HERODOTUS

BOOK VI.
COIN OF SYBARIS
Bull | Same

COIN OF LAOS
Bull with human head | Same

COIN OF CROTEN
Tripod | Bull
*(Combined arms of Croton and Sybaris; struck in commemoration of the victory over the latter city)*
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ΤΡΟΦΕΙΑ
PREFACE.

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

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

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

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

The most difficult question for the editor of Herodotus is that of the dialect. The discovery of numerous Ionic inscriptions and a more careful study of the remains of the poetical literature of Ionia have furnished a very different picture of that dialect from that presented to us in the manuscripts of Herodotus. The question then is, did Herodotus use a form of Ionic more archaic than that of the earliest of the Ionic poets, more archaic than that of the literary language of the seventh century, or has his text been tampered with by grammarians of later times; who, confounding Ionic with the language of Homer, corrupted the text in the belief that they were emending it? The latter hypothesis seems to me infinitely the more probable, and in this edition an attempt has been made to bring the text into harmony with the evidence derived from the above-mentioned sources. Unfortunately this evidence is fragmentary, and in too many instances it is impossible to determine with certainty the form in use in the fifth century. In such cases I have made it my rule to adhere to the traditional form, believing it to be the best course to proceed with caution and not to take a step beyond what the evidence warrants. To some I shall probably seem to have gone too far, to others not to have gone far enough; at all events an honest
effort has been made to grapple with the difficulties. Fresh inscriptions will doubtless throw light on much that is now dark; in many cases of the contraction of vowels decisive evidence can be got only from the discovery of metrical inscriptions or of new fragments of the Ionic poets. In view of recent finds we need not despair of recovering some portion also of the poetical literature of Ionia. The evidence on which a decision has been arrived at in each case will be found in the introduction and the works referred to there. In one point the traditional orthography has, contrary to the evidence, been retained for the sake of convenience—the *spiritus asper* has been written as in Attic, though there is no doubt that it had disappeared in the dialect which Herodotus used.

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

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

For the assistance of the student, who is only too apt to mix up all dialects together, an attempt has been made in the commentary to discriminate un-
Attic words and usages. Care has been taken to secure accuracy in this, but it is inevitable that some evidence should have been overlooked on the one side or on the other. Krüger's Commentary has been very helpful. Some assistance has also been got from Diener's dissertation De sermone Thucydidis quatenus cum Herodoto congruens differat a scriptoribus Atticis, and, with regard to the verb, from Zekides, Λεξικών ἀπαντῶν τῶν ῥημάτων τῆς Ἀττικῆς πεζογραφικῆς διαλέκτου. A complete lexicon of the Attic dialect is a thing greatly to be desired.

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

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

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

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

J. STRACHAN.

The Owens College,
Manchester,
January 31, 1891.
INTRODUCTION.

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

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

2 As is shewn by inscriptions.

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

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

5 Suidas, l. c. This explains his familiarity with epic poetry and his interest in the story of Heracles, e.g. π. 44. Panyasis is also said to have been a τέμπτοκτόνος, which may account for Hdt.'s interest in oracles and signs.
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Panyasis was slain, to have returned and assisted in expelling the despot, and then to have left Halicarnassus owing to the envy of the citizens.¹

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

¹ Suidas, l. c. This account is not free from difficulties, as Hdt. (vii. 99) relates that Artemisia had a son whom he calls a revaris. Now this son who is called a revaris in 480 B.C. could scarcely have been of age to succeed to the throne much before 455 B.C., and in 454 B.C. Halicarnassus appears on the Athenian tribute-lists as a member of the Athenian confederacy. This would leave no time for the reign of Lygdamis. Rühl, Philologus xli. 68, thinks that the tradition is at fault, and that Lygdamis was not Pisindelis' son, but his younger brother. Busolt, Griech. Gesch. ii. 99, supposes that he may have remained even under the Athenian empire till about 449, not as irresponsible despot, but as head of a constitutional government. That would scarcely harmonise with his supposed expulsion by Hdt. and others. There is an inscription of Halicarnassus on which Lygdamis appears (Bechtel, Ion. Inscr. 288), but it is not of a nature to throw any light on the subject. Bauer, Herodots Biographie (Sitzber. d. Wien. Akad. 1876) 402, rejects the tradition. That Hdt. resided for some time in Samos is shewn by his familiarity with the monuments and history of the island, and his partiality to the Samians. Cf. i. 70, ii. 16, iii. 39—48, 54—60, 113, 120 sqq., 139, iv. 43, 88, 152, v. 112, vi. 14, vii. 13 ff. sq., 22 sq., viii. 15, ix. 106. Rühl, l. c., explains the illwill of the citizens by his philo-Athenian tendencies, which would be distasteful to the aristocracy of Halicarnassus.

² This is related on the authority of Diyllus, an Attic historian, who wrote in the beginning of the third century. The date seems to have been calculated from the foundation of Thurii, Rühl, Philol. xli. 71. The sum is probably too high, Busolt, Griech. Gesch. ii. 94. Accounts of recitations at other places as Olympia and Corinth are mere inventions.
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ship with the poet Sophocles¹, and formed one of the circle of Pericles, the glories of whose house he celebrates in his history². Soon after this he emigrated to the new Athenian colony of Thurii in lower Italy (founded B.C. 444), and found there a second home³. From thence he must have returned to Athens, where he was during the opening year of the Peloponnesian war⁴, and where he probably died⁵. The last event to which he refers is the invasion of Attica in 427 (ix. 73). His death may be placed before or about 425⁶.

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

¹ Zurborg, Hermes xi. 206 sqq.
² vi. 125 sqq.
³ So much so that in Arist. Rhet. vii. 9 stands Ἡροδότου Θουριανὸς ἱστορίας.
⁴ Whether or not v. 77 refers to the completed Propylaea (completed 432), his references to current events shew that he must have been in Greece again.
⁵ Hermes xii. 359. According to Suidas his grave was in Thurii. There may have been a monument to him, but that does not prove that he was buried there. According to others he died in Pella.
⁶ vi. 98 Hdt. says that in the three generations under Darius, Xerxes, and Artaxerxes the Greeks suffered more than in the twenty preceding generations. Artaxerxes died 424 B.C.
⁷ Matz, Ueber die Glaubwürdigkeit der geographischen Angaben Herodots über Asien, Hermes, vi. 392–486; Hildebrandt, De itineribus Herodoti Europaeis et Africanis, Lips. 1883. Doubts have been raised as to whether Herodotus actually extended his travels so far, cf. Sayce, Herodotus, i.—iii. introd.
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no certainty. With Greece itself and with the Greek islands it might be expected that he was familiar, and this expectation is confirmed by the indications in his history. The same is true of the coast of Asia Minor. Towards the interior he is acquainted with the road from Smyrna to Sardis (II. 106), also with Sardis itself (I. 80, 84, v. 101), and with the tomb of Alyattes in its neighbourhood (I. 93). To the east of Sardis it is probable that he penetrated as far as the Phrygian town of Celaenae and no further. Besides, he was personally acquainted with the valley of the Maeander. With regard to his more extended travels, he voyaged along the north coast of Asia Minor as far as Colchis and the mouth of the Phasis. On the western side of the Pontus he made his way as far as Exampaeus (IV. 81), and it is highly probable that he visited the neighbouring Greek colony of Olbia: there is no evidence that he penetrated into the interior of Scythia. The error into which he falls about the Tauric Chersonese (II. 86) and his ignorance of the

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

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

3 Matzat, 405—407.

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

5 Matzat, 413—417.
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cost north of the mouth of the Phasis are against his having sailed along that part of the coast. In that case he must have returned from Colchis by the way he went, and made a separate voyage to the west coast. He visited Tyre on account of its Heracles-cult. He passed along through Syria and Palestine and Arabia Petraea (II. 2, III. 113), probably on his way to Egypt. His way, starting from Tyre, would lead by Ashdod (Ἄξωρ II. 157), Ascalon, Gaza, Jenysus and the south of the Serbonic lake to Pelusium. The longest of his land journeys in Asia was his visit to Babylon, on which occasion it is probable that he continued his journey as far as Susa. As he shews no first-hand acquaintance with the royal highway between Sardis and Susa, he must have made his way through Syria, probably sailing down the Euphrates to Babylon. There is no evidence that he penetrated further. In Africa he travelled through Egypt as far as Elephantine (II. 29). He also paid a separate visit to Cyrene. Of travels in Lower Italy and Sicily there is no certain evidence except that he was at Thurii and Metapontum (iv. 15). It is a priori likely that when he lived in Thurii he should make journeys in the neighbourhood,

1 Matzat, 417.
2 Matzat, 422—430, who identifies Κάουρας, which Hdt. (III. 5) indicates that he saw, with Gaza.
3 Matzat, l. c.
4 There is not much evidence for Susa itself, but he speaks (vi. 119) as though from personal observation of a well near Ardericea, a town in the neighbourhood of Susa.
5 He describes it at second-hand (Matzat, 454).
6 Matzat, 442—444.
7 That he did not visit Agbatana is clear from the errors into which he falls (Matzat, 462—464).
8 Probably from Samos, Hildebrandt, op. cit. 53.
9 Hildebrandt, 41—52.
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and his knowledge of Sicily renders it extremely probable that he visited that island. 

It is impossible to fix with any accuracy the dates of these various journeys. His travels in Asia would naturally be undertaken from Halicarnassus, and would thus fall in the earlier part of his life when, as a subject of the King, he would have special facilities for visiting the different parts of the empire. His travels in the Pontus would also have been accomplished before he left for the West. When Herodotus visited Egypt he found it in the undisturbed possession of the Persians (II. 30, 98, 99), consequently his visit must have been after 454. It follows also from III. 12 that it was a considerable time after the battle of Papremis 459.

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

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

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

3 He compares the skulls of Egyptians and Persians who fell in that battle; now in the climate of Egypt it takes some time for the flesh to decay completely. From II. 13 Gutschmidt (Philol. x. 669 ff. sq.) inferred that Hdt.'s visit must have been about 460 B.C., cf. Wiedemann, Herodot zweites Buch, p. 4.
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the Persian empire. Beginning with the revolt of the Medes from the Assyrians he first gives some account of the Median empire (cc. 26—107), and then goes on to relate the birth of Cyrus and his miraculous preservation, and the overthrow of the Median power by him (cc. 108—130). Thereupon follows a digression on the manners and customs of the Persians (132—140). Cc. 141—176 contain an account of the subjugation of the Ionians and other peoples of Asia Minor by Harpagus, general of Cyrus, with digressions on the Greek cities of Asia Minor (142—151), the Carians (171), the Caunians (172), and the Lycians (173). This is followed by an account of Cyrus' conquest of Babylon (178—200), with digressions on Babylon and Babylonia and the manners and customs of the inhabitants (178—187, 192—200). Then comes Cyrus' expedition against the Massagetae and his death, with geographical disquisitions (201—214), followed by an account of the manners and customs of the Massagetae (215—end). The conquest of Egypt by Cambyses gives occasion for an account of that country which occupies Book II. Book III. opens with a narrative of Cambyses' conquest (1—16), which is followed by an account of his designs against other peoples of Africa (17—26). Cc. 26—39 narrate various other acts of Cambyses. In cc. 39—60 he digresses to the contemporary history of Samos and its despot Polycrates, which leads to an account of Periander, despot of Corinth (48—53). Then comes an account of the uprising of the false Smerdis, and the death of Cambyses (61—66), the reign of Smerdis, his overthrow, and the succession of Darius (67—87), Darius arrangement of his kingdom, and the tribute paid to him (88—97), the country and customs of the Indians (98—106), and of the Arabians and other peoples (107—117). At 120 Herodotus returns to Polycrates and relates his death (120—128). Then comes the further history of Darius' reign, the subjugation of Samos (139—149), the
revolt of Babylon and its subjugation (150—end). Book iv. treats of Darius' expedition against the Scythians (1—4, 83—144) with a digression on the Scythians (5—82). Cc. 145—167, 200—205 contain an account of Cyrene with a digression on Libya (168—199). With Book v. Herodotus begins the more immediate subject of his history—the Persian wars. The book opens with an account of Persian operations in Thrace and Macedonia (cc. 1—23), with a digression on the Thracians (3—10). In cc. 23—36 are related the causes which led up to the Ionic revolt. This is followed by an account of the revolt itself and its suppression (37—vi. 32), into which are interwoven a number of digressions—on the Spartan king Anaxandrides and his sons (39—48), on the royal road to Susa (52—54), and on the history of Athens (55—96). Book vi. 33—47 continue the narration of the further operations of the Persians against the Greeks down to the overthrow of Mardonius, with a digression on Miltiades and his successors in the Chersonesus (34—41). Cc. 48—92 relate further attempts of Darius on Greek freedom, and the consequent quarrels of the Greeks themselves, with various digressions on Spartan history. Cc. 93—120 contain an account of the first invasion of Greece by the Persians. This is followed (121—131) by a defence of the Alcmaeonidae and an account of the family. Then comes an account of the fall of Miltiades (132—136). The book closes with a relation of the expulsion of the Pelaegians from Attica, their migration to Lemnos, and their subjugation by the Athenians. Books vii.—ix. form the crowning point of the whole, treating of the great invasion of Xerxes and his overthrow. In these the digressions are much fewer,—on Sicilian affairs (vii. 153—167), the Athamanuida in Alos (197), Hermotimus and his revenge (viii. 104—106), the origin of the Macedonian royal house (137—139), on the prophet Evenius (ix. 93, 94).
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With regard to the composition of the histories of Herodotus various conflicting theories have been put forward. The chief points in dispute are, (1) whether Herodotus published first several parts of his history separately, and afterwards worked them up into a complete whole, (2) whether books vii.—ix. were written before the rest of the work, (3) whether the history is finished, or whether Herodotus intended to carry it further. The chief supporter of the so-called λόγοι theory is Bauer¹, who has tried to shew that Herodotus at first composed a number of independent histories (λόγοι) as Λιγύπτων λόγοι, Λιβυκοί λόγοι, Περσικοί λόγοι, Σκυθικοί λόγοι, Δύσικοι λόγοι. The question here is one of degree. No one will be inclined to deny that when Herodotus set about the completion of his history, he had probably already worked up different portions of the material separately, or that, especially in the first four books, the greater episodes might be treated as independent λόγοι. But that by no means proves that these parts were composed singly without regard to their union as a whole, or that they were published in a separate form. Ammer has shewn that there is so extensive a series of cross references between the different parts, one part being so necessary for the understanding of another, that if Bauer’s hypothesis were true, the final edition would have involved not merely a piecing together but a new revision of the material. No more can Schöll’s² theory be established

1 Die Entstehung des herodotischen Geschichtswerkes, Vienna, 1878. For the other literature see Ammer, Ueber die Reihenfolge und Zeit der Abfassung des herodotischen Geschichtswerkes (Progr. Straubing, 1882, p. 3), Busolt, Griech. Gesch. ii. 91.

² Philologus, ix. 193 sqq.: against him Weil, Revue Critique, 1878, p. 26 sq., Cwilinski Zeitschrift f. österr. Gymnas. xxxii. 273 sq., Bachof, Quaest. incula Herodotea (Progr. Eisenach, 1880). This hypothesis might seem to be supported by the public recitation at Athens, since the history of the Persian
that the history of the second Persian war was composed first. In the absence then of any decisive evidence to the contrary it may be assumed that Herodotus wrote his history in the same order in which it has come down to us. The further question might be raised whether there is any evidence to determine the date of composition of the different parts. The question has been carefully worked out by Kirchhoff\(^1\), who, from the internal evidence of the history together with the reference to it in the *Antigone* of Sophocles, arrives at the conclusion that books i.—III. 119 were composed by Herodotus between 446—443 during his first stay in Athens. At Thurii for some unknown reason he did not resume the work till towards the end of his stay there, when he completed the third book, and wrote the fourth. He returned to Athens about the beginning of the Peloponnesian war and between 431/30 and 428/7 carried the work as far as we have it. Several points in this theory are very doubtful. The passage in the *Antigone* is regarded by most as spurious, and the expulsion of that removes the most cogent argument that the earlier books were written at Athens. Against that also is the fact that in the first books too there are undoubted references to lower Italy\(^2\). The last part of book III. as well as book wars would be the part that would most please an Athenian audience; but the date of that recitation is too uncertain to prove anything, and besides there is nothing to shew that what Herodotus read was part of the history that we possess. He may simply have selected from the material he had collected some things that would be of interest to his hearers.

(Ammer *op. cit.* 48.)

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

\(^2\) i. 94, 145, 167; cf. further ii. 177 where speaking of a law of Solon's he says πὸ ἱκατον (i.e. the Athenians) ἐσαι ἀξιῶν. 
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iv. bear certain traces of being written in Thurii. The first four books then seem to have been written in Thurii. Whether book v. was written in Athens is uncertain, as it is not clear that v. 77 refers to the Propylæa of Mnesicles. Another much-disputed point is whether his work is finished or whether he had intended to carry it on farther. Gomperz (Sitzungsbericht der Wiener Akademie ciii.) argues that Herodotus did not intend to carry his work farther, that with the fall of Sestos and the defeat of Xerxes his task was finished, that he could not have gone on without being forced to relate the dissensions that arose among the Greeks, and that the words ἀρχεῖν εἰλοντα λυπῆν oikéontes μάλλον ἤ πειδάδα...δουλεύεν form a fitting conclusion. On the other hand one might expect the history to be carried on to some more decisive turning point than the capture of Sestos, and an unfulfilled promise of a story which he says he will relate ἐν τοῖς ὁπίσθε λόγοις (vii. 213) implies that when he wrote these words he meant to carry his history farther. In any case he cannot have intended to carry it on very far, as in referring to events of the Pentekontaetiai and even of the transference of the command at sea to the Athenians, he uses such expressions as ταύτα μὲν ἐγένετο υπέρμον without remarking according to his usual custom that he will relate them elsewhere.

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

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

1 M. 129—139, iv. 99.


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

Herodotus' predecessors in the field of history are generally classed together under the common name of λογογράφοι.1 Following in the footsteps of the genealogical Epos, they made it their chief task to set forth in prose the mythical material to hand. They composed histories, some of Greeks, others of barbarians, by cities and nations, without connecting them with one another, their common aim being to put on record the traditions of the several cities and peoples without adding to and without taking from them.2 They dealt chiefly with the founda-

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

2 Strabo i. 18 πρῶτης ἡ ποιητική κατασκευή παρῆλθεν ἔτοι μέσον καὶ εὐδοκίμως εἶτα ἤκεινην μμούμενοι, λύσατε τὸ μέτρον, τάλα δὲ φυλάζατε τὰ ποιητικά, συνέγραψαν οἱ περὶ Κάδμου καὶ Φερεύδη καὶ Εκαταιών.

3 Dionys. Halicar. De Thuc. lud. c. 5, who thus characterises
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tions of cities (κτίσεις) and the genealogies of ruling families (genealogiae), while their περιγράφεις were de-
scriptions of various lands with passages from their history. Most of them are mere names. Among the older
logographers are Cadmus of Miletus \(^1\); Acusilaus of Argos
(circ. 500), who wrote genealogiae of a mythical nature in
which he is said to have employed and corrected Hesiod;
Hecataeus of Miletus (in the time of the Persian
wars), the most important of the logographers, who wrote
genealogiae and a περιγράφεις or περιόδος γῆς, a geographical
them and Herodotus—οὗτος (sc. the logographers) προαιρέσει τε
ὅμως ἐχθρόντω ἐπεὶ τὴν ἐκλογὴν τῶν ὑποθέσεων, καὶ δυνάμεις οὐ
tολὸς τι διαφερόντως ἔχον ἄλληλον· οἱ μὲν τάς Ἑλληνικὰς ἀναγρά-
φωντες ἱστορίας, οἱ δὲ τὰς βαρβαρικὰς· καὶ αὐτὰς δὲ ταύτας συ
συνάπτοντες ἄλληλας, ἄλλα κατ' ἑπτὰ καὶ κατὰ πόλεις δια-
φωντες καὶ χωρὶς ἄλληλων ἐκφέροντες, ἕνα καὶ τῶν αὐτῶν φυλά-
τοντες σκοπὺν, διαὶ διεσώζοντο παρὰ τοῖς ἐπιχειροῦσι μημαί κατὰ
ἐθνη τε καὶ κατὰ πόλεις, εἰτ' ἐν ίεραίς εἰτ' ἐν βεβήλοις ἀποκείμενα
γραφαὶ, ταύτας εἰς τὴν κοινὴν ἀπάντων γνώσιν ἐξευγεκεῖσθαι, οἷς
παρέλαβεν, μήτε προστιθέντες αὐτῶς τι μήτ' ἀφαιροῦντες· ἐν αἷς
καὶ μένοι τινοι ἐδέχασθαν ὑπὸ τοῦ πολλοῦ πεποιημένων χρόνου καὶ
θεατρικοὶ τοὺς περιπέτειας πολὺ τὸ ἡλίου ἐχειν τῶν τυποκυσί.
Λέγω τε ὅτι τὸ πολὺ τὴν αὐτὴν ἀπαντῆς ἐπεκτάσαν, διοι τοῖς
αὐτοῦ προσέπληκτο τῶν διαλέκτων χαρακτήρας, τὴν αἰσθήτη καὶ
κοινὴν καὶ καθαρὰν καὶ σύντομην καὶ τὸν πράγματι προσφυγὴ καὶ
μηδεμῶν σκευώριαν ἐπιφανεύουσαν τεχνικὴν ἐπιτρέχει μένῳ τὸς ὑπὸ
tοῖς ἔργοις αὐτῶν, καὶ χάρις τοῖς μὲν πλείων, τοῖς δὲ ἐλάτων· δι'
ἀτ' ἐπὶ μένουσαν αὐτῶν αἱ γραφαὶ. ὁ δ' Ἀλκαρχασσεύς Ἡρώδοτος—
tὴν τὸ πραγματικὴν προαίρεσιν ἔτι τὸ μείζον ἐξήρευξε καὶ λαμπρό-
tερον, οὕτα τῶν μὲν μίας ἐμ' ἔθνος Ἰστορίαν προολόγημαν ἀναγράψει,
πολλὰς δὲ καὶ διαφόρους πράξεις ἐκ τῆς Ἑλλάδος ἐκ
tῆς Ἀσίας ἐς μίας περιγραφῆς πραγματικῆς ἀγαγεῖν.—καὶ τὴν
λέξει προσεπεδωκε τὰς παραληθεύσεις ὑπὸ τῶν πρὸ αὐτοῦ συγγρα-
φῶν ἀρχαῖα.

\(^1\) Whose existence, however, has been called in question:
cf. Lipsius op. cit. 8. Suidas assigns to him a Κτίσις Μιλῆτου καὶ τῆς Ἑλλάδος Ἰωνίας in four books.
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work based on his travels; Charon of Lampsacus (in the time of Artaxerxes I.), who wrote in four books the annals of his native city (ἱπτοι Λαμπσάκην) and a Περσικά in two books; Eugeon of Samos author of Ἱπτοι Σαμικὸν, Dionysius of Miletus who wrote a Περσικά, and others. Among the younger logographi who flourished before the Peloponnesian war are Xanthus of Lydia (wrote under Artaxerxes 465—426), who was the author of a history of Lydia (Ἀυδικά) in four books, Pherecydes of Athens (about middle of 5th century), whose work in ten books, called sometimes Ἰστορίαι, sometimes Γενεαλογίαι or Λυτῆθραι, treated of the pedigrees of gods and noble families, much attention being paid to Athenian antiques, Hellanicus of Mitylene (a contemporary of Herodotus), the author of numerous works partly of a genealogical nature as the Φορομεῖς (dealing with Argos), Λασωρίς (Boeotia), Δευκαλιανία, Αστυνίσ, partly histories of Greeks and barbarians as the Ἀρτις, Τρωκά, Περσικά.

Herodotus was well acquainted with the older poets. Of the Epic poets he refers to Homer, Hesiod, with Musaeus, Bacis, Olen, and Aristaeus of Proconnesus. Of the lyric poets he men-

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

2 There are also ascribed to him Κρίτεις and Ελληνικά.

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

5 π. 53; iv. 32.
6 vii. 6; viii. 96; ix. 43.
7 vii. 6; viii. 20, 77, 96; ix. 43.
8 iv. 85.
9 iv. 18.
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usions Archilochus¹, Sappho², Alcaeus³, Solon⁴, Anacreon⁵, Simonides of Chios⁶, Pindar⁷; further, Aesop⁸, Lysistratus⁹, Aeschylus¹⁰, Phrynichus¹¹. It is in itself probable that he should have been further acquainted with the earlier historians, but to what extent he used them is much disputed¹², and the scantiness of their remains does not permit of a certain answer. It appears that he used Hecataeus even when he does not mention him by name¹³, and, if that is so, it is a priori possible that he may have borrowed from others in the same way. It has been inferred that he was unacquainted with Xanthus of Lydia and Charon of Lampasacus¹⁴, and he and Hellanicus seem to have been mutually independent. But while in some points he may have derived information from his predecessors or from official documents and monuments with their inscriptions¹⁵, these sources had not the same value for him as they would have for a modern historian; he

¹ l. 12. ² ii. 135. ³ v. 95. ⁴ v. 113. ⁵ iii. 121. ⁶ v. 109; vii. 228. ⁷ iii. 88. ⁸ ii. 134. ⁹ viii. 96. ¹⁰ ii. 156. ¹¹ vi. 21.

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

¹³ Thus in ii. 70, 71, 73 the description of the phoenix, of the hippopotamus, and of the mode of hunting the crocodile, were taken from Hecataeus, and it is probable that he was his authority for many events connected with the Ionic revolt. Diels has shown (Hermes xxi. 429) that such a treatment of one writer by another did not in antiquity imply any literary dishonesty, cf. Wiedemann, Herodots zweites Buch, p. 28.

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

¹⁵ Cf. iv. 88; v. 59, 60; vii. 228 and Rhein. Mus. xxvii. 234.
preferred to draw from the living fount of oral tradition, shewing no perception of the necessary shortcomings of such a record. Above all is this true of his account of the Persian wars.  

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

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1 See especially Nitzsch, Ueber Herodots Quellen für die Geschichte der Perserkriege, Rhein. Mus. xxvii. 296—268; Wecklein, Ueber die Tradition der Perserkriege, Sitzungsbericht der Bayerischen Akademie 1876, 240—314.

2 Cf. the well-known passage, vii. 152 ἐγὼ δὲ ὅψει λέγεις τά λεγόμενα, πείθεσθαι γε μὲν ὃ παντάπασι οφείλω, καὶ μοι τοῦτο τὸ ἐπος ἕχετο εἰς πάντα τῶν λόγων, further, ii. 128 ἐμὸ δὲ παρὰ πάντα τῶν λόγων ἑπόκειται ὅτι τὰ λεγόμενα ὑπὲρ ἑκάστων ἀκοῆ γράφω, iii. 9 οὖν μὲν ὁ πιθανότερος τῶν λόγων εἰρηται· δεῖ δὲ καὶ τῶν ἔσων πιθανῶν, ἐπεὶ γε δὴ λέγεται, ὑθῆσαι, iv. 195, v. 45, and contrast Hecatæus, Fr. 332 τάδε γράφω ὦ μοι ἄληθεν δοκεῖ εἶναι· οἱ γὰρ Ἑλλήνων λόγια πολλοὶ τε καὶ γελοῖοι, ὥσ ἐμὸι φαίνονται, εἰς τὸν ἀληθείαν ἀληθείας, ἀλλὰ καὶ τὰ ἀληθεῖα 

3 It was doubtless Herodotus whom Thucydides had chiefly in view when he wrote (i. 20) ὅσως ἀταλάπτωρος τοῖς πολλοῖς ἡ ἰχθύς τῆς ἄληθείας καὶ ἐπὶ τὰ ἐτώμα μᾶλλον τρέπονται.
event as the Persian wars had been obscured and distorted by various influences\(^1\), such as the popular view which looked upon the overthrow of the Persians as due to the special intervention of the gods, and the Greek imagination which adorned the story with signs and wonders and oracles for the most part *vaticinia post eventum*, even altering dates to bring natural phenomena into significant connexion with events\(^2\), the natural desire to magnify Greek achievements and to conceal what was to their discredit, the party hatred within the individual states and the enmities between the various cities. Further, the popular imagination reveals itself in the numerous anecdotes which give a vividness to the tale. Herodotus plainly shows his admiration for Athens and especially for Pericles and the Alcmaeonidae. This influence shows itself in many ways. In the history of the Persian wars the Athenians alone fall into no errors and escape without blame, and the stories to the discredit of the Corinthians and Thebans (vii. 233, viii. 5, 94, ix. 52, 69) come from the same source. The influence of the Periclean circle is seen in his unfavourable opinion of Themistocles, whom he disparages as much as possible. In these cases Herodotus represents the Athenian traditions and those of the house of Pericles.

Herodotus was a man of deep religious feeling, which led him to treat with reverence the religious mysteries of

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\(^1\) Cf. Westkein, *op. cit*.

\(^2\) Thus the solar eclipse of B.C. 478 is made to coincide with the departure of Xerxes from Sardis, 480 (Hdt. vii. 37). For another instance of this see vi. 98 note. In this respect Herodotus quite shared the popular belief, and in some instances his religious and ethical view of the world may have biased his judgment, as in his account of the fate of Miltiades (vi. 184), where he prefers the mysterious account of the Parians themselves to the intelligible common Greek version preserved by Ephorus.
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barbarians as well as Greeks. With regard to the popular
beliefs he may be said to stand midway be-
tween the simple belief of earlier times
shared by the mass of the people of his own
time and the scepticism prevalent in the cultured circles of
Periclean Athens. In this respect he stands in somewhat
the same relation to Thucydides\(^1\) as Sophocles stands to
Euripides. Neither Herodotus nor Sophocles had in their
youth fallen deeply under the influence of the new culture.
He does not expressly deny the many gods of the multi-
tude, but he looks upon the popular ideas about the birth
of the gods, their forms and attributes, as the product
of poetic fancy\(^2\), he derives many of their names and
cults from Egypt\(^3\), he contrasts unfavourably their wor-
ship of images and their anthropomorphic notions of their
gods with the purer beliefs and usages of the Persians\(^4\).
He himself believes in a divine power (θεός, τὸ θεῖον,
δαιμόν, τὸ δαίμόνιον) which guides and orders the universe
and which brings sure retribution (τίσις) upon the trans-
gressor; in his anger the innocent often suffers with the
guilty\(^5\). In the affairs of men this belief appears as a sort

\(^1\) The difference in the points of view of Herodotus and
Thucydides is perhaps best illustrated by their attitude to
oracles. Herodotus pays great respect to them and quotes
them frequently, Thucydides refers to them but seldom and
treats them for the most part with quiet contempt, cf. v. 26
eιρήσει τις—τοῖς ἀντὶ χρησιμιῶν τι ισχυραμένοις μένοι δὴ τοῦτο
(i.e. that the war would last twenty-seven years) ἐχρῶς ἐγιμπάν, π. 54. But Herodotus is not altogether free from the
rationalising spirit, cf. vii. 129.

\(^2\) π. 53 οὗτοι δὲ (sc. Ἡσίοδος καὶ Ὅμηρος) εἰσὶ οἱ ποιήσαντες
θεωγονίαν Ἐλλης καὶ τοῖς θεοῖς τὰς ἑπωνυμίας δόστε καὶ τιμᾶς τε
καὶ τέχνας διελώτες καὶ εἰδέα αὐτῶν σημάντας.

\(^3\) π. 4, 49 sq., 53, 57, 156; vii. 189.

\(^4\) i. 181.

\(^5\) Cf. ii. 120.
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of fatalism; no man can escape from his appointed fate. In common with many of his countrymen he takes a gloomy view of human life. He also shares in the common Greek belief of the envy of the gods. "God cutteth down all that is preeminent, God suffereth none but himself to be proud." Excessive good fortune, even when accompanied by no sin, is sure to end in calamity. Of his fondness for signs and wonders we have already spoken.

The charm of Herodotus' style met with wide admiration in antiquity. Dionysius of Halicarnassus praises its charm and persuasiveness, its natural and unaffected grace. Athenaeus calls him the honey-voiced (μελίγγης). Cicero compares him to a peacefully flowing stream. He is reckoned as belonging to the middle style (μέσος χαρακτήρ) as opposed to the ψηλῶς and the ἦχως. He is said to excel in τοίς ἦθικοις

1 Usually expressed by χρὴν or ἑδε, i. 8, 120; ii. 161; iv. 79; v. 83, 92; vi. 64; vii. 53.
2 Cf. Simonides Fr. 82, 89, Find. Phytr. viii. 95, Soph. O. C. 1225 sq.
3 Cf. especially vii. 46, i. 32.
4 παλάμφοσ εἰς βρότοις γέρων λόγος, Aesch. Ag. 750.
5 vii. 10 ε.
6 Exemplified in the story of Polycrates iii. 40.
7 Epist. ad Cn. Pomp. 3 ἡδονήν δὲ καὶ πειθω καὶ τέρψιν καὶ τὰς ὑμογενεῖς ἀρετὰς εἰσφέρεται μακρῷ Θουκυδίδου κραίττων "Ἡρόδωτος: de Thucyd. 23 παρεσκεύακεν (Ἡρόδωτος) τῇ κρατίστῃ ποιήσει τὴν πεθην φρᾶν δύολαν γενέσθαι πειθώς τε και χαρίτων καὶ τῆς εἰς ἄκρων ἱκώσης ἀρετῆς ἔνεκα.
8 71 ε.
9 Orator 12 sine ullis salebris quasi sedatus amnis fluit. Cf. Quintil. (Inst. orat. ix. 4. 18), In Herodoto vero cum omnia, ut ego quidam sentio, leniter fluent, tum ipsa διάλεκτος habet eam incunditatem ut latentès etiam numeros complexa videatur: x. 1. 73.
as Thucydides does ἐν τοῖς παθητικοῖς¹. But Herodotus also sometimes reveals his power in the latter too, as in the story of the wife of Intaphernes, of Psammenitus (III. 14), of Lycophron son of Periander (III. 50—53). As the clauses of his sentences are simply co-ordinated with one another, not wrought up into cunningly constructed periods, he is considered a master of the λέξεις εἰρομένης² as opposed to the λέξεις κατεστραμμένη or periodic structure. In this he imitates his predecessors, though an examination of their fragments shews an advance as compared with them. As has been remarked, this simple style with its resumptions (ἐπαναλήψεις) and natural anacolutha gives the work the character rather of a charming conversation than of a set composition, and to this conversational style belong the many expressions borrowed from the language of everyday life.

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

¹ Dionys. Hal. Ep. ad Cn. Pompe. 3. 6 Θουκυδίδης τὰ πάθη δηλώσαι κρείττων, 'Ἡρόδωτος δὲ τὰ γ' ἤθη παραστήσαι δευτέρος—τὸ μὲν Ἡρόδωτος κάλλος λαρών ἐστι, φοβερὸν δὲ τὸ Θουκυδίδου.
⁵ Arist. Av. 532, 1124 (Hdt. i. 179), 1180 (π. 27), 1142 (π. 136), 488 (π. 14).
a forced and artificial style brought him into esteem again, and he was much read and imitated.

THE DIALECT.

With the exception of some Epic words and phrases\(^1\) such as \(ατ γάρ \ ι. 27, \ ι \ κε \ \nu. 159\), used for special effect, and some Doric proper names and technical terms as \(\Lambdaγις, \ Θῆρας, γαμώρι\), the dialect of Herodotus must be regarded as Ionic. Ionic was the official language of his native city, Miletus that centre of early Greek culture was Ionic, and in the hands of the poets and λογογράφοι Ionic had become a literary dialect. Within the twelve Ionic states of Asia Minor Herodotus distinguishes four varieties (\(τρώω\) i. 142). In the matter of inflexion the inscriptions shew no such diversity as would justify Herodotus' judgment, hence Bechtel (Ion. Inscr. 137 sq.) rightly argues that the difference must have lain in the vocabulary, the vulgar speech in some cases borrowing much from the

\(^1\) The influence of Epic poetry reveals itself furthermore in many turns of expression. At the same time great caution must be exercised in putting down a word as Homeric because it is found in Homer as well as in Herodotus. In many cases it can be shewn that these words formed part of the ordinary Ionic vocabulary, e.g. \(ἀτρεχσ\) (Democr. Phys. Fr. 1), \(δανείσθαι\) (Democr. Fr. 71, δεδόσθαι Diogen. Apoll. Fr. 7), \(διϕάμαι\) (Democr. Fr. 10, 20, Heracl. 8, 81), \(ελαομα\) (Heracl. Fr. 7, 63), \(ερδεύ\) (Democr. Fr. 101, 106, 118, 185, 203, also inscr.), \(\kappaελε\) (Democr. Fr. 21). Such a phrase as \(ἐν χειρῶν νόμο\) is also found on inscr., i. i. 240. 26. Among Attic writers the dialect of tragedy approaches to that of Ἀδ., since it was in Ionia that the Iambic metre which forms the dialogue of Tragedy took its rise (Wilamowitz von Möllendorf, Phil. Untersuch. vn. 310 sq.). Another but less likely explanation will be found in Rutherford, New Phrynichus 3 sqq., who gives a list of words common to both.
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language of the pre-Hellenic inhabitants: compare the pure Ionic of Semonides of Amorgos with the mixture of Ionic and Lydian in the fragments of Hipponax of Ephesus. In the absence of evidence it is impossible to say to which of these varieties the language of Herodotus most nearly approached. As Miletus was the centre of Ionic culture, Wilamowitz von Möllendorf (Zeitschrift f. Gymnasialwesen, xxxi. 645) decides in favour of the dialect spoken there. The ancient grammarians distinguished the Ionic of Herodotus as ποικιλή from the ἀρατός ἵλαρος of Hecataeus. From the scanty fragments of the latter writer it is impossible to discover how far this is justified; in any case the difference seems to have lain in the vocabulary not in the inflexions (Bredow, 6 sq.).

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

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

1 In ii. 87 Hdt. (ABC) has a nom. ἀρχέπερως, a Milesian form, I. I. 100.
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Abbreviations.

BB. = Bezzenbergers Beiträge zur Kunde der Indo-Germanischen Sprachen.

Bredow = Bredow, De dialecto Herodotea.

Br² = Brugmann, Griechische Grammatik, second edition.

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


Fritsch = Fritsch, Zum Vocalismus des Herodotischen Dialekts.


KZ. = Kuhns Zeitschrift für vergleichende Sprachwissenschaft.

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

Meyer Gr = Gustav Meyer, Griechische Grammatik.


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I. THE VOWELS.

1. Ionic ä.

I. = Attic ä, e.g. παίρνω, Ἰγς, μοῦσα.

II. (a) = ϵ, μέγαθος, τάμω, τράπω, and in compounds of γή, μεσόγαιος, κατάγαιος etc. = Attic -γας.

The a of μέγαθος is perhaps due to the influence of μέγα. In τάμω a has either come from the aor. ἔτραπω = *ἐτραπω (G. § 156), or from a present formation *ἐτραπω = *ἐτραπω with μ from the other parts (Br². § 129). ἔτραπω follows the aor. ἔτραπω, when the weak form of the stem is regular (ἔτραπω for *ἐτραπω: τράπω = ἓρμων : φεύγω). Ionic -γας comes from -γας-ς, Attic -γας from -γας-ς, -γας with metathesis of quantity, § 38.
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(b) = η, μεσαμβρή, ἀμφιβατέω (also I. I. 113. 18), λάζει, λάζομαι, λάμψομαι, ἐλάμφηση, and sometimes in -α stems, e.g. τόλμα = τόλμη (cf. Br². § 70 c).

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

(c) = α, ἀρρεωδέω, ἀρρεωδή.

The origin of the word is obscure.

2. Ionic ǝ.

Indo-Germanic and common Greek ǝ in Ionic regularly became η. When ǝ occurs it is generally the result either (a) of contraction, τιμῇ, or (b) of compensatory lengthening as πάσα = *πᾶτια, θάσσων, ἑλάσσων = *θαγγχιων, ἑλάγγχιων (for *θεγγχιων, *θεγγχιων with a from pos. and sup., Br. ΨΓ, Π, 1, § 135), φόνοι = *φθονό, or (c) the word is of another dialect, e.g. *Λγις, Κράδις, Μενελαος (Doric). In μάλλων for *μελίων a is due to μάλα, μάλατα, and is lengthened to ǝ on the analogy of θάσσων, ἑλάσσων (Osthoff, Perfect, 450). There are also some other words where the reason for the ǝ is doubtful, such as εάω, καράδοκεν, ιδαγενής, Smyth Voc., 42.

3. Ionic ι.

I. = Attic ι, e.g. ἐγώ, λέγετε.

II. (a) = ι, ἔρην, τέσσερες, in εἰτεν, ἐπειτεν, ἐνεκεν, and in inflexion in -α stems γέρας, γέρες, ὄρεω = ὄραω.

In ἔρην, ἄρην (which is also Ionic, I. I. 68) an original declension ἔρην, *ἁρην is has been generalized in two different ways. τέσσερες and τέταρτες represent two forms of the
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stem qetuer, qetwr. The relation of eiter, eiterw to eirw, eirwz is not clear: one might compare kev and ka where ka (= *ke) is a weaker form of kev. If eivew = sem-nkeka (Osthoff, *Perfect, 336), eivew must be due to the analogy of eiter, etc. For γeper and ὑw cf. §§ 56 d, 73.

(β) = β, μέν (= μήν), ἔσων, ἔσσων.

μέν and μήν are different ablaut forms of the same word. It has been suggested that ἔσων for ἦσων is due to the analogy of the opposite κρέσων. ἔσων has drawn after itself the verb.

(ε) = α, πεντεκόντερος, τρικόντερος.

Ionic has kept the form of the root έρ (έρος). Attic has the ablaut ο which is normal in such stems, e.g. λέγω : λόγος.

(δ) = α, Ἀλκµέων, δύμνως.

Ἀλκµέων comes not from Ἀλκµαιον, but from Ἀλκµών, Ἀλκµᾶω (whence in Doric Ἀλκµαν). δύμνως comes from *δύμαιος, *διµαιος, and stands in the same relation to διµαιου as -γεως to -γαιος, § 38.

(ε) = ει, κρέσων, μέζων, ες, έσω, έργω, δέξω, εδέξα, δέθγμαι, ἐδέχθην (from δείκνυμι), ἰωβα : in adj. in -eos = Attic -eoς, ἐπιτήδεος, τέλεος, αἰγεος and the like: and in fem. of adj. in -vs, ταχύς ταχά, βραχύς βραχά.

κρέσων and μέζων = *κρετ-ων, *μεγ-ων are more original than κρειτών and μελίων. The ει of the latter has been explained as being due to the analogy of χείρων, διεύρων. Both ες and εις come from εν-, the former originally before words beginning with a consonant (cf. κεντός = *κενσότis Meyer Gr. p. 286), the latter before words beginning with a vowel. έω follows ες, έργω = ἑργά, ελγω = ἑλγο (Hom. ἑλγα) with prothetic vowel. δέξω, ἐδέξα, etc. (on inscr. also pres. δείκνυμι Ι. I. 174, 14) are not etymologically connected with δείκνυμι; they come from ὁ δέκ, Lat. docet, while δείκνυμι comes from ὁ δεκ. Lat. dico. ἰωβα = *ἴηβα, ἰ σήθ is more original than ἰέβα Meyer Gr. § 545. For ἐπιτήδεος etc. see § 10 b; traces of the original long syllable are found in comp. and sup. ἐπιτήδεότερος (not -ότερος) -ότατος. In ταχά βραχά it is not clear whether ι has been lost or whether the fem. has been formed in a
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different way, i.e. whether βραχέα=βραχέγα or βραχέλα (KZ. xxx. 404). δασεῖα is found on inuscr. of Miletus (I. I. 100). The Ionic poets have -εῖα as in Attic, cf. Smyth Voc. p. 72.

4. Ionic η.

I. (a) = Attic η = common Greek ἀ or ἡ, ἀνέθηκα, μνήμα, ἀρετή, λάθρη, θεῦσασθαι.

(b) = ἄ, when in Attic ἄ has been kept after a vowel or ρ, οἰκίη, λοχυρῆ, πρηῦ, τρηχοῦτα. ἄ is preserved in some Doric words 'Υάτα, 'Ονεάτα, Χοιρεάτα.

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

II. (a) =-ά, δικλήσιος, πολλαπλήσιος: νηῦς, γρηῦς: πρύμνη, πρώη, Σμύρνη: in subs. in -εα (from adj. in -ης), e.g. αδεῖα, ἀλθεία, ἀτεῖα: from -ην- stems ἑρεία (but βασιλεία): in nouns in -οια from adj. in -ος, εὐνοία, προνοία, συνοία (but διανοία).

The relation of δικλήσιος to δικλάσιος is uncertain. In γρηῦς, νηῦς, η has been restored from the oblique cases, Idg. ηδαν having become in Gr. νηῦς (cf. G. 181, 4). In the other cases we have to do with different ways of forming the feminine, -ά, -α, -α, -ά, cf. Meyer Gr². § 48, Br². § 70 a.

(b) = ω, Μαιής, Μαίης, Ἄμπρακης, for -άης.

5. Ionic ι.

(a) =ι, e.g. ἵναι, ἵππος.

(b) = ε, before σ + cons. + ι, ισίη, ἵππιος, ἵππιοι.

6. Ionic ι.

I. (a) = Attic ι, ἰδρύειν, οἰκτρίω, ἱλεως.

(b) = ι, τίνω = τίνιο, cf. § 11 b.

(c) = ει? in ἵππος and its derivatives ἵππος, etc. which are found in Ionic as well as ἵππος, etc.
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The mss. of Hdt. have more often ἵπτος than ἵπτι, and ἵπτσ is also more common on inscr. That ἰ has arisen by contraction from ἴ is highly improbable. At the same time Lesbian ἵπτο makes it impossible to derive ἵπτι from ἵπτσ a by-form of ἵπτος="ἱπτος (KZ. xxxix. 349); for another explanation see Deutsche Litteraturzeitung, 1890, p. 1538.

II. = ευ, ἵδυς, ἵδυ, ἵδις, ἵδυνω.

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

7. Ionic α.
   (α)=Attic α, e.g. θεός, ἔμνημι, ὁκω.
   (β)=ο, ζόη=ζωή.

8. Ionic ω.

I. = Attic ω, e.g. ὕγω, ὦλωλα.

II. (α)=α, ζόω.

In ζόω we have a different grade of the root ἴω, ζη (Attic ζῷ is for ἴω ζῆω not ἴω whence 3 sing. is ἴγη not ἴδη), Meyer Gr². § 36.

   (β)=ά, θάκος, θάσσω.

ω is ablaut to ά.

(ε)=ε, πλάω.

πλάω is another form of the ψλεγ, seen also in Goth. fláduis, Eng. flood.

(d)=η, πτάσσω.

ω and η stand in ablaut relation to one another.

(e)=αυ, θώμα, τρώμα, δια-φόσκο (but υπόφανσις).

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

(f)=αυ, αυν.

The relations of αυν and αυν are obscure: αυν is also Aeolic, Boeotian and Doric.

(g)=οη, see § 42, 2.

9. I. u=v.
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II. \( u = \iota, \beta\upsilon\upsilon\alpha\omega\upsilon, \beta\upsilon\lambda\rho\omega\upsilon, \beta\upsilon\lambda\iota\omega, \) while in earlier Attic \( \beta\upsilon\lambda\alpha\omega, \) etc. prevail. The word is a foreign one.

Diphthongs.

10. \( a\iota, o\iota, a\upsilon, e\upsilon = \) Attic \( a\iota, o\iota, a\upsilon, e\upsilon. \)

In the diphthongs \( a\iota, e\iota, o\iota, \) there is a tendency in all Greek dialects to drop the second part of the diphthong before a following vowel. This prevails in early Ionic only to a very limited extent.

(a) \( a\iota. \) In inscriptions the loss of \( \iota \) is found only in Chalcidian and Eretrian; there is no well-authenticated instance from Asiatic Ionic (Fritsch 37, 38). The Ionic poets write \( a\iota. \) In Hdt. the chief variation is in \( a\iota\iota, a\iota\iota. \) Inscr. and poets shew that \( a\iota\iota \) is the correct form. \( a\iota\iota\iota\iota \) is the form given by the mss., also \( \kappa\lambda\alpha\omega, \kappa\alpha\iota, \theta\lambda\alpha\iota, \epsilon\lambda\iota. \) Proper names in \( -a\iota\iota\iota \) as \( \'I\sigma\tau\alpha\iota\epsilon\upsilon\omega\tau\iota, \Pi\lambda\tau\alpha\iota\epsilon\upsilon\tau\iota \) preserve the \( \iota \) (\( \Phi\omega\kappa\alpha\epsilon\upsilon\iota \) sometimes appears as \( \Phi\omega\kappa\alpha\epsilon\upsilon\iota \), as do proper names in \( -a\iota\iota, -a\iota\iota, -a\iota\iota, -a\iota\iota, -a\iota, -a\iota, -a\iota. \) \( \'A\chi\alpha\iota\alpha, 'A\chi\alpha\mu\kappa\alpha, 'B\rho\tau\eta\alpha\iota, 'B\tau\alpha\tau\iota\alpha \). On the other hand \( \Theta\upsilon\beta\alpha\iota \) is right, since it comes from an \( -\alpha- \) stem.

(b) \( e\iota. \) On inscriptions of the fifth century loss of \( \iota \) is very rare—\( \tau\omicron\rho\omicron\kappa\omicron\upsilon\iota\upsilon\upsilon\upsilon \) I. I. 156 B 30 (Teos), \( \delta\alpha\upsilon\epsilon\alpha\upsilon\upsilon \) 100 (Miletus). On the other hand in adj. in \( -e\iota\iota \) from \( -e\alpha- \) stems in one or two cases the mss. of Hdt. are in favour of \( -e\iota\iota, \tau\epsilon\lambda\iota\upsilon\upsilon \) (inscr. \( \tau\epsilon\lambda\iota\upsilon\upsilon \)), \( \epsilon\tau\iota\tau\iota\iota\iota, \) but \( \epsilon\tau\iota\tau\iota\iota \), in \( \upsilon\tau\tau\iota\iota \) they vary (subs. from \( -e\alpha- \) adj. have regularly \( e\iota, \) as \( \alpha\lambda\nu\tau\iota\epsilon\iota \)). Of adj. from other stems \( \eta\mu\omicron\omega\iota\iota\iota, \mu\iota\lambda\iota\iota \), but \( \beta\omicron\iota\iota, \chi\upsilon\iota\iota, 'A\rho\mu\upsilon\iota\upsilon\iota\iota, 'T\iota\rho\omicron\beta\omicron\rho\omicron\iota \); in \( \alpha\gamma\upsilon\iota \) v. 58 the mss. vary. In these cases Fritsch would write \( -e\iota\iota \). Further in fem. adj. in \( -\epsilon\alpha\epsilon\iota\iota \), if \( \iota \) has been actually lost, cf. § 3 e.

(c) \( o\iota. \) On inscr. of fifth century only one instance of the loss of \( \iota \) (only before an \( e \) sound) is found, and that is Eretrian \( \Eu\beta\omega\epsilon\upsilon\upsilon \), I. I. 19, 31. On the Asiatic mainland \( o\iota \) is metrically short in \( \epsilon\tau\omicron\lambda\omicron\iota\omicron\upsilon\sigma\epsilon \) (Abders) I. I. 162. Examples of the retention of \( \iota \) are numerous. Of Lyric poets Anacreon has \( \epsilon\tau\omicron\nu\iota\upsilon\iota\iota, \delta\delta\iota\alpha\upsilon\iota\upsilon \). In Hdt. \( o\iota \) prevails, \( \epsilon\upsilon\nu\iota\iota \), \( \pi\rho\nu\omicron\iota\iota \), \( \pi\omicron\iota \) (= \( \pi\tau\omicron\lambda\iota \)), \( \rho\omicron\iota \), \( \phi\lambda\omicron\upsilon\iota \), \( \delta\omicron\nu\chi\omicron\rho\omicron\iota \); in \( \sigma\omicron\omicron\omicron\omicron\omicron \) (= \( \sigma\tau\omicron\omicron\omicron\omicron \)) the A family of mss. has \( \sigma\omicron\omicron\omicron \) for \( \Eu\beta\omega\epsilon\upsilon\upsilon \), etc. the mss. have mostly \( \Eu\beta\omega\epsilon\upsilon\upsilon \); \( \chi\omicron\omicron\omicron \). In the two last cases Fritsch would prefer \( \Eu\beta\omega\epsilon\upsilon\upsilon \), \( \chi\omicron\omicron\omicron \) (after
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χλοωσθαι, χλωοθης, but for χλων cf. Arch. (?) 108, = χλων Brugmann M. U. i. 51).

11. Ionic ει.

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

1. ει = ει, e.g. πειθω, φειδομαι.

2. (a) ει, πεισομαι = *πεισομαι, ἀγγειλαί = *ἀγγειλ-σαί, ἀγείραί = *ἀγείρασαι, νειμασθαι = *νειμασθαί, εἰμί = *εἴμι, εἰναι = *εἴσαι, χείλιοι = *χέσλιου.

In Attic ειμέν as compared with Ionic ειμέν, ο has been restored by analogy from the other persons. In Attic έννυμι stands for regular είνυμι, Hdt. επέινσαθαι. *έννυμι was restored from the other parts of the verb, and that in accordance with a later law of sound-change became έννυμι, cf. Πελοπόννησος = Πέλοπος νῆσος (KZ. xxvii. 589 sqq.).

(b) = ε, είνατος, είνεκεν, κείσας, ξείνος, στεινός : εἰλίσσω : δείρη, εἰρομαι, εἰρωτάω : εἰροιον : ἑνείκαι : ζεία.

In Ionic ντ, λτ, ρτ became ν, λ, ρ, with compensatory lengthening of the preceding vowel, in Attic ν, λ, ρ without lengthening. Thus είνατος, είνατος = *ενατος, είνεκεν = *εμέκα, § 3, είνος = είνος (found on inscr. of Corcyra), etc.; εἰλίσσω probably = *ελ-ιασσω, Lst. ειλάό; δείρη, δερη = *ερημαί; εἰρομαι probably = *ερώμαι. είροι (ειροιων) = *ερώσ, Lst. τευρωκ (Br². § 73). The relation of ἑνείκαι to ἑνεγκα is unexplained. In εἰρωτάω protect, the origin of the ει is not certain; perhaps it is prothetic = *εἰρώμαι as in ἐργα = *ἐ-ἐργα. Ionic εἰρήθην comes from *ἐ-ἐρήθην while Attic ἔρηθην comes from *ἐ-ἐρηθην. ζεία = *ζεία, Skr. γάνγα.

12. ου.

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

1. ου = όυ, στουδη.

2. (a) ου = ου, βολή = *βολάνα.

(b) ο, γούνατα, μοῦνοι : οὗρος (boundary) : νοῦςος. γούνατα, μοῦνος, οὗρος = *γούνατα, *μοῦνος, *οὗρος (cf. § 11).

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From δόρυ one would expect δοφάρας etc.: in the mss. δοφαρας etc. are more frequent, cf. δοφί Arch. 2. So iv. 33, 34 the mss. have κόρη where we should expect κούρη. If Attic δος is actually identical letter by letter with Skr. sārus, all, Ionic δος is very peculiar. δος is also Doric, so that it may well be doubted if f has been regularly lost here. The mss. are in favour of δος mountain, not οὐρος: δος is also found in the Ionic poets, Arch. 115, Anacr. 2, 5, Hipp. 35 (οὖρει Sem. 14), and is the correct form, as ρ does not here stand for ρ' (KZ. xxix. 357). The origin of νοῦς is uncertain; the verb is νοεῖν. οὐνομα is the prevalent form in the mss. of Hdt. (but οὐναξίω, οὐναλίνω), but there is no justification for ou. οὐνομα is doubtless the correct form: οὐνομα has arisen from misunderstanding of the crisis τούνομα, helped by the Homeric οὐνομα, where ο is lengthened metri causa.

Contraction of Vowels.

13. The question of the contraction of vowels is the most difficult problem connected with the dialect of Herodotus. Contemporary and earlier inscriptions and the language of the Ionic poets, even those of the seventh century, exhibit contraction in a much more advanced state than do our manuscripts of Herodotus. Now it is altogether incredible that a form, e.g. δοκεῖ, contracted in the literary language of the sixth or seventh centuries should appear uncontracted in the literary language of the fifth century. The necessary conclusion from this is that many uncontracted forms must have been foisted upon Herodotus in later times (cf. Wilamowitz von Mollendorf, Phil. Untersuch. vii. 315). The chief cause of this was the confusion of the dialect of Herodotus with that of Homer under the general name of Ionic. Now Homer has to a great extent uncontracted vowels, hence the superstition that the Ionians were lovers of concurrent vowels. The confusion was doubtless helped by the fact that in many cases Ionic had two vowels where the Attic dialect had a single vowel or a diphthong; δοκέω, δοκίμεν (where the poets
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shew that the two vowels were pronounced as a diphthong, and which should probably be written ὑὸκεῖ, ὕοκεῖομεν), led to ὑὸκεῖς, ὑοκεῖς, for ὑὸκεῖς, ὑοκεῖ. The contracted forms are to be restored where the evidence of poets and inscriptions demands it. In some ways the evidence of the poets is the more valuable, as inscriptions shew how the words were written, the poets how they were pronounced. In one respect their evidence is defective. A poet only shew how far contraction had proceeded in his own time; it does not follow that a form uncontracted in the seventh or sixth centuries was uncontracted in the fifth.

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

Like Vowels.

15. α + α.

(1) ασα = ἄ, κρία, Sem. Amorg. 24. 1, Hdt. Other nouns in -ας in Hdt. have neut. pl. in -εια, see § 56 d.

(2) in Crasis

α + α = ἄ, e.g. τάλα, ταγάγματα, etc.

αι + α = ἄ, e.g. καποδημίη, κανάριμος (poet.), κάτιμος (in-" sor.).

αι + αι = αι, καλέτος (poet.) = καλαλέτος.

16. ε + ε.

(1) ειε, ειει = ει, e.g. δοκείτε, ἐφελείτο, δοκείς, φιλείν.
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The poets from the seventh century downwards (examples BB. xi. 258) and the inscriptions exhibit the contracted forms, the mss. of Hdt. the uncontracted. In verbs in -σω, -ε, -ει probably became ει, cf. I. I. 43, ἐπικεῖν, ἀναχεισθω Anacr. 42. mss. of Hdt. and poets have δεί, on the other hand in ipf. mss. of Hdt. have ἔδει.

(2) εσε, εσεί = ει, in liquid futures, καταφεων Arch. 61. 1, πωλεί Hipp. 21 B. mss. of Hdt. have the uncontracted forms. In the 3 sg. plup. active mss. mostly have -ε uncontracted, ει would naturally be expected and is established by ἔβλει Arch. 89. In pl. of -επρ- stems mss. have -εσε. Here the poets give no help, but analogy suggests that -εσε is the correct form.

(3) επε, in ἐπεθρόν of Hdt.: other evidence fails, but ἐπεθρόν is more probable, cf. κλεως = *κλεεισα-νο-ς. In nom. pl. of -επρ- stems mss. give -εσε, where from analogy -εσε might be expected; other evidence is wanting.

17. εν ἡ.


The mss. of Hdt. give Ἠρμῆς and Θαλῆς, but oftener Βορῆς than Βορῆ, also Ἄρωτής, Πιθής. In subs. and adj. in -εν the mss. have mostly uncontracted forms, and similarly in verbs, except in the conj. of -μο verbs and the aor. conj. pass.

εν = ἡ is treated in the same way, γῆ = *γέν (cf. plur. γέων) = *γῆα, *γάια.

(2) ἐση = ἐ in subj. of ειμί.

(3) εῆ. Nouns in -κλῆς are contracted in Asiatic Ionic and island Ionic, Πασικής, Τερψικής, I. I. 91. 94 (Miletus, beginning of 6th cent.), uncontracted in western Ionic, and for the most part in mss. of Hdt. In the verb
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18. η + e.


mss. of Hdt. have ee, βασιλεῖς, though it is probable that Hdt. wrote βασιλεῖς. θέομαι prevails in pres. and ipf.; fut. and aor. θεύωμαι, θεύωμαι, Bredow 46, KZ. xxvii. 269, BB. xv. 178.

Crasis ἰπαρῆ, τιπαρῆ, μὴ 'λάσσωνες inscr. ; τῆτέρη, δὴ 'πίκουρος poet.

19. η./η.

η/ε, πλή, full = *πλή/ε.

πλή is quoted from Diogenes of Apollonia, and the contracted form may have been preserved in Hdt. vi. 73 in χειρὶ διπλῆ which has been corrected to χείρι βλη πλή.

20. ο + o.

(1) ὁμ, ὁμο, ὁμο = ου, όι. Λήτους, δικαίωτε, δικαίο-, δικαίος, δικαίος.

Forms like ἔδικαλευ found in the mss. of Hdt. are impossible.

(2) ο/ο = ου, όι. In the poets νος is found disyllabic in Arch. 89, Min. 5. 8, Euen. 5, as one syllable in Semon. Among r. 3. Hdt. has νος, εὖνος, πλόος, διπλόος, βοῦς as Attic, όιος, but χοῖος : πρόχουν I. I. 139 a.

21. o + ω.

(1) ωμ = ω. δικαιω.

(2) ωμ. χώ ϊ I. I. 43 (Ceos, 5. cent.). Hdt. has uncontracted forms.

22. o + o.

(1) ωο, ἤως, ἄντων, ἄντον, ζώντι, ζώσα Hdt.
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The contracted forms seem to be the regular ones, the other to have been restored by analogy (BB. xv. 175).

23. ω + ω.
   ωω. ζω, ζων.

24. ι + ι.
   ι. Δι Ηδ., on inscr. Δι is found.

Unlike Vowels.

25. α + ε.
   (1) αε, αει = á, á, ἐτίμα, τιμά.
   (2) αε αέι = ae, aeı: á, á. The language of the Ionic poets and of Hdt. varies between contraction and non-contraction. As Smyth remarks, probably the uncontracted forms maintained themselves longer in the literary language.

The uncontracted form prevails in Hdt. in the following words: δεθλον (Arch., Tyrt., Mimn., δθλον Theog. ter) and its derivative πεντάδεθλον (Xenoph. πενταδέθλειν), δεθλίω, δεθλεύω: δέκων (Theog. quater), δεκοῦσος (Theog.): δελπτος (Arch., also δελπτη): πενταίης (ἐξηκοντάιης Mimn.): δέξω (Sem. Amorg., Theog.), also by a different formation αὐξω (Mimn., Theog.), αὐξάω: ἀειδω (Arch. tetr., Anacr., Theog., ἄδω Arch., Anacr., Theog.): δεκτης (Theog.), δειρω (Arch. παρηγορε) in the aor. contraction prevails, see below: Κάερα.


Crasis τάν (inscr.), τάμα (poet.), θάτερα Ηδ., κάγδικα-σάντων (inscr.), κατεσπά (poet.), κάμιοι, κάκεινον Ηδ.

26. α + η.
   (1) αη, αη = á, á, τιμά, τιμάτε.
Crasis κηλευφόμην, χηλέρη poet., κάν inscr.

27. α + ι.
   (1) αι, γήρα.
(2) αἱ κλαῖῳ (Arch.), παῖς (of Ionic poets Arch. has once πάς, Anacr. παῖς; παῖς is frequent): διδρήν (Δίδρις Theog.), αἰστῶν, 'Αίδης, αἴσω.

*Αίδης has been derived from *Αἰδής, αἴσω from *αἰδής, *αἰδής (with reduplication like δαιδάλλω Κ.Z. xxvii. 276).

28. a + o:

(1) αἰω = ω, τιμῶμεν.
(2) αἰω, κρέως = κρέας: γῆρας: 2 sg. 1 aor. mid., e.g. ἤξεργάσαν, Xenoph. ἥρω, Arch. ἔφραω, ἔδειξο.
(3) αἴο = ω, τιμώρος = τιμαῖορός, σφῶρον = σφαῖρων, if it is τ that has been lost here and not σ.

29. a + ω.

(1) αἴω = ω, τιμῶ.
(2) ασω = ω, κρεών = κρεάζων.

30. a + οι.

αἴοι uncontracted αοίδος Xenoph., αοίδιος, ἐπαιδή: contracted ῥαιοῦς, καθαρσίος, συμφός, χρησμιδεῖο.

a + av.

In crasis ταυτά Hdt., I. I. 100, 113.

aι + av.

Crasis καϊχένα, καυτάγρετοι poet., καυτός inscr.

a + ου. τιμώσω.

31. ε + a.

(1) εἶα, ἡστεία, ἐπειν (but ἤν, inscr., ἐπήν).

ήμεας, ῥμέας, σφέας; ἗μας Miletus 6. cent. The poets shew that εα formed but one syllable ἗μας Arch. 9, σφέας 27.

In these last words no consonant has been lost; the original forms *ημέ, *ўμέ, σφε have taken on the usual acc. pl. ending -άς. The same is the case with forms like ὑμέατο, βεβλέαται (ὠμεντο, βεβληνται) = *ὡμέ-ατο, βεβλή-αται, with the endings -αται, -ατο transferred from consonantal stems, § 67. Here too the poets shew that εα was monosyllabic, πεκλέαται Sem. Amorg. 31, κεκυνέαται Hippon. 62, ἐκκεκωφεάται Anacr. 81.
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(2) εσα = εα, ἵαρ (if = *μισαρ), and in -εσ- stems ἀνθεα, ἱεα: plup. ἓθεα, ἑώθεα.

Though outwardly εα remains open, the evidence of the poets shows that from an early period it was pronounced as one syllable, cf. Smyth Voc. 112, BB. xi. 264. On inscr. are found ἀφανέα Chios, I. I. 174, ἀφανέα Teos, 156; ὀλοσχερέα by the side of θύη Ceos, 48, indicates that εα was a traditional mode of spelling while the pronunciation was η. In the plup. act. ἥνει Theo. 667.

(3) εια = εα, in fem. of adj. in -υς, γλυκεα, ταχεα; as one syllable in ἔγχεα Xenoph. 4, ἀνα. 63. From ηα, βασιλέα, νεα, νεας, φρεαρ, § 34.

32. ε + α.

(1) εμα. χρυσεα, ἀργυρεα.

From ημα, μνεα Hdt., γεα inscr.

(2) εσαε = εαε, in 2 sing. mid. of verbs, λέγεα.

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

(3) εαε = εαε, συγχεα.

εε before a following vowel appears as ε, δυεα Anacr. (=δυεα), fut. ἀποθεαει, αἰτεο = αἰτεο, Θεμιστοκλεος = Θεμιστοκλεος, βορεος = βορεος, ἄκλεος (or ἄκλεος ?) = ἄκλεος, ἐνθεα = ἐνθεα. Inscriptions further shew that, when any other vowel precedes, εω becomes ω, Πακτω, Πακτω (Hom. Ἀσια, εὐμέλω), and such forms should be so written in Hdt. too; similarly in gen. pl. cf. I. I. 18 δραχμων but ἄδικων, Curt. Stud. vi. 127. In the fut. form χαρεαε it is doubtful whether we should write χαρεα or χαρεβ.

33. ε + α.

εια, in acc. pl. δωρεας: εα = ηα, in μνεας, γεας.

34. η + α.

ηα in inflexions regularly became εα. βασιλεα (Attic βασιλεα) = βασιληα, νεας=νηςας, ναςας, so κατεα = *κατησα = § 67, γεας, μνεια, φρεαρ (=*φρησαρ), εα=ηα (=ει-η, Attic η).
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35. ι + ι.

(1) ει = ει, e.g. ἐναγεί, ἐγεί, ἔθει, ἔδει poet. In mss. of Hdt. the writing ει prevails.

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

(3) In suffixes ὀστέιον, κρανίον, Ἐφορυθενεῖται.

36. ι + ι.

ηι.

(a) = common Greek ἄι = Ionic ηι (Attic η, ει).

κλης (Lat. clavis), νηι (νῆς), ηίδεος, Θρης, Μηνιον: -ηιο-, -ηι (≈-άιμο) formed by the suffix -ιο- from stems in -αίο-) with derivatives, δηιος, δηιος, προιον (ηος, ναδεις), ληιον (λεις, λαδεις), ληιον, ληιι, ληιιομαι. In Ἧηιιοσ it is possible that ι not ι has been lost (Osthoff, Perfect, 446).

(b) = common Greek ηι.

In suffixes -ηο-, -ηη, = Attic -ειο-, -εια, e.g. ἀριστήνον, ιερήνον, σπονδήνον (inscr.), σπαρτήν: βασιλής, δουλής, Ὀδυσσής: ἄνδρην, γυναικής: ἄνθρωπης, βορής.

These formations were regularly developed by adding the suffix -ιο- to -ηυ- stems, e.g. βασιλημος = βασιλημος, from stem βασιλην: so perhaps βορηιος stem βορηια. From these -ηο- was extended by analogy to other stems, e.g. γυναικης, stem γυνακω.- It is hard to say how long ηω was pronounced as a trisyllable. Anacr. has τροπήν: an inscription of Oropus circ. 400 has ιερην. As to Ἰτ., forms like οκταντατοι seem to indicate that ηι was pronounced as one syllable.

As η remained in Ionic, forms like βασιλεί for βασιληι must be due to analogy. There is no certain evidence to determine whether the pronunciation was βασιλει or βασιλει; Bechtel would write ει, referring to Ἀρει Sem. Amorg. i. 13, but this stem in many cases follows the -ευ- stems (Meyer Gr. p. 324), and thus proves nothing.

Derivative feminines from masculines in -ευι are in -ευς, not -ηιι:—λεψη, βασιλεία.

Patronymics in -ηις, -ειδης from -ηυ- stems, Νηρης, Βο-
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βῆς, Ἀργονεῖς, Ἀτρείδης: ηὲ only in Βασιλῆς (Archil. Σελληνίδης).

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

In ἥσαν (ipf. of εἰμι) ἥ is the augmented form of εἰ, consequently there is no justification for the ordinary spelling ἥσαν, cf. Arch. 82 ἥσαν (restored for ἥσαν), 89 ἥει.

37. ε + o, ω.

(1) εῶ, εώ, ειου, εῖοι = εο (later εῦ), εώ, εου, εοι, οι.

In verbs in -εω, the poets show that εο, εώ, εου, εοι were pronounced as one syllable (examples in BB. xi. 259), so that the more correct accentuation would probably be δοκέομεν, δοκεῖ, ειδέωσιν, δοκεύοντες, πουί, ἀνωθεοὶ inscr.: ἐμέο, μέο: χρύσεος, χρυσέων, χρυσέου, χρύσεω.

In adj. χρυσέων Minn. 11, γηραλέω Anacr. 43. In adj. of material the forms εο, εοι, οι were kept in writing down to the latest times.

(2) εςο, εςω = εο (later εῦ), εώ, γένεο, γένεο, ζτεος, ζτεων, ἀσφαλέως.

In nouns, adjectives and adverbs εο, εώ in the iambic and Melic poets count regularly as one syllable: in elegy, as might be expected, ἕο, ἕω, are likewise found (examples in BB. xi. 265, Smyth Voc. 119). In the verb, εο scans sometimes ἕο sometimes ἕο, cf. the variation ao, ω, § 28.

(3) εῖο = εο (later εῦ), νέος, ἀστέος, Κλεόμπρος.

Note. In the fifth century the orthography εῦ is not found. From the middle of the fourth century it becomes very common, especially in the gen. of -εο- stems, e.g. Πασιφάνευς, also Ἰατροκλέως, Οὐλιαδέως, Θεοδοσίη, Κλεόμπρος: further in verbs, ἀστομείνῃς, τελεύντες. The mss. of Hdt. exhibit both εο and the later εῦ. That in the fifth century εο and εῦ must have been pronounced very much alike, is shewn by the fact that εο appears for εῦ, βασιλέως = βασιλεύς, Chios I. I. 174 c, 10.
38. \( \eta + o, \omega \).

\( \eta \omega, \eta \omega \) (whether \( \iota, \sigma, \) or \( \varsigma \) has been lost) = \( \epsilon \omega \). \( \chi \rho \varepsilon \omega \mu \alpha i \) (= \( \chi \rho \varepsilon \omicron \nu \mu \alpha i \mu \alpha i \)), \( \gamma \nu \varepsilon \omega \) (= \( \gamma \nu \omicron \sigma, \gamma \nu \alpha \omicron \sigma \varsigma \) 1), \( \sigma \pi \varepsilon \omega \), 'Atrēi\( \delta \)o\( \delta \) (Homerico 'Atrēi\( \delta \)o\( \delta \)), \( \mu \omega \nu \sigma \varepsilon \omega \) (= \( \mu \nu \sigma \theta \varepsilon \omega \), \( \mu \nu \sigma \varepsilon \omega \), \( \mu \nu \sigma \sigma \varepsilon \omega \), Lat.\( \mu \nu \sigma \sigma \varepsilon \omega \)). \( \lambda \varepsilon \omega \) (= \( \lambda \sigma \sigma \sigma \), but in \( \eta \sigma \sigma \sigma \) the older form is retained), \( \varepsilon \sigma \tta \varepsilon = * \varepsilon \sigma \tau \varepsilon \sigma \varepsilon \) (Attic \( \varepsilon \sigma \tta \varepsilon = * \varepsilon \sigma \tau \varepsilon \sigma \varepsilon \)), \( \sigma \tta \varepsilon \omega \), \( \theta \varepsilon \) 66. 5.

In the poets -\( \varepsilon \omega \), -\( \varepsilon \omega \) of the gen. appear as one syllable, also in other cases Περέφλος Arch., Κυκέβη Hippon.

\( \eta \sigma \) appears as \( \varepsilon \sigma \) in πλέσσ, and in gen. of -\( \eta \nu \)- stems, e.g. βασιλέος: \( \eta \sigma \sigma \) as \( \varepsilon \sigma \) in μέμεσσ = *μέμνυσσ. \( \eta \omega \) is re-\( \tau \varepsilon \)ained in \( \eta \varepsilon \) (Attic \( \varepsilon \sigma \varepsilon \)).

Merzdorf (Curt. Stud. 226 sqq.) laid down the law that \( \eta \sigma = \varepsilon \sigma \) became \( \epsilon \omega \), \( \eta \sigma = \eta \sigma \), \( \varepsilon \sigma \). That cannot be maintained absolutely, as is evident from Αρέ\( \omega \) Arch. 48, ιερέ\( \omega \) I. I. 128. Br², \( \sigma \) 19 suggests that \( \eta \sigma \) became \( \varepsilon \sigma \) in ascertained syllables, e.g. \( \chi \rho \sigma \sigma \sigma \), πλέσσ = \( \chi \rho \sigma \sigma \sigma \), *πλέσσ. This would necessitate our writing γλέσσ, διόχρεσσ, which have as much manuscript authority as the other. In compounds of πλέσσ, επίπλεσσ is given by ABC (επίπλεσσ Rsv), υπόπλεσσ v. 47 ABCsv (υπόπλεσσ R). This favours Brugmann's rule. For \( \chi \rho \varepsilon \omega \mu \alpha i \) we should then expect \( \chi \rho \varepsilon \omega \mu \alpha i \), but \( \epsilon \omega \) would be regular, e.g. in χρε\( \omega \)με\( \sigma \)α, χρε\( \omega \)με\( \sigma \)ας, εκρε\( \omega \)με\( \sigma \)ν, and may have spread from these. In Δέο-(ev)-τ\( \tau \varepsilon \sigma \sigma \)θ\( \iota \sigma \) (\( = \) Attic Λευ\( \tau \varepsilon \sigma \sigma \)θ\( \iota \sigma \)) \( \epsilon \sigma \varepsilon \) is irregular. Br² 19 suggests the influence of compounds beginning with Θεο-, Νεο- etc.

39. \( \sigma, \omega + a. \)

(1) \( \sigma \sigma \sigma \sigma = \omega \), αιδ\( \iota \), \( \eta \sigma \) and in compar. α\( \mu \)ε\( \iota \)νω, πλέσσ.

(2) \( \sigma \sigma \sigma \sigma = \omega \), χερ\( \rho \varepsilon \omega \nu \alpha \varepsilon \)ι\( \iota \), \( \omega \sigma \iota \) (= \( \sigma \sigma \sigma \iota \), \( \kappa \zeta \zeta \zeta \) 142): uncontracted in α\( \kappa \kappa \kappa \)\( \kappa \).

(3) Crasis α\( \nu \)η\( \rho \), τ\( \alpha \)γαλ\( \mu \)α, τ\( \alpha \)ρχαί\( \alpha \)ν, etc. Hdt., άλλοι, αν\( \theta \)ρ\( \sigma \)σ\( \sigma \)ι, Hdt. (= \( \sigma \) άλλοι etc.), τ\( \alpha \)π\( \alpha \)λ\( \lambda \)λ\( \lambda \)ν\( \nu \), τ\( \alpha \)π\( \alpha \)λ\( \lambda \)λ\( \lambda \)ν\( \nu \) (= το\( \upsilon \) 'Απόλ\( \lambda \)λ\( \lambda \)ν\( \nu \)), αν\( \theta \)ρ\( \sigma \)σ\( \sigma \)ι (= \( \sigma \) αν\( \theta \)ρ\( \sigma \)σ\( \sigma \)ι), α\( \nu \)ι\( \zeta \), τ\( \alpha \)π\( \alpha \)λ\( \lambda \)λ\( \lambda \)ν\( \nu \) (inscr. = το\( \upsilon \) 'Απόλ\( \lambda \)λ\( \lambda \)ν\( \nu \)).

(4) \( \sigma + a \sigma = \omega \), \( \omega \upsilon \upsilon \upsilon \) (= \( \sigma \) α\( \upsilon \)τ\( \upsilon \)ς), τ\( \upsilon \)τ\( \upsilon \)τ\( \upsilon \), \( \epsilon \mu \varepsilon \omega \nu \tau \upsilon \upsilon \)
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(= ἐμέ αὐτοῦ), σεωτοῦ, ἑωτοῦ. οἱ + αὐ, ὁτοί. ὁν + αὐ, 
τεωτοῦ (= τοῦ αὐτοῦ). ὁν + αὐ, τεωτῷ (= τῷ αὐτῷ).

40. ὁ, ὁ + ἐ, ὢ.

(1) ὡς, ὡς = ὁν, ὅς, δηλούτε, δηλοῖς.
(2) ὡς = ὁν, ἀμείνουσ, πλέουσ.
(3) ὡς, ὡς = ὄς, ὅς, ὅς, τριηκοτοῦτοι, Μολὼνς, 
Σαλὼντος, Σαλωνότα, Αἰγρόσα, μελιτέσσα Ἱδτ.: ἴμπρο-
τα, δακρύστα etc. poet., but ὡνοῦσαι, Σαλωνός Ἱδτ., 
ἀνθρούπος, χαριτῶν poet., τεχνότης Ἱδτ. 6. cent., 
Μαραθόντα inscr.: εὐνόεστερος: ἀγαθοργί, λυκωργία, 
but ὡποργία, ἡλυργία, παναλουργία poet.: μνησιδή, 
ἀνθρωποειδής, ἀθνοειδής (with different formation ἰχθυο-
δης): Σολώς.

41. ὁ + ἦ.

(1) ὡς, μισθωτος, μισθοι (−_requested).
(2) ὡς, ὡς: βάσαι, ἑβόση etc. Ἱδτ., ἐβωσε, 
ἐπίβωστον poet., ἐπιβώστα etc. Ἱδτ., νεομένος, νέοιωσται poet., 
but also νήσαι etc.

It is not certain that here there is actual contraction. 
ἀγδώκοντα may be due to ὧκτα: βάσω βάσαι may come 
from a stem βω− (Skr. gāsyātī): βοηθεω remains uncon-
tracted, as in inscriptions.

42. ὁ, ὁ + ἐ.

(1) ὡς, ἀδώτος, ἐὐστοι, συνεστοί.
(2) ὡς. In the poets this sometimes = ὡς sometimes 
oi, e.g. ὄξυς, ὄξυς. Ἱδτ. ὄινος. In οἷς, οἰστός there is 
no evidence to shew whether we should write ὡς, ὡς, 
or οἷς, οἰστός: the mss. favour the uncontracted form, on 
the other hand it is not likely that vowels that might be 
contracted in the seventh century were open in the fifth. 
In the oblique cases οἴς etc. prevail. In suffixes ἄροις ἰω 
Arch.

ὁ + ἐ, ἠφιον: in adj. ἠφιος is usually written in παρῴος, 
μπαροίος, ἵφιος, though the manuscripts are in favour of
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πατρόφος etc.; πρωίν (once): -φος in ἡφος, Ἀχελφός, Κφός, Γελφός, Τρφάς, φόν.

There is the same uncertainty here with regard to the pronunciation as in the case of -μα, § 36.

43. v + ι, in dat. of v stems usually written υι. There is no decisive evidence.

44. Elision.

It is impossible to lay down any hard and fast rules here. Examples will be found in Bredow 203 sq., Kallen-berg Comment. Crit. p. 18 sq.

II. THE CONSONANTS.

45. The consonants are, for the most part, as in Attic, but

46. I. (a) Ionic κ=Attic π, in the pronominal stem πο=Idg. ɣο- and its derivatives, κοιος, άκοιος, κόςος, άκόςος, κή, κότε, κού, κόθεν, etc., but όποδωπότ.

On the Ionic inscriptions π not κ appears.

(b) σο=ττ, = κ, τι. πρήσσων=πράττω etc.

σο appears in most Greek dialects, ττ in Attic and Boeotian. In Thuc., as in the Tragg., σο seems to be due to Ionic influence.

(c) γύνομαι, γυνώσκω=γίγνομαι, γίγνεσκω.

γ before ι was the guttural nasal γίνομαι, γίνονται, whence as in some other Greek dialects, γίνομαι, γίνωσκω.

II. (a) κ=χ in δέκομαι and οὐκι.

In δέκομαι κ is original (δέκομαι is also found in Dorian, Lesbian and Arcadian); in δέχομαι, χ is due to analogy, e.g. δέχομαι: δέχομαι=βρέχω : βρέχω. οὐκι and οὖχι are two different formations—οὖχι=οὐ-κι(δ), Skr. cid, οὔχι=οў-χί, Skr. hί.

(b) 1. τ=θ, αὐτις=αὐθις.

αὐτις and αὐθις are probably different formations.
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(c) $\delta = \sigma$, ὅθμη, ὅμεν.

In Ionic $\delta$ has been regularly kept, in Attic it has become $\sigma$ by analogy.

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

κιθών (χιτών) is said to be a Semitic word, Hebr. ketonet. It has been suggested that ἐνθαύτα may have been influenced by ἐνθάδε. For similar instances cf. Meyer Gr², § 206.

47. Spiritus asper. Inscriptions prove that the Ionians of the Cyclades retained the rough breathing, while the Ionians of the mainland had lost it. From the birthplace of Herodotus and the literary influence of Miletus it is a priori probable that he followed the Ionic of the mainland, and the fact that a final tenuis is not aspirated before words which in most Greek dialects began with an aspirate (ἄν’ οὐ, ἄν’ ἡ, ἄπαρεω, κατα etc.) shews that he did so, and that such words are not to be pronounced with the rough breathing. The breathing has crept into the text under Attic influence, except in some words where the Ionic form was distinct from the Attic, as ἡώς. In most compounds the aspirate has been lost after the analogy of the simple word, ἄποδος after ὅδος, ἄπαρεω after ἀπέριο. In certain old compounds it is retained, as in καθημένον, Teos I. I. 156 ὅ, κάθωδον Halicarnassus, in Hdt. καθώς, θύτερα, ἐφορος (a foreign technical term).

48. $ν$ ἐφελκυστικόν is commonly regarded as foreign to Herodotus.

$ν$ ἐφελκυστικόν is frequently found in the poets. On Asiatic inscriptions of the sixth and fifth centuries it is omitted only once with elision (Fritsch 7), and it is also found before consonants. In the mss. of Herodotus the $ν$, though sometimes found (examples Bredow 103), is most frequently wanting, and is consistently omitted by most editors. In face of the evidence of the inscriptions this course can hardly be justified. It is far more likely that Herodotus introduced the $ν$ much more fre-
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quently than it is found in the manuscripts, and that it has been expelled owing to the imagined fondness of the Ionians for concurrent vowels.

III. DECLENSION.

The dual has disappeared.

VOWEL STEMS.

49. -ā- stems.

(1) ā appears as ē (§ 2), χώρη χώρης, σκηνή σκιῆς, μοῦσα μούσης.

(2) Stems in -ē (except γενεή and some proper names) contract where ē meet, e.g. συκή συκῆς, but συκέα συκέας, χρυσή χρυσῆς χρυσέα (§§ 17, 32, 33). Fem. of adj. in -ōs have, by analogy, -η, δηλή, and in neut. pl. δηλα. γή has pl. γεά (§ 34). So μνή = μνη-ai § 34 to μνά = μνά-ai.

(3) Acc. sing. Proper names in -ης, and the common nouns δεσπότης, δικτάς, often have -εα for -ην. Γύευ, Κανθαίλεα, δεσπότεα.

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

(4) Gen. sing. Nouns in -ης have the gen. in -εω (§ 38), Γύεω, πολίτεω : when preceded by a vowel, -ω, Ερμέω, Βορέω, νεπίω, Γαλβρύω (§ 32 note).

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

(5) The gen. pl. is in -εω, τιμέω, δεσποτέων, ἀλλέων (§ 38); after vowels, -ον, δελφίων (or -εων?), οἰκίων, νηπίων, δηναιών (§ 32 note). The article has τοι not τον, contraction having made more progress in a word with a feeble accent.

(6) The Dat. pl. ends in -ησι, γνώμησι, δεσπότησι, ταύτησι, συκήσι, χρυσήσι.

The older form of the suffix was -āsi, -ησi (Skr. āsu, Br. VG.,
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π. 2, § 356): i was introduced before o from the -o- stems, λόγους. Attic -ais is a new formation after -ous.

50. -o- stems.

(1) The Dat. pl. ends in -oisi, λόγουσι, χαλκέουσι.

(2) -eo-, -oo- remain uncontracted, χρύσεος, νόος, εύνοος (§§ 37, 20. 2).

(3) The so-called Attic declension is found in λεως, δίμως, probably also ἤλεως, ἁξιόχρεως, ἐπίπλεως (§ 38), and in proper names as Μενέλεως, but ηῆς, καλός, λαγός, and in compounds of γῆ, βαβύγαιος, μεσόγαιος (§§ 1, 3d, 38). The Attic declension arises from the metathesis of -ηο- except in καλός, λαγός (Ionic καλός, λαγός), for which cf. KZ. xxix. 109.

51. -i- -ei- stems, e.g. πόλις, μάντις.

πόλις, πόλι, πόλιν, πόλιος, πόλι, πόλιες, πόλις (πόλις ?), πολίων, πολίσι. Similarly μάντις, μάντιος etc.

The ei declension (-es, -ews) and the i declension (-is, -ois) have here fallen together. Traces of the -ei-declension are found on Ionic inscriptions, πόλεις I. I. 32 (Amorgos), πόλεως 174 (Chios), Anaer. 72, πόλις I. I. 240 (Halicarnassus).

χάρες has twice χάρης vi. 41, ix. 107, usually χάραν (8 times), cf. Arch. 66, Smy. 7. 10.

Proper names in -is in Hdt. as in Eastern Ionic have gen. in -ois, Ἀγιος, Ἀγαδάμος, etc.: in Western Ionic as in Attic the gen. is -idos, Ἀγιός, etc.

52. -ι-, -ει- stems, ἵχθυς, πῆχυς.

(a) ἵχθυς, ἵχθυ, ἵχθυν, ἵχθυος, ἰχθύς (§ 43), ἰχθύες, ἰχθύς (-εις), ἰχθύων, ἰχθύιοι.

(b) πῆχυς, πῆχυν, πῆχεος, πῆχες (§ 35. 2), πῆχες (-εις ? § 16. 3), πῆχειας, πῆχεών, πῆχεσι. So adj. γλυκύς, γλυκέως etc.

53. -ης- stems, βασιλεῦς.

βασιλεῦς, βασιλεύ, βασιλεύ (§ 34), βασιλέως (§ 38).
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βασιλέως (§ 36), βασιλέας (-ίς? § 19 note), βασιλέας (§ 34), βασιλέων, βασιλεύων.

54. -ος- stems, ἴδιος, ἑρωίς.

ἱδίος, ἱδιότι, ἱδιότης, ἱδιότης (=*Ἀγγέλος-ος), ἱδεῖ (=*Ἀγ-

In the same way are declined πείθω, εὔεστοίω, and the -ος- stems αἰθῶς, ἀδικος, but in these the acc. is -ω, not -ου.

55. Anomala.

1) νηῦς.

νηῦς (§ 4. II. α. νέα (§ 34), νεός (§ 38), νές, νέα, νέας (§ 34), νεόν, νεωτέρς.

2) πάτρως, μήτρως.

πάτρως, πάτρως (IV. 76, IX. 78) but μήτρως (IV. 80, Ῥωμ. μήτρως, (πάτρως), πάτρως.

3) ἤρως.

ἥρως, ἥρων I. 167, ἥρωα II. 143, VI. 69, ἤρως, ἤρωι, ἤρως, ἤρων, ἤρωτες.

4) Μίσως, Μίσων, Μίσω.

5) σώς.

So nom. sing. but σῶν, σώς, σώμα, σώματε.

6) πολύς has been replaced throughout by πολλός.

CONSONANT STEMS.

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

56. -ος- stems.

(a) Neuters in -ος, γένος, γένεσ, γένει (§ 35. 1),

γένεα (§ 31. 2), γενέας, γένεσι.

(b) Nouns and adj. in -ης, τριήρης, τριήρες, τριήρει,

.τριήρεα, τριήρεες (-ίς? § 16. 2), τριήρευς, τριήρεις.

.άληθης, as τριήρης, nom. acc. neut. sing. and plur.

.=άληθές, αληθέα.

(c) Proper names in -κλής.

Περικλῆς (κλής, § 17. 3), Περικλέως (§ 32, note), Περι-

κλεῖ, Περικλέα, Περικλέες.

ST.
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(2) Neuters in -ας, as γέρας, κέρας, τέρας, γήρας. κέρας, κέρας, κέρας, κέρας, κερέων. So γέρας: τέρας has also τέρατα. But γήρας, γήρας, γήρας: κρέας, κρέας = κρέας, κρέας, κρέας. For the ε cf. § 72.

57. COMPARATIVE STEMS.

Both shorter and longer forms are found. Acc. sing. ἐλάσσω, ἐλάσσονα, πλέω, πλέονα: nom. pl. generally uncontracted ἐλάσσονες, etc.: acc. pl. uncontracted ἐλάσσονας: nom. and acc. pl. neut. nearly always contracted, ἐλάσσω, πλέω.

58. ANOMALA.

(1) μεῖς, μηνός, etc. for μήν, μηνός.

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

(2) ὄδον, ὄδοντος, etc. = ὀδούς, ὀδοντος.

(3) ὕδις, mostly as -ο- stem, but ὕδιας, iv. 84.

COMPARISON.

59. For ἐπιτηδεύτερος -ότατος, ὁίκοιότερος -ότατος, cf. §§ 3. II. c, 10 b, 36 b, note. σπουδαίος has σπουδαίοτατος, and σπουδαίοτατος, ύπατος has also ύπατοτατος, ἀνθρωπός has ἀνθρωπότατος, εὐνοος εὐνοότατον (§ 40. 3), πρηνός πρηνύτερος, ταχύς has also ταχύτερος.

PRONOUNS.

60. PERSONAL PRONOUNS.

ἐγώ, σύ
ἐμι, σέ  με, σε
ἐμε (εύ), σε(σεύ)  μεο (μεν), σεο (σεν) (§ 37)
ἐμοί, σοί  μοι, τοι
ἡμεῖς, ὑμεῖς
ἡμέας, ὑμέας (§ 31. 1, note)
ἡμέαν, ὑμέαν
ἡμίν, ὑμίν
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(1) In the 2 pers. pron. ὦ has arisen regularly in forms which began with τῷ, e.g. ὦ = τῷ (preserved in a gloss of Hesych.).

(2) In the third pers. pron. also μῦ = αὑτός, αὑτήν, sometimes αὑτό, σφί = αὑτοῖς, σφέα = αὑτά.

Note. σφι is (generally indirect) reflexive: σφί = αὑτοῖς: σφέας, σφέων are either demonstrative or reflexive. As indirect reflexives Hdt. uses also οἱ, μῦ, σφί, αὑτός, cf. Ekedahl, de usu pron. pers. et reflex. apud Her.

(3) Reflexive, ἐμεσυντῷ, ἐμεσυντῷ, σεσυντῷ, ἕντῳ,

see § 39. 4.

The Ionic declension starts from the gen., e.g. ἐμεσυντῷ = ἐμέ αὑτῶ (perhaps also dat. ἐμεσυντῷ = ἐμοι αὑτῷ), whence ὦ has made its way into the acc. Attic starts from the acc. ἐμε αὑτῶν, etc.

61. DEMONSTRATIVE PRONOUNS.

Beside ἐκεῖνος Ionic has the shorter κεῖνος.

62. RELATIVE.

1. ὧς. The relative in the oblique cases and in nom. acc. neut. sing. and pl. assumes the forms of the article, ὧς ὃ τῷ, τῶν τῆν τῷ, οἷ οὐ, etc.

After prepositions

(a) when the final letter of the preposition does not admit of elision—ἐν, ἐν, ἐς, πρὸς, σὺν (πρὸ and πρεπ ἐν are not found with rel., πρεπ ἐν always after it, τῶν πρεπ ἐν)—consonantal forms of the relative are used—ἐν τῷ, ἐς τῷ, πρὸς τοὐν, etc., except in the temporal expressions ἐν ὃς, ἐς ὃς, ἐς ἐς, μέχρι οὐ, ἐς οὐ.

(b) when the preposition admits of elision—ἀντὶ, ἀντὶ, διά, ἐν, κατά, μετά, παρά, ὑπό (ἀμφί and ἀνά are not found before the relative)—vocalic forms of the relative are used—ἀντὶ ὁ, ἀντὶ οὐ, δι τῇ, παρα φ (but τῷ πάρα) etc.

2. ὧς never has initial τ. Following τῷ it has in gen. and dat. of all genders ὧς (ἐν), ὧς (ἐν), ὧς (ἐν), and in neut. pl. ὧς (＝*ἀ-τη-α).
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63. INTERROGATIVE AND INDEFINITE.

tis has in gen. and dat. τεο (τεῦ), τεφ, τεων, τεους.
Similarly the enclitic tis.

NUMERALS.

64. (1) δώο is declined as a plural, δυοις (also δύο),
δυοίς.

(2) δυώδεκα is found for δώδεκα.

δώ and δω go back to different forms *δυω and *δω (cf.
Lat. duo=*duo, and bis=*bis).

(3) In τεσσερεσκαίδεκα, τέσσερεις is undeclined, e.g.
τετεια τεσσερεσκαίδεκα. The ordinal is τεσσερεσκαιδέκατος.

IV. CONJUGATION.

65. Augment and Reduplication.

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

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

(a) It is constantly neglected in ἀγνίω, ἀεθλέω, ἀλυκ-
tάζω (ἀλυκτάζω once), ἀγωνε, ἀναικίσω, ἀρρωδέω, ἐναύω,
and in verbs beginning with αι—in εἶω, ἵζομαι, ἐθελοκαίω,
ἐλινώ, ἐργάζομαι, ἐργάω, ἐράσω, ἐσθημένοις, ἑσπόω, ἑπεροιάζω,
ἐτομάζω, and in verbs beginning with the diphthongs ei, ei—in ὀδοπορίω, ὀρτάζω, ὀφελόν (?), and in verbs in οί (but ἀνέφειρ).

(b) Some verbs want the augment or reduplication
only in certain forms, e.g. ἀγνισσομαι, perf. ἀγνίσσαται: ἀν-
δραποδίζω, ἀνδραποδισμένοις: ἀρχω, ὑπαργύρων, etc. Many
verbs vary so much that no rules can be laid down for
them, see Bredow, 285—319.

(c) Isolated forms. ὄρεω has ὄρων, ὀσθα=εισθα (§ 3.
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ἀραίρημα (αἰρέω). οἶκε (= ἐσθε) wants reduplication like οἶκα.

To what extent the augment was dropped in Ionic is uncertain for want of inscriptions. ἐργαζόμην is confirmed by inscr. In verbs beginning with a diphthong such as αἰρεω, εὐδω, the Herodotean αἱρεω, εὐδο, might regularly represent αἰρεω, ηὐδο (Br². § 109). In other cases there is no apparent reason for the absence of the augment.

Personal endings and Tense and Mood Formation.

66. In many cases in personal endings vowels, which in Attic are contracted, are found written separately, though often pronounced as diphthongs.

(1) -αο in 2 sg. 1 aor. ind. mid., ἔργασαο (§ 28. 2).
(2) -εα, in the pluperfect active, ἐόθεα, ἐόθεας (§ 31. 2), but ἐόθει (§ 16. 2).
(3) -εαi in 2 sg. pres. and fut. ind. mid. ὀχεα, λέγεα, ἀμείψεα (§ 32. 2).
(4) -εο (ευ) in 2 sg. ipf. ind., pres. ipv., 2 aor. indic. and ipv. mid., ἔλυο, λύο, ἔγενο, γένο (§ 37. 2), μέμνεο (§ 38).
(5) -εω in liq. fut. and in 1 and 2 aor. conj. pass. and conj. of aorists active which follow the -μι conjugation.

The last-mentioned arose from στη-μεν, θη-ω, βη-ω (§ 38) which are found in Homer, partly with ει, θειω etc.

67. The endings -αται, -ατο, for -νται, -ντο are found in the perf. and plup. pass., in the pres. and ipf. pass. of verbs in -μι, and in the optative middle. ἀποδεδίκαται, κεκωρίδατι, ἐπετάχατο, ἀπίκατο, ἐμμενέατο, ἡγεσαται, ὄρμαται, περιβεβλέατο: κέσαται, ἐκέατο, κατέαται, κατέατο: ἀπωτέαται, ἐπαινεστέαται, προτεβεσταεται, ἐκδιδόαται: γενοίσατο, γενοίσατο.
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After a consonant (including consonantal ι and ι), ν had to take upon itself the part of a vowel, and this vocalic ν in Greek became a (G. § 137). Thus arose regularly e.g. ἄποδεδήχαται = *ἀποδεδήχεσθαι, κέταται = *κεῖ-ηται, ἐταται = *η-ηται, ἰδράται = *ιδρύ-ηται, γενολατο = *γενο-ευτο (for *γενόθατο with ι restored from the other persons). From consonant stems the ending -αται was extended to vowel stems, βεβλή-αται, μεμω-αται, whence βεβλέαται, μεμέλαι (§ 84), but the usual forms are also found. It was further transferred to the pres. and ipf. mid. of -μ verbs, the transference being helped by the existence of the presents ἔταται, κέταται, ipf. ἔτατο, ἐκέτατο.

68. In the ipf. and aor. Hdt. often has iterative forms in -σκοιν, ἐδεκαν, διαφθείρεσκον, φεύγεσκον, ἀβδεσκον (θέσσας Hippon. 37). These forms never have the augment (§ 65. 1).

69. Subjunctive.

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

70. Optative.

1. Optatives in -ην like εῖν, δοῖν have in the plur. both longer and shorter forms, εἴμεν, δοίητε, εἴηαν, συλλεξ-θείας: εἴεν, δοίεν, εἰδείεν, ἀλλεδείεν.

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

2. Optatives of verbs in -αω have in the sing. -φην, in the plur. -φην, -φεν, e.g. ὁπτής, νικάν. Verbs in -εω follow the thematic conjugation, μουρμαχέωμι, ποιοίμι, καλείν, καλείν, except vi. 36, where ABC have ποιοῖς. An inscr. of Teos I. I. 156 a gives both ποιοὶ and δισκέδοις. Of -οω verbs I have found no examples.

3. The optative of the 1 aor. act. has the endings -ειας, -ειε(ν), -ειαν, not -αες, -αε, -αεν.
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This is regular in the poets and on inscriptions, and nearly so in the mss. of Hdt. The few instances in which the mss. give -αυν must accordingly be corrected.

71. Imperative.

In the third person plur. in Hdt., as in poets and inscr., the short forms are found, -άντω, -άνταω, -άσθων.

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

Verbs in -αω, -εω, -ωω.

72. Verbs in -αω.

These contract as in Attic.

Note a. Side by side with forms in ω, are found forms in -εω, -εω, as ὁρεω, ὁρέωτες, ὁρέων (the instances are given, Curtius Studien vii. 190—200). They are most common in the verbs ὁρᾶω, ἐρωτᾶω, φουτᾶω. To what extent they should be retained is doubtful, as is also the explanation of them. From the purely Ionic standpoint, the starting-point of the formation might be found in forms in -αω, Homeric μενουάω, δηψω: -αω would become in Ionic -ηω, -εω. But the change is also found in dialects where this explanation is inadmissible (Schmidt, Die Pluralbildungen der Idg. Neutra, 827—884). Schmidt would connect the phenomenon with the appearance of η in -αω-stems (γήρας, γήρεος) and supposes that α became ε regularly before ο. In the absence of inscr. evidence it is safer to write ω, as has been done except in the case of the three verbs mentioned above.

b. In χρὲωμαι = χρῆ-ωμαι (§ 38 Attic χρ-addonai) endings beginning with ε, η, are joined on to a shorter stem χρᾶ-, χρᾶται (= χρῆται), χρᾶθαι, etc. An infin. χρῆθαι is found on inscr. of Ceos, I. I. 43.

73. Verbs in -εω.

1. Where ε comes in contact with α and ω, the vowels remain but are pronounced as one syllable, -εω, -εω (later ευ), ποεω, καλεων. In the opt. -εοι and -οι are found, the latter representing the pronunciation (§ 37. 7).
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2. Where ε comes in contact with ε or η the vowels contract as in Attic, δοκεί, δοκή, διήται (§ 16. 1).

74. Verbs in -ω.

These contract as in Attic.

Verbs in -μι

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

75. Verbs in -ημι, = -άμι, ἱστημι, κίρνημι.

(1) Pres. ind. 3 sg. ἱστᾶ (beside ἱστησι), κίρνᾶ, as though from *ἱστᾶω, *κίρνω. 3 pl. ἱστᾶσι.

(2) Ipf. 3 sg. ἱστα, as well as ἱστη.

(3) Perf. part. is ἱστεὼς (§ 38).

76. Verbs in -ημι, = -η, τίθημι, ἴημ, πιπλημι.

1. Pres. ind. 3 sg. regularly as though from verb in -ω, τιθεί, as usually in poets (Minn. 1. 6, 5. 7), once τίθησιν

iv. 73 (as Semon. Amorg. 1. 2), ἄπει vi. 62 (ἀπίου ABC), ἐμπιπλεῖν vii. 39 (but in the other parts πιμπλάσι, πιμπλάναι, etc. like ἱστημι, ablaut η : α). From the corresponding verb πιμπρήμι AB viii. 109 have a part. πιμπρεῖς, which may be right.

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

Note. While in the pres. the ms. regularly accent τιθεί, they have for the most part ἴη, where analogy demands ἴη.


These examples represent two different modes of formation, one that of -ω verbs, the other that of the non-thematic 2 aor. (§ 66. 5). It is impossible to say which Hdt. used, but if he wrote ἄπειαω, it is probable that he wrote ἴη, or if ἴη that he wrote ἴωσι. From verbs in -άμι in iv. 99 ABC have ἄπειάωμεθα,
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and verbs in -ωμι have διδῷ, διδώσι, but διδώται. There is the same doubt in Attic whether we should write τιθωμαι or τιθῶμαι.

For subj. of 2 aor. see § 66. 5.

4. Optative. Pres. ὑποθίσωμο, III. 41: aor. ὑποθέσωμο, προσθίομο, but προθείο III. 48, which should probably be corrected to προθείο.

5. From ἄνιημι comes a peculiar perfect 3 pl. ἄνεωται, from μετήμι perf. part. μεμετημένος (but μετείσθω) with reduplication of the preposition.

77. Verbs in -ωμι.

   (1) Pres. 2 δίδοις, 3 δίδοι as poets and inscriptions, but διδῶσι II. 2 (διδώσι Resv), 154, VIII. 24 as Arch. 16, διδώσι.
   (2) Ipf. 1 ἔδίδουν, 3 ἔδίδον.
   (3) Ipv. 2 sg. ἔδίδον.

78. Verb in -υμι.

   (1) As in Attic, but 3 pl. pres. ind. -ομι, δεικνύσι.
   (2) Besides in the subj. and opt. where the change to the -ω conjugation is regular also in Attic, in the pres. ind. and part. and in the ipv. ind. act. Hdt. uses forms of the -ω conjugation side by side with those of the -υμι conjugation, e.g. προσπολλώνεις, προδεικνύς, ὀμνύοντος, περνύοντι, ἔδεικνυτε, ἔπεξεύγνωσον, ζευγνύοντες. The regular forms are the more common.

The same transference is also found in poets and inscriptions. The transition in Attic began later (Meisterhans 155).

   Note. ἱστασι, ἑθείμι, διδοῦσι, δεικνύσι, arise from ἱστα-ντι, ἱθε-ντι, δίδο-ντι, δεικν-ντι. As there is no contraction here, the natural accentuation would be ἱστασι, ἱθείμι, διδοῦσι, δεικνυσι, which should perhaps be restored, cf. Br², § 115.

79. εἰμι.

   1. Pres. ind. 2 sg. εἰσ (on the analogy of φέρεις), 1 pl. εἰμέν (§ 11. 2 a).
   2. ἔσο (=*ἐσω, Lat. ero), ἔστ, ἔστα (*ἐσείς, *ἐστι), 3 pl. ἔσοντε.
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4. Part. εἶν, εἰςαν, εἶν.
5. Ipf. ἔα (§ 34), ἐα (§ 31. 2, ἦς Ανακρ. 7), ἔν, ἐατε, ἔσαν.

80. εἴπα.
Ipf. ἴνα, ἴ (ἵνα ?), ἴσαν.
As γ is here the augmented form of α it is absurd to write it as if γ and α formed two syllables, cf. § 86. For ἴμα, ἴσαν in Homer should probably be restored ἴμα, ἴσαν like ἴδεα, ἴδεσαν, Br. § 137b. ἴ, which is also Homeric, is a transference to the thematic conjugation. ἴμα, which is often found in the mss., is shewn to be Ionic by Arch. 89; ἴσαν, Arch. 82.

81. οἴδα.
1. Pres. οἴδα, οἴδας, οἴδε, οἴδεν (four times οἴδαμεν), οἴατε, οἴασι (once οἴδασι, ii. 43).
2. Conj. οἴδεν, οἴδης, etc.
4. Ipf. οἴδεα (οἴη, Theog. 667), οἴδε (mss. mostly οἴδε), οἴδατε, οἴδασαν.

82. κεῖμαι.
The diphthong ε is in the mss. often wrongly distracted to εε, κεῖται, κεῖσθαι: κεῖμαι, Arch. 84, κεῖται, Arch. 69, Sem. Amorg. 7. 4.

SYNTAX.

83. Points in which the syntax of Hdt. differs from that of Attic writers will be discussed in the notes as they arise.
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SPECIMENS OF THE IONIC DIALECT FROM THE INSCRIPTIONS AND THE POETS.

1 = Ι. Ι. 22, Naxos.

Νικάνθη Μ' ανέθηκεν Ἡκηβόλως ιαχειρή
Γεύρη Δεινοδίκη τοῦ Ναήσιον, Ἰησοχος ἄλλ(λ)ήνων,
Δεινομίνος δὲ κασιγνήτη, Φράθησον δ' ἄλοχός με.
Note η = common Greek η, η = η arising from α.

2 = Ι. Ι. 100, Miletus.

- - - ντων, λαμβάνειν δὲ τὰ δέρματα κ[α]ὶ τὰ ἄλλα γέρα. ἢ
ἐν θύσαι, λάβεται γλῶσσαν, ὀσφύν, δασίαν, ἀρην. ἢ δὲ
πλεῖον θύσαι, λάβεται ἐπ' ἐκάστου ὀσφυ[ν, δασε]ᾶν καὶ γλῶσσαν,
καὶ καλὴν μιαν ἀπὸ πάντων. καὶ τῶν ἄλλων θεῶν τῶν [ἐν]-
tεμενῶν, δοσὺ λειταί ὁ λειεός, λάβεται τὰ γέρα τὰ αὐτά
καὶ καλὴν αὐτῇ [τῇ] ἀρην, ἢ μὴ βασιλεὺς λαμβάνῃ. ἢ δὲ
ἐυστόν θύμι ὁ πόλες, λάβεται γλῶσσαν, ὀσφύν, δασίαν, ἀρην.
ἐκένος λειειότη τῷ Ἀπόλλωνι, προεράσθαι τῷ[ν] ἄστων ἐν ἂν
θέλην ὁ ἑώς, διδόναι δὲ τῷ λειεί τὰ γέρα ἀπερ ὁ πόλες διδοῖ
π[άντα] χωρὶς δερμάτων[ν], π[λῆς] τοῖς Ἀπολλωνίοις - -

3 = Ι. Ι. 156, Teos.

δοτει φάρμακα δηλητήρια ποιοί ἐπὶ θησίων τὸ ἔμοιν ἢ ἐπ'
ἰδιώτη, κεῖτον ἀπολυνθαί καὶ αὐτόν καὶ γένος τὸ κεῖσθαι. δοτει
ἐκ ἡμῖν τὴν θησίν καλύτερον στίς δοσάχεται ἢ τέχνη ἢ μηχανή ἢ
κατὰ βάλασαν ἢ κατ' ἤπειρον ἢ ἐσαχθείντα ἀνωθεῖν, κεῖνον
ἀπολυνθαί καὶ αὐτόν καὶ γένος τὸ κεῖνου.

4 = Ι. Ι. 238, Halicarnassus.

Σαλμακίεων καὶ Λύγ[θα]μεν εν τῇ λει[ε]ι ἀγαρη, μνη[ς]
Ἐρμαιῶνος πέμπτης ισταμέ[νος], ἐπὶ Δέοντος πρυταν[εύον]τος
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tou 'OaTáTios kai [i] Su[ρυστα]λ[ον τ]ου Θεικυλώνε[ω] · · · ·
μήμονας · μή παραδίδον[σθαι] μή[πε] γήν μήτε οίκ[ί]α τοίς μή-
[μονο]ν ετ' Άπολλωνιδων τοῦ Δυ[γάμμοις μημονεύοντος καὶ]
[Παραμώι]ον τοῦ Κασβαίλλιος καὶ Σ[α]λ[μακτέων μημονεύοντος]
Μπενάτεω τοῦ 'Αφνάσιος καὶ [Φορμί]νον τοῦ Πανατίσιος.

η δὲ τὸ θέλει δικάζειν· δικασθεὶς περὶ γῆς· αἰ οἰκίων, ἐπικαλ[ε]το
ἐν ὀκτὼ[σκα]εικόνιν, ἀπ' ό οὐ τὸ ἄδος ἐγένετο· νόμοι δὲ,
κατάμε[ν]ιν νῦν, ὀρκώ <ι> σαι τοῦ δικαστάς. ὃ[ι] δὲ τοι νήμα-
μες η[δέ]σωσι, τοῦτο καρποῦ τίνα· ἢν δὲ τοὺς νήσους ἐπίκα-
λήτη τοῦ τοῦ τοῦ χρόνον τῶν ὀκτωκαίδεκα [μη][ν]ῶν, ὀρκὼν εἶναι
τὰ θεομομέ[ν]α i τῇ γῆς· τὸ ὀλ[εῖ ο]ρκοῦν δὲ τοὺς δικα-
στὰς· ἡμί[κε]τον δεξαμενου· τὸν δὲ ὀρκὼν εἰ[ν]αι παρέσκευο
[τοῦ] εὐσεβείᾳ καὶ καρποῦ δὲ εἶναι γῆς· καὶ οἰκίων, οὕτως
τῶν ἐν ηointments τῆς 'Ἀπολλο[νί]ιδαις καὶ Παναμύθεις· ημιμο-
[νεύον]· εἰ μὴ νήσους ἀπετέρασθαν. [τῷ] νόμον τούτον ἢν τὰς
θελὴς [συγ]-
χεῖ ο προθήκα· ὡς ἐν τῶν νόμων τούτων, τὰ
e[ν]αύτου περιστρεφόντο καὶ τοῦ ὀλίκων [ος] εἰναι ἑρᾶ, καὶ αὐτὸν
φεύγειν δ[ιε]ι. ἢ δὲ μή ἢ αὐτῷ· ἀξιὰ δεκα[στὰ]ρημών, αὐτὸν
[π]εριστρεφθαι ἐν· [ἐξα]γωγῆς καὶ μήδαμα κάθοδον [εἰν]αι· ἐς
'Ἀλκαρφησῖν· Ἀλκα[ρ]ησεών δὲ τῶν συμπάστων το[ύτω]ν
ἐλευθερών εἰναι, ὡς ἀν ταύτα μή π[αραβά]νη κατοπέρ τὰ ὀρκα
ἐτα[μ]ον] καὶ ὡς γέγοράς τοι ἐν τῶν 'Απολλ[ωνί]ιοι, ἐπικαλέ
ev.

5. Archilochus Fr. 66.

Θυμῶθ', δῶμ', ἀμηχανίας οἴδησιν κυκόμενον,
ἀνά δ' ἔχει, μένων δ' ἀνέχεσθαι προσβαλόν ἐναντίον
στέρνου ἐν δόκοις ἐχθρῶν πληθυναι κατασταθείσ
ἀσφαλέως· καὶ μήτε νικών ἀμφότερον ἀγάλλεο
μήτε νικηθείς· ὡς όκεαν καταπεσόν ὀδύρεο.

6. Semonides Fr. 7. 57—66.

τὴν δ' ἵππος ἄβριθ χαίτηνσ' ἐγέίνατο,
ἡ δουλ' ἔργα καὶ δύναν περιστρέφει.
κοῦν' ἀν μῆνς θαύμασεν, οὔτε κόσμον
ἀρετήν, οὔτε κόπρον εὖ οἰκον βάλοι,
οὔτε πρὸς ἰππον ἀσβόληθη ἀληθεμένη
ἐκυρ'. ἀνάγκη δ' ἄνδρα ποιεῖται φίλοι.
INTRODUCTION.

THE MANUSCRIPTS.

A (M) Florentinus or Mediceus, Laurentian library, Florence, 10th century.
B (P) Romanus, Angelican library, Rome, 11th century.
C (F) Florentinus, Laurentian library, Florence, 11th century (?).
P Parisinus, 13th century (Stein).
R Romanus, Vatican library, 14th century.
s Sancroftianus, Emmanuel College, Cambridge, 14th century.
v Vindobonensis, Vienna, 14th century.

These fall into two families ABC and Rsv; P goes sometimes with the one, sometimes with the other. The best representatives of the first family are A and B, of the second, R (in which Book V is wanting) and v. The relative value of the two families has been a subject of much discussion, and the question can hardly be regarded as finally decided. Most scholars are inclined to follow rather the A family, while others, such as Cobet and Gomperz, hold that the mss. of the R family, though, as is natural from their later date, much corrupted in many ways, represent the better text. It cannot be disputed that in many cases this family alone has preserved the true reading, and it is to be noted that sometimes the reading of this family agrees with the testimony of ancient writers: in such cases scholars who despise the authority of this group are driven to the very improbable supposition that the reading is due to the correction of some learned man. In the
present state of the question it is impossible to assign an unconditional superiority to either class, so that it alone should be used in the constitution of the text.

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

**WORKS ON THE SYNTAX OF HERODOTUS.**

Bahr, *De δικως coniunctionis apud Herodotum vi et usu*. Progr. Magdeburg, 1887.

Beyer, *De perfecti apud Herodotum usu syntactico*. Breslau, 1868.


Brandt, *De modorum apud Herodotum usu*. Progr. Cöthen, 1873.


Cavallin, *De modis atque temporibus orationis obliquae apud Herodotum*. Lund, 1877.

Ekedahl, *De usu pronominum personalium et reflexorum Herodoteo*. Lund, 1885.

Heikel, *De participiorum apud Herodotum usu*. Helsingfors, 1884.


INTRODUCTION.

Karasek, Der Infinitiv bei Herodot. Saatz, 1883.
Lundberg, De ratione Herodotea praepositionibus utendi a scriptoribus Atticis diversa. Upsala, 1869.
May, De attractionis usu Herodoteo. Breslau, 1878.
Rudloff, Observationes in orationem Herodoteam. Halle, 1879.
Thomas, De particulaes ἢβει usu Herodoteo. Leipzig, 1888.
ΗΡΩΔΟΤΟΥ
ΤΟΤ ΑΛΙΚΑΡΝΗΣΣΕΟΣ
ΙΣΤΟΡΙΩΝ ΕΚΤΗ
ΕΠΙΓΡΑΦΟΜΕΝΗ ΕΡΑΤΩ.

ΑΡΙΣΤΑΓΩΡΗΣ μὲν νων Ἰωνίην ἀποστήσας
οὕτω τελευτᾷ Ἰστιαίος δὲ ὁ Μιλήτου
tύραννος μεροτιμένος ὕπο Δαρείου
παρὴν ἐς Σάρδις. ἀπετιχένευον δὲ αὐτῷ
5 τὸν ἐκ τῶν Σουζων εἰρετὸ Ἀρταφρένης ὁ Σαρδιῶν ὑπαρχὼς κατὰ κοίνον τι δικέοι
"Ιωνας ἀποστάναι· ὁ δὲ οὔτε εἰδέναι ἐφὴ ἐθώμαξε
τε τὸ γεγονὸς ὡς οὐδὲν δῆθεν τῶν παρεόντων
πρηγμάτων ἐπιταχτένοι. ὁ δὲ Ἀρ-
10 ταφρένης ὁρέων αὐτῶν τεχνάζοντα
εἶπε, εἰδὼς τὴν ἀτρεκείνη τῆς ἀπο-
στάσιος. Οὖν τοι, Ἰστιαίε, ἔχει κατὰ ταῦτα τὰ
πρήγματα· τούτῳ τὸ υπόδημα ἔρραγας μὲν σὺ,
ὑπεδήσατο δὲ Ἀρισταγόρης.

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

I. 2 οὕτως ἔτελεύτα Rev.
2 ΗΡΩΔΟΤΟΥ

'Αρταφρένεα ύπο τὴν πρώτην ἐπελθοῦσαν νῦκτα ἀπέδρη ἐπὶ θάλασσαν, βασιλέα Δα-

ρείου εξεπατηκός. ὡς Σαρδῶ νῆσον 5 τὴν μεγίστην ὑποδεξάμενος κατεργά-

σεθαί ὑπέδυνε τῶν 'Ἰώνων τὴν ἡγεμονίαν τοῦ πρὸς Δαρείου πολέμου. διαβὰς δὲ ἐς Χίων ἐδέθη ύπὸ Χίων, καταγωγοὶ πρὸς αὐτῶν νεώτερα πρήσεσεν πρήγματα ἐς ἑωτοὺς ἐκ Δαρείου. μα-

θόντες μέντοι οἱ Χίοι τῶν πάντων λόγον, ὡς πολέ-

μιος εἰς βασιλεί, ἐλυσαν αὐτὸν.

3 Ἐνθαῦτα δὴ εἰρωτεύομενος ὑπὸ τῶν 'Ἰώνων ὁ 'Ιστιαῖος κατ' ὅ τι προθύμως ὑπὸ ἐπέστειλε τῷ Ἀρισταγόρῃ ἀπιστα-

θαί ἀπὸ βασιλείος καὶ κακὸν τοσοῦ-

τον εἰς 'Ἰωνας ἐξεργασμένος, τὴν μὲν γενομένην 5 αὐτοῦ ἁιτίαν ὡς μάλα ἐξέφαινε, ὁ δὲ ἐλεγεν σφι ὡς βασιλεὺς Δαρείου ἐβουλεύσατο Φοινικας μὲν ἐξαναστήσας ἐν τῇ 'Ἰωνίᾳ κατοικίας, 'Ἰωνας δὲ ἐν τῇ Φοινικῇ, καὶ τούτων εἶνεκα ἐπιστείλειε. ὁδὲν τι πάντως ταῦτα βασιλέος Βουλευσαμένου 10 ἑδειμάτω τούς 'Ἰωνας.

4 Μετὰ δὲ ὁ 'Ιστιαῖος δὶ ἀγγέλου ποιεόμενος Ἐρμίππου ἄνδρος Ἀταρνείτεω τούς ἐν Σάρδιοι ἐούσι. Περσέων ἐπεμπε βυβλία ὡς προλεσκυ-

νευμένων αὐτῷ ἀποστάσιος πέρι. ὁ δὲ Ἐρμίππος πρὸς τοὺς μὲν ἀπεπέμφθη οὐ διδοῖ, φέρων δὲ 5

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ἐνεχείρησε τὰ βιβλία Ἀρταφρένει. ὥδε μαθῶν ἄπαν τὸ γινόμενον ἐκέλευε τὸν Ἔρμιππον τὰ μὲν παρὰ τοῦ Ἰστιαίου δοῦναι φέροντα τοιαί περ ἐφερέ, τὰ 10 ὅδε ἀμοιβαῖα τὰ παρὰ τῶν Περσῶν ἀντιπεμπόμενα Ἰστιαίῳ ἑωντῷ δοῦναι. τούτων δὲ γενομένων φανερῶν ἀπέκτεινε ἐνθαύτα πολλοῖς Περσῶν ὦ Ἀρταφρένης.

Περὶ Σάρδις μὲν δὴ ἐγίνετο ταραχή, Ἰστιαίον 5 δὲ ταύτης ἀποσφαλέντα τῆς ἑλπίδος Χῖοι κατῆγγον ἐς Μιλησίου, αὐτὸ τοῦ Ἰστιαίου δεσπότης. οἱ δὲ Μιλησίοι 5 ἀσμενοὶ ἀπαλλαχθέντες καὶ Ἀρισταγόρεω σύναμμου πρόθυμοι ἦσαν ἄλλον τύραννον δέκεσθαι ἐς τὴν χώρην, οὐλ ἐλευθερίας γενόμενον. καὶ δὴ νυκτὸς γὰρ ἐνυσίης βίη ἐπειρᾶτο κατιών ὦ Ἰστιαῖος ἐς τὴν Μιλησίου, τιτρώσκεται τῶν μηρῶν 10 ὑπὸ τεο τῶν Μιλησίων. ὁ μὲν δὴ ὡς ἀπωστάσις τῆς ἑωντοῦ ὑγίνεται, ἀπικνεῖται ὁπίσω ἐς τὴν Χίον ἐνθεύτεν δὲ, οὐ γὰρ ἔπειθε τοὺς Χίους ὡστε ἑωντῷ δοῦναι νέας, διεβῆ ἐς Μυτιλήνην καὶ ἐπείσετε Δεσίους δοῦναι οἱ νέας. οἱ 15 δὲ πληρόσαντες ὀκτὼ τριήρεαι ἐπέλευσαν ἀμα Ἰστιαῖῳ ἐς Βυζαντίον, ἐνθαύτα ὃς ἐξήμενοι τὰς ἐκ τοῦ Πόντου ἐκπλεύσασι τῶν νεῶν ἐλάμβανον, πλῆθυ ἡ ὄσοι αὐτῶν Ἰστιαίῳ ἐφασαν ἐτοιμοὶ εἶναι πείθεσθαι.

IV. 7 ἀπάν PRsv: τάν.
V. 3 Ἰστιαίου secl. Herwerden 7 οἷά τε Rev 10 ἀπωθ. ὁτὸς ἐς Ps v 14 δοῦναι οἱ νέας secl. Herwerden 19 πει. sebthai ABC.
6 Ἡρωδώνυμος μὲν νῦν καὶ Μυτιληναῖοι ἐποίεον ταῦτα· ἐπὶ δὲ Μίλητον αὐτὴν ναυτικὸς πολλὸς καὶ πεζὸς ἦν στρατός προσδόκιμος· συστραφέντες γὰρ οἱ στρατηγοὶ τῶν Περσῶν καὶ ἐν ποιῆσαι τινὰ στρατόπεδον ἤλαυνον 5 ἐπὶ τὴν Μίλητον, τάλλα πολίσματα περὶ ἐλάσσονος ποιησάμενοι, τοῦ δὲ ναυτικοῦ Φοίνικες μὲν ἦσαν προθυμότατοι, συνεστρατεύοντο δὲ καὶ Κύπριοι νεώστε κατεστραμμένοι καὶ Κυπρικές τε καὶ Ἀγάπτου.

7 Οἱ μὲν δὲ ἐπὶ τὴν Μίλητον καὶ τὴν ἄλλην Ιωνικός τε ἐστράτευσον, Ιωνεσ δὲ πυνθαγόν ταῦτα ἐπεμπτόν προβοῦσαν σφέων αὐτῶν ἢς Πανωίαν. ἀπικομένοι δὲ τοῦτοις ἢς τοῦτον τὸν χώρον καὶ βουλευμένοις 5 ἔστρεψαν μὲν στρατόν μηδένα συλλέγειν ἀντίξον Πέρσης, ἀλλὰ τὰ τείχη ρύσθαν αὐτοῖς Μιλησίους, τὸ δὲ ναυτικὸν πληροῦν ὑπολιτομένους μηδεμίαν τῶν νεῶν, πληρώσανται δὲ συλλέγεσθαι τὴν ταχύτητα ἢς Δάδην προναυμαχήσοντας Μίλητον, ἢ δὲ Δάδη ἐστὶ νήσος σμικρή ἐπὶ τῇ πόλι τῇ Μιλησίων κειμένη.

8 Μετὰ δὲ ταῦτα πεπληρωμένης τῆς νυσί παρήσαν οἱ Ιωνεσ, σὺν δὲ σφὶ καὶ Αἰσλέων οἱ Δέσβοι νέμονται· ἐτάσσοντο δὲ ὅστε τὸ μὲν πρὸς τὴν ἡμίν ἔχουν κέρας

VI. 2 ναυτικὸς τε? Stein, quam secutus est Herwerden.
VII. 2 ἐστράτευσον ΑΒΓ: ἐστράτευσον Ρσβ. 6 μηδένα Ρσβ.
μη ΑΒΓ 8 ὑπολιτομένους Ρσβ. 10 τῆς Μιλητοῦ ΑΒΓ.
VIII. 3 δοῦν την αἰαλίδα την ΑΒΓ unde Stein δοῦν την Δέσβον 4 ἡμ. Ρσβ.: ἡμ
5 αυτὸς Μιλήσιοι, νέας παρεχόμενοι ὑγιῶκοντα·
εἴχοντο δὲ τούτων Πριηνέες δυόδεκα νησὶ καὶ
Μυησίων τρισὶ νησὶ, Μυησίων δὲ Τήνων εἴχοντο
ἐπτακάλδεκα νησὶ, Τήνων δὲ εἴχοντο Χώοι ἐκατὸ
νησὶ· πρὸς δὲ τούτωι Ἐρυθραῖοι τε ἐτάσσοντο
10 καὶ Φωκαίες, Ἐρυθραῖοι μὲν ὀκτὼ νέας παρε-
χόμενοι, Φωκαίες δὲ τρεῖς· Φωκαίεων δὲ εἴχοντο
Δέσβιοι νησὶ ἐβδομηκοντα· τελευταῖοι δὲ ἐτάσ-
σοντο ἐχοντες τὸ πρὸς ἐσπέρην κέρας Σάμιοι
ἐξήκοντα νησὶ. πάνων δὲ τούτων ὁ σύμπας
15 ἀριθμὸς ἐγένετο τρεῖς καὶ πεντήκοντα καὶ τριη-
κόσια τριήρες.

Ἀυταὶ μὲν Ίωνων ἦσαν, τῶν δὲ βαρβάρων τὸ 9
πλῆθος τῶν νεῶν ἦσαν ἐξακόσιαι. ως δὲ καὶ
αὐταὶ ἀπίκατο πρὸς τὴν Μιλησίην καὶ ὁ πεζὸς
σφί ἄπας παρῆν, ἐνθαῦτα οἱ Περσέων
5 στρατηγοὶ πυθόμενοι τὸ πλῆθος τῶν
Ἰάδων νεῶν καταρράκθησαν μὴ οὐ
dυνατοὶ γένονται ὑπερβαλέσθαι, καὶ
οὗτοι οὐτὲ τὴν Μιλησίον οὐκ ἔσω ἐξελεῖν μὴ
οὐκ ἔντετε ναυκράτορες, πρὸς τε Δαρείου κυνδυ-
10 νεύσωσι κακῶν τι λαβεῖν. ταῦτα ἐπιλεγόμενοι
ςυλλέγομεν τῶν Ἰώνων τοὺς τυράννους, οἱ ὑπ’
Ἀρισταγόρεω μὲν τοῦ Μιλησίου καταλυθέντες
tῶν ἀρχῶν ἐφευγοῦν ἐς Μηδέος, ἑτύγχανον δὲ
tάτε συντρατευόμενοι ἑπὶ τὴν Μιλησίον, τούτων
15 τῶν ἀνδρῶν τοὺς παρεώντας συγκαλέσαστες ἐλεγῶν

VIII. 14 πασῶν δὲ τουτῶν B²PRst.
IX. 3 αύταν Bz: αὐτάν R, αὐτάν AB, αὐτάν CPd 11 ἔλεγαν
ςυλλέγομεν ΑΒC 13 ἐφυγον Cobet
σφιν τάδε. Ἄνδρες Ἰωνεὶς, νῦν τις ὑμέων εὐ ποιή-
σας φανήτω τῶν βασιλέων οἴκων, τοὺς γὰρ ἐσωτέρικό ἑκαστὸς ὑμέων πολυτησμοὶ πειράσθω ἀποσχέσεσθαι ἀπὸ τοῦ λοιποῦ συμμαχικοῦ. προϊσχόμενοι δὲ ἐπαγγείλασθε τάδε, ὡς πείσονται τε ἀχαριστὴ τὰ ὅπερ οὐδὲν ἔτι ἀπόστασιν, οὐδὲ σφι ὕπε ἰερὰ ὅτε τὰ ἑδίνει ἐμπεπηρήσεται, οὐδὲ βιαίωτερον ἔξοισε σφῖ οὐδὲν ἐπὶ πρότερον ἔχον ἐν ἑαυτοῦ τὰ, ἀλλὰ σφὶ ὕπε ἰερὰ κατέχει, ὡς 25 ἐσωθέντες τῇ μάχῃ ἐξαιρέσθωνται καὶ ὡς σφεν τοὺς παῖδας ἐκτομίας ποιήσομεν, ταῦτα δὲ παρθένους ἀναστάστος ἐς Βάκτρα, καὶ ὡς τῆς χώρης ἄλλοις παραδώσομεν.

10 Οἱ μὲν δὲ ἔλεγον τάδε, τῶν δὲ Ἰωνῶν οἱ τύμβῳ χαρίστας ἑκαστῶς ἐς τοὺς ἐαυτοὺς ἐξαγγέλλομενοι. οἱ δὲ Ἰωνεῖς, ἐς τοὺς καὶ ἀπικοντο ἁυταί αἱ ἀγγελίαι, ἀγνωσία ἐς τῇ διεξαγωγῇ καὶ ὅτι προσευκτὴ τῆς προδοσίας, ἐσωθέντες 5 ἐκαστοὶ ἐδόκεον μοῦνοι σφι ταῦτα τοὺς Πέρσας ἑξαγγέλλομεν.

11 Ταῦτα μὲν ὑπὸ τῆς ἀπικομένων ἐς τὴν
Μίλητον τῶν Περσῶν ἐγίνετο, μετὰ δὲ τῶν Ἰωνῶν συναλλαγήθεντων ἐς τὴν Λάδην ἐγίνοντο ἀγοραί, καὶ δὴ καὶ σφὶ καὶ ἄλλοι

IX. 16 σφι om. PRsv
17 ἐσωτερικό PRsv: αὐτέων
18 ἀποσχέσεσθαι Rev 22 ἐμπεπηρήσεται CPR
23 ὅπερ: μὴ PRsv
24 ἔξοισε om. PRsv
27 τοὺς μὲν? Stein, τοὺς
<μὲ> Herwerden.
X. 1 ταῦτα PRsv quod Atticismo debetur 6 τον PRsv
7 ἐπαγγέλλομεν Naber.
5 ἤγορῶντο, ἐν δὲ δὴ καὶ ὁ Φωκαίευς στρατηγὸς Διονύσιος λέγων τάδε: "Εἰπὲ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρῆγματα, ἀνδρές Ἰωνε, ἐὰν εἶναι ἐλευθεροῖσιν δούλοισι, καὶ τούτοις ὡς δρη-πέτῃσιν νῦν ἢν ὑμεῖς ἢν μὲν βούλησθε ταλαι-πωρίας ἐνδέκεσθαι, τὸ παραχρῆμα μὲν πόνος ὑμῖν ἔσται, οἷοὶ τε δὲ ἔσσεθε ὑπερβαλόμενοι τοὺς ἐναντίους εἶναι ἐλεύθεροι· εἰ δὲ μαλακίας τε καὶ ἀταξίας διαχρήσεθε, οὐδεμίαν ὑμέων ἔχω ἐλπίδα μὴ οὐ δώσειν ὑμέας δίκην βασιλέων τῆς ἀποστάσεως. ἀλλ' ἐμοὶ τε πείθεσθαι καὶ ἐμοὶ ὑμέας αὐτοὺς ἐπιτρέψατε καὶ ὑμῖν ἐγὼ, θεοῖ τὰ ἱερὰ νεμόντων, ὑποδέκομαι ἢ οὐ συμμείεσθε τοὺς πολέμιους ἢ συμμίσγοντας πολλῶν ἐλασσώ-σεσθαι.

Ταῦτα ἀκούσαντες οἱ Ἰωνε ἐπιτράπουσι σφέας 12 αὐτοῖς τῷ Διονύσῳ. ἦ δὲ ἀνάγων ἐκάστοτε ἐπὶ κέρας τὰς νέας, ὅκωσι τοῖς ἐρέθησι χρῆσαι διέκπλοον ποιεόμενος 5 τής νυκτὸς δὲ ἀλληλέως καὶ τοὺς ἐπιβάτας ὁπλίσειε, τὸ λοιπὸν τῆς ἡμέρας τὰς νέας ἔχοντες ἐπὶ ἄγκυρας, παρεῖχε τοῖς Ἰωιτὶ τῶν δὲ ἡμέρας. μέχρι μὲν νυν ἡμερέων ἐπτὰ ἐπείθοντό τε καὶ ἐποίειν τὸ κελευμένον. τῇ δὲ ἐπὶ ταύτης ἔτη Ἰωνε, οὐδ' ἀπαθεῖς ἐόντες τῶν τουτού τετραμένου τε ταλαιπωρῆσι τε καὶ ἡλιόφ, ἔλεγαν πρὸς ἑωτοὺς τάδε. Τίνα δαμόνων παραβάντες

XI. 5 ἤγορῶντο AB: ἤγορῶντο 13 διαχρήσεθε ΑΒC
18 ἐλασσωθέσθαι ΑΒC.
XII. 12 τίνα δαμόνων <νόμου> Desrousseaux, forsan recte
τάδε ἀναπτύμπλαμεν; οὗτες παραθρονήσαντες καὶ ἐκπλώσαντες εἰς τοῦ νόου ἀνδρὶ
Φωκαῖει ἀλάζων, παρεχομένῳ νέας 15
treis, ἑπτυρέψαντες ἥμεας αὐτοὺς ἔχο-
μεν· ὁ δὲ παραλαβὼν ἥμεας λυμαίνεται λύμης ἀνηκέστους, καὶ δὴ πολλοὶ μὲν ἥμεον ἐς νοῦσους
πεπτώκασιν, πολλοὶ δὲ ἐπίδοξοι τῶν τούτων πει-
σεθαί· πρὸ τοῦ τούτων τῶν κακῶν ἥμιν ἐς κρέσσουν 20
καὶ ὁ τι ὃν ἂλλο παθεῖν ἐστιν, καὶ τὴν μέλλουσαν
dοικήνυν ὑπομείναι ἔτεις ἐσται, μᾶλλον ἡ
τῇ παρευσίῃ συννέχεσθαι. φέρετε, τοῦ λοιποῦ μὴ
πειθώμεθα αὐτοῦ. ταῦτα ἔλεξαν, καὶ μετὰ ταῦτα
αὐτίκα πείθεσθαι οὐδεὶς θελεί, ἀλλ' οἷα στρατη
25
skwnías te píxámevoi en tῇ νήσῳ ἐσκειπτροφέοντο
καὶ ἐσβαίνειν οὐκ ἐθέλεσκον ἐς τὰς νέας οὐδ' ἀνα-
πειράσθαι.

13 Μαθόντες δὲ ταῦτα γυμνόμενα ἐκ τῶν Ἰωνῶν οἱ

XII. 13 παραθρονήσαντες <τε> Herwerden 19 πείθεσθαι
PRsv: πείθεσθαι εἰς.
XIII. 1 ταῦτα τὰ ABC 6 ἔστωσ αὐτά μὲν ABC 8 ἀδύ-
νατων PRsv 9 γε Gomperz: τε PRsv, δὲ ABC, del. Stein
ΕΚΘ

βαλοίατο [τῶν Δαρείων], ἄλλο σφὶ παρέσται πεντα-
πλήσιον. προφάσιος ἃν ἐπιλαβόμενοι, ἐπείτε
τάχιστα ἐδῶν τούς Ἰωνας ἀρνεομένους εἶναι χρη-
στοὺς, ἐν κέρδει ἐποιέοντο περιποίησαι τὰ τε ἱερὰ
15 τὰ σφέτερα καὶ τὰ ἱδία. ὦ δὲ Αἰάκης, παρ’ ὅτε
τοὺς λόγους ἐδέκουστο, παῖς μὲν ἦν Συλοσάντως
τοῦ Αἰάκεος, τύραννος δὲ ἐὼν Σάμου ὕπο τοῦ
Μιλησίου Ἀρισταγόρημα ἀπεστήρητο τὴν ἄρχην
κατὰ περ ὦ ἄλλοι τῆς Ἰωνίης τύραννοι.

Τότε ὦν ἐπεὶ ἐπέπλωσαν οἱ Φοίνικες, οἱ Ἰωνες 14
ἀντανήγουν καὶ αὐτοὶ τὰς νέας ἐπὶ
κέρας. ὡς δὲ καὶ ἀγχοῦ ἐγίνοντο καὶ
συνέμεισαν ἀλλήλοις, τὸ ἐνθεύτεν οὐκ ἔχω ἄτρε-
κές συγγράφαι οἶτες τῶν Ἰωνες ἐγίνοντο
ἀνδρὲς κακοὶ ἢ ἁγάθοι ἐν τῇ ναυμαχίᾳ ταῦτῃ
ἀλλήλους γὰρ κατατιθῶνται. λέγον-
ται δὲ Σάμιοι ἐνθαῦτα κατὰ τὰ συγ-
κείμενα πρὸς τὸν Αἰάκεα ἀπεράμενοι τὰ ἱστία
10 ἀποπλῶσαι ἐκ τῆς τάξιος ἐς τὴν Σάμον, πλὴν
ἐνδέκα νεῶν. τούτων δὲ οἱ τριήραρχοι παρέμενον
καὶ ἐναυμάχεος ἀνηκουστήσαντες τοῖσι στρατη-
γοίοις καὶ σφὶ τὸ κοὐνὸν τὸ Σαμίων ἔδωκε διὰ
tοῦτο τὸ πρήγμα ἐν στήλῃ ἀναγραφῆται πατρόθεν
15 ὦς ἀνδράσι ἁγαθοῖσι γευμένοισι, καὶ ἐστι αὐτὴ
ἡ στήλη ἐν τῇ ἁγορᾷ. ἰδόμενοι δὲ καὶ Δέσβιοι.

XIII. 11 τῶν Δαρείων del. Wesseling 13 ἀρνεομένους
Rsv: οὗ βουλομένους 15 παρ’ οὗ ΑΒC 16 ἐδέκουστο οἱ
Σάμιοι ABC.

XIV. 2 ἀντανήγαγον ΑΒ 6 ἡ ἁγάθοι del. Cobet 11 δέκα
PRsv (i. pro id) ἐνδέκα Pausanias vii. 10. 1 ἐμένον PRsv
15 γευμένοις ABC
τοὺς προσεχέας φεύγοντας τῶν ἔποιεόν τοῖς Σαμίοις. ὅσ δὲ καὶ οἱ πλέονες τῶν Ἱωνῶν ἔποιεον τὰ αὕτα ταῦτα.

15 Τῶν δὲ παραμεινάντων ἐν τῇ ναυμαχίᾳ περι-

Bravery of the Chians.

δεικνύμενοι τε ἔργα λαμπρὰ καὶ οὐκ ἑθελοκακέουσι. ὁὶ παρείχοντο μὲν, ὥσπερ καὶ πρότερον εἰρέθη, νέας ἕκατον καὶ ἐπὶ ἕκαστης 5 αὐτῶν ἄλλας τεσσεράκοντα τῶν ἀστῶν λογάδας ἐπιβατέοντας; ὁρέωντες δὲ τοὺς πολλοὺς τῶν συμμάχων προδιδόντας οὐκ ἐδικαίους γενέσθαι τούτως κακοίς αὐτῶν ὅμοιοι, ἀλλὰ μετ' ὀλγοῖν κυμάχων μεμοιχώμενοι διεκπλάσοντες ἐναμάλ-10 χεον, ἐστὶ τῶν πολεμίων ἐλώντες νέας συχνάς ἀπέβαλον τῶν σφετερέων τὰς πλέονας.

16 Χίοι μὲν δὴ τῇ τῆς λυπήσει τῶν νεῶν ἀποφεύ-

Destruction of the Chians.

γουσι ἐς τὴν ἐωτήν, ὅσοισι δὲ τῶν Χίων ἀδύνατοι ὤνας αἱ νέες ὑπὸ τραυμάτων, οὕτω δὲ ὡς ἐδικαίως, καταφυγόμενοι πρὸς τὴν Μυκάλην νέας μὲν δὴ αὐτοῦ ταύτη ἐποκείλαντες κατέληπτον, οἱ δὲ 5 πεζῷ ἐκομίζοντο διὰ τῆς ἑτερῆς. ἐπειδὴ δὲ ἐσέβαλον ἐς τὴν Ἐφεσίων κομιζόμενοι

oи Χίοι, νυκτὸς τε <γάρ> ἀπίκατο ἐς αὐτὴν καὶ ἐόντων τῇ τῆς γυναιξὶ αὐτοῦ θεσμοφο-

ρίων, ἐνθαῦτα δὴ οἱ Ἐφέσιοι, οὔτε προακηκότες τοῖς ὡς ἐρχεῖτο περὶ τῶν Χίων ἰδόντες τὸ στρατὸν ἐς τὴν

XIV. 19 τὰ αὕτα ταῦτα del. Cobet.

XV. 3 παρείχοντο μὲν γάρ ABC 8 γώνεσθαι AB'C

12 σφέτερων νεῶν PRsv.

XVI. 3 αὕτως ABC, καταφυγοῦσι ABC 6 ἐπεὶ δὲ PRsv

'8 γάρ addidit Stein.
χώρην ἐσβεβληκότα, πάγχυ σφέας καταδόξαντες
εἶναι κλώτας καὶ ἰέναι ἐπὶ τὰς γυναῖκας ἐξεβοήθεον
πανδημεῖ καὶ ἐκτεινον τοὺς Χίους.

Οὗτοι μὲν νυν τοιαύτης περιέπτουσιν τύχην 17
Διονύσιος δὲ ὁ Φωκαῖος ἑπείτε ἐμαθεὶ
tῶν Ἰώνων τὰ πρήγματα διεφθάρμενα,
νέας ἑλών τρεῖς τῶν πολεμίων ἀπέπλευις
5 ἐς μὲν Φώκαιαν οὐκέτι, εὖ εἰδὼς ὡς
ἀνδραποδεῖται σὺν τῇ ἄλλῃ Ἰωνίᾳ.
ὁ δὲ θεὸς ὡς εἶχε ἐπλευὲν ἐς Φωκίκην,
γαύλους δὲ ἐνθαίται καταδύσας καὶ χρήματα λαβὼν
πολλὰ ἐπλευὲν ἐς Σικελίαν, ὄρμωμενος δὲ ἐνθεύτευν ληστής
κατεστῆκε Ἑλλήνων μὲν οὖνενος, Καρχηδονίων
δὲ καὶ Τυρσών.

Οἱ δὲ Πέρσαι ἑπείτε τῇ ναυμαχίῃ ἐνίκων τοὺς 18
Ἰωναῖς, τὴν Μίλητον πολυρκεόντες ἐκ
γῆς καὶ βαλάσσεις καὶ ὑπορύζουσιν
tὰ τεῖχα καὶ παντοίας μηχανὰς προσφέρουσι
5 αἱρέουσι κατάκρης ἐκτρὸ ἐτεὶ ἀπὸ τῆς ἀποστασίους
tῆς Ἀρισταγόρου καὶ ἡπδραποδίσαντο τὴν
πόλιν, ὡστε συμπεσέων τὸ πάθος τῷ χρηστηρίῳ
τῷ ἐς Μίλητον γενομένῳ.

Χρεωμένοις γὰρ Ἀργείοισι ἐν Δελφοῖσι περὶ 19
σωτηρίας τῆς πόλιος τῆς σφετέρας
ἐξήρηθη ἐπίκοιον χορητήριον, τὸ μὲν
ἐς αὐτοὺς τοὺς Ἀργείους φέρουν, τὴν δὲ παρενθέκην
5 ἐχρησε ἐς Μιλήσιοι. τὸ μὲν νυν ἐς τοὺς Ἀργείους

XVII. 1 τοίνυν ABC
XVIII. 5 εν τῷ έκτῳ Rev. ΙΗ μν. 7 ιδέως del. Herwerden.
XIX. 5 τοὺς: αὐτοὺς AC
ἩΡΟΔΟΤΟΥ

ἔχον, ἐπειδὴ τοῦτο γένομαι τοῦ λόγου, τότε μνησθῆσομαι, τά δὲ τοῖς Μιλησίοις οὐ παρεοῦσι ἔχοντα, ἔχει οὖν·

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήκανε ἔργων, πολλαίον δειπνὸν τε καὶ ἄγλαλα δῶρα γενήσῃ, 10 σαλὰ δὲ ἀλὸχοι πολλοῖσι πόδας νύψουσι κομῆταις, νηοῦ δὲ ἤμετέροι Διδύμωις ἄλλοι παρεοῦσιν ἔμπνευσι.

τότε δὴ ταῦτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἀνδρεῖς μὲν οἱ πλείους ἐκτείνοντο ὑπὸ τῶν Περσέων ἐόντων κομῆτεος, γυναῖκες δὲ καὶ τέκνα 15 ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύμωις, ὃ νηὸς τε καὶ τὸ χρηστήριον, συλλεῖσται ἐνεπίμπρατο. τῶν δὲ ἐν τῷ ἱερῷ τούτῳ χρησάτων πολλάκις μνῆμαν ἔτερωθα τοῦ λόγου ἐπουθάμην.

20 Ἑυθείως οἱ ἐχωγρηθέντες τῶν Μιλησίων ἔγινον ἐς Σοῦσα. βασιλεὺς δὲ σφεας Δαρείος κακὸν οὐδὲν ἄλλο ποιήσας κατοίκισε ἐπὶ τῷ Ἑρυθρῷ καλεομένῃ θαλάσσῃ, ἐν Ἀμπτῇ πόλι, παρ' ἢν Τίγρης ποταμὸς παρὰ 5 ρέων ἐς ἠλάσσαν ἐξεί. τῆς δὲ Μιλησίων χώρης αὐτοὶ μὲν οἱ Πέρσαι εἰσῆνον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκρια ἔδοσαν Καρσί Πηδασεῦσι εἰκησίαν.

21 Παθοῦσι δὲ ταῦτα Μιλησίοισι πρὸς Περσέων οὐκ ἀπέδοσαν τὴν ὁμοίην Συμβαρῖται, οἱ Δαόν τε καὶ Σκίδρον οἰκεον τῆς πόλιος ἀπεστηρμένοι.
Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνητέων Μιλή-
5 σιοί πάντες ἡβηδόν ἀπεκείραντο τὰς κεφαλὰς καὶ
πένθος μέγα προσεθήκαντο· πόλεις γὰρ αὐταὶ
μάλιστα δὴ τῶν ἥμεις ἔδειν ἀλλήλησι ἐξεινω-
θησαν. οὐδὲν ὄμοιως καὶ Ἀθηναίοι·
Ἀθηναίοι μὲν γὰρ ὅπλον ἐποίησαν
10 ὑπεραχθεθέντες τῇ Μιλήτῳ ἀλώσι
tῇ ἀληθεὶς πολλαχῇ καὶ δὴ καὶ ποιη-
σαντι Φρυνίχῳ δράμα Μιλήτου ἀλώσιν καὶ διδά-
ξαι τις δὲ δικρυα τε ἐπεσε τὸ βήτρον καὶ εἴημισσαν
μεν ὦς ἀναμισσούσα τοίχων κακὰ χείλεσι δραχ-
15 μῆς, καὶ ἐπέταξαν μηκέτι μηδένα χράσθαι τούτῳ
τῷ δράματι.

Μιλήτος μὲν νυν Μιλησίων ἡρμήμωτο· Σάμιων 22
dὲ τοῖς τι ἔχουσι τὸ μὲν ἐς τοὺς
Μήδους ἐκ τῶν στρατηγῶν τῶν σφε-
tέρων ποιηθέν οὐδαμῷς ἱρεσκε, ἐδόκει δὲ μετὰ τὴν
5 ναυμαχίαν αὐτίκα βουλευμένοι, πρὶν ἂ σφί ἐς
tὴν χώραν ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς
ἀποικίῃ ἐκπλεῖν μηδὲ μένοντας Μήδουσὶ τε καὶ
20 Αἰάκει δουλεύειν. Ζαγκλαίδοι γὰρ οἱ ἀπὸ Σικελίης
τῶν αὐτῶν χρόνον τούτους πέμπτοντες ἐς τὴν Ἰωνίαν
10 ἀγχέλους ἐπεκαλέσαντο τοὺς Ἰωναῖς ἐς Καλήν ἀκτήν,
βουλόμενοι αὐτόθι πόλιν κτίσαι Ἰωνῶν· ἦ δὲ Καλὴ
αὐτὴ ἀκτὴ καλομένη ἔστι μὲν Σικελίων, πρὸς δὲ
Τυρώνην τετραμμένη τῆς Σικελίης. τούτων ἀν
ἐπικαλεμένων οἱ Σάμιοι μοῦνοι Ἰωνῶν ἐστάλη-
15 σαν, σὺν δὲ σφι Μιλησίων οἱ ἐκπεφυενότες.
ἩΡΟΔΟΤΟΥ

ἐχουν, ἐπεὶ ἀν κατὰ τὸύτο γένωμαι τοῦ λόγου, τότε μνησθήσομαι, τὰ δὲ τοῖς Μιλησίοισι οὐ παρεοῦσι ἐχρησε, ἐχει οὐδεν

καὶ τότε δὴ, Μίλητε, κακῶν ἐπιμήχανε ἔργων, πολλοῖσιν δειπνόν τε καὶ ἄγια δῶρα γενήσῃ, 10 σαί δ’ ἄλοχοι πολλοῖσι πόδας νύφουσι κομῆταις, νηπίο θ’ ἡμετέρου Διδύμους ἄλλοισι μελήσεi.

τότε δὴ ταύτα τοὺς Μιλησίους κατελάμβανε, ὅτε γε ἄνδρες μὲν οἱ πλεονες ἐκτείνοντο ὑπὸ τῶν Περσέων εὖντων κομῆτων, γυναικὲς δὲ καὶ τέκνα 15 ἐν ἀνδραπόδων λόγῳ ἐγίνοντο, ἱερὸν δὲ τὸ ἐν Διδύμου, ὢ νήσος τε καὶ τὸ χρυστήριον, συληθέντα ἐνεπίμπρατο. τῶν δὲ ἐν τῷ ἱερῷ τούτῳ χρημάτων πολλάκις μνήμην ἐτέρωθι τοῦ λόγου ἐποιησάμην.

20 Ἔνθετέν μοι ἐξωρθήσετε τῶν Μιλησίων ἴγουσί ἐς Σοῦσα. βασιλεὺς δὲ σφες Δαρεῖος κακῶν οὐδεν ἄλλο ποιήσας κατοίκισε ἐπὶ τῇ Ἑρυθρῇ καλεμένῃ θαλάσσῃ, ἐν Ἀμπη πόλι, παρ’ ἂν Τίγρης ποταμὸς παρα- 5 ρέων ἐς θάλασσαν ἐξεῖν. τῆς δὲ Μιλησίων χώρης αὐτοὶ μὲν οἱ Πέρσαι εἶχον τὰ περὶ τὴν πόλιν καὶ τὸ πεδίον, τὰ δὲ ὑπεράκμια ἐδοσαν Καρσὶ Πηδασεύτει ἐκτήσαται.

21 Παθοῦσι δὲ ταύτα Μιλησίοισι πρὸς Περσέων οὐκ ἄπεδοσαν τὴν ὁμοῖαν Συμβάριται, οὗ Δᾶων τε καὶ Σκίδρου οἴκεον τῆς πύλος ἀπεστερημένου.

XIX. 9 ἔπιθανα Nauck 10 πολλοίσιν: οἰωνοῖς vel ὅρμοσιν Herwerden forsan recte 12 τὸν Διδύμου Cobet 13 ὅτε A Rev: ὅταν 17 καὶ ὅ νησ ΑΒC.

XX. 4 καλεμένη om. ΑΒC.
ΕΚΘΗ

Συβάριος γὰρ ἀλούσης ὑπὸ Κροτωνιητέων Μιλή-5 σοι πάντες ἤβηθον ἀπεκέραντο τὰς κεφαλὰς καὶ
πένθος μέγα προσεβήκαντο. πόλεις γὰρ αὐτοὶ
μάλιστα δὴ τῶν ἡμεῖς ἔδομεν ἀλλήλησι ἐξεισθ-
θησαν. οὐδὲν ὦμοιος καὶ Ἀθηναῖοι.

'Αθηναίοι μὲν γὰρ δὴ λοῡ ἐποίησαν
10 ὑπεράχθεσθέντες τῇ Μιλήτου ἄλωσι
tῇ τῇ ἄλλῃ πολλαχῇ καὶ δὴ καὶ ποιή-
σαντι Φρυνίχρῳ δράμα Μιλήτου ἄλωσιν καὶ διδά-
ξαντι ἐς δάκρυα τε ἔπεσε τὸ θέατρον καὶ ἐξημιωσάν
μιν ὁς ἀναμμῆναι οἰκῆι κακὰ χειλῆσα δραχ-
15 μῆσι, καὶ ἐπέταξαν μηκέτι μηδένα χρᾶσθαι τοῦτῷ
τῷ δράματι.

Μίλητος μὲν υν Μιλησίων ἰρήματο. Σαμίων 22
δὲ τοῖοὶ τε ἔχουσι τὸ μὲν ἐς τοὺς
Μῆδους ἐκ τῶν στρατηγῶν τῶν σφε-
tέρων ποιηθέν οὐδαμῶς ἄρεσκε, ἐδόκει δὲ μετὰ τὴν
5 ναυμαχίην αὐτικά βουλευομένουι, πρὶν ἡ σφι ἐς
τὴν χώρην ἀπικέσθαι τὸν τύραννον Αἰάκεα, ἐς
ἀποικίην ἐκπελεῖν μηδὲ μὲνοντας Μῆδουι τε καὶ
Αἰάκει βουλεύειν. Ζαγκλαιόι γὰρ οἱ ἀπὸ Σικελίης
τῶν αὐτῶν χρόνον τοῦτον πέμποντες ἐς τὴν Ἰωνίην
10 ἀγγέλους ἐπεκαλέσαντο τοὺς Ἰοναῖς ἐς Καλῆν ἀκτῆν,
βουλομένοι αὐτὸθι πόλιν κτίσαι Ἰωνῶν. ἡ δὲ Καλῆ
αὕτη ἀκτῆ καλεομένη ἔστι μὲν Σικελῶν, πρὸς δὲ
Τυροσιῆν τετραμμένη τῆς Σικελίης. τοῦτων ὁν
ἐπικαλομένων οἱ Σάμιοι μοῦνοι Ἰωνῶν ἐστάλη-
15 σαν, σὺν δὲ σφι Μιλησίων οἱ ἐκπεφυγότες.

Punishment
inflicted by the
Athenians on
Phrynichus for
bringing on the
stage the cap-
ture of Miletus.
23 'Εν δὲ τοιόνδε δὴ τι συνήνεικε γενέσθαι: Σάμιοι τε γὰρ κομιζόμενοι ἐσ Σικελίην ἐγίνοντο ἐν Δοκροίσι τοῖς Ἐπιζευρίσι καὶ Ζαγκλαίοι αὐτοὶ τε καὶ ὁ βασιλεὺς αὐτῶν, τῷ ὅνομα ἤν Σκύθης, περικατέατο πόλιν τῶν Σικελῶν ἐξελείν βουλὴν λόγενοι, μαθὼν δὲ ταῦτα ὁ Ἄρης τύραννος Ἀναξίλεως, τότε ἐώς διάφορος τοῖς Ζαγκλαίοισι, συμμείξας τοῖς Σαμίοισι ἀναπείθει ὡς χρεόν εἰς Καλήν μὲν ἀκτήν, ἐπὶ ἤν ἐπλεοῦν, ἑὰν χαίρειν, τὴν δὲ Ζάγκλην σχεῖν, ἐσύσαν ἑρμηνίκαν ἀνθρώποι. πειθομένων δὲ τῶν Σαμίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαίοι, ὡς ἐπίθυμον ἑκομένην τὴν πόλιν ἑωτῶν, ἑβοήθησαν αὐτῇ καὶ ἑπεκαλέσαν τὸν Ἰπποκράτα τὸν Γέλης τύραννον ἥν γὰρ δὴ σφι οὕτως σύμμαχος. ἐπείτε δὲ αὐτοῖσι καὶ ὁ Ἰπποκράτης σὺν τῇ στρατηγῇ ἦκε βοηθεῖν, Σκύθην μὲν τὸν μοῦναρχον τῶν Ζαγκλαίων ὡς ἀποβαλόντα τὴν πόλιν ὁ Ἰπποκράτης πεδῆσας καὶ τὸν ἀδελφὸν αὐτοῦ Πυθογένεα ἐς Ἰνυκα τόλμην ἄπετεμψε, τοὺς δὲ λοιποὺς Ζαγκλαίους κοινολογεῖσαν μεν τοῖς Σαμίοισι καὶ ὄρκος δοῦς καὶ δεξαμενοὺς προέδωκε. μισθὸς δὲ ὁ ἄρτῳ ἐρήμενος ὑδὲ ὑπὸ τῶν Σαμίων, πάντων τῶν ἐπίπλων καὶ ἀνδραπόδων τὰ ἡμίσεα μεταλαβεῖν τῶν ἐν τῇ πόλι, τὰ δὲ ἐπὶ τῶν ἀγρῶν

πάντα Ἰπποκράτεα λαγχάνειν. τοὺς μὲν δὴ πλέονας τῶν Ζαγκλαίων αὐτὸς ἐν ἀνδραπόδων λόγῳ εἶχε δήσας, τοὺς δὲ κορυφαῖους αὐτῶν τριή-
30 κοσίους ἔδωκε τοῖς Σαμίοις κατασφάξαι. οὐ μέντοι οὔ γε Σάμιοι ἐποίησαν ταῦτα.

Σκύθες δὲ ὁ τῶν Ζαγκλαίων μούναρχος ἐκ 24
tῆς Ἕλλαδος παρὰ βασιλέα Δαρείου. καὶ μὲν ἐνόμισε 5 Δαρείου πάντων ἀνδρῶν δικαιότατον εἶναι, ὅσοι ἐκ τῆς Ἕλλαδος παρ’ ἐσωτὸν ἀνέβησαν καὶ γύρω

παρατησάμενοι βασιλέα ἐς Σικελίην ἀπίκετο καὶ αὕτω ἐκ τῆς Σικελίης ὁπίω τὰς ἀπὸ βασιλέα, ἐς δὲ γηρια μέγα δῆμος ἕως ἐτελεύτησε ἐν Πέρσῃ.

10 Σάμιοι δὲ ἀπαλλαχθέντες Μήδων ἀπονητὶ πόλιν
cαλλίστην Ζάγκλην περιεβεβλέατο.

Μετὰ δὲ τὴν ναυμαχίαν τὴν ὑπὲρ Μιλῆτος γε- 25
νομένην Φοίνικες κελευσάντων Περ-
sέων κατῆγγον ἐς Σάμου Αἰάκεα τὸν
Συλώσωντος ὡς πολλοῦ τε ἄξιον γε-

5 νόμους σφίζῃ καὶ μεγάλα κατεργασάμενον καὶ
Σαμίους μοῦνοις τῶν ἀποστάντων ἀπὸ Δαρείου
διὰ τὴν ἐκλείψεως τῶν νεῶν τὴν ἐν τῇ ναυμαχίᾳ
ουτέ ἡ πόλις οὔτε τὰ ἱερὰ ἐνεπρήσθη. Μιλῆτοι
dὲ ἀλούσις αὐτικα Καρην ἔσχον οἱ Πέρσαι, τὰς
10 μὲν ἐθελοντὴν τῶν πολίων ὑποκυψάσας, τὰς δὲ ἀνάγκη προσηγάγοντο.

XXXIV. 1 ἐκ τῆς om. AB¹c 3 πέρῃ Rsv: παρὴν τὴν
om. ABC.
XXXV. 7 τὴν ἐν Reiske: τῶν ἐν L, ἐν Stein 9 καὶ Rsv
αὐτικα καὶ B² 10 έθελοντι P, ἐθελοντι Rsv.
26 Ἡ Ταῦτα μὲν δὴ οὕτω ἐγίνετο, Ἰστιαίῳ δὲ τῷ Μιλησίῳ ἐοντὶ περὶ Βυζάντιου καὶ συλλαμβάνοντι τὰς Ἱῶνων ὀλκάδας ἐκπλεύσας ἐκ τοῦ Πόντου ἔξαγγέλλεται τὰ περὶ Μιλητοῦ γενόμενα. τὰ μὲν δὴ περὶ Ἐλλήνων ποιημάτα ἐπιτράπεται Βισάλτῃ Ἀπολλοφάνεος παιδὶ Ἀμφιδηὸ, αὐτὸς δὲ ἔχων Δεσβίους ἐς Χίων ἐπλεί, καὶ Χίων φρουρῇ οὐ προσιμείης μὴν συνέβαλε εἰς Κοίλοισι καλεομένους τῆς Χίης χώρης. τούτων τε δὴ ἐφόνευσε 10 συχνοὺς, καὶ τῶν λοιπῶν Χίων, οι δὲ κεκακωμένων ἐκ τῆς ναυμαχίας, ὁ Ἰστιαῖος ἔχων τοὺς Δεσβίους ἔπεκράτησε, ἐκ Πολίχνης τῆς Χίων ὀρμώμενοι.

27 Φίλει δὲ κως προσημαίνειν, εὖτ' ἄν μέλλῃ μεγάλα κακὰ ἢ πόλι ἢ ἔθνει ἐσεθαί καὶ γὰρ Χίωισι πρὸ τούτων σημῆνα μεγάλα ἐγένετο. τούτῳ Ἐνθαρρύνων, οἵ τε ὅκτω τε καὶ ἐνενήκοντα αὐτῶν λοιμὸς ὑπολαβὼν ἀπήνεικα τούτῳ δὲ ἐν τῇ πόλι τοῦ αὐτῶν τούτου χρόνον, ὀλίγον πρὸ τῆς ναυμαχίας, παισὶ γράμματα δι- δασκομένοις ἐνέπεσε ἡ στέγη, ὡστε ἀπ' ἕκατὸν 10 καὶ ἐξοσὶ παίδων εἰς μοῦνοι ἀπέφυγεν. ταῦτα μὲν σφι σημήνα ὁ θεὸς προέδεξε, μετά δὲ ταῦτα ἡ ναυμαχία ὑπολαβοῦσα ἐς γόνυ τῆς πόλεως ἐβάλε, ἐπὶ δὲ τῇ ναυμαχίᾳ ἐπεγένετο Ἰστιαῖος Δεσβίους.

**XXVI. 5 τῷ Μιλητῷ PRev**

**XXVII. 2 prius ὥς om. ABC**

10 δὴ om. ABC.

5 νεηρῶν αὐ: νεηρῶν.
15 ἀγωνίας κεκακακαμένων δὲ τῶν Χίων καταστροφῆς εὐπτετέως αὐτῶν ἔποιήσατο.

Ἑνθέετεν δὲ ὁ Ἰστιαῖος ἐστρατεύετο ἐπὶ Θάσου σον ἄγων Ἰώνων καὶ Αἰολέων συν- νούσ. περικατημένως δὲ ὁ Θάσος ἔλθεν αὐγελίη ὡς ὁ Φοίνικες ἀναπλέουσι ἐκ τῆς Μιλήτου ἐπὶ τὴν ἄλλην Ἰωνίην.

τυθόμενος δὲ ταῦτα Θάσον μὲν ἀπόρθητον λείπει, αὐτὸς δὲ ἐς τὴν Δέσβου ἥπειροι ἄγων πᾶσαι τὴν στρατηγῆς. ἐκ Δέσβου δὲ, λυμα- νόουσης οἱ τῆς στρατηγῆς, πέρην δια- 10 βαίνει, ἐκ τοῦ Ἀταρνέος ὅς ἀμήσων τὸν σῖτον τὸν ἀναθεύσει καὶ τὸν ἐκ Καίκου πεῖδιον τὸν τῶν Μυσῶν. ἐν ἐν δὲ τούτου οὖς χωρίουσι ἐνυγχανε ἔως Ἀρπαγος ἀνὴρ Πέρσης, στρατηγὸς στρατηγῆς οὐκ ὁλίγης, ὡς 15 οἱ ἀποβάντων συμβαλών αὐτὸν τοὺς Ἰστιαῖον ἤγαρίη ἔλαβε καὶ τὸν στρατὸν αὐτοῦ τὸν πλέον διέφθειρε.

Ἑξωγρήθη δὲ ὁ Ἰστιαῖος ὅδε ὃς ἐμάχητο οἱ 29 Ἑλληνες τοῦσι Πέρσης ἐν τῇ Μα- λήνῃ τῆς Ἀταρνεῖτιδος χώρης, οἱ μὲν συνεστασαν χρόνου ἐπὶ πολλῶν, ἡ δὲ ἴππως 5 υστερον ὀρμηθεῖσα ἐπιπίπτει τοῦσι Ἑλληνις τὸ τε δὴ ἔρχουν τῆς ἴππου τοῦτο ἐγένετο, καὶ τετραμ- μένων τῶν Ἑλλήνων ὁ Ἰστιαῖος ἔπικαις οὐκ ἀπολείποις ὑπὸ βασιλέως διὰ τὴν παρεύαν ἀμαρτάδα φιλοψυχίαν τοινῦθε τινὰ ἀναιρεῖται

10 ὃς φεύγων τε κατελαμβάνετο ὑπὸ ἀνδρὸς Πέρσεως.

XXVIII. 8 ἱππακοῦσης Beiske: δειμακοῦσης.
XXIX. 4 συνέστησαν Ρου

ST.
καὶ ὡς καταρρέομενος ὑπ’ αὐτοῦ ἔμελλε συγκεντηθῆσεθαι, Περσίδα γλώσσαν μετεισ καταμηνύει ἐωτόν ὡς εἰς Ἰστιαίος ὁ Μιλήσιος.

30 Εἰ μὲν νυν, ὡς ἐξωγρήθη, ἀνήχθη ἀγώμενος παρὰ βασιλεία Δαρείου, ὥς ὥτ᾽ ἀν ἔπαθε κακὸν οὐδὲν δοκεῖν ἐμοὶ, ἀπῆκε τ’ ἀν αὐτῶ τὴν αἰτήσεως μὴν τινί ἀνατρέψωμεν διὰ τῆς διαφυγῆς αὐτῆς μέγας παρὰ βασιλεία γένηται, ἢ Ἄρταφρένης τε ὁ Σαρδίων ὑπάρχος καὶ ὁ λαβῶν ὁ Ἀρπαγός, ὡς ἀπίκετο ἀγώμενος ὡς Σάρδης, τὸ μὲν αὐτοῦ σώμα αὐτῶ ταύτη ἀνεσταύρωσαν, τὴν δὲ κεφαλὴν ταραχούσαντες ἀνήνειαν παρὰ βασιλεία Δαρείου ἢ Σοῦσα. Δαρείος δὲ πυθόμενοι ταῦτα ἔτοι καὶ ἐπαινηθῆκαν τοὺς ταύτα ποιήσαντας ὅτι μὴν οὐκ ἔσχατα ἀνήγαγον ἢ δὴν τὴν ἐωτοῦ, τὴν κεφαλὴν τὴν Ἰστιαίον λούσαντας τε καὶ περιστελλόμενοι καὶ ἐν εὐείλατο θάψας ὡς ἀνθρώπους μεγάλως ἐωτοῦ τε καὶ Πέρσης εὐεργέτεσιν.

31 Τὰ μὲν περὶ Ἰστιαίον οὕτω ἔσχεν, ὡς ναυτικὸς στρατὸς ὁ Περσέων χειμερίζως περὶ Μιλήτου τῷ δευτέρῳ ἔτει ὡς ἀνεπλωσε, ἀρέστεν ἐπετέφας τὸν ἀνήσωτος τὰς πρὸς τῇ ἱστείρῳ κειμένας, ιΧιών καὶ Λέσβου καὶ 5 Τένεδον. ὅκως δὲ καὶ δοκεῖν τῶ τῶν ἔνοικων, ὡς ἐκάστην αἰρέσαντες οἱ βάρβαροι ἐσαγήνευν τοὺς ἀνθρώπους, σαγηνεύοντο δὲ τόνδε τὸν τρόπον.
ἀνὴρ ἄνδρος ἀψάμενος τῆς χειρὸς ἐκ θαλάσσης
ιὸ τῆς βορείης ἐπὶ τὴν νοτίην διήκουσι καὶ ἔπεστα
διὰ πάσης τῆς χώσου διέρχονται ἐκθηρεύοντες τοὺς
ἀνθρώπους. ἄφεον δὲ καὶ τὰς ἐν τῇ ἡπείρῳ πόλεις τὰς Ἰάδας κατὰ ταὐτά, πλὴν οὐκ ἐσαγήμενον τοὺς ἄνθρωποὺς· οὐ γὰρ

15 οἷα τῇ ἡ.

"Εὐθαύτα Περσέων οἱ στρατηγοὶ οὐκ ἐγεύ- 32
σαντο τὰς ἀπειλὰς τὰς ἐπηπείλησαν
τοῦ "Ιωσί στρατοπεδευμένους ἐναν-
tία σφίσι. ως γὰρ δὴ ἐπέκρατησαν τῶν πολιῶν,
5 παίδας τοὺς εὐεἰδεστάτους ἐκλεγόμενου ἐξε-
tαμινον καὶ ἐποιεῖν ἀντὶ εἰναι ἐνόρχις εὐνούχους
καὶ παρθένους τὰς καλλιστευοῦσας ἀναστάτους
παρὰ βασιλεία ταῦτα τε δὴ ἐποιεῖν καὶ τὰς
πόλις ἐνεπίμπρασαι αὐτοῖς τοῖς ἱεροῖς. οὕτω
10 δὴ τὸ τρίτον "Ιωνες κατεδουλώθησαν, πρῶτον μὲν
ὑπὸ Λυδῶν, διὸς δὲ ἐπεξῆς τότε ὑπὸ Περσέων.

"Απὸ δὲ "Ιωνής ἀπαλλασσόμενος ὁ ναυτικὸς 33
στρατὸς τὰ ἐπὶ ἀριστερὰ ἐσπλέουτι
tοῦ "Ελλησπόντου αἰρεὶ πάντα τὰ
γὰρ ἐπὶ δὲξιὰ αὐτοῖς τοῖς Πέρσησι
5 υποχείρα ἢν γεγονότα κατἑ ἡπειρον. εἰδὶ δὲ ἐν
tῇ Ἐπώπῃ αἴδε τοῦ "Ελλησπόντου, Χερσόνησος
τε, εν τῇ πόλις συναίνει ἐνεισί, καὶ Πέρινθος καὶ
tὰ τεῖχεα τὰ ἐπὶ Ὀρθίκης καὶ Σηλυμβρίης τε καὶ
Βυζάντιον. Βυζάντιοι μὲν ὑμν ὑπὲρ Καλχηδόνιοι οὖδὲ ὑπέμειναν 1c
ἐπιτιλέοντας τοὺς Φοίνικας, ἄλλ' οὖ
χοντο ἀπολιπόντες τὴν σφετέρην ἐσω
ἐς τὸν Εὔξεινον πόντον, καὶ ἐνθαῦτα πόλιν Με-
σαμβρίης οἴκησαν ὀπὸ δὲ Φοίνικες
καταικάσαντες ταύτας τὰς χώρας τὰς 15
καταλεχθείσας τράπονται ἐπὶ τε Προ-
κόννησον καὶ Ἀρτάκην, πυρὶ δὲ καὶ
tαύτας νεῖμαντες ἐπλεον αὐτοὺς ἐς τὴν Χερσονήσου
ἐξαρίσουστας τὰς ἐπιλοίπους τῶν πολίων, ὥσις
πρῶτον προσοχόντας οὐ κατέσυραν. ἐπὶ δὲ κα
Κύζικον οὖδὲ ἐπλωσαν ἀρχὴν' αὐτοὶ γὰρ Κυ-
ζικηνοὶ ἔτι πρῶτον τοῦ Φοίνικων
ἐσπλάνω ἐγεγόνονταν ὕπ' ἐγγελω λει Ὀλ-
βάρει τῷ Μεγαβάζου ὁμολογήσαντες,
tῷ ἐν Δασκυλείῳ ὑπάρχῳ. τῆς δὲ Χερσονήσου, 2:
πλὴν Καρδίης πόλιος, τὰς ἄλλας πᾶσας ἐχειρώ-
σαντο οἱ Φοίνικες.

84 'Ετυράννενε δὲ αὐτέων μέχρι τὸτε Μιλτιάδης
ὁ Κίμωνος τοῦ Στηρισαγόρεω, κτησα-
μένου τὴν ἀρχὴν ταύτην πρῶτον
Μιλτιάδεω τοῦ Κυψέλου τρόπῳ τοι-
φοδε' εἰχον Δολογκοί Θρήκες τὴν Χερσονήσου 5
tαύτην. οὕτω δὲν οἱ Δολογκοί πιστεύσαντες πο-

XXXIII. 7 om. PBlog 10 Καλχηδόνια BRes: Χαλκηδόνια
12 σφετέρην ABC: πόλιν 16 καταλειψθείσας ABC 20 πρῶ-
tερον om. PBlog 28 τούτου ἐστὶν B' BRes, ἐστὶν τούτου Π.
λέμερ ὑπὸ Ἀγινιθίων ἔσεσθαι Δελφοὺς ἐπεμψαν τοὺς βασιλέας περὶ τοῦ πολέμου χρησμώνου. ἡ δὲ Πυθίη σφι ἀνείλε ὀικειότητι ἐπάγγεθαι. How the elder Miltiades obtained the sovereignty.

10 ἐπὶ τὴν χώρην τοῦτον ὅσ ἀν σφεας ἀπόκτητα ἐκ τοῦ ἱεροῦ πρῶτος ἐπὶ ξείνια καλέσῃ. ιόντες δὲ οἱ Δόλογκοι τὴν ἱερήν ὁδὸν διὰ Φωκέων τε καὶ Βουστῶν ἔσαν καὶ σφεας ὡς οὐδεὶς ἐκάλει, ἐκτράπονται ἐπὶ Ἀθηναίων.

Ἐν δὲ τῆς Ἀθηναίας την καθοτα ἔχει μὲν τὸ 35 πᾶν κράτος Πεισιστράτου, ἀτὰρ έδυνάστευε γε καὶ Μιλτιάδης ὁ Κυψέλου ἐκοὺς ὀικίας τεθριπτοτρόφος, τὰ μὲν ἀνέκαθεν ἀπὸ Αἰακοῦ τε καὶ 5 Άγινις ἑγονός, τὰ δὲ νεότερα Ἀθηναίος, Φιλαῖον τοῦ Αἰαντος παιδός, γενομένου πρῶτον τῆς οἰκίας ταύτης Ἀθηναίου. οὗτος ὁ Μιλτιάδης κατέμενος ἐν τοῖς προθύροις τοῖς ἐσωτερικοῖς, ὀρέων τοὺς Δολογκοὺς παριόντας, ἔσθήτα ἔχοντας οὐκ ἐπιχωρίην καὶ αἰχμάς, προσεβάζονται καὶ σφι προσεθύοντο ἐπηγγείλατο καταγωγῆν καὶ ξεινία. οἱ δὲ δεξάμενοι καὶ ξεινισθέντες ὑπὸ αὐτοῦ ἐξεφαίνον πᾶν οἱ τὸ μαντήμας, ἐκφηναντες δὲ ἐδέινον αὐτοῦ τὸ θεό μὲν πείθεσθαι. Μιλτιάδεα δὲ 15 ἀκούσαντα παραγοντικά ἐπεισε ὁ λόγος οἰς ἀχθῶμενοι τῇ Πεισιστράτου ἀρχῆς καὶ βουλομένου ἐκπολείν εἶναι. αὐτικά δὲ ἐστάλη ἐς Δελφοὺς ἐπειρησομένους τῇ χρηστήμοις εἰ ποιοῦ τὰ περ αὐτοῦ οἱ Δολογκοὶ προσεδένοντο.

XXXIV. 14 ἐπιχωρίην Herwerden.
36 Κελευουσις δὲ καὶ τῆς Πυθῆς, οὗτο δὲ Μιλτιάδης ὁ Κυψέλου, Ὁλύμπια ἀναραμηκῶς πρότερον τούτων τεθρίπτω, τότε παραλαβόν Ἀθηναίων πάντα τὸν βουλόμενον μετέχειν τοῦ στόλου ἔπλει ἀμα τοῖοι Δαλόγκοισι 5 καὶ ἔσχε τὴν χώρην. καὶ μιν οἱ ἐπαγγέλμοι τύραννον κατεστήσαν. ὁ δὲ πρῶτον μὲν ἀπετείχισε τὸν ἱσθμὸν τῆς Χερσονήσου ἐκ Καρδίς πόλιος ἐς Πακτήν, ὡν μὴ ἔχοιν σφέας ὁ Ἀστυφθα υπελείπει ἐσβάλλοντες ἐς τὴν χώρην. 10 εἰσὶ δὲ οὕτοι στάδιοι εἶ ὑπὸ καὶ τριήκοντα τοῦ ἱσθμοῦ ἀπὸ δὲ τοῦ ἱσθμοῦ τοῦτον ἡ Χερσόνησος ἔστω πάσα ἐστὶ στάδιαν εἰκοσικαὶ τετράκοσιον τὸ μήκος.

37 Ἀπετείχισας ὅν τὸν αὐχένα τῆς Χερσονήσου ὁ Μιλτιάδης καὶ τοὺς Ἀστυφθας τρόπῳ τοιοῦτῳ ωσάμενος τῶν λοιπῶν πρώτους ἐπολέμησε Δαμψάκηνοι. καὶ μιν οἱ Δαμψάκηνοι λόχησαντες 5 αἱρέουσιν ἕορη. ἦν δὲ ὁ Μιλτιάδης Κροίσῳ τῷ Λυκῷ ἐν γνώμη γεγονός· πυθόμενος δὲν ὁ Κροίσος ταῦτα πέμπου προηγόρευε τοῖς Δαμψάκηνοις μετεναι Μιλτιάδεα· εἰ δὲ μὴ, σφέας πίτος τρόπον ἠπείλει ἐκτρίψειν. πλαναμένου δὲ τῶν Δαμψάκων κηνῶν ἐν τοῖς λόχοις τὸ βῆλε τὸ ἐπος εἰπά τὸ σφὺ ἠπείλησε ὁ Κροίσος, πίτος τρόπον ἐκτρίψειν, μόνος κοτὲ μαθῶν τῶν τις πρεσβυτέρων εἴπε τὸ

XXXVI. 2 Ὅλυμπιάδα Kallenberg 7 κατετέθησαν Rsv: κατετέθησαν 8 ἀπετείχεισ Βίγκαν ΑΒC.
XXXVII. 10 ἠπείλει Brodow: ἠπείλει, del. Cobet 11 εἴη Abicht: εἴη
ΕΚΘΗ

έον, ὅτι πίτυς μούνη πάντων δευδρέων ἐκκοπείσα

15 βλαστὸν οὐδένα μετεἰ ἕλλα πανώλεθρος ἐξαπόλυται. δείσαντες ὡν οἱ Δαμψακηνοὶ Κροῖσον

λύσαντες μετήκαν Μιλτιάδεα.

Οὗτος μὲν δὴ διὰ Κροῖσον ἐκφέυγει, μετὰ δὲ

tελευτᾶ ἀπαίς, τὴν ἁρχήν τε καὶ τὰ

χρήματα παραδοῦσι Στησαγόρῃ τῷ

Κίμωνος ἀδελφοῦ [παιδί] ὁμομητρίον. καὶ οἱ

5 τελευτήσαντες Χερσονήσιται θύουσι ὡς νόμος

οἰκιστῆ, καὶ ἄγωνα ἰπτικῶν τε καὶ γυμνῶν

ἐπιστᾶσι, ἐν τῷ Δαμψακηνῶν οὐδενὶ ἐγγίνεται

ἀγωνίζονται. πολέμου δὲ ἐόντος πρὸς

5 τελευτήσαντες Χερσονήσιται θύουσι ὡς νόμος

λαβεὶ ἀποθανεῖν ἀπαῖδα, πληγέντα τὴν

κεφαλῆς πελέκει ἐν τῷ πρυτανήῳ πρὸς ἀνδρός

αὐτομόλον μὲν τῷ λόγῳ, πολεμίον δὲ καὶ ὑπο-

θερμοτέρου τῷ ἐργῷ.

Τελευτήσαντες δὲ καὶ Στησαγόρεω τρόπῳ

tοὺδὲ, ἐνθαῦτα Μιλτιάδεα τὸν Κί-

μωνος, Στησαγόρεω δὲ τοῦ τελευτή-

σαντος ἀδελφοῦ, καταλαμψόμενον τα

5 πρήγματα ἐπὶ Χερσονήσου ἀποστέλλουσι τριήρει

οἱ Πεισιστρατίδαι, οἱ μὲν καὶ ἐν Ἀθηναῖς ἐποίεον

εὗ ὡς οὐ συνειδότες δήθεν τῷ πατρῷ [Κίμωνος]

αὐτοῦ τὸν θάνατον, τὸν ἐγὼ ἐν ἄλλῳ λόγῳ ση-

μανέω ὡς ἐγένετο. Μιλτιάδης δὲ ἀπικόμενος ἐς

XXXVII. 15 πανώλεθρος RV: πανωλέθρος.

XXXVIII. 1 μετὰ δὲ ταῦτα 2 RV: 2 τοῦ 2 om. ABC 4 παιδ secl. Cobet.

XXXIX. 5 <τά> ist. Stein 7 Κίμωνος secl. Stein
ΗΡΩΔΟΤΟΥ

τὴν Χερσόνησον εἶχε κατ’ οίκους, τῶν ἀδελφῶν 10 
Στηναγόρεα δὴ λαδὴ ἐπιτιμέων. οἴ δὲ Χερσό-
νησίται πυνθανόμενοι ταῦτα συνελέγησαν ἀπὸ 
pασῶν τῶν πολίων οἱ δυναστεύοντες πάντως,
kοινῷ δὲ στόλῳ ἀπικόμενοι ὡς συλλυπηθησόμενοι 
ἐδέθησαν ὑπ' αὐτοῦ. Μιλτιάδης τε 15 

de ἰσχεῖ τὴν Χερσόνησον πεντακο-
σίους βόσκων ἐπικούρους καὶ γαμεῖ Ὀλόρου τοῦ 
Θρηκίων βασιλέως τὴν θυγατέρα Ἡγησιπύλην.

40 Οὗτος δὴ ὁ Κίμωνος Μιλτιάδης νεωστὶ μὲν 
ἐληλύθει ἐς τὴν Χερσόνησον, κατε-
λάμβανε δὲ μὲν ἐλθόντα ἄλλα τῶν 
kατεχόντων πρηγμάτων χαλεπῶτερα. 
τρίτῳ μὲν γὰρ ἔτει τούτων Σκύθας 5 
ἐκφεύγει. Σκύθαι γὰρ οἱ νομάδες ἐρε-
θισθέντες ὑπὸ βασιλέως Δαρείου συνεστράφησαν 
καὶ ἤλασαν μέχρι τῆς Χερσονήσου ταῖτης. 
τού-
τους ἐπιούντας οὐκ ὑπομείνας ὁ Μιλτιάδης ἐφευγε 
[Χερσόνησον], ὡς ὁ οὗ τε Σκύθαι ἀπαλλάχθησαν 10 
καὶ μὲν οἱ Δόλοχοι κατήγαγον ὅπισω.

41 Ταῦτα μὲν δὴ τρίτῳ ἔτει πρῶτον ἐγέγονε 
tῶν τότε μὲν κατεχόντων, τότε δὲ πυνθανόμενος 
eἰναὶ τοὺς Φοίνικας ἐν Τενέδῳ πλη-


On the approach 
of the Phoenicians 
he sails to Athens.

XIII. 10 κατοίκου AB, κατ’ οίκου C 11 ἐπιτιμέων L: 
ἐπὶ πενθέων Valkemaer, πενθεῶν Cobet 14 συλλυπησόμενοι 
Kriger 18 τὴν om. Rsv.

XL. 1 ὃς Krüger: δὲ 4 κατεχόντων: καταλαβώντων ABC, 
e praeecedente κατελάμβανε 8 ortum 5 πρὸ τοῦ Stein 
6 ἐφευγε Rev 8 τῇ om. PRsv 10 Χερσονήσου PRsv, 
καὶ ὀσπερ ὄρμηθη ἐκ Καρδίας πόλιος, ἔπλευ διὰ τοῦ Μέλανος κόλπου, παραμείβετο τε τὴν Χερσόνησον καὶ οἱ Φοίνικες οἱ περιπίπτοντο χείσι νυσί. αὐτὸς μὲν δὴ Μιλτιάδης σὺν τῇ 5 τοῦ σερσι τῶν νεῶν καταφεύγει ἐς Ἰμβρόν, τὴν δὲ οἱ τέμπτην τῶν νεῶν κατέδικοι διώκοντες οἱ Φοίνικες. τῆς δὲ νεὸς ταύτης ἔτυχε τῶν Μιλτιάδεω παιδῶν ὁ πρεσβύτατος Ἀρχων Μητίωχος, οὐκ ἐκ τῆς Ὀλοροῦ τοῦ 15 Ἄρχωκος ἐὼν θυγατρὸς ἄλλῳ ἐξ ἄλλης. καὶ τοῦτον ἀμα τῇ νη ἐλον οἱ Φοίνικες καὶ μιν πυθόμενοι ὡς εἴη Μιλτιάδεω παῖς ἀνήγαγον παρὰ βασιλέα, δοκέοντες χάριτα μεγάλην καταθήκασθαι, ὅτι δὴ Μιλτιάδης γυνών 20 ἀπεδέξατο ἐν τοῖς Ἰωσί πείθεθαι κελεύον τοῖς Σκύθησι, ὅτε οἱ Σκύθαι προσδέχοντο λύσαντας τὴν σχεδίην ἀποπλεῖν ἐς τὴν ἑωυτῶν. Δαρείως δὲ, ὡς οἱ Φοίνικες Μητίωχον τὸν Μιλτιάδεω ἀνήγαγον, ἐποίησε κακὸν μὲν οὐδὲν Μητίωχον, 25 ἀγαθὰ δὲ συγχά καὶ γὰρ οἶκον καὶ κτήσιν ἐδώκε καὶ Περσίδα γυναίκα, ἐκ τῆς οἱ τέκνα ἐγένετο τὰ ἐς Πέρσας κεκοσμεῖται. Μιλτιάδης δὲ ἐξ Ἰμβροῦ ἀπικνεῖται ἐς τὰς 30 Ἀθήνας.

Καὶ κατὰ τὸ ἔτος τοῦτο ἐκ τῶν Περσῶν 42 οὐδέν ἐπὶ πλέον ἐγένετο τοῦτων ἐς τεῖνοις φέρον Ἰωσί, ἀλλὰ τάδε μὲν χρήσιμα κάρτα τοῖς Ἰωσί ἐγένετο τοῦτον τοῦ

XLI. 20 κελεύων becl. Cobet.
XLII. 2 ἐπὶ πλέον PRsv 4 κάρτα χρήσιμα AB
ΗΡΟΔΟΤΟΥ

έτεος. Ἀρταφρένης οἱ Σαρδίων ύπαρχος μετα-5
πεμψάμενος ἄγγελους ἐκ τῶν πολιῶν συνδήκας
σφίς αὐτοῖς τοὺς Ἰώνας ἦνάγκασε ποιεῖσθαι,
ὕνα δοσίδικοι εἶνεν καὶ μὴ ἀλλήλους φέροιν τε
καὶ ἄγομεν. ταῦτα τε ἦνάγκασε ποιεῖν καὶ τὰς
χώρας σφέων μετρῆσαι κατὰ παρασάγγας, τοὺς 10
καλέουσι οἱ Πέρσαι τὰ τριήκοντα στάδια, κατὰ
dὴ τούτους μετρήσας φόρους ἐπάξε ἐκάστους, οὐ
cατὰ χώρην διατελέονσι ἔχοντες ἐκ τούτου τοῦ
χρόνου αἰεὶ ἐτὶ καὶ ἐς ἐμὲ ὡς ἑταχθησαν ἕξ 'Αρτα-
φρένους: ἑταχθησαν δὲ σχεδὸν κατὰ ταῦτα [τὰ] 15
καὶ πρότερον εἶχον. καὶ σφί ταῦτα μὲν εἰρη-
ναία ἤν.

43 Ἀμα δὲ τῷ ἔαρι τῶν ἄλλων παραλευμένων
στρατηγῶν ἐκ βασιλέως Μαρδόνιος ὁ
Γαβρύο κατέβαινε ἐπὶ θάλασσαν,
στρατὸν πολλὸν μὲν κάρτα πεζὸν ἀμα
ἀγόμενοι, πολλὸν δὲ ναυτικὸν, ἡλι-5
κὶ ἐν τῇ νέος ἔως καὶ νεώστη γεγαμηκὼς βασιλέως
Δαρείου θυγατέρα 'Αρτοζώστρην. ἄγων δὲ τὸν
στρατὸ τούτον ὁ Μαρδόνιος ἐπεῖτε ἐγένετο ἐν
τῇ Κυλικῇ, αὐτὸς μὲν ἐπιβάς ἐπὶ νεὸς ἐκομίζετο
ἀμα τῆς ἀλλης νησί, στρατιῶν δὲ τῆν πεζὴν 10
ἀλλοι ἠγεμόνες ἦγον ἐπὶ τὸν Ἐλλήστουτον. ὡς
δὲ παραπλέον τὴν Ἀσίην ἀπίκετο ὁ
Μαρδόνιος ἐς τὴν Ἰωνίην, ἐνθαῦτα
μέγιστον θῶμα ἐρέω τούς μὴ ἀποδε-

XLII. 5 δὲ ὁ ABC 6 πολεμιῶν PRsv 10 μετρῆσας
σφέων ABC 14 καὶ eti PRsv 15 τὰ scel. Stein.
XLIII. 1 παραλευμένων Herderen: καταλευμένων 8 τε
Rsv 14 ἐνδικαμένους Naber
15 κομένοις Ἑλλήνων Περσέων τοῖς ἑπτὰ Ὑσάυεα γνώμην ἀποδέξασθαι ὡς χρείαν εἴη δημοκρατεῖσθαι Πέρσας· τοὺς γὰρ τυράννους τῶν Ἰωνῶν καταπαύσας πάντας ὁ Μαρτώνος δημοκρατίας κατίστα ὡς τὰς πόλις. ταῦτα δὲ πούσας ἤπειρετο ἐς τὸν Ἑλλησπόντου. ὡς δὲ συνελέγθη μὲν χρῆμα πολλοῦ νεῶν, συνελέγθη δὲ καὶ πεζὸς στρατός πολλός, διαβάντες τῆσιν νυσί τὸν Ἑλλησπόντου ἐπορεύοντο διὰ τῆς Ἑυρώπης, ἐπορεύοντο δὲ ἐπὶ τε Ἑπετριᾶν καὶ Ἀθηνὰς.

Αὐτὰ μὲν ὁν σκῆμα ἦσαν τοῦ στόλου, 44 αὖ ἐν νόῳ ἔχοντες ὅσα ἀν πλείστας δύνανται καταστρέφεσθαι τῶν Ἑλληνιδῶν πολιῶν, τούτο μὲν ὁ θεῖος νυσί Θεσίους οὐδὲ χείρας ἀνταερα-5 μένους καταστρέφαντο, τούτο δὲ τῷ πεζῷ Μακεδόνων πρὸς τοὺς υπάρχουσι δοῦλους προσεκτῆσαι τὰ γὰρ ἐντὸς Μακεδόνων ἐθνεά πάντα σκῆμα ἦν ἢ ἢ ὑποχείρια γεγονότα. ἐκ μὲν δὴ Θάσιον δια-10 βαλόντες πέρην ὑπὸ τὴν ἦπειρον ἐκομίζοντο μέχρι Ἰκάνθου, ἐκ δὲ Ἰκάνθου ὀρμώμενοι τὸν Ἀθαν περιβάλλων. ἐπιπεσοῦν δὲ σκῆμείρι πλέοντι βορῆς ἄνεμος μέγας τε καὶ ἀπορος κάρτα τρήχεωσ περίεστε πλη-15 θεί πολλὰς τῶν νεῶν ἐκβάλλων πρὸς

XLIII. 22 πολλῶν B²: πολλῶν.
XLIV. 2 ὅπως ABC: apud Herodotum optativi tertia pluralis δύνατο fuisset 8 ἢ ἢ ἤ ἤ Bsv
τόν Ἄθων. λέγεται γὰρ κατὰ τριηκοσίας μὲν τῶν νεῶν τὰς διαφθαρείσις εἶναι, ὑπὲρ δὲ δύο μυριάδας ἀνθρώπων ὡστε γὰρ θηριωδεστάτης ἐσόνης τῆς θαλάσσης ταύτης τῆς περὶ τῶν Ἄθων οἱ μὲν ὑπὸ τῶν θηρίων διεφθείροντο ἀρπαζόμενοι, 20 οἱ δὲ πρὸς τὰς πέτρας ἀρασόμενοι, οἱ δὲ αὐτῶν νεῖν οὐκ ἡπιστέατο καὶ κατὰ τόιτο διεφθείροντο, οἱ δὲ ἐβγει.

45 Ὁ μὲν δὲ ναυτικὸς στρατὸς οὕτω ἐπρησσε, Ἰλιδίαν δὲ καὶ τῷ πεζῷ στρατοπεδεύσων νυκτὸς Βρύγοι Θρᾴκεικες ἐπεχείρησαν καὶ σφέων πολλοὺς φονεύουσι οἱ Βρύγοι, Ἱλιδίαν καὶ τὸν Τραγανὸν οὐ μὲν οὐδὲ αὐτὸ πολλοῦ ἀνεῖν γὰρ δὴ πρὸτερον ἀπανέστη καὶ τῶν χωρέων τουτέων Ἱλιδίαν πρὶν ἡ σφαῖρα ὕποχειρίας ἐπιτυγίσατο. τούτων μέντοι καταστρεφόμενοι ἀπῆγε τὴν στρα- 

denial upon Mardonius' camp by night and cause great slaughter.

ede by Mardonius.

10 τὴν ὀπίσω, ἀτε τῷ πεζῷ τε προσπεμαίσας πρὸς τοὺς Βρύγους καὶ τῷ ναυτικῷ μεγάλως περὶ Ἄθων, οὕτως μὲν χρονὸς άνοιγόμενος ἀπαλλάχθη ἐς 

15 τὴν Ἀσίαν.

46 Δευτέρῳ δὲ ἔτει τούτων ὁ Δαρεῖος πρῶτα μὲν 

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

XLIV. 16 γὰρ om. Rsv, kard om. rell.
XLV. 5 Μαρδόνων τε Rsv: Μαρδόνων δὲ 6 μὲν Rsv: μέντοι.
XLVI. 4 τό τε? Stein: τό τοί.
5 <τε> τείχος περιαρείν καὶ τὰς νέας ἐς Ἀβδηρα κομίζειν. οἱ γὰρ δὴ Ἐάσιοι, οἶνα ὑπὸ Ἰστιαίον τε τοῦ Μιλησίου πολιορκηθέντες καὶ προσόδων ἐοισέων μεγαλέων ἐχρέωτο τοῦί χρήμασι νέας τε ναυπηγεόμενοι μακρὰς καὶ τείχος ἱσχυρότερον 10 περιβαλλόμενοι, ἡ δὲ πρόσοδος σφί ἐγίνετο ἐκ τε τῆς ἡπείρου καὶ ἀπὸ τῶν μεταλλῶν. ἐκ μὲν γε τῶν ἐν Σκαπτησύλη τῶν χρυσῶν καὶ περιβαλλόμενων ἐπίπαν ὑγείας καὶ πλούσίων ἑλάσσων μεταλλῶν ἐκ τῆς ἡπείρου καὶ τῶν μεταλλῶν ἑκάστοις διηκόνια τάλαντα, ὅτε δὲ τὸ πλείον τοὺς προσήλθε, τριηκόσια.

Εἶδον δὲ καὶ αὐτὸς τὰ μεταλλα ταῦτα, καὶ 47 μακρὸ ἦν αὐτῶν θωμασιώτατα τὰ οἱ Φοίνικες ἔνεδρον οἱ μετὰ Θάσου κτίσαντες τὴν νῆσον ταύτην, ἢτοι νῦν ἐπὶ τοῦ Θάσου τοῦτον τοῦτον Φοίνικες ἐσχύε. τὰ δὲ μεταλλά τὰ Φοίνικεικὰ ταῦτα ἐστὶ τῆς Ἐάσου μεταξὺ Αἰγύπτου τὸ χώρου καλεομένου καὶ Κοινύρων, ἀντίον δὲ Ἀμμοθησίας, ὅπου μέγα ἀνεστραμμένον ἐν τῇ ζητήσει, τούτῳ μὲν νῦν ἐστὶ τοιοῦτο, οἱ δὲ Ἐάσιοι τῷ The Thasians The Thasians obey the commands of Darius.
σφέτερον κατείλον καὶ τὰς νέας τὰς πάσας ἐκόμισαν ἐς Ἀβδηρα.

48 Μετὰ δὲ τούτῳ ἀπεπειράτο ὁ Δαρείος τῶν Ἑλλήνων ὁ τι ἐν νῷ ἔχοιεν, κότερα πολεμεῖν ἑωτῷ ἣ παραδιδόναι σφέας αὐτοὺς. διέπεμπε ὁν κήρυκας ἀλλοὺς ἄλλη τάξις αὖ τὴν ᾿Ελλάδα, 5 κελεύων αἰτεῖν βασιλείᾳ γῆν τε καὶ ὕδωρ. τούτους μὲν δὴ ἐς τὴν ᾿Ελλάδα ἐπεμπε, ἄλλους δὲ κήρυκας διέπεμπε ὁρᾶσι τᾶς ἐωτοὺ ἀσμοφόρους πόλις τὰς παραδείσεις, κελεύων νέας τε μακρὰς καὶ ἰππαγωγὰ πλοῖα ποιεῖσθαι.

49 Οὔτοι τε δὴ παρεσκευάζοντο ταύτα καὶ τοῖς ἤκουσι ἐς τὴν ᾿Ελλάδα κήρυξι πολλοὶ μὲν ἡπειρωτέων ἔδοσαν τὰ προϊσχητο αἰτέων ὁ Πέρσης, πάντες δὲ νησιώται κεῖ τοὺς ἀπικοιατο αἰτήσοντες.

The Αἰγίνηται as well as the other islanders give earth and water. In consequence of this the Athenians accuse them at Sparta of treason to the Greek cause.

50 Πρὸς ταύτην δὲ τὴν κατηγορίαν Κλεομένης ὁ Ἀναξανδρίδης, βασιλεὺς ἐων Σπάρτητέων, διέβη

XLVII. 11 τὰς πάσας: πάσας ΡΒσν.
XLIX. 8 ἐκώτας ΡΒσν Εὐστ.: ἐκέκοτας 12 Ἀγωνιτέων
ΡΒσν: τῶν Ἀγωνιτέων.
L. 2 βασιλεύων ΔΒC
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ἐς Αἰγιναν, βουλόμενος συλλαβεῖν Αἰγινητέων τοὺς αἰτιωτάτους. ὡς δὲ ἐπειρᾶτο συλλαμβάνων, 5 ἄλλοι τε δὴ ἐγίνοντο αὐτῷ ἀντίξου τῶν Αἰγινητέων, ἐν δὲ δὴ καὶ Κριῶς ὁ Πολυκρίτου μάλιστα, ὃς οὐκ ἔφη αὐτῶν οὐδένα ἄξειν χαίροντα Αἰγινητέων ἕνεκεν γὰρ μὲν Σπαρτιητέων τοῦ κοινοῦ ποιεῖν ταῦτα, ὕπτεν τοίς Αθηναίοις ἀναγνώσθεντα χρήμασιν ἁμα γὰρ ἄν μὲν τῷ ἐτέρῳ βασίλει ἐλθόντα συλλαμβάνειν. ἔλεγε δὲ ταῦτα εἴπεισσολής τῆς Δημαρῆτος. Κλεομένης δὲ ἀπελαυνόμενος ἐκ τῆς Αἰγίνης εἰρητο τὸν Κριῶν ὁ τι οἱ εἰς τούνομα· ὁ δὲ οἱ τὸ 10 ἑον ἔφρασε. ὁ δὲ Κλεομένης πρὸς αὐτὸν ἔφη· ἐδη μικάς καταχαλκοῦ, ὥς κριεῖ, τὰ κέρεα, ὡς συνοισόμενος μεγάλῳ κακῷ.

'Εν δὲ τῇ Σπάρτῃ τούτων τῶν χρόνων ὑπὸ 51 μένου Δημάρητος ὁ Ἀρίστονος διεῖβαλλε τῶν Κλεομένεα, ἐώς βασιλεὺς καὶ οὗτος Σπαρτιητέων, οἰκίς δὲ τῆς ὑποδεσιτής, κατ' ἄλλο μὲν οὐδέν 5 ὑποδεσιτής (ἀπὸ γὰρ τοῦ αὐτοῦ γεγόνασι), κατὰ πρεσβυγενεῖν δὲ κως τετίμηται μᾶλλον ἡ Εὔρυσθείος.

 Δακεδαίμονι γὰρ ὁμολογήσετε οὐδὲν ποιήσῃ 52 λέγουσι αὐτῶν Ἀριστόδημον τῶν Ἀριστομάχου τοῦ Κλεοδαίου τοῦ Τιλλοῦ βασιλεύοντα ἀγαγείν σφεας ἐς ταῦτην 5 τῆς χώρης τῆς νῦν ἑκτέαται, ἀλλ' οὖν

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L. 4 συλλαμβάνειν Psv, om. R 5 αὐτῷ ἐγίνοντο Psv, om. R
14 οἴσσομα Rev ὅς οἱ: δὲ PRev.
Lil. 2 διεῖβαλλε PR; διεῖβαλε 8 εἰς om. Rsv.
τοὺς Ἀριστοδήμου παιδας. μετὰ δὲ χρόνον οὐ πολλὸν Ἀριστοδήμῳ τεκεὶν τὴν γυναῖκα, τῇ ὄνομα εἶναι Ἀργείην θυγατέρα δὲ αὐτὴν λέγουσι εἶναι Αὐτεσίωνος τοῦ Τεισαμενοῦ τοῦ Θεσανδροῦ τοῦ Πολυνείκους ταύτην δὴ τεκεὶν δίδυμα, ἐπὶ-ις δόντα δὲ τὸν Ἀριστόδημον τὰ τέκνα νούσῳ τελευτάν. Δακεδαμινίων δὲ τοὺς τότε <ἐν τέλει> ἔντας θυκεύσαι κατὰ νόμον βασιλέα τῶν παίδων τὸν πρεσβύτερον ποιῆσασθαί οὐκ ὡς δὴ σφέας ἔχειν ὀκότερον ἔλωνται, ὡςτε καὶ ὁμοίων 15 καὶ ὢσων ὀντών οὐ δυναμένους δὲ διαγνώσει, ἢ καὶ πρὸ τούτου, ἐπειρωτάν τὴν τεκούσαν. τὴν δὲ οὐδὲ αὐτὴν φάναι διαγινώσκειν εἰδύων μὲν καὶ τὸ κάρτα λέγειν ταύτα, βουλομένην δὲ ἐὰ καὶ ἀμφότεροι γενολατὸ βασιλέας. τοὺς δὲν δὴ Δακεδαμινίων ἀπορεῖν, ἀπορείστας δὲ τέμπειν ἐς Δελφοὺς ἐπειρησομένους ὅ τι χρήσωνται τῷ πρήγματι. τὴν δὲ Πυθίην κελεύειν σφέας ἀμφότερα τὰ παιδία ἱγήσασθαι βασιλέας, τιμᾶν δὲ μᾶλλον τὸν γεφαιτὲρον. τὴν μὲν δὴ Πυθίην ταύτα 25 σφὶ ἀνελεῖν, τοῦτο δὲ Δακεδαμινίων ἀπορέουσιν οὐδὲν ἔσσον ὀκος ἐξεύρωσι αὐτῶν τὸν πρεσβύτερον, ὑποθέσαθαν ἄνδρα Μεσοῦν τῷ ὄνομα εἶναι Πανίτην ὑποθέσαθαι δὲ τοῦτον τὸν Πανίτην τάδε τοῖς Δακεδαμινίοις, φυλάξαι τὴν γεναμένην ὀκότερον τῶν παιδίων πρώτερον λούει καὶ

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συνίζειν καὶ ἂν μὲν κατὰ ταύτα φαίνεται αἰεὶ ποιέουσα, τοὺς δὲ πᾶν ἔξειν ὅσον τί καὶ δίηνται [καὶ θέλουσι ἔξευρειν], ἦν δὲ πλανάται καὶ ἐκεῖνη 35 ἐναλλαξὶ ποιέουσα, δήλα σφὶ ἔσεσθαι ὡς οὐδὲ ἐκεῖνη πλέον οὐδὲν οἶδε, ἔτ' ἀλλην τε τραπέζῃ τε σφέας ὁδὸν. ἐνθαῦτα δὴ τοὺς Σπαρτητὰς κατὰ τὰς τοῦ Μεσογείου ὑποθήκας φυλάξαντας τὴν μητέρα τῶν Ἀριστοδήμου παῖδων λαβεῖν κατὰ ταύτα τιμῶ-40 σαν τὸν πρότερον καὶ σίτοις καὶ λοντροῖσι, οὐκ εἰδοὺν τῶν εἰνεκεν ἐφυλάσσετο. λαβοῦντας δὲ τὸ παιδίον τὸ τιμῶμεν πρὸς τὴς γενειαμένης ὡς ἐδών πρότερον τρέφεων ἐν τῷ δημοσίῳ καὶ οἰ ὄνομα τε-θήναι Εὐρυσθένεα, τῷ δὲ Προκλέακτον τοῦτος ἀνδρω-45 θέντας αὐτοὺς τε ἀδελφοὺς ἐόντας λέγουσι διαφό-ρους εἶναι τὸν πάντα χρόνον τῆς ἔζησε ἀλλήλοις, καὶ τοὺς ἀπὸ τούτων γενομένους ὡσαύτως διατελεῖν.

Ταύτα μὲν Δακεδαιμόνιοι λέγουσι μοῦνοι 53 'Ελλήνων, τάδε δὲ κατὰ τὰ λεγόμενα ὠς 'Ελλήνων ἐγὼ γράφω τούτους τοὺς Δωριέων βασιλεὰς μέχρι μὲν 5 Περσέως τοῦ Δανάης, τοῦ θεοῦ ἀπεύθυντος, καταλεγο-μένους ὡρθῶς ὡς ἑαυτὸς 'Ελλήνων καὶ ἀποδεικνύμενους ὡς εἰς Ἔλληνας—ἡδη γὰρ τηνικαῦτα ἐς Ἐλλήνας οὕτω εἴτενε. ἔλεξα δέ μέχρι Περσέως τοῦδε

παραγων legendum est ut infra τὸ παιδίον τὸ τιμῶμεν, mo-necte Kallenberg, cum hic ad aetatem puerorum respiciaturs 84 "fortasse spuria" Stein, seclusit Herwerden 36 φέας τραπέζαι B3 Rsv 44 δὲ: δὲ νεωτέρῳ B3 Rsv, quod e scholio irrepeisse monet Schweighäuser 45 αὐτοῦς τε ἀδελφοὺς: αὐταδελφοὺς Naber.

LIII. 8 τούτους γὰρ δὴ τοὺς ΑΒ 8 δὲ: δὴ ΑΒ

ST. 3
εἶνεκα, ἀλλ' οὖκ ἀνέκαθεν ἐτι ἔλαβον, ὅτι οὖκ ἔπεστι ἐπωνυμίᾳ Περσεί οὐδὲμα πατρὸς θνητοῦ, 10 ὡσπερ Ὅρακλεὶ Ἀμφιτρύων' ἢδη ὡν ὀρθῷ λόγῳ χρεωμένῳ μέχρι Περσέως ὀρθῶς εἰρηται μοι—ἀπὸ δὲ Δανᾶς τῆς Ἀκρισίου καταλέγοντι τοὺς ἄνω αἰεὶ πατέρας αὐτῶν φανοίατο ἄν ἐόντες οἱ τῶν Δωριέων ἄγωμόνες Αἰγυπτίωι ἰδαγενέες. 15

54 Ταῦτα μὲν νυν κατὰ Ἕλληνες λέγουσι γεγενηλόγηται, ὄς δὲ ὁ παρὰ Περσέων λόγος λέγεται, αὐτὸς ὁ Περσαίς, ἐὼν Ἀσσύριος, ἐγένετο Ἕλλην, ἀλλ' οὖν οἱ Περσαί οἱ πρόγονοι τοὺς δὲ Ἀκρισίου γε πατέρας ὁμολόγητος κατ' αἰκητότητα Περσεί οὐδέν, τούτων δὲ εἶναι, κατὰ περὶ Ἕλληνες λέγουσι, Αἰγυπτίους.

55 Καὶ ταῦτα μὲν νυν περὶ τούτων εἰρήσθω. Ὅ τι δὲ, ἐόντες Αἰγυπτίους, καὶ ὁ τι ἀποδεξάμενοι ἔλαβον τὰς Δωριέων βασιλειάς, ἄλλους γὰρ περὶ αὐτῶν εἰρήσθαι, ἑάσομεν αὐτὰ· τὰ δὲ ἄλλοι οὐ κατέλαβον, τούτων μνήμην ποιήσομαι.

56 Γέρεα [τε] δὴ τάδε τούτα βασιλεὺς Σπαρτῆς ται δεδώκασιν ἱερωσύνας δύο, Διὸς τε Δακεδαίμονος καὶ Διὸς οὐρανίου, καὶ πόλεμον γε ἐκφέρειν ἐπὶ ἐν ἀν βούλωσθαι χόρην, τούτου δὲ μηδένα εἶναι Σπαρτητέων διακαλυτίην, 5 εἰ δὲ μῆ, αὐτὸν <τε καὶ> γένος το κείνου ἐν

Λ.Ι.Ι. Ι. 11 'Ἀμφιτρύων' Dobree 12 τοῦ Περσέως PRsv.
Λ.Ι.Ε. I κατὰ Struve: κατὰ τὰ 2 παρὰ om. PRsv.
Λ.Σ. 6 καταλαβοῦτο L, cor. Cobet; τὸ ε ἑς τούτων ad- haesit.
Λ.Ϊ.Ι. 2 τε (Rev sī) del. Krüger 4 τε om. ABC 6 lac.
cวรรณ esse vidit Bresler, supplevit Herwerden
ΕΚΘΗ 35

tο ἂγει ἐνέχεσθαι: στρατευομένων δὲ πρῶτος ἴναι τοὺς βασιλέας, ὑστάτους δὲ ἀπείναι: ἐκατόν δὲ ἄνδρας λογάδας ἐπὶ στρατηγὸς φυλάσσεις
το αὐτός· προβάτοις δὲ χράσθαι ἐν τῇ ἐξο-
δίῃς ὁκόσοις ἂν ἄν ἐθέλωσι, τῶν δὲ θυμόμενῶν ἀπάντων τὰ δέρματα τε καὶ τὰ νῦτα λαμβάνειν σφέας.

Ταῦτα μὲν τὰ ἐμπολέμια, τὰ δὲ ἄλλα τὰ 57
eἰρηναῖα κατὰ τάδε σφὶ δέδοται· ἡνθείς τὶς
dημοτελῆς ποιῆται, πρῶτος ἐπὶ τὸ δείπνον ἤχειν
tοὺς βασιλέας καὶ ἀπὸ τούτων πρῶτον ἀρχέσθαι,
5 διπλῆσθαι νέμοντας ἐκατέρρη τὰ πάντα ἡ τούς ἀλ-
λοις δαιμονίῳ· καὶ σπονδαρχίας εἶναι τούτων καὶ
tῶν τυβέντων τὰ δέρματα. νεομηνίας δὲ πάσας
καὶ ἔβδομας ἵσταμένου τοῦ μηνὸς δίδοσθαι ἐκ τοῦ
dημοσίου ἱερήμον τέλεον ἐκατέρρη ἐς Ἅπολλωνὸς
10 καὶ μεδίμνων ἀλφίτων καὶ ὁμον τετάρτην Ἀκα-
νικῆν, καὶ ἐν τοῖς ἀγωγίς πᾶσι προεδρίες ἐξαι-
ρέτους· καὶ προξεῖνοις ἀποδεικνύειν τοῦτοι προ-
ποκεῖσθαι τοὺς ἂν ἐθέλον τῶν ἀστῶν καὶ
Πυθίους αἱρεῖσθαι δύο ἐκάτερον· οἱ δὲ Πύθιοι εἰσι
15 θεσπρόποι ἢς Δελφοῖς, συνεῖμενοι μετὰ τῶν
βασιλέων τὰ δημοσία· μὴ ἐλθοῦσι δὲ τοῖς βα-
σιλεῦσι ἐπὶ τὸ δείπνον ἀποπέμπτεσθαι σφὶ ἢς
tὰ οἰκία ἀλφίτων τε δύο χώνικας ἐκατέρρη καὶ οἶνο

LVI. 7 στρατευομένων B²P²Rsv 9 ἄνδρας om. Bsv
στρατηγὸς Bsv 11 ἂν om. P²Rsv 12 πάντων ABC.
LX. 1 ἐμπολέμια Herwerden 2, 3 θυσίαν et δημοτελῆ
ABC 4 πρῶτων ν, Reiske e conjectura 6 δαιμονίῳς ΑΒ,
dαιμονίῳς φτ. Dindorf 7 τυβέντων προβάτων B²Rsv
δε: δὲ ἄν B²P²Rsv 8 καὶ ἔβδομας om. Bsv 9 Ἅπολλωνὸς
ABC, Ἅπολλωνα Bsv 13 προσκεῖσθαι CPsv: προκεῖσθαι

3—2
κοτύλην, παρεούσι δὲ διπλήσια πάντα δίδοσθαι
tῶντο δὲ τούτῳ καὶ πρὸς ἰδιώτεων κληθέντας ἐπὶ 20
deipnōn τιμᾶσθαι: τὰς δὲ μαντήσιας τὰς γινομένας
tοῦτοιοι φυλάσσειν, συνειδέναι δὲ καὶ τοὺς Πυ-
θίους δικάζειν δὲ μούνοις τοὺς βασιλέας 
tοσάδε
μούνα: πατρωυρίον τε παρθένου πέρι, ἐς τὸν
ἰκνεῖται ἔχειν, ἢν μὴ περ ὁ πατήρ αὐτὴν ἐγγυήσῃ, 25
καὶ ὁδὸν δημοσίων πέρι: καὶ ἢν τις θετὸν παῖδα
ποιεῖται ἐθέλῃ, βασιλέων ἔναιτιον ποιεῖσθαι: καὶ
παρίζειν βουλεύοντοι τοῖς γέρουσι, ἐοῦς δυῶν
δέονται τριήκοντα. ἢν δὲ μὴ ἠλθοῦσι, τοὺς μάλιστα
σφι τῶν γερῶντων προσήκοντας ἐχειν τὰ τῶν 30
βασιλέων γέρεα, δύο ψήφους τιθεμένους, τρίτην
δὲ τὴν ἑωτῶν.

58 Ταῦτα μὲν ἥσσι τοῖς βασιλεύσι δέδοται ἐκ
ceremonies at
the burial of the
kings.
tοῦ κοινοῦ τῶν Σπαρτιητέων, ἀποθα-
νοὺς δὲ τάδε: ἵππες περιαγγέλλουσι
τὸ γεγονὸς κατὰ πᾶσαν τὴν Δακωνικήν, κατὰ δὲ
τὴν πόλιν γυναῖκες περιοῦσαι λέβητα κροτέουσι. 5
ἔπειτα δὲ τούτο γένηται τοιοῦτο, ἀνάγκῃ ἐξ ὦκἰνς
ἐκάστης ἐλευθέρους δύο καταμαίνεσθαι, ἀνθρατε
καὶ γυναῖκα: μὴ ποιήσασι δὲ τούτῳ ζημία μεγά
λαί ἐπικεῖσθαι. νόμος δὲ τοῖς Δακεδαιμονίοις
κατὰ τῶν βασιλέων τοὺς θανάτους ἐστὶ ὅντως καὶ
10
tοῖς βαρβάρους τοῖς ἐν τῇ Ἀσίᾳ τῶν γαρ ἄν
βαρβάρων οἱ πλέοντες τοῦτο νόμοι χρεώνται κατὰ
tοὺς θανάτον τῶν βασιλέων. ἐπεῖν γαρ ἀπο-
θάνει βασιλεὺς Δακεδαιμονίων, ἐκ πάσης δεῖ
15 Δακεδαίμονος, χωρίς Σπαρτιτέων, ἀριθμῷ τῶν περιοίκων ἀναγκαστοῦς ἐς τὸ κῆδος ἴναι· τούτων ὅν καὶ τῶν εἰλικτῶν καὶ αὐτῶν Σπαρτιτέων ἐπεάν συλλεγέωςι ἐς τῶν πολλῶν χειλιάδες, σύμμυχα τῇ γνωρίᾳ κόπτονται τε τὰ μέτωπα καὶ προθύμως καὶ οἰκεῖον διαχρέωνται ἀπλέτω, φάμενοι τὸν ύστατον αἰεὶ ἀπογενόμενον τῶν βασιλέων, τούτων δὴ γενέσθαι ἄριστων. δὲ δὲν ἐν πολέμῳ τῶν βασιλέων ἀποθάνη, τούτω δὲ εἶδολον σκευάσαντες ἐν κλίνῃ εὖ ἐστρωμένη ἐκφέρουσι. ἐπεάει δὲ 25 θάγωσι, ἁγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι συνεργῇ ἄρχαι <οὐδὲ γεροῦσι>αίῃ συνίζει, ἀλλὰ πενθεύσι ταύτας τὰς ἡμέρας.

Συμφέρονται δὲ ἄλλο τόδε τοῦτο Πέρσηι 59 ἐπεάει αὐτοθανόντως τοῦ βασιλέως ἀλλος ἐνιστηκίᾳ βασιλεύουσι, οὕτως ὁ ἐσωθεὶ ἐλευθεροῖ διότι τὸ Σπαρτιτέων τῷ 5 βασιλείᾳ ὑ τῷ δημοσίῳ ἀφειλε. ἐν δὲ αὐτοὶ Πέρσηι ὁ κατιστάμενος βασιλεύος τὸν προοφελόμενον φόρον μετεί τῆς πόλοι πάσης.

Συμφέρονται δὲ καὶ τόδε Αἰγυπτιοὶ Δακε- 60 δαιμόνιοι· οἱ κῆρυκες αὐτῶν καὶ αὐληταὶ καὶ μάγειροι ἐκδέκονται τὰς πατριαίς τέχνας, καὶ αὐλητής τε αὐλητῶν γίνεται 5 ταί καὶ μάγειροι μαγείρου καὶ κήρυκας κηρύκος· οὐ κατὰ λαμπροφώνιν ἐπιτεθέμενοι ἄλλοι περισσότεροι οὕτως εἴτησι.
παρακλήσοντι, ἀλλὰ κατὰ τὰ πάτρια ἐπιτελέουσι. ταῦτα μὲν δὴ οὔτω γίνεται.

61 Ὁτὲ δὲ τοῦ Κλεομένεα ἐόντα ἐν τῇ Ἀθηνᾷ καὶ κοινὰ τῇ Ἑλλάδι ἀγαθὰ προεργαζόμενον ὁ Δημάρχης διέβαλε, οὐκ Ἀθηνητέων οὔτω κηδόμενος ὡς φθόνῳ <τε> καὶ ὁγῇ χρεώμενος.

Κλεομένης δὲ νοστήσας ἀπ’ Ἀθηνᾶς 5 ἐξεβάλε μνήμην τοῦ Δημάρχητον παῦσαι τῆς βασιλείας, ἔδει πρήγμα τοιόνδε ἐπίβασιν ἐς αὐτὸν ποιεόμενον. Ἀρίστωνι βασιλεύοντι ἐν Σπάρτῃ καὶ γημαύντι γυναῖκας δύο παιδεῖς οὐκ ἔγινοντο. καὶ οὗ γὰρ συνεγινώσκετο αὐτός 10 τούτων εἶναι αἰτίως, γαμεὶ τρίτην γυναίκα. ὡδὲ δὲ γαμεὶ. ἂν οἱ φίλοι τῶν Σπαρτητέων ἀνήρ, τῷ προσέκινε τῶν αὐτῶν μάλιστα ὁ Ἀρίστων. τούτων τῷ ἀνδρὶ ἐτύγχανε ἑοῦσα γυνὴ καλλίστη μακρῷ τῶν ἐν Σπάρτῃ γυναικῶν, καὶ ταῦτα μὲν τοιαύτα καλλίστης ἐξ αἰσχίστης γενομένη. ἑοῦσαν γὰρ μιν τὸ εἶδος φλαύρην ἡ τροφὸς αὐτῆς, οὰ ἀνθρώπουν τε ὀξῆνιν θυγατέρα καὶ δυσειδέα ἑοῦσαν, πρὸς δὲ καὶ ὁρέουσα τοὺς γυναῖκας συμφόρην τὸ εἶδος αὐτῆς 15 ποιεόμενος, ταῦτα ἔκαστα μαθοῦσα ἐπιφράζεται τοιάδε· ἐφορεῖ αὐτὴν ἀνὰ πᾶσαν ἡμέρην ἐς τὸ τῆς Ἐλένης ἱερὸν· τὸ δὲ ἐστὶ ἐν τῇ Θεράπτη καλεόμενη, ὑπῆρχε τοῦ Φοιβηίου ἱεροῦ· ὅκως δὲ ἐνέκειε ἡ τροφὸς, πρὸς τε τῶγαλμα ἵστα καὶ ἔλισσετο 25

τὴν θεὸν ἀπαλλάξαι τῆς δυσμορφίας τὸ παιδίον.
καὶ δὲ ποτε ἀπιούσῃ ἐκ τοῦ ἱεροῦ τῇ τροφῇ γυναίκα
λέγεται ἐπιφανῆναι, ἐπιφανείσαν δὲ ἐπειρέσθαι
μιν ὁ τι φέρει ἐν τῇ ἀγκάλῃ, καὶ τὴν φράσαι ὁ γὰρ
παιδίον [φορεῖ]. τὴν δὲ κελεύσαι οἱ δέξαι, τὴν δὲ
οὐ φάναι· ἀπειρήσθαι γάρ οἱ ἐκ τῶν γενναμένων
μηδενὶ ἐπιδεικνύναι· τὴν δὲ πάντως ἐσωτὴρ κελεύειν
ἐπιδέξαι. ὅρεωσαν δὲ τὴν γυναίκα περὶ πολλοῦ
ποιμήμην ἱδέσθαι, οὕτω δὴ τὴν τροφὸν δέξατο τὸ
35 παιδίον· τὴν δὲ καταψύχασαν τοῦ παιδίου τὴν
κεφαλὴν ἐπιταῖτο καὶ καλλιστεύει πασέων τῶν ἐν
Σπάρτῃ γυναικῶν. ἀπὸ μὲν δὴ ταύτης τῆς ἡμέρης
μεταπέσειν τὸ εἶδος. γαμεῖ δὲ δὴ μιν ἐς γάμον
ὁρὴν ἀποκομένην Ἀγηστος ὁ Ἀλκείδεω, οὕτως δὴ ὁ
40 τοῦ Ἀρίστωνος φίλος.
Τὸν δὲ Ἀρίστωνα ἐκείνη ἀρα τῆς γυναικὸς ἡ
ταύτης ἐρῶς· μηχανᾶται δὴ τοιάδε: Ariston falls in
αὐτὸς τε τῷ ἔταιρῷ, τοῦ ἡ γυνὴ
αὐτή, ὑποδέκεται δωτόν καὶ δωσεῖν τῶν
5 ἐσωτερικῶν πάντων ἐν, τὸ ἀν αὐτὸς ἐκεῖνος ἔληται,
καὶ τὸν ἔταιρον ἐσωτήρ ἐκέλευε ὡς αὐτῶς τὴν ὁμοίαν
didóναι. δὲ οὐδὲν φοβηθεῖς ἀμύθῃ τῇ γυναικί,
ὅραν ἐσόσαν καὶ Ἀρίστωνος γυναίκα, καταινεῖ
ταύτα· εἴπτα τούτοις δὲ ὄρκους ἐπήλασαν. μετὰ
dὲ αὐτὸς τε ὁ Ἀρίστων ἔσοσε τοῦτο, ὁ τι δὴ ἦν, τὸ
eἶλετο τῶν κειμένων τῶν Ἀρίστωνος ὁ Ἀγηστος,
καὶ αὐτὸς τὴν ὁμοίαν ζητεῖν φέρεσθαι παρ᾿ ἐκείνου,

LXI. 30 φορεῖ ABC, del. Cobet 88 ὅρωσα ABC 88 δὴ
om. PRsv.
LXII. 2 ὁ ante ἐρῶν PRsv 8 ἐσόσαν post γυναίκα ABC
9 ἐπῆλασε Bsv
ένθαυτα δὴ τοῦ ἐπαίρου τὴν γυναῖκα ἐπειράτο ἀπάγεσθαι. ὦ δὲ πλὴν τοῦτον μοῦνυ τὰ ἄλλα ἐφη καταπέμπει: ἀναγκαζόμενος μέντοι τῷ τε ὄρκῳ καὶ τῆς ἀπάτης τῇ παραγωγῇ ἀπεὶ ἀπάγεσθαι.

63 Οὔτω μὲν δὴ τὴν τρίτην ἐσηγάγετο γυναῖκα ὁ Ἀρίστων, τὴν δευτέρην ἀποστειμφάμενος. ἐν δὲ οἱ χρόνοι ἐλάσσοντα καὶ οὐ πληρώσασα τοὺς δέκα μήνας ἡ γυνὴ αὐτή τίθει τοῦτον δὴ τῶν Δημάρητων. καὶ τίς οἱ τῶν οἰκετῶν ἐν θώκῳ 5 κατημένῳ μετὰ τῶν ἐφόρων ἐξαγγέλει ὡς οἱ παῖς γέγονε. ὦ δὲ ἐπιστάμενος τοῦ τοῦ χρόνου τῷ ἐγκαίνετο τὴν γυναίκα καὶ ἔπλε δακτύλων συμβαλόμενος τοὺς μήνας εἶτε ἀπομόρφα. Ὁμίκ οὖν ἐμὸς εἶτ. τοῦτο ἤκουσαν μὲν οἱ ἐφόροι, πρήγμα 10 μέντοι οὕδεν ἐποίησαντο τὸ παρανύκτικα. ὦ δὲ παῖς νυξε, καὶ τῷ Ἀρίστωνι τὸ εἰρημένον μετέμελεν παῖδα γὰρ τὸν Δημάρητον ἐστὶ μᾶλιστα οἱ ἐνόμισε εἶναι. Δημάρητον δὲ αὐτῷ ὅνομα ἔθετο διὰ τὸν πρὸτερον τοῦτον πανθημεί Σπάρτηται 15 Ἀρίστων, ὁς ἀνδρὶ εὐδοκιμεῖστε διὰ πάντων δὴ τῶν βασιλέων τῶν ἐν Σπάρτῃ γενομένων, ἀρὴν ἐποίησαντο παῖδα γενέσθαι. διὰ τοῦτο μὲν οἱ τοῦκομα [Δημάρητος] ἐτέθη.

64 Χρόνου δὲ προϊόντος Ἀρίστων μὲν ἀπέθανεν, δημάρητος δὲ ἐσχε τινα βασιλῆι. ἐδει δὲ, ὡς οἰκε, ἀνάπτυστα γενόμενα ταύτα καταπαύσαι Δημάρητον τῆς

ΛΧII. 16 ἐτεὶ δὲ ἐτεὶ Herwerden.
5 βασιλεὺς, διὰ ταὶ *Κλεομένει διεβλήθη μεγάλως πρῶτον τε ὁ Δημάρχης ἀπαγαγὼν τὴν στρατιὰν ἔξε ῾Ελευσίνως καὶ δὴ καὶ τότε ἐπὶ Ἀιγινητέων τοὺς μηδίσαντας διαβάντος Κλεομένεος. Ὁρμῆθες ὅπων ἀποτίνυσθαι ὁ Κλεομένης συντι- θεται Λεοτυχίδη τῷ Μενάρεως τοῦ Ὁ Ἀγιος, ἔντι οἰκίης τῆς αὐτῆς Δημαρήτω, ἐπὶ φύτε, ἦν αὐτὸν καταστήσῃ 5 βασιλέα ἄντι Δημαρήτου, ἑβεται οἱ ἐπὶ Ἀιγινητάς. ὁ δὲ Λεοτυχίδης ἦν ἐχθρὸς τῷ Δημαρήτῳ μάλιστα γεγονὼς διὰ πρῆγμα τούτῳ ἀρμοσιμένου Λεοτυχίδου Πέρκαλου τῆς Χίλωνος τοῦ Δημαρμένου θυγατέρα ὁ Δημάρχης ἐπιβου- 10 λεύσας ἀποστερεῖ Λεοτυχίδεα τοῦ γάμου, φθάσας αὐτὸς τὴν Πέρκαλον ἀρπάσας καὶ σχὼν γυναικα. κατὰ τούτῳ μὲν τῷ Λεοτυχίδῃ ἡ ἐχθρὴ ἦ ἐς τὸν Δημάρχην ἐγεγόνει, τότε δὲ ἐκ τῆς Κλεομένεος προθυμίας ὁ Λεοτυχίδης κατόμνυναι Δημαρήτῳ, 15 φὰς αὐτὸν οὐκ ἱκεσιμένος βασιλεύειν Σπαρτιητέων, οὐκ ἔντα ταῖα ᾿Αρί- στωνος. μετὰ δὲ τῆς κατωμοσίην ἐδιώκε άνασφότον ἐκεῖνο τὸ ἔστος, τὸ εἰπτ ᾿Αρίστων 10 τότε ὅτε οἱ ἐξήγγειλε ὁ οἰκήτης παιδα γεγονόται, συμβαλλόμενος οὐκ ἐσπερπατεύνον τοῦ 20 ὁ δὲ συμβαλλόμενος τοῦς μῆνας ἀπώμοσε, φᾶς οὐκ ἐσπερπατεύνον τοῦ δὴ ἐπιβατεύνον τοῦ

LXIV. 5 διὰ τὸ Rsv, δὶ ᾴ Beker et Struve, laconam indicavit Stein quam explavit dia τοὐβὸν αἱρήσ, τῇ ᾰττ Ἡλευσίναι?

Herwerden.

LXXV. 3 τῆς αὐτῆς οἰκίης ABC 7 μᾶλλον post ἐχθρὸς
ABC τοῦ ἄντι πρήγμα ABC 10 φθάσας L
12 ὁ ὡς: ἐν ABC 14 δημαρήτου PBs 20 συμβαλλόμενοι
Rsv 21 μυ om. ABC
ρήματος ὁ Λεστυχίδης ἀπέφαινε τὸν Δημάρχητον οὕτε ἐξ Ἀρίστωνος γεγονότα οὕτε ἰκνεμένως βασιλεύοντα Σπάρτης, τοὺς ἐφόρους μάρτυρας παρεχόμενοι κείνους οἱ τότε ἐτύγχανον πάρεδροι 2 τε ἔοιντες καὶ ἀκούοντες ταῦτα Ἀρίστωνος.

66 Τέλος δὲ ἐόντων περὶ αὐτῶν νεικέων ἐδοξεῖ Σπαρτιτήσι ἐπειρέσθαι τὸ χρηστηριασθεῖν τὸ ἐν Δελφοῖς καὶ Ἀρίστωνος ἐν τῇ παῖσιν ὁ Δημάρχης. ἀνοικτοῖς δὲ γεγονόν οὐ προνοῖ τῆς Κλεομένεος ἐν τῇ Πυθίῃ, ἐν 5 θαύτα προσποιεῖται Κλεομένης Κόβωνα τὸν Ἀριστοφάντου, ἀνδρὰ ἐν Δελφοῖς δυναστεύοντα μέγιστον, ὁ δὲ Κόβων Περίαλλον τὴν πρόμαντιν ἀναπείθει τὰ Κλεομένης ἐβούλετο λέγεσθαι λέγειν. οὕτω δὴ ἡ Πυθίῃ ἐπειρωτεύοντος ἰς τῶν θεοπρόπων ἔκρημε μὴ Ἀρίστωνος εἶναι Δημάρχητον παῖδα. ἀντέρφε μέν ὁιχόν ἀνάπυστα ἐγένετο ταῦτα, καὶ Κόβων τε ἐφύγε ἐκ Δελφῶν καὶ Περίαλλος ἡ πρόμαντις ἐπαύσθη τῆς τιμῆς.

67 Κατὰ μὲν δὴ Δημαρίτου τὴν κατάπαυσιν τῆς βασιλείας οὕτω ἐγένετο, ἐφύγε ὁ δὲ Δημάρχητος ἐκ Σπάρτης ἐς Μῆδους ἐκ τοιούτῳ ὅνειδεσ μετὰ τῆς βασιλείας τὴν κατάπαυσιν ὁ Δημάρχης ἄρχει αἱρεθεὶς 5 ἀρχὴν. ἦσαν μὲν δὴ γυμνοπαιδία, θεωμένον δὲ

LXV. 25 ἐπιχων Rsv.
LXVII. 1 τὴν δημαρίτου PRsv 2 ἐφύγε PRsv 6 θεωμένου: ἡγεμόνευν Valckенхер
τοῦ Δημαρήτου ὁ Δεστυχίς, γεγονός ἦδη [αὐτὸς] βασιλεὺς ἀντ᾽ ἑκείνου, πέμψας τὸν θεράποντα ἐπὶ γέλωτι τε καὶ λάσθη εἰρώτα τὸν Δημάρητον ὁκεύον τι εἰθ ἰδ ἀρχεῖν μετὰ τὸ βασιλεύειν. ὁ δὲ ἀληθῶς τῷ ἐπεισοδήματι εἶπεν φασὶν αὐτὸς μὲν ἀμφοτέρων ἦδη πεπειρήσθαι, κεῖνον δὲ οὖ, τὴν μὲν τοῦ ἐπεισοδήματι ταύτην ἁρξεῖν Δακεδαιμονίαν ἦ μυρίης κακότητος ἢ μυρίης εὐδαιμονίας. 15 ταῦτα δὲ εἶπας καὶ κατακαλυφάμενος ἢ ἐκ τοῦ θείτρου ἐστὶν ἐστὶν οἰκία, αὐτίκα δὲ παρα- σκευασάμενος ἔδυε τῷ Διὶ βοῶν, θύσας δὲ τὴν μητέρα ἐκάλεσε.

᾽Απικομένη δὲ τῇ μητρὶ ἔσθεὶς ἐστὶς τὰς χειρᾶς 68 ὁ τῶν σπλάγχνων κατικέτευε, λέγων τοιάδε: Ὁ μήτερ, θείον σε τῶν τε ἄλλων καταπτόμενοι ἵκετεύο καὶ τοῦ 5 ἑρκείου Διὸς τοῦδε φράσαι μοι τὴν ἀληθείαν, τῆς μεὸ ἐστὶ πατὴρ ὁρθὸς λόγος. Δεστυχίῆς μὲν γὰρ ἐφὶ ἐν τοῖσι νείκεσὶ λέγων κυνευσάν ἐκ τοῦ προτέρου ἀνδῶς οὐτὸς ἐλθείν παρ᾽ Ἀρίστωνα, οἱ δὲ καὶ τὸν ματαιότερον λόγου λέγοντες φασί σε 10 ἐλθείν παρὰ τῶν οἰκεῖων τῶν ὄνομαρβῶν, καὶ ἐρε ἐκεῖνον εἶναι παῖδα. ἐγὼ σε ἐὰν μετέρχομαι τῶν θεῶν εἰπαί τῶληθες: οὔτε γάρ, εἰ περὶ πεπόιηκας τι τῶν λεγομένων, μοῦν δὴ πεποιηκας, μετὰ πολικῶν δὲ ὅ τε λόγος πολλὸς ἐν Ἐπάρτῃ ὡς 15 Ἀρίστωνοι στέρμα παιδοποιοῦν οὐκ ἐνήν τεκείν γὰρ ἄν οἱ καὶ τὰς προτέρας γυναῖκας.

Βefore leaving his mother to reveal his parentage.

LXXVII. 7 αὐτὸς om. CPpr., cett. aut post habent aut ante basileis.
LXXVIII. 2 τοιάδε λέγων ΑΒΓ 11 εἶναι ἑκείνου Ρβσφ.
'Ο μὲν δὴ τοιαύτα ἐλεγε, ἢ δὲ ἀμείβετο τοι-σίδε. Ὡς παῖ, ἐπείτε με λιτήσι μετέρχεσαι εἶπαι τὴν ἀληθείαν, πᾶν ἐς σε κατερήσεται τῶλθησε. ὡς μὲ ἡγάγετο Ἀρίστων ἐς ἑωτοῦ, νυκτὶ τρίτη ἀπὸ τῆς πρώτης ἤλθε μοι φάσμα εἰδὼμεννον 5 Ἀρίστων, συνευνηθέν δὲ τοὺς στεφάνους τοὺς εἶχε ἐμοὶ περιητίθει. καὶ τὸ μὲν οἰχώκει, ἴκε δὲ μετὰ ταῦτα Ἀρίστων. ὡς δὲ μὲ εἰδε ἔχονσαν στεφάνους, εἰρῶτα τις εἰς ὃ μοι δοὺς· ἐγὼ δὲ ἐφάνην ἑκείνων· ὃ δὲ οὐκ ὑπεδέκετο· ἐγὼ δὲ 10 κατωμυνήμην· φαμένη αὐτῶν οὐ καλῶς ποιεῖν ἀπαρνεόμενον· ὅληγο γάρ τι πρώτον ἑλθόντα καὶ συνευνηθέντα δοῦναι μοι τῶν στεφάνους. ὅρεον δὲ με κατωμυνήμην ὁ Ἀρίστων ἔμαθε ὃς θεῖον εἶπ τὸ πρῆγμα. καὶ τούτο μὲν οἱ στέφανοι 15 ἐφάνησαν ἐόντες ἐκ τοῦ ἡρωίου τοῦ παρὰ τῇς ὑρῆσι τῇς αὐλεῖσθει ἱδρυμένου, τὸ καλέουσι Ἀστροβάκου, τοῦτο δὲ οἱ μάντιες τὸν αὐτῶν τοῦτον ἡρωὰ ἀναίρεσιν εἶναι. οὕτω, ὁ παῖ, ἔχεις πᾶν ὅσον τι καὶ βούλεις πυθέσθαι. ἢ γὰρ ἐκ 20 τοῦ ἡρωὸς τοῦτον γέγονας, καὶ τοι θατη ἐστὶ Ἀστροβάκου ὁ ἡρωῶν ὁ Ἀρίστων· ἐν γάρ σε τῇ νυκτὶ ταύτῃ ἀναρέωμαι. τῇ δὲ σεο μάλιστα καταπτονται οἱ ἐχθροὶ, λέγοντες ὁς αὐτὸς ὁ Ἀρίστων, ὅτε αὐτῶ σὺ ἡγίάσθης γεγενημένος, 25 πολλῶν ἄκουόντων οὐ φήσει εἰς ἑωτοῦ εἶναι (τὸν χρόνον γάρ, [τοὺς δέκα μήνας], οὐδέκας ἐξή-

LXIX. 9 μοῦ ὁ δῶ ἌΒΓ 11 τοῖς καλῶς ἌΒΓ 18, 22 ἀστροβάκου (ος) ἌΒΓ. Herwerden of. Pausan. π. 16, 6 23 τῇ, τὰ Abicht 25 σῦ om. PRsv γεγενημένος PRsv 27 socl. Gomperz
κειν) ἀνδρείη τῶν τοιούτων κεῖνος τούτο ἀπέρριψε τὸ ἔπος. τίκτουσι γὰρ γυναῖκες καὶ ἐνεάμηνα 30 καὶ ἐπτάμηνα, καὶ οὐ πᾶσαι δέκα μήνας ἐκτελέσασαι· ἐγὼ δὲ σέ, ὦ παῖ, ἐπτάμηνον ἔτεκον. ἐγὼ δὲ καὶ αὐτῶς Ἄριστος οὐ μετὰ πολλῶν χρόνων ὥς ἀνοίγη τὸ ἔπος ἐκβάλλοι τούτῳ. λόγους δὲ ἄλλους περί γενέσιος τῆς σεωτοῦ μὴ δέκεο· τὰ γὰρ 35 ἀληθεστάτα πάντα ἀκήκοας. ἐκ δὲ ὄνοφρων αὐτῷ τε Λεονυχίδη καὶ τοὺς ταῦτα λέγουσι τίκτουειν αἱ γυναῖκες παιδας.

Ἕπε δὴ ταῦτα ἔλεγε· ὃ δὲ πυθόμενος τε τὰ 70 ἔβουλετο καὶ ἔποδια λαβῶν ἐπορεύετο ἔς Ἡλίῳ, τῷ λόγῳ φᾶς ὡς ἐς Δελφοὺς χρησάμενος τῷ χρηστηρίῳ πορεύεται.  
5 Δακεδαιμόνιοι δὲ ὑποτοπηθέντες Δημάρητον δρισμῷ ἐπιχειρεῖν ἐδίκωκον. καὶ κως ἐφθαὶ ἐς Ζάκυνθον διαβὰς ὁ Δημάρητος ἐκ τῆς Ἡλίδος. ἐπιδιαβάντες δὲ οἱ Δακεδαιμόνιοι αὐτοῦ τε ἀπτοντο καὶ τοῦς θεράπονται αὐτοῦ ἀπαρέονται.

10 μετὰ δὲ, οὐ γὰρ ἐξεδίδοσαν αὐτοῦ οἱ Ζακύνθιοι, ἐνθεῦν διαβαίνει ἐς τὴν Ἄσιν παρὰ βασιλέα Δαρείον. ὃ δὲ ὑπεδέξατο τε αὐτὸν μεγαλωτὶ καὶ γην τε καὶ πόλις ἔδωκε. οὕτω ἀπίκετο ἐς τὴν Ἀσίνην Δημάρητος καὶ τοιαύτῃ χρησάμενος τύχῃ, 15 ἄλλα τε Δακεδαιμονίοις συνεχὰ ἔργοις τε καὶ γνώμης ἀπολαμμέρευσεν, ἐν δὲ δὴ καὶ Ὀλυμπίαδα σφὶ ἀνελόμενος τεθρίππῳ προσέβαλε, μοῦνος
τοῦτο πάντων δὴ τῶν γενομένων βασιλέων ἐν Ἱππάρτη ποιῆσας.

71 Δεοτυχίδης δὲ ὁ Μενάρεως Δημαρήτου κατα-

[...]

72 Οὐ μὲν οὐδὲ Δεοτυχίδης κατεγίρα ἐν Ἱππάρτη,

[...]

73 Ταῦτα μὲν δὴ ἐγένετο χρόνῳ ὑπερον τότε δὲ

[Cleomenes goes]

[with Leotychides]

[against Eginai] Δημαρήτου πρῆγμα, αὐτικὰ παρα-

LXXI. 8 τὴν εὐθύς ABC μὲν om. ABC.
LXXII. 4 ὑποχείρα πάντα PRsv 7 χερίδι πλέγ Wessel-
ing: χερὶ διψά 9 secl. Krüger.
LXXIII. 2 ἡ ὑπόθη ABRv: εὐβοῶθη PC, ὑμνῶθη s
λαβων Δεστυχίδεα ἵνα ἐπὶ τοὺς Αἰγι- 5 νήτας, δεινὸν τινὰ σφί ἔγκειτον διὰ τὸν προτελεχειμὸν ἔχον. οὐτω δὴ οὔτε οἴ Αἰγινήται, ἀμφοτέρων τῶν βασιλέων ἱκόντων ἐπ’ αὐτοὺς, ἐδικαίων ἐτί ἀντιβαίνειν, ἐκεῖνοι τε ἐπι- λεξάμενοι ἄνδρας δέκα Αἰγινήτων τοὺς πλείστουν 10 ἄξιον καὶ πλοῦτο καὶ γένει ἠγγον, καὶ ἄλλους καὶ δῆ καὶ Κρινὸν τε τὸν Πολυκρίτου καὶ Κάσσαμβου τὸν 'Αριστοκράτεος, οἳ περ ἑρχον μέγιστον κράτος', ἀγαθόντες δὲ σφέας ἐς γῆν τῇ 'Αττικῇ παρα- θήκῃ παρατίθενται ἐς τοὺς εὐθίστους Αἰγινήτῃς 15 Ἀθηναίους.

Μετὰ δὲ ταῦτα Κλεομένεα ἐπάνωτον γενόμενον 74 κακοτεχνήσαντα ἐς Δημάρχητον δείμα ἔλαβε Σπαρτητέων καὶ ὑπεξεσχε ἐς Θεσσαλίην. ἐνθεύτευν δὲ ἀπικόμενος 5 ἐς τὴν 'Αρκαδίαν νεότερα ἐπρησσε πρόγματα, συνιστάς τοὺς 'Αρκάδας ἐπὶ τῇ 'Σπάρτῃ, ἄλλους τὲ ὅρκους προσάγων σφὶ ἢ μὲν ἐψεσθαί σφέας αὐτὸ τῇ ἃν ἐξερήται, καὶ δῆ καὶ ἐς Νώακραν πόλιν πρόθυμος ἦν τῶν 10 'Αρκάδων τοὺς προστεώτας ἀγινέων ἐξορκοῦν τὸ Στυγὸς ὕδωρ. ἐν δὲ ταύτῃ τῇ πόλι λέγεται εἶναι ὑπὸ τῶν 'Αρκάδων τὸ Στυγὸς ὕδωρ, καὶ δῆ καὶ ἐστὶ τοιὸν τὲ ὕδωρ ὄλγον φαινόμενον ἐκ πέτρης στάξει ἐς ἀγκος, τὸ δὲ ἀγκος αἵμασθης τῖς περιβολῆς 15 κύκλως. ἢ δὲ Νώακρις, ἐν τῇ ἡ πηγῇ αὐτὴ
Μαθόντες δὲ Λακεδαιμόνιοι Κλεομένεα ταύτα πρήσσοντα κατήγον αὐτὸν δείσαντες ἐπὶ τοῦ αὐτοῦ [ἐς Σπάρτην] τοῦτο καὶ πρότερον ἦρχε. κατελθόντα δὲ [αὐτοῦ] αὐτικά ὑπέλαβε μανίαν νοώσος, ἐόντα καὶ 5 πρότερον ὑπομαργότερον ὁκὼς γάρ τεφ ἐντυχο Ὁσπαρτητέων, ἐνέχραυσε ἐσ τὸ πρόσωπον τὸ σκῆπτρον. ποιέοντα δὲ αὐτὸν ταύτα καὶ παραφρονήσαντα ἔδησαν οἱ προσήκοντες ἐν ξύλῳ ὁ δὲ δεθεὶς τὸν φιλὰκου μοινωθέντα ἰδὼν τῶν ἄλλων αἰτεῖ 10 μάχαιραν οὐ βουλομένου δὲ τὰ πρῶτα [τὸν φιλάκου] διδόναι ἠπειλεῖ τὰ μιν αὐτῶν ποιήσει, ἐς δὲ δεήσας τὰς ἀπειλὰς ὁ φιλὰκος (ἐν γάρ τῶν τις εἰλάτων) διδοὶ οἱ μάχαιραν. Κλεομένης δὲ παραλαβὼν τὸν σίδηρον ἀρχετό ἐκ τῶν κνημέων 15 ἔως τὸν λοβάμενός ἐπιτάμων γὰρ κατὰ μῆκος τὰς σάρκας προέβαλε ἐκ τῶν κνημέων ἐς τοὺς μηροὺς, ἐκ δὲ τῶν μηρῶν ἐς τα τὰ ἱσχία καὶ τὰς λαπάρας, ἐς δὲ τὴν γαστέρα ἀπίκετο καὶ ταύτην καταχορδέων ἀπέθανε τρόπῳ τοιοῦτῳ, ὡς μὲν 20 οἱ πολλοὶ λέγουσι Ἑλληνες, ὅτι τὴν Πυθῆν οὐνέγουσα τὰ περὶ Δημάρχου [γενόμενα] λέγειν, ὡς δὲ Ἀθηναῖοι λέγουσι, διότι ὑσε Ἑλευσίνα ἐσβα-
λῶν ἐκείρε τὸ τέμενος τῶν θεῶν, ὡς δὲ Ἄργειοι,
25 ὅτι εἶ ἱεροῦ αὐτῶν τοῦ Ἄργου Ἄργειών τοὺς
καταφυγόντας ἐκ τῆς μάχης καταγωγεῖν κατέκοπτε
καὶ αὐτὸ τὸ ἀλσος ἐν ἀλογῇ ἠχον ἐνέπρησε.

Κλεομένης γὰρ μαντευομένῳ ἐν Δέλφοι τοι
ἔχρησθη Ἄργους αἱρῆσειν. ἐπείτε δὲ
Σπαρτῆτας ἄγων ἀπίκετο ἐπὶ ποτα-
μὸν Ἐρασίνου, ὡς λέγεται ἰδέαν ἐκ τῆς Στυμφλίδος
5 λίμνης (τὴν γὰρ ἄρθρον ταύτην ἐς χάσμα
ἀχανὲς ἐκδιδοῦσαν ἀναφαινόμενοι ἐν Ἄργει, τὸ
ἐνδείκτην ὑδωρ ἔδος τοῦτο ὑπ' Ἀργεῖων
Ἐρασίνον καλείσθαι), ἀπικόμενος δὲ ὁ Κλεομένης
ἐπὶ τὸν ποταμὸν τούτον ἐσφαγμένος
10 αὐτῷ. καὶ οὐ γὰρ ἐκαλλιέρει οὐδαμῶς
διαβαίνειν μιν, ἀγαθὰς μὲν ἐφ᾽ ὑμῖν
Ἐρασίνῳ οὐ προδιδόντος τοὺς πολιτε-
τας, Ἀργεῖους μέντοι οὐδ᾽ ὡς χαρήσειν.
μετὰ δὲ [ταύτα] ἐξαναχωρήσας τὴν στρατιὰν κατήγαγε ἐς
15 Θυρέην, σφαγιασάμενος δὲ τὴν θαλάσσην ταύρον
πλοίοις σφαῖρας ἡγαγε ἐς τὴν Τήρινθην χώρην
καὶ Ναυπλίαν.

Ἀργεῖοι δὲ ἐβοήθεσιν πυνθανόμενοι ταῦτα ἐπὶ 77
θαλάσσαι. ὡς δὲ ἄγχοι μὲν ἐγίνοντο τῆς Τήρινθος,
χώρος δὲ ἐν τούτῳ τῷ κείται Σήπεια
ἄνομα, μεταίχμιον οὐ μέγα ἀπολιπόν-
5 τε ἥχοντα ἀντίοι τούτοι Δακεδαιμο-
νίους. ἐνθαῦτα δὴ οἱ Ἀργεῖοι τὴν μὲν ἐκ τοῦ

LXXV. 27 ὡς ἀπορήσας B®Rev.
LXXVI. 2 δὲ: δὲ AB1 6 ἀχανὲς Cobet: ἀφάνις 8 δ' ὡς ABC 14 sect. Kallenberg.
LXXVII. 8 σήπεια, Rav: ησίπεια 5 ἀντίων ABC

ST.
φανεροῦ μάχην οὐκ ἐφοβέουστο, ἀλλὰ μὴ δόλῳ
αιρεθέωσι. καὶ γὰρ δὴ σφι ἐς τοῦτο
τὸ πρήγμα εἶχε τὸ χρηστήμων, τὸ
ἐπίκουνα ἔχρησε ἡ Πυθὴ τούτοις τε ἐκ
καὶ Μιλησίοις λέγον ὅδε:

ἀλλ' ὅταν ἡ θήλεια τῶν ἀρσενὰ νικήσασα
ἐξελάσῃ καὶ κύδος ἐν 'Αργείοισι ἁρηταί,
pολλὰς 'Αργείων ἀμφιδρυφέας τότε θῆσει.
ὡς ποτὲ τις ἔρεει καὶ ἐπεσομένων ἀνθρώπων' 15
dεινὸς δὴς τριέλληκτος ἀπῶλετο δουρὶ δαμασθεῖς.
ταῦτα δὴ πάντα συνελθόντα τοῖς Ἀργείοισι
φόβον παρεῖχε. καὶ δὴ σφι πρὸς ταῦτα ἐθείκη
tῷ κήρυκι τῶν πολεμίων χρᾶσθαι, δόξαν δὲ σφι
ἐπολεον τοιόνυμ' ὡκὼς ὁ Σπαρτιάτης κήρυξ προση- 20
μαῖνοι τῷ Δακεδαιμονίοις, ἐπολεον καὶ οἷς Ἀργείοι
tαῦτῳ τοῦτο.

78 Μαθῶν δὲ ὁ Κλεομένης ποιεῖντας τοὺς Ἀρ-

Many Argives are slain, others take refuge in the
grove of Argo.

79 Ἐνθεύετε δὲ ὁ Κλεομένης ἐποίει τοιοῦτον ἐχοῦν

LXXVII. 16 ἀδελφὸς ΑΒΓ.
LXXVIII. 6 ἐγένετο Β'RVs
10 δὲ τῷ Rsv: δ' ἔτι P, δὲ
ΑΒΓ
11. περιμένοντες ΑΒΓ.
αιτομόλον καὶ πυρθανόμενος τοῖτων ἔκ- 
εκάλει πέμπτων κήρυκα, ὁνομαστὶ λέγον τῶν 
'Αργείων τοὺς ἐν τῷ ιερῷ ἀπεργμένους, 
5 ἔκεκάλει δὲ φᾶς αὐτῶν ἔχειν τὰ ἀποινα' 
ἀποινα δὲ ἔστι Πελοπονησίωι δύό 
μνεῖ τεταγμέναι καὶ ἄνδρα αἰχμάλωτον ἐκτίνειν. 
κατὰ πεντήκοντα δὴ ὧν τῶν 'Αργείων ὡς ἔκαστον 
ἐκκαλέομενος ὁ Κλεομένης ἐκτίνευε. 
ταῦτα δὲ κως 
10 γινόμενα ἐκελήθη τοὺς λοιποὺς τοὺς ἐν τῷ τεμένει 
ἳ ἱ εἰς πυκνὸν ἐνότος τοῦ ἄλσος oμ ώρεον αἱ 
ἔντος τοὺς ἐκτὸς τῇ ἐπτρησάμαν, πρῖν γε 
20 δὴ αὐτῶν τῆς ἀναβάς ἐπὶ δέντρως κατ- 
εἴπε τὸ ποιοῦμεν. οὐκ δὲν δὴ ἦτο καλεόμενοι ἐξήσαν. 
'Ενθαῦτα δὴ ὁ Κλεομένης ἐκέλευε πάντα τινὰ 
τῶν εἰσότων περιείπῃ βλη τὸ ἄλσος, 
τῶν δὲ πειθομένων ἐνέπρησε τὸ ἄλσος. 
καλομένου δὲ ἢ ἢ ἐπιείρεσο τῶν τινα 
5 αὐτομόλων τίνος ἐν θεῶ τὸ ἄλσος: ὁ δὲ ἔφη 
'Αργοὺς εἰναι. ὁ δὲ Ὀ ἱκουσα, ἀναστενάζας μέγα 
ἐπὶ 'Ω 'Ἀπολλον χρηστήριε, ἢ μεγάλως με 
ἡπάτηκας φάμενες 'Αργος αἱρήσειν συμβάλλομαι 
5 ἐξήκειου μοι τὸ χρηστήριον. 
Μετὰ δὲ ταῦτα ὁ Κλεομένης τὴν μὲν πλέον 
στρατιν ἀπῆκε ἀπίέναι ἐς Σπάρτην, 
χειλίους δὲ αὐτῶς λαβῶν τοὺς ἀρισ-
τέας ἦ γε ἐς τὸ 'Ἡραίου θύσιον. βουλό-
5 μενου δὲ αὐτὸν θύειν ἐπὶ τοῦ βωμοῦ ὁ

LXXIX. 8 ἔκαστον Herwerden: ἐκάστου Rsv, ἐκάστου 13 δένδρῳ Dindorf. 
LXXX. 7 ἢ om. ABC.
ιερεὺς ἀπηγόρευε, φὰς οὐκ ὁσιον εἶναι ξεῖνη αὐτῷ θύειν. ὁ δὲ Κλεομήνης τὸν ιερέα ἐκέλευε τοὺς εἰλατας ἀπὸ τοῦ βωμοῦ ἀπαγογόντας μαστυγώσαι καὶ αὐτὸς ἔθυσεν ποιήσας δὲ ταῦτα ἀπῆς ἐς τὴν Σπάρτην.

82 Νοστήσαντα δὲ μιν ὑπήγονοι οἱ ἔχθροι ὑπὸ τοὺς ἐφόρους, φάμενοι μιν δωροδοκήσαντα οὐκ ἔλειν τὸ Ἀργος, παρεύν εὐπετέως μιν ἔλειν. ὁ δὲ σφι ἔλεγε, οὔτε εἰ ψευδόμενος οὔτε εἰ ἀληθέα λέγων, ἐχὼ σαφηνέως εἰπαί, ἔλεγε δ᾽ ὁ φάμενος, ἐπείτη δὴ τὸ τοῦ Ἀργοῦ ἱερὸν ἐλεῖ, δοκεῖν οἱ ἔξελησθέναι τὸν τοῦ θεοῦ χρησμοῦ πρὸς ὧν ταῦτα οὖ δικαιοῦν πειρᾶτος τῆς πόλεως, πρὶν γε δὴ ἴροισι χρηστάσαι καὶ μᾶθη, εἰτε οἴ ν θεος παραδίδω τε ἐμποδῶν ἐστηκε καλλιεργομένῳ δὲ 10 ἐν τῷ Ἡραίῳ ἐκ τοῦ ἀγάλματος τῶν στηθέων φλόγα πυρὸς ἐκλάμψασι, μαθεῖν δὲ αὐτὸς οὐτω τὴν ἀτρεκείν, ὅτι οὐκ αἱρεῖ τὸ Ἀργοὺς εἰ μὲν γὰρ ἐκ τῆς κεφαλῆς τοῦ ἀγάλματος ἔξελαμψε, αἱρεῖν ἀν κατάκρις τὴν πόλιν, ἐκ τῶν στηθέων δὲ λάμψαντος 15 πάν οἱ πεποιήθαι δος οἱ θεος ἐβούλετο γενέσθαι. ταῦτα λέγων πιστὰ τε καὶ οἰκότα ἐδόκει τοῖς Σπάρτης λέγειν καὶ ἀπέφυγε πολλῶν τοὺς διώκοντας.

83 Ἀργος δὲ ἄνδρῶν ἐχροδῇς οὔτω ὡς τε οἱ δοῦλοι αὐτῶν ἐσχον πάντα τὰ πρόγυμα ἀρχοντές τε καὶ διέποντες, ἐς ὁ ἐπήθησαν οἱ τῶν

LXXXI. 6 φάσκων Ῥσβ 7 ἐκέλευσε Ῥσβ 8 ἀπαγαγότας CPd: ἀπάγαγοντας.
LXXXII. 7 εἰς P corr. Ῥσβ: εἶλον 9 πρὶν ἢ? Krüger, πρὶν ἐν Sturm 10 οἱ ἐμποδῶν Ῥσβ 13 ὤς: ὦ Ῥσβ 15 δὲ στρήθων ABC ἐκλάμψαντος Ῥσβ 17 ταῦτα δὲ Ῥσβ
18 διέφυγε ABC.
LXXXIII. 3 τε om. ABC ἐπήθησαν Valla: ἐπήθησαν.
ἐπειτὰ σφεας

5 οὗτοι ἀνακτώμενοι ὑπίσω ἐς ἔως τοὺς τὸ Ἀργοὺς ἔξεισαν ἐξοθέομενοι δὲ ὅι δοῦλοι μάχη ἔσχον Τίρυνθα. τέως μὲν δὴ σφι ἡν ἀριθμα ἐς ἀλλήλους, ἐπειτὰ δὲ ἐς τοὺς δοῦλους ἢθε ἀνὴρ μάντις Κλέανδρος, γένος ἐῶν Φυγαλεύς ἀπ’ Ἀρκαδίς· οὐτὸς τοὺς δοῦλους ἀνέγνωσε ἐπιθέσθαι τοῖς δεσπότῃσι. ἐκ τούτοις δὴ πόλεμος σφι ἡν ἐπὶ χρόνον συχνόν, ἐς δὴ μόνις οἱ Ἀργεῖοι ἐπεκράτησαν.

'Ἀργεῖοι μὲν νυν διὰ ταῦτα Κλεομένεα φασί 84 μανέντα ἀπολέσθαι κακῶς, αὐτοὶ δὲ Σπαρτῆται φασί ἐκ δαιμονίου μὲν οὐδενὸς μανῆναι Κλεομένεα. Σκύθισι δὲ ὀμιλήσαντά μιν ἀκρητο- 5 πότην γενέσθαι καὶ ἐκ τούτου μανῆναι.

Σκύθιας γὰρ τοὺς νομάδας, ἔπειτε σφι Δαρείων ἐσβαλέειν ἐς τὴν χώρην, μετὰ ταῦτα μεμονέναι μιν τείσασθαι, πέμψαντον δὲ ἐς Σπάρτην συμμαχίην τε ποιεῖσθαι καὶ συντίθεσθαι ὡς χρεὶν εἰη αὐτοὺς 10 μὲν τοὺς Σκύθας παρὰ Φᾶσιν ποταμόν πετράν ἐς τὴν Μηδικήν ἐσβάλλειν, σφέας δὲ τοὺς Σπαρτῆτας κελεύειν ἐς Ἑφέσων ὀρμωμένους ἀναβαλέειν καὶ ἔπειτα ἐς τῶτο ἀπαντάν. Κλεομένεα δὲ λέγουσι ἡκόντων τῶν Σκυθέων ἐπὶ ταῦτα ὀμιλεῖν 15 σφι μεζόνως, ὀμιλεύοντα δὲ μᾶλλον τοῦ ἵκνεομένου μαθεῖν τὴν ἀκρητοποιήσιν παρ’ αὐτῶν· ἐκ τούτου δὲ μανῆναι μιν νομίζουσι Σπαρτῆται. ἐκ τε

LXXXIII. 5 οὖτω ABC, αὐτοὶ Rsv
9 φυγαλεύς B²Rsv: 
LXXXIV. 4 ἀκρητοποιώντων AB 7 μεμηνέναι ABC 11 ἐσβαλέειν B²PRsv 17 μὲν om. ABC 
11 ἐκ τούτου Rsv
τόσον, ὡς αὐτοὶ λέγονσι, ἐπεὰν ξωρότερον βουλωνται πιεῖν, ἐπισκύθισον λέγονσι. οὕτω δὴ Σπαρτήται τὰ περὶ Κλεομένεα λέγονσι: ἑμοὶ 20 δὲ δοκεῖ τίσιν ταύτην ὁ Κλεομένης Δημαρήτῳ ἐκτεῖσαι.

85 Τελευτήσαντος δὲ Κλεομένεος ὡς ἐπύθοντο Αἰγινήται, ἐπεμπον ἐς Σπάρτην ἄγγελους καταβοσομένους Δεστυχίδεων περὶ τῶν ἐν 'Αθήνησι ὁμήρων ἐχομένων. Δακεδαιμόνιοι δὲ δικαστήριον 5 συναγαγόντες ἐγνωσαν περιμβρίσθαι Αἰγινήτας ὑπὸ Δεστυχίδεων, καὶ μιν κατέκριναν ἐκδοτον ἄγεσθαι ὡς Αἴγιναν ἀντὶ τῶν ἐν Ἀθήνησι ἐχομένων ἄνδρῶν. μελλόντων δὲ ἄγειν τῶν Αἰγινήτων τῶν Δεστυχίδεων ἐπὶ σφὶ Θεαρίδης ὁ Δεστυχίδης 10 πεσος, ἑών ἐν Σπάρτῃ ἀνήρ δόκιμος. Τί βουλεύσεσθε ποιεῖν, ἄνδρες Αἰγινήται; τὸν βασιλέα τῶν Σπαρτητέων ἐκδοτον γενόμενον ὑπὸ τῶν πολιτεῶν ἄγειν; εἰ νῦν ὄργη χρεώμενοι ἐγνωσαν οὕτω Σπαρτήται, δόκως ἐξ ὑστέρης μὴ τι ὑμῖν, ἂν 15 ταῦτα πρῆσατε, πανώλεθρον κακὸν ἐς τὴν χώραν ἐσφάλσατε. ταῦτα ἀκούσαντες οἱ Αἰγινήται ἐσχυντο τῆς ἀγωνίας, ὁμολογήσαν δὲ ἐχρήσαντο τοιῇ δε, ἐπισπόμενον Δεστυχίδεα ἐς Ἀθήνας ἀποδοῦναι Αἰγινήτῃς τοὺς ἄνδρας.

86 Ὁς δὲ ἀπικόμενος Δεστυχίδης ἐς τὰς Ἀθήνας

LXXXIV, 19 τῶν PRsv 21 ὁ om. Rsv.
LXXXV, 10 θεαρίδης B: θεαρίδης 11 ἀνήρ δόκιμος Rsv: δόκιμος ἀνήρ Βουλευθείς CP 16 ποιήσατε Rsv 17 ἐσβάλωσι PRv: ἐκβάλλωσιν, ἐμβάλλωσιν οὖτε, ἐσβάλεσιν Krüger.
LXXXVI, 1 ὁ Δεστυχίδης Rsv
ΕΚΘΗ

ἀπαίτει τήν παραθήκην, οἱ δὲ Ἄθηναῖοι προφάσις
εἶλκον οὐ βουλόμενοι ἀποδοῦναι, φάνη-
τες δύο σφέας ἕντας βασιλείας παρα-
5 θέσθαι καὶ οὐ δικαιοῦν τῷ ἔτερῳ ἄνευ
τοῦ ἔτερου ἀποδιδόναι, οὐ φαμένων δὲ
ἀποδάσεων τῶν Ἄθηναίων ἔλεγε σφί Δεστυρίδης
τάδε: "Ω Ἄθηναῖοι, ποιεῖτε μὲν οὖσα ἀράμενθε
αὐτός: καὶ γὰρ ἀποδιδόντες ποιεῖτε ὅσια καὶ μὴ
10 ἀποδιδόντες τὰ ἑναντία τούτων ἄκοινόν μέντοι τι ἐν
τῇ Σπάρτῃ συνενείχθη γενέσθαι περὶ παραθήκης,
βουλομαι ὅμοι ἐλπίζω περὶ, λέγομεν ήμεῖς οἱ Ἡσαρτήται
γενέσθαι κατὰ τρίτην γενέθη τὴν ἀνὴρ οὗτος Ἰακύδου
15 Εὐπάθειος παῦς. τούτων τῶν ἄνδρα φαμέν τὰ
τε ἅλλα πάντα περιήκεισ τὰ πρῶτα καὶ δὴ καὶ
ἀκούον ἁριστα δικαιοσύνης περὶ πάντων ὧσος τὴν
Δακεδαίμονα τούτων τῶν χρόνων ὅλεον. συνε-
νείχθηναι δὲ οἱ ἐν χρόνῳ ἱκνεομένῳ τάδε λέγομεν,
20 ἄνδρα Μιλήσιων ἄπικόμενον ἐν Σπάρτῃ βουλε-
σθαί οἱ ἑλθεῖν ἐς τόν χώραν, προϊσχόμενον τοιάδε:
εἰμὶ μὲν Μιλήσιος, ἥκι δὲ τῆς σῆ, Γλαύκης, δι-
καιοσύνης βουλόμενος ἀπολαύσας. ὡς γὰρ δὴ
ἀνὰ πάσαν μὲν τήν ἄλλην Ἑλλάδα, ἐν δὲ καὶ
25 περὶ Ἰωνίας τῆς σῆς δικαιοσύνης ἦν λόγος πολλός,
ἐμεμυκτὸς λόγος ἐδίδον οὐ τί ἐπικίνδυνον ἐστὶ
αἰεὶ κατ᾽ Ἰωνίας, ἢ δὲ Πελοπόννησος ἀσφαλέως
идρυμένη, καὶ διότι χρήματα οὐδαμά τοὺς αὐτοὺς

LXXXVI. 2 οἱ om. PRsv 11 παραθήκης B bev : παρακα-
παράθηκης 21 οἱ om. ABC 23 βουλόμενοι δικαιοσύνης ABC
26 λόγον Herwerden
56 ΗΡΟΔΟΤΟΥ

ἐστι ορᾷν ἔχοντας. ταύτα τε ὁν ἐπιλεγομένῳ καὶ
βουλευομένῳ ἔδοξε μοι τὰ ἡμίσεα πάσης τῆς
οὐσίας ἐξαργυρώσαντα θέσθαι παρὰ σέ, εὐ ἐξεπι-
σταμένῳ ὡς μοι κείμενα ἔσται παρὰ σοι σοά. σὺ
δὴ μοι καὶ τὰ χρήματα δέξαι καὶ τάδε τὰ σύμ-
βολα σφξε λαβών ὃς δ' ἂν ἔχων ταύτα ἀπαιτῇ,
β τούτῳ ἀποδοῦναι. ὁ μὲν δὴ ἀπὸ Μιλήτου ἦκων 35
ξείνος τοσαύτα ἔλεξε, Γλαύκος δὲ ἐδέξατο τὴν
παραθήκην ἐπὶ τῷ εἰρημένῳ λόγῳ. χρόνου δὲ
πολλοῦ διελθόντος ἦλθον ἐς Σπάρτην τούτου τοῦ
παραθεμένου τὰ χρήματα οἱ παιδεῖς, ἐλθόντες δὲ
ἐς λόγους τῷ Γλαύκῳ καὶ ἀποδεκυντεὶς τὰ σύμ-
βολα ἀπαίτεσθαι τὰ χρήματα. ὁ δὲ διωθεῖτο ἀντι-
ποκρινόμενος τοιάδε· "οὔτε μέμνημαι τὸ πρήγμα
οὔτε μὲ περιφέρεις οὐδὲν εἰδέναι τούτων τῶν ὑμεῖς
λέγετε, βουλομαί τε ἀναμνήσθεις ποιεῖν πάν τὸ
δίκαιον" καὶ γὰρ εἰ ἔλαβον, ὅρθως ἀποδοῦναι, καὶ 45
εἰ ὡς ἄρχην μὴ ἔλαβον, νόμοισι τοῖς Ἑλλήνων
χρήσομαι ἐς ύμεός. ταύτα ὁν ὕμῖν ἀναβάλλομαι
γ νυφόσειν ἐς τέταρτον μήνα ἀπὸ τοῦδε. οἱ μὲν δὴ
Μιλήσιοι συμφορὴν ποιεόμενοι ἀπαλλάσσοντο ὡς
ἀπεστερημένοι τῶν χρημάτων, Γλαύκος δὲ ἔποιο-
50 ρέμετο ἐς Δελφοὺς χρησάμενος τῷ χρηστηρίῳ.
ἐπειρωτέοντα δὲ αὐτὸν τὸ χρηστηρίον εἰ ὅρκῳ τὰ
χρήματα λησθήται, ἢ Πυθία μετέρχεται τοιοῦτο
τοῖς ἔπεσιν.

Γλαύκ' Ἐπικυνείδη, τὸ μὲν αὐτίκα κέρδιον ὅτω 55
ορκος νυκησαι και χρηματα λησσασθαι
ομυνυς ζευς θανατος γε και ευορκου μενει ανδρα
αλλα 'Ορκου παις εστιν ανωνυμος ουδε επι χειρες
60 ουδε ποδες κραινους δε μετερχεται εις ο κε
πασαιν
συμμαρπασας δελεση γενεην και οικον απαυταν
ανδρος δε ευορκου γενεη μετοπισθεν αμεινον
ταυτα ακουσαις ο Γλαυκος συγγενομην του θεου
65 παρατειτοι αυτου ισχειν των ρηθεινων. η δε
Πυθη έφη το πειρηθηναι του θεου και το ποιησαι
ισον δυνασθαι. Γλαυκος μεν δε μεταπεμφάμενος δε
τους Μιλησιους ξείνους αποδιδοι σει τα χρηματα.
tου δε εινεκα ο λογος ουδε, ο 'Αθηναιοι, ωρμηθη
70 λεγεσθαι εις υμεας ειρησται. Γλαυκου νυν ουτε
tι απογονον εστι ουδεν ουτ ιστην ουδεμια νομικο-
μενη ειναι Γλαυκου, εκτετριπται τε προρριζος εκ
Σπαρτης. ουτω αγαθον μηδε διανοεισθαι περι
παραθηκης άλλο γε η απαιτεωντων αποδιοναι.
Λεοτυχιδης μεν ειπας ταυτα, ως οι ουδε ουτω 87
εσηκουνοι οι 'Αθηναιοι απαλλασσετοι.
The The Extraits de LXXXVI. 60 κραινων Rsv Stob.
LXXXVII. 65 εωτυφ Stein
ισχειν ABC Stob.; σειν 74 παραθηκης Rsv Stob.; παρα-
καταθηκη.
LXXXVII. 2 άκουν ABC
τούς Ἀθηναίους παρεσκευάζοντο. καὶ ἦν γὰρ δὴ τοῖς Ἀθηναίοις πενταετηρίς ἐπὶ Σουνίῳ, λοχήσαντες ὃν τὴν θεωρία νέα εἶδον πλήρεα ἄνδρών τῶν πρῶτων Ἀθηναίων, λαβόντες δὲ τοὺς ἄνδρας ἔδησαν.

88 Ἀθηναίοι δὲ παθόντες ταῦτα πρὸς Αἰγινητέων οὐκέτι ἀνεβάλλοντο μὴ οὐ τὸ πᾶν μηχανήσασθαι ἐπ’ Αἰγινήτησι. καὶ ἦν γὰρ Νικόδρομος Κνοίθου καλεόμενος ἐν τῇ Αἰγίνῃ ἀνήρ δόκιμος, οὗτος μεμφόμενος μὲν τοῖς Αἰγινητησι προτεὶς ἡν ἐωτοῦ ἐξέλασιν ἐκ τῆς νῆσου, μαθὼν δὲ τότε τοὺς Ἀθηναίους ἀναρτημένους ἔρθειν Αἰγινητακακῶς, συντίθεται Ἀθηναίοις προδοσίην Αἰγινῆς, φράσας ἐν τῇ τῇ ημέρῃ ἐπιχειρήσει καὶ ἐκείνους ἐς τὴν ἤκειν δείσει βοηθόντας.

89 Μετὰ ταῦτα καταλαμβάνει μὲν κατὰ συνεθήκαιτο Ἀθηναίοις ὁ Νικόδρομος τὴν παλαιὴν καλεόμενην πόλιν, Ἀθηναίοι δὲ οὐ παραγίνονται ἐς δέον’ οὐ γὰρ ἐτυχον εὐφαίνεις σφι ἄξιομαχοι τῆς Αἰγινητέως συμβαλεῖν. ἐν φόνῳ Κορινθίων 5 ἔδεσοντο χρήσαι σφι νέας, ἐν τούτῳ διεφθάρῃ τὰ πρήγματα. οἱ δὲ Κορίνθιοι, ἦσαν γὰρ σφι τούτον τὸν χρόνον φίλοι ἐς τὰ μάλιστα, Ἀθηναίοις διδοῦσι δεομένως εἰκοσι νέας, διδοῦσι δὲ πενταδράχμιους ἀποδόμενοι· δω- 10

LXXXVII. 9 πενταετηρίς B3Rsv, πεντήρης.
LXXXVIII. 2 ἀνεβάλλοντο P3Rsv 3 κνοίθου B3Rsv.
LXXXIX. 6 σφι; Stein 10 ἀποδόμενοι d Herwerden
δωτίνην Rsv: δωρεῖν
τίνην γὰρ ἐν τῷ νόμῳ οὐκ ἔξην δούναι. ταῦτας
τε δὴ λαβόντες οἱ Ἀθηναῖοι καὶ τὰς
σφετέρας, πληρώσαντες ἐβδομήκοντα
νέας τὰς ἀπάσας, ἔπλεον ἐπὶ τὴν
15 Αἴγυπτα καὶ ὑστέρησαν ἡμέρη μὴ τῆς συγκει-
μένης.

Νικόδρομος δὲ, ὡς οἱ Ἀθηναῖοι ἐς τὸν καίρον 90
οὐ παρεγίνοντο, ἐς πλοῖον ἔσβισα ἐκδι-
δρήσκει ἐκ τῆς Αἴγυπτης. σὺν δὲ οἱ καὶ
ἀλλοί ἐκ τῶν Ἀιγυπτίων εἰσέπνον,
5 τοίς Ἀθηναίοι Σοῦνοι οἰκήσαι ἐδο-
σαν. ἐνευθύνει δὲ οὕτωι ὁμώμενοι ἕφερον τε καὶ
ἡγοῦν τοὺς ἐν τῇ νήσῳ Αἴγυπτης.

Ταῦτα μὲν δὴ ὑστερον ἔγνετο, Ἀιγυπτίων δὲ οἱ 91
παχεῖς ἐπαναστάντος τοῦ δήμου σφι ἀμα Νικο-
δρόμῳ ἐπεκράτησαν, καὶ ἐπετά σφεας χειρωσά-
μενοι ἐξῆγον ἀπολέοντες. ἀπὸ τούτων δὲ καὶ
5 ἄγος σφι ἔγνετο, τὸ ἐκθύσασθαι οὐκ
οὐς τοῖς ἕγνυντο ἐπιμηχανόμενοι, ἀλλ' ἐφθησαν ἐκπεσόντες πρὸ τερον ἐκ τῆς
νῆσου ἡ σφι θεὸς γενέσθαι τὴν θεῶν. ἐπτακο-
σίως γὰρ δὴ τοῦ δήμου ἔλαμπον πρός πρόθυρα
10 Ἑἱμητρος θεσμοφόρου, ἐπιλαβόμενος δὲ τῶν ἐπι-
σπαιστήρων εἰχετο. οἱ δὲ ἐπείτη ἡμὶ ἀποσπάσαι

LXXXIX. 11 ἐν om. Rsv
XC. 4 ἐκ om. PRsv ἔκοψον Rsv 5 οἰκίσαι ἈΒΣ,
ἐνυχθῇ Naber, Cobet.
XCL. 8 τῶν θεῶν Rsv 12 ἐπιλαμβανόμενος ἈΒΣ
οὐκ οἶοι τε ἀπέλκοντες ἐγώντο, ἀποκόψαντες αὐτοῦ τὰς χεῖρας ἦγον οὕτω, αἱ χεῖρες δὲ ἐκεῖναι 15 ἐμπεφυκυναὶ ἦσαν τοίσι ἐπισπαστήροι.

92 Ταῦτα μὲν νῦν σφέας αὐτοὺς οἱ Ἀιγινήται ἐργάσαντο, Ἀθηναίοις δὲ ἦκουσι ἐνανμάχησαν νησὶ ἐβδομήκοντα, ἐσωθέντες δὲ τῇ ναυμαχίᾳ ἐπεκαλέοντο τοὺς αὐτούς καὶ πρότερον, Ἀργείους. 5 καὶ δὴ σφι οὐτοί μὲν οὐκέτι βοηθεύουσι, μεμφόμενοι δὴ Ἀιγιναῖοι νέες ἀνάγκη λαμφθεῖσα ὑπὸ Κλεομένεος ἐσχόν τε ἐς τὴν Ἀργολίδα χώρην καὶ συναπέβησαν Δακεδαιμονίοις συναπέβησαν δὲ καὶ ἀπὸ Σικυώνιων νεῶν ἄνδρες τῇ αὐτῇ ταύτῃ 10 ἔσβολῃ καὶ σφὶ ὑπ’ Ἀργείων ἐπεβλήθη ζημίᾳ χείλεια τάλαντα ἐκτείνασι, πεντακόσια ἐκατέρους.

Σικυώνιοι μὲν νῦν συνηγγόντες ἀδικήσαι ὡμολόγησαν ἑκατὸν τάλαντα ἐκτείσαντες ζήμιαι εἶναι, Ἀιγινήται δὲ 15 οὔτε συνεγινώσκοντο ἦσαν τε αὐθαδέστεροι. διὰ δὴ ὅν σφὶ ταῦτα δειμένοι αὐτὸ μὲν τοὺς δημοσίους οὐδὲς Ἀργείων ἐτὶ ἐβοήθει, ἐθελονταὶ δὲ ἐς χείλειος ἦγε δὲ αὐτὸς στρατηγὸς Εὐρυβάτης. <ἀνήρ> πεντάθλου ἐπασκῆσας. 20 τούτων οἱ πλέονι οὐκ ἀπενόστησαν ὁπίσω, ἀλλ’ ἐτελεύτησαν ὑπ’ Ἀθηναίων ἐν Αἰγίνῃ αὐτὸς δὲ ὁ στρατηγὸς Εὐρυβάτης μουνομαχίᾳ ἐπασκέων

XCI. 14 ἐγέροντο A B C
15 om. B BRSV
16 ἐπιστάτησας A B C

XCI. 1 αὐτοῦς om. PRS
5 τοὺς αὐτοὺς BRSV: τούτους αὐτοὺς om. B 
17 ὃν σφὶ om. PRS
20 post στρατηγὸς A B C
add. ἄνηρ ϕ οἷον μα ἄνηρ add. Stein
τρεῖς μὲν ἄνδρας τρόπῳ τοιούτῳ κτεῖνει, ὑπὸ δὲ τοῦ τετάρτου Σωφάνεος τοῦ Δικελέος ἀποθνῄσκει.

Αἰγυπτιαὶ δὲ ἐοῦσα ἀτάκτουσι Ἀθηναίοισι 93 συμβαλόντες τῇς νησὶ ἐνίκησαν καὶ σφενῶν νέας τέσσερας αὐτοῦς ἀναβαίνει εἵλων.

Ἀθηναίοισι μὲν δὴ πόλεμος συνῆπτο πρὸς 94 Aἰγυπτιας, οδὲ Περσῆς τὸ ἐνυτοῦ ἐποίει, ὅστε ἀναμμηνήσκοντός τε αἰεί τοῦ θεράποντος μεμνησθαι μὲν τῶν 5 Ἀθηναίων καὶ Πεισιστρατιδέων προσκήτημένων καὶ διαβαλλόντων Ἀθηναίοις, ἀμα δὲ βουλόμενον ὁ Δαρεῖος ταύτης ἑχόμενος τῆς προφάσιος καταστρέφει τῆς Ἑλλάδος τούς μὴ δύναται αὐτῷ γῆν τε καὶ ύδωρ. Μαρδόνων μὲν δὴ φλαύρως 10 πρήξαντι τῷ στόλῳ παραλύει τῆς στρατηγίας, ἀλλοὺς δὲ στρατηγοὺς ἀποδέξας ἀπέστειλε ἐπὶ τῆς Ἑρέτριαν καὶ Ἀθήνας, Δατίν τε ἐόντα Μήδους γένος καὶ Ἀρταφρένεα τῶν Ἀρταφρένεων παῖδα, 15 ἀδελφιδέαν ἐνυτοῦ ἐντελόμενος δὲ ἀπέπεμπτε ἐξανδραποδίσαντας Ἀθήνας καὶ Ἑρέτριαν ἀναγείν ἐνυτός ὡς ὕψω τὰ ἀνδράποδα.

Ὡς δὲ οἱ στρατηγοὶ οὕτως, οἱ ἀποδεχθέντες 95 πορευόμενοι παρὰ βασιλέως ἀπίκουτο τῆς Κιλ...

**Σημειώσεις:**
- XCVII. 24 τοιῶδε Rev.
- XCIII. 1 τοῖς Ἀθηναίοις ABC
- XCV. 15 δ' add. Stein
- XCV. 17 οἱ post. om. Rev.
- XCV. 1 posterius om. Rev.
κύρις ἔσ τῷ Ἀλήιον πεδίον, ἀμα ἀνόμηνοι πεζὸν στρατὸν πολλὸν τε καὶ εὐ ἐσκευασμένον, ἑνθαῦτα στρατοπεδευμένους ἐπήλθε μὲν ὁ ναυτικὸς πᾶς στρατὸς ὁ ἐπιταχθεὶς ἐκάστοις, παρεγένοντο δὲ καὶ οἱ ἰππαγωγοὶ νέες, τὰς τῷ προτέρῳ ἔτει προείπτε τοῖς ἐωτοῖς δα- σμοφόρουσι Δαρείος ἐτοιμάζειν. ἐσ- βαλόμενοι δὲ τοὺς Ἰππους ἐς ταῦτας καὶ τῶν πεζῶν στρατὸν ἑσβιβάσασθαι ἐς τάς νέας ἐπλευν ἐξακοσία τρήρεσι ἐς τὴν Ἰωνίην. ἐνθευτεν δὲ οὖ παρὰ τὴν ἑπειρον ἔχον τὰς νέας ἵδν τοῦ τε Ἑλλησπόντου καὶ τῆς Θρηκῆς, ἀλλ’ ἐκ Σάμου ὀρμάμενοι παρὰ τε Ἰκαρίου καὶ διὰ νῆσων τῶν πλὸν ἐποιεύοντο, ὡς μὲν ἐμοὶ δοκεῖν, δεῖσαντες μάλιστα τὸν περίπλου τοῦ Ἀθω, ὅτι τῷ προ- τέρῳ ἔτει ποιεόμενοι ταῦτα τὴν κομιδήν μεγάλος προσέπτουσιν πρὸς δὲ καὶ ἡ Νάξος σφεάς ἵνα γαλακτεῖ πρότερον οὐκ ἀλοῦσα.

On their approach the Naxians flee to the mountains. The Persians burn their city.
Ἐν ὦ δὲ σωτοὶ ταῦτα ἐποίεσαν, οἱ Δῆλοι ἐκλα-
πότες καὶ αὐτοὶ τὴν Δῆλον οἶχοντο
φεύγοντες ἐς Τήνον. τῆς δὲ στρατιῆς
καταπλευόσθης ὁ Δάτις προσπλώσας
5 οὐκ ἦν τὰς νέας πρὸς τὴν Δήλον προσομίζεσθαι,
ἀλλὰ πέρην ἐν τῇ 'Ῥηναίῃ' αὐτὸς δὲ πυθόμενος
ίνα ἦσαν οἱ Δῆλοι, πέμπτων κήρυκα ἡγόρευε σφι
τάδε· ἀνδρὲς ἱεροί, τί φεύγοντες οἴχεσθε, οὐκ
ἐπιτήδεια καταγρώντες κατ' ἐμέο; ἐγὼ γὰρ καὶ
10 αὐτὸς ἐπὶ τοσοῦτο γε φρονεῖν καὶ μοι ἐκ βασιλείων
οὐδὲ ἐπέσταλται, ἐν τῇ χώρῃ οἱ δύο θεοὶ ἐγένοντο,
ταῦτην μηδὲν σῶσθαι, μήτε αὐτὴν τὴν χώρην
μήτε τοὺς οἰκίτωρας αὐτῆς. νῦν ἄν καὶ ἀπίτε ἐπὶ
tὰ ὑμέτερα αὐτῶν καὶ τὴν νῆσον νέμεσθε. ταῦτα
15 μὲν ἐπεκηρυκώσατο τοῖς Δῆλοισι, Ἰναθοςκεύσατο τοῖς
μετὰ δὲ λιβανωτοῖς τρυπακόσια τά-
20 λατα ἐπικατανήσας ἐπὶ τοῦ βωμοῦ ἑθυμῆσαν.

Δάτις μὲν δὴ ταῦτα ποιήσας ἐπλεῖ άμα τῷ 98
στρατῷ ἐπὶ τὴν Ἐρέτριαν πρῶτα, ἀμα ἀγώνισο
καὶ Ἰωνας καὶ Αἰολέας· μετὰ δὲ τούτων ἐνθυτευν
ἐξαναχθέντα Δήλος ἐκνήθη, ὡς ἔλεγον Δῆλοι,
5 καὶ πρῶτα καὶ ὑστατα μέχρι ἐμέο σεωσθεῖσα.
καὶ τούτῳ μὲν κου τέρας ἀνθρώποις
τῶν μελλόντων ἔσεσθαι κακῶν ἐφηνε
ὁ θεός. ἐπὶ γὰρ Δαρείου τοῦ 'Τστά-
στεος καὶ Ξερξεω τοῦ Δαρείου καὶ 'Αρτοξέρξεω
10 τοῦ Ἑρξεω, τριῶν τούτων ἐπεξής γενεῶν, ἐγένετο

XCVII. 4 προσπλώσας ABC 5 Δῆλον ERSεν: νῆσον
9 κατ' sec. Harwerden 10 ἐπὶ τοσοῦτα γε φρονεῖν AB, ἐπὶ γε το-
στατα φρονεῖ τάδε C 18 καὶ ἀπίτε: κατὶ Cebet.
XCVIII. 7 ἐφαυμε ABC
πλέω κακά τῇ Ἑλλάδι ἢ ἐπὶ εἰκοσι ἄλλας γενεὰς
tὰς πρὸ Δαρείου γενομένας, τὰ μὲν ἀπὸ τῶν
Περσέων αὐτῇ γενόμενα, τὰ δὲ ἀπ' αὐτῶν τῶν
κορυφαίων περὶ τῆς ἄρχης πολεμοῦντων. οὕτω
ουδὲν ἢ ἄεικες κινήθηκαὶ Δῆλον τὸ πρὶν ἐσώαν ἡ
ἀκίνητον. [καὶ ἐν χρησμῷ ἢ γεγραμμένον περὶ
αὐτῆς ὓδε.
κινήσω καὶ Δῆλον ἀκίνητον περὶ ἐσώαν.]

99 Oi δὲ βάρβαροι ως ἀπήραν ἐκ τῆς Δῆλου,
προσέχον πρὸς τὰς νῆσους, ἑνθεύτεν
dὲ στρατιῶν τε παρελάμβανον καὶ
ὀμήρους τῶν νησιώτεων παίδας ἐλαμ-
βανον. ὡς δὲ περιπλέουντες τὰς νῆσους προσ-
έσχον καὶ ἔσχον καὶ ἔσχον καὶ ἐσχοῦν (οὐ ἔχωρ δὴ σφι οἱ
Καρύστιοι οὐτὲ ὁμήρους ἐδίδοσαν
οὔτε ἐβασάν ἐπὶ πόλις ἀστυνεῖτονας
στρατεύσεσθαι, λέγοντες Ἐρέτριάν τε καὶ Ἀθή-
νας), ἑνθαῦτα τούτους ἐπολιορκεύον τε καὶ τὴν γῆν
σφέων ἐκείρου, ἐς δὲ καὶ οἱ Καρύστιοι παρέστησαν
ἐς τῶν Περσέων τὴν γνώμην.

100 Ἐρέτριές δὲ πυνθανόμενοι τὴν στρατιῶν τὴν
Περσικὴν ἐπὶ σφέας ἐπιπλέουσαν
Ἀθηναίων ἐδείχθησαν σφίσι βοηθοὺς
γενέσθαι. Ἀθηναίοι δὲ οὐκ ἀπεί-

XCVIII. 18 καὶ—ἰουσιν om. ABC. Post haec verba omnes
libri habent adnotationem quam damnavit Wesseling: δύναται
δὲ κατὰ Ἑλλάδα γλώσσαν ταῦτα τὰ οὐδόματα, Δαρείος ἔρχεται,
ἐξαίρεις ἀρχίον, Ἀρπονάτης μέγας (μέγα Bekker) ἀρχίον. τούτου
μὲν δὴ τῶν βασιλέων ὡδὲ ἄρθρῳ κατὰ γλώσσαν τὴν σφετέρην
Ἑλλήνες καλέων.

XCIX. 2 προσέχον z: προσέχον Rsv, προσέχον Zett.
9 στρατεύσεσθαι Dobree: στρατεύσεσθαι.
ΕΚΘ

65

5 παντὸ τὴν ἐπικουρίνην, ἀλλὰ τοὺς τετρακισχειλίους
<τοὺς> κληρονόμους τῶν ἀρκοβατέων Χαλκιδῶν
tὴν χώρην, τούτους σφὶ διδοὺς τιμωροῦν. τῶν
dὲ Ἑρετρίεων ἦν ἄρα οὐδὲν ὑγιὲς βουλευμα, οὐ
μετεπέμποντο μὲν Ἀθηναίοις, ἐφρόνεον δὲ διφα-
το σίας ἰδέας. οἱ μὲν γὰρ αὐτῶν ἐβου-
λεύοντο ἐκλειπεῖν τὴν πόλιν ἐς τὰ
ἀκρα τῆς Ἕββην, ἀλλοι δὲ αὐτῶν ἰδία κέρδεα
προσδεκόμενοι παρὰ τοῦ Πέρσεως οἰσθεῖα προδο-
σίην ἐσκευάζοντο. μαθὼν δὲ τούτων
15 ἐκάτερα ὡς εἴχει Αἰσχίνης ὁ Νόθωνος,
ἐὼν τῶν Ἑρετρίεων τὰ πρῶτα, φράζει
τοῖς ἦκουσι Ἀθηναῖοι πάντα τὰ παρεόντα σφὶ
πρήγματα, προσδείκτο τε ἀπαλλάσσεσθαι σφεᾶς
ἐς τὴν σφετέρην, ἕνα μὴ προσπαθήσονται. οἱ δὲ
20 Ἀθηναῖοι ταῦτα Αἰσχίνη συμβουλεύσαντι πεί-
θονται.

Καὶ οὕτω μὲν διαβάντες ἐς Ὄρωσυν ἐσφέζον
tοὺς αὐτοὺς· οἱ δὲ Πέρσαι πλέοντες
κατέσχουν τὰς νέας τῆς Ἑρετρίκης
χώρας κατὰ Ταμύνας καὶ Χοιρέας καὶ Αἴγυλα.
5 κατασχόντες δὲ ἐς ταῦτα τὰ χωρία αὐτίκα ἵππους
τε ἐξεζάλλοντο καὶ παρεσκευάζοντο ὡς προσοικῷ-
μενοι τοῖς ἐχθροῖς. οἱ δὲ Ἑρετρίες ἐπεζευκθεῖν
μὲν καὶ μαχέσασθαι οὐκ ἐποίεσιν βολὴν, εἰ κὼς
δὲ διαφυλάξειν τὰ τείχεα, τούτου σφὶ πέρι ἔμελε,
ΗΡΟΩΤΟΥ

On the seventh day the city is betrayed.

τὸ τεῖχος ἐπιτίθετο ἐπὶ ἐξ ἡμέρας πολλοὶ μὲν ἀμφότεροι τῇ δὲ ἔβδομῇ εὐφορβῷ τε ὑ' Ἀλκιμάχου καὶ Φιλαγρος ὁ Κυνέως ἀνδρες τῶν αὐτῶν δόκιμοι προδίδοντο τοισὶ Πέρσης. οἵ δὲ ἐσκλάντετε ἐς τὴν πόλιν τούτο μὲν τὰ ἱερὰ συνήχοντες ἐνεπηρήσαν, ἀποτελώμενοι τῶν ἐν Σάρδισι κατακαυθεύτων ἱερῶν, τούτο δὲ τοὺς ἀνθρώπους ἤνδραποδίσαντο κατὰ τάς Δαρείου ἐντολάς.

102 Χειροσάμενοι δὲ τὴν Ἑρετρίαν καὶ ἐπισχόντες ἄλγας ἡμέρας ἐπλεούν ἐς τὴν Ἀττικήν,

κατέργοντες τε πολλοὺν καὶ δοκέοντες ταῦτα τούς Ἀθηναίους ποιήσειν τὰ καὶ τοὺς Ἑρετρίες ἐποίησαν. καὶ ἦν γὰρ Μαραθῶν ἐπὶ 5 τηδεότατον χώριον τῆς Ἁττικῆς ἐνυπέευσαι καὶ ἀγχοτάτῳ τῆς Ἑρετρίας, ἐς τούτο σφί κατηγεῖτο Ἰππίης ὁ Πεισιστράτου.

103 Ἀθηναίοι δὲ ὡς ἐπίθυμον ταῦτα, ἐβοήθειον καὶ αὐτοὶ ἐς τὸν Μαραθῶνα. ἦγον δὲ σφεας στρατηγοῦ δέκα, τῶν ὁ δέκατος ἦν Μιλιάδης, τοῦ τῶν πατέρα Κύμωνα τῶν Στησαγόρων κατέλαβε φυγεῖν ἐξ Ἀθηνῶν Πεισι- 5 στρατον τῶν Ἰπποκράτειος. καὶ αὐτῷ φέυγοντι Ὁλυμπιάδα ἀνελέσθαι τε-
ΕΚΘΗ

"θρήπτι, συνέβη, καὶ ταῦτα μὲν τῆν νίκην ἀνελό-
μενόν μὲν τοῦτο ἔξερεν ὁ Ολυμ-
πιάδης μετὰ δὲ τῇ υστέρῃ Ὁλυμ-
πιάδη τῇ ἐπος ἀνήμεν ἐποιοὶ ψιχῶν παραδίδοι
Πεισιστράτω ανακρυθήναι, καὶ τὴν νίκην πα-
ρεῖς τούτῳ καθῆλθε ἐπὶ τὰ ἐωτοῦ ὑπόστονδος.
καὶ μὲν ἀνελόμενον τῇ ήμεν ἀνήμεν ἐποιοὶ ἄλλην
15 Ὁλυμπίαδης κατέλαβε ἀποθανεῖν ὑπὸ τῶν Πει-
σιστράτου παιδών, οὐκέτι περιεύόντος αὐτοῦ Πει-
σιστράτου κτείνοντι δὲ ὅτι μὲν καὶ τὸ πρυ-
τανήμον νυκτὸς ὑπείραστες ἄνδρας. τεθαπταὶ δὲ
Κήμων πρὸ τοῦ ἀστεοῦ, πέρυν τῆς διὰ Κοῖλης
20 καλεόμενης ὅδοις καταντόν δὲ αὐτοῦ αἱ ἐποιο-
τετάφαται αὐτῆς αἱ τρεῖς Ὁλυμπίαδας ἀνελό-
μεναι. ἐποίησαν δὲ καὶ ἄλλαι ἐποίη τῇ τῶν Πε-
σιστράτου Εὐαγόρου Δάκωνος, πλέον δὲ τῶν σώματος.
ο μὲν δὲ πρεσβύτερος τῶν παιδῶν τῷ Κήμων ο
25 Στηρσαγόρης ἦν τηρικαίτα παρὰ τῷ πάτρῳ Μιλ-
τιάδης τρεφόμενοι ἐν τῇ Χερσονήσῳ, δὲ νεώτερος
παρὰ αὐτῷ Κήμων ἐν Ἀθηναίοι, τούνομα ἔχον
ἀπὸ τοῦ οἰκιστέω τῆς Χερσονήσου Μιλτιάδεω
Μιλτιάδης.

Οὗτος δὴ ἢν τότε ὁ Μιλτιάδης ἦκεν ἐκ τῆς Χερ-
σονήσου καὶ ἐπεφεύγως ἔπλοοι δάνατον
ἐστρατηγεῖ Ἀθηναίων. ἔμα μὲν γὰρ οἱ Φοίνικες
αὐτῶν οἱ ἐπιδιώκαντες μέχρι Ἰμβροῦ περὶ πολλῶν
5 ἐποιεόντο λαβεὶν τέ καὶ ἀναγαγεῖν παρὰ βασιλεῖα
ἀμα δὲ ἐκφυγόντα τε τούτους καὶ ἀπικόμενον ἐς

CIII. 8 ἀνελόμενον RV: ἀνελόμενος R, ἀνελόμενος ABC
21 τεθαπταὶ ABC 27 εἰς om. FRV 29 Μιλτιάδης RV.
ΗΡΩΔΟΤΟΥ

τὴν ἑωτοῦ δοκεόντα τε εἶναι ἐν σωτηρίᾳ ἕδη,
τὸ ἑνδεικτέν μὲν οἱ ἑχθροὶ ὑποδεξάμενοι καὶ ὑπὸ
δικαστήριον [αὐτῶν] ἀγαγόντες ἐδίωξαν τυραννίδος
tῆς ἐν Χερσονήσῳ. ἀποφυγόν ὡς καὶ τοῦτο 10
στρατηγὸς οὔτω Ἀθηναίων ἀπεδέχθη, αἱρεθεῖς
ὑπὸ τοῦ δήμου.

105 Καὶ πρῶτα μὲν εὗντες ἢτο ἐν τῷ ἄστει οἱ
στρατηγοὶ ἀποστείχους ἐς Σπάρτην
κῆρυκα Φιλιππίδην, Ἀθηναίων μὲν
ἀνδρά, ἀλλος δὲ ἰμερδρόμου τε καὶ
tοῦτο μελετῶντα τῷ δόῃ, ὡς αὐτός τε ἔλεγε 5
Φιλιππίδης καὶ Ἀθηναίου ἀπῄγγελλε, περὶ τὸ
Παρθένον ὅρος τὸ ὑπὲρ Τεγέας ὁ Παῦρ περιπτέτει.
βώσαντα δὲ τούτοις τοῦ Φιλιππίδου τῶν
Πάνα Ἀθηναίου κελεύσαι ἀπαγγέλλαι, δὲ ὃ τε
ἑωτοῦ οὐδεμίαν ἐπιμελείην ποιεόταν, ἐώντες 10
εὐνόου Ἀθηναίου καὶ πολλαχὶ <μὲν> γενο-
μένου σφὶ ἧδη χρησίμου, τὰ δ’ ἢτο καὶ ἐσομένου.
καὶ ταύτα μὲν Ἀθηναίου καταστάντων σφὶ εὖ
ήδη τῶν πρηγμάτων, πιστεύσαντες εἶναι ἂλθέα
ιδρύσαντο ὑπὸ τῇ ἀκροτόλι Παῦρ ἵερόν, καὶ 15
αὐτῶν ἀπὸ ταύτης τῆς ἀγγελίας θυσίαν ἐπετείοισι
καὶ λαμπάδι ὑλάσκονται.

106 Τότε δὲ πεμφθεῖς ὑπὸ τῶν στρατηγῶν ὁ
Φιλιππίδης οὕτως, ὡς πέρ οἱ ἔφη καὶ τῶν Πάνα

CIV. 9 αὐτὸν om. Rev ἀγαγόντες: ὑπαγαγόντες
Herwerden.
CIV. 8 Φιλιππίδην Rev: Φιλιππίδην. Etiam in vss 6, 8 et
om. 106. 2 teste Holder formam Φιλιππίδης habent Rev 5 γε
Krüger, probante Herwerden 11 μὲν add. Naber, prob.
Herwerden 12 σφὶ Schaefer: σφὶ: 13 σφὶ pro σφὶ: Stein.
φανήναι, δευτεραίος ἐκ τοῦ Ἀθηναίων ἀστεος ἦν ἐν Σπάρτῃ, ἀπικόμενος δὲ ἐπὶ τοὺς ἄρχοντας 5 ἔλεγεν Ὄλακενοι, Ἀθηναῖοι ὑμεῖν δέονται σφίζει βοσθήσαι καὶ μὴ περιδείπνων ἄρχαο-
τάτην ἐν τοίς Ἐλληνι θεολογίαν περιπετεούσαν πρὸς ἀνδρῶν βαρβάρων καὶ γὰρ νῦν Ἐρέτρια τε ἡνδραπόντισται καὶ τόλη λογίμῳ ἡ Ἐλλάς γέγονε
10 ἀσθενεστέρη. ὦ μὲν δὴ σφί τὰ ἐντε-
ταλμένα ἀπήγγελλε, τοῖς δὲ ἔλθεν δὲ ἠδὲν 5 ὄμων Ἀρθηναίοις, ἀδύνατα δὲ
σφί ἢν τὸ παρανόμα ποιεῖν ταῦτα οὐ βουλομέ-
νοις λύειν τὸν νόμον ἥν γὰρ ἱσταμένου τοῦ
15 μνημόνευσθαι, εἰνάτη δὲ οὐκ ἐξελεύσεθαί ἐφασαν μὴ ὑπὸ πλήρεις ἐντός τοῦ κύκλου.

Οὕτω μὲν νῦν τὴν πανοίην έμενον, τοῖς 107
dὲ βαρβάρους καθηγεῖτο Ἰππίης ὁ Ὁνήκη τοῦ Πεισιστράτου ἐς τὸν Μαραθῶνα, τῆς πίει.

παροιχομένης νυκτὸς δὴν ἰδὼν τοιῆδεν ἐδόκει 5 ὁ Ἰππίης τῇ μητρὶ τῇ ἐντὸν συνεννηθήναι.

συνεβάλετο δὲν ἐκ τοῦ ὀνείρου κατέληθον ἐς τὰς Ἀθηναίας καὶ ἀνασωσάμενος τὴν ἀρχήν τελευτήσειν ἐν τῇ ἐντὸ τοῦ γηραίος. ἐκ μὲν δὴ τῆς ὀψίνοις συνε-

βάλετο ταῦτα, τότε δὲ καθηγεόμενος τούτο μὲν τὰ 10 ἀνδράποδα τὰ ἐξ ᾿Ερέτριης ἀπέβησε ἐς τὴν νῆσον τὴς Ῥηθίδης καὶ ἐνθάμενην δὲ Αἰγίλειαν, τοῦτο δὲ καταγόμενας ἐς τὸν Μαραθὼνα τὰς νέας ὀρμίζε

οὗτος, ἐκβάντας τε ἐς γην τοὺς βαρβάρους διε-

CVI. 14 ἰσταμένον Rev Plut.: ἰσταμένη ΑΒC 15 εἰνάτην,
CVII. 4 ἐν τῷ ὑπὲρ add. Ppr. post τοιῇδε μὲν τινὶ ἀγιλείαν ἈΒC
τασσε. καὶ οἱ ταῦτα διέποντι ἐπήλθε πταρεῖν τε καὶ βῆξαι μέζον ἡ ὡς ἐώθει· οἴα δὲ οἱ πρεσ- 15 βυτέρῳ ἐόντι τῶν ὀδόντων οἱ πλεόνες ἐσείοντο. τούτων ὃν ἔνα τῶν ὀδόντων ἐκβάλλει ὑπὸ βῆς βῆξας ἐκπεσόντως δὲ ἐς τὴν ψάμμον αὐτοῦ ἔποιεῖτο στουδήν πολλὴν ἔξευρεῖν. ὡς δὲ οὐκ ἐφαίνετο οἱ ὁ ὀδῶν, ἀναστενάξας εἰπε πρὸς τοὺς 20 παραστάτας· Ἡ γῆ ήδε οὐκ ἤκείνη ἡ ἑστὶ συνέδεσαν· τοῦ ὁκόσου δὲ τί μοι μέρος μετήν, ὁ ὀδῶν μετέχει.

108 Ἰππίης μὲν δὴ ταύτῃ τὴν ὁφνὶν συνεβάλετο ἐξεληλυθέναι· Ἀθηναῖοι δὲ τεταγμένους ἐν τεμένει Ἡρακλέως ἐηδίθλου βοηθεόντες Πλαταιές πανδημεῖ· καὶ γὰρ καὶ ἐδεδώκεσαν σφέας αὐτοὺς τοῖς Ἀθηναῖοι οἱ 5 Πλαταιές, καὶ πόνους ὑπὲρ αὐτῶν οἱ Ἀθηναῖοι συχνοὺς ᾤδη ἀναραῖρετο· ἐδοσαν δὲ ὀδὴ. πιεζό- μενοι ὑπὸ Θηβαίων οἱ Πλαταιές ἐδιδόσαν πρῶτα παρατυχοῦσι Κλεομένει τῇ Ἀναξανδρίδεσκαὶ Δακεδαιμονίοις σφέας αὐτούς. οἱ δὲ 10 οὐ δεκόμενοι ἔλεγον σφί τάδε· Ἡμεῖς μὲν ἐκαστέρῳ τοῖς οἰκομένες καὶ οὐν τούτῳ τις γίνοιτ' ἀν ἐπικουρία ψυχρὴ· φθαίτε γὰρ ἀν πολλάκις ἐξανδρατοδισθέντες ἡ τῶν πυθόμεν ἡμέων. συμβουλεύομεν δὲ οὐν δούναι 15 ύμεας αὐτοὺς Ἀθηναῖοι, πλησιοχώρουσί τε ἀν- δράσι καὶ τιμαρεῖν ἐσώσει οὐ κακοίσι· ταῦτα

CVIII. 7 ἀναραέτατο Bekker: ἀναραέτα Ῥσβ, ἀναραέτα Ῥσβ. 14 <πρί> Ἡ Herwerden
συνεβούλευον οἱ Δακεδαμόνιοι οὐ κατὰ εὐνοίαν
οὐτω τῶν Πλαταιῶν ὡς βουλόμενοι τοὺς Ἀθη-
ναίους ἔχειν τόν τοὺς συνεστείοντας Βοιωτοὺς. Δακε-
δαμόνιοι μὲν νῦν Πλαταιῶν ταῦτα συνεβούλευον,
oi de oun hepisthsan, all'Athnaiw ierà poioi-
twn tois diadeka theous izein izei moueis ep' to
Bwmon edidosan sfesas autous. Thebaidi de puth-
25 mevoi tautea estrateun ep' tois Plataiweis:
Athenaii de sebheous. mellointwn de syner-
tewn maχhwn Koriwdiou ou perieidouv, paratugontes
de kai katallaxantas epiterfasan avmoferon
ourisan t'n χωρὴn ep' touiside, eivn Thebain
30 Bouwtou tous m' boulomenoous eis Bouwtoous telein.
Koriwdiou m'en de taute graintes antallasqontos,
'Αθηναίοι δέ απειροσκότε Βοιωτοί, ἐπιτεθέ-
μενοι δέ ἐσσωθησαν τῇ μάχῃ. ὑπερβάντες δέ οἱ
'Αθηναίοι τοὺς οἱ Κορίνθιοι έθηκαν Πλαταιεύοι
35 εἶναι οὖροις, τούτους ὑπερβάντες τῶν Ἀσωτῶν
αὐτῶν ἐποιήσαντο οὖρον Θηβαίους πρὸς Πλα-
taiēas εἶναι καὶ Τσιάς. ἔδοσαν μὲν δὲ οἱ Πλα-
taiēs σφέας αὐτοὺς Ἀθηναίοι τρόπῳ ἐφη-
ménv, ἥκων δὲ τότε ἐς Μαραθώνα βοηθοῦσες.
'Tousa de 'Athenaiow stratigoi wi eginontow dixha 109
ai ζωμωά, tov men ouk ounoivon symboleiv, olgyous
'ap eina stratì t' Mēdov [sym-
βάλλειw], tov de kai Multiadew ke-
5 leuontos. ws de dixha te eginontos kai

CVIII. 18 twn euwion ABC 19 twn: twn Kallenberg
25 estrateunontos ABC.
CIX. 3 symboleiv CRsv seel. Stein 4 tων de < en de > Naber
ἐνίκα ἡ χείρων τῶν γνωμέων, ἐνθαῦτα, ἦν γὰρ ἐνδέκατος ψηφιδοφόρος ὁ τῷ κνάμῳ λαχῶν Ἀθηναίων πολεμαρχεῖν (τὸ παλαιὸν γὰρ Ἀθηναίων ὄμορφον τῶν πολέμαρχων ἐποίεόντο τοῖς στρατηγοῖς), ἦν δὲ τὸ τὸ πολεμαρχὸς Καλλίμαχος 10 Ἀφιδναῖος, πρὸς τοῦτον ἐλθὼν Μιλτιάδης ἔλεγε τάδε: Ἔν σοι νῦν, Καλλίμαχε, ἐστὶ ἡ καταδουλώσας Ἀθήνας ἢ ἑλευθέρας ποιήσαντα μνημόσυνον λυπεῖσθαι ἐς τὸν ἀπαντάνεις ἀνθρώπων βίον οἶκον οὐδὲ Ἀρμοδίος τε καὶ Ἀριστογείτων [λείπουσι]. νῦν 15 γὰρ δὴ, ἐξ οὗ ἐγένοντο Ἀθηναίοι, ἂς κίνδυνον ἔσοντο μέγιστον, καὶ ἦν μὲν γε ὑποκύψα τοῖς Μῆδοις, δέδοκται τὰ πεισονται παραδεδομένοι Ἰππίη, ἦν δὲ περιγένεται αὕτη ἡ πόλις, οὐ τε ἐστὶ πρώτη τῶν Ἑλληνίδων πολίων γενέσθαι. 20 κῶς ὑπὸ δὴ ταύτα οἶδα τέ ἐστι γενέσθαι, καὶ κῶς ἐς σὲ τοῖς τούτων ἄνθηκε τῶν προηγμάτων τὸ κύρος ἔχειν, νῦν ἔρχομαι φράσων. ἤμεσον τῶν στρατηγῶν ἐόντων δέκα δίχα γίνονται αἱ γνώμαι, τῶν μὲν κελευνῶν συμβάλλειν, τῶν δὲ οὐ. ἦν μὲν νῦν 25 μὴ συμβάλλομεν, ἐλπομαί τινα στάσιν μεγάλην διασέισειν ἐμπεσοῦσαν τὰ Ἀθηναίων φρονήματα ὡστε μηδέσα: ἦν δὲ συμβάλλομεν πρὶν τι καὶ σαθρὸν Ἀθηναίων μετεξετέρουσι ἐγγενέσθαι, θεῶν τὰ ἱσα νεμόντων οἰοὶ τε εἰμὲν περιγενέσθαι τῇ συμβολῇ. ταῦτα ὡν πάντα ἐς σὲ νῦν τείνει καὶ

ἐκ σέο ἠρτηται· ἦν γὰρ σὺ γνώμη τῇ ἐμῇ προσθή, ἐσται τοι πατρίς τε ἐλευθέρη καὶ πόλις πρώτη τῶν ἐν τῇ 'Ελλάδι· ἦν δὲ <τήν> τῶν ἀποσπευδόντων 35 τὴν συμβολὴν ἐλη, ὑπάρξει τοι τῶν ἐγὼ κατέλεξα ἀγαθῶν τὰ ἐναντία.

Ταῦτα λέγων ὁ Μιλτιάδης προσκύναται τοῦ 110 Καλλίμαχου· προσγενομένης δὲ τοῦ πολεμάρχου τῆς γνώμης ἐκείνωτο συμβάλλειν, μετὰ δὲ οἱ στρατηγοὶ 5 τῶν ἡ γνώμη ἐφερε συμβάλλειν, ὡς ἐκάστου αὐτῶν ἐγένετο πρυτανηθή τῆς ἡμέρης, Μιλτιάδης παρεδίδοσαν· ο ὁ δὲ δεκάμενος οὗτο καὶ συμβολήν ἐποιεῖτο, πρὶν γε δὴ αὐτοῦ πρυτανηθή ἐγένετο.

'Ὅσ δὲ ἐς ἐκείνου περιῆλθε, ἐνθαῦτα δὴ ἐτάσσοντο· 111 το ὁδός οἱ Ἀθηναῖοι ὡς συμβαλέοντες· The Greek order of battle. τοῦ μὲν δεξιοῦ κέρας ἱγείτο ὁ πολέμαρ- χος Καλλίμαχος· ὁ γὰρ νόμος τότε εἶχε οὔτω τοῖς 5 Ἀθηναίοις, τοῦ πολεμάρχου ἔχειν κέρας τὸ δεξιὸν. ἤγεομένου δὲ τοῦτον ἐξεδέκοντο ὡς ἤρθημεντο αἱ φυλαῖ, ἐχόμενα ἀλλήλων τελευταίοι δὲ ἐτάσ- σοντο, ἔχοντες τὸ εὐώνυμον κέρας, Πλαταιές. ἀπὸ ταύτης δὲ σφὶ τῆς μάχης Ἀθηναίων θυσιάς 10 ἀναγόντων καὶ τὰς πανηγύρις τὰς ἐν τῇ πεν- τετερίᾳ γινομένας κατεύχεται ὁ κήρυξ ὁ Ἄθη-

CIX. 82 ἦν <μὲν> Cobet 88 ἐσται Cobet : ἐστι 84 τῆν inseruit Reiske τῇ τῶν Cobet, del. Δηρ. CX. 7 <οὖ> δεκάμενος Herwerden. CXL. 4 τότε om. PRa 6 αἱ (i.e. αἱ δέκα) Cobet 9 δὲ Herw.: γὰρ, sedl. Stein θυσίας Ἀθηναίων PRav 10 καὶ s Herwerden: et PR, et τὰς ABC
ΧΡΟΝΟΣ

ναιός ἀμα τε Ἁθηναίοις λέγων γίνεσθαι τὰ ἀγαθὰ καὶ Πλαταιεὺς. τότε δὲ τασσομένων τῶν Ἁθηναίων ἐν τῷ Μαραθῶνι ἐγίνετο τοιόνδε τὸ το στρατόπεδον ἐξισομενον τῷ Μηδικῷ στρατο- 15 πέδο, τὸ μὲν αὐτοῦ μέσον ἐγίνετο ἐπὶ τάξις ὀλίγας, καὶ ταύτῃ ἦν ἀσθενεστατον τὸ στρατό- πεδον, τὸ δὲ κέρασ ἐκάτερον ἔρρωτο τιθει.

112 Ὑς δὲ σφι διετέτακτο καὶ τὰ σφάγα ἐγίνετο καλά, ἐνθαυτὰ ὡς ἀπείθεσαν οἱ Ἁθηναῖοι, δρόμῳ ἔνετο ἐς τοὺς βαρβάρους. ἤσαν δὲ στάδιοι οὐκ ἔλασσονε τὸ μεταίχμιον αὐτῶν ἢ ὁκτὼ. οἱ δὲ Πέρσαι ὅρεοντες δρόμῳ 5 ἐπισύνατο παρεσκευάζοντο ὡς δεξόμενοι, μανίην τε τοῖσι Ἁθηναίοι ἐπέφερον καὶ πάγχυ ὠλεθρίην, ὅρεοντες αὐτοὺς ὀλίγους, καὶ τούτους δρόμῳ ἐπευγο- μένους οὔτε ἔπουν ὑπαρχοῦση σφι οὔτε τοξευμά- των. ταῦτα μὲν τινι οἱ βάρβαροι κατείναζον. 10 Ἁθηναῖοι δὲ ἐπείτε ἄθροι προσέμειζαν τοῖσι βαρ- βάροισι, ἐμάχοντο ἄξιως λόγου. πρῶτοι μὲν γὰρ Ἐλλήνων πάντων τῶν ἡμεῖς ἴδμεν δρόμῳ ἐς πολε- μίου ἐξηκαστών, πρῶτοι δὲ ἀνέσχυτο ἐσθητά τε Ἔλεγη σας καὶ τοὺς ἀνδρας ταύτην ἐσθη- 15 μένους· τέως δὲ ἦν τοῖσι Ἐλλησι καὶ τούνομα τὸ Μηδων φόβος ἀκοῦσαι.

113 Μαχομένων δὲ ἐν τῷ Μαραθῶνι χρόνος ἐγίνετο πολλὸς. καὶ τὸ μὲν μέσον τοῦ στρατοπέδου ἐνίκων

CXI. 12 τά om. PRsv 14 ἐγίνετο ABC.
CXII. 8 αὐτῶν ὅντας Rsv 15 καὶ ἄνδρας τοὺς Krüger, καὶ ἄνδρας Cobet, καὶ τοὺς — ἐσθημένουs secl. Naber Herwerden delete praecedente τε.
οἱ βάρβαροι, τῇ Πέρσαι τε αὐτοὶ καὶ Σάκαι ἐτετάχατο· κατὰ τοῦτο μὲν δὴ
5 ἐνίκων οἱ βάρβαροι καὶ ἰῆςαντες ἔδω-
κον ἐε τὴν μεσόγαιαν, τὸ δὲ κέρας ἐκάτερον ἐνίκων
᾿Αθηναίοι τε καὶ Πλαταιές. νικῶντες δὲ τὸ μὲν
tetrammenon τῶν βαρβάρων φεύγειν ἔως, τοῖσι δὲ
tο τέσον ῥήξασι αὐτῶν συναγαγόντες
10 τὰ κέρα [ἀμφότερα] ἐμάχοντο, καὶ
eνίκων Ἀθηναίοι. φεύγονσι δὲ τοῖσι
Πέρσηι εἴποντο κόπτοντες, ἐς ὄ ἐπὶ
tὴν θάλασσαν ἀπικόμενοι πῦρ τε αἴτεον καὶ
eπελαμβάνοντο τῶν νεῶν.

Καὶ τοῦτο μὲν ἐν τούτῳ τῷ πόνῳ ὁ πολεμαρχὸς 114
[Καλλίμαχος] διαφθείρεται, ἀνὴρ γενόμενοι ἄγα-
θος, ἀπὸ δὲ ἐθανείς τῶν στρατηγῶν Στησίλεως ὁ
Θρασύλεως τοῦτο δὲ Κυνέγειρος ὁ Ἐυφορίωνος
5 ἐνθαῦτα ἐπιλαβόμενος τῶν ἀφλάστων νεῶν, τὴν
χεῖρα ἀποκοπεῖς πελέκει πίπτει, τοῦτο δὲ ἄλλοι
Ἀθηναίων πολλοὶ τε καὶ ὀνομαστοὶ.

᾿Επὶ ταῖ δὲ τῶν νεῶν ἐπεκράτησαν τρόπῳ 115
τοιῷδε ὁ Ἀθηναῖοι, τῇς δὲ λοιπῆς οἱ
βαρβάροι ἐξανακρουσάμενοι καὶ ἀνα-
λαβόντες ἐκ τῆς νήσου ἐν τῇ ἔλιπον τὰ ἐς Ἐρε-
5 φθός ἀνδράποδα, περιέπλεον Σοῦνιον, βουλόμενοι
φθάναι τοὺς Ἀθηναίους ἀπικόμενοι ἐς τὸ ἀστυ.
ἀιτίη δὲ ἐσχέ Ἀθηναίοις ἐξ Ἀλκμε-
ωνίδεων μηχανής αὐτοὺς ταῦτ’ ἐπινοε-

The Persians are victorious in the centre, the Greeks on the two wings.
The Greek wings encounter the Persian centre. The Persians are routed and driven to the sea.

Seven of their ships are captured.
The Persians sail to Athens on a given signal.

CXIII. 10 ἀμφότερα om. PRsv.
CXIV. 2 Καλλίμαχος om. ABC 5 ἐπιλαβόμενος ABC.
CXV. 2 τοιῷδε ABC 7 αἰτίη ABC en add. ABdB
8 αὐτοῖς ABC.
θήναι τούτους γὰρ συνθεμένους τούς Πέρσης ἀναδέξαι ἀσπίδα ἔδωκε ἤδη ἐν τῷ σε ηνυσί.

116 Οὔτωι μὲν δὴ περιέπλεον Σοῦνοι. Ἀθηναίοι δὲ ὡς ποδῶν εἶχον [τάχιστα] ἐβοήθεον ἐς τὸ ἁστυν, καὶ ἐφθησάν τε ἀπικόμενοι πρὶν ἡ τοὺς βαρβάρους ἱκείν, καὶ ἐστρατοπεδεύωντο ἀπυγμένοι ἐξ Ἡρακλείου τοῦ 
ἐν Μαραθῶνι ἐν ἀλλῳ Ἡρακλείῳ τῷ ἐν Κυνοσάργει. οἱ δὲ βάρβαροι τῇ σε ἦνυσι ὑπεραιωρηθέντες Φαλήρου (τούτῳ γὰρ ἦν ἐπινήμων τότε τῶν Ἀθηναίων) ὑπὲρ τούτου ἀνοικωχεύσαντες τὰς νέας ἀπέπλευον ὑπὸσιῶ ἐς τὴν Ἀσίην.

117 Ἐν ταύτῃ τῇ ἐν Μαραθῶνι μᾶρχῃ ἀπέθανον τῶν βαρβάρων κατὰ ἕξαικισθεῖσιν καὶ τετρακοσίους ἄνδρας, Ἀθηναίων δὲ ἑκατῶν καὶ ἐνενήκοντα καὶ δύο. ἔπεσον μὲν ἀμφοτέρων τοσοῦτοι, συνήνεικε δὲ αὐτὸθι θῶμα γενέσθαι τοιόνδε, Ἀθηναῖον ἄνδρα Ἐπίξηλον τὸν Κου-

How Epixelus became blind.

Number of the slain.

cxv. 2 τάχιστα suspectum multis 8 ἐτίνεων L 9 ἀνα-

koxologieantes L.

cxvii. 4 καὶ post ἑκάτων om. PRsv 5 τοιὸνδε γενέσθαι PRsv 12 ἡκουσα ante peripl PRsv.


15 τούτο ἐσώτου μὲν παρεβελθεῖν, τὸν δὲ ἐσώτου παραστάτην ἀποκτείναι. ταῦτα μὲν δὴ Ἐπιζήλου ἐπυθόμην λέγειν.

Δάτις δὲ πορευόμενος ἀμα τῷ στρατῷ ἐς τὴν 118 Ἀσίην, ἐπείτε ἐγένετο ἐν Μυκόνῳ, εἰδε δὴν εἰν τῷ ὑπνῷ. καὶ ἥτις μὲν ἦν ἡ ὕψις, οὐ λέγεται, ὁ δὲ, ὡς ἡμέρῃ 5 τάχιστα ἐπέλαμψε, ξήτησιν ἐποιεῖτο τῶν νεῶν, εὑρὼν δὲ ἐν Φοινίσσῃ ἡμῖν ἀγαλμα Ἀπόλλωνος κεχυρωμένον ἐπυθάνετο ὁκόθεν σεσυλημένον εἰς, πυθόμενος δὲ ἐκ τοῦ ἦν ἱεροῦ, ἐπλευ τῇ ἐσωτοῦ ἡμῖν ἐς Δήλου· καὶ ἄπικατο γὰρ τηνικάφτα oὶ 10 Δήλοις ὁπίσω ἐς τὴν νήσου, κατατιθέται τε ἐς τὸ ἱερὸν τόγαλμα καὶ ἐντέλλεται τοῖς Δηλίους ἀπαγαγεῖν τόγαλμα ἐς Δήλου τὸ Θηβαίον· τὸ δ' ἔστι ἐπὶ θαλάσσῃ Χαλκίδος καταντίνον. Δάτις μὲν δὴ ταῦτα ἐντειλάμενος ἀπέπλει, τὸν δὲ ἀν- 15 δραίαν τούτον Δήλου οὐκ ἀπήγαγον, ἀλλὰ μὲν δὲ ἐτέον εἰκοσὶ Θηβαίοι αὐτοὶ ἐκ θεοπροτοῦν ἐκομίσαντο ἐπὶ Δήλουν.

Τοὺς δὲ τῶν Ἐρετρίων ἀνδραποδισμένους 119 Δάτις τε καὶ Ἀρταφρένης, ως προσέχον ἐς τὴν Ἀσίην πλέουτες, ἀνήγαγον ἐς Σοῦσα. 

5 μαλῶτον γενέσθαι τοὺς Ἐρετρίας, ἐνεῖχε σφι δεινὸν χόλον, οἷα ἄρξαντον ἀδικίας

προτέρων τῶν Ἑρετριέων ἔπειτε δὲ εἰδὲ σφεας ἀπαχθέντας παρ' ἐωτὸν καὶ ἐωτῷ ὑποχειρίους ἔόντας, ἐποίησε κακὸν ἄλλο οὐδὲν, ἄλλα σφεας τῆς Κισσίης χώρης κατοίκισε ἐν σταθμῷ ἐωτοῦ τῷ ὄνομά ἔστι Ἀρδέρικκα, ἀπὸ μὲν Σοῦσων δέκα καὶ διηκοσίων σταδίων ἀπέχοντι, τεσσεράκοντα δὲ ἀπὸ τοῦ φρέατος τὸ παρέχεται τριφασίας ιδέας· καὶ γὰρ ἀσφαλτον καὶ ἄλας καὶ ἐλαιον ἀφύσουνται ἐξ αὐτοῦ τρόπῳ τοιούτῳ· ἀντλεῖται μὲν κηλωνίῳ, ἀντὶ δὲ γαυλοῦ ἰμισὺν ἀκοῦν οἱ προσδέδοντα· ὑποτίφας δὲ τούτῳ ἀντλεὶ καὶ ἐπείτα ἐγχεῖ ἐς δεξαμενήν· ἕκ δὲ ταύτης ἐς ἄλλα διαχεομένου τράπεται τριφασίας ὁδοὺς· καὶ ἡ μὲν ἀσφαλτος καὶ ὁ ἄλες πήγουνται παρανύκτικα, τὸ δὲ ἐλαιον... ἐς ἐλαιον οἱ Πέρσαι καλέουσι τοῦτο ῥαδινάκην· ἔστι δὲ μέλαι καὶ ὀδώμην παρεχόμενον βαρέαν. ἐνθάδε τοὺς Ἑρετριέας κατοίκισε Βασιλεὺς Δαρείας, οἱ καὶ μέχρι ἐμέῳ εἶχον τὴν χώρην ταύτην, φυλάσσοντες τὴν 25 ἀρχαίην γυλώσσαν.

120 Τὰ μὲν δὴ περὶ Ἑρετριέας ἐσχε σύτω· Λακεδαιμονίων δὲ ἤκουν ἐς τὰς Ἀθήνας δισχείλιοι μετὰ τὴν πανσέληνον, ἔχοντες σπουδὴν πολλὴν καταλαβεῖν, σὺτῳ ἀπέτει ριαῖοι ἐκ Σπάρτης ἐγένοντο ἐν τῇ Ἀττικῇ. ὑστεροὶ δὲ 5 ἀπικόμενοι τῆς συμβολῆς ἱμειροντο ὁμος θείσαις.

CXIX. 8 ισχειρίους ἐωτῇ PR8v 15 ἀφύσουνται Dindorf 17 οὶ ομ. PR8v 19 ἄλλο add. Herwerden 21 lacunam statuit Cobet, repetitio οἰαίν. lacunam ita supplet s, οἰαίν ἐν ἄγγελοι εὐθέαττος τὸ.

CXX. 4 τριταῖοι μετὰ τὴν πανσέληνος ΑΒC.
θαί τοὺς Μήδους· ἐλθόντες δὲ ἐς τὸν Μαραθώνα ἐθέσαντο. μετὰ δὲ αἰνέοντες Ἀθηναίους καὶ τὸ ἔργον αὐτῶν ἀπαλλάσσοντο ὑπίσχο.

Θώμα δὲ μοι καὶ οὐκ ἐνδέκομαι τὸν λόγον, 121 Ἀλκμεωνίδας ἄν κοτὲ ἀναδείξας Πέρσης ἐκ συνθήματος ἀσπίδα, βουλομένους ὑπὸ βαρβάρωσα τε εἶναι Ἀθη-5 ναίους καὶ ὑπὸ Ἰππίρη· οὕτως μᾶλλον ἡ ὁμοίως Καλλίθων Φανίππου, Ἰππονίκου δὲ πατρί, φαίνονται μισοτύραννοι ἐόντες. Καλλίθης τε γὰρ μοῦνος Ἀθηναίων ἀπάντων ἐτόλμα, δικαίως Πεισιστρατος ἐκπέσοι ἐκ τῶν 10 Ἀθηναίων, τὰ χρήματα αὐτοῦ κηρυσσόμενα ὑπὸ τοῦ δημοσίου ὀνείδεια, καὶ τὰλλα τὰ ἐχθριστὰ ἐς αὐτὸν πάντα ἐμηχανάτο.

Καὶ οἱ Ἀλκμεωνίδαι ὁμοίως ἡ οὐδὲν ἐσοσὺν 123 τοῦτον ἦσαν μισοτύραννοι. Θώμα ὁμοί οὐκ ἐν τῆν διαβολὴν, τοῦτος γε ἀναδείξας ἀσπίδα, οὕτως ἐφευρόν τε τὸν πάντα χρόνον 5 τοὺς τυράννους, ἐκ μηχανῆς τε τῆς τοῦτον ἐξε- λιπὼν Πεισιστρατίδα τῆς τυραννίδα. καὶ οὕτω

CXXI. Post hoc esput in codicibus recentioribus sequuntur spuria haec: CXXII. Καλλίθων δὲ τοῦτον ἄξιον πολλαχοῦ μημήν ἐστὶ πάντα τινὰ ἔχειν. τοῦτο μὲν γὰρ τὰ προδελεγμένα, ὡς ἀνήρ ἄκρος ἐλευθερῶν τὴν πατρίδα, τοῦτο δὲ τὰ ἐν Ὀλυμπίῃ ἐποίησε· ἐκτὸς νικῆσαι, τεθρίππῃ δὲ δεύτερον γενόμενοι, Πυθία δὲ πρὸ τῷ περίπου ἀνελόμενοι, ἐφανερώθη ἐς τούτο Ἑλληνας πάντας διαπάνης μεγίστης. τοῦτο δὲ κατὰ τὰς ἔως τοῦ θυγατέρας ἐσώσας τρεῖς οὖς τῆς ἄνηγένετο· ἐκείνη γὰρ ἐνόστω γάμου ὑραία, ἐθνίκε σφί δωρέων μεγαλοπρεποτάτην ἐκείνην τε ἐχάρισα τε γὰρ πάντων τῶν Ἀθηναίων τὸν ἔκαστον ἐθέλων ἄνδρα ἐσωτηρίκλεισθαι, ἐθνίκε τούτω τῷ ἄνδρι. hæc om. ABΓ, in marg. add. B, primus damnavit Valckenaer.

CXXIII. 1 οἱ <δαλω>? Herwerden 3 γε: τε Rev
τὰς Ἀθήνας οὕτως ἦσαν οἱ ἐλευθερω-
σαντες πολλοὶ μᾶλλον ἢ περ Ἀρμό-
διότος τε καὶ Ἀριστογείτων, ὡς ἐγὼ κρίνω. οἱ μὲν γὰρ ἔξηγος ἐπολοῦσαν τοὺς ὑπολοίτους 10
Πεισσιτατίδεων Ἰππορχοὺ ἀποκτείναντες, οὐδὲ τι μᾶλλον ἔπαιναν [τοὺς λοιποὺς] τυραννεύοντας,
Ἄλκμεωνίδαι δὲ εἴμφανες ἠλευθέρωσαν, εἰ δὴ οὕτως ἦσαν οἱ τὴν Πυθίνην ἀναι-
σαντες προσημαίνετε Ἀκαδαμιοῦνιοι ἐλευθεροῦν 15
tὰς Ἀθήνας, ὡς μοι πρῶτον δεδήλωται.

124 ἀλλὰ γὰρ ἵσως τι ἐπιμεμφόμενοι Ἀθηναῖοι
τῷ δήμῳ προεδίδοσαν τὴν πατρίδα.
οὐ μὲν ὃν ἦσαν σφεως ἄλλοι δοκιμώ-
tεροι ἐν γε Ἀθηναίοις ἄνδρες οὖδὲ
οὐ μᾶλλον ἔτετιμεν. οὕτω οὒδὲ 5
λόγος ἀρεί ἀναδεχθῆναι ἕκ γε ἄν τούτων ἄσπίδα
ἐπὶ τοιοῦτο λόγῳ. ἀναδεχθῇ μὲν γὰρ ἄστις, καὶ
tοῦτο οὐκ ἑστὶ ἄλλος εἰπεῖν ἐγένετο γὰρ ὃς
μέντοι ἦν ὁ ἄναδεξας, οὐκ ἔχει προσωτέρω εἰπεῖν
tούτων.

125 Οἱ δὲ Ἀλκμεωνίδαι ἦσαν μὲν καὶ τὰ ἀνέκαθεν

Of the family
history of the
Alcmeonidae.

How Alcmeon
obtained
great
riches.

CXXIII. 12 λοιποὺς ABC del. Wesseling.
CXXIV. 6 ὁ om. AB, ὡς Cobet.
CXXV. 6 ἀπικυνεμένοις Rev.
τωρ τε ἐγένετο καὶ συνελάμβανε προθύμως, καὶ
μὲν Κροίσος πυθόμενος τῶν Λυδίων τῶν ἐς τὰ
10 χρηστήρια φοιτεόντων ἐσωτήρ εὐ ποιεῖν μετα-
pέμπτεται ἐς Σάρδις, ἀπικόμενον δὲ δωρεῖται χρυσῷ
τὸν ἀν δύνηται τῷ ἐσωτῆρι σῶματι ἐξενείκασθαι
ἐσάπαξ. ὁ δὲ Ἀλκμέων πρὸς τὴν δωρεὴν ἐσούσαν
tοιαύτην, τοιάδε ἐπιτηδεύσας προσέφερε ἐνδὺς
15 κιθώνα μέγαν καὶ κόλπον βαθὺν καταλυπόμενος
tοῦ κιθώνος, κοθόρνους <τε> τοὺς εὐρισκει εὐρυ-
tάτους ὑποδησάμενος ἴε ἐς τὸν θησαυρὸν
ἐς τὸν οἱ κατηγέοντο. ἔσπεσῶν δὲ ἐς σωρὸν
ψήγματος πρῶτα μὲν παρέσαξε παρὰ τὰς κνήμας
20 [τοῦ χρυσοῦ] ὅσον ἐχώρεον οἱ κόθορνοι, μετὰ δὲ
tὸν κόλπον πάντα πλησάμενος χρυσοῦ καὶ ἐς
tὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος
καὶ ἀλλο λαβὼν ἐς τὸ στόμα ἐξῆ πέ τοῦ θησαυ-
ροῦ, ἔλκων μὲν μόγης τοὺς κοθόρνους, παυτὶ δὲ
25 τεῷ οἰκῶς μᾶλλον ἡ ἀνθρώπως τοῦ τὸ τε στόμα
ἔβέβυστο καὶ πάντα ἐξώγκωσε. ἔδόντα δὲ τὸν
Κροίσον γέλως ἐσῆλθε, καὶ οἱ πάντα τε ἐκεῖνα
dιδοῖ καὶ πρὸς ἑτέρα δωρεῖται οὐκ ἑλάσσοι ἑκεῖ-
νων. ὁ ὅτω μὲν ἐπλούθησε ἡ οἰκία αὐτῆς μεγάλως,
30 καὶ ὁ Ἀλκμέων οὕτως οὕτω τεθριπποστροφήσας
Ὀλυμπιάδα ἀναίρεται.

Μετὰ δὲ, γενεθὶ δευτέρῃ ύστερον, Κλεισθένης
126 μὲν ὁ Σικυώνος [τύραννος] ἐξῆ, ὡςτε πολλῷ

ΣΙΧΩ. 15 μέγαν om. ABC 16 τε add. Stein
20 secl. Stein, τοῦ om. PRsv 24 μόγης τοῦ PRsv: μεγά-
tους 25 τε om. PRsv 28 ἑτέρα et ἑλάσσω ABC:
ἐτέρουσὶ μὲν et ἑλάσσως.
ΣΙΧΩ. 6 μὲν PR (μὲν sv): αὐτήν 3 Σικυώνος s et Valo-
κεναer; τύραννος secl. Kallenberg.

ST. 6
änderung αὐτοῦ ὑπὸ τοῦ Ἰταλίς ἠλθεὶ Σμινδυρίδης ὁ Ἰπποκράτης Συβαρίτης, ὡς ἐπὶ πλείστον δὴ χρισᾶς ἐστὶ ἀνήρ ἀπάτης (ἡ δὲ Σύβαρις ἡμαξὶ τούτων τὸν χρόνον μάλιστα), καὶ Σιρίτης Δάμασος Ἀμύριος τοῦ σοφοῦ λεγόμενον παῖς. οὖτοι μὲν 5 ἀπὸ Ἰταλίς ἠλθοῦν, ἐκ δὲ τοῦ κόλπου τοῦ Ἰονίου Ἀμφίμυθος Ἐπιτρήφοι Ἐπιδάμνιος· οὕτως δὲ ἐκ τοῦ Ἰονίου κόλπου. Διότι ἢλθε Τιτόμου τοῦ ὑπερφύτους τε Ἑλληνας ἰσχύς καὶ φυγόντος ἀνθρώπους ἐστὶς ἐσχάταις τῆς Ἀἰτωλίδος χώρης, τοῦτοι τοῦ Τιτόμου ἀδελφοῦ Μάλης.
ἀπὸ δὲ Πελοποννήσου Φείδωνος τοῦ Ἀργείων
τυράννου παῖς Δεωκήδης, Φείδωνος δὲ τοῦ τὰ
μέτρα ποιήσαντος Πελοποννησίωι καὶ ὑβρίσαν-
15 τοις μέγιστα δὴ Ἐλλήνων ἀπάντων, δὲ ἐξανα-
στήσας τοὺς Ἡλείων ἀγωνιστέας αὐτὸς τὸν ἐν
Ὀλυμπίῃ ἀγώνα ἔθηκε, τούτου τε δὴ παις καὶ
Ἀμίαντος Δυκοῦργον Ἀρκάς ἐκ Τραπεζούντων,
καὶ Ἀξὴν ἐκ Παιοῦ πόλιος Δαφάνης Εὐφορίωνος
20 τοῦ δεξαμένου τε, ὥς λόγος ἐν Ἀρκαδίᾳ λέγεται,
tοὺς Διοσκούρους οἰκίασι καὶ ἀπὸ τούτων ἕξων-
δοκέωντος πάντας ἀνθρώπους, καὶ Ἡλείων Ὀνο-
μαστός Ἀγαίος. οὗτοι μὲν δὴ ἐς αὐτῆς Πε-
λοποννήσου ἦλθον, ἐκ δὲ Ἀθηναίων ἀπίκουντο
25 Μεγακλέης τε ὁ Ἀλκμέωνος τούτου τοῦ παρὰ
Κροϊσοῦ ἀπικομένου, καὶ ἄλλος Ἡπποκλέιδης Τι-
σάνδρου, πλούτῳ καὶ εἴδει προφέρων Ἀθηναίων.
ἀπὸ δὲ Ἐρετρίῃς ἀνθεούσης τούτων τὸν χρόνων
Δυσανίης· οὗτος δὲ ἀπ’ Εὐβοίας μοῦνος. ἐκ δὲ
30 Θεσσαλίης ἦλθε τῶν Σκοπαδέων Διακτορίδης
Κρανόνιος, ἐκ δὲ Μολοσσῶν Ἀλκων. τοσοῦτοι
μὲν ἐγένοντο οἱ μνηστήρες.

Ἀπικομένων δὲ τούτων ἐς τὴν προειρήμενην ἡμέρην ὁ Κλεισθένης πρῶτα μὲν τὰς πάτρας τε
αὐτῶν ἀνεπύθετο καὶ γένος ἐκάστου, μετὰ δὲ κατέ-
χων ἐναυτὸν διετειράτο αὐτῶν τῆς τε ἀνδραγαθίας
5 καὶ τῆς ὅργης καὶ παιδεύσιος τε καὶ τρόπου, καὶ
ἐνὶ ἐκάστῳ ἰῶν ἐς συνουσίαν καὶ συνάπασι· καὶ ἐς
γυμνᾶσιά τε ἔξαγινεν ὅσιοι ἦσαν αὐτῶν νεώτεροι, καὶ τὸ γε μέγιστον, ἐν τῇ συνεστί, διησειράτος ὅσιον γὰρ κατείχε χρόνον αὐτοῦς, τούτου πάντα <ἐπιστίους> ἔποιει καὶ ἁμα ἐξείνει μεγαλοπρε- 10 πέως. καὶ δὴ κοι μάλιστα τῶν μνηστηρῶν ἡρέσκοντο οί ἄπτ᾽ Ἀθηνέων ἀπιγμένοι, καὶ τούτων μᾶλλον Ἰπποκλείδης ὁ Τισάνδρου καὶ κατ᾽ ἀνδραγαθίην ἐκρίνετο καὶ ὅτι τὸ ἀνέκαθεν τοῦτο ἐν Κορίνθῳ Κυφελίδης ἦν προσήκων. 5 Ὡς δὲ ἡ κυρίη ἐγένετο τῶν ἡμερῶν τῆς τε κατακλίσιος τοῦ γὰρ καὶ ἐκφάσιος αὐτοῦ Κλεισθένεος τὸν κρίνοι ἐκ πάντων, θύσας βοῦς ἐκατόν ὁ Κλεισθένης εὐώχει αὐτοὺς τε τοὺς μνηστηρὰς καὶ Σκυμνίονας πάντας. ὡς δὲ ἀπὸ δέιπνου ἐγίνοντο, 15 δὲ μνηστήρες ἔριν ἔχον ἀμφὶ τε μονοκυκτᾷ καὶ τῷ λεγομένῳ ἐς τὸ μέσον. προϊόνσης δὲ τῆς πόσιος κατέχον τοὺς ἄλλους ὁ Ἰπποκλείδης ἐκέλευσε οἱ τὸν αὐλητήν ἀυλήσας ἐμμελείην, πειθομένοι δὲ τοῦ αὐλητέων ὁρχήσατο. καὶ κως ἐσωτὲ 10 μὲν ἀρεστῷς ὁρχεῖτο, ὁ Κλεισθένης δὲ ὀρέων ὅλων τὸ πρήγμα ὑπάρχει. μετὰ δὲ ἐπιστίου ὁ Ἰπποκλείδης χρόνον ἐκέλευσε τίνα τράπεζαν ἐσενείκαι, ἐσελθοῦσης δὲ τῆς τραπέζης πρῶτα μὲν ἐπ᾽ αὐτῆς ὁρχήσατο Δακωνικὰ σχημάτια, μετὰ δὲ ἀλλὰ Ἀττικὰ, τὸ τρίτον δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῦσι σκέλεσι ἐχειρονόμησε. Κλεισθένης δὲ τὰς μὲν πρῶτα καὶ τὰ δεύτερα ὁρχεομένου ἀπο-

CXXIX. 2 κατακλίσιος: ἱστιγμός Naber, κρίσιος Herwerden 5 ἐγένοντο P Rev: ἐγίνοντα 8 κατέλων Madvig.
στυγέων γαμβρόν ἃν οἵ ἑτε γενέσθαι Ἦπποκλείδεα
20 διὰ τὴν τε δροχήσαν καὶ τὴν ἁναιδείαν κατείχε
魔法师和, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτῶν· ὅς δὲ
eἰδε τοὺς σκέλεσι χειρονομήσαντα, οὐκέτι κατέ-
χειν δυνάμενος εἶπε· Ὡ παῖ Τυσάνδρου, ἀπωρ-
χήσας γε μὲν τὸν γάμμον, ὁ δὲ Ἦπποκλείδης
25 ὑπολαβὼν εἶπε· Οὐ φροντὶς Ἦπποκλείδη.

'Απὸ τούτο μὲν τούτο ὁνομάζεται· Κλεισθέ-130
νής δὲ συγῆς ποιησάμενος ἔλεξε· ἐς μέσουν τάδε·
"Ἀνδρεὶς παῖδος τῆς ἐμῆς μνηστήρας, ἔγω καὶ
πάντας ὑμέας ἑπαίνεω καὶ πᾶσι ὑμῖν, εἰ οἶον
5 τε ἐν ἡ, χαριζομένην ἄν, μήτε ἔνα ὑμέων ἐξαίρετον
ἀποκρίνων μήτε τοὺς λοιποὺς ἀποδοκιμάζων· ἅλλο
οὐ γὰρ οἶα τὲ ἔστι μήτε πέρι παρθένου βουλευ-
οντα πᾶσι κατὰ νόον ποιεῖν, τοῖσι μὲν ὑμέων
ἀπελαυνομένους τούδε τοῦ γάμμου τάλαντον ἄργυ-
10ρλον ἐκάστῳ δωρεὰν δίδωμι τῆς ἀξιόσιος ἐλευκὰ
τῆς ἐξ ἐμέο γημαί καὶ τῆς ἐξ οίκου ἀποδημής, τῷ
δὲ Ἁλκμέωνος Μεγακλέος ἐγγυότα παῖδα τὴν ἐμὴν
Ἀγαρίστην νόμισε τοῖσι Ἀθηναίοις. φαμένου δὲ
ἐγγυασθαί Μεγακλέος ἐκεκύρωσο τὸ γάμος Κλει-
15 σθένει.

'Αμφὶ μὲν κρίσι τῶν μυθητήρων τοσαύτα ἐγέ-131
νετο, καὶ οὕτω Ἁλκμεωνίδαι ἐβιωθησαν ἀνὰ τὴν
'Ελλάδα. τοῦτων δὲ συνοικησάντων θεὶς descen-
νεται Κλεισθένης τε ὁ τὰς φυλὰς
dants.

CXXIX. 19 ἄρ om. ABC 24 μὲν Stein: μὴν.
CXXX. 4 ἄρι ABC 12 ἐγγυώ δὲ, om. τῷ δὲ Ἁλκμέωνος
ABC.
CXXXI. 1 κρίσι (vel κρίσει) B²PRsv: κρίσις 4 τὰς
<φ> φυλὰς? Herwerden.
καὶ τὴν δημοκρατίαν Ἀθηναίους καταστήσας, ἔχων τοῦνομα ἀπὸ τοῦ μητροπάτορος τοῦ Σικυωνίου, οὕτως τε δὴ γίνεται Μεγακλέι καὶ Ἰπποκράτης, ἐκ δὲ Ἰπποκράτεως Μεγακλέης τε ἄλλος καὶ Ἀγαρίστη ἄλλη, ἀπὸ τῆς Κλεισθένους Ἀγαρίστης ἔχουσα τοῦνομα, ἥ συνοικήσασα τε Ξανθίππῳ τῷ Ἀριφρονος καὶ ἤγκνου εὐώσα εἰδὲ ὅπως ἐν τῷ ὑπνῷ, εἴδοκε δὲ λέοντα τεκεῖν· καὶ μετ’ ὀλγας ἡμέρας τίκτει Περικλέα Ξανθίππῳ.

132 Μετὰ δὲ τὸ ἐν Μαραθῶι τρώμα γενόμενον

Μιλτιάδης, καὶ πρότερον εὐδοκιμέων παρὰ Ἀθηναίους, τότε μᾶλλον αὐτοῦ ξετο. αἰτήσας δὲ νέας ἐβδομήκοντα καὶ στρατηγὺς τε καὶ χρήματα Ἀθηναίους, οὐ 5 φράσας σφί ἐπὶ ἐν ἐπιστρατεύστης χώρην, ἀλλὰ φας αὐτοῦς καταπλούτειν ἢν οἱ ἐπιστράτευσί τις γὰρ χώρην τοιαῦτην δὴ τινὰ ἄξειν ὅθεν χρυσῶν εὐπετεως ἀφθονον οἴσονται· λέγων τοιαύτα αἰτεῖ τὰς νέας. Ἀθηναίοι δὲ τούτοις ἐπαρθένητε [παρ]έ-10 δοσαν.

133 Παραλαβὼν δὲ ὁ Μιλτιάδης τὴν στρατιὰν ἐπλεῖ

ἐπὶ Πάρον, πρόφασιν ἔχων ὡς οἱ Πάροι ὑπῆρξαν πρότεροι στρατεύομενοι τριήρει ἢς Μαραθῶνα ἀμα τῷ Πέρσῃ. τούτῳ μὲν δὴ πρόσχημα λόγων ἕν, ἀτὰρ τινὰ καὶ ἤγκνοτον 5 εἰχε τούσι Παρίοις διὰ Δυσαγόρεα τὸν Τισίων.

CXXXI. 6 et 9 ἔτι pro αὐτὸ Herwerden.
CXXXII. 8 <καὶ> μᾶλλον Stein 6 επιστρατεύστης Resv: επιστρατεύστης 9 τοσαῦτα Gomperz 10 praep. del. Cobet.
CXXXIII. 2 ἔχων see. Cobet 8 πρότεροι <ἀδικεῖς>? Stein 4 τριήρει Resv: τριήρεις 5 λόγων ABR: λόγου 8, λόν ν καὶ om. PRsv.
ἐόντα γένος Πάριον, διαβαλόντα μιν πρὸς Τιδάρνεα τὸν Πέρσην. ἀπικόμενος δὲ ἐς τὴν ἐπλει ὁ Μιλτιάδης τῇ στρατηγῇ ἐπολιόρκει Παρίον κατειλημένους ἑνῶς τείχεος, καὶ ἐσπέρμων κήρυκα αἰτεὶ ἐκατὸν τάλαντα, φᾶς, ἦν μὴ οἱ δῶσι, οὐκ ἀπαναστήσειν τὴν στρατηγὴν πρὶν ἦ ἐξέλη σφέας. οἱ δὲ Πάριοι ὁκοις μὲν τι δώσουσι Μιλτιάδη [ἀργύριοι] οὐδὲ διενόεοντο, οἱ δὲ ὁκοις διαφυλάξουσι τὴν πόλιν, τούτῳ ἐμπεμελοῦντο, ἀλλὰ τε ἐπιφραζόμενοι καὶ τῇ μάλιστα ἔσκε ἐκάστοτε ἐπίμαχον τοῦ τείχεος, τούτῳ ἄμα νυκτὶ ἐξηείρετο διπλήσιον τοῦ ἀρχαιοῦ. Τὸ ές μὲν δὴ τοσοῦτο τοῦ λόγου οἱ πάντες Ἑλλη-134 νες λέγουσι, τὸ ἐνθέουτεν δὲ αὐτοὶ Πάριοι γενέσθαι ὅδε λέγουσι. Μιλτιάδη ἀπορέοντι ἐλθεῖν ἐς λόγους αἰχμάλωτον γυναῖκα, ἐπὶ καὶ τῆς μυθικῆς ἐπιφάνειας, ἐπὶ τῆς προφητείας τῶν Χριστιανων καὶ τοῦ ἔλλογος τῆς Μιλτιάδου: Καὶ διὸ μὲν ἐπὶ τὸν κοιμώμας τὸν πρὸ τῆς πόλεως ἑνῶς τὸ ἐρκός θεσμοφόρου Δήμητρος ὑπερθορεῖν, οὐ δυνάμενον τὰς θύρας ἀνοίξαι, ὑπερθοροῦντα δὲ ἑνῆ ἐπὶ τὸ μέγαρον οὗ τι δὴ ποιήσοντα ἑνῶς,
88 ΗΡΩΔΟΤΟΥ

ἐίτε κινήσουσι τι τῶν ἀκινήτων ἐίτε ὅ τι δῇ κοτε 15 πρῆξουτα· πρὸς τῇς θύρας τε γενέσθαι καὶ πρὸκατε φρίκης αὐτῶν ὑπελθοῦσης ὁπίσω τήν
αὐτήν ὁδὸν ἰέσθαι, καταθρώσκοντα δὲ τὴν αἱμα-
σίην τῶν μηρῶν σπασθήναι. οἱ δὲ αὐτῶν τὸ γόνον
προσπταίσαι λέγουσι.

135 Μιλτιάδης μὲν νυν φλαύρως ἔχων ἀπέπλευ
οπίσω, οὔτε χρήματα Ἀθηναίωι
ἀγων οὔτε Πάρον προσκητησάμενος,
ἀλλὰ πολιορκήσας τε ἕξ καὶ εἰκοσὶ ἡμέρας καὶ
δημώδας τὴν νήσου. Πάριοι δὲ πυθόμενοι ὃς ἦ
ὑποζάκορος τῶν θεῶν Τιμώ Μιλτιάδη
κατηγήσατο, βουλόμενοι μὲν ἀντὶ τού-
των τιμωρήσασθαι θεοπρόσπους πέμ-
πουσί ἐς Δελφοὺς, ὡς σφεας ἡσυχίᾳ τῆς πο-
λιορκῆς ἐσχε· ἔπεμπτον δὲ ἐπειρησομένους εἰ 10
καταχρῆσωνται τὴν ὑποζάκορον τῶν θεῶν ὡς ἔξη-
γησαμένην τοῦτο ἐχθροίσι τῆς πατρίδος ἄλωσιν
καὶ τὰ ἐς ἔρενα γόνον ἀρρητα ἱερὰ ἐκφήνασαν
Μιλτιάδη. ἡ δὲ Πυθίη οὐκ ἔα, φᾶσα οὐ τιμῶν
ἐίναι τὴν αἰτήν τούτων, ἀλλὰ δὲν γὰρ Μιλτιάδεα 15
tελευτῶν μὴ εὖ, φανήναι οἱ τῶν κακῶν κατηγε-
μόνα.

136 Παρίσιοι μὲν δὴ ταῦτα ἡ Πυθίη ἔχρησε.
Ἀθηναῖοι δὲ ἐκ Πάρου Μιλτιάδεα ἀπονοστήσαντα
ἔσχον ἐν στόμαι, οἱ τε ἄλλοι καὶ μάλιστα Ξάν-

CXXXIV. 16 γίνεσθαι? Stein.
CXXXV. 9 ἐς δελφοὺς πέμπωμεν ΑΒC 11 καταχρῆσονται
ΑΒC ψ.: τῆν ΑΒC.
CXXXVI. 1 ἔχρησεν ἡ Πυθίη Rev
στόμαι Rev.

3 εἰχών? Krüger
ΕΚΘΗ

θιπποσ ὁ Αρίφρονος, δε θανάτου ύπα-
5 γαγών ύπο τὸν δήμον Μιλτιάδεα ἐδί-
ωκε τῆς Ἀθηναίων ἀπάτης εἶνεκεν. Μιλτιάδης
dὲ αὐτὸς μὲν παρεὼν οὐκ ἀπελογεῖτο (ἡ γὰρ
ἀδύνατος ὡστε σηπομένου τοῦ μηροῦ), προκειμέ-
νου δὲ αὐτοῦ ἐν κλίνῃ ὑπεραπελογεύοντο οἱ φίλοι,
tῆς μάχης τε τῆς ἐν Μαραθώνι γενομένης πολλὰ
ἐπιμεμνημένοι καὶ τὴν Αἴμουν αἴρεσιν, οὐς ἔλιον
tε Αἴμουν καὶ τεισάμενος τοὺς Πελασγοὺς παρέ-
δωκε Ἀθηναίοις... προσγενομένου δὲ τοῦ δήμου
αὐτῷ κατὰ τὴν ἀπόλυσιν τοῦ θανάτου,
15 ξημώσαντος δὲ κατὰ τὴν ἁδικίαν πεν-
τήκοντα ταλάντοις, Μιλτιάδης μὲν
μετὰ ταῦτα σφακελίσαντος τε τοῦ μηροῦ καὶ
σαπέντος τελευτᾶ, τὰ δὲ πεντήκοντα ταλάντα
ἐξέτευσε ο παῖς αὐτοῦ Κίμων.

Δήμον δὲ Μιλτιάδης ὁ Κίμωνος ὄθε ἐσχε. 137
Πελασγοῖς ἐπείτε ἐκ τῆς Ἄττικῆς
ὑπὸ Ἀθηναίων ἐξεβλήθησαν, εἶτε ὅν
δὴ δικαίως εἶτε ἁδικώς· τοῦτο γὰρ οὐκ ἔχω
5 φράσας, πλὴν τὰ λεγόμενα, ὅτι Ἕκαταιὸς μὲν ὁ
Ἡγησάνδρου ἔφησε ἐν τοῖς λόγοις
λέγων ἁδικώς· ἐπείτε γὰρ ἰδεῶν τοὺς
Ἀθηναίοις τὴν χάριν, τὴν σφι αὐτοὶ
ὑπὸ τὸν Ἰμησσόν ἔοισαν ἐδοσαν οἰκῆσαι μισ-
10 θῶν τοῦ τεῖχεος τοῦ περὶ τὴν ἀκρόπολιν κοτε

CXXXVI. 4 ἀγαγὼν ABC 6 εἶνεκεν del. Herwerden
12 Δήμον τε L, corr. Stein 17 τε om. PBsv, una cum καὶ
σαπέντος del. Cobet.
CXXXVII. 8 σφι αὐτοί: σφισι (σφις ν) αὐτοίσι L, σφι Krüger,
αὐτοὶ Reiske 9 ἐνακηῆσαι Naber, Herwerden.
διηλαμένου, ταῦτην ὡς ἰδεῖν τοὺς Ἀθηναίους ἐξεργασμένην εὖ, τὴν πρότερον εἶναι κακὴν τε καὶ τοῦ μὴδενὸς ἀξίην, λαβεῖν φθόνον τε καὶ ἵμερον τῆς γῆς, καὶ οὗτω ἐξελάνυνεν αὐτοὺς οὐδεμίαν ἄλλην πρόφασιν προϊσχομένους τοὺς Ἀθηναίους. ὡς δὲ ἂν αὐτοὶ Ἀθηναῖοι λέγουσι, δικαῖως ἐξελάσαι. κατοικημένους γὰρ τοὺς Πελασγοὺς ὑπὸ τῆς Ἄμησῳ ἐνθεντεῖν ἄρμωμένους ἄδικειν τάδε· φοιτὰν γὰρ αἰεὶ τὰς σφητέρας θυγατέρας [τε καὶ τοὺς παιδας] ἐπὶ ὦδωρ ἐπὶ τὴν Ἐννεάκρωσιν ὁύ γὰρ εἶναι τούτων ἐκ τῶν χρόνων σφίσι καὶ οὐδὲ τοῖσι ἄλλοισι Ὁλησι αἰκέτασι, ὡκῶς δὲ ἐλθοίς αὐταί, τοὺς Πελασγοὺς ὑπὸ ὦβρις τε καὶ ὀὐγωρίς βιῶσθαι σφες. καὶ ταῦτα μέντοι σφὶ οὐκ ἀποχραί ποιεῖν, ἁλλὰ τέλος καὶ ἐπιβουλεύοντας ἐπίχειρήσειν φανήναι ἐπὶ αὐτο- 25 φόροι. ἐωτοὺς δὲ γενέσθαι τοσοῦτο ἐκείνων ἄνδρας ἀμείνοις, ὥσπερ παρεῦν αὐτοίσι αποκτεῖναι τοὺς Πελασγοὺς, ἐπεί σφες ἔλαβον ἐπιβουλεύοντας, οὐκ ἐθελῆσαι, ἁλλὰ σφῖ προείπειν ἐκ τῆς γῆς ἐξίεναι.

οἷς δὲ Πελασγοὶ οὕτως Λήμνον τὸτε νεμόμενοι καὶ βουλόμενοι τοὺς Ἀθηναίους τιμωρήσασθαι, εὐ τε ἐξεπιστάμενοι ταῖς Ἀθηναίων ὀρτῶς, πευτηκοντέρους κτησάμενοι ἐλάχησαν Ἀρτέμιδι ἐν Βραυ- 5

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


CXXXVIII. 4 στησάμενοι Ῥβυ.
ἐκθέ

ρώνι ἀγούσας ὀρθὴν τὰς τῶν Ἀθηναίων γυναίκας,
ἐνθεύτεν δὲ ἀρτάς αὐτῶν πολλὰς οἶχοντο
ἀποτέλευτα καὶ σφέας ἐς Δήμουν ἅγαγόντες παλ-
λακάς εἶχον. ὡς δὲ τέκνων αὕτω αἱ γυναῖκες

10 ὑπεπλήθησαν, γλώσσαν τε τὴν Ἀττικὴν καὶ
tρόπους τοὺς Ἀθηναίων ἐδίδασκον τοὺς παῖδας.
oὶ δὲ οὗτε συμμισθεῖσθαι τοῦ ἕκ τῶν Πελασγίδων
γυναικῶν πασι ἥθελον, εἰ τε τύπτοιτο

15 τὶς αὐτῶν ὑπ᾽ ἐκεῖνων τινός, ἐβοήθεον
tε πάντες καὶ ἐπιμᾶρεον ἀλλήλους:
καὶ δὴ καὶ ἄρχειν τε τῶν παίδων οἱ
παῖδες ἐδικαίουν καὶ πολλοὶ ἐπεκράτεον.

20 μαθόν-
tες δὲ ταῦτα οἱ Πελασγοὶ ἐωντοῦσι λόγους ἐδί-
δοσαν· καὶ σφὶ βουλευμένους δεῖν τι ἔσένθυε,

εἴ δὲ διαγώνωσκοιν σφίσι τε βοηθεῖν οἱ παῖδες

25 πρὸς τῶν κουριδιῶν γυναικῶν τοὺς
παίδας καὶ τούτων αὐτὴν ἄρχειν πει-

Ρωμ. 16:κράτος, τι δὴ ἅνδρωθεντες δὴθεν ποιη-

σοῦσι. ἐνθαῦτα ἔδοξε σφὶ κτείνειν τοὺς παίδας

30 τοὺς ἐκ τῶν Ἀττικῶν γυναίκων. ποιεοῦσι δὴ
ταῦτα, προσαπολλοῦσι δὲ σφῶν καὶ τὰς μητέ-

ρας. ἀπὸ τούτου δὲ τοῦ ἔργου καὶ τοῦ προτέρου
tούτων, τὸ ἐργάσαντο αἱ γυναῖκες τοὺς ἅμα Ἀθάντι

35 ἄνδρας σφετέρους ἀποκτείνασαι, νενόμισαι ἄνα

τὴν Ἑλλάδα τὰ σχέτλια ἔργα πάντα Δήμων

καλείσθαι.

'Αποκτείνασι δὲ τοῖς Πελασγοῖσι τοὺς σφετέ- 139

CXXXVIII. 17 πολλὰν PRsv 18 ἔδοσαν PRsv 19 σφὶ
Stein: σφίσι L 23 δὴτα Krüger, δὴθεν del. Herwerden
25 δὴ P; δὲ Rsv; τε ABC.
Their country is visited with barrenness.

The oracle bids them give satisfaction to the Athenians.

'Αθηναῖοι δικάσωσι. Ἡλθὼν τε δὴ ἐσ τάς 'Αθήνας οἱ Πελασγοὶ καὶ δίκας ἐπαγγέλλοντο βοιλόμενοι διδόναι παντὸς τοῦ ἀδικήματος. 'Αθηναῖοι δὲ ἐν τῷ πρυτανεῖῳ κλίνην στρώσαντες ὁς εἶχον κάλλιστα καὶ τράπεζαν ἐπιπλέην ἄγαθων πάντων παραθέσεις ἐκείλουν τοὺς Πελασγοὺς τὴν χώρην σφίσι παραδίδοναι οὕτω ἔχουσαν. οἱ δὲ Πελασγοὶ ὑπολαβόντες εἰπαν· ἔπειδ' ἑρῆ βορῇ ἀνέμῳ

How this is done.

Τότε μὲν τοσαῦτα ἔτεσι δὲ κάρτα πολλοῦς μυθοὺς, ὡς ἡ Χερσονήσιος ἔστερον τούτων, ὡς ἡ Χερσονήσιος ἢ Ελλησπόντῳ ἐγένετο ὑπὸ 'Αθηναίοις, Μιλείδαις ὁ Κύμων ἐτησίων ἀνέμων κατεστηκότων νὴ κατανύσας ἐξ Ἐλαιούντως τοῦ ἐν 5 Χερσονήσιῳ ἐπὶ τὴν Δήμου προηγόρευε ἐξιέναι ἐκ
τῆς νῆσου τοῖς Πελασγοῖς, ἀναμμήνησκων σφέας τὸ χρηστήριον, τὸ οὐδαμὰ ἠλπίσαν σφίσι οἱ Πελασγοὶ ἐπιτελείσθαι. Ἡφαιστεῖες μὲν νῦν ἐπεί-

ιο θοῦντο, Μυρωναῖοι δὲ οὐ συγγινωσκόμενοι εἶναι τὴν Χερσόνησον Ἄττικὴν ἐπολυιρκέοντο, ἐς ὁ καὶ οὗτοι παρέστησαν. οὗτοι δὴ τὴν Δῆμον ἔσχον Ἄθηναιοί τε καὶ Μιλτιάδης.

NOTES.

CHAPTER I.

1. μὴν των in transition to a new subject like μὲν δή, as cc. 22. 1, 54. 1, 84. 1, 92. 1.

5. ἐκ τῶν Σουσών. Susa (the Biblical Shushan) was the capital of Susiana or Elam, and the chief residence of the Persian kings. It was situated in the plain on the E. bank of the Choaspes (Kerkha), between that river and the Seifu, a tributary of the Pasitigris. The site of the city is still marked by ruins, there being three main mounds, one of which has been identified with the Memnonium, the strong citadel which contained the treasuries of the Persian kings, another with the palace begun by Darius I.

'Αρταφρένης ὁ Σαρδίων ὑπαρχός. Cf. v. 25 (Darius on his return from the Scythian expedition) καταστήσας Ἀρταφρένεα ἀδελφοῦ ἑαυτοῦ ὑμοπάτριον ὑπαρχόν εἶναι Σαρδίων, ἀπήλλαξε ὡς Σούσα. Σαρδίων ὑπαρχός is the title by which in Greek sources the satrap of Lydia (Persian Ἀπάρδα) is often denoted, from Sardis, the chief town of the satrapy. Neither Hdt. nor Thuc. uses the word σαρπάτης (Pers. kshatrapāvan, protecting the kingdom).

6. κατά κοινον, for what reason; for causal κατά cf. cc. 3. 2, 44. 22, 60. 6, 65. 12, 108. 18.

7. δόθε—τι imply a climax, as often, e.g. c. 9. 8.

8. ἀσ...ἐπιστάμενος, professing complete ignorance of the situation. δὴθεν implies that it was mere pretence.

11. ἄπρεκείναίν ἄπληθειαν: iv. 152 πάντων τῶν ἡμεῖς ἄπρεκείναίν ἰδον.
12. τοῖς, ethic dative, cf. i. 126 ἄρας Πέρσαι οὐτως ὑμῖν ἔχει. This τοῖς is identical with the particle τοῖς, which has developed itself from this usage.

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

13. τούτο τὸ ὑπόδημα ἔρραψες κ.τ.λ., probably with allusion to phrases like ἔπετεν κακά, δόλον, and the like. For the metaphor may be compared perhaps Pind. Ol. vi. 11 λόγω γὰρ ἐν τοίχῳ πεδόλυπς δαμάσκων τὸ δέ ήξον Σωστράτου νῦς, let him know that by grace divine he has his foot in this sandal.

ἐρραψες μὴν σὺ. The pronoun is put after the verb, as the latter is here emphatic.

14. υποδήσατο. ὑποδεῖν is the regular term for putting shoes on another, ὑποδείσατε, on oneself (ὑπολύνω, ὑπολύσατε).

CHAPTER II.

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

5. νῆσου τῆν μεγάλην. According to Hdt. here and elsewhere (i. 170, v. 106) and others, Sardinia was the largest of the islands in the Mediterranean; others, however, assigned this position to Sicily. Modern authorities likewise disagree. The island seems to have taken a strong hold on the Greek imagination. We are told (Pausan. iv. 43. 5) that at the time of the Messenian wars the Messenians were advised to leave their country and occupy Sardinia. The same advice was given to the Ionians by Bias of Priene, when they were being conquered by Harpagus, general of Cyrus (Hdt. i. 170). The conquest of it is held out as a bait to Darius (Hdt. v. 106). Aristophanes, alluding to Athenian dreams of an empire in the West, speaks of the juryman as πῶλεων ἅρχων πλείστων ἀνὴρ τοῦ Πόντου μέχρι Σαρδών (Arist. Veep. 700). Apart from its natural advantages, Sardinia was of importance as lying in the middle of the trade routes of the Western Mediterranean. It was at a very early period visited by the Phoenicians on their way westward, who founded settlements especially on the S. and W. coasts, such as Caralis, Nora, Solci, Tharros. Archeological discoveries furnish evidence of the early trade
between Phoenicia and Sardinia; among the Phoenician importations were especially products of an Egyptian character. By the beginning of the fifth century the island had passed into the hands of the Carthaginians.

6. ὑποδεξάμενος καταγγέλεσται. Most of the mss. have the aor. but the syntax requires the fut. In ii. 24 the mss. vary in the same way between future and aorist, but iv. 138 ὑποδέκομαι ποιήσεων, vi. 11 ὑποδέκομαι ἢ οὖ συμμείξεων,—ἡ ἐλασσώσεσθαι, viii. 102, ix. 12 σχῆσεων.

τῶν Ἰάνων—τοῦ πολέμου, double gen. depending on ἠγεμονία.

9. καταγγείλας, being suspected, cf. c. 97. 9 οὐκ ἐπιτήδεα καταγγέλας κατ᾽ ἐμέο.

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

10. ἢ ἄκουσε, since the Chians form the logical though not the grammatical subject.

ἐκ, at the instigation of, viii. 80 ἵνα γὰρ ἢ ἐμέ τα ποιήματα ὕπτο Μῆδων.

CHAPTER III.

2. κατ᾽ ὅ πτ; see on c. 1. 6.

3. ἔποιει—ἐξεργασμένος εἰ. The same variation between the mood and tense of oratio recta and the optative is found v. 97 τεῦτα τε δὴ ἔλεγε καὶ πρός τούτωι τάδε, ως οἱ Μιλήσιοι τῶν Ἀθηναίων εἰσὶ ἄνθρωποι, καὶ οἰκός σφέας εἰς ῥύσεθαι δυσαμένους μέγα. Histiaeus, being kept by Darius at his court, sent a message to Aristagoras urging him to revolt (Hdt. v. 35).

5. τὴν γενομένην—αἰτίαν, the real reason: cf. viii. 68 τὴν ἐστιν γενώση, my real opinion, xi. 28 εἰ ἡ ἄγος εἰς γενόμενα ἔλεγε, if what he said was true.

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

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

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HERODOTUS, VI.

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

9. ἐποτίζειν after ὅς; for change of mood, see above.

10. οὐδὲν τι πάντως, not at all. τι strengthens the force of οὐδέν, cf. on c. 73. 5. For the asyndeton with the emphatic word at the beginning of the clause, cf. cc. 21. 8, 52. 18, i. 175 τοῖς δικαίω τι μέλλου ἀνεπιτήδεον ἔσεσθαι—ἡ λεπίτη δὴ Ἀθηναίη πόλεως μέγαν ἱσχει' τρὶς σφὶ τοῦτο ἐγένετο.

CHAPTER IV.

1. μετὰ δὲ is common in Ionic=Attic μετὰ δὲ ταῦτα, which Hdt. also has: μετὰ δὲ ταῦτα he generally uses in passing on to something new, μετὰ δὲ at the beginning of a clause closely connected with the preceding by a particle or the like, cc. 11. 2, 126. 1, 128. 8, 129. 12. In cc. 70. 10, 110. 4 μετὰ approaches to μετὰ δὲ ταῦτα: cf. Kallenberg, Comm. Crit. 9 sq.

δι' ἄγγελου τοιχόμενος, by means of a messenger: viii. 134 ἐκλεισθείς σφεα ὃ Ἀμφιρέως δι' ἄγγελον τοιχόμενος.

3. οὐ προλαμβανόμενον. λεσχηνόμενοι is a word found in Ionic writers, e.g. Democritus, Fr. 143 τολλά λεσχηνόμενοι, Heracl. Fr. 126 ὅτι τὸν τοίχον τὸν δόμοι λεσχηνόμενον (Stein).

5. πρὸς τοὺς τὸν τοὺς πρὸς ὄν.

9. τὰ ἄμασια, the answers=τὰς ἀποκρίσεις. ἀμείβομαι is an Ionic word=Attic ἀποκρίσεις.

CHAPTER V.

3. κατήγον; ipt. de conatu.

7. οἷα = ὅρ, quippe qui, as very often in Hdt. e.g. cc. 12. 11, 35. 15, 46. 6, 61. 18: in the same sense twice in Thuc. ii. 5, viii. 95, cf. Goodwin, Moods and Tenses, § 62 (109, note 3, 6th ed.).

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

The frequent use of γὰρ is one of the characteristics of Hdt.'s style; instances of the usual causal particles, such as ἐπεὶ, ἐπειδῆ, are very few.

8. τερατό κατέλαβε. In Hdt. τεράσθαι is generally found with the part., as cc. 9. 18, 50. 4, though the inf. is also found, e.g. cc. 62. 14, 188. 22, GMT. § 896–7 (112. 2).

κατέλαβε. κατέλαβε is the regular term for returning from exile, as κατάγειν = restore from exile, a verb to which κατέλαβε supplies the passive.

10. ὑπὸ τῶν Μιλησίων. In such a case Hdt. prefers to put the indef. pron. between the article and the noun, so that the more regular order would be ὑπὸ τῶν Μιλησίων, e.g. cc. 87. 13, 75. 13.

ἀπωστός—γίνεται: similar periphrases, cc. 64. 3 ἀπώστα γενόμενα, 66. 4, 74. 1. ἀπωστός is followed by gen. as Soph. Αἰ. 1020 τέλος δ' ἀπωστός γῆς ἀπορρέουσαν.

17. ἦμον: καθέζομενα, as Thuc. ii. 47 καθέζομενα ἵππων τὴν γῆν. A brisk trade was carried on with the countries about the Black Sea by the Ionians, and particularly by the Milesians, whose colonies dotted its shores. The Crimea and South Russia supplied boundless supplies of corn. On the east coast the Colchians furnished excellent flax, and on the south the land of the Chalybes was rich in iron. Besides, there came unlimited supplies of timber from the forests, the sea supplied fish, and the flocks and herds wool and hides. In return the Greeks exported their native products, particularly earthenware, also wine and oil. As this trade was to a large extent in Milesian hands, these measures of Histiaeus were doubtless intended to bring the rebellious Milesians to their senses.

19. δοσι, referring to the crews.

CHAPTER VI.

8. Φοινικαὶ μὲν ἦσαν προσβιώτατοι. This zeal on the part of the Phoenicians is explained by their jealousy and hatred of the Ionian marine by which they had been to a great extent ousted from the trade that had formerly been theirs.

7—2
Accordingly they were ready to do anything to humble their rivals.

9. νεοστὶ κατεστραμμένοι; see v. 116.

CHAPTER VII.

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

3. πρώσουλοι, representatives of the different states. In the same sense vii. 172 εἰς τῷ ᾠσθμῷ ἦσαν ἀλλαμένοι πρώσουλοι τῆς Ἐλλάδος ἀραιήμενοι ἀντὶ τῶν πολιών. σφέων αὐτῶν is objective gen.

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

6. δινί adv. ἐν: an Ionic word.

7. ἰέρωμα, Ionic.

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

11. εἰς τῷ πόλι—κοινῆ, lying off the city, with the idea of commanding or protecting, so vii. 6 αἱ εἰς Δήμῳ ἐπικόμεναι νῆσοι.

CHAPTER VIII.

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

6. εἶχον, came next to.

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

1. μὲν; see on c. 81. 1.

2. ἔστων stands in the plur. by attraction to the predicate ἐκατότους, as often in Hdt., cf. iv. 85 πελαγέων γὰρ ἀνάτων πέφυκε θεμασιώτατος, τοῦ τὸ μὲν μὴν ἐσπειράζω καὶ χειλίων κ.τ.λ.

6. 'Ιδαν. 'Ιᾶς is used adjectively as c. 31. 13 πόλει τὰς 'Ιδας, iv. 95, etc. So Ἑλλάς—γλῶσσαν Ἑλλάδα iv. 78, etc.; so in Thuc.; usually Ἰονική Ἑλληνική.

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

8. μὴ οὖν with the participle is found only in negative sentences. Here the participle is equivalent to a conditional sentence, as in c. 106. 16 εἰσαγήγη δὲ οὖν ἔφθασαν ἐξελάτορες μὴ οὖ πλήρεσ εὕντος τοῦ κόκλου, GMT. § 818, Jebb, Soph. O. T. p. 221.

οὖτε—τι; see on c. 1. 7.

10. ἐπιλεγόμενον: ἐννοοῦμενοι, considering, reflecting; in this meaning frequent in Hdt., e.g. c. 86. 29 ταῦτα ἐπιλεγομένῳ.

12. καταλύκτως τῶν δραχμῶν, at the outbreak of the Ionic revolt (v. 37). καταλύκτως c. gen. is rare, i. 104 τῆς δραχῆς καταλύκτως; it is construed on the analogy of the more common κατακαίω, c. 64. 4 κατακαίως Δημάρχου τῆς βασιλείας.

13. ψευδόν ἐστὶν Ἔμβολον, pregnantly = had gone into exile to Persia and still were there, i.e. were in exile in Persia. Cf. ii. 152 φεύγοντα ἐν Συρίᾳ, in exile in Syria, iv. 12 φαίνοντας δὲ τις Ἐκέρτων φεύγοντες ἐστιν Ἀσία, passages which show that Cobet's ἔφυγος is unnecessary.

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

εὖ σοι ὑπὸς φανήτω; the aor. part. here probably indicates not an action prior to but an action contemporary with that of the aor. inf., as ν. 24 εὖ ἔποιησας ἀπεκλήμενος, Plato, Phaed. 60 εὖ ἔποιησας ἀναμνῄσκεις ἵματε, you did well to remind me,
Theaet. 185 θ, Madvig 19 p. 183, rem. 2. The sōr here may be taken in its ingressive sense (like ἐστι τοῦ βασιλέου: to become a king) = literally enter into the state of being manifestly a benefactor. At the same time it would be possible to take the participle in the usual way, let him make it manifest that he has been a benefactor.


gdp does not here give a reason, but introduces an explanation of ἐν τούτοις φανητώς, cf. cc. 19. 1, 21. 4, 22. 8, 40. 5, etc.

18. ἀρσοῦς τοῦ; see on c. 5. 8.

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


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

22. βιαστὲρον ἐξουσία, be treated with greater harshness, cf. iii. 13 ἔξων οὐδέν βιασιν.

23. οὐ ποιησάτω, refuse to do. οὐ forms with the verb a single compound notion and hence is not changed to μη: cf. i. 212 εἰ δὲ ταύτα οὐ ποιήσατε, ἦλθον ἐπιμελεῖ τοι κ.τ.λ. In a similar way are treated οὐκ ἔσαι τολμᾶν, οὐκ ἐθέλειν refuse etc., GMT. § 384 (47. 3 note).

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

25. ἀπηδοντες, here in the unusual sense of ἀπαιτελόντες, threatening.

καταξά, will befall them: cf. c. 40. 4.
NOTES.

26. ἐξαιρετικῶν. Ἰό. prefers the fut. middle for the fut. pass., cf. cc. 11. 18, 17. 6.

28. ἐς Βάκτρα, i.e. to the most distant parts of the kingdom.

CHAPTER X.

1. τάδε; ταῦτα would be more regular, see on c. 89. 2.

3. καὶ δικαίωσε, actually came.

4. ἀγαμέμνον ἄφροσσο. ἀγαμέμνον literally means want of judgment, or sober reflection, which may exhibit itself in various ways—rashness, vii. 9 ἔλθας ἐπὶ Βῆσσας ἀπολύσατα πολέμου ἱστοῦς ὑπὸ τε ἀγαμέμνον καὶ σκαῤῥήτους; rash and inconsiderate persistence due to a false estimate of one's power, as here, and iv. 93, ix. 3; overweening self-confidence, v. 88, etc. In ἄφροσσο, διὰ has the notion of persistence, cf. c. 58. 20, iii. 66, vii. 210 ἀναιδεύῃ τε καὶ ἀβουλίᾳ ἄφροσμενοι; thus it is more than the simple χρᾶσθαι, a verb which Ἰό. very often uses in periphrasis, e.g. i. 150 ὁμολογή ἐχρήσατο = ὁμολογη-

CHAPTER XI.

3. συλλογίζετων· συλλεγόντων, which Ἰό. also has.

4. καὶ ἄλλω—ἐν ἐπὶ δὴ καὶ; so v. 95, παροῦ καὶ ἄλλα ἔγγεντο—ἐν δὲ δὴ καὶ, vi. 50. 5, 70. 16. In this phrase ἐν is used adverbially like μετά in μετά δὲ, ἐπὶ in ἐπὶ δὲ; the usage is un-Attic.

5. ἡγομένω, also Soph. Tr. 601 ἦς σῷ ταῦτα ἔζωσεν ἡγομέν ἐξαις.

6. γὰρ; see on c. 5. 7. The main clause here is introduced by ὅτι, as often, e.g. c. 87. 10, v. 19; similarly νῦν i. 124, lv. 97, μὲν δὲ i. 85, μὲν νῦν δὲ iii. 88, τοιγαρών iv. 149.

ἐπὶ ξυροῦ—ἐχεται. A proverbial expression from Homer downwards, K. 173 νῦν γὰρ δὴ πάντεσσον ἐπὶ ξυροῦ ἱσται ἀκμῆς ὅτι μᾶλλον ὀλεθρὸς Ἀχαιῶν, ὃς βιῆσαν. In this phrase ἐχεται is not found elsewhere, but that does not prove that it is impossible; various emendations have been proposed, none of them convincing. [Longinus], περὶ ὅψεως 22, quotes the passage with ἐχεται.
HERODOTUS, VI.

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

9. ὅμως, put before the conjunction for emphasis.

10. πόνος is frequently found in the special sense of training, drill. Thus in Pindar πῶς καὶ δαπάνα are the means whereby is attained the highest goal, victory in the games, e.g. Ol. v. 15 ἐξείρησεν ἀρεταῖοι πόνοι δαπάνα τε μάρτυραί, πρὸς ἔργον κυνδύων κεκαλυμμένον, Isth. i. 41 ὀμφάτερον δαπάνας τε καὶ πόνος. The Ionians displayed the same aversion to discipline later, under the Athenian empire, when most of them had their personal service commuted for a money-payment.

13. διαφρήσεθαι. If the future is the right reading here, an interesting parallel for the change of construction is to be found in Isocor. vi. 107 ἣν ἐθέλων ἀποθηκήσειν ὑπὲρ τῶν δικαίων, εἰδοκιμήσωμεν ἐστὶ φοβηθοῦμεν τοὺς κυνδύους, εἰς πολλὰς ταραχὰς καταστήσωμεν ἣμᾶς αὐτούς, cf. Hdt. 71. The fut. ind. is often used in warnings and threats, cf. GMT. § 447.

14. μή σο, after negative, GMT. § 815 (95. 2).

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

17. θεῶν τὰ λοι παρακολούθων, if the gods are impartial, favour neither party, so c. 109. 30.

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

Chapter XII.

2. ἀνάγαμεν ἐπὶ κέρας (Attic ἐπὶ κέρως), one ship following the other, in line (μετωπηθῶν, with a broad front, in column. Thuc. ii. 90 ηδοντες δὲ οἱ Πελοποννησίων κατὰ μιὰν ἐπὶ κέρως προσπλέοντας—ἀνδρομελον ἐνὸς ἔφειρον ἐπιστρέφοντες τάς ναῦς μετωπηθῶν ἐξελεῖν—ἐπὶ τοὺς Ἀθηναίους. The ships of Dionysius
came out in two separate lines and then took up their position over against one another and practised the διάπλωσ. This, which was afterwards a favourite manœuvre with the Athenians (Thuc. ii. 83, viii. 86), consisted in breaking through the enemy's line, and in passing injuring his ships' sides, breaking the oars, and disabling his vessels.

3. ἔκως ἔποτε, whenever, a very common usage in Hdt. with the optative of indefinite frequency; examples in this book, cc. 81. 6, 61. 24, 75. 6, 77. 20, 122. 9, 137. 22. In this sense rarely ὑπ' ἤ, i. 17, 106, vii. 119.

5. ἐπιφάτας, the fighting force on board, the marines (ἐπέτατο, the rowers.

6. ὁπλισμός, drew them up fully armed. As Stein points out, this sentence would have been clearer if it had run τοὺς ἐρήμης ἐχρατο—καὶ τοὺς ἐπιφάτας ὁπλίζε· δικός δὲ τοὺς ἐρήμης ἔρημος κ.τ.λ.

ἐισες ἐν' ἄγωρσαν, instead of allowing the crews to land, as was the usual custom.

7. δι' ἡμέραις, all day long. i. 97 δι' ἡμέρης δικάζειν, ii. 173, vii. 210, Arist. Pax, 27 δι' ἡμέρας δῆλη. 10. οἱ; see on c. 5. 7.

11. ᾿Αρεών. Before oratio recta Hdt. prefers the imperfect or historic present of λέγειν; the aor. is rarely found, e.g. cc. 86. 7, 130. 1, and then it is preceded by a temporal clause, a participle or the like. In c. 86 only we find ὀ δὲ ἔλεξε followed by φέμες and oratio obliqua (Kallenberg).

12. ἦσαντος = ἀλήφανος.

τίνα δαμόσων παραβάνσε, what deity have we offended? quo numine laeso (Virg.). The personal accusative is an exceptional usage; elsewhere παραβάνσε τι (νόμους, etc.) not τινά. The conjecture τίνα δαμόσων νόμως is a very probable one: cf. Eur. Ion, 231 θεοῦ δὲ νόμων οὐ παραβαίνωμεν, Soph. Aj. 1130, 1343.

13. ἀνεπιπλαμαν, in v. 4, with the addition of κακά: as here, ix. 87—an Homeric expression, e.g. ὕπ. 207 δεῦ τοι αἶσα | κῆδε' ἀνεππλήσας πρὶν παρείδα γαίαν ἱκέσαι.

οὕτοις, inasmuch as we.

14. ἐκπλασάντες ἐκ τοῦ νόμου, the same metaphor iii. 155 κὼς οὐκ ἐξεπλωσάς τῶν φρενῶν σεμνῶν διαφθείρας;
15. ἀλαζών, braggart. The ἀλαζὼν is the man who pretends to be more than he is (simulator) ἔτρων the man who pretends to be less than he is (dissimulator). Arist. Eth. Nic. 1108 a ἐπὶ μὲν οὖν τὸ ἀληθὲς ὁ μὲν μέσος ἀλήθες τις καὶ ἡ μεσάνθης ἀλήθεια λεγέτω, ἢ δὲ προσπούσεις ἡ μὲν ἐπὶ τὸ μέσον ἀλαζώνως καὶ ἡ ἔξων αὐτῆς ἀλαζών, η δὲ ἐπὶ τὸ Ματτων εἰρωνεῖα καὶ εἰρων.

16. ἑπταρέσπαντες—ἑχομέν. This periphrasis of the aor. part. with ἔχω denotes the continuing state, cc. 23. 29. 126. 18. i. 27 τοῦ διυλίσας ἔχεις, keep enslaved, Soph. Ant. 77 τὰ τῶν θεῶν ἑτεμ' ἀτμομᾶς ἔχε.

18. καὶ δὴ = καὶ ἤδη, already, as vii. 196 ἐσβεβληκὼς ἣν καὶ δὴ τριτάρως ἐς Μηλέας, iv. 102, viii. 94, ix. 6, 11, 66. Cf. Aesch. Suppl. 478 καὶ δὴ φίλον τις ἐκεῖν' ἀγαλμα ἰππό = ἐτε νοῦ.

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

20. πρὶν after comp. instead of ἓν, cf. vii. 152 πᾶν βουλομένων σφι εἰς ἐκ τῆς παρεοισῆς λύπης; so sometimes in Attic.

22. μᾶλλον repeats the comparative κρέσσον, cf. vii. 50 κρέσσον δὲ πάντα βαρασόντα ἡμῶν τῶν δεινῶν πάσχειν μᾶλλον ἢ πάν χρῆμα προδειμαίνοντα μηδαμά μηδὲν παθεῖν, 235.

24. πεθάμεθα αὐτοῦ. πεθεσθαι in Hdt. is followed by the gen. four times (i. 126, v. 29, 33), on the analogy of ἄξονέω, just as conversely ἵπποκόντεω, ἵπποκόντεω are followed by the dat. on the analogy of πεθεσθαι. The same construction is found once in Thuc. vii. 78 αὐτῶν πεθεσθαί, and in Eur. Iph. Aul. 726.

25. οία στρατη, tamquam exercitus, without part. as iii. 63 οία ἀνήρ ἀγάθος, Eur. Androm. 911 μῦν ἐς γυναῖκ' ἐλπίσας οία δὴ γυνή. In this meaning ἄτε is more common, as in π. 69, iv. 146.

26. ᾠκηντροφόρως (ἡλωμένοι, Plat. Pol. 556 d.

27. ἀναπηρόσθαι, technical term for naval practice, Thuc. vii. 7 τὸ ναυτικὸν ἐπιθήμων καὶ ἀνεπερήφωτο.

CHAPTER XIII.

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

1—11. *μαθόντες—πενταπλήσιον.* There is considerable confusion in this sentence; *ἐδέκοντο* would naturally have gone along with *τούς πρώτους ἐκείνους λόγους* and the sentence come to a close at συμμαχίαν, but οἱ Σαμῖνοι στρατηγοί is taken up by the more general Σάμωι (ὡς in *epanalepis*, cf. c. 76. 8), and *μαθόντες κ.τ.λ.* is expanded into ὄρειντες ἄμα μὲν κ.τ.λ., and in consequence of this, for the sake of clearness, τούς λόγους is repeated with *ἐδέκοντο.*

7. ἐκ, on the part of.

8. ἄμα δὲ κατεφαίνετο, a transition to the finite verb from the part. ἄμα μὲν ὀρέιντες, as c. 19. 2, 25. 11, 70. 17, 74. 19, 183. 18, and frequently.

9. *γε* (with part. = *quippa qui*) is here more suitable than *τε*; the clause does not add any new reason, but explains more clearly why there was no hope of final victory.

10. ἐπιστάμενοι, a construction according to the sense, as if instead of the impersonal *κατεφαίνετο* a finite verb had preceded, cf. vii. 177 ἄπαντα γὰρ προσκεφάλεσθαι, καὶ ἐπιλογισθέντες οὗτοι πλήθει ἔξωνι χράσθαι οὕτε ιπποῖ, ταύτῃ σφήνᾳ διὰ δέχεσθαι τὸν ἐπίστασθαι ἐπὶ τὴν Ἑλλάδα, vii. 87.

12. προφάστοις ἐπιλεξόμενοι; the same phrase iii. 36.

13. ἀρνοῦμένως; this is obviously the correct reading, οὗ βουλομένως being clearly a gloss. For ἄρνομεν c. inf. = refuse to do a thing cf. Eur. I. A. 966 οὐκ ἔροιμεν ἄν | τὸ κοῦν ναύσεως.

14. ἐν κέρδει ἐποιεύτω, considered it a gain, so π. 121 τῶν ἐκκεχυμάνων ἀλών ὑποκοιμίζειν ἐν κέρδει ἐποιεύτω. Similarly ἐν οὐδείς λόγῳ ποιεῖσθαι vii. 57, ἐν ὁμοίῳ ποιεῖσθαι viii. 109, ἐν δεύτερῳ ποιεῖσθαι ix. 42.

15. παρ' ὅπως παρ' οὖ. Ἡδυ. often uses ὅπως for the simple δι', e.g. c. 47. 4, i. 7, Ἀυτῷ τοῦ "Ἀτροί, ἄρ' διεο ὅ δήμος Ῥώσιος ἐκλήθη, 145, ii. 100, iii. 115, iv. 8, 41, etc.; cf. Bechtel Ion. Inscr. 240. 43 (Halicarnassus) γῆν— ἤτε ἦν Κακρά- δος. In Thuc. it is found once vi. 3 βωμῶν, ὅπως νῦν ἐξω τῆς πόλεως ἐστιν, where it is probably taken from his authority, Antiochus of Syracuse.

18. τῆν ἄρχήν. *ἀποστρεφέν* is found with the acc. of the thing only here in Ἡδυ., elsewhere with the gen.

19. κατά περ οὐ ἄλλοι; see v. 18. *κατά = καθ’ ἄ.
CHAPTER XIV.

2. ἐπὶ κέρας; see on c. 12. 2.
3. ἄγχοι· ἐγγύς.
9. ἀνεξαρτέω τὰ ἱστία, hoisting their sails, the yard being raised (Rich, Dictionary of Antiquities, s. v. velum), cf. viii. 56 τὰ ἱστία δείροντο ὡς ἀποθεωσόμενοι, 94 τὰ ἱστία ἀνεξαρτέων οὐχεῖναι φεύγοντα, ἵκα ἱστία λευκὰ βαλόντες (in a storm) Theog. 671.
12. τοῦτο στρατηγοῦ... ἀνηκοντεῖν is followed by the dative on the analogy of ἀντείθειν, cf. on c. 12. 24.
14. πατρόθεν; the father's name was added as a mark of distinction, cf. viii. 90 καὶ οἱ γραμματισταὶ διέγραφον πατρόθεν τῶν τριήρεων καί τῆν πόλιν.
16. ἢδημονοι; the simple aor. mid. is not found in Attic prose.
17. προσεχεῖσαι ἐχομένους, un-Attic.
18. ἰδιὸς = οὕτως as often in Hdt. In Attic it is so used mostly in the phrases καί ἰδιός, οὕδ' ἰδιός, μηδ' ἰδιός. Hdt. uses it mostly as here along with δὲ καί at the beginning of the clause.
19. τὰ αὐτὰ ταῦτα. Cobet would reject these words as superfluous, but cf. vii. 206 ὃς ὅς καί οἱ λαυτοὶ τῶν συμμάχων ἐνέκυκλον καὶ αὐτοὶ ἐπέρα τοιαῦτα ποιήσειν, iii. 13.

CHAPTER XV.

1. περιβάλθησαν τριχυτάτα, were very roughly handled. περιβάλθαι is a favourite expression with Hdt. especially in conjunction with ἐν or τρηχέως, e.g. c. 44. 14, π. 64, 169.
8. προδιδότας, going treacherously over to the enemy, so v. 113. More fully iii. 45 ἢν ἄρα προδιδόσι οὕτως πρὸς τοὺς κατιδότας.
6. ἕσκαλον = ἕξιον is in Attic prose almost confined to Thuc.
10. ἐπισταλέοις; see on c. 12. 2.
11. ἐς δὲ is used by Hdt. in the sense of ἔως, GMT. § 616 (66, note 2).
CHAPTER XVI.

2. ἀδύνατον, disabled.

3. τρυπατον, of injuries inflicted on ships. The verb τρυπάω is found in the same sense viii. 18 αἱ ἡμέραι τῶν νεῶν τρυπάω τοῖσιν, Thuc. iv. 64 ἔτρωσαν κολλᾶς.

εὗτος δέ. δέ introduces the main clause after the relative clause, a usage very common in Hdt. e.g. c. 58. 23; similarly cc. 80. 2, 54. 6, 86. 2. Such an apodotic δέ is in Hdt. always attached to a personal pron. or to the article used as a pron., Gomperz, Herod. Stud. ii. 544.

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

9. Θησεμοφορίων, a women's festival in honour of Αἰμηθητίρηθος, the goddess who, by the introduction of agriculture, introduced among mankind a regulated and orderly life based upon law; hence the name. In Attica the festival of the Thesmophoria was celebrated in late autumn from the 9th to the 18th of Pyanepsion, when the winter seed had been sown and the labour on the fields was finished for the year. There can be little doubt that it was celebrated about the same time in Ephesus; this would put the battle of Lade in the autumn of 497 (Busolt ii. 42).

12. πάγχυ· τάν, being firmly persuaded. κατὰ strengthens the meaning of the verb, so iii. 27 πάγχυ σφέας καταδόξας ταύτα ποιεῖν, viii. 4. So in κατεικέστων 112, καταφρονεῖν 1. 59 (καταφρονήσας τὴν τυραννίδα, having set his thoughts on), viii. 10, κατελπίζων viii. 136.

13. κλέως· λυτάς.

14. ἔκτανον, in Attic generally ἐκέκτεινον.

CHAPTER XVII.

3. τῶν Ἰωνῶν τὰ πρήγματα, the cause of the Ionians, cf. c. 12. 9.

6. ἀνδροτοθεύσαμαι, fut. mid. in pass. sense, see on c. 9. 26. As to the mood, it is to be noted that Hdt. almost without exception retains the fut. indic. in orat. obliqu. The fut. opt.,
which is unknown to the early poets, is found in all the mss. of Hdt. only in two passages, vii. 226, ix. 38.

7. ὁ δὲ; see on c. 3. 6.

ὡς ἔίχα, as he was, without more ado, straightway, cf. i. 61 ὁμοιὸς δὲ, ὡς ἔχει, καταλλάσσετο τὴν ἥχηρην, 113, π. 121, etc. ἦθεως is superfluous and is probably a gloss.

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

CHAPTER XVIII.

1. ἐπελευ· ἐπειδὴ.

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

ἐκτε Μύλος. Miletus revolted B.C. 499.

7. συμβοσοῦν, agreed with, so vii. 151 συμβοσοῦν τὸν τοῦτον καὶ τὸν βάτον λόγον λέγοντι.

CHAPTER XIX.

3. ἐπίκουνον, concerning others as well as themselves, so c. 77. 10 ἐπίκουνα.

4. φίλον; see on c. 2. 2.
5. ἔχρηστε, transition from part. to finite verb, see on c. 13. 9.

6. τοῦ λόγου, part. gen. dependent on τοῦτο.

7. μενοθήσομαι, in c. 77. μενοθήσομαι = mentionem faciam, meumhōsoum = recordabor.

8. ἔχρησε διέλε, in this sense also common in Thuc.

10. δώρα, the neuter pl. of a single object, as Hom. Ι. 124 χρυσὸν Ἀλεξάνδρου δεδεμένος, ἄγλαδ δώρα, Τ. 268. Compare the common use of the neut. pl. of the adjective in expressions like ἄδύνατο ἐστι. In explanation of this it has been suggested that the neut. pl. is in its origin a collective feminine. The same usage is found in Latin poets, especially of parts of the body colla, ora, terga, etc.

11. κομήτας, explained below ὑπὸ τῶν Περσῶν ύπότων κομητῶν. Stein compares Epigr. in Aeschyl. ά βαθυκαίης Μῆδος. In the Homeric times the Greeks were καρποκομώντες, and in the historic times long hair was worn, e.g. at Sparta, while at Athens it was generally cut to a moderate length.

12. Διάδωμοι without ἐν is poetical; Ηδτ. himself (l. 16) says ἐν Διάδωμοι. At Didyma near Miletus was a temple of Apollo Διάδωμος under the superintendence of a priestly family called the Βαργίδαι.

15. καταλάμβανε, besell, so cc. 38. 10, 40. 3, 103. 5. 15 and often in Ηδτ.

ότι γε, quanodquidem, πι. 73 ἥμων κότε κάλλιον παρέχει ἀναφοράσαται τὴν ἀρχήν ἡ ἀνθανεῖ διε γε ἀρχήμεθα κ.τ.λ., ν. 92.

14. ἔκτερνοντα, usually ἐκτερνοκον.

15. τάκνα ταίδες: the more common order in Greek is ταίδες καὶ γυναικεῖς.

16. ἐν ἀνδρατόδων λόγω ἐγκόμοντο, cf. c. 23. 28, πι. 125 ἐν ἀνδρατόδων λόγῳ πουεμέροιοι, νι. 222, ϋπ. 68. Cf. Αττίο ἐν μέρει, ἐν τάξει, etc. ἐγκόμοντα serves as the passive το πουεμέροιο.

Ηρός is a more comprehensive word than νῆος: it included all the sacred ground (τέμενος) on which the temple stood, with all that it contained. The two words are found together Thuc. ν. 90 τάφρον κύκλῳ περὶ τὸ λεόν καὶ τὸν νεῶν ἐσκαπτον.

19. ἐπέφερα τοῦ λόγου, Ι. 92, ν. 36.
CHAPTER XX.

4. ήτι τῷ Ἑρυθρῷ καλαμήν πεντάχος, here used of the Persian Gulf, as i. 180, iii. 30, vii. 80. Hdt., like other ancient writers, also uses Ἑρυθρό τῇ κλασσᾳ in a wider sense including generally the ocean to the south of Asia, e.g. i. 1, 202, ii. 8, 102, 158, etc. The modern Red Sea is called by him Ἀράβιον κλασσα, e.g. ii. 11, 102, 158, etc., sometimes loosely Ἑρυθρό τῇ κλασσᾳ iii. 158, iv. 42, just as that name is here applied to the Persian Gulf.

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

8. Πηδασάτες, from the Carian town Πηδασά, i. 175 of Πηδασάτες οἰκεῖοι ὑπὲρ Ἀλκαρυγγοῦ μεσόγιοι.

CHAPTER XXI.

2. οὐκ ἀνέδωσαν τῷ ὀμοίῳ, did not make a fair return, so c. 62, ix. 79. ἀνέδωσαν τῷ ὀμοίῳ is an expression of the same kind as παῖσον δίπλήν, strike a second blow, Soph. El. 1415, δευτέραν περιλημένεος, smitten with a second blow, Aesch. Ag. 1345, in which passages the acc. fem. of the adjective is used by itself in the same sense as if the corresponding verbal nouns ἀνέδωσαν, πληγή, had been joined with it. In i. 118 the neuter is found τῷ ὀμοίῳ ἀνταποδόθη τῷ μόροις. ἀναδώσατο = reddere, give one what is his due, ἀνταποδέξατο, cf. c. 86. 50.

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

5. ἄββαδον, from the youth upwards, so i. 112 ἐνδόντες τῷ ὀπλα τάντας άββαδόν, ἧν Ἀτης, Heraclit. Fr. 57 δέξιον Ἐφεσιοῦ
NOTES.

6. προσεθήκαντο, took upon themselves = προσέθηκαντο; cf. Soph. O. T. 1400 προσθηκή μέρμων.

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

8. οὖν ὄμοιος καὶ; for the asyndeton see on c. 3. 10. The conduct of the Athenians is contrasted with that of the Sybarites.

9. δῆλον ἐποίησαν ὑπεραχθεότατες, cf. Thuc. iii. 64 δῆλον ἐποίησατο οὖ μεθεοτες. The participle is joined with δῆλον τοιεῖν as it is elsewhere with δῆλοιν, e.g. iv. 42 Διβύθη μὲν γάρ δηλοὶ ἐνωτίη ἐσώσα περίφρατος.

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

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

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ποιήσαντι—καὶ διδάσκατε. Dative of relation, not being governed by any word in the clause, but expressing a certain relation to the whole clause; it might almost be called a dative absolute. As here it is used to indicate time ν. 97 νομίζοντει δὲ ταῦτα καὶ διαβεβλημένοις ἐς τὸν Πέρσαν ἐν τούτω δὴ τῷ καὶ τῷ Ἀρισταγόρης ἀνικετε, 1. 62, Thuc. iv. 56 τοῖς Ἀθηναῖοι τότε τὴν παραβαλασίαν δημοσίων οἱ Δακεδαμόνοι τὰ πολλὰ ἡσύχασαν. The origin of such a use of the dat. is seen in passages like 1. 78 ταῦτα ἐπιλεγομένῳ Κροίσῳ τὸ προάστειον πάν ὄφιον ἐπεκλήθη, III. 64 καὶ οἱ ἀναθρώπωσαντες ἐπὶ τῶν ἰττων τοῦ κολεων τοῦ ἐφεσίων ὁ μικής ἄποικετε, where the dative, though formally under the government of a word in the sentence, has practically the force of an absolute case. It was in this way that the genitive absolute arose in Greek.

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

διδάσκατε; δίδασκεν δράμα—bring out a play, because of the poet's task of training the chorus.

14. οἰκήμα, cf. ν. 97 ἔλεγε Ἀρισταγόρης ὡς οἱ Μιλήσιοι τῶν Ἀθηναίων οἱ οἰκήμαται.

15. μπένα χρασθαι τούτῳ τῷ δράματι, i.e. that for the future no one should bring the play on the stage, cf. Haigh, Attic Theatre, p. 92 sq.

Chapter XXII.

2. τοῖς τι ἔχοντες, those of any property, not so strong an expression as οἱ ἔχοντες, the rich. For ἔχων τι Stein compares Pseudo-Men. εἶχον δ' ἔχειν τι, καὶ ἔχων ἐξεις φίλους. As R. has τε, Krüger suggests τοῖς γε ἔχουσι.

4. ἡδονεῖ μετὰ τὴν ναυμαχίαν. As they were joined by fugitives from Miletus (see below) their design must have been carried out after the capture of that city.

5. πρὶν ἦ; with the inf. Hdt. has much more commonly πρὶν ἦ than πρὶν. It may be noted that πρὶν (πρὶν ἦ, πρότερον ἦ) in Hdt. nearly always has the aor. inf. The pres. inf. is found in viii. 3 πρὶν ἦ πέμενεν, 144 παρεῖναι; owing to their meaning, έκεῖν vii. 116. 4, αἱσθάνεται vii. 228, are but nominal exceptions.
That this should be so is easily intelligible, as a πρῶς clause usually has reference to the completion of an action.

σφι. For σφι as an indirect reflexive (where σφις might have been looked for) cf. c. 89. 6, v. 80, and often, Ekedahl, de usu pron., p. 66.

7. μηδε = καὶ μη, see on c. 96. 6.

8. Ζάγκλας. Thuc. vi. 4 Ζάγκλη δὲ τὴν μὲν ἀρχὴν ἀπὸ Κύμης τῆς ἐν Ὀπία Χαλκιδῆς πόλεως ἄστων ἄφικεν ὁ σκύθης, οὖσον δὲ καὶ ἀπὸ Χαλκίδος καὶ τῆς Ἀθηνᾶς Ἐὔολος πλήθος ἔθνον ξυγκατανεμάτω τῷ γῆν. Consequently it was an Ionian town.

ἀπὸ Σικελίας; the usual idiomatic substitution of ἀπὸ or ἐκ for ἐν when there is a verb of motion in the sentence.

10. Καλῆν ἀκτῆν, on the N. coast of Sicily. It lay in the territory of the Sicels, with whom Scythes (c. 23. 4) was at war. The Ionians were invited to settle there obviously with a view to obtaining their aid against the Sicels. The town was called Καλῆ Ἀκτῆ, the inhabitants Καλακτίνοι; cf. Νέα Πόλις, but Νεαπολίται.

12. ἄντω. The pronouns δὲ, oὗτος and ἐκεῖνος may stand between the article and the noun, if the noun is accompanied by an adjective.

Σικελίων. The Σικελοὶ (Σικελώται, Sicilian Greeks) formed part of the pre-Hellenic population of Sicily. According to tradition they were driven by the Oscans and Oenotrians out of Southern Italy over the straits to Sicily, where they got the upper hand of the Σικελοὶ, and gradually confined them to the S.W. and S. of the island. The scanty remains of their language would seem to indicate that they belonged to the Italian stock: it has been suggested with probability that the Sicilian Greek words for hare and key (λέπωρον, κάτων) were borrowed from the Sicels, and gela is said to have meant rime in Sicel and in Oscan (Busolt, Gr. Gesch. i. 237).

πρῶς δὲ—Σικελίων, on the side of Sicily which lies towards Etruria. For the form of expression cf. i. 84 ἄντω δὲ (τοῦτο) πρῶς τοῦ Τμώλου τετραμμένων τῆς πόλεως. Grammatically τῆς Σικελίων is a partitive gen. dependent on Καλῆ ἀκτῆ. Such genitives are often used to indicate locality (chorographic gen.) cf. on c. 47. 5.
CHAPTER XXIII.

1. συνήκασε· συνέβη; in this sense common in Hdt. e.g. c. 117. 5, v. 4, 117; in the same sense the pass. συνέψηχθη i. 19, ii. 111, also Thuc. i. 23.

Σάμιοι τι γάρ—καί, when the Samians etc.: parataxis, cf. c. 41. 7. γάρ must be taken as introducing the explanation of ταύτης τι. This use of γάρ has been denied in Hdt. and he certainly prefers to dispense with it, but Broschmann cites clear instances of this explanatory use, e.g. c. 48. 17, 137. 18, i. 214, πωθούμαι στις τούτο γενόμενον. πρῶτα μὲν γάρ λέγεται κ.τ.λ. iii. 118, ix. 111; after phrases like σημείων δὲ, ii. 9, 58, 155, iv. 118.

7. Ἀναξιλάτως, despot of Rhegium 494—476. Anaxilas intended to use the Ionians to further his purposes on Zancle (Messene).

10. ἵν' χαίρων, to let alone, cf. iv. 112 ἐπει δὲ ἐμαθὼν αὐτοῦ αἰ' Ἀμάδους ἐκ' οὐδεμιῆ δηλήσα διηγήκετο εἰς χαίρειν, ix. 41. So in Attic, vid. Lex.

σχέσει; note the force of the aorist.

14. ἐςωτήρ. The pronoun here is not otiose, so that it need not be omitted with B—while they were besieging another city their own was captured. For the irregular position of ἐςωτῆρ cf. v. 5 ὅτι τοῦ οἰκυσμῶτος ἐςωτῆρ, ix. 37 τοῦ ταρσῶν ἐςωτῆρ, where the mss. agree, π. 107 (Rev αὐτοῦ), ix. 33 (P αὑτοῦ).

Ἡπποκράτεα. The oligarchy of Agrigentum was overthrown (about 505 B.C.) by Cleander, son of Pantares, who established himself as despot. On his death (about 499) he was succeeded by his brother Hippocrates. Hippocrates carried on a series of successful wars in Sicily, reducing to subjection, among other places, the towns of Callipolis, Naxos, Zancle and Leontini (Hdt. vii. 154). Zancle, as we see, he governed through his dependent Scythes, for, though Scythes is spoken of as allied with Hippocrates, it is plain that he was subject to him. On the death of Hippocrates about 491 the despotism was seized upon by Gelo, who afterwards became despot of Syracuse.
NOTES.

17. ἂν ἑαυτῷν. "Constanter Herodotus (et sic fere Attici) propter verbi compositionem ex βοη et θῶ non futuri sed praesentis participium inutere solent cum verbis eundi et praesentiae," Herwerden, e.g. cc. 88. 10, 108. 39.

20. πεθεισ. Krüger after Naber ἐν πεθεὶ δήσας. πεθάω does not occur elsewhere in Hdt. while the other is common. πεθάω is rare too in Attic prose, only soe. πεθηθεῖς Plato; as in Hdt. its place is usually taken by ἐν πεθαῖ δεῖν.

21. Ἰπυκά, the mss. have Ἰπυκον, but as Hdt. has below the gen. Ἰπυκος, and as Stephanus of Byzantium seems to have read here Ἰπυκά, Stein’s correction is to be accepted. It lay in the S. of Sicily on the river Hypsas near Selinus.

24. σημεῖον, agreed upon, covenanted, cf. Hes. op. 370 μετά τ’ ἄδημον πήγε σημεῖον ἀγῶν ἡποτευκώ, and the use of the verbal μητος e.g. Thuc. i. 13 ἐπὶ βητοῖς γέρασι βασιλῆς, with fixed privileges.

28. ἐν ἀνθρακτόνων λόγῳ; see on c. 19. 16.

29. εἰς δήσας, kept in chains, see on c. 12. 16.

κορυφαίους, the leading citizens, iii. 82 τῶν ἀνδρῶν τοὺς κορυφαίους ἀνεσκολούσε.

CHAPTER XXIV.

3. πέραν ἐσ τὴν Ἄσιν, over the sea to Asia, cf. vii. 36 τέκνα πέραν ἐσ τὴν Ἀχαιῶν διέξεμψαν.

τὴν Ἄσιν. The article is here required by Hdt.’s usage. It is only when three or at least two of the continents are mentioned that the article is absent from Ἀσίν and Ἑὐρώπη (Kallenberg).

7. ἐς Σικελίαν διϊλεον. This must refer to a later visit to Sicily, perhaps a visit to his son, if, as is not improbable, this Scythes is identical with Scythes father of Cadmus of Cos, who settled in Messene (Hdt. vii. 164).

8. ἐπισων. τάλω.

9. μέγα διδομ. μέγα is often used adverbially in Hdt. as in the poets, but this usage is strange to Attic prose.

10. ἀρμογής: ἀνθός. The word seems to be un-Attic.

11. περισσαζέωτο, were in possession of, lit. had compassed for themselves. The same metaphor iii. 71 ὁδὴ περισσαζέωτο
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εὐνητῷ κέρδεα, trying to gain, vii. 190. In i. 45 τὰ λαοῦτα αὐτῶν (τῶν ὑπονομῶν καὶ τῶν ἀνθρώπων) ἡλίου περιβαλλόμενου παρὰ τῷ Μαρσάνου καὶ ἔτος στρατόπεδον, the literal meaning is more apparent. The origin of the metaphor is clear in Dem. iv. 9 ἀλλ' ἐν προσειρήλαται τι καὶ κύκλῳ πανταχὺ μελλοντας ἡμᾶς καὶ καθημένους περιστοίχιζειται. The Samians did not remain long in possession of the town; they were driven out by Anaxilas, and Zancle, now called Messene, was colonised with a mixed population (Thuc. vi. 4).

CHAPTER XXV.

10. ὑποκυπέσας, bowing to their yoke, submitting, so c. 109, i. 180 Ἄρδου ὑπέκυψαν Πέργης.

τὰ δὲ—προσηγάγοντο; see on c. 18. 8.

CHAPTER XXVI.

2. ἐντε νετὶ περὶ Βυζάντιον; cf. c. 5.

5. περὶ Ἑλλησποντον ἔχοντα, relating to the Hellespont, cf. iii. 128 βυβλία γραφόμενον πολλά καὶ περὶ πολλῶν ἔχοντα, dealing with many things. In Hdt. the intransitive use of ἔχω in various senses is very common, cf. on c. 2. 2.

9. ἐν Κολούς καλαμόνους; for the expression cf. viii. 14 τὰ Κολύλα τῆς Εὔβοιας, Ion. inscr. 206 b ἐγ Κολύς. They seem to have lain in the west of the island.

10. ἐφόνυσο, a verb also used by Thuc. e.g. i. 50, but strange to ordinary Attic prose.

13. ἐν Πολίκης—ὄρμωμον, making Polichne (lit. village) the base of his operations, a common use of ὀρμῶσαι.

CHAPTER XXVII.

1. φιλεῖ—προσημαίνειν, sc. ὁ θεός, as with many verbs that according to our notions would be looked upon as impersonal, such as ἔις, τεῖς, ἀστράπτει, sc. ὁ Ζεὺς, Zeus rains, snows, thunders, σεῖς, sc. ὁ Πασείδων.

κας is used by Hdt. when he wishes to express an opinion or conjecture rather than make a positive statement, so cc. 51. 6, 70. 6. Similarly κευ c. 98. 6, v. 1, 16.
NOTES.

εἰτε ἕν ὀταν. εἰτε for ὤτε as Hom. and Tragedy, also π. 63, iv. 78, vii. 193, 209.

2. τῶλι ἢ θύνα. τῶλεις (θύνας as civitas) (natio). The τῶλεις is the organised Greek community, as contrasted with barbarians (cf. Arist. Pol. iii. 13. 1234b 38 τὸ δ’ αὐτὸ καὶ περὶ τὰς τῶλεις καὶ τὰ ἔθνη ποιοῦσα οἱ κύριοι τῆς δυνάμεως, οἱ δὲ Αθηναῖοι μὲν περὶ Σαμίου καὶ Χίου καὶ Λεσβίους, ὁ δὲ Περσῶν βασιλεὺς Μῆδος καὶ Βαβυλωνίου κ.τ.λ.), or with Greeks not organised in τῶλεις (as the Aetolians, Thuc. iv. 94). As applied to Greeks θύνας is also used of the different classes inside a τῶλεις (Plat. Pol. iv. 420 a, 421 c, Arist. de Mundo 5. 396 b 2 τῶλεις συνεστηκαί ἐκ τῶν ἐνηντίων θύνων), or to aggregates of τῶλεις Thuc. i. 122 ὥστε εἰ μὴ καὶ ἄθροι καὶ κατὰ ἔθνη καὶ ἐκατον ἄστι μᾶ φυσικὴ ἀμύνομεθα αὐτούς, διὸ γε ὡς ἤπειρος ἡμᾶς ἀπόνως χειρόσωσται.

3. τούτο μὲν—τούτο δὲ=τὸ μὲν—τὸ δὲ, on the one hand—on the other hand, very common in Hdt. e. g. cc. 101. 16, 107. 9, 114. 1, 125. 4, also found in some Attic writers such as Antiphon and Andocides. Hdt. very rarely uses τὸ μὲν—τὸ δὲ, i. 97, iii. 40, oftener τὰ μὲν—τὰ δὲ.

4. χορόν. For the sending of such choruses cf. Callimachus, In Del. 279 πᾶσαι δὲ χοροὺς ἀνάγουσι τῶλεις (i.e. to the temple of Apollo in Delos), Pausan. iv. 4 εἰτε δὲ Φίντα τοῦ Συβότα πρῶτον Μεσόχιου τότε τῷ Ἀττιλλωνι εἰς Δῆλον θυσίαν καὶ ἄνδρων χορῶν ἀναστηλουσι, Plut. Nicias 3 τῶν χορῶν, οὐς αἱ τῶλεις ἑνεμον ἀναμένου τῷ θεῷ, Eur. Ion 463 παρὰ χειροτονεόν τράπεζα (of Delphi).

7. ὑπολαβών ἀπήνεικε, seized and carried off. ὑπολαβών is used of seizure by disease σ. 75. 5 αὐτικὰ ὑπέλαβε μανῆν νοσός, and for ἀπήνεικε may be compared iii. 60 (ἥ μοιρή) ἀπήνεικε Καμβόσα, carried off Cambyses. Stein supposes it to be a metaphor from the wind and storm, comparing iv. 179 ὑπολαβῶν ἄρεμον βορὶ καὶ ἀρμοφέρων πρὸς τὴν Λεβόνη: below ὑπολαβῶν =excipere, with which cf. v. 2 πρὸς γὰρ ἥ καὶ ἀναπεταίσαι εἴσεα—ὑπέλαβε ναυμαχίαν.

13. ἐς γόνιον—ἐβαλε, brought to its knees, humbled, Aesch. Pers. 862, Ἀσία δὲ χθόνω—ἐπὶ γόνιον κέκλιται. The metaphor is from wrestling.

15. καταστροφὴν ἐποίησατο = κατεστρέψατο. This peri-
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phrasing with τοιεύθανε; and the verbal noun is very common in Hdt. (as in Thuc.), e.g. c. 101. 8 βουλὴν τοιεύθανε = βουλευθαναι, iii. 25 ὀργὴν τοιεύθανε = ὀργίζεσθαι, vii. 99 θώμα π., ix. 8 στουδὴν π. Note that in such phrases it is the mid. of τοιεύθανε that is used, cf. Cobet, Nov. Lect. 257.

16. ἐπιτείμενος φίλοις.

CHAPTER XXVIII.

4. ἄνανθόντες; note the force of the preposition.

7. αὐτὸς δὲ, Stein takes αὐτὸς δὲ as unusual for ὁ δὲ, see on c. 3. 6. But it seems to mean something more. The Phoenicians sail forth from Miletus, and, on hearing of this Histiaeus on his side too sets his forces in motion, cf. iv. 124 ὁ Σκύθαι—ὑπέστρεφον ἐς τὴν Σκυθίην.—αὐτὸς δὲ ὁ Δαρεῖος τείχεα μὲν ἐκεῖνα ἡμέρα γεμίσα, αὐτὸς δὲ ὑπεστρέφεις γὲ πρὸς ἐστάρην.

10. ἐκ τοῦ Ἀτταννος is put for emphasis before ὃς, and is repeated by ἐπιτείμενον.

12. Καίκου τεθνυμον, celebrated for its fertility. Stein quotes Strabo p. 624 παραρκεῖ δ' ὁ Καίκος τὸ Πέργαμον διὰ τοῦ Καίκου τεθνυμον προσαγορευμένου σφέδρα σύβαλμα γῆν διείσω, σχεδὸν δὲ τι καλ τὴν ἄριστην τῆς Μυσίας. Compare also the proverbial Μυσίων λεια.

15. ἴδορη δαβᾶς = ἴδορηγητις, so c. 37. 6 ἴδορη γειρόνον.

CHAPTER XXIX.

4. συνίστασαν, were engaged in conflict, i. 214 χρόνων τε δὴ ἔπει πολλαὶ συνιστᾶναι μαχομένους.

χρόνων ἐπὶ πολλῶν. This order is common in Hdt. with ἐπὶ and peri (ἐπὶ c. 77. 3): it is rare in Attic.

6. τό τι δὴ ἔργον—ἐγένετο, the glory of this action fell to the cavalry, cf. ix. 102 διὸς ἐωτυτῶν γένηται τὸ ἔργον καὶ μὴ Λακεδαιμονίων, viii. 102.

9. ἀμαρτάνα· ἀμαρτίαν.

φιλοψυχίην—ἀναιρεῖται, conceives a desire to live, a phrase modelled on ἀναιρεῖσθαι τοιέμον and the like.

10. καταλαμβάνετο, was being overtaken, cf. vii. 211 αἱ δ' ἀν καταλαμβανόμενον ὑπέστρεφον ἀντίοι εἶναι τοῖς βαρβάροις, ix. 119.
NOTES.

11. καταραθέμενος, overtake, so c. 41. 11 την πέμπτην τῶν νεών κατείλειν διώκεις.

καταλαμβάνετο—ός καταραθέμενος. Hdt. is fond of repeating a word in this way, either by the same word e.g. c. 52. 21, 61. 28, 67. 17, 1. 8 ἡράση—ἐρασθεὶς δέ, π. 14 ἄραγ—ἀρας δέ, iv. 95 κτήσασθαι—κτησάμενον δέ, or by a synonym, e.g. l. 189 διέτευε—διατάγας δέ, vi. 87 εἶπον—λαβότες δέ.

12. Περσίδα γλώσσαν μετείλει, speaking in Persian. “Solus codex R servavit rectum μετείλει, i.e. Περσίδων τῇ φωνῇ,” Cobet. Cf. ix. 16 τῶν Πέρσων τῶν ὁμόλογων Ἑλλάδα γλώσσαν λέγαν ἐρεθθείς αὐτῶν ὠδοπάγος ἄστ. Elsewhere in Hdt. λέγαν not μεθιέπαλ with γλώσσαν and φωνή. A somewhat similar use of μεθιέπαλ is found in Tragedy, e.g. Eur. Ἰππ. 1202 βαρὸν βρώμων μεθίκε.

CHAPTER XXX.

1. ἀνήχθη; so Bredow and, independently, Cobet for ἀχώθη, the latter remarking “corr. ἀνήχθη, constanter enim dicitur παρὰ βασιλέα ἀναβαίνειν et ἀναδεικνύειν.” Cf. also ἀνήχθηκαν below. For ἀνήχθη ἀγῶνος cf. c. 34 ἰῶτες—ὑπαν, on their march—they went.

2. ὁ δέ; 51 in apodosis, see on c. 16. 3, and cf. GMT. 512.

3. δοκεῖν ἐμεῖ. Often in Hdt., also with ὦτ, GMT. § 782 (100).

ἀνήκε; note the sudden change of subject.

5. μέγας, influential.

7. τὸ μὲν αὐτοῦ σῶμα. For the unusual position of αὐτοῦ cf. c. 111. 16 τὸ μὲν αὐτοῦ μέσον, π. 133 ὁ μὲν αὐτοῦ πατήρ, iv. 2 τὸ μὲν αὐτοῦ ἰπιστάμενον. In these cases the article is followed by a particle.

8. αὐτοῦ πατήρ; see on c. 16. 5.

ἀνασταὐροῦν. ἀνασταὐροῦν in itself might mean either impale or crucify. The former is a well-known Oriental punishment, cf. Aesch. Eum. 189 μοῖρονον ὀλεθρυμὸν τοῖς ὑπὸ ῥάχων παγέντες: on the other hand in π. 125, π. 194 ἀνασταὐροῦν plainly means to crucify, and if Spiegel is right in his interpretation of the Behistun inscription, crucifixion was a
common punishment for rebels. It is probable then that the meaning here is, *to suspend on the cross.*

13. περισταλαγμὸς εὖ. εὖ stands emphatically after the verb.

14. μεγάλως—εὐρήτως. εὐρήτως is here treated as an adjective, qualified by μεγάλως (cf. Pind. Ο. π. 104 φίλος ἀνδρα μᾶλλον εὐρήτως) and followed by the dat. as Eur. *Herm.* 1252 εὐρήτως βροτοῖς καὶ μέγας φίλος.

CHAPTER XXXI.

1. μὲν—μὲν δὴ, as in cc. 117. 4, 127. 5, 181. 1.

οὕτω ἔχει. How does this differ from οὕτω εἶχε?

2. χαμελέας—διαχειμάσας.

3. διευθέρει ἑταῖρα, 498 B.C.

6. ὡς ἑκάστην αἰρέστες, as they captured each. For this distributive use of ὡς with ἑκάστος and participle cf. c. 79. 8 κατὰ πεντήκοντα δὴ ὡς τῶν Ἀργείων ὡς ἑκάστον ἑκατάλομον (calling them out one after the other) ὁ Κλεομένης ἐκτευκτεῖ, 1. 114 ὡς ἑκάστῳ ἄργῳ προανακρούσαν, assigning them their several duties. As, apart from the change of number, there is a certain awkwardness and redundancy in the sentence, Herwerden may be right in rejecting ὡς—νῆσω, and reading ὡς ὡς ἑκάστην αἰρέστες.

8. τρῶπον, the acc. as iv. 94, v. 60 etc. The dative is much more frequent. My attention has been called to a similar σαγάνεως in Tasmania, in the governorship of Sir George Arthur, when the white settlers adopted this method of exterminating the natives, with the result that one black was captured (*Leisure Hour*, 1853, p. 122).

10. διήκονος, stretched out across the island. As Grote, Part II. c. xxxv, points out, the Greek accounts of the depopulation by the Persians must have been much exaggerated, as these islands and cities appear afterwards as occupied by a Hellenic population.

13. Ἰδέας; see on c. 9. 6.
CHAPTER XXXII.

1. *οὐκ ἔπεισαντο τὰς ἄπωλας, did not belie their threats.* Cf. Thuc. v. 88, ἔγενετο τὴν ἐμμαχίαν.

3. *στρατοπεδεύοντο.* Herwerden, though he remarks on ix. 16 that the perf. is now found nowhere in Hdt., would read ἑστρατοπεδεύονται as the meaning is they were encamped not were encamping. But unless the mss. constantly err in this word, στρατοπεδεύομαι is very often found in a perf. sense, as in this book cc. 45. 2, 95. 5. So too in Thuc. (see Classen on iv. 26). It is better then to suppose that we have to deal with a verb with a perfect meaning like νικῶ am victorious, ὀχομαί and the like, GMT. § 27 (10. 1).

ἐναντία. Herwerden would read ἀντία as in this local sense Hdt. regularly uses ἀντίος. Apart from this passage ἐναντίος in a local sense is found only in the adverbial phrase ἐπὶ ἐναντία, viii. 7. On the other hand in a metaphorical sense he uses ἐναντίος, e.g. ἐγγύη ἐναντία not ἀντί (Herw.).

5. *παιδασ τε κ.τ.λ.* Such Oriental cruelties were abhorrent to the Greeks, cf. Aesch. Eum. 185 ὦ τοίῳ δύσμως τοίῳ δέχεται χρίμπεσθαι πρέπει; ἀλλ' ὦ καραντάρης ἀφθαρνορχώ | δικαίος σφαγαί τε, συναρμάτως τι' ἀνθρωποι | παιδασ κακοῦται χλοῦες, κ.τ.λ.

6. ἀντί εἶναι; the regular expression would be ἀντί τοῦ εἶναι, and many editors follow Valckenaer in inserting the article. ἀντί however is found without the article also ἀντί μὲν δοῦλον ἑπίσασα εὐθέρεου Πέρσας εἶναι ἀντί δὲ ἄρχεσθαι ἐπὶ ἀλλων ἄρχειν ἄπαντων, where however the antithesis makes the absence of the article less harsh; similarly vii. 170. These instances show that the omission of the article was possible to Hdt. and it is safer here to keep to the reading of the mss. Cf. GMT. § 803.

7. *καλλιστετούσας καλλίστας ὁδοιας.*

9. *ἐπικινδυναμάτων.* The present of this verb is ἐμπικινδυναμάτω, not ἐμπικινδυναμόμεσα, cf. Cobet, Nov. Lect. 141 "Attici ἐμπικινδυναμάτων, dicoebant et ἐμπικινδυναμόμεσα, quae formae ubique invitis libris restituendae sunt, metro saepe iubente, semper permittente,
nam a Graeculis demum factae sunt formae ἐμπτηρημι et ἐμπτη-

πλαμαί." Many edd. would here expel the
article as in π. 126 αὐτῷ ἤπνη, ν. 17 αὐτοῖς ἀνδράς. But
in π. 45 the mss. (except d) agree in αὐτοῖς τοῖς νεωσαλκωσι,
also π. 47; in π. 100 Bsv, ν. 39 PRsv omit the article. As in
Attic Greek the article is also found, e.g. Ar. Eq. 849 αὐτοῖς
tοῦ πόρραξι, it is hypercritical to deny it to Hdt.
11. ὑπὲρ Δωδών, by Croesus.
12. εἰς ἔτης, first after Croesus' fall, then on the present occa-
sion.

CHAPTER XXXIII.

2. ἑκατέρων; the common use of the dat. to indicate
the situation in which something shews itself, Madvig, § 88 c,
Cf. Thuc. 1. 24 'Επὶ δὲ τῆς πόλεως ἐν δεξιᾷ ἑκατέρων ἐστὶ τὸν
Ἰόνων κόλπον, is on the right-hand as one sails in, lit. to one
sailing in.
4. αὐτότων (the Phoenician fleet).
5. κατ' ἔριῳ, by land (the attack by sea).
6. αἰθή; some word like πόλις or χώρα (cf. the following
ταύτας τὰς χώρας) is present in the writer's mind.
8. τὸ τείχος τὸ ἐπὶ Θρῆκης, Abich and Stein quote
Skylax Periplus, § 68 μετὰ δὲ τῶν Ἑρασάχων ἐστὶ Θρῆκη τείχη
tάδε· πρῶτον Λευκή ἀκτή, Τειρέστασις, Ἡράκλεια, Γάλος, Γαλια,
Νέαν τείχος, Πέρσας πόλις καὶ λιμήν, Δαμοσδοτί τείχος, Σηλυμβρία
πόλις καὶ λιμήν. Cf. Dem. Phil. iii. 15, De Cor. 27, Aesch. In
Ctes. 82.
9. μὲν νυν; see on c. 1. 1.
10. πέρηγα for πέρην, because of the idea of motion in the
sentence, viz. that of leaving their city.

Καλχηδόνιοι. This is the best established spelling, though
beside it, on inscriptions of the fifth century are found Χαλχη-
δόνιοι and Χαλχηδόνιοι, with the common variation between
aspirate and tenuis, cf. Meisterhans 79, Herwerden, Lapidum
Testimonia 11, Meyer, Gr. Gram. § 216.
12. ἔτως ἐσ; the same un-Attic pleonasm, π. 149, 175,
iv. 34, 201, ν. 4, 18.
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14. οικησαν. As οικεω with the acc. means to dwell in, so οικησαν means to come to dwell in, to settle in, cf. Eur. Fr. 362.

11 δοτι δ' αν' δ' λεγεις πολεοι οικηση τολμει, hence there is no need to read οικωσαν as has been proposed.

18. νεμιστες, giving over to, i. 86 ιωτα πυρι διδοντι, iii. 16 το δ' άνω κατακολει γε τους νεκρους οιδαιμοι εν νομω οδηγοποιει εστιν. Περγαμοι μεν δι' άντερ επιται, τειω ου δικαιον ειναι νεμαι νεκρων άνθρωπων.

20. κατευθουσαν, un-Attic διηρπασαι.

21. Κυζικον. Cyzicus, a colony of the Milesians, lay on the shores of the Propontis on the narrow neck of Arctonesus, and possessed two excellent harbours. It was a place of importance in the early trade of Asia Minor, as is shown by its coinage. Its greatest prosperity, however, was reached in the period after Alexander the Great.

ουδε—αρχην, not at all, literally, not even from the beginning. The origin of the phrase shows how αρχην in this sense is confined to negative sentences. In this sense it is found in Hdt. only once with the article, iv. 25 in ABC, where Rsv have αρχην.

αυτολ, sua sponte. So Lat. ipse Virg. Ecl. iv. 21 ipsae lactum referent distenta capellae ubera.

22. ει πρωτεινον, even before. ετε=already as in v. 62 ανεκαθεν ετε, viii. 62 εκ ταλαιον ετε.

23. ἐγγυνεται ἐνδο βασιλη, had become subject to the King, the passive to υπ' εαυτω (or εαυτων) τοιεται.

25. ἐν Δασκυλεια. Dascyleum on the Phrygian shore of the Propontis was the capital (iii. 120 νομοι ἀρχοντα του ἐν Δασκυλεια) of the Φρυγιων νομος (iii. 127), the third of the twenty tribute-districts into which Darius divided the empire (iii. 90).

υπαρξαι; see on c. 1. 5.

CHAPTER XXXIV.

9. δωλα, the common word for the answer of an oracle. Hdt. also uses ἐχρησο.

11. ει τε καλως. This is the correct form of the phrase, not ει τε καλως or καλως. "Qui cives ad coenam vocat
HERODOTUS, VI.

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dicitur ἐνὶ δεῖνων καλέω, qui hospitem καλεῖν ἐνὶ ξένω, eaque res τὸ δεῖνων appellatur et τὰ ξένα, (Cobet V. L. 81.

12. ἀντικρινομένης; see on c. 30. 1.

ισχύ εἴδον. This is usually supposed to be the sacred way running through Daulis, Lebadea, Coronea, Haliartus, Thebes, then south through Cithaeron to the Thriasian plain where it was joined by the sacred way from Athens to Eleusis—the way (Πυθάς ἄδει) by which went the annual πομῷα from Athens to Delphi. Curtius (quoted by Bähr), however, supposes that they went by Tanagra into the Attic Tetrapolis, and thence diverged to Athens. The difficulty of the former explanation lies in ἐξερευνητής. If the envoys went by the sacred road all the way to Athens, how could they be said to turn aside to Athens? ἐξερευνητής implies that they left that road. Herwerden cuts the knot by reading ἐξερευνητής, but, in view of the obscurity of the passage, and the possibility of other interpretations, it is hardly safe to alter the text. Taking the text as it stands, it can only mean that the envoys set out by the sacred way leading eastward from Delphi, and at some point diverged from it, but where, or by what route they reached Athens, there is no evidence to show. It is possible, for instance, that they might have gone from Thebes to Athens by way of Phyle, the shortest route between Thebes and Athens. Delphi was the centre of Greek road-building. Roads were necessary to enable the pilgrims on foot and in chariots to reach in safety the temple of the god. "So arose the 'sacred ways' by which the gods themselves were said to have travelled, even as Apollo once came through a pathless land to Delphi. He was followed by his servants, particularly the Athenians, 'the road-building sons of Hephaestus' (Aesch. Eum. 13). The art of making roads and bridges, which rendered harmless the wild mountain streams, thus proceeded from the national sanctuaries, particularly from that of Apollo." In these roads were cut grooves for the chariot wheels to run in; hence to permit of free intercourse with the different sanctuaries, the width between the grooves had to be the same, and so far as Delphic influence reached, both in Central Greece and in the Peloponnese, the same width of track is found.
13. καὶ σφέας. Hdt. is fond of attaching enclitic pronouns, without regard to the logical order of the words, to particles like καὶ, γὰρ, etc. at the beginning of the clause (Stein), e.g. cc. 41. 11, 63. 8, 69. 22, 111. 9.

CHAPTER XXXV.

2. δὲρ corresponds to μὲν, as c. 44. 2, v. 66, 92.


4. τὰ δινέκαθεν, by origin; adverbial accusative, like τὰ νεώτερα. Referring to descent, this phrase is common in Hdt.; in Attic ἄνωθεν is found in this sense.

5. Φιλαδ. There was a story that Philaeus and Eury- saces, sons of Ajax, handed over Salamis to the Athenians, and received Athenian citizenship. Philaeus is then said to have settled in Brauron, on the east coast of Attica, to which we may infer that Miltiades belonged (Plut. Sol. 10).

10. σερέας; cf. Thuc. i. 6 πᾶσα ἡ Ἑλλάς ἐσιδηροφόρει—ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τῶν σιδηρων κατέθεαν. Thus their carrying of arms shewed that they were foreigners.

προσεβόμενος, called to him, only in Hdt.

12. ἐφιέσαν—ἐφιήναστε δὲ; see on c. 29. 10.

13. ἔσαντο αὐτοῦ—μὲν πείθομαι; the acc. c. inf. after δοῦμαι, also i. 141 Κύρου δεηθέντος δὲ ἀγγελῶν ἀπεισαθαί σφέας, where there is no gen. after it as here. The regular construction is gen. pers. c. inf.

15. ἄχρωμαν, as was natural in an aristocrat.

17. ἄσταλη, common in Ionic and Tragedy.

18. αὐτοῦ. Hdt. generally retains the deliberative subjunctive even after an historic tense, and some critics would introduce the subj. here, denying the use of the opt. in Hdt. But the opt. is also found in the following passages, i. 46, 53 (where it alternates with the subj.), v. 67, viii. 67. These passages shew that the usage, though not common, was not alien to Hdt. In Thuc. too the subj. prevails, though the opt. is also found.
19. ἐπειδῆ ὁταῦτα here does not differ very much in meaning from the simple ἐδέως: πρὸς conveys the notion of a request addressed to a person, so cc. 41. 21, 100. 18, iii. 75. A similar force of the prep. is seen in προσαϊτω, iii. 14 ἐχωντα οὐδέν, εἰ μὴ δει πτωχός, καὶ προσαϊτωτα τὴν στρατηγίαν.

CHAPTER XXXVI.

2. Ὅλωμαι ἀναραίρητα, having won an Olympic victory, cf. c. 70, ν. 102 στρατηγάφους ἀγώνας ἀναραίρησα. ἀναρέω or ἀναρεύσα is properly used of the prizes of the contest. II. 736 ἀνέλια δ' ἐκ ἰελώντες, Od. ν. 117 ἀνέλια καὶ ἰελώνται; hence it is transferred to the contest itself. Elsewhere Hdt. has Ὅλωμιδα, which Kallenberg would restore here also.

7. καταστήσαν. The ms. vary between the act. and the mid. The difference between the two voices is clear from ν. 92 αὐτῷ πρῶτοι τουράννων καταστημάνων παρὰ σφῖν αὐτοῖς οὖν καὶ τοῖς ἀλλοιοι δείξω οὕτως καταστήσαναι, i.e. the act. = set up for another or over others (cf. also ν. 25, 94, vii. 105, Arist. Ἀν. 1672); the mid. over oneself (cf. Thuc. ν. 16). The question then is whether of ἐπαγαγόμενοι is here to be taken of the Dolonci generally who elected him despot over themselves, or of the deputation who on their return set him up as despot of the country. As the latter is the more natural interpretation, I have adopted the active. With regard to the despotism of Miltiades and his successors in the Chersonese, it has been suggested with great probability that it was established and supported by Pisistratus and his sons in accordance with their policy of founding an Athenian empire.

8. ἐκ Καρδίτης—ἐς Πακτών, i.e. from sea to sea.

10. ἐν 

11. οὗτοι, this, by attraction to the predicate.

12 ὡς καὶ τρυπάνων. According to Xen. Hell. iii. 2. 10 Dercyllidas when he wished to fortify the isthmus anew found it 87 stadia. "Hdt. often connects numbers by τε καὶ, which in Attic writers is at least rare." Krüger, Di. 69. 70, 3.

13. ἐκεῖν, i.e. running into the sea, cf. Thuc. iv. 109 ἐκείν ἐκ (ἡ Ἀκτή) ἀνά τοῦ βασιλέως διαρρήματος ἐκεῖν προῆρχοντα, it projects into the sea.
NOTES.

CHAPTER XXXVII.

4. ἕπολέμησε; note the force of the aorist.

5. λαχήσαντες; in Attic generally ἐνεδρεῖεν.

6. κρότονι ξανιρῆ; see on c. 28. 15.

7. ἐν γνώμῃ γγονώς, a phrase found only here. It seems to imply not only acquaintance but also that he stood high in his favour (Stein).

8. προηγόρευς. λέγω, say, is in the pres. and ipf. of compounds generally replaced by ἀγορεύω (fut. -ερῶ, aor. εἴπων, etc.), cf. Cobet V. L. 35. "Λέγεις dicendi et loquendi significacionem in tribus tantum compositis retinet, ἀντιλέγεις, ἐν-λέγεις et προλέγεις. Beliqua verbi familia, ut ita dicam, et cognatio in compositis omnibus superest; ἐρῶ, εἴπων, ἀρρηκα, ἐρημα, εἰρήσομαι, ἐρηθῶν, ἀηθήσομαι, ἀηθῆς, ἄητος, ἄειτων, non tantum in ἀπερῶ oet., ἐπερῶ oet., προερῶ oet. extant, sed eadem omnia sunt in ἀνερῶ, ἀνείπων, ἀνειρηκα, ἀνερερθῶν, ἀνά-ρησις oet. Similiter in ἀκρῶ, ἀκρῶ, ἀερῶ, κατερῶ, προσερῶ, συπερῶ et ὑπερῶ, quibus quum forma in -λέγω nulla responderet, in eius locum subiit ubique ἀγορεύω et τηχόρευν. Sic o κήρυξ ἀνερεῖς aut ἀνείπων ὁ κήρυξ ubi ad praesens tempus est redigendum, quia ἀναλέγει so sensu dici non potest, ἀναγορεύει ὁ κήρυξ dicitur. Eodem modo formas ἀντιγορεύεις, διαγορεύεις, ἐγαρεύεις, καταγορεύεις, προσγορεύεις, ἀντιπροσγορεύεις, συγαγο- ρεύεις et ὑπαγορεύεις, quibus accedit προσγορεύειν pro προλέγειν, respondent formis quas diximus, unde sequitur praesentis tantum et imperfecti formam in usu esse, in caeteris subire -ερῶ, -εἰπῶ oet." However, in a few instances ἀγορεύω (in Hdt. only ἀγορεύω, προαγορεύω) is found outside the pres. and ipf.

9. πίτων ἀξόνον, explained afterwards. Edd. suggest that Croesus may have been referring to the old name of the town Πυνοῦσα. For ἀξόνον cf. i. 193 συκεῖνων τρόπον, 194, 200. In this sense Hdt. never uses the dative (Böttcher). Lampsacus is said to be a Phoenician name, Lapsak, the town "on the ford."

10. πλαναμμένως, when they were at a loss.

11. τέ. In indirect questions Hdt. often uses the simple relative instead of ὡς or τίς, e.g. c. 124. 8, 129. 3, i. 73
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μαθοῦσι τὸ θέλει σημαινεῖν τὸ τέρας, π. 2 ἐπειδή δέ Ψαμμιτικος βασιλεύσας ἔδειξε εἰδέναι καλεῖς γενολατο πρώτοι, followed by Ψαμμιτικος δὲ ὡς οὕς ἔθνατο πνευματϊκος πόρον ὕδενα τοῦτον ἀνείρεν, οἱ γενολατο πρώτοι ἀνθρώπων, μηχανάται τάδε, vii. 37, ix. 71.

ὢλα—ἐλπὶν; cf. π. 13 τὸ ἐπὶ τοῦτο θέλει λέγειν, i. 78, vii. 37 ἐπετεύχθει τοῦ Μάγου τὸ θέλει προφαίνειν τὸ φῶςα. Abicht's correction is confirmed by π. 18. In support of ἐκαίνι might be quoted iv. 164 μαθῶν τὸ μακάριον ἔδω τοῦτο, v. 1, 79, but μακάριον and ἐκαίνι are different.

13. μόνας; so Hdt. constantly for μόνας.

τῶν τι τρειβυτέρων; see on c. 5. 10.

τὸ λόγον, the truth, cf. c. 50. 15, v. 50, vii. 209, and note on 3. 5.

15. μετέπελθε. To express a general truth Hdt. prefers to retain the mood of oratio recta, e.g. π. 129 πρῶτοι δὲ τότε τὸν λόγον Ἀγαπητει εἰσὶ οἱ εἰκότες ὡς ἀνθρώπων ψυχη ἀθάνατος ἐστι, π. 13, v. 24, 31.

πανωλθρος, strange to Attic prose, as is ἐξαπόλλυμι; both are found in Tragedy.

CHAPTER XXXVIII.

1. διὰ Κροίου, by the intervention of Croesus. Where a thing is said to happen by the fault, service or intervention of a person or thing διὰ is followed by the acc.; where it takes place through the medium of a person or thing διὰ takes the gen.

4. ὁμοτριτίον, but not of the same father; the father of Miltiades was Cypselus c. 36, that of Cimon Stesagoras c. 103.

5. ὃς νόμος sc. θύειν. The person under whose leadership a town was founded received afterwards divine honours as a hero, cf. Thuc. v. 11, where we read that the Amphipolitans, after giving Brasidas a public funeral, ὃς ἦρωι τε ἐντέμνουσι καὶ τιμᾶς δεδώκασιν, ἀγώνας τε καὶ ἐνετείλεις θυσίας καὶ τὴν ἀποκλίναν ὡς οἰκουτῆ προσθεσα. The proper term for the worship of a hero is ἐναγίζειν (θύειν of a god, cf. π. 44 τῷ μὲν ὃς ἀθωνάτω—θύειν, τῷ δὲ ἐτέρῳ ὡς ἦρω ἐναγίζουσι; θύειν of a hero also v. 114, vii. 117, 167.
NOTES.

7. ἐπιστῶσι; cf. l. 167 ἀγώνα—ἐπιστῶσι. In Attic καθωστάναι is so used.

ἐγγίνεται—ἐξεστι, cf. l. 132 ὡ—ἐγκίνεται ἀράσθαι. Cobet would read ἐγκίνεται with B², but in l. 132 there is no variant, and ἐγγίνεται is also found in Arist. Eq. 851 σοι τοῦτο μὴ ἀγένηται.

9. καὶ, as well as Miltiades.

κατέλαβε, it befell, in this sense common in Ἰδτ., e.g. cc. 40. 3, 103. 5. This construction is peculiar to Ἰδτ.

12. τῷ λόγῳ—τῷ ἔργῳ; the same contrast ἦν. 165, and in Thuc. it becomes a mannerism.

ὑποδημοτέρον. The notion of somewhat is expressed twice over, once by ὅτῳ and once by the comparative suffix, cf. c. 75. 6 ὑπομαργύρεως, iv. 19 ὑπαφρονεστερος, none of which adjectives are found in the positive in Ἰδτ., and the two latter nowhere. In ν. 12 τῆς ἔλεος ἔχει ἑπετείρησε τῷ γῆν καὶ ὑποψαμμοτέρησε, τῷ δὲ Ἄραβίην τῇ και Ἡρωίνῳ ἀργυλωδεστέρησε τῇ καὶ ὑπάντερν, ἵνα has a different meaning, beneath, with sandy bottom, with rocky bottom.

CHAPTER XXXIX.

2. τούτῳ, strictly τοιοῦτῳ, but Ἰδτ. not unfrequently uses δὲ, τούτῳ, τοιοῦτῳ, ὅτῳ in backward reference, e.g. c. 10. 2, v. 2, 87, and conversely οὗτος etc. in a forward reference, e.g. v. 33, 40.

4. τὰ πράγματα, the government, cf. Arist. Eq. 130 ὁ πρῶτος ἑξε τῆς πόλεως τὰ πράγματα.

6. ἐποίεω, had treated, the ipf. indicates the action as lasting, cf. vi. 65. 25, v. 25, 43, 49, 124 (Stein).

7. δὴθεν; see on c. 1. 8.

8. ἐν ἄλλῳ λόγῳ; see c. 103.

10. ἐξει κατ᾽ οἶκους, intrans.; with ἐωτόν l. 82, iii. 79: so in v. 92, 93 ἐξοι ἐν ἱσθρία varies with ἐξοι ἐν ἱσθρίᾳ σφεας αὐτῶν.

11. ἐπιτιμῶν. ἐπιτιμῶν, in the sense of showing honour to the dead, is found only here, though the simple τιμῶν is so used e.g. ix. 24 oi μὲν νῦν βάρβαροι τρόπῳ τῷ σφετέρῳ ἀποθανόντα ἐπιμᾶν Μαξιστίον. But it is not impossible that Ἰδτ. may have
used the word so. It may be noted that he does not use it in the sense of to censure. If any correction were necessary the simplest would be ἐτι τιμῶν.

18. ὁ διανοοῦσα, defines more clearly what is meant by ὁ Χερσονησίται.

14. κοινῷ στόλῳ; cf. i. 170 κοινῷ στόλῳ ἀρέντας, v. 93 ἐτε ἰδιῷ στόλῳ ἐτε δημοσίῳ χρησόμενοι.

17. βόσκων, here of men as i. 44 οἰκίσαι ὑποδεξάμενοι τὸν ἡεῖνον φονέα τοῦ παῖδος ἐλάνθανε βόσκων, Thuc. v. 48 κατεχούσῃ τολῇ ἐτε ἐναιπτον ὥθη βόσκοντα τὰ μὲν ἄφορεῖν, τὰ δ' ἐτε ἀμηχανή-σειν. In the present passage βόσκων (properly used of animals) expresses the Greek dislike to the δορυφόροι of a τύραννος; in the passage of Thuc. the word conveys somewhat of contempt, and in Hdt. i. 44 it seems to indicate loathing. For this use of βόσκων cf. further Arist. Vesp. 313 τι μὲ δήτ', ὃ μελέα μέτερ, ἑπικε', ἔν' ἐμοὶ πράγματα βόσκει τερέξη.

'Ολόρου. This was also the name of the father of Thucydides, the historian, who was doubtless descended from this Thracian Olorus, but the relation in which he stood to him is unknown. This has been given as the explanation of how Thucydides came to have mines in Thrace.

CHAPTER XL.

1. οὖσος δή; δή resumes the narrative from c. 34 after the long digression.

ἐπιστ. ἑπιλέξα. The course of events seems to have been somewhat as follows. About 452 Miltiades came to the Chersonese. At the outset he either met with or feared opposition from the oligarchs in the cities there, whom, consequently, he seized and imprisoned (c. 39, 15; τῶν κατεχόστων c. 40. 4 refers to these difficulties). Three years after his arrival (c. 412) he fell into still greater troubles (χαλκεύσεως πράγματα l. 4)—the Scythians, provoked by the invasion of Darius (c. 513) overran the Chersonese, and Miltiades retired before them. On the withdrawal of the Scythians he was again restored by the Dolonci. This (ταύτα c. 41. 1 refers to the withdrawal of the Scythians and the restoration of Miltiades) took place three years before he fled from before the
Phoenicians, i.e. in 496 B.C. The reason given by Herodotus for the retirement of Miltiades from the Chersonese is the Scythian invasion. As Grote (iv. 200 note) points out, it would have been difficult for Miltiades, after he had shown himself the enemy of the King by advising the Greeks to break down the bridge over the Danube (Hdt. iv. 137), to remain in the Chersonese when the Persians were complete masters in these regions and their commander Otanes was engaged in reducing the Greek cities (Hdt. v. 26 sqq.). Probably then Herodotus was mistaken in assigning the invasion of the Scythians as the real reason for the retirement of Miltiades, though there is no reason to deny the invasion itself. The date of his return to the Chersonese agrees well with this hypothesis. In B.C. 496 the Persians were fully occupied in quelling the Ionian revolt, so that Miltiades had nothing to fear from them. Where Miltiades spent the intervening years we are not told. Stein takes a different view of the passage. He refers τῶν καταχώτων προγμάτων to the expulsion of Miltiades by the Scythians, and χαλεπώτερα to his withdrawal before the Phoenicians. Then he inserts πρὸ in l. 5 before τούτων, supposing that the Scythian invasion took place (B.C. 496) “three years before these things” i.e. before the arrival of the Phoenicians (B.C. 493). In c. 41, accordingly, he would understand ταῦτα of the Scythian invasion. Grammatically there is nothing to urge against this interpretation except that it requires the insertion of πρὸ; historically it is open to grave objections. It is impossible to see how Miltiades could have maintained himself in the Chersonese, in the face of the hostility of the Persians. Again, the Scythian invasion is intelligible in 512, but not in 496, when, so far as we know, the Scythians had received no fresh provocation from the Persians.

3. τῶν καταχώτων; κατέχειν is a sort of perfect to καταλαμβάνειν, cf. I. 65 τοὺς μὲν Ἀθηναίοις τοιούτα τῶν χρόνων τούτων ἐπιθαύματο ὁ Κροίσος κατέχοντα. The κατέχοντα προγματα refer to the difficulties that Miltiades met with on his arrival in the Chersonese (see above).

5. τρίτη ἡ τῶν τούτων; in the third year after this, cf. c. 46. i. 91 δεύτερα τούτων, after this, 185 ἡ δεύτερη γενομένη
taíthi basileia, the queen who succeeded her, vii. 80 deúterw étow toútw, in the second year after this.

6. νομάδες. These were the so-called βασιλήμια Σκύθαι (iv. 20), who were νομάδες cultivating no land (iv. 127). Others of the Scythians too were νομάδες (iv. 19) ἄροτρες (iv. 17), γεωργοί (iv. 19).

CHAPTER XLII.

2. τῶν τότε μου κατασχόντων here refers to the expulsion of Miltiades by the Phoenicians.

6. ἄστερες ἄρρησθi, temporal as in Thuc. viii. 23 Ἀστώχος—τέσσαρες ταύτα, ἄστερες ἄρρησθι, πλέον.

7. παραμείβετο παρέλευ. In the sense of to pass by this verb is very common in Hdt., but un-Attic.

παραμείβων τε—καὶ παρεπείπτοντος; parataxis, he was passing by—when they fell in with him. τε here does double duty, in connecting παραμείβετο with what precedes, and as introductory to the following καὶ (te-kai). For this usage Stein refers to o. 184. 16, i. 90, 181, ii. 4, iv. 181, 187, etc.

11. τὴν οἱ πέμπτην; οἱ is a possessive dative, cf. c. 68. 2, v. 33, 67, 92, in which manner the dat. of the pers. pron. is very often used by Hdt. as in Homer (Monro § 148). The same usage is found in other Indo-Germanic languages.

12. κατέλεων; see on c. 29. 11.

18. χάρων. χάρων. The ms. of Hdt. have χάρατα here and ix. 107 χάρων τιθέμενος, generally χάρων, as always in the phrase χάρων εἰδέναι (εκεῖν) and as prep.

19. καταθήσοντοι, to lay by a deposit, as it were, that might be afterwards drawn upon, cf. vii. 178 χάρων ἄθρατον κατέθετο, Thuc. i. 33 μετ' ἀευμήντον μαρτυρίων τὴν χάρων καταθήσοντοι. γνώμην ἀνθέκατο; see iv. 137. The Scythians had urged the Ionians to break down the bridge over the Danube and thus prevent the retreat of Darius from Scythia.

27. ἐς Πάρον κεκοσμήτατο; cf. iii. 91 ἐς γάρ τῶν Ἀλγύπτιον νομῶν Κυρήνη τε καὶ Βάρκη ἐκεχοσμένω, were added to.

CHAPTER XLIII.

2. ὕσσον ἐπὶ πλέον—τότων, nothing further than this, so
v. 51, 120. In xx. 107, 121 the mss. have ἐν πλέον (as some of them have here), which some change into ἐν πλέον.

3. νεκρός, an un-Attic word. For ἐν νεκροὶ φέρειν cf. πι. 133 ἐναλοχύην φέροντα, leading to disgrace, disgraceful, iv. 90 ἐν ἅμεσαν φέροντα, i. 10 ἐναλοχύην φέρει. This use of φέρειν is derived from its intransitive use in phrases like ἦ δόσει φέρει ἐνι or ἐν, the road leads to.

7. σφίξις αὐτοῦ = ἀλήθεια.

8. δοκεῖν, that they should submit δικαία δοῦναι καὶ δέχεσθαι, or, as Thuc. iv. 118 expresses it, τα ἀμφίλογα δίκη διαλύστες ἄνευ πολέμου.

φέρειν καὶ ἀγεῖν, ferre et agere, φέρειν referring to objects that had to be carried off, ἄγειν to slaves, cattle and the like that were driven off.


11. τὰ τριήμεστα στάδια, i.e. any thirty stadia, generalising force of the article, cf. π. 149 αἱ δ' ἱκανὲς ὄργουν δίκαια εἰς στάδιον ἐξάπλεθρον, iv. 62 ἀπὸ τῶν ἱκανῶν ἄνδρῶν ἀνδρὰ ἣνα θύσιν.

κατὰ δὴ τούτους; δὴ in epanalepsis as i. 102 ἐν τούτους δὴ στρατευόμενος.

12. φόρους. For the division of the Persian empire by Darius into twenty νομοῖ for purposes of taxation see π. 89. The total sum fixed by Darius for the νομὸς Ἰωνικὸς was 400 talents of silver. Artaphernes left this remain, but, by measurement of the land, apportioned it more equitably among the inhabitants.

13. κατὰ χώρην διατείλουσιν ἐχοντες, lit. continue to remain on the spot, i.e. as they were originally, unchanged. Cf. iv. 201 μένειν τὰ ὅρκιαν κατὰ χώρην, that the oath should remain inviolate, i. 17, iv. 97. κατὰ χώρην is much more common in its original purely local meaning, e.g. π. 95 Ἀβδηνοῖς προσετέκτο, κατὰ χώρην μένουσι (remaining where they were), φιλάκες εἰσὶ τῶν γεφυρέων. The transferred application of the phrase is found in Attic, e.g. Thuc. iv. 76 ọμ μενεῖν κατὰ χώραν τὰ πράγματα, would not remain as they were, who elsewhere uses it only in a local signification.

16. ἔργανα, measures for peace.
CHAPTER XLIII.

1. παραλειμένων, so Herwerden for καταλειμένων. παραλείμων is the regular word of deposing from a command, cf. sc. 94. 10 Μαρδώνος παραλείπει τῆς στρατηγίας, vii. 88, Thuc. vii. 16 τῶν Νικίων οὖ παρέλυσαν τῆς ἀρχῆς, viii. 54 τῶν Ἀλκιμίδην παρέλυσαν ὁ δήμος τῆς ἀρχῆς. καταλείμων is used of putting down a government, a despot, etc., and in that sense it may be followed by gen. (cf. c. 9. 12), but no other instance is quoted of its use in the sense required here.

3. Γαμφώ, one of the seven conspirators against the false Smerdis, iii. 70.

8. ἣνετε ἐναίδη.

13. ἔνθαντα—ἀρετῆ; briefly for ἔνθαντα ἐγένετο μέγιστον θῦμα ἀνεντε ἀρετῆ.

14. διοδοκειόμενοι, believing, common in Attic. In this sense however Hdt. commonly uses ἐνδεικνύει, e.g. iii. 115 οὗ γὰρ ἔγωγε ἐνδεικνύει Ηρδανών τίνα καλείσθαι ποταμῶν (Schweighäuser gives 12 instances), and Naber would restore it here. Herwerden would read δεκομένοι as in ii. 143 οὗ δεκόμενοι παρ' αὐτῷ, ἀν ὁ θεὸς γενέσθαι ἀνθρωποι, and thinks that ἄρσ came from the following ἀρσδεσθαι. Herodotus seems to have been nettled by criticisms of the democratical sentiments that he put in the mouth of Otanes (iii. 80).

21. συναλέχθη· συνελέγη, c. 11. 9.

χρήμα πολλόν, so iii. 109 πολλὸν τι χρήμα τῶν τέκνων, 180 πολλὸν τι χρήμα χρησοῦ, iv. 81 χρήμα πολλὸν ἀρδέων. As πολλὸν χρήμα denotes quantity so μέγα χρήμα expresses size, i. 36 εὖς χρήμα μέγα. Such periphrases are common also in Aristophanes and probably belonged to colloquial language.

25. τε Ἐφεσίων καὶ Ἀθηναίων, against whom the King was particularly incensed, because they had taken part with the Ionians in the burning of Sardis a.c. 498.

CHAPTER XLIV.

1. μᾶν—ἑνὸρ; see on c. 35. 2.

2. ἐν νόῳ ἔθοντες—καταστρέφεσθαι; after this phrase besides the pres. and aor. inf. Hdt. also has fut. inf. viii. 7 ἐν νόῳ ἔθοντες ἐπιθήσεσθαι, 8.
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3. τοῦτο μὲν—τοῦτο δὲ; see on c. 27. 3.

4. ὠδὴ χεῖρας ἀντασαρμένους, not even raising their hands to defend themselves, without resistance, III. 144 ὥστε τίς σφι χεῖρας ἀντεῖρεσαι, vii. 101, 143, 212, etc.

8. ἄντως Μακεδόνων, from the Persian standpoint, i.e. east of Macedonia.

9. ὑποχείρια γεγονότα. These conquests were effected by Megabazus after the Scythian expedition of Darius, cf. v. 2, 1.

12. περιβαλλοντες, περιβαλλοντες, circumnavigabant, rare, also Thuc. viii. 95 περιβαλοῦσα Σαῦριον. Compare διαβάλλειν = διαπλέω.

14. ἀπορεῖς = πρὸς ὃν ὄφειλες πόροι ἤν.

16. κατὰ, about, as cc. 79. 8 κατὰ πεντῆκοντα, 117. 2, ii. 145 κατὰ ἕκαστα ἔτεα καὶ χεῖλα μάλιστα, v. 79, vii. 173; in this sense peculiar to Hdt.

18. δωτε ἄτε, as very often in Hdt. e.g. c. 52. 15. In this sense once in Thuc., vii. 24 ὥστε γὰρ ταμελευ χρωμένων τῶν Ἀθηναίων τοῖς τεῖχεσι πολλά μὲν ἐμπόροντο χρήματα καὶ στὸς ἐνήν, where, in view of the many isolated departures of Thuc. from Attic usage, it is rash to restore άτε.

Θερμωδοστάτῃς. This would most naturally be understood of the sea, but, as there seem to be no sharks in these waters, it probably refers to the adjacent shores. These regions were once infested with wild beasts such as lions, boars, panthers.

22. κατὰ τοῦτο, owing to this, see on c. 1. 6.

CHAPTER XLV.

3. Βρόγγοι. These seem to have been kinsmen of the Asiatic Φρόγγες. According to the Macedonian account (vii. 73) the Phrygians came from Europe. This tradition has been called in question, but is confirmed by recent research (cf. Ramsay, Journal of Hellenic Studies ix. 350 sqq.). The vocalism of the Phrygian language is very similar to that of Greek, e.g. ἄββερ, 3 sg. of a verb corresponding to φέρω with ἄβ = Lat. ad, a word
which further shews that in Phrygian as in Macedonian (e.g. δάνος = δάνατος, κεφαλή = κεφαλή) the aspirates had become mediae. For the similarity between Phrygian and Greek art cf. J. H. S. l.c. For coincidences of names and legends in Phrygia and Europe see Grote iii. 211.

6. δουλοσύνη: the termination -σύνη is peculiarly Ionic, see Verrall, Journal of Hellenic Studies, i. 260 sq.

7. πρὸς, at the hands of, πολύν πολίων ποτέων—πέφευγε δουλοσύνην πρὸς Ἱπποκράτειος.

11. ἀδὲ—περὶ τὸν "Ἀθήνην, since he had received a severe blow in his landforce in contrast with the Brygi, and in his fleet in doubling Athens. For the use of πρὸς cf. i. 65 τοῖς ἀλλοις πολλοὺς εὐτυχεὶς οἱ Δακεδαμώνες πρὸς Τεγέησας μοίνους προσέπαιοι, where προσπαίειν (εὐτυχεῖν.

12. μεγάλης = Att. μεγάλα, often in Hdt.

CHAPTER XLVI.

1. δεστέρα ἤτοι τοῦτον; see on c. 40. 5.

2. δοσυγένεων, Ionic and Tragic. Of Attic writers it seems to be used only by Thuc.

4. σφῆς takes up θαυμοῦς, similarly vii. 147, 169, 197.

7. πολυκρηβάντες; cf. c. 28.

πολυκρηβάντες καὶ ἰωσύνην. Hdt. often couples together participles in different cases, e.g. c. 94. 3 sq., 126. 9.

10. ἐκ τῆς ἡμέρας, from their colonies and trading ports on the opposite Thracian coast, Galepsus, Datos, Scaptesyle, etc.

11. μὲν γε. γε emphasises the antithesis, as i. 145, iii. 107, 142, v. 52, Thuc. i. 40, 70, vi. 86.

12. ἐν Σκαττησύλῃ. I have followed the R family of mss. in reading Σκατησύλῃ, as this most easily accounts for the variants ἐκ σκατησύλης, ἐκ σκατῆς ὕλης, ἐν σκατῇ ὕλῃ. The nom. Σκατησύλη (Lat. Scaptesula, like tensorius for δεστερός) is established by an Attic inscription (C. I. G. i. 219), where the gen. is written in the old Attic alphabet, ΣΧΑΙΤΗΣΥΛΕΣ, not ΣΧΑΙΤΗΣΥΛΕΣ, as would have been the case had the nom. been Σκατῆς ὕλη. The later Σκατῆς ὕλη is easily intelligible as an attempt to give the word some meaning. This
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region abounded in metals. Gold and silver were found not only about Mt. Pangæum but also in the mountain ranges which enclose the plains of the Zygactes and Angites in the W. and N. In the time of Philip the mines at Crenides, called after him Philippi, were the most productive. When the Thasians were reduced by the Athenians b.c. 464/3, their mines passed into the hands of the latter (Thuc. i. 101) and were leased out by the state.

13. τὸ ἐπίστων, as a rule, more commonly ὡς τὸ ἐπίστων.
14. προτότοι, the verb to προσδος.
16. καρπῶν θελεστὶ, i.e. they paid no tithes on the fruits of the field, a common method of taxation.

CHAPTER XLVII.

2. οἱ Φοῖνικεῖς—κτίσαντες. Cf. ii. 44 εἰὸν δὲ καὶ ἐν τῇ Τύρῳ καὶ ἄλλο λεγόν Ἦρακλεός, ἐπώνυμιν ἔχων Θασίου εἶναι. ἐπικλῆσιν δὲ καὶ ἐς θᾶσον, ἐν τῇ εὑρον λεγόν Ἦρακλεός ὑπὸ Φοῖνικων ἰδρυμένον, οὗ κατ’ Ἑφρωνῆς ζῆτησιν ἐκπλώσαντες Θάσου ἐκπιστὲς. The island was colonized by Ionians from Paros in the first part of the seventh century. It was from the Phoenicians that the Greeks learned the art of mining. Heracles often appears on coins of Thasos; he is identical with the Phoenician god Melqart. Mr Tozer on his visit to Thasos could see no traces of ancient workings (Islands of the Aegean, p. 307).

4. ήτης; see on c. 13. 15.

νόμος—ἐπίκλεσις is a mixture of νόμος—ἐπίκλει, is now called, and ἐπίκλει, came to be called. Probably the change to ἐπίκλει is due to the addition ἐς τὸ Θᾶσον etc., was called after. The old name of the island is said to have been Ὁδώνις, Ἑσυχ., Ἰερόπι, Ἱερ. Βυζ. ἑρεῖτε. This is Hdt.’s regular usage after verbs of naming for Attic ἄρος, e.g. ι. 14, ii. 57, vi. 65, etc. ἄρος is not so common. It is found, however, in all the mss., in i. 7, ii. 15, 42, iv. 45, 155, vi. 103. 28, 131, 6, 9.

τῶν Φοῖνικων is understood by Krüger and Stein as the son of Phoenix, gen. to Θάσος ὁ Φοῖνικος. According to the usual account, however, Thasos was son of Agenor and brother of Cadmus. Need τῶν Φοῖνικων mean anything more than Thasos the Phoenician?
6. τῆς Θάσου, the so-called ‘chorographic,’ really partitive gen. after Διονύσων, cf. c. 22. 13, vii. 175 πλών γῆς τῆς Ἰστιαίων τοίον ἔτη 'Αργείανιον.

10. βασιλεί καλεόμενον, at the command of the King. The dative may perhaps best be regarded as a sort of dativus commodi. Krüger explains it as due to the notion of obedience implied in the following words.

CHAPTER XLVIII.

5. ἀνὴρ κατή, often in Hdt. e.g. cc. 86. 14, 131. 2.
6. γῆν τε καὶ ἴδωρ; cf. v. 17, 48, 73, Arist. Rhet. ii. 23 τὸ διδάσκει γῆν καὶ ἴδωρ δουλεῖν ἔστω.

CHAPTER XLIX.

3. τὰ προτοχεῖον αὐτῶν, granted the demands which he put forward, cf. c. 9. 19, i. 3 ὁ δὴ ἀκούσας αὐτῶν ἀ προτοχεῖον.

For the treatment of Darius' messengers at Athens and Sparta cf. vii. 183—187, where the Athenians are said to have thrown them into the barathrum, the Spartans into a well.

5. οἱ—ἀλλοι νησιώται; the exceptions are given in viii. 46.
6. Αἴγινηται. These were old enemies and rivals of Athens; the feud between the two states only ended with the expulsion of the Aeginetans from the island b.c. 431. Herodotus is Attic in sympathy.

8. εἰς σφίζει ἔχοντας, aiming at them, cf. Soph. Ant. 986 ἄλλα καὶ' ἐκεῖνα Μοῖραι μακραῖσες ἔχον, pressed hard upon her. So εὐκέχειν, which one family of ms. has here, Thuc. viii. 105, τὰς εἰς σφίζει ναις ἐπεχούσας. ἔχοντας here must be taken intransitively, as it often is in Hdt., cf. on c. 2. 2. Herwerden would read ἐκόντας, which would give an easier construction, but it is not certain that ἔχοντας is wrong.

11. φοιτάντος, kept going.

CHAPTER L.

2. Ἐπαρτηρίτων, the Spartan citizens with full political rights, who formed the Spartan πολιτεία in the strict sense of the word (the other inhabitants of Laconia who did not possess political rights.
6. ἄν δὴ δὴ καὶ; see on c. 11. 4.

Κρός. Some ancient grammarians wrote the proper name Κρός, to distinguish it from κρῶς a ram. Aristarchus, however, recognised no such distinction, cf. Lehirs, De Aristarchi studiis Homericis, 281 sq.

8. καθοντα, with impurity, cf. ix. 106 Ἰωνας οώδεμαν ἐπιδα ἐχὼν καθοντα πρὸς τῶν Περσῶν ἀπαλλάξει, and Lex.

10. ἀναγνωσθέντα. πεσθέντα, common in Hdt., who does not use it in the Attic sense of to read, for which he has ἐπιλέγομαι.

γάρ, for otherwise, cf. c. 68. 16, 1. 124 ὃ παῖ Καμβόσεως, σὲ γάρ θεοὶ ἐπιρέουσιν· οὐ γὰρ ἂν κοτε ἐς τοσοῦτο τόχης ἀπέκει.

ἄν—συλλαμβάνων corresponds to ἄν—συνελάμβανε of oratio recta.

14. τὸ δὲν; see on c. 87. 13.

16. κακαχαλκοῦ, tip them with brass, to be better prepared for the conflict. My colleague Dr. Hager, however, suggests a reference to the tipping of the horns of the sacrificial victim with metal, cf. Hom. γ. 384, χρυσῶν κέρασιν περιχεῦαν, where the metal is gold.

ἀς συμφερόμενος, confictaturus, to encounter. For συμφέρομαι, encounter in battle, cf. L. and S. s. v. B. I. 2. For the play upon the name Κρός, cf. Simonides, Fr. 13, ἔπεξαθ' ὁ Κρός οὖν ἀδελφὸς ἔλθων ἐς εὐδηνάρω ἀγάλων Δίων τέμενοι. Some would identify the latter Crius, who according to the Schol. on Arist. Nub. 1356 was an Aeginetan wrestler, with the person mentioned here.

CHAPTER LI.

4. τῆς ὑποσεστήρης, the Euryponidae. “The two royal families were not called Eurystenidae and Procleidae after the twin sons of Aristodemus, who according to the Spartan story founded the double kingship, but Agidae and Euryponidae. Agis and Eurypon were plainly the original ancestors of both houses, who were then transformed into twin brothers to explain the double kingship and at the same time to trace the pedigree of the two families back to Heracles and Zeus... The origin of the double kingship is probably to be explained
by the rivalry of powerful families, who finally had to accommodate themselves side by side of one another.” Busolt.

5. τοῦ αὐτοῦ, Aristodemus.

κατά; see on c. 1. 6.

6. προεβγενείν, only here and in late writers.

καὶ; see on c. 27. 1.

CHAPTER LII.

1. ποιητῷ, in opposition to all the poets. The poetical and general version was that Aristodemus died before the Doric invasion.

7. τῇ ἄνωμα εἶναι. Hdt. in orat. obl. has always τῷ (τῷ τοῖς) ἄνωμα εἶναι, never εἰς or ἓν, cf. on c. 84. 7.

10. διδύμα, sc. τέκνα, cf. c. 69. 29, 71. 9, 86. 71.

ἐπιδόματα, after living to see, a common meaning of ἐπιδεῖν, cf. Verrall, Medea, 1025.

13. βουλεύω, determined, so c. 61. 6; in this meaning more frequently the middle.

15. ὁμολογεῖν καὶ τῶν, often found joined together, but usually in the reverse order. ὁμολογεῖν refers rather to quality, τῶν to quantity, like in form and in size.

16. ἦ καὶ πρὸ τοῦ τούτου. There is no need to expel these words. The Spartan authorities might quite naturally ask the mother before trying to decide for themselves. For the expression cf. vii. 180 ὃς ἔμοθων αὐξανόμενον τὸν χειμῶν ἦ καὶ πρὸ τοῦ τούτου ἔσωντα.

19. καὶ τὸ κάρτα· καὶ πάνυ, common in Hdt.

βουλεύσῃς δὲ εἰ κόσμ᾽; βουλεύσῃς followed by εἰ is remarkable: it is construed in the same way as verbs of trying—she said it with the desire to see if, cf. ix. 14 πυθόμενος δὲ ταῦτα ἑσβουλεύτω ἔθθιον εἰ κόσμ᾽ τούτοις πρῶτον ἔλει, and the constr. of δεῖναι in v. 80 ἕκειτο τοῦ Ἀρισταγόρασί εἰ καὶ αὐτοῖς παράσχειν ὀνειρίως τόν, they addressed themselves to Aristagoras to see if. Cobet ingeniously removes the difficulty by reading οὐ βουλεύσῃς, she knew but would not tell, to see if, but the change is not necessary.

24. ἠγὼνται. In the sense of consider, regard, Hdt. generally uses the perf. ἠγὼνται, less often the present. The
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sor. is also found in i. 4. Here the aor. may be taken in its
progressive sense, come to regard.

25. ἐπονομάζεσθαι, below προερωτεύεσθαι. Probably ἐπονομάζεσθαι
occurred in the oracle, with a double reference to γεραῖος and
to γέρας, τραπέζης, the elder and the more worthy of honour.

30. ἐπονομάζεσθαι (ἐπι)τηρήσει.

τὴν γεναμάνην τὴν τεκούσαν.

32. ἂν μέν—ἂν ἢτοι ἢτοι. When two conditional, tem-
poral or relative clauses are opposed to one another (εἰ μέν—εἰ
dé, ὅτε μέν—ὅτε dé, ὅς μέν—ὅς dé) either the apodosis of the first
has μέν, of the second δέ (e.g. π. 26, 42), or both have δέ
(e.g. π. 39, π. 126, ὑ. 183), or, most commonly, one of the
two has δέ (as here, ν. 1, 73), (Stein).

33. δικαῖος (of which it is a reduplicated form),
an Ionic verb, common in Hom. and Hdt. and in Ionic writers,
c.g. Democ. Fr. 10, 20, Heracl. Fr. 8, 81.

36. ἐπί ἄλλην—ὅδον. Herwerden casts doubt on ἐπί, but
of. i. 117 οὐ τρέπεται ἐπί γευσία όδον. Without ἐπί, i. 11 ὑποθέν
(ὁδὸν) βοῦλει τραπέζηα, Eur. Phoen. 120, βοῦλει τραπέζηα δῆθ' ὁδὸν ἄλλας τωάς, as in a literal sense Hdt. ν. 15 τὴν ἄνω ὅδον
τράπεζηα.

43. ἂν τῷ δημοσῷ, i.e. in the state buildings and at the
expense of the state.

CHAPTER LIII.

2. κατά τὰ λαγύματα, i.e. the version of the story generally
current in Greece as opposed to the special Lacedaemonian
version.

3. τοῦτον—ἀποθεομένους. The simplest way of ex-
plaining these accusatives is, with Krüger and Melanger, to
assume an anacoluthon, that Hdt. began as if he were going to
continue τοῦτον τοὺς βασιλείας—ἄν Ἀλκίπτινος Ἀλεξίπτερος ἀποθανόν,
but that after the parenthetical clauses the sentence is resumed
in another form φαινόμενον ἄν—ἰδαίγειες. It has also been
proposed to take τοῦτον τοὺς κ.τ.ά. as in apposition to τάδε,
namely that these, but this gives a very awkward construction.

5. τοῦ θεοῦ ἀπεόντος, omitting the god, i.e. Zeus as father
of Persians.
7. ἥδη γὰρ τὴν καθα, while previously they were Egyptians.

8. ἐπιλευκός καὶ, sensebantur inter, v. Lex.

9. οὖν ἀνέκαθεν ἐν ὧδε, I have not gone still further back. On ἄνεκαθεν cf. c. 35. 4 note.

11. 'Ἀμφιτρῶν. Dobree here proposes Ἀμφιτρώνος which strict logic requires, since the ἐπωμιὴ of Hercules was not Ἀμφιτρῶν, but Ἀμφιτρώνος or Ἀμφιτρωνίδης, the son of A. The reading of the text may be explained with Stein as being put as if ἤντος πατήρ ἔχετο had preceded.

13. τοὺς δὲν αἰτὶ πατέρας, their successive ancestors in the upward line. ἔδει has often the sense not of always but from time to time, at the time, as in ὁ ἐδεί βασιλεῖς, he who is at any time king.

15. Ἀγέρτως. According to Hdt. p. 91, the Egyptians of Chemmis said that Perseus was descended from their city, Danaus and Lynceus having been natives of it.

CHAPTER LIV.

1. κατὰ = καθ’ ἄ.

2. παρά. As λέγεσθαι may be followed by παρά, as denoting the source from which a report proceeds, so may the cognate λόγος, cf. Dem. xx. 75, τοῦ παρ’ ἐμοὶ λόγου.

4. ἄλλα οὐκ. When two notions are opposed to one another, the Greeks preferred to say ἄλλα οὐ, ἄλλα μὴ where we should say and not.

5. ὀμολογοῦται—οὔδεν, who in point of relationship have nothing in common with.

6. τοῖς δὲ takes up emphatically τοὺς δὲ πατέρας, so ι. 146 οἱ δὲ αὐτῶν ἀπὸ τοῦ πρωτομηνοῦ—ὁμηρησάτες καὶ νομίζοντες γενναῖοταται εἶναι Ἰλώνων, οὗτοι δὲ οὐ γυναῖκα γέγοντο. This δὲ is of the same kind as δὲ after a relative clause, see on c. 16. 3.

7. εἶναι; a mixture of two constructions, ως ὁ παρὰ Περσέων
NOTES.

Λέγεται, εἰσὶ καὶ Πέρσαι λέγουσι εἶναι, a common confusion in Hdt. e.g. c. 137. 16, i. 65, 191, iv. 76, v. 44. The same transition as here from finite verb to infinit. v. 10 ὦς Ὁρίκες λέγουσι, μέλισσαν κατέχουσι τὰ πέρα τοῦ Ἰστρού, καὶ ὑπὸ τοῦτον οὐκ εἶναι διελθέν τὸ προσωπεῖον.

CHAPTER LV.

1. καὶ ταῦτα—εἰρήσθω; a common way of dismissing a subject in Hdt. e.g. i. 92, ii. 76, iii. 113, iv. 15, 36, 45.

δ τι διῆν—καὶ δ τι ἀποδεξάμενοι, why and for what services, δ τι = διῆν as ii. 19, 24, iii. 27, 78, iv. 127. With δ τι ἀποδεξάμενοι cf. i. 59 ἀποδεξάμενος μεγάλα ἔργα.: ἀποδεκκύνουσθαι in such a connexion is common in Hdt.

CHAPTER LVI.

2. Διός τε Δακεβαίμονος καὶ Διός Οὐράνιον, i.e. of king Zeus in the heavenly kingdom of the gods and of the divine king from whom the Lacedaemonian and Spartan βασιλεία was derived, Porrer-Bohler, Griech. Myth. i. 149. On Laco-

nian inscriptions (C. I. G. 1241, 1276) a festival Οὐράνια is mentioned, in honour of Ζεὺς Οὐράνιος. The priesthood was a survival of the prerogatives of the heroic kings who (Arist.

Pol. iii. 14. 1285 b 9) κύριοι ἦσαν τῆς τε κατὰ πόλεμον ἡγεμονίας καὶ τῶν θυσιῶν δοσί μὴ ἵπτεται, καὶ πρὸς τοῦτο τὰς δίκας ἔρημος. Compare the functions of the ἄρχων βασιλεῖας Αθηναῖς.

3. καὶ—γα, and even, emphasises πόλεμον.

4. ἔκφρασιν, dependent on δεδώκας.

πόλεμον ἔκφρασιν. This right was exercised by Cleomenes I.,

cf. Hdt. v. 73 Κλεομένης—συνέλευσε ἐκ τῶν Πελοποννήσιον στρα-

τῶν ἐκ φραίζων ἐς τὸ συλλέγει. This privilege was not formally abolished in the fourth century (Xen. Hell. v. 1. 84), though as a matter of fact the Kings only led the army into the field as generals on a resolution of the Ephors and the popular assembly, Xen. Lac. Pol. 15 στρατιῶν δηλ. ἐν ἡ πόλις ἐκπέμπτη ἡγεῖσθαι. The assembly determined which King should have the command, Xen. Hell. iv. 2, 9, v. 2, 3, vi. 5, 10. Hence Aristotle Pol. iii. 9 could say αὐτὴ μὲν ὁδῷ ἡ βασιλεία ὁποῖον στρατηγία τις αὐτοκράτωρ καὶ δίδος ἐστι (Bustolt, Gr. Gesch. i. 121).
6. *ei de μή, otherwise, is used as if a positive injunction had preceded = *ei ἥ. *ei de μή has become a mere phrase = otherwise. GMT. § 478 (52. 1, note 2).

7. ἐν τῷ ἀγῷ ἐνέχεσθαι, cf. Inscr. of Teos, Ion. inscr. 156 (= Hicks, Historical Greek Inscriptions 16) ἐν τῇ θάνῃ ἔχεσθαι, 113 ἐνεχέσθων ἐν τῷ ψηφίσματι. Herwerden supplies αὐτῶν <τῷ καὶ γένους τὸ κείσου> and the emphatic αὐτῶν demands some such words as these. Cf. the common formula in decrees, l. c. ἀπόλλυσας καὶ αὐτῶν καὶ γένους τὸ κείσου. τῷ ἄγει = the curse pronounced by the law.

πρῶτους λέγει. Xén. Lac. Pol. 13 οἴδεις αὐτῶν πρῶτον πορεύεσθαι πλὴν Σκιρῖται καὶ οἱ προερευνώμενοι ἤπείς.

8. ἐκατῶν. Elsewhere we find mention of a body-guard of 300, viii. 124 προσεπεμμένων ἀποφθέγματα τρικόσιοι Εὐανήπτητοι λογά- δες αὐτοὶ οἴκει ἄνευς καλέσσαντο, vii. 205 τοὺς κατεστεώτας τρικόσιοι, Thuc. v. 72 ἵππον ὅ βασιλεὺς Ἀκρίδην ἱππό καὶ περὶ αὐτῶν ἰππησὶ καλούμενοι. ἤπείς was merely a title of honour, doubtless a survival, cf. the ἰσκύρος and παραβάται of the Theban Sacred Band: they were the ἐλίτ of the hoplites, who in war formed the body-guard of the king. The 100 were probably picked men chosen from the 300.

9. ἐπὶ στρατιάς. In the sense of expedition mss. of prose writers vary between στρατιά and στρατεία (Ion. στρατηγής), as do the Attic inscriptions (Meisterhans2 p. 49). Of the poets Aristophanes uses στρατιά, the Tragic poets στρατεία. The Spartan phrase was ἐπὶ φρουρᾶς.

12. τὸ δέρματα. At Athens the money obtained for the hides of the animals slain in sacrifice (τὸ δέρματικὸν) went into the public treasury.

νώτα, the choice portion, cf. II. H. 321 νώτους ν' Ἀθηναὶ διηνεκέσσι γέραιρεν.

CHAPTER LVII.

3. δημοτελῆς, εἰς τὸ δέρματα δίδωσιν ἡ πόλις, Hesych.

ἐπὶ τὸ δέρματος ζητεῖ, pregnantly = come and sit there, cf. v. 12 προκατείδοσαν ἐς τὸ προάστειον.

4. ἀπὸ τούτων πρῶτον. πρῶτον must be taken pleonastically with ἄρχεσθαι, a pleonasm found elsewhere in Hdt., e.g.
57] NOTES.

c. 119. 6, l. 2, 4. Beisake, followed by Herwerden, would read πρῶτων.


6. δαίμονες, very rare in Attic, Plat. Pol. 345 c ὀστήρ δαίμονες των καὶ μέλλωντα ἐστιάσεσθαι. In a fragment of the New Comedy (Strato, Φοίνικ. 1) it is noted as a Homeric word not generally understood.

7. τὰ δέρματα; cf. c. 56. 12.

νεομνημίας, sacred to the gods and especially to Apollo.

πάσας. Some mss. here have ἀνὰ πάσας. "Hdt. is wont to join the preposition to the singular (ἀνὰ πᾶσαν ἡμέρην π. 37, 180, vi. 61, ix. 98 ἀνὰ πᾶν ἔτος, i. 136, π. 99, ππ. 160, ν. 106); with the plural it is found only once ν. 65 ἀνὰ πάντα ἐτεα" (Kallenberg).

8. ἰζόδειας. The seventh day was sacred to Apollo as his birthday, Hes. Op. 770 ἰζόδημη λεπόν ἡμαρ· ἑτεα Ἀπὸλλων χρυσάραρ γείνατο Λητίω.

9. ἐς Ἄπόλλωνος, sc. λεπόν.

10. μεθυμον. The relation of the Laconian medimnus to the Attic has been deduced from the comparison of a passage in Plutarch (Lycurg. 12), where it is stated that each Spartiate contributed every month a medimnus of barley to the common meals, with a statement of Dicaearchus (ap. Athen. iv. p. 141 c) that the contribution amounted to a medimnus and a half, Attic measure. This corresponds closely to the ratio between the Aeginetan and the Attic system of weights (142: 100), Hultsch, Metrologie 500. This was to be expected as the Aeginetan system prevailed in the Peloponnesse, cf. on c. 127. 14.

τετάρτην Δακωνικήν. The τετάρτη was evidently the fourth of the metretes. The Attic metretes = a weight in water of 1½ Attic talents, the Aeginetan metretes = a weight in water of 1¼ Aeginetan talents. Accordingly the Aeginetan and similarly the Laconian metretes would = about 1½ Attic, Hultsch, l. c.

12. προξείνων. It was the duty of the πρόξειν at Sparta.
to entertain foreign ambassadors in the name of the state, and
to bring their business before the authorities. Thus they were
quite different from the usual Greek πρόεσω, cf. Dictionary of
Antiquities.

14. Προέσω. "This power however most directly required
that they should maintain a constant intercourse between the
state and the Delphian oracle; hence they nominated the
Pythians, and, together with these officers, read and preserved
the oracles," Müller, Dories, ii. 103, Eng. Trans.

15. θεοπρόεσω· θεοροι.

24. πατρωσικός. The mss. πατρωσικός could hardly mean
anything but having a father; πατρωσικό is often found on the
inscription of Gortyn = Attic ἐπίκληρος, and the corresponding
Ionic form is certainly to be restored here.

25. ἱκνεῖα· προσηκεῖ, cf. ἑκ. 26 φαρὲν ἡμέας ἱκνεῖαν ἐγειρο-
νεῖν. Here it is followed by ἐκ, without ἐκ πν. 36, ἑκ. 26.

ἡν μὴ περ, usually ἴν περ μη, cf. Arist. Lys. 629 el μη περ
λύκη κεχωρότι.

26. ἰδίων ἰδιοστήν. Some, as Schömann and Curtius,
suppose that the care of the public ways fell to the Kings in
their military capacity. Since, however, the reference is only
to disputes about them, Herman thinks that the object was to
distinguish public from private property, and to maintain
intact the boundaries of places set apart for common use.

oriously, adopted, in Attic usually πατήρ, as in Ionic πατὴρ
often corresponds to Attic πατήρ. "Both these duties (the
disposal of heiresses and adoption) regarded the maintenance
of families the basis of the ancient Greek states, the care for
which was therefore entrusted to the kings. Thus, in Athens
also, the same duty had been transferred from the ancient
kings to the archon Eponymus, who accordingly had the
superintendence and a species of guardianship over all heiresses
and orphans," Müller, Dories, ii. 107, Eng. Tr.

28. παρατήρον· παρακαθήσαται.

31. κύριος ψήφους. Thuc. i. 20 took this as meaning that
the representative of each of the two kings had two votes for
him and one for himself—a manifest absurdity. Cobet explains
it as meaning that the elder who was most closely related to
the two kings gave the two votes, and that the plural is used because they differed at different times: Abich's explanation is similar. But, to say nothing of the fact that one of the kings might be present, the other not, it is, to say the least, exceedingly improbable that the same elder should have been μελατα προσέκαν to both the kings. Herodotus expresses himself loosely, but the meaning surely must be that each king in his absence was represented by the member of the γεροντία most closely related to him, who then had two votes, one for the king and one for himself.

CHAPTER LVIII.


10. κατά· περι, in this sense common in Hdt. e.g. c. 67. 1, v. 92 ἐπιεροτόων τῶν κήρυκα κατὰ τήν ἀπὸ Κορίνθου ἠχεῖον = περι τῆς ἀφίξεως, 1. 34 τῶν μελλόντων γενέσθαι κακῶν κατὰ τὸν παῖδα, 71, v. 19.


15. ἀριθμός, in fixed number. Edd. quote Thuc. xi. 72 ἡμῶν παράδοτε δένδρα ἀριθμός τα υμέτερα καὶ ἄλλο τι εἰ δύναται εἰς ἀριθμὸν ἐλθεῖν, which however is not quite parallel.

20. ὁμαγῇ διαχρέωνται; see on c. 10. 4.

21. αἰών, from time to time, at the time, cf. on c. 53. 18.

22. τῶν δὲ; see on c. 16. 8.
\textit{\textbf{HERODOTUS, VI.}} [58—]

εἴδειον; but sometimes the body was preserved in honey and brought to Sparta (Xen. \textit{Hell.} v. 3. 9); the body of Agesilaus, when he died in Egypt, was preserved in wax since honey could not be obtained.

24. \textit{ἐν κλίνῃ} οὕτως ἔστρωμένη; cf. Thuc. ii. 34 μετὰ κλίνη
c

κενὴ ψῆφεται ἔστρωμένη τῶν ἀφανῶν.

ἐκφέροντι, the technical term for carrying out for burial, cf. Bechtel, \textit{Ion. Inscr.} 43 ἐκφέρειν δὲ ἐν κλίνῃ, Thuc. ii. 34 

ἐπειδὴ δὲ ἔκφορον ἢ ἐκφορὰ ἢ.

25. \textit{ἀγορῇ} includes all the business transacted in the \textit{ἀγορά}, buying and selling, meetings of the people and the like.

τουταιοῦτος, is held, cf. i. 153 ἀγορᾶς ἑτοιμάσειν ὥς τε καὶ πρήσα
c

χρεώσται.

26. \textit{ἀρχαῖοι οὐδὲ γεφουστὶ}; here I have adopted Herwerden's emendation. \textit{ἀρχαῖος} ἐστι could mean nothing else than the election of magistrates; it could not mean, as some take it, the magistrates so elected. Herwerden further objects that the assembly for the election of magistrates was held only once a year, and that it is included in the \textit{ἀγορῇ}, while it might be expected that the senate and the boards of magistrates did not meet.

συντίθενται.

\textbf{CHAPTER LX.}

1. \textit{συμφέρονται} ἀλλὰ τόσα, agree in this other point, in this sense common in Hdt. \textit{e.g.} i. 173, ii. 44, 79, 80, but rare in Attic prose.

3. \textit{ἐνιστηραῖος}, so used several times in Hdt., \textit{e.g.} ii. 147

ἐνιστηραῖος καὶ τὰς τυραννιδας, iii. 167 ἐνιστήμων καὶ τὴν

ἀρχήν.

ἀστείος, a variation for \textit{ἐνιστήμων}.

6. τῶν—μετὰ, cf. iii. 67 where the false Smerdis on his accession remits the tribute for three years.

\textbf{CHAPTER LX.}

1. \textit{Ἀγνωπτίων}. As to the caste system of the Egyptians \textit{cf.} ii. 164 ἄστι δὲ Ἀγνωπτίων ἑπτὰ γένεα, καὶ τούτων οὐ μὲν ἱππα

οἱ δὲ μάχαι κεκλείσται, οἱ δὲ βουκόλοι, οἱ δὲ συβωταί, οἱ δὲ
NOTES.

κάθηλοι, οί δὲ ἐρμήνες, οί δὲ κυβερνήται. γένεα μὲν Ἀθηναίων
tοσοῦτο ἐστι, ἅθεμα δὲ σφι κεῖται ἀπὸ τῶν τεχνών. It cannot
be inferred from this that in Sparta there was a strict system
of castes. All that Hdt. says is that in the case of the public
heralds and pipers and the public cooks the fathers were
succeeded by their sons, cf. Müller, Dorius, π. 29, Eng. Trans.
“Even with regard to Egypt the inscriptions prove that it is
impossible to speak of castes in the strict sense of the word:
the son could and was wont to take up his father’s calling, but
there was no compulsion to do so and no obligation to marry
only in the circle of a definite caste,” Wiedemann on l. c.

6. κατά; see on c. 1. 6; i.e. they were not, as in other
parts of Greece, appointed after competition.

ἐπιθέμενοι, applying themselves to, sc. τῷ κηρυκηγῷ, cf. I. 1
(Φιλίππας) ναυτίλοις μακρόβιοι ἐπιθέμεναι, I. 96 δικασώσῃν ἐπι-
θέμενος ἦσει.

σφᾶς, the descendants of the heralds.

7. ἐπιτελήσοι; note the change of subject.

CHAPTER LXI.

1. τότε; see c. 50.

2. προεργαζόμενοι; note the force of the prep., cf. II. 158
Νεκώς μὲν νῦν μεταξύ δρόσων ἐπαύσατο μαντήλιν γενο-
μένου τοκοῦδε, τῷ βαρβάρῳ αὐτῶν προεργάζεσθαι (working before-
hand for the barbarian). The example of Aegina was a
dangerous one and their punishment would be a warning to
others.

4. φθόνῳ τε καὶ διγὴ χρεῶμαι=πι. 69 ἄγαθον τε καὶ
φθονόντες. For the periphrasis see on c. 10. 4, and cf. IV. 104
ἡν—μὴν φθόνῳ μὴν ἔχωσα χρέωνται ἐς ἄλληλας.

6. ἵπτολες; see on c. 52. 18.

10. καὶ οὐ γάρ; see on c. 5. 7.

συναγινώσκετο, admitted; in the sense recognise, admit,
common in Hdt. e.g. c. 92. 16, 140. 10, i. 45 συγγιγνώκομενος
ἀνθρώπως εἰναι βαρυσυμφωνάτος, πι. 99 ὁ δὲ ἄραρνε ἐστὶ μὴ
μὲν νοσεῖν· οἱ δὲ οὐ συγγιγνώκομεν (not admitting it) ἀπο-
kτείναντες κατευθύνουτα. Act. = see, recognise, c. 92, 13. i. 89,
13. ἐπεξήγη, was attached, III. 24 τῇ φιλανθρακεῖαν ἐν φασὶ πλεύσει προσκέϊσθαι.—νῦν ἀρα με φασὶ Πέρσαι ὁμώ προσκέκλησαν παραφροσύνην.

17. ἵπποι δὲ γὰρ χ σκυλὰ κ.τ.λ. If this is right, there is an anacluston in the sentence; after the long parenthesis Hdt. alters the construction of the sentence, writing τούτῳ ἐπεξήγηθαι for ἐφορεῖ which should have governed the accusative, and putting ἐφορεῖ itself in the following clause. For the second ἐφορεῖ Herwerden suggests ἐλεύσα, Krüger ὀλίγησα.

20. συμφορήν—ποιομένους, considering it a misfortune, a common phrase in Hdt. e.g. v. 6, 35. τοιεῖσθαι has the same meaning as in δεν λοιπὸν τοιεῖσθαι, τερί ρομποντο τοιεῖσθαι.

21. ἐπεξήγηθαι ἐπονοεῖ.

22. άνα; see on c. 57. 7.

23. Θεράπτης, on a height on the left bank of the Eurotas, the seat of the pre-Dorian monarchy, was celebrated in story as the home of the Dioscuri, of Menelaus and of Helen. Traces of the temple of the latter two (Pausan. iii. 19, 9) have been found on the N.E. part of the height. The temple of Apollo lay below on the plain, between Therapne and the city. Compare the map of Sparta at the end of Bursian's Geographie Griechenlands, or in Baedeker's Greece, p. 271.

25. ἐκεῖνος ἐκεῖνος.

26. τὴν θεόν; θεός in Ionic as in Attic is used of both a god and a goddess.

28. ἐμφανίσθη—ἐμφανέσθαν ὅσο; see on c. 20. 11. Cf. ἐπιφάνεια of the manifestation of a deity.

29. καὶ τὴν καὶ τοῦτον.

31. οὐ φάναι, refused.

εἰπειρήσθαι—μαθεῖν, 1. 152 ἀπεφόντα μεθεῖμα πῶς συμμορείτω, 183 ἀπαγορεύσαντα μή κινεῖν, GMT. § 807.

36. εἰπές· εἰπὼν. In Attic the forms of the first aorist are found in the second persons of the ind. and imper.; thus εἰπόν, εἰπε, εἰπομένε, εἰπάτε, εἰπον; εἰπέ, εἰπέω, εἰπατε, εἰπότων.

39. οὕτως δέ. ἡ = the previously mentioned.
NOTES.

CHAPTER LXII.

4. διωτιννη δώρον.
6. τήν ὅμοιήν; see on c. 21. 2.
7. ἀμφὶ τῇ γυναικί· περὶ τῆς γυναικὸς (or τῇ γυναικί).
8. κατανεῖ, assents to, very rare in Attic prose, Thuc. iv. 122.
9. βροκος ἔγιλασαν, so i. 146 σφισι αὐτής δροκος ἔπιλασαν.
For this in c. 74 βροκος προσάγειν.
16. ἀπάγεσθαι, exegesic to ἀπει, cf. vii. 121 ἀπει—
πορέσθαι, iii. 75 ἀπῆκε ἐνυτὸν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ
πῦργου κάτω.

CHAPTER LXIII.

8. οὐ, to ὑπεξεί, see on c. 84. 12.
τοῦ δικα, the well-known, cf. Virc. Ec. iv. 61 matri longa
decem tulerunt fastidia menses.
4. τοῦτον δή, the previously mentioned.
5. θάκε, un-Attic.
9. συμβαλόμενος, calculating, so c. 65. 20, ii. 81 τοσοῦτοι
γαρ συμβαλλομένω μὴν εὑρίσκομαι, etc. Note the naive touch
in the addition of ἐν δακτύλοις, cf. the expression τεμιάζειν.
10. πρήγμα οὐδὲν ἄποφασαν, considered it of no impor-
tance, paid no regard to it, vii. 150 ταῦτα ἀκούσατα Ἀργείους
λέγεται πρήγμα πονησάσθαι, deemed it of importance, cf. i. 79
εὑρικε πρήγμα οὐ εἶναί εἶπονε, that it was a matter of im-
portance. πονεσάσθαι is used as in συμφορὴν πονεσάσθαι and the
like.
13. ἐς τὸ μάλαστα, in the highest degree, a common phrase
in Hdt. e.g. c. 89. 8; also without ἐς, e.g. v. 28, 63, 91.
16. διὰ πάντων, above all, i. 25 καθήρθηθεν ἄξιος διὰ
πάντων τῶν ἐν Δελφοίσι ἀναθήματων, vii. 83, viii. 37, 69, 142.
The starting-point of this usage is seen in Π. M. 104 ὧ δὲ
ἐπέρευε καὶ διὰ πάντων, lit. he shone forth through all, cf. δια-
κατεβῆς, διακρέπω.
17. ἀργῆν, for the usual εὐχή with reference to the etymo-
logy of Δημάρητος.
CHAPTER LXIV.

3. οὐ, like ἐχρῆ, is often used by Hdt. of the decrees of fate, e.g. c. 135. 15, iv. 79, v. 33, ix. 109. For an instance of such fatalism cf. ix. 16 ξένε, δι' ἔγερσαν εἰς θεοῦ, ἀμηχανον ἀποτέθηκεν ἀνθρώπῳ.

ἀνάποτα γενόμενα; see on c. 5. 10.

5. διά τά. This cannot be right in any case; if Hdt. had meant the relative he would have written δι' α' (cf. Introduction, Dialect § 68, 1 b), which has been suggested. διά τούτων αλίπον which Stein proposes gives the sense required. Herwerden's διά τάδε· Κλεομένει comes nearer to the reading of the mss.

CHAPTER LXV.

1. ἀποτίγωσθαί· ἀποτίγωσθαί, τιμωρεῖσθαί.

3. "Ἀγιός; in viii. 131 the father of Menares is called Ἠγοῦσεως. In any case "Ἀγιός is in its origin but a pet form of Ἠγοῦσεως, like Bill, Sam, etc.

4. ἐν', φτε, on condition that; with the future as here, π. 83 ἐν τούτῳ δὲ ἔξισταμαι τῆς ἀρχῆς ἐν' φτε ὑπ' οὐδενὸς ὑμέων ἀρξομαι, ππ. 153. With inf. l. 22 διαλλαγῆ σφι ἐγένετο ἐν' φτε κείνου ἀλλήλου εἶναι, ππ. 154, G.M.T. § 610 (65. 2).

8. ἀρµοσαµένου· ἐγγυησαµένου, so v. 32, 41. Of the κύριος of the woman the act. ἀρµόζων = ἐγγυναν ix. 108. Cf. also c. 180. 11, 12.

10. φθάσει restored by Cobet for φθάσας since Hdt. uses ἐπηρη not ἐφθασα. In the part. φθάσας might easily have been substituted for φθάσει, and the 1 aor. is not found in the mss. of Hdt. outside the part.

11. ἀρσάς. With reference to the Spartan custom that the bridegroom carried off the bride from the house of her parents to that of a relative—a survival of the custom of marriage by capture.

12. κατὰ τούτο; see on c. 1. 6.

13. ἁξ — προσβηθη, on the instigation of.

14. κατάμονξα Δημαρήτῳ. Δημαρήτου of the R family is due to Atticising. Verbs compounded with κατά in Hdt.
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often take the dat. where we should in Attic expect the gen.; thus καταγελάν π. 87, 88, 185 (c. gen. v. 68), κατεβρίζειν i. 212, κατηγορείν v. 10. 7 (PRsv. gen.), καταιδείειν v. 91, κατακάλυειν π. 133, v. 146, καταδόκειν ix. 99. Cf. Kallenberg, Comm. Crit. 21 sq.

15. φάστοί φάσκων. The part. of φημι is not used by Attic writers.

ικνομόνως προσηκόντως, cf. 84. 15, 86. 19, also in Hippocrat. De aer. p. 534 τοῦ χρόνου τοῦ ικνομόνου, cf. Thuc. i. 99 τὸ ικνομένον ἀνάλωμα, and note on c. 57. 25.

18. δίωκες, in a judicial sense.

ἀναφέρων, recalling. This seems to be the only instance of ἀναφέρω in this sense. The simple σφεθαί is used of keeping in memory, e.g. Plat. Theaet. 158 θεταται τε μαθήματα καὶ σφεθαί.

21. ἐπιβατεύων, taking his stand upon; in somewhat different meaning π. 63 ἐπιβατεύων τοῦ Σμέρδιος ὁφόμοιος, usurping the name of.

CHAPTER LXVI.

4. άναλτον γενομένου, the matter having been referred to. For the periphrasis see c. 5. 10. For ἀναφέρειν cf. i. 157 ἐγνωσαν συμβουλῆς πέρι ἐς θεὸν ἁνόοια τῶν ἐν Βραγχίδης.

5. ἐκ προνολής, at the instigation of, so i. 120, π. 121.

6. προστοιχίται, wins over to his interest, cf. v. 77 προσταιχήμασα τὸ ἐταρητήν.

8. Περσαλλα. Περσαλλος, not Περσαλλα, is the more regular form in a compound word, cf. Lobeck, Pathologie 24, note 8.

πρόμαντιν, the Pythia, a virgin of spotless reputation chosen from among the women of Delphi, cf. Eur. Ion 1832 παρὼν Δελφιδῶν ἐξαιρετος. In earlier times the Pythia was a maiden in the prime of youth; afterwards, since a Thessalian Echecrateus had corrupted a youthful Pythia, a woman over fifty years of age was chosen for the office, who, however, in memory of the former custom, was dressed in youthful garb.

11. ἐκρινες μή; here one might rather have expected οὖν as after verbs of saying, but μή is found in a passage very like
this, Plut. Apol. 21, αὐτῶν ἡ Πυθικαὶ μηδένα σοφότερον εἶναι. It is not always easy to say why μη should be used: here perhaps μη may express the power of the god, as if the whole decision rested with him, so that ἐκρηγότα μη would mean, not so much decided that he was not, as decided that he should not be; or, as Prof. Wilkins suggests, it may possibly be subjective, pronounced that in his opinion he was not.

15. ἐπαίδηθν. ἐπαίδηθς.

CHAPTER LXVII.

1. κατὰ = περὶ, see on c. 58. 10.

5. ἄρχει—ἄρχην; so iii. 80 πάλη ἄρχας ἄρχει. Such an acc. of the internal object is much more commonly accompanied by an attribute, and perhaps that may be found in the above cases in ἀρετῆς and πάλη as if = ἀρετή, κληρωτήν ἄρχην.

6. γυμνοπαιδεία, celebrated in midsummer. At it the Spartan youths exhibited their skill in gymnastic feats, and, besides the gods, the virtues of brave citizens were celebrated in song.

9. ἐπὶ γέλωτι τε καὶ λάσθη, to mock and insult him. ἐπὶ of purpose.

λάσθη, a rare word. Stein quotes Aesch. Fr. 1 ὅ μάταις ναῦτα—χλεψαν τε ποιῆ καὶ γέλωτα καὶ λάσθην.

11. ἐπὶς φάσ, a common pleonasm in Hdt. cf. e.g. c. 82. 6, v. 18, 36, and see on c. 70. 3.

13. ἄρξας, would be the beginning of, cf. Thuc. ii. 12 ἥδε ἡ ἡμέρα τοῖς Ἐλληνωσι μεγάλων κακῶν ἄρξαι.

14. κακότητος, misfortune, so ii. 128 τοῖς Ἀθηναῖοι πᾶσαν εἶναι κακότητα, viii. 109 ἀναλαμβάνειν τὴν προτέραν κακότητα. In this sense common in Homer.

15. κατακαλυψάμενος, a token of grief, cf. Od. ὀ. 92, κατὰ κράτα καλυψάμενο γόασκε. Ἀττικ ἐγκαλύπτομαι.

16. θητεία. The remains of the later theatre lie on the S. slope of the Acropolis. Like many Greek theatres it is hewn out of the solid rock. Its construction and fitting up probably belong to the time of the Spartan Hegemony.

17. ᾧς—ὅσας 61; see on c. 29. 11.
CHAPTER LXVIII.

1. τῇ μητρὶ—ol; the ol takes up the preceding dat.
2. τῶν σπλάγχνων, i.e. to administer a solemn oath, cf. Antiph. v. 12 δὲν αὐτοὺς τὸν αὐτὸν ὄρκον σοι διομοσαμένους καὶ ἀπομένους τῶν σφαγίων καταμαρτυρεῖν ἐμοῦ.
3. καταπτόμενοι, calling as witnesses, viii. 65 Δημαρήτου τε καὶ ἄλλων μαρτύρων καταπτόμενοι. This use of the word doubtless originated from laying the hand on the image of the god invoked.
4. τοῦ Ἑρμήν Διός, the protector of the house and family; his altar stood in the middle of the ἁλή. So Od. χ. 394, Pheius thinks of slipping out into the ἁλή—Διὸς μεγάλου ποτὶ βωμῶν | Ἑρμήν: in II. Λ. 773 Poleus sacrificæs Δι τερπικελαίων | ἁλῆς ἐν χώρῃ.
5. ὁρθὸς λόγος=ὁρθῶς, ἀληθῶς, cf. c. 53. 11, ἀληθεὶς λόγος v. 41, 88.
6. ματαιότερον, more foolish, iii. 56 ὡς δὲ ὑματαιότερον λόγοι ὄρμηται λέγεσθαι.
7. μετέρχεται, appeal to, in c. 69 with the addition of λιπόι; cf. Thuc. υπ. 73 ol δὲ ἀκούσατε τῶν στρατιωτῶν ἕνα ἐκατον μετῆσαν ἡ ἐπιτρέπεται.
9. γὰρ, for otherwise, see on c. 50. 10.

CHAPTER LXIX.

1. διεισβηστὸν ἀπεκρίνετο. Before oratio recta Ἀδι.'s rule is to use the ipf. (e.g. i. 35, v. 13, 49) or the historic present (e.g. i. 37, 40, 42), after it the aorist (e.g. i. 36, v. 93, 110) (Kallenberg).
2. λιπήσι: ἵκεται.
3. μετέρχεται; see on c. 68. 11, cf. vpp. 178 ὑστηρὶ σφαῖρα μετῆσαν.
4. ἐστὶ, with regard to you, cf. i. 86 οὐδὲν μᾶλλον ἐστὶν αὐτῶν λέγων ἢ ἐστὶν τοῦ ἑπερώτημαν.
5. εἰδόμενον· εἰκός.
6. συνεννηθέν· συγκοιμηθέν.
7. \textit{περιτεθεῖν.} “\textit{Veteres, qui in dicendo et naturam rerum \textit{verbis referebant et verborum sensum perspiciebant, solerant dicere \textit{κράνος, περικεφαλαίαν, πελίδιον, στέφανον, προσωπείων, τάραν, similis, περιτεθεῖν, περιτεθεῖσθαι et in perfecto περι-κεϊσθαι, vitiosa sequiorum συνήθεια coept his substituere ἑπι-τεθεῖν, ἑπιτεθεῖσθαι, ἑπικεῖσθαι,” Cobet, \textit{V. L.} 190.}

8. οἱ χώκας. ὑπηρετο. 10. ἀφαμέρ. ἐφαμέρ.

οὔ \textit{ὑπεδέκετο} ἀπορρεῖτο, \textit{as oū φημί = nego, cf. III.} 130 σταθήστα \textit{de ēs méos elróta δ Ἓρειο τήν τέχνην εἰ ἑπιστήμων. \textit{de oū ὑπεδέκετο.} Positively = to admit, IV. 167 ἐπιστήμων τίς εἰς ὁ Ἀρκεσίλεων ἀποστείλας, \textit{oi de Ἄρκεσίλεω ἀποστείλας, oi de Ἄρκεσίλεω ἀποστείλας.}}

16. \textit{παρὰ} τῇ \textit{θύρᾳ} τῇ \textit{αὔλῃ} \textit{aúleí̂n; the house door so-called as leading into the aúle which in classical time was in the interior of the house. In the Homeric house the aúle was a court in front of the house. Of the two forms of house it is probable that the palace of the Spartan Kings approached more closely the Homeric.}

18. Ἱστροβάκων, an old Spartan hero. Probably a phrase upon the name (ἰστράβης, ἰστραβηθής) gave rise to the story of the ὄνομαρθός.

19. ἀναίρον, here of the answers of the μάρτες, usually of an oracle—ἀνείλεδ τε θεός, ἡ Πυθία, τὸ χρηστήριον.

20. δοσον τὴν καὶ; according to the English idiom we should rather expect to have the \textit{καὶ} in the main clause, but this is not common in Greek. \textit{As a rule either καὶ stands in both clauses or only in the relative clause.}

22. ἐν γάρ σε; see on c. 34. 13.

23. τῇ, \textit{as to the point in which.}

24. κατάπτωται—λέγοντες ὤσ—οὐ φήσας. The opt. is used because κατάπτωται includes past time as well as present, \textit{they reproached you and they reproach you still, cf. I.} 70 \textit{οι μὲν Ἀκαδαμωνίων λέγοντο (now as before) ὡς Σάμου ἀπελοιατο αὐτῶν, III.} 87, Arist. \textit{Han.} 22 αὐτὸς βαδίζω καὶ ποτα, τοῦτον δ' ὀχώ | ἢν μὴ ταλαιπωροῖν μηδ' ἄχθεις φέροι, cf. G. M. S. 823.

28. ἀπέρριψε, \textit{below ἐκβάλει, let fall.}
NOTES.

29. ἐνεάμηνα καὶ ἐπτάμηνα; cf. II. Τ. 117 ἢ δ' ἐκεῖ φίλων
υἱῶν, ὥς δ' ἡμὸς εἰσῆλθεν μείρι· ἔκ δ' ἐγαγεῖ πρὸ φώσας καὶ
ἡλιόμφρον ἐνώτα, Arist. Hist. Nat. viii. 4, 584 a 36.

CHAPTER LXX.

3. τῷ λόγῳ φός, a pleonasm like ἐπεῖος φάς c. 67. 10, cf.
Plat. Gorg. 469 c ἐμοὶ δὴ λέγοντος τῷ λόγῳ ἐπιλαβοῦ. φάναι ώς
is rare in Hdt. "neque nisi de iis quae a veritate abhorrent"
Cavallin, cf. i. 24, iii. 155; cf. GMT. § 758 (92. 2).

5. ὑποτοκηθέντες, the passive aorist in a middle sense as
ix. 116, v. Lex.

6. ἰδεῖτον. There was a law forbidding the Heraclidae to
settle abroad, Plut. Ages 11.

9. αὐτοῦ; the gen. also ν. 67 ὀργᾶς Ἀδριατοῦ ἄρεσκόμενος,
elsewhere the double acc. One family of mss. here has the acc.,
but that is more likely to be due to correction than the gen.

12. μεγάλωσί, un-Attic.

13. τόλις, the cities of Pergamon, Teuthrania and Halis-
arnae, which remained in the possession of his descendants.
Xen. Hell. iii. 1. 6, An. ii. 1. 3, vii, 8. 17.

15. Ἀρκεδαμονίας, in the eyes of the Lac., cf. i. 117
ὡς—μητρὶ θυγατρὶ τῷ σῷ μητρὶ αὐτῷ σοι εἶναν αἰθέρας.

16. ἀπολαμπρονθέσι, distinguished, so in Attic the simple
λαμπρόνομαι.

ἐν δὲ δῇ; see on c. 11. 4.

'Ολυμπία = 'Ολυμπία, as in c. 103. 7, 125. 8, and see on
v. 36. 2.

17. ἀνελόμενος; see on c. 36. 2.

προσέβαλε. As the owner of the horses Demaretus would
naturally be proclaimed victor; προσέβαλε might mean, as
Stein supposes, that he transferred the victory to the state, so
that the state was proclaimed victor, cf. c. 103. 9. Unless,
however, it could be shewn that some other of the Spartan
Kings before the time of Herodotus gained a similar victory,
the words need mean no more than that Demaretus brought
the state the honour of an Olympic victory. According to
Pausan. (πι. 2. 1) the Laodaeonians after the Persian invasion
devoted themselves keenly to the breeding of horses.
Herodotus here and elsewhere shews himself particularly well informed about this Demaretus. In viii. 65 he relates an anecdote in which Demaretus is concerned on the authority of Dicaeus son of Theocedes, an Athenian exile in the Persian army. Trautwein, Hermes xxv. 535 sqq., tries to show that Herodotus derived his information about Demaretus from memoirs of his friend Dicaeus.

CHAPTER LXXI.

4. μετεφέτερον ἐνοι. 5. οὐκ ἠβασάλευσε; note the force of the aorist, GMT. § 55 (10 note 1).

9. �愆ευ, sc. τέκνον, cf. δίδυμα c. 52. 10.

10. 'Ἀρχιδήμος; Archidamus was king 469—427.

CHAPTER LXXII.

1. οὐ μὲν οὖν οὐδὲν = οὐ μὴν οὐδὲν. In certain phrases Hdt. uses μὲν where in Attic we should have μὴν, e.g. μὴ μὲν (in oaths) = οὐ μὴν μὴν, γε μὲν = γε μὴν. μὲν is found in the same sense in some phrases in Attic, such as ἀλλὰ μὲν δὴ, καὶ μὲν δὴ, οὐ μὲν δὴ.

3. ἔς Θεσσαλίην; this expedition (probably 476 B.C. Busolt, pi. 35) was directed against the Aleuadae of Larissa on account of their alliance with Persia (vii. 6, 130, ix. 58), their object in this being to make themselves masters of Thessaly, and thus to be able to bring pressure to bear on central Greece.

6. αὐτοῦ ἐν τῷ στρατόπεδῳ, where he was in the camp, cf. iv. 135 τοὺς δενου ἑκτείνει αὐτοῦ ταύτη ἐν τῷ στρατόπεδῳ.

7. χειρός probably refers to the χιτῶν χειρίστος, with long sleeves, a form of dress originally un-Greek, common among the barbarians.

8. δικαιήμον. This High Court was composed of the twenty-eight gerontes, the five ephors, and the king of the other house, Pausan. iii. 5. 2.

ὑπαρχησίς, cc. 82. 1, 104. 8, 186. 4. ύπο- because the judges would occupy a higher position.

κατασκάψῃ; cf. Thuc. v. 63 ἠβασάλευσε—οτι χρὴ τὴν οικίαν αὐτοῦ (King Agis) κατασκάψαι.
9. Τεγήν. Hither fled also King Pausanias when condemned to death, Xen. Hell. iii. 5. 25. Leotychides and he found refuge as suppliants in the temple of Athene Alea, Pausan. iii. 5. 7. Leotychides ceased to be king in the autumn of 469.

CHAPTER LXXIII.

2. ὀδὼρθη, got on the right way, succeeded. ὀδόωθον is used as ὀδός is frequently of the right way, e.g. Eur. Med. 766 τῶν καλλίστων τῶν ἔμων ἥλθον, φίλα, ἔγραμεν, τις ὁδὸν βεβηκαμεν; in iv. 189 with the addition of χρηστοῖ—τὰ ἄτρυψον ἡμῶν χρηστόων ὀδοῖται.

5. Σειών τινα. τις (like Lat. quidam) strengthens the force of the preceding adj.: with δεωσ v. 42, 87, with πολλωτ c. 78. 10, v. 16, 45, 57, with ὀδὼς c. 3. 10, 36. 71, v. 67.

Εὐκόπος. This word is found in Tragedy as an adj.; Hdt. here and c. 183. 5 uses it as a subst.

6. τῶν προτεθλακημών; see c. 50.


11. Κρινό; see c. 50. 6.

13. ταραθήκη is cited by Phrynichus as the Ionic for ταρακαταθήκη, and it is found in all the mss. here and ix. 45. In vi. 86 the mss. vary between ταραθήκη and ταρακαταθήκη, and in v. 92 ταρακαταθήκη is found in all of them. Corresponding to ταραθήκη we might expect a verb ταρατίθεσθαι (=κατακαθίσθαι), and the A family has this here while the R family has κατακάθεται. As ταρατίθεσθαι is found c. 86. 4, it is better to read ταρατίθεται here, and look upon κατακάθεται as one of the Atticisms of the R family.

CHAPTER LXXIV.

1. ἐπάυσαν γενόμενον, followed by the participle like its Attic equivalent φανερός, cf. τ. 119 ὃς ἐπάυσαν ἐγένετο ταῦτα ἐργασμένοι.

3. ὑπεξέχις· ὑπεξεχώρησα, so v. 72, viii. 132.

6. συνηστά τόσα Ἀρκάδας ἦλθεν τῇ Σπάρτῃ. The same idea was afterwards carried out by Epaminondas, when Megalopolis was founded.

ST.
7. δρκον προσάγειν, administering oaths, an unusual expression, cf. δρκον ἐπιλασαν c. 62. 9 and Soph. Tr. 255 δρκον αὐτῷ προσβαλέν διώμουσιν.

8. ἤ μὲν ἤ μη, as μὴ μὲν = Αττικ ἤ μὴ μὴ, cf. on c. 72. 1.

9. πρόθυμος ἦν; change from the participle to the finite verb, see on c. 18. 8.

10. ἀγνέων· ἀγων.

ἐξορκοῦν τὸ Στύγος ὁδωρ, to administer an oath by the water of the Styx. This seems to be the only known instance of this acc. after ἐξορκοῦν; the acc. is of the same kind as in ὑμνυμα θεόν, I swear by a god. Herwerden would reject it as a gloss. For the oath by the Styx, cf. II. O. 37 τὸ κατειβόμενον Στύγος ὁδωρ ζε τε μέγας τοῖς ὄρκοις δευτέρας τε πέλεις μακάρεσσι θεοίς, Hes. Theog. 400, 775 sq.

11. Στύγος. The Styx is thus described by Curtius, Peloponnesos i. 195. "A spur of the high mountain chain falls perpendicularly down; the snowy water tumbles down over it in two branches to unite itself through a labyrinth of boulders with the stream below. It is impossible to imagine a more gloomy region; all life is dead among the sharp pointed stones, over which one cannot without danger scramble to the fall, and the wanderer shudders amid the fearful desolation. An extraordinary impression has been produced on all generations of men by this place, through its wildness and the rare appearance in Greece of a high waterfall, and, while now owing to the colour of the stones so far as they are sprinkled by the water it is called the Black-water (Mavroneri), it was among the Hellenes, as the water of Styx, the subject of old and widespread legends." The water of the Styx is still believed by the natives to be fatal. Cf. Leake, Morea, iii. 160, Baedeker's Greece, 290, and for views of it, Wordsworth-Tozer's Greece, 108, 384. Leake infers from Hdt.'s description that he never saw it.

ἐν, near, ii. 163 ἐν Μωμέμφι τόλμη ἐγένοντο ἀμφότεροι καὶ περιφερεσθαι ἐμελλόν ἄλλωσι, iii. 45, v. 115, vii. 166.

ὥ; Stein would read γὰρ, but ὡς is not infrequent when logically γὰρ might have been expected (parataxis for hypothetis), cf. c. 107. 23, v. 31 καὶ ταῦτα εἴ παρανείς πάντα, πλὴν τῶν
NOTES.

νεῶν τοῦ ἄριστοῦ· ἀντὶ δὲ ἐκατὸν διηκόσιαι τοῦ ἐτοίμου ἔσονται. Other examples i. 74, 136, ii. 100, vii. 9 a.

CHAPTER LXXV.

5. ὑπάλαβε; see on c. 27. 7.

μανάς νόοσος. Herwerden compares Pausan. ix. 2. 4 λύσαν νόσον; cf. also expressions like ἵππη κήρος Od. n. 87 βάταρχος γυρίνος, Plat. Theaet. 161 b, θηρίων ἀλωνεκών Strabo, xv. p. 706, where the species is put in apposition to the genus. From the reading of PRs Cobet infers with great probability that Hdt. wrote μανάς νόοσος, MANIAC being changed to MANIHC by some one who mistook it for a genitive; cf. Eur. Or. 297 ὅταν ἀνή νόοσον | μανάς. Busolt suspects that this story was invented to conceal a state secret, Cleomenes probably having been removed by the Ephors.

6. ὑπομαργότερον; see on c. 38. 12.

7. ἐνύχρανε, drove it in his face, only here.

8. παραφρονήσαντα; note the force of the aorist.

9. ἵν ἔξωφ. From what follows it is evident that the ἔξωφ here is the stocks (old Attic ποδοκάκη) in which the feet only were confined, not the πεντεσώμων ἔξωφ which confined also the hands and the head.

10. φιλακον· φιλακα.

13. τῶν τις οίλωτων; see on c. 5. 10.

20. καταχορθέων, cutting it into lengths like sausages =ἐκτιάμων κατὰ μῆκος above.

21. ὅτι followed by διότι as c. 86. 26—28, ii. 43, 50, iii. 74, ix. 7.

22. ἀνέγνωσε; ἀναγγέλωσκεω here =ἀναγείθευν of c. 66. 9. In Hdt. ἀναγγέλωσκω is common in the sense of to persuade; it is not found in the Attic meaning of to read, for which Hdt. uses ἐκλέγομαι.

23. ἐς Ἑλλωσίνα, when Cleomenes invaded Attica probably in the spring of 506, see ν. 74.

24. ἱπατ. κείρων in this sense is common in Hdt. and is found once in Thuc., i. 64 κείρων τὴν γῆν; in Attic usually τέμνεων.
CHAPTER LXXVI.

4. δὲ λαγεται ρεῖν ἐκ τῆς Στεμφηλίδος λίμνης. The water of the lake falls into a subterranean channel (katavortha) at the foot of Mt. Apelaurus which rises precipitously at its south side. The ancients thought that it came out again in Mt. Chacon south of Argos and formed the Erasinus, cf. Pausan. viii. 22. 3. Leake found the same belief among the natives, Travels in the Morea, iii. 113, and it is accepted as a fact in Baedeker's Greece 289.

6. ἄχανες; so Cobet reads for the unmeaning ἄφανι, comparing Parmenides 18 ταὶ δὲ θυρήτρων | κάτωμ' ἄχανες ποίησιν ἀναπτάμενοι.

8. ἄν resumes the narrative after the parenthesis.

9. ἐσφαγάστερον αὔρη. "Herodotus manifestly follows the official Spartan account, which here, as often, conceals the real course of events. The ships could not have been brought from Sicyon or Aegina without great loss of time, they were certainly ordered by Cleomenes before his expedition," Busolt, who looks upon the advance to the Erasinus as a stratagem to blind the Argives.

10. ἐκαλατερεῖ, impersonal, cf. ix. 33 ὡτ δ' ὦκ ἐκαλατερεῖ μάχεσθαι. The middle is used personally=θέσθαι as in c. 82. 10.

οὐ—χαρῆσον=κλαίσθαι, would not get off scot-free.

13. μετὰ δὲ [ταύρα]; see on c. 4. 1.

15. ταύρον, as in Od. γ. 6, ν. 181 a bull is sacrificed to Poseidon.
CHAPTER LXXVII.

2. ἀγχοῦ· ἐγγύς.
4. μεταχέμοι, intervallum, c. 112. 4, vii. 140: strange to Attic prose.
5. ἐντὸς· ἐπαντὶς, cf. on c. 32. 3.
9. εἴαι; see on c. 2. 1.
10. ἐνέκοινα; the same acc. i. 216, ὀμοία vii. 118, 120, παρακλήσει iv. 99. Such adv. acc. are used by Thuc. alone of Attic prose writers.
12. ἡ θήλεα. This oracle is no less perplexing to modern commentators. Perhaps in this version of the story which Hdt. gives ἡ θήλεα was understood of Στάρη, ὁ ἄρσην of the hero Ἀργος. Another interpretation of this oracle in antiquity (Pausan. ii. 20. 10) was that it referred to the repulse of the Spartans by the Argive women (see below c. 82. 13).
13. κύδος—ἄργας, an Homeric expression, e.g. i. 803.
14. ἀμφικρόφασ, of tearing the cheeks in token of mourning, cf. II. Α. 893 τοῦ δὲ γυναικὸς μὲν τ’ ἀμφικρόφορος εἰς παρειά, τὰ ἵδε δ’ ἁρφανκολ.
16. δέφος, a symbol of Argos, perhaps from the resemblance between Ἀργος and ἄργας, Bekker, Anec. p. 442 Δωρεῖς καὶ μάλιστα Ἀργεῖοι τὴν δέφον ἄργαν ἐκάλουν. In Eur. Phoen. 1187 Adrastus King of Argos bears a δέφων on his shield.

τριμάκτυς; whether there is any particular force in this, it is impossible to say. Stein in his last edition adopts the other reading ἄλκτος; that might be taken as indicating that δέφος was used metaphorically—a snake, but a snake without coils—like ἀραγεῖς κύων (of the griffins) Aesch. P. V. 803, πτηνὸς κύων (of the eagle) ib. 1022.

17. ταῦτα δὴ πάντα συνελθόντα, the concurrence of all these things, refers to the Spartan invasion and the oracle. In Greek as in Latin (urbs capta, etc.) the particip. must often be translated by a verbal noun, cf. cc. 95. 19—20, 98. 8—4, 1. 8 μετ’ ἑκάτερον κατακαλώτα, after my entrance, 54 ὕστε τῶν ἑκάτον κατακαλώτα, at the time of the burning of the temple.
CHAPTER LXXVIII.

5. ἐς, against, as vii. 108 ὀπερ—ἐς πλέονας, 174 ἐσκεπεσον ἐς τοὺς πολεμους, ix. 20, 60, 62, 76, Thuc. iv. 95 ἡμήσατε—ἐς αὐτοὺς, Arist. Eq. 760 ὅπως ἔξει πολυν καὶ λαμπρὸν ἐς τὸν ἄνδρα; usually ἐπὶ.

6. ἤκ; see on c. 13. 7.

ἀριστον γάρ πολυμάνοις κ.τ.λ. According to Plutarch (Apophth. Lac. Cleom. 2) Cleomenes concluded a seven days' truce with the Argives and then fell upon them treacherously by night. This probably represents an Argive tradition, Busolt, π. 49, π. The whole of this story is hopelessly mixed with fable. Some accounts put the battle on the seventh day of the month (Arist. Pol. viii. (v.), 2. 3. (8) ἐν Ἀργεῖ τῶν ἐν τῇ ἐβδομῇ ἀπολομένων ὑπὸ Κλεομένου) connecting it, apparently on account of the part which the women are said to have played (see below c. 82), with the Argive festival Hybristica (on the seventh day of the Hermaeus the fourth month in Argos) in which the women appeared with chiton and chlamys, the men with peplos and veil. This would explain the predominance of the number 7 (7777 Argives were said to have perished), Busolt, π. 50, note.

9. πολλῷτε; see on c. 73. 5.

CHAPTER LXXIX.

2. τυνδανέμενοι τοῖτεν, i.e. learning from them the names of those in the ἄλος.

4. ἐν τῷ ἱσρά; see on c. 19. 16.

5. φάσ’ φάσκων.

ἄτοινα λότρα, found also ix. 120.

7. κατὰ; see on c. 44. 16.

8. ἐς ὅκαστον; see on c. 31. 6. As they would probably come out one by one, the singular is to be preferred.

12. ἐν τῷ ἱππησον, how they fared.

13. δεύδρος. Elsewhere in the sing. Hdt. uses δεύδρων which some editors would restore here.
CHAPTER LXXX.

2. περιμενεῖν ὀλη, as π. 107 περινησαί οἰκίην ὀλη; another construction iv. 164 ὀλην περινησας τῷ πύργῳ, cf. the double construction of circumdare.

8. συμβαλλαμείν, I infer, c. 117. 8, v. 1.

9. ἡξῆκεν, has been fulfilled, so ἔξεληνθέναι c. 82. 7; un-Attic.

CHAPTER LXXXI.

2. ἐπήκε ἐπίεναι; cf. c. 62. 16 ἐπει ἀπάγεσθαι.

3. ἀρετεῖας, un-Attic.

4. Ἡραῖον, the famous temple of Hera, to the north-east of Argos.

βουλόμενον—ἀπηγορευμείν. The regular construction after ἀπηγορευσεις is the dat., e.g. iv. 125 ἀπηγορευσαν Σκόρησι μὴ ἐπιβάλεις. Kriger refers to Xen. Cyr. i. 4. 14 ἀπηγορευεις μὴ δένα βάλλειν, but there μὴ δένα goes closely with the infin. Herwerden reads βουλόμενον δὲ αὐτοῦ, Cobet would change ἀπηγορευεις to ἀπείροις.

CHAPTER LXXXII.

1. νοστήσαντα· ἐκαλέσατο, rare in Attic.

ὑπήγον; see on c. 72. 9.

2. φάμενος, un-Attic.

4. μὲν is here neut. =αὐτό, as in i. 93 (=σῆμα), 117 (=τὸ παιδίον), 178 (=τὸ ἅστυ τὸ Βαβυλώνιον), ii. 87 (?), iii. 111 (=κινάμωμον).

5. σαφήνεια· σαφῶς.

6. Ἰάκη νέον, but at all events he said. νέον is often found in Hdt. when to something uncertain is added a certain fact, e.g. iv. 5 ἐμοὶ μὲν οὐ πιστὰ λέγοντες, λέγουσι δὲ νέον iii. 80, v. 50.

φάμενος; see on c. 65. 10.

9. πρὶν γε δῆ. With the subj. Hdt. has usually πρὶν ἡ (πρὸτεροί ἡ), or πρὶν ἁν, very rarely πρὶν without one or other of these particles. Sturm (Geschichtliche Entwicklung d. Con- struct. mit πρὶν, 81) would read πρὶν ἁν (AN and ΔΗ are easily confused, Cobet, Nov. Lect. 549), remarking that πρὶν δῆ, πρὶν γε δῆ are not found with the conj. He would also read ἁν for
δὴ iv. 157. In the other passages, i. 32, 82, iii. 109, part of the ms. have ἀν.

10. καλλιεργοῦνος = υδωρένης, cf. vii. 113 oἱ Μάγοι ἐκαλλιεργοῦντο σφάζουσι ἵππους.

12. ἀφερείης ἄλθειας.

13. τὸν αἰτεῖ, present vividly for future, as v. 43 ὀχήσεως ἑρωτόμενος—εἰ αἰτεῖ, Aesch. Ag. 125 χρόνῳ μὲν αἰτεῖ Πράμους τόλμη ὄν ἐκένθη, Ἰάτ. π. 169 τὸν θεὸν ἐπιερώτησεν εἰ σφαῖραι ἁμένων γίνεται τιμωροῦσι τῇ Ἑλλάδι (γίνεται however often approaches in meaning to ἐσται). According to an Argive tradition Cleomenes attacked the city but was driven back, in which repulse the Argive women with the poetess Telesilla at their head specially distinguished themselves.

14. κατάκρισις; see on c. 18. 5.

CHAPTER LXXXIII.


2. οἱ Σοῦλοι; these were the Γυμνησίοι, corresponding to the Spartan Εἰθώτες as the Ὀργανταῖ did to the Περίοικοι. Aristotle Pol. viii. (v.) 2. 3 says that the Argives admitted some of the Περίοικοι to the citizenship. Argos was again in the hands of the old Doric population, at all events by 481 (Hdt. vii. 148, 177), probably, as Busolt (ii. 52) points out, by 490. That would reduce the rule of the Gymneses to three years 494—1.

3. διάποτος, διοικοῦντες.

5. ἐπίσω πάλιν.

ἀνακτάμενοι ἂς; ἂς is used after the analogy of phrases like ἀναβήναι ἂς i. 109, περελθεῖν ἂς, cf. on c. 111. 1.

8. ἀρθύμα, peace. ἀρθύμοι friendly, is found several times in Hdt. and already Od. p. 427. For the use of the pl. Krüger compares III. 49 ei—τοῦτοι Κορυφίους φίλα ἤν πρὸς τοὺς Κερκυραίους, if the Corinthians had been on friendly terms with the Corecyraeans.

12. ἐνὶ χρόνον συναν. The more common order in Hdt. would be χρόνον ἐπὶ συχνόν, cf. on c. 29. 4.
CHAPTER LXXXIV.

3. ἐκ δαμονίων οὖσα, by no divine visitation.

4. The Greek custom was to mix the wine with water (σως) (ἀκρατος always means this). The proportion of wine to water varied, e.g. ἵον ἱοφ (equal parts), ἡ ἀλ καὶ τέτταρα (¼ wine, ¼ water), and very commonly τρία καὶ δύο (½ wine, ½ water).

6. ἐπίλει—ὑπαλάν. Hdt. uses the inf. in dependent clauses in orat. obliqu. more frequently than any other Greek writer, after relatives e.g. c. 52. 8, 117. 14, 137. 12, i. 202, iii. 135, 139 (ἀκόσον), vi. 137. 27 (ὁφ); after relative phrases, e.g. ἐν ψ. iii. 105, ἐν δ. i. 94, 202, ii. 102, v. 85, 86, κατάπερ ii. 117; after conjunctions ὦς (cum) i. 24, ii. 107, 121, iv. 9, vi. 137. 11, ὡς (quod) iii. 32, ὡς (quemadmodum) ii. 140, ἐπει v. 84, vii. 3. ἐπειτε i. 94, vi. 137. 7, ἐπειτε iii. 26, ἦς iv. 42, ἦς τε vii. 171, ἦς τε iii. 111, ἦς κ. ii. 140, ἦς τε iii. 55, εἰ τ. 129, ii. 64, 172, iii. 105 (collections of examples Cavallin, De temp. et mod. 85—96, Sharp, De infinit. 42—44).

ἐπειτε—μερὰ ταῦτα; so v. 25 ἐπειτε—μερὰ ταῦτα.

7. μεμονεῖαι, un-Attic, in Hdt. only here.

8. τελατάναι. τημωράσασθαι.

10. Φασιν ποταμόν; when ποταμός is joined to the name of a river, Attic writers generally prefix the article, τὸν Φασιν ποτ. ποταμόν; the active as probably also in v. 85, usually the middle. The act. also in Thuc. i. 50, ii. 77, iv. 9, 102, 128, vii. 92.

15. μεθόνως, too much, explained afterwards as μᾶλλον τοῦ ἰκνομένου.

τοῦ ἰκνομένου; see on c. 65. 15.

17. ἐκ τόσου, ezinde, so v. 88.

18. ἓξερότερον· ἀκράτεστερον, cf. ii. i. 208 ἓξερότερον ἐκ κέρατος. The word is connected with τάω, τῶν = vitalizing, strong, fiery.

19. ἐπισκόπωσαν. Herwerden compares Anacreon 63, 9 Ἐκθυδία τῶν ταρ' οὐφ | μελετοῦσαν. Wecklein (Tradition der Perserkriege) looks upon this as an etiological story invented to explain the origin of the expression ἐπισκόπωσαν.
CHAPTER LXXXV.

7. ἡμι is to be taken with inf. ἔγερθαι, not as governed by κατέκρω. Why?

10. Θεαρίδης; this is the reading of B, the other mss. have Θεασίδας. I have found no instance of the latter as a proper name, while Θεαρίδας is common.

13. ἐκδότων γενόμενον; see on c. 5. 10: the active to this ἐκδότων ποιεῖν, iii. 1.

14. ὀργὴ χρεώματοι; see on c. 10. 4.

15. ὅκως μή—ἐφήμενοι. This is the only instance in Hdt. where ὅκως μή stands by itself without a preceding verb. The fut. is more common (with ὅκως it is always the fut.) GMLT. § 283. In Hdt. ὅκως by itself is found once π. 142 ὅκως λόγον δώσει τῶν μετεξείσας χρημάτων.


16. πανάληθον; see on c. 37. 15.

17. ήσχοντο· ἀπάσχοντο, vii. 160 ἔσχοντο τής τιμωρίης, 237.

CHAPTER LXXXVI.

2. παραθήκην; see on c. 73. 18.

προφάσαι εἶλκον. This phrase is also found Arist. Lys. 726 πάσας γε προφάσεις ὅσεν ἀπελθεῖν οικὸν ἀνέκουσιν, where it has the meaning of drag forth, bring forward, and so Abicht takes it here to drag forward pretext (by the hair). Krüger understands it as protracting the matter by excuses, and this suits the passage better. For this meaning of ἔξκω cf. vii. 167 ἐπὶ τοσοῦτο γὰρ λέγεται ἐξκυσαί τὴν σύστασιν, to have protracted the conflict.

9. καὶ γὰρ; καὶ corresponds to καὶ before μή, as—so.

11. συννησθῆ; see on c. 23. 1.

16. περιήκαν τὰ πρῶτα, summa assecutum esse, principem esse (Stein), cf. vii. 16 τὰ σε καὶ ἀμφότερα περιήκαντα ἀνθρώπων κακῶν σφάλλουσιν ὑμιλαί.

17. ἀκούειν ἄριστα. εὖ (κακῶς) ἄκοιν συν. supplies the passive to εὖ (κακῶς) λέγειν. Similar instances in which the act. and the pass. are supplied by different verbs are, κατάγειν—κατέγαειν, ἀποκτέειν—ἀποκτῆσειν, ἐκβάλλειν—ἐκβίπτειν, εὖ ποιεῖν—εὖ
πᾶσχειν. These are followed by ὅπο (Ionic ἐκ, πρὸς) like any ordinary passive.

19. ἐν χρόνῳ ὑπομένω, in due time, i.e. the time appointed by fate.

21. προϊσχόμενον, laying before him, cf. c. 49. 3.

24. ἄν; see on c. 48. 5.

ἐν δὲ καλ., and besides. The usual phrase is ἐν δὲ δὴ καλ., see on c. 11. 4, and Herwerden would restore this here. ἐν δὲ καλ is found in the ms. i. 74, ii. 48, iii. 15, iX. 32.

26. ἧμερον λόγου ἐδίδον, I took counsel with myself, cf. c. 188. 18, v. 75, vii. 10, and Attic.

27. αἰτὶ κοτι; so often in Hdt. e.g. vii. 102, as dei ποτε in Thuc.; the ποτε seems to intensify the αἰτί by throwing it into an indefinite past.

28. διότι = δὲ as in ii. 43 (where as here it comes after δὲ), 50, iii. 74. Rarely in Attic Greek, e.g. Isocr. Panath. 48 συνειδώθα μὲν, διότι τοῦτο μόνον ἐγὼ ἀπάντησα τῶν ζών ἧς ἐφικνέν ἔχοντες καὶ διότι τοῦτο πλεονεκτήσατε καὶ τοὺς ἄλλους ἀπαντάν αὐτῶν διηγήκαμεν, where it is used to avoid the hiatus; frequent in Aristotle (see Bonitz, Index). On Attic inscriptions it appears after 800 B.C. (Meisterhans, p. 211).


29. ἐπιλεγομένων; see on c. 9. 10.


ἐπιτυμμανία. This compound is common in Hdt. and the Tragedians, but from its frequent use it is little more than the simple ἐπιτυμμα.

33. σύμβολα. This token was broken into two parts, by comparing which the two parties or their descendants could recognise one another, cf. Plat. Symp. 191 ν ἐκατός oὐν ἡμῶν ἐστὶν ἄθροόν οὐκλοὺτο σύμβολον, ἅτε τετημένος ὅπερ αἱ φύσει.

35. ἀντιδεόσθην; inf. for ipv. after a preceding ipv., so iii. 34 ἑαυτον—ορτακεδαθαν, v. 23 ψάνοιο—ποιεῖν, vii. 159 ἐπιθεῖ—βοήθειν, Anacr. Fr. 2 ἐκδι—ἔπακον, γενέο—ἐκχεσθην.

41. ἀντιποκρινόμενος = ἀντιλέγων ὑποκρινόμενος, replying in contradiction of what the other said.
43. ἠφείτος με is rightly taken by Abicht, nothing that you say brings me round to a knowledge of the matter (τὸ πράγμα), i.e. recalls the matter to my mind, cf. Plato, Laches, 180 ε ἠφειτός τίς με καὶ μνήμη ἄρτι τῶν ἐλεγόντων, some memory takes me back, i.e. I remember.

45. καλ—καλ; cf. on l. 9.

46. νόμοις τοῖς Ἑλλήνων χρήσομαι, i.e. I will take an oath of disavowal as is the common custom of the Greeks.

47. ἀναβάλλωμαι κυρώσειν, put off the final decision; for the fut. cf. v. 49 ἀναβάλλομαι ἑπικρατεῖσθαι. With the aor. c. 88. 2, ix. 8. In Dem. 3. 9 εἰ τούτῳ ἀναβάλλεται τοιχήνων, it is uncertain whether τοιχήνων or τοιχήν is the right reading.

49. συμφορὴν ποιομένου; see on c. 61. 20.

50. ἀποστρεπτόμαι, defrauded. ἀποστρεπτόν = keep from a man what is his by right, defraud ἄποδουνα, to give a man what belongs to him, cf. Shilleto on Thuc. i. 69.


μετέρχομαι, here of assailing with hard words.

59. ὁ ὅρκον πάσι, i.e. the vengeance which follows perjury. In Hes. Theog. 231 ὅρκος itself appears as the avenger—ὅρκον ὃς δὴ πλείστων ἐπιχιθονίοις ἀνθρώπους πημαίνει ὅτε κὼς ἐκὼ ἐνίκων ἐπιορκόν ὁμόσιν.

ἐπὶ = ὑπερισ, so ἐνὶ = ἐνεις, Hom. Od. λ. 367 σοι ἐπὶ μὲν μορφὴ ἐπεκὼν ἐν δὲ φρένες ἐσθαλί, πάρα = πάρεις Od. δ. 589. Hdt. himself does not use ἐπὶ, but he has ἐνὶ, πάρα, μέτα.

61. ἀλατῶν γνατὴν. “Nothing was more terrible to the Greeks of more ancient times than the dying out of the family, the desolation of the house, whereby the dead lost his religious honours, the gods of the family their offerings, the hearth its flame, the ancestors their name among the living,” Müller, Dor. ii. 193 (Stein). Compare what Antiphon v. 11 calls ὅρκον τῶν μέγιστων καὶ λαχυρώτατων, ἐξ ὀλίγων σαυρώτατων καὶ γένει καὶ οἰκίᾳ τῇ σὺ ἐναράσέσαι.


67. οὐν δύνασθαι, amounted to the same.
NOTES.

69. ἀρμήθη λέγεσθαι, lit. started to be told, cf. ἦν τῇ δὲ ὁ λόγος ἀρμήθη λέγεσθαι; without λέγεσθαι, VII. 180 ὦ ψάφις ἀρμήθη.

70. λέγεσθαι ἐσ, like λέγειν ἐς τὸ πλῆθος, lit. into the multitude.

οὔτε τί—οὔθνεν, none at all, cf. ἦν τῇ 19, 32, 197, VIII. 20. For emphasising τί see on c. 73. 5.

71. ἀγόγονον, sc. τέκνον, cf. on c. 52. 10.


CHAPTER LXXXVII.

1. οἷ—δούκων; see on c. 12. 24.

3. τῶν πρότερον δικηματῶν; see v. 83. 9 sq.

4. δούναι δίκαι means to submit a quarrel to fair discussion, to settle it peaceably, δίκην δούναί = to pay the penalty, be punished. The plural δίκαι, like συνώναι = a treaty, expresses the mutual action of the two parties. In VIII. 100 οἷ τε ἡμῶν ἡμών δικήν, ἐδούαν δίκαι, have paid the penalty, δούναι δίκαι is used in the sense of δούναι δίκην referring to a plurality of instances, as in Plat. Phaed. 113 δ.

6. μιμόμαι. After this verb in Hdt. the person who excites blame or displeasure stands in the dat., e.g. ι. 117, π. 162, π. 6. The acc. of the thing is found, e.g. ι. 207 τὴν γρώμην, and the acc. and dat. are combined c. 88. 5, π. 4, VIII. 180.

7. ὡς τιμωρησόμαι. After παρασκευάζω and παρασκευάζομαι in Hdt. the fut. part. is always accompanied by ὡς, e.g. c. 112. 6.

8. γαρ—διν; see on c. 11. 6.

9. πενταετής ἐκ Σουνίω, celebrated every fourth year in honour of Poseidon (Σουνίδαρος Arist. Eq. 560), and accompanied by a regatta (Lysias 21. 5). Bursian supposes that he discovered remains of a temple of Poseidon there (Geogr. Gr. Ι. 325).

10. θεομόλοος, the vessel that bore the θεωπολ, the deputation representing the state at the festival.
CHAPTER LXXXVIII.

2. τὸ πᾶν, *all in their power*, vii. 166 τὸ πᾶν γὰρ ἐπεξελθεῖν διζήμενον Τέλωνα; also without the article, *e.g.* vii. 176. "Attic writers say πᾶν or πάντα τοιεῖν without the article" (Krüger). The chronology is here not quite certain. Some, as Duncker and Grote, place the outbreak of the war after the battle of Marathon, about 488—487. Curtius and others put it before Marathon, and assume that it was interrupted by the approach of the Persians. For the literature on the subject see Busolt ii. 62 note, who would put the outbreak of the war in the spring of 490, considering that it might quite well have been fought out in the first half of that year. Hdt. (vi. 94) evidently looked upon it as coincident with the Persian preparations.

3. ἣν γὰρ. γὰρ here does not give the reason for what follows, but introduces a preliminary explanation, *now there was*.

Καναθεύνον καλαίμενον, a turn of expression more common in poetry, cf. vii. 143 τῷ δόμα μὲν ἥν Θεμιστοκλῆς, πᾶς δὲ Νεοτέκες ἐκαλεῖτο.

4. οὖτος; the subject of a preceding γὰρ clause is often taken up in the principal clause by a demonstrative pron. or an oblique case of αὐτός, cf. c. 102. 7, 109. 11.

7. ἀναρτημένους· παρεσκευασμένους, cf. vii. 3 ἀνάρτημα ἐπ’ αὐτοῦ στρατεύεσθαι. 

8. ἔρδεν· τοιεῖν.

10. ἐν τῇν, *by what day*; ἐν denotes the terminus ante quem, cf. c. 126. 12, 128. 1, i. 77 παρείναι ἐν χρόνον ῥητόν, vii. 8 τὸν χρόνον ἐν τὸν ἕκεν δὲ; Dem. 19. 168 ἐν τὰ Παναθηναία φήσαι ἀποτέμψειν, *by the Panathenaic festival*. Akin to this is ἐν δὲν, c. 89. 4.

CHAPTER LXXXIX.

1. κατὰ=καθ’ ἀ.

4. ἐν δὲν, *at the proper time*; for this below c. 90. 1 ἐν τῶν καιρῶν.

διάμαχοι, frequent in Hdt. and found once or twice in Thuc. iv. 57, v. 2, 60, viii. 138.
NOTES.

6. χρήσαςι, from the context it is plain that this refers to a gift, not to a loan, cf. iii. 66 ἔδωκα τῶν Σιφινὼν δέκα τάλαντά σφι χρήσαςι, to oblige them with ten talents, and L. and S. s.v.

10. πενταδράχμους, a merely nominal price.

11. ἐν τῷ νόμῳ, according to the law, cf. Thuc. v. 49 ἐν τῷ Ὀλυμπιακῷ νόμῳ.

15. τῆς συγκαμάνης, gen. after the comparative force of ἀντέρησαν.

CHAPTER XC.

5. ὀλκήσας. Herwerden adopts ἐνοικήσας, to settle in, proposed by Naber and Cobet for the ms. ὀλκήσας. This is certainly more idiomatic, cf. ii. 154, 178 τῶν έδωκε Ναυκρατίων πόλιν ἐνοικήσας, ix. 106, Thuc. iii. 68 τὴν δὲ πόλιν—Μεγαρέων ἄνδρας—ἐδοκαν ἐνοικεῖν, iv. 56. The loss of ΕΝ would be easy after the preceding ΟΧ. But cf. c. 137. 9, iii. 159 ἐπέδωκε τὴν πόλιν οἰκεῖν.

CHAPTER XCI.

1. oi ταξίες, the wealthy classes, the aristocracy, cf. v. 30 oi ταξίες (ο ὤν θμος. Perhaps originally an expression of dislike, bioated aristocrat.

5. ἐκθάσασθαι, to expiate by sacrifices: in this sense apparently only here in Classical writers.

7. πρότερον—ἡ, so in Attic φθάσω πρὶν; in c. 116. 4, ix. 70 πρὶν ἡ.

ἐκτετάλεται; in b.c. 431, Thuc. ii. 27.


11. ἐκφυγών—καταφεύγει, as iv. 23 δὲ ἄν φεύγων καταφεύγῃ ἐσ τούτος.

σομδί = fetters, σομολ = imprisonment (Cobet Nov. Lect. 562).

12. Δημήτηρ θεοφόρος; see on c. 16. 9.

ἐπισταστήρων, rings fastened on to the door, by which the door might be shut from the outside; they might also serve as
knockers; also called κορώναι, Od. a. 441 σύρην δ’ ἐπένυσε κορώνῃ, or κόρακες. ἐπικαστρον is the later form.

15. ἔκειναι; the use of the pronoun here approaches somewhat to that of which an example is found π. 87 κεφαλῆς δὲ κεῖνη = τῇ ἐκείνου.

CHAPTER XCII.

1. σφίας αὐτοῦς = ἄλληλους.
7. ἀνάγκη λαμβάνει τοὺς; probably as members of the Lacedaemonian confederacy, and so under moral compulsion to assist them, Busolt, π. 58.
9. συναπώθησαν; subject to be supplied from Ἀλυσιανέας.
11. ἐπιθλήθη; more usually ἐπιθέει ζημίαν, ἢ ζημία ἐπιθέεται, cf. vii. 3 φυγήν ἐπιθαλῶν ἑωτῷ.
13. συγγενόντες, recognizing; see on c. 61. 10.
16. συγγενικόντο; see on c. 61. 10.
17. οὐδὲ δὲ ἐν σφί ταύτα; for the order cf. c. 50. 8, 69. 22, Diogen. Apoll. Fr. 6 ἀπὸ γὰρ μοι τούτον δοκεῖ νόσος εἶναι.
20. πεντάθλον ἐπασκήνας; in π. 75 he is called πεντάθλος ἄνηρ. For the expression cf. π. 105 ἄνηρ παγκράτιων ἐπασκήνας, 53 ἀσκέων πεντάθλον. The five contests are summed up in the line ἅλμα, τοσσείη, δίσκοι, ἀσκοτα, τάλπη.
24. κτάναι ἀποκτεῖναι.

CHAPTER XCIII.

3. αὐτοῖς αὐθάδες, crews and all, see on c. 32. 9. “Proprium sedem habet hoc dicendi genus ubi aliqua clades aut strages aut pernicies commemoratur de iis, quae simul perisse, capta aut absumpta esse dicuntur: ἡ ναῦς αὐτοῖς αὐθάδει διεμ-θάρη, αὐτῷ τῷ ἵππῳ ἀπώλετο, αὐτῷ τῷ ἀρματε κατετάθη,” Cobet Nov. Lect. 321.

CHAPTER XCIV.

2. τὸ ἑυτοῦ ἑτερα, went on with his preparations.
3. διαμαμῆσκοντος τοῦ θεράτωντος; see ν. 105 (Darius on learning of the burning of Sardis) προστάξει ἐνι τῶν θεράτων τοῖς δεινοῖς προκειμένου αὐτῷ ἐς τρίς ἐκάστοτε εἰπεὶ “δέσποτα, μέμνει τῶν Ἀθηναίων.”
NOTES.

6. διαβάλλειν here = calumniate, traduce, as v. 35, 96. Hdt. also uses it in the sense of deceive, v. 50, 97, 107.

9. γήν καὶ ἔσωρ; see on c. 48. 6.

φλαύρως πρήξαντα· κακῶς πράξαντα, which Hdt. has c. 135, v. 34, 35. For φλαύρως, cf. vii. 106 Ἑλλήνων ὁνὶ ἐντων ἄξιων φλαύρως ἄκοιλεν (= κακῶς ἄκ.), Eur. And. 731 οὖν οὖν τι δράσω φλαύρων ὀργῇ πέλασμαι.

15. ἀδελφός Ὁ 3> ἰσοτυμός; when a person appears as here in two different characters the regular usage of Hdt. requires δέ, e.g. cc. 39. 8, 121. 6, i. 114 ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδός, iii. 53, vii. 8 β, 10 α, vii. 71.

CHAPTER XCV.

3. Ἀλήμων πεδίων, the fertile plain in Eastern Cilicia between the rivers Pyramus and Sarus: it is mentioned in II. Z. 201 ἦτοι ὁ καὶ πεδίων τὸ Ἀλήμων ὁδοὶ ἀλάτο (of Bellerophon).

5. ὁ ναυτικὸς ταῦτα στρατεύει; this position of ταῦτα is here permissible because it is accompanied by another adj.

6. ὁ ἐνταχθεὶς ἐκδοτομεῖ; see c. 48.

8. προεπι; see c. 48.

9. ὁσαλόμενοι, having put on board, so i. 1 ὁσαλόμενος δέ ἐστι τὴν νέα (τὰς γυναίκας) ὑπερεῖσθαι ἀποκλεοῦντα, Thuc. viii. 31 τὰ δὲ ἐσαλόμενοι ἀπέκλεον; usually εἰσασθεῖσθαι.

13. εἰσῄεν, directed, cf. Od. i. 279 δη ἐσχεῖ—ἐβεργεῖ νηα.

15. Ἰκάρον or Ἰκαρίον is Gebhardt's emendation for ms. Ἰκάρον. Those who retain Ἰκάρον explain it by an ellipse of πελαγος, but what sense could πελαίν παρά πελαγος have here? Icaros or Icaria was the name of a small island W. of Samos which gave its name to the Ἰκάρον πελαγος.

διὰ νήσων. νῆσω without the article = the islands in the Αἰγαῖ, particularly the Sporades, cf. iii. 96. διὰ νῆσων πελαίν was the technical term for the course through the open sea which led from island to island ; (πλοῖς διὰ πόρου, keeping to the straits between the islands (Stein).

16. ὃς ἠμιλ δοκεῖν; see on c. 30. 3.

17. τῷ προτέρῳ Ἰταί; this is a mistake, of. c. 43. Dobree suggests τῷ τριτῷ (i.e. τῷ γ') πρότερον, a probable correction, or would expel the words.
18. μεγάλως προσέπτευσαν; see on c. 45. 11.
19. ἡ Ναός—οὐκ ἀληθῶς, the fact that N. had not been taken, see on c. 77. 17.

CHAPTER XCVI.

3. ἔπειχον, they intended, so l. 153 ἐν οἷς ἐπέειχε στρατηλατεῖν, i. 80, 118.
4. τῶν πρῶτων; when Aristagoras of Miletus came against the island with a Persian force (b.c. 499) v. 80—84.
6. οὔτε καὶ οὐ. οὔτε, μηδὲ in Hdt. are frequently used for καὶ οὐ, καὶ μη, e.g. v. 19 ἄμων ἀναπάυει μηδὲ λυτάρει, further οὔτε l. 45, 85; μηδὲ c. 22. 7, 1. 82, iii. 76, viii. 18.

CHAPTER XCVII.

5. οὐκ ἦν, vetabat, c. 135. 14, vii. 16, 104, 148. It also often = dissuaded, c. 109. 2, v. 96, viii. 18, 47.
6. Ἡράκλ. Thuc. iii. 104 ἐπέει χρὴ τῇ Ἰλιδίᾳ ὅλοις ὅλος ὅτι πολυκράτης ὁ Σαμῖον τύραννος...τῷ Ἡράκλει ἔλοι ανέθηκε τῷ Ἀλέκακοι τῷ Πελευθερίω ἐλύσει δόσις πρὸς τῷ Δῆλῳ.
9. οὐκ ἐπετήθει καταγράφεις κατ' ἐμόν. Herwerden would expel the κατά, but in this matter Hdt. cannot be judged by the Attic standard, cf. on c. 65. 14. For meaning see on c. 2. 9.
10. ἐν τούτῳ γε φρονέω, lit. to such an extent have I understanding, i.e. I have so much understanding.
12. σύνεσις: βλάπτως.
13. καὶ ἐπεί; for this Cobet would read κατότε, a plausible conjecture, but cf. l. 68 ἑρατεία τε κελεδοῦτε καὶ ἐπικατα ἐκαστον ἐν τὸ ἐσωτόν.
16. μετὰ δὲ—ἀθυμησε. From inscr. in Bull. Corr. Hell. vi. στρεχοὶ κρυστάλλος πρὸς τῷ τοῖχῳ, Δατίδος ἀνάθημα, ὅλης δραχμαὶ ΔΔΔΓ, it appears that Datis gave gifts to the temple (Herwerden). This exceptional treatment of Delos is probably due to the fact that Datis recognised in the Greek Apollo the Persian sun god Mithras.

CHAPTER XCVIII.

3. μετὰ τούτων—ἐξαναχθέντα, after his departure; see on c. 77. 17.
NOTES.

4. ὡς ἠλευν; i.e. as Hdt. heard in Delos.

5. καὶ πρῶτα—συνθέσει. Thuc. ii. 8 says ἐτὶ δὲ Δήλος ἐκκενθῆ ἠλευν ὑπὸ τῶν ἤμεν (B.C. 431), πρῶτον σύντω συ- στήσας ἀφ’ ὧν Ἐλληνες μένωνται ἠλέυνοτα καὶ ἔδεικε ἐτὶ τοῖς μέλλονσι γενέσθαι σημῆνα. In view of Thucydides’ evident acquaintance with the history of Hdt. it is impossible to believe with Kirchhoff that there were two earthquakes, and that Hdt. was acquainted with one and Thuc. with the other. It is easier to suppose with Wecklein that the earthquake happened after the Persian wars and that at Herodotus’ visit the priests connected it with them, while afterwards, when the Peloponnesian war came, it was attached to it.

6. τοῦτο μὲν; μὲν here simply emphasizes the preceding τοῦτο, cf. c. 103. 8, 105. 13.

κατ’; see on c. 27. 1.

11. ἐπὶ δικασταί γενέσω; cf. c. 101. 12 ἐπὶ δὲ ἡμέρας.

13. τῶν κορυφαῖων; i.e. from the struggle between Athens and Sparta for the hegemony of the Greek world.

15. δεῖν—ἀπεικόνισι, unnatural, as iii. 33 ὃς νῦν τοι δεικῆς ὑπόν τοῦ σώματος νοῦν μεγάλην νοσέων μηδὲ τὰς φρένας ἀναλεῖν.

With regard to the explanation of the Persian names given in the gloss the following may be noted. Δαρεῖος, Pers. Dāraya-

vaush = Dārayad-vahu-, possessing wealth, from the participle of the causative of dar (= Skr. dhav), possess, + vahu Zend. vaγhu, good, n. vahu, property. Ξέρχεται, Pers. Khayārshan = Khay-

a- (kshi rule) + arshan-, man. 'Αροχέρχεται, Pers. Artakshatra-

= arta- (Zend areta-), high + kshatra- (Zend kshathra-), king-

dom.

CHAPTER XCIX.

8. ἀστυνυείτωνας· ὄμορος. ἀστυνυεῖτων is an Ionic and Tragic word used once or twice by Thuc.

9. στρατευόμεθα. Dobree’s emendation is required by the sense, they said they would not march, not they said they were not marching. Krüger defends the manuscript reading by saying it corresponds to a direct of στρατευόμεθα, we do not
take the field, but in view of the easiness of confusion between στρατευεσθαι and στρατευεσθαι, that is improbable.

11. παρέστησαν, surrendered, as πρ. 13 μετά τούτο πολιορκεμένου χρώμων παρέστησαν, here with the addition ἐς τῶν Περσῶν τὴν γνώμην, to the will of the Persians.

CHAPTER C.

3. ὑσθοῦς; for the acc. see Goodwin Gr. § 138 n. 8; otherwise v. 80 Αἰγυπτίων δεῖσθαι τιμωρηθήσων γενέσθαι.

4. ἀπείτατο, refused, so v. 205 ἣ δὲ ἀπείτατο τὴν πρόσδοχον, ix. 7 οü κατανέασκαλ ἄρει ἀπειταμέθα.

5. τοὺς πτερακωκίλους, who had been settled there after the defeat of the Aeginetans by the Athenians (506?), see v. 77. Ael. V. H. vi. 1 gives the number of lots at 2000, Ἀθηναῖοι κρατήσαντες Σαλπιδέων κατεκληροχέοντον αὐτῶν τὴν γῆν ἄδικας κλήρους, τὴν ἐπιταθέον καλουμένην χώραν, τεμένει δὲ αὐτάν τῇ Ἀθηναῖ ἐν τῇ Ἀλεπίνῳ ὄσομαξεμένῳ τόπῳ, τὴν δὲ λοιπήν ἐμίσθωσαν κατὰ τὰς στήλας τὰς πρὸς τῇ βασιλείᾳ στοὰς ἐστηκύς, ἀπὸν οὖν τὰ τῶν μισθωσῶν ὑπομηματα εἶχον. This passage illustrates the usual procedure in such a case:—part of the land was consecrated to a god, part of it leased out by the state, and the remaining part divided up and apportioned by lot among the citizens who applied. The first known instance of this is that of Salamis circ. B.C. 570; under the Athenian empire it became common. Such κληρονομίας served a double purpose; they provided for some of the poorer citizens, and at the same time, like the Roman coloniae, they were Athenian garrisons, supporters of the Athenian Empire in the territory of the allies.

6. τῶν ἱπποβότεων; cf. v. 77 οὐ δ’ ἱπποβόται ἑκάλεσαν οἱ ταχές τῶν Σαλπιδέων, because they formed the cavalry force, and also because only the rich could bear the expense. So the Attic ἱππεῖς were drawn from the wealthy classes and were of aristocratical tendencies; cf. Aristot. Pol. vi. (iv.) 3. 1289 b καὶ τῶν γλυκομίων εἰλα διαφορά καὶ κατὰ τῶν πλουτοῦ καὶ τὰ μεγέθη τῆς ούσιας, οἵον ἱπποτροφίαι, τοῦτο γάρ οὐ μή πλουτνήται ποιεῖν· διόπερ ἐπὶ τῶν αρχαίων χρώμων δοσίς πέλεως ἐν τοῖς ἵπποις ἡ δύναμις ἤν, ἀλλαρχία παρὰ τοῦτο ἦσαν· ἐξρώντο δὲ πρὸς τοὺς πολέμους τοῖς
NOTES.

101]  

ἲππος πρὸς τοὺς ἀστυγείτονας, οἷον Ἐρεμυεῖς καὶ Χαλκιδεῖς καὶ Μάγνητες οἱ ἔτη Μαύρον, καὶ τῶν ἄλλων πολλοὶ περὶ τήν Ἀσίαν.  
8. ἕν ἀρά; the idiomatic use of ἀρά with the imperfect to indicate some sudden disillusion or unexpected discovery, e.g. πρ. 65 ἐν τῇ γὰρ ἀνθρωπηθῇ φόσι οὐκ ἔνιν ἀρά τὸ μέλλον γενέθαι ἀτμομάτων, iv. 64, vii. 35, and the lines of Euripides said to have been spoken by Brutus when about to die, ὥ τλῆμον ἀρετή, λόγος ἀρ' ἡθοῦ ἐγὼ δὲ σε | ὡς ἔργον ἡσκῶν, σὺ δ' ἄρ' ἐδοξῆς τύχη.  

ὑγίες, sensible, sound, as ἀ. 8 λέγεις λόγον οὐκ ὑγίεα. Cobet remarks "mallem boulēuma abesset," comparing Arist. Pl. 362 ὥς οὐδὲν ἀτεχνῶν ὑγίες ἐστιν οὐδενός, there's no good in anyone, where Blaydes gives numerous other examples.  
9. ἐφόσον διψασίας ἰδέας, they were of two opinions, lit. two different kinds of opinions; ἰδέα = kind, sort, as c. 119. 14 ἐρέχθεται τριψασίας ἰδέας, διψασίας is common in Hdt. but unknown to Attic prose.  
11. ἐκλιπεῖν τὴν πόλιν ἐς; i.e. to leave the city and go to, so viii. 150 ἐφάρμασε Θεσσαλῶν τὴν πόλιν αὐτῶν ἐκελεύστων ἐς Πελοπόννησον.  
16. ἐν τὰ πρῶτα; cf. ix. 78 ἦν Ἀδμήων Ἀγασάτων τὰ πρῶτα, Eur. Med. 916 οἷοι γὰρ ὑμᾶς τῆς ἐγὼς Κορινθίας | τὰ πρῶτα ἐσοῦσαι, Arist. Ran. 421 κάστω τὰ πρῶτα τῆς ἐκεί μυστή- 

CHAPTER CI.  

3. κατέσχον τὰς νέας, with νέας also e.g. vii. 59, viii. 40; without νέας e.g. vii. 188, viii. 40 and usually in Attic.  
5. ἱππος—ἐξαβάλλοντο ) ( ἐσβαλόμενοι δὲ τοὺς ἱπποὺς c. 95.  
9. ἱπποιόντο βολήν; see on c. 27. 15.
CHAPTER CII.

3. κατέργοντες. This gives no satisfactory sense. The only meaning it could have is to press hard, to reduce to straits, as Thuc. vi. 6 κατέργον αὐτῶν τῷ πολέμῳ καὶ κατὰ γῆν καὶ κατὰ θάλασσαν, where the sense is made clear by the addition τῷ πολέμῳ. That meaning does not suit the context here; we should rather expect something like hastening, κατεστρεφόντες τῶν πλοίων (?) Stein, or despising, κατηλογεύοντες Herwerden, but no certain correction has been proposed.

4. καὶ; see on c. 69. 20.

5. Μαραθῶν here means not Marathon in its strict sense, but the plain in which Marathon lay, the Attic Tetrapolis, including Marathon, Tricorythus, Oenoe and Probalinthus.

ἐπιτηδεύσατον—ἐπιτευόμασιν; note the idiomatic use of the prep. e.g. vii. 59 ἔδοξε—ὁ χῶρος εἶναι ἐπιτηδεύον ἐνδιάσχετο τε καὶ ἐναριθμησαί τῶν στρατῶν, ix. 7 ἐπειδὴ γὰρ ἡμάρτομεν τῆς Βους, τῆς νεκρῆς ἐπιτηδεύσατον ἐστὶ ἐμέχοσθαι τὸ Θρᾴκων πεδίον, and see note on c. 90. 5. Hippias was doubtless also influenced by the fact that it was here that his father Pisistratus landed when he effected his return; Pisistratus found his chief support among the Diacrii, men of the hills (Aristot. Athen. Pol. c. 13).

CHAPTER CIII.

3. ὁ δέκατος; see on c. 111. 9.

5. καταλαβεῖ; see on c. 38. 9.

7. Ὁ Ολυμπιάδα δένισθαί; see on c. 70. 14.

8. ταύτην μὲν; see on c. 98. 6. Ἡδ. emphasizes the fact that this was not the only victory in the family.

9. ἐξενέκασθαι, win, cf. Dem. xiv. 1 τοῦ λέγειν εἰ τὴν δόξαν ἐκφέρονται (Krüger), Soph. Kλ. 60 ἐξενέγκωμαι κλέος (Abicht); so often the simple φέρεσθαι.
11. παραδίδοι—ἀνακηρυκθέναι; see on c. 70. 17.
17. πρυτανής; the Prytaneum lay on the N. slope of the Acropolis by the Agora.
18. ὑπεύθυνος, setting in ambush. Cobet followed by Herwerden would read ὑπερτυς, but in r. 66 the mss. agree in εἰσάμενος, in π. 126 ὑπείρας is in Rsv corrupted into ὑπείρας. Moreover as εἶρα stands for ἐ-σεβ-σα, the regular form of the participle would be not ἐκας but ἐκάς, cf. ἐκαμένων, Thuc. π. 58. It is better then to accept the irregularity and adhere to the traditional reading.
19. διὰ Ἐλλάς. The deme Ἐλλάς lay by the Melitian gate to the west of the city, cf. Anon. Biog. of Thuc. 10. There is still preserved a tomb on the Museum hill, which may be the family burying-place of Miltiades.
23. οὐδαμόλ; the plur. refers to teams of horses.
24. τῷ Κλέανθῳ, possessive dative, cf. on c. 41. 11.
28. ἐπί; in Hdt. usually ἐπὶ, see on c. 47. 4.
29. Μαλακής. The nom. is supported by r. 56 ὅνωμα δὲ ἔχει, τότερ ὁ χώρος αὐτὸς, Γερρόος, n. 52 ὅ δὲ τέταρτος τῶν πτωτῶν ὅνωμα ἔχει Γώνης. The nom. is used because ὅνωμα ἔχει = ὅνωμα ἔχει τοῦ Ἡρακλέους ἐπωνυμίαν ἐχοντος Ὀσίου εἶναι. In π. 61 the acc. is found, ὅνωμα τῶντὸ ἐξέ Σμήριν.

CHAPTER CIV.

3. ἀμα μὲν γὰρ κ.τ.λ., explanatory of διπλὸν τὸν ἅρπατον, see on c. 9. 17.
8. ὑποδεξάμενοι, excipere, cf. L. & S.
11. αἰρεθέν ὑπὸ τοῦ δῆμου τῆς ἱερὰς. Even when lot was introduced for most offices at Athens, the στρατηγοὶ were appointed by open voting (χειροτονία) since the office required technical knowledge.

CHAPTER CV.

3. Φιλιππίδης. This, which is the reading of Rsv here, and according to Holder in the following chapter (wanting in s), has been shewn by Stengel (Jahrb. f. Class. Phil. 119. 820) to be the form that has the support of other ancient authorities.
Φιλιππίδης as a name is found only Arist. Nat., and was probably introduced by some one who remembered it there, and who considered it a more appropriate name for a runner than Φιλιππίδης.


5. τόθτο, sc. τо ἡμεροδρομεῖν, cf. π. 37 εἰμάτα δὲ λίνεα φορέως αἰεὶ ἐκπειδεύοντες τοῦτο μάλιστα.

αὐτός τε Ἡλεγ. an hyperbaton, such as is common enough in Hdt. e.g. π. 61 μαθῶν τοῦ Σεμέρδεως θάνατον ὁς κρίσσοις γενόμενοι, καὶ ὃς ὅλων εἶχαν οἱ ἐκπειδεύοντες αὐτὸν Περσάνων, 71, viii. 126. There is no need with Herwerten to change it to γε.

7. Παρθένων δρος; this formed the boundary between Argolis and Arcadia. From Argos a footpath led over the mountain to the plateau of Tegea.

περιπτέται· ἐστυγχώνει.

9. δ' δ' τι, why.

13. ταῦτα μόν; see on c. 98. 6.

καταστάτων—οὐ τῶν προηγῶν. rebus bene constitutis, cf. vii. 158 ἀλλ' εὐ γὰρ ἠμῖν καὶ ἐπὶ το ἀμων κατέστη.

15. Πανάδρον, the grotto of Pan on the north-west side of the Acropolis, under which has been discovered a relief representing Pan playing the pipe to a female figure.

17. λαμπάτες = λαμπάδηφορία, a torch race, such as was connected with the worship of other gods, such as Hephaestus.

Ἀλάσκονται, conciliate, render propitious, cf. ν. 47 θυσίας αὐτὸν ἀλάσκοντα, iv. 59, vii. 117.

CHAPTER CVI.

2. ἄπειρο—καὶ, tum ipsum cum (Stein).

3. δευτεραδιος, i.e. within at the utmost 48 hours. The distance between Athens and Sparta is about 150 miles.

4. ἀπικόμανοι ἐπὶ, as vii. 172 ἀπικόμανοι δὲ ἐπὶ τούτων τῶν Θεσπολῶν οἱ ἄγγελος Ἡλεγ. ix. 5; similarly καταστάτως ἐπὶ τοῦ ἄρχοντας, iii. 46, viii. 79 στὰς ἐπὶ το συνέδριον.

7. δισελεύη: douleia.

9. πόλις, by a city.
NOTES.

11. ἐδέει, ἐδόξε, as often in Hdt., cf. ἄδως = ὅγμα, ψῆφισμα on an inscription of Halicarnassus, I. I. 288.

15. εἰνάτη δέ. The meaning evidently is not that they would not go out on the ninth unless it was full moon on that day (which, as the month was lunar, would be an absurdity), but that they would not go out before the full moon, as Pausan. i. 28. 4 expresses it εἶναι γὰρ δὴ νόμων αὐτοῖς μὴ πρῶτερον μαχομένους ἔξεναι πρὶν ἢ πλήρη τῶν κύκλων τῆς σελήνης γενέσθαι. This can be got from the Greek only by a very forced interpretation, and Cobet, relying on the fact that in Plut. de Malig. Her. εἰνάτη is omitted, would with great probability substitute for εἰνάτη δέ, οἱ δε.

ἐξελεύσονται· ἔξεναι, see on c. 9. 24.

16. μὴ οὖ· see on c. 9. 8.

The exact force of this law it is impossible to determine. Hdt. does not say whether it held good for all the months. Plut. l.c. objects that the Laocedaeonians often enough undertook expeditions in the first half of the month; but Hdt.'s words only mean from the 9th to the 16th. Curtius and Duncker assume after Boeckh that the tidings came on the ninth of the Doric month Carneus, from the 7th to the 15th of which the festival of the Carnea was celebrated, during which the Dorians abstained from arms, vii. 206, Thuc. v. 54, 75. Busolt points out against this that in vii. 206 Hdt. expressly mentions the Carnea, and that the fact that he does not mention it here is an indication that the Athenian messenger did not arrive during this festival. Be that as it may, there is no reason for supposing that this was a mere pretext for delay.

CHAPTER CVII.

4. παροικομένης· παρελθοσάς.

5. τῇ μητρί, interpreted by Hippias to mean his native country, referring to his burial in it. cf. τελευτήσεως—γηραιός.

6. συνεβδέλω; see on c. 80. 8.

9. τοῦτο μὲν—τοῦτο δέ; see on c. 27. 3.

10. ἀπεξήσε· ἀπεξίβασε.
11. Διγραματικες; now Stouronisi in the Bay of Styra (Stouira) to the W. of Euboea.

14. διέπερτοι διακόσμοιντα.

15. μέγας ἢ ὅς. "Recte B μέγαν, dicitur enim μέγα πτα- 

17. ὅτα βῆς goes with ἐκβάλλει.

18. καὶ γάρ καὶ; the second καὶ goes with καὶ πάνως = et — et.

21. παραστάται παραστάτας.

22. μέρος μετήν. μέρος is here joined with μετήν as it often is with μετέχειν, e.g. Aesch. Ag. 512 μεθέχειν φιλτάτων τάφον μέρος, Cho. 290.

CHAPTER CVIII.

2. ἐν τῇ Ἑλλάδι; as in c. 82. 7.

3. ἐν τῇ Ἑλλάδι. See Appendix on Marathon. The Heracleum at Marathon was considered to be the oldest in Greece. Marathon seems to have been a Phoenician trading station, and Heracles a Greek form of the Phoenician Melqart.

4. καὶ γὰρ καὶ; the second καὶ goes with καὶ πάνως = et — et.

5. διέζωσαν; according to Thuc. iii. 68, in the ninety-third year before the destruction of Plataea, i.e. B.C. 519. Grote with great probability brings it into connection with Cleomenes' visit to Athens to expel the Pisistratidae, and puts it 510 B.C. Busolt (i. 609) follows Grote, and supposes with Gutschmidt that in Thuc. 98 is a mistake for 88 (Γ' for π').

8. διόσωσαν, offered.

12. ἐκαστέρω, πορωτέρω, too far away. ἕκαστο is also used by Thucydides.

13. ψυχρή, vain, idle, useless, cf. ii. 49 ψυχρή νύκη.

18. κατά, causal, see on c. 1. 6.

28. ζέμενοι. καθεξήμενοι.


τὸν βωμὸν; cf. Thuc. vi. 54 Πεντάπρατος ὁ Ἱππίου τοῦ τυραννοῦ σώζων τοὺς τῶν δώδεκα θεῶν βωμοὺς ἐν τῇ ἁγορᾷ ἀρχαίας ἀντιθέσεις. Like the miliarium aureum in the forum at Rome, it was from it that distances were reckoned at Athens, cf. π. 7 τῇ ἐξ Ἀθηνῶν Ἰταλία τῆς ἀπὸ τῶν δώδεκα θεῶν τοῦ βωμοῦ φεροῦσης Κ. τ. λ.; C. I. L. 1. 525 ἡ πόλις ἐκτησθεὶς με βραχωτοῖς μουρέσδοις ἀληθείᾳ, πάσην σημαίνειν μέτρων ἀδικορίας; ἐστιν γὰρ τὸ μεταξὺ θεῶν πρὸς δώδεκα βωμάτων <ἐξ καὶ> τεσσαράκοντ' ἐν λιμένω στάδιοι. Twelve gods appear at different places, but the deities vary. At Athens they were the six pairs, Zeus Hera, Poseidon Demeter, Apollo Artemis, Hephaistus Athene, Ares Aphrodite, Hermes Hestia.

29. ἐπὶ τοσάκι, on these conditions, of which ἐάν is explanatory. Such an inf. is generally accompanied by ἐν' ὑπερ or by ὑπὲρ.

30. τελεῖν ἐστι, i.e. to be members of the Boeotian federation, see on c. 53. 18.

32. ἐπιθικάττω· ἐπέθεντο.

36. ἑποιήσατο ἐλαύνει. Hdt. is fond of adding ἐλαύνει in this way; so with καθυστάνα τ. 25, 94, with ἀποδιακόπον τ. 25, 99, even with ὅμοιάξω τ. 33.

37. Ἰῆσα. Hysiae appears soon after this (v. 74) as an Attic deme. The Asopus was now made the boundary between Thebes and Plataea on the one hand, and Hysiae on the other, whether the latter was now for the first time incorporated, or whether, as is more probable, its boundaries were only extended.

CHAPTER CIX.

With regard to this account Busolt π. 75 remarks, “if we may see in this statement of Herodotus about the council of war anything more than a mere dramatic dress (Müller-Strüberg, Jahr. f. class. Phil. 119 (1879), 441), Miltiades, before he came forward in the council with a definite proposal, would have informed himself privately of the views of his colleagues,
and then, when he saw that he had the half against him, have entered into negotiations with Callimachus."

1. ἐγινοντο διχα, were divided=ἐσχίσοντο vii. 219; in its literal sense Thuc. i. 66 διεδότες μῆ—διχα γενομένοις ἐπιθῶνται.

2. σὺν λόγων, dissuadentibus, see on c. 97. 5.

δλίγους, too few, lit. few with respect to encountering, so vii. 207 ἐστιν αὐτῶν δλίγων στρατὸς τῶν Μηδῶν ἀλέξασθαι, Thuc. i. 50 διεξαντε—μῆ—αλ σφέτεραι δέκα νῆες δλίγαι δμίνων ὤσι.

4. τῶν δὲ καὶ Μηλίδων, others and among them Miltiades,
cf. 140. 14.

6. ἐκάστη, was on the point of prevailing.

7. ψηφιδοφόρος, ἀναζ λεγ. He would seem from this to have voted last, so that if, as here, the στρατηγοὶ were equally divided, his vote was decisive.

κυρίαρχον ὑπ' χειροτονηθέν. As the introduction of the lot for all offices that did not require military experience or technical skill (e.g. the στρατηγὸς) in all probability formed part of the reforms of Ephialtes, Hdt. seems here to have been led into error by the later usage.

8. πολέμαρχοι. In the Solonian constitution the πολέμαρχος was the head of the army; also, as strangers and enemies were synonymous, he was entrusted with the protection of the rights of aliens (Meyer and Schömann, Der Attische Proces s i. 65). After the reforms of Cleisthenes the command alternated, ten στρατηγοὶ were chosen annually one from each of the ten new tribes, and the Polemarchos, though he marched out of the city at the head of the army and enjoyed certain honorary rights, such as the position at the extremity of the right wing in battle (see below c. 111. 6), was no longer commander-in-chief, but was attached to the council of the generals in which he had a vote and probably the presidency (cf. Appendix II). This is the last occasion on which he is found in the field; hereafter he appears as a purely civil magistrate: only the sacrifice offered by him to Artemis Agrotera and Enyalios, and his superintendence of the ἐπιτάφιος δυναμεία, are survivals of his original military authority.

11. Ἀφίδνας, of Aphidna, a deme near Decelea belonging to the tribe Aiantis.
12. ἐν σοι—εἰσί, it rests with you, III. 85 ἐν τούτῳ τοι ἐστιν ἡ βασιλεία εἰσιν ἡ μῆ, VIII. 60 ἐν σοι ὑπὸ ἐστὶ σῶσαι τὴν 'Ελλάδα, 118.

13. μυημόσυνον, μυημεῖον, also Thuc. v. 11. Most edd. adopt here the pl. μυημόσυνα, and that is doubtless used of a single memorial, e.g. II. 48 (of the Labyrinth); VII. 24 (of Xerxes' canal); in IV. 88 μυημόσων in an epigram varies with μυημόσυνα in text, but as the sing. is also found (π. 135, iv. 81, 88, 166), and in the following all the oodd. have ὅν, I have followed Herwerden in adopting the reading of the R family.

14. ἐς τὸν ἀπαντᾶ—βίον, as long as there are men, to all eternity. More usually, ἐς τὸν ἀπαντὰ χρόνον, or αἰών.

17. μὲν γα. γε heightens the contrast, cf. on c. 46. 11.

18. δεδοκται, it has been determined, i.e. by Hippias and the Persians; cf. VII. 16, IX. 74. Others would read δεδοκται, it has been shewn, i.e. by the example of other places.

22. σι τοι, you, above all others.

23. ἔρχομαι φόρον, just as we say, I am going to tell. This periphrasis with ἔρχομαι is common in Hdt. e.g. I. 5, II. 40, 99, III. 6, IV. 99, VIII. 102: Plat. Theaet. 180 c.

26. ἔσπομαι εἰπίζω, an Ionic verb. Here, as often, it means think, suppose.

29. σακρόν, properly of a rift, crack in a vessel, continues the metaphor of διακέισθαι (Aisch.), which has the meaning not so much of to throw into confusion, as to set at variance, to introduce discord.

30. τὰ ἱσα μυὸνταν; see on c. 11. 17.

31. συμβολή, engagement, as c. 120. 6, I. 66, 74 etc., apparently unknown in Attic prose.

32. ἐκ σι ἡρτηται; cf. IX. 80 πάντα τὰ πρήγματα τῶν βαρβάρων ἡρτηται ἐκ Πέρσων.

34. ἀποσπεδέων, dissuadere: ἀπιστεύειν, cf. VII. 18 καὶ Ἄρτάβαρος, δε πρότερον ἀποσπεδέων μοῦνος ἐφαινετο, τότε ἐπι- σπεδέων φανερὸς ἦν.
CHAPTER CX.

3. ἐκκύρωσα, was determined once for all.

5. τῶν ἡ γνώμη ἱφέρε, whose judgment inclined to, sententia ferrebat, so v. 118, viii. 100, un-Attic.

6. προνανηίη is here used of the alternating command of the generals.

7. ὁ δὲ . . . ᾠδάντο. See Appendix on Marathon.

8. συμβολήν ἐποιήτο; see on c. 27. 15.

CHAPTER CXI.

1. ἐς ἐκκύνον περίηθε, came to his turn. περίηθεῖν is often used by Hdt. of succession in office and the like, e.g. i. 187 ἐς Δαρείων περίηθε ἡ βασιλεία, iii. 65, 140.

3. ἔγεντο. This seems to mean here not that he commanded the right wing, but that he had the post of honour on the extreme right, that he led off the right wing, the rest of the army being posted beside him according to the succession of their tribes (ἐξεδέκωντο). This post he occupied as the representative of the ancient king (Eur. Supp. 657).

6. ὡς ἱμηθείς. There are two ways of taking this. (1) The imperfect may stand, by assimilation to the tense of the main clause, for the present, as they are numbered, referring to the fixed official order of the tribes—Erechtheis, Aegis, Pandionis, Leontis, Acamantis, Oeneis, Cerepis, Hippothontis, Asantis, Antiochis. (2) The imperfect may be taken literally, according to their order at the time, the order of the tribes being determined by lot, as it was for many other purposes. In support of the former view it has been pointed out that, at the beginning of the Peloponnesian war, the names of the citizens who fell in battle were inscribed according to the fixed order of the tribes (C. I. A. i. 443, 446, 447), and as we are told (Pausan. i. 32. 3) that the names of those who fell in the battle of Marathon were inscribed on στήλαι according to their tribes it has been concluded that they were arranged in their official order. But even granting that no change took place between 480 and 480 (and we know that changes did take place in the organisation of the army within that period, e.g. the com-
mand of the contingents of the tribes passed from the στρατηγός to the ταξιαρχος, it does not of necessity follow that they fought in the same order. It is manifestly unfair that any one tribe should always occupy the post of honour, while in the state list it was obviously more convenient to follow the official order. Apart from this general consideration the following facts are in favour of the second alternative. (1) According to Plutarch, Aristid. 5, the Antiochis and Leontis stood side by side in the centre. (2) In Plutarch, Symp. Prob. i. 10. 8, it is asserted on the authority of an epigram of Aeschylus that the Aeantis occupied the right. (3) Miltiades (c. 103. 3) is called ὁ δέκατος, while his tribe Oeneis according to the official order was sixth. The validity of the first two arguments has been called in question, the former statement being said to be an invention to bring Aristides and Themistocles together, while the second may be due to confusion between Callimachus and his tribe. But the third could only be explained away on the supposition that the στρατηγός need not be a member of the tribe commanded by him—which, though true of later times, is extremely improbable of a period when the στρατηγός led the tribe on the battle field. [Mr Giles suggests that ὁ δέκατος as applied to Miltiades may be a reminiscence of the later phrase ἀντοῦ δέκατος τριτος etc. where the general so mentioned is always the responsible head of the expedition.] For the latest discussion of the question see A. Mommsen, Philologus, XLVII. 449.

9. ὅλος τὰυτης Ἔλ. This emendation of Herwerden is the simplest correction of γάρ which can only be explained by a very harsh ellipsis such as by this they gained the goodwill of the Athenians for, or it is certain that they took part in the battle for.

σφι refers proleptically to Πλαταειώσες: for the position cf. on c. 34. 13.

Θωρᾶς ἀναγόντων; cf. ὀρτὴν ἀνάγειν, π. 40 μεγίστην οἴ ὀρτὴν ἀνάγουσα, 60, 61, 122, πι. 79, “an quod altioribus in locis plerumque locata sunt templorum deorum quibus sacra sunt?” Schweigg., “because for the most part in connexion with the festival there was a solemn procession to the temples which as a rule lay higher,” Abicht. Cf. Thuc. iii. 104 χερούσ
11. κατευχήται ὁ κήρυξ, i.e. the herald repeated the prayer before the assembly, cf. Thuc. vi. 82 εὐχὰς δὲ τὰς νομισμένας πρὸ τῆς ἀναγωγῆς—ξύμπαντες ὑπὸ κήρυκος ἐποιοῦντο (Stein).

12. τὸ διάθα, either (1) what was good for them (as in Xen. Mem. i. 3. 2 (Σωκράτης) ἤχετο πρὸς τοὺς θεοὺς ἀπλῶς τάγαθα διδόναι), or (2) the good things mentioned in the prayers. A similar honour was paid to the Chians for their fidelity, ὡστε τὰς εὐχὰς κοινὰς καὶ περὶ ἑκατῶν καὶ σφῶν αὐτῶν ἐποιοῦσα, καὶ σπέν-δοντες ἐπὶ ταῖς θυσίαις ταῖς δημοτελέσιν ὑμοιοὶ ἤχοντο τοῖς θεοῖς Χίου διδόναι τάγαθα καὶ σφῶν αὐτῶν, Theopomp. apud Schol. Arist. Av. 800 διδόναι Νεφελοκοκκυινεῖσιν ὑγίειαν καὶ σωτηρίαν αὐτοῖς καὶ Χίοις, a parody on this custom. These passages are in favour of the second interpretation.

15. τὸ στρατηγεῖον—τὸ μὲν—τὸ δὲ; the whole is put in opposition to its two parts.

16. αὐτοῦ; see on c. 30. 8.

ἐπὶ τάξις ὀλίγας, a few ranks deep, cf. vii. 188 ὤρμέωντο ἐς τόντων ἐπὶ ὀκτὼ νέας. In Attic the gen. is more usual.

CHAPTER CXII.

1. Συντάκτω, impersonal.

ἐγένετο καλά; so χρηστὰ, ix. 61, 62; in the same chapters also without the adj., 61 τῶν σφαγῶν οὐ γενομένων, 62 ὡς δὲ χρόνῳ καθὲ ἐγένετο, and so in Attic, Thuc. v. 55 οὐδ' ἐναύθα τὰ διαβαθμία αὐτοῖς ἐγένετο, 116.

2. ὀπλισθησαν, like runners in a race.

3. εί; see on c. 78. 5.

4. τὸ μεταλήμον, an Ionic word.

7. ἐπιφερον, charged them with madness, regarded them as mad, cf. vii. 10 πάγχυν σφί μανίν ἐπενεκακτεῖς, also i. 26 αἰτίην ἐπιφέρειν, i. 131 μαρίνη, iv. 154 μαχοσύνην.

καὶ πάγχυν καὶ πάνω. In this sense Hdt. commonly has καὶ (τὸ) κάρτα, e.g. c. 52. 19, i. 71, iii. 104, iv. 181.

8. ὀρέσσετε αὐτοὺς ὀλίγους. “Vere R ὀρέσσετε αὐτοὺς ἐκτατες ὀλίγους,” Cobet. But though the participle would have
been usual, it is found omitted vili. 10 τάς μέν γε τῶν Ἑλλήνων δρέωτε ὀλίγας νέας, τάς δὲ ἐσωτήρων πλήθει πολλαπλασιάς.
καὶ τούτους; see on c. 11. 8.
10. κατεύκαζον; see on c. 16. 12.
15. καὶ τοὺς ἄθρας ταύτην ἐσθήμονος. This cannot be right. Krüger would restore the syntax by reading καὶ ἄθρας τοὺς, Cobet by omitting τοὺς. Perhaps Herwerden is right in regarding the whole as a gloss upon τὴν Μηδικῆν ἐσθήτα.
ἐσθήμονος· ἐνδεδυκότας, which is also more common in Hdt.
16. τέως δὲ ἁκούσας; for the fear of the Medes cf. Theoag. 768 πίνωμεν, χαρίστα μετ' ἀλλήλους λέγοντες, μὴ δὲν τὸν Ἔδεων δειδότες πόλεμον.

CHAPTER CXIII.

2. τὸ μέσον ἐνλίκων. The acc. as below τὸ δὲ κέρας ἐκάτερον ἐνλίκων οἱ Ἀθηναῖοι, v. 1 νικῶν τὸ δὲ τῶν Περσῶν. It must be taken, as in τὰ πάντα νικᾶς, as an extended use of the acc. of the internal object (cognate acc.).
5. ὑστάντες, broke them, so in Hom., but apparently un-Attic.
6. ἐς τὴν μεσόγαιαν, i.e. towards the interior, in the direction of Vrana, not into the district of Attica called Μεσόγαια. It is possible that the tumuli of Vrana may be the tombs of the Persian slain.
13. πῦρ—αλτέων; cf. II. N. 718 ὀλέτε πῦρ.

CHAPTER CXIV.

1. πῶνε, struggle = μάχη, so vii. 190, viii. 89.
3. ἀπὸ δὲ θανεῖ. According to Hdt.'s regular usage we should have here expected ἀπὸ μὲν θάνατος in the preceding clause, followed by ἀπὸ δὲ without a verb, as in viii. 89 ἐν δὲ τῷ πῶνε τοῦτο ἀπὸ μὲν θάνατος ὁ στρατηγὸς Ἄριστερος, ἀπὸ δὲ ἀλλοι πολλοὶ, also v. 81, ix. 5.
4. Κυνέγαρος, brother of Aeschylus the poet.
5. τῶν ἄπαντων, aplusure, see Rich, Dictionary of Antiquities.
CHAPTER CXV.

3. ἓξανακροωσάμηνοι. This compound is found only here: the simple ἀνακροώσθαι is a naval technical term. Observe the force of the double preposition, backing their ships (ἀκό) away from the land (ἐκ).

4. ἐκ τῆς θησαυροῦ ἐν τῇ θῆκῃ; see c. 107. 10.

7. αἰτίη ἢχε, the accusation arose; ἢχειν is here intrans. In v. 70, 71 φορεύτων ἀὑρων ἀρίθ ἢχειν ἀρχήν ἀλκιμεωνίδας it is followed by acc. of person.

8. ἐπινοηθήναι, in active sense as πί. 122. Elsewhere Hdt., like Attic writers, uses the active.

10. ὅσσαι; see Appendix on Marathon.

CHAPTER CXVI.

2. ὰς τῶν ἔσχων [τάχιστα]. τάχιστα is manifestly a gloss on the preceding words which themselves mean with all speed, cf. ix. 59 ἐδικων ὡς τῶν ἐκαστὸς ἔσχων.

5. τοῖς ἐν Μαραθῶν; see c. 108. 3.

6. ἐν Κυνοσάργε, a public place on the east side of the city at the south foot of Lycabettus, in which lay a temple of Heracles. Herodotus does not expressly say, as later writers (Plut. Aristid. 5), that the Athenians marched back to Athens in the same day and that in the same day the Persian fleet arrived off Phalerum—a physical impossibility. At the same time he evidently wishes to impress his readers with the extraordinary activity of the Athenians.

7. ἀπαραμετρήτως, lying off; for the metaphor, cf. μετέχως.

8. τοῖς (the later harbour, the Piraeus.)
9. ἄνακωχεύοντες. This and not ἄνακωχεύω is the correct form. It is a reduplicated form from ἐχω of the same kind as ὅξω, ὁλω.

CHAPTER CXVII.

2. κατά, about, see on c. 44. 16.

3. As a special tribute to their bravery the Athenian dead were buried on the field of battle, cf. Thuc. ii. 84 ἀεὶ ἐν αὐτῷ (τῷ Κεραμείκῳ) βάπτουσι τούτῳ ἐκ τῶν πολέμων πλὴν γε τούτῳ ἐν Μαραθώνι έκείνῳ δὲ διαπρεπῆ τῇ ἁρετῇ κράτεις αὐτοῦ καὶ τῶν τάφων ἐποίησαν. The Soros (see map of Marathon) was identified by Leake with the tomb of the Athenians. See, however, Appendix I, p. 218, note 4.

4. μᾶς; see on c. 81. 1.

5. συνήνεμε; see on c. 23. 1.

9. πληγάντα, in hand-to-hand fight (ἔνθεύτα by missile weapons, the Homeric distinction between ἔθημεν ἢ τυρτεῖ. This does not mean, I heard him say, which would have been αὐτοῦ λέγοντος.

14. σκιάζω; see on c. 84. 6.

CHAPTER CXVIII.

4. ὡς—τάχιστα. Hdt. distinguishes ὡς—τάχιστα quam celerem, and ὡς τάχιστα cum primum.

5. ἐπιλαμψε· ὑπέφαυν.

12. Δήλον, where the well-known battle took place in 424 B.C., Thuc. iv. 96.

13. καταντίον· καταντικρί.

16. δι' ἐκατον εἴκοσι, after an interval of, cf. iv. 1 διὰ χρόνου τοσοῦτον. ἐκ θεσμοποιίων, at the command of an oracle, so 1. 7, 165, vii. 17.

CHAPTER CXIX.

6. ἐνείχε σφὶ χόλον, cherished wrath against them. The phrase is Herodotean, i. 118 κρίτων τῶν οἱ ἐνείχε χόλον, viii. 27.

10. ἐν σταθμῷ ἑωντον, i.e. on the crown lands, cf. Grote iv. 289 note.
14. ἰδέας; see on c. 100. 9.
15. δαλινον—here petroleum.
   ἀφύσοντα. This form of the present occurs only here for ἀφόμαι. Attic ἀφόμαι, and the correction ἀφύσοντα is tempting. However, similar double forms are found in other verbs, e.g. ἀφύσω, ἀφώ; and at π. 168 there is a noun ἀρνσθή, not ἀρνηθή.
17. ὑποτόπαι τοῦτο, dipping with it, π. 186 κὼσφ ὑποτόπαι τοῖς ἔλμην.
19. ἀλλο. The addition of this seems to be necessary: apparently the three materials separated in the reservoir, and were then poured into different vessels (δια-).
24. μέχρι ημέ; this does not of itself necessarily imply that Hdt. visited the place, but his minute description makes this probable.

CHAPTER CXX.

4. καταλαβέω, rem adhuc integram deprehensuri (Schweig- 
   hauser); here absolutely: with acc. πη. 280 οἱ δὲ (λέγουσι) 
   ἀγγελον πεμφθέντα ἐκ τοῦ στρατοπέδου, ἐξεῖν αὐτῷ καταλαβέων 
   τὴν μάχην γνωρίσαν, οὐκ ἐθέλησαν.
8. αἰμόντες ἐπαυσοῦντες.

CHAPTER CXXI.

1. θώμα δὲ μοι κ.τ.λ. Pindar seems to hint at this charge 
   Pyth. πη. 18 τὸ δ' ἀρνομαί φώνων ἀμειβόμενον καλὰ ἔργα. 
   From the anxiety which Hdt. shews to prove this story false, 
   we must suppose that it had been revived by the enemies of 
   Pericles, whose friend and admirer Herodotus was. By 
   the mother's side Pericles belonged to the Alcmeonidae, and we 
   know from Thuc. π. 120 that his descent was used as a handle 
   against him by his political opponents.
   ἔνδέκομαι· ἀποδέκομαι, see on c. 43. 14.
5. οὔντες, quippe qui.
7. Καλλίας τε is continued by καὶ οἱ Ἀλκμεώνιδαι c. 123. 
   The house of Kallias was one of the richest and noblest in 
   Athens. The names were alternately Callias and Hipponicus. 
   The grandson of this Hipponicus fell at the battle of Delium.
NOTES.

10. ὑπ' τοῦ δημοσίου, sc. δούλου (Stein), by the public crier, who was a state slave. Abich, not so well, takes it as neuter = by the state.

CHAPTER CXXIII.

1. σωδίν ἵσων = μᾶλλον (litotes).
3. τούτων γε, these men, whatever others might do.
4. ἐφευγον—τοὺς τυράννους; cf. v. 62 Ἀλκμεωνίδαι γένος ἐστε Ἀθηναίοι καὶ φεύγοντες Πεισιστράτιδας.
8. ἦ τερ Ἀρμίδιός τε καὶ Ἀριστογέιτων, whom the popular belief regarded as liberators, cf. the well-known Scilion ἐν μῶρον κλάδι κ.τ.λ., Bergk, Poet. Lyr. Graec. 4 iii. 646. Both Hdt. and Thuc. looked upon this belief as ill-founded, cf. Thuc. vi. 59 Ἰππίας—πανθεὶς ύπό Δακεδαμονίων καὶ Ἀλκμαιωνίδών.
10. τοὺς ὑπολοίπους; Hippias and Thessalus.
13. τι δή, si quidem.
16. πρῶτον; see v. 63.

CHAPTER CXXIV.

1. ἀλλά γάρ, at enim, but it may be said, introduces an imaginary objection, as in the orators often ἀλλά, ἀλλὰ τῇ Δίᾳ.
3. μάλιστα, immo.
6. λόγος αἰρεῖ, ratio suadet, it is probable, so ii. 33 τὸν δὲ δὴ ποταμῶν τοῦτον τῶν παραρρέωντα καὶ ἤτερος συνεβάλλει εἰναι Νείλον καὶ δὴ καὶ ὁ λόγος οὗτω αἰρεῖ, iii. 45. In this sense Abich would insert the article, which according to him, in iii. 45, is found in Λ; here, however, none of the ms. give the article. Hdt. also uses it with a personal object in the meaning of animus furt, placet, i. 182 χρὰται ὅτι μν λόγος αἰρεῖ, iv. 127, vii. 41. Plato often has ὁ λόγος αἰρεῖ = ratio evincit.
7. ἐπὶ τοιούτῳ λόγοι, with such a purpose, so iii. 36 κατα-κρύπτωσι τῶν Κριῶν ἐπὶ τῷ δὲ τῷ λόγῳ ὥστε—καταχαράζει, viii. 5.
δὲ; see on c. 37. 11.
CHAPTER CXXV.

GENEALOGICAL TREE OF THE ALCMAEONIDAE.

Megacles I. (Archon circ. 620, v. 70)

Alcmaeon (circ. 590, vi. 125) Cleisthenes of Sicyon (circ. 596—565)

Megacles II. (circ. 560) = Agariste

Cleisthenes (v. 65) Hippocrates

Megacles III. Megacles IV. Agariste Xanthippus

Deinomache Eurypyleus Pericles

= Cleinias

= Alcibiades Isodice

= Cimon

1. τὸ ἀνέκαθεν; see on c. 35. 4.
2. Ἀλκμαῖος. Alcmaeon is mentioned (Plut. Sol. 11) as the leader of the Athenians in the first Sacred War.
3. τούτῳ μὲν; to this corresponds μετὰ, c. 126. 1.
4. τοῖς—ἐπικυρίαν, i. 53. As Cleisthenes flourished circ. 596—565, and Croesus circ. 560—546, Alcmaeon, whose son married Agariste, daughter of Cleisthenes, lived before the time of Croesus. It has been suggested that Hdt. confused Croesus with his father Alyattes.

14. ἐπιτησίως προσέφερε, carefully prepared and applied, cf. i. 18 ἐς τῶν μὲν νύκτας ἐπιτησίως προσέφερε τὰ κρέα, where it indicates the care used by the priest to conceal the trick. For προσέφερε cf. c. 18. 4 παντολαὶ μηχανὰς προσέφερες.

16. κοθόρων. The context shews that Hdt. refers here to the hunting boot which reached far up the leg. Another form of the cothurnus was a wide, loosely-fitting shoe, such as was worn by women, Arist. Ran. 47, Lys. 657, cf. Hdt. i. 155.
The oothurnus fitted either foot; hence the trimmer Thers- 
menes was nicknamed κόδορως, Xen. Hell. ii. 3. 31.

27. ἄγαλμα, with acc., as iii. 42, vii. 46: also with dat., 
as i. 86, iii. 14, cf. ἁγώνην c. 138. 19.

30. τεθριπποτοφής; see on c. 35. 8.

31. Ἄλλονοι ἄναψαν; see on c. 70. 16. There is a 
reference to this Olympic victory in Pindar, Pyth. vii. 14 ἐγγυνε 
ὅ με πέντε μὲν Ἰσθμοί νίκαι, μία δ᾿ ἐκπρεπὴς Δίδω Ὀλυμπίας.

CHAPTER CXXVI.

The story of the wooing of Agariste, in connexion with the 
proverb οὖ φροντὶς Ἰππόκλειδη, probably arose and gradually 
developed itself within the family of the Alcmæonidae, from 
whom Hdt. got it. It may be noticed that the house of the 
Alcmæonidae is exalted at the expense of Cimon's house, the 
Philaeæ, to which Hippoclaides belonged. As the marriage fell 
in an Olympic year, it took place in 572 or 568 (Busolt, i. 
466).

2. μαν, sc. τὴν οἰκίαν.

8. γυναῖκα προσθείναι, cf. i. 196 ἁγίατε ἄν (ὁ κήρυξ) τὴν 
ἀμορφεστάτην ἢ εἰ τις αὐτῶν ἔμπιπτος ἦν, καὶ ταῦτα ἀνεκήρυσσε, 
ὅτε τὸ θέλει ἔλαχιστον χρυσίν λαβὼν συνοικεῖν αὐτῷ, ἐς τῷ τὸ 
ἔλαχιστον ὑποταμένη προσέκειτο.

12. ἐς ἐξηκοστὴν; see on c. 88. 10.

16. πάτηρ θατριδί.

18. παρασάμενος—εἰς; see on c. 12. 16

ἐν αὐτῷ τοῦ προσέκειν, for this very thing.

CHAPTER CXXVII.

1. Ἰταλῆς, lower Italy (Magna Graecia).

2. πλείστον—εἰς; εἰς strengthens the superlative.

3. χιλιδής. The luxury of the Sybarites was notorious. 
Cf. the proverbial expressions Συβαριτικὸς βλε, Συβαριτικὴ γρα-

τετῆς; and for a description of their luxury, Timaeus Fr. 58— 
61, Lenormant, La Grande Grèce i. 281 sqq.

7. οὗτος δὲ—κόλπων. As these words stand they are a
mere repetition of what was said before. Perhaps Stein is right in adding ἠμένος, cf. l. 29.

9. ὑπερφόντος, who surpassed, only here in classical Greek.

10. φυγόντος ἄθροισι; cf. iv. 174 ἡρμαντὸς οἱ πάντα ἄθροισι φεύγοντι καὶ πάντα δύμαν.

11. τοῦτον τοῦ Τιτόρου resumes Τιτόρος τοῦ ὑπερφόντος.

12. Φείδων, despot of Argos. His date is disputed: it has been customary to place him in the eighth century, but strong arguments have been adduced for bringing him down to the seventh (for a discussion of the question see Bury, Nemean Odes of Pindar, 254 sq.). He introduced the Aeginetan system of weights and measures (τοῦ τὰ μέτρα ποιήσαντος), which in historic times was in use over nearly all the Peloponneso, and which was directly borrowed from the Phoenico-Babylonian system. It is chronologically impossible that his son should have been one of the suitors, though the anachronism is less glaring, if Hdt. supposed him to have lived in the seventh century.

15. ἤκαστόν ήμας—ὦνε. The Eleans were the regular presidents of the Olympic festival. They appointed the superintendents of the festival, Ἐλλανοδίκαι, originally one, then two, increased (c. 480) to nine, and finally (c. 472) to ten, probably one from each tribe. In Ol. 8 (748), according to the traditional chronology, Phidon himself undertook the presidency. According to Ephorus his claims were based on the fact that his ancestor Heracles had instituted the festival. The Eleans regained the presidency, according to Ephorus, by the help of the Lacedaemonians. They called this Olympiad ἀρχιτεθαμένη, as having been irregularly celebrated. Mr Bury in his Pindar 256 sq. argues with great force that, just as the other great Greek festivals were established by despots, so the Olympian games, as a Pan-Hellenic festival, were instituted by Phidon; that on the decline of the power of Argos, the presidency was usurped by Elis with the support of Sparta; and that the tradition which recorded the existence of the Olympia in the eighth century was an invention of the Elean usurpers to give an appearance of justice to their claim.

17. τοῦτον δὴ παῖς resumes Φείδων παῖς.
NOTES.

20. ἰσον, entertained.

27. προφέρων· διαφέρων, as v. 28 ἢ Νάξος εὐδαιμονία τῶν ἰσον προφέρων, used by Thuc., e.g. i. 123, vii. 77.

30. Σκωταδέων. The Scopadæae of Cronon were one of the most influential families in Thessaly; the other powerful family was the Aleuadae in Larissa, who, at the time of the Persian wars aimed at dominion over the whole of Thessaly.

CHAPTER CXXVIII.

1. ἐσ; see on c. 88. 10.

5. ὀργῆς, disposition; in this sense common in Ionic and in Tragedy, rare in Attic, Thuc. i. 182, Plat. Legg. 908 ε, Aeschin. ii. 179.

7. ἐξαγινόν ἐδάγων.

8. συνεστω, in social intercourse. συνεστῶ is found nowhere else, but ἰσοστῶ, εὐσεστῶ are. In the same sense is found συνένωσις ii. 78 ἐν δὲ τῇ συνομονής τοίς εὔδαμοι αὐτῶν, ἐπεὶ ἀπὸ δεισίνυν γένωνται, περιμεῖν ἄνηρ νεκρῶν ἐν σορῷ ἡλικίων πεπωμένων. Here, however, συνομονή would have been very awkward, as it has just been used in a different meaning.

9. τοῦτον πάντα—Εὐοίς. The reading of the mss. can hardly be right. In default of anything better I have adopted Madvig's ἐπιστῶς.

11. καὶ; see on c. 27. 1.

ἥρακλοντο. This use of the middle is very rare. Hdt. has it again ix. 79 ἐγὼ δ’ ἄν τούτον ἐνεκα μὴν Ἀλμυρήσα εἴδομεν μὴν τοῖς ταῦτα δράσκεται ἄνθρωπος τῇ μιᾷ Ἴσαρτήματι δράσκομεν δια μὲν παῖς δια δὲ καὶ λέγειν. The aor. pass. is found in this sense Soph. Ant. 500 μηδ’ ἄρειθεὶν ποτέ. Generally the middle is followed by the acc. and means to propitiate. Some editors would read ἥρακλοντο οἱ οἱ, but would Hdt. have tolerated such a combination of words? Stein compares i. 27 ὡς δὲ ἄρα οἱ ἐν τῇ Ἴσαρι Ἑλληνες κατεστράφατο, where the cacophonous οἱ οἱ is avoided.

14. ἰδρύνετο—προδρύνετο, was preferred, as c. 129. 2, v. 5 ἢ δ’ αἱ κράτις καὶ τιμῆθ’ (=προτιμῆθ’).

τὸ ἀνέκδαθεν—ἐν προσήκων. Hippocides traced his origin back to Philæus (c. 85. 6), whose mother was looked upon as
the granddaughter of the Lapith Aeson, from whom the Cypselidæ (v. 92. 18) traced their descent. This passage indicates that the Cypselidæ and the Orthogoridæ were on friendly terms.

CHAPTER CXXIX.

2. κατακλίσιον τοῦ γάμου, of the celebration of the marriage feast, literally, of making to recline at, a curious expression, as one could not say κατακλίσιον γάμου, cf. i. 126 τοῦ Πέρσας κατακλίσια ἐστὶ ημῶν εὐόχει. Herwerden suggests ἰστιόσιον, cf. ἰστιῶν γάμους.

ἐκφάνεται seems to occur only here.

3. τῶν ὅτινα; see on c. 37. 11.

5. ὡς δὴ διὰ τὸν ἔτιναν ἄγωντο, when they had finished dinner, lit. when they had come to be after dinner; the same expression i. 126, 128, p. 78, v. 18, p. 16.

6. ἔριν· ἄγωνα, ix. 88 ἁσκέων δὲ πεντάεθλον παρ' ἐν πάλαισμα ἔβραμε μικάν Ὀλυμπιάδα, Ἴρεονύμῳ τῷ Ἄρδρῳ ἔλθων ἡ ἔριν.

ἀμφὶ· perl, cf. the use of ἀμφὶ for περὶ in Hdt. in expressions like i. 140 ἀμφὶ μὲν νῦν τούτῳ ἐξέτω ὡς καὶ ἀρχὴν ἐνομισθῇ, iii. 32 ἀμφὶ δὲ τῷ βασάτῳ αὐτῇ δίξος—λέγεται λόγος, iv. 127, v. 19, 52.

τῷ λεγομένῳ ἐς τὸ μέσον, what is said for the good of all, for the entertainment of the company. Cf. Theog. 498 ὡμοίας δ' ἐν μυθεῖσθε παρὰ κριτήρι μέγαντες—ἐς τὸ μέσον φωνεῖτε. For ἐς τὸ μέσον, cf. c. 130 ἄλεξε ἐς μέσον.

8. κατέχειν. κατέχειν may mean to restrain, or hold under, and from this may be got a meaning that will suit this passage, curving the others, keeping them down, which borders on the meaning of surpassing them. Others take κατέχειν in the sense of enchaining the others, keeping them in wraps at attention, but that does not suit the passage so well. Madvig’s κατελόν is too strong.

9. ἐμμελείαν, a tune. Strictly speaking, ἐμμελεία was the tragic dance corresponding to the comic κόρδας (Poll. iv. 99 ἔδει δὲ ἀρχηγάτων ἐμμελεία τραγική, κόρδακες κωμικοί, σίκινης σατυρικῆς: here it seems to be used generally of dance-music.

10. κως; see on c. 27. 1.
NOTES.

15. **όλλα** here is in apposition to 'Ἀττικά, others, namely Attic, in which usage it may be generally translated by besides, too, as well. Cf. v. 32 τοιόν δὲ κάρα δυσλόν Περσῶν τε καὶ τῶν ἄλλων συμμάχων, and the allies too: other examples in Hdt. i. 198, 216, ii. 58, 155, 179. Cf. Plat. Gorg. 473 c ἐφδαμονεύ- μενος ὑπὸ τῶν πολιτῶν καὶ τῶν ἄλλων ξένων, Thuc. vii. 61 ἄνδρες στρατιωταὶ Ἀθηναίων τε καὶ τῶν ἄλλων ἐξεργάζονται.

18. **ἀποστυγήσων;** un-Attic. It is construed like a verb of thinking, thinking in his disgust that H. could no longer become.

21. ἐκραγήναι, to break forth, cf. viii. 74 τέως μὲν δὴ αὐτὸν ἀνήρ αὐθεὶς παραστάσις συγκ λόγον ἐποιεῖτο,—τέλος δὲ ἕξερχαίς ἐστὶν ἄλλος, Thuc. viii. 84 ὑμής τε ἐκραγῆς ἐπὶ τὸν 'Ασσύρχαν ὄρεστε βάλλειν.

22. κατέχειν, here intrane. (l. 20 with ἐνωτὶ) as v. 19 ὁπαραϊδής ἐς κατέχειν ὀλος τε ἢν, viii. 114, Soph. O. T. 782 κάγω βαρόθεαι τὴν μὲν αὐθαν ἡμέραν | μόλις κατέσχον.

24. γε μὲν γε μὴν. The contrast is not expressed (you may be a very good dancer, or you are of very good family), but.

CHAPTER CXXX.

1. δοκῶ—ἀναμένει, this is the origin of the proverb.
8. κατὰ νόσον, e sententia.
10. τὴς δεῖξισις οὖνα—δὴ ἥξιοντε—γῆμαι.
11. εἰ δυσό γῆμαι, marry from my house, cf. iii. 84 γαμήν δὲ μὴ δεῖται ἄλλον τῷ βασιλεῖ ἢ ἐκ τῶν συμμαχευτῶν, π. 47.
12. ἐγνατί—ἐγνατεῖαι, cf. Isaeus iii. 29 ὁ δεῖδος ἐγνατᾶ, ἐγνατεῖαι ὁ λαμβάνων, and see on c. 65. 8.

CHAPTER CXXXI.

1. ἀμφί κρίσιν = περὶ κρίσιν. ἀμφί = περὶ in Hdt. regularly has dat.
   μὲν = μὲν δή, cf. on c. 81. 1.
2. ἐξαγότασιν = περιβολητοῦ ἐγένοτο, viii. 124 Θεμιστοκλῆς ἐξερημεῖ χεῖ καὶ ἐδοξόθη ἐπειδὴ ἑνών ἄνηρ τοιόν Ἐλλῆνων σοφώτατος.
   διά; see on c. 48. 5.
4. Κλασθένης, who substituted for the old four tribes the ten later tribes, v. 69.

Κλασθένης τε. This should have been followed by καὶ Ἰπποκράτης. But, after the remarks about Cleisthenes, Κλασθένης τε is resumed by οὕτως τε ὅκ and καὶ Ἰπποκράτης connected therewith.

6. ὄσω; see on c. 47. 4.

12. λέων τετάρτον; the lion was the symbol of royalty, cf. v. 56, 92. Cf. also Arist. Them. 314 λέων λέων σοι γέγονεν, αὐτέκμαγμα σοι.

CHAPTER CXXXII.

1. τρώμα, sc. Περιοῦν, ciades, blow, often in Hdt., e.g. viii. 27 τὸ ἐν Θερμοπολίαι τρώμα, but un-Attic.

3. αἰέρο, waxed great, cf. v. 78 Ἀθηναίοι μὲν οὖν πορεύοντο.

4. αἰτήσας. Here there is an anacoluthon; the sentence begins as if it were to go on αἰτήσας—καὶ παραλαβὼν ἔτλει, but after the long parenthesis the part. αἰτήσας is repeated by αὗτος, and the construction of the sentence changed.

8. εὐπτείως ῥαδίως.

9. τοῦτον. Gomperz would write τοῦτον in accordance with Hdt.'s usage.

10. ηεσσαν. Cobet is probably right in reading this for ταρέσσαν, a compound which would have no meaning here.

CHAPTER CXXXIII.

8. ὑπηρεῖαν πρῶτου στρατευόμενοι, had been the aggressors by coming against them first. From iv. 1 ἔκεινα πρῶτα έσβαλοντες ἐστὶν Μυκηνῶν ὑπῆρεων ἄδικης (also i. 131, vi. 119. 6), Stein suggests to add ἄδικης here, but ὑπάρχει may stand absolutely in the sense of to be the beginner in a quarrel, v. L. and S.

5. πρόσχημα λόγων, pretext, as iv. 167 αὕτη μὲν ὕπνῳ αἰτή πρόσχημα τοῦ λόγου ἐγένο. ἦς; see on c. 73. 5. The statement of Herodotus that this expedition was due to private enmity against Lysagoras has been called in question. Duncker sees in it a justifiable offensive against the Persians, with the object of rendering a
new attack on Attica more difficult by extending the Athenian empire, and increasing its resources. According to Curtius the aim of Miltiades was to levy contributions on the subjects of the king, among whom the rich Parians were to be the first to suffer. Busolt adds the suggestion that he may have wished to found an independent naval empire. In any case the demand was not extortionate considering the wealth of the island, cf. Busolt, Gr. Gesch. ii. 85.

μὲν—κατάρε, as c. 55. 2.
7. Υέσων, son of Hydarnes, one of the seven conspirators against the false Smerdis. He is probably the Hydarnes mentioned vii. 185 as στρατηγός τῶν παραβαλασίων.
9. καταλημώνυς. This compound is common in Hdt. but is hardly Attic; Thuc. iv. 57 has ἦ τὸ τείχος κατακλήσθαι.
11. δικός—διώσουσι, cf. GMT. § 387.
12. ἐπιφραξόμενοι· ἐπιφραξόμενοι.
17. τοῦ τείχους is to be taken with τῆ.

CHAPTER CXXXIV.

2. λέγοντι here stands in the sense of what is elsewhere κατὰ ταῦτα λέγουσι, e.g. iv. 150 μέχρι μὲν ἡν τούτου τοῦ λόγου Δακεδαμίων Θηραίων κατὰ ταῦτα λέγουσι, τὸ δὲ ἀπὸ τούτου μοῦνοι Θηραίοι ὡς γενέσθαι λέγουσι. Krüger suggests that κατὰ ταῦτα may have fallen out here. The common Greek version has probably been preserved by Ephorus, according to whom the walls had already fallen, and conditions of surrender had been agreed upon, when a forest fire broke out at Myconus, and Miltiades fearing that it was the Persian fleet sailed away.

κατὰ ταῦτα λέγουσιν.
5. ὡσσου—ἐλιμ., the same transition iii. 41 (σφηνῆς) σμαράγδου μὲν λίθον ὡσσου, ἔργον δὲ ἢν Θεόδωρον, cf. on c. 13. 8.
10. διερχόμενοι; this can hardly be right, as in any case we should expect διώρωτα, for, apart from this doubtful passage, ἐρχομαι is in Hdt. as in Attic confined to the pres. ind., the other parts of the pres. and the ipf. being supplied from εἰμί. ἀπεκοιμήσοντος, the reading of the other family, satisfies the meaning, but does not account for διερχόμενοι. Probably both are glosses on some other verb. Stein suggests διέρφωτα, in
support of which might be cited the gloss διήρξεται, diérkxetai, Hesych.

12. ἔριδος = περίβολος. 
Θεομοφόρον; see on c. 16. 9.

14. μέγαρον, the ádunon or νευς in its narrower sense, the cella in which were the images of the gods.
δι τι δή, something or other; δοτις δή has become a mere adj. 
Cf. Thuc. viii. 87 ἵπ τήν Ἀστυπόλεον γ' τω δή γνώμη ἀφικνεῖται.

15. κυνήσωντά τι τῶν δικτύων. Stein thinks that the reference is to some image, such as the Palladium, on the possession of which the safety of the city depended.

16. τε—καὶ, parataxis, see on c. 28. 1.
17. πράκτορες έκβο λ: an Herodeotean word.

18. καταβάλλειν τήν αἰμασμήν, like vii. 218 καταβαλ- 

CHAPTER CXXXV.

1. φλαύρως έχειν; see on c. 94. 9.

9. ἡσυχία τῆς πολιορκίας; a similar obj. gen. i. 45 ἔτειτε 
ἡσυχία τῶν ανθρώπων ἔγενετο περὶ τὸ σήμα. For ἡσυχία έπτε, cf. 
i. 69 καὶ γαρ τινες αὖτος ευρεγετών εἶχον εἰκόν Κροίου πρώτον ἐτι 
γεγονότα.

11. καταχρήσωνταi. In Attic διαχρωμάι is found in this 
sense and with the acc. on the analogy of ἀποκτείνω.

Andr. 23.

14. σοκ ἥ; see on c. 109. 2.
15. δεῖν; see on c. 74. 3.

CHAPTER CXXXVI.

3. ἔχον ἐν στόμασι, here in a bad sense; otherwise iii. 
157 ἱδώτες δὲ τοῦτο τῷ έργοι τῶν Βασιλιών τάντας Ζώτηρον έίχον 
ἐν στόμασι αἰφνύσις.

6. εύκεις. The technical term for this charge was ἀπαρχή 
τοῦ δήμου (Meier u. Schömann, Attische Processa i. 424). 
eύκεις is justly suspected by Herwerden.

10. τῇ μάχῃ τε—παλλα ἐπιμερισμένοι καὶ τήν Δήμου 
αἰφνίτων. This use of the gen. and acc. together is at first sight
NOTES.

strange, but may be explained by taking the acc. as anticipatory of the ὑσ clause, as a variation for τὴν Δῆμου ὡς ἔλαμ. Abicht and Stein seem to take πολλα as acc. governed by verb, τῆς μάχης as part. gen.

18. προσγνωσμάνον ἕδ, i.e. the people found him guilty, but instead of the penalty of death proposed by the accuser, they imposed the milder alternative proposed by himself.

14. κατά; see on c. 58. 10.

15. κατά; see on c. 1. 6.

According to Ephoros (Nep. Mitt. 7) Miltiades was thrown into prison because he could not pay the fine. A person condemned in a money penalty lost his civic rights till the fine was paid. The limit fixed for payment was the ninth prytany. The defendant might be kept in prison till the fine was paid; in some cases he might give securities. If payment was not made in the allotted time the fine was doubled, and if this was not paid, the property of the defaulter was confiscated. Any surplus was restored to him; if the property did not realise enough to pay the fine, he himself and his descendants remained ἄτυμοι till the fine was paid or remitted.

CHAPTER CXXXVII.

2. Πελασγοί. It is impossible to attach any meaning to this name. As has been remarked, the Pelasgi appear only to be driven away again. This appearance of the Pelasgi in Athens has nothing to do with the theory of Herodotus that the Athenians were Pelasgi before they became Hellenes (viii. 44). These Pelasgi have obviously been introduced to explain the Pelasgicon. It has been suggested that this story was put in circulation by Hecataeus. Their alleged occupation of Lemnos served a double purpose; it accounted for the origin of the early population of the island, and it sufficiently excused the conduct of the Athenians in expelling them. But the name of the original inhabitants of Lemnos was not Πελασγοί but Τυρσνοί, hence by a combination of these two things the Attic Πελασγοί are called Τυρσνοί, Thuc. rv. 109 (Ed. Meyer, Philo-
logus, xlviii. 467 sq.). It is worth noting that in 1886 inscriptions were found in Lemnos in a language which some have identified with Etruscan.

τιναγεμαθησαν; the sentence is interrupted by the long parenthesis and never completed. The pass. to ἐκβάλλω is usually supplied by ἐκτίσσω, cf. Cobet V. L. 54 sq.

5. ἔλην τὰ λεγόμενα, cf. π. 180 αὐτοῖς μέντοι εἰσί, ὡς ἔχω εἶπαι πλὴν ἣ τὰ λεγόμενα.

6. ἐφήσε—λέγων δήλως, i.e. used the expression δήλως.

7. ἑσάν; see on c. 84. 6.

9. ὑπὸ τὸν Ἰμεροβό, stretching away under Hymettus, for ιclosure, cf. n. 10 τὰ ἑπεξ ὁ ἄρτον ἄληθον ὁπείοι ἐναι διὰ τὰ φῶς, π. E. 267 δεσοι ἑπεξ ὁπείοι τὴ ζηλιν τε.

10. τοῦ νεῖξας, the Pelasγικόν, or rather Πελαργικόν (which is shewn by inscr. to have been the Attic form). It seems not to have run continuously round the Acropolis, but to have been erected only at points where the natural defences were insufficient, especially on the W., N.E., E. and S.E. sides. It is said to have had nine gates. These must be looked for on the west side of the Acropolis, where it is most accessible. In a narrower sense the name Pelasgicon was given to a tract of land on the west side of the Acropolis, originally doubtless that enclosed by the wall. It covered a considerable area, and enclosed many temples.

13. ἔθεν τι καὶ ἦμεν, subj. to inf.

15. ὡς δὲ ἐξελόσω; see on c. 84. 7.

κατοικημένος. Hdt. often uses οἰκημαί and κατοικημαί in a pres. sense. Similarly κατοικημαί in Thuc.

18. γέρ here introduces something necessary for the understanding of what follows.

20. Ἑμεσάκρουνον; this fountain lay by the bed of the Pissus south of the Olympieum, where traces of it have been found. The old name was Κάλλυρρος, the modern name is the same. The name Ἑμεσάκρουνος was given it after it had been built over by the Pisistratidae, Thuc. π. 15. Its waters were used for many sacred purposes, Thuc. l. c.

τοῦτον τὸν χρόνον. Even in the times of the Homeric poems we find slaves, chiefly captives in war. At the same
time freeborn women and even princesses are found doing menial work, cf. X. 153, § 71 sqq.

25. ἐπιχειρήσων. The fut. here is strange; it might be defended however on the ground that ἐπιβουλεύω contains some notion of futurity, cf. iv. 111 βουλήμενοι—ἐκεννησθεῖ, if the reading is right, and GMT. § 118. It is impossible to look upon ἐπιχειρήσων of B² as representing any tradition. If any correction were necessary, it would be simplest to strike out the inf. 

φανέραι. φανερών γενέσθαι, ἀλώνι.

26. ἰωνοῦ; αὐτός would be more regular, but Hdt. in such cases often has the acc.

27. αὐτοῦ; it is unnecessary to change this to ἰωνοῦ, see on the Dialect § 60.

30. Ἀλλα χρώμα, such as Placia and Scylace on the Propontis (i. 57), Samothrace π. 61, Imbros ν. 26.

31. καὶ δὴ καὶ; see on c. 21. 11.

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5. ἐν Βραυρῶν, on the E. coast of Attica. The Brauronia was a festival in honour of Artemis celebrated originally in Brauron, but afterwards in Athens; Mommsen, Heortologie 405 would put it on the 16th Munichian. It was a women's festival, at which mothers presented to the goddess their daughters between the age of five and ten. These were called ἀρκτοι, cf. Arist. Lys. 645 ἀρκτοί ἦ Βραυρωνίους with Schol.

17. τολλῷ; see on c. 11. 18.

18. λόγους, pl. as c. 86. 26.

19. δείνον τι = δέος; in a different sense i. 61 τὸν δὲ δεινὸν τι λαχε ἀτιμαζεσθαι πρὸς Πεισιστάτου.

ἀρκτοὶ εἰσήλθε, c. 125. 27.

23. διδρωθήτες δῆθεν is the reading of the mss., but δῆθεν has an ironical force alien to this passage. Krüger suggests δῆνα which is awkward after the preceding δῆνα. Probably Herwerden is right in expelling the words as having arisen by dittography from the preceding δῆθεν[τε].

28. τοὺς ἀμνά Θάντος, cf. iv. 145. τοὺς ἀμνά Θάντος = Thoas and those with him = the more usual ἄμφι or περί (e.g. i. 63,

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CHAPTER CXXXIX.

2. ὀμη γῆ καρπὸν ἄφησε. For this curse, cf. π. 65, ix. 93, Soph. O. T. 171. A similar belief is found in Irish legend—"He (Conchobar) never gave a judgment at a time when it was not permitted him, that he might not give a false judgment, that his crops might not be the worse of it," Book of Leinster, 106.

9. δικάσωσι. The verb δικάσωσι is properly used of a third party to whom a dispute is submitted, but could hardly be used of one of the two parties. Hence Cobet is probably right in reading δικαίωσι, cf. ix. 98 πρὶν ἢ δίκαι ἔδωκε τῶν ἐποίησαν, ταύτας τὰς ἢ αὐτὸς ἐλημότω καὶ δικαιολ.

10. ἐπαγγέλλοντο βουλόμενοι, a rare use of the part. Stein compares vii. 27 χρήματα τε ἐπαγγέλλετο βουλόμενοι—παρέχειν.

13. ἐπιπλήσην, un-Attic.

17. ἔλαντος, absol. as viii. 183; so c. 40 κατανύσας.

19. ἐπιστάμενοι, believing, as often in Hdt.

CHAPTER CXL.

1. τότε μὲν τοσαῦτα, the same formula iv. 150.

κάρτα πολλοίσιν. According to Hdt. v. 26, 27, the island was conquered by the Persians after the Scythian expedition, and a Persian governor set over the native population. With regard to the date of the Athenian conquest Hdt. furnishes no definite information. Modern historians generally bring it into connexion with the Ionian revolt, supposing that Miltiades effected his conquest while the Persians had their hands full with subduing their rebellious subjects. Meyer, however (Philologus xxviii. 473 sqq.), thinks that the stormy years of the Ionian revolt would not have sufficed for the conquest of the island and its colonisation by Athenian settlers, and that, if
the original inhabitants had been so recently dispossessed, the Persians would have restored them again. He supposes that in v. 26 Hdt. probably erred, and that the Persians under Otanes found there an Attic population. He would then put the Attic occupation much earlier, perhaps under the elder Miltiades, at all events in the time of the Pisistratidae, connecting it with the efforts of the latter to found an Athenian empire.

4. κατεστηκότων, of winds blowing steadily from the same quarter, cf. Thuc. vi. 104 ἀνέμος κατὰ βορρᾶν ἑστηκὼς.

10. συγγνωσόμενοι; see on c. 61. 10.

12. παραστηθησάτων serves as a sort of passive to the mid. παραστηθεισάτω, to reduce.
APPENDIX I.

ON THE BATTLE OF MARATHON.

"HEMMED in by a semicircle of hills the plain of Marathon extends itself along the East coast of Attica. It is about six miles in length, and three miles at its greatest breadth. Between and over the mountains several ways lead towards Athens; the coast-road between Agrieliki and the sea was alone passable for chariots; other paths lead through the mountains from the neighbourhood of Vrana, but these could be traversed only on foot. It was probably by Cephisia and the path leading over Aphorismus into the valley of Avlona that the Athenians marched to Marathon 1. At the Northern and Southern extremities of the plain are marshes, that on the South, called Bexis, is the smaller: it is passable in many parts, being most marshy at its borders, especially on the Eastern and Western sides. The marsh to the North of the plain is much more extensive in area, but, with the exception of some patches on the edges, particularly North-East towards Drakonera, it is dry in the end of summer. The plain is for the most part perfectly open, but to the south of the Charadra between Mt. Kotroni and the sea there is a sort of island of vineyards, intermingled with fruit and olive trees and an occasional pine or cypress 2. There are also some trees on the sandy shore north-west of the mouth of the channel Sutro.

1 Duncker, Sitzungsbericht der Berlin Akad. 1888, p. 403.
2 Milchhöfer, in Curtius u. Kaupert, Karton von Attika Text III—
VI. p. 45. According to Lohr, Jahrbücher f. Class. Phil. 1888, p. 525, the plain is treeless, except that at the foot of Kotonri there are three or four rows of trees, almond, fig, and olive. In antiquity it was known as 
Δαμάκωρος, Damaikos. According to Milchhöfer the fact that land in
Greece is now under cultivation is good evidence that it was cultivated
in antiquity, as the tendency rather has been to let land fall out of cul-
tivation.
The object of the Persians in landing at Marathon was to be able to fight the Athenians on ground favourable to themselves. Thus they would naturally encamp in the northern part of the plain between Kató Suli and Drakonera, leaving the passes on the south open for the passage of the Athenian forces. The Athenian commanders would seek a place which would give them protection against the superior numbers of the enemy, and from which, if the Persians attempted to march past along the coast road—the only road passable for cavalry—they could fall upon them and break through their column. The narrow valley of Avlona, with the mountains rising abruptly on both sides, is an excellent position for a small army. The flanks would be protected by Kotroni on the left and AgrieliKi on the right, and there would be no danger of being outflanked. It is here that the army of the Athenians is generally supposed to have taken up its position. Milchhöfer, however, finds objections to this position and would locate the Athenian camp at the foot of AgrieliKi in the neighbourhood of the chapel of St Dimitrios. In the absence of any definite information it is impossible to point with certainty to the precise spot where the battle was fought. Some would put it between the Charadra and Brexias, with the Athenians facing north-east, the Persians south-west. As this portion of the plain was probably in ancient times, as now, covered with vine and olive yards, Milchhöfer follows Eschenburg in seeking the scene

1 Duncker, op. cit. 397.
2 Op. cit. 52. His objections are that this position was too far from the coast road, that it would require very complicated manoeuvres to bring an army out of it into battle array on the plain, and that it is doubtful whether they would have had a supply of water.
3 Busolt, Griech. Gesch. II. 79, after Duncker, op. cit. 405.
4 The Soros, formerly supposed to be the tomb of the Athenians, has been excavated by Schliemann and found to contain prehistoric graves. [Since the above was written, however, there has appeared in the Berliner Philologische Wochenschrift of September 15, 1890, an account of further excavations in the Soros, which have revealed a quantity of human bones and ashes, lecythi, etc., so that after all it is probably the tomb of the Athenians. If this be so, it is a strong proof that the battle was fought to the S. of the Charadra.]
of the battle to the north of the Charadra between Mt. Koraki and the sea. A run of eight stadia after they had got clear of the vineyards of Kotroni would have brought the Athenians beyond the Charadra, which in summer is dry. The course of the battle is in many points obscure, and there is no hope that it will ever become clear. Incomplete and unsatisfactory as in many ways it is, the narrative of Herodotus remains the oldest and most trustworthy source: any further details furnished by later writers are either attempts to fill up the gaps by conjecture, or they are taken from the later tradition that has been influenced by rhetorical motives. The chief of these later sources is the historian Ephorus. The following are the chief points in which he differs from Herodotus—(i) The council of war, in which it was determined to give battle, met not in the field but in Athens, and the subject of its deliberations was whether they should take the field or defend themselves behind their walls. (ii) The Plataeans joined the Athenians, not at Marathon but at Athens. (iii) The Greeks did not encamp over against the Persians for a considerable time, but gave battle on the following day. (iv) While Herodotus' account presupposes that the battle was fought on open ground, according to Ephorus the battle was fought at the foot of the mountains on ground not very open, and with trees in many places so that the Athenians might be protected from the enemy's cavalry. A consequence of this is that the Athenians must be supposed to have acted on the defensive, which is somewhat at variance with their admirabilis pugnandi cupiditas (Nep.

1 Swoboda, Wiener Studien, vi. 18. For the rhetorical exaggerations with which the Attic orators adorned the battle cf. Isocr. Panagyr. 7 σημεῖον δὲ τοῦ τάχους καὶ τῆς ἀμιλλής τούς μὲν γὰρ ἡμετέρους προγόνους φαίνει τῆς αὐτῆς ἡμέρας πεθέσθαι τα τῆς ἀπόβασιν τῶν βαρβάρων καὶ βοηθήσαντας ἐπὶ τοῦ ὄρους τῆς χώρας μάχη μισήσαντας τρόπαιον στήσαν τῶν ναυτῶν, and for still grosser exaggeration [Lys.] Epitaph. 21—28. On the other hand the enemies of Athens took advantage of the fragmentary narrative to characterize the battle as "a slight brush with the barbarians on their landing" (πρὸσκρουσμα βραχὺ τοῖς βαρβάρωσ ἀπόβασιν, Plutarh, de malign. Herod. c. 26).

2 His account is preserved in Nepos, Miltiades, cc. 4—6.
While Herodotus gives the numbers neither of the Athenians nor of the Persians, Nepos gives the Athenians together with the Plataeans as ten thousand, and the Persian forces as consisting of two hundred thousand infantry and ten thousand cavalry. With regard to the first point, though at first sight it might seem more natural that a decision should be come to before the march took place, it may be remarked that, when they found themselves confronted by the superior forces of the Persians, the generals might well consider whether it was advisable to fight. When Ephorus says that the battle took place on the following day, this is an amendment of the rhetorical tradition according to which the battle was fought on the same day. As to his account of the battle, it is evidently an attempt to account for the absence of mention of the Persian cavalry, which must have puzzled ancient as well as modern readers.

This absence of mention of the Persian cavalry is the most striking gap in Herodotus’ account of the battle, especially as we are told that the Persians landed at Marathon because the ground was most suitable for cavalry operations. Various explanations have been suggested, but, in the absence of any positive information, none of them rise above the level of more or less probable hypotheses. Curtius relying on a passage of Suidas,

1 Swoboda, op. cit. 12.
2 Op. cit. 11.
3 Another short account is found in Suidas s.v. Ἰωνες, which agrees in some points with Ephorus—in the council at Athens, and in the strength of the Athenians: it agrees with Isocrates in putting the battle on the same day as the march to Marathon. Further, there is that of Trogus in the Epitome of Justinus (2. 9), which resembles the two preceding, but avoids the inconsistency of Ephorus by making the Athenians attack the Persians citato cursu.
5 Χριστί ἰππεῖς. Δάνδος ἐμβαλόντος εἰς τὴν Ἀττικὴν τοὺς Ἰωναίς φασιν ἀνακρήσαντος αὐτῶν ἀνελθόντες ἐπὶ τὰ δέδρα σημαίνειν τοῖς Ἀθηναίοις, ὡς εἶναι χρίς ἰππεῖς, καὶ Μιλιάδην συνίναι τὴν ἀποκάρφην αὐτῶν συμβαλείν σῶς καὶ μακρόν. The worthlessness of this notice has been repeatedly shown. Cf. Noethe, de pugna Marath. 58. 61; Crusius, Eboin. Mus. XI. 316 sq.; Duncker, von Sybeis Historische Zeitschrift XLVI. 223 sq.; Swoboda, op. cit. 17.
started the theory that the shield was displayed before the battle as a signal that Athens lay open to attack, that the Persians at once proceeded to embark, and that Miltiades made the attack when the cavalry was already on board ship. This arbitrary treatment of tradition has met with little favour. The fact that the cavalry took no part in the battle, or at the most a very unimportant one, has been accounted for partly by the nature of the ground, partly by the speedy onset of the Athenians, which left the Persian commanders little time to send their cavalry against them, and, once they came to close quarters, the cavalry would be of no use. On the defeat of the wings they fled with them and embarked while their centre was still engaged in conflict. By the time that the Athenians had driven the centre to the sea, most of the ships had already put off. The Persian fugitives found probably only the ships furthest north by the Lake of Drakonera still drawn up on the shore, and here it was that the Persians thrust one another into the marsh as depicted in the picture in the Παυσ. (Pausan. i. 82. 6).\(^1\) The hypothesis of Curtius has again been taken up by Eschenburg from considerations of the nature of the ground, and the impossibility, in his opinion, of embarking the cavalry during the battle. He is followed by Milchhöfer (Curtius u. Kaupert, Karten von Attica Text iii.—vi. p. 54).

With regard to the display of the shield it is impossible to arrive at any certain conclusion. Herodotus distinctly asserts that the shield was exhibited after the battle, when the Persians were already embarked. Those who hold with Curtius are driven to the supposition that Herodotus has here fallen into error. Grote thinks that it was intended to be seen before the battle, to bring part of the Persian fleet round to Phalerum, while the army remained and fought at Marathon. Duncker supposes that it was a sign that all was ready at Athens for betraying the city to the Persians, so that the signal might still have been of significance. It is impossible to get beyond mere hypotheses.

APPENDIX II.

SOME ADDITIONAL REMARKS ON THE POLEMARCH AND THE STRATEGI (to pp. 188, 191).

The recently published treatise On the Athenian Constitution, ascribed to Aristotle, has thrown some fresh light on the history of these offices. This information could not be incorporated in the notes, and, at the same time, is so important that it deserves some mention. Briefly it is as follows.

The office of Polemarch goes back to the time of the kings; originally he was commander-in-chief under an unwarlike sovereign (c. 8 [then] καὶ ἐπικατέστη ἑπολεμαρχία διὰ τοῦ τῶν βασιλέων τὰ τολέμα μαλ(ακοῦ)). Under the constitution of Cleisthenes the Polemarch is spoken of as leader of the whole army (c. 22 τοὺς στρατηγοὺς ἱρόων κατὰ φυλὰς, καὶ κατὰ στρατηγοὺς ἱρεμῶν ἵνα ὁ πολεμαρχὸς). The account of the battle of Marathon, however, shews that this leadership must have been of a very modified nature, since on a campaign the actual command lay with the strategi in rotation. The belief that Herodotus is in error in speaking of the Polemarch as appointed by lot is confirmed; only the lot was introduced, or rather re-introduced, in the election of the archons in B.C. 487. Reverting to the constitution of Solon, the Athenians selected the archons by lot from a body of 500 (Mr Kenyon suggests that this is a mistake for 100, the number in the author’s own time, see below, φ’ for ρ’), selected by the people (c. 22 ἐκ τῶν ἱροβέντων ἢκ τῶν ἱρεμῶν κατὰ φυλὰς καὶ τῶν ἱρεμῶν πεντακοσίων τοῖς μετὰ τὴν τυραννίδα πρῶτον (οἱ δὲ πρό-
tepos πάντες ἰσαν αἵρεσιν). This method of election continued till some period after the sixth year from the death of Ephialtes, with this difference, that then the archonship was thrown open to the ἰσούται (c. 26 τῷ δὲ τῶν ἐννέα ἀρχώνων αἵρεσιν ὦν ἐκλήσων, ἀλλ' ἐκτιμώ ἔτει μετὰ τῶν Ἐφιάλτου θάνατον ἐγρώσαν καὶ ἐκ ἰσούτων προκρίνεσθαι τοὺς κληροςομένους τῶν ἐννέα ἀρχώνων). Finally 100 men were chosen by lot, 10 from each tribe, and the archons selected by lot from them (c. 8 δὲν διαμένει ταῖς φυλαίς τὸ δέκα κληρον ἐκάστην, εἰτ' ἐκ τούτων κυριεύει[ν]). The duties of the polemarch are described in c. 58 and are such as are known already through Pollux.

Strategi are mentioned under the Draconian constitution (c. 4). They are said to have been increased to ten twelve years before Marathon, i.e. in B.C. 501, when one was elected from each of the ten tribes (see quotation above). In the fourth century they were elected from the whole people without distinction of tribe (c. 61 στρατηγοὶ πρῶτοι μὲν ἀρ' ἐκάστης> φυλῆς, νῦν δ' εἷς ἀπάντων). The date of the election is also recorded; it took place in the first prytany after the sixth in which the omens were favourable (c. 44).
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