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HERODOTUS

BOOK VI.

EDITED WITH
AN INTRODUCTION, NOTES AND MAPS

BY

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ΤΡΟΦΕΙΑ

PREFACE.

THIS edition was undertaken some years ago with the object of supplying the English student with an introduction to the study of Herodotus. While in Germany this study has been vigorously prosecuted, as is shewn by the excellent editions that have appeared as well as by a cloud of dissertations and programmms, in England Herodotus has been, for whatever reason, undeservedly neglected. Consequently the assistance at the command of the English student—except in the case of the, let it be hoped, increasing minority who read German—has been very limited¹.

In preparing this edition I have striven to make myself acquainted with all the work that has been done on Herodotus of recent years. The various commentaries have been constantly consulted; in particular would I express once for all my great obligations to those of Abicht, Krüger and Stein. A repeated perusal of Herodotus has shewn how scanty are the gleanings which they have left to those who come after them. The selection of various readings has been gathered from the editions of Herwerden,

¹ Within the last year a couple of editions of Book VI. have appeared, which, however, I have not seen.

Holder and Stein. The various dissertations and articles on Herodotus have so far as possible been consulted; a list will be found at the end of the introduction. For the history Busolt's *Griechische Geschichte*, with its references to the literature of the subject, has been particularly valuable.

The most difficult question for the editor of Herodotus is that of the dialect. The discovery of numerous Ionic inscriptions and a more careful study of the remains of the poetical literature of Ionia have furnished a very different picture of that dialect from that presented to us in the manuscripts of Herodotus. The question then is, did Herodotus use a form of Ionic more archaic than that of the earliest of the Ionic poets, more archaic than that of the literary language of the seventh century, or has his text been tampered with by grammarians of later times; who, confounding Ionic with the language of Homer, corrupted the text in the belief that they were emending it? The latter hypothesis seems to me infinitely the more probable, and in this edition an attempt has been made to bring the text into harmony with the evidence derived from the above-mentioned sources. Unfortunately this evidence is fragmentary, and in too many instances it is impossible to determine with certainty the form in use in the fifth century. In such cases I have made it my rule to adhere to the traditional form, believing it to be the best course to proceed with caution and not to take a step beyond what the evidence warrants. To some I shall probably seem to have gone too far, to others not to have gone far enough; at all events an honest

effort has been made to grapple with the difficulties. Fresh inscriptions will doubtless throw light on much that is now dark; in many cases of the contraction of vowels decisive evidence can be got only from the discovery of metrical inscriptions or of new fragments of the Ionic poets. In view of recent finds we need not despair of recovering some portion also of the poetical literature of Ionia. The evidence on which a decision has been arrived at in each case will be found in the introduction and the works referred to there. In one point the traditional orthography has, contrary to the evidence, been retained for the sake of convenience—the *spiritus asper* has been written as in Attic, though there is no doubt that it had disappeared in the dialect which Herodotus used.

In the introduction on the dialect I have not contented myself with giving the bare correspondences between Ionic and Attic, but have tried to explain the relations between the two dialects, wherever a brief explanation was possible. Dr Smyth's article on the vocalism of the Ionic dialect came into my hands in time to be of great use to me in this, as it is in the vowels that the chief difference between Attic and Ionic lies.

Some references have been given to Mr Giles' *Manual of Comparative Philology*, of which he kindly sent me advance sheets. Unfortunately, as the work was not completed, reference could not be made to it throughout.

For the assistance of the student, who is only too apt to mix up all dialects together, an attempt has been made in the commentary to discriminate un-

Attic words and usages. Care has been taken to secure accuracy in this, but it is inevitable that some evidence should have been overlooked on the one side or on the other. Krüger's Commentary has been very helpful. Some assistance has also been got from Diener's dissertation *De sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis*, and, with regard to the verb, from Zekides, *Λεξικὸν ἀπάντων τῶν ῥημάτων τῆς Ἀττικῆς πεζογραφικῆς διαλέκτου*. A complete lexicon of the Attic dialect is a thing greatly to be desired.

In view of the different estimates of the two families of manuscripts it seemed desirable to give a selection of important variants. Purely dialectical variations have been neglected.

My best thanks are due to Mr Giles of Emmanuel College and Mr Neil of Pembroke College, Cambridge, and to my colleague Prof. Wilkins, for their kindness in reading the proofs and suggesting many alterations and improvements.

My thanks are also due to the publishers for the liberal spirit with which they have met my wishes in the matter of maps and types of coins.

I have only to add that I shall be very grateful for any criticisms and suggestions.

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INTRODUCTION.

OF the life of Herodotus very little is known. He belonged to the town of Halicarnassus¹, a Dorian colony, in which, however, the Ionic dialect was in official use². The year of his birth is unknown; it is given as 484 B.C., but that date has been arrived at by putting his ἀκμὴ (40th year) at the time of the colonisation of Thurii 444 B.C.³ His parents' names are given as Lyxes and Dryo or Rhoio⁴, and he doubtless belonged to one of the noble families of the place. He is further said to have been the nephew or cousin of Panyasis⁵, an epic poet of some note who composed a poem called the Heraclea. He is said to have been compelled to go into exile in Samos because of the despot Lygdamis son of Pisindelis and grandson of Artemisia, by whom

Herodotus' life.

¹ Ἡροδότου Ἀλικαρνησέος, i. 1. Hence his interest in Artemisia, who, at the time of the Persian wars, ruled over Halicarnassus, together with Calydna and the islands of Cos and Nisyros.

² As is shewn by inscriptions.

³ As has been shewn by Diels, *Rhein. Mus.* xxxi. 49.

⁴ Suidas, *s. v.* Ἡρόδοτος and Παρύασις. Lyxes is a name which is found on inscriptions of Halicarnassus.

⁵ Suidas, *l. c.* This explains his familiarity with Epic poetry and his interest in the story of Heracles, *e.g.* ii. 44. Panyasis is also said to have been a τερατοσκόπος, which may account for Hdt.'s interest in oracles and signs.

Panyasis was slain, to have returned and assisted in expelling the despot, and then to have left Halicarnassus owing to the envy of the citizens¹.

The next event of his life which is recorded is a public recitation in Athens 446—5, for which he is said to have been rewarded on the proposal of one Anytus with a sum of ten talents². Here doubtless he established his friend-

¹ Suidas, *l. c.* This account is not free from difficulties, as Hdt. (vii. 99) relates that Artemisia had a son whom he calls a *νεαυλας*. Now this son who is called a *νεαυλας* in 480 B.C. could scarcely have been of age to succeed to the throne much before 455 B.C., and in 454 B.C. Halicarnassus appears on the Athenian tribute-lists as a member of the Athenian confederacy. This would leave no time for the reign of Lygdamis. Rühl, *Philologus* xli. 68, thinks that the tradition is at fault, and that Lygdamis was not Pisindelis' son, but his younger brother. Busolt, *Griech. Gesch.* ii. 99, supposes that he may have remained even under the Athenian empire till about 449, not as irresponsible despot, but as head of a constitutional government. That would scarcely harmonise with his supposed expulsion by Hdt. and others. There is an inscription of Halicarnassus on which Lygdamis appears (Bechtel, *Ion. Inscr.* 238), but it is not of a nature to throw any light on the subject. Bauer, *Herodots Biographie* (*Sitzber. d. Wien. Akad.* 1878) 402, rejects the tradition. That Hdt. resided for some time in Samos is shewn by his familiarity with the monuments and history of the island, and his partiality to the Samians. Cf. i. 70, ii. 16, iii. 39—48, 54—60, 113, 120 sqq., 139, iv. 43, 88, 152, v. 112, vi. 14, vii. 13 ff. sq., 22 sq., viii. 15, ix. 106. Rühl, *l. c.*, explains the *illwill* of the citizens by his philo-Athenian tendencies, which would be distasteful to the aristocracy of Halicarnassus.

² This is related on the authority of Diyllus, an Attic historian, who wrote in the beginning of the third century. The date seems to have been calculated from the foundation of Thurii, Rühl, *Philol.* xli. 71. The sum is probably too high, Busolt, *Griech. Gesch.* ii. 94. Accounts of recitations at other places as Olympia and Corinth are mere inventions.

ship with the poet Sophocles¹, and formed one of the circle of Pericles, the glories of whose house he celebrates in his history². Soon after this he emigrated to the new Athenian colony of Thurii in lower Italy (founded B.C. 444), and found there a second home³. From thence he must have returned to Athens, where he was during the opening year of the Peloponnesian war⁴, and where he probably died⁵. The last event to which he refers is the invasion of Attica in 427 (IX. 73). His death may be placed before or about 425⁶.

The travels of Herodotus hold a most important place in his life. As the information about them is derived from his histories themselves, no complete itinerary of his journeys can be drawn up, since it is only occasionally that he makes it clear that he had visited a place himself, and, when that is not so, there may be greater or less probability, but there can be

His travels⁷.

¹ Zurborg, *Hermes* x. 206 sqq.

² vi. 125 sqq.

³ So much so that in Arist. *Rhet.* vii. 9 stands 'Ἡροδότου Θουρίου ἡδ' Ἰστροπίνης ἀπόδεξις.

⁴ Whether or not v. 77 refers to the completed Propylaea (completed 432), his references to current events shew that he must have been in Greece again.

⁵ *Hermes* xii. 359. According to Suidas his grave was in Thurii. There may have been a monument to him, but that does not prove that he was buried there. According to others he died in Pella.

⁶ vi. 98 Hdt. says that in the three generations under Darius, Xerxes, and Artaxerxes the Greeks suffered more than in the twenty preceding generations. Artaxerxes died 424 B.C.

⁷ Matzat, *Ueber die Glaubwürdigkeit der geographischen Angaben Herodots über Asien*, *Hermes*, vi. 392—486; Hildebrandt, *De itineribus Herodoti Europaeis et Africanis*, Lips. 1883. Doubts have been raised as to whether Herodotus actually extended his travels so far, cf. Sayce, *Herodotus*, i.—iii. introd.

no certainty. With Greece itself and with the Greek islands it might be expected that he was familiar, and this expectation is confirmed by the indications in his history¹. The same is true of the coast of Asia Minor². Towards the interior he is acquainted with the road from Smyrna to Sardis (II. 106), also with Sardis itself (I. 80, 84, V. 101), and with the tomb of Alyattes in its neighbourhood (I. 93). To the east of Sardis it is probable that he penetrated as far as the Phrygian town of Celaenae and no further³. Besides, he was personally acquainted with the valley of the Maeander⁴. With regard to his more extended travels, he voyaged along the north coast of Asia Minor as far as Colchis and the mouth of the Phasis⁵. On the western side of the Pontus he made his way as far as Exampaeus (IV. 81), and it is highly probable that he visited the neighbouring Greek colony of Olbia: there is no evidence that he penetrated into the interior of Scythia. The error into which he falls about the Tauric Chersonese (II. 86) and his ignorance of the

¹ As certainly visited by him Hildebrandt, *op. cit.* 66, gives Trachinia, Thermopylae and its neighbourhood, Delphi, Thebes, the territory of Plataea, Athens, Sparta with Therapnae, Tegea, Nonacris, Olympia; and of the islands Salamis, Delos, Samothrace, Thasos, Zacynthus, Artemisium in Euboea, most probably also Paros.

² Among places visited here may be mentioned, Miletus, Ephesus, Smyrna, Phocaea, the district of Ilium, and naturally the neighbourhood of Halicarnassus, the islands Lesbos, Chios, Samos, Rhodes, Cyprus. The way in which he speaks of the Ionian cities, I. 142, VI. 14, indicates a greater familiarity with them than the above list shews.

³ Matzat, 405—407.

⁴ He uses the Maeander to illustrate his statements about Egypt, II. 10, 29 (Matzat, 407).

⁵ Matzat, 413—417.

coast north of the mouth of the Phasis are against his having sailed along that part of the coast¹. In that case he must have returned from Colchis by the way he went, and made a separate voyage to the west coast. He visited Tyre on account of its Heracles-cult. He passed along through Syria and Palestine and Arabia Petraea (II. 2, III. 113), probably on his way to Egypt². His way, starting from Tyre, would lead by Ashdod ("Αζωτος II. 157), Ascalon, Gaza, Jenysus and the south of the Serbonic lake to Pelusium³. The longest of his land journeys in Asia was his visit to Babylon, on which occasion it is probable that he continued his journey as far as Susa⁴. As he shows no first-hand acquaintance with the royal highway between Sardis and Susa⁵, he must have made his way through Syria, probably sailing down the Euphrates to Babylon⁶. There is no evidence that he penetrated further⁷. In Africa he travelled through Egypt as far as Elephantine (II. 29). He also paid a separate visit to Cyrene⁸. Of travels in Lower Italy and Sicily there is no certain evidence except that he was at Thurii and Metapontum (IV. 15)⁹. It is *a priori* likely that when he lived in Thurii he should make journeys in the neighbourhood,

¹ Matzat, 417.

² Matzat, 422—430, who identifies Κάδυτις, which Hdt. (III. 5) indicates that he saw, with Gaza.

³ Matzat, *l. c.*

⁴ There is not much evidence for Susa itself, but he speaks (VI. 119) as though from personal observation of a well near Ardericca, a town in the neighbourhood of Susa.

⁵ He describes it at second-hand (Matzat, 454).

⁶ Matzat, 442—444.

⁷ That he did not visit Agbatana is clear from the errors into which he falls (Matzat, 462—464).

⁸ Probably from Samos, Hildebrandt, *op. cit.* 53.

⁹ Hildebrandt, 41—52.

and his knowledge of Sicily renders it extremely probable that he visited that island¹.

It is impossible to fix with any accuracy the dates of these various journeys. His travels in Asia would naturally be undertaken from Halicarnassus, and would thus fall in the earlier part of his life when, as a subject of the King, he would have special facilities for visiting the different parts of the empire. His travels in the Pontus would also have been accomplished before he left for the West. When Herodotus visited Egypt he found it in the undisturbed possession of the Persians (II. 30, 98, 99), consequently his visit must have been after 454². It follows also from III. 12 that it was a considerable time after the battle of Papremis 459³.

The results of his travels he has given to the world in his history. This is grouped round the central idea of the struggle between the East and the West, which begins in mythical times and culminates in the invasion of Xerxes and his overthrow. After briefly touching on the mythical struggles between Greece and Asia (I. 1—5), he passes on to historic times. Croesus was the first of the barbarians who had made Greeks tributary to him, and so Herodotus gives the history of the dynasty of Croesus and his overthrow by the Persians (I. 6—94). This leads him on to an account of the rise of

¹ For the literature for and against a visit to Sicily see Hildebrandt, 51.

² Perhaps after 449, since Amyrtaeus maintained himself in the marshes till that year; cf. II. 92 ff. 140, III. 15, Busolt, *Gr. Gesch.* II. 92.

³ He compares the skulls of Egyptians and Persians who fell in that battle; now in the climate of Egypt it takes some time for the flesh to decay completely. From II. 13 Gutschmidt (*Philol.* x. 669 ff. sq.) inferred that Hdt.'s visit must have been about 450 B.C., cf. Wiedemann, *Herodots zweites Buch*, p. 4.

the Persian empire. Beginning with the revolt of the Medes from the Assyrians he first gives some account of the Median empire (cc. 26—107), and then goes on to relate the birth of Cyrus and his miraculous preservation, and the overthrow of the Median power by him (cc. 108—130). Thereupon follows a digression on the manners and customs of the Persians (132—140). Cc. 141—176 contain an account of the subjugation of the Ionians and other peoples of Asia Minor by Harpagus, general of Cyrus, with digressions on the Greek cities of Asia Minor (142—151), the Carians (171), the Caunians (172), and the Lycians (173). This is followed by an account of Cyrus' conquest of Babylon (178—200), with digressions on Babylon and Babylonia and the manners and customs of the inhabitants (178—187, 192—200). Then comes Cyrus' expedition against the Massagetæ and his death, with geographical disquisitions (201—214), followed by an account of the manners and customs of the Massagetæ (215—end). The conquest of Egypt by Cambyses gives occasion for an account of that country which occupies Book II. Book III. opens with a narrative 'of Cambyses' conquest (1—16), which is followed by an account of his designs against other peoples of Africa (17—26). Cc. 26—39 narrate various other acts of Cambyses. In cc. 39—60 he digresses to the contemporary history of Samos and its despot Polycrates, which leads to an account of Periander, despot of Corinth (48—53). Then comes an account of the uprising of the false Smerdis, and the death of Cambyses (61—66), the reign of Smerdis, his overthrow, and the succession of Darius (67—87), Darius' arrangement of his kingdom, and the tribute paid to him (88—97), the country and customs of the Indians (98—106), and of the Arabians and other peoples (107—117). At 120 Herodotus returns to Polycrates and relates his death (120—128). Then comes the further history of Darius' reign, the subjugation of Samos (139—149), the

revolt of Babylon and its subjugation (150—end). Book IV. treats of Darius' expedition against the Scythians (1—4, 83—144) with a digression on the Scythians (5—82). Cc. 145—167, 200—205 contain an account of Cyrene with a digression on Libya (168—199). With Book V. Herodotus begins the more immediate subject of his history—the Persian wars. The book opens with an account of Persian operations in Thrace and Macedonia (cc. 1—23), with a digression on the Thracians (3—10). In cc. 23—36 are related the causes which led up to the Ionic revolt. This is followed by an account of the revolt itself and its suppression (37—VI. 32), into which are interwoven a number of digressions—on the Spartan king Anaxandrides and his sons (39—48), on the royal road to Susa (52—54), and on the history of Athens (55—96). Book VI. 33—47 continue the narration of the further operations of the Persians against the Greeks down to the overthrow of Mardonius, with a digression on Miltiades and his successors in the Chersonesus (34—41). Cc. 48—92 relate further attempts of Darius on Greek freedom, and the consequent quarrels of the Greeks themselves, with various digressions on Spartan history. Cc. 93—120 contain an account of the first invasion of Greece by the Persians. This is followed (121—131) by a defence of the Alcmaeonidae and an account of the family. Then comes an account of the fall of Miltiades (132—136). The book closes with a relation of the expulsion of the Pelasgians from Attica, their migration to Lemnos, and their subjugation by the Athenians. Books VII.—IX. form the crowning point of the whole, treating of the great invasion of Xerxes and his overthrow. In these the digressions are much fewer,—on Sicilian affairs (VII. 153—167), the Athamantidae in Alos (197), Hermotimus and his revenge (VIII. 104—106), the origin of the Macedonian royal house (137—139), on the prophet Evenius (IX. 93, 94).



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that the history of the second Persian war was composed first. In the absence then of any decisive evidence to the contrary it may be assumed that Herodotus wrote his history in the same order in which it has come down to us. The further question might be raised whether there is any evidence to determine the date of composition of the different parts. The question has been carefully worked out by Kirchhoff¹, who, from the internal evidence of the history together with the reference to it in the *Antigone* of Sophocles, arrives at the conclusion that books I.—III. 119 were composed by Herodotus between 446—443 during his first stay in Athens. At Thurii for some unknown reason he did not resume the work till towards the end of his stay there, when he completed the third book, and wrote the fourth. He returned to Athens about the beginning of the Peloponnesian war and between 431/30 and 428/7 carried the work as far as we have it. Several points in this theory are very doubtful. The passage in the *Antigone* is regarded by most as spurious, and the expulsion of that removes the most cogent argument that the earlier books were written at Athens. Against that also is the fact that in the first books too there are undoubted references to lower Italy². The last part of book III. as well as book

wars would be the part that would most please an Athenian audience; but the date of that recitation is too uncertain to prove anything, and besides there is nothing to shew that what Herodotus read was part of the history that we possess. He may simply have selected from the material he had collected some things that would be of interest to his hearers. (Ammer *op. cit.* 48.)

¹ *Ueber die Entstehungszeit des herodotischen Geschichtswerkes* (Reprint Berlin, 1872). For a discussion of the theory see *Journal of Philology*, xv. 86 sq.

² I. 94, 145, 167; cf. further II. 177 where speaking of a law of Solon's he says τῷ ἑκείνοι (i.e. the Athenians) ἐς αἰεὶ χρέωται.

iv. bear certain traces of being written in Thurii¹. The first four books then seem to have been written in Thurii. Whether book v. was written in Athens is uncertain, as it is not clear that v. 77 refers to the Propylæa of Mnesicles. Another much-disputed point is whether his work is finished or whether he had intended to carry it on farther. Gomperz² (*Sitzungsbericht der Wiener Akademie* CIII.) argues that Herodotus did not intend to carry his work farther, that with the fall of Sestos and the defeat of Xerxes his task was finished, that he could not have gone on without being forced to relate the dissensions that arose among the Greeks, and that the words ἄρχειν εἶλοντο λυπρὴν οἰκέοντες μᾶλλον ἢ πεδιάδα...δουλεύειν form a fitting conclusion. On the other hand one might expect the history to be carried on to some more decisive turning point than the capture of Sestos, and an unfulfilled promise of a story which he says he will relate ἐν τοῖσι ὕπισθε λόγοισι (vii. 213) implies that when he wrote these words he meant to carry his history farther. In any case he cannot have intended to carry it on very far, as in referring to events of the Pentekontaeteia and even of the transference of the command at sea to the Athenians, he uses such expressions as ταῦτα μὲν ἐγένετο ὕστερον without remarking according to his usual custom that he will relate them elsewhere³.

A further question arises in connexion with the Ἀσσύριοι λόγοι. In i. 184 he promises an account of the Assyrian kings ἐν τοῖσι Ἀσσυρίοισι λόγοισι, and his history contains no Ἀσσύριοι λόγοι. It has been supposed

The one or two references to Athens (i. 98, ii. 7) are easily intelligible in an Athenian colony.

¹ iii. 129—139, iv. 99.

² Against Gomperz, Kirchhoff, *Sitzungsbericht der Berliner Akademie* 1885, 301 sq., and against him Meyer, *Rhein. Mus.* XLII. 146—8.

³ Meyer, *l.c.*

that Herodotus published this as a separate work, but Kirchhoff (*Die Entstehungszeit* 4) has shewn how little support there is for this. His own explanation is not more convincing, that Herodotus, owing to an interruption in his work, forgot his promise. It is much more probable that Herodotus, when he wrote those words, did intend to bring in an Assyrian episode, but that he found no suitable place for it, and that the words remained uncanceled because he did not give a final revision to his work.

Herodotus' predecessors in the field of history are generally classed together under the common name of *λογογράφοι*¹. Following in the footsteps of the genealogical Epos², they made it their chief task to set forth in prose the mythical material to hand. They composed histories, some of Greeks, others of barbarians, by cities and nations, without connecting them with one another, their common aim being to put on record the traditions of the several cities and peoples without adding to and without taking from them³. They dealt chiefly with the founda-

¹ As *λόγος λόγοι* are used in the sense of *history*, so Thucydides uses *λογογράφος* in the meaning of *historian* in the passage where he proudly contrasts his work with that of his predecessors (including Herodotus), i. 21 οὐτε ὡς λογογράφοι ξυνέθεσαν ἐπὶ τὸ προαγωγότερον τῆ ἀκροάσει ἢ ἀληθέστερον. Afterwards it took the meaning of writer of judicial speeches—its usual signification in Attic. Its application as a class name to the early Greek historians has no justification in the meaning of the word, but may be retained for the sake of convenience (cf. Lipsius, *Quaestiones Logographicae* 16, Leipzig, *Index Lect.* 1885).

² Strabo i. 18 πρώτηιστα ἡ ποιητικὴ κατασκευὴ παρῆλθεν ἐς τὸ μέσον καὶ εὐδοκίμησεν· εἶτα ἐκείνην μιμούμενοι, λύσαντες τὸ μέτρον, τᾶλλα δὲ φυλάξαντες τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμον καὶ Φερεκύδη καὶ Ἐκαταίων.

³ Dionys. Halicar. *De Thuc. iud.* c. 5, who thus characterises

tions of cities (κτίσεις) and the genealogies of ruling families (γενεαλογίαι), while their περιηγήσεις were descriptions of various lands with passages from their history. Most of them are mere names. Among the older logographi are Cadmus of Miletus¹; Acusilaus of Argos (circ. 500), who wrote γενεαλογίαι of a mythical nature in which he is said to have employed and corrected Hesiod; Hecataeus of Miletus (in the time of the Persian wars), the most important of the logographi, who wrote γενεαλογίαι and a περιήγησις οἰκίας οἰκίας γῆς, a geographical

them and Herodotus—οὔτοι (sc. the logographi) προαιρέσει τε ὁμοίᾳ ἐχρήσαντο περὶ τὴν ἐκλογὴν τῶν ὑποθέσεων, καὶ δυνάμεις οὐ πολὺ τι διαφερούσας ἔσχον ἀλλήλων· οἱ μὲν τὰς Ἑλληνικὰς ἀναγράφοντες ἱστορίας, οἱ δὲ τὰς βαρβαρικὰς· καὶ αὐτὰς δὲ ταύτας οὐ συνάπτοντες ἀλλήλαις, ἀλλὰ κατ' ἔθνη καὶ κατὰ πόλεις διαρροῦντες καὶ χωρὶς ἀλλήλων ἐκφέροντες, ἕνα καὶ τὸν αὐτὸν φυλάττοντες σκοπὸν, ὅσαι διεσώζοντο παρὰ τοῖς ἐπιχωρίοις μνήμαι κατὰ ἔθνη τε καὶ κατὰ πόλεις, εἴτ' ἐν ἱεροῖς εἴτ' ἐν βεβήλοις ἀποκείμεναι γραφαί, ταύτας εἰς τὴν κοινὴν ἀπάντων γνῶσιν ἐξενεγκεῖν, οἷας παρέλαβον, μήτε προστιθέντες αὐταῖς τι μήτ' ἀφαιροῦντες· ἐν αἷς καὶ μῦθοί τινες ἐνήσαν ὑπὸ τοῦ πολλοῦ πεπιστευμένοι χρόνου καὶ θεατρικαὶ τινες περιπέτειαι πολὺ τὸ ἡλίθιον ἔχει τοῖς νῦν δοκοῦσαι. λέξω τε ὡς ἐπὶ τὸ πολὺ τὴν αὐτὴν ἅπαντες ἐπετήδευσαν, ὅσοι τοὺς αὐτοὺς προείλοντο τῶν διαλέκτων χαρακτῆρας, τὴν σαφῆ καὶ κοινὴν καὶ καθαρὰν καὶ σύντομον καὶ τοῖς πράγμασι προσφυῆ καὶ μηδεμίαν σκευωρίαν ἐπιφαίνουσιν τεχνικὴν· ἐπιτρέχει μὲντοι τίς ὥρα τοῖς ἔργοις αὐτῶν, καὶ χάρις τοῖς μὲν πλείων, τοῖς δ' ἐλάττων· δι' ἣν ἐτι μένουσιν αὐτῶν αἱ γραφαί. ὁ δ' Ἀλικαρνασσεὺς Ἡρόδοτος—τὴν τε πραγματικὴν προαίρεσιν ἐπὶ τὸ μείζον ἐξήνεγκε καὶ λαμπρότερον, οὔτε πόλεως μιᾶς οὔτ' ἔθνους ἑνὸς ἱστορίαν προελόμενος ἀναγράψαι, πολλὰς δὲ καὶ διαφόρους πράξεις ἐκ τε τῆς Εὐρώπης ἐκ τε τῆς Ἀσίας ἐς μίαν περιγραφὴν πραγματείας ἀγαγεῖν.—καὶ τῆ λέξει προσεπέδωκε τὰς παραληφθείσας ὑπὸ τῶν πρὸ αὐτοῦ συγγραφέων ἀρετάς.

¹ Whose existence, however, has been called in question: cf. Lipsius *op. cit.* 8. Suidas assigns to him a *Κτίσις Μιλήτου καὶ τῆς ὅλης Ἰωνίας* in four books.

work based on his travels¹, with a map (πίναξ); Charon of Lampsacus (in the time of Artaxerxes I.), who wrote in four books the annals of his native city (ἔροι Λαμψακησῶν) and a Περσικά in two books²; Eugeon of Samos author of ἔροι Σαμιακοί, Dionysius of Miletus who wrote a Περσικά, and others. Among the younger logographi who flourished before the Peloponnesian war are Xanthus of Lydia (wrote under Artaxerxes 465—426), who was the author of a history of Lydia (Λυδιακά) in four books, Pherecydes of Athens³ (about middle of 5th century), whose work in ten books, called sometimes Ἱστορίαι, sometimes Γενεαλογίαι or Αὐτόχθονες, treated of the pedigrees of gods and noble families, much attention being paid to Athenian antiquities, Hellanicus of Mitylene (a contemporary of Herodotus), the author of numerous works partly of a genealogical nature as the Φορωνίς (dealing with Argos), Ἄσσωπις (Boeotia), Δευκαλιωνεία, Ἄτλαντις, partly histories of Greeks and barbarians as the Ἄτθις, Τρωικά, Περσικά.

Herodotus was well acquainted with the older poets. Of the Epic poets he refers to Homer⁴, Hesiod⁵, with Musæus⁶, Bacis⁷, Olen⁸, and Aristæas⁹ of Proconnesus. Of the lyric poets he men-

Sources of Herodotus.

¹ The genuineness of the divisions on Egypt and Asia has been called in question but without reason, Diels, *Hermes* xxii. 411 sqq.

² There are also ascribed to him Κτίσεις and Ἑλληνικά.

³ He is sometimes said to have been a native of Leros, but there seem to have been three persons of the name of Pherecydes, one of Athens, another of Leros, the third of Syros (Lipsius, *op. cit.* 17 sq.).

⁴ ii. 23, 53, 116; iv. 29, 32, v. 17; vii. 161.

⁵ ii. 53; iv. 32.

⁶ vii. 6; viii. 96; ix. 43.

⁷ vii. 6; viii. 20, 77, 96; ix. 43.

⁸ iv. 85.

⁹ iv. 13.

tious Archilochus¹, Sappho², Alcaeus³, Solon⁴, Anacreon⁵, Simonides of Chios⁶, Pindar⁷; further, Aesop⁸, Lysistratus⁹, Aeschylus¹⁰, Phrynichus¹¹. It is in itself probable that he should have been further acquainted with the earlier historians, but to what extent he used them is much disputed¹², and the scantiness of their remains does not permit of a certain answer. It appears that he used Hecataeus even when he does not mention him by name¹³, and, if that is so, it is *a priori* possible that he may have borrowed from others in the same way. It has been inferred that he was unacquainted with Xanthus of Lydia and Charon of Lampsacus¹⁴, and he and Hellanicus seem to have been mutually independent. But while in some points he may have derived information from his predecessors or from official documents and monuments with their inscriptions¹⁵, these sources had not the same value for him as they would have for a modern historian; he

¹ I. 12.² II. 135.³ V. 95.⁴ V. 113.⁵ III. 121.⁶ V. 102; VII. 228.⁷ III. 38.⁸ II. 134.⁹ VIII. 96.¹⁰ II. 156.¹¹ VI. 21.

¹² As representing the two extremes may be mentioned Heil, *Logographis qui dicuntur num Herodotus usus esse videatur*, Diss. Marburg, 1885, and Panofsky, *De fontibus Herodoti*.

¹³ Thus in II. 70, 71, 73 the description of the phoenix, of the hippopotamus, and of the mode of hunting the crocodile, were taken from Hecataeus, and it is probable that he was his authority for many events connected with the Ionic revolt. Diels has shown (*Hermes* XXII. 429) that such a treatment of one writer by another did not in antiquity imply any literary dishonesty, cf. Wiedemann, *Herodots zweites Buch*, p. 23.

¹⁴ This has been inferred from the discrepancies between Xanthus and Herodotus, and for Charon of Lampsacus, among other things from Herodotus' ignorance of the meaning of the saying of Croesus VI. 37.

¹⁵ Cf. IV. 88; V. 59, 60; VII. 228 and *Rhein. Mus.* XXVII. 234.

preferred to draw from the living fount of oral tradition, shewing no perception of the necessary shortcomings of such a record. Above all is this true of his account of the Persian wars¹.

In discussing the credibility of Herodotus it is necessary to distinguish between the trustworthiness of the historian himself and the trustworthiness

^{The credibility of Herodotus.} of his authorities. As to the former, there

is no occasion for doubting his personal good faith, or for disbelieving his assertion that he reproduced faithfully what he heard², all the less so that he often gives two or more versions of the same story or repeats what he looks upon as incredible. He exercises no scientific criticism of his authorities, and, unlike his great successor, shews no insight into the weaknesses of oral tradition³. But while we may believe that Herodotus repeated what he heard, it is impossible to have the same confidence in his authorities. With regard to foreign countries modern research has shewn that he has been led into many mistakes by ignorant or malicious informants, and in Greece itself the history of so recent an

¹ See especially Nitzsch, *Ueber Herodots Quellen für die Geschichte der Perserkriege*, *Rhein. Mus.* xxvii. 226—268; Wecklein, *Ueber die Tradition der Perserkriege*, *Sitzungsbericht der Bayerischen Akademie* 1876, 240—314.

² Cf. the well-known passage, vii. 152 ἐγὼ δὲ ὀφείλω λέγειν τὰ λεγόμενα, πείθεσθαι γε μὲν οὐ παντάπασι ὀφείλω, καὶ μοι τοῦτο τὸ ἔπος ἐχέτω ἐς πάντα τὸν λόγον, further, ii. 123 ἐμοὶ δὲ παρὰ πάντα τὸν λόγον ὑπόκειται ὅτι τὰ λεγόμενα ὑπ' ἐκάστων ἀκοῇ γράφω, iii. 9 οὗτος μὲν ὁ πιθανώτερος τῶν λόγων εἴρηται· δεῖ δὲ καὶ τὸν ἔσσαν πιθανόν, ἐπεὶ γε δὴ λέγεται, ῥηθῆναι, iv. 195, v. 45, and contrast Hecataeus, *Fr.* 332 τάδε γράφω ὡς μοι ἀληθέα δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγοι πολλοὶ τε καὶ γελοῖοι, ὡς ἐμοὶ φαίνονται, εἰσιν.

³ It was doubtless Herodotus whom Thucydides had chiefly in view when he wrote (i. 20) οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἢ ζήτησις τῆς ἀληθείας καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται.



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barbarians as well as Greeks. With regard to the popular beliefs he may be said to stand midway between the simple belief of earlier times shared by the mass of the people of his own time and the scepticism prevalent in the cultured circles of Periclean Athens. In this respect he stands in somewhat the same relation to Thucydides¹ as Sophocles stands to Euripides. Neither Herodotus nor Sophocles had in their youth fallen deeply under the influence of the new culture. He does not expressly deny the many gods of the multitude, but he looks upon the popular ideas about the birth of the gods, their forms and attributes, as the product of poetic fancy², he derives many of their names and cults from Egypt³, he contrasts unfavourably their worship of images and their anthropomorphic notions of their gods with the purer beliefs and usages of the Persians⁴. He himself believes in a divine power (*θεός, τὸ θεῖον, δαίμων, τὸ δαιμόνιον*) which guides and orders the universe and which brings sure retribution (*τίσις*) upon the transgressor; in his anger the innocent often suffers with the guilty⁵. In the affairs of men this belief appears as a sort

¹ The difference in the points of view of Herodotus and Thucydides is perhaps best illustrated by their attitude to oracles. Herodotus pays great respect to them and quotes them frequently, Thucydides refers to them but seldom and treats them for the most part with quiet contempt, cf. v. 26 *εὔρησει τις—τοῖς ἀπὸ χρησμῶν τι ἰσχυρισσάμενοις μόνον δὴ τοῦτο* (*i.e.* that the war would last twenty-seven years) *ἐχυρῶς ξυμβάν*, II. 54. But Herodotus is not altogether free from the rationalising spirit, cf. VII. 129.

² II. 53 *οὗτοι δὲ (sc. Ἡσίοδος καὶ Ὅμηρος) εἰσι οἱ ποιήσαντες θεογονίην Ἑλλησι καὶ τοῖσι θεοῖσι τὰς ἐπωνυμίας δόντες καὶ τιμὰς τε καὶ τέχνας διελόντες καὶ εἶδεα αὐτῶν σημήναντες.*

³ II. 4, 49 sq., 53, 57, 156; VII. 189.

⁴ I. 131.

⁵ Cf. II. 120.

of fatalism; no man can escape from his appointed fate¹. In common with many of his countrymen² he takes a gloomy view of human life³. He also shares in the common Greek belief⁴ of the envy of the gods. "God cutteth down all that is preeminent, God suffereth none but himself to be proud⁵." Excessive good fortune, even when accompanied by no sin, is sure to end in calamity⁶. Of his fondness for signs and wonders we have already spoken.

The charm of Herodotus' style met with wide admiration in antiquity. Dionysius of Halicarnassus praises its charm and persuasive-
His style.
ness, its natural and unaffected grace⁷. Athenæus⁸ calls him the honey-voiced (*μελίγηρως*). Cicero⁹ compares him to a peacefully flowing stream. He is reckoned as belonging to the middle style (*μέσος χαρακτήρ*) as opposed to the *ύψηλός* and the *ισχνός*¹⁰. He is said to excel *ἐν τοῖς ἠθικοῖς*

¹ Usually expressed by *χρῆν* or *ἔδει*, i. 8, 120; ii. 161; iv. 79; v. 83, 92; vi. 64; viii. 53.

² Cf. Simonides *Fr.* 32, 89, Pind. *Pyth.* viii. 95, Soph. *O. C.* 1225 sq.

³ Cf. especially vii. 46, i. 32.

⁴ *παλαίφατος ἐν βροτοῖς γέρων λόγος*, Aesch. *Ag.* 750.

⁵ vii. 10 E.

⁶ Exemplified in the story of Polycrates iii. 40.

⁷ *Epist. ad Cn. Pomp.* 3 *ἡδονὴν δὲ καὶ πειθῶ καὶ τέρψιν καὶ τὰς ὁμοιογενεῖς ἀρετὰς εἰσφέρεται μακρῶ Θουκυδίδου κρείττονας Ἡρόδοτος: de Thucyd.* 23 *παρεσκευάκεν (Ἡρόδοτος) τῇ κρατίστῃ ποιήσει τὴν περὶ φράσιν ὁμοίαν γενέσθαι πειθοῦς τε καὶ χαρίτων καὶ τῆς εἰς ἄκρον ἠκούσης ἀρετῆς ἕνεκα.*

⁸ 71 E.

⁹ *Orator* 12 *sine ullis salebris quasi sedatus amnis fluit.* Cf. Quintil. (*Inst. orat.* ix. 4. 18), *In Herodoto vero cum omnia, ut ego quidam sentio, leniter fluunt, tum ipsa διάλεκτος habet eam incunditatem ut latentes etiam numeros complexa videatur: x. 1. 73.*

¹⁰ Marcellus, *Vit. Thuc.* 40, Dionys. Hal. *de comp. verb.* 24.

as Thucydides does ἐν τοῖς παθητικοῖς¹. But Herodotus also sometimes reveals his power in the latter too, as in the story of the wife of Intaphernes, of Psammenitus (III. 14), of Lycophron son of Periander (III. 50—53). As the clauses of his sentences are simply co-ordinated with one another, not wrought up into cunningly constructed periods, he is considered a master of the λέξις εἰρομένη² as opposed to the λέξις κατεστραμμένη or periodic structure. In this he imitates his predecessors, though an examination of their fragments shews an advance as compared with them. As has been remarked, this simple style with its resumptions (ἐπαναλήψεις) and natural anacolutha gives the work the character rather of a charming conversation than of a set composition, and to this conversational style belong the many expressions borrowed from the language of everyday life.

The history at once became famous. He is tacitly censured by Thucydides. Sophocles³ sometimes alludes to him, as does also Euripides⁴; and Aristophanes⁵ parodies several of his stories. Ctesias composed his Persian history as an attack upon Herodotus. Ephorus wrote a history of the Persian wars based on Herodotus which seems for the most part to have superseded him with the reading public. At Alexandria he seems to have been comparatively neglected. Under the Roman Empire the reaction against

Herodotus in antiquity.

¹ Dionys. Hal. *Ep. ad Cn. Pomp.* 3. 6 Θουκυδίδης τὰ πάθη δηλώσαι κρείττων, Ἡρόδοτος δὲ τὰ γ' ἤθη παραστήσαι δευότερος—τὸ μὲν Ἡροδότου κάλλος ἰλαρὸν ἐστὶ, φοβερόν δὲ τὸ Θουκυδίδου.

² Arist. *Rhet.* III. 9.

³ Cf. Soph. *El.* 417, Hdt. I. 108, O. C. 337 with II. 35.

⁴ Cf. Eur. *Fr.* 452 with Hdt. V. 4. Wehrmann, *De Herodoti codicis Romani auctoritate* 21.

⁵ Arist. *Av.* 532, 1124 (Hdt. I. 179), 1130 (II. 27), 1142 (II. 130), 488 (VII. 14).

a forced and artificial style brought him into esteem again, and he was much read and imitated.

THE DIALECT.

With the exception of some Epic words and phrases¹ such as *αἰ γὰρ* I. 27, *ἦ κε* VII. 159, used for special effect, and some Doric proper names and technical terms as *Ἄγεις*, *Θήρας*, *γαμόροι*, the dialect of Herodotus must be regarded as Ionic. Ionic was the official language of his native city, Miletus that centre of early Greek culture was Ionic, and in the hands of the poets and *λογογράφοι* Ionic had become a literary dialect. Within the twelve Ionic states of Asia Minor Herodotus distinguishes four varieties (*τρόποι* I. 142). In the matter of inflexion the inscriptions shew no such diversity as would justify Herodotus' judgment, hence Bechtel (*Ion. Inscr.* 137 sq.) rightly argues that the difference must have lain in the vocabulary, the vulgar speech in some cases borrowing much from the

¹ The influence of Epic poetry reveals itself furthermore in many turns of expression. At the same time great caution must be exercised in putting down a word as Homeric because it is found in Homer as well as in Herodotus. In many cases it can be shewn that these words formed part of the ordinary Ionic vocabulary, e.g. *ἀτρεκής* (Democr. *Phys. Fr.* 1), *δατεῖσθαι* (Democr. *Fr.* 71, *δεδάσθαι* Diogen. *Apoll. Fr.* 7), *δίξημαι* (Democr. *Fr.* 10, 20, Heracl. 8, 81), *ἐλπομαι* (Heracl. *Fr.* 7, 63), *ἐρδειν* (Democr. *Fr.* 101, 106, 118, 135, 203, also *inscr.*), *ἰκελος* (Democr. *Fr.* 21). Such a phrase as *ἐν χειρῶν νόμῳ* is also found on *inscr.*, I. I. 240. 26. Among Attic writers the dialect of tragedy approaches to that of Hdt., since it was in Ionia that the Iambic metre which forms the dialogue of Tragedy took its rise (Wilamowitz von Möllendorf, *Phil. Untersuch.* vii. 310 sq.). Another but less likely explanation will be found in Rutherford, *New Phrynichus* 3 sqq., who gives a list of words common to both.

language of the pre-Hellenic inhabitants: compare the pure Ionic of Semonides of Amorgos with the mixture of Ionic and Lydian in the fragments of Hipponax of Ephesus. In the absence of evidence it is impossible to say to which of these varieties the language of Herodotus most nearly approached. As Miletus was the centre of Ionic culture, Wilamowitz von Möllendorf (*Zeitschrift f. Gymnasialwesen*, xxxi. 645) decides in favour of the dialect spoken there¹. The ancient grammarians distinguished the Ionic of Herodotus as ποικίλη from the ἄκρατος Ἴας of Hecataeus. From the scanty fragments of the latter writer it is impossible to discover how far this is justified: in any case the difference seems to have lain in the vocabulary not in the inflexions (Bredow, 6 sq.).

Of the other Greek dialects Ionic approaches most nearly to Attic. Attic and Ionic form a group by themselves, their most distinctive feature being the change of a common Greek \bar{a} to η , e.g. μήτηρ = μάτηρ. Within themselves, apart from vocabulary, they differ chiefly in their different treatment of concurrent vowels.

In the following account of the dialect regard has been had also to the Ionic inscriptions and to the fragments of the Ionic poets, which in many points correct and supplement the testimony of the mss. of Herodotus. Distinction has been made between (I), cases where the correspondence is a regular one, i.e. brought about by the laws of sound-change, as σκιή = σκιά, (II), where the correspondence is not regular, but is due to some other cause, such as analogy, e.g. ἔρσην = ἄρσην. Here ϵ does not correspond regularly to a , but both come by generalisation from a declension ἔρσην, *ἄρσενός.

¹ In II. 87 Hdt. (ABC) has a nom. ἀρχιέρεως, a Milesian form, I. I. 100.

Abbreviations.

BB. = Bezenbergers *Beiträge zur Kunde der Indo-Germanischen Sprachen.*

Bredow = Bredow, *De dialecto Herodotea.*

Br². = Brugmann, *Griechische Grammatik*, second edition.

Br. VG. = Brugmann, *Grundriss d. vergl. Gramm. der Idg. Sprachen.*

Curt. Stud. = *Studien zur griechischen und lateinischen Grammatik*, herausgegeben von Georg Curtius.

Fritsch = Fritsch, *Zum Vocalismus des Herodotischen Dialektes.*

G. = Giles, *A short Manual of Comparative Philology.*

I. I. = Bechtel, *Die Inschriften des ionischen Dialekts.*

KZ. = Kuhns *Zeitschrift für vergleichende Sprachwissenschaft.*

Meisterhans = Meisterhans, *Grammatik der Attischen Inschriften*, 2nd ed.

Meyer Gr = Gustav Meyer, *Griechische Grammatik.*

Smyth Voc. = Smyth, *The Vowel-system of the Ionic Dialect.* (Extract from Vol. xx. of the Transactions of the American Philological Association.)

I. THE VOWELS.

1. Ionic *ǎ*.

I. = Attic *ǎ*, e.g. πατήρ, ἄγω, μούσα.

II. (*a*) = ε, μέγαθος, τάμνω, τράπω, and in compounds of γῆ, μεσόγαιος, κατάγαιος etc. = Attic -γεως.

The *a* of μέγαθος is perhaps due to the influence of μέγα. In τάμνω *a* has either come from the aor. ἔταμον = *ἐτήμον (G. § 156), or from a present formation *τανω = *τήνω with μ from the other parts (Br². § 129). τράπω follows the aor. ἔτραπον, when the weak form of the stem is regular (ἔτραπον for *ἐτρπον: τρέπω = ἐφυγον : φεύγω). Ionic -γαιος comes from -γαῖο-ς, Attic -γεως from -γαῖος, -γηῖος with metathesis of quantity, § 38.

(b)=η, μεσαμβρίη, ἀμφισβατέω (also *I. I.* 113. 18), λάξις, λάξομαι, λάμψομαι, ἐλάμφθην, and sometimes in -α stems, e.g. τόλμα=τόλμη (cf. *Br.*². § 70 c).

μεσ-αμβρίη points to a weaker form of the stem of ἡμαρ, ἡμέρα. In ἀμφισβητέω, ἀμφισβατέω, η : α may represent strong and weak forms of the root (as ῥήγνυμι : ἐρράγην) : λάξις is more regular than λήξις, stems in -τι- having originally a weak grade of vowel : in λάξομαι, where η would be regular, the future having a strong grade of vowel, α comes from the pres. and the aor. The same is the case with λάμψομαι, where the μ also comes from the present : more closely parallel to λάξομαι is the Milesian λάψομαι *I. I.* 100, where μ has not intruded itself. In cases like τόλμα, there is confusion between different ways of forming the fem.

(c)=ο, ἀρρωδέω, ἀρρωδίη.

The origin of the word is obscure.

2. Ionic ā.

Indo-Germanic and common Greek ā in Ionic regularly became η. When ā occurs it is generally the result either (a) of contraction, τιμᾶ, or (b) of compensatory lengthening as πᾶσα = *πᾶντια, θάσων, ἐλάσων = *θάγχιων, *ἐλάγχιων (for *θεγχιων, *ἐλεγχιων with α from pos. and sup., *Br. VG.* π. 1, § 135), φθάνω = *φθανῶ, or (c) the word is of another dialect, e.g. ἄγισ, Κρᾶθις, Μενέλαος (Doric). In μᾶλλον for *μελιον α is due to μάλα, μάλιστα, and is lengthened to ā on the analogy of θάσων, ἐλάσων (*Osthoff, Perfect*, 450). There are also some other words where the reason for the ā is doubtful, such as εἶσω, καρᾶδοκέω, ἰθαγενής, *Smyth Voc.*, 42.

3. Ionic ε.

I. = Attic ε, e.g. ἐγώ, λέγετε.

II. (a) = ᾶ, ἔρσην, τέσσερες, ἰν εἶτεν, ἔπειτεν, ἔνεκεν, and in inflexion in -ας stems γέρας, γέρεος, ὀρέω = ὀράω.

In ἔρσην, ἄρσην (which is also Ionic, *I. I.* 68) an original declension ἔρσην, *ἀρσηνός has been generalized in two different ways. τέσσερες and τέτταρες represent two forms of the



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different way, i.e. whether βραχέα = *βραχεῖα or *βραχεῖα (KZ. xx. 404). δασέων is found on inscr. of Miletus (I. I. 100). The Ionic poets have -εῖα as in Attic, cf. Smyth Voc. p. 72.

4. Ionic η.

I. (a) = Attic η = common Greek ā or ἦ, ἀνέθηκε, μνήμα, ἀρετή, λάθρη, θεήσασθαι.

(b) = ā, when in Attic ā has been kept after a vowel or ρ, οἰκίη, ἰσχυρή, πρηῦς, τριήκοντα. ā is preserved in some Doric words ὕαται, ὄνεαται, Χοιρεαται.

Ionic has thus gone a step beyond Attic in the change of original ā to η, or as is more likely, Attic has after a vowel or ρ changed again η to ā (Br². § 10, KZ. xxii. 289). Some Ionic alphabets such as those of Ceos and Naxos had different symbols for η = original ē and η = original ā.

II. (a) = α, διπλήσιος, πολλαπλήσιος: νηῦς, γρηῦς: πρύμνη, πρῶρη, Σμύρνη: in subs. in -εῖα (from adj. in -ης), e.g. ἀδείη, ἀληθείη, ἀτελείη: from -ηυ- stems ἱερείη (but βασιλεία): in nouns in -οῖα from adj. in -οος, εὐνοίη, προνοίη, συννοίη (but διάνοια).

The relation of διπλήσιος to διπλάσιος is uncertain. In γρηῦς, νηῦς, η has been restored from the oblique cases, Idg. *nāus* having become in Gr. νᾶῦς (cf. G. 181, 4). In the other cases we have to do with different ways of forming the feminine, -ᾶ, -ᾷ, -ια, -ια, cf. Meyer Gr². § 48, Br². § 70 c.

(b) = ω, Μαιήτις, Μαιήτης, Ἀμπρακικήτης, for -ώτης.

5. Ionic ι.

(a) = ι, e.g. ἰέναι, ἱερός.

(b) = ε, before σ + cons. + ι, ἰστίη, ἐπίστιος, ἰστιάω.

6. Ionic ῖ.

I. (a) = Attic ῖ, ἰδρύειν, οἰκτίρω, ἴλεως.

(b) = ῖ, τίνω = τίνω, cf. § 11 b.

(c) = ιε? in ἱρός and its derivatives ἱρεύς, etc. which are found in Ionic as well as ἱερός, etc.

The mss. of Hdt. have more often *ιερός* than *ιρός*, and *ιερός* is also more common on inscr. That *ι* has arisen by contraction from *ιϵ* is highly improbable. At the same time Lesbian *ιρος* makes it impossible to derive *ιρός* from **ισρός* a by-form of *ιερός* = **ισερος* (KZ. xxix. 349); for another explanation see *Deutsche Literaturzeitung*, 1890, p. 1538.

II. = *ευ*, *ιθύς*, *ιθύ*, *ιθείως*, *ιθύνω*.

The relation of the Ionic and Attic words is obscure (cf. KZ. xxx. 352).

7. Ionic *ο*.

(a) = Attic *ο*, e.g. *θεός*, *ῥμνυμι*, *ὄζω*.

(b) = *ω*, *ζόη* = *ζωή*.

8. Ionic *ω*.

I. = Attic *ω*, e.g. *ἐγώ*, *ῥλωλα*.

II. (a) = *ᾶ*, *ζώω*.

In *ζώω* we have a different grade of the root *ζω*, *ζη* (Attic *ζῶ* is for *ζέω* *ζήω* not *ζάω* whence 3 sing. is *ζῆ* not *ζᾶ*), Meyer *Gr*². § 36.

(b) = *ᾶ*, *θῶκος*, *θώσσω*.

ω is ablaut to *ᾶ*.

(c) = *ε*, *πλώω*.

πλω is another form of the \surd *pleu*, seen also in Goth. *flūdus*, Eng. *flood*.

(d) = *η*, *πτώσσω*.

ω and *η* stand in ablaut relation to one another.

(e) = *αυ*, *θῶμα*, *τρῶμα*, *δια-φώσκω* (but *ὑπόφαισις*).

The relation of *ω* to *αυ* in these words is obscure.

(f) = *ου*, *ῶν*.

The relations of *ῶν* and *οῦν* are obscure: *ῶν* is also Aeolic, Boeotian and Doric.

(g) = *οη*, see § 42, 2.

9. I. *υ* = *υ*.

II. $\nu = \iota$, βύβλος, βύβλωσ, βυβλίον, while in earlier Attic βίβλος, etc. prevail. The word is a foreign one.

Diphthongs.

10. αι, οι, αυ, ευ = Attic αι, οι, αυ, ευ.

In the diphthongs αι, ει, οι, there is a tendency in all Greek dialects to drop the second part of the diphthong before a following vowel. This prevails in early Ionic only to a very limited extent.

(a) αι. In inscriptions the loss of ι is found only in Chalcidian and Eretrian; there is no well-authenticated instance from Asiatic Ionic (Fritsch 37, 38). The Ionic poets write αι. In Hdt. the chief variation is in αίει, αεί. Inscr. and poets shew that αίει is the correct form. αιετός is the form given by the mss., also κλαίω, κείω, έλαιον, έλαιή. Proper names in -αιεύς as 'Ιστιαιεύς, Πλαταιεύς preserve the ι (Φωκαιοεύς sometimes appears as Φωκαεύς), as do proper names in -αιή, -αικός, -αίς, as 'Αχαιή, 'Αχαικός, Βοττιαίς, Πλαταιίς. On the other hand Θηβαίς is right, since it comes from an -ā- stem.

(b) ει. On inscriptions of the fifth century loss of ι is very rare—ποήσεαν I. I. 156 B 30 (Teos), δασέαν 100 (Miletus). On the other hand in adj. in -ειος from -εσ- stems in one or two cases the mss. of Hdt. are in favour of -εος, τέλειος (inscr. τέλειος), έπιτήδεος, but έπέτειος, in ύπωρέα they vary (subs. from -εσ- adj. have regularly ει, as άληθειή). Of adj. from other stems ήμύνοιος, μήλειος, but βόειος, χήνειος, 'Αριμάσπεος, 'Υπερβόρειος; in αίγειος v. 58 the mss. vary. In these cases Fritsch would write -ειος. Further in fem. adj. in -έα = εία, if ι has been actually lost, cf. § 3 e.

(c) οι. On inscr. of fifth century only one instance of the loss of ι (only before an e sound) is found, and that is Eretrian Εύβοεύς, I. I. 19, 31. On the Asiatic mainland οι is metrically short in έποίησε, (Abdera) I. I. 162. Examples of the retention of ι are numerous. Of Lyric poets Anacreon has έπτοήθη, άδοιάστως. In Hdt. οι prevails, είνοιή, προνοιή, ποιή (= *ποφια), ροιή, φλοιός, όμοχροιή: in στοιή (= *στοφια) the A family of mss. has στοή: for Εύβοιοεύς, etc. the mss. have mostly Εύβοεύς; χλόη. In the two last cases Fritsch would prefer Εύβοιοεύς, χλοιή (after

χλοιούσθαι, χλαιώδης, but for χλόη cf. Arch. (?) 108, = *χλώη Brugmann *M. U.* i. 51).

11. Ionic ει

Here a distinction must be made between (1) the original diphthong ει, and (2) ει due to compensatory lengthening.

1. ει = ει, e.g. πείθω, φείδομαι.

2. (a) = ει, πείσομαι = *πένθομαι, ἀγγεῖλαι = *ἀγγέλσαι, ἀγεῖραι = *ἀγέρσαι, νείμασθαι = *νέμασθαι, εἰμί = *έσμί, εἶναι = *έσναι, χεῖλιοι = *χέσλιοι.

In Attic έσμέν as compared with Ionic εἰμέν, σ has been restored by analogy from the other persons. In Attic έννυμι stands for regular εἶνυμι, Hdt. έπεινυσθαι. *έσνυμι was restored from the other parts of the verb, and that in accordance with a later law of sound-change became έννυμι, cf. Πελοπόννησος = Πέλοπος νήσος (*KZ.* xxvii. 589 sq.).

(b) = ε, εἶνατος, εἶνεκεν, κεινός, ξεῖνος, στεινός : εἰλίσσω : δειρή, εἶρομαι, εἰρωτάω : εἶριον : ένείκαι : ζειά.

In Ionic νϝ, λϝ, ρϝ became ν, λ, ρ, with compensatory lengthening of the preceding vowel, in Attic ν, λ, ρ without lengthening. Thus εἶνατος, ένατος = *έννατος, εἶνεκεν = *σεμνεκα, § 3, ξεῖνος = ξέννος (found on inscr. of Corcyra), etc. ; εἰλίσσω probably = *φέλφισσω, Lat. *volvo*; δειρή, δέρη = *δερφα; εἶρομαι probably = *φέρφομαι. εἶρος (εἶριον) = *φέρφος, Lat. *vervex* (*Br.*². § 73). The relation of ένείκαι to ένέγκαι is unexplained. In εἰρύομαι *protect*, the origin of the ει is not certain; perhaps it is prothetic = *έφέρύομαι as in έέργω = *έ-φέργω. Ionic εἰρέθην comes from *έ-φέρέθην while Attic έρρήθην comes from *έφρήθην. ζειά = *ζεφιά, Skr. *yāvya*.

12. ου.

Here again one must distinguish between (1) the diphthong ου, (2) ου arising from compensation.

1. ου = ου, σπουδή.

2. (a) = ου, βουλή = *βολνα.

(b) = ο, γούνατα, μούνος : οὔρος (boundary) : νοῦσος. γούνατα, μούνος, οὔρος = *γόνφατα, *μόνφος, *ούρφος (cf. § 11).

From *δῶρυ* one would expect *δούρατος* etc.: in the mss. *δώρατος* etc. are more frequent, cf. *δορί* Arch. 2. So iv. 33, 34 the mss. have *κόρη* where we should expect *κούρη*. If Attic *ῶλος* is actually identical letter by letter with Skr. *sárvas*, *all*, Ionic *ῶλος* is very peculiar. *ῶλος* is also Doric, so that it may well be doubted if *ϝ* has been regularly lost here. The mss. are in favour of *ῶρος* mountain, not *οῦρος*: *ῶρος* is also found in the Ionic poets, Arch. 115, Anacr. 2, 5, Hipp. 35 (*οῦρεσι* Sem. 14), and is the correct form, as *ρ* does not here stand for *ρϝ* (KZ. xxix. 357). The origin of *νοῦσος* is uncertain; the verb is *νοσέω*. *ὄνομα* is the prevalent form in the mss. of Hdt. (but *ὄνομάζω*, *ὄνομαίνω*), but there is no justification for *ου*. *ῶνομα* is doubtless the correct form: *ὄνομα* has arisen from misunderstanding of the crasis *τοῦνομα*, helped by the Homeric *ὄνομα*, where *ο* is lengthened *metri causa*.

Contraction of Vowels.

13. The question of the contraction of vowels is the most difficult problem connected with the dialect of Herodotus. Contemporary and earlier inscriptions and the language of the Ionic poets, even those of the seventh century, exhibit contraction in a much more advanced state than do our manuscripts of Herodotus. Now it is altogether incredible that a form, e.g. *δοκεῖ*, contracted in the literary language of the sixth or seventh centuries should appear uncontracted in the literary language of the fifth century. The necessary conclusion from this is that many uncontracted forms must have been foisted upon Herodotus in later times (cf. Wilamowitz von Möllendorf, *Phil. Untersuch.* vii. 315). The chief cause of this was the confusion of the dialect of Herodotus with that of Homer under the general name of Ionic. Now Homer has to a great extent uncontracted vowels, hence the superstition that the Ionians were lovers of concurrent vowels. The confusion was doubtless helped by the fact that in many cases Ionic had two vowels where the Attic dialect had a single vowel or a diphthong; *δοκέω*, *δοκέομεν* (where the poets

shew that the two vowels were pronounced as a diphthong, and which should probably be written $\deltaοκεῶ$, $\deltaοκεῶμεν$), led to $\deltaοκέεις$, $\deltaοκέει$, for $\deltaοκεῖς$, $\deltaοκεῖ$. The contracted forms are to be restored where the evidence of poets and inscriptions demands it. In some ways the evidence of the poets is the more valuable, as inscriptions shew how the words were written, the poets how they were pronounced. In one respect their evidence is defective. A poet only shews how far contraction had proceeded in his own time; it does not follow that a form uncontracted in the seventh or sixth centuries was uncontracted in the fifth.

14. Within the life of the Greek language concurrence of vowels resulted from the loss of ι (γ), σ , and ρ . The two former disappeared at a very early period, ρ survived much longer; hence the contraction of vowels that have come together through the loss of σ and ι is much more complete than where their concurrence is due to the loss of ρ . We shall consider first the instances where there is contact of similar vowels and diphthongs, next those where the vowels and diphthongs are dissimilar, taking in order contact of vowels arising from the loss of (1) ι , (2) σ , (3) ρ .

Like Vowels.

15. $a + a$.

(1) $ασα = \bar{a}$, $κρέ\bar{a}$, Sem. Amorg. 24. 1, Hdt. Other nouns in $-as$ in Hdt. have neut. pl. in $-\epsilon a$, see § 56 *d*.

(2) in Crasis

$a + a = \bar{a}$, e.g. $\tau\acute{\alpha}\lambda\lambda a$, $\tau\acute{\alpha}\gamma\acute{\alpha}\lambda\mu a\tau a$, etc.

$αι + a = \bar{a}$, e.g. $κ\acute{\alpha}\pi o\theta\upsilon\mu\acute{\iota}\eta$, $κ\acute{\alpha}\nu\acute{\alpha}\rho\iota\theta\mu o\varsigma$ (poet.), $κ\acute{\alpha}\tau\iota\mu o\varsigma$ (inscr.).

$αι + αι = αι$, $κα\acute{\iota}\epsilon\tau\acute{o}\varsigma$ (poet.) = $κα\acute{\iota} αι\epsilon\tau\acute{o}\varsigma$.

16. $\epsilon + \epsilon$.

(1) $\epsilon\acute{\iota}\epsilon$, $\epsilon\acute{\iota}\epsilon\acute{\iota} = \epsilon\acute{\iota}$, e.g. $\deltaοκε\acute{\iota}\tau e$, $\acute{\epsilon}\phi\iota\lambda e\acute{\iota}\tau o$, $\deltaοκε\acute{\iota}\varsigma$, $\phi\iota\lambda e\acute{\iota}\nu$.

The poets from the seventh century downwards (examples *BB.* xi. 258) and the inscriptions exhibit the contracted forms, the mss. of Hdt. the uncontracted. In verbs in *-εσω*, *εε*, *εει* probably became *ει*, cf. *I. I.* 43, *έκχειν*, *άναχέισθω* *Anacr.* 42. mss. of Hdt. and poets have *δει*, on the other hand in ipf. mss. of Hdt. have *εδεε*.

(2) *εσε*, *εσει* = *ει*, in liquid futures, *καταναει* *Arch.* 61. 1, *πιαλει* *Hipp.* 21 B. mss. of Hdt. have the uncontracted forms. In the 3 sg. plup. active mss. mostly have *-εε* uncontracted, *ει* would naturally be expected and is established by *ηει* *Arch.* 89. In pl. of *-εσ-* stems mss. have *-εεσ*. Here the poets give no help, but analogy suggests that *-εις* is the correct form.

(3) *εσε*, in *ρέεθρον* of Hdt.: other evidence fails, but *ρειθρον* is more probable, cf. *κλεινός* = **κλεσεσ-νο-ς*. In nom. pl. of *-ευ-* stems mss. give *-εεσ*, where from analogy *-εις* might be expected; other evidence is wanting.

17. ε + η.

(1) *ειη*, *ειη* = *η*, *η*, *Έρμηης*, *Έρμηη* poet., *Θαληης* *Milet.* 6. cent., Hdt.: *ροδηης*, *γαληης*, *συκηην* poet., *κωληην* *Milet.* (*I. I.* 110, about 450 B.C.): *αργυρηη*, *χαλκηη*, etc. poet., *χρυσην* *I. I.* 41: *δοκηη*, *γαμηη* poet., *ποιηη*, *ποιηηται* inscr. 5. cent., *επι-καληη* (before 454 B.C.). Some proper names are uncontracted, *Τεγέη*, *Θυρέη*.

The mss. of Hdt. give *Έρμηης* and *Θαληης*, but oftener *Βορέης* than *Βορηης*, also *Αριστέης*, *Πυθέης*. In subs. and adj. in *-εη* the mss. have mostly uncontracted forms, and similarly in verbs, except in the conj. of *-μ* verbs and the aor. conj. pass.

εη = *ηα* is treated in the same way, *γηη* = **γέη* (cf. plur. *γέαι*) = **γηα*, **γᾱια*.

(2) *εση* = *η̄* in subj. of *ειμι*.

(3) *εση*. Nouns in *-κλέης* are contracted in Asiatic Ionic and island Ionic, *Πασικληης*, *Τερψικληης*, *I. I.* 91. 94 (Miletus, beginning of 6th cent.), uncontracted in western Ionic, and for the most part in mss. of Hdt. In the verb



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The contracted forms seem to be the regular ones, the other to have been restored by analogy (*BB.* xv. 175).

23. $\omega + \omega$.

$\omega\omega$. ζώω, ζώνων.

24. $\iota + \iota$.

$\iota\iota$ Δί *Hdt.*, on inscr. Δί is found.

Unlike Vowels.

25. $a + \epsilon$.

(1) $αιε$, $αιει = \bar{a}$, \bar{a} , ἐτίμα, τιμᾶ.

(2) $αε$, $αει = a\epsilon$, $αει : \bar{a}$, \bar{a} . The language of the Ionic poets and of *Hdt.* varies between contraction and non-contraction. As Smyth remarks, probably the uncontracted forms maintained themselves longer in the literary language.

The uncontracted form prevails in *Hdt.* in the following words: ἄεθλον (*Arch.*, *Tyrt.*, *Mimn.*, ἄθλον *Theog. ter*) and its derivative πεντάεθλον (*Xenoph.* πενταθλείν), ἀεθλέω, ἀεθλεύω: ἀέκων (*Theog. quater*), ἀεκούσιος (*Theog.*): ἄελπτος (*Arch.*, also ἀελπίτη): πενταέτης (ἑξηκονταέτης *Mimn.*): ἀέξω (*Sem. Amorg.*, *Theog.*), also by a different formation αὔξω (*Mimn.*, *Theog.*), αὐξάνω: αἰίδω (*Arch. tetr.*, *Anacr.*, *Theog.*, ἄδω *Arch.*, *Anacr.*, *Theog.*): αἰκῆς (*Theog.*), αἰίρω (*Arch. παρήειρε*) in the aor. contraction prevails, see below: Κάειρα.

Contraction in ἀργός (*Theog.*, ἀεργός *Theog.*): aor. ἦρα, ἦρθην (*Sem. Amorg.* ἄρειεν, *Anacr.* ἀρθείς, *I. I.* 145, *Ephesus* ἐπάρει, ἐπάρας).

Crisis τάν (*inscr.*), τὰμά (*poet.*), θᾶτερα *Hdt.*, καὶγδικασάντων (*inscr.*), καπίελπτα (*poet.*), καμοί, κακείνον *Hdt.*

26. $a + \eta$.

(1) $αιη$, $αιη = \bar{a}$, a , τιμᾶ, τιμᾶτε.

Crisis κήλειφόμην, χῆμέρη *poet.*, κᾶν *inscr.*

27. $a + \iota$.

(1) $ασι$, γήραι.

(2) *αῖ* κλαίω (Arch.), *παῖς* (of Ionic poets Arch. has once *παί*, Anacr. *παῖς*; *παῖς* is frequent): *αἰδρηή* (*αἰδρις* Theog.), *αἰστόω*, *Ἄιδης*, *αἰσσω*.

Ἄιδης has been derived from **Διφίδης*, *αἰσσω* from **αἰφίσσω*, **φαιφικίω* (with reduplication like *δαιδάλλω* KZ. xiv. 276).

28. *a + o*:

(1) *αιο* = *ω*, *τιμῶμεν*.

(2) *ασο*, *κρέως* = **κρέασος*: *γήραος*: 2 sg. 1 aor. mid., e.g. *ἐξεργάσαιο*, Xenoph. *ἦρωο*, Arch. *ἐφράσω*, *ἐδέξω*.

(3) *αφο* = *ω*, *τιμωρός* = **τιμαφορός*, *σώφρων* = *σαύφρων*, if it is *f* that has been lost here and not *σ*.

29. *a + ω*.

(1) *αιω* = *ω*, *τιμῶ*.

(2) *ασω* = *ω*, *κρεῶν* = **κρεάσων*.

30. *a + οι*.

αῖοι uncontracted *αοιδός* Xenoph., *αοίδιμος*, *ἐπαιοιδή*: contracted *ράψωδός*, *κιθαρωδός*, *συνωδός*, *χρησμοδέω*.

a + αυ.

In crasis ταῦτά Hdt., I. I. 100, 113.

αι + αυ.

Crasis καύχένα, καυτάγρετοι poet., καυτός inscr.

a + ου. *τιμῶσι*.31. *ε + α*.

(1) *εἰα*, *ὄστέα*, *ἐπεάν* (but *ἦν*, inscr., *ἐπήν*).

ἡμέας, *ὕμέας*, *σφέας*; *ἡμέας* Miletus 6. cent. The poets shew that *εα* formed but one syllable *ἡμέας* Arch. 9, *σφέας* 27.

In these last words no consonant has been lost; the original forms **ἡμέ*, **ὕμέ*, *σφε* have taken on the usual acc. pl. ending *-ās*. The same is the case with forms like *ὠρμέατο*, *βεβλέαται* (*ὠρμηντο*, *βέβληνται*) = **ὠρμή-ατο*, *βεβλή-αται*, with the endings *-αται*, *-ατο* transferred from consonantal stems, § 67. Here too the poets shew that *εα* was monosyllabic, *πεπλέαται* Sem. Amorg. 31, *κεκινέαται* Hippon. 62, *ἐκκεκωφέαται* Anacr. 81.

(2) εσα = εα, ἔαρ (if = *ἔσαρ), and in -εσ- stems ἀληθεία, ἔτεα : plur. ἐώθεα, ἐώθεας.

Though outwardly εα remains open, the evidence of the poets shews that from an early period it was pronounced as one syllable, cf. Smyth *Voc.* 112, *BB.* xi. 264. On inscr. are found ἀφανέα Chios, *I. I.* 174, ἀφανέας Teos, 156; ὀλοσχερέα by the side of θύη Ceos, 43, indicates that εα was a traditional mode of spelling while the pronunciation was η. In the plur. act. ἤδη Theog. 667.

(3) εῤα = εα, in fem. of adj. in -υς, γλυκεία, ταχεία; as one syllable in ἐγχείας Xenoph. 4, Anacr. 63. From ηῤα, βασιλέα, νέα, νέας, φρέαρ, § 34.

32. ε + αι.

(1) εῤαι. χρυσέαι, ἀργυρέαι.

From ηῤαι, μνέαι Hdt., γέαι inscr.

(2) εσαι = εαι, in 2 sing. mid. of verbs, λέγεται.

In the poets this appears oftener as one syllable (4 times) than as two (3 times).

(3) εῤαι = εαι, συγχείαι.

εσ before a following vowel appears as ε, δινέαι Anacr. (= δινεέαι), fut. ἀποθανέαι. αἰτέο = αἰτεέο, Θεμιστοκλέος = Θεμιστοκλεέος, βορέω = βορέεω, ἀκλέως (or ἀκλεῶς?) = ἀκλεέως, ἐνδέα = ἐνδεέα. Inscriptions further shew that, when any other vowel precedes, εω becomes ω, Πακτύω, Πακτίω (Hom. Ἄσιω, εὐμελίω), and such forms should be so written in Hdt. too; similarly in gen. pl. cf. *I. I.* 18 δραχμέων but ἀδικιῶν, *Curt. Stud.* vi. 127. In the fut. form χαριέαι it is doubtful whether we should write χαριέαι or χαριῆ.

33. ε + ā.

εῤā, in acc. pl. δωρεάς : εῤā = ηα, in μνέας, γέας.

34. η + α.

ηα in inflexions regularly became εῤ. βασιλέα (Attic βασιλέā) = βασιληῤα, νέας = *νηῤας, *νāῤας, so κατέαται = *κατήσαται § 67, γέαι, μνέαι, φρέαρ (= *φρηῤαρ), ἔα = *ῆα (= *ēs-η, Attic ῆ).

35. ε + ι.

(1) εσι = ει, e.g. ἐναγεῖ, ἀγεῖ, ἔθει, ὕδει poet. In mss. of Hdt. the writing εῖ prevails.

(2) εσι = ει in dat. sing. of -ευ- stems, πελέκει Anacr. 48. mss. of Hdt. prefer εῖ.

(3) In suffixes ὀστέινος, κρανείνος, Βορυσθενεῖται.

36. η + ι.

ησι.

(a) = common Greek *āsi* = Ionic *ἠῖ* (Attic *ἠ, ει*). *κληῖς* (Lat. *clavis*), *νηῖ* (*νηῦς*), *ἠίθεος*, *Θρηῖξ*, *Μηῖων* : -*ἠῖο-*, -*ἠῖη* (= -*āsi* formed by the suffix -*ιο-* from stems in -*āFo-*) with derivatives, *δήιος*, *δηϊόω*, *προνήιον* (*νηός*, *ναῖός*), *λήιτον* (*λεώς*, *λαῖός*), *λήιον*, *ληῖη*, *ληῖζομαι*. In *ρήιδιος* it is possible that σ not *f* has been lost (Osthoff, *Perfect*, 446).

(b) = common Greek *ἠσι*.

In suffixes -*ἠῖο-*, -*ἠῖη*, = Attic -*ειο-*, -*εία*, e.g. *ἀριστήιον*, *ιερήιον*, *σπονδήιον* (inscr.), *στρατηῖη* : *βασιλήιος*, *δουλήιος*, *Ὀδυσσῆιος* : *ἀνδρήιος*, *γυναικῆιος* : *ἀνθρωπήιος*, *βορήιος*.

These formations were regularly developed by adding the suffix -*ιο-* to -*ηυ-* stems, e.g. *βασιλήιος* = **βασιλησιος*, from stem *βασιληυ-*: so perhaps *βορήιος* stem *βορη-*. From these -*ἠῖο-* was extended by analogy to other stems, e.g. *γυναικῆιος*, stem *γυναικ-*. It is hard to say how long *ἠῖο* was pronounced as a trisyllable. Anacr. has *τροπήιον* : an inscription of Oropus circ. 400 has *ιερήου*. As to Hdt., forms like *οἰκηιότατος* seem to indicate that *ἠι* was pronounced as one syllable.

As *ἠι* remained in Ionic, forms like *βασιλέι* for *βασιλῆι* must be due to analogy. There is no certain evidence to determine whether the pronunciation was *βασιλέι* or *βασιλεῖ*; Bechtel would write *εῖ*, referring to *Ἄρει* Sem. Amorg. i. 13, but this stem in many cases follows the -*εσ-* stems (Meyer *Gr.* p. 324), and thus proves nothing.

Derivative feminines from masculines in -*ευσ* are in -*ειη*, not -*ἠῖη*:—*ιερείη*, *βασιλεία*.

Patronymics in -*ῆις*, -*είδης* from -*ηυ-* stems, *Νηρηῖς*, *Βοι-*

βηίς, Ἄριστείδης, Ἄτρείδης : ηῖ only in Βασιληίδης (Archil. Σελληίδης).

Fritsch, p. 28, would restore -ηίδης throughout.

In ἦσαν (ipf. of εἶμι) ἦ is the augmented form of εἰ, consequently there is no justification for the ordinary spelling ἦισαν, cf. Arch. 82 ἦσαν (restored for ἦσαν), 89 ἦει.

37. ε + ο, ω.

(1) εἰο, εω, εἰου, εἰοι = εο (later ευ), εω, εου, εοι, οι. δοκέομεν, δοκέω, εἰδέωσιν, δοκέουσι, ποιοῖ, ἀνωθεοίη inscr. : ἐμέο, μέο : χρύσεος, χρυσέων, χρυσέου, χρύσειοι.

In verbs in -εω, the poets shew that εο, εω, εου, εοι were pronounced as one syllable (examples in *BB.* xi. 259), so that the more correct accentuation would probably be *δοκέομεν*, *δοκεῶ* etc. In the opt. οι represents the pronunciation of the fifth century, εοι is an antiquated spelling : Hdt. has both. What was said of *δοκεῶ* etc. applies also to pronominal forms like *ἐμέο*. In adj. χρυσέω *Mimn.* 11, γηραλέοι *Anacr.* 43. In adj. of material the forms εο, εοι, οι were kept in writing down to the latest times.

(2) εσο, εσω = εο (later ευ), εω, γένεο, ἐγένεο, ἔτεος, ἐτέων, ἀσφαλέως.

In nouns, adjectives and adverbs εο, εω in the Iambic and Melic poets count regularly as one syllable : in elegy, as might be expected, ἔο, ἔω, are likewise found (examples in *BB.* xi. 265, *Smyth Voc.* 119). In the verb, εο scans sometimes ἔο sometimes *ε̄ο*, cf. the variation αο, ω, § 28.

(3) ελο = εο (later ευ), νέος, ἀστέος, Κλεόμβροτος.

Note. In the fifth century the orthography ευ is not found. From the middle of the fourth century it becomes very common, especially in the gen. of -εσ- stems, e.g. Πασιφάνευς, also Ἰατροκλεῦς, Οὐλιαδεῦς, Θεοδοσίη, Κλεόδωρος : further in verbs, ἀστονομεῦντος, τελεῦντες. The mss. of Hdt. exhibit both εο and the later ευ. That in the fifth century εο and ευ must have been pronounced very much alike, is shewn by the fact that εο appears for ευ, βασιλεός = βασιλεύς, *Chios I. I.* 174 c, 10.

38. η + ο, ω.

ηο, ηω (whether ι, σ, or ς has been lost) = εω. χρέωμαι (= *χρηιομαι), γεως (= *γηιος, *γαῖος § 1), ὀπέων, Ἄτρείδεω (Homeric Ἄτρείδᾶο), μουσέων (= *μουσηων, μουσαῶων, *μουσασων, Lat. *musarum*), λεώς (= ληός, but in νηός the older form is retained), ἐστέως = *ἐστηφώς (Attic ἐστώς = *ἐσταῖφώς), στέωμεν, θέω § 66. 5.

In the poets -εω, -εων of the gen. appear as one syllable, also in other cases Λεῶφιλος Arch., κυκεῶν Hippon.

ηφο appears as εο in πλέος, and in gen. of -ηυ- stems, e.g. βασιλέος: ησο as -εο in μέμνεο = *μέμνησο. ηω is retained in ἦώς (Attic ἔως).

Merzdorf (*Curt. Stud.* 226 sqq.) laid down the law that ηο = αο became εω, ηο = ηο, εο. That cannot be maintained absolutely, as is evident from Ἄρεω Arch. 48, ἱερέω I. I. 128. Br². § 19 suggests that ηο became εο in accented syllables, e.g. χρέος, πλέος = *χρηφός, *πληφός. This would necessitate our writing ἴλεως, ἀξιόχρεως, which have as much manuscript authority as the other. In compounds of πλέος, ἐπίπλεων is given by ABC (ἐπίπλεον Rsv), ὑπόπλεως vii. 47 ABCsv (ὑπόπλεος R). This favours Brugmann's rule. For χρέωμαι we should then expect χρέομαι, but εω would be regular, e.g. in χρεώμεθα, χρεώμενος, ἐχρεώμην, and may have spread from these. In Λεο-(ευ-)τυχίδης (= Attic Λεωτυχίδης) εο is irregular. Br². 19 suggests the influence of compounds beginning with Θεο-, Νεο- etc.

39. ο, ω + α.

(1) οσα = ω, αἰδῶ, ἦῶ and in compar. ἀμείνω, πλέω.

(2) οφα = ω, χειρωναξίη, ὠσί (= *ὄασί, KZ. xxi. 142): uncontracted in ἀκήκοα.

(3) Crasis ὀνήρ, τῶγαλμα, τῶρχαῖον, etc. Hdt., ὄλλοι, ὄνθρωποι, Hdt. (= οἱ ἄλλοι etc.), τῶπόλλωνος (= τοῦ Ἄπόλλωνος), ὄνθρωπε (= ὦ ἄνθρωπε), ὠναξ, τῶπόλλωνι (inscr. = τῶ Ἄπόλλωνι).

(4) ο + αυ = ωυ, ὠτύος (= ὁ αὐτός), τῶυτό, ἐμεωυτοῦ

(= ἐμέο αὐτοῦ), σεωυτοῦ, έωυτοῦ. οι + αυ, ωύτοί. ου + αυ, τώνυτοῦ (= τοῦ αὐτοῦ). ωι + αυ, τώνυτῶ (= τῶ αὐτῶ).

40. ο, ω + ε, ει.

(1) οιε, οiei = ου, οι, δηλοῦτε, δηλοῖς.

(2) οσε = ου, ἀμείνους, πλέους.

(3) οφε, οφει = οε, ου, οει, τριηκοντοέτις, Μολύεντα, Σολόεντος, Σκολοπόεντα, Αἰγυρώεσσα, μελιτόεσσα Hdt.: ἱμερόεντα, δακρυόεντα etc. poet., but Οἰνοῦσαι, Σελινούσιοι Hdt., ἀνθεμοῦντος, χαριτοῦν poet., τειχιούσης Milet. 6. cent., Μαραθοῦντα inscr.: εὐνοέστερος: ἀγαθοεργοί, λυκιοεργέυς, but ἵπουργέω, ξυλουργέω, παναλουργέα poet.: μηνοειδής, ἀνθρωποειδής, ἰχθυοειδής (with different formation ἰχθυώδης): Σολόεις.

41. ο + η.

(1) οη, μισθῶτον, μισθοῖ (= -οη).

(2) οφη, ὀγδώκοντα: βῶσαι, ἐβώσθη etc. Hdt., ἔβωσε, ἐπίβωτον poet., ἐνώσας etc. Hdt., νενωμένος, νώσωνται poet., but also νοῆσαι etc.

It is not certain that here there is actual contraction. ὀγδώκοντα may be due to ὀκτώ: βῶσω βῶσαι may come from a stem βω- (Skr. *gāsyāmi*): βοηθέω remains uncontracted, as in inscriptions.

42. ο, ω + ι.

(1) οσι, αἰδοῖος, εὐεστοῖ, συνεστοῖ.

(2) οφι. In the poets this sometimes = οῖ sometimes οι, e.g. οἰζυρός, οἷζυρος. Hdt. οἰωνός. In οῖς, οἰστός there is no evidence to shew whether we should write οῖς, οἰστός, or οῖς, οἰστός: the MSS. favour the uncontracted form, on the other hand it is not likely that vowels that might be contracted in the seventh century were open in the fifth. In the oblique cases οῖος etc. prevail. In suffixes ἀθροῖζω Arch.

ω + ι, ζῶον: in adj. -ωῖος is usually written in πατρώιος, μητρῷος, ἡρώιος, though the manuscripts are in favour of



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INTRODUCTION.

(c) $\delta = \sigma$, ὀδμή, ἴδμεν.

In Ionic δ has been regularly kept, in Attic it has become σ by analogy.

(d) In a few words the tenues and aspirates appear in the reverse order, κιθών (also inscr.), ἐνθαῦτα, ἐνθεῦτεν.

κιθών (χιτών) is said to be a Semitic word, Hebr. *ketonet*. It has been suggested that ἐνθαῦτα may have been influenced by ἐνθάδε. For similar instances cf. Meyer *Gr*². § 206.

47. Spiritus asper. Inscriptions prove that the Ionians of the Cyclades retained the rough breathing, while the Ionians of the mainland had lost it. From the birthplace of Herodotus and the literary influence of Miletus it is *a priori* probable that he followed the Ionic of the mainland, and the fact that a final tenuis is not aspirated before words which in most Greek dialects began with an aspirate (ἀπ' οὐ, ἀπ' ἧς, ἀπαιρέω, κατά etc.) shews that he did so, and that such words are not to be pronounced with the rough breathing. The breathing has crept into the text under Attic influence, except in some words where the Ionic form was distinct from the Attic, as ἦώς. In most compounds the aspirate has been lost after the analogy of the simple word, ἄποδος after ὀδός, ἀπαιρέω after αἰρέω. In certain old compounds it is retained, as in καθημένου, Teos *I. I.* 156 b, κάθοδον Halicarnassus, in Hdt. καθώς, θῦτερα, ἔφορος (a foreign technical term).

48. ν ἐφελκυστικὸν is commonly regarded as foreign to Herodotus.

ν ἐφελκυστικὸν is frequently found in the poets. On Asiatic inscriptions of the sixth and fifth centuries it is omitted only once with elision (Fritsch 7), and it is also found before consonants. In the mss. of Herodotus the ν , though sometimes found (examples Bredow 103), is most frequently wanting, and is consistently omitted by most editors. In face of the evidence of the inscriptions this course can hardly be justified. It is far more likely that Herodotus introduced the ν much more fre-

quently than it is found in the manuscripts, and that it has been expelled owing to the imagined fondness of the Ionians for concurrent vowels.

III. DECLENSION.

The dual has disappeared.

VOWEL STEMS.

49. -ā- stems.

(1) *ā* appears as *η* (§ 2), *χώρη χώρας, σκιή σκιῆς, μουσα μούσης.*

(2) Stems in *-εη* (except *γενεή* and some proper names) contract where *εη* meet, e.g. *συκῆ συκῆς, but συκέαι συκέας, χρυσῆ χρυσῆ χρυσέαι* (§§ 17, 32, 33). Fem. of adj. in *-οος* have, by analogy, *-ῆ, διπλῆ, and in neut. pl. διπλᾶ. γῆ* has pl. *γέαι* (§ 34). So *μνέαι = *μνη-αι* § 34 to *μνᾶ = *μνᾶια.*

(3) Acc. sing. Proper names in *-ης*, and the common nouns *δεσπότης, ἀκινάκης*, often have *-εα* for *-ην*. *Γύγεα, Κανδαύεα, δεσπότεα.*

The accusatives are due to the analogy of *-εσ-* stems, the nominatives of which also end in *-ης*, *Γύγεα : Γύγης = Διομήδεα : Διομήδης.*

(4) Gen. sing. Nouns in *-ης* have the gen. in *-εω* (§ 38), *Γύγεω, πολίτεω*: when preceded by a vowel, *-ω*, *Ἑρμέω, βορέω, νεηνίω, Γωβρύω* (§ 32 note).

Attic *-ου, πολίτου* is due to the analogy of *-ο-* stems.

(5) The gen. pl. is in *-εων, τιμέων, δεσποτέων, ἀλλέων* (§ 38); after vowels, *-ων, ἀδελφέων* (or *-εῶν?*), *οἰκιῶν, νεηνιῶν, διηκοσιῶν* (§ 32 note). The article has *τῶν* not *τέων*, contraction having made more progress in a word with a feeble accent.

(6) The Dat. pl. ends in *-ησι, γνώμησι, δεσπότησι, ταύτησι, συκῆσι, χρυσῆσι.*

The older form of the suffix was *-āσι, -ησι* (Skr. *āsu*, Br. *VG.*,

ii. 2, § 356): *ι* was introduced before *σ* from the *-ο-* stems, *λόγοισι*. Attic *-αις* is a new formation after *-οις*.

50. *-ο-* stems.

(1) The Dat. pl. ends in *-οισι*, *λόγοισι*, *χαλκείοισι*.

-οισι represents an Idg. locative, cf. Skr. *-eshu*; *-οις* an instrumental, Skr. *-āis*.

(2) *-εο-*, *-οο-* remain uncontracted, *χρύσεος*, *νόος*, *εὔνοος* (§§ 37, 20. 2).

(3) The so-called Attic declension is found in *λεώς*, *δίμνεως*, probably also *ἴλεως*, *ἀξιοχρεως*, *ἐπίπλεως* (§ 38), and in proper names as *Μενέλεως*, but *νηός*, *κάλος*, *λαγός*, and in compounds of *γῆ*, *βαθύγαιος*, *μεσόγαιος* (§§ 1, 3*d*, 38). The Attic declension arises from the metathesis of *-ηο-* except in *κάλως*, *λαγώς* (Ionic *κάλος*, *λαγός*), for which cf. *KZ.* xxi. 109.

51. *-ι*. *-ει-* stems, e.g. *πόλις*, *μάντις*.

πόλις, *πόλι*, *πόλιν*, *πόλιος*, *πόλι*, *πόλιες*, *πόλις* (*πόλιας* ?), *πολίων*, *πόλισι*. Similarly *μάντις*, *μάντιος* etc.

The *ει* declension (*-ις*, *-εως*) and the *ι* declension (*-ις*, *-ιος*) have here fallen together. Traces of the *-ει-* declension are found on Ionic inscriptions, *πόλεας* *I. I.* 32 (Amorgos), *πόλεως* 174 (Chios), Anacr. 72, *πόλει* *I. I.* 240 (Halicarnassus).

χάρις has twice *χάριτα* vi. 41, ix. 107, usually *χάριν* (8 times), cf. Arch. 63, Sem. 7. 10.

Proper names in *-ις* in Hdt. as in Eastern Ionic have gen. in *-ιος*, *Ἄγιος*, *Λυγδάμιος*, etc.: in Western Ionic as in Attic the gen. is *-ιδος*, *Ἄγιδος*, etc.

52. *-υ-*, *-ευ-* stems, *ἰχθύς*, *πῆχυς*.

(a) *ἰχθύς*, *ἰχθύ*, *ἰχθύν*, *ἰχθύος*, *ἰχθύι* (§ 43), *ἰχθύες*, *ἰχθῦς* (*-ύας*), *ἰχθύων*, *ἰχθύσι*.

(b) *πῆχυς*, *πῆχυν*, *πήχεος*, *πήχει* (§ 35. 2), *πήχεες* (*-εις*? § 16. 3), *πήχεας*, *πηχέων*, *πήχεσι*. So adj. *γλυκύς*, *γλυκέος* etc.

53. *-ην-* stems, *βασιλεύς*.

βασιλεύς, *βασιλεῦ*, *βασιλέᾱ* (§ 34), *βασιλέος* (§ 38),

βασιλεί (§ 36), βασιλέες (-εῖς? § 19 note), βασιλέας (§ 34), βασιλέων, βασιλεῦσι.

54. -ωι- stems, ἰώ, Λητώ.

Λητώ, Λητοῖ, Λητούν, Λητούς (= *Λητοκ-ος), Λητοῖ (= *Λητοκ-ι).

In the same way are declined πειθώ, εὐεστώ, and the -οσ- stems αἰδώς, ἠώς, but in these the acc. is -ω, not ουν.

55. Anomala.

(1) νηῦς.

νηῦς (§ 4. II. α), νέα (§ 34), νεός (§ 38), νηί, νέες, νέας (§ 34), νεῶν, νηυσί.

(2) πάτρως, μήτρως.

πάτρως, πάτρων (IV. 76, IX. 78) but μήτρωα (IV. 80, Rsn μήτρω), (πάτρως), πάτρωϊ.

(3) ἦρως.

ἦρως, ἦρων I. 167, ἦρωα II. 143, VI. 69, ἦρως, ἦρωϊ, ἦρως, ἦρως, ἦρώων, ἦρωσι.

(4) Μίνως, Μίνων, Μίνω.

(5) σῶς.

So nom. sing. but σόον, σόαι, σόα, σόων.

(6) πολύς has been replaced throughout by πολλός.

CONSONANT STEMS.

For the most part these are the same as in Attic.

56. -εσ- stems.

(a) Neuters in -ος, γένος, γένεος, γένει (§ 35. 1), γένεα (§ 31. 2), γενέων, γένεσι.

(b) Nouns and adj. in -ης, τριήρης, τριήρεος, τριήρει, τριήρεα, τριήρες (-εῖς? § 16. 2), τριηρέων, τριήρεσι.

ἀληθής, as τριήρης, nom. acc. neut. sing. and plur. = ἀληθείς, ἀληθεία.

(c) Proper names in -κλέης.

Περικλέης (-κλήης, § 17. 3), Περικλέος (§ 32, note), Περικλεί, Περικλέα, Περικλέες.

(d) Neuters in -ασ-, as γέρας, κέρασ, τέρας, γήρας.

κέρας, κέρεος, κέρει, κέρεια, κερέων. So γέρας: τέρας has also τέρατα. But γήρας, γήραος, γήραι: κρέας, κρέως = *κρέαος, κρέα, κρεῶν. For the ε cf. § 72.

57. COMPARATIVE STEMS.

Both shorter and longer forms are found. Acc. sing. ελάσσω, ελάσσονα, πλέω, πλέονα: nom. pl. generally uncontracted ελάσσονες, etc.: acc. pl. uncontracted ελάσσονας: nom. and acc. pl. neut. nearly always contracted, ελάσσω, πλέω.

58. ANOMALA.

(1) μείς, μηνός, etc. for μήν, μηνός.

The declension of this word in the Greek dialects starts from *μήνς, *μηνσός whence regularly *μένς, *μηννός, whence in Ionic and Attic would come μείς, μηνός. Attic μήν comes from the oblique cases.

(2) ὀδών, ὀδόντος, etc. = ὀδούς, ὀδόντος.

(3) υἰός, mostly as -ο- stem, but υἰέας, IV. 84.

COMPARISON.

59. For ἐπιτηδεότερος -ότατος, οἰκηιότερος -ότατος, cf. §§ 3. II. e, 10 b, 36 b, note. σπουδαῖος has σπουδαιότατος, and σπουδαιέστατος, ὑγιηρός has also ὑγιηρέστατος, ἄμορφος has ἀμορφέστατος, εὖνοος εὖνοέστερον (§ 40. 3), πρηῦς πρηύτερος, ταχύς has also ταχύτερος.

PRONOUNS.

60. PERSONAL PRONOUNS.

ἐγώ, σύ

ἐμέ, σέ

ἐμέο (εὔ), σέο (σεὔ)

ἐμοί, σοί

ἡμεῖς, ὑμεῖς

ἡμέας, ὑμέας (§ 31. 1, note)

ἡμέων, ὑμέων

ἡμῖν, ὑμῖν

με, σε

μεο (μευ), σεο (σευ) (§ 37)

μοι, τοι

(1) In the 2 pers. pron. σ has arisen regularly in forms which began with $\tau\sigma$, e.g. $\sigma\epsilon = \tau\sigma\epsilon$ (preserved in a gloss of Hesych.).

(2) In the third pers. pron. also $\mu\nu = \alpha\upsilon\tau\acute{\omicron}\nu$, $\alpha\upsilon\tau\acute{\eta}\nu$, sometimes $\alpha\upsilon\tau\acute{\omicron}$, $\sigma\phi\iota = \alpha\upsilon\tau\omicron\iota\varsigma$, $\sigma\phi\acute{\epsilon}\alpha = \alpha\upsilon\tau\acute{\alpha}$.

Note. $\sigma\phi\iota\varsigma$ is (generally indirect) reflexive: $\sigma\phi\iota = \alpha\upsilon\tau\omicron\iota\varsigma$: $\sigma\phi\acute{\epsilon}\alpha\varsigma$, $\sigma\phi\acute{\epsilon}\omega\nu$ are either demonstrative or reflexive. As indirect reflexives Hdt. uses also $\omicron\iota$, $\mu\nu$, $\sigma\phi\iota$, $\alpha\upsilon\tau\acute{\omicron}\varsigma$, cf. Ekedahl, *de usu pron. pers. et reflex. apud Her.*

(3) Reflexive, $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon$, $\acute{\epsilon}\mu\epsilon\omega\nu\tau\acute{\omega}$, $\sigma\epsilon\omega\nu\tau\omicron\upsilon$, $\acute{\epsilon}\omega\nu\tau\omicron\upsilon$, see § 39. 4.

The Ionic declension starts from the gen., e.g. $\acute{\epsilon}\mu\epsilon\omega\nu\tau\omicron\upsilon = \acute{\epsilon}\mu\acute{\epsilon}\omicron\alpha\upsilon\tau\omicron\upsilon$ (perhaps also dat. $\acute{\epsilon}\mu\epsilon\omega\nu\tau\acute{\omega} = \acute{\epsilon}\mu\omicron\iota\alpha\upsilon\tau\acute{\omega}$), whence ω has made its way into the acc. Attic starts from the acc. $\acute{\epsilon}\mu\acute{\epsilon}\alpha\upsilon\tau\acute{\omicron}\nu$, etc.

61. DEMONSTRATIVE PRONOUNS.

Beside $\acute{\epsilon}\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$ Ionic has the shorter $\kappa\acute{\epsilon}\iota\nu\omicron\varsigma$.

62. RELATIVE.

1. $\acute{\omicron}\varsigma$. The relative in the oblique cases and in nom. acc. neut. sing. and pl. assumes the forms of the article, $\acute{\omicron}\varsigma\ \eta\ \tau\acute{\omicron}$, $\tau\acute{\omicron}\nu\ \tau\acute{\eta}\nu\ \tau\acute{\omicron}$, $\omicron\iota\ \alpha\iota\ \tau\acute{\alpha}$, etc.

After prepositions

(a) when the final letter of the preposition does not admit of elision— $\acute{\epsilon}\nu$, $\acute{\epsilon}\xi$, $\acute{\epsilon}\varsigma$, $\pi\rho\acute{\omicron}\varsigma$, $\sigma\acute{\upsilon}\nu$ ($\pi\rho\acute{\omicron}$ and $\acute{\upsilon}\pi\acute{\epsilon}\rho$ are not found with rel., $\pi\epsilon\rho\acute{\iota}$ always after it, $\tau\omicron\upsilon\ \pi\acute{\epsilon}\rho\iota$)—consonantal forms of the relative are used— $\acute{\epsilon}\nu\ \tau\acute{\omega}$, $\acute{\epsilon}\kappa\ \tau\omicron\upsilon$, $\pi\rho\acute{\omicron}\varsigma\ \tau\omicron\iota\varsigma$, etc.,—except in the temporal expressions $\acute{\epsilon}\nu\ \acute{\omega}$, $\acute{\epsilon}\varsigma\ \acute{\omicron}$, $\acute{\alpha}\chi\rho\iota\ \omicron\upsilon$, $\mu\acute{\epsilon}\chi\rho\iota\ \omicron\upsilon$, $\acute{\epsilon}\xi\ \omicron\upsilon$.

(b) when the preposition admits of elision— $\acute{\alpha}\nu\tau\acute{\iota}$, $\acute{\alpha}\pi\acute{\omicron}$, $\delta\acute{\iota}\alpha$, $\acute{\epsilon}\pi\acute{\iota}$, $\kappa\alpha\tau\acute{\alpha}$, $\mu\epsilon\tau\acute{\alpha}$, $\pi\alpha\rho\acute{\alpha}$, $\acute{\upsilon}\pi\acute{\omicron}$ ($\acute{\alpha}\mu\phi\acute{\iota}$ and $\acute{\alpha}\nu\acute{\alpha}$ are not found before the relative)—vocalic forms of the relative are used— $\acute{\alpha}\nu\tau\acute{\iota}\ \acute{\omega}\nu$, $\acute{\alpha}\pi\acute{\omicron}\ \omicron\upsilon$, $\delta\acute{\iota}\ \eta\varsigma$, $\pi\alpha\rho\acute{\alpha}\ \acute{\omega}$ (but $\tau\acute{\omega}\ \pi\acute{\alpha}\rho\alpha$) etc.

2. $\acute{\omicron}\sigma\tau\iota\varsigma$ never has initial τ . Following $\tau\acute{\iota}\varsigma$ it has in gen. and dat. of all genders $\acute{\omicron}\tau\epsilon\omicron$ ($\epsilon\nu$), $\acute{\omicron}\tau\acute{\epsilon}\omega$, $\acute{\omicron}\tau\acute{\epsilon}\omicron\iota\varsigma$ and in neut. pl. $\acute{\alpha}\sigma\sigma\alpha$ ($= * \acute{\alpha}\text{-}\tau\acute{\iota}\text{-}\alpha$).

63. INTERROGATIVE AND INDEFINITE.

τίς has in gen. and dat. *τέο* (τεῦ), *τέφ*, *τέων*, *τέοισι*. Similarly the enclitic *τις*.

NUMERALS.

64. (1) *δύο* is declined as a plural, *δυοῖν* (also *δύο*), *δυοῖσι*.

(2) *δωδέκα* is found for *δώδεκα*.

δύω and *δω* go back to different forms **δυῶ* and **δῶ* (of. Lat. *duo* = **duṃō*, and *bis* = **dvīs*).

(3) In *τεσσερεσκαίδεκα*, *τέσσερες* is undeclined, e.g. *ἕτεα τεσσερεσκαίδεκα*. The ordinal is *τεσσερεσκαιδέκατος*.

IV. CONJUGATION.

65. *Augment and Reduplication.*

(1) The temporal augment is as in Attic except that iterative forms, e.g. *λάβεσκε*, take no augment: *χρή* has *χρήν*, *βούλομαι* and *μέλλω*, *ἐβουλόμην* and *ἔμελλον*, *δύναμαι* generally *ἐδυνάμην*; *κτάομαι* has *ἔκτημαι*.

(2) The syllabic augment and reduplication is often neglected.

(a) It is constantly neglected in *ἀγινέω*, *ἀεθλέω*, *ἀλυκτάζω* (*ἀλύκταζον* once), *ἄνωγε*, *ἀναισιμόω*, *ἀρρωδέω*, *ἐναύω*, and in verbs beginning with *αι*—in *ἐῶ*, *ἔζομαι*, *ἐθελοκακέω*, *ἐλινύω*, *ἐργάζομαι*, *ἔργω*, *ἔρδω*, *ἐσθημένος*, *ἐσσόω*, *ἑτεροιάζω*, *ἐτοιμάζω*, and in verbs beginning with the diphthongs *ει*, *ειν*—in *ὀδοιπορέω*, *ὀρτάζω*, *ὄφελον* (?), and in verbs in *οι* (but *ἀνέφγες*).

(b) Some verbs want the augment or reduplication only in certain forms, e.g. *ἀγωνίζομαι*, perf. *ἀγωνίδαται*: *ἀνδραποδίζω*, *ἀνδραποδισμένους*: *ἄρχω*, *ὑπαργμένος*, etc. Many verbs vary so much that no rules can be laid down for them, see Bredow, 285—319.

(c) Isolated forms. *ὀρέω* has *ὠρων*, *ἔωθα* = *εἴωθα* (§ 3. II. e): *ἔοργα*: *ἦλων*, *ἦλωκα* (*ἀλίσκομαι*): *ἦνθανον*, *ἔαδα* (*ἀνδάνω*):



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After a consonant (including consonantal λ and f), π had to take upon itself the part of a vowel, and this vocalic π in Greek became α (G. § 137). Thus arose regularly *e.g.* ἀποδεδέχαται = *ἀποδεδέχηται, κέαται = *κελ-ηται, ἔαται = *ἤσ-ηται, ιδρύαται = *ιδρύφ-ηται, γενόατο = *γενοι-ητο (for *γενόατο with ι restored from the other persons). From consonant stems the ending -αται was extended to vowel stems, βεβλή-αται, μεμνή-αται, whence βεβλέαται, μεμνέαται (§ 34), but the usual forms are also found. It was further transferred to the pres. and ipf. mid. of -μι verbs, the transference being helped by the existence of the presents ἔαται, κέαται, ipf. ἔατο, ἐκέατο.

68. In the ipf. and aor. Hdt. often has iterative forms in -σκον, as ἔσκον, διαφθείρεσκον, φεύγεσκον, λάβεσκον (θύεσκε Hippon. 37). These forms never have the augment (§ 65. 1).

69. Subjunctive.

Subjunctives of the 1 aor. with the original short thematic vowel are found on inscr. of certain parts (Chios, Teos, Ephesus) and in the Elegiac poets, *e.g.* παραμείψεται Mimn., where however they may be due to Epic influence. ποιήσωμαι (Hippon. 43) shews that they were not universal throughout Ionia, and mss. of Hdt. give the longer form.

70. Optative.

1. Optatives in -ην like εἶην, δοίην have in the plur. both longer and shorter forms, εἶημεν, δοίητε, εἶησαν, συλλεχθείησαν: εἶεν, δοίεν, εἰδείεν, ἀλισθειέν.

It may be that the longer forms have been introduced by transcribers, as has often happened in Attic writers.

2. Optatives of verbs in -αω have in the sing. -φήν, in the plur -ῶμεν, -ῶεν, *e.g.* ὀπτήν, νικῶεν. Verbs in -εω follow the thematic conjugation, μονομαχέοιμι, ποιοῖμι, καλέοι, καλέοιεν, except vl. 36, where ABC have ποιοίη. An inscr. of Teos I. I. 156 a gives both ποιοῖ and ἀνωθεοίη. Of -οω verbs I have found no examples.

3. The optative of the 1 aor. act. has the endings -εας, -ειε(ν), -ειαν, not -αιες, -αιε, -αιεν.

This is regular in the poets and on inscriptions, and nearly so in the mss. of Hdt. The few instances in which the mss. give *-αιεν* must accordingly be corrected.

71. Imperative.

In the third person plur. in Hdt., as in poets and inscr., the short forms are found, *-όντω, -άντω, -έσθων*.

ἔστωσαν i. 147 forms an exception. Probably it should be changed to *ἔστων* as on inscr. *I. I.* 13, 174.

Verbs in -αω, -εω, -οω.

72. Verbs in *-άω*.

These contract as in Attic.

Note a. Side by side with forms in $\hat{\omega}$, are found forms in *-εω, -εο-*, as *ῥέω, ῥέοντες, ῥέομεν* (the instances are given, *Curtius Studien* vii. 190—200). They are most common in the verbs *ῥᾶν, εἰρωτᾶν, φοιτᾶν*. To what extent they should be retained is doubtful, as is also the explanation of them. From the purely Ionic standpoint, the starting-point of the formation might be found in forms in *-āω*, Homeric *μενοινᾶω, διψᾶω*: *-āω* would become in Ionic *-ηω, -εω*. But the change is also found in dialects where this explanation is inadmissible (Schmidt, *Die Pluralbildungen der Idg. Neutra*, 327—384). Schmidt would connect the phenomenon with the appearance of ϵ in *-ασ-* stems (*γέρας, γέρεος*) and supposes that *a* became ϵ regularly before *o*. In the absence of inscriptional evidence it is safer to write ω , as has been done except in the case of the three verbs mentioned above.

b. In *χρέωμαι = *χρή-ιομαι* (§ 38 Attic *χρῶμαι*) endings beginning with ϵ, η , are joined on to a shorter stem *χρᾶ-*, *χρᾶται (= *χράιεται), χρᾶσθαι*, etc. An infin. *χρήσθαι* is found on inscr. of Ceos, *I. I.* 43.

73. Verbs in *-εω*.

1. Where ϵ comes in contact with *o* and ω , the vowels remain but are pronounced as one syllable, *-ε̄ω, ε̄ο* (later *ευ*), *ποιέ̄ω, καλέ̄ομεν*. In the opt. *-έοι* and *-οῖ* are found, the latter representing the pronunciation (§ 37. 7).

2. Where ε comes in contact with ε or η the vowels contract as in Attic, δοκεῖ, δοκῆ, δέηται (§ 16. 1).

74. Verbs in -οω.

These contract as in Attic.

Verbs in -μι

have to a larger extent than in Attic passed into the thematic conjugation.

75. Verbs in -ημι, = -ᾶμι, ἴστημι, κίρνημι.

(1) Pres. ind. 3 sg. ἰσῆ (beside ἴστησι), κίρνᾶ, as though from *ἰσῆάω, *κίρνᾶάω. 3 pl. ἰσῆσι.

(2) Impf. 3 sg. ἴστα, as well as ἴστη.

(3) Perf. part. is ἔστεώς (§ 38).

76. Verbs in -ημι, = -ημι, τίθημι, ἴημι, πίπλημι.

1. Pres. ind. 3 sg. regularly as though from verb in έω, τιθεῖ, as usually in poets (Mimn. 1. 6, 5. 7), once τίθησι IV. 73 (as Semon. Amorg. 1. 2), ἀπιεῖ VI. 62 (ἀπίησι ABC), ἐμπιμπλεῖ VII. 39 (but in the other parts πιμπλάσι, πιμπλάναι, etc. like ἴστημι, ablaut η : α). From the corresponding verb πίμπρημι AB VIII. 109 have a part. πιμπρεῖς, which may be right.

2. Impf. ind. sg. 1 ἐτίθεα (once), 3 ἐτίθεε (twice), ἐτίθει once, the correct form, ἴει. ἐτίθεα, whether due to Hdt. or his correctors, is formed on the analogy of the pluperfect.

Note. While in the pres. the mss. regularly accent τιθεῖ, they have for the most part ἴει, where analogy demands ἰεῖ.

3. Subj. τίθωμαι, προτιθώμεθα : πίμπληται, VII. 37 : ἴημι, ἀπίη, ἐπίη, but ἀπιέωσι.

These examples represent two different modes of formation, one that of -ω verbs, the other that of the non-thematic 2 aor. (§ 66. 5). It is impossible to say which Hdt. used, but if he wrote ἀπιέωσι, it is probable that he wrote ἰῆ, or if ἴη that he wrote ἴωσι. From verbs in -ᾶμι in IV. 99 ABC have δυνεώμεθα,

and verbs in *-ωμι* have *διδῶ*, *διδῶσι*, but *δίδωται*. There is the same doubt in Attic whether we should write *τίθωμαι* or *τιθῶμαι*.

For subj. of 2 aor. see § 66. 5.

4. Optative. Pres. *ὑποτίθοιτο*, III. 41 : aor. *ὑποθέοιτο*, *προσθέοιτο*, but *προθεῖτο* III. 48, which should probably be corrected to *προθέοιτο*.

5. From *ἀνίημι* comes a peculiar perfect 3 pl. *ἀνέωται*, from *μετήημι* perf. part. *μεμετιμένος* (but *μετείσθω*) with reduplication of the preposition.

77. Verbs in *-ωμι*.

(1) Pres. 2 *διδοῖς*, 3 *διδοῖ* as poets and inscriptions, but *δίδωσι* II. 2 (*διδοῖ* Rsv), 154, VIII. 24 as Arch. 16, *διδούσι*.

(2) Ipf. 1 *ἐδίδουν*, 3 *ἐδίδου*.

(3) Ipv. 2 sg. *δίδου*.

78. Verb in *-υμι*.

(1) As in Attic, but 3 pl. pres. ind. *-ῦσι*, *δεικνῦσι*.

(2) Besides in the subj. and opt. where the change to the *-ω* conjugation is regular also in Attic, in the pres. ind. and part. and in the ipf. ind. act. Hdt. uses forms of the *-ω* conjugation side by side with those of the *-μι* conjugation, e.g. *προσαπολλύεις*, *προδεικνύει*, *ὀμνύουσι*, *πηγνύουσι*, *ἐδείκνυε*, *ἐπεζεύγνυον*, *ζευγνύων*, *δεικνύοντες*. The regular forms are the more common.

The same transference is also found in poets and inscriptions. The transition in Attic began later (Meisterhans 153).

Note. *ιστᾶσι*, *τιθεῖσι*, *διδούσι*, *δεικνῦσι*, arise from *ιστα-ντι*, *τιθε-ντι*, *διδου-ντι*, *δεικνυ-ντι*. As there is no contraction here, the natural accentuation would be *ιστασι*, *τίθεισι*, *δίδουσι*, *δείκνυσι*, which should perhaps be restored, cf. Br². § 115.

79. *εἰμί*

1. Pres. ind. 2 sg. *εἶς* (on the analogy of *φέρεις*), 1 pl. *εἰμέν* (§ 11. 2 a).

2. *ἔω* (= **ἔσω*, Lat. *ero*), *ἦς*, *ἦ* (= **ἔσῃς*, **ἔσῃ*), 3 pl. *ἔωσι*.

3. Opt. εἶην, εἶη (once εἶοι, ἐνέοι, VII. 6), εἶεν, εἶησαν.

4. Part. ἐών, ἐούσα, ἐόν.

5. Ipf. εἶα (§ 34), εἶας (§ 31. 2, ἦς Anacr. 7), ἦν, εἶατε, ἦσαν.

80. εἶμι.

Ipf. ἦα, ἦε (ἦει ?), ἦσαν.

As η is here the augmented form of ε it is absurd to write it as if η and ι formed two syllables, cf. § 36. For ἦα, ἦσαν in Homer should probably be restored ἦεα, ἦεσαν like ἦδεα, ἦδεσαν, Br². § 137^b. ἦε, which is also Homeric, is a transference to the thematic conjugation. ἦει, which is often found in the mss., is shewn to be Ionic by Arch. 89; ἦσαν, Arch. 82.

81. οἶδα.

1. Pres. οἶδα, οἶδας, οἶδε, ἴδμεν (four times οἶδαμεν), ἴστε, ἴσασι (once οἶδασι, II. 43).

2. Conj. εἰδέω, εἰδῆς, etc.

3. Opt. εἰδείην.

4. Ipf. ἦδεα (ἦδη, Theog. 667), ἦδει (mss. mostly ἦδεε), ἦδέατε, ἦδεσαν.

82. κείμαι.

The diphthong εἰ is in the mss. often wrongly distracted to εε, κέεται, κέεσθαι: ἔγκειμαι, Arch. 84, κείται, Arch. 69, Sem. Amorg. 7. 4.

SYNTAX.

83. Points in which the syntax of Hdt. differs from that of Attic writers will be discussed in the notes as they arise.

SPECIMENS OF THE IONIC DIALECT FROM THE
INSCRIPTIONS AND THE POETS.1 = *I. I.* 22, Naos.

Νικάνδρη μ' ἀνέθηκεν Ηεκηβάλωι ιοχεαίρηι
 Γούρη Δεινοδίκηο του Ναησίου, ἔΗσοχος ἀλ(λ)ήων,
 Δεινομένεος δὲ κασιγνήτη, Φράησου δ' ἄλοχός με.

Note η = κομμου Greek η, η = η arising from ā.

2 = *I. I.* 100, Miletus.

- - - ντων, λαμβάνειν δὲ τὰ δέρματα κ[αί] τὰ ἄλλα γέρεα. ἦν
 ἐν θύηται, λάψεται γλώσ]σαν, ὄσφύν, δασέαν, ὦρην. ἦν δὲ
 πλέω θύηται, λάψεται ἀπ' ἐκάστου ὄσφύ[ν, δασέ]αν καὶ γλώσ-
 σαν, καὶ κωλῆν μίαν ἀπὸ πάντων. καὶ τῶν ἄλλων θεῶν τῶν [ἐν]-
 τεμενίων, ὄσων ἱεράται ὁ ἱερέως, λάψεται τὰ γέρεα τὰ αὐτὰ
 καὶ κωλῆν ἀντὶ [τ]ῆς ὦρης, ἦμ μὴ βασιλεὺς λαμβάνη. ἦν δὲ
 εὐστὸν θύηι ἢ πόλις, λάψεται γλώσσαν, ὄσφύν, δασέαν, ὦρην.
 ἦν ξένος ἱεροποιῆι τῷ Ἀπόλλωνι, προἱεράσθαι τῷ[ν] ἀστῶν ὃν ἂν
 θέληι ὁ ξένος, διδόναι δὲ τῷ ἱερεί τὰ γέρεα ἄπερ ἢ πόλις διδοῖ
 π[ᾶντα] χωρὶς δερμάτω[ν], π[λήν] τοῖς Ἀπολλωνίοις - - -

3 = *I. I.* 156, Teos.

ὅστις φάρμακα δηλητήρια ποιῶι ἐπὶ Τηίοισιν τὸ ξυνὸν ἢ ἐπ'
 ἰδιώτηι, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅστις
 ἐς γῆν τὴν Τηίην κωλύοι σίτον ἐσάγεσθαι ἢ τέχνηι ἢ μηχανῆι ἢ
 κατὰ θάλασσαν ἢ κατ' ἠπειρον ἢ ἐσαχθέντα ἀνωθεοίη, κείνον
 ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. ὅς ἂν
 τὰστήλας ἐν ἧισιν ἠπαρὴ γέγραπται ἢ κατάξει ἢ φοινίκηια ἐκκό-
 ψε[ι] ἢ ἀφανέας ποιήσει, κείνον ἀπόλλυσθαι καὶ αὐτὸν καὶ
 γένος.

4 = *I. I.* 238, Halicarnassus.

[τ]άδε ὁ σ[ύ]λλο[γο]ς ἐβουλεύσατ[ο] ὁ Ἀλικαρνατ[έω]ν καὶ
 Σαλμακιτέων καὶ Λύγ[δα]μις ἐν τῇ ἱερῇ[ι] ἀγορῇι, μηνὸ[ς]
 Ἑρμαιῶνος πέμπτηι ἰσταμέ[νου], ἐπὶ Λέοντος πρυταν[εύου]τος

τοῦ Ὁατάτιος κα[ἰ] Σα[ρυσσώ]λλ[ου τ]οῦ Θεικυιλώνε[ω]
 μνήμονας· μὴ παραδίδ[οσθαι] μῆ[τε] γῆν μήτε οἰκ[ί]α τοῖς μνή-
 μ[οσ]ιν ἐπὶ Ἀπολλωνίδεω τοῦ Λυ[γδά]μιος μνημονεύοντος καὶ
 [Πα]ναμύω τοῦ Κασβώλλιος καὶ Σ[αλ]μακιτέων μνημονευόντων
 Μ]εγαβάτεω τοῦ Ἀφνάσιος καὶ [Φο]ρμίωνος τοῦ Παννάτιος.
 ἦν δ[έ τι]ς θέληι δικάζ[ε]σθαι περὶ γῆ[ς ἢ] οἰκίων, ἐπικαλ[εῖ]τω
 ἐν ὀκτωκα[ίδ]εκα μηνσίν, ἀπ' οὗ τὸ ἄδος ἐγένε[το]. νόμωι δέ,
 κατάπ[ε]ρ νῦν, ὄρκῳ <ι> σ[αι τοῦ]ς δικαστάς. ὅτ[ι] ἔν οἱ μνήμο-
 νες εἰδέωσιν, τοῦτο καρτερόν εἶνα[ι]. ἦν] δέ τις ὕστερον ἐπικα-
 λῆι τού[του] τοῦ χρόνου τῶν ὀκτωκαίδεκα [μη]νῶν, ὄρκον εἶναι
 τ[ῶι] νεμομένω[ι τ]ῆγ γῆν ἢ τὰ οἰκ[ί]α, ὄρκουν δέ τ[οὺς] δικα-
 στάς ἡμί[ε]κτον δεξαμ[ένου]ς· τὸν δὲ ὄρκον εἶ[ν]αι παρέοντος
 [τοῦ ἐ]νεστηκότος· καρτεροὺς δ' εἶναι γ[ῆς κ]αὶ οἰκίων, οἷτινες
 τότε εἶχον, ὅτε Ἀ[πο]λλωνίδης καὶ Παναμύης ἐμνημό[νευ]ον, εἰ
 μὴ ὕστερον ἀπεπέρασαν. [τὸ]ν νόμον τοῦτον ἦν τις θέληι [συγ]-
 χέαι ἢ προθῆτα[ι] ψῆφον ὥστε μ[ὴ ε]ἶναι τὸν νόμον τοῦτον, τὰ
 εὐόν[τα] αὐτοῦ πεπρήσθω καὶ τῶπόλλων[ος] εἶναι ἱερά, καὶ αὐτὸν
 φεύγειν ἀ[ιει]. ἦν δὲ μὴ ἦι αὐτῶι ἄξια δεκα[στα]τήρων, αὐτὸν
 [π]επρήσθαι ἐπ' [ἐξα]γωγῆι καὶ μη[δ]αμὰ κάθοδον [εἶν]αι ἐς
 Ἀλικαρνησσόν. Ἀλικα[ρνη]σσέων δὲ τῶς συμπάντων τ[ούτ]ωι
 ἐλευθερόν εἶναι, ὅς ἂν ταῦτα μ[ὴ π]αραβαίνηι κατόπερ τὰ ὄρκια
 ἔτα[μον] καὶ ὡς γέγραπται ἐν τῶι Ἀπολλ[ωνί]ωι, ἐπικαλεῖν.

5. Archilochus Fr. 66.

Θυμέ, θύμ', ἀμηχάνοισι κήδεσιν κυκώμενε,
 ἀνὰ δ' ἔχεῶ, μένων δ' ἀλέξεῶ προσβαλὼν ἐναντίον
 στέρνον ἐν δόκοισιν ἐχθρῶν πλησίον κατασταθεὶς
 ἀσφαλέως· καὶ μήτε νικῶν ἀμφάδην ἀγάλλεο
 μήτε νικηθεὶς ἐν οἴκῳ καταπεσῶν ὀδύρεο.

6. Semonides Fr. 7. 57—66.

τὴν δ' ἵππος ἀβρῆ χαιτέησσ' ἐγείνατο,
 ἢ δούλι' ἔργα καὶ δύνην περιτρέπει·
 κοῦτ' ἂν μύλης ψαύσειεν, οὔτε κόσκινον
 ἄρειεν, οὔτε κόπρον ἐξ οἴκου βάλοι,
 οὔτε πρὸς ἵπνον ἀσβόλην ἀλεῦμένη
 ἴζοιτ'· ἀνάγκη δ' ἄνδρα ποιεῖται φίλον.



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present state of the question it is impossible to assign an unconditional superiority to either class, so that it alone should be used in the constitution of the text.

The literature on the subject will be found given in *BB.* xv. 161, to which add Abicht, *Die Wiener Handschrift des Herodot.* Progr. Oels, 1888.

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ΗΡΟΔΟΤΟΥ

ΤΟΥ ΑΛΙΚΑΡΝΗΣΣΕΟΣ

ΙΣΤΟΡΙΩΝ ΕΚΤΗ

ΕΠΙΓΡΑΦΟΜΕΝΗ ΕΡΑΤΩ.

ΑΡΙΣΤΑΓΟΡΗΣ μὲν νυν Ἴωνίην ἀποστήσας 1
οὕτω τελευτᾷ· Ἰστιαῖος δὲ ὁ Μιλήτου
τύραννος μεμετιμένος ὑπὸ Δαρείου
παρῆν ἐς Σάρδεις. ἀπιγμένον δὲ αὐ-
5 τὸν ἐκ τῶν Σούσων εἶρετο Ἀρταφρέ-
νης ὁ Σαρδίων ὑπαρχος κατὰ κοῖόν τι δοκέει
Ἴωνας ἀπεστάναι· ὁ δὲ οὔτε εἰδέναι ἔφη ἐθώμαζε
τε τὸ γεγονός ὡς οὐδὲν δῆθεν τῶν παρεόντων
πρηγμάτων ἐπιστάμενος. ὁ δὲ Ἀρ-
10 ταφρένης ὀρέων αὐτὸν τεχνάζοντα
εἶπε, εἰδὼς τὴν ἀτρεκείην τῆς ἀπο-
στάσιος· Οὕτω τοι, Ἰστιαῖε, ἔχει κατὰ ταῦτα τὰ
πρήγματα· τοῦτο τὸ ὑπόδημα ἔραψας μὲν σύ,
ὑπεδήσατο δὲ Ἀρισταγόρης.

Histiaeus sent
by Darius to put
down the Ionian
revolt appears in
Sardis toward the
end of 498 B.C.

The Persian go-
vernors Artaphre-
nes charges him
with having insti-
gated the revolt.

Ἀρταφρένης μὲν ταῦτα ἐς τὴν ἀπόστασιν 2
ἔχοντα εἶπε, Ἰστιαῖος δὲ δείσας ὡς συνιέντα

I. 2 οὕτως ἐτελεύτα Rsv.

'Αρταφρένεα ὑπὸ τὴν πρώτην ἐπελθοῦσαν νύκτα

Histiaeus flees to Chios. He is arrested by the Chians but afterwards released. ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δα-
 ρεῖον ἐξηπατηκῶς· ὃς Σαρδῶ νῆσον 5

τὴν μεγίστην ὑποδεξάμενος κατεργά-
 σεσθαι ὑπέδυνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ
 πρὸς Δαρεῖον πολέμου. διαβὰς δὲ εἰς Χίον ἐδέθη
 ὑπὸ Χίων, καταγνωσθεὶς πρὸς αὐτῶν νεώτερα
 πρήσσειν πρήγματα εἰς ἑωυτοὺς ἐκ Δαρείου. μα- 10
 θόντες μέντοι οἱ Χῖοι τὸν πάντα λόγον, ὡς πολέ-
 μιος εἶη βασιλεί, ἔλυσαν αὐτόν.

3 Ἐνθαῦτα δὴ εἰρωτεύμενος ὑπὸ τῶν Ἰώνων ὁ

Reason alleged by Histiaeus for instigating the revolt. Ἰστιαῖος κατ' ὃ τι προθύμως οὕτω
 ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπίστα-
 σθαι ἀπὸ βασιλέος καὶ κακὸν τοσοῦ-

τον εἶη Ἰωνας ἐξεργασμένος, τὴν μὲν γενομένην 5
 αὐτοῖσι αἰτίην οὐ μάλα ἐξέφαινε, ὁ δὲ ἔλεγέ σφι
 ὡς βασιλεὺς Δαρεῖος ἐβουλεύσατο Φοίνικας μὲν
 ἐξαναστήσας ἐν τῇ Ἰωνίῃ κατοικίσει, Ἰωνας δὲ
 ἐν τῇ Φοινίκῃ, καὶ τούτων εἵνεκα ἐπιστείλειε.
 οὐδέν τι πάντως ταῦτα βασιλέος βουλευσαμένου 10
 ἐδειμάτου τοὺς Ἰωνας.

4 Μετὰ δὲ ὁ Ἰστιαῖος δι' ἀγγέλου ποιούμενος
 Ἐρμίππου ἀνδρὸς Ἀταρνείτεω τοῖσι ἐν Σάρδισι
 εἰσοῦσι Περσέων ἔπεμπε βυβλία ὡς προλελεσχη-
 νευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἐρμιππος
 πρὸς τοὺς μὲν ἀπεπέμφθη οὐ διδοῖ, φέρων δὲ 5

II. 5 νῆσων PRsv, cf. v. 106, ubi libri in νῆσον consentiant
 6 κατεργάσεσθαι P: κατεργάσασθαι cett. 9 ὑπ' αὐτῶν PRsv
 10 ἑωυτοὺς Rsv: αὐτοὺς.

III. 1 δὴ: δὲ PRsv 10 οὐδέν: <ὁ μὲν δὴ> οὐδέν Reiske
 11 ἐδειμάτου τοὺς Ἰωνας del. Cobet.

ἐνεχείρισε τὰ βυβλία Ἄρταφρένει. ὁ δὲ μαθὼν
 ἅπαν τὸ γινόμενον ἐκέλευε τὸν Ἑρ-
 μιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου
 δοῦναι φέροντα τοῖσί περ ἔφερε, τὰ
 10 δὲ ἀμοιβαῖα τὰ παρὰ τῶν Περσέων
 ἀντιπεμπόμενα Ἰστιαίῳ ἐωυτῷ δοῦναι. τούτων
 δὲ γενομένων φανερῶν ἀπέκτεινε ἐνθαῦτα πολλοὺς
 Περσέων ὁ Ἄρταφρένης.

Histiasus enters into communication with Persians in Sardis. The correspondence is betrayed to Artaphrenes.

Περὶ Σάρδεις μὲν δὴ ἐγένετο ταραχή, Ἰστιαῖον 5
 δὲ ταύτης ἀποσφαλέντα τῆς ἐλπίδος
 Χίοι κατήγον ἐς Μίλητον, αὐτοῦ Ἰσ-
 τιαίου δεηθέντος. οἱ δὲ Μιλήσιοι
 5 ἄσμενοι ἀπαλλαχθέντες καὶ Ἀρισταγόρῳ οὐδα-
 μῶς πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς
 τὴν χώραν, οἷα ἐλευθερίας γευσάμενοι. καὶ δὴ
 νυκτὸς γὰρ εὐούσης βίῃ ἐπειράτο κατιῶν ὁ Ἰσ-
 τιαῖος ἐς τὴν Μίλητον, τιτρώσκεται τὸν μηρὸν
 10 ὑπὸ τεο τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἀπωστὸς
 τῆς ἐωυτοῦ γίνεται, ἀπικνεῖται ὀπίσω ἐς τὴν Χίον·
 ἐνθεῦτεν δέ, οὐ γὰρ ἔπειθε τοὺς Χίους ὥστε
 ἐωυτῷ δοῦναι νέας, διέβη ἐς Μυτιλήνην καὶ
 ἔπεισε Λεσβίους δοῦναί οἱ νέας. οἱ
 15 δὲ πληρώσαντες ὀκτῶ τριήρεας ἔπλεον
 ἅμα Ἰστιαίῳ ἐς Βυζάντιον, ἐνθαῦτα
 δὲ ἰζόμενοι τὰς ἐκ τοῦ Πόντου ἐκπλε-
 ούσας τῶν νεῶν ἐλάμβανον, πλὴν ἧ
 ὅσοι αὐτῶν Ἰστιαίῳ ἔφασαν ἔτοιμοι εἶναι πείθεσθαι.

Histiasus tries to return to Miletus, but is repulsed.

He goes over to Mytilene and is supplied by the Lesbians with ships, with which he settles at Byzantium and seizes the vessels from the Black Sea.

IV. 7 ἅπαν PRsv : πάν.

V. 3 Ἰστιαίου secl. Herwerden 7 οἷά τε Rsv 10 ἀπω-
 στὸς ἐκ Psv 14 δοῦναί οἱ νέας secl. Herwerden 19 πεί-
 σεσθαι ABC.

6 Ἴστιαῖος μὲν νυν καὶ Μυτιληναῖοι ἐποίεον ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατὸς προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσέων καὶ ἔν ποιήσαντες στρατόπεδον ἤλαυνον 5 ἐπὶ τὴν Μίλητον, τὰλλα πολίσματα περὶ ἐλάσσονος ποιησάμενοι. τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι, συνεστρατεύοντο δὲ καὶ Κύπριοι νεωστὶ κατεστραμμένοι καὶ Κίλικές τε καὶ Αἰγύπτιοι. 10

7 Οἱ μὲν δὴ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ἰωνίην ἐστράτευον, Ἴωνες δὲ πυνθα- νόμενοι ταῦτα ἔπεμπον προβούλους σφέων αὐτῶν ἐς Πανιώνιον. ἀπικομένοισι δὲ τούτοισι ἐς τοῦτον τὸν χῶρον καὶ βουλευομένοισι 5 ἔδοξε πεζὸν μὲν στρατὸν μηδένα συλλέγειν ἀντίξοον Πέρσησι, ἀλλὰ τὰ τείχεα ῥύεσθαι αὐτοὺς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν ὑπολιπομένους μηδεμίαν τῶν νεῶν, πληρώσαντας δὲ συλλέγεσθαι τὴν ταχίστην ἐς Λάδην προναυμαχήσοντας Μι- 10 λήτου· ἡ δὲ Λάδη ἐστὶ νῆσος σμικρὴ ἐπὶ τῇ πόλι τῇ Μιλησίων κειμένη.

8 Μετὰ δὲ ταῦτα πεπληρωμένησι τῆσι νηυσὶ παρήσαν οἱ Ἴωνες, σὺν δέ σφι καὶ Αἰολέων οἱ Λέσβου νέμονται· ἐτάσσουτο δὲ ὧδε· τὸ μὲν πρὸς τὴν ἡῶ εἶχον κέρας

VI. 2 ναυτικός τε? Stein, quem secutus est Herwerden.

VII. 2 ἐστράτευον AB¹C: ἐστρατεύοντο Rsv 6 μηδένα PRsv: μὴ ABC 8 ὑπολιπομένους PRsv 10 τῆς Μιλήτου ABC.

VIII. 3 ὄσοι τὴν αἰολίδα γῆν ABCP^s unde Stein ὄσοι τὴν Λέσβον 4 ἡῶ Rsv: ἔω



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σφιν τάδε· ἄνδρες Ἴωνες, νῦν τις ὑμέων εὖ ποιή-
 σας φανήτω τὸν βασιλέος οἶκον· τοὺς γὰρ ἑωυτοῦ
 ἕκαστος ὑμέων πολιήτας πειράσθω ἀποσχίζων
 ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προῖσχόμενοι δὲ
 ἐπαγγείλασθε τάδε, ὡς πείσονταιί τε ἄχαρι οὐδὲν 20
 διὰ τὴν ἀπόστασιν, οὐδέ σφιν οὔτε τὰ ἱερά οὔτε τὰ
 ἴδια ἐμπεπρήσεται, οὐδὲ βιαιότερον ἔξουσι οὐδὲν
 ἢ πρότερον εἶχον· εἰ δὲ ταῦτα μὲν οὐ ποιήσουσι,
 οἱ δὲ πάντως διὰ μάχης ἐλεύσονται, τάδε ἤδη σφιν
 λέγετε ἐπηρεάζοντες, τὰ περ σφέας κατέξει, ὡς 25
 ἐσσωθέντες τῇ μάχῃ ἐξανδραποδιέονται καὶ ὡς
 σφῶν τοὺς παῖδας ἐκτομίας ποιήσομεν, τὰς δὲ
 παρθένους ἀνασπάστους ἐς Βάκτρα, καὶ ὡς τὴν
 χώραν ἄλλοισι παραδώσομεν.

10 Οἱ μὲν δὴ ἔλεγον τάδε, τῶν δὲ Ἴώνων οἱ
 τύραννοι διέπεμπον νυκτὸς ἕκαστος ἐς τοὺς ἑωυτοῦ
 ἐξαγγελλόμενος. οἱ δὲ Ἴωνες, ἐς τοὺς καὶ ἀπί-
 κοντο αὐταὶ αἱ ἀγγελίαι, ἀγνωμοσύνη τε διέχρέ-
 ωντο καὶ οὐ προσίεντο τὴν προδοσίην, ἑωυτοῖσι 5
 δὲ ἕκαστοι ἐδόκεον μούνοισι ταῦτα τοὺς Πέρσας
 ἐξαγγέλλεσθαι.

11 Ταῦτα μὲν νυν ἰθέως ἀπικομένων ἐς τὴν
 Μίλητον τῶν Περσέων ἐγίνετο· μετὰ
 δὲ τῶν Ἴώνων συλληχθέντων ἐς τὴν
 Λάδην ἐγίνοντο ἀγοραί, καὶ δὴ κού σφιν καὶ ἄλλοι

IX. 16 σφιν om. PRsv 17 ἑωυτοῦ PRsv: αὐτέων
 18 ἀποσχίζειν Rsv 22 ἐμπρήσεται CP^rR 23 οὐ: μὴ
 PRsv 24 ἤδη om. PRsv 27 τοὺς μὲν? Stein, τοὺς
 <μὲν> Herwerden.
 X. 1 ταῦτα PRsv quod Atticismo debetur 6 τε PRsv
 7 ἐπαγγέλλεσθαι Naber.

5 ἡγορῶντο, ἐν δὲ δὴ καὶ ὁ Φωκαιοὺς στρατηγὸς
 Διονύσιος λέγων τάδε· "Ἐπὶ ξυροῦ γὰρ ἀκμῆς
 ἔχεται ἡμῖν τὰ πρήγματα," ἄνδρες "Ἴωνες" ἢ
 εἶναι ἐλευθέροισι ἢ δούλοισι, καὶ τούτοις ὡς δρη-
 πέτῃσι· νῦν ὦν ὑμεῖς ἦν μὲν βούλησθε ταλαι-
 10 πωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόνος
 ὑμῖν ἔσται, οἰοί τε δὲ ἔσεσθε ὑπερβαλόμενοι
 τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίῃ
 τε καὶ ἀταξίῃ διαχρήσεσθε, οὐδεμίαν ὑμέων
 ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλεί
 15 τῆς ἀποστάσιος. ἀλλ' ἐμοί τε πείθεσθε καὶ ἐμοὶ
 ὑμέας αὐτοὺς ἐπιτρέψατε· καὶ ὑμῖν ἐγώ, θεῶν
 τὰ ἴσα νεμόντων, ὑποδέκομαι ἢ οὐ συμμείξειν
 τοὺς πολεμίους ἢ συμμίσγοντας πολλὸν ἐλασσω-
 σεσθαι.

Ταῦτα ἀκούσαντες οἱ Ἴωνες ἐπιτρέπουσι σφέας 12
 αὐτοὺς τῷ Διονυσίῳ. ὁ δὲ ἀνάγων The Ionians sub-
 mit themselves to
 him. ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅκως
 τοῖσι ἐρέτῃσι χρήσαιτο διέκπλοον ποιούμενος
 5 τῇσι νηυσὶ δι' ἀλληλέων καὶ τοὺς ἐπιβάτας
 ὀπλίσειε, τὸ λοιπὸν τῆς ἡμέρης τὰς νέας ἔχεσκε
 ἐπ' ἀγκυρέων, παρείχε τε τοῖσι Ἴωσι πόνον δι'
 ἡμέρης. μέχρι μὲν νυν ἡμερέων ἑπτὰ ἐπείθοντό
 τε καὶ ἐποίεον τὸ κελευόμενον. τῇ δὲ ἐπὶ ταύτῃσι
 10 οἱ Ἴωνες, οἷα ἀπαθῆες ἔοντες πόνων τοιούτων
 τετρυμένοι τε ταλαιπωρίῃσι τε καὶ ἡλίῳ, ἔλεξαν
 πρὸς ἑωυτοὺς τάδε· Τίνα δαιμόνων παραβάντες

XI. 5 ἡγορῶντο AB¹: ἡγορόωντο
 18 ἐλασσωθήσεσθαι ABC.

13 διαχρήσησθε ABC

XII. 12 τίνα δαιμόνων <νόμον> Desrousseaux, forsan recte

τάδε ἀναπίμπλαμεν; οἷτινες παραφρονήσαντες
καὶ ἐκπλώσαντες ἐκ τοῦ νόου ἀνδρὶ
Φωκαιεὶ ἀλαζόνι, παρεχομένῳ νέας 15
τρεῖς, ἐπιτρέψαντες ἡμέας αὐτοὺς ἔχο-
μεν· ὁ δὲ παραλαβὼν ἡμέας λυμαίνεται λύμησι
ἀνηκέστοισι, καὶ δὴ πολλοὶ μὲν ἡμέων ἐς νούσους
πεπτώκασι, πολλοὶ δὲ ἐπίδοξοι τῶντὸ τοῦτο πεί-
σεσθαι· πρό τε τούτων τῶν κακῶν ἡμῖν γε κρέσσον 20
καὶ ὅ τι ὦν ἄλλο παθεῖν ἐστί, καὶ τὴν μέλλουσαν
δουληίην ὑπομεῖναι ἥτις ἔσται, μᾶλλον ἢ τῇ
παρεούσῃ συνέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ
πειθώμεθα αὐτοῦ. ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα
αὐτίκα πείθεσθαι οὐδεὶς ἤθελε, ἀλλ' οἷα στρατιῇ 25
σκηνὰς τε πηξάμενοι ἐν τῇ νήσῳ ἐσκιητροφέοντο
καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας οὐδ' ἀνα-
πειρᾶσθαι.

13 Μαθόντες δὲ ταῦτα γινόμενα ἐκ τῶν Ἰώνων οἱ
στρατηγοὶ τῶν Σαμίων, ἐνθαῦτα δὴ
παρ' Αἰάκεος τοῦ Συλοσῶντος κείνους
τοὺς πρότερον ἔπεμπε λόγους Αἰάκης κελευόντων
τῶν Περσέων, δεόμενός σφεων ἐκλιπεῖν τὴν Ἰώνων 5
συμμαχίην, οἱ Σάμιοι ὦν ὀρέοντες ἅμα μὲν εἰσὺσαν
ἀταξίην πολλὴν ἐκ τῶν Ἰώνων ἐδέκοντο τοὺς
λόγους, ἅμα δὲ κατεφαίνετό σφιν εἶναι ἀδύνατα
τὰ βασιλέος πρήγματα ὑπερβαλέσθαι, εὖ γε
ἐπιστάμενοι ὡς εἰ καὶ τὸ παρεὸν ναυτικὸν ὑπερ- 10

XII. 13 παραφρονήσαντές <τε> Herwerden 19 πείσεσθαι
PRsv: πείσεσθαί εἰσι.

XIII. 1 ταῦτα τὰ ABC 6 εἰσὺσαν ἅμα μὲν ABC 8 ἀδύ-
νατον PRsv 9 γε Gomperz: τε PRsv, δὲ ABC, del. Stein

βαλοίατο [τὸν Δαρεῖον], ἄλλο σφί παρέσται πεντα-
 πλήσιον. προφάσιος ὦν ἐπιλαβόμενοι, ἐπεῖτε
 τάχιστα εἶδον τοὺς Ἴωνας ἀρνεομένους εἶναι χρη-
 στούς, ἐν κέρδει ἐποιέοντο περιποιῆσαι τὰ τε ἱερά
 15 τὰ σφέτερα καὶ τὰ ἴδια. ὁ δὲ Αἰάκης, παρ' ὅτεο
 τοὺς λόγους ἐδέκοντο, παῖς μὲν ἦν Συλοσῶντος
 τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὑπὸ τοῦ
 Μιλησίου Ἀρισταγόρεω ἀπεστέρητο τὴν ἀρχὴν
 κατὰ περ οἱ ἄλλοι τῆς Ἰωνίης τύραυνοι.

Τότε ὦν ἐπεὶ ἐπέπλων οἱ Φοίνικες, οἱ Ἴωνες 14
 ἀντανήγον καὶ αὐτοὶ τὰς νέας ἐπὶ Battle of Lade
B.C. 497.
 κέρας. ὡς δὲ καὶ ἀγχού ἐγίνοντο καὶ
 συνέμισγον ἀλλήλοισι, τὸ ἐνθεῦτεν οὐκ ἔχω ἀτρε-
 5 κέως συγγράψαι οἷτινες τῶν Ἰώνων ἐγίνοντο
 ἄνδρες κακοὶ ἢ ἀγαθοὶ ἐν τῇ ναυμαχίῃ ταύτῃ
 ἀλλήλους γὰρ κατατιῶνται. λέγον- Flight of the
Samians, all but
eleven ships.
 ται δὲ Σάμιοι ἐνθαῦτα κατὰ τὰ συγ-
 κείμενα πρὸς τὸν Αἰάκεα ἀειράμενοι τὰ ἰστία
 10 ἀποπλώσαι ἐκ τῆς τάξιος ἐς τὴν Σάμον, πλὴν
 ἕνδεκα νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον
 καὶ ἐναυμάχεον ἀνηκουστήσαντες τοῖσι στρατη-
 γοῖσι· καὶ σφί τὸ κοινὸν τὸ Σαμίων ἔδωκε διὰ
 τοῦτο τὸ πρῆγμα ἐν στήλῃ ἀναγραφῆναι πατρόθεν
 15 ὡς ἀνδράσι ἀγαθοῖσι γενομένοισι, καὶ ἔστι αὕτη
 ἢ στήλη ἐν τῇ ἀγορῇ. ἰδόμενοι δὲ καὶ Λέσβιοι

XIII. 11 τὸν Δαρεῖον del. Wesseling 13 ἀρνεομένους
 Rsv: οὐ βουλομένους 15 παρ' οὐ ABC 16 ἐδέκοντο οἱ
 Σάμιοι ABC.

XIV. 2 ἀντανήγαγον AB¹ 6 ἢ ἀγαθοὶ del. Cobet 11 δέκα
 PRsv (ί pro ια') ἕνδεκα Pausanias vii. 10. 1 ἔμενον PRsv
 15 γινομένοισι ABC

τούς προσεχέας φεύγοντας τῶντὸ ἐποίειον τοῖσι Σαμίοισι· ὡς δὲ καὶ οἱ πλέονες τῶν Ἰώνων ἐποίειον τὰ αὐτὰ ταῦτα.

15 Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίῃ περι-
Bravery of the Chians. ἐφθησαν τρηχύτατα Χῖοι ὡς ἀπο-
 δεικνύμενοί τε ἔργα λαμπρὰ καὶ οὐκ
 ἐθελοκακέοντες· οἱ παρείχοντο μὲν, ὥσπερ καὶ
 πρότερον εἰρέθη, νέας ἑκατὸν καὶ ἐπ' ἑκάστης 5
 αὐτέων ἄνδρας τεσσαράκοντα τῶν ἀστῶν λογάδας
 ἐπιβατεύοντας· ὀρέοντες δὲ τοὺς πολλοὺς τῶν
 συμμάχων προδιδόντας οὐκ ἐδικαίουεν γενέσθαι
 τοῖσι κακοῖσι αὐτῶν ὅμοιοι, ἀλλὰ μετ' ὀλίγων
 συμμάχων μεμουνωμένοι διεκπλώοντες ἐναυμά- 10
 χεον, ἐς ὃ τῶν πολεμίων ἐλόντες νέας συχνὰς
 ἀπέβαλον τῶν σφετερέων τὰς πλέονας.

16 Χῖοι μὲν δὴ τῆσι λοιπῆσι τῶν νεῶν ἀποφεύ-
 γουσι ἐς τὴν ἐωυτῶν, ὅσοισι δὲ τῶν Χίων ἀδύνατοι
 ἦσαν αἱ νέες ὑπὸ τρωμάτων, οὗτοι δὲ ὡς ἐδιώκοντο,
 καταφυγγάνουσι πρὸς τὴν Μυκάλην. νέας μὲν
 δὴ αὐτοῦ ταύτη ἐποκείλαντες κατέλιπον, οἱ δὲ 5
 πεζῇ ἐκομίζοντο διὰ τῆς ἠπείρου. ἐπειδὴ δὲ
Destruction of the Chians. ἐσέβαλον ἐς τὴν Ἐφεσίην κομιζόμενοι
 οἱ Χῖοι, νυκτός τε <γὰρ> ἀπίκατο ἐς
 αὐτὴν καὶ ἐόντων τῆσι γυναιξὶ αὐτόθι θεσμοφο-
 ρίων, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὔτε προακηκούτες 10
 ὡς εἶχε περὶ τῶν Χίων ἰδόντες τε στρατὸν ἐς τὴν

XIV. 19 τὰ αὐτὰ ταῦτα del. Cobet.

XV. 4 παρείχοντο μὲν γὰρ ABC

8 γίνεσθαι AB¹C

12 σφετέρων νεῶν PRsv.

XVI. 3 αὐτοὶ ABC, καταφεύγουσι ABC

6 ἐπεὶ δὲ PRsv

'8 γὰρ addidit Stein.

χώρην ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες
εἶναι κλώπας καὶ ἰέναι ἐπὶ τὰς γυναῖκας ἐξεβοή-
θειον πανδημεὶ καὶ ἔκτεινον τοὺς Χίους.

Οὗτοι μὲν νυν τοιαύτησι περιέπιπτον τύχησι· 17
Διονύσιος δὲ ὁ Φωκαιοὺς ἐπεῖτε ἔμαθε
τῶν Ἰώνων τὰ πρήγματα διεφθαρμένα, Dionysius sails
to Phœnicia, sinks
Phœnician mer-
chantmen, and
goes to Sicily
where he preys
upon Etruscan
and Carthaginian
commerce.
νέας ἔλων τρεῖς τῶν πολεμίων ἀπέπλει
5 ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς ὡς
ἀνδραποδιεῖται σὺν τῇ ἄλλῃ Ἰωνίῃ·
ὁ δὲ ἰθέως ὡς εἶχε ἔπλει ἐς Φοινίκην, γαύλους δὲ
ἐνθαῦτα καταδύσας καὶ χρήματα λαβὼν πολλὰ
ἔπλει ἐς Σικελίην, ὀρμώμενος δὲ ἐνθεῦτεν ληιστῆς
10 κατεστήκει Ἑλλήνων μὲν οὐδενός, Καρχηδονίων
δὲ καὶ Τυρσηνῶν.

Οἱ δὲ Πέρσαι ἐπεῖτε τῇ ναυμαχίῃ ἐνίκων τοὺς 18
Ἰώνας, τὴν Μίλητον πολιορκέοντες ἐκ
γῆς καὶ θαλάσσης καὶ ὑπορύσσοντες Capture of Mi-
letus 494 B.C.
τὰ τείχεα καὶ παντοίας μηχανὰς προσφέροντες
5 αἰρέουσι κατάκρης ἔκτω ἔτει ἀπὸ τῆς ἀποστά-
σιος τῆς Ἀρισταγόρεω· καὶ ἠνδραποδίσαντο τὴν
πόλιν, ὥστε συμπεσεῖν τὸ πάθος τῷ χρηστηρίῳ
τῷ ἐς Μίλητον γενομένῳ.

Χρεωμένοισι γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ 19
σωτηρίας τῆς πόλιος τῆς σφετέρης
ἐχρήσθη ἐπίκοινον χρηστήριον, τὸ μὲν Fulfilment of
an oracle.
ἐς αὐτοὺς τοὺς Ἀργεῖους φέρου, τὴν δὲ παρενθήκη
5 ἔχρησε ἐς Μιλησίους. τὸ μὲν νυν ἐς τοὺς Ἀργεῖους

XVII. 1 τοίνυν ABC

7 ἰθέως del. Herwerden.

XVIII. 5 ἐν τῷ ἔκτω Rsv.

XIX. 5 τοὺς: αὐτοὺς AC

= π α α θ η κ η

ἔχον, ἔπειαν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε μνησθήσομαι, τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεούσι ἔχρησε, ἔχει ὧδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων, πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, 10
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις, νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλέονες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα 15
ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύμοισι, ὃ νηὸς τε καὶ τὸ χρηστήριον, συληθέντα ἐνεπίμπρατο. τῶν δ' ἐν τῷ ἱερῷ τούτῳ χρημάτων πολλακίς μνήμην ἐτέρωθι τοῦ λόγου ἐποίησάμην.

20 Ἐνθεῦτεν οἱ ζῶγρηθέντες τῶν Μιλησίων ἤγοντο ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρεῖος

The Milesian captives are settled on the Persian gulf.

κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε

ἐπὶ τῇ Ἐρυθρῇ καλεομένη θαλάσῃ, ἐν Ἄμπη πόλι, παρ' ἣν Τίγρης ποταμὸς παραρ- 5
ρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρας αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδῖον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσί Πηδασεῦσι ἐκτῆσθαι.

21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λαόν τε καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι.

XIX. 9 ἐπιμήχανε Nauck

Herwerden forsān recte

γε Rsv: ὁπότε

17 καὶ ὁ νηὸς ABC.

10 πολλοῖσιν: οἰωνοῖς vel ὄρμισιν

12 ἔν Διδύμοις Cobet

13 ὅτε

XX. 4 καλεομένη om. ABC.

Πρὸ τῆς ἀναγραφῆς τῆς ἐπιγραφῆς
ἡ ἀναγραφὴ τῆς ἐπιγραφῆς



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ἔχον, ἔπειαν κατὰ τοῦτο γένωμαι τοῦ λόγου, τότε μνησθήσομαι, τὰ δὲ τοῖσι Μιλησίοισι οὐ παρεούσι ἔχρησε, ἔχει ὧδε·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων, πολλοῖσιν δεῖπνόν τε καὶ ἀγλαὰ δῶρα γενήσῃ, 10
σαὶ δ' ἄλοχοι πολλοῖσι πόδας νίψουσι κομήταις, νηοῦ δ' ἡμετέρου Διδύμοις ἄλλοισι μελήσει.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλέονες ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομητέων, γυναῖκες δὲ καὶ τέκνα 15
ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύμοισι, ὃ νηὸς τε καὶ τὸ χρηστήριον, συληθέντα ἐνεπίμπρατο. τῶν δ' ἐν τῷ ἱερῷ τούτῳ χρημάτων πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην.

20 Ἐνθεῦτεν οἱ ζωγρηθέντες τῶν Μιλησίων ἤγοντο ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρείος κακὸν οὐδὲν ἄλλο ποιήσας κατοίκησε ἐπὶ τῇ Ἐρυθρῇ καλεομένῃ θαλάσῃ, ἐν Ἀμπη πόλι, παρ' ἣν Τίγρης ποταμὸς παραρ- 5
ρέων ἐς θάλασσαν ἐξιεῖ. τῆς δὲ Μιλησίων χώρας αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδῖον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσὶ Πηδασεῦσι ἐκτῆσθαι.

21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ ἀπέδοσαν τὴν ὁμοίην Συβαρίται, οἱ Λαόν τε καὶ Σκίδρον οἴκεον τῆς πόλιος ἀπεστερημένοι.

XIX. 9 ἐπιήχανε Nauck 10 πολλοῖσιν: οἰωνοῖς vel ὄρμισιν
Herwerden forsān recte 12 ἔν Διδύμοις Cobet 13 ὅτε
γε Rsv: ὁπότε 17 καὶ ὁ νηὸς ABC.

XX. 4 καλεομένη om. AEC.

Πρὸ τῆς ἀρχῆς τοῦ κειμένου ἔστιν ἡ ἀνωτέρω

ἡ ἀνωτέρω ἀνωτέρω

Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιητέων Μιλή-
 5 σιοι πάντες ἤβηδὸν ἀπεκείραντο τὰς κεφαλὰς καὶ
 πένθος μέγα προσεθήκαντο· πόλιες γὰρ αὐται
 μάλιστα δὴ τῶν ἡμεῖς ἴδμεν ἀλλήλησι ἐξεινώ-
 θησαν. οὐδὲν ὁμοίως καὶ Ἀθηναῖοι·
 Ἀθηναῖοι μὲν γὰρ δῆλον ἐποίησαν
 10 ὑπεραχθεσθέντες τῇ Μιλήτου ἀλώσει
 τῇ τε ἄλλῃ πολλαχῇ καὶ δὴ καὶ ποιή-
 σαντι Φρυνίχῳ δρᾶμα Μιλήτου ἄλωσιν καὶ διδά-
 ξαντι ἐς δάκρυά τε ἔπεσε τὸ θέητρον καὶ ἐζημίωσαν
 μιν ὡς ἀναμνήσαντα οἰκῆια κακὰ χειλίσσι δραχ-
 15 μῆσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τούτῳ
 τῷ δράματι.

Punishment
 inflicted by the
 Athenians on
 Phrynichus for
 bringing on the
 stage the cap-
 ture of Miletus.

Μίλητος μὲν νυν Μιλησίων ἡρήμωτο· Σαμίων 22
 δὲ τοῖσί τι ἔχουσι τὸ μὲν ἐς τοὺς
 Μήδους ἐκ τῶν στρατηγῶν τῶν σφε-
 5 τέρων ποιηθὲν οὐδαμῶς ἤρεσκε, ἐδόκει δὲ μετὰ τὴν
 ναυμαχίην αὐτίκα βουλευομένοισι, πρὶν ἢ σφι ἐς
 τὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς
 ἀποικίην ἐκπλεῖν μηδὲ μένοντας Μήδοισί τε καὶ
 Αἰάκει δουλεύειν· Ζαγκλαῖοι γὰρ οἱ ἀπὸ Σικελίης
 τὸν αὐτὸν χρόνον τούτου πέμποντες ἐς τὴν Ἰωνίην
 10 ἀγγέλους ἐπεκαλέοντο τοὺς Ἴωνας ἐς Καλὴν ἀκτὴν,
 βουλόμενοι αὐτόθι πόλιν κτίσαι Ἰώνων· ἡ δὲ Καλὴ
 αὕτη ἀκτὴ καλομένη ἔστι μὲν Σικελῶν, πρὸς δὲ
 Τυρσηνίην τετραμμένη τῆς Σικελίης. τούτων ὦν
 ἐπικαλεομένων οἱ Σάμιοι μούνοι Ἰώνων ἐστάλη-
 15 σαν, σὺν δέ σφι Μιλησίων οἱ ἐκπεφευγότες.

Samians emi-
 grate to Sicily.

23 Ὑ Ἐν ᾧ τοιόνδε δὴ τι συνήνευκε γενέσθαι· Σάμιοί τε γὰρ κομιζόμενοι ἐς Σικελίην ἐγίνοντο ἐν Λοκροῖσι τοῖσι Ἐπιζεφυρίοισι καὶ Ζαγκλαῖοι αὐτοί τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ ὄνομα ἦν Σκύθης, περικατέατο πόλιν τῶν Σικελῶν ἐξελεῖν βου- 5 λόμενοι. μαθὼν δὲ ταῦτα ὁ Ῥηγίου τύραννος Ἄναξίλεως, τότε ἐὼν διάφορος τοῖσι Ζαγκλαῖοισι, συμμείξας τοῖσι Σαμίοισι ἀναπείθει ὡς χρεὸν εἶη Καλὴν μὲν ἀκτὴν, ἐπ' ἣν ἔπλεον, εἰάν χαιρείν, τὴν δὲ Ζάγκλην σχεῖν, 10 εὐούσαν ἔρημον ἀνδρῶν. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι, ὡς ἐπύθοντο ἐχομένην τὴν πόλιν ἐωυτῶν, ἐβοήθειον αὐτῇ καὶ ἐπεκαλέοντο Ἴπποκράτεια τὸν Γέλης τύραννον· ἦν γὰρ δὴ σφι οὗτος 15 σύμμαχος. ἐπεῖτε δὲ αὐτοῖσι καὶ ὁ Ἴπποκράτης σὺν τῇ στρατιῇ ἦκε βοηθέων, Σκύθην μὲν τὸν μούναρχον τῶν Ζαγκλαίων ὡς ἀποβαλόντα τὴν πόλιν ὁ Ἴπποκράτης πεδήσας καὶ τὸν ἀδελφεὸν αὐτοῦ 20 Πυθογένεα ἐς Ἴνυκα πόλιν ἀπέπεμψε, τοὺς δὲ λοιποὺς Ζαγκλαίους κοινολογησάμενος τοῖσι Σαμίοισι καὶ ὄρκους δούς καὶ δεξιάμενος προέδωκε. μισθὸς δὲ οἱ ἦν εἰρημένος ὕδρα ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεια 25 μεταλαβεῖν τῶν ἐν τῇ πόλι, τὰ δ' ἐπὶ τῶν ἀγρῶν

They treacherously seize Zankle.

The people of Zankle call in Hippocrates who betrays them.

XXIII. 1 τοιόνδε τι Rsv 2 τε Rsv: γὰρ. Scripsi τε γὰρ praesente Krüger 7 τότε: ὅστε Rsv, ὥστε P. OCTE ergo e TOTE natum quod corrector male in ὥστε refinxit 14 ἐωυτῶν om. Rsv 19 ὡς om. AB¹C 20 πεδήσας: ἐν πέδησι δήσας, Krüger 21 Ἴνυκα Stein: Ἰνυκῶν 26 λαβεῖν B²PRsv.

πάντα Ἴπποκράτεα λαγχάνειν. τοὺς μὲν δὴ
 πλέονας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων
 λόγῳ εἶχε δήσας, τοὺς δὲ κορυφαίους αὐτῶν τριη-
 30 κοσίους ἔδωκε τοῖσι Σαμίοισι κατασφάξαι. οὐ
 μέντοι οἷ γε Σάμιοι ἐποίησαν ταῦτα.

Σκύθης δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ 24
 τῆς Ἴνυκος ἐκδιδρήσκει ἐς Ἰμέρην, ἐκ Scythes, ruler
of Zankle, returns
to Darius.
 δὲ ταύτης πέρην ἐς τὴν Ἀσίην καὶ
 ἀνέβη παρὰ βασιλέα Δαρεῖον. καὶ μιν ἐνόμισε
 5 Δαρεῖος πάντων ἀνδρῶν δικαιοτάτου εἶναι, ὅσοι
 ἐκ τῆς Ἑλλάδος παρ' ἐωυτὸν ἀνέβησαν· καὶ γὰρ
 παραιτησάμενος βασιλέα ἐς Σικελίην ἀπῆκετο καὶ
 αὐτὶς ἐκ τῆς Σικελίης ὀπίσω παρὰ βασιλέα, ἐς ὃ
 γῆραι μέγα ὄλβιος ἐὼν ἐτελεύτησε ἐν Πέρσησι.
 10 Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν
 καλλίστην Ζάγκλην περιεβεβλέατο.

Μετὰ δὲ τὴν ναυμαχίην τὴν ὑπὲρ Μιλήτου γε- 25
 νομένην Φοίνικες, κελευσάντων Περ-
 σέων κατήγον ἐς Σάμον Αἰάκεα τὸν The Persians re-
store Aiakes to
Samos, and regain
Caria.
 Συλοσῶντος ὡς πολλοῦ τε ἄξιον γε-
 5 νόμενον σφίσι καὶ μεγάλα κατεργασάμενον· καὶ
 Σαμίοισι μούνοισι τῶν ἀποστάντων ἀπὸ Δαρεῖου
 διὰ τὴν ἔκλειψιν τῶν νεῶν τὴν ἐν τῇ ναυμαχίῃ
 οὔτε ἡ πόλις οὔτε τὰ ἱερά ἐνεπρήσθη. Μιλήτου
 δὲ ἀλούσης αὐτίκα Καρίην ἔσχον οἱ Πέρσαι, τὰς
 10 μὲν ἐθελοντὴν τῶν πολίων ὑποκυψάσας, τὰς δὲ
 ἀνάγκῃ προσηγάγοντο.

XXIV. 1 ἐκ τῆς om. AB¹C
 om. ABC.

3 πέρην Rsv: παρῆν τὴν

XXV. 7 τὴν ἐν Reiske: τῶν ἐν L, ἐν Stein
 αὐτίκα καὶ B² 10 ἐθελοντὶ P, ἐθελοντιῇ Rsv.

9 καὶ Rsv

26 ^ν Ταῦτα μὲν δὴ οὕτω ἐγένετο, Ἰστιαίῳ δὲ τῷ
Histiæus at-
tacks Chios. Μιλησίῳ ἔοντι περὶ Βυζάντιον καὶ
 συλλαμβάνοντι τὰς Ἰώνων ὀλκάδας
 ἐκπλεούσας ἐκ τοῦ Πόντου ἐξαγγέλλεται τὰ
 περὶ Μίλητον γεινόμενα. τὰ μὲν δὴ περὶ Ἑλλάσ- 5
 ποντου ἔχοντα πρήγματα ἐπιτράπει Βισάλτη
 Ἀπολλοφάνεος παιδὶ Ἀβυδηνῶ, αὐτὸς δὲ ἔχων
 Λεσβίους ἐς Χίον ἔπλει, καὶ Χίων φρουρῇ οὐ
 προσιεμένη μιν συνέβαλε ἐν Κοίλοισι καλεομέ-
 νοισι τῆς Χίης χώρας. τούτων τε δὴ ἐφόνευσε 10
 συχνούς, καὶ τῶν λοιπῶν Χίων, οἳα δὴ κεκακω-
 μένων ἐκ τῆς ναυμαχίης, ὁ Ἰστιαῖος ἔχων τοὺς
 Λεσβίους ἐπεκράτησε, ἐκ Πολίχνης τῆς Χίων
 ὀρμώμενος.

27 Φιλεῖ δὲ κως προσημαίνειν, εὖτ' ἂν μέλλη
 μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἔσεσθαι· καὶ γὰρ
 Χίοισι πρὸ τούτων σημήια μεγάλα ἐγένετο. τοῦτο
Warnings of
coming evil pre-
viously sent by
Heaven to the
Chians. μὲν σφι πέμψασι ἐς Δελφοὺς χορὸν
 νεηνιῶν ἑκατὸν δύο μῦνοι τούτων 5
 ἀπενόστησαν, τοὺς δὲ ὀκτώ τε καὶ
 ἐνευήκοντα αὐτῶν λοιμὸς ὑπολαβὼν ἀπήνεικε·
 τοῦτο δὲ ἐν τῇ πόλι τὸν αὐτὸν τοῦτον χρόνον,
 ὀλίγον πρὸ τῆς ναυμαχίης, παισὶ γράμματα δι-
 δασκομένοιισι ἐνέπεσε ἢ στέγη, ὥστε ἀπ' ἑκατὸν 10
 καὶ εἴκοσι παίδων εἷς μῦνος ἀπέφυγε. ταῦτα
 μὲν σφι σημήια ὁ θεὸς προέδεξε, μετὰ δὲ ταῦτα
 ἢ ναυμαχίη ὑπολαβοῦσα ἐς γόνυ τὴν πόλιν ἔβαλε,
 ἐπὶ δὲ τῇ ναυμαχίῃ ἐπεγένετο Ἰστιαῖος Λεσβίους

XXVI. 5 τὴν Μίλητον PRsv
 XXVII. 2 prius ἢ om. ABC

10 δὴ om. ABC.
 ὁ νεηνιῶν d: νεηνιέων.

15 ἄγων· κεκακωμένων δὲ τῶν Χίων καταστροφὴν
εὐπετέως αὐτῶν ἐποιήσατο.

Ἐνθεῦτεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θά- 23
σον ἄγων Ἰώνων καὶ Αἰολέων συχ-
νοῦς. περικατημένῳ δέ οἱ Θάσον ἦλθε
ἀγγελίη ὡς οἱ Φοίνικες ἀναπλέουσι ἐκ
5 τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην.
πυθόμενος δὲ ταῦτα Θάσον μὲν ἀπόρθητον λείπει,
αὐτὸς δὲ ἐς τὴν Λέσβον ἠπειέγετο ἄγων πᾶσαν
τὴν στρατιήν. ἐκ Λέσβου δέ, λιμαι-
νούσης οἱ τῆς στρατιῆς, πέρην δια-
10 βαίνει, ἐκ τοῦ Ἀταρνέος ὡς ἀμήσων
τὸν σῖτον τὸν τε ἐνθεῦτεν καὶ τὸν ἐκ
Καΐκου πεδίου τὸν τῶν Μυσῶν. ἐν
δὲ τούτοις τοῖσι χωρίοις ἐτύγχανε ἐὼν Ἄρπαγος
ἀνὴρ Πέρσης, στρατηγὸς στρατιῆς οὐκ ὀλίγης, ὅς
15 οἱ ἀποβάντι συμβαλὼν αὐτὸν τε Ἰστιαῖον ζωγρίῃ
ἔλαβε καὶ τὸν στρατὸν αὐτοῦ τὸν πλέω διέφθειρε.

Ἐζωγρήθη δὲ ὁ Ἰστιαῖος ὡδε· ὡς ἐμάχοντο οἱ 29
Ἕλληνες τοῖσι Πέρσησι ἐν τῇ Μα-
λήνῃ τῆς Ἀταρνείτιδος χώρας, οἱ μὲν
συνέστασαν χρόνον ἐπὶ πολλόν, ἢ δὲ ἵππος
5 ὕστερον ὀρμηθεῖσα ἐπιπίπτει τοῖσι Ἕλλησι· τό
τε δὴ ἔργον τῆς ἵππου τοῦτο ἐγένετο, καὶ τετραμ-
μένων τῶν Ἑλλήνων ὁ Ἰστιαῖος ἐλπίζων οὐκ
ἀπολείσθαι ὑπὸ βασιλέος διὰ τὴν παρεούσαν
ἀμαρτάδα φιλοψυχίην τοιήνδε τινὰ ἀναιρεῖται·
10 ὡς φεύγων τε κατελαμβάνετο ὑπ' ἀνδρὸς Πέρσῃ

XXVIII. 8 λιμαιοῦσης Reiske: δειμαιοῦσης.

XXIX. 4 συνέστησαν Rsv

καὶ ὡς καταιρέόμενος ὑπ' αὐτοῦ ἔμελλε συγκεντηθήσεσθαι, Περσίδα γλῶσσαν μετιεὶς καταμηνύει ἑωυτὸν ὡς εἶη Ἰστιαῖος ὁ Μιλήσιος.

30 Εἰ μὲν νυν, ὡς ἐζωγρήθη, ἀνήχθη ἀγόμενος παρὰ βασιλέα Δαρεῖον, ὁ δὲ οὔτ' ἂν ἔπαθε κακὸν οὐδὲν δοκεῖν ἐμοί, ἀπῆκέ τ' ἂν αὐτῷ τὴν αἰτίην· νῦν δέ μιν αὐτῶν τε τούτων εἵνεκα καὶ ἵνα μὴ διαφυγῶν αὐτίς μέγας παρὰ βασιλεί γένηται, 5 Ἄρταφρένης τε ὁ Σαρδίων ὑπαρχος καὶ ὁ λαβὼν Ἄρπαγος, ὡς ἀπῆκετο ἀγόμενος ἐς Σάρδεις, τὸ μὲν αὐτοῦ σῶμα αὐτοῦ ταύτη ἀνεσταύρωσαν, τὴν δὲ κεφαλὴν ταριχεύσαντες ἀνήνεικαν παρὰ βασιλέα Δαρεῖον ἐς Σοῦσα. Δαρεῖος δὲ πυθόμενος ταῦτα 10 καὶ ἐπαιτησάμενος τοὺς ταῦτα ποιήσαντας ὅτι μιν οὐ ζῶοντα ἀνήγαγον ἐς ὄψιν τὴν ἑωυτοῦ, τὴν κεφαλὴν τὴν Ἰστιαίου λούσαντάς τε καὶ περιστεύσαντας εὖ ἐνετείλατο θάψαι ὡς ἀνδρὸς μεγάλως ἑωυτῷ τε καὶ Πέρσησι εὐεργέτεω. 15

31 Τὰ μὲν περὶ Ἰστιαῖον οὕτω ἔσχε· ὁ δὲ ναυτικὸς στρατὸς ὁ Περσέων χειμερίσας περὶ Μίλητον τῷ δευτέρῳ ἔτει ὡς ἀνέπλωσε, αἰρεῖ εὐπετέως τὰς νήσους τὰς πρὸς τῇ ἠπείρῳ κειμένας, Χίον καὶ Λέσβον καὶ 5 Τένεδον. ὅκως δὲ λάβοι τινὰ τῶν νήσων, ὡς ἐκάστην αἰρέοντες οἱ βάρβαροι ἐσαγήνευον τοὺς ἀνθρώπους. σαγηνεύουσι δὲ τόνδε τὸν τρόπον·

XXIX. 11 συγκεντήσεσθαι Krüger 12 μετιεὶς Rsv: μετεῖς 13 ὁ om. ABC.

XXX. 1 ἀνήχθη Bredow: ἀχθη 7 ἀγόμενος ἀπῆκετο Rsv.

XXXI. 6 [ὅκως—νήσων] ὡς <δ'> ἐκάστην Herwerden 8 τοῦτον PRsv



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τε, ἐν τῇ πόλιες συχναὶ ἔνεισι, καὶ Πέρινθος καὶ τὰ τείχεα τὰ ἐπὶ Θρηίκης καὶ Σηλυμβρίη τε καὶ Βυζάντιον. Βυζάντιοι μὲν νυν καὶ οἱ πέρηθε Καλχηδόνιοι οὐδὲ ὑπέμειναν 10 ἐπιπλέοντας τοὺς Φοίνικας, ἀλλ' οἵχοντο ἀπολιπόντες τὴν σφετέρην ἔσω

The Byzantines and Chalcedonians flee to the Hellespont and settle in Mesambria.

ἔς τὸν Εὐξείνου πόντον, καὶ ἐνθαῦτα πόλιν Μεσαμβρίην οἴκησαν· οἱ δὲ Φοίνικες κατακαύσαντες ταύτας τὰς χώρας τὰς 15 καταλεχθείσας τράπονται ἐπὶ τε Προκόννησον καὶ Ἀρτάκην, πυρὶ δὲ καὶ ταύτας νεύμαντες ἔπλεον αὐτὶς ἐς τὴν Χερσόνησον ἐξαιρήσοντες τὰς ἐπιλοίπους τῶν πολιῶν, ὅσας πρότερον προσσχόντες οὐ κατέσυραν. ἐπὶ δὲ 20

The Phoenicians lay waste these and other places with fire and again sail to the Chersonesus.

Κύζικον οὐδὲ ἔπλωσαν ἀρχὴν· αὐτοὶ γὰρ Κυζικηνοὶ ἔτι πρότερον τοῦ Φοινίκων ἔσπλόου ἐγεγόνεσαν ὑπὸ βασιλείᾳ Οὐβάρει τῷ Μεγαβάζου ὁμολογήσαντες, τῷ ἐν Δασκυλείῳ ὑπάρχῳ. τῆς δὲ Χερσονήσου, 25 πλὴν Καρδίας πόλιος, τὰς ἄλλας πάσας ἐχειρώσαντο οἱ Φοίνικες.

Cyzicus had previously become subject to the King.

34 Ἐτυράννευε δὲ αὐτέων μέχρι τότε Μιλτιάδης ὁ Κίμωνος τοῦ Στησαγόρευ, κτησαμένου τὴν ἀρχὴν ταύτην πρότερον Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοιῶδε· εἶχον Δόλογχοι Θρήικες τὴν Χερσόνησον 5 ταύτην. οὗτοι ὦν οἱ Δόλογχοι πιεσθέντες πο-

The rule of Miltiades and his successors in the Chersonese.

XXXIII. 7 εἰσι PRsv 10 Καλχηδόνιοι Rsv: Χαλκηδόνιοι
12 σφετέρην ABC: πόλιν 16 καταλειφθείσας ABC 20 πρότερον om. PRsv 23 τούτου ἔσπλου B²Rsv, ἔσπλου τούτου P.

λέμφῳ ὑπὸ Ἀψινθίων ἐς Δελφοὺς ἔπεμψαν τοὺς βασιλέας περὶ τοῦ πολέμου χρησομένους. ἡ δὲ Πυθίη σφι ἀνεῖλε οἰκιστὴν ἐπάγεσθαι ^{How the elder Miltiades obtained the sovereignty.} ἐπὶ τὴν χώραν τοῦτον ὅς ἂν σφεας ἀπιόντας ἐκ τοῦ ἱεροῦ πρῶτος ἐπὶ ξείνια καλέσῃ. ἰόντες δὲ οἱ Δόλογχοι τὴν ἱερὴν ὁδὸν δια Φωκέων τε καὶ Βοιωτῶν ἦσαν· καὶ σφεας ὡς οὐδεὶς ἐκάλει, ἐκτράπονται ἐπ' Ἀθηνέων.

Ἐν δὲ τῆσι Ἀθήνησι τηνικαῦτα εἶχε μὲν τὸ 35 πᾶν κράτος Πεισίστρατος, ἀτὰρ ἐδυνάστευέ γε καὶ Μιλτιάδης ὁ Κυψέλου ἐὼν οἰκίης τεθριπποτρόφου, τὰ μὲν ἀνέκαθεν ἀπ' Αἰακοῦ τε καὶ 5 Αἰγίνης γεγονώς, τὰ δὲ νεώτερα Ἀθηναῖος, Φιλαίου τοῦ Αἴαντος παιδός, γενομένου πρώτου τῆς οἰκίης ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης κατήμενος ἐν τοῖσι προθύροισι τοῖσι ἐωυτοῦ, ὄρεων τοὺς Δολόγχοις παριόντας, ἐσθῆτα ἔχοντας οὐκ 10 ἐπιχωρίην καὶ αἰχμᾶς, προσεβώσατο καὶ σφι προσελθοῦσι ἐπηγγείλατο καταγωγὴν καὶ ξείνια. οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπ' αὐτοῦ ἐξέφαινον πᾶν οἱ τὸ μαντήιον, ἐκφήναντες δὲ ἐδέοντο αὐτοῦ τῷ θεῷ μιν πείθεσθαι. Μιλτιάδεα δὲ 15 ἀκούσαντα παραυτίκα ἔπεισε ὁ λόγος οἷα ἀχθόμενόν τε τῇ Πεισιστράτου ἀρχῇ καὶ βουλόμενον ἐκποδὼν εἶναι. αὐτίκα δὲ ἐστάλη ἐς Δελφοὺς ἐπειρησόμενος τὸ χρηστήριον εἰ ποιοίη τὰ περ αὐτοῦ οἱ Δόλογχοι προσεδέοντο.

XXXIV. 14 τράπονται Herwerden.

XXXV. 2 γε Reiske: τε, om. PRsv 10 ἐπιχωρίην Herwerden (collatis i. 195, vii. 72, 74, 79, 91): ἐγχωρίην 13 πᾶν οἱ B²Rsv: πᾶν.

36 Κελευούσης δὲ καὶ τῆς Πυθίης, οὕτω δὴ Μιλτιάδης ὁ Κυψέλου, Ὀλύμπια ἀναραιρηκῶς πρότερον τούτων τεθρίππῳ, τότε παραλαβὼν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ στόλου ἔπλει ἅμα τοῖσι Δολόγκοισι 5 καὶ ἔσχε τὴν χώραν. καὶ μιν οἱ ἐπαγαγόμενοι τύραννον κατεστήσαν. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Καρδίας πόλιος ἐς Πακτύην, ἵνα μὴ ἔχοιέν σφεας οἱ Ἀψίνθιοι δηλεῖσθαι ἐσβάλλοντες ἐς τὴν χώραν. 10 εἰσὶ δὲ οὗτοι στάδιοι ἕξ τε καὶ τριήκοντα τοῦ ἰσθμοῦ· ἀπὸ δὲ τοῦ ἰσθμοῦ τούτου ἡ Χερσόνησος ἔσω πᾶσά ἐστι σταδίων εἴκοσι καὶ τετρακοσίων τὸ μῆκος.

37 Ἀποτειχίσας ὦν τὸν αὐχένα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀψινθίους τρόπῳ τοιούτῳ ὡσάμενος τῶν λοιπῶν πρώτοισι ἐπολέμησε Λαμψακηνοῖσι. καὶ μιν οἱ Λαμψακηνοὶ λοχήσαντες 5 αἰρέουσι ζωγρίῃ. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυδῷ ἐν γνώμῃ γεγονώς· πυθόμενος ὦν ὁ Κροῖσος ταῦτα πέμπων προηγόρευε τοῖσι Λαμψακηνοῖσι μετιέναι Μιλτιάδεα· εἰ δὲ μή, σφέας πίτυος τρόπον ἠπείλει ἐκτρίψειν. 10 πλανωμένων δὲ τῶν Λαμψακηνοῶν ἐν τοῖσι λόγοισι τὸ θέλει τὸ ἔπος εἶπαι τὸ σφι ἠπείλησε ὁ Κροῖσος, πίτυος τρόπον ἐκτρίψειν, μόγισ κοτὲ μαθὼν τῶν τις πρεσβυτέρων εἶπε τὸ

XXXVI. 2 Ὀλυμπιάδα Kallenberg 7 κατέστησαν Rsv: κατεστήσαντο 8 ἐπετείχισε ABC.

XXXVII. 10 ἠπείλεε Bredow: ἀπείλεε, del. Cobet 11 εἶπαι Abicht: εἶναι

έόν, ὅτι πίτυς μούνη πάντων δενδρέων ἐκκοπέϊσα
 15 βλαστὸν οὐδένα μετιεῖ ἀλλὰ πανώλεθρος ἐξαπόλ-
 λυται δείσαντες ὧν οἱ Λαμψακηνοὶ Κροῖσον·
 λύσαντες μετήκαν Μιλτιάδεα.

Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφεύγει, μετὰ δὲ 38
 τελευτᾷ ἄπαις, τὴν ἀρχὴν τε καὶ τὰ Miltiades is suc-
 ceeded by his no-
 phew Stesagoras.
 χρήματα παραδοὺς Στησαγόρη τῷ
 Κίμωνος ἀδελφεοῦ [παιδὶ] ὁμομητρίου. καὶ οἱ
 5 τελευτήσαντι Χερσονησίται θύουσι ὡς νόμος
 οἰκιστῆ, καὶ ἀγῶνα ἵππικόν τε καὶ γυμνικόν
 ἐπιστᾶσι, ἐν τῷ Λαμψακηνῶν οὐδενὶ ἐγγίνεται
 ἀγωνίζεσθαι. πολέμου δὲ ἔοντος πρὸς Death of the lat-
 ter (circ. 520) and
 the divine hon-
 ours paid to him
 in the Chersonese.
 Λαμψακηνούς καὶ Στησαγόρεα κατέ-
 10 λαβε ἀποθανεῖν ἄπαιδα, πληγέντα τὴν
 κεφαλὴν πελέκει ἐν τῷ πρυτανηίῳ πρὸς ἀνδρὸς
 αὐτομόλου μὲν τῷ λόγῳ, πολεμίου δὲ καὶ ὑπο-
 θερμοτέρου τῷ ἔργῳ.

Τελευτήσαντος δὲ καὶ Στησαγόρεω τρόπῳ 39
 τοιῷδε, ἐνθαῦτα Μιλτιάδεα τὸν Κί-
 μωνος, Στησαγόρεω δὲ τοῦ τελευτή- His brother Mil-
 tiades is sent by
 the Pisistratidæ
 to succeed him.
 σαντος ἀδελφεόν, καταλαμψόμενον τὰ
 5 πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρει
 οἱ Πεισιστρατίδαι, οἳ μιν καὶ ἐν Ἀθήνησι ἐποίεον
 εὖ ὡς οὐ συνειδότες δῆθεν τοῦ πατρὸς [Κίμωνος]
 αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν ἄλλῳ λόγῳ ση-
 μανέω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικόμενος ἐς

XXXVII. 15 πανώλεθρος Rsv: πανωλέθρως.

XXXVIII. 1 μετὰ δὲ ταῦτα PRsv 2 τε om. ABC 4 παιδὶ
 secl. Cobet.

XXXIX. 5 <τὰ> ἐπὶ Stein

7 Κίμωνος secl. Stein

τὴν Χερσόνησον εἶχε κατ' οἴκους, τὸν ἀδελφεὸν 10
Στησαγόρεα δηλαδὴ ἐπιτιμέων. οἱ δὲ Χερσο-
νησίται πυνθανόμενοι ταῦτα συνελέχθησαν ἀπὸ
πασέων τῶν πολίων οἱ δυναστεύοντες πάντοθεν,
κοινῶ δὲ στόλῳ ἀπικόμενοι ὡς συλλυπηθησόμενοι

He establishes himself in the Chersonese. ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε 15

δὴ ἴσχει τὴν Χερσόνησον πεντακο-
σίους βόσκων ἐπικούρους καὶ γαμεῖ Ὀλόρου τοῦ
Θρηίκων βασιλέος τὴν θυγατέρα Ἑγησιπύλην.

40 Οὗτος δὴ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν

ἐληλύθει εἰς τὴν Χερσόνησον, κατε-
λαμβάνε δὲ μιν ἐλθόντα ἄλλα τῶν
κατεχόντων πρηγμάτων χαλεπώτερα.
τρίτῳ μὲν γὰρ ἔτει τούτων Σκύθας 5
ἐκφεύγει. Σκύθαι γὰρ οἱ νομάδες ἐρε-

θισθέντες ὑπὸ βασιλέος Δαρείου συνεστράφησαν
καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταύτης. τού-
τους ἐπιόντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἔφευγε
[Χερσόνησον], εἰς ὃ οἳ τε Σκύθαι ἀπαλλάχθησαν 10
καὶ μιν οἱ Δόλογχοι κατήγαγον ὀπίσω.

41 Ταῦτα μὲν δὴ τρίτῳ ἔτει πρότερον ἐγεγόνει

τῶν τότε μιν κατεχόντων, τότε δὲ πυνθανόμενος

εἶναι τοὺς Φοίνικας ἐν Τενέδῳ πλη-

ρώσας τριήρεας πέντε χρημάτων τῶν

παρέοντων ἀπέπλει εἰς τὰς Ἀθήνας. 5

XXXIX. 10 κατοίκου AB, κατ' οἴκου C
ἔτι πενθέων Valkenaer, πενθέων Cobet
Krüger 18 τὴν om. Rsv.

11 ἐπιτιμέων L:

14 συλλυπησόμενοι

XL. 1 δὴ Krüger: δὲ 4 κατεχόντων: καταλαβόντων ABC,
e praecedente κατελάμβανε ortum 5 πρὸ τούτων Stein

6 ἔφευγε Rsv 8 τῆς om. PRsv 10 Χερσόνησον PRsv,

ἀπὸ Χερσονήσου AB, om. C, secl. Kallenberg, Cobet.

καὶ ὡσπερ ὠρμήθη ἐκ Καρδίας πόλιος, ἔπλει διὰ
 τοῦ Μέλανος κόλπου, παραμείβετό τε τὴν Χερ-
 σόνησον καὶ οἱ Φοίνικές οἱ περιπίπτουσι τῆσι
 νηυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῆσι τέσ-
 10 σερσι τῶν νεῶν καταφεύγει ἐς Ἴμ- He is pursued by
Phoenicians but
escapes.
 βρον, τὴν δέ οἱ πέμπτην τῶν νεῶν
 κατεῖλον διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς
 ταύτης ἔτυχε τῶν Μιλτιάδεω παίδων ὁ πρεσβύ-
 τατος ἄρχων Μητίοχος, οὐκ ἐκ τῆς Ὀλόρου τοῦ
 15 Θρήικος ἐὼν θυγατρὸς ἀλλ' ἐξ ἄλλης. καὶ τοῦτον
 ἄμα τῆ νηὶ εἶλον οἱ Φοίνικες καὶ μιν His son is taken
and carried to
Darius.
 πυθόμενοι ὡς εἶη Μιλτιάδεω παῖς
 ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγά-
 λην καταθήσεσθαι, ὅτι διὴ Μιλτιάδης γνώμην
 20 ἀπεδέξατο ἐν τοῖσι Ἴωσι πείθεσθαι κελεύων τοῖσι
 Σκύθησι, ὅτε οἱ Σκύθαι προσεδέοντο λύσαντας
 τὴν σχεδίην ἀποπλεῖν ἐς τὴν ἑωυτῶν. Δαρεῖος
 δέ, ὡς οἱ Φοίνικες Μητίοχον τὸν Μιλτιάδεω
 ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίοχον,
 25 ἀγαθὰ δὲ συχνά· καὶ γὰρ οἶκον καὶ κτήσιν
 ἔδωκε καὶ Περσίδα γυναῖκα, ἐκ τῆς οἱ τέκνα
 ἐγένετο τὰ ἐς Πέρσας κεκοσμέαται. Μιλτιάδης
 δὲ ἐξ Ἴμβρου ἀπικνεῖται ἐς τὰς Miltiades comes
to Athens.
 Ἀθήνας.

Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσέων 42
 οὐδὲν ἐπὶ πλεόν ἐγένετο τούτων ἐς Beneficial mea-
sures of Artaphre-
nes (493 B.C.).
 νεῖκος φέρον Ἴωσι, ἀλλὰ τάδε μὲν
 χρήσιμα κάρτα τοῖσι Ἴωσι ἐγένετο τούτου τοῦ

ΧLI. 20 κελεύων *vecl.* Cobet.

ΧLII. 2 ἔτι πλεόν PRsv

4 κάρτα χρήσιμα AB

ἔτεος. Ἄρταφρένης ὁ Σαρδίων ὑπαρχος μετα- 5
 πεμψάμενος ἀγγέλους ἐκ τῶν πολίων συνθήκας
 σφίσι αὐτοῖσι τοὺς Ἴωνας ἠνάγκασε ποιεῖσθαι,
 ἵνα δοσίδικοι εἶεν καὶ μὴ ἀλλήλους φέροιέν τε
 καὶ ἄγοιεν. ταῦτά τε ἠνάγκασε ποιεῖν καὶ τὰς
 χώρας σφέων μετρήσας κατὰ παρασάγγας, τοὺς 10
 καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ
 δὴ τούτους μετρήσας φόρους ἔταξε ἐκάστοισι, οἱ
 κατὰ χώραν διατελέουσι ἔχοντες ἐκ τούτου τοῦ
 χρόνου αἰεὶ ἔτι καὶ ἐς ἐμὲ ὡς ἐτάχθησαν ἐξ Ἄρτα-
 φρένεος· ἐτάχθησαν δὲ σχεδὸν κατὰ ταῦτά [τὰ] 15
 καὶ πρότερον εἶχον. καὶ σφι ταῦτα μὲν εἰρη-
 ναῖα ἦν.

43 Ἄμα δὲ τῷ ἔαρι τῶν ἄλλων παραλελυμένων
 στρατηγῶν ἐκ βασιλέος Μαρδόνιος ὁ
 Γωβρύω κατέβαινε ἐπὶ θάλασσαν,
 στρατὸν πολλὸν μὲν κάρτα πεζὸν ἅμα
 ἀγόμενος, πολλὸν δὲ ναυτικόν, ἡλι- 5
 κίην τε νέος ἐὼν καὶ νεωστὶ γεγαμηκῶς βασιλέος
 Δαρείου θυγατέρα Ἄρτοζώστρην. ἄγων δὲ τὸν
 στρατὸν τούτου ὁ Μαρδόνιος ἐπεῖτε ἐγένετο ἐν
 τῇ Κιλικίῃ, αὐτὸς μὲν ἐπιβὰς ἐπὶ νεὸς ἐκομίζετο
 ἅμα τῆσι ἄλλησι νηυσί, στρατιὴν δὲ τὴν πεζὴν 10
 ἄλλοι ἡγεμόνες ἦγον ἐπὶ τὸν Ἑλλήσποντον. ὡς
 δὲ παραπλέων τὴν Ἀσίην ἀπίκετο ὁ
 Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα
 μέγιστον θῶμα ἐρέω τοῖσι μὴ ἀποδε-

Arrival of Mar-
 donius at the
 coast (B.C. 492
 spring) with large
 land and sea
 forces.

He sends on his
 land forces to the
 Hellespont and
 himself sails thi-
 ther to meet them.

XLII. 5 δὲ ὁ ABC 6 πολεμίων PRsv 10 μετρήσας
 σφέων ABC 14 καὶ ἔτι PRsv 15 τὰ secl. Stein.

XLIII. 1 παραλελυμένων Herwerden: καταλελυμένων 8 τε
 Rsv 14 ἐνδεκομένοις Naber



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τὸν Ἄθων. λέγεται γὰρ κατὰ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσας εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων· ὥστε γὰρ θηριωδεστάτης εἰσόδου τῆς θαλάσσης ταύτης τῆς περὶ τὸν Ἄθων οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι, 20 οἱ δὲ πρὸς τὰς πέτρας ἀρασσόμενοι, οἱ δὲ αὐτῶν νεῖν οὐκ ἠπιστέατο καὶ κατὰ τοῦτο διεφθείροντο, οἱ δὲ ῥίγει.

45 Ὁ μὲν δὴ ναυτικὸς στρατὸς οὕτω ἔπρησσε, Μαρδονίῳ δὲ καὶ τῷ πεζῷ στρατοπεδευομένῳ ἐν Μακεδονίῃ νυκτὸς Βρύγοι Θρήικες ἐπεχείρησαν· καὶ σφῶν πολλοὺς φονεύουσι οἱ Βρύγοι, Μαρδόνιον τε αὐτὸν τρωματίζουσι. οὐ μὲν οὐδὲ αὐτοὶ δουλοσύνην διέφυγον πρὸς Περσέων· οὐ γὰρ δὴ πρότερον ἀπανέστη 5 ἐκ τῶν χωρέων τουτέων Μαρδόνιος πρὶν ἢ σφῆας ὑποχειρίου ἐποιήσατο. τούτους μέντοι καταστρεψάμενος ἀπῆγε τὴν στρατιὴν ὀπίσω, ἅτε τῷ πεζῷ τε προσπταίσας πρὸς τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ Ἄθων. οὗτος μὲν νυν ὁ στόλος αἰσχρῶς ἀγωνισάμενος ἀπαλλάχθη ἐς τὴν Ἀσίην. 15

46 Δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν Θασίους διαβληθέντας ὑπὸ τῶν ἀστυγειτόνων ὡς ἀπόστασιν μηχανώατο, πέμψας ἄγγελον ἐκέλευέ σφῆας τό

Thracians fall upon Mardonius' camp by night and cause great slaughter.

They are reduced by Mardonius.

The expedition returns to Asia in disgrace.

Darius commands the Thasians to pull down their wall and give up their ships.

XLIV. 16 γὰρ om. Rsv, κατὰ om. rell.

XLV. 5 Μαρδόνιον τε Rsv: Μαρδόνιον δὲ 6 μὲν Rsv: μέντοι.

XLVI. 4 τό τε? Stein: τὸ L

5 <τε> τείχος περιαιρείν καὶ τὰς νέας ἐς Ἀβδηρα
 κομίζειν. οἱ γὰρ δὴ Θάσιοι, οἷα ὑπὸ Ἰστιαίου
 τε τοῦ Μιλησίου πολιορκηθέντες καὶ προσόδων
 εὐουσέων μεγαλέων ἐχρέωντο τοῖσι χρήμασι νέας
 τε ναυπηγεόμενοι μακρὰς καὶ τείχος ἰσχυρότερον
 10 περιβαλλόμενοι. ἡ δὲ πρόσδοδος σφί ἐγένετο ἔκ
 τε τῆς ἠπείρου καὶ ἀπὸ τῶν μετάλλων. ἐκ μὲν
 γε τῶν ἐν Σκαπτησύλῃ τῶν χρυσέων ^{Wealth of Thia-}
 μετάλλων τὸ ἐπίπαν ὑγδῶκοντα τά- ^{sos: its mines.}
 λαντα προσῆε, ἐκ δὲ τῶν ἐν αὐτῇ Θάσῳ ἐλάσσω
 15 μὲν τούτων, συχνὰ δὲ οὕτω ὥστε τὸ ἐπίπαν
 Θασίοισι εὐοῦσι καρπῶν ἀτελέσι προσῆε ἀπὸ τε
 τῆς ἠπείρου καὶ τῶν μετάλλων ἕτερος ἐκάστου
 διηκόσια τάλαντα, ὅτε δὲ τὸ πλεῖστον προσῆλθε,
 τριηκόσια.

Εἶδον δὲ καὶ αὐτὸς τὰ μέταλλα ταῦτα, καὶ 47
 μακρῶ ἦν αὐτῶν θωμασιώτατα τὰ οἱ Φοίνικες
 ἀνεῦρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον
 ταύτην, ἣτις νῦν ἐπὶ τοῦ Θάσου τούτου τοῦ Φοί-
 5 νικος τοῦνομα ἔσχε. τὰ δὲ μέταλλα τὰ Φοινικικὰ
 ταῦτα ἐστὶ τῆς Θάσου μεταξὺ Αἰνύρων τε χώρου
 καλεομένου καὶ Κοινύρων, ἀντίον δὲ Σαμοθρηίκης,
 ὕρος μέγα ἀνεστραμμένον ἐν τῇ ζητήσι· τοῦτο
 μὲν νῦν ἐστὶ τοιοῦτο, οἱ δὲ Θάσιοι τῷ ^{The Thasians}
 10 βασιλεί κελεύσαντι καὶ τὸ τείχος τὸ ^{obey the com-}
^{mands of Darius.}

XLVI. 7 τε om. BR 12 ἐν σκαπτησύλῃ Rsv: ἐκ σκαπτη-
 σύλης AB¹, ἐκ σκαπτῆς ὕλης B²CPd, ἐν Σκαπτῇ ὕλῃ z. Ex ἐν
 σκαπτησύλῃ, σκαπτης prave pro genetivo habito, videtur varietas
 lectionis facillime posse explicari 18 προσῆλθε τὸ πλεῖστον
 AB.

XLVII. 4 ἐπὶ PRsv: ἀπὸ 7 Κοινύρων Ppr.Rsv 8 τῇ
 om. PRsv

σφέτερον κατείλον καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

- 48 Μετὰ δὲ τοῦτο ἀπεπειράτο ὁ Δαρεῖος τῶν Ἑλλήνων ὅ τι ἐν νόῳ ἔχοιεν, κότερα πολεμεῖν ἐνωτῶ ἢ παραδιδόναι σφέας αὐτούς. διέπεμπε ὦν κήρυκας ἄλλους ἄλλη τάξας ἀνὰ τὴν Ἑλλάδα, 5 κελεύων αἰτεῖν βασιλέι γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν Ἑλλάδα ἔπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ἐς τὰς ἐνωτοῦ δασμοφόρους πόλεις τὰς παραθαλασσίους, κελεύων νέας τε μακρὰς καὶ ἵππαγωγὰ πλοῖα ποιεῖσθαι. 10

- 49 Οὗτοί τε δὴ παρεσκευάζοντο ταῦτα καὶ τοῖσι ἤκουσι ἐς τὴν Ἑλλάδα κήρυξι πολλοὶ μὲν ἠπειρωτέων ἔδοσαν τὰ προΐσχετο αἰτέων ὁ Πέρσης, πάντες δὲ νησιῶται ἐς τοὺς ἀπικοίατο αἰτήσοντες. οἳ τε δὴ ἄλλοι νησιῶται διδοῦσι γῆν 3 τε καὶ ὕδωρ Δαρείῳ καὶ δὴ καὶ Αἰγινῆται. ποιήσασι δὲ σφι ταῦτα ἰθέως Ἀθηναῖοι ἐπεκέατο, δοκέοντές τε ἐπὶ σφίσι ἔχοντας τοὺς Αἰγινήτας δεδωκέναι, ὡς ἅμα τῷ Πέρσῃ ἐπὶ σφέας στρατεύωνται, καὶ ἄσμενοι 10 προφάσιος ἐπελάβοντο, φοιτέοντές τε ἐς τὴν Σπάρτην κατηγορεῖν Αἰγινήτων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα.

- 50 Πρὸς ταύτην δὲ τὴν κατηγορίην Κλεομένης ὁ Ἀναξανδρίδew, βασιλεὺς ἐὼν Σπαρτιητέων, διέβη

XLVII. 11 τὰς πάσας: πάσας PRsv.

XLIX. 8 ἔχοντας PRsv Eust.: ἐπέχοντας 12 Αἰγινήτων PRsv: τῶν Αἰγινήτων.

L. 2 βασιλεύων ABC



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τοὺς Ἄριστοδήμου παῖδας. μετὰ δὲ χρόνον οὐ
 πολλὸν Ἄριστοδήμῳ τεκεῖν τὴν γυναῖκα, τῇ
 ὄνομα εἶναι Ἀργεῖην· θυγατέρα δὲ αὐτὴν λέγουσι
 εἶναι Αὐτεσίωνος τοῦ Τεισαμενοῦ τοῦ Θερσάνδρου
 τοῦ Πολυνείκεος· ταύτην δὲ τεκεῖν δίδυμα, ἐπι- 10
 δόντα δὲ τὸν Ἄριστόδημον τὰ τέκνα νούσῳ τε-
 λευτᾶν. Λακεδαιμονίους δὲ τοὺς τότε <ἐν τέλει>
 ἔοντας βουλευῆσαι κατὰ νόμον βασιλέα τῶν παί-
 δων τὸν πρεσβύτερον ποιήσασθαι· οὐκ ὦν δὴ
 σφέας ἔχειν ὁκότερον ἔλονται, ὥστε καὶ ὁμοίων 15
 καὶ ἴσων ἔοντων· οὐ δυναμένους δὲ διαγνῶναι, ἥ
 καὶ πρὸ τούτου, ἐπειρωτᾶν τὴν τεκοῦσαν. τὴν
 δὲ οὐδὲ αὐτὴν φάσαι διαγινώσκειν· εἰδυῖαν μὲν
 καὶ τὸ κάρτα λέγειν ταῦτα, βουλομένην δὲ εἴ κως
 ἀμφότεροι γενοῖατο βασιλέες. τοὺς ὦν δὴ Λα- 20
 κεδαιμονίους ἀπορεῖν, ἀπορέοντας δὲ πέμπειν ἐς
 Δελφοὺς ἐπειρησομένους ὅ τι χρήσονται τῷ
 πρήγματι. τὴν δὲ Πυθίην κελεύειν σφέας ἀμφό-
 τερα τὰ παιδιά ἡγήσασθαι βασιλέας, τιμᾶν δὲ
 μᾶλλον τὸν γεραίτερον. τὴν μὲν δὴ Πυθίην ταῦτά 25
 σφί ἀνελεῖν, τοῖσι δὲ Λακεδαιμονίοισι ἀπορέουσι
 οὐδὲν ἔσσαν ὅκως ἐξεύρωσι αὐτῶν τὸν πρεσβύ-
 τερον, ὑποθέσθαι ἄνδρα Μεσσήνιον τῷ ὄνομα
 εἶναι Πανίτην· ὑποθέσθαι δὲ τοῦτον τὸν Πανίτην
 τάδε τοῖσι Λακεδαιμονίοισι, φυλάξαι τὴν γεινα- 30
 μένην ὁκότερον τῶν παιδίων πρότερον λούει καὶ

LII. 8 ἦν Rsv 9 Τεισαμένου Herw.: Τισαμένου L 10 δὴ
 ABC: δὲ 12 ἐν τέλει add. Stein 16 διαγνῶναι Naber:
 γνῶναι ἥ καὶ πρὸ τούτου vecl. Herw. 19 <οὐ> βου-
 λομένην Cobet 23 σφέας κελεύειν ABC 24 στήσασθαι
 Cobet 27 πρεσβύτερον ABC 31 παιδίων Rsv: παίδων.

σιτίζει· καὶ ἦν μὲν κατὰ ταῦτὰ φαίνεται αἰεὶ
 ποιέουσα, τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ δίξηνται
 [καὶ θέλουσι ἐξευρεῖν], ἦν δὲ πλανᾶται καὶ ἐκείνη
 35 ἐναλλάξ ποιέουσα, δῆλὰ σφί ἔσεσθαι ὡς οὐδὲ
 ἐκείνη πλέον οὐδὲν οἶδε, ἐπ' ἄλλην τε τραπέσθαι
 σφέας ὁδόν. ἐνθαῦτα δὴ τοὺς Σπαρτιήτας κατὰ τὰς
 τοῦ Μεσσηνίου ὑποθήκας φυλάξαντας τὴν μητέρα
 τῶν Ἀριστοδήμου παίδων λαβεῖν κατὰ ταῦτὰ τιμῶ-
 40 σαν τὸν πρότερον καὶ σίτοισι καὶ λουτροῖσι, οὐκ
 εἰδυῖαν τῶν εἵνεκεν ἐφυλάσσετο. λαβόντας δὲ τὸ
 παιδίον τὸ τιμώμενον πρὸς τῆς γειναμένης ὡς ἐὼν
 πρότερον τρέφειν ἐν τῷ δημοσίῳ· καὶ οἱ ὄνομα τε-
 θῆναι Εὐρυσθένεα, τῷ δὲ Προκλέα. τούτους ἀνδρω-
 45 θέντας αὐτούς τε ἀδελφεοὺς ἐόντας λέγουσι διαφό-
 ρους εἶναι τὸν πάντα χρόνον τῆς ζῆς ἀλλήλοισι,
 καὶ τοὺς ἀπὸ τούτων γενομένους ὡσαύτως διατελεῖν.

Ταῦτα μὲν Λακεδαιμόνιοι λέγουσι μῦθοι 53
 Ἑλλήνων, τάδε δὲ κατὰ τὰ λεγόμενα
 ὑπ' Ἑλλήνων ἐγὼ γράφω· τούτους The common
Greek version
of the genealogy
of the Spartan
kings.
 τοὺς Δωριέων βασιλέας μέχρι μὲν
 5 Περσέος τοῦ Δανάης, τοῦ θεοῦ ἀπεόντος, καταλεγο-
 μένους ὀρθῶς ὑπ' Ἑλλήνων καὶ ἀποδεικνυμένους
 ὡς εἰσὶ Ἕλληνας—ἤδη γὰρ τῆνικαῦτα ἐς Ἕλληνας
 οὗτοι ἐτέλεον. ἔλεξα δὲ μέχρι Περσέος τοῦδε

παιδίων legendum est ut infra τὸ παιδίον τὸ τιμώμενον, mo-
 nente Kallenberg, cum hic ad aetatem puerulorum respiciatur
 34 "fortasse spuria" Stein, secluserit Herwerden 86 σφέας
 τραπέσθαι PRsv 44 δέ: δὲ νεωτέρῳ B²Rsv, quod e scholio
 irrepsisse monet Schweighäuser 45 αὐτούς τε ἀδελφεοὺς:
 ἀταδελφεοὺς Naber.

LIII. 8 τούτους γὰρ δὴ τοὺς ABC 5 τοὺς καταλεγόμενους ABC
 8 δέ: δὴ AB

εἵνεκα, ἀλλ' οὐκ ἀνέκαθεν ἔτι ἔλαβον, ὅτι οὐκ
 ἔπεστι ἐπωνυμίῃ Περσεί οὐδεμία πατρὸς θνητοῦ, 10
 ὥσπερ Ἑρακλεῖ Ἀμφιτρύων· ἤδη ὦν ὀρθῶ λόγῳ
 χρεωμένῳ μέχρι Περσέος ὀρθῶς εἴρηται μοι—ἀπὸ
 δὲ Δανάης τῆς Ἀκρισίου καταλέγοντι τοὺς ἄνω
 αἰεὶ πατέρας αὐτῶν φαινοίατο ἂν εἶντες οἱ τῶν
 Δωριέων ἡγεμόνες Αἰγύπτιοι ἰθαγενεές. 15

54 Ταῦτα μὲν νυν κατὰ Ἕλληνας λέγουσι γεγε-
 νηλόγηται, ὡς δὲ ὁ παρὰ Περσέων
 λόγος λέγεται, αὐτὸς ὁ Περσεύς, ἐὼν
 Ἀσσύριος, ἐγένετο Ἕλληνα· ἀλλ' οὐκ οἱ Περσέος
 πρόγονοι τοὺς δὲ Ἀκρισίου γε πατέρας ὁμολο- 5
 γέοντας κατ' οἰκηιότητα Περσεί οὐδέν, τούτους δὲ
 εἶναι, κατὰ περ Ἕλληνας λέγουσι, Αἰγυπτίους.

55 Καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω· ὅ τι
 δέ, εἶντες Αἰγύπτιοι, καὶ ὅ τι ἀποδεξάμενοι ἔλα-
 βον τὰς Δωριέων βασιληίας, ἄλλοισι γὰρ περὶ
 αὐτῶν εἴρηται, εἴσομεν αὐτά· τὰ δὲ ἄλλοι οὐ
 κατέλαβον, τούτων μνήμην ποιήσομαι. 5

56 Γερέα [τε] δὴ τάδε τοῖσι βασιλεῦσι Σπαρτιῆ-
 ται δεδώκασιν· ἱερωσύνας δύο, Διὸς τε
 Λακεδαίμονος καὶ Διὸς οὐρανίου, καὶ
 πόλεμόν γε ἐκφέρειν ἐπ' ἣν ἂν βούλωνται χώρην,
 τούτου δὲ μηδένα εἶναι Σπαρτιητέων διακωλυτήν, 5
 εἰ δὲ μή, αὐτόν < τε καὶ γένος τὸ κείνου > ἐν

LIII. 11 Ἀμφιτρύωνος Dobree

12 τοῦ Περσέος PRsv.

LIV. 1 κατὰ Struve: κατὰ τὰ

2 παρὰ om. PRsv.

LV. 5 κατελάβοντο L, corr. Cobet; το e sequente τούτων ad-
 haesit.

LVI. 2 τε (Rsv δέ) del. Krüger

4 γε om. ABC

6 la-

cunam esse vidit Bresler, supplevit Herwerden



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κοτύλην, παρεούσι δὲ διπλήσια πάντα δίδοσθαι· τῶντὸ δὲ τοῦτο καὶ πρὸς ἰδιωτέων κληθέντας ἐπὶ 20 δεῖπνον τιμᾶσθαι· τὰς δὲ μαντηίας τὰς γινομένας τούτους φυλάσσειν, συνειδέναί δὲ καὶ τοὺς Πυθίους· δικάζειν δὲ μόνους τοὺς βασιλέας τοσάδε μούνα· πατριούχου τε παρθένου πέρι, ἐς τὸν ἰκνεῖται ἔχειν, ἣν μὴ περ ὁ πατήρ αὐτὴν ἐγγυήσῃ, 25 καὶ ὁδῶν δημοσιῶν πέρι· καὶ ἣν τις θετὸν παῖδα ποιεῖσθαι ἐθέλῃ, βασιλέων ἐναντίον ποιεῖσθαι· καὶ παρίζειν βουλευούσι τοῖσι γέρουσι, εἰούσι δυῶν δέουσι τριήκοντα· ἣν δὲ μὴ ἔλθωσι, τοὺς μάλιστά σφι τῶν γερόντων προσήκοντας ἔχειν τὰ τῶν 30 βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην δὲ τὴν ἐωυτῶν.

58 Ταῦτα μὲν ζῶσι τοῖσι βασιλεῦσι δέδοται ἐκ
Ceremonies at
the burial of the
kings. τοῦ κοινοῦ τῶν Σπαρτιητέων, ἀποθα-
νοῦσι δὲ τάδε· ἵππῆες περιαγγέλλουσι
τὸ γεγονός κατὰ πᾶσαν τὴν Λακωνικὴν, κατὰ δὲ
τὴν πόλιν γυναῖκες περιουῖσαι λέβητα κροτέουσι. 5
ἐπεὰν ὦν τοῦτο γένηται τοιοῦτο, ἀνάγκη ἐξ οἰκίης
ἐκάστης ἐλευθέρους δύο καταμιαίνεσθαι, ἄνδρα τε
καὶ γυναῖκα· μὴ ποιήσασι δὲ τοῦτο ζημίαι μεγά-
λαι ἐπικέαται. νόμος δὲ τοῖσι Λακεδαιμονίοισι
κατὰ τῶν βασιλέων τοὺς θανάτους ἐστὶ ὡυτὸς καὶ 10
τοῖσι βαρβάροισι τοῖσι ἐν τῇ Ἀσίῃ· τῶν γὰρ ὦν
βαρβάρων οἱ πλείονες τῶντῶ νόμῳ χρέωνται κατὰ
τοὺς θανάτους τῶν βασιλέων. ἐπεὰν γὰρ ἀπο-
θάνῃ βασιλεὺς Λακεδαιμονίων, ἐκ πάσης δεῖ

LVII. 24 πατριούχου Roehl: πατρούχου.

LVIII. 2 τῶν: τοῦ AB 5 λέβητας P^hsv 11 ὦν om. P^hsv

15 Λακεδαιμόνος, χωρὶς Σπαρτιητέων, ἀριθμῶ τῶν
 περιοίκων ἀναγκαστοὺς ἐς τὸ κῆδος ἰέναι· τούτων
 ὦν καὶ τῶν εἰλώτων καὶ αὐτῶν Σπαρτιητέων
 ἔπεα·ν συλλεχθέωσι ἐς τῶντὸ πολλαὶ χειριάδες,
 σύμμιγα τῆσι γυναιξὶ κόπτονταιί τε τὰ μέτωπα
 20 προθύμως καὶ οἰμωγῇ διαχρέωνται ἀπλέτῳ, φά-
 μενοι τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων,
 τοῦτον δὴ γενέσθαι ἄριστον. ὅς δ' ἂν ἐν πολέμῳ
 τῶν βασιλέων ἀποθάνῃ, τούτῳ δὲ εἶδωλον σκευάσ-
 αντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι. ἔπεα·ν δὲ
 25 θάψωσι, ἀγορῇ δέκα ἡμερέων οὐκ ἴσταταί σφι
 οὐδ' ἀρχαὶ <οὐδὲ γερου>σίη συνίξει, ἀλλὰ πεν-
 θέουσι ταύτας τὰς ἡμέρας.

Συμφέρονται δὲ ἄλλο τόδε τοῖσι Πέρσησι· 59
 ἔπεα·ν ἀποθανόντος τοῦ βασιλέος ἄλ-
 λος ἐνίστηται βασιλεύς, οὗτος ὁ ἐσιῶν Point in which
the Spartans a-
gree with the Per-
sians,
 ἐλευθεροῖ ὅστις τι Σπαρτιητέων τῷ
 5 βασιλείῃ ἢ τῷ δημοσίῳ ᾤφειλε. ἐν δ' αὖ Πέρσησι
 ὁ κατιστάμενος βασιλεὺς τὸν προοφειλόμενον φό-
 ρον μετιεῖ τῆσι πόλισι πάσῃσι.

Συμφέρονται δὲ καὶ τάδε Αἰγυπτίοισι Λακε- 60
 δαιμόνιοι· οἱ κήρυκες αὐτῶν καὶ αὐληταὶ καὶ
 μάγειροι ἐκδέκονται τὰς πατρώϊας and with the
Egyptians.
 τέχνας, καὶ αὐλητῆς τε αὐλητέῳ γίνε-
 5 ται καὶ μάγειρος μαγείρου καὶ κῆρυξ κήρυκος· οὐ
 κατὰ λαμπροφωνίην ἐπιτιθέμενοι ἄλλοι σφέας

LVIII. 19 τὰ μέτωπα om. s, Schaefer 23 τούτου Reiske
 26 οὐδ' ἀρχαιρεσίη συνίξει L, supplevit Herwerden.

LIX. 1 ἄλλο οὗτοι τόδε Rsv 4 τι om. Ppr. Rsv 6 προσ-
 οφειλόμενον ABC.

LX. 5 οὐδὲ Krüger.

παρακληίουσι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι·
ταῦτα μὲν δὴ οὕτω γίνεται.

- 61 Τότε δὲ τὸν Κλεομένεα ἔοντα ἐν τῇ Αἰγίνῃ καὶ
κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημά-
ρητος διέβαλε, οὐκ Αἰγινητέων οὕτω κηδόμενος
ὡς φθόνῳ <τε> καὶ ἄγῃ χρεώμενος.
Κλεομένης δὲ νοστήσας ἀπ' Αἰγίνης 5
ἐβούλευε τὸν Δημάρητον παῦσαι τῆς
Βασιληίης, διὰ πρῆγμα τοιόνδε ἐπί-
βασιν ἐς αὐτὸν ποιούμενος· Ἀρίστωνι βασιλεύ-
οντι ἐν Σπάρτῃ καὶ γήμαντι γυναῖκας δύο παῖδες
οὐκ ἐγίνοντο. καὶ οὐ γὰρ συνεγινώσκετο αὐτὸς 10
τούτων εἶναι αἴτιος, γαμειῖ τρίτην γυναῖκα. ὧδε
δὲ γαμειῖ. ἦν οἱ φίλος τῶν Σπαρτιητέων ἀνὴρ, τῷ
προσέκειτο τῶν ἀστῶν μάλιστα ὁ Ἀρίστων. τού-
τῳ τῷ ἀνδρὶ ἐτύγχανε ἐοῦσα γυνή
καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυ- 15
ναικῶν, καὶ ταῦτα μέντοι καλλίστη ἐξ
αἰσχίστης γενομένη. ἐοῦσαν γὰρ μιν
τὸ εἶδος φλαύρην ἢ τροφὸς αὐτῆς, οἷα ἀνθρώπων
τε ὀλβίων θυγατέρα καὶ δυσειδέα ἐοῦσαν, πρὸς δὲ
καὶ ὀρέουσα τοὺς γονέας συμφορὴν τὸ εἶδος αὐτῆς 20
ποιεομένους, ταῦτα ἕκαστα μαθοῦσα ἐπιφράζεται
τοιάδε· ἐφόρει αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς
Ἑλένης ἱερόν· τὸ δ' ἐστὶ ἐν τῇ Θεράπνῃ καλεο-
μένη, ὑπερθε τοῦ Φοιβηίου ἱεροῦ· ὅκως δὲ ἐνείκειε
ἢ τροφός, πρὸς τε τῷ γαλμα ἴστα καὶ ἐλίσσετο 25

LXI. 1 δέ: δὴ Rsv 2 προεργαζόμενον L, corr. Eltz
4 τε add. Stein 9 ἐν σπάρτῃ R, τότε ἐν σπάρτῃ sv, ἐς σπάρ-
την tell., secl. Herwerden 11 τὴν τρίτην A 19 [καὶ
δυσειδέα] ἐλεοῦσα? Herwerden

Cleomenes plots
the deposition of
Demareta, using
as a handle a-
gainst him the
following story.

Agetus, a friend
of King Ariston,
had a wife who
from being most
ugly had become
most beautiful.



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ἐνθαῦτα δὴ τοῦ ἐταίρου τὴν γυναῖκα ἐπειράτο ἀπάγεσθαι. ὁ δὲ πλὴν τούτου μούνου τὰ ἄλλα ἔφη καταινέσαι· ἀναγκαζόμενος μέντοι τῷ τε ὄρκῳ 15 καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπιεῖ ἀπάγεσθαι.

63 Οὕτω μὲν δὴ τὴν τρίτην ἐσηγάγετο γυναῖκα ὁ Ἄριστων, τὴν δευτέραν ἀποπεμψάμενος. ἐν δὲ οἱ χρόνῳ ἐλάσσονι καὶ οὐ πληρώσασα τοὺς δέκα μῆνας ἡ γυνὴ αὕτη τίκει τούτον δὴ τὸν Δημάρη-
Birth of Dema- 5 retus. τον. καὶ τίς οἱ τῶν οἰκετέων ἐν θώκῳ 5 κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλλει ὡς οἱ παῖς γέγονε. ὁ δὲ ἐπιστάμενός τε τὸν χρόνον τῷ ἡγάγετο τὴν γυναῖκα καὶ ἐπὶ δακτύλων συμβαλόμενος τοὺς μῆνας εἶπε ἀπομόσας· Οὐκ ἂν ἐμὸς εἴη. τοῦτο ἤκουσαν μὲν οἱ ἔφοροι, πρῆγμα 10 μέντοι οὐδὲν ἐποιήσαντο τὸ παραυτίκα· ὁ δὲ παῖς ἠϋξέτο, καὶ τῷ Ἄριστωνι τὸ εἰρημένον μετέμελε· παῖδα γὰρ τὸν Δημάρητον ἐς τὰ μάλιστά οἱ ἐνόμισε εἶναι. Δημάρητον δὲ αὐτῷ ὄνομα ἔθετο διὰ τόδε· πρότερον τούτων πανδημεὶ Σπαρτιῆται 15 Ἄριστωνι, ὡς ἀνδρὶ εὐδοκιμέοντι διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρὴν ἐποιήσαντο παῖδα γενέσθαι· διὰ τοῦτο μὲν οἱ τοῦνομα [Δημάρητος] ἐτέθη.

64 Χρόνου δὲ προϊόντος Ἄριστων μὲν ἀπέθανε, Δημάρητος δὲ ἔσχε τὴν βασιληίην.
On the death of 8 Ariston Demare- tus succeeds to 9 the throne. ἔδει δέ, ὡς οἴκε, ἀνάπυστα γενόμενα ταῦτα καταπαῦσαι Δημάρητον τῆς

LXII. 16 ἐπιεί σου ἐπιεί Herwerden.

LXIII. 4 δὴ om. PRsv 8 τῷ: ἐξότου ABC 9 συμβαλόμε-
 nos AB: συμβαλλόμενος 11 τὸ om. BRsv δέ: τε Rsv, δέ τε
 Kallenberg 14 αὐτῷ post ἔθετο ABC 19 del. Herwerden.

5 βασιλείης, διὰ τὰ *Κλεομένει διεβλήθη μεγάλως
πρότερόν τε ὁ Δημάρτηος ἀπαγαγὼν τὴν στρατιὴν
ἐξ Ἐλευσίνος καὶ δὴ καὶ τότε ἐπ' Αἰγυνητέων
τοὺς μηδίσαντας διαβάντος Κλεομένεος.

ἽΟρμηθεὶς ὦν ἀποτίνυσθαι ὁ Κλεομένης συντί- 65
θεται Λεοτυχίδῃ τῷ Μενάρειος τοῦ
Ἄγιος, ἐόντι οἰκίης τῆς αὐτῆς Δημα-
ρήτῳ, ἐπ' ὧτε, ἦν αὐτὸν καταστήσῃ
5 βασιλέα ἀντὶ Δημαρήτου, ἔψεται οἱ
ἐπ' Αἰγυνητάς. ὁ δὲ Λεοτυχίδης ἦν ἐχθρὸς τῷ
Δημαρήτῳ μάλιστα γεγυνώς διὰ πρῆγμα τοιούδε·
ἀρμοσαμένου Λεοτυχίδεω Πέρκαλον τὴν Χίλωνος
τοῦ Δημαρμένου θυγατέρα ὁ Δημάρτηος ἐπιβου-
10 λεύσας ἀποστερεῖ Λεοτυχίδα τοῦ γάμου, φθὰς
αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχὼν γυναῖκα.
κατὰ τοῦτο μὲν τῷ Λεοτυχίδῃ ἡ ἔχθρη ἡ ἐς τὸν
Δημάρτηον ἐγεγόνει, τότε δὲ ἐκ τῆς Κλεομένεος
προθυμίας ὁ Λεοτυχίδης κατόμνυται Δημαρήτῳ,
15 φὰς αὐτὸν οὐκ ἰκνεομένως βασιλεύειν
Σπαρτιητέων, οὐκ ἐόντα παῖδα Ἀρί-
στωνος. μετὰ δὲ τὴν κατωμοσίην
ἐδίωκε ἀνασφύζων ἐκεῖνο τὸ ἔπος, τὸ εἶπε Ἀρίστων
τότε ὅτε οἱ ἐξήγγειλε ὁ οἰκέτης παῖδα γεγονέναι,
20 ὁ δὲ συμβαλλόμενος τοὺς μῆνας ἀπώμοσε, φὰς οὐκ
ἔωυτοῦ μιν εἶναι. τούτου δὴ ἐπιβατεύων τοῦ

Cleomenes a-
grees with Leo-
tychides to have
him made king
in place of De-
maretus.

Leotychides as-
sails Demaretus
as not being the
son of Ariston.

LXIV. 5 διὰ τὸ Rsv, δι' ἃ Bekker et Struve, lacunam indi-
cavit Stein quam explevit διὰ τοιήνδε αἰτίην, τάδε· Κλεομένει?
Herwerden.

LXV. 3 τῆς αὐτῆς οἰκίης ABC 7 μάλιστα post ἐχθρὸς
ABC τοιούδε πρῆγμα ABC 10 φθὰς Cobet: φθάσας L
12 ἡ ἐς: ἐς ABC 14 δημαρήτου RBs 20 συμβαλλόμενος
Rsv 21 μιν om. ABC

ρήματος ὁ Λεοτυχίδης ἀπέφαινε τὸν Δημάρητον οὔτε ἐξ Ἀρίστωνος γεγονότα οὔτε ἰκνεομένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας παρεχόμενος κείνους οἱ τότε ἐτύγχανον πάρεδροί 2 τε ἔοντες καὶ ἀκούσαντες ταῦτα Ἀρίστωνος.

66 Τέλος δὲ ἔοντων περὶ αὐτῶν νεικέων ἔδοξε

The Spartans consult the Delphic oracle. Σπαρτιήτησι ἐπειρέσθαι τὸ χρηστήριον τὸ ἐν Δελφοῖσι εἰ Ἀρίστωνος εἶη παῖς ὁ Δημάρητος. ἀνοίστου δὲ γενομένου ἐκ προνοίης τῆς Κλεομένηος ἐς τὴν Πυθίην, ἐν- 5 θαῦτα προσποιεῖται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἄνδρα ἐν Δελφοῖσι δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλον τὴν πρόμαντιν ἀναπείθει τὰ Κλεομένης ἐβούλετο λέγεσθαι λέγειν. οὔτω δὴ ἡ Πυθίη ἐπειρωτεόντων 10 τῶν θεοπρόπων ἔκρινε μὴ Ἀρίστωνος εἶναι Δημάρητον παῖδα. ὑστέρῳ μὲντοι χρόνῳ ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἔφυγε ἐκ Δελφῶν καὶ Περίαλλος ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς. 15

67 Κατὰ μὲν δὴ Δημαρήτου τὴν κατάπαυσιν τῆς βασιληίης οὔτω ἐγένετο, ἔφυγε δὲ Δημάρητος ἐκ Σπάρτης ἐς Μήδους ἐκ τοιοῦδε ὀνειδέος· μετὰ τῆς βασιληίης τὴν κατάπαυσιν ὁ Δημάρητος ἦρχε αἰρεθεὶς 5 ἀρχήν. ἦσαν μὲν δὴ γυμνοπαιδία, θεωμένου δὲ

LXV. 25 ἐτυχον Rsv.

LXVI. 4 ἀνοίστου B²: ἀνώιστου 8 περίαλλον Rsv, probante Lobbeck: περίαλλαν 9 [λέγεσθαι]? Stahl 14 περίαλλος B: περίαλλα.

LXVII. 1 τὴν δημαρήτου PRsv 2 ἔφυγε PRsv 6 θεωμένου: ἠγεομένου Valckenauer



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69 Ὁ μὲν δὴ τοιαῦτα ἔλεγε, ἡ δὲ ἀμείβετο τοι-
 σίδε· ὦ παῖ, ἐπεῖτε με λιτῆσι μετέρχεται εἶπαι
 τὴν ἀληθείην, πᾶν ἐς σὲ κατειρήσεται τῶληθές.
 ὥς με ἠγάγετο Ἀρίστων ἐς ἑωυτοῦ, νυκτὶ τρίτη
 ἀπὸ τῆς πρώτης ἦλθέ μοι φάσμα εἰδόμενον 5
 Ἀρίστωνι, συνευνηθὲν δὲ τοῖς στεφάνους τοὺς
 εἶχε ἐμοὶ περιετίθει. καὶ τὸ μὲν οἰχώκει, ἦκε δὲ
 μετὰ ταῦτα Ἀρίστων. ὥς δέ με εἶδε ἔχουσαν
 στεφάνους, εἰρώτα τίς εἶη ὃ μοι δούς· ἐγὼ δὲ
 ἐφάμην ἐκεῖνον· ὁ δὲ οὐκ ὑπεδέκετο· ἐγὼ δὲ 10
 κατωμνύμην, φασμένη αὐτὸν οὐ καλῶς ποιεῖν
 ἀπαρνεόμενον· ὀλίγῳ γάρ τι πρότερον ἐλθόντα
 καὶ συνευνηθέντα δοῦναί μοι τοὺς στεφάνους.
 ὀρέων δέ με κατομνυμένην ὁ Ἀρίστων ἔμαθε ὡς
 θεῖον εἶη τὸ πρῆγμα. καὶ τοῦτο μὲν οἱ στέφανοι 15
 ἐφάνησαν ἔοντες ἐκ τοῦ ἥρωίου τοῦ παρὰ τῆσι
 θύρῃσι τῆσι αὐλείῃσι ἰδρυμένου, τὸ καλέουσι
 Ἀστροβάκου, τοῦτο δὲ οἱ μάντιες τὸν αὐτὸν
 τοῦτον ἥρωα ἀναίρεον εἶναι. οὕτω, ὦ παῖ, ἔχεις
 πᾶν ὅσον τι καὶ βούλει πυθέσθαι. ἡ γὰρ ἐκ 20
 τοῦ ἥρωος τούτου γέγονας, καὶ τοι πατήρ ἐστι
 Ἀστροβάκος ὁ ἥρωος ἢ Ἀρίστων· ἐν γάρ σε τῆ
 νυκτὶ ταύτῃ ἀναιρέομαι. τῆ δέ σεο μάλιστα
 κατάπτονται οἱ ἐχθροί, λέγοντες ὡς αὐτὸς ὁ
 Ἀρίστων, ὅτε αὐτῷ σὺ ἠγγέλθης γεγεννημένος, 25
 πολλῶν ἀκούοντων οὐ φήσειέ σε ἑωυτοῦ εἶναι
 (τὸν χρόνον γάρ, [τοὺς δέκα μῆνας], οὐδέκω ἐξή-

LXIX. 9 μοι ὁ δούς ABC 11 ποιεῖν καλῶς ABC 18,
 22 ἀστροβάκου (ος) ABC. Herwerden of. Pausan. iii. 16, 6
 23 τῆ, τὰ Abicht 25 σὺ om. PRsv γεγόμενος PRsv
 27 vecl. Gompertz

κειν) αἰδρεῖη τῶν τοιούτων κείνος τοῦτο ἀπέρριψε
 τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐννεάμηνα
 30 καὶ ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μῆνας ἐκτελέ-
 σασαι· ἐγὼ δὲ σέ, ὦ παῖ, ἐπτάμηνον ἔτεκον. ἔγνω
 δὲ καὶ αὐτὸς Ἀρίστων οὐ μετὰ πολλὸν χρόνον
 ὡς ἀνοίη τὸ ἔπος ἐκβάλοι τοῦτο. λόγους δὲ ἄλ-
 λους περὶ γενέσιος τῆς σεωντοῦ μὴ δέκεο· τὰ γὰρ
 35 ἀληθέστατα πάντα ἀκήκοας. ἐκ δὲ ὄνοφορβῶν
 αὐτῷ τε Λεοτυχίδη καὶ τοῖσι ταῦτα λέγουσι
 τίκτοιεν αἱ γυναῖκες παῖδας.

Ἡ μὲν δὴ ταῦτα ἔλεγε, ὁ δὲ πυθόμενός τε τὰ 70
 ἐβούλετο καὶ ἐπόδια λαβὼν ἐπορεύετο
 ἐς Ἴηλιν, τῷ λόγῳ φᾶς ὡς ἐς Δελφοὺς
 χρησόμενος τῷ χρηστηρίῳ πορεύεται.
 5 Λακεδαιμόνιοι δὲ ὑποτοπηθέντες Δη-
 μάρητον δρησμῷ ἐπιχειρεῖν ἐδίωκον. καὶ κως
 ἔφθη ἐς Ζάκυνθον διαβὰς ὁ Δημάρητος ἐκ τῆς
 Ἰηλίδος. ἐπιδιαβάντες δὲ οἱ Λακεδαιμόνιοι αὐτοῦ
 τε ἄπτοντο καὶ τοὺς θεράποντας αὐτοῦ ἀπαιρέονται.
 10 μετὰ δέ, οὐ γὰρ ἐξεδίδοσαν αὐτὸν οἱ Ζακύνθιοι,
 ἐνθεῦτεν διαβαίνει ἐς τὴν Ἀσίην παρὰ βασιλέα
 Δαρεῖον. ὁ δὲ ὑπεδέξατό τε αὐτὸν μεγαλωστὶ καὶ
 γῆν τε καὶ πόλιν ἔδωκε. οὕτω ἀπίκητο ἐς τὴν
 Ἀσίην Δημάρητος καὶ τοιαύτη χρησάμενος τύχη,
 15 ἄλλα τε Λακεδαιμονίοισι συχνὰ ἔργοισί τε καὶ
 γνώμησι ἀπολαμπρυνθεῖς, ἐν δὲ δὴ καὶ Ὀλυμπιάδα
 σφι ἀνελόμενος τεθρίππῳ προσέβαλε, μούνος

Demaretus
 leaves Sparta. He
 is pursued by the
 Lacedæmonians
 but escapes to
 Asia.

LXIX. 33 ἀγνοίη Valckenaer

35 πάντα om. ABC

37 παῖδας del. Naber et Cobet.

LXX. 8 ἐπιβάντες ABC

9 αὐτὸν PRsv forsān recte

17 προσέλαβε Ppr.Rsv.

τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Σπάρτῃ ποιήσας.

- 71 Λεοτυχίδης δὲ ὁ Μενάρεος Δημαρήτου κατα-
 παυσθέντος διεδέξατο τὴν βασιληίην, καὶ οἱ
 οἱ Leotychides, γίνεται παῖς Ζευξίδημος, τὸν δὴ Κυ-
 νίσκον μετεξέτεροι Σπαρτιητέων ἐκάλεον. οὗτος
 ὁ Ζευξίδημος οὐκ ἐβασίλευσε Σπάρτης· πρὸ Λεο- 5
 τυχίδεω γὰρ τελευτᾷ, λιπὼν παῖδα Ἄρχιδημον.
 Λεοτυχίδης δὲ στερηθεὶς Ζευξιδήμου γαμειῖ δευτέ-
 ρην γυναῖκα Εὐρυδάμην, ἐοῦσαν Μενίου μὲν ἀδελ-
 φήν, Διακτορίδεω δὲ θυγατέρα, ἐκ τῆς οἱ ἔρσεν μὲν
 γίνεται οὐδέν, θυγάτηρ δὲ Λαμπιτώ, τὴν Ἄρχιδη- 10
 μος ὁ Ζευξιδήμου γαμειῖ δόντος αὐτῷ Λεοτυχίδεω.

- 72 Οὐ μὲν οὐδὲ Λεοτυχίδης κατεγήρα ἐν Σπάρτῃ,
 ἀλλὰ τίσιν τοιήνδε τινὰ Δημαρήτῳ ἐξέτεισε· ἐσ-
 and the penalty that he paid to Demareta. τρατήγησε Λακεδαιμονίοισι ἐς Θεσσα-
 λίην, παρεὸν δὲ οἱ πάντα ὑποχείρια
 ποιήσασθαι ἐδωροδόκησε ἀργύριον πολλόν. ἐπ' 5
 αὐτοφώρῳ δὲ ἀλούς αὐτοῦ ἐν τῷ στρατοπέδῳ ἐπι-
 κατήμενος χειρίδι πλέῃ ἀργυρίου, ἔφυγε ἐκ Σπάρτης
 ὑπὸ δικαστήριον ὑπαχθεὶς, καὶ τὰ οἰκία οἱ κατε-
 σκάφη· ἔφυγε δὲ ἐς Τεγέην καὶ ἐτελεύτησε [ἐν]
 ταύτῃ. 10

- 73 Ταῦτα μὲν δὴ ἐγένετο χρόνῳ ἕστερον· τότε δὲ
 ὡς τῷ Κλεομένει ὠδώθη τὸ ἐς τὸν
 Cleomenes goes with Leotychides against Aegina Δημάρητον πρῆγμα, αὐτίκα παρα-

LXXI. 8 τὴν ἐοῦσαν ABC μὲν om. ABC.

LXXII. 4 ὑποχείρια πάντα PRsv 7 χειρίδι πλέῃ Wessel-
 ing: χειρὶ διπλῇ 9 secl. Krüger.

LXXIII. 2 ὠδώθη ABRv: εὐδώθη PC, ὠρθώθη s



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τυγχάνει εοῦσα, πόλις ἐστὶ τῆς Ἀρκαδίας πρὸς Φενεῶ.

- 75 Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένηα ταῦτα
 πρήσσοντα κατήγον αὐτὸν δείσαντες
 ἐπὶ τοῖσι αὐτοῖσι [ἐς Σπάρτην] τοῖσι
 καὶ πρότερον ἦρχε. κατελθόντα δὲ
 [αὐτὸν] αὐτίκα ὑπέλαβε μανίη νοῦσος, ἔοντα καὶ 5
 πρότερον ὑπομαργότερον ὅκως γὰρ τεφ ἐντύχοι
 Σπαρτιητέων, ἐνέχραυε ἐς τὸ πρόσωπον τὸ σκῆπ-
 τρον. ποιέοντα δὲ αὐτὸν ταῦτα καὶ παραφρονή-
 σαντα ἔδησαν οἱ προσήκοντες ἐν ξύλῳ ὁ δὲ δεθεὶς
 τὸν φύλακον μουνωθέντα ἰδὼν τῶν ἄλλων αἰτεῖ 10
 μάχαιραν οὐ βουλομένου δὲ τὰ πρῶτα [τοῦ
 φυλάκου] διδόναι ἠπειλεί τὰ μιν αὐτίς ποιήσει,
 ἐς ὃ δείσας τὰς ἀπειλὰς ὁ φύλακος (ἦν γὰρ τῶν
 τις εἰλώτων) διδοῖ οἱ μάχαιραν. Κλεομένης δὲ
 παραλαβὼν τὸν σίδηρον ἄρχετο ἐκ τῶν κνημέων 15
 ἔωντὸν λωβώμενος ἐπιτάμνων γὰρ κατὰ μῆκος
 τὰς σάρκας προέβαινε ἐκ τῶν κνημέων ἐς τοὺς
 μηρούς, ἐκ δὲ τῶν μηρῶν ἔς τε τὰ ἰσχία καὶ τὰς
 λαπάρας, ἐς ὃ ἐς τὴν γαστέρα ἀπίκητο καὶ ταύτην
 καταχορδεύων ἀπέθανε τρόπῳ τοιούτῳ, ὡς μὲν 20
 οἱ πολλοὶ λέγουσι Ἑλλήνων, ὅτι τὴν Πυθίην
 ἀνέγνωσε τὰ περὶ Δημάρητον [γενόμενα] λέγειν,
 ὡς δὲ Ἀθηναῖοι λέγουσι, διότι ἐς Ἐλευσίνα ἐσβα-

LXXV. 1 Κλεομ. Λακ. ABC 3 ἐς Σπάρτην del. Cobet
 5 μανίης B²PRs, unde Cobet μανιάς 10 αἰτεε PR 11 τοῦ
 φυλάκου τὰ πρῶτα ABC, secl. Kallenberg 12 αὐτίς CP: αὐτίς
 (λυθείς B²) ποιήσει Schweighäuser: ποιήσειεν 14 οἱ om.
 ABC 18 ἐς τὰ PRsv 21 διότι Rsv 22 δημαρήτου
 ABC γενόμενα post λέγειν ABC, del. Gomperz 23 μούνοι
 λέγουσι praeter ABCd

λὼν ἔκειρε τὸ τέμενος τῶν θεῶν, ὡς δὲ Ἄργεῖοι,
 25 ὅτι ἐξ ἱεροῦ αὐτῶν τοῦ Ἄργου Ἄργείων τοὺς
 καταφυγόντας ἐκ τῆς μάχης καταγινέων κατέκοπτε
 καὶ αὐτὸ τὸ ἄλσος ἐν ἀλογίῃ ἔχων ἐνέπρησε.

Κλεομένει γὰρ μαντευομένῳ ἐν Δελφοῖσι 76
 ἐχρήσθη Ἄργος αἰρήσειν. ἐπεῖτε δὲ Cleomenes' ex-
 pedition against
 Argos (circ. 494).
 Σπαρτιήτας ἄγων ἀπίκητο ἐπὶ ποτα-
 μὸν Ἐρασῖνον, ὃς λέγεται ρεῖν ἐκ τῆς Στυμφηλίδος
 5 λίμνης (τὴν γὰρ δὴ λίμνην ταύτην ἐς χάσμα
 ἀχανὲς ἐκδιδοῦσαν ἀναφαίνεσθαι ἐν Ἄργει, τὸ
 ἐνθεῦτεν δὲ τὸ ὕδωρ ἤδη τοῦτο ὑπ' Ἄργείων
 Ἐρασῖνον καλεῖσθαι), ἀπικόμενος ὧν ὁ Κλεομένης
 ἐπὶ τὸν ποταμὸν τοῦτον ἐσφαγιάζετο
 10 αὐτῷ. καὶ οὐ γὰρ ἐκαλλιέρι οὐδαμῶς
 διαβαίνειν μιν, ἄγασθαι μὲν ἔφη τοῦ
 Ἐρασῖνου οὐ προδιδόντος τοὺς πολιή-
 τας, Ἄργείους μέντοι οὐδ' ὡς χαιρήσειν. μετὰ δὲ
 [ταῦτα] ἐξαναχωρήσας τὴν στρατιὴν κατήγαγε ἐς
 15 Θυρέην, σφαγιασάμενος δὲ τῇ θαλάσῃ ταῦρον
 πλοίοισι σφεας ἤγαγε ἔς τε τὴν Τιρυνθίην χώραν
 καὶ Ναυπλίην.

Ἄργεῖοι δὲ ἐβοήθειον πυνθανόμενοι ταῦτα ἐπὶ 77
 θάλασσαν. ὡς δὲ ἀγχοῦ μὲν ἐγίνοντο τῆς Τίρυνθος,
 χώρῳ δὲ ἐν τούτῳ τῷ κεῖται Σήπεια The Argives and
 the Spartans en-
 camp over a-
 gainst one an-
 other at Sepeia.
 ὄνομα, μεταίχμιον οὐ μέγα ἀπολιπόν-
 5 τες ἴζοντο ἀντίοι τοῖσι Λακεδαιμο-
 νίοισι. ἐνθαῦτα δὴ οἱ Ἄργεῖοι τὴν μὲν ἐκ τοῦ

LXXV. 27 ἐν ἀπορίῃ σχῶν B²Rsv.

LXXVI. 2 δὲ: δὴ AB¹ 6 ἀχανὲς Cobet: ἀφανὲς 8 δ'
 ὧν ABC 14 secl. Kallenberg.

LXXVII. 3 σήπεια, Rsv: ησίπεια 5 ἀντίον ABC

φανερῶ μάχην οὐκ ἐφοβέοντο, ἀλλὰ μὴ δόλῳ
 αἰρεθέωσι. καὶ γὰρ δὴ σφί ἐς τοῦτο
 τὸ πρῆγμα εἶχε τὸ χρηστήριον, τὸ
 ἐπίκουνα ἔχρησε ἡ Πυθίη τούτοις τε 10
 καὶ Μιλησίοισι λέγον ὧδε·

ἀλλ' ὅταν ἡ θήλεια τὸν ἄρσενα νικήσασα
 ἐξελάσῃ καὶ κῦδος ἐν Ἀργείοισιν ἄρῃται,
 πολλὰς Ἀργείων ἀμφιδρυφέας τότε θήσει.
 ὥς ποτέ τις ἐρέει καὶ ἐπεσσομένων ἀνθρώπων· 15
 δεινὸς ὄφιν τριέλικτος ἀπώλετο δουρὶ δαμασθεῖς.
 ταῦτα δὴ πάντα συνελθόντα τοῖσι Ἀργείοισι
 φόβον παρείχε. καὶ δὴ σφί πρὸς ταῦτα ἔδοξε
 τῷ κήρυκι τῶν πολεμίων χρᾶσθαι, δόξαν δέ σφί
 ἐποίεον τοιόνδε· ὅπως ὁ Σπαρτιήτης κῆρυξ προση- 20
 μαῖνοι τι Λακεδαιμονίοισι, ἐποίεον καὶ οἱ Ἀργεῖοι
 τῶντὸ τοῦτο.

78 Μαθὼν δὲ ὁ Κλεομένης ποιέοντας τοὺς Ἀρ-
 γείους ὀκοῖόν τι ὁ σφέτερος κῆρυξ
 σημήνεια, παραγγέλλει σφί, ὅταν ση-
 μήνη ὁ κῆρυξ ποιεῖσθαι ἄριστον, τότε ἀναλαμβάνοντας
 τὰ ὄπλα χωρεῖν ἐς τοὺς Ἀργείους. ταῦτα καὶ 5
 ἐγένετο ἐπιτελέα ἐκ τῶν Λακεδαιμονίων· ἄριστον
 γὰρ ποιεομένοις τοῖσι Ἀργείοισι ἐκ
 τοῦ κηρύγματος ἐπεκέατο, καὶ πολ-
 λούς μὲν ἐφόνευσαν αὐτῶν, πολλῶ
 δέ τι πλέονας ἐς τὸ ἄλσος τοῦ Ἄργου καταφυ- 10
 γόντας περιζόμενοι ἐφύλασσον.

79 Ἐνθεῦτεν δὲ ὁ Κλεομένης ἐποίει τοιόνδε· ἔχων

LXXVII. 16 ἀέλικτος ABC.

LXXVIII. 6 ἐγένετο B²Rsv

ABC

11. περιεζόμενοι ABC.

10 δέ τι Rsv: δ' ἔτι P, δέ



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ἱερεὺς ἀπηγόρευε, φὰς οὐκ ὄσιον εἶναι ξείνῳ αὐτόθι θύειν. ὁ δὲ Κλεομένης τὸν ἱερέα ἐκέλευε τοὺς εἴλωτας ἀπὸ τοῦ βωμοῦ ἀπαγαγόντας μαστιγῶσαι καὶ αὐτὸς ἔθυσεν· ποιήσας δὲ ταῦτα ἀπῆγε εἰς τὴν Σπάρτην.

82 Νοστήσαντα δὲ μιν ὑπήγον οἱ ἐχθροὶ ὑπὸ τοὺς ἐφόρους, φάμενοί μιν δωροδοκήσαντα οὐκ ἐλεῖν τὸ Ἄργος, παρεὸν εὐπετέως μιν ἐλεῖν. ὁ δὲ σφί ἔλεξε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἔχω σαφηνέως 5 εἶπαι, ἔλεξε δ' ὧν φάμενος, ἐπεῖτε δὴ τὸ τοῦ Ἄργου ἱερόν εἶλε, δοκεῖν οἱ ἐξεληλυθέναι τὸν τοῦ θεοῦ χρησμόν· πρὸς ὧν ταῦτα οὐ δικαιούν πειρᾶν τῆς πόλιος, πρὶν γε δὴ ἱεροῖσι χρήσῃται καὶ μάθῃ, εἴτε οἱ ὁ θεὸς παραδιδοῖ εἴτε ἐμποδῶν ἔστηκε· καλλιερομένῳ δὲ 10 ἐν τῷ Ἡραίῳ ἐκ τοῦ ἀγάλματος τῶν στηθέων φλόγα πυρὸς ἐκλάμψαι, μαθεῖν δὲ αὐτὸς οὔτω τὴν ἀτρεκείην, ὅτι οὐκ αἰρεῖ τὸ Ἄργος· εἰ μὲν γὰρ ἐκ τῆς κεφαλῆς τοῦ ἀγάλματος ἐξέλαμψε, αἰρεῖν ἂν ἀκρῆς τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος 15 πᾶν οἱ πεποιῆσθαι ὅσον ὁ θεὸς ἐβούλετο γενέσθαι. ταῦτα λέγων πιστά τε καὶ οἰκότα ἐδόκει Σπαρτιήτησι λέγειν καὶ ἀπέφυγε πολλὸν τοὺς διώκοντας.

83 Ἄργος δὲ ἀνδρῶν ἐχηρώθη οὔτω ὥστε οἱ δοῦλοι αὐτῶν ἔσχον πάντα τὰ πρήγματα ἄρχοντές τε καὶ διέποντες, εἰς ὃ ἐπήβησαν οἱ τῶν

LXXXI. 6 φάσκων Rsv
γαγόντας CPd: ἀπάγοντας.

7 ἐκέλευσε Rsv

8 ἀπα-

LXXXII. 7 εἶλε P corr. Rsv: εἶλον
πρὶν ἂν Sturm

9 πρὶν ἢ? Krüger,

10 οἱ ἐμποδῶν PRsv

13 ὅτι: ὡς PRsv

15 δὲ στηθέων ABC ἐκλάμψαντος PRsv

17 ταῦτα δὲ PRsv

18 διέφυγε ABC.

LXXXIII. 3 τε om. ABC

ἐπήβησαν Valla: ἐπέβησαν

ἀπολομένων παιῖδες. ἔπειτά σφεας
 5 οὔτοι ἀνακτώμενοι ὀπίσω ἐς ἑωυτούς At Argos the slaves obtain for a time the government of the state,
 τὸ Ἄργος ἐξέβαλον· ἐξωθεόμενοι δὲ οἱ
 δοῦλοι μάχῃ ἔσχον Τίρυνθα. τέως μὲν δὴ σφι ἦν
 ἄρθρια ἐς ἀλλήλους, ἔπειτα δὲ ἐς τοὺς δούλους
 ἦλθε ἀνὴρ μάντις Κλέανδρος, γένος ἐὼν Φιγαλεὺς
 10 ἀπ' Ἀρκαδίας· οὗτος τοὺς δούλους but are afterwards reduced to sub-
 ἀνέγνωσε ἐπιθέσθαι τοῖσι δεσπότησι. jection.
 ἐκ τούτου δὴ πόλεμός σφι ἦν ἐπὶ χρόνον συχνόν,
 ἐς ὃ δὴ μόγις οἱ Ἀργεῖοι ἐπεκράτησαν.

Ἄργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεά φασι 84
 μανέντα ἀπολέσθαι κακῶς, αὐτοὶ δὲ Σπαρτιῆταί
 φασι ἐκ δαιμονίου μὲν οὐδενὸς μανῆναι Κλεομένεα,
 Σκύθησι δὲ ὁμιλήσαντά μιν ἀκρητο- The Spartan ac-
 5 πότην γενέσθαι καὶ ἐκ τούτου μανῆναι. count of Cleo-
 Σκύθας γὰρ τοὺς νομάδας, ἐπεῖτε σφι Δαρεῖου· menes' madness.
 ἐσβαλεῖν ἐς τὴν χώραν, μετὰ ταῦτα μεμονόμηναι μιν
 τείσασθαι, πέμψαντας δὲ ἐς Σπάρτην συμμαχίην
 τε ποιεῖσθαι καὶ συντίθεσθαι ὡς χρεὸν εἶη αὐτοὺς
 10 μὲν τοὺς Σκύθας παρὰ Φᾶσιν ποταμὸν πειρᾶν ἐς
 τὴν Μηδικὴν ἐσβάλλειν, σφέας δὲ τοὺς Σπαρ-
 τιήτας κελεύειν ἐξ Ἐφέσου ὀρμωμένους ἀναβαίνειν
 καὶ ἔπειτα ἐς τῶντ' ἀπαντᾶν. Κλεομένεα δὲ
 λέγουσι ἠκόντων τῶν Σκυθέων ἐπὶ ταῦτα ὁμιλεῖν
 15 σφι μεζόνως, ὁμιλέοντα δὲ μᾶλλον τοῦ ἰκνεομένου
 μαθεῖν τὴν ἀκρητοποσίην παρ' αὐτῶν· ἐκ τούτου
 δὲ μανῆναί μιν νομίζουσι Σπαρτιῆται. ἔκ τε

LXXIII. 5 οὕτω ABC, αὐτοὶ Rsv 9 φιγαλεὺς B²Rsv:
 φιγασεὺς.

LXXIV. 4 ἀκρητοπώτην AB 7 μεμνημένοι ABC 11 ἐσβα-
 λεῖν B²PRsv 17 μιν om. ABC ἔκ τε τόσου: ἐκ τοσούτου Rsv

τόσου, ὡς αὐτοὶ λέγουσι, ἔπειαν ζωρότερον βού-
λωνται πιεῖν, ἐπισκύθισον λέγουσι. οὕτω δὴ
Σπαρτιῆται τὰ περὶ Κλεομένεα λέγουσι· ἐμοὶ 20
δὲ δοκεῖ τίσιν ταύτην ὁ Κλεομένης Δημαρήτῳ
ἐκτεῖσαι.

85 Τελευτήσαντος δὲ Κλεομένεος ὡς ἐπύθοντο Αἰ-
γινῆται, ἔπεμπον ἐς Σπάρτην ἀγγέ-
λους καταβωσομένους Λεοτυχίδεω
περὶ τῶν ἐν Ἀθήνησι ὁμήρων ἐχομέ-
νων. Λακεδαιμόνιοι δὲ δικαστήριον 5
συναγαγόντες ἔγνωσαν περιυβρίσθαι
Αἰγινήτας ὑπὸ Λεοτυχίδεω, καὶ μιν κατέκριναν
ἔκδοτον ἄγεσθαι ἐς Αἴγινα ἀντὶ τῶν ἐν Ἀθήνησι
ἐχομένων ἀνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινη-
τέων τὸν Λεοτυχίδα εἶπέ σφι Θεαρίδης ὁ Λεωπρέ- 10
πεος, ἐὼν ἐν Σπάρτῃ ἀνὴρ δόκιμος· Τί βουλεύεσθε
ποιεῖν, ἄνδρες Αἰγινῆται; τὸν βασιλέα τῶν Σπαρ-
τιητέων ἔκδοτον γενόμενον ὑπὸ τῶν πολιητέων
ἄγειν; εἰ νῦν ὀργῇ χρεώμενοι ἔγνωσαν οὕτω
Σπαρτιῆται, ὅπως ἐξ ὑστέρης μή τι ὑμῖν, ἦν 15
ταῦτα πρήσσητε, πανώλεθρον κακὸν ἐς τὴν χώ-
ρην ἐσβάλωσι. ταῦτα ἀκούσαντες οἱ Αἰγινῆται
ἔσχοντο τῆς ἀγωγῆς, ὁμολογίῃ δὲ ἐχρήσαντο τοιῆ-
δε, ἐπισπόμενον Λεοτυχίδα ἐς Ἀθήνας ἀποδοῦναι
Αἰγινήτησι τοὺς ἄνδρας. 20

86 Ὡς δὲ ἀπικόμενος Λεοτυχίδης ἐς τὰς Ἀθήνας

LXXXIV. 19 πίνειν PRsv 21 ὁ om. Rsv.

LXXXV. 10 θεαρίδης B²: θεασίδης 11 ἀνὴρ δόκιμος Rsv:
δόκιμος ἀνὴρ βούλεσθε CP 16 ποιήσητε Rsv
17 ἐσβάλωσι PRv: ἐκβάλωσι v, ἐμβάλωσι cett., ἐσβαλεῦσι
Krüger.

LXXXVI. 1 ὁ Λεοτυχίδης Rsv



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ἔστι ὄρᾱν ἔχοντας. ταῦτά τε ὦν ἐπιλεγομένῳ καὶ
 βουλευομένῳ ἔδοξέ μοι τὰ ἡμίσεα πάσης τῆς 30
 οὐσίας ἐξαργυρώσαντα θέσθαι παρὰ σέ, εὖ ἐξεπι-
 σταμένῳ ὡς μοι κείμενα ἔσται παρὰ σοὶ σόα. σὺ
 δὴ μοι καὶ τὰ χρήματα δέξαι καὶ τάδε τὰ σύμ-
 βολα σῶζε λαβών· ὅς δ' ἂν ἔχων ταῦτα ἀπαιτῆ,
 β τούτῳ ἀποδοῦναι. ὁ μὲν δὴ ἀπὸ Μιλήτου ἦκων 35
 ξείνος τοσαῦτα ἔλεξε, Γλαῦκος δὲ ἐδέξατο τὴν
 παραθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ. χρόνου δὲ
 πολλοῦ διελθόντος ἦλθον ἐς Σπάρτην τούτου τοῦ
 παραθεμένου τὰ χρήματα οἱ παῖδες, ἔλθόντες δὲ
 ἐς λόγους τῷ Γλαύκῳ καὶ ἀποδεικνύντες τὰ σύμ- 40
 βολα ἀπαίτεον τὰ χρήματα. ὁ δὲ διωθεῖτο ἀντυ-
 ποκρινόμενος τοιάδε· οὔτε μέμνημαι τὸ πρῆγμα
 οὔτε με περιφέρει οὐδὲν εἰδέναί τούτων τῶν ὑμεῖς
 λέγετε, βούλομαί τε ἀναμνησθεῖς ποιεῖν πᾶν τὸ
 δίκαιον· καὶ γὰρ εἰ ἔλαβον, ὀρθῶς ἀποδοῦναι, καὶ 45
 εἴ γε ἀρχὴν μὴ ἔλαβον, νόμοισι τοῖσι Ἑλλήνων
 χρήσομαι ἐς ὑμέας. ταῦτα ὦν ὑμῖν ἀναβάλλομαι
 γ κυρώσειν ἐς τέταρτον μῆνα ἀπὸ τοῦδε. οἱ μὲν δὴ
 Μιλήσιοι συμφορὴν ποιέομενοι ἀπαλλάσσοντο ὡς
 ἀπεστερημένοι τῶν χρημάτων, Γλαῦκος δὲ ἐπο- 50
 ρεύετο ἐς Δελφοὺς χρησόμενος τῷ χρηστηρίῳ.
 ἐπειρωτέοντα δὲ αὐτὸν τὸ χρηστήριον εἰ ὄρκῳ τὰ
 χρήματα ληίσηται, ἢ Πυθίῃ μετέρχεται τοισίδε
 τοῖσι ἔπεσι·

Γλαῦκ' Ἐπικυδεΐδη, τὸ μὲν αὐτίκα κέρδιον οὕτω 55

LXXXVI. 31 σέ Rsv Stob.: σοὶ
 παρακαταθήκην 42 οὐδέ Bekker
 49 ποιησάμενοι ABC

37 παραθήκην B²Rsv:
 44 τε: δέ? Krüger

ὄρκῳ νικῆσαι καὶ χρήματα ληίσσασθαι.

ὄμνυ', ἐπεὶ θάνατός γε καὶ εὖορκον μένει ἄνδρα.

ἀλλ' Ὀρκου πάϊς ἐστὶν ἀνώνυμος, οὐδ' ἔπι
 χεῖρες

60 οὐδὲ πόδες· κραιπνὸς δὲ μετέρχεται, εἰς ὃ κε
 πᾶσαν

συμμάρψας ὀλέσῃ γενεὴν καὶ οἶκον ἅπαντα.

ἄνδρὸς δ' εὖορκου γενεὴ μετόπισθεν ἀμείνων.

ταῦτα ἀκούσας ὁ Γλαῦκος συγγνώμην τὸν θεὸν
 65 παραιτεῖτο αὐτῷ ἴσχειν τῶν ῥηθέντων. ἡ δὲ

Πυθίη ἔφη τὸ πειρηθῆναι τοῦ θεοῦ καὶ τὸ ποιῆσαι
 ἴσον δύνασθαι. Γλαῦκος μὲν δὴ μεταπεμψάμενος δ

τοὺς Μιλησίους ξείνους ἀποδιδοῖ σφι τὰ χρήματα.

τοῦ δὲ εἵνεκα ὁ λόγος ὅδε, ὦ Ἀθηναῖοι, ὠρμήθη

70 λέγεσθαι ἐς ὑμέας, εἰρήσεται· Γλαύκου νῦν οὔτε
 τι ἀπόγονον ἔστι οὐδὲν οὔτ' ἰστίη οὐδεμία νομιζο-

μένη εἶναι Γλαύκου, ἐκτέτριπταί τε πρόρριζος ἐκ

Σπάρτης. οὔτω ἀγαθὸν μηδὲ διανοεῖσθαι περὶ

παραθήκης ἄλλο γε ἢ ἀπαιτεόντων ἀποδιδόναι.

Λεοτυχίδης μὲν εἶπας ταῦτα, ὡς οἱ οὐδὲ οὔτω 87
 ἐσήκουον οἱ Ἀθηναῖοι, ἀπαλλάσσετο·

οἱ δὲ Αἰγινῆται, πρὶν τῶν πρότερον Leotychides de-
parts unsuccess-
ful.

ἀδικημάτων δοῦναι δίκας τῶν ἐς Ἀθηναίους ὑβρι-

5 σαν Θηβαίοισι χαριζόμενοι, ἐποίησαν τοιόνδε·

μεμφόμενοι τοῖσι Ἀθηναίοισι καὶ ἀξι-

οῦντες ἀδικεῖσθαι, ὡς τιμωρησόμενοι The Aeginetans
commit reprisals.

LXXXVI. 60 κραιπνῶς Rsv Stob. 65 ἐνωτῶ Stein
 ἰσχειν ABC Stob.: σχεῖν 71 παραθήκης Rsv Stob.: παρα-
 καταθήκης.

LXXXVII. 2 ἤκουον ABC

τούς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖσι Ἀθηναίοισι πενταετηρὶς ἐπὶ Σουνίῳ, λοχήσαντες ὧν τὴν θεωρίδα νέα εἶλον πλήρεα ἀνδρῶν τῶν πρώτων Ἀθηναίων, λαβόντες δὲ τοὺς ἄνδρας ἔδησαν. 10

88 Ἀθηναῖοι δὲ παθόντες ταῦτα πρὸς Αἰγινήτων οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ' Αἰγινήτησι. καὶ ἦν γὰρ Νικόδρομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ ἀνὴρ δόκιμος, οὗτος μεμφομένος μὲν τοῖσι Αἰγινήτησι προτέ- 5
Nicodromus agrees to betray Egin^a to the Athenians. ρην ἑωυτοῦ ἐξέλασιν ἐκ τῆς νήσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρδειν Αἰγινήτας κακῶς, συντίθεται Ἀθηναίοισι προδοσίην Αἰγίνης, φράσας ἐν τῇ τε ἡμέρῃ ἐπιχειρήσει καὶ ἐκείνους ἐς τὴν ἡκεῖν δεήσει βοη- 10
θέοντας.

89 Μετὰ ταῦτα καταλαμβάνει μὲν κατὰ συνθήκατο Ἀθηναίοισι ὁ Νικόδρομος τὴν παλαιὴν καλεομένην πόλιν, Ἀθηναῖοι δὲ οὐ παραγίνονται ἐς δέον· οὐ γὰρ ἔτυχον εἶναι νέες σφί ἀξιόμαχοι τῆσι Αἰγινήτων συμβαλεῖν. ἐν ᾧ ὧν Κορινθίων 5
The Athenians ask the Corinthians for ships. ἐδέοντο χρῆσαί σφί νέας, ἐν τούτῳ διεφθάρη τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἦσαν γὰρ σφί τούτου τὸν χρόνον φίλοι ἐς τὰ μάλιστα, Ἀθηναίοισι διδοῦσι δεομένοισι εἴκοσι νέας, διδοῦσι δὲ πενταδράχμους ἀποδόμενοι· δω- 10

LXXXVII. 9 πεντετηρὶς B²Rsv, πεντήρης.

LXXXVIII. 2 ἀνεβάλλοντο PRsv 3 κνούθου B²Rsv.

LXXXIX. 6 σφίσι Stein 10 ἀποδιδόμενοι d Herwerden
δωτήνην Rsv: δωρεήν



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οὐκ οἰοί τε ἀπέλκοντες ἐγίνοντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκείναι 15 ἐμπεφυκυῖαι ἦσαν τοῖσι ἐπισπαστήρσι.

92 Ταῦτα μὲν νυν σφέας αὐτοὺς οἱ Αἰγινῆται ἐργάσαντο, Ἀθηναίοισι δὲ ἤκουσι ἐναυμάχησαν νηυσὶ ἐβδ^{ομήκοντα}, ἐσσωθέντες δὲ τῇ ναυμαχίῃ ἐπεκαλέοντο τοὺς αὐτοὺς καὶ πρότερον, Ἀργείους. 5

καὶ δὴ σφι οὗτοι μὲν οὐκέτι βοηθέουσι, μεμφόμενοι ὅτι Αἰγιναῖαι νέες ἀνάγκη λαμφθεῖσαι ὑπὸ Κλεομένεος ἔσχον τε ἐς τὴν Ἀργολίδα χώραν καὶ συναπέβησαν Λακεδαιμονίοισι· συναπέβησαν δὲ καὶ ἀπὸ Σικυωνιῶν νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ 10 ἐσβολῇ. καὶ σφι ὑπ' Ἀργείων ἐπεβλήθη ζημὴ χεῖλια τάλαντα ἐκτεῖσαι, πεντακόσια ἑκατέρους.

Σικυῶνιοι μὲν νυν συγγνόντες ἀδικῆσαι ὠμολόγησαν ἑκατὸν τάλαντα ἐκτεῖσαντες ἀζήμιοι εἶναι, Αἰγινῆται δὲ 15 οὔτε συνεγινώσκοντο ἦσαν τε αὐθαδέστεροι. διὰ δὴ ὧν σφι ταῦτα δεομένοισι ἀπὸ μὲν τοῦ δημοσίου οὐδεὶς Ἀργείων ἔτι ἐβοήθει, ἐθελονταὶ δὲ ἐς χειλίους· ἦγε δὲ αὐτοὺς στρατηγὸς Εὐρυβάτης, <ἀνὴρ> πεντάεθλον ἐπασκῆσας. 20 τούτων οἱ πλείονες οὐκ ἀπενόστησαν ὀπίσω, ἀλλ' ἐτελεύτησαν ὑπ' Ἀθηναίων ἐν Αἰγίνῃ· αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης μονομαχίην ἐπασκέων

XCI. 14 ἐγένοντο AB 15 αἱ om. B²Rsv 16 ἐπισπαστήρσι ABC.

XCII. 1 αὐτοὺς om. PRsv 5 τοὺς αὐτοὺς Rsv: τούτους αὐτοὺς οὐς 17 ὧν σφι om. PRsv 20 post στρατηγὸς ABC add. ἀνὴρ ᾧ ὄνομα ἀνὴρ add. Stein

25 τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτεί-
νει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος
τοῦ Δεκελέος ἀποθνήσκει.

Death of Eury-
bates.

Αἰγινῆται δὲ ἐοῦσι ἀτάκτοισι Ἰθναῖοισι 93
συμβαλόντες τῆσι νηυσὶ ἐνίκησαν καὶ
σφεων νέας τέσσερας αὐτοῖσι ἀνδράσι
εἶλον.

The Aeginetans
defeat the Athe-
nians and cap-
ture four ships.

Ἰθναῖοισι μὲν δὴ πόλεμος συνήπτο πρὸς 94
Αἰγινήτας, ὁ δὲ Πέρσης τὸ ἐνωτοῦ
ἐποίει, ὥστε ἀναμιμνήσκοντός τε αἰεὶ
τοῦ θεράποντος μεμνήσθαι μιν τῶν
5 Ἰθναίων καὶ Πεισιστρατιδέων προσκατημένων
καὶ διαβαλλόντων Ἰθναίους, ἅμα δὲ βουλόμενος
ὁ Δαρεῖος ταύτης ἐχόμενος τῆς προφάσιος κατα-
στρέφει τῆς Ἑλλάδος τοὺς μὴ δόντας αὐτῷ
γῆν τε καὶ ὕδωρ. Μαρδόνιον μὲν δὴ φλαύρως
10 πρήξαντα τῷ στόλῳ παραλύει τῆς
στρατηγείας, ἄλλους δὲ στρατηγοὺς
ἀποδέξας ἀπέστειλε ἐπὶ τε Ἐρέτριαν
καὶ Ἀθήνας, Δατίν τε ἔοντα Μῆδον
γένος, καὶ Ἀρταφρένεα τὸν Ἀρταφρένεος παῖδα,
15 ἀδελφιδέον <δ> ἐνωτοῦ· ἐντειλάμενος δὲ ἀπέπεμπε
ἐξανδραποδίσαντας Ἀθήνας καὶ Ἐρέτριαν ἀνά-
γειν ἐνωτῷ ἐς ὄψιν τὰ ἀνδράποδα.

Darius makes
preparations for
an invasion of
Greece.

He appoints
Datis and Arta-
phrenes comman-
ders with instruc-
tions to enslave
Athens and Ere-
tria (B.C. 490).

Ὡς δὲ οἱ στρατηγοὶ οὗτοι οἱ ἀποδεχθέντες 95
πορευόμενοι παρὰ βασιλέος ἀπίκοντο τῆς Κιλι-

XCII. 24 τοιῶδε Rsv.

XCIII. 1 τοῖσι Ἰθναῖοισι ABC

XCIV. 15 δὲ add. Stein

ἀγειν CP.

XCV. 1 posterius οἱ om. Rsv

3 αὐτοῖσι τοῖσι ABC.

16 ἀνάγειν AB: ἀγαγεῖν Rsv,

κίης ἐς τὸ Ἰαλίον πεδῖον, ἅμα ἀγόμενοι πεζὸν
στρατὸν πολλόν τε καὶ εὖ ἐσκευασμένον, ἐνθαῦτα
στρατοπεδευομένοισι ἐπῆλθε μὲν ὁ ναυτικὸς πᾶς 5
στρατὸς ὁ ἐπιταχθεὶς ἐκάστοισι, παρεγένοντο δὲ
καὶ αἱ ἵππαγωγοὶ νέες, τὰς τῷ προ-
τέρῳ ἔτει προεῖπε τοῖσι ἐωυτοῦ δα-
σμοφόροισι Δαρείος ἐτοιμάζειν. ἐσ-
βαλόμενοι δὲ τοὺς ἵππους ἐς ταύτας καὶ τὸν 10
πεζὸν στρατὸν ἐσβιβάσαντες ἐς τὰς νέας ἔπλεον
ἑξακοσίησι τριήρεσι ἐς τὴν Ἰωνίην· ἐνθεῦτεν δὲ
οὐ παρὰ τὴν ἠπειρον εἶχον τὰς νέας ἰθὺ τοῦ τε
Ἑλλησπόντου καὶ τῆς Θρηίκης, ἀλλ' ἐκ Σάμου
ὀρμώμενοι παρὰ τε Ἰκαρον καὶ διὰ νήσων τὸν 15
πλόον ἐποιέοντο, ὡς μὲν ἐμοὶ δοκεῖν, δείσαντες
μάλιστα τὸν περίπλοον τοῦ Ἄθω, ὅτι τῷ προ-
τέρῳ ἔτει ποιέομενοι ταύτη τὴν κομιδὴν μεγάλως
προσέπταισαν· πρὸς δὲ καὶ ἡ Νάξος σφέας
ἠνάγκαζε πρότερον οὐκ ἀλοῦσα.

96 Ἐπεὶ δὲ ἐκ τοῦ Ἰκαρίου πελάγεος προσφε-
ρόμενοι προσέμειξαν τῇ Νάξῳ (ἐπὶ
ταύτην γὰρ δὴ πρώτην ἐπέϊχον στρα-
τεύεσθαι οἱ Πέρσαι), μεμνημένοι τῶν
πρότερον οἱ Νάξιοι πρὸς τὰ ὄρεα οἴχοντο φεύ- 5
γοντες οὐδὲ ὑπέμειναν. οἱ δὲ Πέρσαι
ἀνδραποδισάμενοι τοὺς κατέλαβον αὐ-
τῶν, ἐνέπρησαν καὶ τὰ ἱερά καὶ τὴν πόλιν. ταῦτα
δὲ ποιήσαντες ἐπὶ τὰς ἄλλας νήσους ἀνάγοντο.

XCV. 4 τε om. ABC

Ἰκαρον vel Ἰκαρίην Gebhardt: Ἰκάριον
τερον Dobree.

XCVI. 3 πρῶτον Rsv

11 ἐς τὰς νέας om. B²Rsv 15

17 τῷ τρίτῳ πρό-

5 προτέρων Rsv.



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πλέω κακὰ τῇ Ἑλλάδι ἢ ἐπὶ εἴκοσι ἄλλας γενεὰς τὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν Περσέων αὐτῇ γενόμενα, τὰ δὲ ἀπ' αὐτῶν τῶν κορυφαίων περὶ τῆς ἀρχῆς πολεμούντων. οὕτω οὐδὲν ἦν ἀεικὲς κινηθῆναι Δῆλον τὸ πρὶν εἶσαν ^{1:} ἀκίνητον. [καὶ ἐν χρησμῶ ἦν γεγραμμένον περὶ αὐτῆς ὧδε.

κινήσω καὶ Δῆλον ἀκίνητόν περ εἶσαν.]

99 Οἱ δὲ βάρβαροι ὡς ἀπῆραν ἐκ τῆς Δήλου,

The Persians touch at the islands and levy troops and exact hostages.

προσίσχον πρὸς τὰς νήσους, ἐνθεύτεν δὲ στρατιὴν τε παρελάμβανον καὶ ὁμήρους τῶν νησιωτέων παῖδας ἐλαμβάνον. ὡς δὲ περιπλέοντες τὰς νήσους προσ-

έσχον καὶ ἐς Κάρυστον (οὐ γὰρ δὴ σφί οἱ Καρύστιοι οὔτε ὁμήρους ἐδίδοσαν οὔτε ἔφασαν ἐπὶ πόλις ἀστυγείτονας στρατεύεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθήνας), ἐνθαῦτα τούτους ἐπολιόρκεόν τε καὶ τὴν γῆν ¹⁰ σφέων ἔκειρον, ἐς ὃ καὶ οἱ Καρύστιοι παρέστησαν ἐς τῶν Περσέων τὴν γνώμην.

Carystus resists but is forced to surrender.

100 Ἐρετριέες δὲ πυνθανόμενοι τὴν στρατιὴν τὴν

The Eretrians invoke Athenian aid, which is granted.

Περσικὴν ἐπὶ σφέας ἐπιπλέουσαν Ἀθηναίων ἐδεήθησαν σφίσι βοηθοὺς γενέσθαι. Ἀθηναῖοι δὲ οὐκ ἀπεί-

XCVIII. 18 καὶ—εἶσαν om. ABC. Post haec verba omnes libri habent adnotationem quam damnavit Wesseling: δύναται δὲ κατὰ Ἑλλάδα γλῶσσαν ταῦτα τὰ οὐνόματα, Δαρείος ἐρξίης, Ξέρξης ἀρήιος, Ἄρτοξέρξης μέγας (μέγα Bekker) ἀρήιος. τούτους μὲν δὴ τοὺς βασιλέας ὧδε ἀν ὀρθῶς κατὰ γλῶσσαν τὴν σφετέρην Ἕλληνας καλέοιεν.

XCIX. 2 πρόσισχον z: προίσχοντο Rsv, προσίσχοντο cett. 9 στρατεύεσθαι Dobree: στρατεύεσθαι.

5 παντο τὴν ἐπικουρίην, ἀλλὰ τοὺς τετρακισχειλίους
 <τοὺς> κληρουχέοντας τῶν ἵπποβοτέων Χαλκιδέων
 τὴν χώραν, τούτους σφι διδοῦσι τιμωρούς. τῶν
 δὲ Ἐρετριέων ἦν ἄρα οὐδὲν ὑγιὲς βούλευμα, οἱ
 μετεπέμποντο μὲν Ἀθηναίους, ἐφρόνεον δὲ διφα-
 10 σίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβου- The Eretrians
are divided a-
mong themselves.
 λεύοντο ἐκλιπεῖν τὴν πόλιν ἐς τὰ
 ἄκρα τῆς Εὐβοίης, ἄλλοι δὲ αὐτῶν ἴδια κέρδεα
 προσδεκόμενοι παρὰ τοῦ Πέρσεω οἴσεσθαι προδο-
 σίην ἐσκευάζοντο. μαθὼν δὲ τούτων On the advice
of Æschines the
Athenians leave
the island.
 15 ἐκάτερα ὡς εἶχε Αἰσχίνης ὁ Νόθωνος,
 ἐὼν τῶν Ἐρετριέων τὰ πρῶτα, φράζει
 τοῖσι ἤκουσι Ἀθηναίων πάντα τὰ παρεόντα σφι
 πρήγματα, προεδεῖτό τε ἀπαλλάσσεσθαι σφεας
 ἐς τὴν σφετέρην, ἵνα μὴ προσαπόλωνται. οἱ δὲ
 20 Ἀθηναῖοι ταῦτα Αἰσχίνῃ συμβουλεύσαντι πεί-
 θονται.

Καὶ οὗτοι μὲν διαβάντες ἐς Ὠρωπὸν ἔσωζον 101
 σφέας αὐτούς· οἱ δὲ Πέρσαι πλέοντες The Persians
land in Eretria.
 κατέσχον τὰς νέας τῆς Ἐρετρικῆς
 χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ Αἰγίλια.
 5 κατασχόντες δὲ ἐς ταῦτα τὰ χωρία αὐτίκα ἵππους
 τε ἐξεβάλλοντο καὶ παρεσκευάζοντο ὡς προσοισό-
 μενοι τοῖσι ἐχθροῖσι. οἱ δὲ Ἐρετριέες ἐπεξελθεῖν
 μὲν καὶ μαχέσασθαι οὐκ ἐποιέοντο βουλήν, εἴ κως
 δὲ διαφυλάξειαν τὰ τείχεα, τούτου σφι περί ἔμελε,

C. 6 τοὺς add. Krüger
σεσθαι om. Rsv.

8 βούλευμα vecl. Cobet

13 οἴ-

CI. 4 ταμύνας Valckenaer: τέμενος
ἐς—χωρία del. Kallenberg

5 ἐς om. ABC,

8 μάχεσθαι ABC

On the seventh day the city is betrayed.

ἐπεῖτε ἐνίκα μὴ ἐκλιπεῖν τὴν πόλιν. 10
προσβολῆς δὲ γινομένης καρτερῆς πρὸς
τὸ τεῖχος ἔπιπτον ἐπὶ ἕξ ἡμέρας πολλοὶ μὲν ἀμ-
φοτέρων· τῇ δὲ ἑβδόμῃ Εὐφορβὸς τε ὁ Ἀλκιμάχου
καὶ Φίλαγρος ὁ Κυνέω ἄνδρες τῶν ἀστῶν δόκιμοι
προδιδούσι τοῖσι Πέρσησι. οἱ δὲ ἐσελθόντες ἐς 15
τὴν πόλιν τοῦτο μὲν τὰ ἱερά συλήσαντες ἐνέ-
πρησαν, ἀποτινύμενοι τῶν ἐν Σάρδισι κατακαυ-
θέντων ἱερῶν, τοῦτο δὲ τοὺς ἀνθρώπους ἠνδρα-
ποδίσαντο κατὰ τὰς Δαρείου ἐντολάς.

102 Χειρωσάμενοι δὲ τὴν Ἐρέτριαν καὶ ἐπισχόντες
ὀλίγας ἡμέρας ἔπλεον ἐς τὴν Ἀττικὴν,
†κατέργοντές τε πολλὸν καὶ δοκέ-
οντες ταῦτα τοὺς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς
Ἐρετριέας ἐποίησαν. καὶ ἦν γὰρ Μαραθῶν ἐπι- 5
τηδεότατον χωρίου τῆς Ἀττικῆς ἐνιππεῦσαι καὶ
ἀγχοτάτω τῆς Ἐρετρίας, ἐς τοῦτό σφι κατηγεῖτο
Ἰππίης ὁ Πεισιστράτου.

103 Ἀθηναῖοι δὲ ὡς ἐπύθοντο ταῦτα, ἐβοήθειον καὶ
αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ
σφεας στρατηγοὶ δέκα, τῶν ὁ δέκατος
ἦν Μιλτιάδης, τοῦ τὸν πατέρα Κίμωνα τὸν
Στησαγόρεω κατέλαβε φυγεῖν ἐξ Ἀθηνέων Πεισί- 5
στρατον τὸν Ἰπποκράτεος. καὶ αὐτῶ
φεύγοντι Ὀλυμπιάδα ἀνελέσθαι τε-

The Athenians go out thither.

Of Miltiades and his father (son).

CI. 14 Κυνέω Bredow: κυνέου.

CII. 2 τὴν: γῆν τὴν ABC 3 κατέργοντες: κατεργάζοντες
B³Rsv, κατοργέοντες Dietsch, κατηλογέοντες Herwerden, καταγρόν-
τες Madvig, κατασπέρχοντες Nitsch, κατεπείγοντες (aut κατα-
σπέρχοντές) τε τὸν πλόον? Stein 5 Μαραθῶν Rsv: ὁ Μαρ. 1^o
corr., ἡ ABC 6 χωρίον "fortasse spurium" Stein.



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τὴν ἐωυτοῦ δοκέοντά τε εἶναι ἐν σωτηρίῃ ἤδη, τὸ ἐνθευτέν μιν οἱ ἐχθροὶ ὑποδεξάμενοι καὶ ὑπὸ δικαστήριον [αὐτὸν] ἀγαγόντες ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ. ἀποφυγῶν δὲ καὶ τούτους 10 στρατηγὸς οὕτω Ἀθηναίων ἀπεδέχθη, αἰρεθεῖς ὑπὸ τοῦ δήμου.

105 Καὶ πρῶτα μὲν ἔοντες ἔτι ἐν τῷ ἄστει οἱ στρατηγοὶ ἀποπέμπουσι ἐς Σπάρτην κήρυκα Φιλιππίδην, Ἀθηναῖον μὲν ἄνδρα, ἄλλως δὲ ἡμεροδρόμον τε καὶ τοῦτο μελετῶντα· τῷ δὴ, ὡς αὐτός τε ἔλεγε 5 Φιλιππίδης καὶ Ἀθηναίοισι ἀπήγγελλε, περὶ τὸ Παρθένιον ὄρος τὸ ὑπὲρ Τεγέης ὃ Πᾶν περιπίπτει. βῶσαντα δὲ τοῦνομα τοῦ Φιλιππίδew τὸν Πᾶνα Ἀθηναίοισι κελεύσαι ἀπαγγεῖλαι, δι' ὃ τι ἐωυτοῦ οὐδεμίαν ἐπιμελείην ποιέονται, ἔοντος 10 εὐνόου Ἀθηναίοισι καὶ πολλαχῇ < μὲν > γενομένου σφι ἤδη χρησίμου, τὰ δ' ἔτι καὶ ἐσομένου. καὶ ταῦτα μὲν Ἀθηναῖοι καταστάτων σφι εὖ ἤδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἀληθέα ἰδρύσαντο ὑπὸ τῇ ἀκροπόλι Πανὸς ἱερόν, καὶ 15 αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίησι ἐπετείοισι καὶ λαμπάδι ἰλάσκονται.

106 Τότε δὲ πεμφθεῖς ὑπὸ τῶν στρατηγῶν ὁ Φιλιππίδης οὕτως· ὅτε πέρ οἱ ἔφη καὶ τὸν Πᾶνα

CIV. 9 αὐτὸν om. Rsv
Herwerden.

ἀγαγόντες: ὑπαγαγόντες

CV. 3 Φιλιππίδην Rsv: Φειδιππίδην. Etiam in vns 6, 8 et c. 106. 2 teste Holder formam Φιλιππίδης habent Rsv 5 γε Krüger, probante Herwerden 11 μὲν add. Naber, prob. Herwerden 12 σφι Schaefer: σφίσι 13 σφι pro σφίσι Stein.

φανῆναι, δευτεραῖος ἐκ τοῦ Ἀθηναίων ἄσπεος ἦν
ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοῦς ἄρχοντας
5 ἔλεγε· ὦ Λακεδαιμόνιοι, Ἀθηναῖοι ὑμέων δέονται
σφίσι βοηθῆσαι καὶ μὴ περιδεῖν πόλιν ἀρχαιο-
τάτην ἐν τοῖσι Ἑλλησι δουλοσύνη περιπεσοῦσαν
πρὸς ἀνδρῶν βαρβάρων· καὶ γὰρ νῦν Ἐρέτρια τε
ἠνδραπόδισται καὶ πόλι λογίμῳ ἢ Ἑλλάς γέγονε
10 ἀσθενεστέρα. ὁ μὲν δὴ σφι τὰ ἐντε-
ταλμένα ἀπήγγελλε, τοῖσι δὲ ἔαδε ^{The Laceda-}
μὲν βοηθεῖν Ἀθηναίοισι, ἀδύνατα δέ ^{monians resolve}
σφι ἦν τὸ παραυτίκα ποιεῖν ταῦτα οὐ βουλομέ- ^{to give their aid,}
νοισι λύειν τὸν νόμον· ἦν γὰρ Ἰσταμένου τοῦ ^{Plut. has to wait}
15 μηνὸς εἰνάτη, εἰνάτη δὲ οὐκ ἐξελεύσεσθαι ἔφασαν ^{for the full moon.}
μὴ οὐ πλήρεος ἑόντος τοῦ κύκλου.

Οὔτοι μὲν νυν τὴν πανσέληνον ἔμενον, τοῖσι 107
δὲ βαρβάροισι κατηγεῖτο Ἰππίης ὁ ^{Vision of Hip-}
Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς ^{ria.}
παροιχομένης νυκτὸς ὄψιν ἰδὼν τοιήνδε· ἐδόκει
5 ὁ Ἰππίης τῇ μητρὶ τῇ ἑωυτοῦ συνευνηθῆναι.
συνεβάλετο ὦν ἐκ τοῦ ὄνειρου κατελθὼν ἐς τὰς
Ἀθήνας καὶ ἀνασωσάμενος τὴν ἀρχὴν τελευτήσῃν
ἐν τῇ ἑωυτοῦ γηραιός. ἐκ μὲν δὴ τῆς ὄψιος συνε-
βάλετο ταῦτα, τότε δὲ κατηγεόμενος τοῦτο μὲν τὰ
10 ἀνδράποδα τὰ ἐξ Ἐρετρίας ἀπέβησε ἐς τὴν νῆσον
τὴν Στυρέων, καλεομένην δὲ Αἰγίλειαν, τοῦτο δὲ
καταγομένας ἐς τὸν Μαραθῶνα τὰς νέας ὄρμιζε
οὔτος, ἐκβάντας τε ἐς γῆν τοὺς βαρβάρους διέ-

CVI. 14 Ἰσταμένου Rsv Plut.: Ἰσταμένη ABC 15 εἰνάτη,
εἰνάτη δὲ L: εἰνάτη δὲ Plut. Mor. p. 862, εἰνάτη, οἱ δὲ Cobet.

CVII. 4 ἐν τῷ ὑπνω add. Ppr. post τοιήνδε, P corr. Rsv post
ἰδὼν 11 αἰγίλειαν ABC

* Jm. 7 - 14 - 15 - 16 - 17 - 18 - 19 - 20 - 21 - 22 - 23 - 24 - 25 - 26 - 27 - 28 - 29 - 30 - 31 - 32 - 33 - 34 - 35 - 36 - 37 - 38 - 39 - 40 - 41 - 42 - 43 - 44 - 45 - 46 - 47 - 48 - 49 - 50 - 51 - 52 - 53 - 54 - 55 - 56 - 57 - 58 - 59 - 60 - 61 - 62 - 63 - 64 - 65 - 66 - 67 - 68 - 69 - 70 - 71 - 72 - 73 - 74 - 75 - 76 - 77 - 78 - 79 - 80 - 81 - 82 - 83 - 84 - 85 - 86 - 87 - 88 - 89 - 90 - 91 - 92 - 93 - 94 - 95 - 96 - 97 - 98 - 99 - 100

τασσε. καί οί ταῦτα διέποντι ἐπῆλθε πταρεῖν τε
καὶ βῆξαι μέζον ἢ ὡς ἐώθει· οἶα δέ οί πρεσ- 15
βυτέρῳ ἔοντι τῶν ὀδόντων οἱ πλέονες ἐσείουτο.
τούτων ὦν ἓνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βίης
βήξας· ἐκπεσόντος δὲ ἐς τὴν ψάμμον αὐτοῦ
ἐποιεῖτο σπουδὴν πολλὴν ἐξευρεῖν. ὡς δὲ οὐκ
ἐφαίνετό οἱ ὁ ὀδὼν, ἀναστενάξας εἶπε πρὸς τοὺς 20
παραστάτας· Ἡ γῆ ἥδε οὐκ ἡμετέρη ἐστὶ οὐδέ
μιν δυνησόμεθα ὑποχειρὴν ποιήσασθαι· ὁκόσον
δέ τί μοι μέρος μετῆν, ὁ ὀδὼν μετέχει.

108 Ἴππίης μὲν δὴ ταύτῃ τὴν ὄψιν συνεβάλετο
ἐξεληλυθέναι· Ἀθηναίοισι δὲ τεταγμένοιισι ἐν

The Athenians
are joined by the
Platæans. τεμένει Ἡρακλέος ἐπῆλθον βοηθέοντες
Πλαταιέες πανδημεί· καὶ γὰρ καὶ
ἐδεδώκεσαν σφέας αὐτοὺς τοῖσι Ἀθηναίοισι οἱ 5
Πλαταιέες, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι
συχνοὺς ἤδη ἀναραιρέατο· ἔδοσαν δὲ ᾧδε. πιεζό-
μενοι ὑπὸ Θηβαίων οἱ Πλαταιέες ἐδίδοσαν πρῶτα
παρατυχοῦσι Κλεομένει τε τῷ Ἀναξανδρίδew καὶ

Of the origin of
the friendship be-
tween the Athe-
nians and the
Platæans. Λακεδαιμονίοισι σφέας αὐτούς. οἱ δὲ 10
οὐ δεκόμενοι ἔλεγόν σφι τάδε· Ἡμεῖς
μὲν ἐκαστέρῳ τε οἰκέομεν καὶ ὑμῖν
τοιήδε τις γίνοιτ' ἂν ἐπικουρίη ψυχρῆ· φθαιήτε
γὰρ ἂν πολλάκις ἐξανδραποδισθέντες ἢ τινα
πυθέσθαι ἡμέων. συμβουλεύομεν δὲ ὑμῖν δοῦναι 15
ὑμέας αὐτοὺς Ἀθηναίοισι, πλησιοχώροισί τε ἀν-
δράσι καὶ τιμωρεῖν ἐοῦσι οὐ κακοῖσι. ταῦτα

CVII. 15 μέζον B²Rsv: μεζόνως P, μειζόνως ABC 16 οἱ
om. PRsv 19 πολλὴν σπουδὴν PRsv 21 παριστάτας Rsv.

CVIII. 7 ἀναραιρέατο Bekker: ἀναιρέατο Rsv, ἀναιρέοντο cett.
14 <πρὶν> ἢ Herwerden



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ἐνίκα ἢ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ
 ἐνδέκατος ψηφιδοφόρος ὁ τῷ κυάμῳ λαχὼν Ἀθη-
 ναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναῖοι
 ὁμόψηφον τὸν πολέμαρχον ἐποιέοντο τοῖσι στρα-
 τηγοῖσι), ἦν δὲ τότε πολέμαρχος Καλλίμαχος 10
 Ἀφιδναῖος, πρὸς τοῦτον ἔλθων Μιλτιάδης ἔλεγε
 τάδε· Ἐν σοὶ νῦν, Καλλίμαχε, ἐστὶ ἡ καταδου-
 λῶσαι Ἀθήνας ἢ ἐλευθέρας ποιήσαντα μνημόσυνον
 λιπέσθαι ἐς τὸν ἅπαντα ἀνθρώπων βίον οἶον οὐδὲ
 Ἀρμόδιός τε καὶ Ἀριστογείτων [λείπουσι]. νῦν 15
 γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναῖοι, ἐς κίνδυνον
 ἤκουσι μέγιστον, καὶ ἦν μὲν γε ὑποκύψωσι τοῖσι
 Μήδοισι, δέδοκται τὰ πείσονται παραδεδομένοι
 Ἰππίη, ἦν δὲ περιγένηται αὕτη ἢ πόλις, οἷη τέ
 ἐστὶ πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. 20
 κῶς ὦν δὴ ταῦτα οἶά τέ ἐστὶ γενέσθαι, καὶ κῶς ἐς
 σέ τοι τούτων ἀνήκει τῶν πρηγμάτων τὸ κῦρος
 ἔχειν, νῦν ἔρχομαι φράσων. ἡμέων τῶν στρατηγῶν
 ἑόντων δέκα δίχα γίνονται αἱ γνώμαι, τῶν μὲν
 κελευόντων συμβάλλειν, τῶν δὲ οὐ. ἦν μὲν νυν 25
 μὴ συμβάλωμεν, ἔλπομαί τινα στάσιν μεγάλην
 διασεῖσειν ἐμπεσοῦσαν τὰ Ἀθηναίων φρονήματα
 ὥστε μηδίσαι· ἦν δὲ συμβάλωμεν πρὶν τι καὶ
 σαθρὸν Ἀθηναίων μετεξετέροισι ἐγγενέσθαι, θεῶν
 τὰ ἴσα νεμόντων οἰοί τέ εἶμεν περιγενέσθαι τῇ 30
 συμβολῇ. ταῦτα ὦν πάντα ἐς σέ νῦν τείνει καὶ

CIX. 10 ἦν τε Reiz 13 μνημόσυνον PRsv: μνημόσυνα et mox
 οἶον. Vulgo editur μνημόσυνα mutato οἶον in οἶα, praeunte
 Schäfer 15 λείπουσι secl. Stein 18 δέδεκται B² Reiske
 22 σέ τοι Eltz: σέ τι 25 κελευόντων τῶν δὲ οὐ συμβάλλειν
 ABC, κελειόντων συμβάλλειν (-λεῖν sv) τῶν δὲ οὐ συμβαλεῖν Rsv

ἐκ σέο ἤρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθῆ,
 ἔσται τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν
 ἐν τῇ Ἑλλάδι· ἦν δὲ <τὴν> τῶν ἀποσπευδόντων
 35 τὴν συμβολὴν ἔλη, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα
 ἀγαθῶν τὰ ἐναντία.

Ταῦτα λέγων ὁ Μιλτιάδης προσκτᾶται τὸν 110
 Καλλίμαχον· προσγενομένης δὲ τοῦ
 πολεμάρχου τῆς γνώμης ἐκεκύρωτο
 συμβάλλειν. μετὰ δὲ οἱ στρατηγοὶ
 5 τῶν ἢ γνώμη ἔφερε συμβάλλειν, ὡς
 ἐκάστου αὐτῶν ἐγένετο πρυτανηίη τῆς ἡμέρης,
 Μιλτιάδῃ παρεδίδοσαν· ὁ δὲ δεκόμενος οὔτι κω
 συμβολὴν ἐποιεῖτο, πρὶν γε δὴ αὐτοῦ πρυτανηίη
 ἐγένετο.

The generals
 who supported
 Miltiades sur-
 render their com-
 mand in turn to
 him, but he waits
 till his own turn
 comes.

Ὡς δὲ ἐς ἐκείνον περιῆλθε, ἐνθαῦτα δὴ ἐτάσσον- 111
 το ὧδε οἱ Ἀθηναῖοι ὡς συμβαλέοντες·
 τοῦ μὲν δεξιοῦ κέρεος ἡγεῖτο ὁ πολέμαρ-
 χος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὔτω τοῖσι
 5 Ἀθηναίοισι, τὸν πολέμαρχον ἔχειν κέρας τὸ δεξιόν.
 ἡγεομένου δὲ τούτου ἐξεδέκοντο ὡς ἡριθμέοντο αἱ
 φυλαί, ἐχόμεναι ἀλλήλων· τελευταῖοι δὲ ἐτάσ-
 σοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιέες.
 ἀπὸ ταύτης δὲ σφί τῆς μάχης Ἀθηναίων θυσίας
 10 ἀναγόντων καὶ τὰς πανηγύρις τὰς ἐν τῆσι πεν-
 τετηρίσι γινομένας κατεύχεται ὁ κῆρυξ ὁ Ἀθη-

The Greek order
 of battle.

CIX. 32 ἦν <μέν> Cobet 33 ἔσται Cobet : ἔστι 34 τὴν
 inseruit Reiske τῇ τῶν Cobet, del. ἔλη.

CX. 7 <οὐ> δεκόμενος Herwerden.

CXI. 4 τότε om. PRs 6 αἱ ἰ (i.e. αἱ δέκα) Cobet 9 δὲ
 Herw.: γὰρ, secl. Stein θυσίας ἀθηναίων PRsv 10 καὶ s
 Herwerden: ἐς PR, ἐς τὰς ABC

ναῖος ἅμα τε Ἀθηναίοισι λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεῦσι. τότε δὲ τασσομένων τῶν Ἀθηναίων ἐν τῷ Μαραθῶνι ἐγένετο τοιόνδε τι· τὸ στρατόπεδον ἐξισούμενον τῷ Μηδικῷ στρατο- 15 πέδῳ, τὸ μὲν αὐτοῦ μέσον ἐγένετο ἐπὶ τάξις ὀλίγας, καὶ ταύτη ἦν ἀσθενέστατον τὸ στρατόπεδον, τὸ δὲ κέρας ἐκάτερον ἔρρωτο πλήθει.

112 Ὡς δὲ σφι διετέτακτο καὶ τὰ σφάγια ἐγένετο καλὰ, ἐνθαῦτα ὡς ἀπείθησαν οἱ Ἀθηναῖοι, δρόμῳ ἴεντο ἐς τοὺς βαρβάρους. ἦσαν δὲ The Greeks advance at a run. στάδιοι οὐκ ἐλάσσονες τὸ μεταίχμιον αὐτῶν ἢ ὀκτώ. οἱ δὲ Πέρσαι ὀρέοντες δρόμῳ 5 ἐπιόντας παρεσκευάζοντο ὡς δεξόμενοι, μανίην τε τοῖσι Ἀθηναίοισι ἐπέφερον καὶ πάγχυ ὀλεθρίην, ὀρέοντες αὐτοῖς ὀλίγους, καὶ τούτους δρόμῳ ἐπειγομένους οὔτε ἵππου ὑπαρχούσης σφι οὔτε τοξευμάτων. ταῦτα μὲν νυν οἱ βάρβαροι κατεΐκαζον. 10 Ἀθηναῖοι δὲ ἐπεῖτε ἀθρόοι προσέμειξαν τοῖσι βαρβάροισι, ἐμάχοντο ἀξίως λόγου. πρῶτοι μὲν γὰρ Ἑλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολέμους ἐχρήσαντο, πρῶτοι δὲ ἀνέσχοντο ἐσθῆτά τε Μηδικὴν ὀρέοντες καὶ τοὺς ἄνδρας ταύτην ἐσθη- 15 μένους· τέως δὲ ἦν τοῖσι Ἑλλησι καὶ τοῦνομα τὸ Μήδων φόβος ἀκούσαι.

113 Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγένετο πολλός. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων

CXI. 12 τὰ om. PRsv 14 ἐγένετο ABC.

CXII. 8 αὐτοῖς ἐόντας Rsv 15 καὶ ἄνδρας τοὺς Krüger, καὶ ἄνδρας Cobet, καὶ τοὺς—ἐσθημένους secl. Naber Herwerden delete praecedente τε.



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θῆναι· τούτους γὰρ συνθεμένους τοῖσι Πέρσησι
ἀναδέξαι ἀσπίδα εὐοῦσι ἤδη ἐν τῆσι νηυσί. 10

116 Οὗτοι μὲν δὴ περιέπλεον Σούνιον· Ἀθηναῖοι
δὲ ὡς ποδῶν εἶχον [τάχιστα] ἐβοήθουν
The Athenians hasten to the city
and the Persians sail back to Asia. ἐς τὸ ἄστυ, καὶ ἔφθησάν τε ἀπικόμενοι
πρὶν ἢ τοὺς βαρβάρους ἤκειν, καὶ
ἐστρατοπεδεύσαντο ἀπιγμένοι ἐξ Ἡρακλείου τοῦ 5
ἐν Μαραθῶνι ἐν ἄλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργει
οἱ δὲ βάρβαροι τῆσι νηυσὶ ὑπεραιωρηθέντες Φαλή-
ρου (τοῦτο γὰρ ἦν ἐπινηῖον τότε τῶν Ἀθηναίων)
ὑπὲρ τούτου ἀνοκωχέυσαντες τὰς νέας ἀπέπλεον
ὀπίσω ἐς τὴν Ἀσίην. 10

117 Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μάχῃ ἀπέθανον τῶν
βαρβάρων κατὰ ἑξακισχειλίους καὶ
Number of the slain. τετρακοσίους ἄνδρας, Ἀθηναίων δὲ
ἑκατὸν καὶ ἐνενηκοντα καὶ δύο. ἔπεσον μὲν ἀμφο- 5
τέρων τοσοῦτοι· συνήνεικε δὲ αὐτόθι θῶμα γενέσ-
θαι τοιόνδε, Ἀθηναῖον ἄνδρα Ἐπίζηλον τὸν Κου-
How Epizelus became blind. φαγόρεω ἐν τῇ συστάσι μαχόμενόν τε
καὶ ἄνδρα γινόμενον ἀγαθὸν τῶν ὀμμά-
των στερηθῆναι, οὔτε πληγέντα οὐδὲν τοῦ σώματος
οὔτε βληθέντα, καὶ τὸ λοιπὸν τῆς ζῆς διατελεῖν 10
ἀπὸ τούτου τοῦ χρόνου εὐόντα τυφλόν. λέγειν δὲ
αὐτὸν περὶ τοῦ πάθεος ἤκουσα τοιόνδε τινὰ λόγον,
ἄνδρα οἱ δοκεῖν ὀπλίτην ἀντιστῆναι μέγαν, τοῦ τὸ
γένειον τὴν ἀσπίδα πᾶσαν σκιάζειν· τὸ δὲ φάσμα

CXVI. 2 τάχιστα suspectum multis 8 ἐπίνειον L 9 ἀνα-
κωχέυσαντες L.

CXVII. 4 καὶ post ἑκατὸν om. PRsv 5 τοιόνδε γενέσθαι
PRsv 12 ἤκουσα ante περὶ PRsv.

15 τοῦτο ἑωυτὸν μὲν παρεξελθεῖν, τὸν δὲ ἑωυτοῦ
 παραστάτην ἀποκτεῖναι. ταῦτα μὲν δὴ Ἐπίζηλον
 ἐπυθόμην λέγειν.

Δᾶτις δὲ πορευόμενος ἅμα τῷ στρατῷ ἐς τὴν 118
 Ἀσίην, ἐπεῖτε ἐγένετο ἐν Μυκόνῳ,
 εἶδε ὄψιν ἐν τῷ ὕπνῳ. καὶ ἦτις μὲν In consequence
 of a vision Datis
 restores a statue
 of Apollo.
 ἦν ἢ ὄψις, οὐ λέγεται, ὁ δέ, ὡς ἡμέρη
 5 τάχιστα ἐπέλαμψε, ζήτησιν ἐποιεῖτο τῶν νεῶν,
 εὐρών δὲ ἐν Φοινίσσῃ [νηί] ἄγαλμα Ἀπόλλωνος
 κεχρυσωμένον ἐπυυθάνετο ὀκόθεν σεσυλημένον
 εἶη, πυθόμενος δὲ ἐκ τοῦ ἦν ἱεροῦ, ἔπλει τῇ ἑωυτοῦ
 νηί ἐς Δῆλον· καὶ ἀπίκατο γὰρ τηνικαῦτα οἱ
 10 Δῆλιοι ὀπίσω ἐς τὴν νῆσον, κατατίθεταιί τε ἐς τὸ
 ἱερόν τῷγαλμα καὶ ἐντέλλεται τοῖσι Δηλίοισι
 ἀπαγαγεῖν τῷγαλμα ἐς Δῆλιον τὸ Θηβαίων· τὸ δ'
 ἔστι ἐπὶ θαλάσῃ Χαλκίδος καταντίον. Δᾶτις
 μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλει, τὸν δὲ ἀν-
 15 δριάντα τοῦτον Δῆλιοι οὐκ ἀπήγαγον, ἀλλὰ μιν
 δι' ἐτέων εἴκοσι Θηβαῖοι αὐτοὶ ἐκ θεοπροπίου
 ἐκομίσαντο ἐπὶ Δῆλιον.

Τοὺς δὲ τῶν Ἐρετριέων ἀνδραποδισμένους 119
 Δᾶτις τε καὶ Ἀρταφρένης, ὡς προσέσχον ἐς τὴν
 Ἀσίην πλείοντες, ἀνήγαγον ἐς Σοῦσα.
 βασιλεὺς δὲ Δαρεῖος, πρὶν μὲν αἰχ- How the Ere-
 trian captives are
 settled by Darius
 at Ardericca,
 5 μαλώτους γενέσθαι τοὺς Ἐρετριέας,
 ἐνεῖχέ σφι δεινὸν χόλον, οἷα ἀρξάντων ἀδικίης

CXVIII. 2 ἐγένετο Rsv 5 ζήτησιν: ἐξετασιν Valckenaer
 6 νηί φοινίσση ABC, φοινίσση νηί PRsv, νηί om. Suidas 8 ἐκ
 τοῦ Struve: ἐξ οὗ.

CXIX. 2 ἐς: πρὸς ABC 3 ἀνήγαγον PRsv: ἤγαγον

προτέρων τῶν Ἐρετριέων· ἐπεῖτε δὲ εἶδέ σφεας
 ἀπαχθέντας παρ' ἐωυτὸν καὶ ἐωυτῷ ὑποχειρίους
 ἔοντας, ἐποίησε κακὸν ἄλλο οὐδέν, ἀλλὰ σφεας
 τῆς Κισσίης χώρας κατοίκισε ἐν σταθμῷ ἐωυτοῦ 10
 τῷ ὄνομά ἐστι Ἀρδέρικκα, ἀπὸ μὲν Σούσων δέκα
 καὶ διηκοσίους σταδίους ἀπέχοντι,
 near which is a wonderful well. τεσσεράκοντα δὲ ἀπὸ τοῦ φρέατος τὸ
 παρέχεται τριφασίας ἰδέας· καὶ γὰρ ἄσφαλτον
 καὶ ἄλας καὶ ἔλαιον ἀρύσσονται ἐξ αὐτοῦ τρόπῳ 15
 τοιῷδε· ἀντλεῖται μὲν κηλωνηίῳ, ἀντὶ δὲ γαυλοῦ
 ἥμισυ ἀσκοῦ οἱ προσδέδεται· ὑποτύψας δὲ τούτῳ
 ἀντλεῖ καὶ ἔπειτα ἐγχεῖ ἐς δεξαμενὴν· ἐκ δὲ ταύτης
 < ἄλλο > ἐς ἄλλο διαχεόμενον τράπεται τριφασίας
 ὁδοῦς. καὶ ἡ μὲν ἄσφαλτος καὶ οἱ ἄλας πήγνυνται 20
 παραυτίκα, τὸ δὲ ἔλαιον . . . < ἔλαιον > οἱ Πέρσαι
 καλέουσι τοῦτο ῥαδινάκην· ἔστι δὲ μέλαν καὶ
 ὀσμὴν παρεχόμενον βαρέαν. ἐνθαῦτα τοὺς Ἐρετ-
 ριάας κατοίκισε βασιλεὺς Δαρεῖος, οἱ καὶ μέχρι
 ἐμέο εἶχον τὴν χώραν ταύτην, φυλάσσοντες τὴν 25
 ἀρχαίην γλῶσσαν.

120 Τὰ μὲν δὴ περὶ Ἐρετριέας ἔσχε οὕτω· Λακε-
 δαιμονίων δὲ ἦκον ἐς τὰς Ἀθήνας δισχειλίιοι μετὰ
 τὴν πανσέληνον, ἔχοντες σπουδὴν πολ-
 λὴν καταλαβεῖν, οὕτω ὥστε τριταῖοι
 ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὕστεροι δὲ 5
 ἀπικόμενοι τῆς συμβολῆς ἰμείροντο ὅμως θεήσασ-

CXIX. 8 ὑποχειρίους ἐωυτῷ PRsv 15 ἀφύσσονται Dindorf
 17 οἱ om. PRsv 19 ἄλλο add. Herwerden 21 lacunam
 statuit Cobet, repetito ἔλαιον. lacunam ita supplet s, ἔλαιον ἐν
 ἀγγείοις συνάγουσι τὸ.

CXX. 4 τριταῖοι μετὰ τὴν πανσέληνον ABC.



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It was they who were the means of expelling the Pisistratidæ.

τὰς Ἀθήνας οὗτοι ἦσαν οἱ ἐλευθερώσαντες πολλῶ μᾶλλον ἢ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, ὡς ἐγὼ κρίνω. οἱ μὲν γὰρ ἐξηγρίωσαν τοὺς ὑπολοίπους Πεισιστρατιδέων Ἰππαρχον ἀποκτείναντες, οὐδέ τι μᾶλλον ἔπαυσαν [τοὺς λοιπούς] τυραννεύοντας, Ἀλκμεωνίδαι δὲ ἐμφανέως ἠλευθέρωσαν, εἰ δὲ οὗτοί γε ἀληθέως ἦσαν οἱ τὴν Πυθίην ἀναπέισαντες προσημαίνειν Λακεδαιμονίοισι ἐλευθεροῦν τὰς Ἀθήνας, ὡς μοι πρότερον δεδήλωται.

124 Ἀλλὰ γὰρ ἴσως τι ἐπιμεμφόμενοι Ἀθηναίων

Nor did they betray their country out of illwill to the Athenian people, for no others were so highly honoured.

τῷ δήμῳ προεδίδοσαν τὴν πατρίδα. οὐ μὲν ὦν ἦσαν σφεων ἄλλοι δοκιμώτεροι ἔν γε Ἀθηναίοισι ἄνδρες οὐδ' οἱ μᾶλλον ἐτετιμέατο. οὕτω οὐδέ λόγος αἰρεῖ ἀναδεχθῆναι ἔκ γε ἂν τούτων ἀσπίδα ἐπὶ τοιούτῳ λόγῳ. ἀνεδέχθη μὲν γὰρ ἀσπίς, καὶ τοῦτο οὐκ ἔστι ἄλλως εἰπεῖν· ἐγένετο γάρ· ὅς μέντοι ἦν ὁ ἀναδέξας, οὐκ ἔχω προσωτέρω εἰπεῖν τούτων.

125 Οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν

Of the family history of the Alcmaeonidæ.

λαμπροὶ ἐν τῆσι Ἀθήνησι, ἀπὸ δὲ Ἀλκμέωνος καὶ αὐτὶς Μεγακλέος ἐγένοντο καὶ κάρτα λαμπροί. τοῦτο μὲν γὰρ Ἀλκμέων ὁ Μεγακλέος τοῖσι ἐκ Σαρδίων Λυδοῖσι παρὰ Κροίσου ἀπικνεομένοισι ἐπὶ τὸ χρηστήριον τὸ ἐν Δελφοῖσι συμπρήκ-

How Alcmeon obtained great riches.

CXXIII. 12 λοιπούς ABC del. Wesseling.

CXXIV. 6 ἂν om. AB, δὴ Cobet.

CXXV. 6 ἀπικομένοισι Rsv

τωρ τε ἐγίνετο καὶ συνελάμβανε προθύμως, καί
 μιν Κροῖσος πυθόμενος τῶν Λυδῶν τῶν ἐς τὰ
 10 χρηστήρια φοιτεόντων ἐωυτὸν εὖ ποιεῖν μετα-
 πέμπεται ἐς Σάρδεις, ἀπικόμενον δὲ δωρεῖται χρυσῶ
 τὸν ἂν δύνηται τῷ ἐωυτοῦ σώματι ἐξενείκασθαι
 ἐσάπαξ. ὁ δὲ Ἄλκμέων πρὸς τὴν δωρεὴν ἐοῦσαν
 τοιαύτην, τοιάδε ἐπιτηδεύσας προσέφερε· ἐνδύς
 15 κιθῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος
 τοῦ κιθῶνος, κοθόρνους <τε> τοὺς εὔρισκε εὐρυ-
 τάτους ἐόντας ὑποδησάμενος ἦε ἐς τὸν θησαυρὸν
 ἐς τὸν οἱ κατηγέοντο. ἐσπεσὼν δὲ ἐς σωρὸν
 ψήγματος πρῶτα μὲν παρέσαξε παρὰ τὰς κνήμας
 20 [τοῦ χρυσοῦ] ὅσον ἐχώρει οἱ κόθορνοι, μετὰ δὲ
 τὸν κόλπον πάντα πλησάμενος χρυσοῦ καὶ ἐς
 τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος
 καὶ ἄλλο λαβὼν ἐς τὸ στόμα ἐξῆε ἐκ τοῦ θησαυ-
 ροῦ, ἔλκων μὲν μόγισ τοὺς κοθόρνους, παντὶ δέ
 25 τεω οἰκῶς μᾶλλον ἢ ἀνθρώπῳ· τοῦ τό τε στόμα
 ἐβέβυστο καὶ πάντα ἐξώγκωτο. ἰδόντα δὲ τὸν
 Κροῖσον γέλωσ ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα
 διδοῖ καὶ πρὸς ἕτερα δωρεῖται οὐκ ἐλάσσω ἐκεί-
 νων. οὔτω μὲν ἐπλούτησε ἡ οἰκίη αὕτη μεγάλως,
 30 καὶ ὁ Ἄλκμέων οὔτος οὔτω τεθριπποτροφῆσας
 Ὀλυμπιάδα ἀναιρεῖται.

Μετὰ δέ, γενεῇ δευτέρῃ ὕστερον, Κλεισθένης 126
 μιν ὁ Σικυώνιος [τύραννος] ἐξῆρε, ὥστε πολλῶ

CXXV. 15 μέγαν om. ABC

16 τε add. Stein

20 secl. Stein, τοῦ om. PRsv

24 μόγισ τοὺς PRsv: μεγίσ-

τους 25 τε om. PRsv

28 ἕτερα et ἐλάσσω ABC:

ἐτέροισί μιν et ἐλάσσοσι.

CXXVI. 2 μιν PR (μὲν sv): αὐτὴν
 παερ; τύραννος secl. Kallenberg.

Σικυῶνος s et Valcke-

ὀνομαστοτέρην γενέσθαι ἐν τοῖσι "Ἑλλησι ἢ πρό-
 τερον ἦν. Κλεισθένει γὰρ τῷ Ἄρι-
 στωνύμου τοῦ Μύρωνος τοῦ Ἄνδρέω 5
 γίνεται θυγάτηρ τῇ ὄνομα ἦν Ἄγα-
 ρίστη. ταύτην ἠθέλησε, Ἑλλήνων
 ἀπάντων ἐξευρῶν τὸν ἄριστον, τούτῳ γυναῖκα
 προσθεῖναι. Ὀλυμπίων ὧν εἰόντων καὶ νικῶν ἐν
 αὐτοῖσι τεθρίππῳ ὁ Κλεισθένης κήρυγμα ἐποιή- 10
 σατο, ὅστις Ἑλλήνων ἐωυτὸν ἀξιοῖ Κλεισθέneos
 γαμβρὸν γενέσθαι, ἤκειν ἐς ἐξηκοστὴν ἡμέρην ἢ
 καὶ πρότερον ἐς Σικυῶνα ὡς κυρώσοντος Κλει-
 σθέneos τὸν γάμον ἐν ἐνιαυτῷ, ἀπὸ τῆς ἐξηκοστῆς
 ἀρξαμένου ἡμέρης. ἐνθαῦτα Ἑλλήνων ὅσοι σφίσι 15
 τε αὐτοῖσι ἦσαν καὶ πατρη ἐξωγκωμένοι, ἐφοίτεον
 μνηστῆρες, τοῖσι Κλεισθένης καὶ δρόμον καὶ
 παλαίστρην ποιησάμενος ἐπ' αὐτῷ τούτῳ εἶχε.

127 Ἄπὸ μὲν δὴ Ἰταλίας ἦλθε Σμινδυρίδης ὁ
 Ἰπποκράτεος Συβαρίτης, ὃς ἐπὶ πλείστον δὴ
 χλιδῆς εἰς ἀνὴρ ἀπύκετο (ἢ δὲ Σύβαρις ἤκμαζε
 τοῦτον τὸν χρόνον μάλιστα), καὶ Σιρίτης Δάμασος
 Ἀμύριος τοῦ σοφοῦ λεγομένου παῖς. οὗτοι μὲν 5
 ἀπὸ Ἰταλίας ἦλθον, ἐκ δὲ τοῦ κόλπου τοῦ Ἰονίου
 Ἀμφίμνηστος Ἐπιστρόφου Ἐπιδάμνιος· οὗτος δὲ
 ἐκ τοῦ Ἰονίου κόλπου. Αἰτωλὸς δὲ ἦλθε Τι-
 τόρμου τοῦ ὑπερφύντος τε "Ἑλληνας ἰσχύι καὶ
 φυγόντος ἀνθρώπους ἐς τὰς ἐσχατίας τῆς Αἰτωλί- 10
 δος χώρας, τούτου τοῦ Τιτόρμου ἀδελφεὸς Μάλης.

CXXVI. 4 ἦν om. ABC, ἢ—ἦν secl. Herwerden 8 πάντων
 PRsv 15 ἡμέρης ἀρξαμένου ABC.

CXXVII. 7, 8 οὗτοι δὲ—κόλπου del. Krüger, κόλπου μῦθος?
 Stein, coll. v. 29 9 ἰσχὺν Rsv.



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γυμνάσιά τε ἐξαγινέων ὅσοι ἦσαν αὐτῶν νεώτεροι, καὶ τό γε μέγιστον, ἐν τῇ συνεστοῖ διεπειράτο· ὅσον γὰρ κατεῖχε χρόνον αὐτούς, τοῦτον πάντα <ἐπιστίους> ἐποίει καὶ ἅμα ἐξείνιζε μεγαλοπρε- 10 πέως. καὶ δὴ κου μάλιστα τῶν μνηστήρων ἠρέσκοντο οἱ ἀπ' Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἰπποκλείδης ὁ Τισάνδρου καὶ κατ' ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέκαθεν τοῖσι ἐν Κορίνθῳ Κυψελίδησι ἦν προσήκων. 15

129 Ὡς δὲ ἡ κυρίη ἐγένετο τῶν ἡμερέων τῆς τε κατακλίσιος τοῦ γάμου καὶ ἐκφάσιος αὐτοῦ Κλεισθένης τὸν κρίνοι ἐκ πάντων, θύσας βούς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτούς τε τοὺς μνηστήρας καὶ Σικυωνίους πάντας. ὡς δὲ ἀπὸ δείπνου ἐγίνοντο, 5 δὶ μνηστήρες ἔριν εἶχον ἀμφί τε μουσικῇ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προϊούσης δὲ τῆς πόσιος κατέχων πολλὸν τοὺς ἄλλους ὁ Ἰπποκλείδης ἐκέλευσέ οἱ τὸν αὐλητὴν αὐληῆσαι ἐμμελείην, πειθομένου δὲ τοῦ αὐλητέω ὤρχήσατο. καί κως ἐωυτῷ 10 μὲν ἀρεστῶς ὤρχεῖτο, ὁ Κλεισθένης δὲ ὄρέων ὅλον τὸ πρῆγμα ὑπώπτευε. μετὰ δὲ ἐπισχῶν ὁ Ἰπποκλείδης χρόνον ἐκέλευσέ τινα τράπεζαν ἐσενεῖκαι, ἐσελθούσης δὲ τῆς τραπέζης πρῶτα μὲν ἐπ' αὐτῆς ὤρχήσατο Λακωνικὰ σχημάτια, μετὰ δὲ ἄλλα 15 Ἀττικά, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσι ἐχειρονόμησε. Κλεισθένης δὲ τὰ μὲν πρῶτα καὶ τὰ δεύτερα ὀρχεομένου ἀπο-

CXXVIII. 8 συνεστοῖ Rv (συνέσει v): συνεστήη 10 ἐπιστίους add. Madvig, πάντα τε ταῦτα? Stein.

CXXIX. 2 κατακλίσιος: ἰστιήσιος Naber, κρίσιος Herwerden 5 ἐγίνοντο PRsv: ἐγίνοντο 8 κατελὼν Madvig.

στρυγέων γαμβρόν ἄν οἱ ἔτι γενέσθαι Ἴπποκλείδεα
 20 διὰ τήν τε ὄρχησιν καὶ τήν ἀναιδείην κατεῖχε
 ἔωυτόν, οὐ βουλόμενος ἐκραγήναι ἐς αὐτόν· ὡς δὲ
 εἶδε τοῖσι σκέλεσι χειρονομήσαντα, οὐκέτι κατέ-
 χειν δυνάμενος εἶπε· ὦ παῖ Τισάνδρου, ἀπωρ-
 χήσαό γε μὲν τὸν γάμον. ὁ δὲ Ἴπποκλείδης
 25 ὑπολαβὼν εἶπε· Οὐ φροντὶς Ἴπποκλείδη.

Ἄπὸ τούτου μὲν τοῦτο ὀνομάζεται· Κλεισθέ- 130
 νης δὲ συγὴν ποιησάμενος ἔλεξε ἐς μέσον τάδε·
 Ἄνδρες παιδὸς τῆς ἐμῆς μνηστήρες, ἐγὼ καὶ
 πάντας ὑμέας ἐπαινέω καὶ πᾶσι ὑμῖν, εἰ οἶόν
 5 τε εἶη, χαριζοίμην ἄν, μήτ' ἓνα ὑμέων ἐξαίρετον
 ἀποκρίνων μήτε τοὺς λοιποὺς ἀποδοκιμάζων· ἀλλ'
 οὐ γὰρ οἶά τέ ἐστι μιῆς πέρι παρθένου βουλευ-
 οντα πᾶσι κατὰ νόον ποιεῖν, τοῖσι μὲν ὑμέων
 ἀπελαυνομένοισι τοῦδε τοῦ γάμου τάλαντον ἀργυ-
 10 ρίου ἐκάστῳ δωρεὴν δίδωμι τῆς ἀξιόσιος εἵνεκα
 τῆς ἐξ ἐμέο γῆμαι καὶ τῆς ἐξ οἴκου ἀποδημίας, τῷ
 δὲ Ἄλκμέωνος Μεγακλεῖ ἐγγυῶ παῖδα τήν ἐμὴν
 Ἄγαρίστην νόμοισι τοῖσι Ἀθηναίων. φαμένου δὲ
 ἐγγυᾶσθαι Μεγακλέος ἐκεκύρωτο ὁ γάμος Κλει-
 15 σθένει.

Ἄμφι μὲν κρίσι τῶν μνηστήρων τοσαῦτα ἐγέ- 131
 νετο, καὶ οὕτω Ἄλκμεωνίδαι ἐβώσθησαν ἀνὰ τήν
 Ἑλλάδα. τούτων δὲ συνοικησάντων
 γίνεται Κλεισθένης τε ὁ τὰς φυλὰς ^{Their descen-}
 dants.

CXXIX. 19 ἄν om. ABC

24 μὲν Stein: μὴν.

CXXX. 4 ἐστὶ ABC

12 ἐγγυῶ δέ, om. τῷ δὲ Ἄλκμέωνος

ABC.

CXXXI. 1 κρίσι (vel κρίσει) B²PRsv: κρίσιος

4 τὰς

<ι> φυλὰς? Herwerden.

καὶ τὴν δημοκρατίην Ἀθηναίοισι καταστήσας, 5
 ἔχων τοῦνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικυω-
 νίου· οὗτός τε δὴ γίνεται Μεγακλεῖ καὶ Ἴππο-
 κράτης, ἐκ δὲ Ἴπποκράτεος Μεγακλέης τε ἄλλος
 καὶ Ἀγαρίστη ἄλλη, ἀπὸ τῆς Κλεισθένεος Ἀγα-
 ρίστης ἔχουσα τοῦνομα, ἣ συνοικήσασά τε Ξαν- 10
 θίππῳ τῷ Ἀρίφρονος καὶ ἔγκυος ἐοῦσα εἶδε ὄψιν
 ἐν τῷ ὕπνῳ, ἐδόκει δὲ λέοντα τεκεῖν· καὶ μετ'
 ὀλίγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

132 Μετὰ δὲ τὸ ἐν Μαραθῶνι τρώμα γενόμενον

Miltiades asks
 a fleet from the
 Athenians with-
 out telling them
 his object.

Μιλτιάδης, καὶ πρότερον εὐδοκιμέων
 παρὰ Ἀθηναίοισι, τότε μᾶλλον αὔ-
 ξετο. αἰτήσας δὲ νέας ἑβδομήκοντα
 καὶ στρατιήν τε καὶ χρήματα Ἀθηναίους, οὐ 5
 φράσας σφί ἐπ' ἣν ἐπιστρατεύσεται χώραν, ἀλλὰ
 φὰς αὐτοὺς καταπλουτιεῖν ἣν οἱ ἔπωνται· ἐπὶ γὰρ
 χώραν τοιαύτην δὴ τινα ἄξειν ὅθεν χρυσὸν εὐπε-
 τέως ἄφθονον οἴσονται· λέγων τοιαῦτα αἶτει τὰς
 νέας. Ἀθηναῖοι δὲ τούτοις ἐπαρθέντες [παρ]έ- 10
 δοσαν.

133 Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιήν ἔπλει

He sails against
 Paros and block-
 ades it.

ἐπὶ Πάρον, πρόφασιν ἔχων ὡς οἱ Πά-
 ριοι ὑπῆρξαν πρότεροι στρατευόμενοι
 τριήρει ἐς Μαραθῶνα ἅμα τῷ Πέρσῃ. τοῦτο μὲν
 δὴ πρόσχημα λόγων ἦν, ἀτὰρ τινα καὶ ἔγκοτον 5
 εἶχε τοῖσι Παρίοισι διὰ Λυσαγόρεα τὸν Τισίω,

CXXXI. 6 et 9 ἐπὶ pro ἀπὸ Herwerden.

CXXXII. 8 <καὶ> μᾶλλον Stein 6 ἐπιστρατεύσεται Rsv:
 ἐπιστρατεύεται 9 τοσαῦτα Gomperz 10 praep. del. Cobet.

CXXXIII. 2 ἔχων secl. Cobet 3 πρότεροι <ἀδικίης>? Stein
 4 τριήρει Rsv: τριήρεσι 5 λόγων ABR: λόγου s, λῶ v
 καὶ om. PRsv.



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εἴτε κινήσοντά τι τῶν ἀκινήτων εἴτε ὅ τι δὴ κοτε 15
 πρήξοντα· πρὸς τῆσι θύρησι τε γενέσθαι καὶ
 πρόκατε φρίκης αὐτὸν ὑπελθούσης ὀπίσω τὴν
 αὐτὴν ὁδὸν ἴεσθαι, καταθρώσκοντα δὲ τὴν αἵμα-
 σιὴν τὸν μηρὸν σπασθῆναι. οἱ δὲ αὐτὸν τὸ γόνυ
 προσπταῖσαι λέγουσι. 20

135 Μιλτιάδης μὲν νυν φλαύρως ἔχων ἀπέπλει
 ὀπίσω, οὔτε χρήματα Ἀθηναίοισι
 ἄγων οὔτε Πάρον προσκτησάμενος,
 ἀλλὰ πολιορκήσας τε ἕξ καὶ εἴκοσι ἡμέρας καὶ
 δειώσας τὴν νῆσον. Πάριοι δὲ πυθόμενοι ὡς ἢ 5
 ὑποζάκορος τῶν θεῶν Τιμῶ Μιλτιάδῃ
 κατηγήσατο, βουλόμενοί μιν ἀντὶ τού-
 των τιμωρήσασθαι θεοπρόπους πέμ-
 πουσι ἐς Δελφούς, ὡς σφεας ἡσυχίη τῆς πο-
 λιορκίης ἔσχε· ἔπεμπον δὲ ἐπειρησομένους εἰ 10
 καταχρήσωνται τὴν ὑποζάκορον τῶν θεῶν ὡς ἐξη-
 γησαμένην τοῖσι ἐχθροῖσι τῆς πατρίδος ἄλωσιν
 καὶ τὰ ἐς ἔρσενα γόνου ἄρρητα ἱερά ἐκφήνασαν
 Μιλτιάδῃ. ἢ δὲ Πυθίη οὐκ ἔα, φᾶσα οὐ Τιμοῦν
 εἶναι τὴν αἰτίην τούτων, ἀλλὰ δεῖν γὰρ Μιλτιάδεα 15
 τελευτᾶν μὴ εὖ, φανῆναί οἱ τῶν κακῶν κατηγε-
 μόνα.

136 Παρίοισι μὲν δὴ ταῦτα ἢ Πυθίη ἔχρησε.
 Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα
 ἔσχον ἐν στόμασι, οἳ τε ἄλλοι καὶ μάλιστα Ξάν-

CXXXIV. 16 γίνεσθαι? Stein.

CXXXV. 9 ἐς δελφούς πέμπουσι ABC
 ABC ὡς: τὴν ABC.

11 καταχρήσονται

CXXXVI. 1 ἔχρησεν ἢ Πυθίη Rsv
 στόματι Rsv.

3 εἶχον? Krüger

θιππος ὁ Ἀρίφρονος, ὃς θανάτου ὑπα- Miltiades is put
 5 γαγῶν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδί- on his trial,
 ωκε τῆς Ἀθηναίων ἀπάτης εἵνεκεν. Μιλτιάδης
 δὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογεῖτο (ἦν γὰρ
 ἀδύνατος ὥστε σηπομένου τοῦ μηροῦ), προκειμέ-
 νου δὲ αὐτοῦ ἐν κλίνῃ ὑπεραπελογέοντο οἱ φίλοι,
 10 τῆς μάχης τε τῆς ἐν Μαραθῶνι γενομένης πολλὰ
 ἐπιμεμνημένοι καὶ τὴν Λήμνου αἴρεσιν, ὡς ἐλών
 τε Λῆμνόν καὶ τεισάμενος τοὺς Πελασγοὺς παρέ-
 δωκε Ἀθηναίοισι. προσγενομένου δὲ τοῦ δήμου
 αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου,
 15 ζημιώσαντος δὲ κατὰ τὴν ἀδικίην πεν- and condem-
 τήκοντα ταλάντοισι, Μιλτιάδης μὲν ned to a fine of
 μετὰ ταῦτα σφακελίσαντός τε τοῦ μηροῦ καὶ fifty talents. His
 σαπέντος τελευτᾶ, τὰ δὲ πεντήκοντα τάλαντα death.
 ἐξέτεισε ὁ παῖς αὐτοῦ Κίμων.

Λῆμνον δὲ Μιλτιάδης ὁ Κίμωνος ὧδε ἔσχε· 137
 Πελασγοὶ ἐπεῖτε ἐκ τῆς Ἀττικῆς How Miltiades
 ὑπὸ Ἀθηναίων ἐξεβλήθησαν, εἴτε ὦν got possession of
 δὴ δικαίως εἴτε ἀδίκως· τοῦτο γὰρ οὐκ ἔχω Lemnos.
 5 φράσαι, πλὴν τὰ λεγόμενα, ὅτι Ἐκαταῖος μὲν ὁ
 Ἡγησάνδρου ἔφησε ἐν τοῖσι λόγοισι The Pelagians
 λέγων ἀδίκως· ἐπεῖτε γὰρ ἰδεῖν τοὺς being expelled
 Ἀθηναίους τὴν χώραν, τὴν σφι αὐτοὶ from Attica, whe-
 ὑπὸ τὸν Ὑμησσὸν εὐῶσαν ἔδοσαν οἰκῆσαι μισ- ther justly or un-
 10 θὸν τοῦ τείχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε justly.

CXXXVI. 4 ἀγαγῶν ABC

6 εἵνεκεν del. Herwerden

12 Λῆμνόν τε L, corr. Stein

17 τε om. PRsv, una cum καὶ

σαπέντος del. Cobet.

CXXXVII. 8 σφι αὐτοὶ: σφίσι (σφι^σν) αὐτοῖσι L, σφι Krüger,
 αὐτοὶ Reiske Ὁ ἐνοικῆσαι Naber, Herwerden.

ἐληλαμένου, ταύτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὖ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μηδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἴμερον τῆς γῆς, καὶ οὕτω ἐξελαύνειν αὐτοὺς οὐδεμίαν ἄλλην πρόφασιν προῖσχομένους τοὺς Ἀθηναίους. ὡς δὲ 15 αὐτοὶ Ἀθηναῖοι λέγουσι, δικαίως ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῷ Ὑμησῶ ἐνθεῦτεν ὀρμωμένους ἀδικεῖν τάδε· φοιτᾶν γὰρ αἰεὶ τὰς σφετέρας θυγατέρας [τε καὶ τοὺς παῖδας] ἐπ' ὕδωρ ἐπὶ τὴν Ἐννεάκρουνον· οὐ γὰρ εἶναι τοῦτον 20 τὸν χρόνον σφίσι κω οὐδὲ τοῖσι ἄλλοισι Ἑλλησι οἰκέτας· ὅκως δὲ ἔλθοιεν αὐταί, τοὺς Πελασγοὺς ὑπὸ ὕβριός τε καὶ ὀλιγωρίας βιάσθαι σφεας. καὶ ταῦτα μέντοι σφί οὐκ ἀποχρᾶν ποιεῖν, ἀλλὰ τέλος καὶ ἐπιβουλεύοντας ἐπιχειρήσειν φανῆναι ἐπ' αὐτο- 25 φώρῳ. ἐωυτοὺς δὲ γενέσθαι τοσοῦτῳ ἐκείνων ἀνδρας ἀμείνονας, ὅσῳ παρεὸν αὐτοῖσι ἀποκτεῖναι τοὺς Πελασγοὺς, ἐπεὶ σφεας ἔλαβον ἐπιβουλεύοντας, οὐκ ἐθελῆσαι, ἀλλὰ σφί προειπεῖν ἐκ τῆς γῆς ἐξίεναι.

τοὺς δὲ οὕτω δὴ ἐκχωρήσαντας ἄλλα τε 30
among other
 places Lemnos occupy
 σχεῖν χωρία καὶ δὴ καὶ Λῆμνον. ἐκεῖνα μὲν δὴ Ἐκαταῖος ἔλεξε, ταῦτα δὲ Ἀθηναῖοι λέγουσι.

138 Οἱ δὲ Πελασγοὶ οὗτοι Λῆμνον τότε νεμόμενοι

The Pelasgians lie in wait and carry off Attic women at the festival of Artemis in Brauron.

καὶ βουλόμενοι τοὺς Ἀθηναίους τιμωρήσασθαι, εὖ τε ἐξεπιστάμενοι τὰς Ἀθηναίων ὀρτάς, πεντηκοντέρους κτησάμενοι ἐλόχησαν Ἀρτέμιδι ἐν Βραυ- 5

CXXXVII. 19 del. Schäfer (καὶ τοὺς παῖδας om. s) 25
 ἐπιχείρησιν B², [ἐπιχείρησιν]? Herwerden 27 ἐωυτοῖσι
 Stein.

CXXXVIII. 4 στησάμενοι Rsv.



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Their country is visited with barrenness. *ρους παιδίας τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκές τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. πιεζόμενοι δὲ λιμῶ <τε> καὶ ἀπαιδίῃ ἐς Δελφοὺς ἔπεμπον 5 λύσιν τινὰ αἰτησόμενοι τῶν παρεόντων κακῶν.*

The oracle bids them give satisfaction to the Athenians. *ἡ δὲ Πυθίη σφέας ἐκέλευε Ἀθηναίοισι δίκας δίδόναι ταύτας τὰς ἂν αὐτοὶ Ἀθηναῖοι δικάσωσι. ἦλθόν τε δὴ ἐς τὰς Ἀθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο 10 βουλόμενοι δίδόναι παντὸς τοῦ ἀδικήματος. Ἀθηναῖοι δὲ ἐν τῷ πρυτανηίῳ κλίνην στρώσαντες ὡς εἶχον κάλλιστα καὶ τράπεζαν ἐπιπλήην ἀγαθῶν πάντων παραθέντες ἐκέλευον τοὺς Πελασγοὺς τὴν χώραν σφίσι παραδιδόναι οὔτω ἔχουσαν. οἱ δὲ 15 Πελασγοὶ ὑπολαβόντες εἶπαν· ἐπεὰν βορῆ ἀνέμῳ αὐτημερὸν ἐξανύσῃ νηὺς ἐκ τῆς ὑμετέ- ρης ἐς τὴν ἡμετέραν, τότε παραδώσομεν. τοῦτο εἶπαν ἐπιστάμενοι τοῦτο εἶναι ἀδύνατον γενέσθαι· ἢ γὰρ Ἀττικὴ πρὸς νότον κεῖται πολλὸν 20 τῆς Λήμνου.*

140 *Τότε μὲν τοσαῦτα· ἔτεσι δὲ κάρτα πολλοῖσι ὕστερον τούτων, ὡς ἡ Χερσόνησος ἢ ἐν Ἑλλησπόντῳ ἐγένετο ὑπὸ Ἀθηναίοισι, Μιλτιάδης ὁ Κίμωνος ἐτησιῶν ἀνέμων κατεστηκότων νηὶ κατανύσας ἐξ Ἐλαιούντος τοῦ ἐν 5 Χερσονήσῳ ἐς τὴν Λήμνον προηγόρευε ἐξιέναι ἐκ*

CXXXIX. 5 τε add. Aldus 9 δικαιῶσι Cobet 11 βουλό-
μενοι secl. Herwerden 17 νηὺς ἐξανύσῃ PRsv 19 τοῦτο
εἶπαν om. ABC.

CXL. 1 τοιαῦτα ABC.

τῆς νήσου τοῖσι Πελασγοῖσι, ἀναμιμνήσκων σφέας
 τὸ χρηστήριον, τὸ οὐδαμὰ ἤλπισαν σφίσι οἱ Πε-
 λασγοὶ ἐπιτελεῖσθαι. Ἐφαιστιέες μὲν νυν ἐπεί-
 10 θοντο, Μυριναῖοι δὲ οὐ συγγινωσκόμενοι εἶναι τὴν
 Χερσόνησον Ἀττικὴν ἐπολιορκέοντο, ἐς ὃ καὶ
 οὗτοι παρέστησαν. οὕτω δὴ τὴν Λῆμνον ἔσχον
 Ἀθηναῖοί τε καὶ Μιλτιάδης.

CXL. 8 οἱ om. PRsv
 13 τε om. Ppr.Rsv.

12 αὐτοὶ PRsv

τὴν om. PRsv



COIN OF THASOS

Head of Dionysos

|

Herakles



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12. *τοι=σοι*, ethic dative, cf. i. 126 *ἄνδρες Πέρσαι οὕτω ὑμῖν ἔχει*. This *τοι* is identical with the particle *τοι*, which has developed itself from this usage.

κατά, with reference to, see on c. 58. 10.

13. *τοῦτο τὸ ὑπόδημα ἔραψας κ.τ.λ.*, probably with allusion to phrases like *ράπτειν κακά, δόλον*, and the like. For the metaphor may be compared perhaps Pind. *Ol.* vi. 11 *ἴστω γὰρ ἐν τούτῳ πεδῶφι δαιμόνιον πόδ' ἔχων Σωστράτου υἱός*, *let him know that by grace divine he has his foot in this sandal*.

ἔραψας μὲν σύ. The pronoun is put after the verb, as the latter is here emphatic.

14. *ὑπέδησατο*. *ὑποδεῖν* is the regular term for putting shoes on another, *ὑποδεῖσθαι, σὺν ἑαυτῷ* (*ὑπολύειν, ὑπολύεσθαι*).

CHAPTER II.

2. *ἔχοντα ἐς*, referring to. *ἔχειν* is here used intransitively, as it often is in Hdt., e.g. cc. 19. 6, 77. 9, i. 65 *τὰ ἐς πόλεμον ἔχοντα*, ii. 53, iii. 16, vii. 130; similarly *φέρων* vi. 19. 4.

5. *νῆσον τὴν μεγίστην*. According to Hdt. here and elsewhere (i. 170, v. 106) and others, Sardinia was the largest of the islands in the Mediterranean; others, however, assigned this position to Sicily. Modern authorities likewise disagree. The island seems to have taken a strong hold on the Greek imagination. We are told (Pausan. iv. 43. 5) that at the time of the Messenian wars the Messenians were advised to leave their country and occupy Sardinia. The same advice was given to the Ionians by Bias of Priene, when they were being conquered by Harpagus, general of Cyrus (Hdt. i. 170). The conquest of it is held out as a bait to Darius (Hdt. v. 106). Aristophanes, alluding to Athenian dreams of an empire in the West, speaks of the juryman as *πόλεων ἄρχων πλείστων ἀπὸ τοῦ Πόντου μέχρι Σαρδοῦς* (Arist. *Vesp.* 700). Apart from its natural advantages, Sardinia was of importance as lying in the middle of the trade routes of the Western Mediterranean. It was at a very early period visited by the Phoenicians on their way westward, who founded settlements especially on the S. and W. coasts, such as Caralis, Nora, Solci, Tharrus. Archæological discoveries furnish evidence of the early trade

between Phoenicia and Sardinia; among the Phoenician importations were especially products of an Egyptian character. By the beginning of the fifth century the island had passed into the hands of the Carthaginians.

6. ὑποδεξάμενος καταργάσθαι. Most of the mss. have the aor. but the syntax requires the fut. In i. 24 the mss. vary in the same way between future and aorist, but iv. 133 ὑποδέκομαι ποιήσῃ, vi. 11 ὑποδέκομαι ἢ οὐ συμμείξειν,—ἢ ἐλασσώσθαι, viii. 102, ix. 12 σχήσῃ.

τῶν Ἰώνων—τοῦ πολέμου, double gen. depending on ἡγεμονίην.

9. καταγνωσθεῖς, *being suspected*, cf. c. 97. 9 οὐκ ἐπιτήδεα καταγρόντες κατ' ἐμέο.

πρός. In Ionic prose as in Tragedy ἐκ and πρὸς are often used after the passive, where in Attic prose ὑπὸ would be found, e.g. cc. 9. 9, 13. 1, 21. 1, 22. 3, 38. 11, etc.

10. ἐς ἑωντούς, since the Chians form the logical though not the grammatical subject.

ἐκ, *at the instigation of*, viii. 80 ἴσθι γὰρ ἐξ ἐμέο τὰ ποιούμενα ὑπὸ Μήδων.

CHAPTER III.

2. κατ' ὅ τι; see on c. 1. 6.

3. ἐπέστειλε—ἐξεργασμένος εἶη. The same variation between the mood and tense of *oratio recta* and the optative is found v. 97 ταῦτά τε δὴ ἔλεγε καὶ πρὸς τούτοισι τάδε, ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἄποικοι, καὶ οἶκός σφεας εἶη ρύεσθαι δυναμένους μέγα. Histiaeus, being kept by Darius at his court, sent a message to Aristagoras urging him to revolt (Hdt. v. 35).

5. τὴν γενομένην—αἰτίην, *the real reason*: cf. viii. 68 τὴν ἐούσαν γνώμην, *my real opinion*, ii. 28 εἰ ἄρα ταῦτα γενόμενα ἔλεγε, *if what he said was true*.

6. οὐ μάλα, like οὐ πάνυ, literally *not very*, a polite way of saying *not at all*: cf. Shilleto on Thuc. i. 3.

ὁ δὲ very often in Hdt. as in Homer (Monro, § 257) indicates not a change of person, but a change of action on the part of the same person, e.g. cc. 9. 24, 17. 7.

8. **ἐξαναστήσας**. Instances of such forced removals are found iv. 204, v. 14, vi. 119, so that the assertion of Histiaeus might well seem credible. For the special jealousy between the Phoenicians and the Ionians see on c. 6. 8.

9. **ἐπιστελαίει** after **ὡς**; for change of mood, see above.

10. **οὐδέν τι πάντως**, *not at all*. **τι** strengthens the force of **οὐδέν**, cf. on c. 73. 5. For the asyndeton with the emphatic word at the beginning of the clause, cf. cc. 21. 8, 52. 18, i. 175 **τοῖσι δίκως τι μέλλοι ἀνεπιτήδεον ἔσεσθαι—ἡ ἱερεὶα τῆς Ἀθηναίης πύγωνα μέγαν ἰσχει· τρίς σφι τοῦτο ἐγένετο**.

CHAPTER IV.

1. **μετὰ δὲ** is common in Ionic=Attic **μετὰ δὲ ταῦτα**, which Hdt. also has: **μετὰ δὲ ταῦτα** he generally uses in passing on to something new, **μετὰ δὲ** at the beginning of a clause closely connected with the preceding by a particle or the like, cc. 11. 2, 126. 1, 128. 3, 129. 12. In cc. 70. 10, 110. 4 **μετὰ** approaches to **μετὰ δὲ ταῦτα**: cf. Kallenberg, *Comm. Crit.* 9 sq.

δι' ἀγγέλου ποιόμενος, *by means of a messenger*: viii. 134 **ἐκέλευσέ σφεας ὁ Ἀμφιάρεως διὰ χρηστηρίων ποιόμενος**.

3. **ὡς προλελεσχηνευμένων**. **λεσχηνεύομαι** is a word found in Ionic writers, e.g. Democritus, *Fr.* 143 **πολλὰ λεσχηνευόμενος**, Heracl. *Fr.* 126 **ὀκοῖον εἰ τις τοῖσι δόμοισι λεσχηνεύοιτο** (Stein).

5. **πρὸς τοὺς**=**τούτοις πρὸς οὓς**.

9. **τὰ ἀμοιβαία**, *the answers*=**τὰς ἀποκρίσεις**. **ἀμείβομαι** is an Ionic word=Attic **ἀποκρίνομαι**.

CHAPTER V.

3. **κατήγον**; *ipf. de conatu*.

7. **οἶα**=**ἄτε**, *quippe qui*, as very often in Hdt. e.g. cc. 12. 11, 35. 15, 46. 6, 61. 18: in the same sense twice in Thuc. ii. 5, viii. 95, cf. Goodwin, *Moods and Tenses*, § 862 (109, note 3, 6th ed.).

καὶ δὴ—γάρ, *and since*. **γάρ** is frequently thus found in Hdt. after **καὶ** (**καὶ—γάρ**, **καὶ οὐ γάρ**) in a causal sense, giving a reason for the statement which follows in the main clause. Instances in this book are to be found in cc. 11, 61, 76, 87, 88, 102, 118.



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Accordingly they were ready to do anything to humble their rivals.

9. νεωστὶ κατεστραμμένοι; see v. 116.

CHAPTER VII.

2. ἐστράτευον. It is impossible to say here with certainty whether Hdt. wrote ἐστρατεύοντο or ἐστράτευον, as he uses both voices, but the middle more frequently. On the whole the probabilities are in favour of the less common active, since it would be more likely to be tampered with.

3. πρόβουλοι, representatives of the different states. In the same sense vii. 172 ἐν τῷ Ἴσθμῷ ἦσαν ἀλισμένοι πρόβουλοι τῆς Ἑλλάδος ἀραιρήμενοι ἀπὸ τῶν πολιῶν. σφέων αὐτῶν is objective gen.

4. Πανιώνιον, on the north side of the promontory of Mycale, sacred to Poseidon (i. 149). It was the centre of the Amphictiony consisting of the so-called twelve Ionic cities of Asia Minor; here the Ionians of the twelve states met for a common festival and sacrifice.

6. ἀντίξοον ἐναντίον: an Ionic word.

7. ῥύεσθαι, Ionic.

10. Δάδην. This island covered the mouth of the harbour. It is now joined to the mainland by the alluvial deposits of the Maeander.

11. ἐπὶ τῇ πόλει—κειμένη, lying off the city, with the idea of commanding or protecting, so vii. 6 αἱ ἐπὶ Δήμῳ ἐπικείμεναι νῆσοι.

CHAPTER VIII.

2. σύν. In Hdt. this preposition is somewhat more common than μετὰ c. gen., which in Attic prose has almost superseded it. Hdt. also makes frequent use of ἅμα c. dat.

6. εἶχοντο, came next to.

Eight of the twelve Ionic states, Miletus, Myus, Priene, Samos, Teos, Chios, Erythrae, Phocaea, are here represented; the remaining four, Ephesus, Colophon, Lebedus, Clazomenae, are unrepresented. Clazomenae had already been reduced (v. 123). Busolt (*Gr. Gesch.* ii. 40) suggests that the three other towns held aloof from the revolt.

CHAPTER IX.

1. μέν; see on c. 31. 1.

2. ἦσαν stands in the plur. by attraction to the predicate ἑξακόσiai, as often in Hdt., cf. iv. 85 πελαγέων γὰρ ἀπάντων πέφυκε θωμασιώτατος, τοῦ τὸ μὲν μῆκος εἰσι στάδιοι ἑκατὸν καὶ χεῖλιοι κ.τ.λ.

6. Ἰάδων. Ἰάς is used adjectively as c. 31. 13 πόλις τὰς Ἰάδας, iv. 95, etc. So Ἑλλάς—γλῶσσαν Ἑλλάδα iv. 78, etc.; so in Thuc.; usually Ἰωνική, Ἑλληνική.

καταρρέδησαν. This compound of ὀρρωδέω is un-Attic; in Attic, moreover, the simple verb is almost confined to the pres. and ipf.

8. μή οὐ with the participle is found only in negative sentences. Here the participle is equivalent to a conditional sentence, as in c. 106. 16 εἰνάτη δὲ οὐκ ἔφασαν ἐξελεύσεσθαι μή οὐ πλήρεος ἐόντος τοῦ κύκλου, GMT. § 818, Jebb, Soph. O. T. p. 221.

οὔτε—τε; see on c. 1. 7.

10. ἐπιλεγόμενοι· ἐννοούμενοι, *considering, reflecting*; in this meaning frequent in Hdt., e.g. c. 86. 29 ταῦτα ἐπιλεγομένῳ.

12. καταλυθέντες τῶν ἀρχέων, at the outbreak of the Ionic revolt (v. 37). καταλύειν c. gen. is rare, i. 104 τῆς ἀρχῆς κατελύθησαν; it is construed on the analogy of the more common καταπαύω, c. 64. 4 καταπαῦσαι Δημάρητον τῆς βασιληίης.

13. ἔφυγον ἐς Μήδους, *pregnantly = had gone into exile to Persia and still were there, i.e. were in exile in Persia*. Cf. ii. 152 φεύγοντα ἐς Συρίην, *in exile in Syria*, iv. 12 φαίνονται δὲ οἱ Κιμμέριοι φεύγοντες ἐς τὴν Ἀσίην, passages which shew that Cobet's ἔφυγον is unnecessary.

16. τίς ὑμέων = ἕκαστος ὑμέων. So τίς is often used in exhortations and threats in Hom. and Hdt., e.g. vii. 237, viii. 109, 118, ix. 17.

εὖ ποιήσας φανήτω; the aor. part. here probably indicates not an action *prior to* but an action *contemporary with* that of the aor. inf., as v. 24 εὖ ἐποίησας ἀπικόμενος, Plato, Phaed. 60 εὖ ἐποίησας ἀναμνήσας ἐμέ, *you did well to remind me,*

Theaet. 185 κ, Madvig 19 p. 183, rem. 2. The aor. here may be taken in its *ingressive* sense (like βασιλεύσαι to become a king) = literally enter into the state of being manifestly a benefactor. At the same time it would be possible to take the participle in the usual way, let him make it manifest that he has been a benefactor.

17. τὸν βασιλέος οἶκον, cf. v. 81 ἐς οἶκον τὸν βασιλέος ἐξηγητῆς γίνεαι πρηγμάτων ἀγαθῶν, vii. 194, ix. 107.

γάρ does not here give a reason, but introduces an explanation of εὖ ποιήσας φανήτω, cf. cc. 19. 1, 21. 4, 22. 8, 40. 5, etc.

18. ἀποσχίζων; see on c. 5. 8.

20. ἀχαρι οὐδέν, nothing unpleasant. Hdt. often uses ἀχαρι in this euphemistic way; the same turn ii. 141, vii. 50, 138, viii. 143.

τε-οὐδέ, a confusion of οὐδέ and τε-οὔτε: cf. τε-δὲ ix. 57, τε-μηδὲ Isoc. Panath. 257 D.

21. τὰ ἱερά. The Persians themselves had neither temples nor images; there were only sacrificial places on the heights and consecrated fire-altars. Thus, though they seem to have shewn no animosity to the religion of their subject-peoples, they did not hesitate on occasion to burn their temples by way of severe punishment.

22. βιαίτερον ἔξουσι, be treated with greater harshness, cf. iii. 13 ἔχων οὐδὲν βίαιον.

23. οὐ ποιήσουσι, refuse to do. οὐ forms with the verb a single compound notion and hence is not changed to μή: cf. i. 212 εἰ δὲ ταῦτα οὐ ποιήσεις, ἥλιον ἐπόμενυμί τοι κ.τ.λ. In a similar way are treated οὐκ ἔαν = κωλύειν, οὐκ ἐθέλειν refuse etc., GMT. § 384 (47. 3 note).

24. ἐλεύσονται· ἴασι. In Attic Greek the future of ἔρχομαι is regularly supplied by εἶμι. The fut. ἐλεύσεσθαι is found once in Lysias. The opt., infin. and part. of εἶμι are used both in a present and in a future sense. The ipf. of ἔρχομαι is supplied by ἦα: cf. on c. 134. 10.

25. ἐπηρέάζοντες, here in the unusual sense of ἐπαπειλέοντες, threatening.

κατέξει, will befall them: cf. c. 40. 4.



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8. *καὶ τούτοις*, *and that too*, in personal style of Greek for *καὶ ταῦτα*.

9. *ὑμεῖς*, put before the conjunction for emphasis.

10. *πόνος* is frequently found in the special sense of *training, drill*. Thus in Pindar *πόνος καὶ δαπάνη* are the means whereby is attained the highest goal, victory in the games, e.g. *Ol. v. 15 αἰεὶ δ' ἀμφ' ἀρεταῖσι πόνος δαπάνη τε μάχεται, πρὸς ἔργον κινδύνῳ κεκαλυμμένον, Isth. i. 41 ἀμφοτέρων δαπάνη τε καὶ πόνος*. The Ionians displayed the same aversion to discipline later, under the Athenian empire, when most of them had their personal service commuted for a money-payment.

13. *διαχρήσεσθε*. If the future is the right reading here, an interesting parallel for the change of construction is to be found in Isocr. vi. 107 *ἦν ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν· εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτούς*, cf. *Hdt. i. 71*. The fut. ind. is often used in warnings and threats, cf. *GMT. § 447*.

14. *μη οὐ*, after negative, *GMT. § 815 (95. 2)*.

15. *πίθεσθε*. Cobet and Herwerden would here and in many other passages change the present to the aorist. But according to Stein *ἐπιθύμην* is not found in *Hdt.*

17. *θεῶν τὰ ἴσα νεμόντων*, *if the gods are impartial, favour neither party*, so c. 109. 30.

18. *πολλόν*. In such expressions *Hdt.* uses both the dat., e.g. c. 138. 17, v. 77 *πολλῷ κρατεῖν*, iv. 74 *πολλῷ ὑπερφέρειν*, etc., and the acc., e.g. cc. 82. 18, 129. 8, iv. 103 *πολλὸν ὑπερέχειν*, v. 102 *πολλὸν ἐσσοῦσθαι*, but with verbs the acc. is much more common (22: 5 Böttcher).

ἐλασσώσεσθαι; see on c. 9. 26.

CHAPTER XII.

2. *ἀνάγειν ἐπὶ κέρας* (Attic *ἐπὶ κέρως*), *one ship following the other, in line*) (*μετωπηδόν*, *with a broad front, in column*. *Thuc. ii. 90 ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν ἐπὶ κέρως προσπλέοντας—ἀπὸ σημείου ἐνὸς ἄφνω ἐπιστρέψαντες τὰς ναῦς μετωπηδὸν ἐπλεον—ἐπὶ τοὺς Ἀθηναίους*. The ships of Dionysius

came out in two separate lines and then took up their position over against one another and practised the *διέκπλους*. This, which was afterwards a favourite manoeuvre with the Athenians (Thuc. ii. 83, vii. 36), consisted in breaking through the enemy's line, and in passing injuring his ships' sides, breaking the oars, and disabling his vessels.

3. *ὅπως ὅποτε*, *whenever*, a very common usage in Hdt. with the optative of indefinite frequency; examples in this book, cc. 31. 6, 61. 24, 75. 6, 77. 20, 122. 9, 137. 22. In this sense rarely *ὡς*, i. 17, 106, vii. 119.

5. *ἐπιβάτας*, *the fighting force on board, the marines*) (*ἑρέται*, *the rowers*).

6. *ὅπλισαι*, *drew them up fully armed*. As Stein points out, this sentence would have been clearer if it had run *τοῖσι ἐρέτησι ἐχρᾶτο—καὶ τοὺς ἐπιβάτας ὤπλιζε· ὅπως δὲ τοῖσι ἐρέτησι χρῆσαιτο κ.τ.λ.*

ἔχευκε ἐπ' ἀγκυρέων, instead of allowing the crews to land, as was the usual custom.

7. *δι' ἡμέρης*, *all day long*, i. 97 *δι' ἡμέρης δικάζειν*, ii. 173, vii. 210, Arist. *Ραχ*, 27 *δι' ἡμέρας ὄλης*.

10. *οἶα*; see on c. 5. 7.

11. *ἔλεξαν*. Before *oratio recta* Hdt. prefers the imperfect or historic present of *λέγω*; the aor. is rarely found, e.g. cc. 86. 7, 130. 1, and then it is preceded by a temporal clause, a participle or the like. In c. 86 only we find *ὁ δ' ἔλεξε* followed by *φάμενος* and *oratio obliqua* (Kallenberg).

12. *ἑωντούς* = *ἀλλήλους*.

τίνα δαιμόνων παραβάντες, *what deity have we offended?* *quo numine laeso* (Virg.). The personal accusative is an exceptional usage; elsewhere *παραβαίνειν τι* (*νόμους*, etc.) not *τινά*. The conjecture *τίνα δαιμόνων νόμον* is a very probable one: cf. Eur. *Ιον*, 231 *θεοῦ δὲ νόμον οὐ παραβαίνομεν*, Soph. *Αἴ.* 1130, 1343.

13. *ἀναπίμπλαμεν*, in v. 4, with the addition of *κακά*: as here, ix. 87—an Homeric expression, e.g. ε. 207 *ὄσσα τοι αἶσα | κήδε' ἀναπλήσαι πρὶν πατρίδα γαῖαν ἰκέσθαι*.

οἵτινες, *inasmuch as* *we*.

14. *ἐκπλώσαντες ἐκ τοῦ νόου*, the same metaphor iii. 155 *κῶς οὐκ ἐξέπλωσας τῶν φρενῶν σεωυτὸν διαφθείρας*;

15. ἀλαζών, *braggart*. The ἀλαζών is the man who pretends to be more than he is (*simulator*) (εἴρων the man who pretends to be less than he is (*dissimulator*), Arist. *Eth. Nic.* 1108 a περι μὲν οὖν τὸ ἀληθές ὁ μὲν μέσος ἀληθῆς τις καὶ ἡ μεσότης ἀλήθεια λεγέσθω, ἡ δὲ προσποίησις ἡ μὲν ἐπὶ τὸ μείζον ἀλαζονεία καὶ ὁ ἔχων αὐτὴν ἀλαζών, ἡ δὲ ἐπὶ τὸ ἕλαττον εἰρωνεία καὶ εἴρων.

16. ἐπιτρέψαντες—ἔχομεν. This periphrasis of the aor. part. with ἔχω denotes the continuing state, cc. 23. 29, 126. 18, i. 27 τοὺς δουλῶσας ἔχεις, *keep enslaved*, Soph. *Ant.* 77 τὰ τῶν θεῶν ἔντιμ' ἀτιμάσας ἔχε.

18. καὶ δὴ = καὶ ἤδη, *already*, as vii. 196 ἐσβεβληκῶς ἦν καὶ δὴ τριταῖος ἐς Μηλιέας, iv. 102, viii. 94, ix. 6, 11, 66. Cf. Aesch. *Suppl.* 478 καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο = *ere now*.

19. ἐπίδοξοι, *in expectation of*; to be distinguished from ἐνδοξοι. Here it is followed by the fut.: it is also found with the pres. iv. 11; with the aor. i. 89.

20. πρὸ after comp. instead of ἤ, cf. vii. 152 πᾶν βουλόμενοι σφι εἶναι πρὸ τῆς παρεούσης λύπης; so sometimes in Attic.

22. μᾶλλον repeats the comparative κρέσσον, cf. vii. 50 κρέσσον δὲ πάντα θαρσέοντα ἡμισυ τῶν δευῶν πάσχειν μᾶλλον ἢ πᾶν χρῆμα προδειμαίνοντα μηδαμὰ μηδὲν παθεῖν, 235.

24. πειθόμεθα αὐτοῦ. πείθεσθαι in Hdt. is followed by the gen. four times (i. 126, v. 29, 33), on the analogy of ἀκούειν, just as conversely ἐπακούειν, ἐσακούειν are followed by the dat. on the analogy of πείθεσθαι. The same construction is found once in Thuc. vii. 73 σφῶν πείθεσθαι, and in Eur. *Iph. Aul.* 726.

25. οἷα στρατιή, *tamquam exercitus*, without part. as iii. 63 οἷα ἀνὴρ ἀγαθός, Eur. *Androm.* 911 μῶν ἐς γυναῖκ' ἔρραψας οἷα δὴ γυνή. In this meaning ἄτε is more common, as in ii. 69, iv. 146.

26. ἐσκιητροφέοντο)(ἠλιωμένοι, Plat. *Pol.* 556 D.

27. ἀναπειράσθαι, technical term for naval practice, Thuc. vii. 7 τὸ ναυτικὸν ἐπλήρουν καὶ ἀνεπειρῶντο.

CHAPTER XIII.

1. γινόμενα ἐκ. γινόμενα is followed by ἐκ as equivalent in meaning to a passive verb.



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CHAPTER XIV.

2. ἐπὶ κέρας; see on c. 12. 2.

3. ἀγχοῦ· ἐγγύς.

9. ἀειράμενοι τὰ ἱστία, *hoisting their sails*, the yard being raised (Rich, *Dictionary of Antiquities*, s. v. *velum*), cf. viii. 56 τὰ ἱστία ἀείροντο ὡς ἀποθευσόμενοι, 94 τὰ ἱστία ἀειράμενον οἴχεσθαι φεύγοντα,)(κατ' ἱστία λευκὰ βαλόντες (in a storm) Theog. 671.

12. τοῖσι στρατηγοῖσι. ἀνηκουστῆν is followed by the dative on the analogy of ἀπειθεῖν, cf. on c. 12. 24.

14. πατρόθεν; the father's name was added as a mark of distinction, cf. viii. 90 καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν.

16. ἰδόμενοι; the simple aor. mid. is not found in Attic prose.

17. προσεχέας = ἐχομένους, un-Attic.

18. ὥς = οὕτως as often in Hdt. In Attic it is so used mostly in the phrases καὶ ὥς, οὐδ' ὥς, μηδ' ὥς. Hdt. uses it mostly as here along with δὲ καὶ at the beginning of the clause.

19. τὰ αὐτὰ ταῦτα. Cobet would reject these words as superfluous, but cf. vii. 206 ὥς δὲ καὶ οἱ λοιποὶ τῶν συμμάχων ἐνένωντο καὶ αὐτοὶ ἕτερα τοιαῦτα ποιήσειν, iii. 13.

CHAPTER XV.

1. περιέφθησαν τρηχύτατα, *were very roughly handled*. περιέπειν is a favourite expression with Hdt. especially in conjunction with εὖ or τρηχέως, e.g. c. 44. 14, ii. 64, 169.

8. προδιδόντας, *going treacherously over to the enemy*, so v. 113. More fully iii. 45 ἦν ἄρα προδιδῶσι οὗτοι πρὸς τοὺς κατιόντας.

ἐδικαλουν = ἠξίουν is in Attic prose almost confined to Thuc.

9. μετ' ὀλίγων—μεμοννωμένοι, cf. Thuc. vi. 101 μονωθεῖς μετ' ὀλίγων τῶν ξυνδιαβάντων.

10. διακπλώοντες; see on c. 12. 2.

11. ἐς δ is used by Hdt. in the sense of ἕως, GMT. § 616 (66, note 2).

CHAPTER XVI.

2. ἀδύνατοι, *disabled*.

3. τρωμάτων, of injuries inflicted on ships. The verb τιτρώσκω is found in the same sense viii. 18 αἱ ἡμίσεαι τῶν νεῶν τετρωμένοι ἦσαν, Thuc. iv. 64 ἔτρωσαν πολλάς.

οὔτοι δέ. δέ introduces the main clause after the relative clause, a usage very common in Hdt. e.g. c. 58. 23; similarly cc. 30. 2, 54. 6, 86. 2. Such an apodotic δέ is in Hdt. always attached to a personal pron. or to the article used as a pron., Gomperz, *Herod. Stud.* ii. 544.

5. αὐτοῦ ταύτη, *in that very spot*, a common expression in Hdt. e.g. i. 189, 210, 214, v. 112 etc., rarely in the reverse order ταύτη αὐτοῦ vii. 207. In Attic αὐτοῦ is sufficient.

9. Θεσμοφορίων, a women's festival in honour of Δημήτηρ Θεσμοφόρος, the goddess who, by the introduction of agriculture, introduced among mankind a regulated and orderly life based upon law; hence the name. In Attica the festival of the Thesmophoria was celebrated in late autumn from the 9th to the 13th of Pyanepsion, when the winter seed had been sown and the labour on the fields was finished for the year. There can be little doubt that it was celebrated about the same time in Ephesus; this would put the battle of Lade in the autumn of 497 (Busolt ii. 42).

12. πάγχυ· πάνυ, *being firmly persuaded*. κατὰ strengthens the meaning of the verb, so iii. 27 πάγχυ σφέας καταδόξας ταῦτα ποιεῖν, viii. 4. So in κατεικάζειν 112, καταφρονεῖν i. 59 (καταφρονήσας τὴν τυραννίδα, *having set his thoughts on*), viii. 10, κατελπίζειν viii. 136.

13. κλώπας· ληστάς.

14. ἔκτεινον, in Attic generally ἀπέκτεινον.

CHAPTER XVII.

3. τῶν Ἰόνων τὰ πρήγματα, *the cause of the Ionians*, cf. c. 13. 9.

6. ἀνδραποδίζεται, fut. mid. in pass. sense, see on c. 9. 26. As to the mood, it is to be noted that Hdt. almost without exception retains the fut. indic. in *orat. obliq.* The fut. opt.,

which is unknown to the early poets, is found in all the mss. of Hdt. only in two passages, vi. 226, ix. 38.

7. ὁ δέ; see on c. 3. 6.

ὡς εἶχε, *as he was, without more ado, straightway*, cf. i. 61 ὀργῆ δέ, ὡς εἶχε, καταλλάσσετο τὴν ἐχθρὴν, 113, ii. 121, etc. *ιθέως* is superfluous and is probably a gloss.

10. Καρχηδονίων δὲ καὶ Τυρσηνῶν, the bitter enemies in the Western waters of the Greeks whom they dreaded as rivals. In the first half of the sixth century the Phoenicians began with energy and success to oppose the further colonisation of the Western Mediterranean by the Greeks. When about 544 the Phoceans left their home and settled partly in Massilia, partly in Alalia, the Etruscans entered into league with the Carthaginians against them. In B.C. 480 we find the Carthaginians at war with the Greeks in Sicily: in 474 Hiero inflicted a severe defeat on the Etruscans.

CHAPTER XVIII.

1. ἐπέιτε· ἐπειδή.

5. κατάκρης, literally *from the top downwards*, hence *utterly, completely*; already in Hom. O. 557 κατάκρης Ἴλιον αἰπεινὴν ἐλέειν; cf. Thuc. iv. 112 βουλόμενος κατάκρας ἐλεῖν αὐτήν (τὴν πόλιν). It has been usually supposed to stand for κατ' ἄκρας, but Danielsson, *Grammatische und etymologische Studien* i. 4 sq. would derive it from κατὰ κρᾶς (κρής), a gen. from another form of κάρα, cf. κατὰ κρήθεν. Schmidt, *Die Pluralbildungen d. Idg. Neutra* 371, defends κατ' ἄκρας. In any case it is very probable that to the feeling of a Greek of the fifth century, so far as he analysed the expression at all, it would have presented itself as κατ' ἄκρας.

ἔκτω ἔτει. Miletus revolted B.C. 499.

7. συμπεσεῖν, *agreed with*, so vii. 151 συμπεσεῖν τούτοις καὶ τόνδε τὸν λόγον λέγουσι.

CHAPTER XIX.

3. ἐπίκοινον, concerning others as well as themselves, so c. 77. 10 ἐπίκοινα.

4. φέρον; see on c. 2. 2.



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CHAPTER XX.

4. ἐπὶ τῇ Ἐρυθρῇ καλομένῃ θαλάσῃ, here used of the Persian Gulf, as i. 180, iii. 30, vii. 80. Hdt., like other ancient writers, also uses Ἐρυθρὴ θάλασσα in a wider sense including generally the ocean to the south of Asia, e.g. i. 1, 202, ii. 8, 102, 158, etc. The modern Red Sea is called by him Ἀράβιος κόλπος, e.g. ii. 11, 102, 158, etc., sometimes loosely Ἐρυθρὴ θάλασσα ii. 158, iv. 42, just as that name is here applied to the Persian Gulf.

6. ξίει, so Thuc. i. 46, ii. 102. In this sense other Attic writers use ἐμβάλλειν.

8. Πηδασεῦσι, from the Carian town Πήδασα, i. 175 οἱ Πηδασεῖς οἰκέοντες ὑπὲρ Ἀλικαρνησοῦ μεσόγαιαν.

CHAPTER XXI.

2. οὐκ ἀπέδωσαν τὴν ὁμοίην, *did not make a fair return*, so c. 62, ix. 78. ἀποδοῦναι τὴν ὁμοίην is an expression of the same kind as παῖσον διπλῆν, *strike a second blow*, Soph. *El.* 1415, δευτέραν πεπληγμένος, *smitten with a second blow*, Aesch. *Ag.* 1345, in which passages the acc. fem. of the adjective is used by itself in the same sense as if the corresponding verbal nouns ἀπόδωσιν, πληγῆν, had been joined with it. In i. 118 the neuter is found τὸ δμοιον ἀνταποδιδόντες ἐτιμώρεον. ἀποδοῦναι = *reddere, give one what is his due,*) (ἀποστερεῖν, cf. c. 86. 50.

Δᾶόν τε καὶ Σκίδρον. These towns were Sybarite colonies on the west coast of Lucania. Another colony of Sybaris was Posidonia (Paestum). The figure of a bull is found on coins of Sybaris and Posidonia, and on the older coins of Laos is found a bull with human countenance; this indicates that the rich pastures were a main source of the wealth of Sybaris. Sybaris was destroyed B.C. 510 (cf. v. 44), and in commemoration of the victory, the people of Croton struck a medal with a tripod, the emblem of Croton, on one side, and on the reverse the bull of Sybaris.

5. ἡβηδόν, *from the youth upwards*, so i. 112 ἐνδύντες τὰ δπλα πάντες ἡβηδόν,) (ἀνηβοί, Heraclit. *Fr.* 57 ἀξίον Ἐφεσίοισι

ἤβηδὸν ἀποθανεῖν πᾶσι καὶ τοῖσι ἀνήβοισι τὴν πόλιν καταλιπεῖν.

ἀπεκείραντο τὰς κεφαλὰς, in token of mourning. Cf. Plato, *Phaed.* 89 B αὐριον δὴ, ἔφη, ἰσως, ὃ Φαίδων, τὰς καλὰς κόμας ἀποκερεῖ, Hom. *Ψ.* 141.

6. προσεθήκαντο, took upon themselves = II. 1, μέγα πένθος ἐποιήσατο; cf. VI. 229 μῆνιν προσθέσθαι τι, IV. 65 πόλεμόν οἱ προσεθήκαντο, Soph. *O. T.* 1400 προσθῆ μέριμναν.

7. ἐξινώθησαν. The friendship of Miletus and Sybaris was based upon the intimate trade relations between the two cities. The costly woollen products of Miletus found a ready sale among the luxurious Sybarites, cf. Timaeus *Fr.* 60 ἐφόρων δὲ οἱ Συβαρίται καὶ ἱμάτια Μιλησίων ἐρίων πεποιημένα, ἀφ' ὧν δὴ καὶ αἱ φιλίαι ταῖς πόλεσιν ἐγένοντο. Moreover Sybaris was the starting-point of the overland route to Etruria. The Milesians could not sail through the straits as they were in the hands of the Chalcidians, with whose enemies the Eretrians, Miletus was in alliance; besides, the jealous Etruscans would not have welcomed the presence of Greek vessels in their waters. Consequently the Etruscan merchants came to buy the Milesian wares at Sybaris, from which they transported them overland to the Tyrrhene sea, and then home in Etruscan vessels (Busolt II. 256, Lenormant *La Grande Grèce*, I. 269 sqq.).

8. οὐδὲν ὁμοίως καί; for the asyndeton see on c. 3. 10. The conduct of the Athenians is contrasted with that of the Sybarites.

9. δῆλον ἐποίησαν ὑπεραχθεσθέντες, cf. Thuc. III. 64 δῆλον ἐποιήσατε οὐ μηδίσαντες. The participle is joined with δῆλον ποιεῖν as it is elsewhere with δηλοῦν, e.g. IV. 42 Λιβύη μὲν γὰρ δημοῖ ἐωυτὴν ἐοῦσα περίρρυτος.

11. τῇ ἄλλῃ here means *in other ways*, elsewhere in Hdt. it is a local adverb. The addition of the article is Herodotean, not Attic. Hdt. also has it without the article, c. 48. 5, II. 79.

καὶ δὴ καί, *and particularly*, is very common in Hdt. to introduce a particular instance, especially where ἄλλος precedes, e.g. cc. 49. 6, 86. 15.

ποιήσαντι—καὶ διδάξαντι. Dative of relation, not being governed by any word in the clause, but expressing a certain relation to the whole clause; it might almost be called a dative absolute. As here it is used to indicate time v. 97 νομίζουσι δὲ ταῦτα καὶ διαβεβλημένοισι ἐς τοὺς Πέρσας ἐν τούτῳ δὴ τῷ καιρῷ ὃ Ἀρισταγόρης ἀπίκητο, I. 62, Thuc. iv. 56 τοῖς Ἀθηναίοις τότε τὴν παραθαλασσίαν δηοῦσιν οἱ Λακεδαιμόνιοι τὰ πολλὰ ἡσύχαζον. The origin of such a use of the dat. is seen in passages like I. 78 ταῦτα ἐπιλεγόμενῳ Κροίσῳ τὸ προάστειον πᾶν ὀφίων ἐνεπλήσθη, III. 64 καὶ οἱ ἀναθρώσκοντι ἐπὶ τὸν ἵππον τοῦ κολεοῦ τοῦ ξίφεος ὃ μύκης ἀποπίπτει, where the dative, though formally under the government of a word in the sentence, has practically the force of an absolute case. It was in this way that the genitive absolute arose in Greek.

12. Φρυνίχῳ, Phrynichus, the tragic poet, an older contemporary of Aeschylus.

διδάξαντι; διδάσκειν δρᾶμα = bring out a play, because of the poet's task of training the chorus.

14. οἰκήια, cf. v. 97 ἔλεγε Ἀρισταγόρης ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἀποικοί.

15. μηδένα χρᾶσθαι τούτῳ τῷ δράματι, i.e. that for the future no one should bring the play on the stage, cf. Haigh, *Attic Theatre*, p. 92 sq.

CHAPTER XXII.

2. τοῖσι τι ἔχουσι, those of any property, not so strong an expression as οἱ ἔχοντες, the rich. For ἔχειν τι Stein compares Pseudo-Men. εὐχου δ' ἔχειν τι, κἂν ἔχῃς ἕξεις φίλους. As R. has τε, Krüger suggests τοῖς γε ἔχουσι.

4. ἔδοκει μετὰ τὴν ναυμαχίην. As they were joined by fugitives from Miletus (see below) their design must have been carried out after the capture of that city.

5. πρὶν ἢ; with the inf. Hdt. has much more commonly πρὶν ἢ than πρὶν. It may be noted that πρὶν (πρὶν ἢ, πρότερον ἢ) in Hdt. nearly always has the aor. inf. The pres. inf. is found in VIII. 3 πρὶν ἢ πέμπειν, 144 παρεῖναι; owing to their meaning, ἦκειν VI. 116. 4, ἀχέσθαι VII. 228, are but nominal exceptions.



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CHAPTER XXIII.

1. *συνήνεικε· συνέβη*; in this sense common in Hdt. *e.g.* c. 117. 5, vii. 4, 117; in the same sense the pass. *συνηνείχθη* i. 19, ii. 111, also Thuc. i. 23.

Σάμιοι τε γὰρ—καί, *when the Samians etc.*: parataxis, cf. c. 41. 7. *γὰρ* must be taken as introducing the explanation of *τοιόνδε τι*. This use of *γὰρ* has been denied in Hdt. and he certainly prefers to dispense with it, but Broschmann cites clear instances of this explanatory use, *e.g.* c. 43. 17, 137. 18, i. 214, *πυνθάνομαι οὕτω τοῦτο γινόμενον. πρῶτα μὲν γὰρ λέγεται κ.τ.λ.* iii. 113, ix. 111; after phrases like *σημείον δέ*, ii. 9, 58, 155, iv. 118.

7. *Ἀναξίλαος*, despot of Rhegium 494—476. Anaxilas intended to use the Ionians to further his purposes on Zancle (Messene).

10. *ἐὰν χαίρειν*, *to let alone*, cf. iv. 112 *ἐπεὶ δὲ ἔμαθον αὐτοὺς αἱ Ἀμάζονες ἐπ' οὐδεμιῇ δηλήσει ἀπιγμένους ἔων χαίρειν*, ix. 41. So in Attic, *vid. Lex.*

σχεῖν; note the force of the aorist.

14. *ἑωυτῶν*. The pronoun here is not otiose, so that it need not be omitted with R—while they were besieging another city *their own* was captured. For the irregular position of *ἑωυτοῦ* cf. v. 5 *ὑπὸ τοῦ οἰκησιότατου ἑωυτῆς*, ix. 37 *τὸν ταρσὸν ἑωυτοῦ*, where the mss. agree, ii. 107 (Rsv *αὐτοῦ*), ix. 33 (P *αὐτοῦ*).

Ἱπποκράτεια. The oligarchy of Agrigentum was overthrown (about 505 B.C.) by Cleandrus, son of Pantares, who established himself as despot. On his death (about 498) he was succeeded by his brother Hippocrates. Hippocrates carried on a series of successful wars in Sicily, reducing to subjection, among other places, the towns of Callipolis, Naxos, Zancle and Leontini (Hdt. vii. 154). Zancle, as we see, he governed through his dependent Scythes, for, though Scythes is spoken of as allied with Hippocrates, it is plain that he was subject to him. On the death of Hippocrates about 491 the despotism was seized upon by Gelo, who afterwards became despot of Syracuse.

17. ἦκε βοηθίων. "Constanter Herodotus (et sic fere Attici) propter verbi compositionem ex βοή et θέω non futuri sed praesentis participium iungere solent cum verbis eundi et praesentiae," Herwerden, *e.g.* cc. 88. 10, 108. 39.

20. πεδήσας. Krüger after Naber ἐν πέδησι δήσας. πεδάω does not occur elsewhere in Hdt. while the other is common. πεδᾶν is rare too in Attic prose, only aor. πεδηθεὶς Plato; as in Hdt. its place is usually taken by ἐν πέδαις δεῖν.

21. Ἴνυκα, the mss. have Ἴνυκον, but as Hdt. has below the gen. Ἴνυκος, and as Stephanus of Byzantium seems to have read here Ἴνυκα, Stein's correction is to be accepted. It lay in the S. of Sicily on the river Hypsas near Selinus.

24. εἰρημένος, *agreed upon, covenanted*, cf. Hes. *op.* 370 μισθὸς δ' ἀνδρὶ φίλῳ εἰρημένος ἀρκίος ἔστω, and the use of the verbal ῥητὸς *e.g.* Thuc. i. 13 ἐπὶ ῥητοῖς γέρασι βασιλῆς, *with fixed privileges*.

28. ἐν ἀνδραπόδων λόγῳ; see on c. 19. 16.

29. εἶχε δήσας, *kept in chains*, see on c. 12. 16.

κορυφαίους, *the leading citizens*, III. 82 τῶν ἀνδρῶν τοὺς κορυφαίους ἀνεσκολόπισε.

CHAPTER XXIV.

3. πέραν ἐς τὴν Ἀσίην, *over the sea to Asia*, cf. VII. 36 τέκνα πέραν ἐς τὴν Ἀχαιὴν διέπεμψαν.

τὴν Ἀσίην. The article is here required by Hdt.'s usage. It is only when three or at least two of the continents are mentioned that the article is absent from Ἀσίη and Εὐρώπη (Kallenberg).

7. ἐς Σικελίην ἀπίκετο. This must refer to a later visit to Sicily, perhaps a visit to his son, if, as is not improbable, this Scythes is identical with Scythes father of Cadmus of Cos, who settled in Messene (Hdt. VII. 164).

8. ὀπίσω· πάλιν.

9. μέγα δλβιος. μέγα is often used adverbially in Hdt. as in the poets, but this usage is strange to Attic prose.

10. ἀπονητί· ἀπόνως. The word seems to be un-Attic.

11. περιβεβλέατο, *were in possession of*, lit. *had compassed for themselves*. The same metaphor II. 71 ἰδίῃ περιβαλλόμενος

έωυτῷ κέρδεα, *trying to gain*, vii. 190. In ix. 45 τὰ λοιπὰ αὐτῶν (τῶν ὑποζυγίων καὶ τῶν ἀνθρώπων) ἤλαυνον περιβαλλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον, the literal meaning is more apparent. The origin of the metaphor is clear in Dem. iv. 9 ἀλλ' αἰεὶ προσπεριβάλλεται τι καὶ κύκλῳ πανταχῇ μέλλοντας ἡμᾶς καὶ καθημένους περιστοιχίζεται. The Samians did not remain long in possession of the town; they were driven out by Anaxilas, and Zancle, now called Messene, was colonised with a mixed population (Thuc. vi. 4).

CHAPTER XXV.

10. ὑποκνήσας, *bowing to their yoke, submitting*, so c. 109, i. 130 Μῆδοι ὑπέκυσαν Πέρσησι.
τὰς δὲ—προσηγάγοντο; see on c. 13. 8.

CHAPTER XXVI.

2. ἴοντι περὶ Βυζάντιον; cf. c. 5.
5. περὶ Ἑλλήσποντον ἔχοντα, *relating to the Hellespont*, cf. iii. 128 βυβλία γραψάμενος πολλὰ καὶ περὶ πολλῶν ἔχοντα, *dealing with many things*. In Hdt. the intransitive use of ἔχω in various senses is very common, cf. on c. 2. 2.
9. ἐν Κοίλοισι καλεομένοισι; for the expression cf. vii. 14 τὰ Κοῖλα τῆς Εὐβοίας, *Ion. inscr.* 206 b ἐγ Κοίλοις. They seem to have lain in the west of the island.
10. ἐφόνευσε, a verb also used by Thuc. e.g. i. 50, but strange to ordinary Attic prose.
13. ἐκ Πολίχνης—ὀρμώμενος, *making Polichne (lit. village) the base of his operations*, a common use of ὀρμᾶσθαι.

CHAPTER XXVII.

1. φιλεῖ—προσημαίνειν, *sc. ὁ θεός*, as with many verbs that according to our notions would be looked upon as impersonal, such as ὕει, νίφει, ἀστράπτει, *sc. ὁ Ζεὺς*, *Zeus rains, snows, thunders*, σείει *sc. ὁ Ποσειδῶν*.
κως is used by Hdt. when he wishes to express an opinion or conjecture rather than make a positive statement, so cc. 51. 6, 70. 6. Similarly κού c. 98. 6, v. 1, 16.



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phrasis with ποιῆσαι and the verbal noun is very common in Hdt. (as in Thuc.), e.g. c. 101. 8 βουλὴν ποιῆσαι = βουλεύεσθαι, III. 25 ὄργην ποιῆσαι = ὀργίζεσθαι, VII. 99 θῶμα π., IX. 8 σπουδὴν π. Note that in such phrases it is the mid. of ποιῆν that is used, cf. Cobet, *Nov. Lect.* 257.

16. εὐπετέως· ραδίως.

CHAPTER XXVIII.

4. ἀναπλέουσι; note the force of the preposition.

7. αὐτὸς δέ, Stein takes αὐτὸς δέ as unusual for ὁ δέ, see on c. 3. 6. But it seems to mean something more. The Phoenicians sail forth from Miletus, and, on hearing of this Histiaeus on his side too sets his forces in motion, cf. IV. 124 οἱ Σκύθαι—ὑπέστρεφον ἐς τὴν Σκυθικὴν.—οὕτω δὴ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμέτερα μετῆκε, αὐτὸς δὲ ὑποστρέψας ἤτε πρὸς ἐσπέραν.

10. ἐκ τοῦ Ἀταρνέος is put for emphasis before ὡς, and is repeated by ἐντεῦθεν.

12. Καίκου πεδῖον, celebrated for its fertility. Stein quotes Strabo p. 624 παραρρεῖ δ' ὁ Κάικος τὸ Πέργαμον διὰ τοῦ Καίκου πεδίου προσαγορευομένου σφόδρα εὐδαίμονα γῆν διεξιῶν, σχεδὸν δέ τι καὶ τὴν ἀρίστην τῆς Μυσίας. Compare also the proverbial Μυσῶν λεία.

15. ζωγρίη εἶλαβε = ἐζώγησε, so c. 37. 6 ζωγρίη αἰρέουσι.

CHAPTER XXIX.

4. συνέστασαν, were engaged in conflict, I. 214 χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους.

χρόνον ἐπὶ πολλόν. This order is common in Hdt. with ἐπὶ and περὶ (ἐν c. 77. 3): it is rare in Attic.

6. τό τε δὴ ἔργον—ἐγένετο, the glory of this action fell to the cavalry, cf. IX. 102 ὅπως ἐωυτῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, VII. 102.

9. ἀμαρτάδα· ἀμαρτίαν.

φιλοψυχίην—ἀναιρεῖται, conceives a desire to live, a phrase modelled on ἀναιρεῖσθαι πόλεμον and the like.

10. καταλαμβάνετο, was being overtaken, cf. VII. 211 οἱ δ' ἂν καταλαμβανόμενοι ὑπέστρεφον ἀντίοι εἶναι τοῖσι βαρβάροισι, IX. 119.

11. καταϊρέμενος, *overtake*, so c. 41. 11 τὴν πέμπτην τῶν νεῶν κατεῖλον διώκοντες.

καταλαμβάνετο—ὡς καταϊρέμενος. Hdt. is fond of repeating a word in this way, either by the same word *e.g.* c. 52. 21, 61. 28, 67. 17, i. 8 ἡράσθη—ἐρασθεὶς δέ, ii. 14 ἄρση—ἄρσας δέ, iv. 95 κτήσασθαι—κτησάμενον δέ, or by a synonym, *e.g.* i. 189 διέτεινε—διατάξας δέ, vi. 87 εἶλον—λαβόντες δέ.

12. Περσίδα γλώσσαν μετιείς, *speaking in Persian*. "Solus codex R servavit rectum μετιείς, *i.e.* Περσίζων τῇ φωνῇ," Cobet. Cf. ix. 16 τὸν Πέρσην τὸν ὀμόκλιον Ἑλλάδα γλώσσαν ἰέντα εἶρεσθαι αὐτὸν ὀποδαπὸς ἐστὶ. Elsewhere in Hdt. ἰέναι not μεθίεναι with γλώσσαν and φωνήν. A somewhat similar use of μεθίεναι is found in Tragedy, *e.g.* Eur. Hipp. 1202 βαρὺν βρόμον μεθῆκε.

CHAPTER XXX.

1. ἀνήχθη; so Bredow and, independently, Cobet for ἀχθη, the latter remarking "corr. ἀνάχθη, constanter enim dicitur παρὰ βασιλέα ἀναβαίνειν εἰ ἀνοδος εἰ ἀνάγειν." Cf. also ἀνήνεικαν below. For ἀνήχθη ἀγόμενος cf. c. 34 ἰόντες—ῆσαν, *on their march—they went*.

2. ὁ δέ; δὲ in apodosis, see on c. 16. 3, and cf. GMT. 512.

3. δοκεῖν ἐμοί. Often in Hdt., also with ὡς, GMT. § 782 (100).

ἀπῆκε; note the sudden change of subject.

5. μέγας, *influential*.

7. τὸ μὲν αὐτοῦ σῶμα. For the unusual position of αὐτοῦ cf. c. 111. 16 τὸ μὲν αὐτοῦ μέσον, ii. 133 ὁ μὲν αὐτοῦ πατήρ, iv. 2 τὸ μὲν αὐτοῦ ἐπιστάμενον. In these cases the article is followed by a particle.

8. αὐτοῦ ταύτη; see on c. 16. 5.

ἀνεσταύρωσαν. ἀνασταυροῦν in itself might mean either *impale* or *crucify*. The former is a well-known Oriental punishment, cf. Aesch. Eum. 189 μύζουσιν οἰκτισμὸν πολὺν | ὑπὸ ῥάχῳ παγέντες: on the other hand in iii. 125, vii. 194 ἀνασταυροῦν plainly means *to crucify*, and if Spiegel is right in his interpretation of the Behistun inscription, crucifixion was a

common punishment for rebels. It is probable then that the meaning here is, *to suspend on the cross*.

13. περιστέλλαντας εὖ. εὖ stands emphatically after the verb.

14. μεγάλως—εὐεργέτω. εὐεργέτης is here treated as an adjective, qualified by μεγάλως (cf. Pind. Ol. ii. 104 φίλοις ἄνδρα μᾶλλον εὐεργέταν) and followed by the dat. as Eur. Her. 1252 εὐεργέτης βροτοῖσι καὶ μέγας φίλος.

CHAPTER XXXI.

1. μὲν = μὲν δή, as in cc. 117. 4, 127. 5, 131. 1.

οὕτω ἔσχε. How does this differ from οὕτω εἶχε?

2. χειμῆσας· διαχειμάσας.

3. δευτέρῳ ἔτει, 493 B.C.

6. ὡς ἐκάστην αἰρέοντες, as they captured each. For this distributive use of ὡς with ἕκαστος and participle cf. c. 79. 8 κατὰ πεντήκοντα δὴ ὧν τῶν Ἀργείων ὡς ἕκαστον ἐκκαλούμενος (calling them out one after the other) ὁ Κλεομένης ἔκτεινε, i. 114 ὡς ἐκάστῳ ἔργον προστάσων, assigning them their several duties. As, apart from the change of number, there is a certain awkwardness and redundancy in the sentence, Herwerden may be right in rejecting ὅκως—νήσων, and reading ὡς δ' ἐκάστην αἰρέοντες.

8. τρόπον, the acc. as iv. 94, vii. 60 etc. The dative is much more frequent. My attention has been called to a similar σαγάνευσις in Tasmania, in the governorship of Sir George Arthur, when the white settlers adopted this method of exterminating the natives, with the result that one black was captured (*Leisure Hour*, 1853, p. 122).

10. διήκουσι, stretched out across the island. As Grote, Part ii. c. xxxv. points out, the Greek accounts of the depopulation by the Persians must have been much exaggerated, as these islands and cities appear afterwards as occupied by a Hellenic population.

13. Ἰάδας; see on c. 9. 6.



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nam a Graeculis demum fictae sunt formae ἐμπίπρημι et ἐμπί-
πλαμαι.”

αὐτοῖσι τοῖσι ἱεροῖσι. Many edd. would here expel the article as in π. 126 αὐτῶ ἱππῶ, vii. 17 αὐτοῖσι ἀνδράσι. But in π. 45 the mss. (except d) agree in αὐτοῖσι τοῖσι νεωσοίκουσι, also π. 47; in π. 100 Rsv, vi. 39 PRsv omit the article. As in Attic Greek the article is also found, e.g. Ar. Eq. 849 αὐτοῖσι τοῖς πόρπαξι, it is hypercritical to deny it to Hdt.

11. ὑπὸ Δυδῶν, by Croesus.

δὲς ἐπεξῆς, first after Croesus' fall, then on the present occasion.

CHAPTER XXXIII.

2. ἐσπλέοντι; the common use of the dat. to indicate the situation in which something shews itself, Madvig, § 38 c, cf. Thuc. i. 24 Ἐπίδαμνος ἐστὶ πόλις ἐν δεξιᾷ ἐσπλέοντι ἐς τὸν Ἴόνιον κόλπον, is on the right-hand as one sails in, lit. to one sailing in.

4. αὐτοῖσι)(the Phoenician fleet.

5. κατ' ἡπειρον, by land)(the attack by sea.

6. αἶδε; some word like πόλιες or χῶραι (cf. the following ταύτας τὰς χώρας) is present in the writer's mind.

8. τὰ τείχεα τὰ ἐπὶ Θρηάκης, Abicht and Stein quote Skylax Peripl. § 68 μετὰ δὲ τὸν Χερσόνησον ἐστὶ Θράκεια τεῖχη τάδε· πρῶτον Λευκὴ ἀκτὴ, Τειρίστασις, Ἡράκλεια, Γάνος, Γανίαι, Νέον τεῖχος, Πέρινθος πόλις καὶ λιμὴν, Δαμινὸν τεῖχος, Σηλυμβρία πόλις καὶ λιμὴν. Cf. Dem. Phil. iii. 15, De Cor. 27, Aesch. Iu. Ctes. 82.

9. μὲν νυν; see on c. 1. 1.

10. πέρηθε for πέρην, because of the idea of motion in the sentence, viz. that of leaving their city.

Καλχηδόνιοι. This is the best established spelling, though beside it, on inscriptions of the fifth century are found Χαλκηδόνιος and Χαλχηδόνιος, with the common variation between aspirate and tenuis, cf. Meisterhans² 79, Herwerden, *Lapidum Testimonia* 11, Meyer, *Gr. Gram.*² § 216.

12. ἔσω ἐς; the same un-Attic pleonasm, π. 149, 175, π. 34, 201, vii. 4, 18.

14. οἰκησαν. As οἰκεῖν with the acc. means *to dwell in*, so οἰκῆσαι means *to come to dwell in, to settle in*, cf. Eur. Fr. 862. 11 ὅστις δ' ἀπ' ἄλλης πόλεος οἰκῆσθαι πόλιν, hence there is no need to read οἰκισαν as has been proposed.

18. νέμαντες, *giving over to*, i. 86 ζῶντα πυρὶ διδοίη, iii. 16 τὸ ὦν κατακαίειν γε τοὺς νεκροὺς οὐδαμῶς ἐν νόμῳ οὐδετέροισι ἐστὶ, Πέρσησι μὲν δι' ὅπερ εἰρηται, θεῶ οὐ δίκαιον εἶναι νέμειν νεκρὸν ἄνθρωπον.

20. κατέσυραν, un-Attic = διήρπασαν.

21. Κύζικον. Cyzicus, a colony of the Milesians, lay on the shores of the Propontis on the narrow neck of Arctonesus, and possessed two excellent harbours. It was a place of importance in the early trade of Asia Minor, as is shewn by its coinage. Its greatest prosperity, however, was reached in the period after Alexander the Great.

οὐδὲ—ἀρχήν, *not at all, literally, not even from the beginning*. The origin of the phrase shows how ἀρχήν in this sense is confined to negative sentences. In this sense it is found in Hdt. only once with the article, iv. 25 in ABC, where Rsv have ἀρχήν.

αὐτοί, *sua sponte*. So Lat. *ipse* Virg. *Ecl.* iv. 21 *ipsae lacte domum referent distenta capellae ubera*.

22. ἔτι πρότερον, *even before*. ἔτι = *already* as in v. 62 ἀνέκαθεν ἔτι, vii. 62 ἐκ παλαιοῦ ἔτι.

23. ἐγγόνεσαν ὑπὸ βασιλείᾳ, *had become subject to the King*, the passive to ὑφ' ἑαυτῷ (or ἑαυτῶν) ποιεῖσθαι.

25. ἐν Δασκυλείῳ. Dascoyleum on the Phrygian shore of the Propontis was the capital (iii. 120 νομοῦ ἄρχοντα τοῦ ἐν Δασκυλείῳ) of the Φρύγιος νομός (iii. 127), the third of the twenty tribute-districts into which Darius divided the empire (iii. 90).

ὑπάρχῳ; see on c. 1. 5.

CHAPTER XXXIV.

9. ἀνείλε, the common word for the answer of an oracle. Hdt. also uses ἐχρησε.

11. ἐπὶ ξείνια καλίσθη. This is the correct form of the phrase, not ἐπὶ ξενία or ξενίαν. "Qui civem ad coenam vocat

dicitur ἐπὶ δεῖπνον καλεῖν, qui hospitem καλεῖν ἐπὶ ξένια, eaque res τὸ δεῖπνον appellatur et τὰ ξένια," Cobet *V. L.* 81.

12. ἴοντες—ἦσαν; see on c. 30. 1.

ἱερὴν ὁδόν. This is usually supposed to be the sacred way running through Daulis, Lebadea, Coronea, Haliartus, Thebes, then south through Cithaeron to the Thriasian plain where it was joined by the sacred way from Athens to Eleusis—the way (Πυθιάς ὁδός) by which went the annual πομπή from Athens to Delphi. Curtius (quoted by Bähr), however, supposes that they went by Tanagra into the Attic Tetrapolis, and thence diverged to Athens. The difficulty of the former explanation lies in ἐκτρέπονται. If the envoys went by the sacred road all the way to Athens, how could they be said to *turn aside to Athens*? ἐκτραπέσθαι implies that they left that road. Herwerden cuts the knot by reading τράπονται, but, in view of the obscurity of the passage, and the possibility of other interpretations, it is hardly safe to alter the text. Taking the text as it stands, it can only mean that the envoys set out by the sacred way leading eastward from Delphi, and at some point diverged from it, but where, or by what route they reached Athens, there is no evidence to show. It is possible, for instance, that they might have gone from Thebes to Athens by way of Phyle, the shortest route between Thebes and Athens. Delphi was the centre of Greek road-building. Roads were necessary to enable the pilgrims on foot and in chariots to reach in safety the temple of the god. "So arose the 'sacred ways' by which the gods themselves were said to have travelled, even as Apollo once came through a pathless land to Delphi. He was followed by his servants, particularly the Athenians, 'the road-building sons of Hephaestus' (Aesch. *Eum.* 13). The art of making roads and bridges, which rendered harmless the wild mountain streams, thus proceeded from the national sanctuaries, particularly from that of Apollo." In these roads were cut grooves for the chariot wheels to run in; hence to permit of free intercourse with the different sanctuaries, the width between the grooves had to be the same, and so far as Delphic influence reached, both in Central Greece and in the Peloponnese, the same width of track is found.



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19. προσιδέοντο here does not differ very much in meaning from the simple έδέοντο: πρὸς conveys the notion of a request addressed to a person, so cc. 41. 21, 100. 18, III. 75. A similar force of the prep. is seen in προσαιτεῖν, III. 14 έχοντα οὐδέν, εἰ μὴ ὄσα πτωχός, καὶ προσαιτέοντα τὴν στρατηίην.

CHAPTER XXXVI.

2. Ὀλύμπια ἀναραιοηκώς, having won an Olympic victory, cf. c. 70, v. 102 στεφανηφόρους ἀγῶνας ἀναραιοηκόντα. ἀναιοηῖν οἱ ἀναιοηῖσθαι is properly used of the prizes of the contest. Il. Ψ. 736 ἀέθλια δ' ἰσ' ἀνελόντες, Od. υ. 117 ἀέθλια κάλ' ἀνελέσθαι; hence it is transferred to the contest itself. Elsewhere Hdt. has Ὀλυμπιάδα, which Kallenberg would restore here also.

7. κατεστήσαν. The mss. vary between the act. and the mid. The difference between the two voices is clear from v. 92 αὐτοὶ πρῶτοι τύραννον καταστησάμενοι παρὰ σφίσι αὐτοῖσι οὕτω καὶ τοῖσι ἄλλοισι δίξησθε κατιστάναι, i.e. the act. = set up for another or over others (cf. also v. 25, 94, VII. 105, Arist. Av. 1672); the mid. over oneself (cf. Thuc. v. 16). The question then is whether οἱ ἐπαγαγόμενοι is here to be taken of the Dolonci generally who elected him despot over themselves, or of the deputation who on their return set him up as despot of the country. As the latter is the more natural interpretation, I have adopted the active. With regard to the despotism of Miltiades and his successors in the Chersonese, it has been suggested with great probability that it was established and supported by Pisistratus and his sons in accordance with their policy of founding an Athenian empire.

8. ἐκ Καρδίης—ἐς Πακτῆν, i.e. from sea to sea.

10. δηλεῖσθαι· κακοῦν.

11. οὗτοι, this, by attraction to the predicate.

ἔξ τε καὶ τριήκοντα. According to Xen. Hell. III. 2. 10 Dercyllidas when he wished to fortify the isthmus anew found it 87 stadia. "Hdt. often connects numbers by τε καί, which in Attic writers is at least rare." Krüger, Di. 69. 70, 3.

18. ἔσω, i.e. running into the sea, cf. Thuc. IV. 109 ἔστι δὲ (ἡ Ἀκτὴ) ἀπὸ τοῦ βασιλέως διορύγματος ἔσω προύχουσα, it projects into the sea.

CHAPTER XXXVII.

4. ἐπολέμησε; note the force of the aorist.
5. λοχήσαντες; in Attic generally ἐνεδρεύειν.
6. αἰρέουσι ζωγρίη; see on c. 28. 15.
7. ἐν γνώμῃ γεγονώς, a phrase found only here. It seems to imply not only acquaintance but also that he stood high in his favour (Stein).

8. προηγόρευε. λέγω, say, is in the pres. and ipf. of compounds generally replaced by -αγορεύω (fut. -ερῶ, aor. εἶπον, etc.), cf. Cobet *V. L.* 35. "Λέγειν dicendi et loquendi significationem in tribus tantum compositis retinet, ἀντιλέγειν, ἐπιλέγειν et προλέγειν. Reliqua verbi familia, ut ita dicam, et cognatio in compositis omnibus superest; ἐρῶ, εἶπον, εἶρηκα, εἶρημαι, εἰρήσομαι, ἐρρήθην, ῥηθήσομαι, ῥῆσις, ῥητός, ῥητέον, non tantum in ἀτερῶ cet., ἐπερῶ cet., προερῶ cet. extant, sed eadem omnia sunt in ἀνερῶ, ἀνεἶπον, ἀνεἶρηκα, ἀνερρήθην, ἀνάρρησις cet. Similiter in ἀπερῶ, διερῶ, ἐξερῶ, κατερῶ, προσερῶ, συνερῶ et ὑπερῶ, quibus quum forma in -λέγω nulla responderet, in eius locum subiit ubique -αγορεύω et -ηγόρευον. Sic ὁ κήρυξ ἀνερεῖ aut ἀνεἶπεν ὁ κήρυξ ubi ad praesens tempus est redigendum, quia ἀναλέγει eo sensu dici non potest, ἀναγορεύει ὁ κήρυξ dicitur. Eodem modo formae ἀπαγορεύειν, διαγορεύειν, ἐξαγορεύειν, καταγορεύειν, προαγορεύειν, ἀντιπροαγορεύειν, συναγορεύειν, et ὑπαγορεύειν, quibus accedit προαγορεύειν pro προλέγειν, respondent formis quas diximus, unde sequitur praesentis tantum et imperfecti formam in usu esse, in caeteris subire -ερῶ, -εἶπον cet." However, in a few instances -αγορεύω (in Hdt. only ἀγορεύω, προαγορεύω) is found outside the pres. and ipf.

9. πίτυος τρόπον, explained afterwards. Edd. suggest that Croesus may have been referring to the old name of the town Πιτυοῦσσα. For τρόπον cf. i. 193 συκεῶν τρόπον, 194, 200. In this sense Hdt. never uses the dative (Böttcher). Lampsacus is said to be a Phoenician name, Lapsak, the town "on the ford."

10. πλανωμένων, when they were at a loss.

11. τό. In indirect questions Hdt. often uses the simple relative instead of ὅστις or τίς, e.g. c. 124. 8, 129. 3, i. 78

μαθοῦσι τὸ θέλει σημαίνει τὸ τέρας, II. 2 ἐπειδὴ δὲ Ψαμμίτιχος βασιλεύσας ἠθέλησε εἰδέναι οἵτινες γενοίατο πρῶτοι, followed by Ψαμμίτιχος δὲ ὡς οὐκ ἐδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀνευρεῖν, οἱ γενοίατο πρῶτοι ἀνθρώπων, μηχανᾶται τάδε, VII. 37, IX. 71.

θέλει—εἶπαι; cf. II. 13 τὸ δὲ ἔπος τοῦτο ἐθέλει λέγειν, I. 78, VII. 37 εἶρετο τοὺς Μάγους τὸ θέλοι προφαίνειν τὸ φάσμα. Abicht's correction is confirmed by II. 13. In support of εἶναι might be quoted IV. 164 μαθὼν τὸ μαντήιον ἐδὸν τοῦτο, V. 1, 79, but μαντήιον and ἔπος are different.

13. μόγῃς; so Hdt. constantly for μόλις.

τῶν τις πρεσβυτέρων; see on c. 5. 10.

τὸ ἔόν, *the truth*, cf. c. 50. 15, V. 50, VII. 209, and note on 3. 5.

15. μετρί. To express a general truth Hdt. prefers to retain the mood of *oratio recta*, e.g. II. 123 πρῶτοι δὲ τόνδε τὸν λόγον Αἰγύπτιοί εἰσι οἱ εἰπόντες ὡς ἀνθρώπου ψυχὴ ἀθάνατος ἐστι, II. 13, V. 24, 31.

πανάλεθρος, strange to Attic prose, as is ἐξαπόλλυμι; both are found in Tragedy.

CHAPTER XXXVIII.

1. διὰ Κροίσον, *by the intervention of Croesus*. Where a thing is said to happen by the fault, service or intervention of a person or thing διὰ is followed by the acc.; where it takes place through the medium of a person or thing διὰ takes the gen.

4. ὁμομητρῖου, but not of the same father; the father of Miltiades was Cypselus c. 36, that of Cimon Stesagoras c. 103.

5. ὡς νόμος sc. θύειν. The person under whose leadership a town was founded received afterwards divine honours as a hero, cf. Thuc. v. 11, where we read that the Amphipolitans, after giving Brasidas a public funeral, ὡς ἥρωϊ τε ἐντέμνουσι καὶ τιμὰς δεδώκασιν, ἀγῶνάς τε καὶ ἔτησίους θυσίας καὶ τὴν ἀποικίαν ὡς οἰκιστῇ προσέθεσαν. The proper term for the worship of a hero is ἐναγίζειν) (θύειν of a god, cf. II. 44 τῷ μὲν ὡς ἀθανάτῳ—θύουσι, τῷ δὲ ἑτέρῳ ὡς ἥρωϊ ἐναγίζουσι; θύειν of a hero also V. 114, VII. 117, 167.



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used the word so. It may be noted that he does not use it in the sense of *to censure*. If any correction were necessary the simplest would be *ἔτι τιμῶν*.

13. οἱ δυναστεύοντες defines more clearly what is meant by οἱ Χερσονησίται.

14. κοινῶ στόλῳ; cf. i. 170 κοινῶ στόλῳ ἀρθέντας, v. 93 εἴτε ἰδίῳ στόλῳ εἴτε δημοσίῳ χρησόμενοι.

17. βόσκων, here of men as i. 44 οἰκίοισι ὑποδεξάμενος τὸν ξεῖνον φονέα τοῦ παιδὸς ἐλάνθανε βόσκων, Thuc. vii. 48 ναυτικὸν πολὺ ἔτι ἐνιαυτὸν ἤδη βόσκοντας τὰ μὲν ἀπορεῖν, τὰ δ' ἔτι ἀμνηχανήσιν. In the present passage βόσκειν (properly used of animals) expresses the Greek dislike to the δορυφόροι of a τύραννος; in the passage of Thuc. the word conveys somewhat of contempt, and in Hdt. i. 44 it seems to indicate loathing. For this use of βόσκω cf. further Arist. *Vesp.* 313 τί με δῆτ', ὦ μελέα μᾶτερ, ἔτικτες; ἔν' ἐμοὶ πράγματα βόσκειν παρέχης.

Ὀλόρου. This was also the name of the father of Thucydides, the historian, who was doubtless descended from this Thracian Olorus, but the relation in which he stood to him is unknown. This has been given as the explanation of how Thucydides came to have mines in Thrace.

CHAPTER XL.

1. οὗτος δῆ; δῆ resumes the narrative from c. 34 after the long digression.

νεωστὶ ἐληλύθει. The course of events seems to have been somewhat as follows. About B.C. 515 Miltiades came to the Chersonese. At the outset he either met with or feared opposition from the oligarchs in the cities there, whom, consequently, he seized and imprisoned (c. 39. 15; τῶν κατεχόντων c. 40. 4 refers to these difficulties). Three years after his arrival (B.C. 512) he fell into still greater troubles (χαλεπώτερα πρήγματα l. 4)—the Scythians, provoked by the invasion of Darius (B.C. 513) overran the Chersonese, and Miltiades retired before them. On the withdrawal of the Scythians he was again restored by the Dolonci. This (ταῦτα c. 41. 1 refers to the withdrawal of the Scythians and the restoration of Miltiades) took place three years before he fled from before the

Phoenicians, *i.e.* in 496 B.C. The reason given by Herodotus for the retirement of Miltiades from the Chersonese is the Scythian invasion. As Grote (III. 200 note) points out, it would have been difficult for Miltiades, after he had shewn himself the enemy of the King by advising the Greeks to break down the bridge over the Danube (Hdt. iv. 137), to remain in the Chersonese when the Persians were complete masters in these regions and their commander Otanes was engaged in reducing the Greek cities (Hdt. v. 26 sqq.). Probably then Herodotus was mistaken in assigning the invasion of the Scythians as the real reason for the retirement of Miltiades, though there is no reason to deny the invasion itself. The date of his return to the Chersonese agrees well with this hypothesis. In B.C. 496 the Persians were fully occupied in quelling the Ionic revolt, so that Miltiades had nothing to fear from them. Where Miltiades spent the intervening years we are not told. Stein takes a different view of the passage. He refers τῶν κατεχόντων πρηγμάτων to the expulsion of Miltiades by the Scythians, and χαλεπώτερα to his withdrawal before the Phoenicians. Then he inserts πρὸ in l. 5 before τούτων, supposing that the Scythian invasion took place (B.C. 496) "three years before these things" *i.e.* before the arrival of the Phoenicians (B.C. 493). In c. 41, accordingly, he would understand ταῦτα of the Scythian invasion. Grammatically there is nothing to urge against this interpretation except that it requires the insertion of πρό; historically it is open to grave objections. It is impossible to see how Miltiades could have maintained himself in the Chersonese, in the face of the hostility of the Persians. Again, the Scythian invasion is intelligible in 512, but not in 496, when, so far as we know, the Scythians had received no fresh provocation from the Persians.

8. τῶν κατεχόντων; κατέχειν is a sort of perfect to καταλαμβάνειν, cf. I. 65 τοὺς μὲν Ἀθηναίους τιαῦτα τὸν χρόνον τοῦτον ἐπυθάνετο ὁ Κροῖσος κατέχοντα. The κατέχοντα πρήγματα refer to the difficulties that Miltiades met with on his arrival in the Chersonese (see above).

5. τρίτη ἔτι τούτων; in the third year after this, cf. c. 46. 1, I. 91 δεύτερα τούτων, after this, 185 ἡ δεύτερον γενομένη

ταύτης βασιλεία, *the queen who succeeded her*, vii. 80 δευτέρῳ ἔτει τούτων, *in the second year after this*.

6. νομάδες. These were the so-called βασιλῆιοι Σκύθαι (iv. 20), who were νομάδες cultivating no land (iv. 127). Others of the Scythians too were νομάδες (iv. 19))(ἀροτῆρες (iv. 17), γεωργοί (iv. 19).

CHAPTER XLI.

2. τῶν τότε μιν κατεχόντων here refers to the expulsion of Miltiades by the Phoenicians.

6. ὥσπερ ὄρμηθη, temporal as in Thuc. viii. 23 Ἄστυοχος—τέσσαρσι ναυσίν, ὥσπερ ὄρμητο, πλέων.

7. παραμέβeto· παρέπλει. In the sense of *to pass by* this verb is very common in Hdt., but un-Attic.

παραμέβeto τε—καὶ περιπίπτουσι; parataxis, *he was passing by—when they fell in with him*. τε here does double duty, in connecting παραμέβeto with what precedes, and as introductory to the following καὶ (τε-καὶ). For this usage Stein refers to a. 134. 16, i. 90, 131, ii. 4, iv. 181, 187, etc.

11. τὴν οἱ πέμπτην; οἱ is a possessive dative, cf. c. 68. 2, v. 33, 67, 92, in which manner the dat. of the pers. pron. is very often used by Hdt. as in Homer (Monro § 143). The same usage is found in other Indo-Germanic languages.

12. κατείλον; see on c. 29. 11.

18. χάριτα· χάριν. The mss. of Hdt. have χάριτα here and ix. 107 χάριτα τιθέμενος, generally χάριν, as always in the phrase χάριν εἰδέναι (ἔχειν) and as prep.

19. καταθήσεσθαι, to lay by a deposit, as it were, that might be afterwards drawn upon, cf. vii. 178 χάριν ἀθάνατον κατέθεντο, Thuc. i. 33 μετ' αἰμνήστου μαρτυρίου τὴν χάριν καταθήσεσθε.

γνώμην ἀπέδέξατο; see iv. 137. The Scythians had urged the Ionians to break down the bridge over the Danube and thus prevent the retreat of Darius from Scythia.

27. ἐς Πέρσας κεκοσμέαται; cf. iii. 91 ἐς γὰρ τὸν Αἰγύπτιον νομὸν Κυρήνη τε καὶ Βάρκη ἐκεκοσμέατο, *were added to*.

CHAPTER XLII.

2. οὐδὲν ἐπὶ πλέον—τούτων, *nothing further than this*, so



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CHAPTER XLIII.

1. παραλειμένων, so Herwerden for καταλειμένων. παραλύει is the regular word of deposing from a command, cf. c. 94. 10 Μαρδόνιον παραλύει τῆς στρατηγίης, vii. 88, Thuc. vii. 16 τὸν Νικίαν οὐ παρέλυσαν τῆς ἀρχῆς, viii. 54 τὸν Ἀλκιβιάδην παρέλυσεν ὁ δῆμος τῆς ἀρχῆς. καταλύει is used of putting down a government, a despot, etc., and in that sense it may be followed by gen. (cf. c. 9. 12), but no other instance is quoted of its use in the sense required here.

3. Γωβρύω, one of the seven conspirators against the false Smerdis, ii. 70.

8. ἐπείτε· ἐπειδή.

13. ἐνθαῦτα—ἐρέω; briefly for ἐνθαῦτα ἐγένετο μέγιστον θῶμα ὅπερ ἐρέω.

14. ἀποδεκομένοισι, believing, common in Attic. In this sense however Hdt. commonly uses ἐνδέκομαι, e.g. iii. 115 οὐ γὰρ ἔγωγε ἐνδέκομαι Ἐριδανὸν τινα καλεῖσθαι ποταμὸν (Schweighäuser gives 12 instances), and Naber would restore it here. Herwerden would read δεκομένοισι as in ii. 143 οὐ δεκόμενοι παρ' αὐτοῦ, ἀπὸ θεοῦ γενέσθαι ἄνθρωπον, and thinks that ἀπὸ came from the following ἀποδέξασθαι. Herodotus seems to have been nettled by criticisms of the democratical sentiments that he put in the mouth of Otanes (iii. 80).

21. συνελέχθη· συνελέγη, c. 11. 3.

χρῆμα πολλόν, so iii. 109 πολλόν τι χρῆμα τῶν τέκνων, 130 πολλόν τι χρῆμα χρυσοῦ, iv. 81 χρῆμα πολλόν ἀρδίων. As πολλόν χρῆμα denotes quantity so μέγα χρῆμα expresses size, i. 36 σὺς χρῆμα μέγα. Such periphrases are common also in Aristophanes and probably belonged to colloquial language.

25. τε Ἐρέτριαν καὶ Ἀθήνας, against whom the King was particularly incensed, because they had taken part with the Ionians in the burning of Sardis B.C. 498.

CHAPTER XLIV.

1. μὲν—ἀτάρ; see on c. 35. 2.

2. ἐν νόφ ἔχοντες—καταστρέφεισθαι; after this phrase besides the pres. and aor. inf. Hdt. also has fut. inf. viii. 7 ἐν νόφ ἔχοντες ἐπιθήσεσθαι, 8.

3. *τούτο μὲν—τούτο δέ*; see on c. 27. 3.

4. *οὐδὲ χεῖρας ἀνταειραμένους*, *not even raising their hands to defend themselves, without resistance*, *πι. 144 οὔτε τίς σφι χεῖρας ἀνταείρεται*, *vii. 101, 143, 212, etc.*

8. *ἐντὸς Μακεδόνων*, from the Persian standpoint, *i.e.* east of Macedonia.

9. *ὑποχέρια γεγονότα*. These conquests were effected by Megabazus after the Scythian expedition of Darius, *cf. v. 2, 1.*

διαβαλόντες· περαιωθέντες, *so v. 33.* In Attic prose only in *Thuc. ii. 83, vi. 30, 34.*

12. *περιέβαλλον· περιέπλεον*, *circumnavigabant*, rare, also *Thuc. viii. 95 περιβαλοῦσαι Σούνιον*. Compare *διαβάλλειν = διαπλεῖν*.

14. *ἄπορος = πρὸς ὃν οὐδεὶς πόρος ἦν*.

πλήθει πολλάς, *so ii. 96, iii. 11, 117, cf. μεγάθει μεγάλους i. 51, v. 31.*

16. *κατά*, *about*, *as cc. 79. 8 κατά πεντήκοντα, 117. 2, ii. 145 κατά ἑξακόσια ἔτεα καὶ χεῖλια μάλιστα, v. 79, vii. 173*; in this sense peculiar to *Hdt.*

18. *ᾧστε· ἄτε*, *as very often in Hdt. e.g. c. 52. 15.* In this sense once in *Thuc.*, *vii. 24 ᾧστε γὰρ ταμείω χρωμένων τῶν Ἀθηναίων τοῖς τείχεσι πολλὰ μὲν ἐμπόρων χρήματα καὶ σῖτος ἐνῆν*, where, in view of the many isolated departures of *Thuc.* from Attic usage, it is rash to restore *ἄτε*.

θηριωδυστάτης. This would most naturally be understood of the sea, but, as there seem to be no sharks in these waters, it probably refers to the adjacent shores. These regions were once infested with wild beasts such as lions, boars, panthers.

22. *κατὰ τούτο*, *owing to this*, see on c. 1. 6.

CHAPTER XLV.

3. *Βρύγοι*. These seem to have been kinsmen of the Asiatic *Φρύγες*. According to the Macedonian account (*vii. 73*) the Phrygians came from Europe. This tradition has been called in question, but is confirmed by recent research (*cf. Ramsay, Journal of Hellenic Studies ix. 350 sqq.*). The vocalism of the Phrygian language is very similar to that of Greek, *e.g. ἀββερετ*, 3 *sg.* of a verb corresponding to *φέρω* with *αβ = Lat. ad*, a word

which further shows that in Phrygian as in Macedonian (*e.g.* δάνος = θάνατος, κεβαλή = κεφαλή) the aspirates had become mediae. For the similarity between Phrygian and Greek art cf. *J. H. S. l.c.* For coincidences of names and legends in Phrygia and Europe see Grote iii. 211.

6. δουλοσύνην· δουλείαν: the termination -σύνη is peculiarly Ionic, see Verrall, *Journal of Hellenic Studies*, i. 260 sq.

7. πρὸς, at the hands of, vii. 154 οὐδεμία πολίων τουτέων—πέφευγε δουλοσύνην πρὸς Ἴπποκράτεος.

11. ἄτε—περὶ τὸν Ἄθων, since he had received a severe blow in his landforce in conflict with the Brygi, and in his fleet in doubling Athos. For the use of πρὸς cf. i. 65 τοὺς ἄλλους πολέμους εὐτυχεόντες οἱ Λακεδαιμόνιοι πρὸς Τεγεήτας μόνους προσέπταιον, where προσπταίειν) (εὐτυχεῖν.

12. μεγάλως = Att. μεγάλα, often in Hdt.

CHAPTER XLVI.

1. δευτέρῳ ἔτει τούτων; see on c. 40. 5.

2. ἀστυγείτων, Ionic and Tragic. Of Attic writers it seems to be used only by Thuc.

4. σφείας takes up θασίους, similarly vii. 147, 169, 197.

7. πολιορκηθέντες; cf. c. 28.

πολιορκηθέντες καὶ ἐουσίων. Hdt. often couples together participles in different cases, *e.g.* c. 94. 3 sq., 126. 9.

10. ἔκ τε τῆς ἠπείρου, from their colonies and trading ports on the opposite Thracian coast, Galepsus, Datus, Scaptestyle, etc.

11. μὲν γε. γε emphasises the antithesis, as i. 145, iii. 107, 142, v. 52, Thuc. i. 40, 70, vi. 86.

12. ἐν Σκαπτησύλῃ. I have followed the R family of mss. in reading Σκαπτησύλη, as this most easily accounts for the variants ἐκ σκαπτησύλης, ἐκ σκαπτῆς ὕλης, ἐν σκαπτῇ ὕλῃ. The nom. Σκαπτησύλη (Lat. *Scaptensula*, like *tensaurus* for *θησαυρός*) is established by an Attic inscription (*C. I. G.* i. 219), where the gen. is written in the old Attic alphabet, ΣΚΑΠΤΕΣΤΥΝΕΣ, not ΣΚΑΠΤΕΣΗΤΥΝΕΣ, as would have been the case had the nom. been Σκαπτῆ ὕλη. The later Σκαπτῆ ὕλη is easily intelligible as an attempt to give the word some meaning. This



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6. τῆς Θάσου, the so-called 'chorographic,' really partitive gen. after *Αινύρων*, cf. c. 22. 13, vii. 175 *πλώειν γῆς τῆς Ἰστιαιώτιδος ἐπὶ Ἀρτεμίσιον*.

10. βασιλεί κελεύσαντι, *at the command of the King*. The dative may perhaps best be regarded as a sort of *dativus commodi*. Krüger explains it as due to the notion of obedience implied in the following words.

CHAPTER XLVIII.

5. ἀνά· κατά, often in Hdt. e.g. cc. 86. 14, 131. 2.

6. γῆν τε καὶ ὕδωρ; cf. v. 17, 48, 73, Arist. *Rhet.* ii. 23 τὸ διδόναι γῆν καὶ ὕδωρ δουλεύειν ἐστίν.

CHAPTER XLIX.

3. τὰ προύσχετο αἰτέων, *granted the demands which he put forward*, cf. c. 9. 19, i. 3 ὁ δὲ ἀκούσας αὐτῶν ἅ προύσχεοντο.

For the treatment of Darius' messengers at Athens and Sparta cf. vii. 133—137, where the Athenians are said to have thrown them into the barathrum, the Spartans into a well.

5. οἱ—ἄλλοι νησιῶται; the exceptions are given in viii. 46.

6. Αἰγινήται. These were old enemies and rivals of Athens; the feud between the two states only ended with the expulsion of the Aeginetans from the island B.C. 431. Herodotus is Attic in sympathy.

8. ἐπὶ σφίσι ἔχοντας, *aiming at them*, cf. Soph. *Ant.* 986 ἀλλὰ κάπ' ἐκείνα Μοῖραι μακραίωνες ἔσχον, *pressed hard upon her*. So ἐπέχειν, which one family of mss. has here, Thuc. viii. 105, τὰς ἐπὶ σφίσι ναῦς ἐπεχούσας. ἔχοντας here must be taken intransitively, as it often is in Hdt., cf. on c. 2. 2. Herwerden would read ἐκόντας, which would give an easier construction, but it is not certain that ἔχοντας is wrong.

11. φοιτέοντες, *kept going*.

CHAPTER L.

2. Σπαρτιητέων, the Spartan citizens with full political rights, who formed the Spartan πολιτεία in the strict sense of the word)(the other inhabitants of Laconia who did not possess political rights.

6. ἐν δὲ δὴ καί; see on c. 11. 4.

Κριός. Some ancient grammarians wrote the proper name Κριός, to distinguish it from κριός *a ram*. Aristarchus, however, recognised no such distinction, cf. Lehrs, *De Aristarchi studiis Homericis*³, 281 sq.

8. χαίροντα, *with impunity*, cf. ix. 106 Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας πρὸς τῶν Περσέων ἀπαλλάξειν, and *Lex*.

10. ἀναγνωσθέντα· πεισθέντα, common in Hdt., who does not use it in the Attic sense of *to read*, for which he has ἐπιλέγομαι.

γάρ, *for otherwise*, cf. c. 68. 16, i. 124 ὦ παῖ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορεύουσι· οὐ γὰρ ἂν κοτε εἰς τοσοῦτο τύχης ἀπίκεο.

ἀν—συλλαμβάνειν corresponds to ἀν—συνελάμβανε of *oratio recta*.

14. τὸ ἐόν; see on c. 87. 13.

16. καταχαλκοῦ, *tip them with brass*, to be better prepared for the conflict. My colleague Dr Hager, however, suggests a reference to the tipping of the horns of the sacrificial victim with metal, cf. Hom. γ. 384, χρυσὸν κέρασιν περιχέυας, where the metal is gold.

ὡς συνοισόμενος, *conflictaturus, to encounter*. For συμφέρεσθαι, encounter in battle, cf. L. and S. s. v. B. I. 2. For the play upon the name Κριός, cf. Simonides, *Fr.* 13, ἐπέξαθ' ὁ Κριός οὐκ ἀεικέως ἐλθὼν εἰς εὐδενδρον ἀγλαὸν Διὸς τέμενος. Some would identify the latter Crius, who according to the Schol. on Arist. *Nub.* 1356 was an Aeginetan wrestler, with the person mentioned here.

CHAPTER LI.

4. τῆς ὑποδεστέρης, the Eurypontidae. "The two royal families were not called Eurysthenidae and Procleidae after the twin sons of Aristodemus, who according to the Spartan story founded the double kingship, but Agidae and Eurypontidae. Agis and Eurypon were plainly the original ancestors of both houses, who were then transformed into twin brothers to explain the double kingship and at the same time to trace the pedigree of the two families back to Heracles and Zeus.... The origin of the double kingship is probably to be explained

by the rivalry of powerful families, who finally had to accommodate themselves side by side of one another." Busolt.

5. τοῦ αὐτοῦ, Aristodemus.

κατά; see on c. 1. 6.

6. πρεσβυγενείην, only here and in late writers.

κως; see on c. 27. 1.

CHAPTER LII.

1. ποιητῆ, in opposition to all the poets. The poetical and general version was that Aristodemus died before the Doric invasion.

7. τῆ ὄνομα εἶναι. Hdt. in *orat. obliq.* has always τῷ (τῇ τοῖς) ὄνομα εἶναι, never εἶη or ἦν, cf. on c. 84. 7.

10. δίδυμα, sc. τέκνα, cf. c. 69. 29, 71. 9, 86. 71.

ἐπιδόντα, after living to see, a common meaning of ἐπιδεῖν, cf. Verrall, *Medea*, 1025.

13. βουλευσαι, *determined*, so c. 61. 6; in this meaning more frequently the middle.

15. ὁμοίων καὶ ἴσων, often found joined together, but usually in the reverse order. ὁμοῖος refers rather to quality, ἴσος to quantity, *like in form and in size*.

16. ἢ καὶ πρὸ τούτου. There is no need to expel these words. The Spartan authorities might quite naturally ask the mother before trying to decide for themselves. For the expression cf. vii. 180 ὡς ἔμαθον αὐξανόμενον τὸν χειμῶνα ἢ καὶ πρὸ τούτου ἐθύοντο.

19. καὶ τὸ κάρτα· καὶ πάνυ, common in Hdt.

βουλομένην δὲ εἰ κως; βουλομένην followed by εἰ is remarkable: it is construed in the same way as verbs of trying—she said it *with the desire to see if*, cf. ix. 14 πυθόμενος δὲ ταῦτα ἐβουλεύετο ἐθέλων εἰ κως τούτους πρῶτον ἔλοι, and the constr. of δεῖσθαι v. 30 ἐδέοντο τοῦ Ἀρισταγόρου εἰ κως αὐτοῖσι παράσχοι δύναντι τινα, *they addressed themselves to Aristagoras to see if*. Cobet ingeniously removes the difficulty by reading οὐ βουλομένην, *she knew but would not tell, to see if*, but the change is not necessary.

24. ἠγήσασθαι. In the sense of *consider, regard*, Hdt. generally uses the perf. ἠγήσασθαι, less often the present. The



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7. ἤδη γὰρ τηνικαῦτα, while previously they were Egyptians.

8. ἐτέλειον ἐς, *censebantur inter, v. Lex.*

9. οὐκ ἀνέκαθεν ἔτι ἔλαβον, *I have not gone still further back.* On ἀνέκαθεν cf. c. 35. 4 note.

11. Ἀμφιτρύων. Dobree here proposes Ἀμφιτρύωνος which strict logic requires, since the ἐπωνυμία of Heracles was not Ἀμφιτρύων, but Ἀμφιτρύωνος or Ἀμφιτρυωνίδης, the son of A. The reading of the text may be explained with Stein as being put as if θνητὸς πατὴρ ἔπεστι had preceded.

ἤδη ὦν, so then, so VII. 184 ἤδη ὦν ἄνδρες ἂν εἶεν ἐν αὐτοῖσι τέσσερες μυριάδες καὶ εἴκοσι.

ὀρθῶ λόγῳ χρεωμένῳ; cf. v. 88 ἀληθεῖ λόγῳ χρεωμένοισι.

13. τοὺς ἄνω αἰεὶ πατέρας, *their successive ancestors in the upward line.* αἰεὶ has often the sense not of *always* but *from time to time, at the time*, as in ὁ αἰεὶ βασιλεύς, *he who is at any time king.*

15. Αἰγύπτιοι. According to Hdt. II. 91, the Egyptians of Chemmis said that Perseus was descended from their city, Danaus and Lynceus having been natives of it.

ἰθαγενέες· αὐτόχθονες.

CHAPTER LIV.

1. κατὰ = καθ' ἃ.

2. παρά. As λέγεσθαι may be followed by παρά, as denoting the source from which a report proceeds, so may the cognate λόγος, cf. Dem. xx. 75, τοῦ παρ' ἐμοῦ λόγου.

4. ἄλλ' οὐκ. When two notions are opposed to one another, the Greeks preferred to say ἄλλ' οὐ, ἀλλὰ μὴ where we should say *and not*.

5. ὁμολογέοντας—οὐδέν, *who in point of relationship have nothing in common with.*

6. τούτους δὲ takes up emphatically τοὺς δὲ πατέρας, so I. 146 οἱ δὲ αὐτῶν ἀπὸ τοῦ πρυτανηίου—ὀρμηθέντες καὶ νομίζοντες γενναιότατοι εἶναι Ἰώνων, οὗτοι δὲ οὐ γυναῖκα ἡγάγοντο. This δὲ is of the same kind as δὲ after a relative clause, see on c. 16. 3.

7. εἶναι; a mixture of two constructions, ὡς ὁ παρὰ Περσέων

λόγος λέγεται, εἰσί and Πέρσαι λέγουσιν εἶναι, a common confusion in Hdt. e.g. c. 137. 16, i. 65, 191, iv. 76, v. 44. The same transition as here from finite verb to infin. v. 10 ὡς Θρήκες λέγουσι, μέλισσαι κατέχουσι τὰ πέρην τοῦ Ἰστρου, καὶ ὑπὸ τούτων οὐκ εἶναι διελθεῖν τὸ προσωτέρω.

CHAPTER LV.

1. καὶ ταῦτα—εἰρήσθω; a common way of dismissing a subject in Hdt. e.g. i. 92, ii. 76, iii. 113, iv. 15, 36, 45.

ὃ τι δὲ—καὶ ὃ τι ἀποδεξάμενοι, why and for what services, ὃ τι=διότι as ii. 19, 24, iii. 27, 78, iv. 127. With ὃ τι ἀποδεξάμενοι cf. i. 59 ἀποδεξάμενος μεγάλα ἔργα. ἀποδείκνυσθαι in such a connexion is common in Hdt.

CHAPTER LVI.

2. Διὸς τε Λακεδαίμονος καὶ Διὸς Οὐρανίου, i.e. of king Zeus in the heavenly kingdom of the gods and of the divine king from whom the Lacedaemonian and Spartiate βασιλεία was derived, Preller-Robert, *Griech. Myth.* i. 149. On Lacedaemonian inscriptions (*C. I. G.* 1241, 1276) a festival Οὐράνια is mentioned, in honour of Ζεὺς Οὐράνιος. The priesthood was a survival of the prerogatives of the heroic kings who (*Arist. Pol.* iii. 14. 1285^b 9) κύριοι ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν ὄσαι μὴ ἱερατικά, καὶ πρὸς τούτοις τὰς δίκας ἔκρινον. Compare the functions of the ἀρχῶν βασιλεὺς at Athens.

3. καὶ—γε, and even, emphasises πόλεμον.

4. ἐκφέρειν, dependent on δεδώκασιν.

πόλεμον ἐκφέρειν. This right was exercised by Cleomenes I., cf. Hdt. v. 73 Κλεομένης—συνέλεγε ἐκ πάσης Πελοποννήσου στρατὸν οὐ φράζων ἐς τὸ συλλέγει. This privilege was not formally abolished in the fourth century (*Xen. Hell.* v. 1. 34), though as a matter of fact the Kings only led the army into the field as generals on a resolution of the ephors and the popular assembly, *Xen. Lac. Pol.* 15 στρατιάν ὅποι ἂν ἡ πόλις ἐκπέμπῃ ἡγεῖσθαι. The assembly determined which king should have the command, *Xen. Hell.* iv. 2. 9, v. 2. 3, vi. 5. 10. Hence Aristotle *Pol.* iii. 9 could say αὕτη μὲν οὖν ἡ βασιλεία οἶον στρατηγία τις αὐτοκράτωρ καὶ ἀδιδός ἐστι (*Busolt, Gr. Gesch.* i. 121).

6. εἰ δὲ μή, *otherwise*, is used as if a positive injunction had preceded = εἰ δέ. εἰ δὲ μή has become a mere phrase = *otherwise*. *GMT.* § 478 (52. 1, note 2).

7. ἐν τῷ ἄγει ἐνέχεσθαι, cf. *Inscr. of Teos, Ion. inscr.* 156 (= Hicks, *Historical Greek Inscriptions* 16) ἐν τῇ πάρῃ ἐχέσθω, 113 ἐνεχέσθων ἐν τῷ ψηφίσματι. Herwerden supplies αὐτὸν < τε καὶ γένος τὸ κείνου > and the emphatic αὐτὸν demands some such words as these. Cf. the common formula in decrees, *l. c.* ἀπόλλυσθαι καὶ αὐτὸν καὶ γένος τὸ κείνου. τῷ ἄγει = the curse pronounced by the law.

πρώτους ἰέναι. *Xen. Lac. Pol.* 13 οὐδεὶς αὐτοῦ πρόσθεν πορεύεται πλὴν Σκιρίται καὶ οἱ προερευνώμενοι ἰππεῖς.

8. ἑκατόν. Elsewhere we find mention of a body-guard of 300, *vii.* 124 προέπεμψαν ἀπὸ τῶν τριακόςιοι Σπαρτιητέων λογάδες οὗτοι οἵπερ ἰππέες καλέονται, *vii.* 205 τοὺς κατεστεῶτας τριακόςιους, *Thuc.* v. 72 ἧπερ ὁ βασιλεὺς Ἄγισ ἦν καὶ περὶ αὐτὸν οἱ τριακόςιοι ἰππῆς καλούμενοι. ἰππεῖς was merely a title of honour, doubtless a survival, cf. the ἡνίοχοι and παραβάται of the Theban Sacred Band: they were the *élite* of the hoplites, who in war formed the body-guard of the king. The 100 were probably picked men chosen from the 300.

9. ἐπὶ στρατιῆς. In the sense of *expedition* mss. of prose writers vary between στρατιά and στρατεία (*Ion. στρατηίη*), as do the Attic inscriptions (*Meisterhans*² p. 43). Of the poets Aristophanes uses στρατιά, the Tragic poets στρατεία. The Spartan phrase was ἐπὶ φρουρᾶς.

12. τὰ δέρματα. At Athens the money obtained for the hides of the animals slain in sacrifice (τὸ δερματικὸν) went into the public treasury.

νώτα, the choice portion, cf. *Il.* H. 321 νώτοισιν δ' Αἴαντα διηνεκέεσσι γέραιεν.

CHAPTER LVII.

3. δημοτελής, εἰς ἃ θύματα δίδωσιν ἢ πόλις, *Hesych.*

ἐπὶ τὸ δεῖπνον ἕιν, *pregnantly* = *come and sit there*, cf. *v.* 12 προκατιζόμενον ἐς τὸ προάστειον.

4. ἀπὸ τούτων πρῶτον. πρῶτον must be taken pleonastically with ἀρχεσθαι, a pleonasm found elsewhere in *Hdt.*, e.g.



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to entertain foreign ambassadors in the name of the state, and to bring their business before the authorities. Thus they were quite different from the usual Greek πρόξενοι, cf. *Dictionary of Antiquities*.

14. Πυθίους. "This power however most directly required that they should maintain a constant intercourse between the state and the Delphian oracle; hence they nominated the Pythians, and, together with these officers, read and preserved the oracles," Müller, *Dorians*, II. 103, Eng. Trans.

15. θεοπρότοι· θεωροί.

24. πατρειούχου. The MSS. πατρούχος could hardly mean anything but *having a father*; πατρωῦχος is often found on the inscription of Gortyn = Attic ἐπικληρος, and the corresponding Ionic form is certainly to be restored here.

25. ἰκνεῖται· προσήκει, cf. IX. 26 φάμεν ἡμέας ἰκνεῖσθαι ἡγεμονεῖν. Here it is followed by ἐς, without ἐς II. 36, IX. 26.

ἦν μή περ, usually ἦν περ μή, cf. Arist. *Lys.* 629 εἰ μή περ λύκῳ κεχτηρότι.

26. ὁδῶν δημοσιῶν. Some, as Schömann and Curtius, suppose that the care of the public ways fell to the Kings in their military capacity. Since, however, the reference is only to disputes about them, Herman thinks that the object was to distinguish public from private property, and to maintain intact the boundaries of places set apart for common use.

θερόν, adopted, in Attic usually ποιητός, as in Ionic τιθέναι often corresponds to Attic ποιεῖν. "Both these duties (the disposal of heiresses and adoption) regarded the maintenance of families the basis of the ancient Greek states, the care for which was therefore entrusted to the kings. Thus, in Athens also, the same duty had been transferred from the ancient kings to the archon Eponymus, who accordingly had the superintendence and a species of guardianship over all heiresses and orphans," Müller, *Dorians*, II. 107, Eng. Tr.

28. παρῖεν· παρακαθῆσθαι.

31. δύο ψήφους. Thuc. I. 20 took this as meaning that the representative of each of the two kings had two votes for him and one for himself—a manifest absurdity. Cobet explains it as meaning that the elder who was most closely related to

the two kings gave the two votes, and that the plural is used because they differed at different times: Abicht's explanation is similar. But, to say nothing of the fact that one of the kings might be present, the other not, it is, to say the least, exceedingly improbable that the same elder should have been *μάλιστα προσήκων* to both the kings. Herodotus expresses himself loosely, but the meaning surely must be that each king in his absence was represented by the member of the *γεροσυία* most closely related to him, who then had two votes, one for the king and one for himself.

CHAPTER LVIII.

7. *καταμαίνεσθαι*. Cobet would read *κατατάμνεσθαι*, but the reading of the manuscripts is supported by a passage in an inscription dealing with the laws of burial (Bechtel, *Ion. Inscr.* 43) ὅπου ἂν θάνῃ, ἐπ[ὴν ἐ]ξενεχθῆ, μὴ λέναι γυναῖκας π[ρὸς τ]ῆν οἰκίην ἄλλας ἢ τὰς μαινομένας· [μ]ια[ίνεσθα]ι δὲ μητέρα καὶ γυναῖκα καὶ ἀδε[λφεὰς κα]ὶ θυγατέρας, πρ[ὸς] δὲ ταύτ[α]ις μὴ [πλέον πέ]ντε γυναικῶν..... τοὺς [μ]ια[ινομένους] λουσαμένο[υς] π[ε]ρὶ π[ά]ντα τὸν χρῶτα ὕδατος [χ]ύσι καθαροὺς εἶναι. There it evidently refers to ceremonial pollution. Müller, *Dorians* II. 103, Eng. Trans., refers it here to covering the head with dust and ashes, remarking that this was the more imposing as it was strictly forbidden at Sparta in private mourning.

10. *κατά· περί*, in this sense common in Hdt. e.g. c. 67. 1, v. 92 ἐπειρωτῶν τὸν κήρυκα κατὰ τὴν ἀπὸ Κορίνθου ἀπιξίν = *περὶ τῆς ἀφίξεως*, I. 34 τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα, 71, v. 19.

14. ἐκ πάσης Λακεδαίμονος, *from the whole of Laconia*, cf. VII. 234 ἐστὶ ἐν τῇ Λακεδαίμονι Σπάρτη κ.τ.λ.

15. ἀριθμῶ, *in fixed number*. Edd. quote Thuc. II. 72 ἡμῖν παράδοτε δένδρα ἀριθμῶ τὰ ὑμέτερα καὶ ἄλλο τι εἰ δύναται ἐς ἀριθμὸν ἐλθεῖν, which however is not quite parallel.

20. οἰμωγῇ διαχρέωνται; see on c. 10. 4.

ἀπλέτω, Homeric word.

21. αἰεί, *from time to time, at the time*, cf. on c. 53. 13.

23. τούτῳ δέ; see on c. 16. 3.

εἰδωλον; but sometimes the body was preserved in honey and brought to Sparta (Xen. *Hell.* v. 3. 9); the body of Agesilaus, when he died in Egypt, was preserved in wax since honey could not be obtained.

24. ἐν κλίνῃ εὖ ἐστρωμένη; cf. Thuc. ii. 34 μία δὲ κλίνη κενὴ φέρεται ἐστρωμένη τῶν ἀφανῶν.

ἐκφέρουσι, the technical term for carrying out for burial, cf. Bechtel, *Ion. Inscr.* 43 ἐκφέρειν δὲ ἐγ κλίνῃ, Thuc. ii. 34 ἐπειδὴ δ' ἡ ἐκφορά ἤ.

25. ἀγορὴ includes all the business transacted in the ἀγορά, buying and selling, meetings of the people and the like.

ἴσταται, is held, cf. i. 153 ἀγορὰς στησάμενοι ὧν ἡ τε καὶ πρῆσι χρέωνται.

26. ἀρχαὶ οὐδὲ γερουσίη; here I have adopted Herwerden's emendation. ἀρχαιρεσίη could mean nothing else than the election of magistrates; it could not mean, as some take it, the magistrates so elected. Herwerden further objects that the assembly for the election of magistrates was held only once a year, and that it is included in the ἀγορὴ, while it might be expected that the senate and the boards of magistrates did not meet.

συνίξει· συγκαθίζεται.

CHAPTER LIX.

1. συμφέρονται ἄλλο τόδε, agree in this other point, in this sense common in Hdt. e.g. i. 173, ii. 44, 79, 80, but rare in Attic prose.

3. ἐνίστηται, so used several times in Hdt., e.g. ii. 147 ἐνισταμένοισι ἐς τὰς τυραννίδας, iii. 167 ἐνιστάμενος ἐς τὴν ἀρχήν.

ἑσιών, a variation for ἐνιστάμενος.

6. τὸν—μετιεῖ, cf. iii. 67 where the false Smerdis on his accession remits the tribute for three years.

CHAPTER LX.

1. Αἰγυπτίοισι. As to the caste system of the Egyptians cf. ii. 164 ἐστὶ δὲ Αἰγυπτίων ἑπτὰ γένη, καὶ τούτων οἱ μὲν ἱερεῖς οἱ δὲ μάχιμοι κεκλέαται, οἱ δὲ βουκόλοι, οἱ δὲ συβῶται, οἱ δὲ



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13. προσέκατο, *was attached*, π. 34 τῇ φιλονίῃ σε φασὶ πλεόνως προσκεῖσθαι.—νῦν ἄρα με φασὶ Πέρσαι ὄνῳ προσκείμενον παραφρονεῖν.

17. εἴουσιν γάρ μιν κ.τ.λ. If this is right, there is an anacoluthon in the sentence; after the long parenthesis Hdt. alters the construction of the sentence, writing τοιάδε ἐπιφράζεται for ἐφόρει which should have governed the accusative, and putting ἐφόρει itself in the following clause. For the second εἴουσιν Herwerden suggests ἐλεούσα, Krüger οἰκτιζουσα.

20. συμφορὴν—ποιομένους, *considering it a misfortune*, a common phrase in Hdt. e.g. v. 6, 35. ποιεῖσθαι has the same meaning as in δεινὰ ποιεῖσθαι, περὶ πολλοῦ ποιεῖσθαι.

21. ἐπιφράζεται· ἐπινοεῖ.

22. δνά; see on c. 57. 7.

23. Θεράπνη, on a height on the left bank of the Eurotas, the seat of the pre-Dorian monarchy, was celebrated in story as the home of the Dioscuri, of Menelaus and of Helen. Traces of the temple of the latter two (Pausan. iii. 19, 9) have been found on the N.E. part of the height. The temple of Apollo lay below on the plain, between Therapne and the city. Compare the map of Sparta at the end of Bursian's *Geographie Griechenlands*, or in Baedeker's *Greece*, p. 271.

25. ἔλισσεται· ἰκέτευε.

26. τὴν θεόν; θεός in Ionic as in Attic is used of both a *god* and a *goddess*.

28. ἐπιφανῆναι· ἐπιφανείσαν δέ; see on c. 29. 11. Cf. ἐπιφάνεια of the manifestation of a deity.

29. καὶ τὴν = καὶ ταύτην.

31. οὐ φάναι, *refused*.

ἀπειρήσθαι—μηδενί, i. 152 ἀπερέοντα μηδεμίαν πόλιν σωμαρεῖν, 183 ἀπαγορεύοντα μὴ κινεῖν, GMT. § 807.

36. εἶπας· εἰπών. In Attic the forms of the first aorist are found in the second persons of the ind. and imper.; thus εἶπον, εἶπας, εἶπε, εἶπομεν, εἶπατε, εἶπον; εἶπέ, εἶπέτω, εἶπατε, εἶπόντων.

39. οὗτος δὴ. δὴ = *the previously mentioned*.

CHAPTER LXII.

4. δωτήνην· δῶρον.

6. τὴν ὁμοίην; see on c. 21. 2.

7. ἀμφὶ τῇ γυναικί· περὶ τῆς γυναικός (or τῇ γυναικί).

8. καταινεῖ, *assents to*, very rare in Attic prose, Thuc. iv. 122.

9. ὅρκους ἐπήλασαν, so i. 146 σφίσι αὐτῆσι ὅρκους ἐπήλασαν. For this in c. 74 ὅρκους προσάγειν.

16. ἀπάγεσθαι, epeexegetic to ἀπιεῖ, cf. vii. 121 ἀπιεῖ—πορεύεσθαι, iii. 75 ἀπῆκε ἑωυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω.

CHAPTER LXIII.

3. οἶ, το τίκτει, see on c. 34. 12.

τοὺς δέκα, the well-known, cf. Virg. *Ec.* iv. 61 *matri longa decem tulerunt fastidia menses*.

4. τοῦτον δὴ, *the previously mentioned*.

5. θώκω, un-Attic.

9. συμβαλόμενος, *calculating*, so c. 65. 20, ii. 31 τοσοῦτοι γὰρ συμβαλλομένῳ μῆνες εὐρίσκονται, etc. Note the naive touch in the addition of ἐπὶ δακτύλων, cf. the expression πεμπάζειν.

10. πρῆγμα οὐδὲν ἐποίησαντο, *considered it of no importance, paid no regard to it*, vii. 150 ταῦτα ἀκούσαντας Ἀργεῖους λέγεται πρῆγμα ποιήσασθαι, *deemed it of importance*, cf. i. 79 εὕρισκε πρῆγμά οἱ εἶναι ἐλαύνειν, *that it was a matter of importance*. ποιεῖσθαι is used as in συμφορὴν ποιεῖσθαι and the like.

13. ἐς τὰ μάλιστα, *in the highest degree*, a common phrase in Hdt. e.g. c. 89. 8; also without ἐς, e.g. v. 28, 63, 91.

16. διὰ πάντων, *above all*, i. 25 κρητῆρ θέης ἀξίος διὰ πάντων τῶν ἐν Δελφοῖσι ἀναθημάτων, vii. 83, viii. 37, 69, 142. The starting-point of this usage is seen in *Il. M.* 104 ὁ δ' ἔπρεπε καὶ διὰ πάντων, lit. *he shone forth through all*, cf. διαπρεπῆς, διαπρέπω.

17. ἀρήν, for the usual εὐχὴν with reference to the etymology of Δημάρητος.

CHAPTER LXIV.

3. ἔδει, like ἔχρη, is often used by Hdt. of the decrees of fate, e.g. c. 135. 15, iv. 79, v. 33, ix. 109. For an instance of such fatalism cf. ix. 16 ξείνε, ὅτι δεῖ γενέσθαι ἐκ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπῳ.

ἀνάπυστα γένομενα; see on c. 5. 10.

5. διὰ τὰ. This cannot be right in any case; if Hdt. had meant the relative he would have written δι' ᾱ (cf. Introduction, Dialect § 68, 1 b), which has been suggested. διὰ τοιήνδε αἰτίην which Stein proposes gives the sense required. Herwerden's διὰ τὰδε· Κλεομένει comes nearer to the reading of the mss.

CHAPTER LXV.

1. ἀποτίνοσθαι· ἀποτίνεσθαι, τιμωρεῖσθαι.

3. Ἄγιος; in viii. 131 the father of Menares is called Ἡγησίλεως. In any case Ἄγιος is in its origin but a pet form of Ἀγησίλαος, like *Bill, Sam*, etc.

4. ἐπ' ὥτε, on condition that; with the future as here, iii. 83 ἐπὶ τούτῳ δὲ ἐξίσταμαι τῆς ἀρχῆς ἐπ' ὥτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, vi. 153. With inf. i. 22 διαλλαγῆ σφι ἐγένετο ἐπ' ὥτε ξείνους ἀλλήλοισι εἶναι, vi. 154, *GMT.* § 610 (65. 2).

8. ἀρμοσαμένου· ἐγγυησαμένου, so v. 32, 41. Of the κύριος of the woman the act. ἀρμόζειν = ἐγγυᾶν ix. 108. Cf. also c. 130. 11, 12.

10. φθᾶς, restored by Cobet for φθάσας since Hdt. uses ἐφθην not ἐφθασα. In the part. φθάσας might easily have been substituted for φθᾶς, and the 1 aor. is not found in the mss. of Hdt. outside the part.

11. ἀρπάσας. With reference to the Spartan custom that the bridegroom carried off the bride from the house of her parents to that of a relative—a survival of the custom of marriage by capture.

12. κατὰ τοῦτο; see on c. 1. 6.

13. ἐκ—προθυμίας, on the instigation of.

14. κατόμνυται Δημαρήτῳ. Δημαρήτου of the R family is due to Atticising. Verbs compounded with κατὰ in Hdt.



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this, Plat. *Apol.* 21 Δ ἀνείλεν οὖν ἡ Πυθία μηδένα σοφώτερον εἶναι. It is not always easy to say why *μη* should be used: here perhaps *μη* may express the power of the god, as if the whole decision rested with him, so that *ἐκρωε μη* would mean, not so much *decided that he was not*, as *decided that he should not be*; or, as Prof. Wilkins suggests, it may possibly be subjective, *pronounced that in his opinion he was not*.

15. ἐπαύσθη· ἐπαύθη.

CHAPTER LXVII.

1. κατὰ=περί, see on c. 58. 10.

5. ἦρχε—ἀρχήν; so π. 80 πάλῳ ἀρχὰς ἀρχει. Such an acc. of the internal object is much more commonly accompanied by an attribute, and perhaps that may be found in the above cases in *αἰρεθεῖς* and *πάλῳ* as if = *αἰρετήν, κληρωτήν ἀρχήν*.

6. γυμνοπαιδίαι, celebrated in midsummer. At it the Spartan youths exhibited their skill in gymnastic feats, and, besides the gods, the virtues of brave citizens were celebrated in song.

9. ἐπὶ γέλῳτι τε καὶ λάσθη, *to mock and insult him*. ἐπὶ of purpose.

λάσθη, a rare word. Stein quotes Aeschrion *Fr.* 1 ὦ μάταιε ναῦτα—χλευήν τε ποιεῦ καὶ γέλῳτα καὶ λάσθην.

11. εἶπε φάς, a common pleonasm in Hdt. cf. *e.g.* c. 82. 6, v. 18, 36, and see on c. 70. 3.

13. ἀρξείν, *would be the beginning of*, cf. Thuc. ii. 12 ἧδε ἡ ἡμέρα τοῖς Ἑλλησι μεγάλων κακῶν ἀρξεί.

14. κακότητος, *misfortune*, so π. 128 τοῖσι Αἰγυπτίοισι πᾶσαν εἶναι κακότητα, viii. 109 ἀναλαμβάνειν τὴν προτέραν κακότητα. In this sense common in Homer.

15. κατακαλυψάμενος, a token of grief, cf. *Od.* θ. 92, κατὰ κράτα καλυψάμενος γοάεσκε. Attic ἐγκαλύπτομαι.

16. θεήτρου. The remains of the later theatre lie on the S. slope of the Acropolis. Like many Greek theatres it is hewn out of the solid rock. Its construction and fitting up probably belong to the time of the Spartan Hegemony.

17. ἔθνε—θύσας δέ; see on c. 29. 11.

CHAPTER LXVIII.

1. τῇ μητρὶ—οἱ; the οἱ takes up the preceding dat.
2. τῶν σπλάγχνων, *i.e.* to administer a solemn oath, cf. Antiph. v. 12 δέον αὐτοὺς τὸν αὐτὸν ὄρκον σοὶ διομοσαμένους καὶ ἀπτομένους τῶν σφαγίων καταμαρτυρεῖν ἐμοῦ.
4. καταπτόμενος, *calling as witnesses*, vii. 65 Δημαρήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος. This use of the word doubtless originated from laying the hand on the image of the god invoked.
5. τοῦ ἑρκείου Διός, the protector of the house and family; his altar stood in the middle of the αὐλή. So Od. χ. 334, Phemius thinks of slipping out into the αὐλή—Διὸς μεγάλου ποτὶ βωμόν | Ἑρκείου: in Il. λ. 773 Peleus sacrifices Διὶ τερπικεραύνῳ | αὐλῆς ἐν χόρτῳ.
6. ὀρθῶ λόγῳ = ὀρθῶς, ἀληθῶς, cf. c. 53. 11, ἀληθεῖ λόγῳ v. 41, 88.
9. ματαιότερον, *more foolish*, iii. 56 ὡς δὲ ὁ ματαιότερος λόγος ὤρμηται λέγεσθαι.
11. μετέρχομαι, *appeal to*, in c. 69 with the addition of λιτῆσι; cf. Thuc. vii. 73 οἱ δὲ ἀκούσαντες τῶν στρατιωτῶν ἕνα ἕκαστον μετῆσαν μὴ ἐπιτρέπειν.
τῶν θεῶν, without πρὸς, cf. Od. β. 68 λίσσομαι, ἤμην Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος, Eur. Hec. 752.
16. γάρ, *for otherwise*, see on c. 50. 10.

CHAPTER LXIX.

1. ἀμείβετο· ἀπεκρίνετο. Before *oratio recta* Hdt.'s rule is to use the ipf. (*e.g.* i. 35, v. 13, 49) or the historic present (*e.g.* i. 37, 40, 42), after it the aorist (*e.g.* i. 36, v. 93, 110) (Kallenberg).
2. λιτῆσι· ικετεῖαις.
μετέρχαι; see on c. 68. 11, cf. vii. 178 θυσίησι σφεας μετῆσαν.
3. ἐς σέ, *with regard to you*, cf. i. 86 οὐδὲν μᾶλλον ἐς ἐωυτὸν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον.
5. εἰδόμενον· εἰκόσ.
6. συνευνηθέν· συγκοιμηθέν.

7. περιεῖθαι. “Veteres, qui in dicendo et naturam rerum verbis referebant et verborum sensum perspiciebant, solebant dicere κράνος, περικεφαλαίαν, πιλίδιον, στέφανον, προσωπεῖον, τιάραν, similia, περιτιθέναι, περιτίθεσθαι et in perfecto περικεῖσθαι, vitiosa sequiorum συνήθεια coepit his substituere ἐπιτιθέναι, ἐπιτίθεσθαι, ἐπικεῖσθαι,” Cobet, *V. L.* 190.

οἰχώκει· ὤχετο.

10. ἐφάμην· ἔφην.

οὐκ ὑπεδέκετο = ἀπηνεῖτο, as οὐ φημι = nego, cf. *III.* 130 σταθέντα δὲ ἐς μέσον εἰρώτα ὁ Δαρεῖος τὴν τέχνην εἰ ἐπίσταιτο. ὁ δ' οὐκ ὑπεδέκετο. Positively = to admit, *IV.* 167 ἐπυνθάνετο τις εἴη ὁ Ἀρκεσίλεων ἀποκτείνας, οἱ δὲ Βαρκαῖοι αὐτοὶ ὑπεδέκοντο πάντες.

16. παρὰ τῆσι θύρῃσι τῆσι αὐλείῃσι; the house door so-called as leading into the αὐλή which in classical time was in the interior of the house. In the Homeric house the αὐλή was a court in front of the house. Of the two forms of house it is probable that the palace of the Spartan Kings approached more closely the Homeric.

18. Ἀστροβάκου, an old Spartan hero. Probably a play upon the name (ἀστράβη, ἀστραβηλάτης) gave rise to the story of the ὄνοφορβός.

19. ἀνάγειον, here of the answers of the μάντις, usually of an oracle—ἀνεῖλεν ὁ θεός, ἢ Πυθία, τὸ χρηστήριον.

20. ὅσον τι καί; according to the English idiom we should rather expect to have the καί in the main clause, but this is not common in Greek. As a rule either καί stands in both clauses or only in the relative clause.

22. ἐν γὰρ σε; see on c. 34. 13.

23. τῇ, as to the point in which.

24. κατάπτονται—λέγοντες ὡς—οὐ φήσεις. The opt. is used because κατάπτονται includes past time as well as present, they reproached you and they reproach you still, cf. *I.* 70 οἱ μὲν Λακεδαιμόνιοι λέγουσι (now as before) ὡς Σάμοι ἀπελοίατο αὐτόν, *III.* 87, *Arist. Ran.* 22 αὐτὸς βαδίζω καὶ πονῶ, τοῦτον δ' ὄχῳ | ἵνα μὴ ταλαιπωροῖτο μηδ' ἄχθος φέροι, cf. *GMT.* § 323.

28. αἰδρεῖη· ἀγνοία.

ἀπέριψε, below ἐκβάλοι, let fall.



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Herodotus here and elsewhere shews himself particularly well informed about this Demaretus. In viii. 65 he relates an anecdote in which Demaretus is concerned on the authority of Dicaeus son of Theocedes, an Athenian exile in the Persian army. Trautwein, *Hermes* xxv. 535 sqq., tries to shew that Herodotus derived his information about Demaretus from memoirs of his friend Dicaeus.

CHAPTER LXXI.

4. μετεξέτεροι· ένιοι.

5. οὐκ έβασίλευσε; note the force of the aorist, *GMT.* § 55 (19 note 1).

9. έρσεν, sc. τέκνον, cf. δίδυμα c. 52. 10.

10. 'Αρχίδημος; Archidamus was king 469—427.

CHAPTER LXXII.

1. οὐ μὲν οὐδέ = οὐ μὴν οὐδέ. In certain phrases Hdt. uses μὲν where in Attic we should have μὴν, e.g. μὴ μὲν (in oaths) = ἢ μὴν μὴ, γε μὲν = γε μὴν. μὲν is found in the same sense in some phrases in Attic, such as ἀλλὰ μὲν δή, καὶ μὲν δή, οὐ μὲν δή.

3. ἐς Θεσσαλίην; this expedition (probably 476 B.C. Busolt, II. 35) was directed against the Aleuadae of Larissa on account of their alliance with Persia (vii. 6, 130, ix. 58), their object in this being to make themselves masters of Thessaly, and thus to be able to bring pressure to bear on central Greece.

6. αὐτοῦ ἐν τῷ στρατοπέδῳ, where he was in the camp, cf. iv. 135 τοὺς δνοὺς κατέλιπε αὐτοῦ ταύτῃ ἐν τῷ στρατοπέδῳ.

7. χειρῖδι probably refers to the χιτῶν χειριδωτός, with long sleeves, a form of dress originally un-Greek, common among the barbarians.

8. δικαστήριον. This High Court was composed of the twenty-eight gerontes, the five ephors, and the king of the other house, Pausan. iii. 5. 2.

ὑπαχθεῖς, cc. 82. 1, 104. 8, 136. 4. ὑπο- because the judges would occupy a higher position.

κατασκάφη; cf. Thuc. v. 63 ἐβούλευον—ὡς χρὴ τὴν οἰκίαν αὐτοῦ (King Agis) κατασκάψαι.

9. Τεγέην. Hither fled also King Pausanias when condemned to death, Xen. *Hell.* iii. 5. 25. Leotychides and he found refuge as suppliants in the temple of Athene Alea, Pausan. iii. 5. 7. Leotychides ceased to be king in the autumn of 469.

CHAPTER LXXIII.

2. ὁδῶθη, *got on the right way, succeeded.* ὁδοῦσθαι is used as ὁδός is frequently of the *right way*, e.g. Eur. *Med.* 765 νῦν καλλίνικοι τῶν ἐμῶν ἐχθρῶν, φίλαι, | γενησόμεσθα κείς ὁδὸν βεβήκαμεν; in iv. 139 with the addition of χρηστῶς—τὰ ἀπ' ὑμέων ἡμῶν χρηστῶς ὁδοῦται.

5. δεινόν τινα. τις (like Lat. *quidam*) strengthens the force of the preceding adj.: with δεινός v. 42, 87, with πολλός c. 78. 10, v. 16, 48, 57, with οὐδέν c. 3. 10, 86. 71, v. 67.

ἔγκοτον. This word is found in Tragedy as an adj.; Hdt. here and c. 133. 5 uses it as a subst.

6. τὸν προπηλακισμόν; see c. 50.

8. ἀντιβαίνειν, *oppose*, so v. 40, vii. 3, Arist. *Eq.* 765.

11. Κριόν; see c. 50. 6.

13. παραθήκη is cited by Phrynichus as the Ionic for παρακαταθήκη, and it is found in all the mss. here and ix. 45. In vi. 86 the mss. vary between παραθήκη and παρακαταθήκη, and in v. 92 παρακαταθήκη is found in all of them. Corresponding to παραθήκη we might expect a verb παρατίθεσθαι (=κατατίθεσθαι), and the A family has this here while the R family has κατατίθενται. As παραθέσθαι is found c. 86. 4, it is better to read παρατίθενται here, and look upon κατατίθενται as one of the Atticisms of the R family.

CHAPTER LXXIV.

1. ἐπάϊστον γέγονον, followed by the participle like its Attic equivalent φανερός, cf. ii. 119 ὡς ἐπάϊστος ἐγένετο ταῦτα ἐργασμένος.

3. ὑπέξισχε· ὑπεξεχώρησε, so v. 72, vii. 132.

6. συνιστὰς τοὺς Ἀρκάδας ἐπὶ τῇ Σπάρτῃ. The same idea was afterwards carried out by Epaminondas, when Megalopolis was founded.

7. ὄρκους προσάγων, *administering oaths*, an unusual expression, cf. ὄρκον ἐπήλασαν c. 62. 9 and Soph. *Tr.* 255 ὄρκον αὐτῷ προσβαλὼν διώμοσεν.

8. ἢ μὲν· ἢ μήν, as μὴ μὲν = Attic ἢ μήν μή, cf. on c. 72. 1.

9. πρόθυμος ἦν; change from the participle to the finite verb, see on c. 13. 8.

10. ἀγνέων· ἄγων.

ἐξορκουῖν τὸ Στυγὸς ὕδωρ, *to administer an oath by the water of the Styx*. This seems to be the only known instance of this acc. after ἐξορκουῖν; the acc. is of the same kind as in ὀμνυμι θεόν, *I swear by a god*. Herwerden would reject it as a gloss. For the oath by the Styx, cf. *Il.* O. 37 τὸ κατειβόμενον Στυγὸς ὕδωρ ὃς τε μέγιστος | ὄρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι, Hes. *Theog.* 400, 775 sq.

11. Στυγός. The Styx is thus described by Curtius, *Peloponnesos* i. 195. "A spur of the high mountain chain falls perpendicularly down; the snowy water tumbles down over it in two branches to unite itself through a labyrinth of boulders with the stream below. It is impossible to imagine a more gloomy region; all life is dead among the sharp pointed stones, over which one cannot without danger scramble to the fall, and the wanderer shudders amid the fearful desolation. An extraordinary impression has been produced on all generations of men by this place, through its wildness and the rare appearance in Greece of a high waterfall, and, while now owing to the colour of the stones so far as they are sprinkled by the water it is called the Black-water (Mavronéri), it was among the Hellenes, as the water of Styx, the subject of old and widespread legends." The water of the Styx is still believed by the natives to be fatal. Cf. Leake, *Morea*, iii. 160, Baedeker's *Greece*, 290, and for views of it, Wordsworth-Tozer's *Greece*, 108, 384. Leake infers from Hdt.'s description that he never saw it.

ἐν, near, ii. 163 ἐν Μωμέμφι πόλι ἐγένοντο ἀμφότεροι καὶ πειρήσεσθαι ἐμελλον ἀλλήλων, iii. 45, v. 115, vii. 166.

δέ; Stein would read γάρ, but δέ is not infrequent when logically γάρ might have been expected (parataxis for hypotaxis), cf. c. 107. 23, v. 31 καὶ ταῦτα εὖ παραινεῖς πάντα, πλὴν τῶν



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τῶν θεῶν = Attic τοῖν θεοῖν, Demeter and Core. The land consecrated to the goddesses was called Ὀργάς, Pausan. iii. 4. 2.

26. καταγινέων, because the temple lay upon a hill (Stein).

27. ἐν ἀλογίῃ ἔχων, holding it of no account, ii. 141 ἐν ἀλογίῃσι ἔχειν, vii. 226 ἐν ἀλογίῃ ποιούμενον and, as a pass. to this, vii. 208 ἀλογίης ἐκύρησε πολλῆς. In this sense the word is un-Attic.

CHAPTER LXXVI.

4. ὅς λέγεται ρεῖν ἐκ τῆς Στυμφηλίδος λίμνης. The water of the lake falls into a subterranean channel (*katavothra*) at the foot of Mt. Apelauros which rises precipitously at its south side. The ancients thought that it came out again in Mt. Chaon south of Argos and formed the Erasinus, cf. Pausan. vii. 22. 3. Leake found the same belief among the natives, *Travels in the Morea*, iii. 113, and it is accepted as a fact in Baedeker's *Greece* 289.

6. ἀχανές; so Cobet reads for the unmeaning ἀφανές, comparing Parmenides 18 ται δὲ θυρέτρων | χάσμ' ἀχανὲς ποίησαν ἀναπτάμενοι.

8. ὧν resumes the narrative after the parenthesis.

9. ἐσφαγιάζετο αὐτῷ. "Herodotus manifestly follows the official Spartan account, which here, as often, conceals the real course of events. The ships could not have been brought from Sicyon or Aegina without great loss of time, they were certainly ordered by Cleomenes before his expedition," Busolt, who looks upon the advance to the Erasinus as a stratagem to blind the Argives.

10. ἐκαλλιέρι, impersonal, cf. ix. 38 ὡς δ' οὐκ ἐκαλλιέρι μάχεσθαι. The middle is used personally = θύεσθαι as in c. 82. 10.

οὐ—χαιρήσειν = κλαύσεσθαι, would not get off scot-free.

13. μετὰ δὲ [ταῦτα]; see on c. 4. 1.

15. ταῦρον, as in *Od.* γ. 6, ν. 181 a bull is sacrificed to Poseidon.

CHAPTER LXXVII.

2. ἀγχοῦ· ἐγγύς.

4. μεταίχμιον, *intervallum*, c. 112. 4, vii. 140: strange to Attic prose.

5. ἀντίοι· ἐναντίοι, cf. on c. 32. 3.

9. εἶχε; see on c. 2. 1.

10. ἐπίκουνα; the same acc. i. 216, ὁμοῖα vii. 118, 120, παραπλήσια iv. 99. Such adv. acc. are used by Thuc. alone of Attic prose writers.

12. ἡ θήλεια. This oracle is no less perplexing to modern commentators. Perhaps in this version of the story which Hdt. gives ἡ θήλεια was understood of Σπάρτη, ὁ ἄρσην of the hero Ἄργος. Another interpretation of this oracle in antiquity (Pausan. ii. 20. 10) was that it referred to the repulse of the Spartans by the Argive women (see below c. 82. 13).

13. κῦδος—ἄρηται, an Homeric expression, e.g. i. 303.

14. ἀμφιδρυφίας, of tearing the cheeks in token of mourning, cf. *Il.* Λ. 393 τοῦ δὲ γυναικὸς μὲν τ' ἀμφίδρυφοί εἰσι παρειαί, | παῖδες δ' ὄρφανικοί.

16. ὄφις, a symbol of Argos, perhaps from the resemblance between Ἄργος and ἄργας, Bekker, *Anec.* p. 442 Δωριεῖς καὶ μάλιστα Ἄργεῖοι τὴν ὄφιν ἄργαν ἐκάλουν. In Eur. *Phoen.* 1137 Adrastus King of Argos bears a δράκων on his shield.

τριέλκτος; whether there is any particular force in this, it is impossible to say. Stein in his last edition adopts the other reading ἀέλκτος; that might be taken as indicating that ὄφις was used metaphorically—a snake, but a snake without coils—like ἀκραγεῖς κύνας (of the griffins) Aesch. *P.* V. 803, πτηνὸς κύων (of the eagle) *ib.* 1022.

17. ταῦτα δὴ πάντα συνελθόντα, *the concurrence of all these things*, refers to the Spartan invasion and the oracle. In Greek as in Latin (*urbs capta*, etc.) the particip. must often be translated by a verbal noun, cf. cc. 95. 19—20, 98. 3—4, i. 8 μετ' ἐμὲ ἐσελθόντα, *after my entrance*, 54 ὑπὸ τὸν νηὸν κατακαέντα, *at the time of the burning of the temple*.

CHAPTER LXXVIII.

5. *ἐς*, against, as vii. 103 *λοίεν*—*ἐς πλέονας*, 174 *ἐσέπεσον ἐς τοὺς πολεμίους*, ix. 20, 60, 62, 76, Thuc. iv. 95 *χωρήσατε—ἐς αὐτούς*, Arist. *Eq.* 760 *ὅπως ἔξει πολὺς καὶ λαμπρὸς ἐς τὸν ἄνδρα*; usually *ἐπί*.

6. *ἐκ*; see on c. 13. 7.

ἄριστον γὰρ ποιεομένοισι κ.τ.λ. According to Plutarch (*Apophth. Lac. Cleom.* 2) Cleomenes concluded a seven days' truce with the Argives and then fell upon them treacherously by night. This probably represents an Argive tradition, Busolt, ii. 49, n. The whole of this story is hopelessly mixed with fable. Some accounts put the battle on the seventh day of the month (Arist. *Pol.* viii. (v.), 2. 3. (8) *ἐν Ἀργεὶ τῶν ἐν τῇ ἑβδόμῃ ἀπολομένων ὑπὸ Κλεομένων*) connecting it, apparently on account of the part which the women are said to have played (see below c. 82), with the Argive festival *Hybristica* (on the seventh day of the *Hermaeus* the fourth month in Argos) in which the women appeared with *chiton* and *chlamys*, the men with *peplos* and veil. This would explain the predominance of the number 7 (7777 Argives were said to have perished), Busolt, ii. 50, note.

9. *πολλῶ-τι*; see on c. 73. 5.

CHAPTER LXXIX.

2. *πυνθανόμενος τούτων*, *i.e.* learning from them the names of those in the *ἄλσος*.

4. *ἐν τῷ ἱερῷ*; see on c. 19. 16.

5. *φάσι· φάσκων*.

ἄποινα· λύτρα, found also ix. 120.

7. *κατά*; see on c. 44. 16.

8. *ὡς ἕκαστον*; see on c. 31. 6. As they would probably come out one by one, the singular is to be preferred.

12. *ὅ τι ἐπρησσον*, *how they fared*.

13. *δένδρον*. Elsewhere in the sing. Hdt. uses *δένδρον* which some editors would restore here.



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δὴ iv. 157. In the other passages, i. 32, 82, iii. 109, part of the mss. have *άν*.

10. καλλιερομένω = θυομένω, cf. vii. 113 οἱ Μάγοι ἐκαλλιερόντο σφάζοντες ἵππους.

12. ἀτρεκίην· ἀλήθειαν.

13. οὐκ αἶρει, present vividly for future, as v. 43 ἀχετο χρησόμενος—εἰ αἶρει, Aesch. Ag. 125 χρόνῳ μὲν αἶρει Πριάμου πόλιν ἄδε κέλευθος, Hdt. vii. 169 τὸν θεὸν ἐπειρώτεον εἰ σφίσι ἄμεινον γίνεται τιμωρέουσι τῇ Ἑλλάδι (γίγνεται however often approaches in meaning to ἔσται). According to an Argive tradition Cleomenes attacked the city but was driven back, in which repulse the Argive women with the poetess Telesilla at their head specially distinguished themselves.

14. κατάκρης; see on c. 18. 5.

CHAPTER LXXXIII.

1. ἐχηρώθη· ἡρημώθη, cf. Solon, Fr. 37 πολλῶν ἂν ἀνδρῶν ἤδ' ἐχηρώθη πόλις. So already Il. E. 642 χήρωσε δ' ἀγυιάς. Compare χηρεύειν.

2. οἱ δοῦλοι; these were the Γυμνήσιοι, corresponding to the Spartan Εἰλωτες as the Ὀρνεᾶται did to the Περίοικοι. Aristotle Pol. viii. (v.) 2. 3 says that the Argives admitted some of the Περίοικοι to the citizenship. Argos was again in the hands of the old Doric population, at all events by 481 (Hdt. vii. 148, 177), probably, as Busolt (ii. 52) points out, by 490. That would reduce the rule of the Gymnesii to three years 494—1.

3. διέποντες· διοικοῦντες.

5. ὀπίσω· πάλιν.

ἀνακτώμενοι ἐς; ἐς is used after the analogy of phrases like ἀναβῆναι ἐς i. 109, περιελθεῖν ἐς, cf. on c. 111. 1.

8. ἄρθμα, peace. ἄρθμιος friendly, is found several times in Hdt. and already Od. ρ. 427. For the use of the pl. Krüger compares iii. 49 εἰ—τοῖσι Κορινθίοισι φίλα ἦν πρὸς τοὺς Κερκυραίους, if the Corinthians had been on friendly terms with the Corcyraeans.

12. ἐπὶ χρόνον συχνόν. The more common order in Hdt. would be χρόνον ἐπὶ συχνόν, cf. on c. 29. 4.

CHAPTER LXXXIV.

3. ἐκ δαιμονίου οὐδενός, *by no divine visitation.*

4. The Greek custom was to mix the wine with water (οἶνος) (ἄκρατος always means this). The proportion of wine to water varied, e.g. ἴσον ἴσῳ (equal parts), ἓνα καὶ τέτταρας ($\frac{1}{2}$ wine, $\frac{3}{2}$ water), and very commonly τρία καὶ δύο ($\frac{2}{3}$ wine, $\frac{1}{3}$ water).

6. ἐπείτε—ἐσβαλεῖν. Hdt. uses the inf. in dependent clauses in *orat. obliq.* more frequently than any other Greek writer, after relatives e.g. c. 52. 8, 117. 14, 137. 12, I. 202, II. 135, 139 (ὀκρόσον), VI. 137. 27 (ὄσῳ); after relative phrases, e.g. ἐν ᾧ III. 105, ἐς ὃ I. 94, 202, II. 102, V. 85, 86, κατάπερ II. 117; after conjunctions ὡς (cum) I. 24, II. 107, 121, IV. 9, VI. 137. 11, ὡς (quod) III. 32, ὡς (quemadmodum) II. 140, ἐπεὶ V. 84, VII. 3, ἐπείτε I. 94, VI. 137. 7, ἐπειδή III. 26, ἕως IV. 42, ἔστε VII. 171, ἐνθα III. 111, ὅκως II. 140, διότι III. 55, εἰ I. 129, II. 64, 172, III. 105 (collections of examples Cavallin, *De temp. et mod.* 85—96, Sharp, *De infinit.* 42—44).

ἐπείτε—μετὰ ταῦτα; so V. 25 ἐπεὶ—μετὰ ταῦτα.

7. μεμονέναι, un-Attic, in Hdt. only here.

8. τέσσασθαι· τιμωρήσασθαι.

10. Φᾶσιν ποταμόν; when ποταμός is joined to the name of a river, Attic writers generally prefix the article, τὸν Φᾶσιν ποτ. περᾶν; the active as probably also in V. 85, usually the middle. The act. also in Thuc. I. 50, II. 77, IV. 9, 102, 128, VII. 32.

15. μεζόνως, *too much*, explained afterwards as μᾶλλον τοῦ ἰκνεομένου.

τοῦ ἰκνεομένου; see on c. 65. 15.

17. ἐκ τόσου, *exinde*, so V. 88.

18. ζωρότερον· ἀκρατέστερον, cf. *Il.* I. 203 ζωρότερον δὲ κέραιε. The word is connected with ζάω, ζώω = *vivifying, strong, fiery.*

19. ἐπισκύθισον. Herwerden compares Anacreon 63, 9 Σκυθικὴν πόσιν παρ' οἴνῳ | μελετῶμεν. Wecklein (*Tradition der Perserkriege*) looks upon this as an aetiological story invented to explain the origin of the expression ἐπισκύθισον.

CHAPTER LXXXV.

7. *μν* is to be taken with inf. *ἄγεσθαι*, not as governed by *κατέκριναν*. Why?

10. *Θεαρίδης*; this is the reading of B², the other mss. have *Θεασίδας*. I have found no instance of the latter as a proper name, while *Θεαρίδας* is common.

13. *ἐκδοτον γενόμενον*; see on c. 5. 10: the active to this *ἐκδοτον ποιεῖν*, III. 1.

14. *ὀργῇ χρεώμενοι*; see on c. 10. 4.

15. *ὄκως μὴ—ἐσβάλωσι*. This is the only instance in Hdt. where *ὄκως μὴ* stands by itself without a preceding verb. The fut. is more common (with *ὄπως* it is always the fut.) GMT. § 283. In Hdt. *ὄκως* by itself is found once III. 142 *ὄκως λόγον δώσεις τῶν μετεχείρισας χρημάτων*.

ἐξ ὑστέρης, as I. 108, V. 106, cf. *ἐκ νέης* V. 116.

16. *πανώλεθρον*; see on c. 37. 15.

18. *ἔσχοντο· ἀπέσχοντο*, VII. 169 *ἔσχοντο τῆς τιμωρίας*, 237.

CHAPTER LXXXVI.

2. *παραθήκην*; see on c. 73. 13.

προφάσις εἰλκον. This phrase is also found Arist. *Lys.* 726 *πάσας γε προφάσεις ὥστ' ἀπελθεῖν οἰκάδε | ἔλκουσιν*, where it has the meaning of *drag forth, bring forward*, and so Abicht takes it here to *drag forward pretexts* (by the hair). Krüger understands it as *protracting the matter by excuses*, and this suits the passage better. For this meaning of *ἔλκω* cf. VII. 167 *ἐπὶ τοσοῦτο γὰρ λέγεται ἐλκύσαι τὴν σύστασιν*, to have *protracted the conflict*.

9. *καὶ γάρ*; *καὶ* corresponds to *καὶ* before *μή*, as—so.

11. *συνηείχθη*; see on c. 23. 1.

16. *περιήκειν τὰ πρῶτα*, *summa assecutum esse, principem esse* (Stein), cf. VII. 16 *τά σε καὶ ἀμφοτέρα περιήκοντα ἀνθρώπων κακῶν σφάλλουσιν ὁμιλίας*.

17. *ἀκούειν ἄριστα*. *εὖ* (*κακῶς*) *ἀκούειν* supplies the passive to *εὖ* (*κακῶς*) *λέγειν*. Similar instances in which the act. and the pass. are supplied by different verbs are, *κατάγειν—κατιέναι*, *ἀποκτείνειν—ἀποθνήσκειν*, *ἐκβάλλειν—ἐκπίπτειν*, *εὖ ποιεῖν—εὖ*



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43. περιφέρει με is rightly taken by Abicht, *nothing that you say brings me round to a knowledge of the matter* (τὸ πρᾶγμα), *i.e. recalls the matter to my mind*, cf. Plato, *Laches*, 180 ε περιφέρει τις με καὶ μνήμη ἄρτι τῶνδε λεγόντων, *some memory takes me back, i.e. I remember*.

45. καί—καί; cf. on l. 9.

46. νόμοισι τοῖσι Ἑλλήνων χρήσομαι, *i.e. I will take an oath of disavowal as is the common custom of the Greeks*.

47. ἀναβάλλομαι κυρώσειν, *put off the final decision*; for the fut. cf. v. 49 ἀναβάλλομαι ὑποκρινεῖσθαι. With the aor. c. 88. 2, ix. 8. In Dem. 3. 9 ἐς τοῦτο ἀναβάλλεται ποιήσειν, it is uncertain whether ποιήσειν or ποιῆσαι is the right reading.

49. συμφορὴν ποιόμενοι; see on c. 61. 20.

50. ἀπεστερημένοι, *defrauded*. ἀποστερεῖν = *keep from a man what is his by right, defraud*) (ἀποδοῦναι, *to give a man what belongs to him*, cf. Shilleto on Thuc. i. 69.

53. λήσσηται, cf. Hes. *Op.* 322 εἰ γάρ τις καὶ χερσὶ βίη μέγαν ὄλβον ἔληται, | ἧ δ' γ' ἀπὸ γλώσσης λήσσηται—ρεῖα δέ μιν μαυροῦσι θεοὶ μνύθουσι δὲ οἴκοι | ἀνέρι τῷ, παῦρον δέ τ' ἐπὶ χρόνον ὄλβος ὀπηδεῖ; Theog. 499 ὄρκω παρ τὸ δίκαιον ἐλῶν.

μετέρχομαι, here of assailing with hard words.

59. Ὀρκου πάϊς, *i.e. the vengeance which follows perjury*. In Hes. *Theog.* 231 ὄρκος itself appears as the avenger—ὄρκον ὅς δὴ πλεῖστον ἐπιχθονίους ἀνθρώπους | πημαίνει ὅτε κέν τις ἐκὼν ἐπὶ ὄρκον ὁμόσση.

ἐπι = ἐπεισι, so ἐνι = ἐνεισι, Hom. *Od.* λ. 367 σοὶ ἐπι μὲν μορφὴν ἐπέων ἐνι δὲ φρένες ἐσθλαί, πάρα = πάρεισι *Od.* δ. 539. Hdt. himself does not use ἐπι, but he has ἐνι, πάρα, μέτα.

61. ὀλέση γενεήν. "Nothing was more terrible to the Greeks of more ancient times than the dying out of the family, the desolation of the house, whereby the dead lost his religious honours, the gods of the family their offerings, the hearth its flame, the ancestors their name among the living," Müller, *Dor.* ii. 193 (Stein). Compare what Antiphon v. 11 calls ὄρκον τὸν μέγιστον καὶ ἰσχυρότατον, ἐξώλειαν σαυτῷ καὶ γένει καὶ οἰκίᾳ τῇ σῇ ἐπαρώμενον.

63. ἀνδρὸς—ἀμείνων = Hes. *Op.* 295.

67. ἴσον δύνασθαι, *amounted to the same*.

69. ὠρμήθη λέγεσθαι, lit. *started to be told*, cf. iv. 16 τῆς πέρι ὅδε ὁ λόγος ὠρμηται λέγεσθαι; without λέγεσθαι, vii. 180 ὡς φάτις ὠρμηται.

70. λέγεσθαι ἐς, like λέγειν ἐς τὸ πλῆθος, lit. *into the multitude*.

οὔτε τι—οὔδέν, *none at all*, cf. iv. 19, 32, 197, viii. 20. For emphasising τι see on c. 73. 5.

71. ἀπόγονον, sc. τέκνον, cf. on c. 52. 10.

ἰστίη, *family*, as v. 40.

72. ἐκτέτριπται πρόρριξος; cf. Eur. *Hipp.* 684 Ζεὺς σε γεννήτωρ ἐμὸς | πρόρριξον ἐκτρίψειν οὐτάσας πυρί.

CHAPTER LXXXVII.

1. οἱ—ἰσθήκουον; see on c. 12. 24.

3. τῶν πρότερον ἀδικημάτων; see v. 83. 9 sq.

4. δοῦναι δίκας means *to submit a quarrel to fair discussion, to settle it peaceably*, δίκην δοῦναι = *to pay the penalty, be punished*. The plural δίκαι, like σπονδαί = *a treaty*, expresses the mutual action of the two parties. In viii. 100 οἳ τε ἡμῖν ἠπτιώθησαν, ἔδοσαν δίκας, *have paid the penalty*, δοῦναι δίκας is used in the sense of δοῦναι δίκην referring to a plurality of instances, as in Plat. *Phaed.* 113 D.

6. μεμφόμενοι. After this verb in Hdt. the person who excites blame or displeasure stands in the dat., e.g. i. 117, ii. 162, ix. 6. The acc. of the thing is found, e.g. i. 207 τὴν γνώμην, and the acc. and dat. are combined c. 88. 5, iii. 4, vii. 180.

7. ὡς τιμωρησόμενοι. After παρασκευάζω and παρασκευάζομαι in Hdt. the fut. part. is always accompanied by ὡς, e.g. c. 112. 6.

8. γὰρ—ὦν; see on c. 11. 6.

9. πενταετηρίς ἐπὶ Σουνίῳ, celebrated every fourth year in honour of Poseidon (Σουνιάρατος Arist. *Eq.* 560), and accompanied by a regatta (Lysias 21. 5). Bursian supposes that he discovered remains of a temple of Poseidon there (*Geogr. Gr.* i. 325).

10. θεωρίδα, the vessel that bore the θεωροί, the deputation representing the state at the festival.

CHAPTER LXXXVIII.

2. τὸ πᾶν, *all in their power*, vii. 166 τὸ πᾶν γὰρ ἐπεξελεθεῖν διζήμενον Γέλωνα; also without the article, *e.g.* vii. 176. "Attic writers say πᾶν or πάντα ποιεῖν without the article" (Krüger). The chronology is here not quite certain. Some, as Duncker and Grote, place the outbreak of the war after the battle of Marathon, about 488—487. Curtius and others put it before Marathon, and assume that it was interrupted by the approach of the Persians. For the literature on the subject see Busolt II. 62 note, who would put the outbreak of the war in the spring of 490, considering that it might quite well have been fought out in the first half of that year. Hdt. (vi. 94) evidently looked upon it as coincident with the Persian preparations.

3. ἦν γάρ. γάρ here does not give the reason for what follows, but introduces a preliminary explanation, *now there was*.

Κνοίθου καλούμενος, a turn of expression more common in poetry, cf. vii. 143 τῷ ὄνομα μὲν ἦν Θεμιστοκλέης, παῖς δὲ Νεοκλέος ἐκαλεῖτο.

4. οὗτος; the subject of a preceding γάρ clause is often taken up in the principal clause by a demonstrative pron. or an oblique case of αὐτός, cf. c. 102. 7, 109. 11.

7. ἀναρτημένους· παρεσκευασμένους, cf. vii. 3 ἀνάρτημαι ἐπ' αὐτοὺς στρατεύεσθαι.

8. ἔρδειν· ποιεῖν.

10. ἐς τήν, *by what day*; ἐς denotes the *terminus ante quem*, cf. c. 126. 12, 128. 1, i. 77 παρεῖναι ἐς χρόνον ῥητόν, vii. 8 τὸν χρόνον ἐς τὸν ἦκειν δεῖ, Dem. 19. 168 ἐς τὰ Παναθήναια φήσας ἀποπέμψειν, *by the Panathenaic festival*. Akin to this is ἐς δέον, c. 89. 4.

CHAPTER LXXXIX.

1. κατὰ = καθ' ἃ.

4. ἐς δέον, *at the proper time*; for this below c. 90. 1 ἐς τὸν καιρόν.

ἀξιόμαχοι, frequent in Hdt. and found once or twice in Thuc. iv. 57, v. 2, 60, viii. 135.



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knockers; also called κορώναι, *Od. a.* 441 θύρην δ' ἐπέρυσσε κορώνη, or κόρακες. ἐπίσπαστρον is the later form.

15. ἐκείναι; the use of the pronoun here approaches somewhat to that of which an example is found *ii.* 37 κεφαλῇ δὲ κείνῃ = τῇ ἐκείνου.

CHAPTER XCII.

1. σφέας αὐτοὺς = ἀλλήλους.

7. ἀνάγκη λαμφθεῖσαι; probably as members of the Lacedaemonian confederacy, and so under moral compulsion to assist them, *Busolt, ii.* 58.

9. συναπέβησαν; subject to be supplied from Αἰγυναῖαι νέες.

11. ἐπεβλήθη; more usually ἐπιθεῖναι ζημίαν, ἢ ζημία ἐπίκειται, cf. *vii.* 3 φυγὴν ἐπιβαλὼν ἐωυτῷ.

13. συγγνόντες, *recognising*; see on c. 61. 10.

16. συνεγινώσκοντο; see on c. 61. 10.

17. διὰ δὴ ὧν σφι ταῦτα; for the order cf. c. 50. 8, 69. 22, *Diogen. Apoll. Fr.* 6 ἀπὸ γὰρ μοι τούτου δοκεῖ νόος εἶναι.

20. πεντάεθλον ἐπασκήσας; in *ix.* 75 he is called πεντάεθλος ἀνὴρ. For the expression cf. *ix.* 105 ἀνὴρ παγκράτιον ἐπασκήσας, 33 ἀσκέων πεντάεθλον. The five contests are summed up in the line ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

24. κτάνει · ἀποκτείνει.

CHAPTER XCIII.

3. αὐτοῖσι ἀνδράσι, *crews and all*, see on c. 32. 9. "Propriam sedem habet hoc dicendi genus ubi aliqua clades aut strages aut pernicies commemoratur de iis, quae simul periisse, capta aut absumpta esse dicuntur: ἡ ναῦς αὐτοῖς ἀνδράσι διεφθάρη, αὐτῷ τῷ ἵππῳ ἀπώλετο, αὐτῷ τῷ ἄρματι κατεπόθη," *Cobet Nov. Lect.* 321.

CHAPTER XCIV.

2. τὸ ἐωυτοῦ ἐποίει, *went on with his preparations*.

3. ἀναμμνήσκοντος τοῦ θεράποντος; see *v.* 105 (*Darius* on learning of the burning of Sardis) προστάζει ἐνὶ τῶν θεραπόντων δέλπνου προκειμένου αὐτῷ ἐς τρίς ἐκάστοτε εἶπαι "δέσποτα, μέμνεο τῶν Ἀθηναίων."

6. διαβάλλειν here = *calumniate*, *traduce*, as v. 35, 96. Hdt. also uses it in the sense of *deceive*, v. 50, 97, 107.

9. γῆν καὶ ὕδωρ; see on c. 48. 6.

φλαύρως πρήξαντα· κακῶς πράξαντα, which Hdt. has c. 135, v. 34, 35. For φλαύρως, cf. vii. 106 Ἑλλήνων οὐκ ἐόντων ἀξίων φλαύρως ἀκούειν (=κακῶς ἀκ.), Eur. *And.* 731 οὐτ' οὖν τι δράσω φλαῦρον οὔτε πείσομαι.

15. ἀδελφιδέον <δ'> ἐώντοῦ; when a person appears as here in two different characters the regular usage of Hdt. requires δέ, e.g. cc. 39. 3, 121. 6, i. 114 ὑπὸ τοῦ σου δούλου, βουκόλου δὲ παιδός, iii. 53, vii. 8 β, 10 α, viii. 71.

CHAPTER XCV.

3. Ἄλῆιον πεδῖον, the fertile plain in Eastern Cilicia between the rivers Pyramus and Sarus: it is mentioned in *Il. Z.* 201 ἦτοι ὁ κάπ πεδῖον τὸ Ἄλῆιον οἶος ἀλάτο (of Bellerophon).

5. ὁ ναυτικὸς πᾶς στρατός; this position of πᾶς is here permissible because it is accompanied by another adj.

6. ὁ ἐπιταχθεὶς ἐκαστοῖσι; see c. 48.

8. προεῖπε; see c. 48.

9. ἐσβαλόμενοι, *having put on board*, so i. 1 ἐσβαλομένους δὲ ἐς τὴν νέα (τὰς γυναῖκας) οἴχεσθαι ἀποπλέοντας, Thuc. viii. 31 τὰ δὲ ἐσβαλόμενοι ἀπέπλευσαν; usually εἰστίθασθαι.

13. εἶχον, *directed*, cf. *Od. i.* 279 ὅπη ἔσχεσ—εὐεργέα νῆα.

15. Ἴκαρον or Ἴκαρίην is Gebhardt's emendation for mss. Ἰκάριον. Those who retain Ἰκάριον explain it by an ellipse of πέλαγος, but what sense could πλεῖν παρὰ πέλαγος have here? Icaros or Icaria was the name of a small island W. of Samos which gave its name to the Ἰκάριον πέλαγος.

διὰ νήσων. νῆσοι without the article = *the islands in the Ægean*, particularly the Sporades, cf. iii. 96. διὰ νήσων πλεῖν was the technical term for the course through the open sea which led from island to island)(πλοῦς διὰ πόρου, keeping to the straits between the islands (Stein).

16. ὡς ἐμοὶ δοκεῖν; see on c. 30. 3.

17. τῷ προτέρῳ ἔτει; this is a mistake, cf. c. 43. Dobree suggests τῷ τρίτῳ (i.e. τῷ γ') πρότερον, a probable correction, or would expel the words.

18. *μεγάλως προσέπταισαν*; see on c. 45. 11.

19. *ἡ Νάξος—οὐκ ἀλούσα*, *the fact that N. had not been taken*, see on c. 77. 17.

CHAPTER XCVI.

3. *ἐπέιχον*, *they intended*, so i. 153 *ἐπ' οὓς ἐπέιχε στρατηλατεῖν*, i. 80, 118.

4. *τῶν πρότερον*; when Aristagoras of Miletus came against the island with a Persian force (B.C. 499) v. 30—34.

6. *οὐδέ* = *καὶ οὐ*. *οὐδέ*, *μηδὲ* in Hdt. are frequently used for *καὶ οὐ*, *καὶ μή*, e.g. v. 19 *ἀπιῶν ἀναπαύεο μηδὲ λιπάρει*, further *οὐδέ* i. 45, 85; *μηδὲ* c. 22. 7, i. 82, iii. 76, vii. 13.

CHAPTER XCVII.

5. *οὐκ ἔα*, *vetabat*, c. 135. 14, vii. 16, 104, 143. It also often = *dissuadebat*, c. 109. 2, v. 96, vii. 18, 47.

6. *Ῥηναίη*. Thuc. iii. 104 *ἀπέχει δὲ ἡ Ῥήνεια τῆς Δήλου οὕτως ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος...τὴν Ῥήνειαν ἔλῶν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἀλύσει δῆσας πρὸς τὴν Δήλον*.

9. *οὐκ ἐπιτήδεια καταγνόντες κατ' ἐμέο*. Herwerden would expel the *κατά*, but in this matter Hdt. cannot be judged by the Attic standard, cf. on c. 65. 14. For meaning see on c. 2. 9.

10. *ἐπὶ τοσοῦτό γε φρονέω*, lit. *to such an extent have I understanding*, i.e. *I have so much understanding*.

12. *σίνεσθαι· βλάπτειν*.

13. *καὶ ἀπιτε*; for this Cobet would read *κάτιτε*, a plausible conjecture, but cf. i. 63 *θαρσεῖν τε κελεύοντες καὶ ἀπιέναι ἕκαστον ἐπὶ τὰ ἐνωτοῦ*.

16. *μετὰ δὲ—ἐθυμίσσε*. From inscr. in *Bull. Corr. Hell.* vi. *στρεπτόν χρυσοῦν πρὸς τῷ τοίχῳ, Δατίδος ἀνάθημα, ὀλκὴν δραχμαὶ ΔΔΔΓϚ*, it appears that Datis gave gifts to the temple (Herwerden). This exceptional treatment of Delos is probably due to the fact that Datis recognised in the Greek Apollo the Persian sun god Mithras.

CHAPTER XCVIII.

3. *μετὰ τοῦτον—ἐξαναχθέντα*, *after his departure*; see on c. 77. 17.



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take the field, but in view of the easiness of confusion between *στρατεύεσθαι* and *στρατεύεσθαι*, that is improbable.

11. *παρέστησαν*, *surrendered*, as III. 13 *μετὰ τοῦτο πολιορκούμενοι χρόνῳ παρέστησαν*, here with the addition *ἐς τῶν Περσέων τὴν γνώμην*, to the will of the Persians.

CHAPTER C.

3. *βοηθούς*; for the acc. see Goodwin *Gr.* § 138 n. 8; otherwise v. 80 *Αἰγινήτων δέισθαι τιμωρητήρων γενέσθαι*.

4. *ἀπέειπαντο*, *refused*, so I. 205 *ἡ δὲ ἀπέειπατο τὴν πρόσοδον*, IX. 7 *οὐ καταινέσαμεν ἀλλ' ἀπειπάμεθα*.

5. *τοὺς τετρακισχελίους*, who had been settled there after the defeat of the Aeginetans by the Athenians (506?), see v. 77. Ael. *V. H.* vi. 1 gives the number of lots at 2000, *Ἀθηναῖοι κρατήσαντες Χαλκιδέων κατεκληρούχησαν αὐτῶν τὴν γῆν ἐς δισχιλίους κλήρους, τὴν Ἴπποβότον καλουμένην χώραν, τεμένη δ' ἀνῆκαν τῇ Ἀθηνᾷ ἐν τῷ Δελάντῳ ὀνομαζομένῳ τόπῳ, τὴν δὲ λοιπὴν ἐμίσθωσαν κατὰ τὰς στήλας τὰς πρὸς τῇ βασιλείῳ στοᾷ ἐστηκυίας, αἴπερ οὖν τὰ τῶν μισθώσεων ὑπομνήματα εἶχον*. This passage illustrates the usual procedure in such a case:—part of the land was consecrated to a god, part of it leased out by the state, and the remaining part divided up and apportioned by lot among the citizens who applied. The first known instance of this is that of Salamis *circ.* B.C. 570; under the Athenian empire it became common. Such *κληρουχίαι* served a double purpose; they provided for some of the poorer citizens, and at the same time, like the Roman *coloniae*, they were Athenian garrisons, supporters of the Athenian Empire in the territory of the allies.

6. *τῶν ἵπποβοτέων*; cf. v. 77 *οἱ δ' ἵπποβόται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων*, because they formed the cavalry force, and also because only the rich could bear the expense. So the Attic *ἵππῆς* were drawn from the wealthy classes and were of aristocratical tendencies; cf. Aristot. *Pol.* vi. (iv.) 3. 1289 b *καὶ τῶν γνωρίμων εἰσὶ διαφοραὶ καὶ κατὰ τὸν πλοῦτον καὶ τὰ μεγέθη τῆς οὐσίας, οἷον ἵπποτροφίας, τοῦτο γὰρ οὐ ῥάδιον μὴ πλουτοῦντας ποιεῖν· διόπερ ἐπὶ τῶν ἀρχαίων χρόνων ὅσαι πόλεις ἐν τοῖς ἵπποις ἢ δύναμις ἦν, ὀλιγαρχίαι παρὰ τούτοις ἦσαν· ἐχρῶντο δὲ πρὸς τοὺς πολέμους τοῖς*

ἵπποις πρὸς τοὺς ἀστυγείτονας, οἷον Ἐρετριεῖς καὶ Χαλκιδεῖς καὶ Μάγνητες οἱ ἐπὶ Μαιάνδρῳ, καὶ τῶν ἄλλων πολλοὶ περὶ τὴν Ἀσίαν.

8. ἦν ἄρα; the idiomatic use of ἄρα with the imperfect to indicate some sudden disillusion or unexpected discovery, *e.g.* III. 65 ἐν τῇ γὰρ ἀνθρωπίνῃ φύσει οὐκ ἐνῆν ἄρα τὸ μέλλον γενέσθαι ἀποτρέπειν, IV. 64, VI. 35, and the lines of Euripides said to have been spoken by Brutus when about to die, ὦ τλήμον ἀρετῆ, λόγος ἄρ' ἦσθ' ἐγὼ δέ σε | ὡς ἔργον ἤσκουν, σὺ δ' ἄρ' ἐδούλευες τύχῃ.

ὑγιές, *sensible, sound*, as I. 8 λέγεις λόγον οὐκ ὑγιέα. Cobet remarks "mallem βούλευμα abesset," comparing Arist. Pl. 362 ὡς οὐδὲν ἀτεχνῶς ὑγιές ἐστίν οὐδενός, *there's no good in anyone*, where Blaydes gives numerous other examples.

9. ἐφρόνειον διφασίας ιδέας, *they were of two opinions*, lit. *two different kinds of opinions*; ιδέα = *kind, sort*, as c. 119. 14 παρέχεται τριφασίας ιδέας, διφάσιος is common in Hdt. but unknown to Attic prose.

11. ἐκλιπεῖν τὴν πόλιν ἐς; *i.e. to leave the city and go to*, so VII. 150 ἐμπρήσας Θεσπιέων τὴν πόλιν αὐτῶν ἐκλελοιπότεων ἐς Πελοπόννησον.

14. ἐσκεύαζοντο· παρεσκευάζοντο, cf. v. 103 πόλεμον ἐσκευάζοντο.

16. ἐὼν τὰ πρῶτα; cf. IX. 78 ἦν Λάμπων Αἰγυνητέων τὰ πρῶτα, Eur. Med. 916 οἶμαι γὰρ ὑμᾶς τῆσδε γῆς Κορινθίας | τὰ πρῶτ' ἔσεσθαι, Arist. Ran. 421 κάστιν τὰ πρῶτα τῆς ἐκεῖ μοχθηρίας, Lucr. I. 86 ductores Danaum delecti prima virorum.

17. πάντα—πρήγματα; *their whole present situation*: in somewhat different sense v. 33 ἐπεμπε ἐς Νάξον πλοῖω ἄνδρας φράσοντας τοῖσι Ναξίοισι πάντα τὰ παρεόντα σφι πρήγματα, *all the troubles that threatened them*.

18. προσεδείτο; see on c. 35. 19.

CHAPTER CI.

3. κατέσχον τὰς νέας, with νέας also *e.g.* VII. 59, VIII. 40; without νέας *e.g.* VII. 188, VIII. 40 and usually in Attic.

5. ἵππους—ἐξεβάλλοντο) (ἐσβαλόμενοι δὲ τοὺς ἵππους c. 95. 9.

8. ἐποιέοντο βουλήν; see on c. 27. 15.

10. ἐνίκα, prevailed, so vii. 9 ἐνίκα—πορεύεσθαι, Thuc. ii. 54 ἐνίκησεν—εἰκότως λοιμὸν εἰρήσθαι.

12. ἐπὶ ἕξ; see on c. 98. 11.

16. τοῦτο μὲν—τοῦτο δέ; see on c. 27. 3.

17. ἀποτινύμενοι τῶν—ἱερῶν, cf. iii. 42 τείσασθαι βουλόμενοι—τῆς ἀρπαγῆς.

19. ἐντολάς, un-Attic.

CHAPTER CII.

3. κατέργοντες. This gives no satisfactory sense. The only meaning it could have is to *press hard*, to *reduce to straits*, as Thuc. vi. 6 κατεῖργον αὐτοὺς τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, where the sense is made clear by the addition τῷ πολέμῳ. That meaning does not suit the context here; we should rather expect something like *hastening*, κατεπείγοντες τὸν πλόον(?) Stein, or *despising*, κατηλογέοντες Herwerden, but no certain correction has been proposed.

4. καί; see on c. 69. 20.

5. Μαραθῶν here means not Marathon in its strict sense, but the plain in which Marathon lay, the Attic Tetrapolis, including Marathon, Tricorythus, Oenoe and Probalinthus.

ἐπιτηδεότατον—ἐνιππεῦσαι; note the idiomatic use of the prep. e.g. vii. 59 ἔδοξε—ὁ χῶρος εἶναι ἐπιτήδεος ἐνδιατάξαι τε καὶ ἐναριθμῆσαι τὸν στρατόν, ix. 7 ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρης ἐπιτηδεότατόν ἐστι ἐμμάχεσθαι τὸ Θριάσιον πεδῖον, and see note on c. 90. 5. Hippias was doubtless also influenced by the fact that it was here that his father Pisistratus landed when he effected his return; Pisistratus found his chief support among the Diacrii, men of the hills (Aristot. *Athen. Pol.* c. 13).

CHAPTER CIII.

3. ὁ δέκατος; see on c. 111. 9.

5. κατέλαβε; see on c. 38. 9.

7. Ὀλυμπιάδα ἀνελέσθαι; see on c. 70. 14.

8. ταύτην μὲν; see on c. 98. 6. Hdt. emphasizes the fact that this was not the only victory in the family.

9. ἐξενείκασθαι, win, cf. Dem. xiv. 1 τοῦ λέγειν εὖ τὴν δόξαν ἐκφέρονται (Krüger), Soph. *El.* 60 ἐξενέγκωμαι κλέος (Abicht); so often the simple φέρεσθαι.



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Φειδιππίδης as a name is found only Arist. *Nub.*, and was probably introduced by some one who remembered it there, and who considered it a more appropriate name for a runner than Φιλιππίδης.

4. ἡμεροδρόμον, cf. Liv. xxii. 24 *hemerodromos vocant Graeci ingens die uno cursu spatium emetientes.*

5. τοῦτο, sc. τὸ ἡμεροδρομεῖν, cf. π. 37 εἴματα δὲ λινεα φορέουσι αἰεὶ ἐπιτηδεύοντες τοῦτο μάλιστα.

αὐτός τε ἔλεγε; an hyperbaton, such as is common enough in Hdt. e.g. π. 61 μαθὼν τε τὸν Σμέρδιος θάνατον ὡς κρίπτοιτο γενόμενος, καὶ ὡς ὀλίγοι εἶησαν οἱ ἐπιστάμενοι αὐτὸν Περσέων, 71, vii. 126. There is no need with Herwerden to change it to γε.

7. Παρθένιον ὄρος; this formed the boundary between Argolis and Arcadia. From Argos a footpath led over the mountain to the plateau of Tegea.

περιπίπτει· ἐντυγχάνει.

9. δι' ὃ τι, *whg.*

13. ταῦτα μὲν; see on c. 98. 6.

καταστάντων—εὖ τῶν πρηγμάτων, *rebus bene constitutis*, cf. vii. 158 ἀλλ' εὖ γὰρ ἡμῖν καὶ ἐπὶ τὸ ἀμεινον κατέστη.

15. Πανὸς ἱερόν, the grotto of Pan on the north-west side of the Acropolis, under which has been discovered a relief representing Pan playing the pipe to a female figure.

17. λαμπάδι=λαμπαδηφορίη, a torch race, such as was connected with the worship of other gods, such as Hephaestus.

ἰλάσκονται, *conciliate, render propitious*, cf. v. 47 θυσίησι αὐτὸν ἰλάσκονται, iv. 59, vii. 117.

CHAPTER CVI.

2. ὅτε περ—καί, *tum ipsum cum* (Stein).

3. δευτεραῖος, *i.e.* within at the utmost 48 hours. The distance between Athens and Sparta is about 150 miles.

4. ἀπικόμενος ἐπὶ, as vii. 172 ἀπικόμενοι δὲ ἐπὶ τούτους τῶν Θεσσαλῶν οἱ ἀγγελοι ἔλεγον, ix. 5; similarly καταστάντες ἐπὶ τοὺς ἄρχοντας π. 46, vii. 79 στάς ἐπὶ τὸ συνέδριον.

7. δουλοσύνη· δουλεία.

9. πόλι, *by a city.*

11. *ἔαδε· ἔδοξε*, as often in Hdt., cf. *ἄδος* = *δόγμα*, *ψήφισμα* on an inscription of Halicarnassus, *I. I.* 238.

15. *εἰνάτη δέ*. The meaning evidently is not that they would not go out on the ninth unless it was full moon on that day (which, as the month was lunar, would be an absurdity), but that they would not go out before the full moon, as Pausan. *i.* 28. 4 expresses it *εἶναι γὰρ δὴ νόμον αὐτοῖς μὴ πρότερον μαχουμένους ἐξιέναι πρὶν ἢ πλήρη τὸν κύκλον τῆς σελήνης γενέσθαι*. This can be got from the Greek only by a very forced interpretation, and Cobet, relying on the fact that in Plut. *de Malig. Her.* *εἰνάτη* is omitted, would with great probability substitute for *εἰνάτη δέ*, *οἱ δέ*.

ἐξελεύσεσθαι· ἐξιέναι, see on c. 9. 24.

16. *μὴ οὐ*; see on c. 9. 8.

The exact force of this law it is impossible to determine. Hdt. does not say whether it held good for all the months. Plut. *l.c.* objects that the Lacedaemonians often enough undertook expeditions in the first half of the month; but Hdt.'s words only mean from the 9th to the 16th. Curtius and Duncker assume after Boeckh that the tidings came on the ninth of the Doric month Carneus, from the 7th to the 15th of which the festival of the Carneia was celebrated, during which the Dorians abstained from arms, *vii.* 206, Thuc. *v.* 54, 75. Busolt points out against this that in *vii.* 206 Hdt. expressly mentions the Carneia, and that the fact that he does not mention it here is an indication that the Athenian messenger did not arrive during this festival. Be that as it may, there is no reason for supposing that this was a mere pretext for delay.

CHAPTER CVII.

4. *παροιχομένης· παρελθούσης*.

5. *τῇ μητρὶ*, interpreted by Hippias to mean his native country, referring to his burial in it, cf. *τελευτήσειν—γηραιός*.

6. *συνεβάλετο*; see on c. 80. 8.

9. *τοῦτο μὲν—τοῦτο δέ*; see on c. 27. 3.

10. *ἀπέβησε· ἀπεβίβασε*.

11. *Αιγῶλαιαν*; now *Stouronisi* in the Bay of Styra (*Stoura*) to the W. of Euboea.

14. *διέποντι· διακοσμοῦντι*.

15. *μέζον ἢ ὥς*. “*Recte R μέζον, dicitur enim μέγα πταρεῖν et μέγα βῆξαι,*” Cobet. For the construction cf. i. 22 *ἤκουε—τοὺς ἐναντίους λόγους ἢ ὥς αὐτὸς κατεδόκει*, also *παρὰ δόξαν—ἢ ὥς* i. 79, viii. 4.

17. *ὑπὸ βίης* goes with *ἐκβάλλει*.

21. *παραστάτας· παραστάντας*.

23. *μέρος μετῆν*. *μέρος* is here joined with *μετῆν* as it often is with *μετέχειν*, e.g. Aesch. *Ag.* 512 *μεθέξειν φιλτάτου τάφου μέρος*, Cho. 290.

CHAPTER CVIII.

2. *ἐξεληλυθέναι*; as in c. 82. 7.

3. *ἐν τεμένει Ἡρακλέος*. See *Appendix on Marathon*. The Heracleum at Marathon was considered to be the oldest in Greece. Marathon seems to have been a Phoenician trading station, and Heracles a Greek form of the Phoenician Melqart.

4. *καὶ γὰρ καί*; the second *καὶ* goes with *καὶ πόνους* = *et—et*.

5. *ἔδεδώκεσαν*; according to Thuc. iii. 68, in the ninety-third year before the destruction of Plataea, i.e. B.C. 519. Grote with great probability brings it into connection with Cleomenes' visit to Athens to expel the Pisistratidae, and puts it 510 B.C. Busolt (i. 609) follows Grote, and supposes with Gutschmidt that in Thuc. 93 is a mistake for 83 (*ϛγ* for *πγ*).

8. *ἔδίδουσαν*, offered.

12. *ἐκαστέρω· πορρωτέρω*, too far away. *ἐκὰς* is also used by Thucydides.

13. *ψυχρή*, vain, idle, useless, cf. ix. 49 *ψυχρὴ νίκη*.

φθαίητε—ἢ πυθέσθαι, a rare construction. Krüger compares Xen. *Cyr.* i. 6. 39 *ἡσκήκης δὲ φθάνων ἔλκων ἢ τὰ πτηνὰ φεύγειν*, Theocr. ii. 114, usually *πρὶν ἢ οἱ πρότερον ἢ*, see on c. 91. 7. Herwerden would insert *πρὶν*.

18. *κατά*, causal, see on c. 1. 6.

22. *ἠπίστησαν=ἠπείθησαν*, so in Tragedy, v. I. and S., and Plat. *Theaet.* 146 B *οὔτε θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι ἀπειθεῖν*.



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and then, when he saw that he had the half against him, have entered into negotiations with Callimachus.”

1. ἐγίνοντο δίχα, *were divided* = ἐσχίζοντο vii. 219; in its literal sense Thuc. i. 64 δεδιότες μὴ—δίχα γενομένοις ἐπιθῶνται.

2. οὐκ ἐόντων, *dissuadentibus*, see on c. 97. 5.

ὀλίγους, *too few*, lit. *few with respect to encountering*, so vii. 207 ἐόντων αὐτῶν ὀλίγων στρατὸν τῶν Μήδων ἀλέξασθαι, Thuc. i. 50 δέσαντες—μὴ—αἱ σφέτεραι δέκα νῆες ὀλίγαι ἀμύνειν ὧσι.

4. τῶν δὲ καὶ Μιλτιάδῳ, *others and among them Miltiades*, cf. 140. 14.

6. ἐνίκα, *was on the point of prevailing*.

7. ψηφισοφόρος, ἄπαξ λεγ. He would seem from this to have voted last, so that if, as here, the στρατηγοὶ were equally divided, his vote was decisive.

κυάμφ λαχῶν)(χειροτονηθεῖς. As the introduction of the lot for all offices that did not require military experience or technical skill (e.g. the στρατηγία) in all probability formed part of the reforms of Ephialtes, Hdt. seems here to have been led into error by the later usage.

8. πολεμαρχεῖν. In the Solonian constitution the πολέμαρχος was the head of the army; also, as strangers and enemies were synonymous, he was entrusted with the protection of the rights of aliens (Meyer and Schömann, *Der Attische Process* i. 65). After the reforms of Cleisthenes the command alternated, ten στρατηγοὶ were chosen annually one from each of the ten new tribes, and the Polemarchos, though he marched out of the city at the head of the army and enjoyed certain honorary rights, such as the position at the extremity of the right wing in battle (see below c. 111. 6), was no longer commander-in-chief, but was attached to the council of the generals in which he had a vote and probably the presidency (cf. Appendix II). This is the last occasion on which he is found in the field; hereafter he appears as a purely civil magistrate: only the sacrifice offered by him to Artemis Agrotera and Enyalios, and his superintendence of the ἐπιτάφιος ἀγῶν are survivals of his original military authority.

11. Ἀφιδναῖος, of Aphidna, a deme near Decelea belonging to the tribe Aiantis.

12. ἐν σοὶ—ἐστὶ, *it rests with you*, III. 85 ἐν τούτῳ τοὶ ἐστὶ ἡ βασιλέα εἶναι ἢ μή, VII. 60 ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, 118.

13. μνημόσυνον· μνημεῖον, also Thuc. v. 11. Most edd. adopt here the pl. μνημόσυνα, and that is doubtless used of a single memorial, e.g. II. 48 (of the Labyrinth); VII. 24 (of Xerxes' canal); in IV. 88 μνημόσυνον in an epigram varies with μνημόσυνα in text, but as the sing. is also found (II. 135, IV. 81, 88, 166), and in the following all the codd. have οἶον, I have followed Herwerden in adopting the reading of the R family.

14. ἐς τὸν ἄπαντα—βίον, *as long as there are men, to all eternity*. More usually, ἐς τὸν ἄπαντα χρόνον, or αἰῶνα.

17. μὲν γε. γε heightens the contrast, cf. on c. 46. 11.

ὑποκύψωσι; see on c. 25. 10.

18. δέδοκται, *it has been determined*, i.e. by Hippias and the Persians; cf. VII. 16, IX. 74. Others would read δέδεκται, *it has been shewn*, i.e. by the example of other places.

22. σέ τοι, *you, above all others*.

ἀνήκει, below ἐς σέ τείνει: un-Attic.

23. ἔρχομαι φράσων, just as we say, *I am going to tell*. This periphrasis with ἔρχομαι is common in Hdt. e.g. I. 5, II. 40, 99, III. 6, IV. 99, VII. 102: Plat. Theaet. 180 c.

26. ἔλπομαι· ἐλπίζω, an Ionic verb. Here, as often, it means *think, suppose*.

29. σαθρόν, properly of a *rift, crack* in a vessel, continues the metaphor of διασεῖσιν (Abicht), which has the meaning not so much of *to throw into confusion*, as *to set at variance, to introduce discord*.

30. τὰ ἴσα νεμόντων; see on c. 11. 17.

31. συμβολῆ, *engagement*, as c. 120. 6, I. 66, 74 etc., apparently unknown in Attic prose.

32. ἐκ σέο ἤρτηται; cf. IX. 80 πάντα τὰ πρήγματα τῶν βαρβάρων ἤρτηται ἐκ Πέρσεων.

34. ἀποσπύδειν, *dissuadere*) (ἐπισπύδειν, cf. VII. 18 καὶ Ἀρτάβανος, ὃς πρότερον ἀποσπύδων μούνος ἐφαίνετο, τότε ἐπισπύδων φανερός ἦν.

CHAPTER CX.

3. ἐκεκύρωτο, *was determined once for all.*

5. τῶν ἢ γνώμη ἔφερε, *whose judgment inclined to, sententia ferebat*, so v. 118, viii. 100, un-Attic.

6. πρυτανηγή is here used of the alternating command of the generals.

7. ὁ δὲ . . . ἐγένετο. See *Appendix on Marathon.*

8. συμβολήν ἐποιεῖτο; see on c. 27. 15.

CHAPTER CXL

1. ἐς ἐκείνον περιῆλθε, *came to his turn.* περιελθεῖν is often used by Hdt. of succession in office and the like, e.g. i. 187 ἐς Δαρεῖον περιῆλθε ἡ βασιληγή, iii. 65, 140.

3. ἤγειτο. This seems to mean here not that he commanded the right wing, but that he had the post of honour on the extreme right, that he led off the right wing, the rest of the army being posted beside him according to the succession of their tribes (ἐξεδέκοντο). This post he occupied as the representative of the ancient king (Eur. *Supp.* 657).

6. ὡς ἤριθμέοντο. There are two ways of taking this. (1) The imperfect may stand, by assimilation to the tense of the main clause, for the present, *as they are numbered*, referring to the fixed official order of the tribes—Erechtheis, Aegeis, Pandionis, Leontis, Acamantis, Oeneis, Cecropis, Hippothontis, Aeantis, Antiochis. (2) The imperfect may be taken literally, *according to their order at the time*, the order of the tribes being determined by lot, as it was for many other purposes. In support of the former view it has been pointed out that, at the beginning of the Peloponnesian war, the names of the citizens who fell in battle were inscribed according to the fixed order of the tribes (C. I. A. i. 443, 446, 447), and as we are told (Pausan. i. 32. 3) that the names of those who fell in the battle of Marathon were inscribed on στήλαι according to their tribes it has been concluded that they were arranged in their official order. But even granting that no change took place between 480 and 430 (and we know that changes did take place in the organisation of the army within that period, e.g. the com-



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ἀνήγον αἱ πόλεις, *i.e.* "to the gods enthroned on high" Classen, and the use of ἀνατιθέναι of dedicatory offerings.

11. κατεύχεται ὁ κήρυξ, *i.e.* the herald repeated the prayer before the assembly, cf. Thuc. vi. 32 εὐχὰς δὲ τὰς νομιζομένας πρὸ τῆς ἀναγωγῆς—ξύμπαντες ὑπὸ κήρυκος ἐποιοῦντο (Stein).

12. τὰ ἀγαθὰ, either (1) *what was good for them* (as in Xen. Mem. i. 3. 2 (Σωκράτης) ἤσχετο πρὸς τοὺς θεοὺς ἀπλῶς τὰγαθὰ διδόναι), or (2) *the good things mentioned in the prayers*. A similar honour was paid to the Chians for their fidelity, ὥστε τὰς εὐχὰς κοινὰς καὶ περὶ ἐκείνων καὶ σφῶν αὐτῶν ἐποιοῦντο, καὶ σπένδοντες ἐπὶ ταῖς θυσίαις ταῖς δημοτελέσιν ὁμοίως ἤσχοντο τοῖς θεοῖς Χίοις διδόναι τὰγαθὰ καὶ σφίσιν αὐτοῖς, Theopomp. apud Schol. Arist. Av. 880 διδόναι Νεφελοκοκκυγιεῦσιν ὑγίειαν καὶ σωτηρίαν αὐτοῖσι καὶ Χίοισι, a parody on this custom. These passages are in favour of the second interpretation.

15. τὸ στρατόπεδον—τὸ μὲν—τὸ δὲ; the whole is put in opposition to its two parts.

16. αὐτοῦ; see on c. 30. 8.

ἐπὶ τάξις ὀλίγας, *a few ranks deep*, cf. vii. 188 ὠρμέοντο ἐς πόντον ἐπὶ ὀκτῶ νέας. In Attic the gen. is more usual.

CHAPTER CXII.

1. διετέτακτο, impersonal.

ἐγένετο καλά; so χρηστά, ix. 61, 62; in the same chapters also without the adj., 61 τῶν σφαγίων οὐ γενομένων, 62 ὡς δὲ χρόνῳ κοτὲ ἐγένετο, and so in Attic, Thuc. v. 55 οὐδ' ἐνταῦθα τὰ διαβατήρια αὐτοῖς ἐγένετο, 116.

2. ἀπείθησαν, like runners in a race.

3. ἐς; see on c. 78. 5.

4. τὸ μεταίχμιον, an Ionic word.

7. ἐπέφερον, *charged them with madness, regarded them as mad*, cf. vii. 10 πάγχυ σφι μανίην ἐπενείκαντες, also i. 26 αἰτίην ἐπιφέρειν, i. 131 μωρίην, iv. 154 μαχλοσύνην.

καὶ πάγχυ· καὶ πάνυ. In this sense Hdt. commonly has καὶ (τὸ) κάρτα, *e.g.* c. 52. 19, i. 71, iii. 104, iv. 181.

8. ὀρέοντες αὐτοὺς ὀλίγους. "Vere R ὀρέοντες αὐτοὺς ἔοντας ὀλίγους," Cobet. But though the participle would have

been usual, it is found omitted vii. 10 τὰς μὲν γε τῶν Ἑλλήνων ὀρέοντες ὀλίγας νέας, τὰς δὲ ἐσωτῶν πλήθει πολλαπλησίας.

καὶ τούτους; see on c. 11. 8.

10. κατείκαζον; see on c. 16. 12.

15. καὶ τοὺς ἄνδρας ταύτην ἐσθημένους. This cannot be right. Krüger would restore the syntax by reading καὶ ἄνδρας τοὺς, Cobet by omitting τοὺς. Perhaps Herwerden is right in regarding the whole as a gloss upon τὴν Μηδικὴν ἐσθῆτα.

ἐσθημένους· ἐνδεδυκότας, which is also more common in Hdt.

16. τέως δὲ ἀκοῦσαι; for the fear of the Medes cf. Theog. 763 πίνωμεν, χαρίεντα μετ' ἀλλήλοισι λέγοντες, | μηδὲν τὸν Μήδων δειδιότες πόλεμον.

CHAPTER CXIII.

2. τὸ μέσον ἐνίκων. The acc. as below τὸ δὲ κέρασ ἐκάτερον ἐνίκων οἱ Ἀθηναῖοι, v. 1 νικῶντων δὲ τὰ δύο τῶν Περινηθίων. It must be taken, as in τὰ πάντα νικᾶν, as an extended use of the acc. of the internal object (cognate acc.).

5. ῥήξαντες, broke them, so in Hom., but apparently un-Attic.

6. ἐς τὴν μεσόγαιαν, i.e. towards the interior, in the direction of Vrana, not into the district of Attica called Μεσόγαια. It is possible that the tumuli of Vrana may be the tombs of the Persian slain.

13. πῦρ—αἵτεον; cf. Il. N. 713 ἄσσετε πῦρ.

CHAPTER CXIV.

1. πόνῳ, struggle = μάχη, so vii. 190, viii. 89.

3. ἀπὸ δ' ἔθανε. According to Hdt.'s regular usage we should have here expected ἀπὸ μὲν ἔθανε in the preceding clause. followed by ἀπὸ δὲ without a verb, as in viii. 89 ἐν δὲ τῷ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβιγνης, ἀπὸ δὲ ἄλλοι πολλοί, also v. 81, ix. 5.

4. Κυνέγαρος, brother of Aeschylus the poet.

5. τῶν ἀφλάστων, aplustre, see Rich, Dictionary of Antiquities.

6. τὴν χεῖρα ἀποκοπεῖς. "Sic dicitur ἀπετμήθη τὴν κεφαλὴν, ἀπεκόπη τὴν δεξιάν, ἐξεκόπη τὸν ὀφθαλμόν, ἐπλήγη τὸν ὤμον,

έξετμήθη τήν γλώτταν, διεφθαρμένος τὸ σῶμα, περιτετιλμένος τὰ πτερά.....Rectissime dixit Xen. *Anab.* i. 10. 1 ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ, et contra ii. 6. 29 ἀπέθανον Κλέαρχος καὶ οἱ ἄλλοι ἀποτμηθέντες τὰς κεφαλὰς, nempre hoc modo de vivis, illo de mortuorum cadaveribus loquebantur, in qua re apparet quam accurate cogitare et dicere veteres soleant," Cobet.

CHAPTER CXV.

3. ἔξανακρουσάμενοι. This compound is found only here: the simple ἀνακρούεσθαι is a naval technical term. Observe the force of the double preposition, *backing their ships (ἀνά) away from the land (ἐκ)*.

4. ἐκ τῆς νήσου ἐν τῇ Ἐλιπον; see c. 107. 10.

7. αἰτή ἔσχε, *the accusation arose*; ἔχειν is here intrans. In v. 70, 71 φονεῦσαι αὐτοὺς αἰτή ἔχει Ἀλκμεωνίδας it is followed by acc. of person.

8. ἐπινοηθῆναι, in active sense as iii. 122. Elsewhere Hdt., like Attic writers, uses the active.

10. ἀσπίδα; see *Appendix on Marathon*.

CHAPTER CXVI.

2. ὡς ποδῶν εἶχον [τάχιστα]. τάχιστα is manifestly a gloss on the preceding words which themselves mean *with all speed*, cf. ix. 59 ἐδίωκον ὡς ποδῶν ἕκαστος εἶχον.

5. τοῦ ἐν Μαραθῶνι; see c. 108. 3.

6. ἐν Κυνοσάργει, a public place on the east side of the city at the south foot of Lycabettus, in which lay a temple of Heracles. Herodotus does not expressly say, as later writers (Plut. *Aristid.* 5), that the Athenians marched back to Athens in the same day and that in the same day the Persian fleet arrived off Phalerum—a physical impossibility. At the same time he evidently wishes to impress his readers with the extraordinary activity of the Athenians.

7. ὑπεραιωρηθέντες, *lying off*; for the metaphor, cf. μέτεωρος.

8. τότε)(the later harbour, the Piraeus.



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14. **ἰδέας**; see on c. 100. 9.

15. **ἔλαιον** = here *petroleum*.

ἀρύσσονται. This form of the present occurs only here for **ἀρύομαι**, Attic **ἀρύτομαι**, and the correction **ἀφύσσονται** is tempting. However, similar double forms are found in other verbs, e.g. **ἀφύσσω**, **ἀφύω**; and at π. 168 there is a noun **ἀρυστήρ**, not **ἀρυτήρ**.

17. **ὑποτύψας τούτῳ**, *dipping with it*, π. 186 **κόντῳ ὑποτύπτοντες ἐς λίμνην**.

19. **ἄλλο**. The addition of this seems to be necessary: apparently the three materials separated in the reservoir, and were then poured into different vessels (*δια*-).

24. **μέχρι ἐμέ**; this does not of itself necessarily imply that Hdt. visited the place, but his minute description makes this probable.

CHAPTER CXX.

4. **καταλαβεῖν**, *rem adhuc integram deprehensuri* (Schweighaüser); here absolutely: with acc. π. 230 **οἱ δὲ (λέγουσι) ἄγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξέδον αὐτῷ καταλαβεῖν τὴν μάχην γινομένην, οὐκ ἐθελῆσαι**.

8. **αἰνέοντες· ἐπαινοῦντες**.

CHAPTER CXXI.

1. **θῶμα δέ μοι κ.τ.λ.** Pindar seems to hint at this charge *Pyth.* vii. 18 **τὸ δ' ἄχρυμαι φθόνον ἀμειβόμενον καλὰ ἔργα**. From the anxiety which Hdt. shews to prove this story false, we must suppose that it had been revived by the enemies of Pericles, whose friend and admirer Herodotus was. By the mother's side Pericles belonged to the Alomaeonidae, and we know from Thuc. i. 120 that his descent was used as a handle against him by his political opponents.

ἐνδέκομαι· ἀποδέκομαι, see on c. 43. 14.

5. **οἵτινες**, *quippe qui*.

7. **Καλλίης τε** is continued by **καὶ οἱ Ἀλκμεωνίδαι** c. 123. The house of Kallias was one of the richest and noblest in Athens. The names were alternately Callias and Hipponicus. The grandson of this Hipponicus fell at the battle of Delium.

10. ὑπὸ τοῦ δημοσίου, *sc.* δούλου (Stein), *by the public crier, who was a state slave.* Abicht, not so well, takes it as neuter = *by the state.*

CHAPTER CXIII.

1. οὐδὲν ἴσσον = μᾶλλον (litotes).

3. τούτους γε, *these men, whatever others might do.*

4. ἔφευγον—τούς τυράννους; *cf.* v. 62 Ἀλκμεωνίδαί γένος εἶοντες Ἀθηναῖοι καὶ φεύγοντες Πεισιστρατίδας.

8. ἢ περ Ἀρμόδιός τε καὶ Ἀριστογείτων, whom the popular belief regarded as liberators, *cf.* the well-known Scolion ἐν μύρτου κλαδί κ.τ.λ., Bergk, *Poet. Lyr. Graec.*⁴ iii. 646. Both Hdt. and Thuc. looked upon this belief as ill-founded, *cf.* Thuc.

vi. 59 Ἰππίας—παυθεῖς ὑπὸ Λακεδαιμονίων καὶ Ἀλκμαιωνιδῶν.

10. τοὺς ὑπολοίπους; Hippias and Thessalus.

13. εἰ δὴ, *si quidem.*

16. πρότερον; *see* v. 63.

CHAPTER CXIV.

1. ἀλλὰ γάρ, *at enim, but it may be said,* introduces an imaginary objection, as in the orators often ἀλλά, ἀλλὰ νῆ Δία.

3. μὲν ὦν, *impro.*

6. λόγος αἰρεῖ, *ratio suadet, it is probable,* so ii. 33 τὸν δὲ δὴ ποταμὸν τοῦτον τὸν παραρρέοντα καὶ Ἐτέαρχος συνεβάλλετο εἶναι Νεῖλον καὶ δὴ καὶ ὁ λόγος οὕτω αἰρεῖ, iii. 45. In this sense Abicht would insert the article, which according to him, in iii. 45, is found in A; here, however, none of the mss. give the article. Hdt. also uses it with a personal object in the meaning of *animus fert, placet,* i. 132 χρᾶται ὅτι μιν λόγος αἰρεῖ, iv. 127, vii. 41. Plato often has ὁ λόγος αἰρεῖ = *ratio evincit.*

7. ἐπὶ τοιούτῳ λόγῳ, *with such a purpose,* so iii. 36 κατακρύπτουσι τὸν Κροῖσον ἐπὶ τῷδε τῷ λόγῳ ὥστε—καταχρᾶσθαι, vii. 5.

8. ἄλλως εἰπεῖν, *deny,* *cf.* Eur. *Hec.* 302, *Or.* 709, *Hel.* 1106, Plat. *Theaet.* 205 ε.

ὄς; *see on* c. 37. 11.

CHAPTER CXXV.

GENEALOGICAL TREE OF THE ALCMAEONIDAE.

Megacles I. (Archon *circ.* 620, v. 70)

Alcmaeon (*circ.* 590, vi. 125) Cleisthenes of Sicyon (*circ.* 596—

Megacles II. (*circ.* 560) = Agariste 565)

Cleisthenes (v. 65) Hippocrates

Megacles III.

Megacles IV.

Agariste

Xanthippus

Deinomache
= Cleinias

Euryptolemus

Pericles

Alcibiades

Isodice
= Cimon

Ariphron

1. τὰ ἀνέκαθεν; see on c. 35. 4.

3. Ἀλκιμέωνος. Alcmaeon is mentioned (Plut. Sol. 11) as the leader of the Athenians in the first Sacred War.

4. τοῦτο μὲν; to this corresponds μετὰ δέ, c. 126. 1.

5. τοῖσι—ἀπικνεομένοισι, i. 53. As Cleisthenes flourished *circ.* 596—565, and Croesus *circ.* 560—546, Alcmaeon, whose son married Agariste, daughter of Cleisthenes, lived before the time of Croesus. It has been suggested that Hdt. confused Croesus with his father Alyattes.

12. τὸν ἄν=δσον ἄν, π. 65 τὸ δ' ἄν ἐλκύση τοῦτο τῇ μελεδωνῶ—τῶν θηρίων διδοῖ, Aesch. Sept. 803 ἔξουσι δ' ἦν λάβωσιν ἐν ταφῇ χθονός.

14. ἐπιτηδεύσας προσέφερε, *carefully prepared and applied*, cf. π. 18 ἐς τὸν τὰς μὲν νύκτας ἐπιτηδεύοντας τιθέναι τὰ κρέα, where it indicates the care used by the priest to conceal the trick. For προσέφερε cf. c. 18. 4 παντοίας μηχανὰς προσφέροντες.

16. κοθόρνους. The context shews that Hdt. refers here to the hunting boot which reached far up the leg. Another form of the cothurnus was a wide, loosely-fitting shoe, such as was worn by women, Arist. Ran. 47, Lys. 657, cf. Hdt. i. 155.



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mere repetition of what was said before. Perhaps Stein is right in adding *μῶνος*, cf. l. 29.

9. *ὑπερφύντος*, *who surpassed*, only here in classical Greek.

10. *φυγόντος ἀνθρώπους*; cf. iv. 174 *Γαράμαντες οἱ πάντα ἄνθρωπον φεύγουσι καὶ παντὸς ὀμίλιαν*.

11. *τούτου τοῦ Τιτόρμου* resumes *Τιτόρμου τοῦ ὑπερφύντος*.

12. *Φείδωνος*, despot of Argos. His date is disputed: it has been customary to place him in the eighth century, but strong arguments have been adduced for bringing him down to the seventh (for a discussion of the question see Bury, *Nemean Odes of Pindar*, 254 sq.). He introduced the Aeginetan system of weights and measures (*τοῦ τὰ μέτρα ποιήσαντος*), which in historic times was in use over nearly all the Peloponnese, and which was directly borrowed from the Phoenico-Babylonian system. It is chronologically impossible that his son should have been one of the suitors, though the anachronism is less glaring, if Hdt. supposed him to have lived in the seventh century.

15. *ἐξαναστήσας—ἔθηκε*. The Eleans were the regular presidents of the Olympic festival. They appointed the superintendents of the festival, *Ἑλλανοδίκαί*, originally one, then two, increased (B.C. 480) to nine, and finally (B.C. 472) to ten, probably one from each tribe. In Ol. 8 (748), according to the traditional chronology, Phidon himself undertook the presidency. According to Ephorus his claims were based on the fact that his ancestor Heracles had instituted the festival. The Eleans regained the presidency, according to Ephorus, by the help of the Lacedaemonians. They called this Olympiad *ἀνολυμπιάς*, as having been irregularly celebrated. Mr Bury in his *Pindar* 256 sq. argues with great force that, just as the other great Greek festivals were established by despots, so the Olympian games, as a Pan-Hellenic festival, were instituted by Phidon; that on the decline of the power of Argos, the presidency was usurped by Elis with the support of Sparta; and that the tradition which recorded the existence of the Olympia in the eighth century was an invention of the Elean usurpers to give an appearance of justice to their claim.

17. *τούτου δὴ παῖς* resumes *Φείδωνος παῖς*.

20. δεξαμένου, *entertained*.

27. προφέρων· διαφέρων, as v. 28 ἡ Νάξος εὐδαιμονίῃ τῶν νήσων προέφερε, used by Thuc., e.g. i. 123, vii. 77.

30. Σκοπαδέων. The Scopadae of Cranon were one of the most influential families in Thessaly; the other powerful family was the Aleuadae in Larissa, who, at the time of the Persian wars aimed at dominion over the whole of Thessaly.

CHAPTER CXXVIII.

1. ἐς; see on c. 88. 10.

5. ὀργῆς, *disposition*; in this sense common in Ionic and in Tragedy, rare in Attic, Thuc. i. 132, Plat. *Legg.* 908 E, Aeschin. ii. 179.

7. ἐξαγινέων· ἐξάγων.

8. συνεστοί, *in social intercourse*. συνεστῶ is found nowhere else, but ἀπεστῶ, εὐεστῶ are. In the same sense is found *συνουσία* ii. 78 ἐν δὲ τῆσι συνουσίῃσι τοῖσι εὐδαίμοσι αὐτῶν, ἐπεὰν ἀπὸ δέλπνου γένωνται, περιφέρει ἀνὴρ νεκρὸν ἐν σορῶ ξύλιον πεποιημένον. Here, however, *συνουσία* would have been very awkward, as it has just been used in a different meaning.

9. τοῦτον πάντα—ἐποίει. The reading of the mss. can hardly be right. In default of anything better I have adopted Madvig's ἐπιστίους.

11. κου; see on c. 27. 1.

ἠρέσκοντο. This use of the middle is very rare. Hdt. has it again ix. 79 ἐγὼ δ' ὦν τούτου εἵνεκα μήτε Αἰγινήτησι ἄδοιμι μήτε τοῖσι ταῦτα ἀρέσκεται ἀποχρᾶ τέ μοι Σπαρτιήτησι ἀρεσκόμενον ὅσια μὲν ποιεῖν ὅσια δὲ καὶ λέγειν. The aor. pass. is found in this sense Soph. *Ant.* 500 μηδ' ἀρεσθείη ποτέ. Generally the middle is followed by the acc. and means *to propitiate*. Some editors would read ἠρέσκοντό οἱ οἱ, but would Hdt. have tolerated such a combination of words? Stein compares i. 27 ὡς δὲ ἄρα οἱ ἐν τῇ Ἀσίῃ Ἕλληνες κατεστράφατο, where the cacophonous οἱ οἱ is avoided.

14. ἐκρίνετο = προῦκρίνετο, *was preferred*, as c. 129. 2, v. 5 ἡ δ' ἂν κριθῆ καὶ τιμηθῆ (= προτιμηθῆ).

τὸ ἀνέκαθεν—ἦν προσήκων. Hippoclidēs traced his origin back to Philaeus (c. 35. 6), whose mother was looked upon as

the granddaughter of the Lapith Caeneus, from whom the Cypselidae (v. 92. 13) traced their descent. This passage indicates that the Cypselidae and the Orthagoridae were on friendly terms.

CHAPTER CXXIX.

2. κατακλίσιος τοῦ γάμου, of the celebration of the marriage feast, literally, of making to recline at, a curious expression, as one could not say κατακλίνειν γάμον, cf. i. 126 τοὺς Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Herwerden suggests ἱστιήσιος, cf. ἐστιᾶν γάμους.

ἐκφασίς seems to occur only here.

3. τόν ὄντινα; see on c. 37. 11.

5. ὡς ἀπὸ δείπνου ἐγίνοντο, when they had finished dinner, lit. when they had come to be after dinner; the same expression i. 126, 133, ii. 78, v. 18, ix. 16.

6. ἔριν ἄγῶνα, ix. 33 ἀσκέων δὲ πεντάεθλον παρ' ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἰερωνύμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν.

ἀμφί· περί, cf. the use of ἀμφί for περί in Hdt. in expressions like i. 140 ἀμφί μὲν νόμῳ τούτῳ ἐχέτω ὡς καὶ ἀρχὴν ἐνομίσθη, iii. 32 ἀμφί δὲ τῷ θανάτῳ αὐτῆς διξὸς—λέγεται λόγος, iv. 127, v. 19, 52.

τῷ λεγομένῳ ἐς τὸ μέσον, what is said for the good of all, for the entertainment of the company. Cf. Theog. 493 ὑμεῖς δ' εὖ μυθεῖσθε παρὰ κρητῆρι μένοντες—ἐς τὸ μέσον φωνεῦντες. For ἐς τὸ μέσον, cf. c. 130 ἔλεξε ἐς μέσον.

8. κατέχων. κατέχειν may mean to restrain, or hold under, and from this may be got a meaning that will suit this passage, curbing the others, keeping them down, which borders on the meaning of surpassing them. Others take κατέχειν in the sense of enchaining the others, keeping them in wrapt attention, but that does not suit the passage so well. Madvig's κατελὼν is too strong.

9. ἑμμελίην, a tune. Strictly speaking, ἑμμέλεια was the tragic dance corresponding to the comic κέρδαξ (Poll. iv. 99 εἶδη δὲ ὀρχημάτων ἑμμέλεια τραγική, κέρδακες κωμικοί, σίκιννις σατυρική): here it seems to be used generally of dance-music.

10. κως; see on c. 27. 1.



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4. Κλεισθένης, who substituted for the old four tribes the ten later tribes, v. 69.

Κλεισθένης τε. This should have been followed by καὶ Ἴπποκράτης. But, after the remarks about Cleisthenes, Κλεισθένης τε is resumed by οὗτός τε δὴ and καὶ Ἴπποκράτης connected therewith.

6. ἀπό; see on c. 47. 4.

12. Λέοντα τεκείν; the lion was the symbol of royalty, cf. v. 56, 92. Cf. also Arist. *Thesm.* 314 λέων λέων σοι γέγονεν, αὐτέκμαγμα σόν.

CHAPTER CXXXII.

1. τρώμα, sc. Περσέων, *clades, blow*, often in Hdt., e.g. viii. 27 τὸ ἐν Θερμοπύλῃσι τρώμα, but un-Attic.

3. αὐξέτο, *waxed great*, cf. v. 78 Ἀθηναῖοι μὲν νυν ἠύξηντο.

4. αἰτήσας. Here there is an anacoluthon; the sentence begins as if it were to go on αἰτήσας—καὶ παραλαβὼν ἔπλει, but after the long parenthesis the part αἰτήσας is repeated by αἶται, and the construction of the sentence changed.

8. εὐπετέως· ῥαδίως.

9. τοιαῦτα. Gomperz would write τοσαῦτα in accordance with Hdt.'s usage.

10. ἔδοσαν. Cobet is probably right in reading this for παρέδοσαν, a compound which would have no meaning here.

CHAPTER CXXXIII.

3. ὑπῆρξαν πρότεροι στρατευόμενοι, *had been the aggressors by coming against them first*. From iv. 1 ἐκεῖνοι πρότεροι ἐσβαλόντες ἐς τὴν Μηδικὴν ὑπῆρξαν ἀδικίης (also i. 131, vi. 119. 6), Stein suggests to add ἀδικίης here, but ὑπάρχειν may stand absolutely in the sense of *to be the beginner in a quarrel*, v. L. and S.

5. πρόσχημα λόγων, *pretext*, as iv. 167 αὕτη μὲν νυν αἰτία πρόσχημα τοῦ λόγου ἐγένετο.

ἔγκοτον; see on c. 73. 5. The statement of Herodotus that this expedition was due to private enmity against Lysagoras has been called in question. Duncker sees in it a justifiable offensive against the Persians, with the object of rendering a

new attack on Attica more difficult by extending the Athenian empire, and increasing its resources. According to Curtius the aim of Miltiades was to levy contributions on the subjects of the king, among whom the rich Parians were to be the first to suffer. Busolt adds the suggestion that he may have wished to found an independent naval empire. In any case the demand was not extortionate considering the wealth of the island, cf. Busolt, *Gr. Gesch.* II. 85.

μέν—ἀτάρ, as c. 35. 2.

7. Ὑδάρνεα, son of Hydarnes, one of the seven conspirators against the false Smerdis. He is probably the Hydarnes mentioned VII. 135 as στρατηγὸς τῶν παραθαλασσίων.

9. κατειλημένους. This compound is common in Hdt. but is hardly Attic; Thuc. IV. 57 has ἐς τὸ τεῖχος κατακλήσθαι.

14. ὄκως—δώσουσι, cf. *GMT.* § 337.

16. ἐπιφραζόμενοι· ἐπινοοῦντες.

17. τοῦ τεύχεος is to be taken with τῆ.

CHAPTER CXXXIV.

2. λέγουσι here stands in the sense of what is elsewhere κατὰ ταῦτὰ λέγουσι, e.g. IV. 150 μέχρι μὲν νυν τούτου τοῦ λόγου Λακεδαιμόνιοι Θηραίοισι κατὰ ταῦτὰ λέγουσι, τὸ δὲ ἀπὸ τούτου μούνοι Θηραῖοι ὧδε γενέσθαι λέγουσι. Krüger suggests that κατὰ ταῦτὰ may have fallen out here. The common Greek version has probably been preserved by Ephorus, according to whom the walls had already fallen, and conditions of surrender had been agreed upon, when a forest fire broke out at Myconus, and Miltiades fearing that it was the Persian fleet sailed away.

αὐτοὶ = μούνοι.

5. ἐούσαν—εἶναι, the same transition III. 41 (σφρηγίς) σμαράγδου μὲν λίθου ἐούσα, ἔργον δὲ τῆν Θεοδώρου, cf. on c. 13. 8.

10. διερχόμενον; this can hardly be right, as in any case we should expect διόντα, for, apart from this doubtful passage, ἔρχομαι is in Hdt. as in Attic confined to the pres. ind., the other parts of the pres. and the ipf. being supplied from εἶμι. ἀπικόμενον, the reading of the other family, satisfies the meaning, but does not account for διερχόμενον. Probably both are glosses on some other verb. Stein suggests διέρποντα, in

support of which might be cited the gloss *διέρπει· διέρχεται*, Hesych.

12. *ἔρκος* = *περίβαλος*.

θεσμοφόρου; see on c. 16. 9.

14. *μέγαρον*, the *ἄδυτον* or *νεὸς* in its narrower sense, the *cella* in which were the images of the gods.

ὅ τι δὴ, *something or other*; *δοτις δὴ* has become a mere adj. Cf. Thuc. vii. 87 *ἐς τὴν Ἄσπενδον ἢ τινι δὴ γνώμη ἀφικνεῖται*.

15. *κινήσοντά τι τῶν ἀκινήτων*. Stein thinks that the reference is to some image, such as the Palladium, on the possession of which the safety of the city depended.

16. *τε—καί*, *parataxis*, see on c. 23. 1.

17. *πρόκατε· εὐθύς*: an Herodotean word.

18. *καταθρόσκοντα τὴν αἵμασιν*, like vi. 218 *καταβαίνειν τὸ ὄρος*.

CHAPTER CXXXV.

1. *φλαύρωσ ἔχων*; see on c. 94. 9.

9. *ἡσυχίη τῆς πολιορκίης*; a similar obj. gen. i. 45 *ἐπεῖτε ἡσυχίη τῶν ἀνθρώπων ἐγένετο περὶ τὸ σῆμα*. For *ἡσυχίη ἔσχε*, cf. i. 69 *καὶ γὰρ τινες αὐτοὺς εὐεργεσίαι εἶχον ἐκ Κροίσου πρότερον ἔτι γεγонуῖαι*.

11. *καταχρήσονται*. In Attic *διαχρῶμαι* is found in this sense and with the acc. on the analogy of *ἀποκτείνω*.

13. *ἔρσενά γόνον* = *ἄρρενας*, cf. Aesch. *Choeph.* 495, Eur. *Andr.* 23.

14. *οὐκ ἔα*; see on c. 109. 2.

15. *δεῖν*; see on c. 74. 3.

CHAPTER CXXXVI.

3. *ἔσχον ἐν στόμασι*, here in a bad sense; otherwise iii. 157 *ιδόντες δὲ τοῦτο τὸ ἔργον οἱ Βαβυλώνιοι πάντες Ζώπυρον εἶχον ἐν στόμασι αἰνέοντες*.

6. *ἔνεκεν*. The technical term for this charge was *ἀπατήσεως τοῦ δήμου* (Meier u. Schömann, *Attische Process*² I 424). *ἔνεκεν* is justly suspected by Herwerden.

10. *τῆς μάχης τε—πολλά ἐπιμνημένοι καὶ τὴν Δήμου αἴρεσιν*. This use of the gen. and acc. together is at first sight



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logus, κλνπι. 467 sq.). It is worth noting that in 1886 inscriptions were found in Lemnos in a language which some have identified with Etruscan.

ἐπεῖτε—ἐξεβλήθησαν; the sentence is interrupted by the long parenthesis and never completed. The pass. to ἐκβάλλω is usually supplied by ἐκπίπτω, cf. Cobet *V. L.* 54 sq.

5. πλὴν τὰ λεγόμενα, cf. π. 130 αἴτινες μέντοι εἰσί, οὐχ ἔχω εἶπαι πλὴν ἢ τὰ λεγόμενα.

6. ἔφησε—λέγων ἀδίκως, i.e. used the expression ἀδίκως.

7. ἰδεῖν; see on c. 84. 6.

9. ὑπὸ τὸν Ὑμησσόν, stretching away under Hymettus, for acc., cf. v. 10 τὰ ὑπὸ τὴν ἄρκτον ἀοίκητα δοκεῖ εἶναι διὰ τὰ ψύχρα, Π. E. 267 ὅσσοι ἔασω ὑπ' ἡῶ τ' ἡέλιόν τε.

10. τοῦ τείχεος, the Πελασγικόν, or rather Πελαργικόν (which is shewn by inscr. to have been the Attic form). It seems not to have run continuously round the Acropolis, but to have been erected only at points where the natural defences were insufficient, especially on the W., N.E., E. and S.E. sides. It is said to have had nine gates. These must be looked for on the west side of the Acropolis, where it is most accessible. In a narrower sense the name Pelasgicon was given to a tract of land on the west side of the Acropolis, originally doubtless that enclosed by the wall. It covered a considerable area, and enclosed many temples.

13. φθόνον τε καὶ ἕμερον, subj. to inf.

15. ὡς δὲ—ἐξελάσαι; see on c. 54. 7.

κατοικημένους. Hdt. often uses οἰκῆμαι and κατοίκημαι in a pres. sense. Similarly κατοίκημαι in Thuc.

18. γὰρ here introduces something necessary for the understanding of what follows.

20. Ἐννεάκρουνον; this fountain lay by the bed of the Pissus south of the Olympieum, where traces of it have been found. The old name was Καλλιρροή, the modern name is the same. The name Ἐννεάκρουνος was given it after it had been built over by the Pisistratidae, Thuc. π. 15. Its waters were used for many sacred purposes, Thuc. l. c.

τούτον τὸν χρόνον. Even in the times of the Homeric poems we find slaves, chiefly captives in war. At the same

time freeborn women and even princesses are found doing menial work, cf. X. 153, ζ. 71 sqq.

25. ἐπιχειρήσειν. The fut. here is strange; it might be defended however on the ground that ἐπιβουλεύω contains some notion of futurity, cf. iv. 111 βουλόμενοι—ἐκγενήσεσθαι, if the reading is right, and *GMT.* § 113. It is impossible to look upon ἐπιχείρησιν of B² as representing any tradition. If any correction were necessary, it would be simplest to strike out the inf.

φανῆναι· φανεροῦς γενέσθαι, ἀλῶναι.

26. ἐωντούς; αὐτοί would be more regular, but Hdt. in such cases often has the acc.

27. αὐτοῖσι; it is unnecessary to change this to ἐωντοῖσι, see on the Dialect § 60.

30. Ἄλλα χωρία, such as Placia and Scylace on the Propontis (i. 57), Samothrace ii. 51, Imbros v. 26.

31. καὶ δὴ καί; see on c. 21. 11.

CHAPTER CXXXVIII.

5. ἐν Βραυρῶνι, on the E. coast of Attica. The Brauronia was a festival in honour of Artemis celebrated originally in Brauron, but afterwards in Athens; Mommsen, *Heortologie* 405 would put it on the 16th Munychion. It was a women's festival, at which mothers presented to the goddess their daughters between the age of five and ten. These were called ἄρκτοι, cf. Arist. *Lys.* 645 ἄρκτος ἡ Βραυρωνίους with Schol.

17. πολλῶ; see on c. 11. 18.

18. λόγους, pl. as c. 86. 26.

19. δεινόν τι = δέος: in a different sense i. 61 τὸν δὲ δεινόν τι ἔσχε ἀτιμάζεσθαι πρὸς Πεισιστράτου.

ἔσέδυνε· εἰσῆλθε, c. 125. 27.

23. ἀνδρωθέντες δῆθεν is the reading of the mss., but δῆθεν has an ironical force alien to this passage. Krüger suggests δῆτα which is awkward after the preceding δῆτα. Probably Herwerden is right in expelling the words as having arisen by dittography from the preceding δῆθεν[τες].

28. τοὺς ἅμα Θόαντι, cf. iv. 145. τοὺς ἅμα Θόαντι = *Thoas* and those with him = the more usual ἀμφὶ or περὶ (e.g. i. 63,

III. 76, v. 65). According to the usual version king Thoas was saved by his daughter Hypsipyle.

29. *νενόμισται*, perf. in pres. sense.

30. *ἔργα Δήμνια*, cf. Aesch. *Choeph.* 631 *ἤκασεν δέ τις τὸ δεινὸν ἄν Δημνίοισι πῆμασιν*.

CHAPTER CXXXIX.

2. *οὔτε γῆ καρπὸν ἔφερε*. For this curse, cf. III. 65, IX. 93, Soph. *O. T.* 171. A similar belief is found in Irish legend—“He (Conchobar) never gave a judgment at a time when it was not permitted him, that he might not give a false judgment, that his crops might not be the worse of it,” *Book of Leinster*, 106.

9. *δικάσωσι*. The verb *δικάζειν* is properly used of a third party to whom a dispute is submitted, but could hardly be used of one of the two parties. Hence Cobet is probably right in reading *δικαιῶσι*, cf. IX. 93 *πρὶν ἢ δίκας δῶσι τῶν ἐποίησαν, ταύτας τὰς ἄν αὐτὸς ἔληται καὶ δικαιοί*.

10. *ἐπαγγέλλοντο βουλόμενοι*, a rare use of the part. Stein compares VII. 27 *χρήματά τε ἐπαγγέλλετο βουλόμενος—παρέχειν*.

13. *ἐπιπλέην*, un-Attic.

17. *ἐξανύση*, absol. as VIII. 183; so c. 40 *κατανύσας*.

19. *ἐπιστάμενοι*, *believing*, as often in Hdt.

CHAPTER CXL.

1. *τότε μὲν τοσαῦτα*, the same formula IV. 150.

κάρτα πολλοῖσι. According to Hdt. v. 26, 27, the island was conquered by the Persians after the Scythian expedition, and a Persian governor set over the native population. With regard to the date of the Athenian conquest Hdt. furnishes no definite information. Modern historians generally bring it into connexion with the Ionian revolt, supposing that Miltiades effected his conquest while the Persians had their hands full with subduing their rebellious subjects. Meyer, however (*Philologus* XLVIII. 473 sqq.), thinks that the stormy years of the Ionian revolt would not have sufficed for the conquest of the island and its colonisation by Athenian settlers, and that, if



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APPENDIX I.

ON THE BATTLE OF MARATHON.

“HEMME*D* in by a semicircle of hills the plain of Marathon extends itself along the East coast of Attica. It is about six miles in length, and three miles at its greatest breadth. Between and over the mountains several ways lead towards Athens; the coast-road between Agrieliki and the sea was alone passable for chariots; other paths lead through the mountains from the neighbourhood of Vrana, but these could be traversed only on foot. It was probably by Cephisia and the path leading over Aphorismus into the valley of Avlona that the Athenians marched to Marathon¹.” At the Northern and Southern extremities of the plain are marshes, that on the South, called Brexisa, is the smaller: it is passable in many parts, being most marshy at its borders, especially on the Eastern and Western sides. The marsh to the North of the plain is much more extensive in area, but, with the exception of some patches on the edges, particularly North-East towards Drakonera, it is dry in the end of summer. The plain is for the most part perfectly open, but to the south of the Charadra between Mt. Kotroni and the sea there is a sort of island of vineyards, intermingled with fruit and olive trees and an occasional pine or cypress². There are also some trees on the sandy shore north-west of the mouth of the channel Sutro.

¹ Duncker, *Sitzungsbericht der Berlin. Akad.* 1886, p. 403.

² Milchhöfer, in Curtius u. Kaupert, *Karten von Attica* Text III—VI. p. 45. According to Lohr, *Jahrbüch. f. Class. Phil.* 1883, p. 523, the plain is treeless, except that at the foot of Kotroni there are three or four rows of trees, almond, fig, and olive. In antiquity it was known as *ἐλαιόκομος*, *ἐλαιήεις*. According to Milchhöfer the fact that land in Greece is now under cultivation is good evidence that it was cultivated in antiquity, as the tendency rather has been to let land fall out of cultivation.

The object of the Persians in landing at Marathon was to be able to fight the Athenians on ground favourable to themselves. Thus they would naturally encamp in the northern part of the plain between Kató Suli and Drakonera, leaving the passes on the south open for the passage of the Athenian forces¹. The Athenian commanders would seek a place which would give them protection against the superior numbers of the enemy, and from which, if the Persians attempted to march past along the coast road—the only road passable for cavalry—they could fall upon them and break through their column. The narrow valley of Avlona, with the mountains rising abruptly on both sides, is an excellent position for a small army. The flanks would be protected by Kotroni on the left and Agrieliki on the right, and there would be no danger of being outflanked. It is here that the army of the Athenians is generally supposed to have taken up its position. Milchhöfer², however, finds objections to this position and would locate the Athenian camp at the foot of Agrieliki in the neighbourhood of the chapel of St Dimitrios. In the absence of any definite information it is impossible to point with certainty to the precise spot where the battle was fought. Some would put it between the Charadra and Brexisa³, with the Athenians facing north-east, the Persians south-west⁴. As this portion of the plain was probably in ancient times, as now, covered with vine and olive yards, Milchhöfer follows Eschenburg in seeking the scene

¹ Duncker, *op. cit.* 397.

² *Op. cit.* 52. His objections are that this position was too far from the coast road, that it would require very complicated manoeuvres to bring an army out of it into battle array on the plain, and that it is doubtful whether they would have had a supply of water.

³ Busolt, *Griech. Gesch.* II. 79, after Duncker, *op. cit.* 405.

⁴ The Soros, formerly supposed to be the tomb of the Athenians, has been excavated by Schliemann and found to contain prehistoric graves. [Since the above was written, however, there has appeared in the *Berliner Philologische Wochenschrift* of September 13, 1890, an account of further excavations in the Soros, which have revealed a quantity of human bones and ashes, lecythi, etc., so that after all it is probably the tomb of the Athenians. If this be so, it is a strong proof that the battle was fought to the S. of the Charadra.]

of the battle to the north of the Charadra between Mt. Koraki and the sea. A run of eight stadia after they had got clear of the vineyards of Kotroni would have brought the Athenians beyond the Charadra, which in summer is dry. The course of the battle is in many points obscure, and there is no hope that it will ever become clear. Incomplete and unsatisfactory as in many ways it is, the narrative of Herodotus remains the oldest and most trustworthy source: any further details furnished by later writers are either attempts to fill up the gaps by conjecture, or they are taken from the later tradition that has been influenced by rhetorical motives¹. The chief of these later sources is the historian Ephorus². The following are the chief points in which he differs from Herodotus—(i) The council of war, in which it was determined to give battle, met not in the field but in Athens, and the subject of its deliberations was whether they should take the field or defend themselves behind their walls. (ii) The Plataeans joined the Athenians, not at Marathon but at Athens. (iii) The Greeks did not encamp over against the Persians for a considerable time, but gave battle on the following day. (iv) While Herodotus' account presupposes that the battle was fought on open ground, according to Ephorus the battle was fought at the foot of the mountains on ground not very open, and with trees in many places so that the Athenians might be protected from the enemy's cavalry. A consequence of this is that the Athenians must be supposed to have acted on the defensive, which is somewhat at variance with their *admirabilis pugnandi cupiditas* (Nep.

¹ Swoboda, *Wiener Studien*, vi. 18. For the rhetorical exaggerations with which the Attic orators adorned the battle cf. Isocr. *Panegyri*. 7 σημείον δὲ τοῦ τάχους καὶ τῆς ἀμίλλης· τοὺς μὲν γὰρ ἡμετέρους προγόνους φασὶ τῆς αὐτῆς ἡμέρας πυθίσθαι τε τὴν ἀπόβασιν τῶν βαρβάρων καὶ βοηθήσαντας ἐπὶ τοὺς ὄρους τῆς χώρας μάχῃ νικήσαντας τρόπαιον στήσαι τῶν πολεμίων, and for still grosser exaggeration [Lys.] *Epitaph*. 21—26. On the other hand the enemies of Athens took advantage of the fragmentary narrative to characterise the battle as “a slight brush with the barbarians on their landing” (πρόσκρουσμα βραχὺ τοῖς βαρβάροις ἀπόβασιν, Plutarch, *de malign. Herod.* c. 26).

² His account is preserved in Nepos, *Miltiades*, cc. 4—6.



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Milt. c. 5. 1). (v) While Herodotus gives the numbers neither of the Athenians nor of the Persians, Nepos gives the Athenians together with the Plataeans as ten thousand, and the Persian forces as consisting of two hundred thousand infantry and ten thousand cavalry. With regard to the first point, though at first sight it might seem more natural that a decision should be come to before the march took place, it may be remarked that, when they found themselves confronted by the superior forces of the Persians, the generals might well consider whether it was advisable to fight¹. When Ephorus says that the battle took place on the following day, this is an amendment of the rhetorical tradition according to which the battle was fought on the same day. As to his account of the battle, it is evidently an attempt to account for the absence of mention of the Persian cavalry, which must have puzzled ancient as well as modern readers^{2,3}.

This absence of mention of the Persian cavalry is the most striking gap in Herodotus' account of the battle, especially as we are told that the Persians landed at Marathon because the ground was most suitable for cavalry operations. Various explanations have been suggested, but, in the absence of any positive information, none of them rise above the level of more or less probable hypotheses. Curtius⁴ relying on a passage of Suidas⁵,

¹ Swoboda, *op. cit.* 12.

² *Op. cit.* 11.

³ Another short account is found in Suidas *s.v.* Ἰππίας, which agrees in some points with Ephorus—in the council at Athens, and in the strength of the Athenians: it agrees with Isocrates in putting the battle on the same day as the march to Marathon. Further, there is that of Trogus in the Epitome of Justins (2. 9), which resembles the two preceding, but avoids the inconsistency of Ephorus by making the Athenians attack the Persians *citato cursu*.

⁴ *Gött. Gelehrt. Anzeigen*, 1859, III. 2018 sq.; *Griech. Gesch.* II^b. 24, and 824 sq.

⁵ Χωρὶς ἰππεῖς· Δάτιδος ἐμβalόντος εἰς τὴν Ἀττικὴν τοὺς Ἴωνάς φασιν ἀναχωρήσαντος αὐτοῦ ἀνελθόντας ἐπὶ τὰ δένδρα σημαίνειν τοῖς Ἀθηναίοις, ὡς εἶεν χωρὶς οἱ ἰππεῖς, καὶ Μιλτιάδην συνιέντα τὴν ἀποχώρησιν αὐτῶν συμβαλεῖν οὕτως καὶ νικῆσαι. The worthlessness of this notice has been repeatedly shewn. Cf. Noethe, *de pugna Marath.* 58. 61; Crusius, *Rhein. Mus.* XL. 316 sq.; Duncker, *von Sybels Historische Zeitschrift* XLVI. 223 sq.; Swoboda, *op. cit.* 17.

started the theory that the shield was displayed *before* the battle as a signal that Athens lay open to attack, that the Persians at once proceeded to embark, and that Miltiades made the attack when the cavalry was already on board ship. This arbitrary treatment of tradition has met with little favour. The fact that the cavalry took no part in the battle, or at the most a very unimportant one, has been accounted for partly by the nature of the ground, partly by the speedy onset of the Athenians, which left the Persian commanders little time to send their cavalry against them, and, once they came to close quarters, the cavalry would be of no use. On the defeat of the wings they fled with them and embarked while their centre was still engaged in conflict. By the time that the Athenians had driven the centre to the sea, most of the ships had already put off. The Persian fugitives found probably only the ships furthest north by the Lake of Drakonera still drawn up on the shore, and here it was that the Persians thrust one another into the marsh as depicted in the picture in the Πουλαη (Pausan. i. 32. 6)¹. The hypothesis of Curtius has again been taken up by Eschenburg from considerations of the nature of the ground, and the impossibility, in his opinion, of embarking the cavalry during the battle. He is followed by Milchhöfer (Curtius u. Kaupert, *Karten von Attica* Text III.—VI. p. 54).

With regard to the display of the shield it is impossible to arrive at any certain conclusion. Herodotus distinctly asserts that the shield was exhibited after the battle, when the Persians were already embarked. Those who hold with Curtius are driven to the supposition that Herodotus has here fallen into error. Grote thinks that it was intended to be seen before the battle, to bring part of the Persian fleet round to Phalerum, while the army remained and fought at Marathon. Duncker supposes that it was a sign that all was ready at Athens for betraying the city to the Persians, so that the signal might still have been of significance. It is impossible to get beyond mere hypotheses.

¹ Duncker, *von Sybels Histor. Zeitschrift* XLVI. 250, *Sitzungsbericht der Berliner Akad.* 1886, 409.



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τερος πάντες ἦσαν αἰρετοί)). This method of election continued till some period after the sixth year from the death of Ephialtes, with this difference, that then the archonship was thrown open to the ζευγίται (c. 26 τὴν δὲ τῶν ἐννέα ἀρχόντων αἴρεσιν οὐκ ἐκίβουν, ἀλλ' ἕκτω ἔτει μετὰ τὸν Ἐφιάλτου θάνατον ἐγνώσαν καὶ ἐκ ζευγιτῶν προκρίνεσθαι τοὺς κληρωσομένους τῶν ἐννέα ἀρχόντων). Finally 100 men were chosen by lot, 10 from each tribe, and the archons selected by lot from them (c. 8 ὅθεν διαμένει ταῖς φυλαῖς τὸ δέκα κληροῦν ἐκάστην, εἴτ' ἐκ τούτων κυαμεύε[ω]). The duties of the polemarch are described in c. 58 and are such as are known already through Pollux.

Strategi are mentioned under the Draconian constitution (c. 4). They are said to have been increased to ten twelve years before Marathon, *i.e.* in B.C. 501, when one was elected from each of the ten tribes (see quotation above). In the fourth century they were elected from the whole people without distinction of tribe (c. 61 στρατηγούς πρότερον μὲν ἀφ' ἐκάστης φυλῆς, νῦν δ' ἐξ ἀπάντων). The date of the election is also recorded; it took place in the first prytany after the sixth in which the omens were favourable (c. 44).

INDEX I.

OF IONIC FORMS.

The references are to sections of the introduction. Words not given in this index will easily be found under the several headings.

ἀγαθοεργοί 40. 3
 Ἅγις 2
 ἀδείη 4. π α
 ἀδοιάστως 10 c
 ἀεθλεύω 25. 2
 ἀεθλέω 25. 2
 ἀεθλον 25. 2
 ἀείδω 25. 2
 ἀεικής 25. 2
 ἀείρω 25. 2
 ἀεκούσιος 25. 2
 ἀέκων 25. 2
 ἀέξω 25. 2
 ἀθροῖζω 42. 2
 αἴγεος 3. π e, 10 b
 Αἰγυρβέσσα 40. 3
 Ἄιδης 27. 2
 αἰδοῖος 42. 1
 αἰδρηλή 27. 2
 αἰεὶ 10 a
 αἰετός 10 a
 αἰσσω 27. 2
 αἰστώ 27. 2
 αἴτεο 32. 3
 ἀκήκοα 39. 2
 ἀκλέως 32. 3
 ἀληθείη 4. π α, 10 b
 Ἄλκμεών 3 π d
 ἀμείνους 40. 2
 Ἄμπρακιήτης 4. π b
 ἀμφισβατέω 1. π b
 ἀνδρήιος 36 b

ἀνέωται 76. 5
 ἀνθεμοῦντος 40. 3
 ἀνθρωπήιος 36 b
 ἀνθρωποειδής 40. 3
 ἀξιόχρεως 38
 αἰιδός 30
 ἀπαιρέω 47
 ἀπιεῖ 76. 1
 ἀπιέωσι 66. 5, 76. 3
 ἀπίησι 76. 1
 ἀπίκατο 67
 ἀπιστέαται 67
 ἀποδος 47
 ἀποθανέαι 32. 3
 ἀραίρημαι 65. 2 c
 ἀργός 25. 2
 ἀρθεῖς 25. 2
 Ἄριμάσπεος 10 b
 Ἄριστής .17. 1
 Ἄριστείδης 36 b
 ἀριστήιον 36 b
 ἄρσην 3. π α
 ἀτελείη 4. π α
 Ἄτρείδης 36 b
 αὐτίς 46. π b
 Ἄχαιή 10 a
 Ἄχαικός 10 a
 Ἄχελῶος 42. 2
 βαθύγαιος 50. 3
 βασιλεια 36 b
 βασιλῆιος 36 b

βέω 66. 5
 βέος 10 b
 βοηθέω 41. 2
 Βοιβηίς 36 b
 βορέης 17. 1
 βορέω 32. 3, 49. 4
 βορήιος 36 b
 βορῆς 17. 1
 Βορυσθενεῖται 35. 3
 Βοττιαίς 10 a
 βραχέα 3. II e
 βύβλιος 9. II
 βυβλίον 9. II
 βύβλος 9. II
 βῶσαι 41. 2

γέαι 34, 49. 2
 γέας 33
 Γελῶος 42. 2
 γενεή 17. 1, 49. 2
 γενοίατο 67
 γέρας -εος 3. II a
 γῆ 17. 1
 γήραι 27. 1
 γήραος 28. 2
 γυνοίατο 67
 γίνομαι 46. I c
 γινώσκω 46. I c
 γούνατα 12. 2 b
 γρηῦς 4. II a
 γυναικῆιος 36 b
 Γωβρύω 49. 4

δακρυόεντα 40. 3
 δασέαν 10 b
 δέδεγμαί 3. II e
 δέη 17. 3
 δέηται 17. 3
 δειρή 11. 2 b
 δέκνυμι 3. II c
 δέκομαι 46. II a
 δέξω 3. II e
 δεσπότεα 49. 3
 δήιος 36 a
 Δί 24
 διάνοια 4. II a
 διαφώσκω 8. II e
 διδοῖ 77. 1

δίμνεως 3. II d
 διπλήσιος 4. II a
 διπλόος 20. 2
 διψῆν 18. 1
 δόρατος 12. 2 b
 δουλήιος 36 b
 δούρατος 12. 2 b
 δυνεώμεθα 76. 3
 δυοῖσι 64. 1
 δυνώδεκα 64. 2

εα 34, 79. 5
 εαρ 31. 2
 εας 79. 5
 εατε 79. 5
 εαται 67
 εβωσε 41. 2
 έβώσθη 41. 2
 έδεξα 3. II e
 έδέξω 28. 2
 έδέχθην 3. II e
 έθεησάμην 18. 2
 είδέω 81. 2
 είλίσσω 11. 2 b
 είμέν 11. 2 a, 79. 1
 είνατος 11. 2 b
 είνεκεν 3. II a, 11. 2 b
 είνυμι 11. 2 a
 είρέθην 11. 2 b
 είριον 11. 2 b
 είρομαι 11. 2 b
 είρωτέω 11. 2 b, 72 a
 είς 79. 1
 είτεν 3. II a
 έκδιδάται 67
 έκέατο 67
 έκτημαι 65. 1
 έκχειν 16. 1
 έλαίη 10 a
 ελαιον 10 a
 έλάμφθην 7. II b
 έλάσσω 2
 έμεμνέατο 67
 έμεωντοῦ 39. 4, 60. 3
 έμπιπλεῖ 76. 1
 ένδέα 32. 3
 ένείκαι 11. 2 b
 ένέαι 79. 3



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ιχθυοειδής 40. 3

Κάειρα 25. 2
 καθημένου 47
 καθώς 47
 καίω 10 a
 κάλος 50. 3
 παραδοκέω 2
 κατάγαιος 1. π a
 κατέαται 34, 67
 κέαται 67
 κείμαι 82
 κείνος 61
 κεινός 11. 2 b
 κέρας -εος 55
 κῆ 46. 1 a
 κιθαρωδός 30
 κιθών 46. π d
 κινῶ 75. 1
 κλαίω 10 a, 27. 2
 -κλέης 17. 3
 κληίς 36 a
 κοῖος 46. 1 a
 κόθεν 46. 1 a
 κόσος 46. 1 a
 κότε 46. 1 a
 κοῦ 46. 1 a
 Κράθις 2
 κρανένος 35. 3
 κρέας 55
 κρέσσων 3. π e
 κρέως 28. 2
 Κῶος 42. 2

λαγός 50. 3
 λάμψομαι 1. π b
 λάξις 1. π b
 λάξομαι 1. π b
 λάψομαι 1. π b
 Λεο-(Λευ-)τυχιδής 38
 λεώς 38
 ληίη 36 a
 ληίζομαι 36 a
 λήιον 36 a
 λήιτον 36 a
 Λητοῦν 54
 λυκιοεργέας 40. 3

Μαιήτης 4. π b
 Μαιήτις 4. π b
 μάλλον 2
 Μαραθοῦντα 40. 3
 μέγαθος 1. π a
 μέζων 3. π e
 μείς 58
 μελιτδέσσα 40. 3
 μεμετιμένος 76. 5
 μέμνεο 38
 μέν 3. π b
 Μενέλαος 21
 μιν 60
 μεσαμβρία 1. π b
 μεσόγαιος 1. π a, 50. 3
 Μήλων 36 a
 μήλειος 10 b
 μηνοειδής 40. 3
 μητρώιος 42. 2
 μητρώς 55
 Μίνως 55
 μισθῶτον 41. 1
 μνέαι 34, 49. 2
 μνέας 33
 Μολόεντα 40. 3
 μούνος 12. 2 b

νέας 34
 νεηνίω 49. 4
 νενωμένος 41. 2
 νηός 38, 50. 3
 Νηρηίς 36 b
 νηῦς 4. π a, 55
 νοῆσαι 41. 2
 νόος 20. 2
 νοσέω 12. 2 b
 νοῦσος 12. 2 b
 νώσωνται 41. 2

ξεῖνος 11. 2 b
 ξυλουργέω 40. 3

ὄγδώκοντα 41. 2
 ὄδμη 46. π e
 Ὀδυσσῆιος 36 b
 ὀδών 58
 οἶδαμεν 81
 οἶδας 81

οἶδασι 81
 οἰζυρός 42. 2
 οἶκε 65. 2 e
 οἰκηιότατος 36 b, 59
 Οἰνοῦσσα 43. 3
 οἰς 42. 2
 οἰστος 42. 2
 οἰωνός 42. 2
 ὀκοῖος 46. 1 a
 ὀκόσος 46. 1 a
 ὄλος 12. 2 b
 ὀμοχροίη 10 c
 ὄνεαται 4. 1 b
 ὄνομα 12. 2 b
 ὀπέων 38
 ὀποδαπός 46. 1 a
 ὄρέω 3. 111 a, 72 a
 ὄρος 12. 2 b
 ὄστέα 31. 1
 ὄστένος 35. 3
 ὄτεο 62. 2
 ὄτέω 62. 2
 οὐκί 46. 11 a
 οὐνομα 12. 2 b
 οὐρος 12. 2 b

παῖς 27. 2
 παναλουργέα 40. 3
 παραμείψεται 69
 πᾶσα 2
 πατρώιος 42. 2
 πατρώς 55
 πενταεθλέω 25. 2
 πεντάεθλον 25. 2
 πενταέτης 25. 2
 πεντηκόντερος 3. 11 c
 περιεβεβλέατο 67
 πιμπραίς 76. 1
 Πλαταιεύς 10 a
 Πλαταιίς 10 a
 πλέη 19
 πλέος 38
 πλῆ 19
 πλόος 20. 2
 πλώω 8. 11 c
 ποήσεαν 10 b
 ποίη 10 e
 πολλαπλήσιος 4. 11 a

πολλός 55
 πρήσσω 46. 1 b
 πρηῦς 4. 1 b
 προνήιον 36 a
 προνοίη 4. 11 a, 10 c
 προσθέοιτο 76. 4
 προσθέω 66. 5
 προτιθέαται 67
 πρόχουν 20. 2
 πρύμνη 4. 11 a
 πρωίην 42. 2
 πρῶρη 4. 11 a
 πτώσσω 8. 11 a
 Πυθέης 17. 1

ραψφδός 30
 ρέεθρον 16. 2
 ρηλίδιος 36 a
 ροίη 10 c

Σελινούσιοι 40. 3
 Σελληίδης 36 b
 σεωντοῦ 39. 4, 60. 3
 Σκοπολόεντα 40. 3
 Σολόεις 40. 3
 Σολόεντα 40. 3
 σόος 20. 2, 55
 σπονδήιον 36 b
 στεινός 11. 2 b
 στέωμεν 38
 στοίη 10 c
 στρατηίη 36 b
 συννοίη 4. 11 a
 σφέας 31. 1
 σῶφρων 28. 3

τάμνω 1. 11 a
 ταῦτά 30
 ταχέα 3. 11 a, 31. 3
 Τεγέη 17. 1
 Τειχιούσσης 40. 3
 τέλεος 3. 11 e, 10 b
 τέο 63
 τέσσερες 3. 11 a
 τεσσερεσκαίδεκα 64. 3
 τεσσερεσκαιδέκατος 64. 3
 τιθεῖ 76. 1
 τιμήεις 18. 2

τιμωρός 28. 3
 τίνω 6. 1 b
 τοι 60
 τόλμα 1. 11 b
 τράπω 1. 11 a
 τριήκοντα 4. 1 b
 τριηκόντερος 3. 11 e
 τριηκοντοετής 40. 3
 Τρῳάς 42. 2
 τρώμα 8. 11 e
 τῶγαλμα 39. 3
 τῶπόλλωνος 39. 3
 τῶρχαῖον 39. 3
 τῶντό 39. 4
 τῶντουῦ 39. 4
 τῶντῶ 39. 4

 ἴαται 4. 1 b
 υῖός 58
 ὑμέας 31. 1
 Ἰπερβόρεος 10 b
 ὑποθέοιτο 76. 4
 ὑπόπλεως 38
 ὑποτίθοιτο 76. 4
 ὑπουργέω 40. 3
 ὑπόφασις 8. 11 e, 7
 ὑπωρέα 10 b

 φθάνω 2
 φλοιός 10 c

φοιτέω 72 a
 φονῆες 18. 2
 φρέαρ 34
 Φωκαιοῦς 10 a

 χαριτοῦν 40. 3
 χειλιοι 11. 2 a
 χειρωναξίη 39. 2
 χήνεος 10 b
 χλόη 10 c
 χλοιούσθαι 10 c
 Χοιρεᾶται 4. 1 b
 χούς 20. 2
 χράται 72 b
 χρέος 38
 χρέωμαι 38, 72 b
 χρησμφδέω 30
 χῶν 21. 2

 ὄλλοι 39. 3
 ὦν 8. 11 f
 ὠναξ 39. 3
 ὠνήρ 39. 3
 ὠνθρωπε 39. 3
 ὠνθρωποι 39. 3
 ὦον 42. 2
 ὠρμέαται 67
 ὠσί 39. 2
 ὠντοί 39. 4
 ὠντός 39. 4



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- ἀποβῆσαι 185
 ἀποδείκνυσθαι 145
 ἀπὸ δείπνου γενέσθαι 202
 ἀποδέκεσθαι 136
 ἀποδοῦναι)(ἀποστεινῶν 112
 ἄποινα 166
 ἀποκείρεσθαι, in mourning 118
 ἀπολαμπρύνεσθαι 159
 ἀπὸ μὲν ἔθανε—ἀπὸ δέ 193
 ἀπονῆτι 117
 ἄπορος 187
 ἀπορρίπτειν 158
 ἀποσπεύδειν)(ἐπισπεύδειν 189
 ἀποστεινῶν, construction of 107
 —)(ἀποδοῦναι 112, 172
 ἀποστεινῶν 203
 ἀποτίνυσθαι 154
 ἄρα with imperfect 181
 ἀρέσκεσθαι 201
 ἀρή 153
 ἄρθμα 168
 ἀριθμῶ, in fixed number 149
 ἀριστεῖς 167
 ἀρμόζειν, -εσθαι 154
 ἀρνείσθαι c. inf. 107
 Ἄρτοξέρξης 179
 ἀρύσσεσθαι 196
 ἀρχήν, at all 125
 ἀστυγείτων 138
 ἀτρεκείη 95
 αὐλεία θύρα 158
 αὐξέσθαι 204
 αὐτός, sua sponte 125
 — = μόνος 205
 αὐτὸς δέ 120
 αὐτοῦ, position of 121
 αὐτοῦ ταύτη 109
 αὐτῶ (τῶ) etc. 124, 176
 ἀφλαστα 193
 ἀχανές 164
 ἀχαρι—πάσχειν 102

 βίαιον ἔχειν 102
 βοηθεῖν, pres. part. of, with
 verbs of motion 117
 βόσκειν, of men 132
 βουλεύειν 142
 βουλόμενος εἰ 142

 βωσθῆναι 208

 γαμῆν ἐκ τινος 203
 γάρ, since 98, 104
 — in explanation 102, 116
 — for otherwise 141
 γειναμένη (ἡ) 143
 γε μὲν 208
 γενόμενος, real 97
 γεραίτερος 143
 γῆν καὶ ὕδωρ διδόναι 140
 γίγνεσθαι as pass. το ποιεῖσθαι
 111
 γίγνεσθαι (καλά), of sacrifices
 192
 γνώμη (ἡ) ἔφερε 190

 δαιτυμῶν 147
 Δαρῆϊος 179
 δέ, when a person appears in
 two different aspects 177
 — introduces main clause
 109, 144
 — for γάρ 162
 δεῖν, of what is fated 154
 δεῖσθαι, construction of 127,
 142
 δέκεσθαι 136
 δένδρος 166
 δερματικόν (τό) 146
 δεσμά, δεσμοί 175
 δῆθεν 95
 δηλείσθαι 128
 δῆλον ποιεῖν c. part. 113
 δημόσιος (ὁ) 197
 δημοτελής 146
 διά 130, 195
 διαβάλλειν, cross 137
 — traduce, deceive 177
 διὰ νήσων πλεῖν 177
 διὰ πάντων 153
 διασεῖειν 189
 διαχρᾶσθαι 103
 διδάσκειν δράμα 114
 διδόναι δίκην, δίκας 173
 δίδυμα 142
 διέκπλους 105
 διέπειν 168, 186

- δίξησθαι 148
 δι' ἡμέρης 105
 δικάζω 210
 δικαιοῦν 108
 διότι=ὅτι 171
 διφάσιος 181
 δίχα ἐγένοντο 188
 δοσίδικοι 185
 δουλοσύνη 188
 δ' ὦν 167
 δωτήνη 158

 ἐβδόμη, sacred 147
 ἐγγίγνεσθαι 131
 ἐγγυᾶν, -ᾶσθαι 203
 ἐγκοτος 161
 ἐγχραύειν 163
 ἐθέλειν 180
 ἔθνος)(πόλις 119
 εἰ δὲ μὴ=εἰ δέ 146
 εἰδόμενος 157
 εἶναι, after καθιστάναι etc. 187
 εἶπε φάς 156
 εἶπον, inflexion of 152
 εἰρημένος 117
 εἰρηναῖα 185
 ἐκ=ὑπό 97
 — at the instigation of 97
 ἐκαστέρω 186
 ἐκβάλλεσθαι 181
 ἐκδοτος γενέσθαι 170
 ἐκείνος 176
 ἐκθύεσθαι 175
 ἐκλιπεῖν ἐς 181
 ἐκπλώειν 105
 ἐκ προνοίας 155
 ἐκραγήναι 203
 ἐκ τόσου 169
 ἐκφέρειν 150
 ἐκφέρεσθαι 182
 ἔλαιον, petroleum 196
 ἔλκειν προφάσεις 170
 Ἑλλάς, as adjective 101
 ἔλπεσθαι 189
 ἐμμέλεια 202
 ἐμπίμπλασθαι 123
 ἐμπιμπράναι 123
 ἐν, near 162
 ἐν, idiomatic in composition 182
 ἐν ἀλογίῃ ἔχειν 164
 ἐναντίος 123
 ἐν γνώμῃ γεγονώς 129
 ἐν δὲ δὴ καὶ 103
 ἐν δὲ καὶ 171
 ἐνδέκεσθαι 186
 ἐνέχειν χόλον 195
 ἐνι 172
 ἐνίστασθαι 150
 ἐν λόγῳ γίνεσθαι 111
 ἐν νόῳ ἔχειν, construction of 186
 ἐνοικεῖν 175
 ἐν σοὶ—ἐστὶ 189
 ἐντολή 182
 ἐν τῷ ἄγῃ ἔχεσθαι 146
 ἐν τῷ νόμῳ 175
 ἐξαγωεῖν 201
 ἐξανακρούεσθαι 194
 ἐξανύειν 210
 ἐξαπόλλυσθαι 130
 ἐξαργυροῦν 171
 ἐξεπίστασθαι 171
 ἐξήκειν 167
 ἐξιέναι=ἐμβάλλειν 112
 ἐξορκοῦν 162
 ἐξ ὑστέρης 170
 ἐπαγγέλλεσθαι, c. part. 210
 ἐπάιστος 161
 ἐπεῖτε 110
 ἐπέχειν, intend 178
 ἐπηρέαζω 102
 ἐπι=ἀπό 189
 — position of 120
 — (ἀπικέσθαι, καταστήναι) 184
 ἐπι 172
 ἐπιβάται)(ἐρέται 105
 ἐπιβατεύειν 155
 ἐπίδειν 142
 ἐπίδοξος 106
 ἐπι—κεισθαι 100
 ἐπι κέρας)(μετωπηδῖν 104
 ἐπιλάμπειν 195
 ἐπιλέγεσθαι 101
 — read 141
 ἐπωσηθῆναι 194

- ἐπὶ ξένια καλεῖν 125
 (ἐπὶ) ὁδὸν τραπέσθαι 148
 ἐπίπλεως 210
 ἐπισκυθίζεω 169
 ἐπισπαστήρ 175
 ἐπιστάναι 131
 ἐπίστασθαι, *think* 210
 ἐπὶ σφίσι ἔχοντα 140
 ἐπὶ τάξις ὀλίγας 192
 ἐπιτηδεύσας προσέφερε 198
 ἐπιτίθεσθαι, *apply oneself to*
 151
 ἐπιτιμᾶν 131
 ἐπιφέρειω 192
 ἐπιφράζεσθαι 152
 ἐπὶ φρουρᾶς 146
 ἐπιχειρεῖν, *c. fut.* 209
 ἐπ' ὥτε 154
 ἔρδειν 174
 ἔρις 202
 ἔρσην γόνος 206
 Ἐρυθρὰ θάλασσα 112
 ἔρχομαι, conjugation of 102,
 205
 ἔρχομαι φράσων 189
 ἐς. *against* 166
 — *with regard to* 157
 — *time before which* 174
 ἐσβάλλεσθαι 177
 ἐς γόνυ βάλλειν 119
 ἐσδύνειν 209
 ἐσθημένος 193
 ἐς δ 108
 ἐς τὰ μάλιστα 153
 ἐστιᾶν γάμον 202
 ἔσχοντο 170
 ἔσω 128
 ἔσω ἐς 124
 ἔτι, *already* 125
 εὐεργέτης 122
 εὐπετέως 120
 εὐτε 119
 ἐφάμην 158
 ἔχειν, *intransitive* 96, 118, 131,
 194
 — *direct* 177
 — ἐν στόμασι 206
 ἔχεσθαι ἐπὶ ξυροῦ 103
 ἔχοντες, ὅτι 114
 ἔωντοῦ, *position of* 116
 Ζεὺς Ἐρκεῖος 157
 — Λακεδαίμων 145
 — Οὐράνιος 145
 ζημίαν, ἐπιβάλλειν, ἐπιτιθέναι
 176
 ζωρότερον 169
 ἡβηδόν 112
 ἡγεῖσθαι, *consider* 142
 ἦδη ὦν 144
 ἦ μὲν 162
 ἡμεροδρόμος 184
 ἦν μή περ 148
 Θεαρίδης 170
 Θεασίδης 170
 θεοπρόποι 148
 θεός, *to be supplied in some*
expressions seemingly im-
personal 118
 — *goddess* 152
 θετός, *adopted* 148
 θεωρίς 173
 θυεῖν)(ἐναγίζειν 130
 θῶκος 153
 Ἰάς, *as adjective* 101
 ιδέα 181
 ιδέσθαι 108
 ἱερὰ ὁδός 126
 ἱερὸν)(νεώς 111
 ἴζειν ἐπὶ 146
 ἴζεσθαι 99
 ἰθαγενής 144
 Ἴκαρος, Ἴκαριον 177
 ἰκνεῖσθαι 148
 ἰκνεομένως 155
 ἰλάσκεσθαι 184
 ἴλεως 175
 Ἴνυκα restored for Ἴνυκον 117
 ἰπποβόται 180
 ἴσα (τὰ) νέμειν 104
 ἴστασθαι ἀγορὴν 150
 ἰστία αἰρεσθαι 108
 ἰστίη, *family* 173



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- μέγα 117
 — βῆξαι, πταρεῖν 186
 μεγάλως 138
 μεγαλωστί 159
 μέγαρον 206
 μεμονέναι 169
 μέμφεσθαι 173
 μὲν = μὲν δὴ 122
 μὲν = μήν 160
 μὲν—δέ, μὲν (δέ)—δέ in op-
 posed clauses 143
 μὲν—ἀτάρ 127
 μὲν γε 188
 μὲν νυν 95
 μέρος, μετέχειν 186
 μεσόγαια 193
 μέτα 172
 μετὰ δέ 98
 μεταίχμιον 165
 μετεξέτεροι 160
 μετιέναι 157, 172
 — γλώσσαν 121
 μή, ἀφ' ἧς κρίνειν 155
 μηδαμά 171
 μηδὲ = καὶ μή 178
 μὴ μὲν 162
 μὴ οὐ, with participle 101
 μιν = αὐτό 167
 μνημόσυνον 189
 μνησθήσομαι, μεμνήσομαι 111
 μόγισ 130

 νεῖκος 135
 νέμειν 125
 νεομηνία, sacred 147
 νικᾶν 182
 νομάδες Σκύθαι 134
 νοστεῖν 167
 νῶτα 146

 Ξέρξης 179
 ξύλον 163

 ὁ δέ, indicating change of ac-
 tion 97
 ὅδε etc., in backward refer-
 ence 131
 ὀδοῦσθαι 161

 οἶα = ἄτε 98
 — without participle 106
 οἰκῆσαι, οἰκίσαι 125
 οἰκιστής, honours paid to 130
 οἶκος, ὁ βασιλέος 102
 οἰχώκει 158
 ὄκως = ὁπότε 105
 ὄκως, ὄκως μή 170
 ὀλίγοι, τοο few 188
 Ὀλυμπιάς 159
 ὁμοίην (τήν) ἀποδίδοναι 112
 ὁμοῖος καὶ ἴσος 142
 ὄνομα ἔχει = ὀνομάζεται 183
 ὀπίσω 117
 ὀρᾶν, without part. 192
 ὀργή, disposition 201
 ὀρθῶ λόγῳ 157
 — χρεωμένῳ 144
 ὀρκον, ἐπελαίνειν 153
 — προσάγειν 162
 ὀρμᾶσθαι, of a base of opera-
 tions 118
 ὄς = ὄσος 198
 — = ὄστις 129
 ὄστις = ὄς 107
 ὄστις δὴ 206
 ὅτε γε, *quandoquidem* 111
 ὅτεπερ—καὶ 181
 ὅτι = διότι 145
 οὐδαμά 171
 οὐδαμαί 183
 οὐδὲ = καὶ οὐ 178
 οὐδὲν ἐπὶ πλέον 134
 οὐδὲν τι πάντως 98
 οὐκ ἔαν 172
 οὐκ ὑποδέκεσθαι 158
 οὐ μάλα 97
 οὔτε—τε 95

 πάγχυ 109
 Πανὸς ἱερόν 184
 πανώλεθρος 130
 πάρα 172
 παρά, with words of saying 144
 παραβαίνειν τι, not τινά 105
 παραθήκη 161
 παραλύειν 136
 παραμείβεσθαι 134

- παρασάγγης 135
 παρασκευάζεσθαι ὡς 173
 παραστάτης 186
 παραστήναι 180
 παρατίθεσθαι 161
 Παρθένιον ὄρος 184
 παρίζειν 148
 παροίχεσθαι 185
 πᾶς, position of 177
 πάτρη 199
 πατριουῆχος 148
 παχέες (οἱ) 175
 πεδᾶν 117
 πείθεσθαι, c. gen. 106
 πειρᾶν 169
 πειρᾶσθαι, c. part. 99
 πεντάεθλον ἐπασκεῖν 176
 πεντεσύριγγον ξύλον 163
 Περίαλλος 155
 περιβάλλειν, circumnavigate 137
 περιβάλλεσθαι 117
 περιελθεῖν 190
 περιέπειν 108
 περιήκειν 170
 περινεῖν 167
 περιπίπτειν 184
 περιτιθέναι, ἐπιτιθέναι 158
 περιφέρειν 172
 πιθέσθαι, not used by Hdt. 104
 πίτυος τρόπον 129
 πληγείς)(βληθείς 195
 πλήθει πολλοί 137
 ποδοκάκκη 163
 ποιεῖσθαι, consider 107
 — in periphrasis 119
 ποιέμενος, δι' ἀγγέλου 98
 πολλόν, πολλῶ 104
 πόνος, training 104
 — struggle 193
 πρεσβυγενείη 142
 πρήγμα ποιεῖσθαι 153
 πρήγματα (τὰ), the government 131
 πρὶν 167
 πρὶν ἄν 167
 πρὶν γε δὴ 167
 πρὶν ἢ 114, 167
 πρό, after comparative 106
 πρόβουλοι 100
 προεργάζεσθαι 151
 προῖσχεσθαι 140
 πρόκατε 206
 πρόμαντις 155
 πρόρριζον ἐκτρέβειν 173
 πρὸς = ὑπὸ 97
 προσάγειν ὄρκον 162
 προσβάλλειν 159
 προσβώσασθαι 127
 προσδεῖσθαι 128
 προσεχής 108
 προσθεῖναι γυναῖκα 199
 προσθέσθαι πένθος etc. 113
 προσκεῖσθαι, to be attached to 152
 προσποιεῖσθαι, wish over 155
 προσπταλεῖν)(εὐτυχεῖν 138
 πρόσχημα λόγων 204
 προφάσιος ἐπιλαβέσθαι 107
 προφέρειν = διαφέρειν 201
 πρυτανήη 190
 πρῶτον, redundant 146
 ράπτειν 96
 ῥηγνύναι 193
 ῥύεσθαι 100
 σαθρός 189
 σαφηνέως 167
 Σικελοὶ)(Σικελιῶται 115
 σίνεσθαι 178
 Σκαπτησύλη 138
 σκευάζεσθαι 181
 Σπαρτιήται 140
 σπλάγχνα, in oaths 157
 στέλλεσθαι 127
 στρατεύειν, -εσθαι 100
 στρατεύεσθαι, στρατεύσεσθαι 179
 στρατιά, στρατεία 146
 στρατοπεδεύεσθαι, with perfect force 123
 συγγινώσκειν, -εσθαι 151
 συλλεχθῆναι 103
 συμβάλλεσθαι, calculate 153
 — infer 167

σύμβολα 171
 συμβολή 189
 συμπίπτειν, *agree with* 110
 συμφέρεσθαι, *agree* 150
 — *encounter* 141
 συμφορὴν ποιῆσθαι 152
 σύν 100
 συννεῖκαι 116
 συνεστάναι 120
 συνεστῶ 201
 συνεισηθῆναι 157
 συνίξειν 150
 σφι, *as indirect reflexive* 115

 τὰ πρῶτα εἶναι 181
 τε, *does double duty* 134
 τε—οὐδέ 102
 τεθριπποτροφεῖν 127
 τέκνα 111
 τίς = ἕκαστος 101
 — *position of* 99
 — *strengthens preceding ad-*
jective 161
 τὸ ἐπίπαν (ὡς) 139
 τοι, *origin of* 96
 (τὸ) πᾶν ποιεῖν 174
 τοῦτο μὲν—τοῦτο δέ 119
 τριέλικτος 165
 τρίτῳ ἔτει τούτων 133
 τρόπον, *more usually dat.* 122
 τρῶμα, *clades* 204
 — *of ships* 109
 τῷ θεῷ 164

 ὑγιές 181
 ὑπάγειν 160
 ὑπάρχειν 204
 ὑπαρχος 95.
 ὑπέισας 183
 ὑπεξέσχε 161
 ὑπεραιωρεῖσθαι 194
 ὑπερφῦναι 200
 ὑποδεῖν) (ὑπολύειν 96
 ὑποδέχομαι, *construction of* 97

ὑποθερμότερος 131
 ὑποκύπτειν 118
 ὑπολαμβάνειν, *excipere* 119
 — *of disease* 119
 ὑπόπετρος 181
 ὑποτοπηθῆναι 159
 ὑποτύπτειν 196
 ὑποψαμμότερος 181

φάμενος 167
 φάς 155
 — *pleonastic* 156
 Φειδιππίδης 183
 φέρειν, *refer to* 110
 φέρειν καὶ ἄγειν 135
 φεύγειν ἐς 101
 φθᾶς, *not φθάσας* 154
 φθῆναι ἢ 186
 Φιλιππίδης 183
 φλαύρως 177
 φυλάσσειν 143

χαίρων, *with impunity* 141
 χάριτα, χάριον 134
 χειμερίσαι 122
 χεῖρας ἀνταείρεσθαι 137
 χειρὶς 160
 χηροῦν 168
 χρῆμα, *in periphrasis* 186
 χρῆσαι = ἀνελεῖν 111
 — = δοῦναι 175

ψηφιδοφόρος 188
 ψυχρός 186

ὠρμήθη λέγεσθαι 173
 ὡς, *distributive c. part.* 122.
 ὡς = οὕτως 108
 ὡς εἶχε 110
 ὥσπερ, *temporal* 134
 ὡς ποδῶν εἶχον 194
 ὡς τάχιστα, ὡς—τάχιστα 195
 ὥστε = ἄτε 137



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- Didyma, temple of Apollo at 111
- Egyptian caste system 150
- Eleans presidents of the Olympic festival 200
- ellipsis of *τέκνα* 142, 160
- enclitic pronouns attached to *καί, γάρ* etc. at beginning of clause 127
- Enneacrounos 208
- Erasinus, source of the 164
- Etruscans and Carthaginians combine against Greeks 110
- extinction of family dreaded by the Greeks 172
- future in *εἰ* clauses 104
- indicative in indirect speech 109
- middle in passive sense 103
- genitive indicating locality 115, 140
- in adjurations, without *πρός* 157
- Gymnesii 168
- Gymnopaediae 156
- Harmodius and Aristogeiton 197
- Heracleum at Marathon 186
- in Cynosarges 194
- Heracidae forbidden to settle abroad 159
- Heraeum 167
- herald repeats the prayer before the assembly 192
- Hippoclidēs, descent of 201
- Hippocrates 116
- Hipponicus 196
- Hydarnes 205
- hyperbaton 184
- Hysiae 187
- infinitive, epexegetic 153
- for imperative 171
- in dependent clauses of indirect speech 142, 169
- Inyx 117
- Lade 100
- Laos 112
- Lemnos, conquest of 210
- lot, introduction of, at Athens 217
- Marathon, the Persians land at 182; council of war at 187; Athenian order of battle at 191; Athenian dead buried on the field 195; battle of 212 sq.
- marriage by capture, survival of, at Sparta 154
- medimnus, Laconian 147
- Messene 118
- Milesian trade with Etruria 113
- Miltiades in the Chersonese 132; expedition of, against Paros 205; trial and sentence of 207; tomb of 183
- mixed constructions 144
- mood of *oratio recta* retained in general truths 130
- variation of, in *oratio obliqua* 97
- oaths 157
- Olympian games 200
- optative after primary tenses 158
- corresponding to deliberative subjunctive 127
- oracle concerning Argos 165
- Oriental cruelties abhorrent to Greek feeling 123
- Pan, grotto of 184
- Panionium 100
- participle after *δηλον ποιεῖν* 113
- to be translated by verbal noun 165
- participles in different cases joined together 138
- passive supplied by a different verb 170

- Pedasa 112
 Pelasgians 207
 Pelasgicon 208
 periphrases with *γίγνομαι* 99 ;
 with *χρᾶσθαι* 103 ; with
 aorist participle and *ἔχω*
 106 ; with *ποιεῖσθαι* 119
 Persian religion 102
 Persians, Greek fear of the 193
 Pheidon 200
 Philaeus 127
 Phoenician jealousy of the
 Ionians 99
 Phrygians, European origin of
 the 137
 Plataea, alliance of, with Athens
 186
 plural, neuter, of single object
 111
 Polemarch 188, 190, 217
 present in future sense 168
 Proxeni, Spartan 147
 Prytaneum 183
 Pythia 155
 Pythii 148
- Rhenea 178
- Sacred way 126
 saganeusis of Greek islands
 122
 Sardinia 96
 Scidrus 112
 Scopadae 201
 Scythes 117
 sense, construction according
 to 107
 Sicels 115
 slaves in Homer 208
 — at Argos seize the govern-
 ment 168
 snake, symbol of Argos 165
 Soros of Marathon 213
 Sparta, hereditary offices at
 150 ; high court of 160 ;
 public mourning at 149 ;
 royal houses of 141 ; theatre
 at 156
 Spartan kings appoint the
 Pythii 148 ; body-guard of
 145 ; decide about heiresses
 and in cases affecting the
 public ways 148 ; have the
 right to make war 145 ;
 priesthoods of 145 ; burial of
 149 ; votes of, may be given
 by gerontes 148
 Spartans do not march out
 between the 9th and the
 15th of the month 185
 strategi, how appointed 183,
 218 ; number of 218 ; date
 of election 218
 Stymphalis, Lake 164
 Styx 162
 suffix *-σύνη* Ionic 138
 Sunium, festival at 173
 Susa 95
 Sybarites, luxury of the 199
- Tegea, Spartan kings take
 refuge at 161
 tetarte, Laconian 147
 Thasos, colonisation of 139
 Therapne 152
 Thesmophoria 109
 Thessaly, expedition of Leoty-
 chides to 160
 tipping horns of sacrificial
 victims 141
 transition from participle to
 finite verb 107, 205
 twelve gods, the 187
- verb repeated by a participle
 of itself or of a verb of kin-
 dred meaning 121
- wine mixed with water 169
- Zancle 115, 118