χρυσῷ θρόνῳ καθήμενος ὦρα τὴν ναυμαχίαν, καὶ γραμματεῖς παρίσταντο μέλονταις ταύτην γράφειν,” ἐν ταῖς Χιλιάσιν, p. 142. ἐκάθητο δὲ ὁ Ξέρξης ἐπὶ Κέρατι τῇ πέτρᾳ, ὑπὸ τῷ οὐρεὶ τῷ Αἰγυλέφῳ, ὡς Ἀκεστόδωρος παρὰ Πλουτάρχῳ ἐν Θεμιστοκλεῖ, t. ii. p. 118. e. καὶ Ἡρόδοτος. BA. Phanodemus says ὑπὲρ τὸ Ἡράκλειον. W. According to Wheeler it is seven miles from the sea. Ξέρξης ἔδραν εἶχε παντὸς εὐαυγῇ στρατοῦ, ὑψηλὸν ὄχθον ἄγχι πελαγίας ἁλὸς, Aeschylus, P. 471. WA. Some poet has compared Xerxes to Zeus νεφεληγερέτης, “ἐπιπρὸ δὲ μᾶσσαν ἐπ’ ἄκρου Αἰγυλέῳ θυέντος, ἔγων μέγαν ὑετὸν, ἔστη,” Suidas, t. ii. p. 506. Its modern name is Monte de San Nicolo. L.

98. φίλος] i. e. φ. Ἰώνων. Abresch. W.

99. τι—προσεβάλετο—τοῦ—παθέος] ξυμβάλλεται πολλὰ τοῦδε δέλματος, Euripides, M. 286. M. i. e. ἐς τὸδε τὸ δέμα. MUS.

πρὸς τὸ Φάληρον, Αἰγινῆται, ὑποστάντες ἐν τῷ πορθμῷ, ἔργα ἀπεδέξαντο λόγου ἄξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκερρίζον τὰς τε ἀντισταμένας καὶ τὰς φευγούσας τῶν νηῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας· ἕκως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσέπιπτον ¹⁰⁰ ἐς τοὺς Αἰγινήτας.

XCII. Ἐνθαῦτα συνεκύρεον νῆες ἥ τε Θεμιστοκλέος διώκουσα νῆα καὶ ἡ Πολυκρίτου τοῦ Κρίου, ¹ ἀνδρὸς Αἰγινήτεω, νηὶ ἐμβαλοῦσα Σιδωνίῃ, ἥπερ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιάθῳ τὴν Αἰγιναίην, ² ἐπ' ἧς ἔπλεε Πυθέης ὁ Ἰσχεύου· τὸν οἱ Πέρσαι, κατακοπέντα, ἀρετῆς εἵνεκα εἶχον ἐν τῇ νηὶ ἐκπαγλεόμενοι. τὸν δὴ περιάγουσα ἅμα τοῖσι Πέρσῃσι ἤλω νηὺς ἡ Σιδωνίῃ, ὥστε Πυθέην οὕτω σωθῆναι ἐς Αἶγιναν. ὡς δὲ ἐσεῖδε τὴν νῆα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω, τὸ σημήιον ἰδὼν τῆς στρατηγίδος, ³ καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε, ἐς τῶν Αἰγινητέων τὸν μηδισμὸν ὀνειδίζων. ⁴ ταῦτα μὲν νυν νηὶ ἐμβαλὼν ⁵ ὁ Πολύκριτος ἀπέρριψε ἐς Θεμιστοκλέα. Οἱ δὲ βάρβαροι, τῶν αἱ νῆες περιεγέγοντο, φεύγοντες ἀπίκοντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατόν.

XCIII. Ἐν δὲ τῇ ναυμαχίῃ ταύτῃ ⁶ ἤκουσαν Ἑλλήνων ἄριστα Αἰγινῆται· ⁷ ἐπὶ δὲ, Ἀθηναῖοι· ἀνδρῶν δὲ, Πολύκριτός τε ὁ Αἰγινήτης, καὶ Ἀθηναῖοι, Εὐμένης τε ὁ Ἀναγυράσιος, καὶ Ἀμεινίης ⁸ Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε. εἰ μὲν νυν ἔμαθε, ὅτι ἐν ταύτῃ πλέοι ἡ Ἀρτεμισίη, οὐκ ἂν ἐπαύσατο πρότερον ἢ εἰλέ μιν, ἢ καὶ αὐτὸς ἤλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρακεκέλευστο· ⁹ πρὸς δὲ καὶ ἄεθλον ἔκειτο μύριαι δραχμαὶ, ὃς ἂν μιν ζῶην ἔλῃ·

100. φερόμενοι ἐσέπιπτον] ix. 102. HER. on VIc. vi. 2, 3. The verb occurs in the same sense, ix. 62. AR.

1. Κρίου] vi. 50. ST.

2. τὴν Αἰγιναίην] vii. 181. W.

3. τῆς στρατηγίδος] c. 94. understand νηός. F. in B. 181.

4. ἐς τ. Αἱ. τ. μ. ὀνειδίζων] Compare vi. 49. 50. 64. Polycritus now taunts Themistocles with the unfounded charge which the Athenians had formerly brought against the Æginetans (and Cirus amongst the rest) of favoring the Medes. W.

5. νηὶ ἐμβαλὼν] namely Σιδωνίῃ; see above. W.

6. ναυμαχίῃ ταύτῃ] At the time of this battle a horned comet appeared: *ceratius cornus speciem habet*; *qualis*

fuit cum Græcia apud Salamina depugnaret, Pliny, H. N. ii. 25. This battle was fought Ol. lxxv. 1. 480 B. C. on the 20th of the month Boëdromion, i. e. the 30th of September. Euripides was born on the very day. L.

7. Αἰγινῆται] κρίσεως προτεθείσης περὶ τῶν ἀριστείων, χάριτι κατισχύσαντες (οἱ Λακεδαιμόνιοι) ἐποίησαν κριθῆναι, πόλιν μὲν ἀριστεύσαι τὴν Αἰγινητῶν, ἄνδρα δὲ Ἀμεινίαν Ἀθηναῖον, Diodorus, xi. 27. 55. V.

8. Ἀμεινίης] Aminias receives the palm from most writers. Compare the preceding note, and Ælian, V. H. v. 19. W.

9. παρακεκέλευστο] viz. αὐτὴν ζῶην αἰρεῖν. ST.

δεινὸν γάρ τι ἐποιεῦντο γυναῖκα ἐπὶ τὰς Ἀθήνας στρατεύεσθαι. αὕτη μὲν δὴ, ὥς πρότερον εἴρηται, διέφυγε. ἦσαν δὲ καὶ οἱ ἄλλοι, τῶν αἱ νῆες περιεγεγόνεσαν, ἐν τῷ Φαλήρῳ.

XCIV. Ἀδείμαντον¹⁰ δὲ τὸν Κορίνθιον στρατηγὸν, λέγουσι Ἀθηναῖοι,¹¹ αὐτίκα κατ' ἀρχάς, ὥς συνέμισγον αἱ νῆες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ἱστία ἀειράμενον,¹² οἷχεσθαι φεύγοντα· ἰδόντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγουσαν, ὡσαύτως οἷχεσθαι. ὥς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμίνης κατὰ τὸ ἱρὸν Ἀθηναίης Σκιράδος,¹³ περιπίπτειν σφι κέλῃτα θεῖη πομπῇ.¹⁴ τὸν οὐτε πέμψαντα φανῆναι οὐδένα, οὐτε τι τῶν ὑπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι Κορινθίοισι. τῇδε δὲ συμβάλλονται εἶναι θεῖον τὸ πρῆγμα· ὥς γὰρ ἀγχοῦ γενέσθαι τῶν νηῶν, τοὺς ἀπὸ τοῦ κέλῃτος¹⁵ λέγειν τάδε· “Ἀδείμαντε, σὺ μὲν, ἀποστρέψας τὰς ναῦς, ἐς φυγὴν ὤρμησαι, καταπροδούς τοὺς Ἕλληνας· οἱ δὲ καὶ δὴ νικῶσι, ὅσον αὐτοὶ ἡρώωντο ἐπικρατῆσαι τῶν ἐχθρῶν.” Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὐτίς τάδε λέγειν, ὥς “αὐτοὶ οἳοί τε εἶεν, ἀγόμενοι ὄμηροι, ἀποθνήσκειν, ἣν μὴ νικῶντες φαίνωνται οἱ Ἕλληνες.” οὕτω δὴ, ἀποστρέψαντα τὴν νῆα, αὐτόν τε καὶ τοὺς ἄλλους, ἐπ' ἐξεργασμένοισι ἐλθεῖν¹⁶ ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων. οὐ

10. Ἀδείμαντον] This appellation “Undaunted” appears a misnomer. P. He left three daughters, and one son Aristæas; Thucydides, i. 61, &c. L.

11. λέγουσι Ἀθηναῖοι] D. Chrysostom accuses our author of having fabricated this scandal respecting the Corinthians, because they would not pay him for his panegyric. But Plutarch says nothing of this: besides which Herodotus mentions the Athenians as the sole authority for the story in prejudice of the Corinthians. We cannot, however, but remark that he inserts the report at full length, while he gives the contradiction of it very concisely; and, in general, he is very sparing of any statements favorable to Adimantus and the Corinthians. In testimony of whose services Plutarch appeals to the silence of Thucydides, the offerings at Delphi, the vow of the Corinthian women,

the inscriptions of Simonides and other poets; W. V. that on the tomb of Adimantus was “This is the tomb of that Adimantus, by whose advice Greece placed upon her head the crown of liberty;” C. Cephalas, Anth. p. 67. L.

12. τὰ ἱστία ἀειράμενον] SCH. on B. 127.

13. Σκιράδος] The isle of Salamis anciently bore the name of Sciras. L.

14. κ. θεῖη πομπῇ] Plutarch misrepresents this, as if it were κέλῃς οὐρανοπετής. W. V.

15. ἀπὸ τοῦ κέλῃτος] M. G. G. 596. b.

16. ἐπ' ἐξεργασμένοισι ἐ.] ix. 77. is said of those who come too late, when a thing is already done. M. G. G. 565. obs. The expression occurs in Sophocles, Aj. 377. Æschylus, P. 531. ἐπ' ἔργοις διαπεπραγμένοις, Ch. 727. BL.

μέντοι αὐτοί γε Κορίνθιοι ὁμολογέουσι, ἀλλ' ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι· μαρτυρεῖ δέ σφι καὶ ἡ ἄλλη Ἑλλάς.

XCV. Ἀριστείδης δὲ ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος, τοῦ καὶ ὀλίγω τι πρότερον¹⁷ τούτων ἐπεμνήσθη ὡς ἀνδρὸς ἀρίστου, οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμῖνα γενομένῳ τάδε ἐποίησε· παραλαβὼν πολλοὺς τῶν ὀπλιτέων,¹⁸ οἱ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμινίης χώρας, γένος ἑόντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἱ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας.

XCVI. Ὡς δὲ ἡ ναυμαχίη διελέλυτο, κατειρύσαντες ἐς τὴν Σαλαμῖνα οἱ Ἕλληνες τῶν ναυηγίων ὅσα ταύτῃ ἐτύγγανε ἔτι ἑόντα, ἐτοῖμοι ἦσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῇσι περιουούσῃσι νηυσὶ ἔτι χρῆσσεσθαι βασιλέα. τῶν δὲ ναυηγίων πολλὰ ὑπολαβὼν, ἄνεμος ξέφνρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἡῖονα τὴν καλεομένην Κωλιάδα,¹⁹ ὥστε ἀποπλῆσαι²⁰ τὸν χρησμὸν, τὸν τε ἄλλον πάντα τὸν περὶ τῆς ναυμαχίης ταύτης εἰρημένον Βάκιδι²¹ καὶ Μουσαίῳ,²² καὶ δὴ καὶ κατὰ τὰ ναυήγια τὰ ταύτῃ ἐξενειχθέντα τὸ εἰρημένον

17. πρότερον] c. 79. G.

18. π. τῶν ὀπλιτέων] "Aristides, observing that Psyttaea, a little island close to Salamis and in the strait, was filled with hostile troops, took with him τοὺς προθυμοτάτους καὶ μαχιωτάτους τῶν πολιτῶν, and having embarked them in light vessels, he made a descent on the island. He gave battle to the barbarians, and put them all to the sword, except the most distinguished, whom he made prisoners. Among this number were three brothers, sons of Sandace, the king's sister. Aristides having sent them to Themistocles, it is said that they were sacrificed ὀμωστῇ Διούσῳ, by order of the prophet Euphrantides, and by virtue of an oracle;" Plutarch, Ar. p. 323. f. L. (ἐς) τὴν Ψυττάλειαν τινες τῶν Περσῶν ἀπέβησαν, ἵνα, ὅσοι τῶν Ἑλλήνων τὴν ναυμαχίαν ἐκφεύγουσι, περιτυχάνοντες αὐτοῖς διαφθείρανται. ἐνταῦθα οὖν Ἀριστείδης ὁ Λυσιμάχου, συστρατηγὸς Θεμιστοκλέους, μετὰ τὴν νίκην τῆς ναυμαχίας ἀποβὰς μετὰ τῶν γερόντων τῶν Ἀθηναίων

ἀνέιλε τὸ Περσικόν, Scholiast, on Ar. Pan. p. 315. ἀμφὶ ἐκυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμχανεῖν ὅποι τράποιντο· τέλος δ', ἐφορμηθέντες ἐξ ἐνὸς ῥόθου παίουσι, κρεοκοποῦσι δυστήνων μέλη, ἕως ἀπάντων ἐξαπέφθειραν βίον, Æschylus, P. 463. 468. V.

19. Κωλιάδα] This promontory was so called from its having the shape of a man's foot. The cape is now called *Agio Nicolo*. L. A.

20. ἀποπλῆσαι] Supply, before this verb, ταῦτα τὰ ναυήγια. W. ST.

21. Βάκιδι] c. 20. L. 77. ix. 43. Pausanias, x. 14. ST.

22. Μουσαίῳ] ix. 43. ST. The Musæus here mentioned was an Athenian of Eleusis, son of Antiphemus. Among other verses he composed oracles, which were ascribed to Onomacritus. He was buried at Athens, on a hill, within the boundaries of the old city and opposite the citadel, to which he was in the habit of retiring to sing his verses. He had a grandson of the same name, who was also a poet. L.

πολλοῖσι ἔτεσι πρότερον τούτων²³ ἐν χρησμῷ Λυσιστράτῃ Ἀθηναίῳ, ἀνδρὶ χρησμολόγῳ, τὸ ἐλελήθεε²⁴ πάντας τοὺς Ἕλληνας,

Κωλιάδες δὲ γυναῖκες ἐρετμοῖσι φρίζουσι.²⁵

τοῦτο δὲ ἔμελλε ἀπελάσαντος βασιλέος ἔσεσθαι.

XCVII. Ξέρξης δὲ, ὡς ἔμαθε τὸ γεγονὸς πάθος,²⁶ δείσας, μὴ τις τῶν Ἰώνων ὑποθῇται τοῖσι Ἕλλησι, ἣ αὐτοὶ νοήσωσι πλῶειν ἐς τὸν Ἑλλήσποντον, λύσοντες τὰς γεφύρας, καὶ, ἀπολαμφθεὶς ἐν τῇ

23. πρότερον τούτων] *before these events. W.*

24. τὸ ἐλελήθεε] i. e. ὃ εἰς τί τείνει οὐκ ἐδύναντο πάντες οἱ Ἕλληνες εὐρεῖν. *ST.*

25. φρίζουσι] This is the reading of all the Mss. and also of Strabo and Eustathius. The verb is ambiguous, meaning generally *to shudder, to dread*, but also *to roast, to fry, to parch*: in the latter sense the Greeks commonly use *φρύγειν*, *φρύσσειν*, *φρύττειν*; yet *φρίγειν* or *φρίκειν* would seem likewise to have borne the signification, as we have, derived from it, the Latin verb *frigo, frixi, frictum*. (*frigunt hordeum, deinde molis frangunt*, Pliny, H. N. xviii. 7.) The Athenians on first hearing the oracle would take *φρίζουσι* in its more usual sense, till the event elucidated the real meaning. The studied ambiguity of these oracular verses may be further exemplified from Thucydides, ii. 54. where a prediction is quoted, in which only the event decided whether the true reading was *λιμὸς* or *λοιμὸς*. *S.* The modern Greeks pronounce both *υ* and *ι* like our *ee* in 'freeze'; *LAU.* and *υ* was represented in Latin by *y*, which is often interchanged with *i*, as *silva, sylva*. *G.* and *ST.* retain the above reading; the latter, however, takes the word in its ordinary sense and seems to favor *φρύξουσι*, which was conjectured by Kühn. The latter reading is also adopted, or approved of, by Bergler, *RE. W. V. SCH. L. BO. J. M.* and Schulz. *κριθὰς* will be understood. *SCH.* on *B.* 137.

26. τὸ γ. πάθος] "I learned from a

Mede, that the Persians do not admit what is asserted by the Greeks. They will have it that Xerxes defeated the Lacedæmonians at Thermopylæ, and killed their king; that he took possession of the city of Athens, totally destroyed it, and reduced to slavery all the Athenians who did not take to flight; and that he returned into Asia, after having imposed a tribute on the Greeks. This account we know to be false; but it is not only possible, but very probable, that Xerxes might have sent intelligence of this kind to the Asiatic nations to prevent their being alarmed;" D. Chrysostom, Or. xi. p. 191. D. This day, so glorious to the Greeks and especially to the Athenians, gave a new impulse to their courage and their genius. The Persians had made them tremble; but they despised and finally conquered that people. Their genius developed itself; they produced those masterpieces in eloquence, poetry, philosophy, and the arts, which the most civilized nations have never surpassed, however nearly they may have approached them. This pre-eminence has been felt at all times, and particularly by the Romans, in the most brilliant epochs of their history. In the celebrated *naumachia*, in which Augustus exhibited to the Romans the spectacle of a naval action, one of the fleets was called the Persian, and the other the Athenian. The latter, proud of so noble a name, maintained its reputation, and completely defeated that which bore the name of Persian; D. Cassius, lv. fr. L.

Εὐρώπῃ, ἀπολέσθαι κινδυνεύσει, δρησμὸν ἐβούλευε· θέλων δὲ μὴ ἐπίδηλος εἶναι μήτε τοῖσι Ἕλλησι μήτε τοῖσι ἑωντοῦ, ἐς τὴν Σαλαμῖνα χῶμα ἐπειράτο διαχοῦν·²⁷ γαυλοὺς τε Φοινικητίους συνέδεε, ἵνα ἀντί τε σχεδὶς ἔωσι καὶ τείχεος, ἀρτέετό τε ἐς πόλεμον, ὥς ναυμαχίην ἄλλην ποιησόμενος. ὀρέοντες δὲ μιν πάντες οἱ ἄλλοι²⁸ ταῦτα πρήσσοντα, εὖ ἐπιστέατο, ὥς ἐκ παντὸς νόου παρεσκεύασται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν τούτων ἐλάνθανε, ὥς μάλιστα ἔμπειρον ἔοντα τῆς ἐκείνου διανοίης. ταῦτά τε ἅμα Ξέρξης ἐπίειε, καὶ ἔπεμπε ἐς Πέρτας ἀγγελεύοντα τὴν παρεοῦσάν σφι συμφορὴν.

XCVIII. Τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὅ τι θᾶσσον παρυγίνεται θνητὸν²⁹ ἔόν· οὕτω τοῖσι Πέρσῃσι ἐξεύρηται τοῦτο. λέγουσι γάρ, ὥς ὕσων ἂν ἡμερέων ἢ ἢ πᾶσα ὁδὸς, τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι, κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἀνὴρ τεταγμένος, τοὺς οὔτε νιφετὸς, οὐκ ὄμβρος, οὐ καῦμα, οὐ³⁰ νὺξ ἐέργει μὴ οὐ κατανύσαι τὸν προκείμενον ἑωντῷ δρόμον τὴν ταχίστην. ὁ μὲν δὴ πρῶτος δραμὼν παραδιδόι τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δευτέρος τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἤδη κατὰ ἄλλον διεξέρχεται παραδιδόμενα, κατὰ περ Ἕλλησι ἢ λαμπαδηφορίῃ,³¹ τὴν

27. διαχοῦν] The passage here was only δσον διστάδιον, Strabo, ix. p. 395. v. Ξέρξης ἐλθὼν ἐπὶ στενότατον τῆς Ἀττικῆς, δ' Ἡράκλειον καλεῖται, ἐχών· ννε χῶμα ἐπὶ Σαλαμῖνα, πεξῇ ἐπ' αὐτὴν διαβῆναι διανοούμενος· βουλῇ δὲ Θεμιστοκλέους Ἀθηναίου καὶ Ἀριστείδου, τοξόται μὲν ἀπὸ Κρήτης προσκαλοῦνται καὶ παραγίνονται. εἶτα ναυμαχία Περσῶν καὶ Ἑλλήνων γίνεται, Ctesias, 26. W.

28. πάντες οἱ ἄλλοι] all the others, i. e. except Mardonius. L.

29. οὐδὲν—θνητὸν] Cleomedes says that Xerxes διέστησεν ἀνθρώπους ἀπὸ Ζούσων μέχρις Ἀθηνῶν to signify by shouts what happened, so that the news arrived διὰ δύο νυχθημέρων, Sphær. ii. p. 169. W. Carrier pigeons would have afforded more rapid means of transmitting intelligence, V. but it may be questioned whether they were made use of at so early a period as the age of Herodotus, S. who speaks of the horse as πάντων τῶν θνητῶν τὸ

τάχιστον, i. 216. L.

30. οὔτε—οὐκ—οὐ—οὐ] This order of the negative particles is noticed by SCH. on B. 135. and M. G. G. 609. or 602, 1.

31. λαμπαδηφορίῃ] p. 294. n. 55. Themistius, Or. xix. p. 230. c. Erasmus, Chil. p. 574. XO. καὶ τίς τὸδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος; ΚΛ. Ἡφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας. φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπε· Ἰδῃ μὲν, πρὸς Ἑρμαῖον λέπας Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον Ἀθῶν αἶπος Ζηνὸς ἐξεδέξατο, ὑπερτελής τε πύκκη σέλας παραγγείλασα Μακίστον σκοποῖς. ὁ δ' οὐ τι μέλλων, οὐδ' ἀφραδμόνως ὕπνῳ νικώμενος, παρήκεν ἀγγέλου μέρος. σθένουσα λαμπὰς δ' οὐδέ πω μαυρουμένη, ὑπερβοροῦσα πεδίον, ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός. τοιοῦδε τοί μοι λαμπαδηφόρων νόμοι, ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι. νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμὼν, Æschylus, Ag. 271—305. W.

τῷ Ἡφαίστῳ ἐπιτελέουσι. Τοῦτο τὸ δράμημα ³² τῶν ἵππων κα-
λέουσι Πέρσαι ἀγγαρήϊον. ³³

XCIX. Ἡ μὲν δὴ πρώτη ἐς Σοῦσα ἀγγελίη ἀπικομένη, ὡς
“ ἔχοι Ἀθήνας Ξέρξης,” ἔτερψε οὕτω δὴ τι Περσέων τοὺς ὑπο-
λειφθέντας, ὡς τὰς τε ὁδοὺς μυρσίην ³⁴ πάσας ἐστόρεσαν, καὶ ἐθυ-
μίων θυμήματα, καὶ αὐτοὶ ἦσαν ἐν θυσίῃσι ³⁵ τε καὶ εὐπαθίῃσι· ἡ
δὲ δευτέρῃ σφι ἀγγελίῃ ἐπεξελθοῦσα συνέχεε οὕτω, ὥστε τοὺς κιθῶ-
νας κατερῥήξαντο ³⁶ πάντες, βοῇ τε καὶ οἰμωγῇ ἐχρέωντο ἀπλέτῳ,
Μαρδόνιον ³⁷ ἐν αἰτίῃ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νηῶν ἀχθό-
μενοι ταῦτα οἱ Πέρσαι ἐποίουν, ὡς περὶ αὐτῷ Ξέρξῃ δειμαίνοντες.
Καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ χρόνον γενό-
μενον, μέχρι οὗ Ξέρξης αὐτὸς σφεας ἀπικόμενος ἔπαυσε.

C. Μαρδόνιος δὲ, ὁρέων μὲν Ξέρξην συμφορὴν μεγάλην ἐκ τῆς
ναυμαχίης ποιεῦμενον, ὑποπτεύων δὲ αὐτὸν δρησμὸν βουλεύειν ἐκ
τῶν Ἀθηνέων, φροντίσας πρὸς ἑωυτὸν, ὡς δώσει δίκην, ἀναγνώσας
βασιλέα στρατεῦσθαι ἐπὶ τὴν Ἑλλάδα, καὶ οἱ κρέσσον εἶη ἀνακιν-

32. δράμημα] *BL.* says the correct form of the word is δρόμημα, which is formed from δρομέω, and this from δρόμος. Compare *Æschylus*, P. 252. *Euripides*, O. 1002. Ph. 1394. But ἐπιδεδράμηται occurs, *Xenophon*, Cē. xv. 1.

33. ἀγγαρήϊον] σκεψάμενος (ὁ Κῦρος) πᾶσιν ἂν ὁδὸν ἵππος κατανύτοι τῆς ἡμέρας ἐλαυνόμενος, ὥστε διαρκεῖν, ἐποιήσατο ἵππῳνας τοσούτον διαλείποντας, καὶ ἵππους ἐν αὐτοῖς κατέστησε, καὶ τοὺς ἐπιμελομένους τούτων· καὶ ἄνδρα ἐφ' ἐκάστῳ τῶν τόπων ἔταξε τὸν ἐπιτήδειον παραδέχεσθαι τὰ φερόμενα γράμματα, καὶ παραδίδόναι, καὶ παραλαμβάνειν τοὺς ἀπειρηκότες ἵππους καὶ ἀνθρώπους, καὶ ἄλλους πέμπειν νεαλεῖς. ἔστι δ' ὅτε οὐδὲ τὰς νύκτας φασὶν ἵστασθαι ταύτην τὴν πορείαν, ἀλλὰ τῷ ἡμερινῷ ἀγγέλῳ τὸν νυκτερινὸν διαδέχεσθαι. τούτων δὲ οὕτω γιγνομένων, φασὶ τινες θάττον τῶν γεράνων ταύτην τὴν πορείαν ἀνύτειν· εἰ δὲ τοῦτο ψεύδονται, ἀλλ' ὅτι γε τῶν ἀνθρωπίνων περὶ τὴν πορείαν αὕτη ταχίστη, τοῦτο εὐδηλον, *Xenophon*, Cyr. viii. 6, 17. 18. V. The word is of Persian origin. ἄγγαροι· οἱ ἐκ διαδοχῆς γραμματοφόροι, *Eustathius*; οὕτως ἐκάλουν οἱ Πέρσαι τοὺς βασιλέως ἀγγέλους· οἱ δὲ αὐτοὶ καὶ

ἀστάνδαι· τὰ δὲ ὀνόματα Περσικά, *Suidas*. These couriers were τεταγμένοι, posted at certain distances; dispositi in Latin, whence the Italian *posta*, the French *poste*, P. and our *post*.

34. μυρσίην] vii. 54. W.

35. θυσίῃσι] Among the Greeks θυσία a sacrifice was very commonly succeeded by θάλεια a banquet: θεῶν θυσίαι θαλῖαι τε, *Aristophanes*, N. 308. ἀνδρῶν τε δαῖτας καὶ θαλίας μακάρων, P. 761. ἦσαν ἐν θαλίῃσι is the same as χαρμόσυνα ἐποίησαν οἱ κεχαρηκότες ἐόρταζον, iii. 27. οἱ πίνοντες καὶ κόμῳ χρεόμενοι ἐς ἀλλήλους are the same as οἱ ἐν εὐπαθείῃσι ἔόντες, i. 21. 22. χορεύοντες τε καὶ ἐν εὐ. ἔόντες, 191. π. καὶ εὐπαθέοντες, ii. 133. 174. V. θυσία signifies the whole ceremony and festivity which accompanies a sacrifice, and, sometimes, the banquet itself which succeeds the sacrifice, as in *Athenæus*, xiii. 33. S.

36. κατερῥήξαντο] p. 141. n. 42.

37. Μαρδόνιον] To him *Æschylus* alludes in the following passages, ταῦτα, τοῖς κακοῖς ὁμιλῶν ἀνδράσιν, διδάσκειται θούριος Ξέρξης, P. 759. τοιαῦτ' ἐξ ἀνδρῶν ὀνειδέη πολλάκις κλύων κακῶν, τῇνδ' ἐβούλευσεν κέλευθον καὶ στρατεύμ' ἐφ' Ἑλλάδα, 763. *BL.*

δυνεῦσαι, ἢ κατεργάσασθαι τὴν Ἑλλάδα, ἢ αὐτὸν καλῶς τελευ-
τῆσαι³⁸ τὸν βίον, ὑπὲρ μεγάλων αἰωρηθέντα·³⁹ πλεον μέντοι
ἔφερε υἱὸς ἡ γνώμη⁴⁰ κατεργάσασθαι τὴν Ἑλλάδα· λογισάμενος ὢν
ταῦτα, προσέφερε⁴¹ τὰν λόγον τόνδε· “ Δέσποτα, μήτε λυπέο,
μήτε συμφορὴν μηδεμίαν μεγάλην ποιεῦ τοῦδε τοῦ γεγονότος εἵνεκα
πρήγματος· οὐ γὰρ⁴² ξύλων ἀγὼν ὁ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ’
ἀνδρῶν τε καὶ ἵππων. σοὶ δὲ οὔτε τις τούτων τῶν τὸ πᾶν σφί ἤδη
δοκεούτων κατεργάσθαι, ἀποβὰς ἀπὸ τῶν νεῶν, πειρήσεται ἀντι-
θῆναι, οὔτ’ ἐκ τῆς ἡπείρου τῆσδε· οἱ τε ἡμῖν ἡντιώθησαν, ἔδοσαν
δίκας. εἰ μὲν νυν δοκέει, αὐτίκα πειρώμεθα τῆς Πελοποννήσου· εἰ
δὲ καὶ δοκέει ἐπισχεῖν, πυρέχει ποιεῖν ταῦτα. μὴ δὲ δυσθῦμει· οὐ
γάρ ἐστι Ἑλλῆσι οὐδεμία ἔκδυσις,⁴³ μὴ οὐ, δόντας λόγον τῶν
ἐποιήσαν νῦν τε καὶ πρότερον, εἶναι σοὺς δούλους. μάλιστα μὲν νυν
ταῦτα ποίεε·⁴⁴ εἰ δ’ ἄρα τοι βεβούλευται, αὐτὸν ἀπελαύνοντα ἀπά-
γειν τὴν στρατιὴν, ἄλλην ἔχω καὶ ἐκ τῶνδε⁴⁵ βουλήν. σὺ Πέρσας,
βασιλεῦ, μὴ ποιήσης καταγελάστους γενέσθαι Ἑλλῆσι. οὐδὲν γὰρ
ἐν Πέρσῃσι τεοῖσι⁴⁶ δεδήληται⁴⁷ τῶν πρηγμάτων, οὐδὲ ἐρεῖς, ὅκου
ἐγενόμεθα ἄνδρες κακοί. εἰ δὲ Φοῖνικές τε καὶ Αἰγύπτιοι καὶ Κύ-
πριοί τε καὶ Κίλικες κακῶς ἐγένοντο, οὐδὲν⁴⁸ πρὸς Πέρσας τοῦτο
προσῆκει τὸ πάθος. ἤδη ὦν, ἐπειδὴ οὐ Πέρσαι τοι αἰτιοὶ εἰσι, ἐμοὶ

38. κατεργάσασθαι — τελευτῆσαι] The infinitive denotes in order to, with the intention of, &c. ST.

39. ὑπὲρ μεγάλων αἰωρηθέντα] φυ-
σάμενος καὶ μετέωρον ἡωρηκῶς αὐτὸν,
Philo J., p. 1110. ε. ἄνθρωποι κενᾶς
αἰωρούμενοι δόξαις, p. 245. c. W.
elated with the extravagant hope of
great exploits. ST.

40. ἔφερε οἱ ἡ γ.] τῶν ἡ γ. ε., vi.
110. W.

41. προσέφερε] v. 30. Euripides, S.
610. I. A. 97. M. 300. Ion, 1002.
MAR.

42. οὐ γὰρ κ. τ. λ.] οὐ γὰρ ξύλα (i. e.
νῆες) ῥοπήν ἡμῖν ἔχει πρὸς τὰ ὅλα,
ἀλλ’ ἄνδρες τε καὶ ἵπποι. ST. Com-
pare the assertion of Themistocles, c.
62. S. νενικήκατε θαλασσίους ξύλοις
χερσαίους ἀνθρώπους, as Mardonius
writes to the Greeks; Plutarch, Ar. p.
324. c. W.

43. οὐ γ. ε.—οὐδεμία ἔκδυσις] i. e.
οὐδεμία μηχανή; or ἀμήχανόν ἐστιν;
as οὐδεμίαν εἶναι μηχανήν, ὅπως οὐ &c.

ii. 160. 181. iii. 51. οὐδεμία μηχανὴ μὴ
οὐχὶ καὶ αὐτὸν οὐν ἐμοὶ ἀλῶναι, Lucian,
ii. p. 503. V. vol. 1. p. 109. n. 66.

44. ποίεε] The infinitive is used v.
23. iv. 126. viii. 68, 1. W.

45. ἐκ τῶνδε] under such circum-
stances, in this case. εἰ σιωπήσεσθε· ἃ
’κ τῶνδε δράσω, ταῦτα χρὴ κλύειν ἐμοῦ,
Sophocles, Œ. R. 233.

46. ἐν Π. τεοῖσι] as far as your Per-
sians are concerned. ἐν may either
mean διὰ, through means of; M. G. G.
577, 4. V. or in the persons of. S. The
meaning is much the same as τὸ κατὰ
τοὺς γε Πέρσας εἶναι. ST.

47. δεδήληται] Euripides, Hip. 171.
βέβλαπται. V.

48. οὐδὲν κ. τ. λ.] οὐ Πέρσαι αἰτιοὶ
εἰσι τούτου τοῦ πάθους, S. the Per-
sians have nothing to do with this ca-
lamity. προσῆκειν is also constructed
with the dative, οἷς προσῆκε πενθῆσαι,
Æschylus, Ch. 167. or the accusative
without a preposition, οὐ σὲ προσῆκει
τὸ μέλημα, Ag. 1523. BL.

παίθεο· εἴ τοι δέδοκται μὴ παραμένειν, σὺ μὲν ἐς ἡθεα τὰ σεωυτοῦ ἀπέλανε, τῆς στρατιῆς ἀπάγων τὸ πολλόν· ἐμὲ δέ σοι χρὴ τὴν Ἑλλάδα παρασχεῖν δεδουλωμένην, τριήκοντα μυριάδας τοῦ στρατοῦ ἀπολεξάμενον.”

CI. Ταῦτα ⁴⁹ ἀκούσας, Ξέρξης ὡς ἐκ κακῶν ⁵⁰ ἐχάρη τε καὶ ἦσθη, πρὸς Μαρδόνιον τε “βουλευσάμενος” ⁵¹ ἔφη “ἀποκρινεῖσθαι, ὁκότερον ποιήσει ⁵² τούτων.” ὡς δὲ ἐβουλεύετο ἅμα Περσέων τοῖσι ἐπικλήτοισι, ἔδοξέ οἱ καὶ Ἀρτεμισίην ἐς συμβουλίην μεταπέμψασθαι, ὅτι πρότερον ⁵³ ἐφαίνετο μούνη νόεουσα τὰ ποιητέα ἦν. ὡς δὲ ἀπίκετο ἡ Ἀρτεμισίη, μεταστησάμενος τοὺς ἄλλους, τοὺς τε συμβούλους Περσέων καὶ τοὺς δορυφόρους, ἔλεξε Ξέρξης τάδε· “Κελεύει με Μαρδόνιος, μένοντα αὐτοῦ, πειρᾶσθαι τῆς Πελοποννήσου, λέγων, ὡς μοι Πέρσαι τε καὶ ὁ πεζὸς στρατὸς οὐδενὸς μεταίτιος πάθεός εἰσι, ἀλλὰ βουλομένοισί σφι γένοιτ’ ἂν ἀπόδεξις. ⁵⁴ ἐμὲ ὦν ἡ ταῦτα κελεύει ποιεῖν, ἡ αὐτὸς ἐθέλει, τριήκοντα μυριάδας ἀπολεξάμενος τοῦ στρατοῦ, παρασχεῖν μοι τὴν Ἑλλάδα δεδουλωμένην· αὐτὸν δέ με κελεύει ἀπελαύνειν σὺν τῷ λοιπῷ στρατῷ ἐς ἡθεα τὰ ἐμά. σὺ ὦν ἐμοὶ, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνεβούλευσας τῆς γενομένης, οὐκ ἐῷσα ποιεέσθαι, νῦν τε ⁵⁵ συμβούλευσον, ὁκότερα ποιέων ἐπιτύχω εὖ βουλευσάμενος.” Ὁ μὲν ταῦτα συνεβουλεύετο.

CII. Ἡ δὲ λέγει τάδε· “Βασιλεῦ, χαλεπὸν μὲν ἐστὶ συμβουλευομένῳ τυχεῖν τὰ ἄριστα εἶπασαν. ⁵⁶ ἐπὶ μέντοι τοῖσι κατήκονσι

49. ταῦτα κ.τ.λ.] Herodotus might have written *ἡ. τε ταῦτα ἂ. Ξ., καὶ ὡς ἐκ κ. ἔ.; as ἡ. τε τ. ἂ. ὁ Καμβύσης, καὶ* &c. iii. 34. V.

50. ὡς ἐκ κακῶν] denotes that his joy was not unalloyed with feelings of a less agreeable nature; it was as great as could be, considering the heavy losses which had so recently been sustained. V. Compare τῷ προτέρῳ στρατεύματι τῶν Ἀθηναίων, ὡς ἐκ κακῶν, βῶμῃ τις ἐγεγένητο, Thucydides, vii. 42.

51. βουλευσάμενος] vol. i. p. 26. n. 34.

52. ποιήσει] In this construction the indicative occurs more frequently than the subjunctive. S.

53. πρότερον] c. 68.

54. βουλομένοισί σφι γένοιτ’ ἂν ἂ.] they will be most anxious to prove this; an opportunity of showing this would

be most welcome to them; H. Stephens. This Grecism is common in Thucydides, Plato, Xenophon, and the orators, but rare in the poets, θέλοντι κάμολ τοῦτ’ ἂν ἦν, Sophocles, *CE.* R. 1346. Macrobius often imitates the expression, *si volentibus vobis erit*, p. 214. &c. V. *HER.* on *VIG.* v. 6, 17. The verbs εἶναι and γίγνεσθαι are often accompanied by a participle of the verb ‘to wish,’ &c. in the dative, ix. 46. *M. G. G.* 391. e. vol. i., p. 56. n. 77.

55. καὶ γὰρ—νῦν τε] ὡς πρότερον—οὕτω καὶ νῦν. *M. G. G.* 626.

56. συμβουλευομένῳ—εἶπασαν] σοὶ σ.—ἐμὲ εἶπ.; H. Stephens, τυχεῖν εἶπασαν is the same as εἶπαι; so τυγχάνω φρονέουσα, c. 68, l. *W.* iv. 61. *REI. HER.* on *VIG.* v. 11, 16. vol. i. p. 64. n. 51.

πρήγμασι, δοκέει μοι αὐτὸν μὲν σε ἀπελαύνειν ὀπίσω· Μαρδόνιον δὲ, εἰ ἐθέλει τε καὶ ὑποδέκεται ταῦτα ποιήσῃν, αὐτοῦ καταλιπεῖν σὺν τοῖσι ἐθέλει. τοῦτο μὲν γάρ, ἣν καταστρέψῃται τά φησι ἐθέλῃν, καὶ οἱ προχωρήσῃ τὰ νοέων λέγει, σὺν τὸ ἔργον, ᾧ δέσποτα, γίνεται· οἱ γὰρ σοὶ δοῦλοι κατεργάσαντο· τοῦτο δὲ, ἣν τὰ ἐναντία τῆς Μαρδονίου γνώμης γένηται, οὐδεμία συμφορὴ μεγάλη ἔσται, σέο τε περιεόντος καὶ ἐκείνων⁵⁷ τῶν πρηγμάτων περὶ οἶκον τὸν σὺν. ἣν γὰρ σύ τε περιῆς καὶ οἶκος ὁ σὸς, πολλοὺς πολλακίς ἀγῶνας⁵⁸ δραμέονται⁵⁹ περὶ σφέων αὐτῶν οἱ Ἕλληνες. Μαρδονίου δὲ, ἣν τι πάθῃ,⁶⁰ λόγος οὐδεὶς γίνεται· οὐδέ τι νικῶντες οἱ Ἕλληνες νικῶσι, δοῦλον σὺν ἀπολέσαντες· σὺ δὲ, τῶν εἵνεκα τὸν στόλον ἐποίησω, πυρῶσας τὰς Ἀθήνας, ἀπελᾶς.”

CIII. “Ἡσθι τε δὴ τῇ συμβουλίῃ Ξέρξης· λέγουσα γὰρ ἐπετύγχανε τὰ περ αὐτὸς ἐνόεε. οὐδὲ γὰρ, εἰ πάντες καὶ πᾶσαι συνεβούλευον αὐτῷ μένειν, ἔμενε ἂν, δοκέειν ἐμοί· οὕτω καταρβῶδῃκεε. ἐπαινέσας δὲ τὴν Ἀρτεμισίην, ταύτην μὲν ἀποστέλλει ἄγουσαν αὐτοῦ τοὺς παῖδας ἐς Ἑφεσον· νόθοι γάρ τινες παῖδες οἱ σνέσποντο.

CIV. Συνέπεμπε δὲ τοῖσι παισὶ φύλακον Ἑρμότιμον, γένος μὲν ἑόντα Πηδασέα, φερόμενον δὲ οὐ τὰ δεύτερα τῶν εὐνούχων παρὰ βασιλεῖ.

CVII. Ξέρξης δὲ, ὥς τοὺς παῖδας Ἀρτεμισίῃ ἐπέτρεψε ἀπάγειν ἐς Ἑφεσον, καλέσας Μαρδόνιον, ἐκέλευσέ μιν τῆς στρατιῆς διαλέγειν τοὺς βούλεται, καὶ ποιέειν τοῖσι λόγοισι τὰ ἔργα πειρώμενον ὁμοῖα. ταύτην μὲν τὴν ἡμέρην ἐς τοσοῦτο⁶¹ ἐγίνετο· τῆς δὲ νυκτός,

57. ἐκείνων κ.τ. λ.] If these words are correct, they must be taken as a periphrasis for οἴκου τοῦ σου. But *W.* conjectures εἰς κειμένων for ἐκείνων, so 38^o εἰς κείσεσθαι τὰ ἑαυτοῦ ἔφασκεν, Philostratus, V. A. viii. 7.; and this emendation is approved of by *L.* and *ST.*

58. ἀγῶνας] τὸν περὶ σωτηρίας ἀγῶνα τρέχων, Eunapius, V. Max. Ph. p. 100. τρ. τὸν ὑπὲρ τῆς ψυχῆς ἄ., Dionysius, A. R. vii. p. 454. θέειν περὶ ὑμέων αὐτῶν, c. 140. περὶ ἑαυτοῦ τρέχων, vii. 57. τ. π. τῆς ψυχῆς, ix. 37. Compare c. 74. *SCHW. SCH.* on B. 72.

59. δραμέονται] This future of τρέ-

χω is taken from the form δρέμω. *M. G. G.* 251. and 188, 2. n.

60. ἣν τι πάθῃ] τὸν δ' ὀλίγος στενάζει καὶ μέγας, ἣν τι π., Callinus in Stob. S. xlix. p. 356. εἴ τι πάθῃ, Isæus, often; and, in Latin, si quid illi accidisset, *W.* as si quid pupillo accidisset. Cicero, de Inv. ii. 21. si quid ipsi accidat, p. T. A. M. 22. præclare vixero, si quid mihi acciderit prius, quam hoc tantum mali videro, 36. si quid mihi humanitus accidisset, Ph. i. 4. In all the above instances, death is implied; and this is another proof of the anxiety which the ancients felt to avoid ominous expressions: male ominatis parcere verbis, Horace, iii O. xiv. 11.

κελεύσαντος βασιλέως, τὰς νῆας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου ἀπῆγον ὀπίσω ἐς τὸν Ἑλλάσποντον, ὡς τάχεις εἶχε ἕκαστος,⁶² διαφυλαξούσας⁶³ τὰς σχεδίας πορευθῆναι βασιλεῖ. ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστήρος⁶⁴ πλώοντες οἱ βάρβαροι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἡπείρου, ταύτας ἔδοξαν⁶⁵ τε νῆας εἶναι, καὶ ἔφευγον ἐπὶ πολλόν. χρόνῳ δὲ μαθόντες, ὅτι οὐ νῆες εἶεν, ἀλλ' ἄκραι, συλλεχθέντες, ἐκομίζοντο.

CVIII. Ὡς δὲ ἡμέρῃ ἐγένετο, ὁρέοντες οἱ Ἕλληνες κατὰ χώραν μένοντα τὸν στρατὸν τὸν πεζὸν, ἡλπίζον καὶ τὰς νῆας εἶναι περὶ Φάληρον, ἐδόκεόν τε ναυμαχῆσιν σφέας, παραρτέοντό τε ὡς ἀλεξησόμενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νῆας οἰχωκυίας, αὐτίκα μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μὲν νυν ναυτικὸν τὸν Ξέρξει στρατὸν οὐκ ἐπέιδον διώξαντες μέχρι Ἀνδρου· ἐς δὲ τὴν Ἀνδρον ἀπικόμενοι, ἐβουλεύοντο. Θεμιστοκλῆς μὲν νυν γνώμην ἀπεδείκνυτο,⁶⁶ “διὰ νήσων τραπομένους, καὶ ἐπιδιώξαντας τὰς νῆας, πλῶειν ἰθέως ἐπὶ τὸν Ἑλλάσποντον, λύσοντας τὰς γεφύρας.” Εὐρυβιάδης δὲ τὴν ἐναντίην ταύτην γνώμην ἐτίθετο, λέγων, ὡς, “εἰ λύσουσι τὰς σχεδίας, τοῦτ' ἂν μέγιστον πάντων σφεῖς⁶⁷ κακὸν τὴν Ἑλλάδα ἐργάσαιντο. εἰ γὰρ ἀναγκασθεῖη, ἀπολαμφθεῖς, ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ, περὶ ᾧ ἂν ἡσυχίην μὴ ἄγειν· ὡς ἄγοντι μὲν οἱ ἡσυχίην, οὔτε τι προχωρεῖν οἶόν τε ἔσται τῶν πρηγμάτων, οὔτε τις κομιδὴ τὸ ὀπίσω⁶⁸ φανήσεται, λιμῶν τέ οἱ ἡ στρατιὴ διαφθαρέεται·⁶⁹ ἐπιχειροῦντι δὲ αὐτῷ

61. ἐς τοσοῦτο κ. τ. λ.] *H. Vig. ix. 2, 11.* τὸ πρῆγμα understood is the nominative to ἐγένετο, such was the progress of affairs this day. *M. G. G. 578.*

62. ὡς τ. εἶχε ἔ.] ὡς εἶχε τάχους καὶ δυνάμειος ἔ., *Plutarch, t. ii. p. 610. c. W. Thucydides, ii. 90. M. G. G. 315, 1. vol. i. p. 302. n. 38.*

63. διαφυλαξούσας κ. τ. λ.] The construction is δ. β. τ. σ. (ὥστε αὐτὸν) π.; unless π. be taken in a passive sense, and then β. π. will mean to be prepared for the king's passing over. *S.*

64. Ζωστήρος] so called from Latona's "Girdle." *L.*

65. ἔδοξαν] ὁ δειλὸς, τοιοῦτός τις, οἷος πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι, *Theophrastus, Ch. 25. V.*

66. γνώμην ἀπεδείκνυτο] *iii. 160.* Themistocles communicated his opi-

nion to Aristides; and he disapproved of it, on the same grounds as Eurybiades; *Plutarch, Th. p. 120. A. W.*

67. σφεῖς] i. e. αὐτοὶ, *vii. 168. S.*

68. τὸ ὀπίσω] *i. 207.* the same as ὀπίσω, or ἐς τὸ ὄ. *S.*

69. διαφθαρέεται] The primitive form of the future (έσω) underwent a double change; partly on account of euphony, and partly to distinguish by different forms two senses of a word; in some cases ε, in others σ was rejected. In verbs whose characteristic is ρ, Homer usually observes the first form, but Herodotus has here adopted the second. *M. G. G. 173. ix. 42.* This is commonly called the second future. *M. G. G. 179. obs. 1. and 188, 2.* The first of these forms was afterwards Æolian; and the latter was retained by the Ionians. *T. ix. 42.*

καὶ ἔργον ἐχομένῳ, πάντα τὰ κατὰ τὴν Εὐρώπῃ οἷά τε ἔσται προσχωρῆσαι κατὰ πόλιός τε καὶ κατὰ ἔθνεα, ἦτοι ἀλίσκομένων γε, ἢ πρὸ τούτου⁷⁰ ὁμολογούντων⁷¹ τροφήν τε ἔξιν σφέας τὸν ἐπέτειον αἰεὶ τῶν Ἑλλήνων καρπὸν. ἀλλὰ, δοκέειν γάρ, νικηθέντα τῇ ναυμαχίῃ, οὐ μενέειν ἐν τῇ Εὐρώπῃ τὸν Πέρσεια, ἐατέον ὧν εἶναι φεύγειν, ἐς ὃ ἔλθοι φεύγων ἐς τὴν ἑωυτοῦ· τὸ ἐνθεῦτεν δὲ, περὶ τῆς ἐκείνου⁷² ποιέεσθαι ἤδη τὸν ἀγῶνα ἐκέλευε.” ταύτης δὲ εἶχοντο τῆς γνώμης καὶ Πελοποννησίων τῶν ἄλλων οἱ στρατηγοί.

CIX. Ὡς δὲ ἔμαθε ὅτι οὐ πείσει τοὺς γε πολλοὺς⁷³ πλῶειν ἐς τὸν Ἑλλήσποντον, ὁ Θεμιστοκλῆς, μεταβαλὼν⁷⁴ πρὸς τοὺς Ἀθηναίους, (οὗτοι γὰρ μάλιστα ἐκπεφευγόντων περιημέκτεον,⁷⁵ ὁρμέατό τε ἐς τὸν Ἑλλήσποντον πλῶειν καὶ⁷⁶ ἐπὶ σφῶν αὐτῶν βαλλόμενοι, εἰ ὥλλοι μὴ βουλοίγο,) ἔλεγέ σφι τάδε· “Καὶ αὐτὸς⁷⁷ ἤδη πολλοῖσι⁷⁸ παρεγενόμεν, καὶ πολλῶ πλέω ἀκήκοα τοιάδε γενέσθαι· ἄνδρας, ἐς ἀναγκαίην ἀπειληθέντας,⁷⁹ νενικημένους ἀναμάχεσθαι⁸⁰ τε καὶ

70. πρὸ τούτου] πρὸ τοῦ, i. 122. vii. 139. ix. 1. WA.

71. ἀλίσκομένων — ὁμολογούντων] though referring to πάντα; as τετιμημένης refers to αὐτῇ, c. 69. ST.

72. τῆς ἐκείνου] c. 3. ST.

73. τοὺς γε πολλοὺς] the majority at least. L.

74. μεταβαλὼν] v. 75. where perhaps the verb should also be in the active voice.

75. ἐκπεφευγόντων περιημέκτεον] Verbs which denote any emotion of the mind are accompanied by a participle indicating the object or operative cause, which in Latin is expressed by *quod* or by the accusative with the infinitive. When the participle refers to a different subject from the verb, then, according to the different construction of that verb, the participle is put in the genitive, dative, or accusative. M. G. G. 551. *they were excessively indignant at their having escaped.*

76. καὶ] eten.

77. καὶ αὐτὸς κ. τ. λ.] Thucydides appears to have had this exordium before his eyes in the commencement of Archidamius's oration, καὶ αὐτὸς πολλῶν ἤδη πολέμων ἔμπερός εἰμι, &c. i. 80. BLO.

78. πολλοῖσι] viz. πρήγμασι. BLO.

79. ἐς ἀναγκαίην ἀπειληθέντας] *reduced to extremities*. ἀπ. ἐς στενὴν, ix. 34. S. ἀπ. ἐς ἀπορίην, i. 24. ii. 141. ἐς ἀπορίην πολλὴν ἀπιγμένος, i. 79. ἐν ἀπορίῃσι εἶχετο, iv. 131. V. The radical word of ἐλαύνω is ἔλω, which, besides ἐλάω, ἐλαύνω, admits the forms ἔλλω, εἴλω, εἰλέω, ἴλλω, ‘to bring together, compel, drive into a corner.’ From εἰλέω comes ἀπειλέω, ἀπειληθεῖς. M. G. G. 232. obs.

80. ἀναμάχεσθαι] vol. i. p. 244. n. 30. (ὁ Θεμιστοκλῆς ἄλλοις) ἀντιβουλεύεται, λέγων “*βασιλεὺς ἀποληφθεὶς ἀναμαχεῖται τάχα· πολλάκις δὲ ἀπόνοια δίδωσιν ὅσα μὴ ἔδωκεν ἀνδρεία*, Polyænus, i. 30, 3. *Themistocles, victo Xerxe, volentes suos pontem rumpere prohibuit, quum docuisset, “cautius esse eum expelli ex Europa, quam cogi ex desperatione pugnare,”* Frontinus, ii. 6, 8. The latter writer gives instances of other great generals who have acted upon the maxim of Themistocles; Publius Cornelius Scipio Africanus said “*viam hostibus, qua fugiant, esse muniendam.*” Agesilaus was of the same opinion, as he often showed practically; Pol., ii. 1, 6. Compare Pol., iii. 9, 14. Pausanias, iv. p. 333. Diodorus, xiv. 27. τοῖς ἀπονεννημένοις

ἀναλαμβάνειν τὴν προτέρην κακότητα. ἡμεῖς δὲ, εὖρημα⁸¹ γὰρ εὐρήκαμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα, νέφος τοσοῦτον⁸² ἀνθρώπων ἀνωσάμενοι,⁸³ μὴ διώκωμεν ἄνδρας φεύγοντας. τάδε γὰρ οὐκ ἡμεῖς κατεργασάμεθα, ἀλλὰ θεοί τε καὶ ἥρωες, οἱ ἐφθόνησαν ἄνδρα ἓνα τῆς τε Ἀσίας καὶ τῆς Εὐρώπης βασιλεῦσαι, ἐόντι ἀνύσιόν τε καὶ ἀτάσθαλον,⁸⁴ ὃς τὰ τε ἱρὰ καὶ τὰ ἴδια ἐν ὁμοίῳ ἐποίητο,⁸⁵ ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα· ὃς καὶ τὴν θάλασσαν ἀπεμαστίγωσε, πέδας τε κατήκε.⁸⁶ ἀλλ' (εὖ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν) νῦν μὲν, ἐν τῇ Ἑλλάδι καταμείναντες, ἡμέων τε αὐτῶν ἐπιμεληθῆναι⁸⁷ καὶ τῶν οἰκετέων· καὶ τις οἰκίην τε ἀναπλα-

οὐδεὶς ἂν ὑποστάη, Xenophon, H. vii. 5, 12. V. φείδεσθαι χρῆ, καὶ μὴ ἐς ἀπόνοιαν καταστήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν, Thucydides, i. 82. *Manius consul, reiectus in castra, ad omnes portas milite obposito, hostibus viam clauserat. ea desperatio Tusciis rabiem accendit: nam quum incursantes, quacumque exitum ostenderet spes, vano aliquoties impetu issent; globus juvenum unus in ipsum consulem invadit: sustineri vis nequit. consul mortifero vulnere ictus cadit, fusique circa omnes. Tusciis crescit audacia: Romanos terror per tota castra trepidos agit: et ad extrema ventum foret, ni legati putefecissent una porta hostibus viam. ea erumpunt; abeuntes in alterum incidunt consulem; ibi iterum caesi fusique passim*, Livy, ii. 47. "A bridge of gold is to be made for a flying enemy."

81. εὖρημα] an unexpected gain, vii. 190. W. 155. S. It would be more usual to express σώσαντες before ἡμέας, putting a comma after εὐρήκαμεν. ST. In the same sense we use a windfall in familiar discourse. LAU. Xenophon, An. ii. 3, 11. vii. 3, 6. ἐπιτυχία, Hesychius; Phavorinus; ἐπίτευγμα, Suidas. HUT.

82. νέφος τοσοῦτον] ἡμεῖς, τ. ἔχοντες περικείμενοι ἡμῖν ν. μαρτύρων, ὕγκον ἀποθέμενοι πάντα, δι' ὑπομονῆς τρέχωμεν τὸν προκείμενον ἡμῖν ἀγῶνα, Hebrews, xii. 1. ὅπως, ν. τ. πολέμου καὶ σκηπτὸν ὠσάμενοι, διασώσουσι τὴν Ἰταλίαν, Plutarch, Mar. p. 414. c. W.

83. ἀνωσάμενοι] in having repulsed, vii. 139. The simple form occurs, c. 3. W.

84. ἀτάσθαλον] *ille inhumanis Xerxes*, Arnobius, i. p. 5. Heraldus. Stanley compares with this passage, οὐ σφιν κακῶν ὕψιστ' ἐπαμμένει παθεῖν, ὕβρεως ἄποινα καθέων φρονημάτων· οἱ, γῆν μολόντες Ἑλλάδ', οὐ θεῶν βρέτη ἠιδούντο συλᾶν, οὐδὲ πιμπράναι νεῶς· βωμοὶ δ' αἵστοι, δαιμόνων θ' ἰδρύματα πρόρριζα φύρδην ξανέστραπται βάθρων, Æschylus, P. 812. BL.

85. ἐν ὁμοίῳ ἐποίητο] esteemed equally, held in like estimation. M. G. G. 577.

86. κατήκε] vii. 35. εἰς τὴν θάλασσαν πέδας καθεῖναι, D. Laertius, Pr. 9. V.

87. ἐπιμεληθῆναι] understand βουλώμεθα. ST. The νῦν μὲν is answered by ἅμα δὲ τῷ ἔαρι; and this infinitive is equivalent to ἐπιμεληθῶμεν, M. G. G. 544. since it corresponds with καταπλέωμεν. S. The words εὖ γ. ἔ. ἐς τὸ π. ἡ. are quite parenthetical. M. thinks the nominative καταμείναντες offends against the rules of syntax, he therefore prefers the accusative and says that the infinitive ἐπιμεληθῆναι depends on εὖ γὰρ ἔχει. But in this case we should rather expect ἀλλ' (εὖ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αἰτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετέων) νῦν μὲν τίς &c. for, as the words stand in the text, how should we explain the καὶ before τίς? The construction is certainly uncommon, but we have some-

σάσθω,⁸⁸ καὶ σπόρου ἀνακῶς ἐχέτω,⁸⁹ παντελέως ἀπελάσας τὸν βάρβαρον· ἅμα δὲ τῷ ἔαρι καταπλέωμεν ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης.” Ταῦτα ἔλεγε, ἀποθήκην⁹⁰ μέλλων ποιήσεσθαι ἐς τὸν Πέρσέα, ἵνα, ἣν ἄρα τί μιν καταλαμβάνῃ πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποστροφὴν.⁹¹ τὰ περ ὧν καὶ ἐγένετο.⁹²

CX. Θεμιστοκλῆς μὲν, ταῦτα λέγων, διέβαλλε· Ἀθηναῖοι δὲ ἐπείθοντο· ἐπειδὴ γὰρ, καὶ πρότερον δεδογμένος εἶναι σοφός, ἐφάνη ἔων ἀληθῶς σοφός τε καὶ εὖβουλος, πάντως ἐτοῖμοι ἦσαν λέγοντι πείθεσθαι. ὥς δὲ οὗτοί οἱ ἀνεγνωσμένοι ἦσαν, αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλῆς ἄνδρας ἀπέπεμπε ἔχοντας πλοῖον, τοῖσι ἐπίστευσε σιγᾷ, ἐς πᾶσαν βάσανον ἀπικνεομένοισι, τὰ αὐτὸς ἐνετείλατο βασιλεῖ φράσαι.⁹³ τῶν καὶ Σίκιννος ὁ οἰκέτης αὐτῆς⁹⁴ ἐγένετο. οἱ ἐπεὶ τε ἀπίκοντο πρὸς τὴν Ἀττικὴν,⁹⁵ οἱ μὲν κατέμενον ἐπὶ τῷ πλοίῳ, Σίκιννος δὲ, ἀναβὰς παρὰ Ξέρξεα, ἔλεγε τύδε· “Ἐπεμψέ με Θεμιστοκλῆς ὁ Νεοκλέος, στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμάχων πάντων ἄριστος καὶ σοφώτατος, φράσοντά τοι, ὅτι Θεμιστοκλῆς ὁ Ἀθηναῖος, σοὶ βουλόμενος ὑπουργεῖν, ἔσχε τοὺς Ἕλληνας, τὰς νῆας βουλομένους διώκειν, καὶ τὰς ἐν Ἑλλησπόντῳ γε-

thing parallel to it in a passage which is noticed in M. G. G. 545. αἱ γὰρ, Ζεὺ τε πάτερ, καὶ Ἀθηναίη, καὶ Ἀπόλλων, οἷος Νήρικον εἶλον, ἐυκτίμενον πολέβρον, ἅκτῃν Ἡπείροιο, Κεφαλλήνεσσι φανάσσω, τοῖος ἔων τοι χθιζὺς ἐν ἡμετέροισι δόμοισι, τεύχε’ ἔχων ὤμυισιν, ἐφεστάμεναι, καὶ ἀμύνειν ἄνδρας μνηστῆρας, Homer, Od. Ω. 375. where the construction is αἱ γὰρ—ἔων τοῖος—ἔχων τεύχεα—ἐφεστάμεναι καὶ ἀμύνειν; and δυνάμην is to be understood, as αἱ γὰρ μιν θανάτοιο δυστήχειος ἄδε δυνάμην νόσφιν ἀποκρύψαι, Il. Σ. 464.

88. ἀναπλασάσθω] οὐδ’ ἀγρία γὰρ ὄρνις, ἣν πλάσῃ δόμον, ἄλλη νεοσσὸς ἤξιωσεν ἐντεκεῖν, a poet (perhaps Sophocles) in Lycurg. p. 166, 35. V.

89. σπόρου ἀνακῶς ἐχέτω] i. e. σ. ἐπιμελείτω. V. αὐτῶν ἂ. ἔξουσιν, Thucydides, viii. 102. ἀνακῶς· φυλακτῶς, προνοητικῶς, Pausanias; ἐπιμελῶς, Eustathius; who observes that the Dioscuri were hence called ἀνακούς: from the same root comes ἀναξ, i. e. φροντιστής. W. A. let each diligently apply himself to sowing. This con-

struction with the genitive is noticed, M. G. G. 326.

90. ἀποθήκην] is here put by metonymy for ἀπόθετον a treasure laid up in store; for the poet says καλὸν γε θησαύρισμα, κειμένη χάρις, S. and hence ἀπόθετον φίλον, Lysias, p. 158. V.

91. ἀποστροφὴν] a refuge; Xenophon, Cyr. v. 2, 23. An. ii. 4, 11. ἀπέρχομαι Σεύθῃ ἀπεχθόμενος, ὃν ἤλπισ’ ἂν εὖ ποιήσας, ἀποστροφὴν καὶ ἐμοὶ καλὴν καὶ παισὶ καταθήσεσθαι, An. vii. 6, 24. Isocrates, Ep. ii. 8. V. κρησφύγετον, ix. 96.

92. ἐγένετο] see Thucydides, i. 135—138. TR.

93. φράσαι] Themistocles sent a verbal message; he was too cautious to have ventured on sending a written communication. V.

94. αὐτῆς] c. 75. L.

95. Ἀττικὴν] Sicinnus was despatched from Andros, where the Greeks had been in consultation, L. to Xerxes; who was on the point of evacuating Attica with his land forces. W.

φύρας λύειν. καὶ νῦν κατ' ἡσυχίην πολλὴν κομίζεο." Οἱ μὲν, ταῦτα σημήναντες, ἀπέπλων ὀπίσω.

CXI. Οἱ δὲ Ἕλληνες, ἐπεὶ τέ σφι ἀπέδοξε μήτ' ἐπιδιώκειν ἔτι προσωτέρω τῶν βαρβάρων τὰς νῆας, μήτε ἐπιπλῶειν ἐς τὸν Ἑλλησποντον λύσοντας τὸν πόρον, τὴν Ἄνδρον περικατέατο, ἐξελέειν ἐθέλοντες. πρῶτον γὰρ Ἀνδριοὶ νησιωτῶν αἰτηθέντες πρὸς Θεμιστοκλέος χρήματα οὐκ ἔδωσαν· ἀλλὰ, προῖσχομένου Θεμιστοκλέος λόγον τόνδε, ὡς "ἦκοιεν Ἀθηναῖοι περὶ ἐωυτοὺς ἔχοντες δύο θεοὺς μεγάλους,⁹⁶ Πειθώ τε καὶ Ἀναγκαίην,⁹⁷ οὕτω τέ σφι κάρτα δοτέα εἶναι χρήματα," ὑπεκρίναντο πρὸς ταῦτα, λέγοντες, ὡς "κατὰ λόγον⁹⁸ ἦσαν ἄρα αἱ Ἀθῆναι μεγάλαι τε καὶ εὐδαίμονες, καὶ θεῶν χρηστῶν ἦκοιεν εὖ, ἐπεὶ Ἀνδρίους γε εἶναι⁹⁹ γεωπείνας,¹⁰⁰ ἐς τὰ μέγιστα ἀνήκοντας,¹ καὶ θεοὺς δύο ἀχρήστους οὐκ ἐκλείπειν σφέων τὴν νῆσον, ἀλλ' αἰεὶ φιλοχωρεῖν, Πενίην τε καὶ Ἀμυχανίην.² καὶ

96. θεοὺς μεγάλους] It is not contrary to the genius of the language to apply the masculine adjective to female deities. *W.*

97. Πειθώ τε καὶ Ἀναγκαίην] "δύο καὶ ἦκειν" ἔφη "θεοὺς κομίζων, Π. καὶ Βίαν" οἱ δ' ἔφασαν "εἶναι καὶ παρ' αὐτοῖς θεοὺς μεγάλους δύο, Πενίαν καὶ Ἀπορίαν, ὑφ' ὧν κωλύεσθαι δοῦναι χρήματα ἐκείνῃ," Plutarch, *Th.* p. 122. c. The names Ἀναγκαίη and Ἀμυχανίη are changed into the more common ones of Βία and Ἀπορία. That ἀνάγκη and βία are synonymous is evident from "the Wing" of Simmias (a poem so called from the shape in which the verses were arranged, *Spectator*, No. 58.), οὗ τι γὰρ ἔκρινα βίαφι, πρᾶτ' ἂν δὲ πειθοῖ, and before, τᾶμος ἐγὼ γὰρ γενόμεαν ἀνίκ' ἔκριν' ἀνάγκα, *An. ed. Br.* t. i. p. 205. and from Xenophon's speech to Seuthes, οἱ νῦν σοι ὑπήκοοι γενόμενοι, οὐ φιλίᾳ τῇ σῇ ἐπέσθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκῃ, *An.* vii. 7, 17. *Ecphantus* says he considers τὸ πειθοῦς τινὸς δέεσθαι as τὰς ἐπιγῆν φαυλότατος λείψανον, because πειθῶ ἔργον τι ἐντὶ παροικέον ἀνάγκα, in *Stob.* p. 335. r. 10. It was not simply τὴν Πειθῶν, μειλίχιον ἔπλων, that Themistocles held out to the Andrians, but τὴν Πειθανάγκην καὶ, ὡς οἶον εἰπεῖν, θατέρᾳ μὲν δόρυ,

θατέρᾳ δὲ κηρύκειον προῖσχομενος, ὃ δὴ παροιμία ἦν, ὡς φησὶ Πανσανίας, ἐπὶ τῶν ἅμα μὲν παρακαλούντων καὶ ἀπειλούντων, *Eustathius*, V.

98. κατὰ λόγον] with good reason, well might it be said. This retort of the Andrians is ironical; how great and happy was the city! which was in ruins and ashes: how benignant the deities! who had forsaken their temples and the territory. *S.*

99. ἐπεὶ Ἀνδρίους—εἶναι] In indirect speech, the accusative with the infinitive is put even after particles which begin an antecedent proposition. *M. G. G.* 537. so μᾶλλον γὰρ τι χεῖμαίνεσθαι, c. 118. ἐπεὶ παρελθεῖν τοῦτον, c. 135. *M.*

100. γεωπείνας] ii. 6. *W.* quoted vol. i., p. 12. n. 67.

1. ἐς τὰ μέγιστα ἀνήκοντας] ἐς τὰ μ. ἀνήκετε ἀρετῆς περὶ, v. 49. *W.* Understand here γεωπεινίης, *S.* with πέρι.

2. Πενίην τε καὶ Ἀμυχανίην] ἀργαλέον Πενία, κακὸν ἀσχετον, ἃ μέγαν δάμνησι λαὸν Ἀμαχανία σὺν ἀδελφᾷ, *Alcaeus* in *Stob.* xcν. p. 387. χρεῖα δ' ἀνάγκης οὐκ ἀπάρκισται πολὺν, a tragic poet in *Stob.* E. Ph. p. 127. τῆς Πτωχείας Πενίαν φάμεν εἶναι ἀδελφὴν, *Aristophanes*, P. 549. *BL.*

τούτων τῶν θεῶν ἐπηβόλους³ ἔοντας, Ἀνδρίους οὐ δώσειν χρήματα· οὐδέ κοτε γὰρ τῆς ἐκείνων ἀδυναμίας τὴν Ἀθηναίων δύναμιν εἶναι κρέσσω.” οὗτοι μὲν δὴ, ταῦτα ὑποκρινόμενοι, καὶ οὐ δόντες τὰ χρήματι⁴ ἐπολιορκέοντο.

CXII. Θεμιστοκλῆς δὲ, οὐ γὰρ ἐπαύετο πλεονεκτέων,⁵ ἐσπέμπων ἐς τὰς ἄλλας νήσους ἀπειλητηρίους λόγους, αἵτεε χρήματα διὰ τῶν αὐτῶν ὑγγέλων, χρεώμενος λόγοισι τοῖσι καὶ πρὸς Ἀνδρίους ἐχρήσατο, λέγων, ὥς, “ εἰ μὴ δώσουσι τὸ αἰτεόμενον, ἐπάξει τὴν στρατιὴν τῶν Ἑλλήνων, καὶ πολιορκέων ἐξαιρήσει.” λέγων ὧν ταῦτα, συνέλεγε χρήματα μεγάλα παρὰ Καρυστίων τε καὶ Παρίων· οἱ, πιπθανόμενοι τὴν τε Ἀνδρον, ὥς πολιορκέοιτο, διότι ἐμῆδισε, καὶ Θεμιστοκλέα, ὥς εἴη ἐν αἴνῃ μεγίστῃ τῶν στρατηγῶν, δέισαντες ταῦτα, ἔπεμπον χρήματα. εἰ δὲ δὴ τινες καὶ ἄλλοι ἔδοσαν νησιωτέων, οὐκ ἔχω εἰπεῖν· δοκέω δέ τινας καὶ ἄλλους δοῦναι, καὶ οὐ τούτους μόνους. καὶ τοὶ Καρυστίοισι γε οὐδὲν,⁶ τούτου εἵνεκα, τοῦ κακοῦ ὑπερβολῇ⁷ ἐγένετο· Πάριοι δὲ Θεμιστοκλέα χρήμασι ἰλασάμενοι, διέφυγον τῷ στρατεύματι. Θεμιστοκλῆς μὲν νυν, ἐξ Ἀνδρου ὀρμεώμενος, χρήματα παρὰ νησιωτέων ἐκτέετο λάθρῃ τῶν ἄλλων στρατηγῶν.

CXIII. Οἱ δ' ἄμφι Ξέρξῃ, ἐπισχόντες ὀλίγας ἡμέρας μετὰ τὴν ναυμαχίην, ἐξέλαννον ἐς Βοιωτοὺς τὴν αὐτὴν ὁδόν. ἔδοξε γὰρ Μαρδονίῳ ἅμα μὲν προπέμψαι βασιλέα, ἅμα δὲ ἀνωρίη⁸ εἶναι τοῦ ἔτεος πολεμέειν, χειμερίσαι⁹ τε ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ

3. ἐπηβόλους] a metaphor from one who hits the mark in archery; τοὺς ἐπιτυχῶς βάλλοντας, ἢ τοὺς ἐντυχάνοντας, Timæus. BL. ἐπήβολοι νόσου, Æschylus, Ag. 525. W. Steph. Th. L. G. 2620. compare also clxiii. and 1157. possessed of; ix. 94. ἐπιστήμης ἐπήβολος, Plato, Euth. D. It is always united to a genitive. BU.

4. τὰ χρήματα] the money which he had demanded. S.

5. πλεονεκτέων] ἦν δὲ περιπλέων τὰς νήσους καὶ χρηματιζόμενος ἀπ' αὐτῶν, Plutarch, Th. i. i. p. 122. c. Timocreon reviled Themistocles as ψεύσαν, ἄδικον, προδόταν, in having betrayed a friend ἀργυρίοισι σκυβαλικοῖσι πεισθεῖς· λαβὼν δὲ τρὶ' ἀργυρίου τάλαντ', ἔβα πλέων εἰς Ὀλεθρον. V.

Herod.

6. οὐδὲν] i. e. κατ' οὐδὲν, not at all, in no respect. S.

7. ὑπερβολῇ] ἀναβολῇ, ὑπέρθεσις. V. μηδεμίαν ὑπερβολὴν ποιησαμένους ἐξελέγχειν καὶ ταύτην τὴν ἐλπίδα, Polybius, xiv. 9, 8. Herodotus uses ὑπερβάλλεσθαι in the sense of procrastinating, delaying, putting off, vii. 206. ix. 51. S. From Andros the Greeks proceeded straight to Carystus, c. 121. L.

8. ἀνωρίη] a word peculiar to Herodotus; V. the common word is ἀωρίη, an unfit season.

9. χειμερίσαι] This is also a rare word, vi. 31. c. 126. 130. for the common verb χειμάζειν (which occurs c. 133.) or παραχειμάζειν. It is formed in the same way as θερίζειν and ἐαρί-

ἔπειτα ἅμα τῷ ἑαρι πειρᾶσθαι τῆς Πελοποννήσου. ὥς δὲ ἀπύκατο ἐς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρῶτους μὲν Πέρσας πάντας τοὺς “ἀθανάτους”¹⁰ καλομένους, πλὴν Ὑδάρνεος τοῦ στρατηγοῦ· οὗτος γὰρ οὐκ ἔφη λείψεσθαι βασιλέος.¹¹ μετὰ δὲ, τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον¹² τὴν χιλὴν, καὶ Μήδους τε καὶ Σάκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο· ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο¹³ κατ’ ὀλίγους,¹⁴ τοῖσι εἶδεά τε ὑπῆρχε¹⁵ διαλέγων,¹⁶ καὶ εἰ τέοισι¹⁷ τι χρηστὸν συνείδее πεποιημένον· ἐν δὲ,¹⁸ πλεῖστον ἔθνος Πέρσας αἰρέετο, ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους.¹⁹ ἐπὶ δὲ, Μήδους. οὗτοι δὲ πλῆθος μὲν οὐκ ἐλάσσονες ἦσαν τῶν Περσέων, ῥώμῃ δὲ ἕσσονες· ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἱππεῦσι.

CXIV. Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ Μαρδονίῳ τε τὴν στρατιὴν διέκρινε, καὶ Ξέρξης ἦν περὶ Θεσσαλίην, χρηστήριον ἐληλύθει ἐκ Δελφῶν Λακεδαιμονίοισι, Ξέρξεα αἰτέειν δίκας τοῦ Λεωνίδεω φόνου καὶ τὸ διδόμενον ἐξ ἐκείνου δέκεσθαι.²⁰ πέμπουσι δὴ κήρυκα τὴν

ζειν. χιμαῶειν has quite a different signification in vii. 191. V.

10. ἀθανάτους] vii. 83. W.

11. λείψεσθαι βασιλέος] τοῦ κήρυκος μὴ λείπεσθαι, Thucydides, i. 131. not to depart from the herald: a remarkable and rare signification. BLO.

12. τὴν ἵππον] vii. 40. L.

13. ἐξελέγετο] he picked out.

14. κατ’ ὀλίγους] M. G. G. 581. Thucydides, iii. 78. 111. iv. 10. 11. v. 9. vi. 34. AR. κατ’ ἑνα καὶ δέκα, ix. 62. Abresch. by few at a time, ii. 92. W. here and there a few, ix. 102.

15. τοῖσι εἶδεα—ὑπῆρχε] i. e. οἱ εἶδους εὐ ἔχοντες, οἱ σωματῶν ἔ. ἄριστα, οἱ εὐεκτικοί. V.

16. διαλέγων] selecting from among the whole number. V.

17. εἰ τέοισι] εἴ τις instead of ὅστις expresses an indecisive allegation, admitting the possibility of an error. M. G. G. 617, 1. f.

18. ἐν δὲ] and among the whole number selected. S.

19. στρεπτοφόρους — ψελιοφόρους] Add these words and μαχαιροφόρος, ix. 32. to vol. i. p. 33. n. 17. hominem optima veste contextit, quam sa-

trapæ regii gerere consueverant; ornavit etiam torque, et armillis aureis, cæteroque regio cultu, Nepos, xiv. 3. ἀκινάκην εἶχε χρυσοῦν, καὶ στρεπτὸν ἐφόρει, καὶ ψέλλια, καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου, Xenophon, An. i. 8, 20. 5, 8. B.L. ἔδωκε Κύρος ἐκείνῳ (i. e. to Syennesis) δῶρα, ἃ νομίζεται παρὰ Βασιλεῦσι τίμια, ἵππον χρυσοχάλινον, καὶ σ. χρυσοῦν, καὶ ψ., καὶ ἄ. χ., καὶ στολὴν Περσικὴν, 2, 27. αὐτὸν δ’ Ἀστυάγης καὶ στολὴν καλὴν ἐνέδυσσε, καὶ στρεπτοῖς καὶ ψελίοις ἐτίμα καὶ ἐκόσμει· καὶ ἐφ’ ἵππον χρυσοχάλινου περιήγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι, Cyr. i. 3, 3. (compare vol. i. p. 126. n. 1.) δῶρα—γινώσκεται ἕνια τῶν βασιλέως, “ψέλλια καὶ στρεπτοὶ καὶ ἵπποι χρυσοχάλινοι” οὗ γὰρ δὴ ἔξεστιν ἐκεῖ ταῦτα ἔχειν, φ’ ἂν μὴ βασιλεὺς δῶ, viii. 2, 8. from which it appears that these were marks of honor conferred by the sovereign, HUT. and, in all probability, closely resembling orders of knighthood in modern times.

20. δέκεσθαι] so below δεξάμενος τὸ ῥήθην, and δεχόμεθα τὰ διδοῖς, c. 137. δέκομαι τὸν οἰωνόν, ix. 91. δέχου

ταχίστην Σπαρτιῇται· ὃς ἐπειδὴ κατέλαβε εὐῶσαν ἔτι πῦσαν τὴν στρατιὴν ἐν Θεσσαλίῃ, ἐλθὼν ἐς ὅψιν τὴν Ξέρξεω, ἔλεγε τῷδε· “Ὁ βασιλεῦ Μήδων, Λακεδαιμόνιοί τέ σε, καὶ Ἡρακλεῖδαι οἱ ἀπὸ Σπύρτης,²¹ αἰτέουσι φόνου δίκας, ὅτι σφέων τὸν βασιλέα ἀπέκτεινας, ρύόμενον τὴν Ἑλλάδα.” Ὁ δὲ, γελήσας τε, καὶ κατασχὼν πολλὸν χρόνον, ὥς οἱ ἐτύγχανε παρεστεῶς Μαρδόνιος, δεικνὺς ἐς τοῦτον, εἶπε· “Τοιγάρ σφι Μαρδόνιος ὅδε δίκας δώσει τοιαύτας, οἷας ἐκείνοισι πρέπει.” Ὁ μὲν δὴ, δεξόμενος τὸ ῥηθὲν, ἀπαλλάσσετο.

CXV. Ξέρξης δὲ, Μαρδόνιον ἐν Θεσσαλίῃ καταλιπὼν, αὐτὸς ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλήσποντον· καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ τεσσαράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος,²² ὥς εἰπεῖν.²³ ὅκου δὲ πορευόμενοι γινοῖατο, καὶ κατ’ οὓς τινας ἀνθρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδένα εὔροιν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφυομένην, καὶ τῶν δενδρέων τὸν φλοιὸν περιλέποντες, καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ’ ἐποίεον ὑπὸ λιμοῦ.²⁴ ἐπιλαβὼν²⁵ δὲ λοιμός τε τὸν στρατὸν καὶ δυσεντερίη,²⁶ κατ’ ὁδὸν διέφθειρε· τοὺς

τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ, Aristophanes, Pl. 63. W.

21. Ἡ. οἱ ἀπὸ Σπάρτης] so called to distinguish them from the Heraclidae who were kings of Argos and Macedonia. L.

22. οὐδὲν μέρος] none, when compared with the immense numbers of the host, vii. 184. ὅσοι δὲ λοιποὶ, κἀτυχὸν σωτηρίας, ἤκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες, ἐφ’ ἐστιούχον γαῖαν, Æschylus, P. 514. W.

23. ὥς εἰπεῖν] Thucydides, vi. 30. so to speak. ἔπος is often added, Plato, Gor. p. 12. Sym. p. 320. f. Phæ. 12. Ap. 1. Æschylus, P. 720. Euripides, Hip. 1157. BL. M. G. G. 513.

24. λιμοῦ] ἡμᾶς γῆς Ἀχαΐδος πέδων καὶ Θεσσαλῶν πόλισμ’ ὑπεσπανισμένους βορᾶς ἐδέξαντο· ἔνθα δὴ πλείστοι θάνατον δίψῃ τε λιμῷ τ’, ἀμφότερα γὰρ ἦν τάδε, Æschylus, P. 494. W.

25. ἐπιλαβὼν] Thucydides says of the plague at Athens, δις τὸν αὐτὸν, ὥστε καὶ κτείνειν, οὐκ ἐπελάμβανε, ii. 51. BLO.

26. λοιμός τε—καὶ δυσεντερίη] a pestilence and dysentery. Most of those who accompanied the king, according to Tzetzes, died κρυμῷ, λιμῷ, πορείᾳ. labore, fame, ac metu distabulerunt, Orosius, p. 114. στρατὸς δ’ λοιπὸς διώλεθ’, οἱ μὲν ἀμφὶ κρηναῖον γάνος δίψῃ ποιοῦντες, οἱ δ’ ὑπ’ ἀσθματος κενοί, Æschylus, P. 458. In like manner, during the plague at Athens, multa siti prostrata viam per, proque voluta corpora, silanos ad aquarum strata jacebant, interclusa anima nimia ab dulcedine aquarum, Lucretius, vi. 1263. ἥδιστα ἂν ἐς ὕδωρ ψυχρὸν σφᾶς αὐτοὺς ῥίπτειν· καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ ἔδρασαν ἐς φρέατα, τῇ δίψῃ ἀπαύστῃ ξυνεχόμενοι· καὶ ἐν τῷ ὁμοίῳ καθειστήκει τό τε πλεόν καὶ ἔλασσον ποτὶν, Thucydides, ii. 49. ἐν ταῖς ὁδοῖς ἐκαλινδοῦντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνήτες, τοῦ ὕδατος ἐπιθυμίᾳ, 52. Of this retreat Justin says quotidian labori (neque enim ulli est metuentibus quies) etiam fames accesserat. multorum deinde dierum inopia contraxerunt et pestem: tun-

δὲ καὶ νοσέοντας αὐτῶν κατέλιπε, ἐπιτάσσω τῇσι πόλισι, ἵνα ἐκάστοτε²⁶ γίνοιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. ἔνθα καὶ τὸ ἱρὸν ἄρμα καταλιπὼν τοῦ Διὸς, ὅτε ἐπὶ τὴν Ἑλλάδα ἤλαυνε, ἀπὼν οὐκ ἀπέλαβε· ἀλλὰ δόντες οἱ Παίονες τοῖσι Ὀρήϊξι, ἀπαιτέοντος Ἑέρξεω, ἔφασαν νεμομένας²⁷ ἀρπαχθῆναι ὑπὸ τῶν ἄνω Ὀρητῶν τῶν περὶ τὰς πηγὰς τοῦ Στρυμόνος οἰκημένων.

CXVI. Ἐνθα καὶ ὁ τῶν Βισαλτέων βασιλεὺς γῆς τε τῆς Κρηστικῆς, Ὀρήϊξ, ἔργον ὑπερφνὺς²⁸ ἐργάσατο· ὃς οὔτε αὐτὸς ἔφη τῷ Ἑέρξει ἐκὼν εἶναι δουλεύσειν, ἀλλ' οἶχετο ἄνω ἐς τὸ οὖρος τὴν Ῥοδόπην,²⁹ τοῖσι τε παισὶ ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα. οἱ δὲ ἀλογήσαντες,³⁰ ἢ ἄλλως σφι θυμὸς ἐγένετο θεήσασθαι τὸν πόλεμον, ἐστρατεύοντο ἅμα τῷ Πέρσῃ. ἐπεὶ δὲ ἀνεχώρησαν ἀσιγέες πάντες, ἐξ ὄντες, ἐξώρυξε αὐτῶν ὁ πατὴρ τοὺς ὀφθαλμοὺς διὰ τὴν αἰτίην ταύτην. Καὶ οὗτοι μὲν τοῦτον τὸν μισθὸν ἔλαβον.

CXVII. Οἱ δὲ Πέρσαι, ὥς, ἐκ τῆς Ὀρητικῆς πορευόμενοι, ἀπίκοντο ἐπὶ τὸν πόρον, ἐπειγόμενοι, τὸν Ἑλλησποντον τῇσι νηυσὶ διέβησαν ἐς Ἀβυδὸν· τὰς γὰρ σχεδίας οὐκ εὔρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χεიმῶνος διαλελυμένας. ἐνθαῦτα δὴ κατεχόμενοι,³¹ σιτία

taque sædita morientium fuit, ut viæ cadaveribus implerentur, alitesque et bestię, illecebris sollicitatę, exercitum sequerentur, ii. 13. V. At certain seasons, and especially in autumn, very malignant and contagious fevers are found to prevail in armies; and very often dysenteries, most difficult to remove and frequently fatal; Pringle, on Diseases in Camps and Garrisons. *L.* The connexion between *λιμὸς* and *λοιμὸς* was quite proverbial. In a time of scarcity men have recourse for sustenance to all kinds of unwholesome food, which almost invariably lays the seeds of serious diseases.

26. ἐκάστοτε] *ἀεὶ, παρ' ἑκάστα*, Hesychius. *SCHL.* Its force is the same as if the order were ἐπιτάσσω. *ἐ.* (on every occasion) τῇσι πόλισι, ἵνα γ. *ἐ. &c. S. ix. 1.*

27. νεμομένας] agrees with τὰς ἡπποὺς, which is understood from the preceding substantive ἄρμα. *ST. IER.* on *VIC. iii. 1, 9. vii. 55. W.*

28. ὑπερφνὺς] This is one of those middle words, which may be taken in either a good (ix. 78.) or a bad sense: here it means *atrocious, L. unnatural*. Though φιλέλλην, he was μὴ ποιήσας Ἑλληνικὰ, *Ælian, V. H. v. 11. V.* Another Thracian, Phineus, was guilty of a similar atrocity; *Σοφοκλῆς λέγει ὅτι τοὺς ἐκ Κλεοπάτρας υἱοὺς ἐτύφλωσεν, Ὠρνιθὸν καὶ Κράμβιν, πεισθεὶς διαβολαῖς Δίας τῆς αὐτῶν μητρὸς*, Scholiast on *Ar. Rh. W.*

29. Ῥοδόπην] Various modern names are assigned to this mountainous chain, *Valiza, Curiorowieza, Vasigluse, and Despote Giæla. L.* The second and fourth have prefixed to them the titles κύριος and δεσπότης, respectively: the other two appear corruptions of βασιλίσσα. Mythology represents Rhodope as having been a queen of Thrace.

30. ἀλογήσαντες] *ἀ. τῶν τοῦ πατρὸς ἐντολῶν. ST.*

31. κατεχόμενοι] being detained *W.*

τε πλέω ἢ κατ' ὁδὸν ἐλάγχχανον, οὐδένα τε κόσμον ἐμπιπλάμενοι, καὶ ὕδατα μεταβάλλοντες, ἀπέθνησκον τοῦ στρατοῦ τοῦ περιεόντος πολλοί. οἱ δὲ λοιποὶ ἅμα Ξέρξῃ ἀπικνέονται ἐς Σάρδις.

CXVIII. Ἔστι δὲ καὶ ἄλλος ὅδε λόγος λεγόμενος, ὥς, ἐπειδὴ Ξέρξης, ἀπελαύνων ἐξ Ἀθηνῶν, ἀπίκετο ἐπ' Ἡϊόνα τὴν ἐπὶ Στρυμόνι, ἐνθεῦτεν οὐκέτι ὁδοιοπορίῃσι διεχρέετο, ἀλλὰ τὴν μὲν στρατιὴν Ὑδάρνει ἐπιτρέπει ἀπάγειν ἐς τὸν Ἑλλήσποντον, αὐτὸς ³² δ' ἐπὶ νηὸς Φοινίσσης ³³ ἐπιβὰς, ἐκομίζετο ἐς τὴν Ἀσίην. πλώοντα δέ μιν ἄνεμον Στρυμονίην ³⁴ ὑπολαβεῖν ³⁵ μέγαν καὶ κυματίνην. καὶ δὴ, μᾶλλον γάρ τι χειμαίνεσθαι, γεμούσης τῆς νηὸς, ὥστε ἐπὶ τοῦ καταστροφώματος ἐπεόντων συγχῶν Περσέων τῶν σὺν Ξέρξῃ κομιζομένων, ἐνθαῦτα, ἐς δεῖμα πεσόντα, τὸν βασιλέα εἵρεσθαι βώσαντα τὸν κυβερνήτηα, ³⁶ “ εἴ τις ἐστὶ σφί σωτηρὴν ;” καὶ τὸν εἶπαι “ Δέσποτα, οὐκ ἔστιν οὐδεμία, ἣν μὴ τούτων ἀπαλλαγὴ τις γένηται τῶν πολλῶν ἐπιβατέων.” ³⁷ Καὶ Ξέρξεα λέγεται, ἀκούσαντα ταῦτα,

32. αὐτὸς κ. τ. λ.] ἀπὸ Στρώμονος ἐπιβὰς νηὸς αὐτὸς Φοινίσσης, σὺν τοῖς ἀρίστοις τῶν Περσῶν, κλύδωνος γεγονότος, κέλευσε τούτους ἐκπηδᾶν εἰς θάλασσαν τοῦ πλοίου ὑπερ δὴ καὶ δεδράκασιν, ἐκείνον προσκυνοῦντες, ὅπως τὸ πλοῖον κουφισθὲν σώσῃ τὸν βασιλέα, Tzetzes, Ch. i. 996. V.

33. νηὸς Φοινίσσης] To make the catastrophe more tragic, Justin (after Trogus) has metamorphosed this ship into a fishing-boat; *ille, perculsus nuntio, tradit ducibus milites perducendos; ipse cum paucis Abydon contendit: ubi cum solutum pontem hybernis tempestatibus offendisset, piscatoria scapha trepidus trajecit. erat res spectaculo digna, et æstimatione sortis humanæ, rerum varietate miranda, in exiguo lutentem videre navigio, quem paulo ante vix aquor omne capiebat; carentem etiam omni servorum ministerio, cujus exercitus propter multitudinem terris graves erant*, ii. 13. hence Orosius, ii. 10. V. *ille tamen qualis rediit Salumine relicta?—sed qualis rediit?—nempe una nave, cruentis fluctibus, ac tarda per densa cadavera prora*, Juvenal, x. 179. 185. *habuit, quem debuit, exitum; victus, et late longæque fusus, ac stratam ubique rui-*

nam suam cernens, medius inter suorum cadavera incessit, Seneca, de I. iii. 17, 1.

34. Στρυμονίην] i. e. Βορέην. τείχεα μὲν καὶ λαῆς ὑπαὶ ῥιπῆς κε πέσειεν Στρυμονίου Βορέας, Callimachus, in Del. 25. ὁξὺς ἀπὸ Θρηκῆς ὀρνύμενος βορέης, Simonides in Ath. iii. 99. V. πρῶτοι ἀπὸ Στρώμονος μολῶσαι κακὸς χοροὶ, νῆστιδες, δύσσορμοι, βροτῶν ἄλαι, νεῶν τε καὶ πεισμάτων ἀφειδεῖς, Æschylus, Ag. 185. W. This must have been a north-wester: the violence of the winds off the mouths of large rivers is more remarkable in the Archipelago than in any other part of Europe. LAU.

35. ἄνεμον—ὑπολαβεῖν] On this transition from a nominative with the indicative to an accusative with the infinitive, see vol. i. p. 57. n. 91. and p. 193. n. 86.

36. κυβερνήτηα] This noun is of the first declension, but forms its accusative as if it were of the third (i. e. first declension of contracted nouns in the Eton Greek Grammar): these heteroclitics we are constantly meeting with in Ionic writers. M. G. G. 91, 1.

37. ἐπιβατέων] is here to be taken in the sense of *passengers*, ἐμπόρων in

εἶπαι· “Ἄνδρες Πέρσαι, νῦν τις διαδεξάτω ὑμέων βασιλέος κηδόμενος·³⁸ ἐν ὑμῖν γὰρ οἶκε εἶναι ἐμοὶ ἡ σωτηρία.” Τὸν μὲν ταῦτα λέγειν· τοὺς δὲ, προσκυνέοντας, ἐκπηδέειν³⁹ ἐς τὴν θάλασσαν, καὶ τὴν νῆα, ἐπικουφισθεῖσαν, οὕτω δὴ ἀποσωθῆναι ἐς τὴν Ἀσίην. ὥς δὲ ἐκβῆναι τάχιστα ἐς γῆν τὸν Ξέρξεα, ποιῆσαι τοιόνδε· ὅτι μὲν ἔσωσε βασιλέος τὴν ψυχὴν, δωρήσασθαι χρυσὴν στεφάνην τὸν κυβερνήτηα, ὅτι δὲ Περσέων πολλοὺς ἀπώλεσε, ἀποταμεῖν τὴν κεφαλὴν αὐτοῦ.

CXIX. Οὗτος δὲ ἄλλος λέγεται λόγος περὶ τοῦ Ξέρξεω νόστου, οὐδαμῶς ἔμοιγε πιστὸς, οὔτε ἄλλως, οὔτε τὸ Περσέων τοῦτο πάθος. εἰ γὰρ δὴ ταῦτα οὕτω εἰρέθη ἐκ τοῦ κυβερνήτεω πρὸς Ξέρξεα, ἐν μυρίῃσι⁴⁰ γνώμῃσι μίαν οὐκ⁴¹ ἔχω ἀντίξουν, μὴ οὐκ⁴² ἂν ποιῆσαι βασιλέα τοιόνδε, τοὺς μὲν ἐκ τοῦ καταστρώματος καταβιβάσαι ἐς κοίλῃν νῆα, ἔοντας Πέρσας, καὶ Περσέων τοὺς πρώτους· τῶν δ' ἐρετέων,⁴³ ἔοντων Φοινίκων, ὅκως⁴⁴ οὐκ ἂν ἴσον πλῆθος τοῖσι Πέρσῃσι ἐξέβαλε ἐς τὴν θάλασσαν. ἀλλ' ὁ μὲν, ὥς καὶ πρότερόν μοι εἴρηται, ὁδῶ χρεώμενος ἅμα τῷ ἄλλῳ στρατῷ, ἀπενόστησε ἐς τὴν Ἀσίην.

CXX. Μέγα δὲ καὶ τόδε μαρτύριον·⁴⁵ φαίνεται γὰρ Ξέρξης ἐν τῇ ὀπίσω κομιδῇ ἀπικόμενος⁴⁶ ἐς Ἀβδηρα, καὶ ξεινίην τέ σφι συνθέμενος, καὶ δωρησάμενος⁴⁷ αὐτοὺς ἀκινάκῃ τε χρυσῷ καὶ τύρῃ⁴⁸

Homer; τῶν ἐπὶ τῆς ἀλλοτρίας νεὼς τὸν πλοῦν ποιουμένων, Budæus; Steph. Th. L. G. 2546.

38. διαδεξάτω — κηδόμενος] δ. is another of those verbs which are followed by a nominative participle referring to the subject of the verb. δεικνύειν and δηλοῦν have the same construction. δέιξε πατρὸς ἐκ ταῦτοῦ γεγώς, Euripides, I. A. 406. δέιξω σοφὸς γ., M. 548. δηλώσω μή τοι ἄσπλαγχνος γ., Sophocles, Aj. 471. HER. on VIG. vi. 1, 13. MO.

39. ἐκπηδέειν] The change of verbs in ἄω into ἐω is very common in the Ionic dialect; so ἐκτέετο, c. 112. V.

40. μυρίῃσι] We should say in a thousand, the Latins would say *e sexcentis*. L.

41. μίαν οὐκ] for οὐδεμίαν. In compound negatives the compounded parts are sometimes, though rarely, transposed. M. G. G. 609.

42. μὴ οὐκ] is used with infinitives,

after negative propositions or verbs, and is then equivalent to the Latin *quid* or *quo minus*: so οὐ δυνατοὶ αὐτὴν ἵσχειν εἰς Ἀργεῖοι μὴ οὐκ ἐξίεναι, ix. 12. M. G. G. 608. c. 1.

43. τῶν δ' ἐρετέων] Our author seems to have forgotten that, owing to the violence of the storm, none of the crew could have been spared. S.

44. ὅκως] after verbs of 'saying, believing, &c.' is put for ὅτι *that*; though strictly it seems to have meant *how*. In the present passage it alternates with the accusative and infinitive, βασιλέα καταβιβάσαι. M. G. G. 623, 3.

45. μαρτύριον] M. G. G. 613. v.

46. φαίνεται—ἀπικόμενος] evidently came. VIG. v. 13, l. vol. i. p. 144. n. 60.

47. δωρησάμενος] The presents of Xerxes to the Acanthians are mentioned, vii. 116. the entertainment of the king by the Abderites, vii. 120. V.

χρυσοπάστῳ,⁴⁹ καὶ, ὡς αὐτοὶ λέγουσι Ἀβδηρίται, λέγοντες ἔμοιγε οὐδαμῶς πιστὰ, πρῶτον ἐλόσατο τὴν ζῶνιν φεύγων ἐξ Ἀθηνέων ὀπίσω, ὡς ἐν ἀδείῃ ἑὼν. τὰ δὲ Ἀβδηρα ἵδρυται πρὸς τοῦ Ἑλλησπόντου μᾶλλον, ἢ τοῦ Στρυμόνος καὶ τῆς Ἡϊόνος, ὅθεν δὴ μὲν φασι ἐπιβῆναι ἐπὶ τὴν νῆα.

CXXI. Οἱ δὲ Ἕλληνες, ἐπεὶ τε οὐκ οἷοί τε ἐγένοντο ἐξελέειν τὴν Ἀνδρον, τραπόμενοι ἐς Κάρυστον, καὶ δηϊώσαντες αὐτῶν τὴν χώραν, ἀπαλλάσσοντο ἐς Σαλαμίνα. πρῶτα μὲν νυν τοῖσι θεοῖσι ἐξεῖλον ἀκροθίνια ἄλλα τε, καὶ τριήρεας⁵⁰ τρεῖς Φοινίσσας· τὴν μὲν, ἐς Ἴσθμὸν⁵¹ ἀναθεῖναι, ἥπερ ἔτι καὶ ἐς ἐμὲ ἦν· τὴν δὲ, ἐπὶ Σούνιον⁵² τὴν δὲ, τῷ Αἴαντι, αὐτοῦ ἐς Σαλαμίνα. μετὰ δὲ τοῦτο διεδάσαντο τὴν λήτην, καὶ τὰ ἀκροθίνια ἀπέπεμψαν ἐς Δελφούς, ἐκ τῶν ἐγένετο ἀνδριάς, ἔχων ἐν τῇ χειρὶ ἀκρωτήριον⁵³ νηὸς, ἑὼν μέγαθος δυωκαίδεκα πήχεων· ἔστηκε δὲ οὗτος τῇ περ ὁ Μακεδὼν Ἀλέξανδρος ὁ χρύσεος.

CXXII. Πέμψαντες δὲ ἀκροθίνια οἱ Ἕλληνες ἐς Δελφούς, ἐπειρώτεον τὸν θεὸν κοινῇ, “εἰ λελάβηκε⁵⁴ πλήρεα καὶ ἀρεστὰ τὰ ἀκροθίνια;”⁵⁵ ὁ δὲ “παρ’ Ἑλλήνων μὲν τῶν ἄλλων” ἔφησε “ἔχειν, παρ’ Αἰγινητέων δὲ οὐ·” ἀλλὰ ἀπαίτεε αὐτοὺς τὰ ἀριστήια⁵⁶ τῆς

48. ἀκινάκη—καὶ τιήρη] This Persian custom still subsists in the east of making presents of fur cloaks, shawls for turbans, scimitars, &c. *W. LAU.*

49. χρυσοπάστῳ] Æschylus, Ag. 749. *BL.* sprangled with gold.

50. τριήρεας] Potter, iii. 22. The Athenians under Phormio are described as τροπαῖον στήσαντες ἐπὶ τῷ Πρίφ, καὶ ναῦν ἀναθέντες τῷ Ποσειδῶνι, Thucydides, ii. 84. See also Procopius, B. G. iv. 22. *W.*

51. ἐς Ἴσθμὸν] This was doubtless to Neptune, the tutelary god of Corinth and the isthmus. *L.* δεκάτην ἐξελόντες τῷ ἐν Ἴσθμῳ θεῷ, ἀπ’ ἧς ἐπατήχους χάλκεος Ποσειδῶν ἐξεγένετο, ix. 81. Pausanias, ii. 1. *MI.* ix. 1. n. 2.

52. ἐπὶ Σούνιον] probably to Minerva. *MI.*

53. ἀκρωτήριον] *columna rostrata in Capitolio, bello Punico priore posita, Livy, xlii. 19. BE. nares Antiatiarum partim in navalia Romæ subductæ, partim incensæ, rostrisque earum subgestum,*

in foro exstructum, adornari placuit; “rostra”—que id templum adpellatum, viii. 14. rostra navium spoliæque Latconum, in ade Junonis veteri fixa, multi supersunt qui viderunt; Patavii monumentum navalis pugnae, x. 2.

54. λελάβηκε] This Ionic form occurs, iii. 42. 65. ix. 59. *M. G. G. 241.*

55. τὰ ἀκροθίνια] The article often stands with a substantive, accompanied by an adjective, which substantive refers to something preceding, where, in English, the indefinite article (if any) is put. The same construction is adopted in interrogative sentences. *εἰ τὰ ἄ., ἡ λ., ἦν π. καὶ ἀρεστά. M. G. G. 265. 264. obs.*

56. τὰ ἀριστήια] It is generally allowed that the palm of valour in the battle of Salamis was conceded to the Æginetans: Plutarch, Th. p. 120. c. Ælian, V. H. xii. 12. “As the victory was due, apparently, to the Athenians, every one anticipated that, elated by this advantage, they would dispute the empire of the sea with the Lace-

ἐν Σαλαμῖνι ναυμαχίης. Αἰγινῆται δέ, πυθόμενοι, ἀνέθεσαν ἀστέρας χρυσοῦς, οἱ ἐπὶ ἰστοῦ χαλκέου ἐστῶσι τρεῖς ἐπὶ τῆς γωνίης ἀγοτάτω τοῦ Κροίσεω κρητῆρος.⁵⁷

CXXIII. Μετὰ δὲ τὴν διαίρεσιν τῆς ληΐης ἔπλωον οἱ Ἕλληνες ἐς τὸν Ἰσθμόν, ἀριστήϊα δώσοντες τῷ ἀξιωτάτῳ γενομένῳ Ἕλληνων ἀνὰ τὸν πόλεμον τοῦτον.⁵⁸ ὥς δὲ ἀπικόμενοι οἱ στρατηγοὶ διενέμοντο⁵⁹ τὰς ψήφους ἐπὶ τοῦ Ποσειδώνος τῷ βωμῷ, τὸν πρῶτον καὶ τὸν δεύτερον κρίνοντες ἐκ πάντων, ἐνθαῦτα πῦς τις αὐτῶν ἐωυτῷ ἐτίθετο τὴν ψήφον, αὐτὸς ἕκαστος⁶⁰ δοκέων ἄριστος γενέσθαι, δεύτερα δὲ οἱ πολλοὶ συνεξέπιπτον Θεμιστοκλέα⁶¹ κρίνοντες. οἱ μὲν δὲ ἐμουνούντο,⁶² Θεμιστοκλῆς δὲ δευτερείοισι ὑπερεβάλλετο πολλόν.

CXXIV. Οὐ βουλομένων δὲ ταῦτα κρίνειν τῶν Ἑλλήνων φθόνῳ,

dæmonians. The latter, foreseeing what was likely to happen, exerted themselves to depreciate the courage of the Athenians; and, when the question "who had best deserved the prize of valour" was agitated, they by their influence procured it to be adjudged to the Æginetans. As the Athenians were justly indignant at the unfair treatment which they experienced on this occasion, the Lacedæmonians, μή ποτε Θεμιστοκλῆς, ἀγανακτήσας ἐπὶ τῷ συμβεβηκότι, κακὸν μέγα βουλεύσεται κατ' αὐτῶν καὶ τῶν Ἑλλήνων, ἐτίμησαν αὐτὸν διπλασίοις δωρεαῖς τῶν τὰ ἀριστεία εἰληφόντων. The people of Athens, piqued at his receiving these, superseded him in the command, and conferred it on Xanthippus;" Diodorus, xi. 27. W. L. V.

57. τοῦ Κ. κρητῆρος] i. 51. L.

58. ἀνὰ τὸν π. τ.] throughout this war. M. G. G. 579, 1.

59. διενέμοντο κ. τ. λ.] At Athens, when the pleadings on both sides were ended, certain persons distributed (διένεμον) two votes apiece to the judges. Here the middle voice denotes that the generals distributed the votes among themselves. They gave their suffrages at the altar, that the solemnity of the place might induce a regard to truth and equity in their decisions. ἀναχωρήσαντες εἰς τὸν Ἰσθμόν ἀπὸ τοῦ βωμοῦ τὴν ψήφον ἔφερον οἱ στρατηγοί,

Plutarch, Th. p. 120. D. φερόντων τὴν ψ. ἀπὸ τοῦ β. τοῦ Ποσειδῶνος περὶ τῶν ἀριστείων, Aristides, t. ii. p. 218. The same practice was sometimes adopted at Athens, ἡ βουλή ἡ ἐξ Ἀρείου πάγου ἀπὸ τοῦ β. φέρουσα τὴν ψ., Demosthenes, de Cor. 42. λαβόντες τὴν ψ., καιομένων τῶν ἱερέων, ἀπὸ τοῦ β. φέροντες τοῦ Διὸς, ἐψηφίσαντο τὰ δίκαια, Mac. 4. V. W. Plut. Peric. 32. Plato, Leg. vi. p. 753. B. ST.

60. αὐτὸς ἕκαστος κ. τ. λ.] each individual thinking himself to be the most valiant; vii. 19.

61. Θεμιστοκλέα] ἕκαστος γὰρ ἑαυτὸν πρῶτον φέρων, δεύτερον συνεξέπιπτον ἅπαντες φέροντες Θ., Aristides, t. ii. p. 218. W. Θεμιστοκλεῖ, καίπερ ἔκοντες ἐπὶ φθόνῳ, τὸ πρωτεῖον ἀπέδσαν ἅπαντες, Plutarch, Th. p. 120. D. V. From the mode of argument, which Cicero adopts in the following passage, it will follow that Themistocles was entitled to the first place: *Academico sapienti ab omnibus ceterarum sectarum, qui sibi sapientes viderentur, secundæ partes dantur, cum primas sibi quemque vindicare necesse sit: ex quo potest probabiliter confici, eum recte primum esse judicio suo, qui omnium ceterorum judicio sit secundus*, Acad. inc. fr. 3. L.

62. οἱ μὲν δὲ ἐ.] τούτων μὲν δὲ ἕκαστος μίαν μόνον ψήφον εἶχεν, τὴν δὲ ἐωυτῷ ἔθετο. ST.

ἀλλ' ἀποπλώνωντων ἐκάστων ἐς τὴν ἑωυτῶν ἀκρίτων, ὅμως Θεμιστοκλῆς ἐβώσθη τε καὶ ἐδοξώθη εἶναι ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος ἀνὰ πᾶσαν τὴν Ἑλλάδα. ὅτι δὲ νικῶν οὐκ ἐτιμήθη πρὸς τῶν ἐν Σαλαμῖνι ναυμαχησάντων, αὐτίκα μετὰ ταῦτα ἐς Λακεδαίμονα ἀπῆκετο,⁶³ θέλων τιμηθῆναι. καὶ μιν Λακεδαιμόνιοι καλῶς μὲν ὑπέδεξαντο, μεγάλως δὲ ἐτίμησαν,⁶⁴ ἀριστήϊα μὲν⁶⁵ νυν ἔδοσαν, Εἵρυβιάδῃ, ἐλαίης στέφανον· σοφίης δὲ καὶ δεξιότητος, Θεμιστοκλεῖ, καὶ τούτῳ στέφανον ἐλαίης. ἐδωρήσαντο δὲ μιν ὄχῳ⁶⁶ τῷ ἐν Σπάρτῃ καλλιστεύσαντι. αἰνέσαντες δὲ πολλὰ, προέπεμψαν ἀπὸντα τριηκόσιοι Σπαρτιητέων λογάδες,⁶⁷ οὗτοι οἵπερ ἱππῆες⁶⁸ καλέονται, μέχρι οὕρων τῶν Τεγεστικῶν. μῦνον δὴ τοῦτον πάντων ἀνθρώπων, τῶν ἡμεῖς ἴδμεν, Σπαρτιῆται προέπεμψαν.

CXXVI. Ἀρτάβαζος δὲ ὁ Φαρνάκεος, ἀνὴρ ἐν Πέρσῃσι λόγιμος καὶ πρόσθε ἑὼν, ἐκ δὲ τῶν Πλαταιϊκῶν⁶⁹ καὶ μᾶλλον ἔτι γενόμενος, ἔχων ἑξ μυριάδας στρατοῦ, τὸν Μαρδόνιος ἐξελέξατο, προέπεμπε βασιλέα μέχρι τοῦ πόρου. ὥς δὲ ὁ μὲν ἦν ἐν τῇ Ἀσίῃ, ὁ δὲ, ὁπίσω πορευόμενος, κατὰ τὴν Παλλήνην ἐγίνετο· ἅτε Μαρδονίου τε χειμερίζοντος περὶ Θεσσαλίην τε καὶ Μακεδονίην, καὶ οὐδέν κω κατεπεί-

63. ἐς Λ. ἀπῆκετο] Plutarch says that he was invited and conducted thither by the Lacedæmonians; Th. p. 120. D. V.

64. ἐτίμησαν] ἐστεφάνουν, τῆς ἐν Σαλαμῖνι ναυμαχίας ἀφορμὴν ποιοῦμενοι τὴν ἐκείνου διάνοιαν, Libanius, t. i. p. 14. c. αἰτιώτατος ἐν τῷ στενῷ ναυμαχῆσαι ἐγένετο, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα, καὶ αὐτοὶ διὰ τοῦτο δὴ μάλιστα ἐτιμήσατε ἄνδρα ξένον τῶν ὡς ὑμᾶς ἐλθόντων, Thucydides, i. 74. V.

65. ἀριστήϊα μὲν κ. τ. λ.] ἀ. μ. (ἀρετῆς πολεμικῆς οἱ ἀνδραγαθίης) ἔ. E., σ. δ. κ. δ. (ἀριστήϊα ἔδοσαν) Θ. S.

66. ὄχῳ] ὄχος, ὄχεος, ὄχει, is a heteroclite. M. G. G. 91, 2.

67. λογάδες] vol. i. p. 22. n. 72. ix. 21. denotes certain persons enlisted for military service, and kept on permanent duty, and therefore receiving regular pay. BLO.

68. ἱππῆες] vii. 205. Strabo (x. p. 738. A.) tells us, that among the Cretans and Spartans there were horsemen or knights; that with both it was a mere title of dignity, with this dif-

ference, that the knights of Crete had horses, and those of Sparta none. These Spartan knights formed a body of three hundred men, divided into six companies of fifty men each. They served on foot, near the king's person in battle, and far from the cavalry, which was always at the wings. From this corps, detachments were chosen for the most perilous enterprises. Consult Xenophon, H. vi. 4, 10. 11. L. From which passage it would seem that the most opulent Spartans alone kept horses; from these citizens the knights were chosen. But in military expeditions, the knights themselves served on foot, furnishing horses for those soldiers who were to form the cavalry. Which soldiers were the refuse of the army, and, from their previous ignorance of horsemanship, a most inefficient body in the field.

69. τῶν Πλαταιϊκῶν] ix. 37. Plutarch, Mor. t. iv. p. 490. If any substantive is understood here, it must be ἔργων, as the adjective is of the neuter gender. SCH. on B. 223.

γοντος ἤκειν ἐς τὸ ἄλλο στρατόπεδον· οὐκ ἐδικαίου,⁷⁰ ἐντυχὼν ἀπεστεῶσι Ποτιδαίηται, μὴ οὐκ ἐξανδραποδίσασθαι σφεας. οἱ γὰρ Ποτιδαίηται, ὡς βασιλεὺς παρεξελθάκεε,⁷¹ καὶ ὁ ναυτικός τοῖσι Πέρσῃσι οἰχώκεε φεύγων ἐκ Σαλαμίνας, ἐκ τοῦ φανεροῦ ἀπέστασαν ἀπὸ τῶν βαρβάρων· ὥς δὲ καὶ ὄλλοι οἱ τὴν Παλλήνην ἔχοντες. Ἐνθαῦτα δὴ ὁ Ἀρτάβαζος ἐπολιόρκεε τὴν Ποτιδαίην.

CXXVII. Ὑποπτεύσας δὲ καὶ τοὺς Ὀλυνθίους ἀπίστασθαι ἀπὸ βασιλέος, καὶ ταύτην ἐπολιόρκεε. εἶχον δὲ αὐτὴν Βοττιαῖοι, οἱ ἐκ τοῦ Θερμαίου κόλπου⁷² ἐξαναστάντες ὑπὸ Μακεδόνων. ἐπεὶ δὲ σφεας εἶλε πολιορκέων, κατέσφαξε ἐξαγαγὼν ἐς λίμνην·⁷³ τὴν δὲ πόλιν παραδιδῶι Κριτοβούλῳ Τωρωναίῳ, ἐπιτροπεύειν, καὶ τῷ Χαλκιδικῷ γένει. καὶ οὕτω Ὀλυνθον Χαλκιδέες ἔσχον.

CXXVIII. Ἐξελὼν δὲ ταύτην ὁ Ἀρτάβαζος τῇ Ποτιδαίῃ ἐντεταμένως προσεῖχε. προσέχοντι δὲ οἱ προθύμως συντίθεται προδοσίην Τιμόξεινος, ὁ τῶν Σκιωναίων στρατηγός· ὄντινα μὲν τρόπον ἀρχὴν, ἔγωγε οὐκ ἔχω εἰπεῖν· οὐ γὰρ ὧν λέγεται τέλος μέντοι τοιάδε⁷⁴ ἐγίνετο· ὅκως βυβλίον γράψει ἢ Τιμόξεινος, ἐθέλων παρὰ Ἀρτάβαζον πέμψαι, ἢ Ἀρτάβαζος παρὰ Τιμόξεινον, τοξεύματος περὶ τὰς γλυφίδας⁷⁵ περιειλίζαντες καὶ πετρώσαντες τὸ βυβλίον, ἐτό-

70. οὐκ ἐδικαίου] *he thought he should not be doing his duty not to enslave them, i. e. unless he reduced them to slavery.*

71. παρεξελθάκεε] In verbs which begin with a vowel, the Ionians, and still more the Attics, use a sort of reduplication, repeating the first two letters, but, instead of the long vowel, taking the corresponding short one. *M. G. G. 168. obs. 2.*

72. Θερμαίου κόλπου] called by Pliny, *sinus Macedonicus*; now, *golfo di Saloniki*. *L.*

73. λίμνην] This marsh was on the south of the city of Olynthus, and near the bottom of the Toronaean gulf: it was called Bolyca. *L.*

74. τοιάδε] Polyænus speaks of this as the contrivance of Artabazus, vii. 33, 1. V. Ποτιδαίαν θέλων προδοῦναι Τιμόξενος Ἀρταβάξω, προσυνέθεντο ἀλλήλοις, ὁ μὲν τῆς πόλεως τι χωρίον, ὃ δὲ τοῦ στρατοπέδου, εἰς ὕπερ ἐτόξευον, ὅτι ἂν ἤθελον ἀλλήλοις ἐμφανίσαι. οἱ δὲ τοῦ τοξεύματος περὶ τὰς γ. ἐλίξαντες

τὸ βιβλίον καὶ πτ., εἰς τὰ προσυγκείμενα χωρία. ἐγ. δὲ καταφανὴς ὁ Τιμόξενος π. τ. Π., τ. γ. ὁ Ἀ. εἰς τὸ προσυγκείμενον, α. τ. χ., διὰ πνεῦμα καὶ φαῦλην πτέρωσιν, β. α. Ποτιδαίτου ν. ὦ., πρὸς ἔν β. περιέδραμεν ὕχλος, ο. φιλεῖ γ. ἐν τῷ π.· α. δὲ τ. τ. λ., ε. ε. τ. σ., καὶ οὕτω καταφανὴς ἐγένετο ἡ πρᾶξις, Æneas, *Tact. 31. V.* When Cimon was besieging Phaselis, the Chians in his camp held communication with the townsmen, τοξεύοντες ὑπὲρ τὰ τείχη βιβλίδια προσκείμενα τοῖς δίοστοις, Plutarch, *Cim. Andronicus* in the siege of Prusa sent messages (διαέρι γράμματα) in the same way to those within the walls: and sometimes arrows without heads were used; as in another siege οὐκ ὀλίγοι τῶν ἐνδοθι, τὰ Ῥωμαίων φρονούντες, καὶ ἀτράκτοις ἀσιδῆροις βιβλία προσδέοντες, ταῦτα πρὸς τὸ Ῥωμαϊκὸν στρατεύμα νυκτὸς ἐξετόξευον, N. Choniates. *CAS.*

75. γλυφίδας] This word not only means the notch of the arrow which receives the bow-string, but the three

ξευον ἐς συγκείμενον χωρίον. ἐπάϊστος δὲ ἐγένετο ὁ Τιμόξεινος προ-
διδούς τὴν Ποτίδαιαν. τοξεύων γὰρ ὁ Ἀρτάβαζος ἐς τὸ συγκείμενον,
ἁμαρτῶν τοῦ χωρίου τούτου, βάλλει ἀνδρὸς Ποτιδαιήτεω τὸν ὦμον.
τὸν δὲ βληθέντα περιέδραμε ὄμιλος, οἱ ἀ φιλέει γίνεσθαι ἐν πολέμῳ,
οἱ αὐτίκα τὸ τόξενμα λαβόντες, ὡς ἔμαθον τὸ βυβλίον, ἔφερον ἐπὶ
τοὺς στρατηγούς· παρὴν δὲ καὶ τῶν ἄλλων Παλληναίων συμμαχίη.
τοῖσι δὲ στρατηγοῖσι ἐπιλεξαμένοισι τὸ βυβλίον, καὶ μαθοῦσι τὸν
αἴτιον τῆς προδοσίης, ἔδοξε μὴ καταπλέξαι⁷⁶ Τιμόξεινον προδοσίῃ,
τῆς Σκιωναίων πόλιος εἵνεκα, μὴ νομιζοίαιτο εἶναι Σκιωναῖοι ἐς τὸν
μετέπειτα χρόνον αἰεὶ προδύται. Ὁ μὲν δὴ τοιούτῳ τρόπῳ ἐπάϊστος
ἐγεγόνεε.

CXXIX. Ἀρταβάζῳ δὲ ἐπειδὴ πολιορκέοντι ἐγεγόνεσαν τρεῖς
μῆνες, γίνεται ἄμπωτις⁷⁷ τῆς θαλάσσης μεγάλη, καὶ χρόνον ἐπὶ
πολλόν. ἰδόντες δὲ οἱ βάρβαροι τέναγος γενόμενον, παρήϊσαν ἐς
τὴν Παλλήνην.⁷⁸ ὡς δὲ τὰς δύο μὲν μοίρας διοδοιπορήκεσαν, ἔτι δὲ
τρεῖς ὑπόλοιποι ἦσαν, τὰς διελθόντας χρῆν ἔσω εἶναι ἐν τῇ Παλ-
λήνῃ, ἐπῆλθε πλημμυρὶς τῆς θαλάσσης μεγάλη, ὅση οὐδαμά κω, ὡς
οἱ ἐπιχώριοι λέγουσι, πολλάκις γινομένη. οἱ μὲν δὴ νέειν αὐτῶν
οὐκ ἐπιστάμενοι διεφθείροντο, τοὺς δὲ ἐπισταμένους οἱ Ποτιδαιῆται
ἐπιπλώσαντες πλοίοις ἀπώλεσαν. αἴτιον δὲ λέγουσι οἱ Ποτιδαιῆται
τῆς τε ῥηχίης καὶ τῆς πλημμυρίδος⁷⁹ καὶ τοῦ Περσικοῦ πάθεος γενέ-
σθαι τόδε, ὅτι τοῦ Ποσειδέωνος ἐς τὸν νηὸν καὶ τὸ ἄγαλμα τὸ ἐν τῷ

*longitudinal grooves made for the fea-
thers of the arrow; οὐχ ὑρᾶθ' ἐκηβό-
λων τόξων πτερωτὰς γ. ἐξορμωμένας;*
Euripides, O. 267. S.

76. καταπλέξαι] *to implicate. W.*
Such instances of forbearance are as
refreshing as they are rare. V.

77. ἄμπωτις] *ebb, reflux, ἡ ἀναχώ-
ρησις τῆς θαλάττης, Suidas, IV. ἀνα-
ποθέντος τοῦ ὕδατος; opposed to*
πλημμυρὶς ὁ ῥηχίη, *a flood, siwell, or*
rise of the tide. ἡ ὀνομαζομένη μὲν
*Χάρυβδις, αὐτὸ δὲ τοῦτο ἔ. τοῦ πελά-
γους βιαιοτάτη, καὶ αὐθις πλημμύρα,*
Demosthenes of Thrace; *κόλπον θα-
λάσσης, ἐν τῷ ἄμπωτις τε καὶ ῥ. ἀνὰ*
πᾶσαν ἡμέρην γίνεται, vii. 198. and
*our author says the same of the Ara-
bian gulf, ῥ. ἐν αὐτῷ καὶ ἔ. ἀ. π. ἡ. γ.,*
ii. 11. The barbarians, who inhabited
the coasts of the latter, had a tradi-
tion μεγάλης τινὸς γενομένης ἀμπώ-

seas, in which the sea so shrank back
that all the bed of the gulf (τοῦ κόλπου
πᾶς ὁ τόπος) became dry (ξηρὸς);
but they said that afterwards, πάλιν
ἐπελθοῦσαν ἐξάσιον πλήμην ἀποκατα-
στήσαι τὸν πόρον εἰς τὴν προϋπάρξασαν
τάξιν, Diodorus, iii. 40. V. Compare
this with Exodus, xii. 16—29. espe-
cially ἐπορεύθησαν διὰ ξηρᾶς ἐν μέσῳ
τῆς θαλάσσης, 29. and ἀπεκατέστη τὸ
ὑδωρ ἐπὶ χώρας, 27. LXX.

78. Παλλήνην] Potidæa completely
occupied the isthmus from sea to sea,
so as to cut off all communication by
land between an enemy attacking it
on the side of Pallene and one en-
camped on the outside of the isthmus.
AR.

79. καὶ τ. π.] These words per-
haps owe their origin to a gloss ex-
planatory of ῥηχίης. V. W. Bothe.

προαστείῳ ἡσέβησαν οὗτοι τῶν Περσέων, τοί περ καὶ διεφθάρησαν ὑπὸ τῆς θαλάσσης. αἴτιον δὲ τοῦτο λέγοντες, εὖ λέγειν ἔμοιγε δοκέουσι. τοὺς δὲ περιγενομένους ἀπῆγε Ἀρτάβαζος ἐς Θεσσαλίην παρὰ Μαρδόνιον. Οὗτοι μὲν, οἱ προπέμψαντες βασιλέα, οὕτω ἔπρηξαν.

CXXX. Ὁ δὲ ναυτικὸς ὁ Ξέρξεω περιγενόμενος, ὥς προσέμιξε τῇ Ἀσίῃ, φεύγων ἐκ Σαλαμῖνος, καὶ βασιλέα τε καὶ τὴν στρατιὴν ἐκ Χερσονήσου διεπόρθμευσε ἐς Ἀβυδὸν, ἔχειμέριζε ἐν Κύμῃ. ἔαρος δὲ ἐπιλάμπαντος,⁸⁰ πρῶτος⁸¹ συνελέγετο ἐς Σάμον· αἱ δὲ τῶν νηῶν καὶ ἐχειμέρισαν αὐτοῦ· Περσέων δὲ καὶ Μήδων οἱ πλεῖνες ἐπεβάτενον. στρατηγοὶ δὲ σφι ἐπῆλθον Μαρδόντης τε ὁ Βαγαίου καὶ Ἀρταύντης ὁ Ἀρταχαίου· συνῆρχε δὲ τούτοισι καὶ ἀδελφιδέος, αὐτοῦ Ἀρταύντεω προσελομένου, Ἰθαμίτρης.⁸² ἄτε δὲ μεγάλως πληγέντες, οὐ προΐϊσαν ἀνωτέρω τὸ πρὸς ἐσπέρας, οὐδ' ἐπηνάγκαζε οὐδεὶς· ἀλλ', ἐν τῇ Σάμῳ κατήμενοι ἐφύλασσον τὴν Ἰωνίην, μὴ ἀποστῇ, νῆας ἔχοντες σὺν τῇσι Ἰάσι τριηκοσίας. οὐ μὴν οὐδὲ προσεδέκοντο τοὺς Ἕλληνας ἐλεύσεσθαι ἐς τὴν Ἰωνίην, ἀλλ' ἀποχρήσειν σφι τὴν ἐωυτῶν φυλάσσειν, σταθμεύμενοι, ὅτι σφέας οὐκ ἐπεδίωξαν φεύγοντας ἐκ Σαλαμῖνος, ἀλλ' ἄσμενοι ἀπαλλάσσοντο. κατὰ μὲν νυν τὴν θάλασσαν ἐσωσμένοι ἦσαν τῷ θυμῷ, πεζῇ δὲ ἐδόκεον πολλὸν κρατήσειν τὸν Μαρδόνιον. ἔοντες δὲ ἐν Σάμῳ, ἅμα μὲν ἐβουλεύοντο, εἴ τι δυναίητο κακὸν τοὺς πολεμίους ποιέειν, ἅμα δὲ καὶ ὠτακούστεον, ὅκη πεσέεται τὰ Μαρδονίου πρήγματα.

CXXXI. Τοὺς δὲ Ἕλληνας τό τε ἔαρ γινόμενον ἡγείρε, καὶ Μαρδόνιος ἐν Θεσσαλίῃ ἐών. ὁ μὲν διὴ πεζὸς οὐκ ἔκω συνελέγετο· ὁ δὲ ναυτικὸς ἀπῆκετο ἐς Αἴγινα, νῆες ἀριθμὸν δέκα καὶ ἑκατόν. στρατηγὸς δὲ καὶ ναύαρχος ἦν Λευτυχίδης⁸³ ὁ Μενάρεος ἐών τῆς

80. ἐπιλάμπαντος] ὑπολάμπειν, i. 190. the more usual word to denote the first appearance of spring. Xenophon employs a less poetical word ἅμα τῷ ἡρι ὑποφαινομένῳ, H. v. 3, 1. ὑποφαίνοντος τοῦ ἡρος, 4, 58. εὐθὺς ἀρχομένου τοῦ ἡ., iv. 7, 1. i. 4, 2. ἐπεὶ ὁ χειμῶν ἔληγε, ἔαρος ἂ, i. 3, 1. ἐπειδὴ ἔαρ ὑπέφαίνε, iii. 4, 16. jam ver adpetebat, quum Hannibal ex hibernis morit, Livy, xxii. 1. V.

81. πρῶτος] the adjective for the adverb πρῶτ. In like manner ὑψίζων selegantly used for ὀψέ, and σκοτιαῖος

for σκότους ὄντος, (as in Latin *vesperinus*.) V. ἀντὶ τοῦ “ἔτι σκοτίας οὐσης,” Suidas; Xenophon, An. ii. 2, 9. HUT.

82. Ἰθαμίτρης] ix. 102. In vii. 67. for Ἀρτύντης Ἰθαμάτρεω we should perhaps read Ἀρταύντης Ἰθαμίτρεω, as the Artayntes there mentioned was probably brother to this Ithamitres; and then his father Ithamitres would be the brother of this Artayntes, and the son of Artachæus. W.

83. Λευτυχίδης] for Λεωτυχίδης. vol. i. p. 279. n. 4. and n. 5. Thucy-

ἐτέρης οἰκίης τῶν βασιλέων. Ἀθηναίων δὲ ἐστρατήγεε Ξάνθιππος⁸⁴ ὁ Ἀρίφρονος.

CXXXII. Ὡς δὲ παρεγένοντο ἐς τὴν Αἴγινα πᾶσαι αἱ νῆες, ἀπίκοντο Ἰώνων ἄγγελοι ἐς τὸ στρατόπεδον τῶν Ἑλλήνων· οἳ, καὶ ἐς τὴν Σπάρτην ὀλίγῳ πρότερον τούτων ἀπικόμενοι, ἐδέοντο Λακεδαιμονίων ἐλευθεροῦν τὴν Ἰωνίην· τῶν καὶ Ἡρόδοτος ὁ Βασιλεῖδew ἦν. οἳ, στασιῶται σφίσι γενόμενοι, ἐπεβούλευον θάνατον Στράττι τῷ Χίου τυράνῳ, ἐόντες ἀρχὴν⁸⁵ ἐπτά· ἐπιβουλεύοντες δὲ ὡς φανεροὶ ἐγείοντο, ἐξεκείκαντος τὴν ἐπιχείρησιν ἐνὸς τῶν μετεχόντων, οὕτω δὴ οἱ λοιποὶ, ἔξ ἐόντες, ὑπεξέσχον ἐκ τῆς Χίου, καὶ ἐς Σπάρτην τε ἀπίκοντο, καὶ δὴ καὶ τότε ἐς τὴν Αἴγινα, τῶν Ἑλλήνων δεόμενοι καταπλῶσαι ἐς τὴν Ἰωνίην· οἳ προήγαγον αὐτοὺς μόγισ μέχρι Δήλου. τὸ γὰρ προσωτέρω πᾶν δεινὸν ἦν τοῖσι Ἕλλησι,⁸⁶ οὐ τε τῶν χώρων εἶναι ἐμπείροισι, στρατιῆς τε πάντα πλέα ἐδόκεε εἶναι· τὴν δὲ Σάμον ἐπιστέατο δόξῃ καὶ Ἡρακλέας στήλας ἴσον ἀπέχειν. συνέπιπτε δὲ τοιοῦτο, ὥστε τοὺς μὲν βαρβάρους τὸ πρὸς ἐσπέρης ἀνωτέρω Σάμον μὴ τολμᾶν καταπλῶσαι, καταβρῶδγκότας· τοὺς δὲ Ἕλληνας, χρηζόντων Χίων, τὸ πρὸς τὴν ἡῶ κατωτέρω⁸⁷ Δήλου. Οὕτω δέος τὸ μέσον ἐφύλασσε σφειν.

CXXXIII. Οἱ μὲν δὴ Ἕλληνες ἔπλων ἐς τὴν Δήλον· Μαρδόγιος δὲ περὶ τὴν Θεσσαλίην ἐχείμαζε. ἐνθεῦτεν δὲ ὀρμεώμενος, ἔπεμπε κατὰ τὰ χρηστήρια ἄνδρα, Εὐρωπέα⁸⁸ γένος, τῷ οὐνομα ἦν

dides, i. 89. Hudson.

84. Ξάνθιππος] see note on c. 122.

85. ἀρχὴν] i. e. κατ' ἀρχὴν at first. L. c. 142.

86. δεινὸν—Ἕλλησι] The power of the Persians, and the slight knowledge which the majority of the Greeks had of these parts, frightened the allies. The statement of Herodotus is not to be taken strictly; for Ephesus, and the vicinity of the Hellespont, were well known to the Athenians, as Samos and its neighbourhood must have been to the Spartans, iii. 46. 47. W. Our author is speaking therefore hyperbolically; S. yet still this is an amazing instance of ignorance in the Greeks, even of those countries which lay within the narrow precincts to which their navigation was confined; Robertson, Am. i. p. 13. Tarquinius

Herod.

duos filios per ignotas ea tempestate (about thirty years before this) terras, ignotiora maria, in Græciam misit, Livy, i. 56.

87. ἀνωτέρω—κατωτέρω] ἀνάγεσθαι signifies to put out to sea, κατάγεσθαι to make for the land; therefore, as Delos was situated in the middle of the Ægean, the meaning seems to be, the Persians did not dare to sail further out to sea, from the Asiatic coast, than Samos; and the Greeks did not dare to approach that coast, nearer than Delos. S.

88. Εὐρωπέα] of Europus in Caria, by some called Euromus. The Carians, from their knowledge of Persian as well as Greek, were often employed as interpreters: ξυνέπεμψε Τισσαφέρηνς αὐτῷ πρεσβευτὴν τῶν παρ' ἐαυτοῦ, Γαυλίτην ὄνομα, Κᾶρα δίγλωσσ-

VOL. II.

U

Μῦς· ἐντειλάμενος πανταχῇ μιν χρησόμενον ἔλθειν, τῶν⁸⁹ οἷά τε ἦν σφε⁹⁰ ἀποπειρήσασθαι. ὃ τι μὲν βουλόμενος ἐκμαθέειν πρὸς τῶν χρηστηρίων ταῦτα ἐνετέλλετο, οὐκ ἔχω φράσαι· οὐ γὰρ ὧν λέγεται.

CXXXVI. Μαρδόνιος δὲ, ἐπιλεξάμενος, ὃ τι δὴ ἦν λέγοντα τὰ χρηστήρια, μετὰ ταῦτα ἔπεμψε ἄγγελοι⁹¹ ἐς Ἀθήνας Ἀλέξανδρον τὸν Ἀμύντεω, ἄνδρα Μακεδόνα, ἅμα μὲν, ὅτι οἱ προσκηδέες οἱ Πέρσαι ἦσαν· Ἀλεξάνδρου γὰρ ἀδελφεὴν Γυναιήν, Ἀμύντεω δὲ θυγατέρα, Βουβάρης ἀνὴρ Πέρσης ἔσχε·⁹² ἅμα δὲ ὁ Μαρδόνιος, πυθόμενος, ὅτι πρόξεινός⁹³ τε εἶη καὶ εὐεργέτης ὁ Ἀλέξανδρος, ἔπεμπε. τοὺς γὰρ Ἀθηναίους οὕτω ἐδόκεε μάλιστα προσκτήσεσθαι, λεῶν τε πολλὸν ἄρα ἀκούων εἶναι καὶ ἄλκιμον, τὰ τε κατὰ τὴν θάλασσαν συντυχόντα σφί παθήματα κατεργασαμένους μάλιστα Ἀθηναίους ἐπίστατο. τούτων δὲ προσγενομένων, κατήλπιζε εὐπετέως τῆς θαλάσσης κρατήσειν, τὰ περ ἂν καὶ ἦν· περὶ τε ἐδόκεε πολλὸν εἶναι κρέσσω· οὕτω τε ἐλογίζετο κατὸν περθε οἱ τὰ πρήγματα ἔσεσθαι τῶν Ἑλληνικῶν. τάχα δ' ἂν καὶ τὰ χρηστήρια ταῦτά οἱ προλέγοι, συμβουλευόντα τὸν σύμμαχον τὸ Ἀθηναῖόν οἱ ποιήσασθαι· τοῖσι δὴ πειθόμενος ἔπεμπε.

CXL. Ὡς δὲ ἀπύκετο ἐς τὰς Ἀθήνας,⁹⁴ ἀποπεμφθεὶς ὑπὸ Μαρδονίου, ἔλεγε τάδε· 1. “Ἄνδρες Ἀθηναῖοι, Μαρδόνιος τάδε λέγει· — ‘Ἐμοὶ ἀγγελίη ἦκει παρὰ βασιλέως, λέγουσα οὕτω· “Ἀθηναί-

σον, Thucydides, viii. 85. The younger Cyrus also used them as such in his conferences with the Greek leaders; Xenophon, An. V.

89. τῶν κ. τ. λ.] Mys could only consult those oracles which were situated in countries occupied by the vassals or allies of Persia. L.

90. σφε] ST. The full expression is τῶν οἷά τε ἦν οἱ, σφε ἀποπειρήσασθαι, and, for the sake of euphony, the dative is omitted and the accusative retained.

91. ἄγγελον] envoy; τὸν παρὰ Ξέρξου πρεσβευτὴν the ambassador of Xerxes, Lycurgus, c. Leoc. pt. ii. p. 156, 41. Demosthenes, to degrade Philip the descendant of Alexander, speaks more contemptuously of this prince, τοὺς ὑμετέρους προγόνους, ἐξδὸν

αὐτοῖς τῶν λοιπῶν ἔρχειν Ἑλλήνων, ὥστ' αὐτοὺς ὑπακούειν βασιλεῖ, οὐ μόνον οὐκ ἀνασχομένους τὸν λόγον τοῦτον ἡνίκ' ἦλθεν Ἀλέξανδρος ὁ τούτων πρόγονος περὶ τούτων κήρυξ, ἀλλὰ καὶ τὴν πόλιν ἐκλιπεῖν προελομένους καὶ παθεῖν ὅτι οὖν ὑπομείναντας καὶ μετὰ ταῦτα πράξαντας ταῦθ', ἃ πάντες μὲν αἰεὶ γάλχονται λέγειν, ἀξίως δ' οὐδεὶς εἰπεῖν δεδύνηται, διόπερ καγὼ παραλείψω, διακαίως· ἔστι γὰρ μείζω τάκεινων ἔργα ἢ ὥς τῷ λόγῳ τις ἂν εἴποι, Ph. ii. 2. L. V.

92. ἔσχε] v. 21. W.

93. πρόξεινός] c. 143. W.

94. Ἀθήνας] Hence it appears that the Athenians had returned to the city, which they again evacuated on the approach of Mardonius, ix. 5. 6. S.

“οἱσι τὰς ἁμαρτάδας, τὰς ἐς ἐμὲ ἐξ ἐκείνων γενομένας, πάσας μετ-
 “ἡμι·⁹⁵ νῦν τε ὤδε, Μαρδόνιε, ποίεε. τοῦτο μὲν, τὴν γῆν⁹⁶ σφι
 “ἀπόδος· τοῦτο δὲ, ἄλλην πρὸς ταύτῃ ἐλέσθων αὐτοὶ, ἣν τινα ἂν
 “ἐθέλωσι, ἐόντες αὐτόνομοι·⁹⁷ ἰρά τε πάντα σφι, ἣν δὴ βούλονται
 “γε ἐμοὶ ὁμολογέειν, ἀνόρθωσον, ὅσα ἐγὼ ἐνέπρησα.” Τούτων δὲ
 ἀπιγμένων, ἀναγκαιῶς ἔχει μοι ποιεῖν ταῦτα, ἣν μὴ τὸ ὑμέτερον⁹⁸
 ἀντίον γένηται.⁹⁹ λέγω δὲ ὑμῖν τάδε· νῦν τί μαίνεσθε, πόλεμον
 βασιλεῖ ἀνταειρόμενοι; οὔτε γὰρ ἂν ὑπερβάλοισθε, οὔτε οἰοί τε
 ἐστὲ ἀντέχειν τὸν πάντα χρόνον. εἶδετε¹⁰⁰ μὲν γὰρ τῆς Ξέρξεω
 στρατηλασίας τὸ πλῆθος καὶ τὰ ἔργα, πυνθάνεσθε δὲ καὶ τὴν νῦν
 παρ’ ἐμὲ¹ ἐοῦσαν δύναμιν· ὥστε, καὶ ἣν ἡμέας ὑπερβάλλησθε καὶ
 νικήσητε, τοῦ περ ὑμῖν οὐδεμία ἐλπίς εἴ περ εὖ φρονέετε,² ἄλλη παρ-
 ἔσται πολλαπλασίη. μὴ ὦν βούλεσθε, παρισεύμενοι βασιλεῖ,³ στέ-
 ρεσθαι μὲν τῆς χώρας, θέειν δὲ αἰεὶ περὶ ὑμέων αὐτῶν· ἀλλὰ⁴ κατα-
 λύσασθε.⁵ παρέχει δὲ ὑμῖν κάλλιστα καταλύσυσθαι, βασιλέος ταύτης

95. Ἀθηναίοισι τὰς ἀ. — μετῆμι] Ἀχιλλῆϊ μεθέμεν χρόνον, Homer, II. A. 283. ἀπὶ αἰς has the same construction, c. 140, 2.

96. τὴν γῆν κ. τ. λ.] Diodorus, xi. 28. Plutarch mentions the king as τὴν τε πόλιν αὐτοῖς ἀναστήσειν ἐπαγγελ-
 λόμενον, καὶ χρήματα πολλὰ δώσειν, καὶ τῶν Ἑλλήνων κυρίους καταστήσειν, Ag. p. 321. c. V.

97. αὐτόνομοι] The compounds of νόμος are proparoxytones, those of νο-
 μος, paroxytones. BA.

98. τὸ ὑμέτερον] The possessive pronouns with the article are put in-
 stead of the personal pronouns. M. G. G. 285. τὸ ὑ. for ὑμεῖς; so τὸ ἐμὸν, τὸ σὸν, (viz. μέρος,) &c. occur often, especially in Plato; τὸ γ’ ἐμὸν ἔτοι-
 μον, ἐὰν οὗτος ἐθέλῃ, t. i. p. 128. v. τὸ γ’ ἐμὸν οὐδὲν κωλύει ἐπαφθεσθαι ὑπὸ σοῦ
 δοῖαι ἡμέραι, p. 176. v. τὰ μὲν ὑμέτερα ἀκούειν, ὥς ἔοικεν, ἔτοιμ’ ἂν εἴῃ, t. ii. p. 633. A. V.

99. ἀντίον γένηται] ἀντιωθῆ, κωλύ-
 σθ. V.

100. εἶδετε] This verb, in the sense of ‘see,’ occurs only in the second aorist; and it is used to supply the de-
 fective tense of ὄρᾶν, which has no aorist. c. 144. ix. 46. 58. M. G. G. 230, 1.

1. παρ’ ἐμὲ] This preposition, when it answers to the question ‘where?’ generally has a dative case of the name of any thing living. Homer however has used the accusative, and in this he has been followed by Herodotus, Thucydides, Plato, and Lucian. W. παρὰ σε, vi. 86, 1. παρ’ ἡμᾶς οἰκεῖ, Alexis; ὁ παρὰ τὸν Ἀχέροντα θεὸς ἀνάσσω, Sophocles, E. 184. καθήμενοι παρ’ αὐτὸν, Iæsus, p. 70, 25. τριήρεις ἔτυχον βοηθὸν παρὰ σφᾶς παρούσαι, Thucydides, iii, 3. V.

2. εἴ περ εὖ φ.] εἴ περ εὖ φρονέεις, c. 60, 2. W. εἴ περ εὖ τυγχάνετε φρο-
 νέοντες, c. 142.

3. παρισεύμενοι βασιλεῖ] παρισεύμε-
 νος Δαρεῖφ διεφθάρη, iv. 166. W.

4. ἀλλὰ] with the imperative ex-
 presses an opposition to something preceding, to which no more attention is to be paid; the force of the exhor-
 tation is contained in the mood itself, and not in the particle. M. G. G. 613. ἀ. πείθεσθε, c. 140, 2. V.

5. καταλύσασθε] After this verb πόλεμον, or some noun equivalent to it, is to be supplied. ἡ πόλις μὲν, ὅταν πόλεμος ᾖ, στρατηγὸς ἡμᾶς αἰρεῖται· ὅταν δὲ ἡσυχίας ἐπιθυμήσῃ, εἰρηνοποι-
 οὺς ἡμᾶς ἐκπέμπει. καὶ γὰρ πρόσθεν ᾗλθον περὶ πολέμου καταλύσεως καὶ διεπρα-

ὠρμημένον. ἔστε ἐλεύθεροι, ἡμῖν ὁμαιχμίην⁶ συνθέμενοι ἄνευ τε δόλου καὶ ἀπάτης.⁷—2. Μαρδόνιος μὲν ταῦτα, ὧ⁸ Ἀθηναῖοι, ἐνετείλατό μοι εἰπεῖν πρὸς ὑμέας. ἐγὼ δὲ περὶ μὲν εὐνοίης τῆς πρὸς ὑμέας εὐούσης ἐξ ἐμεῦ οὐδὲν λέξω· οὐ γὰρ ἂν νῦν πρῶτον ἐκμάθοιτε· προσχρητίζω δὲ ὑμέων, πείθεσθαι Μαρδονίῳ. ἐνορέω γὰρ ὑμῖν⁸ οὐκ οἰοίσι τε ἐσομένοισι τὸν πάντα χρόνον πολεμέειν Ξέρξη. εἰ γὰρ ἐνῶρων τοῦτο ἐν ὑμῖν,⁹ οὐκ ἔν κοτε ἐς ὑμέας ἦλθον ἔχων λόγους τοῦσδε· καὶ γὰρ δύναμις ὑπὲρ ἄνθρωπον ἢ βασιλέος ἐστὶ καὶ χεῖρ ὑπερμήκης.¹⁰

ἑξάμην εἰρήνην· νῦν δὲ ἡγοῦμαι, πολὺ δικαιότατα ἂν διαλλαγῆς τυχεῖν. εἰ δὲ ἔρα ἐκ θεῶν πεπωμένον ἐστὶ, πολέμους ἐν ἀνθρώποις γίνεσθαι, ἡμᾶς δὴ χρὴ ἄρχεσθαι μὲν αὐτοῦ ὡς σχολαίτατα· ὅταν δὲ γένηται, καταλύεσθαι ἢ δυνατὸν τάχιστα, Xenophon, H. vi. 3, 4. 6. The verb also occurs in the active voice, An. i. 1, 10. HUT. Thucydides also uses it, V. τίς οὖν ἔσται ὁ πόλεμος;—οὐδὲ καταλύεσθαι καλὸν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον τῆς διαφοράς, i. 81. τὸν πόλεμον μὴ παβεβαίως καταλελυμένους, vi. 36. and in the active, v. 23. οὗ τε καταλύουσι τὸν πόλεμον, ναυμαχεῖν τε μέλλουσι, vii. 31. The ellipsis is noticed by LEI. and SCHW. on B. 224.

6. ὁμαιχμίην] Thucydides uses this word, i. 18. and not *ζυμμαχία*, which, in his age, implied a subserviency to some one principal member of the confederacy. BLO.

7. ἄνευ τε δ. καὶ ἄ.] i. 69. ix. 7. instead of ἄ. δ. τε καὶ ἄ. The conjunction τε often follows the preposition, where (strictly speaking) it ought to follow the noun governed by that preposition; i. 106. 154. v. 5. vii. 184. Thucydides, i. 49. 54. 56. 118. E. *que* in Latin appears sometimes to be incorrectly placed as *pacis eras mediusque belli*, Horace, ii O. xix. 28. *ore pedes tetigitque crura*, 32. *moribus meliorque fama*, iii O. i. 12. *ludo fatigatumque somno*, iv. 11. *ut cantus referatque ludos*, C. S. 22. This arrangement may be explained by supposing the word, which *que* is connected with, to be taken twice, as *ut cantus referat, referatque ludos*, &c. GE. instances of which construction occur in Horace: and in like manner we may under-

stand a repetition in the Greek, ἄνευ τε δ. καὶ ἄνευ ἄ.

8. ἐνορέω—ὑμῖν κ. τ. λ.] This construction is singular; it is equivalent to ἐ. (or ὀρέω ἐν) ὑμῖν τὸ (ὑμᾶς) οὐκ οἶους τε ἔσεσθαι: and to this the τοῦτο, which follows, refers. S. Compare M. G. G. 535.

9. τοῦτο ἐν ὑμῖν] ἐνδον may be understood; τόδε ἐν αὐτοῖσι ἐνεστι, c. 60, 2. W.

10. χεῖρ ὑπερμήκης] *an nescis longas regibus esse manus?* Ovid, Her. xvii. 166. W. χεῖρ is used by anatomical writers to signify the arm; τὰ τῆς χειρὸς μέρη τρία εἰσιν· ἐν τῷ μὲν καλεῖται ὤμος· τὸ δὲ ἄλλο, ἄκρα χεῖρ· τὸ δὲ μέσον, πῆχυς, Palladius, on Hipp. de Fract. p. 201. § 6. "There is a certain analogy between the parts of the entire arm (τῆς χειρὸς ὅλης) and those of the leg (τοῦ σκέλους). The arm from the shoulder to the elbow (βραχίον) answers in the upper extremity (χεῖρ) to the thigh in the lower extremity, and the arm from the elbow to the wrist (ἀγκὼν) to the leg. The remaining part, the hand (ἄκρα χεῖρ), has an analogy to the foot (πούς); and we have no particular word to express it. It is therefore with reason that Hippocrates has said simply 'πούς,' without adding the epithet ἄκρος; and that he has not simply said 'χεῖρ,' but has joined to it the epithet 'ἄκρα;'" Galen, ib. t. v. p. 542, 22. Demetrius Ph. speaks of χεῖρ as a whole, of which δάκτυλοι, ἀγκὼν, &c. are parts; de Eloc. p. 545, 11. The same signification of the word is found in Homer, Il. A. 252. N. 529. 539. compared with E. 458. O. 328. S. 594. L. νεκροῦ προσφάτου ἀποταμόντα ἐν τῷ

ἦν ὣν μὴ αὐτίκα ὁμολογήσητε, μεγάλα προτεινόντων,¹¹ ἐπ' οἷσι ὁμολογέειν ἐθέλουσι, δειμαίνω ὑπὲρ ὑμέων, ἐν τρίβῳ¹² τε μάλιστα οἰκνήμενων τῶν συμμάχων πάντων, αἰεὶ τε φθειρομένων μούνων, ἐξαιρετόν τι μεταίχμιον τὴν γῆν κεκτημένων. ἀλλὰ πείθεσθε· πολλοῦ γὰρ ὑμῖν ἄξια ταῦτα, εἰ βασιλεύς γε ὁ μέγας μούνοισι ὑμῖν Ἑλλήνων, τὰς ἀμαρτιάδας ἀπειεῖς, ἐθέλει φίλος γενέσθαι." Ἀλέξανδρος μὲν ταῦτα ἔλεξε.

CXLI. Λακεδαιμόνιοι δὲ, πυθόμενοι ἦκειν Ἀλέξανδρον ἐς Ἀθήνας ἐς ὁμολογίην ἄζοντα τῷ βαρβάρῳ Ἀθηναίους, ἀναμνησθέντες τῶν λογίων, ὥς "σφεας χρεῶν ἐστὶ ἅμα τοῖσι ἄλλοισι Δωριεῦσι ἐκπίπτειν ἐκ Πελοποννήσου ὑπὸ Μήδων τε καὶ Ἀθηναίων," κάρτα τε ἔδεισαν, μὴ ὁμολογήσωσι¹³ τῷ Πέρσῃ Ἀθηναῖοι, αὐτίκα τέ σφι ἔδοξε πέμπειν ἀγγέλους. καὶ δὴ συνέπιπτε, ὥστε ὁμοῦ σφέων¹⁴ γίνεσθαι τὴν κατάστασιν. ἐπανέμειναν γὰρ οἱ Ἀθηναῖοι διατρίβοντες, εὖ ἐπιστάμενοι, ὅτι ἔμελλον Λακεδαιμόνιοι πεύσεσθαι ἦκοντα παρὰ τοῦ βαρβάρου ἄγγελον ἐπ' ὁμολογίῃ, πυθόμενοί τε, πέμψειν κατὰ τάχος ἀγγέλους. ἐπίτηδες ὦν ἐποίευν, ἐνδεικνύμενοι τοῖσι Λακεδαιμονίοισι τὴν ἐωυτῶν γνώμην.¹⁵

CXLII. Ὡς δὲ ἐπαύσατο λέγων Ἀλέξανδρος, διαδεξάμενοι ἔλεγον οἱ ἀπὸ Σπάρτης ἄγγελοι "Ἡμέας δὲ ἐπεμψαν Λακεδαιμόνιοι δεησομένους ὑμέων μήτε νεώτερον ποιέειν μηδὲν κατὰ τὴν Ἑλλάδα, μήτε λόγους ἐνδέκεσθαι παρὰ τοῦ βαρβάρου. οὔτε γὰρ δίκαιον οὐδαμῶς, οὔτε κόσμον φέρον οὔτε γε ἄλλοισι Ἑλλήνων οὐδαμοῖσι, ὑμῖν δὲ δὴ καὶ διὰ πάντων ἦκιστα, πολλῶν εἵνεκα· ἐγείρατε γὰρ τόνδε

ῥῳφ τὴν χεῖρα, ii. 121, 5. "Thus saith the Lord;—Is my hand shortened at all, that it cannot redeem? or have I no power to deliver?" Isaiah, i. 2. "The Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear," lix. 1. Artaxerxes the son of Xerxes was surnamed μακρόχειρ, *longimanus*, but this is said to have been actually, and not metaphorically, from "the length of his hand."

11. προτεινόντων] understand ἐκείνων, ST. viz. Xerxes and Mardonius.

12. ἐν τρίβῳ] ἐν τ. τοῦ πολέμου κείμενοι, Dionysius, A. R. vi. p. 368. xi. p. 730. P. most exposed to the brunt of

the war; to the wear and tear of it.

13. ἔδεισαν, μὴ ὁμολογήσωσι] The subjunctive, for the optative, is especially put after verbs signifying 'to fear;' because the object of fear is mostly considered as sure to happen. M. G. G. 519.

14. σφέων] τοῦ τε Ἀλεξάνδρου καὶ τῶν ἀγγέλων τῶν Λακεδαιμονίων. ST.

15. γνώμην] "Herodotus does not inform us who particularly, during these remarkable transactions, directed the measures of the Attic government; which, both in wisdom and in magnanimity, at least equal any thing in the political history of mankind. Plutarch attributes all to Aristides," MI. ix. 2.

τὸν πόλεμον ὑμεῖς, οὐδὲν ἡμέων βουλομένων, καὶ περὶ τῆς ὑμετέρης ἀρχῇ¹⁶ ὁ ἀγὼν ἐγένετο· νῦν δὲ φέρει καὶ ἐς πᾶσαν τὴν Ἑλλάδα. ἄλλως τε¹⁷ τούτων ἀπάντων αἰτίους, γενέσθαι δουλοσύνης τοῖσι Ἕλλησι, Ἀθηναίους οὐδαμῶς ἀνασχετόν· οἵτινες αἰεὶ καὶ τὸ πάλαι φαίνεσθε πολλοὺς ἐλευθερώσαντες ἀνθρώπων.¹⁸ πιεζυμένοισι¹⁹ μέντοι ὑμῖν συναχθόμεθα, καὶ ὅτι καρπῶν ἐστερήθητε διζῶν ἤδη, καὶ ὅτι οἰκοφθόρησθε²⁰ χρόνον ἤδη πολλόν. ἀντὶ τούτων δὲ ὑμῖν Λακεδαιμόνιοι τε καὶ οἱ σύμμαχοι ἐπαγγέλλονται γυναικᾶς τε καὶ τὰ ἐς πόλεμον ἄχρηστα²¹ οἰκετέων ἐχόμενα πάντα ἐπιθρῆψιν, ἔστ' ἂν ὁ πόλεμος ὅδε συνεστήκη. μὴ δὲ ὑμέας Ἀλέξανδρος ὁ Μακεδὼν ἀναγνώσῃ, λήνας τὸν Μαρδονίου λόγον. τούτῳ μὲν γὰρ ταῦτα ποιητέα ἐστί· τύραννος γὰρ ἔων, τυράννῳ συγκατεργάζεται· ὑμῖν δέ γε οὐ ποιητέα, εἴ περ εὖ τυγχάνετε φρονέοντες, ἐπισταμένοισι, ὥς βαρβάροισι ἐστι οὔτε πιστὸν οὔτε ἀληθὲς οὐδέν." Ταῦτα ἔλεξαν οἱ ἄγγελοι.

CXLIII. Ἀθηναῖοι δὲ πρὸς μὲν Ἀλέξανδρον ὑπεκρίναντο²² τάδε· "Καὶ αὐτοὶ τοῦτό γε ἐπιστάμεθα, ὅτι πολλαπλασίη ἐστὶ τῷ Μήδῳ δύναμις ἢ περ ἡμῖν. ὥστε οὐδὲν δέει τοῦτό γε ὀνειδίζειν.²³ ἄλλ' ὅμως, ἐλευθερίας γλιχόμενοι,²⁴ ἀμυνέμεθα οὕτω, ὅπως ἂν καὶ δυνώ-

16. ἀρχῇ] SCH. BO. S. ST.

17. ἄλλως τε κ. τ. λ.] The integrity of this text is very questionable. If it is to be retained, we must take it thus: ἄλλως τε (and besides, M. G. G. 597.) οὐδαμῶς ἀνασχετόν (ἐστὶ) Ἀθηναίους, τούτων ἀπάντων (i. e. τοῦδε τοῦ πολέμου καὶ τῶνδε τῶν κινδύνων) αἰτίους (ὄντας), γενέσθαι (καὶ αἰτίους) δουλοσύνης τοῖσι Ἕλλησι.

18. π. ἐ. ἀνθρώπων] In their Panathenaic orations Isocrates and Aristides have collected many instances; the former, after contrasting at some length the characters of his own nation and of the Lacedæmonians, concludes by affirming the Athenians to be εἰρηνικοὺς καὶ φιλέλληνας, καὶ τῆς ἰσότητος τῆς ἐν ταῖς πολιτείαις ἡγεμόνας· Σπαρτιάτας δ' ὑπεροπτικοὺς, καὶ πολεμικοὺς, καὶ πλεονέκτας, 95. V.

19. πιεζυμένοισι] iii. 146. vi. 108. ix, 21. W. It was the custom of the Ionians to lengthen many verbs in ω by substituting the termination ἔω. M.

G. G. 178, 3.

20. οἰκοφθόρησθε] c. 144. i. 196. v. 29. you have been suffering from the ruin of your domestic affairs. Plato has the substantive οἰκοφθορία, Phæd. p. 82. c. W. δωματοφθορεῖν, Æschylus, Ag. 921. BL.

21. ἄχρηστα κ. τ. λ.] i. e. οἱ ἄχρηστοι οἰκέται. The Spartans promised παῖδας καὶ γυναικᾶς αὐτοῖς καὶ τοὺς ἔξω τῆς ἡλικίας θρέψιν ἕως ἂν ὁ πόλεμος ᾗ, Aristides, t. ii. p. 217. W.

22. ὑπεκρίναντο] ταύτην ἐγὼ τὴν ἀπόκρισιν τῆς ἐν Σαλαμῖνι ναυμαχίας καὶ τῶν τροπαίων οὐχ ἤττον ἀξίαν ἡγοῦμαι θαυμάσαι, Aristides, Pan. p. 251. V.

23. ὀνειδίζειν] to exaggerate. ὁ μακάριος, κοῦκ ὀνειδίζω τύχας, Euripides, O. 4. φῶσει τὸ πρᾶγμα τοιοῦτόν ἐστι οὐχ ὁ λόγος αὐτὸ ἐξονειδίζει, D. Chrysostom, Or. xxxi. p. 321. v. MÜS. L.

24. ἐλευθερίας γλιχόμενοι] δεινῶς

μεθα. ὁμολογήσαι δὲ τῷ βαρβάρῳ μήτε σὺ ἡμέας πειρῶ ἀναπείθειν, οὔτε ἡμέας πεισόμεθα. νῦν δὲ ἀπάγγελλε Μαρδονίῳ, ὡς Ἀθηναῖοι λέγουσι, 'ἔστ' ἂν ὁ ἥλιος²⁵ τὴν αὐτὴν ὁδὸν ἦ, τῇ περ καὶ νῦν ἔρχεται, μή κοτε ὁμολογήσειν²⁶ ἡμέας Ξέρξῃ· ἀλλὰ θεοῖσί τε συμμάχοισι πίσυνοί μιν ἐπέξιμεν ἀμυνόμενοι, καὶ τοῖσι ἥρωσι τῶν ἐκείῃ οὐδεμίαν ὅπιν ἔχων, ἐνέπρησε τοὺς τε οἴκους καὶ τὰ ἀγάλματα.' σὺ τε τοῦ λοιποῦ λόγους ἔχων τοιούσδε μὴ ἐπιφαίneo Ἀθηναίοισι· μηδὲ, δοκέων χρηστὰ ὑπουργεῖν,²⁷ ἀθέμιστα ἔρδειν²⁸ παραίνεε. οὐ γάρ σε βουλόμεθα οὐδὲν ἄχαρι πρὸς Ἀθηναίων παθεῖν,²⁹ ἐόντα πρόξεινόν τε καὶ φίλον."

CXLIV. Πρὸς μὲν Ἀλέξανδρον ταῦτα ὑπεκρίναντο. Πρὸς δὲ τοὺς ἀπὸ Σπάρτης ἀγγέλους, τάδε· "Τὸ μὲν δεῖσαι³⁰ Λακεδαιμονίους, μὴ ὁμολογήσωμεν τῷ βαρβάρῳ, κάρτα ἀνθρωπήϊον ἦν. ἀτὰρ αἰσchrῶς γε οἵκατε, ἐξεπιστάμενοι τὸ Ἀθηναίων φρόνημα, ἀρρῶδησαι· ὅτι οὔτε³¹ χρυσός ἐστι γῆς οὐδαμῶθι τοσοῦτος, οὔτε

γλιχομένοισι περὶ (?) τῆς ἐ., ii. 102. V. W.

25. ὁ ἥλιος] In conformity with the decree of the people, Aristides τὸν ἥλιον δείξας, "ἄχρῃς ἂν οἷτος," ἔφη, "ταύτην πορεύεται τὴν πορείαν, Ἀθηναῖοι πολεμήσουσι Πέρσας ὑπὲρ τῆς δεδωμένης χώρας καὶ τῶν ἡσεβημένων καὶ κατακεκαυμένων ἱερῶν," Plutarch, p. 324. E. V. Similar to this was the form of words used in a league between the Romans and the Latins, μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι, Dionysius, A. R. vi. p. 415. W.

26. ὁμολογήσειν] Thus they rejected ἐχθρῶν ἄδωρα δῶρα. V.

27. ὑπουργεῖν] This verb is often used with χάριν; Æschylus, P. V. 656. Euripides, Al. 558. ἀνθυπουργεῖν, Sophocles, Col. fr. iii. BL.

28. ἀθέμιστα ἔρδειν] vii. 33. W.

29. παθεῖν] ix. 79. Aristides says that Alexander was dismissed unhurt, (διὰ τὸ σχῆμα τῆς προξένιας); but was ordered, on pain of death, to quit the Athenian territory before sunset; Pan. p. 13, 34. προὐνέπω σοι, εἴ σ' ἡ'πιούσα λαμπὰς ὑψεται θεοῦ ἐντὸς τῆσδε τερμῶν χθονός, θανεῖ, Euripides, M.

352. But Lycurgus pretends that the popular feeling ran so strong, that they were very near stoning Alexander (μικροῦ δεῖν κατέλευσαν), because he demanded of them earth and water; Leoc. p. 156. W. V. Such a demand was not made on the present occasion. L.

30. τὸ μὲν δεῖσαι κ. τ. λ.] It was natural enough for the Lacedæmonians, who are at a distance, to be fearful lest we should come to terms with the barbarian king: but for you, their ambassadors, to entertain any apprehensions on the subject, especially after the opportunities which you have had of making yourselves acquainted with the state of our feelings on the subject, εἰ μὴ πρότερον ἐτυγχάνετε ἐπιστάμενοι, we must say, seems unworthy of you. W. V.

31. ὅτι οὔτε κ. τ. λ.] ὡς οὔτε χώρα τοῖς Πέρσας ἐστὶ τοιαύτη, οὔτε χρυσὸς τοσοῦτος, ὃν Ἀθηναῖοι δεξάμενοι τοὺς Ἕλληνας ἐγκαταλείψουσι, Diodorus, xi. 28. Both Plutarch (Ar. p. 324. D.) and Aristides (i. iii. p. 357.) represent the Athenians as being indignant at the suspicious apprehensions of the Lacedæmonians. V.

χώρη κάλλει καὶ ἀρετῇ μέγα ὑπερφέρουσα,³² τὰ ἡμεῖς δεξάμενοι, ἐθέλομεν ἂν μηδίσαντες καταδουλώσαι τὴν Ἑλλάδα. πολλά τε γὰρ καὶ μεγάλα ἐστὶ τὰ διακωλύοντα³³ ταῦτα μὴ ποιεῖν, μηδ' ἦν ἐθέλωμεν· πρῶτα μὲν καὶ μέγιστα, τῶν θεῶν τὰ ἀγάλματα καὶ τὰ οἰκήματα ἐμπεπρησμένα τε καὶ συγκεχωσμένα, τοῖσι ἡμέας ἀναγκαίως ἔχει τιμωρέειν ἐς τὰ μέγιστα³⁴ μᾶλλον, ἢ περ ὁμολογέειν τῷ ταῦτα ἐργασαμένῳ· αὐτὶς δὲ, τὸ Ἑλληνικὸν ἔον ὁμαιμόν τε καὶ ὁμόγλωσσον, καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι, ἡθεὰ τε ὁμότροπα·³⁵ τῶν προδότας γενέσθαι Ἀθηναίους οὐκ ἂν εὖ ἔχοι. ἐπίστασθέ τε οὕτω, εἰ μὴ καὶ πρότερον ἐτυγχάνετε ἐπιστάμενοι, ἔστ' ἂν καὶ εἷς περιῇ Ἀθηναίων, μηδαμὰ ὁμολογήσοντας ἡμέας Ξέρξη. ὑμέων μέντοι ἀγάμεθα τὴν προνοίην τὴν ἐς ἡμέας ἔχουσαν, ὅτι προείδετε ἡμέων οἰκοφθορημένων οὕτω, ὥστε ἐπιθρέψαι ἐθέλειν ἡμέων τοὺς οἰκέτας. καὶ ὑμῖν μὲν ἡ χάρις ἐκπεπλήρωται· ἡμέες μέντοι λιπαρήσομεν³⁶ οὕτω, ὅπως ἂν ἔχωμεν, οὐδὲν λυπέοντες ὑμέας. νῦν δὲ, ὡς οὕτω ἐχόντων,³⁷ στρατιὴν ὡς τάχιστα ἐκπέμπετε. ὡς γὰρ ἡμέες εἰκάζομεν, οὐκ ἐκὺς χρόνου παρέσται ὁ βάρβαρος ἐσβαλὼν ἐς τὴν ἡμετέραν, ἀλλ' ἐπειδὴν τάχιστα πύθεται τὴν ἀγγελίην, ὅτι

32. ὑπερφέρουσα] *excelling*; iv. 74. viii. 138. ix. 96. P. κάλλει ὡς, Euripides, *Hec.* 268. Sophocles, *Æ.* R. 381. *Æ.* C. 1007. Aristarchus in Stob. *Ecl. Eth.* p. 171. *προφέρειν*, Eur., *M.* 1088. *υπερβάλλειν*, *Ion* 475. *POR.*

33. διακωλύοντα] This verb may be added to those verbs of 'prohibiting, &c.' which are noticed, *M. G. G.* 533. *obs.* 3. as followed by an infinitive with *μή*. It is mentioned by *SCH. HER.* on *VIG.* vii. 12, 11.

34. ἐς τὰ μέγιστα] c. 111. *πρὸς τὰ μ., c.* 20. *ἐς τὰ μάλιστα*, vol. i. p. 285. n. 69. *Thucydides*, vi. 104. *WA.* *εἰς τὸ πᾶν* [is a favorite expression with *Æschylus*. *BL.* on *Ch.* 672.]

35. ἡθεα—ὁμότροπα] There was considerable variety in the customs, manners, religion, and even in the language of the different nations of Greece; though there was a fundamental resemblance in them all. *ἐθαύμασα τί δήποτε, τῆς Ἑλλάδος ὑπὸ τὸν αὐτὸν ἀέρα κειμένης, καὶ πάντων τῶν Ἑλλήνων ὁμοίως παιδευομένων, συμβέ-*

βηκεν ἡμῖν οὐ τὴν αὐτὴν τάξιν τῶν τρώων ἔχειν, Theophrastus, *Ch. pr.* Not but what there was a great difference in the systems of education at Athens and at Sparta: Theophrastus and Herodotus are only speaking of Grecian manners and customs as contrasted with those of the barbarians. And with respect to climate, that of Greece is mild and temperate, being subject neither to the excessive heat experienced in many parts of Asia and in Africa, nor to the intense cold of Scythia. *V.* *εἰδότες οὕτε φίλιαν ἰδιώταις βέβαιον γιγνομένην οὕτε κοινωρίαν πόλεσιν ἐς οὐδὲν, εἰ μὴ ὁμοίотροποι εἶεν*, *Thucydides*, iii. 10. *BLO.*

36. λιπαρήσομεν] *σφόδρα προσκατερήσομεν*, Photius. *BL.*

37. ὡς οὕτω ἐχόντων] vol. i. p. 79. n. 39. *HER.* on *VIG.* viii. 10, 2. *M. G. G.* 568. *obs.* The demonstrative is sometimes expressed, *ὡς ὅδ' ἐχόντων τῶνδε*, Sophocles, *Aj.* 281. *ὡς οὕτως ἐ. τ.*, *Æschylus*, *P.* 175. *BL.*

‘οὐδὲν ποιήσομεν τῶν ἐκεῖνος ἡμέων προσεδέετο.’ πρὶν ὧν παρεῖναι ἐκεῖνον ἐς τὴν Ἀττικὴν, ἡμέας ³⁸ καιρός ἐστι προβωθῆσαι ³⁹ ἐς τὴν Βοιωτίην.” Οἱ μὲν, ταῦτα ὑποκριναμένων Ἀθηναίων, ἀπαλλάσσοντο ἐς Σπάρτην.

38. ἡμέας] i. e. both the Athenians and the Lacedæmonians : compare ix. 6. 7. S. 39. προβωθῆσαι] c. 1. ἀντιώσθαι, ix. 7, 2. W.

ARGUMENT OF THE NINTH BOOK.

MARDONIUS again invades Attica, and occupies Athens: i—iii. The Athenians reject his proposals: iv. v. The Spartans at length take the field under Pausanias: vi—xi. Mardonius retreats, and fortifies a camp near Thebes; where he is entertained by Attaginus: xii—xvi. The Phocians join him: xvii. xviii. The Greeks encamp at Erythræ: xix. Masistius is slain in a charge of the cavalry: xx—xxiv. The Greeks fall back on Platæa; their order of battle; Aristides: xxv—xxx. Disposition of the Persian forces: xxxi. xxxii. The soothsayers Tisamenus and Hegesistratus: xxxiii. xxxv—xxxviii. Mardonius, in spite of the auspices and against the advice of Artabazus, resolves on giving battle: xxxix—xliii. Alexander apprises the Greeks of this decision: xliv. xlv. Manœuvres on both sides: xlvi—lii. Amompharetus: liii—lvii. The battle of Platæa: lviii—lxii. Mardonius falls: lxiii. lxiv. The barbarians fly: lxv. Artabazus, with a considerable force, escapes into Phocis: lxvi. Havock among the fugitives: lxvii—lxix. The camp is stormed: lxx. Further anecdotes of the battle: lxxi—lxxiv. lxxvi—lxxxv. Punishment of the Thebans: lxxxvi—lxxxviii. Artabazus reaches Asia: lxxxix. Deputies from Samos to Leotyichides arrive at Delos: xc—xcii. The Persian admirals retire to Mycale: xcvi. xcvi. The Greeks effect a landing: xcvi. xcix. Rumor of the victory in Bœotia: c. ci. The battle of Mycale, in which Mardonius and Tigranes fall: cii—cv. After burning the fleet and camp, the Greeks return to Samos, and admit the Ionians into the confederacy: cvi. Quarrel of Masistes and Artayntes: cvii. On finding the bridges of Xerxes destroyed, the Peloponnesians return home; the Athenians also return, after capturing Artayctes in Sestos: cxiv—cxi. Advice of Artembares to Cyrus: cxii.

Η Ρ Ο Δ Ο Τ Ο Υ

ΙΣΤΟΡΙΩΝ ΕΝΝΑΤΗ.

ΚΑΛΛΙΟΠΗ.

I. ΜΑΡΔΟΝΙΟΣ δὲ, ὥς οἱ ἀπονοστήσας Ἀλέξανδρος τὰ παρὰ Ἀθηναίων ἐσήμνηε, ὀρμηθεὶς ἐκ Θεσσαλίας, ἤγε τὴν στρατιὴν σπουδῇ ἐπὶ τὰς Ἀθήνας· ὅκου δὲ ἐκάστοτε γίνοιτο, τοὺτους¹ παρελάμβανε. τοῖσι δὲ Θεσσαλίας ἡγεομένοισι οὗ τε τὰ πρὸ τοῦ πεπρηγμένα μετέμελε² οὐδέν, πολλῶν τε μᾶλλον ἐπῆγον τὸν Πέρσῃν· καὶ συμπροέπεμψε τε Θώρηξ³ ὁ Ληρισσαῖος⁴ Ξέρξεα φεύγοντα, καὶ τότε ἐκ τοῦ φανεροῦ παρῆκε⁵ Μαρδόνιον ἐπὶ τὴν Ἑλλάδα.

II Ἐπεὶ δὲ πορευόμενος γίνεται ὁ στρατὸς ἐν Βοιωτοῖσι, οἱ Θηβαῖοι κατελάμβανον⁶ τὸν Μαρδόνιον, καὶ συνεβούλευον αὐτῷ, λέγοντες, ὥς “οὐκ εἴη χῶρος ἐπιτηδεώτερος ἐνστρατοπεδεύεσθαι ἐκείνῳ, οὐδὲ ἔων ἰέναι ἐκαστέρῳ, ἀλλ’, αὐτοῦ ἰζόμενον, ποίειν,⁷ ὅκως ἀμαχητὶ

1. τοὺτους] viz. those capable of bearing arms. “Independently of the troops which Xerxes had left with Mardonius, that general had assembled more than 200,000 men from Thrace, Macedonia, and other allied countries. He had in all about 500,000 men;” Diodorus, xi. 28. 30. *L.*

2. μετέμελε] has the same construction in vi. 63. Ἀρίστῳ τὸ εἶρημένον μ. *M. G. G.* 326. *obs.* 2.

3. Θώρηξ] one of the Aleuadæ; he had two brothers Eurypylus and Thrasydæus, c. 58. *W.* vii. 6. *L.* Pindar, *P.* x. 100.

4. Ληρισσαῖος] Larissa is still the name of this town. *L.* The Turks call it *Genisahar*. *A.*

5. παρῆκε] iii. 77. iv. 146. *W.*

6. κατελάμβανον] endeavoured to stop, iii. 52. 36. see also vol. i. p. 76. n. 10. *W. L.*

7. ἀλλὰ—ποιέειν] Between these words understand ἐκέλευον, as in vii. 104. It is expressed by Socrates, *Cret.* xii. Ῥαδάμανθους δοκεῖ διαδεξιμένους τὴν βασιλείαν δικαιοτάτος γεγενησθαι πάντων ἀνθρώπων· λέγεται δὲ αὐτὸν πρῶτον οὐδένα ἔαν ὄρκους ποιεῖσθαι κατὰ τῶν θεῶν, ἀλλ’ ὁμνῆσαι κε-

τὴν πᾶσαν Ἑλλάδα καταστρέψηται.⁸ κατὰ μὲν⁹ γὰρ τὸ ἰσχυρὸν, "Ἕλληνας ὁμοφρονέοντας, οἵπερ καὶ πάρος ταῦτ' ἐγίνωσκον, χαλεπὰ εἶναι περιγίνεσθαι καὶ ἅπασιν ἀνθρώποισιν· εἰ δὲ ποιήσεις τὰ ἡμεῖς ποραινόμεν," ἔφασαν λέγοντες, "ἔξεις¹⁰ ἀπόνως ἅπαντα τὰ κείνων βουλευματα. πέμπε χρήματα ἐς τοὺς δυναστεύοντας ἄνδρας ἐν τῇσι πόλεσιν. πέμπων δὲ, τὴν Ἑλλάδα διαστήσεις· ἐνθεῦτεν δὲ τοὺς μὴ τὰ σὺ φρονέοντας ῥῆϊδίως μετὰ τῶν στασιωτέων καταστρέψει." ¹¹

III. Οἱ μὲν ταῦτα συνεβούλευον· ὁ δὲ οὐκ ἐπέειθετο,¹² ἀλλὰ οἱ δεινὸς τις ἐνέστακτο ἡμέρος¹³ τὰς Ἀθήνας δευτέρα ἐλέειν, ἅμα μὲν ὑπ' ἀγνωμοσύνης, ἅμα δὲ πυρσοῖσι¹⁴ διὰ νήσων ἐδόκεε βασιλεῖι δηλώσειν ἐόντι ἐν Σάρδισι, ὅτι ἔχοι τὰς Ἀθήνας. ὅς οὐδὲ τότε, ἀπικόμενος ἐς τὴν Ἀττικὴν, εὔρε τοὺς Ἀθηναίους, ἀλλ' ἐν τε Σαλαμῖι τοὺς πλείστους ἐπυνθάνετο εἶναι ἐν τε τῇσι νηυσὶ, αἰρέει τε ἐρῆμον

λεῦσαι χῆνα καὶ κύνα καὶ κρινὸν καὶ τὰ ὅμοια, in the Scholiast on Arist. An. 521. V.

8. καταστρέψηται] The future is the more favorite construction with our author; ποίειε ὅκως ἐκείνην, θεήσσαι, i. 8. σοὶ μελέτω ὅ. μή σε ὕψεται, 9. ὅρα ὅ. μή σε ἀποστήσονται, iii. 36. ὅ. μὴ διαδρῆσται σφας, ἀλλὰ μιν ἀπάξουσι, 135. ποιείειν ὅ. ἔσται ἡ Ἰωνίη ἐλευθέρη, τ. 109. ποίειε ὅ. ἀποπλεύσει, ix. 91. ST.

9. κατὰ μὲν κ. τ. λ.] The order of the words is "Ἕλληνας γὰρ, οἵπερ καὶ πάρος ἐγίνωσκον τὰ αὐτὰ (i. e. πάρος ὁμοφρονέοντες S.), ὁμοφρονέοντας ("Ε. ὁ. is the accusative absolute, as to the Greeks—provided they are unanimous; W. so ἀπικομένους, ii. 141. περισσομένου ἡμέας, ix. 42. vol. i. p. 239. n. 80. S. for if those Greeks are unanimous), χαλεπὰ (i. e. χαλεπὸν, for though, when an adjective is put with an auxiliary verb as predicate without referring to a proper subject consisting of one word, it is properly in the neuter singular, yet the Greeks often put the neuter plural. M. G. G. 443, 1. vol. i. p. 9. n. 16.) μὲν εἶναι καὶ ἅπασιν ἀνθρώποισιν (even for the whole world) περιγίνεσθαι (αὐτῶν) κατὰ τὸ ἰσχυρὸν (by forcible means. M. G. G. 581. BU. 220.).

10. ἔξεις] you will put a stop to,

bring to a stand, or disconcert. S.

11. καταστρέψαι] This may be illustrated by the fable of "The old man, his sons, and the bundle of sticks."

12. οὐκ ἐπέειθετο] Diodorus however states, that while Mardonius was with his army in Boeotia, he sent money to the principal cities of the Peloponnese, for the purpose of detaching them from the league; xi. 28. Demosthenes, Ph. iii. 9. and Æschines, Ct. 95. mention one Artimius of Zelea who was sent with money from the Persians to corrupt the Peloponnesians. They do not indeed name the king of Persia, and some commentators refer the transaction to the reign of Artaxerxes, at the period when the Athenians were supporting Egypt in its revolt from the empire; but from Plutarch, Th. p. 114. f. it would appear to have been Xerxes who sent him. Compare also Dinarchus. W. L. We may also observe that Æschines in the very same passage appeals to the patriotism of Themistocles and those who fell at Marathon and Platæa.

13. δ. τ. ἐνέστακτο ἡμέρος] βαλὼν πόθος τις ἐνέστακται φρεσὶ θηρῶν, Orian, Cyn. iii. 314. ταύτης ὁ δεινὸς ἡμέρος ποθ' Ἡρακλῆ διήλθε, Sophocles, Tr. 483. W.

14. πυρσοῖσι] vii. 182.

τὸ ἄστυ. ἡ δὲ βασιλέος αἵρεσις¹⁵ ἐς τὴν ὑστεραίην τὴν Μαρδονίου ἐπιστρατηγὴν¹⁶ δεκάμηνος ἐγένετο.

IV. Ἐπεὶ δὲ ἐν Ἀθήνησι ἐγένετο ὁ Μαρδόνιος, πέμπει ἐς Σαλαμίνα Μουρυχίδην, ἄνδρα Ἑλλησπόντιον, φέροντα τοὺς αὐτοὺς λόγους, τοὺς καὶ Ἀλέξανδρος ὁ Μακεδὼν τοῖσι Ἀθηναίοισι διεπόρθημυσε. ταῦτα δὲ τὸ δεύτερον ἀπέστειλλε, προέχων¹⁷ μὲν τῶν Ἀθηναίων οὐ φιλίας γνώμας,¹⁸ ἐλπίζων δὲ σφεας ὑπήσειν τῆς ἀγνωμοσύνης, ὡς δοριαλώτου εὐούσης πάσης τῆς Ἀττικῆς χώρας κοὶ εὐούσης ἤδη ὑπ' ἐωυτῷ. τούτων μὲν εἵνεκα ἀπέπεμψε Μουρυχίδην ἐς Σαλαμίνα.

V. Ὁ δὲ, ἀπικόμενος ἐπὶ τὴν βουλὴν, ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτῶν Λυκίδης εἶπε γνώμην, ὥς “οἱ ἐδόκεε ἄμεινον εἶναι, δεξαμένους τὸν λόγον, τὸν σφι Μουρυχίδης προφέρει, ἐξερεῖ καὶ ἐς τὸν δῆμον.” ὁ μὲν δὴ ταύτην τὴν γνώμην ἀπεφαίνετο, εἴ τε δὴ δεδεγμένος χρήματα παρὰ Μαρδονίου, εἴ τε καὶ ταῦτά οἱ ἔανδανε· Ἀθηναῖοι δὲ, αὐτίκα δεινὸν ποιησάμενοι, οἳ τε ἐκ τῆς βουλῆς καὶ οἱ ἔξωθεν, ὡς ἐπύθοντο, περιστάντες Λυκίδα κατέλευσαν¹⁹ βάλλοντες,

15. ἡ—βασιλέος αἵρεσις] the capture (of the city) by the king. L.

16. ἐπιστρατηγὴν] The word is rare, but occurs in Thucydides, ii. 79. BLO.

17. προέχων] is here put for πρότερον ἔχων having previously, i. e. although he had before received. This is a rare signification of the word. W. E. conjectures that it may be nearly synonymous with προτείνων holding out in a menacing tone; but he does not seem satisfied with this conjecture; on Eur. Her. 21.

18. οὐ φιλίας γνώμας] unfriendly (i. e. hostile) sentiments or determinations, viii. 143. Compare φιλοῦς λόγους, vii. 163. viii. 106. W.

19. Λ. κατέλευσαν] τίς οὐκ ἂν ἀγασσαιο τῶν ἀνδρῶν ἐκείνων τῆς ἀρετῆς, οἳ καὶ τὴν χώραν καὶ τὴν πόλιν ἐκλίπειν ὑπέμειναν εἰς τὰς τρήρεις ἐμβάντες ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι; τὸν μὲν ταῦτα συμβουλευσάντα Θεμιστοκλέα στρατηγὸν ἐλόμενοι, τὸν δ' ὑπακούειν ἀποφηνάμενον τοῖς ἐπιτατομένοις Κυρσίλον καταλιθώσαντες, οὐ μόνον αὐτὸν, ἀλλὰ καὶ αἱ γυναῖκες αἱ

ὑμέτεραι τὴν γυναῖκα αὐτοῦ, Demosthenes, Cor. 59. Athenienses, cum Persarum impetum nullo modo possent sustinere, statuerentque, ut, urbe relicta, conjugibus et liberis Træzene depositis, naves conscenderent, libertatemque Græciæ classe defenderent, Cyrsilum quendam, suadentem ut in urbe manerent, Xerxemque reciperent, lapidibus obruerunt. Atque ille utilitatem sequi videbatur: sed ea nulla erat, repugnante honestate, Cicero, Off. iii. 11. ἐπειδὴ τις ἐτόλμησεν εἰπεῖν, ὡς χρὴ συγχωρεῖν, αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα ἐπελθοῦσαι διέφθειραν ἐκ χειρὸς, Aristides, Panath. t. i. p. 243. The Scholiast says this man was Cyrsilus. With this example before his eyes it must seem somewhat extraordinary that Lycidas ten months afterwards should have ventured on making a similar proposal. It is of him that Aristides speaks in the following passage; ἐπειδὴ τις εἶπεν ἐν τῇ βουλῇ δέχεσθαι, συλλεγόντες πάντες κατέλευσαν αὐτοὶ μὲν αὐτὸν, αἱ δὲ γυναῖκες τὴν γυναῖκα αὐτοῦ, t. iii. 356. V. as does Lycurgus, when he says,

τὸν δὲ Ἑλλησπόντιον Μουρυχίδα ἀπέπεμψαν ἀσινέα. γενομένου δὲ θορύβου ἐν τῇ Σαλαμῖνι περὶ τὸν Λυκίδα, πυνθάνονται τῶν Ἀθηναίων αἱ γυναῖκες²⁰ τὸ γινόμενον· διακελευσαμένη δὲ γυνὴ γυναικί, καὶ παραλαβοῦσα, ἐπὶ τὴν Λυκίδεω οἰκίῃν ἥϊσαν αὐτοκελées,²¹ καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, κατὰ δὲ τὰ τέκνα.

VI. Ἐς δὲ τὴν Σαλαμῖνα διέβησαν οἱ Ἀθηναῖοι ὧδε· ἔως μὲν προσεδέκοντο ἐκ τῆς Πελοποννήσου στρατὸν ἥξειν τιμωρήσοντά σφι, οἱ δὲ²² ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν μακρότερά τε καὶ σχολαίτερα²³ ἐποίηον, ὁ δὲ ἐπιὼν καὶ δὴ ἐς τὴν Βοιωτὴν ἐλέγετο εἶναι,²⁴ οὕτω δὲ²⁵ ὑπεξεκομίσαντό τε πάντα, καὶ αὐτοὶ διέβησαν ἐς Σαλαμῖνα, ἐς Λακεδαίμονά τε ἔπεμπον ἀγγέλους,²⁶ ἅμα μὲν μεμψομένους τοῖσι Λακεδαιμονίοισι, ὅτι περιεῖδον ἐμβαλόντα τὸν βάρβαρον ἐς τὴν Ἀττικὴν, ἀλλ' οὐ μετὰ σφῶν ἡντίασαν ἐς τὴν Βοιωτὴν, ἅμα δὲ ὑπομνήσοντας, ὅσα σφι ὑπέσχετο ὁ Πέρσης μεταβαλοῦσι δώσειν, προεῖπαί τε, ὅτι εἰ μὴ ἀμυνεῦσι Ἀθηναίοισι, ὥς καὶ αὐτοὶ τινα ἀλεωρὴν²⁷ εὐρήσονται.²⁸

"The decree made as to him who perished at Salamis merits your attention. He endeavoured only by his discourse to betray the commonwealth; and yet the senate took from him his crown" (which he wore whilst sitting as a senator) "and sentenced him to death: a noble decree, and worthy of our ancestors. They had exalted souls, and were anxious to punish the guilty," *Leoc.* p. 165, 6. *L.* In any popular commotion the mob generally resorted to this method of putting to death the person who was obnoxious to them. *BL.* ἀνέκραγον πάντες "ὦ μιαιώτατε! σπονδὰς φέρεις, τῶν ἀμπέλων τετμημένων;" καὶ τοὺς τρίβωνας ξυνεξελέγοντο τῶν λίθων· ἐγὼ δ' ἔφηνον· οἱ δ' ἐδίωκον, καὶ βῶν, *Aristophanes, Ach.* 182.

20. τῶν Ἀθηναίων αἱ γυναῖκες] Though the Athenians called themselves Ἀθηναῖοι, they never gave their wives the name of Ἀθηναῖαι, because Minerva was called in Homer Ἀθηναίη; such was their superstition. They designated their wives by a periphrasis, as in the present instance, or by the word ἀσται "female citizens," because Athens was called

ἄστν "the city" by way of eminence. *L.*

21. αὐτοκελées] *self-hidden*, i. e. of their own accord. ὃδ' ἀνὴρ, οὐκ ἐμῶν ὑπ' ἀγγέλων, ἀλλ' αὐτόκλητος ἐκ δόμων πορεύεται, *Sophocles, Tr.* 395. *W.*

22. οἱ δὲ] δὲ here is not used for opposition, but only for more emphatic designation. *M. G. G.* 616, 3.

23. μακρότερα τε καὶ σχολαίτερα] *vol. i. p. 287. n. 84. and p. 296. n. 76.*

24. ἐς τὴν Β.—εἶναι] ὁ μὲν ἀπόστολος ἐς τὴν Μίλητον ἦν, i. 21. This is the reading of several *Mss.* and is less likely to have proceeded from the alteration of a copyist, than the common reading ἐν τῇ Βοιωτῇ.

25. οὕτω δὲ] *M. G. G.* 610.

26. ἀγγέλους] *Idomeneus* relates that it was *Aristides* who was deputed, and he names no other; yet *Plutarch* affirms that the name of *Aristides* does not appear in the decree made on this occasion, but those of *Cimon*, *Xanthippus*, and *Myronides*; *Ar.* p. 324. *r. L.*

27. ἀλεωρὴν] ἔκκλισιν, *Eustathius*; *declining*; *P.* ἀποστροφὴν. *V.*

28. εὐρήσονται] *will find for them-*

VII. Οἱ γὰρ δὴ Λακεδαιμόνιοι²⁹ ὄρταζόν τε τοῦτον τὸν χρόνον, καὶ σφι ἦν Ὑακίνθια·³⁰ περὶ πλείστου δ' ἦγον τὰ τοῦ θεοῦ³¹ πορσύνειν. ἅμα δὲ τὸ τεῖχος σφι τὸ ἐν τῷ Ἰσθμῷ ἑτείχεον, καὶ ἦδη ἐπάλξεις³² ἐλάμβανε. ὥς δὲ ἀπίκοντο ἐς τὴν Λακεδαίμονα οἱ ἄγγελοι οἱ ἀπ' Ἀθηναίων, ἅμα ἀγόμενοι ἕκ τε Μεγάρων ἀγγέλους καὶ ἐκ Πλαταιέων, ἔλεγον τάδε, ἐπελθόντες ἐπὶ τοὺς ἐφόρους· 1. “Ἐπεμψαν ἡμέας Ἀθηναῖοι, λέγοντες, ὅτι ἡμῖν βασιλεὺς ὁ Μῆδων, τοῦτο μὲν, τὴν χώραν ἀποδίδοι· τοῦτο δὲ, συμμάχους ἐθέλει ἐπ' ἴσῃ τε καὶ ὁμοίῃ³³ ποιήσασθαι, ἄνευ τε δόλου καὶ ἀπάτης· ἐθέλει δὲ καὶ ἄλλην χώραν πρὸς τῇ ἡμετέρῃ δίδόναι, τὴν ἣν αὐτοὶ ἐλώμεθα· ἡμεῖς δὲ, Δία τε Ἑλλήνιον³⁴ αἰδεσθέντες, καὶ τὴν Ἑλλάδα δεινὸν

selves, will get; c. 26. 28. ἐτοιμάσονται, ἐκπορίσονται. Many examples of this signification of εὐρίσκεσθαι are given in D. M. C. 258. One from Isocrates will be found in n. 34. V.

29. οἱ—Λακεδαιμόνιοι] “The conduct of the Peloponnesians, but most particularly of the Lacedæmonians who were at the head of them, appears upon this occasion, by the account of Plutarch as well as of Herodotus, ungenerous, ungrateful, and faithless, if not even dastardly; that of the Athenians, magnanimous even to enthusiasm;” *MI.* ix. 2.

30. Ὑακίνθια] κόμοις Ὑακίνθου, νυχίαν εὐφροσύναν, ὃν ἐξαμιλλησάμενος τρόχῳ τέρμονα δίσκου ἔκανε φοῖβος, τῇ Λακαίᾳ γὰρ δὲ βούθυνον ἄμεραν ὁ Διὸς εἶπε σέβειν γόνος, Euripides, *Hel.* 1468. *W.* The story of Hyacinthus is related at length by Ovid, *M.* x. 162—219. *honorque durat in huc ævi, celebrandaque more priorum annua prælata redeunt Hyacinthia pompa.* The festival was celebrated at Amyclæ, in the month Ἑκατομβεύς; Hesychius. *BA.* τὴν μὲν τῶν Ὑακινθίων θυσίαν οἱ Λάκωνες ἐπὶ τρεῖς ἡμέρας συντελοῦσιν· οὐδεὶς δ' ἀπολείπει τὴν θυσίαν, ἀλλὰ κενοῦσθαι συμβαίνει τὴν πόλιν πρὸς τὴν θέαν, Polycrates in *Ath.* iv. 17. where there is a full description of the solemnity: Potter, ii. 20. Müller's *Dorians*, ii. 8, 15.

31. τὰ τοῦ θεοῦ] τὰ γὰρ τοῦ θεοῦ πρεσβύτερα ἃ ποιεῖντο ἢ τὰ τῶν ἀνδρῶν, v. 63. Before the battle of Thermopylæ,

Κάρνειά σφι ἦν ἐμποδῶν, vii. 206. *V.* They were prevented from being present at Marathon, by waiting for the full moon, vi. 106.

32. ἐπάλξεις] *battlements, BLO. parapets. AR.*

33. ἐπ' ἴσῃ τε καὶ ὁμοίῃ] Thucydides, i. 27. *on condition of enjoying equal and like rights and privileges.* The phrase occurs elsewhere in Thucydides, and very frequently in Procopius, Appian, and other writers. Haack understands μοῖρα; *BLO.* the Scholiast supplies τίμη. *SCHW.* on *B.* 265.

34. Δία—Ἑλλήνιον] Ἑλλάδιος Ζεὺς is mentioned, Aristophanes, *Eq.* 1250. Pindar, *N.* v. 19. Αἰακὸς ὁ Διὸς μὲν ἔκγονος, τοῦ δὲ γένους τοῦ Τευκρινῶν πρόγονος, τοσοῦτον διήνεγκεν ὥστε γενομένων αὐχμῶν ἐν τοῖς Ἑλλήσι καὶ πολλῶν ἀνθρώπων διαφθαρέντων, ἐπειδὴ τὸ μέγεθος τῆς συμφορᾶς ὑπερέβαλλεν, ἦλθον οἱ προεστῶτες τῶν πόλεων ἰκετεύοντες αὐτὸν, νομίζοντες διὰ τῆς συγγενείας καὶ τῆς εὐσεβείας τῆς ἐκείνου τάχιστα ἂν εὐρέσθαι παρὰ τῶν θεῶν τῶν παρόντων κακῶν ἀπαλλαγὴν· σωθέντες δὲ καὶ τυχόντες ὧν ἐδεήθησαν, ἱερὸν ἐν Αἰγίνῃ κατεστήσαντο κοινὸν τῶν Ἑλλήνων, οὐπὲρ ἐκεῖνος ἐποίηστο τὴν εὐχὴν, Isocrates, *Ev.* 5. (Αἰακὸς), τῷ Πανελληνίῳ Διὶ θύσας καὶ εὐξάμενος, τὴν Ἑλλάδα γῆν ἐποίησεν ὕεσθαι, Pausanias, ii. p. 179. i. p. 108. From this temple, the mountain on which it stood was called Πανελλήνιον ὕρος, ii. p. 181. Αἰακὸς, ἀνελθὼν ἐπ' ὕρος, τὸν

ποιεῦμενοι προδοῦναι, οὐ καταινέσαμεν, ἀλλὰ ἀπειπάμεθα, καὶ περ ἀδικεούμενοι ὑπ' Ἑλλήνων καὶ καταπροδιδόμενοι, ἐπιστάμενοί τε, ὅτι κερδαλεώτερόν ἐστι ὁμολογέειν τῷ Πέρσῃ μᾶλλον ἢ περ πολεμέειν· οὐ μὲν οὐδὲ ³⁵ ὁμολογήσωμεν ἐκόντες εἶναι. καὶ τὸ μὲν ἀπ' ἡμέων, ³⁶ οὕτω ἀκίβδηλον ἔδον, νέμεται ἐπὶ ³⁷ τοὺς Ἕλληνας. 2. Ὑμεῖς δέ, ἐς πᾶσαν ἀρρώδιην τότε ἀπικούμενοι, μὴ ὁμολογήσωμεν τῷ Πέρσῃ, ἐπεὶ τε ἐξεμάθετε τὸ ἡμέτερον φρόνημα ³⁸ σαφέως, ὅτι οὐδαμὰ προδώσωμεν τὴν Ἑλλάδα, καὶ διότι τεῖχος ³⁹ ὑμῖν διὰ τοῦ Ἰσθοῦ ἐλάνομενον ἐν τέλει ⁴⁰ ἐστι, καὶ δὴ λόγον οὐδένα τῶν Ἀθηναίων ποιέεσθε· συνθέμενοί ⁴¹ τε ἡμῖν, τὸν Πέρσῃ ἀντιώσεσθαι ⁴² ἐς τὴν Βοιωτίην, προδεδώκατε, περιείδετέ τε ἐσβαλόντα ἐς τὴν Ἀττικὴν τὸν βάρβαρον. ἐς μὲν νυν τὸ παρεὸν Ἀθηναῖοι ὑμῖν μηνίουσι· οὐ γὰρ ἐποιήσατε ἐπιτηδέως· νῦν δὲ ὅτι τάχος ⁴³ στρατιὴν ἅμα ἡμῖν ἐκέλευσαν ὑμέας ἐκπέμπειν, ὥς ἂν τὸν βάρβαρον δεκώμεθα ἐν τῇ Ἀττικῇ. ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτῆς, τῆς γε ἡμετέρης ἐπιτηδεωτάτον ἐστι ἐμμαχέσασθαι τὸ Θριάσιον πεδίον."

VIII. Ὡς δὲ ἄρα ἤκουσαν οἱ ἔφοροι ταῦτα, ἀνεβάλλοντο ⁴⁴ ἐς τὴν ὑστεραίην ὑποκρίνασθαι· τῇ δὲ ὑστεραίῃ, ἐς τὴν ἐτέρην. ⁴⁵ τοῦτο καὶ

τοῦ Ἑλληνικοῦ κοινὸν ἐπικαλέσας θεὸν ἠύξατο, Clement of A., vi. p. 753, 14.

V. Ζεὺς Ἑλλάσιος is also mentioned on coins of Syracuse. W. The efficacy of the above intercession will account for the veneration in which Æacus and the Æacidæ were held by the Greeks. L. Müller's Dorians, i. 1, 1.

35. οὐ μὲν οὐδὲ] μὲν is the Ionic form of μήν, and adds vehemence to the negation. M. G. G. 605.

36. τὸ—ἀπ' ἡμέων] the same as τὸ ἡμέτερον, but a more recondite expression. W. HER. on VIC. ix. 1, 16. M. G. G. 573.

37. νέμεται ἐπὶ] is bestowed upon, is distributed to. P.

38. φρόνημα] c. 54. BLO. temper or frame of mind, disposition; Thucydides, iv. 80.

39. τεῖχος] viii. 71. W.

40. ἐν τέλει] on the point of completion. πρὸς τέλει, c. 8. D. Chrysostom, Or. lxi. p. 583. D. ἐπὶ τέλει, Plato, Men. pr. W.

41. συνθέμενοι] understand γνώμην. Schoettgenius on B. 51.

42. ἀντιώσεσθαι] In other passages

of our author this verb is always constructed with a dative: but the kindred verb ἀντιάζειν is found not only with a dative, but with an accusative frequently, as ii. 141. iv. 80. 118. 121. Here the accusative seems to be preferred, because of the dative ἡμῖν immediately preceding. S.

43. ὅτι τάχος] Thucydides, vii. 42. DU. i. e. ὅτι τάχος. The origin of the phrase was however soon overlooked, and ὅτι was used not as a neuter, but as a particle, just like ὥς, with which it corresponds in meaning in other respects. M. G. G. 624, 3. a. The full expression οἶδον τέ ἐστι, with all possible expedition.

44. ἀνεβάλλοντο] This verb sometimes takes an accusative of the thing, and sometimes an infinitive; τὸ πλουσιωτέραν τὴν πόλιν ποιεῖν ἀναβαλούμεθα, Xenophon, M. iii. 6, 6. ἀναβάλλομαι τὸ πρῶγμα, ἀντὶ τοῦ θάθυμῶν ὑπερτίθεμαι· αἰτιατικῇ συντάσσεται, Phavorinus. SCHL.

45. τὴν ἐτέρην] viz. ἡμέρην, the third day. παρεγένετο ὁ πρῶτος,—καὶ

ἐπὶ δέκα ἡμέρας ἐποίηον, ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι. ἐν δὲ τούτῳ τῷ χρόνῳ τὸν Ἴσθμὸν ἐτείχεον, σπουδὴν ἔχοντες πολλήν, πάντες Πελοποννήσιοι· καὶ σφι ἦν πρὸς τέλει. οὐδ' ἔχω εἶπαι τὸ αἷτιον, διότι, ἀπικομένον μὲν Ἀλεξάνδρον τοῦ Μακεδόνος ἐς Ἀθήνας, σπουδὴν μεγάλην ἐποίησαντο μὴ μηδίσαι Ἀθηναίους, τότε δὲ ὦρην ἐποίησαντο οὐδεμίαν, ἄλλο γε ἢ ὅτι ὁ Ἴσθμὸς σφι ἐτετείχιστο, καὶ ἐδόκεον Ἀθηναίων ἔτι δέεσθαι οὐδέν· ὅτε δὲ ὁ Ἀλέξανδρος ἀπικετο ἐς τὴν Ἀττικὴν, οὗ κω ἀπετετείχιστο, ἐργάζοντο δὲ, μέγας καταρρώδηκότες τοὺς Πέρσας.

IX. Τέλος δὲ ⁴⁶ τῆς τε ὑποκρίσιος καὶ ἐξόδου τῶν Σπαρτιητέων ἐγένετο τρόπος τοιούσδε· τῇ προτεραιῇ τῆς ὑστάτης καταστάσιος μελλούσης ἔσεσθαι, Χίλεος, ⁴⁷ ἀνὴρ Τεγεήτης, δυνάμενος ἐν Λακεδαίμονι μέγιστα ξείνων, τῶν ἐφόρων ἐπύθετο πάντα λόγον, τὸν δὲ οἱ Ἀθηναῖοι ἔλεγον. ἀκούσας δὲ, ὁ Χίλεος ἔλεγε ἄρα ⁴⁸ σφι τάδε· “Οὕτω ἔχει, ἄνδρες ἔφοροι· Ἀθηναίων ἡμῖν ἐόντων μὴ ἰρθμίων, τῷ δὲ βαρβάρῳ συμμάχων, καὶ περ τείχεος διὰ τοῦ Ἴσθμοῦ ἐληλαμένου καρτεροῦ, μεγάλαι κλισιάδες ⁴⁹ ἀναπεπτάται ⁵⁰ ἐς τὴν Πελοπόννησον τῷ Πέρσῃ. ἀλλ' ἐσακούσατε, πρὶν τι ἄλλο Ἀθηναίοισι δοῦναι, σφάλμα τῇ Ἑλλάδι φέρον.”

X. Ὁ μὲν σφι ταῦτα συνεβούλευε· οἱ δὲ, φρενὶ λαβόντες τὸν λόγον, αὐτίκα, φράσαντες οὐδὲν τοῖσι ἀγγέλοισι τοῖσι ἀπιγμένοισι ἀπὸ τῶν πολίων, ⁵¹ νυκτὸς ἔτι ἐκπέμπουσι πεντακισχιλίους Σπαρτιητέων, Πausanίῃ τῷ Κλεομβρότου ἐπιτρέψαντες ἐξάγειν, καὶ ἐπτά ⁵² περὶ ἕκαστον τάξαντες τῶν εἰλώτων. ⁵³ ἐγένετο μὲν νυν ἡ

ἦλθεν ὁ δεῦτερος,—καὶ ἕτερος ἦλθε, St. Luke, xix. 16—20.

46. τέλος δὲ] understand κατὰ, but at last. LAU.

47. Χίλεος] Χίλιος, Polyænus, v. 30. Plutarch sarcastically observes εἰ δέ τι κατέσχεον οἰκεῖον ἐν Τεγεᾷ πρῶγμα τοῦ Χείλεων ἐκείνου, οὐκ ἂν ἡ Ἑλλὰς περιεγένετο, t. ii. p. 871. f. V. W.

48. ἄρα] This use of ἄ. in the apodosis is noticed, M. G. G. 614.

49. κλισιάδες] πολλὰς διαβάσεις ἔχουσιν εἰς τὴν Πελοπόννησον οἱ βάρβαροι, Polyænus, v. 30. τοῦ διατειχίσματος, οὐδὲν ὕφελός ἐστι Πελοποννήσῳ, ἂν Ἀθηναῖοι Μαρδόνιῳ προσγέωνται, Plutarch, t. ii. p. 360. A. Compare the expression of St. Paul, θύρα μοι ἀνέωγε μεγάλη καὶ ἐνεργής,

καὶ ἀντικείμενοι πολλοί, 1 Cor. xvi. 9. IV. V.

50. ἀναπεπτάται] for ἀναπέπτανται. M. G. G. 198, 5.

51. τῶν πολίων] namely Athens, Megara, and Plataea, c. 7. L.

52. καὶ ἐπτά κ. τ. λ.] Several Mss. and Valla omit this clause: those which have the passage insert it before Πausanίῃ—ἐξάγειν. De Pauw and IV. doubt its authenticity. SCH. includes it in brackets. Schulz and S. think ἐπέτρεψαν requisite. The conjunction καὶ certainly appears out of place, whether we take it as joining τάξαντες τοῖς ἐκπέμπουσιν, or as connecting the verb with the other participle ἐπιτρέψαντες, in which case a comma would be placed after the conjunction.

ἡγεμονίῃ Πλειστάρχου⁵⁴ τοῦ Λεωνίδεω· ἀλλ' ὁ μὲν ἦν ἔτι παῖς, ὁ δὲ τούτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεόμβροτος γὰρ, ὁ Πανσανίεω μὲν πατὴρ, Ἀναξανδρίδεω δὲ παῖς, οὐκέτι περιῆν· ἀλλὰ, ἀπαγαγὼν ἐκ τοῦ Ἰσθμοῦ τὴν στρατιὴν τὴν τὸ τεῖχος δείμασαν, μετὰ ταῦτα οὐ πολλὸν χρόνιον τιτὰ βιβὺς ἀπέθανε. ἀπῆγε⁵⁵ δὲ τὴν στρατιὴν ὁ Κλεόμβροτος ἐκ τοῦ Ἰσθμοῦ διὰ τόδε· θυομένῳ οἱ ἐπὶ τῷ Πέρσῃ,⁵⁶ ὁ ἡλίος⁵⁷ ἀμαυρώθη ἐν τῷ οὐρανῷ. προσαιρέεται δὲ ἑωυτῷ Πανσανίης Εὐρύανακτα τὸν Δωριέος,⁵⁸ ἄνδρα οἰκίης ἐόντα τῆς αὐτῆς. Οἱ μὲν δὴ σὺν Πανσανίῃ ἐξεληλύθεσαν ἔξω Σπάρτης.

XI. Οἱ δὲ ἄγγελοι, ὥς ἡμέρῃ ἐγεγόνεε, οὐδὲν εἰδότες περὶ τῆς ἐξόδου, ἐπῆλθον ἐπὶ τοὺς ἐφόρους, ἐν νόῳ δὴ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ⁵⁹ ἐπὶ τῆς ἑωυτοῦ ἕκαστος· ἐπελθόντες δὲ, ἔλεγον τάδε·

I have ventured to transpose the clauses, which seems to obviate all objections to the genuineness of the passage, and simplifies the construction; ἐκπέμπουσι ἐπιτρέψαντες καὶ τάξαντες.

53. ἐπτά—τῶν εἰλωτῶν] ψιλοὶ τῶν εἰλωτῶν περὶ ἄνδρα ἕκαστον ἐπτά τεταγμένοι, c. 28. ἐξῆλθον ἐς Πλαταιὰς πεντακισχίλιοι Σπαρτιάται περὶ αὐτὸν ἔχων ἄνῃρ ἕκαστος ἐπτά εἰλωτας, Plutarch, l. ii. p. 871. E. Ar. p. 325. A. We know from Thucydides that the Helots were often employed in war by the Spartans, iv. 80. v. 57. 64. vii. 19. V. very probably because it would have been dangerous to leave them at home, when a large force was sent out of the country.

54. Πλειστάρχου] On the death of this prince shortly afterwards, Plisioanax the son of Pausanias succeeded to the throne. L. Pausanias held the office of *πρόδικος*, "protector;" Potter, iii. 5.

55. ἀπῆγε κ. τ. λ.] When the battle of Salamis was fought, Cleombrotus was with the army at the isthmus, actively engaged in the fortification of it. On receiving the news of the glorious victory, he seems to have performed this sacrifice *against the Persians*, that is, to ascertain whether danger was to be apprehended from the land-forces of the barbarians, which were on their march towards the

Peloponnesus, viii. 71. The eclipse of the sun at this juncture was hailed as a favorable omen, portending destruction to the army of the Persian king. Cleombrotus therefore, especially as a few days after the battle the barbarians fell back upon Thes-saly, withdrew his own troops from the isthmus, because there was no further danger impending in that quarter. Owing to this the fortifications were not completed, but the work was suspended, till such time as news arrived that Mardonius was again on the advance. Then the Peloponnesians again assembled at the isthmus, and set about the completion of the works with the greatest diligence, ix. 8. S. Compare vii. 37.

56. ἐπὶ τῷ Π.] This preposition occurs in the same sense of *against* with an accusative; ἐπεὶ τέ οἱ τὰ ἱρὰ οὐ προεχῶρες χρηστὰ θυομένῳ ἐπὶ Κρότωνα, v. 44. W.

57. ἡλίος] This eclipse took place in the year in which the seventy-fifth Olympiad began, (4234 of the Julian period, 480 B. C.) on the second of October at half past one o'clock in the afternoon; Pétau, R. T. p. ii. iii. 11. W. Pingré places the eclipse one year later. L.

58. Δωριέος] v. 41—49. vii. 205. L.

59. αὐτοὶ] perhaps οὕτω. ST.

“Ὑμεῖς μὲν, ὦ Λακεδαιμόνιοι, αὐτοῦ τῇδε μένοντες, Ὑακίνθιά τε ἄγετε καὶ παΐζετε, καταπροδόντες τοὺς συμμάχους· Ἀθηναῖοι δέ, ὡς ἰδικοόμενοι ὑπὸ ὑμέων, χήτεϊ⁶⁰ συμμάχων, καταλύσονται τῷ Πέρσῃ οὕτω, ὅκως ἂν δύνωνται. καταλυσάμενοι δέ, δῆλα γὰρ δὴ, ὅτι σύμμαχοι βασιλέως γινόμεθα, συστρατευσόμεθα ἐπὶ τὴν ἂν ἐκεῖνοι ἐξηγέωνται. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθήσεσθε, ὁκοῖον ἂν τι ὑμῖν ἐξ αὐτοῦ ἐκβαίῃη.” Ταῦτα λεγόντων τῶν ἀγγέλων, οἱ ἔφοροι εἶπαν ἐπ’ ὅρκου, “καὶ δὴ δοκέειν εἶναι ἐν Ὁρεστείῳ⁶¹ στείχοντας ἐπὶ τοὺς ξείνους.” ξείνους⁶² γὰρ ἐκάλεον τοὺς βαρβάρους. οἱ δέ, ὡς οὐκ εἰδότες, ἐπειρώτεον τὸ λεγόμενον· ἐπειρόμενοι δέ, ἐξέμαθον πᾶν τὸ εὖν· ὥστε ἐν θώματι γενόμενοι, ἐπορεύοντο τὴν ταχίστην διώκοντες· σὺν δέ σφι, τῶν περιοίκων⁶³ Λακεδαιμονίων λογάδες πεντακισχίλιοι ὑπλῖται τῶντὸ τοῦτο ἐποίησαν.

XII. Οἱ μὲν δὴ ἐς τὸν Ἰσθμόν ἠπείγοντο· Ἀργεῖοι δέ, ἐπεὶ τε τάχιστα ἐπύθοντο τοὺς μετὰ Πausανίῳ ἐξεληλυθότας ἐκ Σπάρτης,

60. χήτεϊ] Homer, Od. Π. 35. *BL*. ἐνδεία, *S*. σπᾶνει, ἀπορία, Didymus.

61. ἐν Ὁρεστείῳ] Ὁρέστειον τῆς Μαυναλίας, Thucydides, v. 64. σὲ Ἀρκάδων χρῆ πόλιν ἐπ’ Ἀλφειοῦ ῥοαῖς οἰκεῖν, Λυκαίου πλησίον σηκώματος· ἐπώνυμος δέ σου πόλις κεκλησεται, Euripides, E. 1271. *WA*. σὲ χρεῶν, Ὁρέστα, Παρῥάσιον οἰκεῖν δάπεδον· κεκλησεται δὲ σῆς φυγῆς ἐπώνυμον, Ἀζᾶσιν Ἀρκάσιν τ’ Ὁρέστειον καλεῖν, O. 1660. *DU*. Ὁρέστης θηήσκει εἰς χωρίον τῆς Ἀρκαδίας τὸ λεγόμενον Ὁρέστειον, Stephanus of B. *V*.

62. ξείνους] Potter, iii. 21. τοὺς πολεμίους, οἱ δὲ τοὺς Πέρσας, Hesychius; Idomeneus in Plut. Ar. p. 325. *A*. Servius, on *Æn*. iv. 424. “*hostis*” *upud antiquos peregrinus dicebatur, et qui nunc hostis “perduellis,” Festus, p. 175. multa verba aliud nunc ostendunt, aliud ante significabant, ut “hostis.” nam tum eo verbo dicebant peregrinum, qui suis legibus uleretur: nunc dicunt eum quem tum dicebant perduellem, Varro, de L. L. iv. p. 6. equidem illud etiam animadverto, quod qui proprio nomine perduellis esset, is “hostis” voceretur, lenitate verbi tristitiam rei mitigante. “hostis” enim apud majores nostros is dicebatur, quem nunc “peregrinum” dicimus. indicant *xii tabulæ*; “aut*

status dies cum hoste:” itemque “*adversus hostem æternæ auctoritas.*” quid ad hunc mansuetudinem addi potest? *eum, quicum bella geras, tam molli nomine appellari? quoniam id nomen durius jam effecit vetustus: a peregrino enim recessit, et proprie in eo, qui arma contra ferret, remansit, Cicero, Off. i. 12. aquam hostis hosti commodat, Plautus, R. ii. 4, 21. W. L. c. 53. 55.*

63. τῶν περιοίκων] The Lacedæmonians dwelling around Sparta were to the Dorian conquerors or Spartans, exactly what the Saxons were to the Normans in the reign of William the Conqueror. They were the old Acliaian inhabitants of Laconia, who, after the Dorian conquest, submitted to the invaders on certain conditions, by which they retained their private rights of citizenship, and also the right of voting in the public assembly. These rights however were forfeited after an unsuccessful attempt to shake off the Dorian yoke, and from henceforward they were treated as subjects rather than citizens, being eligible indeed to military commands, but with no voice in the public assembly, and of course being disqualified for the offices of ephor or of senator. *AR. Müller’s Dorians, iii. 2.*

πέμπουσι κήρυκα, τῶν ἡμεροδρόμων ἀνευρόντες τὸν ἄριστον, ἐς τὴν Ἀττικὴν, πρότερον⁶⁴ αὐτοὶ Μαρδονίῳ ὑποδεξάμενοι σχήσειν τὸν Σπαρτιάτην μὴ⁶⁵ ἐξίναί. ὅς, ἐπεὶ τε ἀπίκετο ἐς τὰς Ἀθήνας, ἔλεγε τάδε· “ Μαρδόνιε, ἔπεμψάν με Ἀργεῖοι φράσσοντά τοι, ὅτι ἐκ Λακεδαιμόνος ἐξελήλυθε ἡ νεότης, καὶ ὥς οὐ δυνατοὶ αὐτὴν ἴσχειν⁶⁶ εἰς Ἀργεῖοι μὴ οὐκ ἐξίναί. πρὸς ταῦτα τύγχανε εὖ βουλευόμενος.” Ὁ μὲν δὲ, εἶπας ταῦτα, ἀπαλλάσσετο ὀπίσω.

XIII. Μαρδόνιος δὲ οὐδαμῶς ἔτι πρόθυμος ἦν μένειν ἐν τῇ Ἀττικῇ, ὥς ἤκουσε ταῦτα. πρὶν μὲν νυν ἢ πυθέσθαι, ἀνεκώχυνε, θέλων εἰδέναι τὸ παρ' Ἀθηναίων, ὁκοῖόν τι ποιήσουσι, καὶ οὔτε ἐπήμαινε οὔτε ἐσίνατο γῆν τὴν Ἀττικὴν, ἐλπίζων διὰ παντὸς τοῦ χρόνου⁶⁷ ὁμολογήσειν σφέας· ἐπεὶ δὲ οὐκ ἔπειθε, πυθόμενος τὸν πάντα λόγον, πρὶν ἢ τοὺς μετὰ Πausaniew ἐς τὸν Ἰσθμὸν ἐμβαλεῖν, ὑπεξεχώρεε, ἐμπρήσας τε τὰς Ἀθήνας, καὶ, εἴ κού τι ὀρθὸν ἦν τῶν τειχέων ἢ τῶν οἰκημάτων ἢ τῶν ἱρῶν, πάντα καταβαλὼν καὶ συγχώσας. ἐξήλανε δὲ τῶνδε εἵνεκεν, ὅτι οὔτε ἵππασίμη ἢ χώρῃ ἦν ἡ Ἀττικὴ, εἴτε νικῶτο συμβαλὼν, ἀπύλλαξις οὐκ ἦν, ὅτι μὴ κατὰ στεινὸν, ὥστε καὶ ὀλίγους σφέας ἀνθρώπους ἴσχειν. ἐβουλεύετο ὦν, ἐπαναχωρήσας ἐς τὴν Θήβας, συμβαλεῖν πρὸς πόλιν τε φιλίῃ καὶ χώρῃ ἵππασίμη.

XIV. Μαρδόνιος μὲν δὲ ὑπεξεχώρεε. ἤδη δὲ ἐν τῇ ὁδῷ ἑόντι αὐτῷ ἦλθε ἀγγελίη πρόδρομος,⁶⁸ ἄλλην στρατιὴν ἦκειν ἐς Μέγαρά, Λακεδαιμονίων χιλίους. πυθόμενος δὲ ταῦτα, ἐβουλεύετο· θέλων,⁶⁹ εἴ πως τούτους πρῶτον ἔλοι. ὑποστρέψας δὲ, τὴν στρατιὴν ἦγε⁷⁰ ἐπὶ τὰ Μέγαρά· ἡ δὲ ἵππος προελθοῦσα κατιππάσατο⁷¹ χώρην τὴν

64. πρότερον] See vii. 150. *W*.

65. σχήσειν—μὴ] *SCH.* p. 236. n. 33.

66. ἴσχειν] iii. 77. ix. 13. *W*.

67. διὰ π. τοῦ χ.] *all the while* i. e. that he remained in Attica. διὰ παντὸς often occurs alone, as *Æschylus*, *P. V.* 291. *W.* *Ch.* 849. 1006. *Euripides*, *Al.* 909. *I. T.* 1118. *Thucydides*, i. 85. vii. 61. *BL.* *Plato* also has the complete expression, *Ep.* iv. *B.* 313.

68. ἀ. πρόδρομος] *a message conveyed by an avant-courier.* Perhaps

we should read πρόδρομον ἄλλην στρατιήν, as the word elsewhere refers to the advanced guard of an army, iv. 121. 122. vii. 203. *S.*

69. θέλων κ. τ. λ.] i. e. θ. (εἴ πως δύναίτο) τούτους πρῶτον ἐλεῖν, so βουλομένην, εἴ πως ἀμφοτέροι γενοίατο βασιλῆες, vi. 52. *S.*

70. στρατιὴν ἦγε] The substantive is sometimes suppressed. *SCHW.* on *B.* 254.

71. κατιππάσατο] The preposition has the same force as in vol. 1. p. 283. n. 55. *HER.* on *Vic.* ix. 5, 8.

Μεγαρίδα. ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου δύοντος ἡ Περσικὴ αὕτη στρατιή⁷² ἀπίκητο.

XV. Μετὰ δὲ ταῦτα, Μαρδονίῳ ἦλθε ἀγγελίη,⁷³ ὥς ἀλέες εἶσαν οἱ Ἕλληνες ἐν τῷ Ἰσθμῷ. οὕτω δὴ ὀπίσω ἐπορεύετο διὰ Δεκελῆς. οἱ γὰρ βοιωτάρχαι⁷⁴ μετεπέμψαντο τοὺς προσχώρους τῶν Ἀσωπίων· οὗτοι δὲ αὐτῷ τὴν ὁδὸν ἡγέοντο ἐς Σφενδαλέας,⁷⁵ ἐν-θεῦτεν δὲ ἐς Τανάρην. ἐν Τανάρῃ δὲ νύκτα ἐναυλισάμενος, καὶ τραπόμενος τῇ ὑστεραίῃ ἐς Σκῶλον,⁷⁶ ἐν γῇ τῇ Θηβαίων ἦν. ἐν-θαῦτα δὲ τῶν Θηβαίων, καὶ περ μηδιζόντων, ἔκειρε⁷⁷ τοὺς χώρους, οὗ τι⁷⁸ κατὰ ἔχθος αὐτῶν, ἀλλ' ὑπ' ἀναγκαίης μεγάλης ἐχόμενος· βουλόμενος ἔρμυά τε τῷ στρατῷ ποιήσασθαι, καὶ, ἦν συμβαλόντι οἱ μὴ ἐκβαίειν, ὁκοῖόν τι ἐθέλοι, κρησφύγετον τοῦτο ἐποιέετο. παρῆκε δὲ αὐτοῦ τὸ στρατόπεδον,⁷⁹ ἀρξάμενον ἀπὸ Ἐρυθρέων,⁸⁰ παρὰ Ὑσιᾶς.⁸¹ κατέτεινε δὲ ἐς τὴν Πλαταιίδα γῆν,⁸² παρὰ τὸν Ἀσωπὸν ποταμὸν⁸³ τεταγμένον. οὐ μέντοι τό γε τεῖχος τοσοῦτον

72. αὕτη στρατιή] *this army, L.* i. e. the army under the command of Mardonius. *LAU.*

73. ἦλθε ἀγγελίη] c. 14. i. 83. ἦ. φάτις, Euripides, *An.* 79. *W.*

74. βοιωτάρχαι] *the chief magistrates of Bœotia and of Thebes. L.*

75. Σφενδαλέας] a borough of Attica in the tribe Hippothoontis, according to Stephanus, Hesychius, and Phavorinus. It is to the north-north-east of Decelia and to the south-east of Tanagra. *L.* No other ancient author mentions it. *V.*

76. Σκῶλον] Of this town nothing remained but ruins, when Pausanias wrote. *L.*

77. ἔκειρε] signifies *he cleared of wood by felling all the trees.* This was necessary because the fortifications of the camp were constructed of wood. *LAU.*

78. οὗ τι] *not at all, by no means; ii. 46. iii. 36. iv. 148. S.*

79. τὸ στρατόπεδον] Plutarch asserts that the encampment was fortified by Mardonius to guard the baggage and the valuables which he had. *W.* On comparing the description by Herodotus with the map by Sir William Gell in *AR.*'s Thucydides, it would seem, that the camp was situated

nearly due north from Hysia; and that its wall, parallel to the Asopus, ran from the south-east to the north-west at the distance of about half a mile from the river, where an elevated spot of ground will be found of which Mardonius probably took advantage. Erythræ I should rather place on the point of Citheron to the north of the defile, than in the gorge of the pass; ἐν τῷ Κιθαιρῶνι ὀλίγον τῆς εὐθείας Ὑσιῶν καὶ Ἐρυθρῶν ἐρείπιός ἐστι, Pausanias, ix. 2. (quoted by *AR.*); τὴν πρὸς τὸ ὕψος φέρουσαν ὁδὸν ἐς Ἐρυθρὰς καὶ Ὑσιᾶς, Thucydides, iii. 24.

80. ἀπὸ Ἐρυθρέων] *from Erythræ, i. e. at the spot opposite to Erythræ, but on the other side of the Asopus.* Herodotus, not finding on the north of that river any place which could fix the attention of his readers, has indicated the extent of the camp by reference to towns on the further side of the river. *L.*

81. παρὰ Ὑσιᾶς] *and passing Hysia.*

82. ἐς τὴν Π. γῆν] *as far as the Platæan territory; unless we understand this of the right wing, who might be encamped without the fortifications and to the south of the Asopus.*

83. παρὰ τὸν Ἀ. ποταμὸν] *ἐπὶ τῷ*

ἐποιέετο, ἀλλ' ὡς ἐπὶ δέκα σταδίους μάλιστα κη μέτωπον ἕκαστον. ἐχόντων δὲ τὸν πόνον τοῦτον⁸⁴ τῶν βαρβάρων, Ἀτταγῖνος⁸⁵ ὁ Φρύνωνος, ἀνὴρ Θηβαῖος, παρασκευασάμενος⁸⁶ μεγάλως, ἐκάλεε ἐπὶ ξείνια αὐτὸν τε Μαρδόνιον καὶ πεντήκοντα Περσέων τοὺς λογιμωτάτους· κληθέντες δὲ οὗτοι ἔποντο. ἦν δὲ τὸ δεῖπνον ποιούμενον ἐν Θήβῃσι.

XVI. Τὰ δὲ ἤδη τὰ ἐπίλοιπα ἤκουον Θερσάνδρον, ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ ἐς τὰ πρῶτα ἐν Ὀρχομενῷ. ἔφη δὲ ὁ Θέρσανδρος κληθῆναι καὶ αὐτὸς ὑπὸ Ἀτταγῖνου ἐπὶ τὸ δεῖπνον τοῦτο, κληθῆναι δὲ καὶ Θηβαίων ἄνδρας πεντήκοντα· καὶ σφῶν οὐ χωρὶς ἐκατέρους κλῖναι,⁸⁷ ἀλλὰ Πέρσῃν τε καὶ Θηβαῖον ἐν κλίνῃ ἐκάστη. ὡς δὲ ἀπὸ δείπνου ἦσαν, διαπινόντων,⁸⁸ τὸν Πέρσῃν τὸν ὁμόκλινον, Ἑλλάδα γλῶσσαν ἰέντα, εἶρεσθαι αὐτὸν, “ὀποδαπὸς ἐστι;” αὐτὸς δὲ ὑποκρίνασθαι, ὡς “εἷη Ὀρχομένιος.” τὸν δὲ εἰπεῖν· “Ἐπεὶ νῦν ὁμοτράπεζός τέ μοι καὶ ὁμόσπονδος ἐγένεο, μνημόσυνά τοι γνώμης τῆς ἐμῆς καταλιπέσθαι θέλω, ἵνα καὶ προειδὼς αὐτὸς περὶ σεωυτοῦ βουλευέσθαι ἔχῃς τὰ συμφέροντα. ὅρῃς τούτους τοὺς δαιτυμένους Πέρσας, καὶ τὸν στρατὸν, τὸν ἐλίπομεν ἐπὶ τῷ ποταμῷ στρατοπεδευόμενον; τούτων πάντων ὄψαι, ὀλίγον τινὸς χρόνου διελθόντος,⁸⁹ ὀλίγους τινὰς τοὺς περιγενομένους.” Ταῦτά τε ἅμα τὸν Πέρσῃν λέγειν καὶ μετιέναι πολλὰ τῶν δακρύων.

ποταμῷ, c. 16. ἐπὶ τῷ Ἀσωπῷ, c. 19. τῶν βαρβάρων τῆς στρατοπεδείας παρὰ τὸν Ἀ. π. παρεκτεταμένης, Plutarch, At. p. 325. b. W.

84. τοῦτον] viz. the construction of the wall.

85. Ἀτταγῖνος] c. 86. Μαρδόνιον εἰστίασε μετὰ τῶν ἄλλων πεντήκοντα Περσῶν Ἀ. ὁ Φ., ὃν φησιν Ἡρόδοτος ἐν τῇ ἐννάτῃ μεγάλως πλούτῳ παρεσκευάσθαι, Athenæus, iv. 30. V. W. magnifice et ornate, ut erat in primis inter suos copiosus, convivium coarpirat, Cicero, 11 Ver. i. 26.

86. παρασκευασάμενος] Supply δεῖπνον from what follows: δ. παρασκευάξεν, c. 82. SCHW. on B. 60.

87. κλῖναι] i. e. Ἀτταγῖνον κ. ἐ. σ. οὐ χ.; for κλῖναι is a transitive verb. S. Compare vol. i. p. 78. n. 29.

88. διαπινόντων] ὡς ἀπὸ δείπνου ἐγένοντο, διαπίνοντες εἶπαν οἱ Πέρσαι τάδε, v. 18. *fit inter eos invitatio, ut*

Græco more biberetur: hortatur hospes; poscunt majoribus oculis, Cicero, 11 Ver. i. 26. W. *οἶνον χρωμένους ἐπιπλέον καὶ διαπίνοντας*, Plutarch, Sym. p. 715. *διὰ in composition often signifies to vie or contend in any thing*, as διαθέειν, Plut. t. ii. p. 58. ε. *διακολακεύεσθαι*, Isocrates, Panath. 65. *διαλοιδορέεσθαι*, ii. 121, 4. *διαναυμαχεῖν*, viii. 63. *διαπалаίειν* *διαπυκτεῦσαι* *διαπληκτίζεσθαι* *διαξίφισσασθαι* *διαριπίζεσθαι* *διαφιλοτιμεῖσθαι*, &c. V. ἡ διαπινόμενη Καλλιόστιον ἀνδράσι (θαῦμα, κοῦ ψευδὲς) νῆστις τρεῖς χόας ἐξέπιεν, Hedylys in Ath. xi. 71. *διακεκραγέειν*, Aritophanes, Eq. 1400. *διορχησάμενος*, V. 1481. 1499. KU. *διηριστήσατο*, Athenæus, x. 4. SA. The same idea is conveyed by *διαπίνειν* as by the expression *ἴσα πίνειν ἤρισεν*, Phalæcus in Ath. x. 56. CAS.

89. διελθόντος] SCHW. and SCH. on B. 61.

αὐτὸς δὲ, θωμάσας τὸν λόγον, εἶπαι πρὸς αὐτόν· “ Οὐκ ὦν Μαρδονίῳ τε ταῦτα χρεῶν ἐστὶ λέγειν, καὶ τοῖσι μετ’ ἐκείνῳ ἐν αἷνῃ εἶναι Περσέων; ” Τὸν δὲ μετὰ ταῦτα εἶπαι· “ Ξεῖνε, ὅτι⁹⁰ δεῖ γενέσθαι ἐκ τοῦ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπων· οὐδὲ γὰρ πιστὰ λέγουσι ἐθέλει πείθεσθαι οὐδεῖς. ταῦτα δὲ Περσέων συχνοὶ ἐπιστάμενοι, ἐπόμεθα ἀναγκαίῃ ἐνδεδεμένοι. ἐχθίστη δὲ οὐδύνη ἐστὶ τῶν ἐν ἀνθρώποισι αὕτη, πολλὰ φρονέοντα, μηδενὸς κρατεῖν.” Ταῦτα μὲν τοῦ Ὀρχομενίου Θερσάνδρου ἤκουον· καὶ τὰδε πρὸς τοῦτοισι, ὡς αὐτὸς αὐτίκα λέγει ταῦτα πρὸς ἀνθρώπους⁹¹ πρότερον ἢ γενέσθαι ἐν Πλαταιῇσι τὴν μάχην.

XVII. Μαρδονίῳ δὲ ἐν τῇ Βοιωτῇ στρατοπεδευομένου,⁹² οἱ μὲν ἄλλοι παρείχοντο ἅπαντες στρατιῇν, καὶ συνεσέβαλον ἐς Ἀθήνας, ὅσοι περ ἐμήδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων. μῶνοι δὲ Φωκέες οὐ συνεσέβαλον· ἐμήδιζον⁹³ γὰρ δὴ σφύδρα⁹⁴ καὶ οὗτοι οὐκ ἐκόντες, ἀλλ’ ὑπ’ ἀναγκαίης. ἡμέρησι δὲ οὐ πολλῇσι μετὰ τὴν ἄπιξιν τὴν ἐς Θήβας ὕστερον,⁹⁵ ἦλθον αὐτῶν ὀπλίται χίλιοι· ἦγε δὲ αὐτοὺς Ἀρμοκύδης, ἀνὴρ τῶν ἀστῶν δοκιμώτατος. ἐπεὶ δὲ ἀπίκατο καὶ οὗτοι ἐς Θήβας, πέμψας ὁ Μαρδόνιος ἱππέας, ἐκέλευσέ σφεας ἐπ’ ἐωυτῶν⁹⁶ ἐν τῷ πεδίῳ ἵζεσθαι. ἐπεὶ δὲ ἐποίησαν ταῦτα, αὐτίκα παρῇν ἢ ἵππος ἅπασα. μετὰ δὲ ταῦτα, διεξῆλθε μὲν διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ τοῦ μετὰ Μήδων ἐόντος φήμη, ὡς κατακοντιεῖ σφέας· διεξῆλθε δὲ δι’ αὐτῶν Φωκέων τῶντὸ τοῦτο. ἔνθα δὴ σφι ὁ στρατηγὸς Ἀρμοκύδης παραίνεε, λέγων τοιάδε· “ ὦ Φωκέες, πρόδηλα γὰρ, ὅτι ἡμέας οὗτοι οἱ ἀνθρώποι μέλλουσι προύπτω⁹⁷

90. ὅτι κ. τ. λ.] ἐν τῇ ἀνθρωπότητι φύσει οὐκ ἐνῆν τὸ μέλλον γίνεσθαι ἀποτρέπειν, iii. 65. οὐ δυνατόν ἀνθρώποις τὸ χρεῶν διαφυγεῖν, οὐδὲ προορωμένοις, Josephus, B. J. vi. 5, 4. ὅ τί τοι μύρσιμόν ἐστιν, τὸ γένοιτ’ ἂν, Æschylus, S. 1061. W. τὴν εἰμαρμένην οὐδεὶς ἂν ἐκφύγοι, Antoninus, vii. 46. V.

91. πρὸς ἀνθρώπους] i. e. πρὸς ἄλλους τινάς.

92. στρατοπεδευομένου] Herodotus means during the first encampment; c. 2. L.

93. ἐμήδιζον] μηδίζοντες μεγάλως, c. 40. V.

94. σφύδρα] If this word is genuine and not misplaced, it must be construed with οὐκ ἐκόντες. LAU.

95. ὕστερον] is the correlative of

πρότερον expressed or understood. πρότερος is said of the first of two, and its correlative ὕστερος signifies the second of two. πρῶτος μὲν ἐπὶ πολλῶν· πρότερος δὲ ἐπὶ δύο· καὶ τῷ μὲν πρῶτῳ ἀκολουθοῦς ἐστὶν ὁ ὕστατος· τῷ δὲ πρῶτῳ ὕστερος, Ammonius. L.

96. ἐπ’ ἐωυτῶν] by themselves. M. G. G. 584. οἰκέωμεν ἐπ’ ἡμέων αὐτέων, iv. 114. W.

97. προύπτω] προδήλως, φανερῶ, Hesychius; προορωμένῳ καὶ προφανεί, οἷον τὸ προκείμενον πρὸ τῶν ὀφθαλμῶν, Photius. eis προὔπτον Αἴδην, Sophocles, C. C. 1440. Euripides, Hip. 1363. ἐς π. κίνδυνον, Thucydides, v. 99. Arrian, Ind. Procopius, liv. 18. Alciphron, iii. 7. π. ὑλεθρὸν, Dionysius, A. R. 165. 421, 18. 590, 17. eis π.

θανάτῳ δώσειν, διαβεβλημένους ὑπὸ Θεσσαλῶν, ὡς ἐγὼ εἰκάζω· νῦν ὧν ἄνδρα⁹⁸ πάντα τινὰ ὑμέων χρεῶν ἔστι γενέσθαι ἀγαθόν· κρέσσον γὰρ, ποιεῦντάς τι καὶ ἀμνηστούς τελευτῆσαι τὸν αἰῶνα, ἢ περ παρέχοντας⁹⁹ διαφθαρῆναι αἰσχίστῳ μύθῳ. ἀλλὰ μαθέτω τις αὐτῶν, ὅτι ἔοντες βάρβαροι ἐπ' Ἑλληνισι ἀνδράσι φόνον ἔρραψαν.”

XVIII. Ὁ μὲν ὧν ταῦτα παραίνεε· οἱ δὲ ἱππέες, ἐπεὶ τέ σφεας ἐκυκλώσαντο, ἐπήλαυον ὡς ἀπολέοντες,¹⁰⁰ καὶ δὴ διετείνοντο τὰ βέλεα¹ ὡς ἀπήσοντες, καὶ κού τις καὶ ἀπῆκε. καὶ οἱ ἀντίοι ἔστασαν,² πάντῃ συστρέψαντες³ ἑωυτοὺς καὶ πυκνώσαντες ὡς μάλιστα. ἐνθαῦτα οἱ ἱππῶται ὑπέστρεφον καὶ ἀπήλαυον ὀπίσω. οὐκ ἔχω δ' ἀτρεκέως εἰπεῖν, οὔτε εἰ ἦλθον μὲν ἀπολέοντες τοὺς Φωκέας, δεηθέντων Θεσσαλῶν, ἐπεὶ δὲ ὤρων πρὸς ἀλέξῃσιν τραπομένους, δέισαντες, μὴ καὶ σφίσι γένηται τρώματα, οὕτω δὴ ἀπήλαυον ὀπίσω· ὥς γάρ σφι ἐνετείλατο Μαρδόνιος· οὐτ' εἰ αὐτῶν πειρηθῆναι ἠθέλησε, εἴ τι⁴ ἀλκῆς μετέχουσι. ὡς δὲ ὀπίσω ἀπήλασαν οἱ ἱππῶται, πέμψας Μαρδόνιος κήρυκα, ἔλεγε τάδε· “Θαρσέετε, ὦ Φωκέες. ἄνδρες γὰρ ἐφάνητε ἔοντες ἀγαθοὶ, οὐκ ὡς ἐγὼ ἐπυνθανόμην. καὶ νῦν προθύμως φέρετε τὸν πόλεμον τοῦτον· εὐεργεσίῃσι γὰρ οὐ νικῆσετε οὔτε ὧν ἐμέ, οὔτε βασιλέα.” Τὰ περὶ Φωκέων μὲν ἐς τοσοῦτο ἐγένετο.

XIX. Λακεδαιμόνιοι δὲ, ὡς ἐς τὸν Ἰσθμὸν ἦλθον, ἐν τούτῳ ἑστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα, οἱ λοιποὶ Πελοποννήσιοι, τοῖσι τὰ ἀμείνω ἑάνδανε, οἱ δὲ καὶ ὀρέοντες ἐξιόντας Σπαρτιήτας, οὐκ ἐδिकाίενιν λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. ἐκ δὴ ὧν τοῦ Ἰσθμοῦ, καλλιερησάντων⁵ τῶν ἱρῶν, ἐπορεύοντο πάντες καὶ

κακὸν, Phœnicides in Stob. p. 80=45. Aristophon in Ath. xiii. 8. προὔπτος λόγος, Æschylus, Th. 848. εἰς ἀπόδοτον πῆμα, P. V. 1110. V. *MO. EL. BLO.*

98. ἄνδρα] is to be taken with ἀγαθόν, and not with πάντα τινὰ.

99. παρέχοντας] understand ἑωυτούς. *S.*

100. ἀπολέοντες] twice in this chapter, and viii. 138. is another form of the future ὀλέσω or ὀλέσσω which Homer uses. *M. G. G.* 173.

1. δ. τὰ βέλεα] τὰ τε δόρατα διατεινόμενοι, Herodian, ii. 5, 3. *SCHW.* on B. 70.

2. ἀντίοι ἔστασαν] ὡς κάπροι ὀρέσσε-

ροι γυναικὸς ἂ. σταθέντες, Euripides, O. 1464. *W.*

3. συστρέψαντες] i. 101. συστρεφόμενοι, c. 62. συστραφέντες εἰς ἱκανὸν πλῆθος, Diodorus, iii. 36. *W.* quum se in unum conglobassent, Livy, viii. 11. *S.*

4. τι] is for κατὰ τι, and ἀλκῆς is governed by μετέχουσι. *S.*

5. καλλιερησάντων] proving favorable. The substantive is often left to be understood; οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι, c. 38. τοῖσι Ἑλλήσι ὡς ἐκαλλιέρησε, c. 96. non quacunq[ue] manu victima cæsa lituit, Martial, x. 73, 6. fibræ litantes, Lucan, vi. 524. adversissimis auspiciis: nam victima

ἀπικνέονται ἐς Ἑλευσίνα· ποιήσαντες δὲ καὶ ἐνθαῦτα ἱρὰ,⁶ ὥς σφι ἐκαλλιέρετο, πρόσω ἐπορεύοντο, Ἀθηναῖοι δὲ ἅμα αὐτοῖσι, διαβάντες μὲν ἐκ Σαλαμῖνος, συμμιγέστες δὲ ἐν Ἑλευσίνι. ὥς δὲ ἄρα ἀπίκοντο τῆς Βοιωτῆς ἐς Ἐρυθρὰς, ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῷ Ἀσωπῷ στρατοπεδευομένους, φρασθέντες δὲ τοῦτο, ἀντετάσσοντο ἐπὶ τῆς ὑπωρείης τοῦ Κιθαιρῶνος.⁷

XX. Μυρδόνιος δὲ, ὥς οὐ κατέβαινον οἱ Ἕλληνες ἐς τὸ πεδῖον, πέμπει ἐς αὐτοὺς πᾶσαν τὴν ἵππον, τῆς ἱππύρχεε Μασίστιος, εὐδοκίμων παρὰ Πέρσῃσι, τὸν Ἕλληνας Μακίστιον καλέουσι, ἵππον ἔχων Νισαῖον⁸ χρυσοχάλινόν τε καὶ ἄλλως κεκοσμημένον καλῶς. ἐνθαῦτα ὥς προσήλασαν οἱ ἱππῶται πρὸς τοὺς Ἕλληνας, προσέβαλλον κατὰ τέλεα·⁹ προσβάλλοντες δὲ, κακὰ μεγάλα ἐργάζοντο, καὶ γυναικίᾳ σφεας ἀπεκάλεον.

XXI. Κατὰ συντυχίην δὲ Μεγαρέες ἔτυχον ταχθέντες, ἥ τὸ ἐπιμαχώτατον¹⁰ ἦν τοῦ χωρίου παντὸς, καὶ πρόσσδος μάλιστα ταύτῃ¹¹ ἐγένετο τῇ ἵππῳ. προσβαλούσης ὦν τῆς ἵππου, οἱ Μεγαρέες, πιεζόμενοι, ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα. ἀπικόμενος δὲ, ὁ κήρυξ πρὸς αὐτοὺς ἔλεγε τάδε· “Μεγαρέες λέγουσι, Ἡμεῖς, ἄνδρες σύμμαχοι, οὐ δυνατοὶ εἶμεν τὴν Περσέων ἵππον δέκεσθαι μῶνοι, ἔχοντες στάσιν ταύτην, ἐς τὴν ἔστημεν ἀρχήν·¹² ἀλλὰ καὶ ἐς τούδε λιπαρίῃ τε καὶ ἀρετῇ ἀντέχομεν, καὶ περ πιεζεύμενοι. νῦν τε, εἰ μή τινας ἄλλους πέμψετε διαδόχους τῆς τάξης, ἵστε ἡμέας ἐκλείψοντας τὴν τάξιν.” Ὁ μὲν δὴ σφι ταῦτα

Diti patri caesa litavit; cum tali sacrificio contraria exita potiora sint, Suetonius, viii. 8. W. v. 44. in p. 246. n. 56. οὐ γάρ σφι ἐγένετο τὰ σφάγια χρηστά, c. 61. ἐ. θυομένοισι τὰ σ. χ., 62. οὐκ ἐπιτήδεα ἐγ. τὰ ἱρὰ, 37. τὰ σ. οὐ δύναται καταθύμια γενέσθαι, 45. καλλιέρησαι θυομένοισι οὐκ ἔδυνάτο, vii. 134. SCH. on B. 130. (τὰ ἱρὰ ἐγένετο) καλὰ, ix. 37. The adjective is often omitted, as in c. 61. 62. V.

6. ποιήσαντες—ἱρὰ] ἦν θυσίην τις δημοτελῆ ποιήσεται, vi. 57. θυσίῃ ἡ αὐτῇ πᾶσι κατέστηκε ἐρδομένη ὧδε, iv. 60. W. LEI. and SCH. on B. 122.

7. Κιθαιρῶνος] In this first position, they would have Erythræ in their rear.

8. Νισαῖον] vii. 40. TR.

9. κατὰ τέλεα] κατὰ τὰ στρατιωτικά

συντάγματα, Eustathius. Compare vii. 211. ix. 41. V. 22. 23. Thucydides, ii. 81. WA. “The Persian cavalry, like the eastern cavalry at this day, commonly attacked or harassed by small bodies in succession; vehement in onset, never long in conflict, but, if the enemy was firm in resistance, retreating as hastily as they had advanced, to prepare for another charge;” MI. ix. 3.

10. τὸ — ἐπιμαχώτατον] the most assailable point of the position. S.

11. ταύτῃ] vol. i. p. 133. n. 59. Here the demonstrative pronoun is put in the same case as the relative. M.

12. ἐς τὴν ἔ. ἀρχήν] i. e. ἐς τὴν στάσιν ἔστημεν κατ’ ἀρχήν. Various forms of construction are given by MAR. on Eur. S. 1022.

ἀπήγγειλε· Πανσανίης δὲ ἀπεπειράτο τῶν Ἑλλήνων, εἴ τινες ἐθέλοιν ἄλλοι ἐθελονταὶ ἰέναι τε ἐς τὸν χῶρον τοῦτον, καὶ τάσσεσθαι διάδοχοι Μεγαρεῦσι. οὐ βουλομένων δὲ τῶν ἄλλων, Ἀθηναῖοι ὑπεδέξαντο, καὶ Ἀθηναίων οἱ τριηκόσιοι λογάδες, τῶν ἐλοχῆγες Ὀλυμπιόδωρος ὁ Λάμπωνος.

XXII. Οὗτοι ἦσαν οἱ τε ὑποδεξάμενοι καὶ οἱ πρὸ τῶν ἄλλων τῶν παρεόντων Ἑλλήνων ἐς Ἐρυθρὰς ταχθέντες, τοὺς τοξότας προσελόμενοι· μαχομένων δὲ σφῶν ἐπὶ χρόνον, τέλος τοιόνδε ἐγένετο τῆς μάχης· προσβαλλούσης τῆς ἵππου κατὰ τέλεα, ὁ Μασιστίου προέχων τῶν ἄλλων¹³ ἵππος βάλλεται τοξεύματι τὰ πλευρά· ἀλγῆσας δὲ, ἴσταται τε ὀρθός, καὶ ἀποσειέται¹⁴ τὸν Μασίστιον. πεσόντι δὲ αὐτῷ, οἱ Ἀθηναῖοι αὐτίκα ἐπεκέατο· τὸν τε δὴ ἵππον αὐτοῦ λαμβάνουσι, καὶ αὐτὸν ἀμυνόμενον κτείνουσι, κατ' ἀρχὰς οὐ δυνάμενοι. ἐνεσκεύαστο γὰρ οὕτω· ἐντὸς¹⁵ θώρηκα εἶχε χρύσειον λεπιδωτὸν, κατύπερθε δὲ τοῦ θώρηκος κιθῶνα φοινίκεον ἐνδεδύκεε. τύπτοντες δὲ ἐς τὸν θώρηκα, ἐποίουν οὐδὲν, πρὶν γε δὴ μαθὼν τις τὸ ποιούμενον, παίει μιν ἐς τὸν ὀφθαλμόν.¹⁶ οὕτω δὴ ἔπεσέ τε καὶ ἀπέθανε. Ταῦτα δὲ κως γινόμενα ἐλελήθεε τοὺς ἄλλους ἱππέας· οὔτε γὰρ πεσόντα μιν εἶδον ἀπὸ τοῦ ἵππου, οὔτε ἀποθνήσκοντα· ἀναχωρήσιός τε γινομένης καὶ ὑποστροφῆς,¹⁷ οὐκ ἔμαθον τὸ γενόμενον. ἐπεὶ τε δὲ ἔστησαν, αὐτίκα ἐπόθεσαν,¹⁸ ὥς σφῶν οὐδεὶς ἦν ὁ τάσσω. μαθόντες δὲ τὸ γεγονὸς, διακελευσάμενοι, ἤλαυνον τοὺς ἵππους πάντες, ὥς ἂν τὸν γε νεκρὸν ἀνελοίατο.

XXIII. Ἰδόντες δὲ οἱ Ἀθηναῖοι οὐκέτι κατὰ τέλεα προσελαύνον·

13. προέχων τ. ἄ.] *being in advance of the others.* ἵππον ἀριπρεπέα προύχοντα, Homer, II. Ψ. 453. i. e. προελαύνοντα, Eustathius. W. τὸν π., Ψ. 325. *having himself in advance*, αὐτὸν *being understood.* T.

14. ἀποσειέται] ὁ ἵππος ἐφοβήθη τε, καὶ, στὰς ὀρθός, ἀπείσαστο τὸν Φαρνούχεια, vii. 88. The verb is also used metaphorically, φύσιν ἱκανὴν ἔχων ἀνὴρ—πάντα ταῦτα ἀποσεισάμενος καὶ διαβρήξας, Plato, Gor. p. 484. λ. V.

15. ἐντὸς κ. τ. λ.] ὠπλισμένοι πάντες ἦσαν οἱ περὶ τὸν Κῦρον τοῖς αὐτοῖς Κύρω ὕπλοις, χιτῶσι φοινικοῖς, θώραξι χαλκοῖς, κράνεσι χαλκοῖς, λόφοις λευκοῖς, μαχαίραις, παλτῶ κρανεῖνι ἐν ἑκάστος· οἱ δὲ ἵπποι προμετωπίοις καὶ προστερνιδίοις καὶ παραμηριδίοις χαλ-

κοῖς· τὰ δ' αὐτὰ ταῦτα παραμηρίδια ἦν καὶ τῷ ἀνδρὶ, Xenophon, Cyr. vii. 1, 2. SCHN. ἐντὸς, underneath.

16. ὀφθαλμόν] τοῦτον ἢ τὸ κράνος ἐπέφαινε τὸν ὁ ἀκοντίου στόρακι παίων τις ἀνείλεν, Plutarch, Ar. p. 327. V. Heliodorus, Aeth. ix. p. 431. W.

17. ἀναχωρήσιος—ὑποστροφῆς] *as they were retreating and wheeling round to prepare for another charge;* p. 253. n. 9. As Masistius had advanced before the squadron when it charged, he was of course left in the rear when it wheeled; and his soldiers' backs were turned towards him when he fell.

18. ἐπόθεσαν] ἐπόθησε, iii. 36. W. The latter is the common form. M. G. G. 76. b. *missed him.*

τας τοὺς ἰππέας, ἀλλ' ἅμα πάντας,¹⁹ τὴν ἄλλην στρατιὴν ἐπεβώσαντο. ἐν ᾧ δὲ ὁ πεζὸς ἅπας ἐβώθει,²⁰ ἐν τούτῳ μάχῃ ὀξεῖα περὶ τοῦ νεκροῦ γίνεται. ἕως μὲν νυν μοῦνοι ἦσαν οἱ τριηκόσιοι, ἐσσοῦντό τε πολλὸν, καὶ τὸν νεκρὸν ἀπέλειπον· ὥς δέ σφι τὸ πλῆθος ἐπεβοήθησαν,²¹ οὕτω δὴ οὐκέτι οἱ ἰππύται ὑπέμενον,²² οὐδέ σφι ἐξεγένετο τὸν νεκρὸν ἀνελεῖσθαι, ἀλλὰ πρὸς ἐκείνῳ ἄλλους προσαπόλεσαν τῶν ἰππέων. ἀποστήσαντες²³ ὦν, ὅσον τε δύο στάδια, ἐβουλεύοντο ὅ τι χρεὼν εἶη ποιεῖν· ἐδόκεε δέ σφι, ἀναρχίης ἐούσης, ἀπελαύνειν παρὰ Μαρδόνιον.

XXIV. Ἀπικομένης δὲ τῆς ἵππου ἐς τὸ στρατόπεδον, πένθος ἐποιήσαντο Μασιστίου πᾶσά τε ἡ στρατιὴ καὶ Μαρδόνιος μέγιστον. σφέας τε αὐτοὺς κείροντες καὶ τοὺς ἵππους²⁴ καὶ τὰ ὑποζύγια, οἰμωγῇ τε χρεώμενοι ἀπλέτῳ. ἅπασαν γὰρ τὴν Βοιωτὴν κατεῖχε ἡχώ, ὥς ἀνδρὸς ἀπολομένου μετὰ γε Μαρδόνιον λογιμωτάτου παρὰ τε Πέρσῃσι καὶ βασιλεῖ. Οἱ μὲν νυν βάρβαροι τρόπῳ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασίστιον.

XXV. Οἱ δὲ Ἕλληνες, ὡς τὴν ἵππον ἐδέξαντο προσβάλλουσαν, καὶ δεξάμενοι ὤσαντο, ἐθάρσησάν τε πολλῶ μᾶλλον. καὶ πρῶτα μὲν ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξιν ἐκόμιζον· ὁ δὲ νεκρὸς ἦν θέης ἄξιος μεγάλῃς εἵνεκα καὶ κάλλεος. τῶν δὲ εἵνεκα²⁵ καὶ ταῦτα²⁶ ἐποίουν· ἐκλείποντες²⁷ τὰς τάξιν, ἐφοίτεον θεησόμενοι

19. ἅμα πάντας] *all in a body*.

20. ἐβώθει] *βοηθεῖν* not only signifies, as here, πρὸς τὴν βοήν θέειν *to run to one's assistance at a cry of distress*, CAS. but also, μετὰ βοῆς θέειν *to run to one's assistance with a cry, or shout*. DU. The tragedians use *βοηδρομεῖν*, as *ἰού! ἰού! βοηδρομεῖτε πάντες*, Euripides, *Hip.* 775. V.

21. τὸ π. ἐπεβοήθησαν] With words of number in the singular the verb is very often put in the plural, because in such words the idea of several subjects is always included. M. G. G. 301.

22. ὑπέμενον] Ἀργεῖοι ὑπέμειναν ἀολλέες, Homer, *Il.* O. 312. W.

23. ἀποστήσαντες] is transitive; ὁ Σεσώωσις ἀποστήσας τὰ πλῆθη, Diodorus, i. 56. W. As cavalry are said ἐλαύνειν and προσελαύνειν, the accusative ἵππους being understood; so they may be said ἀποστήσαι, the ellipsis

being the same. S.

24. τοὺς ἵππους] Plutarch, *Ar.* p. 327. c. V. W. The Thebans did the same on the death of Pelopidas, and Alexander on the death of Hephaestion; t. i. p. 296. c. 704. e. Admetus gives directions to this effect on the death of his queen, τέθριππά τε ζεύγνυσθε, καὶ μονάμπυκας πάλους σιδήρῳ τέμνεν· αὐχένων φόβην, Euripides, *Al.* 440. BA. τοὺς ἵππους ἀπέκειρον ἐπὶ τοῖς θανάτοις τῶν δεσποτῶν, Hesychius. MUS.

25. τῶν—εἵνεκα] The cause is contained in the following sentence, ἐκλείποντες τὰς τάξιν, κ. τ. λ., Our author might have said ὅτι ἐκλείποντες κ. τ. λ.; as τοῦ δὲ εἵνεκα μέμνηται τούτων (*the above*), ὅτι κ. τ. λ., viii. 85. The omission of the conjunctive particle renders the narrative more vivid and energetic. S.

26. ταῦτα] *what is mentioned above*,

Μασίστιον. μετὰ δέ, ἔδοξέ σφι ἐπικαταβῆναι ἐς Πλαταιάς· ὁ γὰρ χῶρος ἐφαίνετο πολλῷ ἔων ἐπιτηδεωτέρους σφι ἐνστρατοπεδεύεσθαι ὁ Πλαταιϊκὸς τοῦ Ἐρυθραίου, τὰ τε ἄλλα,²⁸ καὶ εὐνδροτέρος. ἐς τοῦτον δὴ τὸν χῶρον, καὶ ἐπὶ τὴν κρήνην τὴν Γαργαφίην,²⁹ τὴν ἐν τῷ χώρῳ τούτῳ ἑοῦσαν, ἔδοξέ σφι χρεῶν εἶναι ἀπικέσθαι, καὶ διαταχθέντας στρατοπεδεύεσθαι. ἀναλαβόντες δὲ τὰ ὄπλα, ἥϊσαν διὰ τῆς ὑπωρείης³⁰ τοῦ Κιθαιρῶνος παρὰ Ὑσιᾶς ἐς τὴν Πλαταιίδα γῆν· ἀπικόμενοι δέ, ἐτάσσοντο κατὰ ἔθνεα πλησίον τῆς τε κρήνης τῆς Γαργαφίης καὶ τοῦ τεμένεος τοῦ Ἀνδροκράτους³¹ τοῦ ἥρωος διὰ ὄχθων³² τε οὐκ ὑψηλῶν καὶ ἀπέδον χωρίου.

XXVI. Ἐνθαῦτα³³ ἐν τῇ διατάξει ἐγένετο λόγων πολλὸς ὥτισμός Τεγεγέτων τε καὶ Ἀθηναίων. ἐδικαίευν γὰρ αὐτοὶ ἑκάτεροι ἔχειν³⁴ τὸ ἕτερον κέρας,³⁵ καὶ καινὰ καὶ παλαιὰ³⁶ παριφέροντες ἔργα. τοῦτο μὲν, οἱ Τεγεῖται ἔλεγον τάδε· “Ἡμεῖς αἰεὶ κοτε ἀξιεύμεθα ταύτης τῆς τάξις ἐκ τῶν συμμάχων ἀπάντων, ὅσαι ἤδη ἔξοδοι³⁷ κοιναὶ ἐγέ-

viz. ἐς ἄμαξαν ἐσθέντες τὸν νεκρὸν, παρὰ τὰς τάξεις ἐκόμιζον. V.

27. ἐκλείποντες κ. τ. λ.] περίδραμον υἱὲς Ἀχαιῶν, οἳ καὶ θηήσαντο φυτὴν καὶ φειδὸς ἀγῆτον Ἐκτορος, Homer, Il. X. 369. V.

28. τὰ τε ἄλλα] both in other respects. HER. on VIC. iii. 3, 1. κατὰ is to be understood here, and ὦν (i. e. ὅτι ἦν, or διὰ τὸ εἶναι) with εὐνδροτέρος.

29. Γαργαφίην] This fountain was sacred to Diana, and was situated in a thick grove near the base of Cithæron; Bochart, Ch. i. 16. it runs through a valley of the same name. L. I imagine it to be the source of that southern branch of the Asopus, which (in Sir W. Gell's map) commences to the east of the hill, where the Greeks took up their second position.

30. ὑπωρείης] Instead of marching directly across the plain, they skirted along the rugged slope of Cithæron for more than three miles, and then, wheeling to the right, advanced to the head of Gargaphia; between which and the Asopus they formed their line. They chose this route from fear of the Persian cavalry. LAU.

31. Ἀνδροκράτους] τὴν ἐς Θήβας φέρουσιν ὁδὸν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ

Ἀνδροκράτους ἥρῳον, Thucydides, iii. 24. WA. This chapel was surrounded by a thick wood. L.

32. ὄχθων] These are the spots of rising ground to the north-west of Erythræ; which are nearly equidistant from the camp of Mardonius and the town of Plataea; and on the largest of which the Greeks probably posted themselves, c. 56.

33. ἐνθαῦτα κ. τ. λ.] Ἀθηναίοις Τεγεαταῖς περὶ τάξεως ἐρίσαντες ἤξιουν, ὥσπερ αἱ Λακεδαιμονίων τὸ δεξιὸν ἐχόντων κέρας, αὐτοὶ τὸ εὐάνθυμον ἔχουν, Plutarch, t. i. p. 326. A. V.

34. ἔχειν] i. e. ἡγεμονεύειν, as is afterwards said. L.

35. τὸ ἕτερον κέρας] one or other of the wings. S. The Lacedæmonians had the privilege of commanding whichever wing they chose. L.

36. καὶ καινὰ καὶ παλαιὰ] c. 27. πᾶς γραμματεὺς, μαθητευθεὶς εἰς τὴν βασιλείαν τῶν οὐρανῶν, ὁμοίως ἐστὶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιὰ, St. Matthew, xiii. 53.

37. ἔξοδοι] expeditions. This signification occurs in Thucydides, Xenophon, Dionysius of H., Polybius, Herodian, and Aristophanes. BLO. ἐν τῇσι ἐξοδήσι, vi. 56.

νοντο Πελοποννησίοισι καὶ τὸ παλαιὸν³⁸ καὶ τὸ νέον, ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε Ἑρακλεῖδαι³⁹ ἐπειρῶντο μετὰ τὸν Εὐρυσθέος θάνατον κατιόντες ἐς Πελοπόννησον. τότε εὐρόμεθα τοῦτο, διὰ πρῆγμα τοιόνδε· ἐπεὶ μετὰ Ἀχαιῶν καὶ Ἰώνων τῶν τότε ἐόντων ἐν Πελοποννήσῳ,⁴⁰ ἐκβοηθήσαντες ἐς τὸν Ἰσθμόν, ἰζόμεθα ἀντίοι τοῖσι κατιούσι, τότε ὦν λόγος Ὑλλὸν ἀγορεύσασθαι, ὡς χρεὼν εἶη τὸν μὲν στρατὸν τῷ στρατῷ μὴ ἀνακινδυνεύειν συμβάλλοντα· ἐκ δὲ τοῦ Πελοποννησίου στρατοπέδου, τὸν ἂν σφέων αὐτῶν κρίνωσι εἶναι ἄριστον, τοῦτόν οἱ μουννομαχῆσαι ἐπὶ διακειμένοισι. ἔδοξέ τε τοῖσι Πελοποννησίοισι ταῦτα εἶναι ποιητέα, καὶ ἔταμον ὄρκια ἐπὶ λόγῳ τοιῷδε· ἦν μὲν Ὑλλος νικήσῃ τὸν Πελοποννησίων ἡγεμόνα, κατιέναι Ἑρακλείδας ἐπὶ τὰ πιτρῳῖα· ἦν δὲ νικηθῇ, τὰ ἔμπαλιν Ἑρακλείδας ἀπαλλάσσεσθαι, καὶ ἀπάγειν τὴν στρατιήν, ἑκατόν τε ἐτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον. προεκρίθη τε δὴ ἐκ πάντων συμμάχων ἐθελοντῆς Ἐχεμος,⁴¹ ὁ Ἡερόπου, στρατηγός τε ἐὼν καὶ βασιλεὺς ἡμέτερος, καὶ ἐμουννομάχῃσέ τε καὶ ἀπέκτεινε Ὑλλόν.⁴² ἐκ τούτου τοῦ ἔργου εὐρόμεθα ἐν τοῖσι Πελοποννησίοισι τοῖσι τότε καὶ ἄλλα γέρεα μεγάλα, τὰ διατελέομεν ἔχοντες, καὶ τοῦ κέρεος τοῦ ἐτέρου αἰεὶ ἡγεμονεύειν, κοινῆς ἐξόδου γινομένης. ὑμῖν μὲν νυν, ὦ Λακεδαιμόνιοι, οὐκ ἀντιεύμεθα, ἀλλὰ, διδόντες αἴρεσιν, ὀκοτέρου βούλεσθε κέρεος ἄρχειν, παρίεμεν· τοῦ δὲ ἐτέρου φαμέν ἡμέας ἰκνέεσθαι⁴³ ἡγεμονεύειν, κατὰ περ ἐν τῷ πρόσθε χρόνῳ. χωρὶς τε τούτου τοῦ ἀπηγημένου ἔργου, ἄξιονικότεροί εἰμεν Ἀθηναίων ταύτην

38. τὸ παλαιὸν] ἰν. 11. vii. 129. τὸ παλαι, i. 5. 144. ἰν. 180. vii. 74. 142. ix. 73. W.A. IV.

39. Ἑρακλεῖδαι] The account of these expeditions of the Heraclidæ may be found in Diodorus, iv. 57. 58. V. W. The second return of the Heraclidæ, headed by Hyllus, happened twenty years before the taking of Troy; their last return eighty years after that event; Thucydides, i. 12. B. C. 1190. The speech of the Tegeatæ appears ill-judged; they ought to have passed very lightly over their exploits against the Heraclidæ, in presence of their descendants. What they did say had a natural tendency to bias the Spartans in favor of the other claimants. L. Consult Müller's Dorians, i. 9, 9.

40. Πελοποννήσῳ] i. 145. L.

41. Ἐχεμος] In the time of Pausanias, which was nearly fourteen hundred years afterwards, the tomb of this prince, with a column on which his combat with Hyllus was represented, was still to be seen at Tegea; Pausanias, viii. 53. L. Müller's Dorians, i. 3, 6.

42. Ὑλλόν] Hyllus was killed at the spot where the territory of Megara borders on that of Corinth; Pausanias, i. 44. L.

43. ἡμέας ἰκνέεσθαι] τοῖσι ἄλλοις, τοὺς μάλιστα ἰκνέεται, ii. 36. S. In another passage Herodotus uses the construction ἐς τὸν ἰκνέεται ἔχειν, vi. 57. L. the reason of which may be to prevent τὸν being mistaken for the accusative after ἔχειν.

τὴν τάξιν ἔχειν. πολλοὶ μὲν⁴⁴ γάρ τε καὶ εὖ ἔχοντες πρὸς ὑμέας ἡμῖν, ἄνδρες Σπαρτιῆται, ἀγῶνες ἀγωνίζονται,⁴⁵ πολλοὶ δὲ καὶ πρὸς ἄλλους. οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας, ἢ περ⁴⁶ Ἀθηναίους. οὐ γάρ σφί ἐστι ἔργα οἷα περ ἡμῖν κατεργασμένα, οὐτ' ὦν καινὰ, οὔτε⁴⁷ παλαιά." Οἱ μὲν ταῦτα ἔλεγον.

XXVII. Ἀθηναῖοι⁴⁸ δὲ πρὸς ταῦτα ὑπεκρίναντο τάδε· “Ἐπιστάμεθα⁴⁹ μὲν σύνοδον⁵⁰ τήνδε μάχης εἵνεκα συλλεγῆναι πρὸς τὸν βάρβαρον, ἀλλ' οὐ λόγων·⁵¹ ἐπεὶ δὲ ὁ Τεγεήτης προέθηκε παλαιὰ καὶ καινὰ λέγειν,⁵² τὰ ἑκατέροισι ἐν τῷ παντὶ χρόνῳ

44. πολλοὶ μὲν κ. τ. λ.] The order is ἀγῶνες μὲν γὰρ ἀγωνίζονται ἡ. π. τε καὶ εὖ ἔ. π. ὤ., ἔ. Σ., π. δὲ (ἀγῶνες εὖ ἔχοντες) καὶ π. ἄ. The use of πρὸς here is founded on the primary idea of σκοπεῖν πρὸς τι. M. G. G. 591. δ. L., however, takes πρὸς to mean *on behalf of*. S. TR. and LAU. render it *against*.

45. ἀγωνίζονται] If σ, arising from the linguistic δ, θ, τ, or ζ, precedes the termination of the perfect passive μαι σαι ται, it is changed into δ before the Ionic plural terminations αται and ατο. vii. 62. 67. 89. ix. 49. M. G. G. 198, 5.

46. δίκαιον—ἢ περ] understand μάλλον. Z. ἐγὼ γοῦν δεξαμένη ἂν πάσας τὰς ἀσπίδας ἐρύκνῃναι, ἢ τοιαύτην γνώμην ἔχειν περὶ τὸν πατέρα, Lysias, c. Theom. i. p. 118, 4. The ellipsis of *magis* or *potius* is common even with the Latins; *tucitu bona 'st mulier semper, quum loquens*, Plautus, Ru. iv. 4, 70. L. καλὸν ξενίζειν ταχέως λιταῖσι τραπέζαις, ἢ πλείσταις δολίαισι βραδυνούσαις παρὰ καιρὸν, Phocylides; καλὸν ἐστὶ σοὶ εἰσελθεῖν εἰς τὴν ζωὴν χωλὸν, ἢ τοὺς δύο πόδας ἔχοντα βληθῆναι εἰς τὴν γένναν—καλὸν σοὶ ἐστὶ μονόφθαλμον εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, ἢ δύο ὀφθαλμοὺς ἔχοντα βληθῆναι εἰς τὴν γένναν τοῦ πυρός, St. Mark, ix. 45. 47. H. HER. on Vic. iii. 2, 11. M. G. G. 457. obs. 1. The idiom may also be accounted for by supposing an ellipsis of *καὶ* with the comparative degree; ἡμέας δίκαιον ἔχειν, καὶ δικαιοτέρων ἢ Ἀθηναίους. S. The following passage is given as an example by M., αἰσχροὺν

βιασθέντας ἀπελθεῖν, ἢ ὕστερον ἐπιμεταπέμπεσθαι, τὸ πρῶτον ἀσκέπτως βουλευσαμένους: but here ἢ must mean *or*; and the sense will be. *it would be disgraceful to return because we were overpowered, or to have afterwards to send for reinforcements because we had at first formed our plans inconsiderately*.

47. οὐτ' ὦν—οὔτε] M. G. G. 625.

48. Ἀθηναῖοι] Plutarch attributes this speech to Aristides. TR.

49. ἐπιστάμεθα] Thucydides appears to have our author in view in two addresses of the Athenians; namely, ἢ μὲν πρέσβευσις ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ὑμετέροις συμμαχοῖς ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν, i. 73. and vi. 82. BLO.

50. σύνοδον] Thucydides, v. 70. Josephus, 147, 32. BLO.

51. λόγων] is governed by εἵνεκα; *we are met for the purpose of fighting and not of talking*. S. ἤκομεν οὐ τοῖς συμμαχοῖς στασιάζοντες, ἀλλὰ μαχοῦμενοι τοῖς πολεμίοις, Plutarch, Ar. p. 326. v. Phœneas, “*non in verbis rem verti*,” ait; “*aut bello vincendum, aut melioribus parendum esse*,” Livy, xxxii. 31. πρόκειται ἀγὼν οὐ λόγων, ἀλλ' ἔργων, Diodorus, t. ii. p. 638, 66. οὐ λόγων ἀγὼν ἐστ', ἀλλ' ἀνάλωται χρόνος δὴν μέσῳ μάτῃ, Euripides, Ph. 597. In the following passage *καίρος*, ἀγὼν, and ἔργον are used as synonymous; *καρτερία μὲν πρωτεύων, ἐνθα πονεῖν καιρός· ἀλκή δὲ, ὅπου ἀνδρίας ἀγὼν· γνώμη δὲ, ὅπου βουλῆς ἔργον*, Xenophon, Ag. x. 1. V.

52. προέθηκε—λέγειν] *has preferred that we should each speak*; iii. 53. or,

κατέργασται χρηστὰ, ἀναγκαίως ἡμῖν ἔχει δηλῶσαι πρὸς ὑμέας, ὅθεν ἡμῖν πατρῷόν ⁵³ ἐστι, ἐοῦσι χρηστοῖσι αἰεὶ, πρώτοις εἶναι ἢ Ἀρκάσι. Ἡρακλείδας, ⁵⁴ τῶν φασὶ οὗτοι ἀποκτεῖναι τὸν ἡγεμόνα ἐν Ἴσθμῳ, τοῦτο μὲν, ⁵⁵ τοὺτους πρότερον, ἐξελευνομένους ὑπὸ πάντων τῶν Ἑλλήνων, ἐς τοὺς ἀπικόιατο φεύγοντες δουλῶσύνην πρὸς Μυκηναίων, μῦνοι ὑποδεξάμενοι, τὴν Εὐρυσθέος ὕβριν ⁵⁶ κατείλομεν, σὺν κείνοισι μάχῃ νικήσαντες τοὺς τότε ἔχοντας Πελοπόννησον. τοῦτο δέ, ⁵⁷ Ἀργεῖους τοὺς μετὰ Πολυνεΐκεος ἐπὶ Θήβας ἐλάσαντας, τελευτήσαντας τὸν αἰῶνα καὶ ἀτάφους κειμένους, στρατευσάμενοι ἐπὶ τοὺς Καδμείους, ⁵⁸ ἀνελέσθαι ⁵⁹ τε τοὺς νεκροὺς φαμεν, καὶ θάψαι ⁶⁰ τῆς ἡμετέρης ἐν Ἐλευσίνι. ⁶¹ ἐστι δὲ ἡμῖν ἔργον εὖ ἔχον καὶ ἐς Ἀμαζονίδας, ⁶² τὰς ἀπὸ Θερμῶδον-

has proposed that we should each speak; iii. 38. S.

53. πατρίον] i. 41. πάτριον ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι, Thucydides, i. 123. iv. 92. τὸ πάτριον παρ-εῖς, 86. The same phrase occurs in Aristophanes, C. 778. Dionysius of H., Pausanias, Josephus, Libanius, Plutarch, and Lycurgus. BLO. ἔθος is understood. κατὰ τὰ πάτρια, τοῦτ' ἐστίν, κατὰ τὸ ἔθος τῶν πατέρων, Porphyry, de Ab. ii. 59. κατὰ τὸ πάτριον αὐτοῖς ἔθος, Ælian, V. H. vii. 19. SCHW. on B. 82.

54. Ἡρακλείδας] Plutarch has summed up this speech in few words, saying that the Athenians Ἡρακλειδῶν τε μνησθῆναι, καὶ τὰ πρὸς Ἀμαζόντας πρᾶχθέντα προφέρειν, ταφὰς τε Πελοποννησίων τῶν ὑπὸ τῇ Καδμείᾳ πεσόντων, de Her. Mal. p. 872. A. The same topics are amplified by Isocrates, Paneg. 14, &c. Aristides, Pan. p. 201, &c. and in the funeral orations ascribed to Lysias and Demosthenes; V. the latter of whom says, πολλοὺς τῶν συγγραφῶν ὑποθέσεις τὰ ἐκείνων ἔργα τῆς αὐτῶν μουσικῆς πεποιήσθαι, 4. W.

55. τοῦτο μὲν] In this passage, Herodotus gives the argument of the Heraclidæ of Euripides with brevity and elegance. E. Müller's Dorians, i. 3, 5.

56. τὴν Εὐρυσθέος ὕβριν] ἔσχευ ὕβρις ἀνδρὸς, ᾧ θυμὸς ἦν πρὸ δίκας βίαιος, Euripides, Her. 924. E.

57. τοῦτο δέ] This passage gives

the argument of the Suppliants of Euripides. E. Compare Isocrates, Paneg. 15. H. L. 15. MAR.

58. Καδμείους] The Cadmeans were descendants of those Phœnicians, who had followed Cadmus into Bœotia. L.

59. ἀνελέσθαι] to take up, is chiefly used by the Greeks of taking up bodies for the purpose of burial; τοὺς ὑπὸ τῇ Καδμείᾳ τελευτήσαντας αὐτὸς μὲν (Ἀδραστος) οὐ δυνάμενος ἀνελέσθαι, τὴν δὲ πόλιν ἡμῶν ἀξιῶν βοηθεῖν ταῖς κοιναῖς τύχαις καὶ μὴ περιορᾶν τοὺς ἐν τοῖς πολέμοις ἀποθνήσκοντας ἀτάφους γιγνομένους μηδὲ παλαιὸν ἔθος καὶ πάτριον νόμον καταλυόμενον, Isocrates, Paneg. 15. Pl. 21. hence the substantive ἀναίρεσιν, Panath. 70. W.

60. θάψαι] τοὺς Ἀργείων νεκροὺς ἔθαψαν ἐν τῇ αὐτῶν Ἐλευσίνι, Lysias, F. O. p. 33. W.

61. Ἐλευσίνι] "On the road from Eleusis to Megara there is a well, at some distance from which are the chapel of Megarina, and the tombs of those who were killed before Thebes;" Pausanias, i. 39. L.

62. Ἀμαζονίδας] Consult Plutarch, Thes. p. 12. E. Lysias, F. O. p. 190, 33. οἱ ξὺν Θησεῖ Ἀθηναῖοι ἐπιούσας τὰς γυναῖκας ταύτας τὴν Εὐρώπην πρώτη μάχῃ νικήσαντες ἀπέστειλαν καὶ γέγραπται ἢ Ἀθηναίων καὶ Ἀμαζόνων μάχῃ πρὸς Κίμωνος, οὐ μείον ἢ περ ἢ Ἀθηναίων καὶ Περσῶν καὶ Ἡρόδοτῳ πολλάκις περὶ τῶν γυναικῶν τούτων πεποιήται, καὶ ὅσοι Ἀθηναίων τοὺς ἐν

τος⁶³ ποταμοῦ ἐσβαλούσας κοτὲ ἐς γῆν τὴν Ἀττικὴν. καὶ ἐν τοῖσι Τρωϊκοῖσι πόνοισι⁶⁴ οὐδαμῶν ἐλείπομεθα. ἀλλ',⁶⁵ οὐ γάρ τι προέχει⁶⁶ τούτων ἐπιμεμνήσθαι· καὶ γὰρ ἂν χρηστοὶ τότε ἐόντες, ὥντοί νῦν ἂν εἶεν φλαυρότεροι, καὶ τότε ἐόντες φλαῦροι, νῦν ἂν εἶεν ἀμείνονες· παλαιῶν μὲν νυν ἔργων ἅλις ἔστω. ἡμῖν δὲ, εἰ μηδὲν ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ⁶⁷ ἐστὶ πολλά τε καὶ εὖ ἔχοντα, εἰ τέοισι⁶⁸ καὶ ἄλλοισι Ἑλλήνων, ἀλλὰ καὶ ἀπὸ τοῦ ἐν Μαραθῶνι ἔργου⁶⁹ ἄξιοι εἶμεν τοῦτο τὸ γέρας ἔχειν, καὶ ἄλλα πρὸς τούτῳ· οἵτινες μοῦνοι Ἑλλήνων δὴ μονομαχήσαντες τῷ Πέρσῃ, καὶ ἔργῳ τοσοῦτῳ ἐπιχειρήσαντες, περιεγενόμεθα, καὶ ἐνίκησαμεν ἔθνεα ἕξ τε καὶ τεσσεράκοντα. ἄρ'⁷⁰ οὐ δίκαιοι εἶμεν ἔχειν ταύτην τὴν τάξιν ἀπὸ

πολέμῳ τελευτήσαντας λόγῳ ἐκόσμησαν, καὶ τοῦ πρὸς Ἀμαζόνας ἔργου Ἀθηναίων ἐν τοῖς μάλιστα μνήμην ἐποιήσαντο, Arrian, Al. vii. 13. L.

63. Θερμάδοντος] now *Termeh*. A.

64. ἐν τ. Τρωϊκοῖσι π.] πρὸ τῶν Τρωϊκῶν, vii. 20. W. τὰ Τρωϊκά, 171. Thucydides, i. 3. When no substantive is expressed, the adjective is neuter; and ἔργα, if any thing, is to be understood; τῶν πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικὸν, 23. SCH. on B. 223. M. G. G. 267. b.

65. ἀλλὰ] This conjunction refers to παλαιῶν μὲν ἔργων ἅλις ἔστω.

66. οὐ γάρ τι προέχει] for it is of no use. In the same way the comparative is used, οὐ γὰρ ἀμείνον for οὐκ ἀγαθόν; and πλέον τι ποίειν, to do any thing useful; and οὐδὲν προὔργου (and προὔργιαίτερον) ἐστί. S. πρὸ here denotes 'superiority on comparison'; τὸ γὰρ ἐπιμεμνήσθαι τούτων οὐκ ἔχει ἐξωτὸ πρὸ τοῦ μὴ ἐπιμεμνήσθαι κατὰ τι.

67. ὥσπερ] unites not only similar, but opposite things. M. G. G. 629.

68. εἰ τέοισι] εἰ and εἴπερ are often used with τις, and τις ἄλλος, in parenthetical propositions, in order to show that something belongs in an especial degree to a person or thing named in the leading proposition, and thus have very much the effect of a superlative. M. G. G. 617. c.

69. τοῦ ἐν Μαραθῶνι ἔργου] This battle was the perpetual theme of exultation to the Athenians, because they stood alone and yet had come off

victorious. "Your ancestors conducted themselves so valiantly, that they were not only ready to die for their own country, but for all Greece, as for a common country. Thus at Marathon, they conquered in a pitched battle the combined forces of Asia, and by their peculiar dangers established the security of universal Greece. οὐκ ἐπὶ τῇ δόξῃ μέγα φρονούντες, ἀλλ' ἐπὶ τῇ ταύτης ἕξια πράττειν" namely at having become the chiefs of the Greeks, and the masters of the barbarians: for it was not by words, but by deeds that they manifested their virtue to the world;" Lycurgus, c. Leoc. pt. ii. p. 162, 9. τῆς πόλεως ἕξια πράττεις καὶ τοῦ Μ. τροπαίου, Aristophanes, Eq. 1331. See Pausanias, i. p. 35. where he speaks of Æschylus at the point of death. φαμὲν Μ. μόνοι προκινδυνεύσαι τῷ βαρβάρῳ, Thucydides, i. 73. ἢ τὸ καλὸν Μ. καταστήσασα τροπαίον, Critias in Ath. i. 50. Aristophanes contrasts τοὺς Μαραθωνομάχους with their degenerate posterity, N. 973. Ach. 181. Athenæus, after quoting a specimen of the gross adulation paid by the Athenians to Demetrius Poliorcetes, adds ταῦτ' ἦδον οἱ Μαραθωνομάχαι, vi. 64. V. L.

70. ἄρα] pray then. Thucydides probably had this passage in view, when he makes the Athenians say, ἄρ' ἄξιοι ἐσμεν, ὦ Λακεδαιμόνιοι, καὶ προθυμίας ἐνεκα τῆς τότε καὶ γνώμης ξυνέσεως, ἀρχῆς γε ἧς ἔχομεν τοῖς Ἕλλησι μὴ οὕτως ἄγαν ἐπιφθόνως διακείσθαι; i. 75. BLO.

τούτου μόνου τοῦ ἔργου ; ἀλλ', οὐ γὰρ ἐν τῷ τοιῷδε τάξις εἶνεκα στασιάζειν πρέπει, ἄρτιοί εἰμεν πείθεσθαι ὑμῖν, ὦ Λακεδαιμόνιοι, ἵνα⁷¹ δοκέει ἐπιτηδεώτατον ἡμέας εἶναι ἐστάναι καὶ κατ' οὐστίνας πάντη γὰρ τεταγμένοι, πειρησόμεθα εἶναι χρηστοί. ἐξηγέεσθε δὲ ὡς πεισομένων."

XXVIII. Οἱ μὲν ταῦτα ἀμείβοτο. Λακεδαιμονίων δὲ ἀνέβωσε ἅπαν τὸ στρατόπεδον, " Ἀθηναίους ἀξιονικοτέρους εἶναι ἔχειν τὸ κέρας ἢ περ Ἀρκάδας." οὕτω δὴ ἔσχον οἱ Ἀθηναῖοι, καὶ ὑπερεβύλοντο τοὺς Τεγεῆτας.

Μετὰ δὲ ταῦτα, ἐτάσσοντο ὧδε οἱ ἐπιφοιτῶντές τε καὶ οἱ ἀρχὴν ἐλθόντες Ἑλλήνων· τὸ μὲν δεξιὸν κέρας εἶχον Λακεδαιμονίων μύριοι· τούτων δὲ τοὺς πεντακισχιλίους, ἐόντας Σπαρτιήτας, ἐφύλασσον ψιλοὶ τῶν εἰλωτέων πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα ἕκαστον ἐπτὰ τεταγμένοι. προσεχέας δὲ σφισι εἶλοντο ἐστάναι οἱ Σπαρτιῆται τοὺς Τεγεῆτας, καὶ τιμῆς εἶνεκα καὶ ἀρετῆς. τούτων δ' ἦσαν ὀπλίται χίλιοι καὶ πεντηκόσιοι. μετὰ δὲ τούτους ἴσταντο Κορινθίων πεντακισχίλιοι. παρὰ δὲ σφι εὗροντο⁷² παρὰ Πausaniῶ ἐστάναι Ποτιδαίητέων τῶν ἐκ Παλλήνης τοὺς παρεόντας τριηκόσιους. τούτων δὲ ἐχόμενοι ἴσταντο Ἀρκάδες Ὀρχομένιοι ἑξακόσιοι· τούτων δὲ, Σικυνῶνιοι τρισχίλιοι. τούτων δὲ εἶχοντο Ἐπιδαυρίων ὀκτακόσιοι. παρὰ δὲ τούτους, Τροιζηνίων ἐτάσσοντο χίλιοι· Τροιζηνίων δὲ ἐχόμενοι, Λεπρεητέων διηκόσιοι· τούτων δὲ, Μυκηναίων καὶ Τιρυνθίων⁷³ τετρακόσιοι· τούτων δὲ ἐχόμενοι, Φλιάσιοι χίλιοι· παρὰ δὲ τούτους ἔστασαν Ἑρμιονέες τριηκόσιοι. Ἑρμιονέων δὲ ἐχόμενοι ἴσταντο Ἐρετριέων τε καὶ Στυρέων ἑξακόσιοι· τούτων δὲ, Χαλκιδέες τετρακόσιοι· τούτων δὲ, Ἀμπρακιτέων πεντηκόσιοι. μετὰ δὲ τούτους, Λευκαδίων καὶ Ἀνακτορίων⁷⁴ ὀκτακόσιοι ἔστασαν· τούτων δὲ ἐχόμενοι, Παλέες⁷⁵ οἱ ἐκ Κεφαλληνίης⁷⁶ διηκόσιοι. μετὰ δὲ τούτους, Αἰγινητέων πεντηκόσιοι ἐτάχθησαν. παρὰ δὲ τούτους

71. ἵνα] " τὴν ἀρετὴν οὐκ ἀφαιρεῖται τόπος, οὐδὲ δίδωσιν" ἦν δ' ἂν ὑμεῖς ἡμῖν τάξιν ἀποδῶτε, πειρασόμεθα κοσμοῦντες καὶ φυλάττοντες μὴ καταισχύνειν τοὺς προηγωνισμένους ἀγῶνας," Plutarch, Ag. p. 326. v. Agesilaus said " δέλω ὅτι οὐχ οἱ τόποι τοὺς ἄνδρας ἐντίμους, ἀλλ' οἱ ἄνδρες τοὺς τόπους ἐπιδεικνύουσι," ib. t. ii. p. 208. d. V.

72. εὗροντο] they obtained as a favour : because Potidæa was a Corin-

thian colony, Thucydides, i. 56. S.

73. Τιρυνθίων] see TIRYNTHUS. A.

74. Ἀνακτορίων] The modern name of Anactorium is Vonizza. WA.

75. Παλέες] Pala is now Lixouri. L. Pausanias does not include this people in his catalogue, but mentions others omitted by Herodotus, IV. Κεῖοι, καὶ Μήλιοι, Τήνιοι, καὶ Κύθιοι, v. 23. V.

76. Κεφαλληνίης] now Cefalonia. L.

ἐτάσσοντο Μεγαρέων τρισχίλιοι. εἶχοντο δὲ τούτων Πλαταιέες ἑξακόσιοι. τελευταῖοι δὲ καὶ πρῶτοι Ἀθηναῖοι ἐτάσσοντο, κέρας ἔχοντες τὸ εὐώνυμον, ὀκτακισχίλιοι· ἐστρατήγεε δ' αὐτῶν Ἀριστείδης ὁ Λυσιμάχου.

XXIX. Οὗτοι, πλὴν τῶν ἐπτὰ περὶ ἕκαστον τεταγμένων Σπαρτιήτησι, ἦσαν ὀπλίται· συνάπαντες ἐόντες ἀριθμὸν τρεῖς τε μυριάδες καὶ ὀκτὼ χιλιάδες καὶ ἑκατοντάδες ἐπτὰ. ὀπλίται μὲν οἱ πάντες, συλλεγέντες ἐπὶ τὸν βάρβαρον, ἦσαν τοσοῦτοι· ψιλῶν δὲ πλῆθος ἦν τόδε· τῆς μὲν Σπαρτιητικῆς τάξις πεντακισχίλιοι καὶ τρισμύριοι ἄνδρες, ὡς ἐόντων ἐπτὰ περὶ ἕκαστον ἄνδρα· καὶ τούτων πᾶς τις παρήρητο ὡς ἐς πόλεμον. οἱ δὲ τῶν λοιπῶν Λακεδαιμονίων καὶ Ἑλλήνων ψилоὶ, ὡς εἰς⁷⁷ περὶ ἕκαστον ἕων ἄνδρα, πεντακόσιοι καὶ τετρακισχίλιοι καὶ τρισμύριοι ἦσαν. ψιλῶν μὲν δὴ τῶν ἀπάντων μαχίμων ἦν τὸ πλῆθος ἕξ τε μυριάδες καὶ ἐννέα χιλιάδες καὶ ἑκατοντάδες πέντε.

XXX. Τοῦ δὲ σύμπαντος⁷⁸ Ἑλληνικοῦ τοῦ συνελθόντος ἐς Πλαταιὰς σὺν τε ὀπλίτησι καὶ ψιλοῖσι τοῖσι μαχίμοις ἑνδεκα μυριάδες ἦσαν, μιῆς χιλιάδος, πρὸς δὲ ὀκτακοσίων ἀνδρῶν, καταδέουσαι. σὺν δὲ Θεσπείων τοῖσι παρικοῦσι ἐξεπληροῦντο αἱ ἑνδεκα μυριάδες. παρήσαν γὰρ καὶ Θεσπείων ἐν τῷ στρατοπέδῳ οἱ περιόντες,⁷⁹ ἀριθμὸν ἐς ὀκτακοσίους καὶ χιλίους· ὕπλα⁸⁰ δὲ οὐδ' οὗτοι εἶχον. Οὗτοι μὲν νυν ταχθέντες ἐπὶ τῷ Ἀσωπῷ ἐστρατοπεδεύοντο.⁸¹

XXXI. Οἱ δὲ ἀμφὶ Μαρδόνιον βάρβαροι, ὡς ἀπεκήδευσαν⁸²

77. ὡς εἰς] *about one*. *L.* If there had been but one apiece, there would not have been so many light infantry by eight hundred; it is probable that many of the heavy-armed troops had more than one light-armed soldier to each man, and that several of them were without any. *S.*

78. τοῦ—σύμπαντος] ἦν δὲ ὁ σύμπας ἀριθμὸς τῶν Ἑλλήνων εἰς δέκα μυριάδας, τῶν δὲ βαρβάρων εἰς πεντήκοντα, Diodorus, xi. 30. *V.*

79. οἱ περιόντες] Very few Thespians escaped the carnage at Thermopylae, vii. 222. When their city was burnt by the barbarians, they had retired to the Peloponnesus, viii. 50. They afterwards endeavoured to re-establish themselves, by admitting other Greeks to the right of citizenship;

Themistocles took advantage of this opportunity to obtain the privilege for Sicinnus, the tutor of his children, 75. *L.*

80. ὕπλα] *heavy arms*. See vol. i. p. 234. n. 48. and p. 225. n. 57. τὰ βαρέα τῶν ὕπλων, Polybius, i. 76, 3. *W.*

81. ἐστρατοπεδεύοντο] “Herodotus mentions no horse in the Grecian army; probably because the force was inconsiderable, and utterly incompetent to face the numerous and excellent cavalry of Persia;” *MI.* ix. 3. The horsemen mentioned c. 54. and 60. were, in all probability, merely messengers mounted for greater convenience and despatch. *LAU.*

82. ἀπεκήδευσαν] *they had ceased to mourn*, c. 21. ἀπαλγῆσαντας, Thu-

Μασίστιον, παρήσαν, πυθόμενοι τοὺς Ἕλληνας εἶναι ἐν Πλαταιῇσι, καὶ αὐτοὶ ἐπὶ τὸν Ἀσωπὸν τὸν ταύτῃ ῥέοντα. ἀπικόμενοι δὲ, ἀντετάσσοντο ὧδε ὑπὸ Μαρδονίου· κατὰ μὲν Λακεδαιμονίους ἔστησε Πέρσας. καὶ δὴ, πολλὸν γὰρ περιέασαν⁸³ πλήθει οἱ Πέρσαι, ἐπὶ τε τάξις πλεῦνας ἐκεκοσμέατο, καὶ ἐπέιχον⁸⁴ τοὺς Τεγεῆτας. ἔταξε δὲ οὕτω· ὃ τι μὲν ἦν αὐτοῦ δυνατώτατον⁸⁵ πᾶν ἀπολέξας, ἔστησε ἀντίον Λακεδαιμονίων· τὸ δὲ ἀσθενέστερον παρέταξε κατὰ τοὺς Τεγεῆτας. ταῦτα δ' ἐποίηε, φραζόντων τε καὶ διδασκόντων Θηβαίων. Περσέων δὲ ἐχομένους ἔταξε Μήδους· οὗτοι δὲ ἐπέσχον Κορινθίους τε καὶ Ποτιδαίητας καὶ Ὀρχομενίους τε καὶ Σικωνίους. Μήδων δὲ ἐχομένους ἔταξε Βακτρίους· οὗτοι δὲ ἐπέσχον Ἐπιδαυρίους τε καὶ Τροιζηνίους καὶ Λεπρεῆτας τε καὶ Τιρυνθίους καὶ Μυκηναίους τε καὶ Φλιασίους. μετὰ δὲ Βακτρίους ἔστησε Ἰνδούς· οὗτοι δὲ ἐπέσχον Ἑρμιονέας τε καὶ Ἑρετριέας καὶ Στυρέας τε καὶ Χαλκιδέας. Ἰνδῶν δὲ ἐχομένους Σάκας ἔταξε, οἱ ἐπέσχον Ἀμπρακίητας τε καὶ Ἀνακτορίους καὶ Λευκαδίους καὶ Παλέας καὶ Αἰγινήτας. Σακέων δὲ ἐχομένους ἔταξε ἀντία Ἀθηναίων τε καὶ Πλαταιέων καὶ Μεγαρέων Βοιωτούς τε καὶ Λοκροὺς καὶ Μηλιάς τε καὶ Θεσσαλοὺς καὶ Φωκέων τοὺς χιλίους.⁸⁶ οὐ γὰρ ὧν ἅπαντες οἱ Φωκέες ἐμῆδισαν· ἀλλὰ τινες αὐτῶν καὶ τὰ Ἑλλήνων⁸⁷ ἠῦξον, περὶ τὸν Παρνησσὸν κατεिल्μένοι·⁸⁸ καὶ ἐνθεῦτεν ὀρμεώμενοι, ἔφερόν τε καὶ ἦγον τήν τε Μαρδονίου στρατὸν καὶ τοὺς μετ' αὐτοῦ ἔοντας Ἑλλήνων. ἔταξε δὲ καὶ Μακεδόνας τε καὶ τοὺς περὶ Θεσσαλίην οἰκημένους κατὰ τοὺς Ἀθηναίους.

cydides, ii. 61. i. e. παυσαμένους ἀλγεῖν, Scholiast; ἀποπεπόνηκας, Aristophanes, Th. 245. ἀπερυνθιάσαι ποιῇσει τοὺς ὀφθαλμούς, Lucian, Lex. 4. ἀπερυνθιά πᾶς, ἐρυθρία δ' οὐδεὶς ἔτι, Menander in Stob. p. 212, 50. τὸν οἶνον τὸν νέον πολλή γ' ἀνάγκη, καὶ τὸν ἄνδρ', ἀποξέσαι πρῶτιστον, ἀφυνθρίσαι τ'. ἀπανθήσαντα δὲ, σκληρὸν γενέσθαι, Alexis in Ath. ii. 4. ἀποκεκραιπαλισμένους, ἀπομηνίσας, and ἀποσπουδάξειν also occur in Suidas. V.

83. περιέασαν] ἔα, ii. 19. appears to have been the original form of the imperfect ἦν. We find ἔας, i. 187. ἔατε, iv. 119. v. 92, 1. M. G. G. 211, 4.

84. ἐπέιχον] literally, had (themselves) against, i. e. stood opposite to; S. reached as far as; were stationed

over-against. τὸ δὲ ἄλλο αὐτοὶ ἐπέιχον, Thucydides, i. 48. iii. 107. This verb is constantly used to express 'occupying a place in the line of battle.' AR.

85. αὐτοῦ δυνατώτατον] τὸ δ. τοῦ στρατοῦ, viii. 34. W. Perhaps the pronoun here is neuter and refers to πλήθεος.

86. τοὺς χιλίους] c. 17. L.

87. τὰ Ἑλλήνων] viii. 30. L. αὐτὸς δ' Ἡρόδοτος, ὥσπερ ἐκβιασθεῖς, ἐν τοῖς Πλαταιϊκοῖς ὁμολογεῖ καὶ Φωκέας παραγενέσθαι τοῖς Ἕλλησι, Plutarch, de Her. M. p. 868. f. V.

88. κατεिल्μένοι] who had been driven together and cooped up. ἐπεὶ τε κατεिल्θήσαν ἐς τὸν Παρνησσὸν οἱ Φωκέες, viii. 27. compare 32. W. c. 70. 107.

XXXII. Ταῦτα μὲν τῶν ἐθνέων τὰ μέγιστα ὀνόμασται τῶν ὑπὸ Μαρδονίου ταχθέντων, τὰ περ ἐπιφανέστατά τε ἦν καὶ λόγου πλείστου. ἐνήσαν δὲ καὶ ἄλλων ἐθνέων ἄνδρες ἀναμεμιγμένοι, Φρυγῶν τε καὶ Θρηίκων καὶ Μυσῶν τε καὶ Παιόνων καὶ τῶν ἄλλων· ἐν δὲ καὶ Αἰθιοπῶν τε καὶ Αἰγυπτίων, οἳ τε “Ἑρμοτύβιες” καὶ οἳ “Καλασίριες”⁸⁹ καλεόμενοι, μαχαιοφόροι· οἵπερ εἰς Αἰγυπτίῳ μῦνοι μάχιμοι. τούτους δὲ, ἔτι ἔων ἐν Φαλήρῳ, ἀπὸ τῶν νηῶν ἀπεβιβάσατο, ἐόντας ἐπιβάτας· οὐ γὰρ ἐτάχθησαν ἐς τὸν πεζὸν τὸν ἅμα Ξέρξῃ ἀπικόμενον ἐς τὰς Ἀθήνας Αἰγύπτιοι. τῶν μὲν δὴ βαρβάρων ἦσαν τριήκοντα μυριάδες, ὡς καὶ πρότερον⁹⁰ δεδήλωται· τῶν δὲ Ἑλλήνων τῶν Μαρδονίου συμμάχων οἶδε μὲν οὐδεὶς ἀριθμόν· οὐ γὰρ ὧν ἡριθμήθησαν· ὡς δὲ ἐπεικάσαι,⁹¹ ἐς πέντε μυριάδας συλλεγῆναι εἰκάδω. οὗτοι οἱ παραταχθέντες πεζοὶ ἦσαν· ἡ δὲ ἵππος χωρὶς ἐτέτακτο.

XXXIII. Ὡς δὲ ἄρα πάντες οἱ ἐτετάχατο κατὰ τε ἔθνεα καὶ κατὰ τέλεα, ἐνθαῦτα τῇ δευτέρῃ ἡμέρῃ ἐθύοντο καὶ ἀμφότεροι. Ἕλλησι μὲν Τισαμενὸς Ἀντιόχου ἦν ὁ θυόμενος. οὗτος γὰρ δὴ εἶπετο τῷ στρατεύματι τούτῳ μάντις· τὸν, ἐόντα Ἥλεϊον καὶ γένεος τοῦ Ἰαμιδέων † Κλυτιάδην,⁹² Λακεδαιμόνιοι ἐποίησαντο λεωσφέτερον.⁹³ Τισαμενῷ γὰρ, μαντευομένῳ ἐν Δελφοῖσι περὶ γόνου,⁹⁴ ἀνείλε ἡ Πυθίη, “ἀγῶνας τοὺς μεγίστους ἀναιρήσεσθαι πέντε.” ὁ μὲν δὴ,

89. Ἑρμοτύβιες καὶ — Καλασίριες] ἔστι Αἰγυπτίων ἐπὶ τὰ γένη· καὶ τούτων — οἳ δὲ, μάχιμοι κεκλέαται· οἳ δὲ μ. αὐτῶν καλεῖνται Καλασίριες τις καὶ Ἑρμοτύβιες. Ἐ. μὲν γενόμενοι, ὅτε ἐπὶ πλείστους γενοίετο, ἐκκαίδεκα μυριάδες· καὶ τούτων βανανσίης οὐδεὶς δεδάηκε οὐδὲν, ἀλλ’ ἀνέονται ἐς τὸ μάχιμον. (Καλασίριες δὲ) γενόμενοι, ὅτε ἐπὶ πλ. ἐγενέετο, πέντε καὶ εἴκοσι μ. ἀνδρῶν· οὐδὲ τούτοις ἐξεστι τέχνην ἐπασκῆσαι οὐδεμίαν, ἀλλὰ τὰ ἐς πόλεμον ἐπασκέουσι μόνον, παῖς παρὰ πατρὸς ἐκδεκόμενος, ii. 164—166. W.

90. πρότερον] viii. 100. 101. 113. L. “He has omitted to deduct those probably lost in the march of Artabazus and in winter-quarters, together with the sick, besides those destroyed at the siege of Potidea;” MI. ix. 3.

91. ὥς — ἐπεικάσαι] ὥς ἐ. πάρεστιν, Aeschylus, Ch. 963. W.

92. Ἰαμιδέων † Κλυτιάδην] Elis in

Peloponneso familias duas certas habet, Iamidarum unam, alteram Clyti-darum, haruspiciis nobilitate praestantes, Cicero, de Div. i. 41. W. Τισαμενῷ ὄντι Ἥλεϊφ τῶν Ἰαμιδῶν, λόγιον ἐγένετο, Pausanias, iii. 11. Ἐμμαντιν ὄντα Ἥλεϊον τ. I., iv. p. 317. vi. p. 454. Eperastus a prophet τοῦ Κλυτιδῶν γένους, p. 495. There was a third family, that of the Telliadae, c. 37. οἱ Ἰαμίδαι, καὶ οἱ Τελλιάδαι, καὶ οἱ Κλυτιάδαι are mentioned by Philostratus, V. A. v. 25. V. The two families seem to be confounded in the present passage. L. Müller’s Dorians, ii. 3, 2.

93. λεωσφέτερον] πολιτην σφέτερον, as is said below. W. It means ὅν τινες ἐκ τοῦ λεῶ (i. e. λαοῦ) σφετέρου ποιοῦσιν εἶναι. P.

94. περὶ γόνου] Why the following response should be given to one who consulted the oracle about a family, it is not our business to inquire. S.

ἀμαρτῶν τοῦ χρηστηρίου, προσεῖχε τοῖσι γυμνασίοισι· ὡς ἀναιρησόμενος γυμνικούς ἀγῶνας. ἰσκέων δὲ πεντάεθλον, παρὰ ἐν πάλαισμα⁹⁵ ἔδραμε⁹⁶ νικᾶν⁹⁷ Ὀλυμπιάδα,⁹⁸ Ἱερωνίμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν. Λακεδαιμόνιοι δὲ, μαθύντες οὐκ ἐς γυμνικούς, ἀλλ' ἐς ἀρητίους ἀγῶνας φέρον τὸ Τισαμεναῦ μαντήϊον, μισθῷ ἐπειρῶντο πείσαντες Τισαμενὸν ποιέεσθαι ἅμῃ Ἡρικλειδέων τοῖσι βυσιλεύσι ἡγεμόνα⁹⁹ τῶν πολέμων. ὁ δὲ, ὀρέων περὶ πολλοῦ ποιευμένους Σπαρτιάτας φίλον αὐτὸν προσθέσθαι, μαθὼν τοῦτο, ἀνετίμα,¹⁰⁰ σημαίνων σφι, ὡς “ἦν μιν πολιήτην σφέτερον ποιήσονται τῶν πάντων μεταδιδόντες, ποιήσει ταῦτα, ἐπ' ἄλλῳ μισθῷ δ' οὐ.” Σπαρτίζεται δὲ, πρῶτα μὲν, ἀκούσαντες, δεινὰ ἐποιεῦν τε, καὶ μετίεσαν¹ τῆς χρησιμοσύνης² τὸ παράπαν· τέλος δὲ, δέϊματος μεγάλου ἐπικρεμαμένου τοῦ Περσικοῦ τούτου στρατεύματος, καταίνεον μετιόντες.³ ὁ δὲ, γνοὺς τετραμμένους σφέας, “οὐδ' οὕτω” ἔφη “ἔτι ἀρκέεσθαι τούτοις⁴ μούνοισι, ἀλλὰ δεῖν ἔτι καὶ τὸν ἀδελφεὸν, ἔωυτοῦ Ἠγίην⁵

95. παρὰ ἐν πάλαισμα] *with the exception of one contest; with the single exception of wrestling.* He had conquered in four of the exercises, and wanted but one to become victor in the pentathlon. P. “Tisamenus overcame Hieronymus of Andros in running, and in leaping; but he was mastered at wrestling;” Pausanias, iii. 11. Κίμωνα παρὰ τρεῖς ἀφῆκαν ψήφους τὸ μὴ θανάτῳ ζημιῶσαι, Demosthenes, Aristoc. 53. τρεῖς μόνοι ψῆφοι διηνέγκαντο, μὴ θανάτου τιμῆσαι, 41. π. τέτταρας ψήφους μετέσχε τῆς πόλεως, Isæus, p. 41, 36. παρ' ἐν μόλιον βῆμα εὐδαίμων γέγονας, D. Chrysostom, Or. ix. p. 141. D. W. V. L. HER. on Vic. ix. 6, 16. M. G. G. 588. δ.

96. ἔδραμε] understand κίνδυνον; and the meaning will be ἐκινδύνεω νικᾶν, he was very near conquering. P. In familiar language we say “it was a very near run thing; he was within an ace (εἰς) of it.”

97. νικᾶν] The infinitive is put after ὀλίγον δεῖ and similar expressions. M. G. G. 531. HER. on Vic. i. 18.

98. Ὀλυμπιάδα] by metonymy for τοὺς Ὀλυμπικούς ἀγῶνας, τοὺς ἐν Ὀλυμπίᾳ τελουμένους. P.

Herod.

99. ἡγεμόνα] *conductor, leader.* The ancient Greeks always employed a diviner to direct and guide them in their enterprises, even in those connected with war. Homer says of Calchas, νήεσσ' ἡγήσατ' Ἀχαιῶν φίλιον εἶσω, φῆν διὰ μαντοσύνην, Il. A. 71. L. ἡγευὼν ἐγένετο, Didymus.

100. ἀνετίμα] *raised his price.* Pompey is mentioned as ἀνατιμῶν τε καὶ ἀποσεμνύνων ἑαυτὸν, D. Cassius, xxxviii. 5. ἐπιτιμῶν is more frequently used in this sense. V.

1. μετίεσαν] Although the middle form governs a genitive, the active is almost always constructed with an accusative. M. G. G. 367. Perhaps we should read τὰς χρησιμοσύνας. BL.

2. τῆς χρησιμοσύνης] *the assistance of Tisamenus, W.* the desire and want of his help; SCHN. ἐδέοντο γὰρ δεινῶς τοῦ Τισαμενοῦ, c. 35. S. laid aside their entreaty. This is certainly the sense of χ. BL. μάλα κεν θυμηδέος ἀντίσασαιμεν χρ., ἦν ἔμμι σίθεν χατέουσιν ὁπάξεις, Apollonius, i. 826. “We would with all our heart accept the aid, which you proffer to us who stand in need of your help.”

3. μετιόντες] iii. 15. going to fetch him. W.

4. ἀρκέεσθαι τούτοις] With pas-

γίνεσθαι Σπαρτιήτην ἐπὶ τοῖσι αὐτοῖσι λόγοισι, τοῖσι καὶ αὐτὸς γίνεται."

XXXV. Καὶ Σπαρτιῆται, ἐδέοντο γὰρ δεινῶς τοῦ Τισαμενοῦ, πάντα συνεχώρεόν οἱ. συγχωρησάντων δὲ καὶ ταῦτα τῶν Σπαρτιητέων, οὕτω δὴ πέντε σφι μαντευόμενος ἀγῶνας τοὺς μεγίστους Τισαμενὸς ὁ Ἡλεῖος, γενόμενος Σπαρτιήτης, συγκαταίρει. μῦνοι⁶ δὲ δὴ πάντων ἀνθρώπων ἐγένοντο οὗτοι Σπαρτιήτησι πολίηται. οἱ δὲ πέντε ἀγῶνες, οὗδε ἐγένοντο· εἷς μὲν καὶ πρῶτος, οὗτος ὁ ἐν Πλαταιῆσι· ἐπὶ δὲ, ὁ ἐν Τεγέῃ πρὸς Τεγεήτας τε καὶ Ἀργείους γενόμενος· μετὰ δὲ, ὁ ἐν Διπαιεῦσι πρὸς Ἀρκάδας πάντας, πλὴν Μαντινέων· ἐπὶ δὲ, ὁ Μεσσηνίων ὁ πρὸς Ἰσθμῷ·⁷ ὕστατος δὲ, ὁ ἐν Τανάγρα⁸ πρὸς Ἀθηναίους τε καὶ Ἀργείους γενόμενος. οὗτος δὲ ὕστατος κατεργάσθη τῶν πέντε ἀγώνων.

XXXVI. Οὗτος δὴ τότε τοῖσι Ἕλλησι ὁ Τισαμενὸς, ἀγόντων τῶν Σπαρτιητέων, ἐμαντεύετο ἐν τῇ Πλαταιίδι. Τοῖσι μὲν νυν Ἕλλησι καλὰ ἐγένετο τὰ ἱρὰ, ἀμυνομένοισι· διαβᾶσι δὲ τὸν Ἀσπὸν καὶ μάχης ἄρχουσι, οὐ.

XXXVII. Μαρδονίῳ δὲ, προθυομένῳ⁹ μάχης ἄρχειν, οὐκ ἐπιτή-

sives, the cause, and not the person, by which the action is effected, is put in the dative: where the Latins use the ablative. M. G. G. 403, 4. a.

5. Ἡγίην] This was a family name. Pausanias mentions Ἀγίαν, the grandson of Tisamenus, at the battle of Ægos-potamos, μαντευσάμενον Λυσάνδρῳ, iii. 11. W.

6. μῦνοι] Yet Plutarch says that Tyrtæus was admitted a citizen of Sparta; Lac. Ap. p. 230. n. L.

7. Ἰσθμῷ] Pausanias mentions the five battles in the same order; but he says, τέταρτον δὲ ἡγωνίσαστο (Τισαμενὸς) πρὸς τοὺς ἐξ Ἰσθμοῦ Ἰθώμην ἀποστήσαντας ἀπὸ τῶν εἰλώτων, iii. 11. Herodotus probably wrote ἐν Ἰθώμῃ. Palmer; De Pauw; V. W. L. B. O. S. The war of the revolted Helots, who were descended from the Messenians, lasted ten years, and is described by Thucydides, i. 101—103. Diodorus, xi. 64. W. We may notice that in the four other conflicts our author observes the same form of speech, (1) ὁ ἐν Π. (πρὸς Πέρσας), (2) ὁ ἐν Τ. πρὸς Τ. καὶ

A., (3) ὁ ἐν Δ. πρὸς Ἀ., (5) ὁ ἐν Τ. πρὸς Ἀ. τε καὶ Ἀ.; whereas here it varies: but, at the same time, that the war of Ithome was not terminated by any signal advantage; οἱ ἐν Ἰθώμῃ δεκάτῳ ἔτει, ὥς οὐκέτι ἐδύναντο ἀντέχειν, ξυνέβησαν πρὸς τοὺς Λακεδαιμόνιους, ἐφ' ᾧ τε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς· ἐξήλθον δὲ αὐτοὶ, καὶ παῖδες, καὶ γυναῖκες, Thuc. i. 103. and this happened, B. C. 455. which was after the battle of Tanagra. Consult Müller's Dorians, i. 9, 10.

8. Τανάγρα] γενομένης μάχης ἐν Τανάγρα τῆς Βοιωτίας, ἐνίκων Λακεδαιμόνιοι καὶ οἱ ξύμμαχοι, Thucydides, i. 108. L. B. C. 457. Müller's Dorians.

9. προθυομένῳ] ἐμοὶ θυομένῳ ἵεναι ἐπὶ βασιλείᾳ, οὐκ ἐγίγνετο τὰ ἱερὰ, Xenophon, An. ii. 2, 2. understand ἐπὶ τῷ before the infinitive, and καλὰ after ἐγίγνετο. HUT. ὥς ἀμφοτέροις προεθύσαντο οἱ μάντις, Pausanias, iv. 15. προθυσάμενος δὲ, ὥς ἤκουσε τοῦ μάντεως, Plutarch, Mor. t. i. p. 888. SCH. on B. 130.

δεα ἐγίνετο τὰ ἱρά¹⁰ ἀμυνομένῳ δέ, καὶ τούτῳ¹¹ καλά. καὶ γὰρ οὗτος¹² Ἑλληνικοῖσι ἱροῖσι ἐχρέετο, μάντιν ἔχων Ἡγησίστρατον,¹³ ἄνδρα Ἡλεῖόν τε καὶ τῶν Τελλιαδέων ἐόντα λογιμώτατον. τὸν δὴ πρότερον τούτων Σπαρτιῆται λαβόντες ἔδησαν ἐπὶ θανάτῳ, ὡς πεπονθότες πολλὰ τε καὶ ἀνάρσια ὑπ' αὐτοῦ. ὁ δὲ ἐν τούτῳ τῷ κακῷ ἐχόμενος, ὥστε τρέχων περὶ τῆς ψυχῆς, πρό τε τοῦ θανάτου πεισόμενος πολλὰ τε καὶ λυγρὰ, ἔργον ἐργάσατο μέζον λόγου. ὡς γὰρ δὴ ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ,¹⁴ ἐσενειχθέντος κως σιδηρίου¹⁵ ἐκράτησε. αὐτίκα δὲ ἐμνηχανᾶτο ἀνδρειότατον ἔργον πάντων τῶν ἡμεῖς ἴδμεν. σταθμησάμενος γὰρ, ὅπως ἐξελεύσεται οἱ τὸ λοιπὸν τοῦ ποδὸς, ἀπέταμε τὸν ταρσὸν¹⁶ ἑωυτοῦ. ταῦτα δὲ ποιήσας, ὥστε φυλασσόμενος ὑπὸ φυλάκων, διορύχας τὸν τοῖχον, ἀπέδρη ἐς Τεγέην, τὰς μὲν νύκτας πορευόμενος, τὰς δὲ ἡμέρας καταδύνων ἐς ὕλην καὶ ἀυλιζόμενος· οὕτω ὥστε, Λακεδαιμονίων πανδημεὶ διζημένων, τρίτῃ εὐφρόνῃ γενέσθαι ἐν Τεγέῃ· τοὺς δὲ ἐν θώματι μεγάλῳ ἐνέχεσθαι τῆς τε τόλμης, ὁρέοντας τὸ ἡμίτομον τοῦ ποδὸς κείμενον, κάκεινον οὐ δυναμένους

10. ἐπιτήδεα—τὰ ἱρά] καταθύμια τὰ σφάγια, c. 45. SCH.

11. καὶ τούτῳ] to him also. "These prophecies, if dictated by policy, appear on both sides judicious. For the Greeks had only to keep their advantageous ground, while the vast army of their enemy consumed its magazines, and they would have the benefit of victory without risk. To the Persians also the same prediction might be useful; to account to the soldier for the inaction of his general before an army so inferior, and to keep him quiet under sufferings from scarcity and probably badness of provisions, together with the want of many things to which the Asiatics were accustomed, while means were sought to entice or force the Greeks from their position;" MI. ix. 3.

12. οὗτος] "Possibly he might think it of consequence to propagate among the Greeks, both his auxiliaries and his enemies, the belief that their own gods favored the Persian cause. For himself, it is utterly unlikely that he would pay any regard to the oracles of deities, the belief in whom the religion of his country taught him to

despise and abhor;" MI. ix. 3.

13. Ἡγησίστρατον] He was either son or grandson of Tellias the Elean, mentioned in viii. 27. W.

14. ἐν ξύλῳ σιδηροδέτῳ] *quidam judicatus est parentem occidisse. eistatim, quod effugiendi potestas non fuit, lignee soleae in pedes inductae sunt: os autem obvolutum est folliculo, et praeligatum: deinde est in carcerem deductus, ut ibi esset tantisper, dum culeus, in quem conjectus in profluentem deferretur, compararetur, Cicero, de Inv. ii. 50. Mullenus judicatus est matrem necasse. ei damnato statim folliculo lupino os obvolutum est, et soleae lignee pedibus inductae sunt, et in carcerem ductus est, ad Her. i. 13. S.*

15. σιδηρίου] *un iron instrument.* The wonderful use, which human ingenuity, stimulated by the desire of liberty, may make even of a common nail, is strikingly displayed in La Tude's account of his escape from the Bastille. LAU.

16. τὸν ταρσὸν] τοῦ ποδὸς τὸ ἔμ-προσθεν μετὰ τοὺς δακτύλους, Pollux; L. now called by anatomists the 'metatarsus.' LAU.

εὐρεῖν. τότε μὲν οὕτω διαφυγὼν Λακεδαιμονίους, καταφεύγει ἐς Τεγέην, ἐοῦσαν οὐκ ἀρθμίνην Λακεδαιμονίοισι τοῦτον τὸν χρόνον. ὑγιῆς δὲ γενόμενος, καὶ προσποιησάμενος¹⁷ ξύλινον πόδα, κατεστήκεε ἐκ τῆς ἰθείης Λακεδαιμονίοισι πολέμιος. οὐ μέντοι γε ἐς τέλος οἱ συνήνεικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκυρημένον.¹⁸ ἦλω γὰρ μαντευόμενος ἐν Ζακύνθῳ ὑπ' αὐτῶν, καὶ ἀπέθανε. Ὁ μὲν νυν θάϊατος ὁ Ἠγησιστράτου ὕστερον ἐγένετο τῶν Πλαταιῶν. τότε δ' ἐπὶ τῷ Ἀσωπῷ Μαρδονίῳ, μεμισθωμένος οὐκ ὀλίγου, ἐθύετό τε καὶ προεθυμέετο κατὰ¹⁹ τε τὸ ἔχθος τὸ Λακεδαιμονίων²⁰ καὶ κατὰ τὸ κέρδος.

XXXVIII. Ὡς δὲ οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι, οὔτε αὐτοῖσι Πέρσησι, οὔτε τοῖσι μετ' ἐκείνων ἐοῦσι Ἑλλήνων· εἶχον γὰρ καὶ οὔτοι ἐπ' ἐωυτῶν μάντιν Ἰππόμαχον, Λευκάδιον ἄνδρα· ἐπιρρέουσιν δὲ τῶν Ἑλλήνων καὶ γινομένων πλεύνων, Τιμηγενίδης²¹ ὁ Ἐρπυος, ἀνὴρ Θηβαῖος, συνεβούλευσε Μαρδονίῳ τὰς ἐκβολὰς²² τοῦ Κιθαιρῶνος φυλάξαι, λέγων, ὥς “ἐπιρρέουσι οἱ Ἕλληνες αἰεὶ ἀνὰ πᾶσαν ἡμέρην, καὶ ὥς ἀπολάμψοιτο συχνοῦς.”

XXXIX. Ἡμέραι δὲ σφι ἀντικατημένοισι ἤδη ἐγεγόνεσαν ὁκτῶ, ὅτε ταῦτα ἐκείνος συνεβούλευε Μαρδονίῳ. ὁ δὲ μαθὼν τὴν παραίνεσιν εὖ ἔχουσαν, ὥς εὐφροίην ἐγένετο, πέμπει τὴν ἵππον ἐς τὰς ἐκβολὰς τὰς Κιθαιρωνίδας, αἱ ἐπὶ Πλαταιέων φέρουσι, τὰς Βοιωτοὶ μὲν Τρεῖς Κεφαλὰς καλέουσι, Ἀθηναῖοι δὲ Δρυὸς Κεφαλὰς.²³ πεμφθέντες δὲ οἱ ἵπποται οὐ μάτην ἀπίκοντο. ἐσβάλλοντα γὰρ ἐς τὸ πεδῖον λαμβάνουσι ὑποζύγια τε πεντακόσια, σιτία ἄγοντα ἀπὸ Πελοπον-

17. προσποιησάμενος] ὁ Ἀρκαδικὸς μάντις ἀναγκαίως πόδα ξύλινον προσεποίησατο, καθ' Ἡρόδοτον, τοῦ οἰκείου στερηθεὶς, Plutarch, de Fr. Am. p. 479. v. but Hegesistratus was an Elean. The middle verb denotes that he got it made for himself. V.

18. συγκεκυρημένον] which happened to exist between him and the Lacedaemonians. S.

19. κατὰ] on account of. M. G. G. 581. b.

20. Λακεδαιμονίων] the same as ἐς Λακεδαιμονίους, just above. τὴν εὐεργεσίαν τῆς γυναικὸς, Diodorus, xvii. 24. W. vol. i. p. 279. n. 11. Hence there is no necessity for the change of βροτῶν into βροτοῖς, Aeschylus, P. V. 123. where the Scholiast gives εἰς τοὺς

βροτούς.

21. Τιμηγενίδης] c. 86—88. Pausanias, vii. 10. W.

22. τὰς ἐκβολὰς] Pausanias, ix. 2. W.

23. Δρυὸς Κεφαλὰς] “Oak Heads.” τὴν πρὸς Κιθαιρῶνα καὶ Δ. Κ. (δδδν), τὴν ἐπ' Ἀθηνῶν φέρουσαν, Thucydides, iii. 24. Philostratus, 1c. ii. 19. W. Ovid, M. xi. 413, &c. L. Τρεῖς Κ. “Three Heads” is probably merely a corrupt pronunciation of the other name. No language would afford more instances of such provincial corruptions than the English; for instance, “Shotover Hill” (near Oxford) from *Château vert*, and “Cock Foster” (near Enfield) from *Bicoque Forestière*.

νῆσου ἐς τὸ στρατόπεδον, καὶ ἀνθρώπους, οἱ εἶποντο τοῖσι Ζεύγεσι. ἐλόντες δὲ ταύτην τὴν ἄγρην, οἱ Πέρσαι ἀφειδέως ἐφόνεον, οὐ φειδόμενοι οὔτε ὑποζυγίου οὐδενός, οὔτε ἀνθρώπου. ὥς δὲ ἄδην εἶχον κτείνοντες,²⁴ τὰ λοιπὰ αὐτῶν ἡλαυνον περιβαλλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον.

XL. Μετὰ δὲ τοῦτο τὸ ἔργον ἐτέρας δύο ἡμέρας διέτριψαν, οὐδέτεροι βουλούμενοι μάχης ἄρξαι. μέχρι μὲν γὰρ τοῦ Ἀσωποῦ ἐπήϊσαν οἱ βάρβαροι, πειρώμενοι τῶν Ἑλλήνων, διέβαινον δὲ οὐδέτεροι. ἡ μέντοι ἵππος ἡ Μαρδονίου αἰεὶ προσέκειτό τε καὶ ἐλύπεε τοὺς Ἕλληνας· οἱ γὰρ Θηβαῖοι, ἅτε μηδίζοντες μεγάλως, προθύμως ἔφερον τὸν πόλεμον, καὶ αἰεὶ κατηγέοντο μέχρι μάχης· τὸ δὲ ἀπὸ τούτου παραδεκόμενοι Πέρσαι τε καὶ Μῆδοι μάλα ἔσκον²⁵ οἱ ἀπεδείκνυντο ἄρετάς.

XLI. Μέχρι μὲν νυν τῶν δέκα ἡμερέων οὐδὲν ἐπὶ πλεῦν²⁶ ἐγίνετο τούτων. ὥς δὲ ἐνδεκάτῃ ἐγεγόνεε ἡμέρῃ ἀντικατημένοισι²⁷ ἐν Πλαταιῇσι, οἱ τε δὴ Ἕλληνες πολλῶν πλεῦνες ἐγεγόνεσαν, καὶ Μαρδόνιος περιημέκτεε τῇ ἔδρῃ,²⁸ ἐνθαῦτα ἐς λόγους ἦλθον Μαρδόνίως τε ὁ Γωβρύεω καὶ Ἀρτάβαζος ὁ Φαρνάκης, ὅς ἐν ὀλίγοις Περσέων ἦν ἀνὴρ δύκιμος παρὰ Ξέρῃ. βουλευομένων δὲ αἶδε ἦσαν αἱ γυνῶμαι· ἡ μὲν Ἀρταβάζου, ὥς “χρεῶν εἴη,²⁹ ἀναξεύξαντας³⁰ τὴν ταχίστην

24. ἄδην εἶχον κτείνοντες] Verbs, signifying ‘to be fatigued or satiated with doing any thing,’ are constructed with a participle. M. G. G. *549, 7. This phrase is more frequently followed by a genitive case; ὥς ἄ. εἶχον βρώσεως, ἐχεινψάμεθα, Hippolochus in Ath. iv. 2. ἐπειδὴ τῶν τοιούτων ἄ. εἴ., Plato, Charm. p. 153. c. who also has ἄ. ἥδη ἔχουσιν ἡμῖν οἱ λόγοι περὶ τε τῆς πόλεως ταύτης καὶ τοῦ ὁμοίου ταύτῃ ἀνδρὸς, Rep. vii. end. V.

25. μάλα ἔσκον] were principally those. S.

26. ἐπὶ πλεῦν] v. 120. vi. 42. S. ἔτι πλέον, c. 107. 121. V. The different forms of this adjective will be found, M. G. G. 135.

27. ἀντικατημένοισι] c. 39. V. The dative of the participle is often introduced in definitions of time, when it is to be expressed that an action has taken place since a certain person has done this or that. M. G. G. 390. c.

Other examples are given by BLO. on Th. iii. 29.

28. π. τῇ ἔδρῃ] τῇ μονῇ, Suidas; προσεδρεῖα καὶ προεδρία, Hesychius. οὐχ ἔδρας ἔργον, οὐδ’ ἀμβολᾶς, Bacchylides; χωρῶμεν, ἐγκονῶμεν, οὐχ ἔ. ἀκμῇ, σώζειν θέλοντες ἄνδρα γ’ ὃς σπεύδει θάνειν, Sophocles, Aj. 822. ἀναπαύσεως. Scholiast. W. A. τῶν στρατιωτῶν ἀχθομένων τῇ ἔδρᾳ, Thucydides, v. 7. V. οὐ βουλούμενος αὐτοὺς διὰ τὸ ἐν τῷ αὐτῷ καθημένους βαρύνεσθαι, ibid.

29. ὥς—εἴη] When any thing that has been said or thought by another is quoted as such, not as an idea of the writer, and yet not in the words of the speaker, but in narration, i. e. in indirect speech; then the optative is particularly put after ὅτι and ὥς, whether the action be in the present, past, or future tense: ἔλεγον, ὥς ἄνθρωπος ἦκοι, c. 44. χρησμόν, ὥς αἱ νῆσοι ἀφανίζοιτο, vii. 6. M. G. G. 529, 2.

πάντα τὸν στρατὸν, ἰέναι ἐς τὸ τεῖχος τὸ Ὀθηβαίων, ἔνθα σῖτόν τε σφι ἐσσηνεῖσθαι³¹ πολλὸν καὶ χόρτον τοῖσι ὑποζυγίοισι·³² κατ' ἡσυχίην τε ἰζομένους διαπρήσσεσθαι, ποιεῦντας τάδε. ἔχειν γὰρ χρυσὸν πολλὸν μὲν ἐπίσημον, πολλὸν δὲ καὶ ἄσημον, πολλὸν δὲ καὶ ἄργυρόν τε καὶ ἐκπώματα· τούτων φειδομένους μηδενὸς, διαπέμπειν ἐς τοὺς Ἕλληνας, Ἑλλήνων δὲ μάλιστα ἐς τοὺς προεσσεῶτας ἐν τῇσι πόλισι· καὶ ταχέως σφέας παραδώσειν τὴν ἐλευθερίην, μηδὲ ἀνακινδυνεύειν³³ συμβάλλοντας." τούτου μὲν νυν ἡ αὐτὴ ἐγένετο καὶ Ὀθηβαίων γνώμη,³⁴ ὡς προειδότες πλεῦν τι καὶ τούτου· Μαρδονίου δὲ, ἰσχυροτέρη τε καὶ ἀγνωμονεστέρα καὶ οὐδαμῶς συγγινωσκομένη. "δουκέειν τε γὰρ πολλῷ κρέσσονα εἶναι τὴν σφετέρην στρατιὴν τῆς Ἑλληνικῆς, συμβάλλειν τε τὴν ταχίστην, μηδὲ περιωρᾶν συλλεγομένους ἔτι πλεῦνας τῶν συλλελεγμένων, τὰ τε σφάγια τὰ Ἑγησιστράτου εἶναι χαίρειν,³⁵ μηδὲ βιάζεσθαι,³⁶ ἀλλὰ νόμῳ τῷ Περσέων χροεωμένους συμβάλλειν."

XLII. Τούτου δὲ οὕτω δικαιοῦντος, ἀντέλεγε οὐδεὶς, ὥστε ἐκράτεε τῇ γνώμῃ· τὸ γὰρ κράτος εἶχε τῆς στρατιῆς οὗτος ἐκ βασιλείας, ἀλλ' οὐκ Ἀρτάβαξος. μεταπεμψάμενος ὦν τοὺς ταξιάρχους τῶν τελέων,³⁷

30. ἀναξεύξαντας] c. 58. viii. 60, 1. W.

31. ἐσσηνεῖσθαι] ii. 12. Ionic for εἰσηνηνέσθαι. M. G. G. 253.

32. χόρτον τοῖσι ὑ.] τοῖς ἵπποις χ., Diodorus, xvi. 41. χιλὸν κτήνεσι, Philo J., p. 870. α. Heliodorus, Aeth. viii. p. 398. W.

33. ἀνακινδυνεύειν] If, as seems natural, this verb refers to the Greeks, ἀνακινδυνεύσειν would appear more correct. Bothe. S.

34. Θ. γνώμη] c. 2. From all this we may infer that the bribery and corruption, which had made such frightful progress in the age of Philip of Macedon, were already becoming prevalent in Greece. παρὰ τοῖς Ἕλλησιν, οὐ τισὶν, ἀλλὰ πᾶσιν ὁμοίως, φορὰν προδοτῶν καὶ δωροδόκων καὶ θεοῖς ἐχθρῶν ἀνθρώπων συνέβη γενέσθαι τοσαύτην, ὅσην οὐδεὶς πω πρότερον μέμνηται γεγονυῖαν, Demosthenes, Cor. 19. W.

35. εἶναι χαίρειν] Plutarch, Virt. Mul. p. 244. c. W. Plato, Crit. p. 45. α. χ. εἶ. τὸ πρᾶγμα, Isocrates, T. 14. τὸ μακρὰν χ. φράσαι τὸ μηκέτι φρον-

τιεῖν δηλοῖ, Lucian, t. i. p. 727. Xenophon, An. vii. 3, 12. τοὺς ὑπὲρ κάρα φοιτῶντας ἔρως πόλλ' ἐγὼ χαίρειν λέγω, Euripides, Hip. 1061. τὰς θνητῶν ἐγὼ χ. κελεύω θεῶν ἅτερ προμηθείας, a poet in Stob. M. Obs. vii. p. 190. V. τούτους τοὺς λόγους ἐλάσμεν χ., Æschines, Dial. ii. 38. Plato, Phæd. p. 49. HUT. M. G. G. 410. obs. 2. c. 45.

36. μηδὲ βιάζεσθαι] εἰ δὲ μὴ χαίρειν εἶναι καὶ μὴ προσβιάζεσθαι, Plutarch, V. M. p. 244. c. τὰ σφάγια may be understood in Herodotus; and not to force the sacrifices, i. e. and not to persevere in fruitless efforts to extort from them favorable prognostics in spite of their present inauspicious appearances. W. Or we may understand ἐωντοὺς after the verb, and repeat εἶναι; and not to let these inauspicious sacrifices do violence to their feelings by restraining them from battle. M.

37. τῶν τελέων] τῶν στρατιωτικῶν ταγμάτων, Thomas M.; Z. Thucydides, ii. 22. H. on Vig. iii. 11, 2. The τέλος appears to have been a large body, probably corresponding

καὶ τῶν μετ' ἑωυτοῦ ἐόντων Ἑλλήνων τοὺς στρατηγούς, εἰρώτα, " εἴ τι εἶδεῖεν³⁸ λόγιον περὶ Περσέων, ὡς διεφθιρέονται ἐν τῇ Ἑλλάδι;" σιγῶντων δὲ τῶν ἐπικλήτων, τῶν μὲν οὐκ εἰδόντων τοὺς χρησμούς, τῶν δὲ εἰδόντων μὲν, ἐν ἀδείῃ δὲ οὐ ποιευμένων τὸ λέγειν, αὐτὸς Μαρδόνιος ἔλεγε· " Ἐπεὶ τοῖνυν ὑμεῖς ἢ ἴστε οὐδέν, ἢ οὐ τολμᾶτε λέγειν, ἀλλ'³⁹ ἐγὼ ἐρέω, ὡς εὖ ἐπιστάμενος. ἔστι λόγιον, ὡς 'χρεὼν ἐστὶ Πέρσας, ἀπικομένους ἐς τὴν Ἑλλάδα, διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντας.' ἡμεῖς τοῖνυν, αὐτὸ τοῦτο ἐπιστάμενοι, οὔτε ἵμεν ἐπὶ τὸ ἱρὸν τοῦτο, οὔτε ἐπιχειρήσομεν διαρπάζειν, ταύτης τε εἵνεκα τῆς αἰτίας οὐκ ἀπολεόμεθα. ὥστε ὑμέων ὅσοι τυγχάνουσι εὐνοοὶ ἐόντες Πέρσῃσι, ἦδεσθε τοῦδε εἵνεκα, ὡς περιεσομένους ἡμέας⁴⁰ Ἑλλήνων." Ταῦτά σφι εἶπας, δεύτερα ἐσήμνη· " παραρτέεσθαί τε πάντα, καὶ εὐκρινέα ποιέεσθαι, ὡς ἅμα ἡμέρη τῇ ἐπιούσῃ⁴¹ συμβολῆς ἐσομένης."

XLIII. Τοῦτον δ' ἔγωγε τὸν χρησμὸν, τὸν Μαρδόνιος εἶπε ἐς Πέρσας ἔχειν, ἐς Ἰλλυριούς⁴² τε καὶ τὸν Ἑγχέλεων⁴³ στρατὸν⁴⁴

with our regiment. *BLO.* vol. i. p. 61. n. 36. οἱ λοιποὶ τῶν βαρβαρικῶν τελέων ἄρχοντες, c. 59.

38. εἶδεῖεν] *M. G. G.* 230, 2.

39. ἀλλὰ] is often found in the apodosis when the subject of this is opposed to the subject of the protasis; ἐπεὶ ὑμεῖς &c., ἀλλ' ἐγὼ, then I will tell it. *M. G. G.* 613.

40. ὡς περιεσομένους ἡμέας] *hence* you think that we shall conquer the Greeks. The accusative absolute. *M. G. G.* 568, 3.

41. ἐπιούσῃ] ἐπερχομένη, *Hesychius. SCHL.*

42. Ἰλλυριοὺς] *Illyria* answers in part to the modern *Albania. A.*

43. Ἑγχέλεων] *Arsia gens Liburnorum jungitur, usque ad flumen Titium. pars ejus fuerit Mentores, Hymanii, Echeleæ, Buni, et quos Callimachus Peucertias appellat: nunc totum uno nomine Illyricum vocatur generatim, Pliny, H. N. iii. 21. L.*

44. στρατὸν] *Pausanias*, who describes the antiquities of Greece with so much accuracy, does not mention in his tenth book either this pillage of

the temple of Delphi, or the calamities of the nations who took part in it. *Appian* speaks of the *Autarians* as a powerful *Illyrian* nation (*Ill. 3.*), and adds *Αὐταριάς δὲ ἐκ θεοβλαβείας Ἀπόλλωνος ἐς ἔσχατον κακοῦ περιελθεῖν· Μολιστόμω γὰρ αὐτοὺς καὶ Κελτοῖς τοῖς Κίμβροις λεγομένοις ἐπὶ Δελφούς συστρατεύσαι, καὶ φθαρῆναι μὲν αὐτίκα τοὺς πλείους αὐτῶν, πρὸ ἐπιχειρήσεως, νετῶν σφίσι καὶ θυέλλῃσι καὶ πρηστήρων ἐμπεσόντων. ἐπιγενέσθαι δὲ ὑποστρέψασιν ἄπειρον βατράχων πληθὺς· καὶ λοιμοὺς ἦν Ἰλλυρίων, καὶ φθόρος Αὐταριῶν μάλιστα· κ. τ. λ., 4. *Bacchus* says to *Cadmus* δράκων γενήσῃ (χρησμός ὡς λέγει Διὸς)—*βαρβάρων ἡγούμενος. πολλὰς δὲ πόλεις ἄναρτίμω στρατεύματι πόλεις· ὅταν δὲ Λοξίου χρηστήριον διαρπάσῃσι, νόστον ἄθλιον πάλιν σχήσουσι, Euripides, B. 1320. Cadmus afterwards exclaims ἐγὼ θ', ὁ τλήμων, βαρβάρους ἀφίξομαι γέρων μέτοικος· ἐτι δ' ἐμοὶ τὸ θέσφατον, εἰς Ἑλλάδ' ἀγαγεῖν μιγάδα βάρβαρον στρατόν· καὶ τὴν δάμαρτ' ἐμὴν ἄξω πλεοναυτοὺς καὶ τάφους Ἑλληνικοὺς, ἡγούμενος λόγχασι, 1343. *MUS. L.***

οἶδα πεπονημένον, ἀλλ' οὐκ ἐς Πέρσας. ἀλλὰ τὰ μὲν Βάκιδι ⁴⁵ ἐς ταύτην τὴν μάχην ⁴⁶ πεπονημένα.⁴⁷

τὴν δ' ἐπὶ Θερμώδοντι ⁴⁸ καὶ Ἀσωπῷ λεχεποίῃ
Ἑλλήνων σύνοδον, καὶ βαρβαρόφωνον ἰυγὴν ⁴⁹
τῇ πολλοὶ πεσέονται ὑπὲρ Λάχεσιν τε μόρον τε
τοξοφόρων Μήδων, ὅταν αἴσιμον ἡμαρ ἐπέλθῃ,

ταῦτα μὲν, καὶ παραπλήσια τούτοισι ἄλλα Μουσαίῳ ἔχοντα οἶδα ἐς Πέρσας. ὁ δὲ Θερμῶδων ποταμὸς ῥέει μεταξύ Τανάγρης τε καὶ Γλίσαντος.⁵⁰

XLIV. Μετὰ δὲ τὴν ἐπειρώτησιν τῶν χρησμῶν καὶ παραίνεσιν τὴν ἐκ Μαρδονίου, νύξ τε ἐγίνετο, καὶ ἐς φυλακὴς ἐτάσσοντο. ὥς δὲ πρόσω τῆς νυκτὸς ⁵¹ προελήλατο, καὶ ἡσυχίῃ ἐδόκεε εἶναι ἀνὰ τὰ στρατόπεδα, καὶ μάλιστα οἱ ἄνθρωποι εἶναι ἐν ὕπνῳ, τηνικαῦτα, προσελάσας ἱππῳ πρὸς τὰς φυλακὰς τὰς Ἀθηναίων, Ἀλέξανδρος ὁ Ἀμύντεω, στρατηγός τε ἐὼν καὶ βασιλεὺς Μακεδόνων, ἐδίξητο τοῖσι στρατηγούσι ἐς λόγους ἐλθεῖν. τῶν δὲ φυλάκων οἱ μὲν πλεῖνες παρέμενον, οἱ δ' ἔθεον ἐπὶ τοὺς στρατηγούς. ⁵² ἐλθόντες δὲ, ἔλεγον, ὡς “ἄνθρωπος ἦκοι ἐπ' ἱππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων,⁵³ ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγούς δὲ ὀνομάζων, ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν.”

XLV. Οἱ δὲ ἐπεὶ ταῦτα ἤκουσαν, αὐτίκα εἶποντο ἐς τὰς φυλακὰς. ἀπικομένοισι δὲ ἔλεγε Ἀλέξανδρος τάδε. “Ἄνδρες Ἀθηναῖοι,

45. Βάκιδι] viii. 20. *L.*

46. ταύτην τὴν μ.] The battle of Plataea. *L.*

47. πεπονημένα] The oracle is placed parenthetically; *LAU.* so that the construction is, ἀλλὰ οἶδα τὰ μὲν π. Β. ἔχοντα ἐς τ. τ. μ.—ταῦτα μὲν, καὶ ἕ. π. τ. πεπονημένα Μ. ἕ. ἐς Π. *S.* Compare vol. i. p. 255. n. 75.

48. Θερμώδοντι] afterwards called Hæmon. *A.*

49. ἰυγὴν] Æschylus, P. 981. *BL.*

50. Γλίσαντος] *exilem Glisanta Coroneamque, feracem messe Coronæum Baccho Glisanta colentes*, Statius, Th. vii. 307. *W.*

51. πρόσω τῆς νυκτὸς] ὡς π. ἦν τ. ν., ii. 121, 4. ἡ νύξ προέκοψεν, ἡ δὲ ἡμέρα ἡγγικεν, Romans, xiii. 12. τὸ

πολὺ τῆς νυκτὸς προέβη, Heliodorus, Æth. i. p. 26. ubi plerumque noctis processit, obscuro etiam tum lumine, Sallust, J. 24. *W.* μεσούσης ν., Plutarch, Ar. p. 327. d. πόρρω τῶν νυκτῶν, Plato, t. iii. p. 217. d. ὡς τὴν νύκτα ἡγρύπνησαν, ἐκάθειδον μέχρι π. τῆς ἡμέρας, Xenophon, H. vii. 2, 19. *V.*

52. στρατηγούς] “A man on horseback softly approached the camp of the Greeks, and addressing the sentinels, he told them to bring to him the Athenian Aristides, who immediately joined them;” Plutarch, Ar. p. 327. d. *L.*

53. ἐκ τοῦ σ. τοῦ Μήδων] ἐς τὸ στρατόπεδον τὸ Μ., viii. 75. *W.*

παραθήκην ὑμῖν τὰ ἔπεα τάδε τίθεμαι, ἀπὸρρήτα ποιούμενος⁵⁴ πρὸς μηδένα λέγειν ὑμέας ἄλλον ἢ Πανσαινίην,⁵⁵ μή με καὶ διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως ἐκιδύμην⁵⁶ συναπίσης τῆς Ἑλλάδος. αὐτός τε γὰρ Ἑλλήν γένος εἰμὶ τῶρχαῖον,⁵⁷ καὶ ἂντ' ἐλευθέρης δεδουλωμένην οὐκ ἂν ἐθέλομι ὀρᾶν τὴν Ἑλλάδα. λέγω δὲ ὧν, ὅτι Μαρδονίᾳ τε καὶ τῇ στρατιῇ τὰ σφύγια οὐ δύναται καταθύμια γενέσθαι· πύλαι γὰρ ἂν ἐμάχεσθε· νῦν δὲ οἱ δέδοκται, τὰ μὲν σφάγια εἴναι χιίρειν, ἅμα ἡμέρῃ δὲ διαφανσκούσῃ συμβολὴν ποιέεσθαι. καταβῥώδῃηκε γὰρ, μὴ πλεῦνες συλλεχθῆτε, ὥς ἐγὼ εἰκάζω. πρὸς ταῦτα ἐτοιμύξεσθε. ἦν δὲ ἄρα ὑπερβάλλεται τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιῆται, λιπαρέετε μένοντες.⁵⁸ ὀλίγων γὰρ σφι ἡμερέων λείπεται σιτία. ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ, μνησθῆναι τίνα χοὴ καὶ ἐμεῦ ἐλευθερώσιος πέρι, ὅς Ἑλλήνων εἵνεκα οὕτω ἔργον παράβολον⁵⁹ ἔργυσμαι ὑπὸ προθυμίας, ἐθέλων ὑμῖν δηλῶσαι τὴν διάνοιαν τὴν Μαρδονίου, ἵνα μὴ ἐπιπέσωσι ὑμῖν οἱ βάρβαροι μὴ προσδεκομένοισιν ἡμῶν, εἰμὶ δὲ Ἀλέξανδρος ὁ Μακεδών.” Ὁ μὲν, ταῦτα εἶπας, ἀπήλαυνε ὀπίσω ἐς τὸ στρατόπεδον καὶ τὴν ἐωντοῦ τάξιν.

XLVI. Οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων, ἐλθόντες ἐπὶ τὸ δεξιὸν κέρας, ἔλεγον Πανσαινίῃ, τά περ ἤκουσαν Ἀλεξάνδρου. ὁ δὲ, τούτῳ τῷ λόγῳ καταβῥώδῃσας τοὺς Πέρσας, ἔλεγε τάδε· “Ἐπεὶ τοίνυν ἐς ἡῶ ἢ συμβολὴ γίνεται, ὑμέας μὲν χρεῶν ἐστὶ τοὺς Ἀθηναίους στήναι κατὰ τοὺς Πέρσας, ἡμέας δὲ κατὰ τοὺς Βοιωτοὺς τε καὶ τοὺς κατ' ὑμέας τεταγμένους Ἑλλήνων, τῶνδε εἵνεκα· ὑμεῖς ἐπίστασθε τοὺς Μήδους καὶ τὴν μάχην αὐτῶν, ἐν Μαραθῶνι μαχεσάμενοι, ἡμεῖς δὲ ἄπειροί τε εἶμεν καὶ ἀδυνάεις τούτων τῶν ἀνδρῶν· Σπαρτιητέων γὰρ οὐδεὶς πεπεῖρηται Μήδων. ἡμεῖς δὲ Βοιωτῶν καὶ Θεσ-

54. ἀπὸρρήτα ποιούμενος] *à. agrees with ἔπεα here, as with χρηστέρια in c. 94. Fufetius says to the Albans ἱκετεύω ὑμᾶς *à. ποιήσασθαι*, Dionysius, A. R. iii. p. 161. αὐτὸς ἐν ἀπὸρρήτοις ἔγραφε (viz. γράμμασιν), Appian, vi. 10. W. καὶ γὰρ ὥρσασα αὐτοῖς, ἀπὸρρήτον ποιησάμενος, Aristophanes, Eq. 645. SCHN. ἐν ἀπὸρρήτῳ π., λέγει ὅτι ἀκῆκος κ. τ. λ., Xenophon, An. vii. 6, 31. SCH. on B. 53.*

55. ἢ Πανσαινίην] Plutarch does not even make this exception. L.

56. μεγάλως ἐκιδύμην] ἢ ἐν Πλαταιαῖς ἐπὶ Μαρδονίου γεγεννημένη εὐεργεσία of Alexander is mentioned, So-

crat. Ep. xxviii. p. 60. V.

57. τῶρχαῖον] v. 22. Ἀλέξανδρος ὁ Περδικκού πατὴρ καὶ οἱ πρόγονοι αὐτοῦ Τημενίδαι, τὸ ἀρχαῖον ὄντες ἐξ Ἀργεῶν, Thucydides, ii. 99. Hudson. AR. οἱ κεῖνους ὄντας αὐτῷ τὸ *à.*, Th. iv. 3. WA.

58. λιπαρέετε μένοντες] Verbs of ‘persevering’ are followed by a participle. M. G. G. *549, 7.

59. παράβολον] ἤκω ἐκ κινδύνων τὸν μέγιστον ἐννοῖα τῇ πρὸς ὑμᾶς αἰρούμενος, Plutarch, Ar. p. 327. e. V. *periculosæ plenum opus aleæ tractas*, Horace, ii Od. i. 6.

σαλῶν ἔμπειροί εἰμεν. ἀλλ' ἀναλαβόντας τὰ ὄπλα χρεῶν ἐστὶ ἰέναι ὑμέας μὲν ἐς τὸδε τὸ κέρας, ἡμέας δὲ ἐς τὸ εὐώνυμον." Πρὸς δὲ ταῦτα εἶπαν οἱ Ἀθηναῖοι τάδε·⁶⁰ "Καὶ αὐτοῖσι ἡμῖν πάλαι ἀπ' ἀρχῆς, ἐπεὶ τε εἶδομεν κατ' ὑμέας τασσομένους τοὺς Πέρσας, ἐν νόφ' ἐγένετο εἰπεῖν ταῦτα, τὰ περ ὑμεῖς φθάντες προφέρετε·⁶¹ ἀλλὰ γὰρ ἀρρωδέομεν, μὴ ὑμῖν οὐκ ἡδέες γένωνται οἱ λόγοι. ἐπεὶ δ' ὦν αὐτοὶ ἐμνήσθητε, καὶ ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι, καὶ ἐτοιμοί εἰμεν ποιεῖν ταῦτα."

XLVII. Ὡς δ' ἤρεσκε ἀμφοτέροισι ταῦτα, ἡὼς τε διέφαινε, καὶ διαλλάσσοντο τὰς τάξεις. γνόντες δὲ οἱ Βοιωτοὶ τὸ ποιούμενον, ἐξαγορεύουσι Μαρδονίῳ. ὁ δ' ἐπεὶ τε ἤκουσε, αὐτίκα μετιστάναι καὶ αὐτὸς ἐπειρᾶτο, παράγων τοὺς Πέρσας κατὰ τοὺς Λακεδαιμονίους. ὥς δὲ ἔμαθε τοῦτο τοιοῦτο γινόμενον ὁ Πανσανίης, γνούς, ὅτι οὐ λανθάνει, ὁπίσω ἤγε τοὺς Σπαρτιήτας ἐπὶ τὸ δεξιὸν κέρας· ὥς δ' αὐτὸς καὶ ὁ Μαρδόνιος ἐπὶ τοῦ εὐωνύμου.

XLVIII. Ἐπεὶ δὲ κατέστησαν ἐς τὰς ἀρχαίας τάξεις, πέμψας ὁ Μαρδόνιος κήρυκα ἐς τοὺς Σπαρτιήτας, ἔλεγε τάδε· "ὦ Λακεδαιμόνιοι, ὑμεῖς δὴ λέγεσθε εἶναι ἄνδρες ἄριστοι ὑπὸ τῶν τῆδε ἀνθρώπων, ἐκπαγλεομένων,⁶² ὥς οὐ τε φεύγετε ἐκ πολέμου, οὐ τε τάξιν ἐκλείπετε, μένοντές τε⁶³ ἢ ἀπόλλυτε τοὺς ἐναντίους, ἢ αὐτοὶ ἀπόλλυσθε. τῶν δ' ἄρ' ἦν οὐδὲν ἀληθές. πρὶν γὰρ ἢ συμμίξαι ἡμέας ἐς χειρῶν τε νόμον ἀπικέσθαι, καὶ δὴ φεύγοντας καὶ τάξιν ἐκλείποντας ὑμέας εἶδομεν, ἐν Ἀθηναίοισι τε τὴν πρόπειραν ποιουμένους, αὐτούς τε ἀντὶα δούλων τῶν ἡμετέρων τασσομένους. ταῦτα οὐδαμῶς ἀνδρῶν ἀγαθῶν ἔργα· ἀλλὰ πλεῖστον δὴ ἐν ὑμῖν ἐψεύσθημεν. προσδεκόμενοι γὰρ κατὰ κλέος, ὡς δὴ πέμψετε ἐς ἡμέας κήρυκα προκαλούμενοι καὶ βουλούμενοι μῦνοι μῦνοισι⁶⁴ Πέρσῃσι μάχεσθαι· ἄρτιοι εὐντες ποιεῖν ταῦτα, οὐδὲν τοιοῦτο λέγοντας ὑμέας εὖρομεν, ἀλλὰ

60. τάδε] Plutarch tells us that the general officers of the Athenians considered the conduct of Pausanias very arbitrary: they thought, that by thus making them change their post at his pleasure, that prince treated them as slaves; but the remonstrances of Aristides induced them to change this opinion; Ar. p. 328. a. L.

61. φθάντες προφέρετε] anticipating us, propose: we should say, anticipate us in proposing. This use of the participle is noticed, M. G. G. 553. obs. 1.

62. ἐκπαγλεομένων] ἐκπάγλως θαναμαζόντων, Scholiast on Æsch. It is a poetical verb, found in Æschylus, Ch. 211. Euripides, Hec. 1139. O. 881. BL.

63. μένοντές τε] By this use of τε after the negative proposition, οὐ φεύγειν and μένειν are represented as closely connected, and one a consequence of the other. M. G. G. 626.

64. μῦνοι μῦνοισι] ἀλλ' ἐμοὶ μόνος μόνῳ μάχην ξυνάψας, ἢ, κτανῶν, ἄγου λαβὼν τοὺς παῖδας, ἢ, θανῶν, ἐμοὶ τιμὰς πατρώους, καὶ δόμους ἔχειν ἄφες,

πτώσσοντας μάλλον. νῦν ὦν, ἐπειδὴ οὐκ ὑμεῖς ἤρξατε τούτου τοῦ λόγου, ἄλλ' ἡμεῖς ἄρχομεν. τί δὴ οὐ πρὸ μὲν τῶν Ἑλλήνων ὑμεῖς, ἐπεὶ τε δεδύλωσθε εἶναι ἄριστοι, πρὸ δὲ τῶν βαρβάρων ἡμεῖς, ἴσοι πρὸς ἴσους⁶⁵ ἡριθμὸν ἐμαχεσάμεθα; ⁶⁶ καὶ ἦν μὲν δοκῇ καὶ τοὺς ἄλλους μάχεσθαι, οἱ δ' ὦν μετέπειτα μαχέσθων⁶⁷ ὕστεροι· εἰ δὲ καὶ μὴ δοκέοι,⁶⁸ ἄλλ' ἡμέας μόνους ἀποχρῆν, ἡμεῖς δὲ διαμαχεσόμεθα· ὁκότεροι δ' ἂν ἡμέων νικήσωσι, τούτους τῷ ἅπαντι στρατοπέδῳ νικᾶν."

XLIX. Ὁ μὲν, ταῦτα εἶπας τε καὶ ἐπισχὼν χρόνον, ὥς οἱ οὐδεὶς οὐδὲν ὑπεκρίνετο, ἀπαλλάσσετο ὀπίσω· ἀπελθὼν δὲ, ἐσήμαινε Μαρδονίῳ τὰ καταλαβόντα. ὁ δὲ, περιχαρὴς γενόμενος καὶ ἐπαρθεὶς ψυχρῇ νίκῃ, ἐπῆκε τὴν ἵππον ἐπὶ τοὺς Ἕλληνας. ὥς δὲ ἐπῆλασαν οἱ ἱππῶται, ἐσινέοντο πᾶσαν τὴν στρατιὴν τὴν Ἑλληνικὴν, ἐσακοντίζοντές τε καὶ ἐστοξεύοντες, ὥστε ἱπποτοξόται⁶⁹ τε ἔόντες καὶ προσφέρεσθαι ἄποροι·⁷⁰ τὴν τε κρήνην τὴν Γαργαφίνην, ἀπ' ἧς ὕδρευετο πᾶν τὸ στράτευμα τὸ Ἑλληνικόν, συνετάραζαν καὶ συνέχωσαν.⁷¹ ἦσαν μὲν ὦν κατὰ τὴν κρήνην Λακεδαιμόνιοι τεταγμένοι μόνοι· τοῖσι δὲ ἄλλοισι Ἑλλήσι ἡ μὲν κρήνη πρόσω ἐγένετο, ὥς ἕκαστοι ἔτυχον τεταγμένοι, ὁ δὲ Ἀσωπὸς ἀγχοῦ· ἐρνύμενοι δὲ ἀπὸ τοῦ Ἀσωποῦ οὕτω δὴ ἐπὶ τὴν κρήνην ἐφοίτεον· ἀπὸ τοῦ ποταμοῦ γάρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἱππέων καὶ τοξευμάτων.⁷²

Euripides, Her. 807. ἦτα δ' Αἶας πολέμιζε μόνῳ μόνος Ἑκτορι δίῳ, title of Hom. II. H. Koen. V. Eur. M. 513. All the Mss. omit either one or the other of these two words.

65. ἴσοι πρὸς ἴσους] ἐπὶ τὰ λοχαγοὶ ἐφ' ἐπὶ τὰ πύλαις ταχθέντες ἱ. π. γ., Sophocles, An. 145.

66. τί—οὐ — ἐμαχεσάμεθα] why should we not fight? S.

67. μαχέσθων] Instead of the termination ὦσαν in the third person plural of the imperative, the form ὦν is very much used in Ionic, Doric, and particularly Attic. M. G. G. 197, 3. On the use of the imperative in this passage, consult M. G. G. 523, 1.

68. δοκῇ—δοκέοι] Observe that ἦν is followed by a subjunctive, and εἰ by an optative.

69. ἱπποτοξόται] Such were the Scythians, iv. 46. S. the Parthians, Appian, B. C. iv. 59. the Arabians, Medes, and Parthians, 88. whose practice it was to retreat rapidly after

pouring in a volley of arrows; Plutarch, Cras. p. 558. B. W. Scythas et versis animosum equis Parthum, Horace, 1 Od. xix. 10. *time! miles sagittas et celerem fugam Parthi*, 11 Od. xiii. 16. *fidenterque fugu Parthum versisque sagittis*, Virgil, G. iii. 31.

70. προσφέρεσθαι ἄποροι] difficult to engage with, i. e. to bring to close combat. When Herodotus speaks of the Scythians as being πάντες ἱπποτοξόται, he asks κῶς οὐκ ἂν εἶσαν οὗτοι ἀμαχοί τε καὶ ἄποροι προσμίσειν; iv. 46. V. Thucydides, iv. 32.

71. συνέχωσαν] οἱ Σκύθαι ἐβουλεύοντο τὰ φρέατα καὶ τὰς κρήνας συγχοῦν, iv. 120. συγχέαι κρήνην, Pausanias, x. p. 840. τὴν κ. τὴν Γ. Μαρδόνιος καὶ ἡ ἵππος συνέχεεν ἡ Περσῶν, ix. 4. V. The same author adds that the Plataeans afterwards had it cleared out, re-opened it, and restored it to its former state. Bellanger. L.

72. τοξευμάτων] The archers of the

L. Τούτου δὲ τοιούτου γινομένου, οἱ τῶν Ἑλλήνων στρατηγοί, ἄτε τοῦ τε ὕδατος στερηθείσης τῆς στρατιῆς, καὶ ὑπὸ τῆς ἵππου ταρσασσομένης, συνελέχθησαν περὶ αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες παρὰ Παισανίην ἐπὶ τὸ δεξιὸν κέρας. ἀλλὰ τ³ γάρ, τούτων τοιούτων ἐόντων, μᾶλλον σφεας ἐπελύπεε, οὐ τε γὰρ σιτία εἶχον ἔτι, οἳ τέ σφεων ὑπέωνες, τ⁴ ἀποπεμφθέντες ἐς Πελοπόννησον ὡς ἐπισιτιεύμενοι, ἀποκεκλέατο ὑπὸ τῆς ἵππου, οὐ δυνάμενοι ἀπικέσθαι ἐς τὸ στρατόπεδον.

LI. Βουλευομένοισι δὲ τοῖσι στρατηγοῖσι ἔδοξε, ἣν ὑπερβάλονται κείνην τὴν ἡμέρην οἱ Πέρσαι συμβολὴν μὴ ποιούμενοι, τ⁵ ἐς τὴν νῆσον τ⁶ ἵεναι. ἡ δὲ ἐστὶ ἀπὸ τοῦ Ἀσωποῦ καὶ τῆς κρήνης τῆς Γαργα-

enemy, in all probability, lined the left bank of the river to a considerable extent.

73. ἀλλὰ] This is restored as being the reading of all the Mss. It is quoted, M. G. G. 615. and is considered by S. as not quite untenable. The following remarks are adduced in its support, and are founded on passages referred to by S.E.A. on VIG. viii. 1, 6. and on H. If we divest the present construction of all extraneous matter, it will stand thus, ἀλλὰ γὰρ τούτων τοιούτων ἐόντων μᾶλλον σφεας ἐπελύπεε—οὐ γὰρ σιτία εἶχον—βουλευομένοισι δὲ ἔδοξε ἐς τὴν νῆσον ἵεναι. Here two observations suggest themselves, (1) that ἀλλὰ γὰρ is followed by γὰρ, and (2) that ἀλλὰ γὰρ is followed by δέ. With respect to the first; sometimes the γὰρ which immediately follows ἀλλὰ is redundant; for instance, ἀλλὰ γὰρ, ὅτι μὲν παλαιότατοι οὗτοι οἱ νόμοι εἰσὶ, σαφές· ὁ γὰρ Λυκοῦργος κατὰ τοὺς Ἡρακλείδας λέγεται γενέσθαι, Xenophon, R. L. 10. With regard to the second observation, it may be remarked, that when the reason of the proposition to which ἀλλὰ belongs, is explicitly stated, and is put first, introduced by ἀλλὰ γὰρ, then that other proposition, which has thus been deprived of the ἀλλὰ properly belonging to it, is supported by δέ instead; as ἀλλὰ γὰρ περιέχονται τοῦ οὐνόματος μᾶλλον τι τῶν ἄλλων Ἰώνων· ἔστωσαν δὲ καὶ οἱ καθαρῶς γεγονότες Ἴωνες, i. e. ἀλλὰ ἔστωσαν &c. περιέχον-

ται γὰρ &c. i. 147. ἀλλὰ γὰρ τούτους ἐώμεν· σὺ δ' εἶπε, ἐν δικαστηρίοις οἱ ἀντίδικοι τί δρῶσιν, Plato, Phæd. i. x. p. 353. Compare ἀλλ', ὅτε γὰρ δὴ τὸ σὺν ἡμῖν ἀπέδραν, παταγοῦσιν ἄτε πτηνῶν ἀγέλαι· μέγαν αἰγυπιδὺν δ' ὑποδείσαντες τάχ' ἂν, ἐξαίφνης εἰ πὺ φανείης, σιγῇ πτήξειαν ἄφωνοι, Sophocles, Aj. 167. Indeed the use of δέ in resuming the thread of discourse, when it has been broken by a parenthesis, is very frequent in our author, τῇ δέ—ταύτῃ δέ, c. 63. Here ἐπελύπεε is to be taken impersonally, or τόδε is to be understood as with δηλοῦ, c. 68.; and the sentence may be paraphrased thus, ἀλλὰ βουλευομένοισι ἔδοξε ἐς τὴν νῆσον ἵεναι, τούτων γὰρ τοιούτων ἐόντων, τόδε μᾶλλον σφεας ἐπελύπεε ὅτι οὐκέτι εἶχον σιτία; or καὶ γὰρ ταῦτα τοιαῦτα ἐόντα ἐλύπεε σφεας, καὶ δὴ καὶ τόδε, ὅτι οὐκέτι εἶχον σιτία.

74. ὑπέωνες] for the Homeric form ὑπάωνες; as Ποσειδέων, vii. 129. for Ποσειδάων. S.

75. ὑπερβάλονται—μὴ ποιούμενοι] HER. on VIG. vii. 12, 11.

76. τὴν νῆσον] the island may very probably denote an insulated tract of land, not accessible without crossing a stream; as in the following passage, ἦκε πρὸς τὴν καλουμένην "νῆσον," χώραν πολύσυχλον καὶ σιτοφόρον, ἔχουσαν δὲ τὴν προσηγορίαν ἀπ' αὐτοῦ τοῦ συμπτάματος. τῇ μὲν γὰρ ὁ Ῥοδανὺς τῇ δὲ ὁ Ἰσάρας προσαγορευόμενος, ῥέοντες παρ' ἑκατέραν τὴν πλευρὰν, ἀπικορυφοῦσιν αὐτῆς τὸ σχῆμα κατὰ τὴν

φίης, ἐπ' ἣ ἔστρατοπεδεύοντο τότε, δέκα σταδίου ἀπέχονσα, πρὸ τῆς Πλαταιέων πόλιος. νῆσος δὲ οὕτω ἂν εἴη ἐν ἡπείρῳ· σχιζόμενος ὁ ποταμὸς ἄνωθεν ἐκ τοῦ Κιθαιρῶνος ῥέει κάτω ἐς τὸ πεδῖον, διέχων ὑπ' ἀλλήλων τὰ ῥέεθρα ὅσον περ τρία στάδια, καὶ ἔπειτα συμμίσγει ἐς τὸ αὐτό· οὐνομα δὲ οἱ Ὀϊέρῳ.⁷⁷ θυγατέρα δὲ ταύτην λέγουσι εἶναι Ἀσωποῦ οἱ ἐπιχώριοι. ἐς τοῦτον δὴ τὸν χῶρον ἔβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχῃσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἱππεὲς σφέας μὴ σινοῖατο,⁷⁸ ὥσπερ κατ' ἰθὺ ἐόντων. μετακινέεσθαι τε ἐδόκεε τότε, ἐπεὶ τῆς νυκτὸς ἦ δευτέρῃ φυλακῇ,⁷⁹ ὥς ἂν μὴ ἰδοῖατο οἱ Πέρσαι ἐξορμευμένους, καὶ σφῆας ἐπόμενοι ταρασσοῖεν οἱ ἱππῶται. ἀπικομένων δὲ ἐς τὸν χῶρον τοῦτον, τὸν δὴ ἡ Ἀσωπὶς Ὀϊέρῳ περισχίζεται, ῥέουσα ἐκ τοῦ Κιθαιρῶνος, ὑπὸ τὴν νύκτα ταύτην ἐδόκεε τοὺς ἡμίσεας ἀποστέλλειν τοῦ στρατοπέδου πρὸς τὸν Κιθαιρῶνα, ὥς ἀναλάβοιεν τοὺς ὀπέωντας τοὺς ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιρῶνι ἀπολελαμμένοι.⁸⁰

LII. Ταῦτα βουλευσάμενοι, κείνην μὲν τὴν ἡμέρην πᾶσαν, προσκειμένης τῆς ἵππου, εἶχον πόνον ἄτρυτον. ὥς δὲ ἡ τε ἡμέρῃ ἔληγε

πρὸς ἀλλήλους σύμπτωσιν. ἔστι δὲ παραπλησία, τῷ μεγέθει καὶ τῷ σχήματι, τῷ κατ' Αἴγυπτον καλουμένῳ Δέλτα· πλὴν ἐκεῖνον μὲν θάλαττα τὴν μίαν πλευρὰν καὶ τὰς τῶν ποταμῶν ῥύσεις ἐπιεύνουσιν ταύτης δ' ὄρη δυσπρόσοδα, καὶ δυσέμβολα, καὶ σχεδὸν, ὥς εἰπεῖν, ἀπρόσιτα, Polybius, ii. 49, 5. Tabulae Herodoteæ, p. 6. and pl. 4. The chief difficulty in determining the formation of this insulated tract arises from a comparison of the map given in the above plate with that by Sir William Gell; both professing to be constructed from an actual survey, and yet differing widely in their details. I should be rather disposed to make the Oëroë a branch of the Asopus, namely, the southern branch; which, in the latter map, is represented as running in a direction from the rising ground to the north of the Oak-heads, and in the rear of the second position of the Greeks. The relative magnitude of the Asopus and its branches seems hardly to be given with sufficient accuracy.

77. Ὀϊέρῳ] “On the road from Platæa to Thebes we find the river

Περῳν (Ὀϊέρῳ?)· θυγατέρα δὲ εἶναι τὴν Π. (Ὀ.?) τοῦ Ἀσώπου λέγουσι,” Pausanias, ix. 4. Diodorus, iv. 72. and Apollodorus, iii. 11, 5. make no mention of Oëroë among the daughters of Asopus. *W. L.*

78. ἔχῃσι—σινοῖατο] Compare M. G. G. 520. *obs.* 2. *BU.* 210. and p. 193. n. 41. By their change of position the Greeks thought that they should be sure to have plenty of water; and that they should in all probability be safe from the annoyance of cavalry.

79. δευτέρῃ φυλακῇ] i. e. about four hours after sunset: the Greeks divided the night into three watches; *L.* τῆς νυκτὸς αἱ διαίρεσεις, καθ' ἃς οἱ φύλακες τὰς φυλακὰς ἀλλήλοις ἐγχειρίζουσι, Suidas. The Jews also had the same number of watches, till their conquest by Pompey, when the Roman division into four watches was introduced. *HUT. SCHL.* Potter, iii. 8.

80. ἀπολελαμμένοι] λάμβω was an intermediate form between λήβω and λαμβάνα, and from this we also get λάμψομαι, iii. 36. 146. vii. 39. 157. i. 199. ἐλάμφθην, ii. 89. v. 101. and λαμπρέος, iii. 127. M. G. G. 241.

καὶ οἱ ἱππέες ἐπέπαινοντο, νυκτὸς δὴ γενομένης καὶ εὐούσης τῆς ὥρης, ἐς τὴν δὴ συνέκειτό σφι ἀπαλλάσσεσθαι, ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσοντο· ἐς μὲν τὸν χῶρον, ἐς τὸν συνέκειτο, οὐκ ἐν νύφῃ ἔχοντες· οἱ δὲ, ὡς ἐκινήθησαν, ἔφευγον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιέων πόλιν· φεύγοντες δὲ, ἀπικνέονται ἐπὶ τὸ Ἡραῖον.⁸¹ τὸ δὲ πρὸ τῆς πόλεως ἐστὶ τῆς Πλαταιέων, εἴκοσι σταδίους ἀπὸ τῆς κρήνης τῆς Γαργυφίης ἀπέχον. ἀπικόμενοι δὲ, ἔθεντο πρὸ τοῦ ἱεροῦ τὰ ὄπλα.

LIII. Καὶ οἱ μὲν περὶ τὸ Ἡραῖον ἐστρατοπεδεύοντο· Πανσαιῆς δὲ, ὁρέων σφέας ἀπαλλασσομένους ἐκ τοῦ στρατοπέδου, παρήγγελλε καὶ τοῖσι Λακεδαιμονίοισι, ἀναλαβόντας τὰ ὄπλα, ἰέναι κατὰ⁸² τοὺς ἄλλους τοὺς προϊόντας· νομίσας αὐτοὺς ἐς τὸν χῶρον ἰέναι, ἐς τὸν συνεθήκαντο. ἐνθαῦτα οἱ μὲν ἄλλοι ἄρτιοι ἦσαν τῶν ταξιαρχέων πείθεσθαι Πανσαιῇ· Ἀμομφάρετος⁸³ δὲ ὁ Πολιάδεω, λοχηγέων τοῦ Πιτανητέων⁸⁴ λόχου,⁸⁵ “οὐκ” ἔφη “τοὺς ξείνους φεύξεσθαι, οὐδὲ, ἐκὼν εἶναι, αἰσχυνέειν τὴν Σπάρτην,” ἐθώμαζε τε ὁρέων τὸ ποιούμενον, ἅτε οὐ παραγενόμενος τῷ προτέρῳ λόγῳ. ὁ δὲ

81. Ἡραῖον] Thucydides mentions this temple of Juno, iii. 68. *AR*.

82. κατὰ] according to, i. e. the same way as; *HER.* on *VIC.* ix. 5, 3. after. *M. G. G.* 581. *b.* i. 84. iii. 4. the same as κατὰ πόδας τινος, ix. 89. *S.*

83. Ἀμομφάρετος] Ἀ., ἀνὴρ θυμοειδής καὶ φιλοκίνδυνος, ἔκπαλαι πρὸς τὴν μάχην σπαργῶν, οὐκ ἔφη λείψειν τὴν τάξιν, ἀλλ' αὐτόθι μένων μετὰ τῶν ἐαυτοῦ λοχιτῶν ὑποστήσεσθαι Μαρδόνιον, Plutarch, *Ag.* p. 328. *F.* V.

84. Πιτανητέων] “There is a quarter of Sparta called Theomelidæ, in which are seen the tombs of the kings of the family of the Agidæ. Near it is the place where the Crotani assemble. The Crotani are the body of troops called the Pitaneatæ;” Pausanias, iii. 14. Ἀντώνιος ἀπὸ Σπάρτης μεταπεμψάμενος νεανίας Λακωνικὸν καὶ Πιτανάτην ἐκάλεε λόχον, Herodian, iv. 13. Thucydides positively asserts that there never was a company of this name at Lacedæmon. This historian, jealous of Herodotus, and never omitting an opportunity of contradicting him, perhaps quibbles here, be-

cause he has said “the company of the Pitaneatæ,” instead of “the company of the Crotani;” Bellanger. *L.* οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἶονται τὸν Πιτανάτην λόχον αὐτοῖς (i. e. τοῖς Λακεδαιμονίοις) εἶναι, ὅς οὐδ' ἐγένετο πώποτε, Thuc., i. 20. *W.* Müller thinks that this censure, if designed to touch Herodotus at all, was not meant for him particularly; but rather for Hellenicus and those earlier writers whom Herodotus in this instance carelessly followed. The denial of the existence of a Pitaneatian λόχος is in other words a denial that the δῆμος of Pitane (iii. 55.) was ever of sufficient importance to allow of its inhabitants forming a constituent part of the national army; the military divisions in the old system of the Greeks, as well as of the Romans, corresponding entirely with the civil ones. *AR.* vol. i. p. 299. n. 6. Müller's Dorians, iii. 3, 7.

85. λόχον] The Spartans were divided into twelve μόραι. *LAU.* The λόχος was the fourth part of the μόρα, Xenophon, *R. L.* xi. 4. *L.* and consisted of 512 men, Thucydides, v. 68.

Παυσανίης τε καὶ ὁ Εὐρύναξ δεινὸν μὲν ἐποיעῖντο τὸ μὴ πείθεσθαι ἐκεῖνόν σφισι, δεινότερον δὲ ἔτι, κείνου ταῦτα γενωμένου,⁸⁶ ἀπολιπεῖν τὸν λόχον τὸν Πιτανίτην, μὴ, ἣν ἀπολίπωσι ποιεῦντες τὰ συνθήκαντο τοῖσι ἄλλοισι Ἕλλησι, ἀπόληται ὑπολειφθεὶς αὐτός τε Ἀμομφάρετος καὶ οἱ μετ' αὐτοῦ. Ταῦτα λογιζόμενοι, ἀτρέμας εἶχον τὸ στρατόπεδον τὸ Λακωνικόν, καὶ ἐπειρῶντο πείθοντές μιν, ὥς οὐ χρεῶν εἶη ταῦτα ποιεῖν.

LIV. Καὶ οἱ μὲν παρηγόρεον Ἀμομφάρετον, μῦνον Λακεδαιμονίων τε καὶ Τεγεατέων λελειμμένον. Ἀθηναῖοι δὲ ἐποίεν τοιάδε· εἶχον ἀτρέμας σφέας αὐτοὺς, ἵνα ἐτάχθησαν, ἐπιστάμενοι τὰ Λακεδαιμονίων φρονήματα,⁸⁷ ὥς ἄλλα φρονούντων καὶ ἄλλα λεγόντων. ὥς δὲ ἐκινήθη τὸ στρατόπεδον, ἔπεμπόν σφωιν ἵππέα ὑψόμενόν τε, εἰ πορεύεσθαι ἐπιχειροῖεν οἱ Σπαρτιῆται, εἴ τε καὶ τὸ παράπαν μὴ διανοεῖνται⁸⁹ ἀπαλλάσσεσθαι, ἐπείρεσθαι τε Πανσαίνην, τὸ χρεῶν εἶη ποιεῖν.

LV. Ὡς δὲ ἀπῆκετο ὁ κήρυξ ἐς τοὺς Λακεδαιμονίους, ὦρα τέ σφεας κατὰ χώρην τεταγμένους καὶ ἐς νείκεα ἀπιγμένους αὐτῶν τοὺς πρώτους. ὥς γὰρ δὴ παρηγορέοντο τὸν Ἀμομφάρετον ὃ τε Εὐρύναξ καὶ

86. γενωμένου] i. 77. 68. ἐν νῶ ἔχοντος, Hesychius. ὁ ὑψηλὰ γενωμένος, Anacreon. IV.

87. τὰ Λ. φρονήματα] p. 326. q. 58. ὧ πάνων ἀνδρώποισιν ἔχιστοι βροτῶν, Σπάρτης ἔνιοι, δόλια βουλευτήρια, ψευδῶν ἄνακτες, μηχανορῥάφοι κακῶν, ἐλικτὰ, κυδέν ἡγίης, ἀλλὰ πάν περίξ φρονούντες, ἀδίκως εὐτυχεῖτ' ἂν Ἑλλάδα. τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλείστοι φόνοι; οὐκ αἰσχροκερδεῖς; οὐ λέγοντες ἄλλα μὲν γλώσση, φρονούντες δ' ἄλλ', ἐφευρίσκεισθ' αἰεὶ; ὁλοισθε, Euripides, An. 445. W. The Athenians are called μέλειοι θνητοὶ καὶ νήπιοι, ὅτινες ἀφραδίῃσι θεῶν νόον οὐκ αἰοντες συνθήκας πεπότησθ' ἄνδρες χαροποῖσι πηθήκοις (i. e. with the Spartans), καὶ κέπφοι τρήρωνες ἀλωπεκιδεῦσι πέπεισθε, ὧν δόλια ψυχὰι, δόλια φρένες, Aristophanes, Pax 1028. μεμίσσηκά σε, ὅστις ἐσπέσω Λάκωνων, οἷσιν οὐτε βωμὸς οὐτε πίστις οὐθ' ὄρκος μένει, Ach. 282—289. φασὶ πρὸς Λακεδαιμονίους ποτὲ εἰπεῖν Ἰφικράτην Ἐφιάλτου, ἐξαπατώντων τι τῶν Λακεδαιμονίων, καὶ προτεινόντων πίστιν ἡμίτινα βούλεται λαμβά-

νεῖν, ὅτι “πίστιν ἂν εἴεται γενέσθαι μόνην, εἰ δεῖξαιεν, ὅπως, ἂν ἀδικεῖν βούλωνται, μὴ δυνήσονται, ἐπεὶ, ὅτι γ' αἰεὶ βουλήσονται, εἰ εἰδέναι, ἕως ἂν οὐδὲν δύνωνται, πίστιν οὐκ εἶναι,” Demosthenes, Aristoc. 29. ἐχθρὸς μοι κείνος ὁμῶς Ἀφίδαο πύλησιν, ὅς χ' ἕτερον μὲν κεῖθι ἐνὶ φρεσὶν, ἄλλο δὲ φείπη, Homer, Il. I. 312. νοεῖ μὲν ἕτερα, ἕτερα δὲ τῇ γλώττῃ λέγει, Plato the dramatist. V. Σπαρτιάταις αἰμύλοισι, Lycophron; αἰμύλους τοὺς Λάκωνάς φησιν, ὡς ψεύστας καὶ δολίους, Tzetzes. *ambitio multos mortales falsos fieri subegit; aliud clausum in pectore, aliud promptum in lingua habere; magisque cultum, quam ingenium hominum habere*, Sallust, C. 10. BA. Demosth., Cor. 87. μήδ' ἕτερον κεῖθις κραδίῃ νόον, ἄλλ' ἀγορεύων, Phocylides. κακὰ φρένες, ἀδὴν ἀλήθεια· οὐ γὰρ ἴσον νοεῖ καὶ φθέγγεται· ἡπεροπεντὰς, οὐδὲν ἀλαθεύων, δόλιον βρέφος, Moschus, i. 8. Plautus, Tru. i. 2, 75. Psalm IV. 21. T. Compare Σπάρτη μὲν ὦμῃ, καὶ πεποίκιλται τρόπους, Eur., S. 198. 89. διαροεῖνται] M. G. G. 507, 2.

ὁ Πανσανίης μὴ κινδυνεύειν μένοντας⁹⁰ μούρους Λακεδαιμονίων, οὐ κως ἔπειθον· ἐς ὃ ἐς νείκεά τε συμπεσόντες ἀπικέατο, καὶ ὁ κήρυξ τῶν Ἀθηναίων παρίστατό σφι ἀπιγμένους. νεικέων δὲ, ὁ Ἀμομφάρετος λαμβάνει πέτρον⁹¹ ἀμφοτέρησι τῇσι χερσὶ, καὶ τιθεὶς πρὸ ποδῶν τῶν Πανσανίεω, “ταύτῃ τῇ ψήφῳ⁹² ψηφίζεσθαι” ἔφη, “μὴ φεύγειν τοὺς ξείνους,” ξείνους⁹³ λέγων τοὺς βαρβάρους. ὁ δὲ, μαινόμενον καὶ οὐ φρενήρεα καλέων ἐκείνῳ, πρὸς τε τὸν Ἀθηναίων κήρυκα ἐπειρωτῶντα τὰ ἐντεταλμένα, λέγειν ὁ Πανσανίης ἐκέλευε τὰ παρεόντα σφι πρήγματα, ἐχρήϊζέ τε τῶν Ἀθηναίων προσχωρήσαι τε πρὸς ἑωυτοὺς, καὶ ποιέειν περὶ τῆς ἀπόδου τά περ ἂν καὶ σφεῖς.

LVI. Καὶ ὁ μὲν ἀπαλλάσσετο ἐς τοὺς Ἀθηναίους. τοὺς δὲ ἐπεὶ ἀνακρινόμενους πρὸς ἑωυτοὺς ἡὼς κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πανσανίης, οὐ δοκέων τὸν Ἀμομφάρετον λείψεσθαι, τῶν ἄλλων Λακεδαιμονίων ἀποστειχόντων, (τὰ δὴ καὶ ἐγένετο,) σημήνας, ἀπῆγε διὰ τῶν κολωνῶν⁹⁴ τοὺς λοιποὺς πάντας· εἶποντο δὲ καὶ Τεγεῆται. Ἀθηναῖοι δὲ ταχθέντες ἦϊσαν τὰ ἔμπαλιν ἢ⁹⁵ Λακεδαιμόνιοι. οἱ μὲν γὰρ τῶν τε ὄχθων ἀντείχοντο καὶ τῆς ὑπωρείης τοῦ Κιθαιρῶνος, φοβεόμενοι τὴν ἵππον· Ἀθηναῖοι δὲ, κάτω τραφθέντες ἐς τὸ πεδίον.

LVII. Ἀμομφάρετος δὲ, ἀρχὴν τε⁹⁶ οὐδαμὰ δοκέων Πανσανίην τολμήσειν σφέας ἀπολιπεῖν, περιείχετο αὐτοῦ μένοντας μὴ ἐκλιπεῖν τὴν τάξιν· προτερεόντων δὲ τῶν σὺν Πανσανίῃ, καταδόξας αὐτοὺς ἰθεὶς τέχνη⁹⁷ ἀπολιπεῖν αὐτὸν, ἀναλαβόντα τὸν λόχον τὰ ὄπλα ἦγε βύδην⁹⁸ πρὸς τὸ ἄλλο στῖφος.⁹⁹ τὸ δὲ, ἀπελθὼν ὅσον τε δέκα¹⁰⁰

90. μένοντας] viz. αὐτόν τε Ἀμομφάρετον καὶ τοὺς μετ' αὐτοῦ, c. 53. IV.

91. πέτρον] ἀράμενος ταῖν χεροῖν π. μέγαν ὁ Ἀμομφάρετος, καὶ καταβαλὼν πρὸ τῶν ποδῶν τοῦ Πανσανίου, “ταύτην” ἔφη “ψήφον αὐτὸς περὶ τῆς μάχης τίθεσθαι,” Plutarch, Ar. p. 328. E. V.

92. ψήφῳ] He said and acted thus in allusion to the pebbles, which were used in balloting. L.

93. ξείνους, ξείνους] A similar repetition will be found c. 11. and so, ἴδον· ἴδον, iii. 12. W.

94. κολωνῶν] ὄχθων, p. 256. n. 32.

95. τὰ ἔμπαλιν ἢ] i. 207. Thucydides, iii. 22. Lucian, i. 677. iii. 249.

BLO. Consult also the philological note of AR.

96. ἀρχὴν τε] at first; opposed to προτερεόντων (c. 66. from πρότερος) δὲ τῶν σὺν Π., but when those under Pausanias led the way or marched forwards. Instead of τε, the sense seems to require μέν; S. proposed the other enclitic, γε. first, in the first instance, c. 60.

97. ἰθεὶς τέχνη] in a straight-forward fashion, P. without any disguise, openly; the same as ἐκ τῆς ἰθείης, ii. 161. II. on VIC. iii. 11, 2. straight way, c. 37. iii. 127. S.

98. βύδην] τὸ παλαιὸν Κίσσιον ἔρκος προλιπόντες ἔβαν, οἱ μὲν ἐφ' ἵππων, οἱ

στάδια, ἀνέμενε τὸν Ἀμομφαρέτου λόχον, περὶ ποταμὸν Μολόεντα¹ ἰδρυμένον Ἀργιόπιόν² τε χῶρον καλεόμενον, τῇ καὶ Δήμητρος Ἐλευσινίης ἱδὼν ἦσται· ἀνέμενε δὲ τοῦδε εἵνεκα, ἵνα, ἣν μὴ ἀπολίπῃ τὸν χῶρον, ἐν τῷ ἐτετάχατο, ὃ Ἀμομφαρέτῳ τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, βοηθείᾳ ὀπίσω παρ' ἐκείνους. καὶ οἳ τε ἀμφὶ τὸν Ἀμομφάρετον παρεγίνοντό σφι, καὶ ἡ ἵππος ἢ τῶν βαρβάρων προσέκειτο πῦσα. οἱ γὰρ ἱππῶται ἐποίουν, οἷον καὶ ἐώθεσαν³ ποιεῖν αἰεὶ· ἰδόντες δὲ τὸν χῶρον κεινὸν, ἐν τῷ ἐτετάχατο οἱ Ἕλληνες τῇσι προτέρησι ἡμέρησι, ἤλαυνον τοὺς ἵππους αἰεὶ τὸ πρόσω, καὶ, ἅμα καταλαβόντες, προσεκέατό σφι.

LVIII. Μαρδόνιος δὲ, ὡς ἐπύθετο τοὺς Ἕλληνας ἀποικομένους ὑπὸ νύκτα, εἶδὲ τε τὸν χῶρον ἐρῆμον, καλέσας τὸν Ληρισσαῖον Θώρηκα καὶ τοὺς ἀδελφεοὺς αὐτοῦ Εὐρύπυλον καὶ Θρασυδῆιον, ἔλεγε· “ὦ παῖδες Ἀλεύω,⁴ ἔτι τί λέξετε, τάδε ὑρέοντες ἐρῆμα; ὑμεῖς γὰρ οἱ πλησιόχωροι ἐλέγετε, ‘Λακεδαιμονίους οὐ φεύγειν ἐκ μάχης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια πρώτους,’ τοὺς πρότερόν τε βετισταμένους ἐκ τῆς τάξις εἶδετε, νῦν τε ὑπὸ τὴν παροικομένην νύκτα καὶ οἱ πάντες ὀρέομεν διαδράντας· διέδεξάν τε, ἐπεὶ σφεας ἔδεε πρὸς τοὺς ἀψευδέως ἀρίστους ἀνθρώπων μάχῃ διακριθῆναι, ὅτι, οὐδένας⁵ ἄρα ἐόντες, ἐν οὐδαμοῖσι ἐοῦσι Ἕλλησι ἐναπεδεικνύατο.⁶

δ' ἐπὶ ναῶν, πεζοὶ τε β., πολέμου στίφος παρέχοντες, *Æschylus*, P. 17. ἡρέμα, σχολῇ, κατὰ βῆμα, *Hesychius*. ἄνω πρὸς τὸ ἰσχυρῶς ὕρθιον μόλις β. ἐπορεύοντο οἱ ἵπποι, opposed to ἔθειον δὲ καὶ ἵπποι, *Xenophon*, An. iv. 8, 21. οἱ μὲν πελτασταὶ δρόμῳ ἔθειον, *Χειρίσοφος* δὲ β. ταχὺ (*at quick march*) ἐφείπετο σὺν τοῖς ὑπλίταις, 6, 17. *BL*. οὐ β., ἀλλ' αἰεὶ τρέχων, *Cyr.* ii. 2, 30. ὑπὸ προθυμίας καὶ μένους καὶ τοῦ σπεύδειν συμμίζειν, δρόμου τινὲς ἤρξαντο· συνεφέλειπετο δὲ καὶ πᾶσα ἡ φάλαγξ δρόμῳ· καὶ αὐτὸς ὁ Κύρος, ἐπιλαθόμενος τοῦ β., δρόμῳ ἡγήετο, iii. 3, 61. *HUT*. *step by step*, in ordinary marching time, at a foot-pace.

99. στίφος] τάξιν πολεμικὴν, ὄχλον, στῶν τρεμμα, *Hesychius*. *Æschylus*, P. 20. 372. *BL*. c. 70. *Arriau*, Al. i. 16.

100. δέκα] By skirting along the slopes, *Pausanias* increased the distance, which was but ten stadia in a

direct line from the spring to the island. *W*.

1. Μολόεντα] This I imagine to be the first stream which *Pausanias* would reach in marching to the south-west from *Gargaphia*.

2. Ἀργιόπιον] This may be identified in position with the middle of the three hillocks given by *Sir W. Gell*.

3. ἐώθεσαν] ἐσινέοντο τὴν στρατιὴν ἐσακοντίζοντες τε καὶ ἐστοξεύοντες, c. 49.

4. π. Ἀλεύω] Ἀλεύα π., *Pindar*, P. x. 8. *W*. c. i. vii. 6. *LAU*.

5. οὐδένας] *Sophocles* and most writers would have said οὐδέν. The best authors, indeed, sometimes use the plural οὐδένας, as *Xenophon*, (H. v. 3, 10. vi. 4, 4. vii. 4, 8. *SCHN.*), *Isæus*, and *Demosthenes*; but not in the present signification of *worthless good-for-nothing characters*. *Sophocles* says οὐκ ἤξιον τοὺς μηδένas, *Aj*.

καὶ ὑμῖν μὲν, εὐοῦσι Περσέων ἀπείροισι, πολλὴ ἔκ γε ἐμεῦ ἐγίνετο συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνηδέατε·⁷ Ἀρταβάζου δὲ θῶμα καὶ μᾶλλον ἐποיעύμην, τὸ καὶ καταρῥωδῆσαι Λακεδαιμονίους, καταρῥωδήσαντά τε ἀποδέξασθαι γνώμην δειλοτάτην,⁸ ὥς 'χρεῶν εἶη ἀναζεύξαντας τὸ στρατόπεδον ἵεναι ἐς τὸ Θηβαίων ἄστν πολιορκησομένους·' τὴν ἔτι πρὸς ἐμεῦ βασιλεὺς πεύσεται. Καὶ τούτων μὲν ἐτέρωθι ἔσται λόγος· νῦν δὲ ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα ἐστὶ, ἀλλὰ διωκτέοι εἰσὶ, ἐς ὃ καταλαμφθέντες δώσουσι ἡμῖν τῶν δὴ ἐποίησαν Πέρσας πάντων δίκας."

LIX. Ταῦτα εἶπας, ἦγε τοὺς Πέρσας δρόμῳ, διαβάντας τὸν Ἀσσωπὸν, κατὰ στίβον τῶν Ἑλλήνων, ὥς διῃ⁹ ἀποδιδρησκόντων· ἐπεῖχέ τε ἐπὶ Λακεδαιμονίους τε καὶ Τεγεήτας μούνοισι· Ἀθηναίους γὰρ τραπομένους ἐς τὸ πεδῖον ὑπὸ τῶν ὄχθων οὐ κατῶρα. Πέρσας δὲ ὀρέοντες ὠρμημένους διώκειν¹⁰ τοὺς Ἕλληνας οἱ λοιποὶ τῶν βαρβαρικῶν τελῶν ἄρχοντες, αὐτίκα πάντες ἦραν τὰ σημήϊα, καὶ ἐδίωκον, ὥς ποδῶν ἕκαστος εἶχον, οὔτε κόσμῳ οὐδενὶ κοσμηθέντες, οὔτε τάξι. καὶ οὗτοι μὲν βοῇ τε καὶ ὀμίλῳ¹¹ ἐπήϊσαν, ὥς ἀναρπασόμενοι¹² τοὺς Ἕλληνας.

LX. Πausanίης δέ, ὡς προσέκειτο ἡ ἵππος, πέμψας πρὸς τοὺς

1133. i. e. τοὺς μηδὲν ὄντας οἱ τοὺς οὐδαμῶς, Scholiast. V. *men of no consideration*: σεμνοὶ ἐν ἀρχαῖς ἡμεῖνοι κατὰ πτόλιν, φρονοῦσι δήμου μείζον, ὄντες οὐδένες, Euripides, An. 697. Ἑλλάδος τῆς ταλαιπῶρου στένω, ἢ, θέλουσα δρᾶν τι κεδνὸν βαρβάρους, τοὺς οὐδένες καταγελῶντας ἐξανήσει, I. A. 370. Ion 596. M. G. G. 437. obs. 1.

6. διέδεξαν — ἐναπεδεικνύατο] *they have clearly proved—that, being in fact but cowards at heart, they used to show themselves off (or to be made a great show of) among the Greeks who are equally worthless.* P. L. S. In vol. i. p. 147. n. 83. the latter of these two verbs is inserted, incorrectly, on the authority of M., who appears to have been misled by a hasty view of this passage. The construction is not ἐναπεδεικνύατο ὥντες οὐδένες, as the present punctuation indicates.

7. συνηδέατε] *from συνειδέναί; with whom you are also in some respect acquainted.* S.

8. δειλοτάτην] c. 41. TR.

9. δῆ] is here used in irony. M. G. G. 603. *forsooth*.

10. ὠρμημένους διώκειν] The infinitive stands after verbs of motion, to express an object. Instead of this, Xenophon says εἰς τὸ διώκειν ὁρμήσαντες, An. i. 8, 18. M. G. G. 535, 5. b. ὠρμέατο βοηθέειν, c. 61.

11. βοῇ τε καὶ ὀμίλῳ] *ἔθεον β. τε κ. πατάγῃ* χρεῶμενοι, iii. 79. *κεκλόμενοι καθ' ὅμιλον ἐπ' αὐτῷ πάντες ἐβησαν*, Homer, Il. A. 460. W. *ὀμίλῳ* may be put adverbially; *ὀμιλαδὸν ἐστιχώντο*, Apollonius, iv. 1181. *from ἐστιχώντο ἱλαδὸν*, Homer, Il. B. 92. *Mardonius ἐπεφέρετο τοῖς Λακεδαιμονίοις β. πολλῇ καὶ πατάγῃ τῶν βαρβάρων*, ὥς οὐ μάχης ἐσομένης, ἀλλὰ φεύγοντας ἀναρπασομένων τοὺς Ἕλληνας, Plutarch, Ag. p. 329. A. V. *σοφίῃ καὶ μὴ βίῃ τε καὶ ὀμίλῳ*, iii. 127. *ὁ* means properly *with all the forces collected in one body*: but the expression seems to have passed into a proverb. M. *πεφοβημένοι ἤλθον ὁ*, Il. Φ. 606.

12. ἀναρπασόμενοι] ὡς ἂ. τοὺς Φωκέας, φερόμενοι, viii. 28. V.

Ἀθηναίους ἰππέα, λέγει τάδε· “Ἄνδρες Ἀθηναῖοι, ἀγῶνις¹³ μεγίστου προκειμένου, ἐλευθέρην εἶναι ἢ δεδουλωμένην τὴν Ἑλλάδα, προδεδόμεθα ὑπὸ τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμόνιοι καὶ ὑμεῖς οἱ Ἀθηναῖοι, ὑπὸ τὴν πυροειχομένην νύκτα διαδράντων. νῦν ὦν δέδοκται¹⁴ τὸ ἐνθεῦτεν τὸ πεινητέον ἡμῖν· ἀμυνομένους γὰρ τῇ δυνάμεθα ἄριστα περιστέλλειν¹⁵ ἀλλήλους. εἰ μὲν νῦν ἐς ὑμέας ὥρμησε ἀρχὴν ἢ ἵππος, χρῆν δὴ ἡμέας τε, καὶ τοὺς μετ’ ἡμέων τὴν Ἑλλάδα οὐ προδιδόντας Τεγεήτας, βοηθῆειν ὑμῖν· νῦν δὲ, ἐς ἡμέας γὰρ ἅπασα κεχώρηκε, δίκαιοί ἐστε¹⁶ ὑμεῖς πρὸς τὴν πιεζομένην μάλιστα τῶν μοιρέων ἀμυνέοντες ἵεναι. εἰ δ’ ἄρα αὐτοὺς ὑμέας καταλέλαβηκε ἀδύνατόν τι βοηθῆειν, ὑμεῖς δ’ ἡμῖν τοὺς τοξότας ἀποπέμψαντες χάριν θέσθε. συνοίδαμεν δὲ ὑμῖν¹⁷ ὑπὸ τὸν παρεόντα τόνδε πόλεμον εἶναι πολλὸν προθυμοῦτάοις, ὥστε καὶ ταῦτα ἐσκούειν.”

LXI. Ταῦτα οἱ Ἀθηναῖοι ὡς ἐπύθοντο, ὥρμέατο βοηθῆειν καὶ τὰ μάλιστα ἐπαμύνειν. καὶ σφί ἤδη στείχουσι ἐπιτιθενται οἱ ἀντιπαχθέντες Ἑλλήνων τῶν μετὰ βασιλέος γενομένων, ὥστε μηκέτι δύνασθαι βοηθῆσαι· τὸ γὰρ προσκείμενόν¹⁸ σφεας ἐλύπεε. οὕτω δὴ

13. ἀγῶνος] An allusion to the public games of Greece, at which prizes were proposed. *L.*

14. δέδοκται κ. τ. λ.] The construction is δ. τδ (i. e. δ or τί) π. ἐστὶ ἢ. τδ ἐ.; where τδ ἐ. is the same as the adverb simply. *S.*

15. περιστέλλειν] The infinitive is here put for the first person plural of the subjunctive. δεῖ may be supplied, because the idea of it is implied in the verbal ποιητέον, *M. G. G.* 544. (p. 214. n. 87.) and the former clause is equivalent to ἃ οὖν ἐκ τῶνδε ποιεῖν νῦν δεῖ, δέδοκται ἡμῖν.

16. δίκαιοί ἐστε] vol. i. p. 24. n. 8. Many verbs, which are used impersonally in other languages, followed by a proposition dependent upon them, particularly where the accusative is constructed with the infinitive, in Greek usually take the chief word of the following proposition as a subject. The expressions δηλὸν ἐστι, δίκαιόν ἐστι, &c. are most usually thus constructed. ἐγὼ δ’ ἐλεύθερος δίκαιός εἰμι τῶνδ’ ἀππλάχθαι κακῶν, *Sophocles*, *An.* 405. *M. G. G.* 296. τὸν μισθὸν

ἔφασαν δίκαιοι εἶναι ἀπολαβόντες, οὕτω ἐξίεναι, viii. 137. δ. ἐσμέν φυλάξαι τὴν αὐτὴν τάξιν, *Strabo*, vi. p. 407. α. *Plato*, *Crit.* p. 45. α. *Euripides*, *S.* 197. *W. Hip.* 1302. *MO.* 1084. *MUS.* *Her.* 143. 776. *Demosthenes*, *Aph.* i. 18. *Mid.* 28. *Xenophon*, *H.* i. 7, 4. *Aristophanes*, *N.* 1265. 1416. *MAR. BA.* Pl. 1030. To these the following examples may be added from *Demosthenes* alone; *Cor.* 2. 16. 18. 38. 79. *F. L.* 35, twice. *N. X.* 9. *Ne.* 18. *Pr.* 18. 20. 46. *Ep.* 2.

17. ὑμῖν] This is incorrectly given as an instance of a reflexive pronoun in the dative. *M. G. G.* 547, 2. vol. i. p. 231. n. 14.

18. τδ—προσκείμενον] ἢ ἵππος ἢ τῶν βαρβάρων προσέκειτο πᾶσα, c. 57. οἱ ἱππῶται προσεκέατό σφι, *ibid.* ἢ ἱ. ἢ *Μαρδονίου αἰεὶ προσεκεῖτό τε καὶ ἐλύπεε τοὺς Ἕλληνας*, c. 40. *W.* We may understand μέρος τοῦ στρατοῦ; at any rate τδ προσκείμενον is equivalent to οἱ προσκείμενοι. *LAU.* vol. i. p. 59. n. 5. τδ τῶν Θηβαίων ἱππικὸν προσέκειτο, *Thucydides*, vii. 30.

μουνωθέντες Λακεδαιμόνιοι καὶ Τεγεῆται, ἔοντες σὺν ψιλοῖσι ἀριθμὸν οἱ μὲν πεντακισμύριοι,¹⁹ Τεγεῆται δὲ τρισχίλιοι, (οὗτοι γὰρ οὐδαμὰ ἀπεσχίζοντο ἀπὸ Λακεδαιμονίων,) ἐσφαγιάζοντο, ὡς συμβαλέοντες Μαρδονίῳ καὶ τῇ στρατιῇ τῇ παρεούσῃ. καὶ, οὐ γὰρ σφι ἐγίνετο τὰ σφάγια χρηστὰ, ἐπιπτὸν τε αὐτῶν ἐν τούτῳ τῷ χρόνῳ πολλοὶ, καὶ πολλῷ πλεῦνες ἐτρωματίζοντο.²⁰ φράζοντες γὰρ τὰ γέβρα,²¹ οἱ Πέρσαι ἀπίεσαν τῶν τοξευμάτων πολλὰ ἀφειδέως οὕτω, ὥστε, πιεζομένων τῶν Σπαρτιητέων, καὶ τῶν σφαγίων οὐ γινομένων, ἀποβλέψαντα²² τὸν Πανσανίην πρὸς τὸ Ἡραῖον²³ τὸ Πλαταιέων, ἐπικαλέσασθαι τὴν θεὸν, χρηρίζοντα μηδαμῶς σφέας ψευσθῆναι τῆς ἐλπίδος.

LXII. Ταῦτα δ' ἔτι τούτου ἐπικαλευμένου, προεξαναστάντες

19. πεντακισμύριοι] c. 28. 29. L.

20. ἐτρωματίζοντο] c. 72.

21. φράζοντες — τὰ γέβρα] after forming a rampart of their bucklers. γέβρον τετράγωνον σκέπασμα ἐκστερεῆς βύρσης, ᾧ ἀντὶ ἀσπίδος ἐκρῶντο Σκύθαι ἐν τοῖς πολέμοις ἐσκεπασμένοι, Harpocration; Περσικὰ μὲν ἔστιν ὄπλα, δερμάτινα κυρίως, καταχρηστικῶς δὲ, ἅπαν σκέπασμα. εἴτε δερμάτινον, εἴτε ἐξ ἄλλης τινὸς ὕλης, γέβρον ἐλέγετο, Etymol. M. Taylor. These bucklers consisted of wicker frames covered with hides. ἐγίνετο πρῶτον περὶ τὰ γέβρα μάχη· ὡς δὲ ταῦτα ἐπιπτώκεε, c. 62. The Persians are represented as προθέμενοι πολλὰ τῶν γέβρων, after which the Greeks προσπεσόντες ἐξέωθον τὰ γέβρα, Plutarch, Ar. p. 329. f. W. οἱ Πέρσαι συνεφόρησαν τὰ γ. ἔρκος εἶναι σφι, c. 99. ἕως μὲν τοῖσι Πέρσῃσι ὄρθια ἦν τὰ γ., ἡμύνοντο· ἐπεὶ δὲ τῶν Ἀθηναίων ὁ στρατὸς ἔργου εἴχοντο, ἐνθεύτεν ἐτεροιοῦτο τὸ πῆγμα· διωπόμενοι γὰρ τὰ γ. οὗτοι, φερόμενοι ἐσέπασον ἄλλες ἐς τοὺς Πέρσας, c. 102. Bellanger, L. In the ancient system of warfare this rampart answered the same purpose as gabions are employed for, now that fire-arms have been invented. LAU. The gabion is a kind of basket, made of osier-twigs, of a cylindrical form, and varying in its dimensions (from one foot high and one foot in diameter to six feet by three) according to the purpose for which it is used. The largest sort

serve in sieges to carry on the approaches under cover, when they come pretty near the fortification. The smallest are those which are placed along the top of a parapet to cover the troops in firing over it. The intermediate size is used in field works. Batteries are often made of gabions. Nicholson's Brit. Encycl. Xenophon mentions the γέβρον frequently: in a battle between the Egyptians and the Persians, ἐπλεονέκτουσιν οἱ Αἰγύπτιοι καὶ πλήθει καὶ τοῖς ὄπλοις· τὰ τε γὰρ ὀδράτα ἰσχυρὰ τε καὶ μακρὰ, αἶτε ἀσπίδες πολὺν μᾶλλον τῶν θωράκων καὶ τῶν γέβρων καὶ στεγάζουσι τὰ σώματα, καὶ πρὸς τὸ ὠθεῖσθαι συνεργάζονται, πρὸς τοῖς ἅμοις οἰσαι. συγκλείσαντες οὖν τὰς ἀσπίδας ἐχώρουν καὶ ἐώθουν. οἱ δὲ Πέρσαι οὐκ ἐδύναντο ἀντέχειν, ἅτε ἐν ἄκραις ταῖς χερσὶ τὰ γέβρα ἔχοντες, &c. Cyr. vii. 1, 33. στρατεύονται ἔχοντες τὰ ἀγχέμαχα ὄπλα καλούμενα, θώρακα τε περὶ τοῖς στέροσι καὶ γέβρον ἐν τῇ ἀριστερᾷ, (οἶδον περ γράφονται οἱ Π. ἔχοντες,) ἐν δὲ τῇ δεξιᾷ μάχαιραν ἢ κοπίδα, i. 2, 13. ii. 1, 9. 21. i. 2, 9. iii. 2, 7. In describing the arms of the Persians, Herodotus says εἶχον ἀντὶ ἀσπίδων γέβρα, vii. 51.

22. ἀποβλέψαντα] Pausanias, turning towards τὸ Ἡραῖον, εὗξατο Κιθαιρωνίᾳ Ἡρὰ καὶ θεοῖς ἄλλοις οἱ Πλαταιίδα γῆν ἔχουσιν, Plutarch, Ar. p. 329. E. V.

23. Ἡραῖον] c. 52. L.

πρότεροι οἱ Τεγεῆται ἐχώρεον ἐς τοὺς βυρβάρους· καὶ τοῖσι Λακεδαιμονίοισι αὐτίκα μετὰ τὴν εὐχὴν τὴν Πανσανίῳ ἐγένετο θυομένοισι τὰ σφάγια χρηστά.²⁴ ὥς δὲ χρόνῳ²⁵ κοτὲ ἐγένετο, ἐχώρεον καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι, τὰ τόξα μετέντες.²⁶ ἐγένετο δὲ πρῶτον περὶ τὰ γέβρα μάχη. ὥς δὲ ταῦτα ἐπεπτώκεε, ἤδη ἐγένετο μάχη ἰσχυρὴ παρ' αὐτὸ τὸ Δημήτριον, καὶ χρόνον ἐπὶ πολὺν, ἐς ὃ ἀπίκοντο ἐς ὠθισμόν.²⁷ τὰ γὰρ δόρατα ἐπιλαμβανόμενοι κατέκλων οἱ βάρβαροι. λήματι²⁸ μὲν νυν καὶ ῥώμῃ οὐκ ἔσσοιες ἦσαν οἱ Πέρσαι· ἄνοπλοι²⁹ δὲ εὖντες καὶ πρὸς ἀνεπιστήμονες ἦσαν, καὶ οὐκ ὁμοῖοι τοῖσι ἐναντίοις σοφίν· προεξαΐσσοντες δὲ κατ' ἓνα, καὶ δέκα, καὶ πλευνές τε καὶ ἐλάσσονες συστρεφόμενοι,³⁰ ἐσέπιπτον ἐς τοὺς Σπαρτιήτας, καὶ διεφθείροντο.

LXIII. Τῇ δὲ ἐτύγχανε αὐτὸς ἐὼν Μαρδόνιος, ἀπ' ἵππου τε μαχόμενος λευκοῦ, ἔχων τε περὶ ἐωυτὸν λογάδας Περσέων τοὺς ἀρίστους χιλίους,³¹ ταύτῃ δὲ καὶ μάλιστα τοὺς ἐναντίους ἐπίεσαν. ὅσον μὲν νυν χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντεῖχον, καὶ ἀμυνό-

24. χρηστά] Plutarch omits the adjective, ἅμα ταῖς εὐχαῖς ἐφάνη τὰ ἱερὰ, καὶ νίκην οἱ μάντεϊς ἐμήνουν, *Ag.* p. 329. *E.* V. *W.*

25. χρόνῳ] *at length.* τὸ χωρίον αἰρεῖ χρ., Dionysius, *A. R.* t. ii. p. 33, 25. χρ. σὺν ὅμῃ, μυρίαὶ ἐν ἀμέραις προσεῖδον, Euripides, *Ph.* 313. V. ἀρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσιν τῷ χρ., Aristophanes, V. 460. *L.*

26. μετέντες] It is not likely that they *laid aside* their bows, till the rampart was forced.

27. ὠθισμόν] vii. 225. *actual collision, close conflict, the shock and push and tug of war, justling, a struggle;* in more colloquial language, a tussle. συνέβη τοὺς πλείστους τῶν Αἰτωλῶν διὰ τὴν πτόλαν, αὐτοὺς ὑφ' αὐτῶν, φεύγοντας, ἐν ταῖς πύλαις συμπατηθῆναι. ὁ μὲν οὖν Ἀλέξανδρος ἐν χειρῶν νόμῳ κατ' αὐτὸν ἔπεσε τὸν κίνδυνον· ὁ δὲ Ἀρχίδαμος ἐν τῷ περὶ τὰς πύλας ὠθισμῷ καὶ πνιγμῷ διεφθάρη, Polybius, iv. 58, 8. *pilis inter primam trepidulationem abjectis temere magis quam emissis, pugna jam in manus, jam ad gladius, ubi Mars est atrocissimus, venerat,* Livy, ii. 46. *S.* ἦν τῶν ἱππέων ὠθισμός, τῶν μὲν ἐκβαίνειν ἐκ τοῦ ποταμοῦ, τῶν δ' εἰργεῖν τὴν ἐκβασιν,

Arrian, *Al.* i. 16.

28. λήματι] *in gallantry.* vii. 99. *BL.* To the same purpose also even Plutarch speaks; Περσῶν πολλοὺς οὐκ ἀπράκτως οὐδὲ ἀθύμως πίπτοντας, *Ag.* and at least as much is implied by Plato, *Leach.* t. ii. p. 191. *MI.* ix. 3.

29. ἀνοπλοι] *γυμνήτες,* c. 63. *L.* c. 30. ὅπλον denotes a shield more particularly; and when the rampart was broken through by the Greeks, the Persians had no time to resume their bucklers of which it had been composed. And if they could have done so, their bucklers would have been no match for the shields of the Greeks. They had, indeed, περὶ τὸ σῶμα κιθῶνας χειριδωτοὺς ποικίλους, λεπιδὺς σιδηρέας ὕψιν ἰχθυοειδέος, vii. 61. but whether this was really of iron may be doubted. *S. W.*

30. συστρεφόμενοι] *προεκθέοντες καὶ ξυστρεφόμενοι,* Thucydides, vii. 30. *forming themselves into a compact body, and in this form rushing forwards.* The latter passage seems imitated from Herodotus. *συστρέφειν* and *συστρέφεσθαι* signify to concentrate all one's powers, to condense one's forces. Taylor on *Æsch.* Ct. 34. *BLO.*

31. χιλίους] vii. 40. viii. 113. *L.*

μενοι κατέβαλλον³² πολλοὺς τῶν Λακεδαιμονίων· ὥς δὲ Μαρδό-
νιος³³ ἀπέθανε, καὶ τὸ περὶ ἐκεῖνον τεταγμένον, ἐὼν ἰσχυρότατον,
ἔπεσε, οὕτω δὴ καὶ οἱ ἄλλοι ἐτράποντο, καὶ εἶξαν τοῖσι Λακεδαι-
μονίοισι. πλείστον γάρ σφεας ἐδήλεετο ἢ ἐσθῆς,³⁴ ἐρήμος ἐοῦσα
ὄπλων· πρὸς γὰρ ὑπλίτας εὐντες γυμνῆτες ἀγῶνα ἐποιοῦντο.

LXIV. Ἐνθαῦτα ἡ τε δίκη τοῦ φόνου τοῦ Λεωνίδεω, κατὰ τὸ
χρηστήριον,³⁵ τοῖσι Σπαρτιήτησι ἐκ Μαρδονίου ἐπιτελέετο, καὶ νίκην
ἀναιρέεται καλλίστην ἀπασέων, τῶν ἡμεῖς ἴδμεν, Πausanίης ὁ
Κλεομβρότου τοῦ Ἀναξανδρίδεω. ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ
Ἀειμνήστου,³⁶ ἀνδρὸς ἐν Σπάρτῃ λογίμου.

LXV. Ἐν δὲ Πλαταιῇσι οἱ Πέρσαι ὥς ἐτράποντο ὑπὸ τῶν

32. κατέβαλλον] τοῖς δόρασι τύ-
ποντες πρόσωπα καὶ στέρνα τῶν Περ-
σῶν, πολλοὺς κ., Plutarch, Ar. p. 329.
f. W. ἀπέκτεινον, κατέλυνον, ἐνίκων,
ἐβρίπτον, Hesyclus. πᾶσας ἐς τὸ
πρόσωπον τῷ δόρατι, καταβάλλει τὸν
Μιθριδάτην—καὶ καταβάλλει καὶ τοῦ-
τον Ἀλέξανδρος πᾶσας τῷ ξυστῷ διὰ
τοῦ θώρακος ἐς τὸ στέρνον, Arrian, Al.
i. 16. SCHL. This signification is
very common in Polybius; as iii. 94,
6. v. 14, 6. 17, 4. vi. 37, 3. 39, 3. ix.
7, 5. x. 32, 5. xxiii. 7, 6. S.

33. Μαρδόνιος] "In Asiatic armies,
the jealousy of despotism being ad-
verse to that close succession of va-
rious ranks in command, which, in the
European, contributes so much to the
preservation of order in all events, the
death of the commander-in-chief can
scarcely fail to superinduce complete
confusion, and the certain ruin of the
enterprise;" MI. ix. 3.

34. ἡ ἐσθῆς] *their dress which was
long and cumbersome.* Πέρσαι τὴν
Μηδικὴν ἐσθῆτα, νομίσαντες τῆς ἑω-
ντῶν εἶναι καλλίω, φορέουσι, i. 135. περὶ
μὲν τῇσι κεφαλῇσι εἶχον, "τιάρας"
καλεομένους, πέλους ἀπαγέας· περὶ δὲ
τὸ σῶμα. κιθῶνας χειριδωτούς· περὶ δὲ
τὰ σκέλεα, ἀναξυρίδας, vii. 61. (ὁ Κῦ-
ρος) στολὴν εἴλετο τὴν Μ. αὐτὸς τε
φορεῖν, καὶ τοὺς κοινῶνας ταύτην ἐπει-
σεν ἐνδύεσθαι· αὕτη γὰρ αὐτῷ συγ-
κρύπτειν ἐδόκει, εἴ τίς τι ἐν τῷ σώματι
ἐνδεὲς ἔχοι, καὶ καλλίστους καὶ μεγίσ-
τους ἐπιδεικνύει τοὺς φοροῦντας. καὶ
γὰρ τὰ ὑποδήματα τοιαῦτα ἔχουσιν, ἐν

οἷς μάλιστα λαθεῖν ἐστὶ καὶ ὑποτιθεμέ-
νους τι, ὥστε δοκεῖν μείζους εἶναι ἢ
εἶσι, Xenophon, Cyr. viii. 1, 40. Dio-
dorus, ii. 6. *vestis, ut Medis, perlucida
ac fluida*, Justin, xli. 2. *indumentis
plerique eorum ita operiuntur lumine
colorum fulgentibus vario, ut, licet
sinus lateraque dissuta relinquant fla-
tibus agitari ventorum, inter calceos
tamen et verticem nihil videatur intec-
tum*, Ammian, xxiii. 6. This was the
dress afterwards adopted by the Par-
thians. That of the Greeks, if long,
was not loose; and when they were
on a journey, or went into battle, they
took it up as high as the knee and
fastened it close round the body with
a girdle. L.

35. χρηστήριον] *the presage.* viii.
114. L. vol. i. p. 168. n. 82. The
word is used in just the same manner
(vi. 140.) of an answer given by the
Pelasgians of Lemnos to the Athe-
nians, "ἐπεὰν βορρῇ ἀνέμω αὐτημερὸν
νηὺς ἐξανύσῃ ἐκ τῆς ὑμετέρης ἐς τὴν
ἡμετέραν, τότε παραδώσομεν." τοῦτο
εἶπαν, ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον
γενέσθαι, vi. 139. TR.

36. Ἀειμνήστου] τὸν Μαρδόνιον ἀπὸ
Σπαρτιάτης, ὄνομα Ἀρίμνηστος, ἀπο-
κτίνυνσι, λίθῳ τὴν κεφαλὴν πατάξας,
Plutarch, Ar. p. 330. c. Arimnestus
was a Plataean name, c. 72. δ' Ἀ. ἐν
τῇ πρὸς Μ. μάχῃ Πλαταιεύσιν ἡγή-
σατο, Pausanias, ix. 4. Plut., Ar. p.
325. c. and so was Arimnestus, Thu-
cydides, iii. 52. V. W.

Λακεδαιμονίων, ἔφευγον οὐδένα κόσμον ἐς τὸ στρατόπεδον τὸ ἐωυτῶν καὶ ἐς τὸ τεῖχος τὸ ξύλινον,³⁷ τὸ ἐποίησαντο ἐν μοίρῃ τῇ Θηβαΐδι. θῶμα δέ μοι, ὅπως, παρὶ τῆς Δήμητρος τὸ ἄλσος μαχομένων, οὐδὲ εἰς ἐφάνη τῶν Περσέων οὔτε ἐσελθὼν ἐς τὸ τέμενος, οὔτε ἐναποθαιῶν, περὶ τε τὸ ἱρὸν οἱ πλεῖστοι ἐν τῷ βεβήλῳ ἔπεσον. δοκέω δὲ, εἴ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, ἢ θεὸς αὐτῇ σφεας οὐκ ἐδέξατο, ἐμπρήσαντας τὸ ἱρὸν τὸ ἐν Ἐλευσίνι ἀνακτόριον.³⁸ αὕτη μὲν νυν ἡ μάχη ἐπὶ τοσοῦτο ἐγένετο.

LXVI. Ἀρτάβαζος³⁹ δὲ ὁ Φαρνάκεος αὐτίκα τε οὐκ ἀρέσκετο⁴⁰ κατ' ἀρχὰς λειπομένου Μαρδονίου ἀπὸ βασιλέος, καὶ τότε πολλὰ ἀπαγορεύων οὐδὲν ἦνυη, συμβάλλειν οὐκ ἐῶν ἐποίησέ τε αὐτὸς τοιαύδε, ὥς οὐκ ἀρεσκόμενος τοῖσι πρήγμασι τοῖσι ἐκ Μαρδονίου ποιευμένοισι. τῶν ἐστρατήγεε ὁ Ἀρτάβαζος, εἶχε δὲ δύναμιν οὐκ ὀλίγην ἀλλὰ καὶ ἐς τέσσερας μυριάδας ἀνθρώπων περὶ ἐωυτὸν, τούτους, ὅπως ἢ συμβουλὴ ἐγίνετο, εὖ ἐξεπιστάμενος, τὰ ἐμελλε ἀποβήσασθαι ἀπὸ τῆς μάχης, ἥτε κατηρτισμένους,⁴¹ παραγγείλας κατὰ τὸ αὐτὸ ἰέναι πάντας, τῇ ἂν αὐτὸς ἐξηγήται, ὅπως ἂν αὐτὸν ὀρέωσι σπουδῆς⁴² ἔχοντα. ταῦτα παραγγείλας, ὥς ἐς μάχην ἦγε δῆθεν τὸν στρατόν. προτερέων δὲ τῆς ὁδοῦ, ὥρα καὶ δὴ φεύγοντας τοὺς Πέρσας. οὕτω δὲ οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο, ἀλλὰ τὴν ταχίστην ἐτρόχαζε⁴³ φεύγων, οὔτε ἐς τὸ ξύλινον οὔτε ἐς τὸ Θηβαίων τεῖχος, ἀλλ' ἐς Φωκέας, ἐθέλων ὥς τάχιστα ἐπὶ τὸν Ἑλλήσποντον ἀπικέσθαι. καὶ δὲ οὗτοι μὲν ταύτῃ ἐτράποντο.

LXVII. Τῶν δὲ ἄλλων Ἑλλήνων τῶν μετὰ βασιλέος ἐθελοκακεόντων, Βοιωτοὶ Ἀθηναίοισι ἐμαχέσαντο χρόνον ἐπὶ συχνόν. οἱ γὰρ μηδίζοντες τῶν Θηβαίων,⁴⁴ οὗτοι εἶχον προθυμίην οὐκ ὀλίγην,

37. ξύλινον] c. 15. L. 70. S.

38. ἀνακτόριον] c. 57. τὸ σεμνὸν ἀνάκτορον τοῖν θεοῖν, Athenæus, v. 51. iv. 64. ἀνακτόριον ἱερὸν, Hesychius. IV. Euripides often uses the shorter form of the word; An. 43. 1146. I. T. 41. 66. Tr. 15. Ion 55. V. S. 99. Though used of other temples, it belongs properly to that of the Eleusinian Ceres. MAR.

39. Ἀρτάβαζος] c. 41. S.

40. οὐκ ἀρέσκετο] was dissatisfied. This sort of meiosis (a figure of rhetoric, where more is meant than meets the ear) is not uncommon. οὐκ ἀρεσκόμενος τῇ κρίσει, iii. 34. διαίτη

οὐδαμῶς ἠρέσκετο Σκυθικῇ, iv. 78. οὐκ ἂν τῇ ἐν Ἀργεὶ καταστάσει, Thucydides, ii. 68. D. Cassius, p. 324, 76. and often. BLO.

41. κατηρτισμένους] having marshalled in due order. This participle governs τοὺτους, which precedes; and is to be taken in an active or middle sense. Compare vol. i. p. 164. n. 49. and p. 14. n. 94. It is opposed to οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο just following. νύμφαι χορὸν ἀρτίζοντο, Theocritus, xiii. 43. S.

42. σπουδῆς] vol. i. p. 73. n. 73.

43. ἐτρόχαζε] ἔτρεχε. S.

44. οἱ μηδίζοντες τῶν Θ.] The

μαχεόμενοι τε καὶ οὐκ ἔβелоκαέοντες, οὕτω ὥστε τριηκόσιοι αὐτῶν οἱ πρῶτοι καὶ ἄριστοι ἐνθαῦτα ἔπεσον ὑπὸ Ἀθηναίων· ὥς δὲ ἐτράποντο καὶ οὗτοι, ἔφευγον ἐς τὰς Θήβας, οὐκ ἦπερ οἱ Πέρσαι καὶ τῶν ἄλλων συμμάχων ὁ πᾶς ὄμιλος, οὔτε διαμαχεσάμενος οὐδενί, οὔτε τι ἀποδεξιόμενος, ἔφευγον.

LXVIII. Δηλοῖ⁴⁵ τε ἐμοί, ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἡρτητο⁴⁶ ἐκ Περσέων, εἰ καὶ τότε οὗτοι, πρὶν ἢ καὶ συμμίξαι τοῖσι πολεμίοισι, ἔφευγον, ὅτι καὶ τοὺς Πέρσας ὤρων. οὕτω τε πάντες ἔφευγον, πλὴν τῆς ἵππου τῆς τε ἄλλης καὶ τῆς Βοιωτίας.⁴⁷ αὕτη δὲ τοσαῦτα προσωφέλεε τοὺς φεύγοντας, αἰεὶ τε πρὺς τῶν πολεμίων ἄγχιστα ἐοῦσα, ἀπείργουσα τε τοὺς φιλείους φεύγοντας ἀπὸ τῶν Ἑλλήνων.

LXIX. Οἱ μὲν δὲ νικῶντες εἶποντο, τοὺς Ξέρξῳ διώκοντές τε καὶ φονεύοντες· ἐν δὲ τούτῳ τῷ γινομένῳ φόβῳ⁴⁸ ἀγγέλλεται τοῖσι ἄλλοις Ἕλλησι, τοῖσι τεταγμένοις περὶ τὸ Ἡραῖον⁴⁹ καὶ ἀπογενομένοις τῆς μάχης, ὅτι “μάχη τε γέγονε, καὶ νικῶεν οἱ μετὰ Πανσανίῳ.” οἱ δὲ, ἀκούσαντες ταῦτα, οὐδένα κόσμον ταχθέντες, οἱ μὲν ἀμφὶ Κορινθίους⁵⁰ ἐτράποντο διὰ τῆς ὑπωρέης καὶ τῶν κολωνῶν τὴν φέρουσαν ἄνω, ἰθὺ τοῦ ἱεροῦ τῆς Δήμητρος· οἱ δὲ ἀμφὶ Μεγαρέας τε καὶ Φλιασίους διὰ τοῦ πεδίου τὴν λειοτάτην τῶν ὁδῶν. ἐπεὶ τε δὲ ἀγχοῦ τῶν πολεμίων ἐγίνοντο οἱ Μεγαρέες καὶ Φλιάσιοι, ἀπιδόντες σφέας οἱ τῶν Θηβαίων ἱππῶται ἐπειγομένους οὐδένα

largest and most powerful party at Thebes favored the Persians, but not the whole population. c. 86. 87. S. τῆς αἰτίας ταύτης δημοσίᾳ σφίσιν οὐ μέτεστι, ὅτι ἐν ταῖς Θήβαις ὀλιγαρχία, καὶ οὐχ ἡ πάτριος πολιτεία, τνικαῦτα ἔσχεν, Pausanias, ix. 6. W.

45. δηλοῖ] ii. 117. i. e. δῆλόν ἐστι. S. It does not seem quite accurate to give this as an instance where εἰ after δηλοῖ is rendered ‘that’; it is rather equivalent to ἐπεὶ ‘since,’ as in v. 78. ix. 100. see vol. i. p. 228. n. 82. M. G. G. 617, 2. or 608. iv. If even these fled because the Persians did, it is a proof to me, that every thing depended on the Persians: here τὸδε may be understood, as with ἐπελύπτεε, c. 50.

46. ἡρτητο] ἔστι Περσέων συχνὰ γένεα· ἔστι δὲ τὰδε, ἐξ ὧν ὅλλοι πάντες ἀρτέεται Πέρσαι· Πασαργάδαι, Μα-

ράβιοι, Μάσπιοι, i. 125. W.

47. Βοιωτίας] On the Boeotian cavalry consult AR. on Th. ii. 9.

48. φόβῳ] rout; πεφοβημένοι, c. 70. having been driven in disorder. This is the Homeric sense of these words. S. αὐτοῦ σχέθον ἵππους φειμένους φοβέσθαι, Il. Π. 506. ἐπεὶ ἔβησαν φεύγοντες, οἱ μὲν δὲ πεφοβημένοι &c. O. 1. Τρῶες π. ἦλθον ὁμίλῳ προτὶ ἄστυ, Φ. 606. Τοῦτο ἀλλ’ ἔγε δὴ χαζῶμεθ’ ἐφ’ ἵππων, the answer is μή τι φόβονδ’ ἀγόρευε, E. 249. φ. ἔχε μώνυχας ἵππους and φύγαδε τρέπε μ. 7. are synonymous, Θ. 139. 157.

49. Ἡραῖον] c. 52. L.

50. οἱ ἀμφὶ Κορινθίους] and just below, οἱ ἄ. Μεγαρέας τε καὶ Φλιασίους, are the same as οἱ Κορίνθιοι, οἱ Μεγαρέες and οἱ Φλιάσιοι. S. M. G. G. 271, 2.

κόσμον, ἤλανον ἐπ' αὐτοὺς τοὺς ἵππους, τῶν ἱππάρχεε Ἀσωπύδωρος ὁ Τιμάνδρου. ἐσπεσόντες δέ, κατεστόρεσαν⁵¹ αὐτῶν ἐξακοσίους, τοὺς δὲ λοιποὺς κατήραξαν⁵² διώκοντες ἐς τὸν Κιθαιρῶνα. Οὗτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλοντο.

LXX. Οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος, ὡς κατέφυγον ἐς τὸ ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες, πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι. ἀναβάντες δέ, ἐφράξαντο,⁵³ ὡς ἰδυνέατο ἄριστα, τὸ τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων, κατεστήκεε σφι τειχομαχίῃ ἐρρώμενεστέρα. ἕως μὲν γὰρ ἀπῆσαν οἱ Ἀθηναῖοι, οἱ δ' ἡμύνοντο, καὶ πολλῶ πλεον εἶχον τῶν Λακεδαιμονίων, ὥστε οὐκ ἐπισταμένων τειχομαχεῖν⁵⁵ ὡς δὲ σφί οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρὴ ἐγένετο τειχομαχίῃ καὶ χρόνον ἐπὶ πολὺν. τέλος δέ, ἀρετῇ τε καὶ λιπαρίῃ ἐπέβησαν Ἀθηναῖοι τοῦ τείχεος, καὶ ἥριπον τῇ δὴ ἐσεχέοντο⁵⁶ οἱ Ἕλληνες. πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηνὴν τὴν Μαρδονίου οὗτοι ἦσαν οἱ διαρπάσαντες,⁵⁷ τὰ τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτνην τῶν

51. κατεστόρεσαν] καταστροφείν is another form of καταστροφνύναι. κατέστροντο, viii. 53. ix. 76. S. οἱ Πέρσαι κατὰ τὰς εἰσόδους ἐφεπόμενοι, πολλοὺς κατεστρώννυσαν τοὺς δ' εἰς τὰς τάφρους ἐμπέποντας ἐπεισπηδῶντες ἐφόνεον, Xenophon, Cyr. iii. 3, 64. The former verb in some editions was displaced by ἀπέκτειναν, which was merely a gloss. SCHL.

52. κατήραξαν] This Appian has imitated, τοὺς δὲ λοιποὺς ἐς τὰς πέτρας κ., R. H. viii. 15. τὸ ἄλλο στράτευμα νικηθὲν ὑπὸ τῶν Συρακοσίων κατηράχθη ἐς τὰ τείχισματα, Thucydides, vii. 6. πολλοὺς ἀπέκτεινε τῶν ναυτῶν, κατέρραξε (one Ms. has κατήραξε) ὃ εἰς τὴν θάλατταν ἅπαντας, ἱππέας ἔχων καὶ ψιλοὺς τινάς, Demosthenes, Aristoc. 40. V. κ. (the Mss. have the same variation here) ἐς τὸν χάρακα τοὺς πολεμίου, Plutarch, Fab. 8. MUS. οὐ τὴν ἐμβολὴν ἐδέξαντο τῶν ἱππέων οἱ Ἰνδοί, ἀλλὰ κατηρράχθησαν ὥσπερ εἰς τεῖχος τι φίλιον τοὺς ἐλέφαντας, Arrian, Al. v. 17. μὴ καταρράχθῳσι πρὸς χωρίον, Dionysius, A. R. p. 614. καταρραχεῖς ἐς τὸ τεῖχος, D. Cassius, 512, 87. 514, 89. 805, 82. 555, 67. The more ancient orthography was perhaps with a single ρ. BLO.

53. ἐφράξαντο] they ranged themselves in a defensive attitude along the wall. S.

54. δέ] is frequently found in the apodosis, when the protasis contains a limitation of time. M. G. G. 616, 3.

55. τειχομαχεῖν] Plutarch, Ar. p. 330. v. Lycurgus had forbidden his citizens to engage in sieges, τὸ πυργομαχεῖν, t. ii. p. 228. v. Potter, iii. 10. Pausanias, ix. 9, 1. BLO. Λακεδαιμόνιοι, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμῆκύνετο ὁ πόλεμος, Ἀθηναίους ἐπεκαλέσαντο ὅτι τειχομαχεῖν ἐδόκουν δυνατοὶ εἶναι τοῖς δὲ παλιορκίας μακρᾶς καθεστηκυίας ταύτου ἐνδεᾶ ἐφαίνετο, Thucydides, i. 102. TR. This deficiency on the part of the Lacedæmonians was partly the reason why they made such strong objections to the fortification of Athens, 90.

56. ἐσεχέοντο] οἱ μὲν ὥσπερ πύλας τεῖχος ῥήξαντες εἰσεχέοντο, Aristides, t. i. p. 241. t. iii. p. 315. V.

57. οἱ διαρπάσαντες] The participle, with the article, is often found in the predicate; and then, in conjunction with the copula (or substantive verb), it forms an energetic paraphrase of the verb: these it was who plundered the tent. M. G. G. 269. obs.

ἵππων, εὐῶσαν χαλκὴν πᾶσαν⁵⁸ καὶ θέης ἀξίην. τὴν μὲν νυν φάτην ταύτην τὴν Μαρδονίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέης⁵⁹ Ἀθηναίης Τεγεῆται· τὰ δὲ ἄλλα⁶⁰ ἐς τωὐτό, ὅσα περ ἔλαβον, ἐσῆνικαν τοῖσι Ἕλλησι. οἱ δὲ βάρβαροι οὐδὲν ἔτι στίφος ἐποίησαντο, πεσόντος τοῦ τείχεος, οὗ τε τις αὐτῶν ἀλκῆς ἐμέμνητο, ἀλύκταζόν τε οἶα ἐν ὀλίγῳ⁶¹ χώρῳ πεφοβημένοι τε καὶ πολλαὶ μυριάδες κατειλημένοι⁶² ἀνθρώπων. παρὴν τε τοῖσι Ἕλλησι φονεύειν οὕτω, ὥστε τριήκοντα μυριάδων στρατοῦ, καταδεουσέων τεσσέρων,⁶³ τὰς ἔχων Ἀρτάβαζος ἔφενγε, τῶν λοιπῶν μὴδὲ τρεῖς χιλιάδας περιγενέσθαι.⁶⁴ Λακεδαιμονίων δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες⁶⁵ ἐν τῇ συμβολῇ εἰς καὶ ἐννεήκοντα, Τεγεγτέων δὲ ἑκαίδεκα, Ἀθηναίων⁶⁶ δὲ δύο καὶ πεντήκοντα.⁶⁷

LXXI. Ἡρίστευσε δὲ τῶν βαρβάρων πεζὸς μὲν ὁ Περσέων,

58. πᾶσαν] *all*, for ὅλην. *HER.* on *VIG.* iii. 10, 4.

59. Ἀλέης] i. 66. *L.*

60. ἄλλα] The seat of Mardonius, the feet of which were of silver, together with his scimitar valued at three hundred darics, fell to the lot of the Athenians; who placed them in the citadel as a memorial of their victory; Demosthenes, c. *Tim.* 33. *L.*

61. ὀλίγῳ] is here used to signify, *small, narrow*, in imitation of the poets. *V.*

62. κατειλημένοι] ἀπειλημμένους occurs in a similar sense, Thucydides, ii. 4. v. 59. ἀπολελαμμένοι, c. 51. v. 101. *V.* Hemsterhuys observes that the primitive meaning of εἶλει is 'to turn over, to roll;' and the sense of 'squeezing and compression' arises either from that of 'twisting or screwing,' or from the notion of things being 'rolled or turned in upon one another,' like a heap of pebbles thrown up by a river flood. Hence the compound with κατὰ is applied to men 'driven pell-mell into a place, so as to be luddled one over another.' *AR.*

63. τεσσέρων] understand μυριάδων. *L.*

64. περιγενέσθαι] Περδίκκας, τῷ κατὰ τὴν τοῦ βαρβάρου ποτὲ ἐπιστρατεῖαν βασιλεύοντι Μακεδονίας, τοὺς ἀναχωροῦντας ἐκ Πλαταιῶν τῶν βαρβάρων ἀπὸ τῆς ἡττῆς διαφθεῖραντι καὶ τέλειον

τὰτύχημα ποιήσαντι τῷ βασιλεῖ, Demosthenes, *Cont.* 9. Perdicas however did not succeed to the throne of Macedon till long afterwards. *L.* It is possible however that Perdicas might have solicited admission to the citizenship at Athens, on the ground of his father's services; or that he had the command of the Macedonian forces on this occasion. *MI.* ix. 3.

65. οἱ πάντες] *in all.* *M. G. G.* 268. *obs. HER.* on *VIG.* iii. 10, 4.

66. Ἀθηναίων] These were all, according to Clidemus, ἐκ τῆς Αἰαντίδος φυλῆς ἀγωνισαμένης ἄριστα, Plutarch, *Ar.* p. 330. *E. V.*

67. πεντήκοντα] The total number of the slain on the side of the Greeks was 1360. *ibid.* *V.* Lysias agrees with Herodotus, *Or. F.* p. 107 or 195. The interest which the Lacedæmonians and Athenians afterwards had in courting the other Grecian states may sufficiently account for the epitaphs, barrows, and other inconclusive evidence to which Plutarch has appealed in contradiction of our author. He is besides inconsistent with himself. It does however seem strange that Herodotus should not mention the Plataeans; who are mentioned in Thucydides as *τιμηθέντες τὰ πρῶτα*, iii. 56. Plutarch also says that the Greeks decreed to them the first honors for military merit. *MI.* ix. 3.

ἵππος δὲ ἡ Σακέων, ἀνὴρ δὲ λέγεται Μαρδόνιος· Ἑλλήνων δὲ, ἀγαθῶν γενομένων καὶ Τεγεατῶν καὶ Ἀθηναίων, ὑπερεβάλλοντο ἀρετῇ Λακεδαιμόνιοι. ἄλλῃ μὲν οὐδενὶ ἔχω ἀποσημῆνασθαι· ἅπαντες γὰρ οὗτοι τοὺς κατ' ἐωυτοὺς ἐνίκων· ὅτι δὲ κατὰ τὸ ἰσχυρότερον προσενείχθησαν καὶ τούτων ἐκράτησαν. καὶ ἄριστος ἐγένετο μακρῷ Ἀριστόδημος κατὰ γνώμας τὰς ἡμετέρας· ὅς, ἐκ Θερμοπυλέων μούνος⁶⁸ τῶν τριηκοσίων σωθεὶς, εἶχε ὕναιδος καὶ ἀτιμίην. μετὰ δὲ τοῦτον ἡρίστευσαν Ποσειδώνιός τε καὶ Φιλοκύων καὶ Ἀμομφίρετος ὁ Σπαρτιῆτης. καὶ τοι, γενομένης λéschης, “ὅς⁶⁹ γένοιτο αὐτῶν ἄριστος,” ἐγνώσαν οἱ παραγεγόμενοι Σπαρτιητέων, “Ἀριστόδημον μὲν, βουλόμενον φανερώς ἀποθανεῖν⁷⁰ ἐκ τῆς παρούσης οἱ αἰτίας, λυσσῶντά τε καὶ ἐκλιπόντα τὴν τάξιν ἔργα ἀποδέξασθαι μεγάλα· Ποσειδώνιον δὲ, οὐ βουλόμενον ἀποθνήσκειν, ἄνδρα γενέσθαι ἀγαθόν· τοσούτῳ τοῦτον εἶναι ἀμείνω.” ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν.⁷¹ οὗτοι δὲ, τοὺς κατέλεξα πάντας,⁷² πλὴν Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ τίμιοι ἐγένοντο· Ἀριστόδημος δὲ, βουλόμενος ἀποθανεῖν διὰ τὴν προειρημένην αἰτίην, οὐκ ἐτιμήθη.

LXXII. Οὗτοι μὲν τῶν ἐν Πλαταιῇσι ὀνομαστότατοι ἐγένοντο. Καλλικράτης γὰρ ἔξω τῆς μάχης ἀπέθανε, ἐλθὼν ἀνὴρ κάλλιστος⁷³ ἐς τὸ στρατόπεδον τῶν τότε Ἑλλήνων, οὐ μόνον αὐτῶν Λακεδαιμονίων, ἀλλὰ καὶ τῶν ἄλλων Ἑλλήνων· ὅς, ἐπειδὴ ἐσφαγιάζετο Πανσανίης, κατήμενος⁷⁴ ἐν τῇ τάξει, ἐτρωματίσθη τοξεύματι τὰ πλευρά. καὶ δὴ οἱ μὲν ἐμάχοντο, ὁ δ' ἐξενηνεγμένος ἐδυσθανάτεε⁷⁵ τε καὶ

68. μούνος] vii. 229—231. L. W.

69. ὅς] The relative stands for the interrogative pronoun in dependent propositions only. M. G. G. 485.

70. ἀποθανεῖν] Potter, iv. 1, 4.

71. ἂν εἴποιεν] The optative is used, in connexion with ἂν, in order to give to a proposition an expression of uncertainty, doubt, a mere conjecture, a bare possibility. M. G. G. 514, 2.

72. πάντας] to agree with τοὺς; instead of πάντες, in reference to οὗτοι. This enallage is very common in the poets. S.

73. κάλλιστος] ιδέα κ. Ἑλλήνων, Plutarch, Ar. p. 329. c. L. Νιρέυς, ὅς κ. ἀνὴρ ὑπὸ φ' Ἴλιον ἦλθε, Homer, Il. B. 673.

74. κατήμενος] ὡς θυόμενος (ὁ Παν-

σανίας) οὐκ ἐκαλλιέρει, προσέταξε τοῖς Λακεδαιμονίοις, τὰς ἀσπίδας πρὸ ποδῶν θεμένους, ἀτρέμα καθέζεσθαι, Plutarch, Ar. p. 329. v. where it is added that, as they were sitting, Callicrates was struck by an arrow. This custom was not unusual among the ancients; λεκτοὺς ἀθροίσας δεῦρ' Ἀθηναίων κόρους ἤξω, παρ' ὅπλοις θ' ἤμενος, πέμψω λόγους Κρέοντι, Euripides, S. 366. Κάδμου λαὸς ἦστυ πρόσθε τειχέων, 674. Κρέων ἦστ' ἐφ' ὅπλοις σῖγα, 683. W.

75. ἐδυσθανάτεε] δυσθανάτων is another form; Athenagoras, Mort. Res. 4. V. πᾶν σῶμ' ἔνω κάτω ἤσπαιρεν, ἡλάλαξε, δυσθνήσκον φόνῳ, Euripides, El. 842. BL. Rh. 787. and the same poet uses the adjective, δυσθανάτων κρατήρων πληράματα, Ion 1051.

ἔλεγε πρὸς Ἀρίμνηστον,⁷⁶ ἄνδρα Πλαταιέα, “ὃν μέλειν οἱ, ὅτι πρὸ τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ’ ὅτι οὐκ ἐχρήσατο τῇ χειρὶ, καὶ ὅτι οὐδέν ἐστὶ οἱ ἀποδεδεγμένον ἔργον ἑωυτοῦ ἄξιον, προθυμευμένον ἀποδέξασθαι.”

LXXIII. Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι Σωφάνης ὁ Εὐτυχίδεω, ἐκ δήμου Δεκελεϊθεν.

LXXIV. Τούτου τοῦ δήμου ἑὼν ὁ Σωφάνης, καὶ ἀριστεύσας τότε Ἀθηναίων, διξοὺς λόγους λεγομένους ἔχει· τὸν μὲν, ὡς ἐκ τοῦ ζωστήρος τοῦ θώρηκος ἐφόρεε χαλκὴν ἀλύσι δεδεμένην ἄγκυραν σιδηρῆν· τὴν, ὅπως πελάσειε ἀπικνεόμενος τοῖσι πολεμίοισι, βαλλέσκετο, ἵνα δὴ μιν οἱ πολέμιοι, ἐκπίπτοντες⁷⁷ ἐκ τῆς τάξις, μετακινῆσαι μὴ δυναίατο· γινομένης δὲ φυγῆς τῶν ἐναντίων, δέδοκτο, τὴν ἄγκυραν ἀναλαβόντα, οὕτω διώκειν. οὗτος μὲν οὕτω λέγεται· ὁ δ’ ἕτερος τῶν λόγων, τῷ πρότερον λεχθέντι ἀμφισβατέων, λέγεται, ὡς ἐπ’ ἀσπίδος αἰεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμιζούσης ἐφόρεε ἐπίσημον⁷⁸ ἄγκυραν, καὶ οὐκ ἐκ τοῦ θώρηκος δεδεμένην σιδηρῆν.

LXXVI. Ὡς δὲ τοῖσι Ἕλλησι ἐν Πλαταιῇσι κατέστρωντο οἱ βάρβαροι, ἐνθαυτά σφι ἐπῆλθε γυνὴ αὐτόμολος. ἥ, ἐπειδὴ ἔμαθε ἀπολωλότας τοὺς Πέρσας καὶ νικῶντας τοὺς Ἕλληνας, εἴουσα παλλακὴ Φαρανδάτεος⁷⁹ τοῦ Τεάσπιος, ἀνδρὸς Πέρσεω, κοσμησαμένη χρυσῷ πολλῷ καὶ αὐτὴ καὶ αἱ ἀμφίπολοι, καὶ ἐσθῆτι τῇ καλλίστῃ τῶν παρ-εουσέων, καταβάσας ἐκ τῆς ἄρμαμάξης,⁸⁰ ἐχώρεε ἐς τοὺς Λακεδαιμονίους ἔτι ἐν τῇσι φοιῇσι ἐόντας. ὁρῶσα δὲ πάντα ἐκεῖνα διέποντα Πausανίην, πρότερόν τε τὸ οὖνομα ἐξεπισταμένη καὶ τὴν πάτρην, ὥστε πολλάκις ἀκούσασα, ἔγνω τε τὸν Pausanίην, καὶ λαβομένη τῶν γουνάτων, ἔλεγε τάδε· “ὦ βασιλεῦ⁸¹ Σπάρτης, ῥῦσαί⁸² με

vitaque cum gemitu fugit indignata sub umbras, Virgil, *Æ.* xii. 952.

76. Ἀρίμνηστον] He had commanded the Plataeans at Marathon also; Pausanias, ix. 4. *L.*

77. ἐκπίπτοντες] i. e. προσεξαΐσσοντες, c. 62. and either ἐπὶ αὐτὸν, or καὶ ἐσπίπτοντες ἐς αὐτὸν, as in c. 64. may be understood. *S.*

78. ἐπίσημον] the device, or figure, of. *Δάκων ἐπὶ τῆς ἀσπίδος μῦθον ἔχων* ἐ., Plutarch, t. ii. p. 234. c. *W.* It is difficult to conceive what is intended by the shield always running round and never being at rest. *S.*

79. Φαρανδάτεος] Marῶν καὶ Κόλχων ἦρχε Φαρανδάτης ὁ *T.*, vii. 79. *W.* Pausanίου τὸ ἔργον τὸ ἐς τὴν Κῶαν γυναικα ἐν ἐπαίνῳ τίθεμαι μάλιστα· ἦν τινα, ἀνδρὸς οὐκ ἀδόξου παρὰ Κῳοῖς θυγατέρα οὖσαν Ἡγητορίδου τοῦ Ἀνταγόρου, Φ. ὁ Τεάσπιδος ἀνὴρ Πέρσης παλλακὴν εἶχεν ἄκουσαν, κ.τ.λ. Pausanias, iii. 3. *V.*

80. ἄρμαμάξης] vii. 41. *L.*

81. βασιλεῦ] Pausanias was not king, but regent for Plistarchus, c. 10. ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα· Πλείσταρχον γὰρ τὸν Λεωνίδου, ὅντα βασι-

τὴν ἰκέτιν αἰχμαλώτου δουλοσύνης. σὺ γὰρ καὶ ἐς τὸδε ὦνησας, τοῦσδε ἀπολέσας, τοὺς οὔτε δαιμόνων οὔτε θεῶν ὕπιν⁸³ ἔχοντας. εἰμὶ δὲ γένος μὲν Κῶν, θυγάτηρ δὲ Ἑγητορίδew τοῦ Ἀνταγόρεw. βῆν δέ με λαβὼν ἐν Κῶ⁸⁴ εἶχε⁸⁵ ὁ Πέρσης.” Ὁ δὲ ἀμείβεται τοῖσδε “ Γύναι,⁸⁶ θάρσει, καὶ ὡς ἰκέτις, καὶ εἰ δὴ πρὸς τούτῳ τυγχάνεις ἀληθέα λέγουσα, καὶ εἰς θυγάτηρ Ἑγητορίδew τοῦ Κῶν, ὅς ἐμοὶ ξεῖρος μάλιστα τυγχάνει ἐὼν τῶν περὶ κείνους τοὺς χώρους οἰκημένων.” Ταῦτα εἶπας, τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρεοῦσι, ὕστερον δὲ ἀπέπεμψε ἐς Αἴγινα,⁸⁷ ἐς τὴν αὐτὴ ἠθέλε ἀπικέσθαι.

LXXVII. Μετὰ δὲ τὴν ἄπιξιν⁸⁸ τῆς γυναικὸς, αὐτίκα μετὰ ταῦτα ἀπίκοντο Μαντινέες ἐπ’ ἐξεργασμένοισι⁸⁹ μαθόντες δὲ, ὅτι ὕστεροι ἦκουσι τῆς συμβολῆς, συμφορὴν ἐποιεῦντο μεγάλην, ἅξιοι τε ἔφασαν εἶναι σφέας ζημιῶσαι.⁹⁰ πυνθανόμενοι δὲ τοὺς Μήδους⁹¹ τοὺς μετὰ

λέα καὶ νέον ἔτι, ἀνεψίδς ὦν ἐπετρό-
πυεν, Thucydides, i. 132. The agi-
tated state of this lady’s mind may
easily account for the mistake. *W.*
Pausanias, iii. 4. *L.*

82. ῥῦσαι] vol. i. p. 214. n. 33.
Ἑλλάδα πᾶσαν ῥυσάμενοι δουλοσύνας,
Epig. in Aristides, t. iii. p. 648. *W.*
δ. στυγεράς ῥ. πόλις, Epig. in Dio-
dorus, xi. 33. ῥῦσαι rescue (c. 78. 90.)
is more energetic than λῦσαι release,
(c. 99.) which was the old reading.
λύειν αἰχμάλωτον rests, properly, with
the slave-owner. Compare v. 33. It
would not be necessary (with *S.*) to
read λῦσιν, as we have in Homer
παῖδα δέ μοι λῦσαι τε φίλην, τὰ δ’ (τ’?)
ἄποινα δέχεσθαι, Il. A. 20. where θέ-
λετε “be pleased” is to be under-
stood, if the sentence is really ellipti-
cal. It must not, however, be de-
nied that the reading in this passage
of Homer is doubtful.

83. ὕπιν] viii. 143. *V.* οὐδὲ θεῶν
ὕπιν εἰδότες, Hesiod, O. D. 185. θ. δ.
οὐκ ἀλέγοντες, 249. 704. Th. 222.

84. Κῶ] Cos, Ceos, Cea, or Me-
rope, was the native land of Hippo-
crates and Apelles; it is now called
Stan-Co. L. It produced the whet-
stone, which also bore the name of
cos. A.

85. εἶχε] understand ὡς παλλακὴν.
This verb is often put absolutely, ὡς

γυναῖκα being understood. *V.* “Whose
wife shall she be of the seven, for
they all had her?” i. e. “to wife,”
St. Matthew, xxii. 28. Agrippa alte-
ram habebat, i. e. uxorem, Suetonius,
ii. 63. *SCHL.*

86. γύναι] is the title by which
queens and princesses are addressed
in solemn style: Homer, Il. Γ. 204.
Od. T. 221. Sophocles, Cē. R. 642.
SCHL. Euripides, Hec. 753. 983.
It is by this appellation also that our
Saviour addresses his mother, St.
John, ii. 4. It is a term of respect,
and resembles the English “Lady,”
or “Madam,” rather than “Woman.”

87. Αἴγινα] Pausanias says that he
sent her to Cos, with all her property;
iii. 4. *L.* This is very possible; but
we cannot suppose that he did so, till
affairs were in a more settled state.

88. ἄπιξιν] departure. Compare
c. 17. Dionysius, A. R. x. 8. *SCHL.*

89. ἐπ’ ἐξεργασμένοισι] This is ex-
plained by what follows, μαθόντες ὅτι
ὕστεροι ἦκουσι τῆς συμβολῆς; so ὕ.
ἀπικόμενοι τ. σ., vi. 120. *V.*

90. ζημιῶσαι] The construction is
ἅξιοι εἶναι τινα (ἦτοι Μαρδόνιον, ἦτοι
τοὺς Ἑλληνας) ζημιῶσαι σφέας, which
is equivalent to ἅ. εἶναι τοῦ ζημιω-
θῆναι. *S. M. G. G.* 532. *obs.* 2. Livy
has imitated this expression, *forsitan*
non indigni simus, qui nobismet ipsi

Ἄρταβάζου φεύγοντας, τούτους ἐδίωκον⁹² μέχρι Θεσσαλίας· Λακεδαιμόνιοι δὲ οὐκ ἔων φεύγοντας διώκειν. οἱ δὲ, ἀναχωρήσαντες ἐς τὴν ἑωυτῶν, τοὺς ἡγεμόνας τῆς στρατιῆς ἐδίωξαν ἐκ τῆς γῆς. μετὰ δὲ Μαντινέας ἦκον Ἡλεῖοι. καὶ ὡσαύτως οἱ Ἡλεῖοι τοῖσι Μαντινεῦσι, συμφορὴν ποιησάμενοι, ἀπαλλάσσοντο· ἀπελθόντες δὲ, καὶ οὗτοι τοὺς ἡγεμόνας ἐδίωξαν. Τὰ κατὰ Μαντινέας μὲν καὶ Ἡλείους τοσαῦτα.

LXXVIII. Ἐν δὲ Πλαταιῇσι ἐν τῷ στρατοπέδῳ τῶν Αἰγινητέων ἦν Λάμπων⁹³ ὁ Πύθω, Αἰγινητέων τὰ πρῶτα,⁹⁴ ὃς ἀποσιώτατον ἔχων λόγον ἵετο⁹⁵ πρὸς Πανσανίην. ἀπικόμενος δὲ σπονδῇ ἔλεγε τάδε· “ὦ παῖ Κλεομβρότον, ἔργον ἔργασταί τοι ὑπερφνὲς μέγαθός τε καὶ κάλλος· καὶ τοι θεὸς παρέδωκε, ῥυσάμενον τὴν Ἑλλάδα, κλέος καταθέσθαι μέγιστον Ἑλλήνων, τῶν ἡμεῖς ἴδμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ ἐπὶ τούτοις ποιήσῃς, ὅπως λόγος τέ σε ἔχῃ ἔτι μέζων, καὶ τις ὕστερον φυλάσσηται τῶν βαρβάρων μὴ ὑπάρχειν⁹⁶ ἔργα ἀτάσθαλα ποιεῶν⁹⁷ ἐς τοὺς Ἕλληνας. Λεωνίδεω γὰρ ἀποθανόντος ἐν Θερμοπύλῃσι, Μαρδόνιός τε καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν ἀνεπταύρωσαν. τῷ σὺ τὴν ὁμοίην⁹⁸ ἀποδιδούς, ἔπαινον ἔξεις πρῶτα μὲν ὑπὸ πάντων Σπαρτιητέων, αὐτὶς δὲ καὶ πρὸς τῶν ἄλλων Ἑλλήνων. Μαρδόνιον γὰρ ἀνασκολοπίσας, τετιμώρησαι ἐς πατρῶν τὸν σὸν Λεωνίδην.” Ὁ μὲν, δοκέων χαρίζεσθαι, ἔλεγε τάδε.

multam inrogemus, xxx. 30. GR., but has rendered it, as if it were ἑωυτοὺς instead of σφέας. S.

91. Μήδους] Πάρθων καὶ Χορασμίων (ἦρχε) Ἄρτάβαζος ὁ Φαρνάκεω, vii. 66. Herodotus often designates the Persians, and the nations dependent on the Persian empire, as Medes. L.

92. ἐδίωκον] vol. i. p. 76. n. 10. L. Diodorus, xi. 32. says that those who pursued the fugitives were the Corinthians, the Sicyonians, the Phliasians, W. καὶ τινες ἕτεροι. S.

93. Λάμπων] This Lampon was of a family not less illustrious for the number of prizes which they obtained at the Isthmian and the Nemean games, than for their descent. Pindar, N. v. l. v. vi. L.

94. τὰ πρῶτα] φερόμενον οὐ τὰ δευτέρα τῶν ἐννούχων παρὰ βασιλεῖ, viii. 134. οἱ ἂμφ' Ἀρίστιππὸν τε καὶ Ἐπίκουρον τὰ π. παρ' αὐτοῖς ἐφέροντο,

Lucian, V. H. ii. 18. Ἀνατολίῃ τῷ μετὰ Πορφύριον τὰ δ. φερομένῳ. Eupapius in Iambl. p. 21. μὴ δ. σείῳ φέρηται, Moschus, iii. 57. Δῆλος ἐθέλει τὰ π. φέρεσθαι ἐκ Μουσέων, Callimachus, Del. 4. V. τὸν τῶν τὰ π. ἐν τῇ νήσῳ δυναστῶν φερόμενον, D. Cassius, xl. p. 136. αὐλωπίας (a fish of the tunny species) ῥώμην τε καὶ ἀλκήν τὰ π. φέροιτο ἂν, Ælian, N. A. xiii. 17. W. vol. i. p. 292. n. 22.

95. ἵετο] M. G. G. 213.

96. φυλάσσηται—μὴ ὑ.] HER. on VIG. vii. 12, 11. M. G. G. 533, 5.

97. ὑπάρχειν—ποιεῶν] ὁ. has the same construction as ἄρχειν, vol. i. p. 183. n. 85. οἱ ἐμὲ ὑπῆρξαν ἄδικα ποιούντες, vii. 8, 2. W.

98. τὴν ὁμοίην] The ellipsis is variously supplied; οὐκ ἀπέδοσαν τ. δ., vi. 21. viz. μοῖραν οἱ δίκην, F. ποιήν, B. τιμήν, i. e. τιμωρίαν, Eustathius, SCHW. SCH. on B. 176. 223.

LXXIX. 'Ο δ' ἀνταμείβετο τοῖσδε· “ ὦ ξεῖνε Αἰγινήτα, τὸ μὲν εὖ νοεῖν⁹⁹ τε καὶ προορᾶν, ἄγαμαί σε· γνώμης μέντοι ἡμάρτηκας χρηστῆς. ἐξάρας γάρ με ὑψοῦ καὶ τὴν πάτρην καὶ τὸ ἔργον, ἐς τὸ μηδὲν κατέβαλες, παραινέων νεκρῷ λυμαινέσθαι,¹⁰⁰ καὶ ἦν ταῦτα ποιεῶ, φᾶς ἄμεινόν με ἀκούσεσθαι. τὰ πρέπει μᾶλλον βαρβάροισι ποιεῖν, ἢ περ Ἕλλησι· καὶ ἐκείνοισι δὲ ἐπιφθονέομεν. ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτησι ἄδοιμι, μήτε τοῖσι ταῦτα ἀρέσκειται· ἀποχρᾶ δ' ἐμοί,¹ Σπαρτιήτησι ἀρεσκόμενον, ὅσια μὲν ποιεῖν, ὅσια δὲ καὶ λέγειν. Λεωνίδῃ δὲ, τῷ με κελεύεις τιμωρῆσαι, φημί μεγάλως τετιμωρῆσθαι· ψυχῇσί τε τῇσι τῶνδε ἀναριθμήτοισι τετίμηται αὐτός τε καὶ οἱ ἄλλοι οἱ ἐν Θερμοπύλῃσι τελευτήσαντες. σὺ μέντοι ἔτι, ἔχων λόγον τοιόνδε, μήτε² προσέλθῃς ἔμοιγε, μήτε συμβουλεύσῃς, χάριν ἴσθι τε ἐὼν ἀπαθής.”³ ὁ μὲν, ταῦτα ἀκούσας, ἀπαλλάσσετο.

LXXX. Πανσανίης δὲ, κήρυγμα ποιησάμενος, μηδένα ἄπτεσθαι τῆς ληΐης, συγκομίζειν ἐκέλευε τοὺς εἴλωτας τὰ χρήματα. οἱ δὲ, ἀνὰ τὸ στρατόπεδον σκιδνάμενοι, εὗρισκον σκηνὰς⁴ κυτεσκευασμένας χρυσῷ καὶ ἀργύρῳ, κλίνας⁵ τε ἐπιχρύσους καὶ ἐπαργύρους, κρητῆράς τε χρυσεούς, καὶ φιάλας τε καὶ ἄλλα ἐκπώματα, σάκκους τε ἐπ' ἀμαξέων εὗρισκον, ἐν τοῖσι λέβητες ἐφαίνοντο ἐνεόντες χρύσειοι τε καὶ ἀργύρειοι· ἀπὸ τε τῶν κειμένων νεκρῶν ἐσκύλευον ψέλιά τε καὶ

99. τὸ—εὖ νοεῖν] The infinitive is here joined with the neuter article and stands as a substantive, in the accusative, M. G. G. 540.

100. νεκρῷ λυμαινέσθαι] vol. i. p. 112. n. 100. ὃ λυμαινόμενοι, ἐδόκεον Ἀμασιν λυμαινέσθαι, iii. 16. ἀγρίως καὶ βαρβαρικῶς ἐλυμαίνετο πολλοῖς, Appian, B. C. i. 112. But the verb more frequently governs an accusative; R. H. viii. 92. xi. 53. 54. 60. S.

1. ἐμοί] Compare v. 32. Thucydides, i. 128—135. W.

2. μήτε] In all propositions, which, without being dependent upon another, contain a wish, a prohibition, or a petition, μή is used. M. G. G. 608, 4.

3. χάριν ἴσθι — ἐὼν ἀπαθής] consider it a kindness that you are not punished. The latter words contain the foundation of the former; or express the exciting cause of such an

emotion of the mind. M. G. G. 551. Pausanias, iii. 3. W. V.

4. σκηνὰς] c. 82. ἡ σκηνὴ Τηριβάζου ἐάλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἄρτοποιοὶ καὶ οἱ οἰνοχόοι φάσκοντες εἶναι, Xenophon, An. iv. 4, 13. castra Darii hostis victor intraverat, omni quidem opulentia ditia. ingens auri argentique pondus, non belli sed luxuriæ apparatus, diripuerant milites: quumque plus raperent, passim strata erant itinera vilioribus sarcinis, quas in comparatione meliorum aurum et argentum contempserat, Curtius, iii. 11, 19. HUT.

5. κλίνας κ.τ.λ.] κ. τε ἐ. κ. ἐ., καὶ φ. χρυσεάς, καὶ εἴματα πορφύρεα, καὶ κιθῶνας, νηήσας πυρὴν μεγάλην, κατέκαie, i. 50. These were merely overlaid with gold and silver; those mentioned c. 82. were of solid gold and silver. W.

στρεπτοὺς καὶ τοὺς ἀκινάκεας, εὐντας χρυσεούς· ἐπεὶ ἐσθιῆτός γε ποικίλης λόγος ἐγένετο οὐδὲ εἷς. ἐνθαῦτα πολλὰ μὲν κλέπτοντες ἐπώλεον πρὸς τοὺς Αἰγινήτας οἱ εἴλωτες, πολλὰ δὲ καὶ ἀπεδείκνυσαν, ὅσα αὐτῶν οὐκ οἶά τε ἦν κρύψαι· ὥστε Αἰγινήτησι οἱ μεγάλοι πλοῦτοι ἀρχὴν ἐνθεῦτεν ἐγένοντο, οἱ τὸν χρυσοῦν, αἱτε εὐντα χαλκὸν δῆθεν, παρὰ τῶν εἴλωτέων ὠνέοντο.⁶

LXXXI. Συμφορήσαντες δὲ τὰ χρήματα, καὶ δεκάτην⁷ ἐξελόντες τῷ ἐν Δελφοῖσι θεῷ, ἀπ' ἧς ὁ τρίπους⁸ ὁ χρύσεος ἀνετέθη, ὁ ἐπὶ τοῦ τρικαρήνου ὄφις τοῦ χαλκού⁹ ἐπεστεῶς ἄγχιστα τοῦ βωμοῦ· καὶ τῷ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες,¹⁰ ἀπ' ἧς δεκάπηχυν χάλκεον Δία¹¹ ἀνέθηκαν· καὶ τῷ ἐν Ἰσθμῷ θεῷ, ἀπ' ἧς ἐπτάπηχυν χάλκεος Ποσειδέων ἐξεγένετο· ταῦτα ἐξελόντες, τὰ λοιπὰ διαιρέοντο, καὶ ἔλαβον ἕκαστοι, τῶν ἄξιοι ἦσαν· καὶ τὰς παλλακὰς τῶν Περσέων καὶ τὸν χρυσοῦν καὶ τὸν ἄργυρον καὶ ἄλλα χρήματά τε καὶ ὑποξῦγια. Ὅσα μὲν νυν ἐξαίρετα τοῖσι ἀριστεύουσι αὐτῶν ἐν Πλαταιῇσι ἐδόθη, οὐ λέγεται πρὸς οὐδαμῶν, δοκέω δ' ἔγωγε καὶ τοῦτοισι δοθῆναι. Πανσανίῃ δὲ πάντα δέκα ἐξαιρέθη τε καὶ ἐδόθη, γυναῖκες, ἵπποι, τάλαντα, κάμηλοι· ὥς δὲ αὐτως καὶ τὰ ἄλλα χρήματα.

LXXXII. Λέγεται δὲ καὶ τάδε γενέσθαι· ὥς Ξέρξης,¹² φεύγων ἐκ τῆς Ἑλλάδος, Μαρδονίῃ τὴν κατασκευὴν¹³ καταλίπει τὴν ἐνωτοῦ· Πανσανίην ὦν, ὀρέοντα τὴν Μαρδονίου κατασκευὴν¹⁴ χρυσῷ τε καὶ ἀργύρῳ καὶ παραπετάσμασι ποικίλοισι κατεσκευασμένην, κελεῦσαι τοὺς τε ἀρτοκόπους¹⁵ καὶ τοὺς ὀψοποιούς κατὰ ταῦτά καθὼς Μαρδο-

6. ὠνέοντο] When Charles the Bold, duke of Burgundy, was conquered by the Swiss at Granson, they took his silver plate for tin, and threw away many of his valuable jewels. His diamond, one of the finest which there were then in Europe, was sold for a florin; Ph. de Comines, Mem. v. 2. W. L.

7. δεκάτην] viii. 27. understand μοῖραν. F. in B. 176. viii. 121. 122. Potter, iii. 12.

8. τρίπους] Thucydides, i. 132. AR. This was melted down by the Phocians; Pausanias, x. 13. W.

9. ὄφις—χαλκού] This δράκων χαλκοῦς still existed in the time of Pausanias. W. Compare Gibbon, t. iii. 17. AR.

10. ἐξελόντες] understand δεκάτην.

LAU.

11. Δ[α] Pausanias, v. 23. W.

12. Ξέρξης κ.τ.λ.] This chapter is introduced by Athenæus, iv. 15. in speaking of the Spartan meals. W.

13. κατασκευὴν] establishment. This word properly applies to what is stationary; παρασκευὴ to what is temporary and occasional. But the two words are sometimes applied to the same thing. AR. on Th. i. 10. and ii. 85. Both here, and just below, Athenæus has παρασκευήν.

14. κατασκευὴν] In this place we should rather expect σκηνήν; on account of κατεσκευασμένην, furnished, fitted up, which follows. S.

15. ἀρτοκόπους] ἀρτοποιούς, Athenæus. V.

νίῳ δειπνον παρασκευάζειν. ὥς δὲ κελευόμενοι οὗτοι ἐποίειν ταῦτα, ἐνθαῦτα τὸν Πausanίην, ἰδόντα κλίνας τε χρυσέας καὶ ἀργυρέας εὖ ἐστρωμένας, καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας, καὶ παρασκευὴν μεγαλοπρεπέα τοῦ δειπνον, ἐκπλαγέντα τὰ προκείμενα ἀγαθὰ,¹⁶ κελεῦσαι ἐπὶ γέλῳτι¹⁷ τοὺς ἑωυτοῦ διηκόνους παρασκευάσαι Λακωνικὸν δειπνον. ὥς δὲ τῆς θοίνης ποιηθείσης ἦν πολλὸν τὸ μέσον,¹⁸ τὸν Πausanίην γελάσαντα μεταπέμψασθαι τῶν Ἑλλήνων τοὺς στρατηγούς· συνελθόντων δὲ τούτων, εἰπεῖν τὸν Πausanίην, δεικνύντα ἐς ἐκατέρην τοῦ δειπνον τὴν παρασκευήν· “Ἄνδρες Ἕλληνες, τῶνδε εἵνεκα ἐγὼ ὑμέας συνήγαγον, βουλόμενος ὑμῖν τοῦδε τοῦ Μῆδων ἡγεμόνος τὴν ἀφροσύνην δεῖξαι· ὅς, τοιήνδε¹⁹ δίαίταν²⁰ ἔχων, ἦλθε ἐς²¹ ἡμέας οὕτω οἷζυρην²² ἔχοντας ἀπαιρησόμενος.” Ταῦτα μὲν Πausanίην λέγεται εἰπεῖν πρὸς τοὺς στρατηγοὺς τῶν Ἑλλήνων.

LXXXIII. Ὅστερ' ὦ μέντοι χρόνῳ μετὰ ταῦτα καὶ τῶν Πλαταιέων εὖρον συχνοὶ θήκας²³ χρυσοῦ καὶ ἀργύρου καὶ τῶν ἄλλων χρημάτων. ἐφάνη δὲ καὶ τόδε, ὕστερον ἔτι τούτων· τῶν νεκρῶν περιψιλωθέντων τὰς σάρκας· συνεφόρεον γὰρ τὰ ὀστέα οἱ Πλαταιέες ἐς ἕνα χῶρον· εὐρέθη κεφαλὴ οὐκ ἔχουσα ῥαφήν²⁴ οὐδεμίαν, ἀλλὰ ἐξ ἐνὸς

16. ἀγαθὰ] ἐπὶ τῶν πρὸς ἀπόλαυσιν καὶ εὐωχίαν σιτίων καὶ ποτῶν ἐχρήσατο Ξενοφῶν, Suidas. SCHL. naturam pascere, atque explere bonis rebus, Lucretius, iii. 1016.

17. ἐπὶ γέλῳτι] may signify with laughter, but likewise in order to excite laughter, in joke, M. G. 586. γ. by way of ridicule, out of derision; vol. i. p. 280. n. 18.

18. π. τὸ μέσον] vol. i. p. 79. n. 31. πολὺ τὸ μ., Euripides, Al. 937. π. τὸ μ. τοῦτων κἀκείνων, Chrysostom, de Ev. Pr. t. iii. p. 302. c. οὐ γὰρ μικρῶ τῶ μέσῳ, Heliodorus, Æth. vii. p. 318. W. τὸ διάφορον, Scholiast on Eur. MO.

19. τοιήνδε] The Swiss made a similar representation to Charles the Bold, in the hope of checking his impetuosity; Ph. de Comines, Mem. v. 2. W. φασὶν ἔνδρα Συβαρίτην ἐπιδημήσαντα τῇ Σπάρτῃ, καὶ συνεστιάθεντα ἐν τοῖς φειδίτιοις, εἰπεῖν· “εἰκότως ἀνδρεϊότατοι ἀπάντων εἰς Λακεδαιμόνιοι· ἔλοιτο γάρ τις, εὖ φρονῶν, μυριάκις ἀποθανεῖν, ἢ οὕτως εὐτελοὺς διαίτης

μεταλαβεῖν,” Athenæus, iv. 15.

20. δίαίταν] food, drink, and clothing, Thucydides, vii. 74. Appian, Al. iv. 13. BLO. style of living.

21. ἦλθε ἐς] With these words as an enemy, in arms, is often implied; οὐδὲ σὺν τοῖσδ' ἦλθον εἰς Κάδμου χθόνα, Euripides, S. 533. ἦν ἔλθωσιν πόλιν, 1204. 1218. εἰ π. ἦξεis, Her. 374. τοὺς βαρβάρους τοὺς ἐπὶ πᾶσαν ἐλθόντας τὴν Ἑλλάδα, Isocrates, de B. 10. ἀπαντῆσαι τῷ ἐρχομένῳ ἐπ' αὐτὸν, St. Luke, xiv. 31. The full expression occurs also, οὐ τοι σὺν ὅπλοις ἦλθον ἐς τὴν σὴν χθόνα, Ion 1291. MAR.

22. οἷζυρην] For this Ionic adjective, Athenæus has the common word ταλαίπωρον. V.

23. θήκας] iii. 130. The full construction here is θ. ἐκ χρυσοῦ καὶ ἀργύρου, καὶ τινὰ τῶν ἄλλων χρημάτων. S. Might it not mean chests full of gold and silver, and of all other valuables? κεκρυμμένας θ. χ., Euripides, Hec. 1128.

24. ῥαφήν] suture. Pliny describes the bones of the head, as serratis pec-

εἶδον ὅστέον· ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχουσα ὀδόντας μονοφυέας,²⁵ ἐξ ἑνὸς ὀστέου πάντας, τοὺς τε ὀδόντας καὶ τοὺς γομφίους·²⁶ καὶ πενταπύχους ἀνδρὸς ὅστέα ἐφάνη.

LXXXIV. Ἐπεὶ τε δὲ²⁷ Μαρδονίου δευτέρῃ ἡμέρῃ ὁ νεκρὸς ἠφάνιστο, ὑπ' ὅτεν μὲν ἀνθρώπων, τὸ ἀτρεκὲς οὐκ ἔχω εἰπεῖν· πολλοὺς δὲ τινες ἤδη καὶ παντοδαποὺς ἤκουσα θάψαι Μαρδόνιον, καὶ δῶρα μεγάλα οἶδα λαβόντας πολλοὺς παρὰ Ἀρτόντεω τοῦ Μαρδονίου παιδὸς διὰ τοῦτο τὸ ἔργον· ὅστις μέντοι ἦν αὐτῶν ὁ ὑπελόμενός τε καὶ θάψας τὸν νεκρὸν τὸν Μαρδονίου, οὐ δύναμαι ἀτρεκέως πυνθέσθαι. ἔχει δὲ τινα φάτιν καὶ Διονυσοφάνης,²⁸ ἀνὴρ Ἐφέσιος, θάψα Μαρδόνιον. ἀλλ' ὁ μὲν τρόπῳ τοιούτῳ ἐτάφη.

LXXXV. Οἱ δὲ Ἕλληνες ὡς ἐν Πλαταιῇσι τὴν λήϊην διείλοντο, ἔθαπτον τοὺς ἑωυτῶν,²⁹ χωρὶς ἕκαστοι.³⁰ Λακεδαιμόνιοι μὲν τριῆξαι ἐποίησαντο θήκας, ἔνθα μὲν τοὺς ἱρένας³¹ ἔθαψαν, τῶν καὶ Ποσειδώνιος³² καὶ Ἀμομφάρετος³³ ἦσαν καὶ Φιλοκύνων τε καὶ Καλλικράτης.³⁴ ἐν μὲν δὴ ἐνὶ τῶν τάφων ἦσαν οἱ ἱρένες, ἐν δὲ τῷ ἐτέρῳ οἱ ἄλλοι Σπαρτιῆται, ἐν δὲ τῷ τρίτῳ οἱ εἰλωτες. Οὗτοι μὲν οὕτω

tinatim structa compagibus, H. N. xi. 37. Aratus says that he has seen skulls, on the top of which there was but a single line; and that there are many without any suture. The skull of Albert, marquis of Brandenburg, surnamed "the Achilles of Germany," who was born A. D. 1414, had no sutures. *L.* Such a skull used to be seen in the catacombs of Paris. *LAU.*

25. *μονοφυέας*] Pyrrhus, king of Epirus, had also his teeth of one entire bone, though distinctly marked. So had Euryphytes of Cyrene, and many others. *Prusiæ, regis Bithyniæ, filius, eodem nomine quo pater, pro superiori ordine dentium unum os æqualiter extentum habuit, nec ad speciem deformis, neque ad usum ulli ex parte incommodum*, V. Maximus, i. 8. *V. L.*

26. *γομφίους*] Ἀττικῶς· μύλους, Ἑλληνικῶς, Mæris. τοὺς ὀπισθίους ὀδόντας, Suidas. *the grinders or double teeth*. *SCH.* on B. 187.

27. *ἐπεὶ τε δὲ*] The apodosis is wanting, being absorbed in the following discussion. *M.*

28. *Διονυσοφάνης*] Pausanias, ix.

2. *W.*

29. τοὺς ἑωυτῶν] *F.* and *SCH.* on B. 183.

30. *χωρὶς ἕκαστοι*] The Lacedæmonians and the Athenians had each a separate burial-place; the other Greeks had one in common; Pausanias, ix. 2. *L.*

31. *ἱρένας*] εἰρήνην παρὰ Λακεδαιμόνιοις ἐν τῷ πρώτῳ ἐνιαυτῷ ὁ παῖς "Ῥαβίδας" καλεῖται, τῷ δευτέρῳ "προμικκίζόμενος," τῷ τρίτῳ "μικκίζόμενος," τῷ τετάρτῳ "πρόπαις," τῷ πέμπτῳ "παῖς," τῷ ἕκτῳ "μελλείρην." ἐφηβένει δὲ παρ' αὐτοῖς ὁ παῖς ἀπὸ ἐτών ιδ' ἄχρι καὶ κ'. βαρυνόντως δὲ τὸ "μελλείρην" ὥσπερ πυθμὴν, ἀπύθμην· αὐχὴν, ὑψαύχην. *GL.* εἰρένας καλοῦσι τοὺς ἔτος ἤδη δεύτερον ἐκ παίδων γεγονότας· μελλείρενας δὲ, τῶν παίδων τοὺς πρεσβυτάτους, Plutarch, Lyc. p. 50. D. and afterwards οὗτος οὖν ὁ εἰρήνη, εἴκοσι ἔτη γεγονῶς, ἀρχεὶ τῶν ὑποτεταγμένων ἐν ταῖς μάχαις. *De Pauw.* V. *W.*

32. *Ποσειδώνιος*] c. 71. where Philocyon is also mentioned. *S.*

33. Ἀμομφάρετος] c. 53—57. 71. *S.*

34. Καλλικράτης] c. 72. *S.*

ἔθαπτον· Τεγεῖται δὲ χωρὶς πάντας ἀλέας· καὶ Ἀθηναῖοι τοὺς ἐωυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φλιάσιοι τοὺς ὑπὸ τῆς ἱππου διαφθαρέντας.³⁵ Τούτων μὲν δὴ πάντων πλήρεις ἐγένοντο οἱ τάφοι· τῶν δὲ ἄλλων ὅσοι καὶ φαίνονται ἐν Πλαταιῇσι ἐόντες τάφοι, τούτους δὲ, ὡς ἐγὼ πυιθάνομαι, ἐπαισχυνομένους³⁶ τῇ ἀπεστοῇ³⁷ τῆς μάχης, ἐκάστους χῶματα³⁸ χῶσαι³⁹ κεινὰ,⁴⁰ τῶν ἐπιγινομένων εἵνεκεν ἀνθρώπων. ἐπεὶ καὶ Αἰγινητέων ἐστὶ αὐτόθι καλούμενος τάφος, τὸν ἐγὼ ἀκούω καὶ δέκα ἔτεσι ὕστερον μετὰ ταῦτα, δεηθέντων τῶν Αἰγινητέων, χῶσαι Κλεάδην τὸν Αὐτοδίκου, ἄνδρα Πλαταιέα, πρόξεινον⁴¹ ἐόντα αὐτῶν.

LXXXVI. Ὡς δ' ἄρα ἔθαψαν τοὺς νεκροὺς ἐν Πλαταιῇσι οἱ Ἕλληνες, αὐτίκα βουλευομένοισί σφι ἐδόκεε στρατεύεσθαι ἐπὶ τὰς Θήβας, καὶ ἐξαιτέειν αὐτῶν⁴² τοὺς μηδίσαντας, ἐν πρώτοισι δὲ αὐτῶν Τιμηγενίδην⁴³ καὶ Ἀτταγῖνον,⁴⁴ οἳ ἀρχηγέται ἀνὰ πρώτους ἦσαν· ἣν δὲ μὴ ἐκδιδῶσι, μὴ ἀπανίστασθαι⁴⁵ ἀπὸ τῆς πόλιος πρό-

35. διαφθαρέντας] c. 69. L.

36. ἐπαισχυνομένους] This verb in the New Testament governs the accusative. SCHL.

37. ἀπεστοῇ] This word is given by BL. in explaining the derivation and signification of εὐεστῶ, vol. i. p. 49. n. 100. The correctness of the etymology there given may be doubted. ἐστῶ (derived from the second aorist ἔστην) is synonymous with οὐσία; and ἀπεστῶ with ἀπουσία, absence. Steph. Th. L. G. 4542. 4570.

38. χῶματα] ὑψώματα γῆς, ὄχθας, Hesychius; μνήματα, τάφους, Pollux; barrows. ἐστὶ αὐτόθι Ἀλυάττω τοῦ Κροίσου πατρὸς σῆμα, τοῦ ἡ κρηπὶς μὲν ἐστὶ λίθων μεγάλων, τὸ δὲ ἄλλο σῆμα, χῶμα γῆς, i. 93. 184. Pausanias, ix. 17. Æschyl., Th. 947. Ch. 711. Sophocles, An. 1230. ὁρὸν χ. Ἀχιλλεῖου τάφου, Euripides, Hec. 221. 522. μηδὲ νεκρῶν ὡς φθιμένων χ. νομιζέσθω τύμβος σᾶς ἀλόχου, Al. 1015. τάφων χῶματα γαίας, S. 56. BL.

39. χῶσαι] μοι τύμβος οὐ χωσθήσεται, Euripides, I. A. 1442. τύμβον τε χῶσον, κἀπὶ θες μνημεῖά μοι, I. T. 703. IV. οἱ μὲν ἐν χωστοῖς τάφοις κεῖνται πεσόντες, Rh. 411. τύμβον ὀρθόκρανον οἰκέας χθονὸς χῶσαντες, Sophocles, An. 1217. τάφον χῶσουσα, 80. τυμβοχόα χειρώματα, Æschylus,

Th. 1024. BL.

40. κεινὰ] hence called cenotaphs. manes vocabat Hectoreum ad tumulum; viridi quem cespitem inanem, et geminas, causam lacrymis, sacraverat aras, Virgil, Æ. iii. 303.

41. πρόξεινον] The πρόξεινος in some respects resembled a consul in modern times: he had charge of the interests of that state of which he was the public host and in some points the representative. Its ambassadors lodged with him. L. LAU.

42. αὐτῶν] On account of the αὐτῶν which follows so closely, it will be better to take this as governed by the verb and as synonymous with ἐξ αὐτῶν or παρ' αὐτῶν. S.

43. Τιμηγενίδην] c. 38.

44. Ἀτταγῖνον] c. 15. 16.

45. ἀπανίστασθαι] In the middle voice this verb signifies to retire from a besieged place, to raise the siege; Thucydides, vii. 48. Appian, B. C. iii. 61. In the active it sometimes means to draw off the enemy from before a place, BLO. to force them to raise the siege, Thucyd., ii. 70. vol. i. p. i. 304. n. 56. Neither the passage of Herodotus, nor that of Appian (which should be quoted as iii. 4, 1.), is exactly parallel. Compare c. 87. vi. 45. and vol. i. p. 85. n. 14.

τερον, ἢ ἐξέλωσι. ὥς δέ σφι ταῦτα ἔδοξε, οὕτω δὴ, ἐνδεκάτῃ ἡμέρῃ ἀπὸ τῆς συμβολῆς, ἀπικόμενοι ἐπολιόρκεον Θηβαίους, κελεύοντες ἐκδιδόναι τοὺς ἄνδρας· οὐ βουλομένων δὲ τῶν Θηβαίων ἐκδιδόναι, τὴν τε γῆν αὐτῶν ἔταμνον καὶ προσέβαλλον πρὸς τὸ τεῖχος.

LXXXVII. Καὶ, οὐ γὰρ ἐπαύοντο σινεόμενοι, εἰκοστῇ ἡμέρῃ ἔλεξε τοῖσι Θηβαίοισι Τιμηγενίδης τάδε·⁴⁶ “Ἄνδρες Θηβαῖοι, ἐπειδὴ οὕτω δέδοκται τοῖσι Ἕλλησι, μὴ πρότερον ἀπαναστῆναι πολιορκέοντας, ἢ ἐξέλωσι Θήβας, ἢ ἡμέας αὐτοῖσι παραδῶτε, νῦν ὧν ἡμέων εἵνεκα γῇ ἢ Βοιωτίῃ πλέω μὴ ἀναπλήσῃ.⁴⁷ ἀλλ’, εἰ μὲν χρημάτων χρητίζοντες πρόσχημα⁴⁸ ἡμέας ἐξαιτέονται, χρήματά σφι δῶμεν ἐκ τοῦ κοινού· σὺν γὰρ τῷ κοινῷ καὶ ἐμῇδίσαμεν, οὐ δὲ μόνονοι ἡμέες· εἰ δὲ ἡμέων ἀληθέως δεόμενοι πολιορκέουσι, ἡμεῖς ἡμέας αὐτοὺς ἐς ἀντιλογίην παρέξομεν.” Κάρτα τε ἔδοξε εὖ λέγειν καὶ ἐς καιρὸν, αὐτίκα τε ἐπεκηρυκεύοντο πρὸς Πausanίην οἱ Θηβαῖοι, θέλοντες ἐκδιδόναι τοὺς ἄνδρας.

LXXXVIII. Ὡς δὲ ὠμολόγησαν ἐπὶ τούτοις, Ἀτταγῖνος μὲν ἐκδιδρῖσκει ἐκ τοῦ ἄστεος, παῖδας δὲ αὐτοῦ ἀπαχθέντας Πausanίης ἀπέλυσσε τῆς αἰτίας, φὰς τοῦ μηδισμοῦ παῖδας οὐδὲν εἶναι μεταίτιους. τοὺς δὲ ἄλλους ἄνδρας τοὺς ἐξέδοσαν οἱ Θηβαῖοι, οἱ μὲν⁴⁹ ἐδόκεον ἀντιλογίης τε κυρήσειν, καὶ δὴ χρήμασι ἐπεποιθέσαν διωθέεσθαι· ὁ δὲ ὥς παρέλαβε, αὐτὰ ταῦτα ὑπονοέων, τὴν στρατιὴν τὴν συμμάχων ἅπασαν ἀπῆκε, καὶ ἐκείνους ἀγαγὼν ἐς Κόρινθον διέφθειρε. Ταῦτα μὲν τὰ ἐν Πλαταιῇσι καὶ Θήβῃσι γεγόμενα.

LXXXIX. Ἀρτάβαζος⁵⁰ δὲ ὁ Φαρνάκεος, φεύγων ἐκ Πλαταιέων, καὶ δὴ καὶ πρόσω ἐγίνετο. ἀπικόμενον δέ μιν οἱ Θεσσαλοὶ παρὰ σφέας ἐπὶ τε ξεινία ἐκάλεον, καὶ ἀνειρώτευν περὶ τῆς στρατιῆς τῆς ἄλλης, οὐδὲν ἐπιστάμενοι τῶν ἐν Πλαταιῇσι γενομένων. ὁ δὲ Ἀρτάβαζος, γνοὺς, ὅτι, εἰ ἐθέλοι σφι πᾶσαν τὴν ἀληθηήν τῶν ἀγώνων εἰπεῖν, αὐτός τε κινδυνεύσει ἀπολέσθαι καὶ ὁ μετ’ αὐτοῦ

46. τάδε] When Calais was besieged by Edward III., Eustace de St. Pierre, one of the principal inhabitants, declared himself willing to suffer death for his friends and fellow-citizens. The entreaties of queen Philippa induced the English monarch to behave with magnanimity towards those who had thus placed themselves in his power: see Hume, t. ii. 14. BE.

47. πλέω—ἀναπλήσῃ] vol. i. p. 255. n. 65. The metaphor is, as it were,

μέτρον κακῶν ἀναπλήσας φέρειν. S.

48. πρόσχημα] vol. i. p. 32. n. 7. VIC. iii. 10, 13. κατὰ is understood; and κ. π. is opposed to ἀληθώς.

49. οἱ μὲν] If this refers to those who were delivered up, it will be merely an instance of anacoluthia; but it may also refer to the Thebans. S.

50. Ἀρτάβαζος] Ἀ. Φαρνάκον, φ. ἐκ Π., προῆλθεν εἰς Θεσσαλίαν, δς. Polyænus, vii. 33, 3. V.

στρατός· ἐπιθήσεται γάρ οἱ πάντα τινὰ οἶετο πυνθανόμενον τὰ γεγονότα· ταῦτα ἐκλογιζόμενος, οὔτε πρὸς τοὺς Φωκέας ἐξηγόρευε οὐδέν, πρὸς τε τοὺς Θεσσαλοὺς ἔλεγε τάδε· “ Ἐγὼ μὲν, ὦ ἄνδρες Θεσσαλοὶ, ὡς ὁρᾶτε, ἐπείγομαί τε κατὰ τὴν ταχίστην ἑλὼν ἐς Θρηήκην,⁵¹ καὶ σπουδὴν ἔχω, πεμφθεὶς κατὰ τι πρῆγμα ἐκ τοῦ στρατοπέδου μετὰ τῶνδε. αὐτὸς δὲ ὑμῖν Μαρδόнийος,⁵² καὶ ὁ στρατὸς αὐτοῦ, οὗτος κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμός ἐστι. τοῦτον καὶ ξεινίζετε, καὶ εὖ ποιεῦντες φαίνεσθε. οὐ γὰρ ὑμῖν ἐς χρόνον ταῦτα ποιεῦσι μεταμελήσει.” Ταῦτα δὲ εἶπας, ἀπέλαυνε σπουδῇ τὴν στρατιὴν διὰ Θεσσαλίας τε καὶ Μακεδονίης ἰθὺς τῆς Θρηήκης, ὡς ἀληθῶς ἐπειγόμενος, καὶ τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ. καὶ ἀπικνέεται ἐς Βυζάντιον, καταλιπὼν τοῦ στρατοῦ τοῦ ἑωυτοῦ συγχροὺς ὑπὸ Θρηήκων τε κατακοπέντας κατ’ ὁδόν, καὶ λιμῶ συστάντας⁵³ καὶ καμύτω· ἐκ Βυζαντίου δὲ διέβη πλοίοις.⁵⁴ Οὗτος μὲν οὕτω ἀπενόστησε ἐς τὴν Ἀσίην.

XC. Τῆς δὲ αὐτῆς ἡμέρης, τῆς περ ἐν Πλαταιῇσι τὸ τρῶμα ἐγένετο, συνεκύρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς Ἰωνίης. ἐπεὶ⁵⁵ γὰρ ἐν τῇ Δήλῳ κατέατο οἱ Ἕλληνες, οἱ ἐν τῇσι νηυσὶ ἅμα Λευτυχίδῃ τῷ Λακεδαιμονίῳ ἀπικόμενοι, ἦλθόν σφι ἄγγελοι ἀπὸ Σάμου, Λάμπων⁵⁶ τε Θρασυκλέος καὶ Ἀθηναγόρης Ἀρχεστρατίδῃ καὶ Ἠγησίστρατος Ἀρισταγόρῳ, πεμφθέντες ὑπὸ Σαμίων λάθρῃ τῶν τε Περσέων καὶ τοῦ τυράννου Θεομήστορος⁵⁷ τοῦ Ἀνδροδάμαντος, τὸν κατέστησαν Σάμου τύραννον οἱ Πέρσαι. ἐπελθόντων δὲ σφεων ἐπὶ τοὺς στρατηγοὺς, ἔλεγε Ἠγησίστρατος πολλὰ καὶ παντοῖα· ὡς, “ ἦν μοῦνον ἴδωνται αὐτοὺς οἱ Ἴωνες, ἀποστήσονται ἀπὸ Περσέων, καὶ ὡς οἱ βάρβαροι οὐκ ὑπομενέουσι· ἦν δὲ καὶ ἕρα ὑπομείνωσι, οὐκ ἐτέρην ἄγρην τοιαύτην εὔρεϊν ἂν αὐτούς.” θεοὺς τε κοινὸς ἀνακαλέων, προέτρεπε αὐτοὺς ῥύσασθαι ἄνδρας Ἕλληνας ἐκ δουλосύνης, καὶ ἀπαμῦναι τὸν βάρβαρον. “ εὐπετές τε αὐτοῖσι” ἔφη “ ταῦτα γίνεσθαι· τὰς τε γὰρ γέας αὐτῶν κακῶς πλέειν, καὶ οὐκ ἀξιωμαχοῦς

51. ἑλὼν ἐς Θ.] ἤλασε ἐς Αἴγυπτον, iii. 63. W.

52. Μαρδόнийος] “ Μ. νενικηκῶς ἔπεται, καὶ τὰ ἔργα τῆς νίκης αὐτὸς ἀπαγγελεῖ,” Polyænus, vii. 33, 3. V.

53. λ. συστάντας] vii. 170. συνηγμένους, Hesychius. contracted, pinched. V. L. vol. i. p. 108. n. 58. conflicting, struggling; i. 214. τοιοῦτῳ πόνῳ συνέστασαν, viii. 74. S. Compare the

sufferings of the army under Xerxes, viii. 115. W.

54. δ. πλοίοις] ὅπως τις ἐθέλοι διαβῆναι, χρὴν πλοῖον διαβαίνειν, i. 186. L. of Hom. 19. W.

55. ἐπεὶ] viii. 130—132. S.

56. Λάμπων κ. τ. λ.] SCH. on B. 289.

57. Θεομήστορος] viii. 85. V.

κείνοισι εἶναι· αὐτοί⁵⁸ τε, εἴ τι ὑποπτεύουσι, μὴ δόλῳ αὐτοὺς προ-
άγειν, ἐτοῖμοι εἶναι ἐν τῇσι νηυσὶ τῇσι ἐκείνων ἀγόμενοι ὄμηροι
εἶναι.”

XCΙ. Ὡς δὲ πολλὸς ἦν λισσόμενος ὁ ξεῖνος ὁ Σάμιος, εἴρετο
Λευτυχίδης, εἴτε κληδόνος εἵνεκεν θέλων πυθέσθαι, εἴτε καὶ κατὰ
συντυχίην, θεοῦ ποιεῦντος.⁵⁹ “ὦ ξεῖνε Σάμιε, τί τοι τὸ οὐνομα;”
ὁ δὲ εἶπε, “Ἥγησίστρατος.” ὁ δὲ, ὑπαρπάσας⁶⁰ τὸν ἐπίλοιπον
λόγον, εἴ τινα ὄρμητο λέγειν ὁ Ἥγησίστρατος, εἶπε· “Δέκομαι τὸν
οἰωνόν, τὸν Ἥγησίστρατον,⁶¹ ὃ ξεῖνε Σάμιε. σὺ δὲ ἡμῖν ποίεε ὅκως
αὐτός τε δὸς πίστιν ἀποπλεύσεται, καὶ οἱ σὺν σοὶ ἔοντες οἶδε, ἥ μὲν
Σαμίους ἡμῖν προθύμους ἔσεσθαι συμμάχους.”

XCII. Ταῦτά τε ἅμα ἡγόρευε, καὶ τὸ ἔργον προσῆγε.⁶² αὐτίκα
γὰρ οἱ Σάμιοι πίστιν τε καὶ ὄρκια ἐποιεῦντο συμμαχίης πέρι πρὸς
τοὺς Ἕλληνας. Ταῦτα δὲ ποιήσαντες, οἱ μὲν ἀπέπλεον· μετὰ σφέων
γὰρ ἐκέλευε πλέειν τὸν Ἥγησίστρατον, οἰωνόν τὸ οὐνομα ποιεύ-
μενος· οἱ δὲ Ἕλληνες, ἐπισχόντες ταύτην τὴν ἡμέρην, τῇ ὑστε-
ραίῃ ἐκαλλιερέοντο, μαντευομένου σφί Δηϊφόνου τοῦ Εὐηνίου,

58. αὐτοί] M. G. G. 535.

59. θεοῦ ποιεῦντος] This expression shows a belief not only in a general but in a particular Providence. L.

60. ὑπαρπάσας] v. 50. ST.

61. τὸν Ἥγησίστρατον] “the Leader of an Army.” (Augustus) bellorum omnium eventus ante praesensit. apud Actium descendenti in aciem, asellus cum asinario occurrit: “Eutychus” homini, bestiae “Nicon” erat nomen. utriusque simulacrum aeneum victor posuit in templo, in quod castrorum suorum locum vertit, Suetonius, ii. 96. In the rebuilding of the Capitol, Vespasian employed milites, quibus fausta nomina, Tacitus, H. iv. 53. W. that is, those from whose names prosperity and durability might be augured; for instance, *Salvius*, *Longinus*, *Statorius*, &c. as opposed to such ominous names as boded brevity, weakness, or adversity; viz. *Curtius*, *Minucius*, *Furius*, *Hostilius*, &c. This was a common practice; cum imperator exercitum, censor populum, lustraret, bonis nominibus, qui hostias ducerent, eligebantur: quod idem in delectu con-

sules observant, ut primus miles fiat bono nomine, Cicero, Div. i. 45. (refer also to the following chapter). publicis lustris etiam nomina victimas ducentium prospera eligimus, Pliny, xxviii. 2, 5. Do. quid nomen tibi est? Vt. Lucridi nomen in patria fuit. To. nomen atque omen quantivis est pretii! Do. mihi quoque Lucridem confido fore te, Plautus, Per. iv. 4, 71. Lipsius. Ps. quis istic est? Ca. Charinus. Ps. euge! jam Charinon οἰωνόν ποιῶ, Ps. ii. 4, 22. V. ὥσπερ καὶ ὁ Κρέων Εὐριπίδῃ (Ph. 868—874.) πεποιήται τὸν Τειρεσίαν ἰδὼν, ἔχοντα τὰ στέφη, καὶ ἀκούσας, ἀπὸ τῶν “παλεμίων ἀπαρχὰς” αὐτὸν εἰληφέναι, διὰ τὴν τέχνην “οἰωνὸν ἐθέμην,” φησὶ, “καλλίνικα σὰ στέφη” ἐν γὰρ κλύδωνι διακέμεθα, ὥσπερ οἶσθα σὺ,” Plato, Alc. 2. BA. Consult Potter, i. 17.

62. ταῦτα—προσῆγε] τ. τε δ. Ξέρξης ἐποίησε, κ. ἔπεμπε &c. viii. 97. τ. τε δ. ἡγόρευε, κ. πέμπει (ἔπεμπε?) &c. 5. This form of expression is frequent in Euripides. V. προσῆγε τὸ ἔργον, he added the performance or the thing itself. S.

ἀνδρὸς Ἀπολλωνιήτεω, Ἀπολλωνίης⁶³ δὲ τῆς ἐν τῷ Ἰονίῳ⁶⁴ κόλπῳ.

XCVI. Τοῖσι δὲ Ἑλλήσι ὡς ἐκαλλιέρησε, ἀνῆγον τὰς νέας ἐκ τῆς Δήλου πρὸς τὴν Σάμον. ἐπεὶ δὲ ἐγένοντο τῆς Σαμῆς πρὸς Καλάμοισι,⁶⁵ οἱ μὲν, αὐτοῦ ὀρμισάμενοι κατὰ τὸ Ἡραῖον τὸ ταύτη, παρεσκευάζοντο ἐς ναυμαχίην· οἱ δὲ Πέρσαι, πυθόμενοί σφεας προσπλέειν, ἀνῆγον καὶ αὐτοὶ πρὸς τὴν ἡπειρον τὰς νέας τὰς ἄλλας, τὰς δὲ Φοινίκων ἀπῆκαν ἀποπλέειν. βουλευομένοισι γάρ σφι ἐδόκεε ναυμαχίην μὴ ποιέεσθαι· οὐ γὰρ ὦν ἐδόκεον ὁμοῖοι εἶναι· ἐς δὲ τὴν ἡπειρον ἀπέπλεον, ὅκως ἔωσι ὑπὸ τὸν πεζὸν στρατὸν τὸν σφέτερον, εὐντα ἐν τῇ Μυκάλῃ· ὅς, κελεύσαντος Ξέρξεω, καταλελειμμένος τοῦ ἄλλου στρατοῦ Ἰωνίην ἐφύλασσε. τοῦ πληθὸς μὲν ἦν ἑξ μυριάδες· ἐστρατήγεε δὲ αὐτοῦ Τιγράνης, κάλλεϊ τε καὶ μεγάθει ὑπερφέρων Περσέων. ὑπὸ τοῦτον μὲν δὴ τὸν στρατὸν ἐβουλεύσαντο καταφυγόντες οἱ τοῦ ναυτικοῦ στρατηγοὶ ἀνείρυσαι τὰς νέας, καὶ περιβαλέσθαι ἔρκος, ἔρυμα τῶν νεῶν, καὶ σφέων αὐτῶν κρησφύγετον.

XCVII. Ταῦτα βουλευσάμενοι, ἀνήγοντο. ἀπικόμενοι δὲ παρὶ τὸ τῶν Ποτνιέων⁶⁶ ἱρὸν τῆς Μυκάλης ἐς Γαίσωνα⁶⁷ τε καὶ Σκολοπόεντα,⁶⁸ τῇ Δήμητρος Ἐλευσινίης ἐστὶ ἱρὸν, τὸ Φίλιστος ὁ Πασικλέος ιδρύσατο, Νείλεω⁶⁹ τῷ Κόδρου⁷⁰ ἐπισπόμενος ἐπὶ Μιλήτου κτιστὺν,⁷¹ ἐνθαῦτα τὰς τε νέας ἀνείρυσαν, καὶ περιεβάλοντο ἔρκος καὶ λίθων καὶ ξύλων, δένδρεα ἐκκύψαντες ἡμέρα, καὶ σκόλοπας⁷²

63. Ἀπολλωνίης] Pausanias, vi.14. *W.* Now Pollina. *L.* A.

64. Ἰονίῳ] The Ionian sea or gulf, which was the southern part of the Adriatic, must not be confounded with ἡ θάλασσα ἡ Ἰώνων, which was the eastern part of the Ægean. *L.* See *A.* Prometheus tells Io, οἰστρήσασα τὴν παρακτίαν κέλευθον, ἦξας πρὸς μέγαν κόλπον Ῥέας· χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς Ἰόνιος κεκλήσεται, τῆς σῆς πορείας μνήμα τοῖς πᾶσιν βροτοῖς, Æschylus, *P.* V. 861.

65. Καλάμοισι] Ἀλεξίς ὁ Σάμιος, ἐν δευτέρῳ Ὠρων Σαμιακῶν, mentions τὴν ἐν Σάμῳ Ἀφροδίτην, ἣν οἱ μὲν “ἐν Καλάμοις” (in the Reeds) καλοῦσιν, οἱ δὲ “ἐν Ἑλεῖ” (in the Marsh), Athenæus, xiii. 31. *L.*

66. Ποτνιέων] understand θεῶν or θειανῶν, i.e. the Eumenides or Furies; Alecto, Tisiphone, and Megæra. So-

phocles, *C.* C. 81. The ellipsis is not noticed by *B.*

67. Γαίσωνα] ὁ Γαίσων, οὗ Ἀρχέστρατος μνημονεύει, ἡ Γαίσωνις λίμνη ἐστὶ, μεταξὺ Πριήνης καὶ Μιλήτου, ἥνωμένη τῇ θαλάττῃ, ὡς Νεάνθης ὁ Κυζικηνὸς ἱστορεῖ ἐν τῇ ἑκτῇ τῶν Ἑλληνικῶν. Ἐφορος δ' ἐν τῇ πέμπτῃ, ποταμὸν εἶναι, φησὶ, τὸν Γαίσωνα περὶ Πριήνην, ὃν εἰσερεῖν εἰς λίμνην, Athenæus, vii. 87. *L.*

68. Σκολοπόεντα] Another river, no where else mentioned. *L.*

69. Νείλεω] Pausanias, vii. 2. Νηλεὺς, Strabo, xiv. p. 939. *W.*

70. Κόδρου] The last king of Athens, who devoted himself for the good of his country. *L.* Codrus pro patria non timidus mori, Horace, *iii* Od. xix. 2.

71. κτιστὺν] Ionic for κτίσιν. *P.*

72. σκόλοπας] palisades, sharp stakes, a sort of chevaux-de-frise. *LAU.*

περὶ τὸ ἔρκος κατέπηξαν. καὶ παρεσκευάδατο, ὡς πολιορκησόμενοι, καὶ ὡς νικήσοντες, ἐπ' ἀμφοτέρα· ἐπιλεγόμενοι γὰρ παρεσκευάζοντο.

XCVIII. Οἱ δὲ Ἕλληνες, ὡς ἐπύθοντο οἰχωκότας τοὺς βαρβάρους ἐς τὴν ἡπειρον, ἤχθοντο ὡς ἐκπεφυγόντων· ἐν ἀπορίῃ τε εἶχοντο,⁷³ ὃ τι ποιέωσι, εἴτε ἀπαλλάσσωνται ὀπίσω, εἴτε καταπλέωσι ἐπ' Ἑλλησπόντου. τέλος δ' ἔδοξε τούτων μὲν μηδέτερα ποιέειν, ἐπιπλέειν δὲ ἐπὶ τὴν ἡπειρον. παρασκευασάμενοι ὦν ἐς ναυμαχίην καὶ ἀποβάθρας⁷⁴ καὶ τὰ ἄλλα, ὅσων ἔδεε, ἔπλεον ἐπὶ τῆς Μυκάλης. ἐπεὶ δὲ ἀγχοῦ τε ἐγίνοντο τοῦ στρατοπέδου, καὶ οὐδεὶς ἐφαίνετό σφι ἐπαναγόμενος, ἀλλὰ ὦρων νέας ἀνελκυσμένας ἔσω τοῦ τείχεος, πολλὸν δὲ πεζὸν παρακεκριμένον παρὰ τὸν αἰγιαλὸν, ἐνθαῦτα πρῶτον μὲν ἐν τῇ νῇ παραπλέων, ἐγχρίμψας⁷⁵ τῷ αἰγιαλῷ τὰ μάλιστα Λευτυχίδης, ὑπὸ κήρυκος⁷⁶ προηγόρευε τοῖσι Ἴωσι, λέγων· “Ἄνδρες Ἴωνες, ὅσοι ὑμέων τυγχάνουσι ἐπακούοντες, μίθετε τὰ λέγω· πάντως γὰρ οὐδὲν συνήσουσι Πέρσαι τῶν ἐγὼ ὑμῖν ἐντέλλομαι. ἐπεὰν συμμίσγωμεν, μεμνησθαί τινα χρή ἐλευθερίας μὲν πάντων πρῶτον, μετὰ δὲ, τοῦ συνθήματος⁷⁷ Ἡβης. καὶ τάδε ἴστω καὶ ὁ μὴ ἐσακούσας ὑμέων πρὸς τοῦ ἐπακούσαντος.” ὧν τὸς δὲ οὗτος ἐὼν τυγχάνει νόος τοῦ πρήγματος καὶ ὁ Θεμιστοκλέος ὁ ἐπ' Ἀρτεμισίῳ.⁷⁸ ἢ γὰρ δὴ, λαθόντα τὰ ῥήματα τοὺς βαρβάρους, ἔμελλε τοὺς Ἴωνας πείσειν, ἢ, ἔπειτα ἀνενειχθέντα ἐς τοὺς βαρβάρους, ποιήσειν ἀπίστους τοῖσι Ἕλλησι.

XCIX. Λευτυχίδεω δὲ ταῦτα ὑποθεμένου, δεύτερα δὴ τάδε ἐποίειν οἱ Ἕλληνες· προσχόντες τὰς νέας ἀπέβησαν⁷⁹ ἐς τὸν αἰ-

73. ἐν ἀπορίῃ εἶχοντο] vol. i. p. 159. n. 5. The phrase is illustrated by BLO. on Th. i. 25. *were held in perplexity as to what they should do.*

74. ἀποβάθρας] καὶ διαβάθρας, *as skálas* (i. e. *scalas* in Latin) καλοῦσιν, Pollux, in speaking of the fitting up of a ship. It was a sort of draw-bridge, formed by a heavy plank, which was lowered down to the shore by cordage, for the purpose of landing, or of embarking, *L.* or of boarding an enemy. *TR.* *gang-boards.* Thucydides, iv. 12. *BLO.* *W.*

75. ἐγχρίμψας] ἐγχρίμψαντες τὴν βάρην τῇ νῇ, ii. 60. *V.* προσπελάσας, Suidas. *W.* The older form of the verb wanted the *μ*, which was insert-

ed, in a subsequent age, for euphony's sake; Ruhnken. *BL.*

76. ὑπὸ κήρυκος] *ύ.* stands with active verbs in order to express the means by which the action is effected; Thucydides, vi. 32. *κηρύκων ὑπο*, Euripides, *Al.* 753. *M. G. G.* 592. *a.* Theophrastus in Stob. xlii. p. 280. Xenophon, *R. L.* p. 286. *c.* Diodorus speaks of this herald as *μεγαλοφωνοτάτου ἐν τῷ στρατοπέδῳ*, xi. 34. *W.*

77. συνθήματος] *watch-word. S.*

78. Ἀρτεμισίῳ] viii. 22. *V.*

79. ἀπέβησαν κ. τ. λ.] ἀποβαίνειν ἐς χωρία χαλεπὰ καὶ πετρώδη, Thucydides, iv. 9. ἐς τὴν ἐαυτῶν, *πολεμῖαν οὖσαν*, ἐπ' Ἀθηναίους ἀποβαίνειν, 12. Isocrates, *Paneg.* 24. *SCHL.*

γιαλόν. Καὶ οὗτοι μὲν ἐτάσσοντο· οἱ δὲ Πέρσαι, ὡς εἶδον τοὺς Ἕλληνας παρασκευαζομένους ἐς μάχην, καὶ τοῖσι Ἴωσι παραινέσαντας, τοῦτο μὲν, ὑπονοήσαντες τοὺς Σαμίους τὰ Ἑλλήνων φρονέειν, ἀπαιρέονται τὰ ὄπλα. οἱ γὰρ ὦν Σάμιοι, ἀπικομένων Ἀθηναίων αἰχμαλώτων ἐν τῇσι νηυσὶ τῶν βαρβάρων, τοὺς ἔλαβον ἀνὰ τὴν Ἀττικὴν λελειμμένους οἱ Ξέρξῳ, τούτους, λυσάμενοι πάντας, ἀποπέμπουσι ἐποδιάσαντες ἐς τὰς Ἀθήνας· τῶν εἵνεκεν οὐκ ἦκιστα ὑποψίην ἔχον, πεντακοσίας κεφαλὰς⁸⁰ τῶν Ξέρξῳ πολεμίων λυσίμενοι. τοῦτο δὲ, τὰς διόδους τὰς ἐς τὰς κορυφὰς τῆς Μυκάλης φερούσας προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν,⁸¹ ὡς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώραν. ἐποίουν δὲ τούτου εἵνεκεν, ἵνα ἐκτὸς τοῦ στρατοπέδου ἔωσι. τούτους μὲν Ἴώνων, τοῖσι καὶ κατεδόκεον⁸² νεοχμὸν⁸³ ἂν τι ποιέειν δυνάμιος ἐπιλαβομένοισι, τρόποισι τοιούτοις προεφυλάσσοντο οἱ Πέρσαι· αὐτοὶ δὲ συνεφόρησαν τὰ γέβρα⁸⁴ ἔρκος εἶναί σφι.

C. Ὡς δὲ ἄρα παρεσκευάδατο⁸⁵ τοῖσι Ἕλλησι, προσῆϊσαν πρὸς τοὺς βυρβάρους. ἰοῦσι δὲ σφι φήμη τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν, καὶ κηρυκῆιον⁸⁶ ἐφάνη ἐπὶ τῆς κυματωγῆς⁸⁷ κείμενον. ἡ δὲ

80. κεφαλὰς] *individuals*. In distributive computation, we say "so much for every head."

81. φυλάσσειν] τὰ τῆς M. ἄκρα φυλάττειν, Polyænus, vii. 45. Diodorus, xi. 33. W. V.

82. τοῖσι—κατεδόκεον] This construction would be inadmissible in an Attic writer. In all other passages our author puts the verb either (1) absolutely, i. 22. 79. 111. viii. 4. or (2) before an accusative and an infinitive, iii. 27. vi. 16. viii. 69. ix. 57. or (3) with an accusative simply, iii. 69. and in these places the verb differs little in signification from the simple verb δοκέειν. Here the preposition denotes against; they formed an opinion against them, i. e. an opinion unfavorable or prejudicial to them; they entertained strong suspicions, owing to which they condemned them in their own minds. In this sense the verb would more regularly take a genitive; but this class of verbs in Herodotus is followed by a dative, as κατακρίνειν, ii. 133. vii. 146. καταγελᾶν, iii. 37. 38. 155. iv. 79. vii. 9. (once by a ge-

nitive, v. 68.) and κατηγορεῖν probably in one instance, vii. 10, 7. S. vol. i. p. 46. n. 61. and p. 169. n. 95.

83. νεοχμὸν] c. 104. Sophocles, An. 162. W. νέον, S. νεώτερον, καινόν.

84. τὰ γέβρα] c. 61. 62. 102. L. S. As long as the Persians had only to contend with the Asiatic nations, whose principal weapon of offence was the bow, the use of this light, though large, buckler must have given him a manifest advantage. But we see the inadequacy of his arms and armour in close conflict with the ponderous shield and long pike of the Greek. LAU.

85. παρεσκευάδατο] In some places this form is found, where the singular παρεσκεύαστο is required; but such passages are doubtful. M. G. G. 198. obs. 2. The Ionians, however, sometimes couple a plural verb with a nominative in the neuter plural. Here πάντα is understood. S. Many instances of such a construction are adduced from Homer, in M. G. G. 299.

86. κηρυκῆιον] The herald's stuff

φήμη διήλθε⁸⁸ σφι ὥδε, ὡς “οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶν ἐν Βοιωτοῖσι μαχόμενοι.” δηλα δὴ πολλοῖσι τεκμηρίοις ἐστὶ τὰ θεῖα τῶν πρηγμάτων, εἰ καὶ τότε τῆς αὐτῆς ἡμέρης συμπιπτούσης⁸⁹ τοῦ τε ἐν Πλαταιῇσι καὶ τοῦ ἐν Μυκάλῃ μέλλοντος ἔσεσθαι τρώματος, φήμη τοῖσι Ἕλλησι τοῖσι ταύτῃ ἑσαπίκετο, ὥστε θαρσῆσαι τε τὴν στρατιὴν πολλῶ μᾶλλον, καὶ ἐθέλειν προθυμότερον κινδυνεύειν.

CI. Καὶ τότε ἕτερον συνέπεσε γενόμενον, Δίμητρος τεμένεα Ἐλευσινίης παρὰ ἀμφοτέρας τὰς συμβολὰς εἶναι. καὶ γὰρ δὴ ἐν τῇ Πλαταιίδι παρ’ αὐτὸ τὸ Δημήτριον ἐγένετο, ὡς καὶ πρότερόν⁹⁰ μοι εἴρηται, ἡ μάχη, καὶ ἐν Μυκάλῃ ἔμελλε ὡσαύτως ἔσεσθαι. γεγόνεναι δὲ νίκην τῶν μετὰ Πανσανίῳ Ἑλλήνων ὀρθῶς σφι ἡ φήμη συνέβαινε ἔλθοῦσα. τὸ μὲν γὰρ ἐν Πλαταιῇσι πρῶτ’ ἐτι τῆς ἡμέρης ἐγένετο· τὸ δὲ ἐν Μυκάλῃ, περὶ δείλην. ὅτι δὲ τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι, μηνὺς τε τοῦ αὐτοῦ, χρόνῳ οὐ πολλῶ σφι ὕστερον δηλα ἀναμανθάνουσι ἐγένετο. ἦν δὲ ἀρρώδιῃ σφι, πρὶν τὴν φήμην ἑσαπικέσθαι, οὐ τι περὶ σφέων αὐτῶν οὕτω, ὡς τῶν Ἑλλήνων, μὴ περὶ Μαρδονίῳ⁹¹ πταίσῃ ἡ Ἑλλάς. ὡς μέντοι ἡ κληδὼν⁹²

was a wand, with two serpents entwined round it, like the caduceus of Mercury. LAU.

87. ἐπὶ τῆς κυματωγῆς] ἐν ἀκτῇ, ἔνθα τὰ κύματα ἄγονται, Eustathius. παρὰ τὴν κυματωγὴν, along the beach, iv. 196. καθήμενον ἐπὶ τῆς κυματωγῆς, L. of Hom. 19. ἐκοιμάτο ἐπὶ τῆς κ., 34. It was an observation of Democritus that not only birds collect in large quantities but even inanimate things, καθάπερ ὄρν’ πάρεστι ἐπὶ τε τῶν κοσκινευομένων σπερμάτων καὶ ἐπὶ τῶν παρὰ ταῖς κυματωγαῖς ψηφίδων, Sextus Emp., c. Math. vii. p. 395. W. αἰγιαλοῦ. GL.

88. φήμη διήλθε] οἱ περὶ τὸν Λεωτυχίδην, οὗ πω μὲν πεπυσμένοι περὶ τῆς νίκης, ἀφ’ ἑαυτῶν δὲ πλάττοντες τὴν ἐξημερίαν, ἐφάνησαν στρατηγήματος ἕνεκεν τοῦτο πεποιθκέναι, Diodorus, xi. 35. Polyænus, i. 33. V.

89. τῆς αὐτῆς ἡμέρης συμπιπτούσης] The pronoun is redundant. S. καὶ τότε ἕτερον συνέπεσε γενόμενον, and another coincidence happened which was this, c. 101. συνέπιπτε ὥστε ταῖς αὐταῖς ἡμέραις τὰς τε ναυμαχίας γίνεσθαι

ταύτας καὶ τὰς πεζομαχίας, viii. 15. W. ταύτην τὴν μάχην ἐμαχέσαντο τῇ τετράδι τοῦ Βοηδρομιῶνος ἱσταμένον, κατ’ Ἀθηναίους, κατὰ δὲ Βιωτοὺς τετράδι τοῦ Πανέμου φθίνοντος ἥ καὶ νῦν ἐτι τὸ Ἑλληνικὸν ἐν Πλαταιαῖς ἀθροίζεται συνέδριον, καὶ θύουσι τῷ Ἐλευθερίῳ Διὶ Πλαταιαῖς ὑπὲρ τῆς νίκης. τὴν δὲ τῶν ἡμέρων ἀνωμαλίαν οὐ θαυμαστόν, ὅπου καὶ νῦν, διηκριβωμένων τῶν ἐν ἀστρολογίᾳ μᾶλλον, ἄλλην ἄλλοι μηνὸς ἀρχὴν καὶ τελευτὴν ἄγουσι, Plutarch, Ar. p. 330. f. The fourth day of the Attic month Boëdromion, according to our chronologers, would correspond with the 23rd of September; but they have preferred the authority of the same biographer, Cam. p. 138. a. and de Gl. Ath. p. 348. f. in both of which places the third of the month (September 22nd) is named as the day of the battle. MI. ix. 3. W.

90. πρότερον] c. 62. 65. L.

91. μὴ περὶ M. κ. τ. λ.] lest Greece should stumble, as it were, over Mar-donius, i. e. lest he should be an impediment which she could not remove or

αὕτη σφι ἐσέπτματο, μᾶλλον τι καὶ ταχύτερον τὴν πρὸσοδον ἐποιεῦντο. οἱ μὲν δὴ Ἕλληνες καὶ οἱ βάρβαροι ἔσπενδον ἐς τὴν μάχην, ὥς σφι καὶ αἱ νῆσοι καὶ ὁ Ἑλλήσποντος ἄεθλα προέκειτο.

CII. Τοῖσι μὲν νυν Ἀθηναίοισι⁹³ καὶ τοῖσι⁹⁴ προσεχέσι τούτοις τεταγμένοις, μέχρι κου⁹⁵ τῶν ἡμίσεων, ἡ οὐδὲς ἐγίνετο κατ' αἰγιάλῳ τε καὶ ἄπεδον χώρῳ· τοῖσι δὲ Λακεδαιμονίοισι καὶ τοῖσι ἐπέξῃς τούτοις τεταγμένοις, κατὰ τε χαράδρην καὶ οὖρεα. ἐν ᾧ δὲ οἱ Λακεδαιμόνιοι ἔτι⁹⁶ περιήϊσαν, οὗτοι οἱ ἐπὶ τῷ ἐτέρῳ κέρεϊ καὶ δὴ ἐμάχοντο. ἕως μὲν νυν τοῖσι Πέρσῃσι ὄρθια ἦν τὰ γέβρα, ἡμύνοντό τε καὶ οὐδὲν ἔλασσον εἶχον τῇ μάχῃ· ἐπεὶ δὲ τῶν Ἀθηναίων καὶ τῶν προσεχέων ὁ στρατὸς, ὅκως ἐωυτῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, παρακελευσόμενοι, ἔργον εἶχοντο προθυμότερον, ἐνθεῦτεν ἤδη ἑτεροιοῦτο τὸ πρῆγμα. διωσάμενοι γὰρ τὰ γέβρα οὗτοι, φερόμενοι ἐσέπεσον ἀλᾶς ἐς τοὺς Πέρσας. οἱ δὲ, δεξάμενοι καὶ χρόνον συχρὸν ἀμυνόμενοι, τέλος ἔφενγον ἐς τὸ τεῖχος.⁹⁷ Ἀθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυνῶνιοι καὶ Τροιζήνιοι, οὕτω γὰρ ἦσαν ἐπέξῃς τεταγμένοι, συνεπισπόμενοι, συνεσέπιπτον⁹⁸ ἐς τὸ τεῖχος. ὥς δὲ

surmount, but which would overset and ruin her. ἐπιστάμενοι τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλεῖω σφαλέντα, *beings himself, as it were, the rock on which his fortune split*, Thucydides, i. 69. ἦν σφαλῶσι, κὰν περὶ σφίσιν αὐτοῖς τὰ πλεῖω πταίωσιν, vi. 33. ὁ μὲν πεξὺς αὐτῶν στρατὸς περὶ ἑαυτῷ σφαλεῖς ἔφυνεν, Dionysius, A. R. vii. 4. A.R. ὅταν ἐκ πονηρίας τις ἰσχύσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πταῖσμα ἅπαντα ἀνεχαίτισε καὶ διέλυσεν. οὐ γὰρ ἔστιν, ἀδικοῦντα καὶ ἐπιπορκοῦντα καὶ ψευδόμενον, δύναμι βεβαίαν κτήσασθαι· ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, τῷ χρόνῳ δὲ φωρᾶται καὶ περὶ αὐτὰ καταβρεῖ, Demosthenes, O. ii. 4. vol. i. p. 64. n. 58. where the construction may be πέσῃς περὶ σεωυτῷ.

92. κληδῶν] on comparing this with c. 100. ἡ φήμη with τῇ κληδόνι, v. 72. and vol. i. p. 168. n. 82. φ. and κ. will appear synonymous. οὐ μόνον Ἡσίοδος θεὸν αὐτὴν (Φήμην) ἀνυμνεῖ, ἀλλὰ καὶ Ἀθηναῖοι, τὴν ἐν Μυκάλῃ μάχην αὐθημερὸν ἐγνωκότες, “οὐκ ἀνεκτὸν” ἔφασαν “εἰ μὴ θεὸν ἡγοῦντο τὴν Φ.,” Procopius the Soph., Ep. lii. Φήμη δη-

μοσία θύομεν ὡς θεῷ, Æschines, F. L. 45. W. The passage of Hesiod, which is quoted by Æschines, is φήμη δ' οὐ τις πάμπαν ἀπόλλυται, ἦν τινα πολλοὶ λαοὶ φημίξουσιν, θεός νύ τίς ἐστι καὶ αὕτη, O. D. 761.

93. Ἀθηναίοισι] They were commanded by Xanthippus, son of Arphron, who was then the archon of the year: c. 114. Pausanias, iii. 7. L.

94. τοῖσι κ. τ. λ.] namely, the Corinthians, Sicyonians, and Træzenians, as is said below. L.

95. μέχρι κου] somewhere about.

96. ἔτι] formerly stood after κέρεϊ; its transposition was suggested by S. and approved of by ST.

97. τὸ τεῖχος] c. 96. L.

98. συνεσέπιπτον] iii. 78. If the Mss. are correct, συμπίπτειν also is used in the same sense: οἱ δὲ κατόπιν ἐπόμενοι, συμπεσόντες, τῆς πόλεως ἐκράτησαν, Polyænus, ii. 35. συνηκολούθησεν αὐτοῖς καὶ συνέπεσεν εἰς τὴν πόλιν, iii. 9, 45. vi. 1, 2. V. οἱ Κρήτες πρὸς τοὺς κατὰ τὴν ὑπερδῆξιον πύλην ἐξέλθοντας τῶν μισθοφόρων συμμίξαντες, ἠνάγκασαν αὐτοὺς οὐδενὶ κόσμῳ βίψαντας τὰ ὕπλα φεύγειν” οἷς ἐπικεί-

καὶ τὸ τεῖχος ἀραίρητο, οὐ γ' ἔτι πρὸς ἀλκὴν ἐτράποντο οἱ βάρβαροι, πρὸς φυγὴν τε ὕρμεατο οἱ ἄλλοι, πλὴν Περσέων. οὗτοι δὲ, κατ' ὀλίγους⁹⁹ γινόμενοι, ἐμάχοντο τοῖσι αἰεὶ ἐς τὸ τεῖχος ἐσπίπτουσι¹⁰⁰ Ἑλλήνων. καὶ τῶν στρατηγῶν τῶν Περσικῶν δύο μὲν ἀποφεύγουσι, δύο τε τελευτῶσι· Ἀρταύντης μὲν καὶ Ἰθαμίτρης, τοῦ ναυτικοῦ στρατηγέοντες, ἀποφεύγουσι, Μαρδόντης¹ δὲ καὶ οἱ τοῦ πεζοῦ στρατηγὸς Τιγράνης² μαχόμενοι τελευτῶσι.

CIII. Ἔτι δὲ μαχομένων τῶν Περσέων, ἀπίκοντο Λακεδαιμόνιοι καὶ οἱ μετ' αὐτῶν, καὶ τὰ λοιπὰ συνδιεχειρίζον. ἔπεσον δὲ καὶ αὐτῶν τῶν Ἑλλήνων συχνοὶ ἐνθαῦτα, ἄλλοι τε, καὶ Σικυνῶνιοι, καὶ στρατηγὸς Περίλεως. τῶν δὲ Σαμίων οἱ στρατευόμενοι, εὐντες τε ἐν τῷ στρατοπέδῳ τῷ Μηδικῷ καὶ ἀπαραιρημένοι τὰ ὄπλα,³ ὡς εἶδον αὐτίκα κατ' ἀρχὰς γινομένην ἑτεραλκεία⁴ τὴν μάχην, ἔρδον ὅσον ἐδυνέατο, προσωφελέειν ἐθέλοντες τοῖσι Ἑλλησι.⁵ Σαμίους δὲ ἰδόντες οἱ ἄλλοι Ἴωνες ἄρξαντας, οὕτω δὴ καὶ αὐτοὶ, ἀποστάntες ἀπὸ Περσέων, ἐπέθεντο τοῖσι βαρβάροισι.

CIV. Μιλησίοισι δὲ προσετέτακτο μὲν τῶν Περσέων⁶ τὰς διόδους τηρεῖν, σωτηρίας εἵνεκά σφι, ὥς, ἦν ἄρα σφέας καταλαμβάνη οἷά

μενοι καὶ προσφέροντες τὰς χεῖρας, συνεισέπεσον διὰ τῆς πύλης· ἐξ οὗ συνέβη πανταχόθεν ἅμα καταληφθῆναι τὴν πόλιν, Polybius, iv. 71, 11. περὶ τῷ στρατοπέδῳ δέισαντες, ἀκόσμως ἐς αὐτὸ κατέφευγον, ὡς ἀπ' αὐτοῦ τοὺς πολέμιους ἀμυνοῦμενοι. Ῥωμαῖοι δ', αὐτοῖς παραθέοντες, συνέπεσον ἐς τὸ στρατόπεδον· καὶ ἦν ἄλλη φυγὴ τῶν Ἀντιοχείων ἐκεῖθεν ἄκοσμος, Appian, R. H. x. 19. οἱ Ῥ. δρόμῳ τοῖς φεύγουσι συνειπικτον ἐς τὸ στρατόπεδον, καὶ τὴν νίκην ἐς τέλος ἐξειργάσαντο, xi. 44. ἵνα μὴ οἱ πολέμιοι σφίσι συνεσπέσοιεν, B. C. i. 50. iv. 77. αὐτῷ συνεσέπιπτεν ὁ στρατὸς ἅπας· καὶ φυγὴ τῶν βαρβάρων ἐγένετο, καὶ φόρος, R. H. xi. 50. vii. 32. xii. 26. B. C. ii. 62. iv. 78. S.

99. κατ' ὀλίγους] the same as ὀλίγοι, see viii. 113. S. except that the preposition is distributive; there were but few in any one place, but there were a few in more places than one.

100. τοῖσι αἰεὶ—ἐσπίπτουσι] vii. 23

1. Μαρδόντης] vii. 80. viii. 130. L.

2. Τιγράνης] c. 96. L. He had been formerly general of the Medes; and he was one of the Achæmenidæ; vii. 62.

3. ἀ. τὰ ὄπλα] c. 99. L.

4. ἑτεραλκεία] viii. 11. W.

5. προσωφελέειν—τοῖσι Ἑ.] This is one of the verbs which signify 'to help,' or 'to injure,' and govern either a dative or an accusative. M. G. G. 384, 7.

6. τῶν Περσέων] c. 99. The construction may be ἐτέτακτο πρὸς τῶν Π. W. V. Compare p. 305. n. 85. with ἐτάχθησαν just below, and "ἡμέας ἀπέπεμψε τὸ κοινὸν τῶν Ἰόνων φυλάξοντας τὴν θάλασσαν· ἡμεῖς μὲν νυν ἐπ' οὗ ἐτάχθημεν, ταύτη πειρησόμεθα εἶναι χρηστοί." v. 109. S., however, thinks this construction inadmissible; and makes the genitive depend on τὰς διόδους, the passes for the retreat of the Persians. The genitive will then be put for the dative, in order to avoid ambiguity from the collision of two datives, Μιλησίοισι and τοῖς Πέρσῃσι.

vol. i. p. 279. n. 11.

περ κατέλαβε, ἔχοντες ἡγεμόνας, σώζονται ἐς τὰς κορυφὰς τῆς Μυκάλης· ἐτάχθησαν μὲν νυν ἐπὶ τοῦτο τὸ πρῆγμα οἱ Μιλήσιοι, τούτου τε εἵνεκεν, καὶ ἵνα μὴ, παρεόντες ἐν τῷ στρατοπέδῳ, τι νεοχμὸν ποίοιεν. οἱ δὲ πᾶν τὸ ἐναντίον τοῦ προστεταγμένου ἐποίουν, ἄλλας τε κατηγεόμενοι σφι ὁδοὺς φεύγουσι, αἱ δὲ ἔφερον ἐς τοὺς πολεμίους, καὶ τέλος αὐτοὶ σφι ἐγίνοντο κτείνοντες πολεμιώτατοι. οὕτω δὴ τὸ δεύτερον Ἴωνίη ἀπὸ Περσέων ἀπέστη.⁷

CV. Ἐν δὲ ταύτῃ τῇ μάχῃ Ἑλλήνων ἡρίστευσαν Ἀθηναῖοι καὶ Ἀθηναίων, Ἑρμόλυκος⁸ ὁ Εὐθύνου, ἀνὴρ παγκράτιον⁹ ἐπασκίσας. τοῦτον δὲ τὸν Ἑρμόλυκον κατέλαβε ὕστερον τούτων, πολέμου¹⁰ ἐόντος Ἀθηναίοισι τε καὶ Καρυστίοισι, ἐν Κύρῳ τῆς Καρυστὸς χώρας ἀποθανόντα ἐν μάχῃ, κεῖσθαι ἐπὶ Γεραισιτῷ. μετὰ δὲ Ἀθηναίους, Κορίνθιοι καὶ Τροιζήνιοι καὶ Σικυνῶνιοι ἡρίστευσαν.

CVI. Ἐπεὶ τε δὲ κατεργάσαντο οἱ Ἕλληνες τοὺς πολλοὺς, τοὺς μὲν μαχομένους, τοὺς δὲ καὶ φεύγοντας τῶν βαρβάρων, τὰς νέας ἐνέπρησαν καὶ τὸ τεῖχος ἅπαν, τὴν ληΐην προεξαγαγόντες ἐς τὸν αἰγιαλόν· καὶ θησαυροὺς τινὰς χρημάτων εὔρον. ἐμπρήσαντες δὲ τὸ τεῖχος καὶ τὰς νέας, ἀπέπλεον. ἀπικόμενοι δὲ ἐς Σάμον, οἱ Ἕλληνες ἐβουλεύοντο περὶ ἀναστάσιος¹¹ τῆς Ἰωνίης, καὶ ὅπῃ¹² χρῶν εἴη τῆς Ἑλλάδος κατοικίσαι, τῆς αὐτοὶ ἐγκρατέες ἦσαν, τὴν δὲ Ἰωνίην ἀπεῖναι τοῖσι βαρβάροισι. ἀδύνατον γὰρ ἐφαίνετό σφι εἶναι ἔωντοὺς τε Ἰώνων προκατῆσθαι¹³ φρουρέοντας τὸν πάντα χρόνον· καὶ, ἔωντων μὴ προκατημένων, Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξειν. πρὸς ταῦτα Πελοποννησίων μὲν τοῖσι ἐν τέλει¹⁴ εἶναι ἐδόκεε, τῶν μηδισάντων ἐθνέων τῶν

7. ἀπέστη] The Ionians were subjugated first by Harpagus, i. 164, &c. Their first revolt and second subjugation form the main subject of book v. and of the commencement of the next book. L.

8. Ἑρμόλυκος] παγκρατιαστής, to whom a statue was erected in the citadel at Athens; Pausanias, i. 23. W. L.

9. παγκράτιον] This consisted of the two exercises of wrestling and boxing: from the former it borrowed the custom of throwing down; from the latter that of striking adversaries. Potter, ii. 21.

10. πολέμου] πρὸς Καρυστίους αὐ-

τοῖς ἄνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο, καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν, Thucydides, i. 98. B. C. 467. L.

11. ἀναστάσιος] removal, migration, change of settlement. Thucydides, ii. 14. D. Cassius, p. 174. 268. 342. Aprian, R. H. vii. 4. BLO.

12. ὅπῃ] The Ionic form is ὅκη, v. 87. W.

13. προκατῆσθαι] viii. 36. W.

14. τοῖσι ἐν τέλει] iii. 18. τοῖς ἐν τέλει βεβῶσι, Sophocles, An. 67. οὐκ αἰτιώμαι κείνων, ὥς τοὺς ἐν τέλει· πόλις γὰρ ἐστὶ πᾶσα τῶν ἡγουμένων, στρατός τε σύμπας, Ph. 389. those in power; W. the leading men; οἱ ἐν ἀξιώματι;

Ἑλληνικῶν τὰ ἐμπόρια ἐξαναστήσαντας, δοῦναι τὴν χώραν Ἴωσι ἐνοικῆσαι· Ἀθηναίοισι δὲ οὐκ ἐδόκεε ἀρχὴν, Ἴωρην γενέσθαι ἀνάστατον, οὐδὲ Πελοποννησίοισι¹⁵ περὶ τῶν σφετέρων ἀποικιέων βουλεύειν. ἀντιτεινόντων δὲ τούτων, προθύμως εἶξαν οἱ Πελοποννήσιοι. καὶ οὕτω δὴ Σαμίους τε καὶ Χίους καὶ Λεσβίους καὶ τοὺς ἄλλους νησιώτας, οἳ ἔτυχον συστρατευόμενοι τοῖσι Ἑλλήσι, ἐς τὸ συμμαχικὸν¹⁶ ἐποίησαντο, πίστι τε καταλαβόντες¹⁷ καὶ ὀρκίοισι, ἐμμένειν¹⁸ τε καὶ μὴ ἀποστήσασθαι. τούτους δὲ καταλαβόντες ὀρκίοισι, ἔπλεον τὰς γεφύρας λύσοντες· ἔτι γὰρ ἐδόκεον ἐντεταμένως εὐρήσειν. Οὗτοι μὲν δὴ ἐπ' Ἑλλησπόντου ἔπλεον.

CVII. Τῶν δὲ ἀποφυγόντων βαρβάρων ἐς τὰ ἄκρα τε τῆς Μυκάλης κατειληθέντων, ἐόντων οὐ πολλῶν, ἐγένετο κομιδὴ ἐς Σάρδεις. πορευομένων δὲ, κατ' ὁδὸν Μασίστης ὁ Δαρείου, παρατυχὼν τῷ πάθει τῷ γεγονότι, τὸν στρατηγὸν Ἀρταύνην ἔλεγε πολλὰ τε καὶ κακὰ, ἄλλα τε καὶ “γυναικὸς¹⁹ κακίῳ” φᾶς “αὐτὸν εἶναι τοιαῦτα

men of rank and influence, and high in office. πρὸς τινὰς τῶν ἐν τ. ὄντων Ἀργείων, Thucydides, v. 27. οἱ ἐν τ. ὄντες (Συρακοσίων) i. e., as presently follows, οἱ ἄρχοντες, Th. vii. 73. Αἰγυπτίων οἱ ἐν τ., Philo J., p. 363. β. οἱ ἐν τ. Περσῶν, p. 778. β. κλύειν τὸν ἐσθλὸν ἄνδρα χρῆ τῶν ἐν τ., Æschylus (Sophocles? Aj. 1369.) in Stob. p. 63, 31. τ. ἐν τ. κ., τό τ' ἐνδικόν με καὶ τὸ συμφέρον ποιεῖ, Soph., Ph. 948. The word τέλη was used more peculiarly of the magistrates of Lacedæmon; τὰ τ. τῶν Λακεδαιμονίων, Th. i. 58. iv. 86. V., οἱ πρόαρχοντες τῶν Λ. οἱ γὰρ Λακεδαιμόνιοι τοὺς ἄρχοντας “τέλη” ἐκάλουν, διὰ τὸ αὐτοὺς τὰ τ. τοῖς πράγμασι τιθέναι, Scholiast: but not exclusively so, τὰ μέγιστα τ. ἐν ἐκάστη πόλει, Xenophon, H. vi. 5, 3. σημαίνει ἢ λέξις ποτὲ μὲν τὰς ἀρχὰς καὶ τὰ ἀξιώματα, Didymus. A herald (in Æsch., Th.) commences his proclamation with δοκοῦντα καὶ δόξαντ' ἀπαγγέλλειν με χρῆ δῆμον προβούλοις τῆσδε Καδμείας πόλεως, and concludes with τοιαῦτ' ἔδοξε τῷ γε Καδμείων τέλει. The reply to the proclamation begins thus, ἐγὼ δὲ Κ. γε προστάταις λέγω, 1007—1027. DU. Philological remarks on the expression will be found in the notes of BLO. and AR.

on Th. i. 58. To the above examples add Euripides, S. 955. Thuc., ii. 10. vi. 88. BL. Xenophon, Cyr. viii. 5, 27. MUS. Synonymous with τοὺς γεραιτέρους Περσῶν καὶ τὰς ἀρχὰς, 22. i. 6, 15. 5, 7. SCHN.

15. Πελοποννησίοισι] If this dative is to remain, we must understand σὺν before it. Bothe.

16. συμμαχικόν] ξυμμαχικόν, Thucydides, ii. 22. 101. iii. 3. iv. 77. v. 6. vii. 20. D. Cassius, 1339, 70. Aristophanes, C. 193. BLO. DU.

17. καταλαβόντες] binding them down. vol. i. p. 147. n. 91. W. Thucydides, i. 9. iv. 86. v. 21. Lucian, Prom. p. 174. κ. ἱμάσι, Plutarch, Num. p. 122. DU. In this proper signification it occurs also in Diodorus, i. ii. 266. Pollux, v. 33. in the other sense in Dionysius of H., and Libanius. BLO.

18. ἐμμένειν] to remain firm. Thucydides, ii. 2. μοὶ τὸδ' ἐμμένει καὶ μήποτ' ἐκτακείη, Æschylus, P. V. 545. BLO.

19. γυναικὸς] c. 20. Theophylact, H. M. iii. 8. vobis picta croco et fulgenti murice vestis; desidiae cordi; juvat indulgere choreis; et tunica manicas, et habent redimicula mitræ. O vere Phrygiæ, (neque enim Phryges,) ite

στρατηγήσαντα, καὶ ἄξιον εἶναι παντὸς κακοῦ, τὸν βασιλέος οἶκον κακώσαντα.” παρὰ δὲ τοῖσι Πέρσῃσι γυναικὸς κακίῳ ἀκοῦσαι δέν-
 νος²⁰ μέγιστός ἐστι. ὁ δὲ, ἐπεὶ πολλὰ ἤκουσε, δεινὰ ποιεύμενος,
 σπᾶται ἐπὶ τὸν Μασίστην τὸν ἀκινάκεια, ἀποκτεῖναι θέλων. καὶ μιν
 ἐπιθέοντα φρασθεῖς²¹ Ξειναγόρης ὁ Πρηξίλειω, ἀνὴρ Ἀλικαρνησ-
 σεὺς, ὅπισθε ἐστεῶς αὐτοῦ Ἀρταύντεω, ἀρπάζει μέσον,²² καὶ ἐξάρας
 παίει ἐς τὴν γῆν· καὶ ἐν τούτῳ οἱ δορυφόροι Μασίστεω²³ προέστη-
 σαν. ὁ δὲ Ξειναγόρης ταῦτα ἐργάσατο, χάριτα αὐτῷ τε Μασίστη
 τιθέμενος καὶ Ξέρῃ, ἐκσώζων τὸν ἀδελφεὸν τὸν ἐκείνου· καὶ διὰ
 τοῦτο τὸ ἔργον Ξειναγόρης πάσης ἤρξε Κιλικίης, δόντος βασιλέος.
 τῶν δὲ κατ’ ὁδὸν πορευομένων, οὐδὲν ἔτι πλέον²⁴ ἐγένετο τούτων,
 ἀλλ’ ἀπικνέονται ἐς Σάρδεις. ἐν δὲ τῇσι Σάρδισι ἐτύγχανε ἔων βασι-
 λεὺς ἐξ ἐκείνου τοῦ χρόνου, ἐπεὶ τε ἐξ Ἀθηνέων, προσπταίσας τῇ
 ναυμαχίῃ, φυγὼν ἀπίκετο.

CXIV. Οἱ δὲ ἐκ Μυκάλης ὀρμηθέντες Ἕλληνες ἐπ’ Ἑλλησπόντου
 πρῶτον μὲν περὶ Λέκτον²⁵ ὄρμεον, ὑπὸ ἀνέμων ἀπολαμφθέντες· ἐνθεῦ-
 τεν δὲ ἀπίκοντο ἐς Ἀβυδον, καὶ τὰς γεφύρας εὗρον διαλελυμένας, τὰς
 ἐδόκεον εὐρήσειν ἔτι ἐντεταμένας, καὶ τούτων οὐκ ἤκιστα εἵνεκεν ἐς
 τὸν Ἑλλησπόντον ἀπίκοντο. τοῖσι μὲν νυν ἄμφι Λευγυχίδια Πελο-
 ποννησίοις ἔδοξε ἀποπλέειν ἐς τὴν Ἑλλάδα· Ἀθηναίοις δὲ καὶ
 Ξανθίππῳ τῷ στρατηγῷ, αὐτοῦ ὑπομείναντας,²⁶ πειρᾶσθαι τῆς Χερ-

per alta Dindyma, ubi adsuetis bifo-
 rem dat tibia cantum; tympana vos
 buxusque vocant Berecynthia matris
 Idææ: sinite arma viris, et cedite
 ferro, Virgil, *Æ.* ix. 614. W.

20. δέννος] Lycophron, *Al.* 774.
 κατὰ δεννάζων ῥήμαθ’, ἃ δαίμων, κοῦδελς
 ἀνδρῶν, ἐδίδαξεν, Sophocles, *Aj.* 243.
 W. οὐ χαίρων ἐπιψόγοις δεννάσεις
 ἐμέ, An. 769. Euripides, *Rh.* 948.
 MUS. 922. δέννος· ὕνειδος. δεννάζειν·
 διαβάλλειν, βλασφημεῖν, ὀνειδίζειν. BA.

21. φρασθεῖς] c. 19. ἐπιφρασθεῖς,
iv. 200. vii. 239. καταφρασθεῖς, *iv.* 76.
 P.

22. ἀρπάζει μέσον] *medium adripit*
Servtium, elatumque e curia in infe-
riorem partem per gradus dejecit, Livy,
i. 48. μετέωρον ἐξαρπάσας, Dionysias,
 A. R. W. συναρπάσας ἐξῆρε, Xeno-
 phon, *Cyr.* p. 35, 340. ἄρας μετέωρον,
 ἐς τὸ βάραθρον ἐμβαλῶ, Aristophanes,
Eq. 1359. *sublimem medium arripe-*
rem, et capite pronum in terram sta-

tuerem, Terence. V.

23. Μασίστεω] is the genitive after
 προέστησαν, *stood before Musistes to*
protect him. S. The idea of ‘pro-
 tection’ is also implied sometimes in
 the Latin preposition *præ*, as *præ-*
sidium; and *prætendere* followed by
 a dative either of the object protected,
segeti p. sæpem, Virgil, *G.* i. 270. or
 of the object to be guarded against,
Marti (or morti) p. muros, *Æ.* ix.
 509.

24. ἔτι πλέον] Very probably ἐπὶ
 π., as in vi. 42. and elsewhere fre-
 quently. S. Compare c. 121.

25. Λέκτον] *Eumenes rex, conatus*
primo ab Hellesponto reducere classem
in hiberna Etæam, adversis deinde ven-
tis quum aliquot diebus superare Lec-
ton promontorium non potuisset, &c.
 Livy, xxxvii. 37. W. Now Cape
 Baba or Mrampa Mrornou. L.

26. ὑπομείναντας] ἐπειδὴ Μῆδοι ἀνε-
 χώρησαν ἐκ τῆς Εὐρώπης, νικηθέντες

σονήσου. Οἱ μὲν δὴ ἀπέπλεον· Ἀθηναῖοι δὲ, ἐκ τῆς Ἀβύδου διαβάντες ἐς τὴν Χερσόνησον, Σηστὸν ἐπολιόρκεον.

CXV. Ἐς δὲ τὴν Σηστὸν ταύτην, ὡς ἐόντος ἰσχυροτάτου τείχεος τῶν ταύτῃ, συνῆλθον, ὡς ἤκουσαν παρεῖναι τοὺς Ἕλληνας ἐς τὸν Ἑλλήσποντον, ἕκ τε τῶν ἄλλων τῶν περιοικίδων, καὶ δὴ καὶ ἐκ Καρδίας πόλιος Οἰύβαζος, ἀνὴρ Πέρσης,²⁷ ὃς τὰ ἐκ τῶν γεφυρῶν ὄπλα ἐνθαῦτα ἦν κεκομικώς. εἶχον δὲ ταύτην ἐπιχώριοι Αἰολέες, συνῆσαν δὲ Πέρσαι τε καὶ τῶν ἄλλων συμμάχων συχνὸς ὄμιλος.

CXVI. Ἐτυράννευε δὲ τούτου τοῦ νομοῦ Ξέρξεω ὑπαρχος Ἀρταύκτης, ἀνὴρ μὲν Πέρσης, δεινὸς δὲ καὶ ἀτάσθαλος· ὃς καὶ βασιλέα ἐλαύνοντα ἐπ' Ἀθήνας ἐξηπάτησε,²⁸ τὰ Πρωτεσίλειω²⁹ τοῦ Ἰφίκλου χρήματα ἐξ Ἑλαιοῦντος ὑφελόμενος.³⁰ ἐν γὰρ Ἑλαιοῦντι τῆς Χερσονήσου ἐστὶ Πρωτεσίλειω τάφος τε καὶ τέμενος περὶ αὐτὸν, ἐνθα ἦν χρήματα πολλὰ, καὶ φιάλαι χρύσσαι καὶ ἀργύρεαι, καὶ χαλκὸς, καὶ ἐσθῆς, καὶ ἄλλα ἀναθήματα, τὰ Ἀρταύκτης ἐσύλησε, βασιλέος δύντος. λέγων δὲ τοιάδε, Ξέρξεα διεβάλετο· “Δεσποτα, ἔστι οἶκος ἀνδρὸς Ἕλληνος ἐνθαῦτα, ὃς ἐπὶ γῆν τὴν σὴν στρατευσάμενος, δίκης κυρήσας, ἀπέθανε. τοῦτου μοι δὸς τὸν οἶκον, ἵνα καὶ τις μάθῃ ἐπὶ γῆν τὴν σὴν μὴ στρατεύεσθαι.” Ταῦτα λέγων, εὐπετέως ἔμελλε ἀναπείσειν Ξέρξεα δοῦναι ἀνδρὸς οἶκον, οὐδὲν ὑποτοπηθέντα τῶν ἐκεῖνος ἐφρόνεε. ἐπὶ γῆν δὲ τὴν βασιλέος στρατεύεσθαι Πρωτεσίλειων ἔλεγε, νοέων τοιάδε· τὴν Ἀσίην πᾶσαν νομίζουσι ἐωυτῶν³¹

καὶ ναυσι καὶ πεζῇ ὑπὸ Ἑλλήνων, καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, ὅσπερ ἡγεῖτο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ' οἴκου ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι, καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἥδη ἀφεστηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολιόρκουν Μήδων ἐχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων. καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἕκαστοι κατὰ πόλεις, Thucydides, i. 89. W. ὡμῶν, (ὃ Λακεδαιμόνιοι,) οὐκ ἐθελησάντων παραμεῖναι πρὸς τὰ ὑπόλοιπα τοῦ βαρβάρου, ἡμῖν δὲ προσελθόντων τῶν ξυμμάχων καὶ αὐτῶν δεηθέντων ἡγεμόνας καταστήναι, 75. AR.

27. ἀνὴρ Πέρσης] Xenophon, An. i. 6, 1. α. Αἰθίωψ, Acts, viii. 27. Haru-

dum millia hominum xxiv, Cæsar, B. G. i. 23. homines Afri, A. Gellius, arg. viii. 13. HUT.

28. ἐξηπάτησε] διεβάλετο, below. L.

29. Πρωτεσίλειω] Homer, Il. B. 695—710. L.

30. ὑφελόμενος] in this passage must be equivalent to καὶ ὑφέιλετο, as διώξαντες πολλοὺς ἀνείλον, Diodorus, vi. 52. i. e. ἐδίωξαν καὶ ἀνείλον. HER. on VI. vi. 1, 18.

31. ἐωυτῶν] vol. i. p. 10. n. 25. vii. 11. L. Artaxerxes, who founded the dynasty of the Sassanidae, πᾶσαν τὴν ἀντικειμένην ἡπειρον Εὐρώπῃ, καὶ διαιρουμένην Αἰγαίῃ τε καὶ τῷ πορθμῷ τῆς Προποντίδος, Ἀσίαν τε πᾶσαν καλουμένην, προγονικὸν κτῆμα ἡγούμενος, τῇ Περσῶν ἀρχῇ ἀνακτήσασθαι βούλεται, φάσκων “ἀπὸ Κύρου τοῦ πρώτου τὴν ἀρχὴν ἐκ Μήδων εἰς Πέρσας μεταστή-

εἶναι Πέρσαι, καὶ τοῦ αἰεὶ βασιλεύοντος. ἐπεὶ δὲ ἐδόθη τὰ χρήματα, ἐξ Ἑλλαιοῦντος ἐς Σηστόν ἐξεφόρησε, καὶ τὸ τέμενος ἔσπειρε καὶ ἐνέμετο. τότε δὲ ἐπολιορκέετο ὑπὸ Ἀθηναίων, οὔτε παρεσκευασμένος ἐς πολιορκίην, οὔτε προσδεκόμενος τοὺς Ἕλληνας· ἀφυλίκτω³² δὲ κως αὐτῷ ἐπέπεσον.

CXVII. Ἐπεὶ δὲ πολιορκεομένοισί σφι φθινόπωρον ἐπιγίγνετο, καὶ ἡσχαλλον οἱ Ἀθηναῖοι, ἀπὸ τε τῆς ἐωυτῶν ἀποδημέοντες καὶ οὐ δυνάμενοι ἐξελεῖν τὸ τεῖχος, ἐδέοντό τε τῶν στρατηγῶν, ὅπως ἀπάγοιεν σφεας ὀπίσω· οἱ δὲ οὐκ ἔφασαν, πρὶν ἢ ἐξέλωσι, ἢ τὸ Ἀθηναίων κοινόν σφεας μεταπέμψηται. Οὕτω δὲ ἔστεργον τὰ παρεόντα.³³

CXVIII. Οἱ δ' ἐν τῷ τείχεϊ ἐς πᾶν ἤδη κακοῦ ἀπιγμένοι ἦσαν οὕτω, ὥστε τοὺς τόνους³⁴ ἔψοντες τῶν κλινέων ἐσιτέοντο. ἐπεὶ τε δὲ οὐδὲ ταῦτα ἔτι εἶχον, οὕτω δὲ ὑπὸ νύκτα οἴχονται ἀποδράντες οἱ τε Πέρσαι καὶ ὁ Ἀρταύκτης καὶ ὁ Οἰόβαζος, ὅπισθε τοῦ τεύχεος καταβάντες, τῇ ἦν ἐρημότατον τῶν πολεμίων. ὥς δὲ ἡμέρῃ ἐγένετο, οἱ Χερσονησῖται ἀπὸ τῶν πύργων ἐσήμηναν τοῖσι Ἀθηναίοις τὸ γεγονός, καὶ τὰς πύλας ἀνοιξαν. τῶν δὲ οἱ μὲν πλεῖνες ἐδίωκον, οἱ δὲ τὴν πόλιν εἶχον.

CXIX. Οἰόβαζον μὲν νυν ἐκφυγόντα ἐς τὴν Θρηήκην Θρηήκης Ἀψίνθιοι λαβόντες ἔθυσαν Πλειστῶρῳ,³⁵ ἐπιχωρίῳ θεῷ, τρόπῳ τῷ σφετέρῳ, τοὺς δὲ μετ' ἐκείνου ἄλλῳ τρόπῳ ἐφόνευσαν. οἱ δὲ ἀμφὶ τὸν Ἀρταύκτην, ὕστεροι ὀρμηθέντες φεύγειν, καὶ ὥς κατελαμβάνοντο ὀλίγον ἐόντες ὑπὲρ Αἰγὸς Ποταμῶν,³⁶ ἀλεξόμενοι χρόνον ἐπὶ

σαντος, μέχρι Δαρείου τοῦ τελευταίου Περσῶν βασιλέως, οὗ τὴν ἀρχὴν Ἀλέξανδρος ὁ Μακεδὼν καθεῖλε, πάντα μέχρις Ἰωνίας καὶ Καρίας ὑπὸ σατραπαις Περσικοῖς διακῆσθαι. προσήκειν οὖν αὐτῷ Πέρσαις ἀνανεώσασθαι πᾶσαν ὁλόκληρον, ἣν πρότερον, ἔσχον ἀρχὴν," Herodian, vi. 6. "εἶναι γὰρ αὐτὰ Περσῶν προγονικὰ κτήματα," 11. W.

32. ἀφυλίκτῳ] ἐπιθέσθαι τοῖς πολέμοις καθεύδουσι καὶ ἀφυλάκτοις, Polyænus, viii. 36. τὸν Ἀριστόδημον ἄσπλον καὶ ἀφύλακτον παρειαπισθέντες διαφθείρουσι, Plutarch, t. ii. p. 262. c. οὕτω γὰρ ἔφειτο ἀφυλίκτως καὶ ἀπροόπτως αὐτοῖς ἐπελεῦσεσθαι, Herodian, vi. 12. W. ἀφυλάκτως διακειμένων τῶν Ἀργείων, Polybius, iv. 36, 1. S. vol. i. p. 12. n. 61.

Herod.

33. ἔστεργον τὰ παρεόντα] στέργει μὲν τὰ παρόντα, ζήτει δὲ τὰ βελτίω, Isocrates, D. p. S. v. W. *tentantem maiora, fere presentibus æquum*, Horace, i Ep. xvii. 24. Faccioliati. The construction of this verb with the accusative (as well as the dative), in the sense of 'being contented with any thing,' is noticed, M. G. G. 403. obs. 1.

34. τοὺς τόνους] *the cordage made of strips of hide*. W.

35. Πλειστῶρῳ] Of this deity nothing is known. W. L.

36. Αἰγὸς Ποταμῶν] "Goat's Rivers:" a spot celebrated for the total defeat of the Athenians by Lysander in the last year of the Peloponnesian war. L. A.

συχνόν, οἱ μὲν ἀπέθανον, οἱ δὲ ζῶντες ἐλάμφθησαν. καὶ συνδήσαν-
τές σφεας οἱ Ἕλληνες ἦγον ἐς Σηστόν, μετ' αὐτῶν δὲ καὶ Ἀρταύκ-
την δεδεμένον, αὐτόν τε καὶ τὸν παῖδα αὐτοῦ.

CXX. Καί τεφ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων,
ταρίχους ὀπτῶντι, τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ
κείμενοι ἐπάλλοντό³⁷ τε καὶ ἥσπαιρον,³⁸ ὅκως περ ἰχθύες νεοάλω-
τοι.³⁹ καὶ οἱ μὲν περιχυθέντες ἐθώμαζον. ὁ δὲ Ἀρταύκτης, ὡς εἶδε
τὸ τέρας, καλέσας τὸν ὀπτῶντα τοὺς τάριχους, ἔφη· “Ξεῖνε Ἀθη-
ναῖε, μὴδὲν φοβέο τὸ τέρας τοῦτο· οὐ γὰρ σοὶ πέφηνε· ἀλλ' ἐμοὶ ση-
μαίνει ὁ ἐν Ἐλαιούντι Πρωτεσίλεως, ὅτι, καὶ τεθνεὺς καὶ τάριχος⁴⁰
ἔων, δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. νῦν ὦν ἀποιναί
μοι τάδε ἐθέλω ἐπιθεῖναι· ἀντὶ μὲν χρημάτων, τῶν ἔλαβον ἐκ τοῦ
ἱεροῦ, ἑκατὸν τάλαντα καταθεῖναι τῷ θεῷ· ἀντὶ δ' ἐμεωντοῦ καὶ τοῦ
παιδὸς ἀποδώσω τάλαντα διηκόσια Ἀθηναίοισι, περιγενόμενος.”
Ταῦτα ὑπισχόμενος, τὸν στρατηγὸν Ξάνθιππον οὐκ ἔπειθε. οἱ γὰρ
Ἐλαιούσιοι τῷ Πρωτεσίλεω τιμωρέοντες ἐδέοντό μιν καταχρησθῆναι,
καὶ αὐτοῦ τοῦ στρατηγοῦ ταύτη ὁ νόος ἔφερε. ἀπαγαγόντες δὲ αὐτὸν
ἐς τὴν ἀκτὴν, ἐς τὴν Ξέρξης ἔξευξε τὸν πόρον, (οἱ δὲ λέγουσι, ἐπὶ τὸν
κωλωνὸν τὸν ὑπὲρ Μαδύτου πόλιος,) σανίδα προσπασσαλεύσαντες,⁴¹

37. ἐπάλλοντο] ἰχθύς π., i. 141.
δεύματα παλλόμενοι, vii. 140. ἐν δὲ μοι
αὐτῇ στήθεσι πάλλεται ἦτορ ἀνὰ στό-
μα, Homer, Il. X. 451. παλλόμενος
καὶ τρέμων, Plutarch, Cic. S.

38. ἥσπαιρον] viii. 5. ἀσπαίροντα
τὸν παῖδα ἰδὼν ἐπὶ τοῦ πυρὸς, Apollo-
dorus, B. iii. 13, 6. Æschylus, P. 970.
Euripides, I. A. 1586. The shorter
form occurs in Apollonius, εἰσενόησε
παῖδα φίλον σπαίροντα διὰ φλογός, iv.
873. W. vol. i. p. 66. n. 99.

39. νεοάλωτοι] A rare word; τῶν
νεοαλώτων τινὲς καὶ Δαλμαῖται σὺν αὐ-
τοῖς ἐπανέστησαν, D. Cassius, xlix.
p. 473. e. W. A similar prodigy is
related, by Ulysses, as happening
when his companions had slain the
heifers of the Sun, εἶρπον μὲν ῥινόι,
κρέα δ' ἀμφ' ὀβελοῖς ἐμεμύκει, ὀπταλέα
τε καὶ ὠμά· βοῶν δ' ὡς γίγνεται φωνή,
Homer, Od. M. 395. L. This story
will remind many readers, of the white,
red, blue, and yellow fish; which,
after they were half-fried, on being

struck with the myrtle-wand by the
mysterious lady, deliberately answered
the question which she put to them,
to the great amazement of the fine
cook-maid who came from the em-
peror of the Greeks; Arab. Ent.
Night xix.

40. τάριχος] Philostratus, Her. p.
672. V. πάντων ἄτιμον κᾶφιλον θνήσ-
κειν χρόνῳ, κακῶς ταριχευθέντα παμ-
φθάρτῳ μόρῳ, Æschylus, Ch. 289. τὸ
γῆρας ἔμε μαραῖνον ταριχεύει, Sophron.
Hence is the contracted form ταρχύειν
'to bury,' Apollonius, i. 83. τὸν νέκυν
ἀποδώσω, ὕφρα φε ταρχύουσιν Ἀχαιοί,
Homer, Il. H. 84. B. L. i. e. θάψωσι.
τὰ τάρχεα 'funeral obsequies,' Scho-
liast. T. ξνθα φε ταρχύουσιν κασίγνη-
τοί τε, φέται τε, τύμβω τε, στήλῃ τε·
τὸ γὰρ γέρας ἐστὶ θανόντων, Π. 456.
674. D.

41. σ. προσπασσαλεύσαντες] Ἀρ-
ταύκτην πρὸς σανίδα προσδιεπασσάλευ-
σαν, vii. 33. The construction here is
πασσαλεύσαντες πρὸς σανίδα. W.

ἀνεκρέμασαν· τὸν δὲ παῖδα, ἐν ὀφθαλμοῖσι τοῦ Ἀρταύκτεω, κατέλευσαν.

CXXI. Ταῦτα δὲ ποιήσαντες, ἀπέπλεον ἐς τὴν Ἑλλάδα, τὰ τε ἄλλα χρήματα ἄγοντες, καὶ δὴ καὶ τὰ ὄπλα τῶν γεφυρέων, ὡς ἀναθήσοντες ἐς τὰ ἱρά. καὶ κατὰ τὸ ἔτος τοῦτο οὐδὲν ἔτι πλεόν τούτων ἐγένετο.

CXXII. Τούτου δὲ τοῦ Ἀρταύκτεω τοῦ ἀνακρεμασθέντος προπίτωρ, Ἀρτεμβάρης, ἐστὶ ὁ Πέρσῃσι ἐξηγησάμενος λόγον, τὸν ἐκείνοι ὑπολαβόντες Κύρῳ προσήνεικαν, λέγοντα τάδε· “Ἐπεὶ Ζεὺς Πέρσῃσι ἡγεμονίην διδοῖ, ἀνδρῶν δὲ σοὶ, Κύρε, κατελὼν Ἀστυάγεια· φέρε, γῆν γὰρ ἐκτίμεθα ὀλίγην καὶ ταύτην τρηχέην,⁴² μεταναστάντες ἐκ ταύτης, ἄλλην ἔχωμεν ἀμείνω. εἰσὶ δὲ πολλαὶ μὲν ἀστυγείτονες, πολλαὶ δὲ καὶ ἐκαστέρω. τῶν μίαν σχόντες πλέοσι ἐσόμεθα θωμαστότεροι. οἶκός δὲ ἄρχοντας ἄνδρας τοιαῦτα ποιεῖιν. κότε γὰρ δὴ καὶ παρέξει κάλλιον, ἢ ὅτε γε ἀνθρώπων τε πολλῶν ἄρχομεν, πάσης τε τῆς Ἀσίας;” Κύρος δὲ ταῦτα ἀκούσας καὶ οὐ θωμάσας τὸν λόγον, ἐκέλευε ποιεῖν ταῦτα· οὕτω δὲ αὐτοῖσι παραίνεε κελεύων παρασκευάζεσθαι, ὡς οὐκέτι ἄρξοντας,⁴³ ἀλλ’ ἀρξομένους· φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἄνδρας γίνεσθαι·⁴⁴ οὐ γάρ τοι τῆς αὐτῆς

42. τρηχέην] Plato, Leg. iii. p. 695.

A. Πέρσαι τότε πένητές τε ἦσαν, καὶ χώρας τραχείας οἰκήτορες, καὶ νόμιμα σφίσιν ἦν, οἷα ἐγγύτατα εἶναι τῇ Λακωνικῇ παιδεύσει, Artian, Al. v. 4. W. ἐν Πέρσαις, διὰ τὸ χαλεπὸν εἶναι καὶ τρέφειν ἵππους καὶ ἵππευειν, ἐν ὀρεινῇ οὔσῃ τῇ χώρᾳ, καὶ ἰδεῖν ἵππον πᾶν σπάνιον ἦν, Xenophon, Cyr. i. 3, 3. SCHN. vol. i. p. 43. n. 31.

43. παρασκευάζεσθαι, ὡς—ἄρξοντας] M. G. G. 550. obs. 4. This construction of π. with the future participle is not unfrequent in Thucydides (ii. 7. &c.), but elsewhere rather rare. Xenophon, Cyr. i. 3, 13. BLO.

44. γίνεσθαι] Hippocrates, after describing the advantages which the temperate part of Asia possesses over Greece, adds that the men of the former country are not naturally bold or courageous, and that they do not voluntarily endure fatigue or labor; de Aër. Aq. et Loc. 33. t. i. p. 347. This opinion moreover is confirmed by experience. Greece conquered Asia;

the Romans overcame both Greece and Asia; and though they subdued likewise the Gauls, the Germans, and other northern nations, it was because those people were undisciplined and ignorant of the art of war. When they attained this science, they in their turn became masters of the world, and dismembered the Roman empire. The Franks conquered the Gauls, the Lombards Italy, and the Visigoths Spain. In short, the inhabitants of the north have always overcome those of the south. (The reference to Polybius, iv. 31. is erroneous, and I have been unable to rectify it.) Montesquieu has discussed this point at considerable length. L. The statement of Seneca, *fere itaque imperia penes eos fuere populos, qui miliore celo utuntur: in frigora septentrionemque vergentibus immanis ingenia sunt, ut ait poeta, “suoque simillima celo,”* Ir. ii. 16, 1. is an apparent exception. On comparing the Germany and Gaul and Bri-

γῆς ⁴⁵ εἶναι καρπὸν τε θωμαστὸν φύειν, καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια. ὥστε συγγνόντες Πέρσαι οἷχοντο ἀποστάντες, ἐσωθέντες τῇ γνώμῃ πρὸς Κύρου, ἄρχειν τε εἵλοντο, λυπρὴν οἰκέοντες, μᾶλλον ἢ, πεδιάδα σπεύροντες, ἄλλοισι δουλεύειν. ⁴⁶

tain of the Augustan age with those same countries at the present day, one would be tempted to exclaim, *nemo udeo ferus est, ut non mitescere possit, si modo cultura patientem commodet aurem*, Horace, 1 Ep. i. 39. W.

45. γῆς] Cyrus, when the Persians wished, ἀντὶ τῆς ἐαυτῶν, οὔσης ὀρεινῆς καὶ τραχείας, πεδιάδα καὶ μαλακὴν χώραν λαβεῖν, οὐκ εἶασεν, εἰπὼν ὅτι “καὶ τῶν φυτῶν τὰ σπέρματα καὶ τῶν ἀνθρώπων οἱ βίοι ταῖς χώραις συνεξομοιοῦνται,” Plutarch, Ap. p. 172. E. *ferti-*

lissimus ager, eoque abundans omnium copia rerum est regio, et inbellis (quod plerumque in uberi agro evenit) barbari sunt, Livy, xxix. 25. V.

46. δουλεύειν] To follow the history in a chronological order, a reader, after finishing Herodotus, should take up Thucydides at i. 89. and read to 117. inclusive: he should then go back to 24., and read on from thence to 88. inclusive; after which he should proceed directly to 118. AR.

EXAMINATION QUESTIONS.

BOOK VII.

1. Distinguish between νέες, πλοῖα, ὀλκάδες, &c.
2. What was the object of the Persian kings in nominating a successor before they went on a foreign expedition?
3. What prepositions are used in composition with verbs to give the signification of 'a kingdom *devolving*'?
4. To whom did the Greeks apply the titles δεσπότης and ἄναξ?
5. How may ἀρετή in its general sense be defined?
6. What particulars are known of the Aleuadæ?
7. Why may διαθέτης denote a *vender*?
8. In what respects was Lasus eminent?
9. How does Schweighæuser form χρεώμενος?
10. What is the construction of ἐπιτροπεύειν in the later Greek writers?
11. By what names were the ordinary and the extraordinary assemblies of the people at Athens respectively designated?
12. What was the chief council of the Ætolians called?
13. What does Dionysius of Halicarnassus say of the diction of Herodotus?
14. Explain the construction by which οἱ is referred to the antecedent Ἀθῆνας.
15. Why did the circumstance of Pelops being a Phrygian give the Persians no title to the Peloponnesus?
16. How can we account for the phrase ἐν ἡμετέρῳ?
17. What phrases similar to πρῆγμα ἐς μέσον τιθέναι occur in Cicero?
18. Why does Mardonius speak of the Greeks as 'Ionians in Europe'?
19. What variety is there in the construction of verbs compounded with κατὰ 'against'?

20. What is the meaning of the name *Sacæ*?
21. What does Thucydides say of the wars in Greece?
22. What is said of the manner in which the Tibareni conducted hostilities?
23. Who among the Greeks were more inclined to settle their disputes by the sword than by verbal discussion?
24. In what peculiar signification does *ἐς τοῦτον λόγον* twice occur?
25. What verbs are used in the sense of *εἴωθε*?
26. Give an instance of a similar idiom in Latin.
27. Explain the metaphor in *ἐπιλεαίνειν*.
28. What was the touchstone called?
29. What force has *καὶ δὴ* with a past tense?
30. Explain the difference between *φαντάζεσθαι* and *φαίνεσθαι*, and illustrate it by a reference to Cicero.
31. What appears to be the meaning of Herodotus in attributing *envy* to the deity?
32. What may *βροντῇ* signify by metonymy?
33. What is there in the Latin and English languages similar to the use of *ἀκούειν* with an adverb?
34. What are the evils of calumny?
35. What terminations are used by the Attic and Ionic dialects in common for *-ωσαν* and *-έτωσαν* in the third person plural of the imperatives passive and active?
36. Illustrate the use of *ἀναγινώσκειν* as signifying *to persuade*.
37. What etymology has been given to the word *εὐφρόνη*?
38. What Latin phrase is equivalent to *πρῆγμα εἶναι*?
39. Should we read *Πέρσῃσι* or *Πέρσας*, in *προείπας ἀλίζειν Π. στρατόν*? Why?
40. Explain the construction of the pronoun, in *οὐ τῷ πρώτῳ οἱ κελεύσματι πειθόμενος*.
41. Why did Artabanus object to sit on the king's throne?
42. Where do we find the original of the maxim, "Evil communications corrupt good manners"?
43. Is *σφάλλειν* neuter, or transitive?
44. What is the gender of *ὄνειρον*?
45. What is Lucretius's theory of dreams?
46. In what writers do we meet with *δεδόκημαι* the regular form from *δοκέω*?
47. How do we get the form *ἀμβώσας*?
48. How does Appian represent Pompey as behaving, just before the battle of Pharsalia?
49. By whom, and in what words, was the expedition of Xerxes against Greece predicted?

50. What expressions are sometimes used instead of τοῦτο δὲ in answer to τοῦτο μὲν?

51. What is the import of αἰεὶ, in the phrases ὁ αἰεὶ ἐξορυσόμενος χοῦς, and συνῆγον αἰεὶ?

52. Why does Herodotus say that the Persians had ἀγορήν τε καὶ πρητήριον, in the neighbourhood of Athos?

53. Explain the reduplication in ἀλήλεκα.

54. How far was the canal, across the isthmus of Athos, necessary?

55. What is the evidence for and against the existence of this canal?

56. Mention the methods in which Dionysius and Annibal transported ships across necks of land.

57. What was the βύβλος? and to what uses was it applied?

58. What character does Demosthenes give of the Macedonians? and how far might it be taken as a compliment?

59. What was the syrx? who invented it? Who invented the flute?

60. What musical contest is fabled to have taken place? and how has it been explained as an allegory?

61. Describe the golden tree of Theophilus, and the plane-tree and vine of the Persian kings. What did Antiochus say of the plane?

62. To what did the property of Callias, the richest man at Athens, amount?

63. Wherein did the property of Pythius chiefly consist?

64. What coinage was struck in Egypt, in imitation of the Darc gold coinage?

65. What happened to Colossæ shortly after the date of St. Paul's epistle to the Church in that city?

66. What were the δημιουργοί? how did they make artificial honey? and what was its use?

67. What is the meaning of ἀθανάτω ἀνδρί?

68. Whence did the story originate of Xerxes fettering the Hellespont?

69. Why is the Hellespont called ποταμός?

70. What relation did the penteconter bear to the trireme?

71. Mention instances where the knowledge or ignorance of astronomical phænomena has proved of great consequence.

72. When ἡ ἀξίη signifies *the due*, what is understood?

73. How does Matthiæ account for the origin of λάμψεσθαι, &c.?

74. What is the construction required by ζημιῶσθαι?

75. Among what nations was the punishment of cutting asunder used?

76. What is the difference between ἄρμα, ἀμάξα, and ἄρμα-μαξα?

77. What was the σαρωτήρ, and its use?

78. What different force has the preposition πρὸ, in the two compounds προεξέδρη and προποιεῖσθαι?

79. Do Pliny and Valerius Maximus attribute the tears of Xerxes at Abydos to the same motive?

80. What difference is there in the active and middle significations of φράζω, and φημί, and γεύω?

81. Of what different constructions does ἐσελθεῖν admit? and which is the more frequent?

82. In what dialects was the form εια &c. used as the termination of the first aorist subjunctive active?

83. Why does πολλαπλάσιον govern a genitive?

84. What do adjectives in ιμος generally denote?

85. Why should we write ὠνθρωποι in the nominative, and not ὤνθρωποι?

86. What different explanations may be given of προβαίνειν ἐκαστέρω τὸ πρόσω αἰεὶ κλεπτόμενος?

87. What precepts are given with respect to deliberation and execution?

88. In what person do the Greeks very often convey general maxims? is the same idiom admissible in Latin? and in English?

89. Wherein lies the force of the observation “*possunt, quia posse videntur*”?

90. Why was the neuter article prefixed to quotations?

91. What opinion was entertained by the early divines respecting the ministry of angels?

92. What dialects respectively use εἴληχα and λέλογχα?

93. In what degree of estimation was the myrtle held by the ancients?

94. What victims were sacrificed to Neptune?

95. In what respects did Alexander's sacrifice resemble that of Xerxes?

96. With what phrase is the expression ἐπὶ δὲ often interchanged?

97. For what mysteries was Samothrace celebrated?

98. How does Virgil describe the death of Orpheus?

99. What was the ancient practice, when ships were to remain long stationary?

100. On what grounds is συννάξαντες preferable to συνάξαντες in the passage συναγαγόντες ἐς ἓνα χῶρον μυριάδα ἀνθρώπων, καὶ σ. ταύτην, ὡς μάλιστα εἶχον, vii. 60.?

101. What sort of a wall is αἰμασίη?

102. What is the meaning of *μύρια μύρια*?
103. What is the probable origin of many verbs in *ζω*?
104. What effects does Tacitus ascribe to the presence of the German women on the field of battle?
105. What is the English of *ἐν τοῖσι γούνασι*?
106. How does the accent of *τριηρων* vary?
107. Explain the terms *πλήρωμα* and *ἐπιβάται*.
108. What does Robertson say as to the inclination of the ancient Persians for sea service?
109. Were there two queens who bore the name of Artemisia?
110. When *ὑπὸ* denotes a cause arising from disposition of mind, with what Latin preposition is it correspondent?
111. To what did Cos give its name? why is the isle now called Stan-Co?
112. What is the difference between *ἀπογράφειν* and the middle verb? What writer neglects the distinction?
113. What is the force of *οὐτ' ἐλαχίστης οὐτ' ἀσθενεστάτης*?
114. How does Schweighæuser explain the construction of *εἰ Ἕλληνες ὑπομενέουσι χεῖρας ἐμοὶ ἀνταειρόμενοι*?
115. When is *εἰ* used with the optative, and the indicative put in the conclusion?
116. When do adjectives compounded with *συν* govern a dative?
117. Explain the difference of the adjective *ἐπακτος* according to the different position of its accent.
118. What feat is recorded of Polydamas in the reign of Darius II.?
119. What English word expresses the force of a demonstrative pronoun when added to an adverb of time?
120. How is *ὑπισχνέομαι* formed?
121. From what does *δυσῶσι* come?
122. After *οἱ ἕκαστος*, should the verb be singular or plural?
123. How does Clarke generally render the form *-εσκον*?
124. How does Elmsley account for the occurrence of the form *ἐδυνάσθην* in the tragic chorus?
125. After what relatives does it appear that children were very frequently named?
126. What instances of desperation are recorded similar to that of Bogen?
127. What is the difference between *ῥέεθρον* and *ῥεῦμα*?
128. Is *ὑπήκοος* constructed with a genitive or a dative?
129. When do verbs in *εύειν* govern a genitive?
130. Explain the words *προφήτης*, *ἐξηγητής*, *ὑποφήτης*, and *μάντις*.

131. What description does Strabo give of a Persian sacrifice?

132. As whose birth-place is Stagirus celebrated?

133. Who invented the Median dress; and by whom was it afterwards adopted?

134. What was reckoned a fair height for a man?

135. Of what are the verbs ἐκφέρειν and *efferre* peculiarly used?

136. To what practice does the word ἐτυμβοχόες refer? Was it one of much antiquity, or of wide extent? and is it still in existence?

137. What is the difference between ἄλευρα and ἄλφιστα?

138. Describe the hand-mill used by the Greeks.

139. What compounds of τρίβειν are used in the sense of ἀπολλύειν?

140. To what had the name of Therma been changed prior to the Christian era?

141. On what score have the poets celebrated Phlegra?

144. Who was called *Pellæus juvenis*?

145. When did Pella rise into grandeur? is it still a considerable town?

146. Whence arose the phrase τάμνειν ὁδοὺς?

147. What particulars are mentioned by the ancients relative to the existence of lions in Europe?

148. How does Sonnini describe the view from the Thesalian Olympus?

149. What writer is designated as ὁ τὰ ἔθνικα γράψας?

150. What epithets are attached to Neptune from his supposed agency in earthquakes?

151. What is the origin of the festival called Peloria?

152. Why is ἦδε αὐτῇ preferable to ἦδε αὐτῇ?

153. How many were the Amphictyonic States? name them.

154. What is the meaning of the verb δεκατεύειν?

155. What was the oath said to be taken by the confederate Greeks? Who were particularly aimed at by the oath?

156. What was the βάραθρον?

157. How did the Spartans treat the Persian envoys who came to demand earth and water?

158. In what sentences is ἂν often doubled?

159. From what are the metaphors ἀμαρτάνειν, ῥέπειν, ἐπικίδνασθαι, and ἐπικίρνασθαι respectively derived?

160. Is ἀνέχεσθαι more frequently followed by a participle or by the infinitive?

161. Why is the final syllable of ἔπος long, before ἐρέω?

162. Why is Minerva called *τριογενής*?
163. What celebrated persons were natives of Salamis?
164. What is the epigram of Menander on the sons of Neocles?
165. What are the different explanations given of the word *ἐγκεκρημένοι*?
166. Is there any difference between *ὁμαιχμία* and *συμμαχία*?
167. Why does it appear that the Amphictyonic council was not a meeting of the states-general of Greece?
168. What Roman generals imitated the generosity of Xerxes towards spies?
169. What trade had the Athenians with the Black Sea?
170. What different explanations are given of the phrase *εἶσω τὸν προβόλαιον ἔχων*?
171. What is known of the regal power at Argos during the Persian invasion of Greece?
172. How did Argos act and feel on this occasion towards Sparta and her allies?
173. What did Solon say as to the apparent magnitude of our own evils and those of other men?
174. What tenses are placed by Attic writers after the verb *μέλλειν*?
175. Why did the Romans change the name of Egesta to Segesta?
176. What force is Dionysius said to have raised in Sicily alone?
177. What does Pliny say of Sicily's fertility?
178. May the omission of the article be significant in the expression *ὑπὸ Γελωνός τε καὶ Συρηκουσίων*?
179. What is the difference in the significations of *προτείνειν* and *κατέχειν* and those of their middle voice?
180. Whence is *μετανάσται* derived? In what estimation were they held, compared with the *αὐτόχθονες*? and why was this?
181. Whence is the metaphor in *ὑφιέναι* borrowed? What is the construction of this verb? and is there any thing similar to it in our own language?
182. Explain the phrase *οὐκ ἂν φθάνοιτε τὴν ταχίστην ὀπίσω ἀπαλλασσόμενοι*.
183. Where else does the simile *ὡς τὸ ἔαρ* occur? and where is it most in place?
184. What is the force of *εὖ βεβηκέναι*? and what is derived from this sense of the verb?
185. When Herodotus uses *tmesis*, what does he generally avoid?

186. How does Diodorus account for the Carthaginian invasion of Sicily during Gelo's reign?
187. What was the birth-place of Buonaparte?
188. Why have we no detailed account of the Carthaginians in our author's history?
189. What was the designation of the two annual magistrates of Carthage?
190. What was the origin of the rites of hospitality? Who presided over them? Between what parties might they exist? Could they be renounced?
191. Explain the terms *ξενόδοκος*, *ξενῶνες*, *πρόξενος*, *δορύξενος*, *σύμβολον*, and *ἀσπράγαλος*.
192. What account does Polyænus give of the death of Amilcar?
193. Who are related to have destroyed themselves by water or by fire, that they might be regarded as divinities?
194. Why is Cape Matapan so called?
195. What proverb was there respecting Cape Malea?
196. Who were the Spartan Polemarchs?
197. What author very frequently uses a construction similar to that of *ἦλωσαν οἱ ἀλόντες*?
198. When and where did the Amphictyonic council hold its sessions?
199. Who was the preceptor of Pausanias the historian?
200. What is the difference between *καλλιστεύειν* and *ἀριστεύειν*?
201. Is there any periphrasis in the expression *σκάφη νεῶν*?
202. What particulars used to be communicated by the signal torches?
203. What were the duties of the *ἡμερόσκοπος*?
204. What is the force of *ποιῶ*, particularly after *καὶ δὴ*?
205. Is there more than one instance of *dogs* being reckoned in the enumeration of forces?
206. What does Matthiæ say on the phrase *ἔστιν οἱ*?
207. What was a soldier's daily ration of corn?
208. What proportion did the chœnix bear to the medimnus?
209. Explain the phrase *πρόκροσσαι καὶ ἐπὶ ὀκτώ*.
210. How many points has the modern compass? What are the Greek names of the winds?
211. Do you recollect the epithet which Virgil gives to Orithyia? What children did she bear to Boreas?
212. What proverb is illustrated by the assertion that *ἀνδρὶ ναυηγίῃ ἐγένετο χρηστή*?
213. What difference was there in sacrifices to celestial deities and in those to the shades of the dead?

214. Whom does De Pauw suppose the γόητες to have been ?
215. Why is Aphetæ said to have been so called ?
216. For what reason are the Argonauts said to have left Hercules behind them ?
217. What preposition is substituted by the poets in such phrases as πέμπειν ἐπί ?
218. What do you understand by the expression *tribus Anticyris* in Horace ?
219. What signification has κείμαι in common with other words of a cognate sense ?
220. By what other epithet was the Amphictyonic Ceres known ?
221. For what great event was Mantinea celebrated ?
222. How was the body of knights at Sparta formed ? and what was their post in war ?
223. What particulars are stated as to the Carnean festival ?
224. How is περισπερχέειν formed ? and to what is this formation analogous ?
225. From what time did the custom of wearing the hair long become fashionable in Sparta ? What did Lycurgus say as to this practice ?
226. What is the force of the participle in φερόμενοι ἐπέπεσον ?
227. Illustrate the difference between ἄνθρωποι and ἄνδρες.
228. How does Homer contrast the advance of the Trojans with that of the Greeks ?
229. Was the defile of Mount Œta ever used on subsequent occasions for treacherous purposes ?
230. How were the deputies from the Amphictyonic states designated ?
231. What position does Thucydides compare with the situation of the Spartans at Thermopylæ ?
232. Does ἀρχῇ occur adverbially in early writers ?
233. Is the accusative singular in ἡ common ? does it occur in the tragedians ?
234. How may the use of transitives as nenters be accounted for ?
235. What feeling did Plutarch entertain towards Herodotus ?
236. Why was it not an absurdity to suppose that Leonidas with his three hundred Spartans could have detained as hostages four hundred Thebans ?
237. Into how many parts does Dio Chrysostom divide the day ?
238. When was the full market ?

239. Why has ἀγειν “to break” a syllabic instead of a temporal augment?

240. What idea is conveyed by the participle in such expressions as ἐλθόντες ἵζοντο?

241. Why does Longinus seem mistaken in considering ἀλεξομένους—στόμασι an instance of hyperbole?

242. What objections are there to the reading λειποψυχέοντα? What conjectural alterations have been suggested?

243. What reply is one of the three hundred said to have made, when Leonidas ordered him to convey a letter to Sparta?

244. Is εἰδήσω the future which the Attics use?

245. What difference was there between Spartans and Lacedæmonians?

246. What is the difference between χαίρουσι χρεώμενοι and χρέωνται χαίροντες?

247. What is the difference between the active and middle voices of συμβουλεύειν?

248. How was the writing tablet of the ancients constructed? and what was the mode of writing upon it?

BOOK VIII.

1. In what respect had individual characters great weight in deciding national ascendancy?

2. What is the meaning of οἰκέται?

3. What is the force of the phrase μηδὲ πυρφόρον περιγενέσθαι?

4. What is the idea conveyed by the word καταφρονέειν?

5. Illustrate the primary and the secondary significations of ταρσοί.

6. How does the sense of τραπεσθαι vary with its accentuation?

7. From what hero did Alcibiades claim descent? and what was the family connexion between him and Pericles?

8. On referring to ancient genealogical tables, after what relation does a child generally appear to have been named?

9. Is μέχροι μέσον ἡμέρης an allowable expression?

10. What is the origin of the Caryatides in architecture?

11. When were the Olympic games founded? Is the first Olympiad reckoned from that period?

12. Why was Parnassus called *biceps*? Who were the gods of the mountain?

13. For what was Orchomenos celebrated?

14. Describe the Corycian cavern.

15. What was the method of delivering the oracle at Delphi?

and of how many persons did the oracular establishment consist?

16. What prodigy does Xenophon record as having happened just prior to the battle of Leuctra?

17. Why was Minerva worshipped under the title of Pronæa?

18. To what is ἔχοντας ἔπεσθαι equivalent?

19. How may the apparent prodigies (p. 169.) be probably accounted for?

20. Why was the proclamation made, that "each Athenian should save his family as he could"?

21. How were the Athenian fugitives treated at Træzen?

22. In what temple was the guardian serpent of Athens kept?

23. How do the Attic forms of μελιτόεσσα vary?

24. How may the disappearance of the honey-paste from the temple be accounted for?

25. To what purpose was the island of Seriphos applied by the Roman Emperors?

26. Name the six rivers of the infernal regions.

27. How was it that Crotona sent but one ship? Was Crotona a weak state?

28. Who were the ταμίαι at Athens?

29. What were the θύραι, with which it was attempted to fortify the Acropolis?

30. Where did the Venetians plant their mortar-battery, which did such mischief to the Parthenon?

31. What is the etymology given of the word Areopagus? Who is the earliest author that alludes to the etymology? and to whom does he assign the foundation of the court? Who were the judges in this tribunal? and what eminent persons were brought before it? What peculiarity is observable with regard to its sittings?

32. How does Laurent describe the entrance to the Acropolis?

33. What oath was taken in the temple of Aglauros?

34. Nepos speaks of *sacerdotes interfecti*; who were these?

35. By what are verbs of motion accompanied, to express the object of those verbs, answering to the active supine in Latin?

36. In whose time is the sacred olive at Athens said to have been still in existence?

37. What was the θάλασσα in the Acropolis?

38. What was the fabulous contest between Neptune and Minerva?

39. What is pre-supposed by the form ἀναδεδράμηκα?

40. Who was Mnesiphilus?

41. What anecdote does Plutarch relate of the discussion between Themistocles and Eurybiades?
42. How may this anecdote have originated?
43. What is the proper meaning of ἀναζευγνύναι?
44. In what cases may ἐς ὃ stand for ἐν ᾧ?
45. What is the force of the imperfects in c. 61, &c.?
46. What kind of ellipsis is that which is often followed by εἰ δὲ μή?
47. What are the active, passive, and middle significations of ἀναδιδάσκειν?
48. Who were the Æacidæ?
49. Describe the procession during which the exclamation Ἰακχε! was so frequently repeated.
50. Were foreigners admissible to the rites of initiation?
51. Why is πόλις often used as synonymous with νῆσος?
52. Is the ellipsis the same in the expressions Ὀλύμπια and Κάρνεια?
53. From what may the metaphor in ἐξεργάγη be derived?
54. What are used respectively as the aorist and the future of ὀρᾶν?
55. Describe the bay of Eleusis.
56. What is the reason that ἵνα is sometimes followed by both a subjunctive and an optative?
57. Why was ostracism so called? Where was it adopted? How did it differ from exile? Who are mentioned as having suffered from it?
58. What anecdote proves the integrity and the reputation of Aristides?
59. How many kinds of tripod were there? and by what different names were they called?
60. Explain the manœuvre ἐπὶ πρύμνην ἀνακρούεσθαι. What was its object?
61. What appears to have been the Persian custom with regard to the royal benefactors?
62. What immense reward is Draco the Samian said to have received from Xerxes? and for what service?
63. Explain the expression ἐν χειρῶν νόμῳ.
64. What is the date of the battle of Salamis? Who was born on the very day?
65. What are the arguments for and against the account given by Herodotus of the conduct of the Corinthians at Salamis?
66. Does φρίζουσι or φρύξουσι appear the more probable reading? On what grounds?
67. What account did the Persians give of the result of the expedition under Xerxes?

68. What permanent effects resulted to Greece from the victory at Salamis?

69. Why were carrier pigeons not used by the Persians in transmitting news?

70. What poet describes at length the transmission of intelligence by beacons?

71. Is δράμημα or δρόμημα correct?

72. What is the etymology of our word "post"?

73. What is Xenophon's description of the ἀγγαρήϊον?

74. Was there any connexion between θαλίη and θυσίη?

75. Of what different constructions does προσηκείν admit?

76. What is the force of the qualified assertion ὡς ἐκ κακῶν?

77. What is implied in the phrase ἦν τι πάθῃ? What is the corresponding Latin expression?

78. To what changes was ἔσω, the primitive form of the future, liable in verbs whose characteristic was ρ? And by whom were these secondary forms respectively retained?

79. What are the various forms under which the radical verb ἔλω appears?

80. What great generals have deemed it policy to connive at the escape of a flying enemy?

81. What connexion is there in sense between the phrase ἀνακῶς ἔχειν and the title ἀναξ?

82. What word is used by Herodotus as synonymous with ἀποστροφή?

83. How can it be shown that βία and ἀνάγκη are synonymous?

84. From what is the metaphor in ἐπήβολος derived?

85. In what peculiar sense does Herodotus use the substantive ὑπερβολή?

86. What are the common words for ἀνωρίη, and χειμερίζειν?

87. What is a peculiar meaning of μὴ λείπεσθαί τινος?

88. What is the English of κατ' ὀλίγους?

89. What may be observed with regard to the στρεπτοφόροι and ψελιοφόροι?

90. Why was there a proverbial connexion between λιμὸς and λοιμός?

91. What appears to be the etymology of Valiza, Vasigluse, Curiorowieza, and Despote Giæla, the modern names of Rhodope?

92. How do we obtain the accusative κυβερνήτῃα?

93. Who was the tutelary deity of the Isthmus?

94. What secret motives does Diodorus develop for the award of the palm to the Æginetans? How was this decision

connected with the honors paid to Themistocles at Sparta, and with the appointment of Xanthippus to the command of the Athenian navy?

95. At what place were the votes occasionally given in order to make the decision more conscientious?

96. On what grounds does Cicero infer that the Academic philosopher was entitled to the highest rank among the various sects?

97. Who were the knights at Crete and at Sparta? What was the difference between them?

98. What was the post in battle of the Spartan knights? Was the Spartan avaiy an effective body of men?

99. What instances are recorded of private communications between besiegers and their partizans within the town by the means of arrows?

100. What curious tradition prevailed among the barbarians inhabiting the shores of the Arabian Gulf?

101. What was there peculiar in the position of Potidæa?

102. In what sense are ἀνωτέρω and κατωτέρω to be taken, when referred to navigation?

103. Of what country were the inhabitants often employed as interpreters between the Persians and the Greeks?

104. When are compound words ending in νομος paroxytones, and when proparoxytones?

105. What was implied by the word ζυμμαχία, in the age of Thucydides?

106. How can we explain the arrangement—*pacis eras mediusque belli*—, which is so common in Horace?

107. Is there any instance in Latin of regal power being designated by the word *manus*?

108. What is the strict anatomical signification of χεῖρ?

109. Who was called μακρόχειρ? and for what reason?

110. Why should the subjunctive rather than the optative follow verbs of 'fearing'?

111. What contrast does Isocrates draw between the Athenian and the Lacedæmonian character?

112. Was there much difference in the systems of education in these two states?

BOOK IX.

1. With what force is Mardonius said to have entered Attica?

2. How does the fable of "The old man, his sons, and the bundle of sticks," illustrate the advice of the Thebans to Mardonius?

3. In what peculiar sense does *προέχων* occur with an accusative?

4. Is more than one person mentioned who suffered summary punishment in consequence of proposing to accede to the terms held out by the Persians?

5. How were the Athenian women designated, and why?

6. What particulars are mentioned of the Hyacinthian festival?

7. To what tradition may the honors paid to the *Æacidæ* be traced?

8. What is the origin of the phrase *ὅτι τάχος*?

9. What reasons may be assigned for the employment of the Helots in war by the Spartans?

10. What was the office that Pausanias held?

11. Describe the operations of Cleombrotus at the isthmus.

12. What was the ancient signification of *hostis*? and what word anciently bore the same signification as *hostis* in after times?

13. Who were the *περίοικοι* in Laconia? in what relation did they stand to the Spartans?

14. What was the designation of the chief magistrates of Thebes and Bœotia?

15. What is the force of *διὰ* in *διαπίνειν*? In what verbs has the preposition a similar signification?

16. What difference is there in the correlatives of *ὅσπερος* and *ὅστατος*?

17. What two different meanings has *βοηθέειν*? and what do the tragedians use as synonymous with it?

18. When cavalry are said *ἀποσπῆσαι*, what is to be understood?

19. What instances are recorded of horses' manes being cut off as a sign of mourning?

20. Draw a plan of the battle of Plataæ, from the text and notes.

21. Give the dates of the expeditions of the Heraclidæ.

22. Why was the speech of the Tegeatans ill-judged?

23. Which construction appears most original—*τὸν ἰκνέεται*, or *ἐς τὸν ἰκνέεται*?

24. When is *σ*, in the perfect passive, changed into *δ* before the Ionic plural termination *αται*?

25. How may the idiom *ἡμῶν δίκαιον ἢ ὑμῶν* be accounted for?

26. What plays of Euripides are founded on circumstances referred to in the Athenian speech, delivered in support of their pretensions to command one of the wings?

27. Who were the Cadmeans?
28. What does Herodotus say of the Greek cavalry at Plataea? Who were the horsemen that he mentions?
29. What force has the preposition in ἀποκηδένειν and similar verbs?
30. What appears to have been the original form of the imperfect ἦν?
31. What is the force of the term ἐπέχειν in military tactics?
32. Who were the Hermotybian and Calasirians?
33. Why is the reading Ἰαμιδέων Κλυτιάδην suspicious?
34. Why did delay appear advantageous to both sides, at Plataea?
35. What is the force of the middle voice in προσποιέεσθαι πόδα?
36. Why might Δρυὸς Κεφαλαὶ be also called Τρεῖς Κ.?
37. What does Demosthenes say of the political honesty of the Greeks in his day?
38. In what play does Euripides allude to the plunder of Delphi by the barbarians? Who were these barbarians, according to Appian?
39. Does ἦν govern the same mood as εἰ?
40. What people were ἱπποτοξόται? and what was their mode of fighting?
41. How can we account for ἀλλὰ γὰρ, followed by γὰρ, and afterwards by δέ?
42. What is the Homeric form of ὀπώνες?
43. Does νῆσος necessarily denote "an island"?
44. Explain the change of moods in μετανέστησαν ἵνα καὶ ὕδωρ ἔχωσι καὶ οἱ πολέμιοί σφεας μὴ σινοιάτο.
45. What were the watches of the night among the Greeks, the Romans, and the Jews?
46. From what intermediate form between λήβω and λαμβάνω are some of the tenses derived?
47. Who denies the existence of a Pitanensian company? Is there any authority to support Herodotus?
48. What were the λόχος and the μόρα of the Spartans?
49. What characters are given of the Spartans by a tragic and by a comic poet? Should we expect to find these poets agree? Why?
50. Explain the words βάδην, ὁμίλῳ, γέρρον, and ὠθισμός.
51. Does Herodotus use the word οὐδένες in any peculiar sense?
52. What use was occasionally made of the γέρρα?
53. Why were the Persians called ἄνοπλοι?

54. What is the force of *συστρέφειν* or *συστρέφεσθαι*?
55. Why was the fall of Mardonius decisive of the day?
56. Describe the Persian dress. Was not that of the Greeks equally cumbersome?
57. What is the proper meaning of *ἀνακτόριον*? and what is the other form of the word?
58. What is meant by *meiosis*?
59. What is the Homeric sense of the words *φόβος* and *φοβέεσθαι*?
60. To what may we attribute the want of skill which the Spartans showed in conducting sieges?
61. What is the force of a participle with its article when placed in the predicate?
62. What is the primitive signification of *εἶλειν*? and how is the sense of the military term *κατείλειν* derived from it?
63. How can the discrepancy between the accounts of Herodotus and the monuments of antiquity, to which Plutarch appeals, be satisfactorily accounted for?
64. In what propositions may the relative stand for the interrogative pronoun?
65. Explain the difference between *ῥῦσαι* and *λῦσαι*.
66. What celebrated persons were natives of Cos?
67. What was the force of the appellation *γύνα*?
68. In what different ways may the ellipsis be supplied in the phrase *ἀποδιδόναι τὴν ὁμοίην*?
69. What is the construction of *λυμαίνεσθαι*?
70. Explain the difference between *κατασκευὴ* and *παρασκευή*.
71. What observation is a Sybarite said to have made on the frugal meals and the valour of the Spartans?
72. Who was surnamed "the Achilles of Germany"?
73. Who are said to have had one solid bone instead of teeth?
74. What names did the Lacedæmonians apply to boys of different ages?
75. Give the derivation of *ἀπεστῶ* and *εὐεστῶ*.
76. What person in modern times did the *πρόξενος* partly resemble?
77. What instances are given of attention among the ancients to ominous names?
78. Was the Ionian sea the same as the sea of the Ionians?
79. Who are meant by *Πόντιαι*?
80. Who was the last king of Athens?
81. What is *κτιστὺς* Ionic for?
82. What was the *ἀποβάθρη*?

83. What verbs compounded with *κατὰ* "against" are followed by a dative in our author?
84. What was the form of the herald's wand?
85. Give the date of the battle of Plataea?
86. What was the pancratium?
87. What was signified by the expression *οἱ ἐν τέλει*? Where was the word *τέλη* more peculiarly used?
88. Of what twofold construction does *prætendere* admit?
89. Who founded the dynasty of the Sassanidæ?
90. What great battle was fought at Ægos-potami?
91. What is the other form of *ἀσπαίρειν*?
92. What is the signification and the derivation of *ταρχύειν*?
93. What observation has been made by Montesquieu as to the comparative prowess of northern and southern nations? What does Seneca state as to this point?

GREEK INDEX TO THE NOTES.

* * The first number refers to the volume, the latter to the page.

A.

α elided i, 11. for ε 35. for ν, ii, 94
 ᾱ. for ῥ. i, 94
 ἄβατος ii, 109
 ἀβλεπτεῖν ii, 105
 ἄβρδς i, 31
 ἀγαθὰ i, 73, 107, 164. ii, 297. und. ii, 125
 ἀγαθοεργίη i, 168
 ἀγαθοεργός i, 168
 ἀγαθός i, 58, 168, 296. with inf. i, 46
 ἀγαθίσθαι ii, 189
 ἀγαπᾶν ii, 98
 ἀγαπήριον ii, 203
 ἀγγελίη 149. ii, 248
 ἀγγέλλειν i, 26. abs. i, 159
 ἄγγελος i, 79. ii, 230
 ἀγέειν i, 122
 ἄγειν i, 151. ii, 8, 92, 248
 ἄγειν ἡσυχίην ii, 17
 ἄγειν καὶ φέρειν i, 54, 94, 286
 ἄγειν μοίρῃ i, 114
 ἄγειν, "to break," ii, 137
 ἄγεσθαι i, 20. ἐς χεῖρας i, 79
 ἄγετε i, 255
 ἄγη i, 279
 ἀγηλατέειν i, 224
 ἀγινέειν i, 4, 120
 ἄγιος θεολόγος i, 12
 ἀγκῶν ii, 232
 ἄγνδς i, 21
 ἀγνωμοσύνη i, 115
 ἀγοραῖος i, 27
 ἀγορή i, 23, 85. 238. ii, 7, 29
 ἀγορή καὶ πρητήριον ii, 26
 ἀγορῆς πληθώρα ii, 136
 ἄγος i, 286

ἀγριῶν ii, 5
 ἄγρυπνίη i, 159
 ἄγχιστα i, 228
 ἀγχίστροφος ii, 19
 ἀγχιῶν ii, 109
 ἀγχότερος ii, 109
 ἀγχοῦ ii, 109
 ἄγω λαβῶν i, 86
 ἄγῶν ii, 258, 283
 ἄγων οἰχομαι i, 88
 ἄγῶνα τρέχειν ii, 211
 ἀγωνισμα und. i, 269
 ἀδάμαντι πελάσσας ii, 81
 ἀδελφεοκτόνος i, 140
 ἀδελφιδέος i, 288
 ἄδην ἔχειν ii, 269
 ἀδικέων ἄρχειν i, 183
 ἀδικίης ὑπάρχειν i, 175, 183
 ἀδίκων, ἀδικῶν i, 9
 ἄδρηστος i, 195
 ἀδύνατα i, 9, 256, 29 5
 ἀδύνατος i, 257, 306
 αε for εα ii, 89
 ἀεθλοφόρος i, 33
 ἀεικείη i, 135
 ἀεράμενος i, 14, 256. ii, 79
 ἀεπτέειν ii, 105
 ἄζηλος ii, 82
 ἀθάνατοι ii, 32, 55
 ἀθάνατος ἀνὴρ ii, 32
 Ἀθηναῖαι ii, 242
 ἀθυμίη i, 23
 ἄθυμος i, 23
 ἀθῶος i, 21
 αἰ for α i, 5
 αἶ γὰρ i, 14
 αἰγυπιδς i, 149
 αἰδηλος ii, 82

αἰεῖ ii, 128
 αἰεῖ with particip. ii, 25, 308
 αἰεῖ with verb, ii, 26
 αἵμασι i, 305. ii, 54
 αἶνη i, 147
 αἶνος ii, 64
 αἶος, adj. in, i, 49, 295
 αἰρέει λόγος ii, 40
 αἰρέειν i, 104, 169, 237, 238
 αἰρέειν ζωρήν i, 270
 αἰρέεσθαι i, 63
 αἶρεσις ii, 241
 αἶσα i, 56
 αἰσθάνεσθαι i, 118, 291
 αἰσυμνήτης i, 13
 αἰτέειν i, 7, 117
 αἰτιάματα und. i, 13
 αἰτία i, 224
 αἰτία ἔχει ii, 4
 αἰτή, ἔχειν τινα ἐν, i, 240
 αἰτήν ἐπιφέρειν i, 300
 αἰτήν ἔχειν ii, 4
 αἰχμή i, 13
 αἰχμοφόρος i, 33
 αἰών und. i, 245
 αἰωρέεσθαι ii, 209
 αἰωρέμενος i, 14
 αἰωρένμενος i, 14
 ἀκέεσθαι i, 232
 ἀκέσματα und. i, 160
 ἀκήρατος ii, 12
 ἀκήρυκτος i, 229
 ἀκίνητος i, 305
 ἀκμή ξυροῦ i, 253
 ἀκοντίζειν ii, 93
 ἀκούειν i, 137
 ἀκούειν κακῶς, &c. ii, 15
 ἄκρα i, 291. ii, 120
 ἄκρη und. i, 166. ii, 73
 ἄκρης, κατὰ, i, 258
 ἀκροβυλίζεσθαι ii, 185
 ἀκροθίνια i, 51. ii, 223
 ἀκρομανῆς i, 212
 ἀκρόπολις i, 90, 224. ii, 29
 ἄκρος i, 245
 ἄκρος in compos. i, 213
 ἀκρωτήριον ii, 73, 123
 ἀκτὴ τραχεία ii, 33
 ἀλάβαστρον i, 126
 Ἀλέξανδρος i, 7
 ἀλέξεσθαι i, 110
 ἄλευρα ii, 71
 ἄλεωρῇ ii, 242
 ἀληθεῖ i, 32, 33
 ἀληθεία i, 32, 105. ii, 300
 ἀληθὴς λόγος i, 18. ii, 85

ἀλληλεσμένους σῖτος ii, 26
 ἄλλης i, 36
 ἀλίζειν i, 36, 78. ii, 18
 ἀλκήν, τράπεσθαι πρὸς, i, 186
 ἀλλὰ i, 31. ii, 13, 231, 271
 ἀλλὰ after οὐ i, 167
 ἀλλὰ γὰρ i, 176. ii, 4, 276
 ἀλλὰ εἰ i, 184
 ἀλλὰ λέληθε i, 24
 ἀλλὰ οἶον ii, 13
 ἀλλὰ οὐ i, 167
 ἄλλας, ἄλλᾱς i, 13
 ἄλλη i, 29
 ἄλληλοι und. i, 5, 111
 ἄλλο τί i, 65, 216
 ἀλλογνώσας i, 50
 ἄλλοι ἄλλη i, 29
 ἄλλοι, οἱ ἄλλοι i, 5
 ἄλλοι οἱ πλεῖνες i, 212
 ἄλλος ii, 118
 ἄλλοφρονέειν ii, 126
 ἄλλως i, 26, 294. ii, 234
 ἀλογέειν ii, 220
 ἀλογίης ἐγκυρέειν ii, 127
 ἄλουργις i, 84
 Ἄλυσ i, 11
 ἄλφита ii, 71
 ἄμα i, 33, 141, 163. ii, 255
 ἄμα, with dat. of time, i, 45, 158
 ἄμα μὲν, ἄ. δὲ i, 293. ii, 176
 ἀμαθὴς i, 19
 ἀμάξα, ἀρμάμαξα, ἄρμα, ii, 40, 55
 ἀμαξιτὸς und. ii, 123
 ἀμαρτάνειν i, 26, 75, 232. ii, 47, 81
 ἀμβῶσαι ii, 22
 ἀμείβεσθαι i, 109, 233. ii, 98
 ἀμελέειν ii, 100
 ἀμύχανος with inf. i, 146
 ἄμμα i, 180
 ἄμμος i, 125
 ἀμπέλινος οἶνος i, 127
 ἄμπελος ii, 30
 ἄμπωτις ii, 227
 ἀμύνησθαι i, 47
 ἀμύσσειν i, 149
 ἀμφὶ i, 37, 88, 149
 ἀμφὶ τινος, οἱ, ii, 288
 ἀμφιβάλλειν i, 178
 ἀμφίβληστρον i, 37, 83
 ἀμφιθεῖναι i, 178
 ἀμφὶς i, 49
 ἀμφορεύς i, 42
 ἀμφοτέρα, κατὰ, ii, 13
 ἀμφοτέρα, ἐπὶ, ii, 81
 ἀμφοτέρος i, 44
 ἀμφοτέρωθεν ii, 57

- ἀμφοτέρων, ἀπὸ, ii, 57
 ἄν, ἄν i, 9
 ἄν with indic. i, 9, 26. ii, 130
 ἄν with opt. i, 6, 17, 29, 106. ii, 291
 ἄν with subj. i, 22
 ἄν with particip. i, 103, 240
 ἄν repeated i, 134. ii, 81
 ἄν und. i, 183. ii, 50
 ἄν for ἄσιν i, 59
 ἀνὰ i, 100, 121, 216. ii, 114, 194, 224
 ἀνὰ in compos. ii, 145, 194
 ἀναβαίνειν i, 237, 296. ii, 4, 16
 ἀναβάλλεσθαι ii, 244
 ἀναβιβάζειν i, 148
 ἀναβοᾶν i, 122
 ἀναβολῇ ii, 160
 ἀνάγειν i, 151. ii, 192
 ἀνάγεσθαι ii, 229
 ἀναγινώσκειν i, 53, 278
 ἀναγκαί i, 70
 ἀναγκαίη i, 148. ii, 107
 ἀνάγκη πᾶσα i, 67, 101. ii, 107
 ἀνάγκη λαμβάνεσθαι i, 287
 ἀναδέεσθαι i, 232
 ἀναδιδάσκειν and ἀναδιδάσκεσθαι ii, 184
 ἀναζευγνύειν ii, 181, 270
 ἀναίρεεσθαι νεκροῦς ii, 259
 ἀναίρεεσθαι Ὀλύμπια, &c. i, 269
 ἀναίρεεσθαι πόλεμον i, 211, 296
 ἀναίρεεσθαι σῖτα i, 188
 ἀναισιμοῦν i, 167
 ἀνακλίνειν i, 78, 170
 ἀνακρούεσθαι ἐπὶ πρύμνην ii, 197
 ἀνακτᾶσθαι i, 148
 ἀνακτόριον ii, 287
 ἀνακῶς ἔχεσθαι ii, 215
 ἀνακωχεύειν i, 303. ii, 35
 ἀναλαμβάνειν i, 244
 ἀναλαμβάνεσθαι i, 215
 ἀναμάσσειν i, 86
 ἀναμάχεσθαι i, 41, 244. ii, 213
 ἀναμένειν i, 210
 ἀναμῆ i, 62. ii, 39
 ἀναξ ii, 5
 ἀνάξιος ii, 10
 ἀναξυρίδες i, 214
 ἀναπείθειν i, 219
 ἀναπειρᾶσθαι i, 255
 ἀναπετάννυσθαι ii, 245
 ἀναπιμπλάναι i, 255. ii, 300
 ἀναπίπτειν i, 78
 ἀναπλῶν i, 6, 110
 ἀναπτερυῖσθαι ii, 15
 ἀναπτύσσειν i, 78
 ἀνάρμοστος i, 153
 ἀναρπάζεσθαι ii, 282
 ἀνδρσιος i, 69, 120, 147, 230
 ἀναρτέεσθαι i, 55. ii, 9
 ἀνασκολοπίζειν i, 80
 ἀνάσπαστος i, 198
 ἀνάστασις ii, 309
 ἀνάστατος i, 59, 198
 ἀναστήναι i, 137, 142
 ἀνασχετὸν ποιέεσθαι ii, 100
 ἀνασχετὸς i, 154
 ἀνατέμνειν ὁδοὺς i, 192
 ἀνατιθέναι i, 12
 ἀνατίθεσθαι ii, 194
 ἀνατιμᾶν ii, 265
 ἀνατολῇ i, 104, 158. ii, 52
 ἀνατρέχειν ii, 133
 ἀναφαίνειν i, 22, 94
 ἀναφέρειν i, 83, 88, 228
 ἀναφέρεσθαι ii, 165
 ἀναχωρέειν ii, 4
 ἀναχώρησις ii, 254
 ἀναψύχειν ii, 53
 ἀνδρακάς ii, 86
 ἀνδράποδα i, 302
 ἄνδρες Ἰῶνες, &c. i, 180
 ἀνδρεῶν i, 20, 150
 ἀνέγγυος i, 206
 ἀνεθέλητος ii, 56
 ἀνειρύνειν ii, 27
 ἀνέκαθεν i, 97, 218, 268
 ἀνελκύειν ii, 53
 ἄνεμοι ii, 111
 ἀνενείκασθαι i, 51, 70
 ἀνεπίμικτος i, 39
 ἀνεπιτήδεος i, 154
 ἄνεσθαι i, 102. ii, 24
 ἄνεσις i, 205
 ἄνευ τε, &c. ii, 115, 232
 ἀνεχέγγυος i, 206
 ἀνέχεσθαι i, 47, 96, 301. ii, 56, 97
 ἀνέχεσθαι with inf. ii, 82
 ἀνήκειν i, 168
 ἀνηκουστέειν i, 257
 ἀνῆρ pleon. i, 55, 83, 287. ii, 108, 312
 ἀνῆρ and ἄνθρωπος i, 204. ii, 129, 200
 ἀνθρωπητῇ i, 204
 ἄνθρωπος fem. i, 35
 ἄνθρωπος pleon. i, 55
 ἄνθρωπος and ἄνηρ i, 204. ii, 129, 200
 ἄνθρωπος ἔων ii, 47

ἀνιέσθαι ii, 145
 ἀνίενα i, 185
 ἀνίεσθαι ii, 62
 ἀνιστάνα i, 93
 ἄνοδος i, 216
 ἀνοιδέειν ii, 39
 ἀνοίω i, 88
 ἄνοπλος ii, 285
 ἀνταείρεσθαι ii, 59
 ἀντάξιος ii, 61, 63
 ἀντειπεῖν i, 51
 ἀντέχειν ii, 75
 ἀντέχειν with particip. ii, 66
 ἀντὶ i, 30, 53, 81, 109, 214. ii, 94
 ἀντὶ und. ii, 71
 ἀντία i, 47
 ἀντιάζειν i, 182. ii, 244
 ἀντιλογεῖν i, 51
 ἀντίξοος i, 98, 221
 ἄντιος εἶναι, &c. ii, 130, 231, 252
 ἀντιοῦσθαι ii, 105, 237, 244
 ἀντιπόλεμος i, 194
 ἀντίπολις i, 231
 ἀντίπρωρος ii, 155
 ἀντιχρᾶν ii, 75
 ἄνυδρος i, 119
 ἄνω i, 81, 100, 201
 ἀνωθέεσθαι ii, 82, 214
 ἀνώιστος i, 88, 280
 ἀνωρή ii, 217
 ἀνωτέρω i, 102. ii, 229
 ἄξεινος i, 11
 ἄξίη i, 197. ii, 39
 ἄξιος ii, 63, 168
 ἀξιούν λόγου i, 9
 ἀξιόχρεος i, 186
 ἀοιδὸς i, 3
 ἀπαγνέειν i, 4
 ἀπαγορεύειν μὴ i, 186
 ἀπαθῆς ii, 295
 ἀπαθῆς κακῶν ii, 114
 ἀπαιρέειν i, 165
 ἀπαιρέεσθαι ii, 151, 308
 ἄπαις i, 271
 ἀπαιτέειν i, 7
 ἀπαλλάσσεσθαι ii, 134
 ἀπαλλάττειν i, 220, 223
 ἀπαμβλύνεσθαι i, 162
 ἀπανιστάνα i, 304. ii, 299
 ἀπανίστασθαι ii, 299
 ἄπαντες und. i, 111
 ἀπάντων i, 194, 203
 ἀπάπτειν i, 180
 ἀπαράσσειν ii, 202
 ἄπαρνος εἶναι i, 142

ἀπαρτιλογίη ii, 30
 ἄπας i, 139
 ἄπασι i, 4
 ἀπάτης εἵνεκεν i, 306
 ἔπεδος i, 65
 ἀπειθῆναι i, 300. ii, 72
 ἀπεικάζειν i, 19
 ἀπειλέεσθαι ii, 213
 ἀπείλεσθαι ii, 290
 ἀπεῖναι i, 239
 ἀπείπειν i, 186, 291
 ἀπείργειν i, 220
 ἀπελαύνειν i, 176
 ἀπελαύνεσθαι ii, 98, 129
 ἀπερεῖν, i, 51
 ἀπεστῶ ii, 299
 ἀπῆκε i, 265
 ἀπηλικῆς i, 123
 ἀπηλιώτης ii, 117
 ἀπιέναι χαίρων i, 138
 ἀπιέναι ii, 38, 73, 231
 ἀπίκατο i, 6
 ἀπικέατο i, 6
 ἀπικέσθαι διὰ μάχης i, 96
 ἀπικέσθαι ἐς τι i, 123
 ἄπιξις ii, 293
 ἀπιστάνα i, 85
 ἀπιστέειν i, 297
 ἀπίων οἵχομαι i, 88
 ἄπληστος with gen. i, 110
 ἀπὸ i, 46, 76, 164, 224, 260, 263,
 276. ii, 78, 86, 101, 173, 249
 ἀπὸ in compos. ii, 262
 ἀπὸ pleon. i, 21
 ἀπὸ und. i, 276. ii, 86
 ἀπὸ for περὶ ii, 104, 122
 ἀπὸ ἀμφοτέρων i, 133. ii, 57
 ἀπὸ γλώσσης i, 77
 ἀπὸ δειπνου i, 78
 ἀπὸ πείρης ii, 12
 ἀπὸ σεῦ &c., τὸ, ii, 59, 244
 ἀποβάθρη ii, 304
 ἀποβαίνειν i, 156, 220, 296. ii, 16,
 304
 ἀπογινώσκειν ii, 17
 ἀπογράφειν ii, 58
 ἀπογράφεσθαι i, 164. ii, 58
 ἀποδεικνύειν i, 3, 25, 77, 90, 108. ii,
 3, 47, 70
 ἀποδεικνύειν ἀρετὰς i, 99
 ἀποδεικνύειν γνώμην i, 273
 ἀποδέκεσθαι i, 274
 ἀπόδεξις i, 2
 ἀποδιδόναι i, 8, 160, 286
 ἀποδοκείν i, 84

- ἀπόδοσις und. i, 183
 ἀποδράς οἰχομαι i, 88
 ἀποθήκη ii, 215
 ἀποθνήσκειν ὑπὸ i, 288
 ἀποκηδεύειν ii, 262
 ἀποικίη i, 213
 ἀποκίην, ἐς, und. i, 260
 ἀπόκλητοι ii, 7
 ἀποκορυφῶν i, 224
 ἀπόκρημνος ii, 109
 ἀποκρινέεσθαι i, 216
 ἀποκρύπτειν ii, 30
 ἀποκρύπτεσθαι i, 51
 ἀποκυβεύειν ii, 48
 ἀπολαμβάνεσθαι i, 263. ii, 277
 ἀπολαμπρύνεσθαι i, 25
 ἀπουλείπειν i, 35. ii, 42
 ἀπολείπειν ὀλίγον with inf. ii, 10
 ἀπολείπεσθαι ii, 136
 ἀπολέσθαι i, 90. ii, 128
 ἀπόλι i, 25. ii, 183
 ἀπολύεσθαι i, 51
 ἀπόνησθαι i, 96
 ἀποπαύειν i, 28
 ἀπόπειραν ποιέεσθαι ii, 154
 ἀποπέμπεσθαι i, 19
 ἀπόπεμψις ii, 90
 ἀπουπλῶειν i, 6
 ἀποπυνθάνεσθαι i, 68
 ἀπορέειν i, 119
 ἀπορίη, ἔχεσθαι ἐν, ii, 304
 ἀπόρρητος ii, 84
 ἄπορος i, 275. ii, 275
 ἀπόρρητα ποιέεσθαι ii, 273
 ἀπορρίπτειν κινδύνους ii, 47
 ἀπορρίπτειν i, 85
 ἀποσείεσθαι ii, 254
 ἀποσκήπτειν i, 74. ii, 14
 ἀποσπάσας οἰχομαι i, 88
 ἀποσπένδειν ii, 22
 ἀπόστασις i, 79
 ἀποστέλλειν ii, 49
 ἀποστήναι i, 54, 86, 217, 239
 ἀποστήσαι ii, 255
 ἀποστρέφεσθαι ii, 97
 ἀποσφάλλεσθαι ἐλπίδος i, 250
 ἀποστροφή ii, 115, 242
 ἀποτειχίζειν i, 269
 ἀποτίλλειν i, 77
 ἀπότομος i, 49
 ἀποτρέπειν i, 140
 ἀποτυγχάνειν ii, 47
 ἀποφαίνεσθαι γνώμην i, 211. ii, 94.
 ἀποφέρειν i, 83, 142, 263
 ἀποφεύγειν i, 257. ii, 122
 ἀποχρᾶν ii, 75
 ἀποχρέεσθαι i, 23
 ἀπροσδοκῆτου, ἐξ, ii, 125
 ἀπρόσμικτος i, 39
 ἀπροσόμιλος i, 39
 ἄπτοντο i, 281
 ἀπωσδὲς γῆς i, 250
 ἄρα i, 66, 67. ii, 245
 ἄρα, ἄρα, ἄρὰ, i, 13
 ἄρα ii, 260
 ἀραιρήμην i, 104. ii, 55, 70
 ἀράμενος i, 14
 ἄργος i, 150
 ἀργύριον ii, 131
 ἀρέεσθαι i, 141
 ἀρέσκεσθαι i, 133. ii, 98, 287
 ἀρεστών i, 73
 ἀρετὰς ἀποδεικνύειν i, 99
 ἀρετῇ i, 232. ii, 5
 ἀρηρομένος i, 180
 ἄρθμιος ii, 59
 ἄρθρον i, 159
 ἀριθμὸς οὐκ ἐπὶ ii, 119
 ἀριστερὰ, ἐπὶ, i, 266
 ἀριστεύειν ii, 64, 67
 ἀριστήϊα ii, 223, 225
 ἄριστον i, 37
 ἄριστος i, 152, 153
 ἀρκέεσθαι ii, 265
 ἄρμα, ἄρμάμαξα, ἀμάξα, ii, 40, 292
 ἄρμα διώκειν ii, 82
 ἄρμα ἵππων Νισαίων ii, 40
 ἀρμένος i, 279
 ἀρμόζεσθαι i, 208, 279
 ἀρνεέσθαι i, 256
 ἀρξάμενος i, 214, 217
 ἀροῦν i, 180
 ἄρουρα i, 12
 ἀρβωδέειν i, 20
 ἀρτέεσθαι i, 126, 207. ii, 86, 238
 Ἄρτεμις i, 12
 ἀρτόκοπος ii, 296
 ἀρτοποιὸς ii, 296
 Ἀρνανδικὸν ii, 30
 ἀρχαῖον, τὸ, ii, 273
 ἀρχεῖν i, 82, 281
 ἀρχεῖν ἀδικῶν i, 183
 ἀρχέκακος i, 235
 ἀρχεσθαι with particip. i, 217
 ἀρχῇ i, 28. ii, 70
 ἀρχῇ und. i, 34, 274
 ἀρχῇ κακῶν i, 235
 ἀρχὴν i, 52, 267, 280. ii, 11, 133, 229,
 234, 253, 280
 ἀρχόμενος i, 148, 214, 217

ἀρώμενος i, 14
 ἀσεβέειν ii, 127
 ἀσελγέειν ii, 127
 ἀσέληνος νύξ i, 37
 ἀσεπτειν ii, 105
 ἀσθενέες i, 103. ii, 176
 ἀσθενείη i, 11, 176
 ἀσθενές, ἔρχεσθαι ἐς, i, 74
 ἀσκέειν i, 146
 ἀσκός i, 112, 119. ii, 29
 ἀσπάζεσθαι i, 75
 ἀσπαίρειν i, 66. ii, 152, 314
 ἀσπαστός i, 236
 ἀσπῖς i, 13, 206, 234
 ἄσπονδος i, 229
 ἀστεργής ii, 56
 ἀστράγαλος i, 159. ii, 103
 ἄστν i, 36, 90
 ἀσυλία i, 30
 ἀσύμφορος i, 154
 αται i, 9. ii, 95, 258
 ἀτάσθαλος ii, 34, 214
 ἄτε with gen. i, 202
 ἄτε with particip. ii, 26, 110
 ἀτέειν ii, 137
 ἄτεκνος i, 271
 ἀτελείη i, 30
 ἀτελής καρπῶν i, 277
 ἀτιμής κυρέειν ii, 127
 ατο i, 6, 8, 13, 82, 95, 194. ii, 95, 258
 ἀτραπός ii, 130, 132
 ἀτρεκές i, 32
 ἀτρέμας ἔχειν ii, 7
 ἀτρεμέειν ii, 7
 ἀτρεμίζειν ii, 7, 23
 αὐ, ὁ δὲ, ii, 24, 109
 αὐδάζεσθαι i, 217
 αὐθαδής i, 287
 αὐθέντης i, 71
 αὐλέειν i, 83
 αὐλῶν ii, 75
 αὐλωπίας ii, 291
 αὐξάνεσθαι i, 162, 232
 αὐτή, αὐτῇ, ii, 78
 αὐτίκα with particip. i, 45
 αὐτίς ii, 19
 αὐτοῖσι ii, 13
 αὐτοκελής ii, 242
 αὐτός i, 46, 85, 305. ii, 13, 45, 302
 αὐτός und. i, 168, 293. ii, 19
 αὐτός pleon. i, 124, 181, 189, 212, 290. ii, 306
 αὐτός with numerals i, 293, 299
 αὐτός with subst. in dat. i, 266
 αὐτός, ὁ, with dat. i, 183, 189

αὐτὸς ἕκαστος i, 156. ii, 24
 αὐτός, ὁστος, ὁ, i, 145, 221
 αὐτοῦ 102, 191
 αὐτοῦ μου, &c. i, 64, 191, 255
 αὐτοῦ ταύτη ἐν κ.τ.λ. i, 102, 191
 αὐτοὺς, σφέας, i, 254
 αὐτοφάρω, ἐπ', ii, 6
 αὐτόχθων ii, 99
 αὐχὴν i, 170, 181, 270. ii, 36
 ἀφ' οὗ ii, 7, 53
 ἀφ', see ἀπ'
 ἀφάς, περὶ λύχνων, ii, 131
 ἀφάσσειν i, 144
 ἀφιέναι ii, 121
 ἀφλαστον i, 302
 ἀφύλακτος ii, 313
 ἄχαρι, ἀχάρι, i, 25
 ἄχαρις i, 25. 252. ii, 117, 119
 ἀχθηδὼνα, διὰ, i, 280
 ἀχρήϊον i, 103
 ἀχρήϊος i, 154
 ἄχρι, ἄχρις, i, 8
 ἄω, verbs in, ii, 55

B.

β inserted i, 11
 β for φ i, 276
 βάδην ii, 280
 βάδισω, κατὰ, und. 72
 βαίνειν εὖ ii, 101
 βαλανάγρα i, 170
 βαλανηφόρος i, 33
 βάλανος i, 170
 βαλλέειν i, 71
 βάλλειν ἐς γόνυ i, 263
 βάλλειν ἐς θύμον &c. ii, 49
 βάλλεσθαι ἐπ' ἑωυτοῦ i, 145
 βάραθρον ii, 79
 βασανίζειν i, 70. ii, 88
 βάσανος ii, 12
 βασίλεια i, 12
 βασιλέος οἶκος i, 207
 βασιλεύειν i, 20, 82, 280
 βασιλεὺς i, 11. ii, 102, 107
 βασιλεὺς und. i, 265
 βασιλεὺς for βασιλεύων i, 39
 βασιλῆα i, 17
 βασιλῆῃ i, 12, 28, 81, 210
 βασιλῆϊος δικαστῆς ii, 12
 βέβαιος ii, 47, 101
 βεβαιοῦν i, 142
 βέλος ii, 14
 βέρεθρον ii, 80

βιάζειν ii, 55
 βιάζεσθαι ii, 270
 βιᾶν ii, 55
 βίος und. i, 141, 245, 260
 βίος und. i, 260
 βιώσιμος i, 27
 βλαστὸς ii, 178
 βλέπειν und. i, 284
 βλήμα i, 134

βοή καὶ πάταγος &c. ii, 129, 283
 βοηδρομέειν ii, 255
 βοηθεῖν i, 302. ii, 255
 βοήθειαν und. i, 79
 βοιωτάρχης ii, 249
 βόλος i, 37
 βορέης ii, 221
 βορῆν, βορῆν ii, 65, 73
 βούλεσθαι und. i, 189
 βούλεσθαι θυμῷ i, 214
 βουλεύειν i, 158
 βουλεύεσθαι ii, 18, 46
 βουλεύεσθαι und. i, 184
 βουλεύεσθαι εἰς i, 70
 βουλεύματα und. i, 109. ii, 19
 βουλή i, 224. ii, 7
 βουλὴν διδόναι ii, 18
 βουλόμενος, ὁ, i, 197, 269
 βουλομένῳ εἶναι ii, 210
 βούλου i, 186
 βράκαι i, 214
 βραχίων ii, 232
 βρέφος i, 167
 βρέφος und. i, 67
 βρία i, 267
 βροντῇ i, 158. ii, 15, 42
 βρωμῇ i, 110
 βρώσις i, 110
 βρωτὸς i, 110
 βύβλιος ii, 28
 βύσσινος ii, 112

Γ.

γάγγραινα i, 141
 γὰρ i, 17, 50, 77, 94, 98, 153, 179,
 195, 253. ii, 43
 γάρ, ἀλλὰ, i, 176
 γάρ, μαρτύριον, i, 182
 γαστρίμαργος ii, 112
 γαῦλος i, 164
 γαῦλος, γαυλός, i, 258. ii, 98
 γε ii, 61, 62
 γεγηθώς i, 131
 γεγονώς, θείη τύχη, i, 79

γεινόμενοι i, 75
 γελᾶν i, 222
 γελεῖν i, 222
 γέλωτά με τίθεσθαι ii, 128
 γέλωτι, ἐπὶ, i, 280. ii, 297
 γενεῇ i, 11
 γενέσθαι und. i, 10
 γενέτωρ i, 56
 γένοιτο i, 210
 γενόμενα i, 2
 γένος i, 11, 97, 142, 218
 γένος und. i, 52
 γένωμαι i, 2
 γέροντες i, 41. ii, 7
 γέρον ii, 284, 305
 γεύειν ii, 44
 γεύεσθαι ii, 44
 γέφυρα i, 218. ii, 36
 γέφυρα und. i, 177. ii, 8, 33, 35
 γεφυροῦν ii, 8
 γεωπέδιον ii, 30
 γῇ und. i, 14, 39, 96, 106, 119, 165,
 176, 257
 γῇ καὶ ὕδωρ i, 277. ii, 235
 γῆν, κατὰ, i, 258
 γῆρας οὐδὸς i, 123
 γῆς, κατὰ, i, 190, 258
 γίνεσθαι with adv. i, 182, 297
 γίνεσθαι und. ii, 105, 135
 γίνεσθαι ἐν γνώμῃ i, 270
 γίνεσθαι ἐντὸς ἑωυτοῦ i, 73
 γίνεσθαι ἐπὶ τινὶ ii, 49
 γίνεσθαι παντοῖος ii, 13
 γίνεσθαι, τοῦτο und., i, 233
 γλυφίς ii, 226
 γλώσσα und. i, 20
 γλώσσα Ἑλλάς i, 130, 264
 γλώσσην ἰέναι &c. i, 264
 γλώσσης, ἀπὸ, i, 77
 γνῆξ ἔριπε i, 263
 γνώμα ii, 49
 γνώμα und. ii, 59
 γνώμη ii, 108, 241. und. i, 292
 γνώμη, γνώμην, γνώμης, i, 35, 74, 106,
 156
 γνώμη, γίνεσθαι ἐν, i, 270
 γνώμη ψεύδεσθαι ii, 11
 γνώμην ἀποδείκνυσθαι i, 273
 γνώμην ἀποφαίνεσθαι i, 211. ii, 94
 γνώμην ἐκφαίνειν i, 211
 γνώμην ἔχειν i, 107. ii, 144
 γνώμην τίθεσθαι i, 153
 γνώμης und. i, 75
 γνωσμιμαχεῖν i, 128. ii, 78
 γόητες ii, 120

γόμος i, 4
 γόμφιος ii, 298
 γονεύς i, 56, 75
 γονεύς und. i, 133
 γονίας ii, 118
 γόνος i, 142
 γόνυ, βάλλειν ἐς, &c. i, 263
 γοῦν ii, 56
 γράμματα i, 177
 γράφεσθαι ii, 58
 γράφεσθαι, ζῶα, i, 178
 γυμνῆς ii, 285
 γυμνοπαίδαι i, 280
 γυναικῆ i, 20
 γυνή ii, 293, 311
 γυνή und. i, 5, 198
 γῶν i, 19

Δ.

δ for σ i, 11, ii, 258
 δαίειν i, 81
 δαίμονα, κατὰ, i, 66, 168
 δαιμόνιε ἀνδρῶν i, 186
 δαιμονίη ὁρμή ii, 23
 δαίμων i, 255
 δαίνυσθαι i, 110
 δαπανᾶσθαι ii, 71
 Δαρεικός ii, 30
 δασυδς, i, 277
 δασμοφόρος i, 33, 277
 δάφνη i, 269
 δὲ i, 67, 69, 99, 140, 231. ii, 24, 61,
 144, 187, 276, 289
 δὲ repeated i, 114
 δὲ, μὲν and, i, 274
 δὲ for δὴ or ἄν i, 272
 δὲ followed by καὶ i, 149
 δὲ αὖ, ὁ, ii, 24
 δὲ δὴ, ὁ, ii, 24
 δὲ, ὁ, i, 63, 92
 δὲ ἄν i, 151
 δέδοικα und. i, 229
 δεδόκηται ii, 22
 δέδοκται ii, 298
 δέεσθαί τινος i, 23, 117, 209, 235
 δεῖ i, 208, 212
 δεῖ und. i, 19, 156. ii, 283
 δεῖ ὀλγόν &c. with inf. ii, 10, 265
 δεῖδειν περί τινι ii, 100
 δεικνύναι i, 147. ii, 222
 δείλη, δειλή, ii, 104
 δείλη ὑψίη ii, 104, 136, 154
 δείλη πρώτη ii, 104, 152
 δειματοῦν i, 249
 δεινολογέεσθαι i, 27
 δεινόν ii, 18
 δεινόν τι ποιέειν i, 35. ii, 157
 δεινὸν ἀκοῦσαι ii, 14
 δεινός i, 81, 87, 154, 213
 δεῖπνον i, 37, 78
 δεῖπνον und. i, 268
 δέκα, πάντα, i, 178
 δεκάτη ii, 296
 δεκατεύειν ii, 79
 δέκεσθαι ii, 218
 δελτίον ii, 147
 δέμεσθαι ii, 123
 δεξαμενὴ i, 120. ii, 98
 δέννος ii, 311
 δεξιὰ, ἐπὶ, i, 266
 δεξιᾶ, ἐν, i, 266
 δέον i, 81, 140
 δέοντα, δυῶν, i, 175
 δέσποινα i, 111
 δεσπότης i, 55, 111. ii, 5
 δεύτερα ii, 90
 δεύτερα δὲ i, 105
 δεύτερα τῶν λοιπῶν i, 140
 δευτεραῖος i, 49, 295
 δευτερεῖα i, 19
 δεύτερος i, 18
 δέχεσθαι i, 78. ii, 45, 60
 δὴ i, 8, 16, 51, 60, 81. ii, 282
 δὴ, ὁ δὲ, ii, 24
 δὴ, ᾗ, i, 232
 δὴ καὶ ii, 13, 114
 δὴ καὶ, καὶ, i, 4, 137, 253. ii, 13
 δὴ ποτε, ὅτι, i, 305
 δὴ τότε i, 31
 δὴ ἄν i, 17
 δὴ, ὥς, i, 33
 δῆθεν i, 33, 165, 248, 272
 δῆλα δὴ i, 191, 272
 δηλέεσθαι i, 269
 δῆλον δὲ followed by γὰρ i, 182
 δῆλον ποιέειν i, 147
 δηλοῦν i, 147, 245, 263. ii, 222, 288
 δημοιεργός ii, 32
 δημοκρατίη i, 233
 δῆμος i, 35, 223
 δημότης i, 114
 δημοτικὸς i, 114
 Δία, διὰ, i, 10
 διὰ i, 36, 60, 65, 68, 83, 96, 106, 130,
 252
 διὰ in compos. ii, 250
 διὰ und. i, 66, 187

- διὰ ἡμέρης &c. i, 59, 254
 διὰ παντὸς i, 76. ii, 248
 διὰ πάντων ii, 168
 διὰ, ποιέεσθαι, i, 249
 διὰ σταδίων εἰ ii, 31
 διαβαίνειν ii, 51, 301
 διαβάλλειν i, 208, 216, 235, 241
 διαβάλλεσθαι i, 279
 διάβασις i, 105
 διαβατὸς i, 103
 διαβολή ii, 15
 διαδεικνύειν i, 263. ii, 106, 282
 διαδείκνυσθαι i, 147, 245. ii, 222
 διαδέξις ii, 112
 διαθέτης ii, 6
 διαιρέειν i, 208. ii, 44
 διαΐσσειν i, 190
 δλαιτα i, 215. ii, 297
 διακελεύεσθαι i, 5
 διακλέπτειν i, 24
 διακονία ii, 70
 διακρίνεσθαι ii, 40
 διάκριος i, 32
 διακρούεσθαι ii, 106
 διακωλύειν ii, 236
 διαλαμβάνειν i, 208
 διαλέγειν ii, 218
 διαλείπειν i, 170
 διανέμειν ii, 72, 224
 διανέμεσθαι ii, 224
 διανοέειν ὅπως i, 305
 διάνοια i, 189
 διανοίξ i, 208
 διαπίνειν ii, 250
 διαπλέκειν i, 198
 διαπλῶειν i, 6
 διαπορθμεύειν i, 105
 διασκεδάζειν i, 38
 διασπᾶν i, 121. ii, 112
 διασπᾶσθαι i, 32
 διασπείρειν i, 143
 διάστημα und. i, 12, 184, 193
 διασπῆναι i, 111
 διατάττεσθαι i, 66, 300
 διατείνειν i, 134
 διατείνεσθαι ii, 252
 διατειχίζειν i, 269
 διατέμνειν μέσον ii, 39
 διατιθέναι ii, 39
 διατίθεσθαι ii, 6
 διατρίβειν i, 102
 διατρίβεσθαι ii, 72
 διαφαίνειν ii, 132
 διαφάσκειν i, 158
 διαφέρειν i, 50
 διαφεύγειν i, 265. ii, 122
 διαφθείρεσθαι i, 24, 97, 258. ii, 15
 διαφορέειν i, 54
 διαφύναι i, 36
 διαχέειν ii, 179
 διαχρῆσθαι i, 66. ii, 60
 διδάκτρα i, 72
 διδάσκεισθαι i, 154
 διδαχῆς, ἐκ, 278
 διδόμενα, τὰ, und. i, 164
 διδόμενος und. ii, 117
 διδόναι δίκην und. i, 265
 διδόναι λόγον &c. ἐωυτῷ i, 149, 181.
 ii, 18
 διδόναι οἰκέειν i, 286
 διδοῦν i, 63, 92
 διειρύνειν ii, 27
 διέκπλοος i, 254. ii, 35
 δεκπλῶειν i, 6
 διεξέρχεσθαι i, 120
 διέπειν i, 272
 διεργάζεσθαι i, 66
 διέρχεσθαι i, 36, 124. ii, 250
 διέχειν ii, 72
 δικαίεε und. ii, 97
 δίκαιόν ἐστι i, 24, 87, 207
 δίκαιόν ἐστι und. i, 19
 δίκαιὸς εἰμι i, 24, 87, 207. ii, 283
 δικαιοῦν i, 54, 132, 257. ii, 226
 δικαίωμα i, 152
 δικαστήριον, ὑπὸ, i, 293
 δικαστῆς βασιλῆος i, 204. ii, 121
 δίκη i, 7
 δίκη und. ii, 294
 δίκην διδόναι und. i, 265
 δίκτυον i, 37
 δίκτυον und. i, 83
 διμνῶς i, 227, 286
 διότι i, 294
 δίχα γίνεσθαι i, 182, 297
 διχοτομέειν ii, 39
 διωθέειν i, 181
 διώκειν with gen. i, 293
 διώκειν ἄρμα ii, 82
 δόκανα i, 226
 δοκέειν i, 84, 191
 δοκέειν, ὡς ἐμοί, i, 177, 191, 223, 265,
 289
 δόκησις ii, 115
 δόκιμος i, 84
 δολερὸς νόος i, 164
 δολοῦν i, 110
 δόλφ ἐλεῖν i, 110
 δονέεσθαι ii, 2
 δόξα i, 232

δόξαν i, 81
 δόξης und. i, 75
 δόξης, πίπτειν ἀπὸ, ii, 125
 δορὴ und. i, 119, 204
 δόρπος i, 37
 δόρυ i, 234
 δορύξενος ii, 102
 δορυφόρος i, 33
 δδς und. i, 240
 δασίδικος i, 273
 δοῦλος i, 106
 δοῦλος und. i, 65
 δουλосύνη i, 276
 δουλότερος ii, 7
 δουλοῦν i, 142
 δραμέσθαι ii, 211
 δράμημα ii, 208
 δραχμὴ ii, 30, 86
 δρέπανον i, 260
 δρηπέτης i, 195
 δρόμημα ii, 208
 δρόμον θέειν ii, 191
 δρόμω i, 300
 δρῶ; τί, i, 182
 δύναμιν, κατὰ, i, 106
 δύναμις und. i, 240
 δύνασθαι i, 189. ii, 4, 100
 δυνασθῆναι ii, 64
 δυναστεύειν i, 268
 δυνατόν ἐστίν und. i, 23, 41
 δυνατόν, κατὰ τὸ, i, 106
 δυοῖσι ii, 63
 δυὸς ii, 63
 δυσεντερίη ii, 219
 δυσθανατέειν ii, 291
 δυσμή i, 104. ii, 104
 δύτης ii, 153
 δύω ii, 63
 δυῶν δέοντα i, 175
 δῶμα und. i, 21, 38
 δωρεὴν i, 157, 202
 δώρημα ii, 106
 δῶρον i, 41
 δῶρον und. i, 136
 δωσίδικος i, 273
 δωτήνῃ i, 36

E.

ἐ augment i, 104
 ἐ elided i, 11, 14, 104, 105
 ἐ prefixed i, 12
 ἐ for α i, 35
 ἐ for ἐε i, 11. ii, 112

ε for ει i, 2, 3, 4
 ε for η i, 4. ii, 14
 ἕα ii, 263
 ἕαδε i, 295
 εαι for ἔεαι i, 24, 106. ii, 44
 εαι for εἴ ii, 45
 ἔαν, οὐκ, i, 211, 234. ii, 182
 ἔαν χαίρειν i, 261. ii, 270
 ἔαρ ii, 100
 ἔαται i, 136
 ἔατο i, 6, 8, 83. ii, 89
 ἐγγίνεσθαι i, 271
 ἐγγυος i, 205
 ἐγκαταλείπεσθαι ii, 180
 ἐγκατασκήπτειν ii, 14
 ἐγκείσθαι, πολλὰς, ii, 96
 ἐγκεχρημένος ii, 87
 ἐγκοτος ii, 104
 ἐγκτᾶσθαι i, 202
 ἐγκτημα i, 202
 ἐγκύπτειν ii, 94
 ἐγκυρέειν ii, 127
 ἐγχαλινοῦν i, 122
 ἐγχερίζειν ii, 87
 ἐγχράειν ii, 87
 ἐγχεῖσθαι ii, 87
 ἐγχεύειν i, 283
 ἐγχρίπτειν ii, 304
 ἐγὼ und. ii, 22
 ἐδητὺς i, 110
 ἐδίδου i, 108, 202, 234
 ἔδρη ii, 269
 ἔδωδῃ i, 110
 εε for ει i, 3
 εει for ει i, 3
 εειν for ἔειν i, 148
 ἔεος ii, 85
 ἔθελε und. i, 31
 ἐθέλειν i, 156, 189, 270. ii, 47. 96
 ἐθελοκακέειν i, 80. ii, 189
 ἐθελοντήν i, 262
 ἔθνος und. i, 10
 ἔθος und. ii, 68
 ει i, 24
 εἰ, i, 14. ii, 59
 εἰ, εἴτε i, 134
 εἰ, εἴ, εἴ i, 9
 ει for ε i, 6. ii, 27
 εἰ und. i, 40
 εἰ with indic. i, 9
 εἰ with opt. or subj. i, 29, 60
 εἰ for εἴ i, 34, 81, 86, 110, 235
 εἰ followed by ἀλλὰ i, 184
 εἰ γὰρ i, 14
 εἴ γε i, 67

- εἰ δὲ μὴ i, 270. ii, 183, 184
 εἰ θελήσει i, 65
 εἰ καὶ i, 228
 εἴ πως i, 206, 292. ii, 88, 248
 εἴ τις i, 18. ii, 218, 260
 εἰα, aorist opt. in, ii, 44
 εἶδεν ii, 231
 εἰδέναι i, 8
 εἰδήσειν ii, 143
 εἰκάζειν i, 19. ii, 100
 εἴκειν i, 107
 εἴκειν τῇ ἡλικίᾳ, &c. ii, 23
 εἰκός ἐστι und. i, 19
 εἴλιν ii, 263, 290
 εἴλω i, 283. ii, 246
 εἴμι ii, 182
 εἶναι with adv. i, 297
 εἶναι with particip. i, 161, 227
 εἶναι with gen. ii, 62
 εἶναι, εἶναι, i, 9
 εἶναι i, 18
 εἶναι abs. i, 85
 εἶναι, compounds of, ii, 95
 εἶναι pleon. i, 68, 204, 235
 εἶναι, ἐκὼν τε, ii, 63, 101
 εἶναι ἐν τινί i, 298
 εἶναι μάλα ii, 269
 εἶναι, πολλοὺς, ii, 96
 εἶναι πρῆγμα i, 45
 εἶναι, τὸ σύμπαν, ii, 86
 εἵνεκεν i, 6, 26
 εἶπα i, 74
 εἶπας, εἶπας, i, 18
 εἶπε, φέρε, ii, 44
 εἶπε τὰ εἶπε i, 57
 εἶπεῖν i, 36, 156
 εἶπεῖν und. ii, 47
 εἶπεῖν φὰς i, 280
 εἶπερ τις ii, 260
 εἶπων i, 18
 εἰρεσιώγη i, 216
 εἰρην ii, 298
 εἰρηναῖος i, 273
 εἰρύειν ii, 27
 εἰρώτα, εἰρωτά, i, 123
 εἰρωτᾶν i, 54, 249
 εἰς, particip. in, i, 14
 εἰς und. i, 59, 190, 237
 εἰς for τις i, 240
 εἰς i, 144. see ἐς
 εἰσάγεσθαι i, 144
 εἰσὶ, εἰσι, i, 15
 εἶσω i, 90, 217
 εἶχον, ὥς, i, 221
 ἐκ (see ἐξ) i, 39, 51, 89, 90, 201, 217.
 ii, 117, 195
 ἐκ und. i, 67, 79, 228
 ἐκ with adj. i, 34, 105
 ἐκ (after ἐκ) for ἐν οἱ ἐπὶ i, 211, 276.
 ii, 64
 ἐκ for ἐπὶ i, 103, 266
 ἐκ for ὑπὸ i, 2
 ἐκ γῆς καὶ θαλάσσης i, 258
 ἐκ καινῆς i, 34
 ἐκ νέης i, 34
 ἐκ παλαιοῦ i, 34
 ἐκ προνοίας i, 74, 89
 ἐκ τοῦ μέσου i, 157, 182
 ἐκ τῶνδε ii, 209
 ἐκαστέρω i, 296
 ἑκαστος i, 30, 96, 172. ii, 63
 ἑκαστος und. ii, 117
 ἑκαστος, αὐτοὺς, i, 156, 252. ii, 24,
 224
 ἑκαστος, ὥς, i, 14, 123, 266
 ἐκάστοτε i, 188. ii, 220
 ἑκατὶ i, 26
 ἐκβαίνειν ii, 16
 ἐκβάλλειν i, 224
 ἐκβάλλεσθαι i, 289
 ἐκβιβάζειν ii, 78
 ἐκβολή ii, 268
 ἐκβράσσεσθαι ii, 117, 118
 ἐκγίνεσθαι i, 240
 ἐκδέχεσθαι i, 12
 ἐκδιδόναι i, 8, 11, 90, 101, 259
 ἐκδιδρῆσκειν i, 262
 ἑκδοτος i, 284
 ἑκδυσσις ii, 209
 ἐκεῖ i, 75
 ἐκεῖνος und. i, 27. ii, 233
 ἐκξέειν εὐλέων i, 198
 ἐκθαμνίζειν i, 270
 ἐκθηρεύειν i, 266
 ἐκθύεσθαι i, 286
 ἐκκλησία ii, 7, 131
 ἐκκλητος ii, 7
 ἐκκομίζεσθαι ii, 159
 ἐκκυβεύειν ii, 48
 ἐκλέγεσθαι ii, 218
 ἐκλείπειν i, 128, 291. ii, 37, 38, 64
 ἐκλειψις ii, 38
 ἐκμανθάνεσθαι i, 232
 ἐκπαγλέεσθαι ii, 274
 ἐκπίπτειν ii, 292
 ἐκπληροῦν i, 210
 ἐκπλώειν i, 6, 169, 255
 ἐκποδῶν i, 269
 ἐκπολεμοῦν i, 142, 224
 ἑκπωμα i, 161. ii, 295

- ἐκρηγνύναι ii, 191
 ἐκρίπτειν i, 85
 ἐκρυπτον i, 140
 ἐκτείνειν λόγον πολλὸν ii, 48
 ἐκτήσας ἀπὲρ κέκτησθαι ii, 31
 ἐκτοξεύειν i, 111
 ἐκτὸς i, 152
 ἐκτράπεσθαι i, 268
 ἐκτρέφειν i, 76
 ἐκτρίβειν ii, 72
 ἐκφαίνειν γνώμην i, 211
 ἐκφέρειν i, 228. ii, 69
 ἐκφύγειν i, 257, 293
 ἐκχρᾶν i, 165
 ἐκχωρέειν i, 159, 221
 ἐκὼν τε εἶναι ii, 63, 101
 ἐλαίη ii, 178
 ἐλασσον, πλέον ἤ, ii, 115
 ἐλασσοῦσθαι i, 254
 ἐλαστρέειν ii, 27
 ἐλαύνειν i, 107, 216. ii, 301
 ἐλαύνεσθαι i, 104. ii, 81
 ἐλαφρῶ, ἐν, i, 72, 168
 ἔλεγε φᾶς i, 72, 75
 ἔλεγκος i, 109
 ἐλινύειν ii, 190
 ἔλκειν τροφάσις i, 284
 Ἐλλάς γλῶσσα i, 130, 234
 Ἐλλάς for Ἑλληνική ii, 25
 ἔλλεσχος i, 84
 Ἐλλημῖος i, 233
 Ἑλλησποντίας ii, 118
 ἔλος i, 103
 ἔλπεσθαι i, 40, 45, 298
 ἐλπίζειν i, 45, 137, 298
 ἐλπῖς i, 45, 298
 ἐλπῖς und. ii, 96
 ἔμβολος, i, 95
 ἐμεινωτοῦ i, 53
 ἐμισθοῦτο i, 76
 ἐμμάχεσθαι ii, 53
 ἐμμένειν ii, 310
 ἐμπαλιν i, 107. ii, 52, 280
 ἐμπεδεορκεῖν i, 197
 ἐμπηρος i, 95
 ἐμπίνειν i, 120
 ἐμπιπλέειν ii, 39
 ἐμπίπτειν ἐπὶ συμφορῇ ii, 56
 ἐμποδῶν i, 269
 ἐμποιέειν ii, 6
 ἐμπρέπειν ἔχων ii, 55
 ἐμπρήθεσθαι i, 252
 ἔμπροσθεν Εὐρώπῃ, ἤ, ii, 75
 ἐμφανέως, ἐκ τοῦ, i, 105, 166, 212
 ἐμφανέως i, 105
 ἐμφορέεσθαι i, 31
 ἐμφύεσθαι i, 152
 ἐν, ἐν, ἐν, i, 4, 13
 ἐν for α i, 6
 ἐν i, 120, 299. ii, 209, 223, 244
 ἐν und. i, 102, 180, 259. ii, 8
 ἐν with gen. i, 21, 217. ii, 9
 ἐν after ἐκ i, 211. ii, 64
 ἐν for ἐπὶ i, 266
 ἐν αἰτίῃ ἔχειν i, 240
 ἐν δὲ i, 13, 253. ii, 218
 ἐν δὲ ὅῃ i, 278
 ἐν δὲ δὴ καὶ i, 253. ii, 146
 ἐν ἐλαφρῶ i, 72, 168, 256
 ἐν Ἑλλησι i, 29
 ἐν ἡδονῇ μοι, &c. ii, 20
 ἐν ἡμετέρου ii, 9
 ἐν κοινῷ ii, 10
 ἐν λόγῳ i, 259
 ἐν μέρει i, 13
 ἐν σκέπῃ i, 83
 ἐν σοί ἐστι i, 298
 ἐν τούτῳ i, 285
 ἐν ᾧ i, 185, 285
 ἐν διὰ δυοῖν ii, 26, 52. see Hendia-
 dys
 ἐν πάλαισμα, παρὰ, ii, 265
 ἐνάγειν i, 215. ii, 8, 98
 ἐναγίζειν i, 95, 271
 ἐναγωνίζεσθαι i, 293
 ἐναπάπτειν i, 112
 ἐναποδείκνυσθαι i, 147. ii, 282
 ἐναριθμέειν ii, 53
 ἐναύειν πῦρ ii, 142
 ἐνδέεσθαι ὀρκίοις i, 126
 ἐνδείκνυσθαι i, 147
 ἐνδέχεσθαι i, 34. ii, 61
 ἐνδηλος εἶναι i, 147
 ἐνδιατάσσειν ii, 53
 ἐνδιδόναι ii, 116
 ἐνδοιαστῶς ii, 108
 ἐνδυστυχεῖν i, 293
 ἔνεκα i, 26
 ἔνεκα und. i, 66
 ἐνεργὸς ii, 163
 ἐνευδαιμονέειν i, 293
 ἐνέχειν χόλον ii, 164
 ἐνέχεσθαι i, 159
 ἐνθα καὶ ἐνθα ii, 36
 ἐνθεάζειν i, 37
 ἐνθεν i, 256
 ἐνθεῦτεν i, 256, 281
 ἐνθύμιον ii, 178
 ἐνὶ, ἐνι, ἐνὶ i, 156
 ἐνι i, 153, 156, 207

- ἐν ἰδρῶν ii, 53
 ἐνιπνεύειν i, 220, 293
 ἐνίστασθαι i, 142
 ἐννοσίγαιος ii, 77
 ἐνορέειν ii, 232
 ἐνοσίχθων ii, 77
 ἐνσκήπτειν ii, 14, 170
 ἐνστάζεσθαι ii, 240
 ἐνστήναι i, 75, 142
 ἐνστρατοπεδεύειν i, 293
 ἐνστρατοπεδεύεσθαι ii, 53
 ἐντέλλεσθαι i, 67
 ἐντέμνειν i, 271
 ἐντολῇ i, 293
 ἔντομα ii, 119
 ἐντὸς i, 98, 275. ii, 254
 ἐντὸς und. i, 162
 ἐντὸς ἑωυτοῦ i, 73. ii, 44
 ἐντυγχάνειν with gen. i, 194
 ἐνύπνια ii, 21
 ἐνωμοτάρχης ii, 107
 ἐνωμοσίη i, 41. ii, 107
 ἐξ, ἐξ i, 2
 ἐξ, see ἐκ
 ἐξ i, 22
 ἐξ ἀέλπτου, &c. i, 66. ii, 125
 ἐξ ἐπιστολῆς i, 278
 ἐξ οὗ i, 298. ii, 7, 53
 ἐξ ὀφθαλμῶν i, 75
 ἐξ ὑστέρης i, 64, 240
 ἐξάγειν i, 215
 ἐξαγινέειν i, 4
 ἐξαιρέειν ii, 296
 ἐξαιρέεσθαι i, 165
 ἐξαλείφειν ii, 134
 ἐξανάγεσθαι i, 290
 ἐξανακρούεσθαι i, 302
 ἐξανδραποδίζεσθαι i, 296
 ἐξανιστάναι i, 249
 ἐξανύειν ii, 114
 ἐξαπατᾶν ii, 312
 ἐξαριθμέειν ii, 54
 ἐξαρνος εἶναι i, 142
 ἐξαρτύεσθαι ii, 90
 ἐξέδρα ii, 42
 ἐξεῖναι i, 30
 ἐχειρύνειν ii, 27
 ἐξέλασις i, 285
 ἐξελαύνειν i, 176
 ἐξεμπολέεσθαι i, 4
 ἐξεργασμένοι, ἐπ', i, 97. ii, 204, 293
 ἐξέρχεται ii, 80
 ἐξέρχεται i, 74
 ἐξέρχεται with acc. i, 239
 ἔξεστι und. i, 19, 36, 134
 ἐξεύρημα i, 29
 ἐξηγητῆς ii, 67
 ἐξήκειν i, 74
 ἐξίειν i, 11
 ἐξιέναι ii, 128
 ἐξίτηλος i, 2
 ἔξοδος ii, 256
 ἐξομνύειν i, 51
 ἐξδν i, 81, 186
 ἐξορύττειν i, 39
 ἐξοστρακίζεσθαι ii, 195
 ἐξότου ii, 7
 ἐξουσία i, 30
 ἐξουσία und. i, 240
 ἔξοχα with superl. i, 31
 ἔξω with acc. i, 239
 ἔξωθεν εἰσω ii, 168
 εο for ου i, 3
 ἐόν, τὸ, i, 18. ii, 85
 ἐόντες, ὡς, i, 194
 ἐόργειν i, 80
 ἐός ii, 85
 εου for ου i, 3
 εους ii, 85
 ἐπ' ἐξεργασμένοι i, 97. ii, 293
 ἐπ' ἑωυτοῦ i, 236. ii, 165, 251
 ἐπ' ᾧ i, 157. ii, 97
 ἐπαγγέλλεσθαι ii, 93
 ἐπαγγέλλεσθαι, βουλόμενος, ii, 29
 ἐπαγινέειν i, 4
 ἐπαίρειν i, 53. ii, 15
 ἐπαίρεσθαι i, 189, 229
 ἐπαισχύνεσθαι ii, 299
 ἐπαῖστος i, 87, 124, 147. ii, 88
 ἔπακτος, ἐπακτὸς, ii, 60
 ἐπαλξίς ii, 243
 ἐπαμᾶσθαι ii, 162
 ἐπανάγειν ii, 98
 ἐπαναπλάειν i, 6, 110. ii, 97
 ἐπαναστῆναι i, 55, 138, 142
 ἐπανηλόγησα i, 55
 ἐπάργυρος ii, 295
 ἐπαύρεσθαι ii, 112
 ἐπαύρεσις ii, 96
 ἐπεάν περ i, 167
 ἐπεγγελάν i, 169
 ἐπελ i, 17, 123. ii, 7
 ἐπει, ἔπει, ἔπει, ἔπει, ἐπεῖ, i, 30
 ἐπελ δὲ i, 36
 ἐπεῖ τε i, 14, 94, 232. ii, 7, 52
 ἐπέγεσθαι ii, 188
 ἐπειδὴ ii, 60
 ἐπεικάζειν i, 19. ii, 264
 ἐπεῖναι i, 56
 ἐπειρύνειν ii, 27

- ἐπειρωτᾶν i, 18
 ἐπειρωτέειν i, 20
 ἐπελαύνειν i, 188
 ἐπέρχεσθαι i, 18, 191, 289. ii, 91
 ἐπέχειν i, 47, 85, 230, 289. ii, 165, 263
 ἐπήβολος ii, 217
 ἐπὴν ἀριθμὸς, οὐκ, ii, 119
 ἐπηρεάζειν i, 252
 ἐπὶ i, 10, 19, 24, 25, 27, 34, 39, 49, 70, 72, 82, 85, 90, 122, 136, 145, 155, 170, 171, 177, 204, 221, 251, 268, 277, 299. ii, 14, 32, 40, 56, 69, 121, 139, 172, 243, 244, 246
 ἐπὶ und. i, 48, 99
 ἐπὶ with acc. ii, 176
 ἐπὶ in compos. i, 28. ii, 163
 ἐπὶ, ἐπι, i, 4
 ἐπὶ with gen. for acc. i, 96
 ἐπὶ with gen. and with acc. ii, 40
 ἐπὶ for ὑπὸ i, 131
 ἐπὶ and ἐς θάλασσαν i, 3
 ἐπὶ ἀμφοτέρα ii, 81
 ἐπὶ γέλῳτι, &c. i, 280. ii, 297
 ἐπὶ δὲ i, 13. ii, 51
 ἐπὶ Ἰσῆς ii, 47
 ἐπὶ κέρας i, 254
 ἐπὶ κεφαλὴν i, 134, 148
 ἐπὶ μῖαs i, 254
 ἐπὶ πλεῦν ii, 269
 ἐπὶ τινι γίνεσθαι ii, 49
 ἐπὶ τοῦδε ii, 55
 ἐπιβάλλειν ii, 26, 65
 ἐπιβατεύειν i, 138. ii, 57, 112, 114
 ἐπιβάτης i, 254. ii, 57, 112, 114, 221
 ἐπιβάτης und. i, 250
 ἐπιβιβάναι ii, 48
 ἐπιγραφὴ i, 177
 ἐπιδευέες i, 189
 ἐπιδιαβαίνειν i, 184, 281
 ἐπιδιαιρέεσθαι i, 242
 ἐπίδοξος i, 54, 87, 255
 ἐπιδραμεῖν i, 164
 ἐπιέναι ii, 271
 ἐπιζέειν ii, 19, 39
 ἐπιζευγνύειν ii, 36
 ἐπικαλέεσθαι i, 239
 ἐπικάρσιος ii, 35
 ἐπικατασφάζειν i, 28, 100
 ἐπικηρυκεύεσθαι i, 34
 ἐπικηρύττειν ii, 131
 ἐπικινδάναι ii, 83
 ἐπικιρνάναι ii, 83
 ἐπὶ κλητος i, 226. ii, 7
 ἐπικνέεσθαι ii, 33
 ἐπικουρίη i, 296
 ἐπικρατέειν i, 114. ii, 77
 ἐπιλαμβάνειν i, 263. ii, 219
 ἐπιλαμβάνεσθαι i, 202
 ἐπιλάμπειν ii, 228
 ἐπίλαμπτος i, 144
 ἐπιλαίειν ii, 12
 ἐπιλέγειν i, 112, 224
 ἐπιλέγεσθαι i, 171. ii, 46, 91
 ἐπιλείπειν i, 128. ii, 24, 42
 ἐπίλογος i, 15
 ἐπίμαχος i, 305. ii, 253
 ἐπιμέλεια i, 294. ii, 70
 ἐπιμελὲς i, 54
 ἐπιμέμφεσθαι ii, 106
 ἐπιμήνια ii, 170
 ἐπιμνᾶσθαι i, 306. ii, 187
 ἐπινέμεσθαι i, 237
 ἐπινέφελα ii, 37
 ἐπίπαν, ὥς τὸ, ii, 47, 96
 ἐπιπλέον (read ἐπὶ πλέον) i, 217
 ἐπιπλώειν i, 6
 ἐπίσημον ii, 292
 ἐπισιτίζεσθαι ii, 111
 ἐπισκήπτειν i, 141, 147. ii, 18, 96
 ἐπίσκοπα τοξεύειν i, 134
 ἐπισπᾶσθαι i, 146
 ἐπισπαστήρ i, 287
 ἐπισπέσθαι i, 57, 284
 ἐπιστάναι i, 19, 66, 176
 ἐπίστασθαι i, 8, 57, 75, 87, 124, 213. ii, 31
 ἐπιστατέειν ii, 25
 ἐπιστολῆς, ἐξ, i, 278
 ἐπιστρατηῆν ii, 241
 ἐπιστρέφειν i, 53
 ἐπιστρέφεσθαι ii, 183
 ἐπιτελὴς i, 71
 ἐπιτήδεος i, 65, 293. ii, 53, 267
 ἐπίτηδες i, 160
 ἐπιτίθεσθαι i, 12, 149, 188. ii, 119
 ἐπιτιμέειν i, 272
 ἐπιτρέπειν i, 153, 160
 ἐπιτρέπειν i, 38, 153, 160. ii, 3, 13
 ἐπιτρέφεσθαι i, 76
 ἐπιτρέχειν i, 164
 ἐπιτρέβεσθαι ii, 72
 ἐπιτροπεύειν i, 20, 38, 40, 82. ii, 7
 ἐπίτροπος i, 39, 205
 ἐπιτυγχάνειν ii, 47
 ἐπιφαίνεσθαι i, 130
 ἐπιφέρειν αἰτίην, &c. 300
 ἐπίφθονος i, 198
 ἐπιφώσκειν i, 158

- ἐπίχρυσος ii, 295
 ἐπόδιον i, 281
 ἐποιέετο i, 76
 ἐπομύναι i, 241
 ἔπος ii, 85
 ἔπος und. i, 51, 64
 ἔπος καὶ ἔργον i, 163
 ἔπος παλαιὸν ii, 49
 ἐπτάδραχμος i, 286
 ἐπωνυμία i, 223
 ἐπώνυμος i, 297
 ἐρᾶσθαι i, 32, 58
 ἔργα i, 59
 ἔργα und., i, 109. ii, 225
 ἐργάσθαι i, 169
 ἔργον i, 9, 22, 264. ii, 18, 161, 258, 260
 ἔργον, ἔπος καὶ, i, 163
 ἔργον and λόγος i, 203
 ἔργω i, 32. ii, 86
 ἐρέειν i, 84, 274
 ἐρέειν, φερέειν, ii, 84
 ἐρίζειν i, 215. ii, 47
 ἔρκος i, 305
 ἔρμα ii, 113
 ἔρσην i, 65
 ἔρχεσθαι i, 74
 ἔρχεσθαι with fut. particip. i, 10, 298
 ἔρχεσθαι διὰ μάχης i, 252
 ἔρχεσθαι ἐς ii, 297
 ἔρχεσθαι ἔχων i, 209
 ἐς i, 45, 68, 70, 79, 109, 147, 152, 164, 168, 191, 233, 248, 291. ii, 68, 249
 ἐς, ἐς, i, 9
 ἐς und. i, 107, 185, 275, 285. ii, 20, 82, 86
 ἐς with numer. i, 243
 ἐς with gen. i, 217
 ἐς and ἐπὶ θάλασσαν i, 3
 ἐς for ἐν i, 227, 285. ii, 181, 182, 242
 ἐς for πρὸς i, 229. ii, 121
 ἐς ἀσθενὲς i, 74
 ἐς ἡμετέρου ii, 9
 ἐς μάχας und. i, 103
 ἐς μέσον i, 180. ii, 9
 ἐς δ i, 89, 217, 262. ii, 181
 ἐς τὰν πόλιν i, 177
 ἐς τε ἂν i, 196
 ἐς τι ἔρχεσθαι, &c. i, 123
 ἐς τι ἔχειν i, 229
 ἐς τὸ πρόσω i, 102
 ἐς τοῦτο θράσος &c. ii, 11
 ἐς τὸντὸ i, 241
 ἐς φλαυρὸν i, 74
 ἐσαγγελεῖς i, 158
 ἐσάγειν i, 209
 εἶναι i, 24
 ἐσακούμεν i, 111
 ἐσαράσσειν i, 220
 ἐσβάλλειν i, 11. ii, 51, 65, 77
 ἐσβάλλεσθαι i, 5, 289
 ἐσβιβάζειν i, 5
 ἐσβολή ii, 107, 108
 εἶσιν and ἦσιν ii, 254
 ἐσέρχεσθαι i, 18, 124. ii, 43
 ἐσσεσθαι und. i, 193
 ἐσσεσθαι, μέλλον, i, 140
 ἐσθῆς ii, 286
 ἐσθῆς καὶ χρυσὸς i, 67, 118
 ἐσιέναι i, 70, 143
 ἐσιόντι i, 228, 266, 267
 ἐσκλητος ii, 7
 ἔσκον i, 305
 εἰσκον i, 22. ii, 64
 ἔσοδος und. i, 103
 ἐσπέρη i, 104. ii, 136
 ἐσπίπτειν ii, 203, 308
 ἐσπλέοντι &c. i, 266, 267
 ἐσσοῦσθαι i, 244. ii, 14
 ἐστέας i, 137
 ἐστὲως i, 61, 67
 ἐστὶ und. i, 56, 64, 67, 145, 146
 ἔστιν οἱ ii, 116
 ἔστι τῇ i, 25
 ἔστι ὅκως, οὐκ, ii, 60
 ἔστοργα ii, 62
 ἐστῶ ii, 299
 ἐσφέρειν i, 209
 ἔσχατα i, 128. ii, 58, 82
 ἔσχατον κακοῦ &c. ἐς τὸ, ii, 70, 141
 ἐσχέεσθαι ii, 289
 ἐσω, fut. in, ii, 212
 ἐσωθενῆξω ii, 168
 ἐταιρεῖος i, 27
 ἕτερα τοιαῦτα i, 75, 103
 ἐτεραλκῆως ii, 155, 308
 ἐτερόζυγος i, 231
 ἐτεροιοῦσθαι ii, 138
 ἕτερος ii, 244, 256
 ἐτησίαι ii, 118
 ἔτι, τὰ, i, 294
 ἔτι πλέον ii, 269, 311
 ἐτίθεα i, 169
 ἐτοῖμος i, 72, 76, 250. ii, 71
 ἔτος, compounds of, ii, 91.
 εὔ, εὖ, εὐ, i, 164
 εὐ for εὐ i, 5
 εὐ for εὐ i, 279

- ευ for ου i, 10, 24
 εὖ βουλεύεσθαι i, 70
 εὖ ἔχειν i, 61, 219
 εὖ ἦκειν i, 61, 219
 εὖ ποιέειν with particip. i, 203
 εὐδοκίμεειν i, 23
 εὐεπής i, 216
 εὐεστῶ i, 49
 εὐεργεσίαν κατατίθεσθαι i, 273
 εὐεργέτης i, 265. ii, 198
 εὐθὺ i, 289
 εὐκλεία i, 232
 εὐλέων ἐκξέειν i, 198
 Εὐξείνος i, 11
 εὐοδοῦν i, 193, 282
 εὐπρόσσωπος ii, 105
 εὐρημα ii, 214
 εὐρίσκεισθαι ii, 242, 261
 εὐρύχορος ii, 135
 εὕτε ἂν with subj. i, 263
 εὕτελῆς ii, 71
 εὕτυκτος i, 72
 Εὐφρήτης i, 103
 εὐφρόνη ii, 18
 εὕχομαι und. i, 240
 ἐφάμην ii, 43
 ἐφέστιος i, 27
 ἐφή λέγων i, 72, 75, 171, 211
 ἔφορος i, 41
 ἐχέγγυος i, 206
 ἐχέειν i, 71
 ἔχει λόγος i, 222
 ἔχειν i, 6, 33, 104, 238, 254, 260, 289, 306. ii, 50, 63, 72, 98, 135, 240, 256, 293
 ἔχειν und. i, 214
 ἔχειν with inf. i, 203, 233
 ἔχειν with aor. particip. i, 15, 23, 74, 255
 ἔχειν with adv. i, 52, 79, 240, 248, 258, 305. ii, 236
 ἔχειν ἄδην with particip. ii, 269
 ἔχειν γνώμην i, 107
 ἔχεις τῆς γνώμης, οὕτω, ii, 79
 ἔχειν εἶσω ii, 90
 ἔχειν ἐν αἰτίῃ i, 240
 ἔχειν ἐν νόμῳ i, 32, 104
 ἔχειν ἐν στόμασι i, 171, 306
 ἔχειν ἐπὶ τινί i, 277
 ἔχειν ἐς τι i, 229
 ἔχειν εὖ i, 61, 219. ii, 258
 ἔχειν ἐὼν ii, 85
 ἔχειν ἥσυχῆν, &c. i, 306. ii, 17, 91
 ἔχειν καλῶς with gen. i, 73
 ἔχειν κατὰ οἴκους i, 272
 ἔχειν λόγον i, 9, 69, 222
 ἔχειν μὴ i, 237. ii, 81, 248
 ἔχειν μνήμην i, 225
 ἔχειν, οὐκ, i, 260
 ἔχειν οὐνομα ii, 80
 ἔχειν πόνον ii, 71
 ἔχειν τι i, 260
 ἔχειν φυλακὴν i, 24
 ἔχειν χάριν i, 43
 ἔχειν ὥρην i, 9
 ἔχειν ὡς ἔχω i, 106
 ἔχεσθαι ii, 5, 146
 ἔχεσθαι with dat. i, 159
 ἔχεσθαι ἐν i, 159. ii, 304
 ἔχεσθαι ὀργῇ i, 83
 ἔχθρη, ἐχθρῇ, i, 10, 35
 ἐχθρόξενος i, 11
 ἐχόμενον i, 74, 128, 141, 215
 ἔχω ἐμπρέπειν ii, 55
 ἔχω, ὡς, i, 169, 258
 ἔχω, ὡς ποδῶν, i, 302
 ἔχων, with acc., i, 61, 88, 122, 151, 209
 ἔχων, with inf., ii, 169
 εῶ, proparoxytones in, i, 11
 εῶ i, 230
 εῶ, verbs in, ii, 55
 εῶ for ἄω i, 20. ii, 222
 εῶ i, 87
 ἔωθα i, 130, 190
 ἐὼν i, 140
 ἐὼν ἔχειν ii, 85
 εῶν, proparoxytones in, i, 11
 εῶν for ὦν i, 3
 εῶς, proparoxytones in, i, 11
 εἰς οὐ i, 89
 ἐωντὸν und. i, 27, 40, 94, 160, 245, 302. ii, 18, 98
 ἐωντοῦ i, 254
 ἐωντοῦ, ἐπ', i, 236
 Z.
 ζάγκλον i, 260
 ζέειν ii, 117
 ζευγύναι i, 162, 176. ii, 8
 ζεύγος πεδῶν ii, 33
 ζημιῶν ii, 293
 ζημιούσθαι ii, 39
 ζόη i, 24
 ζω, verbs in, ii, 55
 ζῶα i, 42
 ζῶα γράφεσθαι i, 178

ζωάγρια i, 136
 ζωγρέειν i, 270
 ζωγρίη i, 270
 ζώδια i, 42

H.

η, ή, ἡ, ἥ, ἦ, ἧ, ῆ, ῇ, i, 4
 η i, 24
 η for α i, 2
 ἦ, acc. sing. in, ii, 135
 ἦ i, 81
 ἦ with compar. ii, 13, 29
 ἦ with inf. und. i, 296
 ἦ κε ii, 97
 ἦ οὐ καὶ i, 182. ii, 21
 ἦ ὥς or ὥστε i, 123
 ἦ ὥς und. i, 297
 ἦ δὲ i, 232
 ἦ μὲν i, 111, 142, 194, 241, 282
 ἦ μὴν i, 111, 142, 241, 282
 ἡγέεσθαι i, 299. ii, 131
 ἡγεμονίη i, 28
 ἡγεμονίη und. ii, 98
 ἡγεμῶν i, 201, 237. ii, 265
 ἦδε, ἦδε, ἦδὲ i, 2
 ἦδεσθαι with particip. i, 134
 ἦδη, ἦδη, ἦδη, ἦδη i, 18
 ἦδονῇ μοι, ἐν, ii, 20
 ἦδύ τί ἐσται ii, 59
 ἦειδε i, 28
 ἦη for εα i, 17
 ἦθελε und. i, 69
 ἦθος i, 88
 ἦτα i, 26
 ἦτη for εἶα i, 12
 ἦκειν i, 292, 293
 ἦκειν with gen. ii, 95
 ἦκειν ἐς ii, 20
 ἦκειν, ἐδ, i, 61, 219. ii, 95
 ἦκειν φέρων i, 193
 ἦλθιος i, 34
 ἦλικίη εἰκειν ii, 23
 ἦλιος i, 158, 255
 ἦλιος und. i, 104
 ἡλίου τράπεζα i, 125
 ἦλίφ, ἐν, ii, 140
 ἦμεῖς und. i, 157
 ἡμέρη i, 158, 180, 192. ii, 37, 117
 ἡμέρη und. i, 49
 ἡμεροδρόμος ii, 113
 ἡμεροσκόπος ii, 113
 ἡμεροῦν i, 182. ii, 5
 ἡμετέρου, ἐν or ἐς, ii, 9

ἡμι in compos. i, 213
 ἡμίονος i, 31, 57, 167, 188
 ἦν, ἦν, ἦν, ἦν, i, 5
 ἦν with particip. ii, 119
 ἦν ii, 263
 ἦν for αν i, 2
 ἦος for ἑως i, 2
 ἦπειρος i, 14, 179
 ἡπειρώτης i, 13
 ἦπερ, δίκαιον ii, 258
 ἦπια i, 160
 ἦρως i, 271
 ἦς for ας i, 2
 ἦς, adj. iii, i, 138
 ἦς, ἦς, ἦς, ἦς, ἦς, i, 4
 ἡσθῆναι i, 15
 ἦστο i, 28
 ἡσυχίη ἔχει τινα i, 306
 ἡσυχίην ἔχειν i, 306. ii, 17
 ἡσυχίην ἄγειν ii, 17, 79
 ἡσυχίης εἶναι, δι', i, 106
 ἡσυχος ἔχειν ii, 186
 ἦσω i, 230
 ἦω i, 104
 ἦώς διαφαίνει ii, 132, 197

Θ.

θ and τ for τ and θ i, 6
 θάειν and deriv. ii, 89
 θαι, infin. in, i, 10
 θαλαμῆ i, 208
 θάλαμος i, 20
 θάλασσα ii, 178
 θάλασσα ἦδε i, 3
 θάλασσα νοτίη i, 125
 θαλάσσης ναυκράτης i, 211
 θαλάσσιος ii, 86
 θαλασσοκράτωρ i, 211
 θαλίη ii, 208
 θανάτου i, 306
 θάπτειν i, 265
 θάρβος i, 45, 298
 θαρσέειν i, 149
 θαυμάζειν εἰ i, 34
 θέειν δρόμον ii, 191
 θεήλατος φθορῇ ii, 23
 θείη πομπή i, 149
 θείη τύχη i, 66, 79, 168
 θέλειν i, 65, 270
 θέλησον i, 186
 θέλων εἰ πως &c. ii, 248
 θέμις und. i, 271
 θεμιτὸν und. i, 271

θεοβλαβής i, 79. ii, 23
 θεολόγος, ἅγιος, i, 12
 θεοπρόπιον i, 28, 29
 θεοπρόπος i, 228
 θεοπρόπους und. i, 95
 θεός und. i, 263. ii, 303
 θεός fem. i, 35
 θεοῦ, τὰ τοῦ, i, 219
 θεραπαίνη i, 163
 θεραπεία i, 206
 θεραπήτης ii, 51, 55
 θερείη i, 102
 θερμὰ λουτρά ii, 110
 θερμός i, 271
 θεσμοφόρος i, 33
 θέσπισμα i, 28
 θέσπισμα und. i, 89
 θεῶ, σὺν, i, 51
 θέωμεν i, 155, 203
 θεωρή i, 16, 285
 θεωρῆς i, 285
 θεωρὸς i, 228, 268, 285
 θηέεσθαι ii, 89
 θήκη ii, 297
 θηρίον i, 275
 θηρῶν i, 159
 θησαυρὸς i, 17, 21
 θοινίζειν i, 81
 θορυβέεσθαι i, 189
 θρέπτρα i, 72
 θρόνῳ und. i, 75
 θυγατήρ und. i, 5
 θύειν i, 271
 θυμῶν i, 290
 θυμὸν, βάλλειν ἐς, ii, 49
 θυμός i, 5
 θυμοῦσθαι ii, 127
 θυμῷ βούλεσθαι i, 214
 θύννος i, 37
 θύρη ii, 176
 θυσιή ii, 208
 θύων i, 140
 θῶμα ποιέεσθαι ii, 57, 191
 θῶπτειν i, 18
 θωρηκοφόρος i, 33
 θῶψ i, 18, 153

I.

ι for ιε i, 11
 ι for σ ii, 48
 ι for ιῷ ii, 189
 ἱα, ἱὰ, ii, 50
 ἱακχάζειν ii, 186

ἱακχος ii, 185
 ἱδεῖν ii, 231
 ἱδρῆ ii, 41
 ἰδιοβουλευεῖν ii, 9
 ἰδιος i, 154, 252
 ἰδιος στόλος i, 219
 ἰέναι und. i, 291
 ἰέναι αἰνέων i, 76
 ἰέναι ἀποστὰς i, 217
 ἰέναι und. i, 235
 ἰέναι γλῶσσαν i, 264
 ἰέναι φῶνῃν i, 191
 ἱερομνήμονες ii, 131
 ἱερὸν (see ἱρὸν)
 ἱετο ii, 294
 ἱζεσθαι i, 250
 ἱημα i, 160
 ἱητρικὴ i, 159
 ἱητρὸς ὀφθαλμῶν i, 117
 ἰθείη τέχνη ii, 280
 ἱθι i, 145
 ἰθὺ with gen. i, 192, 221, 289
 ἰθύνειν ii, 8
 ἰθύνειν i, 184
 ἰθὺς i, 59, 71, 221
 ἰκέσιος i, 27
 ἰκετηρή i, 216. ii, 83
 ἰκέτης i, 89
 ἰκνέεσθαι ii, 257
 ἰκνεομένως i, 280
 ἰμερθῆναι ii, 43
 ἰμος, adj. in, ii, 45
 ἱνα, ἱνα i, 16
 ἱνα with gen. i, 92, 111
 ἱνα μὴ i, 16, 292
 ἰος, adj. in, i, 148
 ἱπνὸς ii, 118
 ἱππαγωγὸς i, 289. ii, 2
 ἱππαρχος i, 223
 ἱππὰς i, 47
 ἱππᾶσιμος i, 220
 ἱππέες ii, 126, 225
 ἱππεία i, 271
 ἱππεύεσθαι i, 46
 ἱππηδὸν i, 121
 ἱππικὸν i, 13, 271. ii, 56
 ἱπποβότης i, 227
 ἱππος i, 13, 47, 101, 125, 179, 271,
 300
 ἱπποσύνη i, 13
 ἱπποτοξόται ii, 275
 ἱπποτρόφος i, 268
 ἱππων, ἁπ', i, 46, 271
 ἱπτων Νισαίων ἄρμα ii, 40
 ἱρὰ ποιέειν ii, 253, 267

ἰρή δδδς i, 268
 ἰρῆν ii, 298
 ἰρὸν i, 177, 230, 238, 259
 ἰρὸς i, 46, 252
 ἴσα νέμειν i, 254
 ἴση δς. ἐπ', ii, 243
 ἴσηγορίη i, 228. ii, 91
 ἴσης, ἐπλ, ii, 47
 ἴσθι, χάριν, ii, 295
 ἴσοι πρὸς ἴσους ii, 275
 ἰσοκρατίη i, 233
 ἰσονομίη i, 153, 157, 212
 ἰσόρροπος i, 231
 ἴσος i, 6
 ἰσότημος i, 297
 ἰσόψηφος i, 297
 ἰσταμένου τοῦ μηνὸς i, 295
 ἰστᾶν i, 68
 ἰστάναι and compounds i, 27, 59, 85, 157, 213
 ἰστάναι τὰ ᾄτα, ὀρθά, i, 188
 ἱστορέειν i, 32
 ἱστορίη i, 2
 ἴσχειν i, 26. ii, 62, 248
 ἰσχυρά i, 160
 ἰσχυρὸν, κατὰ τὸ, i, 44. ii, 240
 ἰυγή ii, 272
 ἰῶ for ἴσω i, 258, 304, 305

K.

κ for π i, 10
 κ for χ i, 3, 37. ii, 95
 κ and θ for χ and τ i, 6
 Καδμείη νίκη i, 94. ii, 1 i
 κάδος i, 127
 καθαίρειν i, 39
 καθαρὸς i, 21, 103, 191
 καθάρσιος i, 27
 καθελκύειν ii, 53
 καθῆστο i, 28, 157
 καὶ i, 61, 180, 268. ii, 35, 44, 82, 101, 213
 καὶ und. i, 184
 καὶ pleon. i, 252
 καὶ or τε und. i, 10
 καὶ after τε or δὲ i, 149
 καὶ after ὁμοίως ii, 47, 58
 καὶ δὴ ii, 13, 114
 καὶ δὴ καὶ i, 4, 137, 253. ii, 13
 καὶ εἰ i, 228
 καὶ, ἢ οὐ, i, 182
 καὶ ταῦτα i, 253
 καὶ τότε i, 31
 Κακίης ii, 118

καινὰ καὶ παλαιὰ ii, 256
 καινὸν i, 109
 καίριος i, 139
 καιρὸν, κατὰ, i, 17
 καιρὸς ii, 258
 καίτοιπερ ii, 177
 κακὸν und. i, 142. ii, 114
 κακόξεινος i, 11
 κακὸς i, 296
 κακότης i, 281
 κακοῦν i, 269
 κακῶν ἀρχὴ i, 235
 κακῶς und. i, 129
 κακῶς ἀκούειν ii, 15
 καλέεσθαι i, 18
 καλεόμενος ii, 118
 καλλιερέειν ii, 252
 καλλιρέεσθαι ii, 68, 104
 καλλιστεύειν ii, 67, 112
 κάλος, καλὸς, i, 122
 καματηρὸς i, 191
 κάμηλος i, 13, 47
 κάμνειν ποιέων i, 125
 κάμπτειν ii, 73
 κᾶνδus i, 126
 καπηλεύειν i, 87
 κάπηλος i, 87
 κὰρ ii, 133
 κᾶρα i, 131
 караδοκέειν ii, 105
 καρποφόρος i, 33
 καρπῶν ἀτελὲς i, 277
 κάρτα i, 15, 42, 104, 235
 καρτερῶς ὑπνοῦσθαι i, 144
 κατὰ for κατ' ᾧ i, 71, 108
 κατὰ i, 5, 16, 17, 27, 30, 45, 46, 57, 71, 75, 100, 120, 121, 122, 190, 197, 208, 272, 275, 303, 306. ii, 68, 164, 198, 218, 268, 278
 κατὰ und. i, 3, 8, 11, 18, 20, 31, 48, 64, 68, 72, 74, 84, 85, 107, 119, 160, 214, 256, 262, 275, 280. ii, 47, 81, 82, 245, 256
 κατὰ in compos. i, 20, 27, 32, 283. ii, 10, 305
 κατὰ for περὶ i, 18
 κατὰ ἐκρης i, 258
 κατὰ ἀμφοτέρα ii, 13
 κατὰ γῆν καὶ θάλατταν i, 258
 κατὰ τῆς θαλάσσης ii, 6
 κατὰ δαίμονα i, 66
 κατὰ ἐξοχὴν i, 268
 κατὰ κράτος, i, 44
 κατὰ μέλεα δς. i, 72. ii, 54, 81
 κατὰ μήκος i, 283
 κατὰ μίαν i, 254

- κατὰ νόμον ii, 41
 κατὰ νόον i, 270
 κατὰ νόου i, 243
 κατὰ ὀλίγους ii, 308
 κατὰ πόδας i, 236
 κατὰ τάχος i, 44, 46, 83
 κατὰ τινα. τὸ, ii, 96
 κατὰ τὸ ἰσχυρὸν &c. i, 44, 106, 111, 141. ii, 240
 κατὰ τοῦτο i, 275
 κατὰ τωὐτὸ ii, 3, 126
 κατὰ τωὐτὸ γίνεσθαι i, 182
 κατὰ χώραν i, 191, 197, 274
 καταβαίνειν i, 55, 70
 καταβάλλειν ii, 286
 καταβοᾶν i, 284
 κατάγειν i, 34, 283
 καταγελᾶν i, 169. ii, 10, 305
 κατάγεσθαι ii, 229
 καταγίζειν i, 51
 καταγινέειν i, 4
 καταγωγή i, 269
 καταδέχεσθαι i, 166
 καταδικάζειν i, 27
 καταδοκέειν i, 32, 46. ii, 305
 καταδύειν i, 258
 καταεἶδειν ii, 120
 καταίρειν i, 150, 273
 καταίρεσθαι ii, 48
 κατακαλύπτεσθαι i, 281
 κατακερτομέειν i, 80
 κατακλίνειν i, 78
 κατακόπτεσθαι ii, 112
 κατακρατέειν ii, 77
 κατακρεουργέεσθαι ii, 112
 κατακρίνειν ii, 305
 κατακρίνεσθαι ii, 88
 καταλαμβάνειν i, 28, 53, 140, 148, 238, 271. ii, 11, 239
 καταλαμβάνειν πλῆστι i, 147. ii, 310
 καταλαίνειν ii, 12
 καταλέγεσθαι i, 267
 καταλείπειν i, 189
 καταλύειν i, 30, 251
 καταλύεσθαι ii, 231
 κατανάσσειν ii, 36
 κατανέειν i, 21
 κατανέμειν ii, 72
 κατάντιον ii, 33
 καταπαύειν i, 28, 274
 κατάπερ i, 71
 καταπλέειν i, 166
 καταπλέκειν i, 198. ii, 227
 κατάπλους i, 166
 καταπλώειν i, 6
 καταποντίζειν i, 94
 καταποντοῦν i, 94
 καταπροΐξεσθαι i, 80, 136, 171, 239
 καταάπτεσθαι ii, 186
 καταράσσειν i, 220. ii, 289
 καταργυροῦν i, 278
 καταβρωδέειν i, 20
 καταρτίζειν i, 241
 καταρτίζεσθαι ii, 287
 κατασκευάζεσθαι ii, 58
 κατασκευῇ ii, 296
 κατασκήπτειν ii, 14
 κατάσκοπος i, 68
 κατάστασις i, 11
 καταστήναι i, 171
 καταστορέειν ii, 289
 καταστρέφεσθαι i, 11, 230. ii, 48
 καταστροφὴν ποιέεσθαι i, 263
 καταστορνύναι ii, 177
 κατατείνειν i, 102
 κατατέμνειν ii, 72
 κατατίθεσθαι χάριτα &c. i, 273, 282
 καταφρονέειν i, 32. ii, 154
 καταφυγῇ ii, 44
 καταχαίρειν i, 80
 καταχαλκοῦν i, 278
 καταχορδεύειν i, 283. ii, 112
 καταχοῦν ii, 139
 καταχρυσοῦν i, 278
 καταχρησθαι i, 66, 71, 136
 κατέβαλλον i, 76
 κατελείπειν i, 243, 304
 κατειλέεσθαι ii, 263, 290
 κατείργειν i, 220, 293
 κατειρύνειν ii, 27
 κατεργάζεσθαι μέγαλα i, 203
 κατερέκεισθαι i, 141
 κατέρχεσθαι i, 34
 κατεστρέφετο i, 98
 κατέχειν i, 237, 292. ii, 101
 κατέχεσθαι i, 51, 66, 126. ii, 101, 220
 κατηγέεσθαι ii, 114, 131
 κατηγορέειν ii, 10, 16, 305
 κατηγορέεσθαι ii, 126
 κατήγορος i, 145
 κατήκοντα i, 59, 192, 213, 272. ii, 62
 κατήκοντα und. ii, 63
 κατήκοος i, 61
 κατηλογέειν i, 55
 κατήσθαι i, 28, 143, 157, 162, 182. ii, 291
 κατιέναι ii, 97
 κατιπάζεσθαι ii, 218
 κατιροῦν i, 92
 κατιστάναι i, 109
 κατίσταςθαι i, 143
 κάτοδος i, 34, 166

- κατοικημένοι ii, 25
 κυτοικίζειν i, 249
 κατοικτίζεσθαι i, 171
 κατόπτῃς i, 125
 κατοπττεῖν ἐπὶ κεφαλὴν i, 134. ii, 68
 κατότι ii, 3
 κατοχὴ i, 210
 κατυβρίζειν i, 111
 κάτω i, 81, 109
 κατωτέρω ii, 229
 κείνα χρώματα ii, 299
 κείνον δὲ after αὐτὸς μὲν i, 280
 κείνός, κείνους, i, 201, 202
 κείνός ii, 79
 κείρειν i, 220. ii, 249
 κείσθαι ii, 123
 κεκόρημαι i, 152
 κέκτησο and ἐκτῆσαι ii, 31
 κελεύειν i, 16, 135, 165, 211. ii, 87
 κελεύειν und. ii, 63, 239
 κέλευσμα i, 191. ii, 20
 κεύω χαίρειν i, 187
 κεύων pleon. i, 117
 κεραίζειν i, 54, 89
 κεράμιον i, 127
 κέρας ii, 256
 κέρας, ἐπὶ i, 254
 κέρατα i, 178
 κέρδει, πuiέεσθαι ἐν, i, 256
 κέρδος i, 291
 κέρδος νομίζειν i, 256
 κέρεος i, 299
 κέρκουρος ii, 57
 κεφαλαί ii, 305
 κεφαλὴ i, 131. ii, 91
 κεφαλὴ und. i, 259
 κη i, 44
 κήδεσθαι i, 109
 κηρυκτῆον ii, 305
 κίβδηλος i, 232
 καθαρίζειν i, 87
 κιθῶνες τειχέων ii, 80
 κινδυνεύειν ii, 128
 κινδύνους ἀναριπτέειν ii, 47
 κινέειν πᾶν χρῆμα i, 234
 κινέεσθαι i, 290
 κίων i, 196
 κλάδος und. i, 216
 κλαίειν λέγω i, 187
 κλέπτειν ii, 46
 κλέπτεσθαι ii, 46
 κληδών ii, 307
 κληροὶ i, 44, 157
 κληρουχέειν i, 227
 κληροῦχος i, 227
 κλίνειν ii, 250
 κλίνη ii, 295
 κλισίας ii, 245
 κνίζειν ii, 14
 κοῖλα i, 262, 291. ii, 156
 κοίλη i, 5
 κοιμέεσθαι i, 20
 κοινὰ, τὰ, i, 170
 κοινὸν und. i, 209
 κοινός, i, 94
 κοινῶ, ἐν, ii, 10, 86
 κοινωνία i, 209
 κοίτη ii, 19, 22
 κοῖτος ii, 22
 κόλασις und. i, 265
 κολούειν ii, 14
 Κολχλς i, 6
 κολωνός i, 179. ii, 280
 κομήτης i, 259
 κομίζειν i, 85
 κόμιστρα i, 72
 κοπάζειν ii, 117, 120
 κόρυμβος ii, 133
 κορυνηφόρος i, 33
 κορυς ii, 133
 κορυφή und. i, 259
 κός, adj. in, i, 138
 κοσμέεσθαι i, 273. ii, 128
 κόσμος i, 40
 κότερα i, 54
 κότινος i, 269. ii, 84, 163
 κου i, 28. ii, 307
 κοῖροι in periphr. i, 14
 κρεουργεῖν ii, 4
 κρεουργηδὸν i, 121. ii, 112
 κρησφύγετον i, 245
 κρητῆρ i, 160
 κρητῆδὸν i, 121
 κριθέων, οἶνος ἐκ, i, 127
 Κρίος, κρίς, i, 278
 κριτῆ. παρὰ, i, 172
 κροσσός ii, 73
 κρύπτειν i, 71
 κρύπτεσθαι with particip. i, 136
 κτενίζεσθαι τὰς κόμας ii, 127
 κτῆμα i, 135, 202, 203
 κτήματα i, 260
 κτήσις i, 273
 κτίζειν i, 96, 260
 κτιστὸς ii, 303
 κύαθος i, 160
 κυβερνήτης ii, 221
 κύβοι i, 38
 κύκλος i, 107, 295
 κυματωγῇ ii, 306
 κυνέη i, 49
 κυνηγέσιον i, 23

κυνηδὼν i, 121
 κυρβάσιη i, 214
 κυρέειν τινὸς ii, 127
 κυρία ii, 7
 κύρος i, 298
 κύρτη i, 104
 κω i, 138
 κωπεὺς i, 202
 κωπήρης i, 277
 κως i, 19, 242
 κως, εἴ, i, 292. ii, 88
 κωφὸς i, 19

Λ.

λ for ν i, 45
 λαβρὺς i, 243
 λαβὼν ἄγω i, 86
 λαγὸς i, 77
 λαγχάνειν i, 297. ii, 50, 86
 λαγχάνειν κλήρω &c. i, 157
 λαιᾶς, ἐκ, i, 266
 λαμβάνειν i, 94. ii, 39, 277
 λαμβάνειν ζωγρίη i, 270
 λαμβάνειν πίστι i, 147
 λάμβειν ii, 39, 277
 λαμπαδηφορίη ii, 207
 λαμπὰς i, 294
 λαμπρέος ii, 277
 λανθάνειν i, 27. ii, 132, 152
 λάσθη, ἐπὶ, i, 280
 λεαίνειν i, 184. ii, 12
 λέγει φᾶς i, 216
 λέγειν i, 36. ii, 86, 183
 λέγειν und. i, 51
 λέγειν οὐδὲν i, 134
 λέγειν τι i, 134
 λέγεσθαι ii, 47
 τὰ λεγόμενα ii, 94
 λεγόμενον, τὸ, ii, 79
 λεγόντων i, 55
 λέγω κλαίειν &c. i, 187
 λέγων und. i, 186. ii, 81
 λέγων ἔφη i, 72, 171, 211
 λείπειν i, 51
 λείπεσθαι τινος ii, 218
 λειποψυχέειν ii, 141
 λελάβηκα i, 140. ii, 223
 λέληθε, ἀλλὰ, i, 24
 λέλογχα ii, 50
 λέπρη, λεπρή, i, 10
 λέσχη i, 270. ii, 7
 λευκόλινος ii, 36
 λευκὸς λίθος i, 177

λεωσφέτερος ii, 264
 λεωφόρος i, 33
 λήβειν ii, 277
 λήθην ποιέεσθαι i, 80
 λήϊα i, 288
 λῆμα ii, 57, 285
 λίθος λευκὸς i, 177, 219
 λίθος Λυδία ii, 12
 λιμαίνειν i, 264
 λίμνη i, 103
 λιμὸς i, 219
 λιπαρέειν ii, 236, 273
 λογάδες i, 22. ii, 225
 λογίζεσθαι und. ii, 115
 λόγιον i, 28, 231
 λόγιος i, 3
 λόγοι i, 270
 λόγον διδόναι i, 20, 181
 λόγον διδόναι ἑωυτῷ i, 149, 181. ii, 18
 λόγον, ἐς τοῦτου, ii, 11
 λόγον ἔχειν i, 9, 69
 λόγον, κατὰ, ii, 216
 λόγον ποιέειν &c. i, 9
 λόγον πολλὸν ἐκτείνειν ii, 48
 λογοποιοὺς i, 3, 211
 λόγος i, 3, 34, 82, 111, 191. ii, 258
 λόγος αἰρέει ii, 40
 λόγος ἀληθὴς i, 18. ii, 85
 λόγος αὐτὸς ἔργον i, 203
 λόγος ἐστὶ ii, 123
 λόγος ἔχει i, 222. ii, 3
 λόγος, πᾶς, ii, 94
 λόγου i, 74, 118
 λόγου μέζων ii, 89
 λόγου ἀξιοῦν i, 9, 118
 λόγφ i, 32, 33, 105, 125, 271. ii, 183
 λόγφ, ἐν, i, 259
 λόγφ, τιθέναι ἐν, i, 9
 λόγφ, ἐπὶ τῷδε τῷ, i, 136. ii, 152
 λοιμὸς ii, 219
 λοιπὸν, τὸ, i, 254
 λοιποῦ, τοῦ, i, 254
 λοιπῶν, δεύτερα τῶν, i, 140
 λουτρὰ θερμὰ ii, 110
 λοχαγὸς ii, 107
 λοχίζειν i, 61
 λοχίτης i, 115
 λόχος i, 41. ii, 278
 λύγδινος i, 219
 λύειν i, 271. ii, 293
 λυμαίνεσθαι i, 112. ii, 157
 λύμη i, 122
 λυσιτελέειν ii, 127
 λυχνεὺς i, 219
 λυχνίας i, 219
 λύχνων ἀφᾶς, περὶ, ii, 131

λωβᾶν i, 168
 λῶϊον i, 50
 λωτοῦ, οἶνος ἐκ τοῦ, i, 127

M.

μ inserted i, 144
 μ for ν ii, 22
 μ omitted ii, 39
 μάγοι i, 136
 μαθήματα, παθήματα, i, 106
 μακάρων νῆσος i, 130
 μακρῶ with superl. i, 31
 μάλα ii, 269
 μαλθακός i, 160
 μάλιστα i, 279, 285. ii, 236
 μάλιστα ἐκωτοῦ i, 205
 μάλιστά κη i, 44. ii, 185
 μάλιστα, δ, ii, 83
 μᾶλλον pleon. i, 255
 μᾶλλον ii, 21, 135
 μᾶλλον τι i, 27, 31
 μανθάνειν i, 118, 154, 172
 μανίη νοῦσος i, 283
 μανίην ἐπιφέρειν i, 300
 μαντεύειν ii, 67
 μαντήϊον i, 28, 29. ii, 67
 μάντις ii, 67
 μαργός i, 283
 μαρτύριον—γὰρ i, 182. ii, 135, 222
 μάρτυρος i, 49
 μαστίγων, ὑπὸ, ii, 25
 μάταιος i, 140. ii, 15
 μάτην ii, 61, 99
 μάχαιρα i, 283
 μαχαιροφόρος ii, 67
 μάχας, ἐς, und. i, 103
 μαχέσθαι and μαχήσεσθαι ii, 163
 μάχης, ἀπικέσθαι διὰ, i, 96
 μάχιμον, τὸ, ii, 116
 μέγα with superl. i, 31, 262
 μέγα ἢ σμικρὸν, οὐδέ τι ἢ, i, 137, 240
 Μεγάβυζος ii, 55
 μέγας i, 35
 μέγαλα πρήγματα πράττειν, &c. i, 203
 μέγας i, 67
 μεγαλοφροσύνη ii, 26
 μεγάλως i, 9
 μεγαλωστί i, 9
 μέγαρον i, 20, 227, 305
 μέγας i, 265. ii, 38
 μέγας und. ii, 71
 μέγιστον πρήγμα i, 161
 μέδιμνος ii, 117
 μέζων i, 123. ii, 92
 μεθήκειν i, 126

μεθιστάναι i, 54
 μέθυ i, 110
 μειλίχιος i, 27
 μελεδωνὺς i, 136. ii, 32
 μέλειν i, 23, 259
 μελετᾶν i, 294
 μελέτη i, 209
 μελιτόεσσα ii, 171
 μέλλειν ii, 95
 μέλλειν ἔσσεσθαι i, 140. ii, 95, 134
 μελλείρην ii, 298
 μεμετιμένος i, 248
 μεμνεώμεθα ii, 44
 μέμνησο und. i, 31
 μεμπτὸς i, 44. ii, 45
 μέμφεσθαι i, 44, 117, 124
 μὲν ii, 143
 μὲν repeated i, 68, 140, 148
 μὲν und. i, 35, 87
 μὲν for μὴν ii, 244
 μὲν and δὲ i, 274
 μὲν, ἢ, i, 111, 142, 241, 282
 μὲν, μὴ, i, 111, 142, 241, 282
 μὲν νυν i, 298. ii, 24
 μὲν τοι ii, 9
 μέντοι i, 47, 58, 71
 μέντοι γε ii, 171
 μέντοι, ὅμως, i, 102
 μέρει, ἐν, i, 13, 223
 μέρη und. ii, 13
 μερὶς und. i, 48
 μέρος und. i, 5, 10, 48, 64, 67, 103,
 125, 266, 288, 301, 305. ii, 96,
 132
 μέρος τι i, 189
 μεσαμβρίη i, 11. ii, 136
 μέση νηὺς i, 5
 μέση νῆξ ii, 192
 μέσον i, 79. ii, 297
 μέσον διατέμνειν ii, 39
 μέσον, ἐς, i, 157, 180. ii, 9, 101
 μέσον οὐδὲν ii, 17
 μέσος, ὁ and ἡ, ii, 161
 μέσου, διὰ, ii, 163
 μέσου, ἐκ τοῦ, i, 157, 182. ii, 161
 μέσφ, ἐν, i, 209
 μέτα i, 4. ii, 95
 μετὰ i, 19, 290
 μετὰ with dat. ii, 8
 μετὰ for ἐπὶ ii, 121
 μετὰ, μέτα, i, 4
 μετὰ γε θεοὺς ii, 82
 μετὰ δὲ i, 13, 202, 253. ii, 24, 51
 μετὰ δὲ τοῦτο i, 276
 μεταβάλλειν i, 40, 225
 μεταβουλεύεσθαι ii, 18, 180
 μεταγινώσκειν i, 25

- μεταδιώκειν i, 25
 μεταδοκέειν ii, 18
 μεταῖσσειν i, 25
 μεταιτέειν ii, 93
 μετακαλέειν i, 126
 μετακιάθειν i, 25
 μέταλλα i, 38, 276
 μεταμελεῖ i, 82. ii, 239
 μετανάστης ii, 99
 μετανίσσεσθαι i, 126
 μεταξὺ i, 188
 μεταπέμπεσθαι i, 25, 200
 μετάρσιος ii, 118
 μεταστείχειν i, 126
 μεταστέλλειν i, 126
 μετειθῆναι i, 69
 μετιέναι i, 19, 25, 102, 126, 210, 264, 270. ii, 231, 265, 285
 μετείσθω i, 180
 μετέρχεσθαι i, 25, 126
 μετέχειν ii, 252
 μέτυκοι i, 297. ii, 99
 μετοίχεσθαι i, 25
 μετρίως i, 15
 μέτρον und. i, 31
 μετωπηδὸν ii, 58
 μέτωπον ii, 105
 μέτωπον ἕκαστον i, 100
 μέχρι i, 8
 μέχρι τότε i, 267
 μῆ i, 22. ii, 295
 μῆ before fut. i, 45
 μῆ pleon. i, 51, 89, 186, 237. ii, 30, 122, 248
 μῆ μὲν i, 142, 241
 μῆ οὐ i, 229, 285, 295. ii, 5, 179, 222
 μῆ οὐκ ἔδω i, 251
 μή τε i, 73
 μῆδαμὸς with gen. ii, 64
 μῆδεις, comparatively speaking, ii, 27
 μῆδεμῇ τέχνῃ i, 67, 157
 μῆδίζειν i, 195. ii, 80, 251, 287
 μῆκος, κατὰ, i, 283
 μῆλον ii, 41
 μηλοφῶρος ii, 41
 μῆν, ἦ, i, 111, 142, 282
 μηνὸς ἵσταμένου i, 295
 μήνυτρα i, 72
 μητρόπολις i, 126. ii, 98
 μηχανέεσθαι i, 220
 μηχανή i, 109, 157
 μηχανοβῆρας i, 248
 μηχανοῦσθαι i, 220
 μίαν οὐκ ii, 222
 μικκιζόμενος ii, 298
 μικρὸς i, 10
 μιν i, 163. ii, 85
 μιν pleon. i, 20
 μισθὸν i, 202, 221
 μνᾶσθαι i, 22, 58, 105. ii, 184
 μνέα i, 121, 227
 μνήμα ποιέειν ii, 104
 μνήμην ἔχειν, &c. i, 225
 μνημόσυνα i, 298. ii, 104
 μόγῃς i, 194
 μοι pleon. i, 163. ii, 187
 μοῖρα i, 56
 μοῖρα und. ii, 243, 294, 296
 μοῖραι i, 41
 μόρῃ ἔγειν i, 114
 μόνας, μονὰς, i, 8
 μόρα ii, 107, 278
 μόρσιμος i, 168
 μουναρχίη i, 28
 μούναρχος i, 151
 μῶνοι μῶνοισι ii, 274
 μῶνος i, 108. ii, 172
 μῶνος und. ii, 45
 μῶνος μετὰ οὐ συν i, 257
 μουνοῦσθαι ii, 184, 224
 μουνοφυῆς ii, 298
 μοχλὸς i, 170
 μύδρος i, 93
 μῦθος und. i, 51
 μύκης i, 139
 μύρια μύρια ii, 54
 μυρίος i, 281
 μυρίος, μύριος, i, 14, 79, 148. ii, 222
 μύρον i, 127
 μυρσίνη ii, 50
 Μυσὸς i, 15
 μωρίην ἐπιφέρειν i, 300

N.

- ν final i, 4
 νάειν ii, 99
 νὰς i, 230, 259
 ναυηγίη i, 4. ii, 113, 119
 ναυκράτης τῆς θαλάσσης i, 211
 ναυκράτωρ i, 211, 251
 ναυμαχέειν ii, 86
 ναυμαχίη i, 4. ii, 86
 ναυπηγέεσθαι i, 276
 ναυπηγίη i, 4
 ναυτικῇ i, 4
 ναυτικός i, 125, 256, 274
 ναυτιλίη i, 4
 νέης, ἐκ, i, 34
 νεῖκος i, 273
 νέμειν i, 34
 νέμειν ἴσα i, 254

νέμεσθαι δίδωσι i, 286
 νέμεσθαι ἐπὶ ii, 244
 νενωμένος ii, 279
 νεοάλωτος ii, 314
 νεοχμὸς ii, 305
 νεοχμοῦν κατὰ τινα ὅς τινος, i, 197
 νέφος ii, 214
 νεῶν σκάφη ii, 113
 νεωστὶ i, 272
 νεώτερα, τὰ, i, 268
 νεώτερον i, 13, 109, 138, 219
 νησιώτης i, 13
 νῆσος i, 14. ii, 276
 νῆσος und. i, 177
 νῆσος μακάρων i, 130
 νῆς i, 5, 236, 277, 289. ii, 2
 νῆς und. i, 177, 208, 292
 νῆς μακρὴ i, 6. ii, 2, 56
 νῆς μέση i, 5
 νῆς στρογγύλη i, 6, 277. ii, 2
 νικᾶν i, 292
 νικᾶν with acc. i, 35, 269
 νίκη und. i, 269
 νίκη Καδμείη i, 94. ii, 11
 νοέειν i, 52
 νόειν i, 52
 νοέειν τῷτδ i, 182
 νόημα und. ii, 59
 νομῇ i, 65
 νομίζειν i, 235
 νομίζεσθαι i, 97. ii, 3
 νομίζων und. ii, 133
 νόμον θεῖναι and θέσθαι i, 16
 νόμον, κατὰ, ii, 41
 νόμος, νομὸς, i, 16. ii, 231
 νόμος ii, 63
 νόμος χειρῶν ii, 201
 νόον, εἶναι κατὰ, i, 270
 νόον, ποιέειν ἐπὶ, i, 14, 32
 νόος i, 189
 νόος und. i, 47
 νόος δολερὸς i, 164
 νόου, ἐκ τοῦ, i, 169
 νός, adj. in, i, 145
 νόστος ii, 99
 νοτὶ θάλασσα i, 125
 νοῦσος und. i, 142
 νοῦσος μανίη, &c. i, 283
 νόψ i, 105, 208
 νόψ, ποιέειν ἐν, i, 14, 32
 νυκτὶ ii, 18
 νυκτομαχίη i, 62
 νυκτὸς, πρόσω τῆς, ii, 272
 νύκτωρ ii, 18
 νυν, νῦν i, 3
 νυν i, 77

νυν, μὲν, i, 298. ii, 24
 νυν, σὺ, i, 180
 νῦν, τὰ, i, 294. ii, 62
 νῦν τάδε, τὰ, ii, 62
 νῦξ ii, 37
 νωμᾶν i, 188
 νότου, κατὰ, i, 243

Ξ.

ξείνια i, 269
 ξείνια, ἐπὶ, i, 268
 ξεινία, ἐπὶ, i, 268
 ξεινίη i, 15. ii, 69, 102
 ξείνιος i, 219. ii, 102
 ξείνος i, 219. ii, 102, 247
 ξεινῶν ii, 102
 ξένιος i, 27. ii, 102
 ξενοδόκος ii, 102
 ξίφος i, 139, 283
 ξύλλογος ii, 7
 ξύλον i, 283. ii, 267
 ξυνδὸν und. i, 209
 ξυνδὸν ἀγαθὸν ii, 50
 ξυροῦ ἀκμὴ i, 253

Ο.

ὁ, ὁ, ὁ, i, 12
 ὁ i, 121
 ὁ with a gentile name i, 7, 182
 ὁ &c. for ὁς &c. i, 167, 212
 ὁ δὲ i, 63, 92
 ὁ δὲ pleon. i, 264
 ὁ μάλιστα ii, 83
 ὁ τι i, 66, 81, 187
 ὁ τι δὴ κυτε i, 305. ii, 22
 ὅσας i, 129
 ὅδε i, 64, 271
 ὅδδς und. i, 72, 201. ii, 123
 ὅδδς ii, 100, 123
 ὅδδς, ἡ ἄνω, i, 201
 ὅδδς ἡμερησίη i, 12
 ὅδδς ἱρή i, 268
 ὁδοὺς τέμνειν i, 192, ii, 74
 ὁδοῦσθαι i, 193, 282
 οἱ, οἱ, οἱ, οἱ enclitic, i, 5
 οἱ, position of, i, 63
 οἱ for αὐτοῦ i, 21
 οἱ ἀμφὶ ὅς περὶ τινα i, 37, 88, 149
 οἱ πάντες ii, 4
 οἷα i, 235
 οἶδε, οἶδε i, 214
 οἰδέειν i, 149
 οἷζυρὸς ii, 297

- οἶκα ii, 89
 οἰκέειν i, 3, 267
 οἰκέειν δίδωσι i, 2, 86
 οἰκέως i, 140
 οἰκειοῦν i, 142
 οἰκέται ii, 151
 οἰκῆτή i, 39
 οἰκῆσις i, 63, 140, 154
 οἰκῆτοῦσθαι i, 3
 οἰκημα i, 20, 217. ii, 71
 οἰκημα und. i, 38
 οἰκησις und. i, 94
 οἰκία i, 17, 75
 οἰκία und. i, 20, 21, 38, 64
 οἰκίζειν i, 3. ii, 86
 οἰκίη i, 63. ii, 138
 οἰκιστής i, 271
 οἰκοδομέειν i, 3, 68
 οἰκοδομέεσθαι ii, 58
 οἰκοδόμημα und. i, 252
 οἰκὸς i, 14, 28. ii, 61
 οἶκος ii, 138
 οἶκος und. i, 21
 οἰκῶτι χρέεσθαι ii, 104
 οἰκοφθαρέεσθαι ii, 234
 οἶναγωγὸς i, 289
 οἶνος i, 110
 οἶνος ἀμπέλινος &c. i, 127
 οἶος, οἶος, οἶδς, οἶος, i, 17
 οἶος ii, 61
 οἶός τε i, 14, 17, 57, 214
 οἶχεσθαι i, 267
 οἶχεσθαι with a particip. i, 5, 88
 οἶχώκεε i, 187
 οἶωνὸς i, 168
 ὀκέλλειν ii, 198
 ὀκνέειν ii, 47
 ὀκνος ii, 47
 ὀκοῖόν τι i, 81
 ὀκότερα i, 29
 ὀκου ii, 98
 ὀκου with gen. i, 92
 ὀκου γε ii, 70
 ὀκου δὴ i, 51
 ὀκως i, 22, 71, 109, 163. ii, 145
 ὀκως for ὅτι ii, 222
 ὀκως ἂν with opt. i, 57, 60
 ὀκως μὴ i, 284
 ὀκως οὐ, οὐκ ἔστι, ii, 185
 ὀλβος i, 16
 ὀλέειν ii, 252
 ὀλέθριος i, 300
 ὀλεθρος i, 300
 ὀλίγον ἀπολείπειν with inf. ii, 10
 ὀλίγος ii, 290
 ὀλίγος with inf. i, 297
 ὀλίγον δεῖ with inf. ii, 10, 265
 ὀλίγους, κατ', ii, 308
 ὀλιγωρία i, 170
 ὀλκὰς i, 164. ii, 2
 ὀλοῖτροχος ii, 176
 ὄλος und. i, 254
 ὀλυμπίας ii, 265
 ὀμαιχμία ii, 87, 232
 ὀμηλική i, 206
 ὀμιλος ii, 114, 282
 ὄμματα i, 23
 ὀμόγνιος i, 27
 ὀμοῖα i, 134, 143
 ὀμοίη, ἦ, i, 183. ii, 243, 294
 ὀμοῖος ii, 196
 ὀμοῖος καὶ σὺ ii, 47
 ὀμοῖως ii, 72, 182
 ὀμότιμοι i, 134
 ὀμοῦ ii, 27
 ὀμοφρονέειν ii, 240
 ὀμόψηφος i, 297
 ὄμως μέντοι i, 102
 ὀνειδίζειν i, 25. ii, 97, 234
 ὄνειρον i, 24. ii, 21
 ὄνειροπόλος i, 63
 ὄνειρος i, 24. ii, 21
 ὀνομάζεσθαι und. ii, 137
 ὀνόματι i, 105
 ὄνος i, 188. ii, 36
 ὄντων for ἔτωσαν ii, 16
 ὄνυξ i, 127
 ὀπέων ii, 276
 ὄκη ii, 309
 ὀπῆ und. i, 208
 ὀπις ii, 293
 ὀπίσω ii, 38, 212
 ὀπλα ii, 27, 36, 262
 ὀπλα τίθεσθαι i, 37, 225
 ὀπλίζειν i, 254
 ὀπλιταγωγὸς i, 289
 ὀπλίτης i, 234
 ὀπλον ii, 285
 ὀπλον und. i, 170
 ὀπως see ὀκως
 ὄρα und. i, 240
 ὄραν ii, 281
 ὄργῃ for ὀργιζόμενος i, 35, 69
 ὄργῃ ἔχεσθαι i, 83
 ὄργῃν ποιέεσθαι ii, 63
 ὄργυλη i, 12
 ὀρέειν i, 20, 106
 ὀρέειν und. i, 163, 284
 ὄρθα ἰστάναι τὰ ᾧτα i, 188
 ὄρκια τάμνειν i, 196
 ὄρκιον i, 126
 ὄρκιος i, 37

- δρκους προσάγειν i, 282
 δρμᾶν i, 44. ii, 92
 δρμᾶσθαι i, 44. ii, 9, 23, 93, 119, 282
 δρμέειν ii, 25
 δρμὴ δαιμονίη ii, 23
 δρμίζειν i, 296
 δρμίζεσθαι i, 296
 ὄρμος ii, 118
 ὄρμος und. i, 126
 ὄρνιθίας ii, 118
 ὄρνις i, 149
 ὄρτῃ i, 104, 151
 ὄρυγμα ii, 69
 ὄρυγμα ὑπόγαιον i, 195
 ὀρχέεσθαι i, 83
 ὀρχηδὸν ii, 86
 ὄς i, 132, 133
 ὄς for ὅτι i, 19, 127, 249
 ὄς for οὗτος ii, 22
 ὄς for τίς i, 270. ii, 291
 ὄς δὴ i, 12
 ὄς τε i, 14
 ὄσιος i, 252
 ὄσον i, 28, 184
 ὄσον δὴ i, 51
 ὄσον, ἐς, i, 184
 ὄσον πλήθος ii, 54
 ὄσος τε i, 14, 184
 ὅστις for ὅτι i, 19
 ὅστις for ὥστε i, 52
 ὅστις δὴ i, 51
 ὅστις οὐ, οὐδέ, i, 146
 ὀσφραίνεσθαι i, 47
 ὀσφραντο i, 47
 ὀσφ i, 214
 ὅτι i, 92
 ὅτι und. i, 191
 ὅτι with indic. i, 7
 ὅτι with opt. ii, 6
 ὅτι with particip. i, 168
 ὅτι τάχος ii, 244
 ου for ο i, 5, 8
 ου for οε i, 6
 ου for οο i, 6
 οὐ i, 296. ii, 207
 οὐ, οὐ, i, 6
 οὐ in litotes i, 25, 296. ii, 59, 129, 241, 287
 οὐ pleon. i, 182
 οὐ ἀλλὰ i, 144
 οὐ κατὰ i, 75
 οὐ μὲν οὐδὲ ii, 244
 οὐ μὴ i, 2, 138
 οὐ τε i, 73, 214
 οὐ φάναι i, 23
 οὐ, ἐξ or ἀφ', i, 298. ii, 7
 οὐδαμὰ i, 32
 οὐδαμὰ καὶ ii, 7
 οὐδαμὰ οὐδὲν ii, 46
 οὐδαμῇ i, 20, 32
 οὐδαμῇ with gen. ii, 61
 οὐδαμόθι with gen. ii, 64
 οὐδαμῶν μέζων ii, 88
 οὐδέ ποτε i, 138
 οὐδέ πώ ποτε i, 138
 οὐδὲ ὥς i, 167
 οὐδεὶς ὅστις οὐ i, 146, 235
 οὐδὲν i, 123. ii, 14, 99, 217
 οὐδὲν for οὐ i, 305
 οὐδὲν ἄλλο ἢ ii, 105
 οὐδὲν λέγειν i, 134
 οὐδὲν, οὐδαμὰ, ii, 46
 οὐδὲν τι μᾶλλον i, 52, 221
 οὐδὲν τι πάντως i, 221, 249
 οὐδένευ ii, 281
 οὐδὲς γήραος i, 123
 οὐκ ἄμεινον i, 145
 οὐκ ἔαν i, 211
 οὐκ ἔστι θεῶς ii, 60
 οὐκ ἔστι οὗτος i, 169
 οὐκ ἂν i, 106, 165, 182, 233. ii, 13
 οὐλαὶ i, 90
 οὐλοχῦται i, 90
 οὔμαι Doric fut. ii, 101
 οὔνεκα i, 26
 οὔνομα i, 153. ii, 132
 οὔνομα ἔχειν ii, 80
 οὐς, particip. in, i, 14
 οὐσία und. i, 260
 οὔτε γὰρ i, 8
 οὔτε ὧν ii, 258
 οὗτος i, 49, 68, 133, 140, 169, 294. ii, 135
 οὔτος und. i, 79, 165, 191
 οὔτος, ὁ αὐτός, i, 221
 οὔτος, οὐκ ἔστι, i, 169
 οὔτω i, 53, 97, 129, 220, 294. ii, 3
 οὔτω und. i, 249
 οὔτω δὴ i, 36. ii, 242
 οὔτω ἔχειν i, 248
 οὔτω ὥς, οὐκ, i, 279, 297
 οὔτως i, 17
 ὤφеле und. i, 66
 ὤφελον i, 66, 141
 ὀφθαλμῶν ii, 140
 ὀφθαλμοῖς, ἐν, i, 203
 ὀφθαλμὸς i, 23, 68
 ὀφθαλμῶν, ἐξ, i, 75, 203
 ὀφρῦς i, 266
 ὄχα with superl. i, 31
 ὄχθος ii, 256, 280
 ὄχος ii, 225

ὄχλος ii, 7
 ὄψις, δέιλη, ii, 104
 ὄψις i, 13, 24, 63
 ὄψον i, 110
 ὦω, verbs in, i, 142. ii, 55

Π.

π. for φ i, 3
 παγκράτιον ii, 309
 πάγχυ i, 18, 171
 παθήματα μαθήματα i, 106
 πάθω ; τί, i, 182
 παῖδες in periphr. i, 14
 παιδίον und. i, 67
 παιδοφόνος συμφορῇ ii, 119
 παῖς ii, 298
 παῖς und. i, 5
 παλαιά, καὶ καινὰ καὶ, ii, 256
 παλαιὸν ἔπος ii, 49
 παλαιὸν, τὸ, ii, 53, 257
 παλαιοῦ, ἐκ, i, 34
 πάλαισμα ii, 265
 παλαιστή i, 12
 παλαιστής i, 165
 παλαίτατος i, 34
 παλαίτερος i, 34
 πυλέειν ii, 160
 παλιλλογέειν i, 71
 πάλλεσθαι ii, 314
 πάλος i, 153, 157
 παμπληθεῖ i, 37
 παμφόρος i, 33
 Πάμφυλοι i, 15
 πᾶν κακοῦ, ἐς, ii, 70
 πᾶν, τὸ, ii, 184
 πᾶν χρῆμα κινέειν i, 234
 πανδαμί i, 296
 πανδημεῖ i, 36, 296. ii, 81
 πανοικίη ii, 38
 πανομιλί i, 296
 πανοπλίη i, 35
 πανσέληνος i, 295
 πανστρατιή i, 36. ii, 39
 πανσυδίη i, 37
 πάντα i, 92, 171. ii, 4
 πάντα und. ii, 305
 πάντα μυρία i, 178
 πάντα πρήγματα i, 139
 παντα, τὰ, i, 76, 142. ii, 4
 πανταχῇ i, 228
 πανταχῇ with gen. ii, 64
 πάντες, οἱ, ii, 4
 πάντη i, 78
 παντοῖος γίνεσθαι ii, 13
 παντὸς, διὰ, ii, 248
 πάντων i, 194, 203
 πάντως, οὐδέν τι, i, 221
 πανώλεθρος i, 270
 παρὰ i, 17, 23, 124. ii, 43, 231, 265
 πάρα i, 26, 241. ii, 18, 113
 παρὰ with compar. i, 36. ii, 62
 παρὰ ἐμεινωτοῦ ii, 31, 151
 παρὰ κριτῇ i, 172
 παρὰ οὐδέν τίθεσθαι ii, 93
 παρὰ πολὺ with superl. i, 31
 παρὰ σμικρὰ i, 74
 παραβαίνειν i, 255. ii, 40
 παραβάλλειν i, 63. ii, 111
 παράβολος ii, 273
 παραγίνεσθαι i, 144
 παραγυμνοῦν i, 79
 παραδιδόναι i, 201. ii, 23
 παραθαλάσσιος i, 204, 230
 παραθήκη i, 282
 παραιτέεσθαι i, 208
 παρακαταθήκη i, 282
 παρακλίνειν i, 170
 παρακούειν i, 159
 παραλαμβάνειν i, 24, 114. ii, 93
 παράλος i, 32
 παραλύειν i, 226, 288. ii, 38
 παραμένειν i, 38
 παραπλέειν i, 274
 παραπλώειν i, 6, 274
 παρασάγγης i, 12, 273
 παρασκευάζεσθαι i, 42, 43, 164, 166,
 209, 300. ii, 86, 250, 305, 315
 παρασκευῇ ii, 296
 παραστάτης i, 176
 παραστήναι i, 121, 169
 παρατίθεσθαι i, 73, 282
 παραντίκα, τὸ, i, 294
 παραχρᾶσθαι i, 233. ii, 137
 παραχρήμα i, 253
 παρῆναι i, 262
 παρῆναι ἐς i, 248
 παρειρύνειν ii, 27, 36
 παρελθὼν, τὸ, ii, 31
 παρέξ ἢ i, 82
 παρεξέρχεσθαι i, 122
 παρεξιέναι ii, 128
 παρεὼν i, 81, 216. ii, 101
 παρεὼν, τὸ, i, 87. ii, 31, 313
 παρέρχεσθαι i, 21, 146, 157
 παρεσκευάδατο i, 166
 παρεσκευασμένος i, 164
 πάρεστι und. i, 19
 παρέχειν i, 25, 147, 215, 238. ii, 252
 παρέχειν ὄχλον οἱ πρήγματα i, 86
 παρέχεσθαι ii, 150

- παρέχον i, 81, 215
 παρθένος i, 122
 παριδεῖν i, 23
 παριέναι i, 51. ii, 38, 239
 παριστάναί i, 221
 πυρίστασθαι ii, 43
 παροίγειν i, 170
 πᾶς i, 139. ii, 6, 52, 290
 πᾶσα ἀνάγκη i, 67
 πᾶσι δέκα i, 178
 πασσυδίη i, 37
 παστὰς i, 21
 πάσχειν τι ii, 211
 πάταγος ii, 129
 πατάσσειν i, 244, 271
 πατρόθεν i, 118, 257
 πατρώϊον i, 26. ii, 259
 παύεσθαι τινος i, 185
 παχύνειν i, 205
 παχὺς i, 205, 227, 260
 πεδέων ζεύγος ii, 33
 πέδη i, 227
 πεζῇ i, 257
 πεζὺς i, 125, 128, 176, 179
 πέθινειν i, 92, 165, 250
 πέθεσθαι i, 209, 250, 255
 πέθεσθαι with gen. i, 79
 πειρᾶσθαι i, 229. ii, 75
 πειρᾶσθαι with part. i, 44, 186, 193,
 250, 252, 278
 πείσεσθαι i, 183
 πέλαγος i, 289
 πελάζειν ii, 84
 πελαργὸς i, 205
 πελταστῆς i, 234
 πέλτη i, 206, 235
 πέμμη i, 90
 πέμπειν i, 95. ii, 127
 πένθος i, 114
 πενή ii, 60
 πεντάδραχμος i, 286
 πεντάεθλον i, 287
 πενταπλήσιος i, 256
 πεντετηρὺς i, 299
 πεντηκόντερος i, 91. ii, 2, 35
 πεντηκοντῆρ ii, 107
 πεντηκοστὺς i, 41
 πεπρωμένη i, 56
 περ i, 167
 πέρατα i, 128
 πέρατα und. ii, 58
 πέρην i, 275
 περὶ i, 37, 92, 200. ii, 61, 62
 ἐπὶ i, 42
 περὶ for ἀντὶ i, 250
 περὶ for ἐν i, 13
 περὶ und. i, 213. ii, 25
 περὶ πολλοῦ ποιέεσθαι ii, 93
 περιαγγέλλεσθαι ii, 2
 περιβάλλειν i, 81
 περιβάλλεσθαι i, 74, 92, 262. ii, 4
 περιβραχιόνια i, 126
 περιγίνεσθαι i, 112
 περιεῖναι i, 227. ii, 271
 περιελαύνειν i, 62
 περιελαύνεσθαι i, 34
 περιέπειν i, 229
 περιέρχεσθαι i, 74, 119. ii, 4
 περιέσχата i, 52, 238
 περιήκειν i, 74. ii, 4, 20
 περιημεϊτέειν i, 27. ii, 213, 269
 περιθύμως ἔχειν ii, 127
 περιϋδεῖν i, 54, 182. ii, 21, 192
 περιϋέναι i, 74. ii, 4
 περικεφαλαῖα und. i, 49
 περλοικοι ii, 143, 247
 περιοπτέος ii, 104
 περιορᾶν i, 54. ii, 21, 192
 περιόψεσθαι i, 54, 81. ii, 192
 περιπίπτειν i, 64, 258, 294. ii, 56
 περίπλοος i, 254
 περιπλῶναι i, 6. ii, 25
 περισπερχέειν ii, 127
 περιστεφανοῦσθαι ii, 78
 περιτιθέναι i, 81, 178
 περιτίθεσθαι i, 74. ii, 4
 περιτομή i, 206
 περιφλεῦναι i, 227
 περιχωρέειν i, 74. ii, 4
 Περσείδης ii, 135
 Περσικὸν ii, 68
 Περσιστὶ ii, 68
 πεύκης τρόπον i, 270
 πῆχυς i, 12
 πῆχυς βασιλητῆ ii, 69
 πιέζεσθαι i, 258, 268, 296. ii, 234
 πικρὸς i, 75
 πικρότης i, 75
 πῖναξ χάλκεος i, 213
 πίπτειν ἀπὸ δόξης ii, 125
 πίστι λαμβάνειν i, 147
 πίστις i, 119, 145
 πιστοῦν i, 142
 πῖτυος τρόπον i, 270
 πῖων i, 40
 πῖων i, 124
 πλαγκτῆς i, 177
 πλανᾶν i, 188
 πλανᾶσθαι i, 270
 πλανέεσθαι i, 270
 πλατάνιστος ii, 30, 32
 πλάτανος ii, 30

- πλέθρον i, 12
 πλείστος εἶναι ii, 134
 πλέον, ἔτι, ii, 269, 311
 πλέον ἢ ἔλασσον ii, 115
 πλεονέκτης ii, 96
 πλεόνως i, 133
 πλεῦν, ἐπὶ, ii, 269
 πλεῦνες, ἄλλοι οἱ, i, 212
 πληγῇ und. i, 139
 πληγῆναι i, 244, 271
 πλήθος ii, 10, 54, 57
 πληθώρα ii, 46
 πληθώρα ἀγορῆς ii, 136
 πλημμυρὶς ii, 227
 πλην ἢ i, 81
 πληροῦν i, 250
 πλήρωμα ii, 57
 πλήρωμα und. i, 250
 πλήττειν i, 25, 244, 271
 πληχθῆναι i, 244
 πλοῖον i, 277. ii, 2
 πλύς und. ii, 114
 πλοῦτος i, 16
 πλώειν i, 6
 ποδαβρὺς i, 31
 πόδας, κατὰ, i, 236
 ποδῶν ii, 164
 ποδῶν, ἐκ, i, 269
 ποδῶν ἔχω, ὡς, 302
 ποθέειν i, 136. ii, 254
 ποθέσειν and ποθήσειν ii, 254
 ποιέειν ii, 56, 114
 ποιέειν und. ii, 105
 ποιέειν δεινὸν &c. i, 35. ii, 100
 ποιέειν εἶναι ii, 77
 ποιέειν ἐπὶ νόον i, 14
 ποιέειν λόγον i, 9
 ποιέεσθαι ii, 58
 ποιέεσθαι ἐν ἐλαφρῷ &c. i, 168. ii, 214
 ποιέεσθαι ἐν κέρδει i, 256
 ποιέεσθαι θῶμα ii, 57
 ποιέεσθαι λόγον i, 9
 ποιέεσθαι σπουδὴν &c. i, 9, 80, 128, 225, 263. ii, 63, 93, 191
 ποιήσας τελεῶ i, 74
 ποιήσον und. i, 240
 ποιηφαγέειν i, 129
 ποικιλώτερον adv. ii, 67
 ποιῶν ii, 294
 πολεμαρχέειν i, 297
 πολέμαρχος i, 297. ii, 107
 πολέμια, τὰ, 118
 πόλεμον ἀναιρέεσθαι i, 211
 πόλεμος ἀκήρυκτος i, 229
 πολίς i, 148
 πολιούχος i, 90
 πόλις i, 90. ii, 29
 πόλις und. i, 4, 125, 259, 267
 πολιτικόν, τὸ, i, 252
 πολλὰ καὶ μεγάλα &c. ii, 10, 183
 πολλὰ πρήσσειν i, 209
 πολλαπλάσια i, 164. ii, 45
 πολλαχῇ i, 26
 πολλόν τι i, 34
 πολλὸν with compar. ii, 7
 πολλὸς i, 60, 74, 186, 192
 πολλὸς εἶναι, &c. ii, 96, 134
 πολλοῦ δεῖ with infin. ii, 10
 πολὺ with superl. i, 31
 πολυτελής ii, 71
 πολύφημος i, 228
 πομπή i, 37, 149
 πομπὴς i, 75
 πόνον ἔχειν ii, 71
 πόνος i, 253, 301. ii, 260
 πόντος i, 262
 πόντος und. i, 91
 πορθμήιον ii, 28
 πορφύρα i, 84, 126
 πόσις i, 110
 ποταμὸς i, 154. ii, 35
 ποτὴς i, 110
 πότναι ii, 303
 ποῦς i, 12. ii, 232
 ποῶ ; τι, i, 182
 πρέμνοθεν i, 270
 πρέπει i, 193
 πρεσβεύειν ii, 3
 πρεσβυγενείη i, 278
 πρέσβυς i, 285
 πρεσβύτερον i, 219
 πρήγμα und. i, 71, 79, 101, 109, 160, 209, 236. ii, 98
 πρήγμα εἶναι i, 45, 107, 161. ii, 18
 πρήγμα ποιέεσθαι ii, 93
 πρήγμασι i, 32
 πρήγματα i, 85, 139, 203, 258, 271. ii, 130
 πρήγματα und. i, 153, 156, 203, 213, 214, 258, 260, 272. ii, 3, 13
 πρήσσειν i, 62, 90, 117, 129, 132, 176, 203
 πρήσσειν πολλὰ i, 209
 πρητήριον, ἀγορὴ καὶ, ii, 26
 Πρίαμος i, 7
 πρὶν i, 44, 242
 πρὸ i, 83. ii, 4, 94, 107
 πρὸ in compos. ii, 42
 πρὸ und. i, 272
 πρὸ with compar. i, 36, 255. ii, 94
 προαγορεύειν i, 137
 προαιδέεσθαι i, 36

προαιρέεσθαι ii, 94
 προβάλλειν ἐνωτὸν ii, 83
 προβάλλεσθαι i, 59
 πρόβατα i, 108
 προβόλαιον ii, 90
 πρόβολος ii, 90
 πρόβοςκος i, 68
 πρόβουλος i, 250
 πρόγονοι ii, 92
 προδεικνύειν i, 35. ii, 37
 προδέκτωρ ii, 37
 προδιδόναι ii, 116
 προδικία i, 30
 πρόδρομος ii, 126, 248
 προεδρία i, 30
 προείπειν i, 48, 114, 137. ii, 18, 69
 προεξάσσειν ii, 292
 προεξανίστασθαι ii, 180
 προεξέδρη ii, 42
 προερέειν i, 137
 προσάγειν i, 102, 209. ii, 159
 προέχειν i, 4, 32, 82. ii, 241, 254, 260
 προηδέατο i, 36
 προθύεσθαι ii, 266
 προθυμία i, 279
 προΐναι i, 165
 πρόκα i, 67, 305
 προκατῆσθαι ii, 167, 309
 προκατίζειν i, 59. ii, 42
 πρόκροστος ii, 117
 προμαντήτης i, 30
 πρόμαντις i, 31
 προμαχεῶν i, 92
 προμηθείη i, 135
 προμικκιζόμενος ii, 298
 Προνήτης ii, 168
 προνοίη i, 89
 πρόξενος ii, 230, 299
 προξενία i, 30. ii, 102, 103, 235
 πρόσποτος ii, 251
 πρόπαις ii, 298
 προσπλύνειν i, 6
 προποιέεσθαι ii, 42
 πρόρριζος i, 271
 πρὸς i, 24, 33, 49, 78, 80, 126, 132, 167, 184, 275. ii, 172, 182, 258
 πρὸς adv. i, 87. ii, 164
 πρὸς with acc. ii, 8
 πρὸς in compos. i, 76, 201, 279, 292
 πρὸς for ὑπὸ i, 230
 πρὸς δὲ i, 13. ii, 176
 πρὸς θεῶν i, 214
 πρὸς ταῦτα i, 136
 προσάγειν i, 132. ii, 302
 προσάγειν ὅρκους i, 282
 προσάγεσθαι i, 115

προσαγωγή und. i, 262
 προσανασιμούσθαι i, 201
 προσάπολλυσθαι i, 292
 προσβάλλεσθαι ii, 202
 προσδέεσθαι i, 22
 προσδοκᾶν i, 26
 προσεξαίρεεσθαι i, 166
 προσεπικτᾶσθαι i, 16
 προσεργάζεσθαι i, 279
 προσεταιρίζεσθαι i, 144
 προσεύχεσθαι i, 29
 προσέχειν i, 6, 47
 προσήκειν ii, 209
 προσήκειν τινὶ i, 123
 προσημαίνειν i, 263
 πρόσκεισθαι i, 76, 176. ii, 283
 προσκυνέειν i, 158
 πρόσσδος ii, 130
 προσορέεσθαι ii, 6
 προσπασσαλεύειν ii, 314
 προσπίπτειν ii, 43
 προσποιέεσθαι i, 11, 280. ii, 268
 προσπταίειν i, 289
 προστάτης i, 202
 προστάττειν i, 176
 προστῆναι i, 32, 51, 80, 156, 214
 προστιθέναι i, 150, 206
 προστίθεσθαι i, 42
 προσφέρεισθαι ii, 275
 πρόσφορος ii, 24
 προσφυνέως i, 15
 πρόσχειν i, 6
 πρόσχημα i, 32, 205, 275, 304. ii, 300
 προσχρῆζειν i, 201
 πρόσω, ἐς τὸ, i, 102, 168, 185
 πρόσω τῆς νυκτός ii, 272
 προσωφελείν ii, 308
 προτείνειν ii, 98
 προτείνεσθαι ii, 98
 προτερέειν ii, 280
 πρότερον i, 44
 πρότερον und. i, 272
 πρότερόν κοτε i, 23
 πρότερος pleon. i, 175, 242, 286
 προτιθέναι ii, 171, 258
 προτιμᾶν i, 52, 127
 προτρέπεσθαι i, 18
 προφάσει i, 105
 προφάσις ἔλακει i, 284
 πρόσφασις i, 16, 135, 191, 208, 288. ii, 93
 προφέρειν i, 205. ii, 274
 προφεύγειν i, 257
 προφητεύειν ii, 67
 προφήτης ii, 67, 167
 προφήτης i, 31

προφωνεῖν i, 137
 πρόχυσις i, 90
 προχωρεῖν i, 48, 105
 πρύμνη i, 5
 πρύμνην κρούεσθαι ii, 197
 πρυτανήτη i, 299
 πρύτανις i, 299
 πρωῒ ii, 136
 πρώϊος ii, 228
 πρώρη i, 5
 πρώτα μὲν i, 276. ii, 90, 182
 πρώτα, τὰ, i, 292. ii, 294
 πρώτα, φρενῶν ἐς τὰ, ii, 19
 πρώτην, τὴν, i, 85, 163
 πρωτοκαθεδρία i, 30
 πρωτοκλισία i, 30
 πρώτον μὲν i, 104
 πρωτοπήμων i, 235
 πρώτος i, 5. ii, 132
 πρώτος μὲν ii, 51
 πτύσσειν i, 78
 πτωχήτη i, 123
 πύθεσθαι, πυθέσθαι, i, 30
 Πυθίη i, 31
 Πυθῶ i, 30
 Πυλαγόροι ii, 131
 πύλη i, 170
 πυνθάνεσθαι i, 14, 291
 πῦρ i, 125
 πυρὸς ii, 113, 240
 πυροῦν ii, 8
 πυρφόρος i, 33. ii, 152

P.

ῥάβδος und. i, 216
 ῥαπίζειν ii, 34, 180
 ῥάπτειν i, 240
 ῥαφεὺς i, 240
 ῥαφή ii, 297
 ῥέεθρον i, 11. ii, 42, 66, 78
 ῥέπειν ii, 51
 ῥεῦμα ii, 66, 76
 ῥηγνύειν i, 50
 ῥηκὸς ii, 84
 ῥῆμα und. i, 51
 ῥηστώνη i, 164
 ῥηχίη ii, 36, 227
 ῥίπτειν i, 85
 ῥόος und. ii, 35
 ῥόπτρον i, 287
 ῥὸς, adj. in, i, 138
 ῥύεσθαι i, 51, 161, 211, 250, 268.
 ii, 293
 ῥωβίδας ii, 298

Σ.

σ elided i, 6, 8, 20, 169
 σὰ, τὰ, i, 169
 σαγηνεύειν i, 37, 266
 σαγήνη i, 266. ii, 98
 σαλάβη ii, 77
 σαλάμβη ii, 77
 σαλπικτὴς und. i, 263
 σατραπεύειν ii, 7
 σαύρη i, 196
 σαῦρος i, 196
 σαυρωτῆρ ii, 41
 σβεννύειν i, 228
 σε emph. after ἤ ii, 17
 σελεῖν i, 263, 290
 σειρηφόρος i, 33
 σεισίχθων ii, 77
 σεληναῖη νύξ i, 37
 σελήνη und. i, 295
 σεωντοῦ i, 134
 σῆμα i, 263
 σημαίνειν i, 263
 σημεία φαίνειν i, 147
 σημείον δέ, — γὰρ, i, 182
 σημήϊα i, 263
 σθένει κατὰ τὸ καρτερόν i, 106, 141
 σι i, 3
 σιγᾶν i, 155
 σιδήριον ii, 22, 267
 Σιληνὸς ii, 29
 σιναμωρεῖν i, 84, 269
 σινδῶν ii, 112
 σινέεσθαι i, 71, 185, 230, 269. ii, 277
 σῖτα ἀναιρέεσθαι i, 188
 σιταγωγὸς i, 289. ii, 2
 σιτοποιοὺς i, 166
 σῖτος i, 110
 σῖτος ἀηλεσμένος ii, 26
 σιτοφόρος i, 33, 167
 σιῶ i, 226
 σκάφη νεῶν ii, 113
 σκέπη, ἐν, i, 83
 σκευάζειν i, 108
 σκευοφόρος i, 33
 σκήπτεσθαι i, 238
 σκῆψις i, 288
 σκιδνάμενος ἥλιος ii, 161
 σκολιὸς i, 148
 σκόλοψ ii, 304
 σκοπέειν und. i, 284
 σκόπελος ii, 42
 σκοπέων und. i, 24, 71
 σκοπιῇ ii, 42
 σκύταλον i, 165
 σκύτινος i, 43

σμικρά, χωρέειν παρὰ, i, 7.1
 σμικρὸν, οὔτε τι ἢ μέγα ἦ, i, 137
 σμικρὸς i, 10
 σοι pleon. i, 163
 σοφίη ii, 60
 σοφίη περιελθεῖν i, 119
 σοφιστῆς i, 16
 σοφὸν i, 135
 σφώτερα, ταχύτερα ἦ, i, 140
 σπαδίζειν i, 204
 σπᾶσθαι i, 131
 σπέρχασθαι i, 209. ii, 127
 σπεύδειν i, 24. ii, 50
 σπεύδουσθαι ii, 50
 σπεύδων τὰ σπεύδεις i, 105
 σπουδῇ ii, 126, 287
 σπουδῇ ποιέεσθαι i, 9
 στάδια i, 12, 100
 στάδιοι i, 12, 100
 στάδιοι with verb sing. ii, 33
 σταθμὸς i, 303
 στασιώτης i, 157
 στατήρ i, 30. ii, 30
 στέλλειν i, 260
 στέργειν ii, 98, 313
 στεφανηφόρος i, 33
 στέφανος i, 178
 στεφανοῦσθαι ii, 78
 στεφάνωμα ii, 78
 στήναι and compounds i, 27
 στήναι ἐς τι i, 152
 στίβον, κατὰ, i, 236
 στιγεὺς ii, 34
 στίζειν i, 210
 στίφος ii, 281
 στόλος i, 10, 236
 στόλος ἴδιος i, 219
 στόμα, κατὰ, ii, 155
 στόμασι, ἔχειν ἐν, i, 171, 306
 στόματα i, 178
 στορνύναι ii, 50, 120
 στρατεύειν i, 104, 163
 στρατεύεσθαι i, 104, 163
 στρατεύμα und. ii, 56, 116
 στρατηγείν i, 20
 στρατηγὸς ii, 203
 στρατηγὸς i, 212, 287, 297
 στρατηγῇ i, 105
 στρατηγῇ und. i, 226
 στρατῇ i, 105. ii, 249
 στρατῇ und. ii, 248
 στρατιώτης i, 236
 στρατιώτης i, 277. ii, 2
 στρατοπεδεύεσθαι i, 120, 225. ii, 262
 στρατόπεδον ii, 249
 στρατόπεδον und. i, 300

στρατὸς i, 128, 236
 στρατὸς und. i, 184
 στρεβλοῦν ii, 36
 στρεπτὸς i, 126. ii, 32
 στρεπτοφόρος ii, 218
 στρέφειν i, 159
 στρογγύλη i, 6, 91, 277
 στρουθὸς i, 89
 Στρυμονίης ii, 118, 221
 σὺ φῆς ii, 61
 συγγηρεύσκειν i, 162
 συγγινώσκειν i, 55, 186
 συγγινώσκεσθαι i, 28
 συγγνώμη i, 24
 συγκατῆσθαι i, 143
 σύγκεισθαι i, 172, 216
 συγκερᾶσθαι ii, 93
 σύγκλητος ἐκκλησία ii, 7
 σύγκλυδεις ἄνθρωποι, οἱ, ii, 7
 συγκύπτειν i, 158
 συγκυρέεσθαι ii, 268
 συγχαίρεσθαι i, 272
 συγχοῦν ii, 275
 συγχοῦσθαι ii, 190
 συγχωρεῖν ii, 99
 συκοφαντίας ii, 118
 συλλαμβάνειν i, 37, 47. ii, 5, 21
 συλλογῇ und. i, 250
 σύλλογος ἐπὶ κλητος ii, 7
 συλλυπέεσθαι i, 272
 συμβάλλειν i, 297
 συμβάλλεσθαι i, 164
 συμβόλαια und. i, 172
 σύμβολον ii, 103
 συμβουλευεῖν ii, 145
 συμβουλεύω und. i, 156
 συμμαχίη i, 45. ii, 87
 συμμαχικὸν i, 252. ii, 310
 σύμμαχος i, 221. ii, 5
 σύμμικτος στρατὸς ii, 51
 συμμίσγειν i, 80. ii, 125
 σύμπαν εἶναι, τὸ, ii, 86
 σύμπας ii, 262
 συμπεῖθεσθαι i, 272
 συμπευθέειν i, 272
 συμπίπτειν i, 111, 259. ii, 43, 306,
 307
 συμπληροῦν ii, 149
 συμπρήσσειν ii, 106
 συμφέρεσθαι i, 278
 συμφορὰ i, 56. ii, 45
 συμφορῇ παιδοφόνος ii, 119
 συμφορῇ, ἐμπίπτειν ἐπὶ, ii, 56
 συμψᾶν i, 101
 σὺν i, 62
 σὺν in compos. i, 33, 295. ii, 60

- σὺν und. i, 236, 266
 σὺν θεῷ i, 51, 168
 συνάγειν ii, 54
 συναλγέειν i, 272
 συναλίζειν i, 78, 99
 συναλίζεσθαι i, 36
 συναπόλλυσθαι ii, 136
 συνάχθειςθαι i, 272
 συνδιαφέρειν i, 23. ii, 236
 συνειδέναι i, 272. ii, 282
 συνεκπίπτειν i, 106
 συνεκπλώνειν i, 6
 συνεκπρήσσειν ii, 106
 συνεξελέειν i, 23
 συνέπαινος ii, 20
 συνεπελαφρύνειν i, 23
 συνεσπίπτειν ii, 307
 συνέχεσθαι i, 111
 συνήδεσθαι i, 136, 272
 σύνθημα i, 225. ii, 304
 συννάσσειν ii, 54
 συννέειν i, 21
 συννέφελα ii, 37
 συννοίη i, 53
 σύνοδος ii, 131, 258
 συννικέειν i, 24
 συντίθεσθαι ii, 244
 συντρέχειν i, 29, 106
 σύντροφος ii, 60
 συντυγχάνειν i, 194
 συνυφαίνειν i, 239
 συνωνέεσθαι i, 14
 σὺς i, 22
 συσσίτιον i, 41. ii, 107
 συστήναι i, 108, 111, 190, 264. ii, 84, 195, 301
 συστρέφειν i, 61, 272. ii, 252, 285
 σφάγια ii, 253
 σφάζειν i, 72
 σφακελίζειν i, 141, 306
 σφάκελος i, 141
 σφάκελος und. i, 142
 σφαλερὸς ii, 47
 σφάλλειν ii, 21
 σφάλλεσθαι ii, 47
 σφάλλεσθαί τινος i, 83
 σφέα i, 66
 σφέας i, 87
 σφέας pleon. i, 276
 σφέας αὐτοὺς i, 254
 σφέτερον αὐτῶν i, 212
 σφι i, 4
 σχεδίη i, 177
 σχεδίη und. i, 176
 σχῆμα i, 205
 σχίζεσθαι i, 182
 σχοῖνος i, 12
 σχοῖνος und. i, 102
 σχοινοτενής ii, 25
 σῶστρο i, 72
 σωφρονέειν i, 139
 σωφρόνων, σωφρονῶν, i, 9
 T.
 τ for σ i, 24
 τὰ with adv. i, 8, 10, 294
 τὰ abs. i, 112
 τὰ δὲ i, 153
 τὰ μὲν, τὰ δὲ i, 152
 τὰ πάντα ii, 4
 τὰ σὰ i, 169
 τάδε i, 17, 200, 203
 τάλαιπωρή i, 191
 τάλαντον i, 217. ii, 30
 ταμείον und. ii, 86
 ταμίαι ii, 175
 τάμνειν ὄδον ii, 74
 τάμνειν ὄρκια i, 196
 τάξασθαι i, 121
 τάξις, ἐπὶ ὀλίγας, i, 299
 τᾶλλα, τᾶλλα, ii, 187
 ταριχεύειν i, 120
 τάριχος ii, 314
 ταρσὸς ii, 155, 267
 ταυρηδὼν i, 121
 ταῦτα i, 17, 22, 97, 200, 233. ii, 255
 ταῦτα und. i, 13, 79. ii, 106
 ταῦτα, καὶ, i, 253
 ταῦτα, πρὸς, i, 136
 ταῦτα αὐτῇ ii, 128
 αὐτῇ i, 102, 103. ii, 85
 αὐτῇ αὐτοῦ, ἐν, 191
 τάφος i, 187
 τάφρη i, 196
 τάφρον i, 196
 τάχει, ἐν, i, 46
 τάχεις ἔχω, ὡς, i, 302
 ταχίστην i, 48, 72, 79, 250
 τάχος, κατὰ, i, 46, 83
 τάχος, ὅτι, ii, 244
 ταχύτερα ἢ σοφώτερα i, 140
 ταχύτερος i, 187
 τε ii, 200
 τε, position of, i, 85. ii, 115
 τε pleon. i, 4, 14, 184
 τε or καὶ und. i, 10
 τε and καὶ i, 149. ii, 26
 τε, μή, i, 73
 τε, οὐ, i, 73
 τεθνάναι ii, 43

- τεθνεὺς i, 67
 τέθριππος i, 227
 τεθριπποτρόφος i, 227, 268
 τείνειν ἔς τινα i, 298
 τειχέων κιθῶνες ii, 80
 τειχήρης i, 91
 τειχίζειν i, 269
 τείχισμα und. i, 305
 τειχομαχέειν ii, 289
 τεῖχος i, 185, 209, 245
 τεκμήριον, — γὰρ, i, 182
 τέκνον und. i, 67
 τελαμών ii, 112
 τελέειν i, 133. ii, 70
 τελέεσθαι ii, 70
 τελέην, οὐ, i, 75
 τέλει, ἐν οἱ πρὸς, ii, 244
 τέλει, ἐν, ii, 309
 τελεοῦν i, 158, 201
 τελευτᾶν i, 139, 244
 τελευτᾶν ὑπὸ i, 288
 τελευτῶν i, 148, 217
 τελεῶ ποιήσας i, 74
 τέλη, τὰ, i, 295. ii, 309
 τέλος i, 61, 141, 280. ii, 49, 245, 253, 270
 τέμενος i, 230, 296. ii, 107
 τέμενος und. i, 303
 τέμνειν ὁδοὺς i, 192. ii, 74
 τέμπος ii, 77, 107
 τέοισι i, 23
 τέος, verbals in, i, 138
 τέσσερες i, 35
 τέσσερσι i, 273
 τέτευχα i, 124
 τετράγωνος i, 78, 101
 τετράπηχυς ii, 69
 τεχνάζειν i, 159, 248
 τέχνη und. i, 159
 τέχνη ἰθείη ii, 280
 τέχνη μηδεμῆ i, 67
 τέφ i, 23, 70
 τέων i, 23
 τέως i, 52, 226
 τῇ ii, 16
 τῇδε ii, 46
 τὴν in elliptical expressions i, 64
 τὴν ταχίστην i, 72, 79, 250
 τησίδε, τησίδε i, 106
 τι ii, 159, 252
 τί, ἄλλο, i, 216
 τί δρῶ; i, 182
 τί ἐστι i, 209
 τι, λέγειν, i, 134
 τι, οὐ, ii, 249
 τί πάθω; i, 182
 τίειν i, 240
 τίεσθαι i, 210
 τήρη i, 212. ii, 223
 τιθεῖν i, 68
 τιθέναι ἐν λόγῳ i, 9
 τιθέναι νόμον i, 16
 τίθεσθαι i, 42
 τίθεσθαι, γέλωτά με, ii, 128
 τίθεσθαι γνώμην i, 153
 τίθεσθαι νόμον i, 16
 τίθεσθαι ὅπλα i, 37, 225
 τίθεσθαι παρ' οὐδέν ii, 93
 τίθεσθαι χάριν, &c. i, 273
 τίκτειν i, 167
 τιμῇ ii, 71
 τιμῇ und. i, 197. ii, 39, 243
 τιμωρέειν i, 9. ii, 17
 τιμώρημα ii, 106
 τιμωρητέος ii, 105
 τιμωρὸς ii, 5, 106
 τιμωρὸς und. i, 76
 τίνυσθαι i, 226
 τις i, 23, 81, 84, 252
 τις, position of, i, 42, 49, 237
 τις und. i, 5, 48, 56, 65
 τις, εἴ, i, 18. ii, 260
 τίς οὗτος; i, 52
 τὸ with prep. or adv. i, 8, 10, 294
 τὸ before quotations ii, 49
 τὸ with neut. adj. i, 65
 τὸ with neut. particip. i, 18, 59
 τὸ und. i, 30
 τὸ for ὅ τι i, 189, 270
 τὸ ἀπ' ἡμέων ii, 244
 τὸ δὲ i, 24
 τὸ ἐμὸν, &c. i, 51, 64, 169. ii, 231
 τὸ κατὰ τινα ii, 96
 τὸ μὲν, τὸ δὲ i, 300
 τὸ σὸν i, 51, 64, 169
 τὸ, i. e. ἔπος or ῥῆμα, i, 51
 τόδε ἡλικίης &c. ii, 11, 38, 47
 τόδε τόξον i, 127
 τοιάδε i, 17
 τοιαῦτα i, 17
 τοιαῦτα, ἕτερα, i, 75, 103, 151
 τοιόσδε i, 271
 τοιοῦτο i, 20, 156
 τοκεὺς und. i, 133. ii, 57
 τόκος i, 66
 τόνος ii, 313
 τοξεύειν ἐπίσκοπα i, 134
 τόξευμα i, 193, 300
 τόξον und. i, 134
 τόξον διατείνειν i, 134
 τόξον, τόδε, i, 127
 τοξοφόρος i, 33

τόπος und. ii, 124
 τὸς, verbals in, i, 138
 τοσαῦτα i, 17
 τόσον und. i, 184, 193
 τόσου, ἐκ, ii, 132
 τοσοῦτον i, 17, 214, 216
 τοσοῦτον und. i, 28
 τοσοῦτον, ἐπὶ, i, 290
 τότε after δὴ or καὶ i, 31
 τότε, μέχρι, i, 267
 τοῦ und. before inf. i, 89
 τοῦτο i, 22, 110. ii, 82
 τοῦτο und. i, 13, 93
 τοῦτο, αὐτὸ, i, 145
 τοῦτο γίνεσθαι und. i, 233
 τοῦτο θράσεος &c., ἐς, ii, 11, 38, 47
 τοῦτο μὲν, τοῦτο δὲ, i, 42, 91, 301. ii, 24, 109, 181, 259
 τράπεζα und. i, 268
 τράπεζα ἡλίου i, 125
 τράπεσθαι or τρέπεσθαι i, 104, 150, 260. ii, 63, 157
 τράπεσθαι πρὸς ἀλκὴν i, 186
 τραχέα ἀκτὴ ii, 33
 τρέπειν i, 188. ii, 63
 τρέχειν ii, 265
 τρηχὺς ii, 315
 τρίβω, ἐν, ii, 233
 τρίγωνος i, 131
 τριηκὰς i, 41
 τριήρης ii, 2, 35, 56, 223
 τρίτους ii, 196, 296
 τριταῖος ii, 122
 τριτημορίς i, 110
 τριτογενὴς ii, 84
 τρίτον, τὸ, i, 38
 τριτὸν ii, 84
 τρόπος und. i, 262
 τροχάζειν ii, 287
 τρύεσθαι i, 255
 τρώμα i, 244, 304
 τυγχάνειν i, 26. ii, 38
 τυγχάνειν with particip. i, 16, 54. ii, 185
 τυμβοχοεῖν ii, 70
 τύπτειν i, 138
 τυραννεύειν i, 20, 82, 192
 τυραννὶς i, 28, 212
 τυραννὶς und. i, 274
 τύραννος i, 11
 τύχη θεῇ i, 79, 168
 τῶν i, 89
 τῶρχαῖον ii, 273
 τωτὸν with dat. i, 183, 189. ii, 3
 τωτὸν, γίνεσθαι κατὰ, i, 182
 τωτὸν νοεῖν i, 182
 τωτὸν φρονεῖν i, 182

T.

ὑβρίζειν i, 101, 188
 ὕβρις i, 152, 228
 ὑβριστῆς i, 154
 ὑδρῆιον i, 122.
 ὑδροποτεῖν i, 43
 ὑδροφόρος i, 33, 122
 ὕδωρ i, 11
 ὕδωρ, γῇ καὶ, i, 277. ii, 80
 υῖες in periph. i, 14
 υῖος und. i, 5, 222
 ὕλη ii, 36
 ὑμέτερον, τὸ, i, 169
 ὑπάγειν ὑπὸ i, 306
 ὑπαρπάζειν i, 216. ii, 302
 ὑπάρχει abs. i, 26
 ὑπάρχειν i, 275. ii, 10, 294
 ὑπάρχειν ἀδικίης i, 175
 ὑπαρχον, ὑπάρχον, ii, 63
 ὑπείκειν i, 87
 ὑπέκκεισθαι ii, 182
 ὑπεκτιθέναι i, 221
 ὑπεκφέρειν i, 185
 ὑπεξειρύνειν ii, 27
 ὑπεξέχειν i, 282
 ὑπὲρ i, 22, 221. ii, 70
 ὑπεραιωρέεσθαι i, 303
 ὑπεράκριος i, 32
 ὑπερβάλλεσθαι i, 149. ii, 276
 ὑπερβολὴ ii, 217
 ὑπερέχειν ii, 14
 ὑπεριστάναι i, 19. ii, 22
 ὑπερμήκης ii, 232
 ὑπερορᾶν ii, 36
 ὑπερτιθέναι i, 203
 ὑπερτίθεσθαι ii, 8
 ὑπερφέρειν ii, 236
 ὑπερφυῖς ii, 220
 ὑπέρχεσθαι i, 18, 305
 ὑπεύθυνος i, 152
 ὑπήκοος i, 61. ii, 67
 ὑπηρετεῖν i, 64
 ὑπιέναι i, 87
 ὑπίεσθαι ii, 99
 ὑπίσχεσθαι i, 206, 232. ii, 62, 104
 ὑπισχνέεσθαι i, 217, 232. ii, 63
 ὕπνος i, 38
 ὕπνουσθαι i, 144
 ὑπὸ with acc. i, 19, 293, 306
 ὑπὸ with dat. i, 58, 104
 ὑπὸ with gen. i, 2. ii, 57, 301
 ὑπὸ in compos. i, 213
 ὑπὸ after neuter passives i, 205, 288
 ὑπὸ und. i, 64
 ὑπὸ νύκτα i, 238
 ὑπόβρυξ ii, 78

ὑπόγαιον ὕρνημα i, 195
 ὑποδέεσθαι with fut. or aor. i, 144,
 148, 232

ὑποδέξιμος ii, 45
 ὑποδέξιος ii, 45
 ὑποδέχεσθαι ii, 45
 ὑπόδημα i, 248
 ὑποζάκωρος i, 305
 ὑπόθερμος i, 271
 ὑποθωπεύειν i, 18
 ὑποκρίνεσθαι i, 7
 ὑποκριτής i, 7
 ὑπολαμβάνειν i, 111, 263
 ὑπολάμπειν ii, 228
 ὑπολείπειν i, 80
 ὑπολείπεσθαι i, 184
 ὑπόμαργος i, 131, 212, 283
 ὑπομένειν ii, 59, 255
 ὑπομένον, τὸ, ii, 128
 ὑποστροφή ii, 254
 ὑπόσχεσις und. ii, 96
 ὑποτιθέναι ii, 8
 ὑποτείνειν ii, 96
 ὑποτύπτειν i, 160. ii, 98
 ὑπουργεῖν ii, 235
 ὑποφαίνειν ii, 228
 ὑποφαίνεσθαι i, 158
 ὑποφήτης ii, 67
 ὑπωρεῖν ii, 256
 ὕς, adj. in, i, 138
 ὕς i, 22
 ὕστατος δὲ i, 51
 ὕστεραίος i, 49. ii, 50, 71
 ὕστερέειν i, 286
 ὕστερίζειν i, 286
 ὕστερος i, 304. ii, 251
 ὑφελέσθαι ii, 312

Φ.

φαίνειν σημεῖα i, 147
 φαίνεσθαι with inf. or particip. i, 144,
 147, 252. ii, 222
 φάναι, οὐ, i, 23, 278
 φάνερος γίνεσθαι i, 147
 φάνερός ἐστι i, 129, 147. ii, 23
 φαντάζεσθαι ii, 14
 φάρμακα i, 160
 φᾶς, εἶπε, i, 280
 φᾶς, ἔλεγε, i, 75, 216
 Φᾶσιν, φασίν, i, 6
 φατιν ἔχει i, 222. ii, 3
 φάτις ἔχει i, 222. ii, 3
 φαῦλος i, 288
 φείδεσθαι i, 86
 φέρε, εἰπὲ, &c. ii, 44, 61

φερέγγυος i, 206
 φέρειν i, 54, 74, 94, 104, 286. ii, 23,
 184
 φέρειν ἐς or ἐπὶ ii, 124
 φέρειν ἐς τι, i, 161, 273. ii, 23
 φέρειν τι i, 161, 273
 φέρεσθαι i, 188
 φέρετε i, 255
 φερόμενος ii, 129, 199, 203
 φέρων ii, 199
 φέρων, ἦκειν, i, 193
 φεύγειν i, 51, 257. ii, 122
 φεύγειν ὑπὸ i, 205
 φήμη i, 26, 168. ii, 307
 φήμη ἔχει i, 222
 φήμις i, 26
 φθάνειν i, 145, 150, 192, 279, 296.
 ii, 99, 274
 φθέγγεσθαι i, 158
 φθειρεσθαι i, 258
 φθόνερος ii, 44
 φθόνος ii, 15
 φθορῇ θεήλατος ii, 23
 φιάλη i, 160. ii, 295
 φιλέειν with inf. ii, 12, 47
 φίλιος i, 27. ii, 100, 241
 φιλοινίη i, 133
 φιλοφρόνως i, 121
 φλαῦρον, ἀποσκήπτειν ἐς, i, 74
 φλαῦρος i, 103, 288
 φλαύρως i, 305
 φλαύρως ἀκούειν i, 15
 φλεγμονή i, 141
 φοβέαι i, 25
 φοβέεσθαι i, 229. ii, 288
 φοβητέον und. i, 138, 284
 φόβος i, 45, 197, 298. ii, 288
 φόβος fut φοβερός i, 301
 φοινικῆϊος οἶνος i, 127
 φοινίσσειν ii, 194
 φοιτᾶν ii, 26
 φοιτέειν i, 59
 φορβή i, 110
 φορέειν und. i, 235
 φορμὸς ii, 190
 φόρος i, 62, 142
 φορτίον i, 4, 24
 φόρτος i, 4, 24
 φράζειν ii, 37, 43
 φράζεσθαι i, 168. ii, 43, 311
 φρασθῆναι ii, 43
 φράσσειν γέρρα ii, 284
 φράσσεσθαι ii, 289
 φρέαρ ii, 80
 φρένες i, 162, 169
 φρενήρης i, 128

φρενῶν ἐς τὰ πρῶτα ii, 19
 φρίσσειν ii, 206
 φρονέειν i, 34, 189. ii, 88, 192
 φρονέειν, εἶ, ii, 231
 φρονέειν μέγα ii, 15
 φρονέειν τὰ ἀμείνω ii, 107
 φρονέειν τωῖτδ i, 182
 φρόνημα ii, 244
 φροντίζειν i, 284
 φροντῖς i, 66
 Φρύγες i, 15
 φυγή i, 206
 φύειν i, 232
 φυλακή ii, 277
 φυλακὴν ἔχειν i, 24
 φύλακος i, 48
 φύλαρχος i, 223
 φυλάσσειν i, 41, 51
 φυλάσσεσθαι ii, 294
 φυλετεύειν i, 223, 235
 φυλέτης i, 115
 φυλῇ i, 299
 φυλῇ und. i, 183
 φύλοπις i, 299
 φῦμα i, 161
 φῦναι i, 161
 φύρδην ii, 39
 φύσις i, 243. ii, 169
 Φωκαίη i, 46
 φωνή und. i, 51
 φωνὴν ιέναι i, 191
 φῶρ ii, 6
 φῶς pleon. i, 55
 φῶς i, 206

X.

χαίρειν i, 80
 χαίρειν with inf. ii, 12
 χαίρειν, εἶαν, i, 261. ii, 270
 χαίρειν λέγω i, 187
 χαίρων i, 131, 135, 138, 192, 278. ii, 144
 χαλεπὸς with inf. i, 146, 154
 χάλλεος i, 227
 χαρακτήρ i, 70. ii, 2
 χαράσσειν ii, 2
 χαρίζεσθαι i, 19
 χάριν i, 236
 χάριν und. i, 183
 χάριν εἰδέναι i, 127. ii, 295
 χάριν ἔχειν i, 43
 χάριν θέσθαι &c. i, 273. ii, 235
 χάριτα see χάριν
 χάσμα ii, 31
 χέεσθαι χοὰς ii, 42

χειμάζειν ii, 217
 χείμαρρος ποταμοῦ i, 154
 χειμερίζειν ii, 217
 χειμερινή i, 102
 χεῖρ i, 228, 236. ii, 24, 232
 χεῖρ und. i, 266. ii, 32
 χεῖρας, ἄγεσθαι ἐς, i, 79
 χεῖρας ἀνταίρεσθαι ii, 59
 χειροθήης i, 131
 χειρῶν νόμος ii, 201
 χερσὶ, ἐν, i, 21
 χερσὺν ησος i, 14, 268
 χέρσος i, 14
 χῆτος ii, 247
 χθιζὸς i, 79
 χίβδηλος i, 232
 χιλίομβη ii, 42
 χοὰς χέεσθαι ii, 42
 χοῖνιξ ii, 116
 χοῦν ii, 299
 χρᾶν i, 29, 31, 285
 χρᾶσθαι ii, 6, 128
 χρᾶσθαι λόγῳ ἀληθεῖ i, 18
 χρᾶσθαι τῷ ἐόντι i, 18
 χρέειν ii, 67
 χρέεσθαι i, 20, 26, 29, 31, 37, 71, 149, 254. ii, 6, 86
 χρεδν i, 81
 χρεώμενος ii, 6
 χρεώμενος χαίρω ii, 144
 χρεῶν i, 25, 216
 χρεῶν ἐστι i, 208
 χρητίζειν ii, 38, 49
 χρῆμα i, 22, 151, 161, 274. ii, 118
 χρῆμα und. i, 35, 54, 135
 χρῆμα κινεῖν, πᾶν, i, 234
 χρήμασι, ἐπὶ, i, 204
 χρήματα i, 258, 260. ii, 87
 χρῆν i, 24, 42, 182, 208
 χρῆσθαι i, 110
 χρησθὲν i, 28
 χρησθὲν und. i, 89
 χρησμολόγος ii, 67
 χρησμοῦς i, 28, 231. ii, 6, 67
 χρησμοσύνη ii, 265
 χρησόμενος i, 281
 χρηστήριον i, 28, 259. ii, 286
 χρηστήριον und. i, 281
 χρηστὸς ii, 132, 253, 285
 χρόνον, ἐπὶ, i, 70, 99, 243
 χρόνον, ἐς, i, 147
 χρόνον und. i, 8, 31, 34, 76, 165, 285, ii, 53, 132
 χρόνου, ἐντὸς ὁλίγου, i, 162
 χρόνῳ i, 48, 54. ii, 285
 χρυσάορος ii, 193

χρυσόπαστος ii, 223
 χρυσός ii, 12
 χρυσός καὶ εἴματα i, 67, 118
 χρυσοῦ ψῆγμα i, 238
 χρυσοφόρος i, 33
 χυτός ii, 36
 χύτρος ii, 110
 χώρα ii, 299
 χωρεύειν παρὰ σμικρὰ i, 74
 χώρα und. i, 58, 102, 106, 119. ii,
 67
 χώραν, κατὰ, i, 191, 197, 274
 χωρίζεσθαι i, 182
 χωρίον und. i, 216, 230, 266, 305. ii,
 124
 χωρίς i, 156
 χωρίς ἢ i, 82

Ψ.

ψάμμη i, 196
 ψάμμος i, 129, 130, 196
 ψέλια i, 126. ii, 32
 ψελιοφόρος ii, 218
 ψευδεσθαί τινος or τινι i, 83, 250. ii,
 11, 81
 ψεύδος i, 146
 ψεύστης ii, 128
 ψῆγμα χρυσοῦ i, 238
 ψηφιοφόρος i, 33
 ψῆφος ii, 224, 280
 ψιλός i, 46, 234
 ψυχῇ i, 160. ii, 128
 ψυχρός i, 296

Ω.

ω for η i, 187
 ω for οα i, 53
 ῶ, ἐν, i, 185
 ᾧδε i, 17, 203
 ᾧρίζεσθαι i, 149
 ᾧσισμός ii, 285
 ᾧλλοι ii, 187
 ᾧμοβοέη i, 119
 ᾧμόλινος ii, 36

ων for ωσαν i, 155. ii, 16
 ᾧν, ᾧν, ᾧν, i, 7
 ᾧν i, 17, 132, 151, 156. ii, 15
 ᾧν, οὐκ, i, 106, 165, 182, 233. ii, 13
 ᾧνέοντο i, 76, 93
 ᾧνήρ i, 169
 ᾧνθρωπε i, 50
 ᾧνθρωποι ii, 45
 ᾧρη i, 191
 ᾧρη, ᾧρη, i, 9
 ᾧρη ii, 156
 ᾧρη und. i, 48, 102, 295. ii, 204
 ᾧρην ἔχειν i, 9, 169
 ᾧρυσσον i, 98
 ᾧς i, 13, 70, 104, 123, 128, 136. ii,
 106, 262
 ᾧς, particip. in, i, 14
 ᾧς with indic. i, 7, 92
 ᾧς with opt. ii, 6
 ᾧς i, 17
 ᾧς with superl. i, 23, 41, 82
 ᾧς with particip. i, 114, 206, 208,
 286. ii, 46
 ᾧς pleon. i, 109
 ᾧς, ᾧς, ᾧς i, 5
 ᾧς δὴ i, 33, 170
 ᾧς εἰπεῖν ii, 218
 ᾧς ἐκ κακῶν ii, 210
 ᾧς ἕκαστος i, 16, 123, 266, 302
 ᾧς ἐόντες i, 194
 ᾧς ἔχω i, 169, 221, 258, 302
 ᾧς, οὐδὲ, i, 167
 ᾧς, οὐκ οὕτω—, i, 279
 ᾧς οὕτω ἐχόντων ii, 236
 ᾧς τὸ ἐπίπαν ii, 47, 96
 ᾧσπερ ii, 260
 ᾧστε i, 122, 157, 239
 ᾧστε und. i, 9, 99, 133, 212
 ᾧστε pleon. ii, 15
 ᾧστε with inf. i, 259
 ᾧστε with particip. i, 210, 238
 ᾧστε, ἦ, und., i, 297
 ᾧτα, ὀρθὰ ἰστάναι τὰ, i, 188
 ᾧτακουστής i, 69
 ων for αυ i, 2
 ᾧφλον ii, 163

LATIN AND ENGLISH INDEX.

* * The first number refers to the volume, the latter to the page.

A.

- " Abate " ii, 99
 Abdera i, 96, 267, 277
 Abruptness i, 31, 99
 Abstract for concrete i, 301
 Abydos i, 242. ii, 65
 Abyssinia i, 125, 128
 Ac ii, 47
 Acarnan i, 37
 Accentuation i, 5, 10, 11, 14, 18, 25,
 33, 79, 104, 106, 108, 138, 140,
 145, 148, 179, 278. ii, 60, 74, 145,
 231
 Accusative i, 8, 9, 64, 106, 139, 165.
 ii, 7, 8, 10, 18, 133, 143
 Accusative abs. i, 20, 86, 95. ii, 240,
 271
 Accusative for gen. i, 237, 239
 Accusative for nom. i, 19, 239
 Accusative and gen. i, 265, 277
 Accusative double, i, 256. ii, 72, 77
 Achæmenes i, 148
 Achæmenidæ i, 108, 141, 207. ii, 17,
 92
 Acharnæ i, 37
 Achilles i, 223, 229
 Acropolis i, 90, 221, 238. ii, 177
 Actæa i, 32, 223
 Acte ii, 119
 Actives i, 202. ii, 143
 Active for pass. i, 260, 263. ii, 168
 Adjectives i, 119, 128, 301. ii, 60,
 161, 216, 240
 Adjectives used adv. i, 262, 269. ii,
 186, 228
 Adrastus i, 21, 25, 26
 Adriatic i, 91, 216
 Adverbs for adj. i, 297
 Adverbs of time i, 45
 Æa i, 6
 Æacidæ i, 229. ii, 185, 244
 Æacus i, 97, 230, 268
 Æantis i, 223, 297
 Ædes und. i, 21
 Ægean i, 216. ii, 26, 57
 Ægicoræ i, 222, 223
 Ægilea i, 296
 Ægilia i, 292
 Ægina i, 97, 199, 229, 247, 269,
 277, &c. 285, &c.
 Æolians i, 82, 114, 117, 178, 244,
 290
 Æolis i, 11, 88
 Æolus i, 11
 Æschines i, 292
 Æschylus i, 300. ii, 8, 199
 Æsop i, 82
 Æthiopia i, 116, 125, &c. 132
 Agathyrsi i, 181, &c.
 Agbatana i, 1, 60, 137, 139, 148
 Agere i, 54
 Agesilaus i, 110, 294. ii, 213
 Aggravation i, 253
 Agincourt i, 303
 Agion Oros i, 275
 Agis i, 279, 283
 Agraules i, 227
 Agylla i, 95
 Ahasuerus i, 142
 Aionourou Daghi i, 275
 Ajaccio ii, 102
 Ajax i, 223, 229, 269, 278
 Alabaster box i, 127
 Alcæus i, 90
 Alcestis i, 114
 Alcibiades i, 268. ii, 158
 Alcmaon i, 32, 159

- Alcmaeonidæ i, 32, 38, 39, 199, 218,
 219, 221, 222. ii, 158
 Aleas ii, 5
 Aleuadæ ii, 5, 106
 Alevas ii, 5
 Alexander i, 7, 100, 139. ii, 74, 108,
 130
 Allegory i, 270
 "Aloof" i, 157
 Alyattes i, 11, 12, 56
 Amare ii, 12
 Amasis i, 44, 113, 114, 116, 117,
 118, 120, 125, 196
 Amathus i, 239
 Amazons ii, 259
 Ambracia i, 196
 America i, 180
 Amilcar ii, 103
 Ammon i, 125, 130
 Ammonians i, 116, 125, 128, 129
 Amphiarus i, 29
 Amphibolia i, 30
 Amphictyons i, 30, 218. ii, 79, 88,
 109, 124, 131
 Amphilytus i, 37, 231
 Amphipolis i, 246, 271. ii, 28, 68
 Amyntas i, 202, 234
 Amyrtæus i, 124
 Anacoluthia i, 8, 14, 32, 45, 50, 55,
 98, 239, 249, 306. ii, 199, 300
 Anaphora i, 274
 Anaxandridas i, 212, 220, 277, 296
 Anaxilaus i, 261
 Anaximander i, 213, 235
 Anchimolius i, 219, 220
 Ancient customs i, 272. ii, 11, 40,
 139, 142, 152, 177, 198, 265, 278
 "And that" i, 253
 Andronicus Cerastes ii, 118
 Androphagi i, 181
 Angels ii, 50
 Anger i, 131
 Anima i, 160
 Animus i, 5
 Annibal. see Hannibal
 Anomalies ii, 9
 Ante with compar. i, 36
 Antecedents i, 3, 157
 Anticyra ii, 123
 Antigonus i, 159, 222
 Antimeria i, 3
 Antiochis i, 37, 223, 299
 Antiochus i, 47, 49, 223
 Antiptosis i, 9
 Antithesis i, 2, 3, 6, 8, 10
 Aorist i, 82, 156, 244. ii, 43, 54, 95,
 201
 Aorist for fut. i, 30
 Aorist particip. i, 26
 Aperte i, 32
 Aphæresis i, 8
 Aphidnæ i, 298
 Apis i, 116, 130, 131, 132, 139
 Apodosis i, 67. ii, 61, 271, 289, 298
 Apollo i, 29, 39, 53, 89, 111, 134,
 204, 278, 280, 285, 290. ii, 29, 85
 Aposiopesis ii, 183
 Apostrophe ii, 45
 Apparitions ii, 23
 Apposition i, 13, 177
 Apsinthians i, 267, 268
 Arabia i, 3, 119
 Arabian gulf i, 125
 Arabs i, 119, 124, 158
 Araxes i, 1, 105, 135
 Arcadia i, 215, 282
 Archaism i, 287
 Archery i, 134. ii, 81, 217
 Archidamus i, 226, 294
 Archons i, 212, 297. ii, 176
 Ardericca i, 304
 Areopagus i, 224, 231. ii, 176
 Argades i, 222, 223
 Arganthomius i, 91
 Argives i, 215, 287. ii, 91
 Argo i, 6. ii, 121
 Argonauts i, 6
 Argos i, 4, 5, 48, 90. ii, 91
 Arietare i, 89
 Aristagoras i, 199, 205, 210, &c.
 216, 234, 245, 246, 248, 251
 Aristides i, 93, 299, 302. ii, 151,
 195, 233
 Aristo i, 39, 226, 278, 280
 Aristocracy i, 153
 Aristogiton i, 199, 217, 218, 297, 298
 Aristotle i, 156. ii, 5, 69
 Arms i, 235, 283, 300, 303. ii, 285,
 305
 Artabanus i, 174, 176, 187
 Artaphernes i, 199, 203, 206, &c.
 224, 234, 247, 248, 265, 273, 288
 Artaphrenes i, 144
 Artaxerxes i, 131, 142, 173, 204,
 207. ii, 93
 Artemis i, 12
 Artemisia ii, 57, 199
 Artemisium ii, 82, 109, 160
 Article i, 2, 3, 8, 13, 63, 75, 109, 187,
 190, 211, 216, 237, 276. ii, 28, 49,
 61, 97, 173, 223
 Article, subjunctive, ii, 51
 Aryandes i, 198. ii, 30
 Asbestos i, 291

- Asia i, 1, 9, 58, 82, 175, 215
 Asia, Lower, i, 1, 268
 Asias i, 9
 Asopus i, 229, 269
 Aspathines i, 144, 150
 Ass i, 188
 Assemblies ii, 7
 Assyria i, 1, 58, 61, 100. ii, 10
 Assyrians i, 58, 169, 249
 Astyages i, 1, 28, 50, 57, 80, 126,
 137, 241, 280
 Asyndeton i, 10
 Atarneus i, 90, 249, 264
 Athenian women ii, 242
 Athenians i, 32, 34, 47, 217, 218,
 233, 235, 237, 257. ii, 11, 89, 234,
 243
 Athens i, 1, 16, 33, 36, 60, 90, 154,
 155, 192, 199, 217, &c. 220, 222,
 223, 247, 268, 275, 288, &c.
 Athos i, 14, 247, 275, 289. ii, 25, 26,
 33
 Atossa i, 143, 152, 161. ii, 4
Aigue ii, 47
 Atthis i, 32, 223. ii, 119
 Attic boroughs i, 35
 Attic idioms i, 16, 17, 63, 82, 94,
 109, 140, 144, 170, 182, 187, 205,
 244. ii, 191, 305
 Attic mines i, 38
 Attic poets i, 240, 256
 Attic reduplication ii, 26
 Attic tribes i, 32, 222, 235, 297, 298,
 299
 Attica i, 199, 227, 262, 285. ii, 119
 Atys i, 1, 20, 27, 56
Audire ii, 15
 Augment i, 38, 54, 55, 176. ii, 97,
 137
 Autochthon i, 32, 223

 B.
 Babylon i, 1, 12, 45, 61, 62, 85, 86,
 87, 100, 104, 116, 166, 167, 172,
 175, 304
 Babylon, gates of, i, 170, 172
 Bacchus i, 111. ii, 67
 Bacis i, 231
 Bactria i, 85, 198
 Baltasar i, 45, 104
 Barbarians i, 1, 3, 214
 Barca i, 121, &c. 195
 Barce i, 121, 174, &c.
 Bargasa i, 243
 Barrows ii, 70
 Beauty i, 35, 67, 118
 Beg i, xii
 Belshazzar i, 45
 Benefactors ii, 198
 Berenice i, 198, 276
 "Better—rather" i, 255
 Bias i, 13, 16, 97, 241
 "Big" i, xii
Bini i, 30
 Biton i, 1, 18
 Black Sea i, 11, 177
 Bœotia i, 225, 268
 Bœotians i, 199, 225, 227, 232, 296,
 297
 Boges ii, 65
 Boreas ii, 118
 "Borough" i, 267
 Bosphorus, Cimmerian, i, 176
 Bosphorus, Thracian, i, 174, 176, 177,
 178, 182
 "Bower and hall" i, 20
 Bows i, 127
 Boyuk-Minder i, xii, 91, 237
Bracca i, 214
 Branchidæ i, 88, 211
 Brasidas i, 271
 "Breeches" i, 214
 Brennus ii, 130, 132, 167
 Bria i, 179, 267
 Bribery i, 278. ii, 111, 240, 270
 Bridges ii, 35, &c.
 Briges i, 15, 276
 Britain i, 40, 128
 Bruges i, 276
 Bryges i, 220
 Brygi i, 276
 Bucephalus i, 220
 Budini i, 181, 182
 "Bully" i, 252
 Buonaparte ii, 102
 "Burgh" i, 267
 Burial alive i, 135
 "Butt" i, 89
 Byrig i, 267
 Byzantium i, 177, 199, 204, 239,
 247, 250, 262, 267

 C.
 Caaba i, 89
 Cabiri ii, 53
 Cadmean victory i, 94. ii, 11
 Cadmus i, 6, 94, 97, 235. ii, 271
Caduceus ii, 306
 Cæsar i, 85, 300
 Cairne ii, 70

- Calchedon i, 176, 199, 267
 Cale Acte i, 49, 260
 Callias ii, 30
 Callimachus i, 121, 298, &c. 303
 Calumny ii, 16
 Cambyses i, 1, 63, 108, 113, 116, 117, &c. 142, 147, 151, 158, 166, 204, 238
 Camel i, 47, 119, 130. ii, 56, 74
 Canaanites i, 86
 Canal of Athos ii, 27
 Candia i, 6, 41
 Cappadocia i, 11, 42, 43, 167, 215
 Caprus ii, 31
 Caravans i, 119
 Carchedon i, 94
 Cardia i, 267, 269, 273
 Caria i, 1, 15, 98, 222, 239, 247
 Carians i, 120, 222, 243, 244, 250. ii, 229
 Carnea ii, 126
 Carpathian chain i, 186
 Carthada i, 94
 Carthage i, 94, 125
 Carthaginians i, 258. ii, 102, 103
 Caryatides ii, 162
 Carystus i, 247, 291
 Castri i, 30, 88
 Catiline i, 120
 Caucasus, Indian, i, 181
 Cavalry i, 300. ii, 225, 253, 262, 275, 288
 Ceadas ii, 80
 Cecropis i, 32, 192, 223
 Cecrops i, 32, 223, 227
Celeuma i, 194
 Censor i, 41
 Centaurs i, 220
 Ceramicus i, 98
 Ceres i, 257, 287, 297, 305. ii, 109
 "Certes" i, 8
Cervix i, 270
 Calchedon i, 176, 204
 Chalcideans i, 199, 227, 232, 236, 291
 Charientismus i, 138
 Charilaus i, 40
 Charillus i, 40
 Chariot races i, 271
 Chersonesus i, 182, 247, 267, &c. 268, 272, 293
 Chersonesus Taurica i, 62, 181
 Chilo i, 16, 279
 Chios i, 90, 208, 209, 232, 236, 247, 249, 257, 262, 265
 Choaspes i, 215
 Chænix ii, 117
 Cicero i, 156
Cidaris i, 214
 Cilicia i, 15, 208, 215, 242, 250, 274
 Cimmerians i, 62, 175, 181
 Cimon i, 267, 271, 293, 306. ii, 65
 Cinnamon i, 4
 Circumflex i, 5. ii, 101
 Circumlocution. see *Periphrasis*
 Cissia i, 132, 144, 215, 303
 Citadels i, 90, 148, 237, 259
Clam i, 32
 Clazomenæ i, 96, 245
 Clemency i, 265
 Cleombrotus i, 207
 Cleomenes i, 199, 212, 216, 220, 224, 231, 234, 247, 277, &c. 296
 Climate ii, 315
 Clisthenes i, 199, 219, 222, 235
 Cnidus i, 98, 166
 Codrus i, 235
 Cœla i, 262, 291
 Coes i, 179, 180, 199, 201, 211, 265
 Cognate nouns i, 64, 250. ii, 8
 Colchis i, 6, 213
 Colonies i, 126. ii, 48, 98
 Colossæ ii, 31
 Colossus i, 12, 93
 Columbus ii, 37, 116
 Comparatives i, 13, 123, 140, 205, 255, 262, 269, 295, 296. ii, 7, 29, 45, 169, 199, 260
 "Compass" ii, 21
 Compass ii, 118
 Compound verbs i, 194, 239, 273
 Confectioners ii, 32
 Confession i, 28
 Conjectural emendations i, 14, 131, 183, 215, 219, 228, 259, 268, 285. ii, 64, 82, 140, 141, 159, 166, 174, 181, 193, 194, 211, 228, 245, 274, 277, 296, 307, 311
 — of Aristotle ii, 5
 — of Livy i, 24. ii, 29
 — of Orosius i, 134
 — of Pausanias i, 241
 — of Sophocles i, 59, 259
 Conjunctions i, 206, 252, 305. ii, 26, 115, 232
 Canon i, 37
 Constantinople i, 177
 Constructions blended i, 212
Consulere alicui and *aliquem* ii, 145
 Contemporary imperfect i, 98
 Continens i, 14

"Continent" i, 179
 Copper i, 115
 Copula ii, 10, 289
 Coray i, 160
 Corcyraëans ii, 106
 Corinth i, 33
 Corinthians i, 199, 225, 233, 285,
 286. ii, 204
 Correspondence i, 76
 Corruption of names ii, 268
 Corsica i, 93. ii, 102
 Corycian cave ii, 167
 Cos i, 261. ii, 58
Cosmi i, 41, 212
 Cossacks i, 188
 Crasis i, 5, 65. ii, 6
 Crecy i, 303. ii, 129
 Creon i, 219, 241, 268
 Crete i, 6, 41, 48, 241, 277, 285
 Crimea i, 62, 181
 Crius i, 278, 282
 Cræsus i, 1, 11, &c. 56, 106, 116,
 124, 133, 136, 211, 243, 270
 Crotona i, 159, 165. ii, 174
 Cruelty i, 176
 Ctesias i, 98. ii, 3
Cum—tum i, 274. ii, 125
Cunque i, 252
 Cyaneæ i, 177, 178
 Cyaxares i, 1, 28, 61, 63, 126
 Cybebe i, 238
 Cybele i, 46, 238
 Cyclades i, 3, 36, 39, 206
 Cyclic chorus ii, 6
 Cyme i, 88, 212, 245, &c.
 Cynægirus i, 302
 Cyneas i, 293
 Cynics i, 303
 Cyno i, 65, 76
 Cynosarges i, 303
 Cynuria i, 48
Cyperus Papyrus ii, 28
 Cyprus i, 113, 115, 126, 207, 215,
 239, 242, 250
 Cypselus i, 267
 Cyrene i, 121, 174, 195, &c.
 Cymus i, 93, 96. ii, 102
 Cyrus i, 1, 12, 28, 42, 49, 50, 57, 66,
 68, 80, 82, 92, 101, 105, 112, 113,
 118, 126, 133, 135, 142, 148, 158,
 161, 167, 172, 243
 Cyzicus i, 222, 267

D.

Daniel i, 135, 265. ii, 24

Danube i, 174, 178
 Dardanelles i, 178, 242. ii, 25
 Dardanus i, 242, 244
 Daric gold ii, 30
 Darius I. i, 104, 108, &c. 116, 144,
 &c. 155, 158, &c. 172, 174, &c.
 180, 185, 189, 199, 201, 204, 215,
 236, 240, &c. 247, 265, 275, 288,
 &c.
 Darius II. i, 82. ii, 62
 Dates ii, 203, 306
 Datis i, 247, 266, 288, &c.
 Dative i, 8, 9, 23, 53, 124, 295, 300.
 ii, 7, 8, 10, 11, 18, 19, 106, 161,
 175, 182, 189, 269
 Dative abs. i, 234, 277
 Dative for acc. i, 11, 139. ii, 18
 Dative for gen. i, 2. ii, 20
 Dative for gen. with *ὅτι* i, 21
 Daurises i, 241, 244
 Day, division of, ii, 136
De in compos. i, 20
De integro, de novo, &c. i, 34
 "Deaf" i, 24
 Death ii, 44
 Declensions ii, 150, 221
Defungor i, 71
 Delia i, 285
 Delos i, 38, 39, 207, 285, 289, 290
 Delphi i, 29, 30, 40, 50, 95, 218,
 219, 230, 262, 268, 280, 281, 300.
 ii, 168, 271
 Demaratus i, 77, 81, 226, 247, 278,
 &c.
 Demigods i, 271
 Democedes i, 159, &c. 265
 Democracy i, 151, 154, 155, 233
 Democritus i, 96, 162
 Demonstratives i, 10, 68, 133, 276.
 ii, 135, 253
 Destiny i, 56, 57
 Diæresis i, 3
 Dialysis i, 3
 Diana i, 12, 39, 177, 290, 297, 303
Dicere ii, 86
 Dictator i, 13, 152
 Didymus i, vii
 Digamma i, 95. ii, 84
 Dion ii, 37
 Dionysius i, 2, 33, 247, 253. ii, 7,
 27, 37, 96
 Dionysus i, 110, 177
 Dithyrambus ii, 6
 Docana i, 226
 Dogs ii, 116
 Dolonci i, 192, 267, &c.

Dorians i, 32
 Dorieus i, 199, 212
 Drachma i, 286
 Dreams ii, 21
 Drepanum i, 260
 Dress i, 126. ii, 69, 286
 Ducks and drakes i, 266
Duoderiginti i, 175
Dux i, 212

E.

"Each" i, 252
 Earth and water i, 137, 202, 225, 227, 288. ii, 235
 Earthquake i, 290
Ebullire ii, 19
 "Ebullition" ii, 19
 Ecbatana i, 60, 137
Echelons, *par*, ii, 117
 Eclipse i, 62. ii, 37, 38, 246
 Ecthlipsis i, 6
 Edonis i, 201, 204, 245, 246
 Education ii, 236
 Egesta ii, 96
 Egypt i, 12, 113, 114, 115, 116, 117, 124
 Egyptians i, 3, 85, 213, 250
 Elephantina i, 125, 126
 Eleusis i, 218, 223, 225, 268, 279
 Elis i, 12, 219, 262, 281
 Ellipsis i, 5, 11, 12, 21, 31, 34, 47, 49, 64, 67, 104, 137, 141, 153, 175, 176, 177, 183, 184, 185, 186, 187, 189, 193, 197, 198, 201, 204, 209, 216, 230, 233, 237, 240, 243, 245, 250, 253, 254, 255, 256, 258, 259, 260, 262, 263, 265, 266, 267, 268, 269, 271, 272, 274, 275, 284, 288, 302. ii, 4, 13, 19, 96, 183, 294, 303
 Empedocles ii, 104
 Emphasis i, 63, 293, 294. ii, 17, 242
 Enallage i, 9, 34, 58, 183, 192, 194, 206, 256, 292. ii, 291
 Enclitic i, 252
 Envy ii, 15
 Epaminondas i, 139, 294. ii, 124
 Ephesus i, 12, 237, 257
 Ephialtes ii, 130
 Ephors i, 41, 216. ii, 126
 Epicurus ii, 85
 "Epiphany" i, 130
 Epithet ii, 155
 Epizephyrian Locrians i, 226, 261

Eponymus i, 297
 Erechtheus i, 222, 223
 Eretria i, 35, 36, 236, 247, 265, 266, 275, 288, &c. 295, &c.
 Errata i, 209, 212, 213, 258. ii, 187
 Erxandres i, 172, 212
 Erythræan Sea i, 3, 101, 119, 259
Esse redundant i, 204
Et ii, 47
 Etymology i, 204, 232. ii, 18, 73, 220, 299
 Eubœa i, 207, 227, 262, 277, 291
 Euphemism i, 129, 138, 187
 Euphony i, 6, 144, 220, 232. ii, 230, 304
 Euripides ii, 203
 Euripus i, 207, 225
 Europa i, 1, 6
 Eurybates i, 287, 288
 Eurysthenes i, 281
 Eurysthenidæ i, 40, 278
 Euxine Sea i, 11, 43, 181, 267
 Exaggeration i, 301, 302, 303
 Expiation i, 21
 Eye, diseases of the, i, 117
 Ezekiel i, 124

F.

Fabricius ii, 88
 False security i, 49
 Falsehood i, 146
 Faoz i, 6
 Fate i, 56, 57
 Felicity i, 11
Ferire and *ictus* i, 196, 271
Ferire fœdus i, 196
Ferre i, 54
 Festivals, names of, i, 151
 Figs i, 43, 163
 Figure *πρὸς τὸ σημαίνόμενον* i, 163, 189
 Fire i, 125
 Fire-worshipper i, 125
 "Flay" i,
Fœdus ferire, icisse, percussisse, i, 196
 "For" i, 18
 Forbearance ii, 227
 France i, 115
 Furies i, 56
 Future i, 31, 138. ii, 101, 175, 212
 Future for particip. i, 26, 84
 Future for subj. i, 45
 Future indic. i, 20
 Future mid. for pass. i, 210

G.

Gabion ii, 284
 Garments of skin i, 43
 Gates i, 170. ii, 108
 Gelon i, 60. ii, 96, 103
 Geloni i, 181, 182
 Genealogical tables ii, 17, 158, 185
 Generations i, 7, 56
 Generosity i, 161
 Genitive i, 9, 20, 28, 56, 61, 63, 73, 80, 83, 119, 148, 194, 249, 306. ii, 6, 7, 8, 10, 11, 18, 19, 57, 62, 74
 Genitive abs. i, 84, 140, 157, 237. ii, 145, 146
 Genitive double ii, 49
 Genitive for acc. i, 11, 25
 Genitive for dat. ii, 308
 Genitive for nom. i, 55
 Genitive and acc. i, 265, 277
 Gephyra i, 218
 Gephyraeans
 German customs i, 92, 158
 Gerunds in *do* i, 175
 Ghaut ii, 108
 Gobryas i, 144, &c. 150, 190, 274, 290
 Gods, the twelve, i, 297
 Golden fleece i, 6
 Gorgo i, 213, 217
 Goths i, 104, 179
 Governments i, 157
 Gratia i, 200
 Gratium habere i, 43
 Gratitude i, 265
 Great Britain i, 157
 Greece i, 163
 Greek customs i, 283
 Greeks i, 1, 3, 124, 247
 Gyges i, 18, 56, 244
 Gymnasium i, 303
 Gymnesiæ i, 3
 Gymnopædia i, 280
 Gyndes i, 101, 102

H.

Habeo i, 6, 260
Habeo gratiam i, 43
 Hadassah i, 143
 Hair ii, 128
 Halicarnassus i, 2, 12, 99
 "Hall and bower" i, 20

Halys i, 1, 11, 15, 43, 62, 81, 101
 "Hand" ii, 233
 Hannibal i, 100, 139. ii, 27, 37, 102
 Harams i, 143
 Harmodius i, 199, 217, 218, 297, 298
 Harpagus i, 1, 63, 73, 95, 247, 264, 280
 Harpy i, 74
 "Hear" ii, 15
 Hecatæus i, 211, 235, 245
 Helen i, 1, 7, 8, 9, 10, 28, 278
 Hellen i, 2, 11
 Hellenes i, 2
 Hellenistic Greek i, 237
 Hellespont i, 208, 239, 266, 274, 289. ii, 33, 35, 36
 Hellenes i, 2
 Hellespontians i, 178, 200, 247
 Helos i, 283
 Helots i, 283. ii, 246, 266
 Hendiadys i, 67, 118. ii, 26
 Henry IV. i, 130
 Heraclea i, 15, 200
 Heraclidæ i, 56, 283. ii, 219, 257, 259
 Heraclides i, 88, 212, 244. ii, 104
 Heræum i, 178
 Heralds i, 7
 Hercules i, 7, 181, 223, 296, 303. ii, 76
 Herdonius ii, 92
 Hermus i, 31, 46, 238
 Herod i, 198
 Herodes Atticus ii, 110
 Herodotus i, 2, 6, 156, 211, 270. ii, 7, 33, 64
 Heroes i, 271
 Hesiod i, 88, 225
 Heteroclitæ ii, 221
 Hetruria i, 91
 Hexameters i, 66, 98, 123
Hic—ille i, 200
 Hieromnemon i, 218. ii, 131
 Hippagretæ ii, 126
 Hipparchus i, 35, 199, 217, 218
 Hippias i, 35, 199, 217, 218, 219, 220, 221, 231, 233, 235, 247, 293, &c. 303
 Hippocrates i, 32, 160, 261, 293
 Histæus i, 77, 174, 193, 199, 200, 205, &c. 210, 240, 245, 247, 248, &c. 262, 265, 276
 Historical present, the, i, 38
 Hollows i, 262, 291
 Homer ii, 7, 212
 Homeric words i, 189, 257. ii, 34
 Honors ii, 218
 Hoplitæ i, 223

Hoplites i, 222, 223
 Horses i, 220, 227, 268, 271
 Hospitality ii, 102
Hostis ii, 247
 "Huckster" i, 87
 Hunting ii, 90
 Hyacinthia ii, 126, 243
 Hyllus i, 46
 Hymeas i, 242, 244
 Hyperbaton i, 17, 253
 Hyperbole i, 163, 232. ii, 112, 139, 229
 Hypothetical proposition i, 52, 270
 Hyrcanians i, 48, 65
 Hysæ i, 225
 Hystaspes i, 108, 144, 145, 176, 206

I.

Iades i, 3
 Iaxartes i, 105, 181
 Ibanolis i, 211, 244
 Iberia i, 91, 128
 Ichthyophagi i, 125, 126, 132
Icisse fœdus i, 196
Ictus and ferire i, 271
 Ida i, 7. ii, 41
 Ilium i, 10, 244
Illaudatus i, 25
Ille understood i, 27
Ille—hic i, 200
 Imbros i, 205, 273, 293
 Imitation of Æschylus ii, 193
 Imitation of Homer i, 28, 109, 167,
 182, 253, 264, 301. ii, 38, 97, 137,
 231
 Imitation by Appian i, 263
 Imitation by Livy i, 253. ii, 293
 Imitation by Milton ii, 15
 Imitation by Ælianus i, 182, 262
 Imitation by Pausanias i, 133, 240,
 ii, 47, 59, 93, 168
 Imitation by Procopius i, 301
 Imitation by Thucydides i, 258. ii, 47,
 100, 161, 213, 258, 260, 285
 Imitation by Zosimus i, 111
 Imitation of Polybius by Diodorus ii,
 90
 Imitation of Thucydides by Demos-
 thenes, &c. ii, 194
 Imitation by Macrobius ii, 210
 Immortals ii, 55, 62
 Imperative ii, 275
Imperator i, 212
 Imperfect i, 16, 76, 98, 202, 234. ii,
 93, 130, 134, 182, 183, 189, 198

Imperfect for plup. i, 46
 Impersonal participles i, 81
 Impersonals i, 245, 262
In speciem, i, 32
 Inaccuracies i, 8, 15, 21, 30, 96, 103,
 105, 106, 114, 122, 142, 149, 194,
 203, 209, 213, 255, 268, 272. ii,
 58, 73, 100, 117, 132, 139, 181,
 193, 194, 258, 282, 283, 288, 299,
 315
Inamabilis ii, 56
 Inceptive imperfect i, 98
 Indicative i, 79. ii, 59, 130, 189, 210
 Indicative for infn. i, 163
 Indirect speech i, 7, 17, 20, 29, 31.
 ii, 6, 269
 Infernal regions, rivers of, ii, 174
 Infinitive i, 7, 51, 57, 206, 212. ii, 10,
 21, 63, 133, 189, 209, 282
 Infinitive after *ut* &c.
 Infinitive for imp. i, 31, 55, 186, 240
 Infinitive for partic. i, 186
 Infinitive for subst. i, 9, 30, 109. ii,
 295
 Infinitive for subj. ii, 283
 Insolence ii, 194
 Intaphernes i, 144, 150
 Interchange of cases ii, 3
 Interpolations ii, 6
 Intransitive verbs i, 105, 245
 Io i, 1, 5, 7, 10
 Ion i, 222
 Ionia i, 1, 11, 222, 247, 266
 Ionians i, 15, 32, 44, 82, 114, 126,
 174, 178, 194, 199, 235, 247, 249,
 290. ii, 10, 56
 Ionian sea i, 3, 216. ii, 303
 Ionians, sea of, i, 216. ii, 303
 Ionic writers i, 237
 Irony i, 33. ii, 18, 216, 282
 Isle of the Blest i, 130
 Isocracy i, 233
 Israelites i, 3, 61, 86, 141, 213
 Istambol i, 177
 Ister i, 178, 179, 182
 Isthmus ii, 81
 Itali i, 193
 Italiotæ i, 193
 Italy i, 41, 92, 95, 164, 166
 Iteration i, 28
 Ithome ii, 266

J.

Jason i, 6, 161

Javan i, 163
 Jerusalem chamber i, 140
 Jews i, 91
 Judges, Royal, i, 204
 Julian ii, 104
 Juno i, 129, 178, 238, 297
 Jupiter i, 8, 40, 55, 56, 57, 106, 109, 152, 187, 197, 240, 297. ii, 51
 Jupiter's epithets i, 27, 243
 Jupiter Ammon i, 125, 128
 Jupiter Belus i, 172
 Jupiter Carus i, 222
 Jupiter Hellenius ii, 243
 Jupiter Olympius i, 12
 Jupiter Stratus i, 243
 Jupiter Urius i, 177
 "Just" ii, 62

K.

Kelpie's Flow i, 101
 Kitchik Minder i, xii, 237
 Knighthood ii, 218
 Knights ii, 126, 225

L.

Labour i, 253
 Labranda i, 243, 244
 Labynetius i, 45
 Labyrinth i, 12
 Lacedæmon i, 10, 212
 Lacedæmonians i, 32, 39, 41, 45, 83, 230, 231, 235, 247, 295, 296, 304. ii, 11, 143, 243, 247, 256, 279, 289, 298
 Lade i, 250, 251, 253
 Laius i, 268
 Lampsacus i, 242, 270
 Lark and her young i, 71
 Lasus ii, 6
 Latin idiom i, 7, 9
 Latona i, 112, 139, 285, 290
 Laurium i, 38
 Lechæum i, 33
 Leghorn ii, 102
 Legislative Ceres i, 287
 Lemnos, i, 141, 306
 Leon i, 39, 212, 223
 Leonidas i, 80, 213. ii, 146
 Leontis i, 223, 299
 Leotychides i, 81, 247, 279, &c.
 Lesbos i, 90, 236, 251, 261, 265
 Leucophrys i, 266

Leucon-Teichos i, 122
 Leuco-Syrians i, 11, 215
 Libya i, 29, 125, 174
 Libyans i, 121
 Likeness i, 136
 Lion ii, 74, 75, 138
 Litare ii, 252
 Litotes i, 25, 135, 154, 296
 Locrians i, 226, 229, 261
 Lots i, 153
 Lustration i, 21
 Luxation i, 160
Lychnites i, 219
 Lycia i, 115, 98
 Lycurgus i, 1, 32, 40, 219, 295. ii, 289
 Lycus ii, 31
 Lydia i, 15, 46, 82, 222, 243
 Lygdamis i, 36, 38
Lygdos i, 219
 Lysagoras i, 206, 304

M.

Macedonia i, 247, 249
 Macedonians i, 199, 222, 275. ii, 28
 Macris i, 90, 207
 Mæander i, 91, 237, 242, 251
 Mæetis i, 183, 190
 Mæones i, 15, 22, 46
 Mæotis i, 183
 Magi i, 136, 140, 141, 150, 241. ii, 120
Magis ii, 258
 Magophonia i, 151
 Mahomet i, 40, 89
 Mahomet II. i, 177
 "Main" i, 14
 Malea ii, 105
 Mandane i, 1, 63
 Mandrocles i, 174, 177
 Manœuvres i, 300, 301, 302
Mansuetus i, 131
 Mantinea ii, 124
Manus ii, 232
 Maps i, 213. ii, 73, 193, 277
 Marathon i, 36, 220, 247, 293, &c. ii, 38, 82, 260
 Marble i, 207, 211
 Mardonius i, 80, 247, 274, 275, &c. 288
 Marines i, 254
 Marmara i, 211, 244, 267
 Mars i, 243, 297
 Marsyas i, 204, 242, 243. ii, 29
 Massagetæ i, 1, 104, 135

- Matiena i, 101, 105, 215
 Mausoleum i, 2, 12
 Mausolus i, 242
 Meals i, 37, 41
 " Meander " i, 91
 Measures of length i, 12
 Medea i, 1, 7, 8
 Medes i, 58, 81, 92, 141, 175, 195, 300, &c. ii, 294
 Media i, 1. ii, 57
 Median ornaments i, 126
 Medimnus ii, 117
Medio, in, ii, 10
 Mediterranean i, 3
Medium, in, ii, 10
 Megabates i, 207, 208, &c.
 Megabazus i, 172, 173, 174, 195, 199, &c. 204, 236
 Megabyzus i, 144, 153, 167, 173, 195. ii, 55
 Megacles i, 32, 39
 Meiosis ii, 287
Memento i, 186
 Memnon ii, 93
 Memphis i, 121, 122, 124, 129, 130, 136
 Menaces i, 270
 Menareus i, 279, 282
 Mercury i, 7, 297
 Mesambria i, 179, 267. ii, 66
 Messana i, 260, 261
 Messenians i, 215, 241, 283, 300
 Metaphors i, 21, 54, 64, 68, 69, 81, 106, 130, 156, 169, 178, 181, 217, 223, 231, 248, 262, 263, 266, 270, 297. ii, 2, 12, 19, 21, 33, 43, 81, 83, 97, 100, 117, 134, 152, 155, 180, 191, 217, 254, 290, 300
 Metiochus i, 247, 273
 Metœci i, 297
 Metonymy ii, 84, 265
 Metropolis i, 126
 Middle aor. for pass. ii, 201
 Middle fut. for pass. i, 210
 Middle verbs i, 11, 16, 87, 141, 146, 178, 240. ii, 43, 44, 58, 98, 137, 145, 184, 268, 299
 Milesians i, 216, 236, 244, 247, 265
 Miletus i, 83, 201, 205, 222, 235, 245, 247, 255, &c.
 Mills ii, 71
 Milo i, 159, 165
 Miltiades i, 142, 174, 192, 193, 205, 247, 267, &c. 268, 269, 272, 293, &c.
 Mina i, 227
 " Mind " i, 5
 Mine and counter-mine i, 195
 Minerva i, 35, 90, 118, 217, 231, 281, 297. ii, 84, 168, 178
 Minos i, 6, 40, 222. ii, 106
 Mistake ii, 112
 Mithras i, 65
 Mitradates i, 65, 75
 Mnesiphilus ii, 179
Mola salsa i, 90
 Monarchy i, 151, 152, 153
 Moods ii, 125
 Moon ii, 37
 Morea ii, 81
 Mosaic Law i, 56, 86
 Mourning ii, 255
 Mules i, 167, 186
Multus instare ii, 96
 Mummies ii, 112
 Music i, 83, 87
Mutare i, 40
 Mycale i, 83, 257
 Mycenæ ii, 92
 Mylassa i, 211, 222, 243, 244
 Myrcinus i, 201, 245
 Myrsinus i, 201
 Myrtle ii, 50
 Myrtoan sea i, 3
 Mysia i, 15, 22, 90, 222, 247, 264
 Mysteries ii, 185, 186
 Mytilene i, 13, 90, 250
 Myus i, 211, 251

N.

- Names ii, 132
 Names of places i, 220, 237, 292
 Names of people i, 181
 Naval tactics i, 254, 256, 302. ii, 53, 117, 157, 197
 Navarino ii, 105
 Naxos i, 36, 38, 199, 205, 206, &c. 247, 289
 Nebuchadnezzar i, 51, 167
 Necessity ii, 60
 Negatives i, 51, 84, 85, 128, 182. ii, 5, 21, 46, 60, 88, 179, 207, 222
 Negligence of style i, 103
 Nemean games i, 288
 Neocles ii, 85
 Neptune i, 83, 95, 111, 223, 297. ii, 76, 77, 178
Neque—et i, 214

Nestus i, 38
 Neuter passives i, 205
 Neuter pronoun ii, 47
 Neuter verbs for passives i, 276
 Nicias ii, 37
 Nick-names i, 181
 Nile i, 120
 Nine-Ways i, 246
 Ninus i, 1, 61, 100
 Nobilitas i, 14
 Nominative i, 7, 9. ii, 197, 199
 Nominative absolute i, 81, 95
 Nominative for accusative i, 38
 Nomine i, 32
 Non in litotes i, 25, 296
 Nouns for passives i, 276
 Numa i, 40
 Numbers i, 175, ii, 149
 Numerals i, 230, 243, 295
 Nysa i, 33, 177

O.

Oasis i, 125, 129
 Oaths i, 282
 Obscurity ii, 94
 Oceanus i, 269
 Oedipus i, 65, 70, 94, 241, 268
 Oligarchy i, 153
 Olive i, 271. ii, 163, 178
 Olympiads ii, 163
 Olympic games i, 165, 268, 269, 281, 287
 Olympus i, 22. ii, 75
 Omens i, 11, 37, 91, 168. ii, 96, 211, 246, 303
 Omissions i, 103, 198, 205, 212, 215, 258, 263. ii, 203
 Onomacritus i, 231
 Onyx i, 127
Operæ pretium ii, 18
 Opis i, 101, 259
Oppidatim i, 30
 Optative i, 6, 16, 17, 22, 29, 57, 60, 67, 106, 180. ii, 6, 44, 59, 61, 189, 269, 291
 Optative and subjunctive ii, 193, 275, 277
Opus i, 9
 Oracles i, 1, 28, 29, 30, 31, 40, 56, 57, 74, 125, 139, 219, 223, 231, 268, 281. ii, 67, 83, 85, 106, 111, 167, 171, 184, 194, 206, 272
 Ordeal i, 93
 Oriental customs i, 60, 64, 78, 86,

108, 126, 133, 135, 142, 143, 158, 214, 215, 240, 249. ii, 3, 40, 55, 223, 286
 Oropus i, 29, 292
 Orpheus ii, 53
 Ortygia i, 12, 39
Ostendere and *ostentare* ii, 14
 Ostracism ii, 195
 Otaues i, 143, &c. 151, 157, 199, 204, 205, 206, 242, 245, 274
 Oversight ii, 117
 Oxymoron i, 112

P.

Pactolus i, 23, 238
 Pactyas i, 85, 86
 Pæonia i, 201, &c. 218, 236
 Pæonians i, 199, &c. 200, 236
 Palaces i, 148
 Pallas i, 228
 Pan i, 197, 294, 295
 Panathenæa i, 139
 Pancratiun ii, 309
 Panic i, 197
 Panionium i, 83, 97, 250
 Paphlagonia i, 11, 15
 Papyrus ii, 28
 Paragoge i, 3
 Parallelisms i, 128
 Paremptosis i, 11
 Parenthesis i, 5, 6, 45, 50, 98, 109, 114, 255. ii, 6, 89, 136, 141, 214, 260
 Parian marble i, 219
 Parnassus ii, 165
Parochi i, 25
 Paros i, 207, 247, 304, &c.
 Participles i, 8, 75, 84, 118, 147, 203, 209, 238, 239, 274. ii, 7, 10, 26, 62, 109, 138, 172, 183, 213, 222, 269, 289
 Participles of aorists i, 26
 Participles for gerunds i, 175
 Participles impersonal i, 81
 Participles neuter i, 59
 Participles with verb substantive as a periphrasis i, 27
 Participles with *λαμβάνειν* i, 27
 Participles for supines i, 281
 Passives ii, 265
 Passive for active i, 14, 44, 58, 124, 165, 169, 202
 Passive for middle i, 222, 262

- Patizithes i, 116, 137, 138, 147
Patria i, 39
Patronymies i, 118
Pausanias ii, 150
Pegasus i, 99, 244, 260
Peers i, 134
Pelagus i, 139
Pelasgians i, 141, 205, 221, 223, 306
Pelasgic language i, 4
Peleus ii, 109
Pella ii, 74
Peloponnesus i, 4, 268, 283. ii, 81
Pelops ii, 9
Pelorus ii, 78
Peneus ii, 77
Peninsula i, 268
Pentathlon i, 287
Penteconter ii, 35
People for country i, 29
Percussisse fœdus i, 196
Perduellis ii, 247
Peregrinus ii, 247
Perfect i, 18, 77. ii, 62, 127, 137
Perialla i, 219, 280
Periander i, 16, 153
Pericles i, 92, 227, 294. ii, 37
Perinthus i, 199, 200, 267
Periphrasis i, 5, 14, 22, 24, 27, 55, 64, 65, 161, 175, 264. ii, 44, 113, 122, 191, 194, 211, 289
Perkio Warbeck i, 136
Persia ii, 57
Persian i, 65, 68. ii, 55
Persian customs ii, 26, 57, 68
Persian discipline ii, 25, 54
Persian dress ii, 69
Persians i, 28, 42, 43, 54, 58, 78, 92, 116, 124, 133, 134, 140, 141, 148, 180, 195, 214, 238, 247, 249, 265, 301. ii, 40, 253, 264
Peter the Great i, 69
Phalerus i, 220, 230, 303
Pharnaspes i, 114, 143
Pharsalia ii, 23
Pheretima i, 195, &c.
Phidippides i, 294, 295
Philip i, 30, 86, 100, 249. ii, 11
Philippiæ i, 294, 295
Phlegra ii, 73
Phocæa i, 1, 46, 91, 93, 94, 95, 238, 251
Phocis i, 93, 268
Phœnice i, 164, 258
Phœnicians i, 3, 126, 249, 267, 272
Phraortes i, 1, 58, 61
Phrygia i, 15, 215, 222, 236, 276
Pigeons, carrier, ii, 207
Pindarus i, 12, 225
Pindus ii, 76
Pine tree i, 270
Piræus i, 33, 36, 220
Pisistratidæ i, 217, 218, 222, 230, 288
Pisistratus i, 1, 32, &c. 39, 217, 222, 234, 268, 269, 293
Pitanatan company ii, 278
Pittacus i, 13, 16
Pityusa i, 90, 242
Plane-tree, golden, ii, 30, 32
Plataea i, 166, 296, 299, 300
Plataeans i, 166, 247
Plato i, 155, 156
Play on names i, 278
Pleonasm i, 4, 10, 46, 51, 55, 74, 84, 89, 163, 175, 181, 182, 184, 204, 212, 216, 242, 264, 276, 282, 286, 287. ii, 89, 155, 161, 177
Pluperfect ii, 169, 183
Plural for singular i, 298
Plutarch i, 156, 225. ii, 136, 204, 290
Pœnitere i, 44
Poetical expressions i, 255
Poetical license i, 194
Polemarch i, 247, 297, 299. ii, 107
Polybius i, 157
Polycrates i, 161, 282
Polynices i, 94, 140, 278
Polysyndeton i, 4
Pompey i, 159, 300. ii, 23
Pontus i, 177, 178, 250, 262
Porine stone i, 219
Portugal and Spain i, 91, 267
Positives and negatives i, 128, 141
Positives for comparatives i, 297
Post i, 13
"Post" ii, 208
Post-houses i, 303
Potius ii, 258
Poverty ii, 60
Præ ii, 57, 311
Predicate and subject i, 300
Prejudice i, 101
Prepositions i, 135, 253, 278
Prepositions in compos. ii, 18, 22, 95, 145, 248
Present ii, 93
Present for aor. i, 38
Present for future i, 41, 64, 77
Prexaspes i, 73, 132, 133, 134, 137, 138, 140, 142, 147, 148, 149, 150
Priam i, 7, 10, 28

Priene i, 13, 91, 251
Pro i, 200
 Prodigies ii, 168, 170, 171, 314
 Prohibitions i, 22, 51
Projicere ii, 83
 Pronoun ii, 17, 161
 Pronoun demonstrative ii, 62
 Pronouns possessive for personal i, 169. ii, 231
 Personal i, 169. ii, 231
 Proper names i, 2, 63, 137, 211, 278, 292
 Prophecy i, 104, 105, 124, 159, 167. ii, 267
 Propontis i, 178, 182, 244
 Propylæa i, 227. ii, 177
 Protasis i, 67. ii, 61, 271, 289
 Prothesis i, 12
 Proverbs i, 86, 106, 270. ii, 119, 153
 Providence ii, 303
 Prytanis i, 40
 Psammenitus i, 116, 120, &c.
 Pteria i, 43, 44, 45
 Ptolemæis i, 121
 Ptolemy i, 133, 213
 Punishments ii, 39
 Puns i, 278
 Purple i, 84
 Pylagorus i, 218. ii, 131
 Pylos ii, 105
 Pyramids i, 12
 Pyrrhus ii, 88
 Pythagoras i, 40, 129, 166, 246
 Pythian games i, 165
 Pythius ii, 30, 37, 38
 Pytho i, 30
 Pythoness i, 56, 98, 219, 222, 223, 228, 230, 268, 280, 306. ii, 167

Q.

Que i, 94. ii, 232
Quin ii, 5, 179, 222
Quincunx ii, 117
Quippe i, 33
Quisque i, 96, 156
Quisque with *se* or *suus* i, 252
Quo minus ii, 5, 179, 222
Quod i, 154. ii, 213
Quod with subj. i, 203
Quotannis i, 30
Quotidie i, 30

R.

Races i, 271
 Ransom i, 227
 Ration ii, 116
Re- ii, 145
 "Read" ii, 17
 Reciprocal construction i, 306
 Reckoning by nails and knots i, 180
Redire i, 34
Reditus i, 34
Reducere i, 34
 Redundancy. see Pleonasm
 Reduplication i, 68. ii, 26, 226
Re ipsa i, 32
 Red Sea i, 3
 Refusals i, 22, 23
Reine i, 266
 Relative for interrogative ii, 291
 Relatives i, 11, 68, 133, 157, 241. ii, 97
 Remus i, 65, 76, 112
 Repetition of words ii, 109
 Resemblance, personal, i, 136
 "Reservoir" i, 120
 Resumption of speech i, 14, 17, 114, 255, 272
Retocure i, 34
 Rhadamanthus i, 6, 251
 Rhegium i, 95, 261
 Rhenea i, 39, 289
 Rhodes i, 12, 28
 Rivers of the infernal regions ii, 174
 "Roll" i, 78
 Roman camp i, 110
 Roman customs i, 240
 Romans i, 3, 124, 168, 180
 Rome i, 36, 157
 Romulus i, 65, 76, 112
Rostra ii, 223
Rubrum mare i, 3
 Rumpere vocem i, 50

S.

Sabines i, 41
 Sacæ i, 85, 301. ii, 10
Sacer i, 286
 Sacred Road i, 268
 Sacrifices i, 86, 243, 271. ii, 68, 103, 120, 246
 Saguntum ii, 65
 Saints, tutelary, ii 50
 Salamis i, 223, 300. ii, 82, 84, 192, 203

- Samians i, 236, 247, 251, 256, 260
 Samos i, 116, 129, 166, 178, 238, 256, 289
 Samothrace ii, 53
 Sardanapalus ii, 65
 Sardinia i, 97, 241
 Sardis i, 13, 16, 44, 45, 48, 49, 199, 237, 240, 249, 261
 Sardo i, 97, 241, 245
 Satraps i, 69, 116, 135
 Saturn ii, 103
 Satyrs ii, 29
 Sauromatæ i, 181, 182
 Scape-goat i, 86
 Scapte Hyle i, 38, 276
Scilicet i, 33
 Scipio ii, 88, 213
Scopulus ii, 42
 Scouts ii, 113
 Scyllias ii, 153
 Scythian customs i, 121
 Scythians i, 1, 62, 82, 162, 174, 175, &c. 180, 181, 188, 189, 272, 275
 Sdili i, 39, 289
Se understood i, 40
Se after *quisque* i, 252
 Sea ii, 178
 Second person ii, 46
Sed enim ii, 4
Sedes i, 88
 Segesta ii, 96
 "Seine" i, 266
Semi in comp. i, 213
 Semiramis i, 170. ii, 69
 Senarius i, 98
 Senates i, 224
 Senators i, 41
 Seneca i, 129, 156
 Servility i, 73
 Sesostris i, 159, 187, 213
 Sestos i, 195, 242
 Seven Christian Churches i, 12, 13
 Seven Persian nobles, i, 116, 144, 149, 158
 Seven Wise Men of Greece i, 16, 97. ii, 6
 Seven Wonders of the World i, 2, 12, 39, 101
 Severus i, 159, 270
Sex i, 22
Sercenti ii, 222
 Ships i, 6, 289, 302. ii, 2, 304
Si i, 14, 34
 Sibilant for aspirate i, 22
 Sibilants ii, 117
 Sibylline books i, 231
 Siceli i, 260
 Siceliotæ i, 193
 Sicily i, 95, 97, 241, 247, 258, &c. ii, 87, 67
Siculi i, 193
 Sicyon i, 223, 287
 Sigeum i, 221, 234
 Signals ii, 113
 Silenus ii, 29
 Simile i, 129, 152, 154
 Simoom i, 130
 Simplicity i, 187
Simul i, 33, 42
 Sinon i, 33
 Skulls ii, 298
 Slaves i, 163
 Smerdis i, 116, 132, 136, 142
 Socrates i, 146, 153, 154, 155
 Sol i, 7, 111
 Solon i, 1, 16, &c. 33, 34, 38, 51, 52
 Sophanes i, 287, 288
 Sophistry i, 146
 Sosicles i, 232, &c.
 South Sea i, 125
 Spaco i, 65
 Spain i, 91, 268
 Sparta i, 1, 8, 10, 157, 199, 247, 277, 294. ii, 310
 Spartans (see Lacedæmonians) i, 41, 226, 231, 233, 247, 278, 280, 297. ii, 97, 143, 247, 278, 296
Speciem, in, i, 32
Sperare i, 45
Spes i, 45
 Sphacteria ii, 132
 Spoils ii, 290
 Sporades i, 3, 245
 Stater ii, 30
Statu quo, in, i, 274
 Stature ii, 69
 Stesagoras i, 247, 267, 271, &c. 293
 Stoning to death ii, 241
 Strategus i, 212, 297
 "Strike a league" &c. i, 196
 Strymon i, 38, 202, 236
 Styx i, 282
Sub in comp. i, 213
 Subject and predicate i, 300
 Subjunctive i, 16, 29, 263. ii, 175, 210
 Subjunctive and optative ii, 193, 233, 275, 277
 Subjunctive for imp. i, 22
 Subjunctive with conj. for infin. i, 206
 Substantive i, 119, 301

Sun i, 111, 130, 158. ii, 37
 Sun, table of the, i, 125
 Sunium i, 285, 286, 302
Super i, 22
 Superlatives i, 140, 186, 194, 205,
 262, 269. ii, 7, 125, 260
 Suppliants i, 216
Supplices ii, 259
Sus i, 22
 Susa i, 60, 132, 139, 144, 176, 207,
 215, 259, 265, 303, 304. ii, 93
Suus, after *quisque*, i, 252
 Syennesis i, 242
 Syloson i, 256, 265
 Synæresis ii, 135
 Syncope i, 3, 5, 11. ii, 112
 Synecdoche i, 49
 Syracuse i, 60. ii, 95, 96
 Syria i, 137, 262
 Syrians i, 11, 44, 215
 Syrinx ii, 29

T.

Talent i, 217
 Tanais i, 183, 184, 185
 Taras i, 164, 166
 Tarquin i, 153, 271. ii, 92
 Tarquinius, Sextus, i, 33
 Tartars i, 159, 270
 Tauric Chersonesus i, 62, 181
 "Tax" i, 121
 Tears i, 123
 Taurus i, 178, 179
 Telamon i, 223, 229
 Tempe ii, 75, 77, 107
 Temples i, 230, 238, 252, 259, 305
 Tenedos i, 265, 273
 Tenses i, 274
 Teos i, 1, 96, 97, 251
Terra, understood, i, 39
 Thales i, 97, 213, 235
 Thasos i, 247, 264, 275, 277
 Thebes i, 36, 90, 128, 129, 225, 228,
 229, 231. ii, 79
 Themistocles i, 126, 219, 220. ii, 83,
 111
 Theoria i, 285
 Thermopylæ i, 36, 218, 280. ii, 108,
 109, 110, 132, 139
 Theseus i, 60, 84, 223, 241, 285
 Thesmophoria i, 257
 Thesmothetæ ii, 176
 Thessalonica ii, 72

Thessaly i, 220, 282, 300. ii, 76, 77
 Thetis ii, 109
 Thracia i, 15, 96, 199, 246, 277,
 289
 Thracian i, 267
 Thracians i, 179, 244, 267, 269
 Thrasybulus i, 153
 Thucydides i, 272. ii, 27, 278
 Thyrea i, 48, 286
 Tiara i, 214
 Tigris i, 61, 101, 259. ii, 31
 Time, definitions of, ii, 18
 Timo i, 305, 306
 Timotheus i, 37
 Tithonus ii, 93
 Tmesis i, 18, 135. ii, 101, 194
 Tmolus i, 46, 49, 237
 Tomyris i, 105, 112
Tophus i, 219
 Topography ii, 76, 249, 253, 256,
 277, 281
 Torches ii, 113
 Torch-race i, 294
 Touchstone ii, 12
 Trade ii, 89
 Tragedians i, 273
 Transition i, 4, 211, 272, 294, 298.
 ii, 190, 221
 Transitives for neuters ii, 136
 Triangle i, 131
 Tribes i, 299
 Tribune of the plebeians i, 41
 Tribute i, 277
 Trimeters i, 98. ii, 106
 Tripods ii, 196
 Triremes i, 258. ii, 35, 194
 Troas i, 204, 244
 Troops i, 234
 Troy i, 7, 10, 33, 90
Tum—cum i, 274
 Turkish i, 275
 Turks i, 124, 159, 270
 Tyrant i, 192
 Tyre i, 6, 163
 Tyrseni i, 94, 258
 Tyrsenia i, 91, 205

U.

Ulysses i, 8, 33, 146
Undeviginti i, 175
Urbs i, 36

V.

Valerius Lævinus ii, 89
 Venus i, 85, 297
 Verbals i, 72. ii, 104, 105
 Verb substantive with participle as
 periphrasis i, 27
 Verbs, "accuse, prosecute," i, 293
 Verbs, act. and pass., i, 202
 Verbs, "answer," i, 233
 Verbs, "be astonished," i, 86
 Verbs, "call," i, 223
 Verbs, "cease, make to cease," i,
 251
 Verbs, compound, i, 239
 Verbs, compound for simple, i, 273
 Verbs, "conceal," i, 136
 Verbs, "condemn," i, 28
 Verbs, "be conscious," i, 231
 Verbs, "be contented with," ii, 313
 Verbs, "divide," ii, 72
 Verbs, "be fatigued," &c. ii, 269
 Verbs of gesture ii, 123
 Verbs, "help," ii, 308
 Verbs, "impart," ii, 151
 Verbs, impers. pass., i, 300
 Verbs, "injure," ii, 308
 Verbs, "love," i, 58
 Verbs of motion ii, 177, 282
 Verbs, "participate with," ii, 151
 Verbs, "perceive," i, 118
 Verbs, "persevere," ii, 273
 Verbs, "prohibit, deny," &c. i, 237.
 ii, 236
 Verbs, "repent," i, 82
 Verbs, "say," ii, 133
 Verbs, "send," ii, 127
 Verbs, "show," i, 136, 147
 Verbs, susceptible of resolution, i, 20
 Verbs, "swear," i, 241
 Verbs, "think," ii, 133
 Verses i, 278
Vertere i, 40
 Vesta i, 187, 297
Vicinia i, 14
 Victory i, 227
Viritim i, 30

Vita und. i, 245

Vocative i, 9

"Volume" i, 78

Voting ii, 224, 280

Vulcan i, 205, 297

Vulgarism i, 102

W.

Wall i, 269. ii, 54

Warbeck i, 136

Watches ii, 277

Water and earth i, 187

Water-drawers i, 122

Watson, Bp., i, 154

Wealth i, 86

Weapons i, 283

White Pillars i, 242

White Sea i, 244

"Widdy or Withy" i, 266

Winds ii, 117, 221

Winds, Tower of the, ii, 117

Wine i, 127, 133, 160

Wine and water i, 160

Wines i, 127

Wonders of the World i, 2, 101

Wooden walls ii, 85

Writing tablet ii, 147

X.

Xanthus i, 99, 221

Xenophon i, 155, 156

Xerxes i, 36, 87, 94, 152, 176, 207.

 ii, 24, 27, 51, 88

Xerxes II. i, 82

Z.

Zancle i, 247, 260, 261

Zinri i, 57. ii, 65

Zopyrus i, 33, 116, 167, &c. 172,
 173

Zoroaster i, 40

ADDENDA.

To the abridged References in Vol. I. p. ix. may be added ;—

- BU.* or *PV.* The author of the notes on "The Prometheus of Æschylus,"
London, 1831.
- GE.* Gesner.
- LO.* Professor Long's Summary of Herodotus.
- MI.* Mitford's History of Greece.
- RE.* Reiske.
- RI.* Richardson's Persian and Arabic Dictionary.
- RU.* Ruperti.
- SEA.* Seager's Abridgements of Viger, Hoogeveen, &c.

ALTERATIONS IN VOL. II.

- | | | | |
|---------|--------|-------------------|-------------------|
| p. 10. | n. 74. | for πόλλου | read πολλοῦ |
| p. 15. | l. 7. | — ω | — δ |
| p. 18. | n. 41. | — <i>insulsit</i> | — <i>indulsit</i> |
| p. 63. | n. 8. | — οἱ | — οἱ |
| p. 73. | n. 1. | — Ὀλυνθον | — Ὀλυνθον |
| p. 81. | l. 9. | — ἦν. | — ἦν, |
| p. 103. | n. 65. | — ἀστραγάλοι | — ἀστράγαλοι |
| p. 103. | n. 66. | add <i>L.</i> | |
| p. 239. | l. 8. | prefix II. | |
| p. 273. | l. 5. | for ων read δν. | |

ABRIDGED INTO ENGLISH,

FOR SCHOOLS AND COLLEGES.

By the Rev. J. SEAGER, Author of 'Critical Observations on Classical Authors,' and several Greek Criticisms in the Classical Journal.

VIGER ON GREEK IDIOMS: translated into English, and abridged. 8vo. 9s. 6d. bds.

'The publication before us is well fitted to carry students still farther into the recondite parts of that majestic language, and to display to them much of that interesting mechanism which escapes the uninstructed eye. We, therefore, gladly lend our assistance in so rational an attempt as that which is here undertaken; and observe with pleasure that, in conformity with the improved spirit of the age, Mr. Valpy's List of New School Books contains several others on the same plan.'—*Lond. Mag.* Nov. 1828.

'This volume is compiled with much industry and judgment; and altogether a more valuable service could not well have been rendered to the inquiring student of the classics.'—*Oxford Literary Gazette*.

'But when they have made real advances in Greek prose, read over with them the whole of Vigerus. Mr. Berry, what I now recommend, is really one of the most useful parts of education. You should make them read Vigerus in this way twice every year for five or six or seven years.'—Dr. PARR. See *Johnstone's Life of Parr*.

HOOGEVEEN ON GREEK PARTICLES, on the same Plan. 8vo. 7s. 6d. bds.

'Hoogveen's work on Particles has always been considered a valuable aid in the study of the Greek language; and Mr. Seager has compressed and translated it in a manner which we could not desire to be better.'—*Spectator*.

BOS ON GREEK ELLIPSES, on the same Plan. 8vo. 9s. 6d. bds.

'Mr. Seager has contrived to retain the essence of all that is beneficial to the student, while he has placed it more easily within his reach by the order into which it is reduced.'—*Intelligence*.

'We have no hesitation in recommending this book to the teachers of Greek, as the best Dictionary of Elliptical Expressions to which they can resort.'—*Edinburgh Literary Journal*.

HERMANN ON GREEK METRES, on the same Plan. 8vo. 8s. 6d. bds.

'My hero is Hermann: he is not only a scholar, but a philosopher of the highest order; and he smiles probably, as I do, at the petty criticisms of puny scholars, who in fact do not understand what is written by this great critic.'—Dr. PARR.

MAITTAIRE ON GREEK DIALECTS, on the same Plan. 8vo. 9s. 6d. bds.

'It is impossible to speak too highly of the fidelity of the translation or the skill of the abridgment. It is enriched by some modest Notes, and more original matter than careless readers will perhaps credit.'—*Atlas*, No. 256.

'This volume completes Mr. Seager's epitomising labors. With *Viger*, *Hoogveen*, *Bos*, and *Hermann*, the Greek Student has a set of scarcely dispensable subsidia, at all events in a more accessible form than before. Mr. Seager has labored zealously, and must be allowed to have deserved well of Greek literature.'—*New Monthly Mag.*

GREEK TESTAMENT, with English Notes; containing Critical, Philological, and Explanatory Notes in English, from the most eminent Critics and Interpreters: with Parallel Passages from the Classics, and with references to Vigerus for Idioms, and Bos for Ellipses. To which is prefixed a short Treatise on the *Doctrines of the Greek Article*, according to Bishop Middleton, Mr. Granville Sharp, &c. briefly and compendiously explained, as applicable to the Criticism of the New Testament. The **VARIOUS READINGS** are recorded under the text. Greek and English Indexes are added at the end. By the Rev. E. VALPY, B. D. *Third Edition*; with *Parallel References* and other Improvements. 3 vols. 8vo. 2l. 5s. bds.—Two Plates are added, one illustrative of the *Travels of the Apostles*, and the other a *Map of Judea*, and a *Plan of the City and Temple of Jerusalem*.

* * To this third Edition have been added *Parallel References*, on the plan of Bishop Lloyd's little volume.

This Work is intended for Students in Divinity, as well as the Library.

‘This edition of the Greek Testament is the most valuable of any that has yet been published with critical and philological apparatus, especially for students who wish to purchase only ONE Edition.’—*Horne's Introduction to the Bible*.

GREEK SEPTUAGINT, with the **APOCRYPHA**; Edited by A. J. VALPY, from the Oxford Edition of Bos and Holmes. *Second Edition*. 1l. 1s. bds.

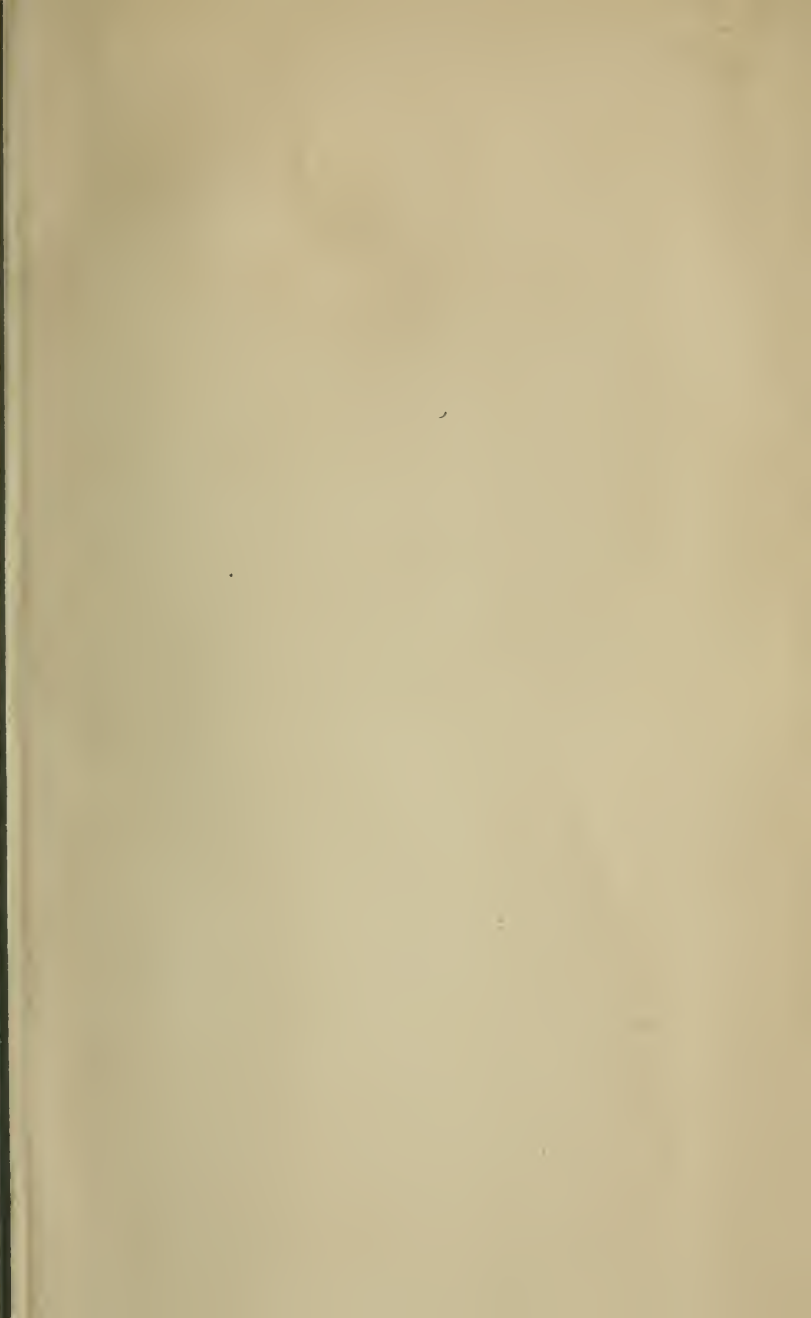
This Edition is handsomely printed in one volume, 8vo. hot-pressed. **FOR USE IN CHURCHES AND CHAPELS**, as well as the Library.

‘This elegantly executed volume is very correctly printed, and (which cannot but recommend it to students in preference to the incorrect Cambridge and Amsterdam reprints of the Vatican text) its price is so reasonable as to place it within the reach of almost every one.’—*Horne's Introduction to the Bible*.

* * The *Septuagint* and *Testament* may be had bound in four volumes.

GREEK GRADUS; or, **GREEK, LATIN**, and **ENGLISH PROSODIAL LEXICON**; Containing the Interpretation, in Latin and English, of all words which occur in the Greek Poets, from the earliest period to the time of Ptolemy Philadelphus, and also the Quantities of each syllable; thus combining the advantages of a Lexicon of the Greek Poets and a Greek Gradus. For the Use of Schools and Colleges. By the Rev. J. BRASSE, D.D. late Fellow of Trin. Coll., Camb. In one large Vol. 8vo. Pr. 24s. bds.

‘SCHREVELIUS’ GREEK AND ENGLISH LEXICON. *Second Edition*. By the Rev. J. R. MAJOR, Head Master of King's College School, London. In this edition the Latin significations, &c. have been rendered into English, the quantities carefully marked, and about 4000 new words added. A copious **ENGLISH AND GREEK LEXICON**, intended to assist the Learner in Greek Composition, has been added. It forms a valuable Greek and English Lexicon. 1 vol. 8vo. Pr. 16s. bds. or 17s. bound.





LGr

H562Sto

Herodotus

The history of the Persian wars; ed. by
Stocker. Vol.2.

7581

UNIVERSITY OF TORONTO
LIBRARY

Do not
remove
the card
from this
Pocket.

Acme Library Card Pocket
Under Pat. "Ref. Index File."
Made by LIBRARY BUREAU

