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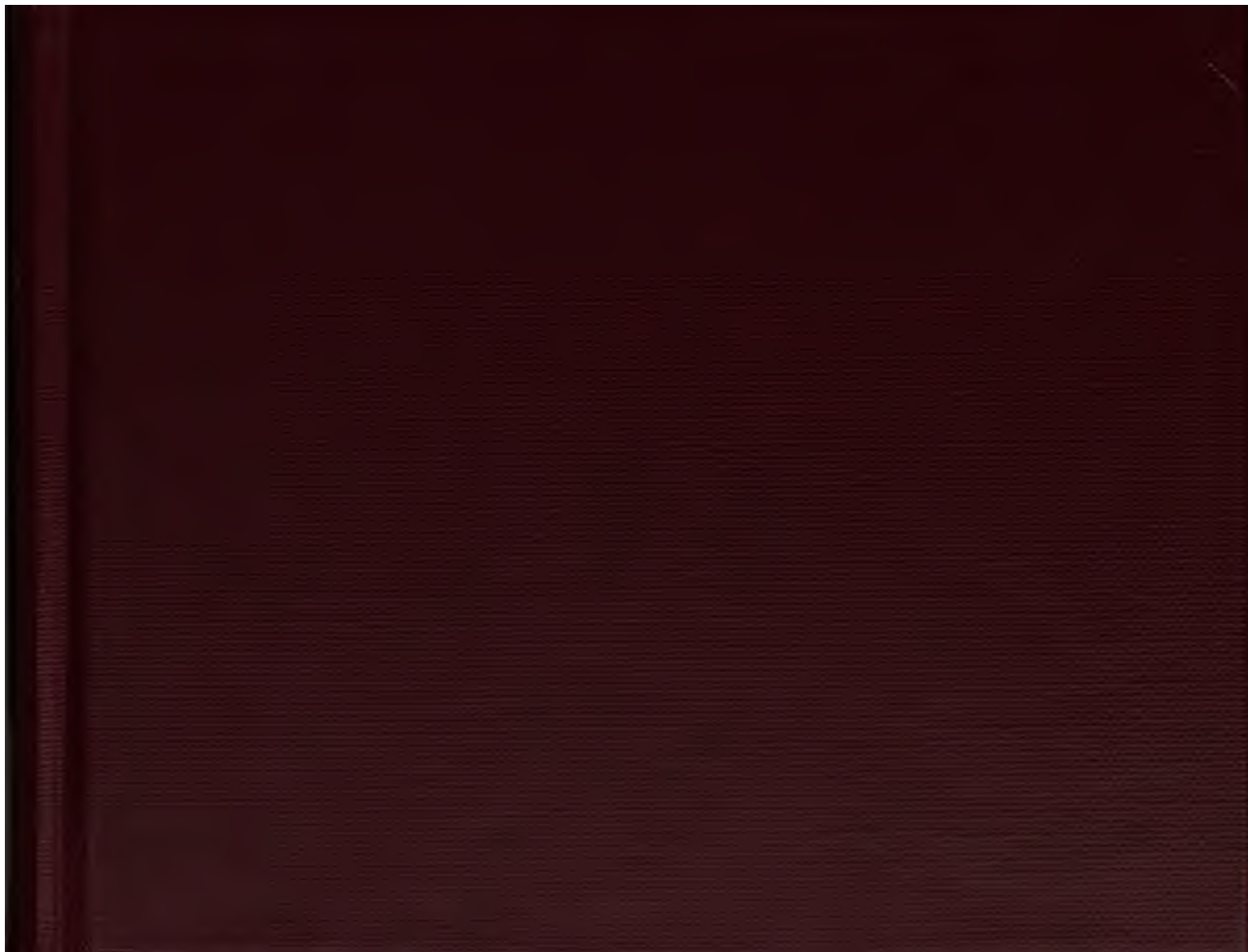
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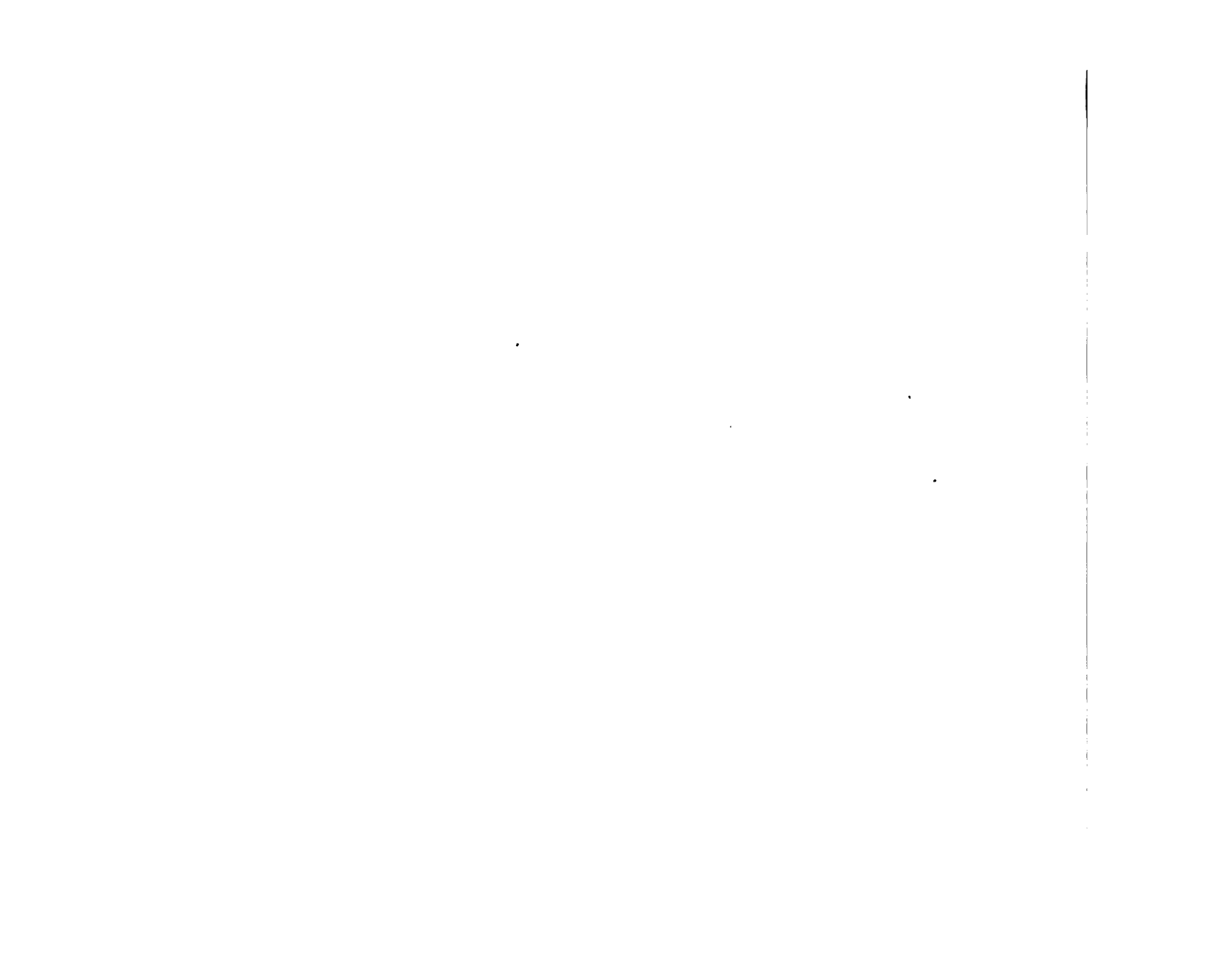


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PLUTARCH'S
LIFE OF PERICLES //

*WITH INTRODUCTION
CRITICAL AND EXPLANATORY NOTES
AND INDICES*

BY

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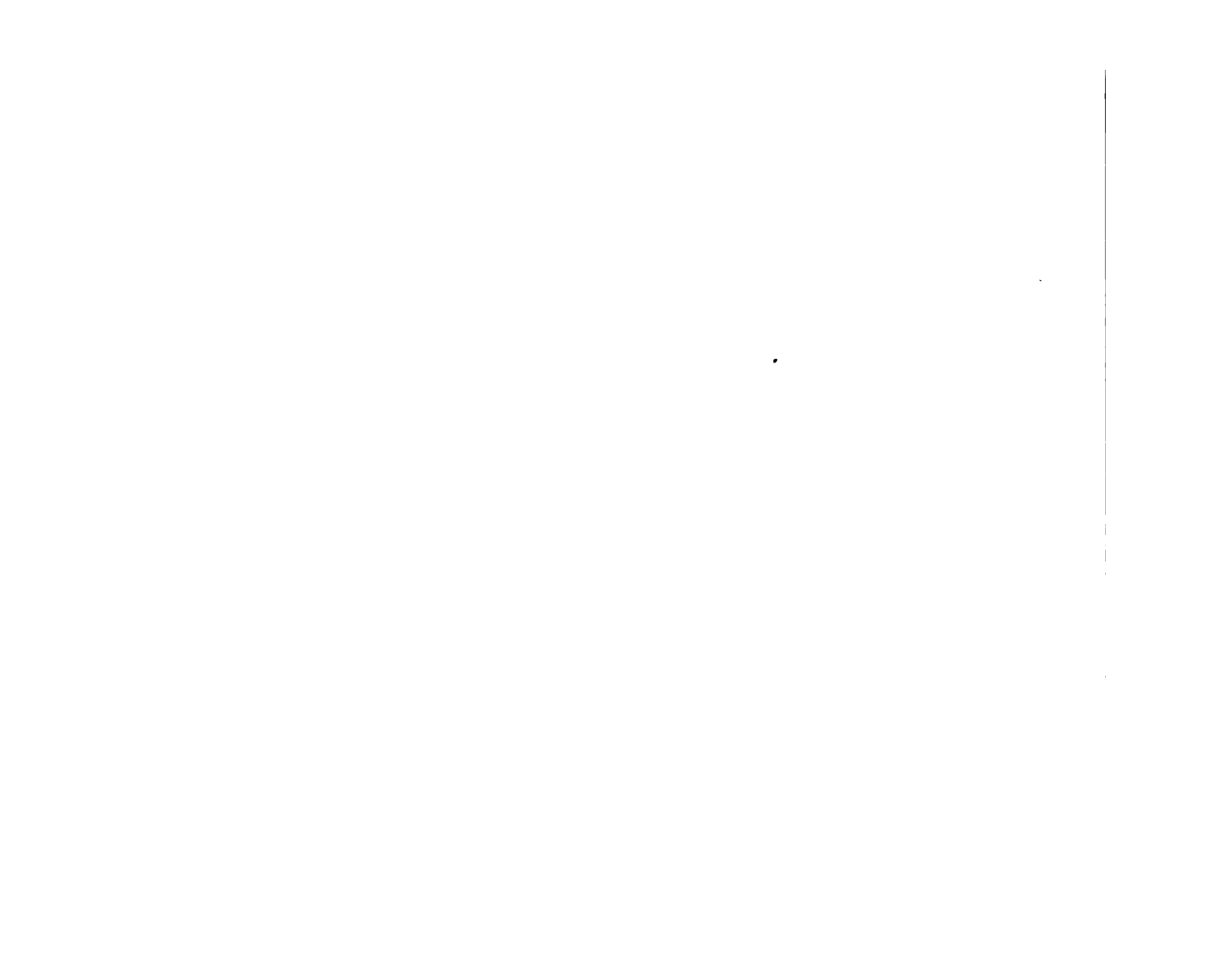
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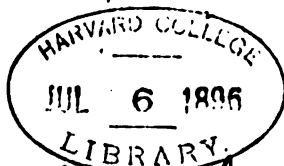
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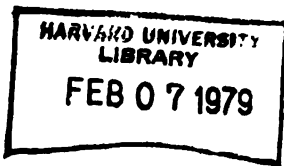
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PREFACE

THE present edition of Plutarch's *Life of Pericles* for the use of English-speaking students was begun two years ago and has been prepared on the same lines as that of his *Life of Themistocles* (Third Edition 1892), and I venture to express a hope that it may meet with as favourable a reception as its predecessor, in spite of its shortcomings of which I am myself fully conscious.

The text is based on two of the best MSS, but a few conjectural emendations have been admitted where necessary, chiefly those of Cobet contributed to the sixth volume of the New Series of the *Mnemosyne*. Those of Theodor Bergk, which were copied from the margin of a copy of the *Lives* belonging to that eminent scholar and published by Dr. Rudolf Poppmüller as an Appendix to a *Gymnasial-Programm* (Halle 1867) containing his own critical notes on Theognis and other Greek poets, reached me too late for the insertion of the whole in the main body of the work. Those which do not appear in their proper place will be found among the *Addenda et Corrigenda*.

The chronological Table, in drawing up which I have consulted Busolt's *Griechische Geschichte* with

much advantage, has cost me a considerable amount of time and pains. The same may be said of the *Index Graecitatis*, which was compiled for my own use and guidance and which is now printed unaltered in the hope and belief that it will be found of service to the few who have a love of Greek for its own sake, if not to the ordinary student.

The most completely annotated edition, hitherto without a rival, is that of C. Sintenis with a Latin commentary published sixty years ago at Leipzig when classical studies were more in vogue than at the present day. The best subsequent editions—that of Fr. Blass and Fuhr's revision of that of Sintenis in the Haupt-Sauppe series, both with notes and introductions in German, together with the modest and unpretending edition of Alfred Jacob with notes in French which did not reach me until my own was in type—are in a greater or less degree founded upon this.

I have endeavoured to bring my book up to date by consulting, along with the above-mentioned editions, the most recent works and scattered suggestions bearing in any way on the Periclean age, but the literature is so vast that I cannot pretend to have touched it otherwise than *primoribus labris*.

I must once again gratefully acknowledge my obligation to the now well-known acuteness and accuracy of Messrs. R. & R. Clark's Reader.

ATHENAEUM CLUB, LONDON, S.W.
October 10, 1894.

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INTRODUCTION

I *Life of Plutarch*

NOTHING is known of the personal history of Plutarch but what may be gathered from various notices scattered through his own writings.¹ He was born between A.D. 46 and A.D. 51 at Chaeronea in north-west Boeotia, a town small and insignificant, but rich in historical memories. It was one of the five cities in the famous plain, called by his favourite hero Epaminondas 'the dancing-plot of Arca,'² at the time when the two great battles³ which were

¹ Eusebius *Vit. Byz.* prooem. ὁ θεοτίσιμος Πλούταρχος τὸν τε αὐτὸν βίαν ἀναγράφει τοῖς βιβλίοις ἰδιωτικαῖς καὶ τὸν τοῦ Ἰδαίου (Ἀρκαίου) . . . τὸ βίαν καὶ τὸ τοῦ Ἰδαίου καὶ τῶν τοῦ βιβλίου περιέχειται, ὅτι, εἰ τις ἐπιθυμῆται περὶ αὐτοῦ καὶ ἀναγνῆται κατὰ τὸ προσήκον καὶ φανερόν καὶ ἀποδείξει τὸ κατὰ μέρος ἀναλύειν, ἴσως οὐδὲν τὸ πλεῖστον τὸν βίαν αὐτοῦ ἀναγνῆται. Cp. M. Octave Gréard *De la morale de Plutarque* ed. 2 Paris 1886:—Nul écrivain, grec ou latin, n'a dit pour lui ce qu'il avait fait pour tant d'autres; le biographe de l'antiquité n'a pas de biographie.

² *Mor.* c. 21, § 7 Ἄρκα ἰσχυρότατος. Cp. E. Volkman *Leben, Schriften und Philosophie des Plutarch von Chaeronea* Berlin 1873 p. 14.

³ That in B.C. 338 when Philip of Macedon defeated the united forces of the Athenians and Boeotians—a day fatal to the liberties of Greece (Strabo x 2, 37); and that in B.C. 88 when Sulla defeated the army of Mithridates (*Sull.* c. 19).

named after it were as yet not fought. Here Timoxena after her mother, died when she was family had been settled for many years, and was at two years old during her father's temporary of good standing and local repute. He speaks of her presence. It was on this occasion that the affectionate incidentally of his great-grandfather (πρόπρωτος) and sensible letter of consolation (παράμυθητικὴς πρὸς Nicarchus recording an incident of the struggle for ἰδίας γυναῖκα)⁹ was addressed by Plutarch to his between Antony and Octavius,⁴ and makes constant reference to her life, 'showing him' as has been said 'in a very mention of Lamprias, his grandfather, as taking under and attractive light as a husband and father, part in the 'Table talk' (συμπρωσιὰ καὶ προβλήματα) and affording us glimpses of a family life, the exist- which occupies so considerable a portion of his account of the moral condition of the ancient heathen miscellaneous writings;⁵ and of his father, who also account of the moral condition of the ancient heathen was a man of cultivation and could occasionally take part in the world.'¹⁰

Plutarch commenced his studies, when he was part in the discourses on various topics recorded by Plutarch about 16 years old, at Athens, under the direction his son. He had two brothers, Lamprias⁶ and Ammonius,¹¹ the syncretist philosopher, with Timon.⁷ He married, it is not known at what period of his life, Timoxena, daughter of Alexion, fellow-student named Themistocles, a descendant by whom he had four sons and one daughter. The the hero of Salamis.¹² He speaks of his having eldest and fourth sons died young.⁸ To the two sons at Alexandria,¹³ among other places, but it was vivora, Autobulus and Plutarchus, he dedicates his visit to Italy and Rome which exercised the his Treatise 'Concerning the procreation of the soul greatest influence on his after-life. He makes a as discoursed in the *Timaeus* of Plato' (περὶ τῆς general reference to it in his *Life of Demosthenes*,¹⁴ *Τραπεζὴ ψυχολογίας*). The only daughter, named here—after pleading the necessity that an author,

⁴ *Anton.* c. 68, 3.
⁵ c.g. 15, 5 ἢ δὲ Λαμπρίας, ὁ ἀπὸ τῶν πάντων, ἐν τῷ πνεύματι ἀποκαταστάσει ἀπὸ τοῦ καὶ λεγόμενος. Cp. IV 5 where he takes part in a discourse on the reasons why the Jews abstain from pork; also I 2, 2, v 2, 6, and *Anton.* c. 26, 3 where he repeats a story told him by the physician Philotas of Amphiscleia in illustration of the luxuriousness of Antony's life at Alexandria.
⁶ *Symp.* I 2, 5; II 2, 1; VIII 6, 5; IX 5, 1.
⁷ *Symp.* I 2; II 5. Plutarch gives a touching record of his fraternal affection *Mor.* 487 B:—ἴσθι μὲν γὰρ οὐ πολλῶν ἀδελφῶν χεῖρας. ἀπὸ τῆς τῆς γυναικὸς, ἡ Τίμωνος εὐνοία τὴν ἀδελφῶν πρὸς ἑαυτὸν τὴν καὶ γὰρ καὶ ἴσθι, οὐδὲν ἀποδοῦν τὸν ἀποκαταστάσει ἀπὸ τοῦ καὶ λεγόμενος. Volkmann seeks to identify this brother with the Timon mentioned in the letter of Pliny (I 5, 5).
⁸ *Mor.* 606 B.
⁹ *Mor.* 606 A-612 B.
¹⁰ Archbp. Trench *Five Lectures on Plutarch* p. 32, who compares two striking passages, *Erotic.* c. 24 and *Fract. coniug.* c. 34. Volkmann l.c. p. 29.
¹¹ Ammonius is spoken of as his ἀδελφῶν *Mor.* 70 B, a more honourable term than ἀδελφός. It appears from *Mor.* 30 D that he was three times chief magistrate (στρατηγός) at Athens. When Nero was travelling in Greece A.D. 66, he acted as his ἀδελφῶν over the temple buildings at Delphi.
¹² *Them.* c. 32, 4. Cp. *Mor.* 626 B.
¹³ *Mor.* 678 C ὅτι ταῖς ἐπιτομαῖς ἐς τὸ αὐτὸ τὸν φθῶν ἕκαστος τῶν ταῖς ἡκεῖνας ἀπὸ τῆς Ἀλεξανδρείας.
¹⁴ c. 2, 1 ἡμεῖς δὲ μακρὸν μὲν οἰκίστους πόλεως, καὶ ἅμα μὴ μακροτέρῃ ἀποστασίᾳ ἐσθλῆς ἐσθλῆς γυναικὸς περὶ τῆς Ἑλληνικῆς ἀδελφῶν ἐπὶ χροῖον πολιτικῶν καὶ τῶν δὲ φιλοσοφίαν ἐπιστημάτων ἐπὶ τῆς καὶ τῆς τῆς φιλίας ἀφ᾽ ἑαυτῶν Ἑλληνικῶν γράμματος ἀγγέλλω.

who has undertaken to compile a history of some foreign country from materials scattered in different places, should be a resident in some historically famous, cultivated and populous town, where he can have unlimited use of books of all kinds, and where he can also pick up trustworthy information on such particulars as rest on popular tradition.—As of himself:—'As to myself, I live in a small town and am fond of staying in it, that it may not be the smaller for the absence of a single inhabitant. But when I was in Rome and during my stay in the different parts of Italy, I found my time so taken up with the public commissions with which I was charged and with the number of those who flocked to me for instruction, that I had not the leisure to study the Latin language. Consequently, it was not until late and at an advanced period of my life that I began to read works written in Latin.' Plutarch then proceeds to explain that it was not from words that he learned to discover things, but rather words from familiar things. He professes himself unable to appreciate the beauty, fluency and precision of the Latin language, because to do so would require more pains and practice than he had time for. The fault of his being but an indifferent Latin scholar is pretty evident from the absurd mistakes he makes in the construction, meaning and derivation of words. As to his *χρείαι πολιτικά*, it is probable that during his stay at Rome he was representative of his native town.¹⁶

¹⁶ Several instances will be found in my Introduction *Life of Nicias* p. xxi note 15. See also Sickinger *De Lingua Latina apud Plutarchum reliquiis*, Froh. Dm. 1853.

¹⁷ Orford *l.c.* p. 82:—'Tout le temps, qu'il demeura en Italie il fut, en quelque sorte, le chargé d'affaires de sa ville natale.'

One limit for the date of his visit is given in the treatise 'On the skill of animals,'¹⁷ where in recording an instance of wonderful sagacity in a dog, which he had himself witnessed in the theatre of Marcellus at Rome, Plutarch expressly mentions the presence of the old Emperor Vespasian (*παρὴν γὰρ ὁ γέρων Ὀυερσίουανὸς ἐν τῷ Μαρκελλοῦ θεάτρῳ*). This must have been before the year A.D. 79, in which Vespasian died. Again he relates casually in his *De curiositate*,¹⁸ how on one occasion, when he was lecturing, Arrianus Rusticus, who was put to death A.D. 94 by the Emperor Domitian, was amongst his audience. A passage in the *Symposiaca*¹⁹ seems to show that Plutarch paid more than one visit to Rome, *Σέλλας Καρχηδόνιος εἰς Ῥώμην ἀφικόμενος μοι διὰ χρέονος ὑποδεκτικόν, ὡς Ῥωμαῖοι καλοῦσι, καταγγέλλας ἴππων ἄλλους τε τῶν ἱταλῶν παρέλαβεν ὁ πολλοὺς ἔλα*. At that time he was accompanied by his compatriot Philinus. Now we know from the *Life of Poplicola*²⁰ that Plutarch was again in Greece and Athens before A.D. 82, the year when the Capitol, which had been burnt down at the death of Vespasian, was restored by Domitian, for he saw there the columns of Pentelican marble destined for that building, which, he continues, when he saw them subsequently at Rome, had been again cut and polished, and lost thereby some of their original symmetry, being too slender. Plutarch therefore must have been at Rome after A.D. 82.

¹⁷ c. 19, *Mor.* 974 A.

¹⁸ c. 15, *Mor.* 522 K.

¹⁹ VIII 7, 1, *Mor.* 727 C.

²⁰ c. 15, *ἡ οἱ δὲ ζῶντες ἐκ τοῦ Πεντελικῶν ἐπιπέδου λίθου πέτρῃ τῷ πάθει πρὸς τὸ μέγας ἔχοντες* εἶδομεν γὰρ ἀπὸ τοῦ ἀσέβητος. ἐν δὲ Ῥώμῃ πληγθέντες ἀπὸ καὶ ἀναρτηθέντες ἐπὶ τοῦ οὐρανοῦ ἔχον γλαφυρίας, ὅταν ἀνάλλωσαν συμμετρίας <καὶ> ὅλα δὲ δάκρυα καὶ λαγυροὶ φανένται.

We find many other notices also of his presence at Rome scattered throughout his writings, as when he refers to various innovations,²¹ or speaks of buildings and localities, which he has seen, such as the sacred island of the Tiber,²² the temple of *Vica Pota*,²³ the bronze statue of Titus Quintus Flamininus, opposite the Circus, with the Greek inscription on it,²⁴ or the market of monstrosities,²⁵ and the *δροφίδει πύλαι*.²⁶ In the *Life of Numa* he states that he had himself heard many Romans narrate how in obedience to an oracle bidding the Romans set up in their own city a statue of the wisest and the bravest of the Greeks, they had erected in the Forum two bronze statues, one of Alcibiades, the other of Pythagoras.²⁷

At Rome Plutarch became acquainted with many eminent men—philosophers, poets, grammarians, historians, musicians, physicians—and also renewed his acquaintance with several whom he had known before in Greece, as with Favorinus of Arles,²⁸ the renowned rhetorician and eclectic philosopher, to whom he dedicated his Treatise 'On the principle of cold' (*περὶ τοῦ πρώτου ψυχροῦ*), and with Gaius

²¹ *Marcell.* c. 3, 4.

²² *Pupili.* c. 8, 2.

²³ *Pupili.* c. 10, 4 *ἰερὰ Ὀδίας πύλαι ἀναστήσαντες.*

²⁴ *Flamin.* c. 1, 1.

²⁵ *Mor.* 520 c *περὶ τῶν τεράτων ἀγορῶν ἀναστήσαντες, τοῦ ἀσπίου καὶ τοῦ γυλιόκαμου καὶ τοῦ τροφιδίου καὶ τοῦ ἀνδροβουφίλου καταρτισθέντων.*

²⁶ *Mor.* 518 a.

²⁷ c. 8, 10 *ἀπὸ τῶ ἀρχαίων πολλῶν ἐν Ῥώμῃ θεσθέντων ἐπιγραφοῦντων Ῥωμαίων γυνόντων τὸν φρονιμώτατον καὶ τὸν ἀειβιότατον Ἕλληνα ἰσχυρότατον καὶ τὸν ἀειβιότατον τῶν ἀγορῶν αἰτίας γυλιόδε θεῶ, τῶν μὲν Ἀλκιβιάδου τῶν δὲ Πυθαγόρου.*

²⁸ *Op. Aut. Coll. Noct. Att.* II 22, 27; XII 1, 24. A list of his works is given by J. L. Marks *Diss. de Favorini Arlesiatensis vita, studii, scriptis*, Traiecti ad Rhenum, Koenigk & Son, 1853.

Sossius Senecio, one of Pliny's correspondents,²⁹ who became an intimate friend and to whom he dedicates three of his *Parallel Lives*.³⁰ It was at his suggestion also that he compiled his 'Records of Table-talk' (*συμπόσιακα*) held at entertainments in which he was himself the central figure among a circle of scholars or gentlemen devoted to literature and philosophy at Rome and elsewhere.³¹ Now we know from the *Fasti* that Sossius was four times consul under Trajan, viz. *consul suffectus* in A.D. 98 and *consul ordinarius* in A.D. 99, 103, 107. It is not quite clear, however, whether Plutarch made his acquaintance first at Rome or in Greece, where it is plain, from references in the *Symposiaca*, that Sossius must have stayed some considerable time.³²

Another man of consular rank, a scholar and archaeologist,³³ was also a friend of Plutarch's, viz. Mestrius Florus. In his company he travelled through Gallia Cisalpina, where the family of Mestrius was well known, and visited the battlefield of Bedriacum,³⁴

²⁹ *Ep.* I 13.

³⁰ Those of *Theorus—Romulus*; *Demosthenes—Cicero*; *Dion—Brutus*: also the Treatise *de profectibus in virtute*.

³¹ *Proem.* § 4 *ἡδὲν τε θεῶν ἡμῶν τῶν συμποσίων πολλὰς ἐν τῷ Ῥώμῃ καὶ ἑμῶν καὶ παρ' ἡμῶν ἐν τῇ Ἑλλάδι, παραίσιμα ἅμα τραπέζῃ καὶ ἀδελφοῖς, φιλολογηθέντων συναγαγὼν τὰ ἐπιτήδεια.*

³² From II 1, 1 it is plain that Plutarch was once at Patras with him; and in v 1, 1 he speaks of their being in each other's company at Athens. Again we are told in IV 3, 1 that Sossius came from Chaeronea to be present at the marriage feast of Plutarch's son Autobolus.

³³ *Φιλαρχαίος Symm.* VII 4, 1: cp. VIII 2, 2, *Suet. Vesp.* c. 22.

³⁴ *Orat.* c. 14, 1 *ἰσὺ δὲ ἔσπερον ἰδέσθαι διὰ τὸ πάλαι Μ. Ἰ. στραίος Φλάου, δεῖν ἑσπερῶς τῶν τότε μὴ κατὰ γούμην ἀλλ' ἀσπύρι μετὰ τοῦ Ὀθωνος γυνόντων, τοῦ ἐντα παλαιῶν ἐπιβίβας δευτέρου μετὰ τῶν μάχων ἐπιβίβας ἰδεῖν νεκρῶν σωρῶν γυλιότατον, ἔσπερον τοῦ ἐπιβίβας ('on the top') ἔσπερῶν τῶν δένων (i.e. 'the pediments')*

Brixellum,²⁵ Ravenna where he saw the marble statue of Gaius Marius.²⁶

Fundanus, another friend, who, with Sextius Sulla of Carthage, is the interlocutor in the dialogue about 'the cure of anger' (*ἀσπγγία*)—a very noble and humane character, and the counterpart of Plutarch himself in his domestic life²⁷—is probably to be identified with Minucius Fundanus, a distinguished friend of Pliny the younger.²⁸ A common friend of Sextius Sulla, Fundanus and Plutarch was Paccius, to whom the Treatise 'Of tranquillity of mind' (*περὶ εὐθυμίας*)²⁹ is dedicated, a distinguished forensic speaker.

Plutarch's occupation during his residence at Rome was akin to that of the ancient *grammaticus*, whom we should describe as lecturer or private tutor,³⁰ ready to give advice to any one consulting him on questions of practical morality, as a sort of physician of the soul, able to make a diagnosis of a diseased moral condition, one of 'the domestic chaplains of heathendom,' as Bishop Lightfoot calls them, ready to help all who sought his assistance as their moral director and adviser. He had cultivated,

²⁵ Orib. c. 18, 1 εἶδον δὲ ἐν Βριξίλλῳ γυνόμενος καὶ μνηστὴ μόνον καὶ τῆς ἀσπγγίης εὐθυμίας ἔχουσαν, αὐ μεταφρασθεῖσα, Ἀρλίου (Lobbeck, *de manibus Lobbeck*) Μάρκου Ὀσίου.

²⁶ Mar. c. 2, 1 ἤτις ὁ θένος τῆς Μαρίας λήθην εὐδία κειμένη ἐν Ῥαβέννῳ τῆς Γαλατίας ἰδομένη πᾶσαν τῆ λεγομένης περὶ τοῦ θένος ἀσπγγίης καὶ τιαρῆς κείνουσαν.

²⁷ Volkmann *l.c.* p. 41.

²⁸ See his three Epistles 19, 14 15 and vi 6. There is also a fourth letter (v 6) concerning the death of his young daughter in which Pliny speaks of his being *cruditus et curiosa, ut qui se ad inuicem acutis acerbioribus studiis ardentibus dederit.*

²⁹ Mor. 464 γ.

³⁰ Dom. c. 2, 1 where he speaks of his being prevented from learning much of the Latin language ὅτι τὸν διὰ φιλοσοφίας σλησιαζόμενον. See note 14.

in a greater or less degree, the three branches of study recognized by the ancients, viz. philosophy, rhetoric and mathematics.³¹ But his attention was mainly given to moral and religious speculations, in all of which he took the most profound interest; the one aim and end of his life and writings being the illumination of the intellect by the force of morals. Thus Poetry, in his judgment, was mischievous, if it had not a direct moral tendency; his rhetorical precepts and his rules of historical criticism are alike based upon morals. Does he find himself in presence of some physical phenomenon,³² or confronted by a question of erudition, the solution is to be found only by recurring to moral principles. Even his rules for the preservation of health are for the most part observations of moral hygiene. If he attacks the Stoics and Epicureans, it is to vindicate Providence and the moral government of the world against their tenets. Politics, moreover, are in his view nothing but the most perfect exercise of moral philosophy applied to the amelioration of society.³³

Thus we see why, from the first, his miscellaneous essays on all sorts of topics were comprised under the common title of *Moral Works*. His *Parallel Lives* are but the complement of his *Moral Essays*; his leading purpose in writing them was not, as will be seen hereafter, historical but ethical: history is only a school of manners for him; what he looks for in

³¹ Symm. IX 14, 3, 3 ἄνδρῶν τὰς διὰ λόγου περιουσίας ἐπισημασας καὶ τῶν αὐτῶν ἐκ παλαιῶν καταμαθόντων ἐν τρισὶ γένεσιν εὐχαις τῶ φιλοσόφου καὶ τῶ ῥητορικοῦ καὶ τῶ μαθηματικοῦ κτλ.

³² Nic. c. 23.
³³ Mor. 776 γ περὶ τοῦ ἐπι μάλιστα τοῖς ἡγεμόσι διὰ τὸν φιλοσοφῶν διελθῆσθαι, 779 δ ἐπὶ ἡγεμόνα ἀναίτερον.

the example of great men is some lesson or other.⁴⁴ 'Vivid moral portraiture,' says Archbishop Trench 'is what he aimed at, and this is what he achieved.'⁴⁵ And this is the secret of his vast popularity, which has stood the test of so many ages from the 4th century, when he could be spoken of as ὁ θεώτερος, ὁ θαυμάσιος, ὁ φιλοσοφίας ἀνάστη ἀφροδίτη καὶ λόρα,⁴⁶ or as ὁ τῆς ἐπιστήμης πλοῦτος,⁴⁷ until the period of the Renaissance. Since the revival of classical literature his admirers have been very numerous. Rabelais, Montaigne⁴⁸ who was a great imitator of Plutarch and confesses that he can hardly do without him, Shakespeare, Scaliger,⁴⁹ in the 16th century pay him signal homage; he is, to use Gréard's words, 'le bréviaire du siècle, sa lumière, sa conscience.'⁵⁰ His writings have proved a rich storehouse from which Christian writers in all ages have largely and freely drawn. Basil, the great bishop of Cappadocia, derived many a hint from the heathen moralist. Bishop Jeremy Taylor is constantly referring or alluding to his writings; Neander owned his great obligation to the Treatise on 'The delays in the divine justice' at a critical period of his life. In the 18th century we find Montesquieu⁵¹ borrowing his definition of law from him; Rollin gives an almost literal trans-

⁴⁴ *Heeren de fontibus et auctoritate veterum parallelorum Plutarci Commentatio prima*, proem. p. 5 etc., Trench l.c. p. 90.

⁴⁵ l.c. p. 43.

⁴⁶ *Eusepius de vitis capitularum*, proem. p. 3 ed. Belsouanda.

⁴⁷ Theophylact Sim. O.P. p. 22.

⁴⁸ *Essais* II 4: c'est nostre bréviaire.

⁴⁹ *Plutarchus totius sapientiae ocellus*, Scaligerana, Colon. 1696 p. 117.

⁵⁰ l.c. introd. p. 22.

⁵¹ *Épître des lois* I l.

lation of his *Lives* in his historical descriptions. Rousseau⁵² reckons him among the few authors that he read in his old age, 'à cause du profit qu'il y trouva.' 'He is perhaps,' says La Harpe 'l'esprit le plus naturellement moral, qui ait existé.'⁵³ 'He is,' according to Joubert 'the Herodotus of philosophy in his *Moral Works*': and the same writer regards his *Parallel Lives* 'comme un des plus précieux monuments que l'antiquité nous ait légués. La sagesse antique est là tout entière.' Similarly Korais pref. p. 73: ἀμφιβάλλω ἐν εὐρίστεται κέρει ἄλλο σύγγραμμα παρὰ τοῦ Πλουτάρχου τὸ συγγράμμα πλουσιώτερον ἐκὸ βιωφελῆ παραδείγματα καὶ παραγγέλματα. 'He stands before us' says a writer in the *Journal of Education*⁵⁴ 'as the legate, the ambassador and the orator on behalf of those institutions, whereby the old-time men were rendered wise and virtuous.'

We can readily imagine what a profound impression must have been made upon Plutarch by the great City, which was the heart and centre of the world's activity, with its glorious name and associations,⁵⁵ its beautiful and magnificent sights, representing all the grandeur and splendour of the earth, so that it might well be named εὐκλειμένης ἱστορίας, not so much from isolated expressions,⁵⁶ as from his whole method of speaking of the Roman power and the deep interest which he manifested in Roman history at a later period of his life. He

⁵² *Les rêveries du promeneur solitaire*, 1^{re} Promenade, apud Korais *Plutarch Frag.* p. 79.

⁵³ *Lycée* livre III ch. II sect. 2.

⁵⁴ Vol. II p. 114.

⁵⁵ *Rom.* c. 1, I τὸ μέγα τῆς Ἰδέας ἕνεκα καὶ διὰ τὸν πόρον ἀρχαίων.

⁵⁶ Such as τὸ καλὸν Ἰδέας, as he calls it *Mor.* 963 c.

regarded the Roman empire as a special creation of Providence⁵⁷ for helping men to lasting peace and undisturbed possession of their property after a long and dreary period of warfare.

From the noise and bustle of Rome—a fitter residence for him because of the opportunities it afforded of intercourse with great men and the ample supply of books—he returned to the modest and quiet place of his birth, where he spent the remaining years of his tranquil life, 'being loth' as he says 'to make the small town yet smaller by the absence of even one inhabitant.'⁵⁸ He made a point of undertaking its humblest offices at first⁵⁹—enterprising as he did the strong conviction that the exercise of public functions was the duty and the proper education of Man. Subsequently he became its ἀρχων ἐπίνομος for more than one year,⁶⁰ and was also nominated by his fellow-townsmen to the office of Boeotarch. He was likewise chosen to officiate as priest of Apollo at Delphi⁶¹—a still higher testimony to the worth of his character, and he was an important personage at many of the Pythian games.⁶² But his public duties did not hinder him from making frequent excursions

⁵⁷ Rom. c. 2, 7 οὐκ ἐν ἐπιπέδῳ ἀποβῆς θάλασσαν (τὴν Ῥωμαίων ἀρχήματα), μὴ θάλασσαν ὡς ἀρχὴν λαβόντα καὶ μὴδὲν ἄλλα μὴδὲν ἐπιπέδου ἔχοντα. Cp. Pomp. c. 75, 2, Mor. 316 c-326 c (*de fortuna Romanorum*).

⁵⁸ Dem. c. 2, 2 ἄλλ' ἄλλοις ἐκείθεν εὐδαιμονοῦντες εἶδον καὶ, ἐν αὐτῇ μακροτέρῳ γένεσσι, φιλοχρηστέροις. See above note 14.

⁵⁹ Mor. 811 A (*Præc. gov. vicia*, cc. 15, 17).

⁶⁰ Mor. 643 A (*Symp.* II 16, 1, 1), 694 A (VI 8, 1, 2).

⁶¹ Mor. 700 γ (*Symp.* VII 2, 2, 1) where he speaks of Euthydemos as his colleague in the priesthood (ἐπινομότης). Herzberg (*Gesch. Griechent. unter d. Herrschaft d. Römer*, Th. II p. 166) thinks that he held the office at Chaeronea.

⁶² Mor. 792 ε.

from Chaeronea; for it is clear from allusions in his *Lives* that he was familiar with all the principal localities, not to say the nooks and corners of Greece; he delights to relate his personal reminiscences and all he has seen of the memorials and records of her past splendour.⁶³

In the retirement of a happy domestic life Plutarch enjoyed abundant leisure for the pursuit of his favourite literary and moral studies. But, unlike other philosophers, he did not allow these to absorb his whole attention, to the neglect of other important claims on his time. His useful virtues were actively employed for the good of others. Besides taking his full share in the civil and religious duties of his station, he disbursed the stores of his learning liberally, diffusing knowledge in an age which stood greatly in need of education. His profound sympathy with the young made the task of their spiritual direction a pleasant one: his lecture-room was open to those who, longing to order their lives according to some higher rule in a corrupt age, sought special help in private and familiar intercourse. He gave lectures on philosophical and other subjects, expounding at one time some writing of Plato, at another answering offhand the various questions (προβλήματα) put to him, or warning his hearers against the manifold corrupt practices and principles of the time. Many of these lectures were afterwards enlarged by him and published as separate Treatises.⁶⁴

⁶³ See especially *Phœc.* c. 18, 5; c. 22, 1, *Arist.* c. 1, 2; c. 19, 21; c. 27, 1, *Per.* c. 13, 2 ff., *Nic.* c. 2, 3, *Dem.* c. 7, 3; c. 31, 1, *Them.* c. 22, 1, *Alon.* c. 69, 4, *Agæ.* c. 18, 5; c. 26, 1, *Sol.* c. 25, 1, *Lyc.* c. 18, 1.

⁶⁴ To this category belong the treatises *de audiendis poetis*, and *de audiendis*; also the *ἐπιπέδου παραγγέλματα, de civitate præcepta*.

and it is plain that they were no mere showy declamations, like those of ordinary sophists, but 'earnest efforts, as of a spiritual physician, to heal the hurts of men's souls.'⁶⁵

Plutarch must have been an extensive reader, and had access to a select library, which contained a good many treasures, but at Chaeronea he felt the want of a large library of reference,⁶⁶ so necessary to a literary man. His wont at Rome, where he commanded an ample store of books, had been to make extracts from the more eminent writers in Biography, History or Philosophy for his pupils or audience, which he afterwards employed in the composition of his miscellaneous works; most of which were originally written or added to on some particular occasion, some festive event in the circle of his acquaintance or at the particular request of some friend.⁶⁷ His first series of biographies also was written at the instance of others, as appears from a passage in his Introduction to the *Life of Timoleon*, which shows us at the same time incidentally how much Plutarch valued them as a means of improving and elevating his own character.

As to the chronological order of his works we are left very much in the dark. Most of them must have been written in his riper years, after the reign of Domitian. For the date of his *Biographies*, there is an important passage in that of *Sulla* c. 21, 4, where, after describing the battle of Orchomenus

⁶⁵ Trench l.c. p. 107.

⁶⁶ *Dem.* c. 2, *Mor.* 284 D (*de EI* ap. *Deiph.* c. 1).

⁶⁷ 'He was so indelible a glazier of literary and ethical curiosities as Southey himself: and could we have his commonplace Book, it might be far more valuable and interesting than the very unequal collection of Phœbus.' *Edinburgh Review*, Jan. 1809 p. 72.

(B.C. 85), he says that many relics of the dead were found in the neighbouring marshes—*σχέδιον ἐτὼν διακοσίων ἀπὸ τῆς μάχης ἐκείνης διαγεγόντων*. From which it follows that Plutarch must have composed this *Life* at least not much before A.D. 115, consequently at the close of Trajan's reign. He does not appear to have lived long after A.D. 120. For he speaks in the *Life of Solon* c. 32, 2 of the Olympioion at Athens as unfinished (*ἀτελής*), which we know that Hadrian completed some time between A.D. 125 and A.D. 130.

There is sufficient evidence that Plutarch's works were much read and used soon after his death. Aelius Aristides,⁶⁸ the celebrated rhetorician of the 2d century, and Polyænus, author of the *στρατηγήματα*, borrowed largely from him. He is quoted by Aulus Gellius and Galen⁶⁹ and referred to by Tatian the Christian apologist in his *λόγος πρὸς Ἕλληνας*. In the 3d century we find Athenæus constantly quoting or making tacit reference to him, also Porphyrius the neo-Platonist, and Eunapius.⁷⁰ Stobæus made extracts of all kinds from his works, including some that are lost. Macrobius in his *Saturnalia* has made constant use of his 'Table talk.' In the 6th century he was carefully read by Sopater the younger of Aramaea, the eighth and twelfth books of whose *ἐκλογαὶ διάφοροι* contained extracts from his writings, among others from the lost *Lives* of Crætes, Dalphantus, Pindar, Epaninondas: also from his philosophical treatise *περὶ φύσεως καὶ πόνου*, and from another *περὶ ἀρχῆς*, a fragment of which is

⁶⁸ v. *Sintenis ad Plat. Pw. Enchir.* 3 p. 303 E. ed. Lips. 1835.

⁶⁹ *de dogmate Platonis et Hippocratis*.

⁷⁰ See above note 46.

found in the *Florilegium* of Stobaeus. It is remarkable that Sopsater made extracts from the spurious works also, such as that 'On rivers' and 'The apophthegms of Kings and Generals.' Ecclesiastical writers, as Clement of Alexandria and even Basil, were not ashamed to adorn themselves with his fashions—an easy proceeding which proved too tempting for compilers like Zonaras and Michael Psellus not to imitate.

II *The Parallel Lives of Plutarch*

The collection known as *The Parallel Lives*, which is a complement to the other half of Plutarch's writings entitled *The Morals*—the one exhibiting to us from ideal points of view what the ancients had aimed at and accomplished in the world of action, the other, what in like manner it had aimed at and accomplished in the world of thought—is not what its author left behind him, either in form or arrangement. The *Lives* were originally put forth in a series of Books (*βιβλία*), each containing the biography of a pair (*σύνγναι*)—one Greek and one Roman hero—and followed by a comparison (*σύνκρισις*).⁷¹ Some of these *βιβλία* have been lost, as that containing the *Lives* of Epaminondas—Scipio (?), which appears to have been the first he wrote, also that containing the *Lives* of Metellus and some parallel Greek.

The 46 extant *Lives* are contained in 22 *βιβλία*—

⁷¹ The *σύνκρισις* is wanting in the *Lives* of Phocion—Cato minor; Themistocles—Camilus; Pyrrhus—Marcius; Alexander—Cassius.

those of Agis—Cleomenes—Gracchi, a double pair, being reckoned as one. They are of special value to us for the knowledge of Greek and Roman Antiquity, in fact, for many periods the only extant source of information, and they are still regarded as the legacy of a highly-cultivated man, a thorough-going advocate of truth and morality. 'It is a mistake to suppose' says F. A. Paley 'that Plutarch was content with writing merely amusing or popular biographies: the *Lives* are works of great learning and research, and they must for this very reason, as well as from their considerable length, have taken many years in their compilation.' His original idea in writing them was simply to set a distinguished Greek—warrior, statesman, orator or legislator—side by side with some noted Roman, celebrated for the same qualities. In his age, when, though Rome held the supremacy, Greece was looked up to as the source of wisdom and art, such a comparison between the greatest men of both nations had a special propriety and significance and was more than a mere literary exercise. It was a patriotic theme, to show the superiority of this or that race; and Plutarch, in some sense, belonged to both.

We have the interesting testimony of the Biographer himself that the *Lives* were not written by him on the same model. Those of the First Series, which were composed in deference to the wishes of some of his friends, partake more of an historical than an ethical character. To this Series belong the following pairs, which, as may be gathered from internal evidence, appeared in the following order⁷² approximately:—

⁷² See G. T. Michaelis *de ordine vitarum parallelarum Plutarchi* p. 20 K., where the evidence is stated very clearly. The

1. Epaminondas—Scipio (†) (not extant)
2. Sertorius—Eumenes
3. Cimon—Lucullus
4. Lysander—Sulla
5. Demosthenes—Cicero
6. Agis—Cleomenes—Gracchi
7. Pelopidas—Marcellus
8. Phocion—Cato minor
9. Aristides—Cato maior

(It will be observed that No. 2 is the only pair in which the Roman takes precedence of the Greek; the others are in chronological sequence.)

The Second Series—which was not written at the suggestion of friends but for his own satisfaction and improvement (as he himself records in the Proem to the *Life of Timoleon*), and partook of a more distinctly ethical character⁷²—comprised the following:

10. Pericles—Fabius Maximus⁷⁴
11. Nicias—Crassus
12. Dion—Brutus⁷⁵
13. Timoleon—Aemilius Paulus
14. Philopoemen—Titus Flamininus
15. Themistocles—Camillus
16. Alexander—Caesar
17. Agesilans—Pompeius
18. Pyrrhus—Marius
19. Solon—Poplicola

Lives of Epaminondas is quoted in *Agessilans* c. 28, 4; that of Scipio ma. in *Pyrrhus* c. 8, and that of Scipio mi. in *T. Gracch.* c. 21, 4 and *C. Gracch.* c. 16, 2. We have no authority, except the spurious catalogue of Lamprias, for coupling the *Lives* of Scipio with that of Epaminondas.

⁷² *Nic.* c. 1, 5 τῆς ἐπι κατασκευῆς φέου καὶ τῶν ἐπινοήτων.
⁷³ *Per.* c. 2, 4 ἰσοῦν οὖν καὶ τὰς ἀδικατείας τῆς κατὰ τοὺς
 βίαιον ἀναγραφῆς καὶ τοὺς τὸ βιβλίον δίκαιον εὐνοτάχην τὸν
 Περικλέους βίαν καὶ τὸν Φαβίου Μαξίμου.
⁷⁴ *Dion.* c. 2, 4 ἐν τοῖς, δευτεράῳ τὸν παραλλήλων ἐπι βίαν.

The lost *Life of Metellus*, which was promised in that of Marius (c. 29, 8), was probably written before those of Solon—Poplicola. After exhausting the great characters of Grecian and Roman history whose example was worthy of imitation, in 'his gallery of portraits,' it occurred to Plutarch that he might teach virtue in a different way by painting its opposite.⁷⁶ Hence he composed a Third Series of *Parallel Lives*: but it comprises only two, viz. those of Demetrius—Antonius and Alcibiades—Coriolanus.

It was not until after the completion of the above three Series that the Biographer seems to have turned his attention to prehistoric times and 'like a geographer delineating unknown countries' (to use his own expressive simile⁷⁷) to have commenced yet a Fourth Series of *Lives*, of which the only ones extant are those of Theseus—Romulus and Lycurgus—Numa, usually placed first of all. But the order in which the *Lives* are arranged in the MSS is purely arbitrary. The four extant *Lives* of Artoxerxes, Aratus, Galba and Otho, together with the lost *Lives* of Horacles, Aristomenes, Hesiod, Pindar, Dalphantus, Crates and others, were detached narratives and do not come under the same category. Those of Galba and Otho indeed are placed in most of the MSS and in editions prior to that of Stephanus (Henri Estienne) among the *Morals*.

We are not left to conjecture what Plutarch's aim and purpose were in the composition of the Second Series of *Lives*, which, as has been already stated, was a continuation of those written at the instance of others. In the Introduction to the *Life of Alexander* he expressly says:—'I am not a writer of

⁷⁶ *Demetr.* c. 1, 4.

⁷⁷ *Them.* c. 1, 1.

histories but of biographies. My readers therefore must excuse me if I do not describe in minute detail, but only briefly touch upon, the noblest and most famous events. For it is not the most conspicuous actions that of necessity exhibit a man's virtues or failings, but it often happens that some trifling incident, a word or a jest, gives a clearer insight into character, than battles with their slaughters of tens of thousands, and the greatest arrays of armies and sieges of cities. Accordingly, as painters produce a likeness by a representation of the countenance only and features, whereby the character is revealed, and pay least attention to the other parts of the body, so I must be allowed to study rather the indications of a man's character, and by means of these to portray the life of each, leaving to others the description of the grand events and struggles in which they were engaged.'

So again in the Proem to the *Life of Nicias*, while he takes the historian Timaeus to task for aspiring to emulate Thucydides by giving a full narrative of the events of the Sicilian campaign, and ridicules his feeble and senseless attempts at imitating such a great and unapproachable model, he professes his own immunity from such an error. He will not do more than make a cursory reference to the chief events so ably recorded by that historian and by Philistus, and, for the rest, endeavour to collect materials for his Biography from various other sources—the scattered remarks of writers not commonly known, ancient records and decrees—selecting such as would throw most light upon the character and disposition of his hero.

Herein lies the broad difference between Plutarch and such writers as Herodotus and Thucydides.

Their interest is for the doings and destinies of political communities, while they are comparatively indifferent to those of individuals—a fact easily accounted for from the circumstances of the age in which they lived, when the state was all in all and the individual entirely merged in it. But a change in this respect had set in as early as the following century, when it became the fashion to connect great events and achievements with the names of individuals; so that, while Marathon and Salamis were always described as victories of the Athenian people and not of Miltiades only and Themistocles, Timotheus is frequently spoken of as the conqueror of Coreyra, Chabrias of Naxos, and Iphicrates of the Lacedæmonians.⁷⁵ In Theopompus, for example, the historian of King Philip, we find greater prominence given to the characteristics of individuals and their actions more carefully described in detail: while in Plutarch—by whose time the Greeks as a nation were politically effaced, and all interest in their country extinct, when there was 'Greece but living Greece no more'—the whole becomes absorbed in the individual, history in biography; personal character and the actions and motives of individuals are the objects of his interest and study. More or less of historical background he was obliged by the necessity of the case to give to his portraits, but always in subordination to the portrait itself: he is, in short, an historian only by accident, really and essentially

⁷⁵ Demosth. *Aristocr.* § 103 τῶν ἔργων τῶν τότε εἰδένῳ, ἃ ἄλλοι Ἀθηναῖοι ἀπεστήρησαν ταυτοῖς, οὐδ' ἔστιν οὐδεὶς ἔστιν ἐν αἰσὶ τῆς ἐν Σαλαμῶνι ναυμαχίας Θεμιστοκλέους ἀλλ' Ἀθηναίων, οὐδὲ τῆς Μαραθῶνι μάχης Μιλτιάδου, ἀλλὰ τῆς πόλεως. τῶν δὲ πολλοὶ τοῦτο λέγουσιν, ὅτι Ἐπίκουρος εἶπε Τιμόθεον καὶ τῆς μάχης περὶ Κορυθαίης καὶ τῆς περὶ Νάξου ναυμαχίας Χαβρίας. Cp. *Acrob.* c. *Orator.* § 166 f.

a philosopher and moralist: and his *Biographies* take their tone from the spirit which animated the writer in his philosophical works, a proof of which is furnished by the Proem to the *Life of Pericles*, which is to the moral treatises what the example is to the rule.

III *Plutarch's Life of Pericles*

The comparative silence even of earlier antiquity on the important and interesting epoch between the Persian and Peloponnesian wars, which covered the greater part of the life of Pericles, is, indeed, remarkable. The brief sketch by Thucydides⁷⁰ of the historical development of Athens *πρὸς τὰ Μυθικά* does not fill up the gap, nor was it filled up by later historians. In the absence, then, of other sources of information Plutarch's *Life of Pericles* remains a precious monument, for most of the writings which he had before him or might have consulted have been lost. He has drawn upon a wide range of authorities of very unequal value, and it is to be regretted that the Biographer to whom Pericles was only a remote historical figure, did not proceed with the necessary caution and criticism in the choice of his aids to judgment or in his weighing of evidence. But he has furnished us with details not to be found elsewhere, and the anecdotes, even the scandalous gossip, which he reports, give us a glimpse of the world in which Pericles moved. They contain the necessary elements for a picture of political society such as it was in the fifth century B.C.

⁷⁰ : 89-116.

Of the eighteen writers whom Plutarch quotes, one half were actual contemporaries or nearly so of Pericles; these were Thucydides the historian, the two memoir-writers Ion of Chios and Stesimbrotus of Thasos, and the six comic poets Telecleides, Cratinus, Hermippus, Plato, Eupolis, Aristophanes. The other half were posterior to Pericles and therefore must be considered as only secondary or tertiary sources, viz. Ephorus the chronicler of Cyme (Asia Minor), Idomeneus of Lampascus, and Duris of Samos, with the philosophers Plato, Aristotle, Theophrastus, Aeschines the Socratic, Horacleides Ponticus, and Critolaus. Theopompus is not named by Plutarch, though, as will be seen hereafter, he borrowed largely from him.

But, to proceed with details, Plutarch makes use of Thucydides for the general characteristics of Pericles (cc. 9, 15, 16) where he expressly quotes him as the foundation of his narrative, although not as his only or even his principal source; for his expedition to the Peloponnesus (c. 19, 2); for the Sacred War (c. 21); for that against Euboea and the Peloponnesians until the conclusion of the Thirty Years' truce (cc. 22-23); again, for the Samian War (cc. 25-28, he quotes him c. 28); and finally for the origin and commencement of the Peloponnesian War (c. 29, c. 31, 1; cc. 33-35). Ephorus, who was the author of a general history of the Hellenes and Barbarians from B.C. 1090 to B.C. 340⁷¹ in thirty Books—the xth, xiith and xiiith of which extended from the siege of Paros (B.C. 489) to the beginning of the Peloponnesian War (B.C. 431)—is twice quoted by name as a supplementary authority

⁷¹ Polyb. v 28, 2 τὸν ἐπὶ τῶν καὶ μᾶλλον ἐπιβεβηκότων τὰ καθ' ἑκάστην ἡμέραν. See my *Introd. to Life of Themistocles* p. xi.

to Thucydides.⁵¹ He is also responsible for the story of the bribery of the Spartan king Pleistoanax and of the circumstances connected with it,⁵² as well as for some details of the Samian War (cc. 27, 28); but he is especially Plutarch's principal authority for what he considers to have been the cause of the Peloponnesian War.⁵³

It is less easy to determine what belongs to Philochorus, one of the composers of the *Ἀρθροί*, though Blasi seems to find no difficulty in ascribing to him the account of the abasement of the court of Areopagus (c. 7, 6),⁵⁴ and of the elimination of those who were not genuine-born Athenians (c. 27, 3 f.); but the former notice at any rate is more probably taken from an older authority, the newly-discovered work of Aristotle on the Constitution of Athens. The description of Pericles' activity in building (cc. 12-13) appears to be mostly original, although it is possible that Plutarch availed himself to some extent of Philochorus' work. As to special biographical details, there is little enough in any of the above-mentioned sources; for those, we must look to four other writers:—Theopompus, Ion, Stesimbrotus and Idomenus.

Theopompus of Chios, who is Plutarch's principal authority for the *Life of Cimon*, was a violent political partisan and showed great rancour in assail-

⁵¹ c. 27, 1 and c. 28, 1, where, speaking of the cruelty towards the Samians with which Duris had charged Pericles, he adds that neither Thucydides nor Ephorus nor Aristotle had made any mention of it.

⁵² This appears from the Schol. to Arist. *Nub.* 855.

⁵³ This is ascertained from Diolorus XII cc. 38-41, who bases his history of this period chiefly upon that of Ephorus.

⁵⁴ See Müll. *PHG.* I 407, fr. 141^b *ὅτι Ἐπιδορύ μὲν κερταρεῖ υἱὸς ἄν. τ. τὰ βράχ. τὸς εὐφρατος*, compared with Plat. *Ter.* c. 9, 4.

ing Greek democracies and their failings. He lived for a long time in exile on account of his father's laconism. The Xth Book of his voluminous work *τὰ Φιλιστινά* contained an episode on the inner history of Athens and its *δημαγωγοί* from the Median war downwards, in which their chief characteristics were portrayed.⁵⁵ Though he is nowhere mentioned in the present Biography, we have the evidence of Athenaeus⁵⁶ that the passage about Cimon (c. 9, 2) comes from him.⁵⁷ He is the accepted authority also for c. 7, 1-4; for part of c. 11, 3⁵⁸; for c. 16, 2-4; and, in its main outline, for c. 10, 1-3.⁵⁹

Ion, the genial lyric, elegiac and tragic poet of Chios (n.c. 493-422), came to Athens when young and spent a great part of his life in that city, where he lived on terms of intimacy with Cimon. He is quoted by name in two passages only, c. 5, 3 and c. 28, 5. But there can be little doubt that his prose work *Ἐπιδημία*—which is a record of his experiences during his visits to other cities and in particular his interviews with celebrated men—furnished the Biographer with other interesting or characteristic traits of Pericles. The anecdote about Thucydides, the leader of the opposition, and the Spartan king

⁵⁵ On the different opinions concerning the merits of his style, see my *Introduction to Plutarch's Life of Timoleon* pp. xx f.

⁵⁶ XII p. 633 A.

⁵⁷ Busolt *Gr. Gesch.* II p. 450 Ann. 1, p. 456 Ann. 1 sees traces of some high-sounding Theopompic expressions and rhetorical turns, such as *καλοτάτη καὶ ἀδύνατος* I. 9, *εὐφρατος καὶ εὐφροσύνη* I. 16, *καταδημαγωγούμενος* I. 22, *συνδικαίος* I. 27, *αὐρητιαίος* I. 34, and *ἀδύνατος καὶ εὐφρατος* in the corresponding passage of the *Life of Cimon* c. 10.

⁵⁸ Busolt I. c. p. 636 Ann. 1.

⁵⁹ Busolt I. c. p. 492 Ann. 1.

Archidamus in reference to him, is very probably taken from Ion.⁵⁷

Stesimbrotus of Thasos, an Homeric scholar, lived at Athens at the same time as Ion.⁵⁸ Plutarch, who speaks in disparaging terms of him in his *Life of Themistocles* also (c. 24, 3), quotes him four times (c. 8, 6; c. 13, 11; c. 26, 1; c. 36, 3); but, as his contemporary pamphlet⁵⁹ was for the most part a sort of *chronique scandaleuse* or a medley of anecdotes of the private life of Themistocles, Thucydides and Pericles, we shall not go far wrong in assuming that the account of Elpinice's mediation between Cimon and Pericles⁶⁰ (c. 10, 4 ff.) and that of the attitude of Pericles to Cimon's sons (c. 29, 2 f.) are founded on the same work⁶¹; as also the other very similar anecdote about Elpinice (c. 28, 4 f.); and the details of his private life in cc. 5, 7 and 36.⁶²

Idomeneus of Lampascus (B.C. 310-270), a friend and pupil of Epicurus,⁶³ is also, like Stesimbrotus, a wholly untrustworthy writer and the author of reckless calumnies. Plutarch himself did not reckon

⁵⁷ c. 8, 4. It is repeated in *Præc. ger. reip.* c. 5 (*Mor.* p. 802 c). See Basolt *Gr. Gesch.* II p. 515 Ann. 1.

⁵⁸ *Plut. Cim.* c. 4, 4 *Στεσίμβροτος ὁ Θάσιος περὶ τῶν ἀδελφῶν ἐπέμεινε τὴν Κίμωνος γέννησιν*. So Athenæus, p. 589 n says of him ἀπὸ τῶν ἀδελφῶν ἀδελφῆ (sc. τῆς Ἡρακλείης) χερσὶν γενόμενος καὶ διαπέμεινε ἀδελφῆ. See my *Introd. to Life of Themistocles* p. xiv.

⁵⁹ In c. 13, 12 it is referred to as τὸν ἐπιπέμεινον καὶ τὸν πῶλον φιλάνδρου ἱεραγῆ. Its title as given by Athenæus l. c. was περὶ Θουκυκλείδου καὶ Θεουκλίδου καὶ Περικλέους.

⁶⁰ Basolt l. c. p. 492 Ann. 1; p. 506 Ann. 1. Fr. Jacobs assigns it to Anachinus Socraticus on the strength of the passage in Athenæus.

⁶¹ *Op. Cim.* c. 14, 1.

⁶² See Basolt l. c. p. 446 Ann. 2. *Op. Mor.* p. 800 n, p. 312 n.

⁶³ *Diog. Laert.* x 16, 23; *Strabo Geogr.* XIII 1, 16.

him amongst of *δοκιμώτατοι συγγραφῆς*,⁶⁷ and might have neglected him altogether, if only for the comparatively late period at which he lived. He quotes him in two passages only, c. 10, 5 and c. 35, 4, where the reference is probably to his work *περὶ δημοκραγιῶν*.⁶⁸

For the Samian War, besides Ephorus and Thucydides Plutarch used Duris (c. 28) who was born about B.C. 342, when Athenian allottees (κληροῦχοι) were in possession of his native island. He was the author of a work entitled *Ἔροι Σαμίων*, 'Annals of Samos.' Duris is the authority for the story of the branding of the prisoners of war on both sides (c. 26, 2); and it was he who tried to make out that Aspasia was the chief cause of the Samian War.⁶⁹ Aristotle's *Ἀθηναίων πολιτεία* also was laid under contribution for the Samian War (c. 26, 3; c. 28, 1). The same work is given as an authority for the introduction of salaries to the dicasts (c. 9, 3) and for the murder of Ephialtes (c. 10, 7). The notice of Pythocleides as one of the teachers of Pericles appears to have been taken indirectly not from this but from some other of Aristotle's writings.

To these sources are to be added a number of other writers, in whom merely incidental mention is made of Pericles, or who handled a part only of the period in which he lived, such as Herodotus and

⁶⁷ See *Dem.* c. 23, 2, where he is coupled with Duris of Samos.

⁶⁸ See my n. to *Dem.* c. 15, 2.

⁶⁹ The severe judgment which Plutarch himself (c. 28, 2) passes upon him is wholly confirmed by what we learn from other sources. Dionysius of Halicarnassus (*de comp. verb.* p. 64 ed. G. H. Schiifer) classes him with Phylarchus, Demetrius of Calacte, Hieronymus, Hegesias Magnus and other such uncritical writers, who have left behind them *καυρῶτα ἐννοήσαντες ἅπας ἀδελφὸς ἑσπεύσαντες μίχτοι κεραιώδεις βελήθειαι*.

Plato; from the former of whom comes the notice of the mother of Pericles (c. 3, 2); the latter is quoted c. 7, 6; c. 8, 1; c. 15, 4; c. 24, 4, as an indirect source of historical information. The last of the quotations, which is from the dialogue *Menæxenus*—the only work of which the title is given by the Biographer—concerns Aspasia. Theophrastus, the pupil and successor of Aristotle, is quoted c. 23, 1; c. 35, 4 and c. 38, 2¹⁰⁰; Heraclides of Heraclea (Pontus), hence named ὁ Περικλέης, a pupil of Plato, of Spusippus and Aristotle, c. 27, 3; c. 35, 4; and Critolaus, another member of the Peripatetic School and one of the Athenian commission to Rome B.C. 155, which was so important for the introduction of Greek culture, c. 7, 4. Heraclides is made use of to correct Ephorus.

The decree of Pericles for a grand Hellenic congress at Athens is doubtless taken from the *συμπαγῆ ψήφισμάτων* of Craterus, son of the famous Macedonian¹⁰¹ general of that name, which is unnamed in this *Life*, but is referred to in that of *Aristides* (c. 26) and *Cimon* (c. 13). The section about Pericles and Aspasia (c. 24) was borrowed from various sources. Aeschines the Socratic, in his dialogue *Aspasia*, a somewhat doubtful authority, supplied some information, whether direct or indirect. Lastly, in c. 35, 1, 2 an anecdote, whether true or false, is recorded on the authority of the *σχολαὶ τῶν φιλοσόφων*.

The quotations from the poets of the old Attic Comedy¹⁰² cannot be considered as historical sources.

¹⁰⁰ The two first quotations may possibly have been taken from his work *Περικλέης τὰ πρὸς αὐτοῦς*.

¹⁰¹ See note to c. 17 l. 5.

¹⁰² See notes to c. 23, 6 l. 3; c. 3, 4 l. 30; c. 4, 2 l. 16; also that to c. 7, 6 l. 53. Meineke thinks that the lines of

except in so far as they reflect the opinion of the anti-Periclean party, to which the writers mostly belonged.¹⁰³ The hateful insinuations of dark immorality against him may safely be disregarded as the mere suggestions of spite or prurience, or failure to comprehend the real nature of a remarkable man.

What the Biographer worked up out of such materials, selected from a wide range of authorities, bears unmistakable impress in itself of its origin. The unevenness and want of homogeneity in his narrative are much greater than in the *Life of Themistocles*, especially in the conception and delineation of Pericles' character, which has no simplicity about it, but wavers hesitatingly between contradictory statements, unlike anything in the *Life of Alcibiades* or of *Cimon* or of *Nicias*.

Telecleides quoted c. 16, 2 were written soon after the expulsion of Thucydides, son of Melesias, and that they are taken from the same play as those quoted c. 3, 4, viz. the *Heiobai*, in which we learn from Athenæus x p. 436 F, that Pericles was satirised for his passion for Chrysis, a lady of Corinth.

¹⁰³ It is, as Blass says, an open question whether Plutarch, who had no special knowledge of this branch of literature, setting Aristophanes aside, quoted directly from the poets themselves or from some grammarians who had made a special study of them. It so happens, moreover, that in one of these passages viz. that which concerns Aspasia, there is such a suspicious resemblance between it and an ancient scholion to Plato's *Menæxenus*, that we cannot resist the conviction that Plutarch drew from this source at second hand, when he quoted from that dialogue. And it was probably from another such scholion that something still more important proceeds. What Plutarch says of Anaxagoras (c. 4, 4) agrees word for word with a scholion to Plato's *Alcibiades I* (p. 118 c), and, since in the same passage of Plato Pythocleides and Damon are both mentioned as Pericles' teachers in music, we may fairly suppose that Plutarch's remarks on them are taken from a lost scholion on the passage. The same conclusion applies to his remark on Zeno (c. 4, 5), who is also mentioned by Plato *l. c.* p. 119 A. Blass carries his suggestion still farther, and suspects that the

The unique greatness of the man and his mighty personality has found in all antiquity only one impartial and clear-sighted judge. The sublime picture, which Thucydides has drawn of him, stands in bold relief against the distortions of party spirit, jealousy and frivolity, with which his detractors have endeavoured to blur it. He has touched indeed on the two last years only of his life and work, and it would have been foreign to the general scope of his history to enter into details of his public administration, yet, in spite of his conservative prejudices, in the general brief review of his entire policy which he gives in the celebrated sixty-fifth chapter of his second book, the historian bears the most honourable testimony to him, as the highest example of a great and noble statesman. Now Plutarch knows Thucydides and appreciates him, but he has not the courage to oppose his single testimony to the general obloquy and depreciation. It would seem, indeed, as if Pericles were too imposing a figure for his Biographer. Plutarch cannot overlook his superiority nor refuse him his admiration, but it is an admiration without sympathy. Nothing could be more fair or natural than that he should discover weak points in him, and that he should let us see them. But he never allows him to act upon high political

passage about branding (c. 26, 3) is not taken direct from Duris, but from a scholion to the lines of Aristophanes, which contained some learned remarks about the *επιγραφή*. So again, what is said of the different interpretations of Pericles' surname 'ΟΜόρσος' (c. 8, 2) is quite after the manner of the Scholiasts, and here likewise we come unexpectedly upon passages from the Comic poets. This borrowing of quotations was a common habit of the writers of that period, and few have the candour to acknowledge their sources. In spite of this habit, Plutarch's book-learning is comparatively very extensive and it must be remembered that he disclaims all pretensions to learned research.

grounds, and does not hesitate to attribute to him mean ideas and to pre-suppose personal aims and selfish motives. His democratic measures, forsooth, were due to nothing but his love of popular favour and greed of distinction. Plutarch extols, it is true, his incorruptibility and recognises an unfailing unselfishness at the bottom of the marvellous ascendency which he retained so long over the Athenian public. He rejects, it is true, the scandalous imputation of Idomeneus of Lampascus on the subject of the assassination of Ephialtes and the declamations of Duris of Samos on his cruelty. He cannot conceive it possible that a man of noble and lofty spirit like Pericles should be capable of murdering a friend out of mere political jealousy. But, when he comes to consider the causes of the Peloponnesian War, the minuteness with which he dwells on that which he admits to be the most objectionable of all,¹⁰⁴ because, forsooth, it has most witnesses in its favour as compared with his curtness in the statement of opposite opinions, and the mode in which he assigns personal motives without any attempt at refutation, furnish evidence of his own belief in its reality. He has not Thucydides' critical sureness of judgment and clear insight into the circumstances, and he treats with all seriousness even the despicable imputation, put by the great comic poet into the mouth of the valiant Diacopolis, as an historical fact.

Plutarch seems, in short, to believe that Pericles was really the principal, if not sole, cause of the Peloponnesian War, and that it was brought about by him from selfish fear or to gratify mere personal bias and aversion; he finds no difficulty in believing that his overthrow of the council of Areopagus was because

¹⁰⁴ c. 81, 2.

he had been buffed in his endeavour to gain admission to it¹⁰⁰; that it was merely to gratify the personal caprice of Aspasia, that he undertook a war, which, if it did not jeopardize the naval supremacy of Athens, at any rate caused numerous citizens to assume mourning, although, according to his last words, as reported by the Biographer himself, it was Pericles' boast that he had never willingly done any such thing; and, lastly, that he sent Cimon's son wilfully with an insufficient force to help Coreyra, in order that, if he failed as he must do, the poor man might be compromised and suspected as a secret friend of the Spartans. Besides, Plutarch proceeds on the assumption that there could be but one motive for the war, where a concurrence of many motives was not only possible but, as it happened, very probable. For the war itself was an inevitable necessity at some time or other in the strained relations between Athens and Sparta: the materials were laid for a conflagration, ready to burst out at any time. As far as Pericles was concerned, nothing more can be truly said against him than that it was mainly due to his policy that the war broke out at that particular time; but the truth is, the war, so far from serving his private ends, on the contrary proved disadvantageous to him, inasmuch as it weakened his position and caused his extraordinary influence to wane. It was not the grand idea of raising Athens to the position of a state which might command admiration for all time—not the consideration of what must be new modelled and re-shaped, what abolished, to the fulfilment of this noble purpose—not the wish that the general body of citizens might share in the internal prosperity and external grandeur of the state, and that

¹⁰⁰ a. a. a.

the ennobling influences of poetry and art might be extended to all alike,—no sentiments of this kind, forsooth, dictated the policy of Pericles, but all was shrewd reckoning how he might make himself the biggest man in the state and continue such.

But there are reasons why Plutarch's judgment cannot be accepted without mistrust and must be submitted to a careful test. 'Tis not the wish to round off his narrative or to produce some striking effects that leads him astray, but his fondness for the personal and anecdotic. He does not succeed in comprehending really great characters but loses himself in miniature painting, and often finds in the ordinary gossip of the day special characteristic traits for the picture he is about to give. In order to find such material, he had to turn away from the great writers to inferior scribblers of every description, who treat Pericles as if he were the incarnation of uncompromising radicalism, of a tyrannical lust of power and of shameless frivolity. But it is in the nature of things that every detail of ancient life, which relates strictly to persons as such, must be uncertain: only the few, who were admitted into close relations with eminent men, could possibly become acquainted with incidents of their private life and with their daily utterances. What ample scope then is there here for intentional and unintentional misrepresentation! Hence the importance of a careful investigation of the sources from which the Biographer drew, of analysing each statement of his into its elements and assigning each to its proper author.

The Biography before us, however, must not be considered as an historical work; Plutarch cannot

and will not be so judged. He is essentially, indeed, a moralist, as he more than once professes,¹⁰⁸ a por-trayer of character and not an historian and, if his work be regarded in this its proper light, its blemishes, indeed, will not disappear altogether, but they will be considerably lessened. On the other hand, there are many lively and beautiful passages, where the writer warms with his theme and com-municates his own animation to the reader. The chief of these is certainly that about the splendid Periclean buildings at Athens,¹⁰⁷ which is the pearl of the whole biography and distinguished by the life-like character and energy of its description. His account also of the last days¹⁰⁹ of Pericles and the picture of a character so dignified and affect-ing appeal not less to our sympathy than the reflexions, full of noble sentiment and right feeling, which are combined therewith. In such passages as these, Plutarch has shown that he can soar occasionally to the height of a great subject.

The Biography—setting aside the brief Proem to the pair of Lives, *Pericles—Fabius Maximus* (cc. 1, 2) and the Epilogue (c. 39)—falls naturally into the three following distinct divisions :—

A. c. 3—c. 6. The personal relations of Pericles. His lineage, external appearance (c. 3), his education (c. 4), his prominent characteristic qualities as founded thereon, his gravity, earnestness and composure (c. 5, 1), which some of his contemporaries misrepresented as due to excessive pride and assump-

¹⁰⁸ *Alc.* c. 1, *Clm.* c. 2, *Nic.* c. 1.
¹⁰⁷ cc. 12, 13. ¹⁰⁹ cc. 36—39.

tion of superiority. He owed much to the teaching of Anaxagoras in natural science; especially his free-dom from vulgar superstition (c. 6, 1).

The story of the incident of the unicorn ram shortly before B.C. 445 (§§ 2 ff.) and of the different explanations of the portent by Anaxagoras and Lampon, is irrelevant to the subject as the biographer himself confesses. These trifling events in the private life of Pericles were doubtless to be found in the work of Stesimbrotus.

B. c. 7—c. 16. The home policy of Pericles from B.C. 469 to B.C. 429.

His shyness and reserve and the dread of ostracism, because of his high birth, kept him back from taking part in politics when a young man, but he distinguished himself in military campaigns by his personal courage and adventure. His first appear-ance as a statesman, and the corresponding change effected in his daily mode of living and habits (c. 7); his most efficient instrument of power was his eloquence *ἡ τοῦ λόγου δύναμις* (c. 8), which, however, he reserved for great occasions. The manner in which he transformed himself from a leader of the popular party (*προσάρτης τοῦ δήμου* or *δημαγωγός*)—a *rôle* which circumstances forced upon him contrary to his natural bias in his struggle with Cimon B.C. 467—449 (cc. 9, 10) and afterwards with Thucydides B.C. 449—445 (cc. 11—14)—to an aristocratic and kingly director of the state after a complete triumph over his opponents (cc. 15, 16).

There is an episode in c. 13, 9 ff., only loosely connected with the main subject, concerning the relation between Phidias and Pericles and the scandalous gossip of the day

about them, and again in c. 16, 3 about his domestic economies in contrast with the indifference of Anaxagoras to such matters. The sophistical enthymeme in his Samian *éirevθos* is quoted on the authority of Stesimbrotus.

C. c. 17—c. 39. The foreign policy of Pericles. His statesmanlike scheme for uniting all the Hellenic states in a single powerful confederation having common interests, which was frustrated by the jealousy and secret opposition of Sparta, with whom were the sympathies of the Peloponnesians (c. 17).

Estimate of him as a general; his chief characteristic was his foresight and caution. Thus he did his best to avert by his warnings the adventurous campaign of Tolmides, which ended in the disastrous conflict at Coronis (c. 18). Cursory mention of his various expeditions; the most popular of all his campaigns was that in Corinthian waters; his most famous adventure that to the Pontus.

He was opposed to the wild and illusory schemes of territorial conquest and aggrandisement in vogue, and advised the Athenians to confine their operations to Hellas proper, and concentrate their power on the preservation of their conquests and the humiliation of Sparta. How subsequent events proved the soundness of his judgment, cc. 19—21. From this point begins, properly, the continuous historical narrative; the renewal of hostilities with Sparta and the disloyal allies to the conclusion of the Thirty Years' truce (cc. 22—23).

Then follows an account of the war with Samos, cc. 24—28, with an episode on Aspasia in connexion with it (c. 24), and finally the narrative of the Peloponnesian war, its origin and commencement

(cc. 29, 32). Plutarch canvasses at considerable length the motives for the Megarian decree and the ground of Pericles' refusal to rescind it and thereby avoid war (cc. 30, 31, 32).

The first year of the war as far as Pericles was concerned with it, cc. 32—35. The last chapters, c. 35, 3—c. 38, deal with his official troubles and private misfortunes in consequence of the plague, and his own subsequent death therefrom, and conclude with an epilogue containing a short final judgment on his moral qualities (c. 39).

The Spartan demand (c. 32, 1) for the banishment of the descendants of those who had incurred pollution in the matter of Cylon's attempted usurpation, which was specially directed against Pericles, preceded, according to Thucydides, the demand for the rescission of the Megarian decree.

CHRONOLOGY
OF
EVENTS IN THE LIFE-TIME OF
PERICLES

N.B.—The numerals in heavy type refer to the Text

B.C.	
493/492	OL 71, 4. <i>Themistocles.</i> Birth of PERICLES. Birth of Ion of Chios, not later than this year (c. 5, 3).
492/491	OL 72, 1. <i>Diognetus.</i> First Persian armament under Mardonius almost totally destroyed off Mt. Athos.
491/490	OL 72, 2. <i>Hybridides.</i> Fleet between Athens and Aegina, the latter of which sided with the Persians (c. 23, 4).
490/489	OL 72, 3. <i>Phacnippus.</i> First Persian War. Defeat of the second armament under Datis and Artaphernes on the plain of MARATHON by Athenians and Plataeans alone. Naxos (c. 11, 5) becomes a dependency of Persia.



B.C.	
	Disastrous undertaking of Miltiades, father of Cimon, against Paros; his impeachment by Xanthippus (c. 2, 1), son of Ariphron and father of Pericles; his condemnation and death.
489/488	Ol. 72, 4. <i>Aristides</i> .
489/487	Ol. 72, 1. <i>Anachis</i> . Law of Ostracism enforced for the first time in the person of Hipparchus, son of Charmus (Plut. <i>Nic.</i> c. 11, 6, Aristot. <i>AE.</i> vol. c. 22, 4).
487/486	Ol. 72, 2. <i>Telesinus</i> . Revolt of Egypt from Persia. Ostracism of Megacles, brother of Agariste (c. 2, 1). The nine archons—hitherto chosen by open voting (<i>αλευρα</i>)—appointed by lot (<i>αλευρα</i>) from the selected candidates proposed by the tribes (c. 2, 2, Aristot. <i>AE.</i> vol. c. 22, 5).
485/484	Ol. 72, 4. <i>Philecrotes</i> . Xerxes succeeds Darius as king of Persia (—486/5). Naval empire of the Aeginetanae. Ostracism of Xanthippus, son of Ariphron (c. 2, 1, Aristot. <i>AE.</i> vol. c. 22, 6).
484/483	Ol. 74, 1. <i>Leocrates</i> . Egypt recovered by the Persians. Ostracism of ANASTRIDES, son of Lysimachus, Aristot. <i>l. c.</i> <i>Birth of Herodotus</i> .
483/482	Ol. 74, 2. <i>Nicolemus</i> . Athens under the guidance of THEMISTOCLES, Aristot. <i>l. c.</i>
482/481	Ol. 74, 2. <i>Themistocles</i> .
481/480	Ol. 74, 4. <i>Hippelchides</i> . Congress of patriot states at the Isthmus. Recall of Aristides and other ostracised citizens &c

B.C.	
	τῆς ἑξήκτου ἐτηρικῆς, Aristot. <i>AE.</i> vol. c. 22, 8, Andoc. <i>or.</i> 1 § 109.
480/479	Ol. 75, 1. <i>Calliades</i> . Second Persian Invasion. Removal of Athenian families to Aegina, Salamis and Troezen. Battle of ΤΗΡΜΟΠΥΛΑΙ, ARTEMISIUM, and SALAMIS under the leadership of Sparta. <i>Birth of Euripides</i> . <i>Birth of Antiphon</i> . Anaxagoras visits Athens acc. to Diog. Laert. II 7.
479/478	Ol. 75, 2. <i>Xanthippus</i> . Mardonius occupies Athens. Battles of PLATAEA and MYCALE (Lydia); Pausanias and Aristides in command at the former, Xanthippus (c. 2, 1) at the latter. The victory of Mycale is the first step towards the assumption of the offensive by the Hellenes and towards the liberation of the islands and towns on the coast of the Aegean sea (<i>Pelop.</i>). Siege and capture of Sestos by the Hellenic fleet under the command of Xanthippus—the last event recorded by Herodotus, the first by Thucydides.
478/477	Ol. 75, 2. <i>Timosthenes</i> . Return of Athenian families. Athens rebuilt after the Persian occupation and, in spite of Sparta's opposition, surrounded with a stronger wall (<i>μείζων περίβολος κτισταχῆ</i> Thuc. I c. 89, 3; c. 93, 2).
477/476	Ol. 75, 4. <i>Adoimantus</i> . The whole of the Peloponnesian peninsula with the harbour and two smaller bays Zee and Munychia enclosed by a wall. The Hellenic confederate fleet with Pausanias, the Spartan regent, as ἀρχηγός, and Aristides, as commander of the Athenian squadron, proceeds ἀνατολῆς τῆς ἸΑΛΥΨΙΔΟΣ νότιον ἕως ἀσπιδιοῦ καὶ ἀνατολῆς ἕως Ἰσθμοῦ ἐπὶ ἀσπιδιοῦ (Diod. XI 44, 1). It deprives the Persians of a great part of Cyprus, the chief source of the Persian naval power (Thuc. I c. 94) and captures Byzantium with large store of treasure (ib. c. 128, 9).

B.C.	
	Treason of Pausanias and transfer of the naval hegemony from Sparta to Athens by the allies (Herod. viii 3, Thuc. i 98, 4). Supremacy of the Council of the Areopagus revived (Aristot. <i>At. pol.</i> c. 23, 1; c. 41, 2; <i>Pol.</i> viii (v) p. 1304 ^a , 20).
476/475	Ol. 76, 1. <i>Phaenon</i> . Creation of the Delian league. Athens acclaimed president. Capture of Eion at the mouth of the Strymon by the island-states, its first achievement. Recovery of the Thracian coast from the Persians, who were now expelled from Europe after forty years' occupation of it (Thuc. i 98). Themistocles choragus at the representation of the <i>Phoenicians</i> of Phrynichus—a glorification of the victory at Salamis.
475/474	Ol. 76, 2. <i>Dromocleides</i> .
474/473	Ol. 76, 3. <i>Accatorides</i> .
473/472	Ol. 76, 4. <i>Meon</i> . Rhodes added to the Athenian empire. The <i>Persae</i> of Aeschylus exhibited.
472/471	Ol. 77, 1. <i>Charax</i> .
471/470	Ol. 77, 2. <i>Praxitegus</i> . Kildis <i>evreuxephe</i> . Ostracism and banishment of THEMISTOCLES. <i>Birth of Thucydides</i> .
470/469	Ol. 77, 3. <i>Demotion</i> .
469/468	Ol. 77, 4. <i>Apocphion</i> . Pericles begins to take part in public affairs—forty years before his death (c. 16, 2, 3; c. 7, 2). The island of Scyros conquered and colonized. The bones of Theseus, the founder and champion of democracy, removed thence to Athens (Plut. <i>Thes.</i> c. 26, 1).

B.C.	
	Carystus (Kuboa) compelled to join the Delian league. The whole island remains henceforth quietly in the Athenian alliance until 445 B.C.
468/467	Ol. 78, 1. <i>Thaugenides</i> . Decay of the Delian league and development of the Athenian empire. Revolt of Naxos, the most important island of the Cyclades, from the Delian league (c. 11, 5, Thuc. i 98, 3; 187, 2). <i>Death of Aristides. Birth of Socrates</i> . Destruction of the Persian fleet and subsequently of their camp at the mouth of the EURYMEDON (Pamphylia) by Cimon, c. 9, 4 <i>nota</i> . Sophocles gains his first tragic victory, act. 28.
467/466	Ol. 78, 2. <i>Lysistratus</i> . Pericles choragus at the representation of Aeschylus' <i>Seven against Thebes</i> .
466/465	Ol. 78, 3. <i>Lysanias</i> . Capture of Naxos, Thuc. i 98, 3; Arist. <i>Resp.</i> 355. The Naxians reduced to the condition of subjects and 500 Athenian cleruchs established in the island, c. 11, 2. Flight of Themistocles from Greece to Asia. Attempted colonisation of Amphipolis (Macedonia) by Athenians. Their demand of a share in the neighbouring mines leads to the revolt and siege of Thasos. Death of Xerxes and accession of Artaxerxes I. (—425 B.C.).
465/464	Ol. 78, 4. <i>Lysitheus</i> . Destruction of 10,000 Athenian colonists to Amphipolis at Drabescus (Thrace), Thuc. i 100, 3.
464/463	Ol. 79, 1. <i>Archidemides</i> . Capitulation of Thasos in the absence of Spartan aid, Thuc. i 101, 3. Charge of treason against Cimon on his return from Thasos (c. 18, 5); Pericles appointed state prosecutor.



B.C.	
	Disastrous earthquake at Sparta. Insurrection of the Messenian Helots (—455/454 a.c.) and their occupation of Ithome. Appeal to Athens for aid by the Spartans (c. 9, 4 <i>note</i> ; <i>Cim.</i> c. 9, 4; <i>Thuc.</i> i 102, 1; <i>Arist. Lys.</i> 1157 ff.). Cimon commanded the 4000 hoplites who were sent to their assistance, but they are soon mistrusted and ignominiously dismissed by the Spartans.
463/462	OL 79, 2. <i>Tlepolemus</i> .
462/461	OL 79, 3. <i>Conon</i> . Democratic judicial and political reforms of Pericles and Ephialtes (c. 7, 6). Secret assassination of Ephialtes (c. 10, 7). Introduction of pay to dicasts, c. 9, 3. Probable date of the arrival of Anaxagoras at Athens (c. 6), <i>Busolt Gr. Gesch.</i> II 306 Anm. 3.
461/460	OL 79, 4. <i>Eutypus</i> . The Athenians, sensitive to the affront put upon them by their dismissal by the Spartans before Ithome, banish Cimon (<i>Plut. Cim.</i> c. 17, 2), who was chiefly accountable for the despatch of the expedition, renounce their alliance with Sparta and conclude a counter alliance with her enemy Argos, the third state in Greece. Thessaly and Megara join them. The Athenians build the long walls from Megara to the sea-port of Nisaea (Saronic gulf), so as to give the town still greater strategic importance.
460/459	OL 80, 1. <i>Phraortesides</i> . Athenian expedition in support of the satrap Inaros, king of Libya, in his revolt against the Persian king Artaxerxes (c. 20, 4). First year of the war between Egypt and Persia (—455/454 a.c.)
459/458	OL 80, 2. <i>Philocles</i> .

B.C.	
	Definite rupture between Athens and Sparta. Sixth year of the Messenian war. Second year of the Egyptian war. Defeat of the Athenians at Halieis (Argolis) by a combined force of Corinthians and Epidaurians (<i>Thuc.</i> i 106, 1). The repulse was compensated by a victory over the enemy's fleet in the following winter at Coeryphaleis (Saronic gulf). Pelotaanax king of Sparta (c. 22, 2). <i>Birth of Lysias, the orator.</i>
458/457	OL 80, 3. <i>Bion</i> . Third year of the Egyptian war. Annihilation of the Aeginetan naval power by the Athenians. War between Corinth and Megara. Victory of the Athenians under Myronides (c. 16, 2) over the Corinthians in the Megarid during the absence of the main body of soldiers in Egypt and Aegina, <i>Thuc.</i> i 106, 3 ff. <i>The Orestic of Aeschylus exhibited.</i>
457/456	OL 80, 4. <i>Mnesithacides</i> . Archonship thrown open to the third class (<i>survras</i> , <i>Aristot. 'Aθ. pol.</i> c. 26, 2), of whom Mnesithacides was the first to be chosen. Spartan victory at TANAGRA (Boeotia), c. 16, 2. Recall of Cimon from exile (c. 18) and compromise between him and Pericles by which the internal affairs of the city are left to the one and the conduct of foreign expeditions to the other, c. 18, 4.
456/455	OL 81, 1. <i>Callias</i> . The Athenians under Myronides (c. 16, 2), son of Callias, win a decisive victory over the Boeotians at OENOPHYTA (c. 18, 2 <i>note</i>). Thebes alone of the Boeotian cities preserves her independence, but not without a political change; the rest become subject allies on the same footing as the rulers of the Delian league.

B.C.	
	Completion of the long walls from Athens to Peiraicus and Phalerum, c. 18, 5, Thuc. i 106, 2. Success of Leocrates (c. 18, 2) and surrender of Aegina after a long blockade. The Aeginetans henceforth included among the tributaries to the Athenian treasury, c. 20, 4, Thuc. i 106, 4. Naval expedition under Tolmides round the Peloponnese, c. 19, 3; c. 18, 2 <i>note</i> . <i>Death of Aeschylus, act. 69.</i>
455/454	Ol. 81, 2. <i>Societratus</i> . End of the Messenian war by the capture of Ithome, and transportation of the Messenian refugees by Tolmides to Naupactus, which henceforward becomes an important Athenian naval station. Annihilation of the Athenian armament sent to help Inaros in Egypt, Thuc. i 109, 110. Initiation of a grand scheme of Hellenic convention by Pericles defeated by the secret opposition of Sparta (c. 17). <small>[Plutarch gives no precise date. Grote places it after the Thirty Years' truce; O. Müller before 467 B.C.; Oncken at 468 B.C.; A. Schmidt at 469 B.C.]</small>
454/453	Ol. 81, 3. <i>Ariston</i> . Operations of Pericles in the Crissaean gulf and its outlet westward (c. 19, 2); Achaea joins the Athenian alliance, Thuc. i 111, 2-3.
453/452	Ol. 81, 4. <i>Lysistratus</i> . Diodorus places the mission of 1000 cleruchs to the Thracian Chersonese in this year; but see Baselt <i>Gr. Gesch.</i> II 536 Ann. 2.
452/451	Ol. 82, 1. <i>Cherophon</i> . The transference of the common fund of the Delian league from Delos—the great religious centre of the Ionian race—to Athens (c. 12, 1) seals the conversion of the Athenian headship into an empire.
451/450	Ol. 82, 2. <i>Antidotes</i> .

B.C.	
	Ion of Chios (c. 8, 3), tragic poet, begins to exhibit, Schol. ad Arist. <i>Par.</i> 836.
450/449	Ol. 82, 3. <i>Eulhynus</i> . Five years' truce between Athens and Sparta, c. 10, 2 n., Thuc. i 112, 1. Defection of Argos from the Athenian alliance. Anaxagoras withdraws from Athens. Pericles divorces his wife, c. 24, 5.
449/448	Ol. 82, 4. <i>Pericles</i> . Resumption of the war against Persia by the Athenians under Cimón. Death of Cimón (c. 10, 7) at Citium, and subsequent Athenian double victory over the Persians both by sea and land at Salamis (Cyprus). Cessation of hostilities between Persia and Hellas. Pericles checks the eagerness of the Athenians to harass the Persian sea-board, or to embark again in an Egyptian war (c. 20, 3). Thucydides, son of Melesias, becomes leader of the anti-Periclean party, c. 11, 1.
448/447	Ol. 83, 1. <i>Phallicus</i> . Pericles conducts a body of <i>ἀναγεῖται</i> to the Thracian Chersonese, and Tolmides a similar body to Andros, Naxos and Euboea (c. 11, 5). Renewal of hostilities between Athens and Sparta owing to the Phocian attack on Delphi. Pericles places the oracle once more in the hands of the Phocians, c. 21, 2 n., Thuc. i 112, 5. The <i>Archilochoi</i> of Cratinus.
447/446	Ol. 83, 2. <i>Timarchides</i> . Commencement of the great Periclean buildings (c. 12, 12). Defeat of Athenians by Boeotians at CORONIA and death of Tolmides, c. 18, 3 n., Thuc. i 113.
446/445	Ol. 83, 3. <i>Callimachus</i> . Foundation of the colony of Bron (Thrace), c. 11, 5 n.



B.C.	
	The unfortunate expedition of Tolmides, which Pericles did his best to avert by his warnings—leading as it did to the overthrow of Athenian influence in Boeotia, won by the battle of Oenophyta—raises still higher the prestige of Pericles as a statesman and commander, while it removes his only competitor in military distinction (c. 18, 2, 3).
	Pericles proceeds to Euboea to repress the revolt there, but recrosses in haste to Attica on the news of the revolt of Megara and of the simultaneous invasion of Attica by the Peloponnesians under the command of the Spartan king Plistonax, c. 23, 1, Thuc. i 114, 2. Cleandridas, his adviser, bribed to withdraw (c. 23, 2).
	Pericles attaches himself to Aspasia, as his second wife, c. 24, 1.
	Birth of the comic poet EUPOLIS (c. 2, 4; c. 24, 6).
445/444	Ol. 83, 4. <i>Lysimachides</i> . Recovery of Euboea by Pericles, and re-establishment of Athenian control over the whole island: an Athenian colony settled at Hestiaea, c. 23, 2, Thuc. i 114, 3.
	Ostracism of Thucydides, son of Melesias (c. 14, 3).
	Conclusion of truce between Athens and Sparta by mutual arrangement for thirty years (c. 24, 1 note, c. 29, 4) leaves Pericles free to develop his schemes for promoting the internal welfare of Athens and making it the centre of the intellectual and artistic life of Hellas.
	Pericles now obtains the sole direction of affairs, holding office as Strategus continuously from this year to B.C. 430, c. 18, c. 18, 3.
	A gift of corn from Egypt is the occasion of a revision of the Athenian burgher-roll, c. 27, 3. (Some think that Isaros was the donor, and the date 449/450.)
444/443	Ol. 84, 1. <i>Praxiteles</i> . The Pontic expedition of Pericles (c. 26, 1). Completion of the Odeon (c. 13, 5). The <i>Opuscula</i> of Cratinus (c. 13, 6).

B.C.	
443/442	Ol. 84, 2. <i>Lysias</i> . The Athenians send a national Greek colony to Thurii under the conduct of Lampon (c. 11, 5). Herodotus <i>act.</i> 41 one of the colonists; also Lysias either now or later.
	The post Sophocles chairman of the Board of Hellenotamiae. The quota-list of tribute (Kirchhoff <i>Cl.A.</i> i 237) paid to Athens this year is the last which was drawn up on the principle of keeping the total amount at the Aristidean level of 400 talents. The assessment of B.C. 442 for the most part did away with statements to individual states and so produced a large total; at the opening of the Peloponnesian war it is said to average 600 talents (Thuc. ii 13, 8). In B.C. 440 an additional payment (<i>proeisê</i>) is required of certain Ionian and Hellenotamiae states, evidently to meet the increasing scale of expenditure (Hicks <i>Gr. Hist. Inscr.</i> no. 30, pp. 26, 40).
	The assessment of B.C. 425 largely increased the previous payments.
442/441	Ol. 84, 3. <i>Diphilus</i> . Diodorus (xii c. 26) notes that the world was now in the enjoyment of universal peace. The Persians were under treaty with Athens in respect to the Hellenic cities in Asia; the truce for thirty years was subsisting between Athens and Sparta; western Hellas was equally at rest by the pacification of Syracuse and Agrigento, of Sicily and Carthage. Italy, Gaul and Spain were quiet.
441/440	Ol. 84, 4. <i>Timotheus</i> . Birth of Pericles, son of Pericles and Aspasia.
440/439	Ol. 85, 1. <i>Morychides</i> . Foud between Miletus and Samos, one of the three great privileged autonomous island allies of Athens. The Samian fleet defeated by an armament under the command of the ten generals (including Pericles as <i>adroxarês</i> and the post Sophocles, c. 8, 5) and the city after a contest of nine months' duration dismantled and dismantled, cc. 24-28, Thuc. i 116, 117.
	Pericles delivers the funeral oration over those who had fallen in the Samian war, c. 8, 6; c. 28, 3.
	The <i>Antigone</i> of Sophocles.
	A decree to limit the freedom of comedy: Sebel.

B.C.	
	ad Aristoph. <i>Ach.</i> 67 $\psi\alpha\lambda\alpha\sigma\mu\alpha$ τοῦ μὴ καταπέδει γναφῆν ἐπὶ Μεγαρίδων ἔργων δὲ (ἀειδῆν τε τῶν ἐπιεικῶν καὶ δὲ τοῦ δῆμῳ) ἐπὶ Πλαταιῶν τε καὶ Βουβόπων, καὶ ἐπὶ ἐν' Ἐδουμίωνι ναυλίσθῳ.
438/438	Ol. 85, 2. <i>Glaucones</i> . The <i>Alcetas</i> of Euripides.
438/437	Ol. 85, 3. <i>Theodoros</i> . Completion and dedication of the PARTHENON, c. 18, 4. Condemnation of Phidias <i>act.</i> 59 (Müller <i>FHG.</i> v p. 16. According to the Schol. to Arist. <i>Pan.</i> this was in B.C. 438).
437/436	Ol. 85, 4. <i>Euthymenes</i> . Building of the PROPYLAEA commenced, c. 18, 7. Successful settlement of an Athenian colony under Hagnon at Amphipolis (Macedonia). Repeal of the decree restricting comedy.
436/436	Ol. 86, 1. <i>Lysimachus</i> . <i>Birth of Isocrates</i> . The Zeus at Olympia completed by Phidias.
435/434	Ol. 86, 2. <i>Antiochides</i> . Outbreak of the war between Corinth and Corcyra on account of Epidamnus. Thuc. i 24-55. Defeat of the Corinthians by the Corcyraeans in a sea-fight off Actium. Surrender of Epidamnus to Corcyra.
434/433	Ol. 86, 3. <i>Chares</i> . Further hostilities of Corcyra and naval preparations of Corinth during this and the next year.
433/432	Ol. 86, 4. <i>Aperontes</i> . Completion of the PROPYLAEA, c. 18, 7. Successful appeal of the Corcyraeans to Athens for aid against Corinth, c. 26, 1. The Athenians make a defensive alliance with them

B.C.	
	and Pericles despatches ten ships under Lacedaemonius, son of Cimón. Colony to the Propontis (Diod. Sic. xii 34, 5).
432/431	Ol. 87, 1. <i>Pythodoros</i> . Indecisive naval engagement off Sybota (Theoprotis) between the Corinthians and Corcyraeans, in which the Athenians also take part. Revolt of Potiklaea, a colony of Corinth, from the Athenian alliance, c. 29, 4, Thuc. i cc. 56-66. Congress at Sparta in which war is resolved on. Pericles advises the Athenians to resist the Spartan demands, and carries the decree against the Megarians (c. 29, 4; c. 29, 5) excluding them from all harbours under the jurisdiction of Athens. He is elected generalissimo over all his nine colleagues. Prosecution of Anaxias for <i>deipsea</i> by the comic poet Hermippus, c. 32, 1. Prosecution and imprisonment of Phidias for <i>deipsea</i> , c. 32, 2-5. Anaxagoras also prosecuted (c. 32, 1); he withdraws (c. 32, 2) to Lampsacus, where he died about four years afterwards. First year of the Peloponnesian war, Thuc. ii 1-17. Aristot. <i>Ad. nat.</i> c. 37, 4 $\mu\epsilon\tau\alpha$ δὲ τῷ ἐν Σαλαμῖνι κατακλίσει τῶν δυνάμεων ἐκ τῆς ἐπὶ Πλοκαίου ἀναστασίας ἐκ τῆς Πλοκαίου ἀναστασίας ἀναστῆναι τὸν ἐν τῷ δυνάμει καὶ ἀναστασίας ἐν ταῖς ἀναστασίαις μισθολογῆσαι τὰ πρὸς τὸν δὲ δὲ ἀναστασίας τῶν ἀναστασίας ἀναστασίας ἀναστασίας.
431/430	Ol. 87, 2. <i>Euthydemos</i> . Attempt of the Thebans on Plataea. Commencement of the fifteenth year of the Thirty Years' truce. First invasion of Attica eighty days after by the Peloponnesians under Archidamus, c. 23, 2. After ravaging Oenoe, Eleusis, the Thiriasian plain and Acharnae they return by Oropus. Solar eclipse August 3rd (Thuc. ii 28), c. 23, 1. A body of cleruchs sent to Aegina to take the place

B.C.	
	<p>of the expelled population. It thus becomes a strong outpost on the side of the Peloponnesians. The exiles are settled by the Lacedaemonians at Thyrea, c. 34, 1.</p> <p>Invasion of Megara by Pericles.</p> <p>Attack on Pericles by Hermippus in his <i>Mémos</i>, c. 33, 6-7.</p> <p>Pericles speaks the <i>ἐπιτάφιος</i> of those who had fallen in the first year of the war.</p> <p>Sciripidis <i>Mémos</i>.</p>
430/429	<p>Ol. 87, 3. <i>Apollodoros</i>.</p> <p>Second invasion of Attica by the Peloponnesians, who penetrate as far as Laurium and lay waste the whole country during forty days.</p> <p>Outbreak of the plague at Athens, c. 34, 3.</p> <p>Naval expedition round Peloponnesus under the command of Pericles, c. 33, 1 <i>note</i>.</p> <p>On his return, Hagnon takes the fleet to Potidæa, c. 33, 4, but the mortality among the troops and crews compels him to return after forty days' absence.</p> <p>Pericles, becoming unpopular, is fined and suspended from the office of strategus, which he had held for fifteen years continuously (c. 33, 4), in the last prytany of Euthydemos, the first of Apollodoros (Wilamowitz-Möllendorf, <i>Arist. u. Ath.</i> I p. 248). His reinstatement follows soon after for this year, c. 33, 4.</p>
429/428	<p>Ol. 87, 4. <i>Egumæion</i>.</p> <p>Capitulation of Potidæa on conditions after a siege of two years, which had cost the Athenians 2000 talents, Thuc. II 70, 2.</p> <p>Phormion, in command of the Athenian fleet, gains two victories over the Peloponnesians in the Corinthian gulf.</p> <p>Death of Pericles, September 1, c. 33, 3, 4 (Thuc. II 65, 6, Athenæus v 217 E).</p> <p>Chœon acquires influence in public affairs (—422), c. 33, 7; c. 32, 4.</p> <p><i>Birth of Plato (May).</i></p>

ADDENDA ET CORRIGENDA

- P. 4 CH. I § 3 l. 20 *add*:—*θεωρή μίαν <ὁ νότος>* cf Bergk II § 8 l. 36 [*ἴστω*] cf Bergk
- P. 6 CH. III § 1 l. 7 *add*:—*καὶ βεβαίως κήρουν ἔθετο* cf Rappaport
- P. 7 § 2 l. 16 *ant* 'Arrival ant *τοῦ* *ἐπιτάφιος* putat Bergk
- P. 8 CH. IV § 2 l. 19 *add*:—*ἐν φασ' ὁ Χείρων* cf Bergk
- P. 9 CH. V § 1 l. 3 *add*:—[*μεταπολιτείας καὶ*] *ut glossoma vocabuli μεταπολιτείας* cf Bergk II l. 7 *συντάξαι ἀβρίστου . . . κρηθραῖς . . . καταστρέψαι . . . ἀνακαταστήσει . . . κλέραται . . . ἀθροίμην* cf Bergk
- P. 18 CH. X § 1 l. 7 *add*:—*for οἱ λόγων* Bergk cf *μεθεὶς χόλων*
- P. 30 CH. X § 7 l. 68 *add*:—*ἐπιπέθαι δὲ Κίμων ἐπιπέθεται . . .* cf [δ'] *ἀνακαταστήσει* cf Bergk
- P. 23 CH. XII § 2 l. 21 *add*:—*ἀνακαταστήσει* cf Bergk II l. 23 *λέγουσι κατατάξαι [καὶ] ἀνακαταστήσει καὶ καὶ κατατάξαι* cf Bergk
- P. 30 CH. XV § 4 l. 35 *add*:—*θεωρήσει* cf Bergk
- P. 41 CH. XXIII § 2 l. 21 *add*:—Bergk would read *μύθους* and transpose it after *διαφέρωντας*
- P. 47 CH. XXVII § 1 l. 5 *add*:—Bergk doubts about the change into *ἀδελφ* proposed by Sauppe II l. 8 Bergk transposes *τῶν πόλεων* after *καταστρέψαι* l. 5 II § 4 ll. 30 ff. Bergk transposes *καταστρέψαι* . . . *τῶν ἀδελφῶν* after *καταστρέψαι* l. 34
- P. 48 CH. XXVIII § 3 l. 19 *add*:—Bergk cf *καταστρέψαι τῶν ἀδελφῶν* *ἐπὶ τῶν πόλεων* or *ἐπὶ πόλεων* τῶν ἀδελφῶν
- P. 52 CH. XXX § 1 l. 7 *add*:—Bergk also cf *ἐνα* and proposes ingeniously to read *σὸ δ'* cf *να μὴ κατατάξαι ἄρα ἀλλὰ ἐνα*
- P. 56 CH. XXXII § 3 l. 24 *add*:—Bergk proposes *καὶ* but doubtfully
- P. 57 l. 20 Bergk transposes *τὸ ἀνακαταστήσει* to l. 27 after *κατατάξαι*



P. 61 CH. XXXIV § 3 l. 23 *add*:—Bergk retains *eis iaspis* and in l. 25 prefers *καθηδόνες* with Cobet to the vulgate *ἀνακαθηδόνες*.

P. 63 CH. XXXVI § 1 l. 2 *add*:—<κατά> *καθηδόνες* cf Bergk

P. 66 CH. XXXVII § 3 l. 15 *add*:—Bergk would read *καὶ τὸν αἶαν* or *τοῦ αἶαν* | § 5 l. 25 <ἔμας> † *καρδοῖα* *δουρυχία* cf Bergk

P. 67 CH. XXXVIII § 1 l. 6 *and* *σχεδόν* cf Bergk

P. 106 CH. VIII § 6 l. 50 *add*:—cp. Lyttel's *ἐπιτάξεις* § 79 f. *καίτοι οὐκ ἐγγύθεν μὲν ἀπὸ τοῦ αἰσίου, ἰσχυροὶ δ' οὐδὲ πάλαι ἀποδείκνυται αἰ τιμὰι· αἰ καθέδοντες μὲν δὴ τὴν φέρον ὡς ἀνεγὼν, ἑκατόντα δ' ὡς ἀθρόοναί· δὴ τὴν ἀρετῆς.*

P. 184 CH. XXXI § 3 l. 23 *add*:—J. A. Heikel *Beiträge z. Erkl. von Plutarchs Biogr. d. Per.* p. 17 raises a difficulty in reconciling this narrative with the law which enacted *αἰ μὲν εὐλαστὴ μωροῦσι τοῖς αἶαν τῆς ἀδουα, αἰ δὲ τὰ ψευδῆ, ῥεθόνα* acc. to Andocides *Myt.* § 20. Menon prayed for *ἀδουα*, because as a *εὐσεργός* of Phidias he was involved in his guilt; but the charge of *αἶαν*, we are told, was unproved, and therefore according to this law he should have forfeited his life. Consequently the other charge also must have been laid by him, on which Phidias was found, presumably, guilty, unless we are to assume that he was really convicted of another distinct charge of *ἀδουα*.

P. 185 CH. XXXI § 4 l. 34 *add at end of note*:—M. Salomon Reinach in a notice of Furtwängler's *Meisterwerke der Griechischen Plastik*, communicated to the *Revue critique d'histoire et de littérature* 5 Février 1894, says: 'Sur le bouclier même de Parthénon, Phidias est figuré sous les traits d'un homme mûr, presque âgé. Si M. F. nia qu'il y ait là un portrait de Phidias, malgré Plutarque, il ne donne aucune bonne raison de son scepticisme.'

On Plutarch's portrait of Pericles on the shield of the Parthenon, see Michaelis *Parthenon* p. 266 and Plate xv; also Overbeck *Gesch. d. Plast.* i 265. The famous (cp. *CIA.* i 402, 406) portrait-bust of Pericles by Cresilas, which justified his surname 'the Olympian,' was put up, Furtwängler suggests, in B.C. 439 to commemorate his success at Samos. The bust of Pericles in the British Museum is now generally taken to be a copy of this.



Ἔσαν κρήνην προύστη τῆς πόλεως, ἐτόκτο μαρίστη . . .
εἴταν εἴ' ἄν ἔτι ἐπέτιος μὴ θυματὸς εἴη τῆ τε ἀκούματι
καὶ τῆ γνώμῃ χρηματίζου τε διαφρασεῖ ἀθεοφότος γενέ-
ματος κρητίζου τὸ πλῆθος ἐλευσέρας, καὶ οὐκ ἴσταντο μᾶλλον
ἐπ' αὐτῶν ἢ αὐτῶς ἴσταν, οὐκ τὸ μὴ κτήματος ἐπ' αὐτὸ προσι-
κάνταται τῆν δόναται πρὸς ἄθεοις τι λέγουσι ἄλλ' ἔσαν ἐπ'
ἀκούματι καὶ πρὸς ἄθεοις τι ἀντανασταν

ΤΗΟΥΣΙΔΕΩΝ

ΠΛΟΥΤΑΡΧΟΥ
ΒΙΩΝ ΠΑΡΑΛΛΗΛΩΝ
ΒΙΒΛΙΟΝ ΔΕΚΑΤΟΝ

—
ΠΕΡΙΚΛΗΣ

The larger Numerals in heavy type in the margin represent the pages of the Paris Edition a. 1624 (= Frankfurt a. 1599) by which references are sometimes made.

For fuller information concerning the MSS and Editions of Plutarch's *Lives* , the reader may consult my edition of the *Life of Timoleon* (Cambridge 1889). The *Codex Scitenstettensis (B)* —the oldest and most important MS containing the *Life of Pericles* —is preserved in the Benedictine Monastery of Scitenstetten in Austria. It is a parchment MS of the XIth century, and may be regarded as the best representative of the group to which F^a—the XVth century Paris MS, 1678 is the National Library—belongs, and probably a transcript of it. Neither of these MSS, however, is of such value in this *Life* as in some of the others: indeed, some of the readings in the two Paris MSS 1678 (B) and 1678 (C)—the former ascribed by Wyttenbach to the 14th century, by Bähr to the 16th, the latter of the 13th century—are to be preferred. Fuhr's revised text of Sintonis and that of Blam² are based on E.

St = H. Stephanus (Estienne) 13 voll. 8vo Geneva 1572.

Br = A. Bryan, 5 voll. 4to London 1723-9.

Rk = J. J. Reiske, 12 voll. 8vo Paris 1774-82.

Ko = Adamant Korais (Coray) Paris 1809-1814.

Bk = Immanuel Bekker, 5 voll. Teuchnitz, Leipzig 1855-7.

St² = the *Life of Pericles* , with Latin Commentary, by C. Sintonis, Leipzig 1835.

St³ = Sintonis's critical ed. 4 voll. Koshler, Leipzig 1839-46.

St⁴ = Sintonis's ed. in Teubner's *Bibliotheca* , Leipzig 1877.

St⁵ = Sintonis's ed. of the *Life* with German notes, Weidmann, Leipzig 1851.

De = Didot, Bibliothèque Didot, 2 vols. Paris 1846-7.

Bt¹ = the *Life of Pericles* by Fr. Blam, with German notes, Teubner, Leipzig 1872; Bt² = 2nd ed. of same 1883.

Fu = K. Fuhr's revised ed. of St⁴, Weidmann, Berlin 1880.

Jb = A. Jacob's *Vie de Pericles* , Hachette, Paris 1893.

x = *lectiones anonymae* printed at the end of the Frankfurt ed. 1599, being chisli's conjectures of Xylander.

Hs = the Editor.

ci = conjectures or is conjectured by.

cl = *collata* or *collatis* , 'comparing.'

codd = the MSS.

corr = corrected by.

del = omitted by.

v = vulge or vulgate, the common reading.

ΠΛΟΥΤΑΡΧΟΥ
ΒΙΩΝ ΠΑΡΑΛΛΗΛΩΝ
ΒΙΒΛΙΟΝ ΔΕΚΑΤΟΝ

ΠΡΟΟΙΜΙΟΝ

1 Ξένους τινὰς ἐν Ῥώμῃ πλουσίους κινῶν 182
τέκνα καὶ πιθήκων ἐν τοῖς κόλποις
περιφέροντας καὶ ἀγαπῶντας ἰδὼν ὁ
Καῖσαρ, ὡς εἶκεν, ἠρώτησεν, εἰ παῖδιά
καὶ σκῆπτρα αὐτοῖς εὐδοκίᾳ ἀπέδοται·
καὶ ἀποκρίσας· ἔφη· οὐκ ἔστιν ἄλλο
ἢ ἡγεμονικῶς σφόδρα ρουθετήσας τοὺς τὸ
φύσει φιλητικὸν ἐν ἡμῖν καὶ φιλόστοργον εἰς
θηρία καταναλίσκοντας ἀνθρώπους ὀφειλόμενον.
ἀρ' οὐδὲν, ἐπεὶ φιλομαθὲς τι κέκτηται καὶ φιλο- 2
σοφίαν ἡμῶν ἢ ψυχὴ φύσει, λόγῳ ἔχει ψέγειν
τοὺς καταχρωμένους τούτῳ πρὸς τὰ μηδεμίαν

ON. 1 § 1 l. 1 St² after x ei but does not adopt κινῶν τε καὶ
πυθῶν ἐργα: Blam ci κινῶν τ' ἐκ < γε > τε καὶ πυθῶν but see
comm 1 § 6 ἡγεμονικῶς vulgo: Cobet ci κηδεμονικῶς, designis et
leuiter: γελῶν ci Bergk



ἄξια σπουδῆς ἀκούσματα καὶ θεάματα, τῶν δὲ καλῶν καὶ ὀφθαλμῶν παραμολοῦνται; τῇ μὲν γὰρ αἰσθήσει κατὰ πάθος < τὸ > τῆς πληγῆς ἀντιλαμβανομένη τῶν προστυγχανόντων ἴσως ἀνάγκη πᾶν τὸ φαινόμενον, ἂν τε χρήσιμον ἂν τ' ἀχρηστον §, θεωρεῖν, τῇ γὰρ δ' ἕκαστος, εἰ βούλοιο χρήσθαι, καὶ τρέπειν ἑαυτὸν αἰεὶ καὶ μεταβάλλειν βήματα πρὸς τὸ δοκοῦν πέφυκεν, ὥστε χρῆ δυνάκειν τὸ βέλτιστον, ἵνα μὴ θεωρῆ μόνον, ἀλλὰ καὶ τρέφεται τῇ θεωρεῖν. ὡς γὰρ ὀφθαλμῷ χροῖα πρόσφορος, ἥτις τὸ ἀνθηρὸν ἄμα καὶ τερπνὸν ἀναξυπυρεὶ καὶ τρέφει τὴν ὄψιν, οὕτω τὴν διάνοιαν ἐπάγειν δεῖ θεάμασι ἃ τῇ χαίρειν πρὸς τὸ οἰκείον αὐτῆν ἀγαθὸν ἐκκαλεῖ. ταῦτα δ' ἔστιν ἐν τοῖς ἀπ' ἀρετῆς ἔργοις, ἃ καὶ ζῆλόν τινα καὶ προθυμίαν ἀγωγὸν εἰς μίμησιν ἐμποικεῖ τοῖς ἱστορήσασιν. ἐπει τῶν γ' ἄλλων οὐκ εὐθὺς ἀκολουθεῖ τῇ θαυμάσει τὸ πραχθῆν ὄρμη πρὸς τὸ πράξαι· πολλάκις δὲ καὶ τούτων τῶν χαίροντες τῇ ἔργῳ τοῦ δημιουργοῦ καταφρονοῦμεν, ὡς ἐπὶ τῶν μύρων καὶ τῶν ἀλουργῶν, τούτοις μὲν ἠδόμεθα, τοὺς δὲ βαφεῖς καὶ μυρφυοὺς ἀναλευθέρους ἠγούμεθα καὶ βαναύστους. διὸ καλῶς μὲν Ἀντισθένης ἀκούσας ὅτι σπουδαῖός ἐστιν αὐλητῆς Ἰσμηρίας "Ἄλλ' ἀνθρωποι" ἔφη "μοχθηρὸς" οὐ γὰρ ἂν οὕτω σπουδαῖος

§ 2 l. 14 τῇ πληγῇ A B F* (Bk who however wrongly makes it depend upon ἀντιλαμβανομένη, S1 Do Bk Fu) : < τὸ > τῇ πληγῇ ci Blass : τῆς πληγῆς v. Ko would omit altogether

§ 3 l. 24 τῷ χαίρειν, οὐκ αἰσθητῶν, ἀποσπαστικῶν οὐκ ci Bk

§ 4 l. 28 τοῖς ἱστορήσασιν, ἵνα οὐκ αἰσθητῶν ἀποσπαστικῶν οὐκ αἰσθητῶν, ci Amyot (Bk Ko S1 Do Bk Fu Bl) : τοῖς ἱστορήσασιν v

ἢν αὐλητῆς." ὁ δὲ Φίλιππος πρὸς τὸν υἱὸν ἐπιτερπῶς ἐν τινι πτότῳ ψῆλαντα καὶ τεχνικῶς εἶπεν "Οὐκ αἰσχύνῃ καλῶς οὕτω ψάλλον;" ἀρκεῖ γὰρ ἂν βασιλεὺς ἀκροᾶσθαι ψαλλόντων σχολάζῃ, καὶ πολὺ νέμει ταῖς Μούσαις ἑτέρων ἀγωνιζομένων τὰ τοιαῦτα θεατῆς γυγνόμενος. II Ἡ δ' αὐτουργία τῶν ταπεινῶν τῆς εἰς τὰ καλὰ βῆθυμίας μάρτυρα τὸν ἐν τοῖς ἀχρηστοῖς νόμον παρέχεται καθ' αὐτῆς· καὶ οὐδεὶς εὐφυῆς νέος ἢ τὸν ἐν Πίσῃ θεασάμενος Δία γενέσθαι Φειδίας ἐπεθύμησεν ἢ τὴν Ἥραν τὴν ἐν Ἀργεῖ Πολύκλειτος, οὐδ' Ἀνακρέων ἢ Φιλητᾶς ἢ Ἀρχιλοχος ἠσθεῖς αὐτῶν τοῖς ποιήμασιν. οὐ γὰρ ἀναγκαῖον, εἰ τέρπει τὸ ἔργον ὡς χαρίεν, ἄξιον σπουδῆς εἶναι τὸν ἐργασμένον. ὅθεν οὐδ' ὀφθαλμῶν τὰ τοιαῦτα τοὺς θεωμένους, πρὸς ἃ μμητικὸς οὐ γίνεται ζῆλος οὐδὲ ἀνάδοσις κινουσα προθυμίαν καὶ ὄρμη ἐπὶ τὴν ἐξομοίωσιν. ἀλλ' ἢ γε ἀρετῇ ταῖς πράξεσιν εὐθὺς οὕτω διατίθῃσιν, ὥστε ἄμα θαυμάζεσθαι τὰ ἔργα καὶ ζηλοῦσθαι τοὺς ἐργασμένους. τῶν μὲν γὰρ ἐκ τῆς τύχης ἀγαθῶν τὰς κτήσεις καὶ ἀπολαύσεις, τῶν δ' ἀπ' ἀρετῆς τὰς πράξεις ἀγαπᾶμεν, καὶ τὰ μὲν ἡμῖν παρ' ἑτέρων, τὰ δὲ μᾶλλον ἑτέροις παρ' ἡμῶν ὑπάρχειν βουλόμεθα. τὸ γὰρ καλὸν ἐφ' αὐτὸ πρακτικῶς κινεῖ καὶ πρακτικὴν εὐθὺς ὄρμη

CH. II § 1 l. 6 Φιλητᾶς ci Bryan (S1 Do Bk Fu) : Φιλήμων Ko Bl v ; Cobet ci Ἰσμηρίας, a name found elsewhere in conjunction with that of Archilochus

§ 2 l. 12 ἀρκεῖ ci Bk (Fu Bl) : ἀφορμῆ, repugnantiā, eueron-Honem in the language of the Stoics, S1 Ko S1 Do Bk vulgo



1

IV Διδάσκαλον δ' αὐτοῦ τῶν μουσικῶν οἱ πλείστοι Δάμωνα γενέσθαι λέγουσιν, οὐ φασι δεῖν τοῦτομα βραχύνοντας τὴν προτέραν συλλαβὴν ἐκφέρειν. Ἀριστοτέλης δὲ παρὰ Πυθοκλειδῆ μουσικῆν διαπονηθῆναι τὸν ἄνδρα φησίν. ὁ δὲ Δάμων δοκεῖν ἄκρος ὢν σοφιστῆς καταδύεσθαι μὲν εἰς τὸ τῆς μουσικῆς ὄνομα πρὸς τοὺς πολλοὺς ἐπικρυπτόμενος τὴν δεινότητα, τῷ δὲ Περικλεῖ συνῆν καθάπερ ἀθλητῇ τῶν πολιτικῶν ἀλείπτῃς καὶ διδάσκαλος. οὐ μὴν ἔλαθεν ὁ Δάμων τῇ λύρῃ παρακάλυμματι χρώμενος, ἀλλ' ὡς μεγαλοπράγμων καὶ φιλοτύρανος ἐξωστρακίσθη καὶ παρέσχε τοῖς κομμακοῖς διατριβήν. ὁ γοῦν Πλάτων καὶ πυθανόμενος αὐτοῦ τινα πεποίηκεν οὕτω·

πρῶτον μὲν οἴην μοι λέξον, ἀντιβολῶ· σὺ γάρ, ὡς φασι, Χείρων εἰσέθρεψας Περιηλέα.

3 δὲ δέκουσε δὲ Περιηλῆς καὶ Ζήνωνος τοῦ Ἐλεάτου, πραγματευομένου μὲν < καὶ αὐτοῦ > περὶ φύσιν, ὡς Παρμενίδης, ἐλεγκτικὴν δὲ τινα καὶ δι' ἀντιλογίας κατακλείουσαν εἰς ἀπορίαν ἐξασκήσαντος ἔξιν, ἃς που καὶ Τίμων ὁ Φλειάσιος εἰρηκε διὰ τούτων·

OR. IV § 2 l. 19 ὡς φασι, Χείρων cf Cobet (B¹) ; ὡς φασιν, ὁ Χείρων Valcottus S¹ De Bk Fu B¹ ; ὡς φασιν, ὁ Χείρων St Ko v § 3 l. 21 πραγματευομένου μὲν < καὶ αὐτοῦ > περὶ φύσιν, cf Hn cl. c. 21, 2 ; πραγματευομένου < μὲν > Rk Ko B¹ ; πραγματευομένου v § 24 ὡς του καὶ B F¹ S (Ko Bk Fu B¹) ; ὡς του καὶ S¹ De v l φλειάσιος HF, as the more correct form ; but, as Φλειάσιος is found in inscriptions of the imperial age, Plut. may well have spelt it so

His instructors were Damon and Ekron, but above all Anaxagoras — whose teaching and example exercised such a potent influence in the formation of his character.

154

ἀμφοτερογλώσσοι τε μέγα σθένος οἶκ ἄλλαπαλῶν Ζήνωνος, πάντων ἐπιλάπτορος.

Ἄδὲ πλείστα Περικλεῖ συγγερόμενος καὶ μάλιστα περιβαίει ἔγκον αὐτῷ καὶ φρόνημα δημαγωγίας ἐμβριθέστερον ἔλας τε μετεωρίσας καὶ συνεξάρας τὸ ἀξίωμα τοῦ ἥθους Ἀναξαγόρας ἦν ὁ Κλαζομένιος, ὃν οἱ τότε ἄνθρωποι Νοῖν προσηγόρευον, εἶτε τὴν σύνεσιν αὐτοῦ μεγάλην εἰς φυσιολογίαν καὶ περιττὴν διαφανείσαν θαυμάσαντες, εἶθ' ὅτι τοῖς ἄλλοις πρῶτος οὐ τύχη οὐδ' ἀνάγκην διακοσμήσεως ἀρχήν, ἀλλὰ νοῦν ἐπέστησε καθαρὸν καὶ ἄκρατον ἐν μερομήνοις πᾶσι τοῖς ἄλλοις, ἀποκρίνοντα τὰς ὁμοιομερίας. V τοῦτον ὑπερφύως τὸν ἄνδρα θαυμάσας ὁ Περικλῆς καὶ τῆς λογομένης μετεωρολογίας καὶ μεταρσιολοσχίας ὑποκιμωπλάμενος, οὐ μόνον, ὡς δοκεῖ, τὸ φρόνημα σοβαρὸν καὶ τὸν λόγον ἰψηλὸν εἶχε καὶ καθαρὸν ἔγκλιθῆς καὶ πανούργου βωμολοχίας, ἀλλὰ καὶ προσώπου σύστασις ἄθρυπτοι εἰς ἡλῶτα καὶ πραότης πορείας καὶ καταστολὴ περιβολῆς πρὸς οὐδὲν ἐκταραττομένη πάθος ἐν τῷ λόγῳ καὶ πλάσμα φωνῆς ἀθύρουβον καὶ ἔσα τοιαῦτα πάντας θαυμαστῶς ἐξήπληττε. λειδορούμενος γοῦν ποτε καὶ κακῶς ἀκούων· ὑπὸ τῶν βδελυρῶν καὶ ἀκολάστων ἄλην ἡμέραν ὑπέμεινε σιωπῇ κατ' ἀγοράν, ἅμα τι τῶν ἐπευγόντων καταπραττόμενος· ἐσπέραι δ' ἀπῆει κοσμίως.

§ 4 l. 27 ἐν μερομήνοις cf Bk (Ko S¹ De Bk Fu B¹) ; ἐμερομήνους οὐδὲ ; συμμερομήνους π. γ. ε. ἐνασπείροντα cf Borgh

Anecdote concerning Pericles.



οἰκάδε παρακολουθούντος τοῦ ἀνθρώπου καὶ
 πᾶσιν χρωμένον βλασφημίᾳ πρὸς αὐτόν. ὡς
 δ' ἔμελλεν εἰσεῖναι σκότους ὄντος ἤδη, προσέ-
 ταξέ τινα τῶν οἰακῶν φῶς λαβόντι παραπέμψαι
 καὶ καταστήσαι πρὸς τὴν οἰκίαν τὸν ἀνθρώπον.

The poet Ion
 finds fault
 with his
 language and
 didactical
 manner, which he
 contrasts
 with the tact
 and compe-
 sation of
 Cimon.

Ὁ δὲ ποιητὴς Ἴων μοθησιακὴν
 φησι τὴν ὀμίλιαν καὶ ὑπότυπον εἶναι
 τοῦ Περικλέους, καὶ ταῖς μεγαλειότη-
 αὐτοῦ πολλὴν ὑπεροφίαν ἀναμιχθῆαι
 καὶ περιφρόνησιν τῶν ἄλλων· ἐπαινεῖ
 δὲ τὸ Κίμωνος ἔμμελλε καὶ ὑγρὸν καὶ
 μεμυσμένον ἐν ταῖς συμπεριφοραῖς.

ἄλλ' Ἴωνα μὲν, ὥσπερ τραγικὴν διδασκαλίαν,
 ἀξιοῦντα τὴν ἀρετὴν ἔχειν τι πάντως καὶ
 σατυρικὸν μέρος ἔωμεν· τοῦ δὲ τοῦ Περικ-
 κλέους τὴν σεμνότητα δοξοκοπίαν τε
 καὶ τύφον ἐποκαλοῦνται ὁ Ζήνων
 παρακάλει καὶ αὐτοῦς τι τοιοῦτο δοξοκοπεῖν,
 ὡς τῆς προσπειρήσεως αὐτῆς τῶν καλῶν ὑπο-
 ποιήσεως τινα ληληθότως ζῆλον καὶ συνήθειαν.

Freedom
 from super-
 stition an-
 other advan-
 tage Pericles
 gained from
 his inter-
 course with
 Anaxagoras.

VI Οὐ μόνον δὲ ταῦτα τῆς Ἀναξαγόρου
 συνοουσίας ἀπέλαυσε Περικλῆς, ἀλλὰ
 καὶ δεισιδαιμονίας δοκεῖ γενέσθαι καθυ-
 πέρτερος, ὅσῃν τὸ πρὸς τὰ μετέωρα
 θάμβος ἐνεργάζεται τοῖς αὐτῶν τε τού-
 των τὰς αἰτίας ἀγροῦσι καὶ περὶ τὰ

OH. v § 3 l. 28 συμπεριφορὰς αἰ Μανθίγ (Cobet Fu Bl):
 παραφορὰς Ko Si Do Bk v

OH. VI § 1 l. 3 συνοουσίας Si Bk Fu Bl v: συνοουσίας § 4 ὅσῃν
 τὸ Ko Fu Bl: ὅσῃν coad Bk: ὅσῃν Si Do: ἢ Cobet Bergk § 5
 ἀνεργάζετα, ἐν ἀνεργάζετα ἀνεργάζετα § 6 (Ko Si Bk Fu Bl):
 ἀνεργάζετα Si Do v

θεῖα δαιμονῶσι καὶ ταραττομένοις δε' ἀπει-
 ρίαν αὐτῶν, ἣν ὁ φυσικὸς λόγος ἀπαλλάττων
 ἀντὶ τῆς φοβερᾶς καὶ φλεγμαινούσης δεισιδαιμο-
 νίας τὴν ἀσφαλῆ μετ' ἐλπίδων ἀγαθῶν εὐσέβειας
 ἐνεργάζεται.

Λέγεται δὲ ποτε κριοῦ
 μοῦτόκερον κεφαλὴν ἐξ ἀγροῦ τῷ Περικλεῖ
 κομισθῆναι, καὶ Λάμπωνα μὲν τὸν μάν-
 τιν, ὡς εἶδε τὸ κέραν ἰσχυρὸν καὶ στερεὸν
 ἐκ μέσου τοῦ μετώπου πεφυκός, εἰπεῖν
 ὅτι δυεῖν οὐσῶν ἐν τῇ πέλει δυναστειῶν,
 τῆς Θουκυδίδου καὶ Περικλέους, εἰς ἓνα
 περιστήσεται τὸ κράτος παρ' ᾧ γένοιτο τὸ
 σημεῖον· τὸν δ' Ἀναξαγόραν τοῦ κρασίου διακο-
 πέντος ἐπίδειξαι τὸν ἐγκέφαλον οὐ πεπληρωκότα
 τὴν βάσιν, ἀλλ' ὄξυν ὥσπερ φῶν ἐκ τοῦ παντὸς
 ἀγγαίου συνωλισθηκότα κατὰ τὸν τόπον ἐκείνου,
 ὅθεν ἡ ῥίζα τοῦ κέρατος εἶχε τὴν ἀρχήν. καὶ
 τότε μὲν θαυμασθῆναι τὸν Ἀναξαγόραν ὑπὸ τῶν
 παρόντων, ἄλλῃ δ' ὕστερον τὸν Λάμπωνα, τοῦ
 μὲν Θουκυδίδου καταλιθέντος, τῶν δὲ τοῦ δήμου
 πραγμάτων ὁμαλῶς ἀπάντων ὑπὸ τῷ Περικλεῖ
 γενομένων. ἐκώλυε δ' οὐδέν, οἶμαι, καὶ τὸν
 φυσικὸν ἐπιτυγχάνειν καὶ τὸν μάντιν, τοῦ μὲν
 τὴν αἰτίαν, τοῦ δὲ τὸ τέλος καλῶς ἐκλαμβάνον-
 τος· ὑπέκειτο γὰρ τῷ μὲν, ἐκ τίνων γέγονε καὶ
 πῶς πέφυκε θεωρῆσαι, τῷ δὲ, πρὸς τί γέγονε
 καὶ τί σημαίνει προειπεῖν. οἱ δὲ τῆς αἰτίας τὴν
 εἴρησιν ἀναίρεσιν εἶναι τοῦ σημείου λέγοντες οὐκ

Different
 solutions of
 a paradoxical
 portent by
 Anaxagoras
 and the fa-
 mous sooth-
 sayer Lam-
 pon not in-
 compatible. 155

§ 3 l. 31 γέγονε αἰ Bk (Ko Si Do Bk Fu Bl): γέγονε Si v
 § 4 l. 34 τοῦ σημείου λέγοντες, a transposition due to Sintonis
 to avoid the hiatus (Fu Bl): λέγοντες τοῦ σημείου v

1

2

οἰκάδε παρακολουθούντος τοῦ ἀνθρώπου καὶ
 3 πάσῃ χρωμένον βλασφημίᾳ πρὸς αὐτόν. ὡς
 δ' ἔμελλεν εἰσὶναι σκότους ὄντος ἤδη, προσέ-
 ταξέ τιιν τῶν οἰκετῶν φῶς λαβόντι παραπέμψαι
 καὶ καταστήσαι πρὸς τὴν οἰκίαν τὸν ἄνθρωπον.

The poet Ion
 flew about
 with his
 language and
 didactical
 manner,
 which he
 contrasts
 with the tact
 and conde-
 scension of
 Cimon.

Ὁ δὲ ποιητὴς Ἴων μωθωνικὴν
 φησι τὴν ὄμιλιαν καὶ ὑπότυπον εἶναι
 τοῦ Περικλέους, καὶ ταῖς μεγαλυχαίαις
 αὐτοῦ πολλὴν ὑπεροφίαν ἀναμεμίχθαι
 καὶ περιφρόνησιν τῶν ἄλλων· ἐπαινεῖ
 δὲ τὸ Κίμωνος ἔμμελές καὶ ὑγρὸν καὶ
 μεμουςυμένον ἐν ταῖς συμπεριφοραῖς.

4 ἀλλ' Ἴωνα μὲν, ὥσπερ τραγικὴν διδασκαλίαν,
 ἀξιοῦντα τὴν ἀρετὴν ἔχειν τι πάντως καὶ
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 κλέους τὴν σεμνότητα δοξασκίαν τε
 καὶ τύφον ἀποκαλοῦντας ὁ Ζήνων
 παρακάλει καὶ αὐτοῦ τι τοιοῦτο δοξασκείν,
 ὡς τῆς προσποιήσεως αὐτῆς τῶν καλῶν ὑπο-
 ποιήσεως τινὰ λεληθότως ζῆλον καὶ συνήθειαν.

Freedom
 from super-
 stition an-
 other ad-
 vantage Pericles
 gained from
 his inter-
 course with
 Anaxagoras.

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 συνουσίας ἀπέλαυσε Περικλῆς, ἀλλὰ
 καὶ δεισιδαιμονίας δοκεῖ γενέσθαι καθυ-
 πέρτατος, ὅσῃν τὸ πρὸς τὰ μετέωρα
 θάμβος ἐνεργάζεται τοῖς αὐτῶν τε τού-
 των τὰς αἰτίας ἀγνοοῦσι καὶ περὶ τὰ

CH. V § 3 l. 28 συμπεριφοράις cf. Madvig (Cobet Fu Bl):
 συμπεριφορῆς Ko Si Do Bk v

CH. VI § 1 l. 2 συνουσίας Si Bk Fu Bl v: συνουσίας § 4 ὅσῃν
 cf. Ko Fu Bl: ὅσῃν could Bk: ὅσῃν Si Do: φ Cobet Bergk § 5
 ἀναργίαν, ἐν ἁερῶν ἀσπίδι ἐκείνῃ § 7^o (Ko Si Bk Fu Bl):
 ἀργίαν St Do v

θεῖα δαιμονῶσι καὶ ταραττομένοις δι' ἀπει-
 ρίαν αὐτῶν, ἦν ὁ φυσικὸς λόγος ἀπαλλάττων
 ἀντὶ τῆς φοβερᾶς καὶ φλεγμαινούσης δεισιδαιμο-
 νίας τὴν ἀσφαλῆ μετ' ἐλπιδῶν ἀγαθῶν εὐσέβειαν
 ἐνεργάζεται. Λέγεται δὲ ποτε κριοῦ 2

μοιόκρω κεφαλὴν ἐξ ἀγροῦ τῷ Περικλεῖ
 κομισθῆναι, καὶ Λάμπωνα μὲν τὸν μάν-
 τιν, ὡς εἶδε τὸ κέρας ἰσχυρὸν καὶ στερεὸν
 ἐκ μέσου τοῦ μετώπου πεφυκός, εἰπεῖν
 ὅτι δυεῖν οὐσῶν ἐν τῇ πόλει δυνασθειῶν,
 τῆς Θουκυδίδου καὶ Περικλέους, εἰς ἓνα
 περιστήσεται τὸ κράτος παρ' ᾧ γένοιτο τὸ
 σημεῖον· τὸν δ' Ἀναξαγόραν τοῦ κρανίου διακο-
 πέντος ἐπιδείξει τὸν ἐγκέφαλον οὐ πεκληρωκότα
 τὴν βάσιν, ἀλλ' ὄξυν ὥσπερ φῶν ἐκ τοῦ παντός
 ἀγγείου συνωλισθηκότα κατὰ τὸν τόπον ἐκείνον,
 ὅθεν ἡ ρίζα τοῦ κέρατος εἶχε τὴν ἀρχήν. καὶ 2

τότε μὲν θαυμασθῆναι τὸν Ἀναξαγόραν ὑπὸ τῶν
 παρόντων, ὀλίγη δ' ὕστερον τὸν Λάμπωνα, τοῦ
 μὲν Θουκυδίδου καταλυθέντος, τῶν δὲ τοῦ δήμου
 πραγμάτων ὁμαλῶς ἀπάντων ὑπὸ τῷ Περικλεῖ
 γενομένων. ἐκώλυε δ' οὐδέν, οἶμαι, καὶ τὸν
 φυσικὸν ἐπιτυγχάνειν καὶ τὸν μάντιν, τοῦ μὲν
 τὴν αἰτίαν, τοῦ δὲ τὸ τέλος καλῶς ἐκλαμβάνον-
 τος· ὑπέκειτο γὰρ τῷ μὲν, ἐκ τίνων γέγονε καὶ
 πῶς πέφυκε θεωρῆσαι, τῷ δέ, πρὸς τί γέγονε
 καὶ τί σημαίνει προειπεῖν. οἱ δὲ τῆς αἰτίας τὴν 2
 εὐρεσιν ἀναρῶσιν εἶναι τοῦ σημείου λέγοντες οὐκ

§ 3 l. 31 γέγονε cf. Bk (Ko Si Do Bk Fu Bl): γεγένεαι St v
 § 4 l. 24 τοῦ σημείου λέγοντες, a transposition due to Sintonis
 to avoid the hiatus (Fu Bl): λέγοντες τοῦ σημείου v

Different
 solutions of
 a supposed
 portent by
 Anaxagoras
 and the fa-
 mous sooth-
 sayer Lam-
 pon not in-
 compatible.



ἐπινοοῦσιν ἅμα τοῖς θεοῖς καὶ τὰ τεχνητὰ τῶν συμβόλων ἀθετοῦντες, ψόφους τε δίσκων καὶ φῶτα πυρσῶν καὶ γυμνῶν ἀποσκισμοῦς· ὧν ἕκαστον αἰτία τιγὶ καὶ κατασκευῇ σημεῖον εἶναι ἰσὶσι πεποιοῦνται. Ταῦτα μὲν οὖν ἴσως ἑτέρας

1 ἰσὶσι πραγματείας. VII ὁ δὲ Περικλῆς νέος μὲν ἂν σφόδρα τὸν δῆμον εὐλαβεῖτο· καὶ γὰρ εἶδοκει Πεισιστράτῳ τῷ τυραννῆ τὸ εἶδος ἐμπεριῆς εἶναι, τὴν τε φωνὴν ἠδέϊαν οὖσαν αὐτοῦ καὶ τὴν γλώτταν εὐτροχον ἐν τῷ διαλέγεσθαι καὶ ταχεῖαν οἱ σφόδρα γέροντες <γυρόντες> ἐξεπλήττοντο πρὸς τὴν ὁμοίτητα· πλούτου δὲ καὶ γένους προσόντος αὐτῷ λαμπροῦ καὶ φίλων, οἱ πλείστον ἠδύναντο, φοβούμενος ἐξοστρακισθῆναι, τῶν μὲν πολιτικῶν οὐδὲν ἔπραττεν, ἐν δὲ ταῖς στρατείαις ἀνήρ

2 ἀγαθὸς ἦν καὶ φιλοκίνδυνος. ἐπεὶ δ' Ἀριστείδης μὲν ἀποταθῆναι καὶ Θεμιστοκλῆς ἐξεπεκτώκει, Κίμωνα δ' αἱ στρατεῖαι τὰ πολλὰ τῆς Ἑλλάδος ἐξω κατεῖχον, οὕτω δὲ φέρον ὁ Περικλῆς τῷ δήμῳ προσέειπεν ἑαυτὸν, ἀντὶ τῶν πλουσιῶν καὶ ὀλίγων τὰ τῶν πολλῶν καὶ πενήτων ἐλόμενος παρὰ τὴν αὐτοῦ φύσιν ἤμισα δημοτικῆν οὖσαν. ἀλλ'

3 ὥς δοικε, δεδιὸς μὲν ὑποψία περιπεσεῖν τυραννίδος, ὀρῶν δ' ἀριστοκρατικῶν τὸν Κίμωνα καὶ διαφερόντως ὑπὸ τῶν καλῶν κἀγαθῶν ἀνδρῶν ἀγκυπόμενος, ὑπήλθε τοῖς πολλοῖς ἀσφάλειαν

sz. VII § 1 l. 7 the construction is awkward without γέροντες, the omission of which is easily accounted for by Hprography § 9 φέροντο B Bk Bl v; ἰδύνατο S (Fuhr)

μὲν ἑαυτῷ, δύναμιν δὲ κατ' ἐκείνου παρασκευαζόμενος. εὐθὺς δὲ καὶ τοῖς περὶ τὴν

4 διάσταν ἑτέραν τάξιν ἐπέθηκεν. ὁδόν ^{Consequent change in his mode of life.} τε γὰρ ἐν ἄστει μίαν ἐωρᾶτο τὴν ἐπ' ἀγορᾶν καὶ τὸ βουλευτήριον πορευόμενος, κλήσεις τε δείκνων καὶ τὴν τοιαύτην ἅπασαν φιλοφροσύνην καὶ συνήθειαν ἐξέλιπεν, ὡς ἐν οἷς ἐπολιτεύσατο χρόνοις μακροῖς γινόμενοι πρὸς μὴδένα τῶν φίλων ἐπὶ δείκνων ἔλθειν, πλὴν Ἐδρυπτολέμου τοῦ ἀνεψίου γαμοῦντος ἀχρι τῶν σπονδῶν παραγεγόμενος εὐθὺς ἐξαίεστη. δειναὶ

5 γὰρ αἱ φιλοφροσύναι παντὸς ὄγκου περιγενέσθαι, καὶ δυσφύλακτον ἐν συνθείᾳ τὸ πρὸς δόξαν σεμνόν ἐστι· τῆς ἀληθινῆς δ' ἀρετῆς κάλλιστα φαίνεται τὰ μάλιστα φαινόμενα, καὶ τῶν ἀγαθῶν ἀνδρῶν οὐδὲν οὕτω θαυμάσιον τοῖς ἐκτὸς ὡς ὁ

καθ' ἡμέραν βίος τοῖς συνοῦσιν. Ὡς δὲ καὶ τῷ δήμῳ, τὸ συνεχῆς φέγγος καὶ τὸν κόρον, οἷον ἐκ διαλειμμάτων ἐπλησίαζεν, οὐκ ἐπὶ παντὶ πράγματι λέγων οὐδ' αἰεὶ παριῶν εἰς τὸ πλήθος, ἀλλ' ἑαυτὸν ὥσπερ τὴν Σαλαμινίαν τριήρη (φρσὶ Κριτόλαος) πρὸς τὰς μεγάλας

6 χρεῖας ἐπιτιδοῦς, τὰλλα δὲ φίλου καὶ ῥήτορας ἑτέρου καθιεῖς ἔπραττεν. ὧν ἕνα φασὶ

§ 4 l. 26 ἐπέθηκεν C (Ko Si Do Bk Fu Bl); ἐπέθηκεν St v
§ 5 l. 37 σεμνόν ἐστι· τῆς ἀληθινῆς δ' αἱ Br (Ko Si Do Bk Fu Bl); σεμνόν· ἐπὶ τῆς δ. δ' St v | 38 μάλιστα vulgo; ἡμισα cf Cobet; ἰλάχιονα cf Bergk | 41 τῷ δήμῳ cf HSaarppe (Fu Bl); τοῦ δήμου Si Bk v | 47 φίλου καὶ ῥήτορας ἐτέρου cf Xylander Geel (Ko Si Bk Fu Bl); φίλου καὶ ῥήτορας (i.e. 'as speakers') Holzschel with Cobd, Bergk

Parties' introduction to public life.

He expresses the popular party, contrary to his natural bias, as a supporter of liberty.

He reserved his appearance as a public speaker for great occasions, employing the agency of others for the despatch of ordinary business.

1

γενέσθαι τὸν Ἐφιάλτην, ὅτι κατέλυσε τὸ κράτος τῆς ἐξ Ἀρείου πάγου βουλῆς, πολλήν, κατὰ τὸν Πλάτωνα, καὶ ἄκρατος τοῖς πολίταις ἐλευθερίαν οἰουχοῶν· ἢ φ' ἦν, ὥσπερ ἵππου, ἐξυβρισάντα τὸν δῆμον οἱ κωμφοδοκιοὶ λέγουσι πειθαρχεῖν οὐκ ἐπιταλαμῆν ἀλλὰ δάκνειν τὴν Εὐβοίαν καὶ τὰς νήσους ἐπιπιπλᾶν.

VIII Τῆ μάντοι περὶ τὸν βίον κατασκευῆ καὶ

τῶ μεγέθει τοῦ φρονήματος ἀρμόζοντα λόγον, ὥσπερ ὄργανον, ἐξαρτούμενος παρενέτεινε πολλαχοῦ τὸν Ἀναξαγόραν, οἷον βαφῆν τῇ ρητορικῇ τὴν φυσιο-
λογίαν ὑποχέομενος. τὸ γὰρ γνησιόνομη τοῖτο καὶ πάντῃ τελεσιόγρον, ὡς ὁ θεὸς Πλάτων φησὶ, πρὸς τῆ εὐφροῆς εἶμα κτησιόμενος ἐκ φυσιολογίας, καὶ τὸ πρόσφορον ἀκίχσας ἐπὶ τὴν τῶν λότων τέχνην

πολὺ πάντων διήνεγκε. διὸ καὶ τὴν ἐπίκλησιν αὐτῷ γενέσθαι λέγουσι· καίτοι τιμὴ ἀπὸ τῶν οἰς ἐκόσμησε τὴν πόλιν, οἱ δ' ἀπὸ τῆς ἐν τῇ πολιτείᾳ καὶ ταῖς στρατηγίαις δυνάμειος Ὀλύμπιον αὐτὸν εἰσταναι προσσηγορευθῆναι· καὶ συνδραμεῖν οὐδὲν ἀπίοικεν ἀπὸ πολλῶν προσόντων τῷ ἀνδρὶ τὴν δόξαν. αἱ μάντοι κωμφοδοκίου τῶν τότε διδασκάλων, σπουδῆ τε πολλᾶς καὶ μετὰ γέλωτος ἀφεικτέων φανῶν εἰς αὐτὸν, ἐπὶ τῷ λόγῳ μάλιστα τὴν προσωπιμίαν γενέσθαι δηλοῦσι, βροντῆν μὲν αὐτὸν καὶ ἀστράπτειν, ὅτε δημηγοροῖη, λευκὸν δὲ

OR. VIII § 11. 3 παρατέταται Bodl 3 (Kc B1 De Bk Fu B1): παρατέταται v: παρατέταται, παρατέταται παρατέταται v: Bodl 3 (Kc B1 De Bk Fu B1): παρατέταται v

περαγνὸν ἐν γλώσσει φέρειν λεγόντων.

μαρτυροῦνται δὲ τινεὶ καὶ Θεουκιδίδου

τοῦ Μελησιίου λόγος εἰς τὴν δεινότητα

τοῦ Περικλέους μετὰ παιδείας εἰρημίας.

ἦν μὲν γὰρ ὁ Θεουκιδίδης τῶν καλῶν καὶ

ἀγαθῶν ἀνδρῶν καὶ πλείστον ἀντεπολιτεύσατο τῷ

Περικλεῖ χρόνον· Ἀρχιδάμου δὲ τοῦ Λακεδαι-

μονίου βασιλέως πυνθανομένου, πότερον αὐτὸς ἢ

Περικλῆς παλαιῖς βέλτιον "Ὅτας" εἶπεν "ἐγὼ

καταβάλω παλαιῶν, ἐκεῖνος ἀντιλέγων ὡς οὐ

πέπτωκε νικᾷ καὶ μεταπειθεῖ τοὺς ὄρωντας."

Οὐ μὴν ἀλλὰ καὶ οὕτως ὁ Περικλῆς

περὶ τὸν λόγον εὐλαβῆς ἦν, ὥστ' αἰεὶ πρὸς τὸ

βῆμα βαδίζων πῦχετο τοῖς θεοῖς μηδὲ ῥῆμα μηδὲν

ἐκπεσεῖν ἀκουτος αὐτοῦ πρὸς τὴν προκειμένην

χρεῖαν ἀνάρμοστον. ἔγγραφον μὲν οὖν

οὐδὲν ἀπολείπει πλὴν τῶν ψηφισμά-

των· ἀπομνημονεύεται δ' ὀλίγα παντά-

πασιν οἷον τὸ τὴν Ἀθῆναις εἰς λήμην

τοῦ Παιραιῶς ἀφελεῖν κελεύσαι, καὶ τὸ

τὸν πόλεμον ἤδη φάναι καθορᾶν ἀπὸ

Πελοποννήσου προσφερόμενον. καὶ

ποτε τοῦ Σοφοκλέους, ὅτι συστρατηγῶν ἐξέ-

πλευσε μετ' αὐτοῦ, καίδη καλὸν ἐπαίνεσαντος

"Οὐ μόνον" ἔφη "τὰς χεῖρας, ὃ Σοφοκλεῖς, δεῖ

καθαρὰς ἔχειν τὸν στρατηγόν, ἀλλὰ καὶ τὰς

ὄψεις." ὁ δὲ Στησιμβροτὸς φησιν ὅτι τοὺς ἐν

Σάμῳ τεθηκότας ἐγκωμιάζων ἐπὶ τοῦ βήματος

§ 41. 33 εἶνος ἐι Holmstedt Philologus Bd. 51 Heft 2 p. 376: εἶνος Bc B1 Bk Fu B1 v

His style, as a speaker, is marked by the knowledge of Anaxagoras.

Origin of the name "The Olympic" given to Pericles.

δια-

A saying of Theucydides the statesman is preserved in a fragment of his oratorical power.

He has left nothing in writing behind him except some prophecies; and only a very few sayings of his remain on record.



ἀθανάτους ἔλεγε γεγονῆσαι καθάπερ τοὺς θεοῦ· οὐδὲ γὰρ ἐκείνους αὐτοὺς ὀρώμεν, ἀλλὰ ταῖς τιμαῖς, ἃς ἔχουσι, καὶ τοῖς ἀγαθοῖς, ἃ παρέχουσιν, ἀθανάτους εἶναι τεκμαιρόμεθα· ταῦτ' οὖν ὑπάρχειν καὶ τοῖς ὑπὲρ τῆς πατρίδος ἀποθανοῦσιν.

IX Ἐπεὶ δὲ Θουκυδίδης μὲν ἀριστοκρατικῆν

Various opinions on the character and consequences of his administration. Did he, as some think, demonstrate the people by humoring them?

τινα τὴν τοῦ Περικλέους ὑπογράφει πολιτείαν, λόγῳ μὲν οὖσαν δημοκρατίαν, ἔργῳ δ' ὑπὸ τοῦ πρώτου ἀνδρὸς ἀρχήν, ἄλλοι δὲ πολλοὶ πρώτον ὑπ' ἐκείνου φασὶ τὸν δῆμον ἐπὶ κληρουχίας καὶ θεωρικῶν καὶ μισθῶν διανομῆς προαχθῆναι κακῶς ἐθισθέντα καὶ γενομένου πολυτελεῆ καὶ ἀκόλαστον ὑπὸ τῶν τότε πολιτευμάτων ἀντὶ σῶφρονος καὶ αὐτουργοῦ, θεωρεῖσθαι διὰ τῶν πραγμάτων αὐτῶν ἢ αἰτία τῆς μεταβολῆς. ἐν ἀρχῇ μὲν γὰρ, ὥσπερ εἴρηται, πρὸς τὴν Κίμωνος δόξαν ἀντιπαττόμενος ὑπεκοίετο τὸν δῆμον· ἐλαττούμενος δὲ πλοῦτι καὶ χρήμασιν, ἀφ' ὧν ἐκείνος ἀνελάμβανε τοὺς πένητας, δαίτην τε καθ' ἡμέραν τῷ δεομένῳ παρέχων Ἀθηναίων, καὶ τοὺς πρῶτον βυτέρου ἀμφιεννύων, τῶν τε χωρίων τοὺς φραγμοὺς ἀφαιρῶν, ὅπως ὀπωρί-
ζωσιν οἱ βουλόμενοι, τούτοις ὁ Περικλῆς καταδημαγωγούμενος τρέπεται πρὸς τὴν τῶν δημοσίων διανομήν, συμβουλευσας.

167

§ 6 l. 51 ἐὼν γὰρ § F^o (H^oSaupp^o Fu Bl): ἐὼ γὰρ § Bl v
§ 52 ἃ παρέχουσιν cl Br (K^o S^l D^o Bk Fu Bl): ἔργα ἔχουσι
cod^o § 55 τούτ' cl Korais (H^oSaupp^o Fu Bl): τούτ' § S^l Bl v

τοὺς αὐτῷ Δαμωνίδου τοῦ Ὀσθεν, ὡς ^{quoted at} ^{location.} Ἀριστοτέλης ἱστορῆκε. καὶ ταχὺ θεω-
ρικοί καὶ δικαστικοὶ λήμμασιν ἄλλαι τε μισθο-
φοραὶ καὶ χορηγίαι συνδεκάσαι τὸ πλῆθος ἐχρήθη
κατὰ τῆς ἐξ Ἀρείου πάγου βουλῆς, ἧς αὐτὸς οὐ
μετέιχε διὰ τὸ μὴτ' ἀρχὸν μήτε βασιλεὺς μήτε
πολέμαρχος μήτε θεσμοθέτης λαχεῖν. αὗται
γὰρ αἱ ἀρχαὶ κληρωταὶ τε ἦσαν ἐκ παλαιοῦ καὶ
δι' αὐτῶν οἱ δοκιμασθέντες ἀνέβαινον εἰς Ἀρείου
πάγον. διὸ καὶ μᾶλλον ἰσχύσας ὁ Περικλῆς ἐν
τῷ δήμῳ κατεστασίωσε τὴν βουλήν, ὥστε τὴν
μὲν ἀφαιρεθῆναι τὰς πλείους κρίσεις καὶ
Ἐφιάλτου, Κίμωνος δ' ὡς φιλότακτος καὶ
μισόδημον ἐξοστρακισθῆναι, πλοῦτῳ μὲν καὶ
γέναι μηδενὸς ἀπολειπόμενον, νίκας δὲ καλλίστας
νεκικηκότα τοῦτ' βαρβάρου καὶ χρημάτων
πολλῶν καὶ λαφύρων ἐμπεπληκότα τὴν πόλιν,
ὡς ἐν τοῖς περὶ ἐκείνου γέγραπται. τοσοῦτον ἦν
τὸ κράτος ἐν τῷ δήμῳ τοῦ Περικλέους.

X Ὁ μὲν οὖν ἐξοστρακισμὸς ἄριστήν εἶχε
νόμον δεκαετίαν τοῖς φεύγουσιν· ἐν δὲ
τῷ διὰ μέσου στρατῷ μεγάλῳ Λακεδαι-
μονίων ἐμβολόντων εἰς τὴν Ταυγαρικὴν
καὶ τῶν Ἀθηναίων εὐθὺς ὀρημασάντων ἐπ'
αὐτοῦ ὁ μὲν Κίμων ἐλθὼν ἐκ τῆς φυγῆς

The usual term of ostracism was ten years. But, when the Athenian army was in Boeotia, Cleon

OH. IX § 2 l. 24 Δαμωνίδου τοῦ Ὀσθεν § S^l cl Steph. Byz. v
Oe (H^oSaupp^o Fu Bl): Δαμωνίδου τοῦ Ὀσθεν Ko S^l Do Bk v:
<Δάμωνος> Δαμωνίδου τοῦ Ὀσθεν cl Cobet (Busolt and others)
§ 3 l. 29 μήτε βασιλεὺς μήτε πολέμαρχος μήτε θεσμοθέτης H
Saupp^o (Bl): μήτε θ. μήτε βασιλεὺς μήτε καλ. Ko S^l Do Bk Fu v
OH. X § 1 l. 3 στρατῷ μεγάλῳ Λακεδ. cl S^l (Fu Bl): Λακεδ.
στρατῷ μεγάλῳ Ko S^l Do Bk v



begged permission of the generals to take his place among the soldiers of his wife, and, when refused, adjured those of his followers who were most suspected of treason to overt themselves for his vindication as well as their own. They responded to the appeal and fell on the battle-field of Tanagra to the number of 100.

§ πόλεμον.

This act of patriotism made the Athenians sorry for Cimón; they annulled the decree of ostracism on the motion of Pericles himself.

Επιπέου is reported to have negoti-

§ 2 L. 12 ἔρρωμένιστα τῆν ci Cobet (B¹ B² Fu); ἔρρωμένιστα <τῆν> ci Ko; ἔρρωμένιστα B¹ Bk B¹ v § 17 συνεπρίατο, una cum ἰστέμιασεναι Cobet V. L. p. 391 (Fu B¹); συνεπρίατο, una ἰστέμιασεναι B¹ Bk B¹ vulgo; συνεπρίατο ci Bergk
§ 3 L. 25 ἀπελάθην ci B¹ (Do Fu B¹); ἀπελάθην, προσέειπεν B¹ Bk vulgo; ἀπελάθην ci Ko

ἔθετο μετὰ τῶν φυλετῶν εἰς λόχον τὰ ἄπλα καὶ δι' ἔργων ἀπολύσθαι τὸν λακωνισμόν ἐβούλετο συγκινδυνεύσασ τοῖς πολίταις, οἱ δὲ φίλοι τοῦ Περικλέους συστάντες ἀπήλασαν αὐτὸν ὡς φυγάδα. διὸ καὶ δοκεῖ Περικλῆς ἔρρωμένιστα τὴν μάχην ἐκαίην ἀγωνίσασθαι καὶ γενέσθαι πάντων ἐπιφανέστατος ἀφειδήσας τοῦ σώματος. ἔπεσον δὲ καὶ τοῦ Κίμωνος οἱ φίλοι πάντες ὁμαλῶς, οὗς Περικλῆς συνεπρίατο τοῦ λακωνισμοῦ· καὶ μετάνοια δεινὴ τοῦς Ἀθηναίους καὶ πόθος ἔσχε τοῦ Κίμωνος, ἠττημένους μὲν ἐπὶ τῶν ὄρων τῆς Ἀττικῆς, προσδοκῶντας δὲ βαρὺν εἰς ἔτους ἔραν αἰσθόμενος οὖν ὁ Περικλῆς οὐκ ἔκνησε χάρισσασθαι τοῖς πολλοῖς, ἀλλὰ τὸ ψήφισμα γράψας αὐτὸς ἐκάλεε τὸν ἄνδρα, κάκεινος κατελθὼν εἰρήνην ἐποίησε ταῖς πόλεσιν. οἰκείως γὰρ εἶχον οἱ Λακεδαιμόνιοι πρὸς αὐτὸν ὥσπερ ἀπήχθησαν τῷ Περικλεῖ καὶ τοῖς ἄλλοις δημαγωγοῖς. εἶνοι δὲ φασιν οὐ πρότερον γραφήναι τῷ Κίμωνι τὴν κάθοδον ὑπὸ τοῦ Περικλέους ἢ συνθήκαι αὐτοῖς ἀπορρήτους γενέσθαι δι'

Ἐλπιωίης, τῆς Κίμωνος ἀδελφῆς, ὥστε Κίμωνα μὲν ἐκπλεῖσαι λαβόντα ναῦς διακοσίας καὶ τῶν ἔξω στρατηγεῖν καταστροφόμενον τὴν βασιλείης χώραν, Περικλεῖ δὲ τὴν ἐν ἄστει δύναμιν ἵπάρχειν. Ἐδόκει δὲ καὶ πρότερον ἢ Ἐλπιωίῃ τῷ Κίμωνι τὸν Περικλεῖα πρῶτερον παρασχεῖν, ὅτι τὴν θανατικὴν δίκην ἔφευγεν. ἦν μὲν γὰρ εἰς τῶν κατηγορῶν ὁ Περικλῆς ὑπὸ τοῦ δήμου προβεβλημένος· ἐλθοῦσός δὲ πρὸς αὐτὸν τῆς Ἐλπιωίης καὶ δεομένης μειδιάσας εἶπεν "Ὁ Ἐλπιωίῃ, γράυς εἰ, γράυς [εἰ], ὡς πράγματα τηλικαῦτα διαπράσσεσθαι." οὐ μὴν ἀλλὰ καὶ πρὸς τὸν λόγον ἀπαξ ἀνέστη, τὴν προβολὴν ἀφοσιούμενος, καὶ τῶν κατηγορῶν ἐλάχιστα τὸν Κίμωνα λυπήσας ἀπεχώρησε.

Πῶς ἂν οὖν τι Ἰδομενεῖ πιστεύσειε κατηγοροῦντι τοῦ Περικλέους, ὡς τὸν δημαγωγὸν Ἐφιάλτην, φίλον γενόμενον καὶ κοινωνὸν ὄντα τῆς ἐν τῇ πολιτείᾳ προαιρέσεως, δολοφονήσαντος διὰ ζηλοτυπίας καὶ φθόνου τῆς δόξης; ταῦτα γὰρ οὐκ οἶδ' <ὅτι> ὄθεν συναγωγῶν ὥσπερ χολὴν τάνδρῃ προσ-

§ 5 L. 45 the second εἰ is probably, as Reiske suggests, interpolated, though retained by edd. By its omission we avoid a harsh hiatus. Cp. Cim. c. 14, 4 § 46 διαπράσσεσθαι ci Blaus ci Cim. c. 14, 4 (AlJacob); πρέσσειν ci Valcobbias (Ko B¹ Do Bk Fu); ἔρρωσεν vulgo

§ 6 L. 56 ἐπίδεν ci Blaus; ἔδεν B¹ Bk Fu v § 57 προσβέβλαται ci Reiske i. e. quasi προσβέβλαται vomitu in eo eius reiecit (B¹ Do Bk Fu B¹); προσβέβλαται vulgo; προσβέβλαται ci Ko

ated with Pericles the terms on which her brother Cimón was to return from exile. It was said that once before, when Cimón was under a capital charge, she had gone to Pericles to entreat his forgiveness. Pericles on that occasion did not press the trial.

If he was so considerate to an enemy, the charge of Iphicrates that he put to death treacherously Ephialtes, a friend and political ally, must be dismissed as unworthy



of credit. Whatever his feelings may have been, Pericles was incapable of such an act of intemperance.

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The truth is, Ephialtes was secretly made a party with by a conspiracy of the oligarchical party, who were afraid of him.

After the death of Cleon, the oligarchical party at Athens adopt Thucydides for their leader in his place.

He compares them into a conspiracy

l. 60 ἢ οὐδὲν ἐφέρεται εἰς Βολικῶν

CH. XI § 1 l. 4 τῶν πρὸς αὐτῶν: τῶν αὐτῶν, σύμφωνον αὐτοῦ σκοποῦ εἰς ἕνα: τῶν τῶν πρὸς αὐτῶν, 'quelqu'un au de leur part' Amyot

βέβληκε, πάντῃ μὲν ἴσως οὐκ ἀνεπιλήπτῃ, φρόνημα δ' εὐγενεῖς ἔχοντι καὶ ψυχὴν φιλότιμον, οἳ οὐδὲν ἐμφύεται πάθος ὠμὸν οὕτω καὶ θηριώδες. Ἐφιάλτην μὲν οὖν φοβερὸν οὕτως τοῖς δλιγαρχικοῖς καὶ περὶ τὰς εὐθύναις καὶ διώξεις τῶν τὸν δῆμον ἀδικούντων ἀπαράιτητον ἐπιβουλευσάντες οἱ ἐχθροὶ εἰς Ἄριστοδόκου τοῦ Ταταρχικοῦ κρυφαίως ἀπέκλον, ὡς Ἄριστοτέλης εἴρηκεν. Ἐτελετήθη δὲ Κίμων ἐν Κύπρῃ στρατηγῶν.

XI Οἱ δ' ἀριστοκρατικοὶ μέγιστον μὲν ἦδη τὸν Περικλέα καὶ πρόσθεν ὄρωντες γεγονότα τῶν πολιτῶν, βουλόμενοι δ' ὅμως εἶναι τινὰ τὸν πρὸς αὐτὸν ἀντιτασσόμενον ἐν τῇ πόλει καὶ τὴν δύναμιν ἀμβλύνοντα, ὥστε μὴ κομιδῇ μοναρχίαν εἶναι, Θουκυδίδην τὸν Ἄλωπεκῆθεν, ἄνδρα σώφρονα καὶ κηδεστήν Κίμωνος, ἀντέστησαν ἐναντιώσμενον, δεῖν ἦττον μὲν ἐν πολεμικῶς τοῦ Κίμωνος, ἀγοραῖος δὲ καὶ πολιτικῶς μᾶλλον, οἰκουρῶν ἐν ἄστει καὶ περὶ τὸ βῆμα τῷ Περικλεῖ συμπλεκόμενος ταχὺ τὴν πολιτείαν εἰς ἀντίπαλον κατέστησεν. οὐ γὰρ εἶασε τοῦτ' ἀκαλοῦ καλεσθῆναι καλουμένους ἄνδρας ἐνδικοσπάρθαι καὶ συμμαίχθαι

πρὸς τὸν δῆμον, ὡς πρότερον, ὑπὸ πλήθους ἡμαυρωμένους τὸ ἀξίωμα, χωρὶς δὲ διακρίνας καὶ συναγαγὼν εἰς ταῦτ' οὕτως τὴν πάντων δύναμιν ἐμβριθῆ γενομένην ὥσπερ ἐπὶ ζυγοῦ βροπῆ ἐποίησεν. ἦν μὲν γὰρ ἐξ ἀρχῆς διπλὴ τις ἵπουλος, ὥσπερ ἐν σιδήρῳ, διαφορὰν ὑποσημαίνουσα δημοτικῆς καὶ ἀριστοκρατικῆς προαιρέσεως, ἣ δ' ἐκείνων ἐμύλλα καὶ φιλοτιμία τῶν ἀνδρῶν βαθυτάτην τομὴν τεμοῦσα τῆς πόλεως τὸ μὲν δῆμον, τὸ δ' ὀλίγους ἐποίησε καλεῖσθαι. διὸ καὶ τότε μάλιστα τῷ δήμῳ τὰς ἡλίας ἀνεῖς ὁ Περικλῆς ἐπολιτεύετο πρὸς χάριν, ἀεὶ μὲν τινα θέαν πανηγυρικὴν ἢ ἐστίασιν ἢ πομπῆν εἶναι μηχανώμενος ἐν ἄστει καὶ διαπαιδαγωγῶν οὐκ ἀμούσοις ἡδοναῖς τὴν πόλιν, ἐξήκουτα δὲ τριήρεις καθ' ἕκαστον ἐνιαυτὸν ἐπέμπων, ἐν αἷς πολλοὶ τῶν πολιτῶν ἔπλεον ὀκτὼ μῆνας ἐμμισθοὶ, μελετῶντες ἅμα καὶ μαθάνοντες τὴν ναυτικὴν ἐμπειρίαν. πρὸς δὲ τούτοις χιλίους μὲν ἔστειλεν εἰς Χερρόνησον κληρούχους, εἰς δὲ Νάξον πεντακοσίους, εἰς δὲ Ἄνδρον ἡμίσεις τούτων, εἰς δὲ Θράκην χιλίους Βισάλταις συνοικήσοντας. ἄλλοι δ' εἰς Ἴταλίαν ἀναοικισκόμενης Συβάρους, ἦν Θουρίους

body and makes them sit by themselves in a special place in the public assembly apart from the Demos. The bitterness of party conflict was exaggerated by the severance of the Few from the Demos and these words now for the first time were used at Athens as political terms.

Further domestic measures of Pericles.

He provides relief for the poor by sending out many thousand Athenians citizens as cleruchs who also served as a check on the

§ 2 l. 18 τῶν ἰσχυρῶν εἰς Βολικῶν

§ 3 l. 21 ἐν τῷ εἰς Βυζαντινῶν (Κο Βί Βκ Fu Βί): ἀναπολεῖ τὸν

§ 5 l. 40 τῶν ἡμετέρων Fu after Cobet § 43 ἀναπολεῖ τὸν

προσηγγόρευσαν. καὶ ταῦτ' ἐπαρτεν ἀποκουφίξων μὲν ἀργοῦ καὶ διὰ σχολῆν πολυπρόγμοιοι ὄχλου τὴν πόλιν, ἐπανορθούμενοι δὲ τὰς ἀπορίας τοῦ δήμου, φόβου δὲ καὶ φρουρῶν τοῦ μὴ νεωτερίζειν τι παρακατοιαίξων τοῖς συμμάχοις.

XII Ὁ δὲ πλείστην μὲν ἡδονὴν ταῖς Ἀθήναις καὶ κόσμον ἤνεγκε, μεγίστην δὲ τοῖς ἄλλοις ἐκπληξίην ἀνθρώποις, μόνου δὲ τῆ Ἑλλάδι μαρτυρεῖ μὴ ψεύδεσθαι τὴν λεγομένην δύναμιν αὐτῆς ἐκείνην καὶ τὸν παλαιὸν ὄλβον, ἢ τῶν ἀναθημάτων κατασκευῆ, τοῦτο μάλιστα τῶν πολιτευμάτων τοῦ Περικλέους ἐβάσκαυον οἱ ἐχθροὶ καὶ διέβαλλον ἐν ταῖς ἐκκλησίαις, βοῶντες ὡς "Ὁ μὲν δήμος ἀδοξεῖ καὶ κακῶς ἀκούει τὰ κοινὰ τῶν Ἑλλήνων χρήματα πρὸς αὐτὸν ἐκ Δήλου μεταγωγῆς, ἢ δ' ἐνεστὶν αὐτῷ πρὸς τοὺς ἐγκαλοῦνται εὐπρεπεστάτη τῶν προφάσεων, δεισαντα τοὺς βαρβάρους ἐκείθεν ἀναλέσθαι καὶ φυλάττειν ἐν ὀχυρῷ τὰ κοινὰ, ταύτην ἀνήρκεε Περικλῆς· καὶ δοκεῖ δαιμὴν ἔβριω ἢ Ἑλλὰς ἐβρίζεσθαι καὶ τυραννείσθαι περιφανῶς,

'being re-settled,' B with HBarthe Cobet and Eberhard etc. *parib.* p. 49: *εὐπρεπέως* Ko B1 Bk Fu v | *Συβάρων* Cobet: *Συβάρων* v | 48 *τι* del Cobet as 'ex sequenti v vitio natum' *OM.* XII § 1 l. 7 *τοῦτο* enim (Ko B1 Bk Fu B1): *ταύτην* De v § 2 l. 18 *ἐνεστὶν* v: *ἐστὶν* cl Cobet, for 'ἐστὶν' hominis esse dicentem ea omnia quae ad indolentiam aut naturam pioremque animi, nonnullarum et corporis, pertinent' (Bergk): But see expl a

ὄρωσα τοῖς εἰσφερομένοις ὑπ' αὐτῆς ἀναγκαίως πρὸς τὸν πόλεμον ἡμᾶς τὴν πόλιν καταχρυσούοντας καὶ καλλωπίζοντας ὥσπερ ἀλαξίνα γυναῖκα, περιεπαιτούμενη λίθους πολυτελεῖς καὶ ἀγάλματα καὶ ναοὺς χιλιεταλάντους."

Ἐδίδασκεν οὖν ὁ Περικλῆς τὸν δῆμον ὅτι "Χρημάτων μὲν οὐκ ὀφείλουσι τοῖς συμμάχοις λόγον, προπολεμούστας αὐτῶν καὶ τοὺς βαρβάρους ἀνείργοντες, οὐχ ἵππων, οὐ ναῦν, οὐχ ὀπλίτην, ἀλλὰ χρήματα μόνου τελούστων· ἃ τῶν δίδόντων οὐκ ἔστιν, ἀλλὰ τῶν λαμβανόντων, ἀν παρέχουσιν ἀνθ' οὗ λαμβάνουσι· δεῖ δὲ τῆς πόλεως κατασκευασμένης ἰκανῶς τοῖς ἀναγκαίοις πρὸς τὸν πόλεμον εἰς ταῦτα τὴν εὐπορίαν τρέπειν ἀτῆς, ἀφ' ἧν δόξα μὲν γενομένων ἀδύος, εὐπορία δὲ γενομένη ἐτοιμῆ παρίσταται, παντοδαπῆς ἐργασίας φανείσης καὶ ποικίλων χρειῶν, αἱ πᾶσαν μὲν τέχνην ἐγείρουσαι, πᾶσαν δὲ χεῖρα κινεῦσαι, σχεδὸν ὅλην ποιούσαι ἐμμοσθον τὴν πόλιν ἐξ αὐτῆς ἅμα κοσμουμένην καὶ τρεφομένην." τοῖς μὲν γὰρ ἡλικίαν ἔχουσι καὶ ῥώμην αἱ στρατεῖαι τὰς ἀπὸ τῶν κοινῶν εὐπορίας παρείχον, τὸν δ' ἀσύντακτον καὶ

§ 2 l. 21 *ἀναγκαίως-οἱ* Bergk
 § 3 l. 33 *del* M cl Cobet, who adds, 'fort in talibus Graecae compositionis ratio, ut ubi sit non repetitur ad indirectam orationem transitus fiat' (Bergk)
 § 4 l. 36 *ἐφουστὶν* cl Bergk | 36 *γενομένων* . . . *γενομένων* enim (Ko B1 De Bk Fu B1): *γενομένων* . . . *γενομένων* v

The great architectural works with which he embellished the city, were used as a handle against him by the oligarchs, who complained of the discontent prevailing among the allies at the misadministration of the Delos Fund, and their indignation at seeing Athens dressed out like a vain woman with the spoils of the longaeon outrage on the right

of two Hellenic states.

In reply Pericles insisted that the contributions of the confederates were the price of the undisturbed enjoyment of the Acropolis, which Athens had secured for them; if there was a surplus, he was justified in spending it in beautifying the chief city of the longaeon.

Vivid description of the general

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6

6

diffusion of activity and industry with an order and system admirably conceived and carried out in the execution of his great works.

βάνανσον ἔχλον οὐτ' ἄμοιρον εἶναι
λημμάτων βουλόμενος οὔτε λαμβάνειν
ἀργῶν καὶ σχολάζοντα, μεγάλας κατα-
σκευασμάτων ἐπιβολὰς καὶ πολυτέχνους
ὑποθέσεις ἔργων διατριβὴν ἔχοντων
ἐπέβαλε φέρων εἰς τὸν δῆμον, ἵνα μηδὲν
ἦττον τῶν πλεόντων καὶ φρουρούντων
καὶ στρατευομένων τὸ οἰκουροῦν ἔχη πρόφασιν
ἀπὸ τῶν δημοσίων ὠφελείσθαι καὶ μεταλαμ-
βάνειν. ὅπου γὰρ ὕλη μὲν ἦν λίθος χαλκός
ἐλέφας χρυσοὶ ἔβενος κυπάρισσος, αἱ δὲ ταύ-
την ἐκπονοῦσαι καὶ κατεργαζόμεναι τέχναι τέκ-
τονες πλάσται χαλκοτύποι λιθουργοὶ βαφεῖς,
χρυσοῦ μαλακτῆρες < καὶ > ἐλέφαντος, ζωγράφοι
ποικιλταὶ τορευταί, πομπκοὶ δὲ τούτων καὶ κομ-
στῆρες ἔμποροι καὶ ναῦται καὶ κυβερνήται κατὰ
ῥ θάλατταν, οἱ δὲ κατὰ γῆν ἄμαξοπηγοὶ καὶ
ῥ ζευγοτρόφοι καὶ ἡνίοχοι καὶ κλωστοτρόφοι καὶ
λινουργοὶ καὶ σκυτοτόμοι καὶ ὄδοποιοὶ καὶ
μεταλλεῖς,—ἐκάστη δὲ τέχνη, καθάπερ στρατηγός
ἴδιον στρατεύμα, τὸν θητικὸν ἔχλον καὶ ἰδιώτην
συντεταγμένον εἶχεν, ὄργανον καὶ σῶμα τῆς
ὑπηρεσίας γινόμενον—εἰς πᾶσαν, ὡς ἔπος εἰπεῖν,
ἡλικίαν καὶ φύσιν αἱ χρεῖαι διένεμον καὶ
διόσπειρον τὴν εὐπορίαν.

XIII Ἀναβαινόντων δὲ τῶν ἔργων ὑπερφόρων

§ 6 l. 53 βαφεῖς, χρυσοὶ μαλακτῆρες, ἐλέφαντος Ko Bl vulgo: βαφεῖς χρυσοῦ, μαλακτῆρες ἐλέφαντος cl Wyttenbach (Do Fu Bl): βαφεῖς, χρυσοὶ μαλακτῆρες < καὶ > ἐλέφαντος cl Bk (Sic Bk Holmstedt): . . . χρυσοῦ, μαλακτῆρες ἐλέφαντος cl A Jacob
§ 7 l. 64 λινουργοὶ Xylander (Ko Si Do Fu Bl): λιθουργοὶ v

μὲν μεγέθει, μορφῇ δ' ἀμμήτων καὶ χάριτι,
τῶν δημιουργῶν ἀμιλλωμένων ὑπερ-
βάλλεσθαι τὴν δημιουργίαν τῇ καλ-
λιτεχνίᾳ, μάλιστα θαυμάσιον ἦν τὸ
διαδοχαῖς καὶ ἡλικίαις μέλοις ἐπὶ τέλει
ἀφίξεσθαι, ταῦτα πάντα μᾶς ἀκμῇ
πολιτείας ἐλάμβανε τὴν συντέλειαν.

The rapidity with which these inimitably beautiful works were executed was not the least marvellous feature about them.

καίτοι ποτὲ φασιν Ἀγαθάρχου τοῦ ζωγράφου
μέγα φρονούντος ἐπὶ τῷ ταχῶ καὶ ῥαδίως τὰ
ζῆρα ποιεῖν ἀκούσαντα τὸν Ζεῦξιν εἰπεῖν "Ἐγὼ
δὲ πολλὰ χρόνῳ." ἡ γὰρ ἐν τῷ ποιεῖν εὐχέρεια
καὶ ταχύτης οὐκ ἐντίθησι βάρος ἔργῳ μόνιμον
οὐδὲ κάλλους ἀκρίβειαν· ὁ δ' εἰς τὴν γένεσιν τῷ
πόνῳ προδανεισθεὶς χρόνος ἐν τῇ σωτηρίᾳ τοῦ
γενομένου τὴν ἰσχὺν ἀποδίδωσιν. ἴδεν καὶ
μᾶλλον θαυμάζεται τὰ Περικλέους ἔργα πρὸς
πολὺν χρόνον ἐν ὀλίγῳ γενόμενα, κάλλει μὲν
γὰρ ἕκαστον εὐθὺς ἦν τότε ἀρχαῖον, ἀκμῇ δὲ
μέχρι νῦν πρόσφατόν ἐστι καὶ νεουργόν· ὅπως
ἐπανθεὶ καινότης ἀεὶ τις ἄδικτον ἰπὸ τοῦ χρόνου
διατηροῦσα τὴν ὕψιν, ὥσπερ ἀειθαλὲς πνεῦμα

CH. XIII § 1 l. 4 ὑπερβάλλεσθαι cl Schäfer (Si Do Bk Fu Bl): ὑπερβάλλεσθαι Ko vulgo | τῆς δημιουργίας cl Blam: τῆς δημιουργίας Ko Si Do Bk Fu A Jacob vulgo

§ 2 l. 10 ποτὲ Xylander (Si Do Bk Fu Bl): τότε v | 13 πολλὰ χρόνῳ cl Wyttenbach cl Mor. 970 (Do Fu Bl): ἐν πολλῷ χρόνῳ Ko Si Bk Co Bergk | 16 Madvig would read προδανεισθεὶς, on the ground that προδανεισθεὶς would require the gen. τοῦ πόνου: but προ- is here the equivalent of πρότερον, meaning 'before the work is completed' | 17 τὴν ἰσχὺν v: τὴν ἰσχὺν cl Cobet. See comm

§ 3 l. 18 οἱ v. χρεῖαι cl Cobet | 22 καινότης τις ἄδικτων Si

καὶ ψυχὴν ἀγήρω καταμεμνημένη τῶν ἔργων
 ἔχοντων. πάντα δὲ διεῖπε καὶ πάντων
 ἐπίσκοπος ἦν αὐτῷ Φειδίας, καίτοι
 μεγάλους ἀρχιτέκτονας ἔχοντων καὶ
 τεχνίτας τῶν ἔργων. τὸν μὲν γὰρ
 ἑκατόμπεδον Παρθενῶνα Καλλιμαράτης
 εἰργάζετο καὶ Ἴκτινος, τὸ δ' ἐν Ἐλευ-
 σίνι τελεστήριον ἤρξατο μὲν Κόροιβος οἰκοδο-
 μῆν καὶ τοὺς ἐπ' ἐδάφους κίονας ἔθηκεν οὗτος
 καὶ τοῖς ἐπιστυλοῖς ἐπέτευξεν· ἀποθανόντος
 δὲ τούτου Μεταγένης ὁ Ξυπέτιος τὸ διάζωμα
 καὶ τοὺς ἀνω κίονας ἐπέστησε τὸ δ' ὄπαιον
 ἐπὶ τοῦ ἀνακτόρου Ξενοκλῆς ὁ Χολαργεύς
 ἐκορύφωσε· τὸ δὲ Μακρὸν τείχος, περὶ οὗ
 Σωκράτης ἀκούσαι φησὶν αὐτὸς εἰση-
 γουμένου γνάμην Περικλέους, ἤργο-
 λάβησε Καλλιμαράτης. κομφοδεῖ δὲ τὸ ἔργον
 Κρατίνος ὡς βραδέως περαινόμενον·

πάλαι γὰρ αὐτό (φησί)

λόγοις προέειπε Περικλέης, ἔργοις δ' οὐδέ κινεῖ.

τὸ δ' Ὀιδεῖον, τῇ μὲν ἐντὸς διαθέσει πολύεδρον
 καὶ πολύστιλον, τῇ δ' ἐρέφει περικλινὲς
 καὶ κάταντες ἐκ μᾶς κορυφῆς πεποιθ-
 μένον, εἰκόνα λέγουσι γενέσθαι καὶ μίμημα τῆς
 βασιλέως σκηπῆς, ἐπιστατοῦντος καὶ τούτῳ
 Περικλέους. διὸ καὶ πάλιν Κρατίνος ἐν Θράτ-
 ταισι παίζει πρὸς αὐτόν·

§ 4 l. 24 Ἰκτινος Bk Fv Bl v: Κοροιβῶν (vel -αῖον vel -αῖον) cf Cobet | διάζωμα B (Führ A Jacob)

§ 5 l. 43 λόγουσι cf Bt (Bk Fv Bl): λόγου v | πρῶτον cf Bekker (Bk Fv Bl): πρῶτον v | οὐδ' ἀνωθεν cf Bergk

ὁ σχινοκέφαλος Ζεὺς δὲε
 προσέρχεται τῷδετον ἐπὶ τοῦ κρανίου
 ἔχων, ἐπειδὴ τοῖςτρακον παροίχεται.

φιλοτιμούμενος δ' ὁ Περικλῆς τότε πρῶτον
 ἐφηψίστατο μουσικῆς ἀγῶνα τοῖς Παναθηναίοις
 ἀγεσθαι, καὶ διέταξεν αὐτὸς ἀθλοθέτης αἰρεθεῖς
 καθότι χρητὸς ἀγωνιζομένους αὐλεῖν ἢ ᾄδειν
 ἢ καθαρίζειν. ἐθεώοντο δὲ καὶ τότε καὶ τὸν
 ἄλλον χρόνον ἐν Ὀιδεῖν τοὺς μουσικοὺς
 ἀγῶνας. τὰ δὲ Προπύλαια τῆς ἀκρο-
 πόλεως ἐξεργάσθη μὲν ἐν πενταετίᾳ
 Μησηκλέους ἀρχιτεκτονοῦτος· τύχη
 δὲ θαυμαστὴ συμβῆσα περὶ τὴν
 οἰκοδομίαν ἐμήνυσε τὴν θεὸν οὐκ ἀποστατούσαν,
 ἀλλὰ συνεφαπτομένην τοῦ ἔργου καὶ συνεπιτε-
 λούσαν. ὁ γὰρ ἐνεργέτατος καὶ προθυμώτατος
 τῶν τεχνιτῶν ἀποσφαλεῖς ἐξ ὕψους ἔπεσε καὶ
 διέκευτο μοχθηρῶς, ὑπὸ τῶν ἰατρῶν ἀπεγνω-
 σμένος. ἀθυμούντος δὲ τοῦ Περικλέους ἡ θεὸς
 ὄναρ φανεῖσα συνέταξε θεραπείαν, ἣ χρώμενος ὁ
 Περικλῆς ταχὺ καὶ βρόδως ἴασατο τὸν ἀνθρώπον.
 ἐπὶ τούτῳ δὲ καὶ τὸ χαλκοῦν ἀγάλμα τῆς Ἑγμίας
 Ἀθηνᾶς ἀνέστησεν ἐκ ἀκροπόλεως παρὰ τὸν
 βωμόν, ὅς καὶ πρότερον ἦν, ὡς λέγουσιν.

Ὁ δὲ Φειδίας εἰργάζετο μὲν τῆς θεοῦ

§ 6 l. 51 the old reading was ὁ σχινοκέφαλος Ζεὺς δὲε προσέρχεται | Περικλῆς: Meineke substituted ἐπὶ for δὲε and added the art. before Περικλῆς. Cobet divides the verse differently and omits Περικλῆς as 'falsus et insulse additum post ὁ σχο. Ζεὺς δὲε.' Similarly in a. 24, 6, the insertion of Ἀνακτόρου is probably due to a copyist

Illustrations artists and architects employed, under the supervision of PHIDIAS. Parthenon. Telesterion at Eleusis.

The (Third) Long Wall.

The Odeion.

The Propylaea. Changes incident which occurred during its erection.

τὸ χρυσοῦν ἔδος καὶ τούτου δημιουργὸς ἐν τῇ
 στηλῇ <κατὰ> γέγραπται, πάντα δ'
 ἦν σχεδὸν ἐπ' αὐτῷ καὶ πᾶσιν, ὡς
 εἰρήκαμεν, ἐπιστάται τοῖς τεχνίταις διὰ
 φίλιαν Περικλέους. καὶ τούτο τῷ μὲν
 φθόνον, τῷ δὲ βλασφημίαν ἤνεγκεν,
 ὡς ἐλευθέραι τῷ Περικλεῖ γυναῖκας εἰς
 τὰ ἔργα φοιτῶσας ὑποδεχομένου τοῦ
 Φειδίου. δεξάμενοι δὲ τὸν λόγον οἱ
 κωμικοὶ πολλὴν ἀσέλγειαν αὐτοῦ κατε-
 σκίδασαν, εἰς τε τὴν Μενίππου γυναῖκα
 διαβάλλοντες, ἀνδρὸς φίλου καὶ ὑπο-
 στρατηγούτου, εἰς τε τὰς Πυριλάμπους
 ὀρθοτροφίας, δι' ἑταῖρος ἂν Περικλέους
 αἰτίας εἶχε ταύνας ὑφίεναι ταῖς
 γυναιξίν, αἷς ὁ Περικλῆς ἐπλησίσαιε.
 Καὶ τί ἂν τις ἀνθρώπους σατυρικοῦς
 τοῖς βίοις καὶ τὰς κατὰ τῶν κριτυόνων

Status of
 Athens
 Parthenon
 by Pericles.
 His appoint-
 ment to the
 supervision
 of public
 buildings—
 due to his
 personal
 friendship
 with Peri-
 cles—how
 recounted.
 Legend
 of the
 comic poets
 in their
 attacks upon
 Pericles not
 surprising,
 when we find
 even con-
 temporary
 historians,
 like Xenopho-
 nous, giving
 currency
 to scandalous
 stories
 about him.

βλασφημίας ὡσπερ δαίμονι κακῷ τῷ φθόνῳ τῶν
 πολλῶν ἀποθύοντες ἐκάστοτε θαυμάσειεν, ἔπου
 καὶ Σησιμβρότος ὁ Θάσιος δαιμόν ἀσίβημα καὶ
 μυθῶδες ἐξεργασίην ἐτόλμησεν εἰς τὴν γυναῖκα
 τοῦ υἱοῦ κατὰ τοῦ Περικλέους; οὐτως εἰκοι
 πάντῃ χαλεπὸν εἶναι καὶ δυσθήρατον ἱστορίῃ
 τάλαθές, ἔταν οἱ μὲν ὑστερον γεγονότες τὸν
 χρόνον ἔχουσιν ἐπιπροσθοῦντα τῇ γνώσει τῶν
 § 9 l. 77 γέγραπται Bl Bl: ἀναγέγραπται ci Cobet Bergk
 εἶναι γέγραπται Ke De Bk with odd: ἀναγέγραπται ci Fuhr
 § 10 l. 87 ἐπιπροσθοῦντος ci Cobet, who says that ἐπιπρο-
 σθοῦντος must be faulty because 'neque res neque nomen Athe-
 nisandus in uera erat' (Bergk) § 9d τινῶν (τινῶν), δόξαδε
 εἶναι, τὰν ὑστερῶν ci Bergk

πραγμάτων, ἡ δὲ τῶν πράξεων καὶ τῶν βίων
 ἡλικιώτις ἱστορία τὰ μὲν φθόνος καὶ δυσμανείας,
 τὰ δὲ χαριζομένη καὶ κολακεύουσα λυμάνηται
 καὶ διαστρέφῃ τὴν ἀλήθειαν.

XIV Τῶν δὲ περὶ τὸν Θεουκιδίην ρητόρων
 καταβοῶντων τοῦ Περικλέους ὡς στα-
 θῆντος τὰ χρήματα καὶ τὰς προσόδους
 ἀπολλύντος, ἠρώτησεν ἐν ἐκκλησίᾳ
 τὸν δῆμον, εἰ πολλὰ δοκεῖ δεδαπανῆ-
 σθαι· φησάντων δὲ πᾶμπόλλα, "Μὴ τοίνυν" εἶπεν
 "ὑμῖν, ἀλλ' ἐμοὶ δεδαπανήσθω, καὶ τῶν ἀναθη-
 μάτων ἰδίαν ἱμαντοῦ ποιήσομαι τὴν ἐπιγραφὴν."
 εἰπόντος οὖν ταῦτα τοῦ Περικλέους, εἶπε τὴν
 μεγαλοφροσύνην αὐτοῦ θαυμάσαντες εἶπε πρὸς
 τὴν δόξαν ἀντιφιλοτιμούμενοι τῶν ἔργων, ἀνέκρα-
 γον καλεύοντες ἐκ τῶν δημοσίων ἀναλίσκειν καὶ
 χορηγεῖν μηδεὸς φειδόμενον. τέλος δὲ πρὸς τὸν
 Θεουκιδίην εἰς ἀγῶνα περὶ τοῦ ὀστράκου κατα-
 στάς καὶ διακινδυνεύσας ἐκεῖνον μὲν ἐξίβαλε,
 κατέλυσε δὲ τὴν ἀντιτεταγμένην ἑταιρείαν.

Result of
 the party
 struggle
 between
 Pericles and
 Theoclydes.

XV Ὡς οὖν, παντάπασι λυθείσης τῆς διαφο-
 ρᾶς καὶ τῆς πόλεως οἶον ὁμαλῆς καὶ
 μιᾶς γενομένης κομιδῆ, περιήνεγκεν εἰς
 ἑαυτὸν τὰς Ἀθήνας καὶ τὰ τῶν
 Ἀθηναίων ἐξηρητημένα πρόγματα, φό-
 ρους καὶ στρατεύματα καὶ τριήρεις καὶ
 νήσους καὶ θάλασσαν καὶ πολλὴν μὲν δι'
 Ἑλλήνων, πολλὴν δὲ καὶ διὰ βαρβάρων ἤκουσαν
 βασιλέων καὶ συμμαχίας πεφροσμένην δυναστῶν,

Change in
 the attitude
 and temper
 of Pericles,
 when his in-
 fluence was
 fully estab-
 lished.



2 οὐκ ἐστὶν ὁ αὐτὸς ἢν οὐδ' ὁμοίως χειροθήτης τῆ
 δῆμψ καὶ βῆδιος ὑπέκειν καὶ συνευδιδόμει ταις
 ἐπιθυμίαις ὡς περ προαίς τῶν πολλῶν, ἀλλ' ἐκ
 τῆς ἀνεμιένης ἐκείνης καὶ ὑποθρυπτομένης ἔνια
 δημαγωγίας ὡς περ ἀνθηρῶς καὶ μαλακῆς ἀρμονίας
 ἀριστοκρατικῆν καὶ βασιλικῆν ἐντεινάμενος πολι-
 τείαν, καὶ χρώμενος αὐτῇ πρὸς τὸ βέλτιστον
 3 ἀρεθῆ καὶ ἀνεγλίτῃ, τὰ μὲν πολλὰ βουλόμενον
 ἦγε πείθων καὶ διδάσκων τὸν δῆμον, ἦν δ' ὅτε
 καὶ μάλα δυσχεραίνοντα κατατείνων καὶ προσ-
 βιβάζων ἐχειροῦτο τῇ συμφέροντι, μιμούμενος
 ἀτεχνῶς ἰατρὸν ποικίλῃ νοσήματι καὶ μακρῆ
 κατὰ καιρὸν μὲν ἴδονα ἀβλαβεῖ, κατὰ
 4 καιρὸν δὲ δηγμοῦ καὶ φάρμακα προσφέροντα
 αὐτήρια. πατοδοσπῶν γάρ, ὡς εἰκός, παθῶν
 ἐν ἐχλῃ τσαυτήν τὸ μέγεθος ἀρχῆν ἔχοντι
 φνομένων, μόνος ἐμμελῶς ἕκαστα διαχειρίσα-
 σθαι πεφυκάς, μάλιστα δ' ἐλπίζει καὶ φόβοις
 ὡς περ εἰαξι προστέλλων τὸ θρασυνόμενον
 αὐτῶν καὶ τὸ δύσθυμον ἀνιεί καὶ παραμυ-
 5 θούμενος, εἰδειξὲ τὴν ῥητορικῆν κατὰ Πλάτωνα
 ψυχγωγίαν ὅσαν καὶ μέγιστον ἔργον αὐτῆς
 τὴν περὶ τὰ ἦθη καὶ πάθη μέθοδον, ὡς περ τινὰς
 τένοισ καὶ φθόγγου ψυχῆς μάλ' ἐμμελοῦς ἀφῆς
 6 καὶ κρούσεως δεομένων. αἰτία δ' οὐχ ἡ τοῦ
 λόγου ψιλῶς δύναμις, ἀλλ', ὡς Θεουκιδίδης φησίν,
 ἡ περὶ τὸν βίον δέξα καὶ πίστις τοῦ ἀνδρός,
 ἀδαρτοτάτου περιφανῶς γενομένου καὶ χρημάτων
 οὐ. xv § 1. 20 προσβιβάζων cf Schäfer (St De Ek Fu Bl):
 προσβιβάζων Ko v § 22 ἠδὲ καὶ ἐβλαβεῖ, ἐπιθυμίας νομῆς ἐπιθυμίας
 cf Ek (St De Ek Fu Bl): ἐβλαβεῖ, οὐκ ἐπιθυμίας ἐπιθυμίας v

κρείττονος· δε καὶ τὴν πόλιν ἐκ μεγάλης μεγί-
 7 στην καὶ πλουσιωτάτην ποιήσας καὶ γεγόμενος
 δυνάμει πολλῶν βασιλέων καὶ τυράννων ὑπέρ-
 τερος, ὧν ἔτι καὶ τι τοῖς υἱαῖσι διέθετο, ἐκείνος
 μὲν δραχμῆ μεζονα τὴν οὐσίαν οὐκ ἐποίησεν ἦν
 ὁ πατὴρ αὐτῷ κατέλιπε.

XVI Καίτοι τὴν δύναμιν αὐτοῦ σαφῶς μὲν ὁ
 Θεουκιδίδης διηγείται, κακοθήτως
 8 δὲ παρεμφαίνουσιν οἱ κομικοί,
 Πεισιστρατίδας μὲν νέους τοῦς
 9 περὶ αὐτὸν ἐταίρους καλοῦντες,
 αὐτὸν δ' ἀποπέμψαι μὴ τυραννήσειν
 κελύοντες, ὡς ἀσυμμέτρου πρὸς
 δημοκρατίαν καὶ βαρυτέρας περὶ
 αὐτὸν οὐσης ὑπεροχῆς. ὁ δὲ

His immense and long-continued ac-
 quiescence attested by
 enemies as well as
 friends—by the con-
 temporary comic
 poets, as well as by
 the contemporary
 historians, Thucy-
 dides. His re-
 election to the office of
 Strategus for fifteen
 years after the peace of
 445 B.C. the strong-

§ 5 l. 40 <ἐκ πλουσίας> πλουσιωτάτην cf HSanppe § 42 ὧν
 ἐνια καὶ ἐπὶ τοῖς υἱαῖσι διέθετο ἐκείνῃ cf L. Holzapfel; the MSS
 have ὧν ἐνια καὶ ἐπὶ τοῖς υἱαῖσι διέθετο, ἐκείνῃ, which Jacob
 retains, substituting τῆ for ἐπὶ: Fuhr and Blass accept Madvig's
 emendation καὶ ἐπὶ τῶν υἱῶν διέθετο ἐκείνῃ, the objection to
 which, as pointed out by Bernardakis (*Syma. cr.* p. 6), is that
 ἐπὶ τῶν καθορῶν, not διὰ τῶν, is the proper Greek for
 'appointing' a guardian, and that the statement is historically
 improbable. Bernardakis's own translation *patrimonium ne
 una quidem drachma amplius fecisset ex iis pecuniis, quarum
 partem (= ὧν) nonnulli etiam filii reliquerant* is scarcely more
 satisfactory. HSanppe (*die Quellen* p. 34) conjectures ὧν ἐνια
 καὶ ἐπὶ τοῖς υἱαῖσι διέθετο τοῖς ἐκείνῃ, μὲν δραχμῆς ἑπὶ ἑπὶ, as A.
 Schmidt (*Perikl.* II 237) remarks, the statement which follows
 that Per. had not increased his paternal estate by a single
 drachma would then be strangely out of keeping, for the
 property of Pericles who died before his father, and had no
 descendants or collateral heirs, would naturally have reverted to
 Pericles. Schmidt's own translation 'some of whom be-
 queathed their power to their sons' is considered unsatisfactory,
 as it involves the assumption of an improbable fact

οὐ. xvi § 1 l. 8 τῆ περὶ αὐτῶν !



and proof of the confidence reposed in him by the people.

Τηλεκλειδης παραδεδωκέναι φησιν αὐτῷ τοὺς Ἀθηναίους

πόλειών τε φόρουσ ἀγίας τε πόλεισ, τὰς μὲν δέειν, τὰς δ' ἀναλύειν, λάϊνα τείχη, τὰ μὲν οἰκοδομεῖν τὰ δὲ τέμπαλιν ἀγ καταβάλλειν, σπονδάς ἀγνάμιν κράτος εἰρήνην πλοῦτόν τ' εὐδαμονίαν τε.

καὶ ταῦτα καιρὸς οὐκ ἦν οὐδ' ἀκμή καὶ χάρις ἀνθύουσης ἐφ' ἕραν πολιτείας, ἀλλὰ τεσσαράκοντα μὲν ἔτη πρωτεύουσ ἐν Ἐφιδάλται καὶ Λεωκράταισ καὶ Μυρωνίδαισ καὶ Κίμωνι καὶ Τολμίδαισ καὶ Θουκυδίδαισ, μετὰ δὲ τὴν Θουκυδίδου κατάλυσιν καὶ τὸν δοτρακισμὸν οὐκ ἐλάττω τῶν πεντακαίδεκα ἐτῶν διηρηκῆ καὶ μίαν οὖσαν ἐν ταῖς ἐνιαυσίαισ στρατηγίαισ ἀρχὴν καὶ δυναστείαν ἐτησάμενος, ἐφύλαξεν αὐτὸν ἀνάλωτον ὑπὸ χρημάτων, καίπερ οὐ παντάπασι ἀργῶσ ἔχων πρὸς χρηματισμὸν, ἀλλὰ τὸν πατρός καὶ δικαίον πλούτου, ὡς μήτ' ἀμελούμενος ἐκφύγοι μήτε πολλὰ πράγματα καὶ διατριβὰς ἀσχολουμένησ παρέχοι, συντάξεν εἰς οἰκονομίαν, ἣν φετο βέλτην καὶ ἀκριβεστάτην εἶναι. τοὺς γὰρ ἐπιτελείουσ καρποὺς ἀπανταὺς ἀβρότους ἐπιπρασαν, εἴτα τῶν ἀναγκαίων ἐπα-

162 His incorruptibility and disinterestedness as a statesman not inconsistent with the careful administration of his private property, by which he gave offence to some members of his household, although he was liberal enough in the relief of the needy.

§ 2 l. 13 τὰ δὲ τέμπαλιν αὐτῷ Bl' after Kook : 220 : τὰ δὲ γ' αὐτῷ πάλιν Bl' : εἰς αὐτῷ πάλιν εἰ Bl' : τὰ δ' ἐπειτα πάλιν εἰ Fu Bergk : τὰ δὲ ταῦτα πάλιν Bk : vulgo τὰ δὲ αὐτῷ πάλιν l. 16 εἰς ἀπὸν εἰς Boiske : εἰς ἀπὸν Bl Do Fu Bl A Jacob v : see n. to c. 25, 2 § 2 l. 21 ἀπὸν εἰς Blugk (Bl Do Bk Fu Bl) : ἀπὸν εἰς Ko v

στον ἐξ ἀγορῆσ ἀνούμενος διέκει τὸν βίον καὶ τὰ περὶ τὴν διαίταν. ἔθεν οὐχ ἰδίους ἦν ἐνηλικίους πασι, οὐδὲ γυναίξει δαψιλῆσ χορηγός, ἀλλ' ἐμέμφοντο τὴν ἐφήμερον ταύτην καὶ συνηγμένην εἰς τὸ ἀκριβεστάτον δαπάνην, οὐδενὸς οἶον ἐν οἰκίᾳ μεγάλη καὶ πράγμασι ἀφθόνουσ περιρρέοντος, ἀλλὰ παντὸς μὲν ἀναλώματος, παντὸς δὲ ῥήμματος δι' ἀριθμοῦ καὶ μέτρου βαδίζοντος. ὁ δὲ πᾶσαν αὐτοῦ τὴν τοιαύτην συνέχων ἀκρίβειαν εἰς ἦν οἰκίτης, Εὐάγγελος, ὡς ἕτεροι οὐδαὶ εὐ πεφυκὸς ἢ κατεσκευασμένος ὑπὸ τοῦ Περικλέουσ πρὸς οἰκονομίαν. ἀπὸντα μὲν οὖν ταῦτα τῆσ Ἀναξαγόρου σοφίας, εἴη καὶ τὴν οἰκίαν ἐκεῖνος ἐξέλεπε καὶ τὴν χώραν ἀφήκεν ἀργὴν καὶ μηλόβοτον ὑπ' ἀνθουσιασμοῦ καὶ μεγαλοφροσύνησ· οὐ ταῦτόν δ' ἐστίν, οἶμαι, θεωρητικὸῦ φιλοσόφου καὶ πολιτικοῦ βίος, ἀλλ' ὁ μὲν ἀνόργανος καὶ ἀπροσδετῆ τῆσ ἐκτὸς ὕλης ἐπὶ τοῖσ καλοῖσ κινεῖ τὴν διάνοιαν, τῷ δ' εἰς ἀνθρωπείασ χρεῖασ ἀναμυγνόντι τὴν ἀρετὴν ἐστὶν οὐ γίνεοιτ' ἀν οὐ τῶν ἀναγκαίων μόνον, ἀλλὰ καὶ τῶν καλῶν ὁ πλούτος, ὥσπερ ἦν καὶ Περικλεῖσ βοηθοῦντι πολλοῖσ τῶν πενήτων.

§ 5 l. 45 ἀπὸντα εἰς Valckenauer *Diatr.* p. 223 (Bl Fu Bl) : ἀπὸντα εἰς Bryan (Bk) : ἀπὸντα εἰς Korais (Bl) : ἀπὸντα libri l. 45 ἀπὸν εἰς Bryan (Fuhr, Cobet who collects a number of instances to show that ἀπὸντα was the proper technical expression, *Isocr. Plat.* § 31, *Lycurg. Leor.* § 144, *Dion. Hal. A. R.* II 16, *Diod. Sic.* I 36, *Diog. Laert.* VI 87 to which add *Plut. Lya. c.* 15, 2) Bergk : ἀπὸντα vulgo Wyttenbach Bl Bk Bl : cp. *Harod.* VIII 70 ἀπὸντα τὴν ἐπιτελοῦσ ἀπὸντα, *Soph. Ant.* 367 ἀπὸντα (ov) μίαν ἔργων, *Od.* C. 1279

Καὶ μέντοι γε τὸν Ἀναξαγόραν αὐτὸν λέγουσιν ἀσχολουμένον Περικλέους ἀμελουμένον κείσθαι συγκαλυμμένος ἤδη γηραιὸν ἀποκαρτεροῦντα· προσπεσόντος δὲ τῷ Περικλεῖ τοῦ πράγματος ἐκπλαγίοντα θεῖν εὐθὺς ἐπὶ τὸν ἄνδρα καὶ δεῖσθαι πᾶσαν δέξιν, ὀλοφυρόμενον οὐκ ἐκείνον, ἀλλ' ἑαυτὸν, εἰ τοιοῦτον ἀπολεῖ τῆς πολιτείας σύμβουλον· ἐκκαλυφόμενον οὖν τὸν Ἀναξαγόραν εἰπεῖν πρὸς αὐτὸν "ὦ Περικλεῖ, καὶ οἱ τοῦ λόχου χρεῖαν ἔχοντες ἔλαιον ἐπιχέουσιν."

Pericles' project of a Pan-Hellenic Congress at Athens—the proposed objects of which were partly religious, partly political—falls to the ground through the covert opposition of Sparta.

XVII Ἀρχομένον δὲ Λακεδαιμονίων ἀχθεσθαι τῇ αὐξήσει τῶν Ἀθηναίων, ἐπαίρων ὁ Περικλῆς τὸν δῆμον ἐτι μάλλον μέγα φρονεῖν καὶ μεγάλων αὐτὸν ἀξιοῦν πραγμάτων γράφει ψήφισμα, πάντας Ἕλληνας τοὺς ὀπήποτε κατοικοῦντας Ἑλλάδος ἢ τῆς Ἀσίας παρακαλεῖν, καὶ μικρὰς πόλιν καὶ μεγάλην, εἰς σύλλογον πέμπειν Ἀθήναζε τοὺς βουλευσομένους περὶ τῶν Ἑλληνικῶν ἰατρῶν ἃ κατέφησαν οἱ βάρβαροι, καὶ τῶν θυσιῶν ἃς ὀφείλουσιν ὑπὲρ τῆς Ἑλλάδος εὐξάμενοι τοῖς θεοῖς ὅτε πρὸς τοὺς βαρβάρους ἐμάχοντο, καὶ τῆς θαλάττης ἔσται πλίωσι πάντες ἀδεῶς καὶ τὴν εἰρήνην ἔργασιν. ἐπὶ ταῦτα δ' ἄνδρες εἰσεσι τῶν ὑπὲρ πενήτηκοντα

ON XVII § 1 l. 7 Cobet adds τῆς before Ἑλλάδος, but cp. Romp. c. 45, ὃ τὸν μὲν πρῶτον ἐκ Ἀθῆναι, τὸν δὲ δεύτερον ἐξ Ἑλλάδος, τοῦτον δὲ τὸν τελευταῖον ἀπὸ τῆς Ἀσίας with Arist. c. 9, ὃ πρῶτον δὲ λαίωσθαι (ἔργον) τὸ λαβεῖν ἐκ τῆς Ἑλλάδος τὴν Ἀσίαν

ἐτη γεγονότων ἐπέμφθησαν, ὧν πέντε μὲν Ἴωνας καὶ Δαρειεῖς τοὺς ἐν Ἀσίᾳ καὶ νησιώτας ἀχρι Λέσβου καὶ Ρόδου παρακάλου, πέντε δὲ τοὺς ἐν Ἑλλησπόντῳ καὶ Θράκῃ μέχρι Βυζαντίου τόπους ἐπήεσαν, καὶ πέντε ἐπὶ τοῦτοις εἰς Βοιωτίαν καὶ Φωκίδα καὶ Πελοπόννησον, ἐκ δὲ ταύτης διὰ Λοκρῶν ἐπὶ τὴν πρόσκιον ἤπειρον ἕως Ἀκαρνανίας καὶ Ἀμβρακίας ἀπεστάλησαν· οἱ δὲ λοιποὶ δι' Εὐβοίας ἐπ' Οἰταίους καὶ τὸν Μαλιέα κόλπον καὶ Φθιώτας Ἀχαιοὺς καὶ Θεσσαλοὺς ἐπορεύοντο, συμπειθόντες ἴνα καὶ μετέχειν τῶν βουλευμάτων ἐπ' εἰρήνῃ καὶ κοινοπραγίᾳ τῆς Ἑλλάδος. ἐπράχθη δὲ οὐδὲν οὐδὲ συνήλθον αἱ πόλεις, Λακεδαιμονίων ὑπεναντιωθέντων, ὡς λέγεται, καὶ τὸ πρῶτον ἐν Πελοποννήσῳ τῆς πείρας ἐλεγχθείσης. τοῦτο μὲν οὖν παρεθέμην ἐνδεικνύμενος αὐτοῦ τὸ φρόνημα καὶ τὴν μεγαλοφροσύνην.

XVIII Ἐν δὲ ταῖς στρατηγίαις εὐδοκίμει μά- 163 λιστα διὰ τὴν ἀσφάλειαν, οὔτε μάχης ἐχούσης πολλὴν ἀδηλότητα καὶ κίνδυνον ἑκουσίως ἀπτόμενος, οὔτε τοὺς ἐκ τοῦ παραβαλέσθαι χρησαμένους τύχη λαμπρῆ καὶ θαυμασθέντας ὡς μεγάλους ζηλῶν καὶ μιμούμενος στρατηγούς, αἰεὶ τε λέγων πρὸς τοὺς πολίτας, ὡς ἔσον ἐπ' αὐτῶ μενοῦσιν ἀθάνατοι πάντα τὸν χρόνον. ὁρῶν δὲ Τολμίδην τὸν Τολμαίου διὰ τὰς πρό-

Estimate of Pericles, as general. Question a prominent feature in his military character.

ON XVIII § 1 l. 5 παραβαλέσθαι cf. Bl (Fu Bl): παραβῆσθαι. Ek valgo



τερον εὐτυχίας καὶ διὰ τὸ τιμᾶσθαι διαφε-
 ρόντως ἐκ τῶν πολεμικῶν σὺν οὐδενὶ
 καιρῷ παρασκευαζόμενον εἰς Βοιωτίαν
 ἐμβαλεῖν καὶ πεπεικότα τῶν ἐν ἡλικίᾳ
 τοῦ ἀρίστου καὶ φιλοτιμοτάτου ἵ-
 ἐβελοντὶ στρατεύεσθαι, χιλίους γενο-
 μένους ἀνευ τῆς ἄλλης δυνάμεως, κατ-
 ἔχειν ἐπειράτο καὶ παρακαλεῖν ἐν τῷ
 δήμῳ, τὸ μνημονούμενον εἰπών, ὡς,
 εἰ μὴ παίθοιτο Περικλεῖ, τὸν γε σοφώ-
 τaton οὐχ ἁμαρτήσεαι σύμβουλον
 ἀναμείνας χρόνον. τότε μὲν οὖν μετρίως εὐδο-
 κίμησε τοῦτ' εἰπών· ὀλίγαι δ' ὕστερον ἡμέραι,
 ὡς ἀνηγγέλθη θενεῶς μὲν αὐτὸς Τολμίδης περὶ
 Κορώνειαν ἠττηθεὶς μάχῃ, τεθνεώτες δὲ πολλοὶ
 κἀγαθοὶ τῶν πολιτῶν, μεγάλην τοῦτο τῷ Πери-
 κλεῖ μετ' εὐνοίας δόξαν ἤσκησαν, ὡς ἀνδρὶ
 φρονίμῳ καὶ φιλοπολίτῃ.

XIX Τῶν δὲ στρατηγῶν ἠγαπήθη μὲν ἡ περὶ
 Χερρόνησον αὐτοῦ μάλιστα, σωτήριος
 γενομένη τοῖς αὐτόθι κατοικοῦσι τῶν
 Ἑλλήνων· οὐ γὰρ μόνον ἐποίκουσ
 Ἀθηναίων χιλίους κομίσας ἔρρωσαν,
 εὐανδρία τὰς πόλεις, ἀλλὰ καὶ τὸν
 αὐχένα διαζώσας ἐρύμασι καὶ προ-
 βλήμασιν ἐκ θαλάττης εἰς θάλατταν
 ἀπετείχισε τὰς καταδρομὰς Θρακῶν τῶν

§ 2 l. 16 ἰβελοντὶ vulgo: ἰβελοντὸς cf Cobet, who also would read σωτρατεύοντι on the ground that such is the more proper expression for 'loci inuencas sua voluntate militantes' § 18 νεραστέλλων cf Bergk

OH. XIX § 1 l. 9 Θρακῶν τῶν cf Hn: τῶν Θρακῶν v

περικεχυμένων τῇ Χερρόνησῳ, καὶ πόλεμον
 ἐνδελεχῆ καὶ βαρὺν ἐξέκλεισεν, ᾧ συνείχετο
 πάντα τὸν χρόνον ἡ χώρα, βαρβαρικαῖς ἀνα-
 μαυγμένη γειτνιασεσι καὶ γέμουσα λησθηρίων
 ὁμόρων καὶ συνοίκων· ἰθαυμάσθη δὲ καὶ διεβοήθη
 πρὸς τοὺς λοιποὺς ἀνθρώπους περιπλεύσας Πελο-
 πόννησον, ἐκ Πηγῶν τῆς Μεγαρικῆς ἀναχθεὶς
 ἑκατὸν τριήρεσιν. οὐ γὰρ μόνον ἐπέβησε τῆς
 παραλας πολλήν, ὡς Τολμίδης πρότερον, ἀλλὰ
 καὶ πόρρω θαλάττης προελθὼν τοῖς ἀπὸ τῶν
 νεῶν ὀπλίταις τοὺς μὲν ἄλλους εἰς τὰ τεῖχη
 συντόσειλα δεισαντας αὐτοῦ τὴν ἐφοδόν, ἐν δὲ
 Νεμέᾳ Σικυνίουσ ὑποστάτας καὶ συνάψαντας
 μάχην κατὰ κράτος τραφάμενος ἔστησε τρόπαιον.
 ἔδ' Ἀχαιῶν φίλης οὔσης στρατιώτας ἀναλαβὼν
 εἰς τὰς τριήρεις ἐπὶ τὴν ἀντιπέρας ἠπειρον
 ἔκομίσθη τῷ στόλῳ, καὶ παρακλύσας τὸν
 Ἀχελῷον Ἀκαρνανίαν κατέδραμε καὶ κατέ-
 κλεισεν Οἰνιάδας εἰς τὸ τεῖχος καὶ τεμὼν τὴν
 γῆν καὶ κακώσας ἀπήρην ἐπ' οἴκου, φοβερὸς μὲν
 φανεὶς τοῖς πολεμίοις, ἀσφαλῆς δὲ καὶ δραστήριος
 τοῖς πολίταις. οὐδὲν γὰρ οὐδ' ἀπὸ τύχης πρόσ-
 κρουσμα συνέβη περὶ τοὺς στρατευομένους.

XX Εἰς δὲ τὸν Πόντον εἰσπλεύσας στόλῳ
 μεγάλῳ καὶ κεκοσμημένῳ λαμπρῶς ταῖς
 μὲν Ἑλληνισὶ πόλεσιν ὧν ἐδέοντο
 διεπράξατο καὶ προσηνέχθη φίλων.

§ 2 l. 15 ἀθρώπων <μάλιστα> cf Bergk § εἰς Πελοπόννησον cf A Jacob

§ 3 l. 15 πώλλῳ cf Emperius (Sf Fu Bl): πόλῳ v

§ 4 l. 23 Οἰνιάδας cf Sf (Do Bk Fu Bl): Οὐβιάδας Ko v

His oppor-
 tion to the
 hasty and
 ill-prepared
 expedition
 of Tolmides
 into Boeotia,
 which was
 thought
 little of at
 the time,
 brought him
 in the end
 credit and
 goodwill,
 when his
 disastrous
 issue became
 known.

His expedi-
 tion to the
 Pontus,
 where he
 arranged

with an imposing force and settled all the matters about which the Greek cities had partitioned him, and left a three member committee before Sineira.

ὁρώπως, τοῖς δὲ περιοικοῦσι βαρβάροις ἔθνεσι καὶ βασιλεύσιν αὐτῶν καὶ δυνάσταις ἐπέδειξατο μὲν τῆς δυνάμεως τὸ μέγεθος καὶ τὴν ἀδειαν καὶ τὸ θάρσος, ἢ βούλοιντο πλεόντων καὶ πᾶσαν ὑφ' αὐτοῖς πεποιημένων τὴν θάλασσαν, ὡς Σινωπέσι δὲ τρισκαίδεκα ναῦς ἀπέλιπε μετὰ Λαμάχου καὶ στρατιώτας ἐπὶ

8 Τιμησίλειον τύραννον. ἔκπεσόντος δὲ τούτου καὶ τῶν ἑταίρων ἐψηφίσατο πλεῖν εἰς Σινώπην Ἰθνηαίων ἐθελοντὰς ἔξακκοῦλος καὶ συγκατοικεῖν ἰς Σινωπέσι, νεμημένους οἰκίας καὶ χώραν ἢν πρότερον οἱ τύρανοι κατείχον. τὰλλα

104 But he was opposed to either wild and illusive schemes of conquest, which were in vogue at the time.

δ' οὐ συνεχῶραι ταῖς ὁρμαῖς τῶν πολλῶν, οὐδὲ συνεξέπιπτεν ὑπὸ βίῃ καὶ τύχῃ τῶσαύτης ἐπαιρομένων Αἰγύπτου ὡς τε πάλιν ἀντιλαμβάνεσθαι καὶ κινεῖν τῆς βασιλείας ἀρχῆς τὰ πρὸς θαλάσσην.

9 πολλοὺς δὲ καὶ Σικελίας ὁ δυσέρως ἑαίνος ἤδη καὶ δούποτμος ἔρωι εἶχεν, ὃν ὕστερον ἐξέκαυσαν οἱ περὶ τὸν Ἀλκιβιάδην ῥήτορες. ἦν δὲ καὶ ἰς Τυρρηλία καὶ Καρχηδὸν ἐνίοις ἄνερος, οὐκ ἀπ' ἀπίθως διὰ τὸ μέγεθος τῆς ὑποκειμένης ἡγεμονίας καὶ τὴν εὐροίαν τῶν πραγμάτων.

1 XKI ἄλλ' ὁ Περικλῆς κατείχε τὴν ἐδραμένη ταύτην καὶ περιέκοπτε τὴν πολυπραγμοσύνην καὶ τὰ πλείστα τῆς δυνάμεως ἔστρεπεν εἰς φυλακὴν καὶ βεβαιότητα τῶν ὑπαρχόντων, μέγα ἔργον ἡγούμενος ἰς ἀνείργειν Λακεδαιμονίου καὶ ὄλων

Pericles had enough to do to keep the Lacedaemonians in check, as the events

ὑπεραντιούμενος ἐκείνοις, ὡς ἄλλοις τε πολλοῖς ἔδειξε καὶ μάλιστα τοῖς περὶ τὸν ἱερὸν πραχθεῖσι πόλεμον. ἐπεὶ γὰρ οἱ 2 Λακεδαιμόνιοι στρατεύσαντες εἰς Δελφοὺς Φωκίων ἐχόντων τὸ ἱερὸν Δελφοῦ ἀπέδωκαν, εὐθὺς ἐκείνων ἀπαλλαγέντων ὁ Περικλῆς ἐπιστατεύσας πάλιν εἰσήγαγε τοὺς Φωκίας. καὶ τῶν Λακεδαιμονίων ἦν ἔδωκαν αὐτοῖς Δελφοὶ 15 προμαντεῖαν εἰς τὸ μέτωπον ἐγκολαφάντων τοῦ χαλκοῦ λύκου, λαβὼν καὶ αὐτὸς προμαντεῖαν τοῖς Ἀθηναίοις εἰς τὸν αὐτὸν λύκον κατὰ τὴν δεξιὰν πλευρὰν ἐνεχάραξεν.

XXII Ὅτι δ' ὁρθῶς ἐν τῇ Ἑλλάδι τὴν δύναμιν τῶν Ἀθηναίων συνείχεν, ἐμαρτύρησεν αὐτῷ τὰ γενόμενα. πρῶτον μὲν γὰρ Εὐβοεῖς ἀπέστησαν, ἐφ' οὗς διέβη 1 μετὰ δυνάμει. εἰ' εὐθὺς ἀπηγγέλλοντο Μεγαρεῖς ἑκπεπολεμημένοι καὶ στρατιὰ Πελοποννησίων ἐπὶ τοῖς ὄροις τῆς Ἀττικῆς οὖσα, Πλειστονάκτος ἡγουμένου, βασιλέως Λακεδαιμονίων. πάλιν 2 οὖν ὁ Περικλῆς κατὰ τάχος ἐκ τῆς Εὐβοίας ἀνεκομίζετο πρὸς τὸν ἐν τῇ Ἀττικῇ πόλεμον· καὶ συνάψαι μὲν εἰς χεῖρας οὐκ ἐθάρασσε πολλοῖς καὶ ἀγαθοῖς ὀπλίταις προκαλουμένοις· ὁρῶν 15 δὲ τὸν Πλειστονάκτα νέον ὄντα κομιδῇ,

of the Sacred War proved.

The revolt of Euboea, followed as it was by the allocation of Megara, and the invasion of Attica by Pleistonaax with a Spartan force, was sufficient evidence of the soundness of Pericles' judgment in confining the warlike operations of the Athenians to Hellas proper.

ON. XXII § 1 l. 6 ἐκπεπολεμημένοι A ci Xylander (Kc Si Do Bk Fu Bl): ἐκπεπολεμημένοι v l 7 στρατιὰ Πελοποννησίων ci Bl: στρατιὰ πολέμων Kc Si Do Bk Fu v: in l. 21 C has πολέμων for Πελοποννησίων

.....

.....

χρίμενον δὲ μάλιστα Κλεανδρίδῃ τῶν συμβούλων, οὗ οἱ ἔφοροι φύλακα καὶ παρέδρον αὐτῷ διὰ τὴν ἡλικίαν συνέπεμψαν, ἐπειρᾶτο τούτου κρήφα· καὶ ταχὺ διαφθείρας χρήμασιν αὐτὸν ἔπεισεν ἐκ τῆς Ἀττικῆς ἀπαγαγεῖν τοὺς Πυλοπονησίους. ὡς δ' ἀπεχώρησεν ἢ στρατιὰ καὶ διελύθη κατὰ πόλεις, βαρέως φέροντες οἱ Λακεδαιμόνιοι τὸν μὲν βασιλέα χρήμασιν ἐξημίωσαν, ὡς τὸ πλῆθος οὐκ ἔχων ἐκτίσαι μετέστησεν αὐτὸν ἐκ Λακεδαιμόνος, τοῦ δὲ Κλεανδρίδου φεύγοντος θάνατον κατέγρασαν. οὗτος δ' ἦν πατὴρ Γυλῖππου τοῦ περὶ Σικελίαν Ἀθηναίου καταπολεμήσαντος. ἔοικε δ' ὡς περ συγγενικὸν αὐτῷ προστρέψασθαι νόσημα τὴν φιλαργυρίαν ἢ φόνισ, ἢ φ' ἦς καὶ αὐτὸς αἰσχρῶς ἐπὶ καλοῖς ἔργοις ἀλοῦς ἐξέπεσε τῆς Σπάρτης.

Ταῦτα μὲν οὖν ἐν τοῖς περὶ Λυσάνδρου 2 διδωλόκαμεν. XXIII τοῦ δὲ Περικλέους ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ δέκα τάλαντων ἀνάλωμα γράψαντος ἀνηλαμένον εἰς τὸ δέον, ὃ δῆμος ἀπεδέξατο μὴ πολυπραγμονήσας μηδ' ἐλέγξας τὸ ἀπέρρητον. ἔνιοι δ' ἰστορήκασιν, ὡς ἐστὶ καὶ Θεόφραστος ὁ φιλόσοφος, ὅτι καθ' ἕκαστον ἐνιαυτὸν εἰς τὴν Σπάρτην ἐφόιντα δέκα τάλαντα παρὰ τοῦ Περικλέους, οἱ τοῦ

§ 2 l. 18 συνεπέμψαν cf Fahr

§ 3 l. 22 καὶ ἄλλοι vol adverb cf Bergk l καλοῖς cf St¹ (Bk Fu St); κακοῖς Ko Do Bergk vulg

The return home of the Peloponnesian army without any apparent reason gave rise to the suspicion that the King and his chief adviser Cleandrides had been bribed by Pericles to leave Attica. Both were accordingly punished.

Pericles' employment of money on secret service; he was punished.

ἐν τέλει πάντας θεραπεύων παρητίτο τὸν πόλεμον, οὐ τὴν εἰρήνην ἀνούμενος ἀλλὰ τὸν χρόνον, ἐν ᾧ παρασκευασάμενος καθ' ἡσυχίαν ἔμελλε πολεμήσειν βέλτιον. αὐθις οὖν ἐπὶ τοὺς ἀφιστώτας τραπόμενος καὶ διαβάς εἰς Εὐβοίαν πενήτηντα ναυσὶ καὶ πεντακισχιλίους ὀπλίταις κατεγρέψατο τὰς πόλεις. καὶ Χαλκιδέων ἐν τοῖς ἵπποβότας λεγομένους πλοῦτῃ καὶ δόξῃ διαφέροντας ἐξέβαλεν, ἔστιαι δὲ πάντας ἀναστήσας ἐκ τῆς χώρας Ἀθηναίους κατέκισε, μόνοις τούτοις ἀπαραιτήτως χρυσάμενος, ὅτι ναὺν Ἀττικὴν αἰχμάλωτον λαβόντες ἀπέκτειναν τοὺς ἄνδρας. XXIV Ἐκ τούτου γενομένων σπονδῶν Ἀθηναίοις καὶ Λακεδαιμονίοις εἰς ἑτη τριάκοντα ψηφίζεται τὸν εἰς Σάμον πλοῦν, αἰτίαν ποιησάμενος κατ' αὐτῶν, ὅτι τὸν πρὸς Μιλησίους κελευόμενος διαλύσασθαι πόλεμον οὐχ ὑπήκουον.

Ἐπεὶ δ' Ἀσπασία χαριζόμενος δοκεῖ πράξαι τὰ πρὸς Σαμίους, ἐνταῦθα ἐν εἰῃ καιρὸς διαπορῆσαι μάλιστα περὶ τῆς ἀνθρώπου, τίνα τέχνην ἢ δύναμιν τοσαύτην ἔχουσα τῶν τε πολιτικῶν

CM. XXIII § 2 l. 13 αὐθις cf HSnarre (Fu Bl); εἴθε Ko Bl Do Bk v l 17 καὶ Χαλκιδέων μὲν cf Bergk (Ko Bl Do Bk Bl); καὶ Χαλκιδέων cf vulgo; καὶ . . . Χαλκιδέων cf Fahr, who proposes to fill up the supposed gap by supplying the words καὶ τοὺς μὲν ἄλλοις ἐμολογῆς κατεστῆσαντες from Thuc. i 114 καὶ τῶν μὲν ἄλλων ἐμολογῆς κατεστῆσαντες. But the opposition clearly lies between τοῖς ἰσχυρότατοις καὶ πάντας l 30 Ἀθηναίους κατέκισε, μόνοις τούτοις cf Reiske (Ko St¹ Bk Fu Bl); Ἀθηναίους μόνοις κατέκισε τοῦτοις Do vulg

The land-owners expelled from Chalcis. Movers' treatment of Histories.

The Thirty Years' truce concluded between Athens and Sparta. War with Samos, c. 25-c. 28.

Its origin ascribed by some authorities to Aspasia in Aspasia of Miletus. Digression on the singular talents of

Ἀσπασία, and the extraordinary influence she acquired over Pericles. τοὺς πρωτεύοντας χειρώσατο καὶ τοῖς φιλοσόφοις οὐ φαῦλον οὐδ' ὀλίγον ὑπὲρ αὐτῆς παρέσχε λόγον. ὅτι μὲν γὰρ ἦν Μιλησία γένος, Ἀξίουχου θυγάτηρ, ὁμολογείται· φασὶ δ' αὐτὴν Θαρρηλίαν τινὰ τῶν παλαιῶν Ἰάδων ζηλώσασαν ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι. καὶ γὰρ ἡ Θαρρηλία τό τ' εἶδος εὐπρεπέως γενομένη καὶ χάριν ἔχουσα μετὰ δεινότητος πλείστοις μὲν Ἑλλήνων συνήκνησεν ἀνδράσι, πάντας δὲ προσεποίησε βασιλεῖ τοὺς πλησιάζοντας αὐτῇ, καὶ ταῖς πόλεσι μηδισμοῦ δι' ἐκείνων ὑπέσπειρεν ἀρχὰς δυνατωτάτων ὄντων καὶ μεγίστων. τὴν δ' Ἀσπασίαν οἱ μὲν ὡς σοφὴν τινὰ καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι· καὶ γὰρ Σωκράτης ἔστιν ὅτι μετὰ τῶν γνωρίμων ἐφοίτα, καὶ τὰς γυναῖκας ἀκροασομένας οἱ συνήθεις ἦγον ὡς αὐτὴν, καίπερ οὐ κοσμοῦ προσητῶσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ παιδίσκας ἑταιρούσας ἀτρέφουσαν· Αἰσχίνης δὲ φησι καὶ Λυσικλέα τὸν προβατοκάπηλον ἐξ ἀγεννοῦς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον, Ἀσπασίαν συνόντα μετὰ τὴν Περικλέους τελευτήν. ἐν δὲ τῷ Μενεξίῳ τῷ Πλάτωνος, εἰ καὶ μετὰ παιδείας τὰ πρῶτα γέγραπται, τοσοῦτόν γ' ἱστορίας ἔρεστιν, ὅτι δόξαν εἶχε τὸ γύναιον ἐπὶ ρητορικῇ πολλοῖς Ἀθηναίων ὁμιλεῖν. φαίνεται μύητοι μᾶλλον ἐρωτικῇ τι ἢ τοῦ Περικλέους ἀγάπῃσι

OH. XXIV § 3 L. 26 ἦγον BI v: συνήγων § Fu | 29 εἰ § Valcoib. cl. Bezae Ko (Fu BI): εἰς St BI v § 4 L. 23 ἀγεννοῦ §

γενομένη πρὸς Ἀσπασίαν. ἦν μὲν γὰρ αὐτῷ ἡνιχὴ προσήκουσα μὲν κατὰ γένος, συνηκευία δ' Ἰκπονικῶν πρότερον, ἐξ οὗ Καλλιαν ἔτεκε τὸν πλούσιον· ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Εὐάνθιππον καὶ Πάραλον. πάντα τῆς συμβιώσεως οὐκ οὕσης αὐτοῖς ἄρεστίς, ἐκείνην μὲν ἰτέρω βουλομένην συνεξέδωκεν, αὐτὸς δὲ τὴν Ἀσπασίαν λαβὼν ἑσπερξε διαφερόντως. καὶ γὰρ ἐξιών, ὡς φασὶ, καὶ εἰσιῶν ἀπ' ἀγορᾶς ἠσπάζετο καθ' ἡμέραν αὐτὴν μετὰ τοῦ καταφιλεῖν. ἐν δὲ ταῖς κωμῶδαις Ὀμφάλη τε νέα καὶ Δηάνειρα καὶ πάλιν Ἥρα προσαγορεύεται. Κρατῖνος δ' ἀντίκρυ παλλακὴν αὐτὴν εἶρηκεν ἐν τούτοις·

Pericles divorces his first wife by whom he had two sons—
 XANTHIPPOS and PARALON.

Spiteful attacks on Aspasia, when she became the wife of Pericles, by the comic poets of the day.

Ἥραν τέ οἱ Ἀσπασίαν τίκτει
 Καταπιγγοσύνη Παλλακὴν Κυνώπιδα.

Δοκεῖ δὲ καὶ τὸν νόθον ἐκ ταύτης τεκνώσασαι, περὶ οὗ πεποίηκεν Εὐπολις ἐν Δήμοις αὐτὸν μὲν οὕτως ἐρωτῶντα
 ὁ νόθος δέ μοι τί;
 τὸν δὲ Μυρωνίδην ἀποκρινόμενον

καὶ πάλαι γ' ἐν ἡν ἀνὴρ,
 εἰ μὴ τὸ τῆς πόρνης ὑπερρώδει κακόν.

οὕτω δὲ τὴν Ἀσπασίαν ὀνομαστὴν καὶ κλεινὴν γ' γενέσθαι λέγουσιν, ὥστε καὶ Κύρον τὸν πολεμήσαντα βασιλεῖ περὶ τῆς τῶν Περσῶν ἡγεμονίας

§ 6 L. 57 Καταπιγγοσύνη cf. Bergk (Emperinus BI Do Fu BI): καὶ καταπιγγοσύνη Ko v | 59 ἀφῶν cl. St: ἀμφοτέρω ἑλί

Ἀρσεία, and the extraordinary influence she acquired over Pericles. τοὺς πρωτεύοντας χειρώσατο καὶ τοὺς φιλοσόφους οὐ φαῦλον οὐδ' ὄλιγον ὑπὲρ αὐτῆς παρίσχε λόγον. ὅτι μὲν γὰρ ἦν Μιλησία γένος, Ἀξιώχου θυγάτηρ, ὡς ὁμολογεῖται· φασὶ δ' αὐτὴν Θαρρηλίαν τινὰ τῶν παλαιῶν Ἰάδων ζηλώσασαν ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι. καὶ γὰρ ἡ Θαρρηλία τὸ ἴδιον εὐπρεπῆς γενομένη καὶ χάριν ἔχουσα μετὰ δεινότητος πλείστοις μὲν Ἑλλήνων συνέκνησεν ἀνδράσι, πάντας δὲ προσεποίησε βασιλεῖ τοὺς πλησιάζοντας αὐτῇ, καὶ ταῖς πέλεσι μηδισμοῦ δι' ἐκείνων ὑπέσπειρεν ἀρχὰς δυνατωτάτων ὄντων καὶ μεγίστων. τὴν δ' Ἀσπασίαν οἱ μὲν ὡς σοφὴν τινα καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι· καὶ γὰρ Σακράτης ἔστιν ὅτι μετὰ τῶν γνωρίμων ἐφοίτα, καὶ τὰς γυναῖκας ἀκροασομένας οἱ συνήθειε ἦγον ὡς αὐτὴν, καίπερ οὐ κοσμίον προσετώσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ παιδίσκας ἐταιρούσας ἐτρέφουσαν. Αἰσχίνης δὲ φησὶ καὶ Λυσικλῆα τὸν προβατοκόπηλον ἐξ ἀγεννοῦς καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον, Ἀσπασίαν συνόντα μετὰ τὴν Περικλέους τελευταίην. ἐν δὲ τῷ Μενεξίῳ τῷ Πλάτωνος, εἰ καὶ μετὰ παιδιὰς τὰ πρῶτα γέγραπται, τοσοῦτον γ' ἱστορίας ἔνεστιν, ὅτι δόξαν εἶχε τὸ γύναιον ἐπὶ ῥητορικῆς πολλοῖς Ἀθηναίων ὁμιλεῖν. φαίνεται μάλιστα ἄλλοι ἑρωτικῆς τῆς ἢ τοῦ Περικλέους ἀγάπης

GR. XXIV § 31. 28 ἦγον BI v: συνέηον S Fu | 29 εἰ S Valcob. et Bekker Ko (Fu BI): εἰ δὲ BI v

§ 4 l. 33 ἠγούσῃ S

γενομένη πρὸς Ἀσπασίαν. ἦν μὲν γὰρ αὐτῆς γυνὴ προσήκουσα μὲν κατὰ γένος, συμφωνησῆναι δ' Ἰσπυρίῳ πρότερον, ἐξ οὗ Καλλίας ἔτεκε τὸν πλούσιον· ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Εὐάνθιππον καὶ Πάραλον. εἶτα τῆς συμβιώσεως οὐκ εὐθὺς αὐτοῖς ἡροστής, ἐκείνην μὲν ἑτέρῳ βουλευμένῳ συνεξέδωκεν, αὐτὸς δὲ τὴν Ἀσπασίαν λαβὼν ἑσπερζε διαφερόντως. καὶ γὰρ ἐξιών, ὡς φασὶ, καὶ εἰσιὼν ἀπ' ἀγορᾶς ἠσπάζετο καθ' ἡμέραν αὐτὴν μετὰ τοῦ καταφιλεῖν. ἐν δὲ ταῖς κομφύλαις Ὀμφάλῃ τε νείᾳ καὶ Δράναιρα καὶ πάλιν Ἡρα προσαγορεύεται. Κρατίνοσ δ' ἄντικρυς παλλακὴν αὐτὴν εἶρηκεν ἐν τούτοις·

Pericles divorced his first wife by whom he had two sons—XANTHIPPOS and PARALON.

Epitaphia stanzas on Aspasia, when she became the wife of Pericles, by the comic poets of the day.

Ἡραν τέ οἱ Ἀσπασίαν τίκτει
 Καταπυγούσῃ Παλλακῆν κυνώπιδα.

Δοκεῖ δὲ καὶ τὸν νόθον ἐκ ταύτης τεκνώσασθαι, περὶ οὗ πεποιήκεν Εὐπολις ἐν Δήμοισι αὐτὸν μὲν οὕτως ἐρωτῶντα

ὁ νόθος δέ μοι γῆ;

τὸν δὲ Μιυρωνίδην ἀποκρινόμενον

εἰ μὴ τὸ τῆς πόρνης γυναικὸς κῆλον.

οὕτω δὲ τὴν Ἀσπασίαν ὀνομαστὴν καὶ κλεινὴν γένεσθαι λέγουσιν, ὥστε καὶ Κύρον τὸν πολέμησαντα βασιλεῖ περὶ τῆς τῶν Περσῶν ἡγεμονίας

§ 6 l. 57 Καταπυγούσῃ ci Bergk (Emporibus Si Do Fu BI): καὶ καταπυγούσῃ Ko v | 59 Δήμοισι ci St: Δημοσίου Ἰβρί

[The left side of the page contains a large block of text that is almost entirely illegible due to extreme fading and heavy noise. Only faint outlines of lines of text are visible.]

ⲁⲛ ⲡⲟⲗⲉⲙⲟⲛ. ⲁϥⲑⲓⲥ ⲟⲩⲛ ⲟⲩ ⲡⲉⲣⲓ-
 ⲁⲓ, ⲟⲩⲅ ⲑⲓⲛ. Second expedition under Pericles.
 ⲟⲩⲁⲥ, ⲁⲓⲗⲗⲁ Decisive victory of the Athenians over the Persian fleet off the island of Tenos.
 ⲓⲕⲟⲩⲁⲥ ⲁⲛⲧⲓ-
 ⲓⲧⲏⲥ. ⲑⲉⲛⲟ-
 ⲓⲙⲁⲅⲓⲁⲥ ⲡⲉⲣⲓ
 ⲓⲟⲥⲓ, ⲗⲁⲙⲡⲣⲟⲥ
 ⲓⲣⲥⲓ ⲕⲁⲓ ⲧⲉⲥⲥⲁ-
 ⲑⲓⲕⲟⲩⲁⲥ ⲕⲁⲧⲁⲛⲁⲛⲙⲁⲅⲏⲥⲁⲥ,
 ⲓⲱⲓⲧⲉⲥ ⲑⲥⲁⲛ.
 ⲕⲁⲓ ⲧḡ ⲑⲓⲱⲥⲓ ⲧⲟⲩ ⲗⲁⲙⲉⲛⲟⲥ ⲁ
 ⲓ ⲧⲟⲩⲥ ⲥⲁⲙⲓⲟⲥ Pericles besieges Samos.
 ⲗⲙⲟⲛⲧⲁⲥ ⲉⲡⲉⲗⲓⲉⲛⲁⲓ Third expedition from Athens.
 ⲧⲟⲩ ⲧⲁⲓⲅⲟⲩⲥ. ⲉⲡⲉⲓ During the blockade Pericles sets out to intercept the Phoenician fleet, which was expected to be on its way to help the Samians.
 ⲟⲗⲟⲥ ⲑⲓⲗⲑⲉⲛ ⲉⲕ ⲧḡⲛ
 ⲗḡⲥ ⲕⲁⲧⲉⲕⲗⲉⲓⲟⲑⲥⲁⲛ
 ⲟⲩ ⲡⲉⲣⲓⲕⲗḡⲥ ⲉⲗⲑⲓⲕⲟⲩⲁⲥ
 ⲓ ⲉⲓⲥ ⲧḡⲛ ⲉⲗⲟⲩ ⲡḡⲛⲧⲟⲛ,
 ⲟⲓ ⲗḡⲑⲟⲥⲓ, Ⲣⲟⲓⲟⲓⲥⲱⲛ
 ⲧⲟⲓⲥ ⲥⲁⲙⲓⲟⲥ ⲡⲣⲟⲥ-
 ⲛⲧḡⲥⲁⲓ ⲕⲁⲓ ⲑⲓⲁⲑⲛⲟⲓⲥⲁ-
 ⲧⲱ ⲑⲟⲩⲗḡⲙⲉⲛⲟⲥ, ⲉⲥ ⲑⲓ
 ⲉⲡⲓ ⲕⲓⲡⲣⲟⲛ ⲥⲧⲁⲗⲗḡⲙⲉⲛⲟⲥ. ⲟⲩⲡⲉⲣ ⲁ
 ⲟⲩⲛ ⲉⲓⲛⲁⲓ. ⲟⲩⲡⲟⲧḡⲣⲟⲩ ⲑⲓ ⲟⲩⲛ ⲉⲅⲣḡ-
 ⲓⲙḡⲟⲛ, ⲁⲙⲁⲣⲧⲉⲓⲛ ⲉⲑⲟⲗⲉ. ⲡⲗⲉⲓⲥⲁⲛ-
 ⲧⲟⲩ Ⲙḡⲗⲓⲥⲟⲥ ⲟⲩ Ⲓⲑⲁⲑⲓⲛⲟⲥ, ⲁⲛḡⲣ
 ⲥⲣⲁⲧⲣḡⲑḡⲛ ⲧḡⲧⲉ ⲧḡⲥ ⲥḡⲙⲟⲩ, ⲕⲁⲧⲁ-
 ⲑⲓⲥ ⲟⲗⲟⲑⲓⲧḡⲧⲟⲥ ⲧḡⲛ ⲛⲉⲟⲛ ḡ ⲧḡⲥ ⲁⲡⲉⲓⲣⲓⲁⲥ
 ⲑⲣḡⲛ ⲉⲡⲓⲉⲥⲉ ⲧⲟⲩⲥ ⲡⲟⲗⲓⲧⲁⲥ ⲉⲡⲓⲧḡⲥⲑⲁⲓ
 .VI § 2 l. 15 ἀποκλείουσαι εἰς Κοβὴν (Borgh)



τὴν ἀγαπωμένην ὑπ' αὐτοῦ μάλιστα τῶν παλλακίδων Ἀσπασίαν ὀνομάσαι, καλουμένην Μιλτώ πρότερον. ἦν δὲ Φωκαῖς τὸ γένος, Ἑρμοτίμου θυγάτηρ· ἐν δὲ τῇ μάχῃ Κύρου πεσόντος ἀπαχθείσα πρὸς βασιλέα πλείστον ἰσχυσε.

Ταῦτα μὲν ἐπελθόντα τῇ μηνίῃ κατὰ τὴν γραφὴν ἀπίσασθαι καὶ παρελθεῖν ἴσως ἀπάνθρωπον ἦν. **XXV** τὸν δὲ πρὸς Σαμίους πόλεμον

αἰτιῶνται μάλιστα τὸν Περικλέα ψηφισσάσθαι διὰ Μιλησίου Ἀσπασίας δεσθείσης. αἱ γὰρ πόλεις ἐπολέμουν τὸν περὶ Πριήνης πόλεμον, καὶ κρατοῦντες οἱ Σάμιοι παύσασθαι τῶν Ἀθηναίων κελευόντων καὶ δίκας λαβεῖν καὶ δοῦναι παρ' αὐτοῖς οὐκ ἐπέειθοντο. πλεύσας οὖν ὁ Περικλῆς τὴν μὲν οὖσαν ὀλιγαρχίαν ἐν Σάμῳ κατέλυσε, τῶν δὲ

πρώτων λαβὴν ὀμήρου πεντήκοντα καὶ παῖδας ἴσους εἰς Ἀθήνας ἀπέστειλε. καίτοι φασὶν ἕκαστον μὲν αὐτῶ τῶν ὀμήρων δίδουσι τάλαντον ἵπὲρ ἑαυτοῦ, πολλὰ δ' ἄλλα τοῦτ' ἐπιθέλοντας ἐν τῇ πόλει γενέσθαι δημοκρατίαν. ἐτι δὲ Πισσοῦθης ὁ Πέρσης ἔχων τιὰ πρὸς Σαμίους ἐνόηεν ἀπέστειλεν αὐτῶ μυρίους χρυσοῦς παραιτούμενος τὴν πόλιν. οὐ μὴν ἔλαβε τούτων οὐδὲν ὁ Περικλῆς, ἀλλὰ χρησάμενος ὡς περ ἐγγύκει τοῖς Σαμίους καὶ καταστήσας δημοκρατίαν ἀπέπλευσε εἰς τὰς Ἀθήνας. οἱ δ' εὐθὺς ἀπίστησαν, ἐκκλέψαντες αὐτοῖς τοῦτ' ὀμήρου Πισσοῦθου καὶ τὰλλα παρασκευά-

στος πρὸς τὸν πόλεμον. αὐθις οὖν ὁ Περικλῆς ἐξέπλευσε ἐπ' αὐτούς, οὐχ ἤσυχάζοντας οὐδὲ κατεπτηχότας, ἀλλὰ καὶ πάνυ προθύμως ἐγνακότας ἀντιπαμβάνεσθαι τῆς θαλάττης. γενουμένης δὲ καρτερᾶς ναυμαχίας περὶ νῆσον, ἦν Τραγίας καλοῦσι, λαμπρῶς ὁ Περικλῆς ἐνίκα τέσσαρσι καὶ τεσσαράκοντα ναυσὶν ἑβδομήκοντα καταναυμαχῆσας, ὧν <αἱ> εἰκοσι στρατιωτίδες ἦσαν.

XXVI Ἀμα δὲ τῇ νίκῃ καὶ τῇ διώξει τοῦ λιμένος κρατήσας ἐπολιόρκει τοὺς Σαμίους ἀμῶς γέ πως ἐτι τολμῶντας ἐπεξίναμι καὶ διαμάχεσθαι πρὸ τοῦ τείχους. ἐπειδὴ δὲ μείζων ἕτερος στόλος ἦλθεν ἐκ τῶν Ἀθηνῶν καὶ παντελῶς κατεκλείσθησαν οἱ Σάμιοι, λαβὼν ὁ Περικλῆς ἐξήκοντα τριήρεις ἔπλευσε εἰς τὸν ἔξω πόντον, ὡς μὲν οἱ πλείστοι λέγουσι, Φοινισσῶν νεῶν ἐπικούρων τοῖς Σαμίους προσφερομένῃν ἀπαντήσαι καὶ διαγωνίσασθαι πορρωτάτῳ βουλόμενος, ὡς δὲ

Στησίμβροτος, ἐπὶ Κύπρον στελλόμενος· ὅπερ οὐ δοκεῖ πιθανὸν εἶναι. ὅποτιρρ δ' οὖν ἐχρήσατο τῶν λογισμῶν, ἀμαρτεῖν ἔδοξε. πλεύσαντος γὰρ αὐτοῦ Μέλισσος ὁ Ἰθαγένους, ἀνὴρ φιλόσοφος στρατηγῶν τότε τῆς Σάμου, καταφρονήσας τῆς ὀλιγότητος τῶν νεῶν ἢ τῆς ἀπειρίας τῶν στρατηγῶν ἐπεισε τοὺς πολῖτας ἐπιθέσθαι

σχ. XXVI § 2 l. 15 ἀποκλείωνται αἱ Κοβὲ (Borgh)

Second expedition under Pericles. Decisive victory of the Athenians over the Samian fleet of the island Tragia.

Pericles besieges Samos. Third expedition from Athens. During the blockade Pericles sets out to intercept the Phoenician fleet, which was expected to be on its way to help the Samians.

Alleged cause of the war between Athens and Samos.

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First expedition under Pericles against Samos.

τοῖς Ἀθηναίοις. καὶ γενόμενης μάχης νικήσαντες οἱ Σάμιοι καὶ πολλοὺς μὲν αὐτῶν ἄνδρας ἐλόντες, πολλὰς δὲ ναῦς διαφθείραντες, ἐχρῶντο τῇ θαλάσῃ καὶ παρτίθεντο τῶν ἀναγκαίων πρὸς τὸν πόλεμον ὅσα μὴ πρότερον εἶχον. ὑπὸ δὲ τοῦ Μελίσσου καὶ Περικλέα φησὶν αὐτὸν Ἀριστοτέλης ἠττηθῆναι ναυμαχοῦντα πρότερον. οἱ δὲ Σάμιοι τοῦς αἰχμαλώτους τῶν Ἀθηναίων ἀνθυβρίζοντες ἔστιζον εἰς τὸ μέτωπον γλαυκάς· καὶ γὰρ ἐκαίοντο οἱ Ἀθηναῖοι σάμαιναν· ἡ δὲ σάμαινα ναῦς ἐστὶν ὑπέρπρος μὲν τὸ σίωμα, κοιλότερα δὲ καὶ γαστροειδής, ὥστε καὶ πομπηρεῖν καὶ τεχνοναυτεῖν. οὕτω δ' ὀνομάσθη διὰ τὸ πρῶτον ἐν Σάμῳ φανῆναι, Πολυκράτους τοῦ τυράννου κατασκευάσαντος. πρὸς ταῦτα τὰ στήματα λέγουσι καὶ τὸ Ἀριστοφάνειον ἦνίχθαι—

Σαμίων ὁ λαὸς ἐστὶν ὡς πολυγράμματος.

XXVII Πυθόμενος δ' ὅν ὁ Περικλῆς τὴν ἐπὶ στρατοπέδου συμφορὰν ἐβουλόθη κατὰ τάχος, καὶ τοῦ Μελίσσου πρὸς αὐτὸν ἀντιταξαμένου κρατήσας καὶ τρεψά-

Speaks
return of
Pericles
who takes

§ 21. 22 ὑπέρπρος cf Korais (Si Do Bk Fu Bl); ὑπέρπρος vulgo | 24 πομπηρεῖν Bl vulgo; φορτοφορεῖν cf Korais (Si Do Bk Fu) | 26 Ko Si Do Bk omit τοῦ; cp. a. 20, 1 | 30 Cobet divides the line between two interlocutors—A. Σαμίων ὁ λαὸς ἐστὶν. B. ὁ πολυγράμματος; Fritzsche and Keck punctate ἰστίῳ· ὁ πολυγράμματος cf Ar. Av. 284

μενος τοὺς πολέμιους εὐθὺς περιετείχε, δαπάνη καὶ χρόνῳ μᾶλλον ἢ τραύμασι καὶ κινδύνους τῶν πολιτῶν περιγενέσθαι καὶ συνελεῖν τὴν πόλιν βουλόμενος. δὲ δυσχεραίνοντας τῇ τριβῇ τοὺς Ἀθηναίους καὶ μάχεσθαι προθυμωμένους ἔργον ἦν κατασχεῖν, δεῦρὸ μέρη διελθὼν τὸ πᾶν πλήθος ἀπεκλήρου, καὶ τῷ λαβόντι τὸν λευκὸν κύμαον εὐωχεῖσθαι καὶ σχολάζειν παρείχε τῶν ἄλλων τρυχομένων. διὸ καὶ φασὶ τοὺς ἐν εὐπαθείαις τισὶ γενόμενους λευκὴν ἡμέραν ἐκαίην ἀπὸ τοῦ λευκοῦ κύμαου προσαγορεύειν. Ἐφορος δὲ καὶ μηχαναῖς χρῆσασθαι τὸν Περικλέα, τὴν καινότητα θαυμασταῖς, Ἀρτέμωτος τοῦ μηχανικοῦ παρόντος, ἐν χεῶν ὄντα καὶ φορεῖν πρὸς τὰ κατεπεύγοντα τῶν ἔργων προσκομιζόμενον ὀνομασθῆναι Περιφόρητον. τοῦτο μὲν ὅν Ἡρακλῆδης ὁ Ποντικός ἐλέγχει τοῖς Ἀνακρέοντος ποιήμασιν, ἐν οἷς ὁ Περιφόρητος Ἀρτέμων ὀνομάζεται πολλαῖς ἐμπροσθεν ἡλικίας τοῦ περὶ Σάμον πολέμου καὶ τῶν πραγμάτων ἐκαίων. τὸν δ' Ἀρτέμωνα φησὶ τρυφερόν τινα τῷ βίῳ καὶ πρὸς τοὺς φόβους μαλακὸν ὄντα καὶ καταπλήγη τὰ πολλὰ μὲν οἴκοι καθίζεσθαι, χαλεκῶ

preparations
for a
blockade.

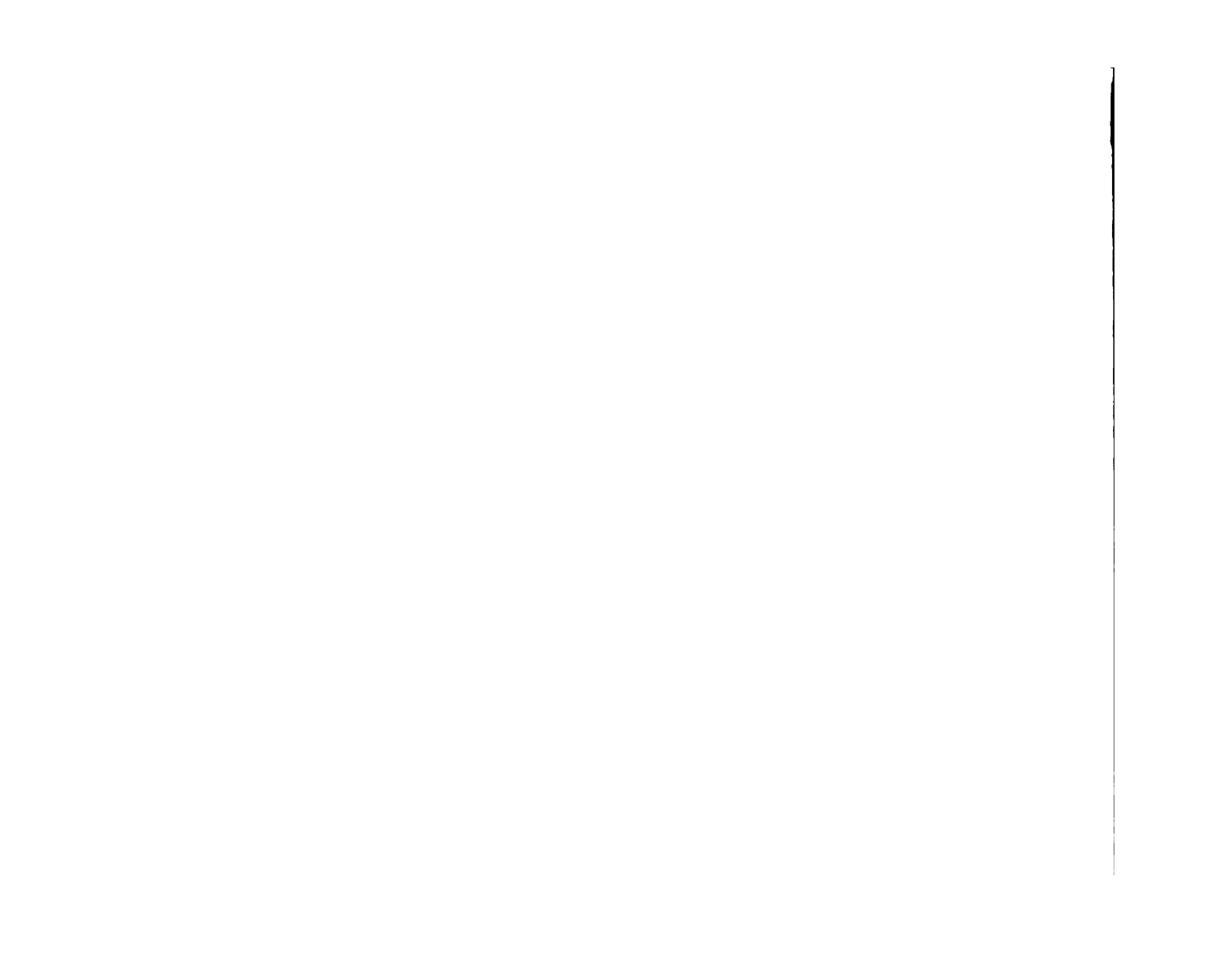
εἶπει 2

Ingenuous
devices for
relieving the
necessity of
the life of
his soldiers
during the
blockade.

167

Use of
battering
engines a
novelty at
this siege.
They were
used by
Artamion the
engineer.

CH. XXVII § 2 l. 12 Bergk cf λαχόντι | 14 τρυχεμένων cf Hsappre (Fu Bl) cf Thuc. I 124, 8 τρυχεμένοι τῇ προσέχει; μαχόμενον v | 16 γενόμενος cf Hsappre; γενόμενος v | § 3 l. 19 θαυμασταῖς cf Madvig (Bl²); θαυμαστά Fu v | 20 παρόντος; παρόντος cf Bk; παρίσταντο Ko



ἀσπίδα τῆς κεφαλῆς αὐτοῦ δυεῖν οἰκιστῶν
ὑπερεχόντων, ὥστε μηδὲν ἔμπεισιν τῶν ἀναθεν·
εἰ δὲ βιασθεὶς προσελθεῖν, ἐν κλινιδίῳ κρεμαστῇ
παρὰ τὴν γῆν αὐτὴν παραφερόμενον κομίζεσθαι,
καὶ διὰ τοῦτο κληθῆναι Περιφέρητον.

ΧΧVIII Ἐνάτη δὲ μηνὶ τῶν Σαμίων παρα-
στάντων ὁ Περικλῆς τὰ τεῖχη καθεῖλε
καὶ τὰς ναῦς παρέλαβε καὶ χρήμασι
πολλοῖς ἐζημίωσεν· ἂν τὰ μὲν εὐθὺς εἰσήνεγκαν
οἱ Σάμιοι, τὰ δ' ἐν χρόνῳ ῥητῇ ταξάμενοι
κατοίσαι ἡμέρους ἔδωκαν.

The account
given by
Dion of the
death of the
great
treaty of the
Samiens is
unworthy of
belief, like
much of his
history.
In this case
he had a per-
sonal motive
for exaggeration.

Δούρις δ' ὁ
Σάμιος τούτοις ἐπιτραγηδεῖ πολλὴν
ἠρότητα τῶν Ἀθηναίων καὶ τοῦ Περι-
κλέους κατηγορῶν, ἦν οὔτε Θουκυδίδης
ιστόρηκεν οὐτ' Ἐφορος οὐτ' Ἀριστο-
τέλης, ἀλλ' οὐδ' ἀληθεύειν δοκεῖν, ὡς
ἄρα τοῦτ' τριηράρχου καὶ τοῦ ἐπιβιάτας
τῶν Σαμίων εἰς τὴν Μιλησίῳ ἀγορᾷ
καταγωγῶν καὶ συνίσι προσθήσας ἐφ'
ἡμέραι δέκα κακῶς ἤδη διακειμένους
προσέταξεν ἀνελεῖν, ξύλοις τὰς κεφαλὰς συγκό-
ψαντας, οἷα προβαλεῖν ἀπὸ δαυτὰ τὰ σώματα.
Δούρις μὲν οὖν οὐδ' ὅπου μηδὲν αὐτῷ πρόσθετιν
ἴδων πάθος εἰσὼν κρατεῖν τὴν διήγησιν
ἐπὶ τῆς ἀληθείας, μᾶλλον δοκεῖν ἐνταῦθα

OR. XXVIII § 1 L 4 εἰσέφεγκαν S P^a (Fu B¹): φεγκαν B¹
v | 5 ἐν χρόνῳ ῥητῇ vulgo: χρόνῳ ῥητῇ S | 6 κατοίσαι v:
Cobet ci παραθέτων (Arist. Nich. 245) on the ground that
κατοίσαι is not used in the scenes here required
§ 2 L 11 ἀληθείῳ (sic) S | 14 καταγωγῶν S P^a (Fu B¹):
ἀγωγῶν B¹ v | 15 ἡμέρας ci Reiske (M Bk Fu B¹): ep. a. 10,
2: ἡμέρας vulgo

δεινῶσαι τὰς τῆς πατρίδος συμφορὰς ἐπὶ δια-
βολῇ τῶν Ἀθηναίων.

Ὁ δὲ Περικλῆς
καταστρεφόμενος τὴν Σάμον ὡς
ἠπανήλθεν εἰς τὰς Ἀθήνας, ταφῆς τε
τῶν ἀποθανόντων κατὰ τὸν πόλεμον
ἐνδόξου ἐποίησε καὶ τὸν λόγον εἰπεῖν,
ὥσπερ ἔθος ἐστίν, ἐπὶ τῶν σημάτων
ἐθαυμαστάθη. καταβαίνοντα δ' αὐτὸν
ἀπὸ τοῦ βήματος αἱ μὲν ἄλλαι γυναῖ-
κες ἔδειξοντο καὶ στεφάνους ἀνίδου καὶ ταινίας
ὥσπερ ἀθλητὴν νικηφόρον, ἡ δ' Ἑλληνική
προσελθεῖσα πλησίον "Ταῦτ'" ἔφη
"θαυμαστά, Περικλέεις, καὶ ἄξια στε-
φάνων, ὅτι ἡμῖν πολλοὺς ἀγαθοὺς ἀπέλευσας
πολίτας οὐ Φοίνιξι πολεμίων οὐδὲ Μήδουι,
ὥσπερ οἰμῶς ἀδελφοὺς Κίμων, ἀλλὰ σύμμαχον
καὶ συγγενὴ πόλιν καταστρεφόμενος." ταῦτα
τῆς Ἑλληνικῆς λεγούσης ὁ Περικλῆς μευδιάσας
ἀτρέμα λέγεται τὸ τοῦ Ἀρχιλέχου πρὸς αὐτὴν
εἰπεῖν

οἷκ ἐν μήροισι γράψι εἶς' ἠλείφω.

Θαυμαστὸν δέ τι καὶ μέγα φρονῆσαι καταπολεμή-
σαντα τοὺς Σαμίους φησὶν αὐτὸν ὁ Ἴων
ὡς τοῦ μὲν Ἀγαμέμνονος ἔτισι δέκα
βάρβαρον πόλιν, αὐτοῦ δὲ μηνὶ ἐντρέα

§ 2 L 22 ἐθαυμαστάθη B¹ AJacob v: ἐθαυμάθη S ci Cobet (Fu)
§ 4 L 22 ταφῆς, ἔφη, <εὐθὺς τὰ> θαυμαστά ci Reiske | 23 ἄξια:
ἔφη ci Fuhr | 41 οὐδὲ μὲν οἰμῶς ci Reiske, which he thus
explains: tam ex adversariis et perfrectis frontis, ut, quareis
sic amos, tamen nil te pulsat angustis nisi. In ista oris tui
facilitate et in isto aetatis marcore, tamen affectas moros
prostibulorum: Bergk also ci εὐθὺς in Foc. lyr. ed. 4



Ἀρραία, and the extraordinary influence she acquired over Pericles. τοὺς πρωτεύοντας ἐχειρώσατο καὶ τοῖς φιλοσόφοις οὐ φαῦλον οὐδ' ἄλλῃσιν ὑπὲρ αὐτῆς παρίσχε λόγον. ὅτι μὲν γὰρ ἦν Μιλησία γένος, Ἀξίχου θυγάτηρ, ὁμολογεῖται· φασὶ δ' αὐτὴν Θαρρηλίαν τινὰ τῶν παλαιῶν Ἰάδων ζηλώσασαν ἐπιθέσθαι τοῖς δυνατωτάτοις ἀνδράσι. καὶ γὰρ ἡ Θαρρηλία τό τ' εἶδος εὐπρεπῆς γενομένη καὶ χάριν ἔχουσα μετὰ δεινότητος πλείστοις μὲν Ἑλλήνων συνήκησεν ἀνδράσι, πάντας δὲ προσποιήσασα βασιλεῖ τοῦς πλησιάζουσας αὐτῇ, καὶ ταῖς πόλεσι μηδισμοῦ δι' ἐκείνων ὑπέσκειρεν ἀρχαῖς δυνατωτάτων ὄντων καὶ μεγίστων. τὴν δ' Ἀσπασίαν οἱ μὲν ὡς σοφὴν τινα καὶ πολιτικὴν ὑπὸ τοῦ Περικλέους σπουδασθῆναι λέγουσι· καὶ γὰρ Σωκράτης ἔστιν ὅτε μετὰ τῶν γνωρίμων ἐφοίτα, καὶ τὰς γυναῖκας ἀκροασομένας οἱ συνήθειαι ἦγον ὡς αὐτὴν, καίπερ οὐ κοσμίου προσετώσαν ἐργασίας οὐδὲ σεμνῆς, ἀλλὰ παιδίσκας ἐταιρούσας τρέφουσιν· Αἰσχίνης δὲ φησι καὶ Λυσικλέα τὸν προβατοκόμηλον ἐξ ἀγεννοῦτε καὶ ταπεινοῦ τὴν φύσιν Ἀθηναίων γενέσθαι πρῶτον, Ἀσπασίαν συνόντα μετὰ τὴν Περικλέους τελευτήν. ἐν δὲ τῷ Μενεξένῳ τῷ Πλάτωνος, εἰ καὶ μετὰ παιδείας τὰ πρῶτα γέγραπται, τοσοῦτόν γ' ἱστορίας ἔνεστιν, ὅτι δόξαν εἶχε τὸ γύναιον ἐπὶ ῥητορικῇ πολλοῖς Ἀθηναίων ὀμιλεῖν. φαίνεται μόντοι μάλλον ἐρωτικῆ τις ἢ τοῦ Περικλέους ἀγάπης

CM. XXIV § 3 l. 28 ἦν BI v: σωθῆν B Fu | 29 ὅτι B Valcor. ei Bekker Ko (Fu BI) : ὅτι Bt Bt v
 § 4 l. 23 ἀγενοῦ B

γενομένη πρὸς Ἀσπασίαν. ἦν μὲν γὰρ αὐτῷ γυνὴ προσήκουσα μὲν κατὰ γένος, συναρμηκία δ' Ἰπποκικῆ πρότερον, ἐξ οὗ Καλλίαν ἔτεκε τὸν πλούσιον· ἔτεκε δὲ καὶ παρὰ τῷ Περικλεῖ Ξάνθιππον καὶ Πάραλον. εἴτα τῆς συμβιώσεως οὐκ οὐσης αὐτοῖς ἕρεστής, ἐκείνην μὲν ἑτέρῳ βουλομένην συνεξέδωκεν, αὐτὸς δὲ τὴν Ἀσπασίαν λαβὼν ἑσπερῆς διαφερόντως. καὶ γὰρ ἐξιών, ὡς φασι, καὶ εἰσιὼν ἀπ' ἀγορᾶς ἠσπάζετο καθ' ἡμέραν αὐτὴν μετὰ τοῦ καταφιλεῖν. ἐν δὲ ταῖς κωμῆδαις Ὀμφάλη τε νέα καὶ Δράνειρα καὶ πάλιν Ἥρα προσαγορεύεται. Κρατῖνος δ' ἀντικρυς παλλακὴν αὐτὴν εἶρηκεν ἐν τούτοις·

Ἥραν τέ οἱ Ἀσπασίαν τίκτει
 Καταπιγοςὶν Πάλλακὴν κυνώπιδα.

Δοκεῖ δὲ καὶ τὸν νόθον ἐκ ταύτης τεκνώσαι, περὶ οὗ πεποιήκεν Εὐπόλις ἐν Δήμοις αὐτὸν μὲν οὕτως ἐρωτῶντα

ὁ νόθος λέ μοι τί;

τὸν δὲ Μυρωνίδην ἀποκρινόμενον

καὶ πάλαι γ' ἐν ἡν ἀνήρ,
 εἰ μὴ τὸ τῆς πόρνης γυμνασθῆσαι κακόν.

οὕτως δὲ τὴν Ἀσπασίαν ἑνομαστὴν καὶ κλεινὴν ἡγενομένην λέγουσιν, ὥστε καὶ Κύρον τὸν πολέμησαντα βασιλεῖ περὶ τῆς τῶν Περσῶν ἡγεμονίας

§ 6 l. 57 Καταπιγοςὶν ei Bergk (Emperius Si Do Fu BI) : καὶ καταπιγοςὶν Ko v | 59 Ἀρραία ei Bt : Ἀρραίας libri

Pericles divorces his first wife by whom he had two sons—XANTHIPPOS and PARALOS.

Epitaph attacks on Aspasia from the comic poets of the day.



τὴν ἀγαπωμένην ὑπ' αὐτοῦ μάλιστα τῶν παλλακίδων Ἀσπασίαν ὀνομάσαι, καλουμένην Μιλτώ πρότερον. ἦν δὲ Φωκαῖς τὸ γένος, Ἑρμοτίμου θυγάτηρ· ἐν δὲ τῇ μάχῃ Κύρου πεισόντος ἀπαχθῆσα πρὸς βασιλέα πλείστον ἰσχυσε.

Ταῦτα μὲν ἐπελθόντα τῇ νύκτι κατὰ τὴν γραφὴν ἀπίσασθαι καὶ παρελθεῖν ἴσως ἀπάνθρωπον ἦν. XXV τὸν δὲ πρὸς Σαμίους πόλεμον

106 Alleged cause of the war between Athens and Samos.

αἰτιῶνται μάλιστα τὸν Περιελέα ψηφίσασθαι διὰ Μιλησίου Ἀσπασίας δεηθείσης. αἱ γὰρ πόλεις ἐπολέμουν τὸν περὶ Πριήνης πόλεμον, καὶ κρατοῦντες οἱ Σάμιοι παύσασθαι τῶν Ἀθηναίων

First expedition under Pericles against Samos.

κελευόντων καὶ δίκας λαβεῖν καὶ δοῦναι παρ' αὐτοῖς οὐκ ἐπέθοντο. πλεύσας οὖν ὁ Περικλῆς τὴν μὲν οὖσαν Ὀλυγαρχίαν ἐν Σάμῳ κατέλυσε, τῶν δὲ πρώτων λαβῶν ὀμήρου πενήκοντα καὶ παῖδας ἴσους εἰς Ἀἴμνον ἀπέστειλε. καίτοι φασὶν ἕκαστον μὲν αὐτῶ τῶν ὀμήρων δίδοναι τέλειον ὑπὲρ ἑαυτοῦ, πολλὰ δ' ἄλλα τοῦ μὴ θίλοντας ἐν τῇ πόλει γενέσθαι δημοκρατίαν. ἔτι δὲ Πισσοῦθης ὁ Πέρσης ἔχων τιὰ πρὸς Σαμίους εὐνοίαν ἀπέστειλεν αὐτῷ μυρίους χρυσοὺς παραιτούμενος τὴν πόλιν. οὐ μὲν ἔλαβε τούτων οὐδὲν ὁ Περικλῆς, ἀλλὰ χρησάμενος ὥσπερ ἐγνώκει τοῖς Σαμίσι καὶ κατιστήσας δημοκρατίαν ἀπέπλευσε εἰς τὰς Ἀθήνας. οἱ δ' εὐθὺς ἀπίστησαν, ἐκατέψαντος αὐτοῖς τοῦ ὀμήρου Πισσοῦθου καὶ τὰλλα παρασκευ-

αυτος πρὸς τὸν πόλεμον. αὐθις οὖν ὁ Περικλῆς ἐξέπλευσε ἐπ' αὐτοῦς, οὐχ ἥσυχάζοντας οὐδὲ κατεκτηχότας, ἀλλὰ καὶ πάνυ προθύμως ἐγνωκότας ἀντιλαμβάνεσθαι τῆς θαλάττης. γενόμενης δὲ καρτερᾶς ναυμαχίας περὶ νήσον, ἣν Τραγίας καλοῦσι, λαμπρῶς ὁ Περικλῆς ἐνίκα τέσσαρσι καὶ τεσσαράκοντα ναυσὶν ἑβδομήκοντα καταναυμαχήσας, ὧν <αἱ> εἰκοσι στρατιώτιδες ἦσαν.

XXVI Ἄμα δὲ τῇ νίκῃ καὶ τῇ διώξει τοῦ λιμένος ἰακρατήσας ἐπολιόρκει τοὺς Σαμίους ἀμῶς γέ πως ἔτι τολμῶντας ἐπεξίεσθαι καὶ διαμάχεσθαι πρὸ τοῦ τείχους. ἐπεὶ δὲ μείζων ἔτερος στόλος ἦλθεν ἐκ τῶν Ἀθηνῶν καὶ παντελῶς κατεκλείσθησαν οἱ Σάμιοι, λαβὼν ὁ Περικλῆς ἐξήκοντα τριήρεις ἐπλευσε εἰς τὸν ἐξω πόντον, ὥς μὲν οἱ πλείστοι λέγουσι, Φοινισσῶν

Second expedition under Pericles. Decisive victory of the Athenians over the Samian fleet off the island Tragia.

Pericles besieges Samos. Third expedition from Athens. During the blockade Pericles sets out to intercept the Phoenician fleet, which was expected to be on its way to help the Samians.

νεῶν ἐπικούρων τοῖς Σαμίσι προσφερομένων ἀπαντῆσαι καὶ διαγωνίσασθαι πορρωτάτω βουλόμενος, ὥς δὲ Σησιμβροτος, ἐπὶ Κύπρον στελλόμενος· ὅπερ οὐ δοκεῖ πιθανὸν εἶναι. ὁποτέρῃ δ' οὖν ἐχρήσατο τῶν λογισμῶν, ἀμαρτεῖν ἔδοξε. πλεύσαντος γὰρ αὐτοῦ Μέλισσος ὁ Ἰθαγένους, ἀνὴρ φιλόσοφος στρατηγῶν τότε τῆς Σάμου, καταφρονήσας τῆς ἀλογότητος τῶν νεῶν ἢ τῆς ἀπειρίας τῶν στρατηγῶν ἐπεισε τοὺς πολίτας ἐπιθίεσθαι

SH. XXVI § 2 l. 15 ἐπολιόρκειας et Cobet (Bergk)

τοῖς Ἀθηναίοις. καὶ γενόμενης μάχης νικήσαντες οἱ Σάμιοι καὶ πολλοὺς μὲν αὐτῶν ἀνδρας ἐλόντες, πολλὰς δὲ ναῦς διαφθείραντες, ἐχρώντο τῇ θαλάσῃ καὶ παρέτιθεντο τῶν ἀναγκαίων πρὸς τὸν πόλεμον ὅσα μὴ πρότερον εἶχον. ὑπὸ δὲ τοῦ Μελίσσου καὶ Περικλείας φησὶν αὐτὸν Ἀριστοτέλης ἠττηθῆναι ναυμαχοῦντα πρότερον. οἱ δὲ Σάμιοι τοῦτ' αἰχμαλώτους τῶν Ἀθηναίων ἀνθυβρίζοντες ἔστιζον εἰς τὸ μέτωπον γλαυκάς· καὶ γὰρ ἐκαίνους οἱ Ἀθηναῖοι σάμαιναν· ἡ δὲ σάμαινα ναῦς ἐστὶν ὑπέρπυρος μὲν τὸ σίωμα, κοιλότερα δὲ καὶ γαστροειδής, ὥστε καὶ ποντοπορεῖν καὶ ταχυναυτεῖν. οὕτω δ' ὠνομάσθη διὰ τὸ πρῶτον ἐν Σάμῳ φανῆναι, Πολυκράτους τοῦ τυράννου κατασκευάσαντος. πρὸς ταῦτα τὰ στήματα λέγουσι καὶ τὸ Ἀριστοφάνειον ἔνιχθαι—

Σαμίων ὁ λαὸς ἐστὶν ὡς πολυγέγραμμος.

XXVII Πυθόμενος δ' ὅν ὁ Περικλῆς τὴν ἐπὶ στρατοπέδου συμφορὰν ἐβοήθει κατὰ τάχος. καὶ τοῦ Μελίσσου πρὸς αὐτὸν ἀντιταξαμένου κρατήσας καὶ τρεψά-

§ 21. 22 ὑπέρπυρος ci Korais (Si Do Bk Fu Bl); ὑπέρπυρος vulgo | 24 ποντοπορεῖν Bl vulgo; φορτοφορεῖν ci Korais (Si Do Bk Fu) | 26 Ko Si Do Bk omit τῶ; cp. c. 20, 1 | 29 Cobet divides the line between two interlocutors—A. Σαμίων ὁ λαὸς ἐστὶν. B. ἐν πολυγέγραμμος; Fritzsche and Koek punctuate ὅντι· ἐν πολυγέγραμμος ci Ar. An. 284

μενος τοὺς πολεμίους εὐθὺς περιετείχιζε, δαπάνη καὶ χρόνῳ μᾶλλον ἢ τραύμασι καὶ κινδύνοις τῶν πολιτῶν περιγενέσθαι καὶ συνελεῖν τὴν πόλιν βουλόμενος. ἐπεὶ δὲ δυσχεραίνοντας τῇ τριβῇ τοὺς Ἀθηναίους καὶ μάχεσθαι προθυμωμένους ἔργον ἦν κατασχεῖν, ὁκτὸ μέρη διελὼν τὸ πᾶν πλήθος ἀπεκλήρου, καὶ τῷ λαβόντι τὸν λευκὸν κύμαον εὐαγεῖσθαι καὶ σχολάζειν παρείχε τῶν ἄλλων τρυχημένων. διὸ καὶ φασὶ τοὺς ἐν εὐπαθείαις τισὶ γενόμενους λευκὴν ἡμέραν ἐκαίνην ἀπὸ τοῦ λευκοῦ κύματος προσαγορεύειν. Ἐφορος δὲ καὶ μηχαναῖς χρῆσασθαι τὸν Περικλέα, τὴν καινότητα θαυμασταῖς, Ἀρτέμιονος τοῦ μηχανικοῦ παρόντος, ἐν χωλῶν ὄντα καὶ φορεῖν πρὸς τὰ κατεπειγόντα τῶν ἔργων προσκομιζόμενον ὀνομασθῆναι Περιφόρητον. τοῦτο μὲν ὄν Ἡρακλείδης ὁ Ποντικός ἐλέγχει τοῖς Ἀνακρέοντος ποιήμασιν, ἐν οἷς ὁ Περιφόρητος Ἀρτέμιον ὀνομάζεται πολλὰς ἐμπροσθεν ἡλικίας τοῦ περὶ Σάμον πολέμου καὶ τῶν πραγμάτων ἐκαίνων. τὸν δ' Ἀρτέμιονά φησι τρυφερόν τινα τῷ βίῳ καὶ πρὸς τοὺς φόβους μαλακὸν ὄντα καὶ καταπλήγη τὰ πολλὰ μὲν οἷοι καθίζεσθαι, χαλεκῶ

ON. XXVII § 2 l. 12 Βοργκ ci λαβόντι | 14 τρυχημένων ci HSnarre (Fu Bl) cl Thuc. i 124, 8 τρυχημένοι τῇ προσερίῃ; μαχημένων v | 16 γενόμενος ci HSnarre; γενόμενος v | § 1. 19 θαυμασταῖς ci Madvig (Bl²); θαυμαστώτα Fu v | 20 παρόντος; παρόντος ci Bk; παρίσταντο Ko

In his absence the Samians under the command of the philosopher Melissus made a successful attack on the Athenian lines and held the sea against them.

They brand each other's prisoners.

The philosopher Melissus made a successful attack on the Athenian lines and held the sea against them.

preparations for a blockade.

Ingenuous devices for relieving the monotony of the life of his soldiers during the blockade.

Use of battering engines a novelty at this siege. They were worked by Artamon the engineer.



ἀσπίδα τῆς κεφαλῆς αὐτοῦ δεῖν οἰκετῶν ὑπερεχόντων, ὥστε μηδὲν ἐμπροσθεῖν τῶν ἄνωθεν· εἰ δὲ βιασθεῖν προσελθεῖν, ἐν κλινιδίῳ κρημαστῶ παρά τὴν γῆν αὐτὴν παραφρόμενον κομίζεσθαι, καὶ διὰ τοῦτο κληθῆναι Περιφόρητον.

XXVIII Ἐνάτῃ δὲ μηνὶ τῶν Σαμίων παραστάντων ὁ Περικλῆς τὰ τεῖχη καθεῖλε καὶ τὰς ναῦς παρέλαβε καὶ χρήμασι πολλοῖς ἐξημίωσεν· ἂν τὰ μὲν εὐθὺς εἰσήνεγκαν οἱ Σάμιοι, τὰ δ' ἐν χρόνῳ ῥητῶ ταξάμενοι κατοίσειν ὁμήρου ἔδωκαν.

Δούριε δ' ὁ Σάμιος τούτοις ἐπιτραγυδεῖ πολλὴν ὁμότητα τῶν Ἀθηναίων καὶ τοῦ Περικλείου κατηγορῶν, ἦν οὔτε Θουκυδίδης ἰστέρηκεν οὐτ' Ἐφορος οὐτ' Ἀριστοτέλης, ἀλλ' οὐδ' ἀληθεύειν ἔοικεν, ὡς ἄρα τοῦ τριηράρχου καὶ τοῦ ἐπιβάτας τῶν Σαμίων εἰς τὴν Μιλησίῳ ἀγορὰν καταγωγῆν καὶ σανίσι προσθήσας ἐφ' ἡμέρας δέκα κακῶς ἤδη διακειμένου·

προστίθειεν ἀνελεῖν, ξύλοις τὰς κεφαλὰς συγκόψαντας, εἶτα προβαλεῖν ἀκίβητα τὰ σώματα. Δούριε μὲν οὖν οὐδ' ὅπου μηδὲν αὐτῷ πρόσθετιν ἔδωκε πάθος εἰσὼθαι κρατεῖν τὴν διήγησιν ἐπὶ τῆς ἀληθείας, μάλλον ἔοικεν ἐνταῦθα·

OE. XXVIII § 1 L 4 εἰσήνεγκαν B P^a (Fu B¹): φεγκαν B¹ v | 5 ἐν χρόνῳ ῥητῶ vulgo: χρόνῳ ῥητῶ B | 6 κρημαστῶ v: Cobet ci παραφρόν (Arist. Nich. 248) on the ground that παραφρόν is not used in the sense here required | § 1 L 11 ἀληθείῳ (sic) B | 14 καταγωγῆν B P^a (Fu B¹): ἀγωγῆν B¹ v | 15 ἡμέρας ci Reiske (N Bk Fu B¹): cp. a. 10, 2: ἡμέρας vulgo

δεινώσαι τὰς τῆς πατρίδος συμφορὰς ἐπὶ διαβολῇ τῶν Ἀθηναίων.

Ὁ δὲ Περικλῆς καταστρεφόμενος τὴν Σάμον ὡς ἠπανήλθεν εἰς τὰς Ἀθήνας, ταφὰς τε τῶν ἀποθανόντων κατὰ τὸν πόλεμον ἐνδόξου ἐποίησε καὶ τὸν λόγον εἰπών,

ὥσπερ ἴθος ἐστίν, ἐπὶ τῶν σημάτων ἰθαυμαστῶδη καταβαίνοντα δ' αὐτὸν ἀπὸ τοῦ βήματος αἱ μὲν ἄλλαι γυναῖκες ἐδεξιούντο καὶ στεφάνουσι ἀνέδου καὶ ταινίαις ὥσπερ ἀθλητὴν νικηφόρον, ἢ δ' Ἑλληνικῆ προσελθούσα πλησίον "ταῦτ' ἔφη "θαυμαστά, Περικλεῖς, καὶ ἄξια στεφάνων, δι' ἡμῖν πολλοὺς καὶ ἀγαθοὺς ἀπέλευσας πολλῆς οὐ Φοίνιξι πολεμῶν οὐδὲ Μήδου, ὥσπερ οὐμὸς ἀδελφῶν Κίμων, ἀλλὰ σύμμαχον καὶ συγγενὴ πόλιν καταστρεφόμενος." ταῦτα τῆς Ἑλληνικῆς λαοφύσης ὁ Περικλῆς μειδιάσας ἀτρέμα λέγεται τὸ τοῦ Ἀρχιλόχου πρὸς αὐτὴν εἰπεῖν

οὐκ ἂν μήρισσι γράς δοῖς κλειθεῖο.

Θαυμαστὸν δέ τι καὶ μέγα φρονῆσαι καταπολεμήσαντα τοὺς Σαμίους φησὶν αὐτὸν ὁ Ἴων

ὡς τοῦ μὲν Ἀγαμέμνονος ἔτεσι δέκα ἢ ἑπτὰ ἔτη βαρβαροῦ πόλιν, αὐτοῦ δὲ μηνὸν ἐννέα

§ 1 L 28 ἰθαυμαστῶδη B A Jacob v: ἰθαυμάσθη B ci Cobet (Fu) | § 1 L 32 ταῦτ', ἔφη, <εὐθὺς τὰ> θαυμαστά ci Reiske | 23 ἔφη: ἔφη ci Fuhr | 41 ἐν τῷ μέρει ci Reiske, which he thus explains: tam ex arripulatois et perfrictas frontis, ut, quomodo sic amos, tamen nil te pudet angustis uti. In ista oris tui foeditate et in isto aetatis marore, tamen affectas moros protubulorum: Bergk also ci ἐν τῷ in Poet. lyr. ed. 4

The account given by Durius of the cruel treatment of the Samians is unworthy of belief, like much of his history. In this case he had a personal motive for exaggeration.

Public funeral at the close of the campaign. The funeral oration pronounced by Pericles who is the object of a general eulogy.

Scene with Euripides.

Ion says that in the pride of his heart at his success



Pericles compared himself with Agamemnon. His pride was justified, for he delivered Athens from a real danger.

τοὺς πρῶτους καὶ δυνατωτάτους Ἴωνων ἑλόντος. καὶ οὐκ ἦν ἄδικος ἢ ἀξίωσις, ἀλλ' ὄντως πολλὴν ἀδηλότητα καὶ μέγαν ἔσχε κίνδυνον ὁ πόλεμος, εἴπερ, ὡς Θουκυδίδης φησί, παρ' ἐλάχιστον ἦλθε Σαρμίων ἢ πόλις ἀφαιλέσθαι τῆς θαλάττης τὸ κράτος Ἀθηναίων.

XXIX Μετὰ ταῦτα κυμαίνοντος ἤδη τοῦ Πελοποννησιακοῦ πολέμου Κερκυραῖοις πολεμουμένοις ὑπὸ Κορινθίων ἔπεισε τὸν δῆμον ἀποστεῖλαι βοήθειαν καὶ προσλαβεῖν ἑρραμένην ναυτικὴν δυνάμειν ἡσον, ὡς ὅσον οὐδέποτε Πελοποννησίων ἐκπεπολεμημένων πρὸς αὐτοῦ. ψηφισαμένου δὲ τοῦ δήμου τὴν βοήθειαν ἀπέστειλε δέκα ναῦς μόναις ἔχοντα Λακεδαιμόνιον, τὸν Κίμωνος υἱόν, οἷον ἐφυβρίζων· πολλὴ γὰρ ἦν εὐνοια καὶ φιλία τῷ Κίμωνος οἴκῳ πρὸς Λακεδαιμόνιον. ὡς ἂν οὖν, εἰ μὴδὲν ἔργον

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μέγα μὴδ' ἐκπρεπὲς ἐν τῇ στρατηγίᾳ τοῦ Λακεδαιμονίου γένοιτο, προσδιαβληθεῖ μάλλον εἰς τὸν λακωνισμόν, ὀλίγαι αὐτῶ ναῦς ἔδωκε καὶ μὴ βουλόμενον ἐξέπεμψε. καὶ ὅπως διετέλει κολούων ὡς μὴδὲ τοῖς ἐνόμασι γνησίου ἀλλ' ὀθνηίου καὶ ξίνου, οἱ τῶν Κίμωνος υἱῶν τῶ μὲν ἦν Λακεδαιμόνιος ὄνομα, τῶ δὲ Θεσσαλός, τῶ δὲ Ἡλείος. ἐδόκουν δὲ πάντες ἐκ γυναικὸς

GR. XXIX § 3 l. 18 κολούων x (Ko Si Do Fu Bi); κολούων Si vulgo. See expl. note | γνησίω . . . ὀθνηίω . . . ξίνω (Si); τῶν Κίμωνος υἱῶν, τῶ μὲν <γάρ> ἦν κτλ cl Bergk

Ἀρκαδικῆς γεγονέται.

κακῶς οὖν ὁ

Περικλῆς ἀκούων διὰ τὰς δέκα ταύτας τριήρεις, ὡς μικρὰν μὲν βοήθειαν τοῖς δεθηθεῖσι, μεγάλην δὲ πρόφασιν τοῖς ἐγκαλοῦσι παρεσχηκώς, ἑτέρας αἰθῆς ἔστειλε πλείονας εἰς τὴν Κέρκυραν, αἱ μετὰ τὴν μάχην ἀφίκοντο. χαλεπαίνουσι δὲ τοῖς Κορινθίοις καὶ κατηγοροῦσι τῶν Ἀθηναίων ἐν Λακεδαίμονι προσεγένοντο Μεγαρεῖς, αἰτιώμενοι πάσης μὲν ἀγορᾶς, πάντων δὲ λιμένων, ὧν Ἀθηναῖοι κρατοῦσιν, εἰρηγεσθαι καὶ ἀπελάνεσθαι παρὰ τὰ κοινὰ δίκαια καὶ τοὺς γεγενημένους ἔρκους τοῖς Ἑλλήσιν. Αἰγινήται δὲ κακοῦσθαι δοκοῦντες καὶ βία παύσαι ἐπιβίωντο κρύφα πρὸς τοὺς Λακεδαιμονίους, φανερώς ἐγκαλεῖν τοῖς Ἀθηναίοις οὐ θαρροῦντες.

Ἐν δὲ τούτῳ καὶ Ποτειδαῖα, πόλις ὑπήκουσεν Ἀθηναίων ἀποικὸς δὲ Κορινθίων, ἀποστάσα καὶ πολιορκουμένη μάλλον ἐπετάχυνε τὸν πόλεμον. οὐ μὴν ἀλλὰ προσβείων τε πεμπομένων Ἀθήναζε καὶ τοῦ βασιλέως τῶν Λακεδαιμονίων Ἀρχιδάμου τὰ πολλὰ τῶν ἐγκλημάτων εἰς διαλύσεις ἄγοντος καὶ τοὺς συμμάχους πρᾶνοντος, οὐκ ἂν δοκεῖ συμπεσεῖν ὑπὸ γε τῶν ἄλλων αἰτιῶν ὁ πόλεμος

§ 4 l. 32 πάσης Bi vulgo; ἀπόρων S (Fu A Jacob) | 36 μάτ S P^o | 39 Ποτειδαῖα Blam² A Jacob; Ποτειδαῖα Fu vulgo

§ 5 l. 42 προσβείων τε Bi v; καὶ προσβείων Fahr with S P^o | 47 δοκεῖ corr x (Si Fu Bi); εἴδομαι S P^o v

Twenty more ships were afterwards sent by Pericles but arrived too late for the sea-fight (off Sybota).

Complaints of the Corinthians, Megarians and others of the breach of treaty on the part of Athens.

Revolt of Potidaea accelerates the war, which however might have been avoided even then but for the refusal of Athens to repeal the decree against Megara, on which the ground

1

στρατὴς ἦν ἡ πόλις καὶ οἱ πολῖται, ἀλλὰ οὐδὲν ἔτι
 αἰτία ἐστὶν τοῦ πολέμου τὴν αἰτίαν.
 μεῖναι τῇ πρὸς τοὺς Μεγαρεῖς φιλονικίᾳ μόνον
 ἔσχε τοῦ πολέμου τὴν αἰτίαν.

XXX Λέγουσι δέ, πρεσβείας Ἀθήναζε περὶ
 τούτων ἐκ Λακεδαιμόνων ἀφ' ἡμετέρας καὶ
 τοῦ Περικλέους νόμον τινα προβαλλο-
 μένου κωλύοντα καθελῖν τὸ πινάκιον
 ἐν ᾧ τὸ ψήφισμα γεγραμμένον ἐτύ-
 χανεν, εἰπαὶν Πολυδάκῃ τῶν πρέσβων
 τινα "Σὺ δὲ μὴ καθέλῃς, ἀλλὰ στρέψον
 εἰς τὸ πινάκιον· οὐ γὰρ ἔστι νόμος
 ὁ τοῦτο κωλύων." κομψοῦ δὲ τοῦ
 λόγου φανέρως οὐδὲν τι μᾶλλον ὁ

Περικλῆς ἐπίδεικτον. ἵπην μὲν οὖν τι, ὡς δοκεῖν,
 αὐτῷ καὶ ἰδίᾳ πρὸς τοὺς Μεγαρεῖς ἀπέχθεια·
 κοινήν δὲ καὶ φανεράν ποιησάμενος αἰτίαν κατ'
 αὐτῶν ἀποτέμνεσθαι τὴν ἱερὰν ὀργάναν γράφει
 ψήφισμα κήρυκα πεμφθῆναι πρὸς αὐτοὺς καὶ
 πρὸς Λακεδαιμονίους τὸν αὐτὸν κατηγοροῦντα

l. 54 τοὺς Μεγαρεῖς B C D F (Fu Bl): Μεγαρεῖν v | φιλονικίᾳ
 Fu Bl: φιλονικίᾳ Bl: v

CM. XXX § 1 l. 1 πρεσβείας ἀφ' ἡμετέρας ci Br (Ko Bl Do Bk Fu
 Bl): πρέσβων ἀφ' ἡμετέρας ci St: πρέσβων ἀφ' ἡμετέρας v | 7 Cobet
 ci Sta for τῶν, as in Latin unus e legatus would be said, not
 legatorum aliquid

§ 4 l. 16 κατηγοροῦντα ci Cobet 'quod in ea re solenne et
 legitimum verbum est et necesse a scribis corrumpi solitum',
 pronouncing κατηγοροῦντα wrong because the future participle
 is required. Koetsch also notes ἄραων ἐν εἰρη "κατηγοροῦντα"

τῶν Μεγαρέων. τοῦτο μὲν οὖν τὸ ψήφισμα
 Περικλέους ἐστίν, εὐγνώμονος καὶ φιλ-
 ἀνθρώπου δικαιολογίας ἐχόμενον· ἐπεὶ
 δ' ὁ πεμφθεὶς κήρυξ Ἀνθεμόκριτος αἰτίαν
 τῶν Μεγαρέων ἀποθανεὶν ἔδοξε, γράφει
 ψήφισμα κατ' αὐτῶν Χαρίνος ἀσπονδὸν
 μὲν εἶναι καὶ ἀκήρυκτον ἐχθρῶν, δε-
 δ' ἂν ἐπιβῇ τῆς Ἀττικῆς Μεγαρέων
 θανάτῳ ζημιουσθαι, τοὺς δὲ στρατη-
 γοὺς, ὅταν ὀμνύσῃ τὸν πατριὸν ἕκρον,
 ἐπομνύειν ἐτι καὶ δις ἀνὰ πᾶν ἔτος εἰς
 τὴν Μεγαρικὴν ἐμβαλοῦσι· ταφῆναι
 δ' Ἀνθεμόκριτον παρὰ τὰς Θριασίας
 πύλας, αἱ νῦν Δίτυλον ὀνομάζονται.
 Μεγαρεῖς δὲ τὸν Ἀνθεμόκριτου φόνον
 ἀπαρνούμενοι τὰς αἰτίας εἰς Ἀσπασίαν
 καὶ Περικλέα τρίτους, χρώμενοι
 τοῖς περιβοήτοις καὶ δημώδεσι τούτοις
 ἐκ τῶν Ἀχαρνέων στιχιδίαις·

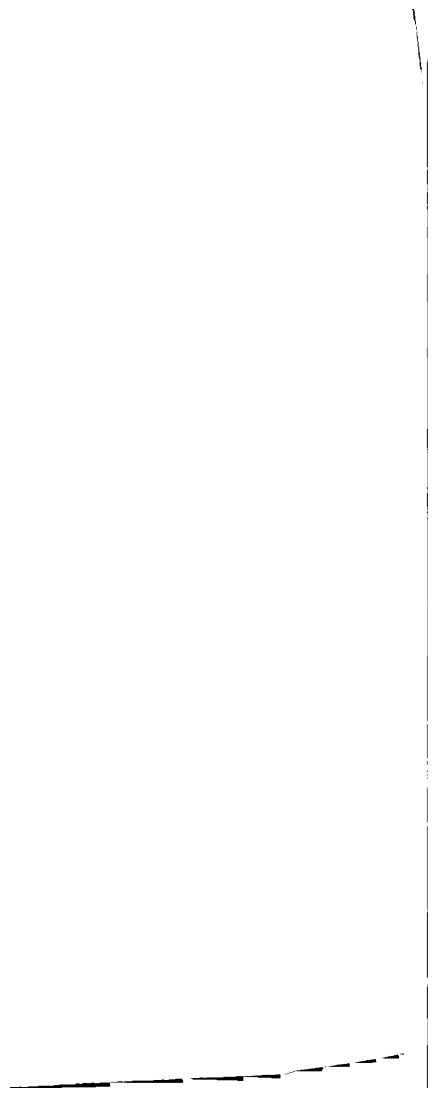
ΠΡΩΝΗΝ Δὲ ΣΙΜΑΙΘΑΝ ΙΩΝΤΕΣ ΜΕΓΑΡΑΕ
 ΝΕΑΝΙΑΙ ΚΛΕΠΤΟΥΣΙ ΜΕΘΥΣΟΚΥΤΑΒΟΙ
 Κῆρ' οἱ Μεγαρεῖς δ' ἀγῆναις πεφύγιγγωμένον
 ἀντεδέκλεσαν Ἀσπασίας πόρνα ἄγο.

§ 3 l. 16 Simanis' p. 206 rightly places a comma after ἔστιν,
 for if ἔστιν be taken with ἐχόμενον we should expect τὸ Πε-
 κλέου: Holzapfel suggests ἐχόμενον, on the ground that, if
 ἐχόμενον be taken as attributive to ψήφισμα, the order of words
 should have been τοῦτο μὲν οὖν τὸ ψήφισμα εὐγνώμονος . . . ἀνα-
 λογίας ἐχόμενον Περικλέου ἔστιν | 23 ἐμβαλοῦν B F: | 29 Θυ-
 ρίας ci Bk (Bl Do Bk Fu Bl): Θρασίον St Ko v: Θρασίον B Fu

§ 4 l. 36 μεγαρεῖς B: Μεγαρεῖν v | 39 πόρνα B C F: B,
 Athenae. XIII c. 25 and the Ravenna MS (Bl Do Bk): πόρνα St
 Ko Fu Bl v

Myrtian
 Embassy to
 Athens.
 Pericles had
 a personal
 enmity
 against the
 Megarians,
 but the
 alleged
 ground of
 complaint
 was their
 occupation
 of the Tem-
 ple land.

They are
 suspected of
 being the
 authors of
 the death of
 the Athe-
 nian herald
 sent to re-
 monstrate
 with them,
 which leads
 to a second
 decree, on
 the motion
 of Pericles,
 of treason
 enmity
 against
 them; but
 the Megar-
 ians deny
 their guilt
 and lay the
 blame of the
 war on Peri-
 cles and
 Aspasia,
 quoting to
 that effect
 the well-
 known lines
 of Aristo-
 phanes.



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XXXI

But what over the origin of the decree may have been, it is generally held that it was Pericles who prevented its repeal. Various motives assigned for this action of his.

Ἰσπερ οὖν ἀρχὴν ὅπως ἔσχεν οὐ
 ῥάδιον γινώσκει· τοῦ δὲ μὴ λυθῆναι τὸ
 ψήφισμα πάντες ὡσαύτως τὴν αἰτίαν
 ἐπιφέρουσι τῷ Περικλεῖ. πλὴν οἱ μὲν
 ἐκ φρονήματος μεγάλου μετὰ γνώμης
 κατὰ τὸ βέλτιστον ἀπισχυρίσασθαι
 φασιν αὐτόν, πείραν ἐνδόσεως τὸ πρόσ-
 ταγμα καὶ τὴν συγχώρησιν ἐξομολό-
 γησιν ἀσθενείας ἡγούμενον· οἱ δὲ
 μᾶλλον ἀνθαδείᾳ τιμῇ καὶ φιλονικίᾳ
 πρὸς ἑνδειξὴν ἰσχύος περιφρονησῆαι
 Ἰσπερ οὖν ἀρχὴν ὅπως ἔσχεν οὐ
 ῥάδιον γινώσκει· τοῦ δὲ μὴ λυθῆναι τὸ
 ψήφισμα πάντες ὡσαύτως τὴν αἰτίαν
 ἐπιφέρουσι τῷ Περικλεῖ. πλὴν οἱ μὲν
 ἐκ φρονήματος μεγάλου μετὰ γνώμης
 κατὰ τὸ βέλτιστον ἀπισχυρίσασθαι
 φασιν αὐτόν, πείραν ἐνδόσεως τὸ πρόσ-
 ταγμα καὶ τὴν συγχώρησιν ἐξομολό-
 γησιν ἀσθενείας ἡγούμενον· οἱ δὲ
 μᾶλλον ἀνθαδείᾳ τιμῇ καὶ φιλονικίᾳ
 πρὸς ἑνδειξὴν ἰσχύος περιφρονησῆαι
 Ἰσπερ οὖν ἀρχὴν ὅπως ἔσχεν οὐ
 ῥάδιον γινώσκει· τοῦ δὲ μὴ λυθῆναι τὸ
 ψήφισμα πάντες ὡσαύτως τὴν αἰτίαν
 ἐπιφέρουσι τῷ Περικλεῖ. πλὴν οἱ μὲν
 ἐκ φρονήματος μεγάλου μετὰ γνώμης
 κατὰ τὸ βέλτιστον ἀπισχυρίσασθαι
 φασιν αὐτόν, πείραν ἐνδόσεως τὸ πρόσ-
 ταγμα καὶ τὴν συγχώρησιν ἐξομολό-
 γησιν ἀσθενείας ἡγούμενον· οἱ δὲ
 μᾶλλον ἀνθαδείᾳ τιμῇ καὶ φιλονικίᾳ
 πρὸς ἑνδειξὴν ἰσχύος περιφρονησῆαι

The worst of all was that in which Pericles was made to play a part.

OM. XXXI § 11. 7 πρόσταγμα vulgo: πρόγμα S F. There is the same confusion between these words in Demosth. c. 2, 2 where H has incorrectly πρόγμα for the vulgate πρόσταγμα | 11 ἑνδοξὸν ἰσχύος O (Ks Si Do Fu B²): ἑνδοξὸν ἰσχύος B¹ | § 11. 18 πολλοὶ μὲν cī Bergk | αὐτὸν vulgo: αὐτὴν S | 20 τῷ vulgo: τῆ (sic) S F² | τῷ Περικλεῖ S F² (Si Fu B²): Περικλεῖ St Ko Do Bk B¹ v

κλοπαὶ μὲν οὐκ ἠλέγχοντο· τὸ γὰρ χρυσίον
 οὕτως εὐθὺς ἐξ ἀρχῆς τῷ ἀγάλματι προσειρ-
 γιάσατο καὶ περιέθηκεν ὁ Φειδίας γνώμῃ τοῦ
 Περικλέους, ὥστε πᾶν δυνατόν εἶναι περιελούσιν
 ἀποδείξει τὸν σταθμὸν, ὃ καὶ τότε τοὺς κατη-
 γόρους ἐκέλευσε ποιῶν ὁ Περικλῆς· ἡ δὲ δόξα
 τῶν ἔργων ἐπέβη φόβον τὸν Φειδίαν, καὶ
 μάλιστα ὅτι τὴν πρὸς Ἀμαζόνων μάχην ἐν τῇ
 ἀσπίδι ποιῶν αὐτοῦ τινα μορφήν ἐνετύπωσε
 πρεσβύτου φαλακροῦ πέτρον ἐπηρμένου δι'
 ἀμφοτέρων τῶν χειρῶν, καὶ τοῦ Περικλέους
 εἰκόνα παγκάλην ἐνέθηκε μαχομένου πρὸς
 Ἀμαζόνα. τὸ δὲ σχῆμα τῆς χειρὸς, ἀνατει-
 νοσύης δόρυ πρὸ τῆς ὄψεως τοῦ Περικλέους,
 πεποιημένον εὐμηχάνως οἶον ἐπικρύπτειν βού-
 λεται τὴν ὁμοιότητα παραφαινομένην ἐκατέρωθεν.
 Ὁ μὲν οὖν Φειδίας εἰς τὸ δεσμο-
 τήριον ἀπαχθεὶς ἐτελεύτησε νοσήσας, ὡς
 δὲ φασιν ἔνιοι, φαρμάκοις, ἐπὶ διαβολῇ
 τοῦ Περικλέους τῶν ἐχθρῶν παρασκευασάντων.
 τῷ δὲ μηνυτῇ Μένωνι γράψαντος Γλύκωνος
 ἀτέλειαν ὁ δῆμος ἔδωκε καὶ προσέταξε τοῖς
 στρατηγοῖς ἐπιμελεῖσθαι τῆς ἀσφαλείας τοῦ
 ἀνθρώπου.

XXXII Περὶ δὲ τούτου τὸν χρόνον Ἀσπασία

§ 3 l. 25 ἐν ἐκκλησίᾳ καὶ γενομένην διαίτην cī H² Saupre: καὶ γενομένη ἐν ἐκκλησίᾳ διαίτην v | 26 ἠλέγχοντο cī Orill¹ Schiifer (Si Do Bk Fu B¹): ἠλέγχοντο St v | 29 τῶν Si Bk B¹ A Jacob v: αὐτῶν S F² (St Ko Fu)

§ 4 l. 24 αὐτῷ v: αὐτῷ S | 26 καὶ τοῦ Περικλέους F cī B¹

§ 5 l. 46 Ἀσπασίαν ἢ Γλυκῶνα cī Bergk

OM. XXXII § 1 l. 1 <καὶ> Ἀσπασίᾳ cī Reiske

1

2

διὰν ἐφευγεν ἀσεβείας, Ἐρμίππου τοῦ κωμαδο-
 ποιοῦ δικάοντος καὶ προσκατηγοροῦ-
 τος, ὡς Περικλεῖ γυναίκας ἐλευθέρας
 εἰς τὸ αὐτὸ φοιτῶσας ὑποδέχοιτο. 11

Καὶ ψήφισμα Διοσιθέης
 ἔγραψεν εἰσαγγέλλεσθαι τοὺς τὰ θεία
 μὴ νομίζοντας ἢ λόγους περὶ τῶν μεταρσιῶν
 διδάσκοντας, ἀπειροδόμενος εἰς Περι-
 κλέα δι' Ἀναξαγόρου τὴν ὑπόνοιαν. 10

δεχομένου δὲ τοῦ δήμου καὶ προσιεμένου
 τὰς διαβολὰς οὕτως ἤδη ψήφισμα
 κυροῦται, Δρακοντίδου γράψαντος, ὅπως
 οἱ λόγοι τῶν χρημάτων ὑπὸ Περικλέους
 εἰς τοὺς κρυτάνεις ἀποταθεῖν, οἱ δὲ 13
 δικασταὶ τὴν ψήφον ἀπὸ τοῦ βωμοῦ
 φέροντες ἐν τῇ πόλει κρίνοιν. Ἄγνω
 δὲ τοῦτο μὲν ἀφείλε τοῦ ψηφίσματος,
 κρίνεσθαι δὲ τὴν δίκην ἔγραψεν ἐν
 δικασταῖς χιλίοις καὶ πεντακοσίοις, 10
 εἴτε κλοπῆς καὶ δόρων εἴτ' ἀδικίου
 βούλοισι τι ἐνομάζειν τὴν δίωξιν.

Ἄσπασίαν μὲν οὖν ἐξητήσατο πολλὰ πάνυ
 παρὰ τὴν δίκην, ὡς Διοχίτης φησὶν,
 ἀφελὲς ὑπὲρ αὐτῆς δάκρυα καὶ δεη- 15
 θεῖς τῶν δικαστῶν. Ἀναξαγόραν δὲ
 φοβηθεὶς ἐξέκλεψε καὶ κροῦπεμφεν

§ 11. 2 κωμαδοποιῶν § | 10 εἰρημῶν of Bergk

§ 21. 15 τοῖς οὖν § F^a | 21 ἀδικίον of Bekker (St Do Bk Fu
 Bl); ἀδικίας § (St Ko) v

§ 3 L 27 ἐξέκλεψε καὶ κροῦπεμφεν of Emperius (Fu Bl):
 ἐξέκλεψε καὶ κροῦπεμφεν St Ko Do v; ἐξέκλεψε [καὶ κροῦπεμφεν]
 St Bk A Jacob with B C S F^a: φοβηθεὶς ἐξέκλεψε of Cobet

ἐκ τῆς πόλεως. Ὡς δὲ διὰ Φειδίου
 προσέπταισε τῷ δήμῳ, φοβηθεὶς τὸ
 δικαστήριον μέλλοντα τὸν πόλεμον καὶ
 ὑποτιφόμενον ἐξέκασεν, ἐλπίζων δια-
 σκεδάσειν τὰ ἐγκλήματα καὶ ταπει-
 νώσειν τὸν φθόρον, ἐν πράγμασι
 μεγάλοις καὶ κινδύνοις τῆς πόλεως
 ἐκείνῳ μόνῳ διὰ τὸ ἀξίωμα καὶ τὴν
 δύναμιν ἀναθείσθαι ἑαυτὴν.

Αἱ μὲν οὖν αἰτίαι, δι' ἃς οὐκ εἴσαεν 170
 ἔνδοξοι Λακεδαιμόνιοι τὸν δήμον, αὐταὶ
 λέγονται, τὸ δ' ἀληθὲς ἄδηλον. XXXIII οἱ δὲ 1

Λακεδαιμόνιοι γινώσκοντες ὡς ἐκείνου
 καταλυθέντος εἰς πάντα μαλακωτέροις
 χρήσονται τοῖς Ἀθηναίοις ἐκέλευον
 αὐτοὺς τὸ ἄγος ἐλαύνειν τὸ Κυλῶνειον,
 φ' τὸ μητρόθεν γένος τοῦ Περιελέους
 ἕνοχον ἦν, ὡς Θουκυδίδης ἰστέρηκεν.
 ἢ δὲ πείρα περιέστη τοῖς πέμψασιν εἰς
 τούναντιον· ἀντὶ γὰρ ὑποψίας καὶ
 διαβολῆς ὁ Περιελέης ἔτι μείζονα
 πίστιν ἔσχε καὶ τιμὴν παρὰ τοῖς
 πολίταις, ὡς μάλιστα μισούτων καὶ
 φοβουμένων ἐκείνων τῶν πολεμίων.
 διὸ καὶ πρὶν ἐμβαλεῖν εἰς τὴν Ἀττικὴν
 τὸν Ἀρχίδαμον ἔσχονα τοὺς Πελο-
 πονησίους προεῖπε τοῖς Ἀθηναίοις,

L 36 ἀναθείσθαι of Ko

St. XXXIII § 1 L 5 τὸ Κυλῶνειον added in B S F^a (Fu Bl^a
 A Jacob): om St Ko Bl Do v | 7 ἰστέρηκεν B C S F^a (Ko Fu
 Bl^a): ἔσχε St Bl Do Bl^a v | 8 τοῖς ἀπελάσειν of Bergk

Hermippus
 institutor
 legal pro-
 ceedings
 against
 Aspota as
 an atheist,
 and pro-
 ceedings.

The temper
 of the people
 having been
 excited
 by a pro-
 vision of
 Diopithes,
 indirectly
 aimed at
 Pericles
 through
 Anaxagoras,
 a direct
 attack is
 made on the
 statesman
 himself by a
 pamphlet of
 Dracontides,
 which was
 subse-
 quently
 modified by
 an amend-
 ment of
 Hagnon.

Acquittal
 of Aspota,
 Anaxagoras
 banished
 Athens,
 Hagnon's
 Ministry
 of Justice

under these
 attacks and
 against him
 and his
 present
 insecure
 position,
 Pericles
 and selfish
 motives
 assigned by
 some for his
 refusal to
 yield to the
 demands of
 the Lacedaemonians.

The Lacedaemonians,
 anxious to
 put the
 Athenians in
 the wrong,
 called on
 them to
 banish the
 "Blot-
 guilty" in
 Cylos's
 attempt at
 usurpation—
 by which
 were meant
 the Alcmæonidae,
 the great
 family with
 which
 Pericles was
 connected.
 The demand
 had the
 contrary
 effect to
 what was
 expected by



the enemy;
it increased
the confi-
dence of the
Athenians
in Pericles.
His gener-
ous offer
to them.

ἐπιβιδύουσιν. ἐμβάλλουσιν οὖν εἰς τὴν Ἀττικὴν στρατῷ μεγάλῳ Λακεδαιμόνιοι μετὰ τῶν συμμάχων, Ἀρχιδάμου τοῦ βασιλέως ἡγουμένου. καὶ δοῦντες τὴν χώραν προήλθον εἰς Ἀχαρνὰς καὶ κατεστρατοπέδευσαν, ὡς τῶν Ἀθηναίων οὐκ ἀνεξομένου ἀλλ' ὑπ' ὀργῆς καὶ φρονημάτων διαμαχομένους πρὸς αὐτούς. τῷ δὲ Περικλεῖ δεῖνόν ἐφαίνετο πρὸς τοὺς ἑξακισμύριους Πελοποννησίαν καὶ Βοιωτῶν ὀπλίτας (τοσοῦτοι γὰρ ἦσαν οἱ τὸ πρῶτον ἐμβαλόντες) ὑπὲρ αὐτῆς τῆς πόλεως μάχην συνάψαι· τοὺς δὲ βουλομένους μάχεσθαι καὶ δυσπαθεόντας πρὸς τὰ γινόμενα καταπράυνε λέγων, ὡς δένδρα μὲν τμηθέντα καὶ κοπέντα φύεται ταχέως, ἀνδρῶν δὲ διαφθαρέντων αὐθις τυχεῖν οὐ βραδίον ἐστίν. Τὸν δὲ δῆμον εἰς ἐκκλησίαν οὐ συνήγαγε, δοδιὰς βιασθῆναι παρὰ γνάμην, ἀλλ' ὥσπερ νεῶς κυβερνήτης ἀνέμου κατιόντος ἐν πελάγει θέμενος· εὐ πάντα καὶ κατατείνας τὰ ἔπλα χρεῖται τῇ τέχνῃ, δάκρυα

§ 2 l. 18 διὰ ξενίαν B | 19 4 om B

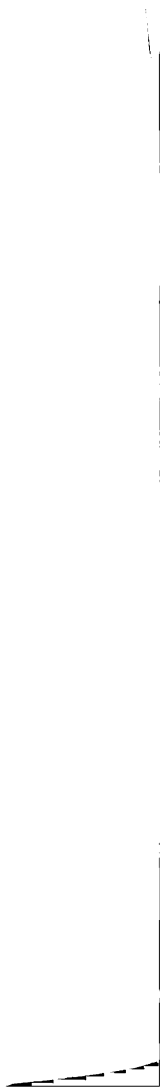
§ 4 l. 21 ἑξακισμύριον v (St Ko Bl Bk Fu Bl ΔJacob): ἑξακισμύριον B (Cobet Bergh)

καὶ δεήσεις ἐπιβατῶν ναυτιῶντων καὶ φοβουμένων ἰάσας, οὕτως ἐκείνος τό τε ἄστυ συγκλείσας καὶ καταλαβὼν πάντα φυλακαῖς πρὸς ἀσφάλειαν ἐχρήτο τοῖς αὐτοῦ λογισμοῖς, βραχέα φροντίζων τῶν καταβοώντων καὶ δυσχεραίνοντων. καίτοι πολλοὶ μὲν αὐτῷ τῶν φίλων δεόμενοι προσέεικνυτο, πολλοὶ δὲ τῶν ἐχθρῶν ἀπειλοῦντες καὶ κατηγοροῦντες, χόροι δ' ἦδον ἕσματα καὶ σκώματα πρὸς αἰσχύνην, ἐφυβρίζοντες αὐτοῦ τὴν στρατηγίαν ὡς ἀνανδρον καὶ προειμένην τὰ πράγματα τοῖς πολεμίοις. ἐπεφύετο δὲ καὶ Κλέων ἤδη διὰ τῆς πρὸς ἐκείνον ὀργῆς τῶν πολιτῶν πορευόμενος ἐπὶ τὴν δημαγωγίαν, ὡς τὰν ἀπαιεῖστα ταῦτα δηλοῖ ποιήσαντος Ἑρμίππου·

ΒΑΣΙΛΕΥ ΣΑΤΥΡΩΝ, ΤΙ ΠΟΤ' ΟΥΚ ΕΘΕΛΕΙΣ
ΛΟΓΩ ΒΑΣΤΑΖΕΙΝ, ΑΛΛΑ ΛΟΓΟΥΣ ΜΕΝ
ΠΕΡΙ ΤΟΥ ΠΟΛΕΜΟΥ ΔΕΙΝΟΥΣ ΠΑΡΕΧΗ.
ΥΨΗΛΗ ΔΕ ΤΕΛΑΝΤΟΣ ΨΠΕΣΤΙΝ;
ΚΑΓΧΕΙΡΙΑΙΟΥ Δ' ΔΙΟΝΗ ΣΚΛΗΡῸΣ
ΠΑΡΑΘΗΓΟΜΕΝΗΣ ΒΡΥΧΕΙΣ ΚΟΠΙΛΟΣ.
ΔΗΧΘΕΙΣ ΔΙΘΩΝΙ ΚΛΕΩΝΙ.

§ 6 l. 49 αὐτῷ ci Bl: αὐτοῦ St Fu v | 51 χόροι f ci Fu (Bl): χόροι B F^a B: πολλοὶ f St vulgo

§ 7 l. 57 θελοῖ ταφύωντος Ἑρμίππου ci Sabinius (St Fu Bl): θελοῦσι τὰ ἔργα. Κο Bl: θελοῦσιν ἔργων St v | 60 παρῆχ St Do Bl Bl v: παρῆχαι B (Yule. Fu ΔJacob) | 61 ψυχὴ δὲ Τέλωνος θεοῦ ci Empertius (Do Fu Bl): ψυχὴ δὲ Τέλωνος ἐπὶ τῆς codd (Bl Bk) i.e. Τελεῖς animam et virtutem pollicis ei, as interpreted by Meineke ad l. | 62 ἀστυ συγκλείσας ci Muretus (Ko Bl Do Bk Fu): ἀστυ συγκλείσας codd (St Bl) | 63 παραβοῶντων ci Dacier (Ko Bl Do Fu Bl ΔJacob): παραβοῶντων Bk: παραβοῶντων B F^a B: παραβοῶντων St Bl v | βραχέα x (Bl Bk Fu ΔJacob): βραχέα ci Bl: βραχέα B F^a: βραχέα x (Bl Bk Fu ΔJacob): βραχέα ci Meineke (H. Jacobi incl. dict. com. a.v.) | κωρῆς ci Kornis (Bl Fu Bl ΔJacob): κωρῆς codd Bl^a Bl^b | 64 θεχθεῖς v: θεχθεῖς ci Blam



XXIV Πλὴν ὑπ' οὐδενὸς ἐκινήθη τῶν τοιού-

Petition
despatched a
fleet against
Pelopon-
nesus, but
kingship
remains at
home and
does what
he can to
soothe the
provailing
irritation.
The Argive-
ans are
expelled
from their
homes and
their island
occupied by
cleansers
from
Athens;
Megara and
many towns
and villages
in Pelopon-
nesus are
ravaged.

των ὁ Περικλῆς, ἀλλὰ πρῶτος καὶ σωτή-
την ἀδοξίαν καὶ τὴν ἀπέχθειαν ὑφιστά-
μενος καὶ νεῶν ἑκατὸν ἐπὶ τὴν Πελο-
πόννησον στόλον ἐπέμπευ αὐτὸς οὐ
συνεξέπλευσεν, ἀλλ' ἔμεινεν οἰκουρῶν
καὶ διὰ χειρὸς ἔχων τὴν πόλιν, θρα-
πέυον δὲ τοὺς πολλοὺς ἔμεις ἀσχά-
λοντας ἐπὶ τῷ πολέμῳ διανομαῖς τε
χρημάτων ἀνελάμβανε καὶ κληρουχίας
ἔγραφε· Ἀλιγιήτας γὰρ ἐξέλασας
ἑκαστας δίδνειμι τὴν νῆσον Ἀθηναίων
τοῖς λαχοῦσιν. ἦν δὲ τις παρηγορία
καὶ ἀφ' ὧν ἔπασχον οἱ πολέμιοι. καὶ
γὰρ οἱ περιπλέοντες τὴν Πελοπόννησον
χώραν τε πολλὴν κάμας τε καὶ κόλιες

171 εἰς τὴν Μεγαρικὴν ἐφθειρε πᾶσαν. § καὶ
δῆλον ὅτι πολλὰ μὲν δρᾶντες κατὰ
τὴν κακὰ τοὺς Ἀθηναίους, πολλὰ δὲ
πᾶσχοντες ὑπ' ἐκείνων ἐκ θαλάττης,
οὐκ ἂν εἰς μῆκος τοσοῦτον πολέμου
προὔβησαν, ἀλλὰ ταχέως ἀπέυπον,
ὥσπερ ἐξ ἀρχῆς ὁ Περικλῆς προ-
ηγήρευσεν, εἰ μὴ τι δαιμόνιον ὑπερνα-

OE. XXIV § 11. 7 'τὴν δὲν πόλιν in quibusdam scriptum est'
St | 12 ἔγραφε B C F^o S (Co S^o Fu B^o AJacob Bergk) |
ἀέγραφε St Ko S^o Do Bk B^o v

§ 2 L 18 εἰς κάμας S | 20 ὅφρα ὅτι St B^o v; ὅφρα ἢ ὅτι C
(Valcob. Ko S^o Do Bk Fu AJacob) | κατὰ γὰρ καὶ S F^o S
(Fu B^o AJacob); κατὰ St Ko Do B^o v

ταῖσθ τοῖς ἀνθρωπίνους λογισμοῖς. human over-
sight, baffled
vν δὲ πρῶτον μὲν ἡ λοιμώδης ἐπέπεσε 8
ἐπὶ τὴν πόλιν καὶ κατενεμήθη τὴν ἀκμάζουσαν
φθορὰ καὶ κατενεμήθη τὴν ἀκμάζουσαν
ἡλικίαν καὶ δύναμιν ὑφ' ἧς καὶ τὰ
σώματα κακοῦμενοι καὶ τὰς ψυχὰς
παντάσασιν ἠγγιώθησαν πρὸς τὸν
Περικλέα, καὶ καθάπερ ἰατρὸν ἢ
πατέρα τῇ νόσῳ παραφρονησαντες
ἀδικεῖν ἐπεχείρησαν [ἀνα]πεισθέντες
ὑπὸ τῶν ἐχθρῶν, ὡς τὴν μὲν νόσον ἢ τοῦ
χωρῆτικῆς πλήθους εἰς τὸ ἄστυ συμφόρησι
ἀπεργάζεται, θέρους ἔργα πολλῶν ὁμοῦ χυθῆν ἐν
οἰκίμασι μικροῖς καὶ σκηνώμασι πυνηροῦς
ἠναγκασμένων διαιτᾶσθαι διαίταν οἰκουρῶν καὶ
ἀργὴν ἀντὶ καθαρᾶς καὶ ἀνασπασμένης τῆς
πρότερον, τούτου δ' αἰτίας ὁ τῷ πολέμῳ τὸν ἀπὸ
τῆς χάρας ἔχλον εἰς τὰ τεῖχη καταχέμενος καὶ
πρὸς οὐδὲν ἀνθρώποις τοσοῦτοις χρώμενος, ἀλλ'
εἰς τὸν ὥσπερ βοσκήματα καθευγμένους ἀναπιμ-
ελασθαι φθορᾶς ἀπ' ἀλλήλων, καὶ μηδεμίαν
μεταβολὴν μηδ' ἀναψυχὴν ἐκπορίζων.
XXV Ταῦτα βουλόμενός ἰᾶσθαι καὶ τι 1
παράλυτεν τοὺς πολέμους ἐκάτην The horrors
καὶ πενήκοντα καὶ ἐπλήρου, καὶ
did not

§ 3 L 23 καὶ καθάπερ ἰατρὸν of Bk (Ko S^o Bk Fu B^o AJacob).
Constructio est καὶ ἐπεχείρησαν ἀδικεῖν (αὐτῶν) καθάπερ ἀδι-
κόπων εἰ τοσοῦτοις παραφρονησαντες τὸν ἰατρὸν, et conabantur
cum nocere, ut facerent aegri, mentis de statu a et morbi deieci,
in medicum insanientes. καὶ καθάπερ πρὸς (eis F^o) ἰατρὸν St v,
which might be retained by transposing the καὶ before ἀδικεῖν
| 37 χωρῆσι S F^o (Fahr) | 38 ἀπεργάζεται S F^o S (Fu B^o
AJacob); ἐργάζεται St Ko S^o Do Bk B^o v

§ 4 L 40 ἀναγκασμένους S F^o (Fu); ἀναγκασμένων St S^o B^o v



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|

|

.....

πολλοὺς καὶ ἀγαθοὺς ἐπιλίτας καὶ ἰππέας ἀναβιβασάμενος ἐμελλεν ἀνάγεσθαι, ἡ μάχην ἐπιβὰ τοῖς πολίταις καὶ φόβον οὐκ ἐλάττωνα τοῖς πολεμοῖσι ἀπὸ τῆσδε ἰσχύος παρασχών. ἤδη δὲ πεπληρωμένων τῶν νεῶν καὶ τοῦ Περικλέους ἀναβιβηκότος ἐπὶ τὴν ἑαυτοῦ τριήρη τὸν μὲν ἤλιον ἐκλιπεῖν συνέβη καὶ γενέσθαι σκότος, ἐκπλαγήναι δὲ πάντας ὡς πρὸς μέγα σημεῖον. ὁρῶν οὖν ὁ Περικλῆς περίφοβον τὸν κυβερνήτην καὶ διηπορημένον ἀνίσχει τὴν χλαμύδα πρὸ τῶν ὄψεων αὐτοῦ καὶ παρακαλύψας ἠρώτησε, μή τι δεινὸν ἢ δεινὸν τινος οἰεταὶ σημεῖον· ὡς δ' οὐκ ἔφη "Τί οὖν" εἶπεν "ἐκεῖνο τούτου διαφέρει, πλὴν ὅτι μείζον τι τῆς χλαμύδος ἐστὶ τὸ πεποιηκὸς τὴν ἐπισκότησιν;" ταῦτα μὲν οὖν ἐν ταῖς σχολαῖς λέγεται τῶν φιλοσόφων. ἐκπλεύσας δ' οὖν ὁ Περικλῆς οὐτ' ἄλλο τι δοκεῖ τῆς παρασκευῆς ἄξιον δρᾶσαι, πολιορκήσας τε τὴν ἱερὰν Ἐπιδαυρον ἐπιβὰ παρασχούσας ὡς ἀλωσομένην ἀπέτυχε διὰ τὴν νόσον. ἐπιγενομένη γὰρ οὐκ αὐτοῦς μόνον, ἀλλὰ καὶ τοὺς ὅπισσόν τῇ στρατιᾷ συμμίξαντας προσδιέφθειρεν. ἐκ τούτου χαλεπῶς διακειμένους τοὺς Ἀθηναίους πρὸς αὐτὸν ἐπειράτο παρηγορεῖν καὶ ἀναθαρρύνειν.

OH. XXXV § 2 l. 18 τῶν ὄψεων B F^a S (Fu B¹ A Jacob): τῆς ὄψεως St B¹ B² v
§ 2 l. 25 ἱερὰ: Cobet et Lambr., but see explanatory note

κειν. οὐ μὴν παρέλυσε τῆς ὀργῆς οὐδὲ μετέπεισε ἄπρότερον ἢ τὰς ψήφους λαβόντας ἐπ' αὐτὸν εἰς τὰς χεῖρας καὶ γενομένους κυρίου ἀφαιέσθαι τὴν στρατηγίαν καὶ ζημιῶσαι χρήμασιν, ὃν ἀριθμὸν οἱ τὸν ἐλάχιστον πεντακαίδεκα τάλαντα, πενήτηκοντα δ' οἱ τὸν πλείστον γράφουσιν. ἐπεγράφη δὲ τῇ δίκῃ κατήγορος, ὡς μὲν Ἰδομενεὺς λέγει, Κλέων, ὡς δὲ Θεόφραστος, Σιμμίας· ὁ δὲ Ποντιακὸς Ἡρακλείδης Λακρατείδαν εἶρηκε.

XXXVI Τὰ μὲν οὖν δημόσια ταχέως ἐμελλε παύσεσθαι, καθάπερ κέντρον εἰς τοῦτο ἅμα πληγῇ τὸν θυμὸν ἀφεικότων τῶν πολλῶν· τὰ δ' οἰκεία μοχθηρῶς εἶχεν αὐτῷ, κατὰ τε τὸν λοιμὸν οὐκ ὀλίγου ἀποβαλόντι τῶν ἐπιτηδείων καὶ στάσει διατεταραγμένα πάρωθεν. ὁ γὰρ πρεσβύτερος αὐτοῦ τῶν γνησίων υἱῶν Ἐάνθιππος φύσει τε δαπανηρὸς ὢν καὶ γυναικί νέε καὶ πολυτελεῖ συνοικῶν, Τισάνδρου θυγατρὶ τοῦ Ἐπιλύκου, χαλεπῶς ἔφερε τὴν τοῦ πατρὸς ἀκρί-

Pericles deposed from his office of strategus by a vote of the ecclesia, and sentenced to a heavy fine for supposed embezzlement. His old opponent Cleon is said to have been among the leaders of the prosecution.

His private misfortunes rendered the bitterness of his fall more acute. The elder of his two sons, Xanthippus, who had been on bad terms with his father for some time, avenged himself by spreading scandalous stories about him.

§ 4 l. 31 παρέλυσε τῆς ὀργῆς ci Bl ci Thuo. II 65 (Fu A Jacob): παρέλυσεν τὴν ὀργήν A G: ἔλυσε τ. ὀργήν St v | 40 Σιμμίας vulgo: Σιμίας (ex simi) ci Cobet | 41 Λακρατείδαν ci Cobet ci Arist. Ach. 220: Λακρατίδαν v

OH. XXXVI § 1 l. 2 παύσεσθαι B F^a S ci Rk (Fu B¹ A Jacob): παύσασθαι B¹ Bk B¹ v | εἰς τοῦτο ci Bl A Jacob: εἰς τοῦτον B¹ Bk Fu v | 3 ἅμα <τῷ> πλεονάζει ci Ko | 5 κατὰ τε Bl v: κατὰ S (Fu) | 7 διατεταραγμένα ci H Sauppe (Fu Bl A Jacob): διατεταραγμένων ci Rk (Ko B¹ Bk): διατεταραγμένων St v | 8 πρεσβύτερος ci Bl (Fu A Jacob): πρεσβύτερος v | 9 δαπανηρὸς B A G (St B¹ Bl): ποικίλος v

βειαν γλίσχρους καὶ κατὰ μικρὸν αὐτῷ χορη-
 γουόντες. πέμψας οὖν πρὸς τινα τῶν φίλων
 178 ἔλαβεν ἀργύριον ὅτι τοῦ Περικλέους κελύσαντος.
 ἐκείνου δ' ὕστερον ἀπαυθύντος, ὁ μὲν Περικλῆς
 καὶ δίκην αὐτῷ προσέλαχε, τὸ δὲ μεράκιον ὁ
 Εἰάνθιππος ἐπὶ τούτῳ χαλεπῶς διατεθεὶς ἐλοι-
 γόρατι τὸν πατέρα, πρῶτον μὲν ἐκφέρων ἐπὶ
 ἄλλωτι τὰς εἰκοσι διατριβάς αὐτοῦ καὶ τοὺς
 2 λόγους, οὗτοι ἐποιεῖτο μετὰ τῶν σοφιστῶν. πεντ-
 ἄθλου γὰρ τινος ἀκοιτίῳ πατάξαντος Ἐπίτιμον
 τὸν Φαρσάλιον ἀκουσίως καὶ κτείναντος ἡμέραν
 ἑλθὼν ἀναλώσει μετὰ Πρωταγόρου διαπορούντα,
 πότερον τὸ ἀέντιον ἢ τὸν βαλόντα μᾶλλον ἢ
 τοὺς ἀγνωθῆναι κατὰ τὸν ἠρότατον λόγον
 αἰτίους χρῆ τοῦ πάθους ἡγεῖσθαι. πρὸς δὲ
 τούτους καὶ τὴν περὶ τῆς γυναικὸς διαβολὴν ὑπὸ
 τοῦ Εἰάνθιππου φησὶν ὁ Στησιμβροτος εἰς
 τοὺς πολλοὺς διασπαρήναι, καὶ ἄλλας ἀνήκεστον
 3 ἄχρι τῆς τελευταίας τῆ νεανίσκου πρὸς τὸν πατέρα
 παραμείναι τὴν διαφορὰν· ἀπέθανε γὰρ ὁ
 Εἰάνθιππος ἐν τῷ λοιμῷ νοσήσας.
 ἀπέβαλε δὲ καὶ τὴν ἀδελφὴν ὁ Περικλῆς
 τότε καὶ τῶν κηδεστῶν καὶ φίλων τοὺς
 4 πλείστους καὶ χρησιμωτάτους πρὸς
 τὴν πολιτείαν. οὐ μὴν ἀπεῖπεν οὐδὲ
 προὔδεικε τὸ φρόνημα καὶ τὸ μέγεθος

He fell a
 victim to the
 plague,
 without
 being recon-
 ciled to his
 father;
 Pericles did
 not feel his
 loss nor that
 of so many of

l. 18 γλίσχροι vulgo: γλίσχροι C (Ko Cobet)
 § 2 l. 17 (ὁ Εἰάνθιππος) cf Cobet | 21 ἐκέρων B F^a S cf
 H² Sauppe Cobet (Fu Bl Δ Jacob): ἐκέρων Bk Bv. Cp. a. 28 l. 17
 § 3 l. 23 κτείναντος F^a S (Ko Fu): κατακτείναντος St Bl Rk
 Bl Δ Jacob v | 25 τὸν βαλόντα μᾶλλον B F^a S (Fu Bl² Δ Jacob):
 τὸν βαλόντα St Ko Bl Bk Bl² v

τῆς ψυχῆς ὑπὸ τῶν συμφορῶν, ἀλλ' οὐδὲ
 κλαίων οὔτε κηδεύων οὔτε πρὸς τάφῳ
 τινὸς ὄφθη τῶν ἀναγκαίων, πρὶν γε δι'
 καὶ τὸν περιλοιπὸν αὐτοῦ τῶν γνησίων
 υἱῶν ἀποβαλεῖν Πάραλον. ἐπὶ τούτῳ δὲ
 5 καμφθεὶς ἐπειράτο μὲν ἐγκαρτερεῖν τῷ ἥθει καὶ
 διαφυλάττειν τὸ μεγαλόψυχον, ἐπιφέρειν δὲ τῷ
 νεκρῷ στέφανον ἠτήθη τοῦ πάθους πρὸς τὴν
 6 βίβιν, ὥστε κλαυθμόν τε ρῆξαι καὶ πλήθος ἐκχέαι
 δακρύων, οὐδέποτε τοιοῦτον οὐδὲν ἐν τῷ λοιμῷ
 βίβιν πεποιηκώς.

XXXVII Τῆς δὲ πόλεως πειρωμένης τῶν ἄλλων
 στρατηγῶν εἰς τὸν πόλεμον καὶ ρητόρων,
 1 ὡς δ' οὐδεὶς βάρος ἔχων ἰσόρροπον οὐδ'
 ἀξίωμα πρὸς τοσαύτην ἐχέγγυον ἡγε-
 2 μονίαν ἐφαίνετο, ποθούσης ἐκείνων καὶ
 καλούσης ἐπὶ τὸ βῆμα καὶ τὸ στρατή-
 3 γιον, ἀθυμῶν καὶ κείμενος οἴκοι διὰ
 τὸ πένθος ὑπ' Ἀλκιβιάδου καὶ τῶν
 4 ἄλλων ἐπίεσθη φίλων προελθεῖν.
 ἀπολογησαμένου δὲ τοῦ δήμου τῆν
 5 ἀγνωμοσύνην τὴν πρὸς αὐτὸν ὑποδεξά-
 6 μενος αὐτίς τὰ πρῶγματα καὶ στρατηγὸς
 αἰρεθεὶς ἤτήσατο λυθῆναι τὸν περὶ τῶν νόθων

his friends
 and relatives,
 but on the
 death of his
 second son
 Paralus, he
 was entirely
 crushed by
 the blow.

He was
 greatly hit
 by the city,
 after it had
 made trial
 of other
 generals and
 statesmen.
 He is
 induced by
 Alcibiades
 and others
 to resume
 the adminis-
 tration of
 affairs, and is
 re-appointed
 strategus.

§ 4 l. 40 οὐτε κηδεύων οὔτε cf Bl² Jb: οὐδὲ κηδεύων οὐδὲ Fu v
 | 42 γνησίων υἱῶν B F^a S (Fu Bl² Jb): γνησίων Bl Bk Bl² v
 CH. XXXVII § 1 l. 3 ὡς δ' οὐδεὶς . . . ποθούσης cf Bekker (Bl²
 Bl Jb): ὡς οὐδεὶς . . . ποθούσης δ' St Bl² v: οὐδεὶς S (Fu) |
 5 ποθούσης § 17 κείμενος v: καθήμενος cf Cobet
 § 2 l. 11 τῶν πρὸς αὐτὸν S (St Ko Fu Bl²) v: πρὸς αὐτὸν A G
 F^a (St Do Bk Bl²) | 13 the old reading εἰσγγύστε retained by
 St has been discarded by modern odd



νόμον, ἐν αὐτῷ εἰσηγησέη προτέρων, ὅτι μὴ
παντάσασιν ἐρημία διαδοχῆς [τὸν οἶκον] ἐκλίποι·¹⁵
τοῦτομα καὶ τὸ γένος. εἶχε δ' οὕτω τὰ περι-
τὸν νόμον. ἀκμάζων ὁ Περικλῆς ἐν τῇ
πολιτείᾳ πρὸ πάντων πολλῶν χρόνων καὶ
παῖδας ἔχων, ὥσπερ εἰρηται, γησιότι
νόμον ἔγραψε, μόνου Ἀθηναίου εἶναι
τοῦς ἐκ τριῶν Ἀθηναίων γεγονότας.
ἐπεὶ δὲ τοῦ βασιλείου τῶν Αἰγυπτίων
δωρεῖαν τῷ δήμῳ πέμψαντος τετρα-
κισμυρίου πυρῶν μεδίμουσι ἔδει δια-
νέμεσθαι τοὺς πολίτας, πολλοὶ μὲν
ἀνεψύοντο δίκαι τοῖς νόμοις ἐκ τοῦ
γράμματος ἐκείνου τίως διαλαθάνουσι καὶ
παρορωμένοι, πολλοὶ δὲ καὶ συκοφαντήμασι
περίεπιπτον. ἐπράθησαν δ' οὖν ἀλόντες ὀλίγη
πεντακισχιλίων δράττους, οἱ δὲ μέναιτες ἐν τῇ
πολιτείᾳ καὶ κριθέντες Ἀθηναῖοι μύριοι καὶ
τετρακισχιλίοι καὶ τεσσαράκοντα τὸ πλῆθος
ἐξήτάσθησαν. ὄντος οὖν δεινοῦ τοῦ κατὰ
τεσσότων ἰσχύσαντα τὸν νόμον ὑπὲρ αὐτοῦ πάλιν
ἰδίᾳ λυθῆναι τοῦ γράψαντος, ἢ παροῦσα δυστυχία

1. 15 B¹ and Jb follow Madvig in bracketing τὸν οἶκον so that ἐκλίποι may be intensive 'should fall,' 'become extinct.' Or. Lys. c. 31, 4 οὐ τελευτήσαντος ἄρα τὸν γένος ἐξέλιπεν, Rom. c. 18, 1 τοῦτομα τῆς Τυρτίας ἐξέλιπε

§ 3 L. 27 ἀλασθένουσι καὶ παρορωμένοι cf ΗΒαυρρο (Fu B1 Jb); ἀλασθένουσι καὶ παρορωμένοι γ

§ 4 L. 29 γ' οὐν B F² S (B¹ Jb); οὐν S1 Bk B1¹ Fu γ

§ 5 L. 33 τὸ δ' α. γ. ἰσχύσαντα τὸν νόμον ἐν' αὐτῷ οὐδὲν ἰδίᾳ λυθῆναι cf Bk (B1); τὸν α. γ. ἰσχύσαντα νόμον B C F² S corr (τὸν νόμον γ) Ko S1 Do Bk Fu § 34 ἐν' αὐτῷ S1 Bk Fu γ; ἐν' αὐτῷ B1 Jb; ἐντὸς αὐτοῦ cf Holzappel § 35 λυθῆναι B C F² S (Ko S1 Do Bk Fu B1 Jb); ἀλασθέναι St γ

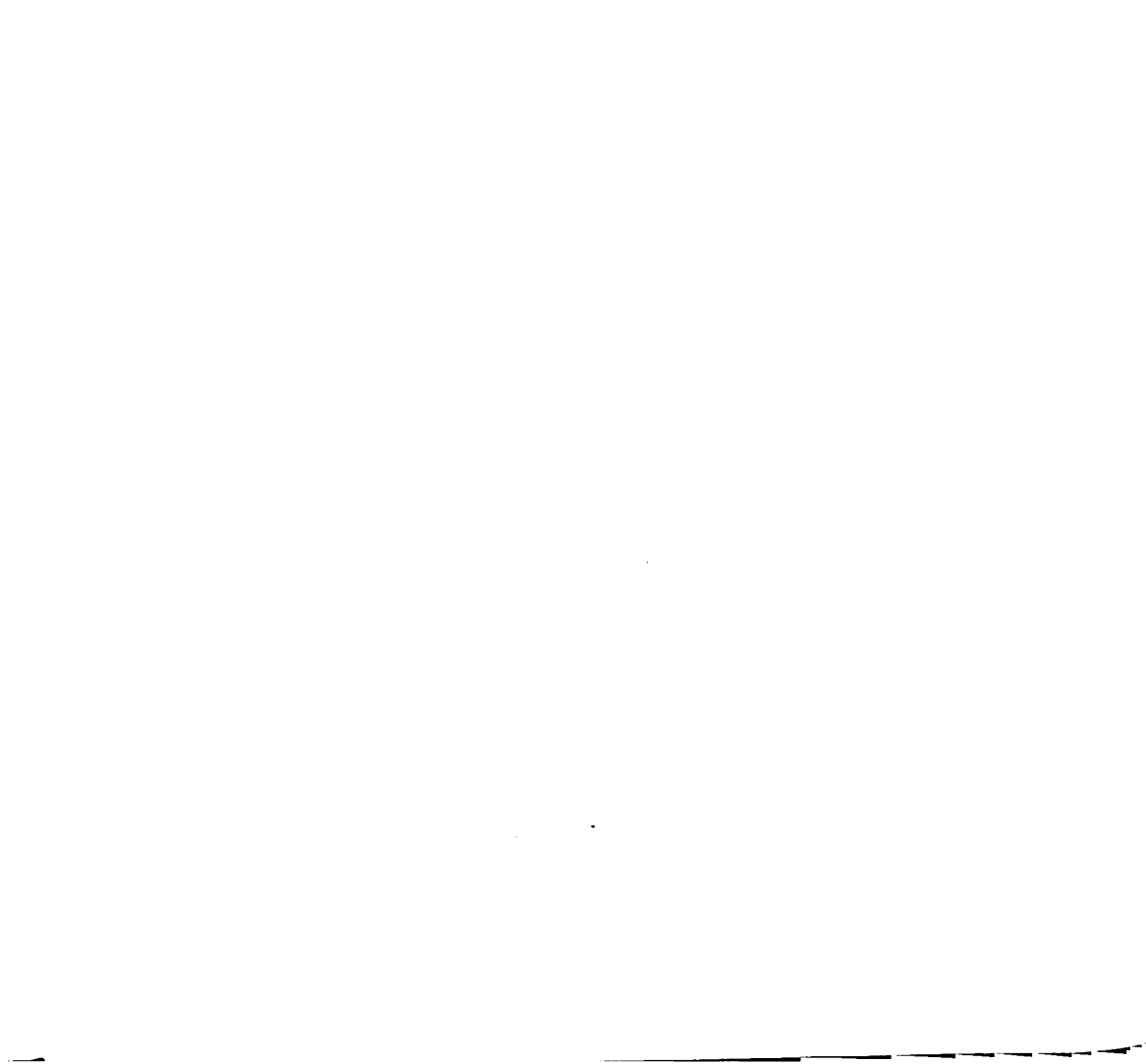
τῷ Περιελαί περι τὸν οἶκον ὡς δίκην τινὰ
δεδωκότι τῆς ὑπεροψίας καὶ τῆς μεγαλαυχίας
ἐκείνης ἐπέκλασε τοὺς Ἀθηναίους, καὶ δόξαντες
αὐτὸν νεμεσητά τε παθεῖν ἀνθρωπίνων τε δαΐσθαι
συνεχώρησαν ἀπογράψασθαι τὸν νόμον εἰς τοὺς
φράτερας, ὄνομα θέμενον τὸ αὐτοῦ. καὶ τοῦτον
μὲν ὕστερον ἐν Ἀργινοῦσαις καταναυμαχίσαντα
Πελοποννησίου ἀπέκτεινεν ὁ δῆμος μετὰ τῶν
συστρατῆγων.

XXXVIII Τότε δὲ τοῦ Περικλέους εἶκεν ὁ
λοιμὸς λαβέσθαι λαβὴν οὐκ ὀξεῖαν, ὡσπερ
ἄλλων, οὐδὲ σύντονον, ἀλλὰ βληχρὰ τινι νόσῳ καὶ μῆκος ἐν ποικί-
λαις ἐχούσῃ μεταβολαῖς διαχρωμένην τὸ σῶμα
σχολαίως καὶ ὑπερέϊκουσαν τὸ φρόνημα τῆς
ψυχῆς. ὁ γοῦν Θεόφραστος ἐν τοῖς Ἑθικοῖς
διαπορήσας, εἰ πρὸς τὰς τύχας τρέπεται τὰ ἦθη
καὶ κινούμενα τοῖς τῶν σωμάτων πάθεσιν
ἐξίσταται τῆς ἀρετῆς, ἰστόρηκεν, ὅτι νοσῶν ὁ
Περικλῆς ἐπισκοπούμενος τινὲ τῶν φίλων δέξεται
περίεπιπτον ὑπὸ τῶν γυναικῶν τῷ τραχήλῳ
περιηρημένον, ὡς σφόδρα κακῶς ἔχων, ὅποτε
καὶ ταύτην ὑπομένοι τὴν ἀβελτερίαν. ἦδη δὲ
πρὸς τῷ τελευτῶν ὄντος αὐτοῦ παρακαθήμενοι

1. 36 τινὲς vulgo; ἰκανῶν cf Cobet § 39 ἀνεμνησται, non εἶπεσιν αὐτοματικῶς ἰσχυρίσασθαι cf Bk § ἀνθρωπίνων B F² S cf Bryan (B¹ Jb); ἀνθρωπίνων St S1 Bk Fu B1¹ § 41 φράτερας cf Cobet cf Arist. An. 1069; φράτερας γ § 42 ἀργινοῦσαι B

OR. XXXVIII § 1 L. 1 τότε δὲ καὶ cf Bk § 3 ἀλλ' ἀβληχρὰ S

§ 3 L. 15 παρακαθήμενοι, αὐτοῖσιν O cf Cobet cf Charit. p. 130 φῶθι Καλλιπρῆ μὲν ἐπὶ χειρῶν αὐτοῦ ἀνακαμψή... Χειρῶν δὲ αὐτῆς παρακαθήμενος ubi vulgatar παρακαθήμενος; τὰρ ἀλλοτὸς ἐστὶ τερῶν propter comparandū similitudinem ubique temere



τῶν πολιτῶν οἱ βέλτιστοι καὶ τῶν φίλων οἱ
 περιέντες λόγον ἐποιούντο τῆς ἀρετῆς καὶ τῆς
 δουλείας, ὅση γένοιτο, καὶ τὰς πράξεις ἀνεμε-
 τρούτο καὶ τῶν τροπαίων τὸ πλήθος· ἐντὸς γὰρ
 ἦν ἡ στρατηγῶν καὶ νικῶν ἔστησεν ὑπὲρ τῆς
 πύλεως. ταῦτα ὡς οὐκέτι συνιέντος, ἀλλὰ
 καθηρημένου τὴν αἰσθησιν αὐτοῦ διελέγοντο
 πρὸς ἀλλήλους· ὁ δὲ πᾶσι ἐτύγγανε τὸν νοῦν
 προσεσχηκῶς καὶ φθεγγόμενος εἰς μέσον ἔφη
 θαυμάζειν, ὅτι ταῦτα μὲν ἐπαινοῦσιν αὐτοῦ καὶ
 μνημονεύουσιν, ἡ καὶ πρὸς τύχην ἐστὶ
 κοινὰ καὶ γέγονεν ἤδη πολλοῖς στρατη-
 γοῖς, τὸ δὲ κάλλιστον καὶ μέγιστον οὐ λέγουσιν.
 “Οὐδεὶς γὰρ” ἔφη “δὲ ἐμὲ τῶν ὄντων Ἀθηναίων
 μέλας ἰμάτιον περιβάλλω.”

XXXIX Θαυμαστὸς ὄν ὁ ἀνὴρ οὐ μόνον τῆς

ἐπικειρίας καὶ πραότητος, ἦν ἐν πράγ-
 μασι πολλοῖς καὶ μεγάλαις ἀπεχθείας
 διετήρησεν, ἀλλὰ καὶ τοῦ φρονήματος,
 εἰ τῶν αὐτοῦ καλῶν ἠγεῖτο βέλτιστον εἶναι τὸ
 μῆτε φθόνῳ μῆτε θυμῷ χαρισσάσθαι μηδὲν ἀπὸ
 τηλικαύτης δυνάμεως, μηδὲ χρῆσασθαι τινι τῶν
 ἐχθρῶν ὡς ἀνηκίστῳ. καὶ μοι δοκεῖ τὴν
 μαιρακιδίην καὶ σοβαρὰν ἐκείνην προσωνομίαν
 ἐν τούτῳ ποιεῖν ἀνεπίφθονον καὶ πρόπουσαν,
 ὅταν εὐμένεος ἦτος καὶ βίον ἐν ἐξουσίᾳ καθα-
 ροῦσιν αὐτῶν (Fa Jb); περιεσφύμενος St Bl v | 17 λέγου
 ἐπινοῦντο < περι > | Cobet (Jb but substituting λέγων)

§ 4 l. 26 προσεσχηκῶς ἐστὶ | Bergk | 29 Cobet αὶ τῶν πολιτῶν for
 τῶν ὄντων and del Ἀθηναίων; 'gloriat' Pericles civitum maximam
 ac accomitante damnatum esse nocentem'; ἐπὶ τῶν τούτων | Bergk
 OE. XXXIX § 1 l. 5 εἶπεν ὡς τῶν ὄντων καλῶν ἠγεῖτο B F^a

ρὸν καὶ ἀμείνων Ὀλύμπιον προσαγορεύεσθαι,
 καθότι τὸ τῶν θεῶν ἡένος ἀξιόμην αἴτιον
 μὲν ἀγαθῶν, ἀναίτιον δὲ κακῶν πεφικὸς ἄρχιον
 καὶ βασιλεύειν τῶν ὄντων, οὐχ ὥσπερ οἱ
 ποιηταὶ συνταράττοντες ἡμᾶς ἀμαθιστάταις ἡ
 δόξαις ἀλίσκονται τοῖς αὐτῶν μυθεύμασι, τὸν
 μὲν τόπον, ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν,
 ἀσφαλὲς ἔδος καὶ ἀσάλευτον καλοῦνται, οὐ
 πνεύμασιν, οὐ νέφεσι χρώμενον, ἀλλ' αἰθέρα
 μαλακῆ καὶ φωτὶ καθαροτάτῳ τὸν ἅπαντα
 χρόνον ὁμαλῶς περιλαμπόμενον, ὡς τοιαύτης
 τινὸς τῆ μακαρίῳ καὶ ἀθανάτῳ διαγωγῆς μάλιστα
 προεούσης, αὐτοὺς δὲ τοὺς θεοὺς παραχρῆς καὶ
 δυσμενείας καὶ ὀργῆς ἄλλων τε μεστοῦς παθῶν
 ἀποφαίνοντες οὐδ' ἀνθρώπων νοῦν ἔχουσι προση-
 κόντων.

Ἄλλὰ ταῦτα μὲν ἴσως ἂ
 ἑτέρας δόξει πραγματείας εἶναι. τοῦ δὲ Περικ-
 κλέους ταχεῖαν αἰσθησιν καὶ σαφῆ πόθον
 Ἀθηναίοις ἐνεργάζετο τὰ πράγματα.
 καὶ γὰρ οἱ ζῶντος βαρυνόμενοι τὴν
 δύναμιν ὡς ἀμαυροῦσαν αὐτοῦς, εὐθὺς
 ἐκ ποδῶν γενομένου κειράμενοι βητόρων
 καὶ δημαγωγῶν ἑτέρων ἀνωμολογοῦντο
 μετριώτερον ἐν ὄψεσιν καὶ σεμνότερον ἐν

His great
 merits were
 not fully
 recognized
 until after
 his death,
 which
 caused
 unkindness
 against

§ 2 l. 13 [Ὀλύμπιον προσαγορεύεσθαι] | ci Reiske
 § 3 l. 17 μυθεύμασιν (μυθεύμασι B F^a) | S (S¹ Fa B¹ Jb);
 ταύμασι St S¹ Bk B¹ v | 19 ἐν πνεύμασιν ἐν νέφεσιν St S¹ Fa
 v; ὄντων π. ὄντων π. | B¹ (Jb); ὄντων π. ὄντων π. B F^a | 20 αἰθέρα
 B F^a | B¹ Fa Jb); αἰθέρα St S¹ v | 21 καθαροτάτῳ B F^a | Fa
 B¹ Jb); καθαροῦ St S¹ Bk v | 23 ταυτέων τούτοις B F^a | Fa
 B¹); ταυτέων St Bk B¹ v | 26 προσεσχηκῶς v; προσεσχηκῶς
 Cobet α l. 7, 1; c. 5, 2



ἔπραττε μὴ φύσαι τρόπον· ἢ ὅ ἐπίφθονος
 ἰσχύϊ ἐκείνη, μοναρχία λεγομένη καὶ τυραννίς
 πρότερον, ἐφάνη τότε σωτήριον ἔργον τῆς πολι-
 τείας γενομένη· τοσαύτη φόβος καὶ πλήθος
 ἐπέκειτο κακίας τοῖς πράγμασιν, ἣν ἐκείνοι
 ἀσθενῆ καὶ ταπεινῆ ποιῶν ἀπέκριντε καὶ
 κατακάλυον ἀήκεστον ἐν ἔξουσίᾳ γενέσθαι.

§ 51. 42 ὁ ἔκδοξος B O P S (Fu H² Jb): ἔκδοξος St Ko Bl
 Do Bk H¹ v; καὶ ἔκδοξος αὐτοῦ Bergk

EXPLICIT TEXTUS

COMMENTARY ON
 PLUTARCH'S
 LIFE OF PERICLES

3. ἀγαπῶντος, 'fondling.' Cp. the Homeric use of φιλεῖν, 'to treat kindly,' 'to manifest affection for,' *Il.* vi 15, *Od.* v 136.

4. Καίσαρ: probably Caesar Augustus (ὁ σεβαστός), with whose other utterances recorded by his biographer Suetonius (cc. 32, 42) the severe rebuke here administered was in keeping. ὡς ἔοικεν, *ut fertur*, 'as it seems,' i.e. appears from the testimony of men, frequently so used by Plut., as c. 5, 1; c. 30, 2, *Them.* c. 3, 2, *Arist.* c. 3, 4; c. 5, 6, *Agis* c. 21, 1, *Tib. Gr.* c. 8, 4; c. 10, 3, *Mor.* p. 162 c. d . . . ὅτ: indirect questions keep generally the tense and negative of the direct. So *Sol.* c. 29, 5 ἠρώτων εἰ τοσαύτων ἐπιπέτων οὐκ ἀποχθόμενοι τρεκαῖα φροῦδόμενοι, *Arist.* c. 49, 2 ἐρωτῶν τοὺς πολλοὺς εἰ νόμοι κατὰ τῶν πολλῶν οὐκ ἔχουσιν. But *Pelop.* c. 29, 7 τοὺς Θηβαίους ἐρωτῶν εἰ μὴδὲν αὐτοῖς καλῶς πέπραται δὴ μὴ πλ., *Caec.* c. 56, 2 εἴθε εἰ μὴδὲν αἰδέσθαι λαβόντες αὐτῶν ἄγχιμασι τοῖς παιδαρίαι, *Gal.* *mil.* c. 22, 5 εἰ δ' ἄλλῃ τῇ μὴ καλῶς πέπραται τὰ περὶ τῶν γέμων ἐπινοεῖται.

6. ἀρχοντικῆς ἀσφάτου, 'in a very imperious fashion.' Plut. uses ἡγεμῶν for 'chief magistrate' or 'emperor,' *Cic.* c. 2, 1, *Gal.* c. 16, 3. τὸ φῶτα φιληγμένον, 'the natural propensity to love.' *Sol.* c. 7, 2 ἔχουσι πὶ τῆς ψυχῆς ἀγαπτικῆς ἐν ταυτῇ καὶ πεφουκίας, ὅσων ἀισθάνονται καὶ θαυμάσιαι καὶ μακροῦται, ὅσων καὶ φιλεῖν.

8. καταναλίσκουσας εἰς, 'lavishing,' 'wasting on.' Cp. c. 22, 1, *Mor.* 351 A τὸ ἴσταν μέρος τοῦ βίου καταναλίσκουσας εἰς ἕνα λόγον, *Xen. Cyr.* vi ii 30. ἀφαιλέμενον, 'whence it (sc. τὸ φῶτα φιληγμένον) is due to mankind.'

§ 1. 9. ἀρα in interrogationibus simplicibus non raro ita usurpatur, ut interrogatio vim habeat enunciati modesti vel dubitanti affirmantis; H. Bonitz *Ind. Arist.* 90^b.

10. λόγων ἔχει, 'is it agreeable to reason,' 'rational!' Cp. *Num.* c. 4, 3 καὶ οὐκ λόγων ἔχει τὸν θεόν, ὃς φέδμενον οὐδὲ φιλοῦται ἀλλὰ φιλοῦσθαι ἔχει, τοῖς ἀεικρίτοις ἀρεταῖς ὁμοίῳ σπουδίαι, c. 16, 2 ἄλλοι δὲ καὶ λόγων ἔχει τὸν βίβριον ἄρα ἀποκρίμενον ἐπὶ τοῦ ἱερῶδου ἁρτίου ἰσχυροῦσθαι, *Caec.* c. 1, 2 ἄρα λογίσιον ἄρα εἰς λόγον ἀποκρίμενον οὐδὲ τρεκαῖα.

11. τοὺς καταναρμάνους τοῦτο, sc. τῷ φιλοπαθῆ καὶ φιλοθεάμεναι: cp. *Luc.* c. 35, 1 εἰς ταῦτα τῷ πλοῦτῳ μῶδον καταναρμάνου, *Arist.* c. 6, 5 μαρμάνου εἰς φέδαι καὶ τόνου μαρμαρμάνου τὸ τῆς ψυχῆς εἴδημα καταναρμάνου. πρὸς τὰ μαρμάνους ἀρα σπουδῆ, 'for objects not deserving any serious attention.' Cp. *Nic.* c. 7, 2 ἔργον εἰς τὸν σπουδῆς, *Dem.* c. 23, 2 ἔχλων σφραγματῶν οὐκ εἰς τὸν σπουδῆς ἀσφάτου. Observe that μαρμάνους in the normal usage, the expression being general and indefinite; so *Gal.* *mil.* c. 46, 5 ὅτ τὰ μαρμάνους εἰς τὸν φροῦδῆ καταναρμάνου.

13. τῆ . . . ἀισθάνου is not, as Sintonis takes it, dependent on 4 ἀσφάτου but, as τῷ τῷ l. 17, an instrumental dat. dependent on θαυμάσιαι. Translate: 'For whereas with sense, apprehending, as it does, by a merely passive impression the objects that fall in its way, we cannot help observing every sensible object, be it of use or not; with his intellect, on the other hand, if he chooses to exercise it, a man has the natural faculty of turning himself from time to time and shifting with the greatest ease to what he pleases' (or 'according as he pleases').

§ 1. 19. τὸ θαυμάσιον is opposed to τῶν προστηγχεῖστων.

Sintonis compares *Demetr.* c. 1, 1 ἄσθασιν οὐδὲν τι μᾶλλον ἐστὶ λαμπρῶν ἢ μακρῶν διαγρίσιν γέροντος, οὐδὲ γλαυκῶν ἢ σιαγῶν, οὐδὲ μακρῶν καὶ εὐκλείων ἢ σιαγῶν καὶ ἀσπίτων, ἀλλ' ἔργον αὐτῶν ἐκείνων ἐπιτηγχεῖστων ἐπὶ δὲ σάτων τι ἀσπίσθαι καὶ ἀσπίσθαι πρὶν τὸ φροῦδῆ ἀσπίσθαι.

20. ὅσων μακροῦται. ἔνα . . . τρέφεται τῷ θαυμάσιῳ, 'in order that he may receive nourishment from contemplation.'

22. ἀσφάτου sc. ἐστὶ, 'is suitable to.' τὸ ἀσφάτου, 'freshness,' 'brightness.' Cp. *Mor.* 54 B εἰ γράφῃ ἀσφάτου χροῖα καὶ βάρματα μωροῦσιν, 395 B εἰσάματι τοῦ χαλεοῦ τὸ ἀσφάτου ὡς προσκειῖται βαφῇ κύνων ἐπιδιδάσκων, *Lucian Nigr.* c. 18 τῶν χροῖα τὸ ἀσφάτου ἐπιεικτεῖται.

23. τρέφει, 'sustains,' 'strengthens.'

24. τῷ χαίρων sc. αὐτοῦ, 'because of the delight it (sc. ἡ δόξα) takes in them.'

25. πρὸς τὸ εὐκλείον ἀγαθόν, 'to its proper good' i.e. to virtue and wisdom. Cp. *Mor.* 789 F τῷ φέροντι ἢ τὸ εὐκλείον ἀγαθόν καὶ τέλειον ἐν γῆρι μάλιστ' ἢ φέσει ἀποβήσων.

κεκαλλῆ, *prolocut.* In this sense the middle only is found in Attic prose.

§ 1. 26. ταῦτα sc. τὰ θεάματα. τοῦτο δ' ἀρετῆ, 'that spring from moral worth.' Cp. c. 2, 3 τὸν δ' ἀρετῆς (ἀγαθῶν).

27. ἔφλον, 'emulation.' ἀγαθῶν εἰς μίμωσιν: cp. *Mor.* 384 F τῇ ψυχῇ ἀρετῶν ἐπιπέτων ἀγαθῶν ἐστὶ τῶν ἀφῶτων.

28. τοὺς ἰσσηρόμεσων, 'in those who are cognisant of them.' Cp. c. 2, 3. τῶν ἄλλων sc. ἔργων, a genitive at the head of the sentence in loose relation to and unconnected with the construction of what follows. Cp. *Xen. Oecon.* c. 3, 11. The constraining order is ἀρετῆ πρὸς τὸ τρέφει οὐκ οὐδὲ ἀκαλοῦσθαι τῷ θαυμάσιον τὸ πρᾶξόν.

29. ὡς ἐπὶ τῶν . . . ἀλουργῶν (ἀλουργῶν), 'as in the case of purple dye.' Cp. *Aesch. Agam.* 946 ἐπὶ τῶν ἀλουργῶν.

30. μὲν,—84, 'although,—yet.' μαρμάνους, 'perfumers.'



lit. 'those who prepare unguents by boiling (ψύσσει).' Cp. Arist. *Lys.* 946 κἀμὸς ἀπόλων ὁ πρότος ἐψύσσει μύρον.

24. ἡπόρητα βαναύσους, 'we regard them as sordid,' 'ignoble.' Cp. Athenae. XIII 612 D Σοκράτους τῆν χρεῖαν τῶν μύρων ἀποδομαίνοντας, Σέλιωνος δὲ τοῦ νομοθέτου οὐδ' ἐπιπρόσωτος ἀδελφὲν τοιαύτην (sc. τῆς μορφῆς) προλαττασθαι εἶχον.

The βαναύσων ἀνάγκη, 'mechanical and sedentary arts' (properly such as required the fire to work by; Elym. Magn. βαναύσας: κυριώτερον τῆν τεχνικὴν ἐκ τῆν ἀργυροποιῶν: βάνος γὰρ ἡ εἰσότης εἴρηται: καταβάνω δὲ ἡ ἀπόσις ἐν στήνᾳ χειροτέχνῳ), as Socrates tells us in Xen. *Oecon.* c. 4, 3 εἰσότης ἀποδομένη πρὸς τῶν πόλεων καταλυμαίνονται γὰρ τὰ καὶ σωματικῶς, ἴσως δὲ καὶ τῶν ἐπιμελούμενων ἀναγκάζονται καθύστερον ἐπινοήσαντες καὶ οὐκ ἐπὶ τῶν καλῶν ἀρτιστότεροι γίνονται. καὶ ἀσχολίαι δὲ 4, 2. In ecclesiastical writers (Chrysostom, Clemens Alexandrinus) they came to signify the arts that minister to luxury and mere comfort.

§ 1. 36. καλῶς (εἰ. ἡρόω) goes with ἔφη. Ἄντισθένης: Antisthenes of Athens (fl. a.c. 366), the well-known pupil of Socrates, and founder of the Cynic school of philosophy.

36. Ismenias was a famous piper or player on the oboe, a native of Thieba in Boeotia, where the αὐλὴ was the national instrument (*Demetr.* c. 1, 6, *Pelop.* c. 19, 1, *Mor.* p. 334 n, p. 632 n, Pa-*Plut. Mor.* p. 174 r, *Lucian adv. ind.* c. 5, *Aelian VII.* iv 15, *Max. Tyr. Dial.* c. 23, 2). It fell into disuse at Athens, because it distorted the face and did not allow the accompaniment of the voice, about the time of the Peloponnesian war, *Aristot. Pol.* p. 1341b, 2 ff. Plato excluded it from his ideal state (*Rep.* iv 399 n). The lines of an anonymous poet quoted by Athenaeus (viii 337 x)

ἀδελφὲν μὲν ἀλλήτῳθι θεοὶ τίον οὐκ ἐπέφρασαν
ἀλλ' ἄρα τῷ φωνῆν χυρὸν ἐπέφρασαν,

show in how little estimation it came to be held. Cp. *Alc.* c. 2. ἀλλὰ at the beginning of an answer introduces an objection.

37. μοχθηρῶς, 'good for nothing.' γὰρ, 'or else': cf. μὴ ἀδύνατος τὸ μοχθηρῶς is implied.

38. ἐπιτετραπὸς, 'charmingly.' *Nuam.* c. 13, 5 ἃ δὲ ἀλλὰ τῆς ἀρχήσων τοῦτον ἔργον ἐστὶ: ἐπιτετραπὸς γὰρ ἐπιτετραπῶς ἀρχαῖς τῶν ἐν βουλήν τῶν ἐχόντων . . . ἀποδοθέντων.

τῶν ἐν πύθῳ, 'at a drinking-bout'; cp. *Timol.* c. 15, 4 τὰς πύθῳ τῶν, *Plat. Prot.* c. 32 ἀλλήλων συνείδω ἐν τῷ πύθῳ. Distinguish πύθῳ, *potatio*, 'drinking,' from πύθῳ, 'drink.' τερτυραῖος, 'with professional skill.'

39. οὐκ ἀλεχόμενος, *nonne pudet te!*

41. ἀκούει γὰρ: the sentiment is Plutarch's own and not, as Stephanus takes it, that of Philip. ἐν βουλήσιν ἀποδοθέντων

σχελάσῃ, 'if a king find time to listen.' For the construction, cp. *Timol.* c. 15, 4 τὰρα ποιεῖν ἐσχέλασεν, *Mor.* 136 n τὸν ἐσχέλασεν ἄρα ἀποθαλασθεῖν ἐν τοσούτοις πύθῳσιν;

42. πολλὸν τίμα κτλ., 'does them great honour, by being present at such performances.' Cp. *Pelop.* c. 30, 4 πλείστον τίμασιν ἐκείνῳ.

43. τὰ τοιαῦτα for τὸν τοιοῦτον ἀγῶνα, the neut. adj. replacing the kindred noun, *IIA. Gr.* § 716 b. The article is used, because a definite class is designated, as c. 7, 4. Θεωρῆς is a general term for 'spectator' or 'bearer.' Cp. c. 2, 3; c. 13, 5, *Mor.* p. 241 A τῆς ἀξίως καὶ προσφάσι τῶν ἀγωνισμάτων εἶνα θεωρῆς.

CHAPTER II

§ 1. 1. ἀποργία τῶν τῶν αὐτῶν, 'personal labour on mean and servile occupations.' τὰ καλὰ, in moral sense, things worthy of a philosopher's attention. Construct ἡ δ' ἀντὶ τῶν τῶν τῶν τῶν κατ' ἀνάγκην τῶν ἐν τοῖς ἀ. τῶν μάρτυρα τῆς εἰς τὰ καλὰ β.

2. τὸν ἐν τοῖς ἀσχολήτοις πύθῳ, 'the pains it bestows on things of no use.' The more finished therefore and artistic the work, the worse for the artist who mispends his time over it to the neglect of τὰ καλὰ.

3. καὶ οὐδέ . . . Ἡελίουλατος: this sentiment, so foreign to our notions, is not peculiar to Plutarch, but finds an exponent in *Lucian also*, *Somn.* c. 14 εἰ δὲ καὶ φαίδια ἡ Ἡελίουκλειτος γίνουσι καὶ θαυμαστὰ πολλὰ ἐξεργάζουσι, τῶν μὲν τέχνην ἀπαιτοῦν ἐπαυθέντων, οὐκ ἐστὶ δὲ ἔστιν τὸν ἰδίου, εἰ τοῦ ἐχου, εὐχῆν ἐν σοὶ ἕμους γαστήρι: οἱ γὰρ ἐν ᾧ, βίβαντες καὶ χειρῶν καὶ ἀνεχειροβλητοῦ νομοθέτῳ. We are told that Socrates once practised the art of sculpture, but abandoned it as incompatible with the higher moral pursuits. εὐχῆν: c. 8, 1.

4. τὸν ἐν Ἰλίῳ . . . Ἄνα, the colossal ivory and gold statue of Zeus, in the prolonous of his great temple in the Altis or Sacred Grove of Olympia—the greatest work of the most distinguished sculptor of antiquity (c. 13, 4). The god was represented seated on a throne, which was itself a marvel of decoration and architecture. A detailed description of it is given by Pausanias v 11. Pisa is here identified with Olympia. Its inhabitants had originally the presidency of the Olympic games, but they were deprived of it by the Eleans in a.c. 573, when their city was destroyed (*Pausan.* vi 23, 4).

6. Polycleitus of Sicyon and Argos (a.c. 452-412), whose chief-work was his ivory and gold statue of Hera in her temple between Argos and Mycenae, intended to rival that of

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Zeus by Phidias, which, in the judgment of Strabo (*Geogr.* VIII c. 6, 10), it equalled in beauty, though in costliness and size (*καλοτελέει καὶ μεγέθει*) it was inferior.

Anacreon of Teos (Ionia) c. 530 B.C., the poet who sang of love and wine; Philetas of Cos (Athenae. XII c. 77), the distinguished poet, a contemporary of Philip and Alexander of Macedon acc. to Suidas, of Ptolemy, son of Lagos, acc. to others. Only a few fragments remain of his poetry, which was chiefly erotic and formed a model for the Roman elegy, especially in the hands of Propertius; see his *Et.* III 26, 31; IV 1, 1; 3, 52; V 6, 2.

7. Archilochus of Paros, who belonged to the first half of the seventh century B.C., the oldest writer of satiric iambic poetry, was in ill repute on account of the unmeasured licence of his language. The three are coupled together, because their poetry, with all its art, had no good moral tendency. Plutarch is of course speaking relatively of these pursuits as compared with those of wisdom and virtue.

§ 1. 8. ἀνεπαύτως, 'it is a necessary consequence.'

9. ἄτιον οὐκ ἔστι, c. 1, 2. οὐδέ, *ne—quidem*, 'not either,' also not.'

10. τὰ νοεῖσθαι, c. 1, 4. πρὸς, 'in respect to.'

11. ἀνάθεον, *impulsus intimo ex pectore enucleatus*, 'transport.'

For a like use of the word, cp. Clem. Alex. *Strom.* II c. 20 § 115 ed. Klotz *ὅπου αἱ ἀνοητικότητες αἱ τὴν γῆν αἱ τὴν ἀπὸ τοῦ αἵματος εἰς ἀλήθειαν ἐκινῶνται καὶ τοῦ αἵματος ἐκκινῶνται, ὅπου αἱ τῶν σαρκῶν ἐπιθυμίας ἀνάθεον ἀναφύονται ἀποστρέφονται τῆ φύξ, § 116 ἐπισημαίνου τῆ φύξ τὴν ἐν τῇ ἐπιθυμίᾳ ἀνάθεον.* The word means sometimes conversion of food into tissue, as Galen 249 p, but the meaning, 'dilatation of knowledge,' assigned to it here by Liddell-Scott, is clearly out of place. They appear to have been misled by Wyttenbach, who from an oversight renders it in his index '*sententia quasi concessa*.'

12. τὰς πράξεις, 'by its actions,' the actions in which it shows itself. Observe that stress is to be laid on εἰδός, as in c. 11, 29.

ὅπου διατίθεται ὅσα, 'puts (one) in such a frame of mind that.' Cp. *Tl. Gr.* c. 16, 2, *Arat.* c. 46, 2 παραλεβὼν αὐτὸν ὅσα διέθικεν ὅσα πολλὰς εἰδέας πρὸς αὐτὸν ποιεῖν ἀναρτῆσαι.

§ 1. 15. τὸν μὲν γὰρ κτλ., 'we love the possession and enjoyment of the goods of fortune, but of those which are the results of virtue we fall in love with the acts which produce them and we like others to benefit at our hands by them.'

19. τὸ γὰρ κτλ. . . παραχρῆμα, 'car la vertu a costs fees qu'elle incite la volonté de l'homme qui la considère, à la vouloir incontinent exercer, et engendre en son cœur une envie de la mettre en exécution, formant les moeurs de

celui qui la contemple, non point par l'imitation ains par la seule intelligence et cognoissance de l'acte vertueux, qui tout soudain luy apporte un instinct et un propos delibéré de faire semblable (*Διμυσ*).

21. ἄθροισθον: like poetry, which by its imitative representation of men's actions exercises a formative influence on the character. History also *ἄθροισαί*, but it does more than that. Observe that *μῦθον* is contrasted with *ιστορίας τοῦ ἔργου, προαίρεσιν* with *ἄθροισθον*. Cp. *Them.* c. 2, 2, *Mor.* 450 P τούτου (τὸ καθήκον) καὶ τὰς τῶν θηρίων ἡθροισαί πρὸς τὰ καθήκοντα, 799 B τὸ εἶδος ἐπιχειροῦν ἡθροισαί καὶ μετακρίσασθαι τὸ ἕκαστον τῆν φύσιν αὐτῶν ἀπὸ ἄλλων οὐδ' ἀσφαλές, 814 A πολλὰ γὰρ ἔσται ἄλλα διακρίσθαι ταῖς τῶν ἡθροισαί καὶ σαρραφίσει.

§ 4 l. 23. οὐν: because familiarity with the lives of great and good men has such potency in forming the character.

24. ἀδιακρίτως, 'to continue,' lit. 'to linger on in.' τῇ πρὸς τοὺς βίους ἀναγραφῇ is for τῇ τῶν βίων δ. Cp. c. 8, 1; c. 15, 5; c. 16, 1; c. 37, 5, and see my n. to *Them.* c. 3, 3.

25. ἔκαστον, 'as the tenth,' predicate. So Plut. tells us that the *Lives of Demosthenes—Cicero* formed his 5th βιβλίον, those of *Dion—Brutus*, the 12th. See my *Introd.* to *Life of Themistocles* pp. xxvii ff. σὺντετάχασαν, 'we have composed.' Cp. *Mor.* 1131 P πρὸς τῆν ἀρχαίαν μουσίαν ἐντάχεται ἐστὸς ἕκαστον. Hence σύνταγμα (*Διμ.* c. 22, 3, *Dem.* c. 2, 2) and σύνταξις (c. 2, 1), 'a composition,' especially 'an historical work.'

27. τὸ διαπολεμήσασθαι πρὸς Ἀ., 'who kept up the struggle, carried on the campaign against Hannibal.' This was Q. Fabius Maximus Verrucosus, surnamed Cunctator (B.C. 275–203), the hero of the second Punic war.

28. τὴν . . . μάχασθαι δὲ, an alternative for a copulative connexion (acc.). So Plut. *Sup.* III 204 B τὴν τῆν αὐτῶν μάχην καλλιστάτην δὲ καὶ ἁλλοῦ, Xen. *Anab.* V 7 8 ἐπισημαίνου τὴν τῆν, ἔσται δὲ καὶ ἐπισημαίνου, VII VIII 11, [*Dem.*] δὲ ἑλομένου c. 20 δ' ἐπισημαίνου πρὸς ταῖς, ἐν δὲ καὶ ἄ ἑτέρου.

30. φέρον . . . ἀνεπαύτως, 'to put up with the unjust humours and caprices; ἀνεπαύτως may mean either 'want of feeling' or 'want of judgment'; it recurs c. 37, 1. The plural of abstract nouns used distributively is very common in Plutarch and late Greek writers, also in Xenophon; for instances from the latter author, see my n. to *Oecon.* c. 1, 21.

συναρχόντων: Plutarch is thinking of M. Minucius Rufus, the impetuous *magister equitum* to Fabius.

32. δ' ἢ ἐπὶ τὴν ἀναρχίαν τοῦ ἑσόμεν, 'whether I take a right aim at that which I have to aim at' ἔ.ε. whether I am

correct in my judgment. Cp. *Alca.* c. 31 *ενοχλεσθαι το πολλοτερον δεσθαι*, *Cor.* c. 18, 2, *Pol. Max.* c. 10, *Arist.* c. 8, 1.

CHAPTER III

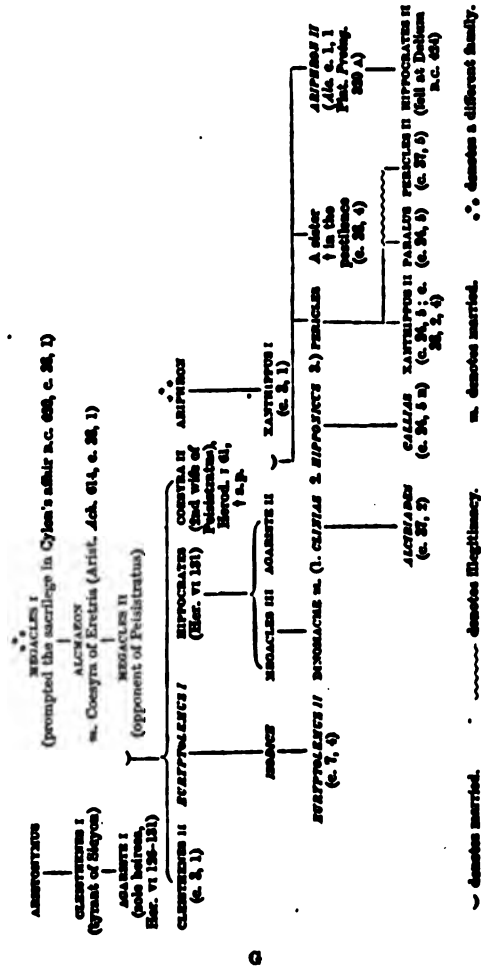
§ 11. 1. γάρ, 'namely,' referring to κρίνειν ἐκ τῶν γραφομένων, and introductory to the narrative. τῶν μὲν φυλῶν Ἀκαμαντίδης, τῶν δὲ δήμων Χολαργεῖς, 'of the tribe Acamantis and the township Cholargus': φυλῶν, δήμων are the usual partitive genitives; cp. *Them.* c. 1, 1 *Νεαλαίαν Φρυγίαν τῶν δήμων*, *Orat.* c. 4, 2 *Ἀλκμαίδας γένους τῶν δήμων*, *Plat. Euthyphr.* c. 1 p. 2 *ἔστι δὲ τῶν δήμων Περσέτι*, *Dem. or.* 39, 30 *γένους τῶν δήμων Θερσίαν*. Cp. *Aristot. Ἀθην. πολ.* c. 21, 4 *καὶ θηρότας ἐταίρων (δὲ Κλεισθέτην) ἀλλήλων τοῖς αἰσθηταῖς ἐν ἑαυτοῖς τῶν δήμων, ἵνα μὴ παρῆεν προσαγορευόμενοι ἐξελίχουσαν τοῖς νεοτάτοις, ἀλλὰ τῶν δήμων ἀναγορεύουσαν* ἔθνη καὶ καλοῦσι Ἀθηναίους ἐπὶ αὐτοῖς τῶν δήμων, c. 55, 3 *ἐπερωτῶσα Ἔ, ἕνα δαιμόφιου*, "τί οὐ παρῆ καὶ πᾶσι τῶν δήμων;" It was Cleisthenes who ruled that every Athenian should be described by his demonym.

2. αἰσος, the predicate genitive of origin, *HA. Gr.* § 732.

3. κατ' ἀφοσίτους αἰ. τοῖς γένεσι. Cp. *Herod.* III 31, 3 *κατ' ἀφοσίτων ἀδελφεῖ*, VII 97 *Χέρου ἀτ' ἀφοσίτων ἀδελφεῖ*.

4. ἐν Μυυαλίᾳ: c. 37, 5. The battle at the foot of Mount Mycale (Lydia) opposite Samos, in which the Persians were defeated, was on the same day as that of Plataea (*Her.* IX c. 114), September B.C. 479, the year in which Xanthippus was archon (*Diod.* XI 27). Aristotle (*Ἀθ. πολ.* c. 22, 6) mentions his ostracism, which must have fallen in B.C. 485/4. Like Aristides, he returned at the time of the second Persian war; and in B.C. 480 left Athens with the other inhabitants on the approach of Xerxes: *Plut. Them.* c. 10, 5 tells the story of his dog not bearing to be left behind on the occasion. *Pericles*: the article is generally omitted when the Persian King is meant. Cp. c. 10, 4, *Them.* c. 7, 1 with my n. ad l.

6. ἑγγονα: Agariste was niece (not 'granddaughter') of Cleisthenes, the Alcmaeonid reformer, being the daughter of his brother Hippocrates. Plutarch confuses this Cleisthenes with his grandfather the tyrant of Sicily, who was great-grandfather of Agariste, the mother of Pericles. The following stemma will explain this and other family connexions mentioned in the course of this Biography—



6. ἔφρασε Περικλέους: this he did as head of the Alcmaeonidae, Ol. 67, S = B.C. 511, through the agency of Cleomenes and the Spartans, and with the countenance of the Delphic oracle (Herod. v 93 ff.) Cp. Aristot. 'Ath. vol. c. 19 L. The omission of the article with patronymic forms is not uncommon. ἀνέθετο, 'put an end to,' 'broke up,' the technical term for 'overthrowing' an established government (more rarely a single person in authority as c. 16, 8). Cp. Aristot. *Pol.* p. 1372^a, ὁ καταλθεῖ τὴν βασιλείαν, p. 1301^b, 21 τὴν ἐφεστῆσαν and see Gr. Ind. to *Gracch.* p. 227^a.

7. ἔθετο, not ἔθετο, because the laws were binding on the legislator himself also. Usually *θεῖσθαι νόμους* is said of a republican legislator who passes laws for themselves; *θεῖναι* of the supreme legislator who imposes them upon others; hence Aristotle ('Ath. vol. c. 23) applies it to Cleisthenes.

8. ἄρματα κραιπνῶν κτλ., 'admirably tempered and suited to promote unanimity among the people.'

This mixture of a mild democracy with aristocratic elements was regarded more favourably by late writers than by contemporaries. Isocrates indeed (or. 16, 27) highly extols it: ἀνέστη τὴν δημοκρατίαν ἧς ἦν αἰσώμενος οὐδὲ μὴν ἄλλοις οὐδὲν ἐπιεικότερον, ἔπειτα τοὺς βασιλείους τοὺς ἐπὶ πόλει ἰδόντας τὴν ἑλλάδα πόλει κραιπνῶν, καὶ δὲ ἀποκαταστήσαντες τὸν δόξαν ἑσθλὴν, ἧς ἦν ἀπὸ τοῦ ἑλληνικοῦ τοῦ ἀρχαίου τῶν βασιλέων, τῶν δὲ πόλει κραιπνῶν ἀνέστησαν καὶ τῶ ἀρχαίου καὶ τοῦ ἄλλοις ἀποκαταστήσαντες, ἔπειτα τοὺς φέροντας αὐτῶν ἔπειτα τῆς ἑλλάδος πόλει . . . ποιεῖν ἀρχὴν ἀρχῆν.

§ 2 l. 9. κατὰ τοὺς ἔθνη: the plural is not uncommon, especially with juxtaposition. See the instances quoted in my m. to *Thuc.* c. 28, 3.

7 10. ἔθετο τὰς, 'fancied that she had given birth to.' Cp. *Pyrrh.* c. 11, 2 ἔθετο κατὰ τοὺς ἔθνη ἐπ' Ἀλεξάνδρου καλεῖσθαι, *Arist.* c. 11, 6 ἔθετο κατὰ τοὺς ἔθνη ἐπαρρηθῆσαν αὐτῶν εἰς εἰς, *Thuc.* c. 26, 2 ἔπειτα ἔθετο ἰδέειν ἄρματα . . . κραιπνῶν τῶν κραιπνῶν, where other instances are cited in my note ad l. The story is borrowed from Herod. vi 181 ἔθνη ἰδέειν εἰς (sc. Agarians) ἔθνη ἐν τῷ ἔθνη, ἰδέειν δὲ ἄρματα τὰς, καὶ μὴ ἄλλως φέροντας τῶν Περικλέους καταστήσαντες. Cp. the parody of an oracle (Herod. v 92, 3) about Orypaeus, the future tyrant of Corinth, *Arist. Eq.* 1637,

ἐπὶ γὰρ, τίθει δὲ ἰδέειν ἑπὶ τῶν Ἀθῆναι, ἐπὶ τῶν ἔθνη πολλοὺς εἰσέπει μαχηταῖς ἔπειτα καὶ ἀποκαταστήσαντες βασιλείας.

11. τὰ ἄλλα, adv. acc.; τῶν ἰδίων, 'in form, aspect,' acc. of respect after ἄρματα.

Cp. *Plaut.* a. 1, 116 τὸν μὴ ἔπειτα ἔπειτα ἀποκαταστήσαντες τοὺς βασιλείους ἀπὸ τῶν ἐν τῶν κραιπνῶν εἰσέπει, *Alex.* a. 1, 1 τῶν μὴ ἐπὶ ἰδέειν τοὺς ἐπὶ.

μαρτυροῦν ἀποκαταστήσαντες τὴν ἀποκαταστήσαντες, *Demetr.* c. 2, 2 184 καὶ ἄλλοι κραιπνῶν βασιλείας καὶ κραιπνῶν, *Diog.* No. III 3 (Aeschylus) τὰς μὴ κραιπνῶν εἰς ἰδέειν, τὰς δὲ ἰδέειν εἰς, τὰς δὲ κραιπνῶν εἰς.

12. ἀρματα . . . καὶ ἀρματα, 'longish and out of proportion' to the rest of his person; cp. Aristot. *Met.* fr. 1002^a c. 3 p. 708^a 15 ἔπειτα κατὰ τὸ μέγεθος ἀρματα ἔπειτα τῶν ἄλλων τοῦ σώματος μέγεθος. For τῆ κεφαλῆς, the dat. of respect, cp. c. 27, 4 τρεῖς τῶν τῶ βίῳ, *Thuc.* c. 2, 1 μάλα τῆ ψυχῆς, *Alex.*-*Coriol.* c. 2, 1 ἀπλοῦς τῶ τρέσει. This use of the dative is much affected by Polybius.

13. ἔπειτα, 'for which reason,' c. 2, 2; c. 13, 3.

14. κραιπνῶν ἀρματα, 'are covered with helmets.' Hence the joke of Cratinus in his 'Thracian women' *fr.* 71 (c. 13, 6) where he speaks of him as τρεῖς ἐπὶ τοῦ κραιπνῶν ἔπειτα, 'having (the dome of) the Music-Hall on the top of his skull.'

15. Part. frequently used μὴ with participles, especially those of *θεῖσθαι*, *θεῖναι* and *καταλθεῖν*, which do not represent a condition and where αἰ is the proper negative in classical Greek; cp. c. 23, 1; c. 29, 2; c. 34, 4. *Steinhilber* quotes 261 instances from the *Lives*, where μὴ is found with causal, temporal, modal or purely attributive participles, and 211 from the *Morals*. On the other hand, there are 629 instances in the *Lives*, and 226 in the *Morals*, where αἰ is employed. As a rule, Part. proter μὴ where the negative is emphatic, and sometimes, as in the passage before us, to avoid a disingenuous hiatus.

ἐπὶ ἔθνη, *videlicet*. The real reason was that he continued to be Strategus for so many years that the helmet seemed an indispensable part of him. See c. 37, 1, and E. Curtius (*Hist. Gr.* II p. 457) who quotes (ib. p. 599) *Arch. Zeitung* 1860 p. 40.

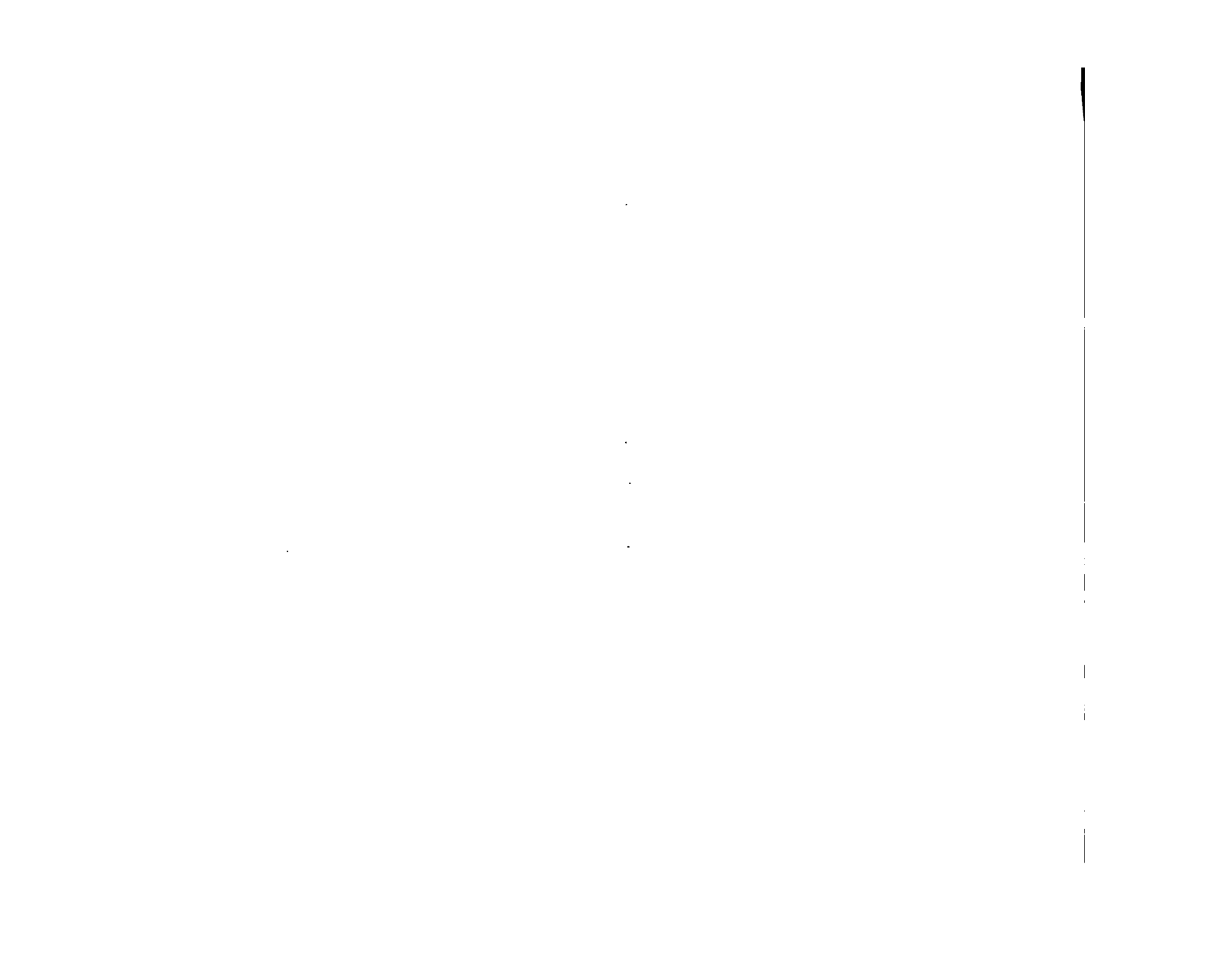
16. αἱ ἄνθρωποι κραιπνῶν, i.e. the Attic comic poets.

17. ΚΥΝΟΚΕΦΑΛΟΝ, 'with a head like a quill' (σπίς) i.e. pointed, peaked. See the quotation from Cratinus in c. 13, 4.

18. ἔπειτα ἔπειτα, ad ὑβί, 'sometimes.' So c. 24, 3; c. 15, 3 ἔπειτα.

§ 3 l. 16. τῶν κραιπνῶν, 'the comic poets,' c. 4, 2; c. 13, 10.

19. Cratinus, Telescleides (l. 25), and Esopius (l. 30) were all poets of the old or political and personal period of comedy, who lived just before and during the Peloponnesian war, and therefore were contemporaries of Pericles. The last of the three flourished after his death. They belonged to the conservative or anti-demagogic party at Athens; their hero and idol was Cleon (see Cratin. *Archilochoi* fr. 1 ed. Koch) after whose death, when Thucydides, son of Melesias, was at the head of the party, Cratinus was more bitter and venomous than ever in his invective against Pericles, whether ridiculing his personal appearance, as here and *fr.* 25 ἀνδραγαθὸς ἀπλοῦς σκευῶν, 'high and mighty with up-drawn eye-brows,' or seeking to make the people jealous and suspicious of him by calling him Zeus and Heracles (see *fr.* 26) or by calling him *Demetrius* (*Demetrius* fr. 56), or throwing contempt on his eloquence, the chief source of his power and in the poet's view an unamortisable tyranny. Cratinus attacked also the last morals of his day in his *Makaboi*, *Παῖδες*, *Χαίρων*, the rich debauchee in his



'Αργύροισι, foreign coin and strange superstitions in his *Θέσπις* and *Υπερθέσπις*, the Sophists as corruptors of the ancient discipline and regime when men lived a happy life *ἡμετέρας φιλίας ἡσυχίας ἡδὴ ἡμετέρας ἀλλοίας, μέτρε δὲ δούλις ἰσχυραῖς ἀπειθήσις ἐμὸν σίγη μὴδὲν γαίηρι*.

to *Χείρων*: the Cheirons—so named from the chorus which was composed of eagles, bearing in their outward appearance a certain resemblance to the instructor of Achilles—was one of Cratinus' strongest political pieces. It contained bitter attacks on Aspasia and Pericles with frequent appeals to the ancient constitution of Solon against the dangerous experiments of the great demagogue.

20. ΣΤΑΣΙΣ Δὲ καὶ πρεσβυτηὸς Κρόνος κτλ.: Mein. II 147, Kock I 86. The lines are from a choral song, to be taken in connexion with the fragment quoted c. 24, 4, where also the genealogy of Aspasia is given in the style of the old theogonies. As Pericles is dubbed 'the Olympian Zeus,' so his father naturally is the old *Κρόνος* (*Saturnus*), the representative of all old-fashioned things, his mother 'faction,' 'party-strife,' for it was the contention between political parties which made him great, and, like Zeus, he is enthroned on the destruction of ancient order. Curtius *Hist. Gr.* II pp. 464-5. *μιγνόντε*, 'embracing.'

22. ΚΕΦΑΛΗΓΕΡΤΑΝ, a parody on the Homeric epithet *κεφαλήγεργος*, 'cloud-compeller'; the word has no meaning in itself, but it is suggestive of the peculiar shape of Pericles' head, and of his being a Zeus upon earth. Θεοὶ καλέουσιν, as in *Hom. Il.* I 403, *Od.* XII 61, *Hesiod Theog.* 187.

23. to *Νεμέσῃ*: Mein. II 85, Kock I 49. The *Nemesis* was one of the most scurrilous attacks of Cratinus on Pericles and Aspasia, the former under the name of Zeus, the latter under that of *Nemesis*.

The allegorical tradition according to the author of the *Κύρια* (p. Athens, VIII c. 19) about *Nemesis*, the virgin divinity of Rhacium (Attica), was identical with that of *Leda*, as mother of that Helen who was the cause of so many woes to Greece. Cp. *Inscr. Ἐπίγραμμα* c. 89 *ἄνευ γένεσος* (*Leda*) *ὡς τοῦ Νεμέσεως ἀλλοῦτος ἀντίτυπος*, *Ἰλλυρίου Ἀστρὸν*, 8 (p. 44, 5 Bunte), *Apollodorus* 2, 10, 7. The poet accepts and mixes up the dual tradition according as it suited his fancy. Phidias set the example in the group on the base of his statue of *Nemesis*, in which he represented *Leda* bringing Helen to *Nemesis* (*Phrynaios* I c. 28, 7-8).

24. Μῶν', ὦ Ζεῦ ἰδίῃ καὶ καράνῃ, an iambic trimeter with the first foot wanting. The point of the former epithet 'protector of strangers' is not clear. It may refer to his proposed abrogation of his own law affecting illegitimate (*νόθεοι*) children (a. 37, 2) in favour of Pericles his son by Aspasia (Mein. *Fr. Com. Gr.* V p. XXXVI); the latter has reference to his personal peculiarity (l. 12) with a play perhaps on *καράνῃ*.

Blass retains the MS. reading *καρπίς*, a name of the god familiar to a Boeotian but not to an Athenian audience.

§ 41. 25. Τηλεκλήτης: *Fr. inc.* 43 (Mein. II 373, Kock I 220). This passage must be taken in connexion with that quoted c. 16, 1.

26. ἠνεωρημένον, 'reduced to his wits' end'; cp. *Eur. Iph. A.* 537 *ὡς ἠνεωρημαι πρὸς θεῶν τὸ νῦν τάδε*. *αἰσθόν* c. Pericles. *ἐν τῇ πόλει* i. e. *ἐν τῇ ἀγορῇ*, a meaning often found in official documents and inscriptions. See *Thuc.* II 18, 6, and cp. c. 32, 2, *Aristot. Ἄθην. πολ.* c. 24, 3, *Xen. de vul.* c. 5, 12, *Isak.* VII 1, 27, *Antiph. or.* 6 § 36, but in *Aristophanes, Eq.* 267, *Av.* 332, *Nub.* 69, always *ἐν πόλει* without the article.

27. ΚΑΡΗΒΑΡΟΥΝΤΑ, 'top-heavy,' i. e. sinking with the weight of the cares of state, also because of the abnormal size of his head. *Aristophanes* has another form *καρηβαρῖν*. *Bergk (Rel. Com. alt. ant.* p. 330) suggests that the anapaestic tetrameter ran as follows:—

τοῖ μὲν γ' ἀπορῶν καρηβαρῖόν τε κίθηται,
τοῖ δ' ἐκ κεφαλῆς ἰσοκακλίους θέμεν τοῖον ἱεραγίδα.

28. ΚΕΦΑΛΑΙΟΣ ἑνδεκακλίνοσ, not, as *Liddell-Scott*, 'a head as long as eleven couches,' nor, as *Denis (La Comédie grecque* I p. 170 note 1), 'tête longue comme onze lits ou plutôt d'une longueur telle qu'il eût fallu onze lits pour la porter,' nor, as *F. H. Bothe (Poet. com. gr. fr.* Didot p. 128), 'tam grandis ut undecim stratis indigeat (Pericles), in quibus accumbat'; but 'large enough to hold ten couches,' 'roomy.' Cp. *Xen. Oec.* c. 8, 13 *καὶ δεκάκλιος, ἔφη, πόρτα οὐκ ἐν πολλῷ τοῖ μίσην χῆρος ἔαυτο ἢ ἐν δεκακλίῳ στήθῃ συμπίπτει*, *Sympr.* c. 2, 18 *οἶκος ἑνδεκακλίνοσ, Ἀθηναῖοσ. II c. 29 ὅτι καὶ τρεῖσιν οἶκοσ καὶ τετρακλίνοσ καὶ ἑνδεκακλίνοσ καὶ ἑνδεκακλίνοσ . . . ἔσαν παρὰ τοῖσ τελευσίοσ.*

'Αρτίφωσ (Mein. III 147, Kock II 129),

συναρτῶσ
τρεῖσ ὄντασ οἰσ τρεῖσ κλίνοσ ὄντασ.

Φρόνιχοσ (Mein. II 607, Kock I 387),

ἑνδεκακλίνοσ οἶκοσ ἢ κακλῆσ,
οἰρ' ἑνδεκακλίνοσ.

Cp. also *Plut. Mor.* 679 *β οὐκ ἐθέλει εἰ πλοῦσιον κατασκευάσασθαι κατασκευάσασθαι οἶκοσ τρεῖσ τετρακλίνοσ καὶ μίσησ, Diod. Sic. XXXI (Excerpt. Phot. p. 516 Wessal. (de carcere Albano) ἔστι δὲ ἰεράτοροσ ὄντοσ ἀντίφωσ βασιλῆσ, τὸ μὲν μόνον ἔχει οἶκοσ μάλιστα πέντε τετρακλίνοσ.*

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6. διαπονηθήσθε, 'worked at.' Cp. Plat. *legg.* 846 D ἄθε νόημα ἀρτίως διαπονηθήσθε· σχεδόν ὁμόμοια φέροι ἑαυτῶν τῶν ἀδελφῶν, *Phaedr.* 273 E. τὸν θεῖον is instead of personal or demonstrative pronoun. Cp. *Them.* c. 12, 2 with my n. ad l.

7. ἄρως, *summus in arte sua.* Cp. *Nym.* c. 13, 3 τὰ τῶν ἄρως ἐπιμνησθῶν, *Dem.* c. 6, 2 τῶν ἄρως γινώσθαι δολοχόρημα, *Pelop.* c. 23, 3 πάντων ἄρως τεχνῶν καὶ σοφιστῶν τῶν πολέμων ὄντες.

The source of this statement is Plato *Protg.* 316 D, where Protagoras explains that, though he was the first to dub himself Sophist, sophistry existed long before his time, only the early professors were afraid to declare themselves Sophists, and practiced the art under various disguises, as poets, musicians, gymnasts: μουσικῶν δὲ Ἀγασθαλῆς τοὺς δὲ θεῖστους πρῶτα μανθάνων, μέγας δὲ σοφιστῆς, καὶ Πυθαγορεῖος καὶ ἄλλοι πολλοὶ· οὗτοι πάντες φοβηθέντες τὸν φέρον τῶν νόμων ταύτων παραπονηθῶσαν ἔχρησαν.

καταθέσθαι ὄψ, 'took refuge in,' 'sheltered himself behind.' Cp. *Mor.* 1072 F ἐνὶ Καρχηδῶνι παύσασθαι ἐκ ταύτων καταθέσθαι τὰς ἐπιρηβολίας.

9. διαπονηθέντως, 'by way of concealing,' imperf. participle which is used more often than the present in a conative sense. See on *Them.* c. 2, 6, *Dem.* c. 6, 2. Δεινότης is used of conspicuous 'cleverness' in anything, especially of 'oratorical skill' and 'political insight.' Cp. *Cim.* c. 3, 4; *Dem.* c. 6, 2.

11. ἀλατῆς with τὸν πολυτελεῖν. The function of the ἀλατῆς was to anoint with oil the body of an ἀθλητῆς before and after the exercises of the palaestra, and was thus a subordinate branch of that of the γυμναστικῆς or παιδαγωγικῆς. From meaning 'a trainer in gymnastic exercises' it came to mean 'a trainer' or 'teacher' generally. (See my n. to *Them.* c. 1, 2.) The word is especially applicable here, because Demos was not himself a practical statesman but only helped Pericles to become one, just as the ἀλατῆς did not himself enter the lists, but only helped others to win prizes.

§ 2 L 13. παρακαλύπτειν, 'as a veil,' i.e. 'excuse, pretext.' For this figurative meaning of παρακάλυμμα, cp. *Psalm.* c. 3, 4 ἡ ἀδικία κρυπτομένη καὶ παρακάλυμματι . . . κρυπτόμενος ἀσφαλῆς ὡσεὶ πέτρα τῶν νεφελῶν, *Mor.* c. 25, 4 οὗτος κρυπτόμενος ἢ τῶν νεφελῶν παρακάλυμμα τῶν εὐχέλων, *Arat.* c. 57, 6 ἄνθρωπος καὶ ἄλλοις κρυπτόμενος παρακαλύπτειν ἢ σκεπτόμενος τῶν κατὰ τὸν νόμον. *Quint.* c. 2, 1 εἶπε φωνῆ ἠπειρώμενος καὶ παρακάλυμμα ἀπὸ τῆς ἄτης ἑταίρου, *Mor.* 21 B ἠρῶμενος τῆς ἀπίστεως παρακαλύπτειν κρυπτόμενος ἕρπον ἑαυτοῦ, *Lucian de merc. cond.* c. 4.

15. παρέργε . . . διατριβῆν, 'furnished a subject of merriment.' Cp. *Timol.* c. 11, 1 διατριβῆν τοῖς Ἰγγυοῖσι παρέργου, *Arat.* c. 54, 2 διατριβῆν καὶ γέλωτα πολλὸν παρασχόντες, *Alcib.* c. 13, 3 τοῖς περικαλῶν ἀπὸ τι τῶν διατριβῆν δεῖ

συντρέφειν ἐν τοῖς θεῖστοις παρέργε. γὰρ, 'at all events,' confirms a general ascription by giving a particular instance of the truth of it; c. 5, 2; c. 36, 2.

16. Plato, the comic dramatist, flourished a.c. 428-a.c. 369. His *Cleophon* gained the third prize, when Aristophanes was first with the *Kanac.* Cobet (*etc. cr. in Plat. vol. p. 188*) thinks that the quotation here given is from his *Zephorus*. καὶ, 'even' or perhaps 'amongst other gibea.' σπυροῖσιν, *small*; c. 24, 6.

18. Λέξιον: the question is put in a following verse.
19. Χείρων, *is aller Chiron*, predicata. Chiron, the wisest and justest of all the centaurs, the instructor of Jason, Asclepius and Achilles, is here taken as the type of a teacher of great men.

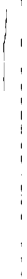
Such instances of apposition are common especially in proverbial expressions, as *Arist. Ep.* 928 Ἡρακλῆς φεύξασθαι, *Catullus Amantillus* fr. 52 ὁ δ' ἔπος ἔσται καὶ μεμαδωμένον καί τις ἐπὶ κυττῆρι μύρια κίβητι σφαιδῆται, *Xenophon* fr. 229 ἔπος δ' ἀνομήτου ἀδύνατος τῆς ἀίας, *Theophrastus* fr. 40 γέννησι καλοῦ, *parit et cetera*, *Thucydides* 1261 γὰρ εὐνὴν προσέειπεν, *Herodotus* vi 14 πῶς ἔλαττον ταύταις, *Plat. Hipp. mi.* 292 D οὐδὲν σοὶ μᾶλλον γυναικῶν δέσταιν ἢ οἱ μοι παραπονηθῶσι λίδες.

§ 3 L 20. θεράπων, 'was a hearer, disciple, of.' *Them.* c. 2, 2. Zenon of Elea or Velle (Magna Graecia) lived in the middle of the 5th century. He was the favourite pupil of Parmenides, and inventor of dialectic. *Plato (Phaedr.* 261 D) refers to his paradoxes on the subjects of the 'One and Many,' 'Rest and Motion' etc.: τὸν Ἐλεαῖον Παλαμάδην (Zenon) λέγοντα ἔσται τέχνη, ὅστε φαίνοσθαι τοῖς ἀκούουσιν τὰ ἀπὸ ἑμοῦ καὶ ἀδόκητα, καὶ ἐν καὶ πολλά, μέγιστα τε ἀπὸ καὶ φερόμενα. The dialogue *Sophista* was written to overthrow this antilogic method, in order to make way for a rational logic. See W. H. Thompson *ad l.c.*

21. πραγματευομένους περὶ φέρον, 'when he was discoursing of natural philosophy.' "Πραγματευομένους περὶ τι τοῖς περὶ τῶν εἰρημάτων λέγει Aristoteles, qui in investiganda et cognoscenda aliqua re via ac ratione procedit; itaque coniunctum legitur cum verbis διαλέγεσθαι, ἴστω, θεωρεῖν" H. Bonitz, *Ind. Arist.* c. 2.

23. ἀνομήτως, 'puzzled.'

24. ἔω, 'skill as the result of practice in discussion.' See Bonitz *Index Aristot.* p. 261.
Timon of Phlius (N.E. Peloponnesus) lived about a.c. 280. He was a pupil of Pyrrhon, the Sceptic, and a famous συλλογγράφος or writer of satiric compositions (εἰλας) in hexameter verse on the dogmatic systems of philosophers of his own and earlier ages.



(*Cic. Ac. pr.* II 41) the Ionic-poetic equivalent of τὰ μετέωρα celestial phenomena; the corresponding word in Plato, by whom it is paraded with a sort of defiance, is ἀδολεσχία, 'garbality,' 'twaddle'—the vulgar term of reproach for philosophic declivity. *Cp. Nic. c. 23, 3* ὅ ἐ γὰρ φησὶν αὐτὸν τοῖς φυσικοῖσι καὶ μετεωρολόχοις τὸν καλοῦσιν αὐτὸν ὡς εἰς αἰτίας ἀλόγων καὶ ἀνοήτων ἀποροφῶν καὶ καταπραγαζομένων πάθῃ διατριβῶντα τὸ θεῖον, *Arist. Nub. 323 μετεωροφῶντα, 380 μετεωροφῶντα, Eur. fr. 913 ed. Monack* :—

τίς τὰς λέξεων θεῖον εἶπε τοῖς
μετεωρολόγων δ' ἰσὺς ἔργων
σοφίας ἀνατὰς, ἀν' ἀνατὰ
γῆδ' αἰετοβολαὶ περὶ τῶν ἀφῶν
οὐδὲν γράμμι μετέωρα;

- 4. ἀφῶν, c. 1, 1.
- 5. σφαιρῶν not here in its ordinary sense 'spherical,' 'haughty,' 'over-bearing,' but 'dignified.' *Cp. c. 39, 2.*
- 6. καθάρων . . . βυρολοχίας, 'free from, unassailed by, vulgar and unscrupulous buffoonery'; ὀχλιχῆ may also mean 'that trickles to the mob.' *Cp. Lyc.-Num. c. 2, 3 τῆς καθάρων τῶν πολιτικῶν ὀχλιχῆ ἀκρίτων ἢ τοῦ Νομοῦ καὶ κρατυτυχῆ τοῦ πλῆθους.* βυρολοχίας: *cp. Arist. c. 2, 2 φῶν φέθῃ καὶ βυρολοχίας καὶ ἀνατῆρ' οὐδ' ἐν ταυδὲς τῶν τρέψῃ προσημῖν.* It is the very word which is applied by Plutarch (*Democr. c. 11, 3*) to Cleon: τῆρ τοῦ πάλαιῳ Κλέωνι ἀνομιώσῃσι θεοῖν βυρολοχίας.

For the gen. after καθάρων, *cp. Cic. c. 29, 7 γένος ἐπ' ἀφῶν αἰετῶν μένος ἀλλὰ καὶ φήμῃ καθάρων, Corin. c. 34, 1 καθάρῃσι διασκευατοῖσι, Tim. c. 27, 4 καθάρων συνείησι καὶ, Cat. ut. c. 18, 3 ταυτίων καθάρων συναφῶν, Philop. c. 5, 1 φῶν φιλοπολῆσι καθάρων.*

- 7. προσέωον εὐάνθρωπος καὶ, 'compassate, gravity, of countenance never relaxing into a smile.' *Cp. Democr. c. 17, 4 εὐεσῶντι τῷ προσώπῳ, Eur. Hipp. 963 ἔσθρασις φρονῶν, Alc. 797 τοῦ εὐεσῶντος φρονῶν.* ἀφροντος ἀφῶν: in this respect he resembled Anaxagoras his master and Euripides, both of whom are said to have been ἀφῶν. *Cp. Aelian F. H. VIII 13 Ἀναξαγόρων . . . φασι εἰ γὰρ ἀφῶν ὄντι ἀφῶν μὲν μηδὲν τῆν ἀφῶν, Anl. Gell. N. A. XV 39, Cic. Acad. II c. 23, 72.*

8. ἐπῶντων σφαιρῶν—the αἰετος *Arctos* which Aristotle ascribes to the *μεγαλόφωτος* *βλ. Nic. c. 4, 8 p. 1125*, 12. Demosthenes (adv. Pisonem. § 52)*, on the other hand, mentions γαλιῶν βαδίζων as one of the marks of an *εὐφρόνους ἀφῶν*, together with a loud voice (*μέγα φθέγγεσθαι*). *Cp. or. i. contr. Dem. § 77 τῆ μὲν ἔφου τῷ φῶσι καὶ τῷ γαλιῶσι βαδίζων καὶ τῷ λαλεῖν μέγα, ὅ τῶν εὐφρόνους σφαιρῶν ἔφουσι κρῖον.*

κατασπῆλῃ περιβλήῃ, not, as Liddell-Scott, 'moderation in dress,' from the meaning of κατασπῆλαιον, 'to repress,' but rather, as Kaltwasser, 'den anständigen Umwurf des Mantels' i. e. 'graceful, careful, adjustment of mantle.'

The ἰσθμῶν or 'mantle' was a large square cloth, first thrown over the left shoulder, and then round the back to the right side and above or below the right arm and again brought over the left shoulder or arm so as to keep the right hand within the folds. This was called ἰσθίον (or ἰσθίον, 'dexterously'?) (awkwardly) ἀπεβάλλεσθαι, and according to a man's skill or awkwardness in doing it, he was pronounced general or clownish and un-Greek (Athenae. I 21, Theophr. Char. c. 26 (29), Plato Theat. 178 π, Arist. Av. 1505). *See Dem. de J. leg. § 221 ἴσθῳ τῶν Σάμων ἀνομιώσῃσι τῆν τῶν καταπραγομένων σφαιρῶν τῶν περιβλήτων, εἰς αὐτῶν χεῖρα ἔχοντα ἀναβιβλῆσθαι, he (i. e. Archonem Tim. § 23) said that the simplicity of the popular speakers of former days was illustrated by the status of Holon with his robe drawn round him and his hand within the folds.* So Phocion, says Plut. I'ac. c. 4, 2, was never seen ἔκθε ἔχον τῆν χεῖρα τῆ περιβλήῃ, ἐπὶ τῆσιν περιβλήμασι. The first popular orator who broke through the custom and loosened his mantle so as to free his right hand, in order that he might gesticulate, was Cleon. *See Nic. c. 2, 8 τῶν ἰσθῶν τοῦ βίβαντος ἄσθρα ἀνατῆρ' ἐπὶ τῶν καταπραγομένων ἀνομιῶν καὶ περιεσῶσιν τὸ ἰσθῶν καὶ τῶν ἀφῶν σφαιρῶν καὶ ἄσθρα περὶ τοῦ ἄσθρα ἄσθρα χροσῶμενος and cp. my note to Tim. Gr. c. 2, 2.*

- 9. ἐπῶν οὐδὲν ἀναπραττόμεν, 'not discomposed at anything.' *Cp. c. 6, 1; c. 23, 4; c. 35, 1.* So Lucian *Soma. c. 16 ἐκπραχθεῖσι πρὸς τὸν τῶν πλεῶν φῶν.*

10. πλάσμα, not, as Liddell-Scott, 'affectation,' but, as Kaltwasser, 'modulation.' *Cp. Brut. c. 34, 4 μετὰ πλάσματος φωνῆσιν ἐπὶ κεφαλῶν οἰς τὸν Νέστορα χροσῶμενος Ὀμηρος νεωτέρων,* and see Wyttonb. on *Mor. 41 n, 711 c.* Demosthenes imitated Pericles in this respect: see *Dem. c. 9, 3* with my note ad l. καὶ ὅσα τοσούτων α. ἰσθῶν, 'and the like.'

- § 2 l. 12. γῶν as in c. 4, 2, c. 38, 2. κατὰ ἀκροῶν (c. 12, 1, c. 29, 3) serves for the passive of κατὰ λέγειν, hence it is joined with ἐπῶν: *cp. c. 34, 2, Arist. Eq. 820 ταστὶ μ' ἀκροῶν ἐπὶ τῶν, Nub. 528 ἐπ' ἀκροῶν ἀμῶν' φρονῶν.* The participles are to be taken closely with ἐπῶντων.

13. βυρολόχων: the word is without an English equivalent: it implies 'buffoonery' as well as 'blackguardism.'

14. σφαιρῆ: c. 34, 1. κατ' ἀφῶν: local designations, which are equivalent to Proper Names, are frequently anarthrous, especially after prep. as ἐκ πλάτων, ἐκ ἀφῶν (c. 6, 2), ἐκ ἄσθρα (c. 7, 4), ἐκ ἀφῶν (c. 13, 8), ἐκ ἀφῶν (c. 14, 1), οἰς ἄσθρα, ἐπ' ἀφῶν (c. 7, 4), etc. In inscriptions after the 4th cent. the article is more generally found, Meisterhans' p. 187, 21.

15. ἄρα τὶ τῶν ἐκπῶντων καταπραττόμενος, 'while he was engaged in the despatch of some urgent business.' *Cp. Oen.*

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c. 17, ἡ τὴν κατὰ πρόσωπον ἰταύειν ὑπὲρ τῶν ἰταυγόντων τοῦ παροῦ διὰ τλήθει ἀρχαίων καὶ περιμύστων, *Scrior.* c. 2, 2 τὸ μὴ ἰδῶν τὰ δ' ἀπὸ πύθμενος τῶν ἰταυγόντων.

10 17. τοῦ ἀφράστου, 'the fellow' (c. 24, 1), with a connotation of contempt or pity, as in l. 21; c. 13, 8. See *Them.* c. 16, 2.

18. πόνη . . . βλασφημία, 'every (possible) kind of abuse.'

§ 1. 19. δεινότης α. εἰς τὴν εἰσὶν. Cp. c. 24, 6; *Dem.* c. 7, 1.

20. φῶς λαβόντι, 'with a torch'—a necessary precaution, since the streets of ancient towns were not provided with lamps. In Sparta however it was the custom to walk at night ἀνα λαμπράς, ὃ γὰρ ἔχεται πρὸς φῶς βαδίζων ὄντι ἰδιώταις αὐτοῦσι καὶ κυρτοῖς ἐδάσεσσι καὶ ἀδῶσι ἰδίωται, *Lyc.* c. 12, 7. παραπύλαι, 'to escort him all the way'; *προνόημα* would mean 'to accompany only part of the way.' So l. 17 παρακολούθησθαι means 'following him the whole way.'

22. Ion the aristocrat of Chios (n.c. 484-424) was one of the five Athenian tragic poets of the canon and a composer of other kinds of poetry besides; he was also a writer both on historical and philosophical subjects. The passage before us is taken probably from the *Τραγωδία* (*Ion*), mentioned by the Scholiast on *Arist. Pac.* v. 836, or, as they are also called, *Ἰωνίαι* (Müller *PHG.* II 44). Ion was a friend of Cimon and therefore not partial to Pericles (*Cim.* c. 9, 1).

μεθυστικῶν, *vernaclem*, 'forward,' 'assuming,' lit. 'such as is peculiar to μέθαις (*Clcom.* c. 8, 1) or μέθαις, *vernac.*, young Helots, who being brought up together with young Spartans obtained freedom without civic rights. Slaves so favoured would be likely to presume too much upon their position (Müller *Hist. Dor.* II 44).

23. ἀρχαίως, 'ordinary social intercourse.' ἐνέτροπον, 'somewhat arrogant,' 'pretensions.' εἶνα = φη (not ἴγναι) of direct speech. Cp. *Them.* c. 3, 3.

24. μεγαλαυχία: c. 2, 2.

25. υπερφθάν, 'superciliousness,' c. 37, 5.

27. τὸ . . . ἀρεταίς, 'civility,' 'civility.' The word is properly applied to sound and signifies that it is capable of being used in the same melody with other sounds. Its opposite is εὐλαχία. (τὸ) ἄγρον, 'good humour,' 'complaisance.'

Υγρὸς in its secondary sense = mollis, 'yielding,' 'pliable,' 'elastic,' as in *Dem. Ion 208* ἄν' ἄγρον ἄνευτον αἰθέρα, *Hellenic* 'buzyom air,' *Strabo*, 101 ed. *Kassab.* αἰθέρα καὶ τὴν αἰθέρα ἔχοντ' ἄγρον ἐν ἀγρῶσι, *Xen.* εἰς τὴν

cp. c. 10 τὸ ἄγρον τοῦ χαλίου καὶ τὸ σαλευθῆναι, c. 12 τὸ σπῆλαι ἄγρον (*epyllia*) ἀναρῶντι δ' ἄνευ σφαι. c. 4, 1 τρεχέλιον (τὸν αὐτὸν γὰρ εἶνα) μακροῦ, ἄγρον, *Arist. Paup.* 1218 ἄγρον χρίσασθαι αὐτοῦ δ. c. 'is an easy position.' Hence figuratively of persons 'elastic,' 'easily moved'; *Mar.* c. 23, 1 ἄγρον τις εἶνα βουθέμενος καὶ δημοσίαις, ἡμεῖς ταύτας ἀφαινοῦσι, *Suid.* c. 20, 5 πρὸς ἄνευ ἄγρον, *Mar.* 51 ὁ ἄγρον ἐν αὐτῶνδε παραβάλλεσθαι, 558 ὁ ἄγρον ἐστὶ λίαν καὶ μέγιστος, 57 ὁ ψυχρὸν σαλευθῆναι καὶ ἄγρον.

28. (τὸ) . . . μεμυσημένον ἐν ταῖς συμπεριφοραῖς, 'his polished and graceful address in society.'

For the former word, cp. *Mar.* 1131 Ἐπιπροσέμενος ἐν καὶ μεμυσημένους, *Ar. Lys.* 1127 ὁ μεμυσημένος αἰσῆς (where the Scholiast explains by *συνάλληλος*): for the latter, which is generally taken here to mean 'familiar intercourse' (though it also may mean 'accommodation to circumstances'), cp. *Mar.* 141 ἐν εἰς ἀνεταί μέλιον (ἡ γυνὴ) τοῦ ἀνδρός, ἐπιπλεῖ γὰρ καὶ φθῆ καὶ συμπεριφορῆ, 981 ὁ δ' ὄν' ἄν' ἄν' ἐστὶ ταύτας ταῖς κοινότησιν καὶ συμπεριφοραῖς παραβάλλει φιλίαν ἀποστῆσαι καὶ ἄνευ δὲ τὸ πρὸς αὐτοῖς πᾶσι εἶνα τὸν ἀνδρῶν; *Polyn.* v 37, 2 κατὰ τὴν ἔξῃ συμπεριφορῶν ἔχοντ' τις αὐτοῖς ἀποστῆσαι εἶνα, *XXII* 9, 5 ἔστω . . . ταῖς συμπεριφοραῖς ταύτας γυναικῶν τὴν ἀφροσύνην καὶ συμπεριφορῶν αἰσῆς (cp. *Suid.* at *Polyn.*), where the writer has just been speaking of their *φιλίαν* καὶ *συνήθειαν*, *ib.* 6 τὴν συμπεριφορῆν ἐν πολλῷ προσεσπύειν.

§ 4. 20. ἀλλ' Ἴωνα μὲν κτλ. This must refer to some remark of Ion's elsewhere, that as a Satyr-drama is a necessary complement of an Attic tetralogy, so every character, however virtuous, cannot be without its weak side. τραγωδιῶν τεθασκαλίαν, 'a complete tragic drama,' 'tetralogy,' lit. 'the preparation or rehearsing of the chorus under the author's training'; *Them.* c. 5, 3.

30. πάντως, *profectio*, *omnino*.

31. σατυρικῶν, not 'satirical' but 'fit for a Satyr,' 'Satyr-like,' hence 'vulgar,' 'low'; cp. c. 13, 7, *Cal. ma.* c. 7, 1 Ἠλάντων τὸν Σατυρῶν φησὶν ἔχουσι σατυρικῶν καὶ ἔθροισι τοῦ ἰονυγάρου φαίμενοι, *Suid.* c. 16 σατυρικοί τοῖς βίαις ἀθροῖται. The *Σατυρικῶν* δράμα was so called because the chorus was composed of persons in the garb of Satyrs. The only specimen remaining is the *Cyclops* of Euripides. *ἴδρον*, *omiliamus*, c. 33, 2.

32. Σεβαστείας, 'thirst for popularity.' The best commentary on the import of *σεμῆς*, 'high and mighty,' is furnished by Euripides *Hipp.* 91 ff. —

A. αἰσ' ὄν' βροτοῖσιν ἐκ καθίσταται τίμας, μασὶν τὸ σεμῆν καὶ τὸ μὴ τίμας φῖλαι;
B. ἀφῶν γὰρ τίς δ' ὄν' σεμῆν ἐκχῶνται βροτῶν;

cp. *Arist. Nub.* 48, *Paup.* 1174 etc.

33. ἀνομαλοθῆνας, 'calling by a disparaging name.' The student will find a history of this word in my a. to *Tl. Or.* c. 21, 2.

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34. καὶ αὐτοὶς τὴν τοιαύτην δεξιότητα, 'to play the charlatan also themselves in some such fashion,' 'to go and affect the like sort of notoriety.'

35. δε conveys Plutarch's explanation of Zeno's meaning, 'with the idea that'; cp. c. 33, 3. αὐτῆς, 'of itself,' 'alone.' τὸν μάλα, c. 2, 1. ὀρεοῦσάσης, 'producing gradually.' In the only other passage of Plut. (Mor. 671 c) where the act. is used, it means *subire*, 'to put under.'

36. λαλῶντος, 'impressively,' used for λαθρολογία, probably to avoid the awkward concurrence of two participles.

CHAPTER VI

§ 1. 3. θεοειδαιμονίας . . . καθυπερβότου, 'is generally thought to have risen above superstition.' So Arist. c. 11, 2 καθυπερβότου τὸν παλαιόν. Cf. Thuc. II 60, 5 χρομήτων ἡπίεστος, Xen. Cyr. IV II 45 γαστρός ἡπίεστος.

Plutarch begins his treatise upon θεοειδαιμονίας, 'fear of supernatural beings' (Mor. p. 161 n) by saying that 'The stream of ignorance and uneducated opinion divides at its source into two channels; in hard natures it produces atheism, in the softer superstition (τὸ μὴ εὐσεβεῖν ἐν καρδίᾳ καταλείπει τοὺς ἀπειροῦστος φρεσὶ τὴν ἀδύτητα, τὸ δ' εὐσεβεῖν ἐν θυμῷ τοὺς ἀπλοῦς τῆς θεοειδαιμονίας νοσηρῶς), and again (p. 165 n) he says τῆς θεοειδαιμονίας μέρη καὶ τοιαῦτα ἕτερα ἡμισυ καὶ ἕτερον ποσῶντος ἐπιλήρη ὄντων ἀεταπειότου καὶ ἀσυνέχου τὸν ἕκαστον, εὐσεβεῖν μὴ ὄντων θεῶν, εἴην δὲ ἄναρκος καὶ ἀσυνέχου. Theophrastus Char. XVI (XXVIII) defines the word as θεῶν ἔπει τὸς θεούς. In classical Greek it sometimes means 'due reverence of the god,' 'religion,' but it must always have had potentially a bad sense, and in post-classical Greek it came to have a derogatory sense ordinarily. Philo (Quod Deus imm. § 25 i p. 297 n) defines it, in the manner of Aristotle, as the 'excess' of which impiety (ἀσέβεια) is the corresponding 'defect' and piety (εὐσεβεία c. 6, 1) the mean.' Cp. Alex. c. 78, 2, Act. Ap. c. XVII 22 with Field's note ad l.

4. εὐσεβῶν, γενναίων. ἔπει τὰ ποταμῶν, c. 5, 1.

5. ἀσυνέχου, c. 39, 4. αὐτὸν τοῦτον α. τὸν ποταμῶν.

6. (τοῖς) ἔπει τὰ θεῶν δευροπότου, 'in those who are mad about the gods' (c. 32, 1), i. e. whose dread of them amounts to madness.

For the practical word δευροπότου δεικνύμενος παρρησιας (Παρρησια), *hunc vocat*, 'to be pronounced,' cp. Mor. 169 D ἐπιδοκίμου καὶ δευροπότου αὐτοῦ τοῦτο ἕρπυλον παρρησιας, Mor. c. 39, 3 ἡμεῖς δὲ τολμήσαντες ἕρπυλον μὲν ἰσχυρῶς δὲ δευροπότου καὶ οὐκ ὀλίκα ἕρπυλον, ὅτιν φασὶν τοῖς οὐκ ἰσχυροῖς ἀπρητοῦς δευροπότου; καὶ παρρησιαῖν φασὶν ἔχειν. Μοναχὸς Πανδοκίμ. R. 1 ἔπει τῆς ἄδουξας δευροπότου γρηγοῦσθε ὅτι | τοῦτο; ἡμῶν γὰρ ἔστιν ἕρπυλον οὐ, Xen. Mem. 113.

8. αὐτὸν α. τὸν θεῶν. ἢ α. ἀπειρίας, ignorance of 11 celestial phenomena. δ φυσικὸς λόγος, 'the knowledge of natural causes,' 'natural philosophy.' Cp. Mor. 44 πὸ γὰρ φιλόσοφος λόγος τὸ μὴ ἐξ ἀπειρίας καὶ ἀγνοίας θαύμα καὶ θαμβοῖ ἕκαστὸ γένος καὶ ἰστορεῖ τῆν περὶ φυσικῶν αἰτίας.

ἀναλλάττων, ἀνοήτου. Cp. Cor. c. 32, 1 ἀναλλάξας τὸν νόμον, Flamin. c. 5, 6 τὰς φρονεῖς ἀναλλάττων, Eunuch. c. 11, 3 τὸν ἄλιον αὐτῶν . . . ἀναλλάξαι βουλόμενος.

9. φοβερῶς, 'timid,' as in Thuc. IV 123, Xen. Orr. c. 7, 25; Cyr. III III 19. φλογμαιοῦσας, 'feverish,' 'morbid' (ἀσφαλῆ).

10. ἀσφαλῆ, 'which rests on a solid foundation.' ἄσθεν ἀγαθόν, 'supported by a rational hope,' see Gr. Ind. a. a. μὲν.

§ 2. 12. ἐξ ἀγροῦ, 'from his country estate.' For the omission of the article, see n. to c. 5, 2. Cp. Plut. Thuc. 143 A, Lycop. 844 οὐ ἐστὶν ἔξ ἀγροῦ, Luc. Adv. c. xliii 26 ἐρχόμενος ἐκ ἀγροῦ, c. xv 25 ἢ ἐκ οὐκ ἐκ ἀγροῦ.

13. Lampron of Athens, a celebrated nothowayer and interpreter of oracles, was appointed by Pericles (Mor. 813 n, Diador. XII 10) founder of the colony of Thurii (Magna Graecia). He was the frequent butt of the contemporary comic poets for his hypocrisy, orthodoxy and greed. See my *Onomast. Arist.* p. 878 cd. 3.

14. ἰσχυρὸν καὶ σπυρῶν, predicates to πεφουκός.

15. ἐκ μέσου τοῦ μετόπισθε; G. Gr. § 142, 4 note 4.

16. δεῦν, un-Attic form. According to HSchmidt, Plutarch has 69 exx. of Gen. δεῦν, 101 of G. δεῦν, Aristotle has 90 exx. of G. δεῦν, only 8 of G. δεῦν. Polybius, Strabo and Dionysius Hal. never use δεῦν but always δεῦν. Σουαροῦτος, c. 16, 3.

17. Θεουκρίθειον; see c. 8, 3; c. 11, 1. δεῖνα περιεργύσεται . . . παρ' ἧ γένουσι τὸ σπυρῶν, 'will fall to one person, him with whom the prology was found'; therefore Pericles. For σπυρῶν, an unusual occurrence out of the common course of nature, portending some remarkable event in the future, cp. Dem. c. 19, 1, Timol. c. 8, 2, Nic. c. 18, 2, Xen. Cyr. I vi 1, II iv 19; and for the mood of περιεργύσεται, γένηται, G. NT. § 670 (b).

20. οὐ πωλησόμενα τῆν βίαν, 'that it had not fitted its pan.' After certain verbs of showing, proving, etc. δευκνῶντας (ἀδευκνῶντας, ἐπιδευκνῶντας) and ἀδύχων Plut. uses οὐ or μὴ indifferently; cp. c. 12, 7 note. For βίαι, cp. Γρηγ. c. 34, 2 τὸν σφαιρόδωλον ('the spinal processes') πρὸς τῆν βίαν τοῦ τραχέως σπυρῶντος.

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21. ἄβρον, 'pointed.' Cp. Aristot. *de gen. et. n.* III 2 p. 752^b, 2 κατὰ τὸ δέξθ' τοῦ φθοῦ. ἐκ τοῦ σπυροῦς ἄβρονος, 'from the entire cranial cavity' X a particular region (*réson*).

§ 1. 26. ἀναλυτόντων, c. 3, 1 nota.

27. ἀφαλλῶς ἀπὸ τῶν, 'all alike,' 'all without distinction,' c. 10, 2; c. 39, 3; *C. Gr.* c. 2, 1, *Tymol.* c. 31, 4. ὅτι τὸ Περικλεὺς γενεῶντων: cp. 20, 1 ὅς' ἀβροῖς πεποικημένον τῆν ἄλλωτων.

28. ἀκόλουθ' ὅστιν . . . ἐπιτυγχάνων, 'there was nothing to prevent (both) from hitting the mark,' 'there was no reason why they should not both be in the right.' For ὅστιν καλῶς = ἔγχετο. *ἐνδέχεται*, cp. Xen. *Cyr.* VII v 61, VIII iv 11, *Hier.* c. 9, 5, *Oec.* c. 2, 12.

Observe that ἐπιτυγχάνων, *proprio loquente*, is used absolutely, as in *Mer.* 428 F of καλλὶ βόλοντι ἐπιτυγχάνοντι καλλῶς. *Erst.* c. 14, 1 εὐχόμενοι τοῖς ἐπὶ θεοῖσιν ἐπιτυγχάνειν καὶ ἀστυχοῖν, *Latiblich.* vii, *Grhng.* § 40 ἀναφαίνομεν δὲ καὶ τοῖς ἐπὶ ἀλλήλοισιν ἐπιλάμοι ὄντων ἐκ προθέσεως ἐπιτυγχάνειν.

τὸν φυσικόν, i.e. τὸν πραγματευόμενον τῆν φυσικὴν φιλοσοφίαν, as often in Aristotle.

30. ἐκλαμβάνοντες, 'taking in a certain sense,' judging from appearances, interpreting; as in Aristot. *Rhet.* III 15, 10, 1416^b, 11 ἐκλαμβάνοντες τοὺς ὄψεσιν ἐπὶ τὸ χεῖρον. *Top.* II 6, p. 112^b, 33 ἑκάς ἴστω ἐκλαβεῖν, *Anal. Pr.* 13, p. 32^b, 26.

31. ἐπιέκαστο τὸ μὲν . . . θεωρήσει, 'the object in view (or 'the business') of the one (Anaxagoras) was to speculate on.' γέγονε α. a phenomenon in general.

32. πρὸς τί, 'to what end,' 'for what purpose.' So Arist. *Hx.* 306 ὁ δὲ πρὸς τί; *Rac.* 45 ὁ ἀκόλουθ' ὁ πρὸς τί;

§ 1. 31. εἰς ἐπινοήσασθαι . . . ἀδυνάτοισιν, 'do not take into consideration that in doing away with supernatural phenomena they do away at the same time with such an art of man's creation.' There is a *petitio principii* in Plutarch's reasoning, which consists in pretending that facts interpreted as prophetic signs have different causes and a different object to their natural ones (*A. Jacob*).

13 28. For ἀβροῖν, cp. *Mer.* 428 n of ἄβρον τὸ μάρτυρ ἀβροῖν καὶ γενεῶν, *Cor.* c. 28, 4 τοῖς ἐκ γενεῶν καὶ φύσιν πρὸς τὸν δὲν ἄβρον ἐπιλάμοι ἔχοντι καὶ πρὸς ἀβροῖν καὶ ἀδυνατοῖσι τὸν τοῖσιν ἀδυνατοῖσι μὲν πρὸς σίτην ἐπὶ τὸ θεωρήσειν καὶ μὴ καὶ ἄβρον τὸν τὸν δὲν ἄβρον, *Mer.* 428 v ἀδυνατοῖσι (ὅπως σίτην) καλλὶ τὸν ἐπινοήσασθαι διὰ τὸν δὲν ἄβρον ἐπινοήσασθαι. It means properly 'to do away with ἄβρον α, something established.' It occurs several times in the N.T. in the sense in which it is used here (*Phil.* II 31, *Hebr.* vi 18, *Luke* x 16, *John* xii 48, 1 *Thess.* iv 8, *Jude* 9) and frequently in Polybius.

φάσμα το ἄβρον, 'namely, clanking of (metal) quoits.'

That such quoits sometimes served the purpose of our bells or gongs, is evident from the following passage of Herodotus *Historiarum vii. astrologos* § 27 ed. Fabric. 1549-51 ἴστανται μὲν γὰρ ἡ Καλλιπία τῆ' ἑσπέρην τινος ἀστρονομίας ἀποφύγειν ἀναρροσασθῆναι, ἴστανται δὲ ἀστρονομία τῆ' ἑσπέρην μίσην ἀποφύγειν. ἀποφύγειν δὲ τὴν δὲν ἄβρον τὸν ἐπὶ τῆν ἀστρονομία. ἡ δὲ ἀστρονομία καὶ αὐτὴ παρανομοῦται τὸ ἀστρον γένος ἐκ ἀστρονομίας: καὶ ἡ δὲ ἀστρονομία σφαιραῖα, ἡ δὲ τῆν ἀστρονομία . . . τὸν τὸν δὲν ἄβρον φάσμα. This explains *Cl.* *de orat.* II 5 *hoc ipso tempore, cum omnia gymnasia philosophi locant, tamen eorum audientes dicitur in audire quoniam philosophum vocant; qui simul ut incerpunt, in modis orationis de maximis rebus et gratulatio disputantem philosophum omnes tractantis omnes respiciunt.*

37. γυμνάσιον ἀστρονομίας, 'the shadows thrown by the indexes on gnomons or sun-dials,' as measure of time. Herod. II 109 πόλιον καὶ γυμνάσιον καὶ τὰ δίδεκα μέρη τῆν ἡμέραν παρὰ Βαβυλωνίων ἔμαθον ἐκ Ἑλλᾶσιν. Cp. I 140, 5. Anaximander, the Ionic philosopher, was the first to introduce the use of the sun-dial at Sparta. See *Dict. of Ant.* 1972^b, II 449^a ed. 3.

38. αἰτίᾳ τῶν . . . σφαιρῶν ἀνά τινος πεποικητός, 'has been made, with a particular cause and contrivance, to serve as the sign of something else.'

39. ταῦτα μὲν ὅν ἴστω ἴσταντες ἐπὶ πραγματείας, 'the above reflexions are proper, I opine, to a different kind of work from the present.' μὲν ὅν is common in returning to a subject after a digression, see c. 10, 7; c. 18, 3; c. 28, 3. The μὲν is correlative to δὲ of c. 7; the ὅν is continuative.

For πραγματεία, cp. c. 39, 4; *Soll.* c. 28, 5 ἴσταντες τὸν δὲ θεωροῦντες πραγματείας, *Dion. Hal.* I c. 74, 4 ἀποφύγειν δὲ καὶ δὲ τῆν τῆν πραγματείας ἐπὶ τῆν ἀστρονομία, *Diod. Sic.* I c. 1 ἀλλήλοισιν ἀστρονομία δὲ τῆν πραγματείας τῶν πεποικητοῖν τοῖς ἀστρονομία, c. 26, 2. Polybius frequently uses the word of his own history (I 4, III 1, IV 11, III 25) and of any historical work (II 171 3, v xxxiii 8, viii xi 1); in Aristotle it bears the sense of 'a philosophical discussion.'

CHAPTER VII

§ 1. 2. σφάλλει τὸν ὄχλον ἐπιλάσσειν, 'was excessively shy of facing the people,' i.e. of coming forward as a speaker in the ecclesia. The arguments in τὸ- are not found in Greek inscriptions of the age of Plutarch. They disappeared from the Attic dialect as early as the end of the fourth century a.c. They are, however, found here and there in MSS.

3. καὶ γὰρ, *denim*, 'for in fact'; c. 39, 4.

Περικλεῶντος: Wenn die Kaiserliche Erhebung des Strategen Pericles als Peisistratos erinnerte, so war auch das von ihm beherrschte Amt eine Art von Erziehung der Stellung, die Peisistratos gehabt hatte (*Halm*). The date of the first tyranny of Peisistratos was a.c. 560, that of the third, a.c. 541-527. He died about thirty-four years before the birth of Pericles.

4. ἀφφφφ, a poetical and Ionic word, rare in good Attic



προσ; cp. Xen. Cyr. v 31. τὴν φωνὴν ἔθετον: cp. Cic. c. 4, 3 ἢ τε φωνὴ λαβήδουσα πλῆθος ἤθετα πρὸς ἀκοὴν ἐπίθετα.

6. εὐτροχόν: cp. Eur. Bacch. 268 εὐ δ' εὐτροχόν μὲν γλῶσσαν οἱ φωνῶν ἔχει, Hippol. fr. 439 ed. Nauck² εὐν δ' εὐτροχόισι: στίχοισι γὰρ ἐπιθέτατα κληθέντων (Porson's correction of the vulgata εὐτροχόν).

7. πρὸς, propter, as c. 35, 1; c. 6, 1; Thuc. c. 19, 3 πρὸς τὴν ἑνὴν ἰσχυρὰν τὸν θόρον. Cp. the story told by Valer. Max. viii 9, 2:—fertur quidam cum admodum senex primae contioni Periclis adulescentuli intererat, idemque iuuenis Pistratum iam doctepitum contionalem audiret, non temperasse sibi quomtus exclamaret, ceteri illum civem orare, quod Pistrati orationi simillima eius esset oratio. Concerning the oratory of Pistratus Cicero Brut. c. 7, 27 says:—opinio est Pistratum . . . multum, ut temporibus illis, voluisse dicendo.

8. πρόσθεν, i.e. πρότερον, agrees with the nearest subject. Cp. c. 8, 2; c. 28, 8, Mar. c. 16, 2 ἦγειν πολλά ἐπιπέδουσαν τὴν εὐ πρόσθεν τὴν κούρην, Arist. Eq. 217 τὰ δ' ἄλλα οὐ πρόσθεν ἐμαγνῆν.

10. φοβημένος ἔσπευτοθήσει: cp. § 2 l. 14. For the infinitive after τῆς of fearing, denoting the direct object of fear, cp. Xen. Cyr. viii 11 15 φοβημένος ἔδειξεν, Plato Gorg. 487 c φοβημένος ἐπέλεγετο σοί, Soph. Alc. 254 ἀπρόθεμα ἐμαγνῆν and see G. NT.² § 572. So ἔδειξεν κρηπίδας c. 7, 2; ἔδειξεν βουθήματα c. 22, 4.

§ 2 l. 13. ἀνοσθητός: so Mor. 518 πῶς οὐκ εἶπε τὸν γέγονος ἀνοσθητός, but in Attic prose the perf. and plup. are almost uniformly in the simple verb only: Veitch Gr. Verbs p. 231. The suppression of the syllabic augment in the pluperfect is unknown to Attic prose. ἔσπευτοθήσει ac. τῆς πόλεως.

14. Κίμων: Aristotle (A6. vol. c. 26) says that the Moderates or Conservative party were without a prominent leader at this time (n.o. 464), because Cimon was νεώτερος καὶ πρὸς τὴν πόλιν ἔμεινεν. This statement, however, is wide of the mark, for Cimon had been στρατηγός already in n.o. 476. Herod. vii 107; Thuc. i 93, 1; Pint. Cim. c. 7, 1; Diod. xi 60. τὰ πολλά, c. 27, 4.

15. οὐνο δέ, cum domum, 'it was in these circumstances that' etc. Them. c. 24, 3. φέρον . . . προσέειπεν ἑαυτόν, 'he took and attached himself to the popular party,' c. 11, 2. On the use of φέρον to imply hasty and unhesitating decision and action, see G. NT.² § 557 and cp. Lucull. c. 7, 3 πρότερον ἐπαλάσιν ἑαυτὸν φέροντες ἀπεχόμενοι τὸν Μισθριανὸν πόλεμον, Them. c. 24, 2 where other instances are given in my n. ad l. Observe that προσέειπε is an ingressive aorist, 'he became an adherent of.'

ἢν προσέειπε ἑαυτόν τῶν, μετὰ τὴν ἀποτίμησιν κἀδύνατον, cp. Dem. c. 21, 4 τῶν ἑμῶν προσέειπε μάλλον ἑαυτόν ἢ τῆς πόλεως, Πίνω. c. 26, 1 αὐτὸν ἑαυτὸν προσέειπε τοῖς θεοῦτοιοι, Cnt. int. c. 3, 4 Μαχίω φησὶν προσέειπε ἑαυτόν, Mor. c. 41, 3 τούτῳ προσέειπε ἑαυτόν ἔγωγε περὶ τῆς δουλείας, Herod. c. 4, 4, Kuenz. c. 2, 1 τῆ μὲν γυναικὸς τούτου προσέειπε ἑαυτόν, Sall. c. 4, 2 where other instances are given from post-classical authors in my note ad l.

16. ἀπὸ τῶν πλουσίων, 'instead of (that of) the wealthy classes.' A common brachylogy in comparisons. Cp. Brut. c. 4, 1 τὴν Περικλίω ἰσχυρῶν ἐπέθετο βελτίονα πρὸς τὸν ἄλλοθεν εἶνα τὸν Καίσαρος (where recent edd. joint in τῆς against the MSS.).

18. ἄρα, 'contrary to,' c. 29, 4; c. 33, 5.

§ 3 l. 20. παρῆσαν, 'to encounter.' Cp. c. 37, 3, Demosth. c. 6, 3 θαρόβους περιέπεισσε. For the infin. after a verb of fearing, see n. to l. 10.

21. ἀριστοκρατικὸν ac. ὄρα: G. NT.² § 901, 911.

22. τὸν καλὸν κἀγαθὸν ἄνθρωπον, ἑνωτικῶν, ὁριστικῶν. Cp. c. 8, 4; c. 11, 2 in both which passages also ἄνθρωπος is added contrary to general usage, Them. c. 3, 2.

23. ἐπέθετο τὸς πολλοῖς, 'he insinuated himself into the good graces of the populace.'

Cp. Lucull. c. 6, 3 τούτῳ ἐπέθετο ἑαυτὸν, Cnt. int. c. 29, 2 εὐχόμενος ἐπαλάσιν φηλασόμενος τὴν πόλιν, Porph. c. 4, 4 ἔπειτα ἐν ἐπελάσιν ἐπέθετο τούτῳ ἁγνίστων. No intensive c. 9, 2. Observe that in classical prose the form ἐπέθεσθαι (not ἐπέθεον) is used, when the verb=θεύωμαι. See Cobet Var. Lat. p. 24.

24. παρασκευάζομενος, 'by way of providing,' c. 10, 5; c. 13 11, 5. For the use of μέν and δέ, where there is only a formal opposition, cp. Them. c. 12, 1; c. 15, 1.

§ 4 l. 25. τοῖς κατὰ τὴν διαίαν, 'his manner of life.'

Arist. Frag. 1107 τὸν τρέπον καὶ τὴν διαίαν σφῆν ἐμπεριετρέπον. Herod. Hellen. (Mein. II 484, Koch I 301) διαίαν ἢ τροφὴν αἰ ἀλλαν, Alkibiades (Mein. IV 482, Koch II 375) δημοκρατικὴν ἀγρὴν διαίαν, Menand. (Mein. IV 234, Koch III 102) τὸ σῆμ' ὁμοίως τῆς διαίαν προσέειπε. Cp. Mor. 500 ὁ Περικλῆς καὶ κατὰ τὸ σῆμα καὶ τὴν διαίαν ἐπέθετο ἑαυτόν ἑαυτὸν βελτίονα καὶ πρὸς τὴν πόλιν ἐπέθετο καὶ τὸ πρῶτον αἰ ἀνοσθητῶς ἐπελάσιν καὶ τὴν πόλιν προσέειπε ἑαυτόν τὴν πόλιν καὶ τὸ βουλομένον.

l. 27. ἐν ἑαυτῷ . . . ἐν ἀγνῶν: see n. to c. 5, 2. ἑαυτῷ . . . παρασκευάζομαι: G. NT.² § 854.

25. κλήσεις δύνων, 'invitations to dinners.' The objective genitive is rarely found as an equivalent to εἰς or ἐν with the accusative. There are several instances of it after δύνων, see Prof. Jebb on Soph. Phil. 43.

Alk. c. 28, 1 οὐ καλέσειε τὰ πολλά βουθήματα, Cnt. int. c. 14, 4 δύνων καὶ καλέσειε, Mor. 197 ἢ πρὸ ἑαυτοῦ οὐ καλέσειε ἀνοσθητῶς τὴν γυναικί, 190 οὐκ ἔπειτα ἀπὸν δουλοῦ καὶ καλέσειε, Sall. A. 107 ὁ δὲ τῆς πόλεως προσέειπε τὴν πόλιν, 708 ὁ δὲ πρὸς τοῖς ἄλλοις οὐκ ἔπειτα καλέσειε, Xen. Sym. c. 1, 7 ἀνοσθητῶς τὴν πόλιν οὐκ ἀνοσθητῶς ἀνοσθητῶς.



29. τῆν τοιαύτην, the article is added because it refers to a class; c. 1, 5. φιλοφρονέτωρ, 'familiarity.'

30. συνήθως, 'familiar intercourse.' See the passages quoted in Gr. Ind. to my ed. of Demosth. p. 140a. ἐξέλιπε, 'he left off, discontinued.' Cp. Lys. c. 22, 6 ἄρτι τὸ βροφῆν ἐξέλιπε. δε, when used as concessive for ὅτι, always takes the infinitive—generally with μή as Lys. c. 22, 3, Marc. c. 12, 2, Them. c. 26, 1, Ctes. c. 26, 4, Timocl. a. 10, 2, Philop. c. 29, 3, Arist. c. 9, 2, Ctes. m. c. 20, 2.

31. ἐπιλοχέουσαν: see Them. c. 2, 5 n. μακροῖς: c. 16, 2. 32. ἐπὶ δεύων: cp. Arist. Vesp. 1006 ἄγω ἐπὶ δεύων, εἰς ζευγίστων, Pac. 1192 ἐπὶ δεύων ἅλ' εἰς τοὺς γάμους, 1208 εὐεπ' ἐπὶ δεύων, Eccl. 652 χωρὶς ἐπὶ δεύων. ἢ, conjunction, 'except that.'

33. Ἐκρυπτόλεμος: Euryptolemus was the son of Megacles (Cim. c. 4, 9) and the maternal great-uncle of Pericles. See pedigree c. 3, 1. γαρόντος ἰ.γ. ἐπιόντος γάμου, 'giving a wedding-feast.' ἄχρι τῶν σπονδῶν, 'till the libations' i. e. the end of the meal (δεύων) which was concluded by drink-offerings to the good genius, after which the σπέρ, σπονδῶν or σπέρ commenced.

34. ἐξήσαντα, 'rose from his seat and left.' Cp. Plat. Rep. i. c. 1 ἐξανασησθεθα μετὰ τὸ δεύων, [Isocrat.] πρὸς Δμῖον. c. 32 ἐξήσαντο πρὸ μέθης.

§ 8 l. 24. Βασίλ . . . υπερειρόθεα, 'are potent to overcome any kind of assumption of superiority.' On φιλοφρονέτωρ, 'entertainments,' 'festive gatherings,' see Demosth. c. 16, 2 with my n. ad l.

35. σωφειλέων, 'hard to preserve,' 'maintain,' on the principle that familiarity breeds contempt (non bene concensunt nec in una sede morantur | maestas et amor). In the only other passage, where Plutarch uses the word (Mor. 49 a), it bears a different meaning, viz. 'hard to avoid.' τὸ πρὸς δεύων σπέρ, 'an exterior of gravity, assumed only for show,' as opp. to τὸ εὐαφῆ δέξρι, 'genuine worth,' which appears all the more beautiful, the more open it is to observation. An indirect reflexion on the demagogues of Pericles, to which point is given by the opposition δ δὲ καί.

36. τῶν ἐνδοξῶν ἀνδρῶν, 'in' or 'belonging to noble men,' a sort of partitive gen. after οὐδέ.

39. τοὺς ἑξῆς, 'the outside world,' 'strangers.' Cp. Them. c. 26, 3, Demosth. c. 8, 1 with my notes ad l. Busolt Gr. Gesch. i. 446 Anm. 3 thinks the sentiment is taken direct from Steinbrotus, but it is quite in keeping with Plutarch's own views; cp. Volkmann Leben und Schriften des Plat. p. 64.

41. καὶ τὸ δῆμα: not his friends only. τὸ συνεχῆς φέρον καὶ τὸν κέρων, 'to avoid the natural satiety which they might feel from constantly seeing him.' The participle present is used as in § 3 l. 24.

42. εἰς ἐκ θαλαμῶν ἐπιφρόντων, 'presented himself as it were at intervals (lit. 'after pauses') only.'

44. παρῶν εἰς τὸ πλάθος = τὸν δῆμον: cp. Them. c. 4, 1 with my n. ad l.

45. αὐτὸν . . . ἐπιθεῖσθε: cp. c. 33, 2, Thra. c. 32, 4 ἐπιθεῖσθε αὐτὸν ἰκονίωι σφαιρίσασθαι, Philop. c. 26, 1 ἄρτι αὐτὸν ἐπιθεῖσθε τοῖς Θεσσαλοῖς, c. 31, 3, Mor. 794 n, Dem.-Cic. c. 4, 2 αὐτὸν ἐπιθεῖσθε εἰς τὴν πόλιν πολιτείας, Romp. c. 6, 4, C. Gr. c. 9, 1 ἐπιθεῖσθε εἰς ταῦτα τῇ βουλῇ τῆν αὐτοῦ δημορχίαν. ὅσων τῆν Σαλαμίνιαν τριήρη: Them. c. 7, 4.

Cp. Mor. 811 σ ἱστορίαι δὲ σμικρότερον εἰσὶν αἰ μεγαλοπρεπέστερον εἰσὶν τὸ τὸν Περικλέωντα ὅσων καὶ Κριτόβλοσι ἵστοριαι ἡ Περικλειῶντι, ἄξιον ὅσων ἡ Σαλαμίνια τοῖς Ἀθηναῖσι καὶ ἡ Πάρος οὐκ εἰσι τὰ ἴσως ἀλλ' εἰσι τὰς ἀσφαλείας καὶ μεγάλας παρρησίας πράξεις, ὅσων αὐτῶν πρὸς τὸν κεραιῶνα καὶ μέγιστα χροῖσται.

46. Κριτόβλοσι: the historian, author of the Ἱστορικὰ and Φωκίαινα, passages from which are quoted Strutt. c. 6, c. 9 and by Aut. Coll. N. A. xi 9. He is identified by some with the Peripatetic philosopher of Phaeolis (Lydia) who went on the celebrated embassy to Rome B.C. 156, with Carneades the Academic and Diogenes the Stoic. See Müller PHG. vii p. 372, Voss de Hist. Gr. ii p. 422 ed. Westermann.

48. ῥήτορας, 'speakers,' the official expression (CIA. i 31) for those who make a regular profession of speaking in the ἐκκλησία, as an avowal to office and honour; so c. 37, 1, Arist. Ach. 38, Eq. 60.

Cp. Mor. 812 c τῶν πολιτικῶν σπουδαῖα παρασκευαίει καὶ ἐτίθει ἄρχων, κενὸν δὲ μὴ πᾶσι τὸ τῆν πόλιν τοῖς ἀνοῦ λόγων καὶ φησὶν ἡ πράξιον, ἀλλ' ἔχοντα κενόντι καὶ ἀνοῦ τοῖς ἄλλοις ἰσχυρῶν ἐπισημῶν καὶ τὸ αἰσίων προσομιλῶντι, καὶ ἴσως, after quoting the example of Pericles, Plutarch's comment: —τὸ μὴ μόνον, τῆν ἐπισημῶν εἰς πολλοὺς διαφύλακτον ἵσχυρῶν, ἴσως ἰσχυρῶν τὸν πόλιν τὸ μέγιστον, ἀλλὰ καὶ τὸν κεραιῶνα ἐπιτελεῖν μέλλων.

καθῆκα, subornatus. ἑυπαρεῖν is substituted for πρᾶττων to avoid the concurrence of two participles.

§ 8 l. 49. Ἐπιδήμιος: the anti-democratic Athens which 14 Ephorus had before him, appears to have been unfavourable to the reformer Ephialtes, as we infer from the passage in Diodorus xi 77, 6:—ὅτ' μὴ ἀθέλῃ γε δέλεοι γε λακρόντων ἀνομιῶν ἐπιβαλλόμενος. On the other hand in Cim. c. 10 his incorruptibility is put on a level with Cimon's, and in c. 13 Callisthenes is quoted as an authority for his activity as στρατηγός. To the same effect are the sayings of Ephialtes in



- 16. προσόντων: see n. to c. 7, 1. τῷ ἀσπεί: c. 4, 1; c. 16, 6.
- § 3 l. 17. διδασκάλων for κωμικοδιδασκάλων: c. 5, 2.
- 18. σπουδή, seria.
- 19. ἐκ αὐτῶν: c. 13, 6, 7. ἐκ, 'because of.'
- 20. ΒΡΟΝΤΑΝ ΚΤΛ.: Arist. *Acharn.* 530:—
 ἀνείδων ἄγχι Περικλέος οὐλόμυτος
 φτραπτεῖ ἐβρόντα ζωνάκια τῆς Ἑλλάδος.

The quotation which follows (καὶ οὐ . . . φέροι) is of unknown authorship. Plutarch might have quoted also the well-known lines from the *Δίονος* (c. 3, 4) of Euripides (*Moira*. II 456-9, *Kock* I 281):—

ἀνέστης αὐτὸς ἔγινε' ἀδριάντος λόγιον
 ἄνευ σφαιρίδος δ', ἄσπευ ἀγαθὸν ἔραυθε
 ἐν δόξῃ καλῶν ἔροι λόγιον τοῖς ἴστροισι.
 ταχὺν λόγιον μόν, πρὸς δὲ γ' αὐτοῦ τῷ τόχῳ
 Περικλῆος τὸν ἐκαστάδην ἐπὶ τοῖς χολαίσι
 αὐτὸς ἀείδων δ' αὖ καὶ αὐτοῖς τὸν ἄσπευον
 τὸ αὐτῶν ἐγκαταλείπει τοῖς ἀσπευμένοις.

- 21. ἐνε θρηνησασθῆ, optative of indefinite recurrence.
- 24. ἐσπένοντα: c. 4, 2 note.
- 25. περὶ παιδείας, 'in jest,' 'playfully,' l. 18; *Thuc.* 6, 23, 1; *Plat. Phil.* p. 19 D.

§ 4 l. 26. τῶν καλῶν καὶ ἀγαθῶν ἀσπείρων: see n. to c. 7, 2.

28. Archidamus II, King of Sparta (a.c. 469-427), commanded the first two expeditions into Attica in the Peloponnesian war, the first ten years of which are sometimes called after him 'the Archidamian war.' Thucydides, who on the death of Cimon (a.c. 449) became the leader of the aristocratical party against Pericles, naturally went to Sparta when in exile. The meaning of the apophthegm is that he himself had the better case of the two and the stronger argument, but that Pericles' dialectic skill and adroitness made it appear otherwise to the audience. The story derives point from an allusion in *Arist. Ach.* 708 to the skill of Thucydides as a wrestler, —ταῖσι φίλοις ἢ Θεουκλίδῃ, καταδάσαιεν ἄρ' ἠδὲ Περικλῆος ἄνα. The story is probably taken from *Ion*. *Cr. Franc. ger. resp.* § 5 (*Mor.* 502 c). *Bausot Gr. Gen.* II 513 note.

31. For καταβάλαι, 'throw,' a technical term, cp. *Dem.* c. 18, 1 *Némeis* τὸ ὅσπερ ἀλλὰ τὴν εὐφροσύνην πρὸς τέρμασι τοῦ βίου κατέβαλε, *Arist. Vesp.* 1384 τῷ πνεύμῳ τὸ βίον δ' ἀπεβόησεν

1 Pericles si in contentione prodiret, ut agrogicus cursor quatuordecim docem pedum intervallio post sese adversarios cursums intit inueniret cum consequitur ad praesentia, sic reliquos adversarios diuina copia victis ac post se relinquit (P. Ritschl).

2 I. e. in dimicitatione cursum, ut Suidam quatuordecim cubitis iactibus decursum (Kock).

κατέβαλε τὸν νεότερον, *Plat. Hipp.* μέ. 374 Α αλεχίω ἐν τάλῳ τὸ νύκτωρ ἢ τὸ καταβάλλειν, *Enchirid.* 277 D ἐν δὲ ἐπὶ τὸ τρίτον καταβαλὼν ὅσπερ πάλαισμα ἔσται τὸν νεώτερον, *Nach* 1229 τὸν ἀκατάβλητον (i.e. ἀφίτητον) λόγον. ἀνυπόλητος ὡς ἐθ' ὁσάντως: this pleonastic use of ἐθ' is found in two other passages, 'only of Plutarch, *Dion* c. 36, 2 αὐτὸς αὐτὸν ἐθ' ὄντα . . . ἔθ' ὄντα τῆς γραφῆς, ὡς ἐθ' ὁλοκαυρυνόμενοι γίνονται, *Mor.* 326 Α ἀμφισβήτησις ἐστὶ πρὸς τῆν τάχην, ὡς ἐθ' ἵ τῆς σωτηρίας αἰτία κατέσται.

32. μεταπέθεα, 'makes them change their opinion,' c. 35, 4, *Arist. Ach.* 626 τὸν δῆμον μεταπέθει ἐπὶ τῶν σπουδῶν.

33. ἐθ' μὴ ἀλλὰ, 'not but that,' 'the truth, however, is that,' c. 10, 5. An elliptical expression which implies: Certainly Pericles himself had no such exalted idea of his own power, but still . . .

35. ἤθετο: *Mor.* 808 F καὶ Περικλῆς ἐκείνους ἤθετο πρὸ τοῦ διαγγοῦσθαι περὶ βῆμα μῦθον ἀλλήλων τῶν πραγμάτων ἐπιελθεῖν αὐτῶν, *Aelian Var. Hist.* IV 10 ἰσάως ἐμύληεν (ὁ Περικλῆς) ἐς τὴν ἀκροπόλιν παρὰ αὐτῶν, ἤθετο μῦθον αὐτῷ βῆμα ἐπιτάξασαι νεότερον, ὅσπερ ἐν ἐμύλλῃ ἐκτραχέον τὸν δῆμον, πρὸς αὐτῶν αὐτῶν γερήματα καὶ ἀβουλήτων ὀξῶν, *Quintil. Or. Inst.* XII 9 nec inuaculo *Pericles* voluit optare, ne quod sibi certum in uentrem uentris quo *periculus* offenderetur. Cp. the story told of him in *Mor.* 813 D, that, whenever he assumed his general's cloak (ἀνταλαβόμενος τὴν χλαμύδα), he used to remind himself:—πρόσθε, Περικλέης' δευτέρου ἀρχεῖς, Ἑλλήνων ἀρχεῖς, πολέμιον Ἀθηναίων. μῦθ' ἕνα μῦθον ἄσπευον, 'that not even a single word might escape his lips.' For ἐκαστάδην, *excelsior ex orn.* cp. *Aristot. Eth. Nic.* III 1, 17 p. 1111^a 8, if the common reading be correct; see, however, *Prof. Bywater Contrib. to the textual cr.* etc. p. 81.

§ 5 l. 37. ἔγγραφον οὐκὲν: *Arist.* c. 26, 2; *Polyh.* III 21, 4; 26, 4.

38. ἀπελθόντες, 'has left behind him' (unclassical); *Diog. L.* 8, 58, 7, 54. πλὴν τῶν ψφισμάτων: Plutarch mentions several of his ψφίσματα, c. 10, 3; c. 17, 1; c. 20, 2; c. 25, 1; c. 29, 1, 8; c. 30, 3; c. 34, 2; others are tacitly implied in c. 11, 5. These were all probably taken by him from the ψφισμάτων σωμαγωγί or copies made by the antiquarian Craterus (*Arist. l.c.*) after the originals preserved in the hand-writing of their respective authors (ἀντίγραφα, *Paus.* ap. *Athenae.* v 214 D) in the Μητρόσιον at Athens, whence they were surreptitiously removed by Apollicon, whose library being carried off to Rome by Sulla at the capture of Athens (*Plut. Sull.* c. 26), they were irrecoverably lost. See *Cobet Mnemos. N.S.* I pp. 97 ff. Nothing is now extant which is ascribed to Pericles; but we know

εἶθ' αὖτε and had discharged their duties blamelessly, became life-members of it (l. 29); so that it was a closed corporation of κληῖρικοί and the only proprietary of real political power, as long as it elected the magistrates from whom it was itself to be recruited. But the degradation of the office of archon by the substitution of lot for election changed its character, and instead of being a council of the élite of the aristocracy, it was becoming little more than a glorified vestry. It was not likely that the growing democracy, conscious of its strength in its own assembly, would always submit to the supervision of a body composed of second-class magistrates selected by the hazard of the lot, whose prestige and considerable powers were generally directed to the retarding of its growth and development. The attack, which was at least formally made upon the ancient council, was headed by Eukleides, the leader of the democratic party at this time, and delivered in the archonship of Ononon A.C. 462. Koryon 'Aθήν. vol. ed. 1 p. xxxviii. Pericles' advent to power is to be dated a year or two later. As to Themistocles' share in the attack, see on Thuc. c. 16, 2, Busolt in Müller's *Handb.* iv 1, 1 p. 107 note 4, Hamlyn on 'Aθ. vol. c. 25, 2.

29. ἄρχων i.e. the president of the college of the nine archons or θεομακάθρον, who in later times bore the title of ἐπινομος, not because he was ἐπινομος τῶν ἐπινοῦντων, but because for reasons arising from his official position his name stood at the head of several official lists as ἐπινομος τῶν ἡλιεῶν, τῶν λῆξτων. Gilbert *Gr. R.* 1 279 note 4.

Aristotle 'Aθήν. vol. c. 2, 2 gives a different order of precedence in the original institution from that usually accepted: μέγιστος δὲ καὶ πρῶτος τῶν ἄρχων ἦσαν βασιλεὺς καὶ > πάλαιαρχος καὶ ἄρχων, τοῦτον δὲ πρῶτος μὲν τῶν βασιλείων, αὐτῶν γὰρ δὲ ἄρχων ἦν, δεύτερον δ' ἐπινοῦντος < ἢ πάλαι πρῶτος. . . . τελευταῖα δ' ἢ < τῶν ἄρχων > πρῶτος, καὶ § 3 πρῶτος γένωνος ἢ ἀρχὴ μάλιστα τοῖς ἐπινομῶν ἀξιώσεσσι. After the death of Codrus, a change was introduced into the Athenian constitution in virtue of which the Polemarch or 'commander-in-chief' and the Archon or 'chief civil magistrate' were associated with the Uliar King for life, as each upon his autonomy. When kingly rule was abolished and the decennial system established, the ἄρχων was promoted to the Uliar headship of the state, the second position being reserved for the βασιλεὺς, who retained the religious functions only of the king like the Roman rex sacrorum, the third for the polemarch, who became a purely civil officer, and amongst other duties exercised a general superintendence over resident aliens (μετρώται). The six remaining archons came into existence only after the change from the decennial into the annual system A.C. 682, Aristot. l. c. 2, 4 θεομακάθρον δὲ πάλαιος θεομακάθρον ἦσαν ἡρόδοτος, τῶν αὖτ' ἐπινοῦντων αἰεὶ > οὐκ ἔσονται > τῶν ἄρχων, ὅσοι ἀναρροφῶνται τὸ θεῖον φαλακρῶντος πρὸς τὴν τῶν < παρανομῶν > ἡμῶν ἀρίστην > δὲ καὶ πρῶτος τῶν ἄρχων αὐτῶν ἡρόδοτος (4) ἐπινοῦντος.

δὲ τὸ μὴ . . . λαχεῖν, 'because he had not been appointed by lot.'

The statement of the reason why Per. was not a Member of the Council of Areopagus is doubtless Plutarch's own, not borrowed. Aristotle and Theopompus would not have considered such an addition necessary for their readers. H. Sauppe in *Quellen* 71 p. 18.

31. κληρονομία, in contra-distinction to χειρονομία, αἰρεσιμ. Koryon ('Aθήν. vol. pp. 26 ff. col. 1) remarks that 'we have the following stages in the history of the method of selection to this office: (1) prior to Dracon, the archons were nominated by the Areopagus; (2) under the Draconian constitution, they were elected by the ecclesia; (3) under the Solonian constitution, so far as it was not disturbed by internal troubles and

revolutions, they were chosen by lot from sixty candidates selected by the four tribes; (4) under the constitution of Cleisthenes they were elected by the people in the ecclesia directly; (5) after A.C. 467 they were appointed by lot from one hundred candidates selected by the ten tribes; (6) at some later period the process of election by the lot was adopted also in the preliminary selection by the tribes.' The nine tribes, from whom the nine archons were chosen, were selected by lot; the tenth was designated by having the election of the secretary (γραμματεὺς) to the θεομακάθρον. This we learn from Aristotle l. c. 2, 4, 1 < τῶν > δὲ ἀληθεῶν θεομακάθρον μὲν ἔξ καὶ γραμματεῖα τοῦτον, ἐν δ' ἄρχοντα καὶ βασιλεὺς καὶ πάλαιαρχος, κατὰ μῆτρας ἔξ ἑκάστου < τῶν > φυλῶν.

32. & αὐτῶν, 'through them' or τῶν ἄρχων. ἐπὶ θεομακάθροντες: the θεομακάθρον properly preceded the entrance on office: Plutarch seems here to identify it with the εἶθ' αὖτε which the archons underwent on resigning their office. ἀνέβανον, 'went up,' were promoted.' Cp. Aristot. 'Aθ. vol. c. 60, 3 οὐκ ἔστι τῶν ἄρχων ἀναβῆναι πρότερον εἰς < Ἀρεῖον > πάγος πρὸς ἢ ἄνω (τὸ δ' αὖτε) παραπρὸς τοῖς ταμίαις, [Dem.] c. *Nectar*. § 80 εὐχέστε τὰ ἱερὰ ταῦτα καὶ ἀναβῆναι εἰς Ἄρεον πάγος ἐπὶ ἰσῶν ἀρχόντων τοῖς καθ' ἑαυτοὺς ἡμέραις, Hyperid. fr. 141 ed. Bl. τοῖς Ἀρεομακάθρον φησὶ ἀριστήραυτά τὰ κωλύσαι δεῖν εἰς Ἄρεον πάγος.

§ 4 l. 33. εὐδ refers to ἐπὶ αὐτῶν οὐ μείνετε διὰ τὸ . . . λαχεῖν. μάλλον is to be taken with καταναρροφῶντες, 'he overpowered in party strife'—a word which savours of Theopompus, like καταδημαγωγῶμενος (l. 22); see *Thuc.* c. 5, 4 with my note ad l. λαχέσθαι, 'now that he had become powerful,' c. 7, 5.

34. τῶν μὲν, 'the Areopagus on the one hand.'

35. & Ἐφιάλτων: c. 10, 6, *Mor.* 812 D quoted c. 7 § 6 l. 49.

36. φιλολόκων, c. 7, 3, *Cim.* c. 16. Cimon was always the staunch friend of Sparta. He wished to see the two great city-states of Greece drawing together in harmony, at peace at home and united in making war on Persia. The termination of his Lacedaemonian policy in the jealous and insulting dismissal of his Athenian auxiliaries by the Spartans at the siege of Ithome and the breach which followed between the two city-states was a serious blow to his popularity.

37. ἔξοστρακισθῆναι, ostracismo ciccum cas. This happened A.C. 459.

38. γένεα: his father was the great Miltiades, his mother Hegesippyle, a Thracian princess. > νῆσας, especially that on the river Eurymelion (Pamphylia) in A.C. 468/7, when he defeated the Persians by land and sea; *Cim.* cc. 12, 13 (after Callisthenes), *Thuc.* 1 c. 100, 1.

41. ἐν τοῖς κατὰ ἑαυτοὺς, 'in the (records) concerning him.' Cp. c. 22, 3; *Thuc.* c. 25, 1 ἐν τοῖς κατὰ βασιλείας.

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CHAPTER X

§ 1. 2. νόμος with ὁρισμένην, from which it is separated to avoid the hiatus in νόμος εἶχε. τοῖς φέρονσιν, 'the exiles' (c. 22, 3). The proper technical term for those who underwent a temporary removal by ostracism would be τοῖς μετεστάσις, *Thuc.* c. 11, 1, *Arist.* c. 8, 1; φέρον is generally applied to persons banished for life or a long period. ἐν τῷ ὅδῳ μέσση κ. χρόνος, 'in the interval' between his removal and the expiration of the period fixed by law for its duration. The invasion took place B.C. 457.

6. ἄθλιον for ἐπιπελάθλιον, *rusticus*, as often; cp. *Dem.* c. 47, 1 τότε δὲ Κάσιος ἐλθὼν ἀπὸ στρατείας ἤγαγε πολυπέλατος, *Dion.* *Hal. A. R.* VIII 57, 3 εἰ μὲν ἐβ' πράξας ὁ Μάρκιος εἰς Ὀδολόκτους ἐλθεῖ. ἐκ τῆς φύγης, from the place where he was living in exile.

19. 7. ἔπειτα . . . εἰς λόχον τὰ ἔσπλα, 'took up his arms to join a company.' The λόχος, which was a division of the τάξις, appears to have been formed of soldiers of one or more *leuces*, according to the importance of the contingents furnished by them. Cp. *Cim.* c. 17, 5 εἰ δὲ λαβόντες αὐτὸν τῆν πρῶτον εἰς τὸν λόχον ἔθεντο. For the meaning of the phrase εἶσθαι τὰ ἔσπλα, see my n. to *Thuc.* VII 3, 1. τῶν φυλάτων, 'his fellow-tribesmen,' members of the phylé Oenocia. Cp. *Cim.* c. 17, 3 Κίμων μετὰ τῶν ἑταίρων ἦεν εἰς τὴν αὐτῶν φυλὴν τῆν Ὀνικήαν πρῶτος δὲ ἀμύνεσθαι τῆν αἰτίαν πρὸς τοῖς πάλαισι. The Athenian hoplites were divided into ten τάξις according to their respective φυλαί and those who fell in battle were buried κατὰ φυλὰς (*Thuc.* II 34, 3).

8. εἰ ἔργων, as opp. to λόγων, is explained by συγκυβερέσθαι. ἀποκαθεῖναι τὸν λακωνισμὸν, 'to clear himself of the aspersions of Laconism.'

Cp. *Cim.* c. 17, 4 ἐπεὶ δὲ τὸν ἔταίρον ὄντι μάλιστα τῆν τοῦ λακωνισμοῦ αἰτίαν ὄντων ἠραρμένους ἀποκαθεῖσθαι πρὸς τοῖς πάλαισι καὶ εἰ ἔργων ἀποθέσθαι τῆν αἰτίαν πρὸς τοῖς πάλαισι, *Arist.* c. 13, 2 ἀποθέσθαι τῆν αἰτίαν, *Ism.* c. 20, 6 συνδίδουσι ἀποθέσθαι τοῖς πάλαισι τῆν αἰτίαν τοῦ λακωνισμοῦ, *Thuc.* V 15, 3 τῆν . . . ἀποκαρπύσαν αἰτίαν . . . εἰ ἔργων τούτων ἀποθέσαντο, VIII 57, 1 βουλόμενος . . . ἀποθέσθαι πρὸς αὐτοῖς τὰς ἀκαθάρσιαι, *Dion.* εἰς *Chr.* § 4 ἀποθέσθαι τὰ κατηγόρησι.

10. εἰ φύλας τοῦ Περικλέους: according to *Plutarch Cim.* c. 17, 4, it was the Council of 500 who forbade him, being led by his enemies to suspect him of wishing ἐπιπαρῆσαι τῆν φάλαγγα καὶ τῆν τάξις λακωνισμοῦ ἐναγαγεῖν. *Plut.* must have found this statement in his authority for that *Life*; but it is less probable, because there was hardly time for a resolution of the senate to be passed. That there was ground for suspicion,

because of an oligarchic conspiracy to overthrow the democratic constitution, appears from *Thuc.* I 107, 3, ἄνδρες τῶν Ἀθηναίων ἐπέγνω αὐτοῖς κρήνη, ἐπιπαρῆσαι δὴμῶν τε καταλύσειν καὶ τὰ μακρὰ εἰργεῖν ἐκδοκίμαζόμενα. It was a knowledge of this which impelled Pericles and his friends to oppose Cimou's wish to take part in the battle since he suspected him of being concerned in the conspiracy.

11. συνστάντες, 'combining,' *Isaguel.* *Demosth.* c. 17, 3.

§ 2 l. 12. ὁδὸν καὶ βουλήν, 'this is considered to be the reason why'; i.e. he redoubled his exertions during the battle in order to be on a level with Cimou in personal courage and to prove that his adversary's presence was superfluous. There is not a word about this in the *Life of Cimou*.

15. τοῦ σώματος, 'his life.' *Nor.* 137 ὁ φειθεῖται καὶ ἀπειθεῖ τοῦ σώματος.

16. πάντες ὁμοῦ, 'all alike'; c. 6, 2; c. 39, 3, *Sol.* c. 16, 3 εὐ τὰ μὲν τὰ δ' οὐχί, πάντα δ' ὁμοῦ ἐπιπράγαστε. Cp. *Cim.* c. 17, 5 εἰ δὲ (ἑταῖροι) μετ' ἀλλήλων συνστάντες ἐκθύμην ἑαυτῶν ὄντων ἔκρουον, πάλιν αὐτῶν πέσον καὶ μεταπείλαιν ἐφ' οἱ πρῶτον ἄλλοι ἀπελευθέρουν τοῖς Ἀθηναίοις. The victory rested with the Spartans in this battle, which was fought in the valley of Asopus, below Tanagra (Boeotia). It was the first occasion on which Sparta and Athens measured themselves in open conflict.

19. ἔργα, 'seized on,' often thus used with substantives denoting emotion or passion: see note to c. 20, 3.

ἑπιπαρῆσαι μὲν . . . ὑπερθεακόντως 84, the simultaneous concurrence of two things is more often indicated by τε—καὶ. See *Them.* c. 12, 1.

21. εἰς ἔτος ἔργων, 'for the (next) summer,' lit. 'fine time of the year' or season for military operations. Cp. *Cim.* c. 22, 5 εἰς ἔτος ἔργα διαβησόμενοι, *Mar.* c. 11, 3, *Dion.* c. 16, 3, *Thuc.* II 52, 2.

As to the expectation of a Spartan invasion of Attica, cp. *Cim.* c. 17, 3 οὐδὲ τῷ πρὸς Κίμωνα θυμῷ πάλιν χρόνον ἔμελλεν, τὰ μὲν, ὡς εἶπεν, ἐπιπρῶτον ἐβ' μεμνημένοι, τὰ δὲ τοῦ καιροῦ συλλαβασμένου: νεικησμένοι γὰρ ἐν Ταναγρῇ μὲν μεγάλη καὶ προσδοκῶντες εἰς ἔργα ἔτους στρατείας τῆν Ἠλιοπονησίαν ἐπ' αὐτοῖς ἐπέλουν ἐκ τῆς φύγης τὸν Κίμωνα καὶ κατὰ τὸ φέρονμα γράφοντες αὐτῷ Περικλέους. Ὅσα τότε πολιτικὰ μὲν ἦσαν αἱ διαφοραὶ, μέγιστοι δὲ αἱ θυμῶν καὶ πρὸς τὸ κοινὸν ἐπιπράγαστος συμφέρον, ἢ δὲ φιλοτιμία πύργων ἐπιπαρῆσαι τῶν πάλαι τοῖς τῆς πατρίδος ὑπερηφάνοις καιροῖς. In reality the Spartans gained nothing by their victory before the power of making their way home through the passes of Geraneia; and two months later B.C. 456/5, the battle of Oenophytia ended in a decisive victory for the Athenians under Myronides. The Boeotians became the subject allies of the Athenians who set up democracies everywhere, and in B.C. 450/49 a five years' truce was concluded between the rival states (*Thuc.* I 112, 1).

(ὅπου γὰρ ἐν τῷ παλαιῷ ἢ ἀφαιρέσει), τὸ δὲ παλαιῶνα "Γραφεῖς εἰ" φέροι, ἢ "παιδείας, ἢ τῆς αἰδέας ἐκκαταστάσεως ἀφαιρέσει." ἄλλο ἐν τῷ αἰετῷ προσέτιον (ὅπου) γράφεται τῷ Κίμωνι καὶ πρὸς τὴν παλαιότητα ἐπιφαινεῖται μόνον, ὡς πρὸς ἀφαιρέσειον.

49. Δάξοντα . . . λυθῆναι, 'after doing him the least harm of any of his accusers.' Yet Cimon was fined fifty talents and narrowly escaped a capital sentence, having only a majority of three votes in his favour.

§ 6 l. 50. οὐδ' : if he behaved so mildly to a political adversary. Ἐρωτάει : c. 25, 4. See *Introduction*.

53. κοινῶν ὄντα τῆς ἐν τῇ πολιτείᾳ προαιρέσεως, 'when he was a partner in the position he had deliberately taken up in public life,' in other words, 'a member of his political party.' Cp. c. 11, 3; Dem. *de f. l.* § 27 τὴν προαίρεσιν αὐτοῦ τῆς πολιτείας ἀναμνησθέντος.

56. οὐκ οὐδ' ἄλλοθεν, parenthetical, *scilicet unde*, ('taking up) from some unknown source or other'; ταῦτα is object to προσβέβηκε, cp. *Mor.* 559 A ταπεινὸν δὲ Ἑλληνικὴν νόμα προσβαλεῖν ἴσασθαι.

57. τάδε, c. 10, 2.

20 58. οὐκ ἀπειλήθη, 'not irremovable.'

60. οἷα, κ. φρονηματι εὐγενεῖ καὶ ψυχῇ φιλοτιμῶ.

§ 7 l. 62. μὴ οὐδ', c. 6, 4. φοβερὸν, c. 19, 4.

63. τὰς εὐθύναις κτλ. There was at Athens a γραφὴ εὐθύναις or *éan tis τὸν τὸν Ἀθηναίων εὐθύαις*, in cases of embezzlement of money, or any action detrimental to the public welfare. See c. 22 l. 21 with note *ad l.* Cp. Aristot. *Ἀθ. π. c.* 25, 1 γερύμενος τοῦ δήμου προειρητὴν Ἐπιμόλιον δὲ Ζοφρωτίδου . . . ἐπίθετο τῇ βουλῇ (τὸν Ἀριστοκράτη) ἀγῶνας (επιφίρων) ἐπὶ τὸν ἀριστοκράτην.

64. δὲ Ἀριστοκράτην : according to Antiphon *or.* 5 § 68, delivered c. B.C. 430, εὐθύναις οὐδὲν εὐφρατα εἰ ἀνακρίσασθαι, and so Diodorus xi 77, 6 τῆς οὐκ εὐφρατα εἰ ἀνακρίσασθαι τὸν τοῦ δήμου τοῦ ἀριστοκράτη. Whoever his assassin was, he must have been a tool in the hands of the conservative party, who, deprived of the constitutional means which the Areopagus had secured to it, began to open a counterpoint upon the democracy by means of secret intrigues and abandoned no way of furthering its design.

67. Ἀριστοκράτην : in *Ἀθ. π.* c. 25, 4 ἀριστοκράτη δὲ καὶ δὲ Ἐπιμόλιον ἀριστοκράτην μὴ εὐ τὸν χρόνον δὲ Ἀριστοκράτην τοῦ Ἀριστοκράτην.

68. ἐπιμόλιον, *Ol.* 52, 4 = B.C. 449/8, act. 51, at the siege of

Citium, a town on the south coast of Cyprus, birth-place of the Stoic philosopher Zeno, then governed by a Phoenician prince. According to most authorities, including Theopompus (*Nepos Cim.* c. 3) and Ephorus (*Diodor.* xii 4, 6) he fell sick and died. Other authorities attribute his death to a wound which he received πρὸς τοῦ βαρβάρου ἀγωνισθέντος (*Cim.* c. 19, 1).

Cimon's death marks an epoch in the history of Athens. He was the last of the great generals who thought it the mission of Hellas to be at war with Persia. With him closed the generation of the heroes of Marathon. For the next fifty years Greece is occupied with the duel between Athens and Sparta (*R. Abbot*).

CHAPTER XI

§ 1 l. 1. ἔσθ' . . . καὶ πρὸς αὐτὸν, i.e. before their leader Cimon's death. Join μέγιστον τὸν πολιτῶν.

4. ἔσθ' : although they could not expect to meet with any one who would be wholly a match for Pericles, 'overruler' τὸν ἀντιπαιστήσαντα : *G. M.T.* § 825.

6. ὅστις μὴ κοινῆ μοναρχίᾳ εἶναι, 'so that it (τὴν δέουσαν) might not be a downright monarchy,' or 'there might be absolutely no monarchy, none at all, according as κοινῆ is taken with μοναρχίᾳ or εἶναι. Cp. c. 39, 5.

7. On Thucydides, son of Melesias, of Alopeco (c. 9, 2), a dome in the phylé Antiochia, see c. 8, 4.

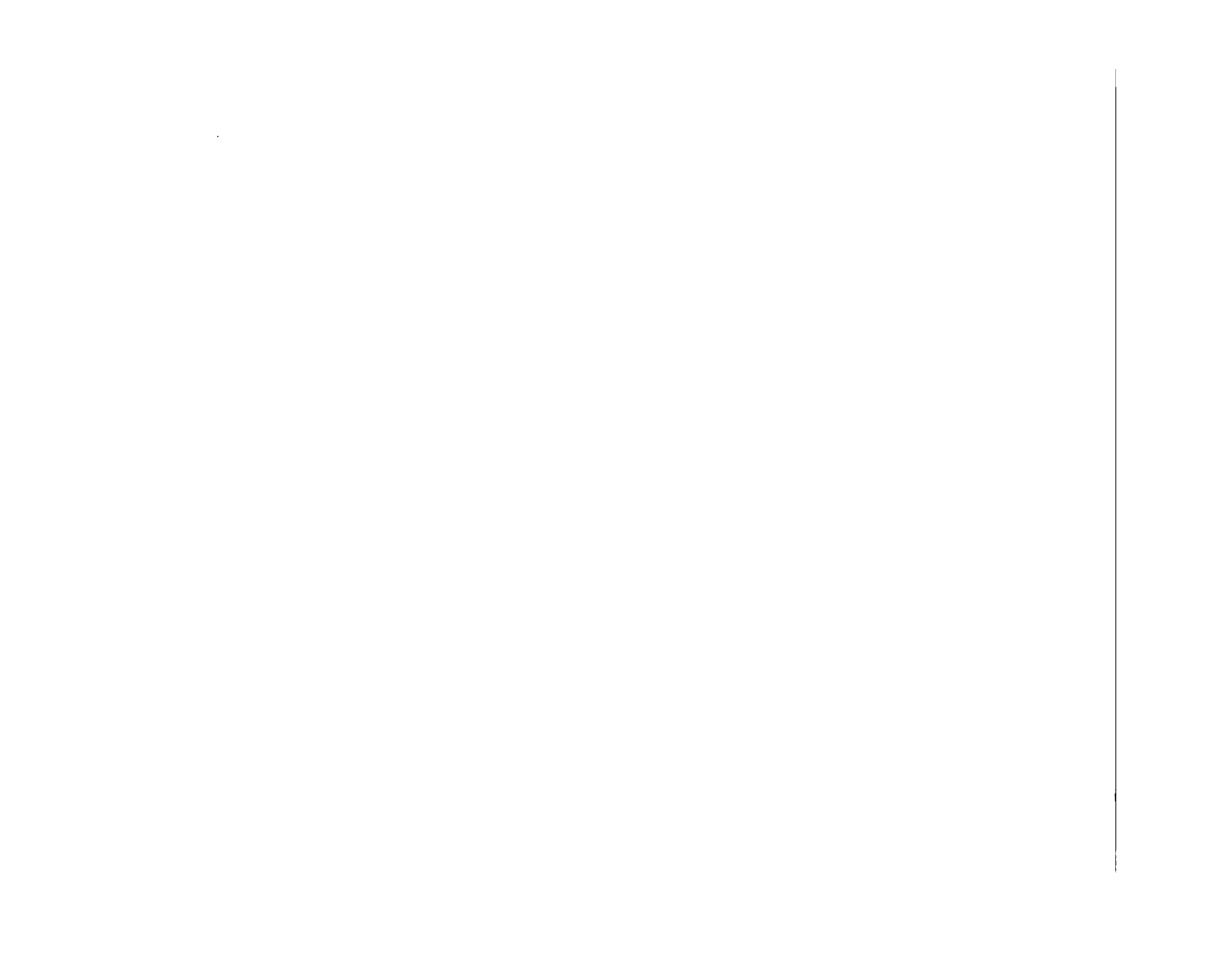
8. ἀφαιρέσει, i.e. γαμβρῶν, *affiniam*, 'a connexion by marriage' (ἀφαιρέσει), probably 'son-in-law,' according to Schol. Aristot. iii p. 446 ed. Dind., as in Antiphon *or.* 6, 12; though the word might also mean 'brother-in-law' or 'father-in-law.'

9. ἀντιπαιστήσαντα : *G. M.T.* § 840.

§ 2 l. 10. ἀγροαίας, (not in its usual contemptuous connotation but) versed in forensic business, as *Mor.* 532 A ἄλλοι ἔχοντες πολλὰς οὐκ ἴσμεν εἰπεῖν τὸν ἀφελίμων καὶ ἀγροαίας.

11. πολιτῶν, *civitas* *villia*. The word has several other meanings : — (1) 'relating to citizens' generally; (2) *civilla*, *civis* *decus*, 'belonging to a citizen,' 'civic,' 'civil'; (3) 'consisting of citizens'; (4) 'living in a community'—if *civitas* *administratio* *peritia*, 'statesman-like,' or, 'a statesman' as c. 24, 1, 2—III *publicus*, 'belonging to the state or its administration' as c. 4, 1; c. 7, 1 τὸν πολιτῶν οὐδὲν ἔσθ' ἔσθ' 'having relation to public life,' 'political.'

οἰκισθῆναι, 'staying at home' instead of going out to serve in war; c. 12, 8, c. 34, 1, Hieronymus *Μαίμα* fr. 45 (*Mein.* ii 399, Kock i 236) τοῦ μὴ ἀπ' ἄλλου οἰκουρεῖν χροῖν, ἔσθ' ἔσθ' δὲ Νότιων ἐν ὄντα. ἐν ὄντα : c. 5, 2 note.



12. *συνακλιόμενος*, 'engaging with,' an expression originally borrowed from the ring, hence applied to any kind of combats: *Sull.* c. 15, 1, *Luc.* c. 3, 3, *Aesch. de f. l.* § 158 *συνακλιόμενοι δ' ἐν τῇ πολιτείᾳ καθ' ἑπιβολὴν ἀνθρώπων γένει καὶ νόμῳ*, *Arist. Ach.* 704 *συνακλιόμενα τῇ Σουθῶν ἰσχυρίᾳ* (i.e. *Cephalodemo*), *Lucian Conn.* c. 30 *ἰσοδύναμα γὰρ συνακλιόμενα τοῖς Σουθίοις*. τὴν π. δὲ ἀντιβαλὼν κατέστησεν, 'brought the government to an equilibrium,' i.e. produced a balance of power between the parties who were contending for the government. *Cp. Thuc.* VII c. 13, 2 *ἐπιπέθῃ εἰς ἀντιβάλα καθέστηκαμεν*.

14. τοὺς καλοὺς ἀγαθοὺς καλούμενους ἄνδρας, 'the honorable and respectable citizens, as they are designated' i.e. the aristocratical party, c. 7, 2; c. 8, 3.

15. ἑθελονσάμεθα, κ. τῷ δήμῳ, 'should remain scattered up and down' among the mass of citizens (c. 7, 2) in the ecclesia. For this use of *ἐν* in composition see *Cope* on *Aristot. Met.* II 4, 12. *Cp. Num.* c. 17, 1 *τῆν μεγάλην διαφοράν ἀφαιρῶσαι τοῖς ὀλίγοις ἰδιδεσθαι*, *Mor.* 417 n, 720 v *καθὼς κενὸν ἰδιδεσθαι καὶ μίμναται τοῖς τοῦ δήμου ἄνθρωποις*, 762 A *λεπταὶ νῦν ἀπορροαί . . . τῆς ἀληθείας ἵσται τοῖς ἀίγωντι*, 762 A *λεπταὶ μίμναι μυθολογίας*, 99 C *ἀπορίσματα φρονησῶν ἰδιδεσθαι*, *ταῖς χρεῖαις ταῖς περὶ τὸν βίον*. Aristotle uses the word once *fr.* 208, p. 1516^a 15 *τῆ θαλάττῃ τὸ τραχὺ καὶ γαῖαν ἰδιδεσθαι*.

This consolidation of his party into a single compact body as a kind of *clérical* was the first political move of *Themistocles*. The *ἐταιρίαι*, which he founded, were originally intended for mutual support in elections and lawsuits, but became subsequently mere political clubs, whose object was to overthrow the democracy. See *Hist. Ant.* I 750^b ed. B. *Quo* compares the speech of *Nicias* in reference to the young citizens and partisans of *Alcibiades* sitting together near the latter in the assembly—*καὶ ἐν ἑαυτοῖς τὸν ἑαυτοῦ ἀεὶ παρακλιόμενοι καθήμενοι δεξιόθεν καὶ τοῖς προσηγοῖσι ἀντιπαρισταμένοι μὴ κατασχευόμενοι* cf. *τῶν περὶ παρακλιόμενοι* (*Thuc.* VI 12, 1). He refers also to *Arist.* *Ecol.* 280 f. about partisans sitting close together.

17. ἀλλήλων, '(the preponderance of) numbers' of the ἐκλεκτοί, among whom they were isolated.

18. συναγαγόν, κ. τοὺς καλοὺς ἀγαθοὺς ἄνδρας. εἰς ταυτὴν, *in unum*.

19. ἠεὶ βάρη, 'weighty,' a word suitable to the metaphor which follows. See n. to c. 4, 4.

20. ἄσκησεν εὐλ γυγὸς βουτῆ ἐπιπέσων, 'he produced, caused a counterpoise as it were.' *Cp. Mor.* 21 n *εὐ χεῖρὸν ἵσταν ἐπίπεσον ἀλλήλων ἀποφάσεις ἀντιπέντωνται ὅσπερ ἐπὶ γυγὸς μίμνω πρὸς τὸ βέλιον*, *Arist.* c. 5, 2 *γυγὸς τῇ Μελιτῶν προσηγορίᾳ εὐ μίμνω ἐπιπέσει βουτῆ*, *Olson.* c. 13, 1, *Dion.* c. 33, 2, *Phoc.* c. 14, 2.

§ 1. 21. *διπλῶς τινε*, 'a sort of flaw or seam, as it might be in a piece of iron.' *Cp. Mor.* 441 n, 802 *ἢ διπλῶς ἐν εἰδήμῳ μολύσσων καὶ κατακλιόμεν*, 715 v *τὸ θεούλων, ὅσπερ τινε διπλῶς, ἀναπέντοι τῆς ψυχῆς*.

22. *ἐσθυλος* (*δὲ*, *εὐλῆ*) properly said of a wound only skinned over, 'fastening under the scar,' came to mean generally 'unsound beneath,' and was applied to any kind of latent blemish.

24. προαίρεσιν, 'political principles'; see n. to c. 10, 6. *Cp. Act. Paul.* c. 38, 2 *ἐσθυλίστησαν ὑπὸ τοῦ δήμου ἐπὶ τῆς ἀριστοκρατικῆς μίμναι προαίρεσιν*.

27. τὸ μὲν—τὸ δέ, 'the one section—the other section,' neuter, in collective sense, to be taken with τῆς πόλεως: *cp. Thuc.* VII 43, 7 with my n. ad l.

§ 4. 28. εἰς καὶ, because of the increased strength of the opposite party. τῷ δήμῳ τὰς φιλίας ἀπέδωκε, 'giving room to the people': for the metaphor, *cp.* c. 7, 6; c. 15, 3.

29. ἐπολιτεύετο πρὸς χάρον ἐνλ., 'shaped his administration with a view to their gratification' (*Thuc.* c. 3, 2) by always providing at home some public joust or feast or procession and thus entertaining the city with elegant pleasures, and by sending out every year sixty triremes, in which many of the citizen-seamen served for eight months on full pay, being thus kept in practice, at the same time that they acquired the (proper) nautical skill.

32. *δαιτυλαγωγῶν*, 'entertaining,' amusing, a favourite word with *Plat.* *Anton.* c. 23, 1 *ὁ Κλεόστρα εἰς τινε κατὴν ἕλκωσιν ἐπιπέσων καὶ χάρον δαιτυλαγωγῶν τὸν Ἀρτίωνα*, *Cras.* c. 22, 6 *οὕτω μὲν ὁ βέλτερος δαιτυλαγωγῶν τοῖς Ῥωμαίοις*, *Sextor.* c. 10, 4 *τοιαῦτα ἄλλων παραμύθια τοῖς βασιλεῦσι δαιτυλαγωγῶν* (*Julianus*) *τὸν παῖδον*, *Plat.* c. 10, 2 *εἰς ἀπὸν τοῦτον καθύπευκτον (αὐτὸν) καὶ ταῖς περὶ τὸν Ῥωμαίων ἄνθρωπον δαιτυλαγωγῶν τὸν ἄνθρωπον*, *Mor.* 614 n *αἰε (ἀγγισσῶν) ἢ τοῖς ἀπὸστομοῖς χάρον δαιτυλαγωγῶν τοῖς ἀπὸστομοῖς*, 621 v *τοιαύτη τὸν ἄνθρωπον ἐπιπέσον δαιτυλαγωγῶν*. *Plat.* uses the verb also in the sense of 'guiding,' 'disciplining,' as *Luc.* c. 2, 3 *τοῦτον τὸν ἄνθρωπον δαιτυλαγωγῶν τῆν ἕλκωσιν*. In this sense *Plato* uses it once *Timaeus*, 80 D *δαιτυλαγωγῶν καὶ δαιτυλαγωγούμενος ὁ* αἰνὸς μέλιον? *ἢ* κατὰ λόγον *ὄψιν* *Hippias* suppresses that *δαιτυλαγωγῶν* . . . ἄνωγας, which seems as an Ionic trimeter, is a verse taken from *Eschylus* or from some comic poet.

33. ἀπόστομοι: *cp. Plat. Phaedr.* 240 v *ἕλκωσιν τινε εὐλ ἀποστομο*.

35. ἐσθυλον, 'served on board as oarsmen.' ἐπὶ τὸν χρόνον, during the time of the year proper for navigating.

36. ἡμετέροις: ever since the institution of the naval confederacy and the beginning of great naval operations, the

Athenian burghers had received an allowance for provisions (*συνετανα* Dem. *or.* 4, 4) for their service as hoplites or in the fleet (cp. *Plut. Cim.* c. 10, 1 *ἐπίβια τῆς στρατίας*, c. 9, 4 *τεταραμένον πρὸς τοὺς ἐπὶ τῆς ναυῆς*); but they did not receive pay until the time of Pericles. Cp. *Aristot. Ἀθην. πολ.* c. 27, 2, *Thuc.* vi 31, 3, viii c. 29, 1; c. 45, 2, *Xen. Hell.* i v 5; *Bosolt* II 560. *ἀπα* and, a further object besides that of providing for them.

§ 1. 38. *ἀε Χερσονήσων*: the Thracian Chersonese (mod. peninsula of the *Dardanelles* or *Gallipoli*) extending in a south-westerly direction into the Aegean, between the Hellespont and the bay of Melas, was colonised by one of Cimon's ancestors, Miltiades II son of Cypselus. It was won from the Persians, who occupied it during the Persian war, by Cimon (*Cim.* c. 14, 1) a.c. 476/5, but it was continually exposed to the incursions of the neighbouring Thracians, as appears from c. 19, 1. Hence it was considered advisable to detach a body of 1000 *κλαυρώματα* to it, which was done, according to *Bosolt Gr. Gesch.* II 538 *Ann.* 2, a.c. 448/7 = *Ol.* 83, 1, after which time the aggregate *φίλων* of the towns in it was reduced from 18 to 2½ talents.

39. *κλαυρώματα*, those who had obtained grants of land in a conquered country, where they might fix their residence or not, as they thought fit, but without in either case renouncing their Athenian franchise; see n. to c. 9, 1. Cp. *Diodorus* xi 88, 3, *Gilbert Handb. d. Gr. St.* I² pp. 502 ff.

Naxos, one of the largest and most fertile of all the Cyclades, was occupied by the Persians a.c. 490, but a.c. 479 after the Persian war it became a subject ally of the Athenians. It revolted and lost its independence a.c. 467 (*Thuc.* c. 28, 1, *Thuc.* i 98, 4). According to *Diodorus* xi 86, 3 and *Pausanias* i 27, 8, *Themistocles* was the leader of the cleruchs, who were sent to occupy the island a.c. 447/6. As a compensation for the cession of their land, there was a corresponding reduction in the amount to be paid by the Naxians as *φίλων*, which was only 6½ talents, whereas the neighbouring island *Paros* paid more than 16 (*Bosolt*).

40. *Αδρεια*, the most northerly and one of the largest of the Cyclades, lay N.E. of *Boeotia*. The *φίλων* of *Αδρεια* had been reduced as early as 458/9 by one-half, from 12 to 6 talents, probably because the land had been surrendered some years before it was occupied by the allottees. It is probable that *Lemnos* and *Imbros* also were occupied by cleruchs about the same period. *Bosolt* I c. II p. 528. *ἡλικίους νεώτων*, I c. 250.

41. *Βοιωτίας*, a Thracio-Macedonian tribe which occupied the tract of land west of the *Myrtoon*, including the metalliferous mountains which lie between the valley of that river and *Mygdonia*. See *Hered.* vii 118; viii 164; *Thuc.* ii 98, 6; *Strabo Geogr.* vii 525 *f.* II, 521 *f.* 28. The colony in *Βοιωτία* is doubtless to be identified with that at *Bron*, a.c. 446/5, allusion to which is made in a fragment of *Cratinus* (*Mois.* II 194, *Kock* i 121), probably from the *Θεσπριας*. The decree for the establishment of it has been in great part preserved, *CIA.* i 81, *Hicks* no. 29, and is the only inscription known relating to Greek colonisation. We learn from it that ten

Commissioners (*καταστάται*) were chosen, one from each phyle, to divide the land among the colonists. *Themistocles*, author of the decree, was appointed founder (*καταστήτης* *καταστάτης*). All the existing sacred buildings were to be preserved, but no new ones to be provided. The connection with the mother-city was to be maintained by *θεσπιας* and contributions to the two great Athenian festivals, *Panathenaea* and *Ionysia*. The decree contains also regulations for the sacrifices to be offered for the new colony, the erection of columns (*στήλαι*) containing the public records, guarantees for the maintenance of the decrees concerning the colony, regulations about the time of the departure of the colonists, and the requisite supply of money. In a rider, carried by *Phanotocles*, express provision is made for the colonists being taken exclusively from the third (*Θεσπριας*) and fourth (*Ἰστιαίας*) classes (*ἐκ δὲ <Β> ΠΡΑΝ ΕΥΘΥΝΩΝ ΚΑΙ ΖΕ <Υ> ΓΥΙΩΝ ΙΣΤΙΑΙ ΤΟΥΣ ΔΙΟ <Τ> ΚΟΥΣ*). See note to l. 47 *ἡλικίους νεώτων φίλων*. If the numbers given by *Plutarch* and *Diodorus* are to be trusted, nearly 2000, if not 10,000, citizens must have left Athens between 450-410 a.c. This does not include those sent to *Lemnos*, *Imbros*, *Amphipolis* and *Aegina*. *Gilbert Handb. d. Gr. St.* I² p. 504.

42. *ἀε Ἰταλίας*: the name was applied by the Greeks to a part only of the Peninsula, south of the country which afterwards bore the name of *Bruttium*. See *Thuc.* vii 33, 4 with my n. *ad l.*

43. *ἀνακαταστήματα*: *Fuhr* quotes from *Timol.* c. 39, 3 *τὰς μεγίστας τῶν ἀναστάτων πόλεων ἐκείνας*, to show that there is no necessity to correct the MSS. reading *ἐκείνων*; but perhaps *ἀναστάτων* may be the correct reading in that passage.

Syracuse was one of the two most famous and oldest Aegean settlements in *Magna Graecia*. Both it and its rival *Crotona* stood on the shores of the gulf named after the Dorian city of *Tarentum*. Its luxury and commercial prosperity, which it owed to its position between two seas and its carrying trade, became proverbial. About seventy years after its utter destruction by the *Crotoneans* (a.c. 510), the *Syracusan* refugees returned a.c. 423 and rebuilt their ruined city at a short distance from the ancient site. But their old enemies soon expelled them and levelled their newly-built walls to the ground. A few years later the exiles combined with a body of Athenian and other colonists under *Lampron* and *Xenocritus* in the foundation of the great Panhellenic settlement of *Thuri* a.c. 445 at a spot not far from the site of the ruined *Syracuse*, where there was a fountain named *Thuria* (*Diel.* *Stc.* xii 10).

44. *πρωτογενέσιον*, an unclassical form for *πρωτόγονον*. See 22 *Cobet Var. L.* p. 39, *Nov. L.* p. 778.

45. *ἀνακαταστήσαν*, 'by way of easing, relieving,' op. c. 9, 1.

46. *ἐναποκαταστήσαντες*, 'by way of redressing'; cp. *Cicero* c. 16, 4 *ἀναρῶσαν πλοῦτος καὶ πενίας ἐναποκαταστήσειν*. *Plutarch's* statement is to a certain extent confirmed by the rider to the decree which was carried by *Phanotocles*; see n. to l. 41. For *ἀπορία*, cp. *Dem. de f. l.* § 146 *ἐστραπίας κτήματα πλοῦτων ἐπὶ τῶν ἐσχάτων ἀπορίων*.

47. *φίλων καὶ φρουρῶν* . . . *κατακαταστήσαντες τοὺς συμμάχους*.

'by way of establishing settlements in the neighbourhood of the allies to over-awe and keep a watch on them.'

48. $\tau\omega\delta\ \mu\acute{\eta}\ \nu\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\alpha\iota$, not with $\phi\rho\epsilon\upsilon\sigma\alpha\iota$, as Stogmann p. 25 takes it, comparing *Crates*. c. 20, § $\phi\lambda\alpha\sigma\alpha\ \tau\omega\delta\ \mu\acute{\eta}\ \nu\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\alpha\iota$ *re veritate hinc*, but an infinitive of purpose. This final use of the articular infin. is seen first and chiefly in Thucydides, only twice (i 5, 1, VIII 36, 4) without $\mu\acute{\eta}$.

CHAPTER XII

§ 1. 2. $\eta\gamma\epsilon\mu\alpha\iota$, c. 18, 2.

3. $\mu\acute{\epsilon}\nu\omega\iota$, without any other evidence.

4. $\mu\alpha\rho\upsilon\rho\epsilon\iota\varsigma$, c. 22, 1. $\mu\acute{\eta}\ \psi\epsilon\lambda\omega\theta\epsilon\iota\varsigma$, 'was not misrepresented,' 'was not a mere romance.' The passive as in [Dem.] *adv. Callipp.* § 23 $\pi\acute{\alpha}\nu\tau\alpha\ \pi\rho\acute{\omega}\tau\eta\varsigma\ \psi\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\alpha\iota$. For the use of $\mu\acute{\eta}$ after $\mu\alpha\rho\upsilon\rho\epsilon\iota\varsigma$ see G. *MT.* § 685.

5. $\delta\epsilon\iota\lambda\omega\iota\varsigma$ with $\delta\acute{\omicron}\nu\alpha\mu\omega\iota$, used of remoteness in time, as c. 15, 2; *Arist. Pemp.* 225 $\delta\ \delta\eta\ \lambda\alpha\upsilon\tau\epsilon\ \gamma\ \tau\epsilon\ \tau\epsilon\tau\iota\epsilon\ \dots\ \eta\phi\epsilon\iota\ \delta\epsilon\iota\lambda\omega\iota\varsigma$.

6. $\eta\ \tau\omega\delta\ \delta\epsilon\iota\lambda\omega\mu\acute{\alpha}\tau\omega\varsigma\ \kappa\alpha\tau\alpha\sigma\tau\epsilon\upsilon\sigma\iota\varsigma$, 'the construction of the sacred edifices,' here designated as 'votive offerings.' The entire temple of the Parthenon should be regarded as one vast $\delta\epsilon\iota\lambda\omega\mu\acute{\alpha}\tau\omega\varsigma$ to the national deity, rather than as a place for her worship. (Cp. c. 14, 1; *Dem. or. c. Andr.* § 76 $\tau\omega\delta\ \delta\epsilon\iota\lambda\omega\mu\acute{\alpha}\tau\omega\varsigma\ \tau\omega\delta\ \tau\epsilon\ \delta\epsilon\iota\lambda\omega\iota\varsigma$ (with *ergon*) $\sigma\tau\alpha\theta\iota\sigma\tau\omega\iota\varsigma\ \tau\omega\delta\ \kappa\alpha\lambda\iota\sigma\tau\omega\iota\varsigma\ \pi\rho\omega\tau\acute{\alpha}\iota\sigma\tau\omega\iota\varsigma\ \tau\alpha\upsilon\tau\alpha$, $\delta\ \nu\alpha\rho\theta\epsilon\iota\sigma\iota$, with *Wayte's* note *ad l.*)

That H. 10-24 contain an extract from a public speech is shown by *heads* l. 21: the reply of Pericles follows l. 26-1. 42. See *HSAmppe* p. 26.

11. $\nu\alpha\upsilon\tau\eta\varsigma\ \delta\epsilon\iota\lambda\omega\iota\varsigma$: c. 5, 2; c. 29, 3. $\tau\acute{\alpha}\ \kappa\alpha\upsilon\delta\acute{\alpha}\ \dots\ \mu\epsilon\tau\alpha\gamma\alpha\gamma\epsilon\iota\varsigma$, 'for transferring the common treasure of the Hellens from Delos to its own keeping.'

The removal of the confederate Treasury (*ταμναίον* Thuc. i 94, 2) from the sanctuary of the Delian Apollo and the old Ionian place of gathering to the temple of Athena on the Acropolis at Athens took place a.c. 452/1, twenty years after the institution of the league. It was effected on the proposal of the Ionians in the interest of the Confederation (Theophrastus *cp. Plat. Arist.* c. 25, 2) because of the insecurity of Delos against an attack of the Persian fleet. *Justin Hist.* iii 4, 4 assigns a different reason: — *ne deficientibus a fide sociis Lacedaemoniis praedae ac rapinae caecis.* The entire administration of the league and its funds was conducted at Athens, and in both ordinary and official language the Athenian empire ($\eta\ \delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma$ *cp. Thuc.* v c. 18, 7; c. 47, 2) was substituted for $\eta\ \delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma\ \sigma\upsilon\mu\mu\alpha\chi\iota\alpha$ (*CIA.* i 9), its original designation; while the tributaries were called merely $\delta\epsilon\iota\lambda\omega\iota\omega\iota\varsigma$ (*CIA.* i 21, 27, 40 etc.); *cp. Arist. Ach.* 192, 505, 626, 648, *Eq.* 682, *Pemp.* 667, 767, *Eupolis* *Hellens*. It is uncertain what became of the *hymn*. The city-states probably lost together with their autonomy their right of voting, so that their meetings became gradually less frequent.

and in course of time crowd to exist without any formal abolition. *Bucchi Gr. Gesch.* II p. 417. The lists of the different quarters of the $\phi\acute{\omicron}\rho\omega\iota$, as fixed by the *Hellenotamiai*, date from this period. A new assessment was made every four years (*Aristot. Adv. mol.* c. 2, 5). The Quota-lists show that there was one in 456, 446 and 430 B.C.

12. $\pi\rho\acute{\omega}\tau\eta\varsigma\ \alpha\iota\tau\acute{\iota}\omega\iota\varsigma\ = \Lambda\theta\eta\eta\alpha\iota\varsigma$.

§ 1. 13. $\delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma\ \alpha\iota\tau\acute{\iota}\omega\iota\varsigma$, 'is possible for him,' *Xen. Cyr.* II i $\alpha\iota\tau\acute{\iota}\omega\iota\varsigma\ \delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma\ \pi\rho\acute{\omega}\tau\eta\varsigma\ \mu\epsilon\tau\epsilon\sigma\tau\epsilon\iota\alpha\iota\varsigma$. $\tau\omega\delta\ \delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma$, 'a detractor,' c. 29, 3.

14. $\epsilon\upsilon\pi\rho\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\varsigma$, 'most specious.'

15. $\delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma\ \kappa\epsilon\ \tau\omega\delta\ \delta\acute{\omicron}\mu\omega\iota\varsigma$: translate 'the most plausible of the pretaxta, viz. that it was because the people were afraid of the barbarians that . . .'

Rubi Jahrb. f. kl. Phil. 57, 671 suspects Ephorus to be the author of this statement. But, according to *Justin* III 6, Ephorus regarded the removal of the treasure as a precautionary measure against the robbery of the Peloponnesians. He placed it in a.c. 450 (Spring) before the battle of Halon, when the Corinthian-Aeginetan fleet was still dangerous. It could scarcely be from fear of the Persians merely, when the war in Egypt took a bad turn and a Theban fleet appeared in the Gulf.

16. $\delta\epsilon\ \delta\epsilon\chi\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma$: *no Plut.* c. 8, 1 $\delta\epsilon\ \delta\epsilon\chi\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma$, *Arist. Eccl.* 320 $\delta\epsilon\ \kappa\alpha\theta\alpha\rho\acute{\iota}$, in *loco pueri*, *Th.* 202 $\delta\epsilon\ \kappa\alpha\theta\alpha\rho\acute{\iota}$, in *loco opportuna*.

17. $\delta\epsilon\chi\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma\ \nu\alpha\upsilon\tau\eta\lambda\iota\alpha$, 'has made impossible' viz. by his disposal of the tribute-money for beautifying Athens. Cp. the complaints of the Lesbians at the moment of their revolt in the fourth year of the Peloponnesian war (*Thuc.* III 10, 2).

20. $\tau\omega\delta\ \epsilon\iota\sigma\phi\epsilon\rho\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma\ \delta\epsilon\ \alpha\upsilon\tau\eta\varsigma\ \delta\epsilon\chi\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma$, 'with the contribution paid by her under compulsion.' See *Cim.* c. 11, 1. *Thuc.* i 99, 1 $\delta\epsilon\ \tau\omega\delta\ \Lambda\theta\eta\eta\alpha\iota\omega\iota\omega\iota\varsigma\ \alpha\epsilon\pi\alpha\theta\epsilon\iota\varsigma\ \epsilon\tau\rho\alpha\sigma\sigma\omega\iota\varsigma\ (\tau\omega\delta\ \epsilon\iota\sigma\phi\epsilon\rho\omega\iota\omega\iota\varsigma)$. . . $\pi\rho\omega\tau\acute{\alpha}\gamma\omega\iota\varsigma\ \tau\omega\delta\ \delta\epsilon\chi\omega\mu\acute{\epsilon}\nu\omega\iota\varsigma$.

21. $\pi\rho\acute{\omega}\tau\eta\varsigma\ \tau\omega\delta\ \tau\epsilon\lambda\epsilon\omega\iota\omega\iota\varsigma$, 'for the war' against Persia, which was the original object of the $\phi\acute{\omicron}\rho\omega\iota$ to be contributed in lieu of ships by the smaller states.

23. $\delta\lambda\alpha\gamma\iota\omega\iota\varsigma$, 'vain.' $\nu\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\varsigma$, 'putting on horse-fool to wear' as an ornament. Cp. *Galb.* c. 17, 4 $\epsilon\iota\lambda\epsilon\upsilon\sigma\tau\epsilon\iota\varsigma\ (\tau\omega\delta\ \tau\alpha\lambda\lambda\alpha\kappa\iota\delta\alpha)\ \tau\omega\delta\ \pi\epsilon\pi\epsilon\iota\delta\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\omega\iota\varsigma\ \epsilon\iota\lambda\epsilon\upsilon\sigma\tau\epsilon\iota\varsigma\ \nu\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\varsigma$, *Arist. Ach.* 654 $\delta\phi\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\varsigma\ \nu\epsilon\upsilon\sigma\tau\epsilon\lambda\epsilon\upsilon\sigma\iota\omega\iota\varsigma$ *sc. by* the epithet *λαγν\alpha\iota*. *HSAmppe* justly surmises, p. 28, that these bold expressions may have been borrowed from one of the comic playwrights.

§ 1. 29. $\alpha\delta\chi\ \text{---} \alpha\delta\chi$ for $\alpha\delta\tau\epsilon\ \text{---} \alpha\delta\tau\epsilon\ \text{---} \alpha\delta\tau\epsilon$, as in *Lyc.* c. 9, 3, *Sol.* c. 7, 1, *Plat.* c. 17, 2 and twenty-one other passages of the *Lycaea*, twenty-six of the *Moralia*. Cp. c. 29, 2.

30. $\tau\omega\delta\ \delta\epsilon\iota\lambda\omega\iota\omega\iota\omega\iota\varsigma$ with $\alpha\delta\tau\omega\iota\omega\iota\varsigma$.

32. $\delta\epsilon\ \nu\alpha\rho\theta\epsilon\iota\sigma\tau\omega\iota\varsigma\ \delta\epsilon\theta\ \delta\epsilon\ \lambda\alpha\rho\theta\acute{\alpha}\nu\omega\iota\omega\iota\varsigma$, 'should they perform that in return for what they receive,' viz. the undisturbed enjoyment of the Aegean.

§ 41. 36. γράνω, 'to apply,' c. 21, 1. γωράνω, 'when once executed, completed'; γωράνω, 'during execution,' while in process of completion.

38. ἀμέσῃ, 'immediate.'

39. πάντων τέχνην, 'every (possible) kind of art and craft.'

41. πρὸ τῶν ἡμετέων, 'put in receipt of wages.'

42. ἔρα . . . καί; cp. a. 11, 4.

§ 41. 42. τοῖς μὲν γὰρ introduces a practical elucidation of the vindication put into the mouth of Pericles, viz. ἄλλῃ πρὸ τῶν ἡμετέων τῆν πάλιν.

44. ἀπὸ τῶν κοινῶν, by means of the pay instituted by Pericles, which amounted to four obols a day.

45. ἀσπίται, not belonging to the regular forces, for the Thetes, the fourth class in the Solonian division, were exempt from service as hoplites or troopers as late as B.C. 437. See Gilbert l. c. i p. 504.

24 47. λαβάνων α. λήματα.

46. κατασκευαστέων ἐπιβολῶν, 'projects of structures.' *Men.* 326 π τῶν α. δημιουργίῃ, *Dem. c. Aristocr.* 307 τὰ τῆς πόλεως ἀποσκευάσματα καὶ κατασκευάσματα, *Pana.* i 20, 4 quoted c. 13, 5 l. 47.

49. πολυτέχνην ἐπιθέσει, 'plans, undertakings requiring many arts,' § 4.

50. διαπραβῆν ἐχόντων, 'involving time to finish them.' See *Gr. Ind.* a. v. 170.

51. φέρον: see note to c. 7, 2. In this passage it expresses rather the grandeur of the projects.

52. τῶν . . . φρουρομένων, 'those on garrison duty.'

53. τὸ εἰσπεσεῖν, c. 11, 4; a. 34, 1, *Arist. Ach.* 1000. ἐπίθετον, 'title,' 'claim.'

§ 41. 55. ὅπου, as in c. 13, 11. So Shakespeare uses 'where' for 'whence.' The protasis extends to γράνωσιν l. 68; the conclusion is contained in οἱ πάλιν . . . ἐσθραίω.

ὅλη ἦν, 'there was as material,' c. 16, 1. *Aristot. Pol.* i 3, 1 p. 126^b ὁ λόγος δὲ ἄλλῃ τὸ ἐπιπέτατον, ἐξ οὗ τι ἀποτελεῖται ἔργον, οἷον ἐπίθετον μὲν ἔρα, ἀπαιτῶντος δὲ χαλεῖν.

56. τῶντι, α. τῆν ὄντι.

57. γέγονας, as if τεχνοῖται had preceded. See n. on τέχνην l. 65.

58. πλάστῃ, 'artists who moulded in soft materials (clay or

wax),' 'moulders'; the term afterwards was applied also to those who worked in metal, or statuary of any kind, stone or marble.

59. χρυσοῦ μαλακότερον is used for χρυσοῦχος, the common term, probably because μαλακότερον is applicable also to ἄλλοφαντος. With regard to the softening of ivory in use amongst the ancients, cp. *Men.* 499 π τὸν ἄλλοφαντα τῷ ὄσσει ('sour bear') μαλακῶν γυμνάσων καὶ χαλδῶτα ἀπαιτῶσι καὶ διασχηματίσων, ἄλλοι δὲ οὗ δίνανται. The process, now lost, is said to have been invented by Democritus, *Seneca Ep.* xv 33.

60. ποικιλῶν, 'weavers of variegated stuffs,' 'embroiderers' (*Asch. Timarok.* § 97, *LXX Eccl.* c. 28, 15) i.e. of the tapestries (σπασσοδέσματα)—an art which was especially practised in Phoenicia, Cyprus and Carthage. Fahr takes it to mean 'enamellers'; Amyot renders the word by 'ouvriers de marquetterie.' But see O. Müller *Ancient Art etc.* § 113, 1 *Engl. Tr.* τερεναῖ, 'torcotic artists' i.e. artists in ornamental metal work, including engraved designs and embossed figures. See W. Wroth's article *Caenature* in *Dict. of Antiq.* 3rd ed. vol. i pp. 323-327, Müller l. c. § 311. τῶντι, α. λίθου, χαλεῖν κτλ.

Plutarch, as is observed by Thiersch *Epist.* p. 102, classes a number of arts together, without making any distinction between those which we regard as liberal professions and others which we treat as mechanical. He shows from Lucian (*Soma.* § 1) that the epithet βίωσιμος was applied no less to Thibidas or Polycletus than to a common mason. But they seem to have been brought down to this level only in contrast with the higher dignity of political or military functions, according to the sentiment in *Per.* c. 2, 1-3; as Anachylus thought little of his jewelry in comparison with the honour of having fought at Marathon, *Atheniensis xiv* a. 22 (*Thiersch*).

§ 1. 62. οἱ παρὰ γῆν, 'landsmen' (ἐμπεροι κτλ. παρὰ θάλασσαν).

65. ἐπίθετον ἔσ . . . γυμνάσων may be regarded as a parenthetical clause, independent of the main proposition. The meaning is:—'Each particular handicraft had its own corps of unskilled labourers enrolled, who acted as the instrument and body of the subordinate service,' i.e. who were in relation to their employers what the body is in relation to the soul. With στρατηγῶν understand ἔρα. For τέχνην in the sense of τεχνοῖται, as it appears to be used here, cp. *Agell.* c. 26, 5 δειότερον ἐχόντων τοῖς χαλεῖς, οἷα γέγονας ἐξῆν καὶ εἰσπέτατον καὶ τῶν ἄλλων τεχνοῶν ἐπίθετον.

66. On ἰδέσθην ἢ τεχνοῖται, cp. *Plat. Theag.* 124 c τῶν τε δημιουργῶν καὶ ἰδίωντων, and see my n. to *Them.* c. 27, 3, *Ken. Hist.* a. 4, 6.

67. σπασσογυμνάσων, the opposite of ἀσπίται l. 45.

68. *ὡς ἔπος εἰπείη*, 'so to say,' an absolute infinitive qualifying *ῥάσως*, and implying that it is not to be taken literally, G. *MT.* § 777, 1.

69. *πάνων φέσων*, 'every kind of capacity.'

CHAPTER XIII

§ 1 l. 1. *ἀνθαυαίνοντων* depends on *τὸ ῥάσως*. *ὑπερφάνων*, 'magnificent.' *Pub.* c. 26, 2 *πράξει υπερήφανοι τὸ μέγιστον*, *Democ.* c. 41, 4 *ἢ τοι ἑρωμένῳ χλαμῖ ἀνῶ . . . ἔργον υπερήφανον*, *Plat. Gorg.* 511 D *ὅς σεμνόντασι ὡς υπερήφανόν τι διαπραττόμεν*.

25 2. *μεγέθη*: cp. c. 3, 2 l. 12 and see G. *Gr.* § 188, 1 Note 1.

3. *ἀπαιλημένον*: the participle expresses the reason why they were *υπερήφανα* *μεγέθη* and *ἀμέγιστα* *μαρῆ*. Contrast *ἀπαιλημένον υπερβάλλουσα τὴν δημοκρασίαν, certatim nitentibus ut ars sua excelleret*. Bliss reads *τῆς δημοκρατίας*, taking *υπερβάλλουσα* as in *Herod.* ix 71 *υπερεβάλλοντο ἀρετῇ Λακεδαιμόνισται*. Cp. *Lyc.* c. 9, 5 *ἀππληγμένον γὰρ οἱ δημοκρατῶν ἀχρήστου ἐν τοῖς ἀσφαλείς ἐπιτελούντο τῆς καλλιτεχνίας*.

5. *τὸ ῥάσως*, 'the rapidity of progress.'

7. *διαδοχαις*, 'successive generations.' *φιλίας*, c. 27, 3.

8. *μὲν ἀπὸς πολιτείας*, 'in the prime of a single administration,' during the most brilliant period of one statesman's tenure of office.

9. *Θάμβαναι τὴν συντέλειαν*, 'were being finished one after another' (an unclassical expression), found in *Polybius* viii 35, 10 *τῶ ῥάσως λαμβάνοντες τὴν συντέλειαν*, 36, 11 *ἅμα τῷ λόγῳ τοῖσιν εἰσφέρει συντέλειαν*, xviii 10, 1 (27, 1) *παυχίως τῶ ἀποθέσει συντέλειαν εἰληφότος*, xxii 12, 13 *ἔλαβε τὸ πρῶτον συντέλειαν*. Cp. *Plut. Nic.* c. 7, 2 *ἡ πολιτεία μῆκος ἔλαμβανε*, *Plut.* c. 13, 1 *τῶ πολέμου μῆκος λαμβάνοντες*, *Thuc.* i 91, 1 *ἡ δὲ ὕψος λαμβάνει τὸ ῥάσως*, *Polyb.* v 21, 2 *ὁ πόλις πύρας λαμβάνει*, ii 46, 7 *ὁ πόλις ἔλαβε τὴν ἀρχήν*.

§ 1 l. 10. *κρίσει*: generally, however, quickness of execution is not attended with excellence of workmanship; he who works for the future, must be content to spend time over his work, as Zeuxis did. *Ἀγαθάρχου*: Agatharchus, the painter of Samos, known to us from the story, told by *Plut. Alcib.* a. 16, 4 and *Andocides* a. *Alc.* § 17, of his having been inveigled by Alcibiades to his house and kept there for more

than three months in duration, that he might embellish it with his paintings.

12. Zeuxis of Heraclea (Magna Graecia) was the most famous painter of his time (*Xen. Mem.* i iv 3), the second half of the fifth century. His masterpieces is said to have been the picture of Helen, painted for the Heraeum at Crotona. *ἔργα*, 'figures' of all kinds, not necessarily of animals (*Herod.* iv 88); hence *ῥαγραφέω*, 'to joint from life.' *ῥάσως* for *γράφω*.

13. *πολλῶ χρόνῳ*, in the double sense of *ἐν πολλῶ χρόνῳ*, *ἐν πολλῶ ἰσχυρῶ*, and *πρὸς πολλῶ χρόνῳ* (§ 3 l. 1), in *μυλίων ἰσχυρῶ*, 'for a considerable time.' Cp. *Mor.* 94 *ἢ ὁ Ζεῖξος αἰτιώμενος ἀπὸς τῶν ἐπι ῥαγραφέω βραδείας* "Ὁμοιωτῶν" *εἶπεν* "ἐν πολλῶ χρόνῳ γράφω, καὶ γὰρ εἰς πολλῶ," where Wyttenbach quotes a similar retort from *Valerius Max.* iii 7 ext. 1.

The *γὰρ* explains the saying of Zeuxis. *ἐχθρότα*, 'dexterity.' Cp. [*Lucian*] *Amor.* c. 11 *ὄνειρος δὲ τοῦτου (sc. τοῦ ἱεροῦ) τὸ τῆς Προξείδου εὐχερίας ὄνειρος ἐπαφρόδωτος*.

14. *βίαιος* . . . *ῥόστημον*, 'permanence,' 'lasting solidity': *ἔργῳ* with *ἐπιθήσει*.

15. *ὁ δὲ* *ἐν τῷ γίνεσθαι τῷ ἔργῳ* *προδουραθεὶς χρόνος* . . . *τῆν ἰσχυρὴν ἀποθέσειον*: the time expended on labour in the production of a work of art is regarded in the light of capital invested, which is repaid (as interest) by its greater durability (*συντομία*). For *εἰς*, see *Gr. Ind.* a. v.

17. *ἀποθέσειον*, 'yields,' 'produces in repayment.' Cp. *Mor.* 338 *ὁ ἡ φέσει λαβείνα πρὸς ἐν στήματι . . . ἐπὶ πᾶσι πρὸς ἀποθέσει ἀποθέσει τὴν ἀρχὴν ἐν τῷ ῥάσως τῶ πᾶσι, 487 *ὁ πᾶσι γὰρ δόναται ὁ πᾶσι ἐν κατὰ βλήτων ἡ γένων ἀποθέσει, 637 *ἂ ὄσων ἐλάμα τῆ φέσει τῆ γένων ἀποθέσει, 796 *ἂ ὄσων, καθάτερ τὰ φάρμακα, δόναται παραχρήμα . . . τὸ δὲ καλὸν καὶ λυσιτελεῖ ὄσων ἀποθέσει. For γένων, 'production,' cp. Plat. Rep. 281 D E τῆ γένων τῆ τῶν ἰατρῶν, Legg. 920 E ἔργων τῶ καὶ ἔργων ἀποθέσει γένων ἔργων.****

§ 1 l. 17. *ὄσων*, 'for which reason,' c. 2, 2; c. 3, 2.

19. *ἐν ἄλλῳ α. χρόνῳ*.

20. *ἀρχαῖον*, 'antique,' the idea being that the age and beauty of a work of art were identical. *ἀπρῆ*, 'in freshness.'

21. *πρῶταρον*, 'modern': see my n. to *Thuc.* c. 24, 2 ed. 2.

ὄσων ἐπᾶθεῖ κᾶσῶν ἀπὸ τοῦ, 'there is such an overlying bloom, as it were, of freshness on the surface.' Cp. *Plat. Rep.* 54 D *αἱ τῶν φῶων χᾶρται ἐπὶ κατὰ τῶν ἐσφᾶτων ὄσων ἐπᾶθεῖ ἔχουσα*, *Lucian Pseud.* 29 *ὄσων ἄλλα κατὰ τῶν οἰ λῶν ἐπᾶθεῖ*.

22. ἄθικτος, 'intact.' Cp. *Gyrh.* c. 3, 5 ἄθικτος ἀνάθη καὶ ἄθικτος ἐπὶ τοῦ ναοῦ. Elsewhere ἄθικτος takes a simple gen. as in *Nym.* c. 20 τῶν καλῶν ἄθικτος διαφολήτων τῶν βίαι, *Cim.* c. 10, 5 αὐτῶν ἄθικτος ἐν τῇ πολιτείᾳ διαπορεύσας παρέρχων: or a dat. as *Thom.* c. 23, 3 ταῖς τῶν πολλῶν ἐνδείξαι καὶ σωφειῶν ἄθικτος ὁμίλων δὲν τὸ ἄξιωμα διατηρεῖν.

23. διατηρεῖν, 'preserving': *Polyb.* VII 8, 7 διατηρεῖν πάντα τὰ τοῦ σώματος μέγῃ ἀβλαβῆ.

24. ἀγῆρυ: *Thuc.* II c. 42, 2 τῶν ἀγῆρων ἱταίων: c. 44, 4 τὸ φιλότιμον ἀγῆρων μέγῃ.

§ 4 L. 25. ἑσθῆ, 'administrated.'

26. μέγῃς with participio instead of the usual καίτερος is very rare in classical Greek, but not uncommon in Plutarch and Polybius. *G. M.T.* § 361.

29. Παρθενῶνα, 'the temple of Athena Παρθένος' (not Polias) on the south side of the Acropolis, the most magnificent relic of Periclean times. It was built of white marble of Pentelicon on the site of the old temple—called from its dimensions ἑκατάμετρος (μετῆς)—which had been burnt by the Persians. It was divided into three chambers, the Pronaos (πρόναος) at the East entrance, the Hecatompedos into which this opened, the western portion of which formed the Parthenon proper, where a number of articles were kept for use at festival time, and behind this the Opisthodomos, where the money-treasures were deposited. The middle chamber, the cella proper, where the colossal chryseophantine statue of the goddess was placed, preserved the original length and was called τὸ ἑκατάμετρον in a narrower sense. The entire temple measured 228 feet in length from East to West, 100 in breadth and 64 in height.

30. ἀρχιτέκτων, 'was the architect of.' According to Pausanias VIII 41, 9 and Strabo *Geogr.* IX c. 1, 12 it was the work of Ictinus alone, who was the designer also of the beautiful temple dedicated to Apollo Epicureios at Lesbos (Arcadia), a complete frieze from which is now at the British Museum. Loake suggests that Calliocrates may have been no more than the contractor (*ἀρχιτέκτων*) for bulking the temple, as he was for the long wall, II. 37-39. τὸ δὲ ἑλευσίνιον τελεστήριον: the Attic dome Eleusis was situated on a bay of the same name opposite Salamis, about a dozen miles from Athens, with which it was connected by the Sacred Way († λέγεται ὅτι), which was also the principal strategic and commercial artery of Attica leading to the Peloponnese. It was a place of especial sanctity in the eyes of the Athenians, being the chief seat of the worship of the venerable goddess Demeter, in whose honour and for the

celebration of whose mysteries the temple here mentioned was erected—a building considered as one of the greatest masterpieces of the age. The temple had no outward facade till the time of Demetrius Phalereus. The lower storey (ἑσθῆς)—which was nearly a square, measuring 175 by 170 feet—contained six rows of seven Doric columns, which divided the interior space into seven parallel naevi. These supported a gallery with a second colonnade (τοῦτο ἔστιν αἰθυσ). The whole was surmounted by a cupola roof with a central opening (ὄστρεον) for the admission of light. The temple was built on this large scale (ὅχλων θεῶν τοῦ δέξασθαι συνάγειον, Strabo IX c. 1, 12) to accommodate the crowd of worshippers who flocked to it from all parts at the annual celebration of the mysteries in the autumn. According to Strabo l. c., the architect was Ictinus.

33. τοῖς ἐπιτοίχοις ἐπέκειντο, 'connected them by means of ("joined them to") their architraves,' Herod. VII 36, 7 θύρας αἰετῆς (τοῦτο κεραμεῖς) ἐπέκειντο ἀπὸς ἐπιτοίχωνος l. c., αἰετῆς ἵαται αὐτοῖς ἐπιτοίχωνος, as Schweighauser interprets.

34. ἑσθῆς, 'of the dome Σύνετος' in the *Κεραμῆς* φολή. Other forms are Σύνετος (in inscriptions) and Σύνετος: see L. Dindorf *Theaur.* vol. V p. 1689. ἑσθῆς, 'frieze.'

§ 5 L. 36. ἀνακτόρου, 'shrine,' a postico-Ionic word, used especially of the temple at Eleusis. Cp. Herod. IX 65, Athenaeus p. 167 γ' ἑλευσίνι τε μυστηρίων ἕνεκα ἄστυ θῆσαν κατὰ τὸ ἀνακτόρον, p. 213 D καὶ περιβόητον . . . τὸ ἄστυ ἀνακτόρον τοῦ θεοῦ κελευσμένον. Another name for the cella was μέγῃς. The whole building was also called μυσταῖς σπηῆς. *Χολαργός*, c. 3, 1.

37. ἐκαστόν τειχος, (not, as Liddell-Scott, 'finished' but) 'vaulted.' τὸ ἑκατάμετρον τειχος, i. e. τὸ δὲ δὴ μέγῃς τειχος (*Plato Gorg.* 455 E) or τὸ ἄστυ τ. α. it was named. The space between the two long walls (σύνετος) already built—one extending between four and five miles from the western wall of Athens to the north-west edge of Piræus (τὸ ἑλευσίνιον), another nearly due south of Athens to the eastern edge of the harbour of Phalerum (τὸ δὲ νότιον)—was broad, and, if in the hands of an enemy, the communication with Piræus would be interrupted. Pericles, accordingly, induced the people to construct a third or intermediate wall, running parallel with the first wall to Piræus and within a short distance from the city and its port might from it, so that the communication between the city and its port might be kept open, if either of the outer walls happened to be surprised by an enemy. They could never separate Athens from the sea. The actual length of the north wall, according to Curtius-Kaupert, was 60 stadia, that of the Phaleric 25. See Busolt *Gr. Gesch.* II p. 495 Ann. 2.

38. Σαυπάρτης: in *Plato's Gorg.* 455 E Περικλέους δὲ καὶ ἀπὸς ἑσθῆς ἐπὶ συνεβόησαν ταῖς κατὰ τὸ δὲ δὴ μέγῃς τειχος. ἀργυροπλοῦς γράμψ, 'when he was introducing a motion.' See n. to *Thom.* c. 20, 2.

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[REDACTED]

39. ἀγγαλίσθαι, 'undertook the contract for.'

41. Κρατῖνες: the passage is from an unknown play. It is quoted also *Mor.* p. 351 A ('Ισοκράτης) οἷα καθήκει βιβλίον ἀναλαμβάνω . . . ἕν γε χρόνῳ πρὸ πρόθεσσις Περικλέης ἀνίσταται καὶ τοῖς ἰατρομαθῆσιν: καίτοι καὶ τοῦτον οἱ βραβύτιοι ἀνίστανται τοῖς ἰγροῦς ἐπιστάταις Κρατῖνες οὗτοι καὶ λέγει περὶ τοῦ διὰ μέσου τοῦ χρόνου, λόγους γὰρ αὐτὸ πρόθεσις Περικλέης, ἰγροῦσι δ' οὐδὲ κινεῖ.

42. Ἀφροῖσι . . . κινεῖ, an iambic tetrameter catalectic. The meaning is 'he has been long professing to go on with it, but in fact does not even advance it a step.' 'It does not appear' says Thirlwall 'whether the motives to which this delay was imputed were such as to call his integrity into question.'

44. The Odeum or 'Music Hall' of Pericles (so called to distinguish it from that built, about A.D. 150, by Herodes Atticus in honour of his deceased wife Rogilla) lay at the southeast corner of the Acropolis, by the side of the theatre of Dionysus. It was finished between 444 and 437 B.C. and burnt B.C. 50 at the capture of Athens by Sulla, but restored on the original plan shortly afterwards. *βασίλευς*, 'arrangement,' 'plan.' For the dat. acc. n. to c. 3, 2. *καλῶ-δρον*, 'with many tiers of seats' raised one above another.

45. *καλῶτρον*: Theophrastus *Char.* XVIII represents the garrulous man as asking *πόσα εἰσι κλῆσι τοῦ ἠιδέου;* *καυκαλιῶς κτλ.*, 'with a round roof sloping from a single point.' In this respect it differed from a theatre, which it resembled in its semi-circular form.

47. τῆς βασιλείας ἐπιγραφῆς: Pausan. I 20, 4 *ἔστι δὲ ἐπιγραφὴ τοῦ τε ἱεροῦ τοῦ Διονύσου καὶ τοῦ θεάτρον παρασκευασίμα, ἐπιγραφῆς δὲ τῆς ἐπιγραφῆς ἀπὸ τοῦ μίσητος τῆς ἑλπίδος λέγεται.* Vitruvius (*de Arch.* 5, 9) records a tradition that the woodwork was made out of the masts and yard-arms of the Persian ships that fought at Salamis: *convolutio e theatro sinistrae partis Odeum, quod Theatrotoclos, convolutis lapideis dispositis, navium malis et ancistris e spoliis Pericleis pertectis.* Cp. c. 3, 1 with note.

48. καὶ τοῦτον, α. τῷ ἠιδέῳ 'this as well as the Long Wall.'

§ 6 l. 49. *ἡ ἐπιγραφῆς*: nothing is known of the subject or contents of this play, which is said to have taken its name from the chorus composed of female house-slaves at Athens. Kock *C.A.F.* I p. 34 after Bergk thinks that it may have had something to do with the worship of the Thracian goddess Bendis (*Plat. Rep.* I 1), who had a temple, as we know from

Xen. *Hell.* II iv 11, in the Piræna, and that the chorus was composed of Thracian women engaged in her service.

51. *σχινονόκεφαλος κτλ.*: see note on c. 3, 2.

52. *ἄπειλὴ τοῦτρακόν παροίχεται*, 'now that the potsherd is a thing of the past,' not 'he has just by the order of the potsherd,' i.e. ostracism, cp. c. 14, 2. The sentence fell on Thucydides in the spring of B.C. 444, and the *Θρήναι* was probably acted in the following year.

55. *τοῖς Παναθηναίοις*: the article is usually absent from the names of festivals when used as indications of time; the absence of the proposition is normal. The Panathenaea, the greatest of Athenian festivals, was kept in honour of Athena every fourth year with extraordinary magnificence (*τὰ μέγιστα ἔτεα*), and lasted six days. To the usual equestrian, gymnastic and other contests (*C.I.A.* II 965) Pericles added those of flute-players, singers and citharists, but only at the Greater festival.

56. *ἀθλοθέτης ἀρχαῖα*: the *locus classicus* on the athletics and their functions is Aristot. *Ἀθ. παλ.* c. 60, 1 *καρποῦσι δὲ καὶ ἀθλοθέταις ἕκαστος <δ> νόμος, ἕνα τῆς φύλης ἀθλοθέτης οὗτος δὲ δεκαμυθῶντι ἄρχουσι τέτταρας <ε> τῶν καὶ δεκάδοσι τῆς τε ποικίλης τῶν Παναθηναίων καὶ τῶν ἀγῶνα τῆς μουσικῆς καὶ τῶν γυμνασίων ἀγῶνα καὶ τῶν ἰσποδρομίων, καὶ τῶν στίλων ποδοσφαιρῶν, καὶ τοῖς ἀμφοτέρωθεν μετὰ τῆς βουλῆς, καὶ τῶν ἑταίρων τοῖς ἀθλοτάταις ἀποδέδοται. συλλέγεται δὲ τὸ ἔλαιον <δ> τὸ τῶν ποικίλων . . . εἰ δὲ ταῦτα τῶν μὲν ἄλλων χρόνων γυμνασίων (τὸ ἔλαιον) εἰ ἀποστέλλει, τοῖς δὲ Παναθηναίοις ἀπομαρτυροῖ τοῖς ἀθλοθέταις, εἰ δ' ἀθλοθέταις τοῖς καὶ οὐκ οἰκῶν τῶν ἀγωνιστῶν. ἔστι γὰρ ἀθλα . . . τοῖς τῶν γυμνασίων ἀγῶνα καὶ τῶν ἰσποδρομίων (καὶ οὐκ οἰκῶν) ἔλαιον. Again in c. 62, 2 *ἀθλοθέταις δ' εἰ ἀποστέλλει δεκνυμένοι τὸν ἐκ <αγορῆς> αἰῶνα μῆνα, <ε> τῶν δὲ Παναθηναίων, ἀρχόμενοι ἀπὸ τῆς τετραπλῆς ἰστρομίου.* Plato *Lagg.* VI 764 c, D speaks of them as *μουσικῆς καὶ γυμναστικῆς ἄρχωντες*: cp. VIII 835 A, XI 935 E, 955 A. It was one of the offices of little or no political importance and was filled by open vote. Cp. Pollux 8, 53, 58, *C.I.A.* I 188, 5 ff., where an account of the sums disbursed to the athletes in the archonship of Glaukippos, i.e. Ol. 92, 3, is given, Schubert *de arch.* pp. 52-57. The ten *ἀθλοθέταις* had the appointment to *λευσουργίαις* at the Panathenaea, as the Archon had at the greater Dionysia, and the *Βασιλεῖς* at the Lenæa: see [Dom.] *adv. Boeck. de nom.* § 9. In the *Dict. of Antig.* ed. 3, vol. I p. 44 b, they are still wrongly identified with *ἀγωνοθέταις* (c. 36, 3), but not so in vol. II p. 327 b.*

§ 7 l. 58. *τὸν ἄλλον χρόνον*, 'in later, after times.'

60. *τὸ Πρωτόλαιον*. The Propylæa—the greatest and

39. ἀγγαλίθησε, 'undertook the contract for.'

41. Κρατῖνος: the passage is from an unknown play. It is quoted also *Mor.* p. 351 A ('Ἰσοκράτης) οἶκος καθήσθη βαβύλων ἀναστάτων . . . ἔργον χρέον τὰ προπύλαια Περικλήος ἀπέστησε καὶ τοὺς ἰασημένους καίτοι καὶ τούτων ὅτι βαβύλων ἀπέστησε τοὺς ἔργους ἰασημένους Κρατῖνος οὗτος καὶ λέγει περὶ τοῦ διὰ μέσου ταύτων, λέγουσι γὰρ αὐτὸ πρόβαλε Περικλήος, ἔργοισι δ' οὐδὲ κινεῖ.

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45. *καθῆσθη*: Theophrastus *Char.* XVIII represents the garrulous man as asking *ποῦ εἰσι κλισεὶ τοῦ Θεάειου;* *σπυρακλιεὶς κτλ.*, 'with a round roof sloping from a single point.' In this respect it differed from a theatre, which it resembled in its semi-circular form.

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48. καὶ τούτων, *α. τῷ Θεάει* 'this as well as the Long Wall.'

§ 1. 49. *ἡ Ὀφρῆται*: nothing is known of the subject or contents of this play, which is said to have taken its name from the chorus composed of female house-slaves at Athens. *Kock C.A.F.* I p. 84 after Bergk thinks that it may have had something to do with the worship of the Thracian goddess Bendis (*Plat. Rep.* I 1), who had a temple, as we know from

Xen. *Hell.* II iv 11, in the Piræus, and that the chorus was composed of Thracian women engaged in her service.

51. *ΧΥΜΟΝΟΦΑΛΟΣ ΚΤΛ.*: see note on c. 3, 2.

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56. *ἀλλοθίται αἰσθήεις*: the *locus classicus* on the athletics and their functions is Aristot. *Ἠθ.* vol. c. 60, *ἡ ἀλλοθίται δὲ καὶ ἀλλοθίται δέκα <δ> νόμοι, ἕνα τῆς φύλης ἐκείνης. οὗτοι δὲ δεκαπένθην ἔργουσι τίττω <ε> τῆς, καὶ δεκάοι τῆς τε κομῆς τῶν Παναθηναίων καὶ τῶν ἀγῶνα τῆς μουσικῆς καὶ τῶν γυμνασίων ἀγῶνα καὶ τῶν ἰπποδρομίας, καὶ τῶν τίτλων ποσόνται, καὶ τοὺς ἀμφότεροι ποσόνται μετὰ τῆς βουλῆς, καὶ τὸ ἔλαιον τοῖς ἀλλοθίται ἀποδοῦναι. συλλέγεται δὲ τὸ ἔλαιον <δ> πρὸ τῶν μαρῶν . . . εἰ δὲ ταμίης τῶν μὲν ἄλλων χρόνων τηροῦν (τὸ ἔλαιον) ἐν ἀποθήκῃ, τοῖς δὲ Παναθηναίοις ἀπομετρεῖται τοῖς ἀλλοθίταις, εἰ δ' ἀλλοθίται τοῖς κινῶσι τῶν ἀγωνιστῶν. ἔστι γὰρ ἄλλα . . . τοῖς τῶν γυμνασίων ἀγῶνα καὶ τῶν ἰπποδρομίας (κινῶν) ἔλαιον. Again in c. 62, 3 *ἀλλοθίται δ' ἐν προταίῳ δεκάνοις τὸν ἐκ <αγορῆς> αἰῶνα μέγα, <ε> τῶν δὲ τὰ Παναθηναία, ἀρξάμενοι ἀπὸ τῆς περὶ τὸν Ἰστανίον. Plato *Legg.* VI 764 C, D speaks of them as μουσικῆς καὶ γυμναστικῆς ἔργουσι: cp. VIII 835 A, XI 935 E, 955 A. It was one of the offices of little or no political importance and was filled by open vote. Cp. Pollux 8, 93, 88, *CIA.* I 188, 5 ff., where an account of the sums disbursed to the athletes in the archonship of Glaukippus, i.e. Ol. 92, 3, is given, Schubert *de oculis.* pp. 52-57. The ten ἀλλοθίται had the appointment to *λεπτοπύλαι* at the Panathenaea, as the Archon had at the greater Dionysia, and the *Βασιλεῖς* at the Lenaea: see [Dem.] *adv. Boeot.* *de nom.* § 9. In the *Incl. of Antiq.* ed. 3, vol. I p. 44 b, they are still wrongly identified with ἀγωνοθῆται (c. 36, 3), but not so in vol. II p. 327 b.**

§ 1. 58. *τὸν ἄλλον χρόνον*, 'in later, after times.'

60. *τὰ Προπύλαια*. The Propylaea—the greatest and



most beautiful work of Pericles after the Parthenon—forms the great gateway of the Acropolis and covered the whole of its west end, which was 166 feet broad. It was constructed entirely of Pentelic marble and took five years (*πενταετίας*) to build, between a.c. 487 (the year after the consecration of the Parthenon) and 483. For an account of the original plan of Mnesicles and the supposed subsequent modifications of it, see Miss Jane Harrison *l. c.* 355 ff. It was destroyed by an explosion in 1654. Cicero (*de off.* II 60) says that Demetrius Phalereus found great fault with Pericles *quod tantam pecuniam in praeclara illa Propylaea coniecerit*. His censure is not surprising if Harpocration's statement, taken from Philochorus, that it cost 2012 talents, is to be relied on. Col. Leake, however, considers it a great exaggeration.

63. *παρ*, c. 32, 1.

64. *ἐφάρσεν* . . . *οὐκ ἀπεσπασμένους*, 'indicated that she did not stand aloof from.' Cp. *Mor.* 613 *νῆστιν τὴν κακίαν* . . . *ἀπεσπασεί*, 758 *Α* *οὐ μὴ οὐκ ἐσθλότερον ἀφάρσεν θεὸς ἀσπασεί* . . . *ἀλλ' οὐδ' ἀσπασέντος*. Note that Plutarch always uses *οὐ*, not *μή*, after the verb *ἀφάρσεν*, *ἐφάρσεν* and *μάρσεν*.

65. *συνεπινοήσας α. αὐτό*.

§ 1. 65. *μαχόμενος*, c. 26, 1. *ἀπεγνωσμένος*, *desperatus*, 'after he had been given up,' 'his life despaired of.' On Plutarch's use of this verb the student may consult my note on *Tk. Or.* c. 5, 2.

70. *ὄναρ*, 'in a dream,' adverbially, *Them.* c. 26, 2. *συνέταξεν*, 'prescribed'; *Alex.* c. 8, 1 *σοφῶν ἐβόησεν τοῖς φίλοις καὶ συνέταξε θεραπείας τῶν καὶ διαίτας*.

θεραπεία, *curationem*, 'mode of treatment,' 'cure.' Cp. *Luc. Ec.* c. 9, 11 *τοῖς χυλοῖς ἐχώνης θεραπείας ἔδωκεν*. The remedy prescribed was the shoots of a plant which grows commonly on the Acropolis, and which thereafter bore the name *μαρτίων* from 'Ἀθῶν ἡλιθίων'. See *Sull.* c. 13, 2 with my note ad *l.*, also Dr. Sandys' *Winter Vacation in Greece* p. 86 note.

71. *τὸν ἀφάρσεν*, 'the poor fellow'; c. 5, 2 note.

72. On the base of the statue found *in situ* during the excavation of the Propylaea there is the following inscription, given in Kirchhoff *OIA.* I 338, Hicks no. 36 pp. 50-1 'Ἀθῶναις τῇ Ἀθῶναις τῇ Ἰγυῖα. Ἱέρους ἐπιτροπῆς Ἀθῶναιος. Cp. *Plin. NH.* XXII 17, 20 § 44; XXXIV 3, 19 § 81. Pausanias I 31, 6 mentions an altar at Acharnae dedicated to 'Ἀθῶν Ἰγυῖα.

§ 1. 75. δ Φωκίας: Plut. here reverts to the subject of § 4. *ἐργάζετο*, l. 30. He was also the contractor (*ἐργολάβος*) for the execution of it, c. 31, 2.

76. *τὸ χρυσοῦν ἔθεσ*: *ἔθεσ* meant primarily 'a seated statue,' 20 and ultimately any temple-statue: it is never used of a mere *εἰκόνα* or 'portrait-statue.' See Miss Harrison *Myth. and Mon. of Anc. Ath.* p. 456. The celebrated chryselephantine statue of the goddess, which was 39 feet high inclusive of the pedestal, was placed within the Hekatompedos of her temple 438/437 a.c. The ivory was used in the parts where the flesh was visible, the drapery of gold. In the statue of *Zona* at Olympia, also the work of Phidias, the gold was enriched with enamelled colours.

Παυσανίας I 24, 7 gives a description of the statue as follows:—*τὸ δὲ ἔργον τῆς Ἀθῶναις ἕθεσ ἐν χίτωνι καθήμεναι καὶ αὐτὴ τὸ στήθος ἢ κεφαλὴν ἰσοπέδως ἀπέφαρσεν ἄσπιν ἀσπασμένον, καὶ αὐτὴ τοῖς ποσὶν ἀσπιν τε κίτωνι καὶ ἀσπιν τοῦ ἔδατος ἔφαρσεν ἄσπιν. αἰὶ δ' ἐν Ἐργασίῳ ἔθεσ ἢ ἔθεσ: ἔθεσ δὲ τὸ ἔθεσ τοῦ ἀγάλματος ἐπιγραφασίῳ ἡλιαθῶν γίνεσθαι.*

τῇ στήθῃ, 'the block' or 'slab' of marble on the Acropolis inscribed with the record of the buildings, accounts, etc.

77. *<κατα> γέγραπται*: 'has been publicly recorded.' Cp. *Sull.* c. 25, 1 *καταγράφεται (αὐτὸς ῥήμας) εἰς ἐπιλόγιον ἔδωκεν*. The technical word in Attic would be *ἀναγράφεται* (as Aristot. *Art.* c. 54, 3 *ἐν τοῖς στήθεσ ἀναγράφεται*), and this is Cobet's conjectural reading, but it leaves an awkward hiatus.

78. *ἐν ἀσπῇ*, 'under his control.' Cp. c. 18, 1. *ἀσπῶν*, § 4.

80. *τῷ μὲν*, i.e. Phidias.

82. *ἀνεθέρας* . . . *γυναικῶν*, c. 31, 1. *ἀνεθέρας*, 'whenever they paid a visit to the works,' Phidias, as chief inspector, conducted them round.

§ 10 l. 84. *δεξιμῶν*: c. 32, 2 *δεξιμῶν τὰς δεξιὰς*. *οὐ καμνοῦ*, c. 3, 3; c. 16, 1.

85. *πολλὴν ἀσπῶν αὐτὸν κατακρίσασθαι*, 'pour out upon him (Pericles) a shower of wanton invective.' Cp. *Them.* c. 16, 3 *αὐτὸν πολλὰ ἀπὸ τοῦ λαοῦ καὶ τῆς σπῆς ἀσπῶν αὐτὸν κατακρίσασθαι ὡς βίαιον γυναικῶν*, *Mor.* 10 *οὐ ἀσπῶν αὐτὸν κατακρίσασθαι*, Tacian *Ennuch.* § 2 *ἄσπῶν ἀσπῶν κατακρίσασθαι ἀλλῶν*, *Dem. de cor.* § 50.

86. *δε*, 'in regard to,' 'concerning.' Cp. c. 13, 2; c. 20, 2 *ὡς ἐν προεδραβληθείῳ μὲν εἰς τὸν λακωνικόν*.

87. *ἐπιστρατηγούμενος*, 'who served as lieutenant under him,' *Mor.* 812 *ἢ ἡμετέροις Μενίτιν μὲν ἐχρῆτο πρὸς τὰς στρατηγίας*.

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90. αἰτίαν εἶχε = ἦντα. See Gr. Ind. 2. α. 8, 20. ἄφρατα, εἰς αὐτὸν ἑστῆκε, stupri pretium.

91. ἐπιληρία, c. 2, 2.

§ 11 l. 92. καὶ τί: καὶ is thus prefixed to interrogatives, when an abrupt urgent question is put. αὐτοματῶς, πρὸς ἀφοσίωσιν κενεραῖν, c. 5, 4.

93. τοὺς βίους, c. 27, 4, c. 30, 2; Galh. c. 16, 2 σατυρικὸν τοῖς βίοις ἀδραμεν.

Plutarch gives his judgment of the ancient comedy in Mor. 711 π: τῶν δὲ σατυρικῶν ἡ γὰρ ἀρχαία οὐκ ἔφη ἀναγκαῖον ἀπὸ τῶν ἀποκρίσεων ἀδραμεν εἶναι. ἡ γὰρ ἐν ταῖς ἀποκρίσεσιν παραβόλαις αἰτίαν ὀνομαστὴ καὶ σατυρία μὲν ἀναγκαῖα ἔστω καὶ σφόδρα, ἡ γὰρ πρὸς τῷ σατυρικῷ καὶ βουκολικῷ εὐφρασίαν ἔχουσα κενεραία καὶ ἀνακρινεῖται καὶ γέροντα ἰσοκράτους ἀδραμεν καὶ ἀνακρίων ἀδραμεν. ἐν δὲ . . . ὀνομαστὴν ἀδραμεν τὸ κατ' ἀνάγκην εὐφρασίαν, τὸ δὲ ἀνακρινεῖται κατ' ἐκδοκὴν καὶ ἡ κενεραία κατὰ Πλάτωνα καὶ ἡ ἀδραμεν κατὰ Κριτῆρα καὶ τὸν κενεραῖον ἀδραμεν. Ὅμοιαι σατυρικῶν θὰν Plutarch's quotations from it are not always at first hand, but taken from Craterus and others.

94. τὸν πᾶλλον, c. 7, 2.

95. ἀποθέμενος, 'offering as the due and proper victim.' ἀδραμεν, 'on each occasion' of their exhibiting a farce. ὅταν, 'when,' 'whenever,' c. 12, 6; Nic. c. 18, 6; c. 22, 2.

96. Στρατιώτες: see Introduction.

97. μολύβη, μολύβη. ἀναγγεῖν, ἀναγγεῖν, 'to publish,' 'give currency to,' c. 36, 2; Nic. c. 5, 3, Arist. Eccl. 442.

98. τὸς υἱοῦ, α. Xanthippus: see c. 36, 2.

§ 12 l. 98. εὖτα, καμν εὖτα, with χαλεπῶς, § 3 l. 21.

99. ἀσθενῶντες ἱστορία, 'hard for history to come at,' or 'difficult to be tracked by historical inquiry.'

101. ἐπιπροσθεῖνα, ἰ.ε. ἐπιπροσθεν ὄντα, 'intercepting,' 'abstracting.' Mor. 471 ο τὰ αὐτὰ πᾶλλα πλεονῶν πρὸς τὸν εὖτα τοῖς πᾶλλοις ἐπιπροσθεῖ γὰρ ὁ εὖτα.

102. φέροντα, c. 2, 3; c. 5, 2.

104. χαριζομένη, 'by way of showing favour,' participle co-ordinated with dative of means or manner.

CHAPTER XIV

§ 1 l. 1. τὸν κατὰ τὸν Θεμιστοκλῆ, 'those belonging to the party of Thucydides,' including Thuc. himself.

2. σπαρῶντες, 'squandering'; a cant phrase. For δὲ, cp. c. 5, 4.

Cp. Mor. 108 Α αἰτίαν ἀπὸ τῶν φέρονται καὶ σπαρῶνται (καρτέρων τ. l.) τὸν ἀδραμεν, Lucian (Iml. c. 29 τὰ αὐτὰ εὖτα σπαρῶνται καὶ ἀνακρίωνται, Πρωτ. c. 19 ἡ αἰτία αἰτίαν ἐστὶν ἐν σπαρῶνται ἡνὸν τὸ σπῆμα; Ὀσμ. c. 59 ὅσα εὖτα αὐτὰ ἡ ἀνακρίωνται σπαρῶνται: παραλοφίαι, Diphil. ap. Athenae. vii p. 202 ο ἀνακρίωνται ἡνὸν τὰ κενεραία φέρονται καὶ σπαρῶνται, Alciphron Ep. 3, 24 σπαρῶνται τὴν αἰτίαν εἰς τὸν, Arist. Nub. 56 ὁ γέροντα, μὲν σπαρῶνται.

4. ἐν ἐπιληρία. For the omission of the article see n. to c. 5, 2. Aristophanes has always ἐν τὴν ἀποκρίσει, Eg. 70, 1240, Pae 667, Lys. 300, Eccl. 135, Pl. 290, for metrical reasons.

5. εἰ, 'whether.' The verb (δραμεῖ) is retained in the mood of the direct discourse. G. NT. § 689, 2.

6. φερόμενον = φέροντες τοὺς δέμας: cp. c. 12, 3 l. 25.

7. ἡμῶν βόλων ἐμὸν α. ἀδρα, 'let it have been expended by me,' 'let the cost be put to my account.' For the dative of the agent, cp. c. 33, 7. 'The offer, if it had been accepted, could not, of course, have been made good. But it was probably only meant to signify the firm reliance which Per. placed on the liberality of his countrymen' (Thirlwall). The anecdote, however, is probably apocryphal. τὸν ἀνακρίωντα: c. 12, 1.

8. ἴδιον ἑαυτοῦ κενεραῖον, 'I will have stand in my own private name.' For τὸν ἀνακρίωντα, see n. to c. 12, 1.

§ 3 l. 10. πρὸς, 'at,' 'in view of,' as c. 5, 2: see Gr. Ind. 2. c.

11. τὴν εὖτα . . . τὸν ἔργον: cp. c. 31, 4.

13. χαριζομένη, κενεραία. On the various constructions of this verb, my n. to Still. c. 12, 2 may be consulted. Cp. χαριζομένη c. 16, 5; χαριζομένη c. 9, 3. τὸς υἱοῦ, 'finally.'

14. ἀγὼνα κατὰ τοὺς ἀδραμεν, 'a contest about the shell,' i.e. as to which of the two should be ostracised, as in c. 13, 6. This happened in the spring of 444 B.C.=Ol. 84, 1, simultaneously with the conclusion of the Thirty Years' truce.

On the original purpose of ostracism, cp. Alcib. c. 12, 4 τὸ ἀδραμεν ἐμὸν ἔμμελον, ἡ ἀνακρίωνται δὲ τὸν ἀδραμεν εὖτα καὶ ἀδραμεν τὸν πλεονῶντα ἀδραμεν, Aristot. Pol. iii 2, 4 p. 1284, 26 ὁ γὰρ ἀδραμεν ἐμὸν τὴν ἀδραμεν ἐμὸν ἀδραμεν τὸν πλεονῶντα τὸν ἀδραμεν καὶ ἀδραμεν, δὲ viii (V) 2, p. 1307 15. But in course of time it was used as a means to prevent mischief arising from political factions (στάσεις) by getting the leader of the opposition out of the way, and leaving the majority free to follow their bent without let or hindrance. See Sandys on Aristot. 'As. pol. c. 22, 1 and the authorities quoted by him et l.

16. τὴν . . . ἀνακρίωνται, c. 11, 2. The dissolution (καρτέρων c. 2, 1, c. 25, 1) of the oligarchical faction followed as an immediate consequence of the disappearance of their leader, and for the next fifteen years Pericles controlled the destinies

of the imperial city. The opposition lies between *ἐπιθεῖν* and *τὴν ἐπιπέσειν*: hence we should have expected either *ἐπιπέσειν* *ἢ ἐπιθεῖν* or *τὴν δ' ἐπιπεσέμεν* *ἐπιπέσειν* *κατέλιπε*. Cp. c. 20, 1.

CHAPTER XV

§ 11. 1. *ἀρ, ποιήσμεν*.

2. *ὡς ἴσθαι*, 'level as it were,' because of the removal of a great obstruction.

3. *παρήγαγεν ἃς ἐπιτόν*: *Galb.* c. 8, 1 *συνάγειν* *ἐπιτόν* *πάντα πράγματα φέρει παρήγαγεν εἰς ἐπιτόν*. Cp. c. 6, 2 *ἢ ἐπιτο παρήγαγεν τὸ κράτος*.

4. *τὴν Ἀθηναίων* depends on *ἐξοργισμένη*.

5. *φέρουσι . . . καὶ θέλασαν*: by omission of the article in copulative expressions there is a gain in emphasis.

7. *καλλῆρ μὲν . . . καλλῆρ δέ, ἂν ἐπισημασθῆναι*, as l. 23; c. 16, 4. *δὲ Ἑλλήνων . . . ἔφρασαν*, 'realized by means of Greeks.'

9. *ἐναυτικὸς ἕνεκεν*: the maritime confederation extended as far as the shores of Thrace and the Hellespont and from thence to Ionia and Caria, some of whose rulers were tributaries of Athens. *Hins* compares *Plato Alcib.* 1104 B (*Ἡερικλῆς*) *ὅτι οὐ μόνον ἐν τῆσι τῶν πόλεων ἀναυτικὸν ἔστιν ἀλλὰ καὶ ἐν τῶν ἐπιτοῦ τῆ Ἑλλάδος καὶ τῶν βαρβάρων ἐν πολλοῖσι καὶ μεγάλῃσι γένεσι*.

10. *βασιλέων*: among others, the King of Egypt, cp. c. 27, 2. *ἐπιπεσόντων*: c. 20, 1. *Chian* dynasts appear in the *Quota-Lista*.

30 § 2 l. 11. *χαρακτήρα, μαλακίας, 'tame,' 'submissive.'*

Cp. *Demetr.-Anst.* c. 6, 2 *ὡς καὶ γὰρ καὶ τῶν πόλεων τὸ εἶναι χαρακτήρα μαλακίας, Men.* 129 B *ὅτι μαλακίαν ἔχουσι πόλεις καὶ χαρακτήρα δὲ ἀλκιμίας, Xen. Oec.* c. 7, 19 *καὶ τῶν πόλεων χαρακτήρα ἢ (κατὰ) Dem. Olynth.* III *ὅτι μαλακίαν ἔχουσι χαρακτήρα δὲ ἀλκιμίας πόλεις*.

12. *ἴδμεν ὑμῶν, G. NT.* § 756. *συνεπιθέμεν, 'to give in to,' 'to comply with.'*

13. *ἀσθενὲς ἄσθεν, 'shifting and changeable as the winds, the proverbial *asus popularis*.* *ἀσ* marks succession, passage from one state of things to another; cp. § 5 l. 39, c. 24, 4. *Arist. Eg.* 1321 τὴν ἀσθεν καλὴν ἐξ ἀσθεν πεποιθῆναι, *Lu.* 799 *ἐξ ἀσθενος μεγάλα κέρητα*.

14. *ἀσθενῶν, 'lax,' 'venial.'* *ἀσθενῶν, 'former,'* c. 10, 2. *ἐπιπεσόντων ἔστιν, 'in some points (or 'sometimes') making weak concessions.'*

15. *ἀσθενῶν, 'lax,' 'modern.'* Cp. *Xen. Cyr.* I vi 35 *ἐν τοῖσι μουσικῶσι τὰ εἶδη καὶ ἀσθενῶν εὐδοκίαι*. Observe that the comparison is incomplete, instead of 'tightening as it were the strings of the instrument to a more austere and earnest tune after a modern voluptuous one.' *Plutarch* is fond of metaphors borrowed from music, as c. 8, 1.

16. *ἀσθενῶν* is opp. to *ἀσθενῶν*: *πολιτικῶν* ('a statesman . . . deserves the name) to *θηραγωγίας*.

17. *τὸ βέλτερον, 'to the best interests of the commonwealth.'*

18. *ὁρθῆ καὶ ἀνεγκλίτη, 'straightforward and unswerving.'*

§ 3 l. 19. *καλῶν, 'by moral assuasion.'* *ἢ δ' ἔτι = ἐπιτο δέ, c. 3, 2; c. 24, 3.*

20. *καὶ ἐπιτοῦ* of *μάλα, c. 25, 2. ναυαγῶν, ἀσθενῶν κατέλιπε, 'drawing the rein tight, pulling in.'* Cp. c. 33, 5; *Lyrl.* c. 13, 3 *ὅτι ἐπιτο πρῶτον ἐπιτο τῶντι τάχῃ . . . ἔχουσι τὸν ψόχον, ὡς ὁδὸν ἢ ἔργον ἀσθεν κατατείνουσι οὐδὲ παραρροῦντες*. For the metaphor, cp. c. 11, 4.

προσβιβάζειν τῷ ἀσθενῶντι, 'bringing to a certain feeling (prevailing upon) on the ground of expediency.' Cp. *Gal. vi.* c. 36, 2 *ὡς τῶν ἀσθενῶντι διαλογίμους καὶ προσβιβάζειν ἔπεισαν, Arist. Eg.* 35 *ὅτι προσβιβάζειν με, An.* 426 *ὡς ὅτι τὰ πάντα ταῦτα (ἐπιτο) προσβιβῆν λέγω, Xen. Mem.* I 2, 17 *ἐπιπεσόντας τὴ τοῖσι μαθησίνουσι καὶ τῷ λόγῳ προσβιβάζουσαι, Lucian Anach.* c. 13 *ὅτι γὰρ οὐκ λέγω ἢ τι προσβιβάζειν σὺ*.

22. *ἀσθενῶν, πλάσι, οὐκίνο*: to be distinguished from *ἀσθενῶν, sine arce.* *ποικίλον, 'complicated.'*

23. *κατὰ κτηρὸν μὲν . . . κατὰ κτηρὸν δέ*: l. 7.

24. *θρησκῶν, 'violent and painful means,' 'caustics.'* § 4 l. 25. *καθῶν, 'variable passions,' 'distempers.'*

26. *τὸ μέγιστον, determinant accusative with *ὑπεσθῆναι*.*

27. *διαχρίσασθαι κερκῶν, c. 1, 3; c. 30, 2.*

29. *προσενδύων, ἀσθενῶν, 'drawing tight' like a close-fitting garment for the purpose of adjusting it, opp. to *ἀσθεν*. Cf. *Plat. Gorg.* 511 B *ἢ ἐπιτομένην προσεταλαμένην ('orderly,' 'modest') ἐπιτο καὶ ἀσθεν*. The sentiment is borrowed from *Thuc.* II 65, 9 *ὅτι γὰρ γὰρ ἀσθενῶν τι ἀσθενῶν κατὰ κτηρὸν ἔστιν ἀσθενῶν, λέγων κερκῶν ἐπιτο τὸ φεβῆσθαι καὶ δεδῶναι ἀδ ἀσθενῶν ἀσθενῶντι πῶλον ἐπιτο τὸ ἀσθενῶν. τὸ ἀσθενῶν ἀσθενῶν ἀσθενῶν for τοῖσι ἀσθενῶν ἀσθενῶν, cp. *Lyrl.* c. 3, 5 *ἢ δὲ τι***

καὶ τὸ φθονοῦν καὶ πρὸς τὴν εὐφροσύνην ἐστὶ τὴν περιφροσύνην ἐπίστασθαι. For τὸ δόξασθαι, cp. Theophr. ap. Athenae. 463 c παραμυθίζεταί· ὁ εἶνος τὴν τοῦ γήραος δυσθυμίαν.

30. ἀνάγει, 'allaying,' 'relieving.' Cf. Cic. c. 30, 3 *pariter tuam acrius tunc phobem dicitur.*

31. κατὰ Πλάτωνα, c. 7, 6; Arist. Theom. 131 κατ' Ἀλεξάνδρον ἐπίσταται βυθίζεσθαι, *Pr.* 509 ἐπιφύσει πρὸς κατ' Ἀρχέθεον φουφύσει. The idea is expressed in the *Phaedr.* 261 A ἄρ' οὐδ' οὐδ' τὸ μὲν δὲν ἢ ἡγορητὴ ἢ εἰς τήν τε ψυχὰ γωγία τις διὰ λόγων οὐ μόνον ἐν δικαστηρίοις καὶ ἐν ἄλλοις ἐπιφύσει σύλλογον, ἀλλὰ καὶ ἐν ἱστοίαις, and again 271 c λόγων δόξαμος τυγχάνει ψυχὰ γωγία εὐφροσύνη.

32. μέγιστον ἔργον ἀπὸ τῆς α. ἐν.

33. τὴν ἐπὶ τὰ φθῆ . . . μέγιστον, 'the knowledge of men's characters and passions,' i.e. τὰ τῆς ψυχῆς γόγυ καὶ τὰ τοῦτον ταυθίματα.

34. τόσσον καὶ φέγγυον in definitive apposition to τὰ φθῆ. φέγγυον, 'touch,' a general term, applicable to ψυχή; κροῦσσαν is a special term denoting 'musical expression.'

§ 5 l. 26. ψιλῶς, *tantummodo*, 'barely,' 'merely' (unclassical). Θουκυδίδης: II 65, 8 αἴτιον δ' ἢ ἐν ταύταις μὲν θεωρεῖται ἐν τῷ τε ἀνθρώπῳ καὶ τῷ γόγυ, χρημάτων τε διαφανῶς ἀδωρότατοι γινώσκοντες, κατέχει τὸ πλεῖστον εὐλαβίας καὶ οὐκ ἔστιν ἄλλοις ἐπ' αὐτοῦ ἢ ἀπὸ τῆς φθῆς ἀπλ.

37. ἢ ἐπὶ τὸν βίον δόξα, cp. c. 2, 3; c. 2, 1; c. 16, 1. ἢ τίς τις τοῦ ἀνθρώπου, 'their confidence in the man,' objective gen.

38. χρημάτων κρείττωτος: Thuc. II 60, 5, *Mor.* 809 B, 705 κ τὸν φθῶν κρείττωτος. The opposite χρημάτων φθῶν occurs in Thuc. c. 6, 1.

21 39. ἐν, l. 13.

42. The construing order is: — ἐπίστατος οὐκ ἐποίησε τὴν εὐφροσύνην μέγιστον (ταύτην) ἢ ὁ πατήρ αὐτοῦ κερδίσαι μὲν δραχμῆ (ἐν ταύτῃ τῶν χρημάτων) ἐν ἑσέῳ καὶ τὴν τοῦ πατρὸς εὐφροσύνην, 'he did not make his fortune greater than that which his father had left him by a single drachma of the moneys, which some even disposed of in part in favour of their sons.' For δίδεσθαι, cp. Xen. *Oyr.* V II 7. See critical note.

43. μὲν δραχμῆς dat. of degree of difference. Cp. *Asm.* c. 4, 3 οὐδ' δραχμῆ μὲν γινώσκοντες ἀποφράττοντες ἀπὸ τῆς στρατίας, *Tissot-Asm.* c. 2, 4 ταλαιπώρων βασιλέων καταστραφέντων οὐδ' δραχμῆ μείζονα τὴν εὐφροσύνην ἐποίησαν.

CHAPTER XVI

§ 1 l. 1. καὶ ἐν (though his unselfishness stands out in such clear light) there is unequivocal testimony to the greatness of his power. σφιδῆς διαγγέλλεται (χαραμφαίνουσαν, which means 'intimate indirectly,' 'hint at.' Cp. *Mor.* 107 κ τὰ γὰρ εἶδη τῶν ἐπιφύσεων μάλιστα παραμυθίζονται, 617 c καὶ τοῦτο παραμυθίζονται μὲν ὁ πατήρ ἢ ἐν ταῖς τῆς θείας φθῶν.

2. οἱ κεραικοί: c. 2, 3; c. 4, 2.

4. νέων, 'new.' Cp. c. 24, 6 Ὀμόδοξος νέος. For *Πειραιστρατίδας*, see note to c. 7, 1.

6. ἀνωμόσθαι μὴ τυραννίσθαι, 'to take a solemn oath that he would not make himself a despot.' For μὴ with the infinitive in indirect discourse after verbs of swearing, cp. *Plat. Legg.* XI 936 κ τοῦτο γὰρ θεοὺς ἀνωμόσθαι ἢ μὴ μὴ εἰδέσθαι, and see G. *NT.* § 685. Plutarch uses also οὐδ' ἄνωμοσθαι, *Num.* c. 10, 3 οὐδ' ἀνωμόσθαι τὴν πατρίδα οὐκ ἐξουσίᾳ γινώσκοντες τὴν ἀνάγκην, *Dem.* c. 12, 2 ἐπειτα ἀνωμοῦσθε οὐκ Ἀστυνόμῳ μόνον εὐφροσύνην.

7. ἐν . . . εὐφροσύνη, c. 5, 4; c. 23, 3.

8. βαρύτερος, 'too oppressive.' ἐπὶ αὐτῶν is for αὐτοῦ: c. 15 l. 37.

§ 2 l. 10. Τυραννίδης, c. 3, 4. The play from which the 22 quotation is taken, is not known.

12. δεῖν . . . ἀναλύειν, 'to bind . . . to unbind,' i.e. to do with them as he pleased. These and the following infinitives depend on παραδεδωκέναι.

13. Λίνα τείχη (Hom. *Il.* XII 177). On the construction of the walls, see c. 13, 5.

14. ΠΛΟΥΤΟΝ, in reference to the state-treasures, which had been removed to the Acropolis; see c. 13, 1.

15. ταῦτα, 'all this' i.e. the possession of this unlimited power. ἀπὸ μὲν 'momentary εἶδος,' cp. c. 13, 1. χάρου, 'popularity.'

16. ἐφ' ἔραον, 'for (during) a given season.' τερμακίζοντα ἔρα, B.C. 469-429=Ol. 77, 4—Ol. 87, 4. Cp. Cic. *de orat.* III 34, 138.

17. Ἐπιφύσεις, 'men of the stamp of Epialtes,' c. 7, 6. Δυναστεύειν: proper names of the third declension form their plurals according to the first. So τὸν Ἀποκροφίδην *Plat. Symp.* 218 B. See Krüger *Gr. Gr.* 19, 1, 2. Laccrates, son of Stiroebus, was the Athenian commander in the victorious

engagement with Aegina B.C. 456 (Thuc. i 106, 2). Myronides (c. 24, 6) delivered Megara from an attack of the Corinthians B.C. 457/6 and in the following year ruined the plans of the Boeotians by his victory at Oenophyta (Thuc. i 106, 2). For Tolmidea, see c. 18, 2, 3.

§ 1. 19. Θεουδέου: see c. 8, 4; c. 11, 1. λυσι, c. 3, 1; c. 7, 6.

20. τῶν πενταετηρέων ἐτῶν, 'the fifteen years,' Ol. 84, 1—Ol. 87, 4, which are regarded as a definite part or fraction of the whole forty during which his authority was supreme; hence the article.

21. ἐν ταῖς ἐνιαυτοῖς στρατηγίας, 'in his annual tenure of the office of general (στρατηγία), which might therefore be regarded as a continuous whole. It was as a member of the College of στρατηγοὶ that Pericles governed Athens so long.

22. ἀδύνατον ἐπὶ χρημάτων, 'proof against bribery,' 'impegnable to money.' Cp. Dem. c. 14, 2 τὴν ἐπὶ τοῖς ἐλλείψεσιν (χρησίων) ἀδύνατον ἐν, Philop. c. 15, 5 οὐδ' ἀδύνατον ἐπὶ χρημάτων, Xen. Ages. c. 8, 8 φοβὴν ἀδύνατον ἐπὶ χρημάτων. καὶ τὸν οὐδ, as in c. 24, 2, is the normal usage of Πρωταρχ; he once (Pyrrh. c. 18, 4) has καὶ τὸν μὲν abnormally.

23. ἀργῶς ἔχων πρὸς χρηματισμὸν, 'being indifferent to money-making.

Πρωταρχ affords the phrase ἔχων πρὸς τινα (τι) with modal advrb. Cp. c. 10, 2, Thuc. c. 19, 5 πολυταῖς ἔχων πρὸς τοῖς Ἀθηναίοις, Nym. c. 4, 8 ἀρετῆς ἔχωναι καὶ ματαιῶς πρὸς πόλεμον, Lyc. c. 22, 2 πρὸς αἰσχροῦ αἰσίου ἔχωναι, Ctes. c. 12, 2 πρὸς τοῖς Φαλακρίαις φιλοῦσι ἔχωναι, Thuc. c. 2, 6 πρὸς τοῖς δημογγοῦσι τῶν πολλῶν ἀρετῆς ἔχωναι, c. 29, 4 ἀνακαίρῳσι ἔχων πρὸς αὐτόν, Lucill. c. 22, 4 οὐκ αἰσίου εἶχε πρὸς τὸν ἀδελφόν, Ages. c. 47, 2.

27. δίκαιον, 'legitimate,' which belonged to him of right. ἀρετοῦματος ἀφάρτου, sc. ὁ πλοῦτος: cp. Soph. O. T. 111 ἐφάρτου δὲ τὰ ἐκλειόμενον.

28. ἐν μὴ πολλῶν πράγματι καὶ θανάτῳ ἀρχολομῆντι παρήκον, 'that it might not cause him much trouble and loss of time when he was busy.'

29. συντάξας, 'organized.'

30. ἁπλοῦς, 'most convenient,' 'simplest.'

31. ἀκριβοτάτην, 'strictest.'

§ 1. 22. ἀφ' ἑνός, 'in the lump,' 'at a single sale.'

34. βίον, 'his general mode of living.' τὰ κατὰ τὴν βίαν—τὰ τῆς βίης, οὐκ ἔστιν αἰθέριον αἰθέριον; c. 7, 4.

35. ἄδελ, γυναικί; cp. Nic. c. 5, 4 τοῖς φίλοις οὐ προσήκει οὐδ' ἄδελ; ἴστω. ἀπλήρως, 'adults.' Cp. Cat. ma. c. 24, 5,

Lyc. c. 24, 1 ἡ ταπεινὰ μίχρη τῶν ἐγγέλων δέδωκεν, Tim. c. 13, 5 οἶον ἐγγέλων θανάτου. The reference is to Xanthippus (c. 26, 1), and in γυναικί probably to his daughters-in-law, rather than to his wife (c. 24, 5).

36. οὐδὲ θαυμάλη χερσῶν, 'and not liberal enough in his allowance for household expenses,' c. 9, 2, c. 14, 2.

37. ἡμέτερον, 'settled from day to day.' τὰύτην, contemptuously. συναγρῶν, 'narrowed,' 'reduced.'

38. οὐδὲν εἶεν ἐν οἰκίᾳ μεγάλη . . . περιρρόοντες, 'there being none of the superfluities to be expected in a great house.' Cp. Hor. Ep. 1 6, 45 exilio domus est ubi non est nulla supererunt.

39. πράγματων, 'circumstances'; cp. Cat. ma. c. 21, 2 τῶν πραγμάτων ἐπιβόλοντος ποιούμενος τὰς ἰστυθείας, Crass. c. 6, 6 ἀπομένον τιμῆ βραχέως μεγάλα πράγματα.

§ 1. 42. τὴν τοιαύτην: c. 2, 2; c. 7, 4; c. 24, 1.

43. ἀκριβοῦς: c. 26, 1. ἐν ἑτέρῳ οὐδέ, 'as no one else was,' 'better than anybody else.'

44. ναυπηγοεπιμόρφους, ἑκτεταίους, 'trained,' Xen. Cyr. VIII 1 43.

45. ἀφάρτου sc. φ (c. 15, 4), 'were not in accord with.' By τὰυτα is meant 'such well-ordered economy.'

47. ὅσα σιγητέον, 'inasmuch as.' Cp. Mor. 831 π' Ἀναξαρίας δὲ τὴν χώραν κατέλασε μολύβδον, Diog. Laert. 2, 6, 7 Ἀναξαρτίας εὐγενεῖς καὶ πλοῦτον διαφύρον φ, ἀλλὰ καὶ μεγαλοφροσύνη, ὅτι γὰρ καὶ τὰ παρὰ ταυτοῦ εὐγενεῖς τοῖς αἰσίοις αἰτιαθεῖς γὰρ ἐν αὐτῶν ὡς ἀρετῶν "Τι οὐδ' ἴφη "οὐχ ἰστί ἐπιμελεῖσθε;"

48. ἀφάρτου ἀργῶν, 'left uncultivated.' Cp. Xen. Cyr. III 11 19 βούλους ἐν σοὶ τῶν οὐν ἀργῶν οὐκ ἔστιν ἐργάζεσθαι γασί; Oecon. c. 4, 8, 10, Aristot. Oecon. II 1349^a, 2 χώρα ἀργῆ, Rhod. III 9, 1410^b, 29 ἀργῆ ἀργῆ. Hence καταργεῖν, sterilem, inutillem reddere, as Luke Ev. XIII 7 ἴσα τί καὶ τῆν γῆν καταργεῖ (ἡ οὐχ);

49. ἐπὶ, prae, c. 7, 6; c. 22, 2.

§ 1. 50. ταυτόν, neuter pred. adj., expressing the gen. notion.

51. πολιτικῶς, 'a practical statesman,' such as Pericles was, c. 24, 1, 2. ὁ μὲν, i.e. 'the philosopher.'

52. ἀσφάλων, 'without mechanical appliances.' τῆς ἑνὲς αἰῆς, 'external matter,' material things, c. 12, 6.

53. ἐπὶ τοῖς καλοῖς καὶ ἀγαθοῖς, 'sets his intelligence astir for good and noble objects' (c. 2, 1). τῇ . . . ἀναμύνησθαι

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§ 21. 22. *παρὶς εὐδοκίᾳ*, 'made (only) a slight impression by this saying of his.'

24. ἀναγγέλλει τοὺς αἰ: see G. NT. § 904 and cp. c. 22, 1, *Δικ.* c. 26, 2 *ἀγγέλλουσι προσόντες*, *Cic.* c. 4, 3 *ἔπει δ' ἀπὸ Σάλλας προσγγέλλει τέρηναν*. Clinias, father of Alcibiades, also fell (*Δικ.* c. 1, 1) in the same battle. Thuc. is silent about the death of Tolmides. *πρὸ Κορώνων*, 'in the environs of Coronoi (Boeotia),' c. 27, 3, usually *ἐν Κορωνίῳ*, as Thuc. I 113, 2; III 62, 4; IV 92, 6; *Diod.* XII 6, *Plat. Alc.* I 112. Xenophon names Iobades (mod. *Λιουδία*) as the site of the battle. Pausanias I 27, 5 tells us that the Athenians were attacked on their march to Iliastatus.

27. *παρ' εὐνομίᾳ δόξω*, 'repute as well as goodwill'; cp. c. 24, 2; c. 31, 1.

28. *φιλωνέτης*, 'anxious for the welfare of his fellow-citizens,' 'patriotic.' The usual form is *φιλότης*.

CHAPTER XIX

§ 11. 1. *ἡρατίῳ* . . . *μέλεινα*, 'gave most satisfaction,' *X. ἑκατέρωθεν* I 14.

2. *Χερσονήσων*: c. 11, 5. The amount of the *φάρος* paid by the Chersonesites up to a.c. 448/7 was eighteen talents. This was reduced in a.c. 447/6 to two and a half. Such a considerable reduction was most probably synchronous with the Athenian colonization.

3. *ἀσπίδων* = *ασπίδων*, *ἀσπίδων*.

4. *ἐποικίους*, colonists sent to reinforce the population of towns already existing. Thuc. II 27, 1; V 5, 1.

Pintarch (*Theopompus*) places the foundation of this as well as other colonies at the time of the party struggle between Pericles and Thucydides, which began immediately after the death of Clinias. Consequently the earliest possible date of the colonization would be a.c. 447. But *Diodorus* (XI 98, 5) places it earlier, in the archonship of Lysicrates, a.c. 462/1 = *Ol.* 51, 4, after Pericles' expedition to the Gulf of Corinth.

6. *εὐανδρία*, 'with store of goodly men.' *Mor.* 322 A *ὅσα ἐκ τῶν αἰσίων τῆς πόλεως ἀρχαὶ εἰς εὐανδρίαν καὶ πλοῦτον ἐπέδωκεν*, 324 C *τὸν μέγιστον ἀγαθὸν τοῖς πόλεσι, εὐανδρίαν, ἀνδρείαν, κτηρίαν, εὐανδρίαν*, *Xen. Mem.* III 2, 12 *ὅσα εὐανδρία ἐν ἀλλῇ πόλει ἔσται τῇ ἐσθίῳ συνέργειαν*. *τὴν ἀρχὴν θαλάσσης*, 'by bolting the neck of land.' *Cp. Thuc.* c. 12, 2 *διαφθεῖαι τὴν εἴσοδον*, *Xen. Mem.* III 5, 25 (*ἡ χώρα κλειδὸν*)

πόλις διδύματα ἔργων ἰσημερίαι, *Polyb.* V 69, 1 *τοῦτων ἀπὸς (τὸν πόλιον) μάχη διαβῆναι καὶ τραχεῖα διεφθεῖσθαι*.

This had been already done by the first Miltiades, who as we learn from Herodotus VI 36 ἀπετάχθη τὸν ἰσθμὸν τῆς Χερσονήσου ἐκ Κορώνης πόλεως ἐκ Παντρῶν, ὅτι μὴ ἔχοντο σφῆρας ἐκ τοῦ ἐπὶ τῆς πόλεως τοῦ ἰσθμοῦ. At a later period (a.c. 462) the Spartan Dorcyllidas Χερσονήσου καταστράφη, ὡς τὸν δόξατο, ὅτι τὸν ὄρασαν, ἐπὶ μάχῃσιν ἐπὶ τῷ ἰσθμῷ ἐπὶ καὶ τῷ ἰσθμῷ, καλλεῖ δὲ λαβῆσαι, καλλεῖ δὲ ἀναστῆναι ἐπὶ τῷ ἰσθμῷ ἐπὶ τῷ ἰσθμῷ, καλλεῖ δὲ ἀναστῆναι ἐπὶ καὶ τῷ ἰσθμῷ ἐπὶ τῷ ἰσθμῷ, *Xen. Hell.* III II 10. But these lasted for a short time only. The fortifications of Pericles must have been destroyed soon after their erection.

9. *ἀνετάχθη*, *navro intercepti*, 'intercepted.' *Cp. Nic.* c. 26, 2 *τὰς διαβάσεις τῶν ποταμῶν ἀνετάχθησαν*, *καταβρομάς*, 'raids': cp. *Cim.* c. 1, 4 *ἀγροῦσι καὶ καταβρομαῖς παρεόντων τῆς χώρας*, *Lyrrh.* c. 7, 2 *καταβρομαὶ τῆς Θεσσαλίας ἐγγυρῶσαν ἐν ἰσθμῷ*, Thuc. VII 27, 2 etc.

§ 21. 11. *ἔκλεισεν*, 'closed the door against.' *συν- 37*
εἴχθη, *premeditator*.

12. *ἀναμενεμένης*, 'having had relations (good or bad) with.'

13. *ἀγοστῶν*, 'bands of robbers,' *Xen. Hell.* V IV 42.

14. *συνεῖται*, 'living amongst them.' *ἑκατέρωθεν* sc. *ἡμετέροις*: this was because of the small force with which he had gained the victory over and inflicted considerable loss on the enemy.

15. *πρὸς τοῖς ἐκτὸς ἀσπράτοις*, 'amongst foreigners.'

16. *τῆς Μεγαρικῆς*, 'in the Megariki,' a partitive genitive denoting a country with the name of a single place in it.

Περγα (or *Περγα*) was a Megarian harbour on the Corinthian Gulf, which belonged at this time to the Athenians (Thuc. I 111, 2). The expedition, undertaken in the spring of 468 a.c., was not strictly a piracy, as *Πελοπόννησος*, because operations were limited to the Corinthian Gulf, and they could not have committed much devastation outside the district of Sicyon, because Achaia was friendly. Pintarch is the only writer who says the fleet was composed of 100 triremes. *Diostorus* (*Κριθνεύς*) gives the number as 50 (c. 25 *ἕκαστος αὐτῶν τῶν Περσῶν τῶν ἐπὶ τῷ ἰσθμῷ καὶ πλοῦτον ἐπέδωκεν ἐπὶ τῷ Πελοπόννησῳ*), but he makes a mistake, confounding two expeditions (c. 18) which were really one and the same. *Thucydides* (l. c.) says only that 1000 Athenians embarked on board the triremes stationed at Pege, without mentioning the number of the vessels.

§ 21. 17. *τῆς παραλλῆλος πλοῦτος*: *G. Gr.* § 168 n. 1, *HA. Gr.* § 730.

18. *πρότερον*, in the latter half of the summer of a.c. 456 = *Ol.* 51, 1; c. 18, 2. Thuc. (I 108, 5) gives only a brief account of this expedition:—*καὶ Πελοπόννησος περιεστεινὸν Ἀθῶναις*

Τολμαίου τοῦ Τολμαίου στρατηγού καὶ τὸ πλοῖον τὸ Λακεδαιμονίων ἐπέστησεν καὶ Χαλκίδα Κορυθαίων πόλις εἶλον, καὶ Σαυωνίους ἐν ἀποβῆσει τῆς γῆς μὲν πρὸς ἐπέστησεν. See Busolt *Gr. Gesch.* II p. 497 Ann. 1.

19. πόρος θαλάσσης, 'at some distance from the sea-board,' 'inland.' For the omission of the article, see n. to c. 24, 7. τοῖς ἀπὸ τῶν νεῶν βυβλίους, 'with the troops he had on board,' the *navis militaris*, as I. 17, c. 10, 1.

21. σπασίναλα, 'drove back.' Cp. *Γυρῆ* c. 25, 4 *ευσταλείς* πρὸς τὸ στρατόπεδον and see my note to *Nic.* c. 26, 4.

22. Νεμεαί: Pintarch's authority doubtless meant the stream of Nemea, which forms the boundary between Sicyon and Corinth, not the place, which was too far inland for Pericles to have ventured there with so small a force. See Busolt *Gr. Gesch.* II p. 504 Ann. 3. Σαυωνίους, as opp. to τοῖς ἄλλοις.

23. κατὰ κράτος, 'by main force,' with *τηρέμενοι*.

§ 4 l. 21. αἱ δ' Ἀχαΐαι πάλ: Thuc. I 101, 2 καὶ εὐθὺς παραλαβόντες Ἀχαιοὶ αἱ θαυλέσσαντες πύργου τῆς Ἀκαρνανίας ἐς Οὐριάδας ἐπέστησαν καὶ ἰσχυρότερον, εὐ μὲντοι εἶλον γὰρ, ἀλλ' ἀπεχώρησαν ἐν' αἰκῷ. φῶλας, raro (in prose) for φάλας. Cp. *Lys. or.* 12, 38 πόλις πολέμιας οὐσίας φάλας ἐποίησαν, *Isocr. or.* 16, 21 ἕως πόλεως κατὰ κράτος εἶλον ἡ λόγος πόλεως φάλας ἐποίησαν. ἀναλαβόν: Thuc. II 25, 5; VII 25, 4.

25. τῆς ἀντιπύργου ἑστῆσαν: c. 17, 2 note.

26. παραπλεύσας, 'sailing past the mouth of.'

27. ἀντιπύργου, 'overran,' l. 9. *Diod.* XI 85, 2 says, τῆς Οὐριάδος ἀπόδος τὰς πόλεις προσηγγέμεν, which is a more likely account, considering that we find the Athenians at a later period on friendly terms with all the Acarnanians (Thuc. II 68, 5) except the Oenonians, who *de* *re* *τοῖς* *τολμαῖοι* *ἦσαν* (c. 102, 5).

Busolt (*Gr. Gesch.* II 406) suggests that the expedition of Pericles may have had something to do with a quarrel between the Acarnanians and the Messonians who had been settled at Naujactia for the possession of Oenonias, in the course of which Naujactia itself had been threatened. Cp. *Paus.* IV 23. Acarnania, moreover, must have been commercially important to the Corinthians, who could not have watched unmoved Athenian operations on the coast. As to Oenonias, its position on a hill near the west bank of the Achaian, surrounded by a moor, which on the north deepens into a lake (Motte) must have secured it at all times against invasion (Thuc. II 102, 3).

28. Οὐριάδας: of Οὐριάδας was the name of the people as well as of their chief town, which ranked as the second in all Acarnania and was considered one of the strongest fortresses in

Greece, partly from its situation, partly from its artificial defences. It was long the impregnable and only bulwark of the Spartan cause in the district. During the Macedonian and Roman war it continued to be a place of great importance. In B.C. 219 it was taken by Philip king of Macedon, and in B.C. 211 it fell into the hands of the Romans, who gave it to the Aetolians. *Mura Tour in Greece* I pp. 107 ff.

29. ἐν' αἰκῷ, 'in the direction of home,' 'homewards.'

30. ἀσφαλῆς: cp. *Phoc.* c. 6, 2 ἀσφαλῆς ὁ φάτιος καὶ ἀσφαλίς φωνήματα τῶν μὲλλων ἀσθεύματα τοῦ Χαλπίου. Thucydides merely says that Pericles laid siege to the place but failed to take it. Plutarch makes his narrative as much as possible favourable to Pericles. *Ἐπιστήμης*: see *Gk. Ind.* s.v.

31. οὐδ' ἀπὸ τέχνης, *ne fortunitem quidem*. The failure to take Oenonias is not reckoned a misfortune.

CHAPTER XX

§ 1. The source of Plutarch's information about this expedition and its date are alike uncertain; the latter is probably B.C. 444/3. See Busolt *Gr. Gesch.* II p. 538 Ann. 4, who quotes it as the opinion of Düncker, *Des Pericles Fahrt in den Pontus*, *Ber. d. Berl. Akad.* 1885 p. 536.

This was probably the first appearance of an Athenian general with an imposing force beyond the Bosporus; unless we accept the tradition of the mission of Aristides to the Pontus and his death there, *Plut. Arist.* c. 24 (Busolt *Gr. Gesch.* II p. 567 Ann. 2). The commercial dealings of Athens with the trading places on the shores of the Pontus were considerable, and it was therefore of the utmost importance that they should be on good terms with the neighbouring princes, who might interfere with their communication. A timely display of force would serve to impress those potentates with a proper sense of the power which might be brought to the aid of the Hellenic colonies if required. But the Athenians had not only a strong interest in the command of the highways communicating with the Buxine, and the superintendence of the grain conveyed along them, but also in their relation with the Pontic towns especially. If these were hard pressed by the surrounding barbarians, the Athenian merchants suffered, especially the corn-market. The Pontic Greeks might, on the other hand, look to the Athenian navy for support. And so political relations at an early time of the Athenian naval supremacy were developed between them and Athens. The rising power of the two kings Terps and Ariaptothes must have given trouble to the Hellenic towns on the west and north coast of the Pontus. It was, perhaps, in consequence of these relations to the barbarian states that the Pontic towns made their appeal to Athens.

3. ἐν ἰδέσσει: the removal of grievances of which they complained, and the settlement of disputes between them and the dynasty.

4. *προσηύχθη φιλαργέως*, 'behaved kindly to.' Cp. *Clem. c. 13, 1* *πραχίον προσφορέων τοις ἐπιτηδεύουσι*. For *διαπράξασθαι* *τι*, cp. *Mor. 577* *ἢ διαπράξασθαι φρονίῳ ἀπὸ θεοῦ τῷ ἀσθράτῳ*, 700 *ἢ διαπράξασθαι τῶν δυναστῶν ἀπὸ*, *Cic. c. 24, 5* *Κριτίων διαπράξασθαι Ρωμαίῳ γινώσκῃ τὰς Καίσαροι*; *Herod. III c. 61, 4* uses the active in the same way.

30 6. βασιλεὺς, Teres, king of the Odrysians, whose dominion reached from the Hebrus to the Danube (*Thuc. II 29, 2*; *Xen. Anab. VII II 22*), and Ariarpeithos, his son-in-law, king of the Scythians (*Herod. IV 76-78*). The cities on the western coast of the Pontus were tributaries of the former.

7. *βουδάναι*, 'petty local princes,' c. 15, 1. *ἐνδοξαίνον* *αὐτῶν*: the opposition, which should be in *ἀπέλιπε*, is transferred to *Σινωπέσιν*. Similar transpositions of correlative particles are not uncommon. One has been already noticed c. 14, 2. Cp. c. 3, 2; c. 11, 1, 5; c. 13, 1; *Xen. Cyr. VIII v 8, vi 11*.

9. *ἅ βούλουτο*, 'wherever they liked,' opt. of recurrence as c. 8, 2. See *G. M.T.* § 532.

11. *Σινωπέσιν*: those who were banished from Sinope (Paphlagonia), a town of great mercantile importance to Athens, situate on a peninsula on the south coast of the Pontus (*Polyb. IV 56, 8 f.*). It was the principal trade-centre for iron goods, finer species of wood, fish, Paphlagonian shell-fruit, and slaves. The colony was planted by the Milesians c. 785 a.c.

12. *πὲρ Λαμάχου*, 'under Lamachus,' *Timol. c. 19, 1* note. But in the case of the Roman army, where there was a less spirit of comradeship between officers and men, Plutarch uses *ὅς* instead of *πὲρ*, as *Clem. c. 2, 1*. Lamachus had the command of another Pontic expedition later on in a.c. 494 (*Thuc. IV 76, 1*). He was the general who lost his life before Syracuse, in the great Sicilian expedition a.c. 414 (*Thuc. VI 161, 5*).

13. *Τυρρησίαν*: Timosthenes probably was an officer representing the Persian power in the city, and any attempt to expel him was equivalent to an attack on the Persian king (*Alebot*).

§ 2 l. 18. *ἀνοσώτους*, c. 7, 2.

14. *ἀφάρτους*, 'got a bill passed,' c. 13, 6, c. 24, 1, *Agis c. 12, 1*, *Schümann de com. p. 124*.

16. *καταμετρῶν*, 'dividing among themselves,' 'taking possession of.'

17. *οἱ ἑταίροι*, 'the family of the despot and their adherents.'

18. *ἔρπει*, 'impulses.' *Agis c. 1, 2*, *Them. c. 2, 5*, *Gal. nat. c. 1, 2*, *Galb. c. 1, 3*, *Aristot. Ath. vol. c. 28, 3* with *Sandy's n. ad l.*

19. *οὐδὲν ἐπιτρέψαι*, 'nor did he allow himself to be hurried along with them' *sc. τῶν ἔρπει*. Cp. *Clem. c. 37, 3*, *Phoc. c. 6, 1* *ἐπιτρέψαι τοῖς θρασυτέροις παραβλήτορας*, *Mor. 547* *οὐ συνεπιτρέψαι τοῖς ἔταιροις*. *ῥήμας*: cp. *Per.-Fab. c. 1, 1* *ὅτι πρῶτος ἐπέτυχεν καὶ ῥήμας πραγμάτων ἀσφαλῆς διαγινώσθαι*, *Nic. c. 18, 6* *ὅτι τῆς ἐν τῷ παρόντι ῥήματι καὶ τόχῳ ἀνατιθέμενος*, *Pyrrh. c. 23, 2* *ἐπέτυχεν καὶ ῥήμας τῶν παρόντων ἐπιεικόμενος*, *Act. Paul. c. 9, 1* *ὅτι ῥήμας τῶν πραγμάτων ἀναφερόμενος πρὸς τὸν πόλεμον*.

20. *ἐπαιρημένων . . . ἀντιλαβάνοντάς*, c. 17, 1.

Αἰγύπτου πάλιν κτλ. Towards the end of the summer of 400 a.c. the Athenians went out a great expedition to the support of Inaros, son of Psammaticus king of Libya, who had revolted against the Persians and been elected king of Egypt in the previous year (*Thuc. I 104, Diod. XI 71, 2 ff.*), but after a struggle with the Persians, which lasted six years, they sustained finally a crushing defeat (*Thuc. I c. 109, 110*). Soon after the conclusion of the five years' truce, in the spring of a.c. 400, a fleet of 200 triremes was sent to Cyprus under the command of Clinias, who detached a squadron of sixty to Egypt at the request of Amyrtacus, who still held out against the Persian monarch in the marshes of the Delta (*Thuc. I 112, 2*).

21. *ἀντιλαβάνοντάς*, c. 25, 3. *κινῶν*, *aggradi*.

22. *βασιλείας*, c. 3, 1; c. 10, 4. *ἀρχῆς*, 'dominions,' part. gen. after *τὰ πρὸς θαλάσσης*, 'the maritime provinces.'

§ 3 l. 23. *ὁ δόρυρας . . . ἔρωσ*, 'that inauspicious hankering,' a poetical expression like *δορυραίου φάμας* *Eur. Hec. 193*, *γάρῃσι δορυραίου Phoc. 1052*, *δορυραίου νόστον Traged. 75*.

49η . . . *ἔχει*, 'already at that time possessed them.' Cp. c. 10, 2; *Them. c. 9, 2* *ἀρχὴ τῆς προδοσίας εἶχε τοῖς Ἀθηναίοις*, c. 11, 4 *ἐνοια καὶ ἄλλοι εἶχε τὸν Εὐρυβάτην*, *Timol. c. 22, 4* *φρίξ καὶ μίσει εἶχε πάνας*, *Arid. c. 3* *τὸν στρατὸν εἶχε δοσθῆναι πᾶσιν καὶ ἀνάστασιν*, *Syn. c. 10, 3* *θαῦρον τοῦ παρόντος εἶχε*. It appears also from *Thuc. I 44, 2* that the Athenians had an eye upon Sicily in the time of Pericles.

24. *ἔβαιναν*, c. 32, 2.

25. *ὃ ἐπὶ τὸν Ἀλκιβιάδην ῥήτορας*, c. 14, 1. Cp. *Alcib. c. 17, 1* *Σικελίας δὲ καὶ Πελοποννήσου ἐπὶ ἴσῳσι ἐπιεικόμενος Ἀθηναίοις . . . ὃ δὲ παρῴσται τὸν ἱματιοῦ τούτου ἀσφαλῆς αὐτῶν . . . Ἀλκιβιάδην φ.*

26. *Τυρρησίαν καὶ Καρχηδῶν*: both were included in their later project, as appears from the speech of Alcibiades at Sparta, *Thuc. VI 80, 1* *ἐπιεικόμενος πρῶτον μὲν Σικελίαν καὶ Πελοποννήσον, πρὸς δ' ἰσῶσιν αὐτῶν καὶ Ἰταλίαν, δευτέρῳ καὶ τῆς Καρχηδονίων ἀρχῆς καὶ αὐτῶν ἀνοσώτῳ*.



σπυρ, *Nic. c. 12, 2, Alc. c. 17, 2* 'λαυβοῦς δὲ Καρχηδόνια καὶ Λιβύης ἀναρροσάδων, ἦν δὲ τούτων προσηγορίαις Ἰταλίας καὶ Ἠλιουπόλεως ἧς περιβαλλόμενος ἄλιον εἶναι φέρεται τοῦ πόλεμος Σαλαμῶν ὄνοματι.

οὐκ ἐν' ἄνωγας, 'not away from hope,' 'not without a reasonable ground.'

Op. *Apoll. Rhod. Argos. n 200* μάλα πολλὰ ἐν' ἰλιβοῦς ἰσχυροῦς and the expression εἶναι ἐν ἀνθρώποις, *non abstrahit, Alc. c. 16, 5, Mor. c. 11, 7, Mor. 4 A, 622 n, Plat. Theor. 143 c; Phaed. 34 A, Rep. 478 n, οὐκ ἐν ἀνθρώποις Theor. 179 c, Tim. 25 n, ἀνδ' ἄνωγας Plat. Alc. c. 26, 4; c. 26, 1, Soph. Trach. 202.*

27. ὄνομαζόμενος, 'actual,' 'existing.' Op. *Sol.-Paph. c. 4, 3* πρὸς τοὺς ὀνομαζόμενος καιροὺς τὰς πράξεις θεοῦ, *Cam. c. 19, 2* τῶν ὀνομαζόμενος γραφῶν ἐν ἀμύσει, *Polop. c. 8, 3* τὸ λατρεῖν θεῷ δὲ τε καιρὸς ἐξέτι ἐν αὐτῷ τε ὀνομαζόμενος πράξεις ἀπύθου, *Col. m. c. 59, 5, Alc. c. 47, 4* τοὺς ὀνομαζόμενος πράγμασι.

28. εὐφρασι, 'prosperous course,' 'full tide of success.'

The word is found in this sense only in this one passage of Plutarch, but is frequent in Polybius, generally with *πραγμασι*, as II 44, 2 *ἐγένετο τοῦ εὐφρασι πραγμασι*, III 16, 6 *τῆς εὐφρασι τῶν παρ' Ἰβηρίας πραγμάτων Καρχηδόνια*, IV 8 *τῆς γυναικὸς εὐφρασι Καρχηδόνια τῶν παρ' Ἰβηρίας πραγμάτων*, IV 8 *τοῦ δούλου εὐφρασι χάρισμα τῆς γυναικὸς ἀπὸ τοῦ τῆς ἰσχυρῆς εὐφρασι*, VI 1, *Μολοκ. XI c. 27* ἐν αὐτῷ ἡ τύχη γὰρ εἶσθε τῆς εὐφρασι μένουσιν ἐπὶ τῆς ἀντιθέσεως.

CHAPTER XXI

§ 1. 1. ἀπεροκλή, 'impetuosity,' 'extravagant spirit of conquest,' 'litorally' 'milly.'

2. περιέκοπτε, 'was for clipping,' 'tried to curtail,' metaphor from pruning trees. Cp. *Col. m. c. 2, 2* τὸν ἀπὸ πολλῶν αἰώνων ἐφάρων καὶ δάκτυλων ἐπέκειρε τὴν ἀναστροφὴν καὶ περιέκοπτε τὴν πολυτέλειαν, *Agis c. 7, 4, Anax. c. 7* πολυπραγμοσύνην (c. 11, 5) 'meddlesomeness,' 'undue interference,' *opp. τοὺς τὸν ἀπὸ πολλῶν πράττειν*. Cp. *Agis c. 7, 3, Pyrrh. c. 22, 6*.

4. ἐτρέπων, 'was for diverting,' c. 12, 4. βεβαιοτάτη, 'security.'

5. μέγα ἔργον α. εἶναι, 'that it was a hard enough task,' or 'a matter of great importance,' *Thuc. III 3, 1* μέγα ἔργον ἦγόντο εἶναι Λέσβου προσκυλιεῖσθαι, VI 5, 4.

6. ἀνείργων, c. 12, 3.

30. 8. τοῖς κατὰ τὸν ἱερὸν πρᾶξιαις πόλεμον, 'the events of the Sacred War.'

In A.C. 427/6—O.T. 23, 1, before the expiration of the five years' truce between Athens and Sparta, the Phocians, on the strength of their

alliance with the former, took possession of the temple at Delphi, which they claimed as lying in their territory. The Delphians appealed to the Spartans, who sent troops and gave it back to them, and made them an autonomous community. In return for this timely aid, they received the right of consulting the oracle first (*προμαρτυρία*), and their name was inscribed on the front of the great bronze wolf (Paus. x 14, 4 f.), near the chief altar. Soon after their departure, Pericles marched at the head of an Athenian force to Delphi, made himself master of the place and gave the temple back to the Phocians. He left the Lacedaemonian inscription undisturbed, but reasserted the *προμαρτυρία* for Athens by another on the right side of the same wolf (*Thuc. i 112, 5*). These events were distinguished by the name of the Sacred War (*ἱερὸς πόλεμος*) from its religious pretext. See *CIA. iv 226*, *Insult Gr. Geogr. II 515 f.*

§ 2. 12. εὐθέως ἐπέειπεν ἀπαλλαγέντων κτλ., 'directly they (as the Lacedaemonians) had taken themselves off, he reinstated the Phocians.' Cp. c. 22, 4 *εὐθέως ἐκ τοῦτων γενομένου*.

14. ἔδωκεν, 'had given'; c. 17, 1; *G. NT. 2* § 58. Others to whom the right of precedence (*προμαρτυρία*) for special services was accorded were Croesus (Herod. I 54) and Philip of Macedon (*Dom. or. Phil. III § 32*).

15. τοῦ χαλκοῦ λύκου, *κατὰ ἀνακτ.*

Plutarch. x 14, 7 gives the legend thus:—*ἀκούσει τῶν τοῦ θεοῦ χρημάτων σωτήματα ἀδελφῶν, τῶν μὲν ἐκ τῆς χροῆς καταρτίσματα ἔχον ἀπὸ τῆς τοῦ Περικλέους μάστιγος ἢ σωτηρίας ἐπὶ ἑλίωσι λίκων, λίκων δὲ ἐκ τῆς οὐαίς αἰ καθύπερθε, καὶ ἀποδοῦναι τε τῶν τοῦ λύκου τῶν ἀδελφῶν, καὶ ὡς ἐκ τῆς πόλεως ἀναστροφῆς φανερὸν ἔπειτα ὁ λύκος: ἐπὶ δὲ οὐαί ἔπειτα παραγινώσκουσι σέβασιν ἐπιλαμβάνουσι, ὅπως ἐπιπαλοῦσθαι τῆς θρησκείας ἀναμνηστικῶς τε τῶν ἱερῶν χρησίων καὶ ἀνέθεσαν λίκων τῆς θεῶν χαλκοῦ.*

In the two next chapters Plutarch follows Thucydides closely as far as the return of the Athenian army from Euboea; he then avails himself of another source, which contains many pieces of information not found in Thuc., e.g. the bribery of Cleandrides, the expulsion of the Chalcidian Hippobolus etc. That source is most likely Ephorus, though others think that it was Theopompus or Stesichorus. See *Banolt Or. Geogr. II 548 Ann. 6*.

CHAPTER XXII

§ 1. 1. ἐπέθε, . . . συνέλαχεν, 'that he did right to confine,' ἐν τῇ Ἑλλάδι, i.e. Hellas proper as opp. to Sicily etc.

2. ἐπαρτήθησεν ἀπὸ τῶν γενομένων, 'actual events bore witness in his favour,' i.e. confirmed the correctness of his judgment. Cp. *Timol. c. 5, 4*.

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4. *Ἐββοὶς ἀπειρήσαν*: this was in a.c. 446/5=Ol. 83, 3, soon after the defeat at Coronae (c. 18, 3) (Thuc. I 114, 1, Diod. XII c. 7). Euboea had been a member of the Delian confederacy from the first, and remained the faithful ally of Athens for more than thirty years, and for two generations Athenian citizens had been settled as colonists in the island, but now the exiled oligarchs returned, following the example of the Boeotians. The defection of Euboea brought about an important reaction in the extent of the confederacy. W. W. Lloyd *The Age of Pericles* II pp. 83 ff.

5. ἀπηγγέλλοντο ἰκετευμαμένους, 'were reported to have become hostile.' For the construction, cp. c. 18, 3. As soon as Pericles had crossed over to Euboea with his army, the Megarians threw off their allegiance to Athens with the support of the Corinthians, Sicyonians and Epidaurians. Those of the Athenian garrison who were not cut down, took refuge in Nisaea.

7. στρατιὰ Πλειστοναξίου: this was in a.c. 445/4=Ol. 83, 4, when the five years' truce had expired. Pleistoanax, son of the regent Pausanias, became king a.c. 458/7=Ol. 80, 3, under the guardianship of Nicomedes; his father died a.c. 469.

§ 1. 2. πάλιν οὖν ὁ Περικλῆς κτλ.: cp. Thuc. I c. 6 21 Περικλῆς οὖν ἀπὸ τῆς ἐπιπέρας τῆς στρατιᾶς ἐν τῇ Ἐββοίᾳ, καὶ μετὰ τούτῳ αἰ Πελοποννησίους τῆ Ἀττικῆς ἐν Ἐλευσίᾳ καὶ Ἐπίδαυρῶν ἰσχυροῦν Πλειστοναξίου τὸν Πausανίου βασιλέως Λακεδαιμονίων ἡγουμένου, καὶ τὸ πάλιν οὖν ἐπὶ πρῶτον ἀναχώρησαν ἐν οἴκῳ.

12. συνάψαι εἰς χεῖρας, manus conserere, 'to come to close quarters with.' Cp. *Philop.* c. 18, 6 καὶ συνάψαι εἰς χεῖρας οὐδὲν ἐτόλμων αὐτῷ, πόρρωθεν δὲ βαλλόμενοι . . . χαλεκῶς περὶ χειρῶν, Polyh. I 76, 6 λέγουσιν τῆς τῶν ἐπείκουτο καὶ συνήψαντο εἰς τὰς χεῖρας ἐρρωμένους. More frequently συνάψω is used alone, as conserere in Latin.

13. πολλοὶ καὶ ἀγαθοὶ ὄντιαι: c. 36, 1.

15. νῦν οὖτα περὶ 21: he was now about twenty years old.

16. τῶν συμβούλων, partitive gen., 'amongst his advisers.'

18. ἐπαρθε τοῦτον, 'made proposals to,' 'opened negotiations with this functionary' = Cleandrides.

19. χρέμασιν, the sum of ten talents, according to c. 23, 1. When Pericles gave an account of the money which had passed through his hands as general, and put down ten or twenty talents as spent ἐν τῷ δέον 'for necessary services' (c. 28, 1), no questions were asked, the bribery of Pleistoanax and Cleandrides being an open secret.

§ 1. 22. κατὰ πόλεις, 'by states' i.e. to their several states.

24. χρέμασιν ἐπλήσων: we learn from Ephorus (ap. Schol. Arist. *Nub.* 859, Müller *FIIG.* fr. 118) that the fine was fifteen talents. Being unable to discharge the full amount (ἐκρίσας), he incurred ἀτιμία and fled for his life to the temple of Zeus on Mount Lycaeum (Arcadia); where, for greater security, he lodged in a chamber communicating with the sacred buildings for nineteen years, until his return in a.c. 426/5=Ol. 83, 3. He was succeeded by his son Pausanias, during whose minority his uncle Cleomenes was regent.

The use of ἔχειν for δίδωσθαι is common in the best authors, especially in the same connexion of paying, *Arist.* c. 26, 3 ἰστίως δ' οὖν ἔχειν τὴν ἀποδοχὴν, *Od.* III c. 15, 3 ἢ (καταβίβω) οὐκ ἔχειν ἀποδόσθαι, *Xen. Oec.* c. 2, 6 ἢ οὐδ' εἰς τὰ πάλαια ἔχειν δαπάναι, *Lucian Cronos.* c. 15 οἴστω δὲ καὶ τοῦτο (τὸ δίδωσθαι) ἐπιδοῦναι καταβέβαιον μὴ ἔχειν, *Matth. Evang.* c. 18, 26 μὴ ἔχοντες αὐτοῦ ἀποδοῦναι.

25. μετέστησεν αὐτόν, 'he withdrew,' a milder expression than ἔφωγεν. Cp. *Lys.* c. 17, 1 and see my note to *Them.* c. 5, 4.

The transaction was carried through with such secrecy that it was punished on suspicion only, Thuc. II 21, 1 δὲ δὴ καὶ ἡ φύξις αὐτῷ ἐγένετο ἐκ Σπάρτης δόξαντι χρέμασι πεισθῆσαι τὴν ἀναχώρησιν, V 16, 3 φεύγοντα αὐτὸν ἐν Λυκαίῳ διὰ τὴν ἐκ τῆς Ἀττικῆς ποτὶ μετὰ δαμῶν (δαρδοροχίαν) ἐσοκῶσαν ἀναχώρησιν, Ephorus I c. 10 καλοβίβωτες δαρδοροχίαντα αὐτοῦ ἐπὶ. Plutarch takes for granted the fact of bribery when he says that Pericles did not venture to accept the challenge of the many brave hoplites in the enemy's ranks. Cp. *Nic.* c. 18, 3 where (after Timaeus) he says of Cleandrides, father of Gylippus, δέσμων ἄλλοις ἔφωγεν. There is a parallel in the case of another Spartan king, Leotycheius, who in a.c. 477/6 was charged with military remissness against the Thebans because he allowed himself to be corrupted by those whom it was his business to chastise, and who, rather than abide the result of a trial, retired to Tegea, whence he was never recalled.

27. φεύγοντες, 'while he was living in exile' (c. 10, 1). He retired to Italy, where he fought as a general on the side of the people of Thurii (c. 11, 5) against those of Tarentum (Antiochus ap. Strabo *Geogr.* VI c. 1, 14, *Diodor.* XIII 106, 10), and also against the Lucanians (Polyaen. *Strat.* II 10, 1-5). Cp. Thuc. VI c. 93, 2; c. 104, 3.

28. περὶ Σικελίαν, 'in Sicily' a.c. 414.

30. συγγενικὸν . . . νόσημα, 'a congenital disease.' So *Nic.* c. 25, 3 Plut. calls it ἀρρώστημα πατρικόν. αὐτῷ, α. τῷ Γ' ὄλιγῳ. προσηρπάσθαι, 'to impart' propri. by rubbing something off oneself upon another. Cp. *Alex.* c. 8, 1 and see my note on Plutarch's use of this verb in *Agis-Cleom.* *Græc.* c. 5, 1, and Blaydes on *Arist. Eq.* 5, p. 175 ed. 1892.

32. ἴσ, α. φιλαρροπίας. αἰσχροῦς with ἐπέπεσε. ἐνὶ ποτῶν, c. 13, 3. Cp. *Lys.* c. 17, 1 ὁ μὲν οὖν Γόλιππος αἰσχροῦς



οὐκ καὶ ἄλλοις ἔργα ἐπὶ λαμπροῖς τοῖς ἐκπροσθεῖν καὶ μεγάλαις ἐργασίαισι περὶ τούτων ἐπιτελεῖσθαι, Lygia or. 32, 17 ἐπὶ ταύταις ἔργοις οὐ τοῖς θεοῖς φαβῆι.

33. ἀλλὰ, c. 37, 4.

34. ἐν τοῖς, 'in the month,' as *Od.* m. c. 12, 2. *Lysandr.* c. 16 & 89 Ἀθῶν ἄνθρωποι τῶν χρημάτων τὰ κέρματα καὶ ἕως ἑκατῶν ἀνδρῶν ἢ σφάδων ἀπέδωκεν, πάλαι δὲ οὐκ ἐλάττωσεν ἀπὸ τῆς δουρατοκίτης καὶ τῆσιν τοῖς ἀπὸ τῆς Ἑλλάδος, ἐπέστειλεν εἰς Ἀκαδημαῖον διὰ Γυλίου τοῦ στρατηγούτου κατὰ Σουλίου. ἢ δὲ, ὡς λέγεται, τὸς μὲν τῶν ἀγγέλων ἀνδρῶν ἐλάττωσεν καὶ ἄλλων οὐκ ἔλαττωσεν ἢ ἐλάττωσεν ἄλλων συνέταξεν, ἀρτίως δὲ προσημαίεται ἐπὶ ἑσῶν τῶν ἀνδρῶν σημαίων. ἰδὲ δ' εἰς Σπύρην ἢ μὲν ἔφερον κατέταξαν ἐπὶ τῶν πύλων τῆς εἰσεῖς, τὰ δ' ἄγρια παρέδωκεν τοῖς ἑσῶσι καὶ τῶν σφραγίδων ἐπέδωκεν. ἐπὶ δ' ἀναβάντων καὶ ἀνδρῶν τῶν θεσπίων ἐπὶ τὰ γράμματα τὰ κέρματα τοῦ ἀγγέλου καὶ παρὰ τῶν ἑσῶν ἔφερον ἀναρῶν καὶ πύλων, φράζον θεράπων τοῦ Γυλίου πρὸς αὐτοὺς εἰρήνην ἐπὶ τῶ ἀσφαλίᾳ καὶ τῶν πύλων καὶ τῶν ἑσῶν. ἢ γὰρ, ὡς λέγεται, τὸ κέρμα τὸ ἀσφαλίᾳ καὶ τῶν πύλων ἔφερον, τὸ κέρμα τὸ ἀσφαλίᾳ καὶ τῶν πύλων ἔφερον. The story is told also more briefly in *Nic.* c. 25, 2.

CHAPTER XXIII

§ 11. 1. ἐν τῷ . . . ἀπολογισμῷ, 'in the detailed records which he gave of his generalship.' Cp. *Syll.* c. 31, 2 ἀπολογισμῶν τῶν πράξεων ταυμένων, *Dem.* c. 8, 1 διεξέει τὰς τε πράξεις καὶ τοὺς ἄνδρῶν ἀπολογισμοὺς, *Mor.* 726 B τὸ βίον δεδοῖς ἀπολογισμῶν. This is usually taken to mean 'in the accounts which he kept,' as in *Pt.-Lucian Demosth. Enc.* c. 33 εὐλόγησεν τοὺς ἀπολογισμοὺς ἐγγύγραπτοι τῶν ἐργῶν ἀναλαμβάνων, but I do not find any such use of the word in *Plutarch*.

2. Σέξτα ταλάντων: Ephorus *fr.* 118 (ap. *Schol. Arist. I. c.*) mentions twenty talents as the amount.

4. δε τὸ δέον, 'for necessary public service.' Cp. *Dem. Or.* 3, 28 ἀναγκαῖον εἰς τὸ δέον δέον, *Aristot. 'Ab. vol.* c. 30, 4 ὅπου ἐν τῷ χρόνῳ εἰς τὸ δέον ἀναλαμβάνεται. Hence the joke in *Arist. Nub.* 858-9:—

Φ. τὰς δ' ἐπιβόας καὶ τέτραφας, ὃ ῥόγος εἶ;
Σ. ὅπου Περικλέος, εἰς τὸ δέον ἀνάλασιν.

The phrase appears to have passed into a proverb. *Suidas*: ὅπου τὸ ὄλγ μὴ φανεροῖς εἰς τὸ δέον τὶ πολλὰς ἀνάλασιν, ὄλγος "εἰς δέον."

5. μὴ πολυπραγμονήσας, 'without meddling' i.e. without making inquiry. For the use of μὴ, see notes to c. 2, 2; c. 29, 2.

6. ἱστορήσαντες, 'have recorded,' c. 9, 2, c. 28, 1. See also my n. to *Them.* c. 1, 5 ed. 2.

7. δε: partitive predicate gen., *IIA. Or.* § 732 a.

8. δε τῶν Σπάρτων: If this statement of Theophrastus be true, that Pericles spent every year ten talents as secret service-money, it was probably not reserved for Sparta only, but employed for general diplomatic purposes. See *Helm Gschk. Gr.* II p. 238 Anm. 7.

ἐφόρα, as frequentative of ἔρχομαι, is used of things which recur periodically, as tribute, revenue; *Oim.* c. 7, 2 ὅπως ὅσον ἀνδρῶν ἐφόρα εἶναι, *Herod.* v 17 τάλαντων ἀγγέλου Ἀλεξάνδρου ἡμέρας ἐλάττω ἐφόρα, *Thuc.* VIII 18, 1 ἐκ τούτων τῶν πόλεων ὅσους Ἀθηναῖοι ἐφόρα χρέματα ἢ ἄλλο τι, *Lys.* or. 32, 15 ἀπέφρα φοιτῶν εἶναι ἀνδρῶν ἐκ Σπάρτης καὶ ἑκαστων ἐπιπρῶν.

According to Theophrastus and others, Pericles had ten talents placed yearly at his disposal for the purpose of bribing Spartan officers, and so procuring the continuance of peace and gaining time for efficient equipment. In the fourth century, there was a special fund called τὰ δέια τέλεια, which was under the management of the τανίας τῆς θεῶς and therefore probably did not serve profane purposes. The Metroec contributed to this fund. Whether it had anything to do with that of Pericles, must remain an open question. See *Bunsell Gr. Gschk.* II 550 Anm. 1.

9. τοὺς ἐν τῷ, 'those who hold supreme authority,' here therefore the king and Ephors.

10. παρενέει, 'he sought to avert.' See *Gr. Index s.v.* 41

12. ἐν ᾧ, 'during which,' to be taken with *κατασκευάσαντες καὶ φονχίαν*.

13. ἐπὶ ἄλλοις, 'was like to,' in the natural course of things. *Syll.* c. 8, 4.

§ 21. 13. αἶθε, in n.c. 445/4=Ol. 83, 4. οὐν here marks a return to the principal narrative after a digression.

16. κατεστρέψατο: *Thuc.* I 114, 2 καὶ Ἀθηναῖοι πόλεον εἰς ἑβόαν δεβάντες Περικλέος στρατηγούτου καταστρέψατο πόλεον. Cp. *Arist. Nub.* 211 ἢ δὲ γ' ἑβόας, ὡς ἄρτι, ἢ καὶ παραστρέψατο ('like stretched along') μακρὰ πύργου πύλου. *H. ed.* τὸ δὲ γὰρ ἡμῶν παραστρέψατο ('was laid low') καὶ Περικλέος.

18. τοὺς ἱπποβότας λεγομένους, 'the so-called hippobotae,' i.e. knights or landowners. *Herod.* v 77, 11 εἰ δὲ ἱπποβότας ἐκαλέσαντο οἱ πᾶσι ('rich') τῶν Χαλκιδέων. Fuhr thinks that this expulsion may perhaps have been founded by *Plut.* with that of n.c. 507 mentioned by *Herodotus I. c.*; for there is nothing about it in *Thucydides*, nor in the convention (*μολογία* *Thuc.* I 114, 3) sworn to between Athens and Chalcis, contained in an inscription which was discovered in 1876 on a slab in the exterior facing of the wall of the citadel. *CIA.* IV 37^a, *Dittenberger Syll. Inscr. gr.* I 10, *Hicks Man. Gr. Inscr.* no. 28.

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19. χάρις παρά θεοτέρας, 'personal charms as well as eloquence,' cp. a. 18, 3; c. 31, 1. For the special meaning of θεοτέρας, see n. to c. 4, 1.

20. συνήκτους, 'was intimate with.'

21. προσετέθη βασιλεῖ, 'won over to the Persian king's interest'; c. 3, 1; c. 10, 4.

22. τοῦ ἀληθοῦς, c. 12, 10.

§ 3 l. 25. οἱ μὲν correlative to φαίνομαι μέγας § 5 l. 38. ὡς σοφὴν τῶν καὶ πολυτέρων, 'because of her superior sagacity and political insight.'

For this restrictive use of οἱ, see Lat. evidence, cp. c. 27, 4 and see my n. to Thom. c. 22, 2. Cp. Lucian Imag., § 17 τῶν δὲ τῶν Μιλτιάδου ἑταίρων Ἀσπασίας, § καὶ δὲ Ἰθάκηνος θαυμασιώτατος καὶ αὐτὸς σοφῆς, οὗ φαίνομαι συνέστασις παράδοξα, ἵδμεν ἱκανῶς προφάνως καὶ ἔξοχως ἢ τὰ πολλὰ καὶ ἀρχαίως καὶ ἀριστῶς ἑταίρῳ (sc. Ασπασίᾳ) ἄριστῳ κτλ.

26. σπουδασθήσθαι, 'was courted and made much of.' Cp. Arist. c. 28, 2 ἵππην Ἀσπασίας δὲ Δαρίῳ τῆν μάχην σπουδασθήσθαι ὑπὸ Κίρου, Oim. c. 4, 8, Thom. c. 5, 2 with my note ad l.

27. ὄντα ὄντα, c. 3, 2; c. 15, 3; c. 16, 6. τῶν γνωρίων, 'his pupils,' not, as generally understood, 'his acquaintance.'

Cp. Her. 63 ἡ Δακτύβη δὲ Ἀριστομένην γυμνάζει, 70 ἡ Ἀρμόδω ἐν δολιχῇ διακρίθῃ τῶν γνωρίων τῶν αἰσθητῶν ἀριστῶτατος οὐκ ὀλίγον ἔμελλεν, 71 C ἦσαν δὲ πρὸς γαστήρῳ ἀκούσθαι ὄντα . . . ἡ γυμνάζων διδασκαλὸν ἀποκαλύπτει, 118 B Ἀναξίγαν . . . διολογίαν τῶν γνωρίων, 229 ἡ Σωκράτης ἡ Ἀναξίμανος πρὸς τὸν ἦν τῶν γνωρίων φιλοσοφίαν, 448 ἡ ὄντα οὐκ ὀλίγον ἀκούσθαι ἀριστῶτατος ὄντα καὶ τῶν ὄντων ὄντα . . . ὄντα δὲ καὶ φαίνομαι ἀπὸ γνωρίων καὶ μαθητῶν ἰκανῶς ὄντα, 796 ἡ Σωκράτης ἦσαν διακρίθῃ τῶν γνωρίων τῶν μαθητῶν φαίνομαι, [Hist.] 228 ἡ ἄριστος ἀκούσθαι τῶν γνωρίων.

ἔφασκε αὐτὸν εἰς ἀδελφῶν. Cp. Xen. Mem. III 6, 36, Oecon. c. 3, 14 where Socrates offers to introduce Critobulus to Aspasia, adding that she will discourse to him on the subject of good wives ἐπισημαντέστερον than himself.

28. οἱ σοφίαν αὐτῶν, τοῦ Σωκράτους.

29. προσετέθη ἡγασίας, 'though she carried on a trade.' Cp. Her. II 135, 1 ἀμειλίχη κατ' ἡγασίαν (de meretrice), Dem. de cor. § 129 ἀπέστησε αὐτὴν ἀπὸ τῆς καλῆς ἡγασίας, [Dem.] c. Nomer. § 36 οἱ αὐτῆς ἡ ἀπὸ τοῦ ὄντος ἡγασία οὐκ ἰσχυρῶς ἐπὶ τῶν κατὰ τὴν ὄντα δοκῶν τῆν αἰσῶν, Theophr. Char. VI παραδοσθήσθαι καὶ μετρίαν ἀλεγεινῆς ἡγασίας ἀποδομῶνται; and for προϊεσθαι, Athenae. XIII 92 Σέλασι οὐδ' ἐπιπρῶντες ἀδελφῶν τῶν προιεσθαι τέχνην.

Athenaeus XIII 94 p. 399 b repeats some of the scandalous stories which were circulated about Pericles: ἡ δ' ὄντα δὲ ἀπὸ τῶν ἑταίρων αὐτῶν ἀμειλίχη, ὄντα καὶ τῆς τοῦ αὐτοῦ γυναικὸς σοφίαν ὡς ἡγεμονίαν ἐκαστοῦ, ὄντα καὶ τῆς τοῦ αὐτοῦ γυναικὸς σοφίαν καὶ ἑταίρων αὐτῶν.

Well may Cobet exclaim with indignation 'III omnes totius nihil aut improbi aut stulti cum suis mendacis succumant.'

30. σφαιρῆς, honesta, 'respectable.'

Cp. Athenae. XIII 25 p. 369 r καὶ Ἀσπασία δὲ ἡ Σωκρατικῆς ἐπισημῶντο πλεῖσθι αὐτῶν γυναικῶν καὶ ἐπέθεσαν αὐτῶν τῶν κατὰ ἡγεμονίαν ἢ Ἑλλάδι, ὡς καὶ ἡ γαστήρῳ Ἀριστοφάνους παρασημαίνοντες, ἄριστῳ ὅτι Ἡρακλῆς δὲ τῶν Ἀσπασίας ἔφατο καὶ τῶν ἀριστοτέλους δὲ αὐτῆς θαυμασιώτατος ὑπὸ Μιχαήλου ἀριστῶτατος ὄντα (Ath. 284). See c. 30, 4.

§ 4 l. 31. Ἀλεξάνδρος δὲ Σωκρατικός, an Athenian rhetorician and sophist who lived about 400 B.C., in his dialogue Aspasia. See P. Natorp in Philologus Bd. 51 Heft 3 pp. 489-500.

Ἀσπασίας: Lysicles, the sheep-dealer (πρβατοπώλης) of Aristoph. Eq. 132, was for a short time after the death of Pericles (B.C. 429) political leader at Athens. He fell in an expedition to Caria, which he commanded, in the winter of B.C. 428 (Thuc. III 19, 2).

32. ἔξ ἄγεροντος: see note to c. 15, 1.

33. φέσω: Gr. Ind. 2 v. Ἀσπασίᾳ συνόντα, 'by his marriage with Aspasia.' Cic. (de iur. § 51) gives an example of her method of discussion from Aeschines.

Schol. Plat. Menex. p. 391 says of Aspasia: ἐπισημῶντο δὲ κατὰ τὴν Ἡρακλῆος εἰρήνην Ἀσπασίαν τῆν πρβατοπώλην καὶ ἔξ αὐτοῦ ἔρχον οὐκ ὀλίγον Ἡρακλῆος καὶ τῶν Ἀσπασίας ἡγεμονίαν ἀριστῶτατος ἀριστοτέλους, αὐτῶν καὶ Ἡρακλῆος θαυμασιώτατος ἀριστῶτατος. The story is unworthy of Isidore. Plato's Menexenus contains a funeral oration over the Athenians who fell in the Corinthian war, which is put into the mouth of Socrates and ascribed by him in his introductory remarks (τὰ πρῶτα) to Aspasia ἑταίρῳ καὶ ἄλλοις πολλοῖς καὶ ἀμειλίχῳ σοφίαν ἔμελλεν, ἵνα δὲ καὶ διακρίνομαι τῶν Ἑλλήνων, Ἡρακλῆος τῶν Καρδίων. The joke (wink) arises from the anachronism of the whole.

35. οἱ καὶ, 'although.'

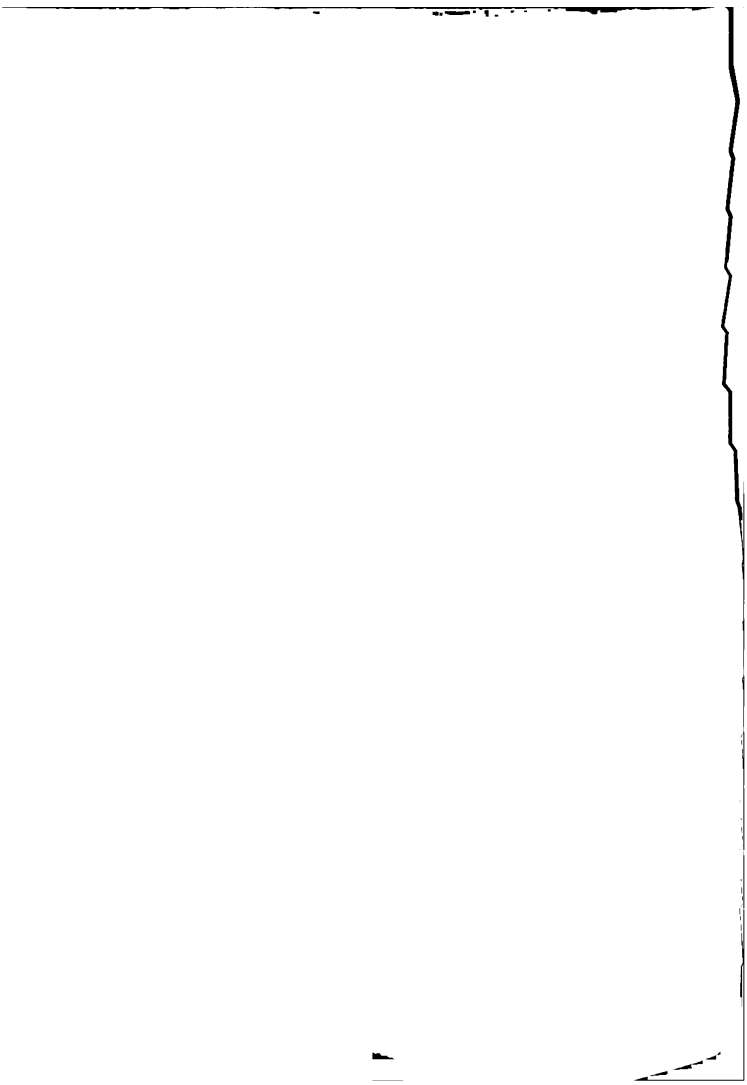
κατὰ πᾶσι, c. 8, 3.

36. τρωπότην γ' ἱστορίας ἴστυν, ἰσχυρὰ καὶ ἰσχυρὰ ἱστορίας.

37. ἔδωκεν εἶχε = ἴδωκεν, c. 33, 1 with note.

τὸ γύναιον, muliercula, in a slightly contemptuous sense; the diminutive would not be applied to a respectable matron any more than would ἡ ἀθρομένη l. 6. Cp. Thom. c. 28, 3. ἐπὶ βηρυταῖᾳ 'for instruction in the art of rhetoric.' Cp. Clem. Alex. Strom. IV c. 19 § 124 ed. Klotz Ἀσπασίαν τῆν Μιλτιάδου, τῶν φησὶ καὶ οἱ κερμαὶ πᾶσι δὲ καταγράφουσι, Σωκράτης μὲν ἀπὸ τῶν οἱ φιλοσοφίαν, Περικλῆς δὲ οἱ βηρυταῖᾳ, Alciphron Ep. I 34, Athenae. V p. 219 Ἀσπασία ἡ σοφὴ τοῦ Σωκράτους διδασκαλὸς τῶν βηρυταῖων λόγων.

38. ἑταίρῳ is used of the relation between pupil and teacher, like ἡγεμονίαν, συνόντα. Cp. Xen. Mem. I II 39 Κριτίας δὲ καὶ Ἀλακρίδης οὐκ ἀπέσταντο αὐτοῖς Σωκράτους ἀμειλίχων ἢ χρίων ἀμειλίχων αὐτῶν.



nature.'
γίνος: this was probably
of Alcibiades by her first
c. 3, 1, from which it will
as well as cousin of Pericles.
c. 36, 1 and very frequently
divorced from Hipponicia,

ponicia was her second husband.
of his death in 429 B.C., and must
n.c., whereas Callias figured in 371
one of the best known and richest
a large fortune, which however he
atement is confirmed by Plato Protag.

ει θάρρα Καλλίας ὁ Ἰωνταίου καὶ ὁ
Ἰάραλος ὁ Ἡρακλείδου . . . ἐκ δὲ τοῦ
Ἡρόδοτου.

ry expressive word, = καταστὰς βίω

ὁ συμβίωσις, Dion c. 21, 1 ἢ ἄλλοι
τὴν γυναῖκα συμβίωσις, Arist. c. 17, 1
καὶ συμβίωσις ἀπὸ τοῦ ἐπιβίω
Wyttenbach Mor. 143 F 'eorum, quibus
est coniugium, ratio eimmodi esse dicitur
ὁ συμβίωσις σημαίνει.' Cp. Mor. 129 A,
συνοικεῖσθαι καὶ συμβιβεῖσθαι τοὺς ἄλλους
minius ap. Stob. Flor. 66, 22 αὶ δὲ ἄλλοι
ὅταν ἄνθρωποι τοὺς ἄλλους ἢ ὀφλομένους ἢ
ἢ κατὰ λόγους ἢ φέρουσιν ἑσπέρησιν τὸς
ποιεῖ, Minucius 10, 22 ὅτι δὲ οὐκ ἔστιν
ἑσπέρησιν ἀλλὰ καὶ γυναῖκα περὶ ἀλλήλων.

16, 3; c. 29, 2.

together with her father or brother or,
nearest male relative acting as guardian

p. 523 c) furnishes a specimen of contemporary
Ἡρακλῆς δὲ τὸν Ὀδυσσεὺς φωνῶν Ἡρακλῆδες ὁ Περικλεὺς
ἀπὸ τῶν ἐπιβίωσιν ἐν τῇ οἰκίᾳ τῆς γυναῖκα καὶ τὸν πατέρα
καὶ τὸν ἀδελφόν Ἄσπασίαν τῆς ἐκ Μερφίτου ἐστίναι καὶ τὸ
εἰς ταύτων καταβύθου.

ἀγοράς: on the omission of the article, see
arch's authority is a dialogue of Antisthenes,
Athenaens XIII c. 56 Ἀσπασίαν δ' ὁ Ζευκρυίδης
αὐτὸν Ἀσπασίαν δὲ τῆς ἑταίρας ἀσπασίαν καὶ ἑτέραν
ἰσοθεῖα τῆς ἀσπασίαν. Jacobs suggests that Ἀσπι-
error for Ἀσπασίαν. φωνάζον . . . περὶ τοῦ
see § 2 L. 19 with note.

ἄλλ' ἄν καὶ Ἀσπασίαν: such are the names given

her by Epulis in his φθῶς, as the imperious mistress and wife
respectively of the new Heracles. According to the Schol. on
Plato's Menaeus she was also called by Σιπυοῖσι in his Ἡε-
σῶδῳ as the new Helen, as the originator of the Samian war.

56. ἭΡΑΝ . . . Ἀσπασίαν, the Hera-Aspasia, as consort
of the Zeus-Pericles (c. 3, 3; c. 13, 6). The lines are
from the Καρῶναι, and are closely connected with those cited
in c. 8, 3. By εἰ is meant Κέρων the father of Hera.

57. ΚΑΤΑΠΥΓΟΨΝΗ: the root is very bitter in making
Impudicitia the mother of Aspasia as 'a shameless concubine,'
for in Attic law marriage with a foreigner was regarded as con-
cubinage, and their children were illegitimate (νόθεοι). See
below c. 37, 3 note and Thesm. c. 1, 1 with my note ad l.

58. Σοὺς α. ὁ Περικλῆς, § 2 L. 7. τὸν νεώτερον, Pericles
the younger. He was born probably before B.C. 440: in B.C.
410 he was Hellenotamias and in B.C. 406 strategus. See c. 37, 5.

59. πεποιθῶν, c. 4, 2. ἄφρων, c. 3, 4.

60. Μερφίτου, c. 16, 2.

63. καὶ πάλαι γ' ἔζη, 'yes (he is alive) and, what's more,
would have been a full-grown man (i.e. admitted to his full
burgher rights) had he not been deterred by the shameful
circumstances of his birth.'

§ 7 L. 66. τὸν πολέμῳ, in the war of which Xenophon
wrote a history, B.C. 401=Ol. 94, 3.

69. Μιλτιάδης: see Arist. c. 26, 3; Athenae. XIII c. 37 p. 576 D 44
Κέρως δ' ὁ ἐστὶ τὸν ἀδελφὸν ἱστιαστὴν οὐκ ἔταίρας οὐδὲ τὴν
Φουκίαν τῆς σοφιστῆρας <καὶ> καλλίων ἔχει συστρατευομένην;
ἢ ἐκφορῆται φησὶ πρότερον Μιλτιάδην καλομένην Ἀσπασίαν
μετανομήσθαι. Her former name was given her because of
her beautiful complexion; Aelian VH. 12, 1 ἔφηται δὲ ἢ χρῆσι
ἢ κατὰ τὸ πρόσωπον ἄδου: δὲ ταῦτα τοὶ οἱ Φουκίᾳ ἐστὶ καλῶς
οὐδὲν ἐκείνου Μιλτιάδης.

71. τῆ μάχῃ, at Cunaxa. ἀναχθέντα, 'carried off as
a prisoner,' c. 31, 5. Xenophon (Anab. I 10, 2) mentions her
capture by the royal troops.

72. πλεῖστον ἐχθρῶν, 'acquired very considerable influence.'

73. ἐπιβόησα τῇ μνήμῃ κατὰ τὴν γραφήν, 'occurring as they
did to my memory in the course of my writing.'

74. καταβῶν, praeteritis. ἀνάθετον ἦν, ἰκλυμωτικὸν
εἶναι, 'it would have been unnatural,' an affectation of austerity.
See G. M7. § 418 f. for the omission of εἰ.



CHAPTER XXV

§ 11. 2. ἀνεύνα: a repetition of the statement made in c. 24, 1. πάλαινα, with δὲ Μιλήσιου.

4. αὐτῶνα, s. Samos and Miletus. Miletus had joined the Delian confederacy not long after the battle of Mycale, s.c. 479.

5. νόσ, c. 24 § 11. 3 note. πρὸς Πριήνην, for the possession of Priene, a city of Caria, north of the Latmian Gulf, on the southern declivity of Mount Mycale.

The war commenced in the beginning of s.c. 440. Ten years before, troubles had broken out in Miletus, in which the Athenians had found it necessary to interfere: the constitution had been changed from an oligarchy into a democracy, and an Athenian garrison set up in the city. On the other side, the Samians had been at war in former days with Priene for the possession of certain places on the mainland. But, whatever the cause of strife, the two cities Miletus and Samos flew to arms and Miletus was defeated. The Milesians went with their complaint against the Samians to Athens: a party from Samos, who wished to overthrow the oligarchical government established there, joined in the appeal (Thuc. i 116, 2).

κρητότερος, 'being superior.'

7. βίαια λαβόν καὶ δοῦνα πρὸς ἀδελφούς, lit. 'to give and accept arbitration before them,' i.e. to submit their differences to a peaceful settlement before them (the Athenians). Cp. Herod. v 83 βίαια ἐβίβασεν τε καὶ ἐλάμβανεν πρὸς ἀλλήλους, Thuc. v 59, 5 ἐβίβασεν οὖνα βίαια δοῦνα καὶ ἐλάμβανεν ἰσὺν καὶ βίαια.

8. πλοῖονα, with forty ships, acc. to Thuc. i c.

9. εὐνοῦν is not for ἐνδύχουσαν, but to be taken with ἐν Σάμῳ.

10. κερδιῶσαν, c. 3, 1; c. 7, 5. τὸν κρητόν, κρίματικόν, c. 25, 1; c. 28, 5. Cp. Thuc. i 115, 3 ἐπέβησαν ἑαυτῶν τὸν Σάμιον πρὸς ἑαυτοὺς μὴν παῖδας, ἰσὺν δὲ ἐνέβησαν.

12. ἰσὺν, 'an equal number of.'

§ 11. 13. εὐθένα, 'was ready to give,' offered, the infinitive of the imperfect; G. *MT.* § 25, 26. According to Diodorus (xii 27, 2), Pericles exacted eighty talents from the Samians.

14. Πλανθῆνα, son of Hystaspes, was satrap of Lydia and, as such, εἶχε Σάμους νόνα (Thuc. i 116, 4).

17. χρυσῶν (s. στήλην) i.g. δραχμῶν, each of the value of twenty silver Attic drachmas; consequently the amount sent by the satrap was thirty-three and a half talents.

18. παρακατόμενος, 'begging the deliverance of,' 'interceding for'; cp. Marc. c. 20, 7 παραγγεῖρε τοὺς πόλεις.

19. χρηστέμενος ὅσον ἔγχενα, 'treating them as he had made up his mind to do'; c. 23, 2.

21. ἐπέβησαν: Diodorus l. c. says that he returned to Athens ἐν ἀλλήλαις ἡμέραις ἑκατα εὐνοτελεσάσθαι.

§ 11. 22. ἀπακρίψαντες, 'removing by stealth,' c. 32, 3.

23. τὰλλα παρασκευάσαντες: ἐπιπέβησαν ἐπὶ ἐπικρασίῳ Thuc. i 115, 5. Diol. xii 27, 3 attributes a sinister motive to him, ἐπίβηται τῆς Σάμου διὰ τοῦτον κρητοῦσα.

24. αἶθη, before July s.c. 440. Pericles was δίκαιος ἀδελφῶν (Thuc.) i.e. he was accompanied by the other nine στρατηγοί, one of whom was the poet Sophocles.

25. καταπυγχένας from καταπύχουσα.

27. καὶ νόνα, c. 15, 3. ἔγχενα ἐντολαβάνοντα τῆς θαλάσσης, 'having made up their minds to contest the dominion of the sea.' In what a critical position their determined attitude placed Athens, appears from Thuc. viii 76, 3 πῶλον σφίον ἐπέβησαν Σάμου οὐκ ἐδότην, ἀλλ' ἡ πρὸς ἐλάχιστον δὲ ἔβη τὸ Ἀθηναίων κρητὸν τῆς θαλάσσης, ὅτι ἐπὶ ἀλλήλων, ἀπακρίψαντα, a passage referred to by Plat. himself c. 33, 1.

30. Τραγίαι: the island which lay between Samos and Miletus at the entrance of the Latmian gulf. *Hystaspes* is the name given to the group to which it belongs. Strabo *Geogr.* xiv c. 1, 7 speaks of them as a group of islands: πρὸς αὐτὰς δὲ (τῆς Μιλήτου) ἡ Ἀδελφῶν νῆσος καὶ τὰ περὶ τὰς Τραγίαις νῆσους ὑπέκειντο ἔχοντα ἄρσταν, but Thuc. i 116, 1 has πρὸς Τραγίαις τῆς νῆσος. See Pflugk-Hartung *Pericles als Feldherr* p. 124. λαμπρῶν, 'decisively.' For this meaning of λαμπρῶν, see Romp. c. 58, 5 ὡς περιπατοῦν λαμπρῶν ἐπὶ χαρῆς ἐξήλασε, *Syll.* c. 29, 5 and Thuc. vii 55, 1.

31. ἐνένα, victor erat, 'remained conqueror,' οὐκδ 'being, like ἐκκῶν, ἕκω, a quasi-perfect.

33. στρατιώτῳνα i.g. ἐπιπλοῦναι, 'transporta' (X ταχέαις (τμήμασι), Thuc. vi 43, 1.

CHAPTER XXVI

§ 11. 1. τὸ ἀπὸ λαβόν κρητότερος, 'now that he had got possession of the harbour.' Diodorus also (xii 27, 4) gives the victory to the Athenians; Thucydides and Ephorus agree in taking the Athenian view of the struggle, while Aristotle (§ 11. 27) takes that of the Samians. The course and issue of the engagement was of such a nature that both sides could lay claim to have won.



3. ἄλλοι γὰρ πῶς ἢ αἰετῶς, 'in one way or other,' 'somehow at least' from obsolete ἀεὶ (= πῶς) a word of frequent occurrence in Plutarch.

5. μῆδων ἐνόμιον, consisting of forty Athenian and twenty-five Chian and Lesbian triremes.

6. παντοδαὲς κατὰκλιέθησαν: Thuc. I 116, 2 καὶ ἀναβάντες καὶ κραυαῖοι τῷ πειρῷ ἐπολιέμενοι (Ἀθηναῖοι) τρισὶ ῥαχέσι τῆς πύλων καὶ ἐκ θαλάσσης ἔβη.

7. ἔξιπλοια τριήρας: the number blockading Samos was 100 (44 + 40 + 25), so that forty-nine were left behind.

8. εἰς τὸν Ἰόνιον πόντον, into the open Mediterranean sea ἢ τὸν Ἰόνιον, 'the Aegean'; otherwise the phrase is used to designate the Atlantic Ocean in opp. to the Mediterranean. *Alca.* c. 44, 2.

9. οἱ ἐλάττωτοι: these include Thucydides and Diodorus.

10. ἐκπεμπόμενοι with τοῖς Σαμίαις. προσφερόμενοι, c. 8, 5. Stesimbrotos and others had been sent by the Samians with a small squadron in quest of the Phoenician ships (Thuc. I c.). Nothing more is said about the latter.

11. διαφύλασσεσθαι αὐτοῖς.

12. παρρησίαν, as far as possible from Samos.

13. Στεσιμβρότος αὐτῶν: it is not at all evident what motive Stesimbrotos had for making such a statement. Ad. Schmidt (*Parth. Zeit.* II 85) supposes that he was misunderstood by Plutarch. For another solution, Busolt quotes Ulrich von Wilamowitz-Möllendorf *Hermes* XII 204. Possibly Stesimbrotos meant only in the direction of Cyprus, as Thuc. says ἐπὶ Κεῖρον καὶ Κύπρον.

§ 2 l. 14. Ἔσθ, resumptive, 'be that as it may,' 'anyhow,' whether it be a likely story or not, c. 27, 1.

16. Μέλισσος: this was the philosopher who, like Zeno his fellow Eleatic, transferred the poetic philosophy of his great Pantheist predecessor Parmenides into Ionic prose, *Thom.* c. 2, 2. Thucydides and Diodorus make no mention of him. ἀπὸ φιλοσόφου: see Gr. Ind. a c. 474.

46 21. πολλοὶ μὲν . . . πολλοὶ δὲ: c. 15, 1, 2.

22. ἐκράντο, 'had a free and unimpeded use of,' Thuc. I 117, 1 τῆς θαλάσσης τῆς κατ' ἐαυτοὺς ἐκράντων (οἱ Σάμιοι) ἡμέρας πρὸς ἑσπέραις καὶ ἑσπῆρας.

24. σπερτίθοντο, 'were busy provoking themselves with,' properly said of meals. Thuc. I c. ἐσπερτίθοντο καὶ ἔσπερτίθοντο ἡ δειπνῶντο. (Plutarch here uses a Samian authority i.e. probably Daria. Op. Aelian *VH.* VII 14.) The three preceding

orist participles are complexive, i.e. they state summarily the events of the conflict.

§ 2 l. 27. Ἀριστοτέλης, probably ἐν τῇ τῶν Σαμίων πολιτείᾳ: the statement is unsupported.

29. ἀποθροῦντες, 'in retaliation for a similar affront.'

31. γλαύκος, the common device on Athenian coins. Cp. *Nic.* c. 29, 1 στίχωντες ἕκαστος εἰς τὸ μέγεθος. The reverse process is more likely, that the Athenians branded the Samians, as their slaves, with an owl. Cp. Aelian *VH.* II 9 τοὺς γὰρ μὲν ἀλεσκόμενοι αἰχμαλώτους Σαμίων στίχων κατὰ τὸ πρόσωπον καὶ εἶναι τὸ στίγμα γλαύκα. δεικνύοντες, αὐτῶν αἰχμαλώτων τῶν Σαμίων ἐστίνων σάμιανα. For the construction, cp. Herod. VII 233 τοὺς δὲ πλείους . . . ἐστίνων στίγματα βασιλείᾳ.

32. ἑσπερῶδες, 'with a beak turned up like a swine's snout.' This agrees with the description given by Dikaiyus ap. Hieronymus *Σαμαίτικα ἑρῶδες*:—ἄλλοι δὲ τοῖς Σαμίαις κατὰ τὸν ἄκρον τῆς κεφαλῆς αὐτῶν ἐκτείνοντο μὲν γὰρ εἰς τὴν γαστήρα, τοὺς δὲ ἐπὶ τὴν στήθεα στήθεα, ὡς ἑσπερῶδες τῶν θηρίων κατασκευάσθαι. The explanation is probably taken from the Scholiast on the verso from the *Thyristians* of Aristophanes (*Meln.* II 973, Kock I 406). Cp. Herod. III 89 τῶν τοῦτο παρρησίαν ἔχουσιν τῆς ἑσπέραις ἡμετέρας. Choerilus (*Op.* VI ad. Naeke 166 seq.) speaks of τοῖς δὲ τοῖς ἑσπερῶδες Σαμίαις εἶδος αἰετῶν.

33. κωλοτέρα i.e. than an ordinary trireme.

34. ποντοπῶδες, 'to sail in the high sea,' because of its broader keel, *Dion.* c. 25, 1. ταχυνοστέον, because of the construction of its fore-part.

§ 4 l. 36. Πολυκράτους: the despotism of Polycrates began about B.C. 532 and he was killed in the year of Cambyses' death B.C. 522. Herod. III 126, Thuc. I 13, 6, Strab. *Geogr.* XIV c. 1, 16.

37. πρὸς ταῦτα . . . ψήχθη, 'to have been indirectly aimed at these marks.' Cp. *Mor.* 727 D ὡς πρὸς τοὺς διαβόλους καὶ ψήχθη τῶν σωφῶν ἡντιμίμων, Arist. *An.* 970 ψήχθη δὲ ἑσπῆρας τῶν πρὸς τὸν ἄκρον.

39. ΠΟΛΥΓΡΑΜΜΑΤΟΣ primarily = *σπηματίας*. But evidently some double entendre is meant, μισθῆρας in allusion to the use of the full alphabet of twenty-four letters having been first introduced by the Samians, or because of the enfranchisement on a large scale of (braided) slaves after the abolition of despotism. Possibly Plutarch may have attached too great importance to the explanation of some scholiast, and the reference does not really turn on the circumstance which he records.

1

CHAPTER XXVII

§ 1 l. 1. Ἰθὺν, c. 26, 2. ἐπὶ στρατοπέδου: cp. c. 10, 2, Cat. m. c. 55, 3, Timol. c. 37, 6, Cat. m. c. 10, 5 ἐπὶ στρατείας, Arist. Vesp. 354, 557, Lys. 100 ἐπὶ στρατείας ἀπέβη.

2. Ἰθὺς: we are not told whether Pericles came across the Phoenician fleet. He went to Caunus and Caria, but his naval demonstration had no result. It is possible that it may have been merely a stratagem of the Samians, to draw off a part of the Athenian beleaguering force by false reports. κατὰ τάχος, c. 22, 2.

4. ἀντιναυαγίαν: Pint. says nothing of the arrival of reinforcements under the command of Themistocles, Hagemon and Thormion, consisting of forty triremes, which were followed by twenty under Theopompus and Anticles, and thirty from Chios and Lesbos, so that the fleet now numbered 300 (cp. Isocr. or. xv 111), notwithstanding which the Samians παραστῆσαν τὰς βραχίνας ἐπιπέσαντο. See Thuc. i 117, 2.

47 5. παρενόχη: this had been already done according to c. 26, 1, and Thuc. The latter says merely τῶν ναυῶν κατακλείσθων (i.e. were locked up in their ports, as before), the blockade having been interrupted only ἐκ θαλάσσης.

7. τῶν πωλιτῶν (i.e. the Athenians) depends on τραύμασι καὶ κινδύνοισι.

8. συναλωθεὶν ἐπιβί: cp. Lys. c. 14, 1 οἱ ταχὺ συναίρθησαν τῆν πόλιν.

§ 1 l. 11. ἔργον, 'a hard matter,' 'quite a business.' Cp. Anton. c. 40, 3, Alc. c. 15, 1 εἰ δ' ἐπέλησαν, ἔργον ἢ τῆν λακταίματα περιγυροῦσθαι, Nym. c. 4, § 1. ἔργον καὶ τοῦτο κινεσθῆναι, Thuc. c. 27, 3 ἔργον ἐπὶ πιστεύειν, Xen. Cyr. i 1 5, iii 3 27, vii 7 51. ἐκτὸς μέρη βυλῶν τὸ πᾶν πλῆθος, 'dividing the whole number into eight parts,' the number of parts being placed in apposition to the whole, as being the sum thereof.

Κινεῖται with others insert εἰς βήνας ἐπιβί: but cp. Lys. c. 8, 8 ἔπειτα τῆν ἄλλαν τοῖς πολεμίοις λακωνιστῶν τρομακτικῶς ἀλάσσειν, Xen. Cyr. vii 7 15 τὸ στρατόπεδον διέκομιν ἐπέσαν μέρη, Pint. Politt. 233 ἡ ἐπίστασις αὐτῶν ἐπὶ τῶν μέρη. Oril. 115 ἡ κατανοήσαντο γὰρ τῶν αὐτῶν μέρησιν εἰς τὸν πῶν . . . ἕνα μέρη κατανοήσαν, Dem. or. xiv § 17 τούτων τῶν συμπαρῶν ἐκείνων ἐκείναις ἐπέσαν τῶν μέρη.

12. ἀπεκλήθη, 'proceeded to choose by lot,' as in Thuc. c. 17, 2 ἀπεκλήθησε τοὺς ἄλλους ταῖτας.

13. τῷ λευκῶντι α. μέρη. τῶν λευκῶν κίβων, 'the white bean' among the eight, the other seven being black.

14. σχολάζειν παρέχα, 'enabled them to take their ease.'

Cp. Mor. 128 c φιλοσοφεῖν ἀρρωστία πολλοὺς παρέχουσι, Cleom. c. 24, 1 τοῖς φεθγούσιν . . . ἀσφαλῶς πειλεῖν παρέσχον. τῶν δ. τραχημῶν, 'while the other (seven) were distrusting themselves' with work at the entrenchments. According to Diocl. xii 27, 2, Pericles continued συνεχῶς κτισόμενος προσβλάς.

15. τοὺς ἐν ἐπιπέδῳ γνωμένους, 'those who have a day of enjoyment.' Cp. Anton. c. 56, 3 πλεόνοντες εἰς Σάμον ἐν ἐπιπέδῳ ἦσαν, Demetr.-Anton. c. 3, 1 ἐν ἐπιπέδῳ ἐστὶν πρᾶξις καὶ ἐξέφυγον, Herod. i c. 22, c. 191.

16. λευκῆν ἡμέραν ἐκείνην . . . προσηγορεύων, 'called that a white day': ἐκείνη = ἡ ἐν ἐπιπέδῳ ἔγερστος. See Ansch. Pica. 305.

The following lines from the Kόλακος of Eupolis, bear on this passage:—

ἐπίσταν ἢ φοβεράς, δι' ἐπὶ τοῦ βίου
πρὸ τοῦ πολέμου μὲν τραχίως ἀφύπνου' ἔσται,
ἐπεὶ τὰν Σάμου δ' ἦν, κτισθῆναι ἐπὶ.

ἀπὸ: cp. c. 8, 2, Thuc. i 46, 3 ἀφ' οὗ καὶ τῆν ἐπιπέδῳ ἔχου. § 1 l. 17. Ἐφερος α. φησί. See Müller *FIGG.* i p. 265.

18. μηχανάσσει, 'military engines.' Cp. Diocl. xii 28, 3 κατασκευάσει δὲ καὶ μηχανὰς πρῶτος τῶν πρὸ αὐτοῦ τοῖς τε ἀνομαζομένοις κροσῖς καὶ χελώνας Ἀρτέμιωνος τοῦ Κλαζομαίου κατασκευάσαντος.

The Greeks had ordinarily no other means of reducing a town, but building a wall round it and starving out the inhabitants. This explains τῆν καιρίτητα, 'the novelty of the engines.' But Ephorus fr. 167 speaks also of Miltiades as τὰ κατὰ γῆν μηχανήματα ἔργον at the siege of Eros.

19. Artemon, the famous engineer of Clazomenae, according to Ephorus, bore the nickname ὁ Ηιερίφθορος, because he had to be carried about in a litter owing to his lameness. The epithet was given to the older Artomom, a contemporary of Anacron, for other reasons which are stated by Chamaeleon of Amontus (Athenaeus. xii c. 46) who says that he was so called διὰ τὸ τροφῶν βιόσταν περιφύρασθαι: ἐπὶ κλίβῳ: καὶ γὰρ Ἀνακρίτων αὐτῶν ἐκ τῆς αἰς τῶν τροφῶν ἀμφησθαι φησιν. There is an allusion to the elder Artomom in the epithet ὁ τεμπεύθωρος, Arist. Ach. 857.

20. ἐστὶν . . . προσηγορευόμενος, causal participles.

21. τὰ κατασκευάσαντα τῶν ἔργων, 'important works that required his immediate presence.' *Paroemiogr. Or.* ii 4, 41 χυλὸς δὲ ὁν περιεφέροτο ἐπὶ τῷ ἔργῳ τὰς μηχανὰς.

Cp. Alex. c. 72, 1 ἐπέστη τὰ κατασκευάσαντα, *Brut.* c. 26, 1 ἐπέστη τῷ πρῶτῳ τῶν κατασκευάσαντων τῶν ἔργων, *Pelop.* c. 37, 1 τοῖς θεοσκόποις πρόβῳ τῶν κατασκευῶν τῶν πραγμάτων ἀνομαζόμενος. The expression is one of common occurrence in Polybius.

22. τοῦτο ἀλέγχει, 'disproves this,' viz. the fact of Artemon's

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presence at the siege of Samos. Ἡρακλείδης ὁ Περικλέης: c. 25, 4. Heracleides probably borrowed this statement, as he did many others, from Chamaeleon, whom Athenaeus quotes as his authority. See the passage cited in note to l. 19.

26. πολλάκις ἠμυροσθεν φιλίας κτλ., 'several ages before the Samian war' (c. 12, 1), viz. in the time of Polycrates. For φιλίας, cp. a. 12, 1.

§ 4 l. 22. φέρω, as Heracleides. ὑπερφάνη τῶν: for this restrictive use of τῶν with adjectives to increase or weaken their notion, see n. to c. 24, 2. τῷ βίῳ, dat. of respect for acc., c. 3, 2; c. 29, 2.

29. πρὸς τοὺς φόβους, 'in the presence of terrors,' c. 15, 4. ῥαλασθῆναι, 'unmanly.' Cp. Aristot. Eth. Eud. 1229^b, 7 πρὸς τὸν θάνατον ῥαλασθεῖς. κατασπλάγγει, 'timid,' ἀρρηκτικῶς of danger. Mor. 7 β ἄσπλον καὶ κατασπλάγγει, 814 ε κατασπλάγγει καὶ κραιπνῶ.

30. τὰ πολλά, ῥιζοκομία, c. 7, 2. καθέξασθαι, poetical form for καθέσθαι, not used in Attic prose.

31. δευῖς: this form does not appear in inscriptions until after B.C. 320. The Attic is δευῖς: see n. to c. 6, 2.

32. ὑπερχέροντος: Hom. Il. ix 687, Arist. An. 1506 μου τὸ συνέδριον ὑπερχεῖ, Ep. 1176 ἡμῶν ὑπερχεῖ τὴν χεῖραν, Lucian Tim. c. 10 ὑπερχεῖ γὰρ αὐτῶν τὴν χεῖρα Περικλή. τὸν δευθῶν for τὸν ὄνω by attraction to ἐμπεσοῖν: see note to a. 2, 4; c. 34, 4.

33. εἰ βίαισθῆναι, 'whenever he had been compelled': the opt. is used because the reference is to an indefinite number of acts in past time. κλισιδίῳ κρημαστῷ, 'hammock.' Cp. Coriol. c. 24, 2 ἐν κλισιδίῳ φορέσθαι κομισθῆναι εἰς τὴν στήλην.

34. ναρὰ τῆς γῆς ἀδύνη, 'close to the very ground.' Cp. Dem. c. 18, 4 ἐν' ἀδύνη τῆς γῆς, Timol. c. 21, 2 ἀναλίσκοντες αὐτῆς ἀδύνη τῆς Κολωνίας, Them. c. 27, 1 γόμενος αὐτῆς ἀδύνη τῆς δευῖας, Xen. Mem. i v 12 αὐτῆς ἀδύνη τῆς ἀσπίδος τῶν περὶ αὐτὸν, Cp. Mem. i v 29 αὐτῆς ἀδύνη τῆς βασιλείας παρ' αὐτῶν, iv 4 f ἴδω αὐτῶ ἀδύνη τῆς γῆς.

CHAPTER XXVIII

§ 1 l. 1. ἀπὸ τῆς ἀρχῆς, i.e. reckoning from the commencement of the siege, § 5. The temporal dative is used of a particular day, month or year; as an attributive therefore must, as a rule, accompany the substantive. ὑπερσπένδων, 'being brought to terms,' capitulating.'

Cp. Plut. x 22, 2 κατασπένδοντες ἐπὶ Φιλίππου παρὸς τὸν ἀσπίδα. Thucydides uses the acc. middle only, 'to reduce, serving as captives to protraction,' 'to submit' (l. 117, 2), as i 23, 2 τοὺς τῆς ἐπιπέμου πολιτείας παρασπένδοντες ἀσπίδα, c. 26, 2 πολιτείας παρασπένδοντες τοὺς Ναξίους, c. 124, 2 τῆς πόλεως παρασπένδοντες ἐπὶ Φιλίππου, iii 25 ἔπειτα παρασπένδοντες, iv 19, 2.

3. χρέματι, as an indemnity for the expenses of the war (χρέματα τὰ ἀναλωθέντα), Thuc. i 117, 2.

The cost of the war, according to Inocrates (or. xv 111), who follows Ephorus as his authority, was 1000 talents, acc. to Nepos (Timol. c. 5, 1) 1200. Diodorus (xii 26, 3) mentions 200 talents as the sum at which it was estimated by Pericles. But this is manifestly, as Thirlwall says, much too little, and one might almost suspect that the words καὶ ἄλλων had slipped either out of his text or out of his head. We gather from the CIA. i 177 that 1270 talents were withdrawn from the treasury to meet the expenses; besides which, as Inocent suggests, the year's φόρος, amounting to 600 talents, would, as a matter of course, be appropriated to the same purpose. Moreover large and lucrative estates in the island must have been set apart for the Athenian troops and Athenian allies. See the authorities quoted by Busolt Gr. Gesch. ii 600 note 2. The payment of the φόρος was not reimposed on the Samians, but they were still bound to furnish a contingent of land troops, like the other subject states (Thuc. ii 9, 3); and we find (Thuc. vii 57, 4) that they did so in the Sicilian expedition. The island of Amorgos also was taken from them. As to the internal government, there is every reason to suppose, from the nature of the case and from the account given by Ephorus, that the Athenians re-established a democracy; see Diod. xii 25, 4 παραδόντες δὲ καὶ τοὺς αὐτοὺς καὶ τὰ τοῦ ἐμπεσοῦ καὶ τῆς δημοκρατίας κατασπένδοντες ἐπιπέδοντες εἰς τὴν ναυίδα. Many of the nobles fled to Amorgos on the opposite mainland. During the Peloponnesian war the island remained in a very unsettled state. In the summer of B.C. 412 there was a great revolution, when the oligarchs were deposed and dispossessed of their property, 200 slain, 400 exiled, and a democracy established (Thuc. viii 21, 63, CIA. i 56). It must be supposed, therefore, that in the interval the oligarchs had gradually supplanted the democratic government and obtained the ascendancy.

5. ταβήμενος κατατίσων, 'covenanting to pay down.'

Thuc. uses κατατίσων: in the sense of 'to get oneself rated,' either (a) with the accusative of the sum to be paid (l. 101, 4) or (b) with a present or aorist infinitive (l. 98, 2; 117, 2) or (c) with both infin. and accus. (l. 101, 2; iii 60, 2). κατατίσων in this sense is peculiar to post-classical writers, as Polybius i, 62, 2; 33, 11, 6. Cp. αὐτοβίβλων Them. c. 24, 1, Sill. c. 24, 5, Thuc. i 27, 1, Plato Legg. v 742 b τῆς πόλεως αὐτῶ (τὸ νόμισμα ἑαυτοῦ) καταβιβάλλων, also κατατίσων: Thuc. i 27, 2, Plat. Protog. 314 b.

6. On Doris of Samos, see Introduction.

7. τούτων ἐπιτραγῆσαι, 'adds a pathetic story to this,' in exaggerated style. Cp. Arist. c. 18, 4 ταῖρα μὲν . . . ἐπιτραγῆσιν τῇ Κλειάρχου μύθῳ, Dem. c. 21, 2, Heliodot. Aethiop. 2, 29 ἐπιτραγῆσιν τούτων τῷ ἔργῳ καὶ τῶν αὐτῶν τάδε ὁ δαίμων. Join επιτραγῆσαι πολλῶν ἀμύθητα.

§ 2 l. 10. ἰστέφμενος, a. 9, 2; c. 22, 1.

11. ἄλλ' οὐδὲ κτλ., 'nay, he does not even speak the

truth, as it appears.' Cp. c. 36, 4. Alex. c. 22, 3. Ar. Nub. 1396 τὸ ἄξιον τῶν χειρῶν λαβάνει ἢ ἄλλ' οὐδ' ἐπιβήσεται, Dem. I. Aphob. § 30 ἄξιον οὐδὲν ἐπὶ γυμνασίων ἀποφαινοῦν ἄλλ' οὐδὲ μακρῶν, Mid. § 147 ἄλλ' οὐδ' ἄριστον, de f. l. § 41 with Whilleto's note ad l. ἐν ἄρα, 'to wit that,' but ἄρα conveys also the notion of something surprising.

12. τοὺς ἐπιβήσεται = τοὺς ἀπὸ τοῦ καταστράματος μαχημένους (Them. c. 14, 1) in opp. to the rowers and seamen.

14. σπύλοι προσθήσεται, 'fastening them to posts,' putting them in the stocks, as an ignominious punishment. ἐφ' ἡμέρας ἕξαι, 'for (during) ten days,' c. 16, 2.

16. ἀρετῶν, c. 10, 7. συγκείμενος refers to the implied subject of this infinitive and of προσβλήσιν i.e. those whose business it was to execute Pericles' order.

17. προσβλήσεται, Them. c. 22, 2.

§ 1. 18. μὲν οὖν, 'so then,' in concluding the digression and going back to the former subject: the οὖν in resumptive, the μὲν answers to the δὲ of l. 22. οὐδ(ε), 'not even.' ἠρώμενος, c. 7, 1; c. 8, 2.

19. ἴδιον πάθος, 'personal feeling,' 'self-interest.' κρατῶν τῆς βιήσσης ἐπὶ τῆς ἀληθείας, 'to keep his narrative within the bounds of truth.'

20. μᾶλλον ἰθαυτός, 'in this case the rather,' because he had a personal interest, as a Samian by birth.

21. Σαμῶνα: Thuc. VIII 74, 3. ἐπὶ Σαβηλῆ: c. 31, 5.

24. ταφῆς . . . ἐπιείκη: the ceremony took place in the outer Ceramicea. Cp. Plato Menex. 234 ταφῆς αἰσθ' ἐν μύλλοις ποταμοῖς, but Thuc. II 34, 1 δημοσίᾳ ταφῆς ἐπιείκην τῶν . . . ἀπογενομένων, Dem. Legt. § 141 μάλιστα ἐπὶ τοῖς νεκροῖς οὐσι δημοσίᾳ ταφῆς ποιεῖσθε.

The custom was as old as the time of Solon, but the λόγος ἐπιείκης or 'funeral oration' was an after addition, dating from the times immediately after the Persian wars (Diod. xi 22, 5). This hope is not to be confounded with the celebrated oration over those who fell in the beginning of the Peloponnesian war Ol. 87, 8 = a.c. 430, as given by Thuc. II cc. 35-46. Other specimens are (1) that contained in Plato's Menexenus, supposed to have been written by Aspasia, (2) the oration once bearing the name of Lycurgus (or. 2), and (3) Demosthenes (or. 60), and the genuine one by Hyperides, pronounced over the Athenian general Leosthenes who fell in the Lamian war. The quotation in c. 5, 5 and those in Aristot. Rhét. I 7 εἰς Ἡρακλῆ τοῦ ἐπιείκην λόγον τῆς νεότητος ἐν τῇ πόλει ἀπερὶ τῶν ἄνθρωπων τὸ ἐπὶ ἐν τοῖς ἀνθρώποις ἐὶ μεταβολῆς καὶ αἰῶνι III 10, 7 Ἡρακλῆς ἔφη τῆς νεότητος τῆς ἀνακατασκευῆς ἐν τῇ πόλει οὐκ ἔστιν ἡμετέρας ἐν τῇ πόλει ἄνθρωποι ἐν τῇ ἐπὶ ἐν τοῖς ἀνθρώποις ἔργα ἀρετῆς from this speech. See the authorities quoted by Duménil l. c. II note 1.

25. ἀποθαυμάσων, c. 8, 6; c. 30, 3.

23. θαυμαστέον, 'gained great applause,' 'was the object of great admiration,' the post-classical form stronger than θαυμάσιος. It occurs again Plutarch c. 53, 1 ἐπὶ τοῖς θαυμαστοῖς καὶ ἀγαθοῖς. Cp. Aristot. Hist. Anim. IX c. 36 p. 633^a, 8 φάντα ἐφ' ἧχάτε ποτε χαμῶν καὶ θαυμαστέον ἐπὶ τῶν ἐπιείκων.

§ 4. 30. θέξομεθα, 'greeted.'

31. Ἐλευσίαν, c. 10, 5.

34. ἐς is used as if (ταυτῶ) οὐ had preceded. τολλοῖς καὶ ἀγαθοῖς, c. 22, 2.

37. σπγγυρῆ, as being an Ionian state and besides founded by Athens.

§ 1. 38. παλιῶνα ἀπείρη: Them. c. 29, 1 ἀπείρη σπγγυρῆς.

41. οὐκ ἄν . . . ἠλείψω: the conditional sentence is left to be supplied from Archilochus, εἰ ἐωφρόνεις, or εἰ μὴ θεοὶ μάχης γυρῆ, O. NT. § 410. Pericles' retort, unless it was a mere personal sarcasm, signified that Cimon's policy was now antiquated. Cp. the anecdote from Stesimbrotus in c. 10, 5. The same verse originally addressed to an old coquette is quoted by Athenæus p. 685 c who tells us that Archilochus (c. 2, 1) was the first to use the word μέρον, which afterwards took the place of ελαιον.

42. θαυμαστόν τι . . . φρονήσας, 'that he was elated to an extraordinary degree,' 'his vanity was something marvellous.' For τῶ, see n. to c. 27, 4.

43. ὁ Ἴων, c. 5, 3.

44. ἄν, 'under the idea that,' as c. 5, 4. ἔσται ἕξαι, § 1 l. 1, c. 27, 3.

46. τοὺς πρότους, 'the foremost men,' c. 25, 1.

§ 1. 47. ἐλάττω: must be supplied in the first clause from the second. ἀξίως, 'assumption,' 'pretension,' 'estimate of himself,' τὸ ἀξίως ἐαυτὸν ἐπαρθῆναι τὸν Ἀγαμέμνονα. The expression is borrowed from Thuc. III 9, 2 καὶ οὐκ ἀθακὸς αὐτῷ φ' ἀξίως ἔσται.

48. ἀβηλέτητα, 'uncertainty' as to its issue, c. 18, 1.

50. Θεουκλίβη: VIII 76, 4. τὰς ὀλίγων φάσι, 'came within a very little of.' The passage runs thus:— τῶν τε γὰρ οφίτων ἐπάρχων Σάμων οὐκ ἀσθενῆ ἄλλ' ἡ τὰς

ἐλάχιστον ἐπὶ ἤλαθε τὸ Ἀθηναίων κέρτος τῆς θαλάσσης, ὅτε ἐπολέμησαν, ἀφελίσθη. For the phrase, cp. Isocr. or. 19, 22 κατὰ μικρὸν ἄλθω ἀποδυναύειν and see my n. to Thuc. vii c. 2, 4. There is little doubt that the Samian war exercised an unfavourable influence for the Confederacy, for the number of the tributary Carian towns decreased from forty-three n.c. 440 to twenty-nine, and of those the greater number lay close to Ionia within reach of the Athenian power.

51. The double accusative after ἀφαιρῆσθαι is normal; Plutarch has sometimes the genitive of the person, but the dative is mostly used.

CHAPTER XXIX

§ 1 l. 1. μετὰ ταῦτα: five years afterwards, Ol. 86, 4 = n.c. 453/2. κυμαίνοντες, a metaphor taken from a storm at sea, which is preceded by agitation and heaving of the waves.

2. Καρτεραίους: see Thuc. i 24 ff. for details.

The local orthography was Κέρταρα, Καρτεραίαι, and such was that of Attic inscriptions of the fifth century, but after the year n.c. 375 we find Κέρταρα, Καρτεραίαι.

4. προλαβόν, 'to take over,' 'fix in their interest.' Thuc. iii c. 15, 7; viii c. 2, 4.

5. ναυστιγὴ θανάτου: Thuc. i c. 25, 4 τρέφει εἰσεῖσι καὶ ταῦτον ἐσθλῶν ἀποτίει ὅτι ἔρχοντο πολέμου.

6. ὅσον ὀπίσσω, 'very little short of not yet,' 'as good as already.' So *Alc.* c. 14, 3 ὅσον ὀπίσσω μεταμελεῖν, *Alc.* c. 26, 2, *Mor.* 1103 n ὅσον ὀπίσσω καταπολεῖσθαι τὴν ναύ. The expression ὅσον ὀπίσω is very often found, generally with the infinitive or participle, as *Caes. mil. c.* 70, 3, *Alc.* c. 25, 2.

7. ἀναυλαρμένον, c. 22, 1.

§ 2 l. 9. ἴδεν ναυὸς μόνος ἔχοντα: cp. Thuc. i 45, 1, *Diod.* xii 82, 2 παραχρῆμα μὲν ἐξέτεμψεν τριήρεις καταστρωμένας ἴδεν, μετὰ δὲ ταῦτα πλείους ἐπηγγέλαυτο πρῆψε, ἴδεν ἢ χρεία.

10. οἷον ἀφροσύνην, 'as if he meant to humiliate him.' The statement is doubtless coloured by party feeling. *Grote Hist. Gr.* v c. 47 p. 325. Two other generals, Diotimus and Proteas, were associated with Lacedaemonius (Thuc. i c. 45, 1), whose names are found recorded in the inscription providing for the expenses of the expedition, *OIA.* i 179, Hicks no. 41.

12. ὡς ἂν ὄν κτλ.: here again we find a personal instead of a political motive imputed to Pericles, no doubt on the

authority of Steaimbrotus. For the use of ὡς ἂν with opt. in a purely final clause—which is peculiar to Xenophon among Attic writers—see *G. M.T.'s Appendix* pp. 400 ff.

It must be remembered, on the other hand, that the alliance between Athens and Corcyra was only a defensive one (ἐπιμαχία) and the ten ships had express orders μὴ παραγαίειν Κορυθαίους, ἢ μὴ τὴν Κέρταρα πόλιν καὶ μετὰ τὴν ἀποβίαν ἢ ἐν τῷ ἑσπέρῳ ὅπου δὲ πάλαιον ἀπὸ δόνημα. The appointment of Lacedaemonius, who was not likely to precipitate a conflict, was dictated by the same motive, a desire to avoid a collision with the Peloponnesians which would endanger the peace.

15. προσθεσθῆναι κτλ., 'his credit might be still more injured for his Isconiam,' as if he had intentionally not achieved any important exploit. Cp. *Cor. a.* 27, 3 τοῖς πατριείοις προσθεσθῆναι τῷ κλέθει. For ὡς, 'with reference to,' cp. c. 13, 10; *Cic.* c. 25, 4 διαβάλλοτο δ' εἰς φιλαργυρίαν ἢ Κρήσους, Thuc. viii 58 βουλεύμενος αὐτὸν τοῖς Πελοποννησίοις ἐν τῇ ταυτοῦ καὶ Ἀθηναίων φιλίᾳ διαβάλλων.

17. μὴ βουλεύμενος: μὴ, according to Attic usage, is here abnormal, the participle not being conditional; cp. c. 3, 2, *Platop.* c. 15, 2 μὴ βουλεύμενος ἀποτὸς πολέμου ἀβάξας, *Agis c.* 2, 6.

§ 3 l. 17. καὶ ὅσων διετέλει κολούων, 'he persevered generally in abasing them' i.e. Cimon's sons, as implied in τὸν Κίμωνος ὄψω l. 12 or referring by anticipation to τὸν οἶον l. 19.

There is a constant confusion in the MSS. between κολούων and κολούων. The former is a favourite word with Plutarch. Its primary meaning is 'to clink,' 'clack,' 'collid,' hence figuratively 'to abase,' 'humiliate,' 'put down,' as *Rom. c.* 25, 1 ἐπίστανθαι τῷ ἀφῆτον καὶ κολούων τὸν Πύρρον, *Lucic.* c. 19, 5 τὸν φθῖνον καθάρων καὶ κολούων, *Them.* c. 22, 2 τὸν ἔξουστραφῆναι ἰσοφύωντο κατ' αὐτὸ κολούωντες τὸ ἄξιωμα, *Alc.* c. 24, 4 κολούωνται καὶ ταπεινῶν τὸν ἄγχι, *Artid.* c. 2, 1 κολούων τὸν ἴδιον δόνημα, *Lucull.* c. 1, 4 κολούων τὸ φάσμα, *Lucic.* c. 47, 2 κολούωντα τὴν ἑξῆς αὐτοῦ, *T. Gr.* c. 14, 3; c. 14, 2 ἂν τὴν ἰσθμὸν κολούων, *Democ.* c. 6, 1 τοῦ οἴου τὸ φάσμα καθάρων καὶ κολούωνται, *Ull.* c. 2, 2 κολούων τοῖς ἀφῆτον, *Nic.* c. 6, 1 κολούωντα τὸ φάσμα, *Fub.* c. 10, 1 φάσμα κολούωνται καὶ γυναικῶν ταπεινῶν ἰστίων, *Agell.* c. 31, 4 ὄψω τὴν οἴων τὸ φάσμα κολούωνται, *Artid.* c. 27, 5 τὸ κολούωνται ὅσων ταπεινῶν . . . καὶ τριήρων . . . ὄψω. It is found in more than thirty passages in the MSS. Herodotus uses it once only in this sense, vii 16, 8 φάσμα γὰρ ἔστω τὸ ἐπαρῆκοντα αὐτὸν κολούων, and so Thucydides vii 66, 2 φάσμα ἢ ἀφῆτον πρῶτον κολούωνται. *Platop.* *Agell.* 89 n, *Lucic.* 731 A, *Lucic.* 843 c, *Lucic.* 865 n, *Lucic.* 878 c ἰσθμὸν τὸν οἴων ἀναρῆκοντα καὶ κολούωντα. It is probably to be referred to Euripides *Phoen.* fr. 636, 6 ἔδραον (οἴων libel) δ' ἄδρα ναυὸς ἑστὴν τιμῆων.

18. ὡς μὴδὲ τοῖς ὀνόμασι γνησίου, 'as not being even in their names genuine Athenians' but half-bloods (τόθων, *Them.* c. 1, 1).

The source of this statement is patent from *Cim.* c. 16, 1 ἢ μὲν ὄν (ὁ Κίμων) εἰς ἀρχῆς φιλοπόλων καὶ τῶν γε παλαιῶν τῶν ἑσπέρων Ἀθηναίων ἀφῆτον, τὸν δ' ἔστρωτο Πίλων, ὅς γε γνησίου ἀπὸ Κλαυδίου γνησίου, ὅς Πελοποννησίου ἰστροῦ. δὲ παλαιῶν τῶν Πελοποννησίων



είρων was laid on this point, probably because it was known to be that on which it was least likely that any concession would be made, and because this also furnished an occasion for malicious insinuation and popular clamour against Pericles, who maintained that the Spartan proposal relating to Megara had been held out merely to try the spirit and firmness of the Athenians.

52. μέλλωσα with ἐπαυσιθεῖς. By τοῦτο is meant the revocation of the decree.

55. εἴχε τῆν αἰτίαν = ἰτιάθη. Cp. c. 13, 10, *Orat. wa. c. 12*, 2 ὅλων εἴχε = ὅσῳ, c. 17, 6 εἴων εἴχε, *Dem. c. 7*, 1 with my note ad l. So in *Arist. Pac 606 f.* Pericles is said to have kindled the war ἐμβαλὼν στυθῆρα μικρῶν Μεγαρικῶν ψυφίσματος.

CHAPTER XXX

§ 1 l. 1. πρεσβείας: the second of the three embassies, details of which are given by Thuc. i 139 who, however, does not mention Polyalkos among the members of it. Construe: λέγουσι δὲ Πηλοπιδῶν τῶν πρέσβων τὰ εἰρεῖν.

2. προβαλλόμενος, 'using as a pretext.' On the various other meanings of this verb in Plutarch, see my note to *C. Gr. c. 1*, 1.

7. σὺ δὲ μὴ καθόλας, 'thou don't take it down.' The δὲ is in opp. to the objection of Pericles, 'I admit what you say, but . . .' As it cannot stand first by itself, the unemphatic σὺ is added as a support, much as in Latin *illis* is used to support *quidem*.

8. εἰσω, 'inward' i.e. with its face to the wall, since the law says nothing about exposing any part of the psephism to public view.

9. κομψὸν, 'neat,' 'smart,' *Orat. wd. c. 5*, 2 ὁ λόγος κομψὸν ὅστιν ὁδὲ κομψὸν εἴχων.

10. οὐδὲν τι μᾶλλον, 'never a whit the more' than if the proposal had not been made. Observe that the datives οὐδὲν, τῶν are never used with comparatives to denote the measure, whereas we have ὀλίγον and πολλῶν by the side of ὀλίγον and πολλῶν.

11. ἐπέθεν, c. 32, 3; c. 33, 2.

§ 2 l. 11. ἐπὶ is opp. to φανερόν, as ἰδία to κοινόν. *de locum, ut feritur.*

13. κοινόν, because every kind of profanation affected the public interests.

14. ἀποτέμνεσθαι τὴν ἁγίαν ἐργάδα, 'that they cut off and applied to their own use the holy field,' i.e. the portion of the ground (between Megara and Athens) consecrated to the Eleusinian deities, Demeter and I'oresphone. Cp. Thuc. i 139, 2 οἱ δ' Ἀθηναῖοι ὅτε πολλὰ ἐπέκειον ὅτε τὸ ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεσθῶν τῆς γῆς τῆς ἁγίας καὶ τῆς ἁγίας.

Cobet remarks that it is easy to distinguish what is taken αὐτοῖς from the original decree, e.g. the expression τὴν ἁγίαν ἐργάδα is Plutarch's own; in the psephism he found τὴν ἐργάδα only, as in [Dem.] καὶ συντάξουσιν τὴν ἐργάδα ἰδίως, καλῶν, μὴ ἐπιτρέψουσιν. In later Greek the land came to be called τὴν γῆν (χωρὸν) τὴν ἁγίαν.

16. κατηγοροῦντα, 'as accuser,' c. 11, 5. *G. MT. § 840.*

§ 3 l. 17. μὴ ὄν, c. 23, 3; c. 31, 1.

18. Περικλέους ἑστί, 'is the work of Pericles himself,' as opp. to that of Charinus. ἐσθγάρμοσες . . . ἐπικαλοῦσας ἐχόμενον, 'combined as it is with a reasonable plea.'

Cp. *C. Gr. c. 9*, 1 ῥήματα ἔγραψεν ὅτε τὸν καλὸν τύπος ὅτε τὸν ἀσυνετῶν ἐχόμενον whom he/she proposes to read ἐχόμενος, just as Holarphel reads ἐχόμενος in the present passage. Cobet observes that Plutarch must have read through the whole psephism, on which he founds his judgment about its reasonableness, because there is no ἀσυνετῶν in the quotation εἰρεῖαν κομψήν . . . τῶν Μεγαρίων. Cp. *Plat. Endym. 200 p* ἐχόμενον φρονήσαντα πρῶτα, ἄν τερ. 205 A οὐδὲ φρονήσαντα ἀλλοτρίῳ ἐχόμενον, 508 A τούτῳ κοινῆς ἡμετέρας ἐχόμενον ἐπέλεγετο.

20. Thucydides speaks of an Athenian invasion of the Megarid twice every year (ii 21, 1, iv 96, 1) without noticing the circumstance of the death of the Athenian herald, but incidental mention is made of it by Pausanias i 36, 3:—ἰσοῦ δὲ δὴ Ἐλευσίνα ἐξ Ἀθηνῶν (i.e. by the Dipylon), ἢ Ἀθηναῖοι καλοῦσιν ἰδὼν ἁγίαν, Ἀσθεμεσρίτων ἀποσείναι μῦθον. ἐκ τούτου Μεγαρεσῶν ἐστὶν ἀσυνετῶν ἔργον, οἱ αἰρεῖται ἰδὼντα, ἐκ μὴ τοῦ λαοῦ τὴν χωρὰν <τὴν ἁγίαν> ἐπαρξάμενα, κτείνουσιν Ἀσθεμεσρίτων· καὶ οὕτως τούτῳ ἔμισον παραμένει καὶ ἐν τῷ μῦθῳ ἐκ τῶν θησῶν. Cp. *Epist. Phil. § 4* (ap. *Demosth. p. 150*) Μεγαρίων γὰρ Ἀσθεμεσρίτων ἀσυνετῶν εἰς τοῦτο ἐλάμβαν ἔργον ὅτε μεταφύγοντες ἐκ τῆρας αἰετοῦ, ὑποσχεσάμεθα δὲ τῆς ἀδικίας ἐστῆρας ἀδικήσαντα πρὸς τὸν λαόν, Plutarch must have often noticed the monument during his stay at Athens. 'The Megarians were so fully looked upon as the authors of the murder, that they were punished for it many ages afterwards; for upon that very account the Emperor Adrian denied them many favours and privileges which he granted to the other cities of Greece' (*Laophorae*).

21. ἀσθενῶν, of a violent death, as c. 23, 3. *§ 842*, c. 27, 4. The ψήφισμα must have been proposed and carried by Charinus after a complete rupture with Sparta.

22. ἀσυνεθῶν καὶ ἀσφραγίστων, 'without truce or herald,' 'irreconcilable and implacable,' excluding all possibility of a friendly settlement. Cobet thinks that Plutarch must have substituted ἐχθρῶν for ὀλέων, which he read in the original psephism. Cp. *Arist. c. 1*, 3 ὅ γὰρ ἐστὶ τῶν ἀγαθῶν ἀσφ.



ρυκτοι και δεσποδοι προς τας παρα των φλων δωρεας πολεμοι, *Mon.* 1095 η τῆ καλῆ πολεμῶν τῶν δεσποδοι και ἀκέρυκτοι πολεμοι, *Dem. de cor.* § 202 φ γὰρ δεσποδοι και ἀκέρυκτοι ἔσθ' ἔστι τῶν θεατικῶν πολεμοι, *Plato Legg.* 626 A πάσαις πρὸς πάσαις τὰς πόλεις δεῖ πόλεμον ἀκέρυκτον κατὰ φύσιν εἶναι.

24. ἐπιβῆ, 'should set foot in'; *Thuc.* I 103, 1, III 106, 2. *Μεγαροῖν*, partitive genitive, with δα.

25. τὸν πάτριον ἕρκον, 'the traditional oath.'

27. ἐπαρεῖται, 'should take an oath besides,' an unusual meaning of the compound, which generally signifies no more than the simple ἐπαύειν. The καί indicates that these expeditions are to be independent of others which they may have to conduct.

The text of the decree was probably of δὲ συνεγγεῖλον ἕως ἐπιπέσει τὸν πόλεμον ἕως ἐπιπέσειεν ἐπὶ καὶ ἐπὶ ἀπὸ πάντων ἐπὶ τῶν Μεγαροῖν ἐπιπέσειεν, where Cobet remarks on the archaic expression ἐπὶ πάντων ἐπὶ and compares *Thuc.* IV 68, § Μεγαροῖς δὲ τῆ πόλεως ἐπιπέσειεν ἐπὶ Ἀθηναίων τῆ πόλεως δὲ καὶ ἕως ἵκανον δὲ ἐπιπέσειεν πᾶσαν τὴν ἐπὶ τῆ πόλεως.

29. τὰς Θηραϊκὰς πόλεις: this, the old name of the Dipylon, as Pinder explains, was in the original text. It was so called because it led to the Eleusian dome Thria. Its other names were 'the Sacred (ἱερὰ) Gate' (*Suid.* c. 14, 3), and the Κεραμεῖαι πόλεις, because it was between the Outer and Inner Ceramicon. The gate was in the N.W. city wall, between the Peiræic and Acharnian gates, *velut in ore urbis peiræicæ, maior adiacentis peiræicæ quæm æclerææ*, as it is described by *Livy XXXI c. 24.* See also *Baummeister Denkmäler des kl. Alterth.* I 148 f., 160. An interesting account, with a view of its remains, is given in Miss Harrison's *Mythology and Monuments of Ancient Athens* pp. 7-9. It was here that Pausanias saw the grave (I. 28) of Anthemocritus.

§ 41. 32. τὰς αἰτίας αα. of their enmity to Athens. *Cr. Inscr.* 73, 37.

34. θηραϊκῶν, *perousiatis*, 'hackneyed.' *Cr. Aelian V. II. c. 19* ὁ θηραϊκῶν λόγος καὶ ἐς πάσαις ἐκφυγῆτος, III c. 3 ταῦτα θηραϊκῶν καὶ ἐς πολλοὺς ἐκφυγῆται.

35. τῶν Ἀχαρῶν, 'the inhabitants of Acharnæ' (*Attica*), c. 33, 3. Here the play of Aristophanes so called, vv. 524-527.

37. μεθυσκοκῆτασοι, 'in a drunken prank,' a comic word from μέθυσος, 'drunk with wine,' and κῆτασος a game much in vogue at drinking parties. See *Liddell-Scott* c. α.

38. πεφυγισγλωμένοι, 'primed as with garlic,' like fighting-cocks, from φύσγλ, 'the outer skin of the garlic'; hence

'infurinated,' 'exasperated,' like *ἐκπεροδομένοι* *Ach.* 166, *Eq.* 494. *Cr. Xen. Sympos.* c. 4, 9 εἶναι τοὺς ἀλεκτρούτας ἐκπεροδο σιτίσαντες συμβάλλουσιν. There is also probably a side allusion to the growth of garlic in the Megarid.

39. ἀντεξέκλεψαν Ἀκτιαδίας, 'stole in reprisal from *Actia*,' c. 24, 3. For the construction, *cr. Eq.* 1149 ἀναγάξω πάλιν ἕρκῶν ἐστ' ἂν κεκλόφωσι μου, *Vesp.* 1368 τῆν ἀλλοτριὰ τῶν ξυμπετῶν κλέψαντα, *Thesm.* 613 φοροῖν παρὸν τὰς δόρυς κλέψασα.

CHAPTER XXXI

§ 11. 1. τὴν ἀρχὴν αα. τοῦ φηρίσματος, proleptic accusative. *Id.* For ἕως ἕρχομαι, *cr. c. 10, 2.*

2. λυθῆσαι, c. 37, 2.

4. πλῆρ, αἰεὶ ἕσται, 'only' his motive is disputed; *cr. c. 34, 1.* αἰ μὲν, as *Thucydides*; see n. to c. 29, 3.

5. ἐκ φροσύματος μεγάλου is explained by τῆν συγχώρησιν ἐξομολόγησιν ἀσθενείας ἡγεμόνων, and μετὰ γνώμης κατὰ τὸ βέλτιστον, 'combined with a wise calculation of the state's best interest,' by *τοῖσιν ἐπιπέσει τὸ πρῶτον ἡγεμόνων.*

6. ἀπεσχυρίσασθαι αα. πρὸς τὸ λυθῆσαι, 'made a firm stand against,' 'was violently opposed to (the suppression of the decree).' *Cr. Agis c. 4* πρὸς τὰς φέρας ἀπεσχυρίσασθαι.

7. τῶσιν ἐπιπέσειν, 'as a test of submission,' whether they would yield to their demand or not. *Thuc.* I 140, 5 τῆς μὲν γνώμης δεῖ τῆς ἀπ' αὐτῆς ἔχουσαι, ὁ Ἀθηναῖοι, μὴ αἰκῶν Πελοποννησιαίαι. . . αἰ ἐὶ ἐσχυρήσεται, καὶ ἄλλο τι εἰσὶν ἐπιταχθήσεται ὡς φέρεται καὶ τοῦτο ἐπιταχθήσεται.

8. ἐξομολόγησιν, 'a confession' (post-classical). *Cr. Aelian c. 62, 3, Mon.* 567 ὁ ἐξομολόγησιν ἦντι, 1118 π αἰχμαλωτίας ἄρνας ἐξομολόγησι, *Lucull.* c. 22, 5 ἐξομολόγησι: *Suid.* αἰα.

9. αἰ δὲ αα. φασὶν αὐτῶν.

11. πρὸς δευτέρῳ, 'with a view to a display.'

§ 11. 12. χαρίστην, in moral sense.

12. πλεῖστον μάρτυρας: among others, Aristophanes *Pax* 606 K., and Ephorus whose account was accepted by *Diodorus XII c.* 38 f.

Cr. Mon. 856 ὁ ἐπὶ τούτων ἐπὶ τὴν ἐκλογικῶν ἐπιπέσειν, τῆς δ' αἰτίας, αἰ ἐπὶ τούτων, καὶ τῆν δευτέρῳ ἐκτόντων ἀρνας, ὁ πρὸς τὸ χεῖρον εὐαίρων



ἀναστήσει ἴστω καὶ ἀναστήσει· ἄνευ αἰ κενεῖται τὸ πάλαιον ἀπὸ τοῦ Περικλέους ἀνακαταθέντος ἐκ Ἀρκαδίας ἢ ἐκ οὐκίνας ἀναβαίνοντος, ἐφ' ἡλικίας τοῦ καὶ φιλοσοφίας ἄλλων ἢ σπουδαίου τοῦ φέρματος Ἑλλανογενεῶν καὶ μάλιστα ἰβητικῶν Ἀσπιδοκροῶν ἀεὶ λέγοντος.

14. πλάστης, 'modeller,' c. 12, 6.

15. ἀρκαλάτης, 'contractor.' τοῦ ἀγάλματος, 'the statue' of Pallas Parthenos, which was 26 Greek cubits in height. See O. Müller *A. A.* § 114, 116. The most colossal statue, the brazen Promachos, which, standing between the Parthenon and the Propylaea and towering over both, was seen by mariners at a great distance, was not yet finished when Phidias died.

16. ἄνευ ἀρραίας, c. 13, 9.

19. ἐχθροῦς, in apposition to τοῦ ἐμῆς. of ἡ, others who were not his personal enemies (δὲ ἄλλων ἐχθροί) because of his position.

20. ἐν ἑαυτῷ, 'through him,' 'in his person' as Phidias. See *Orat.* c. 12.

22. ἐν ἑκατόμβῃ: at the altar of the twelve gods.

23. ἄσπον, 'protection,' 'indemnity' for the alleged embezzlement, in which he was himself concerned. μόνοντι was an information laid against a person by some one who had no right or inclination to appear as an accuser; it differed in this respect from εἰσαγγελία. Cp. *Timol.* c. 16, 4 ἄσπον γράφοι κατὰ τοῦ Τιμοκλέους ἐπὶ τῷ πόντῳ κερδοῦσα, *Cic.* c. 19, 2 *prosecutionem ἄσπον ἐπὶ μνησσει τῆς βουλῆς*, *Ale.* c. 31, 2, *Thuc.* VIII 76, 2. See Schömann *de comitiis Athen.* p. 334. (See Addenda.) For ἐπὶ, cp. c. 17, 3; c. 24, 4.

§ 3 l. 24. προσδεχόμενος, 'receiving him favourably.' Cp. *Mar.* c. 2, 4 *μη προσδεχόμενον τῷ ἐπιπέλῳ*.

25. ἐν ἐπιπέλῳ: c. 14, 1. It rested with the popular assembly to order a trial by jury. See *Orat.* c. 10, 6; c. 32, 2.

26. μῶν, 'although,' corresponds to § l. 31. The punishment for embezzlement (πλεονὴ δημοσίων χρημάτων) was payment of twice the amount embezzled.

27. τῷ ἀγάλματι προσεργάσαντο καὶ περιέθεσαν, 'had superimposed it as an addition to (not, part and parcel of) the statue,' *Nic.-Crass.* c. 4, 1 *προσεργασθεῖν τῷ Ἀσίῳ ἐκ Πικραλίου ἐπιπέλου*, *Kur. H. F.* 1012 *ἐν μὲν ἐν προσεργάσαντο τοῖς θεοῖσι*.

28. γράσει τοῦ Περικλέους, 'by the advice of Pericles': cp. *Thuc.* II 13, 5 *ἀπέγραψε δ' (ὁ Περικλῆς) ἔχει τὸ ἀγαλμα προσεργάσαντα τάλαντα σταθμῶν χροῖον ἀπέθεσε καὶ περιεργάσαντο αἶψα*

ἀνα, χρημάτων τε ἐπὶ στερῆς ἐφ' ἧς χροῖον μὴ ἴσταν ἀνακαταστήσει τάλαν. Diodorus (xii 40, 3) gives fifty gold talents, and Philochorus (*Sch. ad Arist. Iluc.* 601) forty-four (= about £120,000) as the weight (τῶ σταθμῶν) of the movable drapery of the Parthenos; yet its thickness did not much exceed a line. O. Müller *A. A.* § 113, 2.

29. περιέθεσθαι (sc. τὸ χροῖον) depends on *δυνατὸν εἶναι*.

30. § . . . τοῦ ἐμῆς ἴ.ε. περιέθεσθαι τὸ χροῖον ἀπέθεξε τὸ σταθμῶν. The καὶ implies that they were not to be satisfied with accusing him; they ought to verify the fact for themselves.

§ 4 l. 33. τῆν ὑπὸ Ἀραζόνας μάχην ἐν τῇ ἀσπιδί τοῦ θεοῦ: the victory of the Athenians under the command of Themis over the Amazons when they invaded Attica (*Thuc.* c. 27, 3) was a very favourite subject of Attic art, as on one of the metopes of the north side of the Parthenon. Cp. *Pliny Nat. Hist.* XXXVI 4, 18 *sicuti eius in quo Amazonum proelium caelestis intumescens ('convex') ambibus parua, eiusdem concava parte doctum et gigantum dimicationem*.

34. ἀντέθεσθαι, 'cut in relief' or 'in intaglio.'

The shield which was brought from Athens by Viscount Strangford in 1854 and is now in the British Museum, professes to be a copy of the original shield, and it exhibits two figures which exactly tally with Pausanias's description—i.e. the bald old man, with both arms uplifted, about to slay an Amazon, and a fighting Greek close to him with the uplifted arm partly across his face. But Dr. A. H. Murray of the British Museum (*Excurs. Britanna.* vol. xviii p. 734) says with great probability:—'These portraits answer so minutely to the description of Pausanias that there can hardly be a doubt of their having been produced subsequently to illustrate some current story on which that description was founded. The workmanship in several centuries later than Phidias, and it would be strange, if the portraits for which he had paid with his life had been left for so long a time on the shield, or had even been allowed at any moment to be perpetuated in a copy. In answer to this objection it was fabled that the portraits had been so fixed on the shield that they could not be removed without bringing down the whole work.' See Aristotle (*de mundo* c. 6) *ὅσον ἐφ' ἀσπίδος, ἐκ τοῦ βάλαντος ἀπὸ τοῦ ἀσπίδος ἀναγὰς ἄνευ τοῦ καὶ σπυγῆς*. Cp. *Cic.* *Inv.* 1 15, 24 *Phidias autem simulacrum proelii intus in effigie Minerva, cum inscribere non liceret*. (See Addenda.)

35. στήθεσσι ἐπιπέλῳ, 'poising a large stone which he has lifted.' Cp. *Pelop.-Mar.* c. 3, 1 *ἐπιπέλῳ κοπίδα καὶ πάλαν μάλαν τάλαντα*. In the Lenormant Statuette of Athena—a nude figure which was found in 1859 near the Mousion at Athens, and of which there is a cast (97) in the South Kensington Museum—among the reliefs of the Amazonomachia the figure of the bald Phidias is clearly seen in the attitude here described. In the relief on the Strangford Shield he is represented as wielding an axe instead of poising a stone.

37. ἀπέθεσε sc. τῇ ἀσπιδί.

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39. πρὸ τῆς εὐφροσύνης, c. 35, 2.
40. εἰς ἐπιπέθετον βεβλέναι κτλ., 'wishes so to say' (looks as if it wished) to conceal the likeness, though it is plainly visible on either side, 'i. e. the face was only partly covered by the hand, and could be seen on either side of it.
- § 51. 42. πρὸ εὐφροσύνης: c. 28, 3.
43. ἀναχθῆς: c. 24, 7. *νεσθῆς*, ingressive aorist participle (c. 7, 6; c. 9, 4), expressing the cause, and so answering to the dat. *φάρμακον*. The death of Phidias took place in Ol. 87, 1 = 452 A.C. This tradition of the cause rests on the authority of Ephorus. Philochorus makes him die in Elia. See HSnuppe *dis Qua. etc.* p. 82.
44. ἐπὶ διαβολῇ . . . παρασκευάσαντων, 'which his enemies contrived with a view to bringing discredit on Pericles, as though it were he that had poisoned him in order to get rid of his evidence as an accessory, whose revelations might injure him. For *ἐπὶ διαβολῇ* cp. c. 28, 3.
46. πρὸφύγοντες Γλύκωνες, 'on the motion of Glycon,' c. 32, 2.
47. ἀνάθεμα, 'exemption from public burdens' (*ἀγροφυλαί*) such as the choregia etc. Thus was an honour bestowed on deserving citizens and metoeci given him as *μύνητρα*.
48. τὸ ἀποθνήσκου, c. 5, 2; c. 34, 1.

CHAPTER XXXII

- § 21. 2. ἕκαστον ἕφενον: c. 10, 5. *ἀσέβεια* included all cases of breach of reverence due to the gods, which of course were of great variety. What the particular offence committed by Aspasia was, is unknown. *Ἐπιπέθετος*: c. 33, 7.
3. προσκατηγγροθῆναι κτλ., 'accusing her besides' of *προσυγορία*: cp. c. 24, 3.
4. Περικλέης . . . εἰς τὸ ἀπὸ φρονήσεως, 'frequenting the same place as Pericles.' Cp. c. 13, 9. For *εἰς τὸ ἀπὸ* (*una, eundem in locum*, c. 11, 2) with dat., cp. *Nuam.* c. 4, 7 ἄρ' ἔξωθεν ἵσταν . . . ἀπὸ τῶν ἐπιπέθετον καὶ Μίαν . . . εἰς τὸ ἀπὸ εὐφροσύνης τὸ διαπέθετον; *Alex.* c. 48, 5 ἐπέθετον (τὸ γόνημα) φεῖται εἰς τὰ ἀπὸ τῆς εὐφροσύνης. *Alex.* c. 19, 2 εἰς τὸ ἀπὸ φεῖται καὶ συνθεῖται ἀλλήλων.
5. ἐπιπέθετος, 'received into her house.' Cp. c. 13, 9.
6. φήματα: Pindarich here refers to three periphrases. In the first, that of Diopitheas, Cobet traces archaic phrases of the original text in τὰ θεῖα for θεοὶ and περὶ τῶν μεταρήτων for τ. γ.

μεταρήτων. Diopitheas, like Lampon his brother-diviner (*χρησμολόγος*), was the butt of contemporary comic poets for his fanaticism and superstition. See my *Monasticism Aristophanes*, p. 808 a. He was opposed to the teaching of Anaxagoras, like most of the genuine old Athenians, *Nic.* c. 23, 3.

7. εἰσαγγεῖλαι: 'should be liable to the criminal process called *εἰσαγγελία*,' c. 31, 3. This was a criminal information before the *Βουλὴ* or *Ἐκκλησία*, designed to reach offences against the state which were not noticed or not described by law. But as this would have been applicable, without any decree, to such cases as are mentioned in the text, it would seem that the decrees of Diopitheas must either have charged certain magistrates to enquire into such offences or have offered a reward to an informer (*Thirlwall*). τὰς τὰ θεῖα μὴ συμπερῆσαι, 'all those who did not believe in gods,' the usual charge against philosophers, to which Socrates also was subjected. For τὰ θεῖα, cp. c. 6, 1.

8. λόγους, 'lessons,' c. 6, 1. τὸν μεταρήτων, c. 5, 1.

9. ἀπεπέθετον . . . τὴν ἐπέθετον, 'directing his suspicion against Pericles.' Cp. *Mor.* 198 ο τῶν ἐπιπέθετων τὴν ἐπέθετον εἰς τὸν εἰς ἀπειρησάμενος τῆς τέχης.

§ 21. 11. ὀχευόμενος, c. 13, 10. προσεμίχων, 'being pleased with,' *Them.* c. 22, 1 τῶν πολλῶν φέροι τὰς διαβολὰς προσεμίχων, *Man.* c. 19, 2 τούτων οὐδὲ δὴται προσέκατο τὸν λόγον, *Herod.* vi 123 εὐ προσέταται τὴν διαβολὴν.

12. εὐφροσύνη, when the people were in this mood, 'just then' was the opportunity for getting the decree passed. These adverbs joined to the principal verb of the sentence give greater emphasis to the temporal relation of the participle. Cp. c. 7, 2 and see *G. NT.* § 355.

13. κερύθρας, 'is ratified.' The Dracontides here mentioned may be the same as the commander of the expedition to Corcyra, c. 29, 3. Another of the name appears in the *Wasps* of Aristophanes l. 157, where the Scholiast describes him as *πρωτοῦ καὶ πλείστου κερύθρας ἐρχόμενος*: the same name reappears under the Thirty Tyrants, and it would seem that he was the mover of the establishment of their authority. ὄψεαι λόγους . . . ἀπεπέθετον, 'to the effect that the accounts of the public moneys he had expended should be deposited with the Prytanea.' For the optative after *ὄψεαι* in an object clause after a verb of commanding etc., see *G. NT.* § 355. It is not certain whether, in addition to his office of *στρατηγός*, Pericles was also *ραμίας* or *ἐπιμελητὴς τῆς κομῆς προπέθετον*—an appointment which was held for four years. The proper

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CHAPTER XXXIII

§ 1. 3. καταλυτότεροι: c. 6, 2; c. 25, 1. εἰς εὐνοίαν μετατρέψονται χυρότεροι, 'will find them more easy to deal with in every respect,' more compliant towards any demand they may make.

Cp. *Nov.* c. 50, 4 χυρότεροι (αὐτῶν) εἰς εὐνοίαν μετατρέψονται καὶ βραχέως διεξιέναι. *Serier.* c. 12, 1 ἐχρῆτο (αὐτοῖς) πρὸς ἅπαντα περιουσίαν. *Col.* int. c. 12, 5 εἰς εὐνοίαν μετατρέψονται καὶ χυρότεροι. *Mar.* c. 6, 5 χαλεποὶ χυρότεροι τοῖς βασιλεῦσι. *Lucull.* c. 20, 2 χαλεποὶ χυρότεροι καὶ δουρατοὶ τοῖς στρατιώταις. *Null.* c. 5, 2. *Timol.* c. 12, 4. *Alc.* c. 20, 4. *Xen. Ory.* c. 2, 11, c. 12, 10 πειραστοὶ ἀδρανῆς χυρότεροι. *Hier.* c. 5, 10. There is a similar use of the Latin *ut*, as *Plant. Trin.* iv 1, 8 *placido* is *et elementis*. . . *usus sum in alio*. *Cic. Pro. M. Tull. 12* 1 *onus placidius his uter*, *Plaut.* ad *Cic.* x. 21 *scripsi tibi bilis anis conficere me domo Lepido esse usurum*.

5. τὸ ἔργον ἀνάσσειν, a formula meaning 'to get rid of the blood-guilty' (τὸ ἔργον=τοῦ ἐσθλῆτος). The allusion is to some circumstances which had happened nearly two centuries before. Certain conspirators with Cylon at their head, who had taken refuge in the temple of Minerva, gave themselves up on condition of their lives being spared, and were then sacrilegiously murdered. The persons guilty of this offence against the deity (ἀλασῆσαι τῆς θεᾶς, *Ar. Eq.* 445) were expelled, together with Megacles who was archon at the time, but were recalled later. In B.C. 508 they were expelled again by Cleomenes, king of Sparta, but they soon afterwards returned to Athens—amongst them the Alcmaeonidae, the family to which Pericles' mother Agariste (c. 2, 1), the niece of Cleisthenes, belonged. See p. 81.

Thuc. 1 127 remarks upon the motives of the Spartans:—τοῦτο δὲ τὸ ἔργον οἱ Ἀσπιδοκίτων Ἰάσωνες ἐπέβουλον ἕνεκεν τοῖς θεοῖς πρὸς τὴν τιμωρίαν, εὐθέως δὲ Περικλῆς τὸν Κλεοκίτων προσηύκωντος αὐτῶν ἀπὸ τῆς πόλεως καὶ ἐπιβάντων ἰακονόωντος αὐτῶν ἕνεκεν ἀπὸ τῆς προσηύκτου τὰ δὲ τὸν Ἀσπιδόων. οὐ μόνον τοσούτων ἔλαττον καθῆναι ἀπὸ αὐτῶν τοῦτο ἔσται ἐπιβάντων αὐτῶν πρὸς τὴν πόλιν, ἀλλὰ καὶ διὰ τὴν ἰακονόωντος τὸ μῆκος ἔσται ὁ πόλεμος.

8. παρῆσθη δὲ τοῦτοενόησι, 'had the contrary effect' to what they intended. Cp. c. 6, 2.

11. εὐνοίαν ἔσχε: see n. to c. 13, 10; c. 24, 4; c. 29, 5.

12. δε: l. 27, c. 5, 4; c. 14, 1; c. 16, 1.

§ 2 l. 15. τὸν Ἀρχαῖον: c. 8, 4. ἔχοντα, 'with.'

18. ἀσέβους: c. 32, 2. φιλίας, 'friendly relation.'

19. διαβόλη . . . ἐπιβόητος ἀφορμῆς, 'on purpose to give

his enemies a handle for traducing him,' *Thuc.* c. 23, 1. With the same object in view, Hannibal shared the property of his opponent Fabius Maximus, *Fab.* c. 7, 2, *Liv.* xxii 23, 4.

21. τὰς ἐπιτάλας, 'the homesteads' upon it. *Cp. Thuc.* ii 12, 1 τοῦ ἀγροῦ τοῦ ἐσωτοῦ καὶ εἰκίας, ἢ ἄρα μὴ ὀρώσωνται οἱ πόλιμα ὄστρον καὶ τὰ τῶν ἄλλων, ἀφίξων αὐτὰ δὴμοσία εἶναι.

22. ἐπιβόητος, 'offers as a free gift.'

§ 3 l. 22. ἀφάλλουσαν: this was in 431 A.C.

23. στρατῶ μεγάλῳ, c. 10, 1.

26. Ἀχαρνῆς, the largest of the demes or townships of Attica, about 7½ miles north of Athens, c. 30, 4.

Thucydides (ii 20, 4) gives the reason why he took up a position there:—ἕνα γὰρ αὐτῶ ἡ χώρα ἐπιβόητος ἐπέβουλον ἐστρατονεύουσι, ἕνα δὲ καὶ εἰ Ἀχαρνῆς μῆκος ἔσται τῆς πόλεως (πρωτότατος γὰρ ὄστρον ἔχοντος) οὐ σφοδρῶς εὐκρινῶν τὰ σφῆτερα ἀποθαρύματα ἀλλ' ἄρῃσιν καὶ τοῖς αἰσῶν ἐν μάχῃ.

28. ἐπ' ὄργῃ: *Cp. Arist. Vesp.* 1083 ἐπ' ὄργῃ τὴν χαλῶν ἐπέβου, *Luc.* 618 πῶς πλεγγυῖ ἐπ' ὄργῃ ἀντιλάττων πύθῃ, *Luc.* 854 κεφαλῶν τὸν πρόσθρον σου βήματι θεῶν ἐπ' ὄργῃ, *Luc.* 504 χαλεπὸν ἐπὶ τῆς ὄργῃ αὐτὰς (τὰς χεῖρας) ἰσχυῖ.

§ 4 l. 31. πρὸς τοῖς ἑξακοσμοῖσι Πειλοποννησίωσι:

The same number is given also in *Nor.* 784 s, and by Aristhles (after Pintarch) *de 11 vitis* p. 180 ed. Dind., where the Schol. remarks:—ἐπιβόητος εἶναι τοῖς Ἀσπιδόων, διὰ τὸν εὐλόγον οὐκ ἐπιβόητον τὸν Περικλῆ. The statement of 60,000 must be an exaggeration, though Amelroton (*fr.* 45, *Schol.* to *Soph. Oed. C.* 607) puts the number still higher at 100,000. Thuc. gives no definite number; he merely says that a levy of two-thirds (τὰ δύο μέρη) was contributed by each state (ii c. 10, 2), while he makes Archidamus say that it was the largest army ever raised by the Peloponnesians (c. 11, 1).

32. Βουσιῶν: *Thuc.* ii 12, 5 Βουσιῶται δὲ μέρος μὲν τὸ σφῆτερον καὶ τοῖς ἰστέαις παρεῖχοντο Πειλοποννησίαις ἐστρατονεύουσι, τοῖς δὲ λοιποῖσι εἰς Ἰδαίαν ἐπέβου τὴν γῆν ἕβου.

38. ἐπὶ αὐτῆς τῆς πόλεως κτλ., 'to risk no less than the existence of the city itself (with nothing between it and the enemy) in a single engagement.'

35. τοῖς . . . δουραθεύοντες πρὸς τὰ γυγνόμενα, 'those who were impatient at the present proceedings,' i.e. the devastation of their lands. For *πρὸς*, see *Gr. Ind.* a. v.

37. ἑόρρα, 'fruit trees.' τραφέοντα καὶ κούοντα, 'though hewd and hackd.'

§ 5 l. 39. τὸν δὲ ἑόρρον . . . οὐ συνήγε: Pericles was within his rights as *στρατηγὸς αὐτοκράτωρ* in preventing the regular meeting (*κυρία ἐκκλησία*) which was in ordinary times held

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in each party. Cp. Thuc. II 22, 1, Ηερμαῖτι δὲ ἔρως μὲν αὐτοῦ πρὸς τὸ παρὼν χαλεπαίνοντας καὶ ἐπὶ τὰ ἄρματα φρονέοντας, πιστεύων δὲ ἐφ' ὅτι γυροῦσιν περὶ τοῦ μὴ ἐπιβῆναι, ἐκατέρωθεν τε οὐκ ἔδεικε αὐτῶν οὐδὲ ἐβόλων ('special meeting') αἰδέσθαι, τοῦ μὴ ἔργῳ τι μᾶλλον ἢ γυροῦν ἢ ἐπιβῆναι ἐξαρκεῖν, τῆν τε πόλιν ἐφύλασσε καὶ δὲ ἰσχυρίας μάλιστα ὅσον ἐβόωντο εἶχε.

40. *Σέβας βιασθήσεται*: for the infinitive after a verb of fearing, see note to c. 7, 1. *παρὰ γνώμην*, 'against his inclination' (or 'judgment'). Cp. *Nic.* c. 11, 2 *παρὰ γνώμην βιασθήμενος* (αὐτοῦ) πρὸς τὸ σπυρίων, *Men.* c. 25, 1 *βιασθήσεται παρὰ γνώμην μὴ βουλόμενος*, Thuc. IV 123, 2, VI 6, 2.

42. *κατιόντος*, 'swooping down': cp. *Cum.* c. 34, 3 *πυρρῶτατος μεγάλων κατιόντος ἀπὸ τῶν ἑρῶν*, *Lucull.* c. 10, 2 *ἑρῶν οὐδὲν εἶχε ἢ θάλασσα κατιόντος ἀπὸ τῶν πυρρῶτων*. *ἐν πάλῳ*, 'in the open sea.' For the omission of the article, see n. to c. 19, 3 and cp. *Thuc.* c. 14, 2.

43. *καταστάντων τὰ ἑλκᾶ*, 'drawing the cortage and cables taut.' *χρῆται τῷ τέχνῳ*, 'acts according to his art.'

44. *ἐπιβατόν*, 'passengers', not as in c. 28, 1.

47. *ἔρχετο τοῖς ἀπὸ τοῦ λόγου*, 'exorcised his own judgment': cp. c. 26, 2, *Cic. nat. d.* 55, 4, c. 68, 4; *Dem.* c. 20, 1. The opposite is *προσέχει τοῖς ἀπὸ τοῦ λόγου*, *Per.-Fid.* c. 1, 4. *βραχὺ φρονέων κτλ.*, 'little hearing them.' Cp. *Alex.* c. 15, 5 *ὀλιχότα φροντίζεισιν ἐκείνη ἔση*, *Cic. ma.* c. 19, 1, [*Dem.*] *περὶ τῶν πρὸς Ἀλέξανδρον § 4 βραχὺ φροντίζεισιν ἑρῶν*.

§ 1. 49. *δοῦμενος προσέειπεν*, 'kept urging him with entreaties', 'putting pressure upon him.' Cp. *Nat. d.* c. 14, 2 *προσέειπεν τῷ Σέβῳ τυραννίδα προσεβόωντες*, Thuc. VII c. 18, 1 ὁ Ἀλκιβιάδης προσέειπεν Ἰθίβασι, c. 78, 3, VIII 52, 2 ὁ Ἄλκ. προσέειπεν τῷ Τισσαφέρνη θεραπέτῳ προσέειπε.

51. *χόρος*, 'the comic choros.' See cr. n.

53. *τὰ πράγματα*, *rem publicam*, c. 39, 5.

§ 7 l. 54. *ἐπιβόωντο αὐτῷ*, 'made an attack upon him.' Illustrations of Plutarch's use of this verb are given in my n. to *Nic.* c. 10, 2. Cleon is the celebrated demagogue, who was the object of Aristophanes' ridicule in the *Knights*.

55. *ὁδὸς τῆς πρὸς ἅπαντας ἔργῳ* . . . *τῆν διαμαρτυρίαν*, 'making use of the general angry fooling against Pericles as a stepping-stone to the leadership of the people.'

57. *συνέθετος*, 'composed by'; see *γνώμης* c. 32, 2. The anapaestic lines (*ῥυθμίσεις*) are taken from the play

entitled *Μεῖνος* (*Mein.* II 395, *Kock* I 236-7), which was brought out Ol. 57, 2 soon after the first invasion of Attica.

58. *Βασιλεῦ σατύρων* dicitur et propter libidines quibus deditus esse forebatur et propter imbellem ignaviam. Cf. *Eur. Cyc.* 630-655. *Satyros* amico Periclis—ad obsequium et adulationem pronus—interpretatur Meinekus (*Lock*).

61. *ψυχὴ δὲ Τέλαντος ὑπεστῆν*, 'but (beneath your fine talk) you have (only) the spirit of a Teles': probably some notorious coward of the day. *Kock* raises a doubt as to the reading, objecting to the introduction of a paroemiac verse in the middle of an anapaestic system, whereas it is generally found at the close. His conjecture *ψυχὴ δ' ἀδελφεοῦ ἐπιβόωντος, nihil certum quos promissis efficiens sed unum curus quo modo certissimum periculis subtrahas*, has not a genuine ring and will not find many supporters.

62. *κἀρχεῖριόλου δ' ἀκόμη κτλ.*: the reading and meaning of these verses are alike obscure. *Korais* paraphrases them thus:—*καὶ οὗτος θαλδὸς εἰ ὅτι βράχων τοῦ ἐβόωντος κτλ μῶνον αἰσθὲν τὸν ψόφον ἔγχευετο κοπίδος (γυροῦσιν μικροῦτον ἔγχευετο) ὁμοῦσιν ἐν ἀκτῶν σκληρῶν*. *Blass* retains the vulgaris ἀκτῶν σκληρῶν παραβρομῶσιν βρόχου κοπίδας and conjectures *ἀκτῶν* for *ἀκτῶν*, and extracts this far-fetched meaning:—'even the whetstone of a poniard, so hard is it, cuts into knives, when they are sharpened upon it, bitten by the flashing ('steel') he should have said, but he substitutes *παρ' ὕψους*.) *Cleon*, with a direct reference to Pericles. So must Pericles also, were he not an arrant coward, be excited and embittered through the destructive iron (i.e. devastation) of the enemy and through Cleon's onslaught. *Meineke* extracts a somewhat different meaning from the last line:—'his verbis significat Cleonis pugnam identidem poecentis ferocia Periclem compelli ut ad arma capessenda eo promptum esse cōstat.'

64. *αἰθρῶν*, as applied to Cleon, means 'violent', 'impetuous.' It is a parody of the Homeric *αἰθρῶν σιδήρῳ* (*Il.* 4, 485) and *αἰθρῶν Μῶν* (10, 24). Cp. Thuc. III 26, 5, where Cleon is called *βιαστέρας τῶν πολιτῶν*, *Diodor.* XII 55, 8 *ἀπὸ τῶν γέροντων καὶ βίαιος*.

CHAPTER XXXIV

§ 1 l. 1. *πλῆν* for *πλὴν ἀλλὰ, ceterum*, 'however', in breaking 60 off and passing to another subject (post-classical), c. 31, 1. *ὄν* *ἐβόωντος ἐπιβόων τῶν τοσούτων*, 'was not moved, stirred

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μέλιτα δὲ τὴν ἀπόφασιν τοῦ Ἀσκληπιάδου θρασυτέρως εἰσέτι κενώσαντες περὶ τὸ ἐπιθετικὸν ἔχοντες δὲ τὸν τι ἀπαρτίον καὶ τὸν διακαρτέον πύκτους.

26. δὲ τὴν νόσον: cp. Thuc. II 57, 1 ἡ νόσος ἐν τε τῇ στρατιῇ τοῖς Ἀθηναίοις ἐφόρει καὶ ἐν τῇ πόλει.

27. τοὺς ὁμοιοῦς συμμιβήσαντες, 'those who held any sort of communication with,' 'came into ever so little contact with them.'

28. χαλεπῶς διακαρτέοντες, 'exasperated.' Thuc. II 59, 1 περὶ δὲ τὴν δευτέραν ἐπιβολὴν τῶν Πελ. οἱ Ἀθηναῖοι . . . τὴν Περικλέα ἐν αἰτίῳ εἶχαν ὡς τοῖσιν αὐτοῖς ἐπὶ τῶν κατὰ τὸν πόλεμον τοῖς συμφοραῖς περιπετυκτούσιν.

29. παραγγεῖν: Thuc. II 65, 1 ἐπαύσατο τοῖς Ἀθηναίοις τῆς δὲ αὐτῶν ἀργῆς παραλοῦσι, *ibid.* 3 οὐ μόνον πρότερον γὰρ οἱ εὐνοῦσται ἐπαύσαντο ἐν ἀργῇ ἔχοντες αὐτῶν πρὶν ἐπιπέσειν χρεῖσιν.

§ 4 l. 31. παραλοῦσι (sc. αὐτοῖς), *liberavit* cos.

32. πρότερον ἤ, 'until,' only after past tenses. G. *MT.* § 453.

33. γνοσμένοις κυρίως, 'because they had become masters of his fate,' i.e. in their capacity of judges who could punish him according to will.

CP. Diod. XII 48, 4 τὸν Περικλέα κερήμενον αἰτίων αὐτοῖς γεγονότων τοῦ πολέμου δὲ ἀργῆς εἶχε. ἵδιον ἀποστέλλωντες αὐτῶν τὴν στρατηγίαν καὶ μακρὰν τινα ἀνάγκη ἐπιπέσειν λαθόντι ἐπιπέσειν αὐτῶν ἐπιπέσειν τοῖσιν. Both Plutarch and Diodorus err in their statement that he was deprived of his command by the sentence which condemned him. An unfounded charge of embezzlement (*ἀλοσύη*, Plut. *Comp.* 516 A) was made against him as στρατῆγος in a special ἀπόφασιν on the vote of confidence (*ἐπιχειρησῖα*) and he was brought to trial soon after he had entered on his new yearly office, so that his re-election could not take place until the next year A.C. 439.

35. οἱ τὸν ἀδύχνητον α. γράφοντες.

36. πωτήματα: Diodorus gives still more, 80 talents.

39. Ἱεροκλέους: c. 10, 5. The technical term in such cases was *συνήγορος*, not *κατήγορος* which Plutarch uses again c. 10, 5.

40. Simmias is mentioned also in *Mor.* 805 c as an opponent and rival of Pericles.

41. Ἡρακλῆσθες: c. 27, 2.

CHAPTER XXXVI

§ 1 l. 1. τὰ μὲν συμπερία πάντοθεν ἐπὶ, 'but although his public troubles were not like (c. 23, 1) to last long, now

that the people had discharged their passion on him (or, if with Blau we read *ὡς τοῦτο*, 'in this trial') with the blow they inflicted, just as a bee leaves its sting behind it in the wound it inflicts, yet his domestic affairs . . . ' Cp. Plat. *Phaed.* 180 v ὅσπερ μέλιτα τὸ αἶμα ἐγκαταλείπειν εὐχόμενα.

3. ἀφαιρέτων, c. 8, 2.

5. κατὰ, 'at the time of,' 'during.'

6. ἐνόησα, 'discoord.'

7. πέρυθεν, 'for a long time back.'

9. Ἡρόκλεους: he was named after his paternal grandfather according to custom. His loose manner of life is mentioned by Antisthenes the Socratic, also ap. Athenae. v 320 n.

10. πολυτολῆς, c. 9, 1.

συνουκῶν, c. 24, 2.

12. ἀρβύβαν, c. 16, 5.

13. γλισχρῶς καὶ κατὰ μικρὸν ἀπὸ χρηματόνων, 'making 84 him a meagre allowance and in dribblets.' Cp. *Ac.* c. 25, 1; c. 35, 4 γλισχρῶς χρημάτων, *Cleom.* c. 27, 2 γλισχρῶς καὶ μέλιτα παρῖοντα, Plat. *Rep.* 553 c γλισχρῶς καὶ κατὰ μικρὸν φαδόμενοι. For *χορηγῶν*, cp. c. 14, 2.

§ 2 l. 15. ὀδύον, 'he borrowed.'

16. ἀπειροθέτων α. from Pericles.

17. καὶ δίκην ἀπὸ προέδοχε, '(so far from paying him) he even brought an action against him to boot' for encouraging his son in extravagance. Cp. *Dem. or. c. Zenob.* § 9 οὐκ ἐλπίθει μένος ἀλλὰ καὶ τοῦ σίτου τοῦ ἡμετέρου ἀμφοβηθήσας καὶ δίκην προσέειληχε. *Χάριτες* is in expletive apposition to τὸ μείρακιον: so *Luc.* c. 2, 5 τὸ μείρακιον ὁ Ἡρακλῆσθες.

18. ἐπὶ τούτῳ, *propter hoc*, with χαλεπῶς διακατέει.

19. ἀφίρων, *effrens*, 'disclosing,' 'divulging,' as *Pyrrh.* c. 5, *Cleom.* c. 35, 3, *Arist. Eccl.* 442 τὰν ἄρῳ ἐκφίρων, *Herod.* ix 5.

ἐπὶ γέλωτι, 'to raise a laugh.' Cp. *Esop.* 404 ἐπὶ γέλωτι κἂν ἐνέλειε, *τίσις παρτίμωνιακούσας αἰσῶν*.

20. συμμιβῆς, 'philosophical conversations.' See my note to *Thom.* c. 2, 2.

21. σφιστῶν, c. 4, 1.

§ 2 l. 21. πωτάλλου, 'one who contended in the *πένταθλον*' or *quinqwartium*, which consisted of *άλμα*, *τεθικῆ*, *ἵππος*, *ἀκοντα*, *πύλη* (*Simonides*).

22. πωτάλλωντες, the proper active aorist, as *πληγῆς* is the passive participle of *πέντω*, *ferio*. *Cobet V. L.* 335 E.

24. ἀναλλόμεν infn. of *ἀνάλωσα*, not *ἀνάλωσα* which is only a dialectic form. *Meisterhans Gr.* p. 137, note 1203 d.

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δεικνυμένους, c. 24, 1. Protagoras of Abdera (480-411 B.C.), the first who called himself a sophist, and distinguished himself as such at Athens, where he accumulated a large fortune. The discussion of such questions served the sophists as an advertisement of their oristic skill.

25. τὸν βαλλόντα μᾶλλον: μᾶλλον non ad βαλλόντα sed ad φερτίνου. Dictum enim fuerit, ad hanc lectionem sequamur, pro φ μᾶλλον τὸν βαλλόντα (Sicrianius).

26. τοὺς ἀγωνιστάς, 'the judges of the games,' who were public officials, not to be identified, as is done in the *Dict. of Antiq.* vol. 1 col. 3, with the ἀθλοθέται (c. 13, 6). κατὰ τὸν ἀρτίωτερον λόγον: there is here an allusion to Protagoras' characteristic use of the expressions ἀρτίος and ἀρτίως in his discussions on language.

27. τοὺς πάσις: cp. Herod. II 183 μετὰ τὸ τῆς θυγατρὸς πάσις, i.e. παντί. πρὸς 51 τοῖσις (c. 11, 4) answers to πρὸς πάντας.

28. κατὰ τῆς γενναίας, de sua ipsius aetate: see c. 13, 11.

29. Στρατιώτῃσι: c. 26, 1.

30. τοὺς πολλοὺς, c. 7, 1. καὶ ἄλλοι, c. 21, 1; c. 29, 3.

33. νεώτερος, c. 31, 5.

§ 4 l. 35. κηρυχθέν, c. 11, 1.

37. ἀπέταξ, c. 34, 2.

38. προσέειπε τὸ φρόνημα, 'gave up his high spirit.' Cp. *Orat.* c. 38, 1 καίτοι οὐρα γενναία γυνή προσέειπε τὸ φρόνημα πρὸς τὸ τῆς συμφορᾶς μέγεθος.

39. οὐδὲ, πρᾶς; see Gr. Ind. 2 v. ἄλλ' οὐδὲ κελίον οὐτε κηρύτῃσι πρὸς τὸ φρόνημα, 'nay, he was not seen even weeping, either at the performance of funeral rites or later at the grave of any of his nearest relations.' Plut. prefers the use of the indef. pronoun τῷ after the neg. οὐδὲ, cp. c. 39, 1, Stegmann p. 24. For ἄλλ' οὐδὲ see note to c. 28, 2.

41. πρὸς γὰρ 54 . . . ἀνορθώσαν: there is a different story told by Protagoras, who was an eye-witness, in *Mer.* 118 D E, which is probably borrowed from the same source as that of Valerius Max. v 10 ext. 1: τὸν γὰρ οὐρανὸν ἔστην καὶ κελίον, ἐν ἧσιν δὲ τοῖς πύσσινος ἑσπέρου ἀνορθώσαντες, ἀνορθώσαν ἄνθρωποι.

§ 5 l. 44. κρημνίσαι, 'bowed down.'

45. ἀποθήκῃ στήθεσσι, 'as he was placing the wreath on the dead body.'

46. ἡττηθῆναι τοὺς πάσις πρὸς πᾶσι, 'he was overcome by his

emotion at the sight' of the lifeless body: Plutarch has a decided predilection for this use of πρὸς: cp. c. 33, 4; c. 35, 1.

47. κλαυθρῶν βήμα, 'burst into weeping.' Cp. Soph. *Trach.* 919 βακχῶν βήμασα θεράν νύκτα, Virg. *Aen.* IV 553 *lacrimas illa uno rumpit* *scilicet* *genua*, XI 377 *dat* *gemitum rumpit* *genue* *has* *lato* *pectore* *voce*.

CHAPTER XXXVII

§ 1 l. 1. τῶν ἄλλων is to be taken with βεβηκῶν ('politicians,' c. 7, 5), as well as στρατιώτῃσι.

2. ἐκ τὸν πόλεμον with περιωρισμένῃ.

3. βέβαιος, 'preponderance,' 'influence' (unclassical). ἰσάροισι, 'of equal weight (as ἡγεμῶν) with' (the ἡγεμονία), hence 'adequate.'

4. ἐχέγγυον πρὸς, lit. 'giving security for,' hence 'sufficiently strong for,' 'competent for.' Cp. *Act. Paul.* c. 8, 6 ἡμεῖς τῇ βασιλείᾳ διεδώκαμε τῆς πρὸς Ῥωμαίους ἔχθραν οὐκ ἂν ἐχέγγυον ἰσάροισι ἀδ' μακρότητα καὶ μακροχρόνιον φθόνον. ἡγεμονίας: c. 15, 1.

6. καλοῦσθαι, 'calling him,' as expressing the universal wish, not as inviting him officially. Cp. *Aesch. de f. l.* § 84 βούλομαι ἔλθῃ καὶ τοὺς πρὸς βούλομαι ἐπι τὸ βήμα καλοῦσθαι. τὸ στρατιώτῃσι, the official meeting-place or Board-room of the ten στρατηγοὶ at Athens; *Mer.* 513 π εὐσταλαστῆρα δὲ τῆς χλαμύδα κωκυθὸν καὶ βόλῃσι ἀπὸ τοῦ στρατηγίου πρὸς τὸ βήμα, *Nic.* c. 5, 1; c. 15, 2, *Aesch. Cica.* § 146, *de f. l.* § 85.

During the period of his administration the centre of gravity of public life lay in this office. It was as Strategus that Pericles carried through the most important laws; as such he was the acting president of the Republic; and the helmet with which he caused himself to be represented by the sculptors served not to conceal the pointed form of his skull, as the comic poets mockingly avowed (c. 2, 3), but to indicate the dictatorial power of the general-in-chief as the real foundation of his authority of government. The importance of the Strategus, as held by him, probably also explains the use of the word in Sophocles, e.g. *Antig.* 5. E. Curtius *Gr. Hist.* II 456-7, 568.

8. Alcibiades was a near relative and ward of Pericles. Cp. *Alc.* c. 1, 1 τοῦ δὲ Ἀλκιβιάδου Περικλῆς καὶ Ἀρίφρωνος εἰς Κερκυραίων, προσέειπεν κατὰ γένος, ἐπιτρέψαται, *Xen. Alc.* I II 40 λέγειται Ἀλκιβιάδης, πρὸς εἰπῶσι ἐκῶν εἶναι, Περικλῆς εἰπιτρέψαται μὲν ὅτι ταυτοῦ προστάτη δὲ τῆς πόλεως ταυτῆς διαλεχθῆναι κατὰ νόμον, *Isocr.* or. 16 § 28 Ἀλκιβιάδης κατὰ λέξιν μὲν ἄριστος, ὁ γὰρ πατὴρ αὐτοῦ μακρότατος ἐν Κερκυραίοις

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τῶν πολιτικῶν ἐπιθεῖται, ἐπιπροσέθη δ' ἐπὶ Παριδίῳ. The double relationship between them will be seen at a glance by referring to the family pedigree, c. 3, 1. Diodorus (xii 39) and Valerius Maximus (iii 1) speak of Alcibiades as the nephew (ἀδελφεὸς) of Pericles.

9. προελθεῖν, 'to go out,' 'appear in public.' Cr. c. 27, 4, Nic. c. 13, 8, Cœl. m. c. 59, 1, Brul. c. 16, 1, Dem. c. 7, 3 ὅτι τοῦ μὲν βουλευμένου πάλιν προελθεῖν ἐπέχεσθαι δ' ἀεχίονα.

§ 21. 10. τῆς ἀγνοουμένης: see note to c. 2, 4.

11. ἐπιεικόμενος, 'undertaking,' a post-classical meaning of the verb.

12. τὰ πράγματα, 'state affairs,' c. 33, 6; c. 39, 5.

στρατηγὸς εἰρηδὸς κ. ἀντιπάλιν as before, but by an extraordinary additional election, as the representative of the entire civic community, perhaps because three strategi had fallen in Chalcidica. Cr. Thuc. ii 65, 4 στρατηγὸν εἴλατο καὶ πάλιν τὰ πράγματα ἐπέταξε. Diodorus (xii 45, 5) says φηγάσθητο πάλιν τὸν Παριδίῳ στρατηγὸν εἰρηδῶν, when they found that the Spartans were not desirous κατελέσθαι τὸν πόλεμον. As to the method of election of the strategi, see Aristot. 'Ath. pol. c. 43 χειρονοεῖται δὲ καὶ τὰς πρὸς τὸν πόλεμον (ἀρχαί) ἀνάσσει.

13. λαθῆνα, 'should be broken,' i.e. an exception should be made to it in this one instance. Cr. Arist. c. 8, 1 λέσαντες τὸν νόμον ἐφάρξαντο τοῖς μυσταῖσι κάδοισιν.

τὸν παρὶ τῶν νόμων νόμον: see note to c. 24, 6. The statement of Finlarch on this subject, which was interrupted by Dunccker and Eusebius (De notione Athenis condicione, Berlin 1806), is now confirmed by Aristot. 'Ath. pol. c. 28, 4 ἐπὶ Ἀθηναίων ἐὰν τὸ εὐχθὲν τὸν πολέμου Παριδίῳ εἰσέλθῃ ἔργουσι μὴ μόνον τῆς πόλεως ἀλλὰ καὶ ἐπὶ ἀλλοῖσιν ἀστυν ἢ γυναικῶν, where, however, the motive for introducing such a measure was merely to correct, because he himself bears witness to the heavy losses incurred in the war. (Isocr. de pac. § 86 at a later date says:—ὁμοῦ οὕτω αἰετοῦ τοῦ μὴ νόμου τοῦ ἐπιπέσειν τὸν πολέμου διακρίσαντες τὰς δὲ φασίαν καὶ τὰ γρημαστικά τὰ ἀπολαύσιμ τὰν πόλιν ἐν τῇ πόλει προσέτινον.) The rights and material advantages attached in the time of Pericles to Athenian citizenship naturally made the possession of it more coveted on the one hand and caused greater excitements on the other. The recent development of the city was the cause of a great increase of intercourse with foreigners, while it gave employ to the citizens in the confederate cities: hence the number of mixed marriages increased in an unusual degree, and the Athenian citizenship was combined with foreign elements in one or other of many ways. In the time of war especially, as later during the Peloponnesian war, irregular admissions into the phratries and dems became frequent. In spite of the bill of Pericles, many persons succeeded in the next generation in obtaining the rights of citizens illegally.

15. ἀρπάζει διαδοχῆ, 'from default of succession.' Cr. Aris. c. 11, 4 οὐ διαδοχῆς ἔργον ἀρπάσσει τὸ βασιλεῖον, Athenae.

593 A Διαδοχῆς ἐ τῆς διαδοχῆς τελευταίου, and [Dem.] Μισοκρί. § 73 ἐπιπέσειν ἐπιπέσειν τοῦ αἵμου τοῦ Ἀγρίου ὅταν μὴ ἐξεργημωθῆσεται. τὸν οἶκον ἐκλήσει, 'should fail the house.' Cr. Plat. Legg. 657 D τὸ παρ' ἡμῶν ἡμῶν ἐκλείσει τὸν, Lys. p. 113, 39 ἐκλείσειασι ἡμῶν αἱ προφάσεις.

16. In the view of some historians the statute was only a revival of one of Solon's which had fallen into disuse in course of time, as is shown by the cases of Cleisthenes, Themistocles, Cimon and Hippocrates the grandfather of Pericles; all of whom were magistracies and yet in full possession of civic rights. It was also revived at a later period under Eucleides, Athenae. xiii 577 B; Cr. Dem. Katal. § 20 τοῖς χρόνοις οὕτως φαίνεται γυναικῶν ἀστυν, εἰ καὶ κατὰ δόγμα ἀστυν ἔσ, οἷον πολλῶν προσέτινον αὐτοῦ, γυναικῶν γὰρ πρὸς ἐκλείσειν.

§ 31. 17. ἀρπάζειν ἐν τῇ πολιτείᾳ: Cr. c. 13, 1.

18. πρὸ πάντων πολλῶν χρόνων: in A.C. 445.

19. ἄστυρ ἀστυν, c. 36, 1.

21. ἐκ θεῶν Ἀθηναίων: the Attic expression would be ἐκ θεῶν (c. 27, 4) ἀστυν.

22. τοῦ βασιλέως τῶν Ἀθηναίων: this was Inarus, son of Psammotichus or, according to Philochorus ap. Schol. Arist. Vesp. 718, Psammotichus himself, an ally of the Athenians, in A.C. 445/444. Dunccker quoted by Bunsel thinks that the king was neither Inarus nor his father, but Amyrtaeus.

23. διαρπάσειν in apposition to μεδίμενοι.

24. διαρπάσειν, 'to divide amongst themselves,' reciprocal middle, Cr. Thuc. c. 4, 1.

26. ἀνεφύοντο, 'kept springing up one after another.' Cr. Thuc. c. 17, 1 ἀλλὰ ἀνεφύοντο τῷ Ἀγρίῳ διαβολαὶ πρὸς τοῦτον, Arist. c. 28, 1 φησὶ τὸν δῆμον ἀναφύσαι πλῆθος στροφαστῶν. ἐκ τοῦ γράμματος, 'as a consequence of that statute.' Cr. Ti. Gr. c. 8, 2 ἐγγράφη νόμος . . . καὶ ἐπέσχε τῆς πλειονείας τὸ γράμμα ταῦτα.

27. τότε, 'up to that time,' 'before.'

28. παραρπάζει, 'overlooked.' Luc. c. 39, 5 οὐ τὰ παραρπάζει καὶ λαθόντων πλείονα τὸν φασίαν ἐστὶ. σκεφασθήσασιν περιπέσαντες, 'incurred vexatious informations,' and were declared νόμοι. Dem. c. 2, 2 πλεγγὴ περιπέσῶν, Lys. p. 108, 21 περιπέσειν σκεφασθήσασιν, Horol. i 96 περιπέσαντες ἀδικαίαι γυναικῶν, Aesch. or. c. Tim. § 165 λαοκρατίας περιπέσειν, Dem. or. Phil. ii 34 τῇ ἡμῶν ἀργῇ περιπέσειν, Ep. ii 15 τῇ πρὸς ἀστυν τοῦ ἐν ταῖς αἰτίαις ἀργῇ περιπέσειν ἀδικαί.

§ 41. 29. ἐπαρπάσειν . . . ἀλόντων, 'were convicted and sold for slaves.' The severity of the punishment and the

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number of the victims has induced editors to substitute some other verb such as *ἐφάρσεν* (*Korais*), *ἐφάρσθη* (*Orelli*), *ἐπαλάσθη* (*Crisolus*), *Cobet* who remarks that the Athenians would have said *ἀνεφάρσθησαν*, *ἀνεκρίθησαν*. But the matter is fully explained by Dionysius *judic. de Isaco* v p. 617 ed. Bekker, who says: *ἐπαλάσθη γὰρ ὅτι τὸν τῶν Ἀθηναίων νόμος, ἐξέτασεν γίνεσθαι τῶν πολιτῶν κατὰ θέμει· τὸν δὲ ἀνεφάρσθησαν ὅτι τῶν ἑαυτῶν τῆς πολιτείας μὴ μετίχου, τοῖς δὲ ἐδίωκεν ἀνεφάρσθησαν ἴσους εἰς τὸ δικαστήριον εἶναι προσκαλεσμένους τοῖς ἑαυτῶν· καὶ ἴσους τὸ δεύτερον ἐξελεγχθῆναι, περὶ αὐτῶν καὶ τὰ χρέματα εἶναι ἑαυτῶν. There is a statement to the same effect given in the argument to the speech of Demosthenes against Eubulides.*

31. According to Philochorus *l.c.*, the number retained on the burgher-roll was 14,240, and the number excluded as *νεογνώστους* not fewer than 6700, so that the list before revision contained exactly 19,940; τῶν δὲ ἀπομαρτυρησάντων τοῦ σίτου ἐπιπλασίων ἀπομαρτυροῦντες Ἀθηναῖοι καὶ ἐν τῷ δικαστηρίῳ τοῖς αἰσχυροῖς εἶεν καὶ ἀφρονὲς περὶ ἀπομαρτυροῦντες ἀπομαρτυροῦντες.

§ 3 l. 33. *ὄντος θανάτου τοῦ . . . λυθῆναι*, 'although it was a grave matter that the statute which had been enforced against so many people should be broken in the interest of the very person who had carried it.'

37. *κατὰ τὸν οἶκον*: see n. to c. 2, 3; c. 3, 1.

37. *τῆς ὑπερφίας*, c. 5, 2.

38. *ἐπέλασσε*, 'softened,' 'touched their hearts.' Cp. *Thuc.* c. 10, 5 with my note. *ἔδειπνον, rail.*

39. *νεοσυντὰς τοῦθου*, 'that he had been punished by Nemesis.' See Greek Index *s.v.* *νεοσυντῆς*. Aelian *V.H.* vi 10 in speaking of the same law adds:—*μετὰ τὸ δὲ ἄρα ἀπὸν ἢ ἐκ τοῦ νόμου νόμοις, εἰ γὰρ ὅσοι ναῖτες εἴτερον ἀπὸν κατὰ τὴν νόμον τοῦ λαοῦ ἀπέθωπον, ὁ. XIII 24.* *ἀπομαρτυροῦντος ἑαυτῶν*, 'that his request was no more than was natural for a man to make and men to grant,' *i.e.* 'moderate.' See the *crit.* of this meaning given by Field in his *Optima Nov.* p. 108. A Jacob explains it somewhat differently:—"et qu'il avait besoin de mesures humaines," *c'est-à-dire* prise par les hommes, par opposition à celles (*νεοσυντῆς*) que les dieux semblaient avoir prises contre lui.

40. *ἀνεφάρσθησαν*, 'should have the name of his *νόθος* registered in the family *φρατρία*, so that he might be legitimated and admitted to civic rights. Such registration was usual in the first year after birth. Pericles the younger is designated as *Χαλαργῶν* in *CIA.* i 188. Cobet points out that *ἀνεφάρσθησαν* is not the Attic expression, but either *ἐπέλασσε* or *τοῖς φρατρίαις* or *ἐγγράφησαν* or *τὸ ἀφιστάμενον γράμματόν.* Cp. *Ar. An.* 1668.

42. *ὄντων*: in *n.c.* 406=Ol. 93, 2 the Athenian fleet defeated the Peloponnesian under the command of Callicratidas off the islands Arginusæ (coast of Acolis). The Athenian ships were prevented by a storm from picking up the seamen off the wrecked vessels; in consequence all the generals were deposed except Conon, only six out of the ten returned to Athens—Pericles, Diomedon, Lyllas, Aristocrates, Thrasylus, and Crastinides—and these were condemned by an illegal process and executed. Diodor. xiii 98, 101, Xen. *Hell.* i 6, 28 ff.

CHAPTER XXXVIII

§ 1 l. 1. *τόντι*: two and a half years after the beginning of the Peloponnesian war (*Thuc.* ii 65, 6), therefore in the spring of *B.C.* 429=Ol. 87, 4.

2. *λαβῆσθαι λαβῆν*: cp. *Mor.* 78 n *εὐλαμπέστε* ἢ *προσφαι* λαβῆν ὅτι φιλοφιλία, 186 D *Ἀλευθέρη* ἐπὶ παῖσι ὡς ἐλάφῳ λαβῆν ἐν πολιτείᾳ: λαβῆ is used for 'an attack of sickness' in medical writers. *ἄξιος*—*σύντονος*, 'acute'—'violent.' Plutarch more frequently uses *μή* after *τοιαύτα*.

4. *βλαχρῆ*, 'lingering.'

5. *διαχρῶμενον*—*σχεδόν*, 'using up slowly.'

6. *ὀυπερῶσαν*, 'gradually undermining' (unclassical).

Cp. *Mor.* 341 D *ἀπορῶσαν* *πανταχόθεν*, *ὀυπερῶσαν*, *τὴν μέντοι ἀφίσταται τοῦ σώματος*, 379 B *ἐλάττω* τῶν ἀφίσταται *ἀφ' ἑαυτοῦ ὀυπερῶσαν* τὴν ἀπορῶσαν, 446 A τῶν ἰσχυρῶν *ὀυπερῶσαν*, *Phil.* c. 19, 2 ὅφ' οὐ καὶ κατὰ μῆτρον *ὀυπερῶσαν* (ὡς περὶ αὐτῶν) . . . *ὀυπερῶσαν* ἰσχυρῶν, *Πομπ.* c. 74, 2 *ἀφίσταται* τῶν ἰσχυρῶν *ἀπὸν ὀυπερῶσαν*, *Antic.* c. 82, 2 *ἀφίσταται* τῶν καὶ φέρονται *ἐπὶ ἰσχυρῶν ἀφίσταται* *ὀυπερῶσαν*, *Strab.* c. 7, 4 *ἀφίσταται* τὴν ἀφίσταται καὶ τὴν ὀυπερῶσαν (*Chamaetum Brutii*).

§ 2 l. 7. *ὀυδὲν ἄριστον*, not in his *ἠθικὰ γράμματα*, but in his lost treatise on Moral Philosophy resembling the *ἠθικὰ* of Aristotle. *γόν*, 'what is certain, is that': see note to c. 4, 2.

8. *ἀπομαρτυροῦντος* *εἰ*, 'after raising the question whether,' c. 24, 1; c. 36, 3. *ὀυδὲν τῶν τόχων τρέψεται*, 'vary according to outward circumstances.'

10. *ἐξίσταται*, 'degenerate from.' Cp. *Plat. Rep.* 380 D *ἐπὶν τι ἐξίσταται τῆν ἀπὸν ἴδαν*, *Aristot. Hist. Anim.* i 1, 14 *γενναῖον δὲ (στῆν) τὸ μὴ ἐξίσταμενον ἐκ τῆν ἀπὸν φέρονται*, *Rhet.* ii, 15 *ἐξίσταται τὸ στέλεμα φθὸν εἰς ἀβελτερίαν*.

11. *ἐπισκευόμενον*, 'when he came to visit him' in his

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sickness. So Philemon Méoris (Mein. iv 15, Kock ii 490) τὰς τῶν ἐπισκοπουμένων δεῖ τὸν κατὰ ἔχοντα τῶν ἔχει λέγειν, Isocr. *Agina*. c. 13 (whom he is speaking of a man who had been ill for six months in Aegina) καὶ τούτων τῶν ταλαιπωρῶν ὀφθαί τῶν συγγενῶν μεταχρῆσθαι ἤξιον, ἀλλ' οὐδ' ἐπισκεψόμενοι ἀφίετα, c. 15 ἢ μὴ ἐπισκέψασθαι πάντο' ἀντὶν ἀξίωσασα νεοῦτον χροῖον δόξαται, Matth. *Ev.* c. xxv 36 ἠθέτησα καὶ ἐπισκέψασθέ με. The act. is used in Xen. *Cyr.* v iv 10, viii ii 25, *Isa.* c. 15, 9, *Mem.* iii xi 10.

12. περιώνον, 'on amulet.' Cp. *Hor.* 920 n ἢ ἐν νοσήμασι χροῖος πρὸς τὰ κοινὰ βοηθήματα καὶ τὰς σιγήσιν θαλάσσι ἀνεπαύτως ἐπι καθαρῶσι καὶ περιώνονα γράσκοντα, Dion. Laert. iv 55 (Blon) ἐπιώνον ἐπὶ τῶν περιώνονα λαβὴν ἐπέσειθ.

13. ὡς σφόδρα κακῶς ἔχον, 'as much as to say, he must have been very ill indeed,' c. 5, 4. οὐδέν, *quoniam*.

14. ἐπιπέσειν, 'put up with.'

§ 2 l. 15. πρὸς τῷ ταλευτῶν ὄντος, 'when he was at the point of death.' Cp. *Aesch.* *Or.* xi 5 πρὸς τῷ δολογῷ ταύτῃ γίγνεσθαι.

16. οἱ βλάπτοντες, *optinantes*. οἱ περιώνοντες, 'the survivors,' c. 36, 4.

17. λέγων, 'reckoning.'

18. ἕτη γένοιντο: for the agreement with only one of the two subjects, cp. c. 7, 1. ἀπαγορεύοντα, *remittentibus*, 'were summoning up remembrance of,' 'estimating.' Cp. *Eur. Or.* 14 τί τῶν ἀπαγορεύσασθαι με δεῖ;

§ 4 l. 22. καθαρῶν τῶν αἰσθητῶν, 'having lost his consciousness.'

24. ἀσέρον, 'absent,' 'to the hearing of all.'

25. ταῦτα . . . αὐτοῦ, 'these acts of his.'

26. πρὸς τόχῳ κοινῷ, 'shared by him with fortune,' depending upon fortune as much as himself. There is a similar construction in Xen. *Hell.* vii i 40.

29. τῶν ἄντων Ἀθηναίων, 'of all the Athenians there are.' Cp. *Dem. de Pace* § 5 ταῖσιν οἰα τῶν ἄντων ἀνθρώπων οὐδένα πάντων περιέθεσθαι, *Chora.* § 58 ἀπεγέγραυτο πένοντι ἢ ἐπὶ τῶν ἄντων ἀνθρώπων. ἢ ἐπὶ πολλῶν ἰσθίων περιεβλήθη, 'over put on mourning because of me.' The Greeks, like the Romans, put on mourning not only for losses by death, but also in token of sorrow of any kind. For the sentiment, cp. *Dem. Lexi.* § 82 πολλοὶσιν ἰσθίοι στρατηγῶντες Χαβρίου οὐδένος τῶν αὐτῶν οὐδ' ἀρκαδῶν ἢ ἰσθίων ἔγνωτο.

CHAPTER XXXIX

§ 1 l. 1. τῆς ἐπισημῶσις: the causal genitive after the verbal adjective implying emotion. HA. *Gr.* § 774, G. *Gr.* § 173, 1.

2. ἦν refers to one only of the two antecedents. Cp. c. 20, 3.

4. φρονίματος, 'lofty sentiment,' c. 4, 4; c. 36, 4.

5. αἱ, *significam*. τῶν αὐτοῦ καλῶν, 'of all his honourable achievements.'

6. μήτε is generally followed by the indefinite *τις*: Siegmund p. 24. For the misconception μήτε—μήτε—μήτε, cp. *Luc.* c. 36, 1 οὐτε γὰρ ταῦτι ἢ Α. οὐτε ταμῶσι σίμοις ἐπέστη, οὐδ' εἰς Περικλῆος ἀπλ. = οὐδένα οὐτε ταῦτι οὐτε ταμῶσι σίμοις ἐπέστη οὐδ' ἀπλ. (*Cor.* c. 11, 4 ἰθὺς τε μήτε τοῖσιν αἰσθ. ἢ ἄλλοις ταῖς σαρκατικῶν ἀντικλῶν ὁμοίαις γίνεσθαι μὴδὲ ληθῆσαι, *Plac.* c. 4, 3 φωνῶντα γὰρ οὐτε γελῶσάν τε οὐτε κλαίοντα ἡδύς εἶναι οὐδ' ἐν βελανίῳ δημοσιότητι ἀποσπῶσεν, in all which passages the clauses containing οὐτε are to be looked upon as a whole in regard to that containing οὐδέ.

χρησάσθαι, 'gratified,' 'indulged.' Cp. *Athenae.* 590 π τῶν χρησάσθαι. ἀνά, 'on the strength of,' 'availing himself of.'

7. χρησάσθαι: cp. c. 23, 2; c. 25, 2. τυτ: see n. to c. 36, 4.

8. ἀνεπίστῳ = ἀκαταλλάκῳ, 'incurable, past reconciliation,' c. 36, 3.

§ 2 l. 9. παρακίβη, (otherwise) 'childish,' 'unmeaning.' υπερβῆναι, 'arrogant.' *προσωπίας*, c. 8, 2.

10. ἐν τούτῳ: instead of simply continuing: 'that it (*sc. ἡ προσωπία*) was given to so benevolent a character and a life so pure and unblemished,' the writer spoils his sentence by changing the construction to an appositive clause (τὸ) Ὀλύμπιον *προσωγοῦσθαι*, in order to give point to his description of Olympus as the seat of the gods. The order is: ἐν τούτῳ, φησὶ οὕτως εἰρηνῆ καὶ βίω ἐν ἔκαστῳ καθαρῶν καὶ ἀμείνων *προσωγοῦσθαι* Ὀλύμπιον, ὁμοί μαι τυτῶν τῶν . . . *προσωπίας ἀνεπίστου* καὶ κρείττουσιν. By *ἔκαστῳ* is meant power which encounters no opposition.

11. βίω: c. 27, 4, *Pyrrh.* c. 19, 4 τῶν βίω γινέσθαι θαυρά.

12. ἀμείνων: *Nic.* c. 9, 5, *Mer.* 395 π καθαρῶν καὶ ἀμείνων, 383 π καθαρῶν καὶ ἀβλαβῶν τῶν καὶ ἀμείνων, *Plat. Legg.* 777 κ.

13. ἀβλαβῶν, 'we believe' in accordance with the dictates of reason and philosophy, in opposition to the 'ignorant fancies' (*ἀμαθῶντα δόξα*) of the poets.

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14. ἀνάγκη καὶ τὸν νόμον, 'because they are naturally incapable of causing evil.' This sentiment is after Plato; see *Rep.* 379 a εὐδ' ἄρα ὁ θεὸς, ἰσχυρὸν ἀγαθόν, νόμον δὲ εἶναι αἰσίοι, οὐ αἰὶ πάλαι λέγουσι, ἀλλ' ἄλλως μὲν τοῖς ἀσέβητοις αἰσίοι, πάλαι δὲ ἀνάγκη. Cp. the Stoic Chrysippus (*Mor.* 1049 κ) τῶν ἀεὶ καλῶν τὸ θεῶν παρὰ τὸν γίνεσθαι οὐκ εὐλογὸν εἶναι.

15. τῶν ὄντων, 'the universals.' οὐκ ὄντων εἰ ποιεῖται . . . ἀλλοπεῖσαι κτλ., 'not like the poets, who confuse us with mere ignorant fancies; and are themselves convicted by their own compositions of inconsistency in calling the place . . . and yet at the same time representing the gods themselves as . . .'

§ 1. 19. ἀσφάλει θεοῖ; after Homer *Od.* vi 42 ff. :—

Ὀδυσσεύς δ', ὅτε φασὶ θεῶν ἴθες ἀσφαλῆ; αἰεὶ ἔμμεναι· οὐδ' ἀπίστοι τιδέσσεται ὄντι ποτ' ἄβρογ' ὄνεται ὄντι χεῖν ἐνὶ Δουναί; ἀλλὰ μάλ' αἰθρη στίγματος ἀσφάλει, λευκῆ δ' ἐπιθέρομαι ἀγλαῆ.

20. εὐ νόμον χράμενοι, 'free from censure.' Cp. *Serior.* c. 2, 2 ἄβρογ' χράμεται μετρίᾳ σπουδί, τὰ δὲ πλείονα ποιεῖται μελακῆ καὶ ἀπροσβλήτου (of the Islands of the Blest). For the double εὐ instead of ὄντι—ὄντι, cp. *Clc.* c. 41, 2 and see note to c. 12, 2.

22. ἐπαλλῶ with τὸν ἄναστα; cp. c. 6, 2. ὄν, 'with the (proper) feeling that.'

23. ὄντων, 'mode of existence.'

24. παραχῆ is a synonym of ἀργῆ. Cp. *Cor.* c. 15, 4 ἀργῆ παραχῆ μεστός ἐσσι καὶ κυρίας πρὸς τὸν δήμον.

25. μεστός α. ἔσται. G. *MT.* § 911.

26. ἀναπαύοντες, 'representing.' οὐδὲ, *no—quidem.*

§ 4 l. 27. ἀλλὰ ταῦτα μὲν κτλ., c. 6, 2.

29. ἐπαργῆται, c. 6, 1.

31. οἱ βαρυνόμενοι, 'those who were diminished with.' On this use of βαρύνεσθαι with an objective acc. generally of the thing, see my note to *Nic.* c. 21, 3 and cp. βαρυνόμενος c. 16, 1. ἔωντες α. ἀνάσσει.

32. οὐδὲ γινώσκου, c. 21, 2.

33. ἐκ ποδῶν, 'out of the way.' Cp. *Alc.* c. 28, 4 ἐκ ποδῶν ταφέντες τὸν Ἀλακιδῶν. βυρῆται, c. 7, 5.

34. διαμαρτυρεῖν, such as Encaeus, Lycides, Cleon.

Cp. Aristotle *Ad. vol.* c. 28 ἔσσι μὲν οὖν Περικλῆς προσηγορίᾳ τὸν δήμον, βολέου τὸ ἀπὸ τῆς βολούτου φη, βολούτῳ τῶν δὲ Περικλῆσι καὶ χρεῖν.

πρῶτον γὰρ τὸν προσηγορῶν θεῶν ὁ δήμος οὐκ εἰδωμένοντα κατὰ τοῖς ἐπισημοῖς· ἐν δὲ τοῖς πρῶτοις χρόνοις αἱ ἐπισημοὶ ἀμαρτανόοντες . . . Περικλῆσι δὲ εὐκρινέστατος . . . τοῖς δήμῳ προσηγορῶν κλέων ὁ Κλεισθένης ἐπὶ ταῖς μέγιστα διαφέρεται τὸν δήμον τοῖς ἔργοις.

ἀπομολογόμενα, 'were agreed,' 'were all of one and the same opinion that there never was such a happy mixture of *gracitas* and *clementia* in any character.' For μὴ after a verb of consenting, see G. *MT.* § 635.

35. ἐν ἔργῳ, as ἐν ἔξουσίᾳ l. 11. For the meaning of ἔργος, cp. c. 4, 4; c. 7, 4.

§ 1. 38. ἑβόνη τότε . . . γινώσκου, 'showed itself then to 70 have been,' c. 24, 8. ἔργα, c. 19, 1. τῆς πολιτείας, 'the constitution.'

39. φθορά, 'moral corruption,' pernicious influence through the unfettered *causa* of the Demagogues.

40. ἐπίβηται τοῖς πράγμασι, 'weighed heavily upon, oppressed, the state (c. 23, 6).'

41. ἀπέκρουται, 'prevented from showing itself.'

42. ἐν ἔξουσίᾳ; see note to l. 10.

END OF EXPLANATORY NOTES

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any one favoured it, on a day fixed for taking the votes, the ten tribes met in the agora, which was divided for that occasion into ten compartments. Each citizen wrote on a shell (*scrapulae*) the name of the person whom he wished to banish. At least 6000 suffrages were required to make the vote valid. He who had the largest number of votes against him was obliged to leave the country. Originally his banishment lasted ten years. It did not affect the honour of the person banished, nor his fortune, nor his civic rights. The law of ostracism was enforced for the first time in B.C. 486/7, in the person of Hipparchus son of Charmus (Plut. *Nic.* c. 11, 6, Aristot. *Ag. vol.* c. 22, 4). It was suppressed in the last part of the fifth century B.C.]

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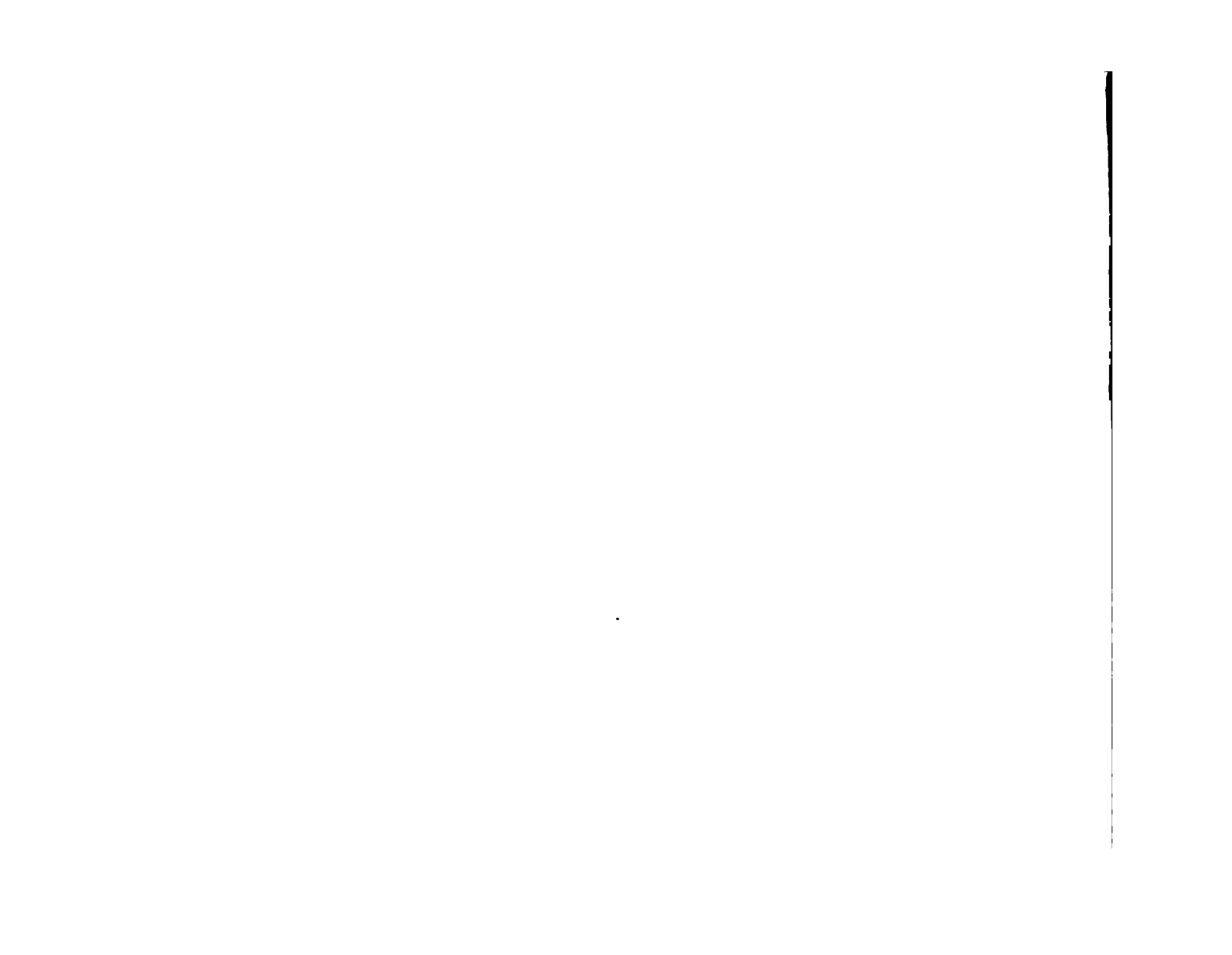
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Words occurring in quotations from other authors are printed in small uncials

X indicates 'as distinguished from,' 'opposed to'

The Numerals affixed to words denote respectively:—

- ¹ Words or forms of words peculiar to Plutarch and later Greek, and not used in the best Attic
- ² Words used by Plutarch in a sense other than classical
- ³ Poetical words
- ⁴ Words found only once in Plutarch
- ⁵ Ionic words

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καυχήματα ἀθῆραξ κατ' αὐτὴν
24 1, 30 2; ἀθῆραξ τῶν Με-
γαρέων ἀθῆραξ ἔδεικε 20 3
ἀθῆραξ: αἰτιάζεσθαι αὐτὴν
ψάλλεσθαι 25 1; αἰτιάζεσθαι
καλῶν ἀθῆραξ 29 4

ἀθῆραξ, αὐτὸν: τοῦτον αὐτὸν 34 4;
ἀθῆραξ ἀθῆραξ 29 2; ἀθῆραξ
τοῦ πάθους 26 3
ἀθῆραξ-ἀθῆραξ: τοῦτον αὐτὸν 26 3.—do
pau, τῶν αὐτὸν λαβόντες 23 2
ἀ-θῆραξ¹⁴, ἱερὰς: πρὸς
βαλῶν ἀθῆραξ τὰ σπένδα
28 2
ἀ-θῆραξ, 'implacable': δ.
ἐχθρῶν 30 3
ἀθῆραξ, σπένδα: ἀθῆραξ ἐν τῆ
πολιτείᾳ 27 3; τῆν ἀθῆραξ
φιλίας 24 3
ἀθῆραξ², 'bloom': δ. ἀθῆραξ ἐφ'
ἄρα πολιτείας 16 2; μάλιστα
ἀθῆραξ πολιτείας 13 1.—σπένδα:
ἀθῆραξ πρὸς φαντασίαν 13 3
ἀ-θῆραξ: ἀθῆραξ καὶ σπένδα
9 1; τῶν δ. 5 2
ἀθῆραξ 1 4
ἀθῆραξ ΚΛΗΡΟΣ 23 7
ἀθῆραξ 26 3; ἀθῆραξ παρὰ
ἑαυτοῦ 26 3
ἀθῆραξ: ἀθῆραξ 13 5; ἀθῆραξ
1 5; ἀθῆραξ 13 2; δ.
καλῶν ἐπὶ τῶν 5 2, 12 1,
29 3
ἀθῆραξ καὶ ἐκ πρῶτου 26 3
ἀθῆραξ: ἀθῆραξ 1 2
ἀ-θῆραξ, πρῶτος: τοῦτον καθαρῶν
καὶ δ. 4 4; δ. ἀθῆραξ 7 6
(ex Platone)
ἀθῆραξ, 'perfection': ἀθῆραξ
ἀθῆραξ 13 2.—'parimony',
'frugality': τῆν τοιαύτην δ.
16 5; τῆν τοῦ πατρὸς δ. 26 1
ἀθῆραξ in re familiari tuenda:
ἀθῆραξ ἀθῆραξ 16 3;
σπένδα ἐπὶ ἀθῆραξ
ἀθῆραξ 16 4
ἀθῆραξ ψάλλον 1 5;
ἀθῆραξ ἔθμων 24 3
ἀθῆραξ: τῆν δ. 13 7; ἐν δ.
13 8
ἀθῆραξ, σπένδα: δ. σπένδα 4 1
ἀθῆραξ: ἀθῆραξ 8 4

ἀθῆραξ: δ. ἡμεῖς 12 2
ἀθῆραξ: ΚΘΕΝΟΣ ΟΥΚ ἄλλο
ΠΑΛΛΟΝ 4 3
ἀθῆραξ, μακίον 4 1
ἀθῆραξ, οἶον κηρύ: ἡμεῖς
28 5
ἀθῆραξ: κρατεῖν τῆν ἀθῆραξ
ἐπὶ τῆν δ. 28 3; τῆν δ. 13 12
ἀθῆραξ 28 2
ἀθῆραξ: τὸ δ. ἀθῆραξ 22 3;
τῆν δ. 13 12
ἀθῆραξ¹: τῆν δ. ἀθῆραξ 7 5
ἀθῆραξ, σπένδα: ἀθῆραξ
(σπένδα) 28 3.—σπένδα
ἀθῆραξ 22 3; ἀθῆραξ 27 4
ἀθῆραξ 28 2; 28 4
ἀθῆραξ 24 4; ἀθῆραξ
ἀθῆραξ 2 3; ἀθῆραξ
πρὸς ἀθῆραξ 28 4
ἀθῆραξ: τῆν δ. ἀθῆραξ 18 2;
τῶν δ. ἀθῆραξ 13 7; δ. τῆν
ἀθῆραξ 21 1; ἀθῆραξ 9 1;
δ. ἀθῆραξ 21 1; ἀθῆραξ δ. 25
2; τὰ ἀθῆραξ 2; ἀθῆραξ 20 2,
33 2; τῶν δ. 5 3, 27 2; τῶν
δ. ἀθῆραξ 37 1; δ. ἀθῆραξ
21 1; πᾶσι τοῖς δ. 4 4; τῶν
δ. ἀθῆραξ 12 1; δ. ἀθῆραξ
φρασί 9 3; τοῦτον δ. 19 3
ἀθῆραξ (ἀθῆραξ), ἀθῆραξ:
τῶν δ. 1 4
ἀθῆραξ, ἄθῆραξ 1 3, 2 2; δ. ἀθῆραξ
πρῶτον 5 2, 11 4, 12
4.—PAPA. δ. τοῦτον ἔδεικε 6 4;
δ. τῆν αὐτὴν καὶ τῆν αὐτὴν 26
1; δ. ἀθῆραξ 26 1
ἀ-θῆραξ: ἀθῆραξ ἀθῆραξ
ποστῆραξ 29 2
ἀθῆραξ: αὐτὸν δ. 12 7
ἀθῆραξ, σπένδα: ἀθῆραξ
τῆν δ. 18 2; ἀθῆραξ 26 2
ἀθῆραξ, ἀθῆραξ: ἀθῆραξ
ἀθῆραξ ἀθῆραξ 29 4.—
PAPA. ἀθῆραξ τῶν ἀθῆραξ
11 2



ἀμφίλοις, *hobblers*: τῆν δόξαν (αὐτοῦ) ἀμφίλοισι 11 1
 ἀ-μελῶσθαι: ἀμελόμενος (πλοῦτος) 16 3; ἀμελόμενον (ἄδρα) 16 7
 ἀ-μεμῶτος, 'free from defeat': τῆν ἰδίαν τοῦ σώματος δ. 8 2
 ἀ-μίαντος in an ethical sense: βίω δ. 39 2
 ἀμύλλα τῶν ἀδράων 11 3
 ἀμύλλασθαι: ἀμύλλομενον ἐπερβύλλασθαι τῆν δημοκρατίαν 13 1
 ἀ-μίαντος: ἔργων μερῶν δ. 13 1
 ἀ-μικρῶν, *causes*: ἔχλων ἄμικρον λαμπάνων 12 5
 ἀ-μυσσῶν, *inclosures*: οἰκὸν δ. φησὶς 11 4
 ἀμφι-ενόειν: τοὺς προσβυτίους ἀμφισπένων 9 2
 ἀμφοτερο-γλώσσοιο 4 3
 ἀμφότεροι: ἂν δ. τῶν χειρῶν 31 4; κατ' ἀμφοτέρους (π. γυναικί) 3 1
 ἀμῶν γ' ἔγωγε, *allegro modo* ἔσδαμῶν 26 1
 ἀν ἰ.γ. ἰάν 1 5, 12 3, 33 2; ἀν τε—ἀν τε 1 2
 ἀν: γένου' ἀν 16 6; ἀν εἰς κατέβη 24 1; in unreal suppositions with *indio. Imperf.* 1 5, 34 2; ἀν φη 24 6; hyperbaton of, with *κατέβη*, οἷον ἀν δοκεῖ σωματικῶν 29 5; omitted with conditional imperfect 24 7; ἀν ἂν w. opt. 39 2; in relative clauses: ἂν ἂν ἐπιθῆ 30 3
 ἀνῶ in temporal distributive sense: ἀ. τῶν ἡμερῶν 30 3. Cf. ἀνῶ ἰσοδότην ἡμέραν Polyb. 1 42, 10 etc.
 ἀνα-βαίνειν ex inferior: τῶν ἀναβαθμῶν ἐξ ἄνω δημοκρατίαν 3 4.—in names: ἀναβαθμῶν ἐπὶ τῆν ἰσοδότην 35 1.—ad magistratus honores:

ἀνάβαινον εἰς Ἄρειον πύργον 9 3.—ἀναβαίνοντων: τῶν ἔργων, αὐτὸν κυριῶν ὄρου ἀσπίδων 13 1
 ἀνα-βιβάζεσθαι milites in naves: ἰπτάς ἀναβιβασμένους 35 1
 ἀν-αγγέλλεσθαι: ἀναγγέλλω τε-θεῖν 18 3
 ἀν-άγειναι, *colere* naves 35 1; ἀναχθεῖς 19 2
 ἀναγκάζεσθαι: φραγασιμένων διατάσσει 34 4
 ἀναγκάσιος: 1. de re: οἰκὸν ἀναγκάσιον (sc. ἐστὶ) 2 2; τὰ ἀνάγκαια 16 4 6; τῶν δ. πρὸς τῶν πόλεμον 26 2; τοῖς δ. 12 4.—2. de homine: τῶν ἀναγκάσιων, *necessarium* 36 4
 ἀναγκάσιος 12 2
 ἀνάγκη (sc. ἐστὶν) 1 1; οὐ τόχην οὐδ' ἂν δ. 4 4
 [ἀνα-γράφεσθαι: ἐν τῇ ἐπιθή ἀνα-γράφασθαι (ἀνδ.) 18 9]
 ἀνα-γραφή, *libri commentatio*: τῆ περὶ τοῦ βίου δ. 2 4
 ἀνα-δαῖν, *collimito*: σφάραξ ἀνῶν 28 4
 ἀνδ-δοσις 1 2 3
 ἀνα-δυσπερεῖν, 'to kindle up' (trop. 'to excite'), τῆν θύην 1 3
 ἀνδ-θαρήναι, *animos adire* 35 3
 ἀνδ-θῆμα: ἡ τῶν δ. (τοπιόσημον) κατασκευῆ 12 1; τῶν δ. τῆν ἐπιγραφῆν 14 1
 ἀν-αρεῖν, *collere*: τῆν πρόφασιν ἀνῶν 12 2.—de modo tollere, *interimere*: κρηφαῖαι ἀνέλω 10 7; ἀνέλω 28 2.—MID. *amovete*: ἐκείθεν ἀνέλωσθαι τὰ χρέματα 12 2
 ἀν-αρεῖναι: ἀνῶν τῶν σωματιῶν 6 4
 ἀν-αρεῖναι: ἀνῶν τῶν κακῶν 39 2
 ἀνα-καλῆσθαι, *resorti*: ἀνακαλῆσθαι 22 3

ἀνα-κρίνω: ἀνῶν τῶν 14 2
 ἀνῶν τῶν, *Oratoris aedes Eleusina*: ἐπὶ τοῦ δ. 13 5
 ἀνα-λαβῆσθαι, *milites accipi* αὐτοῖς: στρατεύτας ἀναλαβῶν οἷον τὰς γυναικί 19 4.—*despicere*: ἀναλαμβάνει τοὺς πόντους 34 1. Cf. *Cleom.* c. 32, 2
 ἀναλαβῆσθαι τῶν καὶ φιλοφροσύνας τῶν Κλεομένη, *Esch.* c. 6, 4 ἀναλαμβάνει ἀμύλλαν τοῦ δυνάτου καὶ φέρον ἀνῶν τοῦ πολλοῦ: *Philop.* c. 15, 3
 ἀν-αλέσκω pecuniam: ἐκ τῶν δημοσίων δ. 14 2.—*PASA*. ἔδει ταλάντων ἀναλαμβάνειν εἰς τὸ δῶν 23 1.—*τοπιος*: ἡμέραν ὄντων ἀνῶν 36 3
 ἀνα-λέω: τὰς μὲν δεῖν τὰς δ' ἀναλέγειν 16 2
 ἀν-άλαμα: ἔδει ταλάντων δ. 23 1; τῶν δ. Χ λήματος 16 4
 ἀν-άλατοι, *inacquirabilia*: ἀνῶν τῶν ἐπὶ χρημάτων 16 3
 ἀνα-λέω: σάββατον ἀναλέωσιν ἡμέραν 18 2
 ἀνα-μετρίσθαι, *remoliri*, *recipere*: τὰς πρῆξιν (αὐτοῦ) ἀναμετρίοντο 35 3
 ἀνα-μετρίσθαι: τὸ εἰς ἀδυναμίαν χρεῖαι ἀναμετρίοντο τῆν ἀρετήν 16 6.—*PASA*. ἀναμετρίσθαι τὰς μεγαλαυχίας 5 3; χρεῖαι βαρβαρικῶν ἀναμετρίοντο γαιθιόσων 19 2
 ἀν-αρεῖναι: στρατηγίαν δ. 33 6
 ἀνδ-αρεῖναι: τὰς ἀρετὰς, ἀναρεῖναι ἀνῶν τῶν ἀρετῶν 33 7
 ἀνα-πέθεσθαι, *aliquid personarum*, *de senectute doctus*: ἀναπεθεῖναι 34 3
 ἀνα-πεθῆσθαι: ἀναπεθεῖναι ἀνῶν (δαιμόν) 34 4

ἀνα-πέθεσθαι, *impertiri*, *impertiri*: ἀ. φέρειν δ' ἀλλήλων 34 4
 ἀν-ἀρηστοί, 'inapplicable': ἀ. πρὸς τῆν χρεῖαν 8 4
 ἀνα-τείνω: ἀνατείνωσιν ἄνω 31 4
 ἀνα-τιθέσθαι, *committere*: τῆν πόλιν ἰσοδότην... ἀνατίθειν ἰσοδότην 32 3
 ἀνα-φέεσθαι, *pullulare*: τροπ. πολλοὶ ἀναφέροντο δίκαι 37 3
 ἀνα-ψυχή, *refrigerium*, 'relief', 'respiratio' 34 4
 ἀν-άγχειναι, 'not changing for the worse': ἀ. πελάγει 15 2. Cf. *Stoll.* c. 1, 3; *Ag.* c. 3, 5 with Schömann's note ad l.
 ἀν-είργω, *coactare* 21 1; τοὺς βαρβάρους ἀνείργοντες 12 3
 ἀν-ελεύθεροι: τοὺς βαρβάρους ἀνελεύθερον ἡγοῦσθαι 1 4
 ἀνῶν: ἀνῶν κατῶν 33 5
 ἀν-επι-λήστος, 'not open to censure': οἰκὸν ἀνεπιλήστων 10 6
 ἀν-επι-φθεῖναι, 'without reproach': προσωπίαν δ. 39 2
 ἀνῶν, *praeclar*, 'without reckoning' 18 2
 ἀν-έχω, *allolere*: ἀνέχεο τῆν χλαμύδα 35 2.—MID. *pati*: οἷον ἀνεχόμενον 33 3
 ἀνεψιός, *consobrinus*: τοῦ δ. 7 4
 ἀν-φεύστος: 1. de re *quod accipit pecuniam*: ἀ. διαφάρον 36 3; ἀνῶν τῶν ἐξ ἰσοδότην κατῶν 39 5.—2. de homine: ἀ. ἐχθρῶν 39 1
 ἀνῶν 24 6; ἀ. ἀγαθῶν 7 1; ἀ. φίλων 13 10; τῶν πρῶτων δ. 9 1; ἀνῶν φροσύμων 18 3; ἀ. σάφρα 11 1; ἀνῶν εἰκοσι 17 2; τῶν καλῶν ἀνῶν δ. 7 3; ἀνῶν διαφάροντων 33 4; τοῦ δυνάτου

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ἀρετῆ ἀγαθῶν 2 3; φάρμακον ἄλλῃθεν 34 4; παραγομένη ἀφ' αὐτοῦ ἔργου αἱ πόλεις 34 1; ἀφ' αὐτοῦ ἀπελάμβανεν τοὺς πόδας 9 2; ἡ νεότης τῆς ἡλικίας 35 1; ἡ τῆλεπάρη ἀνάγκη 39 1; ἡ τῶν δημοσίων ἀφελεία 12 5
 ἀποβάλλω, ἀπείλω, πρίνω: ἀπέβαλε 36 4; ἀπεβάλλει 36 4; ἀπεβάλλεται 36 1
 ἀπογνώσκω, ἀπογνώσκω, ἀπογνώσκω: ἐπὶ τῶν ἱερῶν ἀπογνώσκων 18 8
 ἀπογράφω, νόμος ἱστορικῶν κειμένων: ἀπογράφουσι ἅπαντα in τοῖς φέρονται 37 5
 ἀποδοῦναι: ἀποδοῦναι τὴν σταθρὴν 31 3
 ἀποδέχομαι, προβαίνω: ἀποδέχομαι 23 1
 ἀποδοῦναι, 'to restore': τὸ ἱερὸν Δελφοῦ ἀποδοῦναι 31 2.—'to repay with': τὴν ἰσχὺν ἀποδοῦναι 18 2
 ἀποδοῦναι: ἀποδοῦναι 7 2; ἀπέδοσαν ἐν τῷ λαμῷ 36 4; ἀποδοῦναι 18 4.—ἀποδοῦναι as part. of ἀποδοῦναι: τὸν ἀποδοῦναι κατὰ τὴν πόλιν 28 3, 30 3; τοῖς ἐντὶ τῆς πατρίδος ἀποδοῦναι 8 6
 ἀποδοῦναι: τὰς βλασφημίας ἀποδοῦναι δαίμονι κατὰ τὴν πόλιν ἀποδοῦναι 13 7
 ἀποδοῦναι: πῶς ἂν Κερκυραίων 29 4
 ἀποδοῦναι: τὴν συμπεριφοράν ἀποδοῦναι ἀποδοῦναι 5 4
 ἀποδοῦναι, ἰσχυρῶς ποιεῖν ἐπὶ ἀποδοῦναι: ἀποδοῦναι 16 7
 ἀποδοῦναι, ἐπὶ ἀποδοῦναι: ἀποδοῦναι 27 2

ἀποδοῦναι: ἀποδοῦναι ἀποδοῦναι τὸν πόλιν 11 5
 ἀποδοῦναι, ἀποδοῦναι: ἀποδοῦναι 4 4.—MID. respondere: ἀποδοῦναι 24 6
 ἀποδοῦναι, ἀποδοῦναι: ἀποδοῦναι τὴν πόλιν 39 5
 ἀποδοῦναι: ἀποδοῦναι 37 5; ἀποδοῦναι 23 2
 ἀποδοῦναι, fructum capere: ταῦτ' ἀποδοῦναι τῆς Ἀναξάγρου σοφίας 6 1
 ἀποδοῦναι: τὰς ἂν τῶν ἀγαθῶν 2 3
 ἀποδοῦναι: ἀποδοῦναι 20 1.—'to loan behind one,' 'bequeath to posterity,' ἀποδοῦναι 8 5: cp. Col. ma. c. 21, 8.—PASA. 'to be inferior to,' 'fall short of': πλοῦτον μῆδεν ἀποδοῦναι 9 4
 ἀποδοῦναι, πρῶτος: τὰς προδοῦναι ἀποδοῦναι 14 1.—ἀποδοῦναι: αἱ τοῦτον ἀποδοῦναι συμβουλῶν 16 7; πολλοὺς ἀποδοῦναι πλοῦται 28 4
 ἀποδοῦναι: ἀποδοῦναι τοῦ δήμου τὴν ἀγνοῦσιν τὴν πρὸς αὐτὸν 37 2
 ἀποδοῦναι, τὰς τοῦτον: ἐν τῷ τῆς στρατηγίας ἂν 23 1. Cp. Sol. c. 3, 3; Sull. c. 34, 2
 ἀποδοῦναι, diluere, reficere: ἂν ἔργον ἂν τὸν λακωνικῶν 10 1
 ἀποδοῦναι, μενοποῦναι, ἀποδοῦναι ἄλλα 8 5
 ἀποδοῦναι: ἀποδοῦναι μὴ τυραννῆσαν 16 1
 ἀποδοῦναι: ἀποδοῦναι 25 2
 ἀποδοῦναι: ἐπὶ τῶν πραγμάτων ἀποδοῦναι 8 4
 ἀποδοῦναι, πενία: ἀποδοῦναι τὰς ἂν 11 5.—Dialectic ἀποδοῦναι, καταλείπων ἐπὶ ἀποδοῦναι 4 3

ἀποδοῦναι: τὸ ἂν, ἀποδοῦναι 23 1; ἂν ἀποδοῦναι 10 4
 ἀποδοῦναι: γυναικῶν ἀποδοῦναι 6 4
 ἀποδοῦναι, ἀποδοῦναι, ἀποδοῦναι: ἀποδοῦναι (τὸ ἔργον) 13 7
 ἀποδοῦναι: ἀποδοῦναι 25 1 2, 29 2; ἀποδοῦναι ἀποδοῦναι 29 1.—PASA ἀποδοῦναι 17 2
 ἀποδοῦναι: ἀποδοῦναι ἐξ ἑθῶν 13 8
 ἀποδοῦναι (unclassical form for ἀποδοῦναι) 7 2
 ἀποδοῦναι, 'to intercept by a wall': ἀποδοῦναι τὰς παραδοῦναι 19 1
 ἀποδοῦναι: ἂν τὴν ἱερὰν ἀποδοῦναι 30 2
 ἀποδοῦναι: ἂν αἱ λέγει τῶν πραγμάτων αἱ τοῦτον ἀποδοῦναι 32 2
 ἀποδοῦναι sine obiecto: ἀποδοῦναι 35 3
 ἀποδοῦναι: μεσοῦς ἀποδοῦναι 39 3
 ἀποδοῦναι: ἀποδοῦναι 10 5, 22 3
 ἀποδοῦναι: ἂν τῆς ἐπὶ τῆς ἀποδοῦναι 16 6
 ἀποδοῦναι: μάχη ἀποδοῦναι 18 1
 ἀποδοῦναι, τῶν ἀποδοῦναι 24 7
 ἀποδοῦναι: ἂν ἀποδοῦναι 33 2
 ἀποδοῦναι, ποιεῖν 1 2
 ἀποδοῦναι, ἱκανοῦς, 'unoccupied': ἂν ἔργον 11 5; ἔργον ἂν 12 5; ἂν ἀποδοῦναι 24 4.—ἀποδοῦναι, 'untilled': τὴν ἔργον ἀποδοῦναι 16 5
 ἀποδοῦναι, 'a sum of money' 36 2
 ἀποδοῦναι ἔργον πρὸς χρηματισμὸν 16 3
 ἀποδοῦναι, πλοῦται, πλοῦται (of things): τῆς ἀποδοῦναι ἀποδοῦναι 24 5
 ἀποδοῦναι, 'moral worth': ἂν ἂν 2 2; τῆς ἀποδοῦναι ἂν 7 5; τῆς ἂν 5 4, 16 6; τοῖς ἀποδοῦναι ἂν 1 4; λόγον ἀποδοῦναι τῆς ἂν 38 2; ἀποδοῦναι τῆς ἂν ἀποδοῦναι 16 6; τῆς ἂν ἔργον τὴν ἀποδοῦναι μέρος 5 4.—any special moral excellence: κατὰ τὰς ἂν ἀποδοῦναι 2 4
 ἀποδοῦναι: ἂν ἀποδοῦναι καὶ μέτρον 16 4; ἂν ἀποδοῦναι τὸν ἀποδοῦναι 35 4
 ἀποδοῦναι, ὁρμή 3 1
 ἀποδοῦναι: τὸς ἂν 18 2
 ἀποδοῦναι: ἂν ἀποδοῦναι 11 3; ἂν ἀποδοῦναι 9 1, 15 2; αἱ ἂν 11 1
 ἀποδοῦναι: ἀποδοῦναι 1 5
 ἀποδοῦναι, συγκοῦναι: τὸν ἀποδοῦναι ἀποδοῦναι λόγον 8 1
 ἀποδοῦναι: ἀποδοῦναι καὶ μαλακῆς ἂν 15 2
 ἀποδοῦναι: ἀποδοῦναι ἀποδοῦναι (ἔργον) 13 3
 ἀποδοῦναι, ἱεροπρεπῆ: ἂν καὶ βασιλευσὶν τῶν ἀποδοῦναι 39 2.—MID. ἀποδοῦναι: ἀποδοῦναι ἀποδοῦναι 17 1; ἀποδοῦναι ἀποδοῦναι 13 4
 ἀποδοῦναι, ἰσχυρῶς: ἐξ ἂν 11 3, 34 2; ἀποδοῦναι ἐξ ἂν 31 3, ἂν ἂν 9 2; ἔργον τῆς ἂν 6 3; ἀποδοῦναι ἀποδοῦναι 4 4; τῆς ἂν ἀποδοῦναι ἔργον 31 1; ἀποδοῦναι ἀποδοῦναι 24 2.—ἀποδοῦναι, principatus: ἐπὶ τῶν ἀποδοῦναι ἀποδοῦναι 9 1; ἂν καὶ ἀποδοῦναι ἀποδοῦναι 16 3.—ἀποδοῦναι: ἀποδοῦναι ἂν 15 4; 20 2.—honor, magistratus: ἂν ἀποδοῦναι 9 3

ἀρχι-τεκτονῶν, 'to be the architect': ἀρχιτεκτωνούτων 18 7
 ἀρχι-τίτων: μεγάλων δ. 18 4
 ἀρχων 9 3
 ἄ-ΣΑΛΕΥΤΩΝ ἄΔΟΣ 39 3
 ἄ-σίβητα: ἄκων ἀσέβητα 32 1
 ἄ-σίβητα: δ. μισθῶν 18 11
 ἀσλήγεια: πολλῶν δ. 18 10
 ἀσθίνα: ἐξομολόγησεν ἀσθίνας 31 1
 ἀσφαρῆ: ἀσφαρῆ (τῆν κούραν) κούρην 39 5
 ἀσπάζεσθαι, αἰνέωσιν in adventu et discessu: ἀσπάζεσθαι ἀσπάζεσθαι κατὰ τὸν καταβάλλον 24 6
 ἀσπίς: ἐν τῷ δ. 31 4; χαλεπῶ δ. 37 4
 ἀστυνοί, incensuratus: δ. καὶ ἀστυνοὶν ἔχθρον 39 3
 ἌΣΤΡΑΠΤΙΣΤΩΝ 8 3
 ἄστροι: ἐν δ. 7 4, 10 4, 11 2 4; εἰς τὸ δ. 34 3; τὸ δ. 33 5
 ἀστυ-μετροί: ἀστυμετροὶ πρὸς δημοκρατίας ἀστυμετρῶν 16 1; ἀστυμετροὶ τῷ κοφῶν 8 2
 ἀστυ-τακτοί, incensuratus: δ. ἔχλων 12 5
 ἀσφάλεια, 'safety': 7 3; τῆς δ. 31 5; πρὸς ἀσφάλειαν 33 5.—cautionem: δὴ τῆν δ. 18 1. Cp. Ph. c. 19, 8 τῆν θαλίαν βελούδιον καὶ ἀσφάλειαν, c. 25, 4 ἵκανο δ' ἀστυλάγειν ἐπὶ πολλῆς ἀσφάλειας καὶ πρηνότητος
 ἀσφαλίη, iustus: ἀσφαλίη δ. 39 3.—certus, certus certus: δ. ἀσφίβητα ἢ ἀσφίβητα δασυδαιμονίας 6 1.—certus 19 4
 ἀσφάλων: ἀσφάλωντες ἐπὶ τῷ κούρῳ 34 1
 ἀσφαλέτης, 'to be basely occupied': ἀσφαλέτης 16

7; ἐν ἀσφαλέτης πρῶτα καὶ παρῆκα 16 3
 ἀ-τῆλα: ἀτῆλα δ. ἔθνος ἔθνος 31 5
 ἀ-τρεπῶν 15 3
 ἀ-τρίμα: μετὰ δ. 28 5
 ΔΥ 16 2
 ἀφῆλεια: ἀφ. τῷ 31 1
 ἀφῆς 23 2, 25 3, 29 3, 33 4, 34 4, 37 2
 ἀφῆς 13 6
 ἀφῆς: σπουδαίως ἀφ. 1 5
 ἀφῆς, incensuratus: τῷ ἀφῆς τῶν Ἀσφαλέων 17 1
 ἀφῆς—ἀφῆς, ἐπὶ 19 1
 ἀφῆς, ἴσως, 'self': 9 3, 10 3, 34 2; ἀφ. τοῦ γράφοντος 37 5; τῆς πρῶταφῆς ἀφῆς τῶν καλῶν 5 4; ἐπὶ ἀφ. τῆς πόλεως 33 4; τῶν Ἀσφαλέων ἀφ. 16 7; Περικλῆ ἀφ. 26 3; παρὰ τῆν γῆν ἀφ. παραφῆρατος, 'obscure to the very ground' 27 4; δὴ τῶν πραγμάτων ἀφ. 9 2; ἀφ. τοῦ θεοῦ 39 3, 16 2.—to express opposition: ἀφῆς μὲν—ἀφῆς δὲ 24 5.—with the addition of καὶ to indicate that a quality may be ascribed to one equally with another 8 4, 21 2; λαβῶν καὶ ἀφῆς πρηνότητος 21 2, 4 3 (n. 2).—added to personal pronouns: ἀφῆς τούτων τῶν ἀφῆς 6 1; ἀφῆς γῆν ἵκανοι ἀφῆς ἀφῆς 8 6.—omnis obliqui, eius, ei etc.: τῆν σθένος ἀφῆς 4 4; ἢ ἀφῆς γῆν 21 2, 24 5, 30 2; ἀφῆς 23 5; γῆν ἵκανοι καὶ ἀφῆς 30 2; ἀφῆς 21 2.—ἀφῆς, ἴσως: ἀφῆς δ. ἀφῆς ἢ 15 2; ἀφ. τούτων ἔστω 16 6; τῶν ἀφ. λέων 21 2; στυγαγῆν ἀφ. τούτων (ἐν στυγαγῆν, una) τοῦ καλοῦ καὶ

γαθοῦ 16 6; τὰ 30' ἐπῆρξεν καὶ τοῖς ἐπὶ τῆς πατρίδος ἀσφαλέων 8 6.—w. dative: Περικλῆ γῆν αἰς τὸ ἀφῆς φησὶς 32 1
 ἀφῆς, -ῆς, -οῦ ἰ. ἑαυτοῦ το-θῆναι: ἀφῆς τῶν μαρτύρων 31 4; παρὰ τῆν ἀφῆς φῆσι 7 2; ἐπῆρξεν τοῖς ἀφῆς λογισμαῖς 35 6; τῶν περὶ αὐτοῦ ἀφῆς τῶν γῆν 36 4; πάλιν ἐξ ἀφῆς πρηνότητος 12 4; ἐπὶ ἀφῆς παρῆκα λέων 24 1; μεγάλων ἀφῆς ἀφῆς πραγμάτων 17 1; τὰ χροῖα πρὸς ἀφῆς μετα-γαγῆν 12 1; τὸ καλὸν ἀφῆς ἀφῆς καὶ 2 3; ἀφῆς τοῖς ἀφῆς μυστήρασιν 39 3
 ἀφῆς: ἢ ἀφ. τῶν ταπεινῶν 2 1
 ἀφῆς: τὸν ἔθνος γῆν πολυτέλη καὶ ἀφῆς ἀφῆς ἀφῆς καὶ ἀφ. 9 1
 ἀφῆς ἰ. ἢ ἴσως: τὸν ἀφῆς ἀφῆς 19 1
 ἀφῆς, αἰνέωσιν: τῶν χωρίων τοῦ φησὶ ἀφῆς 9 2; τούτων ἀφῆς τοῦ γῆν 32 2; ἀφῆς λέων 8 5.—MED. ἀφῆς (ἀφῆς) τῆν στυγαγῆν 35 4; ἀφῆς τῆς θαλίης τὸ πρῶτον τοῦ Ἀφ. 28 6.—PAPA. ἀφῆς τῶν πλείστων ἀφῆς 9 4
 ἀφῆς: ἀφῆς τοῦ ἀφῆς 10 2
 ἀφῆς, a musical term: καὶ ἀφῆς δ. 15 4
 ἀφῆς: πρῶτα δ. 16 4
 ἀφῆς: τῆν γῆν ἀφῆς (n. 2 ἀφῆς) ἀφῆς 16 5.—etc.: καλῶς ἀφῆς φησὶς εἰς ἀφῆς 8 3; ἀφῆς ἐπὶ ἀφῆς ἀφῆς 33 3.—demonstr.: καὶ

ἀφῆς τῶν θυρῶν ἀφῆς ἀφῆς 36 1
 ἀφῆς: ἐπὶ τῶν ἀφῆς ἀφῆς 13 1; ἀφῆς 29 3; πρῶτα ἀφῆς 30 1
 ἀφῆς: ἀφῆς 22 1, 25 3; ἀφῆς 29 4; τῶν ἀφῆς 23 2
 ἀφῆς, occasio: ἀφῆς ἀφῆς 33 2
 ἀφῆς: τῆν πρῶτα ἀφῆς 10 5
 ἀφῆς, c. dat. rei 17 1
 ἀφῆς: τοῦ ἀφῆς ἢ ἀφῆς 1 3; τῶν ἐν τοῖς ἀφῆς 2 1
 ἀφῆς 17 2; ἀφῆς τῆς τῶν 36 3; ἀφῆς τῶν ἀφῆς 7 4

B

βαδίζω, de personis: πρὸς τὸ βῆμα βαδίζω 8 4.—de rebus: ἀφῆς ἀφῆς ἀφῆς καὶ ἀφῆς 16 4
 βαδῖς: βαδῖς τῶν 11 3
 βάλλω: τὸν βάλλω 36 3
 βάναυος: τὸν β. ἔχλων 12 5; ἀφῆς καὶ β. 1 4. Cp. Marc. c. 17, 4
 βαρβαρικός: β. γῆν 19 2
 βαρβαρός: β. πόλις 25 5; αἰ β. 17 1; β. ἢ ἔλλων 15 1; βαρβαρός 9 4, 12 2; β. ἔστω 20 1; τῶν β. 9 4, 12 2 3, 17 1
 βαρῆς: β. ἀφῆς obiecto 22 3
 βάρος, soliditas, firmitas: β. ἔχλων 13 2.—gravis: βάρος ἔχλων ἀφῆς ad res gerendas 37 1 (unclassified)
 βαρύνω, gravare: αἰ ἔστω βαρύνω τῶν ἔστων 39 4
 βαρῆς, molentus: β. πόλις 10



2, 19 1.—ἐπισημασθῆναι, 'οργανωθῆναι': βασιλευσθε ὑπεροχῆ 16 1
 βασιλεύων τῶν ἄλλων 20 2
 βασιλεὺς 1 5; the king of the Persians 3 1, 10 4, 18 5, 20 2, 24 2 7; τοῦ β. τῶν Ἀσσυρίων 20 5, 8 4; βασιλεὺς Ἀσσυρίων 22 1; τοῦ β. τῶν Ἀθηναίων 27 3; φίλιος βασιλεὺς 15 1; πολλῶν β. 15 5; τοῖς β. (τῶν βαρβάρων ἔθνων) 20 1; ΒΑΣΙΛΕΥΨΑΤΥΡΩΝ (de Pericle) 22 7.—βασιλεὺς ἄριστος 9 3
 βασιλευσθε: β. πολιτείας 15 2
 βασις: τῆς β. οὐραίου 6 2
 βασιλευσθε, ἰσχυροί: τοῦτο εὐδαιμονία 12 1. Cp. Cass. c. 26, 1 τοῖς πᾶσι βασιλευσθε: τῶν πολιτῶν καὶ πάντα βασιλευσθέντων ἐστὶν ἡμεῖς μάλιστα ἡ δὲ ἀρετῆς καταρθεσθαι, τὸς ἀγαθῶν αἰ ἀρχῆς τῆς δημοκρατίας τοῦ ἀσπῆς ἀποδείκναι τῆς δίκης
 ΒΑΣΤΑΖΕΙΝ ΔΟΡΥ 22 7
 βασις: βασις 12 6; τοῦ β. ἀνελευθέρου ἡγεμονία 1 4
 βασις: βασις ὑποχρῆστος 8 1
 βασιλευσθε: τῶν β. 5 2
 βασιλευσθε: εἰς β. τῶν ὑπαρχόντων 21 1
 βλιτων: β. ταλαιά 8 4; β. πολυάρχων 23 1.—βλιτων τῶν ἀσπῶν 29 1; ἀπὸ τῶ β. 15 2; ἀπὸ τῶ β. 31 1; δίκης τῶ β. 1 3; τῶν πολιτῶν αἰ β. 25 3
 βλας: ἀπὸ τοῦ β. 28 4; ἐπὶ τοῦ β. 8 6; ἐπὶ τῶ β. 27 1; παρὶ τῶ β. 11 1; ἀπὸ τῶ β. 8 4
 βλιτων, ἀπὸ: αἰ βασιλεὺς προελθὼν 27 4; βασιλεὺς παρὶ τῶν β. 28 5
 βλας: βλας πύργων 20 4

βλιτων: τοῦτο τὸ β. 2 4
 βλις, εἰς, 'period or course of life': ὁ καθ' ἑαυτὸν β. 7 5; ἐν τῷ λατῶ β. 26 5.—'mode of life': δίκης τῶν β. 16 4; πολιτικῶ βλις 16 6; τρυφερό τῶ β. 27 4; βλις ἐν ἐξουσίᾳ καθαρῶ 20 2; τῆ παρὶ τῶν β. κατασκευῆ 8 1; ἡ παρὶ τῶν β. δίκης 15 5; σατυρικῶς τοῖς β. 13 11.—'a biography' (unclassical) τῶν Ἡρακλείου β. 2 4; τῆ παρὶ τοῦ β. ἀναγραφῆ 2 4; ἡ τῶν βλις ἱστορία 13 12
 βλασφημία: πᾶσι χρομῆτον β. ἀπὸ ἀσπῆ 5 2; τοῦτο βλασφημία φρεγαν (ἀσπῆ) 13 9; τὰς κατὰ τῶν ἀριστῶν β. ἀποδείκναι τῶ φθῶν τῶν πολλῶν 13 11
 βλαχρῆ: β. τῶν τῶν 28 1 ubi β ἀβλαχρῆ exhibit
 βλας: βλας 12 1
 βλας, εὐαγγελία: ἀποστολαὶ βλας 29 1 2; παρεχόμενος μακρῶ β. 29 3
 βλας: βλας τῶν πολλῶν τῶν κινήτων 16 6; ἐβλας κατὰ τάχως 27 1
 βλας: ὅσπερ βλας κῆματα καθ' ἑαυτῶν 24 4
 βλας: βλας 2 3; βλας 12 5, 27 1, 35 1; βλας τῶν ἄλλων ἡγε τῶν δίκων 15 3; ἐπὶ βλας τῶν ἀριστῶν 24 5; καὶ βλας τῶν ἐξέστης 29 2; βλας 11 1; αἰ βλας 9 2; τοῖς βλας 28 4; εἰς βλας τῶν 22 2; ἡ βλας τῶν 20 1
 βλας: τοῖς βλας τῶν 17 3
 βλας: μετὰ τῶν β. 17 3
 βλας: τῶν 7 4
 βλας: τῶν ἐξ Ἀρείου πάγου β.

7 6, 9 3; κατασκευῆ τῆς βλας 9 4
 βλας 13 5
 βλας: βλας τῶν συλλαβῶν 4 1
 βλας: βλας (=δίκης) φρεγαν 23 5. Cp. Cass. ma. a. 2, 4, c. 7, 2
 ΒΡΟΝΤΑΝ 6 3
 βροντα: βροντα 23 7
 βροχολοχία: ἐχληκῆ β. 5 1
 βροχολοχία: τῆς φθῶν ἀπὸ τοῦ β. φέρονται 22 2

Γ

γαρις: ἔγχε 8 1; γαρις τῶν γαρις ἐστῶντος 7 4
 γαρις introductory 3 1, 13 8.—'elois' 1 5
 γαρις: γ. τοῦ 26 3
 γαρις: τῶν γ' ἄλλων 1 4; ἐπὶ γα τῶν ἄλλων αἰτιῶν 29 5; αἰ καὶ γα 18 2; αἰ καὶ—γα 24 4; ἀλλὰ—γα 2 2; καὶ—γα 24 6; ἀπὸ γα πᾶσι 26 1; πρὶν γα δὲ 26 4
 γαρις, vicinias: βαββακαὶ γ. 19 2
 γαρις: μετὰ γαρις (σπουδῆ) 8 3; ἐπὶ γαρις 26 2; ἀβραμῶν εἰς γαρις 5 1
 γαρις: χώρα γαρις Ἀσσυρίων 19 2
 γαρις ororis 13 2
 γαρις 3 1
 γαρις, τὸ 27 2; τὸ ματῆθων γ. 33 1; γ. λακροῦ 7 1; γ. τοῦ πρῶτου 8 1; πλάττω καὶ γαρις 9 4; τὸ τῶν θεῶν γ. 29 2; Μιλῆσια γαρις 24 2; Φακαὶ τὸ γ. 24 7; γαρις προσέκρουσθαι κατὰ γαρις 24 5
 γαρις: αἰ σφῆρα γαρις 7 1
 γαρις: κατὰ γαρις 24 2; γαρις τῆς γ. 19 4

γαρις: φθῶ γαρις 16 7
 γαρις 1.1. Of persons: γαρις, κασι: ἐκ γαρις Ἀρακίτης γαρις 29 3; αἰ ἔσταν γαρις 13 12; τῶν ἄλλων πρῶτοντα ἐπὶ γαρις 17 2; τοῖς ἐκ θεῶν Ἀθηναίων γαρις 27 3.—2. Of things, 'to be produced': ἐκ τῶν . . . πρὸς τὴ γαρις 6 3; γαρις οὐκ 25 1; γαρις δημοκρατίας 25 2; τῆ σωτηρίας τοῦ γαρις 13 2; γαρις . . . γαρις 13 4; ἐπὶ τῷ λέγει τῆς προσωπῶν γαρις 8 3.—3. Of events: τὰ γαρις 23 4; σπουδῆς γαρις 10 4; γαρις δίκης 31 3; γαρις ταυμάσι 25 3; γαρις μέχρι 26 2; γαρις στωδῶν 24 1; τὰ γαρις 22 1; αἰ μὲν ἔργων μὲν γαρις 29 2; τῆς ἐπιλήθως γαρις 8 2; ἡ γαρις φθῶ πολλῶν στρατηγῶν 28 4; τοῖς γαρις ἔργων 29 4
 11. With a Predicate, ἰστί, 'to come into a certain state, 'to be so and so' (in just tenses): θεῶν γαρις 1 5; φίλος γαρις 21 2, 10 6; γαρις πᾶσι ἐπιφανῶντος 10 2; γαρις δύναμις πολλῶν βασιλῶν ὑπέροχος 15 5; σωτηρίας γαρις 19 1, 29 4; εἶδος ὑπέροχος γαρις 21 2, 24 5; ἀβραμῶν γαρις 15 5; ἀβραμῶν γαρις 15 1; δίκης ἐπιβροχῆ γαρις 11 2; ἔργων τῆς ὑπεροχῆς γαρις 12 7; ἐπιφανῶντος τῶν πατριῶν γαρις 2 4; χίλων γαρις 18 2; γαρις καὶ



ου 35 4; μέγιστον γυναικῶν 11 1; τοὺς ἐν εὐταθείᾳ τῶν γυναικῶν 27 2; ἐκ τοῦδὲ γυναικῶν 39 4

γυνῶντων, cognoscere: γυνώσκωντες οἱ χριστιανοὶ 33 1; τῆν ἀρχὴν οὕτως ἔχει γυνῶν 31 1.—αἰσίων: ὡς περ ἔγρηται 25 2; ἔγρηκότες ἀντιλαβόμενοι τῆς θαλάσσης 26 3

γλαῖε: γλαῖται 26 3

γλαχροί, παροι: γ. χορηγοῦντες ἐν οἰκονομίᾳ 36 1

γλῶττα: τῆν γ. εὐργαῶν 7 1;

ΔΕΙΝὸν ΚΕΡΑΥΝὸν ἐν ΓΛΩΣΣῃ ΦΕΡΕΙΝ 8 3

γῆραι: τὴν γ. αἰὼν 36 1 4; γῆραιον ἢ δῆριον 29 3; παῖδες γ. 37 3

γῆρας, prudentia 31 1.—consilium: γῆρας τοῦ Περικλέους 31 3.—ποικιλία, ἀνιδμία γενεῆς: βλασθῆναι παρὰ γῆρας 33 5; ποικιλία (in senatu): εὐεργουμένου γῆρας 13 5

γῆρας horologii: γυμνῶν ἀποσκευαστῶν 6 4

γῆρας, αἱ, εὐαγγελίᾳ philosophorum 24 3

γῆραι: τῆ γ. τῶν πραγμάτων 13 12

γῆρ, καταπλι γυαῖα 4 2, 5 2, 38 2

γῆρμα, scriptum legis, plebiscitum: τοῦ γ. ἐκείνου 37 3

γῆρῶ: γ. εἰ 10 5; ΓΡΑΨΕ ΕὐΨΑ 28 5

γῆρῶν, αἰῶνες: γῆρῶν 35 4; γῆρῶντος 28 1.—γῆρῶν φήματα 17 1, 30 2 3; ἀληθοῦς τῆς γῆρῶν 34 1; φήματα ἔγραψα 32 1; τὸ φήματα γῆρῶν 10 3; γῆρῶντος 31 5, 33 2, 37 5; τῶν ἔγραψα 37 3.—PAPA, κρίσις ἐκ τῶν

γραφῶντων 2 4; γῆρῶνται 9 4, 24 4; ἐν γ. γῆρῶντων ἐντόχων 30 1; γῆρῶνται τῶν ἀδελφῶν 10 4

γῆρῶ, scriptio: παρὰ τῆν γ. 24 7

γῆραιον, τό, maistercula 24 4

γῆρῶ, scriptio: γ. Ἀραυδίης 29 3; ἀλαστῶν γ. 12 2; αἱ ἄλλαι γ. 28 4; τῶν γ. 33 2; ἀλαστῶν γυναικῶν 13 9; γ. θεουῖρας 32 1.—αἰον: ἦν ἀνὸν γ. 24 5; γ. τῆς 36 1; τῆν γ. 13 10 11; αἱ γ. 1 1; γυαῖε 16 4; τὰς γ. 24 5, 36 1 3

Δ

δαίμων, furor, cogitatum esse: τοῖς κατὰ τὰ θεῖα δαιμόνιοι 6 1

δαίμονες: τὶ δ. 34 2

δαίμων: δ. κατὰ 13 11

δάκναι: ΔΑΚΝΕΙΝ ΤΗΝ ΕΥΒΟΙΑΝ 7 6.—PAPA, ΔΗΧΘΕΙΣ ΔΥΒΩΝΙ ΚΛΩΝΙ 33 7

δάκρυα: δάκρυα 32 3, 33 5; ἀλῆθοι δάκρυα 26 5

δακρυόσθαι (PAPA): πολλὰ δακρυόσθαι 14 1; ἐμοὶ δακρυόσθαι 14 1

δατάς: δ. καὶ χροῖον 27 1; τῆν ἐφήμερον δ. 16 4

δακρυόσθαι ἐν φόβῳ 16 1

δακρυόσθαι ἐν personis: δ. χορηγῶν 16 4

δα: σὸ δὲ ἐν initio orationis 30 1; δὲ καὶ 7 4, 13 5, 20 3

δα' οὐν resumptive 26 2, 27 1, 35 3

δάκρυα: πῶσαν δ. 16 7; δάκρυα καὶ δάκρυα 33 5

δαῖμα: δαίματα τοῦ βαρβάρου 12 2; δαίματα τῆν ἐφοδῶν 19 3; δαῖμα βλασθῆναι 33 5; δαῖμα ἐνοφίᾳ νεκροῦ 7 2

δακρυόσθαι: ἔδειξε 15 4, 21 1; δαίξου 36 2

δαῖν, oportere 4 1; δαῖ 8 5, 12 3; ἐβα 37 3; τὸ δαῖν 23 1; τὸ δαῖνον 2 4

δαῖν, ἴσασθαι Χ ΑΝΑΛΥΣΙΝ 16 2

δαῖνος: μερόνια δ. 10 2; δαῖνο ἐφαίντο 33 4; τὶ δ. ἢ δαῖνο τυοὶ σημείω 35 2; Δ. ΚΕΡΑΥΝὸν 8 3; ὄνος δαῖνο, cum res indigna esset 37 5; δ. ὄνον 12 2; δ. δαῖσμα 18 11; ΔΕΙΝΟΥΣ ΛΟΓΟΥΣ 33 7.—w. ἰνῆα: δαῖνο αἱ φιλοφροσύναι νεκροῦσθαι 7 5

δαῖνοτης oratoris: τῆν δ. 4 1, 8 4; χάρω ἔχουσα μετὰ δαῖνοτης 24 2

δαῖνο: δαῖνοται τὰς τῆς πατριδοὶ συμφορίας 28 3

δαῖνον: ἐπὶ δαῖνον ἰλθεῖν 7 4; δαῖνον παρέχω 9 2; ἀλῆθοι δαῖνον 7 4

δαῖνοται, οἶον: δ. πᾶσαν δέξαι 16 7; δαῖνοτης 10 5; τῷ δαῖνον 9 2; δαῖνοται προσέειπον 33 6; δαῖνοται τῶν διακτῶν 32 3; δαῖνοται 25 1; τοῖς δαῖνοται 29 3.—ἰνῆα δέξαι: ἐμμελοῖ ἀφῆς δαῖνοται 15 4; ἐν ἰδῶντο δαῖνοται 20 1; ἀδρυαῖον δ. 37 5

δαῖνο-δαίμονια: δαινοδαίμονια καθυπέρευον 6 1; τῆς φοβερῆς καὶ φλεγμαιωσῆς δαινοδαίμονια 6 1

δαῖνο-εἰα: δαῖνοται 10 1

δαῖνο: δαῖνο 33 4

δαῖνο: τῆν δ. πικρῶν 21 2

δαῖνοσθαι: ἰδεξοῦντο 28 4

δαῖνο: v. ε. δαῖ

δαῖνο-φῶν: αἱ τὸ δ. 31 5

δαῖνοσθαι calumniam: δαῖνοται τὰς διαβολὰς 32 2; δαῖνοται τὸν λόγον 13 10

δαῖνο medicī: δαῖνοται προσέειπον 15 3

δαῖνο: δῆλον (ἦ) ἐπὶ 34 2

δαῖνο: 'to pronon': δαῖνο 33 7; δαῖνο 8 3.—'to make plain': δαῖνοσθαι 22 3

δαῖνο-εἰα: φῶντα δαῖνο-εἰα ἐμμελοῦσθαι 4 4; τῆς ἀεικλιῆς δ. 15 2; τῆν δ. 33 7

δαῖνο-εἰα in good sense: τὸν δ. Ἐπιδῶν 10 6; δ. ἔτρωσθαι 39 4; τὸν δ. 3 4; τῷ Περικλεί καὶ τοῖς ἄλλοις δ. 10 3

δαῖνο-εἰα: ἐπὶ δαῖνο-εἰα 8 3

δαῖνο-εἰα: τῆν δ. 13 1

δαῖνο-εἰα, ἀνίκα: 13 9; τοῦ δ. 1 4; τὸν δ. 13 1

δαῖνο-εἰα: λόγῳ οὕτω δαῖνο-εἰα 9 1, 16 1, 35 2

δαῖνο: 1. 'cognation': τὸν δῆμον Καλαργεῖς δ. 1; ἐν τοῖς Δάμοις δαῖνο 3 4.—2. 'procius', 'the common': 'procius citizenship': 12 1 3; ΣΑΜΩΝΙΝ δ. ΔΑΜΟΣ 26 4; ἐπὶ τοῦ δ. 10 5; τὰς ἀπῆρας τοῦ δ. 11 5; προσέειπον τῷ δ. 32 3, 37 3; τὸν δ. 7 6, 9 1 2, 10 7, 14 1, 29 5, 32 3, 33 5; δῆμον ἀνομοσῶντος 2 4.—3. 'the democracy': τοῦ δ. πρὸς ἄλλοις ἔτρωσθαι 31 2; τῷ δ. προσέειπον ἑαυτῶν 7 2; τῷ δῆμῳ ἐπὶ τῆς 7 5; τῷ δ. τὰς φῆας ἀεικ 11 4; χορηγῶν τῷ δ. 15 2; τὸν δ. Χ τοῖς καλοῖς ἀγαθῶν 11 2; δῆμον Χ ἀλῆθον 11 3.—4. ἴσ. ἢ ἰκαλῶν 23 1, 29 2, 37 2 5; ἐπὶ τοῦ δῆμου προβαλλόμενος 10 5, 31 2, 32 2; ἐν τῷ δ. 9 4, 18 2; τὸν δ. ἀλαστοῦ 7 1, 10 7; ἔτιωσεν τὸν δ. 29 1

δαῖνο-εἰα: τὰ δ. Χ τὰ αἰεῖα 36 1; τὸν δ. 9 2, 12 5, 14 2

1

δημοσίως: δ. προσωπίσιν 11 3; δ. φόνου 7 2
 δημοσίη, γεννητάσι: δ. σιχη-
 θίσι 30 4
 δημοί: δημοί 33 2; δημοίτες 33
 3
 δι: A c. Gen. (π) 'through':
 1. of Place: διὰ Λακωνῶν 17
 2; δι' Ἐβραίων 17 3; διὰ
 χειρὸς ἔχων τὴν πόλιν 34 1;
 ἐπαρμένον δι' ἀμφότερων τῶν
 χειρῶν 31 4.—2. of Time:
 ἐν τῷ διὰ μέσον 10 1.—3.
 tropically: διὰ τῆς πρὸς
 ἐκείνῳ ἐργῆς παρανομίῃσι ἐπὶ
 τῆς δημοκρατίας 33 7; δι'
 ἀμφοῶν καὶ μέτρον βαδίζοντες
 16 4.—(δ) Instrumental and
 modal: δι' Ἐφοδίων 9 4;
 δι' ἰστέλων 24 2; δι' Ἀναξ-
 αγόρου 32 1; δ. Φειδίου 32
 3; δι' Ἑλλήνων θέουσα ἐχθρῶν
 15 1; συνθήκας γενέσθαι δι'
 Ἑλληνικῆς 10 4; δι' Ἀρι-
 στωδικῶν κρηφάσι ἀνείλων
 (αἰνῶν) 10 7; δι' αἰνῶν (τῶν
 ἀρχῶν) ἀνέβαινον εἰς Ἄριον
 πύργον 9 3; θεωρεῖσθαι διὰ τῶν
 πραγμάτων 9 1; εἶρασι δ.
 τοῦτον 4 3; δι' ἔργων ἀπο-
 λείσθαι τὴν λακωνικὴν 10 1.
 —B c. Acc. post. 'become
 of': τὸν πόλεμον φησίστασθαι
 δ. Μιλτιάδου 26 1; οὐδεὶς δι'
 ἐπὶ μίλλῳ ἰστέων παραβέβητο
 33 4; δι' αἰνῶν ἔρχων ἐχθροὶ
 φθονοῦμενοι 31 2.—τοί: αὐ-
 αἰτίας δι' αὐ 32 3; δι' ἀπειρίας
 6 1; οὐδέποτε δ. τῆς ἀσφάλ-
 λου 18 1; δ. τὰς ἐστνυχίας
 18 2, 20 3; δ. τῆς φιλίας
 23 2; δ. τῆς ἐπιείκειας 23 2; δ.
 τὸ δέμα 32 3; δ. τῆς νόσου
 35 3; καὶδὲ ἀκούει δ. τὰς
 δίκαι τρέφει 20 3; δ. τὸ
 πένθος 37 1; δ. ὄψλοντιαν 16

6; δ. σχολῆν 11 5; δ. φίλων
 Περικλέου 13 9; δ. τοῦτο 27
 4; δ. τὸ μὴ λαχρῖν ἄρχων 9
 3; διὰ τὸ πρῶτον ἐν Σάμῳ
 φανῆσαι 26 4; δ. τὸ τιθεσθαι
 18 2
 δια-βαίνειν ἵστῳσι: διέβη 22 1;
 διαβῆς 23 2
 δια-βάλλειν: τοῦτο μάλιστα διέ-
 βάλλον 12 1; εἰς τῆν Μοιτί-
 του γυναῖκα διαβάλλουσι
 (αἰνῶν) 13 10
 δια-βασθῆναι: ἀποβῆθῃ 19 2
 δια-βολή: ἀπὶ ἐπιφίας καὶ δ.
 33 1; διαβολῆς ἀφορμῆς 33
 2; ἐπὶ διαβολῇ 28 3, 31 5;
 τῆν περὶ τῆς γυναίκης δ. 36
 3; προσωπίσιν τὰς δ. 32 2
 δι-αγωγῆ α. βίου, τῶντο οἴκου,
 εἰλικού: τῶνδῆς δ. 39 3
 δι-αγωσίστασθαι: διαγωσίστασθαι
 26 1
 δια-δοχῆ: ἐργαία διαδοχῆς 37
 2; πολλὰς δ. 18 1
 δια-δοχῆ, κοίτη: τὸ δ. 13 4
 δια-δοχῆσι, said of a line of
 fortifications reaching from
 one point to another: τὸν
 οὐχῆτα διαδοχῆσι 19 1
 δι-δοσει, 'plan of a building':
 τῆ ἐπιπέδου δ. 13 5
 δι-αίρειν, διείδεντο fecere:
 ἀπὸ μέρους διελών τὸ πᾶν
 πλῆθος 27 2
 διαίρα, οἴα, οἰκονδὶ modus:
 τὰ περὶ τῆν δ. 16 4; τοῦ
 περὶ τῆν διαίρας 7 4; δ.
 οἰκονδὶ καὶ ἀρχῆν 34 4
 διακρίσθαι διαίρας οἰκονδὶ 34
 4
 δια-κρίσθαι: δίκαιον μοχθηρῶν
 18 8; καὶδὲ διακρίμενοι 26
 2; χαλεπῶς διακρίμενοι πρὸς
 αἰνῶν 35 3
 δια-κρινόμενοι: διακρινόμενοι
 14 2

δια-κρίσθαι, διέκρισι: τοῦ
 κρατίου διακρινόμενος 6 2
 διακρίσι: καθὶ δ. 10 4
 δια-κρίσθαι: διακρινόμενοι
 ἀρχῆν 6 4
 δι-ακρίσειν: ἀκρίσειν Χέρωνος
 4 3
 δια-κρίσειν: χωρὶς διακρίσειν (αἰ-
 νῶν) 11 2
 δια-λαθῆναι, ἀπίστανται 37 3
 δια-λέγεσθαι: γλῶτταν ἐστραχῶν
 ἐν τῷ δ. 7 1; δι-αλέγεσθαι
 πρὸς ἀλλήλους 38 4
 δι-αλομα: ἐκ διαλομαίων 7
 5
 δι-αλλάττειν: διαλλαγῆναι
 πρὸς αἰνῶν 29 5
 δια-λύειν, διτίμωσι: διαλύ-
 σασθαι πόλεμον 24 1.—PAPH.
 διτίμωσι: ἡ στρατιὰ διελύθη
 κατὰ πόλιν 22 3
 δι-λυσι: διαλύσειν, conditiones
 pacis: τὰ ἐπιλήματα εἰς δ.
 ἔργων 29 5
 δια-μάχεσθαι 26 1; διαμαχου-
 μέτων 38 3
 δια-μαχουμένους: διαμαχο-
 μένοι τὰς λόγους 8 4
 δια-πέμπω: ἀπέπεμψον . . . τῆν
 εὐστασίαν 12 7; ἀπέπεμψον τῆν
 ἔραον 34 1.—MID. ἐπέπεμψον
 ἀπέπεμψον 37 3
 δι-ποσι ε. γ. τοῦ: τῆν δ. ἐπέπεμψον
 ἀπέπεμψον 1 3; ὁ μὲν ἀπὸ τῆν
 δ. 16 6
 δια-ποσι: τῆν τῶν δημοσίων δ.
 9 2; διαποσι χρημάτων 34
 1; μισθῶν διαποσι 9 1
 δια-παιδαγωγῆναι, 'to enter-
 tain': διαπαιδαγωγῶν ἦσαν αὐτῶν
 τῆν πόλιν 11 4
 δια-πολεμῶν: τοῦ διαπολεμῶ-
 σασθαι πρὸς Ἀσπίδων 2 4
 δια-ποσιεσθαι, ελαττωσι: μειω-
 τῆν διαποσιεσθῆναι 4 1 (αι-
 nist of the middle verb,

passive in form; not found
 elsewhere)
 δι-αποσιεσθαι, διποσιεσθαι: διαπο-
 σιεσθαι πότερον χρῆ 36 3;
 διαποσιεσθαι περὶ τῆς ἀποσιεσθαι
 τῆν τῆν τῆν τῆν τῆν τῆν τῆν
 24 1; διαποσιεσθαι εἰ τῆν τῆν
 38 2.—MID. συνδίδωσι ἰσοσῆσι
 ἰσοσῆσι: διαποσιεσθαι 35 2
 δια-ποσιεσθαι: διαποσιεσθαι 34 2
 δια-ποσιεσθαι: πρῶτα πρῶτα
 πρῶτα 10 5; διαποσιεσθαι τῶν
 τῶν, αἰνῶν πρῶτα πρῶτα πρῶτα
 εἶρασι: τοῦ Ἑλλήνων ἀπο-
 σιεσθαι διαποσιεσθαι 20 1
 δια-ποσιεσθαι: διαποσιεσθαι
 τὰ ἐπιλήματα 32 3
 δι-αποσιεσθαι, διτίμωσι: διαποσιεσθαι
 εὐστασίαν εἰς πόλιν φιλίας 12
 7.—PAPH. διαποσιεσθαι (τῆν
 διαποσιεσθαι) εἰς τοῦ πολλοῦ 36 3
 δια-ποσιεσθαι: ἔραον διαποσιεσθαι
 τῆν ἀπὸ τῆν 13 12
 δια-ποσιεσθαι: σῆμα δια-
 ποσιεσθαι 36 1
 δια-ποσιεσθαι: ἀπέπεμψον καθὶ
 χρῆ . . . ἀπέπεμψον 13 6
 δια-ποσιεσθαι a. participio: ἀπέπεμψον
 κατὰ τῆν 29 3
 δια-ποσιεσθαι, consociare: ἀπέπεμψον
 . . . διαποσιεσθαι τῆν ἔραον 18
 3; ἀπέπεμψον τῆν ἐπιλείπειν 39
 1
 δια-ποσιεσθαι: ἔραον διαποσιεσθαι
 ἔραον 2 2.—PAPH. ἐπὶ τοῦ
 χαλεπῶς διαποσιεσθαι 36 2.—
 MID. ἐπιποσιεσθαι consociare:
 ἔραον καὶ τῶν οἴκων διέ-
 ποσιεσθαι 15 5
 δια-ποσιεσθαι: ποσιεσθαι διαποσιεσθαι,
 materiam ἰσοσῆσι ποσιεσθαι 6
 2.—'consummation': τὰς οἴκων
 δ. 36 2.—'consummation of
 time': ἔργων διαποσιεσθαι ἔραον
 τῶν 12 5; πρῶτα καὶ
 διαποσιεσθαι ποσιεσθαι



δαρεά: δαρεῖν 37 3
δάρον: δάρον δάρον 32 2

E

εἶν, εἶμεν: εἶν (αὐτοῦ) ἀνα-
πλάσθαι 34 4; εἶμεν
(nom.) 5 4.—neglecto: δά-
ροναι καὶ δεσφίε εἶμα 33 5.
—εὐκ εἶμασιν, εὐκεί 11 2, 32
3
εἰαυτοῦ 25 2, 35 1; ἀσφάλειαν
εἰαυτοῦ παρασκευάσμενος 7 3;
εἰαυτοῦ 1 3, 7 2 5, 15 1;
διαφθερῶμενος εἰαυτοῦ 16 7;
μαρτύρησεν εἰαυτοῦ 22 3;
ἀσφάλειαν εἰαυτοῦ ἐκείνῳ 33 3
ἔβρασι 12 6
ἐγ-γνοσι, κερσίσι 3:
ἐγ-γραφῆσι: ἐγγραφῶν οὐδὲν,
νήπιόν αἰρίων σπουδαίων 8
4
ἐγείρω: πᾶσαν τέχνην ἐγεί-
ρωμαι (χρησί) 12 4
ἐγ-καλεῖν: φανερώς ε. 29 4; τοῦ
ἐγκαιρότατος 12 2; τοῦ ἐγκα-
λοῦσι 29 3
ἐγ-καρτερίω, περσοεστια, περ-
σισται: ε. τῷ ἔβρι 36 5
ἐγ-κράβατος, ceterorum: τῶν ε. 6
2
ἐγ-πλάγω, κρίνειν: τ. ε. 32 3;
τὰ πολλὰ τῶν ε. 29 5
ἐγ-καλάττω, ἰσχυρίζομαι: ἐγχο-
λαφῶντων 21 2
ἐγ-κυμῶμαι: ἐγκυμῶμαι 8 6
ἐγ-χαρίζομαι: ἀνχαρίζομαι 21 2
ἐγ-χαρίζομαι: κἀνχαρίζομαι 33
7
ἐθαπτο: ἐτ' ἐθάπτο 18 4
ἔθω, ἔθωσι: ἀσφάλει ε. doctum
39 3.—i. q. ἀγαλα, εἰμακί-
οντιν in colla cadentis ad v.
dant: τὸ χροῦν ἐθω 18 9
ἐθάλασι 33 7
ἐθαλασσί: ἐθαλασσί 30 2

ἐθαλασσί: 14 18 2. Cp. Flak. a. 5,
2 ἀνασι μὴ βασιθῆναι μάχ-
εσθαι
ἐθίσθησι: κακῶ ἐθίσθητα 9 1
ἔθωσι: ἔθωσι ἔθωσι 15 1;
βασιθῆναι ε. 20 1
ἔθωσι: ἔθωσι ε. ἔθωσι 28 3
εἰ, εἰ: εἰ μὴ πείθομαι 18 2; εἰ
ἐπείθομαι 29 5; εἰ μὴ τι
ἐπαρτισθῆ 34 2 etc.—quod
16 7, 39 1.—in obliquo
question 'whether': εἰ ἔρωσι
στοχαζόμεθα... κρίνω 2 4;
ἔρωσεν εἰ 14 1; ἔρωσεν εἰ
... σὺ 1.—εἰγε, εἰγίδησι 6
5.—εἰ καὶ 24 4
εἰδέναι: οὐκ εἶδ' ἐπίθεν (in pa-
rentesi) 10 6
εἶδος, facies: τὸ εἰ. ἐμφερῆ 7 1;
τὸ εἰ. εὐκρατῆς 24 2
εἶδω: εἶδω 1 1
εἰκός: ὡς εἰκός (ἦ) 15 4
εἰκώ, ἰσχυρο: εἰκώ 13 5; εἰ.
παγκάλω 31 4; αἰ εἰκώσι
(τοῦ Περικλέους) 8 2
εἶμα: εἶμασι ἐστὶ πραγματείας
6 4, 39 4; ἔστω εὐ, εἰμακί,
νομισματικῶν 16 6; ἔστω
ὄν 3 2, 24 3; ἦ ὄν 15 3;
ἦμα 25 3; ἔστω 31 2; οὐμα
22 1; εἶμα 28 5; οὐμα 16
1, 24 5; φανῆν ἔβριαν οὐμα
7 1, 7 2, 9 1, 25 1; τῶν
ἔστω 39 2; τῶν ε. Ἀθηναίων
38 4; οὐμα οὐμα 6 2
εἶμα 10 5, 14 1; εἶμα 13 2,
16 7, 28 5, 30 1; εἶμα 18 2,
28 3; εἶμα 14 2
εἶμα, εἰγίδησι 28 6
εἰργασθῆναι ἀργεῖ... λιμῶν 29 4
εἰργασι 4 3, 10 7, 24 6, 35 4;
εἰργασίαν 13 9; εἰργασίαν 9 2,
31 2, 37 3; εἰργασίαν 8 4
εἰργασίη: ἐτ' εἰργασίη 17 3; εἰργασίη
ἐπίστω τὰς πόλεις 10 3;
εἰρήνην 16 2 (ex Teleclide);

τῆν εἰ. ἔργων 17 1; τῆν εἰ.
ὑποίμενος 23 1
εἰ 6 5, 10 5, 16 5; ἐν τοῦτο 39
2; ἐκ μ. κερφῆ 13 5; μῆς
πολιτείας 13 1; τῆν πόλιν μ.
γενομένη 15 1; μῆ δραχμῆ
15 5; ἄν ἔτα 7 6; ὄδω μῆμα
7 4; μ. οὐμα ἀρχῆ 16 3
εἰ I. of Place: ἔστασαν εἰς
Κερύρασαν κληρούχοι 11 5;
εἰς Βουσίαν ἐμβαλεῖν 18 2;
εἰς τὰ τεῖχη συνέστειλε 19 3;
κατέκλιον εἰς τὸ τεῖχος 19
4; στρατεύομαι εἰς Δάλφους
21 1; εἰς τὴν Σπάρτην ἐποίησα
23 1; ἐκλιπεν εἰς τὸν ἔξω
πόρον 26 1; εἰς τὸν Πόντον
εἰσέλευσας 20 1, 26 1; πλείον
εἰς Συῶν 20 2; εἰς τὸν
αὐτὸν λόκον ἐπεχράζεν 21 2;
διαβῆ εἰς Εἰθῶνας 23 2; ἀπέ-
πλεον εἰς τὰς Ἀθήνας 25 2,
28 3, 30 3, 31 5, 32 1, 34 2;
εἰς τοὺς προτάειν εἰ λόγῳ
ἀποτεθείεν 32 2, 33 2 3; εἰς
τοὺς πολλοὺς διασπαρῆσαι 36
3; εἰς τὰ ἔργα φαύλους 18
9; περιεργάσεν εἰς εἰαυτοῦ τὰς
Ἀθήνας 15 1.—of motion
directed to the body or any
of its parts: τὰς ψῆφους
λαβόντας εἰς τὰς χεῖρας 35
4; συνάψαι εἰς χεῖρας 22 2;
ἔστην εἰς τὸ μέτωπον γλαυκῶν
26 3.—before the neuter of
the article with adjectives or
pronouns: εἰς τὸ αὐτὸ φαύλους
33 1; συναγαγὼν εἰς ταῦτό
11 2; τῆν πολιτείαν εἰς ἀντι-
παλον κατέστησεν 11 2; ἡ κρίσις
κατέστη εἰς τοῦτα 33 1;
ἠφθέρησεν εἰς μέσων 33 4
II. of Time: (a) of the tem-
poral limit for which any-
thing is done: γενομένης
συνῆδον εἰς ἐπὶ τράκωτα 24

I.—(b) of the time in which
a thing is done: προσθε-
λόντας βαρῶν εἰς ἔστω ἄρα
πόλεμον 10 2
III. Metaphorically: 1. of
motion to something: ἀγω-
γῶν εἰς μῆμα 14.—2. of ethi-
cal direction or reference
after verbs of saying: πολλὰς
ἀφαικίτων φωνῶν εἰς αὐτὸν 8
3; λόγος εἰς τὴν δευτέραν τοῦ
Περικλέους εἰρημῶν 8 4; εἰς
τὴν Μενίαν γυναικῶν δια-
βάλλωντες (αὐτῶν) 13 10;
δευτὸν δόξισμα ἔξεργάσεν εἰς
τὴν γυναικῶν 13 11; προ-
διαβληθείη εἰς τὸν λακωνισμόν
29 2.—3. of the end which
one has in view: τῆν πόλιν
περιμένει τῶν στρατηγῶν εἰς
τὸν πόλεμον 37 1; ὁ εἰς τὴν
γένεσιν προδραστήσει χρόνος
13 2; εἰς ταῦτα τρέπων τὴν
ἐπιτολίαν ἀπὸ τῆν πόλιν 13
4; τὴν δύναμιν ἔστρωσεν εἰς
τοὺς πολλοὺς διασπαρῆσαι 21
1; εἰς πάντα μαλακωτέρας
χρήσονται τῆν Ἀθηναίων 33
1.—4. of money spent on
any object: τὸ φιλιππῶν ἐν
ἡμῶν εἰς θέρια καταναλωσάμενος
1 1; ταλάντων ἀφρημένους εἰς
τὸ ἔθω 23 1
εἰς-αγγέλλεσθαι 32 1
εἰς-ἄγειν: πάλιν εἰσάγει τοὺς
φουκίας 21 2
εἰς-αγγίζεσθαι: εἰσγγιζομένου γού-
μων 18 5
εἰς-ἄγειν doctum 5 3; εἰσῶν
24 6
εἰς-ἄγειν confertur pecuniam:
PANA. τοῦ εἰσφρομένου ἐπ'
ἀπὸ ἀναγκῶν 12 2.—ferre
ad populum: ἔμωσιν εἰσφρο-
νίαν 37 2
εἰςω στρέψω τὸ πωλεῖον 30 1



είνα 21 5, 28 2; πρῶτον μή—
είνα 22 1; κῆθ' 30 4
εἶνα—είνα 4 4, 14 2, 32 2
εἰσθῆς 28 3

ἐκ I. 1. Of the Place from, out of, which: ἐκ ταύτης (sc. τῆς Πελοποννήσου) 17 2; ἐκ θαλάττης εἰς θάλατταν 19 1; ἐκ Πηγῶν τῆς Μεγα-
ρικής 19 2; ἐκ τῆς Εὐβοίας ἀνεκρίβητο 22 2; ἐκ τῆς Ἀττικῆς ἀναγαγόντες 22 2, 30 1; κατωτέρη ἐκ μῆτις κορυ-
φῆς πεπονημένος 18 5; ἐκ ποδῶν γοναίων 39 4.—2. of the direction whence: πολλὰ πάσχουσιν ἐκ' ἐκείνου ἐκ θαλάττης 34 2.—3. of the Condition or state out of which one comes or is brought 12 2; τῆν ἄλιον ἐκ μεγάλῃς μεγίστην πείνης 18 5; ἐξ ἀγενοῦς καὶ ταπεινῶ Ἀθηναίων γένεσθαι πρῶτον 24 4

II. Of the Origin, Source or Cause: (a) τιμᾶσθαι ἐκ τῶν πολυρκῶν 18 2; ἐκ τοῦ παραβῆσθαι χρησαμένους τῆχῃ λακωνῶ 18 1; πολλαὶ ἀπεφύοντο ἕκαστα ἐκ τοῦ γράμματος ἐκείνου 37 3.—(b) of the source of conduct: ἐκ φρονήματος μεγάλου ἀνισχυρισθεσθαι 31 1.—(c) of that from which a rule of judging is derived: ἀρετῶν ἐκ τῶν γραφομένων 2 4. Cp. *Philos.* c. 31, 8 φησὶ τὴν αἰτίαν αὐτῶν νοουμένων φθῆ καὶ διακρίσειν τῶν εὐφύων ἐξ ἧν διαλεκτο τῆ Θύβῃ

III. Of the temporal point from which: ἐξ ἀρχῆς 11 3, 34 2; εὐθὺς ἐξ ἀρχῆς 31 3; ἐκ τούτου 24 1, 36 3; ἐκ παλαιῶν 9 3

ἐκαστος: ἐ. τήχη 12 7; καθ' ἑ. ἐκαστῶν 11 4, 23 1; ἀν (ἔργων) ἑ. 13 1 3; ἑ. τῶν ἐργῶν 25 1; τῶν ἀναγκαίων ἑ. 16 4; ἐκαστα 15 4

ἐκαστότε 13 11
ἐκαστοῦτος 31 4
ἐκαστῶ-πεδος: τῶν δ. Παρθονῶν 13 4

ἐκ-βάλλειν: ἐξέβαλε 14 2, 23 2
ἐκ-θροῆθ': κατοίχη τὴν ἑ. ταύτην 31 1

ἐκείθεν 12 2, 39 5

ἐκείνου: τί ἐκείνο τούτου διαφέρει 36 2; τῆς μεγαλειότης ἑ. 37 5; ἡ ἐπιφάνεια ἰσχύς ἑ. 39 5; ἑ. τῶν ἀνθρώπων 11 3.—of remoteness in time: τῆν λεγομένην ἰσχυρίαν αὐτῆς ἑ. 12 1, 20 3; τῆς ἀρετῆς ἑ. δημοκρατίας 15 2; τῶν πραγμάτων ἑ. 27 3.—in place of reflexive pronoun 32 3.—the proper pronoun for emphatic reference to the speaker in opp. to some other person 16 5, 33 1

ἐκ-καίειν, ἐκκαίματα: ἔπει ἐκκαίειν 20 3; τῶν πόλεων κατασφόμενον ἐξέκαυσεν 32 3
ἐκ-καλεῖν: ἐ. τῆν δέουσαν πρὸς τὸ εὐσεβεῖν ἀγαθὸν ἐκκαλεῖ 1 3
ἐκ-καλύπτουσαι: ἐκκαλυφόμενον 16 7

ἐκ-κλείειν: πύλας βαρῶν ἐκκλείειν 19 2

ἐκ-κλέπτειν: Ἀναξαγόραν ἐκκλέπειν iudicialiter et poenae 32 3; ἐκκλέψαντος αὐτοῦ τοῦ ἀφῆρσι 25 3

ἐκ-κλήσει: ἀν ἑ. 14 1, 31 3; αἰ ἑ. 33 5; ἀν ταῖς ἑ. 13 1

ἐκ-λαμβάνειν, νομῆν v. εἰσέτιμ ἀσφύρειν in aliquam sententiam: τοῦ τῆν αἰτίαν καλεῖ ἐκλαμβόμενος 6 3

ἐκ-λείπειν, ὑπίσκηρα: τῆν αἰτίαν ἐξέλειπε 16 5.—ἀσφατε, 'to fall': ἀν μὴ τῶν αἰτίων ἐκλείπει τούτοια καὶ τὸ γένος 37 2.—ἀδυναμῶτα: ἐξέλειπε τῆν τοιαύτην ἀπιστίαν φιλοφροσύνην 7 3.—ἀσφατε (de sole): ἐκλείπει 35 1

ἐκονοῖαι 18 1

ἐκ-πέμπειν: τρεῖς αἰπέριον 11 4; τοῦν σθένος ἐπέμπεον 34 1; μὴ βουλομένων ἐξέπεμψε 20 2

ἐκ-πίπτειν, εἰς εἰσπίλα: ἐκπεπτόαι 7 2; ἐκπεπτόαι 20 2; ἐξέπευε τῆς Σαύρης 22 3.—εἰσπίλας ἐκ οὐ: ῥῆμα μὴδὲν ἐκπεπτόαι ἀπαιτος αὐτοῦ 8 4

ἐκ-πλεῖν: ἐξέπλεον 8 5, 25 3; ἐκπλεῖται: 10 4, 25 3; ἐκ-πλεῖται 36 3

ἐκ-πληξί: μεγίστην φερεται τοῦ ἄλλου ἐκπληξί 12 1

ἐκ-πλήττειν: πάντας θαυμαστός ἐξέπληττε 5 1.—PAPA. τῆν φωνὴν ἐξέπληττειν πρὸς τῆν ἑμῶντα 7 1; ἐκπληθῆται ὡς πρὸς μέγα σμῆνος 36 1; ἐκπληθύντα 16 7

ἐκ-πολεμῆσθαι, λοιπὸν βερί: ἐκπολεμημέναι 22 1; ἐκπολεμημένων πρὸς αὐτοῦ 29 1

ἐκ-πορεῖν, εἰσπορεῖν, ἐκπορεῖν: αἰ ταύτην (sc. τῆν θύβῃ) ἐκπορεῖται τήχη 12 6

ἐκ-πορίζειν: ἀναφύχων ἐκπορίζω 34 4

ἐκ-προφῆθ': ἔργων ἑ. 29 2

ἐκ-πυκνῶσθαι, πυκνῶσθαι: πρὸς εὐθὺς ἐκπυκνῶσθαι πύδος 5 1

ἐκ-πύειν: χρημάτων τὸ πλεῖθος ἐπύειται 22 3
ἐπύει: τῆς ἑ. θύβῃ 16 6; τοῦ ἑ. 7 5; τοῦ ἑ. ἀφῆρσι 19 2

ἐκ-πύειν: εἰς ἄσφατε 4 2
ἐκ-πύειν, προκινῆσαι 4 1.—
δίτιμῆται: ἐκπυκνῶν ἀσφύμα 13 11; ἐκπύειν ἐπὶ τῆς αἰτίας αἰσὶ διατριβῆς 36 2

ἐκ-φύγειν, dilabi: ἀν μὴ (ὁ πλοῦτος) ἐκφύγη 16 3

ἐκ-χῶν: πλεῖθος ἐκχῶται διατριβῶν 36 5

ἐκ-χῶν: ἔλαιον ἐκχῶσται 16 7

ἐκ-χῶν: φέβω οἰκ ἐκχῶται 35 1; ἐκχῶται 12 5; ἐκχῶται, πνυκίται 37 4

ἐκχῶσθαι, ἐκφύγειν: ἐκχῶσθαι πλοῦτον 9 2

ἐκχῶσθαι τὸ ἔργον 33 1

ἐκχῶσθαι: ἀφῆρσι τὸν ἑ. 35 4; τῆς ἐκχῶσθαι φέβω 28 6;

ἐκχῶσθαι λοιπῶν 10 5

ἐκχῶσθαι: ἑ. τῶν ἔξω 4 3

ἐκχῶσθαι, ἐκχῶται: ἐκχῶται τὸ ἀπῆρσι 23 1.—ἐκχῶται: ἐκχῶται τούτου τοῦ ἀνακρίωντος πειθήσων 27 3.—PAPA. κοινῆσι: κλωαὶ οἰκ φέβω 31 3.—εἰσπύει: τῆς πείρας ἐκχῶσθαι 17 3

ἐκχῶσθαι: ἔπειται ἑ. 7 6

ἐκχῶσθαι: ἐ. γουναίας 13 9, 32 1

ἐκχῶται, εὐρα: ἐκχῶται 12 6

ἐκχῶται: ἐκχῶται 8 1

Ἐλλησι: πάντας ἑ. 17 1

Ἐλλησι: ταῖς ἑ. πόλεις 20 1

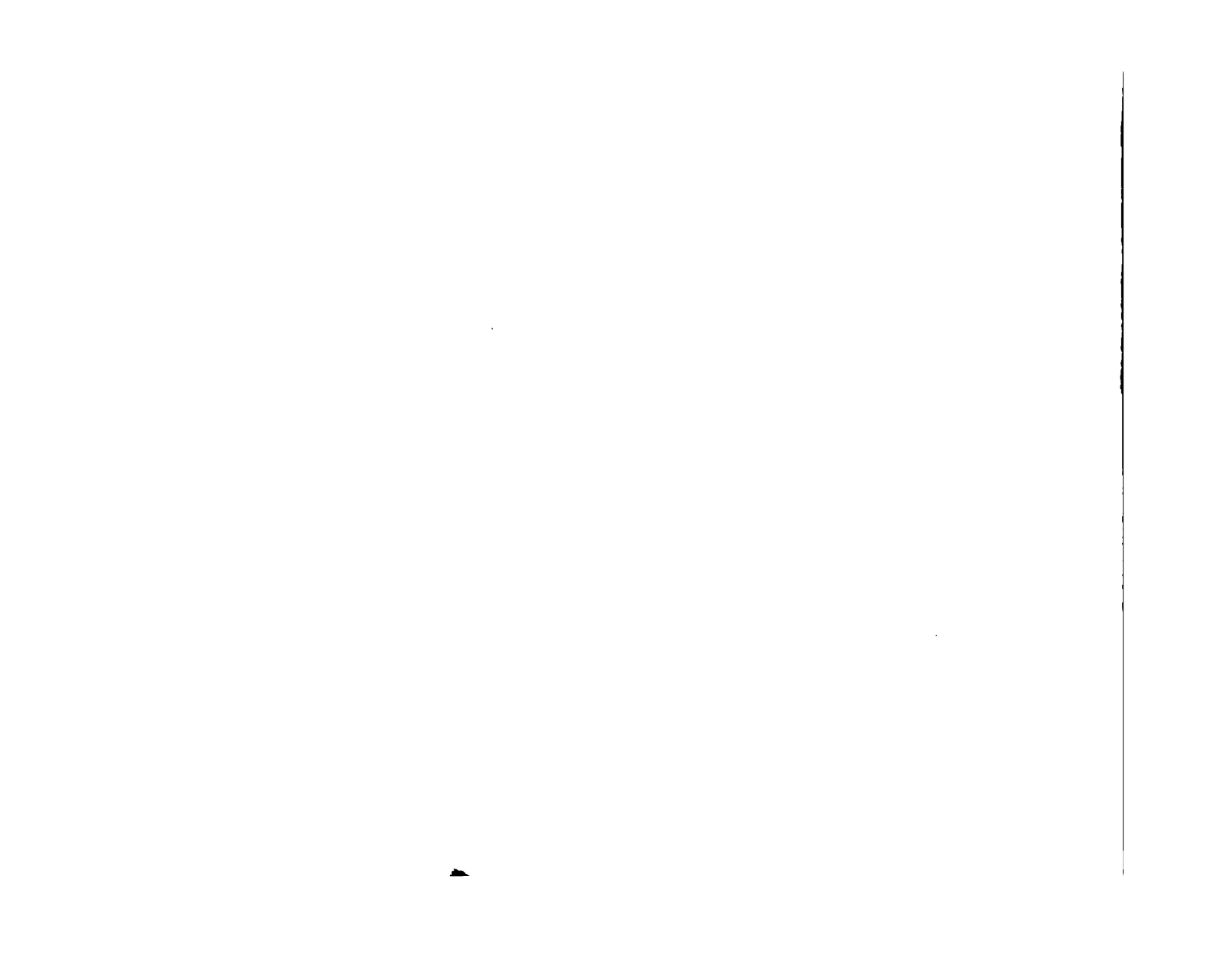
ἐκχῶται: ἐκχῶται διασπῆσται 32 3

ἐκχῶται: οἰκ ἀν' ἐκχῶται 20 3;

ἑ. μεγάλων τοῖς πόλεις παρασχεῖν 35 1; ἐκχῶται παρασχεῖται ὡς ἀλλομένων 35 3;

μετ' ἑ. ἀγαθῶν 6 1; ἑ. καὶ φέβω 15 4

ἐκ-βάλλειν, ἰσικεῖν: μεγάλας ἐπιβολὰς ἐκβάλλει φέβω οἰκ τῶν ἔργων 12 5.—ἐκκινῶται: ἐκβάλλουσιν αἰ τῆν Ἀττικῆν



33 3; ἐμβαλεῖς 30 3; εἰς Βουσίην ἐμβαλὼν 15 2, 33 2; ἐμβαλὼν εἰς τὴν Μεγαράων 24 2; αἱ τὸ πρῶτον ἐμβαλόντες 25 4; ἐμβαλόντων εἰς τὴν Ταυρωγὰν 10 1

ἐμ-βάθη, γρασιέ: ἵκεται δ. γρασιέων 11 2; φέρωμα δημογραφίας ἐμβαθύνεται 4 4. See my n. to Γβ. Gr. α. 10, 1

ἐμ-βαλεῖ: τὸ Κίμωνος δ. 5 3; μὲν ἐμβαλεὶ ἀφ' ἑ 15 4

ἐμ-βαλὼν: ἑ. ἵκεται (τὰ πᾶσι) διαχρήσασθαι 15 4

ἐμ-μένει, 'to persist in': ἐμμένει τὴν φιλοσίαν 29 5

ἐμ-μεθεῖ, μετὰ τὸ συνέταξις: μεθεῖ δ. τὴν πόλιν 12 4; ἐμμεθεῖ 11 4

ἐμ-παλιν 16 1

ἐμ-περία: τὴν ναυτικὴν δ. 11 3

ἐμ-περιλάμει: ἐπιπελάσσει 9 4

ἐμ-πίπτει, subilo ἰσχύει: ὅτι μὴδὲν ἐπιπέσει 27 4; ἢ λαμβάνει ἐπίπεσε φθαρὴ 24 3

ἐμ-ποιεῖ: ἔ. ἴσχει ἐπιποιεῖ τοῖς ἱστορήσασιν 1 4

ἐμ-πορεῖ: ἔμπορον 12 6

ἐμ-πορεῖται, αἰεὶ: πολλοὶ δ. φιλίας τοῦ πολέμου 27 3

ἐμ-φορῆ: Πανοστράτη τὸ εἶδος δ. 7 1

ἐμ-φύεται: εἰς ὅθεν ἐμφύεται πόλις 10 6

ἐν I. Local: (a) of Place proper, within the limits of some space, 'in,' 'at': ἐν Μυκάλας 3 1; ἐν Ἀργουσίαις 37 5; ἐν Πύργῳ 1 1; ἐν Ἰθακῆσι 15 4; ἐν Νηρείῳ 1 3; ἐν Αἰακίδαίῳ 29 4; ἐν Πύργῳ 2 1; ἐν Ἀργεῖ 2 1; ἐν Κόρῳ 10 7; ἐν ἀκρόπολι 14 1, 31 3; ἐν ταῖς ἀκρόποσιν 12 1; ἐν ὄρει 7 4, 10 4, 11 2; ἐν τῇ πόλει 3 4,

11 1; τὸ φιλοτιμὸν ἐν ταῖς 1 1; ἐν οὐρανῷ 11 3; ἐν αἰετῶ μεγάλῃ 16 4; ἐν σκηνάταις πενηνταὶ 24 4; ἐν ταῖς κλίταις πενηνταὶ 11; κεραυθῶν ἐν γλῶσσει φέρειν 8 3, 39 3; ἐν πολλῇ 33 5; τὸ συνέταξις ἐν τῷ ψήφισμα γεραιμῶν ἐνέχεται 30 1.—(b) of the contents of a writing etc.: ἐν τῷ Μισοφῶνι 24 4; ἐν ταῖς κεραιβίαις 24 6; ἐν ταῖς Ἡθικαῖς 28 2; ὅς ἐν ταῖς περὶ ἐκείνου γήραται 9 4; ἐν ταῖς περὶ Λυσίου 23 3; ἐν τῷ τῆς στρατηγίας ἀπολογισμῷ 23 1.— with neuter adjective: φυλάττει ἐν ἑχρή τὰ κοινὰ 12 2.— 'with,' 'among,' 'in the presence of': ἐν Ἐφιάλταις 16 2; ἐν τῷ δήμῳ 9 4; ἐν ἔχλῳ 15 4; κρινέσθαι ἐν δικασταῖς 32 2.— 'in the case of': τοῦ δήμου ποσειδωνοῦ πείρας ἐν ἐκείνῳ 31 2; ἐν τῇ σωτηρίᾳ τοῦ γενομένου τῆς ἰσχυρῆ ἀποβίβου 13 2

II. Of the State or Condition in which one exists, acts or suffers: τοῖς ἐν οὐρανόσιν τοῖς γενομένοις 27 2; βίον ἐν ἐξουσίᾳ καθυμέν 39 2; σμύττεται ἐν πρᾶσι τῶν 39 5; ἐν πρᾶσι πολλοὶ καὶ μεγάλοι ἀπεχθεῖαι 39 1; τοῖς ἐν τῇλι 23 1; δυσφύλακτοι ἐν σωτηρίᾳ 7 5; ἐν πρᾶσι μεγάλοι καὶ πωθέντες 32 3; ἢ ἐν τῷ ποσὶ ἐχρήματα 13 2; μὴδὲν ἐχρησθῆν ἐν ταῖς μεταβολαῖς 35 1

III. Of Time, denoting periods and portions of time in which anything occurs: ἐν

ἀρχῇ 9 2; ἐν τῷ δὲ μίσει 10 1; ἐν χρόνῳ μεγάλῳ; ἐν ἀλλῷ 13 3; ἐν τῷ λοιπῷ βίῳ 26 5; ἐν τῷ λοιπῷ 26 3; ἐν ταῖς 29 4; ἐν αἰς χρόνοις 7 4; χρόνον ἐν τῷ 23 1; ἐν πανταίῃς 13 7; ἐν τῷ πόντῳ 1 5; ἐν τῷ λόγῳ 5 1

IV. In Composition, prefixed to verbs and general compounds followed by the dative, it denotes continuance in some place, state or condition, as ἐν-κατερεῖν 36 5; ἐμ-μένει 29 5; ἐμ-ποιεῖ 1 4; ἐμ-φύεται 10 6; ἐν-δασυτρέφεται 11 2; ἐν-δασυτρέφει 2 4; ἐν-εργάζεται 6 1, 39 4; ἐν-τιθέται 2 3, 13 2, 31 4.—prefixed to adjectives, it denotes being in some place or condition, being possessed of something, or entering into, mingling in something, as ἐν-εχρῶς 33 1

ἐναρτίαι: ταυρωγῶν by orasis for τὸ ἐναρτίον 1 4

ἐναρτιοῦμαι: ἐναρτισόμενος 11 1; πρὸς ταῦτα ἐναρτιοῦμαι 29 5

ἐνατοι: ἑ. μὴ 28 1

ἐν-δεδουλωμένοι: ἐνδουλωμένοι ἀπὸ τοῦ τὸ φέρωμα 17 3

ἐν-δεξίαι: ἐνδεξίαι ἰσχυροὶ 31 1

ἐν-δεξι-κλίται: ἐΝΔΕΞΙΚΛΙΝΟΥ ΚΕΦΑΛΑΙΟΝ 3 3

ἐν-δολοχῆ: πόλεμος δ. 19 1

ἐν-δου-στειρέσθαι: ἐνδουστειρέσθαι 11 2

ἐν-δου-τρέφει: ἐνδουτρέφει τῇ περὶ τοῦ βίου ἀνατροφῇ 2 4

ἐν-δύεται: διαβολῆς τοῦ ἐχθροῦ ἐνδύεται ἀφάρτος 33 2.—σθέν τὸ μῦλλον ἐνδύεται 30 1; ἐνδύεται Αἰακίδαίους 32 3

ἐν-εχρῶς: ταφῆ δ. 28 3

ἐν-θεοῖ: πείρας ἐνθέοις 31 1; ἐν αἰσῶ, ἵκεται: ἵκεται 24 4.— ἢ ἵκεται ('is possible') αὐτῷ πρᾶσις 12 1

ἐν-εργάζεται: ἐνεργάζεται 6 1; ἐνεργάζετο 39 4

ἐν-εργάζεσθαι: ἐνεργάζεσθαι τῶν τεχνητῶν 13 8

ἐν-φύεται: adultus: τοῖς ἑ. ταῖς 16 4

ἐν-θουσιασμός: ἐν ἑθουσιασμοῦ 16 5

ἐναυτίαι: ἑ. στρατηγίας 16 3

ἐναυτίαι: καθ' ἑαυτῶν δ. 11 4, 23 1

ἐται 10 4, 15 5, 23 1, 31 5; ἐται 15 2; ἐταις 20 3

ἐν-εχρῶς: ἑ. ἀγει γένος 33 1

ἐνταῦθα 24 1, 28 3

ἐν-τειρέσθαι: βασιλικῆν ἐνταῦθα μνησὶ πολιτείαν 15 2

ἐν-τιθέται: πρακτικῆν ἀμῆν ἐντίθετον 2 3; οὐκ ἐντίθει βίαιον ἔργον 13 2; εἰκόνα ἐντίθει (α. τῇ ἀστικῇ) 31 4

ἐντίθ 13 5

ἐν-τυπεῖν: ἐν τῇ ἀστικῇ μαρτυρῆ ἀστικῶς 31 4

ἐν-τυπεῖσθαι: Ἀστικῶν ἐξηγήσαντο 32 3

ἐξαικισ-μόριαι: τοῖς ἑ. 33 4.

ἐΞ-ΑΝΑ-ΤΕΛΛΕΙΝ ΘΕΡΥΒΟΝ ΠΟΛΥΝ 3 4

ἐξ-αι-λασθῆναι: ἐξαιλασθῆναι 7 4

ἐξ-αρτέσθαι: τὰ τῶν Ἀθηναίων ἐξηγητῆνα πρᾶγματα 15 1

ἐξ-αρτέσθαι: λέγων ἐξηγητῆνας 8 1

ἐξ-αστεῖν, εἰσέχει: ἐξαγχεῖται τῶν ἐξασκῆσταις ἔξω 4 3

ἐΞΙΘΡΑΦΕΥΣ (ἐκ-τρέφει) 4 2

ἐξ-εἶναι: ἔσται κρίνειν 2 4

ἐξ-ελασθῶν: ἐξέλασε 3 1; ἐξ-ελασθῶν 24 1

ἐξ-εργάζεσθαι: ἀναίσι: τὸ ἱεροσύλαιον ἐξεργάζεσθαι 13 7

ἐξ-ἀνάσσειν, *conseri*: ἐξήρασθησαν 13 4
 ἐξ-είναι: καὶ ἔξιναι καὶ εἰσέναι ἀπ' ἀγορᾶς 24 6
 ἔξω, *excelsio* et *parata inde facilis* διαρπάσαι: ἀλογικτῆρ τῶν ε. 4 3
 ἐξ-ίστασθαι τῆς ἀρετῆς 2 2
 ἐξ-ἰσχυροῦσι: τῆρ ε. 2 2
 ἐξ-ἰσχυροῦσι¹: ἐξἰσχυροῦσιν ἀσθενείας 31 1
 ἐξ-ουκίδεω² 3 2
 ἐξ-οστρακίζεσθαι: ἐξοστρακισθῆναι 4 2; ἐξοστρακισθῆναι 7 1, 9 4
 ἐξ-οστρακισθῆναι 10 1
 ἐξ-ουσία, *licentia*: ἐν ε. 39 5.—*potentia* 39 2
 ἐξ-ορίσθαι: ἐξορίσασθαι 7 6
 ἔξω: τὸν ε. πόντον (the Mediterranean) as *opp.* τὸν ἰόντον (the Aegean) 26 1; τὸν ε. στραγγῶν 10 4.—*w. gen.*: τῆς Ἑλλάδος ἔξω 7 2
 ἔξω 4 1, 13 12, 22 3, 28 1 2 3, 38 1; ἐν ε., *ut videtur* 3 2, 7 3; *ut perhibetur* 1 1, 5 1, 30 2
 εὐφρα *ionic form of eua* 28 5
 ἐν-ἄνω τῆρ δάκρυα θεάρασι 1 3
 ἐν-ἄνω: ἐναῶν 5 3; ταῦτα ἐναῶσιν αὐτῶ 28 4; ταῖς καλὸν ἐναῶσιν 8 5
 ἐν-ἄνω: πύργων ἐπιγείρων, *castrum sublatum* *licentia* 31 4.—*a. infin.* ἐναῶν τὸν ἔθρον μέγα φρονεῖν 17 1.—*pass.* ἐναῶντων ἀνταρβῆσθαι 20 2
 ἐν-ἄνω: ἐναῶντων καὶ τῶν 18 3
 ἐν-ἄνω: ἐναῶντων 28 3
 ἐν-ἄνω-ἄνω: ἐναῶντων τῶν ἀσπείρων τῶν ἔθρων 11 5
 ἐν-ἄνω: τὰς ἀσπείρων 38 2
 ἐναι, *positum* 7 2, 21 2, 26 1,

30 3, 37 3.—*genitium* 1 4, 9 1, 24 1, 27 2, 30 3
 ἐναῶν: τὰ ἐναῶντων *negotia* 5 2
 ἐπιελά 18 6
 ἐν-ἔξω: 26 1
 ἐν-ἔξω: τοῦ ε. καρπῶ 16 4
 ἐν 1. *w. Gen. of Place*: *super*, 'ἔπιση': ε. τοῦ θήματος 8 6; τοῦ εἰς ἐλάφου κίνας 13 4; ε. τοῦ ἀσπείρων 13 5; ε. τοῦ κρῆτων 18 6; ε. τῶν σφῆρων 28 3; ε. τῶν ἔθρων 10 2; ε. τῶν 11 2.—*d. στρατοῦ*, *in exercitu* 27 1.—*verbum*, 'in the direction of': ἐν εἰσῶ 19 4.—*of that on which anything rests*, 'on the ground of': κρῆτων τῶν ἀγγῶν ἐν τῆς ἀλφειᾶς 28 3.—'in the case of': ἐν τῶν μέρων 1 4
 II. *with Dat.*—1. *Of the place at or by which*: στρατῶ ἐν τοῦ θρῶσι εἶνα 22 1.—*of the reason or motive underlying words or deeds*, *propter*, 'for': 'on account of': ἐν τῶ λόγῳ τῆρ προσηγορίας γινώσθαι 8 3; ἀρχῆλλον ἐν τῶ πολέμῳ 3 4; ε. τοῦ γυλιανῶ κατεπίθῃ 3 2; 13 8; ε. τοῦτῳ καρπῶσι 36 5; μέγα φρονεῖν ἐν τῶ ταχῶ τὰ ἴσα τοῦ 13 2.—2. *of the purpose and end*, 'with a view to': μετέχων τῶν βουλευμάτων ἐν ἀρχῆ τῆς Ἑλλάδος 17 3; ἐν ἡγεμονίῳ πολλοῦ Ἀθηναίων ἠελῶν 24 4; ἐν ἡμερῶν τῶν Ἑλλήνων 28 3; ἐν ἡμερῶν τῶν II. παρασκευασάντων 31 3; ἀνίστασθαι εἰσῶ ἐν μῆσιν τῶν θ. 31 2; ἐν

γῆλασι 36 2; μέγα φρονεῖν ἐν τῶ τοῦ 13 2.—3. *of the Occasion or Circumstances*: *ob* ἐν τῶντι πράγματι λόγῳ 7 5, 16 2.—4. 'in addition to': πέντε ἐν τοῦτῳ 17 2.—5. *posse*, 'in the power of': πᾶσα φρ ἐν τῶ 13 9; ἔστω ἐν τῶ 18 1.—6. 'after', 'as a sequel to': ἀισχυρῶ ε. καλοῖς ἔργῳ ἀλοῖς 22 3
 III. *w. Acc. A. 1. Local*: 'upon', 'on to', 'unto': τῆρ ἐν ἀγορᾶν εἰσῶ 7 4; ἐν δαίτων 7 4 (but here the final meaning is blended with the local); ἐν τῆρ σπύρειων ἡμερῶν 17 2; ἐν Οἰκίῳ 17 2; ἐν τοῦ ἀφροῦτος τραπέζῳ 23 2, 35 1; θεῶ ἐν τῶν ἀνδρῶ 16 7.—2. *of direction towards a terminus*: ε. τοῦ ε. ἀφῆξθαι 13 1; ἀρχῆ ἐν τῆρ ἐξορκίῳ 2 2; τὸ καλὸν ἐφ' αὐτῶ κρεῖ 2 3; ἐν κληρονομίας ἐν τῆρ δημιουργίῳ 33 7.—3. *of the direction of the will and action*: (a) *of purpose and end*: ἐν ταῦτα ἐπέμψθη 17 2.—(b) *of things done with hostility 'against'* 20 1, 26 1, 35 4; ἔθροισι ἐφ' οἱ δέβη μετὰ δουρασι 22 1; ἀρμαστῶν ἐν αὐτοῖς 10 1; ἐξέλευσεν ἐν αὐτοῖς 25 3, 34 1, 35 4
 B. *Of Time*, 'for the space of': ἐφ' ἡμέρας ὅλας 28 2; ἀσθενεῖ ἐφ' ἔθρον πολιτείας 16 2
 ἐπι-βαλεῖν, *ingredi*: θε ε' ἐν ἐπιβῆ τῆρ Ἀττικῆς 30 3
 ἐπι-βαλεῖν = ε' ἀπὸ τοῦ καταστράματος μαχόμενοι: τοῦ ε. 28

2.—*vector*, 'a passenger': ἐπιβατῶν ναυπηγῶν 33 5
 ἐπι-βολῆ: μεγάλας κατασκευασάντων ε. 12 5 (from ἐπιβάλεσθαι, 'to design', 'undertake')
 ἐπι-βουλεύειν: ἐπιβουλεύσασθαι ἀπὸ 10 7
 ἐπι-γίγνεσθαι: ἐπιγενομένη (ἢ νόσοι) 35 3
 ἐπι-γράφεσθαι: ἐπιγράψῃ τῆ δίκῃ κατηγοροῦ 35 4
 ἐπι-γραφή: τῶν ἀσθενῶν τῶν ε. 14 1
 ἐπι-δεικνύειν, *indicare*: ἐπιδείξαι τὸν ἐγκέφαλον εὐπεληρωμένα τῆρ βῆσιν 6 2.—III. *adlocare*: ἐπιδείξαι τῆς ἀνέμου τὸ μέγεθος 20 1
 ἐπι-δίδου, *gratuito dare*: τῆ πῶλα τὰς ἐπαύλους ἐπιδίδου 33 2; εἰσῶν πρὸς τὰς μεγάλας χρεῖας ἐπιδίδου 7 5
 ἐπι-είκειν, *lenitas*: τῆς ε. 39 1
 ἐπι-είκειν, *obire*: τοῦ τόνου ἐπιείκειν 17 2.—*subire*: ἐπιείκειν τῆρ μῆγῃ 24 7
 ἐπι-εὐχόμενοι⁴: τοῦ κίνας τοῦ ἐπιεὐχόμενοι ἐπιείκειν 13 4
 ἐπι-θροῖν: ἐπιθροῖν 2 1
 ἐπι-θροῖν: τῶν ε. 15 2
 ἐπι-κείσθαι, *procurrere, oppugnare*: τοσαύτη φθορὰ ἐπίκειτο τοῦ πρῆγματος 39 5
 ἐπι-κλῆν: ἐπίκλῃσι 37 5
 ἐπι-κλῆσι: τῆρ ε. 8 2
 ἐπι-κουροῦ: ἐπικούρων τοῦ Ζαμίαι 26 1
 ἐπι-κρῆσθαι, *legere, celare* 31 4.—III. *pro* τοῦ πολλοῦ ἐπικρῆσθαι τῆρ δουρίῳ 4 1
 ἐπι-λέσθαι: ΠΑΝΤΩΝ ἔπι-ΛΗΠΤΟΡΟΣ 4 3
 ἐπι-μελεῖσθαι τῆρ ἀσφαλείᾳ τοῦ ἀσθενῶν 31 5



αρχαίαι: πνευτο τοῖς θεοῖς 8 4
(see n. to c. 7, 1); εὐχόμενοι
τοῖς θεοῖς 17 1
εὐ-μεγέθειαι 27 2
εὐ-φρέσιαι: τῆν δ. βασιάνην 16 4
εὐ-σπένδαι, address, imperat
prouce: τοῖς ἄνω κίονας ἐ-
τίμαται 13 4.—μεγαλοφροῦ: τοῖς
θεοῖς τοῦν ἐπίσταται 4 4
εὐ-φοίαι, aduentius: τῆν δ. 19 3
εὐ-φοίαι: οἱ δ. 22 2
εὐ-φροσύνη: εὐφροσύνη 29 2;
εὐφροσύνη 33 6
εὐ-εὐ-γνοῖαι, ἰστέοναι: ἀξίωμα δ.
πρὸς τοσαύτην ἡγεμονίαν 37 1
εἶμαι: A. Trans. 1. 1. habere,
'to have': (a) εἰρία ἔχουσα
πλειόντοι μάρτυρας 31 2, 5
4.—(b) 'to have (in itself or
as a consequence)', 'in-
volve': πολλὰν ἀδελότητα
καὶ εὐνοίαν ἔχων δ. πόλεμοι
28 6; μάχη ἔχουσι πολλὰν
ἀδελότητα 18 1; ἔργων δι-
ακριβῶν ἔχουσα 12 5; νόσῳ
ἀφαιε ἔχουσι 38 1.—(c) 'to
have possession of the mind,'
said of agitating emotions:
μετάνοια καὶ πόθοι ἔχων
ἀσπασί 10 2; ἔργον εἶχον
Σουλίας 20 3.—2. 'to have,'
i.e. 'to own,' 'possess': (a)
property: φουδίων ἔχουσα
τὸ λαόν 21 2; ἔργα μὴ πρό-
τερον εἶχον 26 2; τοσαύτην
ἀρχὴν ἔχων 16 4; τίνα
τέχνην ἔχουσα 24 1.—(b) rela-
tives: παῖδας ἔχων ἡρώδης
37 3.—(c) the present parti-
ciple with verb='with':
πρὸν ἐμβαλεῖν ἔχοντα τοῖς
Πελο. 33 8; ἀνίσταται δὲκα
παῖδ ἔχοντα τὸν Λακεδαιμόνιον
29 2.—(d) 'to have faculties,
emotions, etc.: φρόνημα εὐ-
γυαίε ἔχοντι 10 6; ἔχων τῶδ

πρὸς Σαρδίον εὐνοῖαν 25 2.—
(e) of age and time: τοῖς
φιλίας ἔχουσι καὶ βίωσιν 12
5.—(f) to have advantage,
convenience: ἔχουσι τιμὰς
8 6; δέξαι εἶχε 24 4; μέγιστον
πίστιον ἔσχε καὶ τῶν 33 1;
and the contrary: ἔσαν τὸν
χρῶσιν ἔχουσι ἐπιπροσθεῖοντα
τῇ γλώσσῃ 13 12; αἰτίας εἶχε
13 10; μένος ἔσχε τὸν πόλεμον
τῆν αἰτίας 29 5; δ' αὐτὸν
ἔσχεν ἔχθρῶν 31 2.—(g) im-
personal use: ἔχει λόγων, 'it
stands to reason' 1 2
II. *tenere*, 'to hold': δὲ
χειρὶ ἔχων τῆν πόλιν 34 1
III. *posse*, 'to have the means
to': οὐκ ἔχων κτίσιν 22 3
B. *Intrans.* with modal
adverbs, 'to hold or find
oneself so and so,' 'to be
in such and such a condi-
tion': σφίρα κακῶς ἔχων
38 2; τὰ εἰκασί μοχθηρῶς
εἶχεν (ἀσπῆ) 36 1; εἶχεν οὖν
τὰ περὶ τὸν νόμον 37 3; τῆν
ἀρχὴν ἔσαν ἔσχεν γέναι: 31
1; with *prae* and accus.:
εἰκασί εἶχον πρὸς ἀσπῆ 10 3;
ἀργῶν ἔχων πρὸς χρηματισμὸν
16 3
C. *Mid. c. gen.* 'to hold on
by,' 'to be connected with':
φύλαγμα... ἐπιγόμενος διανο-
ητικῶς ἔχουσα 30 3
ἔχθρα: ἀποσπῶν καὶ ἀκίοντων
δ. 30 3
ἔχθρῶν: δ. ἀποκίοντων 39 1; οἱ
δ. 10 7; πολλοὶ τὸν δ. 33 6,
34 3; τοῖς μὲν δ' αὐτὸν ἔσχε
δ. 31 2
fem, conl. *donos*, *uereus dum*:
ἐπι ἀγγελλόμενος οἱ II. 34 1.
—*praesop.* a. gen. (us-
classical): ἐπι Λακεδαιμόνιον

17 2. Cf. Polyb. 1, 18, 2
ἐπι ἀποβαλλόμενος

Ξ

ζυγο-τρήφοι: οἱ δ. 12 7
Ζεῦ: τὸν Δία for τὸ τοῦ Διὸς
ἀγάλμα 2 1; ὡ Ζεῦ ἰδίαις
3 4
ζῆλος: μιμητικὸς δ. 2 2; δ. τῶν
ἀγαθῶν εἰς μίσησιν 1 4; ἐπι-
τακτικῶς τῶν δ. 5 4
ζυλο-τοπία: δὲ ζυλοτοπίας 10
6
ζυλοῦν, *accumulari*: ζυλοῦν 18
1; ζυλοῦσθαι 24 2.—*ΓΑΝΗ*
θεωρεῖσθαι καὶ ζυλοῦσθαι 2
2
ζυμοῦν: χρέμασιν ἐζυμοῦσαν 22
3, 28 1, 35 4.—*ΓΑΝΗ* θεώρη
ζυμοῦσθαι 30 3
ζῆν: ζῆν 24 6; ζῆντες 39 4
ζῆν, 'a pair of scales':
ἔστων ἐπὶ ζυγοῦ βωτῆν ἐπιτακ-
τικῶν 11 2
ζυγοτρήφοι: τοῦ δ. 13 2; ζυ-
γοτρήφοι 12 6
ζῆν: νεοῦν τὰ ζῆν, *Agurus*
πίστιας val *insolentias* 13 1

Η

ἦ, *gna* 20 1.—ἦ καὶ, *quarquam*
34 2
ἠγείσθαι, *dicam esse*: ἠγούμενος
22 2, 33 3.—*accusativus* 36
3; ἠγούμεθα 1 4; ἠγούμενος
21 1; ἠγούμενος 31 1; ἠγείτω
39 1
ἠγεμονία *militaris*: πρὸς τοσαύ-
την ἐξόγγιστον δ. 37 1.—
genitivus: τῆς ἠγ. τὸν Περ-
σῶν 24 7; ἠγ. Athenionatum
συμμαχίας τετραμνητῶν δε-
καετῶν 15 1; τὸ μέγεθος τῆς
ἠγ. 20 3

ἠγεμονικὸς σφίρα 1 1
ἠγεμονία: τοῦτος ἠγεμονία 1 4;
ἠγεμονία τοῖς νεοῖσιν 2 1
ἠγῆ, *iam*: 3 5, 16 7, 28 2, 33 7,
35 1, 38 3; δ. καὶ πρὸς τὸν
11 1; δ. γένεσιν 38 4.—*iam*
iam 20 3
ἠδῶν: πλειόντων δ. ἠγεμονία 12
1; οὐκ ἀμείνων δ. 11 3; δ.
ἀδελφῶν 15 3
ἠδῶν, *gratus* 16 4; φωνῆν δ. 7 1
ἠδῶν: ἐν τοῖς δ. 38 2
ἠδῶν εἰρημῶν 39 2; τὸ ἀξίωμα
τοῦ δ. 4 4; τῶν δ. 38 5; τὰ
δ. 38 2; τὰ δ. καὶ πόσῳ 16 4
ἠδῶ-καὶ-οὐκ: ἠδῶ-καὶ-οὐκ 2 3
ἠεὺ of things, *causa*: λαχόν
δὲ βαρβάρων ἠεὺσσαν 15 1
ἠεὺσσαν 7 2
ἠλεῖσθαι (ἀλεῖσθαι) 28 5
ἠλεῖσθαι: πολλοὶ δ. ἐκπροσθεῖον
27 3, 18 1; νόσῳ δ. 12 7;
τὸν δ. δ. 16 2; δὲ τῶν δ. 22
2; τῆν ἀκαμψίαν δ. 34 3;
τοῖς φιλίας ἔχουσι 12 5
ἠλικιώται: δ. ἰστορία 15 12
ἠλιος: τὸν δ. 36 1
ἠλίμα: δ. ἔργον 36 3; καθ'
ἠλίμα, *quotidie* 7 2, 9 2,
24 6; ἀλλοίαν ἔστων δ.
18 3
ἠμῶν: ἀληθῶσιν ἠμῶν τοῦ-
των 11 5
ἠμία: τὸν δ. ἀσπῆ 11 4
ἠμῶν: οἱ δ. 12 7
ἠμῶν: τῆν ἀσπῆν δ. 19 4
ἠμῶν: ἠμῶν for τὸ τῆν ἠμῶν
ἀγάλμα 2 1
ἠμῶν: ἠμῶν δ. ἠμῶν 25 3
ἠμῶν: καθ' ἠμῶν 23 1
ἠμῶν: ἠμῶν 10 2;
ἠμῶν τοῦ πάθος 36 5;
ἠμῶν 26 3; ἠμῶν
μάχη 16 3
ἠμῶν, *πίπτος* 11 2; μῶν δ.
12 3

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Θ
 ὀλίγη (ὀλίγη): ἐκ θ. οἷς θ.
 19 1; ἐκ θ. 24 2; τῆς θ. 17
 1, 25 3; κατὰ ὀλίγων 12
 6; τῆς θ. τὸ κρῖνον 28 6;
 τὰ πρὸς ὀλίγου 20 2;
 ἔχρῳτο τῆ θ. 28 2; τῆρου
 καὶ ὀλίγου 15 1; πᾶσαν
 τῆς θ. 20 1
 ὀλίγοι, τὸ 6 1
 ὀλιγαῖοι: τῆς θ. ἕκαστ 10 5
 ὀλιγαῖοι: ὀλιγαῖοι ἡμιόδοιοι 30
 3; ὀλιγαῖοι (ἀπὸ τοῦ) ἀπὸ γυναι-
 κῶν 22 3
 ὀλιγαῖοι: ταφῆαι 20 3
 ὀλιγαῖοι (ὀλιγαῖοι): φαειροὶ ἐγ-
 καλεῖσθαι ὀλιγαῖοι 22 4;
 οὐκ ὀλιγαῖοι συνέψαι 29 2
 ὀλιγαῖοι, τὸ 20 1
 ὀλιγαῖοι θη 38 4; ὀλιγαῖοι
 18 11; τῷ ὀλιγαῖοι 1 4;
 ὀλιγαῖοι 5 1; ὀλιγαῖοι
 27 3; ὀλιγαῖοι 14 2.—
 ΠΛΗΘ. ὀλιγαῖοι 18 3; ὀλι-
 γᾶσθαι 2 2; ὀλιγαῖοι 19
 2; ὀλιγαῖοι 6 3; ὀλιγα-
 ῖοι ὡς μέγιστοι 18 1
 ὀλιγαῖοι: ὀλιγαῖοι 7 5, 13
 1
 ὀλιγαῖοι τῆς ἐπιτακτικῆς 39 1;
 τῆς θ. 18 7; θ. τι καὶ μέγα
 φρονῆσαι 28 5; ταῦτα ὀλι-
 γαστὰ καὶ ἕξαι σφοδρῶν 28
 4; μηχανῆς τῆς κωστήρια
 ὀλιγαῖοι 27 3
 ὀλιγαῖοι: ὀλιγαῖοι 28 3
 ὀλιγαῖοι 5 1
 ὀλιγαῖοι: κατὰ θ. πανηγυρικῶν 11 4
 ὀλιγαῖοι: τὸ θ. 1 2; ὀλιγαῖοι
 1 3
 ὀλιγαῖοι τοῦ μνηστικῶς ἀγῶνος
 18 5; ὀλιγαῖοι 13 7; τοῦ
 ἀποκρίνου 2 2; ὀλιγαῖοι
 3 1

ὀλιγαῖοι (ἀγῶνος) γυμνασιαῖοι 1 5;
 τὸ θ. (τῶν καλῶν) 2 3
 ὀλιγαῖοι, κυριότερα 16 7
 ὀλιγαῖοι: ὀ θ. Πλάτων 6 1; τὸ θ.
 6 1, 32 1; τοῖς θ. (συμβόλοι)
 6 4
 ὀλιγαῖοι: τοῦ μὴ ὀλιγαῖοι γυμ-
 νασταί ὀλιγαῖοι 25 2
 ὀλιγαῖοι: ὀ θ. 18 5; τῆς θ. 18 7;
 ὀλιγαῖοι 3 4; τὸ τῶν θ. γῆρας 39
 2; τοῖς θ. 3 4; τοῖς θ. 39
 3 4
 ὀλιγαῖοι: ὀλιγαῖοι χρεῖσθαι 13
 8; συντάξει ὀλιγαῖοι 18 8
 ὀλιγαῖοι: τοῦ ἐν τέλει (χρη-
 ματικῶν) ὀλιγαῖοι 22 1; ὀλιγα-
 ῖοι τοῦ πολλοῦ 34 1
 ὀλιγαῖοι: ὀλιγαῖοι 34 4
 ὀλιγαῖοι: λαχῶν 9 3
 ὀλιγαῖοι τῶν τὸ φαεινῶν 1 2;
 ἵνα μὴ ὀλιγαῖοι μόνον ἀλλὰ καὶ
 τρέφεται τῷ θ. 1 3; ὀλιγαῖοι
 6 3.—ΠΛΗΘ. ὀλιγαῖοι ὀ θ.
 αἰτία 9 1
 ὀλιγαῖοι: ὀ θ. (πολιτικῶν φιλο-
 σόφου) 16 6
 ὀλιγαῖοι: ὀλιγαῖοι 9 1; θ. λή-
 μαι 9 3
 ὀλιγαῖοι: ὀλιγαῖοι (canon of aims)
 ὀ θ. ἄνθρωποι 1 1
 ὀλιγαῖοι: ὀ θ. πᾶσι 10 6
 ὀλιγαῖοι: τὸ θ. ὄλιγον 12 7
 ὀλιγαῖοι: τὸ θ. 18 3; το-
 ῦ ὀλιγαῖοι 18 3; τοῦ ἐν Σάμῳ
 τὸ θ. 8 6
 ὀλιγαῖοι: ὀ θ. ΠΟΛΥΝ ΕΞ-
 ΑΝΑΤΕΛΛΕΙΝ 3 4
 ὀλιγαῖοι: τὸ θ. ὀλιγαῖοι
 ἀπὸ τῶν 15 4. Cp. *Brill.* c. 26,
 5 τὸ χαίρειν καὶ νεοαρρετικῶν
 τῶν πολιτῶν
 ὀλιγαῖοι 24 2; ὀλιγαῖοι 36 1
 ὀλιγαῖοι: τὸ θ. ἀφαικτικῶν ἐπὶ
 τοῦτο 36 1; ὀλιγαῖοι χαριστικῶν
 39 1
 ὀλιγαῖοι: τὸ θ. 17 1

Ι
 ἴδα: τὸν ἴδαν 24 2
 ἴδασι, μαδερὶ: ἴδασι 13 8.—
 ἴδασι, μαδερὶ ἴδασι 35 1
 ἴδασι: ἴδασι 15 3, 34 3; τῶν
 ἴδασι 13 8
 ἴδασι, μαδερὶ, μαδερὶ: τῆς ἴδασι
 ὀ θ. 3 2
 ἴδασι: ἴδασι τὸ ἴδασι 30 2;
 ἴδασι 28 3; ἴδασι 37 5; ἴδασι
 ἴδασι τὸ ἴδασι τῆς ἐπι-
 γραφῆς 14 1
 ἴδασι: τὸν ἴδασι 12 7
 ἴδασι 17 3; ἴδασι ἴδασι
 ἴδασι 30 4
 ἴδασι, ἴδασι: τὸ ἴδασι 21 2;
 τὸν ἴδασι 17 1
 ἴδασι: τὸν ἴδασι 21 1; τῆς
 ἴδασι 35 3; τῆς ἴδασι
 ἴδασι 30 2
 ἴδασι 12 4
 ἴδασι: ἴδασι ἴδασι 31 2
 ἴδασι: οὐδασι θ' ἐπὶ μέλαν ἴδασι
 περιβόλοιο 38 4
 ἴδασι ἴδασι with subj. 1 2, 12 5
 ἴδασι: ἴδασι 35 1
 ἴδασι: ἴδασι: τὸ ἴδασι 23 2
 ἴδασι: ἴδασι 7 6, 12 3
 ἴδασι, οὐδασι: ἴδασι ἴδασι
 37 1. Cp. *Brill.* c. 46, 4
 ἴδασι: ἴδασι (ἴδασι) ἴδασι 25 1
 ἴδασι: ἴδασι τῶν ἴδασι 19 3
 ἴδασι, cognoscenti: τοῖς ἴδασι
 ἴδασι 1 4.—*memoriae pro-*
duci (unclassical): ἴδασι
 9 2, 28 1, 32 3, 38 1, 38 2;
 ἴδασι 23 1
 ἴδασι: ἴδασι ἴδασι ἴδασι 13 12;
 τοῦτο ἴδασι 24 4; τῆς ἴδασι
 τὸ ἴδασι 2 3; ἴδασι
 ἴδασι 13 11
 ἴδασι: ἴδασι ἴδασι 24 7;
 ἴδασι 9 4; ἴδασι ἴδασι
 κατὰ τοῦτο 37 5
 ἴδασι: ἴδασι ἴδασι 6 2

ἴδασι, ἴδασι: ὀ θ. ἴδασι ἴδασι
 39 5; ἀπὸ τοῦτο ἴδασι ἴδασι 1;
 τῆς ἴδασι ἴδασι 31 1;
 τῆς ἴδασι ἴδασι 18 2; ἴδασι
 ἴδασι 15 1
 ἴδασι 1 2, 10 6, 24 7

Κ

καὶ χειρὶ (ὄγ) by orasis for καὶ
 ἴδασι 33 7
 καὶ: by orasis for καὶ εἶνα 30 4
 καὶ-αἰρεῖν, ἀποκρίν: τὸ ἴδασι
 καὶ-αἰρεῖν 28 1.—*recollere*: καὶ-
 αἰρεῖν τὸ ἴδασι 30 1; μὴ
 καὶ-αἰρεῖν τὸ ἴδασι 30 1.—
 ἀποκρίν, 'to recend': τὸ
 ἴδασι καὶ-αἰρεῖν 29 5.—
 ΠΛΗΘ. ἀποκρίν τῆς ἀποκρί-
 σης 38 4
 καὶ-αἰρεῖν 4 1, 8 6, 12 7, 34 3,
 36 1, 39 2
 καθαρός, 'clean,' 'pure': 1.
 physically: κ. διαίτης 34 4;
 φωνὴ καθαρωτάτη 39 3; τοῦ
 κ. καὶ ἀκρατοῦ 4 4.—2. ethi-
 cally: κ. βίαι 39 2; κ. χεῖρας
 . . . ἴδασι 8 5.—c. gen. λόγος
 καθαρός βυολογίας 5 1
 καὶ-εἶρεσθαι: οὐδασι 27 4
 καὶ-εἶρεσθαι: ὀ θ. ἴδασι
 μακα καθελογίας 34 4
 καὶ-εἶρεσθαι 3 4
 καὶ-εἶρεσθαι: ἴδασι καθελὸς in
 certantem 7 5
 καὶ-εἶρεσθαι: ἴδασι ἐν ἀγορῇ καθ-
 ἴδασι 31 2
 καὶ-εἶρεσθαι: πολιτικῶν ἀπὸ-
 κριτικῶν ἀποκρίσεων 11 2;
 ἀποκρίσθαι (τυπῶ) πρὸς τῆς
 οὐδασι 5 2; ἀποκρίσθαι ὀ θ.
 ἀποκρίσθαι 25 2.—*MID.* πρὸς τὸν
 Θεουκρίτην εἰς ἀγῶνα ἀποκρίσθαι
 πρὸς τὸ ἴδασι 14 2
 καὶ-οὐδασι καλλι: τῆς κ. 10 4

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καθ' ἑνὸς 8 5
 καθ' ἑνὶ i. e. καθ' ἑνὶ, 'according to what,' 'after what fashion' 13 6
 καθ' ὑπέρτερον διακειμαινομίας 6 1
 καί, ultro 36 2
 καί γάρ, εἰς αὐτὸν 7 1, 24 2 3, 26 3, 39 4.—where the καί means 'both,' being followed by another καί 24 6, 26 3, 34 1.
 —καί... γὰρ 24 6; καί μέντοι γὰρ 16 7.—καί... ἀφ' 33 7.—καί intensive: καί μάλ' 15 3; καί τῶν 25 2; καί τί ἄν τις θαυμάσει 13 11
 κακότης, 'freshness': κ. τις 13 3.—'novelty': τῆν κ. (τῶν μαχαρῶν) 27 3
 κακίον 24 3, 16 3
 κακίος 16 2; ἄν εἴη κ. διαπορθοῦσι 24 1; κατὰ κακίον 15 3; σὺν σθένει κ. 18 2
 κακίος 8 2, 15 2, 16 1, 25 2, 33 6.—with participle, as κακίον 13 2 (unclassical)
 κάκιστος by crasis for καί ἑκείνος 10 3
 κακία, πρηνείας: πλῆθος κακίας 39 5
 κακοφύης 16 1
 κακόν: τὸ τῆς Πόρνης κακόν 24 6; ἀεικνῶν κακόν 39 8
 κακός: δαίμων κ. 13 11
 κακοῦ, inflexions: κακώσας τῆν γῆν 19 4.—FAM. κακοῦσθαι, male affect 29 4.—frangit, debilitat: τὰ σῶματα καί τὴν ψυχὴν κακοῦσθαι 34 3
 κακοῦ: κ. ἀκούω 5 2, 29 3; κ. ἀκούει 12 1; κ. ἐπιθέσθαι 9 1; κ. διακαρτεῖται 28 2; ἐφάρα κ. ἔχων 38 2
 καλῶν, ποιήσας: καλοῖσι 25 3; καλοῦσιν 16 1, 39 3; ἐκάλων 8 2; καλέουσιν 8 3.—

FAM. καλεῖσθαι 11 3; καλοῦσθαι 24 7; κληθῆναι 27 4.—accus: ἐκάλει 10 3; καλοῦσθαι ἑαυτὸν ἐπὶ τὸ βῆμα 37 1
 καλλο-τεχνία: τῆ κ. 18 1
 κάλλος: κάλλος ἀκρίβειαν 13 2; κάλλος ἀρχαίων 18 3
 καλλοπέζω: τῆν πόλιν καλλοπέζωντας 12 2
 κάλῶν: τὸ κ. 2 3; τὸν ἀπὸ κ. βλάτισται 39 1; τὸν κ. ἢ τὸν ἀναγκαῖον 16 6; τὸν κ. καί ἀφελίμων παραμελοῦσθαι 1 2; τῆς προσκοφίτου τὸν κ. 5 4; ἐπὶ κ. ἔργου 22 3; ἐπὶ τοῖς κ. 16 6; τῆς εἰς τὰ κ. μεθρίας 2 1; τὸ κάλλος 38 4; τῆς ἀλφειῆς ἀρετῆς κάλλος 7 5; τίσις κάλλος 9 4
 κάλλος: ταῖα κ. 8 5; τὸν κ. κἀγαθῶν 7 3, 8 4; τοῦ κ. κἀγαθοῦ καλούμενος ἀρετῆς 11 2
 κάλῶς ἐφ' 1 5; κ. φάλλον 1 5; κ. ἐλαμβάνοντες 6 3
 κάλω-στρέφω: εἰ κ. 12 7
 κάμνεσθαι: ἐπὶ τούτῳ κάμνεθαι 36 5
 κάμνιστος: ὦ Ζεφ' καμάνιος 8 3
 κάμψω-βαρεῖν: κερμβαρφόντα 3 4
 κάμψω: τοῦ ἐπιπέτου κ. 16 4
 κάμψω: κ. νεμακίος 25 3
 κάτ' ἄ: A. c. Gen.: οὐκίνα, 'against': μέγιστα πορεύεται καθ' αὐτῆς 2 1; ὄνομα κατ' αὐτὸν παρασκευάζοντες 7 3; τὰς κ. τὸν κρατῖνον βλασφημίας 13 11; ἐχρήθη τῷ πλῆθει κ. τῆς βουλῆς 9 3; αἰτίαν καταπέμψας κατ' αὐτὸν 24 1; γράφει ψήφισμα κατ' αὐτὸν 30 3
 B. c. Acc.: L. of Place or

Region in which: κ. τῆν ἐξοχὴν κλειρῶν 31 2; κ. τῆν 12 7, 34 2; κ. θάλατταν 12 6; κατ' ἀγορᾶν 5 2; κ. τὸν τόπον 6 2.—2. of Time during which: κ. καιρὸν 15 3; κ. τὸν πόλεμον 28 3; κ. τὸν λοιπὸν 36 1; κ. τοῦ θύτου 3 2; κ. τῆν γραφὴν 24 7.—3. of Reference, Relation, Proportion: (a) distributively: κελεύθῃ κ. πόδες 22 3; καθ' ἕκαστον ἑταίρον 11 4, 23 1; ἢ καθ' ἡμέραν βίαι 7 5, 9 2, 24 6; κατὰ μικρὸν 36 1.—(b) 'so far as relates to': κ. γίνεσθαι 24 5; κ. τὰς ἄλλας ἀρετὰς ἐμῶν 2 4; κατ' ἀμφοτέρους 3 1.—(c) 'according to a standard,' 'agreeably to': κ. τὸν ἀρθέτατον λόγον 36 3.—(d) accusativus, ut ai: κατὰ τὸν Πλάτωνα 7 6; κ. Πλάτωνα 15 4.—(e) of the mode in which a thing is done: καθ' ἕνυχθαι 23 1; κατὰ τὸ βέλτιστον 31 1; κατὰ κράτος 19 3; κατὰ τάχος 22 2, 27 1
 καταβαίνω: καταβαίνοντα ἀπὸ τοῦ βήματος 28 4
 καταβάλλω, προσκίσσας: ἕταν καταβάλλω (αὐτὸν) πάλαιον 8 4.—diximus: κ. τάχῃ ἢ εἰσαδεμῶν: τὰ δὲ τέμπελαιν 4 7
 καταβαλλῶ, obditero: καταβαλλῶντων (without object) 33 5; κ. τοῦ Περικλέους 14 1
 καταβύω: εἰς ἀγορᾶν αὐτοῦ καταβύων 28 2
 καταγγιζέσκω: φεθῶντος θά- τῶν 24 1; γράφει ψήφισμα κατ' αὐτὸν 30 3
 καταγράφω: καταγράφεται κ. 1 18 9

κατα-δρα-αγωγίεσθαι: κατα-δραμαγωγίεσθαι τοῦτον 9 2
 κατα-δραμῆ, decessio: τὰς κ. τὸν Θραυῶν 19 1
 κατα-δύεσθαι εἰς τὸ τῆς μουσικῆς ἔραμα 4 1
 κατα-ελεῖν: κατέκλειον Οὐνά- δας εἰς τὸ τεῖχος 19 4.—fig. δι' ἀντιλογίας κατακλείουσαι εἰς ἀγορᾶν ἔξω 4 3.—FAM. κατακλῶσι κατακλείεσθαι 28 1
 [κατα-κτεῖναι: κατακτείνωντες κ. 1. 36 3]
 κατα-κτεῖναι: κατακτεῖναι (τῆν κακίαν) ἀκρίβειαν γινέσθαι 39 5
 κατα-λαμβάνω: καταλαβὼν πάντα φυλακᾶν 33 5
 κατα-λέω: τῆν οὐσίαν ἢ κατα-λέω 15 5
 κατα-λέω: καθύπευθον τῆν τυραν- νίδα 3 1; καθύπευθον τὸ κράτος τῆς βουλῆς 7 6; καθύπευθον τῆν ἀντιτεταγμένην ἑταιρείαν 14 2; τῆν ἀλαστοφάνη καθύπευθον 25 1.—FAM. of a single person: τοῦ Θεουκλίδου κατα- λυθῆντος 6 3, 33 1
 κατά-λευσις: μετὰ τῆν Θεουκλίδου κ. 16 3
 κατα-μῆνεσθαι: ψυχῆν καταμ- μῆνῶν ἐχόντων 13 3
 κατα-α-αλέσκω: τὸ φιληγῆσαι εἰς θῆρα κατααλέσκωντες 1 1
 κατα-νεμακίω, navalis praelio deinceps: κατανεμακίωσας 25 3; κατανεμακίωσιντα 37 5
 κατα-πέμψω: de morbo: κατα- σπερθεῖ τῆν ἀρρώστιαν φλε- κίας 34 3
 κατα-πέμψω: κάμψας de tecto Odei 13 5
 κατα-τιμαρῶναι: τὸν κερῶν 4 κατέρησεν 17 1

κατα-πλήξῃ: καταπλήξω 27 4
κατα-πολεμῶν, *debilitans*: τοῦ Ἀθηναίων καταπολεμήσαντος 22 3; καταπολεμήσαντα τοῦ Σαρπίου 28 5
κατα-πράττειν²: καταπραττόμενός τι 5 2
κατα-πράττω, *pléssere, placare*: καταπράττειν 33 4
κατα-πύθομαι: καταπύθομαι 25 3. Cp. *Sall.* 7, 3
ΚΑΤΑ-ΠΥΘΟΣΥΝΗ 24 5
κατα-σκαίδανόναι: καλλῆν δολιγῶν αὐτοῦ κατασκαίδανόν 13 10
κατα-σκαίδίζω: καὶ κατασκαίδίζω 26 4.—*PLAC.* τῆς πόλεως κατασκαυαρμένη τοῖς ἀναγκάσι 12 3; κατασκαυαρμένος (*inutilitatis*) πρὸς εὐνοίας 16 5
κατα-σκαίωσα, *caedificium*: κατασκαυαρμένων ἐπιβολῆς 12 5
κατα-σκαίω, *caedificium*: ἡ τῶν ἀναθημάτων κ. 12 1. Cp. *Lyc.* c. 6, 3 ὅπου πωστῶδων οὐδὲν ὄντι ἄλλω τούτῳ κατασκαίω.—*αιτίαι* τοῦ καὶ κ. 6 4; τῆ περὶ τὸν βίον κ., *vitae rationi* 8 1
κατα-στασίδω¹: καταστασίσεις τῆ βουλῆς 9 4
κατα-σταλή¹: κ. περιβολῆς 5 1
κατα-στρατοπέδω: καταστρατοπέδω 33 3
κατα-στρέφω²: καταστρεφόμενος 28 4; καταστρεφόμενος 10 4; καταστρέφω 23 2; καταστρεφόμενος 28 3
κατα-τέλω, *dirigere habentia, implendere, cogere*: τοῦ διαχειροῦντα κατατέλω 15 3; κατατέλω τὰ θεῶα ἰν ναυί 33 5
κατα-τρέχω: Ἀσκραίων κατατρέχω 19 4

κατα-φύρω², *ponere, solvere*: πατοῖσω (τὰ χρέματα) 28 1
κατα-φιλῶ 24 6
κατα-φρονῶ: τοῦ δημιουργοῦ καταφρονῶμαι 1 4; καταφρονῶμαι τῆς ἀλογίας τῶν τοῦν 26 2
κατα-χέω²: ὁ καταχέμενος *hominum corpora in urbes* 34 4
κατα-χρησθῆαι, *abuti*: τοῦ καταχρησμένου τούτου (sc. τῷ φιλομαθῆ) 1 2
κατα-χρῶσθαι: τὴν πόλιν καταχρῶσθαι 12 2
κατ-εργάζω: τὰ καταεργάζω τῶν ἔργων 27 3
κατ-εργάζεσθαι: αἱ τῆς θῆρας καταεργάζονται τέχναι 12 6
κατ-έχω, *occupare*: χῶρα φερεῖται 20 2.—*colidere, reperire* 18 2; κατεῖχε τῆς ἐκδρομῆς τούτου 21 1; κατασχῶν 27 2.—*discringere*: Κίμων αἱ στρατεῖαι τῆς Ἑλλάδος ἔξω κατεῖχε 7 2
κατ-ηγχοῦν: πολλῶν ἀνομήτων τῶν Ἀθηναίων κατηγχοῦν 28 1; κατηγχοῦνται 33 6; κατηγχοῦνται τοῦ Περικλέους 10 6; κατηγχοῦντα τῶν Μεγαρίων 30 2; (τοῖς) κατηγχοῦσι τῶν Ἀθηναίων 29 4
κατ-ηγχοῖα: ἐπὶ κατηγχοῖα 31 2
κατ-ηγχοῖα: ἐπιγράφω κ. 35 4; εἰς τὸν κ. 10 5; τὸν κ. ἀλάχιστα 10 5; τοῦ κ. 31 3
κατ-ίμαι *de vento*: ἀέριον κατόντος 33 5.—*de exultatione*: καταλάθω 10 3
κατ-οικῶ, *dirigere habentia*: τοῦ ἀσπίδι καταοικῶ 19 1; τοῦ ἀσπίδι καταοικῶται 17 1
κατ-οικῶν: Ἀθηναίων κατῶν 23 2
κάτωθεν: Τῶν ΚΑΤΩΘΕΝ 8 4

καῖσθαι: ἀκαλοῦμαι κ. 16 7; καίμενος οἶκος, *a republicis adulatione* 37 1
καλέω: καλέωμαι 14 2, 15 1; καλέωμαι 25 1; ἐκλέωμαι 33 1; ἐκλέωμαι 31 4; τὸ καλέωμαι 8 5; καλέωμαι 36 2.—*PLAC.* καλέωμαι ἀκαλοῦσθαι τὸν κ. 24 1
καῖω 36 1
καράσσουμαι: τολοῦμαι ἀνομήτως 3 1
κάραι: ἡ μέγα τοῦ κ. 6 2; τὸ κ. στερῶν πεινῶν 6 2
καράωτος: ΔΕΙΝΟΝ ΚΑΡΑΩΤΟΝ ἢ ΓΛΩΣΣΗ ΦΕΡΕΙΝ 8 3
ΚΕΦΑΛΑΙΟΝ 3 4
κεφαλῆ: ΚΕΦΑΛΗΣ ἑΝΔΕΚΑΚΛΙΝΟΥ 8 4; τῆς κ. στερῶν 37 4; τῆς κ. 8 2; κ. κεφαλῆς 6 2; τῆς κ. 28 2
κεφαλ-ηγχοῦν: ΚΕΦΑΛΗΓΕΡΕΤΑΝ 3 3
κῆροσθῆ: κῆροσθῆ 11 1; τῶν κ. 36 4
κῆροσθῆ: κῆροσθῆ 36 4
κῆρῆ: ὁ περιφῶν κ. 30 3; κῆρῆ 30 2
κῆρῶν 13 6
κῆροσθῆ: ἐχούσθῆ κῆροσθῆ 18 1; μέγα ἔρχε κ. ὁ πόλεμος 28 6; κῆροσθῆ 27 1, 32 3
κῆρῆ: κῆροσθῆ περιφῶν 2 2; τὸ κῆρῆ ἐφ' αὐτῆ κῆρῆ 2 3; κῆρῆ πῶσω κῆρῆ κῆροσθῆ 12 4; ἐπὶ τοῦ κῆρῆ κῆρῆ τῆς κῆροσθῆ 16 6; ἔρχοισι δ' οὐδέ κῆρῆ (τὸ ἔργον) 13 5.—*PLAC.* ἐν' αὐτῆ ἐκῆρῆ τῶν κῆροσθῆ 34 1; (τὰ) κῆρῆ κῆροσθῆ τῶν κῆροσθῆ 38 2.—*aggredi* τῆροσθῆ: κ. τὰ πρὸς θαλάσσω 20 2
κῆρῆ: τοῦ ἐν' ἐκῆρῆ κ. 13 4; τοῦ ἐν κ. 6.

κῆρῆ: κῆρῆ 36 4
κῆρῆ¹: κῆρῆ¹ μέγα 36 5
κῆρῆ: κῆρῆ¹ γῆροσθῆ 24 7
κῆρῆ: ΠΟΡΝΗΝ ΚΛΕΠΤΟΥΣΙ 30 4
κῆρῆ, a settlement of Athenian citizens in the city and lands of an expelled Greek population, as at Hestiae and Chalcis (c. 23, 2), whereas an ἀποικία is a colony planted amongst barbarians on foreign soil, as at Brea: κῆρῆ 9 1, 34 1
κῆρῆ: κῆρῆ κ. 11 5
κῆρῆ: κ. ἀρχαί 9 3
κῆρῆ: κῆρῆ δῆρῆ 7 4
[κῆρῆ, a unit of superficial measure, equal to 10 square cubits 3 3 note]
κῆρῆ, *lectica*: ἐν κ. κῆρῆ 27 4
κῆρῆ: κῆρῆ δῆρῆ 32 2; κῆρῆ 31 2
κῆρῆ: κατῆ κῆρῆ 26 3
κῆρῆ¹: ἐπὶ κῆρῆ τῆς Ἑλλάδος 17 3
κῆρῆ: κ. αἰτίαι 30 2; τὰ πρὸς τῆς κῆρῆ 36 4; τὰ κ. τῶν Ἑλλήνων κῆρῆ 12 1; τὰ κ. 12 2; τὰ ἀπὸ τῶν κ. κῆρῆ 12 5; κῆρῆ τὰ κ. κῆρῆ 29 4
κῆρῆ: κ. ὄντα τῆς κῆρῆ 10 6
κῆρῆ: κῆρῆ 13 13
κῆρῆ: κῆρῆ 29 3
κῆρῆ: ἐν τοῦ κ. κῆρῆ 1 1
κῆρῆ, *planc, protons*: κ. κῆρῆ 11 1; κῆρῆ κ. 23 2; κῆρῆ γῆροσθῆ κ. 15 1
κῆρῆ, *planc*: κῆρῆ 19 1.—*PLAC.* κῆρῆ 27 4; κῆρῆ

τῷ στόλῳ 19 3.—*αἰσθη*:
καμωσθῆαι 6 2
καμωσθῆναι 12 6
καμῆ: κ. *λέων* 30 1
κασι: ΠΑΡΑΒΗΘΟΜΕΝΗΣ ΚΟ-
 ΠΙΛΟΣ 33 7
κάντασθαι, ασιόει: δένδρα κ-
 άντα 33 4
*κάρω*¹, *ασιόει*: *φύγων* τὸν κ.
 7 5
καρφή: ἐκ μῆδ κ. 13 5
καρφοῦν: τὸ ὄναρ *ἐκαρφοῦναι*
 13 5
καρμαῖν: οἱ ἐκαρμαῖοι τὴν πόλιν
 3 2.—*ΡΑΝΑ*, πῶλον ἐξ *αἰθή*
καρμαῖων 12 4; *στόλῳ*
καρμαῖων λαμάρω 20 1
καρμοῖ: οὐ κ. *ἐργασίας* 24 3
καρμῶ 5 2
κάρω: ὁ (πλοῖον) *κάρω*
φύγει τοῦ Ἀθήραι 12 1
κάρων: τοῦ κ. 6 2; ἐπὶ τοῦ
κρανίου 18 6
κάρω, *γαίαν*: *κάρω* 3 2
καραῖν, *εὐκρινε*: *καραῖν* τετε,
νίκτορα facit 25 1; τοῦ
Μελλισσοῦ κρηφῶ 27 1; τοῦ
λαρίου κρηφῶ 26 1.—
οδύνη: α. *γον.*: *πόνον*
λαρίου ἢ Ἀθ. *καραῖν* 29
 4.—*α. acc.* τοῖ: κ. τὴν *δύνη*
σιν ἐπὶ τῆ ἀλφειᾷ 28 3
κάρω, τῆ *ἐπιπέριον* 6 2; τῆ
θαλάττης τὸ κ. 28 6; *ποσειδῶ*
 7 6, 9 4, 16 3 (ex *Talcoide*)
κάρων: *χρημάτων κάρων*
 15 5; τὸν κ. χ τὸν πολλῶν
 13 11
καρμαστί: ἐν *πλευρῆ* κ., 'a
hammock' 27 4
κάρων ἐκ τῶν *γραφωμένων*, *κατι-*
οῖον facit 2 4.—*ορηπίο-*
νομ *ασιόει*: ἐν τῇ πόλει
κάρων 22 2.—*ΡΑΘ*, *κάρω-*
σθαι τὴν *δύνη* *ἐργαζῶν* 22 2;
αἱ κάρων Ἀθήραι 27 4

κάρω: *κροῦ* 6 2
κάρω: τὸν *πλοῖον* κ. 9 4
κάρω 31 2
Κρόμος ΠΡΕΣΒΥΤΗΝΗΣ 3 3
κρότου: *ἐμμελοῦ* κ. 16 4
κρόφα 22 2, 29 4
κροφῶ 10 7
κρόφω: *κρίτῳ* 1 2; *κροφῶ-*
μενος 16 3, 8 1 (ex *Platone*
philosopho)
κρόνω: *κρόνω* (α. *λ.*) 26 3
κρόνω: τὸν κ. 2 3
κρόνω: τοῦ *λακῶ* κ. 27 2
κρόνω: τὸν κ. 33 5; τὸν
 κ. 35 2; *κρόνω* 12 6
κροῖνω, *ασιόει*: *κροῖ-*
νω τοῦ *πολλῶ* 29 1
κροῖνω: ΠΑΛΛΑΚῆΝ ΚΥΝ-
 ΩΠΙΔΑ 21 6
κροῖνω 12 6
κρόνω: *γενεῶ* *κρόνω* 25 4
κροῖνω: *φύσῳ* *κροῖνω*
 32 2
κρόνω: *κροῖνω* *τίνα* 1 1
κροῖνω: *νόμ* *κροῖνω* *καθ-*
ολῶ 30 1; *κροῖνω* *οὐδὲν* *w.*
imh., *nihil* *οὐδὲν* *κροῖ-*
νω 6 3
κρόνω: *κροῖνω* *τὴ* *καὶ* *πόλι* *κροῖ-*
νω 34 2
κροῖνω, *late form of κροῖνω*:
 αἱ κ. 'the cosmic roots' 13 10,
 16 1; τὸν κ. 3 3; τοῖ κ.
 4 2
κροῖνω: *κροῖνω* τὸ *ἐργῶ* *ὡ*
βραδύ *κροῖνω* 13 5
κροῖνω: αἱ κ. 8 3; ἐν τῷ κ.
 24 6
κροῖνω: τοῦ κ. 32 1; αἱ
 κ. 7 6

Λ

λαβῆ: τοῦ *Περικλέου* *λαβῆ*
λαβῆ *οὐκ ἐξείω* 28 1
λαγχάνω, *ασιόει*: τοῦ *λαχοῦ*

σιν 34 1.—*ασιόει eligi*: *ἐργῶ*
λαχῶ 9 3
λαῖνω: *λαῖνω* *τεῖχῳ* 16 2
λαυνοῦμαι: τοῦ λ. 10 2; *ἀπο-*
λόεσθαι τὸν λ. 10 1; *προ-*
λαβῆ *εἰς* τὸν λ. 29 2
λαβῶ 12 5; τὸν *λαβῶ*
νω χ τὸν *ὄδον* 12 3;
ὄδ' *ὄδ* *λαβῶ* *νω* *εἰ*; *ἐλα-*
βω *τῆ* *συνέλευ* 13 1;
ἐλαβῶ *ἐργῶ* 26 2, 25 2;
ἐλαβῶ *καὶ* *δοῦ* 25 1;
λαβῶ *ἐργῶ* 25 1; *λαβῶ*
πρωτοῦ 21 3; τὴν *ἀστυ-*
σιαν *λαβῶ* 24 5; τὴν *λαβῶ*
τὸν *λακῶ* *κῶ* 27 2.—
λαβῶ, 'with' λ. *τῆ* 26
 1; *φῶ* *λαβῶ* 5 3; *λαβῶ*
καὶ 10 4; *λαβῶ* τὸν
φῶ *εἰς* τὸν *χῶ* 35 4.—
 MID. *ασιόει*: τοῦ *Περ-*
κλέου *λαβῶ* *οὐκ*
ἐξείω 28 1
λαμάρω: *γένου* λ. 7 1; *τόχῳ*
 λ. 18 1
λαμάρω: *στόλῳ* *καρμαῖων*
 λ. 20 1.—*λ. ὄνα* 25 3
λαμάρω: *ἐλαβῶ* *κροῖνω* 4 2
*λαμάρω*²: *πολλῶ* λ. 9 4
λέγω: *λέγου* 4 1, 7 6, 8 2,
 13 5, 16 7, 24 3, 30 1, 33 4,
 39 3; *ὡ* *λέγου* 13 8, 26 1;
 ἐν τῷ λ. 5 1; *λέγω* *ὡ* 33
 4; *ἐπὶ* *κατὶ* *πράγῳ* *λέγω*
 7 5; *λέγω* *πρὸ* *τοῦ* *πλοῖου*
ὡ 18 1; *λέγου* 28 5; *λε-*
γῶ 8 3; *λέγω* 4 2.—
ΡΑΒΑ, *λέγεται* 28 5, 31 2, 35
 3; *λέγεται* 22 3; τὴν *λεγο-*
μένην *δοῦ* 12 1; τοῦ
ἐπιπέριου *λέγου* 23 2.—
Ἰμπερα, *λέγεται* 6 2; *ὡ*
λέγεται 17 3
λεπῶ 5 4
λεῖνω: τὸν λ. *κῶ* 27 2; λ.
κῶ 27 2

λένω: *τεῖν* *λένω* 3 2
λένω: *λένω* *τοῦ* *Περικλέου* 6 5
λένω, *φασιόει*, *εὐνοῖα*
ἰμπερα: *ἀστυ* λ. 9 3;
ἀστυ *λαμάρω* 12 5.—
τεῖνω: *κατὶ* *ἐλαμάρω*
κατὶ 24 1, 16 4
λεπῶ, *λεπῶ*: *λεπῶ* λ. 7,
 2 *ὡ* *πρὸ* *λεπῶ* *μεγῶ*
τῷ *στρατοῦ* *πλοῖου*
λένω 12 6; λ. *κατὶ* 12 2
λεπῶ: *λεπῶ* λ. 20 4; τοῦ λ.
κατὶ 26 1
*λεπῶ*¹, *λεπῶ*: *λεπῶ* 12
 7
λεπῶ: *ὡ* *πρὸ* *τοῦ* λ. *ἐργῶ*
κατὶ 26 2; τοῖ *ἀστυ*
 λ. 34 2; *ἐργῶ* *τοῖ* *ἀστυ*
 33 5
λέγω: *λέγω* χ *ἐργῶ* 9 1;
ἀστυ χ *ἐργῶ* 13 5;
ἀστυ *περὶ* *τοῦ* *πολέ-*
μου *ἀστυ* 33 5; *ὡ*
εἰς τὸν λ. 5 1; τὴν *μεγῶ*
τοῦ *φροῦ* *ἀστυ*
λέγω *ἐκαστῶ* 6 1; *ἐπὶ*
τῷ λ. τὴν *προσωπῶ* *γενέ-*
σθαι 8 3; *περὶ* *τοῦ* λ. *εἰ*
 8 4; τὸν λ. (*οὐκ* *ἰμπερα*
ἰμπερα) *εἰ* 28 3; *λέγω*
περὶ *τοῦ* *μεγῶ* *ἐκαστῶ*
 22 1; *λέγω* *ἐκαστῶ* *περὶ*
τοῦ *σοφῶ* 26 2; *τῆ* *πλοῖου*
 λ. ΤΕΧΝΗΝ (ex *Platone* *philoso-*
 pho) 3 1; ὄ *τοῦ* λ. *δοῦ*
 18 5; *δεῖ* *λέγω* *τὸν* *λέγω*
 18 10; *κατὶ* *τοῦ* λ. *κατὶ*
 30 1.—*ἰμπερα*, 'talk': *ὡ*
εἰς *ἀστυ* *κατὶ* *λέγω* 24 1.—
κατὶ: *λέγω* *ἐκαστῶ* *τῆ*
ἀστυ 28 3; ὄ *κατὶ* λ. 6
 1; *λέγω* *εἰς* 1 2; *κατὶ* *τοῦ*
ἀστυ λ. 26 3.—'a say-
 ing': *ἀστυ* *κατὶ* *τοῦ* λ.

8 3, 30 1.—'accounts': αὶ λ. τῶν χρημάτων 32 2; χρῆματων οὐκ ἐφαίλουσι λόγον (αὐτοῦ) 12 3
 λαοφρονίη: ἐλαφροί 36 2.—P.A.S.
 λαοφρονισμός 5 2
 λαοφρόνεια: ἐν τῷ λ. 36 3; κατὰ τὸν λ. 36 1
 λαοφρόνεια: ἡ λ. φρόνις 34 3
 λαοφρόνεια: ἐν τῷ λ. βίβλ 36 5; αὶ λ. 17 3
 λόγος: ἔθετο εἰς λόγον τὰ θεῶν 10 1
 λούσθαι: τοῦ μὴ λούσθαι τὸ φέρομα 31 1; φέρομα λούσθαι τὸν ὄραον 37 2 5; λούσθαι τῆς διαφοράς 15 1
 λόκος: τοῦ χαλκοῦ λ. 21 2; αἰς τὸν αὐτὸν λ. ἰδιώ.
 λομαίνεσθαι: ἔσαν ἡ ἱστορία λομαίνεσθαι τὴν ἀλήθειαν 13 12
 λοπυῖα: λοπυῖα 10 5
 λόρα: τῷ λ. 4 2
 λόχος: τοῦ λ. 16 7

M

μακάριος: τῷ μ. καὶ ἀθανάτω 39 3
 μακρῆ: μ. νοστήσει 15 3; μ. χρόνιος 7 4
 μάλα: μάλ' ἐμπελοῖ ἀφ' ἧς 15 4
 μαλακός, mollis: μ. ἀρμονίας 15 2; αἴφρα μ. 39 3.—'effeminato': πρὸς τοῦ φέβου μ. ἔστα 27 4.—'re-missus': μαλακότεροι χρεῖσται τοῦ Ἀθωνοῦ 33 1
 μαλακτῆρ': χρυσοῦ μαλακτῆρος καὶ ἰσθμίου 12 6
 μάλαστα πρὸς τὴν 39 3; μ. μισοῦστος 33 1; μ. πρὸς 4 4; τὸνε μ. 11 4; μ. ἀβόσκων 12 1; εὐδαίμων μ. 18 1, 19 1; μ. θυμώδων 18 1, 15 4;

ἡγαθήη μ. 19 1, 22 2, 24 1, 7, 25 1, 29 5; ἄλλως τε πολλοὶ καὶ μ. 21 1; καὶ μ. ἐστὶ 31 4
 μάλλον 9 4, 13 3, 24 5, 28 3, 29 2 4 5, 31 2; μ. ἡ 27 1; εὐδέν τι μάλλον 20 1; καὶ μ. 13 3; ἐστὶ μ. 16 7
 μαθόντων: μαθόντων τὴν ναυτικὴν ἐπιστήμην 11 4
 μάταις: τὸν μ. 6 3
 μαρτυρεῖν de rebus quas eventu spontentiam alicuius comprobant: ὁ τῷ Ἑλλάδι μαρτυρεῖ 12 1; ἐμαρτύρησεν αὐτῷ τὰ γυμνάσια 22 1
 μάστιγες: μάστιγα παρέχεται καθ' αὐτῆς 2 1; αἰτία ἔχουσα πλεῖστον μ. 31 2
 μάχεσθαι 27 2, 33 4; ἐνε πρὸς τοῦ βαρβάρου ἐμάχετο 17 1; μαχομένου πρὸς Ἀραβίω 31 4
 μάχη: μάχη ἔχουσι πολλὴν ἀθλιότητα καὶ κίνδυνον 18 1; γενομένη μάχη 26 2; ἐν τῇ μάχῃ 24 7; ἡττηθεὶς μάχῃ 18 3; ἐρρωμασιωτέην μάχην ἀγωνισασθαι 10 2; μάχην συνάψαι 33 4; συνάψαντας μάχην 19 3; μετὰ τὴν μ. 29 3; τὴν πρὸς Ἀραβίους μ. 31 4
 μεγαλ-αυχία: τῆς μ. 37 5; ταῦ μ., 'grand airs' 5 3
 μεγαλο-πράγμων 4 2
 μεγαλο-φροσύνη: ἐπὶ μεγαλοφροσύνης 18 5; τὴν μ. 14 2, 17 3
 μεγαλό-φρονος: τὸ μ. 36 5
 μέγας: μ. ἔργον 21 1; μ. σπυρίων 35 1; μέγα σθένος 4 4; φροσύματος μ. 31 1; τὴν σίλω ἐκ μεγάλης μεγίστης ταφῆς 15 1; στρατῷ μ. 10 1, 33 3; στήθῃ μ. 20 1; μ. πύ-

δωνος 26 6; μ. σίλω 17 1; μ. ἔξω 18 3; μ. πρῶτος 29 3; μ. ἐπίθετος 35 1; μ. σῆμα 4 4; πράγματι μ. 32 3; μ. ἀναχθείας 39 1; μ. στρατηγῶς 18 1; μ. ἐπιβολῆς 12 5; τὰς μ. χρεῖας 7 5.—Adv. μέγα φρονεῖν 17 1; μέγα φρονέοντος 13 2; μέγα φροσύνη 28 5
 μέγιστος: τῆς δωδέκῃς τὸ μ. 20 1; τὸ μ. τῆς ἡγεμονίας 20 3; νεωστῆρον τὸ μ. ἀρχῆν 15 4; τὸ μ. τῆς ψυχῆς 36 4; ἔργον ὑπερβίβωτον μέγιστον 18 1; τῷ μ. τοῦ φροσύματος 8 1
 μέγιστος: μ. ΤΥΡΑΝΝΟΝ 3 3; μ. γαγυῶνα τὸν πολιτῶν 11 1; μ. ἐκπληξῶν 12 1; ἔργον (τῆς ἡγεμονίας) 15 4; δυνατωτάτων καὶ μεγίστων ἔστων 24 2; τὸ ἀλλοτῶν καὶ μ. 38 4.—Adv. μέγιστος θυμώδης 31 2
 μέμνησθε: τετρακισχίλους τυράνους μ. 37 3
 μεμνησθῆναι: μεμνησθῆναι ἐαυτὸν ἐκ Λακεδαιμόνων 22 3
 μεμνομαι: τὴν ἐπὶ τὰ φθῆ μ. 15 4
 μεμνομένη-κόνταβος, cōntibus ex colla-bisimo: ΝΕΑΝΙΑΙ ΜΕΘΥΓΟΚΩΤΤΑΒΟΙ 30 4
 μεμνομαι: μεμνομένης 10 5, 28 5
 μεμνομαι: μ. σφάλος 28 1; μεμνομαι τὸ 35 2; μεμνομένη μεμνομένη σφάλος 15 5; μ. πύστος 33 1
 μεμνομαι, τὸ 36 2
 μεμνομένη: τὴν μ. προσουμίας 39 2
 μεμνομαι: μ. ἔργων 38 4
 μεμνομαι: μεμνομένης 11 4
 μεμνομαι, in eo esse ut: ἐμμελλεν εἰσέναι 5 3; ἐμμελλεν εἰσέναι 35 1.—'to be like to': ἐμμελλεν κωδικοῦσθαι 36 1;

ἐμμελλεν πολεμῆσθαι βίβλιον 26 1.—'consecratio': μεμνομένη τὸν πόλεμον ἐξέτακτον 32 3
 μεμνομαι: ἐμμεμνομένη 16 4
 μεμνομαι—ἐμ 4 3, 20 1.—μῆν—μῆναι 24 3.—μῆν οὐν 6 4, 10 1 7, 16 5, 18 3, 28 3, 30 3, 32 3, 35 3 4
 μῆναι: μεμνομένη ἀδύναται 18 1; ἔμμενον εἰκουρῶν 34 1; αὶ μεμνομένη ἐν τῷ πολιτείῃ 37 4
 μῆναι 8 1 3; καὶ μῆναι γε 16 7; μῆν—μῆναι 24 3
 μῆναι: σατυροῦ μ. 5 4
 μῆναι: ἐκ μ. τοῦ μεμνομένη 6 2; ἐν τῷ δὲ μ. 10 1; φθῆγέ-μενος εἰς μῆναι 38 4
 μεμνομαι: ἀρχῆς ἄλλων τε μεμνομαι καθῶν 39 3
 μεμνομαι: A. G. Gen. 'concurrently, jointly with': τοῦτον ἀνέκτεται δὲ ἔμμενον μ. τὸν ευστρατηγῶν 37 5; τριακίδεκα ταῦτα ἀπὸ τῶν μ. Λαμάρχου 20 1; ἐφ' ὅς διδῆ μ. δωδέκῃς 22 1; μ. τὸν γυμνάσιον ἐπέτα 24 3; ἐμμελλοῦσιν μ. τὸν στρατῶν 33 3; συνέπλευσε μετ' αὐτοῦ 8 5; μ. Ἡραταγῶν δεκαπεντακτῶν 36 3; λόγους ἐκείνου μ. τὸν σφοδρῶν 36 2.—cum res alteri ita additur ut partem obiecti efficiat: 'with', 'as well as': μετ' ἐκείνου ἔξω 18 3; χάρου ἔχουσα μ. δευτέρου 24 2; ἐκ φροσύματος μεγάλου μ. γυμνάσιον 31 1; τὴν ἀσφαλίῃ μετ' ἐκείνου ἀγαθῶν ἐπέτα 6 1; φησὶ τὸ αὐτῶν μ. τὸν ἀσφαλίῃ 24 6.—indican modum quo aliquid fit, ut μετὰ c. nomine suo adverbii partes sustineat: μ. γυμνάσιον 8 2; μ. ναυκῶν 8 3, 24 4

B. a. Acc. post: *μ. ταῦτα* 29 1; *μὲν ἡμέρας ἄλλας* 3 2; *μ. τῆν Οουκυλίδου παρά- λυσιν* 16 3; *μ. τῶν ὀστρακισμῶν* 16 3; *μ. τῆν μάχην* 29 3; *μ. τῆν Περικλέους τολευσίην* 24 4
μεταβάλλων ἑαυτὸν 1 3
μεταβολή: τῆς μ. 9 1; μηδερίας μ. 24 4; ναυπλοίας μ. 28 1
μετάγειν: τὰ κοινὰ χρήματα πρὸς αὐτὸν μεταγαγόν 12 1
μεταλαμβάνων 12 5
μεταλλάσσει: μεταλλάττει 12 7
μετάστασις: μ. δευτῆ τοῦ Ἀθηναίων ἔργου 10 2
μεταστῆσαι, ἐν αἰσῶν συνουσίᾳ καὶ ἰσοκράτους: μεταστῆσαι τοῦ ἄρτους 8 4; *μετέτασεν (αὐτοῦ)* 26 4
μεταστοματίζω²: τῆς μ. 5 1
μεταστοματίζω: λέγουσι περὶ τῶν μ. διδάσκοντας 32 1
μετέχων τῶν βουλευμάτων 17 3; *μετέχων τῆς βουλῆς* 9 3
μεταορίζω: μεταορίζω 4 4
μεταορτολογία: τῆς λεγομένης μ. 5 1
μεταορτοῦμαι: τὸ μ. 6 1
μέτραισι: μετρώμενον ἐν θυγῶν τρέπον 29 4
μετρίως εὐδοκίμων 18 3
μέτρον: ἀριθμὸν καὶ μέτρον 16 4
μέτρον: ἡ μῆτρον τοῦ μ. 6 2; ἑστῆσθαι αἰετὸν μ. γλαυκῶν 26 3; *τὸ μ. τοῦ χαλκοῦ λίανον* 21 2
μέχρη, measure, of Time: μέχρη πρὸς 18 3.—*of Place: μέχρη Βουστῶν* 17 2
μή with participle for ὅ 8 2, 23 1, 29 2, 34 4; *ἀφορῶν a verb of consenting in indirect discourse* 26 4, 12 1.—*οὐκ, in indirect question after ἔφαθον* 26 2

μήδῃ, no—quidem 8 4; *for ὅ* 21 29 3
μήδεις for ὅ 21 2, 14 2; *τὰ μηδερμῶν ἔξω σπουδῆς* 1 2; *μ. ἔργων μάχην* 29 2; *μηδερμῶν τῶν φλοῶν* 7 4; *μηδερμῶν* 34 4.—*μηδὲν ἔφην* 12 5; *μηδὲν* 28 3, 39 1.—*ἄστω μήτε—μήτε* 29 1; *ἄστω μηδὲ* 8 4
μηδερμῶν: μηδερμῶν ἔργου 24 2
μήσος: μ. τοσούτων πολέμων 34 2; *ἴσως μήσος ἔχουσα* 28 1
μηλόβοτος: μ. χίρην 16 5
μήρ: μὲν 28 1; *μῆρον ἑστῆσθαι* 28 6; *ὁτὸν μ. 11 4*
μήρ: ὁ μῆρ 26 2, 35 4, 36 4; *ὁ μῆρ ἄλλῃ* 29 5
μῆρσιον: ἐμῆσιν τῆν θεῶν αἰετῶν ἀποστασῶσαν 13 5
μῆρσιον: ἐπὶ μῆρσιον 31 2
μῆρσιον: τῆς μ. 31 5
μήτε—μήτε μηδὲ—μηδὲ 39 1
μητρίων: τὸ μ. γένος 33 1
μηχανήσθαι: μηχανώμενοι ὁμοίᾳ τῶν θεῶν 11 4
μηχανή: μηχανῶναι bollicis χρῆσασθαι 27 3
μηχανικῶς: τοῦ μ. 27 3
μηχανήσθαι: μηχανήσθαι ἡ ἀπεί- τοῦ 4 4.—*ΔΑΛΛΗΛΟΙΣ ΜΙ- γέρντες (de concubita)* 3 2
μηκρῶς: μ. πάλιν 17 1; *μ. βούλων* 29 3; *κατὰ μηκρῶν* 26 1; *ἄλλως μ. 24 2; αἰετῶ- ραι μ. 24 4*
μηκρῶσθαι: μηκρῶσθαι 15 3, 18 1
μῆμα, dimissivum 13 5
μῆμασι: τῆς μ. 2 3; ἀποδομῶν ἀγωγῶν αἰετῶν 1 4
μημητιῶν (φλοῶν) 2 2
μῆσῶν: μῆσῶντων 33 1
μῆσῶν: μῆσῶν διαπορῶν 9 1
μῆσῶ-φασί: ἄλλως μ. 9 3
μῆσῶ-θῆσαι: μῆσῶθῆσαν 9 4
μῆσῶν: ταῦτα ἐπιλάθοντα τῆς μ. 24 7

μημησῶσθαι: μημησῶσθαι 26 4.
 —*PLAN. τὸ μημησῶσθαι, τριῶν δίκαιων* 18 2
μημοικῶς¹⁴, proleptus: μ. ἑπιπλοῦν 5 3
μολών: μόλ᾿ ὦ Ζεῦ 3 3
μολῶ 18 1
μοσ-αρχία 39 5; *καμῆθ μοσ- αρχία* 11 1
μῶμοι: βάρου μ. 13 2
μοσ-κερῶν¹: κερῶ μ. 6 2
μῶσος 15 4, 29 5; *μῶσῶν* 32 3; *μῶσῶν* 12 1; *μῶσῶν* 23 2; *μῶσῶν* 37 3; *μῶσῶν* 29 2; *μῶσῶν (σοῖσιν)* 3 2.—*Διδν. 12 3; ὁ (μῆ) μῶσῶν—ἄλλῃ καὶ* 1 3, 5 1, 6 1, 8 5, 19 1 3, 25 3
μοσῆθ: μοσῆθ ἀμυγῶν ἔργων 13 1.—*αἰετῶν: ἀπὸ τῶν μ. 31 4*
Μόσθα: ταῖς Μ. 1 5
μουσικῶς: τῆς μ. (ac. τέχνης) 4 2; *μουσική ἀγῶνα* 12 6; *μουσικῶν διαπορῶν* 4 1; *διδάσκαλος τῶν μ. 4 1; τοῦ μ. ἀγῶνος* 13 7
μουσοδοῦναι: τὸ μεμασῶμενον Cimonis 5 3
μοσχορῶν: ἀθροῦτος μ. 1 4
μοσχορῶν: δίκαιον μ. 18 8; μ. εἶχον 36 1
μῶσθημα¹: ταῖς αἰῶν μ. 39 3
μῶσθηθῆ: δόγμα μ. 13 11
μοσ-αἰετῶν, κρησικαίαιος: τοῦ μ. 1 4
μῶσῶν: μῶσῶν χρυσοῦ 25 2
μῶσῶν: ἐπὶ τῶν μ. 1 4; Μῶσῶν: 28 5

N

ναῖς: ὁ χλιμαλάστου 12 2
ναυμαχίαν: ναυμαχίοντα 26 3
ναυμαχία: κρησῶν μ. 25 3
ναῖς γαστροειδῆ 26 3; *ναῖς*

23 5; ναῖν 12 3; *ν. Ἀρ- τιστῶν* 23 2; *ναῶν* 19 3, 26 1 2, 34 1, 35 1; *ναυῶν* 23 2, 25 3; *ναυῶν ναῖς* 26 2; *ναῖς ν. ναυαρχῆς* 28 1; *ἄλλως ν. 29 2; ναῖς ἐπὶ φλοῶν* 25 1, 20 1
ναύτης: ναυταῖς 12 6
ναυτιῶν: ναυτιῶντων 33 5
ναυτικῶς: ὁ θανάτου 29 1; *τῆς ν. ἐπιπλοῦν* 11 4
ναυπλοίας: ΝΕΑΝΙΑΙ ΜΕΘΥΣΟ- ΚΩΤΤΑΒΟΙ 30 4
ναυπλοῦν: τῆς ν. 36 3
ναυπλοῦν, tribuere: πᾶσι νόμοις ταῖς Μόσθῶν 1 5.—*ΜΙΝ. ἰστέ- ρος ἡρητῆρ, ἰσοκράτους: ναυμα- χῶν αἰῶντα* 20 4
ναυπηγῶν: ναυπηγῶν ταῦτων, ποσειδῶν ἐπιπλοῦντων 37 5
ναῖς, νοῦτος, alter 16 1; *ἽΟΜ- ΦΑΛΗ ΝΕΑ* 24 6.—*ἰστέρας* 2 1, 7 1; *ν. ἔστω καμῆθ* 22 2; *γαστρῶν ν. 26 1; ἴσως* 16 1
ναυπηγῶν, nocens factus: ἀμῆ πρόφατον καὶ ναυπηγῶν 13 3
ναῖος: τῶν αἰετῶν χροῶμενον 39 3
ναυπηγῶν τι 11 5
ναυπηγῶν: τοῦ ν. 17 2, 22 2
ναῖος: τῆς ἡσῶν 29 1, 34 1; *ἡσῶν* 15 1; *ΤΑΙΣ ΝΗΣΟΙΣ ΕΠΙΤΗΛΑΔΑΝ* 7 6
ναῖον: νικῶ 8 4; *ναῖον* 28 3; *λαμπρῶν εἰκῶν* 25 3; *ὁ νικῶ- σιν τοῦ σπαραγγῶν* 3 1; *νικῶσιν* 26 2; *εἰκῶν καλ- λίστας νικητικῶν τοῦ βαρ- βάρου* 9 4
ναῖν: ἕνα τῆς ν. 26 1; ν. καλ- λίστας 9 4
ναυ-φόρος: ἀθλητῶν ν. 26 4
νάσος: ὁ Νόθος ΔΕ ΜΟΙ Σῆ 24 6; *τῶν ν. 24 6; ἀπογῶ- νισθῆναι τῶν ν. 37 5; ἴσως* ἡ ἡρητῶν 37 2; *ταῖς ν. 37 3*



νομήται: τοῦ τὰ θεῖα μὴ νομή-
 ζονται 32 1
 νόμος 30 1; τὸν περὶ τῶν νόμων
 ν. 37 2; τὰ περὶ τῶν ν. 37 3;
 νόμον ἔγραψε 37 3; ν. τινα
 παραβάλλονται 30 1; νόμους
 ἔθετο 3 1
 νοστή: νοστή 38 2; νοστήσει
 31 5, 36 3
 νόημα: ν. συγγενεῖν 22 3;
 τοικῶν ν. 16 3
 νόσος: τῆ ν. παραφροσύνας
 34 3; βλαχρῶ τιν ν. 38 1;
 δὴ τῆ ν. 35 3
 νοσθεῖν: νοσθεῖς 1 1
 νοῦν χ αίσθησις 1 2; τῆ ν.
 χρῆσθαι 1 3; νοῦν χ τόχην
 and ἀνάγκη 4 4; πῶς τὸν
 νοῦν προσερχοῦνται 38 4; ἀ-
 θρόνους νοῦν ἔχουσι 39 3.—
 Νοῦν Anaxagoras diotus 4 4
 οὐδ ἄλ, 'as it was' 34 3

Ξ

ξενία: δὴ τῆ ξ. 33 2
 ξένος: ὦ Ζεῦ ξένος 3 3
 ξένος: ξ. πλουσίος 1 1; ἰσ-
 ρητοῦς καὶ ξ. 29 3
 ξύλον, ξυλίο: ξύλου τὰς πεφ-
 λὰς συγγένειας 28 2

Ο

ὁ, ὃ, τό for demonstrative pro-
 noun: ἀπὸ τῶν οἰς ἐπέστηεν
 8 2; τὸ μὲν—τὸ δὲ 11 3; οἰ-
 μὲν—οἰ δὲ 31 1; τῆ μὲν—τῆ
 δὲ 6 3, 18 9, 29 3; τοῦ μὲν
 —οἰ δὲ 31 1; τὰς μὲν—τὰς
 δὲ 16 2; τὰ μὲν—τὰ δὲ 2 3,
 18 12; οἰ μὲν—Αλεξίον δὲ
 24 3
 ὄγαν: ὁ περὶ τοῦ ὄγαν ἀπὸ
 4 4; πικρὸν δ. περιγερόσθαι
 7 5; μετρώτερον δ. δ. 39

4. Cp. *Alc. a.* 31, 6 ἀξίωμα
 δ' οὐ προσφ' οὐδ' ὄγαν ἀπὸ
 (τῷ Λαμάρχῳ) δὴ περίων
 ἰσο-ποιεῖ: ἰσοποιεῖ 12 7
 ὄδον: ὁ μίαν 7 4
 ὄδον: ὁλῶναις πεφύσσι-
 γωμένοι 30 4
 ὄθον: τὸν νότον ἔκθεον δ., κινεῖ
 6 2.—in initio periodi, ἄντη
 2 2, 3 2, 13 3, 16 4, 33 2
 ὄθωνος, αἰσθησῶνα: ὄθωνος χ
 γνησίους 29 3
 οἰά: οἰά: 15 4
 οἰσθαί: οἰσθαί 35 2; οἰσθαί 8
 2; φητο 16 3; φησθε 13 1;
 οἰσθαί in parenthesis 6 3, 16
 6
 οἰκαδε 5 2
 οἰκίαι: τὸ αἰ ἀγαθὸν 1 3; τὰ αἰ.
 χ τὰ θηροποιία 36 1
 οἰκίαισι εἰχον πρὸς ἀπὸν 10 2
 οἰκίτης 16 5; τῶν αἰ. 5 3; διεῖν
 οἰκετῶν 27 4
 οἰκῆμα: ἐν αἰ. μικροῖς 34 4
 οἰκία: αἰ. μεγάλῃ 16 4; τῆν αἰ.
 5 3, 16 5; συμπαρόντος οἰκίας
 20 2
 οἰκο-δομεῖν 13 4; τὰ μὲν οἰκο-
 δομεῖν τὰ δὲ καταβάλλειν
 16 2
 οἰκο-δομεῖα: τῆν αἰ. 13 7
 οἰκία 27 4, 36 2, 37 1
 οἰκο-νομία: ἐπ' ἀφ' οὗ πρὸς οἰκο-
 νομίαν 16 5; τὸν πλοῦτον
 συντάξας αἰς αἰ. ἀριστοτάτην
 16 3
 οἰκος: οἰκου καὶ γένους τοῦ πρὸ-
 του 3 1; τῷ Κίμωνος οἰκῶ
 29 2; θυσιγῶνα περὶ τῶν αἰ.
 37 5; τὸν αἰ. ἐκλήσκει 37 2
 οἰκο-οὐρεῖν: οἰκουρῶν 11 2, 34 1;
 τὸ οἰκουρῶν 12 5
 οἰκο-οὐρεῖν: ἔκαστων αἰ. 34 4
 οἰκο-χοεῖν: οἰκοχοεῖν libertatem
 moram 7 6 (ex Platona philo-
 sopho)

οἶον, οὐ-βί 16 4; οὐ, 'an for
 example' 8 5; ἰασησθαι,
 'as it were' 7 5, 8 1, 15 1,
 29 2, 31 4
 οὐρεῖν: οὐκ ἔσθαι χαρίσασθαι
 10 3
 οὐρεῖν μῆρας 11 4
 οὐρεῖν: τὸν πάλαιον δ. 12 1
 οὐρε-αρχία: τῆν οὐρεν δ. 25 1
 οὐρε-αρχία: τοῦ δ. 10 7
 οὐρεῖν: ἐν δ. (α. χρόνῳ) 13 3;
 ἄλλῃ ἄλλῃ 6 2; ἄλλῃ ἄλλῃ-
 τος 37 4; ἄ. ἄλλῃ ἄλλῃ 18
 2; οὐκ ἄλλῃ τῶν ἐπιτηδείων
 36 1; ἄ. ἄλλῃ 3 2; ἄ. οὐρεῖ
 29 2.—τῶν δ. χ τῶν πολλῶν
 7 2; τοῦ δ. χ τῶν θῶμα 11
 3; ἄλλῃ, 'only' a few' 8 5
 οὐρεῖν: τῆ δ. τῶν οὐρεν 26 2
 οὐρε: ἄ. ἄλλῃ 5 2; ἄλλῃ δ.
 36 3; τοῦ δ. = τῷ πῶμα 4 4
 οὐρεσθαι: οὐρεσθαι ἐαν-
 τῶν 16 7
 Ὀλόματιος: Ὀλόματιος προσαγο-
 ρεῖσθαι 8 2
 οὐρε 16 4 4; καὶ δ. 21 1, 29 3,
 26 3
 οὐρε: τῆ πάλαιον δ. γενεῶν
 15 1
 οὐρε, παρὶς: ἄ. ἀπὸ τῶν 6
 2; πῶμα δ. 10 2; τὸ ἀνα-
 τα χρόνον δ. 39 3
 οὐρε: ἔκαστων τῶν δ. 25 2;
 λαβὼν ἄλλῃ 25 1; ἄλλῃ
 ἔκαστων 28 1; ἐκλήσκει
 τοῦ δ. 25 3
 οὐρε: τὸν δ. discipulo magister
 24 4
 οὐρε, οὐρεσθαι πρὸς 5 3
 οὐρε: ἔκαστων ἄλλῃ τὸν πῶ-
 μα 30 3
 οὐρε-μέρια: τῆ δ. 4 4
 οὐρε: ἀπὸ τῶν κατὰ τὰς ἄλλῃ
 ἀπὸν δ. 2 4
 οὐρε: τῆ δ. 7 1, 31 4
 οὐρε: 15 2

οὐρε-λογεῖσθαι: ἄλλῃ, ἐν
 οὐρεσθαι col 24 2
 οὐρε-νοῦν: πρὸς ἄλλῃ 3 1
 οὐρε: ἄλλῃ 19 2
 οὐρε, οὐρε 34 4
 οὐρε 11 1; οὐρε ἀρχαῖον
 34 1
 οὐρε 13 8
 οὐρε 20 3. Cp. *Thra. a.* 6, 7
 οὐρε τῷ ὄρει τοῦ Ἡρακλείου
 θανάτου τῆν ἀπὸ τῶν οὐρε
 ἄλλῃ: ἄλλῃ αἰ. πρὸς ἄλλῃ;
Matr. a. 28, 3 τοῦτο οὐρε
 ἄλλῃ ἢ ἀπὸ καὶ ἐν βόλῃ καὶ
 καὶ μία πρὸς τοῦ πῶμα, παρα-
 τατῶμα ἄλλῃ λαβὼν
 ἄλλῃ 4 1, 29 3, 37 2; ἄλλῃ
 ἄλλῃ τὸ αἰ 37 5; τοῦ δ.
 29 3
 οὐρε 32 2; οὐρε 3
 2; οὐρε 24 7; οὐρε 30 3;
 οὐρε 3 4, 26 4; οὐρε
 27 3
 οὐρε: ἄλλῃ ἄλλῃ
 24 7
 οὐρε 28 6
 ἄλλῃ: ἄλλῃ ἄλλῃ 6 2; λα-
 βὼν οὐρε 38 1
 οὐρε, τὸ 13 5
 ἄλλῃ ἄλλῃ 17 1
 ἄλλῃ: ἄλλῃ 12 3; τοῦ
 ἀπὸ τῶν οὐρε δ. 19 3, 23 2;
 ἄλλῃ δ. 35 1; πρὸς τοῦ
 Βουστῶν δ. 33 4
 ἄλλῃ: τὰ δ. (*rudentes*) κατα-
 τῶμα 33 5; ἄλλῃ εἰς λόχον
 τὰ δ. (*αἰμα*) 10 1
 ἄλλῃ: (οὐρε) δ. (in paren-
 thesi) 10 6
 ἄλλῃ, causal, quando, quoniam
 38 2
 ἄλλῃ: ἄλλῃ τῶν λογι-
 σμῶν 26 2
 ἄλλῃ, ubi 28 3. — quando, ubi
 12 6, 18 11



ἀναρτίων: ἀναρτίων 9 2
 ἄνω, ἀνω: δ. πάλαι 17 1; δ.
 ἀναρτίων 9 2; ἄνω εἰ λόγων
 ἀνορθώων 32 2
 ἄνω-σόν, ἀνωσίτων 35 3
 ἄρσι: ἄρσιων 8 6; ἄρσι . . .
 παρασκευασμένων 18 1; ἄρσι
 νέων ἄρσι 22 2; ἄρσιων 12 2;
 ἄρσιων . . . μέγιστον γινώσκοντα
 11 1; ἄρσιον περιφρονῶν τὸν
 κυβερνήτην 35 2; τοῦ ἀρσι-
 νου 8 4.—PAPH. ἄρσιον πορευ-
 ῖται 7 4; σὺ κλάτων ἀρσιῶν
 36 4
 ἄργασιον, 'an implement': δ.
 τῆς ἀναρτίων 12 7; 'a musical
 instrument' 8 1
 ἄργισι: τῆς ἰσθμῶν δ. 30 2
 ἄργισι: τῆς πρὸς ἑαυτῶν δ. 33 7,
 35 4; ἐν' ἄργισι 33 3; ἄργισι
 ποσειδῶν 39 3
 ἄρσι: δ. καὶ ἀργαλίαν πωλι-
 τῆς 15 2; κατὰ τὸν ἀρσιῶνα
 λόγων 36 3
 ἄρσιων 2 4, 22 1
 ἄρσιων: ἀρσιῶνα τῶν 10 1
 ἄρσι: τὸν πύργον δ. 30 3;
 κατὰ τοῦ δ. 29 4
 ἄρσι: ἀρσιῶνα τῶν αὐτοῦ
 10 1
 ἄρσι, 'instrument': δ. πρὸς τὸ
 πρῶτον 1 4; κωδοῦσα ἀρσιῶνα
 καὶ δ. ἐπὶ τῆς ἀρσιῶνα 2 2;
 τοῦ δ. τὸν πύργον 20 2
 ἀρσι-γραφία: τὰ δ. 13 10
 ἄρσι: τὸν δ. 10 2; τοῦ δ. 22 1
 δ. 7 6; ἐπ' αὐτῆς 7 6; ἢ βούλωντο
 20 1, 24 2; ἐν ἄρσι 7 6
 ἄρσι: ἀρσι 38 3; ἄρσι ἐν' ἀρσι,
 κωδοῦσα ἄρσι (ἄρσι ποσειδῶν)
 18 1; ἄρσι 6 1; καὶ ἄρσι
 τὰ ἀρσι (α. ἄρσι) 5 1; ἄρσι
 μὴ ἀρσι δ. 26 2; ἄρσι
 σὺ, 'almost' only of time:
 ἄρσι ἀρσι, ἀρσι 29 1
 ἄρσι: ἄρσι 23 1

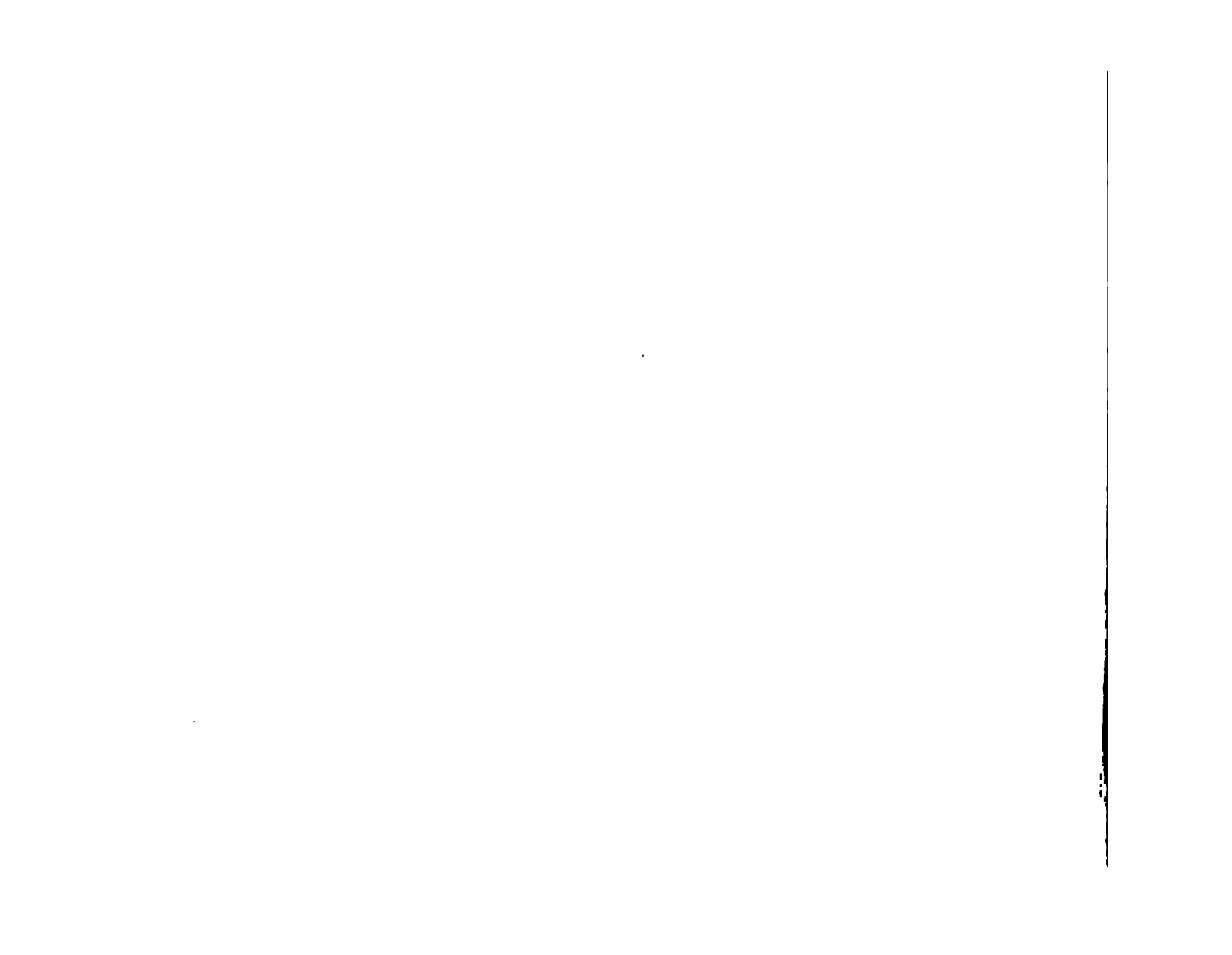
ἀρσιων: δ. τι περ κερφά-
 ΛΙΟΝ 3 4.—Cp. Cor. c. 15,
 5 et 6' ἐν φλακίς τῶν παρ-
 κίων, ἐπὶ τῶν φῶν ἐν τῇ πόλει
 μάλιστα γαυροῦσθαι ἀρσιῶν
 καὶ ἀρσιῶν
 ἀρσιων: τὸν δ. 16 3
 ἀρσιων: ΤΟΥΣΤΡΑΦΟΝ ΠΑΡ-
 ΟΪΧΑΤΑΙ 13 4; ἀρσιων περὶ
 τοῦ δ. 14 2
 ἄρσι, κωδοῦσα κωδοῦσα 8 4, 30 3;
 κωδοῦσα κωδοῦσα 13 12
 ἄρσι 10 5, 17 1; α. ἄρσι 8 3;
 ἄρσι ἄρσι=ἀρσι 3 2, 24 3;
 ἄρσι ἄρσι 15 3
 ἄρσι, quia 4 4, 23 3, 29 3.—
 quod 6 2; φῶν ἄρσι 8 6;
 ἄρσι τὸν ἄρσι ἄρσι 12 3,
 22 1, 23 1, 24 1 2 4, 30 3, 33
 2, 34 2, 38 2, 4
 ἄρσι—σὺ—σὺ 12 3; σὺ—σὺ 39
 3.—σὺ redundant with ἄρσι
 after a verb of disjuncting or
 donial ἀρσιῶνα ἄρσι σὺ ἀρσι-
 τικῆ 8 4; transposed 10 5
 σὺ μὴ 4 2, 35 4, 36 4.—σὺ μὴ
 —σὺ 25 2.—σὺ μὴ ἀλλὰ
 8 4, 10 5, 29 5
 σὺ in a clause after ἄρσι—
 ἄρσι 39 1; σὺ, ne—quidem
 2 2, 13 5, 19 4, 28 2; σὺ
 γὰρ, neque enim 8 6
 σὺ 38 4; σὺ. ἄρσι 10 6;
 σὺ. ἀρσι κωδοῦσα 19 4; σὺ
 (nou.) τὸν τῶν 24 1, 16
 4; σὺ σὺ. κωδοῦσα 18 2; σὺ
 7 5; πρὸς σὺ τῶν κωδοῦσα 34
 4; σὺ τῶν 37 5.—σὺ
 (adv.) ἀρσι 8 2; σὺ τῶν
 μάλιστ, nihil magis 30 1
 σὺ 36 5
 σὺ 29 1
 σὺ 7 6, 15 2, 36 4
 σὺ anasis for δ. ἄρσι 28 4
 σὺ vi consecutive post tri-
 mum vocabulum 2 4, 4 2, 9

1, 23 2, 25 3; τῶν 35 2;
 post altiorum: τῶν ἐν 10
 5; ἄρσι ἐν 29 2; ἄρσι μὴ
 ἐν 30 2
 ἄρσι: τῶν αὐτῶν 15 5
 ἄρσι—ἀρσι—σὺ 39 1; ἄρσι—
 ἄρσι—τῶν 18 1; ἄρσι—τῶν 35 3
 ἄρσι: ἀρσι αὐτῶν ἀρσι
 32 3; ἀρσι αὐτῶν 9 3; τοῦ
 ἀρσι τῶν ἀρσι 30 4
 ἄρσι 8 4, εἰς, ἄρσι ἀρσι 7 2;
 ἄρσι 38 2 2; τῶν ἀρσι
 ἄρσι 4 2; ἄρσι ἀρσι 24
 6; ἄρσι τῶν 31 2.—ἀρσι
 (ἄρσι) ἀρσι 39 1;
 κατὰ ἄρσι ἀρσι 1 5.—
 ἄρσι—ἀρσι 2 2, 8 4, 24 7,
 31 3; ἄρσι—σὺ 7 5.—ἀρσι
 ἀρσι 13 1 2
 ἀρσι: τὸν ἀρσι δ. ἀρσι-
 λουσι 17 1; ἀρσι τῶν
 ἀρσι τοῦ ἀρσι ἀρσι
 12 3.—PAPH. τὸ ἀρσι ἀρσι
 τῶν ἀρσι ἀρσι ἀρσι
 ἀρσι ἀρσι 1 1
 ἀρσι: ἀρσι 1 3
 ἀρσι, μάλιστ 5 1
 ἀρσι: ἀρσι 6, 11 5; ἐν δ. 15
 4; τὸν ἀρσι τῶν ἀρσι 34
 4; τὸν ἀρσι δ. 12 5;
 τὸν ἀρσι δ. καὶ ἀρσι 12
 7
 ἀρσι: ἀρσι ἐν δ. 12 1
 ἄρσι, ἀρσι: ἀρσι τὸν τῶν
 ἀρσι ἀρσι τῶν δ. 13
 2.—ἀρσι ἀρσι: ἀρσι τῶν
 ἀρσι πρὸς τῶν ἀρσι 36 5.—
 ἀρσι ἀρσι, πρὸ τῶν δ. 31
 4; ἀρσι τῶν δ. 35 2;
 ἀρσι τῶν δ. 1 3; ἀρσι
 τῶν ἀρσι πρὸ τῶν δ. ἀρσι
 35 2; ἀρσι τῶν δ. 8
 5.—This is a poetical use of
 the word: see Soph. Ant.
 52 ἀρσι ἀρσι ἀρσι ἀρσι,

Oed. T. 1328 τῶν ἀρσι
 ἀρσι ἀρσι; Plutarch has
 it not infrequently: as
 Pyrrh. c. 34, 2; Lam. c.
 7, 2 ἀρσι τῶν δ. ἀρσι,
 Pyrrh. c. 6, 3 τῶν δ.
 ἀρσι ἀρσι, Scrl.
 c. 17, 6 ἀρσι τῶν δ.
 Alca. c. 3, 1 ἀρσι τῶν
 δ. τῶν ἀρσι, Ant. c. 10, 2,
 Mor. 461 2

II

ἀρσι-ἀρσι: ἀρσι π. 31 4
 ἀρσι: τῶν ἐξ ἄρσι π. βούλη
 7 6, 9 3; ἀρσι ἀρσι
 ἄρσι π. 9 3
 ἀρσι, facinus, clamitas: ἀρσι
 τῶν π. (mortis) 36 3;
 ἀρσι τῶν ἀρσι ἀρσι 5 1.—
 ἀρσι: π. ἀρσι 10 6; ἄρσι
 π. 28 3; ἀρσι τῶν ἀρσι 15 4;
 ἀρσι ἀρσι π. 39 3; τῶν
 τῶν ἀρσι π. 38 2; τῶν
 ἀρσι τῶν ἀρσι καὶ π. μέθοδος 15
 4.—in sensu rerum exter-
 narum: κατὰ ἀρσι <τῶν>
 τῶν ἀρσι 1 2
 ἀρσι: κατὰ ἀρσι 8 3, 24 4
 ἀρσι: ἀρσι 1 1
 ἀρσι: ἀρσι ἀρσι ἀρσι
 24 3
 ἀρσι: ἀρσι πρὸς ἀρσι 18 6
 ἀρσι: π. ἀρσι 8 5; ἀρσι π.
 16 4; π. ἀρσι 37 3; π.
 ἄρσι 25 1
 Πάλα 13 6
 ἀρσι: ἀρσι ἀρσι 8 4;
 ἀρσι ἀρσι ἀρσι 8 4
 ἀρσι: ἐν π. 9 3; τῶν π. ἀρσι
 12 1; τῶν π. ἄρσι 24 2
 ἀρσι, ἀρσι 37 5.—τῶν
 3 4, 18 6, 21 2, 22 2, 24 6
 ἀρσι: ΠΑΛΛΑΚῆΝ 24 6



πυλαῖς, *pylae*: τὸν π. 34 7
 τὰς-πυλαί: πύργου 14 1
 τὰς-πυλαί: θάλα π. 11 4
 τὰς-πυλαί: π. βασιλείας 5 1
 τὰς-πυλαί: πύργου π. 3 3; π.
 πυλαίων 15 1; π. πυλαίων
 33 3; π. πυλαίων 37 2; σὺ π.
 πυλαίων 16 3
 τὰς-πυλαί: πύργου 26 1
 τὸν π. 8 1 (ex Platonis ph.),
 10 6, 13 12
 τὰς-πυλαί: π. πυλαίων 12 4;
 π. πυλαίων 15 4
 τὸν π. 5 4
 τὸν π. πύργου π. 32 3; π.
 πυλαίων 37 3; καὶ π. πυ-
 λαίων 25 3
 τὰς: A. w. Gen. of person,
 from whom anything pro-
 ceeds: ἐστὶν ἄνα τὰλασσα
 τὰς τὸν Περικλέους 23 1;
 τὰ μὲν φῶς τὰς ἐτέρων
 ἐσθλῶν βουλῶν 2 3.—
 B. w. Dat. indicates that
 something is done in the
 immediate vicinity of some
 one, or in his mind, *praed*:
 τὰς ἀπὸ 1 1; ἐστὶν π. τὸ
 Περικλῆ Κένθου 24 5;
 τὰς ὅ γένετο τὸ σμῆμα 6
 2; μίσητος τὰς ἀπὸ θυ-
 οῦ 31 2; μίσητος τὰς ἐστὶ
 π. τοῦ πύργου 33 1; ἵστας
 λαβὼν καὶ δοῦναι τὰς ἀπὸ
 25 1; π. Περικλέους μου-
 σῆς ἀπονομήναι 4 1.—O.
 w. Acc. 1. Local: 1. 'near',
 'beside', 'at': π. τὰς Θρα-
 σίας πόλεις 30 3; τὰς τὴν γῆν
 ἀπὸ τὴν παραφρίκων 27 4;
 π. τὸν ἄρῳ 18 8.—τὰς
 ἐλάττων φῶς... ἀφελῶναι
 28 6.—2. *praeter*, *contra*,
 'beyond', 'contrary to': π.
 τὴν ἀπὸ φῶς 7 2; π. τὸ
 πῶς ἵστας καὶ τοῦ ἔργου

29 4; βουθῆσαι π. γῆρας
 33 5.—II. Temporal: 'dur-
 ing': π. τὴν ἡμέραν 32 3. Cp.
Act. c. 52, 5 τὰς δέκατον
 λόγων ἔσται, *Act.* m. c.
 37, 4 πῶς μὲν φιλοφρο-
 νησῆσαι τὰς τὸ δέκατον,
Lucian Dial. mor. 22, 3 οἷα
 δὲ καὶ ὁδῶν τὰς τὸν πλοῦν
 παραβάλλεσθαι, *Isocr.* *rug-*
nate: ἐκ τοῦ παραβάλλεσθαι
 13 1
 τὰς-γῆρας: παραγῆρας
 (δέκατον) 7 4
 τὰς-δέκατον: ΠΑΡΑΔΕΛΩΚΕ-
 ΝΑΙ 16 2
 τὰς-θήρας: ΠΑΡΑΘΗΓΟ-
 ΜΕΝΗΣ ΚΟΠΙΔΟΣ 33 7
 τὰς-αἰτίαι, *deprecari*, 'to
 avert': παρηγοῖ τὸν πόλεμον
 23 1.—'to heg off', 'inter-
 cept for': παρηγοῖ τὴν
 πόλεμον 25 2. Cp. *Act.* c.
 3, 5 μὴλασσα δ' ἔστ' ἀποθῆ-
 σκεν ἢ μήτηρ παρηγοῖται
 τὰς-καθῆσαι: παρακῆσαι
 33 3
 τὰς-καλῶν 17 1, 18 2;
 τὰς-καλῶν 5 4; τὰς-καλῶν
 17 2
 τὰς-καλῶν, *praeter*, *ob-*
scure: τὴν λόγῳ παρακαλῶ-
 ματι χροῖσται 4 2
 τὰς-καλῶν: παρακαλῶν
 τὴν ἔργον 35 2
 τὰς-κατ-αἰτίαι: παρακαταί-
 τω τὸν τὸν σμῆμα 11 5
 τὰς-καλοῦσθαι: παρακαλοῦσθαι
 5 2
 τὰς-λαμβάνειν, 'to take over':
 τὰς καὶ τὰς-λαβὼν 28 1
 τὰς-λαβὼν: τὴν π. 19 3
 τὰς-λαβὼν: σὺ μὲν τὰς-λαβὼν
 (ἀπὸ τὸν) τὴν ἔργον 35 4
 τὰς-λαβὼν: τὴ π. τοῦ πύ-
 ρου 35 1

τὰς-λαβὼν: τὸν καλῶν παρα-
 λαβόντων 1 2
 τὰς-λαβὼν, *permanere*: παρα-
 μένει 36 3
 τὰς-μεθίσθαι: in affectibus,
Isocr., *milliare*: τὸ δέ-
 κατον παραμεθόμενος 15 4.
 Cp. *Act.* c. 13, 4 παραμεθό-
 μενοι τὸν φῶς μῆλλον ἢ
 τὸν φῶς
 τὰς-πέμψαι: παραπέμψαι 5 3
 τὰς-πέμψαι, *praeter*, *praeter*: παρα-
 λαβὼν τὸν ἄρχον 19 4
 τὰς-σπεῖσθαι: τῆλα παρα-
 σκευάσθαι πρὸς τὸν πόλεμον
 25 3; τὸν ἐχθρῶν παρα-
 σκευάσθαι (φάρμακα) 31 5.
 —*mid.* δόναται κατ' ἐπί-
 κτην παρασκευάσθαι 7 3;
 παρασκευάσθαι ἐμβαλῶν 18
 2; παρασκευάσθαι 18 3,
 23 1
 τὰς-σπεῖσθαι: τὴν π. ἔξω 35 3
 τὰς-τίθεισθαι, *apponere*: πα-
 ρεῖσθαι τὰ ἀναγκαῖα πρὸς τὸν
 πόλεμον 26 2.—*asferre*, *ac-*
comare (unclassical): τὸν
 παρῆμα 17 3
 τὰς-φαίνεσθαι: παραφανῶ-
 ναι 31 4
 τὰς-φῆσαι: παραφῆσαι
 27 4
 τὰς-φῆσαι: παραφῆσαι
 34 3
 τὰς-φῆσαι: φῶς καὶ π. 22 2
 τὰς-φῆσαι: τὸν π. 12 4; ἢ
 τὸν π. 37 5; τὰς-φῆσαι
 27 3; τὸν π. 3
 τὰς-φῆσαι, *innuere*, *signi-*
ficare: παραφῆσαι 16 1
 τὰς-φῆσαι: παραφῆσαι 8 1
 τὰς-φῆσαι, *praeter*, *praeter*: τὰς
 τὰς-φῆσαι 24 7
 τὰς-φῆσαι, *praeter*: δέκατον
 τὰς-φῆσαι 8 2; τὸν ἀνακαλῶν
 τὰς-φῆσαι 8 6; τὰς-φῆσαι 12

5; ἢ τὰς-φῆσαι ἀπὸ τοῦ
 λαβόντων 12 3; τὰς-φῆσαι
 τοῦ ἀνακαλῶν ἀνακαλῶν 4 2;
 ἐπιπύργου τὸν πύργου παραφῆσαι
 καὶ φῶς τοῦ πύργου 35
 1; ἐπιπύργου παραφῆσαι ὡς
 ἀνακαλῶν 35 3; ὡς μὲν
 πῶς πύργου τὰς-φῆσαι 16
 3; βῆσαι... πύργου παρα-
 φῆσαι 29 3; τὸν φιλοφρο-
 νῶν τὸν φῶς ὑπὸ ἀπὸ
 τὰς-φῆσαι λόγων 24 1.—*per-*
mittere, *curiam facere*: τὸ
 λαβόντων τὸν λαβὼν πόλεμον
 σχολάζειν τὰς-φῆσαι 27 2.
 [Cp. *Philos.* c. 18, 1 τὸν πύργου
 τὸν λαβὼν ἀπὸ τὸν φῆσαι
 καταβῶναι τὸ πύργου τὰς-
 φῆσαι, *Philos.* c. 1, 4 ἀνακαλῶν
 καὶ τὸν φῆσαι καὶ
 τὸν φῆσαι ἀνακαλῶν ἀπὸ τὸν
 τὰς-φῆσαι, *Clom.* c. 24, 1 τὸν
 φῆσαι τὸν πύργου ἀνακαλῶν
 ἀνακαλῶν τὰς-φῆσαι, *Pyth.* c.
 13, 1 πύργου τὸν Μακεδονίαν
 ἢ τὸν τὰς-φῆσαι τὸν πύργου
 καὶ τὸν φῆσαι, *Luc.* c. 13, 1,
Luc. c. 4, 5 τὰς-φῆσαι
 τὸν τὰς-φῆσαι ἄλλοι θεοὶ τὰς-
 φῆσαι, *Luc.* c. 13, 1,
Luc. c. 13, 6, *Luc.* c. 3,
 7 Μιθριδάτη μὲν ἐπιπύργου
 τὰς-φῆσαι, c. 15, 2.]—*reddere*,
officere with obj. and pred.
 acc.: τὸν Περικλῆ πύργου
 τὰς-φῆσαι 10 5.—*mid.* τὸν
 πύργου τὰς-φῆσαι 2 3;
 μίσητος τὸν πύργου τὰς-φῆσαι
 κατ' αἰτίαι 2 1; τί ποτε περὶ
 τοῦ πύργου ἀπὸ τὸν τὰς-
 φῆσαι 33 7
 τὰς-φῆσαι 35 4
 τὰς-φῆσαι 34 1
 τὰς-φῆσαι: τὰς-φῆσαι
 7 5
 τὰς-φῆσαι, *declinationem facere*:
 τὰς-φῆσαι 28 1



παρ-είχεσθαι: ΤΟΥΣΤΡΑΚΟΜ ΠΑΡΟΪΧΕΤΑΙ 13 6
 παρ-είδω: παρ-είδων τὸν θῆ-
 μωσ ἑμαυτὸν 29 5
 παρ-ορθεῖσθαι: παρ-ορθεύομαι 37 3
 πᾶς: π. ἀναλήματος... Ἀλήματος
 16 4; π. ἀγορᾶς 29 4; π.
 πρῆγματι 7 5; π. Πλασφωμῆς
 5 2; π. τὸν χρόνον 18 1; π.
 τέχνην, π. χεῖρα 12 4; π.
 ἀκρίβειαν 16 5; π. ἔργον 16 7;
 π. φιλίας καὶ φέου 12 7;
 πᾶς πᾶν ἔτος 30 3, 31 3;
 πᾶντι ἡμερᾶν 10 2; πᾶντι
 ὡσαύτως 31 1; πᾶτων 8 1,
 11 2; π. λυμένων 29 4; πᾶσι
 (mass.) τοὺς τεχνίτας 13 9,
 38 4; πᾶσι (nom.) τοὺς ἄλλους
 4 4; π. Ἑλλᾶσιν 17 1; τοὺς
 ἐν τῷ π. 2 3; παταλάθων
 πᾶντα φύλακαὶ 33 5.—c. art.
 ἐκ τοῦ π. ἀγγεῖον 6 2
 πάσχω: βία π. 29 4; πολλὰ
 πάσχωσι (κατὰ) ἐν ἑαυτῶν
 34 2; ἀφ' ἑν ἑασχω 34 1;
 πεμοσπῆ παθεῖν 37 5
 πατάσσειν, ferire: ἀκρωτῆρ
 πατάσσει 36 3
 πατήρ, ὁ 15 5, 22 3; τοῦ πατρός
 36 1; πατήρ 34 3; τὸν π.
 36 3
 πάτριος: τὸν π. ἔρανος 30 3
 πατήρ: τῆς π. 8 6, 28 3; τοῦ
 π. 2 4
 πατήρσι: τὸν π. πλοῦτων 16 3
 παύεσθαι: παύεσθαι 36 1;
 παύεσθαι 25 1
 ΠΕΙΘΑΡΧΕΙΝ 7 6
 πείθω: πείθω 15 3; ἔπεισε
 22 2, 26 2, 29 1; πείσονται
 31 2; πειρατέα 18 2.—MID.
 οὐκ ἐπείθω 26 1; ὁ μὴ
 πείθω 18 2.—PASA. ἐπεισθῆ
 37 1; αἰ... ἐπεισθῆσαν 29 5
 πῆρα: ἡ π. περιπέτῃ εἰς τοῦ-
 ναυτίον 33 1; τῆς π. Πλεγ-

χέσιον 17 3; πῆρας ἐπέδωκεν
 31 1; τοῦ θήματος πειρατέα
 πῆρας ἐν ἑαυτῶν 31 2
 περιεῖσθαι c. infin., conari:
 κατέχευ ἐπιπέτῃ 18 2;
 ἐπειπέτο παραγγεῖν 35 3;
 ἐπειπέτο ἐπαρτερεῖν 36 5.—
 c. gen. pers. 'to make trial
 of': τῆς πόλεως περιπέτῃ
 τῶν ἄλλων στρατηγῶν καὶ
 ἡγήρων 37 1; περιπέτῃ
 ἡγήρων ἐτέρων 39 4; ἐπειπέτο
 τούτων κρήφα 22 2
 πῆλαγοι, allum mare: ἐν π.
 35 5
 πέμπω εἰς σάλλω 17 1;
 πέμψας 36 2; πέμψασιν 31
 3; τοὺς πέμψασιν 33 1.—PASA.
 πρὸς βίον πεμπόμενον 29 5;
 ἐπέμψθησαν 17 2; περιπέτῃ
 30 2
 πένη: τὸν π. Ἰ τὸν πλοῦσιον
 7 2; πολλοὺς τὸν π. 16 6;
 τοῦ π. 9 2
 πέπθοι: διὰ τὸ π. 37 1
 πεπτα-ετία¹: ἐν π. 13 7
 πέποι-αλλοι: π. τῆς 36 3
 πεπτασι-χιλιῶν 37 4, 23 2
 πεπτα-εταίαι: χίλιοι καὶ π. 32 2
 πεπτήκοντα ἐτη 17 2
 περιεῖσθαι: περιεῖσθαι 13 5
 περι: A. w. Gen. 'about', 'con-
 cerning': περι εὐ ἀκούσαι
 φωνῆ 13 5; περι εὐ πεπῆκεν
 ἐρωτήματα 26 6; περιθεῖσθαι
 π. ἐκείνου 3 4; αἰ ἐν τοῦ π.
 ἐκείνου γήρατι 9 4, 23 3;
 εἰς ἀγῶνα π. τοῦ ἀστράτου
 καταστάς 14 2; βούλομαι
 μένου π. τὸν Ἑλληστικὸν
 ἱερῶν 17 1, 24 1 7, 30 1, 36 3.—
 B. w. Acc. 1. Local: εἰς, οὐκ
 ἔπειτα, 'at', 'near': π. τὸ
 θῆμα 11 2; π. Χερσονήσων 19
 1; π. Κορινθίων 18 3; π.
 εἴσω 25 3; τοῦ π. Σάρω

κόλμων 27 3; τὸν π. Θουκι-
 δῶν ἡγήρων 14 1.—II. Teni-
 moral: π. τούτων τὸν χρόνον
 32 1; π. τὴν οικοδομίαν 13 7.
 —III. as a periphrasis for
 the simple genitive: ἡ π.
 τὸν βίον ἔδει 15 5; ἡ π. τοῦ
 βίου ἀναγραφῆ 2 3; τῆς π.
 τὸν βίον κατασκευῆ 8 1; τοῦ
 π. αὐτῶν ἐταύρου 16 1; βα-
 ρυτέρας π. αὐτῶν ὑπερῆφι 16
 1; ἡ π. τὸν αἶον δυστυχία
 37 5; τῆς π. τὴν ἕκαστον 7 4,
 16 4. Cp. Schifer ad Dion.
 Hal. p. 23, D'Orville ad
 Char. p. 552.—π. τὰς διέξεις
 ἀναρτήτων 10 7; τοῦ π. τὰ
 θῆμα θαυμάσιον 6 1; π. τὸν
 βίον εὐλαβῆ 8 4, 13 7;
 πραγματευόμενον π. φέου 4
 3; συνέβη π. τοῦ στρατευο-
 μένου 19 4
 περι-αιεῖν, 'to strip off', 'to
 take away that which en-
 velops a thing': πᾶν (τὸ
 χροσίον) περιαιεῖται 31 3
 περι-άπτεισθαι: περιεπτόμενον
 λήθων πολιτείας 12 2
 περι-άπτων, τὸ 38 2
 περι-αριεῖσθαι: περιεπτεῖν τῷ
 τραχίλῳ περιεπτόμενον 38 2
 περι-βάλλεισθαι, inducere: μῆλον
 ἱμάτιον περιβάλλει 38 4
 περι-βλέπει: τοῦ π. στιχιδίας
 30 4
 περι-βολῆ: καταστρεφὴ περιβολῆς
 5 1
 περι-γίγνεσθαι c. gen.: περι-
 γινεῖσθαι 27 1; πᾶντὸς ἔργου
 περιγινεῖσθαι 7 5
 περι-εἶναι, circumferre: αἰ περι-
 εἴσονται 38 3
 περι-έχω: βιβλίον τὸν Περικ-
 κλέου βίον περιέχω 2 4.—
 PASA. εἰσῆ: αἰ εἰσῆσι αὐτοῦ
 κρήσει περιέχονται² 8 2

περι-ίστασθαι: εἰς ἑνα περιπέτῃ
 σται τὸ κράτος 6 2; ἡ πῆρα
 περιπέτῃ εἰς τούναυτίον 33 1
 περι-καθ-ήσθαι: περιεκάθηται
 (c. 1.) 38 3
 περι-κλιεῖσθαι: τῆς ἐπίφης περι-
 κλιεῖται 13 5
 περι-κτεῖναι³, 'to curtail': περι-
 κτεῖσθε τὴν πολιπραγμοσίαν
 21 1
 περι-λάμπεισθαι: φωτὶ καθαρῷ
 περιλαμπόμενον 39 3
 περι-λαπει, circumferre: τὸν π.
 τὸν γοργίον 36 4
 περι-καῖν: τοῦ περιεκαῖσι βαρ-
 βάραι ἔθνησι 20 1
 περι-πίπτει: ὑποβῆ περιπεσῖν
 τυραννίδος 7 3; πολλοὶ σικο-
 φαντίσμαι περιπίπτων 37 3
 περι-πλεῖν: αἰ περιπλεῖσθε τὴν
 Πελοπόννησον 34 2; περι-
 πλεῖσθε Πελοπόννησον 19 2
 περι-ρρεῖν: οὐδέποτε περιρρεῖσθε
 16 4
 περι-τείχίζω: περιτείχισθε 27 1
 περι-τιθεῖσθαι: τὸ χροσίον τῷ
 ἀγῶματι περιτίθει 31 3; ὁ
 περιτίθει ἔργον αὐτῷ 4 4
 περιτίθει opponitur vulgari: π.
 εἰσέσω 4 4. Cp. Cat. ma. c.
 25, 1 ἐν παρτί φιλοτιμοῦσθαι
 περιτίθει εἰς αὐτὸν καὶ ἱκαν
 περι-φασθῆ 12 2, 15 5
 περι-φάτω: ἐν τοῦ ἀλλοῦ περι-
 φάτωσι 1 1; περιφάτω εἰς
 αὐτῶν τὰς Ἀθήνας 15 1.—
 PASA. εἰσικυ/εῖν: ἐν κλυ-
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 ονίων 31 1
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 ἄλλον 5 3
 περι-χέεισθαι: τὸν περιεχόμενον
 τῷ Χερσονήσῳ 19 1



πίτρος, αἰσικαί: πύτρον 31 4
 πεφύκιγγωμένοι δάγυλαι 30 4
 πύττω: ἐτίεζε φθόνῳ τὸν Φυλάκω 31 4
 πύθωσι: πύθωσι, ἐστρίωνίσι 26 1
 πύθωσι: τίνα πύθωσι 1 1
 πυκνίαι, τὸ 30 1
 πυκνίαι: τοῖς κρητοῖς ἐτίερασε 16 4.—PAPH. ἐπιβάθσαν ἄλλοι 37 4
 πύττω: πύττωσι 8 4; ἐτίεσε 13 8; ἐτίεσε 10 8; ἐ τῆ μίχῃ πύττωσι 24 7
 πυκνίαι: πυκνίαισι 10 6
 πύττω: τοῦ ἀδελφοῦ 18 5; ἐτι μίξωσι πύττω ἔχει καὶ τμήρῃ 33 1
 πύλαμα² φωνῆ 5 1. Cp. *Brat.* 6, 34, 4 μετὰ πύλαματος φωνῆ ἐνῆ περιώνσι αἰ τὸν Νίστορα χρώμενον Ὀμηρος πεποιθεῖ
 πύλαμα: ὁ π. 31 2; πύλαμα 12 6
 πύλω 20 2; ἐπύλω 11 4; τὸν πύλωσι 12 5, 20 1; πύλωσι 17 1; ἐπύλωσι 26 1; πύλωσι 25 1, 26 1; πύλωσι 26 2
 πύλωσι (adv.), plurimum: π. φέροντο 7 1; π. ἔρχετο 24 7; ὁ πύλωσι συγγνώμῃσι 4 4
 πύλωσι: π. χρίων 8 4; π. φέρον 12 1; τὸν π. ἀμύμων 35 4; αἰ π. 4 1, 26 1; πλ. ἀφρόσι 24 2; τὸν κρητοῦν τοῖς π. 36 4; π. μέγιστος 31 2; τὸν π. κρήσι 9 4; τὸ π. τῆ δουλείῃσι 21 1
 πύλωσι: πύλωσι (ἡρώσι) 20 3
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 πύλωσι, ἴσιαι: ἔμα πύλωσι 36 1.—αισικαί α ἰσίοι αἰσικαί: αὐτὸ πύλωσι <τῆ> τῆ π. 1 2

πύλωσι, 'a great number of people': ἐπὶ πύλωσι φησὶν ἀμύμων 11 2; τοῦ χωρτικῆ π. 'the country population' 34 3; τὸ πύλω π. 27 2.—τὸ πύλωσι = ἄμμος, πύλωσι: σὺνδύλωσι τὸ π. 9 3; σὺνδύλωσι αἰ τὸ π. 7 5.—'number in the abstract': μέγισ τὸ π. 37 4.—'quantity,' 'amount': π. δακρύων 36 5; π. κακίας 39 5; τὸν πύλωσι τὸ π. 38 3; τὸ π. χρωμάτων 22 3
 πύλωσι: 1. as Prop. v. gen. 8 5.—2. as Adv. at beginning of sentence, αἰσικαί 31 1, 34 1; for πύλωσι ἐτι 7 4; πύλωσι ἐτι 35 2
 πύλωσι: ὁ πύλωσι τῆν βίωσι 6 2; τοῦ ἐπύλωσι 35 1.—PAPH. πύλωσι τὸν πύλωσι 35 1
 πύλωσι: τῆν δέμῃ ἐπύλωσι 7 5.—*rem habere cum muliere*: γυναιξὶν αἰς ὁ II. ἐπύλωσι 13 10; τοῖς πύλωσι αὐτῆ 24 2
 πύλωσι 28 4
 πύλωσι: τὸν αἰ Σάμων π. 24 1
 πύλωσι: τὸν π. 24 5; τὸν π. χ τὸν πύλωσι 7 2; ζήσιν π. 1 1; πύλωσι πύλωσι τῆν 15 5
 πύλωσι 16 6; π. αἰ γίνεσι πύλωσι αὐτῆ 7 1; π. αἰ χρώμασι 9 2; π. αἰ γίνεσι 9 4; π. αἰ δέξῃ διαφέρουσι 23 2; τὸν πύλωσι καὶ δίκαιον π. 16 3
 ΠΛΟΥΤΩΝ Τ' ΕΥΔΑΙΜΟΝΙΑΝ τῆ 16 2
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 πύλωσι: σὺνδύλωσι π. 34 4
 πύλωσι, αἰσικαί: πύλωσι, 'gusto of passion' 15 2

πύλωσι: τῆν πύλωσι πύλωσι ἐπύλωσι 37 1
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 πύλωσι: 1. *ποιεῖν*, 'to make': 1. (α) μέγισ τὸ πύλωσι 13 2.—PAPH. τὸ σχῆμα πύλωσι ἐπύλωσι 31 4; αἰσικαί πύλωσι 13 5.—(β) 'to be the author or instrument of,' 'to cause': τοῦ πύλωσι τῆν ἐπύλωσι 35 2; αἰσικαί ἐπύλωσι τῆν πύλωσι 10 3; ἄμμος ἐπύλωσι 11 2.—with acc. and inf. τὸ πύλωσι ἄμμος ἐπύλωσι καλεῖσθαι 11 3.—PAPH. σὺνδύλωσι αἰσικαί πύλωσι 6 4.—(c) 'to compare': τὸ πύλωσι πύλωσι 33 7.—'to represent' in portraiture: τῆν πύλωσι Ἀμαζώνων μίχῃ ἐ τῆ δεξιάν τοῦ 31 4; in poetry: πύλωσι αὐτῶν τῆν πύλωσι 4 2; πύλωσι αὐτῶν ὅσων ἐπύλωσι 24 6.—2. πύλωσι πύλωσι with an accusative of the privative: ἀσθενῆ πύλωσι τῆν κακίας 39 5; πύλωσι ἐμύλωσι τῆν πύλωσι 12 4; τῆν πύλωσι ἐ πύλωσι πύλωσι 15 5; μίξωσι τῆν πύλωσι πύλωσι 15 5; τῆν πύλωσι πύλωσι ἀσθενῆ 39 2.—*ΜΙΝ. ἴσιν ἐπύλωσι πύλωσι τῆν ἐπύλωσι 14 1; πύλωσι ὅφ αἰσικαί πύλωσι τῆν πύλωσι 20 1.—With acc. of abstract nouns forms a periphrasis for the verb cognate to the subst. τοῦ δέμῃ πύλωσι πύλωσι = πύλωσι 31 2; λέγων ἐπύλωσι τῆν ἀρετῆ αὐτῶ 36 3; αἰσικαί πύλωσι κατ' αὐτῶν = αἰσικαί 24 1, 30 2; ἐπύλωσι λέγουσι μετὰ τὸν σὺνδύλωσι 36 2*

11. *αγεῖν*, 'to do': αἰσικαί πύλωσι αἰσικαί πύλωσι 36 5; *unel* vicariously ἐπύλωσι τὸν σὺνδύλωσι, ὁ πύλωσι ἐπύλωσι (αὐτῶν) 31 3
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 πύλωσι: π. πύλωσι 15 3; π. χρίων 12 4; π. μεταβολῆ 38 1
 πύλωσι: πύλωσι 12 6
 πύλωσι πύλωσι 31 2
 πύλωσι-αἰσικαί 9 3
 πύλωσι: ἐπύλωσι τὸν πύλωσι Πύλωσι πύλωσι 25 1; αἰσικαί πύλωσι 24 4; πύλωσι πύλωσι 23 1; τῆν πύλωσι βασιλεῖ 24 7.—PAPH. *bello* αἰσικαί: πύλωσι αἰσικαί ἐπύλωσι 29 1
 πύλωσι, *bellum rei peritus* χ πύλωσι 11 2.—τὸν π., *gerum bello gestatum* 18 2
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LIST OF VESSELS

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τολ-αρεῖν: ἐπιολοῦμαι 26 1; πολιορκῆσαι 35 3. — ΠΑΝ. τίς τις πολιορκουμένη 29 4
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δειδοχῆ καὶ φιλίας 13 1; π. αὐτῶν ἐθέρας πολλὰς δὲ ταῖς 26 2; π. καὶ ἀγαθὸν πολίταις 28 4; π. καὶ ἀγαθὸν ἐπὶλίταις 35 1; π. φωνῆς 8 3; π. ἄλλα (τάλαστα) 25 2; π. πάντων ἔδεικα 32 3.—αἰ πολλοὶ, μέλας: τῶν π. 7 2, 13 11, 15 2, 36 1; τοῖς π. 10 3, 19 4; τοῖς π. 4 1, 7 3, 34 1, 36 3; τὰ π. τῶν ἐγκαλημάτων 29 5.—πολύ αἰν. 8 1.—τὰ πολλὰ, μέγα μῆκος 7 2, 15 3, 27 4
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ιστεῖν (Henchinus): ἐπορῶντο πρὸς τοῖς Λακεδαιμονίοις 29 4
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 Cp. Fab. a. 17, 5 ἔφαται ἐκ τῆς πόλεως πρῶτῳ βασιλεῖν.—mancusculo morum: τῆς π. 39 1; ἐκ π. 39 4; π. καὶ δικαιοσύνη 2 4
 πρῶτῶν: τῶν πολιτικῶν οὐδὲν ἐστρατην 7 1; πᾶσα ἐστρατην 7 5; ταῦθ' ἐστρατην 11 5; ἔραμν πρὸς τὸ πρῶτον 1 4;



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 πρᾶξινβουλήνται: πρᾶξινβουλήνται
 22 2
 πρᾶξινβουλήνται: τῆν πρᾶξινβουλήνται
 χρίαν 3 4
 πρᾶξινβουλήνται: τῆν π. 21 2
 πρᾶξινβουλήνται: πρᾶξινβουλήνται τῆ
 πρᾶξινβουλήνται 3 2
 πρᾶξινβουλήνται, *comitari, de-*
ducere: Ἀναξίβουλήνται πρᾶξινβουλήνται
 πρᾶξινβουλήνται ἐκ τῆς πόλεως 32 3
 πρᾶξινβουλήνται: πρᾶξινβουλήνται
 αὐτῶν 12 3
 πρᾶξινβουλήνται: τὰ Π. 18 7
 πρᾶξινβουλήνται: ἄ. w. Dat.: 1. 'at,' 'near,'

'hard by,' denoting close
 local proximity, always
 of things not men: τὰ π.
 θαλάσσης 20 2; π. τῶν πρᾶξιν
 4; π. τῷ τελευταίῳ ἔραον
 38 3.—*ε* to express union
 or addition: π. τοῦτοι
 (καίτοι) 11 5, 26 3; π. τῷ
 εἰρηφί εἰσαι 8 1 (ex Platono
 philosofo)
 B. w. Acc. 1. to express mo-
 tion or direction towards
 an object or person, *ad*: π.
 τὰ ἔραον πρᾶξινβουλήντων 27
 3; πρᾶξινβουλήνται π. αὐ-
 τοῦ 30 2; καταστῆσαι αὐτῶν
 π. τῆν οἰκίαν 5 3; π. μῆδου
 τῶν φίλων ἐπὶ 7 4; τὰ
 χρίματα μεταγαγῶν π. αὐτῶν
 12 1; ἐλθεῖν π. αὐτῶν 10
 5; πρᾶξινβουλήνται π. τὴν
 36 2; ἔραον π. τὸ πρᾶξινβουλήνται
 1 4.—*ε* of hostile motion,
adversus, contra, 'against':
 5 2, 29 5, 33 3; τῆς π. ἐπιφύ-
 λι 33 6; ἐπιφύλι πρᾶξινβουλήνται
 π. αὐτῶν 29 1; τῶν
 π. Μιλτιάδου πόλεμον 24 1;
 τὰ π. Σαρδίων 24 1; τὸν π.
 Σαρδίων πόλεμον 26 1; ἴδου
 π. τοῦ Μιγαροῦ ἐπέχθη 30
 2; τῆν π. Ἀμαζίας μέχρον
 31 4; π. τὸν Θεουκλίδην εἰς
 ἔραον καταστῆσαι 14 2; π.
 αὐτῶν ἀντιταξάμενον 27 1;
 πρὸ τοῦτο ἐναρτυθῆσαι 29 5.—
 2. without any hostile sense,
cum, with verbs of speak-
 ing: λέγει π. τοῦ πολέμου
 18 1; π. τοῦ πολλοῦ ἐπιφύ-
 λι πρᾶξινβουλήνται (= εὐ λέγει) 1
 2; ἀντιτάξιν π. ἀλλήλους 36
 4; εἰσὶν π. αὐτῶν 16 7;
 ἀντιτάξιν π. τοῦ ἐπιφύλι 19 2;
 π. τὸν εὐν εἰσαι 1 5; τὸ τοῦ
 Ἀρχιλόχου π. αὐτῶν εἰσαι 28

5; ἐναρτυθῆσαι π. τοῦ ἀνα-
 ταξίαντων 29 4.—Hence
 generally of all sorts of
 personal intercourse, *cum*,
in, cum: θαλάσσης π.
 αὐτῶν 29 5; ἐπιφύλι τῆς
 ἐπιφύλι π. Λευκίαν 24 5;
 πολλὰ πρᾶξινβουλήνται τῷ Κίμωνος
 εἰσαι π. Λευκίαντων 29 2;
 ἀντιτάξιν π. τὸν πατέρα ἀνα-
 ταξίαντων 36 3.—*ε* Of relation
 between two things, 'in re-
 spect of,' 'in regard to': π.
 ἄ μὴ τι εἶσαι οὐ γίγνεται ἴσους
 2 2; ἔραον ἔχου π. χρίμα-
 τῶν 16 3; π. ταῦτα τὰ
 στίγματα λέγει τὸ Ἀριστο-
 φάνου πρᾶξινβουλήνται 26 4; καίτοι
 π. αὐτῶν 13 6; εὐ πρᾶξινβουλήνται
 π. οἰκονομίας 16 5; τὸ π.
 φίλων μελαίνου 27 4; ἄ π.
 τῶν ἐπιφύλι ἐπὶ αὐτῶν 38 4.—*ε* Of
 an intended end or pur-
 pose: π. τὸν λόγον ἀναξί-
 βουλήνται 10 5; τοῖς ἐπιφύλι πρᾶξινβουλήνται
 π. τὸν πόλεμον 12 2; τοῖς
 ἀναξίβουλήνται π. τὸν πόλεμον 12
 4, 25 3; ἀναξίβουλήνται π. τὸν
 ἐν τῷ Ἀττικῷ πόλεμον 22 2;
 πολιτείας ἔραον πρᾶξινβουλήνται
 π. ἐπιφύλι 3 1; καταλαβῶν
 ἀναξίβουλήνται π. ἀναξίβουλήνται
 33 5; π. αὐτῶν ἀναξίβουλήνται
 τοσαύτων χρόνων 34 4;
 τοῦτο καταχρησάμενος ταῦτα
 (τῷ φιλομαθί) π. τὰ μῆδου
 εἰσαι ἐπιφύλι 1 2; π. τοσαύτων
 ἐπιφύλι πρᾶξινβουλήνται 37 1;
 χρίματων πρᾶξινβουλήνται π. τῆν
 πολι-
 τείας 36 4; τὸ π. δέξαι
 σίμων 7 5; ἐπιφύλι πρᾶξινβουλήνται
 χρίμα 11 4; χρίματων αὐτῶν
 (τῷ δημοκρατί) π. τὸ βίβλι-
 στω ἀπὸ 16 2; π. τὶ γίγνεται
 τὸ σῶμα 6 3; ἐπιφύλι π.
 τὰς μεγίστας χρίμα ἐπιφύλι

7 5; ἴδον φερατά καὶ ἐκείνη
 ματα π. ἀλεχόντων 33 6.—
 προπρίον, 'in presence of,'
 'hospitium of': π. οὐδὲν ἐκ-
 ταραττομένη πάθος 5 1; τὸ π.
 τὸ μετρίωτα ἄσπερον 6 1; ἐξ-
 πλήττωτο π. τὴν ἡμετέραν 7
 1; δευταδοῦντας π. τὰ γυ-
 νήματα 33 4; ἐκπλαγῆσαι ὡς
 π. μέγα σημεῖον 35 1; ἦν ἡδὴ
 τοῦ πάθου π. τὴν ἴσιν 36 4.—
 secundum, ad aliquid not-
 ium, 'according to': εἰ
 πρὸς τὰς τέχας τρίστοιχὰ τὰ
 ἦθη 33 2
 προσ-αγορεύειν: λακνὴν ἡμέραν
 ἐκείνην π. 27 3; ὁ Νόμος
 προσγγίρειν 4 4; προσγγί-
 ρουσα (un-Attic form) 11 5.—
 PANA, προσαγορεύεται 24 6;
 προσαγορεύεται 39 3; προσ-
 αγορευθῆναι 8 2
 προσ-βάλλειν: ταῦτα ὅσπερ
 χολῆν τῷ ἄρτι προσβίβληκε 10
 6
 προσ-βιβάζειν, ἀδικουσι, ανα-
 δειρο: προσβιβάζειν τῷ συμφί-
 ρωτι 15 3
 προσ-γίγασθαι, accidere, ad-
 iungi: χαλεπαίνουσι προσ-
 γίγαστο 29 4
 προσ-δεῖν: οὐκ εἶναι προσδέξαι 28
 2
 προσ-έχουσαι, accipere, pro-
 hinc; προσδεξάμενον τὸν
 ἀσπόμενον 31 3
 προσ-κατάβλλασθαι: προσκαταβλ-
 αθεῖν 39 3
 προσ-διαφθεῖραι: προσδιφθει-
 ραι 35 3
 προσ-δοκῆναι: προσδοκῶντας 10 2
 προσ-εἶναι ἴσιν, ἐπ' ἄρχῃσι: ἔσται
 μὲν αὐτῷ πρὸς τὸν ἔσται
 πάθος 28 3; πᾶσιν ἄλλοι-
 σιν τῷ ἄρτι 8 2; γένουσι
 προσέτι αὐτῷ λαμπρῶ 7 1

προσ-εργάζεσθαι, operi aliquid
 addere: προσεργάσαστο 31 3
 προσ-έρχουσαι: προσέρχεται
 13 6; προσελθούσα πλησίον
 28 4
 προσ-έχειν: τὸν οὖν προσεχ-
 οῦσι 36 4
 προσ-έχειν: προσέχουσα κατὰ
 γένος, προπρίον 24 5.—con-
 sultatione: οὐκ ἀνθρώποις οὖν
 ἔχουσι προσεχόντων 39 3
 προσ-εἶναι: προσεμῖνον τὰς
 διαβολὰς 32 2
 πρὸς 11 1
 προσ-επιγορεύειν: προσεπιγο-
 ρουῖται 32 1
 προσ-επίσταν, ἐπιταρο: δόματα
 προσέκωστο 33 6
 προσ-καμίζεσθαι: προσκαμίζε-
 σθαι 27 3
 πρὸς-κρουσάειν, offendere, dan-
 nare: οὐδὲν π. 19 4
 προσ-λαγχάνειν: λακνὴν αὐτῷ
 προσέλαχε 36 2
 προσ-λαμβάνειν, adiacere (an-
 cium): προσλαβὴν τὴν νῆσον
 29 1
 προσ-οίμαι: τῷ δήμῳ προσ-
 οίμαι ἐαυτὸν (prot-clasical)
 7 2
 πρὸς-οδοῖ: τὰς π. 14 1
 πρὸς-οικεῖν: τὴν π. ἤπειρον 17 2
 προσ-οπίσταν, accidere ad aures:
 προσπεσόντος τοῦ ἀρχαίου
 τῷ Παρισιῷ 16 7
 προσ-οικεῖν, conciliare: πόντος
 προσοικεῖται βασιλεῖ 24 2
 προσ-οικεῖν: τῆς π. τὸν καλὸν
 8 4
 προσ-οπίσταν: προσοπίσταν τῷ
 δήμῳ 32 3
 προσ-οπίσταν, ἀποστρέφειν:
 φέβεται προσοπίσταν τὸ θρασυ-
 νέμων αὐτὸν 15 4
 πρὸς-οπίσταν: τὸ π. 31 1
 προσ-οπίσταν: προσοπίσταν τῷ

παραπέμψαι 5 3; προστάζειν
 ἀνελκῶν 28 2; προστάζει τοῖς
 στρατηγοῖς ἐπιμαλίσθαι 31 5
 προσ-τρέφειν, affricare: προσ-
 τρέφεται νόημα αὐτῷ 22 3
 προσ-τυγχάνειν: τὸν προστυ-
 χανόντων 1 2
 πρὸς-φάτοι: μέχρι οὖν πρὸςφάτοι
 ἔστι 13 2
 προσ-φέρειν, adhibere: φάρμακα
 προσφέρουσα σωτήρια 15 3.—
 PANA, accipere: τὸν πόλεμον
 καθαρῶν προσφερόμενον 8 5;
 τοῦν ἐπικόπων προσφερόμενον
 39 1.—MID, ac gerere: ταῖς
 πόλεις προσπύχθη φιλο-
 θρησκῆς 20 1. Cfr. Pab. Max.
 c. 20, 3 σκληρότερον προσφέ-
 ρεσθαι καὶ βιαιότερον ἤπειρα
 ἡγεμονοῦντες ἐρεοῖσι καὶ ἀχ-
 ραῖσι καὶ κείνοις προσφέρονται:
 c. 24, 1 τῷ Φαβίῳ προσφέροντο
 λαμπρῶ
 πρὸς-φοροῖ: ὀφθαλμῷ χρεῖα π.
 1 3; τὸ πρόσφορον 8 1
 πρὸς-φυρία: τὴν π. 8 3, 39 2
 πρὸς-ἴσταν: προσέτι οὐκ εἶναι
 5 1
 πρότερον (adv.) 11 2, 13 8; τὰς
 π. ἐόντας 16 2, 19 3, 20 2,
 24 5, 26 2, 3, 34 4, 37 2, 39
 5; π. ἡ ἀφελῆσθαι 35 4; ὁ
 π. ἡ . . . γενέσθαι 10 4
 πρότεροι: τὴν π. συλλαβῆν 4 1;
 παραχρόνῃ πρότερον 26 3
 πρὸ-φασαι, 'prototi': ἐπ' ἐπ-
 οῦσιν τῶν π. 12 2; μετὰ π.
 π. τοῖς ἐγκλησθαι παρεχόμεν
 29 3.—'real ground': ἴσα ἔχῃ
 πρόφασιν ἀφελῆσθαι 12 5
 πρῆτασι: τοῦ π. 32 2
 πρῆτασι: πρῆτασι 16 2; τοῖς
 πρῆτασι 24 1
 πρῶτον (adv.) 9 1, 13 6, 36 4;
 πρῶτον μὲν πρὸς 84 τούτους 36
 3; πρῶτον μὲν—εἶτα 22 1; π.

μὲν without εἶτα following
 4 2, 34 3; τὸ π. 17 3, 33 4;
 πρῶτος, πρώτος: τὰ π. 24 4;
 πρώτος 4 4; γένουσι τοῦ π.
 3 1; τοῦ π. ἀσπόμενον 9 1;
 Ἀθηναίων πρῶτον 24 4; τὸν
 π. 25 1; τοῦ π. 25 1;
 πρῶτος: τὰς Θρακίας π. 30
 3
 πρῶτος, personari: πρῶ-
 τος ἀνὴρ περὶ ἐκείνου 3 4;
 πρῶτος ἀνὴρ αὐτοῦ τῶν οὐκ
 4 2; πρῶτος ἀνὴρ πρῶτος 8
 4.—concretio: πρῶτος τὴν
 συμφορῶν 27 1
 πρῶτος, tritium: πρῶτος μετὰ
 πρῶτος 37 3
 πρῶτος, finis: φῶτα πρῶτος 6 4
 πρῶτος, finis: φῶτα πρῶτος 31 2
 πρῶτος πρῶτος 6 3

Γ

ῥήματα: ἂ. ἐπέκειν 15 2; ὁ
 ῥήματα ἔστι 33 4; ὁ ῥήματα 31
 1; ῥήματα αἰσωνίας 16 3
 ῥήματα: ταχθὲ καὶ ἂ. 13 2 8;
 ῥήματα 1 3
 ῥήματα: τῆς εἰς τὰ κατὰ ἂ. 2 1
 ῥήματα: κλαυθρῶν ῥήματα 36 5
 ῥήματα 8 4
 ῥήματα: τῆ ἂ. 8 1; ἐπὶ ῥή-
 ματι ὁμιλεῖν 24 4; τὴν ἂ. 15 4
 ῥήματα: ἐν χρόνῳ ἂ. 28 1
 ῥήματα: αἰ ἂ. 20 3; ῥήματα 14
 1, 37 1, 39 4; ἂ. ἐπίκου 7 5
 ῥήματα: ἡ ἂ. τοῦ ἀέρος 6 2.—
 Cfr. Pab. Max. c. 6, 6 πρῶτος
 εἰδέναι τῷ σπῆτι τὴν ἀέρος
 ῥήματα, incognatio, momentum:
 ὅσπερ ἐπὶ ἄρτι ῥήματα ἐπίκου
 11 2
 ῥήματα: ἐπὶ ἂ. καὶ τῶν ἐπικου-
 ρῶν 20 2; τοῖς ἔχουσι ῥήματα
 12 5

παρ-είχεσθαι: τοῦστρακόν
παροίχεται 13 6
παρ-είδεναι: παροίχων τὸν θή-
ρον ἰμαίνεσθαι 29 5
παρ-ερίεσθαι: παρορμίζεσθαι 37 3
πᾶς: π. ἀναλόματος... λήμματος
16 4; π. ἀγορᾶς 29 4; π.
πράγματι 7 5; π. βλασφημίας
8 2; π. τὸν χρόνον 18 1; π.
τήχων, π. χεῖρα 12 4; π.
ἀκρίβειαν 16 5; π. ἔθνος 16 7;
π. ἡλίαν καὶ φῶς 12 7;
ἀπὸ πάντων 30 3, 31 3;
πάντες ἄμαλλοι 10 2; πάντες
ὠπαῖτοι 31 1; πάντων 8 1,
11 2; π. λήμιον 29 4; πᾶσι
(πᾶσι) τὰς τεχνίας 18 9,
38 4; πᾶσι (ποῦλ.) τοὺς ἄλλους
4 4; π. Ἕλληνας 17 1; τοὺς
ἐν τῷ π. 2 3; καταλαβὼν
πάντα φύλακαὶ 33 5.—c. art.
ἐκ τοῦ π. ἀγγίξω 6 2
πάσχω: βίαια π. 29 4; πολλὰ
πάσχωσι (παπὰ) ἐπ' ἐκείνων
34 2; ἀφ' ὧν ἔπασχω 34 1;
νεμοσπῆ παθῶν 37 5
παύσσω, παύειν: ἀκωστή
παύσωντο 36 3
πατήρ, ὁ 15 5, 22 3; τοῦ πατρός
36 1; πατέρα 34 3; τὸν π.
36 3
πάτριος: τὸν π. ἔκων 30 3
πατρίς: τῆς π. 8 6, 28 3; τὰς
π. 2 4
πατρίως: τὸν π. κλοῦν 16 3
παύεσθαι: παύεσθαι 36 1;
παύσεσθαι 25 1
πειθαρχεῖν 7 6
πέδαι: πέδων 15 3; ἔτασι
28 2, 26 2, 29 1; πέδωνται
31 2; πετακία 18 2.—MID.
οὐκ ἐτάδοντο 25 1; οὐ μὴ
παύοντο 18 2.—PAPA. ἐπέσθη
37 1; εἰ... ἐπέσθησαν 29 5
πέρας: ἡ π. παραίτησι εἰς τοῦ-
ραντίων 33 1; τῆς π. ὁλο-

χέουσι 17 3; πέρας ἐπέσθησι
31 1; τοῦ ἔθμου παύεσθαι
πέρας ἐν ἐκείνῳ 31 2
πειράσθαι c. infin., conari:
κατέχευ ἐπειράτο 18 2;
ἐπειράτο παραγορέει 35 3;
ἐπειράτο ἐγκαταρεῖν 36 5.—
c. gen. pers. 'to make trial
of': τῆς πόλεως περιωμῆσι
τῶν ἄλλων στρατηγῶν καὶ
ῥητόρων 37 1; περιήμενοι
ῥητόρων ἐπίρων 39 4; ἐπειράτο
τοῦτον κρέφα 22 2
πείλατος, αἰκίμα mare: ἐν π.
33 5
πέμπω εἰς σὺλλογον 17 1;
πέμψαι 36 2; πέμψωνται 37
3; τοὺς πέμψωσι 33 1.—PAPA.
πρεσβείων περιωμῆσι 29 5;
ἐπέμψθησαν 17 2; περιπέθησαν
30 2
πένη: τὸν π. χ τῶν κλεινῶν
7 2; πολλοὶ τῶν π. 16 6;
τοὺς π. 9 2
πέπθοι: δὲ τὸ π. 37 1
πεπτα-εἶα': ἐν π. 13 7
πέπτα-αἶθλος: ἐν π. 36 3
πεπτανο-χιλίων 37 4, 23 2
πεπτα-κίσιαι: χιλίαι καὶ π. 32 2
πεπτακοντα ἔτη 17 2
περαίνεσθαι: περαίνεσθαι 13 5
περὶ: A. w. Gen. 'about,' 'con-
cerning': περὶ εὐ ἀκούσαι
φρον 13 5; περὶ εὐ περὶ κῶν
ἐρωτῶντα 25 6; περὶ ἀνέμων
π. ἐπέσθη 3 4; ὅτι ἐν τοῖς π.
ἐκείνων γήρατος 9 4, 22 3;
εἰς ἀγῶνα π. τοῦ ἰσχυροῦ
καταστάς 14 2; βουλευο-
μένων π. τῶν Ἑλλήνων
ἐκείνων 17 1, 24 1, 7, 30 1, 36 3.—
B. w. Acc. 1. Local: εἰς,α,
juxta, 'at,' 'near': π. τὸ
βῆμα 11 2; π. Χερρόνησον 19
1; π. Κορώνη 13 3; π.
ἐφῶν 26 3; τοῦ π. Σάρω

πολλῶν 27 3; τὸν π. Θουρι-
δίω ῥητόρων 14 1.—II. Tem-
poral: π. τοῦτον τὸν χρόνον
32 1; π. τῆν εὐκαρίαν 13 7.
—III. as a periphrasis for
the simple genitive: ἡ π.
βίωσι ἀναγραφῆ 2 3; τῆ π.
τὸν βίωσι κατασκευῆ 8 1; τοὺς
π. ἀπὸν ἐταίρους 16 1; βα-
ρύνεται π. αὐτὸν ὑπερχεῖ 16
1; ἡ π. τὸν αἶμα δυστυχία
37 5; τὰ π. τῆν δίκαν 7 4,
16 4. Cf. Schöffer ad Dion.
Hal. p. 23, D'Orville ad
Cicero, p. 552.—π. τὰς διείξαι
ἀναρτίων 10 7; τοὺς π. τὰ
θεῖα θαυμάσι 6 1; π. τὸν
λόγον εὐλαβῆς 8 4, 13 7;
πραγματευόμενον π. φέσω 4
3; σιδήρῳ π. τοῦ στρατευο-
μένου 19 4
περ-αιρεῖν, 'to strip off,' 'to
take away that which en-
velops a thing': πᾶν (τὸ
χρῆσιον) περιαιρεῖται 31 3
περ-αιτεσθαι: περιαιτεσθῆναι
λίθου πολιτελαί 12 2
περ-αυτῶν, τὸ 38 2
περ-αυτῶσθαι: περιαιτῶν τῶ
τραχίλων περιαιτῶσθαι 38 2
περ-βάλλεσθαι, ἐπέμψθη: μύλων
ἐκείνων περιβάλλετο 38 4
περ-βύθου: τοὺς π. στιχιδίαι
30 4
περ-βύθου: καταστολή περιβύθου
5 1
περ-γίγνεσθαι c. gen.: περι-
γίγεσθαι 27 1; παρὸς ἔγνω
περγυγῆσθαι 7 5
περ-εἶναι, συνεστῆσι: οἱ περι-
εἶναι 38 3
περ-έχουσι: βύθων τὸν Περι-
εἶχου βίωσι περιέχου 2 4.—
PAPA. εἰσιγί: οἱ εἰσῆσι ἀπὸ τοῦ
κράσι περιέχονται 3 2

περ-ίστασθαι: εἰς ἑνα περιστή-
σεται τὸ κράσι 6 2; ἡ πείρα
περιστή εἰς τοῦραντίων 33 1
περ-καθ-εἶσθαι: περκαθῆμενοι
(c. l.) 38 3
περ-κλιεῖν: τῆ ἐρίφει περι-
κλιεῖ 13 5
περ-κόπτω, 'to curtail': περι-
έκοπται τῆν πολιπραγμοσύνην
21 1
περ-λάμπασθαι: φωτὶ καθαρῶ
περλαμπάσθησαν 39 3
περ-λοιπῶσι, συμπίπτω: τὸν π.
τῶν γνησίων 36 4
περ-οικεῖν: τοὺς περιοικεῖσι βαρ-
βάρους ἔθνεσι 20 1
περ-πίπτω: ὑποφῆ περιπίπτω
τυραντίων 7 3; πολλοὶ σινο-
φαντήμασι περιπίπτω 37 3
περ-πλεῖν: οἱ περιπλεῖνται τῆν
Ἠλεσιάνησον 34 2; περι-
πλεῖται Πελοπιάνησον 19 2
περ-πρεῖν: οὐδὲν περιπρεῖται
16 4
περ-τελεῖσθαι: περιτελεῖται 27 1
περ-τιθέσθαι: τὸ χρῆσιον τῶ
ἀγῶματι περιτίθεται 31 3; ὁ
περιτίθεται ἔγνω αὐτῶ 4 4
περτιτῆσθαι opponitur vulgari: π.
σίνεω 4 4. Cf. Plat. ma. c.
25, 1 ἐν παντὶ φιλοπραγμοσύνη
περτιτῆσθαι εἰσαι καὶ ἴσαι
περ-φασθῆναι 12 2, 15 5
περ-φύρω: ἐν τοῖς πόλεσι περι-
φύρωται 1 1; περιφύρωται εἰς
ἐκείνους τὸς Ἀθήνας 15 1.—
PAPA. εἰσικυμῆσθαι: ἐν κλει-
νῶν περιφύρωται
περ-φύρωται: περιφύρωται 35 2
περ-φύρωται 37 3
περ-φύρωται: περιφύρωται Λακε-
δαιμονίω 31 1
περ-φύρωται: πολλῶν π. τὸν
ἄλλον 5 3
περ-χρῆσιον: τὸν περιεχόμενον
τῆν Χερρόνησον 19 1

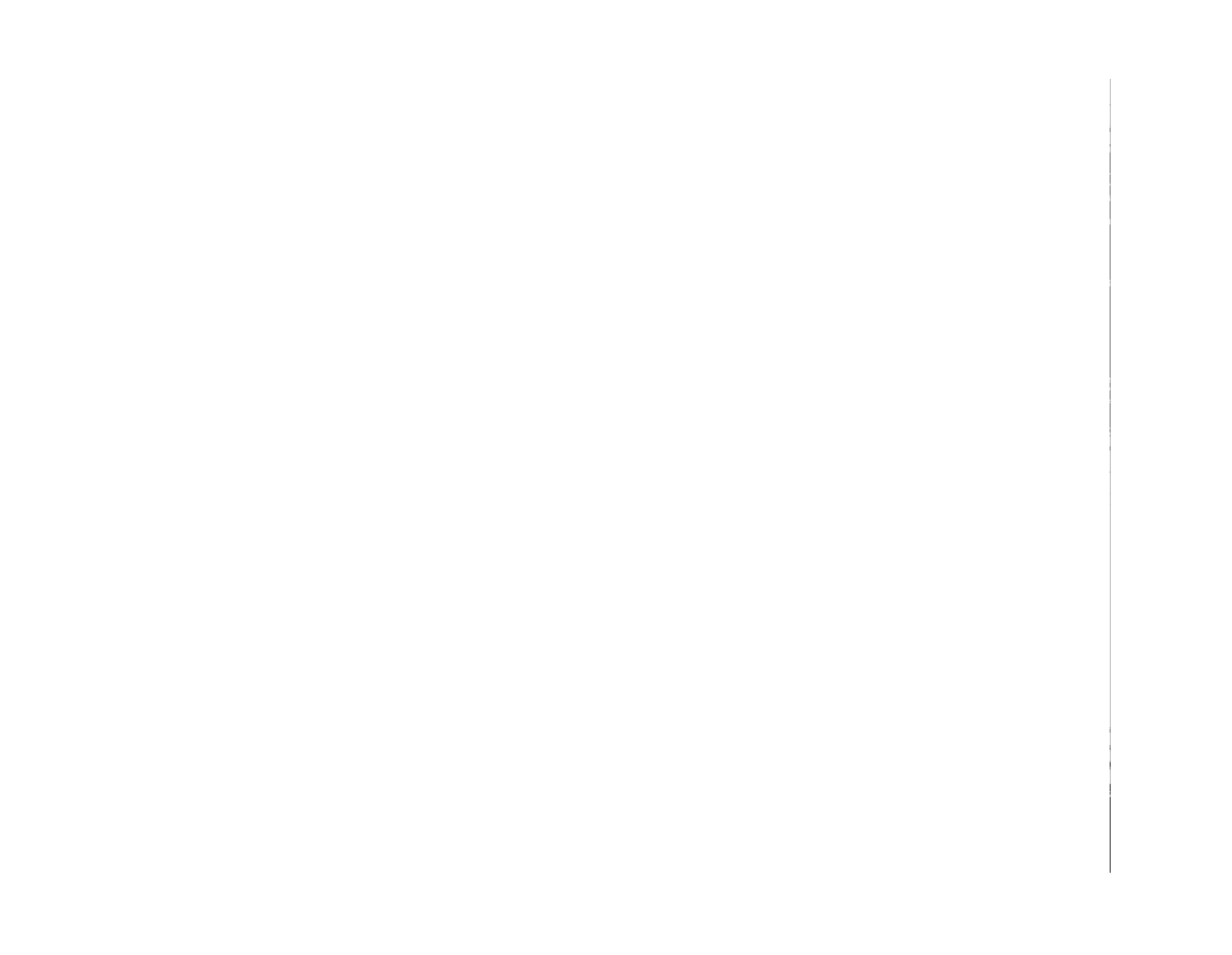


πολι-αρχεῖν: ἐπιθετικῶν 26 1; πολικρατής 35 3. — ΠΑΛΙ. πάλις πολικρατικῶν 29 4 πόλις: π. ἄριστος Ἀθηναίων 20 4; τῆς π. τὸ μὲν—τὸ δὲ 11 3; τῆς π. κατοικουμένης τοῖς ἀσφαλείας 12 3; τῆς π. πευρωμένης τῶν ἄλλων 37 1; ὅτιρ ἀπὸ τῆς π. 33 4; ἐκ τῆς π. 32 3; τῆ π. 33 2; σύμμαχος καὶ συγγενῆ π. 28 4; δὲ χειρὸς ἔχων τῆς π. 34 1, 9 4, 11 4 5, 12 4, 27 1; τῆς π. τῆς χώρας ἐπιβλήσει 33 2; τῆς π. ἐκ μεγάλης μεγίστην ποσῆας 15 5; π. μικρὸν καὶ μεγάλων 17 1; αἰ π. 17 3; ταῖς π. 10 3, 24 2; π. μικρὰ 34 2; ἔρως τὰς π. 19 1; κατοικουμένης τὰς π. 23 2; πῶλεων τε φόρους ἀγίας τε πῶλεσι 16 2; ταῖς Ἑλλήσιν π. 20 1, 24 2; θελήσῃ κατὰ πόλεις 22 3.—for ἀπέροπος: ἐν τῆ π. 3 4, 32 2, 37 1; τῆς π. 12 2; ἐκέρμους τῆς π. 8 2.—civitas: ἐν τῆ π. 11 1, 25 2; τῆς π. ἀμαθῆς γενεάντης 15 1; τῆς π. ἀναδείξει ταυτῆς ἐκείνου 32 3 πολίται: 1. civitas: αἰ μέναιται ἐν τῆ π. 37 4. — civitatis forma αἰ οὐδὸ: π. ἀριστα κεντρικῶν κατέστησαν 3 1.—2. admiñistratio publica: συστάς ἔργα τῆς π. 39 5; παῖς ἀμαθῆ π. 13 1; ἀποδοσῶν ἐφ' ἄρας π. 16 2; τῆς π. ἀρβυλλῶν 16 7; τῆς ἐν τῆ π. καὶ ταῖς στρατηγίας ἀποδομῆς 8 2; τῆς ἐν τῆ π. προαίρεσος 10 6; ἀμαθῶν ἐν τῆ π. 37 3; τῆς π. εἰς ἀντίπαλον κατέστησαν 11 2; τοῖς χρηματικῶν πρὸς τῆς π. 36 4.—3. = πολιτικῆς εἰδος:

βασιλικῶν π. 15 2; ἀριστοκρατικῶν π. 9 1, 15 2 πολυτετέσθαι: ἐν οἷς ἐπολιτεῦσθε χρόνος 7 4; ἐπολιτεῦσθε πρὸς χρόν 11 4 πολυτεσσα: τῶν π. 12 1 πολίτης: τῶν π. 11 1, 18 3, 33 7, 38 3; συγκαθιδιώσας ταῖς π. 10 1, 19 4; παρὰ τοῖς π. 33 1, 35 1; τοῖς π. 26 2, 28 4, 37 3 πολιτικῆς ἢ πολικρατῆς 11 2.—'a practical statesman': π. ἢ θεωρητικῶν φιλαδέφω 16 6; σοφῆς τῶν καὶ π. 24 3; τῶν π. τοῖς πρῶτοις 24 1.—neut. τῶν π. οὐδὲν ἐπαρτην 7 1; τῶν π. ἀίστησι καὶ ἀδελφάλοι 4 1 πολλάσι 1 4 πολλαχού 5 1 ΠΟΛΥΓΡΑΜΜΑΤΟΣ ἰ. q. στυγματίας 26 4 πολυ-εἶδος¹: πολυέδρων (de Ὀδῶ) 13 5 πολυ-πραγματιῶν, ἰνσταίτην: μὴ πολυπραγματικῆς 23 1 πολυ-πραγματικῶν: τῆς π. 21 1 πολυ-πράγμων: π. ἔχλων 11 5 πολυς: π. χρόνῳ 13 2; π. χρόνῳ 13 3, 15 2; τῆς ταπειλίας πολλῆς 19 3; π. ἔργῳ 15 1; χώρας π. 34 2; π. ὑπεροφίας 5 3; π. δουλείας 7 6; π. ἀμύνητα 28 1; π. ἀβλήγητα 28 6; πολλοὶ τῶν φίλων ἐχέρον 23 6; ἄλλοι π. 9 1; πολλοὶ τῶν πολιτῶν 11 4; π. ἀγαθοὶ τῶν πολιτῶν 18 3; πολλὸν ἀμὸ 34 4; πολλοὶ τῶν δικαίων 37 3; πρὸ πάντων π. χρόνῳ 37 3; π. (neut.) προσέτιω τῷ ἀδελφῷ 8 2; π. λαφύρων 9 4; ἄλλοι π. 21 1; π. καὶ ἀγαθοὶ ἐπὶλίταις 22 2; χρεῖσιν π. 23 1; πολλοὶ τῶν πωφῶν 16 6, 24 4; π.

ἀδοχαῖς καὶ ἡλικίας 13 1; π. αὐτῶν ἄσφατος πολλὰς δὲ ταῖς 26 2; π. καὶ ἀγαθοὶ πόλιτας 28 4; π. καὶ ἀγαθοὶ ἐπὶλίταις 35 1; π. φωνῆς 8 3; π. ἄλλα (τάλαστα) 25 2; π. πᾶν ἄσφατος 32 3.—οἱ πολλοὶ, μέγας: τῶν π. 7 2, 13 11, 15 2, 36 1; ταῖς π. 10 3, 19 4; τοῖς π. 4 1, 7 3, 34 1, 36 3; τὰ π. τῶν ἐγγλημάτων 29 5.—πολύ adν. 8 1.—τὰ πολλὰ, μέγιστος 7 2, 15 3, 27 4 πολυ-στοιχοί: πολυστοχῶν (de Ὀδῶ) 13 5 πολυ-τελής: 1. de ποσῆσι: γεόμενος πολυτελή ἢ ἀποστῶν 9 1; γυναικῶν π. 36 1.—2. de το: λίθους π. 12 2 πολυ-τεχνος: π. ὑποθέσει ἔργων 12 5 πομπή: ταῦ π. 11 4 πομπῆς: πομπῶν 12 6 πόσις: τῶν ἐν ταῖς ἐχρηστοῖς π. 2 1; ἀ τῶ π. προβαλισθεὶς χρόνῳ 13 2 ποταπορεῖν² 26 3 πόσις: τῶν ἐξ π. 26 1 ποσις, incensus: πραστῆς ποσις 5 1 πορεῖσθαι: πορεῖσθαι ἐπὶ τῆν δημοκρατικῶν 33 6; ἄλλο μίαν πορεῖσθαι 7 4; ἐπ' Οἰνάτου ἐπαρῶσσο 17 3 πορεῖν: ἐπαρῶσσο 19 3 πορῆν: τὸ τῆς πόρνης ΚΑΚΙΩΝ 24 6; ΠΟΡΝΗΝ ... ΠΟΡΝΑ 30 4 πόρνη θαλάττης 19 3; πορροῦ 26 1 πόρνη, inapricitem 36 1 πορῶν, aliquidando 5 2, 6 2, 8 5, 13 2; ποτὲ μὲν—ποτὲ ἀέ 3 4 πόρνη—4 8 4; π. 9—4 36 3 πορεῖσθαι¹ = μετ' αἰμαγῆς

ιστηνῶν (Hemychina): ἐσπορῶσσο πρὸς τοὺς λακεδαίμονι 29 4 πόσις, ἡ ποσις: ἐν τῶν π. 1 5 ποσις: ἐκ ποσῶν (c. consuetudine) γεόμενος 39 4. Cfr. Pylgā. c. 27, 5 ἐκ ποσῶν οὐρα καθ' αὐτῆς πρᾶγμα: προσεσῶσσο τοῦ π. 16 7; ἐπὶ παντῶν π. 7 5; τὰ π. 39 4; π. ταλαπῆδα 10 5, 15 1; τῶν τοῦ ἔθους π. 6 3; τῆς εἰρήνης τῶν π. 20 3; τῆς γῆρας τῶν π. 13 12; τῶν π. αὐτῶν 9 1; τῶν π. ἐκείνων 27 3; μεγάλοι π. 17 1; ἐν π. μεγάλοις 32 3.—fortitudo: ἐν οἰκίᾳ μεγάλη καὶ π. ἀφύστος 16 4.—republica 33 6, 37 2, 39 4; ταῖς π. 39 5.—negotia: ἐν π. πολλοῖς 39 1.—molestia: οἷς μὴ πολλὰ πρᾶγματα ἀσχολουμένων παρῆκα 16 3; ἐν τῶν π. ἡπαρῶσσο 3 4 πραγματεία¹: ἑτέρας ἐστὶ π. 6 4, 39 4 πραγματεύεσθαι, quæsiitionem aliquidam εἰς se rationem inquisitionem: πραγματευομένων περὶ φόνου 4 3 πρακτικῶς: π. ἄμαθῶν 2 3 πρακτικῶν 2 3 πρᾶξι: τῶν π. 13 12; ταῖς π. 2 2; τὰς π. 2 3, 35 3 πρῶσι, tranquillitas, acclatus: πρᾶσσο 10 5 πρᾶσσο, lenitas: π. ποσις 5 1. Cfr. Rab. c. 17, 5 ἐφοῖτα δὲ τῆς πόλεως πρᾶξ βαλῆματι.—molestia morm: τῆς π. 39 1; ἐν π. 39 4; π. καὶ δικαιοσύνη 2 4 πρᾶσσο: τῶν πολιτικῶν οὐδὲν ἐπαρτην 7 1; τὰλλα ἐπαρτην 7 5; ταῦτ' ἐπαρτην 11 5; ἄμαθῶν πρὸς τὸ πρᾶξι 1 4;

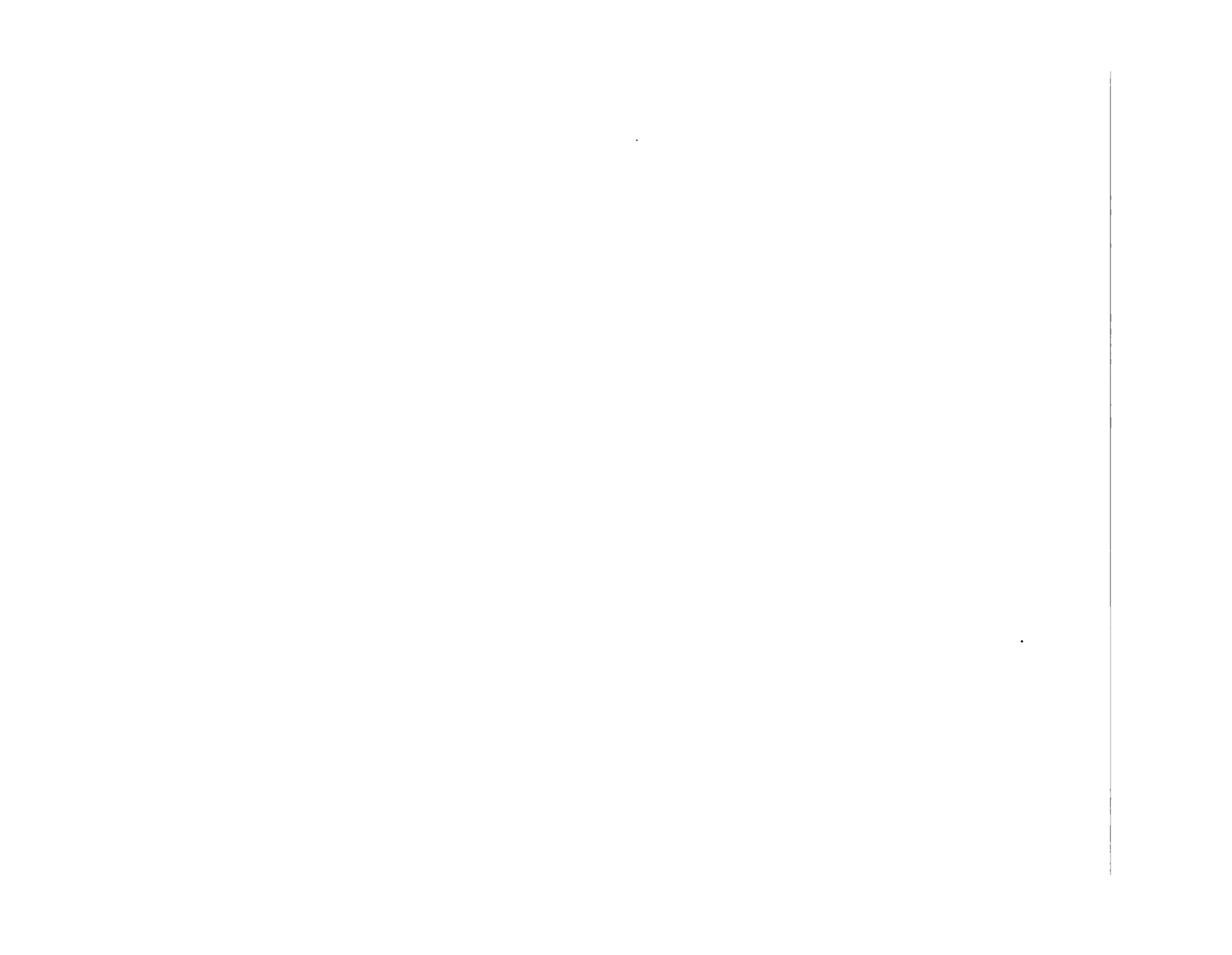


7 5; ἴδον φέρματα καὶ σπέρματα π. ἀρχόντων 33 6.—
 γραφίαν, 'in presence of,' 'presence of': π. εὐδίν ἐκταραττομένη πάθος 5 1; τὸ π. τὰ μέγιστα θάμβος 6 1; ἐξελέγησαν π. τῆν ἐμαύτην 7 1; δουταδοῦται π. τὰ γυνήματα 33 4; ἐπυλάθηεν ὡ π. μέγα σημείον 35 1; φησὶ τὸ τοῦ πάθου π. τῆν ἔψην 36 4.—
 according to, ἐπί αἰτίαις νομῆται, 'according to': εἰ πρὸς τὰς τόχας τρίτονται τὰ φῶν 38 2
 προσ-αγορεύειν: λευκὴν ἡμέραν ἰστέον π. 27 2; ἡ Νόον προσεγγίονεν 4 4; προσεγγίονεν (un-Attic form) 11 5.—
 ΠΛΗΝ, προσεγορεύεται 24 6; προσεγορεύεσθαι 39 2; προσεγορεύθηαι 5 2
 προσ-βέβηκεν: ταῦτα ὅσπερ χολῆν τάνθηρι προσβέβηκε 10 6
 προσ-βιβάζειν, αἰσίνοντο, συναδρα: προσβιβάζειν τῷ συμφύροτι 15 3
 προσ-γίγνεσθαι, ασοδιστο, αἰ-λουρη: χαλεπαίνουσι προσεγίνοντο 29 4
 προσ-δεῖν: σπασίαι προσέθετος 28 2
 προσ-ἕχουσαι, ποιήματα, προήκον: προσεζήτησαν τὸν ἄσθρον 31 3
 προσ-βαλλέσθαι: προσεβαλήθη 39 2
 προσ-διαφύρειν: προσεδιφύρειν 35 3
 προσ-δοκῶν: προσδοκῶνται 10 8
 προσ-εἶναι ἕ.γ. ἐνδείχων: ἔπου μὲθιν αὐτῷ πρὸς ἄνθρωπον ἔβου πάθος 23 3; καλλῶν προσέβου τῷ ἄνθρω 8 2; γένουσι προσέβου αὐτῷ λαμπρῶ 7 1

προσ-εργάζεσθαι, σπασίαι αἰσίνουσι: προσεργάζοντο 31 3
 προσ-έρχουσαι: προσέρχεται 18 6; προσελθούσα πλοῖον 28 4
 προσ-έχειν: τὸν τοῦν προσεχέειν 38 4
 προσ-έχειν: προσέκειται κατὰ γένου, προήκοντα 24 5.—
 ασοδιστοῦται: ἐπὶ ἄσθρον τοῦν ἔχειται προσεκόντων 39 3
 προσ-ισθαι: προσεμῖνον τὰς διαβολὰς 32 2
 πρὸς τὸν 11 1
 προσ-καταγγεῖν: προσκαταγγερόντων 32 1
 προσ-κεῖσθαι, ἰσολογο: δαίμονα προσέκειται 33 6
 προσ-καμψέσθαι: προσκαμψέμενον 27 3
 πρὸν-κρουσμα, ὀφθαλμο, ἀποκνη: εὐδὲν π. 19 4
 προσ-λαγγάνου: λακων αὐτῷ προσέλαχε 36 2
 προσ-λαμβάνου, ἀσάσιστο (αποκνη): προσλαβὴν τῆν ἔψην 29 1
 προσ-λέγου: τῷ ἔψην προσέλεγον ἑαυτὸν (post-classical) 7 2
 πρὸν-οσο: τὰς π. 14 1
 πρὸν-οσοι: τῆν π. φησιν 17 2
 προσ-πέττου, ασοδιστο αἰσίνου: προσπεπῶνται τοῦ πράγματι τῷ Παριλαῖ 16 7
 προσ-ποιεῖν, ασοδιστο: πένται προσεποιήθη βασιλεῖ 24 2
 προσ-ποιεῖται: τῆ π. τὸν καλὸν 5 4
 προσ-πταίειν: προσπταίει τῷ ἔψην 32 3
 προσ-στῆλαι, ἀσάσιστο: φήβη προσετῆλλον τὸ θρασυέμενον αὐτὸν 15 4
 πρὸν-ταγμα: τὸ π. 31 1
 προσ-τάττου: προστάττει τὸν

παραπέμψαι 5 3; προστάξεν ἀνελὺν 28 2; προστάξει τοῖς στρατηγῶσι ἐπιμαλίσθαι 31 5
 προσ-τρίβουσαι, αφρίοντο: προστρίβουσαι νόημα αὐτῷ 22 3
 προσ-τυγχάνου: τὸν προστυγχάνοντων 1 2
 πρὸν-φατοι: μέγιστον πρὸν-φατον ἐστὶ 13 2
 προσ-φείρειν, ἀλλήλων: φάρμακα προσφείροντα αὐτῶν 15 3.—
 ΠΛΗΝ, ασοδιστο: τὸν πόλεμον καθάρων προσφερόμενον 8 5; τὸν ἐπιπέδων προσφερόμενον 26 1.—
 MID, ασοδιστο: ταῖς πόλεσι προσφείχθη φιλαθρόντων 20 1. Cf. Fab. Max. c. 20, 8 σαλφρότερον προσφείρουσαι καὶ βιαιότερον ἦσαν αἰ γυναικῶνται ἐπιπέδων καὶ ἐχρήματι καὶ κοίταις προσφείρουσαι: c. 24, 1 τῷ φαβίῳ προσφείροντο λαμπρῶ
 πρὸν-φατοι: ὀφθαλμῷ χρεῖα π. 1 3; τὸ πρὸν-φορον 8 1
 προσ-αυμία: τῆν π. 8 3, 39 2
 πρὸν-αυτω: προσάουτο σέστασι 5 1
 πρὸν-τερον (adv.) 11 2, 13 8; τὰς π. σπυγίας 18 2, 19 3, 20 2, 24 5, 7, 28 2, 3, 34 4, 37 2, 39 5; πρ. φ ἀφελέσθαι 35 4; αὐ π. φ . . . γένουσαι 10 4
 πρὸν-τεροι: τῆ π. συλλαβῆν 4 1; νομῆμαχότα πρὸν-τερον 26 3
 πρὸ-φατοι, 'protect': ἀσπρωσπότη τὸν π. 12 2; μεγίλων π. τοῖ ἐγκαλοῖται ἀσπρωσπότην 29 3.—
 'real ground': ἔψην ἔψην πρὸν-φασιν ἀφελέσθαι 12 5
 πρὸν-τατοι: τοῖ π. 32 2
 πρὸν-τατοι: πρὸν-τατοι 16 2; τοῖ πρὸν-τατοι 24 1
 πρὸν-των (adv.) 9 1, 13 6, 26 4; πρὸν-των μὲν πρὸν-τα τοῖται 38 3; πρὸν-των μὲν—αὐτα 22 1; π.

μὲν without ταῦτα following 4 2, 34 3; τὸ π. 17 3, 33 4
 πρὸν-τατοι, πρὸν-τατοι: τὰ π. 24 4; πρὸν-τατοι 4 4; γένου τοῦ π. 3 1; τοῦ π. ἄνθρω 9 1; ἄσθρον πρὸν-τα 24 4; τὸν π. 25 1; τοῖ π. 28 5
 τὸν: παρὰ τὰς Θρασίας π. 30 3
 τυθάνουσαι, ποσοδιστο: τυθάνουσαι περὶ ἰστέον 3 4; τυθάνουσαν αὐτὸν τυθάνου 4 2; τυθάνουσαν πύκρον 8 4.—
 ασοδιστο: τυθάνουσαι τῆν σπασίαι 27 1
 τυθάνου, ἐπίστικον: τυθάνου μεθί-
 ρου 37 3
 τυθάνου, φασ: φάσιν τυθάνου 6 4
 τυθάνου: αὐτὸν π. 31 2
 τυθάνου πύκρον 6 3
 Π
 ῥήδου: ῥ. ἰστέον 15 2; αὐ ῥήδου ἐστὶ 33 4; αὐ ῥήδου 31 1; ῥήδου αἰσίνου 16 3
 ῥήδου: ταχὲ καὶ ῥ. 18 2 8; ῥήδου 1 3
 ῥήδου: τῆν εἰς τὰ καλὰ ῥ. 2 1
 ῥήδου: κλαυθρῶν ῥήδου 36 5
 ῥήδου 8 4
 ῥήδου: τῆ ῥ. 8 1; ἐπὶ ῥήδου μετ' ὀφθαλμῶν 24 4; τῆν ῥ. 15 4
 ῥήδου: ἐν χρεῖον ῥ. 28 1
 ῥήδου: εἰ ῥ. 20 3; ῥήδου 14 1, 37 1, 39 4; ῥ. ἔψην 7 5
 ῥήδου: ῥ. ῥ. τοῦ ἄσθρον 6 2.—
 Cf. Fab. Max. c. 6, 6 πρὸν-
 μων τὸ ἄσθρον ἔψην ῥήδου
 δίδουσι τῷ σπασί τῆν ἀσθρον
 ποτῷ, ἰσολογῶν, ποσοδιστο: ὅσπερ ἐπὶ γυνῶ ποτῷ ἐπὶ ἰστέον 11 2
 ῥήδου: ἐπὶ ῥ. καὶ τῷ τῆν ἔψην
 μων 30 2; ταῖ ἔψην ῥήδου 12 5



ἰσπύδαί, *conspicuae*: ἕρπονες ἀσπύδας τῶν πάλαι 19 1.—**ΡΑΒΔ.** ἕρπονός τε ναυτικῆ δουλείας τῆσιν 29 1

Z

ὄμασσα², *navigii genna* famit: ὄμασσα 26 3

σαῖς: *σαῖς* προσθήκη 28 2
σαυμακίς, 'low', 'vulgar': *σ. μέρι* 5 4.—'lowd': ἀσπύδατος *σ. τοῦ βίου* 13 11. *Cp. Cal. ma. a. 7, 1* σαυμακίον καὶ ἕρπονός τε ἀσπύδατος φαίμενος

σαῖτος: **ΒΑΣΙΛΕΥΣ** **ΣΑΥΓΥΡΩΝ** 33 7

σαφής: *σ. πῶθεν* 39 4
σαφῆς, *discreta* 16 1

σαμῆς: *σ. ἔργασίας* 24 3; τὸ πρὸς δόξαν *σ. 7* 5; *σαμῶταρον ἢ πρακτικῆ τρέπου* 39 4

σαμῶτης: τῆσ *σ. 5* 4

σημα, *seruicium*: ἐπὶ τῶν *σ. 28* 3

σημαίνου, *portendens*: τί σημαίνει 6 3

σημῶν, *signum*: *σ. τυπὸς* 6 4.—*prodigium, omenum* 6 2; ἀναίρεση τοῦ *σ. 6* 4; *μήγα σ. 35* 1; *θεωθ τυπὸς σημῶν* 35 2

σηῖνοι: *μήγα* **ΣΩΝΟΣ** 4 3
σηῖροι: *ἢ σ. διαπλῆ* 11 3

σηῖωμα: *καὶ ἄσπυροι* τὸ *σ. 26* 3

σηῖψή: *σηῖψή, lacis* 5 2, 34 1
σηῖψή: τῆσ *βασιλῆος σ. 13* 5

σηῖωμα: *ἢ σ. σπυροῦ* 34 4

σηῖλλα, 'sea-onion', a plant of the *Ullinoea* family: τῆσ *σ. σχῶν ἄσπυροι* 5 2

σηῖπρος: *ἀκόμη* **ΣΚΛΗΡῆ** 33 7
σηῖπος, τὸ 35 1; *σηῖπος ἄσπυ* 5 3

σκυτο-τόμος: *σκυτοτόμος* 12 7
σκῶμα: *σκῶματα* 33 6

σαβῆς: τῆσ *σ. προσωπίας* 39 2.—*bono sensu*: τὸ φρόνημα *σ. εἶχε* 5 1

σοφία: τῆσ *Ἀναξάγρου σ. 16* 5
σοφιστής: *ἀρεσ σ. 4* 1; *μετὰ τῶν σ. 36* 2. The name was applied in the 5th cent. n.c. generally to a wine man, and more particularly to one who practises wisdom as a profession, and goes from place to place to offer instruction to those who require it, and are disposed to pay for it

σοφίς: *σ. τυπὸς καὶ πολιτικῆ* 24 3; τὸν *σοφώτατον* *στραβουλον* 18 2

σταθῆν, *prodigens*: *σταθῶτα* τὰ *χρήματα* 14 1

σταθῆ: *ἀκρι τῶν σταθῶν* 7 4.—*indicias*: *γενομένων σ. 24* 1; **ΣΠΟΝΔΑΣ** 16 2

σπουδάζεσθαι, *colli, magis adiciunt*: *ὅπὸ τοῦ* *ἱερακλῆος* *σπουδασθῆναι* 24 3

σπουδαῖος: *σ. ἀληθῆς* 1 5

σπουδή: τὰ *μελέμια* *ἔξω σπουδῆς ἀκόσμητα* 1 2; *ἔξω σπουδῆς* *ἔσται τὸν ἀφ' ἡμετέρων* 2 2.—*σπουδῆ, actio* *χ' μετὰ γλῶσσης* 8 3

σταθμῆς, *pondus*: ἀποδείξει τὸν *σ. 31* 3

στάσις: *στάσις διαταραχῆς* 36 1.—*roponished*: **ΚΡΑΣΙΣ** *καὶ* **πρασβυγεννῆς** **ΚΡῶνος** 3 3

στῆλλω: *ἔσται* *ἄσπυροι* 11 5, 29 3.—**ΡΑΒΔ.** *ἐπὶ* *Κέρων* *στῆλλῶ* *μοσσι* 26 1

στῆργον, *uicium*: τῆσ *Ἀστυλῆος* *καταρῆς* *διαφορῆτος* 24 5

στῆρῆς: τὸ *ἀέρας σ. τοφικῆς* 6 2

στῆρῆος: *ἄσπυροι τῆσ* *κατὰ* *στῆρῆων* 36 5; *ἔξω* *στῆρῆων* 28 4; *στῆρῆος* *ἀσπύδων* 28 4

στῆρῆ: *ἢ τῆσ σ. 13* 9

στῆρῆμα: *πρὸς* *ταῦτα* *τὰ σ. γράχθαι* 26 4

στῆρῆς: *ἔσται* *τοῦ* *Ἀθηνῶν* *εἰς* *τὸ* *μέγιστον* *γλαῖκος* 26 3

στῆρχῆων: *τοῖς* *περιβοῆται* *σ. 30* 4

σῆλος, *caecities* *μῆσος* 26 1; *τῆσ σ. 19* 4, 20 1; *καὶ* *σῆλων* 34 1

στοχαζέσθαι: *ἔρθε* *στοχαζέσθαι* *τοῦ* *ἔσται* 2 4

στρατῆς: *αἰ σ. 7* 2, 12 5; *ἢ* *ταῖς σ. χ' τοῖς* *πολιτικῶν* 7 1

στρατεύου: *στρατεύονται* 21 2.—*μηδ.* *ἔθελον* *στρατεύεσθαι* 18 2; τὸν *στρατευομένων* 12 5; *τοῦ σ. 19* 4

στράτευμα: *ἔσται* *σ. 12* 7; *στρατεύματα* 15 1

στρατηγεῖν 38 3; τὸν *ἔξω σ. 10* 23 1; *στρατηγῶν* 10 7; *στρατηγῶν* *τῆσ* *Σάρων* 26 2, 38 3

στρατηγία: *τῆσ* *ἑσ.* *ἀπολογισμῶ* 23 1; *ἢ τῆσ σ. 29* 2; *τῆσ σ. 33* 6, 35 4; τὸν *σ. 19* 1; *ἢ* *ταῖς σ. 8* 2, 16 3, 18 1

στρατηγῶν: ἐπὶ τὸ *σ. 37* 1

στρατηγῆς 12 7; *τοῦ* *σ. doosm* 30 3; *ταῖς σ. 81* 5; *σ. ἀσπυρῆς* 37 2; τὸν *σ. 8* 5; τὸν *σ. 26* 2, 37 1; *πολλοῖς σ. 38* 4; *τοῦ* *βασιλῆος σ. 3* 1; *τοῦ* *βασιλευσῆος* *σ. 18* 1

στρατιῆς 22 1 3; *τῆσ σ. 35* 3

στρατιώτης: *στρατιώτης* 19 4, 20 1

στρατιώτης: *στρατιώτης* (τῆσ) 25 3

στρατιώτου: ἐπὶ *στρατιώτου* 27 1

στρατιῶς: *σ. μεγάλη* 10 1, 33 3

στράφω: *στράφω* *ἔσται* *τὸ* *τυπὸς* *καὶ* *30* 1

συγ-γασθῆ: *σ. πῶθεν* 28 4

συγ-γασθῆς: *σ. νόημα* 22 3

συγ-γασθῆς: *ὁ* *πλείστα* *ἱερακλῆ* *συγγεγραμῆτος* *magister discipulo* 4 4

συγ-καλῶσθαι: *συγκαταλημῶν* 16 7

συγ-κατ-ακῶν *Σαυτοῦ* 20 2

συγ-καθῶσθαι: *συγκαθῶσθαι* *τοῦ* *πῶθεν* 10 1

συγ-καλῶν: *τὸ* *ἔσται* *συγκαλῶν* 33 5

συγ-κῶσθαι, *considero*: *ἔσται* *τῶν* *κεφαλῶν* *συγκαλῶν* 28 2

συγ-χωρῆν, *obscundare*: *σὸ* *συνχωρῆν* *τοῦ* *ἑρμῆ* *τῶν* *καλοῦν* 20 2.—*τηνίσαι* *ἔσται*: *συνχωρῆσαι* *ἀπογράφασθαι* *τὸν* *πῶθεν* 37 5

συγ-χωρῆσι: τῆσ *σ. 31* 1

συκο-φάσμα: *συκοφάσμα* *περιπίπτων* 37 3

συλ-λαβῆ: τῆσ *πρῶτης* *σ. 4* 1

συλ-λογος, *conuicium*: *εἰς* *σ. πῶθεν* 17 1

συμ-βαίνω: *συνίβη* 19 4, 35 1; *συνίβη* 13 7

συμ-βίσιος¹: τῆσ *σ. 24* 5

συμ-βολῶν: τὰ *τεχνητὰ* *τῶν σ. 6* 4

συμ-βουλεύω: *συμβουλεύονται* 9 2

συμ-βουλίαι: *τοιοῦτον* *τῆσ* *πολιτείας* *σ. 16* 7; τὸν *σοφώτατον* *σ. 18* 2; τὸν *συμβουλον* 22 2

συμ-μαχία: *συμμαχίας* *ἑσται* *ἄσπυροι* 15 1

συμ-μαχοῖ: *σ. πῶθεν* 28 4; *μετὰ* *τῶν σ. 83* 3; *τοῦ* *σ. 11* 5, 12 3; *τοῦ* *συμμάχου* 29 5

συμ-μαχῶν: *τοῦ* *τῆσ* *στρατιῆς* *συμμάχου* 35 3.—**ΡΑΒΔ.** *συμμάχου* *πρὸς* *τὸν* *ἔσται* 11 2

συμ-πειθῶν: συμπεύθοντες ἴσως 17 3
 συμ-πέμπω: πέμπω ἀπὸρ συνειπερῶν 22 2
 συμ-περι-φορῆ: ἐν ταῖς σ. 5 3
 συμ-πίπτω, accidere: οὐκ ἔστι βασιλῆ συμπεσόντ' ὁ πόλεμος ἀπὸ αὐτῆ 29 5
 συμ-πίπτωσθαι: περι τὸ βῆμα τῷ Περικλεῖ συμπελεκίοντες 11 2
 συμ-φείρω: τῷ συμφείρωσι 15 3
 συμ-φορῆ: τῆς σ. 27 1; τῶν σ. 36 4; τῆς σ. 28 3
 συμ-φύρησι: ἡ τοῦ πλῆθους εἰς τὸ ἄστυ σ. 34 3
 σύν οὐδὲν κενῶ 18 2
 συν-άγω, cogere: συναγαγὼν εἰς ταῦτ' τῆς πάντων ὄνομα 11 2; τὸν ὄνομα εἰς ἐπιλήθειαν ἀδ' ἀνοήτῃ 33 5; ταῦτ' οὐκ εἰδ' ἐπίδων συναγαγὼν 10 6.
 —ΡΑΝ. ἐν ἀσφαλίῳ κατα-γραφῆ ἡρακίῳ: συνηγμένῳ εἰς τὸ ἀκριβέστατον διατάξω 16 4
 συν-αιρέω², cogere: συναλεῖν τῆς πόλεω 27 1
 συν-άπτω: συνάφεται μάχην 19 3; μάχην συνάφαι 33 4; συνάφαι εἰς χεῖρας πολλοῖς ἐπιλήταις προκαλομένους 22 2
 συν-άρχω: συναρχόντων ἀγωνιστοῦσιν 2 4
 συν-δεκάζω⁴: συνδεκάζει τὸ πλῆθος 9 3
 συν-εἶμαι: τῷ Περικλεῖ συνήφ magister discipulo 4 1; Ἀσπασίῃ συνεῖται (γυναῖκ) 24 4; τοῖς συνεῖται (τοῖς ἐκείνῳ) 7 5
 συν-εκ-δέδωκε: συνεδέδωκε ταῖς ἡρακῆ 20 2.—Cicero. c. 37, 3 τῇ πρώτῃ συνεδέδωκεσιν ἡρακῆ προθύμως
 συν-εκ-πέδω: ἐπὶ συνεδέδωκεσιν (τῷ σὺνδω) 34 1

συν-ε-δέδωκε ταῖς ἐπιθυμίαις τῶν πολλῶν 15 2
 συν-εξ-είρω¹: ὁ συνεξείρας τὸ ἄξιωμα τοῦ θῆου 4 4
 συν-επ-αιτιάσθαι: εὐθι συνεπ-αιτίω τοῦ λακωνισμοῦ 10 2
 συν-επι-τελεῖν²: συνεπιτελεῖται (τὸ ἔργον) 13 7
 σύν-εργος: τῶν θεοῦ σ. 31 2
 συν-έρχασθαι: συνήλθον 17 3
 σύν-οις: σ. μάγιστρον 4 4
 συν-εφ-άπτωσθαι: συνεφάπτε-μένων τοῦ ἔργου 13 7
 συν-έχω, ἀκινεῖσθαισιν οἰκονο-μίας: ὁ πᾶσαν συνέχων τῆς ἀρετῆσιν 16 5.—coniuncte: ἐν τῷ Ἑλλάδι τῆς ὄνομασιν συνεχῶν 22 1.—ΡΑΝ. προημῖ, κρησῖ: πόλεμος ὃ συνεχίετο ἡ χεῖρα 19 2
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 συν-έφαι, συνέσις: ἐν σ. 7 5; ἴθλων καὶ σ. 5 4; φιλοφρο-σύνην καὶ σ. ἐξέλωσιν 7 4
 συν-έφησι: οἱ σ., συνέσισιν 24 3
 συν-έφησι: σ. ἀσπρήσιν 10 4
 συν-εἶμαι: εὐαίτι συνεῖται 28 4
 συν-ίστασθαι, 'to cabal': συ-στάσιν 10 1
 συν-οικεῖν: ἐπὶ ἑλλήταις συνεκ-φύρασιν ἀσπρήσιν 24 2; γυναικὶ πολυτελεῖ συνεκῶν 36 1; συναρκία, κρησῖ 24 5
 σύν-οικος: ἡρακῆσιν σ. 19 2
 συν-οικεῖσθαι: συνοικεῖσθαισιν 6 2
 συν-οικία philosophi: τῆς Ἀναξάγρου σ. 6 1
 συν-παρῖται: συνπαρῖταισιν ἡρακῆ ἀσπρήσιν δέξαισιν 39 2
 συν-τάττω, ἀρραβασιν: τὸν πλοῦτον συντάττω εἰς εἰσπρα-μίας 16 3.—conspicere (his- torical): τοῦτο τὸ βιβλίον

συντετάχων 2 4.—'το προ-νοήθη': συντάξω θεματίας 18 8.—ΡΑΝ. συνέσισιν: ἐχλων συντεταγμένων 12 7
 συν-ῥάω, facis: ἰσχυρῶν τῆς σ. 13 1
 σύν-τοπος: σ. λαθῶν 38 1
 συν-τρέχω: συντρέχειν 8 2
 σύν-στασις, καθέλιξις: προσώτων σ. 5 1
 συ-στέλλω: τοῦς ἄλλους εἰς τὰ τεῖχη συνέστειλε 19 3
 συ-στρατηγῶν: συστρατηγῶν 8 5
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 σφῆρα ἐλαβεῖν 7 1; σ. κενῶν ἐχων 38 2; ἡγεμονίας σ. 1 1; οἱ σ. γέροντες 7 1
 σφῆρα ἔλαβ' 12 4; σ. ἀσπῆσιν 3 2; τῆς σ. 13 9
 σφῆρα: τὸ σ. τῆς χειρὸς 31 4
 ΣΥΝΟΙΚΕΦΑΛΟΣ 8 2, 13 6
 σφῆρα εἰς ἀπὸ αὐτῶν σ. σφῆρα ἀσπρήσιν 8 2
 σφῆρα, scitari 27 2; ἀργῶν καὶ σχολάζοντα 12 5.—c. inf. ἂν σχολάζῃ ἀσπρήσιν 1 5
 σχολασίαι, ἀσπῆσιν 38 1
 σχολῆ: ἐν ταῖς σ. τῶν φιλοσόφων 35 2
 σῶμα, corpus 8 2; τὰ σ. 28 2, 34 3; τοῖς τῶν σ. πᾶσιν 38 2; ἡγεμονίας καὶ σ. τῆς ἡγεμονίας 12 7. [Cp. ἄσπῆσιν c. 17, 2 πάντες οἱ λαοὶ Σου-κασίαι σῶμα τῆς Ἀρχιμάχου παρασκευῆσθαι, ἡ δὲ ἀσπῆσιν πάντα καὶ σφῆρασιν ψυχῆ μά: Arist. c. 1, 4 τὸν λόγον, ὅσπερ δεύτερον σῶμα καὶ τὸν καλῶν ὄργανων, ἀσπῆσιν.] —οἷα: ἀσπῆσιν τοῦ σ. 10 2
 σωματικὴ ορασία: τῆς σ. τοῦ γυναικῶν 18 2; σωματικῶν γειρ. 3 1

T

σώματος, anitatis 19 4; συν-φορῆσιν γυναικῶν (ἀσπῆσιν) 19 1; σ. ἡγεμονίας τῆς πολιτείας 39 5; σ. φέρεται 15 3
 σῶ-φρον: ἀσπῆσιν ὄντι σ. 9 1; ὄσπῆσιν σ. 11 1

ταῖα: στεφάνους ἀσπῆσιν καὶ τ. 28 4
 τάλαστων 26 2; ἄλλα τάλαστα 28 1; ταλάντων 23 1
 τάλαστος ὄντισιν for τὸ ἀσπῆσιν 13 12
 τάλαστος for τὰ ἄλλα 7 5, 20 2, 33 2
 ΤΑΜΠΑΛΛΙΝ for τὰ ἡρακῆσιν 16 2
 τὰλαστος for τὰ δ. 33 7
 τῆσι: τοῖς περὶ τῆς ἡγεμονίας ἐτέρων τ. ἐπέσπῆσιν 7 4
 ταπεινός: 1. do re: ἡ ἀσπῆσιν τῶν τ. 2 1; τῆς καλῶν ἀσπῆσιν καὶ τ. κενῶν 39 5.—2. do homine: ἀσπῆσιν καὶ τ. τῆς φέου 24 4
 ταπεινός: ταπεινῶσιν τὸν φέου 32 3
 ταπεινῶσιν: τοῖς περὶ τὰ θεῖα παραττομένους δὲ ἀσπῆσιν 6 1
 ταρχῆ², periturbatio: ταρχῆσιν καὶ ἀργῶν μιστοῖς 39 3
 τάττωσιν, εἰδὲ ἡγεμονίας: τα-ξίματα καλοῦσιν (τὰ χρεματῶν) 28 1
 ταφῆ: τ. ἐπέσπῆσιν ἐπίσπῆσιν 28 3
 τάφος: πρὸς τῶν τῶν 36 4
 ταχίαι 24 2, 36 1
 τάχος, τὸ 13 1; κατὰ τάχος 22 2, 27 1
 ταχυ-ναυτοῖς 26 3
 ταχῶν: τ. ἀσπῆσιν 39 4; γλῶσσιν τ. 7 1.—ταχῶ (adv.) 9 3, 11 2, 13 2 8, 22 2
 ταχῶσιν: ἡ ἐν τῷ κενῶ τ. 18 2
 ταῦτα, μετὰ: ταῦτων 13 10
 τε—μάλιστ' 24 2 3
 τεῖχος: τὸ μακρὸν τ. 13 4; τὸ



ἀφ' ἑσθραίας: πρὸς τὴν ἀδελφίαν
 ἀφ' ἑσθραίων 34 1.—*aba*. ὑπο-
 στίχους 19 3
 ἀφ' ἡλίου: τὸ ἄ. (ex Platone
 philosofo) 8 1
 ἀφ' ἡλίου: τὸν λόγον ὁ εἶχε 5 1
 ἕβου: ἐξ ἕβου ἔπαιε 13 8



φαίνεσθαι: φαίνεται ἢ ἀγά-
 γηται γινώσκω 24 5; ἐφάνη
 γινώσκω 39 5; κρημνὸς τοῦ
 λόγου φαίνεται 30 1; αἰεὶ
 βίβλος ἔχει ἐφαίνεσθαι 37 1;
 τῷ II. δευτὸ ἐφαίνεσθαι 33 4;
 πᾶν τὸ φαίνεσθαι 1 8; τὰ
 μάλιστα φαίνεσθαι 7 5; πρῶ-
 τος ἐν Σάρμ φαίνεσθαι 26 4;
 φαίρεθαι φαεῖς τοῖς πωλεμαῖς
 19 4; ὄναρ φαίνεσθαι 13 8;
 φαίνεσθαι 12 4

φαλακρῆ, *calvus*: προσβῆτον φ.
 31 4

φάσαι: τὸ φ. 8 5; φασί 3 4, 4
 1; ἀποδοῦναι φασιν αὐτῶν 13 5,
 16 2, 24 3, 28 5, 36 3; ἄν
 φασί 8 1, 15 5; φασίν ἐπι 8 6;
 φασί Κριτόλαος in paronithēai
 7 5; φασί 4 1, 7 6, 9 1, 10
 4, 18 2, 24 2, 25 2, 27 2, 31
 1 5; ὡς φασί 4 2; ὡς
 φασιν ἐπι 31 5; ἔφα 38 4;
 οὐκ ἔφα, πορευθεῖ 35 2; φη-
 σάντων 14 1

φαυροῖ: φ. αἰτίας 30 2

φαυροῖ: 29 4

φάσι (φά): φάσι (= φάσι) 6 4

φάρμακον: φ. συγῆμα 18 3;
 ἐτελεύτησε νοσῆσαι φαρμάκω
 31 5

φάσι: ἐφ. φ. παρῆσχε λόγον
 24 1

φαίεσθαι: μηδενὸς φαίεσθαι
 14 2

φάου, *ferre*: τὴν φάου ἀπὸ

τοῦ βουκοῦ φάουται 32 2;
 ΚΕΡΑΥΝΩΝ ἘΝ ΓΛΩΣΣῃ ΦΕ-
 ΡΕΙΝ 8 3.—*effere*: τὴν μὴ
 φάου τῷ ἄνθρωπῳ φάου
 φεγαντ 13 9; μεγάλην ἄβαν
 φεγαντ 18 3; φερεῖν . . .
 αἰμα . . . ἐκπληξίω φεγαντ 12
 1.—*solere*: φεγαντ χρέματα
 28 1.—*solere*: φ. ἄβαν
 ἀγνοουμένη 2 4; βάρει φε-
 ρανται 22 3; χαλεπῶς φερεῖ
 τὴν τοῦ πατρὸς ἀρβύλων 26 1.
 —*ferre*, 'hastily', 'eagerly'
 7 2, 12 5

φάου, *villare*: φάου τὸν αἶμα
 7 5.—*cautare*: φάουται 22
 3; τὰ φάουται 10 1.—*cauere*
cauere: ἀβαν φάουται 10 5, 32 1
 φάουται²: φάουται εἰς
 μέσων 38 4

φάου: τὴν Μεγαροῦν ἐφάου
 πᾶσαν 34 2

φάου: τὴν φ. ψυχή 15 4

φάου: φάουται: φάουται 31 2

φάου: διὰ φάου 10 6; ἐπί
 φάου 31 4; φάου χαρισάσθαι
 39 1; τῷ φ. τὸν πολλῶν ἀπο-
 θνήσκων 13 11; τοῦτο φάου
 φεγαντ (ἀπὸ) 18 9; ταπεινώ-
 σαι τὸν φ. 32 3; φάουται καὶ
 διαμενεῖται 13 12

φάου: ἢ λοιμώδη φ. 34 3;
 ἀνακίμασθαι φάου ἐν
 ἀλλήλων 34 4.—'moral cor-
 ruptio' 39 5

φάου: φάουται: φ. διακυβερνῶν
 30 3

φάου: φάουται: φάουται τὰς
 πόλεις 20 1

φάου: φάουται: τὴν φ. 22 3

φάου: φάουται¹: τὸ φ. ἐν φάου 1 1

φάου: φάου: φάουται βασιλείω
 15 1

φάου: φάου: φάουται τὴν 1 2
 φάου: φάου: φάουται τὴν 1 2
 φ. 7 1

φάου: φάου: φάου 9 3

φάου: φάου: φάου τὴν 1 2

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do to: συμμορῶν, τούτων:
 εἰς τὴν Συμμορῶν ἐφαίνεσθαι
 τάλαντα 23 1

φάου: τὸν φ. 30 4

φάου: φάου προσηγορευμένον
 37 3

φάου, τούτων: φάου 15 1;

ΠΟΛΕΜΩΝ ΦΟΡΟΥΣ 16 2

φάου: τὸν φ. 9 2

φάου: ἀπογράφεσθαι εἰς τοῖς
 φάουται 37 5

φάου: φάου: φάου 15 1;

φάου: φάου: φάου 17 1;

φάου: φάου: φάου 13 2;

φάου: φάου: φάου 17 3;

φάου: φάου: φάου 17 3;

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φάου: φάου: φάου 17 3;

φάου: φάου: φάου 17 3;



διαχειρίζεσθαι νεφέλαι 15 4 ;
 νεφέλαι ἔχον 39 2
 φολακή, *custodia*: εἰς φ. τῶν
 διαρχόντων 21 1 ; καταλαβὴν
 πάντα φολακῆς (*praesidiis*)
 33 5
 φάλαξ: φάλαρα καὶ πάρεδρον 23 2
 φάλαγγον ἐν ἔχυρῳ τῷ κοινῷ 12
 2 ; ἀφάλαξον αὐτὸν ἀνάλαστον
 ἐπὶ χρομάτων 16 3
 φάλαγγι: μετὰ τῶν φ. 10 1
 φασίγγεσθαι: δᾶλμαϊς πε-
 φυσιγγωμένους 36 4
 φουκάς: ὁ φ. λόγος 6 1 ; τὸν φ.
 (ἀόρα) 6 3
 φουκολογία: ἐκ φ. 8 1 ; τὸν φ.
 3 1, 4 4
 φόσι, φ 22 3 ; τὸ φόσι φυλ-
 τικὸν 1 1 ; φόσι διαταγῆς
 36 1 ; πᾶσαν φ. 12 7 ; πραγ-
 ματευομένων τριφύσιον 6 3 ;
 παρὰ τὴν αἰσθηφ. 7 2 ; τα-
 κτωσὶ τὸν φ. 24 4
 φωνή: πλάσμα φωνῆς 5 1 ; φ.
 φέρον 7 1 ; πολλὰς ἀφαικίτων
 φ. 8 3
 φῶς: φωνὴ καθαρῶν τῶν περι-
 λαμπῶν 39 3 ; φῶς λαβόντι
 5 3.—PL. φῶτα κωροῦν 6 4

X

χαίρων: τῷ χ. 1 3 ; χαίροντες
 τῷ ἔργῳ 1 4
 χαλιπαῖον: (τοῖς) χαλιπαῖ-
 οντων 20 4
 χαλιπός: χαλιπὸν 13 12
 χαλιπός: χ. ἔθρος 26 1 ; χ.
 διακαρῶντος πρὸς αὐτὸν 25 4 ;
 χ. ἐπὶ τούτῳ διαταθῆς 26 2
 χαλιός 12 6
 χαλιος-τόνος: χαλιπότης 13 6
 χαλιπός: τὸ χ. ἔθρος 13 8 ;
 τοῦ χ. λόγος 21 2 ; χ. ἀσπίδα
 27 4

χαρίεις: χ. ἔργον 2 2
 χαρίζεσθαι (α) w. dat. of person:
 Ἀσπασίε χαρίζομαι 24 1 ;
 χαρίζεσθαι τοῖς πολλοῖς 10 3
 —(β) w. dat. of thing, 'to
 humour a passion': χαρί-
 σασθαι φθόνῳ . . . θυμῷ 39 1.
 —abs. χαρίζομαι 13 12
 χάρις: ἔργον παρὰ φ. ἀμύθητον
 καὶ χ. 12 1 ; χάρις ἀποδοῦναι
 ἐφ' ἑαυτὸν πολιτείας 16 2 ;
 χάρις ἔχουσα μετὰ δευτέρας
 24 2 ; ἐπιλοπιτέτο πρὸς χάριον
 11 4
 χῆρ: τῆς χ. 31 4 ; διὰ χῆρας
 (' οὐκ οἶμαι ') ἔχον τὸν πόλεον 34
 1 ; πᾶσαν χ. κινεῖται 12 4 ;
 δι' ἀφροσύνην τῶν χ. 31 4 ;
 λαβόντας εἰς τὰ χ. 36 4 ; τὰς
 χ. καθαρὰ ἔχον 8 5 ; συνάγει
 εἰς χεῖρας πολλοῦ ἀλλότρου
 22 2
 χεῖραςτοι: χ. αἰτία 81 2
 χεῖρο-φθῆ τῷ θῆρῳ 15 2
 χεῖροῦσθαι: ἐχειροῦτο 15 3 ;
 ἐχειροῦσθαι 24 1
 χθῆνοι: χ. διασπασίς 32 2 ; χ.
 γενομένης 18 2, 12 2 ; χ.
 ἀλασπάρχου 11 5 ; ἐπὶ αἰσῶν
 10 1
 χθλιο-τάλαστος: τοῦτο χ. 12 2
 χθλιός: τῆς χ. 25 2 ; τὸν χ.
 25 2
 χολή, *cholē*: ταῦτα ἄσπερα χολῆ
 τὰ ἐπὶ προσβήθια 10 6
 χορηγία: χορηγία 14 2 ;
 γλυχοχρῶς χορηγόντων 26 1
 χορηγία: ἄλλαις μεθοδεύσασθαι
 καὶ χορηγίας 9 3
 χορηγία, *χορηγία*: χορηγία
 ἀσπίδος χ. 16 4
 χῆρος: χῆρος 25 6
 χῆρος, *choros*: πρὸς τὴν
 προσκομιζόμενον χ. ἀδμοῦστων 8
 4.—*choros, choris*: αἰ
 χ. 12 7 ; τοῦ αἰσῶν χ. 13 4 ;

τὰς μεγάλας χ. 7 5 ; ἀσπυ-
 ροῖας χ. 16 6.—*choros*: αἰ τοῦ
 λόγων χεῖρας ἔχοντες 16 7
 χροῖ 13 6, 36 3
 χροῖα: τὰ κοινὰ χ. 12 3 ; τὰ χ.
 14 1 ; διανομῆται χρομάτων 34
 1, 12 3 ; αἱ λόγος τῶν χ. 32
 2 ; χρομάτων κείτωνος 15
 5 ; χρομάτων ἐπιπέπων 22 3,
 28 1, 35 4 ; Πλατωνίαντες
 χρομάτων 9 2 ; διαφθεῖρας χρο-
 μάτων 22 2
 χροματισμός: χροματισμένον 16 3
 χροῦσθαι: χροῦται τῷ ἔργῳ 33 5 ;
 ἐχρητο (τῷ πλάθει) κατὰ τῆς
 εἰς Ἀρείου γάγος βουλῆς 9 3 ;
 χροῦσθαι τῷ πῶ 1 3 ; πρὸς
 ὀδόν ἀσπυρῶντος τοσούτου
 χροῦσθαι 34 4 ; ὁ χροῦσθαι
 (θεραπεῖα) 18 8 ; πᾶσαν χρο-
 μῆνται βλασφημία πρὸς αὐτὸν
 5 2 ; τόσον αὐτὸν ἔχοντες, αὐ-
 τήσιν χροῦσθαι 39 3 ; χρο-
 μῆνται ἐπιπέπων 30 4 ; ἐχρητο
 τοῖς αὐτοῦ λογισμοῖς 33 5 ;
 ἐπιπέπων ἐχρητο τῶν λογι-
 σμῶν 26 2 ; ἐχρητο τῷ θε-
 λῶσιν 26 2 ; μηχαναῖς βολίτια
 χροῦσθαι 27 3.—c. dupl.
 dat.: τῷ λόρῳ παρακαλῶ-
 ματι χροῦσθαι 4 2 ; χροῦσθαι
 Κλεανδρίδῳ (συμβολῆ) 22 2 ;
 χροῦσθαι ἐχρητο ὅτι ἀσπυρῶν
 39 1 ; ἐχρητο (τῷ πλάθει) χρο-
 μῆνται αὐτῷ (α. τῷ πολιτεία) ἀσπυ-
 ρῶν 15 2.—with modal adverb:
 'to treat so and so': μένος
 τοσούτου ἀσπυρῶντος χροῦ-
 σθαι 23 2 ; χροῦσθαι ἄσπερα
 ἐπὶ αἰσῶν τοῦ Σαρπίου 25 2.—
choros: χροῦσθαι τῷ χ.
 λαμπρῶ 18 1 ; μαλακώτεροι
 χροῦσθαι τοῖς Ἀθηναίοις 33 1
 χροῖσθαι: χροῖσθαι (ἔχρησθαι)
 12 ; τοῖς χροῖσθαι πρὸς
 τὴν πολιτείας 26 4

χρῶς, *color* 1 3
 χροῖος 15 2 ; πολλὰ χροῖος 13
 2 ; ἀσπυρῶν καὶ χ. 27 1 ; ἐν
 χ. βροχῶ 28 1 ; τὸν σοφίστων
 συμβολῆς χ. 13 2 ; πρὸς
 πόλεον χ. 13 3 ; τὸν ἄλλον χ.
 13 7 ; τὸν χ. ἐπιπέπων τῷ
 γῶσιν 13 12 ; πόλεον τὸν
 χ. 18 1, 19 2 ; τὸν χ. ἀσπυ-
 ροῖας 23 1 ; τὸν ἄσπυρῶν χ.
 ἀσπυρῶν 39 3 ; πλείων χ.
 8 4 ; πρὸς τοῦτον τὸν χ. 23
 1 ; πρὸς πολλῶν χ. 37 3
 χροῖος: τὸ χ. 31 3
 χροῖος 12 6 ; χροῖος μαλακώτεροι
 12 6
 χροῖος, *aurica*: τὸ χ. ἔθρος
 13 9.—c. *aurica*: ἀσπυρῶντες:
 χρῶσθαι χ. 25 2
 χρῶσθαι, 'promiscuously' 34 4
 χρῶσθαι: χρῶσθαι ὅσα 27 3
 χρῶσθαι, *regio*: 4 χ. 10 2 ; ἐκ τῆς χ.
 23 2 ; χρῶσθαι ὅσα 27 3
 χρῶσθαι, *regio*: 4 χ. 10 2 ; ἐκ τῆς χ.
 τῆς βασιλείας χ. 10 4 ; ἀσπυ-
 ρῶν τῆς χ. 33 3 ; χ. πολλὰς
 διακρίσεις 34 2.—*agor*, 'a
 landed estate': τῆς χ. καὶ
 τὰς ἐπιπέπων 33 2 ; τὸν χ.
 τοῖς φραγμοῖς ἀσπυρῶν 8 2.
 —*agor*: τὸν ἀπὸ τῆς χ. ἔχον
 34 4
 χρῶσθαι: τὸν χ. 9 2
 χρῶσθαι, *adv.* 11 2
 χρῶσθαι, *adv.* 11 2
 χρῶσθαι, *adv.* 11 2
 χρῶσθαι, *adv.* 11 2

ψ

ψάλλου: ψάλλου 1 5 ; ψάλλου-
 τω 1 5 ; ψάλλου 1 5
 ψάλλου 1 2
 ψάλλου (*psallō*): μὴ ψάλλου
 τὸν ἄσπυρῶν 12 1
 ψάλλου, *psallō*: μὴ ψάλλου
 αὐτοῦστων εἰς αἰσῶν
 ψάλλου: ψάλλου 1 5 ; ψάλλου
 1 2 ; ψάλλου 1 5 ; ψάλλου 1 5



πλοῦν 24 1; ἐφάρμοστο μου-
σιχῆ ἀπόφασις ἀγαθῆς 13 6;
ἐφάρμοστο πλοῦν εἰς Σικάνων
ἐπιλοκαστῆς 20 2; τῶν πόλεμον
φρόνισσθαι 25 1; φρόνισ-
σάμενος τὴν βοήθειαν 29 2
φύξιμα: τὸ ψ. 30 3; τὸ
πικρῶν ἐν ᾧ τὸ ψ. γι-
γναμῆναι ἐπιγύχωναι 30 1; ψ.
προῦται 32 2; τοῦτο ἀφάλλε
τοῦ ψ. 32 2; γράφει φύξιμα
17 1, 30 2; ψ. ἔγραψεν 32
1; τὸ ψ. γράφει 10 3; τὸ
ψ. καθελὲν τὸ Μεγαρικόν 29
5; τοῦ μὴ λυθῆναι τὸ ψ. 31 1;
ἔγραψεν οὐδὲν ἄλλῃ τῶν ψ.
8 5
φύξις: τὴν ψ. ἀπὸ τοῦ βομῶ
φύξιον 32 2; τὸ ψ. λαβόν-
τες εἰς τὰς χεῖρας 35 4
ψάλλει, ἐπισημασθεῖς 15 5
ψάλλει: ψάλλει δίκων 6 4
ψυχαγωγία; ψυχαγωγίαν 15 4
ψυχή, ᾧ 1 1; ψυχή Τελαιότος
Ἰππεστίν 33 7; τὸ μέγιστον
τῆς ψ. 36 4; τὸ φρόνημα τῆς
ψ. 38 1; ψ. φιλότιμος 10
6; ψ. ἀγῆρας (de tempore) 13
3; τὰ σάματα καὶ τὰς ψ.
καταίμενοι 34 3

Ω

ὠκεῖον: ἐν ὠκεῖον 13 7
ὠκίαι: πάθος ᾧ. 10 6
ὠμότης: πολλῶν ᾧ. 28 1
ὠπείσθαι, ἐπιστε: ἐξ ἀγαθῆς
ἀποδείκναι 16 4.—*ωδίσια*:
αὐτὴν εἰρήνην ἀποδείκναι ἀλλὰ
τὴν κρίσιν 28 1
ὠν 6 2
ὠρα: ὄρουσι ὠρα 34 4; οἱ ἔρουσι
ὠρα 10 2; ἀποδείκναι ἐφ' ὠραν
παιδείας 16 2
ὠραμένην (ἀφ' ἑαυτῆς) ὠρα 10 1

ὡς, relative adverb of manner,
είμαι, 'as': 1 4, 15 5; ὡς
ἔτεροι οὐδέεις 16 5; ὡς τῶνα-
κτιστὰ ταῦτα θελοῖ 33 7; ὡς
ἔδειξε 31 1; ὡς λέγει 35 4;
ὡς λέγεται 17 3; ὡς φασι 4
2, 31 5; ὡς λέγουσιν 13 8,
26 1; ὡς—οὐτω 1 3; οὐτω—
ὡς 7 5; ὡς του εἰρακε 4 3,
10 7; ὡς εἰρήκαμεν 13 9;
ὡς ἰστέρακε 9 2, 33 1; ὡς γέ-
γραπται 9 4; ὡς πρότερον 11
2.—'that': γυγνώσκοντες
ὡς χροῖσται 33 1, 18 2, 32
1; βούντες ὡς ἰ θήμος ἰδοῦσι
121, 34 4.—with nom. partic.
referring to the subject of
the sentence: βέλτερον ὡς
εὐθέρα κακῶς ἔχων 38 2;
ἀποδὼν κακῶς ὡς μικρὸν βού-
θειαν παρασχέτω 29 3.—with
abso. infin.: ὡς ἔσται εἰπεῖν
12 7; γράθῃ εἰ ὡς διακράσει-
σθαι 10 5.—with acc. parti-
ciple: Ἰαθῆα παρασχόμενος
ὡς ἀλωομένην 35 3.—w.
participle in the gen. abs.
referring to the subject or
object of the sentence: ὡς
τῆς προσώπιατος ἐπιστομῆτος
5 4; καταστρατοπέδων ὡς
τῶν Ἀθηναίων οὐκ ἀνεξομένην
33 3, 28 5; Ἰαβεν ἀργῶν
ὡς τοῦ Περιελάου κελύωνται
26 2; ταῦτα ὡς οὐδέτις συνεί-
κων ἐκλέγαστο 38 4, 13 9,
33 1, 39 3.—in reference to
a quality, real or supposed,
belonging to the person or
thing: αἱ τέρπει τὸ ἔργον αὐ-
τοῦ 2 2; ὡς λήμην τοῦ
Παρακίτου 8 5; ἐκπλαγῆται ὡς
πρὸς μέγα σημεῖον 35 1; ὡς
φιλοστράτους ἐκστρατιότη 4
2, 9 4; ἀφῆλσαν οὐδὲν ὡς
φύλαδα 10 1, 18 5; θαυρα-

σθέντας ὡς μεγάλους 18 1 3,
29 3, 33 6, 37 5.—*as a*
temporal particle, 'when',
with aor. an usual 3 4, 15
1, 18 3; ὡς προσέταται 32
3; ὡς δ' οὐκ ἔφη 35 2; ὡς δ'
ἀνεχώρησε 22 3; ὡς ἐπαυθῆθε
28 3; with imperf. 5 3, 37 1.
—(final), 'in order that':
ὡς μὴ ἀμελοῦμενοι ἐσθῆτοι
16 3; ὡς μὴ ἐκλίπει τὸ γένος
37 2; ὡς ἂν προσδιαβληθείη
29 2.—*as a consecutive*
particle with infin. 'so that'
for ὅτι 7 4.—in exclama-
tions 'how!' 26 4
ὡς—πρὸς: τὰς γυναῖκας ἦγον ὡς
οὐτῶν 24 3
ὡς—οὐτως, *videlicet*: πάντες ᾧ. 31 1
ὡς—*quasi*, *quasi*, 'just
as', 'even as' (a) in a pro-
tasis with finite verb, fol-
lowed by οὐτως in the apo-
dosis: ὡς—*quasi* κειβερνήτης
χρῆται, οὐτως ἔχρησε 33 5.
(b) in close relation to what
precedes: ἐαυτὸν ὡς—*quasi* τὴν
Σαλαμῖναιαν τριήρη πρὸς τὰς
μεγάλαις χρεῖαις ἐπιβέβηκε 7 5;
ὡς—*quasi* ἴστων ἐξήρξαστα 7
6, 10 3; ᾧ. προγγήρουν
34 2; ᾧ. ἀλαστῆρα γυναῖκα 12
2; ᾧ. οὐκίαι 15 4, 16 6;

λαθῶν ἐξῆλον ᾧ. ἄλλων 38
1; ἄδων ὡς—*quasi* πῶν 6 2; ᾧ.
ἔργων 8 1, 11 3, 15 2 4,
28 4; ἀξίωμεν . . . οὐκ ὡς—*quasi*
αἱ παύται ἀλλοκροῦται for οὐκ
ᾧ. αἱ παύται ἀξίωται for ἀλλο-
κροῦται 39 2; ᾧ. ἔργων 9 2,
31 2, 37 3; ᾧ. ἔθου ἔστω 28 3.
—in relation to what follows
5 4.—*tanquam*, 'as it were,'
to limit or modify an asser-
tion: ταῦτα ᾧ. χολῆν προσβέ-
βηκε 10 6; ᾧ. πρῶται 15 2;
ᾧ. καθελὲν πνεῦμα ἔχοντων
13 3; ᾧ. συγγενικῶν προσερ-
γασθῶν νόσμων 23 3
ὅτι, *ita ut*, 'so as to': ᾧ. μὴ
μωραχίαν εἶναι 11 1, 27 4;
ἦντιν τοῦ πάθου ᾧ. κλα-
σθῶν ῥήξαι 36 5; οἷον διατίθη-
σθαι ᾧ. θαυμάσθαι τὰ ἔργα 2
2, 8 4, 9 4, 24 7, 26 3, 31 3.—
'on condition that,' 'to the
effect that,' *si* ὡς—*quasi* ὅτι
ἐπιπλοῦται 10 4.—*quocirca*,
itaque: ᾧ. χρῆ δίκων 1 3
ἀφελείδ: οὐδ' ἀφελεί τὸ τοιαῦτα
τοῦ θεομῆτος 2 2.—*quoniam*,
ἀπὸ τῶν ἰσοσύνων ἀφελείσθαι
12 5
ἀφῆλμος: τῶν πλοῦν καὶ ᾧ. 1
2; ἀφῆλμοσύνων ταῖς πατρίαι
γενεαῖς 2 4

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