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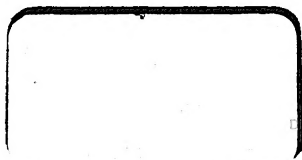
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HERODOTOS

IX

(KALLIOPE)

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Book IX.

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BATTLE OF PLATAEA.

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|------------------|------------------|---------|---------|------------------|---------------|
| A ¹²³ | First | Second, | & Third | positions of the | Persians. |
| B ¹²³ | do. | | | do. | Athenians. |
| C ¹²³ | do. | | | do. | Spartans. |
| D ¹²³ | do | | | do. | Other Greeks. |
| P | field of battle. | | | | |

Pitt Press Series

HERODOTUS

IX

(KALLIOPE)

WITH INTRODUCTION AND NOTES

BY

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EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS

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PREFACE.

MY aim in this edition has been to supply readers with all information necessary for the right understanding of the story as a whole, and of particular incidents and references to general history; and also to give all needful help in the study of the language and the dialect of that language which Herodotos uses. Much of historical explanation and observation which is usually found in notes has been put together in the 'Historical and Geographical Index,' the design of which has been especially to bring before the reader the circumstances of the time, the mutual relations of the various states of Greece, some indication of the origin of those relations, and the influence and aims of the leading personages engaged.

Though only a few notes on the more important variations in the text have been appended, yet the text itself has been carefully revised by the help of the *apparatus criticus* in Dr Stein's earlier critical edition, as well

as by the emendations of Madvig, Cobet, Herwerden and the earlier editors. The explanatory notes also owe something to those of Stein (1882), and Dr Abicht. To the latter scholar especially belongs the greater part of the 'Appendix on the Ionic dialect,' which with slight additions is the same as that already printed in my edition of the eighth book. Other editions have also been consulted, among which I may mention the notes in Rawlinson's translation, which have always the merit of being full of learning and independent criticism on points of antiquities and history. The first ninety chapters were published in 1887.

CAMBRIDGE, 1892.

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INTRODUCTION.

WHEN evening fell upon the strait of Salamis at the end of that September day the Greek sailors mustered their ships on the coast of the island, and busied themselves with collecting the wrecks of their own forty disabled vessels, as well as such of the Persian fleet as were within reach. The last blows at the enemy had been struck by the Æginetan squadron which was stationed at the entrance of the channel [8, 91]; and by Aristeides, who had landed on the small island of Psyttaleia with some Athenian hoplites and put the Persian troops occupying it to the sword [8, 95].

The Greeks scarcely understood the greatness of the victory they had achieved. The Persian army was still intact, and in occupation of Athens and the coast of Attica; their fleet had lost only between two or three hundred out of a total of 1200 ships; and the Greeks, remembering perhaps the three days of alternate success and failure at Artemisium, looked for a renewal of the engagement on the following morning [8, 96]. But though they had not annihilated the Persian forces, they had done what in the circumstances was quite as important,—they had thoroughly frightened Xerxes.

That 'handsomest man in the Persian army' was also one of the greatest cowards in it. He now pictured to himself the total destruction of his ships by the Greek fleet, which would then sail to the Hellespont and break the bridge of boats; and when that was done, he would be caught in Europe, unable to make his way into Asia, and be dependent for his life upon the victory of his land army, of which events had begun to fill him with profound distrust. He however for a time concealed his feelings from his Court: although they did not escape the eye of Mardonius who had been long used to watch and understand the humours of his master. The king at first pretended to press on the construction of a mole across to Salamis, which had apparently been commenced even before the battle, and to order a kind of a bridge to be formed by linking some Phoenikian vessels together [8, 97]. But in the council held after the battle he quickly resolved to accept the advice offered by Mardonius and Artemisia, which was conceived in the sense in which they knew that Xerxes had resolved to act, and supported by arguments intended to justify the king to himself and to save appearances. Mardonius argued that the fate of their expedition depended on their brave Persian troops, who had never been beaten, and was not affected by the loss of cowardly Phoenikians, Egyptians, and the like: that the king had better, having attained his object in taking Athens, return home himself, but leave these unconquered troops to wreak a safe and certain vengeance on the Peloponnese. This was supported by Queen Artemisia, who reminded the king also that he had already attained the aim of his expedition by burning Athens; and that the highest object on earth, the king's safety, should now be secured by his return,

while Mardonius should be left to fight the enemy: his success would be the king's as being that of his own slave, and his failure would be but a poor triumph for the Greeks (8, 100—102). His fears and his vanity being thus at once satisfied, Xerxes sent immediate orders to his fleet, which had sought refuge at Phalerum, to land the best of the troops that were on board and to depart forthwith for the Hellespont. He himself was to move with his whole army out of Attica; and leaving 300,000 of the best troops to winter in Northern Greece, was to be guarded by the rest on his journey home; while Queen Artemisia took charge of such of his children as were with him, and conducted them by sea to Ephesos [8, 107].

The order to the fleet was immediately obeyed: and in the night which followed the council the Persian ships left their anchorage at Phalerum and sailed away for the Hellespont. This movement was not known to the Greek fleet until the middle of the next day; but when news of it was brought to them they at once determined to start in pursuit. The Persian fleet however had had too long a start of them; and when the Greeks got as far as the island of Andros, from which an uninterrupted view to the north could be obtained, without sighting the enemy, they gave up the pursuit as hopeless, and decided in council to return. Although Themistokles had been urgent that they should proceed to the Hellespont to break down the bridge, he gave in to the feeling of the majority, who agreed with Eurybiades that it was better to let the Barbarians get out of Europe by any means; and finding that he was overruled, took pains to secure the favour of the king by representing that the very measure which he had opposed was

taken by his instigation. For this season the Greek fleet did nothing more, except that under the influence of Themistokles they exacted from several islanders who had medized various sums of money, either as a composition for that offence, or as a contribution to the common defence [8, 108—112].

Meanwhile on land the preparations for the departure of the king and his army were pushed on; and not many days had elapsed after the battle when the start took place. The whole army accompanied the king through Boeotia and into Thessaly. There the choice of the 300,000 who were to remain with Mardonius was made, among which were all the 'Immortals' and the best men of the whole army. Of these, sixty thousand, under the command of Artabazus, escorted the king as far as the place at which he took ship, and then returned towards Greece: while Mardonius put the remainder of his army into winter quarters in Thessaly and Makedonia [8, 113].

The march of the retreating army had been disastrous. The country through which they were marching had been too lately pillaged to supply sufficient food, and the men were reduced at times to feed on grass, leaves, and the bark of trees. As a natural consequence disease, and especially dysentery, attacked the troops; and but a poor remnant accompanied Xerxes when after a march of forty-nine days he reached Sestos, to find the bridge broken by a storm, but his fleet ready to transport him across to Asia. As many more perished from the effects of a sudden change to plenty when they arrived at Abydos; and with these survivors from his grand army Xerxes at length reached Sardis [8, 115, 117].

Artabazus started on his return towards the army of

Mardonius when he had seen the king safely embarked. But instead of spending the winter in the same quarters as the rest, he employed it in endeavouring to punish the people of Potidaea who had just renounced their allegiance to the king. The town of Potidaea stood on the narrowest part of the peninsula of Pallene, and was strongly defended on the north by a wall stretching across the narrow neck of land, and on two sides by the sea. Artabazus first took the neighbouring town of Olynthos, and put its inhabitants to the sword, and then proceeded to lay regular siege to Potidaea. But in spite of all that he could do, and in spite of attempted treason from within, at the end of three months the town was still untaken. The harbour, which is now a marsh, was at that time formed and defended by a mole running out into the sea: and the barbarians, after their three months weary siege, were encouraged by an extraordinary low tide to endeavour to get round the end of this mole, and so make their way into the town. But when the van of the army was somewhat more than half-way across, the returning tide overtook them, and those who were not drowned at once were killed by the Potidaeans who put out in boats to attack them. As many as twenty thousand appear to have perished: and Artabazus with the remainder marched away to join Mardonius in Thessaly [8, 127—129].

Meanwhile the Persian fleet, after conducting the king to Abydos, had taken up its station for the winter at Kyme and Samos. At the approach of spring they mustered at Samos, and under the command of Mardontes kept a watch upon Ionia, which was known to be ready again to break

Artabazus takes Olynthos and besieges Potidaea in the winter months of B.C. 480—479.

The Persian fleet winters at Kyme and Samos.

out into revolt. The number of the ships of war forming this fleet was 300; and though they did not venture to make another descent upon Greece they believed that they were safe from attack themselves, and that Mardonius was entirely certain of subduing Greece with his land forces [8, 130].

By the Greeks the approach of spring was felt to be a season of renewed labour and peril.

Mardonius was in Thessaly, ready once more to descend upon Athens, where the

*Spring B. C.
479. The Greek
fleet go to Delos.*

inhabitants had partially returned to their homes: and no one knew whether the Persian fleet at Samos was preparing to make another attack or no. At any rate it behoved them to be on the alert. One hundred and ten triremes assembled early at Aegina under the command of the Spartan king Leotychides; and while there they received a deputation of commissioners from the Ionian cities, who had managed to run the Persian blockade, begging for help towards the recovery of their freedom. The fleet thereupon proceeded to Delos, but did not venture farther: "all beyond that seemed to the Greeks full of danger: the places were quite unknown to them, and to their fancy swarmed with Persian troops: as for Samos it appeared to them as far off as the Pillars of Hercules" [8, 132]. So novel was the idea, soon afterwards a commonplace of Greek politics, that a Greek fleet should be able to command the Aegean.

This, then, is the situation in the spring of 479. The Persian fleet watching Ionia from Samos; the Greek fleet at Delos. Mardonius in Thessaly on the point of breaking up his winter quarters and marching for Attica, and no Greek army as yet assembled.

But the object of Mardonius was now not the occupation of Athens, which he felt was a matter of no difficulty, but to penetrate *Mardonius negotiates with the Athenians.* into the Peloponnese and subdue the one part of Greece which had as yet never known the presence of the Persian enemy. To do this he was willing if possible to have the Athenians as coadjutors, or at least as neutral spectators. He had learnt that they were dangerous enemies at sea, and an alliance with them he imagined would make him irresistible. He therefore selected as his envoy Alexander of Makedonia, who, while he had Persian connexions, was also known at Athens as a 'benefactor' and 'proxenos'. The desirability of such an arrangement was obvious; but it was also said to have been recommended to Mardonius by the oracles of Apollo Ptôus in Boeotia, and of Abae in Phokis, and of Trophonios at Lebedeia, and others, which he had caused to be consulted. Oracles were apt to take in politics the view which commended itself to practical statesmen who were in the ascendant. And as the Boeotians and Phokians were determined medizers the answers of these oracles may be easily understood, and at any rate they contained sound advice [8, 136].

The mission of Alexander however was unsuccessful. He seems not only to have delivered a formal message from Mardonius, but to have given confidential advice that the proposal should be accepted¹. It was no doubt a tempting one. The Athenians were not only to recover

¹ This is not inconsistent with his conduct described in cc. 44—46. At this time he seems really to have looked upon Mardonius as irresistible; the experience of three or four months campaign must have taught him the fallacy of this opinion, and convinced him that Greece might now be saved, and himself liberated, by vigorous action.

consideration no doubt had its influence; and indeed the Spartans, without being intentionally treasonable to the Hellenic cause, may have thought that a hasty movement was unadvisable. Attica was in the hands of Mardonius, and a few weeks more or less would make little difference to the Athenians: while every day that Mardonius was kept there diminished his command of supplies, strengthened the resolution of the loyally inclined on his rear, and enabled them to collect larger forces from the States in the Peloponnese, who could not be reckoned on for prompt or rapid measures (cc. 6—11). Information was quickly sent to Mardonius of the movement of the Spartan troops; and it determined him at once to quit Attica. He had hoped to make his way into the Peloponnese. But Attica itself was by no means a favourable field for the decisive battle: there was no plain sufficient for the proper employment of his cavalry, and he had no certainty of supplies, and no easy means of retreat in case of defeat. He therefore started for Boeotia, after burning and dismantling as much of Athens as was possible in the time. But on his way he was told that there were only a thousand men arrived from the Peloponnese, and hoping to crush these at least, he turned and advanced to the Megarid, wasting the country as he went: but on entering the Megarid he learnt that these thousand men were only an advanced guard of a large army which was now collected in the Isthmus; he therefore resumed his original plan and marched by Dekelea towards Boeotia. At Dekelea he was met by guides sent by the Boeotarchs, who led him across the frontier at Sphendale to Tanagra, thus avoiding the better known but longer route by Oropos (cc. 12—15).

Thus arrived in the valley of the Asopos, he encamped

his army on both sides the river, and set about forming a large fortified enclosure, to secure his baggage and to be a place of retreat in a time of difficulty. Here he was in the midst of friends, and not far from the city of Thebes, which was not only strongly on the side of the Persians, but was also well fortified and capable of being defended in case of need. Another advantage of this position was that the medizing states of North Greece immediately sent their contingents to his army; and he soon had not only a formidable position, defended when he chose by the Asopos, but a considerable force of Greeks cooperating with his own troops [cc. 16—18]. These operations must have occupied a great part of the month of August. And meanwhile the Greek army had gradually got itself together and was at Eleusis, which was the natural starting place for crossing Kithaeron from Attica into Boeotia by the pass of Dryoskephalae, and where they were joined by the Athenian contingent from Salamis under Aristeides. When they had made the pass, they did not venture to descend into the valley for fear of the Persian cavalry; but kept on the high ground round Erythrae, and refused to be provoked to descend by the constant skirmishing attacks of this force and though encouraged by a rather marked success in one of these skirmishes (cc. 22—24), they determined to edge off along the hills nearer Plataea, principally for the sake of a better supply of water. They were now stationed near a fountain of good water (Gargaphia), on comparatively level ground, nearly opposite the main line of Mardonius' army, from which they were separated by the Asopos (c. 25).

Mardonius in Boeotia. August—Sept., B.C. 479.

The Greeks follow.

First position of the Greek army.

Second position of the Greek army.

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their territory but to have such additional lands as they chose, and to retain their independence: and the Persians were to restore the temples that had been ruined. The one condition attached was that they were to make an alliance with the king. But this condition meant that they should help him to enslave the rest of Greece; and this was a condition which they were resolved never to accept. Their loyalty however was not fully relied upon by Sparta. No sooner was the intended mission of Alexander known there, than the Spartans hurriedly despatched envoys to counteract the impression that he seemed likely to make. The Athenians had expected such a measure, and had purposely delayed giving audience to Alexander for a few days until these Spartan envoys arrived, in order that both might appear together. Their object doubtless was to impress upon the Spartans the strong position in which such an offer placed Athens, and the suicidal folly of Sparta if she allowed any light causes to induce her to loiter, as she had done before, in the despatch of the necessary forces to resist the threatened invasion of Attica by Mardonius. The speech put into the mouth of the Spartan envoy by Herodotos (8, 142) is not very conciliatory towards Athens,—although the Spartans offered sustenance for their families during the war,—nor free from the charge of rather gross anachronisms. But the general statement of fact may be accepted, that the Athenians resolutely refused the offer, and determined to resist the Barbarian, if not on land, then at sea. At the same time they urged the Spartans to lose no time in collecting the forces of the Peloponnese, and marching out to meet Mardonius in Boeotia.

It is the failure of this negotiation which brings us to the point at which the Ninth Book of Herodotos opens.

No sooner was the rejection of his offer announced to Mardonius than he broke up his camp in Thessaly and marched south; and refusing to accept the advice of the Thebans to stay in Boeotia to meet the coming Greek army, made straight for Athens (cc. 1—2). The Athenians once more quitted their town and took refuge in Salamis; and Mardonius, after one more fruitless attempt at negotiation with them there, had to content himself with the occupation of an empty town (cc. 3—5). Meanwhile the Spartans had been acting with their usual dilatoriness if not with actual treachery. They felt comparatively safe now: for the wall which they had been building across the Isthmus of Korinth was nearly complete, and they believed that they were thus secure against immediate attack; while they did not feel much compunction at allowing the Athenians once more to depend upon their fleet and the hospitality of neighbouring towns. It was already late June, or July, and yet no force had been despatched, and the envoys from Athens sent to urge them to action, found them busily engaged with the feast of the Hyakinthia, and could get no answer for ten days from the Ephors. The Spartan troops however were slowly getting ready, and just when the Athenian envoys in despair were preparing to depart, with threats that the Athenians would consult for their own safety by coming to terms with Mardonius, the advanced guard started for the Isthmus. This step is represented by Herodotos as having been taken at the instigation of Chileos of Tegea, who pointed out that if the Athenian fleet joined the Persian, the wall across the Isthmus would at once lose all value as a defence for the Peloponnese. Whether this was so or not, this obvious

Mardonius leaves his winter quarters and marches into Attica.

consideration no doubt had its influence; and indeed the Spartans, without being intentionally treasonable to the Hellenic cause, may have thought that a hasty movement was unadvisable. Attica was in the hands of Mardonius, and a few weeks more or less would make little difference to the Athenians: while every day that Mardonius was kept there diminished his command of supplies, strengthened the resolution of the loyally inclined on his rear, and enabled them to collect larger forces from the States in the Peloponnese, who could not be reckoned on for prompt or rapid measures (cc. 6—11). Information was quickly sent to Mardonius of the movement of the Spartan troops; and it determined him at once to quit Attica. He had hoped to make his way into the Peloponnese. But Attica itself was by no means a favourable field for the decisive battle: there was no plain sufficient for the proper employment of his cavalry, and he had no certainty of supplies, and no easy means of retreat in case of defeat. He therefore started for Boeotia, after burning and dismantling as much of Athens as was possible in the time. But on his way he was told that there were only a thousand men arrived from the Peloponnese, and hoping to crush these at least, he turned and advanced to the Megarid, wasting the country as he went: but on entering the Megarid he learnt that these thousand men were only an advanced guard of a large army which was now collected in the Isthmus; he therefore resumed his original plan and marched by Dekelea towards Boeotia. At Dekelea he was met by guides sent by the Boeotarchs, who led him across the frontier at Sphendale to Tanagra, thus avoiding the better known but longer route by Oropos (cc. 12—15).

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Mardonius in Boeotia. August —Sept., B.C. 479.

The Greeks follow.

First position of the Greek army.

Second position of the Greek army.

In this position it seemed inevitable that a general battle must shortly ensue. But neither side would begin: the victims gave unfavourable omens, and for eight days the two armies faced each other, and nothing took place except desultory skirmishing. But these eight days had been unfavourable to the Greeks.

Eight days' inaction.

The Persian cavalry daily crossed the river (a mere brook in summer) and annoyed them; and worse still, cut off their convoys of provisions, and prevented fresh troops from coming to join them from the south over Kithaeron (cc. 38—40).

Ninth, tenth and eleventh days.

Wearied out with delay Mardonius at length, on the eleventh day, determined to hazard a battle the next morning in spite of omens. At the risk of his life Alexander of Makedonia rode up to the Athenian lines after dark on that evening, and warned the Greek generals of the intended attack. When the twelfth

Twelfth day.

day came however, it was occupied by some changes and counter changes in both armies, and a somewhat more determined assault by the Persian horse, in which they succeeded in entirely destroying the fountain Gargaphia for use, from which the Greeks drew their supply of water. Henceforth they would only be able to get water under the fire of the Persian cavalry's arrows and javelins (c. 49).

After consultation therefore the Greek commanders resolved to shift their position once more to a place called the Island, about a mile nearer Plataea, which got its name from being almost enclosed by two mountain streams running into the Oeroe. The movement was to be effected simultaneously in the night; but it led practically to the dismemberment of the Greek army. In the first place all the

Night of the twelfth day. Third position of the Greek army.

allies, except the Lakedaemonians, Aegeans and Athenians, had been so terrified by the severer attacks of the Persian cavalry, that instead of only marching to the spot assigned, they fled as fast as they could, and did not stop until they reached the Heraeum outside Plataea (c. 52). Again, there being two routes from their present to the new position,—one along the plain on a level with the road from Plataea to Thebes, and another more to the east over high ground,—the Lakedaemonians were to take the latter, and the Athenians the former, starting at the same time and meeting at the Island. But the obstinacy of one Spartan captain prevented for some hours the start of the Peloponnesians, and inspired so much distrust in the minds of the Athenians, that they did not start either. When this difficulty was at length got over, both the Athenians and Peloponnesians started too late to arrive at their destination before daybreak (c. 53).

And consequently when the Persian cavalry *Thirteenth day.* crossed the Asopos as usual, though they found the Greek position evacuated, they could also see the Spartan line crossing the elevated ground on their way to the Island. The Athenians indeed were not in view, for they had gone along the lower ground; but the Lakedaemonians had not only taken the hill route, but they had been delayed again by having to wait for the insubordinate Amompharetos. The Persian cavalry accordingly at once went in pursuit of the Lakedaemonians and Tegeans (cc. 56, 57). Upon learning the state of the case Mardonius at once ordered a general advance, and came up with the Lakedaemonians and Tegeans, close to a lonely temple of Demeter, about a mile to the east of Plataea (c. 59).

Pausanias the Spartan commander seeing the enemy

approaching, sent hastily to implore the Athenians to make every effort to join him. But they were prevented from doing so by finding themselves engaged with the Greek contingent of the Persian army, who kept them at play for almost as long as the Lakedaemonians were engaged with the Persians [cc. 60, 61].

The Lakedaemonians and Tegeans were therefore left to face the enemy by themselves. And thus brought to bay, they justified the reputation which they enjoyed in Greece. For some time the omens continued unsatisfactory, and the Lakedaemonians did not venture to charge; and meanwhile the Persians, fixing their long wicker shields in the ground, poured in volleys of arrows from behind this extemporary fortification. It is difficult for us to enter into the feelings which at last prompted the Greek attack. Pausanias is represented as lifting his eyes to the temple of Herè which he could see on the rising ground outside Plataea, and uttering a prayer to the Goddess. At that moment the omens suddenly became favourable; and without waiting for further orders, the Tegeans charged. Then the matter was a trial of strength and of superiority in arms and agility; and it was not long in being decided. The Persians made a valiant struggle until Mardonius fell; but when he was killed, with the flower of his army round him, the rout quickly became general. The panic-stricken crowd fled in the utmost disorder to the wooden enclosure and barricaded themselves there, leaving a large number of their best men on the field. The fugitives were protected in their retreat by their own cavalry and that of the Boeotians, and reached the fortified camp without much loss. Here they were quickly followed by the Spartans, who tried to storm the palisade with

their usual want of success in this kind of warfare [cc. 61—68].

Meanwhile the other Greeks, who had retreated to the Heraeum outside Plataea, got intelligence of the victory obtained over the enemy, and made all haste to join their successful comrades. The Corinthians kept on the high ground: and though they came too late to share the honour of the battle, they seemed to have arrived in safety at the site of it, and thence to have marched to the fortified camp. But the Megarians and Phliasians who went along the plain were cut to pieces by the Theban cavalry, who were keeping the road, and lost their lives without saving their honour [c. 69].

The Athenians by this time, after a severe engagement on the lower ground, had beaten the Boeotian infantry, which did not attempt to join the Persians in their camp of refuge, but fled along the road to Thebes [c. 67]. They now marched towards the Persian camp, which on their arrival quickly fell: and the miserable cowering crowd of orientals were slaughtered like sheep with hardly a show of resistance [c. 70].

The only portion of the Persian army which escaped in any numbers was the division of forty thousand led by Artabazus. That cautious commander seems to have felt certain of the result of the battle, and had therefore purposely loitered behind when Mardonius marched out of the camp on the fatal morning. Following him at some considerable interval, he was met by the first fugitives from the field. He promptly wheeled round, and without attempting to return to the camp, proceeded with all speed along the shortest road which led to the north; and by persuading the Thessalians and Macedonians that he was only leading an advanced guard of

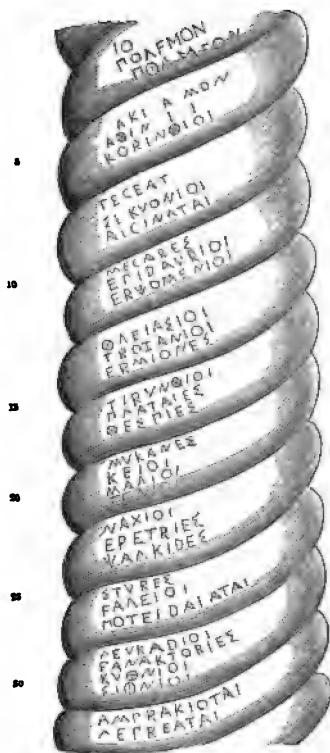
the main army, obtained a safe and honourable passage through their country: and though he lost large numbers of men on this forced march, both from disease and the assaults of the Thracian barbarians, he arrived in safety with the remainder at Byzantium, from which place he crossed in ships to Asia [cc. 66, 89].

Thus the Persian invasion was at end, and the grand army annihilated. The immediate effect of the battle was to restore the medizing part of Greece to the side of Hellenic loyalty; and nothing was left for the victorious army to do but to punish the disloyal Thebans¹, divide the spoil, and disperse. To none of the States engaged had the issue been more momentous than to the Athenians. By it the inhabitants of Athens were enabled once more to return to their homes, and set about restoring their ruined walls in safety: one harvest had been lost, and most of the vines destroyed by the enemy; but no doubt here and there would be vineyards not wholly unfruitful; and at any rate it was time for the rural population of Attica to be busied on the preparations for the next year. The security obtained for them by this victory was confirmed by the defeat of the Persian fleet at Mycale, fought late on the same day as that at Plataea. Henceforth the fear of invasion is removed from Greece, and the Greeks assume the offensive: enforcing the freedom of the Ionian cities and islands, and keeping the Aegean as a Greek sea.

One monument of this famous battle remains in a mutilated condition to our day. It is the stand of three brazen serpents, on which stood the tripod of gold, dedicated by the victorious states to the God at Delphi. The three heads formed the resting places of the three legs of the tripod, and the names of the States engaged

¹ By a fine of a tenth, 7, 132. Polyb. 9, 39.

The stand of three brazen serpents on which the golden tripod stood at Delphi. Now in the hippodrome at Constantinople.



IO [τοῖδε τὸν ?]
 πόλεμον
 ἐπολέμεον
 Λακεδαιμόνιοι
 Ἀθηναῖοι
 Κορίνθιοι
 Τεγεᾶται
 Σικανῖοι
 Λιγυᾶται
 Μεγαρῆς
 Ἐπιδάυριοι
 Ἐρχόμενοι
 Φλειᾶσιοι
 Τροζᾶνιοι
 Ἑρμιονῆς
 Τιρύνθιοι
 Πλαταιῆς
 Θεσπιῆς
 Μυκανῆς
 Κεῖοι
 Μάλιοι
 Τήνιοι
 Νάξιοι
 Ἐρετριῆς
 Χαλκιδῆς
 Στυρῆς
 φαλείοι [Ἡλείοι]
 Ποτειδαῖαται
 Δευκάδιοι
 φανακτοριῆς [Ἀνακτοριῆς]
 Κύθνιοι
 Σίφνιοι
 Ἀμπρακιάται
 Δεπρεᾶται

[See c. 81, and note on p. 51, l. 9, where the list copied from the statue at Olympia by Pausanias is given. Pausanias [5, 23, 1] also saw and copied the names on this column but omitted four,—Thespians, Eretrians, Leukadians, Siphnians.]

were engraved upon its coils. The gold tripod was removed by the Phokians during the sacred war (B.C. 357—346) but the stand remained, until it was removed by Constantine to the Hippodrome in his new city founded on the site of the ancient Byzantium. There it has remained, much damaged by neglect and even violence, and its inscription can still be read. The highest coil shows marks of having been filed down; and on that it is believed was the vainglorious inscription of Pausanias, which the Spartans caused to be erased [Thucyd. 1, 132]. The three heads of the serpents have been broken off, but one of them was discovered in a broken state in 1848, and is now preserved in the Museum at Constantinople¹.

But the victors of Plataea did not know for some time after the battle how complete was the check which had been given to Persian aggression in European Hellas.

We have seen that early in the spring of B.C. 479 the Greek fleet of 110 ships under the Spartan king Leotychides had mustered at Aegina, and thence had proceeded to Delos at the request of the Samian envoys.

*Mustering of
the Greek fleet
at Aegina,
early spring of
B.C. 479.*

¹ A full description of this ancient monument, with a collection of ancient and modern references to and accounts of it, will be found in *Inscriptiones Graecae praeter Atticas in Attica repertas* by Hermann Roehl, Berlin, 1882; and a still more correct reading of the inscription is given by Dr Fabricius, from a recent examination, in the *Jahrbuch des k. deutschen Arch. Instituts*, 1886, 1, p. 176. The number of states here named is 31, which according to Plutarch (*Them.* 20) was the number that actually took part in the war. The list in c. 81 seems to be of those only at Plataea, the islanders are omitted, whose services however are recorded in 8, 46, 7. The Thespians (omitted in the Olympian inscription, see p. 119) are here honoured in reward for the sufferings brought on them by their loyalty, see 8, 50.

It is not unnatural that having had so lately to fight for their own country, and knowing that an army of the enemy was still in their land, they should not at once have grasped the notion of taking the offensive and carrying the war into a country which, though to a great extent inhabited by Hellenes, had for a number of years been under the almost undisputed sway of the great king. The Cyclades were still Greek, and had suffered only a passing visitation of the Persian fleet: but to attack the great islands on the shore of Asia, and Asia itself, was a work which they would hardly undertake without grave misgivings. The Persian fleet was equally kept back by dread of the Greeks, who had shattered them at Salamis, and was still loitering at Samos [8, 132]; and therefore the two forces, *The Persian fleet at Samos.* whose collision was to put a finishing stroke to the war, remained through the spring and early summer at a safe distance from each other.

But the Samians were resolved that if possible they would be delivered. They again sent ambassadors to Leotychides at Delos, begging that the fleet would come to their aid. This was *The Samians beg the Greeks to come from Delos to Ionia.* a secret movement of the Samians themselves, and had to be concealed both from the Persians and from their own tyrant Theomester, who was under the influence and in the interest of the Persians. The leader of the ambassadors was a man named Hegesistratos, and Leotychides caught at the omen implied by his name [‘leader of an army’] and promised to come. It must not be supposed on the one hand that such a motive was the only one influencing so important a decision; for no doubt Leotychides and his officers had on mature consideration come to the conclusion that

they might make the movement with good hopes of success: nor on the other hand that the anecdote is purely fictitious. It is difficult for a modern to appreciate fully the significance which such a casual coincidence had for the mind of a Greek, and what spirit it might inspire in a Greek army [c. 90—2].

The proper sacrifices having been offered and the omens given by them being favourable, the Greek fleet started, and anchored off the Heraeum of the town of Samos, on the S. of the island, nearly opposite the promontory of Mykale, on which a band of the army of the Persians was already stationed. The action of the Persian fleet shewed that the Samians had been able to give other reasons besides the lucky name of their ambassador to induce the Greek fleet to come. The Persian admirals felt that they were not strong enough to risk a battle at sea. They therefore dismissed the Phoenikian ships to some place of safety and beached their remaining vessels at Mykale, where they might be under the protection of their land army. A regular naval entrenched camp was formed, the vessels being inclosed by an earthwork, behind which the men might find a refuge [c. 96].

The battle which ensued, when after a while the Greeks also disembarked, had many features in common with that at Plataea. In both there were two distinct struggles, one in the open, the other at the camp to which the beaten foe retreated. At Plataea however it was the Spartans who alone came into contact with the enemy in the first of these struggles. At Mykale the Spartans had to traverse rough ground and only arrived on the field to give the last

The Greeks go to Samos, and the Persians retire to the mainland.

Battle of Mykale. Sept. B.C. 479.

blow in the fight. It was the Athenians, with the Sikyonian and Korinthian contingents, who both turned the enemy in the field,—as at Plataea near a temple of Demeter,—and were the first to storm the camp to which that enemy retreated. The victory was complete in both places. The Persians, as at Plataea, fought well behind their *gerrhae*, and, even when these were fallen, still resisted stoutly. But the enemy once broken and fleeing to the camp, the Greeks had little more resistance to encounter. Most of the fugitives were killed by the Greeks, who entered the camp with them, or abandoning the camp altogether fled into the country. Only some small isolated bodies of Persians still showed fight, and even they were before long destroyed and their ships fired. The destruction was rendered more complete by the failure of a precaution which the Persian commanders had taken in case of defeat. They had intended in such a contingency to secure a place of safety on the highest part of the promontory of Mykale, and had stationed some Milesians to secure the path thither. But these men proved false to them; guided the flying barbarians by wrong roads, so as to bring them into the presence of their enemies; and in fact shewed how much against their will it was that they were serving the Persian [cc. 98—106].

The curious question as to the sudden report that Mardonios had been conquered at Plataea, which ran through the Greek army, just as they were ready to attack, and the encouragement thereby given to the Greeks, has been discussed in the notes [c. 100]. The later Greek writers, as Diodorus Siculus [xi, 23], Polyænus [i, 33], assume it to have been a ruse of the Greek generals in order to inspire their men with enthusiasm. I think that the explanation rather lies in one of two alterna-

tives: either that the historians were mistaken in assigning the two battles to the same day; or that during the prolonged movements preceding the battle of Plataea, which occupied several weeks, some reports founded on skirmishes of no decisive importance found their way to the coast of Asia, and were in all probability utilised by Leotychides. That some such rumour did spread through the army need not be doubted.

The result of the battle was the immediate freedom of the islands from Persian control; but it does not seem to have made any difference in the position of the Greek towns on the mainland of Ionia. The towns in Karia and Lykia had to wait until the battle of the Eurymedon (B.C. 466), when Kimon's victory served to expel the Persians from several of them; but even this was only a temporary relief, and the result of nearly 80 years' struggle was after all to leave the Persian king supreme in Asia Minor by the peace of Antalkidas (B.C. 387), until Alexander the Great finally put an end to his dominion.

Still Herodotos fitly ends his history with this year, the events of which formed the catastrophe of the great drama which he undertook to represent,—the attempt of the mighty Asiatic power to extend itself to Europe. Herodotos could not foresee that it was but one act of that drama, of which another great act was to be performed by Alexander, another by the almost unknown republic growing up by the Tiber, another by the Saracen and Turk nearly two thousand years later, and the last who knows how soon in these later years?—Perhaps by the inhabitants of those Skythian regions of which Herodotos says that no man knows their northern frontier.

To complete the victory of Mykale and Plataea it

remained to expel the Persians from the cities of the Chersonese. With the fall of Sestos [cc. 117—121] the Athenian fleet might return home with the consciousness that its work was done. The confederacy of Delos, the first beginnings of which are indicated in c. 106 by the union of the Samians, Chians, Lesbians, and other islanders, was a measure of security, not primarily of combat, and does not fall within the scope of Herodotos' history.

The revolting story of Xerxes' passion for his niece and daughter-in-law and the cruel revenge of Amastris seems thrown in, almost accidentally, as an illustration of the blacker aspects of oriental despotism, and is thus far, and only thus far, germane to the subject of the history [108—113].

The last chapter points the moral of the tale. Luxury and wealth do not produce heroes. Victory is to the hardy and abstemious. Perhaps Herodotos in his sojourn on the shores of Magna Graecia in his later life saw there too this moral being illustrated by the steady intrusion of the hardy Sabellian races into the territories of the Greek towns that fringed the coast of Italy; for he lived at Thurii, the colony that had risen on the ashes of Sybaris, the richest and most luxurious of them all, which had perished as utterly as the Cities of the Plain.

NOTES ON THE TEXT.

p. 1, l. 12. *καὶ συνεβούλευον αὐτῷ*. Cobet would omit these words as superfluous.

p. 1, l. 15. *καταστρέφεται*. The MSS. have *καταστρέφεται*. But the former has been conclusively proved to be right; cf. 1, 8, 9; 3, 36, 135; 5, 109; 7, 181; 9, 91.

p. 3, ll. 9, 12. *Λυκίδην* the variation of *Λυκίδα* is so frequent, that it seems probable that there was some variation in usage; or perhaps the scribes were misled by the false analogy of such names as *Τράσπης* (3rd decl.). See *Λευτυχίδην* c. 114, *Ἀστυάγην* c. 122.

p. 4, l. 22. *ἔν* is absent from some of the best MSS., but, as Baehr shows, *τὸ ἀπ' ἡμέων* is a substantive: see 1, 159; 7, 101.

p. 7, l. 24. *ἴσχειν*. The best MSS. have *ἔχειν*. Still I agree with Baehr in retaining *ἴσχειν*. cf. c. 13, and 3, 111.

p. 8, l. 16. *χώρη ἰππασίμῃ*. The best MSS. have *ἰππασίμῃ*, and Stein proposes *ἐν χώρῃ ἰππασίμῃ*. But *χώρη* is more suited to the meaning than *χώρος*.

p. 11, l. 23. *ἔστησαν*. One good MS. has *ἔστασαν*. The historic tense is much more in place. Schweighaeuser however took *ἔστασαν* as = *ἔστήκεσαν*. cp. 4, 79.

p. 14, l. 13. *ἐπόθησαν*. All the MSS. have *ἐπόθησαν* here and *ἐπόθησε* in 3, 36. It appears from Eustathius on *Odys.* 2, 375 that *πόθεσαι* was an Atticism. It was likely therefore to be introduced by later copyists. See J. E. Sandys on Isocrates *Panegy.* § 122. As for the future, the MSS. give without variation *ἐπιποθήσειν* in 5, 93; but Rutherford, *New Phrynichus* p. 404 says, 'There is no authority better than Xenophon for the active *ποθήσω*, but *ποθέσομαι* occurs in authors of irreproachable purity.'

p. 22, l. 2. *ὡς δὲ ἐπεικάσαι*. The best MSS., with one exception, have *ἔστι*. But in this phrase the omission of *ἔστι* is by far the prevailing construction. cp. p. 34, l. 2.

p. 22, l. 5. *κατὰ τε ἴθνεα*. Stein omits *τε*, but it is found in the best MS. (R), and another of the best has *κατὰ τὰ*, an easy

correction. It seems needed, as two simultaneous divisions are intended,—by nations, and by companies in the nations.

p. 22, l. 11. **λεωσφέτερον**. Cobet rejects this as a *monstrum verbi*, and proposes *πολιήτην σφέτερον*. Some considerations are suggested in my note on the passage to make us hesitate to eject the word so summarily. But if it must go, I would suggest, rather than repeat the *πολιήτην* from l. 24, that a variation in two of the best MSS. may possibly afford a clue. In these it appears as two words *λεὼ σφέτερον*. Might this be a mistake for *λεὼ σφετέρου ἐποιήσαντο* 'adopted as one of their own people'? cp. I, 129 *εἰ ἐνωτοῦ ποιεῖται τὸ Κύρου ἔργον*.

p. 25, l. 3. **συγκεκυρημένον**. Reiske altered this to *συγκεκρημένον* (*κεράννυμι*) and Abicht supports the conjecture by 4, 152; 7, 151, where this word is used with *φιλῖαι*. But though in place there, it is hardly so with *ἐχθος*. On the other hand no other instance of *συγκεκυρημένος* is known.

p. 30, l. 8. **μη ἐπιπέσωσι ὑμῖν οἱ βάρβαροι**. I omit *ἐξαίφνης* before *οἱ βάρβαροι*. It is not found in the excellent Roman MS. (R), and in another of the best the copyist wrote *οἱ βάρβαροι ἐξαίφνης*, and then altered the order by putting *β* and *α* over *βάρβαροι* and *ἐξαίφνης*. This looks as if his copy had *ἐξαίφνης* in the margin, or over the line, and that, missing it at first, he put it in afterwards: and thus its absence in R seems to be in a way justified.

p. 33, l. 14. **ποιούμενοι**. One of the best MSS. has *μη ποιούμενοι*. In c. 45 *ὑπερβαλεῖν* has the acc. *τὴν συμβολὴν* after it: the participial construction may be compared with *ἐπειρώωντο κατιόντες* cc. 26, 53.

p. 35, l. 28. **παρηγορέοντο**. Stein with the MSS. *παρηγόρεον*, but the middle is invariably used by Herod. elsewhere.

p. 36, l. 5. **ξείνους λέγων τοὺς βαρβάρους**. Cobet would omit these words as foisted in from c. 11. One of the best MSS. omits *ξείνους*. The words may well be a gloss, and I have bracketed them.

p. 51, l. 18. **τε καὶ ἐδόθη**. Cobet would omit these words as superfluous, and they are omitted in one of the best MSS. But the context supports them. Herod. says: 'whether anything special was given to the bravest is not stated, but there was at any rate a portion set apart *and actually given* to Pausanias.'

p. 57, l. 8. Cobet writes without capital letters, **τὸν ἡγιστότρατον**. Some MSS. *ἡγιστοστράτου*. Valknaer omits it.

p. 57, l. 24. Stein inserts *Χῶνα* before **ποταμὸν** from Theognostus [*Canon* 794].

p. 58, l. 15. Stein obelises **τοὺς προφήτας** and **οἱ δὲ αὐτοῖσι ἐφραζον** on the ground that there was only one *προφήτης*. Cp. 2, 55; 8, 36. But it seems to mean the *προφήτης* at Delphi and at Dodona.

p. 59, l. 17. ἐπὶ. Reiske conjectures ἐπιών.

p. 59, l. 21. Καλάμοισι corrected from Athenaeus XIII. 572 f. The MSS. have καλαμίσσοι [καλάμισα] and λαμίσιον.

p. 62, l. 14. παρεσκευάδατο. The emendation of Reiske, παρεσκευάστο, is accepted by Abicht. The plural is hard to justify; cp. p. 60, l. 19. There is however no variation in MSS. and I have thought it better to leave it. We may perhaps take τοῖσι Ἕλλησι in a local sense, 'when they had made their preparations on the Greek side'.

p. 62, l. 21. αὐτῆς, omitted by Krüger. συμπίπτουσης, Reiske συμπίπτοντος.

p. 63, l. 9. τῶν Ἑλλήνων. Stein suggests τῶν ἐκεῖ Ἑλλήνων, Krüger τῶν ἄλλων Ἕ. But neither is strictly necessary, the τῶν Ἑλλήνων is properly applied to the main body of the nation, the safety of which was at stake at Plataea.

p. 64, l. 7. συνεπισπόμενοι. Cobet ἐπισπόμενοι, objecting to the repetition of σίν.

p. 64, l. 21. οἱ στρατευόμενοι. Cobet συστρατευόμενοι.

p. 66, l. 15. Πελοποννησίους, Schweighauser, MSS. Πελοποννησιοῖσι. Stein suggests προσήκειν.

p. 67, l. 21. ἄρα Cobet omits. ἦρα, some MSS. εἶρα, Stein ἠράσθη, but the imperfect is more forcible.

p. 67, l. 24. προσέφερε. Though many MSS. have προσεφέρετο, the almost constant usage of Herodotus favours the active, which appears in at least two good MSS. cp. c. 122.

p. 68, l. 19. αἰτήσασθαι, so MSS. R and S. (The aorist by a similar mistake is also in some MSS. in l. 1 λάμψασθαι). One group of MSS. has αἰτῆσαι, and Madvig proposes to read πᾶν ἄν... αἰτῆσαι Advers. p. 182. cp. 8, 86 ἐδόκεε τε ἕκαστος ἑωντόν θηήσασθαι βασιλέα, where Madv. also would write ἄν θηήσασθαι.

p. 69, l. 28. Κελεύων με, most MSS. have μοι, which Stein retains, though he admits that is the only instance of the dative with κελεύω.

p. 70, l. 14. οὐ δὴ κού με ἀπώλεσας. Schaefer reads κώ. Stein puts note of interrogation after ἀπώλεσας. It is rather an exclamation than a question, 'surely you haven't done it!'

p. 71, l. 2. ἔστεργόν τε. One MS. omits τε, and Stein follows it.

p. 71, l. 12. τούτων. Stein τουτέων, but it seems doubtful whether Herodotus varies the feminine of the genitive plural of οὗτος. App. C I. (1).

p. 71, l. 14. Δευρυχθην. Gaisford, Δευτιχιδέα. See note on p. 3, ll. 9 and 12.

p. 72, l. 25. ἀφύκτως κως. All MSS. but two seem to have these words and not ἀφυλάκτω, which Gaisford retained, and which Abicht also gives. The latter is a tempting reading, but perhaps

is somewhat tautological after the preceding sentence. He has already said that Artayktes had to stand a siege without having time to make his preparations, he then explains by saying—'but the Greeks fell upon him in such a way that he had no time to escape.'

p. 74, l. 21. *πρὸς σανίδα*. Schweighauser conjectured *πρὸς* from 7, 33, and it is evidently needed. There is however no necessity to read with a few MSS., as Stein does, *σανίδας*. The whole erection, cross or whatever it was, is called *σανίς* in Aristophanes, *Thesm.* 940, as in the other passage in Herodotos (7, 33).

p. 74, l. 11. *νῦν οὖν ἀποινά οἱ τῆδε ἐβέλω ἐπιθεῖναι*. An old emendation approved by Schweighauser is *μοι*. But though *μοι* would be better with *ἐπιθεῖναι* it would be worse with *ἀποινα*, 'ransom', 'satisfaction'. The corruption in the sentence seems rather in *ἐπιθεῖναι*. One class of MSS. has *ἐπιχθῆναι* which is not a Greek word; Herwerden proposes *καταθεῖναι*. Perhaps nearer to the false word *ἐπιχθῆναι* would be *ἐπιδούναι*.

p. 75, l. 17. *μαλακοῦς ἄνδρας*. Many MSS. omit *ἄνδρας*. Some have *τι* for *τοι*. But the latter word is properly used in such sententious utterances.

ΗΡΟΔΟΤΟΥ ΚΛΛΛΙΟΠΗ.

BOOK IX.

Mardonius breaks up his winter-quarters in Thessaly and marches towards Attica. [The Spring of B.C. 479.]

I. Μαρδόνιος δὲ, ὡς οἱ ἀπονοστήσας Ἀλέξανδρος τὰ παρὰ Ἀθηναίων ἐσήμνηε, ὄρμηθεις ἐκ Θεσσαλίας ἤγε τὴν στρατιὴν σπουδῇ ἐπὶ τὰς Ἀθήνας· ὅκου δὲ ἐκάστοτε γίγνοιτο, τούτους παρελάμβανε. τοῖσι δὲ Θεσσαλίας ἠγεομένοισι οὐτε τὰ πρὸ τοῦ πεπρηγμένα 5 μετέμελε οὐδέν. πολλῶ τε μᾶλλον ἐπήγον τὸν Πέρσην, καὶ συμπροέπεμψέ τε Θώρηξ ὁ Ληρῖσιος Ξέρξην φεύγοντα, καὶ τότε ἐκ τοῦ φανεροῦ παρήκε Μαρδόνιον ἐπὶ τὴν Ἑλλάδα.

The Thebans urge Mardonius to stop in Boeotia and gain over the Greek States by bribery. He refuses, and advances into Attica, but finds Athens deserted.

II. Ἐπεὶ δὲ πορευόμενος γίνεται ὁ στρατὸς ἐν 10 Βοιωτοῖσι, οἱ Θηβαῖοι κατελάμβανον τὸν Μαρδόνιον καὶ συνεβούλευον αὐτῷ, λέγοντες ὡς οὐκ εἶη χῶρος ἐπιτηδεότερος ἐνστρατοπεδεύεσθαι ἐκείνου, οὐδὲ ἔων ἰέναι ἐκαστέρω, ἀλλ' αὐτοῦ ἰζόμενον ποιέειν ὅπως ἀμαχητὶ τὴν πᾶσαν Ἑλλάδα καταστρέψεται. κατὰ 15 μὲν γὰρ τὸ ἰσχυρὸν Ἕλληνας ὁμοφρονέοντας, οἳ περ

καὶ πάρος ταῦτὰ ἐγίνωσκον, χαλεπὰ εἶναι περι-
 γίνεσθαι καὶ ἅπασιν ἀνθρώποισι· εἰ δὲ ποιήσεις τὰ
 ἡμεῖς παραινέομεν, ἔφασαν λέγοντες, ἔξεις ἀπόνως
 ἅπαντα τὰ ἐκείνων βουλευματα. πέμπε χρήματα ἐς
 5 τοὺς δυναστεύοντας ἄνδρας ἐν τῆσι πόλισι, πέμπων
 δὲ τὴν Ἑλλάδα διαστήσεις· ἐνθεῦτεν δὲ τοὺς μὴ τὰ
 σὰ φρονέοντας ῥηιδίως μετὰ τῶν στασιωτέων κατα-
 στρέψαι. III. Οἱ μὲν ταῦτα συνεβούλευον, ὁ δὲ
 οὐκ ἐπέιθετο, ἀλλὰ οἱ δεινὸς ἐνέστακτο ἴμερος τὰς
 10 Ἀθήνας δεύτερα ἐλεῖν, ἅμα μὲν ὑπ' ἀγνωμοσύνης,
 ἅμα δὲ πυρσοῖσι διὰ νήσων ἐδόκεε βασιλεῖ δηλώσειν
 εἶναι ἐν Σάρδισι ὅτι ἔχοι Ἀθήνας. ὃς οὐδὲ τότε
 ἀπικόμενος ἐς τὴν Ἀττικὴν εὔρε τοὺς Ἀθηναίους,
 ἀλλ' ἐν τε Σαλαμῖνι τοὺς πλείστους ἐπυνθάνετο εἶναι
 15 ἐν τε τῆσι νηυσὶ, αἰρέει τε ἐρήμον τὸ ἄστυ. ἡ δὲ
 βασιλέος αἴρεσις ἐς τὴν ὑστέρην τὴν Μαρδονίου ἐπι-
 στρατητῆν δεκάμηνος ἐγένετο.

Mardonius sends Murychides to Salamis to persuade the Athenians there to accept his terms. The Athenians not only refuse, but even stone Lykidas, with his wife and children, for proposing to accept the offer.

IV. Ἐπεὶ δὲ ἐν Ἀθήνησι ἐγένετο Μαρδόνιος,
 πέμπει ἐς Σαλαμίνα Μουρυχίδην ἄνδρα Ἑλλη-
 20 σπόντιον, φέροντα τοὺς αὐτοὺς λόγους τοὺς καὶ Ἀλέ-
 ξανδρος ὁ Μακεδὼν τοῖσι Ἀθηναίοισι διεπόρθμευσε.
 ταῦτα δὲ τὸ δεύτερον ἀπέστειλλε προέχων μὲν τῶν
 Ἀθηναίων οὐ φιλίας γνώμας, ἐλπίσας δὲ σφεας
 ὑπήσειν τῆς ἀγνωμοσύνης ὡς δοριαλώτου ἐούσης
 25 πάσης τῆς Ἀττικῆς χώρας καὶ ἐούσης ἤδη ὑπ' ἑωυτῷ.
 τούτων μὲν εἵνεκεν ἀπέπεμψε Μουρυχίδην ἐς Σαλα-

μίνα. V. Ὁ δὲ ἀπικόμενος ἐπὶ τὴν βουλὴν ἔλεγε τὰ παρὰ Μαρδονίου. τῶν δὲ βουλευτέων Λυκίδης εἶπε γνώμην, ὡς οἱ ἐδόκεε ἄμεινον εἶναι, δεξαμένους τὸν λόγον, τὸν σφι Μουρυχίδης προφέρει, ἐξενεῖκαι ἐς τὸν δῆμον. ὁ μὲν δὴ ταύτην τὴν γνώμην ἀπεφαίνετο, 5 εἴτε δὴ δεδεγμένους χρήματα παρὰ Μαρδονίου, εἴτε καὶ ταῦτά οἱ ἤνδανε, Ἀθηναῖοι δὲ αὐτίκα δεινὸν ποίησάμενοι, οἳ τε ἐκ τῆς βουλῆς καὶ οἱ ἔξωθεν, ὡς ἐπίθοντο, περιστάντες Λυκίδην κατέλευσαν βάλλοντες, τὸν δὲ Ἑλλησπόντιον Μουρυχίδην ἀπέπεμψαν 10 ἀσινέα. γενομένου δὲ θορύβου ἐν τῇ Σαλαμίῳι περὶ τὸν Λυκίδην, πυνθάνονται τὸ γινόμενον αἱ γυναῖκες τῶν Ἀθηναίων, διακελευσαμένη δὲ γυνὴ γυναικὶ καὶ παραλαβοῦσα ἐπὶ τὴν Λυκίδεω οἰκίην ἦϊσαν αὐτοκελές, καὶ κατὰ μὲν ἔλευσαν αὐτοῦ τὴν γυναῖκα, 15 κατὰ δὲ τὰ τέκνα.

The Athenians retire to Salamis on the approach of Mardonius. Then send for help to Sparta.

VI. Ἐς δὲ τὴν Σαλαμίνα διέβησαν οἱ Ἀθηναῖοι ἄδε· ἕως μὲν προσεδέκοντο ἐκ τῆς Πελοποννήσου στρατὸν ἤξειν τιμωρήσουτά σφι, οἱ δὲ ἔμενον ἐν τῇ Ἀττικῇ· ἐπεὶ δὲ οἱ μὲν μακρότερα τε καὶ σχολαίτερα 20 ἐποίεον, ὁ δὲ ἐπιῶν καὶ δὴ ἐν τῇ Βοιωτίῃ ἐλέγετο εἶναι, οὕτω δὴ ὑπέξεκομίσαντό τε πάντα καὶ αὐτοὶ διέβησαν ἐς Σαλαμίνα, ἐς Λακεδαιμόνα τε ἐπεμψαν ἀγγέλους, ἅμα μὲν μεμψομένους τοῖσι Λακεδαιμονίοισι ὅτι περιεῖδον ἐμβalόντα τὸν βάρβαρον ἐς τὴν Ἀττικὴν 25 ἀλλ' οὐ μετὰ σφέων ἠντίασαν ἐς τὴν Βοιωτίην, ἅμα δὲ ὑπομνήσοντας ὅσα σφι ὑπέσχετο ὁ Πέρσης μεταβαλοῦσι δάσειν, προεῖπαί τε ὅτι εἰ μὴ ἀμνηῦσι

Ἰθνηαίολοι, ὡς καὶ αὐτοὶ τῖνα ἀλεωρῆν εὐρήσονται.

VII. Οἱ γὰρ δὴ Λακεδαιμόνιοι ὄρταζόν τε τοῦτον τὸν χρόνον καὶ σφί ἦν Ἰακίνθια, περὶ πλείστου δ' ἦγον τὰ τοῦ θεοῦ πορσύνειν. ἅμα δὲ τὸ τεῖχος σφί, 5 τὸ ἐν τῷ Ἰσθμῷ ἐτείχεον, καὶ δὴ ἐπάλξις ἐλάμβανε. ὡς δὲ ἀπίκοντο ἐς τὴν Λακεδαίμονα οἱ ἄγγελοι οἱ ἀπ' Ἰθνηένων, ἅμα ἀγόμενοι ἕκ τε Μεγάρων ἀγγέλους καὶ ἕκ Πλαταιέων, ἔλεγον τάδε ἐπελθόντες ἐπὶ τοὺς ἐφόρους·

Speech of the Athenian Envoys.

10 I. “Ἐπεμψαν ἡμέας Ἰθνηαῖοι λέγοντες, ὅτι ἡμῖν “ βασιλεὺς ὁ Μῆδων τοῦτο μὲν τὴν χώραν ἀποδιδού, “ τοῦτο δὲ συμμάχους ἐθέλει ἐπ' Ἰση τε καὶ ὁμοίῃ “ ποιήσασθαι ἄνευ τε δόλου καὶ ἀπάτης, ἐθέλει δὲ “ καὶ ἄλλην χώραν πρὸς τῇ ἡμετέρῃ διδόναι, τὴν ἂν 15 “ αὐτοὶ ἐλώμεθα· ἡμεῖς δὲ Δία τε Ἰλλήνιον αἰδεσθέν- “ τες καὶ τὴν Ἰλλάδα δεινὸν ποιούμενοι προδοῦναι οὐ “ κατανέσαμεν, ἀλλὰ ἀπειπάμεθα, καίπερ ἀδικούμενοι “ ὑπ' Ἰλλήνων καὶ καταπροδιδόμενοι ἐπιστάμενοί τε “ ὅτι κερδαλεώτερον ἐστὶ ὁμολογεῖν τῷ Πέρσῃ μᾶλ- 20 “ λον ἢπερ πολεμέειν· οὐ μὲν οὐδὲ ὁμολογήσομεν “ ἐκόντες εἶναι. καὶ τὸ μὲν ἀπ' ἡμέων οὕτω ἀκίβ- “ δηλον ἐὸν νέμεται ἐπὶ τοὺς Ἰλλήνας. 2. Ἰμεῖς δὲ “ ἐς πᾶσαν ἀρρωδίην τότε ἀπικόμενοι μὴ ὁμολογή- “ σωμεν τῷ Πέρσῃ, ἐπεὶ τε ἐξεμάθετε τὸ ἡμέτερον 25 “ φρόνημα σαφέως, ὅτι οὐδαμὰ προδώσομεν τὴν “ Ἰλλάδα, καὶ διότι τεῖχος ὑμῖν διὰ τοῦ Ἰσθμοῦ “ ἐλαυνόμενον ἐν τέλει ἐστὶ, καὶ δὴ λόγον οὐδένα “ τῶν Ἰθνηαίων ποιέεσθε, συνθέμενοί τε ἡμῖν τὸν “ Πέρσῃν ἀντιώσεσθαι ἐς τὴν Βοιωτὴν προδεδώκατε, 30 “ περιείδετέ τε ἐσβαλόντα ἐς τὴν Ἰατικὴν τὸν βάρ-

“βαρον. ἐς μὲν νυν τὸ παρεὸν Ἀθηναῖοι ὑμῖν
 “μηνίουσι· οὐ γὰρ ἐποιήσατε ἐπιτηδέως· νῦν δὲ ὅτι
 “τάχος στρατιῆν ἅμα ἡμῖν ἐκέλευσαν ὑμέας ἐκπέμ-
 “πειν, ὡς ἂν τὸν βάρβαρον δεκώμεθα ἐν τῇ Ἀττικῇ.
 “ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βοιωτίας, τῆς γε ἡμετέρας 5
 “ἐπιτηδεότατόν ἐστι ἐμμαχέσασθαι τὸ Θριάσιον
 “πεδίου.”

The Ephors still delay.

VIII. Ὡς δὲ ἄρα ἤκουσαν οἱ ἔφοροι ταῦτα, ἀνεβάλλοντο ἐς τὴν ὑστεραίην ὑποκρίνασθαι, τῇ δὲ ὑστεραίῃ ἐς τὴν ἐτέρην. τοῦτο δὲ καὶ ἐπὶ δέκα 10 ἡμέρας ἐποίουν, ἐξ ἡμέρης ἐς ἡμέρην ἀναβαλλόμενοι. ἐν δὲ τούτῳ τῷ χρόνῳ τὸν Ἴσθμόν ἐτείχεον σπουδῆν ἔχοντες πολλὴν πάντες Πελοποννήσιοι, καὶ σφι ἦν πρὸς τέλει. οὐδ' ἔχω εἶπαι τὸ αἴτιον, διότι ἀπικομένου μὲν Ἀλεξάνδρου τοῦ Μακεδόνοιο ἐς Ἀθήνας 15 σπουδῆν μεγάλην ἐποιήσαντο μὴ μηδίσαι Ἀθηναίους, τότε δὲ ἄρην ἐποιήσαντο οὐδεμίαν, ἄλλο γε ἢ ὅτι ὁ Ἴσθμός σφι ἐτετείχιστο καὶ ἐδόκεον Ἀθηναίων ἔτι δέεσθαι οὐδέν· ὅτε δὲ ὁ Ἀλέξανδρος ἀπίκητο ἐς τὴν Ἀττικὴν, οὐκ ἔπετετείχιστο, ἐργάζοντο δὲ μεγάλως 20 καταρρωδηκότες τοὺς Πέρσας.

A timely warning. The Spartan troops start at last.

IX. Τέλος δὲ τῆς τε ὑποκρίσιος καὶ ἐξόδου τῶν Σπαρτιητέων ἐγένετο τρόπος τοιοῦσδε. τῇ προτεραίῃ τῆς ὑστάτης καταστάσιος μελλούσης ἔσεσθαι Χίλειος ἀνὴρ Τεγεήτης, δυνάμενος ἐν Λακεδαίμονι μέγιστα 25 ξείνων, τῶν ἐφόρων ἐπύθετο πάντα λόγον, τὸν δὴ οἱ Ἀθηναῖοι ἔλεγον. ἀκούσας δὲ ὁ Χίλειος ἔλεγε ἄρα σφι τάδε· “Οὕτω ἔχει, ἄνδρες ἔφοροι· Ἀθηναίων

“ ἡμῖν ἔόντων μὴ ἀρθμίων, τῷ δὲ βαρβάρῳ συμμάχων,
 “ καίπερ τείχεος διὰ τοῦ Ἴσθμοῦ ἐλληλαμένου κρατεροῦ,
 “ μεγάλαι κλισιάδες ἀναπεπτεῖται ἐς τὴν Πελοπόννη-
 “ σον τῷ Πέρσῃ. ἀλλ’ ἐσακούσατε, πρὶν τι ἄλλο Ἀθη-
 5 “ ναίοισι δόξαι σφάλμα φέρον τῇ Ἑλλάδι.” Χ. Ὁ
 μὲν σφι ταῦτα συνεβούλευε, οἱ δὲ φρενὶ λαβόντες τὸν
 λόγον αὐτίκα, φράσαντες οὐδὲν τοῖσι ἀγγέλοισι τοῖσι
 ἀπιγμένοισι ἀπὸ τῶν πολλίων, νυκτὸς ἔτι ἐκπέμπουσι
 πεντακισχιλίους Σπαρτιητέων καὶ ἐπτὰ περὶ ἕκαστον
 10 τάξαντες τῶν εἰλώτων, Πausανίῃ τῷ Κλεομβρότου
 ἐπιτρέψαντες ἐξάγειν. ἐγένετο μὲν νυν ἡ ἡγεμονίῃ
 Πλειστάρχου τοῦ Λεωνίδεω· ἀλλ’ ὁ μὲν ἦν ἔτι παῖς,
 ὁ δὲ τούτου ἐπίτροπός τε καὶ ἀνεψιός. Κλεόμβροτος
 γὰρ ὁ Πausανίεω μὲν πατήρ, Ἀναξανδρίδεω δὲ παῖς,
 15 οὐκέτι περιῆν, ἀλλ’ ἀπαγαγὼν ἐκ τοῦ Ἴσθμοῦ τὴν
 στρατιὴν τὴν τὸ τεῖχος δείμασαν μετὰ ταῦτα οὐ πολλὸν
 χρόνον τινὰ βιοῦς ἀπέθανε. ἀπῆγε δὲ τὴν στρατιὴν
 ὁ Κλεόμβροτος ἐκ τοῦ Ἴσθμοῦ διὰ τόδε· θυομένῳ οἱ
 ἐπὶ τῷ Πέρσῃ ὁ ἥλιος ἀμαυρώθη ἐν τῷ οὐρανῷ.
 20 προσαιρέεται δὲ ἑωυτῷ Πausανίης Εὐρύανακτα τὸν
 Δωριέος, ἀνδρα οἰκίης ἔοντα τῆς αὐτῆς.

*The Athenian commissioners prepare to leave Sparta in
 despair; but are informed that the Spartan troops are
 already on their way.*

XI. Οἱ μὲν δὴ σὺν Πausανίῃ ἐξεληλύθεσαν ἕξω
 Σπάρτης, οἱ δὲ ἀγγελοι, ὡς ἡμέρη ἐγεγόνεε, οὐδὲν
 εἰδότες περὶ τῆς ἐξόδου ἐπήλθον ἐπὶ τοὺς ἐφόρους, ἐν
 25 νόφ δὴ ἔχοντες ἀπαλλάσσεσθαι καὶ αὐτοὶ ἐπὶ τὴν
 ἑωυτοῦ ἕκαστος· ἐπελθόντες δὲ ἔλεγον τάδε· “ Ὅτι
 “ μὲν, ὦ Λακεδαιμόνιοι, αὐτοῦ τῆδε μένοντες Ὅτι
 “ τε ἄγετε καὶ παίζετε, καταπροδόντες τοὺς συμμά-

“χους· Ἀθηναῖοι δὲ ὡς ἀδικεόμενοι ὑπὸ ὑμέων, χῆτι
 “τε συμμάχων, καταλύσονται τῷ Πέρσῃ οὕτω, ὅκως
 “ἂν δύνωνται. καταλυσάμενοι δὲ, δῆλα γὰρ ὅτι σύμ-
 “μαχοι βασιλέος γινόμεθα, συστρατευσόμεθα ἐπὶ τὴν
 “ἂν ἐκείνοι ἐξηγέωνται. ὑμεῖς δὲ τὸ ἐνθεῦτεν μαθῆ- 5
 “σεσθε, ὁκοῖον ἂν τι ὑμῖν ἐξ αὐτοῦ ἐκβαίνη.” Ταῦτα
 λεγόντων τῶν ἀγγέλων οἱ ἔφοροι εἶπαν ἐπ’ ὄρκου καὶ
 δὴ δοκέειν εἶναι ἐν Ὀρεστείῳ, στείχοντας ἐπὶ τοὺς
 ξείνους· ξείνους γὰρ ἐκάλεον τοὺς βαρβάρους· οἱ δὲ
 ὡς οὐκ εἰδότες ἐπειρώτεον τὸ λεγόμενον, ἐπειρόμενοι 10
 δὲ ἐξέμαθον πᾶν τὸ ἐὸν, ὥστε ἐν θώματι γενόμενοι
 ἐπορεύοντο τὴν ταχίστην διώκοντες· σὺν δέ σφι τῶν
 περιοίκων Λακεδαιμονίων λογάδες πεντακισχίλιοι
 ὄπλιται τῶντὸ τοῦτο ἐποίηον. *h. h.*

Mardonius is warned of the approach of the Peloponnesian army by a messenger from Argos, and prepares to quit Attica; but returns in the hope of meeting and crushing an advanced guard of the main army in the Megarid.

XII. Οἱ μὲν δὴ ἐς τὸν Ἴσθμὸν ἠπείγοντο, 15
 Ἀργεῖοι δὲ ἐπεὶ τε τάχιστα ἐπύθοντο τοὺς μετὰ
 Πausανίῳ ἐξεληλυθότας ἐκ Σπάρτης, πέμπουσι
 κήρυκα τῶν ἡμεροδρόμων (ἀνευρόντες τὸν ἄριστον) ἐς
 τὴν Ἀττικὴν, πρότερον αὐτοὶ Μαρδονίῳ ὑποδεξάμενοι
 σχήσειν τὸν Σπαρτιήτην μὴ ἐξιέναι. ὃς ἐπεὶ τε 20
 ἀπίκετο ἐς τὰς Ἀθήνας, ἔλεγε τάδε· “Μαρδόνιε,
 “ἐπεμψάν με Ἀργεῖοι φράσσοντά τοι, ὅτι ἐκ Λακεδαί-
 “μονος ἐξελήλυθε ἡ νεότης, καὶ ὡς οὐ δυνατοὶ αὐτὴν
 “ἴσχειν εἰσὶ Ἀργεῖοι μὴ οὐκ ἐξιέναι. πρὸς ταῦτα
 “τύγχανε εὖ βουλευόμενος.” XIII. Ὁ μὲν δὴ εἶπας 25

ταῦτα ἀπαλλάσσετο ὀπίσω, Μαρδόνιος δὲ οὐδαμῶς ἔτι
 πρόθυμος ἦν μένειν ἐν τῇ Ἀττικῇ, ὡς ἤκουσε ταῦτα.
 πρὶν μὲν νυν ἢ πυθέσθαι ἀνεκώχυνε, θέλων εἰδέναι
 τὸ παρ' Ἀθηναίων, ὁκοῖόν τι ποιήσουσι, καὶ οὔτε
 5 ἐπήμαινε οὔτε ἐσίνετο γῆν τὴν Ἀττικὴν, ἐλπίζων διὰ
 παντὸς τοῦ χρόνου ὁμολογήσειν σφέας· ἐπεὶ δὲ οὐκ
 ἔπειθε, πυθόμενος τὸν πάντα λόγον, πρὶν ἢ τοὺς μετὰ
 Πausανίῳ ἐς τὸν Ἴσθμὸν ἐμβαλεῖν ὑπεξεχώρει
 ἐμπρήσας τε τὰς Ἀθήνας, καὶ εἴ κού τι ὀρθὸν ἦν τῶν
 10 τειχέων ἢ τῶν οἰκημάτων ἢ τῶν ἱρῶν, πάντα κατα-
 βαλὼν καὶ συγχώσας. ἐξήλαυνε δὲ τῶνδε εἵνεκεν,
 ὅτι οὔτε ἰππασίμη ἢ χώρη ἦν ἢ Ἀττικῇ, εἴ τε νικῶτο
 συμβαλὼν, ἀπάλλαξις οὐκ ἦν ὅτι μὴ κατὰ στενωπὸν,
 ὥστε καὶ ὀλίγους σφέας ἀνθρώπους ἴσχειν. ἐβουλεύετο
 15 ὧν ἐπαναχωρήσας ἐς τὰς Θήβας συμβαλεῖν πρὸς
 πόλιν τε φιλήν καὶ χώρην ἰππασίμη. XIV. Μαρδόνιος
 μὲν δὴ ὑπεξεχώρει, ἤδη δὲ ἐν τῇ ὁδῷ ἔοντι αὐτῷ ἦλθε
 ἀγγελίη πρόδρομον ἄλλην στρατιὴν ἦκειν ἐς Μέγαρον,
 Λακεδαιμονίων χιλίους. πυθόμενος δὲ ταῦτα ἐβου-
 20 λεύετο, θέλων, εἴ κως τούτους πρῶτον ἔλοι. ὑπο-
 στρέψας δὲ τὴν στρατιὴν ἤγε ἐπὶ τὰ Μέγαρον· ἢ δὲ
 ἵππος προελθοῦσα κατιππάσατο χώρην τὴν Μεγαρίδα.
 ἐς ταύτην δὴ ἐκαστάτω τῆς Εὐρώπης τὸ πρὸς ἡλίου
 δύνοντος ἢ Περσικῇ αὕτη στρατιὴ ἀπῆκετο.

*Finding however that the enemy were in greater force than
 he expected, he proceeded with his retreat to Boeotia by
 way of Decelcia, and encamped on the river Asopus.*

25 XV. Μετὰ δὲ ταῦτα Μαρδονίῳ ἦκε ἀγγελίη, ὡς
 ἀλέες εἶησαν οἱ Ἕλληνες ἐν τῷ Ἴσθμῷ. οὕτω δὴ
 ἰπίσω ἐπορεύετο διὰ Δεκελῆς. οἱ γὰρ βοιωτάρχαι

μετεπέμψαντο τοὺς προσχώρους τῶν Ἀσωπίων, οὗτοι δὲ αὐτῷ τὴν ὁδὸν ἠγάγοντο εἰς Σφενδαλέας, ἐνθεύτεν δὲ εἰς Τανάγρην. ἐν Τανάγρῃ δὲ νύκτα ἐναυλισάμενος καὶ τραπόμενος τῇ ὑστεραίῃ εἰς Σκῶλον ἐν γῆ τῇ Θηβαίων ἦν. ἐνθαῦτα δὲ τῶν Θηβαίων καίπερ 5 μηδιζόντων ἔκειρε τοὺς χώρους, οὐτι κατὰ ἔχθος αὐτῶν, ἀλλ' ὑπ' ἀναγκαίης μεγάλης ἐχόμενος, βουλόμενος ἔρυμά τε τῷ στρατοπέδῳ ποιήσασθαι, καὶ ἦν συμβαλόντι οἱ μὴ ἐκβαίνειν ὁκοῖόν τι ἐθέλοι, κρησφύγετον τοῦτο ἐποίεετο. παρήκε δὲ αὐτοῦ τὸ 10 στρατόπεδον ἀρξάμενον ἀπὸ Ἐρυθρέων πᾶρὰ Ἑρσιᾶς, κατέτεινε δὲ εἰς τὴν Πλαταιίδα γῆν, παρὰ τὸν Ἀσωπὸν ποταμὸν τεταγμένον. οὐ μέντοι τό γε τεῖχος τοσοῦτο ἐποίεετο, ἀλλ' ὡς ἐπὶ δέκα σταδίους μάλιστα κημέτωπον ἕκαστον. 15

Attagīnus entertains Mardonius at dinner.

Ἐχόντων δὲ τὸν πᾶνον τοῦτον τῶν βαρβάρων Ἀτταγίνος ὁ Φρύωνος ἀνὴρ Θηβαῖος παρασκευασάμενος μεγάλως ἐκάλεε ἐπὶ ξείνια αὐτὸν τε Μαρδόνιον καὶ πεντήκοντα Περσέων τοὺς λογιμωτάτους, κληθέντες δὲ οὗτοι εἶποντο. ἦν δὲ τὸ δεῖπνον ποιεύ- 20 μενον ἐν Θήβῃσι. XVI. Τάδε δὲ ἤδη τὰ ἐπίλοιπα ἤκουον Θερσάνδρου, ἀνδρὸς μὲν Ὀρχομενίου, λογίμου δὲ εἰς τὰ πρῶτα ἐν Ὀρχομενῷ. ἔφη δὲ ὁ Θέρσανδρος κληθῆναι καὶ αὐτὸς ὑπὸ Ἀτταγίνου ἐπὶ τὸ δεῖπνον τοῦτο, κληθῆναι δὲ καὶ Θηβαίων ἀνδρας πεντήκοντα 25 καὶ σφῶν οὐ χωρὶς ἑκατέρους κλίνειν, ἀλλὰ Πέρσῃν τε καὶ Θηβαῖον ἐν κλίῃ ἑκάστη. ὡς δὲ ἀπὸ δείπνου ἦσαν, διαπινόντων τὸν Πέρσῃν τὸν ὁμόκλινον Ἑλλάδα γλῶσσαν ἰέντα εἶρεσθαι αὐτὸν ὀποδαπός ἐστι, αὐτὸς

δὲ ὑποκρίνασθαι ὡς εἶη Ὀρχομένιος. τὸν δὲ εἰπεῖν·
 “Ἐπεὶ νῦν ὁμοτράπεζός τέ μοι καὶ ὁμόσπονδος
 “ἐγένεο, μνημόσυνά τοι γνώμης τῆς ἐμῆς καταλι-
 “πέσθαι ἐθέλω, ἵνα καὶ προειδῶς αὐτὸς περὶ σεωυτοῦ
 5 “βουλευέσθαι ἔχῃς τὰ συμφέροντα. ὄρας τούτους
 “τοὺς δαινυμένους Πέρσας καὶ τὸν στρατὸν τὸν
 “ἐλίπομεν ἐπὶ τῷ ποταμῷ στρατοπεδευόμενον; τού-
 “των πάντων ὄψαι ὀλίγου τινὸς χρόνου διελθόντος
 “ὀλίγους τινὰς τοὺς περιγενομένους.” Ταῦτά τε ἤμα
 10 τὸν Πέρσῃν λέγειν καὶ μετιέναι πολλὰ τῶν δακρῶν.
 αὐτὸς δὲ θουμάσας τὸν λόγον εἰπεῖν πρὸς αὐτόν·
 “Οὐκῶν Μαρδονίῳ τε ταῦτα χρεόν ἐστι λέγειν καὶ
 “τοῖσι μετ’ ἐκείνῳ ἐν αἴνῃ εὐοῦσι Περσέων;” Τὸν
 δὲ μετὰ ταῦτα εἰπεῖν· “Ἔεινε, ὃ τι δέει γενέσθαι ἐκ
 15 “τοῦ θεοῦ, ἀμήχανον ἀποτρέψαι ἀνθρώπῳ· οὐδὲ γὰρ
 “πιστὰ λέγουσι ἐθέλει πείθεσθαι οὐδεὶς. ταῦτα δὲ
 “Περσέων συχνοὶ ἐπιστάμενοι ἐπόμεθα ἀναγκαίῃ
 “ἐνδεδεμένοι. ἐχθίστη δὲ ὀδύνη ἐστὶ τῶν ἐν ἀνθρώ-
 “ποισι αὕτη, πολλὰ φρονέοντα μηδενὸς κρατεῖν.”
 20 Ταῦτα μὲν τοῦ Ὀρχομενίου Θερσάνδρου ἤκουον, καὶ
 τάδε πρὸς τούτοις, ὡς αὐτὸς αὐτίκα λέγει ταῦτα
 πρὸς ἀνθρώπους πρότερον ἢ γενέσθαι ἐν Πλαταιῆσι
 τὴν μάχην.

A thousand Phokian hoplites join Mardonius. Their courage is put to the proof.

XVII. Μαρδονίου δὲ ἐν τῇ Βοιωτῇ στρατο-
 25 πεδευόμενον οἱ μὲν ἄλλοι παρείχοντο ἅπαντες
 στρατιὴν καὶ συνεσέβαλον ἐς Ἀθήνας, ὅσοι περ
 ἐμῆδιζον Ἑλλήνων τῶν ταύτῃ οἰκημένων, μῦνοι δὲ
 Φωκῆες οὐ συνεσέβαλον· ἐμῆδιζον γὰρ δὴ σφόδρα

καὶ οὗτοι οὐκ ἐκόντες, ἀλλ' ὑπ' ἀναγκαίης. ἡμέρησι δὲ οὐ πολλῆσι μετὰ τὴν ἀπιξιν τὴν ἐς Θήβας ὕστερον ἦλθον αὐτῶν ὀπίσθαι χίλιοι· ἦγε δὲ αὐτοὺς Ἀρμokyδης ἀνὴρ τῶν ἀστῶν δοκιμώτατος. ἐπεὶ δὲ ἀπίκατο καὶ οὗτοι ἐς Θήβας, πέμψας ὁ Μαρδόκιος 5 ἱππέας ἐκέλευσέ σφεας ἐπ' ἐωυτῶν ἐν τῷ πεδίῳ ἵζεσθαι. ὡς δὲ ἐποίησαν ταῦτα, αὐτίκα παρήν ἢ ἵππος ἄπασα, μετὰ δὲ ταῦτα διεξῆλθε μὲν διὰ τοῦ στρατοπέδου τοῦ Ἑλληνικοῦ τοῦ μετὰ Μήδων ἐόντος φήμη ὡς κατακουτιέει σφέας, διεξῆλθε δὲ δι' αὐτῶν Φωκέων 10 τῷτὸ τοῦτο. ἔνθα δὴ σφι ὁ στρατηγὸς Ἀρμokyδης παραίνεε λέγων τοιαύδε "Ω Φωκέες, πρόδηλα γάρ, "ὅτι ἡμέας οὗτοι οἱ ἄνθρωποι μέλλουσι προόπτῳ "θανάτῳ δώσειν, διαβεβλημένους ὑπὸ Θεσσαλῶν, ὡς "ἐγὼ εἰκάζω, νῦν ἄνδρα πάντα τινὰ ὑμῶν χρεόν ἐστι 15 "γενέσθαι ἀγαθόν. κρέσσον γὰρ ποιεῦντάς τι καὶ "ἀμυνομένους τελευτῆσαι τὸν αἰῶνα, ἢπερ παρέχον- "τας διαφθαρῆναι αἰσχίστῳ μόρῳ. ἀλλὰ μαθέτω τις "αὐτῶν ὅτι ἐόντες βάρβαροι ἐπ' Ἑλλησι ἀνδράσι "φόνον ἔραψαν." XVIII. Ὁ μὲν ὦν ταῦτα παραίνεε, 20 οἱ δὲ ἱππέες ἐπεὶ τέ σφεας ἐκυκλώσαντο, ἐπήλαυον ὡς ἀπολέοντες, καὶ δὴ διετείνοντο τὰ βέλεα ὡς ἀπήσοντες, καὶ κού τις καὶ ἀπήκε. καὶ οἱ ἀντίοι ἔστησαν, πάντῃ συστρέψαντες ἐωυτοὺς καὶ πυκνώσαντες ὡς μάλιστα. ἐνθαῦτα οἱ ἱππίται ὑπέστρεφον καὶ ἀπήλαυον ὀπίσω. 25 οὐκ ἔχω δ' ἀτρεκέως εἰπεῖν οὔτε εἰ ἦλθον μὲν ἀπολέοντες τοὺς Φωκέας δεηθέντων Θεσσαλῶν, ἐπεὶ δὲ ὄρεον πρὸς ἀλέξῃσιν τραπομένους, δείσαντες μὴ καὶ σφίσι γένηται τρώματα, οὔτω δὴ ἀπήλαυον ὀπίσω (ὡς γὰρ σφι ἐνετείλατο Μαρδόκιος), οὔτ' εἰ αὐτῶν 30 πειρηθῆναι ἠθέλησε εἴ τι ἀλκῆς μετέχουσι. ὡς δὲ

ὀπίσω ἀπήλασαν οἱ ἵππότες, πέμψας Μαρδόνιος κήρυκα ἔλεγε τάδε· “Θαρσέετε, ὦ Φωκέες. ἄνδρες
 “γὰρ ἐφάνητε ἔόντες ἀγαθοὶ, οὐκ ὡς ἐγὼ ἐπυνθανόμην.
 “καὶ νῦν προθύμως φέρετε τὸν πόλεμον τοῦτον·
 5 “εὐεργεσίησι γὰρ οὐ νικήσετε οὔτε ὢν ἐμὲ οὔτε
 “βασιλέα.” τὰ περὶ Φωκέων μὲν ἐς τοσοῦτο ἐγένετο.

The Greeks arrive at Erythrae on the northern slopes of Kithaeron. First position of the Greek army.

XIX. Λακεδαιμόνιοι δὲ ὡς ἐς τὸν Ἴσθμὸν ἦλθον, ἐν τούτῳ ἐστρατοπεδεύοντο. πυνθανόμενοι δὲ ταῦτα οἱ λοιποὶ Πελοποννήσιοι, τοῖσι τὰ ἀμείνω ἤνδανε, οἱ
 10 δὲ καὶ ὀρέοντες ἐξιόντας Σπαρτιήτας, οὐκ ἐδίκαλεν λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. ἐκ δὲ ὢν τοῦ Ἴσθμοῦ καλλιερησάντων τῶν ἱρῶν ἐπορεύοντο πάντες, καὶ ἀπικνέονται ἐς Ἐλευσίνα· ποιήσαντες δὲ καὶ ἐνθαῦτα ἱρὰ, ὡς σφί ἐκαλλιέρεε, τὸ πρόσω ἐπορεύοντο,
 15 Ἀθηναῖοι δὲ ἅμα αὐτοῖσι, διαβάντες μὲν ἐκ Σαλαμῖνος, συμμιγνέτες δὲ ἐν Ἐλευσίνι. ὡς δὲ ἄρα ἀπίκοντο τῆς Βοιωτίας ἐς Ἐρυθρὰς, ἔμαθόν τε δὴ τοὺς βαρβάρους ἐπὶ τῷ Ἀσωπῷ στρατοπεδευομένους, φρασθέντες δὲ τοῦτο ἀντετάσσοντο ἐπὶ τῆς ὑπώρεης τοῦ
 20 Κιθαιρῶνος.

The Persian cavalry vainly attempt to provoke the Greeks to descend into the valley. The Athenians volunteer to occupy the post of danger.

XX. Μαρδόνιος δὲ, ὡς οὐ κατέβαινον οἱ Ἕλληες ἐς τὸ πεδῖον, πέμπει ἐς αὐτοὺς πᾶσαν τὴν ἵππον, τῆς ἱππάρχειε Μασίστιος εὐδοκιμῶν παρὰ Πέρσησι, τὸν Ἕλληες Μακίστιον καλέουσι, ἵππον ἔχων Νισαίου

χρυσοχάλινόν τε καὶ ἄλλως κεκοσμημένον καλῶς.
 ἐνθαῦτα ὡς προσήλασαν οἱ ἵππῳταί πρὸς τοὺς
 Ἕλληνας, προσέβαλλον κατὰ τέλεα^{οὐκ ἔστιν}· προσβαλόντες δὲ
 κακὰ μεγάλα ἐργάζοντο καὶ γυναϊκίς σφεας ἀπεκάλεον.
 XXI. Κατὰ συντυχήν δὲ Μεγαρέες ἔτυχον ταχθέντες 5
 τῇ τε τὸ ἐπιμαχώτατον ἦν τοῦ χωρίου παντὸς, καὶ ἡ
 πρόσδοδος μάλιστα ταύτῃ ἐγένετο τῇ ἵππῳ. προσ-
 βαλούσης ὦν τῆς ἵππου οἱ Μεγαρέες πιεζόμενοι
 ἔπεμπον ἐπὶ τοὺς στρατηγούς τῶν Ἑλλήνων κήρυκα,
 ἀπικόμενος δὲ ὁ κῆρυξ πρὸς αὐτοὺς ἔλεγε τάδε· 10
 “Μεγαρέες λέγουσι· Ἡμεῖς, ἄνδρες σύμμαχοι, οὐ
 “δυνατοὶ εἴμεν τὴν Περσέων ἵππον δέκεσθαι μῦνοι,
 “ἔχοντες στάσιν ταύτην, ἐς τὴν ἔστημεν ἀρχήν· ἀλλὰ
 “καὶ ἐς τόδε λιπαρήν τε καὶ ἀρετῇ ἀντέχομεν καίπερ
 “πιεζόμενοι. νῦν τε εἰ μὴ τινὰς ἄλλους πέμψετε 15
 “διαδόχους τῆς τάξις, ἵστε ἡμέας ἐκλείψοντας τὴν
 “τάξιν.” Ὁ μὲν δὴ σφι ταῦτα ἀπήγγειλε, Πausanίης
 δὲ ἀπεπειράτο τῶν Ἑλλήνων, εἰ τινες ἐθέλοιεν ἄλλοι
 ἐβελονταὶ ἰέναι τε ἐς τὸν χώρον τοῦτον καὶ τάσσεσθαι
 διάδοχοι Μεγαρεῦσι. οὐ βουλομένων δὲ τῶν ἄλλων 20
 Ἀθηναῖοι ὑπεδέξαντο, καὶ Ἀθηναίων οἱ τριηκόσιοι
 λογάδες, τῶν ἐλοχήγει Ὀλυμπιόδωρος ὁ Λάμπωνος.

The death of Masistius. The Persian manner of mourning.

XXII. Οὗτοι ἦσαν οἳ τε ὑποδεξάμενοι καὶ οἱ
 πρὸ τῶν ἄλλων τῶν παρεόντων Ἑλλήνων ἐς Ἐρυθρὰς
 ταχθέντες, τοὺς τοξότας προσεζόμενοι· μαχομένων 25
 δὲ σφεων ἐπὶ χρόνον τέλος τοιούδε ἐγένετο τῆς μάχης·
 προσβαλούσης τῆς ἵππου κατὰ τέλεα ὁ Μασιστίου
 προέχων τῶν ἄλλων ἵππος βάλλεται τοξεύματι τὰ
 πλευρὰ, ἀλγήσας δὲ ἴσταται τε ὀρθὸς καὶ ἀποσειέται

τὸν Μασίστιον. πεσόντι δὲ αὐτῷ οἱ Ἀθηναῖοι αὐτίκα
 ἐπεκέατο. τὸν τε δὴ ἵππον αὐτοῦ λαμβάνουσι καὶ
 αὐτὸν ἀμυνόμενον κτείνουσι, κατ' ἀρχὰς οὐ δυνάμενοι.
 ἐνεσ^ακευασ^ατο γὰρ οὕτω· ἐντὸς θώρηκα εἶχε χρύσειον
 5 ^{δε}λεπιδωτὸν, κατύπερθε δὲ τοῦ θώρηκος κιθῶνα
 φοινίκειον ἐνδεδύκει. τύπτουτες δὲ ἐς τὸν θώρηκα
 ἐποίεον οὐδέν, πρὶν γε δὴ μαθῶν τις τὸ ποιούμενον
 παῖει μιν ἐς τὸν ὀφθαλμόν. οὕτω δὴ ἔπεσέ τε καὶ
 ἀπέθανε. Ταῦτα δὲ κως γινόμενα ἐλελήθει τοὺς
 10 ἄλλους ἱππέας· οὔτε γὰρ πεσόντα μιν εἶδον ἀπὸ τοῦ
 ἵππου οὔτε ἀποθνήσκοντα, ἀναχωρήσιός τε γινομένης
 καὶ ὑποστροφῆς οὐκ ἔμαθον τὸ γινόμενον. ἐπεῖτε δὲ
 ἔστήσαν, αὐτίκα ἐπόθησαν, ὥς σφεας οὐδεὶς ἦν ὁ
 τάσσω. μαθόντες δὲ τὸ γεγονός, διακελευσάμενοι
 15 ἤλαυνον τοὺς ἵππους πάντες, ὡς ἂν τὸν γε νεκρὸν
 ἀνελοῖατο. XXIII. Ἰδόντες δὲ οἱ Ἀθηναῖοι οὐκέτι
 κατὰ τέλεα προσελαύνοντας τοὺς ἱππέας ἀλλ' ἅμα
 πάντας, τὴν ἄλλην στρατιὴν ἐπεβώσαντο. ἐν ᾧ δὲ
 ὁ πεζὸς ἅπας ἐβοήθει, ἐν τούτῳ μάχῃ ὄξεα περὶ τοῦ
 20 νεκροῦ γίνεται. ἕως μὲν νυν μῦνοι ἦσαν οἱ τριηκόσιοι,
 ἐσσοῦντό τε πολλὸν καὶ τὸν νεκρὸν ἀπέλιπον· ὡς δὲ
 σφι τὸ πλήθος ἐπεβοήθησε, οὕτω δὴ οὐκέτι οἱ ἱππῶται
 ὑπέμενον, οὐδέ σφι ἐξεγένετο τὸν νεκρὸν ἀνελέσθαι,
 ἀλλὰ πρὸς ἐκείνῳ ἄλλους προσαπώλεσαν τῶν ἱππέων.
 25 ἀποστήσαντες ὦν ὅσον τε δύο στάδια ἐβουλεύοντο ὅ
 τι χρεὸν εἶη ποιέειν· ἐδόκει δὲ σφι ἀναρχίης εὐούσης
 ἀπελαύνειν παρὰ Μαρδόνιον. XXIV. Ἀπικομένης
 δὲ τῆς ἵππου ἐς τὸ στρατόπεδον πένθος ἐποίησαντο
 Μασιστίου πᾶσά τε ἡ στρατιὴ καὶ Μαρδόνιος
 30 μέγιστον, σφέας τε αὐτοὺς κείροντες καὶ τοὺς ἵππους
 καὶ τὰ ὑπόζυγα, οἰμωγῇ τε χρεόμενοι ἀπλέτω.

ἅπασαν γὰρ τὴν Βοιωτὴν κατείχε ἡχὼ ὡς ἀνδρὸς ἀπολομένου μετὰ γε Μαρδόνιον λογιμωτάτου παρά τε Πέρσησι καὶ βασιλεῖ.

The Greeks are encouraged: but decide to move nearer Plataea, chiefly for the sake of water. Second position.

XXV. Οἱ μὲν νυν βάρβαροι τρώφ τῷ σφετέρῳ ἀποθανόντα ἐτίμων Μασίστιον, οἱ δὲ Ἕλληνες ὡς τὴν 5 ἵππον ἐδέξαντο προσβαλοῦσαν καὶ δεξάμενοι ὤσαντο, ἐθάρσησαν πολλῶ μᾶλλον. καὶ πρῶτα μὲν ἐς ἅμαξαν ἐσθέντες τὸν νεκρὸν παρά τὰς τάξεις ἐκόμιζον· ὁ δὲ νεκρὸς ἦν θέης ἄξιος μεγάλθεος εἵνεκεν καὶ κάλλεος. τῶν δὲ εἵνεκεν καὶ ταῦτα ἐποίουν· ἐκλείποντες τὰς 10 τάξεις ἐφοίτεον θηησόμενοι Μασίστιον. μετὰ δὲ ἔδοξέ σφι ἐπικαταβῆναι ἐς Πλαταιάς· ὁ γὰρ χῶρος ἐφαίνετο πολλῶ ἐὼν ἐπιτηδεύτερός σφι ἐνστρατοπεδεύεσθαι ὁ Πλαταικὸς τοῦ Ἐρυθραίου τά τε ἄλλα καὶ εὐνδρό- 15 τερος. ἐς τοῦτον δὴ τὸν χῶρον καὶ ἐπὶ τὴν κρήνην τὴν Γαργαφίην τὴν ἐν τῷ χῶρῳ τούτῳ εὐῶσαν ἔδοξέ σφι χρεὸν εἶναι ἀπικέσθαι καὶ διαταχθέντας στρατοπεδεύεσθαι. ἀναλαβόντες δὲ τὰ ὄπλα ἦσαν διὰ τῆς ὑπώρεης τοῦ Κιθαιρώνος παρά Ἰστιάς ἐς τὴν Πλαταιίδα γῆν, ἀπικόμενοι δὲ ἐτάσσοντο κατὰ ἔθνεα 20 πλησίον τῆς τε κρήνης τῆς Γαργαφίης καὶ τοῦ τεμένεος τοῦ Ἀνδροκράτεος τοῦ ἥρωος διὰ ὄχθων τε οὐκ ὑψηλῶν καὶ ἀπέδου χωρίου.

The Tegeans and Athenians dispute for the honour of occupying one wing of the army. 1. Speech of the Tegeans.

XXVI. Ἐνθαῦτα ἐν τῇ διατάξει ἐγένετο λόγων πολλὸς ἀθισμὸς Τεγεητέων τε καὶ Ἀθηναίων. ἐδι- 25

καίεν γὰρ αὐτοὶ ἑκάτεροι ἔχειν τὸ ἕτερον κέρας, καὶ
 καινὰ καὶ παλαιὰ παραφέροντες ἔργα. τοῦτο μὲν οἱ
 Τεγεῆται ἔλεγον τάδε· “Ἡμεῖς αἰεὶ κοτε ἀξιεύμεθα
 “ ταύτης τῆς τάξις ἐκ τῶν συμμαχῶν ἀπάντων, ὅσαι
 5 “ ἤδη ἔξοδοι κοιναὶ ἐγένοντο Πελοποννησίοισι καὶ τὸ
 “ παλαιὸν καὶ τὸ νέον, ἐξ ἐκείνου τοῦ χρόνου ἐπίετε
 “ Ἡρακλεῖδαι ἐπειρῶντο μετὰ τὸν Εὐρυσθέος θάνατον
 “ κατιόντες ἐς Πελοπόννησον. τότε εὐρόμεθα τοῦτο
 “ διὰ πρῆγμα τοιόνδε· ἐπεὶ μετὰ Ἀχαιῶν καὶ Ἰώνων
 10 “ τῶν τότε ἑόντων ἐν Πελοποννήσῳ ἐκβοηθήσαντες
 “ ἐς τὸν Ἴσθμὸν ἰζόμεθα ἀντίοι τοῖσι κατιούσι, τότε
 “ ὦν λόγος Ἔλλου ἀγορεύσασθαι ὡς χρεὸν εἶη τὸν
 “ μὲν στρατὸν τῷ στρατῷ μὴ ἀνακινδυνεύειν συμβάλ-
 “ λοντα, ἐκ δὲ τοῦ Πελοποννησίου στρατοπέδου τὸν
 15 “ ἂν σφέων αὐτῶν κρίνωσι εἶναι ἄριστον, τοῦτόν οἱ
 “ μουνομαχῆσαι ἐπὶ διακειμένοισι. ἔδοξέ τε τοῖσι
 “ Πελοποννησίοισι ταῦτα εἶναι ποιητέα, καὶ ἔταμον
 “ ὄρκια ἐπὶ λόγῳ τοιῷδε, ἣν μὲν Ἔλλος νικήσῃ τὸν
 “ Πελοποννησίων ἡγεμόνα, κατιέναι Ἡρακλείδας ἐπὶ
 20 “ τὰ πατρώϊα, ἣν δὲ νικηθῆ, τὰ ἔμπαλιν Ἡρακλείδας
 “ ἀπαλλάσσεσθαι καὶ ἀπάγειν τὴν στρατιὴν ἑκατόν
 “ τε ἐτέων μὴ ζητῆσαι κάτοδον ἐς Πελοπόννησον.
 “ προεκρίθη τε δὴ ἐκ πάντων συμμαχῶν ἐθελοντῆς
 “ Ἐχεμος ὁ Ἡερόπου τοῦ Φηγέος στρατηγός τε ἐὼν
 25 “ καὶ βασιλεὺς ἡμέτερος, καὶ ἐμουνομάχησέ τε καὶ
 “ ἀπέκτεινε Ἔλλου. ἐκ τούτου τοῦ ἔργου εὐρόμεθα ἐν
 “ Πελοποννησίοισι τοῖσι τότε καὶ ἄλλα γέρεα μεγάλα,
 “ τὰ διατελέομεν ἔχοντες, καὶ τοῦ κέρεος τοῦ ἐτέρου
 “ αἰεὶ ἡγεμονεύειν κοινῆς ἐξόδου γινομένης. ὑμῖν μὲν
 30 “ νυν, ὦ Λακεδαιμόνιοι, οὐκ ἀντιεύμεθα, ἀλλὰ διδόντες
 “ αἴρεσιν ὀκοτέρου βούλεσθε κέρεος ἄρχειν παρι-

“μεν, τοῦ δὲ ἐτέρου φάμεν ἡμέας ικνεῖσθαι ἡγεμο-
 “νεύειν, κατὰ περ ἐν τῷ πρόσθε χρόνῳ. χωρὶς τε
 “τούτου τοῦ ἀπηγημένου ἔργου ἀξιοικότεροί εἰμεν
 “Ἀθηναίων ταύτην τὴν τάξιν ἔχειν. πολλοὶ μὲν γὰρ
 “καὶ εὐ ἔχοντες πρὸς ὑμέας ἡμῖν, ἄνδρες Σπαρτιῆται, 5
 “ἀγῶνες ἀγωνίδαται, πολλοὶ δὲ καὶ πρὸς ἄλλους.
 “οὕτω ὦν ἡμέας δίκαιον ἔχειν τὸ ἕτερον κέρας ἢ περ
 “Ἀθηναίους. οὐ γὰρ σφί ἐστι ἔργα οἷά περ ἡμῖν
 “κατεργασμένα, οὐτ’ ὦν καινὰ οὔτε παλαιά.”

The reply of the Athenians. After hearing both sides the Spartans decide in favour of Athens.

XXVII. Οἱ μὲν ταῦτα ἔλεγον, Ἀθηναῖοι δὲ 10
 πρὸς ταῦτα ὑπεκρίναντο τάδε· “Ἐπιστάμεθα μὲν
 “σύνοδον τήνδε μάχης εἵνεκεν συλλεγῆναι πρὸς τὸν
 “βάρβαρον, ἀλλ’ οὐ λόγων· ἐπεὶ δὲ ὁ Τεγεήτης
 “προέθηκε παλαιὰ καὶ καινὰ λέγειν, τὰ ἐκατέροισι ἐν
 “τῷ παντὶ χρόνῳ κατέργασται χρηστὰ, ἀναγκαίως 15
 “ἡμῖν ἔχει δηλῶσαι πρὸς ὑμέας, ὅθεν ἡμῖν πατρῴϊόν
 “ἐστι εἶουσι χρηστοῖσι αἰεὶ πρότοισι εἶναι μᾶλλον ἢ
 “Ἀρκάσι. Ἡρακλείδης, τῶν οὐτοί φασι ἀποκτεῖναι
 “τὸν ἡγεμόνα ἐν Ἴσθμῳ, τοῦτο μὲν τούτους πρότερον,
 “ἐξελαυνομένους ὑπὸ πάντων Ἑλλήνων ἐς τοὺς ἀπι- 20
 “κοίατο φεύγοντες δουλοσύνην πρὸς Μυκηναίων, μού-
 “νοι ὑποδεξάμενοι τὴν Εὐρυσθέος ὕβριν κατεῖλομεν,
 “σὺν ἐκείνοισι μάχῃ νικήσαντες τοὺς τότε ἔχοντας
 “Πελοπόννησον. τοῦτο δὲ Ἀργείους τοὺς μετὰ Πολυ-
 “νεΐκος ἐπὶ Θήβας ἐλάσαντας, τελευτήσαντας τὸν 25
 “αἰῶνα καὶ ἀτάφους κειμένους, στρατευσάμενοι ἐπὶ
 “τοὺς Καδμείους ἀνελέσθαι τε τοὺς νεκροὺς φάμεν καὶ
 “θάψαι τῆς ἡμετέρας ἐν Ἐλευσίνι. ἔστι δὲ ἡμῖν ἔργον

“εὐ ἔχον καὶ ἐς Ἀμαζονίδας τὰς ἀπὸ Θερμώδοντος
 “ποταμοῦ ἐσβαλούσας κοτὲ ἐς γῆν τὴν Ἀττικὴν. καὶ
 “ἐν τοῖσι Τρωϊκοῖσι πόνοισι οὐδαμῶν ἐλειπόμεθα.
 “ἀλλ’ οὐ γὰρ τι προέχει τούτων ἐπιμεμνήσθαι· καὶ γὰρ
 5 “ἀν χρηστοὶ τότε ἔοντες ὧντοὶ νῦν ἀν εἶεν φλαυρότεροι,
 “καὶ τότε ἔοντες φλαυροὶ νῦν ἀν εἶεν ἀμείνονες. πα-
 “λαιῶν μὲν νυν ἔργων ἄλις ἔστω. ἡμῖν δὲ εἰ μηδὲν
 “ἄλλο ἐστὶ ἀποδεδεγμένον, ὥσπερ ἐστὶ πολλά τε καὶ εὖ
 “ἔχοντα εἰ τέοισι καὶ ἄλλοισι Ἑλλήνων, ἀλλὰ καὶ ἀπὸ
 10 “τοῦ ἐν Μαραθῶνι ἔργου ἀξιοὶ εἶμεν τοῦτο τὸ γέρας
 “ἔχειν καὶ ἄλλα πρὸς τούτῳ, οὔτινες μούνοι Ἑλλήνων
 “δὴ μονομαχήσαντες τῷ Πέρσῃ καὶ ἔργῳ τοσοῦτῳ
 “ἐπιχειρήσαντες περιεγεγόμεθα καὶ ἐνικήσαμεν ἔθνεα
 “ἕξ τε καὶ τεσσεράκοντα. ἄρ’ οὐ δίκαιοί εἶμεν ἔχειν
 15 “ταύτην τὴν τάξιν ἀπὸ τούτου μούνου τοῦ ἔργου; ἀλλ’
 “οὐ γὰρ ἐν τῷ τοιῷδε τάξιος εἶνεκεν στασιάζειν πρέπει,
 “ἄρτιοί εἶμεν πείθεσθαι ὑμῖν, ὧ Λακεδαιμόνιοι, ἵνα
 “δοκέει ἐπιτηδεότατον ἡμέας εἶναι ἐστάναι καὶ κατ’
 “οὔστινας· πάντῃ γὰρ τεταγμένοι πειρησόμεθα εἶναι
 20 “χρηστοί. ἐξηγέεσθε δὲ ὡς πεισομένων.” XXVIII.
 Οἱ μὲν ταῦτα ἀμείβοντο, Λακεδαιμονίων δὲ ἀνέβωσε
 ἅπαν τὸ στρατόπεδον Ἀθηναίους ἀξιονικότερους
 εἶναι ἔχειν τὸ κέρας ἤπερ Ἀρκάδας. οὕτω δὲ ἔσχον
 οἱ Ἀθηναῖοι καὶ ὑπερεβάλοντο τοὺς Τεγεάτας.

The numbers and order of the Greek army.

Μετὰ δὲ ταῦτα ἐτάσσοντο ὧδε οἱ ἐπιφοιτούντες τε
 καὶ οἱ ἀρχὴν ἐλθόντες Ἑλλήνων· τὸ μὲν δεξιὸν κέρας
 εἶχον Λακεδαιμονίων μύριοι· τούτων δὲ τοὺς πεντα-
 κισχιλίους ἔοντας Σπαρτιήτας ἐφύλασσον ψιλοὶ τῶν
 εἰλωτέων πεντακισχίλιοι καὶ τρισμύριοι, περὶ ἄνδρα

ἕκαστον ἑπτὰ τεταγμένοι. προσεχέας δέ σφι εἶλοντο
 ἐστάναι οἱ Σπαρτιῆται τοὺς Τεγεῆτας καὶ τιμῆς εἵκεεν
 καὶ ἀρετῆς. τούτων δ' ἦσαν ὀπλίται χίλιοι καὶ πεν-
 τακόσιοι. μετὰ δὲ τούτους ἴσταντο Κορινθίων πεντα-
 κισχίλιοι, παρὰ δὲ σφίσι εὔροντο παρὰ Πausανίω 5
 ἐστάναι Ποτιδαιητέων τῶν ἐκ Παλλήνης τοὺς παρεόν-
 τας τριηκοσίους. τούτων δὲ ἐχόμενοι ἴσταντο Ἀρκάδες
 Ὀρχομένιοι ἑξακόσιοι, τούτων δὲ Σικυώνιοι τρισχίλιοι.
 τούτων δὲ εἶχοντο Ἐπιδαυρίων ὀκτακόσιοι. παρὰ δὲ
 τούτους Τροιζηνίων ἐτάσσοντο χίλιοι, Τροιζηνίων δὲ 10
 ἐχόμενοι Λεπρεητέων διηκόσιοι, τούτων δὲ Μυκηναίων
 καὶ Τιρυνθίων τετρακόσιοι, τούτων δὲ ἐχόμενοι
 Φλιάσιοι χίλιοι· παρὰ δὲ τούτους ἔστησαν Ἐρμιονέες
 τριηκόσιοι. Ἐρμιονέων δὲ ἐχόμενοι ἴσταντο Ἐρετριέων
 τε καὶ Στυρέων ἑξακόσιοι, τούτων δὲ Χαλκιδέες 15
 τετρακόσιοι, τούτων δὲ Ἀμπρακιητέων πεντακόσιοι.
 μετὰ δὲ τούτους Λευκαδίων καὶ Ἀνακτορίων ὀκτα-
 κόσιοι ἔστησαν, τούτων δὲ ἐχόμενοι Παλλήες οἱ ἐκ
 Κεφαλληνίης διηκόσιοι. μετὰ δὲ τούτους Αἰγυιητέων
 πεντακόσιοι ἐτάχθησαν. παρὰ δὲ τούτους ἐτάσσοντο 20
 Μεγαρέων τρισχίλιοι. εἶχοντο δὲ τούτων Πλαταιέες
 ἑξακόσιοι. τελευταῖοι δὲ καὶ πρῶτοι Ἀθηναῖοι ἐτάσ-
 σοντο κέρας ἔχοντες τὸ εὐώνυμον ὀκτακισχίλιοι,
 ἐστρατήγεε δ' αὐτῶν Ἀριστείδης ὁ Λυσιμάχου.
 XXIX. Οὗτοι, πλην τῶν ἑπτὰ περὶ ἕκαστον τεταγ- 25
 μένων Σπαρτιῆτησι, ἦσαν ὀπλίται, συνάπαντες ἔοντες
 ἀριθμὸν τρεῖς τε μυριάδες καὶ ὀκτὼ χιλιάδες καὶ 38
 ἑκατοντάδες ἑπτὰ. ὀπλίται μὲν οἱ πάντες συλ-
 λεγέμεντες ἐπὶ τὸν βάρβαρον ἦσαν τοσοῦτοι, ψιλῶν δὲ
 πλῆθος ἦν τόδε· τῆς μὲν Σπαρτιητικῆς τάξιος πεντα- 30
 κισχίλιοι καὶ τρισμῦριοι ἄνδρες ὡς ἔοντων ἑπτὰ περὶ

ἕκαστον ἄνδρα, καὶ τούτων πᾶς τις παρήρητο ὡς
 ἐς πόλεμον, οἱ δὲ τῶν λοιπῶν Λακεδαιμονίων καὶ
 Ἑλλήνων ψιλοὶ, ὡς εἰς περὶ ἕκαστον ἐὼν ἄνδρα,
 πεντακόσιοι καὶ τετρακισχίλιοι καὶ τρισμῦριοι ἦσαν.
 5 XXX. ψιλῶν μὲν δὴ τῶν ἀπάντων μαχίμων ἦν τὸ
 πλῆθος ἕξ τε μυριάδες καὶ ἑννέα χιλιάδες καὶ ἑκα-
 τοντάδες πέντε, τοῦ δὲ σύμπαντος Ἑλληνικοῦ τοῦ
 συνελθόντος ἐς Πλαταιὰς σὺν τε ὀπλίτησι καὶ ψιλοῖσι
 τοῖσι μαχίμοισι ἑνδεκα μυριάδες ἦσαν, μῆς χιλιάδος,
 10 πρὸς δὲ ὀκτακοσίων ἀνδρῶν καταδέουσαι. σὺν δὲ
 Θεσπιδέων τοῖσι παρεούσι ἐξεπληροῦντο αἱ ἑνδεκα
 μυριάδες. παρήσαν γὰρ καὶ Θεσπιδέων ἐν τῷ στρα-
 τοπέδῳ οἱ περιεόντες, ἀριθμὸν ἐς ὀκτακοσίους καὶ
 χιλίους· ὅπλα δὲ οὐδ' οὗτοι εἶχον. οὗτοι μὲν νυν
 15 ταχθέντες ἐπὶ τῷ Ἀσωπῷ ἐστρατοπεδεύοντο.

*The nations composing the Persian army, and their order
 and number.*

XXXI. Οἱ δὲ ἀμφὶ Μαρδόνιον βάρβαροι ὡς
 ἀπεκήδευσαν Μασίστιον, παρήσαν, πυθόμενοι τοὺς
 Ἕλληνας εἶναι ἐν Πλαταιῆσι, καὶ αὐτοὶ ἐπὶ τὸν
 Ἀσωπὸν τὸν ταύτη ρέοντα. ἀπικόμενοι δὲ ἀντετάσ-
 20 σοντο αἶδε ὑπὸ Μαρδονίου· κατὰ μὲν Λακεδαιμονίους
 ἔστησε Πέρσας. καὶ δὴ πολλὸν γὰρ περιῆσαν πλῆθει
 οἱ Πέρσαι, ἐπὶ τε τάξις πλεῦνας ἐκεκοσμέατο καὶ
 ἐπέιχον τοὺς Τεγεήτας. ἔταξε δὲ οὕτω· ὅτι μὲν ἦν
 αὐτοῦ δυνατώτατον πᾶν ἀπολέξας ἔστησε ἀντίον
 25 Λακεδαιμονίων, τὸ δὲ ἀσθενέστερον παρέταξε κατὰ
 τοὺς Τεγεήτας. ταῦτα δ' ἐποίηε φραζόντων τε καὶ
 διδασκόντων Θηβαίων. Περσέων δὲ ἐχομένους ἔταξε
 Μήδους· οὗτοι δὲ ἐπέσχον Κορινθίους τε καὶ Ποτι-

δαιήτας καὶ Ὀρχομενίους τε καὶ Σικυωνίους. Μήδων
 δὲ ἐχομένους ἔταξε Βακτρίους· οὗτοι δὲ ἐπέσχον
 Ἐπιδαυρίους τε καὶ Τροϊζηνίους καὶ Λεπρηήτας τε
 καὶ Τυρυνθίους καὶ Μυκηναίους τε καὶ Φλιασίους.
 μετὰ δὲ Βακτρίους ἔστησε Ἰνδούς· οὗτοι δὲ ἐπέσχον 5
 Ἑρμιονέας τε καὶ Ἑρετριέας καὶ Στυρέας τε καὶ
 Χαλκιδέας. Ἰνδῶν δὲ ἐχομένους Σάκας ἔταξε, οἳ
 ἐπέσχον Ἀμπρακιήτας τε καὶ Ἀνακτορίους καὶ
 Λευκαδίους καὶ Παλέας καὶ Αἰγινήτας. Σακέων δὲ
 ἐχομένους ἔταξε ἀντὶ Ἀθηναίων τε καὶ Πλαταιέων 10
 καὶ Μεγαρέων Βοιωτούς τε καὶ Λοκρούς καὶ Μηλίας
 καὶ Θεσσαλοὺς καὶ Φωκέων τοὺς χιλίους. οὐ γὰρ ὦν
 ἅπαντες οἱ Φωκέες ἐμήδισαν, ἀλλὰ τινες αὐτῶν καὶ
 τὰ Ἑλλήνων αὖξον περὶ τὸν Παρνησὸν κατειλημένοι,
 καὶ ἐνθεῦτεν ὀρμεόμενοι ἔφερόν τε καὶ ἦγον τὴν τε 15
 Μαρδονίου στρατιὴν καὶ τοὺς μετ' αὐτοῦ ἔοντας
 Ἑλλήνων. ἔταξε δὲ καὶ Μακεδόνας τε καὶ τοὺς
 περὶ Θεσσαλίην οἰκημένους κατὰ τοὺς Ἀθηναίους.
 XXXII. ταῦτα μὲν τῶν ἐθνέων τὰ μέγιστα ὠνό-
 μασται τῶν ὑπὸ Μαρδονίου ταχθέντων, τὰ περ 20
 ἐπιφανέστατά τε ἦν καὶ λόγου πλείστου. ἐνήσαν δὲ
 καὶ ἄλλων ἐθνέων ἄνδρες ἀναμεμιγμένοι, Φρυγῶν τε
 καὶ Θρητικῶν καὶ Μυσῶν τε καὶ Παιόνων καὶ τῶν
 ἄλλων, ἐν δὲ καὶ Αἰθιοπίων τε καὶ Αἰγυπτίων οἳ τε
 Ἑρμοτύβιες καὶ οἱ Καλασίριες καλεόμενοι μαχαιρο- 25
 φόροι, οἳ περ εἰσὶ Αἰγυπτίων μῦνοι μάχιμοι. τούτους
 δὲ ἔτι ἔων ἐν Φαλήρῃ ἀπὸ τῶν νεῶν ἀπεβιβάσατο
 ἔοντας ἐπιβάτας· οὐ γὰρ ἐτάχθησαν ἐς τὸν πεζὸν τὸν
 ἄμα Ξέρξη ἀπικόμενον ἐς τὰς Ἀθήνας Αἰγύπτιοι.
 τῶν μὲν δὴ βαρβάρων ἦσαν τριήκοντα μυριάδες, ὡς 30
 καὶ πρότερον δεδήλωται, τῶν δὲ Ἑλλήνων τῶν

Μαρδονίου συμμάχων οἶδε μὲν οὐδεὶς ἀριθμόν (οὐ γὰρ ὦν ἠριθμήθησαν), ὡς δὲ ἐπεικάσαι, ἐς πέντε μυριάδας συλλεγῆναι εἰκάζω. οὗτοι οἱ παραταχθέντες πεζοὶ ἦσαν, ἡ δὲ ἵππος χωρὶς ἐτέτακτο.

The bargain made by Tisamenos for acting as soothsayer to the Spartans.

5 XXXIII. Ὡς δὲ ἄρα πάντες οἱ ἐτετάχατο κατὰ τε ἔθνεα καὶ κατὰ τέλεα, ἐνθαῦτα τῇ δευτέρῃ ἡμέρῃ ἐθύοντο καὶ ἀμφότεροι. Ἑλλησι μὲν Τισαμενὸς Ἀντιόχου ἦν ὁ θυόμενος. οὗτος γὰρ δὴ εἶπετο τῷ στρατεύματι τούτῳ μάντις· τὸν ἔοντα Ἡλείον καὶ
 10 γένεος τοῦ Ἰαμιδέων Κλυτιάδην Λακεδαιμόνιοι ἐποίησαντο λεωσφέτερον. Τισαμενῶ γὰρ μαντενομένῳ ἐν Δελφοῖσι περὶ γόνου ἀνεῖλε ἡ Πυθίη ἀγῶνας τοὺς μεγίστους ἀναιρήσεσθαι πέντε. ὁ μὲν δὴ ἀμαρτῶν τοῦ χρηστηρίου προσεῖχε τοῖσι γυμνασίοισι ὡς
 15 ἀναιρησόμενος γυμνικούς ἀγῶνας, ἀσκέων δὲ πεντάεθλον παρὰ ἐν πάλαισμα ἔδραμε νικᾶν Ὀλυμπιάδα, Ἱερωνύμῳ τῷ Ἀνδρίῳ ἐλθὼν ἐς ἔριν. Λακεδαιμόνιοι δὲ μαθόντες οὐκ ἐς γυμνικούς ἀλλ' ἐς ἀρητίους ἀγῶνας φέρον τὸ Τισαμενοῦ μαντήϊον, μισθῶ ἐπειρῶντο
 20 πείσαντες Τισαμενὸν ποιέεσθαι ἅμα Ἡρακλειδέων τοῖσι βασιλευσὶ ἡγεμόνα τῶν πολέμων. ὁ δὲ ὀρέων περὶ πολλοῦ ποιευμένους Σπαρτιήτας φίλον αὐτὸν προσθέσθαι, μαθὼν τοῦτο ἀνετίμα, σημαίνων σφι, ὡς ἦν μιν πολιήτην σφέτερον ποιήσωνται τῶν πάντων
 25 μεταδιδόντες, ποιήσει ταῦτα, ἐπ' ἄλλῃ μισθῶ δ' οὐ. Σπαρτιήται δὲ πρῶτα μὲν ἀκούσαντες δεινὰ ἐποιεῦντο καὶ μετίεσαν τῆς χρησιμοσύνης τὸ παράπαν, τέλος δὲ δείματος μεγάλου ἐπικρεμαμέιου τοῦ Περσικοῦ τούτου

στρατεύματος καταίνεον μετιόντες. ὁ δὲ γνοὺς τετραμ-
 μένους σφέας οὐδ' οὕτω ἔτι ἔφη ἀρκέεσθαι τούτοισι
 μούνοισι, ἀλλὰ δέειν ἔτι καὶ τὸν ἀδελφεὸν ἕωντοῦ
 Ἡγήνη γίνεσθαι Σπαρτιήτην ἐπὶ τοῖσι αὐτοῖσι λόγοισι
 τοῖσι καὶ αὐτὸς γίνεται. XXXIV. Ταῦτα δὲ λέγων 5
 οὗτος ἐμίμετο Μελάμποδα, ὡς εἰκάσαι βασιλητὴν τε
 καὶ πολιτητὴν αἰτεόμενον. καὶ γὰρ δὴ καὶ Μελάμπους
 τῶν ἐν Ἀργεῖ γυναικῶν μανεισέων, ὡς μιν οἱ Ἀργεῖοι
 ἐμισθοῦντο ἐκ Πύλου παῦσαι τὰς σφετέρας γυναῖκας
 τῆς νοῖσου, μισθὸν προετείνετο τῆς βασιλητῆς τὸ 10
 ἥμισυ. οὐκ ἀνάσχομενων δὲ τῶν Ἀργείων, ἀλλ'
 ἀπιόντων, ὡς ἐμάλινοντο πλεῦνες τῶν γυναικῶν, οὕτω
 δὴ ὑποστάντες τὰ ὁ Μελάμπους προετείνετο ἧσαν
 δώσοντές οἱ ταῦτα. ὁ δὲ ἐνθαῦτα δὴ ἐπορέγεται ὀρέων
 αὐτοὺς τετραμμένους, φὰς, ἦν μὴ καὶ τῷ ἀδελφεῷ 15
 Βιάντι μεταδώσει τὸ τρίτημόριον τῆς βασιλητῆς, οὐ
 ποιήσῃ τὰ βούλονται. οἱ δὲ Ἀργεῖοι ἀπειληθέντες
 εἰς στεινὸν καταίνουσι καὶ ταῦτα. XXXV. Ὡς
 δὲ καὶ Σπαρτιήται, ἐδέοντο γὰρ δεινῶς τοῦ Τισαμενοῦ,
 πάντα συνεχώρεόν οἱ. συγχωρησάντων δὲ καὶ ταῦτα 20
 τῶν Σπαρτιητέων, οὕτω δὴ πέντε σφι μαντευόμενος
 ἀγῶνας τοὺς μεγίστους Τισαμενὸς ὁ Ἥλειος γενό-
 μενος Σπαρτιήτης συγκαταίρει. μούνοι δὲ δὴ πάντων
 ἀνθρώπων ἐγένοντο οὗτοι Σπαρτιήτησι πολιῆται. οἱ
 δὲ πέντε ἀγῶνες οἷδε ἐγένοντο· εἰς μὲν καὶ πρῶτος 25
 οὗτος ὁ ἐν Πλαταιῆσι, ἐπὶ δὲ ὁ ἐν Τεγέῃ πρὸς Τεγεήτας
 τε καὶ Ἀργεῖους γενόμενος, μετὰ δὲ ὁ ἐν Διπαιεῦσι
 πρὸς Ἀρκάδας πάντας πλὴν Μαντινέων, ἐπὶ δὲ ὁ
 Μεσσηνίων ὁ πρὸς Ἰθώμῃ, ὕστατος δὲ ὁ ἐν Τα-
 νάγρῃ πρὸς Ἀθηναίους τε καὶ Ἀργεῖους γενόμενος. 30
 οὗτος δὲ ὕστατος κατεργάσθη τῶν πέντε ἀγῶνων.

XXXVI. Οὗτος δὴ τότε τοῖσι Ἑλλησι ὁ Τισαμενὸς ἀγόντων τῶν Σπαρτιητέων ἐμαντεύετο ἐν τῇ Πλαταιίδι. Τοῖσι μὲν νυν Ἑλλησι καλὰ ἐγίνετο τὰ ἰρὰ ἀμυνομένοι-
σι, διαβῦσι δὲ τὸν Ἀσωπὸν καὶ μάχης ἄρχουσι οὗ.

Hegesistratos of Elis and his desperate escape.

- 5 XXXVII. Μαρδονίῳ δὲ προθυμομένῳ μάχης ἄρχειν οὐκ ἐπιτήδεα ἐγίνετο τὰ ἰρὰ, ἀμυνομένῳ δὲ καὶ τούτῳ καλά. καὶ γὰρ οὗτος Ἑλληνικοῖσι ἱροῖσι ἐχράτο, μάντιν ἔχων Ἡγησίστρατον ἄνδρα Ἡλείῳν τε καὶ τῶν Τελλιαδέων ἔοντα λογιμώτατον,
10 τὸν δὴ πρότερον τούτων Σπαρτιῆται λαβόντες ἔδησαν ἐπὶ θανάτῳ ὡς πεπονθότες πολλά τε καὶ ἀνάρσια ὑπ' αὐτοῦ. ὁ δὲ ἐν τούτῳ τῷ κακῷ ἐχόμενος, ὥστε τρέχων περὶ τῆς ψυχῆς πρό τε τοῦ θανάτου πεισόμενος πολλά τε καὶ λυγρὰ, ἔργον ἐργάσατο μέζον λόγου. ὡς γὰρ
15 δὴ ἐδέδετο ἐν ξύλῳ σιδηροδέτῳ, ἐσενειχθέντος κως σιδηρίου ἐκράτησε, αὐτίκα δὲ ἐμηχανάτο ἀνδρηϊότατον ἔργον πάντων τῶν ἡμεῖς ἴδμεν. σταθμησάμενος γὰρ ὅκως ἐξελεύσεται οἱ τὸ λοιπὸν τοῦ ποδός, ἀπέταμε τὸν ταρσὸν ἐωυτοῦ. ταῦτα δὲ ποιήσας, ὥστε φυλασ-
20 σόμενος ὑπὸ φυλάκων, διορύξας τὸν τοῖχον ἀπέδρη ἐς Τεγέην, τὰς μὲν νύκτας πορευόμενος, τὰς δὲ ἡμέρας καταδύνων ἐς ὕλην καὶ ἀυλιζόμενος, οὕτω ὥστε Λακεδαιμονίων πανδημεὶ διζημένων τρίτη εὐφρόνη γενέσθαι ἐν Τεγέῃ, τοὺς δὲ ἐν θώματι μεγάλῳ
25 ἐνέχεσθαι τῆς τε τὸλμης, ὀρέοντας τὸ ἡμίτομον τοῦ ποδός κείμενον, κάκεινον οὐ δυναμένους εὐρεῖν. τότε μὲν οὕτω διαφυγὼν Λακεδαιμονίους καταφεύγει ἐς Τεγέην ἐοῦσαν οὐκ ἀρθμῆν Λακεδαιμονίοισι τούτου τὸν χρόνον. ὑγιῆς δὲ γενόμενος καὶ προσποιησάμενος

ξύλινον πόδα κατεστήκεε ἐκ τῆς ἰθῆης Λακεδαιμονίοισι πολέμιος. οὐ μέντοι ἔς γε τέλος οἱ συνῆνεικε τὸ ἔχθος τὸ ἐς Λακεδαιμονίους συγκεκρυμένον. ἦλω γὰρ μαντευόμενος ἐν Ζακύνθῳ ἰπ' αὐτῶν καὶ ἀπέθανε. XXXVIII. Ὁ μὲν νυν θάνατος ὁ Ἑγησιστράτου 5 ὕστερον ἐγένετο τῶν Πλαταιικῶν, τότε δ' ἐπὶ τῷ Ἄσωπῳ Μαρδονίῳ μεμισθωμένος οὐκ ὀλίγου ἐθύετό τε καὶ προεθυμέετο κατὰ τε τὸ ἔχθος τὸ Λακεδαιμονίων καὶ κατὰ τὸ κέρδος.

The victims continue unfavourable, and Mardonius though eager to give battle procrastinates for eight days. Meanwhile the Greeks are daily reinforced. The Persian cavalry cut off a convoy.

Ὡς δὲ οὐκ ἐκαλλιέρεε ὥστε μάχεσθαι οὔτε αὐτοῖσι 10 Πέρσησι οὔτε τοῖσι μετ' ἐκείνων εὐοῦσι Ἑλλήνων (εἶχον γὰρ καὶ οὗτοι ἐπ' ἐωυτῶν μάντιν Ἰππόμαχον Λευκάδιον ἄνδρα), ἐπιρρεόντων δὲ τῶν Ἑλλήνων καὶ γινομένων πλεύνων Τιμηγευίδης ὁ Ἔρπυος ἀνὴρ Θηβαῖος συνεβούλευσε Μαρδονίῳ τὰς ἐκβολὰς τοῦ 15 Κιθαιρῶνος φυλάξαι, λέγων ὡς ἐπιρρέουσι οἱ Ἕλληνες αἰεὶ ἀνὰ πᾶσαν ἡμέρην καὶ ὡς ἀπολάμψοιτο συχνοῦς. XXXIX. Ἡμέραι δὲ σφι ἀντικατημένοισι ἤδη ἐγεγόνεσαν ὀκτώ, ὅτε ταῦτα ἐκείνος συνεβούλευε Μαρδονίῳ. ὁ δὲ μαθὼν τὴν παραίνεσιν εὐ ἔχουσαν, 20 ὡς εὐφρόνη ἐγένετο, πέμπει τὴν ἵππον ἐς τὰς ἐκβολὰς τὰς Κιθαιρωνίδας, αἱ ἐπὶ Πλαταιέων φέρουσι, τὰς Βοιωτοὶ μὲν Τρεῖς κεφαλὰς καλέουσι, Ἀθηναῖοι δὲ Δρυὸς κεφαλὰς. πεμφθέντες δὲ οἱ ἵππῶται οὐ μάτην ἀπίκοντο. ἐσβάλλοντα γὰρ ἐς τὸ πεδῖον λαμβάνουσι 25 ὑποζύγια τε πεντακόσια, σιτία ἄγοντα ἀπὸ Πελοπον-

νήσου ἐς τὸ στρατόπεδον, καὶ ἀνθρώπους, οἱ εἶποντο τοῖσι ζεύγεσι. ἐλόντες δὲ ταύτην τὴν ἄγρην οἱ Πέρσαι ἀφειδέως ἐφόνευον, οὐ φειδόμενοι οὔτε ὑποζυγίου οὐδενὸς οὔτε ἀνθρώπου. ὡς δὲ ἄδην εἶχον 5 κτείνοντες, τὰ λοιπὰ αὐτῶν ἤλαυνον περιβαλλόμενοι παρά τε Μαρδόνιον καὶ ἐς τὸ στρατόπεδον.

Two more days of desultory skirmishing.

XL. Μετὰ δὲ τοῦτο τὸ ἔργον ἐτέρας δύο ἡμέρας διέτριψαν, οὐδέτεροι βουλόμενοι μάχης ἄρξαι. μέχρι μὲν γὰρ τοῦ Ἀσωποῦ ἐπήϊσαν οἱ βάρβαροι, πειρώ- 10 μνοι τῶν Ἑλλήνων, διέβαινον δὲ οὐδέτεροι. ἡ μέντοι ἵππος ἢ Μαρδονίου αἰεὶ προσεκέετό τε καὶ ἐλύπτεε τοὺς Ἑλληνας· οἱ γὰρ Θηβαῖοι, ἅτε μηδίζοντες μεγάλως, προθύμως ἔφερον τὸν πόλεμον καὶ αἰεὶ κατηγέοντο μέχρι μάχης, τὸ δὲ ἀπὸ τούτου παρα- 15 δεκόμενοι Πέρσαι τε καὶ Μῆδοι μάλα ἔσκον οἱ ἀπεδείκνυντο ἀρετᾶς.

Eleventh day. Mardonius is advised to retire into Thebes and corrupt the Greek states with gold, but is determined to fight.

XLI. Μέχρι μὲν νυν τῶν δέκα ἡμερέων οὐδὲν ἐπὶ πλεῦν ἐγίνετο τούτων, ὡς δὲ ἐνδεκάτῃ ἐγεγόνεε ἡμέρῃ ἀντικατημένοισι ἐν Πλαταιῆσι, οἳ τε δὴ 20 Ἑλληνας πολλῶ πλεῦνες ἐγεγόνεσαν, καὶ Μαρδόνιος περιημέκτεε τῇ ἔδρῃ. ἐνθαῦτα ἐς λόγους ἦλθον Μαρδόνιός τε ὁ Γωβρύεω καὶ Ἀρτάβαζος ὁ Φαρνάκεος, ὅς ἐν ὀλίγοισι Περσέων ἦν ἀνὴρ δόκιμος παρὰ Ξέρξη. βουλευομένων δὲ αἶδε ἦσαν αἱ γινῶμαι, ἡ μὲν

Ἄρταβάζου, ὡς χρεὸν εἶη ἀναζεύξαντας τὴν ταχίστην πάντα τὸν στρατὸν ἰέναι ἐς τὸ τεῖχος τὸ Θηβαίων, ἔνθα σιτόν τε σφι ἐσενηνεῖσθαι πολλὸν καὶ χόρτον τοῖσι ὑποζυγίοισι, κατ' ἤσυχίην τε ἰζομένους διαπρήσσεσθαι ποιεύντας τάδε. ἔχειν γὰρ χρυσὸν 5 πολλὸν μὲν ἐπίσημον, πολλὸν δὲ καὶ ἄσημον, πολλὸν δὲ καὶ ἄργυρόν τε καὶ ἐκπώματα· τούτων φειδομένους μηδενὸς διαπέμπειν ἐς τοὺς Ἑλληνας, Ἑλλήνων δὲ μάλιστα ἐς τοὺς προεστωῶτας ἐν τῆσι πόλισι, καὶ ταχέως σφέας παραδώσειν τὴν ἐλευθερίην, μηδὲ 10 ἀνακινδυνεύειν συμβάλλοντας. τούτου μὲν νυν ἡ αὕτη ἐγένετο καὶ Θηβαίων γνώμη, ὡς προειδότης πλεῦν τι καὶ τούτου, Μαρδονίου δὲ ἰσχυροτέρη τε καὶ ἀγνωμονεστέρη καὶ οὐδαμῶς συγγινωσκομένη. δοκίειν τε γὰρ πολλῶ κρέσσονα εἶναι τὴν σφετέρην στρατιῆν 15 τῆς Ἑλληνικῆς, συμβάλλειν τε τὴν ταχίστην μηδὲ περιορᾶν συλλεγομένους ἔτι πλεῦνας τῶν συλλελεγμένων, τὰ τε σφάγια τὰ Ἠγησιστράτου ἔαν χαίρειν μηδὲ βιάζεσθαι, ἀλλὰ νόμφ τῶ Περσέων χρεωμένους συμβάλλειν. 20

Mardonius interprets an oracle; and announces an engagement on the next (12th) day.

XLII. Τούτου δὲ οὕτω δικαιοῦντος ἀντέλεγε οὐδεὶς, ὥστε ἐκράτεε τῇ γνώμῃ· τὸ γὰρ κράτος εἶχε τῆς στρατιῆς οὗτος ἐκ βασιλέος, ἀλλ' οὐκ Ἄρτάβαζος. μεταπεμφάμενος ὦν τοὺς ταξιάρχους τῶν τελέων καὶ τῶν μετ' ἐωυτοῦ ἐόντων Ἑλλήνων τοὺς στρατηγούς 25 εἰρώτα, εἴ τι εἶδειεν λόγιον περὶ Περσέων ὡς διαφθερέονται ἐν τῇ Ἑλλάδι. συγώντων δὲ τῶν ἐπικλήτων, τῶν μὲν οὐκ εἰδότην τοὺς χρησμούς, τῶν δὲ

εἰδότες μὲν, ἐν ἀδείῃ δὲ οὐ ποιευμένων τὸ λέγειν,
 αὐτὸς Μαρδόνιος ἔλεγε· “Ἐπεὶ τοίνυν ὑμεῖς ἢ ἴστε
 “οὐδὲν ἢ οὐ τολμάτε λέγειν, ἀλλ’ ἐγὼ ἐρέω ὡς εὖ
 “ἐπιστάμενος. ἔστι λόγιον ὡς χρεὼν ἔστι Πέρσας
 5 “ἀπικομένους ἐς τὴν Ἑλλάδα διαρπάσαι τὸ ἱρὸν τὸ ἐν
 “Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντα.
 “ἡμεῖς τοίνυν αὐτὸ τοῦτο ἐπιστάμενοι οὔτε ἴμεν ἐπὶ τὸ
 “ἱρὸν τοῦτο οὔτε ἐπιχειρήσομεν διαρπάζειν, ταύτης τε
 “εἵνεκεν τῆς αἰτίας οὐκ ἀπολεόμεθα. ὥστε ὑμέων ὅσοι
 10 “τυγχάνουσι εὖνοιο ἔοντες Πέρσησι, ἤδεσθε τοῦδε
 “εἵνεκεν, ὡς περιεσομένους ἡμέας Ἑλλήνων.” Ταῦτά
 σφι εἶπας δεύτερα ἐσήμηνε παραρτέεσθαι τε πάντα
 καὶ εὐκρινέα ποιεέσθαι ὡς ἅμα ἡμέρη τῇ ἐπιούσῃ
 συμβολῆς ἐσομένης. XLIII. Τοῦτον δ’ ἔγωγε τὸν
 15 χρησμὸν, τὸν Μαρδόνιος εἶπε ἐς Πέρσας ἔχειν, ἐς
 Ἰλλυριοὺς τε καὶ τὸν Ἑγγέλεων στρατὸν οἶδα πε-
 ποιημένον, ἀλλ’ οὐκ ἐς Πέρσας. ἀλλὰ τὰ μὲν Βάκιδι
 ἔστι ἐς ταύτην τὴν μάχην πεποιημένα,

Τὴν δ’ ἐπὶ Θερμῶδοντι καὶ Ἀσωπῶ λεχεποίῃ
 20 Ἑλλήνων σύνοδον καὶ βαρβαρόφωνον ἰυγῆν,
 Τῇ πολλοὶ πεσέονται ὑπὲρ Λάχεσι τε μόρον τε
 Τοξοφόρων Μήδων, ὅταν αἴσιμον ἡμᾶρ ἐπέλθῃ.

ταῦτα μὲν καὶ παραπλήσια τούτοισι ἄλλα Μουσαίῳ
 ἔχοντα οἶδα ἐς Πέρσας. ὁ δὲ Θερμῶδων ποταμὸς ῥέει
 25 μεταξὺ Τανάγρης τε καὶ Γλίσσαντος.

The Athenians are warned in the night by Alexander, son of Amyntas, king of the Macedonians, and informed of the cause of Persian delay and the determination to fight next (12th) day.

XLIV. Μετὰ δὲ τὴν ἐπειρώτησιν τῶν χρησμῶν καὶ παραίνεσιν τὴν ἐκ Μαρδονίου νύξ τε ἐγίνετο καὶ ἐς φυλακὰς ἐτάσσοντο. ὡς δὲ πρόσω τῆς νυκτὸς προ-ελήλατο, καὶ ἡσυχίῃ ἐδόκεε εἶναι ἀνὰ τὰ στρατόπεδα καὶ μάλιστα οἱ ἄνθρωποι εἶναι ἐν ὕπνῳ, τηνικαῦτα 5 προσελάσας ἵππῳ πρὸς τὰς φυλακὰς τὰς Ἀθηναίων Ἀλέξανδρος ὁ Ἀμύντεω, στρατηγὸς τε ἐὼν καὶ βασιλεὺς Μακεδόνων, ἐδίδχητο τοῖσι στρατηγοῖσι ἐς λόγους ἐλθεῖν. τῶν δὲ φυλάκων οἱ μὲν πλεῦνες παρέμενον, οἱ δ' ἔθεον ἐπὶ τοὺς στρατηγοὺς, ἐλθόντες 10 δὲ ἔλεγον, ὡς ἄνθρωπος ἦκοι ἐπ' ἵππου ἐκ τοῦ στρατοπέδου τοῦ Μήδων, ὃς ἄλλο μὲν οὐδὲν παραγυμνοῖ ἔπος, στρατηγοὺς δὲ ὀνομάζων ἐθέλειν φησὶ ἐς λόγους ἐλθεῖν. XLV. Οἱ δὲ ἐπεὶ ταῦτα ἤκουσαν, ἀντίκα εἶποντο ἐς τὰς φυλακὰς. ἀπικομένοισι δὲ ἔλεγε 15 Ἀλέξανδρος τάδε· “Ἄνδρες Ἀθηναῖοι, παραθήκη “ ὑμῖν τὰ ἔπεα τάδε τίθεμαι, ἀπόρρητα ποιεύμενος “ πρὸς μηδένα λέγειν ὑμέας ἄλλον ἢ Πausανίην, μὴ με “ καὶ διαφθείρητε· οὐ γὰρ ἂν ἔλεγον, εἰ μὴ μεγάλως “ ἐκηδόμην συναπάσης τῆς Ἑλλάδος. αὐτὸς τε γὰρ 20 “ Ἕλλην γένος εἰμὶ τῶρχαῖον, καὶ ἀντ' ἐλευθέρης δε- “ δουλωμένην οὐκ ἂν ἐθέλοισι ὀρᾶν τὴν Ἑλλάδα. λέγω “ δὲ ὧν ὅτι Μαρδονίῳ τε καὶ τῇ στρατιῇ τὰ σφάγια οὐ | “ δύναται καταθύμια γενέσθαι· πάλαι γὰρ ἂν ἐμάχεσ- “ θε· νῦν δὲ οἱ δέδοκται τὰ μὲν σφάγια εἶναι χαίρειν, ἅμα 25 “ ἡμέρη δὲ διαφωσκούσῃ συμβολὴν ποιέεσθαι. καταρ- “ ρώδηκε γὰρ μὴ πλεῦνες συλληχθῆτε, ὡς ἐγὼ εἰκάζω.

“πρὸς ταῦτα ἐτοιμάζεσθε. ἦν δὲ ἄρα ὑπερβάλλεται
 “τὴν συμβολὴν Μαρδόνιος καὶ μὴ ποιέηται, λιπαρέετε
 “μένοντες· ὀλίγων γὰρ σφι ἡμερέων λείπεται σιτία.
 “ἦν δὲ ὑμῖν ὁ πόλεμος ὅδε κατὰ νόον τελευτήσῃ,
 5 “μνησθῆναί τινα χρὴ καὶ ἐμεῦ ἐλευθερώσιος πέρι, ὃς
 “Ἑλλήνων εἵνεκεν οὕτω ἔργον παράβολον ἔργασμαι
 “ὑπὸ προθυμίας, ἐθέλων ὑμῖν δηλώσαι τὴν διάνοιαν
 “τὴν Μαρδονίου, ἵνα μὴ ἐπιπέσωσι ὑμῖν οἱ βάρ-
 “βαροι μὴ προσδεκομένοισί κω. εἰμὶ δὲ Ἀλέξανδρος
 10 “ὁ Μακεδών.” Ὁ μὲν ταῦτα εἶπας ἀπήλαυνε ὀπίσω
 ἐς τὸ στρατόπεδον καὶ τὴν ἐνωτοῦ τάξιν.

The Spartans change positions with the Athenians so that the latter should face the Persians, and they the Boeotians. Mardonius however makes a corresponding change, whereupon the Spartan commander Pausanias resumes his old place.

XLVI. Οἱ δὲ στρατηγοὶ τῶν Ἀθηναίων ἐλθόντες
 ἐπὶ τὸ δεξιὸν κέρας ἔλεγον Πausανίη τὰ περ ἠκούσαν
 Ἀλεξάνδρου. ὁ δὲ τούτῳ τῷ ^{λογῷ} καταρρωδήσας
 15 τοὺς Πέρσας ἔλεγε τάδε· “Ἐπεὶ τοίνυν ἐς ἡῶ ἡ συμ-
 “βολὴ γίνεται, ὑμέας μὲν χρεὸν ἐστὶ τοὺς Ἀθηναίους
 “στῆναι κατὰ τοὺς Πέρσας, ἡμέας δὲ κατὰ τοὺς
 “Βοιωτοὺς τε καὶ τοὺς κατ’ ὑμέας τεταγμένους Ἑλ-
 “λήνων, τῶνδε εἵνεκεν· ὑμεῖς ἐπίστασθε τοὺς Μή-
 20 “δους καὶ τὴν μάχην αὐτῶν ἐν Μαραθῶνι μαχεσάμε-
 “νοι, ἡμεῖς δὲ ἄπειροί τε εἰμεν καὶ ἀδαεῖς τούτων τῶν
 “ἀνδρῶν· Σπαρτιητέων γὰρ οὐδεὶς πεπεῖρηται Μήδων.
 “ἡμεῖς δὲ Βοιωτῶν καὶ Θεσσαλῶν ἔμπειροί εἰμεν.
 “ἀλλ’ ἀναλαβόντας τὰ ὄπλα χρεὸν ἐστὶ ἵεναι ὑμέας
 25 “μὲν ἐς τὸδε τὸ κέρας, ἡμέας δὲ ἐς τὸ εὐώνυμον.” Πρὸς

δὲ ταῦτα εἶπαν οἱ Ἀθηναῖοι τάδε· “Καὶ αὐτοῖσι ἡμῖν
 “πάλαι ἀπ’ ἀρχῆς, ἐπεὶ τε εἶδομεν κατ’ ὑμέας τασσο-
 “μένους τοὺς Πέρσας, ἐν νόφ’ ἐγένετο εἰπεῖν ταῦτα, τά
 “περ ὑμεῖς φθάντες προφέρετε· ἀλλὰ γὰρ ἀρρωδέο-
 “μεν μὴ ὑμῖν οὐκ ἠδέες γένωνται οἱ λόγοι. ἐπεὶ δ’ 5
 “ὧν αὐτοὶ ἐμνήσθητε, καὶ ἠδομένοισι ἡμῖν οἱ λόγοι
 “γεγόνασι καὶ ἔτοιμοὶ εἴμεν ποιέειν ταῦτα.” XLVII.
 Ὡς δ’ ἤρεσκε ἀμφοτέροισι ταῦτα, ἠὼς τε διέφαινε
 καὶ διαλλάσσοντο τὰς τάξεις. γνόντες δὲ οἱ Βοιωτοὶ
 τὸ ποιούμενον ἐξαγορεύουσι Μαρδονίῳ. ὁ δ’ ἐπεὶ τε 10
 ἤκουσε, αὐτίκα μετιστάναι καὶ αὐτὸς ἐπειράτο παρά-
 γων τοὺς Πέρσας κατὰ τοὺς Λακεδαιμονίους. ὡς δὲ
 ἔμαθε τοῦτο τοιοῦτο γενόμενον ὁ Πausanίης, γνοὺς
 ὅτι οὐ λανθάνει, ὀπίσω ἤγε τοὺς Σπαρτιήτας ἐπὶ τὸ
 δεξιὸν κέρας· ὡς δ’ αὐτως καὶ ὁ Μαρδόνιος ἐπὶ τοῦ 15
 εὐωνύμου.

A challenge to the Spartans, which receives no answer.

XLVIII. Ἐπεὶ δὲ κατέστησαν ἐς τὰς ἀρ-
 χαίας τάξεις, πέμψας ὁ Μαρδόνιος κήρυκα ἐς τοὺς
 Σπαρτιήτας, ἔλεγε τάδε· ὦ Λακεδαιμόνιοι, ὑμεῖς δὴ
 λέγεσθε εἶναι ἄνδρες ἄριστοι ὑπὸ τῶν τῆδε ἀνθρώπων, 20
 ἐκπαγλεομένων ὡς οὔτε φεύγετε ἐκ πολέμου οὔτε
 τάξιν ἐκλείπετε, μένοντές τε ἢ ἀπόλλυτε τοὺς
 ἐναντίους ἢ αὐτοὶ ἀπόλλυσθε. τῶν δ’ ἄρ’ ἦν οὐδὲν
 ἀληθές. πρὶν γὰρ ἢ συμμίξαι ἡμέας ἐς χειρῶν τε
 νόμον ἀπικέσθαι, καὶ δὴ φεύγοντας καὶ τάξιν ἐκ- 25
 λείποντας ὑμέας εἶδομεν, ἐν Ἀθηναίοισι τε τὴν
 πρόπειραν ποιευμένους αὐτούς τε ἀντὶα δούλων
 τῶν ἡμετέρων τασσομένους. ταῦτα οὐδαμῶς ἀνδρῶν
 ἀγαθῶν ἔργα. ἀλλὰ πλείστον δὴ ἐν ὑμῖν ἐφρεύσθημεν.

προσδεκόμενοι γὰρ κατὰ κλέος ὡς δὴ πέμψετε ἐς
 ἡμέας κήρυκα προκαλεόμενοι καὶ βουλόμενοι μούνοισι
 Πέρσησι μάχεσθαι, ἄρτιοι ἔοντες ποιείειν ταῦτα οὐδὲν
 τοιοῦτο λέγοντας ὑμέας εὔρομεν, ἀλλὰ πτώσσοιτας
 5 μᾶλλον. νῦν ὦν ἐπειδὴ οὐκ ὑμεῖς ἤρξατε τούτου τοῦ
 λόγου, ἀλλ' ἡμεῖς ἄρχομεν. τί δὴ οὐ πρὸ μὲν τῶν
 Ἑλλήνων ὑμεῖς, ἐπεὶ τε δεδοξώσθε εἶναι ἄριστοι,
 πρὸ δὲ τῶν βαρβάρων ἡμεῖς, ἴσοι πρὸς ἴσους ἀριθμὸν
 ἐμαχεσόμεθα; καὶ ἦν μὲν δοκῆ καὶ τοὺς ἄλλους
 10 μάχεσθαι, οἱ δ' ὦν μετέπειτεν μαχέσθων ὕστεροι· εἰ
 δὲ καὶ μὴ δοκῆ, ἀλλ' ἡμέας μόνους ἀποχρᾶν, ἡμεῖς
 δὲ διαμαχεσόμεθα· ὀκότεροι δ' ἂν ἡμέων νικήσωσι,
 τούτους τῶ ἅπαντι στρατοπέδῳ νικᾶν.

*The Persian cavalry annoy the Greeks and spoil their
 water.*

XLIX. Ὁ μὲν ταῦτα εἶπας τε καὶ ἐπισχῶν
 15 χρόνον, ὡς οἱ οὐδεὶς οὐδὲν ὑπεκρίνετο, ἀπαλλάσσετο
 ὀπίσω, ἀπελθὼν δὲ ἐσήμαινε Μαρδονίῳ τὰ καταλα-
 βόντα. ὁ δὲ περιχαρῆς γενόμενος καὶ ἐπαερθεὶς
 ψυχρῇ νίκῃ ἐπήκε τὴν ἵππου ἐπὶ τοὺς Ἑλληνας. ὡς
 δὲ ἐπήλασαν οἱ ἵππότες, ἐσίοντο πᾶσαν τὴν στρα-
 20 τὴν τὴν Ἑλληνικὴν ἐσακοντίζοντές τε καὶ ἐστοξέον-
 τες ὥστε ἵπποτοξόται τε ἔοντες καὶ προσφέρεσθαι
 ἄποροι. τὴν τε κρήνην τὴν Γαργαφίην, ἀπ' ἧς
 ὑδρεύετο πᾶν τὸ στράτευμα τὸ Ἑλληνικόν, συνετά-
 ραξαν καὶ συνέχωσαν. ἦσαν μὲν ὦν κατὰ τὴν κρήνην
 25 Λακεδαιμόνιοι τεταγμένοι μούνοι, τοῖσι δὲ ἄλλοισι
 Ἑλλησι ἢ μὲν κρήνη πρόσω ἐγίνετο, ὡς ἕκαστοι
 ἔτυχον τεταγμένοι, ὁ δὲ Ἄσωπὸς ἀγχοῦ· ἐρυκόμενοι
 δὲ ἀπὸ τοῦ Ἄσωπὸς οὕτω δὴ ἐπὶ τὴν κρήνην ἐφοί-

τεον· ἀπὸ τοῦ ποταμοῦ γάρ σφι οὐκ ἐξῆν ὕδωρ φορέεσθαι ὑπὸ τε τῶν ἰππέων καὶ τοξευμάτων.

The Greeks resolve to shift their position to the 'Island', a mile nearer Plataea, for the sake of water, for greater safety from the Persian cavalry, and greater facility in protecting convoys over Kithaeron. Third position of the Greek Army. [cc. 19, 25.]

L. Τούτου δὲ τοιούτου γινομένου οἱ τῶν Ἑλλήνων στρατηγοὶ, ἅτε τοῦ τε ὕδατος στερηθείσης τῆς στρατιῆς καὶ ὑπὸ τῆς ἵππου ταρασσομένης, συνελέχθησαν περὶ 5 αὐτῶν τε τούτων καὶ ἄλλων, ἐλθόντες παρὰ Παισαυλὴν ἐπὶ τὸ δεξιὸν κέρας. ἄλλα γὰρ τούτων τοιούτων ἔοντων μᾶλλον σφεας ἐλύπεε· οὔτε γὰρ σιτία εἶχον ἔτι, οἳ τέ σφρων ὀπέωνες ἀποπεμφθεῖντες ἐς Πελοπόννησον ὡς ἐπισιτιεύμενοι ἀποκεκλέατο ὑπὸ τῆς 10 ἵππου, οὐ δυνάμενοι ἀπικέσθαι ἐς τὸ στρατόπεδον.

LI. βουλευομένοισι δὲ τοῖσι στρατηγοῖσι ἔδοξε, ἣν ὑπερβάλλονται ἐκείνην τὴν ἡμέρην οἱ Πέρσαι συμβολὴν ποιούμενοι, ἐς τὴν νῆσον ἰέναι. ἡ δὲ ἐστὶ ἀπὸ τοῦ Ἄσωπου καὶ τῆς κρήνης τῆς Γαργραφίης, ἐπ' ἣ 15 ἐστρατοπεδεύοντο τότε, δέκα σταδίου ἀπέχουσα, πρὸ τῆς Πλαταιέων πόλιος. νῆσος δὲ οὕτω ἂν εἴη ἐν ἠπιέρῳ· σχιζόμενος ὁ ποταμὸς ἄνωθεν/ ἐκ τοῦ Κιθαιρῶνος ῥέει κάτω ἐς τὸ πεδίον, διέχων ἀπ' ἀλλήλων τὰ ῥέεθρα ὅσον περ τρία στάδια, καὶ ἔπειτεν 20 συμμίσγει ἐς τὸντὸ· οὐνομα δὲ οἱ Ὀιερῶν. θυγατέρα δὲ ταύτην λέγουσι εἶναι Ἄσωπου οἱ ἐπιχώριοι. ἐς τοῦτον δὴ τὸν χώρον ἐβουλεύσαντο μεταναστῆναι, ἵνα καὶ ὕδατι ἔχωσι χρᾶσθαι ἀφθόνῳ, καὶ οἱ ἰππέες σφεας μὴ σινοίατο, ὥσπερ κατιθῆν ἔοντων. μετα- 25 κινέεσθαι τε ἔδοκεε τότε, ἐπεὶ τῆς νυκτὸς ἦ δευτέρῃ

φυλακῆ, ὡς ἂν μὴ ἰδοίαιτο οἱ Πέρσαι ἐξορμεομένους καὶ σφεας ἐπόμενοι ταράσσοιεν οἱ ἵπποται. ἀπικομένων δὲ ἐς τὸν χῶρον τοῦτον, τὸν δὴ ἡ Ἄσωπις Ἰερὴ περισχίζεται ῥέουσα ἐκ τοῦ Κιθαιρῶνος, ὑπὸ 5 τὴν νύκτα ταύτην ἐδόκεε τοὺς ἡμίσεας ἀποστέλλειν τοῦ στρατοπέδου πρὸς τὸν Κιθαιρῶνα, ὡς ἀναλάβοιεν τοὺς ὑπέωνας τοὺς ἐπὶ τὰ σιτία οἰχομένους· ἦσαν γὰρ ἐν τῷ Κιθαιρῶνι ἀπολελαμμένοι.

Twelfth Night. The main body of the Greek allies go further than is intended and occurry the Heraeum close to Plataea.

LII. Ταῦτα βουλευσάμενοι ἐκείνην μὲν τὴν 10 ἡμέρην πᾶσαν προσκειμένης τῆς ἵππου εἶχον πόνον ἄτρυτον. ὡς δὲ ἦ τε ἡμέρη ἔληγε καὶ οἱ ἵππῆες ἐπέπαυτο, νυκτὸς δὴ γινομένης καὶ εὐούσης τῆς ὄρης ἐς τὴν δὴ συνεκέετό σφι ἀπαλλάσσεσθαι, ἐνθαῦτα ἀερθέντες οἱ πολλοὶ ἀπαλλάσσοντο, ἐς μὲν τὸν χῶρον 15 ἐς τὸν συνεκέετο οὐκ ἐν νόφ ἔχοντες, οἱ δὲ ὡς ἐκινήθησαν, ἔφευγον ἄσμενοι τὴν ἵππον πρὸς τὴν Πλαταιέων πόλιν, φεύγοντες δὲ ἀπικνέονται ἐπὶ τὸ Ἡραῖον. τὸ δὲ πρὸ τῆς πόλιός ἐστι τῆς Πλαταιέων, εἴκοσι σταδίου ἀπὸ τῆς κρήνης τῆς Γαργαφίης ἀπέχον. ἀπικόμενοι 20 δὲ ἔθεντο πρὸ τοῦ ἱροῦ τὰ ὄπλα.

Pausanias is hindered from starting in the same direction by the obstinacy of Amompharetus.

LIII. Καὶ οἱ μὲν περὶ τὸ Ἡραῖον ἐστρατοπεδεύοντο, Πausανίης δὲ ὀρέων σφέας ἀπαλασσομένους ἐκ τοῦ στρατοπέδου παρήγγελλε καὶ τοῖσι Λακεδαιμονίοισι ἀναλαβόντας τὰ ὄπλα ἰέναι κατὰ

τοὺς ἄλλους τοὺς προϊόντας, νομίσας αὐτοὺς ἐς τὸν
 χώρον ἰέναι, ἐς τὸν συνεθήκαντο. ἐνθαῦτα οἱ μὲν
 ἄλλοι ἄρτιοι ἦσαν τῶν ταξιαρχῶν πείθεσθαι Παι-
 σανίῃ, Ἀμομφάρετος δὲ ὁ Πολιάδεω λοχηγέων τοῦ
 Πιτανήτεω λόχου οὐκ ἔφη τοὺς ξείνους φέξεσθαι 5
 οὐδὲ ἐκὼν εἶναι αἰσχυνέειν τὴν Σπάρτην, ἐθῶμαζέ τε
 ὀρέων τὸ ποιεύμενον ἄτε οὐ παραγενόμενος τῷ
 προτέρῳ λόγῳ. ὁ δὲ Παισανίης τε καὶ ὁ Εὐρύναξ
 δεινὸν μὲν ἐποίευντο τὸ μὴ πείθεσθαι ἐκείνους σφίσι,
 δεινότερον δὲ ἔτι ἐκείνου ταῦτα νεωμένου ἀπολιπεῖν 10
 τὸν λόχον τὸν Πιτανήτην, μὴ ἦν ἀπολίπωσι ποιεῦντες
 τὰ συνεθήκαντο τοῖσι ἄλλοισι Ἑλλησι, ἀπόληται
 ὑπολειφθεὶς αὐτὸς τε Ἀμομφάρετος καὶ οἱ μετ' αὐτοῦ.
 Ταῦτα λογιζόμενοι ἀτρέμας εἶχον τὸ στρατόπεδον τὸ
 Λακωνικόν, καὶ ἐπειρῶντο πείθοντές μιν ὡς οὐ χρεὸν 15
 εἶη ταῦτα ποιέειν. LIV. Καὶ οἱ μὲν παρηγορέοντο
 Ἀμομφάρετον μόνον Λακεδαιμονίων τε καὶ Τεγεατέων
 λελειμμένον, Ἀθηναῖοι δὲ ἐποίεον τοιαύδε· εἶχον
 ἀτρέμας σφέας αὐτοὺς ἵνα ἐτάχθησαν, ἐπιστάμενοι
 τὰ Λακεδαιμονίων φρονήματα ὡς ἄλλα φρονεόντων 20
 καὶ ἄλλα λεγόντων. ὡς δὲ ἐκινήθη τὸ στρατόπεδον,
 ἔπεμπον σφέων ἰππέα ὀψόμενόν τε εἰ πορεύεσθαι
 ἐπιχειρέοιεν οἱ Σπαρτιῆται, εἴτε καὶ τὸ παράπαν
 μὴ διανοεῦνται ἀπαλλάσσεσθαι, ἐπίειρεσθαί τε Παι-
 σανίην τὸ χρεὸν εἶη ποιέειν. LV. Ὡς δὲ ἀπίκετο ὁ 25
 κῆρυξ ἐς τοὺς Λακεδαιμονίους, ὦρα τέ σφεας κατὰ
 χώραν τεταγμένους καὶ ἐς νείκεα ἀπιγμένους αὐτῶν
 τοὺς πρώτους. ὡς γὰρ δὴ παρηγορέοντο τὸν Ἀμομ-
 φάρετον ὃ τε Εὐρύναξ καὶ ὁ Παισανίης μὴ κινδυνεύειν
 μένοντας μόνους Λακεδαιμονίων, οὐ κως ἔπειθον, ἐς 30
 ὃ ἐς νείκεά τε συμπεσόντες ἀπίκατο καὶ ὁ κῆρυξ τῶν

Ἀθηναίων παρίστατό σφι ἀπυγμένοις. νεικέων δὲ ὁ Ἄμομφάρετος λαμβάνει πέτρον ἀμφοτέρησι τῆσι χερσὶ, καὶ τιθεὶς πρὸ ποδῶν τῶν Πausανίω ταύτη τῇ ψήφῳ ψηφίζεσθαι ἔφη μὴ φεύγειν τοὺς ξείνους, 5 [ξείνους λέγων τοὺς βαρβάρους]. ὁ δὲ μαινόμενον καὶ οὐ φρενήρεα καλέων ἐκείνον πρὸς τε τὸν Ἀθηναίων κήρυκα ἐπειρωτέοντα τὰ ἐντεταλμένα λέγειν ὁ Πausανίης ἐκέλευε τὰ παρεόντα σφι πρήγματα, ἐχρήζέ τε τῶν Ἀθηναίων προσχωρήσαί τε πρὸς ἑωυτοὺς καὶ 10 ποιέειν περὶ τῆς ἀπόδου τὰ περ ἂν καὶ σφεῖς.

Thirteenth Morning. Pausanias starts at length and marches along the high ground harassed by the Persian cavalry; while the Athenians march by the lower road. Amompharetus follows after an interval.

LVI. Καὶ ὁ μὲν ἀπαλλάσσετο ἐς τοὺς Ἀθηναίους. τοὺς δὲ ἐπεὶ ἀνακρινομένους πρὸς ἑωυτοὺς ἠὼς κατελάμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πausανίης οὐ δοκέων τὸν Ἄμομφάρετον λείψεσθαι 15 τῶν ἄλλων Λακεδαιμονίων ἀποστειχόντων, τὰ δὴ καὶ ἐγένετο, σημήνας ἀπῆγε διὰ τῶν κολωνῶν τοὺς λοιποὺς πάντας· εἶποντο δὲ καὶ Τεγεῆται. Ἀθηναῖοι δὲ ταχθέντες ἦσαν τὰ ἔμπαλιν ἢ Λακεδαιμόνιοι. οἱ μὲν γὰρ τῶν τε ὄχθων ἀντείχοντο καὶ τῆς ὑπώρεης 20 τοῦ Κιθαιρῶνος, φοβεόμενοι τὴν ἵππον, Ἀθηναῖοι δὲ κάτω τραφθέντες ἐς τὸ πεδῖον. LVII. Ἄμομφάρετος δὲ ἀρχὴν τε οὐδαμὰ δοκέων Πausανίην τολμήσειν σφέας ἀπολιπεῖν περιείχετο αὐτοῦ μένοντας μὴ ἐκλιπεῖν τὴν τάξιν. προτερούντων δὲ τῶν σὺν Πausανίῃ, 25 καταδόξας αὐτοὺς ἰθὺν τέχνη ἀπολιπεῖν αὐτὸν, ἀλαβόντα τὸν λόχον τὰ ὄπλα ἦγε βάδην πρὸς τὸ ἄλλο στίφος. τὸ δὲ ἀπελθὼν ὕσον τε δέκα στάδια ἀνέμενε

τὸν Ἀμομφαρέτου λόχον, περὶ ποταμὸν Μολόεντα ἰδρυμένον Ἀργιόπιόν τε χῶρον καλούμενον, τῇ καὶ Δημήτρος Ἐλευσινίης ἱρὸν ἦσται· ἀνέμενε δὲ τοῦδε εἵνεκεν, ἵνα ἦν μὴ ἀπολείπη τὸν χῶρον ἐν τῷ ἐτετάχατο ὁ Ἀμομφάρετός τε καὶ ὁ λόχος, ἀλλ' αὐτοῦ μένωσι, 5 βοηθεί ὑπίσω παρ' ἐκείνους. καὶ οἳ τε ἀμφὶ τὸν Ἀμομφάρετον παρεγίνοντό σφι, καὶ ἡ ἵππος ἡ τῶν βαρβάρων προσεκέετο πᾶσα. οἱ γὰρ ἵππῶται ἐποίειν οἶον καὶ ἐώθεσαν ποιεῖν αἰεὶ, ἰδόντες δὲ τὸν χῶρον κεινὸν ἐν τῷ ἐτετάχατο οἱ Ἕλληες τῆσι προτέρησι, 10 ἤλαινον τοὺς ἵππους αἰεὶ τὸ πρόσω καὶ ἅμα καταλαβόντες προσεκέατό σφι.

In the morning Mardonius sees the Greek Position evacuated and orders a general pursuit. He directs it against the Lacedaemonians and Tegeans.

LVIII. Μαρδόνιος δὲ ὡς ἐπέθετο τοὺς Ἕλληνας ἀποικομένους ὑπὸ νύκτα εἶδέ τε τὸν χῶρον ἐρήμον, καλέσας τὸν Ληρισαῖον Θώρηκα καὶ τοὺς ἀδελφεοὺς 15 αὐτοῦ Εὐρύπυλον καὶ Θρασυδήϊον ἔλεγε· “ὦ παῖδες “Ἀλέυω, ἔτι τί λέξετε τάδε ὀρέοντες ἐρήμα; ὑμεῖς “γὰρ οἱ πλησιόχωροι ἐλέγετε Λακεδαιμονίους οὐ “φεύγειν ἐκ μάχης, ἀλλὰ ἄνδρας εἶναι τὰ πολέμια “πρώτους, τοὺς πρότερόν τε μετισταμένους ἐκ τῆς 20 “τάξις εἶδετε, νῦν τε ὑπὸ τὴν παροικομένην νύκτα “καὶ οἱ πάντες ὀρέομεν διαδράντας· διέδεξάν τε, ἐπεὶ “σφεας ἔδεε πρὸς τοὺς ἀψευδέως ἀρίστους ἀνθρώπων “μάχη διακριθῆναι, ὅτι οὐδένες ἄρα ἔοντες ἐν οὐδα- “μοῖσι ἐοῦσι Ἕλλησι ἐναπεδεικνύατο. καὶ ὑμῖν μὲν 25 “ἐοῦσι Περσέων ἀπειροισι πολλῇ ἔκ γε ἐμεῦ ἐγένετο “συγγνώμη, ἐπαινεόντων τούτους, τοῖσί τι καὶ συνη- “δέατε· Ἀρταβάζου δὲ θῶμα καὶ μᾶλλον ἐποιοίμην

“ τὸ καὶ καταρρωδῆσαι Λακεδαιμονίους, καταρρωδή-
 “ σαντά τε ἀποδέξασθαι γνώμην δειλοτάτην, ὡς χρεὸν
 “ εἶη ἀναζεύξαντας τὸ στρατόπεδον ἰέναι ἐς τὸ Θη-
 “ βαίων ἄστνυ πολιορκησομένους· τὴν ἔτι πρὸς ἐμεῦ
 5 “ βασιλεὺς πεύσεται. Καὶ τούτων μὲν ἐτέρωθι ἔσται
 “ λόγος, νῦν δὲ ἐκείνοισι ταῦτα ποιεῦσι οὐκ ἐπιτρεπτέα
 “ ἐστὶ, ἀλλὰ διωκτέοι εἰσὶ ἐς ὃ καταλαμφθέντες δώ-
 “ σουσι ἡμῖν τῶν δὴ ἐποίησαν Πέρσας πάντων δίκας.”

LIX. Ταῦτα εἶπας ἤγε τοὺς Πέρσας δρόμῳ διαβάντας
 10 τὸν Ἀσωπὸν κατὰ στρίβον τῶν Ἑλλήνων ὡς δὴ ἀπο-
 διδρῆσκόντων, ἐπέιχέ τε ἐπὶ Λακεδαιμονίους τε καὶ
 Τεγεήτας μούρους· Ἀθηναίους γὰρ τραπομένους ἐς τὸ
 πεδῖον ὑπὸ τῶν ὄχθων οὐ κατώρα. Πέρσας δὲ ὀρέ-
 οντες ὠρμημένους διώκειν τοὺς Ἕλληνας οἱ λοιποὶ
 15 τῶν βαρβαρικῶν τελέων ἄρχοντες αὐτίκα πάντες
 ἤειραν τὰ σημηῖα, καὶ ἐδίωκον ὡς ποδῶν ἕκαστος
 εἶχον, οὔτε κόσμῳ οὔδενι κοσμηθέντες οὔτε τάξι. Καὶ
 οὔτοι μὲν βοῆ τε καὶ ὀμίλῳ ἐπήϊσαν ὡς ἀναρπασό-
 μενοι τοὺς Ἕλληνας.

*Pausanias, seeing the Persians approaching, sends hastily to
 the Athenians to join him. The latter attempt to do so
 at once, but are prevented by an attack of the Greek
 contingent of the Persian army.*

20 LIX. Πausανίης δὲ, ὡς προσεκέετο ἡ ἵππος,
 πέμψας πρὸς τοὺς Ἀθηναίους ἱππέα λέγει τάδε·
 “ Ἄνδρες Ἀθηναῖοι, ἀγῶνος μεγίστου προκειμένου,
 “ ἐλευθέρην εἶναι ἢ δεδουλωμένην τὴν Ἑλλάδα, προ-
 “ δεδόμεθα ὑπὸ τῶν συμμάχων ἡμεῖς τε οἱ Λακεδαιμό-
 25 “ νιοι καὶ ὑμεῖς οἱ Ἀθηναῖοι ὑπὸ τὴν παροικομένην
 τα διαδράντων. νῦν ὦν δέδοκται τὸ ἐνθεῦτεν τὸ

“ ποιητέον ἡμῖν, ἀμυνομένους γὰρ τῇ δυνάμεθα ἄριστα
 “ περιστέλλειν ἀλλήλους. εἰ μὲν νυν ἐς ὑμέας ὄρμησε
 “ ἀρχὴν ἢ ἵππος, χρῆν δὴ ἡμέας τε καὶ τοὺς μετ’
 “ ἡμέων τὴν Ἑλλάδα οὐ προδιδόντας Τεγεήτας βοη-
 “ θέειν ὑμῖν· νῦν δὲ, ἐς ἡμέας γὰρ ἅπασα κεχώρηκε, 5
 “ δίκαιοί ἐστε ὑμεῖς πρὸς τὴν πιεζομένην μάλιστα τῶν
 “ μοιρέων ἀμυνέοντες ἵεναι. εἰ δ’ ἄρα αὐτοὺς ὑμέας
 “ καταλελάβηκε ἀδύνατόν τι βοηθέειν, ὑμεῖς δ’ ἡμῖν
 “ τοὺς τοξότας ἀποπέμψαντες χάριν θέσθε. συνοί-
 “ δαμεν δὲ ὑμῖν ὑπὸ τὸν παρεόντα τόνδε πόλεμον ἐοῦσι 10
 “ πολλὸν προθυμοτάτοισι, ὥστε καὶ ταῦτα ἐσακούειν.”

LXI. Ταῦτα οἱ Ἀθηναῖοι ὡς ἐπύθοντο, ὄρμέατο
 βοηθέειν καὶ τὰ μάλιστα ἐπαμύνειν. καὶ σφι ἤδη
 στείχουσι ἐπιτίθενται οἱ ἀντιταχθέντες Ἑλλήνων τῶν
 μετὰ βασιλέος γενομένων ὥστε μηκέτι δύνασθαι βοη- 15
 θῆσαι· τὸ γὰρ προσκείμενόν σφεας ἐλύπεε.

X **The Battle.** *The Lacedaemonians and Tegeans thus isolated cannot get favourable omens for a charge, until Pausanias utters a prayer to Herē. Then the omens become suddenly favourable and the Tegeans begin the charge. There is a violent hand to hand struggle.*

οὕτω δὴ μουνωθέντες Λακεδαιμόνιοι καὶ Τεγεῆται,
 ἔοντες σὺν ψιλοῖσι ἀριθμὸν οἱ μὲν πεντακισμῦριοι,
 Τεγεῆται δὲ τρισχίλιοι (οὗτοι γὰρ οὐδαμὰ ἀπεςχίζοντο
 ἀπὸ Λακεδαιμονίων), ἐσφαγιάζοντο ὡς συμβαλέοντες 20
 Μαρδονίῳ καὶ τῇ στρατιῇ τῇ παρεούσῃ. καὶ οὐ γὰρ
 σφι ἐγένετο τὰ σφάγια χρηστὰ, ἐπιπτόν τε αὐτῶν ἐν
 τούτῳ τῷ χρόνῳ πολλοὶ καὶ πολλῶ πλεῦνες ἐτρω-
 ματίζοντο· φράξαντες γὰρ τὰ γέρρα οἱ Πέρσαι
 ἀπίεσαν τῶν τοξευμάτων πολλὰ ἀφειδέως, οὕτω ὥστε 25

πιεζομένων τῶν Σπαρτιητέων καὶ τῶν σφαγίων οὐ
 γινομένων ἀποβλέψαντα τὸν Πausανίην πρὸς τὸ
 Ἑραῖον τὸ Πλαταιέων ἐπικαλέσασθαι τὴν θεὸν,
 χρήζοντα μηδαμῶς σφεας ψευσθῆναι τῆς ἐλπίδος.

5 LXII. Ταῦτα δ' ἔτι τούτου ἐπικαλομένου προεξ-
 αναστάντες πρότεροι οἱ Τεγεῆται ἐχώρεον ἐς τοὺς
 βαρβάρους, καὶ τοῖσι Λακεδαιμονίοισι αὐτίκα μετὰ
 τὴν εὐχὴν τὴν Πausανίεω ἐγένετο θυομένοισι τὰ
 σφάγια χρηστά. ὡς δὲ χρόνω κοτὲ ἐγένετο, ἐχώρεον
 10 καὶ οὗτοι ἐπὶ τοὺς Πέρσας, καὶ οἱ Πέρσαι ἀντίοι τὰ
 τόξα μετέντες. ἐγένετο δὲ πρῶτον περὶ τὰ γέρρα
 μάχη. ὡς δὲ ταῦτα ἐπεπτώκεε, ἤδη ἐγένετο μάχη
 ἰσχυρὴ παρ' αὐτὸ τὸ Δημήτριον καὶ χρόνον ἐπὶ
 πολλόν, ἐς ὃ ἀπίκοντο ἐς ὠθισμόν· τὰ γὰρ δούρατα
 15 ἐπιλαμβανόμενοι κατέκλων οἱ βάρβαροι. λήματι
 μὲν νυν καὶ ῥώμῃ οὐκ ἕσσονες ἦσαν οἱ Πέρσαι,
 ἀνοπλοι δὲ εἶντες καὶ πρὸς ἀνεπιστήμονες ἦσαν καὶ
 οὐκ ὁμοῖοι τοῖσι ἐναντίοισι σοφίην. προεξαίσσοντες
 δὲ κατ' ἓνα καὶ δέκα, καὶ πλευνές τε καὶ ἐλάσσονες
 20 συστρεφόμενοι, ἐσέπιπτον ἐς τοὺς Σπαρτιήτας καὶ
 διεφθείροντο.

Mardonius falls.

LXIII. Τῇ δὲ ἐτύγχανε αὐτὸς ἐὼν Μαρδόνιος
 ἀπ' ἵππου τε μαχόμενος λευκοῦ ἔχων τε περὶ ἐωυτὸν
 λογάδας Περσέων τοὺς ἀρίστους χιλίους, ταύτῃ δὲ
 25 καὶ μάλιστα τοὺς ἐναντίους ἐπίεσαν. ὅσον μὲν νυν
 χρόνον Μαρδόνιος περιῆν, οἱ δὲ ἀντείχον καὶ ἀμυνό-
 μενοι κατέβαλλον πολλοὺς τῶν Λακεδαιμονίων, ὡς δὲ
 Μαρδόνιος ἀπέθανε καὶ τὸ περὶ ἐκείνον τεταγμένον
 ἐὼν ἰσχυρότατον ἔπεσε, οὕτω δὴ καὶ οἱ ἄλλοι ἐτράποντο
 καὶ εἶξαν τοῖσι Λακεδαιμονίοισι. πλείστον γάρ

σφεας ἐδηλέετο ἢ ἐσθῆς ἔρημος εὐῶσα ὄπλων· πρὸς γὰρ ὀπλίτας ἔοντες γυμνήτες ἀγῶνα ἐποιεῦντο. LXIV. Ἐνθαῦτα ἢ τὴ δίκη τοῦ φόνου τοῦ Λεωνίδεω κατὰ τὸ χρηστήριον τοῖσι Σπαρτιήτησι ἐκ Μαρδονίου ἐπετελέετο, καὶ νίκην ἀναιρέεται καλλίστην ἀπασέων 5 τῶν ἡμεῖς ἴδμεν Πανσανίης ὁ Κλεομβρότου τοῦ Ἀναξανδριδέω. τῶν δὲ κατύπερθε οἱ προγόνων τὰ οὐνόματα εἶρηται ἐς Λεωνίδην· ὧντοὶ γὰρ σφι τυγχάνουσι ἔοντες. ἀποθνήσκει δὲ Μαρδόνιος ὑπὸ Ἀειμνήστου ἀνδρὸς ἐν Σπάρτῃ λογίμου, ὃς χρόνῳ 10 ὕστερον μετὰ τὰ Μηδικὰ ἔχων ἄνδρας τριηκοσίους συνέβαλε ἐν Στενυκλήρῳ πολέμου ἔοντος Μεσσηνίοισι πᾶσι καὶ αὐτὸς τε ἀπέθανε καὶ οἱ τριηκόσιοι.

The Persians retreat to their entrenched camp.

LXV. Ἐν δὲ Πλαταιῆσι οἱ Πέρσαι ὡς ἐτράποντο ὑπὸ τῶν Λακεδαιμονίων, ἔφευγον οὐδένα κόσμον ἐς τὸ 15 στρατόπεδον τὸ ἐωυτῶν καὶ ἐς τὸ τεῖχος τὸ ξύλινον, τὸ ἐποίησαντο ἐν μοίρῃ τῇ Θηβαίδι. θῶμα δέ μοι ὅκως παρὰ τῆς Δήμητρος τὸ ἄλλος μαχομένων οὐδὲ εἰς ἐφάνη τῶν Περσέων οὔτε ἐσελθῶν ἐς τὸ τέμενος οὔτε ἐναποθανῶν, περί τε τὸ ἶρὸν οἱ πλείστοι ἐν τῷ 20 βεβήλῳ ἔπεσον. δοκέω δὲ, εἴ τι περὶ τῶν θείων πρηγμάτων δοκέειν δεῖ, ἢ θεὸς αὐτῆ σφεας οὐκ ἐδέκετο ἐμπρήσαντας τὸ ἶρὸν τὸ ἐν Ἐλευσίνι ἀνάκτορον.

Artabazus at the head of forty thousand men seeing the other Persians in full retreat retired along the road to Phokis intending to make for the Hellespont.

LXVI. Αὕτη μὲν νυν ἢ μάχῃ ἐπὶ τοσοῦτο ἐγένετο, Ἄρτάβαζος δὲ ὁ Φαρνάκεος αὐτίκα τε οὐκ ἠρέσκετο 25

κατ' ἀρχὰς λειπομένου Μαρδονίου ἀπὸ βασιλέος, καὶ τότε πολλὰ ἀπαγορεύων οὐδὲν ἤνυε συμβάλλειν οὐκ ἐὼν· ἐποίησέ τε αὐτὸς τοιάδε ὡς οὐκ ἀρεσκόμενος τοῖσι πρήγμασι τοῖσι ἐκ Μαρδονίου ποιουμένοισι.

5 τῶν ἐστρατήγεε ὁ Ἀρτάβαζος (εἶχε δὲ δύναμιν οὐκ ὀλίγην, ἀλλὰ καὶ ἐς τέσσερας μυριάδας ἀνθρώπων περὶ ἐωυτόν), τούτους, ὅκως ἢ συμβολῆ ἐγίνετο, εὖ ἐξεπιστάμενος τὰ ἔμελλε ἀποβήσεσθαι ἀπὸ τῆς μάχης, ἦγε κατηρητημένως, παραγγείλας κατὰ τῷντὸ

10 ἰέναι πάντα τῇ ἂν αὐτὸς ἐξηγήηται, ὅκως ἂν αὐτὸν ὀρέωσι σπουδῆς ἔχοντα. ταῦτα παραγγείλας ὡς ἐς μάχην ἦγε δῆθεν τὸν στρατόν. προτερέων δὲ τῆς ὁδοῦ ὦρα καὶ δὴ φεύγοντας τοὺς Πέρσας. οὕτω δὴ οὐκέτι τὸν αὐτὸν κόσμον κατηγέετο, ἀλλὰ τὴν ταχίσ-

15 τὴν ἐτρόχαζε φεύγων οὔτε ἐς τὸ ξύλινον τεῖχος οὔτε ἐς τὸ Θηβαίων τεῖχος, ἀλλ' ἐς Φωκέας, ἐθέλων ὡς τάχιστα ἐπὶ τὸν Ἑλλήσποντον ἀπικέσθαι.

Meanwhile the Athenians after prolonged fighting had defeated the Boeotians who retreated into Thebes.

LXVII. Καὶ δὴ οὗτοι μὲν ταύτῃ ἐτράποντο, τῶν δὲ ἄλλων Ἑλλήνων τῶν μετὰ βασιλέος ἐθελοκα-

20 κέοντων Βοιωτοὶ Ἀθηναίοισι ἐμαχέσαντο χρόνον ἐπὶ συχρόν. οἱ γὰρ μηδίζοντες τῶν Θηβαίων, οὗτοι εἶχον προθυμίην οὐκ ὀλίγην μαχόμενοι τε καὶ οὐκ ἐθελοκακέοντες, οὕτω ὥστε τριηκόσιοι αὐτῶν οἱ πρῶτοι καὶ ἄριστοι ἐνθαῦτα ἔπεσον ὑπὸ Ἀθηναίων· ὡς δὲ

25 ἐτράποντο καὶ οὗτοι, ἔφευγον ἐς τὰς Θήβας, οὐ τῇ περ οἱ Πέρσαι. καὶ τῶν ἄλλων συμμάχων ὁ πᾶς ὄμιλος οὔτε διαμαχεσάμενος οὐδενὶ οὔτε τι ἀποδεξάμενος ἔφευγον.

The rout is general. The cavalry protect the fugitives.

LXVIII. *Δηλοῖ τέ μοι, ὅτι πάντα τὰ πρήγματα τῶν βαρβάρων ἠρτήτο ἐκ Περσέων, εἰ καὶ τότε οὔτοι πρὶν ἢ καὶ συμμίξαι τοῖσι πολεμίοισι ἔφευγον, ὅτι καὶ τοὺς Πέρσας ὤρων. οὕτω τε πάντες ἔφευγον πλὴν τῆς ἵππου τῆς τε ἄλλης καὶ Βοιωτῆς. αὕτη δὲ 5 τοσαῦτα προσωφέλεε τοὺς φεύγοντας, αἰεὶ τε πρὸς τῶν πολεμίων ἄγχιστα ἐοῦσα, ἀπέργουσά τε τοὺς φίλους φεύγοντας ἀπὸ τῶν Ἑλλήνων.*

The rest of the Greeks, who had advanced further than they were ordered and were near the Heraeum close to Plataea, hearing that the Persians were in retreat, hasten to rejoin, but are cut to pieces by the Theban cavalry.

LXIX. *Οἱ μὲν δὴ νικῶντες εἶποντο τοὺς Ξέρξῳ διώκοντές τε καὶ φονεύοντες, ἐν δὲ τούτῳ τῷ γινομένῳ 10 φόβῳ ἀγγέλλεται τοῖσι ἄλλοισι Ἕλλησι τοῖσι τεταγμένοισι περὶ τὸ Ἡραῖον καὶ ἀπογενομένοισι τῆς μάχης, ὅτι μάχη τε γέγονε καὶ νικῶεν οἱ μετὰ Πausanίῳ. οἱ δὲ ἀκούσαντες ταῦτα οὐδένα κόσμον ταχθέντες οἱ μὲν ἀμφὶ Κορινθίους ἐτράποντο διὰ τῆς 15 ὑπώρεης καὶ τῶν κολωνῶν τὴν φέρουσαν ἄνω ἰθὺ τοῦ ἱροῦ τῆς Δήμητρος, οἱ δὲ ἀμφὶ Μεγαρέας τε καὶ Φλιασίους διὰ τοῦ πεδίου τὴν λειοτάτην τῶν ὁδῶν. ἐπεὶ τε δὲ ἀγχού τῶν πολεμίων ἐγίνοντο οἱ Μεγαρέες καὶ Φλιάσιοι, ἀπιδόντες σφέας οἱ τῶν Θηβαίων 20 ἱππῶται ἐπειγομένους οὐδένα κόσμον ἤλαυνον ἐπ' αὐτοὺς τοὺς ἵππους, τῶν ἱππάρχει Ἄσωπόδωρος ὁ Τιμάνδρου. ἐσπεσόντες δὲ κατεστόρεσαν αὐτῶν*

ἐξακοσίους, τοὺς δὲ λοιποὺς κατήραξαν διώκοντες ἐς τὸν Κιθαιρῶνα.

The flying Persians manage to reach their entrenched camp.

The Lakedaemonians as usual fail in storming the fortification ; but as soon as the Athenians come up the Greeks force the camp and obtain an immense booty.

LXX. Οὗτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλοντο, οἱ δὲ Πέρσαι καὶ ὁ ἄλλος ὄμιλος ὡς κατέφυγον ἐς τὸ
 5 ξύλινον τεῖχος, ἔφθησαν ἐπὶ τοὺς πύργους ἀναβάντες πρὶν ἢ τοὺς Λακεδαιμονίους ἀπικέσθαι. ἀναβάντες δὲ ἐφράξαντο ὡς ἐδυνάετο ἄριστα τὸ τεῖχος. προσελθόντων δὲ τῶν Λακεδαιμονίων κατεστήκεέ σφι
 τειχομαχίη ἐρρωμενεστέρα. ἕως μὲν γὰρ ἀπῆσαν οἱ
 10 Ἀθηναῖοι, οἱ δ' ἠμύνοντο καὶ πολλῶ πλέον εἶχον τῶν Λακεδαιμονίων ὥστε οὐκ ἐπισταμένων τειχομαχέειν, ὡς δὲ σφι οἱ Ἀθηναῖοι προσῆλθον, οὕτω δὴ ἰσχυρῆ ἐγένετο τειχομαχίη καὶ χρόνον ἐπὶ πολλόν. τέλος δὲ ἀρετῆ τε καὶ λιπαρίῃ ἐπέβησαν Ἀθηναῖοι τοῦ τείχεος
 15 καὶ ἤριπον, τῇ δὴ ἐσεχέοντο οἱ Ἕλληνες. πρῶτοι δὲ ἐσῆλθον Τεγεῆται ἐς τὸ τεῖχος, καὶ τὴν σκηπὴν τὴν Μαρδονίου οὗτοι ἦσαν οἱ διαρπάσαντες, τὰ τε ἄλλα ἐξ αὐτῆς καὶ τὴν φάτνην τῶν ἵππων εἴουσαν χαλκῆν πᾶσαν καὶ θέης ἀξίην. τὴν μὲν νυν φάτνην ταύτην
 20 τὴν Μαρδονίου ἀνέθεσαν ἐς τὸν νηὸν τῆς Ἀλέης Ἀθηναίης Τεγεῆται, τὰ δὲ ἄλλα ἐς τῶντὸ, ὅσα περ ἔλαβον, ἐσήνεικαν τοῖσι Ἕλλησι. οἱ δὲ βάρβαροι οὐδὲν ἔτι στίφος ἐποιήσαντο πεσόντος τοῦ τείχεος οὔτε τις αὐτῶν ἀλκῆς ἐμέμνητο, ἀλύκταζόν τε οἶα ἐν
 25 ὀλίγῳ χώρῳ πεφοβημένοι τε καὶ πολλαὶ μυριάδες κατειλημένοι ἀνθρώπων. παρῆν τε τοῖσι Ἕλλησι

φονεύειν οὕτω ὥστε τριήκοντα μυριάδων στρατοῦ, καταδεουσέων τεσσέρων, τὰς ἔχων Ἀρτάβαζος ἔφευγε, τῶν λοιπῶν μῆδὲ τρεῖς χιλιάδας περιγενέσθαι. Λακεδαιμονίων δὲ τῶν ἐκ Σπάρτης ἀπέθανον οἱ πάντες ἐν τῇ συμβολῇ εἰς καὶ ἐνεήκοντα, Τεγεγτέων 5 δὲ ἑκαίδεκα, Ἀθηναίων δὲ δύο καὶ πεντήκοντα.

Who showed the greatest valour on either side. The end of Aristodemus the survivor of Thermopylae.

LXXI. Ἡρίστευσε δὲ τῶν βαρβάρων πεζὸς μὲν ὁ Περσέων, ἵππος δὲ ἡ Σακέων, ἀνὴρ δὲ λέγεται Μαρδόνιος· Ἑλλήνων δὲ, ἀγαθῶν γενομένων καὶ Τεγεγτέων καὶ Ἀθηναίων, ὑπερεβάλλοντο ἀρετῇ Λακε- 10 δαιμόνιοι. ἄλλω μὲν οὐδενὶ ἔχω ἀποσημήνασθαι (ἅπαντες γὰρ οὗτοι τοὺς κατ' ἑωυτοὺς ἐνίκων), ὅτι δὲ κατὰ τὸ ἰσχυρότατον προσηνεῖχθησαν καὶ τούτων ἐκράτησαν. καὶ ἄριστος ἐγένετο μακρῷ Ἀριστόδημος κατὰ γνώμας τὰς ἡμετέρας, ὃς ἐκ Θερμοπυλέων 15 μῦνος τῶν τριηκοσίων σωθεὶς εἶχε ὕνειδος καὶ ἀτιμίην. μετὰ δὲ τούτου ἠρίστευσαν Ποσειδώνιος τε καὶ Φιλοκύων καὶ Ἀμομφάρετος Σπαρτιήτης. καίτοι γενομένης λέσχης ὃς γένοιτο αὐτῶν ἄριστος, ἔγνωσαν οἱ παραγενόμενοι Σπαρτιητέων Ἀριστόδημον μὲν βουλό- 20 μενον φανερώς ἀποθανεῖν ἐκ τῆς παρεούσης οἱ αἰτίας, λυσσῶντά τε καὶ ἐκλειπόντα τὴν τάξιν ἔργα ἀποδέξασθαι μεγάλα, Ποσειδώνιον δὲ οὐ βουλόμενον ἀποθνήσκειν ἄνδρα γενέσθαι ἀγαθόν· τοσοῦτῳ τούτου εἶναι ἀμείνω. ἀλλὰ ταῦτα μὲν καὶ φθόνῳ ἂν εἴποιεν, 25 οὗτοι δὲ τοὺς κατέλεξα πάντες, πλὴν Ἀριστοδήμου, τῶν ἀποθανόντων ἐν ταύτῃ τῇ μάχῃ, τίμιοι ἐγένοντο, Ἀριστόδημος δὲ βουλόμενος ἀποθανεῖν διὰ τὴν προ-

ειρημένην αἰτήν οὐκ ἐτιμήθη. LXXII. Οὗτοι μὲν
 τῶν ἐν Πλαταιῆσι ὀνομαστότατοι ἐγένοντο. Καλλι-
 κράτης γὰρ ἔξω τῆς μάχης ἀπέθανε, ἐλθὼν ἀνὴρ
 κάλλιστος ἐς τὸ στρατόπεδον τῶν τότε Ἑλλήνων, οὐ
 5 μῦνον αὐτῶν Λακεδαιμονίων, ἀλλὰ καὶ τῶν ἄλλων
 Ἑλλήνων, ὅς, ἐπειδὴ ἐσφαγιάζετο Πausανίης, κατή-
 μενος ἐν τῇ τάξει ἐτρωματίσθη τοξεύματι τὰ πλευρά.
 καὶ δὴ οἱ μὲν ἐμάχοντο, ὁ δ' ἐξηνειγμένος ἐδυσθανάτέε
 τε καὶ ἔλεγε πρὸς Ἀρίμνηστον, ἄνδρα Πλαταιέα, οὐ
 10 μέλειν οἱ ὅτι πρὸ τῆς Ἑλλάδος ἀποθνήσκει, ἀλλ' ὅτι
 οὐκ ἐχρήσατο τῇ χειρὶ καὶ ὅτι οὐδέν ἐστὶ οἱ ἀπο-
 δεδεγμένον ἔργον ἐωυτοῦ ἄξιον προθυμειμένου ἀπο-
 δέξασθαι.

*The ancient service of the demesmen of Dekelea and their
 reward.*

LXXIII. Ἀθηναίων δὲ λέγεται εὐδοκιμῆσαι
 15 Σωφάνης ὁ Εὐτυχιδεω, δήμου Δεκελεῆθεν, Δεκελέων
 δὲ τῶν κοτὲ ἐργασαμένων ἔργον χρήσιμον ἐς τὸν
 πάντα χρόνον, ὡς αὐτοὶ Ἀθηναῖοι λέγουσι. ὡς γὰρ
 δὴ τὸ πάλαι κατὰ Ἑλένης κομιδὴν Τυνδαρίδαι ἐσέ-
 βαλον ἐς γῆν τὴν Ἀττικὴν σὺν στρατοῦ πλήθει καὶ
 20 ἀνίστασαν τοὺς δήμους, οὐκ εἰδότες ἵνα ὑπεξέκετο ἡ
 Ἑλένη, τότε λέγουσι τοὺς Δεκελέας, οἱ δὲ αὐτὸν
 Δέκελον ἀχθόμενόν τε τῇ Θησέος ὕβρι καὶ δειμαίνοντα
 περὶ πάσῃ τῇ Ἀθηναίων χώρῃ, ἐξηγησάμενόν σφι τὸ
 πᾶν πρῆγμα κατηγοῦσθαι ἐπὶ τὰς Ἀφίδνας, τὰς δὴ
 25 Τιτακὸς ἐὼν αὐτόχθων καταπροδιδοὶ Τυνδαρίδῃσι.
 τοῖσι δὲ Δεκελεύσι ἐν Σπάρτῃ ἀπὸ τούτου τοῦ ἔργου
 ἀτέλειά τε καὶ προεδρίῃ διατελεῖ ἐς τὸδε αἰεὶ ἔτι
 εἴουσα, οὕτω ὥστε καὶ ἐς τὸν πόλεμον τὸν ὕστερον

πολλοῖσι ἔτεσι τούτων γενόμενον Ἀθηναίοισι τε καὶ Πελοποννησίοισι σινομένων τὴν ἄλλην Ἀττικὴν Λακεδαιμονίων, Δεκελῆς ἀποσχέσθαι.

Sophanes and his anchor.

LXXIV. Τούτου τοῦ δήμου ἔων ὁ Σωφάνης καὶ ἀριστεύσας τότε Ἀθηναίων, διξοὺς λόγους λεγομένους 5 ἔχει, τὸν μὲν ὡς ἐκ τοῦ ζωστήρος τοῦ θώρηκος ἐφόρει χαλκῆ ἀλύσι δεδεμένην ἄγκυραν σιδηρῆν, τὴν ὅκως πελάσειε ὑπικνεόμενος τοῖσι πολεμίοισι βαλέσκετο, ἵνα δὴ μιν οἱ πολέμιοι ἐκπίπτοντες ἐκ τῆς τάξιος μετακινήσῃ μὴ δυναίατο· γινομένης δὲ φυγῆς τῶν 10 ἐναντίων δέδοκτο τὴν ἄγκυραν ἀναλαβόντα οὕτω διώκειν. οὗτος μὲν οὕτω λέγεται, ὁ δ' ἕτερος τῶν λόγων τῷ πρότερον λεχθέντι ἀμφισβητήτων λέγεται, ὡς ἐπ' ἀσπίδος αἰεὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμιζούσης ἐφόρει ἐπίσημον ἄγκυραν, καὶ οὐκ ἐκ τοῦ 15 θώρηκος δεδεμένην σιδηρῆν.

LXXV. Ἔστι δὲ καὶ ἕτερον Σωφάνει λαμπρὸν ἔργον ἐξεργασμένον, ὅτι περικατημένων Ἀθηναίων Αἴγιναν Εὐρυβάτην τὸν Ἀργεῖον, ἄνδρα πεντάεθλον, ἐκ προκλήσιος ἐφόνευσε. αὐτὸν δὲ Σωφάνεα χρόνῳ 20 ὕστερον τούτων κατέλαβε ἄνδρα γενόμενον ἀγαθόν, Ἀθηναίων στρατηγέοντα ἅμα Λεάγρῳ τῷ Γλαύκωνος, ἀποθανεῖν ὑπὸ Ἡδωνῶν ἐν Δάτῳ περὶ τῶν μετάλλων τῶν χρυσέων μαχόμενον.

A Greek woman, who had been captive to a Persian, rescued and restored to her friends.

LXXVI. Ὡς δὲ τοῖσι Ἑλλῆσι ἐν Πλαταιῆσι 25 κατέστρωντο οἱ βάρβαροι, ἐνθαυτὰ σφι ἐπήλθε γυνὴ αὐτόμολος, ἣ ἐπειδὴ ἔμαθε ἀπολωλότας τοὺς Πέρσας

καὶ νικῶντας τοὺς Ἑλληνας, ἐούσα παλλακὴ Φαραν-
 δάτεος τοῦ Τεάσπιος ἀνδρὸς Πέρσεω, κοσμησαμένη
 χρυσοῦ πολλῶ καὶ αὐτὴ καὶ αἱ ἀμφίπολοι καὶ ἐσθῆτι
 τῇ καλλίστῃ τῶν παρεουσέων, καταβάσα ἐκ τῆς
 5 ἄρμαμάξης ἐχώρεε ἐς τοὺς Λακεδαιμονίους ἔτι ἐν τῆσι
 φονῆσι ἐόντας, ὀρώσα δὲ πάντα ἐκείνα διέποντα
 Πausανίην, πρότερόν τε τὸ οὖνομα ἐξεπισταμένη καὶ
 τὴν πάτρην ὥστε πολλάκις ἀκούσασα, ἔγνω τε τὸν
 Πausανίην καὶ λαβομένη τῶν γουνάτων ἔλεγε τάδε·
 10 “ὦ βασιλεῦ Σπάρτης, λύσαι με τὴν ἰκέτιν αἰχμαλώ-
 “του δουλοσύνης. σὺ γὰρ καὶ ἐς τόδε ὄνησας τοῦσδε
 “ἀπολέσας τοὺς οὔτε δαιμόνων οὔτε θεῶν ὅπιν ἔχον-
 “τας. εἰμὶ δὲ γένος μὲν Κῶν, θυγάτηρ δὲ Ἑγητο-
 “ρίδew τοῦ Ἀνταγόρεω. βίη δὲ με λαβὼν ἐν Κῶ
 15 “εἶχε ὁ Πέρσης.” Ὁ δὲ ἀμείβεται τοισίδε· “Γύναι,
 “θάρσее καὶ ὡς ἰκέτις, καὶ εἰ δὴ πρὸς τούτῳ τυγχά-
 “νεῖς ἀληθεῖα λέγουσα καὶ εἰς θυγάτηρ Ἑγητορίδew
 “τοῦ Κῶν, ὃς ἐμοὶ ξεῖνος μάλιστα τυγχάνει ἐὼν τῶν
 “περὶ ἐκείνους τοὺς χώρους οἰκημένων.” Ταῦτα εἶπας
 20 τότε μὲν ἐπέτρεψε τῶν ἐφόρων τοῖσι παρεούσι, ὕσ-
 τερον δὲ ἀπέπεμψε ἐς Αἴγιναν, ἐς τὴν αὐτὴ ἤθελε
 ἀπικέσθαι.

The Mantineans and Eleians too late for the fair.

LXXVII. Μετὰ δὲ τὴν ἄπιξιν τῆς γυναικὸς
 αὐτίκα μετὰ ταῦτα ἀπίκοντο Μαντινέες ἐπ' ἐξεργασ-
 25 μένοισι· μαθόντες δὲ ὅτι ὕστεροὶ ἤκουσι τῆς συμβολῆς,
 συμφορὴν ἐποιεῦντο μεγάλην ἀξιοί τε ἔφασαν εἶναι
 σφέας ζημιῶσαι. πυνθανόμενοι δὲ τοὺς Μήδους τοὺς
 μετὰ Ἀρταβάζου φεύγοντας, τούτους ἐδίωκον μέχρι
 Θεσσαλίας· Λακεδαιμόνιοι δὲ οὐκ ἔων φεύγοντας

διώκειν. οἱ δὲ ἀναχωρήσαντες εἰς τὴν ἐωυτῶν τοὺς ἡγεμόνας τῆς στρατιῆς ἐδίωξαν ἐκ τῆς γῆς. μετὰ δὲ Μαντινέας ἤκον Ἡλεῖοι, καὶ ὡσαύτως οἱ Ἡλεῖοι τοῖσι Μαντινεῦσι συμφορὴν ποιησάμενοι ἀπαλλάσσοντο· ἀπελθόντες δὲ καὶ οὗτοι τοὺς ἡγεμόνας 5 ἐδίωξαν.

Lampron suggests crucifying the body of Mardonius in revenge for the indignity offered to the corpse of Leonidas. The noble answer of Pausanias.

LXXVIII. Τὰ κατὰ Μαντινέας μὲν καὶ Ἡλείου τσοαῦτα· ἐν δὲ Πλαταιῆσι ἐν τῷ στρατοπέδῳ τῶν Αἰγινητέων ἦν Λάμπων ὁ Πυθέω, Αἰγινητέων τὰ πρῶτα, ὃς ἀνοσιώτατον ἔχων λόγον ἴετο πρὸς 10 Πausανίην, ἀπικόμενος δὲ σπουδῇ ἔλεγε τάδε· “ὦ παῖ Κλεομβρότου, ἔργον ἔργασταί τοι ὑπερφυῆς “μέγαθός τε καὶ κάλλος, καὶ τοι θεὸς παρέδωκε “ῥυσάμενον τὴν Ἑλλάδα κλέος καταθέσθαι μέγιστον “Ἑλλήνων τῶν ἡμεῖς ἴδμεν. σὺ δὲ καὶ τὰ λοιπὰ τὰ 15 “ἐπὶ τούτοισι ποίησον, ὅπως λόγος τέ σε ἔχη ἔτι μέ- “ζων καὶ τις ὕστερον φυλάσσηται τῶν βαρβάρων μὴ “ὑπάρχειν ἔργα ἀτάσθαλα ποιέων εἰς τοὺς Ἕλληνας. “Λεωνίδεω γὰρ ἀποθανόντος ἐν Θερμοπύλῃσι Μαρ- “δονίός τε καὶ Ξέρξης ἀποταμόντες τὴν κεφαλὴν 20 “ἀνεσταύρωσαν. τῷ σὺ τὴν ὁμοίην ἀποδιδούς ἔπαι- “νον ἔξεις πρῶτα μὲν ὑπὸ πάντων Σπαρτιητέων, αὐτίς “δὲ καὶ πρὸς τῶν ἄλλων Ἑλλήνων. Μαρδόνιον γὰρ “ἀνασκολοπίσας τετιμωρήσασαι εἰς πατέρων τὸν σὸν “Λεωνίδην.” Ὁ μὲν δοκέων χαρίζεσθαι ἔλεγε τάδε, 25 ὁ δ’ ἀνταμείβετο τοισίδε· LXXIX. “ὦ ξεῖνε Αἰγι- “νήτα, τὸ μὲν εὐνοέειν τε καὶ προορᾶν ἄγαμαί σευ,

“ γνώμης μέντοι ἡμάρτηκας χρηστῆς. ἐξαείρας γάρ
 “ με ὑψοῦ καὶ τὴν πάτρην καὶ τὸ ἔργον, ἐς τὸ μηδὲν
 “ κατέβαλες παραινέων νεκρῶ λυμαίνεσθαι, καὶ ἦν
 “ ταῦτα ποιέω, φὰς ἄμεινόν με ἀκούσεσθαι. τὰ πρόπει
 5 “ μᾶλλον βαρβάροισι ποιέειν ἤπερ Ἕλλησι· καὶ ἐκεί-
 “ νοισι δὲ ἐπιφθονέομεν. ἐγὼ δ’ ὦν τούτου εἵνεκεν
 “ μήτε Αἰγινήτησι ἄδοιμι μήτε τοῖσι ταῦτ’ ἀρέσκειται,
 “ ἀποχρᾶ δέ μοι Σπαρτιήτησι ἀρεσκόμενον ὅσια μὲν
 “ ποιέειν, ὅσια δὲ καὶ λέγειν. Λεωνίδῃ δὲ, τῷ με
 10 “ κελεύεις τιμωρῆσαι, φημὶ μέγ’ ἀναριθμήτοισι τετίμηται αὐ-
 “ ψυχῆσί τε τῆσι τῶνδε ἀναριθμήτοισι τετίμηται αὐ-
 “ τός τε καὶ οἱ ἄλλοι οἱ ἐν Θερμοπύλῃσι τελευτή-
 “ σαντες. σὺ μέντοι ἔτι ἔχων λόγον τοιούνδε μήτε
 “ προσέλθης ἔμοιγε μήτε συμβουλεύσης, χάριν τε ἴσθι
 15 “ ἔων ἀπαθής.”

The booty. After reserving a tenth for Apollo at Delphi, Zeus at Olympia, Poseidon in the Isthmus, the rest is divided. Ignorance and dishonesty of the Helots.

LXXX. Ὅ μὲν ταῦτα ἀκούσας ἀπαλλάσσετε, Πausanίης δὲ κήρυγμα ποιησάμενος μηδένα ἄπτεσθαι τῆς ληΐης, συγκομίζειν ἐκέλευσε τοὺς εἴλωτας τὰ χρήματα. οἱ δὲ ἀνὰ τὸ στρατόπεδον σκιδνάμενοι
 20 εὕρισκον σκηναὺς κατεσκευασμένας χρυσῶ καὶ ἀργύρῳ, κλίνας τε ἐπιχρύσους καὶ ἐπαργύρους, κρητήρας τε χρυσέους καὶ φιάλας τε καὶ ἄλλα ἐκπώματα. σάκκους τε ἐπ’ ἀμαξέων εὕρισκον, ἐν τοῖσι λέβητες ἐφαίνοντο ἐνεόντες χρύσειοι τε καὶ ἀργύρειοι· ἀπὸ τε τῶν κειμένων
 25 νεκρῶν ἐσκύλευον ψέλιά τε καὶ στρεπτοὺς καὶ τοὺς ἀκινάκας ἐόντας χρυσέους, ἐπεὶ ἐσθῆτός γε ποικίλης λόγος ἐγένετο οὐδὲ εἰς. ἐνθαῦτα πολλὰ μὲν κλέπτοντες

ἐπώλεον πρὸς τοὺς Αἰγινήτας οἱ εἴλωτες, πολλὰ δὲ καὶ ἀπεδείκνυσαν, ὅσα αὐτῶν οὐκ οἶά τε ἦν κρύψαι· ὥστε Αἰγινήτησι οἱ μεγάλοι πλοῦτοι ἀρχὴν ἐνθεύτην ἐγένοντο, οἳ τὸν χρυσὸν ἄτε ἔοντα χαλκὸν δῆθεν παρὰ τῶν εἰλωτέων ὠνέοντο. LXXXI. Συμφορῆ- 5
σαντες δὲ τὰ χρήματα καὶ δεκάτην ἐξελόντες τῷ ἐν Δελφοῖσι θεῷ, ἀπ' ἧς ὁ τρίπους ὁ χρύσεος ἀνετέθη ὁ ἐπὶ τοῦ τρικαρήνου ὄφιος τοῦ χαλκεύου ἐπεστεῶς ἀγχιστα τοῦ βωμοῦ, καὶ τῷ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες, ἀπ' ἧς δεκάπηχυν χάλκεον Δία ἀνέθηκαν, καὶ τῷ ἐν 10 Ἴσθμῷ θεῷ, ἀπ' ἧς ἐπτάπηχυν χάλκεος Ποσειδέων ἐξεγένετο, ταῦτα ἐξελόντες τὰ λοιπὰ διαιρέοντο καὶ ἔλαβον ἕκαστοι τῶν ἄξιοι ἦσαν, καὶ τὰς παλλακὰς τῶν Περσέων καὶ τὸν χρυσὸν καὶ τὸν ἄργυρον καὶ ἄλλα χρήματά τε καὶ ὑποζύγια. Ὅσα μὲν νυν ἐξαι- 15
ρετα τοῖσι ἀριστεύσασιν αὐτῶν ἐν Πλαταιῆσι ἐδόθη, οὐ λέγεται πρὸς οὐδαμῶν, δοκέω δ' ἔγωγε καὶ τούτοισι δοθῆναι. Πausanίη δὲ πάντα δέκα ἐξαιρέθη τε καὶ ἐδόθη, γυναῖκες, ἵπποι, τάλαντα, κάμηλοι, ὡς δὲ αὐτῶς καὶ τὰ ἄλλα χρήματα. 20

Pausanias gives a banquet in the Royal tent.

LXXXII. Λέγεται δὲ καὶ τάδε γενέσθαι, ὡς Ξέρξης φεύγων ἐκ τῆς Ἑλλάδος Μαρδονίῳ τὴν κατασκευὴν καταλίποι τὴν ἐωυτοῦ· Πausanίην ὦν ὀρέοντα τὴν Μαρδονίου κατασκευὴν χρυσῷ τε καὶ ἀργύρῳ καὶ παραπετάσμασι ποικίλοισι κατεσκευασμένην κελεύσαι 25
τούς τε ἀρτοκόπους καὶ τοὺς ὄψοποιούς κατὰ ταῦτα κατὰ Μαρδονίῳ δεῖπνον παρασκευάζειν. ὡς δὲ κελευόμενοι οἱτοὶ ἐποίουν ταῦτα, ἐνθαῦτα τὸν Πausanίην ἰδόντα κλίνας τε χρυσέας καὶ ἀργυρέας εὐ ἐστρωμένας

καὶ τραπέζας τε χρυσέας καὶ ἀργυρέας καὶ παρασκευὴν
 μεγαλοπρεπέα τοῦ δείπνου, ἐκπλαγέντα τὰ προκείμενα
 ἀγαθὰ κελεύσαι ἐπὶ γέλῳτι τοὺς ἑωυτοῦ διηκόνους
 παρασκευάσαι Λακωνικὸν δείπνον. ὡς δὲ τῆς θοίνης
 5 ποιηθείσης ἦν πολλὸν τὸ μέσον, τὸν Πausανίην γελά-
 σαντα μεταπέμψασθαι τῶν Ἑλλήνων τοὺς στρατη-
 γοὺς, συνελθόντων δὲ τούτων εἰπεῖν τὸν Πausανίην,
 δεικνύντα ἐς ἑκατέρην τοῦ δείπνου τὴν παρασκευὴν·
 “Ἄνδρες Ἕλληνες, τῶνδε εἵνεκεν ἐγὼ ὑμέας συνή-
 10 “γαγον, βουλόμενος ὑμῖν τοῦ Μῆδου τὴν ἀφροσύνην
 “δέξαι, ὃς τοιήνδε δίαιταν ἔχων ἦλθε ἐς ἡμέας οὔτω
 “οἰζυρὴν ἔχοντας ἀπαιρησόμενος.”

Extraordinary skulls and bones.

LXXXIII. Ταῦτα μὲν Πausανίην λέγεται εἰπεῖν
 πρὸς τοὺς στρατηγοὺς τῶν Ἑλλήνων, ὑστέρῳ μέντοι
 15 χρόνῳ μετὰ ταῦτα καὶ τῶν Πλαταιέων εἶρον συχνοὶ
 θήκας χρυσοῦ καὶ ἀργύρου καὶ τῶν ἄλλων χρημάτων.
 ἐφάνη δὲ καὶ τότε ὑστερον ἔτι τούτων. τῶν νεκρῶν
 περιψιλωθέντων τὰς σάρκας (συνεφόρεον γὰρ τὰ
 ὀστέα οἱ Πλαταιέες ἐς ἓνα χῶρον) εὐρέθη κεφαλὴ οὐκ
 20 ἔχουσα ῥαφήν οὐδεμίαν, ἀλλὰ ἐξ ἑνὸς εἰούσα ὀστέου·
 ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχουσα
 ὀδόντας μονοφυέας, ἐξ ἑνὸς ὀστέου πάντας, τοὺς τε
 ὀδόντας καὶ τοὺς γομφίους· καὶ πενταπήχεος ἀνδρὸς
 ὀστέα ἐφάνη.

The burial of Mardonius, and of the fallen Greeks.

25 LXXXIV. Ἐπεὶ τε δὲ Μαρδονίου δευτέρῃ
 ἡμέρῃ ὁ νεκρὸς ἠφάνιστο, ὑπ’ ὅτεν μὲν ἀνθρώπων, τὸ

ἀτρεκές οὐκ ἔχω εἰπεῖν, πολλοὺς δέ τινας ἤδη καὶ παντοδαποὺς ἤκουσα θάψαι Μαρδόνιον, καὶ δῶρα μεγάλα οἶδα λαβόντας πολλοὺς παρὰ Ἀρτόντεω τοῦ Μαρδονίου παιδὸς διὰ τοῦτο τὸ ἔργον· ὅστις μέντοι ἦν αὐτῶν ὁ ὑπελόμενός τε καὶ θάψας τὸν νεκρὸν τὸν 5 Μαρδονίου, οὐ δύναμαι ἀτρεκέως πυθέσθαι. ἔχει δέ τινα φάτιν καὶ Διονυσοφάνης ἀνὴρ Ἐφέσιος θάψαι Μαρδόνιον. LXXXV. Ἄλλ' ὁ μὲν τρόπῳ τοιούτῳ ἐτάφη, οἱ δὲ Ἕλληνες ὡς ἐν Πλαταιῆσι τὴν λήτην διείλοντο, ἔθαπτον τοὺς ἑωυτῶν χωρὶς ἕκαστοι. Λακε- 10 δαιμόνιοι μὲν τριξὰς ἐποίησαντο θήκας. ἔνθα μὲν τοὺς ἱρένας ἔθαψαν, τῶν καὶ Ποσειδάωνιος καὶ Ἀμομφάρετος ἦσαν καὶ Φιλοκίων τε καὶ Καλλικράτης. ἐν μὲν δὴ ἐνὶ τῶν τάφων ἦσαν οἱ ἱρένες, ἐν δὲ τῷ ἐτέρῳ οἱ ἄλλοι Σπαρτιῆται, ἐν δὲ τῷ τρίτῳ οἱ εἴλωτες. 15 Οὗτοι μὲν οὕτω ἔθαπτον, Τεγεῆται δὲ χωρὶς πάντας ἀλέας, καὶ Ἀθηναῖοι τοὺς ἑωυτῶν ὁμοῦ, καὶ Μεγαρέες τε καὶ Φλιάσιοι τοὺς ὑπὸ τῆς ἵππου διαφθαρέντας. Τούτων μὲν δὴ πάντων πλήρεις ἐγένοντο οἱ τάφοι, τῶν δὲ ἄλλων ὅσοι καὶ φαίνονται ἐν Πλαταιῆσι ἔοντες 20 τάφοι, τούτους δὲ, ὡς ἐγὼ πυνθάνομαι, ἐπαισχυνομένους τῇ ἀπεστοῖ τῆς μάχης ἐκάστους χῶματα χῶσαι κεινὰ τῶν ἐπιγινομένων εἴνεκεν ἀνθρώπων, ἐπεὶ καὶ Αἰγινητέων ἐστὶ αὐτόθι καλεόμενος τάφος, τὸν ἐγὼ ἀκούω καὶ δέκα ἔτεσι ὕστερον μετὰ ταῦτα 25 δεηθέντων τῶν Αἰγινητέων χῶσαι Κλεάδην τὸν Αὐτοδίκου ἄνδρα Πλαταιέα, πρόξεινον ἔοντα αὐτῶν.

Eleven days after the battle the Greeks attack Thebes and demand the surrender of the medizers, especially Timagenides and Attaginus. This is refused. Thebes is besieged for twenty days, when at the proposal of

Timagenides the medizing party are given up, except Attagnus who contrives to escape. They are taken to Corinth and put to death.

LXXXVI. Ὡς δ' ἄρα ἔθασαν τοὺς νεκροὺς ἐν Πλαταιῆσι οἱ Ἕλληνας, αὐτίκα βουλευομένοι σφί ἐδόκεε στρατεῦσθαι ἐπὶ τὰς Θήβας καὶ ἐξαιτέειν αὐτῶν τοὺς μηδίσαντας, ἐν πρώτοισι δὲ αὐτῶν Τιμηγενίδην καὶ Ἀτταγίνου, οἳ ἀρχηγέται ἀνὰ πρώτους ἦσαν, ἣν δὲ μὴ ἐκδιδώσι, μὴ ἀπανίστασθαι ἀπὸ τῆς πόλιος πρότερον ἢ ἐξέλωσι. ὡς δέ σφι ταῦτα ἔδοξε, οὕτω δὴ ἐνδεκάτῃ ἡμέρῃ ἀπὸ τῆς συμβολῆς ἀπικόμενοι ἐπολιόρκεον Θηβαίους, κελεύοντες ἐκδιδόναι τοὺς ἀνδρας· οὐ βουλομένων δὲ τῶν Θηβαίων ἐκδιδόναι τὴν τε γῆν αὐτῶν ἔταμνον καὶ προσέβαλλον πρὸς τὸ τεῖχος. LXXXVII. Καὶ οὐ γὰρ ἐπαύοντο σινόμενοι, εἰκοστῇ ἡμέρῃ ἔλεξε τοῖσι Θηβαίοισι Τιμηγενίδης τάδε· “Ἄνδρες Θηβαῖοι, ἐπειδὴ οὕτω δέδοκται τοῖσι
 15 “Ἕλλησι, μὴ πρότερον ἀπαναστῆναι πολιορκέοντας ἢ ἐξέλωσι Θήβας ἢ ἡμέας· αὐτοῖσι παραδώτε, νῦν ὦν ἡμέων εἵνεκεν γῆ ἢ Βοιωτὴ πλέω μὴ ἀναπλήση, ἀλλ' εἰ μὲν χρημάτων χρητίζοντες πρόσχημα ἡμέας ἐξαιτέονται, χρήματά σφι δώμεν ἐκ τοῦ κοινοῦ (σὺν
 20 “γὰρ τῷ κοινῷ καὶ ἐμηδίσαμεν, οὐδὲ μῦνοι ἡμεῖς), εἰ δὲ ἡμέων ἀληθῶς δεόμενοι πολιορκέουσι, ἡμεῖς ἡμέας αὐτοὺς ἐς ἀντιλογίην παρέξομεν.” Κάρτα τε ἔδοξε εὖ λέγειν καὶ ἐς καιρὸν, αὐτίκα τε ἐπεκηρυκύνοντο πρὸς Πausανίην οἱ Θηβαῖοι θέλοντες ἐκδιδόναι τοὺς ἀνδρας. LXXXVIII. Ὡς δὲ ὁμολόγησαν ἐπὶ τούτοις, Ἀτταγίνος μὲν ἐκδιδρῆσκει ἐκ τοῦ ἄστεος, παῖδας δὲ αὐτοῦ ἀπαχθέντας Πausανίης ἀπέλυσε τῆς γῆς, φὰς τοῦ μηδισμοῦ παῖδας οὐδὲν εἶναι μεταίτι-

ους. τοὺς δὲ ἄλλους ἄνδρας τοὺς ἐξέδοσαν οἱ Θηβαῖοι, οἱ μὲν ἐδόκεον ἀντιλογίης τε κυρήσειν καὶ δὴ χρήμασι ἐπεποίθεσαν διωθέεσθαι· ὁ δὲ ὡς παρέλαβε, αὐτὰ ταῦτα ὑπονοέων τὴν στρατιὴν τὴν συμμαχῶν ἅπασαν ἀπῆκε καὶ ἐκεῖνους ἀγαγὼν ἐς Κόρινθον διέφθειρε. 5

Artabazus meanwhile with his 40,000 was making his way through Thessaly and Macedonia pretending to be only the advanced guard of the main army. He arrives at length at Byzantium after losing many of his men in Thrace.

LXXXIX. Ταῦτα μὲν τὰ ἐν Πλαταιῆσι καὶ Θήβησι γεγόμενα, Ἀρτάβαζος δὲ ὁ Φαρνάκεος φεύγων ἐκ Πλαταιέων καὶ δὴ πρόσω ἐγίνετο. ἀπικόμενον δέ μιν οἱ Θεσσαλοὶ παρὰ σφέας ἐπὶ τε ξείνια ἐκάλεον καὶ ἀνειρώτεον περὶ τῆς στρατιῆς τῆς ἄλλης, οὐδὲν ¹⁰ ἐπιστάμενοι τῶν ἐν Πλαταιῆσι γενομένων. ὁ δὲ Ἀρτάβαζος γνοὺς, ὅτι εἰ ἐθέλει σφι πῦσαν τὴν ἀληθείην τῶν ἀγώνων εἰπεῖν, αὐτὸς τε κινδυνεύσει ἀπολέσθαι καὶ ὁ μετ' αὐτοῦ στρατὸς (ἐπιθήσεσθαι γάρ οἱ πάντα τινὰ οἶετο πυνθανόμενον τὰ γεγονότα), ¹⁵ ταῦτα ἐκλογιζόμενος οὔτε πρὸς τοὺς Φωκέας ἐξηγόρευε οὐδὲν, πρὸς τε τοὺς Θεσσαλοὺς ἔλεγε τάδε· “Ἐγὼ “ μὲν, ὦ ἄνδρες Θεσσαλοὶ, ὡς ὁράτε, ἐπείγομαί τε “ κατὰ τὴν ταχίστην ἐλῶν ἐς Θρηίκην καὶ σπουδὴν “ ἔχω, πεμφθεὶς κατὰ τι πρήγμα ἐκ τοῦ στρατοπέδου ²⁰ “ μετὰ τῶνδε. αὐτὸς δὲ ὑμῖν Μαρδόνιος καὶ ὁ στρατὸς “ αὐτοῦ οὗτος κατὰ πόδας ἐμεῦ ἐλαύνων προσδόκιμός “ ἐστι. τοῦτον καὶ ξεινίζετε καὶ εὖ ποιεῦντες φαίνεσθε. “ οὐ γὰρ ὑμῖν ἐς χρόνον ταῦτα ποιεῦσι μεταμελήσει.” Ταῦτα δὲ εἶπας ἀπῆλανε σπουδῆ τὴν στρατιὴν διὰ ²⁵

Θεσσαλίας τε καὶ Μακεδονίης ἰθὺ τῆς Θρητικής, ὡς ἀληθέως ἐπειγόμενος καὶ τὴν μεσόγαιαν τάμνων τῆς ὁδοῦ. καὶ ἀπικνέεται ἐς Βυζάντιον καταλιπὼν τοῦ στρατοῦ τοῦ ἑωυτοῦ συχνοὺς ὑπὸ Θρητικῶν τε κατα-
 5 κοπέοντας κατ' ὁδὸν καὶ λιμῶ συστάντας καὶ καμάτῳ· ἐκ Βυζαντίου δὲ διέβη πλοίοισι.

Ambassadors from Thasos arrive at Delos urging the Greeks to come to the assistance of the Ionians. After a day's delay the ships start.

XC. Οὗτος μὲν οὕτω ἀπενόστησε ἐς τὴν Ἀσίην, τῆς δὲ αὐτῆς ἡμέρης τῆς περ ἐν Πλαταιῆσι τὸ τρώμα ἐγένετο, συνεκύρησε γενέσθαι καὶ ἐν Μυκάλῃ τῆς
 10 Ἰωνίης. ἐπειδὴ γὰρ ἐν τῇ Δήλῳ κατέατο οἱ Ἕλλη- νες οἱ ἐν τῆσι νηυσὶ ἅμα Λευτυχίδῃ τῷ Λακεδαιμονίῳ ἀπικόμενοι, ἦλθόν σφι ἄγγελοι ἀπὸ Σάμου Λάμπων τε Θρασυκλέος καὶ Ἀθηναγόρης Ἀρχεστρατίδῳ καὶ Ἡγησίστρατος Ἀρισταγόρῳ, πεμφθέντες ὑπὸ Σαμί-
 15 ῶν λάβρῃ τῶν τε Περσέων καὶ τοῦ τυράννου Θεομή- στορος τοῦ Ἀνδροδάμαντος, τὸν κατέστησαν Σάμου τύραννον οἱ Πέρσαι. ἐπελθόντων δὲ σφῶν ἐπὶ τοὺς στρατηγούς ἔλεγε Ἡγησίστρατος πολλὰ καὶ παντοῖα, ὡς ἦν μόνον ἰδωνταὶ αὐτοὺς οἱ Ἴωνες, ἀποστήσονται
 20 ἀπὸ Περσέων, καὶ ὡς οἱ βάρβαροι οἶκ ὑπομενέουσι· ἦν δὲ καὶ ἄρα ὑπομείνωσι, οὐκ ἐτέρην ἄγρην τοιαύτην εὔρειν ἂν αὐτοὺς. θεοὺς τε κοινούς ἀνακαλέων προέ- τραπε αὐτοὺς ρύσασθαι ἄνδρας Ἕλληνας ἐκ δου- λουσύνῃς καὶ ἀπαμῦναι τὸν βάρβαρον. εὐπετές τε
 25 αὐτοῖσι ἔφη ταῦτα γίνεσθαι· τὰς τε γὰρ νέας αὐτῶν κακῶς πλέειν καὶ οὐκ ἀξιωμαχοὺς κείνοισι εἶναι. αὐτοὶ τε, εἴ τι ὑποπτεύουσι μὴ δόλῳ αὐτοὺς προ-

ἀγοιεν, ἐτοῖμοι εἶναι ἐν τῆσι νησι τῆσι ἐκείνων ἀγόμε-
 νοι ὄμηροι εἶναι. XCI. Ὡς δὲ πολλὸς ἦν λισσόμε-
 νος ὁ ξεῖνος ὁ Σάμιος, εἶρετο Δευτυχίδης, εἶτε κληδόνος
 εἶνεκεν ἐθέλων πυθέσθαι εἶτε καὶ κατὰ συντυχίην
 θεοῦ ποιεῦντος· “ὦ ξεῖνε Σάμιε, τί τοι τὸ οὔνομα;” 5
 ὁ δὲ εἶπε· “Ἠγησίστρατος.” ὁ δὲ ὑπαρπάσας τὸν
 ἐπίλοιπον λόγον, εἴ τινα ὄρητο λέγειν ὁ Ἠγησί-
 στρατος, εἶπε· “Δέκομαι τὸν οἰωνὸν [τὸν Ἠγησιστρά-
 “του], ὦ ξεῖνε Σάμιε. σὺ δὲ ἡμῖν ποίεε ὅπως αὐτός τε
 “δούς πίστιν ἀποπλεύσειαι καὶ οἱ σὺν σοὶ ἔοντες οἶδε, 10
 “ἢ μὲν Σαμίους ἡμῖν προθύμους ἔσεσθαι συμμαχοῦς.”
 XCII. Ταῦτά τε ἅμα ἠγόρευε καὶ τὸ ἔργον προσῆγε.
 αὐτίκα γὰρ οἱ Σάμιοι πίστιν τε καὶ ὄρκια ἐποιεῦντο
 συμμαχίης πέρι πρὸς τοὺς Ἕλληνας. ταῦτα δὲ ποιή-
 σαντες οἱ μὲν ἀπέπλεον· μετὰ σφέων γὰρ ἐκέλευε 15
 πλέειν τὸν Ἠγησίστρατον, οἰωνὸν τὸ οὔνομα ποιεύμε-
 νος· οἱ δὲ Ἕλληνες ἐπισχόντες ταύτην τὴν ἡμέρην τῇ
 ὑστεραίῃ ἐκαλλιρέοντο, μαντευομένου σφί Δηϊφόνου
 τοῦ Εὐνήνιου ἀνδρὸς Ἀπολλωνιῆτεω, Ἀπολλωνίης δὲ
 τῆς ἐν Ἰονίῳ κόλπῳ, τοῦ τὸν πατέρα κατέλαβε 20
 Εὐήνιον πρήγμα τοιόνδε·

*How Euenius lost his eyes and was compensated by a grant
 of land and the gift of prophecy.*

XCIII. ἔστι ἐν τῇ Ἀπολλωνίῃ ταύτῃ ἰρὰ
 ἡλίου πρόβατα, τὰ τὰς μὲν ἡμέρας βόσκεται παρὰ
 ποταμὸν, ὃς ἐκ Λάκμωνος οὔρεος ῥέει διὰ τῆς Ἀπολ-
 λωνίης χώρας ἐς θάλασσαν παρ' Ὀρρικὸν λιμένα, τὰς 25
 δὲ νύκτας ἀραιρημένοι ἄνδρες οἱ πλούτῳ τε καὶ γένεϊ
 δοκιμώτατοι τῶν ἀστῶν, οὗτοι φυλάσσουσι ἐνιαυτὸν
 ἕκαστος· περὶ πολλοῦ γὰρ δὴ ποιεῦνται Ἀπολλωνι-

ἦται τὰ πρόβατα ταῦτα ἐκ θεοπροπίου τινός. ἐν δὲ
 ἄντρῳ αὐλίζονται ἀπὸ τῆς πόλιος ἐκάς· ἔνθα δὴ τότε
 ὁ Εὐήνιος οὗτος ἀραιορημένος ἐφύλασσε. καὶ κοτε
 αὐτοῦ κατακοιμήσαντος τὴν φυλακὴν παρελθόντες
 5 λύκοι ἐς τὸ ἄντρον διέφθειραν τῶν προβάτων ὡς
 ἐξήκοντα. ὁ δὲ ὡς ἐπήισε, εἶχε σιγῇ καὶ ἔφραζε
 οὐδενί, ἐν νόῳ ἔχων ἀντικαταστήσειν ἄλλα πριάμε-
 νος. καὶ οὐ γὰρ ἔλαθε τοὺς Ἀπολλωνιήτας ταῦτα
 γενόμενα, ἀλλ' ὡς ἐπύθοντο, ὑπαγαγόντες μιν ὑπὸ δι-
 10 καστήριον κατέκριναν, ὡς τὴν φυλακὴν κατακοιμή-
 σαντα, τῆς ὄψιος στερηθῆναι. ἐπεῖτε δὲ τὸν Εὐή-
 νιον ἐξετύφλωσαν, αὐτίκα μετὰ ταῦτα οὔτε πρόβατά
 σφι ἔτικτε οὔτε γῆ ἔφερε ὁμοίως καρπὸν. πρόφαντα
 δέ σφι ἔν τε Δωδώνῃ καὶ ἐν Δελφοῖσι ἐγένετο. ἐπεὶ
 15 τε ἐπειρώτεον τοὺς προφήτας τὸ αἴτιον τοῦ παρεόντος
 κακοῦ, οἱ δὲ αὐτοῖσι ἔφραζον, ὅτι “ἀδίκως τὸν φύλακον
 “ τῶν ἱρῶν προβάτων Εὐήνιον τῆς ὄψιος ἐστέρησαν·
 “ αὐτοὶ γὰρ ἐπορμῆσαι τοὺς λύκους, οὐ πρότερόν τε
 “ παύσεσθαι τιμωρέοντες ἐκείνῳ πρὶν ἢ δίκας δῶσι τῶν
 20 “ ἐποίησαν ταύτας, τὰς ἂν αὐτὸς ἔλῃται καὶ δικαιοῖ·
 “ τούτων δὲ τελεομένων αὐτοὶ δώσειν Εὐηνίῳ δόσιν
 “ τοιαύτην, τὴν πολλοὺς μιν μακαριέειν ἀνθρώπων
 “ ἔχοντα.” XCIV. Τὰ μὲν χρηστήρια ταυτὰ σφι
 ἐχρήσθη, οἱ δὲ Ἀπολλωνιῆται ἀπόρρητα ποιησάμενοι
 25 προέθεσαν τῶν ἀστῶν ἀνδράσι διαπρῆξαι. οἱ δὲ σφι
 διέπρηξαν ὧδε· κατημένου Εὐηνίου ἐν θώκῳ ἐλθόντες
 οἱ παρίζοντο καὶ λόγους ἄλλους ἐποιεῦντο, ἐς ὃ κατέ-
 βαινον συλλυπεύμενοι τῷ πάθει. ταύτῃ δὲ ὑπάγοντες
 εἰρώτεον τίνα δίκην ἂν ἔλοιτο, εἰ ἐθέλοιεν Ἀπολλωνι-
 30 ἦται δίκας ὑποστῆναι δώσειν τῶν ἐποίησαν. ὁ δὲ
 οὐκ ἀκηκῶς τὸ θεοπρόπιον εἶλετο εἶπας, εἴ τίς οἱ

δοίη ἀγρούς, τῶν ἀστῶν οὐνομάσας τοῖσι ἠπίστατο εἶναι καλλίστους δύο κλήρους τῶν ἐν τῇ Ἀπολλωνίῃ, καὶ οἴκησιν πρὸς τούτοις τὴν ἤδεε καλλίστην εὐδοσαν τῶν ἐν τῇ πόλι. τούτων δὲ ἔφη ἐπήβολος γενόμενος τοῦ λοιποῦ ἀμήνιτος εἶναι, καὶ δίκην οἱ ταύτην ἀπο- 5
 χρᾶν γενομένην. καὶ ὁ μὲν ταῦτα ἔλεγε, οἱ δὲ παρέδρου εἶπαν ὑπολαβόντες· “Εὐήνιε, ταύτην δίκην
 “Ἀπολλωνιῆται τῆς ἐκτυφλώσιος ἐκτίνουσί τοι κατὰ
 “τὰ θεοπρόπια τὰ γενόμενα.” Ὁ μὲν δὴ πρὸς ταῦτα δεινὰ ἐποιέετο, ἐνθεῦτεν πυθόμενος τὸν πάντα λόγον, 10
 ὡς ἐξαπατηθεῖς· οἱ δὲ πριάμενοι παρὰ τῶν ἐκτημένω διδοῦσί οἱ τὰ εἴλετο. καὶ μετὰ ταῦτα αὐτίκα ἔμ-
 φυτον μαντικὴν εἶχε ὥστε καὶ ὀνομαστός γενέσθαι.
 XCV. Τούτου δὴ ὁ Δηίφονος ἐὼν παῖς τοῦ Εὐηνίου ἀγόντων Κορινθίων ἐμαντεύετο τῇ στρατιῇ. ἤδη δὲ καὶ 15
 τότε ἤκουσα, ὡς ὁ Δηίφονος ἐπιβατεύων τοῦ Εὐηνίου ὀνόματος ἐξελάμβανε ἐπὶ τὴν Ἑλλάδα ἔργα, οὐκ ἐὼν Εὐηνίου παῖς.

When the Greek fleet arrives at Samos the Persians retire to the continent, and make a fortification round their ships dragged up on the shore of Mykale.

XCVI. Τοῖσι δὲ Ἑλλησι ὡς ἐκαλλιέρησε, ἀνήγον τὰς νέας ἐκ τῆς Δήλου πρὸς τὴν Σάμον. ἐπεὶ δὲ 20
 ἐγένοντο τῆς Σαμῆς πρὸς Καλάμοισι, οἱ μὲν αὐτοῦ ὀρμισάμενοι κατὰ τὸ Ἡραῖον τὸ ταύτην παρεσκευάζοντο ἐς ναυμαχίην, οἱ δὲ Πέρσαι πυθόμενοί σφεας προσπλέειν ἀνήγον καὶ αὐτοὶ πρὸς τὴν ἠπειρον τὰς νέας τὰς ἄλλας, τὰς δὲ Φοινίκων ἀπῆκαν ἀποπλέειν 25
 βουλευομένοισι γὰρ σφι ἐδόκεε ναυμαχίην μὴ ποιέε-

σθαι· οὐ γὰρ ὧν ἐδόκεον ὁμοῖοι εἶναι· ἐς δὲ τὴν ἠπειρον ἀπέπλεον, ὅκως ἔωσι ὑπὸ τὸν πεζὸν στρατὸν τὸν σφέτερον ἔοντα ἐν τῇ Μυκάλῃ, ὃς κελεύσαντος Ξέρξεω καταλελειμμένος τοῦ ἄλλου στρατοῦ Ἴωνίην
 5 ἐφύλασσε· τοῦ πλήθους μὲν ἦν ἕξ μυριάδες, ἐστρατήγει δὲ αὐτοῦ Τιγράνης κάλλεϊ τε καὶ μεγάλῃ ὑπερφέρων Περσέων. ὑπὸ τούτου μὲν δὴ τὸν στρατὸν ἐβουλεύσαντο καταφυγόντες οἱ τοῦ ναυτικοῦ στρατηγὸς ἀνειρῦσαι τὰς νέας καὶ περιβαλέσθαι ἔρκος,
 10 ἔρυμα τῶν νεῶν καὶ σφέων αὐτῶν κρησφύγετον. XCVII. Ταῦτα βουλευσάμενοι ἀνήγγοντο. ἀπικόμενοι δὲ παρὰ τὸ τῶν Ποτινείων ἱρὸν τῆς Μυκάλῃς ἐς Γαίσιανά τε καὶ Σκολοπέοντα, τῇ Δήμητρος Ἐλευσινίης ἐστὶ ἱρὸν, τὸ Φίλιστος ὁ Πασικλέος ἰδρύσατο
 15 Νεῖλεφ τῷ Κόδρου ἐπισπόμενος ἐπὶ Μιλήτου κτιστὺν, ἐνθαῦτα τὰς τε νέας ἀνεῖρυσαν καὶ περιεβάλοντο ἔρκος καὶ λίθων καὶ ξύλων, δένδρεα ἐκκόψαντες ἡμερα, καὶ σκόλοπας περὶ τὸ ἔρκος κατέπηξαν· καὶ παρεσκευάδατο ὡς πολιορκησόμενοι καὶ ὡς νικήσοντες·
 20 ἐπ' ἀμφότερα ἐπιλεγόμενοι γὰρ παρεσκευάδατο.

The Greeks coast along under this fortification and try by a proclamation to detach the Ionians from the Persians.

XCVIII. Οἱ δὲ Ἕλληνας ὡς ἐπύθοντο οἰχωκότας τοὺς βαρβάρους ἐς τὴν ἠπειρον, ἤχθοντο ὡς ἐκπεφευγόντων, ἐν ἀπορίῃ τε εἶχοντο ὅ τι ποιέωσι, εἴτε ἀπαλλάσσονται ὀπίσω εἴτε καταπλέωσι ἐπ'
 25 Ἑλλησπόντου. τέλος δ' ἔδοξε τούτων μὲν μηδέτερα ποιέειν, ἐπιπλέειν δὲ ἐπὶ τὴν ἠπειρον. παρασκευασάμενοι ὧν ἐς ναυμαχίην καὶ ἀποβάθρας καὶ τὰ

ἄλλα ὅσων ἔδεε ἔπλεον ἐπὶ τῆς Μυκάλης. ἐπεὶ δὲ ἀγχοῦ τε ἐγίνοντο τοῦ στρατοπέδου καὶ οὐδεὶς ἐφαινετό σφι ἐπαναγόμενος, ἀλλὰ ὄρων νέας ἀνειλκυσμένας ἔσω τοῦ τείχεος, πολλὸν δὲ πεζὸν παρακεκριμένον παρὰ τὸν αἰγιαλὸν, ἐνθαῦτα πρῶτον μὲν ἐν τῇ 5 νηϊ παραπλέων, ἐγχρίμψας τῷ αἰγιαλῷ τὰ μάλιστα, Λευτυχίδης ὑπὸ κήρυκος προηγόρευε τοῖσι Ἴωσι λέγων· “Ἄνδρες Ἴωνες, ὅσοι ὑμέων τυγχάνουσι ἐπακούοντες, μάθετε τὰ λέγω· πάντως γὰρ οὐδὲν συνήσουσι Πέρσαι τῶν ἐγὼ ὑμῖν ἐντέλλομαι. ἐπεὰν 10 “συμμίσγωμεν, μεμνήσθαί τινα χρῆ ἐλευθερίας μὲν πάντων πρῶτον, μετὰ δὲ τοῦ συνθήματος Ἑβης. “καὶ τάδε ἴστω καὶ ὁ μὴ ἐπακούσας ὑμέων πρὸς τοῦ “ἐπακούσαντος.” ὧντὸς δὲ οὗτος ἐὼν τυγχάνει νόος τοῦ πρήγματος καὶ ὁ Θεμιστοκλέος ὁ ἐπ’ Ἄρτεμι- 15 σίφ. ἡ γὰρ δὴ λαθόντα τὰ ῥήματα τοὺς βαρβάρους ἔμελλε τοὺς Ἴωνας πείσειν, ἡ ἔπειτεν ἀνενευχθέντα ἐς τοὺς βαρβάρους ποιήσειν ἀπίστους τοῖσι Ἑλλησι.

The Greeks then land. The Milesians, whose fidelity was suspected by the Persians, are sent to guard the pass to the summit of Mykale.

XCIX. Λευτυχίδεω δὲ ταῦτα ὑποθεμένου δεύ- 20 τερα δὴ τάδε ἐποίουν οἱ Ἕλληνες· προσσχόντες τὰς νέας ἀπέβησαν ἐς τὸν αἰγιαλόν. καὶ οὗτοι μὲν ἐτάσσοντο, οἱ δὲ Πέρσαι ὡς εἶδον τοὺς Ἕλληνας παρσκευαζομένους ἐς μάχην καὶ τοῖσι Ἴωσι παραινέσαντας, τοῦτο μὲν ὑπονοήσαντες τοὺς Σαμίους τὰ 25 Ἑλλήνων φρονέειν ἀπαιρέονται τὰ ὄπλα. οἱ γὰρ ὦν Σάμιοι ἀπικομένων Ἀθηναίων αἰχμαλώτων ἐν

τῆσι νηυσὶ τῶν βαρβάρων, τοὺς ἔλαβον ἀνὰ τὴν Ἄττικὴν λελειμμένους οἱ Ξέρξω, τούτους λυσάμενοι πάντας ἀποπέμπουσι ἐποδιάσαντες ἐς τὰς Ἀθήνας· τῶν εἵνεκεν οὐκ ἦκιστα ὑποψίην εἶχον, πεντακοσίας 5 κεφαλὰς τῶν Ξέρξω πολεμίων λυσάμενοι. τοῦτο δὲ τὰς διόδους τὰς ἐς τὰς κορυφὰς τῆς Μυκάλης φερούσας προστάσσουσι τοῖσι Μιλησίοισι φυλάσσειν ὡς ἐπισταμένοισι δῆθεν μάλιστα τὴν χώραν. ἐποίευν δὲ τούτου εἵνεκεν, ἵνα ἐκτὸς τοῦ στρατοπέδου 10 ἕωσι. τούτους μὲν Ἰώνων, τοῖσι καὶ κατεδόκεον νεοχμὸν ἂν τι ποιέειν δυνάμιος ἐπιλαβομένοισι, τρόποισι τοιούτοισι προεφυλάσσοντο οἱ Πέρσαι, αὐτοὶ δὲ συνεφόρησαν τὰ γέρρα ἕρκος εἶναί σφι.

An extraordinary rumour of the victory at Plataea runs through the army.

C. Ὡς δὲ ἄρα παρεσκευάδατο τοῖσι Ἕλλησι, 15 προσήϊσαν πρὸς τοὺς βαρβάρους. ἰούσι δὲ σφι φήμη τε ἐσέπτατο ἐς τὸ στρατόπεδον πᾶν καὶ κηρυκῆιον ἐφάνη ἐπὶ τῆς κυματωγῆς κείμενον. ἡ δὲ φήμη διηλθέ σφι ὧδε, ὡς οἱ Ἕλληνες τὴν Μαρδονίου στρατιὴν νικῶεν ἐν Βοιωτοῖσι μαχόμενοι. δῆλα δὲ πολ- 20 λούσι τεκμηρίοισί ἐστι τὰ θεῖα τῶν πρηγμάτων, εἰ καὶ τότε, τῆς αὐτῆς ἡμέρης συμπιπτούσης τοῦ τε ἐν Πλαταιῆσι καὶ τοῦ ἐν Μυκάλῃ μέλλοντος ἔσεσθαι τρώματος, φήμη τοῖσι Ἕλλησι τοῖσι ταύτῃ ἐσαπίκετο, ὥστε θαρσῆσαι τε τὴν στρατιὴν πολλῶ μᾶλλον καὶ 25 ἐθέλειν προθυμότερον κινδυνεύειν. CI. Καὶ τότε ἕτερον συνέπεσε γενόμενον, Δημήτρος τεμένεα Ἐλευσινίης παρὰ ἀμφοτέρας τὰς συμβολὰς εἶναι. καὶ γὰρ δὴ ἐν τῇ Πλαταιίδι παρ' αὐτὸ τὸ Δημήτριον ἐγίνετο, ὡς καὶ

πρότερόν μοι εἶρηται, ἢ μάχη, καὶ ἐν Μυκάλη ἐμελλε
 ὡσαύτως ἔσεσθαι. γεγονέναι δὲ νίκην τῶν μετὰ
 Πausανίω Ἑλλήνων ὀρθῶς σφι ἢ φήμη συνέβαινε
 ἐλθοῦσα. τὸ μὲν γὰρ ἐν Πλαταιῆσι πρῶτ' ἔτι τῆς
 ἡμέρης ἐγίνετο, τὸ δὲ ἐν Μυκάλη περὶ δείλην. ὅτι δὲ 5
 τῆς αὐτῆς ἡμέρης συνέβαινε γίνεσθαι μηνός τε τοῦ
 αὐτοῦ, χρόνῳ οὐ πολλῷ σφι ὕστερον δῆλα ἀναμαν-
 θάνουσι ἐγίνετο. ἦν δὲ ἀρρωδίη σφι πρὶν τὴν φήμην
 ἔσαπικέσθαι, οὔτι περὶ σφέων αὐτῶν οὔτω, ὡς τῶν
 Ἑλλήνων, μὴ περὶ Μαρδονίῳ πταίσῃ ἢ Ἑλλάς. ὡς 10
 μέντοι ἢ κληδῶν αὕτη σφι ἐσέπτατο, μᾶλλον τι καὶ
 ταχύτερον τὴν πρόσοδον ἐποιεῦντο. οἱ μὲν δὲ Ἑλ-
 ληνες καὶ οἱ βάρβαροι ἔσπευδον ἐς τὴν μάχην, ὧς
 σφι καὶ αἱ νῆσοι καὶ ὁ Ἑλλήσποντος ἄεθλα προε-
 κέετο. 15

*The Athenians with one wing advance along the beach, the
 Lakedaemonians with the other up the bed of a torrent.
 The battle is begun by the Athenians, who force their
 way into the stockade.*

CII. Τοῖσι μὲν νυν Ἀθηναίοισι καὶ τοῖσι προσ-
 εχέσι τούτοις τεταγμένοις μέχρι κοῦ τῶν ἡμισέων,
 ἢ ὁδὸς ἐγίνετο κατ' αἰγιαλὸν τε καὶ ἄπεδον χώρον,
 τοῖσι δὲ Λακεδαιμονίοισι καὶ τοῖσι ἐπεξῆς τούτοις
 τεταγμένοις κατὰ τε χαράδρην καὶ οὔρεα. ἐν ᾧ δὲ 20
 οἱ Λακεδαιμόνιοι περιήϊσαν, οὔτοι οἱ ἐπὶ τῷ ἐτέρῳ
 κέρει ἔτι καὶ δὴ ἐμάχοντο. ἕως μὲν νυν τοῖσι
 Πέρσησι ὀρθία ἦν τὰ γέρρα, ἡμύνοντό τε καὶ οὐδὲν
 ἔλασσον εἶχον τῇ μάχῃ, ἐπεὶ τε δὲ τῶν Ἀθηναίων
 καὶ τῶν προσεχέων ὁ στρατὸς, ὅπως ἐωυτῶν γένηται 25
 τὸ ἔργον καὶ μὴ Λακεδαιμονίων, παρακελευσάμενοι

ἔργου εἶχοντο προθυμότερον, ἐνθεύτεν ἤδη ἑτεροιοῦτο τὸ πρήγμα. διωσάμενοι γὰρ τὰ γέρρα οὗτοι φερόμενοι ἐσέπεσον ἀλῆες ἐς τοὺς Πέρσας, οἱ δὲ δεξάμενοι καὶ χρόνον συχνὸν ἀμυνόμενοι τέλος ἔφευγον ἐς τὸ
 5 τείχος. Ἀθηναῖοι δὲ καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Τροιζήνιοι (οὕτω γὰρ ἦσαν ἐπεξῆς τεταγμένοι) συνεπισπόμενοι συνεσέπιπτον ἐς τὸ τείχος. ὡς δὲ καὶ τὸ τείχος ἀραιήρητο, οὐτ' ἔτι πρὸς ἀλκὴν ἐτράποντο οἱ βάρβαροι, πρὸς φυγὴν τε ὄρμέατο οἱ ἄλλοι
 10 πλὴν Περσέων. οὗτοι δὲ κατ' ὀλίγους γινόμενοι ἐμάχοντο τοῖσι αἰεὶ ἐς τὸ τείχος ἐσπίπτουσι Ἑλλήνων, καὶ τῶν στρατηγῶν τῶν Περσικῶν δύο μὲν ἀποφεύγουσι, δύο δὲ τελευτῶσι· Ἄρταυντης μὲν καὶ Ἴθαμίτῃς τοῦ ναυτικοῦ στρατηγέοντες ἀποφεύγουσι,
 15 Μαρδόντης δὲ καὶ ὁ τοῦ πεζοῦ στρατηγὸς Τιγράνης μαχόμενοι τελευτῶσι.

The Lakedaemonians come up; the Ionians desert the Persians; and the Milesians help to cut off the fugitives.

CIII. Ἐπι δὲ μαχομένων τῶν Περσέων ἀπίκοντο Λακεδαιμόνιοι καὶ οἱ μετ' αὐτῶν καὶ τὰ λοιπὰ συνδιεχειρίζον. ἔπεσον δὲ καὶ αὐτῶν τῶν Ἑλλήνων
 20 συχνοὶ ἐνθαῦτα, ἄλλοι τε καὶ Σικυώνιοι καὶ στρατηγὸς Περίλεως. τῶν δὲ Σαμίων οἱ στρατευόμενοι ἔοντες τε ἐν τῷ στρατοπέδῳ τῷ Μηδικῷ καὶ ἀπαραιρημένοι τὰ ὄπλα ὡς εἶδον αὐτίκα κατ' ἀρχὰς γινόμενην ἑτεραλκέα τὴν μάχην, ἔρδον ὅσον ἐδυνάετο,
 25 προσωφελῆειν ἐθέλοντες τοῖσι Ἑλλησι. Σαμίους δὲ ἰδόντες οἱ ἄλλοι Ἴωνες ἄρξαντας, οὕτω δὴ καὶ αὐτοὶ ἀποστάντες ἀπὸ Περσέων ἐπέθεντο τοῖσι βαρβάροισι.

CIV. Μιλησίοισι δὲ προσετέτακτο μὲν τῶν Περσέων τὰς διόδους τηρεῖν, σωτηρίας εἵνεκά σφι, ὡς ἦν ἄρα σφέας καταλαμβάνη οἷά περ κατέλαβε, ἔχοντες ἡγεμόνας σῶζονται ἐς τὰς κορυφὰς τῆς Μυκάλης· ἐτάχθησαν μὲν νυν ἐπὶ τοῦτο τὸ πρῆγμα οἱ Μιλήσιοι 5 τούτου τε εἵνεκεν καὶ ἵνα μὴ παρεόντες τῷ στρατοπέδῳ τι νεοχμὸν ποίοιεν, οἱ δὲ πᾶν τὸ ἐναντίον τοῦ προστεταγμένου ἐποίουν, ἄλλας τε κατηγορούμενοί σφι ὁδοὺς φεύγουσι, αἱ δὲ ἔφερον ἐς τοὺς πολεμίους, καὶ τέλος αὐτοί σφι ἐγίνοντο κτείνοντες πολεμιώτατοι. 10 οὕτω δὴ τὸ δεύτερον Ἰωνίη ἀπὸ Περσέων ἀπέστη.

The award of the prize of valour.

CV. Ἐν δὲ ταύτῃ τῇ μάχῃ Ἑλλήνων ἠρίστευσαν Ἀθηναῖοι, καὶ Ἀθηναίων Ἑρμόλυκος ὁ Εὐθόινου, ἀνὴρ παγκράτιον ἐπασκήσας. τούτου δὲ τὸν Ἑρμόλυκον κατέλαβε ὕστερον τούτων, πολέμου ἔοντος 15 Ἀθηναίοισι τε καὶ Καρυστίοισι, ἐν Κύρῳ τῆς Καρυστίας χώρας ἀποθανόντα ἐν μάχῃ κέεσθαι ἐπὶ Γεραιστῷ. μετὰ δὲ Ἀθηναίους Κορίνθιοι καὶ Τροϊζήνιοι καὶ Σικυώνιοι ἠρίστευσαν.

Council at Samos. It is proposed to transfer the Ionians to Greece and abandon Ionia to the Persians. The Athenians successfully resist the proposition; and a league is formed for defence.

CVI. Ἐπεῖτε δὲ κατεργάσαντο οἱ Ἕλληνες 20 τοὺς πολλοὺς, τοὺς μὲν μαχομένους, τοὺς δὲ καὶ φεύγοντας τῶν βαρβάρων, τὰς νέας ἐνέπρησαν καὶ τὸ τεῖχος ἅπαν, τὴν λητὴν προεξαγαγόντες ἐς τὸν

αἰγιαλὸν, καὶ θησαυροὺς τινὰς χρημάτων εὗρον.
 ἐμπρήσαντες δὲ τὸ τεῖχος καὶ τὰς νέας ἀπέπλεον.
 ἀπικόμενοι δὲ εἰς Σάμον οἱ Ἕλληνες ἐβουλευόντο
 περὶ ἀναστάσιος τῆς Ἰωνίης, καὶ ὅκη χρεῶν εἶη τῆς
 5 Ἑλλάδος κατοικίσει τῆς αὐτοῖ ἐγκρατέες ἦσαν, τὴν
 δὲ Ἰωνίην ἀπεινὰ τοῖσι βαρβάροισι. ἀδύνατον γὰρ
 ἐφαίνετό σφι εἶναι ἑωυτούς τε Ἰώνων προκατῆσθαι
 φρουρέοντας τὸν πάντα χρόνον· καὶ ἑωυτῶν μὴ προ-
 κατημένων Ἴωνας οὐδεμίαν ἐλπίδα εἶχον χαίροντας
 10 πρὸς τῶν Περσέων ἀπαλλάξειν. πρὸς ταῦτα Πε-
 λοποννησίων μὲν τοῖσι ἐν τέλει εὐοῦσι ἐδόκεε τῶν
 μηδισάντων ἐθνέων τῶν Ἑλληνικῶν τὰ ἐμπόρια
 ἐξαναστήσαντας δοῦναι τὴν χώραν Ἴωσι ἐνοικῆσαι,
 Ἀθηναίοισι δὲ οὐκ ἐδόκεε ἀρχὴν Ἰωνίην γενέσθαι
 15 ἀγάστατον, οὐδὲ Πελοποννησίουσ περὶ τῶν σφετέ-
 ρων ἀποικιέων βουλεύειν· ἀντιτεινόντων δὲ τούτων
 προθύμως εἶξαν οἱ Πελοποννήσιοι. καὶ οὕτω δὴ
 Σαμίους τε καὶ Χίους καὶ Λεσβίους καὶ τοὺς ἄλλους
 νησιώτας, οἳ ἔτυχον συστρατευόμενοι τοῖσι Ἕλλησι,
 20 εἰς τὸ συμμαχικὸν ἐποιήσαντο, πίστι τε καταλαβόντες
 καὶ ὀρκίοισι ἐμμενέειν τε καὶ μὴ ἀποστήσεσθαι.
 τούτους δὲ καταλαβόντες ὀρκίοισι ἔπλεον τὰς γεφύ-
 ρας λύσοντες· ἔτι γὰρ ἐδόκεον ἐντεταμένως εὐρήσειν.

*An angry scene between the defeated general Artayntes and
 the king's brother Masistes at Sardis.*

CVII. Οὗτοι μὲν δὴ ἐπ' Ἑλλησπόντου ἔπλεον·
 25 τῶν δὲ ἀποφυγόντων βαρβάρων εἰς τὰ ἄκρα τε τῆς
 Μυκάλης κατειληθέντων, ἐόντων οὐ πολλῶν, ἐγένετο
 κομιδὴ εἰς Σάρδις. πορευομένων δὲ κατ' ὁδὸν Μα-
 ῖστης ὁ Δαρείου παρατυχῶν τῷ πάθει τῷ γεγονότι

τὸν στρατηγὸν Ἀρταύντην ἔλεγε πολλά τε καὶ κακῶς, ἄλλα τε καὶ γυναικὸς κακίῳ φᾶς αὐτὸν εἶναι τοιαῦτα στρατηγήσαντα, καὶ ἄξιον εἶναι παντὸς κακοῦ τὸν βασιλεὺς οἶκον κακῶσαντα. παρὰ δὲ τοῖσι Πέρσησι γυναικὸς κακίῳ ἀκούσαι δέννος μέγιστός ἐστι. ὁ δὲ 5 ἐπεὶ πολλὰ ἤκουσε, δεινὰ ποιεύμενος σπάται ἐπὶ τὸν Μασίστην τὸν ἀκινάκεα ἀποκτείνει θέλων. καὶ μιν ἐπιθέοντα φρασθεὶς Ξειναγόρης ὁ Πρηξίλεω ἀνὴρ Ἀλικαρνησεὺς, ὄπισθε ἐστεῶς αὐτοῦ Ἀρταύντεω, ἀρπάζει μέσον καὶ ἐξαείρας παίει ἐς τὴν γῆν· 10 καὶ ἐν τούτῳ οἱ δορυφόροι οἱ Μασίστεω προέστησαν. ὁ δὲ Ξειναγόρης ταῦτα ἐργάσατο χάριτα αὐτῷ τε Μασίστη τιθέμενος καὶ Ξέρξῃ, ἐκσώζων τὸν ἀδελφεὸν τὸν ἐκείνου· καὶ διὰ τοῦτο τὸ ἔργον Ξειναγόρης Κιλικίης πάσης ἤρξε δόντος βασιλεὺς. τῶν δὲ κατ' ὁδὸν 15 πορευομένων οὐδὲν ἔτι πλέον ἐγένετο τούτων, ἀλλ' ἀπικνεύονται ἐς Σάρδις.

The king's intrigue with Ariaynte the daughter of his brother Masistes.

CVIII. Ἐν δὲ τῆσι Σάρδισι ἐτύγχανε ἐὼν βασιλεὺς ἐξ ἐκείνου τοῦ χρόνου, ἐπεῖτε ἐξ Ἀθηνέων προσπταίσας τῇ ναυμαχίῃ φυγῶν ἀπίκετο. 20 τότε δὴ ἐν τῆσι Σάρδισι ἐὼν ἄρα ἦρα τῆς Μασίστεω γυναικὸς, ἐούσης καὶ ταύτης ἐνθαῦτα. ὡς δὲ οἱ προσπέμποντι οὐκ ἐδύνατο κατεργασθῆναι, οὐδὲ βίην προσέφερε προμηθεόμενος τὸν ἀδελφεὸν Μασίστην (τῶντὸ δὲ τοῦτο εἶχε καὶ τὴν γυναῖκα· εὖ 25 γὰρ ἠπίστατο βίης οὐ τευξομένη), ἐνθαῦτα δὴ Ξέρξης ἐργόμενος τῶν ἄλλων πρήσσει τὸν γάμον τούτον τῷ παιδί τῷ ἐωυτοῦ Δαρείῳ, θυγατέρα τῆς γυναικὸς ταύ-

της καὶ Μασίστεω, δοκέων αὐτὴν μᾶλλον λάμψεσθαι ἢν ταῦτα ποιήσῃ. ἀρμόσας δὲ καὶ τὰ νομιζόμενα ποιήσας ἀπήλανε ἐς Σούσα. ἐπεὶ δὲ ἐκεῖ τε ἀπίκετο καὶ ἠγάγετο ἐς ἑωυτοῦ Δαρείω τὴν γυναῖκα, οὕτω δὲ
 5 τῆς Μασίστεω μὲν γυναικὸς ἐπέπαυτο, ὁ δὲ διαμειψάμενος ἦρα τε καὶ ἐτύγχανε τῆς Δαρείου μὲν γυναικὸς, Μασίστεω δὲ θυγατρός· οὐνομα δὲ τῇ γυναικὶ ταύτῃ ἦν Ἀρταῦντη.

Queen Amestris discovers it.

CIX. Χρόνου δὲ προΐοντος ἀνάπυστα γίνεται
 10 τρόπῳ τοιῶδε· ἐξυφήνασα Ἀμηστρις ἢ Ξέρξῳ γυνὴ φᾶρος μέγα τε καὶ ποικίλον καὶ θέης ἄξιον διδοῖ Ξέρξῃ. ὁ δὲ ἡσθεὶς περιβάλλεται τε καὶ ἔρχεται παρὰ τὴν Ἀρταῦντην. ἡσθεὶς δὲ καὶ ταύτῃ ἐκέλευσε αὐτὴν αἰτῆσαι ὅ τι βούλεται οἱ γενέσθαι ἀντὶ τῶν
 15 αὐτῷ ὑπουργημένων· πάντα γὰρ τεύξεσθαι αἰτήσασαν. τῇ δὲ κακῶς γὰρ ἔδεε πανοικίῃ γενέσθαι, πρὸς ταῦτα εἶπε Ξέρξῃ· “Δώσεις μοι τὸ ἂν σε αἰτήσω;” ὁ δὲ, πᾶν μᾶλλον δοκέων κείνην αἰτήσεσθαι ὑπισχνέετο καὶ ὤμοσε. ἢ δὲ, ὡς ὤμοσε, ἀδεῶς
 20 αἰτέει τὸ φᾶρος. Ξέρξης δὲ παντοῖος ἐγένετο οὐ βουλόμενος δοῦναι, κατ’ ἄλλο μὲν οὐδὲν, φοβεόμενος δὲ Ἀμηστριν, μὴ καὶ πρὶν κατεικαζούσῃ τὰ γινόμενα οὕτω ἐπευρεθῇ πρήσσω· ἀλλὰ πόλις τε ἐδίδου καὶ χρυσὸν ἄπλετον καὶ στρατὸν, τοῦ ἔμελλε οὐδεὶς
 25 ἄρξειν ἀλλ’ ἢ ἐκείνη· Περσικὸν δὲ κάρτα ὁ στρατὸς δῶρον· ἀλλ’ οὐ γὰρ ἔπειθε, διδοῖ τὸ φᾶρος. ἢ δὲ περιχαρὴς ἐοῦσα τῷ δῶρῳ ἐφόρεέ τε καὶ ἀγάλλετο.
 CX. Καὶ ἢ Ἀμηστρις πυνθάνεται μιν ἔχουσαν· μαθοῦσα δὲ τὸ ποιούμενον τῇ μὲν γυναικὶ ταύτῃ οὐκ

εἶχε ἔγκοτον, ἡ δὲ ἐλπίζουσα τὴν μητέρα αὐτῆς εἶναι αἰτιήν καὶ ταῦτα ἐκείνην πρήσσειν, τῇ Μασίστew γυναικὶ ἐβούλευε ὀλεθρον. φυλάξασα δὲ τὸν ἄνδρα τὸν ἐωυτῆς Ξέρξην βασιλήϊον δεῖπνον προτιθέμενον (τοῦτο δὲ τὸ δεῖπνον παρασκευάζεται ἅπαξ τοῦ 5 ἐνιαυτοῦ, ἐν ἡμέρῃ τῇ ἐγένετο βασιλεύς· οὖνομα δὲ τῷ δεῖπνῳ τούτῳ Περσιστὶ μὲν τυκτὰ, κατὰ δὲ τὴν Ἑλλήνων γλώσσαν τέλεον· τότε καὶ τὴν κεφαλὴν σμᾶται μῦνον βασιλεύς καὶ Πέρσας δωρέεται), ταύτην δὴ τὴν ἡμέρην φυλάξασα ἡ Ἄμηστρις χρητίζει 10 τοῦ Ξέρξεω δοθῆναί οἱ τὴν Μασίστew γυναῖκα. ὁ δὲ δεινὸν τε καὶ ἀνάσιον ἐποιέετο τοῦτο μὲν ἀδελφεοῦ γυναῖκα παραδοῦναι, τοῦτο δὲ ἀναιτήν ἐοῦσαν τοῦ πρήγματος τούτου· συνῆκε γὰρ τοῦ εἵνεκεν ἐδέετο.

The queen's cruel revenge on the girl's mother.

CXI. Τέλος μέντοι ἐκείνης τε λιπαρευούσης καὶ 15 ὑπὸ τοῦ νόμου ἐξεργόμενος, ὅτι ἀτυχήσαι τὸν χρητίζοντα οὐ σφι δυνατὸν ἐστὶ βασιληῆϊου δεῖπνου προκειμένου, κάρτα δὴ ἀέκων κατανεύει, καὶ παραδοὺς ποιέει ᾧδε· τὴν μὲν κελεύει ποιέειν τὰ βούλεται, ὁ δὲ μεταπεμφάμενος τὸν ἀδελφεὸν λέγει τάδε· “Μασίστα, σὺ 20 “εἰς Δαρείου τε παῖς καὶ ἐμὸς ἀδελφεός, πρὸς δ’ ἔτι “τούτοισι καὶ εἰς ἀνὴρ ἀγαθός. γυναικὶ δὴ ταύτῃ τῇ “νῦν συνοικέεις μὴ συνοίκες, ἀλλὰ τοι ἀντ’ αὐτῆς ἐγὼ “δίδωμι θυγατέρα τὴν ἐμήν. ταύτῃ συνοίκες· τὴν “δὲ νῦν ἔχεις, οὐ γὰρ δοκέει ἐμοί, μὴ ἔχε γυναῖκα.” 25 Ὁ δὲ Μασίστης ἀποθωμάσας τὰ λεγόμενα λέγει τάδε· “ὦ δέσποτα, τίνα μοι λόγον λέγεις ἄχρηστον, “κελεύων με γυναῖκα, ἐκ τῆς μοι παῖδες νεηνῖαι τέ “εἰσι τρεῖς καὶ θυγατέρες, τῶν καὶ σὺ μίαν τῷ παιδί

“ τῷ σεωυτοῦ ἡγάγεο γυναῖκα, αὐτὴ τέ μοι κατὰ νόον
 “ τυγχάνει κάρτα εἶουσα, ταύτην με κελεύεις μετέντα
 “ θυγατέρα τὴν σεωυτοῦ γῆμαι; ἐγὼ δὲ, βασιλεῦ,
 “ μεγάλα μὲν ποιεῦμαι ἀξιεύμενος θυγατρὸς τῆς σῆς,
 5 “ ποιήσω μέντοι τούτων οὐδέτερα. σὺ δὲ μηδαμῶς
 “ βιωῖ πρήγματος τοιοῦδε δέόμενος· ἀλλὰ τῇ τε σῇ
 “ θυγατρὶ ἀνὴρ ἄλλος φανήσεται ἐμεῦ οὐδὲν ἔσσων,
 “ ἐμέ τε ἔα γυναικὶ τῇ ἐμῇ συνοικέειν.” Ὁ μὲν δὴ
 τοιούτοις ἀμείβεται, Ξέρξης δὲ θυμωθεὶς λέγει
 10 τάδε· “ Οὕτω τοι, Μασίστα, πέπρηκται. οὔτε γὰρ ἄν
 “ τοι δοίην θυγατέρα τὴν ἐμὴν γῆμαι, οὔτε ἐκείνη
 “ πλεῦνα χρόνον συνοικήσεις, ὡς μάθης τὰ διδόμενα
 “ δέκεσθαι.” Ὁ δὲ ὡς ταῦτα ἤκουσε, εἶπας τοσόνδε
 ἐχώρει ἔξω· “ Δέσποτα, οὐ δὴ κού με ἀπώλεσας.”
 15 CXII. Ἐν δὲ τούτῳ τῷ διὰ μέσου χρόνῳ, ἐν τῷ Ξέρ-
 ξης τῷ ἀδελφεῷ διελέγετο, ἡ Ἀμυστρίς μεταπεμφθα-
 μένη τοὺς δορυφόρους τοῦ Ξέρξεω διαλυμαίνεται τὴν
 γυναῖκα τοῦ Μασίστεω· τοὺς τε μαζοὺς ἀποταμοῦσα
 κυσὶ προέβαλε, καὶ ῥίνα καὶ ὄτα καὶ χεῖλεα καὶ
 20 γλῶσσαν ἐκταμοῦσα ἐς οἶκόν μιν ἀποπέμπει διαλε-
 λυμασμένην.

Death of Masistes.

CXIII. Ὁ δὲ Μασίστης οὐδὲν κω ἀκηκῶς τού-
 των, ἐλπόμενος δὲ τί οἱ κακὸν εἶναι, ἐσπίπτει δρόμῳ
 ἐς τὰ οἰκία. ἰδὼν δὲ διεφθαρμένην τὴν γυναῖκα,
 25 αὐτίκα μετὰ ταῦτα συμβουλευσάμενος τοῖσι παισὶ
 ἐπορεύετο ἐς Βάκτρα σὺν τε τοῖσι ἐωντοῦ υἱοῖσι καὶ
 δὴ κού τισι καὶ ἄλλοισι ὡς ἀποστήσων νομὸν τὸν
 Βάκτριον καὶ ποιήσων τὰ μέγιστα κακῶν βασιλέα.
 τὰ περ ἄν καὶ ἐγένετο, ὡς ἐμοὶ δοκέειν, εἶπερ ἔφθῃ

ἀναβάς ἐς τοὺς Βακτρίους καὶ τοὺς Σάκας· καὶ γὰρ ἔστεργόν τέ μιν καὶ ἦν ὑπαρχος τῶν Βακτρίων. ἀλλὰ γὰρ Ξέρξης πυθόμενος ταῦτα ἐκείνον πρήσσοντα πέμψας ἐπ' αὐτὸν στρατιὴν ἐν τῇ ὁδῷ κατέκτεινε αὐτὸν τε ἐκείνον καὶ τοὺς παῖδας αὐτοῦ καὶ τὴν 5 στρατιὴν τὴν ἐκείνου. κατὰ μὲν τὸν ἔρωτα τὸν Ξέρξεω καὶ τὸν Μασίστεω θάνατον τοσαῦτα ἐγένετο.

The Greeks arrive at Abydos to find the bridge broken down. Leutychides and the Peloponnesians sail home. The Athenians blockade Sestos, in which many Persians had taken refuge.

CXIV. Οἱ δὲ ἐκ Μυκάλῃς ὀρμηθέντες Ἕλληνας ἐπ' Ἐλλησπόντου πρῶτον μὲν περὶ Λεκτὸν ὄρμεον, ὑπὸ ἀνέμων ἀπολαμφθέντες, ἐνθεύτεν δὲ ἀπίκοντο ἐς 10 Ἄβυδον, καὶ τὰς γεφύρας εὖρον διαλελυμένας, τὰς ἐδόκεον εὐρήσειν ἔτι ἐντεταμένας, καὶ τούτων οὐκ ἤκιστα εἶνεκεν ἐς τὸν Ἐλλήσποντον ἀπίκοντο. τοῖσι μὲν νυν ἀμφὶ Λευτυχίδην Πελοποννησίοισι ἔδοξε ἀποπλέειν ἐς τὴν Ἑλλάδα, Ἀθηναίοισι δὲ καὶ Ξαν- 15 θίππῳ τῷ στρατηγῷ αὐτοῦ ὑπομείναντας πειρᾶσθαι τῆς Χερσονήσου. οἱ μὲν δὴ ἀπέπλεον, Ἀθηναῖοι δὲ ἐκ τῆς Ἀβύδου διαβάντες ἐς τὴν Χερσόνησον Σηστὸν ἐπολιόρκεον. CXV. Ἐς δὲ τὴν Σηστὸν ταύτην, ὡς ἐόντος ἰσχυροτάτου τείχεος τῶν ταύτη, συνήλθον, ὡς 20 ἤκουσαν παρεῖναι τοὺς Ἕλληνας ἐς τὸν Ἐλλήσποντον, ἐκ τε τῶν ἄλλων τῶν περιοικίδων, καὶ δὴ καὶ ἐκ Καρδίας πόλιος Οἰόβαζος ἀνὴρ Πέρσης, ὃς τὰ ἐκ τῶν γεφυρέων ὄπλα ἐνθαῦτα ἦν κεκομικῶς. εἶχον δὲ ταύτην ἐπιχώριοι Αἰολέες, συνήσαν δὲ Πέρσαι 25 τε καὶ τῶν ἄλλων συμμάχων συχνὸς ὄμιλος.

The government of the Satrap Artayktes, and his sacrilege upon the shrine of Protesilaus.

CXVI. Ἐτυράννευε δὲ τούτου τοῦ νομοῦ Ξέρξω ὕπαρχος Ἀρταύκτης, ἀνὴρ μὲν Πέρσης, δεινὸς δὲ καὶ ἀτάσθαλος, ὃς καὶ βασιλέα ἐλαύνοντα ἐπ' Ἀθήνας ἐξηπάτησε, τὰ Πρωτεσίλω τοῦ Ἰφίκλου χρήματα
 5 ἐξ Ἐλαιούντος ὑπελόμενος. ἐν γὰρ Ἐλαιούντι τῆς Χερσονήσου ἐστὶ Πρωτεσίλω τάφος τε καὶ τέμενος περὶ αὐτὸν, ἔνθα ἦν χρήματα πολλὰ καὶ φιάλαι χρύσειαι καὶ ἀργύρειαι καὶ χαλκὸς καὶ ἐσθῆς καὶ ἄλλα ἀναθήματα, τὰ Ἀρταύκτης ἐσύλησε βασιλέος δόντος.
 10 λέγων δὲ τοιάδε Ξέρξην διεβάλετο· “Δέσποτα, ἔστι “οἶκος ἀνδρὸς Ἕλληνος ἐνθαῦτα, ὃς ἐπὶ γῆν τὴν σὴν “στρατευσάμενος δίκης κυρήσας ἀπέθανε. τούτου “μοι δὸς τὸν οἶκον, ἵνα καὶ τις μάθῃ ἐπὶ γῆν τὴν σὴν “μὴ στρατεύεσθαι.” Ταῦτα λέγων εὐπετέως ἔμελλε
 15 ἀναπείσειν Ξέρξην δοῦναι ἀνδρὸς οἶκον, οὐδὲν ὑποτοπηθέντα τῶν ἐκεῖνος ἐφρόνεε. ἐπὶ γῆν δὲ τὴν βασιλέος στρατεύεσθαι Πρωτεσίλων ἔλεγε νοέων τοιάδε· τὴν Ἀσίην πᾶσαν νομίζουσι ἑωυτῶν εἶναι Πέρσαι καὶ τοῦ αἰεὶ βασιλεύοντος. ἐπεὶ δὲ ἐδόθη τὰ
 20 χρήματα, ἐξ Ἐλαιούντος ἐς Σηστόν ἐξεφόρησε, καὶ τὸ τέμενος ἔσπειρε καὶ ἐνέμετο, αὐτὸς τε ὄκως ἀπίκοιτο ἐς Ἐλαιούντα, ἐν τῷ ἀδύτῳ γυναιξὶ ἐμίσηγετο. τότε δὲ ἐπολιορκέετο ὑπὸ Ἀθηναίων οὔτε παρεσκευασμένος ἐς πολιορκίην οὔτε προσδεκόμενος τοὺς Ἕλληνας·
 25 ἀφύκτως δὲ κως αὐτῷ ἐπέπεσον.

*After a weary blockade extending to the late autumn of
B.C. 479 Sestos is surrendered.*

CXVII. Ἐπεὶ δὲ πολιορκεόμενοισί σφι φθινό-
πωρον ἐπεγίνετο, ἤσχαλλον οἱ Ἀθηναῖοι ἀπὸ τε τῆς
ἑωυτῶν ἀποδημέοντες καὶ οὐ δυνάμενοι ἐξελεῖν τὸ τεῖ-
χος, ἐδέοντό τε τῶν στρατηγῶν ὄκως ἀπάγοιέν σφεας
ὀπίσω· οἱ δὲ οὐκ ἔφασαν πρὶν ἢ ἐξέλωσι ἢ τὸ Ἀθη- 5
ναίων κοινόν σφεας μεταπέμψηται· οὕτω δὲ ἔστεργον
τὰ παρεόντα. CXVIII. Οἱ δὲ ἐν τῷ τείχεϊ ἐς πᾶν
ἤδη κακοῦ ἀπιγμένοι ἦσαν, οὕτω ὥστε τοὺς τόνους
ἔψοντες τῶν κλινέων ἐσιτέοντο. ἐπεὶ τε δὲ οὐδὲ ταῦ-
τα ἔτι εἶχον, οὕτω δὲ ὑπὸ νύκτα οἴχονται ἀποδράντες 10
οἱ τε Πέρσαι καὶ ὁ Ἀρταύκτης καὶ ὁ Οἰόβαζος,
ὄπισθε τοῦ τείχεος καταβάντες, τῇ ἦν ἐρημότατον
τῶν πολεμίων. ὥς δὲ ἡμέρη ἐγένετο, οἱ Χερσονησίται
ἀπὸ τῶν πύργων ἐσήμηναν τοῖσι Ἀθηναίοισι τὸ
γεγονὸς καὶ τὰς πύλας ἄνοιξαν. τῶν δὲ οἱ μὲν 15
πλεύνες ἐδίωκον, οἱ δὲ τὴν πόλιν εἶχον.

The fate of Artayktes.

CXIX. Οἰόβαζον μὲν νυν ἐκφυγόντα ἐς τὴν
Θρηάκην Θρήϊκες Ἀψίνθιοι λαβόντες ἔθυσαν Πλει-
στῶρῳ ἐπιχωρίῳ θεῷ τρόπῳ τῷ σφετέρῳ, τοὺς δὲ μετ'
ἐκείνου ἄλλῳ τρόπῳ ἐφόνευσαν. οἱ δὲ ἀμφὶ τὸν 20
Ἀρταύκτην ὕστεροι ὀρμηθέντες φεύγειν, καὶ ὡς κατε-
λαμβάνοντο ὀλίγον ἑόντες ὑπὲρ Αἰγὸς Ποταμῶν,
ἀλεξόμενοι χρόνον ἐπὶ συχνὸν οἱ μὲν ἀπέθανον,
οἱ δὲ ζῶντες ἐλάμφθησαν. καὶ συνδήσαντές σφεας
οἱ Ἑλληγες ἦγον ἐς Σηστόν, μετ' αὐτῶν δὲ καὶ 25
Ἀρταύκτην δεδεμένον, αὐτόν τε καὶ τὸν παῖδα αὐτοῦ.

CXX. Καί τεφ τῶν φυλασσόντων λέγεται ὑπὸ Χερσονησιτέων ταρίχους ὀπτῶντι τέρας γενέσθαι τοιόνδε· οἱ τάριχοι ἐπὶ τῷ πυρὶ κείμενοι ἐπάλλοντό τε καὶ ἥσπαιρον ὅκως περ ἰχθύες νεοάλωτοι. καὶ οἱ μὲν
 5 περιχυθέντες ἐθύνμαζον, ὁ δὲ Ἀρταῦκτης ὡς εἶδε τὸ τέρας, καλέσας τὸν ὀπτῶντα τοὺς ταρίχους ἔφη·
 “Ξεῖνε Ἀθηναῖε, μηδὲν φοβέεο τὸ τέρας τοῦτο· οὐ
 “γὰρ σοὶ πέφηνε, ἀλλ’ ἐμοὶ σημαίνει ὁ ἐν Ἐλαιούντι
 “Πρωτεσίλεως ὅτι καὶ τεθνεὺς καὶ τάριχος ἐὼν
 10 “δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα σίνεσθαι.
 “νῦν ὦν ἄποινά οἱ τάδε ἐθέλω ἐπιθεῖναι, ἀντὶ μὲν
 “χρημάτων τῶν ἔλαβον ἐκ τοῦ ἱοῦ, ἑκατὸν τάλαντα
 “καταθεῖναι τῷ θεῷ, ἀντὶ δ’ ἐμεωντοῦ καὶ τοῦ παιδὸς
 “ἀποδώσω τάλαντα διηκόσια Ἀθηναίοισι περιγεγόμε-
 15 “νος.” Ταῦτα ὑπισχόμενος τὸν στρατηγὸν Ξάνθιπ-
 πον οὐκ ἔπειθε. οἱ γὰρ Ἐλαιούσιοι τῷ Πρωτεσίλεφ
 τιμωρέοντες ἐδέοντό μιν καταχρησθῆναι, καὶ αὐτοῦ
 τοῦ στρατηγοῦ ταύτη ὁ νόος ἔφερε. ἀπαγαγόντες δὲ
 αὐτὸν ἐς τὴν ἀκτὴν ἐς τὴν Ξέρξης ἔξευξε τὸν πόρον,
 20 οἱ δὲ λέγουσι ἐπὶ τὸν κολωνὸν τὸν ὑπὲρ Μαδύτου
 πόλιος, πρὸς σανίδα προσπασσαλεύσαντες ἀνεκρέ-
 μασαν, τὸν δὲ παῖδα ἐν ὀφθαλμοῖσι τοῦ Ἀρταῦκτεω
 κατέλευσαν.

Return of the Athenians at the beginning of winter

B.C. 479.

CXXI. Ταῦτα δὲ ποιήσαντες ἀπέπλεον ἐς τὴν
 25 Ἑλλάδα, τὰ τε ἄλλα χρήματα ἄγοντες καὶ δὴ καὶ
 τὰ ὄπλα τῶν γεφυρέων ὡς ἀναθήσοντες ἐς τὰ ἱρά.
 καὶ κατὰ τὸ ἔτος τοῦτο οὐδὲν ἔτι πλέον τούτων
 ἐγένετο.

Artembares, grandfather of Artayktes, reproved by Kyros, the great. A rugged country, a brave people.

CXXII. Τούτου δὲ τοῦ Ἀρταύκτεω τοῦ ἀνακρεμασθέντος προπάτωρ Ἀρτεμβάρης ἐστὶ ὁ Πέρσησι ἐξηγησάμενος λόγον, τὸν ἐκεῖνοι ὑπολαβόντες Κύρω προσήνεικαν, λέγοντα τάδε· “Ἐπεὶ Ζεὺς Πέρσησι “ ἡγεμονίην διδοῖ, ἀνδρῶν δὲ σοὶ, Κύρε, κατελῶν Ἀσ- 5
 “ τυάγην, φέρε, γῆν γὰρ ἐκτήμεθα ὀλίγην καὶ ταύτην
 “ τρηχέαν, μεταναστάντες ἐκ ταύτης ἄλλην ἔχωμεν
 “ ἀμείνω. εἰσὶ δὲ πολλαὶ μὲν ἀστυγείτονες, πολλαὶ
 “ δὲ καὶ ἐκαστέρω, τῶν μίαν σχόντες πλέοσι ἐσόμεθα
 “ θυμαστότεροι. οἶκος δὲ ἄνδρας ἄρχοντας τοιαῦτα 10
 “ ποίειν. κότε γὰρ δὴ καὶ παρέξει κάλλιον ἢ ὅτε γε
 “ ἀνθρώπων τε πολλῶν ἄρχομεν πάσης τε τῆς Ἀσίας;”
 Κῦρος δὲ ταῦτα ἀκούσας καὶ οὐ θυμασάσας τὸν λόγον ἐκέλευε ποίειν ταῦτα, οὕτω δὲ αὐτοῖσι παραῖνεε κελεύων παρασκευάζεσθαι ὡς οὐκέτι ἄρξοντας, ἀλλ’ 15
 ἄρξομένους· φιλέειν γὰρ ἐκ τῶν μαλακῶν χώρων μαλακοὺς ἄνδρας γίνεσθαι· οὐ γάρ τοι τῆς αὐτῆς γῆς εἶναι καρπὸν τε θυμαστὸν φύειν καὶ ἄνδρας ἀγαθοὺς τὰ πολέμια. ὥστε συγγόντες Πέρσαι οἰ-
 χοντο ἀποστάντες, ἐσωθέντες τῇ γνώμῃ πρὸς Κύρου, 20
 ἄρχειν τε εἴλοντο λυπρὴν οἰκέοντες μᾶλλον ἢ πεδιάδα σπείροντες ἄλλοισι δουλεύειν.

NOTES.

[For information as to persons and places see *Historical and Geographical Index*. References are by chapter and line of page. G. refers to Goodwin's *Greek Grammar*, 1882: *APP.*, to the *Appendix on the Ionic dialect*: Clyde, to *Clyde's Greek Syntax*, 1870.]

CHAPTER I.

1. 1. **Μαρδόνιος δέ.** The connecting particle *δέ* continues the 1 narrative from the last book, in which Herodotos had related how Mardonius having wintered in Thessaly (8, 133), early in the next year (B. C. 479) sent Alexander of Macedon to Athens, as being a friend and 'benefactor' of the Athenians (136), with an offer as from the king that, if they would make alliance with him, he would concede their independence; would allow them to possess their own territory and even add to it; and would restore such of the temples as he had burnt (140). This offer Alexander urged them to accept, while the Spartans in alarm sent an embassy to dissuade them (141, 2). The Athenians answered Alexander by bidding him tell Mardonius that 'as long as the sun went its course they would make no terms with Xerxes'. Alexander therefore had nothing for it but to return with this uncompromising message to Mardonius.

3. *ἐπὶ τὰς Ἀθήνας* 'to invade Attica', cf. p. 10, l. 26 and p. 8, l. 15. *δκου δὲ ἐκάστοτε γίγνοιτο τούτους παρελάμβανε*, 'and in whatever place he arrived from time to time he compelled the people to join his army'. The imperf. *παρελάμβανε* expresses the repetition of the action. *τούτους* is the apodosis to *δκου*, which = *eis oostinas*. For the mood of *γίγνοιτο* (answering to the imperf. indic.) in the conditional relative sentence, see G. § 233.

5. οὔτε τὰ πρὸ τοῦ πεπρηγμένα μετέμελε οὐδὲν 'so far from repenting of their former proceedings actually exerted themselves all the more to egg the Persian on'. This refers to the action of Thorax of Larissa and his brothers, who had sent to invite Xerxes originally to the invasion of Greece (7,6), though their action had not been approved by the Thessalians generally (7, 172).

8. φεύγοντα 'in his flight', that is after Salamis, when Xerxes retreated to the bridge over the Hellespont.

CHAPTER II.

11. κατελάμβανον 'tried to persuade Mardonius to stop'. The incomplete action expressed by the imperfect.

13. ἐπιτηδεότερος, App. A. III. (4). οὐδὲ ζῶν 'and they argued against his going'.

15. καταστρέφεται. This is Herodotos' invariable construction after ποιεῖν ὅπως [see I, 8; 5, 109 etc.] and the mood and tense remain the same though it is or. obliq. The MSS. have καταστρέψηται. κατὰ τὸ ἰσχυρὸν 'by force'. Cp. I, 76; 5, 62.

16. οἱ περ καὶ πάρος ταῦτ' ἐγίνωσκον 'in such numbers as were united on the previous occasion', i.e. at Salamis. For the relative οἱ περ=δοιοι cp. a similar use of οἱτινες in Xen. Oec. 4, 5 εἰς ὀπίσθους δεῖ διδόναι τροφήν ἰππέας...οἱτινες...τῶν ἀρχομένων ἱκανοὶ ἔσονται κρατεῖν. Though this is reported speech the indic. ἐγίνωσκον is used on the *dramatic* principle often followed in Greek or. obliq. of employing the actual word which the speaker would have used, p. 3, l. 27.

2 1. περιγίνεσθαι in the sense of 'to get the better of' governs the genitive, cf. I, 207 ἐκέλευεν περιγίνεσθαι. We must explain the construction in one of two ways.

(1) We must suppose an anacoluthon, or breach in the construction, and that the speaker meant to end with some such word as καταπολεμεῖν or νικᾶν, but shrunk from so strong an expression. To call Ἕλληνας ὁμοφρονέοντας an accusative absolute is only another way of saying that there is an anacoluthon.

(2) Or we must regard the accusative after περιγίνεσθαι as a construction κατὰ σύνεσιν, according to the sense, as though περιγίνεσθαι being used for νικᾶν or καταπολεμεῖν took the construction of these verbs. L. and Sc. give two instances of an acc. with περιγίνεσθαι, but neither of them is quite parallel, cp. p. 52, l. 2.

The Second of these two explanations is that which I myself believe to be right.

3. **Ξεις** 'you will control'. Stein however interprets *comperita habebis* 'you will discover'.

4. **πέμπε χρήματα...καταστρέψαι**. The advice of the Thebans gave only too true a picture of the state of things in Greece. Not only was it true that nearly all Greeks were open to a bribe, and that as in the later time of Philip any city could be taken into which an ass laden with gold could climb; but also in every city, even in Athens itself, there was a medizing party, consisting of those who hoped to get personal supremacy by means of the Persian support, or perhaps in some cases of those who, seeing the organization of the kingdom by Darius, believed that the unity so sorely wanted by Hellas could only be obtained by having recourse to an outside controlling power. And it is known from Plutarch (*Arist.* c. 13; cp. *Aesch. in Ctes.* § 258) that in the very hour of their country's extremity there was a meeting of Athenian men of high rank and straitened circumstances, at Plataea, who resolved to strike a blow at the democracy, and in case of failure to submit to Persia. From Diodorus (xi. 28) it appears that Mardonius did take this advice so far as to send bribes to certain leading men in the cities of the Peloponnese.

6. **ἐνθεῦτεν**, App. A. i. (2).

CHAPTER III.

9, 10. **ἐνέστακτο** 'had been instilled into him', a poetical word. Cp. Hom. *Od.* 2, 271 *εἰ δὴ τοι σοῦ πατρὸς ἐνέστακται μένος ἦῦ, II.* 19, 39 *Πατρόκλῳ δ' αὐτ' ἀμβροσίην καὶ νέκταρ ἐρυθρὸν στάξε κατὰ ῥινῶν. ἀγνωμοσύνη* 'obstinate arrogance'.

11. **πυρροῖσι διὰ νήσων** 'by a chain of torch signals on the islands'. For omission of article before *νήσων* cp. 3, 96; 6, 95; 8, 103 'Island Greece' without defining the particular Islands.

The use of beacons and torches as signals was very ancient. We first hear of their being employed as a signal sent up from a beleaguered town at nightfall to the neighbours to come to the rescue—in Homer *II.* 18, 207—213. Definite intelligence could be conveyed by them, for the capture of the Greek out-look ships off Skiathos was conveyed to the Greeks at Artemisium by

this means (Her. 7, 182; Polyb. 12, 12); and it will occur at once to us that Aeschylus, when he described the news of the fall of Troy being brought by this means, had himself fought in the Persian wars, and must often have watched the flash of the beacon fire, conveying good news or warnings of danger [*Ag.* 273—300]. Later on, in B.C. 429, the Athenians are warned of the approach of a hostile fleet from Megara by means of beacon fires [*φρυκτοὶ πολέμοι* Thucyd. 2, 94, 1]; and in B.C. 428 we find that in order to render unintelligible the besiegers' fire signals, the besieged Plataeans purposely raised a number at the same time [Th. 3, 22, 9]. Information could be given to the enemy by this means by a traitor in the camp, for we hear of a certain Athenian being put to death by Lamachos during the Sicilian expedition for this crime (*παραφρυκτωρεύμενος ληφθεὶς*), Lysias 13, § 67. But still these fire signals had two disadvantages, (1) they could only be used at night, (2) they could only convey certain definite pieces of intelligence, as previously agreed upon between the parties; and therefore news of unexpected events could not be distinctly conveyed. For the first difficulty we find traces of the practice of flashing signals, of which the earliest recorded instance perhaps is the polished shield, said to have been held up to inform the Persians that the Athenian troops had left Athens (Her. 6, 121), and later writers on Greek military affairs mention the use of mirrors and broad blades (*σπάθης συχνὰ κινουμένης*) for this purpose [see p. 6 of a fragment of a Greek military writer, published by K. K. Müller, 1882, Verg. *Aen.* 10, 261, Xenoph. *Hell.* 2, 1, 27, Diodor. 20, 51]. To remedy the second inconvenience we hear of two successive improvements [Polyb. 10, 43].

First, a contrivance by Aeneas Tacticus, supposed to have been a contemporary of Xenophon. The parties to signal to each other were to have each an earthenware vessel full of water, in which floated a flat cork with a long stick marked off by broad rings, in each of which were certain words such as 'cavalry', 'heavy-armed', 'ships', 'corn', etc. On the raising of a torch on one side, the other side answered by a torch, and then both sides set the water running (care being taken that all conditions should be exactly the same). The corks with their sticks of course gradually sunk in the vessels, and when the ring containing the requisite word for the message reached the brim, the signaller raised a torch, the water was immediately stopped by the recipient, and he could thus read in his stick the message intended. But this, though admitting more variety, was still open to the objection that the number of possible messages was limited; for all possible events could not be thought of before, and written on the sticks. A system, however, was invented by Cleoxenos and Democleitos, and improved by Polybios himself, for spelling words much on the same principle as modern telegraphy. He divided the alphabet into five groups:

	1	2	3	4	5
1.	α	ζ	λ	π	φ
2.	β	η	μ	ρ	χ
3.	γ	θ	ν	σ	ψ
4.	δ	ι	ξ	τ	ω
5.	ε	κ	ο	υ	

If the signaller wanted to spell the word *Κρήτες*, he would raise two torches on the left, to show that the letter wanted (*κ*) was in the second group, and five torches on the right to show that it was the 5th of that group; *ρ* would want four on the left, and two on the right, and so on. Mardonius had apparently arranged a series of torch-signallers from island to island of the Cyclades (though Rawlinson thinks that it was more probably by Mt Athos, the route of the signal fires in the *Agamemnon* of Aeschylus, for Delos was not in Persian hands 8, 132), having concerted beforehand the meaning to be attached to the signal as to the capture of Athens; but it does not appear that he sent the message when he took possession: the experience of the last year doubtless warned him that, while the people were still unconquered, the possession of the empty town was of little use.

12. οὐδὲ τότε 'on this occasion neither', i.e. any more than Xerxes had done in the year before.

13. ἀπικόμενος, App. A. i. 4.

14. ἐν τε Σαλαμῖνι. The people seem on this occasion to have been content to go to Salamis, as being safe now that the Greek fleet commanded the sea. The year before they had gone to Troezen and Aegina, as well as Salamis [8, 41. Plut. *Them.* 10].

15. τὸ ἄστυ 'the town', properly used of the town as composed of buildings, πόλις being a town as composed of citizens, though the latter word is used in both senses. Later τὸ ἄστυ was used for the 'upper town' as distinguished from the Peiraeus [see Thucyd. 2, 94, 2; Xen. *Hell.* 2, 4, 1], and also in the sense in which we use the word Capital. It is designedly used here, for Mardonius took the bare walls with no one within them.

17. δεκάμηνος. That is from Metageition i.e. Aug.—Sept. 480 B.C. to Skirophorion i.e. June—July 479 B.C.

ἐπιστρατηγῆν, App. B. a. i.

CHAPTER IV.

20. τοὺς αὐτοὺς λόγους 'the same proposals', namely that they should retain their autonomy and have increased territory if they would come to terms with Persia [8, 140].

22. *προέχων οὐ φίλλας γνώμας* 'though he knew beforehand that their feelings were hostile', *ἐπίστας δὲ* 'but having conceived the hope'. The change of tense is to be observed. The hope was conceived once for all before the message was sent, his consciousness of the feelings of the Athenians was continuous. This meaning of *προέχων* is no doubt peculiar; it usually means (1) to be superior to anyone in anything, (2) to be eminent, (3) to project; but Mr Blakesley's translation 'putting forward' is equally contrary to usage, Thucydides always employing the middle in that sense (1, 140, 7; 3, 68, 2); and it is quite in keeping with Herodotos' style to use *ἔχω* in the sense more common in poetry of 'to know', and then to compound it with a preposition.

23—5. *σφέας*, App. C. II. 1. *ὑπήσαν* [App. A. 1. 4] 'would abate of their obstinate arrogance', cp. 3, 52 *ὑπεῖς τῆς ὀργῆς*. Plut. *Λίτ.* c. 6 *δόξης ὑφιέναι*. *ἔωτῶ* App. B. 3. b (3).

CHAPTER V.

3 2. *βουλευτέων* [App. C. 1. 1st decl.] 'one of the members of the Boulè'.

4. *ἐξενέκαι* 'to bring the proposal before the people', i.e. in an ecclesia. The proper function of the Boulè was to prepare all measures for decision by the ecclesia; it had no power to decide such a matter itself; and though the whole people were in a kind of temporary exile in Salamis constitutional forms appear to be maintained.

σφι = *αὐτοῖς*, App. C. II. 1 (4).

6. *εἴτε δὴ* 'whether as was alleged' (*δη*). For the irregularity of a participle and verb being thus connected cp. 1, 19; 8, 116.

9. *κατέλευσαν* 'stoned to death', *κατὰ* in sense of completion.

14. *ἦσαν*, App. D. IV. f.

αὐτοκείες 'spontaneously', though one woman urged another, the general effect was of a spontaneous action on the part of the women.

Some difficulty has been felt as to the occurrence itself, because Demosthenes [*de Cor.* 296] relates a similar anecdote, but places it before Salamis, and makes the name of the victim Kyrtilos; and Demosthenes is followed by Cicero [*de Off.* 3, 11].

Various explanations have been offered. Thirlwall supposed the two names to belong to the same person, a thing quite unusual at

Athens, while the explanation leaves unaccounted for the difference of times in the two stories: Valcknaer supposes both stories true, in which he is followed by Rawlinson: Grote rejects the idea of the *two* similar occurrences and elects to stand by Herodotos: Baehr, Abicht and Stein notice the coincidence but leave it unexplained. The period to which Herodotos assigns the incident seems much the more likely one, as we hear of no such negotiation before Salamis; and such a confusion as to time was quite possible in an Orator speaking more than 100 years after the event. But it appears from Lykurgos, *contra Leocr.* 122, that a decree of the people condemning (to *ἀριμία*) the relations of a man whom the Boulè had at once put to death in Salamis for this offence was in existence. Such a formal proceeding does not tally with the *lynching* of Lykidas and his family, and may therefore be supposed to refer to Kyrilos, though Lykurgos mentions no name. In times of imminent risk it was natural and inevitable that some restraint should be put on individual freedom of speech; thus we find that when Lysander in B.C. 405 was beleaguering Athens, a senator called Arcestratos was thrown into prison for proposing to surrender [*Xen. Hell.* 2, 2, 15], and we can understand the strong measure taken by the Boulè and confirmed by the people (*ψήφισμα*) in the case of Kyrilos. The case of Lykidas was one of mere popular excitement, and death by stoning was generally the result in a camp, and Salamis was practically a camp at the time [see 5, 38, and comp. *Soph. Aj.* 254, where the chorus fear this fate for Ajax].

16. *κατὰ δὲ*. For the *tnesis* see G. § 191, note 3, p. 241. Clyde § 51. Cp. 8, 33.

CHAPTER VI.

18. *προσεδέκοντο*, App. A. i. 1.

19. *οἱ δὲ* 'they', i.e. the Athenians. For the article used as a demonstrative see G. § 143. The *δέ* which to the Greek ear is suitable after the *ὅτι μὲν* cannot be represented in English.

20. *οἱ μὲν* the Peloponnesians.

οὕτω δὲ 'under these circumstances it was that'. See Index.

21. *καὶ δὲ* 'already', 'actually', cp. c. 18 and *Soph. Aj.* 49 *καὶ δὲ* 'πὶ διόσσις ἢ στρατηγίσω πύλαις.

24. *μεμφόμενος τοῖσι Λ.* 'to reproach the Lakedaemonians with the fact that'. The verb *μέμφομαι* is found in nearly every

possible construction, *acc.* and *gen.* of thing, *dat.* or *gen.* of person; with single *acc.* or *dat.* of pers.; or with *gen.* of the thing. Here the construction is *dat.* of pers., and for the *acc.* of the thing the clause *ὅτι περιείδον κ.τ.λ.* stands. Clyde § 75 E.

26. *σφέων*, App. C. II. 1 (4).

27. *ὑπέσχετο* a *dramatic* indic. as usual in reported speech, see p. 1, l. 12 *ἐγίνωσκον*.

28. *προεῖπαι* an infin. of purpose correlative with the fut. part. *μειψομένους* 'and (they sent them) to openly state'. *ἀμυνεῖσι* fut. App. D. III. 4.

- 4 1. *ὡς καὶ αὐτοὶ τινα ἀλωρῆν εὖρ*. 'that they too would find some means of avoiding the danger'. This is the invariable meaning of this poetical word in Homer, and there is no need to translate it 'defence' here. The threat is made intentionally vague, and left to the Lakedaemonians to interpret it as referring to a possible acceptance of the terms offered by Mardonius, or to the old threat of Themistokles of placing all their people and goods on board their ships and seeking a new home in Italy, leaving the Spartans to defend themselves [8, 61—62]. For the duplication of the conjunction *ὅτι...ὡς* Stein compares 3, 71 *ὅστε ὅτι ἦν ὑπερπέση ἡ νῦν ἡμέρη, ὡς αὐτὸς ἐγὼ ταῦτα κατέρεω*.

CHAPTER VII.

2. *οἱ γὰρ δὴ Δ.* 'Now the fact was that the Lakedaemonians were engaged in the celebration of the Hyakinthia (see Hist. Ind.), but at the same time they were building the wall across the Isthmus, and it was now so nearly completed as to be up to the battlements'. This wall, of which the remains are still traceable, was built at a point about seven miles E. of Corinth. For similar conduct of the Spartans before Marathon see 6, 106.

5. *καὶ δὴ*, see above p. 3, l. 21.

The clauses of this paragraph from *οἱ γὰρ* to *ἐλάμβανε* are woven together in a very intricate manner by the use of the particles. The changes of subject in *δραζον* and *ἦν*, though joined by *τε—καί*, and of *ἐρέχεον...ἐλάμβανε*, are awkward, but lead to no confusion. The system is this, *τε—καί* (*δὲ* amplifying the second clause), *δέ* introducing a third heading (amplified by *καὶ δὴ*).

7. *ἀγόμενοι* 'bringing with them'; the middle properly expresses the action of those 'who cause to come', and who only metaphori-

cally can be said 'to bring'. *ἀγορτες* would be 'forcing to come', 'dragging'.

8, 9. ἐπὶ τοὺς ἐφόρους 'into the presence of the Ephors'. Cp. ἐπὶ τὴν βουλὴν c. 5. For 'Ephors' see *Histor. Index*.

§ 1. 1. 11. βασιλεύς 'the king of Persia' properly without definite article, the ὁ Μήδων is superfluous, but the messengers are delivering a formal speech.

τοῦτο μὲν...τοῦτο δέ 'in the first place', 'in the second place'. Cp. p. 17, l. 19.

12. ἐπ' ἴσῃ τε καὶ ὁμοίῃ 'on terms of complete equality and independence', the phrase was usual in treaties between two states, see that between Sparta and Argos in Thucyd. 5, 79; and cf. id. 4, 105, 2; 2, 27, 1. The one word seems always to suggest the other, see id. 2, 89, 2; and they are used to describe the relations of fellow-citizens as well as those between states, Dem. *Mid.* 551.

13. ἀνευ τε δόλου καὶ ἀπάτης is a treaty clause also [1, 69; 8, 140] which in the treaties in Thucyd. appears as μήτε τέχνη μήτε μηχανῆ μηδεμιᾶ [5, 18, 4; 47, 2].

17. ἀπειπάμεθα 'we refused', elsewhere in Herod. this word has an accusative, see 1, 205; 4, 120; 6, 100. The middle form ἀπειπάμεν is confined to Ionic and later Attic.

19. κερδαιώτερον...μᾶλλον ἢ περ. This pleonasm, or repetition of a comparative word, is a common idiom in Greek, especially with temporal comparatives πρότερον, πρὶν, etc.; Clyde § 92; cp. 7, 143 αἰρεώτερα...μᾶλλον. On the other hand we find ἢ after words in which a comparative sense is only indirectly implied. See on p. 17, l. 7.

20. οὐ μὲν οὐδέ... 'no! and we will not either etc.'

21. ἐκόντες εἶναι 'at any rate with our own consent', cp. 7, 104, 164; 8, 30. In all these cases (exc. 7, 164) the phrase is used in a negative sentence. X

τὸ ἀπ' ἡμέων οὕτω ἀκίβδηλον 'this sincerity of our conduct', κίβδηλος = 'debased', 'spurious', cf. Aristoph. *R.* 721 τοῦτοις (νομίμασι) οὐ κεκιβδηλευμένοις. Herod. uses it in the metaphorical sense of 'not clear', 'ambiguous', 1, 66, 75; 5, 91.

22. νέμεται ἐπὶ τοὺς Ἕλληνας 'is distributed among', 'affects'. p. 59, l. 17; Plat. *Protag.* 12 ἐπὶ πάντας νέμειν αἰδῶ καὶ δίκην.

§ 2. 1. 25. φρόνημα 'high resolution'. Cp. 8, 144. In Attic it usually means 'pride'; for the meaning of 'thought' cf. p. 35, l. 15, Thuc. 2, 61, 3; and for a meaning very like the present cf.

Thuc. 5, 40, 3 ἐν φρονήματι ὄντες τῆς Πελοποννήσου ἡγήσασθαι 'entertaining lofty ideas of becoming the leading state in the Peloponnese'. καὶ διότι 'and because' is coordinate with ἐπεὶ τε ἐξεμάθετε: the words ὅτι... Ἑλλάδα are explanatory of ἡμέτερον φρόνημα.

27. Ἰαυνόμενον 'which is being built'. ἐν τέλει ἐστί 'is in the act of being completed'. In c. 8 Herodotos says the wall is πρὸς τελεῖ. The first is the more general expression which without going into detail describes the wall as in an advanced stage; in the second Herodotos tells the exact fact that it was not finished, but was nearly so. καὶ δὴ 'of course', 'at once'.

29. τὸν Πέλοπον ἀντιώσασθαι elsewhere in Herodotos this verb is constructed with dative [1, 76; 7, 102, 139; 8, 100, p. 4, l. 29]. On the other hand ἀντιάζειν is constructed with the acc. [2, 141; 4, 118], and the sense is rather 'to meet' than simply 'to oppose', as in other places, and thus the motion implied justifies the accusative.

5 2. μῆλινουσι. This is one of the words whose usage is confined to the poets and later prose, but which Herodotos employs several times [5, 84; 7, 229]. ὅτι τάχος 'with all speed', cp. ὡς τάχος, 5, 106. ὅσον τάχος, Soph.

ἐπιτηδέως 'properly', in other places it means 'carefully' (1, 108), but the adverb here follows the sense in which the adjective ἐπιτηδέος is used in other places, e.g. 4, 158, and just below.

4. ὡς ἂν...δεκόμεθα 'with a view to our meeting him', the subj. construction *dramatically* after historical ἐκέλευσαν...ἐκπέμψειν, which is treated as equivalent to direct imperative ἐκπέμπετε. ὡς ἂν is a combination more common in Homer, but still it does occur in Attic authors. Cp. 8, 7. This final ὡς might stand without ἂν, which seems to add little that is appreciable to its meaning beyond the feeling so frequently dictating Greek idiom, viz. the desire to put everything as hypothetically and as little positively as possible. G. § 216, 2. See on p. 34, l. 1.

5. ἐπειδὴ ἡμάρτομεν τῆς Βοιωτίας 'since we missed holding Boeotia', the word implies that the loss of Boeotia was a result of a mistaken or backward policy.

6. ἐμμάχασασθαι. Note the aorist of single action, 'to fight *the* battle in'.

CHAPTER VIII.

10. ἐπὶ δέκα ἡμέρας 'for a space of ten days', cp. ἐπὶ δύο ἡμέρας, ἐπὶ δέκα ἔτη [Thucyd. 2, 25; 3, 68]: see p. 40, l. 13.

12. *ἐτείχεον* 'they were carrying on the building of the wall across'.

14. *ἀπικομένου* *Ἀλεξάνδρου*. The visit of Alexander to Athens had been early in the year, before Mardonius had broken up his winter quarters in Thessaly (c. 1). It was now June, for the Hyakinthia were coming to an end.

17. *ᾠρην* 'care', 'regard', cf. Lat. *cur-a*; and the compounds *πυλωρός*, *θυρωρός*, *ὀλιγωρεῖν*: in an inscription (C. I. 2554) we find *ὠρεῖον* for a fort or guard-house.

20. *οὕκω*, App. A. 1. 3. *ἀπτετείχιστο* 'the line of the wall had not yet been completed right across the isthmus'. Cf. 6, 36 *ἀποτείχισας τὸν αὐχένα τῆς Ξερσονήσου*.

CHAPTER IX.

24. *καταστάσιος* [App. C. I. 3rd decl.] 'audience', cf. 8, 141, and *καταστάντες ἐπὶ τοὺς ἀρχοντας*, 3, 46.

26. *ξείνων* 'resident aliens', such as in Athens would be called *μέτοικοι*. The presence of foreigners in Sparta was much less common than in Athens, and in c. 35 Herodotos says that he knew only one instance of such persons being admitted to citizenship, namely Tisamenos and his brother. Xen. *Rep. Lac.* 1414. Cf. p. 23, l. 23.

1. *μη ἀρθμίων*, 'if the A. are not on good terms with you' 6 [R. *ἀρ*, cp. *ἀραρίσκω*, *ἄρθρον*, etc.], so *ἄρθμια* 'peaceful relations', 6, 83, cp. 7, 101.

3. *κλισιάδες* [or as some would write *κλεισιάδες* from *κλείω*] 'folding gates' (the *bipalentes* of Vergil *Aen.* 2, 330) derived from the same root as *κλίω*. The word does not seem to be used by any other Greek author until the period of late Attic (Plutarch). The reference is no doubt to gates with folding wings, cf. Hom. *Il.* 21, 531, where Priam orders the town gates to be held open for the flying Trojans, *πεπταμένας ἐν χερσὶ πύλας ἔχετε*, cp. ib. 538. The metaphor has been exemplified by a reference to St Paul's language (1 *Cor.* xvi. 9) 'a great door has been opened to me'. We may also compare Vergil's *patet isti janua leto* [*Aen.* 2, 661]. For the form *ἀναπεπτάται*, see App. D. II. a (2).

CHAPTER X.

8. *ἀπιγμένοισι*, App. A. 1, 4, and C. I. 2nd decl. *ἀπὸ τῶν πολλῶν*, for the Athenian envoys were accompanied by envoys from Megara and Plataea, c. 7.

νυκτὸς ἔτι 'before daybreak'. Gen. of the time within which a thing happens. G. § 179.

9, 10. καὶ ἔπα...εἰλώτων. These words are not found in some MSS., and Wesseling therefore would remove them, as having been inserted to explain the statement in ch. 28, that there were 5000 Spartans and 35000 Helots at Plataea. But Plutarch (*Aristid.* 10), who was copying Herodotos, has almost the same words, and they probably ought to stand. The gen. εἰλώτων is from εἰλωσ, cp. εἰλωτα, 7, 229, and εἰλωτας, 6, 81, εἰλωτες, 9, 80. But the other form also occurs, viz. εἰλώτης, -ου, or -εο, εἰλωτέων see p. 18, l. 29; 6, 58, 75, 80; 9, 28.

11. ἡ ἡγεμονίη 'the right of leading the army', i.e. as king. Since B.C. 506—5 it had been a law in Sparta that both kings should not go out with the army at the same time [*Her.* 5, 75]. Now that Pleistarchos, the king of the senior branch, was incapacitated by infancy from going out on a campaign, his position seems to have passed entire to his cousin and guardian, Pausanias.

16. τὴν τὸ τεῖχος δέμασαν 'that had built the wall', i.e. across the Isthmus, which is thus spoken of as completed.

18, 19. θυομένης οἱ ἐπὶ τῷ Πέρσῃ 'as he was offering sacrifice in regard to the Persian invader'. For the kings at Sparta were especially the national priests: they were 'priests of Zeus Uranios and Zeus Lakedaemonios, and offered public sacrifices to Apollo on every new moon and seventh day'. In times of war the king sacrificed first at home, and again on the frontier. Such a sacrifice would be attended by a μάντις to declare the omens as presented by the victim in regard to the measures to be taken against Persia [*Xen. Hell.* 3, 3, 4, *de repub. Lac.* 13].

19. ὁ ἥλιος ἀμαυρώθη 'the sun was darkened'. According to the calculation of astronomers the Solar eclipse of B.C. 479 was on Oct. 2. If this be so, the word ἀμαυρώθη must only refer to some sudden overclouding of the sun at the critical moment of sacrifice, which was interpreted as a bad omen.

When Herodotos described an eclipse of the sun before he did not use this word, but said, ὁ ἥλιος ἐκλιπὼν τὴν ἐκ τοῦ οὐρανοῦ ἔδρην ἀφανῆς ἦν οὐδ' ἐπινεφέλων ἐόντων αἰθρίης τε τὰ μάλιστα, ἀπὸ τῆς ἡμέρης τε νύξ ἐγένετο (7, 37), or as in 1, 64 τὴν ἡμέρην ἐξαπίνης νύκτα γενέσθαι, which eclipse he also calls a μεταλλαγὴ ἡμέρης and a μεταβολή. An eclipse was looked upon as a bad omen, preventing any active operations for a time,—in the case of an eclipse of the moon, until the new moon, as in the famous

case of Nicias refusing to move his army in Sicily [Thucyd. 7, 51, 4]. Cf. Thucyd. 2, 28; 1, 23, 4 where the frequent occurrences of eclipses and earthquakes are mentioned as foretelling the troubles of the Peloponnesian war; and the phenomena which Aristophanes connects with the election of Kleon as strategus

ἡ σελήνη δ' ἐξέλιπε τὰς ὁδοὺς ὃ δ' ἥλιος
τὴν θρυαλλίδ' εἰς ἑαυτὸν εὐθέως ξυνεκύσας
οὐ φανεῖν ἔφασκεν ὑμῖν εἰ στρατηγήσει Κλέων.

20. **προσαιρετάται... αὐτῆς.** 'Pausanias selected as a colleague Eurynax, son of Dorieus, who was of the same family as himself', i.e. of the same branch of the Royal family. If this Dorieus was the second son of Anaxandridas, who fell in Sicily [5, 46] Eurynax was first cousin to Pausanias [see Index, DORIEUS]. So near a relationship seems likely to have been indicated by some less vague expression, but perhaps Herod. wishes mainly to emphasize the fact that Pausanias did not select from the other Royal branch. The other king, Leotychides, was at this time in command of the Greek fleet at Delos, whence it was to go to Mykale [9, 90; Thucyd. 1, 89]. Pausanias selecting his own colleague is in accordance with the rule in Sparta, where the king (whom Pausanias represented in all his prerogatives) though he could not proclaim war, had absolute authority in conducting it.

CHAPTER XI.

24. ἐπῆλθον ἐπὶ τ. ἐφ. Cp. p. 4, l. 10.

ἐν νόφ δὴ ἔχοντες 'intending as they imagined' (δῆ); the δὴ shews the writer's sense that the ambassadors were acting under a false impression. See Index s. v. δῆ.

25. καὶ αὐτοί 'they themselves too', i.e. as well as the Spartan army which had actually started.

27, 8. Ὑακινθιά τε ἀγετε καὶ παίζετε 'keep your Hyakinthia and indulge in all the amusements it brings'. The τε and καὶ indicate an hendiadys. Stein and Abicht both see in παίζετε direct allusion to the dancing and singing in the festival. But the word seems used with more general reference, and is an expression of impatient contempt for the attention given to such a thing at an hour of such danger, and is not the way the religious Greek would describe a sacred festival in ordinary circumstances. For the Hyakinthia see Historical Index.

1. χῆτι, App. C. I. 3rd decl. (1).

6. *δοκίον ἄν τι...ἐκβαλίη* for the ordinary fut. indic. *ἐκβήσεται*. This use of a subjunctive with *ἄν* and a relative in a dependent question is meant to express the vagueness and uncertainty of the result, and is an Epic use. Stein quotes *Odyss.* 23, 139 *ἐνθα δ' ἐπειτα φράσσομεθ' ὅτι κε κέρδος Ὀλύμπιος ἐγγυαλίη*. But even in Epic Greek the presence of *κε* (*ἄν*) seems unusual, see Monro, *Homeric Grammar*, p. 201.

7. *ἐπ' ὄρκου* 'with an oath' = *ἐπομόσαντες*, cp. 8, 5, Stein. It seems to arise from a confusion between the oath and that by which the oath is sworn,—the victim; cp. Dem. 642 *δμνυσι...στὰς ἐπὶ τῶν τομίων*.

καὶ δῆ, see on p. 3, l. 21.

9. *ξείνους γὰρ...τοὺς βαρβάρους* 'for they (the Spartans) used to say "strangers" instead of "barbarians"'. Herodotos remarks this as a peculiarity of the Spartan mode of speech, which is further illustrated by the expression of Amompharētos in c. 53. It does not appear that this use of the word was prompted by any desire of avoiding offence; in fact the word *βάρβαροι* (=non-Greek) was of comparatively late introduction, [it only occurs once in Homer in the compound *βαρβαρόφωνοι* as an epithet of the Karians, *Il.* 2, 867, cp. Thucyd. 1, 3, 4] and the Spartans, in their dislike of strangers, made no distinction. See on p. 23, l. 23.

12. *τὴν ταχίστην* sc. *ὁδόν*.

13. *τῶν περιόκων...πεντακισχίλιοι* for the Perioeki see Index. In c. 28 the Lakedaemonian force is reckoned at 10,000 (i.e. 5000 Spartans and 5000 Perioeki), together with 35,000 Helots attending the 5000 Spartans. But from c. 29 it appears that the 5000 Perioeki had also a Helot apiece attending on them; the whole force would therefore be 50,000. From 7,234 it appears that the whole number of Spartan citizens at this time was about 8000. The 5000 therefore represented two-thirds of the available force, which was the regular contingent sent out by a Greek state, see Thucyd. 2, 10, 2; 2, 47, 2; 3, 54, 5.

CHAPTER XII.

16. *Ἀργεῖοι*. The hostility of the Argives to Sparta caused them to refrain from helping the Greeks, and, as was believed, to make an actual alliance with Xerxes. The real state of the case in regard to this alliance seems however to have been a matter of con-

siderable doubt, and Herodotos refuses to decide definitely about it, see 7, 148—152.

18. τῶν ἡμεροδρόμων. The *hemerodromi* were professional runners, or couriers, as opposed to those who trained for the long races in the games δολιχόδρομοι [Plato *Prot.* 335 E]; one of these professional runners did the distance between Sparta and Athens [between 140 and 150 miles] in two days; see Her. 6, 105—6. Livy 31, 24 is quoted by various edd. *hemerodromos vocant Graeci ingens die uno cursu emetientes spatium*, where one is said to reach Athens from the Euripos (more than 50 miles) by midnight after the morning of his start. αὐτοῖς sponte 'of their own accord' (St.).

20—4. σχήσειν μὴ ἐξίναί 'that they would prevent their going out', but below at l. 24 ἴσχειν...μὴ οὐκ ἐξίναί because of the negative οὐ δύναται, see G. § 263 and note. ἡ νεότης that is 'the men of military age', οἱ νεοί, as Thuc. uses ἡ δουλεία for οἱ δοῦλοι.

25. τύγχανε εὖ βουλευόμενος is more than merely εὖ βουλεύεσθε, it is 'see that you succeed in taking proper measures'. Cp. Xen. *Oecon.* 7, 8 εὐξάμην ἐμέ τε τυγχάνειν διδάσκοντα καὶ ἐκείνην μαθάνουσαν τὰ βέλτιστα 'that I might succeed in teaching and she in learning'. Stein tr. 'möge es dir glücken einen guten Rat zu finden', and compares 8, 101 συμβούλευσον ὁκότερα ποιῶν ἐπιτύχῃ εὖ βουλευσάμενος.

CHAPTER XIII.

3. ἀνεκώχευε [ἀνακωχή, ἀνοχή] is properly a naval word, and 8 elsewhere in Her. is transitive 'to make to ride at anchor', 6, 116; 7, 100, 168. Cp. 7, 36. Here we must understand ἐωντόν, 'he was refraining himself', 'was pausing'.

7. τὸν πάντα λόγον 'the whole state of the case'. Cp. 1, 116 ἐφαυε τὸν ἔοντα λόγον 'he declared the true state of the case'.

8. ὑπέφεχευε 'he began to take measures for evacuating the country'.

9—11. καὶ εἰ κού τι...συγχώσας 'after throwing down and reducing to a ruinous heap every piece of the town walls, or of private or sacred building that had been left standing',—that is all that had been left after the occupation of Xerxes in the previous year [8, 109, 144]. Though Mardonius doubtless did as much mischief as he could in the time, it is not likely that he was able entirely to destroy the town, and Thucydides (1, 89) says that some few houses remained

and some short pieces of the wall. The wall itself was the one anciently erected by Pelasgic builders round the Acropolis, than which Athens seems to have possessed no other until that built after the Persian war, see 5, 64; 6, 137.

The verb *συγχούω* (*χούω*) means 'to heap up', and is used of any operations involving the use of earth, cp. infr. c. 49 *τὴν κρήνην συνετέραξαν καὶ συνέχωσαν*.

12. *ἱππασίμη* 'suited for cavalry'. The only plain of importance in Attica is that in which Athens stands, and that too is arid, dusty, and far from fruitful. We hear how in the Peloponnesian war the cavalry horses got lamed on its hard soil [*ἵπποι ἀπεχλωοῦντο ἐν γῆ ἀποκρότῳ*, Thuc. 7, 27, 5]; much more would this have been the case with the far more numerous cavalry of Mardonius.

13. *ὅτι μὴ κατὰ στεινόν* 'except by defiles'. Of the passes from Attica to Boeotia by Dryoskephale and Phyle, both of which were steep and difficult, the former was approached from Eleusis (see Index), the latter was the direct road from Athens. The third pass was by Dekelea and Oropos and was the easiest of the three, but still involved a steep ascent of Parnes (see Index s. v. DEKELEA). Mardonius knew that a defeat in Attica would be the signal for the Northern Greeks, who only medized from fear, to block up these passes.

15. *ἐς τὰς Θήβας* 'to the Thebaid' cf. p. 1, l. 3.

15, 16. *πρὸς πόλι τε φιλή...ἱππασίμη* 'near a friendly city and a district suited for cavalry'; the sense would perhaps be improved by adopting Schweigh.'s reading *ἐν χώρῃ* or Stein's *ἐν χώρῳ*, but *πρὸς* indicates not the place of actual encampment, but the district 'near' it. For *πόλι* see App. C. I. 3rd Decl. (2).

CHAPTER XIV.

16. *Μαρδόνιος μὲν δὴ ὑπέχώραε* 'so then M. began his measures for evacuating Attica'. *μὲν* marks the apposition of the clause with the next, *ἤδη δὲ κ.τ.λ.*: *ὑποστρέψας δὲ* (l. 20) resumes the thread of the story from l. 11.

18. *πρόδρομον ἄλλην στρατιήν* 'that another army consisting of 1000 Spartans had arrived as an advanced guard as far as Megara'. It is no doubt right to read *πρόδρομον*, instead of *-ος*, with Schweigh., but the real difficulty of the sentence is *ἄλλην*.

A part of an army detached to go to the front can not be called 'another army'; and therefore the only meaning that can be attached to ἄλλη is that Mardonius having heard of the starting of the host from Sparta by means of the Argive message (c. 12) he or his messenger, thinking that they could not yet have got so far, thought these 1000 men were a separate and unsupported expeditionary force, which might safely be attacked.

20. θέλων, εἰ κως τούτους πρώτον ἔλοι is a compressed sentence for θέλων τούτους ελεῖν εἰ κως κ.τ.λ. Cp. 6, 52 βουλομένων εἰ κως ἀμφότεροι γενοῖατο βασιλέες.

21—2. ἡ ἵππος 'the cavalry', a collective noun, always with singular termination, cp. ἵππος χιλιῶν 7, 41. κατιππάσατο, 'overran'. Thus a verb can be formed from other kinds of troops, cp. Arist. *Ach.* 160 καταπελάσσονται τὴν Βοιωτὴν δλην 'they will overrun with their mercenary troops'.

23. ἑκαστάτω τῆς Εὐρώπης 'the farthest point in Europe', so ἑκαστέρω τῆς Ἀττικῆς 8, 60; πρὸσω τῆς νυκτός p. 29, l. 3.

τὸ πρὸς ἡλίου δύνοντος 'westward', cp. τὸ ἐνθεῦτεν p. 7, l. 5. πρὸς has the sense of 'on the side of', 'in the direction of', cp. πρὸς ἡλίου δυσμέων 7, 115; τὸ πρὸς Ἑσπέρας 4, 38; καταστήσασθαι πρὸς τοῦ ποταμοῦ Xen. *An.* 4, 3, 26.

CHAPTER XV.

26. εἴησαν = εἶεν, App. D. IV. d.

οὕτω δὴ 'it was in these circumstances that'. Mardonius took the route through Dekelea as the easiest and the most remote from the Greek forces. The Boeotarchs (see Index) had taken measures to have him guided by a shorter way than the main road which led through Oropos. After leaving Dekelea he was guided to the left so as to cross the Asopos, without ascending to Oropos, opposite Tanagra and near a place called Sphendalè, which must have been close to the frontier of Boeotia, but is nowhere described [see Index].

6. ἔκαρε τοὺς χώρους 'he cut down the trees on the land'. 9 Cf. ἔκαρε τὸ τέμενος τῶν θεῶν 'he cut down the grove of the goddesses' 6, 75, cf. 8, 65. τοὺς χώρους refers to enclosures, such as farms, vineyards, olive-yards, plantations.

7. ὑπ' ἀναγκαίης μεγάλης ἐχόμενος 'constrained by overwhelming necessity', cp. 7, 233. ὑπό in such a phrase is not instrumental, but expresses some external determining cause or

consideration, like the Latin *grae*. Cp. Thuc. 2, 8 ὑπὸ ἀπειρίας ἤπτετο τοῦ πολέμου.

8. ποιήσασθαι 'to have constructed'. The superior is said ποιῆσθαι, the actual workers are said ποιεῖν. So the Strategoi are said ναυπηγεῖσθαι 'to have ships built', whereas the workmen are said ναυπηγεῖν [1, 27, Xen. *Hell.* 1, 1, 25, cp. Aristoph. *Plut.* 513]; see also the meaning of ἀπογράφεω and ἀπογράφεσθαι, 7, 100.

There is some little difficulty in understanding the exact position of the Persian army. Tanagra is on the north and Skolos on the south bank of the Asopos; while Mardonius probably lived part of the time at Thebes itself. Herodotos seems to imply that after leaving Tanagra Mardonius recrossed the river to Skolos, and then built his fortified camp, which was intended for his baggage and as a place of refuge at a pinch. Stein accordingly places it south of the river near Skolos, explaining that the army itself was stationed on both sides of the stream. All other commentators, as far as I know, place the fortified camp on the north bank of the river, and it certainly seems most likely that for safety Mardonius would have had the river between it and the enemy. At the same time we may observe that when the Greeks arrived at Erythrae Mardonius had so completely the command of the valley of the Asopos that they did not venture to descend [c. 19]: it is true therefore that his troops occupied both banks of the river. The rapidity with which the Persians retreated to the fortified camp and were followed thither by the Spartans might seem perhaps a reason for agreeing with Stein in placing the camp on the south bank. Yet at this time of the year the Asopos is a mere beck easy to cross; and c. 40 seems decisive in favour of the north bank.

14. μάλιστά κη 'somewhere about', sometimes with *κου*, cp. ἐκ τριῶν ἐτέων *κου* μάλιστα 7, 21.

20. εἶποντο 'came in response to the invitation'.

21. ἐν Θήβησι where Mardonius was probably living until his presence was actually required in the camp.

CHAPTER XVI.

22. λογίμου ἐς τὰ πρῶτα 'of the highest consideration'. The sense of *λόγιμος* (for which Her. sometimes uses *ἐλλόγιμος*, e.g. 2, 176) may be deduced from the meaning of 'consideration' or 'honour', in which *λόγος* is used in c. 69 οὔτοι μὲν δὴ ἐν οὐδενὶ λόγῳ ἀπώλοντο 'perished without honour'.

25. Θηβαίων. Rawlinson notices that 'Thebans' is here used loosely for Boeotians, as Thersander, one of the guests, was not a Theban but an Orchomenian.

26. *καλ.. κλῖναι* 'and that he (Attaginos) placed them'; the *οὐ* goes closely with *χωρίς*, not with the infinitive: but see on p. 37, l. 18.

27. *ὡς δὲ ἀπὸ δέλπνου ἦσαν* 'and when they had finished dinner', cf. I, 126. II, 8, 54 *ἀπὸ δ' αὐτοῦ* (sc. *δέλπνου*) *θωρήσονται*.

28. *διαπινόντων* 'as they were drinking to each other'. The original meaning of *διαπίνειν* seems to be 'to drink against each other', like *διατοξεύεσθαι*, *διακοντίζεσθαι* (Theoph. Ch. XVII.), *διορχεισθαι* (Ar. *Vesp.* 1499), *διαείδειν* (Theocr. *Id.* 5, 22). For *διαπίνω* cf. 5, 18 and Arist. *Ach.* 751, *διαπεινᾶμες ἀέλ ποττὸ πῦρ* where there is a pun between *πεινάω* (to be hungry) and *πίνω*. And Plat. *Rep.* IV. 421 *ἐπιδέξια πρὸς τὸ πῦρ διαπινοντας*. Aeschin. 2, § 47, Pollux 6, 19. 'Ἑλλάδα γλώσσαν' 'Greek language', cp. 6, 98, and 'Ἑλλὰς πόλις 5, 93; 7, 22.

2. *ὄμοτράπεζός τε μοι καὶ ὄμοσπονδος* 'since you have eaten at 10 the same table and joined in the same libation with me'. Eating together was always looked upon as involving a certain mutual obligation; and still more the joining in the *σπονδή*, as being a religious rite. Stein quotes Plat. *Symp.* 176, where not only is a libation poured out after dinner, but a hymn to the god is sung before the guests begin drinking. Plutarch says that sometimes the ceremony was accompanied by the music of the flute [Becker's *Charicles* p. 330]. See also Demosth. *Cor.* § 287. Aeschines 3, § 224.

3. *μνημόσυνα...καταλιπέσθαι* 'to leave behind me a record of my opinion'. The middle indicates the personal object of the speaker, and is used elsewhere in this phrase: see 6, 169; 7, 226.

12. *χρεόν*, see App. D. III. (2) note.

13. *ἐν αἰνῇ εἶουσι* 'in high reputation', and so 'in authority'. Cf. 3, 74; 8, 112. It is another poetical word used by Herod.

14. *ὃ τι δέει...ἀνθρώπων* 'what God decrees man cannot avert'. This characteristic fatalism of the East was congenial also to the Greeks, and especially to Herodotos; see I, 91; 3, 43.

17. *ἐπόμθε* sc. *τοῖς ἡγουμένοις*, 'our leaders'.

ἀναγκαίῃ 'fate' belongs to *ἐνδεδεμένοις*, see I, 11 *ἰκέτευε μὴ νῦν ἀναγκαίῃ ἐνδεῖν*.

21. *λέγοι* opt. in reported speech. G. § 242 (b).

22. *πρὸς ἀνθρώπους* 'publicly', 'before people'. Stein quotes 3, 40 *τοῦτο ἀπέβαλε οὕτω ὅπως μηκέτι ἤξει ἐς ἀνθρώπους*, and 2, 46. So *ὑποσχομένη πρὸς τοὺς θεοὺς γενέσθαι* 'having promised in the presence of the gods to become', Xen. *Oecon.* 7, 8. See on p. 36, l. 6.

CHAPTER XVII.

26. *συνεσίβαλον ἐς Ἀθήνας* i.e. 'joined him in the invasion of Attica' p. 1. l. 3.

27. *τῶν ταύτῃ οἰκημένων* 'who lived in those parts', i.e. the Greeks north of Attica.

28. *ἐμήδιζον γὰρ...ἐκόντες* 'for in their case also, though they medized, it was decidedly against their will'. The Phokians were divided on the subject, some gave in to Mardonius, while others held out, and collecting on the outskirts of Parnassos rendered assistance to the Greeks, inf. c. 31. See also p. 55, l. 16.

11 2. *μετὰ...ὑστερον*, for the pleonasm see on p. 4, l. 17.

2, 5. *ἐς Θήβας* i.e. into the Theban territory, as above p. 8, l. 15; and in p. 1, l. 3, *Ἀθήνας* stood for Attica.

5. *ἀπῆκατο* see App. D. II. (a).

6. *ἐπ' ἑωυτῶν* 'separately', 'by themselves'; cp. c. 38 and *κορυφή...κειμένη ἐπ' ἑωυτῆς* 8, 32; Thuc. 3, 63, 3 *ἐπὶ σφῶν αὐτῶν αὐτόνομοι οἰκεῖν*, and the phrases *ἐπὶ τριῶν*, *τεττάρων στήναι* (Thucyd. 2, 90 etc.). *ἐπὶ* with gen. marks connexion with an object as distinct from all others: thus, after verbs of motion *ἐπὶ* with a genitive defines the direction, as *πλεῖν ἐπὶ Σάμου*: in temporal sentences it defines the period, as *ἐπὶ Κύρου* 'in the time of Kyros', *ἐπ' εἰρήνης* 'during the peace'. Again in *ἐπ' ὅθεν* 'wherefore' (Her. 4, 45) the cause is defined; and in the phrases *ἐφ' ἵππου*, *ἐπὶ νεώς*, the manner of transport.

7. *ἢ ἵππος*. See on c. 14 'the cavalry' opposed to *ἱππείας* 'certain horsemen'.

10. *σφείας* = *αὐτοῦς* i.e. the Phokians. *κατακοντιέει* [App. D. III. note 2] 'shoot them down' with javelins (jereeds), for the Persian cavalry were armed with javelins as well as bows, see c. 49.

14. *διαβεβλημένους ὑπὸ Θεσσαλῶν* 'because we have been slandered by Thessalians'. For the enmity between these two peoples see Hist. Index s. v. *Phokians*. Herod. says (8, 31) that the reason of the Phokians being backward in medizing was their enmity to the Thessalians; and that the Thessalians retaliated by guiding the Persians into Phokis.

16. *ποιεῦντας*: App. D. III. d. (note 1).

17. *παρέχοντας* sc. *ἡμᾶς αὐτοῦς* 'tamely' 'without striking a blow'. So *παρασχόν* is used intransitively 'there being an

opportunity' Thucyd. I, 120, 5; and often in Herod. e.g. I, 9; 5, 98; 9, 122.

18—20. *αἰσχίστην μὲν* and *φόνον ἔραψαν* are both poetical expressions. Stein quotes Aeschyl. *Pers.* 442. *Eum.* 28. Hom. *Odys.* 16, 379 *οὐνεκά οἱ φόνον αἰπὸν ἔραπτομεν*.

μαθήτω τις...ἐπ' Ἑλλήσι ἀνδράσι 'let any and every one of them learn that they are Greeks for whom they contrived destruction'. *ἐπὶ* is not simply 'against', but as usual with the dat. expresses the accompanying circumstances, 'that it is in the case of Greeks'. *τις* is used in indefinite threats p. 30, l. 5; p. 72, l. 13; cp. Arist. *Ran.* 628 *ἀγορεύω τινα ἐμὲ μὴ βασανίζω ἀθάνατον οὐτ'· εἰ δὲ μὴ αὐτὸς σεαυτὸν αἰτιῶ*. 'I warn each and every one of you not to torture me who am a God,—if you do, blame yourself for the consequences!' cp. Her. 7, 5 *καὶ τις ὕστερον φυλάσσηται*. Soph. *Aj.* 1138 *τοῦτ' εἰς ἀνίαν τοῦπος ἔρχεται τινα*.

CHAPTER XVIII.

22. *ἀπολείοντες*, App. D. III. d. (note 2).

καὶ δὴ διετείνοντο τὰ βέβηλα 'and they had their javelins actually poised for throwing and their bows stretched for shooting'. *διατείνεσθαι*=(1) to have oneself on the stretch cf. *πῶς διατευνάμενος* Theocr. *Id.* 22, 67 (2) to stretch for oneself, cp. *διατεταμένους τὰς μάστιγας* (Polyb. 15, 28, 2). Stein and Abicht seem to refer it only to bows, but the attitude indicated covers both, and from the last chapter we see that it was the *ἀκόντια* the Greeks feared. For *καὶ δὴ* see on c. 2.

ἀπήσοντες (*ἀφίημι*), App. A. I. 4.

28. *ᾄρειον*, App. D. I. e and D. III. 2 (a).

μὴ γένηται 'after words denoting fear the subj. may follow secondary tenses to retain the mood in which the fear originally occurred to the mind' G. § 218.

29. *οὕτω δὴ* 'when they saw *this*', cf. c. 6.

31. *εἰ τι ἀλκίης μετέχουσι* 'if they had any courage in them'. Cp. 7, 16 *εἰ τι τοῦ θεοῦ μετέχον* 'if it has anything divine in it'. *μετέχουσι* the present *dramatically* representing the actual thought or words of Mardonius.

3. *ἐφάνητε ἴοντες* 'you showed that you are'.

4. *καὶ νῦν* 'so now', 'this being the case'. *φέρετε* cp. p. 26, l. 13.

5. *οὔτε ὦν ἐμέ*. The force of *ὦν* thus interposed is that of an assured and ascertained fact 'neither of course myself, nor the king'.

Cf. Soph. *Aj.* 34 πάντα γὰρ τὰ τ' οἶον πάρος | τὰ τ' εἰσέπειτα σὴ
κυβερνώμην χερσί.

CHAPTER XIX.

9. τοῖσι τὰ ἀμείνω ἤθεον 'who entertained the better view',
i.e. who were not Medizers.

οἱ δὲ καὶ δρώντες 'and some too only when they actually saw'.

12. καλλιερηράντων see 6, 82.

13. ἐς Ἐλευσίνα. They came by the Eastern road from the
Isthmus (the Skironian way) to Eleusis as the starting place for the
pass of Dryoskephalae (see Index).

17. τῆς Βοιωτίας ἐς Ἐρυθρὰς 'as far into Boeotia as Erythrae',
cf. c. 14 ἐκαστάτω τῆς Εὐρώπης.

ἤμαθόν τε δὴ 'they there and then became aware'.

18. φρασθέντες δέ 'and with this knowledge before them', for
δέ following τε, St. compares 1, 108 οὐτε ἀλλοτὲ κω παρῆδες ἀνδρὶ
τῷδε...φυλασσόμεθα δέ.

19. ἐπὶ τῆς ὑπερέτης 'in the high-lands at the foot of Kithaeron'.
Here too ἐπὶ with gen. *distinguishes*, i.e. it distinguishes the hill dis-
trict from the valley without indicating the exact spot on which the
troops were. See on p. 11 l. 6. The object of course of keeping
on the hills was to be secure from the enemy's cavalry.

CHAPTER XX.

21. οὐ κατέβαινον, imperf. of continued action 'persisted in
not descending'.

23. Μασίστιος...τὸν Ἕλληνας Μακίστιον καλοῦσι 'whom
Greeks call Makistios'. The Greeks who thus altered the name
followed the tendency, observed in both the Greek and Latin
languages, to reject or alter the sound of *s* between two consonants,
thus the Sansk. *ushas* = morning became ἠώς and *aurora*. (Peile's
Philol. p. XII.) The next step was to connect the word with
μάκιστος the Doric form of μήκιστος 'very tall'.

13 3. κατὰ τέλαια 'one squadron after another', so that the Greeks
were kept continually engaged.

4. γυναῖκας...ἀπεκάλεον 'reproached them with being no better
than women'. ἀποκαλεῖν is always used in a bad sense of 'to abuse',
'to call by an evil name', cp. Soph. *Aj.* 727 τὸν τοῦ μανέντος
ἀπίβουλεύτου στρατοῦ ξύναιμον ἀποκαλοῦντες. [See many instances

given by Donaldson *New Cratylus* p. 347, and by Stallb. on Plat. *Theat.* 168 c.] 'To be called worse than a woman (says Her. 9, 107) is the extremity of insult among the Persians'.

CHAPTER XXI.

6. τῆ τὸ ἐπιμαχώτατον ἦν τοῦ χωρίου παντός 'at that point in the whole position which was most open to attack', cp. 1, 84 τῆ ἦν ἐπιμαχον τὸ χωριον τῆς ἀκροπόλιος. The Megarians, according to Plutarch [*Aristid.* 14], were on more level ground than the rest of the army. From c. 22 it appears that this was near Erythrae on which the left of the Persian army rested (c. 15).

12. δέκεσθαι [App. A. 1. 1] *sustinere*, 'to stand against'.

14. λιπαρή 'persistence', cp. *infr.* c. 70, cf. 8, 144 λιπαρήσομεν 'we will persevere'.

16. τάξιος. App. C. 1. 3rd decl. (2).

18. ἀπειράτο τῶν Ἑλλήνων 'tried to ascertain by enquiry among the Greeks': for the distinction between *πειράσθαι* and *ἀποπειράσθαι* 'to try', and 'to satisfy oneself by experiment', see 2, 73 ὦν πλάσσειν ὅσον τε δύνατός ἐστι φέρειν, μετὰ δὲ πειράσθαι αὐτὸ φερόντα, ἐπεὶ δὲ ἀποπειρηθῆ κ.τ.λ. See also 6, 48; 7, 196.

22. ἄλοχῆγε 'was in command'. The *λόχος* as a name for a definite division of the army is Spartan or Dorian; neither it, nor *λοχαγός*, is ever used by Thucydides in connexion with the Athenian army. The principal officers in the Athenian infantry were the Strategus and the Taxiarch for the quota supplied by each tribe, and these were the officers who met at a council of war (Thucyd. 7, 60). The *λόχος* in the Athenian army was apparently a subdivision made on the spot for the purposes of the field, and varied in number according to the exigencies of the occasion, as the two passages in Xenophon (*An.* 3, 4, 21; 4, 8, 15) shew; in the first of which the *λόχος* consists of 100 men, in the second of 80. In the present case the *λόχος* consists of 300 picked men, and the commander appears to be nominated by the Strategus.

CHAPTER XXII.

25. προσελόμενοι, cp. p. 6, l. 20. τοὺς τοξότας 'the proper proportion of bowmen' for the 300 hoplites. The numbers are not certain, but in Plutarch *Them.* 14 it is stated that of the eighteen fighters on deck at Salamis four are *τοξόται*. About a third of the number of the

hoplites would thus be the number of the bowmen. In Thuc. 2, 13, 10 Perikles reckons (B.C. 431) that the Athenians have 13,000 hoplites and 1600 bowmen; yet in B.C. 423 they send a force to the coasts of Makedonia, in which the proportion is 600 bowmen to 1000 hoplites, but then there was a large force of allies besides [Thucyd. 4, 129]. They were probably foreigners or men of the lowest rank; the bowman's office being apparently always regarded as inferior. [See Soph. *Aj.* 1121 ὁ τοξότης εἰκεν οὐ σμικρὸν φρονεῖν.] This seems to have arisen from the fact of their not joining in the mêlée, and therefore not having the opportunity of distinguishing themselves by a display of gallantry or vigour. Cp. Eur. *H. F.* 159 ἀλλὰ τὸξ' ἔχων | κάκιστον ὄπλον τῆ ψυχῇ πρόχειρος ἦν. Arist. *Ach.* 707.

27. κατὰ τέλεια. See supra l. 3.

- 14 4—5. χρύσειον λεπιδωτόν 'made of gold scales', cp. the name of a Nile fish λεπιδωτός in 2, 72 [λεπίς 'a fish scale', 7, 61].

κιθῶνα. App. A. I. 2.

6. ἐνδεδύκεα. App. D. footnote 1.

8. οὕτω δὲ, *just demum*, 'not till this was done', see Index.

11. ἀναχωρήσιος γινομένης καὶ ὑποστροφῆς, 'as a retreat and reverse movement was going on'; the tactics of the Persian cavalry were to make frequent charges in squadrons and at once to retreat.

13. ἐπόθησαν, 'they missed him'. For the form see notes on Text. The MSS. vary between ἐπόθησαν and ἐπόθησαν, but the future mid. is always ποθέσομαι.

14. διακελευσάμενοι, 'having passed the word round to each other', for there was no one to command (οὐδεὶς ἦν ὁ τάσων). Cp. p. 3, l. 13.

15. ἤλαινον τοὺς ἵππους πάντες opp. to κατὰ τέλεια. See l. 17.

16. ἀνελοίατο. App. D. II. c. ὡς ἂν...ἀνελοίατο, 'that they might if they did *that* at least pick up the corpse'. When a final sentence expresses a conclusion in which another hypothesis is virtually contained ὡς and ὅπως take ἂν and, after a past tense, an optat. See 1, 75, 91. What is here implied is 'as they would if they went with all the cavalry', Donaldson's Gk. Gr. § 608. Cp. p. 34, l. 1.

CHAPTER XXIII.

18. ἐπιβόσαντο [App. A. 3, 9] 'shouted to them to come to their help'. The ἐπι- has the same sense as in ἐπικαλεῖσθαι 'to invoke'. Cp. *Od.* I, 378 θεοὺς ἐπιβόσομαι. *Her.* I, 87 τὸν Ἀπόλλωνα ἐπιβόσασθαι.

ἐν φ. App. C. II. 2 (note 1) 'during the time occupied by the whole body of cavalry in coming up'.

19. ὄξια. App. A. 3, 4.

21. ἴσσοῦντο [App. D. I. a] 'were getting much the worst of it'.

22. οὔτω δὴ, cp. p. 3, l. 2 etc.

25. ἀποστήσαντες sc. τοὺς ἵππους 'having halted their horses at a distance'. ὅσον τε *ferè* 'about'. For the suffix τε, which has lost its original meaning, cp. the forms ὀδός τε, ἄτε, ὥστε, ἐφ' ᾧτε. Though in Attic usage this τε disappeared except in these cases, it was more commonly used in the earlier stages of the language. The 'force of it is that of an undeclined τις', Monro *Homeric Gr.* § 108.

26. -ἀναρχίης ἐούσης 'as they had no commander'. See above, l. 14.

CHAPTER XXIV.

30. μέγιστον. Obs. the emphatic position of μέγιστον, which does not refer to the mourning of Mardonius alone, but to that of the whole army as well.

κείροντες. Cutting the hair as a sign of mourning was common to the Greeks with the Easterns generally, 6, 21; Rawl. quotes Job i. 20, and Herod. 2, 36, where Herodotos contrasts with the mourning customs of the rest of the world that of the Egyptians, who let their hair grow in such circumstances. For the cutting of the manes of horses he quotes Eurip. *Alc.* 429 τέθριππά θ' οἱ ζεύγυσθε καὶ μονάμπυκας πῶλους, σιδήρῳ τέμνεται ἀχένων φόβην, and Plutarch (*Pelop.* 33—4) who tells us how Alexander the Great on the death of Hephaestion not only cut the manes of horses and mules, but even took down the parapets of the walls as signs of mourning; while the Thessalians also cut their own hair and horses' manes as a sign of mourning for Pelopidas.

1. ἅπασαν...κατέχευε ἤχῳ 'a rumour spread over all Boeotia'. 15 Another instance of poetical diction, cp. Aesch. *Pers.* 428 οἰμωγῇ δ' ὁμοῦ | κωκύμασιν κατέχευε πελαγίαν ἄλα.

CHAPTER XXV.

6. ὡς ἰδέξαντο...ἄσαντο 'when they had not only stood the charge of the cavalry, but actually repelled it'.

7. πρῶτα μὲν 'and the first thing they did was etc.', answered by μετὰ δέ in l. 11.

9. ἐνεκεν, App. A. III. 3. ἐπολεῖν, App. D. III. note 1.

11. τάξις, App. C. I. 3rd decl. (2). *μετὰ δέ* 'subsequently', answering *πρῶτα μὲν* as in I, 128.

12. *ἐπικαταβήναι* 'to make a forward movement down into the plain'. The *ἐπί* indicates that this movement was an offensive one in respect to the enemy.

ἐς Πλαταιάς 'into the territory of Plataea', as in p. 11, l. 5 *ἐς Θήβας* = 'into the Thebaid'.

14. *τὰ τε ἄλλα καὶ...* 'in other respects, and particularly because it was better watered'. The *τὰ ἄλλα* refers to the fact of the district of Plataea being a plain.

17. *σφι=αὐτοῖς*. App. C. II. d.

διαταχθέντας 'arranged in their separate nationalities', cf. l. 20.

21—2. *τοῦ τειμένεος...ἥρωος* 'near the sacred precinct of the hero Androkates' p. 72, l. 6. For the position of the Chapel see *Historical Index*. Nothing is known of this hero.

Every Greek state had its heroes, i.e. certain of its citizens whose services in their lifetime had been such as to merit apotheosis, as Harmodios and Aristogeiton at Athens, where their worship was the special province of the Polemarch (Pollux 8, 91); and especially such men as the state regarded as its founders (*οἰκισταί*), as the people of Amphipolis chose to regard Brasidas [Thucyd. 5, 11; cp. Her. 6, 38]. The honours paid to them were different in kind to those paid to the gods; to the gods men are said *θύειν*, to the heroes *ἐναγίλειν* ('to avert pollution' *ἄγος*), see Pausan. 2, 11, 7 *ὡς ἥρωϊ...* *Ἀλεξάνδρι ἐναγίζουσιν, Εὐμαρίωνι ὡς θεῷ θύουσιν*. But the two kinds of worship had a tendency to be confounded, and Herod. uses *θύουσιν* of a hero (6, 38); and in the case of Hercules both kinds of worship were paid *ὡς ἀθανάτῳ θύουσι...ὡς ἥρωϊ ἐναγίζουσι* (Her. 2, 44). On the subject see Dr Arnold's note to Thucyd. 5, 11, where he compares this peculiar worship to the adoration of saints. An instance of appeal to these heroes is given by Herod. [8, 64] in the case of the Aeakidae, the heroes of Aegina. In order to secure their aid at the battle of Salamis a ship was despatched from the fleet to bring their images. We might compare the 'Battle of the Standard' with the consecrated banners and relics of St Cuthbert, St Peter, St John of Beverley and St Wilfrid carried on to the field in a waggon (A.D. 1138).

23. *ἀπέδου* 'level'. For the so-called *a* copulative, see Curtius 395. It is the remains of the Sanskrit *sa-*, *sam*, to which *ᾱ-μα* is akin. Cp. *ᾱ-λοχ-ος*, *ᾱ-δελεφ-ός*, *ᾱ-κόλουθ-ος*.

CHAPTER XXVI.

25. *ἔδικαίεν*, App. D. III. 3.

1. τὸ ἕτερον κέρας, 'the other (i.e. the left) wing', the Spartans 16 being by common consent assigned to the right.

2. τοῦτο μὲν 'in the first place', should be answered by τοῦτο δέ, but the length of the intervening paragraph puts it out of the writer's mind.

3. ἀξιύμεθα, App. D. III. 3.

7, 8. ἐπειῶντο...κατιόντες 'they tried returning', cp. p. 35, l. 15 and 1, 84 ἐπειράτο προσβαίνων, but it also takes infin. p. 22, l. 20. For κατιέναι 'to return home from exile', see Arist. *Ran.* 1165 φεύγων δ' ἀνήρ ἤκει τε καὶ κατέρχεται. The corresponding substantive is κάποδος. For the return of the Heraclidae, representing the invasion of the Dorians into the Peloponnesus, see Index s. vv. *Heraclidae* and *Hyllus*.

8. τότε 'on this last named occasion'. εὐρόμεθα 'we obtained as our privilege', cp. c. 28 εὐροντο ἐστάναι [p. 19, l. 5].

10. τῶν τότε ἰόντων refers only to the Ionians [who once held the district of Aegialos, afterwards Achaia, on the N. coast of the Peloponnesus, see Her. 1, 146], for the Achaeans were still in the Peloponnesos: see *Historical Index*. ἐς τὸν Ἴσθμον. This single combat took place, according to Pausanias [1, 41, 2], in the Megarid, that is, on the frontier between it and Korinthos (id. 1, 44, 10).

12—14. τὸν στρατὸν...μὴ ἀνακινδυνεύειν συμβάλλοντα 'that neither army should run any superfluous risk by engaging with the other', cp. p. 27, l. 11. The force of ἀνακινδυνεύειν is that of taking upon oneself a voluntary or unnecessary risk, beyond what has already been done. Cp. 8, 68, 100.

16. ἐπὶ διακειμένοισι 'on conditions to be mutually (διὰ) agreed upon'. This is the regular meaning of ἐπὶ with dat. participle or participle adj. Cp. the phrases ἐπ' ἐξεργασμένοις, ἐπὶ ρητοῖς γέρασι, ἐπ' ἀρρήτοις τοῖς λόγοις, and ἐφ' ᾧ 'on condition that', cp. l. 18.

17. ἔταμον ὄρκια 'made a sworn agreement', lit. 'killed oath-victims', cp. 4, 70, where a similar custom among the Skythians is mentioned, and in the same book, c. 201, among the Persians. It was of great antiquity among the Greeks, see *Iliad* 2, 124; 3, 270.

18. ἐπὶ λόγῳ τοιῷδε 'on terms to the following effect'.

21. ἑκατὸν τε ἐτίων 'and for a space of a hundred years'. The gen. expresses the length of time as it does *dimension*, cp. the phrase

τείχος δέκα ποδῶν. So in 2, 115 *τριῶν ἡμερέων* = 'within three days'. The space of 100 years thus agreed upon corresponds with the 'three generations' which, according to other authorities, Hyllus was informed by the Oracle must elapse before the Heraclidae were restored [Apollodoros 2, 8, 2].

26. *εὐρόμεθα*, see above, l. 8.

28. *διατελούμεν ἔχοντες* 'we have ever held and still hold'. *τοῦ κέρεος τοῦ ἑτέρου* 'one of the two wings'.

29. *κουνῆς* 'combined', i.e. a combined expedition of the states of the Peloponnese.

30. *ἀντιεύμεθα*, App. D. III. 3.

17 1. *ἰκνέσθαι* 'that it comes to us', 'it is our right'. Herod. uses this word where an Attic writer would have used *προσήκειν*. Cp. 6, 57 *δικάζειν ἐς τὸν ἰκνέεται ἔχειν αὐτήν*. Thus the participle *τὸ ἰκνεύμενον* = 'that which is right' or 'fitting' (6, 84), and the adverb *ἰκνευμένως* *jure* (6, 65).

3. *ἀπηγημένου*, 'related', a pass. part. of deponent verb, cp. 1, 207.

5. *ἡμῖν*. The agent is regularly expressed by dat. with perf. and pluperf. pass. verbs. G. § 188. Cp. p. 47, l. 25.

6. *ἀγωνίζαται*, App. D. II. (a).

7. *δίκαιον... ἤπερ Ἀθηναίους* 'it is more just that we should occupy the other wing than that the Athenians should do so'. For the use of a positive for a comparative word followed by *ἢ* cp. Thucyd. 6, 21, 1 *αλοχρὸν δὲ βιασθέντας ἀπελθεῖν ἢ ὕστερον ἐπιμεταπέσθαι*. So with *ὥστε* cf. *γέρον ὥστε σ' ὠφελεῖν* 'too old to help' (Eur. *Andr.* 80). Her. 3, 40 *βούλομαι οὕτω διαφέρειν τὸν αἰῶνα... ἢ εὐτυχεῖν τὰ πάντα*. See on p. 4, l. 17. [Abicht however suspects that *μᾶλλον* has dropped out before *ἤπερ*.]

8. *σφι* dat. of agent, see l. 5.

9. *οὐτ' ὦν καινά*, see on p. 12, l. 5.

CHAPTER XXVII.

13. *ἀλλ' οὐ λόγων*. There is no reason to doubt the fact of the dispute or that the general drift of the arguments on both sides was what Herod. represents it to have been. The importance attached by Greek States to such legendary support of national claims was very great, as may be seen in the arguments advanced in defence of the claim of Athens on Salamis against Megara, which rested (1) on a verse of Homer (*Il.* 2, 558) representing Ajax as

stationing his ships next those of Athens, (2) the supposed Attic citizenship of the sons of Ajax, (3) on the fact that the Salaminian method of burial agreed with the Athenian and not the Megarian custom, (4) on the fact that the Delphic oracle had spoken of Salamis as Ionian [Plut. *Sol.* 10]. The action of the Athenians in taking in the exiled sons of Hercules and refusing to give them up to Eurystheus [Apollod. 2, 8] is quoted more than 100 years later than this by Isocrates, as a valid ground for a claim by Athens on the admiration and gratitude of other Hellenes [*Panegy.* c. 15].

14. *προΐθηκε*, cp. 8, 49. *ἐκατέροισι*, see on l. 5. *ἐν τῷ παντί χρόνῳ* 'through all time', i.e. from the earliest to the present time.

15—17. *χρηστά...χρηστοῖσι* 'brave'.

18—24. For the legend see above on l. 13, and the Historical Index s.vv. *Heraclidae*, *Eurystheus*.

22. *κατελομεν* 'we brought down'.

23. *τοὺς τότε ἔχοντας* 'who then inhabited the Peloponnese', i.e. before the invasion of the Dorians.

25. *τελευτήσαντας τὸν αἰῶνα*, a poetical or rhetorical expression for 'dead'. Herod. often uses *αἰών* in the sense of 'term of life', cp. c. 17; see 1, 32; 3, 40; 7, 46.

26. *ἀτάφους*. The refusal of burial to fallen enemies was held in especial horror by the Greeks; it involved penalties to the departed souls, and pollution to the living, and was against the *Πανελλήνων νόμος* [Eur. *Suppl.* 526]. See Becker, *Charicles*, p. 383.

28. *τῆς ἡμετέρης*, for this topographical genitive see p. 8, l. 23; p. 12, l. 17. The tombs, or what passed for them, were shown in the time of Pausanias on the road from Eleusis to Megara [1, 39, 2].

1. *εὖ ἔχον* 'glorious', cp. p. 17, l. 6.

4. *ἀλλ' οὐ γὰρ τι προέχει* 'but enough of this, for it is of no avail'; the *ἀλλά* dismisses the subject, the *γὰρ* gives the reason for so doing. For the impersonal use of *προέχει* see on p. 11, l. 17.

4—6. *καὶ γὰρ ἄν...ἀμείνονες* 'for of course though brave in those days the same men may be less brave now, and vice versa'. The emphatic place of the first *ἄν* in the sentence and its repetition serve to mark the highly hypothetical nature of the sentence.

8. *ἀποδεδεγμένον* 'performed', cp. *ἀποδέξασθαι στρατηγὴν* 'to perform a military exploit' 2, 111; *ἀποδέξασθαι μεγάλα ἔργα* 1, 59.

9. *τέτοις*, App. C. II. c.

10—14. *τοῦ ἐν Μαραθῶνι...τεσσαράκοντα*. The Athenians naturally put forward their conduct at Marathon (Sept. B.C. 490) as

their greatest claim to honour in the rest of Hellas, and thought and spoke of themselves as having been there the sole champions [*μυρομαχίσαντες*, cp. Isocr. *Panegy.* § 86 τὸν κοινὸν πόλεμον ἰδίου ποιησάμενοι...τὴν οἰκείαν δύναμιν ἔχοντες, ὀλίγοι πρὸς πολλὰς μυριάδας], in spite of the presence of the 1000 Plataeans [H. 6, 108].

13. ἴθνεα ἕξ καὶ τεσσαράκοντα 'forty-six nations'. This is the number which Herodotos reckons in the land army of Xerxes [7, 60—81]; the speaker is here made to assume that the numbers of the nations who supplied contingents to the army of Datis and Artaphernes in B.C. 490 was the same; which can only be roughly true, if true at all.

15. ἀλλ' οὐ γάρ, see on p. 17, l. 13.

20. ὡς πεισομένων 'with the full understanding that we will obey'.

CHAPTER XXVIII.

21. ἀνέβασε 'shouted aloud', App. A. III. 9.

22, 23. Ἀθηναίους...ἤπερ Ἀρκάδας 'that Athenians were more worthy than Arkadians'; for absence of def. article cp. p. 12, l. 11; 8, 100: the Lakedaemonians put their decision on national grounds; 'mere Arkadians', as were the Tegeans, were to be held inferior to Athenians. Arkadia we must remember was inhabited by the descendants of the occupiers of the Peloponnese before the coming of the Dorians.

23. οὕτω δὴ ἔσχον sc. τὸ κέρας 'it was on considerations such as these that the Athenians actually occupied the wing'.

26. οἱ ἀρχὴν ἐλθόντες, 'those who originally joined the expedition', as opposed to those who joined after the army was in Boeotia, (οἱ ἐπιφουίτοντες). See c. 38, ἐπιρροόντων τῶν Ἑλλήνων καὶ γινομένων πλεύων.

27—8. Λακεδαιμονίων...Σπαρτιήτας. Notice the distinction between 'Lakedaemonians', i. e. all inhabitants of Lakonia, and 'Spartans', i. e. full citizens or ὅμοιοι of Sparta; though as distinguished from other states the former word may be used at times for the latter. ψιλοὶ τῶν εἰλωτῶν [see for the form p. 6, l. 9] 'light-armed troops consisting of the Helots'. The regular armies of the Greek nations, consisting of the citizens of the several states, were hoplites or men armed with the heavy shield (δπλον) and spear. Light-armed troops were made up either from slaves like the Helots, or of peltasts hired from other countries. The formation of regular

light-armed troops of citizens was subsequent to the Peloponnesian war, though a first step was made towards it, afterwards perfected by Iphikrates [Xen. *Hellen.* 4, 5, 13], by Thrasyllus in B.C. 409, who formed a kind of light-armed naval brigade at Athens [Xen. *Hell.* 1, 2, 1.]

2. τιμῆς εἵνεκεν καὶ ἀρετῆς. In this phrase εἵνεκεν has a somewhat different meaning in combination with its two nouns 'for the sake of shewing them honour', and 'because of their valour'. Stein quotes for this double sense of εἵνεκεν, *Odys.* 15, 232 δεσμῶ ἐν ἀργαλέῳ δέδετο...εἵνεκα Νηληϊὸς κούρης ἄτης τε βαρείης.

5. εὔροντο παρὰ Πausανίω...Ποτιδαητέων 'they (the Korinthians) asked and obtained from Pausanias that the 300 from Potidaea in Pallene should stand next them'. Potidaea being a colony of Korinth this was a natural step for the mother city to take. For εὔροντο cp. p. 16, l. 9.

7. τούτων ἐχόμενοι 'next to these'. ἔχεσθαι with gen. = 'to hold on to', thus to keep up an unbroken line with, hence προσεχέας in l. 1.

CHAPTER XXIX.

25. πλὴν τῶν ἐπτά περὶ ἕκαστον, see c. 10.

29. ἐπὶ τὸν βάρβαρον 'for the battle against the barbarians'.

30. πεντακισχίλιοι καὶ τρισμῦριοι, 35,000 Helots, i. e. 7 for each of the 5000 Spartans as above.

4. πεντακόσιοι καὶ τετρακισχίλιοι καὶ τρισμῦριοι, 34,500; but the real number of the hoplites apart from the 5000 Spartans is 33,700 according to the list given above, and therefore the nos. of ψιλοὶ should be 33,700 also; Herodotos has therefore counted wrong. For instances of similar miscalculations see 1, 130; 3, 90—5; 5, 52—4; 8, 43—8, and others [Rawlinson, vol. 1, p. 87].

CHAPTER XXX.

9. τοῖσι μαχίμοισι 'combatant', 'on a war footing'. Thus in 8, 186 the effective combatants (τὸ μάχιμον) of the army of Xerxes is distinguished from the camp followers and servants.

10. πρὸς δέ 'and besides', for the adverbial use of πρὸς, cf. p. 40, l. 17.

σὺν δὲ Θεσπιῶν...μυριάδες. The Thespian 1,800 are not counted either in the hoplites or the ψιλοὶ, as not being combatant (μάχιμοι); not because they were not fit for fighting, but because they were not armed. Herod. speaks of them as οἱ περι-

εόντες 'the survivors'. This does not seem to refer to the 700 Thespians who fell at Thermopylae [7, 222 sq.] for he might have as well called the 5000 Spartans 'survivors', but to the fact of their town having been burned by Xerxes in 480 B.C., while its inhabitants escaped to the Peloponnese. They must in their hurried flight have resolved not to burden themselves with arms. Their 700 had perished at Thermopylae and their arms were lost, and in the state of universal preparation then going on in the Peloponnese they would not be able to procure others.

11. αἱ ἑνδεκα μυριάδες, the 110,000 are thus made up:

Hoplites	38,700
Helots	35,000
Other light-armed	34,500
	108,200
Thespians	1,800
	110,000

14. ὅπλα δὲ οὐδ' οὗτοι 'but neither had they (i.e. any more than the ψιλοὶ) shields and spears'; and therefore, Herod. implies, they could not be called hoplites, and yet they were not technically ψιλοὶ, their *natural* position being that of hoplites.

CHAPTER XXXI.

16. ὡς ἀπεκρήδυσαν 'when they had finished the funeral ceremonies for', including the mourning mentioned in c. 24. Cp. τὸ κήδος = 'funeral' in 6, 58. For the sense of ἀπό in composition of 'completion' or 'finishing' cp. ἀποπειρᾶσθαι p. 13, l. 18; ἀποτύψασθαι 2, 40; ἀποπίνειν 4, 70.

17—19. παρήσαν... ἐπὶ τὸν Ἄσωπόν 'moved down to the bank of the Asopos'.

21. καὶ δὴ... γὰρ 'and in point of fact because', for this use of γὰρ cp. p. 17, l. 13.

22. ἐπὶ τε τάξιν πλείονας 'many more deep', i.e. than the Spartans (not as Rawl. 'than usual'). There were two effects of the superiority of the Persian numbers, says Herod., first their line was much deeper than that of the Spartans, and secondly even then their front was extended beyond that of the Spartans, so as to face the Tegeans also. ἐπὶ πλείονας cf. 6, 111. With definite numbers in kindred phrases ἐπὶ takes the gen. ἐπὶ τριῶν, τεττάρων τάσσειαι, because the men are regarded as separate groups of three or

four. In phrases like the present *ἐπι* has that sense of *extension* which it has in such phrases as *ἐπι πλέον*, *ἐπι πάν*.

ἑκακοσμέατο, App. D. II. (a).

23. *ἐπέσχον* 'covered', 'extended along the front of the Tegeans': cp. I, 108 *τὴν ἀμπελον ἐπισχεῖν τὴν Ἀσίην πᾶσαν*, 8, 35 *ἄσα ἐπέσχον τῆς Φωκίδος πάντα ἐσιναμώρεον*. So *ἐπέσχον* throughout this passage.

27. *ἐχομένους*, as often in c. 28.

12. *οὐ γὰρ ὦν* explains why there were not more than 1000. 21 'For the fact of course is that etc.'

14. *αὔξον* 'were supporting', see 8, 30.

κατελημένοι 'collected in bands', lit. 'rolled up' (*κατελέω*). Elsewhere Herod. uses it with an idea of being 'shut in', cf. *infr.* c. 70; and 8, 27.

15. *ἔφερόν τε καὶ ἤγον* 'pillaged', i.e. carried off the property and drove off the cattle: thus the phrase came to be used of general looting or destroying of persons as well as things, cf. I, 88 *φέρειν καὶ ἄγειν τὰ σά.* 6, 42 *ἵνα μὴ ἀλλήλους φέροῖεν τε καὶ ἄγοιεν*. cp. 3, 39. So the Latin phrase *ferre agereque* (Liv. 22, 3 etc.) and Vergil's poetical variation *rapiuntque feruntque* [*Act.* 2, 374].

17. *τοὺς περὶ Θεσσαλίην οἰκημένους*, 'the immediate neighbours of the Thessalians', such as the Dolopes, Achaeans of Phthiotis and Magnesians, see 7, 132. For *περὶ* with acc. cp. p. 40, l. 11.

CHAPTER XXXII.

19. *ἀνόμασται*, App. D. I. (a).

21. *λόγου πλείστον* 'of most account', cf. p. 44, l. 3.

28. *ἐπιβάτας* 'marines', men at arms who went on board (*ἐπιβαίνειν*) ships: see 6, 12. It is used of the warrior crew of the Argo in 4, 145. Some armed crews are mentioned in 7, 89.

29. *εἰς τὰς Ἀθήνας*, into Attica, cp. p. 1, l. 3.

30. *ὡς καὶ πρότερον δεδήλωται*, sc. in 8, 113, where Mardonius is represented as selecting 300,000 of the best of the grand army of Xerxes.

1. *οὐ γὰρ ὦν* 'for naturally they were not counted', cp. on 22 p. 12, l. 3. No doubt after the failure of the Persians all their Greek allies were anxious to conceal the fact that they had supported them; and this would make an estimate of their numbers difficult or impossible.

2. ὡς δὲ ἐπικύσαι 'but as far as one may guess on the subject'; for constr. see c. 34.

CHAPTER XXXIII.

5. ἐπετάχατο, App. D. II. (a).

6. κατὰ τε ἔθνεα καὶ κατὰ τέλαια 'according to their nations and also the military divisions in those nations'. See above, cc. 20, 22. The τέλαια seem to be the divisions according to arms, as shield-and-spearmen, bowmen, horsemen (1, 103); as well as subdivisions in them, as in c. 20.

9. μάντις 'a seer' or 'diviner'. A Greek army was always accompanied by a μάντις, whose duty seems to have been to be present at all sacrifices, and to declare the result to be deduced from them, as well as to interpret every omen for good or evil that events presented; and generally to advise the commander on all points touching upon the manifestation of the will of heaven. The art of divination was maintained as a 'mystery' in certain families, in which it was transmitted from father to son,—such families were the Clytiadae, Iamidae (see Index), and others. Of these μάντιες different men were skilled in different branches of the profession, some in the interpretation of oracles, some of dreams, some of the omens conveyed by the flight of birds or the entrails of victims. Their influence at this time was great, and Herodotos constantly mentions them and their art; but in the course of the Peloponnesian war there are signs of the decrease of their influence; just as the authority of the Delphic Oracle suffered at the same period. Thucydides rarely mentions them, and in 8, 1, tells us how incensed the people were with the χρησμολόγοι and μάντιες for having raised false hopes in them in regard to the Sicilian expedition [B.C. 413]. Euripides perhaps put this national sentiment into the mouth of Pentheus when he accused Teiresias of supporting the new worship of Dionysos for the sake of private gain [*Bacch.* 257. Cp. *Helena* 756].

10. ἐποιήσαντο 'adopted', for the various meanings of the middle of ποιέσθαι see passages in Index.

11. λεωσφέτερον 'their fellow citizen', see notes on text. Though Cobet may be right in declaring this to be a *monstrum verbi*, yet it must be acknowledged that it has the advantage of being unmistakable in meaning. Stein thinks it probable that it was a word peculiar to the Doric dialect. Compounds of λεώς are rare; there is λεωφόρος

(1, 187), and Hesych. has *λεώβατος*; but none or few besides. On the other hand it seems not uncommon in Doric names; we have *Λεωβότης* (7, 204), *Δεωκήδης* (6, 127), *Δεωπρέπης* (6, 85), *Δεωτυχίδης* (6, 64, etc.), in Attic *Δεωδάμας* Dem. *de Cor.* § 73.

12. *περὶ γόνου* 'about having offspring'. One of the commonest subjects on which the Oracle was consulted was childlessness; but in this case the Oracle answers on quite a different subject, as was often its habit. Rawl. quotes 4, 151, 155; 5, 63, as instances.

15. *ἀναιρησόμενος γυμνικούς ἀγώνας* 'destined to win prizes in gymnastic contests'. So *νικῆν ἀναιρέεσθαι* c. 64; *Ὀλυμπιάδα ἀνελόμενος τεθρίππῳ* 6, 70.

16. *παρὰ ἐν πάλαισμα...Ὀλυμπιάδα* 'came within one contest of winning an Olympiad', i.e. of winning the Pentathlic prize at the Olympic games. For the meaning of *παρ' ἐν...ἔδραμε*, see Thucyd. 4, 106, 3 *παρὰ νύκτα ἐγένετο λαβεῖν*. 7, 71, 4 *παρὰ ὀλίγον ἢ διέφευγον ἢ ἀπώλλυντο*. 8, 33, 3 *παρὰ τοσοῦτον ἐγένετο αὐτῷ μὴ περιπεσεῖν τοῖς Ἀθηναίοις*. Eurip. *I. T.* 87 *παρὰ δ' ὀλίγον ἀπέφυγε*. Isocr. *Panegyri.* 15 *οὐ παρὰ μικρὸν ἐποίησαν*. It is doubtful still whether the 'one contest' means the 'wrestling',—one of the five contests of the Pentathlum (leaping, running, discus, javelin, wrestling),—or the odd bout in the wrestling. Practically the result would be the same, for the man who lost the odd bout in the wrestling would be beaten in the wrestling entirely.

The more difficult question remains as to what Tisamenos did win, and what it was necessary to do to win the Pentathlum. Besides many German treatises the English student will find the question fully discussed in Donaldson's Introduction to Pindar *Nem.* VII.; and more recently by Professor Gardner in the *Journal of Hellenic Studies*, Vol. I. No. i. p. 211. And by Dr Fennell in the introduction to his edition of the Nemean and Isthmian Odes of Pindar, pp. ix sq.

Opinions on this subject may be roughly divided into (1) those who think that the winner of a Pentathlum must be first in every event; as for instance Dr Abicht—*nur im Ringkampf allein unterlag er seinem Gegner; der Sieg im Ringkampf allein fehlte ihm daran um den Siegpriis im πένταθλον zu empfangen*. To this view I cannot assent. (2) Those who think that victory in three out of the five events only was necessary for victory in the whole Pentathlum. To this opinion I strongly adhere, notwithstanding certain difficulties which some possible combinations of circumstances

offer. As for instance the case of all five events being won by different men, or four of the five, leaving no one with more than two victories. My belief is that in either of these cases no one won the Pentathlon at all. But in practice such an event seldom happened, especially at Olympia, where the picked gymnasts contended (see Polyb. 6, 47) and the trial would be practically between two or three known champions. Whatever view may be taken on this point of what *might* happen, I think the passage of Pausanias (3, 11, 6) in which he tells the story will shew conclusively what *did* happen in this case. His words are: 'He (Tisamenos) trained for the Pentathlon at Olympia, but was beaten. He was first indeed in two events; for he won the racing and the leaping against Hieronymos of Andros; but he was beaten by him in the wrestling, and missed the victory.' That is, Tisamenos won in the racing and leaping, Hieronymos the discus and javelin, and the final result therefore depended upon the wrestling, which accordingly settled the matter in favour of Hieronymos. Dr Abicht thinks it 'noteworthy' that Pausanias does not mention the two last contests. But the arrangements of the Pentathlon were in his time still so well known that to mention one man's winning two, and losing by wrestling, implied unmistakably his having lost the other two, and did not need explanation. This account of the contest of Tisamenos also touches on another vexed question, as to the *order* of the events in the pentathlon, which used to be considered as settled by the line of Simonides (69) *ἄλμα ποδακείην δίσκον ἀκοντα πάλην*, but not only must the necessities of metre deprive this line of decisive force, the nature of the case seems to point to the fact that a contest that was *βαρύς* such as the *δίσκος* would not immediately precede one like the *ἄκων* which required a steady hand, or a fatiguing one like the *πάλη*. There is therefore some reason to accept the order proposed by Prof. Gardner and Dr Fennell, (1) leaping, (2) javelin² throwing, (3) discus³, (4) running, (5) wrestling. And this order as far as the position of the running is concerned seems pretty well settled by Xenoph. *Hellen.* 7, 4, 29 where τὰ *δρομικά* are said to be just over and the wrestling to be begun.

19. *φίρον* 'having reference to'. τὸ...*μαντήιον* 'the oracle given to Tisamenos' cp. 5, 43.

μισθῶ...ποιέσθαι 'tried by the offer of pay to secure Tisamenos'. *μισθῶ* goes closely with *πείσασσες* which often by itself is used to mean 'bribe'. See Lysias 7, § 18.

23. *προσθέσθαι* 'to acquire', lit. 'to add to themselves'. *ἀνετίμα* 'began to raise his terms'.

24. τῶν πάντων 'all civil rights'. ποιήσει, the *dramatic* indicative in reported speech, see c. 2. ἐπ' ἄλλῃ. See index under ἐπί.

26. πρῶτα μὲν...τέλος δέ 'at the first hearing'...'finally'.

δεινὰ ἐποιεῦντο 'were indignant', cp. p. 3, l. 7, where the singular is used without appreciable difference in meaning.

27. μετίεσαν τῆς χρησιμοσύνης 'abandoned their demand', μετίεσαν is intransitive. Cp. *Odys.* 21, 377 καὶ δὴ μέθιεν χαλέπιοι χόλοιο.

1. καταίνεον μετιόντες 'they went to fetch him and consented', 23 cp. 3, 28 οἱ μὲν δὴ μετήσαν ἐπιόντες.

4. λόγους 'terms', p. 2, l. 20.

CHAPTER XXXIV.

6. ὡς εἰκάσαι βασιλητὴν...αἰτέωμενον 'as far as one may compare the demand (lit. one demanding) of kingship and citizenship'. St. compares 4, 99 ὡς εἶναι ταῦτα σμικρὰ μεγάλοις συμβαλεῖν, and Thucyd. 4, 36 ὡς μικρὸν μεγάλῳ εἰκάσαι. See also p. 22, l. 2.

7. καὶ γὰρ δὴ καὶ 'for the story goes, I must tell you (δή), that Melampus too'. The story was that the three daughters of Proetos king of Tiryns, Sthenoboea, Lysippe, and Iphianassa, were driven mad, according to one account, for having refused to accept the orgiastic rites of Dionysos, according to another for having treated the statue of Herè with contempt. In their madness they careered wildly over Argos, Arkadia, and other parts of the Peloponnesos, accompanied by other women, married as well as virgins, until they were driven from their haunts and eventually cured by Melampus. [Apollodoros 2, 2, 2.]

9. ἐμισθοῦντο 'were trying to hire him'.

10. προτείνετο 'demanded as his terms'. In 5, 24 it is used of the other party to a transaction, the maker of the offer, τὰδε τοι ἐγὼ προτείνομαι.

11, 13. οὐκ ἀνασχομένων 'when they did not submit to his demand'. ὑποστήναι p. 58, l. 30.

14. δῶσοντες 'prepared to give'. ἐπορέγεται 'raised his desires'.

CHAPTER XXXV.

20. συγχωρησάντων...ταῦτα 'having yielded this'. Cp. Thucyd. 5, 41, 2 τὰδε συγχωρήσαι.

21—3. οὕτω δὴ...συγκαταίρει 'it was thus that Tisamenos assisted them in the successful accomplishment of five most import-

ant contests'; i.e. he accompanied the army as Mantis in each case. The five contests which Herodotos mentions immediately below are

(1) Battle of Plataea, against the Persians, B.C. 479.

(2) Battle at Tegea, against the Tegeans and Argives. This battle is nowhere recorded, but the Argives and Tegeans are known to have formed an alliance in the period immediately following this (Strabo 377, quoted by Stein).

(3) A battle at Dipaea (in Arkadia) against the Arkadians. Of the cause and time of this battle we are also ignorant.

(4) The struggle at Ithome. That is against the revolted Messenian helots in what is sometimes called the Third Messenian war B.C. 461—455 [Thucyd. I, 101—3].

(5) The battle of Tanagra, B.C. 456, against the Athenians who were attempting to prevent the Lakedaemonians from returning home from Boeotia where they had staid on their way from Doris [Thucyd. I, 107—8].

23. *μοῦνοι δὲ δὴ* 'and they were absolutely the only men ever admitted to citizenship at Sparta'. *δὴ* here marks the emphasis of the preceding *μοῦνοι*. The jealousy of the presence of strangers in Sparta was in accordance with the spirit of the Lycurgean laws which aimed at isolating the Spartans and avoiding the corrupting influence of foreign manners. See Xen. *rep. Lac.* 14, who speaks of their *ξενηλασῖαι*. Cp. p. 5, l. 26.

CHAPTER XXXVI.

24 3. *ἀμυνομένοισι* 'acting on the defensive'. *διαβάσι* 'if they crossed'. Stein remarks that there is a gap in the narrative from c. 19 leaving unrecounted a change of position of the Persian army which up to this time had been on the south side of the Asopos; and is now evidently on the north. All that Herodotos has before told us is that the Persian army was *ἐπὶ τῷ Ἄσωπῳ*, which probably meant that they were on both banks. But this entire change of position being unrecorded is still more remarkable if Stein is right in putting the strong camp (c. 15) on the south of the river.

CHAPTER XXXVII.

10. *ἔβησαν ἐπὶ θανάτῳ* 'threw him into prison with the intention of putting him to death'; for *ἐπὶ* = 'with a view to', cp. p. 52, l. 3, and Lys. XII. § 24 *ἐπὶ τῇ τοῦτου ὠφελείᾳ διαλέγεσθαι*. Stein quotes

Xen. *Mem.* 4, 4, 3 ἐπὶ θανάτῳ ἀγαγεῖν τινα. In 3, 119 the phrase is ἐδήσαν τὴν ἐπὶ θανάτῳ, where some substantive such as δέσιον or ζημίαν must be supplied, cp. 5, 72. Herodotos does not tell us what the offence of Hegesistratos against the Spartans was: but as he is said to have fled to Tegea, it was perhaps connected with one of the often recurring quarrels between that town and Sparta.

11. πολλά τε καὶ ἀνάρσια 'many acts of hostility'.

12. ὥστε, see l. 19. τρέχων περὶ τῆς ψυχῆς 'in extreme danger of death', 'his life being the prize at stake', cp. for this metaphor from the race-course 8, 74 ἄτε περὶ τοῦ παντός ἤδη δρόμον θέοντες. c. 140 θεεῖν αἰεὶ περὶ ὑμέων αὐτῶν. 7, 57 περὶ ἐνωτοῦ τρέχειν. Aristoph. *Vesp.* 376 ποιήσω...περὶ ψυχῆς δρόμον δραμεῖν. Plat. *Theaet.* 172 B πολλάκις δὲ καὶ περὶ ψυχῆς ὁ δρόμος.

13—4. πεισόμενος 'being certain to be submitted to'. μῆζον λόγου 'beyond belief'. λόγος in this phrase seems to mean 'credible account'. Cf. 2, 35.

15. ξύλῳ σιδηροδέτῳ 'in wooden stocks with iron fastenings'. The stocks appear to have only fastened one leg, and left all the other limbs free; as in the case of the unhappy maniac Kleomenes, who was able to kill himself in a most horrible manner in spite of being ἐν ξύλῳ (6, 75). Another kind of stocks was that mentioned by Aristophanes with five holes, for feet, hands, and neck, πεντεσύριγγον ξύλον, *Equites* 1049. ἐσενειχθέντος κως...ἐκράτησε 'for he got hold of an iron tool which had by some means or another been conveyed into the prison'. σιδήριον is not a specific word; in 7, 18 it is used of burning irons, in 3, 29 of a dagger.

19. ὥστε=ἄτε 'seeing that'; cp. l. 12, and 8, 118, ὥστε ἐπὶ τοῦ καταστρώματος ἐπεόντων συγχρῶν Περσέων.

21. ἐς Τεγέην. The distance from Tegea to Sparta was about 30 miles and was in great part a steep ascent, a truly wonderful achievement for a man with a freshly amputated foot.

28. οὐκ ἀρθμένην p. 6, l. 1 'in a state of hostility'.

1. ἐκ τῆς ἰθέης sc. ὁδοῦ 'avowedly'.

2. συνήναικε 'turned out well for', cf. 8, 87 τὸ καὶ συνήναικε ποιησάση.

3. συγκεκυρημένον [see notes on the text] seems to be used here (though nowhere else) for συντετυχηκός 'which he had from various events conceived'.

4. ἐν Ζακύνθῳ. Zakynthos was inhabited by Achaeans and was therefore naturally inclined to hostility to Sparta. Thither king

Demaratos fled when deposed [6, 70]; and the Zakynthians were among the allies of Athens in the Peloponnesian war, and were accordingly invaded by Sparta in B.C. 430 [Thucyd. 2, 66].

CHAPTER XXXVIII.

7. οὐκ ὀλίγου 'for high wages'.
 12. ἐπ' ἑωυτῶν 'to themselves', 'separately', cp. p. 11, l. 6.
 15. τὰς ἐκβολὰς 'the approaches to the pass'. There would probably be more than one path leading from the pass of Cithaeron when it reached the lower grounds on the Boeotian side, and convoys of provisions might avail themselves of them for secrecy.
 17. ἀπολάμψοιτο the fut. opt. in reported speech for the fut. indic. in direct speech. G. § 203 note 3.

CHAPTER XXXIX.

21. τὴν ἵππον p. 11, l. 7.
 22. αἱ ἐπὶ Πλαταιῶν φέρουσι 'which leads towards Plataea', the pass over Kithaeron from Eleusis to Plataea.
 25. ἐσβάλλοντα 'as it was debouching' i.e. into the valley of the Asopos.
- 26 5. ἤλαυνον περιβαλόμενοι 'took possession of and drove'. For this meaning of περιβάλλεσθαι cp. 3, 71 ἰδίη περιβαλλόμενος κέρδος, and 8, 8 πολλά τε καὶ αὐτὸς περιεβάλετο. The notion of 'surrounding' for the purpose of driving a number of animals is perhaps here the primary one, and Stein aptly quotes *Odyss.* 9, 464 καρπαλίμως δὲ τὰ μῆλα ταναῦποδα πῖονα δημῷ Πολλὰ περιτροπέοντες ἐλαύνομεν.
 6. παρὰ τε Μ. καὶ ἐς τὸ στρατόπεδον 'to Mardonius and into the camp'. This does not imply that Mardonius was not in the camp; but παρὰ indicates that Mardonius was in command in the camp to receive them.
 10. διέβαινον δὲ οὐδέτεροι 'but neither attempted to cross the river': that is, the main army on neither side. The Asopos as observed before would be shrunk at this time of the year to a very small stream, and the cavalry would have no difficulty in crossing it, and were shown the way by the Thebans, see l. 14 κατηγέοντο 'guided them', sc. τῇ ἵππῳ.
 13. ἔφερον, cp. p. 12, l. 4.
 14—5. τὸ δὲ ἀπὸ τούτου 'the subsequent proceedings', cp. τὸ ἀπ' ἡμέων p. 4, l. 21. παραδικόμενοι... μάλᾳ ἔσκον 'took up and

carried out in their turn'. *ἔσκον* [= *ἦσαν*] is iterative, showing that the action was frequently renewed. *μάλα* in Herod. seems generally not to = 'very', but to express repetition or addition, like *πάλιν*. See I, 181 *ἐπὶ τούτῳ τῷ πύργῳ ἄλλος πύργος ἐπιβέβηκε καὶ ἕτερος μάλα ἐπὶ τούτῳ*, 'besides'; 7, 186 *τοὺς ἐν τοῖσι σιταγωγῶσι ἀκάτοισι εὐνίας καὶ μάλα ἐν τοῖσι ἄλλοισι πλοίοισι*.

CHAPTER XLI.

17. *τῶν δέκα ἡμερέων* 'the ten days' are from the first arrival of the Greeks opposite the Persians (c. 19). In c. 39 eight days are said to have passed, and c. 40 accounts for two more.

19. *ἐν Πλαταιῆσι* 'in the territory of Plataea', cp. p. 10, l. 26, p. 11, l. 2. The Persians were in the Theban territory, c. 15.

21. *περιημέκτεε* 'was exceedingly chafed', cf. I, 44. This verb seems entirely confined to Herodotos. Hesychios has *ἡμεκτεῖ· δυσφορεῖ*, but no example of the simple verb is known in any Greek author.

τῇ ἔδρῃ 'at the inaction', cp. Soph. *Aj.* 811 *οὐχ ἔδρας ἀκμή*.

23. *ἐν ὀλίγοισι...δόκιμος* 'especially distinguished', 'distinguished as few were', cp. *ἐν τοῖς μάλιστα, ἐν πρώτοισι* p. 54, l. 4, cp. 4, 52 *ποταμὸν ἐν ὀλίγοισι μέγαν*.

1. *ἀναξεύξαντας...λέναι* 'to break up their entire camp and go'. 27 *ἀναξενγύναι* is properly 'to harness again': in 8, 60 it is used of ships; and infra c. 58 we have *ἀναξεύξαντας τὸ στρατόπεδον*.

3—5. *ἐνθα...ἐσενηγεῖσθαι* 'where (he said) corn and fodder for the beasts in abundance had been brought in'. *διαπρήσσεσθαι* 'to complete the business' i.e. of subjugating Southern Greece.

8. *διαπέμπειν* 'to send in different directions'. From Demosthenes, *Phil.* 3, 42, we know that Arthmios of Zeleia (Plut. *Them.* 6) was disfranchised, and declared an enemy of the Athenian people, for having conveyed Persian money into the Peloponnese; it is probable therefore that this plan was tried. See on p. 2, l. 4.

10—11. *σφέας = αὐτοὺς*, App. C. II. d.

μηδὲ joins *διαπέμπειν* and *ἀνακινδυνεύειν*.

ἀνακινδυνεύειν συμβάλλοντας, see p. 16, l. 13.

13. *ἰσχυρότερη* 'more violent' or 'for more violent measures'. Cp. the meaning of *κατὰ τὸ ἰσχυρόν νί et armis* p. 1, l. 16.

18. *ἐὰν χαίρειν μηδὲ βιάζεσθαι* 'to neglect (to say goodbye to) the omens altogether and not try to compel them to be favourable',

that is, by continually sacrificing. Theokritos (Id. 22, 9) describes ships which put to sea in spite of signs of bad weather as *δοτρα βιαζόμεναι*.

19. νόμῳ τῷ Περσέων 'the Persian rule', i.e. of attacking an enemy without waiting for favourable sacrifices as the Greeks did; whereas they were at present employing a Greek *Mantis* and following his injunctions (c. 37).

CHAPTER XLII.

24. ταξιάρχους. Herodotos uses the word in a general sense for captains of companies in the Persian army. In Athens the Taxiarchs were tribal officers next in rank to the Strategēi, and taking part in councils of war [Thucyd. 7, 60, 2]. τῶν τελείων, see p. 13, l. 3.

28 1. ἐν ἀδείῃ οὐ ποιουμένων 'not considering it safe to speak'. Cp. 1, 131 νηὸς οὐκ ἐν νόμῳ ποιεῖνται ἰδρῦσθαι 'they don't think it right to build temples'.

4. ἔστι λόγιον.....Δελφοῖσι. The information possessed by Mardonius as to the oracle probably, as Stein points out, came from Onomakritos, a soothsayer who accompanied Hippias to Susa, and who brought with him oracular prophecies as to the Persian expedition (Her. 7, 6). See Hist. Ind. s. v. *Musaeos*. The attempt of a division of the army of Xerxes upon Delphi is related in 8, 35—9.

8. ταύτης εἵνεκεν τῆς αἰτίας 'as far as that reason is concerned': so in l. 10—11 τοῦδε εἵνεκεν.

11. ὡς περιεσομένους 'with the full assurance that we shall get the better of the Greeks', depending on the idea of knowledge implied in ἤθεσθε 'be comforted by the assurance'. For this so-called 'accusative absolute' introduced by ὡς see Clyde's *Greek Syntax*, § 64 note d.

12. ἐσήμηνη 'gave the order', a commander in chief was thus called *σημάντωρ* (*Odys.* 19, 314).

13. εὐκρινέα 'ready', lit. 'well separated', so that they could be easily handled, opposed to *δυσλύτως ἔχοντα*, Xen. *Oecon.* 8, 13.

CHAPTER XLIII.

16. ἐς Ἰλλυριούς. For this legend see under 'Echeleans' in the Historical Index.

19. λεχεοίη 'grassy', the valley of the Asopos being pleasantly

in contrast with the bleak mountains separating it from Attica. Cp. Hom. *Il.* 4, 383 ἄσωπὸν δ' ἴκοντο βαθύσχοιμον λεχεποῖην.

20. *λύγην* 'babel', used of the cry of the foreigner as being unintelligible to the Greek. Sophokles, *Phil.* 753, uses the word to express the inarticulate screams of Philoktetes in his agony. For *βαρβαρόφωνον* see on p. 7, l. 9.

24. *ἐς Πέρσας* 'referring to the Persians', cp. l. 15.

CHAPTER XLIV.

1. *τὴν ἐπερώτησιν τῶν χρησμῶν* 'his question as to the oracles', 29 p. 27, l. 26.

3—4. *προελήλατο* impers., 'when the night was far advanced'. For *πρόσω* see on p. 8, l. 23.

5—6. *τηνικαῦτα* 'at that hour'. *πρὸς τὰς φυλακὰς τὰς Ἀθηναίων*. The Makedonians were opposite the Athenians, p. 21, l. 17.

10. *ἔθειν ἐπὶ τοὺς στρατηγούς* 'ran off to fetch the generals'. For this sense of *ἐπὶ* cp. Aristoph. *Ran.* 69 *εἰλθεῖν ἐπ' ἐκείνον*. Id. 111 *ἦλθες ἐπὶ τὸν Κέρβερον*. Id. 1418 *ἐγὼ κατήλθον ἐπὶ ποιητήν*.

12. *παραγυμνοὶ* 'disclosed', cp. 8, 19 *ταῦτα μὲν νυν ἐς τοσοῦτο παρεγύμνου...* 'whereas he (Themistokles) let out thus much and no more of his plan'.

CHAPTER XLV.

16. *παραθήκην* 'a pledge' of my good faith. Cp. 6, 73 *παραθήκην αὐτοῖς παρατίθενται ἐς τοὺς ἐχθίστους*. In the same sense he uses *παρακαταθήκη* 2, 156.

17. *ἀπόρρητα* sc. *τὰ ἔπεα* 'pledging you to silence'; p. 58, l. 24 Aristoph. *Eg.* 648 *κἀγὼ φρασα | αὐτοῖς ἀπόρρητον ποιησάμενος ταχῦ*.

21. *Ἕλλην γένος εἰμι τῶρχαιον* 'I am a born Greek by original descent'. See Historical Index s.v. *Alexander*.

24—5. *πάλαι γὰρ ἂν* 'for if they had been favourable you would long ago have been engaged'. *νῦν δὲ* 'but as things are now'. *εἰὼν χαίρειν*, p. 27, l. 18.

27. *μη πλεῦνες*. See p. 26, l. 20; p. 27, l. 15.

1. *ὑπερβάλληται τὴν συμβολήν* 'postpone', but see on p. 33, 30 l. 11—12.

2—3. *λιπαρέτε μένοντες* 'persist in maintaining your present position'. Cp. 5, 19 *ὦ πάτερ, εἰκε τῇ ἡλικίῃ, ἀπιὼν τε ἀναπαύεο μηδὲ λιπάρεε τῇ πῶσι*, 'don't persist in remaining at the wine', p. 13, l. 14.

5. *τινα* i.e. 'you'; an example of the Greek habit of avoiding definite statement. Cp. Theocr. 5, 120 *ἤδη τις, Μόρσων, πικραίνεται*. Cp. Arist. *Ραπ.* 664 *ἤλγησέ τις*. Compare also the use of *τις* in threats, p. 11, l. 18. *ἐλευθερώσιος περί* 'with a view to liberation'.

6. *παράβολον* 'hazardous'. Herod. does not elsewhere use this adjective, but he uses *παραβάλλεσθαι* in a kindred sense, see 7, 10 *ἀμφοτέρων παραβαλλομένων τὰ τέκνα*.

7. *ὑπό προθυμίας* 'from goodwill towards you'. G. § 191, 7 (c).

CHAPTER XLVI.

15. *ἐς ἡῶ* 'at daybreak'. *ἐς* with acc. of time fixes a limit, so *ἐς δεκάτην ἡμέρην* (7, 155), *ἐς πέμπτον μῆνα* (1, 77).

22. *πεπείρηται Μήδων*. The prestige of the Persian soldiers is noticed by Herodotos in estimating the moral effect of the victory of the Athenians at Marathon. 'They were the first', he says, 'to face the Medes; for hitherto the very name of the Medes had been a terror to the Greeks' (6, 113). This feeling might be compared to that entertained by the Netherlanders in the 16th century in regard to the Spanish infantry. Stein notices in regard to the expression, *οὐδείς τῶν Σπαρτηγέτων*, that Aristodemus, the sole survivor of the 300 at Thermopylae, was in the army (c. 71), but that he had not been actually in the fight (7, 229).

Pausanias' remark must only refer to fighting on land; for some of the Spartans were probably engaged at Salamis.

25. *ἐς τὸ εὐώνυμον*. See on p. 31, l. 15.

31 4—5. *ἀρρωδέομεν...μη γένωνται*. The verb *ἀρρωδέομεν* is imperfect [App. D. I. (a)], and the subjunctive *γένωνται* is therefore *dramatic*, i.e. 'it retains the mood in which the fear originally occurred to the mind': G. § 218.

6. *ἡδομένοισι...γεγόνασι* 'we welcome the proposal'.

CHAPTER XLVII.

9, 10. *διαλλάσσοντο τὰς τάξεις* 'they began effecting this interchange of positions'. *τὸ ποιούμενον* 'the meaning of the movement'.

12. *παράγων...κατὰ τοὺς Δ.* 'bringing the Persians by a counter movement to face the Lakedaemonians'.

14—15. *ἐπὶ τὸ δεξιόν* 'back again to the right wing', because the movement was complete, and the Spartans were on the extreme

right; but ἐπὶ τοῦ εὐνόμου 'towards the left', because the position of the Persians on so extended a line was probably not absolutely on the extreme left. Cp. 8, 47.

CHAPTER XLVIII.

19. ὑμεῖς δὴ 'you forsooth!' δὴ expresses emphatic contempt.
21. ἐκπαγελομένων sc. τῶν τῆδε, 'admiring you': a poetical word, see Aesch. *Choeph.* 209 ξύνοιδ' Ὀρέστην πολλὰ σ' ἐκπαγελομένην. Cp. 8, 92.
23. ἄρα 'it turns out'.
24. ἐς χειρῶν νόμον 'to actual encounter', 'to close quarters', cp. ἐν χειρῶν νόμῳ 'in actual battle' 8, 89.
26. ἐν Ἀθηναίοισι 'in the persons of' or 'at the expense of the Athenians'. Cp. Xen. *Oecon.* 2, 14 ἐν τῷ σῶ οἰκῷ μανθάνειν οἰκονομεῖν.
29. πλεῖστον δὴ. Like *adeo* in Latin δὴ often serves merely to emphasize the word which it follows.
1. ὡς δὴ πέμψετε 'that you would (I imagined) send'. Here 32 δὴ is rather like δῆθεν representing the irony of an unfulfilled idea.
2. μούνοισι. Cobet proposes to read μούνοι μούνοισι, which would certainly express the sense intended—'in single combat'—better: cf. Soph. *Aj.* 467 ἰὼν πρὸς ἔρυμα Τρώων ξυμπεσῶν μόνος μόνοις. See also below l. 8 ἴσοι πρὸς ἴσους.
6. λόγου 'proposal', cp. p. 2, l. 20.
- τὶ δὴ οὐ...ἐμαχεσάμεθα 'why do we not fight?' The aorist is used of a single action of undefined time. Cp. p. 5, l. 6.
8. ἴσοι πρὸς ἴσους. See on l. 2. This antithesis of the same adjective is particularly common in Sophokles, with whom Herodotos has so much in common; Stein quotes Soph. *Antig.* 142 ταχθέντες ἴσοι πρὸς ἴσους.
11. ἡμεῖς δὲ διαμαχεσόμεθα 'then we will fight in single combat'. For δὲ in apodosis as in l. 10 οἱ δ' ὦν, see G. § 227, 2. Cp. p. 44, l. 10. The meaning of διὰ in the verb is that of rivalry or contest between two combatants, see on διαπύοντων p. 9, l. 28.

CHAPTER XLIX.

16. τὰ καταλαβόντα 'what had taken place'. Cp. 4, 161 πρὸς τὴν καταλαβοῦσαν συμφορῆν. 9, 105 τοῦτον κατέλαβε κέεσθαι.
18. ψυχρῇ νίκῃ 'profitless victory', cp. 6, 108 ψυχρῇ ἐπικουρίῃ.

21. προσφέρεισθαι ἄποροι 'impossible to get at close quarters with', cf. 4, 46 ἄμαχοι τε καὶ ἄποροι προσμίσειεν.

24. συνέχυσαν 'filled up with earth', cp. p. 8, l. 11.

28. οὕτω δῆ. Cp. p. 11, l. 28, and index.

CHAPTER L.

33 7—8. ἐπὶ τὸ δεξιὸν κέρας. See on p. 31, l. 14.

ἄλλα... ἄνπει 'for there were other circumstances causing them anxiety at the same time as those which I have mentioned'.

9. ὀπίωνες 'attendants', not necessarily slaves, cp. 5, 111; the word had in the Iliad a more honourable meaning equivalent to *squire*, thus Meriones is ὀπίων to Idomeneus, *Il.* 8, 263.

10. ἐπισιτιεύμενοι, App. D. III. note 2. ἀποκεκλείατο (κλείω) 'had been prevented by the closing of the passes'. App. D. II. a.

CHAPTER LI.

13. ὑπερβάλλονται... ποιούμενοι. Cp. p. 30, l. 1, where ὑπερβ. is transitive = 'postpone': here it seems to be used intransitively, 'to be slow in engaging'. The double construction of περιᾶσθαι with participle (p. 16, l. 7) and infinitive (p. 31, l. 11) presents the same variation.

16. πρὸ τῆς... πόλιος. That is on the N. or N.E. of Plataea, on the side of the town towards the armies.

17. νῆσος. See Historical Index s.v. *Island*. It does not at all militate against the naturalness of the name that the place is not absolutely enclosed by the rivers so as to form a real island. It was near enough to being one to give rise to the popular name.

18. σχιζόμενος ὁ ποταμὸς ῥέει 'the river divides into two branches and flows down'.

24—5. ἵνα... ἔχωσι. For this *dramatic* subj. after a sentence in past time, see p. 31, l. 4. καὶ μὴ σινοῖατο 'and might not (as they would if they had to go a long way for water) inflict losses upon them'. Cp. 8, 76 ἀνῆγον τὰς νέας ἵνα δὴ τοῖσι Ἕλλησι μὴδὲ φεύγειν ἐξῆ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῶνι δοῖεν τίσιν. Thucydides 3, 22, 9 παρανίσχον φρυκτοὺς ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμοῖσι ἦ καὶ μὴ βοηθοῖεν. Though in these cases there is a distinction between the first and the more remote contingency, yet the same change of mood occurs in other cases where the distinction cannot be so explained; see 8, 6. Both moods are admissible, and the change seems due to taste and a wish for variety. (Goodw. *M. and T.* p. 17.)

26. δευτέρῃ φυλακῇ. That is, between midnight and daybreak.

1. ὡς ἂν μὴ ἰδοῖατο. See on p. 5, l. 6 where ὡς ἂν is followed 34 by final subjunctive. For its sense with optative, implying a suppressed eventuality, 'that the Persians might not (as they would if they went by day) see them', cp. p. 4, l. 16. It is properly modal (= ὄπως), the ἂν belonging to the verb, as in Aesch. *Ag.* 353

Δία τοι Ζένοιον μέγαν αἰδοῦμαι
τὸν τὰδ πράξαντ', ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον, ὄπως ἂν
μήτε πρὸ καιροῦ, μήθ' ὑπὲρ ἀστρῶν
βέλος ἠλίθιον σκήψειεν.

'In such a way that the shaft should not fall (as it would from a weaker hand) in vain'. See Goodw. *M. and T.* pp. 69—76.

4. περισχίζεται βέουσα 'includes in its fork'.

6—7. ἀναλάβοιεν 'recover'. See c. 50. ἐπὶ τὰ σιτία 'to fetch provisions', see p. 29, l. 10.

8. ἀπολελαμμένοι 'intercepted'. For the form of the word instead of the Attic ἀπειλημμένοι, see App. E.

CHAPTER LII.

11. ἀτρντον 'perpetual', another instance of the use of a word by Herodotos confined in Attic to poetry. Soph. *Aj.* 788 ἀτρντα κακά. ἔληγε 'began to draw to a close'.

13. συνεκέτο σφι 'they (the Greeks) had arranged'.

14. ἀερθέντες [ἀείρω Ion. form of αἴρω App. E] 'having started', usually in naval matters, apparently as middle 'having weighed anchor', see I, 165 ἀερθέντες ἐκ τῶν Οἰνουσσέων ἐπλεον, cp. I, 170.

15—18. οἱ δὲ ὡς ἐκινήθησαν 'but when they had once started'. πρὸ τῆς πόλιος, see on p. 33, l. 16.

20. ἔθηντο τὰ ὄπλα 'halted', lit. 'piled arms'.

CHAPTER LIII.

24. κατὰ τοὺς ἄλλους 'in the same direction as the rest'.

3—4. ταξιαρχέων...λοχηγέων. See on p. 13, l. 22. Herodotos 35 seems to use τάξις and λόχος as synonymous terms here in reference to Spartans.

6. ἐκὼν εἶναι 'with his consent at least'. See on p. 4, l. 21.

7. αἶτε οὐ παρεγενόμενος. The meeting (τῷ προτέρῳ λόγῳ) mentioned above [p. 33, l. 4 sq.] had been an informal council of the

Strategi, without the presence of the Taxiarchs or Lochagi as was usual, see on p. 13, l. 22.

9—10. δεινὸν ἐποιεῦντο 'were much disturbed', p. 3, l. 7. γενωμένου, App. B. I. (b).

15. ἐπειρῶντο πειθόντες 'were attempting to persuade him'. Cp. ἐπειρῶντο κατιόντες, p. 16, l. 8.

CHAPTER LIV.

16. παρηγορέοντο 'were trying to talk over'.

20. φρονήματα 'dispositions', 'ways', cp. p. 4, l. 25.

ἄλλα φρονεόντων καὶ ἄλλα λεγόντων. Stein aptly quotes the famous attack on the Spartans in the *Andromache*, 445 sq..... λέγοντες ἄλλα μὲν | γλώσση, φρονούντες δ' ἄλλ' ἐφευρίσκεσθ' ἄελ.

23—24. εἰ ἐπιχειροῦεν...εἴτε μὴ διανοεῦνται 'whether they were beginning to march or whether as a matter of fact they had no idea of moving'. The optat. is the natural mood for an indirect question, the indicative is dramatic, representing the exact words used, μῶν διανοεῦνται; The change of mood seems to be suggested by the latter alternative appearing to the Athenian generals the more likely of the two.

25. τὸ *quid*, see p. 45, l. 9; cp. 1, 56; 4, 131; 5, 74, 80; 8, 40.

CHAPTER LV.

25. ὦρα = ἑώρα, App. D. I. (e).

27—28. ἐς νεῖκα ἀπιγμένους 'come to a downright wrangle'. τοὺς πρώτους 'their chief officers'.

31. ἐς νεῖκα τε συμπεσόντες...καὶ ὁ κήρυξ παρίστατο 'they had just begun to absolutely quarrel when the Athenian herald came', p. 37, l. 6 and 8, 83.

36 4—6. ξείνους, p. 7, l. 9. φρενήρεα [φρήν, ἀρ- 'fit'] 'in his right senses', *mentis compositus*, cp. 3, 25.

5. ὁ δὲ, Pausanias.

6. πρὸς τε τὸν Ἀθηναίων κήρυκα 'and turning to the herald who asked him the question with which he was charged, Pausanias bade him report the position of their affairs'. This is the way in which Stein interprets this passage; and it seems preferable to that of Abicht, who would take it 'Pausanias ordered (one of his men) to tell the Athenian herald etc.'; to which it may be objected that λέγειν πρὸς τινα should mean to speak 'before' a person [see p. 10, l. 22] not 'tell to' him.

10. *τά περ ἄν καὶ σφέις* sc. *ποιέωσι* 'whatever they [the Spartans] should do'. For the nomin. plur. *σφέις* see G. § 79 note 2.

CHAPTER LVI.

12. *πρὸς ἑαυτοὺς* = *πρὸς ἀλλήλους*, but with the notion of Spartan against Spartan, as opposed to the Athenians.

13. *κατελάμβανε*. Notice the imperf. 'began to overtake them'. *ἐν τούτῳ τῷ χρόνῳ κατήμενος* 'who in this interval had not moved', i.e. from the second watch [p. 33, l. 26] until the day began to break.

15—16. *τὰ δὴ καὶ ἐγένετο* 'and this was just what did happen'.

διὰ τῶν κωλωνῶν 'by the road which leads over the high ground'.

Plataea is just at the mouth of the pass: the Spartans being on the extreme right of the Greek line could either descend into the flat ground and follow the Athenians, or could keep to the south over higher ground and meet the Athenians at the point of rendezvous. The latter was the route taken by them.

18. *τὰ ἔμπαλιν* 'the reverse way', i.e. to the north along the lower ground to meet the Spartans who would describe the other arc of the circle.

19. *ἀντείχοντο* 'clung to'.

CHAPTER LVII.

23. *περιέχετο...τὴν τάξιν* 'continued eager that they (his men and himself) should stay where they were [αὐτοῦ] and not abandon their post'. Elsewhere Herod. constructs *περιέχεσθαι* with a gen., cp. 7, 160 *περιέχεσθε τῆς ἡγεμονίης*.

25—26. *καταδόξας* p. 62, l. 10. *ἰθέη τέχνη, τε vera*, cp. 1, 112 *μηδεμῆ τέχνη* 'on no account'. Cp. *ἐκ τῆς ἰθέης* p. 25, l. 1. *βάδην* 'slowly', that he might not appear to be flying from the enemy.

27. *τὸ δὲ* sc. *τὸ ἄλλο στίφος*.

2—3. *τῇ...ῆσται* 'where a temple too of Eleusinian Demeter 37 had been placed'. This word [pass. perfect from the root *ἔω*] is used as appropriate to the founding of a temple. Cf. Pind. *Pyth.* 4, 364 *ἀγνὸν Ποσειδάωνος ἔσσαυτ' εἰναλίου τέμενος*. Thucyd. 3, 58, 6 *ἰερά τε θεῶν...καὶ θυσίας τὰς πατρίους τῶν ἔσσαμένων καὶ κτισάντων ἀφαιρήσεσθε*. The temple of Demeter was placed as usual in some lonely spot among the hills, see Hist. Index s. v. *Demeter*.

6. *καὶ...καὶ* 'and just as Amompharetos joined, the Persian horse began to attack them', see p. 35, l. 31.

9. *ολον και ἰσθεσαν*, see c. 49.

11. *αιεὶ τὸ πρόσω* 'further and further on', i.e. expecting to catch them up.

CHAPTER LVIII.

15. *Θώρηκα*, cp. c. 1. The speech like others is either wholly dramatic, representing what Mardonius may be supposed to have felt, or may perhaps be founded on some report of his words afterwards set abroad by Thorax. But it is somewhat inartistic and inconsistent, for Mardonius is represented as speaking at the sight of the empty quarters lately occupied by the Greeks, whereas in c. 60 he appears not to have left the Persian quarters until after the discovery made by the Persian cavalry.

18. *οὐ φεύγειν* 'never fly'; "the infinitive in indirect discourse regularly has *οὐ*, to retain the negative of the direct discourse", G. p. 308.

22. *και οἱ πάντες ὁρώμεν διαδράντας* 'we all see that they have actually run right away'. The *και* belongs to *διαδράντας*.

24. *διακριθῆναι*, cp. p. 9, l. 28, p. 32, l. 12 for the sense of *διά*, 'to be matched against'.

οὐδένες ἄρα ἰόντες...ἐναπεδεικνύατο 'that being, as it turns out, mere ciphers, it was only because the other Greeks were as insignificant that they kept up a show among them'. Cp. 7. 14; and the bitterest term of reproach among the early English 'nothing'.

25. *ἐναπεδεικνύατο* for *-οντο*, App. D. II. a. And for this *ἐν* in comp. cp. *ἐμμαχέσασθαι* p. 5, l. 6.

27. *τοιοῖς τι και συνηδέατε* [*συνήδειν* pluperf. with imperf. sense] 'who were the best you knew of', lit. 'in whom you did actually know that there was something'. Ab. quotes 8, 113 *και εἰ τοιοῖς τι χρηστὸν συνηδέε πεποιημένον*.

28. *θῶμα ἐποιέωμην=ἐθώμαζον* governing the gen. of the person, but *καταρωθήσαντα* is attracted into the acc. as subject of the infinitive *ἀποδέξασθαι* (*δεικνυμι*).

38 3—4. *ἀναξεύξαντας*, cp. p. 27, l. 1. *τὸ ἄστυ*, see on p. 2, l. 15. *ἔτι* in threats, see on p. 50, l. 13.

5—6. *ἑτέρωθι* 'elsewhere', i.e. in the presence of the king. *λόγος* 'mention'.

6. *οὐκ ἐπιτρεπέα* 'we must not let them have their own way', cp. *πολεμητέα* Thucyd. 1, 79, 3; *παριτητέα* ib. 72, 2; *πλευστεά* ib. 6,

25, 2; βαδιστέα, ἐμπορευτέα Aristoph. *Acharn.* 395, 480. It does not seem in any way distinguishable from the singular.

8. τῶν δὴ=πάντων τὰ δὴ 'for all they have done'. For the attraction of relative to the case of a suppressed antecedent, see G. § 153, 1.

CHAPTER LIX.

9—10. δρόμῳ 'at the double', opposed to βάδην p. 36, l. 26. κατὰ στίβον 'on the track of the Greeks', cp. ἐπόμενοι κατὰ στίβον 5, 102. διαβάνας τὸν Ἄσωπον, the Asopos at this time of the year (Aug.-Sept.) would be a small brook easily crossed. ὡς δὴ 'looking upon them as trying to run away'. For δὴ marking the thought of some one other than the writer see p. 6, l. 25, and Index.

11. ἐπέειχε 'he covered only the Lakedaemonians and Tegeans', i.e. he concentrated his line of attack upon these only. For this sense of ἐπέειχε cp. p. 20, l. 23.

13. ὑπὸ τῶν ὄχθων 'owing to the high ground between them'. The Athenians had taken the right or lower road, the Persians following the direction of the Spartan march were much to the left of them and were prevented by intervening high ground from seeing them. On the other hand the Athenian right would be near the road from Thebes to Plataea, and would naturally therefore fall in with the Theban cavalry.

15. τελείων p. 13, l. 3.

16. ὡς ποδῶν ἕκαστος εἶχον 'as fast as they could each of them walk', and they therefore straggled as their pace differed. For the phrase cp. 6, 116. Aeschyl. *Suppl.* 837 σοῦσθε, σοῦσθε ἐπὶ βᾶρῳ δπως ποδῶν.

18. ὁμῶς tumultu. Cp. 3, 127 σοφίη καὶ μὴ βίη τε καὶ ὁμίλῳ.

ὡς ἀναρπασόμενοι 'thinking to snap up the Greeks as an easy prey', 'to make short work of the Greeks', cp. 8, 28.

CHAPTER LX.

20. προσεκίετο 'as soon as the cavalry began attacking', cp. p. 37, l. 8.

26. δέδοκται 'it has become manifest'. τὸ ἐνθεῦτεν 'henceforth', p. 7, l. 5.

3. χρῆν δὴ ἡμέας 'it would of course have been our duty'.

5. νῦν δὲ 'but as it is'.

6—7. τῶν μοιρέων the divisions of the combined army.

8. καταλαμβάνει, for the form see App. E. (b). For the meaning of καταλαμβάνω 'to happen to', 'to overtake', see p. 47, l. 21.

ἡμεῖς δ' for δέ in an apodosis cp. p. 45, l. 18.

9. τοὺς τοξότας...θέσθε 'send us your bowmen and thus lay us under a lasting obligation'. For the bowmen of the Athenians see on p. 13, l. 25. For θέσθαι χάριον 'to store up gratitude for oneself' cp. 6, 41 δοκέοντες χάριτα μεγάλην καταθήσεσθαι.

10. ὑπὸ τὸν παρόντα πόλεμον 'in and through this present war', p. 37, l. 21.

CHAPTER LXI.

14. οἱ ἀντιπαχθέντες τῶν Ἑλλήνων, that is, the Boeotians, c. 67. They would be likely to be in or near the well-known road from Thebes to Plataea, by which they eventually retreated.

18. πεντακισμύριοι, see c. 28, where the numbers are:

Spartans and Helots..... 40,000

Other Lakedaemonians 5,000

45,000

The balance of 5,000 must have consisted of Perioeki, who had come in since the army was in Boeotia; similarly 1,500 Tegean light-armed must be added to the 1,500 Tegean hoplites mentioned in c. 28.

21. καὶ οὐ γὰρ 'and because the sacrifices did not etc.' Cp. p. 54, l. 12. οὐ γὰρ...χρηστὰ gives the reason, καὶ ἐπιπτον τε...καὶ ἐτραυματίζοντο the effect: 'Many fell because they were compelled to stand inactive for a long time by the unfavourable nature of the sacrifices'.

24. φράξαντες τὰ γέρρα 'having fixed their long wicker shields into the ground to form a defence'. p. 63, l. 23. "The wicker shield seems to have been adopted from the Assyrians, on whose monuments it not unfrequently occurs". R. See 7, 61.

25. ἀπίσαν, App. A. 1. 6.

40 2. ἀποβλέψαντα...πρὸς τὸ Ἡραεῖον 'having fixed his eyes on the Heraeum', which was outside Plataea, about a quarter of a mile to his left, c. 52. ἀποβλέπειν implies turning *from* other things *to* some particular object.

CHAPTER LXII.

9—11. χρόνον κοτὲ *tandem aliquando* (St.). μετέντες, App. A. 1. 6. περὶ with acc. indicates a less close connexion than with gen. See p. 41, l. 20.

12—13. ἐπεπτώκει 'had been knocked down', by the charge of the Greeks. χρόνον ἐπὶ πολλόν p. 5, l. 10.

15. λήματι καὶ βώμῃ 'in courage and bodily strength'. Cp. 5, 72.

17. ἀνοπλοὶ 'without shields', which they had stuck in the ground, and which were now trampled down and useless; and also without body armour, p. 41, l. 1. Yet some of the Persians had coats of mail, see 8, 113.

καὶ πρὸς 'and besides', adverb. Cf. p. 20, l. 10.

19. κατ' ἓνα καὶ δέκα 'singly or in bodies of ten'.

CHAPTER LXIII.

24. τοὺς ἀρίστους χιλίους 'the picked thousand', cf. τὴν ἔκκρον τὴν χιλιήν whom Mardonius had selected to stay with him when the greater part of the army returned with Xerxes, see 8, 113.

25. ἐπίεσαν 'pressed hard', p. 39, l. 6.

28. ἀπέθανε 'was killed'. ἀποθανεῖν is regularly used to serve as a passive of ἀποκτείνειν.

29. ἔπεσε, passive of κατέβαλλον l. 27. The whole 1000 are not said to be killed, but to be put *hors de combat*.

οὕτω δῆ, see Index.

CHAPTER LXIV.

3—5. ἐνθαῦτα, App. A. I. 2. ἐπετελέετο 'was being accom- 41 plished'.

6. τῶν, p. 38, l. 8, attraction of relative.

8. εἰρηται ἐς Δεωνίδην 'have been mentioned with reference to Leonidas', see 7, 204. Cf. p. 28, l. 24.

9—10. ἀποθνήσκει ὑπὸ, p. 40, l. 28. λογίμου, p. 9, l. 22. χρόνῳ ὕστερον 'some time afterwards' i.e. about B.C. 464 in the Third Messenian war, see Histor. Index. s.vv. *Stenykleros*, and, *Messenian war*.

15. οὐδένα κόσμον, see p. 42, l. 14; p. 43, l. 14.

CHAPTER LXV.

16. ἐς τὸ στρατόπεδον...ξύλινον, see on p. 9, l. 12, 'into their own camp and so into the wooden fortification which they made in the Theban territory'.

Stein thinks this passage decisive in favour of his view that the palisade was on the S. bank of the Asopos, for if not (1) there would be no need to distinguish between the στρατόπεδον and

the *ξύλιον τεῖχος*, (2) the words *ἐν μοίρῃ τῇ Θηβαίδι* would be superfluous, which according to his explanation are introduced to distinguish between the camp in the Plataean territory and the *τεῖχος* in the Theban. I cannot accept this argument with confidence. It seems to me that the words of Herodotos mean that the Persians fled to their camp, and not only so but *continued* their flight until they reached the *τεῖχος*, which he adds [referring to his own words in c. 15 *ἐν γῆ τῇ Θηβαίων ἤν*] was in the Theban territory.

20. *οὔτε ἑναποθανῶν* 'nor was killed in it'. See on p. 40, l. 28. *ἐν τῷ βεβήλῳ* (*βαίνω*) 'unconsecrated', lit. 'which may be trodden on'. Thucyd. 4, 97, 2, and Pollux 1, 9 *ὁ δὲ ἔξω (τόπος) βέβηλος*. *περὶ τε* 'but round the outside'; cf. p. 40, l. 11.

23. *ἔμπρησαντας ..ἀνάκτορον*. Cobet would omit *ἀνάκτορον* as unnecessary. It means the shrine, the inner part of the temple [lit. the house of the *ἄναξ*]. Herodotos has not related the burning of the temple of Eleusis, nor is it recorded elsewhere. Probably the attempt to do so was not entirely successful.

CHAPTER LXVI.

25. *αὐτίκα* 'at the time', *κατ' ἀρχάς* 'originally'.
- 42 1. *λειπομένου ἀπὸ βασιλέος* 'separating from the king and staying behind'. *ἀπὸ* is not quite = *ὑπὸ* of agency, for leaving Mardonius behind was not the king's doing entirely.
- 2—3. *οὐκ ἔων*, see on p. 1, l. 13.
4. *τοῖσι ἐκ Μαρδονίου ποιουμένοισι* 'the tactics originated by Mardonius'.
7. *ὄκως* = *ὡς* 'when'. *ἐγένετο* 'was taking place'.
9. *κατηρημένως* 'in good order', cp. 3, 80 *ὡς ἂν εἴη χρῆμα κατηρημένον μοναρχίῃ, τῇ ἔξεστι ἀνευθύνῳ ποιεῖν τὰ βούλεται; κατὰ τῶντ'...τῇ ἂν* 'exactly the same way as he did'.
- 10—11. *ὄκως ἂν...σπουδῆς* 'with the same amount of speed as'.
- 12—13. *δῆθεν* 'as he pretended', 'professedly'. See *δῆ* p. 6, l. 25; p. 38, l. 10. *καὶ δῆ* 'already', see p. 3, l. 20 and Index. *οὕτω δῆ*, see p. 3, l. 22 and Index.
- 14—15. *τὸν αὐτὸν κόσμον*, cp. p. 41, l. 15. *τὴν ταχίστην, sc. ὁδόν*. *ἐτρόχαξε* a frequentative of *τρέχω*, 'he made all speed'.

CHAPTER LXVII.

19. *τῶν μετὰ βασιλέος* 'those on the king's side', *ἑθελόκακόντων* 'deliberately shirking the fight'.

24. ἔπεσον, see on p. 40, l. 29.
 27. οὔτε τι ἀποδείξάμενος 'and without having displayed any valour'.

CHAPTER LXVIII.

1. δηλοῖ used impersonally 'it is evident', cp. 2, 117. 43
 2. εἰ καὶ *siguidem* p. 62, l. 20.
 3. ὅτι καὶ... ὄρων 'at the mere sight of'. App. D. I. (e).
 6. πρὸς τῶν πολεμίων 'on the side nearest the enemy',
 i.e. between their own men and the enemy: cp. p. 8, l. 23.

CHAPTER LXIX.

- 11--13. τοῖσι... Ἑραίων, see c. 52. γέγονε... νικῶν cp. 8, 100.
 15. οἱ μὲν ἀμφὶ Κορινθίοις 'the Corinthians and those immediately near them', that is the Potidaeans, Orchomenians, and others, see p. 19, l. 4—6.
 17. ἰθὺ τοῦ ἱεροῦ 'straight towards the temple', cp. p. 56, l. 1 and 8, 38 ἰθὺ τῶν Βοιωτῶν ἐφενγον. Also ἰθὺς ἐπὶ, 5, 64.
 18. τὴν λεωτάτην τῶν ὁδῶν 'the most level of the roads', that is the road from Plataea to Thebes.
 20. ἀπιδόντες 'having seen them from a distance', 'having sighted them'. Cf. 8, 37 ἐπεὶ ἀγχοῦ τε ἦσαν οἱ βάρβαροι ἐπιόντες καὶ ἀπώρεον τὸ ἱρόν.
 21. ἤλαυνον ἐπ' αὐτοὺς τοὺς ἵππους 'rode their horses at them'. Herod. often uses ἐλαύνειν without such accusative as = 'to ride', see p. 55, l. 22.
 1. κατήραξαν 'drove them in utter confusion'. 44

CHAPTER LXX.

3. ἐν οὐδενὶ λόγῳ 'without honour', 'with no account taken of them', cf. 1, I § 3 τῶς Ἴωνας ἐν οὐδενὶ λόγῳ ποιησάμενος. Cf. 7, 16.
 8. σφί, i.e. the defenders.
 9. τειχομαχίη 'assault and defence of the wall'. ἐρρωμενιστέρη 'more severe than might have been expected from a beaten army'.
 10. οἱ δέ, for this δέ in apodosis see p. 39, l. 18.
 11. ὥστε οὐκ ἐπισταμένων τειχομαχεῖν. The Spartans were usually unsuccessful in storming walls or forts. Lykurgos was said to have expressly discouraged the Spartans practising this particular kind of warfare, on the ground that in it brave men might fall by the hand of women or children or other feeble persons. Plutarch

Aporhth. Lac. 25. For instances of their failure see Herod. 5, 65; Thucyd. 1, 102; 4, 8. The first of these passages relates how they besieged the Acropolis and gave it up in a very few days; the second recounts their long and unsuccessful attack upon the revolted Helots on Ithome, and the third their disastrous attempts upon Pylos. ὥστε=ὡς, p. 24, l. 12.

12. οὕτω δὴ 'it was only when this came about that a vigorous assault took place'.

14—15. λιπαρίη, see on p. 13, l. 14. ἐπέβησαν τοῦ τείχεος καὶ ἤριπον 'they got a footing on the wall and made a breach in it'. τῇ δὴ 'by which entrance it was that'.

16. τὴν σκηνὴν τὴν Μαρδονίου. This was the king's tent left behind for the use of Mardonius, see c. 82.

21. ἐς τὸν κοινὸν 'into the common stock,' the distribution of which is recorded in c. 80.

24. ἀλκῆς ἐμέμνητο 'thought of showing fight'; another poetical expression. St. quotes Hom. *Il.* 6, 112 *ἀνδρες ἔστε, φίλοι, μῆσασθε δὲ θούριδος ἀλκῆς*.

24—5. ἀλύκταξον...ἀνθρώπων, 'they were beside themselves with terror, as was natural to a panic-stricken crowd of many myriads huddled together in a narrow space'. ἀλύκταξον, which only occurs here, seems to be a frequentative form from ἀλύω 'to wander in mind', 'to be distracted', cp. ἐτρόχαζε p. 42, l. 15 from τρέχω.

45 1. τριήκοντα...περιγενέσθαι 'so that out of 360,000 (not counting the 40,000 who escaped with Mardonius) not 3000 survived'. This number of slain seems incredible, especially as many of the Persians were mounted and must have been able to effect an escape. Diodoros [11, 32] reckons the slain at a more moderate figure, somewhat over 100,000.

4. ἀπέθανον, see p. 40, l. 28.

CHAPTER LXXI.

7. περὶς ὁ Περσέων, see c. 68.

13. κατὰ τὸ ἰσχυρότατον, cp. p. 1, l. 16.

16. εἶχε δνειδος καὶ ἀτιμίην 'was labouring under reproach and the loss of all honour'. In 7, 231 Herodotos says that when Aristodemos returned to Sparta after Thermopylae no Spartan would give him a light or speak to him, and he was called contemptuously ὁ ρέσας ('the man who trembled'). The δνειδος refers us to verbal

insult, the *ἀτιμία* to other marks of dishonour; it is not used in the technical sense of 'loss of civil rights'.

19. *λέσχη* 'a discussion', of an informal character, the Spartans meeting to talk over the event as they would in the *λέσχη* or club-house at home. See on 6, 4.

ὄς=τίς, cp. p. 35, l. 25 and 8, 40 *βουλεύσονται τὸ ποιητέον αὐτοῖσι ἔσται.*

21, 24. *ἀποθανεῖν...ἀποθνήσκειν.* The shade of difference indicated by this change of tense seems difficult to convey or even to catch. Aristodemos wished to be killed and have done with it, Poseidonios had no wish to be among the dying—those that were falling round him.

τοσοῦτῳ 'by so much', 'to that degree'. For the principle on which this decision was based cp. the words of Perikles [Thucyd. 2, 43, 5] *οὐ γὰρ οἱ κακοπραγοῦντες δικαιότερον ἀφειδοῖεν ἂν τοῦ βλου, οἷς ἐλπὶς οὐκ ἔστ' ἀγαθοῦ, ἀλλ' οἷς ἡ ἐναντία μεταβολὴ ἐν τῷ ζῆν ἔτι κινδυνεύεται καὶ ἐν οἷς μάλιστα μεγάλα τὰ διαφέροντα, ἦν τι πταίσωσιν.*

27. *τίμιοι* 'honoured', i.e. with special grave and monument, or with yearly offerings. See on p. 15, l. 21.

CHAPTER LXXII.

6. *ἐπειδὴ ἐσφαγαίετο*, see p. 39, l. 20—3. 46

8. *ἰδυσθανάτεε* 'he struggled against death', 'he was very loth to die'. Cp. Plat. *Rep.* 406 B *Ἡρόδικος δυσθανατῶν ὑπὸ σοφίας εἰς γῆρας ἀφίκετο* 'Herodikos managed by means of medical skill to fight against death, and so arrived at old age'.

10. *ὄτι...ἀποθνήσκει* 'that he was dying'.

11. *οὐκ ἐχρήσατο τῇ χειρὶ* 'had not had the opportunity of striking a blow', cp. p. 31, l. 24.

CHAPTER LXXIII.

15. *Δεκελήθεν.* The locative termination *-θεν* of the deme name *Δεκελή* [Att. *Δεκέλεια*] is in apposition to the genitive *δήμου*. The Attic form according to Stephanos Byz. was *Δεκελειᾶθεν*.

20. *ἀνίστασαν τοὺς δήμους* 'were desolating the cantons'. *ἀνίστημι* in this phrase means to remove the inhabitants, cf. Thucyd. 6, 5, 3 *ἀναστάτων τῶν Καμαριναίων γενομένων ὑπὸ Συρακοσίων.* id. I, 12, 3 *Βοιωτοὶ ὑπὸ Θεσσαλῶν ἀναστάντες τὴν νῦν Βοιωτίαν ᾤκισαν.*

ὑπεξέκτετο 'was removed to and concealed'.

22. **τῇ Θησείος ὕβρι** 'at the high-handed proceedings of Theseus'; that is, probably, not only at his abduction of Helen, but, at his policy of concentrating all Attica under one government. See Hist. Index s.v. *Theseus*.

23. **περὶ πάση τῇ Ἀθηναίων χώρῃ** 'fearing that the whole Attic territory would be injured by the Dioscuri'.

27. **ἀτέλειά τε καὶ προεδρίῃ** 'freedom from all alien's tax, if residing at Sparta, and seats of honour at festivals'. Cp. I, 54. The Spartans, as we have seen p. 5, l. 26, were very chary of encouraging the residence of strangers at Sparta; but this sort of special arrangement with particular towns or cantons did not probably involve more than temporary and casual visits.

28. **ἐς τὸν πόλεμον τὸν ὕστερον**, that is the Peloponnesian war [B.C. 432—404]. Some have thought that the famous occupation of Dekelea in B.C. 413 is alluded to. But this is much later than any event mentioned by Herodotos. The Spartan invasion meant is probably that of B.C. 430 under Archidamos, who ravaged some of the demes between Parnes and Brilessos, starting from Acharnae [Thucyd. 2, 23, 1].

47 3. **Δεκαλίης ἀποσχίσθαι**. It is suspicious that Thucydides should not have mentioned either the fact of the Spartans sparing Dekelea or their motive. He probably regarded their not going so far as merely resulting from the remote and strong position of the place, and as not calling for any remark; while the antiquarian mind of Herodotos, hearing in Magna Graecia the report of what was going on, immediately fastened on this legendary incident as accounting for the abstinence of the Peloponnesians, which might as well have been explained by ordinary strategical reasons.

CHAPTER LXXIV.

5. **διξοῦς λόγους λεγομένους ἔχει** 'has two different stories told about him'. Cf. 3, 32 **ἀμφὶ τῷ θανάτῳ αὐτῆς διξὸς λέγεται λόγος**. [**διξὸς**=**δισσός** App. A. I. 6.]

8. **βαλίσκερο** 'he used always to cast'. For the frequentative form without augment, see App. D. I. f.

9. **ἵνα δῆ** 'in order, as he said, that the enemy might not move him'. For this sense of **δῆ** see p. 6, l. 25; p. 38, l. 10.

11. *δέδοκτο* [for the form see App. D. 1. footnote 1] 'it was his plan'. Cp. p. 38, l. 26.

13. *ἀμφισβητέων* 'giving a different version'.

14—16. *ὡς ἐπ' ἀσπίδος...σιδηρέην* 'a painted device of an anchor, and not a real one of iron'. The use of devices on shields was an ancient one in Greece; see the account of the devices on the shields of the assailants of Thebes in Aeschylus, *Sept. c. Th.* 382 sq. and the description of the shield of Achilles in *Il.* 18, 477 sq.

CHAPTER LXXV.

18. *ὅτι περικατημένων Ἀθηναίων Αἰγίνας* 'that when the Athenians were besieging Aegina he challenged and slew Eurybates'. This refers to the events of B.C. 491. The Aeginetans had given earth and water to the emissaries of Darius, whereupon the Athenians appealed to Sparta to force the islanders to give hostages for their loyalty to the Greek cause. These hostages were deposited at Athens, and the demand for their restoration led to a war of reprisals between Athens and Aegina, and eventually to an unsuccessful blockade of the latter by the former. [Herod. 6, 85—93.]

19. *ἄνδρα πεντάθλον* 'a victor in the Pentathlum', see on p. 22, l. 19. *ἐκ προκλήσιος* 'on a challenge'.

21. *κατέλαβε* 'it befell', impersonal, cp. p. 39, l. 8, and 6, 38 *Στρησαγόρεα κατέλαβε ἀποθανεῖν ἄπαιδα*.

23. *ἀποθανεῖν ὑπὸ Ἡδωνῶν*, cp. p. 40, l. 28, and Index. For the expedition, see Historical Index s. vv. *Leagros*, and *Datum*.

περὶ τῶν μετάλλων. The possession of this gold mine was not only disputed by the Edonian Thracians, but also by the inhabitants of the opposite island of Thasos. Thucyd. 1, 100. The mines continued for many years to be productive and were the origin of the wealth of Philip of Macedon. Cp. 5, 17; 6, 46.

CHAPTER LXXVI.

25—6. *τοῖσι Ἑλλησι...κατεστράντο* 'had been utterly crushed and dispersed by the Greeks'; for the dat. of agent after perf. or pluperf. passive, see p. 17, l. 5.

27. *αὐτόμολος* 'coming voluntarily from the enemy'.

4. *τῶν παρουσιῶν* 'of what she had with her'.

5—6. *ἀρμαμάξης* 'covered car', used especially for women, see

7, 83. ἔτι ἐν τῆσι φονῆσι ἔοντας 'while still engaged in the slaughter'.

10. βασιλεῦ. Pausanias was not king, see c. 10, but as representing the king might well be so addressed by a foreigner, and especially by a woman thus circumstanced.

11. ἐς τόδε ὤνησας sc. ἐμέ, 'thank you for what you have already done'. For this use of ὤνησας see Aristoph. *Lys.* 1033 the old woman takes a mosquito off the old man, who replies, νῆ Δι' ὤνησάς γε μ', ὡς πάλαι γέ μ' ἐφρεωρύχει 'Mon dieu, thanks! It has been digging great pits into me ever so long'. The aorist is used in such expressions indicating *immediate* acceptance or rejection on the part of the speaker, cp. the use of ἐπήνεσα 'no thank you!'

12. ὄπιν 'reverence', cp. 8, 143. It is a word used chiefly by the poets, and always in Homer in the sense of 'vengeance from the gods', cf. also Theocritus 25, 4 Ἑρμῆω ἀζόμενος δεινὴν ὄπιν εἰνοδίου. In Pindar *Olymp.* 2, 9 it is 'object of reverence', and in *Isth.* 4, 58 'eager pursuit'; and the verb ὀπιζεσθαι = 'to reverence', see *Pyth.* 4, 86.

16. εἰ δὴ 'if as you say', or, 'if indeed'.

20. τῶν ἐφόρων τοῖσι παρεούσι. Two Ephors in later times always accompanied a Spartan king on an expedition. Xenoph. *Rep. Lac.* 13, 5, St. In everything touching on political or constitutional arrangements their authority would be supreme, but they were inferior to him in distinctly military matters; nor does it appear that, as early as this, their being with the king was the invariable rule. Rawlinson points out that Pausanias had no Ephor with him when he was recalled from Byzantium (Thucyd. 1, 131], nor Pleistoanax in B.C. 445, nor Agis until B.C. 418 [Thucyd. 5, 63].

CHAPTER LXXVII.

24. ἐπ' ἔπερασμαίνουσι 'when all was over', see Index s.v. ἐπί, and p. 16, l. 16.

26. ἐποιεῦντο 'regarded it as', see Index s.v. ποιεῖσθαι.

ἀξιοί τε ἔφασαν εἶναι σφίεας ζημιῶσαι 'and they deserved, they said, to be fined'. The subject of ζημιῶσαι is indefinite, 'that they (the Greek commanders) should fine them'.

28. ἔδωκον 'were for pursuing'.

2. ἐδίωξαν 'banished'.

CHAPTER LXXVIII.

14—16. καταθέσθαι 'to lay up for yourself', cp. on p. 39, l. 9. τὰ ἐπὶ τούτοις 'the sequel of these achievements', 'what is necessary to complete them'. λόγος 'reputation'.

17. τις, see on p. 11, l. 18.

18. μὴ ὑπάρχειν ἔργα ἀτάσθαλα ποιῶν 'not to set the example of arrogant outrage upon Greeks'. The word ἀτάσθαλα is again Homeric, and not used in Attic prose: see 8, 109; 7, 35.

19—21. Διωνίδεω γὰρ...ἀνεσταύρωσαν, see 7, 238 where this outrage is said to have been by the special command of Xerxes.

24. ἀνασκολοπίσας 'impaled', σκόλοψ='a pointed stake' 9, 97. τετιμωρήσασθαι mid. 'you will have exacted vengeance'. πάτρων 'uncle', see *Histor. Index* s.v. *Pausanias*, and c. 10.

CHAPTER LXXIX.

27. τὸ εὐνοεῖν ἀγαμαί σεν 'I admire your goodwill', lit. the goodwill in you, cp. 8, 144 ὑμέων τὴν προνοίην ἀγαμαί. Sometimes it governs the gen. of the thing or person admired, ἀγασθαι ἔφη τοῦ Ἑρασίνου, 6, 76, sometimes followed by dat. ἀγάμενοι τῇ πυρρῇ, 4, 75. For the present construction compare that of θαυμάζω τι, or τινός, or τι τινός.

2. ἐς τὸ μηδὲν 'to utter nothingness'.

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4. ἀμεινόν με ἀκούσεισθαι 'that I shall enjoy a better reputation'. Cf. ἐν τῇ ναυμαχίῃ ταύτῃ ἤκουσαν Ἑλλήνων ἀριστα Διγυῆται, 8, 93.

5—6. καὶ ἐκείνοισι δὲ ἐπιφθονόμεν 'and even in their case we feel indignation', cp. the meaning of ἐπίφθονος in 4, 205 ἀνθρώποισι αἰ λήν ἰσχυραὶ τιμωραὶ πρὸς θεῶν ἐπίφθονοι γέγονται 'excessively severe acts of vengeance invoke the jealous anger of the gods'. καὶ—δὲ 'and even', 'and too'. For this idiomatic use of καὶ...δὲ with the word to be qualified coming between them, see numerous examples in Dr Holden's *Lexicon* to Xen. *Oecon.* p. 63*. δ' ὧν 'be that as it may', dismissing the subject. τούτου εἰνεκεν 'as far as such an action is concerned', 'on such terms'.

8. ὅσια 'consonant with piety'.

10. μεγάλως τετιμωρήσθαι impersonal, 'great vengeance has been wrought for Leonidas'.

13—15. ἔτι see p. 38, l. 4. χάριν...ἀπαθῆς 'be thankful that you are not suffering for it as it is.'

CHAPTER LXXX.

21—3. κρητήρες (κεράννυμι) are large mixing bowls; φιάλαι (φατραε) are flat shallow cups, or what we should call saucers; λέβητες are larger vessels, kettles, basins, or pans.

25. ψέλια καὶ στρεπτοὺς 'bracelets and chains'; for the Persian habit of wearing these see Xenoph. *Oecon.* 4, 23, Lysander looked admiringly at Cyrus, ἰδὼν...τῶν στρεπτῶν καὶ τῶν ψελίων τὸ κάλλος. But the less exalted Persians also wore them, see Plutarch, *Themist.* 18, where the Persian corpses after Salamis are described as lying on the beach περικειμένους ψέλια χρυσᾶ καὶ στρεπτοὺς. See also 7, 88; 8, 113.

26. τοὺς ἀκινάκας 'the scimitars with gold, or gilded, hilts and handles'. The scimitar was a short straight sword. The article is used to denote the well-known Persian weapon (St.). Cp. Hor. *Od.* 1, 27, 5 *vino et lucernis Medus acinaces | immane quantum discrepat.*

27. λόγος 'no account at all was taken'; cp. 8, 102 Μαρδονίου δὲ, ἦν τι πάθῃ, λόγος οὐδεὶς γίγεται.

ἐνθαῦτα 'in that business'.

51 1. ἐπώλειον πρὸς τοὺς Αἰγινήτας 'sold to the Aeginetans'. The Aeginetans were the great commercial people of Greece until the Dorian inhabitants were expelled by their successful rivals the Athenians in B.C. 431 [Thucyd. 2, 27; 7, 57, 2]. They were therefore well acquainted with the value of the goods, and ready to traffic on advantageous terms. Such hucksters usually attended a victorious army, see Polyb. 14, 7.

3. ὥστε... ἐγένοντο. It may have been a common rumour in the days of Herodotus, which the enemies of Aegina would take care to spread, that the Aeginetans laid the foundation of their wealth in this discreditable manner. But as a matter of fact the island had already in the 5th and 6th centuries B.C. been the chief seat of commerce in Greece. The standard coinage introduced by Phidon of Argos about B.C. 750 was called Aeginetan, probably because of the extensive commercial connexions of the island; and it was the continual rivalry of the island in such matters that caused the enmity of Athens, and determined the Athenians to destroy the prosperity of its Dorian inhabitants.

4. ἄτε ἰόντα χαλκὸν δῆθεν 'as though it were, as they pretended, mere brass'. For δῆθεν see p. 42, l. 12. The ignorance of Helots is not incredible. Gold coins were little known at this

time in Greece, and the currency at Sparta, as apparently in Byzantium, was iron. Arist. *Nubes* 250.

CHAPTER LXXXI.

6. **δεκάτην...δφιος τοῦ χαλκίου.** This stand of three twisted serpents with their heads projecting to receive the three feet of the tripod was seen by Pausanias (2nd century A.D.) and is now existing in Constantinople, whither it was taken by the Emperor Constantine; but the golden tripod which rested upon it had been taken away by the Phokians in the Sacred War of B.C. 363. Pausan. 10, 13, 9. On the tripod Pausanias caused a couplet to be inscribed assigning the honour of beating the Persians to himself—

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων
 Πανσάνης Φοίβῳ μνημ' ἀνέθηκε τόδε.

But the Spartans, considering this an act of presumption, caused the verse to be erased, and instead of it had the names of the states, which can still be partially read, engraved on the coils of the brazen serpents. [Thucyd. 1, 132.]

8. **ἀγχιστὰ τοῦ βωμοῦ** 'very close to the altar', that is, the great altar standing in front of the temple.

9. **καὶ τῇ ἐν Ὀλυμπίῃ θεῷ ἐξελόντες** sc. *δεκάτην*. The tenth was the usual proportion of the spoils dedicated, see 8, 27. But on this occasion it appears from Herodotos' words that three-tenths are dedicated to sacred purposes. The statue of Zeus at Olympia was seen by Pausanias, who gives a list of the states whose names were inscribed on its pedestal [5, 23]. These are the *Lakedaemonians*, *Athenians*, *Korinthians*, *Sikyonians*, *Aeginetans*, *Megarians*, *Epidaurians*, *Tegeans*, *Orchomenians* (of Arkadia), *Phliasians*, *Troezenians*, *Hermionians*, *Tirynthians*, *Plataeans*, *Mykeneans*, *Keians*, *Melians*, *Ambrakiots*, *Lepreatae* (Triphylia), *Tenians*, *Naxians*, *Kythnians*, *Styrians* (Euboea), *Eleans*, *Potidaeetans*, *Anaktorians*, *Chalkidians* (Euboea). See Introd. p. xxv.

This list should be compared with that given by Herodotos in c. 28—30. It will be seen that Herodotos omits the Eleans and the five island folk of Kos, Melos, Tenos, Naxos, and Kythnos; and mentions the Eretrians and Paleans, who do not appear in the list given by Pausanias. But that the Eleans were present he mentions in c. 77. The omission of the Mantineans in the inscription as well

as in the list in c. 28 seems to indicate that they had been absent from the original levy, as well as failed to come on the ground until after the camp was taken; for the Eleans who equally came late for the fight were inscribed on the statue.

10. τῷ ἐν Ἴσθμῷ θεῷ, that is 'to Poseidon', whose temple stood about seven miles east of Corinth, close to the diolkos or ship-tramway.

18. πάντα δέκα 'ten of everything', see 4, 88 Δαρείος τὸν ἀρχιτέκτονα τῆς σχεδίας ἐδωρήσατο πᾶσι δέκα (St.).

CHAPTER LXXXII.

22. τὴν κατασκευὴν 'his war-tent and its fittings', see p. 44, l. 16—20.

29. εὖ ἐστρωμέναις 'furnished with comfortable cushions'.

52 1. παρασκευήν, *paratum* 'the laying out'. Compare this use of παρασκευή, of a temporary arrangement, with that of κατασκευή for a more permanent construction, like that of the war-tent.

2. ἐκπλαγίνα τὰ προκείμενα 'struck with admiration of the richness of the banquet set out'. ἐκπλήττεσθαι followed by the accusative is an example of a construction κατὰ σύνεσιν. It is equivalent to θαυμάζειν, and is constructed accordingly. Cp. 3, 148 ὅπως ἰδοῖτο τὰ ποτήρια ἀπεθώμαζέ τε καὶ ἐξεπλήσσετο. But sometimes it is followed by the dative, in the sense of 'terrified', see 4, 4; 7, 226.

3. ἐπὶ γέλωτι 'by way of a joke', 'with a view of a jest', cp. ἐπὶ θανάτῳ p. 24, l. 11.

5. ἦν πολλὸν τὸ μέσον 'the difference was great'. Cp. 1, 126 οἱ δὲ εἶπον πολλὸν εἶναι αὐτέων τὸ μέσον.

8. δευκνύοντα ἐς 'pointing to', cp. 4, 150 ἅμα τε ἔλεγε ταῦτα καὶ ἐδείκνυε ἐς τὸν Βάττον. L. and Sc. quote Hom. *Hymn Merc.* 367 δείξατο δ' εἰς Κρονίωνα.

11. δέξαι, App. E. οὔζυρην, this adjective is again wholly confined to the poets [*Il.* 13, 569 etc.], though it survived in common language as a term of reproach, equivalent to the French *misérable*, *ψύζυρέ*, see Arist. *N.* 655; *Vesp.* 1504, 1514.

CHAPTER LXXXIII.

14. πρὸς τοὺς στρατηγούς 'in the presence of the generals', see on p. 10, l. 22.

18. *συνεφόρεον*. The bodies of the Persians appear to have been roughly covered with earth where they fell, and when they had decayed their bones were collected into a single pit. The Greeks would perform no rites of sepulture over barbarians.

19—20. *κεφαλή οὐκ ἔχουσα ραφήν* 'a skull without a seam'. This is by no means an unknown phenomenon. Specimens may be seen in most museums of skulls that shew no trace of the post-infantile joining of the bone.

22. *ὀδόντας μονοφύεας* 'teeth all in one piece'. This was also related of Pyrrhus (Plutarch *Pyrrh.* 3) and a son of Prusias, king of Bithynia (Livy *Ep.* 50; Valer. Max. 1, 8; Plin. *N. H.* 7, § 60). The scientific explanation of this phenomenon is that the growth of tartar on the teeth in some cases causes them to present the appearance of being in one piece, though that is not really the case.

23. *γομφίους* 'double teeth' or 'grinders'.

CHAPTER LXXXIV.

25. *ἐπεὶ τε δέ* 'but when the body of Mardonius had disappeared next day',—the sentence expressing the apodosis or consequence to this clause is wanting. The writer is led away from completing his sentence by the necessity of explaining the difficulty of determining the question as to who really did bury Mardonius.

1—2. *πολλούς τινας ἤδη...ἤκουσα* 'I have been told before 53. now of a good many men as the buriers of Mardonius'. *πολλούς τινας* 'several different men'.

θάψαι Μαρδόνιον. In after-ages a mound near Hysiae was pointed out as the tomb of Mardonius [Paus. 9, 2, 2].

5. *ὑπελόμενος* 'took it secretly away', from the heaps of slain.

6—7. *ἔχει τιναὶ φάτιν* 'has the credit according to some'; also *φάτις ἔχει τούτους* 8, 94; but cp. 5, 66 *Κλεισθένης λόγον ἔχει τὴν Πυθίην ἀναπέσαι* 'has the credit of having bribed the Pythia'. [Ab.]. See also p. 47, l. 5.

CHAPTER LXXXV.

11. *τριξάς*, cp. *διξούς* p. 47, l. 5. App. A. i. 6.

12. *τοὺς ἱρένας* the title which distinguished the young men of Sparta from 20 to 30. In the first two years of this period the youth was called *πρωτείρης*, in the rest *σφαιρεύς*, at 30 he was *ἀνήρ*. But the distinction between the different stages of the *ἱρήν* would not

always be observed in speaking of the class, who would be called in general terms *ῥήνες* or *εἰρήνες*. The word is said by Hesychios to mean 'commander'. See Müller's *Dorians* vol. 2 p. 309; Plutarch *Lycurg.* 17.

16. πάντας ἄλλας all in one grave without distinction of ranks.

18. τοὺς ὑπὸ τῆς ἰκπυοῦ διαφθαρέντας, see c. 69.

22. ἀπεστοί (ἀπεστώ) = ἀπουσία.

23. τῶν ἐπιγινόμενων ἀνθρώπων 'future generations'.

25. καὶ δέκα 'as much as ten years after'.

27. πρόξεινον. Not only did individuals in different states stand to each other in the relation of *ξένοι* or 'guest-friends', but whole states selected certain individuals in other states to hold this relation of mutual benefit to them who were *πρόξεινοι*. Thus Alexander of Macedon was a *πρόξενος* of the Athenians (8, 143). The position of such men was something of the nature of consuls resident in foreign states, but bound to their states with which they were so connected by only moral obligations. For instances see Thuc. 2, 29, 1; 3, 70, 1; 5, 59, 5.

CHAPTER LXXXVI.

5. ἀνὰ πρώτους 'principal', is a mere variation of ἐν πρώτοις for the sake of avoiding repetition.

7. πρότερον ἢ ἐξέλωσι = πρὶν ἂν ἐξέλωσι [see l. 15] 'until they had taken it' (πόλιν): this subjunctive is caused by the indirect oration, and answers to the future in direct speech, which would have stood οὐκ ἀνασθησόμεθα πρότερον ἢ ἐξαιρήσομεθα οἱ πρὶν ἂν ἐξέλωμεν]. Cp. 7, 54 εὐχετο πρὸς τὸν ἥλιον· μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι ἢ μιν παύσει... πρότερον ἢ ἐπὶ τέρμασι γένηται. The same construction occurs with πρὶν ἢ in 7, 10 in *oratio recta*: and in poetry ἂν is omitted sometimes, as in Soph. *Phil.* 917 μὴ στέναξε πρὶν μάθης. See Goodwin's *Moods and Tenses* pp. 144—6.

11. προσέβαλλον 'kept making assaults upon'.

CHAPTER LXXXVII.

12. καὶ οὐ γὰρ, see p. 39, l. 21.

15. πρότερον... ἢ ἐξέλωσι, see on l. 7.

17. ἀναπλήση 'to endure', 'to fill up the measure of', cp. 5, 4 ὅσα μιν δέει, ἐπεὶτε ἐγένετο, ἀναπλήσαι κακά. 6, 12 τίνα δαιμόνων παραβάντες τάδε ἀναπλάμεν;

18. *πρόσχημα* 'as a pretext'. It may be considered as accusative in apposition to *ἡμέας*, or to the clause. 6, 44, 133; 7, 157.

19. *τοῦ κοινού* 'the public treasury', *τῷ κοινῷ* 'the community'. For the two meanings of *τὸ κοινὸν* see 6, 14 *τὸ κοινὸν τῶν Σαμίων*, and 7, 144 *γενομένων χρημάτων μεγάλων ἐν τῷ κοινῷ*.

22. *ἐς ἀντιλογίην* 'to plead our cause', 'to stand our trial', see p. 55, l. 2.

24. *θέλοντες* 'expressing their readiness'.

CHAPTER LXXXVIII.

25—26. *ἐπὶ τούτοις* sc. *λόγοις* p. 23, l. 4.

27. *ἀπαχθέντας* 'arrested and brought before him', cp. 6, 119 *ἐπειτε δὲ εἶδέ σφεας ἀπαχθέντας παρ' ἐωυτῶν καὶ ὑποχειρίους ἐωυτῷ ἔοντας*.

2. *ἀντιλογίης* p. 54, l. 22. The Spartans assume the right of 55 trying these men by a kind of international tribunal, as they did afterwards in the case of the Plataeans [Thucyd. 3, 52—68]. *καὶ δὴ χρήμασι* 'and by means of money as they calculated'. For *δὴ* shewing the thought of a person other than the writer, see p. 6, l. 25 and index.

3. *διωθέσθαι* sc. *τὴν αἰτίην* 'they should repel the charge', cp. Demosth. 555 *διωθέσθαι ψευδῆ λόγον καὶ συκοφαντίαν. αὐτὰ ταῦτα* i.e. the likelihood of bribery.

5. *ἐς Κόρινθον*, or rather to the Isthmus of Corinth, where the *πρόβουλοι τῆς Ἑλλάδος* (international councillors) met. See 7, 145 and 195.

CHAPTER LXXXIX.

8. *καὶ δὴ* 'already', p. 3, l. 20 and Index.

12—16. *γνοῦς...ταῦτα ἐκλογιζόμενος*, the subject is picked up again by the second participle, which renews and amplifies the former.

16. *πρὸς τοὺς Φωκίας*, for the Phokians were in a great measure already hostile, see p. 21, l. 12—14.

22. *οὗτος* 'yonder', pointing south towards Boeotia. *κατὰ πόδας ἐμεῦ* 'close behind me'.

23. *εὖ ποιεῦντες φαίνεσθε* 'display your good offices'.

24. *ἐς χρόνον* 'hereafter', 'eventually', cf. *οἱ ἄμεινον ἐς χρόνον ἔσται*, 3, 72.

- 56 1. ἰθὺ τῆς Θρηίκης, see p. 43, l. 16.
 2. τὴν μεσόγαιαν τάμων τῆς ὁδοῦ 'keeping the inland route', i.e. through Makedonia, not by the road which followed the coast, but by one which led from Therma to Akanthos through Paeonia and Krestonia, 7, 124. For the form of μεσόγαιαν see App. C, 2nd decl. 3.
 τάμων, cp. 4, 136 οὐ τετμημένων τῶν ὁδῶν 'the roads not having been made'.
 5. συστάντας 'overpowered by hunger and fatigue', cf. 7, 170 λίμω συστεώτας. 8, 74 τοιοῦτω πόνῳ συνέστασαν: or 'having struggled with', cp. 6, 29 οἱ μὲν συνέστασαν πολλὸν χρόνον.

CHAPTER XC.

8. τῆς δὲ αὐτῆς ἡμέρης 'in the course of the same day', genitive of the time within which. So νυκτός 'in the course of a night', 'by night', 6, 16. τὸ τρῶμα 'the defeat' of the Persians, cp. 4, 160; 6, 132.

9. τῆς Ἰωνίης topographical genitive, p. 59, l. 21.

15. τοῦ τυράννου. In B.C. 492 Mardonios had been sent down to Ionia to conciliate the Ionians by abolishing the tyrannies, and establishing democratic governments: this measure appears not to have affected the Islands where Persian influence was weaker. Samos had not, at any rate for a long time, had a democratic government; and we may suppose that there was not the same wish for it there. Theomestor had only just been established tyrant of Samos, as a reward for endeavouring at Salamis to prevent the Samian ships fighting with energy [8, 85].

18. ἔλεγε...πολλὰ καὶ παντοῖα 'began advancing arguments at great length and of every possible description'.

19. ἴδονται, for the middle form of this verb cp. 5, 12 ἰδόμενον. In prose and un-compounded it is peculiar to Herodotos.

21. ἦν δὲ καὶ ἄρα 'and even if after all'. For a similar use of ἄρα in a second and unlikely alternative cp. 5, 106 ἀρχὴν δὲ ἐγῶγε οὐδὲ ἐνδέκομαι τὸν λόγον ὅπως τι οἱ Μιλήσιοι καὶ ὁ ἐμὸς ἐπίτροπος νεώτερον πρήσσοσι...εἰ δ' ἄρα τι τοιοῦτο ποιήσει κ.τ.λ.

22. θεοὺς κοινούς 'gods worshipped by all Hellenes alike'. ἀνακαλέων 'appealing to', *obtestans*. Elsewhere Herodotos uses ἐπικαλέειν in this sense. See 3, 65 καὶ δὴ ὑμῖν τάδε ἐπισκήπτω θεοὺς

τοὺς βασιλεῖους ἐπικαλέων. But the compound ἀνακαλέω denotes the frequency of the invocation, and so its earnestness, 'appealing again and again to'. Eur. *Suppl.* 626

κεκλημένους μὲν ἀνακαλούμεθ' αὐ θεοῦς
ἀλλὰ φόβων πίστις ἄδε πρῶτα.

26. *κακῶς πλέειν*. This could not have been the case with the Phoenician ships, which had been long renowned. For the expression cp. 8, 42 νέας δὲ πολλῶ πλείστας καὶ ἀριστα πλεούσας παρείχοντο Ἀθηναῖοι.

CHAPTER XCI.

2. πολλὸς ἦν λισσόμενος 'was very urgent'. 8, 69 πολλὸς ἦν 57 ὁ θεμιστοκλέης ἐν τοῖσι λόγοισι ὡς κάρτα δεόμενος.

3. κληδόνος εἵνεκεν 'for the sake of a (good) omen'. Used as equivalent to φήμη in p. 63, l. 11; cp. 5, 72 τῇ κληδόνι οὐδὲν χρεώμενος.

A chance word, like a rumour of unknown origin, might be ominous for good or bad to the Greek mind. Thus among the things enumerated as ominous in Arist. *An.* 719:

φήμη γ' ὑμῖν ὄρνις ἐστὶ παρμὸν τ' ὄρνιθα καλεῖτε
ξύμβολον ὄρνιν, φωνὴν ὄρνιν.

8. δέκομαι 'I accept the omen'. A common phrase to signify that the speaker claims the blessing indicated. So of an oracle 1, 63 Πεισίστρατος δὲ συλλαβὼν τὸ χρηστήριον καὶ φὰς δέκεσθαι τὸ χρησθὲν ἐπήγε τὴν στρατιήν. Cp. 8, 137; Aristoph. *Plut.* 63 δέχου τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ.

9. πολεε δκως...ἀποπλεύσεται 'take heed that you do not sail away until you have given an oath etc.' It was common in Attic to drop the imperative introducing such exhortations, ὅπως with future indicative standing for the whole injunction. Cp. Xen. *An.* 1, 7, 3 ὅπως οὖν ἐσεσθε ἄνδρες ἀξιοὶ τῆς ἐλευθερίας. But Herodotus only once uses the construction, 3, 142 ἀλλὰ μᾶλλον δκως λόγον δώσεις τῶν μετεχειρίσας χρημάτων. Goodw. *M. and T.* § 271—4.

11. ἦ μὲν, the formula introducing a strong asseveration or oath, and used equally in direct or oblique oration. 6, 74 ὄρκους προσάγων σφι ἦ μὲν ἐψασθαί σφας αὐτῶ.

προθύμοις. The Samians had been compelled to serve in the king's army at Salamis, and under the influence of their leader

Theomestor had not, like most of the Ionians, deliberately favoured the Greeks in the battle. For this service Theomestor had been made tyrant of Samos, and there was therefore special reason for Leotyichides demanding an assurance of loyalty to the Hellenic cause from Samians. See 8, 85.

CHAPTER XCII.

12. ἄμα ἠγόρευε καὶ τὸ ἔργον προσῆγε 'no sooner said than done', or giving the force of the imperfect 'and to these words he at once began to give effect'; cp. 3, 135 ταῦτα εἶπε καὶ ἄμα ἔπος τε καὶ ἔργον ἐποίησε. 8, 5 ταῦτα δὲ ἄμα ἠγόρευε καὶ πέμπει. A proverbial phrase slightly varied to suit the immediate circumstances. Homer, *H. to Hermes* 46 ὡς ἄμ' ἔπος τε καὶ ἔργον ἐμήθετο κούδιμος Ἐρμῆς. Polyb. 8, 36, 11 ἄμα τῷ λόγῳ τοῦργον εἰλήφει συντέλειαν.

13. ὄρκια 'oaths'. See p. 16, l. 17.

16. οἰωνόν...ποιούμενος 'regarding as an omen'.

18. ἐκαλλιρόντο 'were engaged in sacrificing for good omens'. The active is used impersonally as in 6, 76 καὶ οὐ γὰρ ἐκαλλίρει οὐδαμῶς διαβαίνειν μιν, or with τὰ ἱρά, cp. p. 12, l. 12 καλλιερησάντων τῶν ἱρών. 7, 134 τοῖσι Σπαρτιήτησι καλλιερῆσαι θυομένοισι οὐκ ἔδύνατο. See on 6, 82.

μαντευομένου σφί 'acting as their official mantis'. See on p. 22, l. 9.

20. κατέλαβε 'befell', used also impersonally. See Index.

CHAPTER XCIII.

22. ἱρά ἡλίου πρόβατα, that is, sheep which were the property of the temple of Apollo, from which the town takes its name. The association of the worship of the Sun with the keeping of sacred flocks and herds is frequently found. Thus Trinacria (Sicily) was sacred to the Sun, and there he had seven flocks and seven herds which were always exactly 50 in number, *Odys.* 12, 128, perhaps indicating the number of days in the year; and at Taenarum [*Hymn Apoll.* 412 Ταίναρον, ἐνθα τε μῆλα βαθύτριχα βόσκειται αἰεὶ Ἡελίου ἀνακτος]; and in the Island of Erytheia [*Theocr.* 25, 129 ἄλλοι δ' αὖ μετὰ τοῖσι δώδεκα βουκολέοντο | ἱεροὶ Ἡελίου· χοροὶν δ' ἔσαν ἦντε κύκνοι | ἀργησται]. This is one point in the myths of the two gods which conduced to the identification of Helios and Apollo; for the latter

god is frequently connected with the care of flocks and herds. He was the keeper of the flocks of the gods [see *Hymn to Hermes* 70 sq.]; and was represented as performing the same office for mortals. Hom. *Il.* 21, 448 Φοῖβε, σὺ δ' εἰλιπόδας ἑλικας βοῦς βουκολδέσκες Ἴδης ἐν κρημοῖσι. Pindar *Pyth.* 9, 114 θήσονται τέ νιν ἀθάνατον | Ζῆνα καὶ ἀγρὸν Ἀπὸλλων', ἀνδράσι χάρμα φίλοις, ἀγχιστον ὀπάονα μῆλων.

24. ποταμὸν the Aous (mod. *Viosa*).

25. παρ' Ὀρικὸν λιμένα 'past the harbour of Oricum'. For the geographical difficulty involved in this, see *Historical Index*.

26. οἱ πλοῦτῳ τε καὶ γένει δοκιμώτατοι. We learn from Aristotle (*Pol.* 4, 4) that an oligarchy ruled at Apollonia, determined by high birth and descent from the original founders.

27. οὔτοι, in apposition on the one hand with ἀνδρες, on the other with ἕκαστος, 'these men—each for a year'.

28. περὶ πολλοῦ γὰρ δὴ ποιεῦνται 'for you must know (δὴ) the people of Apollonia regard as of great importance'. Cp. 6, 61 ὀρέουσαν δὲ τὴν γυναῖκα περὶ πολλοῦ ποιευμένην ἰδέσθαι. Observe the absence of the definite article with the name of a people, very frequent in Herodotos.

1. ἐκ 'in obedience to'. 6, 118 ἀλλὰ μιν δι' ἐτέων εἴκοσι Θηβαῖοι 58 αὐτοὶ ἐκ θεοπροπίου ἐκομίσαντο ἐπὶ Δῆλιον.

2. ἐνθα δὴ 'in which cave it was that on this occasion'. The δὴ not only adds definiteness to a locative word, but serves here to refer to a previous description.

4. κατακοιμήσαντος τὴν φυλακὴν 'having slept away his watch', i.e. having passed the period of his watch asleep. κατακοιμᾶν is properly transitive, 'to cause to sleep', see 8, 134. The accusative here is in a manner cognate, 'to sleep a watch' is 'to keep a watch asleep'.

8. καὶ οὐ γὰρ. For the use of γὰρ by anticipation,—the reason being placed before the sentence stating the fact which it explains,—cp. p. 39, l. 21; p. 54, l. 20.

9. ὑπαγαγόντες μιν ὑπὸ δικαστήριον 'having brought him before a court'. 6, 136 ὑπαγαγὼν ὑπὸ τὸν δῆμον Μιλτιάδεα ἐδίωκε.

12. οὔτε πρόβατα...καρπὸν. For this sign of divine anger following a national crime, cp. 6, 139 ἀποκτείνανσι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὔτε γῆ καρπὸν ἔφερε οὔτε γυναῖκὲς τε καὶ ποῖμαι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. Cp. 3, 65. ὁμοίως 'as freely as before'.

13. πρόφανα...ἐγένετο 'oracles were obtained by them'. This

word (= *προεφαίνετο*) is used in the technical sense of the warnings of an oracle in 5, 63 *ὡς σφί αἰεὶ τωτὸ πρόφαντον ἐγίνετο*. The imperfect is used because not one answer is referred to but several.

15. *τοὺς προφήτας*. The 'prophet' was properly the priest in charge of the temple, who delivered the answer given by the Pythia at Delphi [8, 36] or by the prophetic women [2, 55 *αἱ προμάντιες*] at Dodona.

16. *οἱ δὲ...ἐφραζον* 'they (the prophets) told them'. For *δὲ* in apodosis cp. 6, 52 *ἦν μὲν κατὰ ταῦτα φαίνηται αἰεὶ ποιεῦσα, τοὺς δὲ πᾶν ἔξειν ὅσον τι καὶ διζήνται*. It is very often used by Herodotos in sentences where the subjects of two clauses in close juxtaposition require to be sharply distinguished.

19. *πρὶν ἢ δίκας δώσει*. For *πρὶν*, Herodotos, like the poets and occasionally even Attic prose writers, uses *πρὶν ἢ* Madv. § 167 R. With the indefinite subjunctive *πρὶν* regularly has *ἄν*, but this is omitted in the poets sometimes. Soph. *Phil.* 917 *μὴ στέναζε πρὶν μάθης*. For instances in Herodotos see p. 73, l. 5; 1, 136 *πρὶν δὲ ἢ πενταέτης γένηται οὐκ ἀπικνέεται ἐς ὄψιν τῷ πατρὶ*. 6, 82 *οὐ δικαιοῦν πειρᾶν τῆς πόλιος πρὶν γε δὴ ἱροῦσι χρῆσθαι*. For the frequent use of two words to express priority *πρότερον...πρὶν* cp. p. 4, l. 19; 5, 118 *ταῦτα ἐξηγγέλη πρότερον πρὶν ἢ τὸν Δαυρίσην ἀπικέσθαι*. Madv. § 127. Goodw. *M. and T.* (ed. 1889) § 648.

22. *τὴν πολλοὺς μιν μακαρίειν ἀνθρώπων ἔχοντα* 'in the possession of which many men would hold him happy'. In *oratio obliqua* the infinitive is often retained even in relative or other subordinate clauses, cp. 5, 84 *ἐπεὶ δὲ ἐστερήσθαι*. 6, 137 *ἔπειτε γὰρ ἰδεῖν*. 8, 111 *ἐπεὶ Ἄνδρῶν γε εἶναι γεωπεινας*.

CHAPTER XCIV.

24. *ἀπόρρητα* p. 29, l. 17.

25. *προθέσαν* 'commissioned'. It is a word used of 'introducing' or 'proposing' a subject, p. 17, l. 14. Cp. 8, 59 *προθεῖναι τὸν λόγον*. 8, 49 *προθέντος Εὐρυβιάδew γνώμην ἀποφαίνεσθαι τὸν βουλόμενον*.

26. *ἐν θώκῳ* 'on a bench', probably in the agora or some public place, where he might converse with his friends, a *θῶκος ἀμπανσ-τῆριος* (1, 181). Such seats were generally occupied by old men; Evenios would be sitting among them as being debarred by his loss

of sight from active life. We have many allusions to this habit. In Plutarch (*Nicias* c. 12) we are told that, when the Sicilian expedition was being talked of, 'young men in palaestrae and old men in workshops and when sitting together on *semi-circular benches* used to draw the outline of Sicily, the natural features of the sea round it, its harbours and its coast facing Libya'. So in Euripides (*Med.* 68) the Paedagogos goes for news to the old men sitting on the stone seats (or perhaps playing draughts),

πεσσοῦς προσελθῶν, ἐνθα δὴ παλαίτατοι
θάσσοσι σεμνὸν ἀμφὶ Πειρήνης ὕδωρ.

The custom is alluded to in the oldest literature of Greece: see Homer *Il.* 18, 503,

οἱ δὲ γέροντες
εἶατ' ἐπὶ ξεστοῖσι λίθοις ἱερῷ ἐνὶ κύκλῳ.

Odys. 15, 468 (in the πρόδομος of the palace),

οἱ μὲν ἄρ' ἐς θῶκον πρόμολον, δῆμοίο τε φῆμιν.

For the *θῶκος* used for a different purpose see 6, 63.

27. **λόγους ἄλλους ἐποιεῦντο** 'began conversing on other subjects'.

ἐς δὲ κατέβαινον συλλυπεύμενοι 'until they gradually came to expressing sympathy with his misfortune'. For the phrase cp. 1, 90 λέγων δὲ ταῦτα κατέβαινε αὐτίς παραιτούμενος 'he once more came to the point of asking',—though there is no notion of 'descending' in the word: it is rather 'passing from one subject to another'. For the use of the participle with such a verb cp. the construction of *πειρᾶσθαι*, see Index.

28. **ταύτη** 'in this direction', i.e. to the point which they desired to introduce. There is a notion of subtlety conveyed by **ὑπάγοντες** 'leading him unconsciously on'.

30. **ὑποστήναι δώσειν** 'to undertake to give'. Cp. p. 23, l. 13. **τῶν** by attraction for *ἐκείνων* ἄ.

31. **εἴλετο** 'made a choice', thus satisfying the letter of the oracle, see l. 20. It is a very characteristic specimen of the view entertained by the Greek of his relation with the divine power. The oracle often vindicated itself by a verbal quibble in dealing with men, why may not men safely treat it on the same principle? The oracle had ordered that Evenios should have 'a choice'; he had made one. That he had made it without full knowledge of the circumstances was immaterial.

59 2. κλήρους equivalent to ἀγροὺς 'farms' or 'estates'. Originally no doubt the word properly applied to 'allotments' of lands such as were made in founding a colony: but it came to be used as simply equivalent to a 'landed estate' or 'farm' of whatever size. Cp. 1, 76 φθείρων τῶν Συρίων τοὺς κλήρους.

5. ἀμήνιτος εἶναι 'that he would be angry no more'. The vivid present for the future.

9. πρὸς ταῦτα 'in view of these things'. It must refer to what follows, unless we suppose that the mention of the oracles at once roused the suspicion of Evenios.

10. δεινὰ ἐποιέτο 'began to express indignation', p. 22, l. 26. πυθόμενος τὸν πάντα λόγον, p. 5, l. 26.

12. ἔμφυτον 'natural', implanted in him by Providence, not acquired by apprenticeship to other prophets.

CHAPTER XCV.

15. ἀγόντων Κορινθίων 'being brought on the expedition by the Corinthians'. Apollonia was a colony of Corinth, and the intercourse between a mother city and her colony led frequently to such employment of the natives of one city in the service of the other.

ἤδη δὲ καὶ τότε ἤκουσα 'and moreover I *did* hear', 'I *have* been told'. ἤδη introduces a climax, or an emphatic comment on what has gone before. Cp. 7, 35 ἤδη δὲ ἤκουσα ὡς καὶ στιγέας ἅμα τούτοις ἀπέπεμψε στίξοντας τὸν Ἑλλησποντον. Thus too it is used to add emphasis to superlatives, see 8, 105 ἤδη μεγίστη. 8, 106 ἤδη ἀνοσιωτάτων.

16. ἐπιβατεύων...ὀνόματος 'falsely adopting' or 'trading on the name of Evenios'. Cp. 3, 63 ἐπιβατεύων τοῦ Σμέρδιος ὀνόματος. 3, 67.

17. ἐξελάμβανε ἐπὶ τὴν Ἑλλάδα ἔργα 'was undertaking jobs in various parts of Greece'. ἐκλαμβάνειν is 'to take a contract for doing something', *redimere*: the person who gives the contract being said ἐκδιδόναι, *locare*. Hence the word in ordinary use for taking such a contract is ἐργολαβεῖν. But the simple ἐκλαμβάνειν also survived, as in Plutarch *Pelop.* 25 ἐκλαβὼν παρὰ τῆς πόλεως πίνακα γράψαι. For ἐπὶ of extension over cp. p. 4, l. 22. See also 2, 32; 8, 107. For such wandering soothsayers, inferior in credit to the

regular practitioners, who mostly belonged to accredited mantic families and held public appointments (see on p. 22, l. 9). The editors quote Plato *de Rep.* 364 ἀγύρται δὲ καὶ μάντις ἐπὶ πλουσίων θύρας ἴοντες πείθουσιν ὡς ἔστι παρὰ σφίσι δύναμις ἐκ θεῶν ποριζομένη θυσίαις τε καὶ ἐπιφθαῖς, εἶτε τι ἀδίκημά του γέγονεν αὐτοῦ ἢ προγόνων ἀκείσθαι.

CHAPTER XCVI.

19. ὡς ἐκαλλιέρησε sc. τὰ ἱρά, 'when a favourable omen was obtained from the sacrifices'. See on p. 57, l. 18.

21. τῆς Σαμίης, topographical genitive, cp. p. 56, l. 9.

πρὸς Καλάμοισι 'close to', p. 5, l. 14. The Persian fleet had wintered at Samos, see 8, 130.

26. ναυμαχίην ποιεῖσθαι 'to venture on a seafight', it is not much different in meaning from ναυμαχεῖν, except that the phrase seems to involve the idea of some choice or volition on the part of those engaged. Cp. 8, 49 δοκὸς δοκεῖ ἐπιτηδεύτατον εἶναι ναυμαχίην ποιεῖσθαι τῶν αὐτοῖ χωρέων ἐγκρατέες εἶσι.

1. οὐ γὰρ ὦν ἰδέσκον 'for they did not, doubtless, think'. The ὦν indicates a natural inference either from previous statements, or generally acknowledged facts.

2. ἀπέπλεον 'they began to sail off'. ὅπως ἔωσι, for the dramatic subjunctive in final clause after historical tense, see G. § 216. Cp. p. 62, l. 9; 8, 7. ὑπὸ τὸν πεζὸν στρατὸν 'under the protection of the land force'. Cp. 8, 92 οἱ δὲ βάρβαροι...φεύγοντες ἀπίκοντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατὸν. So Plutarch [*Theb.* 7] says that the object of Eurybiades in sailing to the Peloponnese from Artemisium was τὸν πεζὸν στρατὸν ταῖς ναυσὶ προσπεριβαλέσθαι, 'to get the protection of the land army for his ships'.

4. καταλειμμένος τοῦ ἄλλου στρατοῦ 'that had been left behind by the rest of the army'. That is, a detachment of the Great Army which had been left in Asia when the main body went to Europe. For the genitive cp. p. 12, l. 11 λείπεσθαι τῆς ἐξόδου Λακεδαιμονίων. 8, 113 λείψεσθαι τοῦ βασιλέως.

9. περιβαλέσθαι ἕρκος 'to surround themselves with a fortification'.

10. κρησφύγετον 'place of refuge', cp. p. 9, l. 9; 8, 51. Its derivation is uncertain; it was believed to mean 'a refuge from the Cretan' [Κρής] recalling the old days of Cretan piracy.

CHAPTER XCVII.

12. τῶν Ποτνιέων 'of the Eumenides'. See Index. The term is applied both to the Eumenides and to Demeter and Korè, and the places of worship of both seem to have been often near each other. Their designation of Πότνιαι seems to have arisen from a general feeling against mentioning the names of these venerable goddesses too freely. The word is common in Homer as a title of respect, and seems to mean 'lady' or 'mistress'. A town in Boeotia was named Potniae after them, cp. Pausan. 9, 8, 1 διαβεβηκότι δὲ ἦδη τὸν Ἄσωπὸν... Ποτνιῶν ἐστὶν ἐρείπια καὶ ἐν αὐτοῖς ἄλσος Δήμητρος καὶ Κόρης. So in the hymn to these goddesses in Aristoph. *Thesm.* 1149

ἦκε' εὐφρονες, Ἰλαοί,
ποτνιαί, ἄλσος ἐς ὑμέτερον.

The celebration of the Thesmophoria by women in the neighbourhood has been already noticed in 6, 16. τῆς Μυκάλης 'in Mykale', a topographical genitive, p. 59, l. 21. The temple of Demeter was in a lonely place on the headland at a distance from the town.

17. δένδρεα ἐκκόψαντες ἡμέρα 'having felled some cultivated trees'. These (which are opposed to wild or forest trees 8, 115) were probably the trees planted in the sacred groves round the temple.

18. σκόλοπας, stakes sharpened at the end, so as to form a spiked fence. Cp. Xen. *Anab.* 5, 2, 5 τάφρος ἦν περὶ τὸ χωρίον εὐρεία ἀναβεβλημένη καὶ σκόλοπες ἐπὶ τῆς ἀναβολῆς.

20. ἐπ' ἀμφότερα ἐπιλεγόμενοι παρεσκευάδατο 'they had made their preparations calculating on both contingencies'. If they won a battle in the open they would be able to drag down their ships to sea again; if they lost it they had a fortified camp capable of standing a siege. Cp. 7, 49 πᾶν ἐπιλεγόμενος πεῖσεσθαι χρῆμα.

CHAPTER XCVIII.

23. ὃ τι ποιήωσι, the dramatic use of the deliberative subjunctive in *oratio obliqua*: they would have said *τί ποιῶμεν*; see on l. 2. Thus also the deliberative subjunctive is retained in spite of *εἶτε*,

see 6, 77 *ἐχρησθηριάζετο εἰ ἐκβάλλη τὸν Ἀδρηστον*. 1, 75 *εἰς τὰ χροσθήρια ἔπεμπε εἰ στρατεύηται ἐπὶ Πέρσας*.

24. *ἐπ' Ἐλλησπόντου* 'in the direction of the Hellespont', p. 61, l. 1.

25. *μηδέτερα* the plural form, as *οὐδέτερα* 5, 39. The reason for the *οὐ* instead of *μη* in this latter is that it is in *oratio obliqua*.

26. *ἐπὶ τῆν ἡπειρον* 'down to the mainland', so as to reach the mainland. 8, 108 *ἐπιδιώξαντας τὰς νέας πλέειν ἐπὶ τὸν Ἐλλησποντον*.

27. *ἀποβάθρας* 'landing ladders' or 'boarding planks'. It is in the former sense that Thucydides uses it (4, 10) *τὸν ἑαυτοῦ κυβερνήτην ἀναγκάσας ὀκείλαι τὴν ναῦν ἐχώρει ἐπὶ τὴν ἀποβάθραν*.

1. *ἐπὶ τῆς Μυκάλης* 'they set sail towards Mykale', p. 60, 61 l. 24.

4. *παρακεκρίμενον* 'drawn up in line along the shore', cp. 8, 70 *ἀνήγον τὰς νέας ἐπὶ τὴν Σαλαμῶνα καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην*.

7. *ὑπὸ κήρυκος* 'by the voice of a herald'. It would require a man with a strong and clear voice to make himself heard on shore from shipboard. The heralds were often members of a particular family or caste who exercised an hereditary craft: see 7, 134 of the Talthybiadae at Sparta. So Darius was accompanied in Skythia by an Egyptian,—*φωνέων μέγιστον ἀνθρώπων* (4, 141), who could make himself heard across the Danube. In Athens they were a sacred order connected with the Eumolpidae and the mysteries (Thucyd. 8, 53, 2; Andoc. *de Myst.* § 116), and were also an hereditary caste, handing down the craft from father to son, *ιδ.* § 127 *τὸν παῖδα ἤδη μέγαν ὄντα εἰσάγει εἰς τοὺς κήρυκας*.

8. *ἐπακούοντες* 'listening', 'within ear-shot'.

11. *τινα*=*ἐκαστον*, cp. 6, 9 *νῦν τις ὑμῶν εὖ ποιήσας φανήτω*. 8, 109 *καὶ τις οἰκίην τε ἀναπλασάσθῳ καὶ σποροῦ ἀνακῶς ἐχέτω*.

12. *μετὰ δὲ*, adverbial, p. 15, l. 11.

τοῦ συνθήματος Ἡβης "the watchword 'Hebe'". The Ionians were to know the Greek watchword in order that in the actual battle they might be able to ascertain whether they were meeting friends or foes, and might avoid being themselves slain by Greeks who wished to befriend them. This was particularly necessary in a battle in which men of so many nationalities were engaged who were strangers to each other; or where men of the same nationality and language were on opposite sides. The word *σύνθημα* is used

elsewhere for an 'agreement' or 'signal agreed upon', 5, 74; 6, 121; 8, 7. For the meaning of 'watchword', cp. Thucyd. 7, 44, 5 τοῖς ἐρωτήμασι τοῦ ξυθηματος πυκροῖς χρώμενοι. For the use of the name of a god for such a watchword cp. Xen. *Hellen.* 2, 4, 17 ὅταν δὲ Ἐυνάλιον παρακαλέσωμεν τότε πάντες ὁμοθυμαδὸν ἀνθ' ὧν ὑβρίσθημεν τιμωρώμεθα τοὺς ἄνδρας. Xen. *An.* 1, 8, 16 καὶ ἤρετο διὰ καὶ εἴη τὸ σύνθημα· ὁ δ' ἀπεκρίνατο διὰ ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. *id.* 6, 5, 25 ἐκ τούτου σύνθημα παρήει Ζεὺς Σωτήρ, Ἡρακλῆς Ἡγεμῶν. *id.* 7, 3, 39 σύνθημα δ' εἶπον Ἀθηναίαν κατὰ τὴν συγγενείαν. *Cyrus.* 3, 3, 58. [It has been proposed to read Ἡρῆς here because of its local appropriateness: the fleet having cast anchor near the Heraeion in Samos, p. 59, l. 22. But in the cases quoted above it is rather the circumstances of the fight than its locality which seem to suggest the word selected.] For the method of giving out the watchword among the Romans by means of wooden tickets or tesserae, see Polyb. 6, 36.

13. ὁ μὴ ἐπακούσας 'whoever has not caught the word'. The participle with indefinite μή.

14. νόος 'intention'. For Themistokles trying to implicate the Greeks along the coast in treason to Xerxes, or to induce them to join by leaving written invitations to them cut in stones, see 8, 22; Plutarch *Them.* 9. ὡντὸς καὶ 'the same as', 8, 4 τωτὸ πλῆρωμα παρείχοντο καὶ ἐπ' Ἀρτεμισίω.

16. δὴ introducing an obvious result. 'For of course either the words would not be noticed by the barbarians and would be sure to persuade the Ionians, or etc.' For the fut. infinitive after μέλλω see on 8, 2; G. § 202. 2.

18. ἀπίστους in an *active* sense, 'mistrustful of'. In the parallel passage 8, 22 it is passive, ἵνα... ἀπίστους ποιήσῃ τοὺς Ἴωνας 'objects of suspicion'. 1, 8 ὧτα τυγχάνει ἀνθρώποισιν ἐόντα ἀπιστότερα ὀφθαλμῶν 'less believing than eyes'. So ἀπίστως 'distrustfully', Thucyd. 2, 83, 1.

CHAPTER XCIX.

23. παρασκευαζομένους... παραινέσαντας. Notice the difference of the tenses, 'when they saw them engaged in getting into line of battle, and that the commanders had already delivered their exhortation',—which was the preliminary to immediate action.

25. *τοῦτο μὲν* 'in the first place', answered by *τοῦτο δὲ* in p. 62, l. 5. *τὰ Ἑλλήνων φρονέειν* 'were inclined to take part with the Greeks'. 8, 34 *δῆλον ποίειν ὅτι τὰ Μήδων Βοιωτοὶ φρονέειν*. 74. *φρονέων τὰ βασιλείος*. 75 *τὰ ὑμέτερα φρονέοντας*.

1. *ἀνὰ τὴν Ἀττικὴν λελαμμένους*. In 8, 51 we are told that 62 when he took Athens Xerxes found only a few inhabitants there, the rest having crossed to Salamis, those left being principally stewards of the temple or very poor people; but there must have been many countrymen caught by the army in its march through Attica, who had been unable to escape to various retreats in hills and fastnesses.

2. *λυσάμενοι*. This ransoming prisoners by a friendly people was the more common, because it was not the custom for the state to which the unfortunate persons belonged to do so. Appeals were frequently sent to various towns with which they were in any way connected, see on 6, 89; Polyb. 9, 42.

3. *ἐποδιάσαντες* 'having furnished them with money or provisions for the journey'. Cp. 4, 203 *οἱ δὲ Πέρσαι Κυρηναίων δεθθέντες ἐπόδια σφι δοῦναι ἐτυχον*.

8. *δῆθεν* 'as they pretended',—which was not their real motive for giving the Ionians this post. See p. 42, l. 12; p. 51, l. 4.

9. *ἐποίησαν...ἴνα...ἴωσι*, the dramatic subj. after historical tense, see p. 60, l. 2 and 23. G. § 216, 2, § 248 note.

10. *τοῖσι...κατεδόκειον* 'of whom they had grave suspicions'. For the particular use of the word in this sense of suspicion cp. 3, 27 *πάγχυ σφέας καταδόξας ἑαυτοῦ κακῶς πρήξαντος χαρμόσυνα ταῦτα ποίειν*. 6, 16 *πάγχυ σφέας καταδόξαντες εἶναι κλώπας καὶ ἴναι ἐπὶ τὰς γυναίκας*. See 8, 4. Though sometimes it seems merely a strengthened form of *δοκέω* as p. 36, l. 25; 8, 96. *κατεδόκειον* is followed by the dative *τοῖσι* on the analogy of *συνειδέσθαι*.

11. *νεοχμόν...ποίειν*=*νέον ποιῆν* 'to revolt', p. 65, l. 7. Cp. *νεοχμόν*=*νεωτερίζειν* 4, 201; 5, 19.

13. *συνεφόρησαν τὰ γέρρα*, see on p. 39, l. 24. Cp. 7, 61 *Πέρσαι μὲν ὧδε ἐσκευασμένοι· περὶ μὲν τῆσι κεφαλῆσι εἶχον τιάρας καλεομένας...ἀντὶ δὲ ἀσπίδων γέρρα*.

CHAPTER C.

14. *παρεσκευάδατο* is taken to mean 'when their preparations had been made by the Greeks'. The plural in this sense is not the most usual form of expression. St. compares *ἐτοίμα ἦν*, common

in Thucydides (2, 3, 4); and in the same chapter of Thucydides we have an example of the verbal adjective plural (*ἐπιχειρητέα εἶναι*), which is also common; still the plural of an impersonal verb, such as *παρεσκευάδατο* is here, seems peculiar. [Reiske proposed *παρεσκευάσατο πάντα*. If *οἱ Ἕλληνες* were written for *τοῖσι Ἕλλησι* it would remove all difficulty, cp. p. 60, l. 19; 3, 150; 5, 34; 7, 218, 219. For another suggestion see *Notes on the Text*.]

16. *φήμη...κηρυκῆϊον*. For the personification of *φήμη* as a mysterious influence from heaven, see on p. 57, l. 3.

It is an interesting subject of speculation, but one which does not admit of any certain solution, as to how such a sudden rumour should have spread through the Greek army. Diodorus (11, 34—35) gives a rationalistic explanation: he says that the herald sent by Leotychides to invite the Ionians to revolt from the Persians was instructed by him to proclaim that the Greeks had conquered at Plataea. That this was done the day *before* the battle. That when the Greeks disembarked next day the sudden report of the victory at Plataea spread among them, not at the moment of the charge, but long enough before to enable the generals to summon a meeting and encourage the men by repeating it. He therefore concludes that it was a deliberate ruse of the commanders to inspire spirit into the troops. Grote (5, p. 47) would seem to explain it as a sudden popular impulse spreading, no one knows how, through a crowd, like the extraordinary fury which suddenly inspired the mob of Paris on the 14th July 1789, and impelled them to the capture of the Bastille. This last however, which can be represented by skilful use of literary art as a sudden and mysterious inspiration, admits of sober explanation from the events of the previous day. In the case before us there are but three explanations possible:—either it was a report deliberately spread by the commanders; or it was a real instance of the divine *φήμη* [*ὅταν τὸ πλῆθος τῶν πολιτῶν αὐτόματον ἐκ μηδεμιᾶς προφάσεως λέγῃ τιὰ ὡς γεγενημένην πράξιν*, Aeschin. *F. L.* § 145]; or lastly we must conclude that the battles were not exactly on the same day, and that some report was transmitted to the fleet in Asia, perhaps by means of the chain of beacon fires arranged by Xerxes across the islands, see p. 2, l. 11. *κηρυκῆϊον*. The sacredness of the herald's staff, which took the place of a white flag, brought with it the idea of safety. See Themistokles' dream, Plut. *Them.* 26.

17. *κυματωγή* 'beach',—where the waves are broken (*ἀγρυμι*).

20. *τὰ θεῖα τῶν πρηγμάτων* 'the divine element in affairs', 'the

interposition of Providence in the affairs of men'. Herodotos at any rate had no doubts; and looking upon the victory of Greek over Persian as part of a great providential scheme, would have little difficulty in recognising such display of the divine care. Instances of Herodotos' faith in the interference of divine Providence in human affairs will be found in 1, 174; 2, 66; 3, 42; 7, 137; 8, 65, 94 [St.].

εἰ καὶ τότε 'since on this occasion', for εἰ καὶ cp. p. 43, l. 2; 5, 78 δηλοῖ δὲ οὐ κατ' ἐν μόνον ἀλλὰ πανταχῇ ἡ ἰσηγορίη ὡς ἐστὶ χρέμα σπουδαῖον, εἰ καὶ Ἀθηναῖοι τυραννεύμενοι κ.τ.λ.

23. τρώματος 'defeat', p. 56, l. 8.

CHAPTER CI.

26. Δήμητρος τεμένεια. The temples of Demeter in both cases are in solitary places away from the town, see c. 65 and 5, 91. For her worship in Asia Minor see p. 60, l. 13. παρὰ 'close by'.

1. πρότερον p. 41, l. 18. ἔμελλε 'it was fated', 'it was to be'. 63

4, 5. πρῶτ...περὶ δεῖλην. Herodotos seems to divide the day into four parts (1) πρῶτ, (2) δεῖλη πρῶτη [8, 6], (3) δεῖλη, (4) δεῖλη ὄψις [8, 9], answering roughly to morning, midday, afternoon and evening.

6. ἡμέρης...μηνός, for the case see on p. 56, l. 8. Plutarch (*Arist.* c. 19) says that the date was the 4th of Boedromion (= 19 September), or the 3rd [*Camill.* c. 19].

7. δῆλα, for the plural see on p. 62, l. 14.

ἀναμανθάνουσι 'upon going into a calculation of the days'.

10. μὴ περὶ Μαρδονίῳ πταίση ἢ Ἑλλάς 'lest Greece should suffer disaster in the contest with Mardonios', lit. 'have a fall upon Mardonios'; the metaphor seems to be from wrecking a ship upon a rock, cf. 6, 45 προσπταίσας πρὸς τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ Ἀθῶν.

11. κληδών = φήμη in p. 62, l. 16.

12. πρόσσοδον 'attack', 7, 223 ἐπισχῶν χρόνον ἐς ἀγορῆς κου μάλιστα πληθῶρην πρόσσοδον ἐποιέετο.

13, 14. ὡς σφι...προσέκτετο. The possession of the Cyclades had long been an object of desire to the Persian government. These islands had not shared in the original subjection of the Ionians [5, 30], nor had they fallen with the islands near the Asiatic coast

such as Chios, Lesbos, and Tenedos after the revolt [6, 31]. On their way to Marathon the Persians subdued Naxos and touched at Delos and others of the Cyclades, forcing them in many instances to furnish contingents of ships [6, 97], as also did Xerxes in 480 B.C. [8, 46, 66, 111—112]; but the Persian hold on them never appears to have been secure, and some of their ships, though sent to aid the Persians, either did nothing or took the Greek side.

CHAPTER CII.

17. μέχρι κου τῶν ἡμισέων 'to about half', that is, half the whole Greek force were on level ground, half were marching up a ravine, or the bed of a winter torrent.

22. ἔτι καὶ δὴ ἐμάχοντο 'were meanwhile actually engaged with the enemy'. For καὶ δὴ see p. 3, l. 21; p. 11, l. 22.

23. τὰ γέγρα p. 62, l. 13.

24. ἔλασσον εἶχον opp. to πλέον εἶχον p. 44, l. 10.

26. τὸ ἔργον 'the credit of the achievement'. Cp. 6, 29 τὸ δὲ δὴ ἔργον τῆς ἰππου τοῦτο ἐγένετο. 8, 102 οὐδὲν τὸ ἔργον, ὃ δέσποτα, γίνεται.

64 1. ἔργου εἶχοντο προθυμότερον 'they threw themselves with even greater enthusiasm into the work'. Cp. 8, 11 δεύτερα δὲ σημήναντος ἔργου εἶχοντο. The middle ἐχεσθαι with genitive is 'to stick to', 'to hang on to'. ἐνθεῦτεν ἤδη 'from that very moment'. ἤδη emphasises the temporal adverb, see on p. 59, l. 15.

2. φερόμενοι 'at full speed', 'with a rush', cp. 8, 91 φερόμενοι ἐσέπιπτον ἐς τοὺς Αἰγινήτας. So also the active, 8, 87 Ἀρτεμισίη φέρουσα ἐνέβαλε νηὶ φιλίη.

4. ἔφευγον 'began to retreat'. τὸ τεῖχος, the fortification raised by the Persians round their ships, p. 60, ll. 9, 10.

5. Ἀθηναῖοι. The Athenians were always better at this kind of fighting than the Lakedaemonians, see c. 70.

8. οὐτ' ἔτι πρὸς ἀλκὴν ἐτράποντο...πρὸς φυγὴν τε... 'the barbarians not only showed no more fight, but all except the Persians took to headlong flight'. For οὐτε...τε cp. 6, 16 οὐτε προακηκοῦτες ὡς εἶχε, ἰδόντες τε στρατόν. For ἀλκὴν cp. p. 44, l. 24.

9. ὄρματο App. D. II. a.

10. κατ' ὀλίγων γινόμενοι 'in small detached parties', 8, 62

ἐξελέγετο κατ' ὀλίγους. Polyb. 8, 16, 6 κατ' ὀλίγους ἐκλιπόντες τὸν Ἀκρόλισσον.

11. αἰεὶ 'from time to time', p. 72, l. 19.

CHAPTER CIII.

20. ἄλλοι τε καὶ Σικυῶνιοι 'and especially some Sikyonians and their general Perileos'. Stein would read Σικυωνίων which would mean 'and among other Sikyonians notably their general'. But it seems that Herodotos intends to indicate that among the Hellenes the loss of the Sikyonians was the most conspicuous.

24. ἑτεραλκία 'doubtful', cp. 8, 11 ἑτεραλκῆως ἀγωνίζεσθαι. In Homer it means 'inclining to one of two sides', see *Il.* 7, 26 ἵνα δὴ Δαναοῖσι μάχης ἑτεραλκία νίκην δῶς. 17, 627 ὅτε δὴ Τρῶεσσι δίδου ἑτεραλκία νίκην.

25. προσωφελῆιν...τοῖσι Ἕλλησι. This verb is followed by accus. in p. 43, l. 6. The dative construction is poetical, see Eur. *Aic.* 42 τοῖσδέ γ' οἴκοις ἐκδίκως προσωφελῆιν.

26. οὕτω δὴ p. 8, l. 26.

CHAPTER CIV.

1. τῶν Περσέων 'of the Persian army'. Abicht suggests a 65 loss of a preposition ἐκ or πρὸς, but this is hardly necessary. τῶν Περσέων may stand for the whole barbarian army, and be regarded as a partitive genitive. If the alteration were made σφι in the next line should be σφίσι.

2. ἦν ἄρα...καταλαμβάνη...κατέλαβε 'if it eventually turned out that that happened to them, which as a fact did befall them'. For ἄρα in such eventual suppositions cp. 5, 106 εἰ δ' ἄρα τι τοιοῦτο ποιῆσει. *ib.* 124 ὡς ἄμεινον σφίσι εἶη κρησφύγετόν τι ὑπαρχόν εἶναι, ἦν ἄρα ἐξωθέωνται ἐκ τῆς Μιλήτου.

7. νεοχμόν= νέον, cp. p. 62, l. 11. So νεοχμοῦν for νεωτερίζειν 5, 19; 4, 201.

9. αἱ δὴ...πολεμίους 'which in fact brought them into the midst of the enemy'.

11. οὕτω δὴ τὸ δεύτερον...ἀπέστη 'this was the way in which Ionia for the second time revolted from the Persians'. The first was twenty-two years before (B.C. 501). For οὕτω δὴ see p. 8, l. 26.

CHAPTER CV.

14. **παγκράτιον ἐπασκήσας** 'who had trained for and engaged in the *pancratium*'. So 6, 92 **πεντάεθλον ἐπασκήσας**. For the connexion of success in athletic contests with prowess in war, see also p. 47, l. 19. The *pancratium* consisted of boxing and wrestling (**πυγμαχία καὶ πάλη**), and was one of the 'heavy' contests requiring great strength and much training.

15. **κατέλαβε** 'it befel', p. 1, l. 11.

17. **κέεσθαι** 'to be buried', cf. 1, 67 **ἐπειρησομένους τὸν χῶρον ἐν ᾧ κέοιτο Ὀρέστης**. 4, 11 **ἐν τῇ ἐωντῶν κέεσθαι ἀποθανόντας**. The war between the Athenians and Karystians is recorded in Thucydides 1, 98 **πρὸς δὲ Καρυστίους αὐτοῖς ἀνευ τῶν ἄλλων Εὐβοέων πόλεμος ἐγένετο καὶ χρόνῳ ξυνέβησαν καθ' ὁμολογίαν**. It was some time between B.C. 476 and 466, and was one of the incidents in the growing discontent at the administration of Athens under the confederacy of Delos. See Grote 5, p. 159. The Karystians had suffered from the exactions of Themistokles, see 8, 112.

ἐπὶ Γεραιστῷ 'on the *promontory* of Geraistos'.

CHAPTER CVI.

23. **προεξαγαγόντες** 'having removed the booty previously from the camp', i.e. before setting fire to it.

66 1. **θησαυροὺς** 'collections of money': not as the word usually means 'money buried or hidden away', but as in 8, 190 'money chests' or 'bags'.

4. **περὶ ἀναστάσιος τῆς Ἰωνίης** 'about removing the inhabitants of Ionia'. The word is not used by Herodotos elsewhere; but the adjective **ἀνάστατος** is employed in a similar sense, *infr.* l. 15; 7, 118 **ἀνάστατοι ἐκ τῶν οἰκίων ἐγένοντο**. **ἄκη...τῆς Ἑλλάδος** 'in what part of Greece', a topographical genitive, p. 17, l. 28.

9. **χαίροντας** 'without damage'.

11. **τοῖσι ἐν τέλει ἐούσι** 'the commanders', 'those in office', 3, 18 **τοὺς ἐν τέλει ἐκάστους ἐόντας τῶν ἀστών**.

12. **τὰ ἐμπόρια ἐξαναστήσαντας** 'having removed the inhabitants of the mercantile towns'. For the meaning of **ἐξαναστάναι** see on l. 4. For the accusative after **τοῖσι...ἐδόκεε**, from the influence of the infinitive cp. 5, 109 **ὦρη ἂν εἴη ὑμῶν ἐκβάντας ἐκ τῶν**

νεῶν τάσσεσθαι περὶ. 6, 22 τοῖσι τι ἔχουσι...ἐδόκει...ἐς ἀποικίην ἐκπλάειν μηδὲ μένοντας δουλεύειν. The Ionians were a mercantile and seafaring folk, and the proposal seems to be that they should be placed in the various islands that had medised (see 8, 111), as well perhaps as in the coast towns of Thebes, Argos and Lokris.

14. ἀρχὴν 'at all' 6, 33 ἐπι δὲ Κύζικον οὐδ' ἐπλωσαν ἀρχὴν. *ib.* 86 εἰ γε ἀρχὴν μὴ ἔλαβον.

15. ἀνάστατον 'depopulated' 'removed', see l. 4.

περὶ τῶν σφετέρων ἀποικίων. The connexion of Athens with the Ionian towns was somewhat loose. The Athenians did not always care to be considered Ionians (see 1, 143; 5, 66, 69), yet Ion the name-hero of the Ionians was the son of the Athenian Creusa, according to the received myth, while Miletos was believed to have been founded by a son of the Athenian Kodros (p. 60, l. 15); and the capture of that town was regarded at Athens as a domestic sorrow (6, 21). In a certain sense therefore Athens was regarded as the Mother city (*μητρόπολις*) of the Ionians, and it is not surprising that the Athenian generals should show some jealousy of an interference in their concerns on the part of Peloponnesian Dorians.

17. οὕτω δὴ 'and it was in these circumstances'. This seems the beginning of the movement afterwards completed by Aristides in forming what is called the confederacy of Delos. Aristotle (*de Rep. Ath.* 23) says that the oaths which confirmed the confederacy were taken 'in the third year after the battle of Salamis in the archonship of Timosthenes' i.e. B.C. 478. The oaths mentioned by Herodotos as being taken after Mykale may be regarded as suggesting the later treaty; for which see also Thucyd. 1, 95. This later treaty was confirmed with additional solemnity by dropping plates of metal into the sea (*καὶ τοὺς μύδρους ἐν τῷ πελάγει καθείσαν*).

20. πίστι τε καταλαβόντες 'having bound them both by a pledge of honour and by oaths'. Thucyd. 8, 63, 3 τὰ ἐν αὐτῷ τῷ στρατεύματι ἐτι βεβαιώτερον κατέλαβον. Herodotos uses *καταλαμβάνειν* in a great variety of meanings. The sense here is derived from the idea of restraint often implied by the word: cp. 5, 21 *καὶ σφείας Ἀλέξανδρος κατέλαβε* 'suppressed them'. See p. 1, l. 11. Notice the two pairs of clauses connected by *τε...καί*,—the parties to the alliance are bound in two ways, by honour and by oaths, to two things—to be loyal to their pledges and not to quit the confederacy.

21. τὰς γαφύρας λύσοντας 'to break the bridge of boats across the Hellespont'. The bridge had been broken by a storm some months before, see 8, 117. It is remarkable that the Greek commanders should have been still unacquainted with the fact. But apparently little certain news as to the state of things in North Greece and the Hellespont had reached Athens during the preceding winter, and rumours of the most contradictory character had been current. See notes on 8, 115.

CHAPTER CVII.

26. ἐγένετο κομιδὴ 'a return was being accomplished'. Cp. 7, 170 οὐδεμὴν σφι ἐτι κομιδὴν ἐς Κρήτην φαίνεσθαι. 8, 19 κομιδῆς πέρι αὐτῷ μελλήσειν ὥστε ἀσυνέας ἀπικέσθαι ἐς τὴν Ἑλλάδα.

28. παρατυχῶν 'who had been present at'. Masistes appears not to have been in command, in spite of his close connexion with the sovereign.

67 4. βασιλέος οἶκον the king's house or family is the main object to be regarded: it is in fact the state. See 8, 102 οὐδεμὴ συμφορὰ μεγάλη ἔσται σέο τε περιεόντος καὶ ἐκείνων τῶν πραγμάτων περὶ οἶκον τὸν σόν.

5. γυναικὸς κακίῳ ἀκούσαι 'to be called more cowardly than a woman'. Cp. 1, 155 ταχέως σφέας γυναικας ἀντ' ἀνδρῶν ὄψεαι γεγονότας. 8, 88 οἱ μὲν ἄνδρες γεγόνασι μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες. For ἀκούειν cp. p. 50, l. 4.

δέννος 'reproach' is a rare word, but the verb δεινάζειν is used several times in the tragedians, e.g. Soph. *Aj.* 243. An adjective δεινός 'abusive' is also given by Hesychios.

6. δεινὰ ποιούμενος 'being indignant', p. 22, l. 26.

8. ἐπιθέοντα φρασθεῖς 'having noticed him rushing on', a deponent aorist of the middle φράζεσθαι. Cp. 7, 46 φρασθεῖς Ξέρξεια δακρύσαντα.

10. ἀρπάξει μέσον 'catches him round the middle', like a wrestler, whence the phrase ἔχομαι μέσος frequent in Aristophanes, see *Eq.* 387; *Ach.* 571; *Nub.* 1047 εὐθὺς γὰρ σε μέσον ἔχω λαβῶν ἀφυκτον. A translation of some similar Greek phrase is quoted also from Terence *Adelph.* 316 *sublimen medium raperem et capite pronum in terram statuerem.*

12. χάριτα τιθέμενος 'by way of putting both Masistes himself

and Xerxes under an obligation'. For *χάριτα τίθεσθαι* 'to lay up a store of gratitude' see p. 39, l. 9.

CHAPTER CVIII.

20. *προσπαύσας τῇ ναυμαχίῃ* 'after his defeat at Salamis'. See on p. 63, l. 10.

21. *δή* resumptive 'as I say'. *ἔων ἄρα* 'being accordingly at Sardis'. *ἦρα* 'he fell in love with'.

22. *οἱ...οὐκ ἔδύνατο κατεργασθῆναι* 'she could not be induced to yield to him', cp. 7, 6 *χρόνῳ κατεργάσατό τε καὶ ἀπέκλεισε Ξέρξεα*. This aorist is always passive, cp. 4, 179 *ἔπειτε οἱ ἐξεργάσθη ὑπὸ τῷ Πηλίῳ ἢ Ἀργῷ*.

24. *προμηθεόμενος* 'from respect for'. 2, 172 *τιμῶν τε καὶ προμηθεέσθαι ἑωυτὸν ἐκέλευε*.

25. *εἶχε* 'was restraining', 'was preventing her consent', cp. p. 7, l. 20; 1, 158 *Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμναίους*.

28. *θυγατέρα* must be taken in apposition to the clause *πρήσσει τὸν γάμον τοῦτον*, 'he arranges this marriage, namely, the daughter of this woman and Masistes to his own son Dareios'. For the accusative in apposition with a sentence see G. § 137 n. 3.

2. *τὰ νομιζόμενα* 'the usual rites of marriage'; so of other 68 established forms and ceremonies, (1) of cleansing after murder 1, 35 *ἔπειτε δὲ τὰ νομιζόμενα ἐποίησε ὁ Κροῖσος*. (2) Of burial, Lysias 32 § 8 *ἐδήλωσε τὸν θάνατον αὐτοῖς καὶ ἐποίησαν τὰ νομιζόμενα*.

4. *ἡγάγετο ἐς ἑωυτοῦ* 'brought into his own house'. The bridegroom is said *ἄγεσθαι*, see 5, 16 *ἄγεται ἕκαστος συχνὰς γυναῖκας*. 6, 69 *ὡς με ἡγάγετο Ἀρίστων ἐς ἑωυτοῦ*. But here the same expression is used of the father of the bridegroom. So of Kroisos 1, 34 *ἄγεται τῷ παιδί γυναῖκα*.

6. *ἐτύγχανε...γυναικὸς* not = *τοῦ τῆς* *γυναικὸς ἐρωτος* as Stein says. Abicht aptly quotes Plutarch *Mar.* 14 *καὶ πολλάκις πειρῶν οὐκ ἐτύγχανε*.

CHAPTER CIX.

9. *ἀνάπυστα γίνεται* 'became notorious', from the sense of *ἀναπυθάνεσθαι* 'to ascertain by enquiry', 5, 57. Cp. 6, 64 *ἀνάπυστα γενόμενα*. 6, 66 *ἀπόστου γενομένου*.

10. *ἔξυφήνασα* 'having finished the weaving of a mantle'. By

φᾶρος Herodotos seems to mean a loose mantle worn over the **χιτών** as in Homer *Il.* 2, 42

ἔξετο δ' ὀρθωθείς, μαλακὸν δ' ἐνδυσε χιτῶνα,
καλὸν νηγάτεον, περὶ δὲ μέγα βάλλετο φᾶρος.

It seems however to have been small, and of the nature of a scarf rather than a cloak, for the Egyptian priests are said (2, 122) to weave one in a single day (*αὐτῆμερον*).

14. **αἰτήσαι** ὅτι βούλεται... ᾤμωσε. The parallelism of the story with that of Herod and the daughter of Herodias is striking. In both the underlying principle is the oriental notion that the 'king's pleasure' is the highest object of the subject, and worthy of almost any reward.

16. **γάρ** anticipatory, see p. 58, l. 8. **ἔδεε** 'it was fated'. Cp. 5, 92, 4 **ἔδεε** δὲ ἐκ τοῦ Ἡερίωνος γόνου Κορίνθῳ κακὰ ἀναβλαστῆν. 5, 33 καὶ οὐ γὰρ ἔδεε τούτῳ τῷ στόλῳ τὴν Νάξον ἀπολέσθαι. 6, 64 **ἔδεε** δὲ, ὡς οἴκε, ἀνάπυστα γενόμενα ταῦτα καταπαῦσαι Δημόδητον τῆς βασιληΐης.

18. **δοκέων... αἰτήσεσθαι** 'expecting that she would ask anything rather than what she did'. Cp. l. 1 **δοκέων... λάμψεσθαι**. One class of MSS. has **αἰτήσαι**. The aorist infinitive after words of promising, threatening, expecting etc. is rejected by Madvig, but yet seems undoubtedly to occur. Goodwin *M. and T.* § 136.

20. **παντοίως ἐγένετο** 'tried every possible argument', used especially with a reference to verbal persuasion; so the daughter of Polycrates (3, 124) **παντοίῃ ἐγένετο μὴ ἀποδημῆσαι τὸν Πολυκράτεια** 'used every possible argument to dissuade Polycrates from going'. 7, 10 § 3 **παντοίοι ἐγένοντο Σκύθαι δεόμενοι Ἴώνων λύσαι τὸν πόρον**.

23. **πόλις ἐίδου** 'he offered her cities', i.e. the revenue raised from cities, as to Themistokles were assigned 'Magnesia for his bread, bringing in 50 talents a year, Lampsakos for his wine, Myus for his meat', Thucyd. 1, 138.

26. **ἄλλ' οὐ γάρ** p. 18, l. 15. **δίδοι** the historic present 'he gave her'. Observe the distinction in meaning between it and the imperfect **ἔδιδου**.

CHAPTER CX.

- 69 1. **οὐκ εἶχε ἔγκοτον** 'had no grudge against' 8, 29; 3, 59.
ἐλπίζουσα 'supposing', 1, 27 **Κροίσον δὲ ἐλπίζοντα λέγειν ἐκείνον ἀληθέα**.

4. βασιλῆϊόν δειπνον προτιθέμενον 'giving a royal public banquet', the middle is employed as usual to express what a man does by the means of others, contrast προθεῖναι δαῖτα in 1, 207. The keeping of the king's birthday throughout Asia is noticed by Plato *Alkibi.* 1, 121. Cp. 1, 133 ἡμέρην δὲ ἀπασέων μάλιστα ἐκέλευν τιμᾶν νομίξουσι, τῇ ἕκαστος ἐγένετο. ἐν ταύτῃ δὲ πλέω δαῖτα τῶν ἄλλων δικαιοῦσι προτιθεσθαι.

9. σμάται μούνον. The special sanctity of the head was a notion widely spread in various forms of superstition. See J. G. Fraser *Golden Bough* 1, p. 188 'Nor does the guardian spirit of the head like to have the hair washed too often; it might injure or incommode him. It was a grand solemnity when the king of Burmah's head was washed with water taken from the middle of the River'.

12. δεινόν...ἐποίετο p. 3, l. 7; p. 35, l. 9. τοῦτο μὲν...τοῦτο ἔε p. 61, l. 25.

CHAPTER CXI.

16. ὑπὸ τοῦ νόμου ἔξεργόμενος 'being compelled by the law', i.e. prevented from doing what he wished: yet Herodotos uses the word simply to mean 'compelled', without the notion of being 'prevented' from any action; 7, 139 ἐνταῦθα ἀναγκαίῃ ἐξέργομαι γνώμην ἀποδέξασθαι.

17. σφι 'among them'.

21. ἀδελφεὸς whole brother, by the same father and mother. 7, 82 Μασίστης ὁ Δαρείου τε καὶ Ἀρόσσης παῖς.

27. ἀχρηστον 'unkindly', 'unfeeling'; 8, 111 θεοὺς δύο ἀχρηστούς.

1. ἡγάγεο see on p. 68, l. 4. κατὰ νόον p. 30, l. 4.

4. μεγάλα ποιεῖναι 'regard it as a high honour', 1, 119 μεγάλα ποιησάμενος ὅτι ἡ ἀμαρτὰς οἱ ἐς δέον ἐγγόνεε.

5. οὐδέτερα 'neither one nor the other', i.e. neither divorce my wife, nor marry your daughter. The marriage of uncle and niece was common in Greece as well as in Persia.

μηδαμῶς βιώ 'do not use violence' βίδομαι = βιάζομαι. 4, 139 ἴνα οἱ Σκύθαι μὴ πειρώατο βιώμενοι. 6, 137 βιάσθαι σφεας.

14. δέσποτα, οὐ δὴ κού με ἀπώλεισας 'My Lord, surely you haven't already done me deadly harm!' Some editors print a note of interrogation. It is rather an exclamation, wrung from Masistes by a sudden conviction that his wife has already been attacked.

ἀπόλασας is an 'instantaneous' aorist, which can only be represented by our perfect. It is used, as often in tragedy, as a general word expressing a particular misfortune well understood from the context and circumstances. For *δη* = 'already' 'actually' p. 3, l. 21.

CHAPTER CXII.

15. *ἐν δὲ τούτῳ τῷ διὰ μέσου χρόνῳ* 'at the very time', cp. 8, 27 *ἐν δὲ τῷ διὰ μέσου χρόνῳ* 'while this was going on'.

17. *διαλυμαίνεται* 'caused to be thoroughly mutilated', a strengthened form of *λυμάνεσθαι* p. 50, l. 3.

CHAPTER CXIII.

23. *ἐλπόμενος* 'expecting', p. 69, l. 1.

26. *ἐπορεύετο εἰς Βάκτρα* 'he set out for Baktra', because Bactriana was his own province and one distant from the central government, and he might hope to raise a revolt there. It was the 12th province (*νομός*) and contributed 360 talents to the Royal revenue, 3, 93.

26. *καὶ δὴ κού...καὶ* 'and no doubt with certain others besides'. For the combination of particles see p. 23, l. 7. *κού* gives a greater indefiniteness to the phrase.

29. *ἂν καὶ ἐγένετο* 'would have actually come to pass'. Cp. 8, 109 *τάπερ ἂν καὶ ἐγένετο*. 5, 92 § 3 *ὡς...πάντα ἐρευνήσειν μέλλοιεν*, *τὰ δὴ καὶ ἐγένετο*.

ὡς ἔμοι δοκέειν. 6, 95 *διὰ νήσων τὸν πλοῦν ἐποιεῦντο ὡς μὲν ἔμοι δοκέειν δεισαντες...* Sometimes without *ὡς*, 5, 67 *ταῦτα δὲ, δοκέειν ἔμοι, ἐμμέετο ὁ Κλεισθένης οὗτος τὸν ἑνωτοῦ μητροπάτορα*.

CHAPTER CXIV.

71 9. *ἐπ' Ἑλλησπόντου* 'in the direction of the Hellespont'.

12. *ἐντεταμένος* p. 66, l. 23.

13. *τοῖσι...ἀμφὶ Δευτυχίδην* 'those with Leotychides' either his personal staff, or perhaps his whole contingent may be included. Thucyd. 8, 65, 1 *οἱ ἀμφὶ τὸν Πέλσανδρον* includes a whole squadron. Herodotos uses *ἀμφὶ* freely, but it is rare in Attic prose, and was entirely supplanted by *περὶ*. It is not used in the Attic orators or by Polybios.

16. *πειρᾶσθαι τῆς Χερσονήσου*. It was natural for the Athenians to wish to secure the Chersonese and turn out the Persians, since it had been in the time of Miltiades in a sense a dependency of Athens, for the family of Miltiades who ruled in it before B.C. 493 seem never to have ceased to be Athenians. Several of the towns in it were colonies from Athens, and to late times the Athenians regarded it as an important possession, especially as helping to secure the export of corn from the Pontus, as well as supplying a good deal itself.

CHAPTER CXV.

22. *περιοικίδων* sc. *πολιων* 'from the towns in its neighbourhood' cp. 1, 76 *εἴτε δὲ τὰς περιοικίδας αὐτῆς πάσας. καὶ δὴ καὶ* p. 70, l. 26.

23, 24. *δῆ...κεκομικῶς* 'who had brought there the ropes of the bridge'. *τὰ ὄπλα* Her. uses the same word in 7, 25, Cp. p. 74, l. 26. *ὄπλα* is used for the cordage of a ship in the *Odyssey* (2, 390 etc.) and we have *νήες ὀπλιζονται* (*Odys.* 17, 288), and this bridge consisted of ships lashed together.

ἦν κεκομικῶς a periphrastic pluperfect, cp. *ἦν γεγονότα* in 6, 33.

CHAPTER CXVI.

1. *τούτου τοῦ νομοῦ* 'of this district', it was not one of the 72 original Satrapies of Darius, as it had only been occupied by the Persians since about B.C. 493.

3. *ἀτάσθαλος* 'impious', a poetical word, often used in Homer expressing blind presumption or impiety. See 8, 109 *ἀνδρα... ἀνόσιόν τε καὶ ἀτάσθαλον*. 7, 35 *ἐπετέλλετο δὴ ὦν ραπίζοντας λέγειν βάρβαρά τε καὶ ἀτάσθαλα*.

6. *τάφος τε καὶ τέμενος περὶ αὐτὸν* 'a tomb and a sacred enclosure round it', that is, there was a Chapel or Heroum in honour of Protesilaos. Thucydides calls it *τὸ ἱερὸν τοῦ Πρωτεσίλαου* (8, 102, 3). For the worship of such heroes, see on p. 15, l. 21.

10. *διεβάλετο* 'took him in', 'deceived him', cp. 6, 50 *ἐὼν σοφὸς καὶ διαβάλλων ἐκένον εὖ*. The active is used also, see 5, 107; 8, 110. The middle seems to infer the advantage gained by the deceiver,—'he gained his object in deceiving him'. Herodotus uses *διαβάλλω* in various connexions and with several shades

of meaning. There are always however involved the ideas of deception, and of anger or suspicion excited in the person affected.

13. *ἴνα καί τις*. See on p. 11, l. 18; p. 30, l. 5.

14. *ἔμελλε* 'he was certain to', 8, 6 *καὶ ἐμελλον δῆθεν ἐκφεύξεσθαι*. *Ar. Vespr.* 464 *ἄρ' ἐμέλλομέν ποθ' ὑμᾶς ἀποσοβήσων χρόνῳ*.

19. *τοῦ αἰεὶ βασιλεύοντος* 'of whoever is king for the time being'. Yet the Persians had had nothing to do with Asia Minor until the conquest of the Lydian kingdom, about B.C. 546. Still such ideas soon grow up and assume the appearance of natural laws. *Cr.* 1, 4 *ἀπὸ τούτου* (the Trojan war) *αἰεὶ ἠγήσασθαι τὸ Ἑλληνικὸν σφίσι εἶναι πολέμον*. *τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἔθνεα βάρβαρα οἰκηεῦνται οἱ Πέρσαι, τὴν δὲ Εὐρώπην καὶ τὸ Ἑλληνικὸν ἤγηται κευώρισθαι*. The Persians soon found antiquaries who suggested to them such arguments, which were not without their influence on the Greek mind, as is shown in such cases as the grounds alleged by Solon for the Athenian claim on Salamis; and much later when the Orators, as Isocrates, thought it worth while to allege, as the ground on which to rest the claim of Athens to the gratitude of Hellas, her reception of the banished Heraklids. Thus we find a story that Dareios tried to secure an alliance with Argos on the ground that Perseus, son of Perseus (an Argive), was the name-hero of the Persian race [7, 150]. For *αἰεὶ* cp. p. 64, l. 11.

21. *ἔσπειρε καὶ ἐνέμετο* 'sowed and was taking the fruits of it'. *νέμεσθαι γῆν* is to 'occupy and enjoy the soil' in any way, either by taking the crops or by pasturing sheep or cattle on it. The *temenos* was consecrated and always sacred for such uses.

21. *ὅκως ἀπῆκοιτο* 'whenever he came', the iterative optative, see on 6, 29, 63. *G.* § 213, 3. *Madv.* § 133.

25. *ἀφύκτως κως* 'in a manner which made it impossible to avoid the attack'. Artayktes finally escaped (c. 118), therefore the word must apply to the siege,—he hadn't time to get away before the Athenians began to blockade Sestos. One MS. has *ἀφυλάκτως*, see notes on text.

CHAPTER CXVII.

73 2. *ἤσχαλλον* 'began to grow impatient', 3, 152 *ἦδη ὁ Δαρειὸς τε ἤσχαλλε καὶ ἡ στρατιὴ πᾶσα οὐ δυνατὴ εἶδεν τοὺς Βαβυλωνίους*. It is a word little used except by poets. Homer has always

the form *ἀσχαλάω*, and the *ἀσχάλλω* used in Attic poetry is confined to the present and imperfect. Xenophon *Re Eq.* 10, 6 uses it of a horse rendered uneasy by a sharp bit. The later writers, Polybios, Plutarch, Dio use it more freely; so that it is one of the words, of which many are to be found in Herodotos, anciently employed in early poetry, fallen into desuetude in Attic of the classical period, but reappearing in later usage.

4. *ἔδόντο... ὅπως ἀπάγοιεν* G. M. and T. § 355, 'they began begging the generals to lead them back'.

5. *πρὶν ἢ ἐξέλωσι ἢ... μεταπέμψηται* 'until they shall have taken the place or until the Athenian government shall have recalled them'. For *πρὶν* without *ἄν* followed by subjunctive, see 6, 82 *πρὶν... χρήσεται καὶ μάθῃ*, and on p. 58, l. 19. But it must be carefully observed that this is not a case of *πρὶν ἢ* with subjunctive, the *ἢ... ἢ* = 'either... or'. For *τὸ... κοινόν* cp. 6, 50 *Σπαρτιητέων τὸ κοινόν*.

6. *οὕτω δὴ* 'it was with this understanding that they submitted to continue their task', i.e. when they found the commanders determined not to abandon the siege. p. 8, l. 26.

CHAPTER CXVIII.

8. *τόνους (τείνω)* 'leather straps', upon the frames supporting the bedding. Properly in singular = 'tension', as in 7, 36 *κατύπερθε τῶν ὀπλων τοῦ τόνου* 'above the extended cables'.

12. *ὀπισθε τοῦ τείχεος* on the part of the wall remote from that which was being attacked and defended by castles. So of the Akropolis *ὀπισθε τῶν πυλέων καὶ τῆς ἀνάδου* means 'on the side remote from the gate and ordinary approach', 8, 53.

14. *ἐσήμηναν... τὸ γεγονός* 'informed the Athenians by signals of what had happened'. See on p. 2, l. 11.

CHAPTER CXIX.

18. *Πλειστόρφ*. We know nothing of this god. Human sacrifices are mentioned as being performed by Persians 7, 114; by the Tauri 4, 103. They were not unknown to the Greeks or the Romans, and indeed were widely spread among many tribes in all parts of the world, generally connected with the propitiation of an

earth goddess (see 7, 114), used with a view to secure fertility and abundance of crops. See Fraser's *Golden Bough* vol. I. p. 382 sq.

20. οἱ δὲ ἀμφὶ τὸν Ἀρταύκτην. See on p. 71, l. 13.

22. ὑπὲρ 'beyond'. They were it appears also trying to escape into Thrakia.

24. συνδήσαντες 'having manacled them', as applied to persons συνδεῖν means 'to bind hand and foot', Arist. *Ran.* 605 συνδέετε ταχέως τουτοῦ τὸν κυνοκλόπον. In 8, 97 γαύλους συνέδεε it means 'to lash together in a row'.

CHAPTER CXX.

74 2. τὰρίχους 'salt fish'. In Arist. *Ach.* 967 it is neuter τὰρίχη. See 2, 77 ἰχθύς ἐξ ἄλμης τεταριχευμένους.

3. ἐπάλλοντό τε καὶ ἤσπαιρον. For this marvel we must compare Homer *Odys.* 12, 394

τοῖσιν δ' αὐτίκ' ἔπειτα θεοὶ τέραα προφαινον
εἶρπον μὲν ῥινοὶ, κρέα δ' ἀμφ' ὀβελοῖς ἐμμεύκει,
ὀπταλέα τε καὶ ὠμά· βοῶν δ' ὡς γίγνετο φωνή.

4. ὄκως περ 'exactly as though they were fresh caught fish'.

9. τὰρίχος ἑὼν 'being mummied'. For the τὰρίχουσις of corpses in Egypt see 2, 86—90.

12. τῶν, for attraction of relative see p. 38, l. 8.

14. περιγενόμενος 'if I am allowed to live'.

18. ταύτη...ἔφερε 'was inclined that way', i.e. καταχρησασθαι. Cp. 5, 118, 125 ἡ γνώμη ἔφερε. It is usually followed by infinitive 8, 100 πλέον μέντοι ἔφερε οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα. 6, 110 τῶν ἡ γνώμη ἔφερε συμβάλλειν.

21. πρὸς σανίδα προσπασσαλεύσαντες 'having nailed him to a wooden cross'. This seems a genuine case of crucifixion as opposed to the impaling usual in the East. Some MSS. read σανίδας, but from 7, 33 the whole erection, whatever it was, seems to be called σανίς, distinguished from σταυρός or σκόλοψ, properly a 'stake' (ἀνασταυροῦν 7, 194, 238, 6, 30: ἀνασκολοπίζειν p. 49, l. 24). The word used in 7, 33 is expressive of the position of a crucified body (διεπασσάλευσαν), cp. the Latin *dierectus* (Plaut. *Poen.* 1, 2, 134). The use of nails in a crucifixion was an additional torture, not generally inflicted.

For *σανίς* cp. Arist. *Thesm.* 939

γυμνὸν ἀποδύσαντά με
κέλευε πρὸς τῇ σανίδι δεῖν τὸν τοξότην.
ἵνα μὴ ᾿ κροκωτοῖς καὶ μίτραῖς γέρων ἀνήρ
γέλωτα παρέχω τοῖς κόραξιν ἐστιῶν.

23. κατέλευσαν 'stoned to death'. This method of execution is common in times of popular excitement, and seems to be generally connected with some notion of *impius* conduct on the part of the victim, see on p. 3, l. 14, and the passages referred to there. We may also compare the customs of the Jewish Law.

CHAPTER CXXI.

26. τὰ ὄπλα 'the cables', see p. 71, l. 24.

27. κατὰ τὸ ἔτος τοῦτο 'in this season', i.e. the part of the year during which military operations went on. This is the sense in which Thucydides uses^o the word generally. It has been a matter of dispute as to whether Sestos fell in 479 or the spring of 478. Thucydides in speaking of the siege (I, 89) says that they took it ἐπιχειμάσαντες (a word not found elsewhere), which some translate 'after having passed the winter there'. It rather means however 'after having trenched upon the winter' (cp. the meaning of ἐπινέμεσθαι): the Athenians stayed out later in the season than was usual. The besieged were reduced almost to starvation in the autumn (c. 117—118), and would not have been likely therefore to hold out through the winter months.

CHAPTER CXXII.

3. λόγον 'a proposal', p. 2, l. 20; p. 32, l. 6.

5. ἡγεμονίην 'supremacy' i.e. among the nations of Asia.

6. γὰρ anticipatory. See Index.

11. παρέξει 'will it be possible'. Cp. I, 9 παρέξει σοι θεήσασθαι. 5, 98 ὑμῖν παρέχει σώζεσθαι.

14. οὕτω δὲ 'but in that case', i.e. if they did do so.

15. παρασκευάζεσθαι 'to lay their account on being ruled rather than rulers', 'to prepare themselves with the certainty that they would no longer rule, but would be ruled'.

16. φιλέειν 'it usually happens', 8, 128 οἷα φιλέει γίνεσθαι ἐν πολέμῳ.

19. συγγνόντες sc. Κύρω 'being convinced by Kyros', 4, 43 Ξέρξης οὐδ' οἱ συγγινώσκων λέγειν ἀληθέα 'being convinced that he was not speaking the truth'.

21. λυπηρὴν οἰκίοντες μᾶλλον ἢ πεδιάδα. Yet the Persians, a mountain race, descended under the leadership of Kyros upon the plains, and formed the new Medo-Persian Empire. The question of the influence of climate on national character, which is here assumed to be decisive, has been often discussed and differently settled. Strabo (2, 4, 7) thinks that custom and training (ἔθος and ἀσκησις) or even mere chance (ἐπιπτώσις and συντυχία) are answerable for national differences rather than climate: and Hume (Essay in National Characters) supports much the same view. It is perhaps true that climate does not immediately affect nations in a conspicuous degree. It requires generations to elapse, in which the peculiarities owing their origin to climatic influences are gradually developed to such a degree as, finally to change the general characteristics of a nation. So that in a sense both views are correct.

The end of the history of Herodotos has often been criticised as abrupt and unfinished. It is a characteristic of most works in Greek literature that they stop without any obvious rounding off, or deliberate catastrophe. But in a sense Herodotos has brought his work to a natural conclusion. His object was to tell the story of the struggle between the East and West. At the end of 479, as far as he lived to see, that struggle was settled. Between that date and the Peloponnesian war Persia remained a purely Asiatic power, interfering indeed on the fringe of Hellenism, but continually being beaten back, and having little influence on Hellenic life, until the suicidal struggle between the Peloponnesians and the Athenians gave an opening for the more effective interposition of the Satraps of Asia Minor. The heroic period in the contest was at an end, the period of detail—military or diplomatic—was beginning. That was a subject for a different kind of history and for another historian.

HISTORICAL AND GEOGRAPHICAL INDEX.

ABYDOS, c. 114.

A town in Mysia, on the Asiatic coast of the Hellespont opposite Sestos. It was a colony from Miletos [Thucyd. 8, 61]. It was now in the hands of the Persians, having been captured by Daurises in B.C. 498 [5, 117].

ACHAEANS, c. 26.

The inhabitants of Achaia, the northern district of the Peloponnese. The *Achaioi* in the time of Homer inhabited Argolis, Lakonia, and Messenia, but at some period subsequent to that they were expelled by the Dorians and driven into the northern district. From this they expelled the Ionian inhabitants, and it still retained their name. They were a confederacy of twelve chief cities, ten of which are on the sea coast [1, 145]. The name was also preserved in Northern Greece in the district of Achaia Phthiotis round Mt Orthrys [7, 132].

AEGINA, cc. 28, 75—6, 78—80, 85.

An island in the Saronic gulf, about eight miles due south of Salamis and about double that distance east of the coast of Argolis. At the time of the Persian invasion it was an independent state, though it had formerly been subject to the people of the opposite Dorian town of Epidauros, from which the island had been peopled [5, 83; 8, 46]. The Aeginetans had however long ago thrown off the control of Epidauros, and had become possessed of a powerful navy and considerable wealth. They had from very ancient times been at enmity with Athens, which is described by Herodotus [5, 82 sq.] as beginning with an attempt on the part of the latter to carry off the olive-wood images of the national heroes of Aegina, the Aeakidae (Peleus and Telamon). But a more likely account is that which represents the Aeginetans as making frequent attacks upon the Attic coast, and using their power at sea, on which they were supreme before B.C. 500, to annoy and injure Athenian commerce. The quarrel was further embittered by help given to the Boeotians against Athens a few years earlier [5, 81], and when Darius about 493—2 B.C. sent round to the Greek states for earth and water, Aegina was one of

the states which complied, actuated perhaps as much by jealousy of Athens as by fear of Persia. This led to a formal complaint against them by Athens to Sparta. The Spartans took hostages for their fidelity whom they entrusted to the Athenians, and whom the Athenians before and after Marathon refused to return. The war which followed continued after B.C. 489 [7, 144], and to carry it out Themistokles persuaded the Athenians to build a fleet. The threatened invasion of Xerxes however forced Athens and Aegina to make peace, and Aeginetan ships served at Salamis with the greatest distinction [8, 46, 93, 122], and as we see in this book Aeginetan soldiers served at Plataea. Aegina finally became entirely subject to Athens during the administration of Perikles, who always regarded its independence as a standing menace to Athens and went to call it 'the eyesore of the Peiraeus' [Plut. *Peric.* 8]. In B.C. 431 the Athenians expelled the Dorian inhabitants and placed Attic settlers in their lands [Thuc. 2, 27; 7, 57], who were in their turn expelled by Lysander in B.C. 404 [Xen. *Hell.* 2, 2, 5].

AEGOSPOTAMI, c. 119.

'The goat's rivers' was the name given to a roadstead in the Hellespont on the European side nearly opposite Lampsakos. There does not appear to have been a town or even a village as late as 405 B.C. when the Athenian fleet was caught there by Lysander [Xen. *Hell.* 2, 1, 25; Plutarch *Alcib.* c. 36]. A town was built there in later times.

AEIMNESTOS, see ARIMNESTOS.

AEOLIANS, the, c. 115.

One of the four great branches into which the Hellenic race was divided, descended according to the legend from Aeolos, son of Hellen. The Aeolians are found in various parts of Greece, and were apparently at one time the most numerous and enterprising of all the Hellenes, preferring for the most part positions of maritime importance, in Thessaly, Boeotia, Korinth and Elis. Their most celebrated settlements however were those in Lesbos,—which became the seat of a school of poets who made the Aeolic dialect at one time the literary language of Greece,—Troas and Mysia. From these went out colonies to various places on the Hellespont, among them Abydos and Sestos.

AETHIOPIANS, the, c. 32.

Aethiopia was the name given to the district south of Egypt, including the north of Abyssinia. Kambyses (B.C. 425—1) sent an expedition into this country across the Nubian desert, which perished miserably [3, 25]; but he conquered those Aethiopians who lived near Egypt, and compelled them to become tributary to Persia [3, 97]; it was some of these who seem now to be serving in the Persian army.

ALEA, see ATHENA.

ALEUADAE, the, c. 58.

A royal family reigning at Larissa in Thessaly, where they seem to have made themselves famous in Greece as patrons of learning and art; and where they remained in power until the time of Philip II. of Makedon. They imagined themselves to be descended from Perseus, one of the ancestors of Hercules [Pind. *Pyth.* x.], which has been suggested as one reason for their joining Persia,—cf. the case of the Argives [7, 149]. The reigning prince at this time was Thorax, who had from the first warmly espoused the Persian side, had invited Xerxes to invade Greece (7, 6), had helped to cover the flight of the king after Salamis (c. 1), and was now, with his two brothers Eurypylos and Thrasideios, in the camp of Mardonius. The Aleuadae were, says Herodotos, the first Greeks to surrender themselves to the king (7, 130), at which the Thessalians generally were displeased (ib. 172).

ALEXANDER, the Makedonian, cc. 1, 8, 44—6.

Alexander, son of Amyntas I., king of Lower Makedonia, the chief cities of which were Edessa and Pella. His family claimed to be Greek as descended from an Argive named Têmenos [8, 137; Thucyd. 2, 90], whose grandson Perdikkas, according to one tradition, first established the dynasty. Alexander, though he appears as acting under Mardonius in the year B.C. 479, had thirty years before shown that he was a man of courage and address, and not likely to submit tamely to the Persian yoke. At that time (abt. B.C. 507) the Persian general Megabazus, who had been commissioned by Darius, after his unfortunate Skythian expedition, to obtain the submission of Makedonia, sent seven ambassadors of high rank to the court of Amyntas. They obtained the symbols of submission from the aged king and were royally entertained by him, but an insult offered by them to some ladies of the court so enraged the young Prince Alexander that he had them assassinated and all their rich equipments dispersed [5, 19—21]. Though when king he had been unable to resist submitting to Xerxes, he had still shown his interest in the Greek cause by taking the trouble to send envoys to the army despatched to guard the pass between Ossa and Olympus, urging them not to attempt to hold so dangerous a position [7, 173]; and though he seems in 479 B.C. to have been on friendly terms with Mardonius and to have been really anxious that the Athenians, of whom he was a benefactor (*εὐεργέτης*) and proxenos, should accept the terms offered by the Persians, of which he was the bearer [8, 140], yet his action before the battle of Plataea as detailed in this book [c. 45] shows on which side his wishes really lay, and that the submission he had been constrained to make was odious to him. He had great wealth derived from the product of gold and silver mines [5, 17], which he commemorated by presenting a gold statue of himself to the god at Delphi [8, 121]. He was succeeded by his

son Perdiccas II. about B.C. 454 [Thucyd. 1, 57; Plut. *Cim.* 14]. His Argive descent was admitted by the managers of the Olympic games, who allowed him to enter for the foot-race [5, 22].

AMAZONS, the, c. 27.

A mythical nation of female warriors living on the banks of the Themōdon, a river in Pontus. One legend makes Hercules attack them, another Theseus. In revenge for the latter attack, they were said to have invaded Attica, where they remained four months, and were at length conquered by Theseus. The battle of the Amazons was represented on the metopes of the Parthenon, and on the south wall of the Acropolis; was painted in the Stoa Poecile and in the Theseium; as well as carved in relief on the pedestal of Zeus at Olympia and on the shield of Athenē by Pheidias: in fact no subject was a more favourite one with Greek artists [Paus. 1, 17].

AMBRAKIAN, the, cc. 28, 31.

Ambrakia was a town and district on the river Arachthos, seven miles from the shore of the Ambrakian gulf. It was a colony from Korinth [Thucyd. 2, 80], and though it only contributed the moderate contingent of 500 men to the Greek army of defence, it played an important part afterwards in the Peloponnesian war on the side of the Peloponnesians; and in the time of Pyrrhos (circ. B.C. 290) it was the capital of Epeiros.

AMESTRIS, cc. 109, 110, 112.

The wife of Xerxes, daughter of Otanes [7, 61]. Her wealth is alluded to in Plato *Alcib.* 123, c. But she was also infamous for her superstition, which led her to the cruel sacrifice of 12 Persian youths to the god of the lower world, apparently to save her own life [7, 114; Plut. *de superst.* 13].

AMOMPHARĒTOS, cc. 53—7, 71, 85.

The commander of a Spartan *lochos* or company, a fourth part of a *mora*, the numbers of which varied from 400 to 600. The *lochos* therefore would vary from 100 to 150 [Thuc. 5, 68]. If the reading is right in c. 85 he was an *ἐπὶν*, that is, according to Plutarch [*Lyc.* 17], a citizen between the ages of 20 and 60, during which years a Spartan was capable of holding military command. Amompharetos commanded the *lochos* of Pitana, a hamlet of Sparta, for which see *Pitanaetan lochos*. Beyond this tale of him, repeated by Plutarch [*Arist.* 17], we know nothing more.

AMYNTAS, c. 44.

King of Makedonia, son of Alketas and father of Alexander (q. v.). He was an aged man in B.C. 510, and much terrified by the ambition and aggressiveness of Darius, to whose envoys he gave the required symbols of submission. When his son Alexander planned his bloody revenge against these envoys the old king was

first induced to retire, in spite of his alarm at his son's evident anger and dangerous temper [5, 17—20]. He was on terms of friendship with the Peisistratids, and offered Hippias the town of Anthemos when he was expelled from Athens [5, 94]. Besides his son Alexander, he had a daughter Gygaea married to a Persian named Bubares [8, 136].

ANAKTORIUM, cc. 28, 31.

A town in Akarnania on the S. coast of the mouth of the Ambrakian gulf. It was a joint colony of Korinth and Korkyra [Thucyd. 1, 55]. It was taken by the Korinthians in 432 B.C. and filled with Korinthian settlers, who however were driven out by the Athenians in B.C. 425, and the old inhabitants were restored [Thucyd. 1, 55; 4, 49]. Finally its inhabitants were removed by Augustus to the new town of Nikopolis, built in honour of his victory of Aktium, B.C. 31 [Paus. 5, 23, 2]. Its ruins are believed to be those at *Aios Petros*, two miles west of the modern town of *Venitza*.

ANAXANDRIDAS, cc. 10, 64.

Son of Leon, king of Sparta of the elder house. He died shortly before B.C. 502. Herodotos [5, 39—41] tells us that his first wife, who was also his niece, had no children; and that therefore the Ephors urged him to put her away and marry another. He refused to do so from love to his wife. The Ephors accordingly, as a compromise, suggested that without divorcing his first wife he should take another. He therefore—a thing hitherto unheard of at Sparta—married a second wife, a daughter of Prinetas, and had by her a son Kleomenes. Soon afterwards his first wife, to the surprise of all, became the mother of three sons in quick succession, Dorieus, Leonidas, Kleombrotos. Kleomenes succeeded his father and died leaving only a daughter, Gorgo, about 491 B.C. Dorieus had meanwhile, after an adventurous life, died in Sicily [7, 205], and Leonidas succeeded. Kleombrotos was the father of Pausanias (q. v.).

ANDRODAMAS, c. 90.

The father of Theomestos, tyrant of Samos [8, 85].

ANDROKRATES, c. 25.

One of the national heroes (or deified ancestors) of the Plataeans, whose chapel or Heroum was on the right of the road from Plataea to Thebes [Thuc. 3, 24, 1]. He does not appear to be mentioned by any other ancient author except Plutarch, who (*Arist.* 11) numbers him among the ἀρχηγέται of Plataea.

ANDROS, c. 53.

The most northern and, next to Naxos, the largest of the Cyclades, being 21 m. long by 8 m. broad. It was fertile and rich in vines; but its inhabitants pleaded poverty when The-

mistokles demanded a contribution in B.C. 480 after the battle of Salamis [8, 111]. 'The Athenians', said Themistokles, 'have brought two strong gods, Persuasion and Necessity'. 'But we', answered the Andrians, 'have two unprofitable gods who never quit our island, Poverty and Helplessness'. [Plut. *Them.* 21.]

ANTAGORAS, c. 76.

A native of the island of Cos, and apparently in a good position, as his son Hegetoridas was a close friend of Pausanias.

ANTIOCHOS, c. 33.

A native of Elis, a member of the mantic or augural family called Klytiadae, and father of Tisamenos. See *Klytiadae* and *Tisamenos*.

APHIDNAE, c. 73.

A fortified town in Attica some few miles beyond Dekelea, on the road from Athens to Oropos. It was a very ancient town, one of the original twelve which Theseus was believed to have united into one Athenian State. It was celebrated in mythology as the place in which Theseus concealed Helen, when he carried her off as a child of seven years old; and accordingly her brothers Castor and Pollux took the town when they invaded Attica in search of her. Aphidnae also was the birthplace of the poet Tyrtaeos, and of the tyrannicides Harmodios and Aristogeiton. Its exact site seems uncertain, but it has been supposed that some remains of fortifications on a hill now called Kotroni mark its situation.

APOLLONIA, cc. 92—4. APOLLONIANS, cc. 93—4.

A town on the coast of Illyricum, a mile and a half north of the river Aous. It was a joint colony of Korinth and Korkyra [Thucyd. 1, 26; Strabo 7, 5, 8]. It was founded during the tyranny of Peisander at Korinth [Plut. *de ser. num. vind.* c. 7]. In Roman times it became a place of some importance as the starting point of the great Via Egnatia, the great road across Macedonia: and also apparently as a conveniently near place where education could be got from Greek Professors. Thus the young Augustus was sent there for the double purpose of military training with the legions stationed near and of completing his education. [Suet. *Aug.* 8. App. *Bell. C.* 3, 9].

APSINTHIANS, c. 119.

A Thracian tribe living East of the Hebros, bordering on the Thracian Chersonesos [6, 34, 36—7].

ARGIOPIOS, c. 57.

A mountain village or enclosure (*χωρος*) in which a temple of Demeter stood, on the slopes of Kithaeron, near which the actual battle of Plataea took place. It may have been connected with the nymph Argiope, mother of Thamyris [Apollod. 1, 3, 3].

ARGIVES, the, cc. 12, 27, 34, 35.

The inhabitants of Argos, the chief town of Argolis, the north-eastern province of the Peloponnese. Their dispute with Sparta for possession of the narrow district along the coast immediately south of Argos, called Kynuria, had kept them in constant hostility with the Spartans. And their sufferings from the invasion of the Spartan king Kleomenes in B.C. 495—3, and the consequent rebellion of their own slaves [6, 72—83], had not only crippled them, but made them more than indifferent, positively hostile to the cause of the Greeks against the Persians; they are said to have even sent to Persia inviting the invasion [7, 150—2], and certainly took no part in resisting it. As stated in c. 12, they showed their friendship by warning Mardonius of the approach of the army of the Peloponnese. This alliance with Persia was maintained for many years afterwards [vid. Her. 7, 151; Thucyd. 2, 67]. The policy of Argos was not shared in by all the other cities of Argolis, for we find Tiryns and Mykenae (q. v.) supplying a contingent to the Greek army at Plataea.

ARIMNESTOS (or Acimnestos).

Two men of this name are mentioned.

(1) c. 64. A Spartan from whose hand the stone came which killed Mardonius, and who afterwards distinguished himself in the war with the Helots [B.C. 464—455].

(2) c. 72. The leader of the Plataeans at the battle of Plataea as he had been at Marathon; and of whom accordingly there was a statue at Plataea in a temple to Athene Aria built from the spoils of Marathon [Paus. 9, 4]. Plutarch [*Aristid.* 11] says that it was Arimnestos who, being instructed in a dream as to the real meaning of an oracle which promised victory to the Athenians 'on the plain of Eleusinian Demeter', pointed out the temple of Demeter at the foot of Kithaeron, where the battle actually took place, and prevented the Greeks from retiring into Attica. His good services in the war seem to have established a connexion of friendship with Sparta, for we find his son a proxenus of Sparta, and chosen to plead the cause of the Plataean prisoners before the Spartan commissioners after the siege in B.C. 427 [Thucyd. 3, 52].

ARISTAGORAS, c. 90.

A Samian, father of Hegesistratos.

ARISTEIDES, c. 28.

Aristeides, son of Lysimachos, of the deme Alopekai, commanded the Athenian contingent at Plataea. He had already served the state for some years with great distinction. In his youth he had been a friend of the reformer Kleisthenes, and when in after years he came to hold various offices in the state he so distinguished himself for his strict integrity, that he received by general consent the

title of the Just. He was one of the ten Strategi at Marathon, and, after the battle, was left with the men of his tribe to guard the captives and collect the spoil, while the rest of the army hurried back to Athens to confront the Persians who had sailed thither round Sunium. His great rival, Themistokles, who had also been one of the Strategi at Marathon, rose to power during the ten years from B.C. 490 to B.C. 480. The political rivalry between the two statesmen had been stopped in the way peculiar to Athens by a vote of ostracism, in which the majority voted against Aristeides [B.C. 483]; but when the invasion of Xerxes was actually approaching, the Athenians recalled Aristeides, and he joined the fleet at Salamis, just in time to assist Themistokles in inducing the Greek commanders to stay in the bay of Salamis and give the Persians battle there. After Salamis, Themistokles rather lost favour at Athens owing to the honours given him at Sparta [Diodor. xi, 27], and the confidence of the people seems to have rested most upon Aristeides. He was elected sole commander (*στρατηγὸς αὐτοκράτωρ*) of the 8000 hoplites sent to join the Greek army against Mardonius; and in the period which followed he was almost continually in command in the Aegean. It was his high character which induced the allies, irritated by the folly and arrogance of Pausanias, to transfer the command of the allied fleet to Athens; and it was he who organized the Confederacy of Delos [B.C. 478—7], and arranged the assessment of the *phoros* on a footing of equity always looked back upon by the allies themselves with satisfaction. As a statesman he had been connected with the more aristocratic party in opposition to Themistokles. But after 489 B.C. their positions seem to have been reversed to some extent. It was Aristeides who carried a measure throwing open to all citizens the archonship formerly confided to the *pentacosio-medimni*, the richest class of citizens according to the assessment of Solon [Aristot. *Rep. Athen.* 41]; while his frequent absence from Athens in command of the fleet separated him from the reactionary party at home, and kept him in sympathy with the class of citizens engaged in foreign service, who were observed to be more distinctly democratic than those who remained at home. The year of his death is variously stated as B.C. 469—8; and the place according to some was Pontus, according to others, Athens. But all agree that he retained the affection and respect of his fellow-citizens to the last, and that he showed by the smallness of the means which he left behind him, that he had made no personal gains in the public service. His tomb was long shown at Phalerum, and his daughters were portioned at the public cost, while his son Lysimachos had a grant of land and a pension.

Life by Plutarch.

ARISTODEMOS, c. 71.

One of the three Spartans who were said to have survived the slaughter of Leonidas and his three hundred at Thermopylae. Two different accounts were given of this. One, that being along with Eurytos invalided with ophthalmia, he was lying at Alpeni, a little

lower down the pass; that Eurytos hearing of the battle forced his helot to lead him to the thick of the fray and perished, while Aristodemus staid behind 'faint of heart': another, that he was absent on a message and loitered purposely on the road. The third survivor, Paulites, who had also been on a message, hanged himself at Sparta when he found himself regarded as disgraced. Aristodemus lived, but in such odium, that no one would give him a light to kindle his fire, or address a word to him; and although at Plataea he endeavoured to wipe out his disgrace by a display of reckless courage, the uncompromising Spartans refused to recognize such contempt of a miserable life as true courage [7, 229—231].

ARKADIA, cc. 27, 28.

The central district of the Peloponnese. Its natural strength, being walled in on every side by considerable mountain ranges, preserved it from invasion, and its inhabitants therefore were Pelasgians (using that word to represent the inhabitants of Greece earlier than the Hellenes) not displaced by the Dorians who overran and settled most of the rest of the Peloponnese. This fact is to be remembered in studying Peloponnesian politics. Its mountainous scenery and the antiquity of its inhabitants caused it to be regarded as the natural home of primitive simplicity and pastoral life. It consisted of a number of independent townships, the most notable of which were Tegea and Mantinea, the only Arkadian towns mentioned as furnishing troops at Plataea [vid. cc. 27—8].

ARTABAZUS, cc. 41—2, 58, 66, 77, 89.

Artabazus, son of Pharnaces, commanded the Parthians and Chorasmians [Her. 7, 6], and was held in high estimation among the Persians. He escorted king Xerxes back to the Hellespont after Salamis, at the head of 60,000 picked troops, and spent the winter of 480—479 in trying to reduce the towns of Potidaea and Olynthos. He killed all the inhabitants of the latter city and handed it over to certain Chalkidian settlers in the neighbourhood. But he was not so successful with Potidaea. The citizens of this town offered a stout resistance for three months: and finally he lost a large number of his men in trying to enter the town at an ebb tide round the breakwater, or mole, which protected the harbour [*χηλή* Thucyd. 1, 63]. Artabazus then raised the siege, retired to join Mardonius in Macedonia, and marched with him southward in the spring. His force however was now reduced to 40,000 men, with which he escaped after Plataea, and with part of which at any rate he arrived safely in Asia; where he still retained the confidence of the king, who sent him in B.C. 478—7 as Satrap to Sardis, in place of Megabates, when Pausanias offered to negotiate with the Persian monarch [Thucyd. 1, 129]. From that time we hear no more of him.

ARTAYKTES, cc. 116—120, 122.

Satrap of the Chersonese, or as he is called in 7, 33 'Governor

(ἄραρχος) of Sestos'. He held also a command in the great army of Xerxes [7, 78].

ARTAYNTA, cc. 108—9.

Daughter of Masistes, the brother of Xerxes, and married to a son of Xerxes.

ARTAYNTES, cc. 102, 107.

A Persian, one of the commanders of the Persian fleet at Mykale. He had been sent to take the command of the ships which mustered at Samos in the spring of 479 B.C. [8, 130].

ARTEMBARES, c. 122.

A Persian, grandfather of Artayktes. A Mede of the same name is mentioned in 1, 114—6.

ARTEMISIUM, c. 98.

The name of the coast of the north of Euboea, given it by a temple of Artemis built on the extreme point. For the action of Themistokles at Artemisium here referred to, see 8, 22.

ARTONTES, c. 84.

A son of Mardonius.

ASIA, cc. 90, 122.

By 'all Asia' Herodotos means the Persian Empire, which really was less than a third of the whole continent. The earliest application of the name is to the district afterwards called Lydia [Hom. *Il.* 2, 461].

ASOPIANS, the, c. 15.

The inhabitants of the valley of the Asopos lying between the mountain chains of Kithaeron and Parnes and the river, thus being immediately over the Attic frontier.

ASOPODOROS, c. 69.

A Theban cavalry commander, son of Timander, of whom nothing certain is known beyond what is stated in the text. A man of his name is mentioned in Pindar, *Isth.* 1, 34, as the father of one Herodotos, a victor in a four-horse chariot. It is inferred by some from the words of Pindar that Asopodoros had been at one time banished, which would have been after this war.

ASOPOS, cc. 31, 36, 38, 40, 43, 49, 51.

A river rising in Mt Kithaeron, and flowing eastward into the Euboean Sea. Its valley, which is about forty miles long, is divided by hills (Teumessos) into three plains, (1) Parasopia, in the N. and S. extremities of which stood Thebes and Plataea, (2) the plain of Tanagra, (3) the plain of Oropos at its mouth. In this last part of its course it forms the natural boundary between Attica and Boeotia. It was in Parasopia that this campaign took place. It was

generally a sluggish stream [*Ἀσωπὸν δ' ἴκοντο βαθύσχοιρον, λεχεποίην*, 'Asopus with deep beds of rushes and grassy meadows,' *Il.* 4, 383], and where the road from Thebes to Plataea crossed it was usually fordable, and in the summer shrunk to a mere brook [*Thucyd.* 2, 5, 2], but was apt to become difficult or impossible after heavy rains. [There were at least three other rivers in Greece called by the same name, (1) at Sikyon in the N. Peloponnese, (2) at Heraklea Trachinia in Malis, (3) in the island of Paros.]

ASTYAGES, c. 122.

The king of the Medes, grandfather of Kyros, whom he delivered to Harpagos as an infant to be exposed [*I.*, 108 sqq.]. He was finally deposed by Kyros but treated kindly [*I.*, 127—130].

ATHENAGORAS, c. 90.

A Samian, one of the three legates from Samos to the Greek fleet.

ATHENE ALEA, c. 70.

Athene, the Protectress [*ἄληθ*, *Il.* 22, 30, cp. *ἀλεύω*]. Under this title Athene was worshipped in Arkadia, where she had temples at Mantinea, Manthylaea, Alea, and Tegea. The last was the most famous and splendid, and being destroyed by fire in B.C. 395 was restored by Scopas of Ephesos, the architect of the Mausoleum. The old statue was preserved and eventually taken to Rome by Augustus as the Arkadians had sided with Antony [*I.*, 66; *Pausan.* 8, 45].

ATHENS, cc. 3, 4, 8, 13, 99, 116. ATHENIANS, the, cc. 4, 6, 7, 8, 21, 23, 28, 39, 45—6, 54—8, 102, 105, 107, 114, 116—8, 120.

During the summer of B.C. 480 Athens was in the hands of the Persians, and though the inhabitants had partially returned after the battle of Salamis (September), they quitted the town again in the spring of 479 B.C. at the approach of Mardonius, and were for the most part housed in the island of Salamis, while Athens itself was for a time again occupied by Mardonius. The Athenians were all along the life and soul of the resistance to Persia. They, with the help of 1000 Plataeans only, had conquered at Marathon in B.C. 490; they had organized the confederacy of the southern states formed in B.C. 485—480 to repel Xerxes; at Artemisium and at Salamis their ships numbered nearly as many as those of all the other allies together; and though at Plataea it was the Spartans and Tegeans who alone were engaged with the Persians, the Athenians were meanwhile employed in what was probably a more serious encounter with the Boeotians, and in the consequent attack upon the Persian fortified camp the Spartans could not succeed without their help. It was her patriotism and valour in this war which among other causes led to the subsequent supremacy of Athens in Hellas. Until after the Persian wars Athens was practically an open town; the Akropolis had been fortified by a wall constructed by Pelasgian builders, but any other defences it may have possessed

must have been of the very slightest. After the Persian wars the Akropolis was devoted to sacred buildings, while the town itself was defended by a ring wall of about 7 miles in circumference.

ATTAGINOS, cc. 15, 86—8.

A rich Theban, son of Phrynon, one of the two chief leaders of the medizing party at Thebes, whose surrender was especially demanded by the Greek army after Plataea. He however managed to effect his escape, and his children falling into the hands of Pausanias were spared.

ATTICA, cc. 6, 12, 13, 27, 73, 99.

Our book describes the second invasion of Attica in this Persian war. Thucydides (1, 2) observes that Attica, partly because it lay out of the road from the north to southern Greece, and partly because its soil was not very fruitful, had in former times seldom been invaded, and therefore had not undergone those frequent changes of inhabitants which had befallen the rest of Greece. The people therefore regarded themselves as autochthonous, or native to the soil, and their city as the *μητρόπολις* of the Ionians. It is a peninsula of which the greatest length is 50 miles and breadth 30 miles. Its whole contents 700 square miles. Its geological formation is primitive limestone; and it is so mountainous that only half its square contents is available for cultivation. The hills are generally bare and rugged, giving a meagre sustenance to sheep and goats, and but scantily sprinkled with pines, dwarf-oaks, lentisk, arbutus and bay trees. The plains in the country, and there is none of importance except that of Athens itself, have but a light soil thinly covering the rock, not generally fitted for corn growing, and not fruitful in anything except olives and vines. It is badly supplied with water; its streams are mountain torrents nearly dry in the summer, and there is no lake or natural reservoir. [Wordsworth, *Athens and Attica*, cp. Xenophon, *de Vect.* 1, 5. Plutarch, *Solon* 22.] The name has been generally derived from *ἀκρή*, 'headland' or 'coastland', but Curtius suggests that it is rather *ἀστική* from *ἄστυ*.

AUTODIKOS, c. 85.

A man of Plataea, father of Kleades.

BAKIS, c. 43.

Nothing is known of this personage beyond the fact that a number of oracles were extant attributed to him, which were consulted somewhat like the Sibylline books at Rome. Herodotus quotes them in 8, 20, 77 and 96, and professes to be profoundly impressed by the clearness with which the troubles of the Persian invasion are foretold by him. Aristophanes parodied the style of these prophecies in the *Equites* and elsewhere [see *Eq.* 123 sq., *Av.* 899, *Pax* 1009], which does not at all prove that he was wholly incredulous in respect to them. We are told that there were three prophets of this name (which means 'the Speaker' cp. *βάξω*), one

of Boeotia, who is the one quoted by Herodotos, another of Attica, and a third of Kaphya in Arkadia.

BAKTRIANS, the, cc. 31, 113.

An Aryan people inhabiting a country still called Balk (Baklidi), a mountainous district bounded on the north by the river Oxus, but with fertile valleys varied by steppes and sandy tracts. They were included in the twelfth Satrapy by Darius [3, 92] and served in the army of Xerxes under the command of Sisamnes [7, 66].

BIAS, c. 34.

A man of Pylos in Elis, brother of the seer Melampus, and son of Amythaon. For the service rendered by Melampus to the Argives he obtained for himself and his brother Bias a share in the royal power. Argos thus, according to the legend, had three kings at once, Anaxagoras, Melampus, and Bias, an arrangement which lasted for several generations [Pausan. 2, 6, 6; 4, 34, 4].

BOEOTARCHAE, the, c. 15.

The members of the council of the Boeotian league, which met at Koronea at the annual national festival, the Panboeotia. The Boeotarchs, whose numbers apparently varied according to those of the free towns which at different periods make up the league, met also at other times, and with the advice of four senates (of the constitution of which we know nothing, see Thucyd. 5, 37—8) decided on matters of national importance, such as that of peace or war. These commissioners also at times served actively in the field when there was a question affecting the interests of the league, as for instance when Plataea in B.C. 431 was to be punished for deserting the league and joining Athens [Thucyd. 2, 2, 1], and at the battle of Delium, where all the Boeotian towns were represented, and where their numbers are said to have been eleven [Thucyd. 4, 91]. See also Grote, *Hist. of Greece*, part II. ch. 2; and Hermann's *Political Antiquities*, §§ 179—180; and Boeckh in *C. I. G.* vol. 1. p. 726 sq.

BOEOTIA, cc. 6, 7, 17, 24.

Boeotia in which most of the events recorded in this book took place, was the district immediately to the north of Attica, bounded on the south-west by that part of the Korinthian Gulf called the *mare Alkyonium*, on the north and north-east by the territory of the Opuntian Lokrians and the Euripos, and on the west by Phokis. Between it and Attica lay the mountain range of Kithaeron and Parnes, which was crossed by two passes, one called Dryoskephalae (q. v.), leading from Eleusis by Eleutherae and Hysiae to Plataea, and another from Athens by Phylè (on Mt Parnes) into the valley of the Asopos and direct to Thebes. Extending from sea to sea it barred the way into Attica and the Peloponnese, and being also suited by its plains for military evolutions was often the scene of campaigns. It is divided geographically into two districts, the northern one containing two wide plains, those of Orchomenos

and Thebes, but completely surrounded by mountains; the other, or southern Boeotia, containing the long and sometimes wide valley of the Asopos. It was this latter district which Mardonius chose for his fighting ground, both because the valley was suitable for cavalry, and because the city of Thebes offered him safe and convenient quarters. Politically Boeotia was a somewhat loose confederacy of free towns, which varied in number at different times. Nine towns are known as belonging to the confederacy, viz. Thebes, Orchomenos, Lebadea, Koronea, Kopae, Haliartos, Thespieae, Tanagra, Anthedon. Of these Orchomenos in Homeric times seems to have been far the most important, but for a long while before the Persian war Thebes had been the leading state. These states were free, according to the Hellenic custom, but for certain purposes they were under the control of deputies (see *Boeotarchs*) elected by each state, who were again controlled by consultative senates.

BOEOTIANS, the, cc. 2, 31, 39, 46—7, 67—8, 100.

The Boeotians were a mixed race. Aeolian Hellenes had emigrated from Thessaly and settled in Boeotia, partly absorbing the earlier Pelasgic inhabitants; and in Thebes there had also been a Phoenician colony called Kadmeians, whose name still survived in the citadel of Thebes, the Kadmeia. Not only therefore were they divided in race from the people of Attica and the Peloponnese, but against the former they were embittered by the feuds which always sprung up between conterminous Greek states, the especial object of contest in their case being generally the possession of Oropos, which commanded the eastern and easiest road from Attica to the north, as well as Oenoe and Hysiae commanding the pass of Dryoskephalae. They and the Chalkidians of Euboea had in B.C. 506 joined Kleomenes of Sparta in ravaging Attica in the interest of the expelled Hippias [5, 74], and had subsequently helped to protect the Chalkidians against the consequent Athenian vengeance [ib. 77]; and this enmity to Athens in a great measure accounted for the eagerness with which they as a nation medized. Yet there seems to have been a considerable party of loyalists even at Thebes; and at Thermopylae there were 700 Thespians and 400 Thebans serving in the army of Leonidas [7, 202]. Observe that Herodotos means by 'Boeotians' not the inhabitants of any one town, but generally either the army or commissioners acting under the authority of the central committee of Boeotarchs. At a later period of history Thebes attempted to arrogate to herself the entire authority of Boeotia, and to describe her citizens not as Thebans but as Boeotians [see Hicks, *Greek Inscriptions*, p. 123].

BYZANTIUM, c. 89.

A colony of Megara on the site of the modern Constantinople, founded in B.C. 657 [4, 144]. It was reduced to submission by the Ionian confederates about B.C. 501 [5, 103], and shared in their reduction to Persian dependence when the Ionian revolt was put down. It was therefore now in Persian hands, and remained so

until it was besieged and taken by Pausanias in 478 B.C. [Thucyd. 1, 94]. On the formation of the confederacy of Delos it was among the subject allies, and especially valuable to Athens as commanding the passage of the corn ships from the Pontus. It revolted during the Samian war B.C. 440, but submitted on the fall of Samos [id. 1, 115—7]. In B.C. 410 it was closed to the Athenians by a fleet of Peloponnesian ships [Xen. *Hell.* 1, 1, 36], and received a Spartan garrison and Harmost; but it was in the second year from that again restored to Athens by Alkibiades after his brilliant victory of Kyzikus, being betrayed to him after a long and painful siege [id. 1, 3, 14—20]. Again in B.C. 405 it was surrendered to the Spartans under Lysander [id. 2, 21]; and after suffering from Philip of Macedon, the Gauls, the Rhodians, and the Emperor Severus, it was finally refounded as New Rome by Constantine in A.D. 330, and remained an imperial city until its capture by the Turks in A.D. 1453.

CHALKIDIANS, the, cc. 28, 31.

The inhabitants of Chalkis in Euboea. Chalkis (mod. *Egriþo*) on the Euripos, where the channel is divided by a rock which now forms a central pier for the bridge uniting Euboea with the continent, was a flourishing commercial town which had sent colonies in very ancient times to Sicily and Italy and the north of Greece. The oldest Hellenic colony in Italy was from Chalkis, viz. Kumae, and the Chalkidian colonies in Sicily, Naxos and Zancle (Messina), had in their turn been the source of four other flourishing Sicilian towns. It was early a rival and opponent of Athens: and in B.C. 506, after taking part in the confederacy formed by Kleomenes against Athens, the Athenians conquered it and divided part of its territory among 4000 lot-holders or Kleruchs [5, 77].

CHERSONESOS, cc. 114, 116. CHERSONESIANS, the, cc. 118, 122.

The Thracian or Hellespontine Chersonese, extending along the W. side of the Hellespont, had been early colonised by the Greeks, especially by the Athenians. The principal Greek cities in it were Kardia, Paktya, Kallipolis, Alopeconnesos, Sestos, Medytos, Elaeos. The Persians had occupied it since B.C. 493, when Miltiades had been forced to fly. After the expulsion of the Persians it remained nominally independent until absorbed in the Makedonian kingdom.

CHIANS, the, c. 106.

The inhabitants of the Island of Chios (mod. *Scio*), about five miles from the coast of Lydia. A rocky island chiefly celebrated for its wine and gum-mastic made from the lentiscus. Its inhabitants were a mixture of Kretans, Euboeans and Karians who had replaced its old people, who were Leleges and Thessalians. The Chians were renowned for their wealth [Thucyd. 8, 24].

CHILEOS, c. 9.

A man of Tegea, who appears to have resided at Sparta and to have had great influence there.

DAREIOS, cc. 107, 111.

Son of Hystaspes and father of Xerxes. He became king after the deposition and death of the Magus who pretended to be Smerdis son of Kyros about B.C. 521. He organised the great Medo-Persian kingdom, dividing it into twenty Satrapies and settling the amount of tribute to be paid by each. He died in B.C. 485 in the midst of the preparations for the invasion of Greece.

DATUM, or DATOS, c. 75.

A town in Thrace on the eastern arm of the Strymonic gulf, opposite the island of Thasos, the port of Krenides, afterwards Philippi. It was situated in a rich agricultural district which contained productive gold-mines also; and was possessed of a good harbour and dockyards. It was so wealthy that *Δάρον ἀγαθὸν* became a proverb for prosperity—like *el Dorado*. See *Leagros*.

DEIPHONOS, cc. 92, 95.

A mantis or soothsayer from Apollonia.

DEKELEIA, cc. 15, 73.

A strongly situated village and deme, 12 miles to the N.E. of Athens, commanding the eastern pass over Parnes, as Phyle commanded the western. It was therefore of great importance to Athens as controlling the road from Oropos, by which much of the imports from the north were brought to avoid the risky voyage round Sunium. The site is occupied by the northern village of Tatoi, and from it a view of Athens and the harbour of the Peiræus is commanded; for when in 411—10 Agis, king of Sparta, occupied it he could see the corn ships sailing into the harbour [*Xen. Hell.* 1, 1, 35]. It was one of the 12 original cantons believed to have been united under one government by Theseus.

DEKELOS, c. 73.

The mythical founder of Dekeleia.

DELOS, cc. 90, 96.

The island which forms roughly the centre of the Cyclades, of which it is the smallest. Its sacred character as the early seat of the worship of Apollo secured it from many of the attacks and injuries to which other islands were exposed [6, 9]. The Delians for the most part lived at Rheneia, the larger island close to which Delos lies, separated by a strait less than half a mile wide, the small rocky islet of Delos itself being given up almost entirely to the temple and the persons connected with it, though there was a small town on the western side of it. It is in the harbour of Rheneia that the ships spent the spring of 479. Both islands now are counted as one and called *Dhiles*.

DELPHI, cc. 33, 42, 81, 193.

Delphi, the seat of the famous oracle of Apollo, was in a religious

sense the centre of Greece. To it men from all parts of Greece, and indeed of the known world, came to consult the Oracle on every imaginable difficulty, great or small. The answers of the Pythian priestess were regarded with the greatest respect, and often decided the policy of a state, and the question of peace or war. The care of the temple was a matter of dispute between the people of Delphi and the Phokian League. The Spartans supported the former, the Athenians the latter by armed interference about B.C. 449 [Thucyd. 1, 112]. The Delphians appear to have recovered their rights during the Peloponnesian war. But more than a hundred years before (B.C. 595—585) there had been a more serious 'Sacred War' brought on by the greed of the people of Kirrha, the port of Delphi, in levying heavy exactions on visitors to the shrine, which ended in the destruction of Kirrha [Plut. *Sol.* xi.]: so important did the Greeks consider free access to this sacred place. Its freedom and inviolability were the special business of the Amphictyonic League, which met there and at Thermopylae alternately. The splendid temple standing at the time of the Persian invasion was a comparatively recent erection and was believed to be the fifth that had been built; the last was burnt in B.C. 548, and the new one was built by the Alkmaeonidae, who went beyond their contract in facing the front with Parian marble. After the victory of Thermopylae one of the columns of the Persian army advanced upon Delphi. The inhabitants sent their wives and children over to Achaia, while the men took refuge on the heights of Parnassos or in the Korykian cave; and according to the story in Herodotos [8, 36—7] the god himself preserved his temple by various prodigies. The Persian army was terror-stricken by a storm of thunder and lightning, and by huge masses of rock which rolled down upon them from the mountain, a frequent occurrence in that volcanic district. The town of Delphi stood in a kind of natural amphitheatre to the S. of the sloping foot of a precipitous two-headed cliff which terminates the range of Parnassos. The valley is watered by the river Pleistos flowing to the S.W. into the Krissaeon gulf. The name of the town in the Homeric poem is Pytho (Πυθώ), hence the 'Pythian games', and the 'Pythia', i.e. the priestess who delivered the oracles.

DEMETER, cc. 57, 65, 69, 97, 101.

The most venerable of the goddesses in the Greek mythology. She was the daughter of Kronos and represented mystically the secret powers and operations of nature. She had temples—always of a peculiarly sacred and inviolable character—in many places in Greece; but the chief seat of her worship and the most frequented of the mysteries celebrated in her honour were at Eleusis, the spot where according to the legend she first tasted food in her sorrowful search for her daughter Persephone. Her temples were usually built in a solitary place at some distance from a town [templum vetustum *desertae* Cereris, Verg. *Aen.* 2, 714]. Thus the scene of the battle of Plataea is near her sacred enclosure, about a mile from

Plataea itself, and the battle of Mykale fought on the same day was near a temple of Demeter also, on a lonely part of the promontory of Mykale [Her. 9, 97, 101]. See also 6, 91.

DIONYSOPHANES, c. 84.

A man of Ephesos, who buried, or claimed to have buried, the body of Mardonius after the battle of Plataea. The tomb believed to be that of Mardonius was seen by the traveller Pausanias (2nd cent. A.D.), but the actual person who buried Mardonius seems to have been uncertain, and his son Artontes rewarded other Ionians besides Dionysophanes [Paus. 9, 2, 2].

DIPAEA, c. 35.

A town in the district of Maenalia in Arkadia; it was one of the 40 townships which in 370 B.C. were deserted to supply inhabitants for Megalopolis, the new capital of the Arkadian confederation [Paus. 8, 27, 3; 3, 11, 7].

DODONA, c. 93.

By the researches of Constantine Cypranos the site of Dodona, which had long been a subject of doubt, has been fixed at Dramisos, about 7 miles from the modern *Fannina*. It was the most ancient of the oracles of Greece and at one time the only one [2, 52; Hom. *Odys.* 14, 327; 19, 296]; and it was believed to have arisen either from two wise-women being transported thither by the Phoenicians from the Egyptian Thebes, or from a black dove flying from the oracle of Ammon and alighting on an oak at Dodona [2, 34—6]. *Zeus Dodonaeus* is called 'Pelasgic' by Homer [*Il.* 17, 233], which at least indicates the great antiquity of the temple, whatever meaning may be given to 'Pelasgic.' It seems at any rate to have begun by certain persons asserting that they could interpret the rustling sounds of the leaves of a certain holm oak (*φῆγος*) which grew in what was then a solitary plain and was even older than the sacred Olive at Athens [Paus. 8, 22, 6]; by this afterwards a temple of Zeus and Dione was built, and round the temple a town grew up. It was the central shrine and place of pilgrimage for the Greeks of north-western Greece, the Aetolians, Epirotes, Molossians and others, and long retained a great position in spite of the rivalry of Delphi and other oracles, until in B.C. 219 the temple was plundered and destroyed by the Aetolians. The oracles were delivered by three priestesses called 'doves' [*περισσέαι* 2, 55]: but had ceased to be given when Strabo wrote, about the time of the Christian era.

DORIEUS, c. 10.

The father of Euryanax, the joint commander with Pausanias of the Peloponnesian army, and a member of the Royal family. Leonidas had an elder brother of this name [see *Anaxandridas* and *Pausanias*], whose son, if legitimate, would have succeeded to the throne at Sparta at the death of Kleomenes before his uncle Leonidas. We must therefore suppose either that Euryanax

was not legitimate, or that this Dorieus is some other more distant relative, which the expression 'of the same family' seems to favour. Stein supposes that Dorieus son of Anaxandridas was meant, and that he had forfeited the right of succession for his son by his residence abroad, or had surrendered it [5, 46.]

DRYOSKEPHALAE, c. 39.

'The Oak-heads', a pass also called the 'Three Heads' over Mt Kithaeron, from Attica to Boeotia. Through it went two roads, one from Eleusis to Plataea, passing by Oenoe and Eleutheræ; another, to the west of this, from Megara by Aegosthenæ (where it joined the road from Korinth) to Plataea and Thebes.

ECHEMOS, c. 26.

A king of Tegea who according to the legend stood forth as champion of the inhabitants of the Peloponnese against Hyllos, the leader of the Dorian invaders, and killed him. In other versions of the legend he is called son of Aëropos and grandson of Kepheus [Paus. 8, 5, 1].

EDONIANS, the, c. 75.

A Thracian tribe inhabiting a district of Makedonia between the rivers Strymon and Nestos, into which they had been driven from the more westerly province of Mygdonia [Thucyd. 2, 99, 3].

EERÖPOS or AERÖPOS, c. 26.

Father of Echemos (q. v.). According to the legends of Tegea he was the son of Aëröpe, daughter of Kepheus and the god Ares [Paus. 8, 44, 6].

EGYPTIANS, the, c. 32.

The Egyptians, whose civil, religious, and military organisation was the most ancient of any known to the Greeks, and from whom many of the institutions of Greece were traced, had been conquered by the Persians under Cambyses B.C. 525 [Her. 3, 10 sq.]; had rebelled against the Persians in the reign of Dareios B.C. 486 [id. 7, 1—19], and had thus prevented him from renewing his attack upon Greece; being again subdued by Xerxes they, like the rest of the subject states, furnished a contingent to the Grand Army [7, 25, 89], and their 200 ships did conspicuous service at Artemisium [id. 7, 17].

ELAEUS, c. 120.

On the southern extremity of the Chersonese. A colony from Teos in Ionia, where was the temple of Protesilaos in a conspicuous position on the headland, and much visited by the Greeks of the islands and Asia Minor.

ELEANS, the, c. 77.

The inhabitants of Elis, the north-western province of the Peloponnesos. The Eleans are chiefly prominent in Greek history

from the fact of their having the management of the Olympic games, held within their borders in the valley of the Alpheus. As they are not mentioned in ch. 28 among the nations forming part of the Greek army as drawn up near the fountain Gargaphia, it seems probable that they had been prevented from descending from Kithaeron into the valley of the Asopos by the Persian cavalry [see chs. 38—40], and were not among those who retreated contrary to orders to the Heraeum (52): for they were amongst those who started for Boeotia in full force (7, 72), and their name was inscribed on the pedestal of Zeus at Olympia and on the serpent-stand at Delphi. [Pausan. 5, 23. 2.]

ELEUSIS, cc. 19, 27, 57, 97, 101.

Eleusis, situated on a bay called by the same name, was about 11 miles from Athens, from which it was approached by the Sacred Way. It is opposite Salamis and at the mouth of the western branch of the Kephissos. It is moreover on the road leading from the Peloponnese by Megara into Attica, and was accordingly a natural rendezvous for the Peloponnesian troops and the Athenians who crossed to it from their retreat in Salamis, as the natural starting place for the pass of Dryoskephalae into Boeotia. It was famous throughout Greece, and a place of especial sanctity in the eyes of the Athenians, from the celebration of the mysteries in its great temple of Demeter (q. v.), to which the citizens of Athens yearly went in solemn procession.

ENCHELEANS, the, c. 43.

A people of Illyria, north of Epidamnos, who, according to the legend, invited Kadmos to lead them in battle against the other Illyrians. Kadmos conquered, and became king of Illyria; and afterwards led them against Delphi and plundered the temple, but was overwhelmed with disasters on his return.

EPHESOS, c. 84.

On the coast of Lydia at the mouth of the river Cayster. It was the most important of the twelve Ionian cities which joined in the yearly festival at the Panionium, a place and temple on the promontory of Mykale. The feast was called the Panionia, and the temple was dedicated to Poseidon [1, 142, 148], but was afterwards transferred to Ephesos and called the Ephesia [Thucyd. 3, 104, 6]. Ephesos at the time of the battle of Plataea was, like the rest of Ionia, under the power of Persia and specially valued as the starting place of the road to Sardis and upper Asia.

EPHORS, the, c. 76.

Five magistrates at Sparta, instituted according to Herodotos (1, 65) and Xenophon (*Rep. Lac.* 8 § 3) by Lykurgos, were originally intended, as their name imports, to watch over (*ἐφορᾶν*) the laws and see that they were observed by the Kings and people alike or originally perhaps only to oversee the markets. Every month the Kings swore to govern according to the laws, and the Ephors to

support the royal authority as long as they did so. Gradually these five magistrates got all political power into their hands, could summon the Kings before their Court, censure and fine them, and in fact were the real governors of the State. They were elected annually by the whole body of full citizens.

EPIDAUURIANS, the, cc. 28, 31.

The inhabitants of Epidaurus, a town on the coast of Argolis opposite the island of Aegina, which it had originally colonised [8. 46] and retained more closely under its power than was usually the case with colonies [5, 83]. Epidaurus, the inhabitants of which were Dorians, was noted for its temple and worship of Asklepios, and for the celebration of certain orgies or mysteries of which Herodotos says 'it is not lawful to speak.' It sent 8 ships to Artemisium [8, 1].

ERETRIANS, the, cc. 28, 31.

The inhabitants of Eretria in Euboea. They had assisted Miletos in the Ionic revolt [B.C. 501] with 5 triremes in return for assistance received from Miletos in some quarrel with Chalkis [5, 99]: for this they were made a special object of attack by Dares and Artaphernes in B.C. 490, who took the town and carried off all the inhabitants they could catch to Susa, where they were received kindly by Dareios and settled in a district called Ardericca, about 35 miles from Susa; and there they remained for some generations. But though the town was thus apparently depopulated, a considerable number of the inhabitants escaped falling into the hands of the Persians by taking refuge in the mountains in the centre of Euboea [6, 100—120]. These people must have returned after the defeat of the Persians at Marathon and restored the prosperity of their town. For besides supplying 600 hoplites at Plataea, they had sent seven triremes to Artemisium and Salamis [8, 46].

ERYTHRAE, cc. 15, 19, 25.

A village lying on the lower slopes of Mt Kithaeron and on the southern or right bank of the Asopos. It is generally mentioned in connexion with Hysiae [Eur. *Bacch.* 751], but c. 25 shews that it was to the east of Hysiae and on somewhat higher ground. It was some distance to the right of the direct road from Eleusis to Plataea (by the pass of Dryoskephalae) by which the Greeks had come, but they apparently diverged from that route in order to keep on the high ground. It was in a very fertile district, and especially noted for its bread,—good reasons for making it head-quarters.

EURYANAX, cc. 10, 53, 55.

A son of Dorieus (q. v.) and connexion of Pausanias, with whom he had the joint command of the Peloponnesian army.

EURYBATES, c. 75.

A famous athlete of Argos, who won the Pentathlum at the

Nemean games, and who volunteered to serve in the defence of Aegina when attacked by the Athenians in B.C. 491. In the course of the campaign he challenged several of the enemy to single combat, and after killing them, was finally killed by Sophanes [6, 92].

EURYPYLUS, c. 58.

A prince of Larissa, brother of Thorax (q. v.).

EURYSTHEUS, cc. 26, 27.

King of Tiryns, son of Sthenelos, and grandson of Perseus, whom Hercules in accordance with the order of the Oracle served for twelve years.

EUTYCHIDES, c. 73.

A man of the deme Dekelea, father of Sophanes (q. v.).

EVENIUS, cc. 92—5.

A mantis of Apollonia, father of Deiphonos (q. v.).

GAESON, c. 97.

Either a stream or lake, perhaps both, on the south coast of the promontory of Mykale. Herodotos always uses a word for a river with its proper name, he probably therefore means the lake. No town of the name is known.

GARGAPHIA, cc. 25, 49, 52.

A fountain on the right of the road from Plataea to Thebes, about a mile to the east of Plataea, near which was the *Second* position of the Greek army at Plataea. According to Pausanias, the traveller, after its destruction by the Persians, it was subsequently restored by the Plataeans [Paus. 9, 4, 3]. See Ovid *Met.* 3, 155.

GERAISTOS, c. 105.

A town and promontory at the extreme S. of Euboea, where there was a great temple of Poseidon. See 8, 7.

GLAUCON, c. 75.

An Athenian, father of Leagros. This Leagros also had a son called Glaucon, whom we hear of as in command of an Athenian squadron about B.C. 433 [Thucyd. 1, 51, 4].

GLISAS, c. 43.

An ancient town of Boeotia, of which the exact site is now uncertain. It is mentioned in the catalogue of those Boeotian towns which contributed together 50 ships against Troy (Il. 2, 504), and Pausanias describes what were even in his time its ruins, as about seven furlongs from Teumesos, on the left of the road from Thebes to Chalkis at the foot of Mt Hypatos [Paus. 9, 19, 2].

GOBRYAS, c. 41.

The father of Mardonius. He was one of the three original

conspirators who put the false Smerdis (pretending to be Smerdis, son of Kyros) to death, and eventually gave the kingdom to Dareios (3, 70, 71, 78, 87). Dareios, before he became king, had married a daughter of Gobryas, and Gobryas had married a sister of Dareios, by whom he was father of Mardonius (7, 5). He accompanied Dareios on his expedition to Skythia, and advised the retreat which he was compelled to make [7, 133—4].

HAGIAS, c. 33.

A brother of Tisamenos of Elis (q. v.) and a member of the Mantic family of the Klytiadae (q. v.). Both brothers were admitted to citizenship at Sparta, and remained there practising their art, for a grandson of Tisamenos was acting as *Mantis* in the Spartan army at the time of the battle of Aegospotami [Paus. 3, 11, 5].

HALIKARNASSIAE, c. 107.

Halikarnassos, the birthplace of Herodotos, was a colony of Troezen in Argos, situated on the coast of Karia, and was one of the six towns of the Doric hexapolis of Asia Minor [1, 144]. It was a large and strong city, with two citadels, Salmakis and Arkonnesos, and a fine harbour. It had fallen with the other Greek cities under the dominion of Persia, and Lygdamis became its tyrant under the Persian king, whose widow and successor Artemisia fought at Salamis in the Persian fleet. It was afterwards burnt by Alexander the Great, but restored. Its temples and other buildings were very famous, especially the monument of one of its princes, Mausolos.

HARMOKYDES, c. 17.

The leader of the thousand Phokian troops who joined Mardonius at Thebes before the battle of Plataea.

HEBE, c. 98.

The goddess of youth, the heavenly wife of Herakles.

HEGESISTRATOS, cc. 37, 41.

A Seer of Elis, one of the Mantic family of Telliadae (q. v.), who served as *Mantis* in the army of Mardonius. He appears to have escaped after Plataea to the island of Zakynthos, which being inhabited by Achaeans was hostile to Sparta. The occasion on which he was then caught and put to death we do not learn; the first Spartan expedition to Zakynthos of which we know was 49 years after this in B.C. 430 [Thucyd. 2, 66].

HEGESISTRATOS, cc. 90—2.

A Samian, one of the ambassadors to the Greek fleet at Delos.

HEGETORIDAS, c. 76.

A native of the island of Kos, and son of Antagoras (q. v.). He was a man of high position in the island (*ἀνὴρ οὐκ ἄδοξος*, Paus. 3, 4, 7).

HELEN, c. 73.

Daughter of Tyndareus and Leda, sister of Klytemnestra, and of Kastor and Pollux. The legend of her early abduction from Sparta by Peirithoos and Theseus, her concealment at Aphidnae in Attica, and her recovery by her brothers, was among the marvels in the history of the life of Theseus, but is not mentioned in Homer, nor by any writers earlier than Herodotos.

HELLAS. HELLENES, the, cc. 1, 2, 7, etc.

Herodotos uses Hellas in the widest sense of all places occupied by Hellenes, i.e. those who are united by a common descent and language as opposed to Barbari; thus Ephesos in Asia Minor is with Herodotos in Hellas [1, 92]; and the Greek cities in Sicily are no less included [7, 157].

HELLESPONT, the, cc. 5, 66, 98, 101, 107, 114—5.

The narrow strait (varying from 1 to 3 miles) now called the Dardanelles, between the Thracian Chersonese and the coast of Asia. It was lined with Greek colonies, at this time wholly in the hands of Persia. Xerxes had crossed it by a double bridge of boats, which the Greeks found broken down, when after the battle of Mykale (fought on the same day as that at Plataea) they proceeded to the Hellespont. It was of great importance to the Greeks to have the Hellespont open, as there was a large corn trade with the coasts of the Black Sea, and it is principally at the Hellespont and its neighbourhood that what remained of the Persian war went on.

HELOTS, the, [Ἑλωτες] cc. 10, 28—9, 80, 85.

The Helots occupied in Laconia a position in several respects like that of the villeins in England. They were praedial slaves attached to certain 'lots' of land, each paying a large proportion of the produce (according to some authorities *half*) to the Spartan who owned the lot. Certain of them also rendered personal service, both in the city and on military expeditions, to their master. Still they were also in a sense public and not personal slaves: they could not be sold out of the country, nor probably even transferred from one 'lot' of land to another; and in certain circumstances they could obtain freedom, freedom that is to live where they chose (which was what Parliament attempted to control in the *Statute of Labourers* in the time of Edward III.), though they did not at once become citizens. In the army they served as light armed troops, and one or more was attached to each Spartan hoplite. In the army of Plataea each hoplite had seven allotted to him (or perhaps Herodotos only means that they served in that proportion); at Thermopylae it seems that each Spartan had at least one Helot as his squire or *θεράπων* [7, 229]. The origin of the name according to some was from the town Helos on the Laconic gulf, the Achaean inhabitants of which had offered a desperate resistance to the conquering Dorians and were therefore reduced to this condition. Another and more probable account is that which

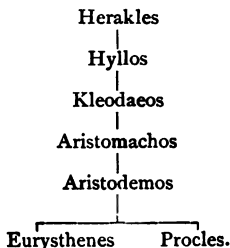
derives the word from the root $\epsilon\lambda$ - [which appears in $\epsilon\lambda\omicron\nu$] and gives the general meaning of 'the Captives.' (See Müller's *Dorians*, vol. 2, ch. 3.)

HERAEUM, the, at Plataea, cc. 52, 61, 69; at Samos, c. 96.

The temple of Herè, of which there were many in Greece, especially among Dorian tribes. The temple of Herè at Plataea seems to have been built on an elevated platform to the north of the town, which was itself built at the foot of a steep and rugged slope of the chain of Kithaeron. It was apparently close to the road to Thebes, for when the Thebans destroyed the town in B.C. 427 they built an inn (*καταγώγιον*) with the materials close to the Heraeum, which would be for the convenience of travellers over the mountain pass to Thebes [Thucyd. 3, 68, 4]. The temple in Samos stood on a headland south of the town [1, 70; 2, 148; 4, 88].

HERAKLEIDAE, the, cc. 26, 33.

The descendants of Herakles. The legend (much varied in different accounts) was that on the death of Herakles his sons were expelled from Argos by the usurper Eurystheus. They took refuge with the Dorians living near Parnassos, and induced them to invade the Peloponnese under the leadership of Hyllos the son of Herakles. Thus the 'return of the Herakleidae' was the legendary name for the incursion of the Dorian tribes which at some period before 800 B.C. overran and conquered the Peloponnese, with the exception of Arkadia and Achaia. The two royal families of Sparta traced their descent from Herakles thus :



The two last being twins, both ruled, and their respective heirs after them. [8, 131].

HERMIONE, cc. 28, 31.

A town on the S.-E. coast of Argolis, on a gulf to which it gives a name. It was one of the three towns (the others being Halice and Asine) inhabited by Dryopians, that is by a Pelasgic race formerly living in the valley of the Spercheios N. of Mt Aeta, and who being expelled by their neighbours the Dorians migrated into the Peloponnese [1, 56; 8, 31. 73], while some of them also joined

the Ionian emigration into Asia [1, 146]. Hermione furnished three triremes at Salamis [8, 43].

HERMOLYKOS, c. 105.

An Athenian, who had won victories in the Pancratium, and of whom there was a statue on the Akropolis [Paus. 1, 23, 12].

HERMOTYBIANS, the, c. 32.

A division of one of the seven castes or classes of the Egyptians, that of the warriors. Those which came from certain 7 cantons were called Hermotybians, those from 12 other cantons Kalasirians (q.v.). 'Their number, when most numerous, is a hundred and sixty thousand. None of them ever practises a trade, but all are given wholly to war' [Her. 2, 165].

HERPYS, c. 38.

A Theban, father of Timagenidas, who was one of the Medizing faction of Thebes.

HIERONYMOS, c. 33.

An athlete of Andros, who beat Tisamenos in three out of the five contests of the Pentathlon at the Olympic games. Tisamenos won the running and leaping, but lost the discus, javelin throwing and wrestling. There was a statue of Hieronymos at Olympia in the time of Pausanias [Paus. 3, 11, 6; 6, 14, 13]. See note on *παρὰ ἐν πάλαισμα* for the different accounts of this contest.

HIPPOMACHOS, c. 38.

A native of the island of Leukas, who acted as *Mantis* or seer to those Greeks who served in the army of Mardonius, though his own countrymen sent a contingent to the Greek army (vid. c. 28).

HYAKINTHIA, the, cc. 7, 10.

A festival celebrated at Amyklæ, on the Eurotas, a few miles S. of Sparta. It took place in the Spartan month Hekatombeus (June—July), and was originally a mournful rite, a lamentation over the youth Hyakinthos accidentally killed by Apollo; and thence, from the idea of mourning for the death of the spring flowers, it became a general mourning for death. The Spartans as well as the actual inhabitants of Amyklæ made the greatest point of being present whatever they were doing or wherever they happened to be, "whether they are on a warlike expedition, or for whatever reason abroad, they always go to it" [Xen. *Hell.* 4, 5, 11]. The temple of Apollo at Amyklæ round which this festival centred was to Sparta what the temple of Athene was to Athens, and the Hyakinthia to the Spartans what the Dionysia were to the Athenians [Thucyd. 5, 23, 5].

HYLLOS, cc. 2, 6.

Son of Herakles, who led the Herakleidae (q. v.) back to the

Peloponnese. He was killed by Echemos of Tegea. His mother was said by some to be Melite (Apollon. Rhod. 4, 538), by others Omphale (Paus. 1, 35, 8), and by others Deianeira (Sophocles *Trach.* 56; Apollod. 2, 7, 7, 11).

HYSIAE, c. 15, 25.

A village on the N. slopes of Kithaeron nearer Plataea than Erythrae (q. v.), through which a road from Thebes to Athens passed which joined the pass over Kithaeron from Plataea to Eleusis (see Thucyd. 3, 24, 2).

IAMIDAE, the, c. 33.

A family of Elis in which the Mantic or Augural art was hereditary. They were descended from a common ancestor Iamos, said to be a son of Apollo by the nymph Evadna [Paus. 6, 2, 3; Pind. *Olymp.* vi. 30—5]. One member of the family had accompanied the colonists from Korinth to found Syracuse, and his descendant Agesias won the mule-chariot race at Olympia in B.C. 468, and was celebrated by Pindar in his sixth Olympian ode. This family had the especial direction of the worship of Zeus at Olympia, and many of its members are found practising the Mantic art in Doric states in various parts of Greece, Hellenic Sicily, and Italy [5, 44]. In Sparta they were held in particular honour, and had there a family tomb [Paus. 3, 12, 8].

ILLYRIANS, the, c. 43.

The inhabitants of Illýris [Lat. Illýrícum], a large tract of country lying along the east coast of the Adriatic between Istria in the N. and Epeiros on the S., comprehending the modern Dalmatia, Herzegovina, Montenegro, with parts of Croatia, Bosnia and Albania. Its inhabitants were barbarians of a race different from the people of Thrace or Epiros, and were little known at the time of Herodotos. They are supposed to be the ancestors of the modern Albanians, and a tribe of them called Eneti (Her. 1. 196) were the origin of the *Veneti*. See also ENCHELEANS.

INDIANS, the, c. 31.

"The Indians included within the Empire of Darius were probably the inhabitants of the Punjaub, together with those of the lower valley of the Indus, the country known now as Scinde." Rawlinson. They were made into a Satrapy—the twentieth—by Dareios, and paid a tribute of 360 talents in gold-dust [3, 94].

IONIANS, the, cc. 26, 90, 98—9, 106. IONIA, cc. 90, 104, 106.

Those of the Hellenic settlers in Greece who according to the myth were descended from Ion, son of Xuthos, the third son of Hellen. They appear first to have settled in the northern district of the Peloponnese, afterwards called Achaia [Her. vii. 94] and in Attica and Euboea. Athens was regarded (though without any certain historical basis) as the *μητρόπολις* of the Ionian states, which

were established in various parts of Greece. The most numerous and flourishing were those in Asia Minor, such as Ephesos and Miletos; and when Herodotos speaks of 'the Ionians' he usually means these Asiatic states between the river Hermos on the north and the district of Miletos on the south. They consisted of twelve states, viz. Miletos, Myos, Priene, *in Caria*; Ephesos, Colophon, Lebedos, Teos, Klazomenae, Phokaea, Erythra, *in Lydia*; and two islands, Samos and Chios, who signalled their connexion by a yearly meeting at the Pan-Ionium, near the temple of Poseidon on the promontory of Mykale, or at a later period at Ephesos [see Her. 1, 142; Thucyd. 3, 104].

Ἴόνιος κόλπος, c. 92.

Herodotos uses this expression to mean the Adriatic gulf [6, 127], as does Thucydides [1, 24]. The name is not found earlier than Aeschylus [P.V. 840 *μυχὸς Ἴόνιος*], and is not distinguished from the Adriatic by any writer before Polybios [2, 14; 5, 110]. It seems that the name must have arisen at a time when the Ionians were so prominent that to the Western people, 'Ionian' and 'Greek' were the same.

ΙΡΗΙΚΛΟΣ, c. 116.

Father of Protesilaos. He was of Phylake, in Thessalian Phthiotis, a famous runner [Paus. 5, 17, 10] and rich in the possession of flocks and herds [Il. 2, 705. Paus. 4, 56, 3]. A story of his being dosed with iron by the seer Melampus is told in Apollodorus 1, 9, 12.

ISLAND, the, c. 51.

A spot so called, though really a peninsula, formed by the confluence of some small streams flowing from the slope of Kithaeron into the Oëroë, about a mile to the west (i.e. nearer to the town of Plataea) of the second position of the Greeks.

ISTHMOS, the, cc. 7, 8, 12—3, 13, 15, 19, 27.

The Isthmos of Korinth is called *the* Isthmos by Herodotos and Thucydides; when any other is meant it is distinguished by some explanatory word as *Παλλήνης*, *Χερσονήσου*, or the like. It is about 5 miles broad. We hear of ships being dragged across it [Thucyd. 3, 15], and in later times a regular tramway was made for this purpose called a *diolkos* [*διολκός*, Strab. 8, 2; Polyb. 4, 19; Dio Cass. 51, 5]. Julius Caesar planned, and Nero even began a canal (Lucian, *Nero*). At the time of the Persian war the Greeks of the Peloponnese looked to the Isthmos as their chief protection because it was passed by difficult roads, and it admitted of being effectually blocked by artificial means.

ITHOME, c. 35.

A high and abrupt mountain in the centre of Messenia, on which revolted Helots encamped in B.C. 461. About a hundred years

later it became the Acropolis of the new town Messene. It was so strong that Demetrios of Pharos said that to possess it and Korinth was like holding the two horns of a bull,—such complete control would it give over the Peloponnese (Strab. 8, 4).

KADMEIANS, the, c. 27.

The poetical or mythical name for the Thebans, deduced from the legend of an immigration of Phoenikians or Egyptians under Kadmos, who was said to have brought with him the alphabet, the worship of Dionysos, and other arts. According to Thucydides [1, 12] the whole of Boeotia was anciently called Kadmeis.

KALAMI, c. 96.

The name (lit. 'reeds') of a place on the shore of Samos. It probably indicates some marshy ground which lay between the Heraeum and the town, near the mouth of the Imbrasos.

KALASIRIES, the, c. 32.

A division of one of the seven castes or classes of the Egyptians, that of the warriors. Those which came from certain 12 cantons were called Kalasiries, those from 7 other cantons Hermotyrians. The Kalasirians [Klashr] were mostly archers, and were 250,000 in number [Her. 2, 164—6].

KALLICRATES, cc. 72, 85.

A Spartan officer who fell by an arrow just before the battle of Plataea. We only know of him from these passages of Herodotos.

KARDIA, c. 115.

On the northern part of the Thracian Chersonese, at the head of the Black Gulf. Originally a joint colony from Miletos and Klazomenae it was afterwards strengthened by new colonists from Athens. It was (about B.C. 300) destroyed by Lysimachos, and partially restored under the name of Lysimacheia.

KARYSTIANS, c. 105.

The inhabitants of Karystos in the south of Euboea near Mt Ocha, celebrated for its marble quarries. Its inhabitants were Dryopians from near Malis [4, 33; 8, 66]. The war with the Athenians here mentioned [about B.C. 469] was the result of the Athenian administration of the confederacy of Delos, and one of the earliest acts of revolt. Though not joined by the other cities of Euboea they made a gallant resistance [Thucyd. 1, 98].

KEPHALLENIA, c. 23.

The largest island in the Ionian sea, still called *Cefallonia* [31 m. by 8 to 16 m.]. It was a tetrapolis, that is, it was divided between four city states, Pale, Kranii, Pronnessos, Same. The whole island was in Homer's time called by the last of these names. It was the only island on the west of Greece that contributed

a contingent to the Greek army on this occasion; as the island north of it—Leukas—was the only one that contributed ships to the fleet at Salamis. The Paleans however, were not recorded on the Delphic tripod stand, nor, according to Pausanias, on the Olympic statue.

KILIKIANS, c. 107.

Kilikia in Herodotos is somewhat more extensive than as defined in later times, when Mt Tauros was regarded as its northern frontier. Herodotos extends it northwards over a district called Katarnia so as to be coterminous with Kappadokia, and to east so as to be bounded by the Euphrates [5, 51]. Its inhabitants were once called Hypachaei [7, 91].

KITHAERON, cc. 19, 25, 38—9, 51, 56.

A range of mountains separating the Megarid and Attica from Boeotia. It forms the southern wall of the valley of the Asopos, and is skirted by a road from Megara to Thespiea leading by Kreusis and Aegosthenae round its western foot, forming a narrow ledge between it and the sea. It is crossed by the pass of Dryoskephalae leading from Eleusis to Hysiae down into the valley of the Asopos; and by another from the Athenian plain which passes over Mount Parnes at Phyle and then down the slopes of Kithaeron and across the Asopos to Thebes. The range of Kithaeron is 'savage, cold, gloomy and inhospitable', its precipitous cliffs are crowned with dark forests of pine and silver firs, and their sides are hollowed by numerous caves.

KLEADES, c. 85.

A Plataean, proxenus of Aegina.

KLEOMBROTOS, cc. 10, 64, 78.

Kleombrotos, the father of Pausanias, was son of Anaxandridas (q.v.) and twin brother of Leonidas. When Leonidas fell at Thermopylae leaving one son Pleistarchos, a minor, Kleombrotos became regent, but died in the autumn of 480 or spring of 479, and was succeeded in the regency by his son Pausanias.

KLYTIADAЕ, the c. 33.

A family in Elis in which the art of a Mantis or Soothsayer was hereditary. Herodotos regards them as a branch of the famous Mantic family of the Iamidæ (q.v.), but other writers speak of them as distinct (*Cic. de Div.* 1, 41), and as descendants of Melampus (q.v.).

KODROS, c. 97.

The son of Melanthos, according to the legend, the last King of Athens; who sacrificed himself for his country by adopting a disguise and provoking one of the Dorian invaders to kill him; for oracle had declared that they would conquer Athens if they

spared its king. Hence Horace's *Codrus pro patria non timidus mori* [*Od.* 3, 19, 2]. See 1, 147; 5, 65, 76.

KORINTHOS, c. 88. KORINTHIANS, the, cc. 28, 31, 69, 95, 102.

The territory of Korinthos was separated from the Megarid on the north by the range of Geraneia, and from Argolis on the south by that of *Oneum*, 'the Ass's back'. The isthmus averages about $3\frac{1}{2}$ miles in breadth, and very little of it is fertile. Korinth itself consisted of an acropolis, the Akrokorinthos (1900 ft.), with a town round it enclosed with walls, and joined to its harbour on the western coast, Lechaëum, by long walls, like those of Athens, extending a little more than a mile. Its port on the east coast, Kenchreæ, was more than eight miles distant. The position of Korinth made it naturally the seat of commerce from early times, and in it the art of building ships of war or triremes was first practised. Holding also the pass between northern Greece and the Peloponnese it had a greater influence in Hellenic politics than its military reputation warranted. The prevailing element in its population was Dorian, and its inclination was therefore generally to side with Sparta rather than Athens. In the Persian war it did not play a very dignified or conspicuous part. At Salamis its ships were said to have been turned to flight, though this was perhaps a later calumny (8, 94), and at Plataea its soldiers were among those who retreated to the Heraeum and returned too late for the battle. Its ships and men however did some good service at Mykale (id. 9, 102). The wall which the Peloponnesians built across the isthmus, about 8 miles east of the town, was often reconstructed afterwards, and remains of one of uncertain date can still be traced. Korinth was the mother city of many flourishing colonies, Syracuse, Korkyra, Potidaea and others.

Kos, c. 76.

An island, about 23 m. long, off the coast of Karia, and opposite the peninsula of Halikarnassos. It was rich in vines, and celebrated for the manufacture of a fine gauze, and for a school of physicians which was settled round its temple of Asklepios. It was a member of the Doric Pentapolis, and like the other Greek states on and near the coast of Asia Minor had become tributary to the king of Persia, and for some time was ruled by a tyrannus; but had before the period of the invasion of Greece obtained a democratic form of government by the voluntary resignation of its tyrannus Kadmos [7, 154].

KYRNOS, c. 105.

A place in the south of Euboea, the exact site of which is unknown.

KYROS, c. 122.

The founder of the Medo-Persian Empire. He is said to have been the son of Kambyzes and Mandane the daughter of Astyages

(q.v.), king of the Medes. About B.C. 560 he led down the Persians from the hills and conquered the Medes, and dethroned Astyages, who had endeavoured to secure his death by causing him to be exposed as an infant [I, 107 sq.]. In B.C. 546 he conquered the Lydian kingdom; in B.C. 530 took Babylon [I, 190]; and in B.C. 528 was slain in battle with queen Tomyris [I, 214].

LACHESIS, c. 43.

The three fates (*Μοῖραι*), Klotho, Lachesis, and Atropos, were the daughters of the Night. Lachesis is she who assigns men their lot (*λαγχάνω*).

LAKEDAEMON, c. 6.

LAKEDAEMONIANS, the, cc. 7, 11, 14, 19, 28—9, 31, 33, 37, 47—9, 52, 58—60, 70—1, 73, 90, 102.

The inhabitants of the whole district, Lakedaemon or Lakonia, over which the city of Sparta (which contained 8000 men of military age, 7, 234) was supreme. Sometimes the word is used as equivalent to 'Spartans' as in c. 11, sometimes the two are distinguished as in c. 28 [cp. 6, 80], and sometimes it is applied to other than the full Spartan citizens, as to the Perioeki in c. 11 *ad fin.*; sometimes to all the inhabitants or soldiers of Lakonia as in c. 31, etc. The Lakedaemonians exercised supreme influence in the Peloponnese, though not actual government except in Lakonia and Messenia; and it will be seen that when they determined to act against the Persians they were followed by most of the principal states in the Peloponnese, except Argos, which had been long at enmity with them.

LAKMON, c. 93.

An ancient name for Mt Pindos, and afterwards restricted to the central peak or ridge of Pindos, now called *Zygós Mítzaro*.

LAMPON,

(1) c. 21. An Athenian, father of Olympiodoros.

(2) cc. 78—9. An Aeginetan, son of Pytheas, who distinguished himself in an engagement with the Persians just before the three days at Artemisium [7, 181].

(3) c. 90. A Samian, son of Thrasykles.

LARISSA, cc. 1, 58.

One of the most important cities of Thessaly, situated on the right bank of the R. Peneus. It was the residence of the powerful family of the Aleuadae (q.v.). It is still an important town.

LEAGROS, c. 75.

An Athenian, son of Glaucon, and father again of a son named Glaucon who commanded in a naval battle against Korinth [Thucyd. 1, 51]. Leagros was in chief command of the expedition to Datum

(q. v.) mentioned in the text, and apparently fell with the others near Drabeskos [Pausan. 1, 29, 4—5]. This took place about B.C. 465, and was connected with the first settlement of Amphipolis by Kimon. The settlers were almost entirely destroyed at Drabeskos by the Edonian Thracians. See Thucyd. 1, 100; 4, 102, 2.

LEKTON, c. 114.

The extreme S.-western point of the Troad, mod. *Cape Baba*.

LEONIDAS, cc. 10, 64, 78—9.

King of Sparta from B.C. 491 to B.C. 480. He was a younger son of Anaxandridas (q. v.), and succeeded to the kingdom on the death of his half-brother Kleomenes, whose daughter Gorgo he married. By her when he fell at Thermopylae he left a young son, Pleistarchos, under the guardianship of his brother Kleombrotos. Kleombrotos died in the same, or early in the next year, and was succeeded in the regency and guardianship of Pleistarchos by his son Pausanias (q. v.). Leonidas seems to have been fully aware of the hopelessness of his position at Thermopylae, and to have done his best to prevent more Greeks being involved in his disaster than could be helped; this unselfishness joined to his singular gallantry has secured him the first rank among the patriots of Greece [7, 204—222].

LEOTYCHIDES (Leutyichides), cc. 90—1, 98—9, 114.

The sixteenth king of Sparta of the junior branch (the Euryponidae). He had been made king in the place of his cousin Demaratos, who about B.C. 491 was declared to be illegitimate owing to the intrigues of the other king Kleomenes [6, 63—5]. He joined Kleomenes in taking the hostages from Aegina in that year, for which the Spartans afterwards voted that he should be himself handed over to the Aeginetans. The matter however was compromised by his going in person to Athens and demanding their return [6, 85—6]. His descent from Herakles is given in 8, 131. See HERAKLEIDAE. After the Persian war he led an expedition into Thessaly against the Medizing Aleuadae; he seems to have been partially successful, but was eventually bribed by them to retire. For this he was prosecuted and condemned on his return to Sparta, and spent the rest of his life in exile at Tegea [8, 72; Pausan. 3, 7, 9. Plut. *malign.* 21].

LEPREATS, the, cc. 28, 31.

The inhabitants of Lepreum (or Lepreos), a town in Elis, in the district called Triphylia. They appear to have been Minyan colonists from Orchomenos in Arkadia, and they maintained their independence for many years after this time, feeling strongly against being included in a confederacy of Elis, and preferring to be reckoned as Arkadians [Thucyd. 5, 21; Paus. 5, 5, 3].

LESBIANS, the, c. 106.

The inhabitants of the island of Lesbos, about 7 miles from the

coast of Mysia. The inhabitants were principally Aeolians, and the island was regarded as the central seat or *μητρόπολις* of the Aeolians (q.v.). It had not been under the kings of Lydia, but had submitted to the Persians [1, 169]. It now joined in the general movements among the islanders for confederation against Persia. In the early years of the Peloponnesian war it broke off from the confederation [Thucyd. 3, 15], and was punished by the division of the territory of Mytilene among Athenian cleruchs [Thucyd. 3, 50]. The whole island was afterwards called Mytilene from the chief town Mytilene, which, with Methymna, shared the dominion of the whole island, formerly divided into six territories.

LEUKADIANS, cc. 28, 31, 38.

The inhabitants of Leukadia (*Santa Maura*), a considerable island off the coast of Akarnania, about 20 miles long. Its chief town was Leukas, which was a colony from Korinth, and was at the extreme north of the island, where it is separated from the mainland by a very narrow strait. The Leukadians had in the previous year sent three ships to Artemisium and were accordingly honoured by being mentioned on the Delphic snake-stand [8, 45—7].

LOKRIANS, the, c. 31.

The inhabitants of Lokris, a district on the coast of the Malian gulf, separated from Thessaly by the range of Ceta, over which is the pass of Thermopylae, and abutting on the west upon Doris and Phokis and on the south upon Boeotia. The Lokrians had complied with the Persian demand for earth and water [7, 132], but still had fought on the Greek side at Artemisium [8, 1] and Thermopylae [7, 23]; but after the disaster of Thermopylae they had been compelled unwillingly to serve in the Persian army.

LYKIDAS, c. 5.

An Athenian, and a member of the Boulè in the year B.C. 481—480, of whom nothing is known beyond the story told in the text.

LYSIMACHOS, c. 28.

An Athenian, father of Aristeides (q.v.). He belonged to the deme Alopekae, and appears to have been a poor man [Plut. *Ar.* 1].

MADYTOS, c. 120.

A town of the Thracian Chersonesos (mod. *Maité*). Half way between it and Sestos was the tongue of land on which the European end of the bridge of Xerxes was secured [7, 33].

MAKEDONIA, c. 89. MAKEDONIANS, the, c. 31. MAKEDONIAN, a, c. 45.

Makedonia, the most northern district of Greece, was separated from Thessaly by the Cambunian range of mountains, and was divided from Illyricum and Epeiros on the west by Mts Scardos and Lingon. Though it afterwards, under Philip II. and his son Alexander,

became supreme over Greece, it possessed no influence there at present, and was scarcely regarded as Hellenic at all. It was in a semi-barbaric state, and was being slowly organised by its kings, who were, or claimed to be, of Argive descent (see Alexander). They had been reduced to subjection to Persia in B.C. 493—2 [Her. 6, 44].

MALIANS, the, c. 31.

The inhabitants of Malis, a district of Thessaly between the R. Spercheios and Mt Oeta. They had given earth and water to the Persian king [Her. 7, 132], and were now serving in the army of Mardonios. Malis was surrounded by mountains, but contained wide plains in which the Persian cavalry had been matched successfully with the Thessalian [id. 7, 196—8].

MANTINEA, cc. 35, 77.

A town of Arkadia. Its situation led to its being the scene of more important battles than any other town in Greece. In the first place it stood in a plain convenient for military evolutions between two mountains, Maenalos and Artemisium, and just at the narrowest part of the plain; and in the second place it was at the junction of four roads leading to Orchomenos, Tegea, Pallantium and Argos. The five important battles named from it are (1) between the Lakedaemonians under Agis and the Athenians and Argives B.C. 418, (2) between the Thebans under Epaminondas and the Spartans B.C. 362, (3) between the Spartans and Demetrios Poliorketes B.C. 295, (4) between the Spartans and Aratus B.C. 242, (5) between the Lakedaemonians and Achaeans under Philopoemen B.C. 207. Besides these great battles there were many minor ones fought near it, and the town itself was on several occasions taken, destroyed, and restored.

MARATHON, c. 46.

A plain extending for about six miles along the north-east coast of Attica, about 26 miles from Athens, from which it is approached by two hilly roads. The plain, which varies from three to five miles in breadth, was nearly closed at either extremity by salt marshes, and was fringed by a broad sandy beach. It was the scene of the famous battle between the Persians under Dares and Artaphernes and the Athenians under Miltiades in B.C. 490.

MARDONIOS, cc. 1, 2, 4, 12, 14—5, 17—20, 24, 31—2, 37—45, 49, 63—4, 70, 82, 84, 100—1.

Son of Gobryas by a sister of Dareios, whose daughter Artazostra he married. He first appears in Greek history as the agent of Dareios in B.C. 493 in carrying out a new policy in regard to the Ionian states. The Persian government had insisted on the maintenance of the Tyrants in these cities, but Mardonios now established democracies in them, apparently with the idea of conciliating Greek feeling in favour of the Persian supremacy, a policy so unlike that

which had generally been pursued by Persia that Herodotos seems to expect that his assertion will be disbelieved [6, 43]. Mar-donios, however, when pushing on his conquests into Europe sustained reverses at the hands of the Thrakians and was removed from his command [6, 45, 94]. We next hear of him as urging the reluctant Xerxes to his great expedition against Greece [7, 5, 9], in which he was one of two commanders-in-chief of the land forces [7, 82]. After Salamis he persuaded Xerxes to return home, and was left behind with 300,000 men to complete the subjugation of Greece. This was now a matter of life and death to him, seeing that the attempt had been made by his advice [8, 100—6]. He escorted Xerxes on his way to the Hellespont as far as Thessaly, B.C. 480—479 [8, 113]. He wintered there and, after consulting the oracles, endeavoured to win over Athens by the agency of Alexander of Makedon [8, 133—141], and on the failure of this negotiation marched once more into Attica and occupied Athens. His subsequent proceedings and death are narrated in the text.

MARDONTES, c. 102.

A Persian, son of Bagaeos, commander of the navy at Mykale. He had been appointed to command what was left of the ships after the battle of Salamis [8, 130] in the spring of 479 B.C.; having originally in the grand army had the command of the islanders from the Erythraean sea [7, 80].

MASISTES, cc. 107—8, 110—13.

Son of Dareios and Atossa, and therefore whole brother of Xerxes. He was one of the six generals who were over the whole of the infantry of the grand army [7, 82].

MASISTIOS, cc. 20, 22, 24—5.

A Persian cavalry officer, whose name the Greeks altered to *Makistios*, as though from *μήκιστος* ('tallest'), because of his gigantic height.

MEDES, the, cc. 31, 40, 43—4, 67, 87.

The Medes were an Aryan people [7, 62], who when first heard of inhabited a district south of the Caspian, now called Khorassan. Thence they emigrated, and by the middle of the 7th century B.C. were settled in the country known as Media Magna. For a while they were partially or wholly subject to the Assyrian monarchy; but after a time they shook off this subjection and became the dominant power in Asia, a Median monarchy being probably first established about B.C. 635 by Kyaxares. This monarch, about B.C. 624, attacked and took Nineveh. From this period the great Assyrian monarchy was divided into two independent kingdoms—Medes and Babylonians. The Medes, under Kyaxares, subdued the part of Asia 'beyond the river Halys' [1, 103] and even threatened Asia Minor. The successor of Kyaxares, Astyages, was conquered

by Kyros at the head of the mountain tribe of the Persians. The result was a new combination, and a new monarchy overrunning the whole of Asia, conquering Babylon and Lydia, and sometimes called the Persian Empire, sometimes the Medo-Persian. We read in Daniel of the 'laws of the Medes and Persians', as though that were the official designation. And the Greeks spoke of their great enemies as 'Medes' or 'Persians' indifferently, and of those Greeks who joined them as 'medizing'; but Herodotos clearly distinguished the two people, giving the palm of valour to the Persians.

MEGARA, c. 14. MEGARIANS, the, c. 69. MEGARID, the, c. 14.

Megara stood on the Saronic gulf, a mile inland, with a harbour town of Nisaea to which it had been joined by long walls. It was on the road from Athens and Eleusis through the isthmus, and therefore its friendship or neutrality was of great importance to Athens and the Peloponnesians. The district belonging to it—the Megarid—extended right across the N. of the isthmus and contained a port on the Korinthian gulf called Pagae. The Megarians were Ionians, but had been at one time under the dominion of the Dorians of Korinth. At this time however Megara was independent. Geographically it belongs rather to Attica, for the range of Gereneia shuts it off from Korinth and was crossed by three difficult passes; whereas it was open towards Attica, and indeed the greater part of it seems once to have been united with Attica politically [5, 76].

MELAMPUS, c. 34.

A seer, or *Mantis*, of Pylos, in Elis, who according to the legend obtained a third of the royal power of Argos for himself, and another third for his brother Bias [q. v.], the remaining third being retained by the existing king Anaxagoras. Pausanias [1, 44, 5] mentions a temple to Melampus at Aegosthena in Megaris; and he is referred to in the *Odyssey* as a wealthy inhabitant of Pylos who emigrated to Argos and became its king; but he is there represented as driven from Pylos by the tyranny of Neleus [*Od.* 15, 225—255].

MESSENIANS, the, c. 64.

The Messenians were the inhabitants of the S. W. province of the Peloponnese, a mountainous district, whose people had for long years been at constant feud with their neighbours the Lakedaemonians until they were reduced to subjection in the second Messenian war (B.C. 685—668). The Messenian war alluded to in the text was the war of Sparta against the revolted Helots [B.C. 464—455], chiefly consisting of Messenians, who, having been reduced to the state of unfranchised inhabitants of their own country, were always ready to strike a blow at their masters. They held out for nine years in a stronghold on Mt Ithome, and when they at length had to surrender, they were able to stipulate for the safety of their lives, and were settled by the Athenians in Naupaktos [*Thucyd.* 1, 103].

MILETOS, c. 97. MILESIAINS, cc. 99, 104.

An Ionian city of Karia, on a peninsula on the south-west of the Latmian bay, which in modern times has been so silted up by the deposits of the Maeander that the ancient site of the city has all but disappeared. The Ionian settlers under Neileus (q.v.) massacred or expelled the male part of the original Karian inhabitants [1, 146; Hom. *Il.* 2, 867], and took the women as wives or slaves. Between that time and the Persian capture in B.C. 494 it had risen to considerable prosperity, chiefly owing to its excellent harbours, and had maintained its practical independence both against the Lydian kings and Kyros [1, 17, 22, 143, 169]. At the end of the Ionic revolt its inhabitants are said to have been removed, and its territories divided among Persians and Karians of Pedasos [5, 20]; but the presence of Milesians, evidently Greeks, at Mykale [cc. 99, 104] seems to prove that this depopulation had not been complete.

MOLOEIS, the, c. 57.

A small stream running down a slope of Mt Kithaeron into the Oëroë (q. v.). On its banks or near them was the third position occupied by the Spartans, and the scene of the actual fighting in the battle of Plataea.

MURYCHIDES, cc. 4, 5.

A Greek of some town on the Hellespont, employed as messenger by Mardonios to convey his proposals to Athens.

MUSAEOS, c. 43.

Musaeos, who is generally coupled with Orpheus, was the author, or reputed so, of a number of poems, chiefly oracular, current as early as B.C. 520. He was said by some to have been a Thracian, and by others an Eleusinian; and Pausanias [1, 22, 7] mentions a hymn to Demeter as a genuine composition of his. He is thus, like Orpheus, connected with the mysteries or secret rites of Demeter. Herodotos [7, 6] says that his oracular poems were edited by Onomakritos of Athens, who foisted in certain verses as to the islands near Lemnos; and also that his poems contained clear prophecies of the battle of Salamis [8, 96].

MYKALE, cc. 90, 96—8, 100, 104, 107, 114.

The termination of a high ridge of mountains (Mt Mesogis) in Lydia, forming a promontory called Trogylium [mod. *S. Maria*], separated from Samos by a strait less than a mile broad. The district is described in Homer [*Il.* 2, 867].

Νάστης αὖ Καρῶν ἠγήσατο βαρβαροφῶνων
οἱ Μίλητον ἔχον Φθειρῶν τ' ὄρος ἀκριτόφυλλον
Μαιάνδρου τε ροᾶς Μυκάλης τ' αἰπεινὰ κάρηνα.

MYKENAE, cc. 27, 28—31.

Mykenae is reckoned in Homer [*Il.* 2, 569] as the chief city of Argolis. But since the heroic times it had fallen in importance; and

after the Persian war both it and Tiryns were punished for taking sides against Persia, contrary to the policy of the rest of Argolis, by being left to fall into ruins while their inhabitants were transferred to Argos [Paus. 5, 23, 2]. It was built round a hill, on which was the Acropolis surrounded by a Cyclopiian wall,—i.e. a wall built of huge stones, sometimes 15 feet high, which the Greeks, being equally puzzled as ourselves to account for the means of moving them, declared to be the work of the giant Cyclopes. Within the last few years the ruins of Mykenae have been explored by Dr Schliemann, the so-called treasure-house of Atreus and tomb of Agamemnon opened, and many articles of interest discovered.

MYSIANS, the, c. 32.

The people of Mysia, the N.W. district of Asia Minor bordering on the Propontis and Aegean. The part bordering on the Propontis and Hellespont was called Mysia Minor, the interior with the capital Pergamos was called Mysia Major, while the N.W. was called Troas, and in the Persian times Phrygia Minor; the S.W. coast district was called Aeolis, and the southern district on the frontier of Lydia was called Teuthrania. The inhabitants were a mixed race which had emigrated at various times from Thrace, while a large number of Hellenic colonies had settled along the coasts. The Mysians (as distinct from these Hellenic settlers) seem to have considered themselves of the same race as the Karians [1, 171; 7, 74]; they were first subdued by Kroesos [1, 28], and after his fall they became tributary to the Persians and were included by Dareios in the Second Satrapy [id. 3, 90].

NEILEUS [Νειλεὺς and Νειλεως], c. 97.

The son of Kodros, king of Athens, and the traditional founder of Miletos [Paus. 7, 2]. Callimachos *Artem.* 225.

χαῖρε Χιτώνη
Μιλήτῳ ἐπίδημε· σέ γάρ ποιήσατο Νηλεὺς
ἡγεμόνην, ὅτε νησιῶν ἀνήγετο Κεκροπιῆθεν.

His grave was shewn at Didymoi in Arkadia [Pausan. 7, 2, 6].

NISAEAN HORSES, c. 20.

The Nisaeian horses were long famous. The sacred horses of the Persian king's chariot were of this breed, and they were of unusual size [Her. 7, 40]. Their name is taken from a plain in Media which Rawlinson identifies with that of *Khawar* and *Alistan* near *Behistun*, in which there is excellent pasture. [Polyb. 5, 44; 10, 37; 31, 3; Plut. *Pyrrh.* c. 11.]

OËROË, the, c. 51.

A small river in Boeotia flowing into the Korinthian gulf, formed by the confluence of two smaller streams descending from Mt Kithaeron. The land lying between these two streams is that

which Herodotos calls 'the Island,' and to which Pausanias intended to remove from the 2nd Greek position.

OIOBAZOS, cc. 115, 118—19.

A Persian resident at Kardia, who joined in the defence of Sestos.

OLYMPIA, c. 81.

Situated on a plain three miles long and one broad in Elis, on the N. bank of the Alphaeos at its junction with the R. Kladeos. On this plain was the stadium, where the contests of the Olympic games took place, and many temples, the largest and most important being that of Zeus Olympios founded in 572 B.C. and decorated by Pheidias in B.C. 435—3, in which was his colossal statue of Zeus made of ivory and gold.

OLYMPIODOROS, c. 21.

An Athenian, son of Lampon, an officer in the Athenian contingent at Plataea.

ORCHOMENIANS, the, cc. 28, 31.

The inhabitants of Orchomenos in Arkadia, a town a short distance N. of Mantinea (q.v.). In the time of Pausanias the site of the city had been changed from the top of the hill on which it formerly stood to lower ground, though the ancient agora and walls could still be traced [Paus. 8, 13, 2]. They had in the previous year sent a contingent of 120 men to Thermopylae [7, 202].

ORESTHEIUM, c. 11.

A town in a district of Arkadia called Moenalia, sometimes written *Orestheium* [Thucyd. 5, 64, 3], sometimes *Oresthasium* [Paus. 8, 3, 2, etc.], on the right of the road from Megalopolis to Tegea, and apparently to the left of the road from Sparta which passed through Tegea to the isthmus [Paus. 8, 44, 2]. Whether the name was really connected with Orestes or no, the poets assumed that it was so [Eur. *Orest.* 1647], and the remains of Orestes were said to have been found in the neighbouring town of Tegea [1, 68].

ORICUS [also Oricum], c. 93.

A town of Illyricum near the mouth of the Aôus, serving as a port for Apollonia [mod. *Ἰεπιχῶ*]. Its harbour was also called Panormus [mod. *Porto Raguséo*].

PAEONIANS, the, c. 32.

The inhabitants of a district on the river Strymon, said to have been colonists from Troy [5, 13], were an industrious quiet people, who having the misfortune to attract the notice of Dareios were by his orders transported bodily into Asia [5, 15], but enabled by Aristagoras during the Ionic revolt to return to Europe [5, 98]. They remained however subject to Persia and duly supplied a

contingent to the army of Xerxes [7, 113]. The name is first heard of in the neighbourhood of the river Axios [Hom. *Il.* 2, 848; 16, 287], and in later times spread again westward over a large part of Makedonia [Livy 40, 2].

PALEANS, the, cc. 28, 31.

The inhabitants of Palè, or Palus, one of the four cities of Kephallenia (q. v.), and the most important of the four, situated on the S. W. extremity of the island.

PALLENE, c. 28.

The most western of the three projecting headlands which terminate the Chalkidic peninsula; see *Potulæa*.

PARNASSOS, c. 31.

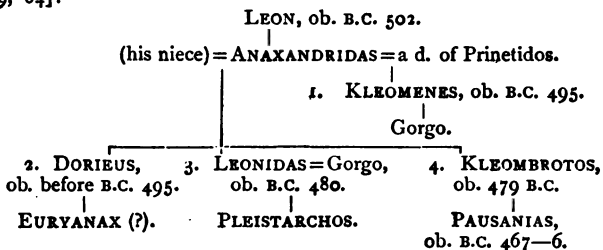
A range of mountains in Phokis, rising at its highest point (Lykorea) 8000 feet. The range terminates in a double peak above Delphi.

PASIKLES, c. 97.

Father of Philistos (q. v.).

PAUSANIAS, cc. 10, 13, 21, 28, 45—6, 50, 53, 64, 76, 87, 88, 101.

Pausanias, the Spartan commander in the campaign of 479 B. C. and commander-in-chief of the Greek forces at Plataea, was of the elder royal family—that is of the branch which was descended from the elder son of Aristodemos, who was fourth in descent from Hercules [see *Heracleidae*—and was a nephew of Leonidas, as will be seen from the accompanying pedigree [5, 39—41; 7, 204; 9, 64]:—



Upon his death at Thermopylae Leonidas was succeeded by his son Pleistarchos, a minor, and his brother Kleombrotos became guardian of the young king and regent. Kleombrotos died late in B. C. 480 or early in the year 479 B. C. and his son Pausanias then became regent in his place and guardian of Pleistarchos. This was his position when the Peloponnesian army collected to oppose Mardonios. We have no particulars of the life of Pausanias before this date, and his sub-

sequent history is only casually alluded to by Herodotos [5, 32; 8, 3]. But fuller details are given by Thucydides [1, 94 sq.] and by Diodorus Siculus [11, 44—6], and Cornelius Nepos has written a life of him founded on what he found in Thucydides.

The fact seems to have been that the sight of Persian luxury, which he at first seemed or pretended to despise [9, 82], presented too enticing a contrast to the absurd rigidity of Spartan habits to be resisted. This was an influence to which the Spartans yielded more easily than the inhabitants of any Greek state. Added to this his elation at the victory of Plataea set his thoughts upon securing the royal position, which he only held temporarily as guardian of his nephew, and extending it into something like a tyranny or despotism over all Greek states. The first indication which he gave of this vanity was a sentence in the inscription upon the stand of the thanksgiving tripod at Delphi ascribing the victory at Plataea to himself, which the Spartans caused to be erased (an erasure which it is said can now be traced in the stand of twisted serpents existing at Constantinople). Still he was sent out in command of the Spartan ships to Byzantium in B.C. 478; from which place however enough complaints of his conduct and treasonable correspondence with Persia reached Sparta to induce the Ephors to recall him. He was not on this occasion convicted of treason, but merely censured for overbearing behaviour, and superseded by Dorkis. At the end of the year the Spartans ceased to take part in the naval resistance to Persia, leaving it to the newly-founded confederacy of Delos. Pausanias however (B.C. 477) joined the confederate fleet with a single ship. There he behaved in an extraordinary manner: he assumed the Persian dress, was attended by a body-guard, refused to admit Greeks to his presence, dined with eastern magnificence, and finally, retiring to Kolonae in the Troad, entered into a directly treasonable correspondence with the Persian court. He was said also to have married the daughter of the king's cousin, but Herodotos [5, 32] seems to have some doubt of the truth of the story. He did not venture, however, to refuse obedience when an official despatch arrived from the Ephors ordering him to return home. Arrived in Sparta he was thrown into prison, but by some means obtained permission to be at large while the Ephors were collecting evidence. He employed this interval in tampering with the helots, and in keeping up his correspondence with Persia by means of slaves, who, he requested, should on arrival be put to death. He was at last betrayed by one Argilios, who, feeling suspicious of the non-return of other messengers, opened a letter which he was to carry and found a request for his own death. Argilios, after communicating with the Ephors, took sanctuary at the temple of Poseidon at Taenarum. Thither Pausanias came to see what was wrong; the Ephors were so concealed as to enable them to overhear the conversation which ensued, and thus obtained evidence. As Pausanias was returning he met the Ephors, and suspecting what had happened from their looks, or from a hint conveyed by one of them, he too took sanctuary in the temple of

Athene of the Brazen-house. Not being willing directly to violate the sanctuary the Ephors built up the door, the mother of Pausanias bringing the first stone, and left him there to perish by hunger. When he was on the point of death he was carried out and immediately expired. Such was the end of the victor of Plataea.

PELOPONNESE, the, cc. 6, 9, 26, 39, 50. PELOPONNESIANS, the, cc. 8, 19, 26, 73, 106, 114.

The Peloponnese ('Island of Pelops') is not a name known in Homeric times. In the Iliad the only name given to the whole seems to be Argos, for Ephyra in Elis is spoken of as being ἐν μυχῷ Ἄργεος ἰκπροβόρου *Il.* 6, 152; cf. *Odyss.* 4, 173 where 'Argos' refers to Lakonia, and 3, 251 where the Peloponnese is called Ἄργος Ἀχαιϊκόν. And, finally, some have regarded ἀπτη in *Il.* 1, 270, 'the distant land', as a territorial name for the Peloponnese. The name Peloponnese was certainly subsequent to the settlement of the Dorians, and was referred by the Greeks to the wealth and power of Pelops son of Tantalos. It contains about 1870 square miles, and at the time of the Persian war was divided into six provinces, Elis, Messenia, Lakonia, Argolis, Achaia, Arkadia,—of which the two last were much less Hellenised than the others, Achaia as its name imports having served as a place of retreat for the ancient Achaean inhabitants before the invading Dorians, and Arkadia owing to its mountain barriers having been able to resist their attack. [For a different account of Ἄπτη or Ἄπτα see Paus. 5, 25; and F. A. Paley on Aesch. *Supp.* 256. Theocr. 25, 183 has Ἄπτις.]

By 'Peloponnesians' Herodotos means in this book usually the body of men composed of contingents from the various cities in the Peloponnese, including of course the Spartans, who are also when combined with their helots and perioeki styled 'Lacedaemonians'.

PERIOEKOI, c. 11.

The inhabitants of Lakonia, who though holding land and being personally free, had not political rights in common with the Spartans. See *Sparta*.

PERSIANS, the, cc. 8, 10, 15—6, 24, 27, 31, 33, 38—42, 45, 51, 58—61, 68, 70—1, 82, 90, 96, 98—9, 102, 106—7, 110, 115, 121—2.

The Persians, an Aryan race like the Medes, were a mountain tribe led down about B.C. 559 by Kyros against the Median king Astyages in his capital Ecbatana. The overthrow of Astyages was followed in B.C. 546 by the conquest of Lydia, and by that of Babylon in B.C. 538. From the overthrow of Astyages the Median Empire became the Empire of the Medes and Persians; but the royal family still traced their descent from Kyros,—Dareios having married his daughter,—and the Persians still were a distinct race, and in the view of Herodotos the best soldiers, and indeed the centre and mainstay, of the royal army [c. 68; 8, 113]. A very distinct character of the Persians may be traced in Herodotos; he represents them as 'brave, lively, spirited, capable of witty and

keen repartees' [1, 127, 141; 6, 1; 8, 88]. 'but vain, weak, impulsive, and hopelessly servile to their lords' [3, 25; 7, 56, 223; 9, 113]. Rawl.

PHALERUM, c. 32.

The old harbour town of Athens on the east side of the bay of Phalerum, on the W. of which was the Peiraeus. It was afterwards (about B.C. 456) joined to Athens by a long wall between three and four miles long. At the time of the Persian invasion it was the regular harbour of Athens; the adoption of the more convenient harbour of the Peiraeus and its fortification were due to Themistokles shortly after the Persian war.

PHARANDATES, c. 76.

A Persian, son of Teaspis, who commanded the Mares and Kolchians in the grand army [7, 79].

PHARNACES, cc. 41, 66.

A Persian, father of Artabazus (q. v.).

PHIEGEUS, c. 26.

A king of Phegeia in Arkadia before the period of the Dorian invasion of the Peloponnese. The city before his time was called Erymanthos, and his sons Temenos and Axion are said to have been reigning at the time of the Trojan war [Paus. 8, 24, 2—10].

PHILISTOS, c. 97.

An Athenian, apparently, who accompanied Neileus in leading out the colony to Miletos.

PHILOKYON, cc. 71, 85.

A Spartan youth (*εἰρηνη*) who fell at Plataea.

PHLIASIANS, the, cc. 28, 31, 85.

The inhabitants of Phlios, a town and small territory to the N. of Argolis and S. of Sikyonia. The people were Dorians and generally in close alliance with Sparta. The territory consisted of a high valley watered by the river Asopos and surrounded by mountains. Phlios sent 200 men to Thermopylae [Her. 7, 202].

PHOENIKES, c. 96.

The Phoenikians here spoken of are those settled in the N. of Palestine, whither they had come from the shores of the Persian gulf [1, 1]. They were very early the chief sailors and traders in the Mediterranean, and supplied the Persian king with the greater part of his naval forces [5, 108—112; 6, 14, 40—1; Thucyd. 1, 16, 100; 8, 46, 81]. Their skill as miners and engineers was also eminent [6, 47; 7, 23, 34].

PHOKIS, c. 66. **PHOKIANS**, the, cc. 17—8, 31, 85.

Phokis was a considerable district bounded on the S. by the Gulf of Corinth, and by Doris and eastern Lokris on the N. It con-

tained the range of Parnassos and the sacred city of Delphi, which however was inhabited by a different race,—probably Dorians. The Phokians were a confederacy of towns mostly situated in the valley of the Kephissos, and were looked upon as people of mixed Aeolian and Achaean race. They were almost perpetually at enmity with the Thessalians, and indeed had built a wall across the pass of Thermopylae to check their raids [7, 176]; and according to Herodotos their chief motive for not joining the Persians earlier was hatred of the Thessalians [8, 30]. Even when some of them did join Mardonios, a large number refused to do so, and, entrenching themselves about Parnassos assisted the Greeks [c. 31].

PHRYGIANS, the, c. 32.

The people of Phrygia, the central district of Asia Minor, a mountainous and well-watered country inhabited by tribes connected with the Thracians. They had been once a warlike people, but when they became part of the Persian Empire they devoted themselves entirely to agriculture.

PITANETAN LOCHOS, the, c. 53.

A division of the Spartan army composed of men of the hamlet Pitana, which according to the best evidence was on the west of the town of Sparta. Thucydides [1, 20] denied that the 'Pitanetan lochos' had any existence; but this seems only to mean that no 'lochos' was particularly called by that name in his time as different from others; and if the Spartan army was enrolled by the several pagi or hamlets which went to make up Sparta, Herodotos might still call it the 'lochos of Pitana', when he was speaking of it and its commander taking separate action from the main body, in which it would generally be absorbed; just as at times all the men of a certain tribe with their commander in an Athenian army would be told off for a separate and special duty. See the case of Aristideus and his tribe after Marathon [Plut. *Arist.* 5].

PLATAEA, cc. 7, 15—6, 25, 28, 30—1, 34, 36—7, 41, 51—2, 72,
76—7, 85—6, 88, 90, 100—1.

„ district of, c. 25

„ people of, cc. 83, 101.

The territory of Plataea was separated from Attica on the S. by Kithaeron, Eleutheræ which came between having voluntarily enrolled itself with Attica [Paus. 1, 38, 8], and from the territory of Thebes on the N. by the river Asopos. Toward the east, along the valley of the Asopos, it was limited by the village of Hysiae. The town stood 'on the steep and rugged slopes which fall from the heights of Kithaeron into the valley on the north. In this lower ground, and near the walls of the city, two small rivers take their rise, and flow in opposite directions'—Oëroë flows west to the Korinthian gulf, Asopos to the east into the Euβοic gulf. Plataea is 7 miles from Thespiæ, 6½ miles from Thebes. The Plataeans had long been disinclined to share the policy of the Boeotian league, and

having been accordingly persecuted by the Thebans, they had put themselves under the protection of Athens about B.C. 501 [Her. 3, 108; Thucyd. 3, 68]. This union had been cemented by the fact of 1000 men being sent by Plataea, alone of the Greek states, to help the Athenians at Marathon; and they were now warmly cooperating with the Greek patriotic army. The subsequent history of the town includes its siege and destruction by the Thebans in B.C. 429—7, its partial restoration in B.C. 387, a second destruction by the Thebans in B.C. 374, and its final restoration in B.C. 338. At its destruction in B.C. 427 the bulk of its inhabitants were admitted to Athenian citizenship. The actual site of the battle in 479 B.C. was somewhat less than a mile from the town.

PLEISTARCHOS, c. 10.

Son of Leonidas, whom he succeeded after the latter's fall at Thermopylae as king of Sparta. He was at this time a minor (probably about 8 years old) and he died without issue not many years after becoming full king, in B.C. 458,—for his successor Pleistonax, son of Pausanias, died in B.C. 408, after a reign of 50 years [Diod. 13, 75].

PLEISTOROS, c. 119.

A god of the Thracians, supposed to be identical with Ares [5, 7], but the name does not occur elsewhere.

POLIADES, c. 53.

A Spartan of the hamlet Pitana, father of Amompharētos (q. v.).

POLYNEIKES, c. 27.

Son of Oedipus and Iocaste, and one of the seven heroes who fell in their attack upon Thebes, killing, and being killed by, his brother Eteocles. Polyneikes had been driven from Thebes by his brother, and was trying to regain his country by the help of his father-in-law Adrastus, king of Argos. This heroic legend is the subject of the play of Aeschylus 'The Seven against Thebes', the 'Herakleidae' of Euripides, as also indirectly of the 'Antigone' of Sophocles.

POSEIDON, c. 81.

Brother of Zeus, and god of the Sea. There were many temples to Poseidon in various parts of Greece, usually of course near the sea; the one referred to in the text was that on the isthmus of Corinth, standing, along with one to Palaemon, in a sacred enclosure where the Isthmian games were held, about 7 miles to the east of the town, and close to the wall which was built across the isthmus.

POSEIDONIOS, cc. 71, 85.

A Spartan *eiren*, or youth, who distinguished himself at Plataea.

POTIDAEA, c. 28. POTIDAEANS, c. 31.

Potidaea, a colony of Corinth, was situated on the narrowest part of the peninsula of Pallene (q. v.). Xerxes seems to have occupied it with his fleet on its way down in the spring of 480 B.C. [7, 123]. But after the battle of Salamis, the inhabitants declared their hostility to the Persians and stood a three months' siege at the hands of Artabazus [8, 124], who lost the greater part of his army by trying to get round the *χηλή* or sea wall [8, 129, cp. Thucyd. 1, 63]. Thus saved, the Potidaeans sent a contingent of 300 to assist the patriotic army.

Πόντιαι, c. 97.

The 'holy goddesses', that is, either Demeter and Korè (see DEMETER), or the Eumenides, the euphemism by which the Erinyes, or goddesses of curses and punishment, were known.

PRAXILAOS, c. 107.

A Halikarnassian, father of Xenagoras (q. v.).

PROTESILAOS, cc. 116, 120.

An oracle foretold that the first man of the Grecian host that landed on the soil of Troy would be killed. Protesilaos of Phylake in Thessaly led the warriors of several Thessalian towns, and in spite of this oracle was the first to leap on the shore, and was killed by Hector, *Ov. Met.* 12, 67 *Hectorea primus fataliter hastâ, Protesilae cadis.* The reference to this in Homer is in *Il.* 2, 698

τῶν αὖ Πρωτεσίλαος Ἀρηῖος ἡγεμόνευεν
ζῶς ἐὼν· τότε δ' ἤδη ἔχεν κατὰ γαῖα μέλαινα.
τοῦ δὲ καὶ ἀμφιδρυφῆς ἄλοχος Φυλάκη ἐλέλειπτο
καὶ δόμος ἡμιτελής· τὸν δ' ἔκτανε Δάρδανος ἀνήρ
νηὸς ἀποθρώσκοντα πολὺ πρῶτιστον Ἀχαιῶν.

His *heroum* on the southernmost point of the Chersonese was opposite Sigeium and was called the *Πρωτεσιλάειον*.

PYLOS, c. 34.

A town of Elis, about 10 miles to the east of the town of Elis, on a tributary of the Peneus called Ladon [Paus. 6, 22, 3]. It must not be confused with Pylos in Messenia, celebrated in Homer as the home of Nestor, and in the Peloponnesian war as the scene of a Spartan defeat.

PYTHEAS, c. 78.

An Aeginetan, father of Lampon, and whose father's name also was Lampon. He won a victory at the Nemean games in the boys' Pancratiun somewhere between B.C. 490 and 480, which is celebrated by Pindar, *Nem.* v.

PYTHIA, the, c. 33.

The prophetic priestess of the temple of Apollo at Delphi

(*προφήτις*). She was a young girl, generally of the lower class, who was selected for the office by the members of certain noble families at Delphi. She remained in her office for life and was not allowed to marry. When required to give forth oracles, she was seated on a tripod placed over a hole, from which rose a subterranean gas, and the words she uttered when under the influence of this fume were noted down and delivered as an oracle by the attendant priest (*προφήτης*), as being from the direct inspiration of the god, though they were usually first reduced to a poetical form. Great care was taken to secure the integrity and impartiality of the Pythia, and yet on more than one occasion she was found to have been bribed and was deprived of her office [5, 63, 90; 6, 66]. There was originally only one Pythia, but in the most flourishing time of the Oracle it was found necessary to have three.

SAKAE, the, cc. 31, 71, 113.

A people who lived on the steppes of what is now called Kirghiz Khosacks in Tibet.

SALAMIS, cc. 3, 4, 19.

An island about 10 miles long off the coast of Attica, between which and the mainland the channel at its narrowest is about 1 mile across. It had belonged to Athens since about B.C. 600, when, according to the common statement, the claim of the Athenians as against the Megarians was confirmed by five Spartan arbitrators owing to the skilful pleading of Solon [Plutarch, *Solon*, c. 10].

SAMOS, cc. 90, 96, 106. SAMIANS, the, cc. 90—1, 99, 103, 106.

A considerable island off the coast of Karia. Under Polykrates [B.C. 535—522] it attained great naval power, and became the centre of an incipient Ionian confederacy. But after his death it became tributary to Persia and was ruled by tyrants who were under Persian control [3, 120—5]. However its navy was still powerful, and rendered good service in the Ionic revolt [6, 112], and it was natural that the present anti-Persian movement should begin there. It afterwards was one of the earliest states to revolt against the Athenian supremacy in the confederacy of Delos—B.C. 445 [Thucyd. 1, 115—6].

SARDIS, cc. 3, 107—8.

The capital of the Lydian kingdom. When Kyros annexed Lydia, Sardis became the seat of the Persian government for Asia Minor, and the great king himself at times resided there. It was on the northern slope of Mt Tmolos which stretches down to the broad plains of the valley of the R. Hermos. The city, which was built on either bank of the Pactōlos, a tributary of the Hermos, was not itself strongly defended, but its citadel was very strongly situated and all but impregnable.

SESTOS, cc. 114—6, 119.

The chief town of the Chersonese [q. v.] opposite Abydos. It

had fallen into the hands of the Persians with the rest of the Chersonese in B.C. 493, and was now governed by Artayktes [7, 33]. Polybios has an elaborate disquisition on the advantageous nature of the situation of Sestos and Abydos as commanding the entrance to the Hellespont [16, 29].

SIKYONIANS, the, cc. 28, 31, 102, 105.

The inhabitants of Sikyon, a town and district usually classed as part of Korinthia, though it was independent of Korinth. It lay in the valley of the Peloponnesian river Asopos. It had formerly been governed by tyranni, of whom we hear of Kleisthenes, the maternal grandfather of the Athenian reformer [5, 67]. The inhabitants were Dorians and were accustomed to act in war under the direction of Sparta [6, 92]; they appear from the same passage to have been wealthy, for they submitted to pay Argos a war indemnity of 500 talents (about £24,000) for joining Kleomenes in his invasion of Argos about B.C. 510.

SKOLOPOEIS, c. 97.

Near Mykale; but like Gaeson (q. v.) it is uncertain whether a stream or a town is meant. It is not mentioned elsewhere.

SKOLOS, c. 15.

A place on the south bank of the Asopos five miles to the east of the spot where the road from Plataea to Thebes crosses the river. Xenophon (*Hell.* 5, 4, 49) speaks of it as a fortified place τὸ κατὰ Σκῶλον σταύρωμα, adding καὶ τάφρους [*Ages.* 2, 22]. The town lay on so rugged and difficult a position as to give rise to a proverb—εἰς Σκῶλον μὴτ' αὐτὸς ἔναι, μὴτ' ἄλλω ἐπεσθαι—'To Skolos go not of your accord or at another's beck' [Strabo 9, 2, 23]. It was in ruins, with an unfinished temple of Demeter, in the second century A.D. [Paus. 9, 4, 3].

SOPHANES, cc. 73—5.

An Athenian of the deme Dekelea, who on a former occasion had slain in single combat the Argive athlete Eurybates (q. v.).

SPARTA, cc. 55, 73. SPARTAN, a, c. 35. SPARTANS, the, cc. 9—10, 26, 28, 47—8, 54—6, 60, 63—4.

The town of Sparta differed from other important towns in Greece in having no fortifications or walls. The passes which led down from the north into the valley of the Eurotas were sufficiently difficult to admit of adequate defence, and the citizens being all trained soldiers, always ready for service, no defences were thought necessary. The town itself was a rather loose combination of a number of hamlets located at various distances down the valley; and though the central part, containing the agora and public buildings, was fairly rich in temples, monuments, and other constructions in the time of Pausanias (second century A.D.), yet Thucydides remarked that in his time such buildings were so few and insignificant.

compared with those of Athens, that if ever Sparta was deserted the meanness of her remains would be thought to refute the history of her greatness [Thucyd. 1, 10]. The Spartans properly so called were only those who possessed full citizenship. They were the descendants of the conquering Dorians who had seized the land and reduced the population either to the state of unenfranchised farmers (Perioeki) or praedial slaves (Helots). They were comparatively few in number [about 8000 at this period, see 7, 234], and their peculiar institutions tended to check any increase. They were looked upon as the head of the Dorians, and the natural leader of all Greece in the field; they actually ruled two-thirds of the Peloponnese, and exercised an informal hegemony in the rest, except in Argolis. Of Argolis most of the cities joined the chief state in the hostility to Sparta, which had originated, perhaps, in disputes about frontiers, especially as to the possession of Kynuria, and had more recently been embittered by the cruelties of Kleomenes [5, 76—80]. We must distinguish between 'Lakedaemonians' and 'Spartans', the former Herodotos generally uses as including all the inhabitants of Lakonia; the latter term refers simply to the ruling class as full citizens. So in c. 28, 'Ten thousand *Lakedaemonian* troops were on the right wing, five thousand of whom were *Spartans*'.

SPHENDALE OF -ES, c. 15.

Sphendale is said by Hesychios to be a deme of Attica, and by Stephanos Byz. to have been of the tribe of Hippothoontes [see also *C. I. G.* 2155]. It must have been on the frontier of Boeotia, for the Boeotian guides would hardly have come far into Attica. Probably it was at the point where Mardonios crossed the Asopos. If he had followed the regular road from Dekelea to Boeotia, that namely by Oropos, he would not have wanted guides.

STENYKLEROS, c. 64.

A town and plain among the mountains on the north-east of Messenia. It was established as the seat of government by the Dorian conquerors of Messenia instead of Andania [Paus. 4, 3, 7]. The later capital, Messene, was built about B.C. 369 by Epaminondas. The plain of Stenykleros had been before the scene of war between Sparta and Messenia, especially at a spot called the 'Boar's Grave' (κάπρον σήμα) in the second Messenian war. The war which Herodotos is alluding to here is that which followed the earthquake and the revolt of the Helots B.C. 464. See *Messenians*.

STYREANS, c. 28.

The inhabitants of Styra, a town in Euboea, near Karystos [8, 1, 46].

TANAGRA, cc. 15, 35, 43.

A town in Boeotia on the left or north bank of the Asopos. It stood on a round hill commanding the road from Oropos to Thebes, and was accordingly on several occasions the scene of a battle

between Athenians and Boeotians in B.C. 456 and 426, as also between the Spartans when occupying Boeotia and the Athenians in B.C. 457.

TEASPIS, c. 76.

A Persian, father of Pharandates (q.v.).

TEGEA, cc. 27—8, 35, 37. TEGEANS, the, cc. 26, 31, 35, 54, 56, 61—2, 70, 85.

Tegea stood in a plain surrounded by mountains in the south-eastern corner of Arkadia, 10 miles south of Mantinea, through both which towns the road from the north to Sparta passed. It was a very ancient town, being mentioned with Mantinea in Homer [*Iliad* 2, 607]. It long resisted Sparta [1, 65], but at length about B.C. 500 submitted, and from that time remained in close alliance with it, though retaining its autonomy.

THEBAID, the, c. 65. THERANS, the, cc. 2, 15, 31, 40—1, 67.

THEBES, cc. 13, 16—7, 27, 38, 58, 67, 87—8.

Thebes subsequent to the Homeric age became the most powerful city in Boeotia, that position being occupied in the Homeric times by Orchomenos. The district of Thebes, the Thebais, was divided from that of Plataea by the river Asopos. The town was built on an elevation of 150 feet above the plain on a spur of Mount Teumessos. The citadel, or Kadmeia, probably stood at the southern end of the town. The plain of Thebes in the valley of the Asopos was a rich corn land. The Thebans were believed to be a colony from Phoenikia led by Kadmos. Perhaps this difference of blood may partly account for their zealous medizing; but a long standing enmity to Athens was the immediate motive. They sent 400 men indeed to support Leonidas at Thermopylae, but these men took the earliest opportunity of deserting to the Persian side [7, 203, 233]. They were punished by a fine of a tenth of their goods [7, 132; Polyb. 9, 39].

THEMISTOKLES, c. 98.

The son of Neokles. It was he who did most to make Athens a powerful naval state by persuading the Athenians to devote the produce of the Silver mines at Laurium to the building of ships for the Aeginetan war, which proved the salvation of Greece at Salamis [7, 144]. He commanded his tribesmen at Marathon, and was the moving spirit in the whole campaign of B.C. 480 [8, 4—79]. After this his chief services were the building of the town-walls, and the fortification of the Peiraeus, and in generally beautifying the town: while the management abroad of the formation of the Confederacy of Delos fell to Aristides and Kimon. In Athens, though enjoying an immense reputation throughout Greece, he seems soon to have incurred the suspicions of his fellow citizens; and was threatened with an accusation of medism. The treacherous intrigue by which in conjunction with Ephialtes he deprived the

Council of the Areopagos of much of their ancient powers may have also contributed to the feeling of hostility to him. At any rate he was ostracised about 461, and while he was living abroad the charge of medism was renewed, owing to discoveries made in the papers of Pausanias [q.v.]. Hearing of this he fled first to Admetos, king of the Molossians, and then to Persia, where he was kindly received by Artaxerxes, and died between 460 and 450 B.C.

The dates here given are later than those that have been usually assigned to the ostracism and flight of Themistokles: they seem however to follow from the narrative of Aristotle in the recently discovered *Ἀθηναίων πολιτεία*, c. 25. For Themistokles see also Plutarch's *Life*, and Thucyd. i, 74—138.

THERMESTOR, c. 90.

Tyrant of Samos. The Persians established him in that post in succession to Aeakes, who had been restored after the suppression of the Ionic revolt. He did good service to the Persians at Salamis [8, 85].

THERMŌDON.

(1) c. 27. A river of Pontos, mod. *Thermeh*, which flows northward into the Euxine at the town of Themiskyra, about 100 miles E. of Sinope. The Amazons or female warriors were said to have come from this country. *Et tu femineae, Thermodon, cognite turmae*, Ovid, *Pont.* 4, 10, 15.

(2) c. 43. A small river or torrent in Boeotia identified by Col. Leake with the *Platanaki* which flows from Mt Hypatos into the Euripos; while Rawlinson believes that by it is meant a winter torrent (of which there are several) flowing down the S. slope of Hypatos into the Asopos. The description of Pausanias of the objects on the road from Thebes to Chalkis seems to favour the latter view [9, 19, 3].

THERMOPYLAE, cc. 71, 78—9.

The scene of the famous resistance and death of Leonidas was a narrow pass between the extremity of Mt Oeta and the sea. The range of Oeta stretches right across Greece, and the passes were few and difficult. It was necessary that so large an army as that of Xerxes should go by this as the shortest and easiest. The narrowest point was that between two mountain streams, the Asopos and Phoenix, which now flow into the Spercheios, but then flowed into the sea: 'There there was only a narrow causeway sufficient for a single carriage' [7, 199]. Its name was given it on account of some hot sulphur springs. The nature of the pass is now quite altered, the sea has receded, the Spercheios has brought down so much alluvial deposit that its course is changed, and there is now a broad marshy plain covered by rice-fields between the mountain and the sea.

THERSANDER, c. 16.

. A man of rank, of Orchomenos (q.v.), with whom Herodotos

was personally acquainted. He was no doubt serving in the army of Mardonios: for Orchomenos had shared the fate of the other Boeotian towns; it had, that is, been occupied by a Makedonian garrison in the interest of the king of Persia [8, 34].

THESEUS, c. 73.

The national hero of Athens, son of Aegeus and Aethra. To him were attributed (1) the clearing of the road through the Isthmos from robbers, (2) the deliverance of Athens from the tax to the Minotaur of Krete, (3) the amalgamation of the 12 cantons of Attica into one government with Athens as capital, (4) the first constitutional division of the inhabitants, that namely into Eupatridae, Demiurgi, Gemori. He was also believed to have established a form of limited monarchy. Thus the Athenians regarded him as in a true sense their founder. He was said to have been at last forced to retire from Athens and to have been murdered in Skyros, from which island his bones were brought to Athens in B.C. 469, and the temple known as the Theseum was built over them.

THESPIANS, the, c. 30.

The inhabitants of Thespieae, a town of Boeotia about six miles W. of Thebes, which possessed a harbour at Kreusis in the Korinthian gulf. It had suffered much the year before, the Persians having burnt the town [8, 50]. The Thespians had been as loyal as Plataea to the Greek side, partly no doubt from enmity to Thebes. At Thermopylae their six hundred were the only ones who refused to quit Leonidas in his extremity, and all perished with him [7, 222, 226].

THESSALIANS, the, cc. 17, 31, 46, 89. THESSALY, cc. 77, 89.

Thessaly is the province between Makedonia on the N., Epeiros on the W., and Phthiotis on the S. It is a great alluvial plain surrounded by mountains and drained by one river system, that of the Peneus and its tributaries. This district was exceedingly rich and fertile, and particularly famous for its breed of horses, and accordingly Thessalian cavalry were the most renowned in all Greece. There were several leagues or combinations of towns in Thessaly, the most powerful being that of which the centre was Larissa (q.v.); but there was no one central government, though for certain purposes a military commander or *τάγος* was appointed. The Thessalians had joined Xerxes under compulsion [7, 172-4], except in the case of the Aleuadae [7, 6], and as we see in c. 89 were ready to turn against them at the first sign of failure.

THORAX, cc. 1, 58.

The head of the royal family of Larissa, the Aleuadae (q.v.). He and his brothers are called 'kings' [*Θεσσαλῆς βασιλεῖς* 7, 6] and appear to have held a joint sovereignty.

THRACE, c. 89. THRAKIANS, the, cc. 89, 119.

The district N. of Makedonia, and bordering on the Euxine, was

called Thrake, without originally any clear definition of a border to the north, though in the Roman period it was divided from Moesia on the N. by Mt Haemos; and Herodotos considers it to be separated from Skythia by the Danube. The Thrakians were divided into many tribes, of which Herodotos in various places names 18, while Strabo calculated 22. 'The Thrakians', says Herodotos, 'are the most powerful people in the world except of course the Indians; and if they had one head, and would cooperate, I believe that their match could not be found anywhere' [3, 3]. The Thrakians had been subdued by Dareios [4, 93] and Megabazos [5, 2], were serving with Xerxes [7, 185], but were not at all to be relied upon in case of his failure, and some of their chieftains still refused to submit to him [8, 115—6].

THRASYDEIOS, c. 58.

A prince of Larissa in Thessaly, brother of Thorax (q.v.).

THRASYKLES, c. 90.

A Samian, one of the emissaries to the Greek fleet at Delos.

THREE HEADS, the, c. 39.

The name given by the Boeotians to the pass over Mt Kithaeron which the Athenians called Dryoskephalae (Oak Heads), q.v.

THRIASIAN PLAIN, the, c. 7.

The Thriasian plain skirted the bay of Eleusis, was divided from the plain of Athens by the hills of Aegaleos, and was bounded on the north by Mt Parnes. Through it, close to the coast, went the Sacred Way to Eleusis. The greatest length of the plain is nine miles. It was in parts so low and marshy that the Sacred Way had to be raised like a causeway, while the northern and western part of the plain was stony and barren. Its name was derived from a hamlet close to Eleusis, but of which the exact position is not known.

TIGRANES, cc. 96, 105.

A Persian of the royal clan of the Achaemenids. He commanded the Medes in the grand Army [7, 62]; and was commander-in-chief of the Persian forces at Mykale.

TIMANDER, c. 69.

Father of Asopodoros (q.v.), a Theban commander.

TIMOGENIDES, cc. 38, 86—7.

A Theban, son of Herpys, a leader of the medizing faction.

TIRYNTIANS, the, cc. 28, 31.

The inhabitants of Tiryns, a strongly fortified town on an isolated hill a few miles to S.E. of Argos. Like Mykenae (q.v.) it was acting against the wishes of the Argives in furnishing a contingent to the Greek army, and was in a similar way after the Persian

war punished by the removal of its inhabitants to Argos. Remains of the Cyclopiian walls still exist, and by recent excavations Dr Schliemann has unearthed the remains of a house which some believe to belong to the heroic age, others to be a house of post-classical times in which ancient materials have been used.

TISAMENOS, cc. 33, 35—6.

An Elean *Mantis* or soothsayer, son of Antiochos of the Mantic family of the Klytiadae (q.v.). When, in consequence of his mistaken interpretation of the Oracle, he trained for the Pentathlum at the Olympic games he was beaten in wrestling by an Andrian named Hieronymos (q.v.).

TITAKOS, c. 73.

A man of Aphidnae (q.v.) who was said to have guided the Tyn-
daridae to the hiding place of Helen in that town.

TROEZENIANS, the, cc. 28—31, 102, 105.

The inhabitants of Troezen, a town in the S.E. corner of Ar-
golis. It was a very ancient town and had long been in alliance with Athens: and when the Athenians quitted their town before the battle of Salamis a large number of the women, children and old men were received at Troezen and honourably entertained, a daily allowance being voted from the treasury, and free leave being given to the children to pluck fruit [Plut. *Them.* 10]; for though occupied by Dorians it had a large admixture of Ionians who had come from Karia, and it was connected with Athens by belonging in former times to the same Amphictyony. Troezen was the mother-town of Herodotos' native place, Halikarnassos.

TROJAN WAR, the, c. 27.

The siege of Troy by the Greeks, in revenge for Paris carrying off Helen, the wife of Menelaos of Sparta, was regarded as an historical fact by all Greeks, nor had it as yet occurred to any to doubt that the poems of Homer contained real history.

TYNDARIDAE, c. 73.

The twin sons of Leda and Zeus, Kastor and Pollux, and therefore the half-brothers of Klytemnestra and Helen.

XANTHIPPOS, c. 114.

Son of Ariphton and father of Perikles. He married Agarista d. of Hippocrates [6, 131]. He impeached Miltiades for his Parian expedition [6, 136], and at some time probably previous to this [about B.C. 502] he had been himself ostracised, being the first man unconnected with the party of the Peisistratids against whom that measure of precaution was taken [Aristot. *Rep. Ath.* c. 22].

XENAGORAS, c. 107.

A Halikarnassian, who saved the life of the king's brother Masistes.

XERXES, cc. 1, 32, 78, 82, 96, 99, 108—113, 120.

Though a younger son of Dareios, he yet succeeded to the crown, because his mother Atossa was a daughter of the great Kyros, and the Persians made it a condition that, by his marrying a daughter of Kyros, the royal line should be traced to the great Persian conqueror [7, 3—4]. Xerxes had retired to Sardis after the battle of Salamis, and was residing there at this time. He was the handsomest man in his army [7, 187] but apparently a coward; and the stories told of him by Herodotos seem meant to point him out as the type of Eastern tyranny and luxury, against which the *φθόρος* of the gods is surely roused. He died B.C. 465.

ZAKYNTHOS, c. 37.

An island 8 miles from the W. coast of the Peloponnese, and immediately S. of Kephallenia. It is about 23 miles long, and was celebrated for its fertility. Its chief town was a colony of Achaeans. Hegesistratos fled there for safety from Sparta, because as being Achaeans the Zakynthians were hostile to Sparta and would protect its enemy.

ZEUS, cc. 81, 122. ZEUS HELLENIUS, c. 7.

Zeus, son of Kronos, father of gods and men, is the acknowledged chief of the Olympian deities. He is not absolute, for he cannot alter fate, but he is the president of the divine council, and pronounces finally on all matters. He is the author and controller of all the natural phenomena—rain, snow and thunder; and the other gods are his agents and mouthpieces. Greek theology, however, admitted of apparently limiting epithets according to the connexion in which he was addressed or conceived, as, Zeus Xenios 'god of hospitable rights', Zeus prostropaios 'god of the rights of suppliants'. So Zeus Hellenius means 'god of the whole Greek race', to whom all Hellenes alike look and in whom all are united. To 'reverence Zeus Hellenius' therefore is to take a patriotic interest in and care for Panhellenism as against all the rest of the world.

APPENDIX.

THE IONIC DIALECT.

THE dialect in which Herodotos wrote is called the New Ionic, that is, the language of the Ionic cities of Asia Minor in the fifth century B.C., and those islands of the Aegean colonised by Ionians. By the 'Old Ionic' is meant the language of the *Iliad* and *Odyssey* (though it seems probable that the foundation of the language of these poems was Achæan or Aeolic, and that they were Ionicised subsequently), the Homeric Hymns and Hesiod. The oldest Greek literature therefore known to us was written in various developments of the Ionic dialect. The Attic, such as we find it in Thucydides and the Tragedians, is a still later development; but as the Athenian literature (from about B.C. 450 onwards) is best known to us, and has survived in much larger quantity than any other, we for convenience compare the forms of the Ionic dialect with those of the Attic as a standard, although in most cases the Ionic forms are the older. Herodotos [b. B.C. 484], a contemporary of Sophocles, lived just at the parting of the ways when the Attic literature was beginning to supplant all others, yet he deliberately adopted the Ionic dialect as still the best for prose composition, though he was by birth a Dorian. He was, then, writing in an acquired dialect, and was moreover a wanderer and scholar who had conversed with men of all dialects, and studied their writings; it was likely therefore that his style should show signs of modification in word-forms, as well as in idiom, from the standard Ionic; but still the Ionic as we find it in his writings shows decisively how it had developed, sometimes less, and sometimes in a different way, than the other dialects.

Many words are used by him in a sense different from that in which Attic writers of his own time would have used

- (4) *ā* (Attic) into *ω*, as *παιωνίζω*, *θῶκος*.
 (5) *ε* (Attic) into *ᾶ*, as *τάμνω*, *τράπω* [but we find *τρέψω*, *ἔτρεψα*], *μέγαθος*.
 (6) *ε* (Attic) into *ι*, as *ιστίη* (*ἰστία*), *ἐπίστιος* = *ἐφέστιος*.
 (7) *η* (Attic) into *ᾶ*, as *μεσαμβρήη*, *ἀμφισβατίη*, *πεντακόσιοι*.
 (8) *η* (Attic) into *ω*, as *πτώσσω*.
 (9) *ω* (Attic) into *η*, as *Φθιήτης*, *Θεσσαλιήτης*, *Ἰστιαιήτης*, and the derivatives *Φθιήτης*, *Ἀμπρακιήτης* etc.
 (10) *ο* into *α* as *ἀρρωδέω* [Att. *ὄρρωδέω*].

III. DIPHTHONGS.

- (1) *a* into *αι*, as *αιετός*, *αιεί*.
 (2) *av* into *ω*, as *θῶμα* [but *θῶνμα*, *θουμάζω*, also see I, 11], *τρώμα*.
 (3) *ε* into *ει*, as *εἶρομαι*, *εἰρωτέω*, *εἰρύω*, *εἰλίσσω*, *εἵματος*, *εἵνακόσιοι*, *εἵνεκεν*, *κεινός*, *ξεῖνος*, *στενωός*.
 (4) *ει* into *ε*, as *ἐς*, *ἔσω*, *μέζων*, *κρέσσων*, *πλέων*, fem. of adj. in *-ως* as *βαθεία*, *ὄξεα*, and in the tenses of *δείκνυμι*, as *δέξω*, *ἔδεξα*, *δέξαι*, *ἐδέχθη*, *ἐδέδεκτο*, also *ἔργω*, *ἔωθα*, and in all proparoxytons in *-ειος*, *-εια*, *-ειων*, as *ἐπιτήδεος*², *ἐπέτεος*.
 (5) *ει* into *ι*, as *ἵκελος*, *προσῖκελος*, *ἴλη*.
 (6) *ευ* into *ι*, as *ιθύς*, *ιθέα*, *ιθύ*, *ιθύνω* [Att. *εὐθύς*].
 (7) *ο* into *ου*, as *μῶνος*, *νοῦσος*, *νουσέω*, *Οὐλυμπος*, *οὔνομα*, *οὔνομάζω*, *ὁ οὔρος* (*ὄρος* a boundary), *τὸ οὔρος* (*τὸ ὄρος*), *ὁ οὐδός* (threshold), but *ἡ ὁδός* (way) : in trisyllable forms *γούνατα*, *δούρατα*, from *γόνυ*, *δόρυ*.
 (8) *ου* into *ω*, as *ὄν* (*οὔν*), *τοιγαρῶν*, *οὔκων*, *γῶν* (*γούν*).

² Still the comp. and superl. of *ἐπιτήδεος* seem to be in *-ότερος*, *-ότατος* as though the word were *ἐπιτήδειος*.

B. SYLLABLES.

(1) Solution and Contraction.

(a) *ου* into *οε*, as *ἀγαθοέργος*, *δημοέργος*.

(b) *ση* into *ω*, as *ὄγδῶκοντα*, and in the following forms of *βοᾶν* and *νοεῖν*,—*βῶσαι*, *βῶσασθαι*, *ἔβωσε*, *ἔβῶσθην*, *ἐννώσας*, *ἐννενώκασι*, *ἐννένωντο*, *νενωμένος*, *ἐπενώθη*, also *βωθῆω* (*βοθηῆω*).

(2) Diaeresis.

(a) *ει* into *ηῖ*, (1) in substantives in *-ειᾶ* as *βασιληῖη* = *regnum* [but *βασιλειᾶ* = *regina*], *ἐπιστρατηῖη*; (2) in subst. in *-ειων*, as *χαλκήϊον*, *ἀριστήϊον* [the forms *προάστειον* and *προαστήϊον* are both found, see I, 78; 3, 142]; (3) adjunct. in *-εῖος*, as *οἰκήϊον*, *βασιλῆϊος*³.

(b) *η* into *ηῖ*, as *δηῖῶ*, *κληῖς*, *χρηῖζω*, *Θρηῖκίη*.

(c) *φ* into *ωῖ*, as *πατρῶϊος*, *πρωῖ* [except *ζῶν*, *φόν*, *Τρφᾶς*, *Κῶος*, *Ἀχελῷος*].

(3) Elision.

(a) *ν ἐφέλκυστικόν* is not used in the Ionic of Herodotos⁴. *οὔτω* does not become *οὔτως* before a vowel (9, 82).

(b) Elision (comparatively rare) takes place in (1) the prepositions *ἀμφί*, *ἀνά*, *ἀντί*, *ἀπό*, *διά*, *κατά*, *μετά*, *παρά*, *ὑπό*; (2) in most cases where *ᾄμα* stands before a vowel; (3) most frequently in *ἀλλά*, *δέ*; (4) often in *μηδέ*, *οὐδέ*, *τε*, *γε*.

(4) Crasis.

(a) Like Attic, *τᾶλλα*, *ταῦτά*, *τάγαλματα*, *τάνθρώπου*, *τᾶλήθεος*.

³ Exceptions are the proper names *Δαρεῖος*, *Ἄργεῖος*, *Ἥλειος*, *Καδμείος*.

⁴ In some MSS. however, the *ν ἐφέλκυστικόν* is used throughout. It appears also in the oldest MS. of the treatise written by Lucian in imitation of the dialect and style of Herodotos. In the oldest Ionic we possess, that of the *Iliad*, it of course frequently occurs.

(b) ο, οι, and ω with α, ἀνήρ, ἄνθρωπος, ἄνθρωποι, οὐ-
τερος, τοῦτερον, τᾶτερα, ἄλλοι, τῶρχαίον, τῶληθές, τῶπό, ἄνθρωπε,
ἄναξ.

(c) In the reflexive pronouns ἑαυτοῦ, ἑμαντοῦ, σεαυτοῦ,
which in Ionic would be εἰο αὐτοῦ, ἐμέο αὐτοῦ, σέο αὐτοῦ, we
have ἑωυτοῦ, ἐμεωυτοῦ, σεωυτοῦ. From ὁ αὐτός, ἑντός, αὐτοί,
τῶυτό.

(d) Four with καί, καλὸς κάγαθός, κάκειίθε, κάκεινος,
κάμοί (as in Attic).

C. DECLENSION.

[The dual forms are not used in Herodotos.]

I. SUBSTANTIVES AND ADJECTIVES.

First Declension.

(1) The gen. plur. ends in -εων, as γνωμέων, τιμέων,
γενεέων (γενεή), πασέων, μελαιnéων, αὐτέων (f.) [but we must ex-
cept from this rule adjectives, pronouns and participles in
-ος, -η, -ον which have their gen. plur. fem. paroxyton, as
ἄλλων, φίλων, ἐκείνων, ἀλισκομένων, τούτων].

(2) Dat. pl., universally in -ησι or ἦσι, as γνώμησι, αὐτῆσι.

(3) \bar{a} in all cases of the sing. becomes -η as χώρη,
-ης, -η: ἰσχυρή, -ῆς, -ῆ. The \bar{a} is retained in nom. and acc.
but becomes η in gen. and dat. as

ἀλήθεια, -ᾶν, -ῆς, -ῆ
μοῖρα, -ᾶν, -ῆς, -ῆ
μία, -ᾶν, -ῆς, -ῆ.

(4) Words in -ης make the gen. sing. in -εω and are
proparoxyton, as

πολιίτης	}	sing.
— ἦτην		
— ἦτεω		
— ἦτη	}	plur.
— ἦτας		
— ἦτέων		
— ἦτησι		

Like this are declined proper names Μίδης, Λεωνίδης, Πέρσης, Ξέρξης⁵: also δεσπότης, except that the acc. δεσπότηα occurs I, II; 91.

(5) Words that in Attic are contracted are written in the uncontracted form in Herodotos, as μνᾶ, συκῆ, in Herodotos

[μνᾶ]	συκῆ
μνᾶι	-έης
μνᾶων	-έην
μνᾶας	συκέαι
	συκέων

χρυσέος, -έη, -έον
— -έον, -έην, -έον
— -έου, -έης, -έου
— -έφ, -έη, -έφ

Second Declension.

(1) The only peculiarity in case-ending is the dat. plur., which always ends in -οισι or -οῖσι, as λόγοισι, θεοῖσι, καλοῖσι.

(2) Words in -οος, -οη, -οον or -εος, -εη, -εον are not contracted, as πλόος, ἀπλόος, -όη, -όον, ὀστέον, χρύσεος, -έη, -εον.

(3) The so-called 'Attic Declension' in -ως is confined to proper names in Herodotos, as Ἄρκεσιλεως, Μενέλεως (from λεώς), as also Μίνως, Ἄθως, Ἀμφιάρεως. Instead of λεώς, νεώς, κάλωσ, λαγώς Herod. uses ληός, νηός, κάλος, λαγός. So also instead of πλέως, ἴλεως, ἀξιόχρεως Herod. uses πλέος, -η, -ον, ἴλεος, -ον, ἀξιόχρεος, -ον. Thus too the words compounded of γῆ, as βαθύγεως, μελάγγεως, μεσόγεως, ὑπόγεως, are represented in Herod. by βαθύγαιος, μελάγγαιος, μεσόγαιος, ὑπόγαιος.

(4) Herod. generally uses πολλός, -ή, -όν, though he also uses the commoner πολύς, πολλή, πολύ.

⁵ But the accusative Ξέρξεα in 8, 69; 9, 1 is supported by some good MSS., as also Λυκίθεα in 9, 5.

Third Declension.

(1) In the uncontracted and imparisyllabic words the forms used by Herod. are the same as those used by Attic writers.

(2) The contracted declensions are declined as follows :

βασιλεύς	πόλις	νηῦς
-λέος	πόλιος	νεός
-λέϊ	πόλι	νηϊ
-λέα	πόλιω	νεά
-λεῦ		
-λέες	πόλιες	νέες
-λέων	πολίωv	νέων
-λεῦσι	πόλισι	νηυσί
-λέας	πόλις	νεάς

Like πόλις are declined ἵβρις, ὄψις, φύσις, κρίσις, πίστις, παιδευσις, κατάστασις, χῆτις, etc., and the proper names Τόμυρις, Μοῖρις, Σμέρδις, Σᾶϊς, Ἄπις, Ἄμασις, Δάτις, Μέμφις, Θέτις, Πάρις, Ἰσις and the plural Σάρδιες, -ίων, -ισι, -ιας.

But	Ἄρτεμις, -ιδος, -ιδα
	ἔρις, -ιδος, -ιν
	χάρις, -ιτος, -ιν

(3) Neuters in -ος, substantives and adjectives in -ης, subst. in -υς and -υ, and adject. in -υς resolve all contractions :

γένος	Ἄστυάγης	ἀληθῆς -ές
γένεος	-γεος	ἀληθέος
γένεϊ	-γεϊ	ἀληθεῖ
γένεα	-γεα	ἀληθέα -ές
γενέων		ἀληθέες -έα
γένεσι		ἀληθέων
		ἀληθέσι
		ἀληθέας -έα

Proper names contracted to *-κλήης* are thus declined :

Θεμιστοκλήης VOC. *-κλες*

-κλέος

-κλέϊ

-κλέα

Thus Περικλήης and Ἡρακλήης.

(4) Substantives in *-ως* and *-ῶ*, such as *αἰδώς*, *ἡώς*, *εὐεστός*, *πειθῶ*, are declined as in Attic, except that some proper names as Ἴω, Λητώ make the accus. sing. in *-οῦν*.

(5) Neuters in *-ας*, as *γέρας*, *κέρας*, *τέρας*, have their genitives and datives sing. and plur., and acc. plur., in *-εος*, *-εῖ*, *-εων*, *-εσι*, *-εα* [not *-αος*, etc.] with the single exception of *γῆρας*, *-αος*, *-αῖ*.

II. PRONOUNS.

(1) Personal Pronouns [*ἐγώ*, *σύ*, *ἔ*].

(a) Herod. uses the uncontracted forms of the gen. sing. *ἐμέο*, *σέο*, *ἔο*, and rarely *ἐμεῦ*, *σεῦ*, *εὔ*.

(b) Dat. *σοί*, but in enclisis *τοι*.

(c) For the dat. m. and f. *αὐτῷ*, *-ῆ* Herod. uses *οί*. Acc. *μω* = *αὐτόν*, *-ήν* and *ἐαυτόν*, *-ήν*, and also for *αὐτό*.

(d) The nom. and dat. plur. of the three personal pronouns are the same as in Attic. The third person plural is

N. *σφεῖς*,

Λ. *σφέας*,

G. *σφέων*,

D. *σφίσι*, *σφι*

but *σφίσι* and *σφι* differ in usage; *σφι* (enclitic) = *αὐτοῖς* or *αὐταῖς*, *σφέας* = *αὐτούς*, *-άς*, but *σφίσι* = *ἐαυτοῖς* or *ἐαυταῖς*.

The gen. and acc. plur. are not contracted

ἡμέων

ὑμέων

σφέων (*σφεων*)

ἡμέας

ὑμέας

σφέας (*σφεας*)

Herodotos also uses *σφε* as acc. 3rd pers. of all genders and numbers, and *σφέα* = *αὐτά* (n. pl.).

(2) Relative Pronouns.

(a) *ὄς, ὄσπερ*, in nom. sing. and plur.

<i>ὄς,</i>	<i>ἦ,</i>	<i>τό</i>
<i>ὄϊ,</i>	<i>αἶ,</i>	<i>τά</i>

but in oblique cases the consonantal form is used, as

G. τοῦ,	τῆς,	τοῦ
των,	τῶν,	τῶν,

Note 1. Of the prepositions not admitting of elision *ἐν, ἐκ, ἐς, περὶ, πρό, πρὸς, σύν, ὑπέρ*,

πρό and *ὑπέρ* seldom occur with simple relative.*περὶ* usually follows its case, as *τῆς πέρι*.

ἐν, ἐκ, ἐς, πρὸς, σύν, take the consonantal form, as *ἐν τῷ, σύν τοῖσι* etc. Except where *ἐν, ἐξ, ἐς* form with the relative an expression of time, as

<i>ἐν ᾧ</i>	= <i>quo tempore</i>
<i>ἐς δ</i>	= <i>usque ad id tempus</i>
<i>ἐξ οὗ</i>	= <i>ex quo tempore</i> .

So also *ἄχρι οὗ, μέχρι οὗ*.

Note 2. On the other hand the prepositions which admit of elision—*ἀντί, ἀπό, διά, ἐπί, κατά, μετά, παρά, ὑπό*—take only the aspirated form of the relative, *δι' ἧς, ἐπ' ᾧ* etc., except when they follow their case, as, *τῷ πάρα* [but *παρ' ᾧ*].

(b) *ὅστις, ὃ τι* do not take the consonantal form. In place of the Attic *ὅτου, ὅτῳ, ὅτοισι* Herod. uses *ὄτεν, ὄτέφ, ὄτέοισι*, and for *ἅτινα* he has *ἄσσα* (not *ἄττα*).

(c) Interrogative and indefinite Pronoun *τις*

<i>τίς</i>	<i>τίνας</i>
<i>τέο (τεῦ)</i>	<i>τέων</i>
<i>τέφ</i>	<i>τέοισι</i>
<i>τίνα</i>	<i>τίνας</i>

D. CONJUGATION.

I. The Augment.

The usage of Herodotos with regard to the temporal and syllabic augments is the same as in Attic⁶ with the following exceptions:

(a) The temporal augment is omitted in purely Ionic forms, such as, ἀγινέω (ἄγω), ἀμείβομαι, ἀναισιμῶω, ἀρρωδέω, ἀρτέομαι (ἀρτάω), ἐσσῶω (ἤσασάω), ὀρτάζω (ἐορτάζω), οὐρίζω [but ὠνόμασται 9, 32, though the Ionic form οὐνομάζω is given in some MSS.; in 9, 44 however they all have ὀνομάζω], ἔργω (εἶργω)⁷.

(b) Also in the poetical verbs, ἀεθλέω, ἀλυκτάζω, ἐλινύω.

(c) Also in all verbs beginning with the diphthongs αι, αυ, ει, ευ, οι, ας, αἰδέομαι, αἰνέω, αἰρέω, αἰτέω, αὔξω, εἰρωτέω, εὔδω, εὐτυχεῶ, εὐρίσκω, οἰκέω, ἀνοίγω, οἴχομαι.

(d) Also in the verbs ἐάω, ἐργάζομαι, ἔωθα [pluperf. ἐώθεα], while on the other hand the augmented forms ἦσαν, εἶχον, ἦλθον, ἦλασα are always found.

(e) In cases of double augment the syllabic is omitted as ὤρεον [Att. ἐώρων].

(f) Neither temporal nor syllabic augment occurs in verbs with frequentative termination, as ἄγεσκον, ποιέεσκον, βαλεσκόμην.

II. Change of ν into α, when -ται or -το comes immediately after the stem.

(a) In the 3rd pers. plur. of perf. and pluperf. pass.: FIRST in impure forms, as ἀπίκατο, ἐτετάχατο, τετίφεται, ἀγωνίδυται, ἐσκευάδαται, δεδέχεται, ἀπίκαται, διεφθάρατο; in these

⁶ The augment, as in Attic, is often omitted in the pluperf., as τετελευτήκει, δέδοκτο, ἐνδεδύκει, etc. And when πρὸ is compounded with an augmented word there is no contraction, as προέβαινε, προέβαλε (not προέβαννε etc.).

⁷ Under this head may come the fact that the MSS. seem to favour ὤρηται (see 4, 16), but ὀρμέατο (1, 158; 9, 61).

XERXES, cc. 1, 32, 78, 82, 96, 99, 108—113, 120.

Though a younger son of Dareios, he yet succeeded to the crown, because his mother Atossa was a daughter of the great Kyros, and the Persians made it a condition that, by his marrying a daughter of Kyros, the royal line should be traced to the great Persian conqueror [7, 3—4]. Xerxes had retired to Sardis after the battle of Salamis, and was residing there at this time. He was the handsomest man in his army [7, 187] but apparently a coward; and the stories told of him by Herodotos seem meant to point him out as the type of Eastern tyranny and luxury, against which the *φθόρος* of the gods is surely roused. He died B.C. 465.

ZAKYNTHOS, c. 37.

An island 8 miles from the W. coast of the Peloponnese, and immediately S. of Kephallenia. It is about 23 miles long, and was celebrated for its fertility. Its chief town was a colony of Achaeans. Hegesistratos fled there for safety from Sparta, because as being Achaeans the Zakynthians were hostile to Sparta and would protect its enemy.

ZEUS, cc. 81, 122. ZEUS HELLENIUS, c. 7.

Zeus, son of Kronos, father of gods and men, is the acknowledged chief of the Olympian deities. He is not absolute, for he cannot alter fate, but he is the president of the divine council, and pronounces finally on all matters. He is the author and controller of all the natural phenomena—rain, snow and thunder; and the other gods are his agents and mouthpieces. Greek theology, however, admitted of apparently limiting epithets according to the connexion in which he was addressed or conceived, as, Zeus Xenios 'god of hospitable rights', Zeus prostropaios 'god of the rights of suppliants'. So Zeus Hellenius means 'god of the whole Greek race', to whom all Hellenes alike look and in whom all are united. To 'reverence Zeus Hellenius' therefore is to take a patriotic interest in and care for Panhellenism as against all the rest of the world.

APPENDIX.

THE IONIC DIALECT.

THE dialect in which Herodotos wrote is called the New Ionic, that is, the language of the Ionic cities of Asia Minor in the fifth century B.C., and those islands of the Aegean colonised by Ionians. By the 'Old Ionic' is meant the language of the *Iliad* and *Odyssey* (though it seems probable that the foundation of the language of these poems was Achaean or Aeolic, and that they were Ionicised subsequently), the Homeric Hymns and Hesiod. The oldest Greek literature therefore known to us was written in various developments of the Ionic dialect. The Attic, such as we find it in Thucydides and the Tragedians, is a still later development; but as the Athenian literature (from about B.C. 450 onwards) is best known to us, and has survived in much larger quantity than any other, we for convenience compare the forms of the Ionic dialect with those of the Attic as a standard, although in most cases the Ionic forms are the older. Herodotos [b. B.C. 484], a contemporary of Sophocles, lived just at the parting of the ways when the Attic literature was beginning to supplant all others, yet he deliberately adopted the Ionic dialect as still the best for prose composition, though he was by birth a Dorian. He was, then, writing in an acquired dialect, and was moreover a wanderer and scholar who had conversed with men of all dialects, and studied their writings; it was likely therefore that his style should show signs of modification in word-forms, as well as in idiom, from the standard Ionic; but still the Ionic as we find it in his writings shows decisively how it had developed, sometimes less, and sometimes in a different way, than the other dialects.

Many words are used by him in a sense different from that in which Attic writers of his own time would have used

them, but yet in the same sense in which they are used in Homer; or again, words which had become obsolete, or used only by poets in Athens, are still employed by him in their primitive sense as the natural and prosaic terms. The same phenomenon may be seen in our own and other languages. A Yorkshireman, or an Eastern Counties man, may often be heard using words that are almost or entirely unknown to the Londoner, but which were the ordinary terms in use in the days of Chaucer or even of Shakespear. Even with a printed literature, then, men of the same stock, if divided by place and circumstance, will develop the same language in widely different ways. Take for example the many idioms used by Americans differing from our usage in England, yet of which we may often find the counterpart in our older writers. What was likely then to be the case between two and three thousand years ago, with means of intercourse infinitely less efficacious, and a literature often not written at all, and of course when written infinitely confined in circulation? They did what was natural: each community gradually adopted peculiar terms and idioms; sometimes one retained a more archaic form than another, sometimes the same community would diverge much more than the other from the primitive form. They did not always alter in the same way, and no one division of the Hellenic race could claim a monopoly of archaic forms or a distinct supremacy in primitive correctness. The laws which such phonetic changes follow help us to track the original form through the maze of divergent modification, but they cannot always tell us why one set of people modified less or more than another, or in this way or that. The most marked features of the Ionic as compared with the Attic dialect are (1) that the contraction of two vowels is generally resolved into its component vowels, (2) that the η sound (Etacism) is generally preferred to the α , though the reverse change is not infrequent.

The following is a conspectus of the variations of the Ionic dialect of Herodotos from the Attic¹.

¹ Taken with modifications and additions from that of Dr K. Abicht, *Uebersicht über den Herodotischen Dialect*. Leipzig, 1869.

A. LETTERS.

I. CONSONANTS.

(1) In three words the tenuis takes the place of the aspirated consonant, *δέκομαι, αὔτις, οὐκί* (Att. *δέχομαι, αὐθις, οὐχί*).

(2) In three words the positions of the aspirate and tenuis are reversed, *ἐνθαῦτα, ἐνθεῦτεν, κιθών* (Att. *ἐνταῦθα, ἐντεῦθεν, χιτών*).

(3) *κ* is found in the place of *π* in the interrogative pronouns and adverbs, *κοῖος, κόσος, κότερος, κῆ, κοῖ, κοῦ, κῶς, κίθεν, κότε* [Att. *ποῖος, πόσος* etc.]; in the relatives, *όκοῖο όκόσος, όκότερος* [Att. *όποῖος* etc.]; and in the adverbs *οὔκοτε, οὔδέκοτε, οὔκω* [Att. *οὔποτε* etc.].

(4) The prepositions *ἀντί, ἀπό, ἐπί, κατά, μετά, ὑπό*, neither in elision nor composition, take the aspirated consonant before an aspirate, e.g. *ἀπ' οὔ, μετ' ἄ, κατά [= καθ' ἄ], κατ' ἔνα, ὑπιστάναι, ἀπικνέομαι, ὑπίημι, μετέντες*. In the same way *οὔκ* does not become *οὔχ* before an aspirate.

(5) *σσ* is not changed into *ττ*, e.g. *θάλασσα, γλώσσα, τάσσω, ἐλάσσω*, are the invariable forms in Ionic.

(6) *σσ* becomes *ξ*, e.g. *διξός, τριξός*.

II. VOWELS.

(1) *a* (Attic) into *ε*, as *ἔρσην* 'male', *τέσσερες, ὀπέων* (*ὀπάων*).

(2) *ǎ* (Attic) into *η*, as *διπλήσιος, πολλαπλήσιος*.

(3) *ā* (Attic) into *η*,

(a) In root syllables, as *ρήϊδίως, ήήρ, κρήτηρ, νηός, τριήκοντα, πρήγμα, πέπρηγμα*.

(b) In derivatives, as *θέητρον, νε-νηίης, ἱρ-ηξ, Διγυῆται, ἱ-ηηρός, ἀνι-ηρός*.

(c) In compounds, as *γενεη-λογέω, διή-κοπος*.

(d) In the adverbs *λάβρη, λίην, πέρην*.

- (4) \bar{a} (Attic) into ω , as *παιωνίζω, θῶκος*.
- (5) ϵ (Attic) into \bar{a} , as *τάμνω, τράπω* [but we find *τρέψω, ἔτρεψα*], *μέγαθος*.
- (6) ϵ (Attic) into ι , as *ιστίη (ἰστία), ἐπίστιος = ἐφέστιος*.
- (7) η (Attic) into \bar{a} , as *μεσαμβρίη, ἀμφισβατίω, πεντακόσιοι*.
- (8) η (Attic) into ω , as *πτώσσω*.
- (9) ω (Attic) into η , as *Φθιώτης, Θεσσαλιώτης, Ἰσθιαίητης*, and the derivatives *Φθιώτης, Ἀμπρακίτης* etc.
- (10) o into a as *ἀρρωδέω* [Att. *ὄρρωδέω*].

III. DIPHTHONGS.

- (1) a into ai , as *αιετός, αἰεί*.
- (2) av into ω , as *θῶμα* [but *θῶυμα, θουμάζω*, also see I, II], *τῶμα*.
- (3) ϵ into ei , as *εἶρομαι, εἰρωτέω, εἰρύω, εἰλίσσω, εἵνατος, εἵνακόσιοι, εἵνεκεν, κεινός, ξείνος, στεινός*.
- (4) ei into e , as *ἐς, ἔσω, μέζων, κρέσσων, πλέων*, fem. of adj. in $-ως$ as *βαθεία, ὀξεία*, and in the tenses of *δείκνυμι*, as *δέξω, ἔδεξα, δέξαι, ἐδέχθη, ἐδέδεκτο*, also *ἔργω, ἔωθα*, and in all proparoxytons in $-ειος, -εια, -ειον$, as *ἐπιτήδεος², ἐπέτεος*.
- (5) ei into ι , as *ἵκελος, προσίκελος, ἴλη*.
- (6) ev into ι , as *ἰθύς, ἰθεία, ἰθύ, ἰθύνω* [Att. *εὐθύς*].
- (7) o into ou , as *μῶνος, νοῦσος, νουσέω, Οὐλυμπος, οὔνομα, οὔνομάζω, ὁ οὐρος (ὄρος a boundary), τὸ οὐρος (τὸ ὄρος), ὁ οὐδός (threshold), but ἡ ὁδός (way) : in trisyllable forms γούνατα, δούρατα, from γόνυ, δόρυ*.
- (8) ou into ω , as *ῶν (οῦν), τοιγαρῶν, οὔκων, γῶν (γούν)*.

² Still the comp. and superl. of *ἐπιτήδεος* seem to be in $-ότερος, -ύτατος$ as though the word were *ἐπιτήδειος*.

B. SYLLABLES.

(1) Solution and Contraction.

(a) *ou* into *oe*, as *ἀγαθοέργος*, *δημοέργος*.

(b) *oη* into *ω*, as *ὀγδώκοντα*, and in the following forms of *βοᾶν* and *νοεῖν*,—*βῶσαι*, *βώσασθαι*, *ἔβωσε*, *ἔβῶσθην*, *ἐννώσας*, *ἐννενώκασι*, *ἐννένωντο*, *νενωμένος*, *ἐπενώθη*, also *βωθέω* (*βοθητέω*).

(2) Diaeresis.

(a) *ει* into *ηῖ*, (1) in substantives in *-ειᾶ* as *βασιλητή* = *regnum* [but *βασίλεια* = *regina*], *ἐπιστρατηή*; (2) in subst. in *-ειων*, as *χαλκήϊον*, *ἀριστήϊον* [the forms *προάστειον* and *προαστήϊον* are both found, see I, 78; 3, 142]; (3) *adject.* in *-ειος*, as *οἰκήϊον*, *βασιλήϊος*³.

(b) *η* into *ηῖ*, as *δηϊόω*, *κληῖς*, *χρηῖζω*, *Θρηῖκίη*.

(c) *φ* into *ωῖ*, as *πατρῴϊος*, *πρωῖ* [except *ζῶον*, *φόν*, *Τρωάς*, *Κῶος*, *Ἀχελῷος*].

(3) Elision.

(a) *ν ἐφέλκυστικόν* is not used in the Ionic of Herodotos⁴. *οὔτω* does not become *οὔτως* before a vowel (9, 82).

(b) Elision (comparatively rare) takes place in (1) the prepositions *ἀμφί*, *ἀνά*, *ἀντί*, *ἀπό*, *διά*, *κατά*, *μετά*, *παρά*, *ὑπό*; (2) in most cases where *ἄμα* stands before a vowel; (3) most frequently in *ἀλλά*, *δέ*; (4) often in *μηδέ*, *οὐδέ*, *τε*, *γε*.

(4) Crasis.

(a) Like Attic, *τᾶλλα*, *ταῦτά*, *τᾶγάματα*, *τᾶνθρώπου*, *τᾶλήθεος*.

³ Exceptions are the proper names *Δαρεῖος*, *Ἄργεῖος*, *Ἥλειος*, *Καδμείος*.

⁴ In some MSS. however, the *ν ἐφέλκυστικόν* is used throughout. It appears also in the oldest MS. of the treatise written by Lucian in imitation of the dialect and style of Herodotos. In the oldest Ionic we possess, that of the *Iliad*, it of course frequently occurs.

(b) ο, οι, and ω with α, *ἄνῆρ, ἄνθρωπος, ἄνθρωποι, οὐ-
τερος, τοῦτερον, τᾶτερα, ἄλλοι, τῶρχαῖον, τῶληθές, τῶπό, ἄνθρωπε,
ἄναξ.*

(c) In the reflexive pronouns *ἑαυτοῦ, ἑμμαντοῦ, σεαυτοῦ*, which in Ionic would be *ἔο αὐτοῦ, ἐμέο αὐτοῦ, σέο αὐτοῦ*, we have *ἑωυτοῦ, ἑμεωυτοῦ, σεωυτοῦ*. From *ὁ αὐτός, ἑντός, ἑυτοί, τῶντό*.

(d) Four with *καί, καλός, κάγαθός, κάκειθε, κάκεινος, κάμοί* (as in Attic).

C. DECLENSION.

[The dual forms are not used in Herodotos.]

I. SUBSTANTIVES AND ADJECTIVES.

First Declension.

(1) The gen. plur. ends in *-εων*, as *γνωμέων, τιμέων, γενεέων (γενεῆ), πασέων, μελαιnéων, αὐτέων* (f.) [but we must except from this rule adjectives, pronouns and participles in *-ος, -η, -ον* which have their gen. plur. fem. paroxyton, as *ἄλλων, φίλων, ἐκείνων, ἀλίσκομένων, τούτων*].

(2) Dat. pl., universally in *-ησι* or *ῆσι*, as *γνώμησι, αὐτήσι*.

(3) *ā* in all cases of the sing. becomes *-η* as *χώρη, -ης, -η: ἰσχυρή, -ῆς, -ῆ*. The *ä* is retained in nom. and acc. but becomes *η* in gen. and dat. as

ἀλήθεια, -ᾶν, -ης, -η
μοῖρα, -ᾶν, -ης, -η
μία, -ᾶν, -ῆς, -ῆ.

(4) Words in *-ης* make the gen. sing. in *-εω* and are proparoxyton, as

πολιτήης }
— *ῆτην* } sing.
— *ῆτεω* }
— *ῆτη* }

— *ῆτας* }
— *ητέων* } plur.
— *ῆτησι* }

Like this are declined proper names Μίδης, Λεωνίδης, Πέρσης, Ξέρξης⁵: also δεσπότης, except that the acc. δεσπότηα occurs I, II ; 91.

(5) Words that in Attic are contracted are written in the uncontracted form in Herodotos, as μνᾶ, συκῆ, in Herodotos

[μνᾶ]	συκῆ
μνᾶι	-ῆς
μνᾶων	-ῆν
μνᾶας	συκέαι
	συκέων

χρυσέος, -ῆ, -έον
—έον, -ῆν, -έον
—έου, -ῆς, -έου
—έφ, -ῆ, -έφ

Second Declension.

(1) The only peculiarity in case-ending is the dat. plur., which always ends in -οῖσι or -οῖσι, as λόγοισι, θεοῖσι, καλοῖσι.

(2) Words in -οος, -ση, -οον or -εος, -εη, -εον are not contracted, as πλόος, ἀπλόος, -όη, -όον, ὀστέον, χρύσεος, -ῆ, -εον.

(3) The so-called 'Attic Declension' in -ως is confined to proper names in Herodotos, as Ἄρκεσίλειως, Μενέλειως (from λεώς), as also Μίνως, Ἄθως, Ἀμφιάρεως. Instead of λεώς, νεώς, κάλω, λαγώς Herod. uses ληός, νηός, κάλος, λαγός. So also instead of πλέως, ἴλεως, ἀξιόχρεως Herod. uses πλέος, -η, -ον, ἴλεος, -ον, ἀξιόχρεος, -ον. Thus too the words compounded of γῆ, as βαθύγεως, μελάγγεως, μεσόγεως, ὑπόγεως, are represented in Herod. by βαθύγαιος, μελάγγαιος, μεσόγαιος, ὑπόγαιος.

(4) Herod. generally uses πολλός, -ή, -όν, though he also uses the commoner πολύς, πολλή, πολύ.

⁵ But the accusative Ξέρξεα in 8, 69 ; 9, 1 is supported by some good MSS., as also Λυκίδα in 9, 5.

Third Declension.

(1) In the uncontracted and imparisyllabic words the forms used by Herod. are the same as those used by Attic writers.

(2) The contracted declensions are declined as follows :

βασιλεύς	πόλις	νηῦς
-λέος	πόλιος	νεός
-λέϊ	πόλι	νηϊ
-λέα	πόλιον	νέα
-λεῦ		
-λέες	πόλιες	νέες
-λέων	πολίων	νέων
-λεῦσι	πόλισι	νηυσί
-λέας	πόλις	νέας

Like πόλις are declined ἵβρις, ὄψις, φύσις, κρίσις, πίστις, παιδευσις, κατάστασις, χῆτις, etc., and the proper names Τόμυρις, Μοῖρις, Σμέρδις, Σαῖς, Ἄπις, Ἄμμασις, Δάτις, Μέμφις, Θέτις, Πάρις, Ἰσις and the plural Σάρδιες, -ίων, -ισι, -ιας.

But	Ἄρτεμις, -ιδος, -ιδα
	ἔρις, -ιδος, -ιν
	χάρις, -ιτος, -ιν

(3) Neuters in -ος, substantives and adjectives in -ης, subst. in -υς and -υ, and adject. in -υς resolve all contractions :

γένος	Ἄστυάγης	ἀληθής -ές
γένεος	-γεος	ἀληθέος
γένει	-γεῖ	ἀληθεῖ
γένεα	-γεα	ἀληθέα -ές
γενέων		ἀληθέες -έα
γένεσι		ἀληθέων
		ἀληθέσι
		ἀληθέας -έα

Proper names contracted to *-κλήης* are thus declined :

Θεμιστοκλήης VOC. *-κλες*
-κλέος
-κλέϊ
-κλέα

Thus Περικλήης and Ἡρακλήης.

(4) Substantives in *-ως* and *-ω*, such as *αἰδώς*, *ἡώς*, *εὐεστώ*, *πειθώ*, are declined as in Attic, except that some proper names as Ἴω, Δητώ make the accus. sing. in *-οῖν*.

(5) Neuters in *-ας*, as *γέρας*, *κέρας*, *τέρας*, have their genitives and datives sing. and plur., and acc. plur., in *-εος*, *-εῖ*, *-εων*, *-εσι*, *-εα* [not *-αος*, etc.] with the single exception of *γῆρας*, *-αος*, *-αῖ*.

II. PRONOUNS.

(1) Personal Pronouns [*ἐγώ*, *σύ*, *ἔ*].

(a) Herod. uses the uncontracted forms of the gen. sing. *ἐμέο*, *σέο*, *ἔο*, and rarely *ἐμεῦ*, *σεῦ*, *εὔ*.

(b) Dat. *σοί*, but in enclisis *τοι*.

(c) For the dat. m. and f. *αὐτῶ*, *-ῆ* Herod. uses *οἱ*. Acc. *μν*=*αὐτόν*, *-ήν* and *ἑαυτόν*, *-ήν*, and also for *αὐτό*.

(d) The nom. and dat. plur. of the three personal pronouns are the same as in Attic. The third person plural is

N. *σφέις*,
 Λ. *σφέας*,
 Γ. *σφέων*,
 D. *σφίσι*, *σφι*

but *σφίσι* and *σφι* differ in usage; *σφι* (enclitic)=*αὐτοῖς* or *αὐταῖς*, *σφέας*=*αὐτούς*, *-άς*, but *σφίσι*=*ἑαυτοῖς* or *ἑαυταῖς*.

The gen. and acc. plur. are not contracted

<i>ἡμέων</i>	<i>ὕμέων</i>	<i>σφέων (σφεων)</i>
<i>ἡμέας</i>	<i>ὕμέας</i>	<i>σφέας (σφεας)</i>

Herodotos also uses *σφε* as acc. 3rd pers. of all genders and numbers, and *σφέα*=*αὐτά* (n. pl.).

(2) Relative Pronouns.

(a) *ὅς, ὅσπερ*, in nom. sing. and plur.

ὅς, ἧ, τό
οἷ, αἷ, τά

but in oblique cases the consonantal form is used, as

G. τοῦ, τῆς, τοῦ
 τῶν, τῶν, τῶν, etc.

Note 1. Of the prepositions not admitting of elision *ἐν, ἐκ, ἐς, περί, πρό, πρός, σύν, ὑπέρ*,

πρό and *ὑπέρ* seldom occur with simple relative.*περί* usually follows its case, as *τῆς πέρι*.

ἐν, ἐκ, ἐς, πρός, σύν, take the consonantal form, as *ἐν τῷ, σύν τοῖσι* etc. Except where *ἐν, ἐξ, ἐς* form with the relative an expression of time, as

ἐν ᾧ = *quo tempore*
ἐς δ = *usque ad id tempus*
ἐξ οὗ = *ex quo tempore*.

So also *ἄχρι οὗ, μέχρι οὗ*.

Note 2. On the other hand the prepositions which admit of elision—*ἀντί, ἀπό, διά, ἐπί, κατά, μετά, παρά, ὑπό*—take only the aspirated form of the relative, *δι' ἧς, ἐπ' ᾧ* etc., except when they follow their case, as, *τῷ πάρα* [but *παρ' ᾧ*].

(b) *ὅστις, ὃ τι* do not take the consonantal form. In place of the Attic *ὅτου, ὅτῳ, ὅτοισι* Herod. uses *ὄτευ, ὄτέφ, ὄτέοισι*, and for *ἄτινα* he has *ἄσσα* (not *ἄττα*).

(c) Interrogative and indefinite Pronoun *τις*

<i>τίς</i>	<i>τίνας</i>
<i>τέο (τεῦ)</i>	<i>τέων</i>
<i>τέφ</i>	<i>τέοισι</i>
<i>τίνα</i>	<i>τίνας</i>

D. CONJUGATION.

I. The Augment.

The usage of Herodotos with regard to the temporal and syllabic augments is the same as in Attic⁶ with the following exceptions:

(a) The temporal augment is omitted in purely Ionic forms, such as, ἀγινέω (ἄγω), ἀμείβομαι, ἀναισιμῶω, ἀρρωδέω, ἀρτέομαι (ἀρτάω), ἐσσώω (ἤσσάω), ὀρτάζω (ἐορτάζω), οὐρίζω [but ὠνόμασται 9, 32, though the Ionic form οὐνομάζω is given in some MSS.; in 9, 44 however they all have ὀνομάζω], ἔργω (εἴργω)⁷.

(b) Also in the poetical verbs, ἀεθλέω, ἀλκκτάζω, ἐλινύω.

(c) Also in all verbs beginning with the diphthongs αι, αυ, ει, ευ, οι, ας, αἰδέομαι, αἰνέω, αἰρέω, αἰτέω, αἴξω, εἰρωτέω, εὐδω, εὐτυχέω, εὐρίσκω, οἰκέω, ἀνοίγω, οἴχομαι.

(d) Also in the verbs ἐάω, ἐργάζομαι, ἔωθα [pluperf. ἐώθεα], while on the other hand the augmented forms ἦσαν, εἶχον, ἦλθον, ἦλασα are always found.

(e) In cases of double augment the syllabic is omitted as ὤρεον [Att. ἐώρων].

(f) Neither temporal nor syllabic augment occurs in verbs with frequentative termination, as ἄγεσκον, ποιέεσκον, βαλεσκόμην.

II. Change of ν into α, when -ται or -το comes immediately after the stem.

(a) In the 3rd pers. plur. of perf. and pluperf. pass.: FIRST in impure forms, as ἀπίκατο, ἐτεράχατο, τετίφεται, ἀγωνίδυται, ἐσκευάδαται, δεδέχεται, ἀπίκαται, διεφθάρητο; in these

⁶ The augment, as in Attic, is often omitted in the pluperf., as τετελευτήκεε, δέδοκτο, ἐνδεδύκεε, etc. And when πρὸ is compounded with an augmented word there is no contraction, as προέβαινε, προέβαλε (not προῖβαινε etc.).

⁷ Under this head may come the fact that the MSS. seem to favour ὤρμηται (see 4, 16), but ὀρμέατο (1, 158; 9, 61).

forms the root consonant is aspirated except when it is δ, and in the word ἀπίκαται -ο; SECOND in pure roots, the preceding vowel being shortened, as ἠπιστέατο, ἠγάταται, ἠρτέαται, οἰκέαται, κέαται, ὠρμέαται, βεβλέαται, ἀναπεπτέαται, ἀποκεκλέατο, ἐνεπιδεικνύατο, ἐκεκοσμέατο.

(b) In the 3rd pers. plur. pres. and imperf. pass. of verbs in -μι, as τιθέαται, ἐτιθέατο, ἰστέαται, δυνάταται, ἕαται, κατέατο, ἐκδιδόαται.

(c) In optative endings pres. or aor., as ἀγοίατο, βουλοίατο, γενουαίατο, τισαίατο, ἀνελοίατο.

III. Resolution of Contractions :

(a) pluperf. -εα, -εας, -εε, -εσαν, as ἐώθεα, ἐώθεας, ἐώθεε, ἐώθεσαν, ἐλληλύθεε, ἐόργεε.

(b) 2nd pers. indic. midd. and pass.
primary tenses -εαι, as οἴχεται, ἔσειαι.
historic „ -εο, as ἐγένεο, ἐπῖκεο.

So also the present imperat. midd., as ἔπειο, πείθεο, ἀπαλλάσσοεο. But the 2nd pers. sing. of the subj. midd. is always contracted, as οἴχη, γένη, δέξη, ὑποθήκη. Also 2nd aor. infin. act., as μαθεῖν, ἐλθεῖν, σχεῖν.

(c) ω resolved into -έω in the aorist subj. pass. of all verbs, in the 2nd aor. subj. of verbs in -μι or verbs formed on the analogy of verbs in -μι, as αἰρεθέω, ἐσσωθέωμεν, ἐξαναστέωμεν, προσθέω, θέωσι (ἔθην), βέω (ἔβην), but the 2nd and 3rd persons are contracted, as νικηθῆς, φανῆ, ἐκβῆ, θῆται.

(d) In verbs in -εω, -αω, -οω, the uncontracted forms are used :

(1) -εω, as			
pr. καλέω -έομαι	subj. καλέω -έωμαι	opt. καλέοιμι	-εοίμην
καλέεις -έη	καλέης -έη	καλέοις	-έοιο
καλέει -έεται	καλέη -έηται	καλέοι	-έοιτο
imperat. κάλεε			
imperf. ἐκάλεον	-εόμην	infin.	καλέειν
ἐκάλεες	-εο	part.	καλέων
ἐκάλεε	-έετο	part. mid. & p.	καλεόμενος

Note 1. The only exception is *δεῖ, δεῶν*, the imperfect of which however is *ἔδεε*. In five verbs *ἀγνοέω, διανοέομαι, θηέομαι, νοέω, ποιέω*, in which the termination *-εω* or *-εομαι* is preceded by a vowel, *εο* or *εου* becomes *ευ*, as *ἀγνοεῦντες, ἐθηεῦντο* (*ἐθηέοντο*), *θηεύμενοι*.

The imperfect of *θηέομαι* has the Attic contraction, as *ἐθηεῖτο* (I, 10).

ποιέω has *ευ* throughout, *ποιεῦσι, ποιεῦντες, ἐποίησθ⁸, ποιεῦμαι, ποιεύμενος, ἐποιεύμην, ἐποιεῦντο*.

εω remains uncontracted, as *νοέων*, but *ση* becomes *ω*, as *νεωμένον*.

Note 2. This rule of resolving contractions applies also to liquid futures, as *ἐρέω, κερδανέεις, ὑπομενέουσι, κατακοντιέει, κομίει, ἀτρεμείν, κομίει* (mid.), *χαριέεσθαι, ἀπολέοντες*, but when a vowel precedes *εο* or *εου* they become *ευ*, as *ἀνταγωνιεύμενος, κομιεύμεθα, ὀπωριεῦνται, ἐπιστιεύμενοι⁹*.

(2) Verbs in *-αω*

(a) With exception of the disyllable verbs *κλάω, ψάω, σμάω* [also *ἔω, βιωμαι, ἰώμαι*] all contractions are resolved not into *-αω -αο -αου*, but into *-εω -εο -εου*, as *ὀρέω, ὀρέουσι, ὀρέων, ὀρέομαι, ὀρέόμενος*. On the other hand *-αι, -αε* become *-ᾶ* and *-α* as

*ὀρέω, ὀρᾶς, ὀρᾶ
ὠρεον, ὠρᾶς, ὠρα*

[though in 8, 36 the best MSS. have *ἀπώρων*].

(b) And as in verbs in *-εω*, when a vowel precedes *-εο* or *-εου* they become *ευ*, as *ἀνειῦνται, βοεῦντες*.

(c) The future of *ἐλαύνω* is *ἐλέω, ἐλέων*.

(d) *χράω, χράομαι*, contract in *α* [Attic *η*], as *χρέομαι, χράται, χράσθαι, χρεώμενος¹⁰*.

⁸ *ἐποίησθ* 8, 64; 9, 25 etc., but also *ἐποίησθ* 9, 8 and 11; *ποιέεο* 8, 68.

⁹ In 9, 6 we have *ἀμνηεῖσι* for *ἀμνηέουσι* although *-εου* is not preceded by a vowel; cp. *βάλευ* for *βάλου* [εο] 8, 68; *δοκεῦντα* 9, 77.

¹⁰ In 9, 24 as in 4, 151; 7, 34; 9, 41, etc. one MS. (P) gives *χρεόμενοι*, but the greater authority in all cases seems to be for *χρεώμενος*, while the best MSS. give *χρεόν* (not *χρεών*) as the neut. part.; see 9, 46 etc.

(e) But in tenses of verbs in *-ω* where the Attic has *ā*, the Ionic has *η*, as *βιηθήναι, βίησασθαι, περηθήναι, περήσασθαι*.

(3) Verbs in *-ω*.

The verbs in *-ω* are contracted as in Attic, except that when *-οο* or *-οου* are preceded by a vowel they become *ευ*, as *ἀντιεύμενος, δικαιοῦσθαι, οἰκηιῦνται, ἀξιεύμεθα, ἐξομοιῦντες, δικαιοῦσι*. Thus *ἀξιόω* is conjugated in Herodotos

<p>Pres.</p> <p><i>ἀξιῶ ἀξιεύμεν</i></p> <p><i>ἀξιοῖς ἀξιοῦτε</i></p> <p><i>ἀξιοῖ ἀξιοῦσι</i></p>	<p>Imperf.</p> <p><i>ἤξιεν ἤξιεύμεν</i></p> <p><i>ἤξιους ἤξιοῦτε</i></p> <p><i>ἤξιου ἤξιεν</i></p>
<p>Mid. Inf. <i>ἀξιοῦσθαι</i></p>	<p>Part. Mid. <i>ἀξιεύμενος</i></p>
<p>Imperf. M.</p> <p><i>ἤξιεύμην</i></p> <p><i>ἤξιεῦ</i></p> <p><i>ἤξιοῦτο</i></p> <p><i>ἤξιεύμεθα</i></p> <p><i>ἤξιοῦσθε</i></p> <p><i>ἤξιεῦντο</i></p>	

Thus also, *ἀντιεῦνται, ἐτεροειῦντο, ἐδικαιοῦντο*.

IV. Verbs in *-μι*.

- (a) *τίθημι, τιθεῖς τιθεῖ...τιθείσι*
ἔημι, ἰεῖς ἰεῖ...ἰεῖσι
 like a verb in *-εω*.
ἵστημι, ἱστᾶς ἱστᾶ...ἱστᾶσι
 like a verb in *-αω*.
δίδωμι, διδοῖς διδοῖ...διδούσι
 like a verb in *-ωω*.

Note 1. Perf. pass. part. of *μετήμι, μεμετιμένος* (Attic *μεθεμένος*).

Note 2. Imperf. ind. act. of *τίθημι*,

ἐτίθεα, ἐτίθεες, ἐτίθεε
ἐτίθημεν, ἐτίθετε, ἐτίθεσαν.

(b) ἴστημι.

The 2nd and 3rd pers. plur. perf. are ἴστατε and ἴστασι.
Partic. perf. ἴστεώς.

(c) δείκνυμι.

The 3rd pers. plur. pres. indic. is δεικνῦσι (Attic δεικνῦσι).
Pres. partic. δεικνύων. Imperf. indic. ἐδείκνυον -ες -ε.

(d) εἰμί *sum*.

2nd pers. sing. εἶς [Attic εἶ]. 1st pers. plur. εἰμέν [Attic ἐσμέν]. 3rd p. plur. εἰσί [but ἔασι in an oracle I, 66].

Subjunct. ἔω. 3rd p. plur. ἔωσι.

Opt. εἶην. 3rd p. plur. εἶησαν (εἶεν)¹¹.

Part. ἐών ἐούσα ἐόν.

Imperf. ἦν, ἦσθα, ἦ [ἔσκε I, 196; 6, 133, and ἦε I, 181, and ἔην 7, 143]. ἦσαν [ἔσκον 4, 129; I, 196].

Another form less frequent is

ἔα (2, 19), ἔας (I, 187),...ἔατε (5, 92).

(e) εἶμι ἴδο.

Imperf. indic. ἦια, ἦιε, ἦισαν [Att. ἦα, ἦε, ἦεσαν].

(f) οἶδα, οἶδας, οἶδε, ἴδμεν, ἴστε, οἶδασι.

For ἴδμεν is found οἶδαμεν [2, 17; 4, 46; 7, 214], συνοἶδαμεν [9, 60].

Subj. εἰδέω. Opt. εἰδείην.

Pluperf. (= imperf.) ἦδεα, ἦδεε, ἦδέατε, ἦδεσαν.

E.

(1) ὄς is often used for οὔτω.

(2) The following Ionic verb forms also are to be noted:

(a) 1st aor. for εἶπον

εἶπας, 9, 45,

εἶπαν, 9, 11,

ἀπειπάμεθα, 9, 7,

εἶπαι, 8, 68.

(b) From λαμβάνω

λάμψομαι, 9, 31,

¹¹ In 7, 6 we have ἐνέοι as though from ἐνέοιμι.

καταλαμφθέντες, 9, 58,

καταλελάβηκε, 9, 60,

ἀπολελαμμένοι, 9, 51.

(r) From φέρω

ἔσσηνηείχθαι (ἔσηνεύγμαι), 9, 41,

ἔξσηνηεγμένος, 9, 72,

ἔπενείκας, 8, 10,

ἀνηνείκαντο, 8, 32.

(i) αἶρειν (ἀείρειν)

ἀερθέντες, 9, 52.

(e) δείκνυμι

fut. δείξω,

1st aor. ἔδεξα, δέξαι,

ἔδεξάμην, ἐδέχθην,

perf. pass. δέδεγμαι,

plur. pass. ἐδέδεκτο,

imper. pass. δεδέχθω, 8, 8.

(f) εἶκω

perf. οἶκα, 4, 82; part. οἰκώς, -ός, 8, 9.

(g) ἀξάμην, ἄξαντο [ἄγω], 8, 20.

(h) ἀναγνώσαι, 8, 57—8.

(3) Some poetical words and expressions employed in this book :

ἀλεωρή (c. 6), ἀλκῆς ἐμέμνητο (c. 70), ἀτάσθαλα (c. 78), ἄτρυτον (c. 52), ἐν αἴνῃ εόντες (c. 13), ἐκπαλούμενοι (c. 48), ἐνέστακτο (c. 1), κατεῖχε ἠχώ (c. 24), λιπαρή (21, 70), μηνίω (c. 7 § 2), οἰζυρός (c. 82), ὄπισ (c. 76), τελευτήσαντες τὸν αἰῶνα (c. 27), κυματογή (c. 100), ἦσχαλλον (c. 117).

(4) Words not found elsewhere : ἀλυκτάζω (c. 70), ἀπεστώ (c. 85), λεωσφέτερον (c. 33), περιημέκτεε (c. 41), συγκεκυρημένος (c. 37), τροχάζω (c. 66).

(5) Variation in accent ἐρήμος (c. 3), cp. ὁμοίος (5, 58), ἐτοῖμος (5, 31, 91).

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