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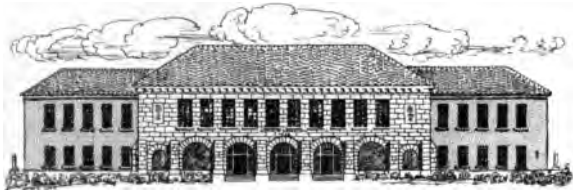
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Classics

TALES FROM HERODOTUS

G. S. FARNELL





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TALES FROM HERODOTUS.



TALES
FROM HERODOTUS

WITH
ATTIC DIALECTICAL FORMS

SELECTED FOR EASY GREEK READING

BY

G. S. FARNELL, M.A.

LATE ASSISTANT MASTER AT ST. PAUL'S SCHOOL

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PREFACE.

I HAVE endeavoured in this selection to arrange some of the stories of Herodotus suitably for purposes of comparatively easy Greek reading. But for the Dialect, there are few, if any, Greek authors so desirable for translation at an early stage. The construction of his sentences, with rare exceptions, is unusually easy, and in style and subject he is simple and fascinating beyond comparison. On the other hand the employment of his native Ionic Dialect causes him to be inaccessible to all but advanced students, and it is only by taking liberties with the Dialectical forms that it is possible to introduce younger pupils to his writings. With no little hesitation I have ventured to effect the change required, in order that Herodotus may no longer be a closed book to so large a number of the learners of Greek. But beyond the substitution of Attic forms, and with the exception that in a very few instances I have avoided a complicated construction, I have

adhered as closely as possible to the text.¹ I have not thought it necessary to interfere with the vocabulary by substituting Attic for any non-Attic words; for, in the first place, this would be tampering too far with the author's language; and, secondly, in the text of this book nearly three fifths of the non-Attic prose words are nevertheless employed in the Iambics of the Attic Tragic Poets, and thus the pupil will meet many of them again as soon as he reads a Greek play. I have carefully marked in the Vocabulary all words not found in the accepted Attic prose-writers,² and in a separate list I have indicated which of these are employed by the Tragedians. The proportion of the latter to the whole number of non-Attic words furnishes a vivid illustration of Dr. Rutherford's remarks in *The New Phrynichus* on the nature of the Tragic Diction.

G. S. F.

¹ I have thus diverged from the plan so well carried out in Mr. Phillpotts's *Stories from Herodotus*, which are more or less re-written in Attic diction.

² I have followed Dr. Rutherford in not taking the unsupported authority of Xenophon as a guarantee of genuine Attic usage. See *The New Phrynichus*, passim.

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TALES FROM HERODOTUS.

I. HOW GAMES WERE INVENTED BY THE LYDIANS TO RELIEVE THEIR DISTRESS IN TIME OF FAMINE.

Φασὶν οἱ Λυδοὶ τὰς παιγνίας τὰς νῦν σφίσι τε καὶ Ἑλλήσι καθ-εστώσας ἑαυτῶν ἐξεύρημα γενέσθαι, ὥδε περὶ αὐτῶν λέγοντες· Ἐπὶ Ἄττος τοῦ Μάνεω βασιλέως σιτο-δεῖα ἰσχυρὰ ἀνὰ τὴν Λυδίαν πᾶσαν ἐγένετο, καὶ οἱ Λυδοὶ τέως μὲν δι-ἤγον λιπαροῦντες, μετὰ δὲ, ὥς οὐκ ἐπαύετο, ἄκη 5 ἐζήτουν, ἄλλος δὲ ἄλλο ἐπ-εμηχανᾶτο. Ἐξ-ηυρέθη δὴ οὖν τότε καὶ τῶν κύβων καὶ τῶν ἀστραγάλων καὶ τῆς σφαίρας καὶ τῶν ἄλλων πασῶν παιγνίων τὰ εἶδη, πλὴν πεσσῶν· τούτων γὰρ τὴν ἐξέυρεσιν οὐκ οἰκείουνται οἱ Λυδοί. Ἐποιοῦν δὲ ὥδε, πρὸς τὸν λιμὸν ἐξ-ευρόντες τὰς 10 παιγνίας· τὴν μὲν ἑτέραν τῶν ἡμερῶν ἔπαιζον πᾶσαν, ἵνα δὴ μὴ ζητοῖεν σιτία, τὴν δὲ ἑτέραν ἐσιτοῦντο πανό-μενοι τῶν παιγνίων. Τοιούτῃ τρόπῳ δι-ἤγον ἐπ' ἔτη δυοῖν δέοντα εἴκοσιν.

II. HOW TO DISCOVER THE OLDEST RACE UPON EARTH.

Οἱ Αἰγύπτιοι, πρὶν μὲν ἢ Ψαμμήτιχον σφῶν βασιλεῦσαι, ἐνόμιζον ἑαυτοὺς πρῶτους γενέσθαι πάντων ἀνθρώπων· ἐπειδὴ δὲ Ψαμμήτιχος βασιλεύσας ἠθέλησεν εἰδέναι οἵτινες γένοιτο πρῶτοι, ἀπὸ τούτου (χρόνου) νομίζουσι
 5 Φρύγας προτέρους γενέσθαι ἑαυτῶν, τῶν δὲ ἄλλων ἑαυτούς. Ψαμμήτιχος δὲ ὥς οὐκ ἔδύνατο πυνθανόμενος πόρον οὐδένα τούτου ἀν-ευρεῖν, οἳ γένοιτο πρῶτοι ἀνθρώπων, ἐπι-τεχνᾷται τοιόνδε· Παιδιά δύο νεογνὰ ἀνθρώπων τῶν ἐπι-τυχόντων δίδωσι ποιμένι τρέφειν, ἐντειλάμενος
 10 μηδένα ἀντίον αὐτῶν μηδεμίαν φωνὴν ἰέναι, ἐν στέγῃ δὲ ἐρήμῃ ἐφ' ἑαυτῶν κείσθαι αὐτά, καὶ ἐν ὥρᾳ τὸν ποιμένα ἐπ-άγειν σφι αἰγας, πλήσαντα δὲ τοῦ γάλακτος τᾶλλα διαπράττεσθαι. Ταῦτα δ' ἐποίει τε καὶ ἐνετέλλετο ὁ Ψαμμήτιχος, ἐθέλων ἀκοῦσαι ἥντινα φωνὴν ῥήξουσιν
 15 πρῶτην οἱ παῖδες, ἀπαλλαχθέντων τῶν ἀσῆμων κνηζιμάτων. Ἄπερ οὖν καὶ ἐγένετο· ὥς γὰρ διέτης χρόνος ἐγεγόνει, τῷ ποιμένι ἀνοίγοντι τὴν θύραν καὶ ἐσιόντι τὰ παιδία ἀμφότερα προσπίπτοντα Βεκὸς ἐφώνουν, ὀρέγοντα τὰς χεῖρας.
 20 Τὰ μὲν δὴ πρῶτα ἀκούσας ἥσυχος ἦν ὁ ποιμήν· ὥς δὲ πολλάκις φοιτῶντι αὐτῷ καὶ ἐπιμελομένῳ πολὺ ἦν τοῦτο τὸ ἔπος, οὕτω δὴ σημήνας τῷ δεσπότῃ ἤγαγε τὰ παιδία ἐς ὄψιν τὴν ἐκείνου. Ἀκούσας δὲ καὶ αὐτὸς ὁ Ψαμμήτιχος ἐπυνθάνετο οἵτινες ἀνθρώπων βεκὸς τι καλοῦσι·
 25 πυνθανόμενος δὲ ἠῤῥισκε Φρύγας καλοῦντας τὸν ἄρτον.

Οὕτω συν-εχώρησαν Αἰγύπτιοι, τοιοῦτῳ σταθμισάμενοι πράγματι, τοὺς Φρύγας πρεσβιτέρους εἶναι ἑαυτῶν.

III. CROCODILES WORSHIPPED IN PART OF EGYPT. CURIOUS DEVICE FOR THEIR CAPTURE ELSEWHERE.

Τοῖς μὲν δὴ τῶν Αἰγυπτίων ἱεροὶ εἰσιν οἱ κροκόδελιοι, τοῖς δ' οὐ, ἀλλ' ἅτε πολεμίους περιέπουσι. Οἱ δὲ περί τε Θήβας καὶ τὴν Μοίρεως λίμνην οἰκοῦντες καὶ κάρτα ἡγούνται αὐτοὺς εἶναι ἱερούς. Ἐνα δὲ ἐκάτεροι τρέφουσι κροκύδειλον, δεδιδαγμένον εἶναι χειροθήῃ ἀρτήματα δὲ 5 ἐς τὰ ὄτα ἐνθέντες καὶ ἀμφιδέας περὶ τοὺς προσθίους πόδας, καὶ σιτία ἀποτακτά διδόντες καὶ ἱερεῖα, περιέπουσιν ὡς κάλλιστα ζῶντας· ἀπο-θανόντας δὲ ταριχεύοντες θάπτουσιν ἐν ἱεραῖς θήκαις.

Οἱ δὲ περὶ Ἐλεφαντίνην πόλιν οἰκοῦντες καὶ ἐσθίουσιν 10 αὐτοὺς, οὐχ ἡγούμενοι ἱερούς εἶναι. Ἄγραι δὲ αὐτῶν πολλαὶ καθ-εστήκασι καὶ παντοῖαι· ἡ δ' ἐμοί γε δοκεῖ ἀξιωτάτη ἀφηγήσεως εἶναι ταύτην γράφω· Ἐπειδὰν νῶτον ὑὸς δελεάσῃ τις περὶ ἄγκιστρον, μεθ-ίει ἐς μέσον τὸν ποταμόν· αὐτὸς δὲ ἐπὶ τοῦ χείλους τοῦ ποταμοῦ ἔχων 15 δέλφακα ζῶν, ταύτην τύπτει. Ἐπακούσας δὲ τῆς φωνῆς ὁ κροκόδειλος ἵεται κατὰ τὴν φωνήν· ἐντυχὼν δὲ τῷ νώτῳ καταπίνει, οἱ δὲ ἔλκουσι. Ἐπειδὰν δὲ ἐξελκυσθῇ ἐς γῆν, πρῶτον ἀπάντων ὁ θηρευτὴς πηλῷ κατέπλασεν αὐτοῦ τοὺς ὀφθαλμούς· τοῦτο δὲ ποιήσας 20 κάρτα εὐπετῶς τὰ λοιπὰ χειροῦται· μὴ ποιήσας δὲ σὺν πόνῳ.

IV. THE STORY OF MYCERINUS.

How Mycerinus who governed the Egyptians justly after they had been grievously oppressed by his predecessors was fated to die in six years' time—and how, by turning night into day, he contrived to live twelve years in six.

Μυκερίνῳ τὰ μὲν τοῦ πατρὸς ἔργα ἀφήνδανε· ὁ δὲ
τά τε ἱερὰ ἀνέψξε, καὶ τὸν λεῶν, τετρυμένον ἐς τὸ
ἔσχατον κακοῦ, ἀν-ῆκε πρὸς ἔργα τε καὶ θυσίας· δίκας
δὲ αὐτοῖς πάντων βασιλείων δικαιοτάτας ἔκρινεν. Ὅντι
5 δὲ ἡπίψ τῇ Μυκερίνῳ κατὰ τοὺς πολίτας καὶ ταῦτα
ἐπιτηδεύοντι πρῶτον κακῶν ἡρξεν ἡ θυγατὴρ ἀπο-
θανοῦσα, ἡ μόνον οἱ ἦν ἐν τοῖς οἰκίοις τέκνον. Μετὰ
δὲ τὸ τῆς θυγατρὸς πάθος, δεύτερα τούτῳ τῷ βασιλεῖ
τάδε ἐγένετο· Ἦλθεν οἱ μαντεῖον ἐκ Βουτουῦ πόλεως,
10 ὡς μέλλοι ἕξ ἔτη μόνον βιούς τῷ ἐβδόμῳ τελευτήσειν.
Ὁ δὲ δεινὸν ποιησάμενος ἔπεμψεν ἐς τὸ μαντεῖον τῷ
θεῷ ὀνειδισμα, ἀντιμεμφόμενος τάδε· “Ὁ μὲν πατὴρ
ἐμοῦ καὶ πάτρως, ἀποκλείσαντες τὰ ἱερὰ, καὶ θεῶν οὐ
μεμνημένοι ἀλλὰ καὶ τοὺς ἀνθρώπους φθείροντες, ἔβιωσαν
15 ἐπὶ πολὺν χρόνον· ἐγὼ δ' εὐσεβῆς ὢν μέλλω ταχέως
οὕτω τελευτήσειν.”

Ἐκ δὲ τοῦ χρηστηρίου τούτου αὐτῷ δεύτερον ἦλθε
λέγον “Τούτων ἕνεκα καὶ συνταχύνει σοι ὁ βίος· οὐ γὰρ
πεποίηκας ὁ χρεὼν ἦν ποιεῖν. Δεῖ γὰρ Αἴγυπτον
20 κακοῦσθαι ἐπ' ἔτη πεντήκοντά τε καὶ ἑκατόν· καὶ οἱ
μὲν δύο βασιλεῖς, οἱ πρὸ σοῦ γενόμενοι, ἔμαθον τοῦτο,
σὺ δὲ οὐ.”

Ταῦτα ἀκούσας ὁ Μυκερίνος, ὡς κατα-κεκριμένων ἤδη οἱ τούτων, λύχνα ποιησάμενος πολλὰ, ἀνάψας αὐτὰ ὅπως γίγνοιτο νύξ, ἔπινέ τε καὶ ἡγῆσθαι οὐθ' ἡμέρας 25 οὔτε νυκτὸς ἀνιείς, ἔς τε τὰ ἔλη καὶ τὰ ἄλση πλανώμενος, καὶ ἵνα γῆς πυνθάνοιτο εἶναι ἐνηβητήρια ἐπιτηδειότατα. Ταῦτα δὲ ἐμηχανάτο ἐθέλων τὸ μαντεῖον ψευδόμενον ἀποδείξαι, ἵνα οἱ δώδεκα ἔτη ἀντὶ ἑξ ἑτῶν γένοιτο, τῶν νυκτῶν ἡμερῶν ποιουμένων. 30

V. STORIES OF AMASIS, WHO USURPED THE THRONE OF EGYPT.

(a) *How, in spite of his low birth, he induced his subjects to respect him.*

Ἀπρίου δὲ καθ-ηρημένου ἐβασίλευσεν Ἀμασις. Τὰ μὲν δὴ πρῶτα κατ-ώνοντο τὸν Ἀμασιν Αἰγύπτιοι καὶ ἐν οὐδεμίᾳ μοίρᾳ μεγάλη ἦγον, ἅτε δὴ δημότην τὸ πρὶν ὄντα καὶ οἰκίας οὐκ ἐπιφανοῦς· μετὰ δὲ σοφία αὐτοῦς ὁ Ἀμασις οὐκ ἀγνωμοσύνη προσ-ηγάγετο. Ἦν 5 αὐτῷ ἄλλα τε ἀγαθὰ μυρία καὶ ποδανιπτῆρ χρύσους ἐν ᾧ αὐτός τε ὁ Ἀμασις καὶ οἱ δαιτυμόνες πάντες τοὺς πόδας ἐκάστοτε ἐν-απ-ενίζοντο. Τοῦτον οὖν κατακόψας ἄγαλμα δαίμονος ἐξ αὐτοῦ ἐποίησατο, καὶ ἱδρυσεν ὅπου ἦν ἐπιτηδειότατον· οἱ δὲ Αἰγύπτιοι φοιτῶντες πρὸς τὸ 10 ἄγαλμα ἐσέβοντο μέγας.

Μαθὼν δὲ ὁ Ἀμασις, συγκαλέσας Αἰγυπτίους ἐξέφηνε φὰς ἐκ τοῦ ποδανιπτῆρος τὸ ἄγαλμα γεγονέναι, ἔς δὲ

πρότερον μὲν οἱ Αἰγύπτιοι ἐνεμοίεν τε καὶ πόδας ἐν-
 15 ἀπονίζοιντο, τότε δὲ μέγας σέβοντο. Ἦδη οὖν, ἔφη
 λέγων, ὁμοίως αὐτὸς τῷ ποδανιπτήρι πεπραγέναι· εἰ
 γὰρ πρότερον εἷη δημότης, ὅμως ἐν τῷ παρόντι εἶναι
 αὐτῶν βασιλεύς· καὶ τιμᾶν τε καὶ προμηθεῖσθαι ἑαυτοῦ
 ἐκέλευε.

(b) *How he justified his relaxation.*

Τοιοῦτῃ μὲν τρόπῳ προσηγάγετο τοὺς Αἰγυπτίους
 ὥστε δικαιοῦν δουλεύειν. Ἐχρήτο δὲ καταστάσει πραγ-
 μάτων τοιαύδε· τὸ μὲν ὄρθριον, μέχρι πληθούσης ἀγορᾶς,
 προθύμως ἔπραττε τὰ προσφερόμενα πράγματα· τὸ δὲ
 5 ἀπὸ τοῦδε ἔπινε τε καὶ κατέσκωπτε τοὺς συμπότας καὶ
 ἦν μάταιός τε καὶ παιγνιήμων.

Ἀχθεσθέντες δὲ τούτοις οἱ φίλοι αὐτοῦ, ἐνουθέτουν
 αὐτὸν, τοιαύδε λέγοντες· “ὦ βασιλεῦ, οὐκ ὀρθῶς σεαυτοῦ
 προύστηκας, ἐς τὸ ἄγαν φλαῦρον προάγων σεαυτόν.
 10 Σὲ γὰρ χρῆν ἐν θρόνῳ σεμνῷ σεμνὸν θακοῦντα δι’ ἡμερᾶς
 πράσσειν τὰ πράγματα· καὶ οὕτως Αἰγύπτιοί τ’ ἂν
 ἠπίσταντο ὡς ὑπ’ ἀνδρὸς μεγάλου ἄρχονται, καὶ ἄμεινον
 σὺν ἂν ἤκουες· νῦν δὲ ποιεῖς οὐδαμῶς βασιλικά.”

Ὁ δὲ ἡμίβετο τοῖσδε αὐτοῦς· “Οἱ τὰ τόξα κεκτημένοι
 15 ἐπὰν μὲν δέωνται χρῆσθαι ἐντείνουσιν· ἐπὰν δὲ χρή-
 σωνται, ἐκλύουσιν· εἰ γὰρ δὴ τὸν πάντα χρόνον ἐντετα-
 μένα εἶη, ἐκραγείη ἂν, ὥστε ἐς τὸ δέον οὐκ ἂν ἔχοιεν
 αὐτοῖς χρῆσθαι. Οὕτω δὲ καὶ ἀνθρώπου κατὰστασις·
 εἰ ἐθέλοι κατ-εσπουδάσθαι αἰετὶ μηδὲ ἐς παιγνίαν τὸ

μερος ἑαυτὸν ἀνιέναι, λάθοι ἂν ἦτοι μανεῖς ἢ ἀπόπληκτος 20
γενόμενος· ἃ ἐγὼ ἐπιστάμενος μέρος ἑκατέρῳ νέμω.”

(c) *Former spendthrift and dishonest habits of Amasis. His unexpected treatment, after his accession to the throne, of the oracular shrines which had encouraged his practices.*

Λέγεται δὲ ὁ Ἄμασις, καὶ ὅτε ἦν ἰδιώτης, φιλοπότης εἶναι καὶ φιλοσκώμμων καὶ οὐδαμῶς κατ-εσπουδασμένος ἀνήρ· ὅπως δὲ αὐτὸν πίνοντά τε καὶ εὐπαθούντα ἐπιλείπει τὰ ἐπιτήδεια, ἔκλεπτεν ἂν περιϋών. Οἱ δὲ φάμενοι αὐτὸν ἔχειν τὰ σφέτερα χρήματα ἀρνούμενον 5 ἦγον ἂν ἐπὶ μαντεῖον ὅπου ἐκάστοις εἶη. Πολλάκις μὲν δὴ καὶ ἠλίσκετο ὑπὸ τῶν μαντείων, πολλάκις δὲ καὶ ἀπ-έφευγεν.

Ἐπεὶ δὲ καὶ ἐβασίλευσεν, ἐποίησε τοιάδε· Ὅσοι μὲν αὐτὸν τῶν θεῶν ἀπέλυσαν μὴ φῶρα εἶναι, τούτων 10 μὲν τῶν ἱερῶν οὔτε ἐπ-εμέλετο οὔτε ἐς ἐπισκευὴν ἐδίδου οὐδέν· οὐδὲ φοιτῶν ἔθνευ αὐτοῖς ὥς οὐδενὸς οὐσιν ἀξίοις, ψευδῇ δὲ μαντεία κεκτημένοις· ὅσοι δὲ αὐτὸν κατέδησαν φῶρα εἶναι, τούτων, ὥς ἀληθῶς θεῶν ὄντων καὶ ἀψευδῇ μαντεία παρεχομένων, τὰ μάλιστα ἐπ-εμέλετο. 15

VI. HOW ARION THE LYRIC POET WAS SAVED FROM PIRATES BY A DOLPHIN.

Ἄριων ὁ καθαρθὸς, τὸν πολλὸν τοῦ χρόνου διατρίβων παρὰ Περιάνδρῳ τῷ Κορίνθου τυράννῳ, ἐπεθύμησε πλεῦσαι ἐς Ἰταλίαν τε καὶ Σικελίαν. Ἐργασάμενος δὲ

χρήματα μεγάλα, ἠθέλησεν ὀπίσω ἐς Κόρινθον ἀφί-
 5 κέσθαι. Ὀρμάτο μὲν νυν ἐκ Τάραντος, πιστεύων δὲ
 οὐδαμοῖς μᾶλλον ἢ Κορινθίοις, ἐμισθώσατο πλοῖον
 ἀνδρῶν Κορινθίων. Οἱ δὲ ἐν τῷ πελάγει ἐπ-εβούλευον,
 τὸν Ἀρίονα ἐκβαλόντες, ἔχειν τὰ χρήματα. Ὁ δὲ,
 συνεῖς τοῦτο, ἐλίσσετο, χρήματα μὲν σφι προίεις,
 10 ψυχὴν δὲ παραιτούμενος. Οὐκουν δὴ ἐπειθεν, ἀλλ'
 ἐκέλευον αὐτὸν οἱ πορθμεῖς ἢ διαχρῆσθαι ἑαυτὸν, ὡς
 ταφῆς ἐν γῇ τύχοι, ἢ ἐκπηδᾶν ἐς τὴν θάλασσαν τὴν
 ταχίστην. Ἀπειληθεὶς δὲ ὁ Ἀρίων ἐς ἀπορίαν, παρ-ητή-
 σατο αὐτοὺς περιῦδεῖν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα
 15 ἐν τοῖς ἔδωλοις αἰεῖσαι· αἰέσας δὲ ὑπεδέχετο ἑαυτὸν
 κατεργάσσεσθαι.

Οἱ δὲ, ἐσηλθε γὰρ αὐτοῖς ἡδονὴ εἰ μέλλοιεν ἀκού-
 σεσθαι τοῦ ἀρίστου ἀνθρώπων αἰοιδοῦ, ἀνεχώρησαν ἐκ τῆς
 πρύμνης ἐς μέσσην ναῦν. Ὁ δὲ, ἐνδύς τε πᾶσαν τὴν
 20 σκευὴν καὶ λαβὼν τὴν κιθάραν, στὰς ἐν τοῖς ἔδωλοις
 διεξῆλθε νόμον τὸν ὄρθιον· τελευτῶντος δὲ τοῦ νόμου
 ἔρριπεν ἐς τὴν θάλασσαν ἑαυτὸν ὡς εἶχε σὺν τῇ σκευῇ
 πάσῃ.

Καὶ οἱ μὲν ἀπέπλεον ἐς Κόρινθον· τὸν δὲ Ἀρίονα
 25 δελφίς, ὡς λέγουσι, ὑπολαβὼν ἐξήνεγκεν ἐπὶ Ταίναρον.
 Ἀποβὰς δὲ ἐχώρει ἐς Κόρινθον σὺν τῇ σκευῇ, καὶ
 ἀφικόμενος ἀφηγεῖτο πᾶν τὸ γεγονός. Περιάνδρος δὲ
 ὑπὸ ἀπιστίας Ἀρίονα μὲν ἐν φυλακῇ εἶχεν, οὐδαμῇ
 μεθίεις, ἀνακῶς δὲ εἶχε τῶν πορθμῶν. Ὡς δὲ ἄρα
 30 παρήσαν, κληθέντας αὐτοὺς ἤρετο εἴ τι λέγοιεν περὶ
 Ἀρίονος. Φαμένων δὲ ἐκείνων ὡς εἶη τε σῶς περὶ

Ἰταλίαν καὶ λίποιεν εὖ πράττοντα ἐν Τάραντι, ἐπ-εφάνη σφι ὁ Ἀρίων, ὥσπερ ἔχων ἐξ-επήδησε. Καὶ οἱ ἐκπλαγέντες οὐκ εἶχον ἔτι ἐλεγχόμενοι ἀρνεῖσθαι.

VII. STORY OF EUENIUS.

(a) *He neglects the sacred sheep of Apollonia, and is punished with blindness by his fellow-citizens.*

Ἔστιν ἐν τῇ Ἀπολλωνίᾳ ἱερὰ ἡλίου πρόβατα, ἃ τὰς μὲν ἡμέρας βόσκεται παρὰ ποταμόν τινα, τὰς δὲ νύκτας ἡρημένοι ἄνδρες, οἱ πλούτῳ τε καὶ γένει δοκιμώτατοι τῶν ἀστῶν, φυλάσσουσιν ἐνιαυτὸν ἕκαστος· περὶ πολλοῦ γὰρ δὴ ποιοῦνται οἱ Ἀπολλωνιῆται τὰ πρόβατα ταῦτα 5 ἐκ θεοπροπίου τινός· ἐν δὲ ἄντρῳ αὐλίζονται ἀπὸ τῆς πόλεως ἐκάς. Ἐνθα δὴ τότε ὁ Εὐήνιος οὗτος ἡρημένος ἐφύλασσε.

Καί ποτε αὐτοῦ κατακοιμηθέντος, λύκοι ἐς τὸ ἄντρον ἐσελθόντες δι-έφθειραν τῶν προβάτων ὥς ἐξήκοντα. 10 Ὁ δὲ ὡς ᾗσθετο εἶχε σιγῇ καὶ ἔφραζεν οὐδενί, ἐν νῷ ἔχων ἀντικατα-στήσειν ἄλλα πριάμενος. Οἱ δὲ Ἀπολλωνιᾶται ὡς ἐπύθοντο, οὐ γὰρ ἔλαθεν αὐτούς ταῦτα γενόμενα, ὑπαγαγόντες αὐτὸν ὑπὸ δικαστήριον κατέκριναν τῆς ὀψεως στερηθῆναι. 15

(b) *The gods declare that the punishment is excessive, and that Euenius must be given whatever compensation he chooses to claim.*

Ἐπεὶ δὲ τὸν Εὐήνιον ἐξ-ετύφλωσαν, αὐτίκα μετὰ ταῦτα οὔτε πρόβατά σφι ἔτικτεν, οὔτε γῇ ἔφερεν ὁμοίως

καρπόν. Ἐπερωτωμένοις δὲ αὐτοῖς ἐν τε Δωδώνῃ καὶ ἐν Δελφοῖσι τὸ αἷτιον τοῦ παρόντος κακοῦ, τοιάδε ἔφραζον
 5 οἱ θεοί· “Ἀδίκως τὸν φύλακα τῶν ἱερῶν προβάτων
 Εὐήνιον τῆς ὄψεως ἐστερήσατε· ἡμεῖς γὰρ ἐφωρμήσαμεν
 τοὺς λύκους, οὐ πρότερόν τε παυσόμεθα τιμωροῦντες
 ἐκείνῳ πρὶν ἂν δίκας δῶτε ἅς ἂν αὐτὸς ἔλῃται καὶ δικαιοῖ·
 τούτων δὲ τελουμένων αὐτοὶ δώσομεν Εὐηνίῳ δόσιν
 10 τοιαύτην ἣν ἔχοντα πολλοὶ ἀνθρώπων μακαριοῦσιν
 αὐτόν.”

(c) *The Apolloniates beguile Euenius into making only a moderate demand. The gods bestow in addition the gift of prophecy.*

Οἱ δὲ Ἀπολλωνιᾶται ἀπόρρητα ποιησάμενοι τὰ χρησ-
 τήρια ταῦτα, προὔθεσαν ἀστοῖσί τισι διαπραῖξαι· οἱ δὲ
 σφι διέπραξαν ὧδε· Καθημένου Εὐηνίου ἐν θάκῳ,
 ἐλθόντες παρίζοντο αὐτῷ, καὶ λόγους ἄλλους ἐποιοῦντο
 5 ἐς ὃ κατ-έβαινον συλλυπούμενοι τῷ πάθει. Ταυτῇ δὲ
 ὑπάγοντες ἡρώτων τίνα δίκην ἂν ἔλοιτο, εἰ ἐθέλοιεν
 Ἀπολλωνιᾶται δίκας ὑποστῆναι δώσειν τῶν ποιηθέντων.
 Ὁ δὲ οὐκ ἀκηκοῦς τὸ θεοπρόπιον εἴλετο, εἰπὼν ὅτι εἰ
 δοθεῖεν αὐτῷ ἄγροί τινες καλλίστοι οὄντες τῶν ἐν τῇ
 10 Ἀπολλωνίᾳ, καὶ οἴκησις πρὸς τούτοις, ἣν ᾗδει καλλίστην
 οὔσαν τῶν ἐν πόλει, τὸ λοῖπον ἀμήνιτος ἂν εἴη, καὶ αὕτη
 ἡ δίκη ἂν ἀποχρεῖη. Καὶ ὁ μὲν ταῦτα ἔλεγεν, οἱ δὲ
 πάρεδροι εἶπον ὑπολαβόντες “Εὐήνιε, ταύτην τὴν δίκην
 Ἀπολλωνιᾶται τῆς ἐκτυφλώσεως ἐκτίνουσι κατὰ θεο-
 15 πρόπια τὰ γενόμενα.”

‘Ο μὲν δὴ πρὸς ταῦτα δεινὰ ἐποιεῖτο, ἐντεῦθεν πυθόμενος τὸν πάντα λόγον, ὡς ἐξαπατηθεῖς· οἱ δὲ διδόσιν αὐτῷ ἃ εἴλετο. Καὶ μετὰ ταῦτα αὐτίκα ἔμφυτον μαντικὴν εἶχεν ὥστε καὶ ὀνομαστὸς γενέσθαι.

VIII. STORY OF CYRUS THE GREAT, KING OF PERSIA.

[*The Medes and the Persians were two kindred races, and up to the time of Cyrus the Medes had the upperhand. They had also extended their empire over a considerable part of Asia. Cyrus, though his mother Mandane was a Median princess, was born of a Persian father, Cambyses by name; and we read in this story how he rebelled against his grandfather Astyages, the Median king, and finally established the supremacy of the Persians over the Medes. He subsequently extended the empire of the Persians and Medes enormously, and the career of conquest was continued by his successors until it was effectually checked by the Greeks in the great Persian wars.*]

A.—INFANCY OF CYRUS.

- § 1. *Astyages, king of the Medes, in consequence of a vision determines to destroy his daughter's new-born son Cyrus. He orders Harpagus to put the child to death.*

Οἱ τῶν Μάγων ὀνειροπόλοι ἐσήμαινον τῷ Ἀστυάγει ἐξ ὧν ἔτινος ὅτι μέλλοι ὁ τῆς θυγατρὸς αὐτοῦ γόνος βασιλεύσειν ἀντὶ ἐκείνου. Ταῦτα δὴ οὖν φυλασσόμενος ὁ Ἀστυάγης, ὡς ἐγένετο ὁ Κῦρος, καλέσας τὸν Ἀρπαγον, ἄνδρα οἰκείον καὶ πιστότατον τῶν Μήδων καὶ πάντων 5

τῶν ἑαυτοῦ ἐπίτροπον, ἔλεγέν οἱ τοιάδε· “Ἀρπαγε, πρᾶγμα ὃ ἂν προσ-θῶ, μηδαμῶς παραχρήσῃ. Λάβε τὸν Μανδάνης παῖδα, φέρων δὲ ἐς σεαυτοῦ ἀπόκτεινον· μετὰ δὲ θάψον ὅτῃ ἂν τρόπῳ αὐτὸς βούλῃ.” Ὁ δὲ ἀμείβεται
 10 “ὦ βασιλεῦ, εἰ τοι φίλον τοῦτο οὕτω γίγνεσθαι, χρὴ δὴ τό γ’ ἐμὸν ὑπηρετεῖσθαι ἐπιτηδείως.”

Τούτοις ἀμειψάμενος ὁ Ἄρπαγος, ὡς αὐτῷ παρεδόθη τὸ παιδίον, ἦε κλάων ἐς τὰ οἰκία. Παρελθὼν δὲ ἔφραξε τῇ ἑαυτοῦ γυναικὶ τὸν πάντα ὑπ’ Ἀστυάγους ῥηθέντα λόγον.
 15 Ἡ δὲ πρὸς αὐτὸν λέγει· “Νῦν οὖν τί σοι ἐν νῷ ἐστὶ ποιεῖν;” Ὁ δὲ ἀμείβεται· “Οὐχ ἧ ἐν-ετέλλετο Ἀστυάγης· οὐδ’ εἰ παραφρονήσει τε καὶ μανεῖται κάκιον ἢ νῦν μαίνεται, οὐκ ἔγωγε προσ-θήσομαι τῇ γνώμῃ αὐτοῦ, οὐδ’ ἐς φόνον τοιοῦτον ὑπηρετήσω. Πολλῶν δὲ ἕνεκα οὐ
 20 φονεύσω τὸ παῖδιον· καὶ ὅτι αὐτῷ μοι συγγενές ἐστι, καὶ ὅτι Ἀστυάγης μὲν ἐστὶ γέρον, καὶ ἅπαις ἄρσενος γόνου. Εἰ δὲ μελλήσει ἡ τύραννις, τούτου τελευτήσαντος, ἐς τὴν θυγατέρα ταύτην ἀναβήσεσθαι, ἥς νῦν τὸν υἱὸν κτείνει Ἀστυάγης δι’ ἐμοῦ, λείπεται τὸ ἐντεῦθεν ἐμοὶ
 25 κινδύνων ὁ μέγιστος· ἀλλὰ τῆς μὲν ἀσφαλείας ἕνεκα ἐμοὶ δεῖ τούτον τὸν παῖδα τελευτᾶν· δεῖ μέντοι τινὰ τῶν Ἀστυάγους φονέα αὐτοῦ γενέσθαι, καὶ μὴ τῶν ἐμῶν”

§ 2. *Harpagus transfers the task of slaying the child to one of Astyages' own herdsmen.*

Ταῦτα εἶπε καὶ αὐτίκα ἄγγελον ἔπεμπεν ἐπὶ βουκόλον τινὰ τῶν Ἀστυάγους, ὃν ἡπίστατο νομάς τε ἐπιτηδαιο-

τάτας νέμοντα καὶ ὄρη θηριωδέστατα, ᾧ ὄνομα ἦν Μιτρα-
δάτης. Ἐπεὶ οὖν ὁ βουκόλος σπουδῇ πολλῇ ἀφίκετο
καλούμενος, ἔλεγεν ὁ Ἀρπαγος τάδε· “Κελεύει σε 5
Ἀστυάγης τὸ παιδίον τοῦτο λαβόντα θεῖναι ἐς τὸ ἐρημό-
τατον τῶν ὄρων, ὅπως ἂν τάχιστα δια-φθαρείη. Καὶ
τάδε τοι ἐκέλευσεν εἰπεῖν, ὅτι, ἐὰν μὴ ἀποκτείνῃς αὐτὸ,
ἀλλὰ τινι τρόπῳ περιποιήσῃς, ὀλέθρῳ τῷ κακίστῳ σε
διαχρήσεται· ἐφορᾶν δὲ ἐκκείμενον τέταγμαί ἐγώ.” 10

*The herdsman returns home with the child and relates the
story to his wife.*

Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ παιδίον
ῥηι τὴν αὐτὴν ὁδὸν ὀπίσω, καὶ ἀφικνέται ἐς τὴν
ἐπαυλιν. Τούτῳ δ' ἄρα καὶ αὐτῷ ἡ γυνὴ ἐν ἐκείνῃ τῇ
ἡμέρᾳ παῖδα ἔτεκεν. Ἐπεὶ δὲ ἀπ-ενόστησεν δ' βουκόλος,
ἡ γυνὴ ἤρετο εὐθὺς ὃ τι οὕτω προθύμως Ἀρπαγος αὐτὸν 5
μεταπέμψαιτο. Ὁ δὲ εἶπεν· “ὦ γύναι, εἰδὼν τε ἐς πόλιν
ἐλθὼν καὶ ἤκουσα ὃ μὴ ἰδεῖν ὄφελον. Οἶκος μὲν πᾶς
Ἀρπάγου κλαυθμῷ κατείχετο· ἐγὼ δὲ ἐκπλαγείς ἦα ἔσω.
Ὡς δὲ τάχιστα ἐσ-ῆλθον ὁρῶ παιδίον προκείμενον,
ἄσπαιρόν τε καὶ κραυγανόμενον, κεκοσμημένον χρυσῷ τε 10
καὶ ἐσθῆτι ποικίλῃ. Ἀρπαγος δὲ, ὡς εἶδέ με, ἐκέλευε
τὴν ταχίστην ἀναλαβόντα τὸ παιδίον οἴχεσθαι φέροντα,
καὶ θεῖναι ἔνθα θηριωδέστατον εἴη τῶν ὄρων, πόλλ'
ἀπειλήσας εἰ μὴ ταῦτα ποιήσαιμι. Ἐγὼ δὲ ἀνα-λαβὼν
ἔφερον, καὶ καθ' ὁδὸν πυνθάνομαι τὸν πάντα λόγον ἐκ 15
θεράποντος, ὃς ἐμὲ προπέμπων ἔξω πόλεως ἐν-εχείρισε τὸ
βρέφος, ὡς ἄρα Μανδάνης τε εἴη παῖς καὶ Καμβύσῃ, καὶ

Ἄστυάγης ἐντέλλεται ἀποκτείνειν αὐτόν. Νῦν τε ὅδε ἐστίν."

§ 3. *The wife implores the herdsman to spare the child. At her suggestion he exposes their own dead infant on the mountains, and they bring up Cyrus as their son.*

Ἄμα δὲ ταῦτα ἔλεγεν ὁ βουκόλος καὶ ἐκκαλύψας ἀπ-εδείκνυε. Ἡ δὲ, ὡς εἶδε τὸ παιδίον μέγα τε καὶ εὐειδὲς ὄν, δακρύσασα καὶ λαβομένη τῶν γονάτων τοῦ ἀνδρὸς, ἔχρηξε μηδαμῶς ἐκ-θεῖναι αὐτό. Ὁ δὲ οὐκ ἔφη
 5 οἷός τε εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσῃν γὰρ κατασκόπους ἐξ Ἀρπάγου ἐποψομένους· ἀπολεῖσθαι τε αὐτὸς κάκιστα, ἐὰν μὴ ταῦτα ποιήσῃ. Ὡς δὲ οὐκ ἔπειθεν ἄρα τὸν ἄνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· "Ἐπεὶ τοῖνυν οὐ δύναμαί σε πείθῃν μὴ ἐκθεῖναι, ὅμως ὧδε σὺ
 10 ποίησον, εἰ δὴ πᾶσα ἀνάγκη ὀφθῆναι τὸ παιδίον ἐκκείμενον· τέτοκα γὰρ καὶ ἐγὼ, τέθνηκε δὲ τὸ βρέφος· τοῦτο μὲν φέρων πρόθεσ, τὸν δὲ τῆς Ἀστυάγους θυγατρὸς παῖδα ὡς ἐξ ἡμῶν ὄντα τρέφωμεν. Καὶ οὕτως οὔτε σὺ ἀλώσει ἀδικῶν τοὺς δεσπότας, οὔτε ἡμῖν κακῶς βεβου-
 15 λευμένον ἔσται· ὃ τε γὰρ τεθνηκῶς βασιλείας ταφῆς κυρήσει, καὶ ὁ περι-ὼν οὐκ ἀπ-ολεῖ τὴν ψυχὴν."

Κάρτα τε ἔδοξε τῷ βουκόλῳ εὖ λέγειν ἡ γυνή, καὶ αὐτίκα ἐποίει ταῦτα· ὃν μὲν ἔφερε θανατώσων παῖδα, τοῦτον μὲν παραδίδωσι τῇ ἑαυτοῦ γυναικί· τὸν δὲ ἑαυτοῦ,
 20 νέκρον ὄντα, λαβὼν ἔθηκεν ἐς τὸ ἄγγος ἐν ᾧ ἔφερε τὸν ἕτερον· κοσμήσας δὲ τῷ κόσμῳ πάντι τοῦ ἐτέρου παιδὸς, φέρων ἐς τὸ ἐρημότατον τῶν ὄρων τίθησι.

Ὡς δὲ τρίτῃ ἡμέρᾳ ἐγένετο, ἧι ἐς πόλιν ὁ βουκόλος,

ἐλθὼν δὲ ἐς τοῦ Ἀρπάγου, ἀποδεικνύει ἔφη ἐτοῖμος εἶναι τὸν τοῦ παιδίου νέκυν. Πέμψας δὲ ὁ Ἀρπαγος 25 τῶν ἑαυτοῦ δορυφόρων τοὺς πιστοτάτους, εἶδε τε διὰ τούτων, καὶ ἔθαιψε τοῦ βουκόλου τὸ παιδίον. Τὸν δὲ Κύρον παραλαβοῦσα ἔτρεφεν ἡ γυνὴ τοῦ βουκόλου.

B.—BOYHOOD OF CYRUS. HOW THE SECRET OF HIS BIRTH WAS DISCOVERED.

§ 1. *Cyrus plays at being king over his companions.*

Καὶ ὅτε ἦν δεκαέτης ὁ παῖς, πρᾶγμα τοιούδε γένόμενον ἐξέφηνεν αὐτόν. Ἐπαιξε μετ' ἄλλων ἡλικίων ἐν ὁδῷ καὶ οἱ παῖδες παίζοντες εἶλοντο ἑαυτῶν βασιλέα εἶναι τούτον δὴ τὸν τοῦ βουκόλου ἐπὶ κλησιν παῖδα. Ὁ δὲ τοὺς μὲν αὐτῶν διέταξεν οἰκίας οἰκοδομεῖν, τοὺς δὲ 5 δορυφόρους εἶναι, τὸν δὲ πού τινα αὐτῶν “ὀφθαλμὸν βασιλέως” εἶναι, ὡς ἐκάστῳ ἔργον προστάσσω. Εἰς δὴ τούτων τῶν παιδίων συμπαίζων, ὦν Ἀρτεμβάρους παῖς ἀνδρὸς δοκίμου ἐν τοῖς Μήδοις, οὐκ ἐποίησε τὸ προσταχθὲν ἐκ τοῦ Κύρου. Ἐκέλευσεν οὖν τοὺς ἄλλους 10 παῖδας διαλαβεῖν αὐτόν· πειθομένων δὲ τῶν παιδίων, ὁ Κύρος τὸν παῖδα κάρτα τραχέως περίεσπε μαστιγῶν· ὁ δὲ, ἐπεὶ τάχιστα μεθ-εἶθη, ὡς γε δὴ ἀνάξια ἑαυτοῦ παθὼν, μᾶλλον τι περιημέκει· κατελθὼν δὲ ἐς πόλιν, πρὸς τὸν πατέρα ἀπ-φκτίζετο. Ὁ δὲ Ἀρτεμβάρης ὀργῇ, ὡς εἶχεν, 15 ἐλθὼν παρὰ τὸν Ἀστυάγη, καὶ ἅμα ἀγόμενος τὸν παῖδα, ἀνάρσια πράγματα ἔφη πεπονθέναι, λέγων, “ὦ βασιλεῦ, ὑπὸ τοῦ σου δούλου, βουκόλου δὲ παιδὸς, ὧδε περιῦβρίσμεθα” (δεικνὺς τοῦ παιδὸς τοὺς ὤμους).

§ 2. *Astyages sends for Cyrus and, suspecting the truth, forces the herdsman to confess.*

Ἀκούσας δὲ καὶ ἰδὼν ὁ Ἀστυάγης, ἐθέλων τιμωρῆσαι τῷ παιδὶ τιμῆς τῆς Ἀρτεμβάρους ἕνεκα, μετ-ἐπέμπετο τὸν τε βουκόλον καὶ τὸν παῖδα. Ἐπεὶ δὲ παρήσαν ἀμφοτέροι, βλέψας πρὸς τὸν Κῦρον ὁ Ἀστυάγης ἔφη· “Σὺ δὴ, ὦν τοιούτου ἀνδρὸς παῖς, ἐτόλμησας τὸν τοῦδε παῖδα, ὄντος πρώτου παρ’ ἐμοὶ, αἰκία τοιαύδε περιέπειν;”

Ὁ δὲ ἡμέιβeto ὤδε· “ὦ δέσποτα, ἐγὼ ταῦτα τοῦτον ἐποίησα σὺν δίκῃ. Οἱ γὰρ ἐκ τῆς κόμης παῖδες, ὧν καὶ ὤδε ἦν, παίζοντες ἐστήσαντο ἔμε βασιλέα ἑαυτῶν· ἐδόκουν γάρ σφι εἶναι ἐς τοῦτο ἐπιτηδειότατος. Οἱ μὲν νυν ἄλλοι παῖδες τὰ ἐπιτασσόμενα ἐπ-ετέλουν· οὗτος δὲ ἀνηκούσκει τε καὶ λόγον εἶχεν οὐδένα· ἐς ὃ ἔλαβε τὴν δίκην. Εἰ οὖν δὴ τοῦδε ἕνεκα ἄξιός τινος κακοῦ εἰμὶ, ὤδε τοι πάρεμι.”

15 Ταῦτα λέγοντος τοῦ παιδὸς, τὸν Ἀστυάγῃ ἐσ-ῆει ἀνάγνωσις αὐτοῦ· καὶ ὃ τε χαρακτήρ τοῦ προσώπου ἐδόκει προσφέρεσθαι ἐς ἑαυτὸν, καὶ ἡ ὑπόκρισις ἐλευθερωτάτῃ εἶναι· ὃ δὲ χρόνος τῆς ἐκθέσεως τῇ ἡλικίᾳ τοῦ παιδὸς ἐδόκει συμβαίνειν. Ἐκ-πλαγεὶς δὲ τούτοις, ἐπὶ 20 χρόνον ἀφθογγος ἦν. Μόγισ δὲ δὴ ποτε ἀν-ενεχθεὶς εἶπεν, ἐθέλων ἐκπέμψαι τὸν Ἀρτεμβάρην, ἵνα τὸν βουκόλον μόνον λαβὼν βασανίσῃ· “Ἀρτέμβαρης, ἐγὼ ταῦτα ποιήσω, ὥστε σὲ καὶ τὸν παῖδα τὸν σὺν μηδὲν ἐπιμέμφεσθαι.” Τὸν μὲν δὴ Ἀρτεμβάρην πέμπει· τὸν δὲ 25 Κῦρον ἦγον ἔσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυάγους. Ἐπεὶ δὲ ὑπ-ελέλειπτο ὁ βουκόλος μόνος,

τάδε αὐτὸν ἤρετο ὁ Ἀστυάγης, ὁπόθεν λάβοι τὸν παῖδα, καὶ τίς εἶη ὁ παραδοὺς, Ὁ δὲ ἐξ ἑαυτοῦ τε ἔφη γεγονέναι, καὶ τὴν τεκοῦσαν αὐτὸν εἶναι παρ' ἑαυτῷ. Ἀστυάγης δὲ οὐκ ἔφη αὐτὸν εὖ βουλευέσθαι, ἐπιθυμῶν 30 ἐς ἀνάγκας μεγάλας ἀφικνεῖσθαι· ἅμα τε λέγων ταῦτα, ἐσήμαινε τοῖς δορυφόροις λαμβάνειν αὐτόν. Ὁ δὲ ἀγόμενος ἐς τὰς ἀνάγκας, οὕτω δὴ ἔφαινε τὸν ὄντα λόγον· καὶ κατ-έβαινε ἐς λιτάς συγγνώμην ἑαυτῷ κελεύων ἔχειν αὐτόν.

35

§ 3. *Astyages pardons the herdsman, and obtains a confession from Harpagus, whom also he pretends to pardon.*

Ἀστυάγης δὲ τοῦ μὲν βουκόλου τὴν ἀληθείαν ἐκφάναντος λόγον ἤδη καὶ ἐλάσσω ἐποιεῖτο· Ἀρπάγῳ δὲ καὶ μεγάλως μεμφόμενος, καλεῖν αὐτὸν τοὺς δορυφόρους ἐκέλευεν. Ὡς δὲ παρῆν ὁ Ἀρπαγός, ἤρετο αὐτὸν ὁ Ἀστυάγης· “Ἀρπαγε, τίνι δὴ μόρῳ τὸν παῖδα κατε- 5 χρήσω, ὃν σοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;”

Ὁ δὲ Ἀρπαγός ὡς εἶδε τὸν βουκόλον ἔνδον ὄντα, οὐ τρέπεται ἐπὶ ψευδῇ ὁδῷ, ἵνα μὴ ἐλεγχόμενος ἀλίσκηται, ἀλλὰ τὸν εὐθὺν ἔφαινε λόγον. Ἀστυάγης δὲ, κρύπτων τὸν χόλον, πρῶτον μὲν, καθάπερ ἤκουσεν αὐτὸς πρὸς τοῦ 10 βουκόλου τὸ πρᾶγμα, πάλιν ἀφηγείτο τῷ Ἀρπάγῳ· μετὰ δὲ κατ-έβαινε λέγων, ὡς, “περίεστί τε ὁ παῖς, καὶ τὸ γεγόνος ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ ἐς τὸν παῖδα τοῦτον ἔκαμνον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένος οὐκ ἐν ἐλαφρῷ ἐποιούμην. Ὡς οὖν τῆς 15 τύχης εὖ μεθεστηκυίας, τοῦτο μὲν, τὸν σεαυτοῦ παῖδα

ἀπόπεμψον παρὰ τὸν παῖδα τὸν νεήλυδα· τοῦτο δὲ (σῶστρα γὰρ τοῦ παιδὸς μέλλω θύειν τοῖς θεοῖς) πάρισθί μοι ἐπὶ δείπνον.”

- 20 “Ἀρπαγος μὲν, ὡς ἤκουσε ταῦτα, προσκυνήσας καὶ μεγάλα ποιησάμενος, ὅτι τε ἡ ἁμαρτὰς οἱ ἐς δέον ἐγγόνειν ἦι ἐς τὰ οἰκία. Ἐσελθὼν δὲ τὴν ταχίστην, τὸν παῖδα τὸν μονογενῆ ἔτη τρία καὶ δέκα γεγονότα ἐκπέμπει, ἵεναι τε κελεύων ἐς Ἀστυάγους, καὶ ποιεῖν ὅτι ἂν ἐκεῖνος
25 κελεύῃ. Αὐτὸς δὲ περιχαρὴς ὢν φράζει τῇ γυναικὶ τὰ συγκυρήσαντα.

§ 4. *Abominable punishment inflicted upon Harpagus.*

- Ἀστυάγης δὲ, ὡς ἀφίκετο ὁ Ἀρπάγου παῖς, σφάξας αὐτὸν καὶ κατὰ μέλη διελὼν, τὰ μὲν ὥπτησε, τὰ δὲ ἤψησε τῶν κρεῶν. Ἐπεὶ δὲ ἡ ὥρα ἐγίγνετο τοῦ δείπνου, παρετίθετο ταῦτα τῷ Ἀρπάγῳ, πλὴν κεφαλῆς καὶ χειρῶν
5 καὶ ποδῶν· ταῦτα δὲ χωρὶς ἔκειτο ἐπὶ κανῶ κατα-κεκαλυμμένα. Ὡς δὲ ὁ Ἀρπαγος ἐδόκει ἄλλις ἔχειν τῆς βορᾶς, Ἀστυάγης ἤρετο αὐτὸν εἰ ἡσθέη τι τῇ θοίνῃ· φαμένου δὲ Ἀρπάγου καὶ κάρτα ἡσθῆναι, παρέφερόν τινες τὴν κεφαλὴν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας
10 καὶ τοὺς πόδας. Ἀρπαγον δὲ ἐκέλευον προ-στάντες ἀποκαλύπτειν τε καὶ λαβεῖν ὁ βούλεται αὐτῶν. Πειθόμενος δὲ ὁ Ἀρπαγος καὶ ἀποκαλύπτων, ὁρᾷ τοῦ παιδὸς τὰ λείμματα· ἰδὼν δὲ οὔτε ἐξ-επλάγη, ἐντὸς τε ἑαυτοῦ γίγνεται. Ἦρετο δὲ αὐτὸν ὁ Ἀστυάγης εἰ γιγνώσκου
15 οὔτινος θηρίου κρέα βεβρώκοι. Ὁ δὲ καὶ γιγνώσκων ἔφη, καὶ ἀρεστὸν εἶη πᾶν ὃ ἂν βασιλεὺς ἔρδῃ. Τούτοις

δὲ ἀμειψάμενος καὶ ἀναλαβὼν τὰ λοιπὰ τῶν κρεῶν, ἦε
 ἐς τὰ οἰκία. Ἐντεῦθεν δὲ ἐμελλε, ὡς ἐγὼ δοκῶ, ἀλίσας
 θάψειν πάντα.

§ 5. *The Magi decide that Astyages need have no more fear of
 Cyrus; so the boy is sent home safely to his parents in
 Persia.*

Ἀρπάγῳ μὲν Ἀστυάγης δίκην ταύτην ἐπ-έθηκε· Κύρου
 δὲ περὶ βουλευόν ἐκάλει τοὺς αὐτοὺς τῶν Μάγων οἱ τὸ
 ἐνύπνιον αὐτῷ πρότερον ἔκριναν. Ἀφικομένους δὲ ἦρετο
 ὁ Ἀστυάγης ὅπῃ ἔκριναν τὴν ὄψιν· οἱ δὲ ταῦτα εἶπον,
 λέγοντες ὡς χρὴν ἂν βασιλεῦσαι τὸν παῖδα, εἰ ἐπέζησε 5
 καὶ μὴ ἀπέθανε πρότερον. Ὁ δὲ ἡμίβετο αὐτοὺς τοῖσδε·
 “Ἔστι τε ὁ παῖς, καὶ περίεστι· καὶ διαιτώμενον αὐτὸν
 ἐπ’ ἀγροῦ οἱ ἐκ τῆς κώμης παῖδες ἐστήσαντο βασιλέα.
 Ο δὲ πάντα, ὅσα περ οἱ ἀληθινοὶ βασιλεῖς, ἐτελείωσε
 ποιήσας· καὶ γὰρ δορυφόρους, καὶ θυρωροὺς καὶ ἀγγε- 10
 λιαφόρους καὶ τὰ λοιπὰ πάντα εἶχε. Καὶ νῦν ἐς τί ὑμῖν
 ταῦτα φαίνεται φέρειν;”

Εἶπον οἱ Μάγοι· “Εἰ μὲν περίεστί τε, καὶ ἐβασί-
 λευσεν ὁ παῖς μὴ ἐκ προκοίας τινὸς, θάρσει τε τούτου
 ἔνεκα, καὶ θυμὸν ἔχε ἄγαθον· οὐ γὰρ ἔτι τὸ δεῦτερον 15
 ἄρξει.”

Ἀκούσας ταῦτα ὁ Ἀστυάγης, ἐχάρη τε καὶ καλέσας
 τὸν Κύρον ἔλεγέν οἱ τάδε· “ὦ παῖ, ἐγὼ σέ δι’ ὄψιν
 ὀνείρου οὐ τελείαν ἠδίκουν, τῇ δὲ σαντοῦ μοίρᾳ περί-ει·
 νῦν οὖν ἴθι χαίρων ἐς Πέρσας, πομποὺς δ’ ἐγὼ ἅμα πέμψω. 20
 Ἐλθὼν δ’ ἐκεῖ, πατέρα τε καὶ μητέρα εὐρήσεις, οὐ κατὰ
 Μιτραδάτην τε τὸν βουκόλον καὶ τὴν γυναῖκα αὐτοῦ.”

Ταῦτα εἰπὼν ὁ Ἀστυάγης, ἀποπέμπει τὸν Κῦρον.
 Νοστήσαντα δὲ αὐτὸν εἰς τὰ τοῦ Καμβύσεω οἰκίᾳ ἐδέξαντο
 25 οἱ τεκόντες, καὶ δεξάμενοι μεγάλως ἡσπάζοντο.

C.—THE MANHOOD OF CYRUS.

- § 1. *At the instigation of Harpagus, Cyrus induces the Persians to revolt by a practical demonstration of the advantages they would enjoy as the dominant race.*

Κυρῷ δὲ ἀνδρουμένῳ, καὶ ὄντι τῶν ἡλίκων ἀνδρειοτά-
 τῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ Ἄρπαγος, δῶρα
 πέμπων, τίσασθαι Ἀστυάγῃ ἐπιθυμῶν. Πρὸ δ' ἔτι
 τούτου ὁ Ἄρπαγος, ὄντος τοῦ Ἀστυάγου πικροῦ ἐς
 5 τοὺς Μήδους, συμμίσγων ἐνὶ ἐκάστῳ τῶν πρώτων Μήδων,
 ἀν-έπειθεν ὡς χρὴ Κῦρον προ-στησαμένους τὸν Ἀστυάγῃ
 παῦσαι τῆς βασιλείας.

Ὁ δὲ Κῦρος ἐφρόντιζεν ὅτῳ τρόπῳ σοφωτάτῳ Πέρσας
 ἀναπείσει ἀφίστασθαι. Φροντίζων δὲ εὐρίσκει τάδε
 10 καιριώτατα εἶναι· Γράψας ἐς βιβλίον ἃ ἐβούλετο, ἀλίαν
 τῶν Περσῶν ἐποίησατο· μετὰ δὲ ἀναπτύξας τὸ βιβλίον
 καὶ ἐπιλεγόμενος, ἔφη Ἀστυάγῃ ἑαυτὸν στρατηγὸν
 Περσῶν ἀποδεικνύναι. “Νῦν τε,” ἔφη λέγων, “ᾧ
 Πέρσαι, προ-αγορεύω ὑμῖν παρῆναι ἕκαστον ἔχοντα
 15 δρέπανον.” Κῦρος μὲν ταῦτα προηγόρευσεν. Ὡς δὲ
 παρήσαν ἅπαντες, ἐνταῦθα Κῦρος χωρὸν τινα ἀκανθώδη
 προεῖπεν αὐτοῖς ἐξημερῶσαι ἐν ἡμέρᾳ. Ἐπι-τελεσάντων
 δὲ τῶν Περσῶν τὸν προκείμενον ἀθλον, προεῖπεν αὐτοῖς
 εἰς τὴν ὑστεραίαν παρῆναι λελουμένους.

Ἐν δὲ τούτῳ τά τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ 20
 βουκόλια πάντα τοῦ πατρὸς συναλίσσας ἐς ταῦτο ὁ
 Κῦρος, ἔθνε καὶ παρεσκεύαζεν ὡς δεξόμενος τὸν τῶν
 Περσῶν στρατόν. Ἀφικομένους δὲ τῇ ὑστεραίᾳ τοὺς
 Πέρσας κατακλίνας ἐς λειμῶνα εὐώχει. Ἐπεὶ δὲ ἀπὸ
 δείπνου ἦσαν, ἤρετο σφᾶς ὁ Κῦρος πότερον ἂ τῇ 25
 προτεραίᾳ εἶχον, ἢ τὰ παρόντα εἶη αὐτοῖς αἰρετώτερα.
 Οἱ δὲ ἔφασαν πολὺ εἶναι τὸ μέσον, τὴν μὲν γὰρ προτέραν
 ἡμέραν πάντα σφι κακὰ ἔχειν, τὴν δὲ τότε παρούσαν
 πάντα ἀγαθὰ.

Παραλαβὼν δὲ τοῦτο τὸ ἔπος ὁ Κῦρος παρ-εγύμνου τὸν 30
 πάντα λόγον, λέγων· Ἄνδρες Πέρσαι, οὕτως ὑμῖν
 ἔχει· βουλομένοις μὲν ὑμῖν ἐμοὶ πείθεσθαι ἔστι τὰδε τε
 καὶ ἄλλα μυρία ἀγαθὰ, οὐδένα πόνον δουλοπρεπή ἔχουσι·
 μὴ βουλομένοις δὲ ἐμοὶ πείθεσθαι εἰσὶν ὑμῖν πόνοι τῷ
 χιζῶ παραπλήσιοι ἀναρίθμητοι. Νῦν οὖν ἐμοὶ πειθό 35
 μενοι γίγνεσθε ἐλεύθεροι, ἀφιστάμενοι ἀπ' Ἀστυάγους
 ὅτι τάχιστα.

§ 2. *Revolt of the Persians, ending in the accession of Cyrus
 to the throne.*

Πέρσαι μὲν νυν, προστάτου ἐπιλαβόμενοι, ἄσμενοι
 ἡλευθεροῦντο, καὶ πάλαι δεινὸν ποιούμενοι ὑπὸ Μήδων
 ἄρχεσθαι. Ἀστυάγης δὲ, ὡς ἐπύθετο Κῦρον ταῦτα
 πράττοντα, πέμψας ἄγγελον ἐκάλει αὐτόν. Ὁ δὲ Κῦρος
 ἐκέλευε τὸν ἄγγελον ἀπαγγέλλειν ὅτι πρότερον ἤξει παρ' 5
 ἐκείνου ἢ Ἀστυάγης αὐτὸς βουλήσεται. Ἀκούσας δὲ
 ταῦτα ὁ Ἀστυάγης Μήδους τε ὥπλισε πάντας καὶ

στράτηγον αὐτῶν, ὥσεὶ θεοβλαβῆς ὢν, Ἀρπαγον ἀπέ-
 δειξεν. Ὡς δ' οἱ Μῆδοι στρατευσάμενοι τοῖς Πέρσαις
 10 συνένιμνον, οἱ μὲν αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου
 μέτεσχον, οἱ δὲ ἡὔτομόλουν πρὸς τοὺς Πέρσας, οἱ δὲ
 πλείωτοι ἠθελοκάκουν τε καὶ ἔφενγον. Διαλυθέντος
 δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχροῦς, ὥς τάχιστα
 ἐπύθετο ὁ Ἀστυάγης, ἔφη ἀπειλῶν τῷ Κύρῳ· “Ἄλλ’
 15 οὐδ’ ὥς ὁ Κύρος γε χαιρήσει.” Τοσαῦτα εἰπὼν πρῶτον
 μὲν ἀν-εσκολόπισε τοὺς τῶν μάγων ὀνειροπόλους, οἱ
 ἀν-έγνωσαν αὐτὸν μεθεῖναι τὸν Κύρον. Μετὰ δὲ ὥπλισε
 τοὺς ὑπολειφθέντας τῶν Μήδων ἐν τῷ ἄστει, νέους τε καὶ
 πρεσβύτας ἄνδρας. Ἐξαγαγὼν δὲ τούτους, καὶ συμ-
 20 βαλὼν τοῖς Πέρσαις, ἥσσήθη· καὶ αὐτός τε Ἀστυάγης
 ἐξωγρήθη, καὶ οὗς ἐξήγαγε τῶν Μήδων ἀπέβαλε.
 Ἀστυάγης δὲ ὁ Κύρος, κακὸν οὐδὲν ἄλλο ποιήσας, εἶχε
 παρ’ ἑαυτῷ ἐς ὃ ἐτελεύτησεν.
 Οὕτω δὴ Κύρος γενόμενός τε καὶ τραφεὶς ἐβασίλευσεν.

IX. SOLON AND CROESUS.

(a) *Solon, the Athenian statesman and philosopher, visits Croesus, the rich king of Lydia, and admonishes him on the instability of fortune.*

Ἐκδημήσας ὁ Σόλων ἐς Σάρδεις ἀφίκετο παρὰ Κροῖσον.
 Ἀφικόμενος δὲ ἐξενίζετο ἐν τοῖς βασιλείοις ὑπὸ τοῦ
 Κροίσου· μετὰ δὲ ἡμέρᾳ τρίτῃ ἢ τετάρτῃ, κελείσαντος
 Κροίσου, τὸν Σόλωνα θεράποντες περι-ἤγον κατὰ τοὺς

θησαύρους, καὶ ἐπεδείκνυσαν πάντα ὄντα μεγάλα τε καὶ 5
 ὀλβια. Θεασάμενον δὲ αὐτὸν πάντα ἤρετο ὁ Κροῖσος
 τάδε· “Ἔένε ’Αθηναῖε, παρ’ ἡμᾶς περὶ σοῦ λόγος
 ἀφίκεται πολὺς, καὶ σοφίας ἔνεκα τῆς σῆς, καὶ πλάνης·
 νῦν οὖν ἡμερος ἐπῆλθέ με ἐπερωτᾶν εἴ τινα ἤδη πάντων
 εἶδες ὀλβιώτατον.” Ὁ μὲν ἐλπίζων εἶναι ἀνθρώπων 10
 ὀλβιώτατος ταῦτα ἐπ-ηρώτα· Σόλων δὲ, οὐδὲν ὑποθω-
 πεύσας ἀλλὰ τῷ ὄντι χρησάμενος, λέγει· “ὦ βασιλεῦ,
 Τέλλον ’Αθηναῖον. Ἀποθαυμάσας δὲ Κροῖσος τὸ
 λεχθὲν ἤρετο ἐπιστρεφῶς· Πῶς δὴ κρίνεις Τέλλον εἶναι
 ὀλβιώτατον; Ὁ δὲ εἶπε· “Τέλλῳ τοῦτο μὲν παῖδες 15
 ἦσαν καλοὶ τε καὶ ἀγαθοί, καὶ εἶδεν ἅπασιν αὐτοῖς τέκνα
 ἐκγενόμενα, καὶ πάντα παραμείναντα· τοῦτο δὲ τελευτῇ
 τοῦ βίου λαμπροτάτῃ ἐπ-εγένετο· γενομένης γὰρ Ἀθη-
 ναίοισι μάχης πρὸς τοὺς ἀστυγείτονας ἐν Ἐλευσίνι,
 βοηθήσας καὶ τροπὴν ποιήσας τῶν πολεμίων, ἀπέθανε 20
 κάλλιστα. Καὶ Ἀθηναῖοι δημοσίᾳ τε ἔθαψαν αὐτὸν
 ἥπερ ἔπεσε, καὶ ἐτίμησαν μεγάλως.”

(b) *Story of Cleobis and Biton. The Gods' best reward.*

Ὡς δὲ τὰ κατὰ τὸν Τέλλον διηγῆσατο ὁ Σόλων,
 ἐπ-ηρώτα ὁ Κροῖσος τίνα δεύτερον μετ’ ἐκείνον ἴδοι, δοκῶν
 πάννυ δευτερεῖα γοῦν οἶσσεσθαι. Ὁ δὲ εἶπε· “Κλέοβίν τε
 καὶ Βίτωνα· τούτοις γὰρ, οὔσι γένος Ἀργείοις, βίος τε
 ἀρκῶν ὑπ-ἦν, καὶ πρὸς τούτῳ, ῥώμῃ σώματος τοιάδε· 5
 ἀθλοφόροι τε ἀμφοτέροι ὁμοίως ἦσαν, καὶ δὴ καὶ λέγεται
 ὁδε ὁ λόγος· Οὔσης ἑορτῆς τῇ Ἥρᾳ ἔδει πάντως τὴν
 μητέρα αὐτῶν ζεύγει κομισθῆναι εἰς τὸ ἱερόν· οἱ δὲ βού-
 λονται

ἐκ τοῦ ἀγροῦ οὐ παρ-εγίγνοντο ἐν ὥρᾳ. Οἱ δὲ νεανίαι,
 10 ὑποδύντες αὐτοὶ ὑπὸ τὴν ζεύγλην, εἴλκον τὴν ἀμαξαν,
 ἐπὶ δὲ τῆς ἀμάξης ὤχεϊτο ἡ μήτηρ. Σταδίους δὲ πέντε
 καὶ τεσσαράκοντα διακομίσαντες ἀφίκοντο ἐς τὸ ἱερόν·
 ταῦτα δὲ ποιήσασιν αὐτοῖς καὶ ὀφθεῖσι ὑπὸ τῆς πανη-
 γύρεως τελευτῇ τοῦ βίου ἀρίστη ἐπ-εγένετο· δι-έδειξέ τε
 15 ἐν τούτοις ὁ θεὸς ὥς ἄμεινον εἶη ἀνθρώπῳ τεθνάναι
 μᾶλλον ἢ ζῆν. Ἀργεῖοι μὲν γὰρ περι-στάντες ἐμακάριζον
 τῶν νεανίων τὴν ῥώμην, αἱ δὲ Ἀργεῖαι τὴν μητέρα αὐτῶν
 οἶων τέκνων ἐκίρσεν· ἡ δὲ μήτηρ περιχαρὴς οὔσα τῷ τε
 ἔργῳ καὶ τῇ φήμῃ, στᾶσα ἀντίον τοῦ ἀγάλματος ἤϋχετο
 20 τὴν θεὸν δοῦναι Κλέοβί τε καὶ Βίτωνι ὁ ἀνθρώπῳ τυχεῖν
 ἀριστόν ἐστι. Μετὰ δὲ ταύτην τὴν εὐχὴν, ὥς ἔθυσάν
 τε καὶ εὐωχήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱερῷ οἱ
 νεανίαι, οὐκέτι ἀνέστησαν, ἀλλ' ἐν τέλει τούτῳ ἔσχοντο.
 Ἀργεῖοι δὲ εἰκόνας αὐτῶν ποιησάμενοι, ἀνέθεσαν ἐς
 25 Δελφοὺς, ὥς ἀνδρῶν ἀρίστων γενομένων."

(c) *Warning to Croesus, which he takes amiss.*

Σόλων μὲν δὴ εὐδαιμονίας δευτερεῖα ἔνεμε τούτοις·
 Κροῖσος δὲ σπερχθεὶς εἶπεν· "ὦ ξένη Ἀθηναίε, ἡ δὲ
 ἡμετέρα εὐδαιμονία οὕτω τοι ἀπέρριπται ἐς τὸ μηδὲν,
 ὥστε οὐδὲ ἰδιωτῶν ἀνδρῶν ἀξίους ἡμᾶς ἐποίησας;" Ὁ δὲ
 5 εἶπεν· "ὦ Κροῖσε, ἐπιστάμενόν με τὸ θεῖον πᾶν φθονερόν
 τε καὶ ταραχώδες ὃν ἐπερωτᾷς ἀνθρωπείων πραγμάτων πέρι.
 Ἐμοὶ δὲ σὺ καὶ πλουτεῖν μὲν μέγα φαίνει, καὶ βασιλεὺς
 πολλῶν εἶναι ἀνθρώπων· εὐδαίμονα δὲ οὐπῶ σε ἐγὼ λέγω,

πρὶν ἂν τελευτήσαντά σε καλῶς τὸν αἰῶνα πύθωμαι.
 Σποπεῖν δὲ χρή πάντος χρήματος τὴν τελευτὴν πῇ 10
 ἀπο-βήσεται· πολλοῖς γὰρ δὴ ὑποδείξας ὄλβον ὁ θεὸς
 προρρίζους ἀν-έτρεψε.” Ταῦτα λέγων τῷ Κροίσῳ, οὐ
 πως ἐχαρίζετο ὁ Σόλων· λόγου δὲ αὐτὸν ποιησάμενος
 οὐδενὸς ἀποπέμπεται ὁ Κροῖσος, κάρτα δόξας ἀμαθῆ εἶναι,
 ὃς τὰ παρόντα ἀγαθὰ μεθεῖς τὴν τελευτὴν πάντος χρή· 15
 ματος ὄρᾱν ἐκέλευε.

(d) *Subsequent misfortunes of Croesus, who at length
 acknowledges the wisdom of Solon's words.*

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβεν ἐκ θεοῦ νέμεσις
 μεγάλη Κροῖσον· ὥς εἰκάσαι, ὅτι ἐνόμισεν ἑαυτὸν εἶναι
 ἀνθρώπων ἀπάντων ὀλβιώτατον. Οἱ γὰρ Πέρσαι τὰς τε
 Σάρδεις εἶλον, καὶ αὐτὸν Κροῖσον ἐξώγρησαν, ἄρξαντα
 ἔτη τεσσαρακαίδεκα· λαβόντες δὲ αὐτὸν ἤγαγον παρὰ 5
 Κῦρον. Ὁ δὲ συννήσας πυρὰν μεγάλην ἀνεβίβασεν ἐπ’
 αὐτὴν τὸν Κροῖσόν τε ἐν πέδαις δεδεμένον, καὶ δις ἑπτὰ
 Ἀνδῶν παρ’ αὐτὸν παίδας. Τῷ δὲ Κροίσῳ, ἐστῶτι ἐπὶ
 τῆς πυρᾶς, ἐσῆλθε, καὶ περ ἐν κακῷ ὄντι τοσούτῳ, τὸ
 τοῦ Σόλωνος, ὥς εἴη σὺν θεῷ εἰρημένον, τὸ ‘Μηδένα εἶναι 10
 τῶν ζώντων ὀλβιον.’ Ἀν-ενεγκάμενος δὲ καὶ ἀναστεναξας
 ἐκ πολλῆς ἡσυχίας ἐς τρεῖς ὠνόμασε Σόλωνα· καὶ ὁ
 Κῦρος ἀκούσας ἐκέλευσε τοὺς ἐρμηνέας ἐπ-έρεσθαι τὸν
 Κροῖσον τίνα ἐπικαλοῖτο· καὶ οἱ προσελθόντες ἐπηρώ-
 των. Κροῖσος δὲ τέως μὲν σιγὴν εἶχεν ἐρωτώμενος· 15
 μετὰ δὲ ἔλεγεν ὥς ἔλθοι ποτε ὁ Σόλων, ὢν Ἀθηναῖος, καὶ
 θεασάμενος πάντα τὸν ἑαυτοῦ ὄλβον ἀποφλαυρίσει· καὶ

πάντα ἑαυτῷ ἀποβέβηκοι ἥπερ ἐκείνος εἶπεν, οὐδέν τι
 μᾶλλον ἐς ἑαυτὸν λέγων ἢ ἐς ἅπαν τὸ ἀνθρώπινον καὶ
 20 μάλιστα τοὺς παρ' ἑαυτοῖς ὀλβίους δοκοῦντας εἶναι.

(e) *Cyrus relents, and, with the assistance of Apollo, Croesus
 is saved from the flames.*

Ὁ μὲν Κροῖσος ταῦτα ἀφ-ηγείτο, τῆς δὲ πυρᾶς ἤδη
 ἡμμένης ἐκάετο τὰ περιέσχατα. Καὶ ὁ Κῦρος, ἀκούσας
 παρὰ τῶν ἑρμηνέων ἃ Κροῖσος εἶπε, μετα-γνούς τε καὶ
 ἐννοήσας ὅτι καὶ αὐτὸς ἀνθρωπος ὢν ἄλλον ἀνθρωπον,
 5 γενόμενον ἑαυτοῦ εὐδαιμονία οὐκ ἐλάττω, ζῶντα πυρὶ διδοίη,
 ἐκέλευε σβεννύναι τὴν ταχίστην τὸ καόμενον πῦρ, καὶ
 καταβιβάζειν Κροῖσόν τε καὶ τοὺς μετὰ Κροίσου. Καὶ
 οἱ πειρώμενοι οὐκ ἐδύναντο ἔτι τοῦ πυρὸς ἐπικρατῆσαι.
 Ἐνταῦθα Κροῖσος, μαθὼν τὴν Κύρου μεταγνώσιν, ἐπε-
 10 βοήσατο τὸν Ἀπόλλωνα ἐπικαλούμενος παραστῆναι καὶ
 ῥύσασθαι αὐτὸν ἐκ τοῦ πάροντος κακοῦ. Ὁ μὲν δακρύων
 ἐπεκαλεῖτο τὸν θεόν· ἐκ δὲ αἰθρίας τε καὶ νηνεμίας
 συν-έδραμεν ἑξαπίνης νέφη, καὶ χειμῶν τε κατ-ερράγη καὶ
 ὕσεν ὕδατι λαβροτάτῳ, κατ-εσβέσθη τε ἡ πυρὰ.

X.—REVERENCE FOR SUPPLIANTS ENFORCED BY THE ORACLE.

Ὁ μὲν Πακτύης, δείσας τοὺς Πέρσας, ᾗχετο φεύγων
 ἐς Κύμην· ὁ δὲ Μαζάρης ἔπεμπεν ἐς τὴν Κύμην ἀγγέ-
 λους, ἐκδιδόναί κελεύων Πακτύην. Οἱ δὲ Κυμαῖοι

ἐγνώσαν συμβουλῆς πέρι ἐς θεὸν τὸν ἐν Βραγχίδαῖς ἀναφέρειν. ἦν γὰρ αὐτόθι μαντεῖον ἐκ παλαιοῦ ἰδρυμένον, 5
 ᾧ Ἰωνές τε πάντες καὶ Αἰολεῖς εἰώθεσαν χρῆσθαι. Πέμπαντες οὖν οἱ Κυμαῖοι θεοπρόπους ἡρώτων “ὅποῖόν τι περὶ Πακτύην ποιοῦντες θεοῖς μέλλοιεν χαριεῖσθαι.” Ἐπερωτῶσι δέ σφι ταῦτα χρηστήριον ἐγένετο ἐκδιδόναι Πακτύην τοῖς Πέρσαις. 10

Ταῦτα δὲ ὥς ἤκουσαν οἱ Κυμαῖοι ὠρμῶντο ἐκδιδόναι· ὀρμωμένοι δὲ τοῦ πλήθους, Ἀριστόδικος, ἀνὴρ τῶν ἀστῶν δόκιμος, ἔσχε μὴ ποιῆσαι ταῦτα τοὺς Κυμαίους, ἀπιστῶν τε τῷ χρησμῷ, καὶ δοκῶν τοὺς θεοπρόπους οὐ λέγειν ἀληθῶς· ἐς δὲ τὸ δεύτερον περὶ Πακτύου ἐπερησόμενοι, ἦσαν ἄλλοι θεοπρόποι ὧν καὶ Ἀριστόδικος ἦν. 15

Ἀφικομένων δὲ αὐτῶν ἐς Βραγχίδας, ἐχρηστηριάξτεο ἐκ πάντων Ἀριστόδικος ἐπερωτῶν τάδε. “ὦναξ, ἦλθε παρ’ ἡμᾶς ἰκέτης Πακτύης ὁ Λυδὸς, φεύγων θάνατον βίαιον πρὸς Περσῶν· οἱ δέ μιν ἐξαιτοῦνται προεῖναι 20 Κυμαίους κελεύοντες. Ἡμεῖς δὲ, δειμαίνοντες τὴν Περσῶν δύναμιν, τὸν ἰκέτην ἐς τόδε οὐ τετολμήκαμεν ἐκδιδόναι, πρὶν ἂν τὸ ἀπὸ σοῦ ἡμῖν δηλωθῇ ἀκριβῶς ὁπότερα ποιῶμεν.”

Ὁ μὲν ταῦτα ἐπηρώτα· ὁ δὲ θεὸς αὖθις τὸν αὐτὸν 25 χρησμὸν ἔφαινε, κελεύων ἐκδιδόναι Πακτύην τοῖς Πέρσαις. Πρὸς ταῦτα ὁ Ἀριστόδικος ἐκ προνοίας ἐποίει τάδε· περιϋὼν τὸν νεὼν κύκλῳ ἐξ-ἤρει τοὺς στρουθοὺς, καὶ ἄλλα ὅσα ἦν νενεοσσευμένα ὀρνίθων γένη ἐν τῷ νεῷ. Ποιοῦντος δὲ αὐτοῦ ταῦτα, φωνὴ ἐκ τοῦ ἀδύτου ἐγένετο 30 λέγουσα τάδε· “Ἀνοσιώτατε ἀνθρώπων, τί τάδε τολμᾶς

ποιεῖν; τοὺς ἰκέτας μου ἐκ τοῦ νεῷ κερατίζεις;” Ἀρισ-
 τόδικος δὲ οὐκ ἀπορήσας πρὸς ταῦτα εἶπεν· “ὦναξ, αὐτὸς
 μὲν οὕτω τοῖς ἰκέταις βοηθεῖς, Κυμαίους δὲ κελεύεις τοῖς
 35 ἰκέτην ἐκδιδόναι.” Ὁ δὲ θεὸς αὖθις ἡμείψατο τοῖσδε
 “Ναὶ κελεύω, ἵνα γε ἀσεβήσαντες θάσσουν ἀπόλῃσθε
 ὥς μὴ τὸ λοιπὸν περὶ ἰκετῶν ἐκδόσεως ἔλθῃτε ἐπὶ τὶ
 χρηστήριον.”

XI.—A. FIRST CAPTURE OF BABYLON.

Cyrus, during the Feast of Belshazzar, captures Babylon by draining off the Euphrates into a disused lake which has been excavated above the city by Queen Nitocris.

Ὁ Κῦρος ἤλαυνεν ἐπὶ τὴν Βαβυλῶνα· οἱ δὲ Βαβυλώνιοι
 ἐκ-στρατευσάμενοι ἔμενον αὐτόν. Ἐπεὶ δὲ ἐγένετο
 ἐλαύνων ἀγχοῦ τῆς πόλεως, συν-έβαλόν τε οἱ Βαβυλώνιοι
 καὶ ἡσσηθέντες τῇ μαχῇ κατ-ειλήθησαν ἐς τὸ ἄστυ, ἃ
 5 εἶχον σιτία ἐτῶν κάρτα πολλῶν.

Ἐνταῦθα οἳ μὲν λόγον εἶχον τῆς πολιορκίας οὐδένα
 Κῦρος δὲ ἀπορίαις ἐν-είχετο. Τέλος δὲ ἐποίησε τοιόνδε
 τάξας τὴν στρατίαν ἥ ὁ ποταμὸς ἐς τὴν πόλιν ἐσβάλλει
 καὶ αὖθις ὀπισθε τῆς πόλεως τάξας ἐτέρους, ἥ ἐξίεισιν ἐ-
 10 τῆς πόλεως ὁ ποταμὸς, προεῖπε τῷ στρατῷ, ὅταν διαβατοῖ
 τὸ ρεῖθρον ἰδῶσι γενόμενον, ἐσιέναι ταυτῇ ἐς τὴν πόλιν.
 Οὕτω τε δὴ τάξας καὶ παραινέσας ἀπῆλυνεν αὐτὸς σὺν
 τῷ ἀρχεῖφ τοῦ στρατοῦ. Ἀφικόμενος δὲ ἐπὶ τὴν λίμνην
 οὖσαν ἔλος, τὸν ποταμὸν διώρυχι ἐσαγαγὼν, τὸ ἀρχαῖον

ρείθρον διαβατὸν εἶναι ἐποίησεν, ὑπονοστήσαντος τοῦ 15
ποταμοῦ. Γενομένου δὲ τούτου τοιούτου, οἱ Πέρσαι οἷ
περ τεταγμένοι ἦσαν ἐπ' αὐτῷ τούτῳ, ὑπο-νεοστηκότος
τοῦ Εὐφράτου ποταμοῦ ἀνδρὶ ὡς ἐς μέσον μηρὸν μάλιστα,
κατὰ τὸ ρεῖθρον ἐσ-ῆσαν ἐς τὴν Βαβυλῶνα.

Εἰ μὲν νυν προ-επύθοντο ἢ ἔμαθον οἱ Βαβυλώνιοι τὸ 20
ἐκ τοῦ Κύρου ποιούμενον, περιϋδόντες τοὺς Πέρσας
ἐσελθεῖν ἐς τὴν πόλιν διέφθειραν ἂν κάκιστα· κατα-
κλείσαντες γὰρ πάσας τὰς πυλίδας τὰς ἐς τὸν ποταμὸν
ἀγούσας, καὶ αὐτοὶ ἐπὶ τὰς αἰμασίας ἀναβάντες τὰς παρὰ
τὰ τοῦ ποταμοῦ χεῖλη ἐληλαμένας, ἔλαβον ἂν αὐτοὺς ὡς 25
ἐν κύρτῃ. Νῦν δὲ ἐξ ἀπροσδοκῆτου σφι παρ-έστησαν οἱ
Πέρσαι. Ὑπὸ δὲ μεγέθους τῆς πόλεως, τῶν περὶ τὰ
ἔσχατα τῆς πόλεως ἐαλωκότων, οἱ τὸ μέσον οἰκοῦντες τῆς
Βαβυλῶνος οὐκ ἐμάνθανον ταῦτα, ἀλλὰ (ἔτυχε γὰρ οὕσα
ἐορτῇ) ἐχόρευόν τε τοῦτον τὸν χρόνον καὶ ἐν εὐπαθείαις 30
ἦσαν, ἐς ὃ δὴ καὶ τὸ ἀληθὲς ἐπύθοντο.

B. SECOND CAPTURE OF BABYLON.

§ 1. *Serious revolt of the Babylonians from Darius.*

Ἀπ-έστησαν οἱ Βαβυλώνιοι κάρτ' εὖ παρ-εσκευασμένοι·
ἐπεὶ δὲ ἀπέστησαν ἐποίησαν τοιόνδε· τὰς μητέρας
ἐξελόντες, γυναῖκα ἕκαστος μίαν προσεξ-ηρείτο, ἣν ἐβού-
λετο, ἐκ τῶν ἑαυτοῦ οἰκίων· τὰς δὲ λοιπὰς ἀπάσας
συναγάγοντες ἀπ-έπνιξαν· τὴν δὲ μίαν ἕκαστος σιτοποιὸν 5
ἐξηρείτο. Ἀπέπνιξαν δὲ αὐτὰς ἵνα μὴ σφῶν τὸν σίτον
ἀναισιμώσωσι.

Πυθόμενος δὲ ταῦτα ὁ Δαρείος, καὶ συλλέξας ἅπασαν
 τὴν ἑαυτοῦ δύναμιν, ἐστρατεύετο ἐπ' αὐτούς. Ἐπελάσας
 10 δὲ ἐπὶ τὴν πόλιν, ἐπολιόρκει τοὺς Βαβυλωνίους φροντί-
 ζοντας οὐδὲν τῆς πολιορκίας· ἀναβαίνοντες γὰρ ἐπὶ
 τοὺς προμαχεῶνας τοῦ τείχους κατωρχοῦντο καὶ κατέ-
 σκωπτον Δαρείον καὶ τὴν στρατίαν αὐτοῦ. Καί τις αὐτῶν
 εἶπε τοῦτο τὸ ἔπος· “Τί καθῆσθε ἐνταῦθα, ὦ Πέρσαι,
 15 ἀλλ' οὐκ ἀπαλλάσσεσθε; τότε γὰρ αἰρήσετε ἡμᾶς, ἐπὰν
 ἡμίονοι τέκωσι.” Τοῦτο εἶπε Βαβυλωνίων τις οὐδαμῶς
 ἐλπίζων ἂν ἡμίονον τεκεῖν.

Ἐπτα δὲ μηνῶν καὶ ἐνιαυτοῦ δι-εληλυθότος ἤδη, ὁ
 Δαρείος τε ἡσχαλλε καὶ ἡ στρατιὰ πάσα, οὐ δυνατὴ οὔσα
 20 ἐλεῖν τοὺς Βαβυλωνίους. Καί τοι πάντα σοφίσματα καὶ
 πάσας μηχανὰς ἐπεποιήκειν ἐς αὐτοὺς Δαρείος· ἀλλ' οὐδ'
 ὥς ἐδόνατο ἐλεῖν αὐτούς, ἄλλοισί τε σοφίσμασι πειρασά-
 μενος, καὶ δὴ καὶ τούτῳ ᾧ Κῦρος εἶλεν αὐτούς. Δεινῶς
 γὰρ ἦσαν ἐν φυλακαῖς οἱ Βαβυλώνιοι, οὐδέ σφας οἶός τ'
 25 ἦν ἐλεῖν.

§ 2. *Zopyrus, encouraged by an omen, determines to deceive the Babylonians by feigning desertion, after first mutilating himself.*

Ἐνταῦθα εἰκοστῷ μηνὶ Ζωπύρῳ τῷ Μεγαβύζου ἐγένετο
 τέρας τόδε· τῶν σιτοφόρων ἡμιόνων αὐτοῦ μία ἔτεκεν.
 Ὡς δὲ ἐξ-ηγγέλθη αὐτῷ, καὶ ὑπὸ ἀπιστίας αὐτὸς ὁ
 Ζώπυρος εἶδε τὸ βρέφος, ἀπειπὼν τοῖς ἰδοῦσι μηδενὶ
 5 φράζειν τὸ γεγονός, ἐβουλεύετο. Καὶ πρὸς τὰ του
 Βαβυλωνίου ῥήματα ἐδόκει Ζωπύρῳ εἶναι ἀλώσιμος ἡ

Βαβυλών· σὺν γάρ θεῷ ἐκείνόν τε εἰπεῖν ἐνόμισε, καὶ τὴν ἡμίονον ἑαυτοῦ τεκεῖν.

Ὡς δὲ αὐτῷ ἐδόκει μόρσιμον εἶναι ἤδη τῇ Βαβυλῶνι ἀλίσκεσθαι, προσελθὼν Δαρεῖω ἀπεπνυθάνετο εἰ περὶ 10 πόλλου ποιεῖται τὴν Βαβυλῶνα ἐλεῖν. Πυθόμενος δὲ ὡς πόλλου τιμῶτο, ἐβουλευέτο ὅπως αὐτός τε ἔσται ὁ ἐλὼν αὐτὴν καὶ ἑαυτοῦ τὸ ἔργον ἔσται. Ἄλλως νυν οὐκ ἐφράζετο δυνατὸς εἶναι ὑποχειρίαν αὐτὴν ποιῆσαι, εἰ μὴ ἑαυτὸν λωβησάμενος αὐτομολήσειεν ἐς αὐτούς. Ἐνταῦθα, 15 ἐν ἐλαφρῷ ποιησάμενος, ἑαυτὸν λωβᾶται λώβην ἀνήκεστον· ἀποταμὼν γὰρ ἑαυτοῦ τὴν ῥίνα καὶ τὰ ὄτα, καὶ τὴν κόμην κακῶς περικείρας, καὶ μαστιγῶσας ἑαυτὸν ἦλθε παρὰ Δαρείων.

Δαρείος δὲ κάρτα βαρέως ἠνεγκεν ἰδὼν ἄνδρα δοκιμώ- 20 τατον λελωβημένον. Ἐκ τε τοῦ θρόνου ἀναπηδήσας ἀν-εβόησέ τε καὶ ἤρετό μιν ὅστις εἴη ὁ λωβησάμενος. Ὁ δὲ εἶπεν· “Οὐκ ἔστιν οὗτος ἀνὴρ (ὅτι μὴ σύ) ᾧ ἔστι δύναμις τοσαύτη ἔμε δὴ ὧδε διαθεῖναι· οὐδέ τις ἀλλοτρίων, ὦ βασιλεῦ, τάδε εἵργασται, ἀλλ’ αὐτὸς ἐγὼ ἑμαυτόν, 25 δεινόν τι ποιούμενος Ἀσσυρίους Πέρσαις καταγελᾶν.”

Ὁ δὲ ἡμέιβετο· “ὦ σχετλιώτατε ἀνδρῶν, ἔργῳ τῷ αἰσχίστῳ ὄνομα τὸ κάλλιστον ἔθου, φὰς διὰ τοὺς πολιορκουμένους σαυτὸν ἀνηκέστως διαθεῖναι. Τί δέ, ὦ μάταιε, λελωβημένοι σοῦ θᾶσσον οἱ πολέμιοι παρα-στήσονται; 30 Πῶς οὐκ ἐξ-έπλευσας τῶν φρενῶν σαυτὸν δια-φθείρας;”

Ὁ δὲ εἶπεν· “Εἰ μὲν τοι ὑπερ-έθηκά σοι ἃ ἡμελλον ποιήσιν, οὐκ ἂν με περι-εἶδες· νῦν δὲ ἐπ’ ἑμαντοῦ

35 βαλόμενος ἔπραξα. Ἦδη οὖν, ἐὰν μὴ τῶν σῶν δεήσῃ, αἰρήσομεν Βαβυλῶνα.

§ 3. *Zopyrus discloses the plan by which he hopes to effect the capture of Babylon.*

Ἐγὼ μὲν γὰρ, ὥς ἔχω, αὐτομολήσω ἐς τὸ τεῖχος καὶ φήσω πρὸς αὐτοὺς ὥς ὑπὸ σοῦ τάδε ἔπαθον· καὶ δοκῶ, πείσας αὐτοὺς ταῦτα ἔχειν οὕτω, τεύξεσθαι στρατίας. Σὺ δὲ τῇ δεκάτῃ ἡμέρᾳ χιλίους τάξον κατὰ τὰς Σεμ-
 5 ράμεως καλουμένας πύλας· αὐθις δὲ τῇ ἐβδόμῃ καὶ δεκάτῃ ἡμέρᾳ ἄλλους μοι τάξον δισχιλίους κατὰ τὰς Νινίων καλουμένας πύλας· μετὰ δὲ ταῦτα διαλιπὼν εἴκοσιν ἡμέρας, ἔπειτα ἄλλους κάθισον, ἀγαγὼν κατὰ τὰς Χαλδαίων καλουμένας πύλας, τετρακισχιλίου. Ἐχόν-
 10 των δὲ μήτε οἱ πρότεροι ὄπλα, μήθ' οἳτοί, πλὴν ἐγχειριδίων. Μετὰ δὲ τὴν εἰκοστὴν ἡμέραν εὐθέως τὴν μὲν ἄλλην στρατιάν κέλευσον περίξ προσβάλλειν πρὸς τὸ τεῖχος. Πέρσας δέ μοι τάξον κατὰ τε τὰς Βηλίδας καλουμένας καὶ Κισσίας πύλας. Ὡς γὰρ ἐγὼ δοκῶ, ἐμοῦ
 15 μεγάλα ἔργα ἀπο-δειξαμένου, τά τε ἄλλα ἐπιτρέψονται ἐμοὶ Βαβυλώνιοι, καὶ δὴ καὶ τῶν πυλῶν τὰς βαλανάγρας. Τὸ δὲ ἐντεῦθεν ἐμοὶ τε καὶ Πέρσαις μελήσει ἃ δεῖ ποιεῖν.

§ 4. *The Babylonians receive Zopyrus, who pretends that he will reveal to them all Darius' plans of attack. Elated by his apparent successes over the Persian troops, they invest him with the chief command, and he is thus enabled to betray the gates to the Persians.*

Ταῦτα ἐντειλάμενος, ἦει ἐπὶ τὰς πύλας, ἐπιστρεφόμενος ὥς δὴ ἀληθῶς αὐτόμολος. Ὅρωντες δὲ ἀπὸ τῶν πύργων

οἱ κατὰ τοῦτο τεταγμένοι, κατ-έτρεχον κάτω, καὶ ὀλίγον
 τι παρακλίναντες τὴν ἐτέραν πύλην ἡρώτων τίς τε εἴη
 καὶ οὗτου δεόμενος ἦκοι ; Ὁ δὲ αὐτοῖς ἡγόρευεν ὡς εἴη τε 5
 Ζώπυρος καὶ αὐτομολοίῃ ἐς ἐκείνους. Ἦγον δὴ μιν οἱ
 πυλωροί, ταῦτα ὡς ἤκουσαν, ἐπὶ τὰ κοινὰ τὰ τῶν
 Βαβυλωνίων, καταστὰς δ' ἐπ' αὐτὰ κατ-φκτίζετο. φὰς ὑπὸ
 Δαρείου πεπονθέναι ἃ ἐπεπόνθειν ὑφ' ἑαυτοῦ, παθεῖν δὲ
 ταῦτα διότι συμβουλεύσειεν αὐτῷ ἀπαν-ιστάναι τὴν 10
 στρατίαν, ἐπεὶ δὴ οὐδεὶς πόρος φαίνοιτο τῆς ἀλώσεως.
 “Νῦν τε,” ἔφη λέγων, “ἐγὼ ὑμῖν, ὦ Βαβυλωνῖοι, ἦκω
 μέγιστον ἀγαθόν, Δαρείῳ δὲ καὶ τῇ στρατιᾷ καὶ Πέρσαις
 μέγιστον κακόν· οὐ γὰρ δὴ ἐμέ γε ὧδε λωβησάμενος
 καταπρόϊξεται· ἐπίσταμαι δὲ αὐτοῦ πάσας τὰς διεξόδους 15
 τῶν βουλευμάτων.”

Τοιαῦτα ἔλεγεν· οἱ δὲ Βαβυλωνῖοι ὀρώντες ἄνδρα
 τὸν ἐν Πέρσαις δοκιμώτατον ῥινός τε καὶ ὤτων ἐσπερη-
 μένον, μᾶστιξί τε καὶ αἵματι ἀνα-πεφυρμένον, πάννυ
 ἐλπίσαντες λέγειν αὐτὸν ἀληθῆ καὶ ἦκειν ἑαυτοῖς 20
 σύμμαχον, ἐπιτρέπεσθαι ἔτοιμοι ἦσαν πάντα ὧν ἐδεῖτο·
 ἐδεῖτο δὲ στρατιᾶς.

Ὁ δὲ ἐπεὶ αὐτῶν τοῦτο παρέλαβεν, ἐποίει ἃ περ Δαρείῳ
 συν-εθήκατο· ἐξαγαγὼν γὰρ τῇ δεκάτῃ ἡμέρᾳ τὴν τῶν
 Βαβυλωνίων στρατίαν καὶ κυκλωσάμενος τοὺς χιλίους, 25
 οὓς πρῶτους ἐν-ετείλατο Δαρείῳ τάξαι, τούτους κατε-
 φόνευσε. Μαθόντες δέ μιν οἱ Βαβυλωνῖοι ὁμοῖα τοῖς
 ἔπεσι τὰ ἔργα πυρεχόμενον, πάννυ περιχαρεῖς ὄντες, πᾶν
 δὴ ἔτοιμοι ἦσαν ὑπηρετεῖν. Ὁ δὲ διαλιπὼν ἡμέρας τὰς
 συγκαίμενας, αὐθις ἐπ-ελεξάμενός τινας τῶν Βαβυλωνίων ?

ἐξήγαγε καὶ κατεφόνευσε τῶν Δαρείου στρατιωτῶν τοὺς
 δισχιλίους. Ἰδόντες δὲ καὶ τοῦτο τὸ ἔργον οἱ Βαβυ-
 λῶνιοι πάντες Ζώπυρον εἶχον ἐν στόμασιν αἰνοῦντες.
 Ὁ δὲ αὖθις διαλιπὼν τὰς συγκειμένας ἡμέρας ἐξήγαγεν
 35 ἐς τὸ προ-ειρημένον, καὶ κυκλωσάμενος κατ-εφόνευσε τοῖς
 τετρακισχιλίους. Ὡς δὲ καὶ τοῦτο κατείργαστο, πάντα
 δὴ ἦν ἐν τοῖς Βαβυλωνίοις Ζώπυρος, καὶ στρατάρχης τε
 οὗτος καὶ τειχοφύλαξ ἀπ-εδέδεικτο.

Προσβολὴν δὲ Δαρείου κατὰ τὰ συγκείμενα ποιουμένου
 40 πέριξ τὸ τείχος, ἐνταῦθα δὴ πάντα τὸν δόλον ὁ Ζώπυρος
 ἐξ-έφαινε· οἱ μὲν γὰρ Βαβυλώνιοι ἀναβάντες ἐπὶ τὸ
 τείχος ἡμύνοντο τὴν Δαρείου στρατιὰν προσβάλλουσαν,
 ὁ δὲ Ζώπυρος τὰς τε Κισσίας καὶ Βηλίδας καλουμένας
 πύλας ἀναπετάσας ἐσ-ἦκε τοὺς Πέρσας ἐς τὸ τείχος.
 45 Τῶν δὲ Βαβυλωνίων, οἳ μὲν εἶδον τὸ ποιηθέν, οἳτοὶ ἔφευγον
 ἐς τοῦ Διὸς τοῦ Βήλου τὸ ἱερόν· οἳ δὲ οὐκ εἶδον, ἔμενον
 ἐν τῇ ἑαυτοῦ τάξει ἕκαστος, ἐς ὃ δὴ καὶ οἳτοὶ ἔμαθον
 προ-δεδομένοι.

§ 5. *Punishment inflicted on the Babylonians, and
 honours heaped upon Zopyrus.*

Βαβυλὼν μὲν νυν οὕτω τὸ δεύτερον ἤρθε. Δαρεῖος δὲ
 ἐπεὶ ἐκράτησε τῶν Βαβυλωνίων, τὸ μὲν τείχος περι-εἶλε,
 καὶ τὰς πύλας πάσας ἀπ-έσπασε· (τὸ γὰρ πρότερον ἔλων
 Κῦρος τὴν Βαβυλῶνα ἐποίησε τούτων οὐδέτερον). Τῶν
 5 δὲ ἀνδρῶν τοὺς κορυφαίους μάλιστα ἐς τρισχιλίους ἀν-
 εσκολόπισε, τοῖς δὲ λοιποῖς Βαβυλωνίοις ἀπ-έδωκε τὴν
 πόλιν οἰκεῖν.

Ζωπύρου δὲ ἀγαθουργίαν οὐδεὶς Περσῶν ὑπερ-εβάλετο παρὰ Δαρείῳ κριτῇ οὔτε τῶν ὕστερον γενομένων οὔτε τῶν πρότερον, ὅτι μὴ Κῦρος μόνος· (τούτῳ γὰρ οὐδεὶς 10 Περσῶν ἠξίωσε πῶ ἑαυτὸν συμβαλεῖν). Πολλάκις δὲ Δαρείον λέγεται γνώμην τήνδε ἀποδείξασθαι, ὡς βούλοιτο ἂν Ζώπυρον εἶναι ἀπαθῇ τῆς αἰκίας μᾶλλον ἢ Βαβυλῶνάς οἱ εἴκοσι πρὸς τῇ οὔσῃ προσγενέσθαι. Ἐτίμησε δὲ αὐτὸν 15 μεγάλως· καὶ γὰρ δῶρά οἱ ἀνὰ πᾶν ἔτος ἐδίδου ἅ Πέρσαις ἐστὶ τιμιώτατα, καὶ τὴν Βαβυλῶνα οἱ ἔδωκεν ἀτελῇ νέμεσθαι μέχρι τῆς ἐκείνου ζωῆς, καὶ ἄλλα πολλὰ ἐπ-έδωκε.

XII. A REBUFF TO DARIUS FOR DISTURBING THE TOMB OF NITOCRIS, QUEEN OF BABYLON.

Νίτωκρις ἡ τῆς Βαβυλῶνος βασιλεία ἀπάτην τοιάνδε τινὰ ἐμηχανήσατο· ὑπὲρ τῶν μάλιστα λεωφόρων πυλῶν τοῦ ἄστεως τάφον ἑαυτῇ κατ-εσκευάσατο μετέωρον, ἐπι-πολῆς αὐτῶν τῶν πυλῶν· ἐν-εκόλαψε δὲ ἐς τὸν τάφον 5 γράμματα λέγοντα τάδε·

“Ἦν τις τῶν ἐμοῦ ὕστερον γιγνομένων Βαβυλῶνος βασιλέων σπανίσῃ χρημάτων, ἀνοίξας τὸν τάφον λαβέτω ὅποσα βούλεται χρήματα· μὴ μέντοι γε, μὴ σπανίσας γε, ἄλλως ἀνοίξῃ· οὐ γὰρ ἄμεινον.”

Οὗτος ὁ τάφος ἦν ἀκίνητος, μέχρι οὗ ἐς Δαρείον 10 περι-ῆλθεν ἡ βασιλεία. Δαρείῳ δὲ καὶ δεινὸν ἐδόκει εἶναι ταῖς πύλαις ταύταις μηδὲν χρῆσθαι, καὶ χρημάτων κειμένων, καὶ αὐτῶν τῶν χρημάτων ἐπικαλουμένων, μὴ

λαβεῖν αὐτά. (Ταῖς δὲ πύλαις ταύταις οὐδὲν ἐχρήτο,
 15 τοῦδε ἕνεκα, ὅτι ὑπὲρ κεφαλῆς αὐτῷ ἐγίγνετο ἂν ὁ νεκρὸς
 διεξελαύνοντι.) Ἀνοίξας δὲ τὸν τάφον ἠῦρε χρήματα
 μὲν οὐ, τὸν δὲ νεκρὸν, καὶ γράμματα λέγοντα τάδε· Εἰ μὴ
 ἄπληστος τε ἦσθα χρημάτων, καὶ αἰσχροκερδής, οὐκ ἂν
 νεκρῶν θήκας ἀνέψγες.

XIII. THE BABYLONIAN WIFE-MARKET.

*The beautiful women are sold to the highest bidder ; the plain
 or deformed are given to those who will accept the lowest
 compensation for a poor match.*

Κατὰ κόμας ἐκάστας ἅπαξ τοῦ ἔτους ἐποιεῖτο τάδε·
 ὡς αἱ παρθένοι γίγνοντο γάμων ὠραῖαι, ταύτας ὅπως
 συναγάγοιεν πάσας ἐς ἓν χωρίον ἐσ-ῆγον ἀθρόας· περίξ δὲ
 αὐτὰς ἴστατο ὄμιλος ἀνδρῶν, κῆρυξ δὲ ἀν-ίστας κατὰ μίαν
 5 ἐκάστην ἐπώλει πρῶτον μὲν τὴν εὐειδεστάτην ἐκ πασῶν·
 ἔπειτα δὲ, ὅπως αὕτη εὐροῦσα πολὺν χρυσίον πραθείη,
 ἄλλην ἀν-εκήρυσσεν ἢ μετ' ἐκείνην ἣν εὐειδεστάτη·
 ἐπωλοῦντο δὲ ἐπὶ συνοικίῃσι. Ὅσοι μὲν δὴ εὐδαίμονες
 τῶν Βαβυλωνίων ἦσαν ἐπίγαμοι, οὗτοι ὑπερβάλλοντες
 10 ἀλλήλους ἐξωνοῦντο τὰς καλλιστευούσας· ὅσοι δὲ τοῦ
 δήμου ἐπίγαμοι ἦσαν, εἶδους χρηστοῦ οὐ δεόμενοι, χρή-
 ματά τε καὶ αἰσχίονας παρθένους ἐλάμβανον. Ὡς γὰρ
 δὴ διεξ-έλθοι ὁ κῆρυξ πωλῶν τὰς εὐειδεστάτας τῶν
 παρθένων, ἀν-ίστη ἂν τὴν ἀμορφεστάτην ἢ ἔμπηρόν τινα,
 15 καὶ ἀνεκήρυσσεν· ὅστις δὲ ἐθέλοι ἐλάχιστον χρυσίον

λαβὼν συνοικεῖν αὐτῇ, τουτῷ προσ-εκέτο ἡ παρθένος. Καὶ οὕτως αἱ εὐμορφοὶ τὰς ἀμόρφους καὶ ἐμπήρους ἐξ-εδίδονσαν.

Ἐκδοῦναι δὲ τὴν ἑαυτοῦ θυγατέρα ᾧ τινι βούλοιτο ἕκαστος οὐκ ἐξῆν.

20

XIV. TWO STORIES OF THE ALCMAEONID FAMILY.

(a) *How Alcmaeon, the founder of the family, was enriched by Croesus.*

Οἱ Ἀλκμαιωνίδαι ἦσαν μὲν καὶ πάλαι λαμπροὶ ἐν ταῖς Ἀθήναις, ἀπὸ δὲ Ἀλκμαίωνος καὶ αὐτῆς Μεγακλοῦς ἐγένοντο καὶ κάρτα λαμπροί. Ὁ γὰρ Ἀλκμαίων συμπράκτωρ ἐγίγνετο τοῖς ἐκ Σάρδεων Λυδοῖς παρὰ Κροίσου ἀφικνουμένοις, καὶ συν-ελάμβανε προθύμως· καὶ 5 Κροῖτος πυθόμενος ταῦτα μεταπέμπεται αὐτὸν ἐς Σάρδεις. Ἀφικόμενον δὲ δωρεῖται χρυσῷ τοσοῦτῳ ὅσον ἂν δύνηται τῷ ἑαυτοῦ σώματι ἐξ-ενέγκεσθαι ἐσάπαξ.

Ὁ δὲ Ἀλκμαίων ἐνδὺς χιτῶνα μέγαν καὶ κόλπον βαθὺν καταλιπόμενος τοῦ χιτῶνος, καὶ κοθόρνον οὗς 10 ἡῦρισκεν εὐρυτάτους ὄντας ὑποδησάμενος, ἦει ἐς τὸν θησαυρόν.

Ἐσπεσὼν δὲ ἐς σῶρον ψήγματος πρῶτον μὲν παρ-ἔσασκε παρὰ τὰς κνήμας ὅσον τοῦ χρυσοῦ ἐχώρουν οἱ κόθορνοι, μετὰ δὲ τὸν κόλπον πάντα πλησάμενος τοῦ χρυσοῦ, καὶ 15 ἐς τὰς τρίχας τῆς κεφαλῆς διαπάσας τοῦ ψήγματος, καὶ ἄλλο λαβὼν ἐς τὸ στόμα, ἐξ-ἦει ἐκ τοῦ θησαυροῦ ἔλκων

μὲν μόγισ τοὺς κοθόρνους, παντὶ δέ τινι εἰκὼς μᾶλλον ἢ
 ἀνθρώπῳ· τό τε γὰρ στόμα ἐβέβυστο καὶ πάντα ἐξ-
 20 ὤγκωτο. Ἰδόντα δὲ τὸν Κροῖσον γέλως ἐσῆλθε, καὶ
 οἱ πάντα τε ἐκείνα δίδωσι, καὶ προσέeti ἕτερα οὐκ
 ἐλάσσω ἐκείνων.

(b) *How Megacles, son of Alcmaeon, was chosen by Cleisthenes, tyrant of Sicyon, as the best match in all Greece for his daughter.*

Κλεισθέnei τῷ Σικυωνίῳ τυράννῳ γίγνεται θυγάτηρ, ἥ
 ὄνομα ἦν Ἀγαρίστη. Ταύτην ἠθέλησεν, Ἑλλήνων
 ἀπάντων ἐξευρὼν τὸν ἄριστον, τούτῳ γυναῖκα προσθεῖναι.
 Ὀλυμπίων οὖν ὄντων ὁ Κλεισθένης, νικῶν ἐν αὐτοῖς
 5 τεθρίπῳ, κήρυγμα τοῦτο ἐποιήσατο· “ὅστις Ἑλλήνων
 ἑαυτὸν ἀξιοῖ Κλεισθέneυς γαμβρὸς γενέσθαι, ἡκέτω ἐς
 Σικυῶνα, ὡς κυρώσοντος Κλεισθέneυς τὸν γάμον ἐν
 ἐνιαύτῳ.”

Ἐνταῦθα ὅσοι τῶν Ἑλλήνων ἦσαν ἑαυτοῖς τε καὶ
 10 πάτρῃ ἐξωγκωμένοι ἐφοίτων μνηστήρες· ἐκ δὲ Ἀθηνῶν
 ἀφίκοντο Μεγακλῆς τε ὁ Ἀλκμαῖωνος, τοῦ παρὰ Κροῖσον
 ἀφικομένου, καὶ Ἱπποκλείδης Τισάνδρου πλούτῳ καὶ
 εἶδει τῶν ἄλλων Ἀθηναίων προφέρων. Ἀφικομένων δὲ
 τούτων ὁ Κλεισθένης πρῶτον μὲν τὰς πάτρας τε αὐτῶν
 15 ἀν-επύθετο καὶ γένος ἐκάστων· μετὰ δὲ κατέχων ἐνιαυτὸν
 δι-επειράτο αὐτῶν τῆς τε ἀνδραγαθίας καὶ τῆς ὀργῆς καὶ
 παιδεύσεως τε καὶ τρόπου· καὶ ἅμα ἐξένιζεν αὐτοὺς
 μεγαλοπρεπῶς.

Καὶ δὴ πού μάλιστα τῶν μνηστήρων ἡρέσκοντο οἱ
 20 ἀπ' Ἀθηνῶν ἀφιγμένοι· καὶ τοιούτων μᾶλλον Ἱπποκλείδης

ὁ Τισάνδρου. Ὡς δὲ ἡ κυρία ἡμέρα ἐγένετο τῆς κατακλίσεως τοῦ γάμου, θύσας βούς ἑκατὸν ὁ Κλεισθένης εὐώχει αὐτούς τε τοὺς μνηστῆρας καὶ Σικωνίους πάντας. Ὡς δὲ ἐδείπνησαν, οἱ μνηστῆρες ἔριν εἶχον ἀμφὶ μουσικῇ προοιούσης δὲ τῆς πόσεως ὁ Ἴπποκλείδης, πολὺ κατέχων 25 τοὺς ἄλλους, ἐκέλευσε τὸν αὐλητὴν αὐλῆσαι αὐτῷ ἐμμέλειαν, πειθομένου δὲ τοῦ αὐλητοῦ ὥρχησατο.

Καί πως ἑαυτῷ μὲν ἀρεστῶς ὥρχετο· ὁ δὲ Κλεισθένης ὀρῶν ὅλον τὸ πρᾶγμα ὑπώπτει. Μετὰ δὲ ὁ Ἴπποκλείδης ἐκέλευσέ τινα τράπεζαν ἐσ-ενεγκεῖν, ἐσελθούσης δὲ τῆς 30 τραπέζης πρῶτον μὲν ἐπ' αὐτῆς ὥρχησατο Λακωνικὰ καὶ Ἀττικὰ σχημάτια, ἔπειτα δὲ τὴν κεφαλὴν ἐρείσας ἐπὶ τὴν τράπεζαν τοῖσι σκέλεσιν ἐχειρονόμησε. Κλεισθένης δὲ τὸ μὲν πρῶτον ὀρχουμένου αὐτοῦ, ἀποστρυγὼν γαμβρὸν ἂν γενέσθαι ἑαυτῷ Ἴπποκλείδῃ διὰ τὴν τε ὄρχησιν καὶ 35 τὴν ἀναίδειαν, κατείχεν ἑαυτὸν, οὐ βουλόμενος ἐκραγῆναι ἐς αὐτόν· ὥς δὲ εἶδε τοῖς σκέλεσι χειρονομήσαντα οὐκέτι κατέχειν δυνάμενος εἶπεν· “ὦ παῖ Τισάνδρου, ἀπ-ωρχήσω γε μὴν τὸν γάμον.” Ὁ δὲ Ἴπποκλείδης ὑπολαβὼν εἶπεν· “Οὐ φροντὶς Ἴπποκλείδῃ.” 40

*The final choice falls upon Megacles, the other suitors
being courteously dismissed*

Ὁ δὲ Κλεισθένης σιγὴν ποιησάμενος ἔλεξεν ἐς μέσον τάδε· “Ἄνδρες παιδὸς τῆς ἐμῆς μνηστῆρες, ἐγὼ καὶ πάντας ὑμᾶς ἐπαινῶ, καὶ πᾶσιν ὑμῖν, εἰ οἶδόν τε εἴη, χαριζοίμην ἂν, μήτε ἓνα ὑμῶν ἐξαίρετον ἀποκρίνων, μήτε τοὺς λοιποὺς ἀποδοκιμάζων. Ἄλλ', οὐ γὰρ οἷός τ' εἰμὶ α-

μῆας περὶ παρθένου βουλευόντων πᾶσι κατὰ νοῦν ποιεῖν, τοῖς μὲν ὕμῶν ἀπελαυνομένοις τοῦδε τοῦ γάμου τάλαντον ἀργυρίου ἐκάστῳ δωρεάν δίδωμι, τῷ δὲ Μεγακλεί τῳ Ἀλκμαίωνος ἐγγυῶ παῖδα τὴν ἐμὴν Ἀγαρίστην."

XV. EXPLORATION OF CENTRAL AND SOUTHERN AFRICA.

A. THE PIGMIES.

Μέχρι μὲν τεσσάρων μηνῶν πλοῦ καὶ ὁδοῦ γιγνώσκειται ὁ Νεῖλος, πάρεξ τοῦ ἐν Αἰγύπτῳ ρεύματος. 'Ρεῖ δ' ἀφ' ἐσπέρας τε καὶ ἡλίου δυσμῶν. Τὸ δ' ἀπὸ τοῦδε οὐδεὶς ἔχει σαφῶς φράσαι· ἔρημος γάρ ἐστιν ἡ χώρα
 5 αὕτη ὑπὸ καύματος. Ἀλλὰ τάδε μὲν ἤκουσα ἀνδρῶν Κυρηναίων φαμένων ἐλθεῖν τε ἐπὶ τὸ Ἀμμωνος χρηστήριον καὶ ἀφικέσθαι ἐς λόγους Ἐτεάρχῳ τῷ Ἀμμωνίων βασιλεῖ· καί πως ἐκ λόγων ἄλλων ἀφίκοντο ἐς λέσχην περὶ τοῦ Νείλου, ὡς οὐδεὶς οἶδε τὰς πηγὰς αὐτοῦ. Ὁ δὲ
 10 Ἐτεάρχος ἔφη ἐλθεῖν ποτε παρ' ἑαυτὸν Νασαμῶνας ἄνδρας, οἱ, ἐρωτώμενοι εἴ τι ἔχουσι πλέον λέγειν περὶ τῶν ἐρήμων τῆς Λιβύης, ἔφασαν παρ' ἑαυτοῖς γενέσθαι ἀνδρῶν δυναστῶν παῖδας ὑβριστάς, οἱ ἄλλα τε μηχανῶντο ἀνδρωθέντες περισσὰ καὶ δὴ καὶ ἀποκληρώσειαν πέντε
 15 ἑαυτῶν ὀψόμενους τὰ ἔρημα τῆς Λιβύης. Τῆς γὰρ Λιβύης τὰ μὲν κατὰ τὴν βορείαν θάλασσαν, ἥπ' Αἰγύπτου ἀρξάμενοι μέχρι Σολόεντος ἄκρας, ἡ τελευταία τῆς Λιβύης, οἰκοῦσι Λίβυες καὶ Λιβύων ἔθνη πολλὰ,

πλὴν ὅσον Ἑλληνες καὶ Φοίνικες ἔχουσι· τὰ δὲ καθ' ὑπερθε τούτων θηριώδης ἐστὶν ἡ Λιβύη· τὰ δὲ καθ' ὑπερθε 20 τῆς θηριώδους ψάμμος τέ ἐστι καὶ ἄνυδρος δεινῶς καὶ ἔρημος πάντων.

Οἱ οὖν νεάνια, ὡς ἔφασαν οἱ Νασαμῶνες, ἀποπεμπόμενοι ὑπὸ τῶν ἡλίκων, ὕδατί τε καὶ σιτίοις εὖ ἐξ-ηρτῦμένοι, ἦσαν πρῶτον μὲν διὰ τῆς οἰκουμένης· ταύτην δὲ 25 δι-εξ-ελθόντες ἐς τὴν θηριώδη ἀφίκοντο, ἐκ δὲ ταύτης τὴν ἔρημον δι-έ-ησαν, τὴν ὁδὸν ποιούμενοι πρὸς ζέφυρον ἄνεμον. Διεξελθόντες δὲ χῶρον πολὺν ψαμμώδη καὶ ἐν πολλαῖς ἡμέραις, εἶδον δὴ ποτε δένδρεα ἐν πεδίῳ πεφυκότα, καὶ προσελθόντες ἤπτοντο τοῦ ἔπ-οντος ἐπὶ τῶν δενδρῶν 30 καρποῦ· ἀπτομένοις δὲ αὐτοῖς ἐπ-ῆλθον ἄνδρες σμικροὶ, μετρίων ἐλάσσονες ἀνδρῶν, λαβόντες δὲ ἦγον αὐτοὺς δι' ἐλῶν μεγίστων, καὶ διεξελθόντες ταῦτα ἀφίκοντο ἐς πόλιν ἐν ᾗ πάντες ἦσαν ἴσοι τοῖς ἄγουσι τὸ μέγεθος, χρῶμα δὲ μέλανες. Παρὰ δὲ τὴν πόλιν ἔρρει ποταμὸς 35 μέγας, ἔρρει δ' ἀφ' ἐσπέρας πρὸς ἥλιον ἀνατέλλοντα, ἐφαίνοντο δὲ ἐν αὐτῷ κροκόδειλοι.

Ὁ μὲν δὴ τοῦ Ἀμμωνίου Ἐτεάρχου λόγος ἐς τοῦτό μοι δεδηλώσθω, πλὴν ὅτι ἀπονοστήσαί τε ἔφη τοὺς Νασαμῶνας, ὡς οἱ Κυρηναῖοι ἔλεγον, καὶ τοὺς ἀνθρώπους, 40 ἐς οὓς οὗτοι ἀφίκοντο, γοήτας εἶναι ἅπαντας. Τὸν δὲ δὴ ποταμὸν τουτον Ἐτέαρχος συν-εβάλλετο εἶναι τὸν Νεῖλον.

B. THE AETHIOPIANS.

§ 1. *The "Long-lived" Aethiopians, dwelling in South Africa, defy Cambyzes, the king of Persia. "The Table of the Sun."*

Ἐβουλεύσατό ποτε ὁ Καμβύσης στρατείαν ἐπὶ τοὺς
Μακροβίους Αἰθίοπας, οἰκουμένους Λιβύης ἐπὶ τῇ νοτίᾳ
θαλάσῃ. Ἔδοξε δὲ αὐτῷ πρῶτον κατόπτας ἀποστέλλειν,
ὁψομένους τε τὴν ἐν τοιούτοις τοῖς Αἰθίοψι λεγομένην
5 εἶναι ἡλίου τράπεζαν εἰ ἔστιν ἀληθῶς, καὶ πρὸς ταύτην
τὰ ἄλλα κατοψομένους, δῶρα δὲ τῷ λόγῳ φέροντας
τῷ βασιλεῖ αὐτῶν.

Ἡ δὲ τράπεζα τοῦ ἡλίου τοιάδε τις λέγεται εἶναι.
Λειμών ἔστιν ἐν τῷ προαστείῳ ἐπίπλεως κρεῶν ἐφθῶν
10 πάντων τῶν τετραπόδων, ἐς ὃν τὰς μὲν νύκτας τιθέασιν τὰ
κρέα οἱ ἐν τέλει ὄντες, τὰς δὲ ἡμέρας δαίνυνται προσίων
ὁ βουλόμενος. Οἱ δὲ ἐπιχώριοί φασιν ταῦτα τὴν γῆν
αὐτὴν ἀναδιδόναι ἐκάστοτε.

Ἡ μὲν δὴ τράπεζα τοῦ ἡλίου καλουμένη λέγεται εἶναι
15 τοιάδε. Καμβύσῃ δὲ ὡς ἔδοξε πέμπειν τοὺς κατασκόπους,
αὐτίκα μετ' ἐπέμπετο ἐξ Ἑλεφαντίνης πόλεως τῶν Ἰχθυο-
φάγων ἀνδρῶν τινὰς ἐπισταμένους τὴν Αἰθιοπίδα γλῶσ-
σαν. Ἐπεὶ δὲ ἀφίκοντο ἔπεμπεν αὐτοὺς ἐς τοὺς Αἰθίοπας,
ἐντειλάμενος ἃ λέγειν χρήν, δῶρα φέροντας πορφυροῦν
20 τε εἶμα καὶ χρυσοῦν στρεπτὸν περιανχένιον καὶ ψέλια
καὶ μύρον ἀλάβαστρον καὶ φοινικείου οἴνου κάδον.

Οἱ δὲ Αἰθίοπες οὗτοι λέγονται εἶναι μέγιστοι καὶ
κάλλιστοι ἀνθρώπων πάντων· νόμοις δὲ καὶ ἄλλοις
χρῶνται κεχωρισμένοις τῶν ἄλλων ἀνθρώπων, καὶ δὴ

καὶ κατὰ τὴν βασιλείαν τοιῶδε· ὃν ἂν τῶν ἀστῶν 25
κρίνωσι μέγιστόν τε εἶναι καὶ κατὰ τὸ μέγεθος ἔχειν τὴν
ἰσχύν, τοῦτον ἀξιούσι βασιλεύειν.

Ἐς τούτους δὴ οὖν τοὺς ἄνδρας ὡς ἀφίκοντο οἱ
Ἰχθυοφάγοι, διδόντες τὰ δῶρα τῷ βασιλεῖ αὐτῶν ἔλεγον
τάδε· “Βασιλεὺς ὁ Περσῶν Καμβύσης βουλόμενος φίλος 30
καὶ ξένος σοι γενέσθαι, ἡμᾶς τε ἀπέπεμψεν, ἐς λόγους
ἐλθεῖν κελεύων, καὶ δῶρα ταῦτά σοι δίδωσι, οἷς καὶ αὐτὸς
μάλιστα ἡδεται χρώμενος.

Ὁ δὲ Αἰθίοψ μαθὼν ὅτι κάτοπται ἤκοιεν λέγει πρὸς
αὐτοὺς τοιάδε· “Οὔτε ὁ Περσῶν βασιλεὺς δῶρα ὑμᾶς 35
ἔπεμψε φέροντας βουλόμενος ἐμοὶ ξένος γενέσθαι, οὔτε
ὑμεῖς λέγετε ἀληθῇ (ἤκετε γὰρ κάτοπται τῆς ἐμῆς
ἀρχῆς), οὔτε ἐκείνος ἀνὴρ ἔστι δίκαιος· εἰ γὰρ ἦν δίκαιος,
οὔτ’ ἂν ἐπ-εθύμησε χώρας ἄλλης ἢ τῆς ἑαυτοῦ, οὔτ’ ἂν ἐς
δουλοσύνην ἀνθρώπου ἦγεν ὑφ’ ὧν οὐδὲν ἡδίκηται. 40
Νῦν δὲ αὐτῷ τόξον τόδε διδόντες τάδε ἔπη λέγετε·
“Βασιλεὺς ὁ Αἰθιοπῶν συμβουλεύει τῷ Περσῶν βασιλεῖ,
τότε ἐπ’ Αἰθίοπας τοὺς μακροβίους στρατεύεσθαι, ἐπὰν
οὕτως εὐπειῶς Πέρσαι ἔλκωσι τὰ τόξα ὄντα μεγέθει
τοσαῦτα· μέχρι δὲ τούτου θεοῖς εἰδέναι χάριν, οἳ οὐκ ἐπὶ νούν 45
τρεπουσιν Αἰθίοφι γῆν ἄλλην προσκτᾶσθαι τῇ ἑαυτῶν.”

Ταῦτα δὲ εἰπὼν καὶ ἄν-εἰς τὸ τόξον παρ-έδωκε τοῖς ἡκουσι.

§ 2. *The Aethiopian King despises the dyed garment, and the
perfume, and the gold ornaments presented to him by the
Persians, but is delighted with their wine, which he
declares to be the redeeming feature in Persian diet.*

Λαβὼν δὲ τὸ εἶμα τὸ πορφυροῦν ἤρετο ὅτι εἷη καὶ

ὅπως πεποιημένον· εἰπόντων δὲ τῶν Ἴχθυοφάγων τὴν ἀληθείαν περὶ τῆς πορφύρας καὶ τῆς βαφῆς, δολεροῦς μὲν τοὺς ἀνθρώπους ἔφη εἶναι, δολερά δὲ αὐτῶν τὰ
 5 εἴματα. Δεύτερον δὲ περὶ τοῦ χρυσοῦ περιαιυχενίου ἤρето καὶ περὶ τῶν ψελίων· ἐξηγουμένων δὲ τῶν Ἴχθυοφάγων, γελάσας ὁ βασιλεὺς καὶ νομίσας αὐτὰ εἶναι πέδας εἶπεν ὡς παρ' ἑαυτοῖς εἰσὶ ῥωμαλεώτεραι τούτων πέδαι. Τρίτον δὲ ἤρето περὶ τοῦ μύρου· εἰπόντων δὲ
 10 αὐτῶν περὶ τῆς ποιήσεως καὶ ἀλείψεως, τὸν αὐτὸν λόγον, ὃν καὶ περὶ τοῦ εἴματος, εἶπεν. Ὡς δὲ ἐς τὸν οἶνον ἀφίκετο καὶ ἐπύθετο αὐτοῦ τὴν ποίησιν, ὑπερησθεὶς τῷ πόματι ἐπ' ἤρето ὁ βασιλεὺς ὃ τι σιτοῦνται οἱ Πέρσαι καὶ ὅποσον χρόνον μακρότατον ἀνὴρ Πέρσης ζῇ. Οἱ δὲ σιτεῖσθαι
 15 μὲν τὸν ἄρτον ἔφασαν, ἐξηγησάμενοι τῶν πυρῶν τὴν φύσιν, ὀγδοήκοντα δὲ ἔτη ζωῆς πλήρωμα μακρότατον ἀνδρὶ προκεῖσθαι. Πρὸς ταῦτα ὁ Αἰθίοψ ἔφη οὐδὲν θαυμάζειν εἰ σιτούμενοι κόπρον ἔτη ὀλίγα ζῶσιν· οὐδὲ γὰρ ἂν τοσαῦτα ἔφη δύνασθαι ζῆν αὐτοὺς, εἰ μὴ τῷ
 20 πόματι ἀνέφερον, (φράζων τὸν οἶνον)· τούτῳ γὰρ ἑαυτοὺς ὑπὸ Περσῶν ἡσασσῶσθαι.

§ 3. *Secret of the long life of these Aethiopians—their diet and the miraculous power of a certain fountain.*

Ἀντ-ερομένων δὲ τὸν βασιλέα τῶν Ἴχθυοφάγων περὶ τῆς ζωῆς καὶ διαίτης, ἔφη ἔτη μὲν ἐς εἴκοσι καὶ ἑκατὸν τοῖς πολλοὺς αὐτῶν ἀφικνεῖσθαι, ὑπερβάλλειν δὲ τινας καὶ ταῦτα, σίτησιν δὲ εἶναι κρέα ἐφθὰ καὶ πόμα γάλα.
 5 Θαῦμα δὲ ποιουμένων τῶν κατασκόπων περὶ τῶν ἐτῶν,

ἐπὶ κρήνην σφι ἡγήσατο, ἀφ' ἧς λουόμενοι λιπαρότεροι ἐγίνοντο, καθάπερ εἰ ἐλαίου ἢ κρήνη εἴη, ὥς δ' ἀπ' αὐτῆς ὡς εἰ ἴων. Ἀσθενὲς δὲ τὸ ὕδωρ τῆς κρήνης ταύτης οὕτω δὴ τι ἔλεγον εἶναι οἱ κατασκοποὶ ὥστε μηδὲν οἶόν τ' εἶναι ἐπ' αὐτοῦ ἐπιπλεῖν, μήτε ξύλον μήτε ὅσα ξύλου 10 ἐστὶν ἐλαφρότερα, ἀλλὰ πάντα χωρεῖν ἐς βυσσόν. Καὶ διὰ τὸ ὕδωρ τοῦτο, εἰ ἐστὶν ἀληθῶς οἶόν τι λέγεται, μακρόβιοι ἂν εἴεν, ἐς πάντα χρώμενοι.

Ἀπὸ τῆς κρήνης δὲ ἀπαλλαχθέντων αὐτῶν, ἤγαγεν ὁ βασιλεὺς ἐς τὸ δεσμωτήριον, ἔνθα οἱ πάντες ἐν πέδαις 15 χρυσαῖς ἐδέδεντο. Ἔστι δὲ ἐν τούτοις τοῖς Αἰθίοψι ὁ χαλκὸς πάντων σπανιώτατον καὶ τιμιώτατον. Θεασάμενοι δὲ τὸ δεσμωτήριον ἐθεάσαντο καὶ τὴν τοῦ ἡλίου λεγομένην τράπεζαν. Θεασάμενοι δὲ πάντα ἀπαλλάσσονται ὀπίσω.

§ 4. *Frenzied and disastrous expeditions of Cambyses against the Aethiopians.*

Ἀπαγγειλάντων δὲ τῶν κατασκόπων ταῦτα, αὐτίκα ὁ Καμβύσης ὀργὴν ποιησάμενος ἐστρατεύετο ἐπὶ τοὺς Αἰθίοπας, οὔτε παρασκευὴν σίτου οὐδεμίαν παραγγείλας οὔτε λόγον ἑαυτῷ δοὺς ὅτι ἐς τὰ ἔσχατα γῆς ἤμελλε στρατεύσεσθαι· οἷα δὲ ἐμμανὲς τε ὦν καὶ οὐ φρενηρῆς, ὡς 5 ἤκουε τῶν Ἰχθυοφάγων, ἐστρατεύετο πάντα τὸν πέζον ἅμα ἀγόμενος. Πρὶν δὲ τῆς ὁδοῦ τὸ πέμπτον μέρος διεληλυθέναι τὴν στρατιάν, αὐτίκα τὰ σιτία ἐπ-ελελοίπειν αὐτοὺς, μετὰ δὲ τὰ σιτία καὶ τὰ ὑποζύγια ἐπ-έλιπε κατεσθιόμενα. Εἰ μὲν νυν μαθὼν ταῦτα ὁ Καμβίσης 10 ἐγνωσιμάχει καὶ ἀπήγεν ὀπίσω τὸν στρατόν, ἐπὶ τῷ

ἀρχῆθεν γενομένη ἀμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν
 δὲ οὐδένα λόγον ποιούμενος ἦει ἀεὶ ἐς τὸ πρόσω. Οἱ
 δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν,
 15 ποιηφαγούντες δι-έζων· ἐπεὶ δὲ ἐς τὴν ψάμμον ἀφίκοντο,
 δεινὸν ἔργον αὐτῶν τινες εἰργάσαντο· ἐκ δεκάδος γὰρ ἕνα
 ἑαυτῶν ἀποκληρώσαντες κατ-έφαγον.

Πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλο-
 φαγίαν, ἀφ-εἰς τὸν ἐπ' Αἰθίοπας στόλον ὀπίσῳ ἐπορεύετο,
 20 καὶ ἀφικνεῖται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ
 στρατοῦ.

XVI. NARRATIVE OF THE BATTLE OF SALAMIS, 480 B.C.

[Ten years after the defeat of the Persians at Marathon, 490 B.C., Xerxes, who came to the throne in 485 B.C., executed another invasion of Greece on an enormous scale both by land and sea. His land forces were to march round by the northern coasts of the Aegean Sea, and down into Greece by way of Thessaly, and the fleet was to accompany them as nearly as possible along the coast. No real opposition was encountered till they came to the Pass of Thermopylae where the Spartans made their heroic stand. When the Spartans had been betrayed and cut to pieces, the Persians were enabled to overrun Boeotia and Attica without opposition. Simultaneously with the fighting at Thermopylae naval engagements had taken place near by between the Persians and Greeks off Artemisium, where the Greek navy had first taken up its station. The Greeks had rather the best of the contest, but they determined,

mainly on account of the defeat of the Spartans at Thermopylae, to retire southwards. The island of Salamis was chosen as their next station, chiefly in order to enable the Athenian fleet to transport their wives and children and moveable property to that place of refuge. Meanwhile the Persian army occupied Athens, and captured the Acropolis where a few defenders had made a stand ; while the fleet followed the Greek navy and took up a position opposite to it off the coast of Attica. At this point the text begins.]

- § 1. On hearing of the capture of Athens by the Persians under their king Xerxes, the Greek naval commanders, seized with a panic, determine to abandon their position at Salamis, and to retire to the Isthmus of Corinth. An Athenian points out to Themistocles the fatal consequences that this would involve to the whole Greek cause.

Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὥς αὐτοῖς ἐξ-ηγγέλθη ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀφίκοντο ὥστε ἔνιοι τῶν στρατηγῶν ἔς τε τὰς ναῦς ἐσ-ἐπιπτον καὶ ἴστια ἤραντο ὡς ἀποθνεύσόμενοι· τοῖς τε ὑπολειπομένοις αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ 5 ναυμαχεῖν. Νύξ τε ἐγίγνετο καὶ οὔ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς ναῦς.

Ἐνθαῦτα δὴ Θεμιστοκλέα ἀφικόμενον ἐπὶ τὴν ναῦν ἦρετο Μνησιφίλος, ἀνὴρ Ἀθηναῖος, ὃ τι εἴη βεβουλευ- μένον. Πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἴη δεδογμένον 10 ἀνάγειν τὰς ναῦς πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοπον- νήσου ναυμαχεῖν, εἶπεν· “Οὔτοι ἄρα, ἐὰν ἀπαίρῃσι τὰς ναῦς ἀπὸ Σαλαμῖνος, περὶ οὐδεμιᾶς ἔτι πατρίδος ναυμαχήσεις· κατὰ γὰρ πόλεις ἕκαστοι τρέφονται, καὶ

- 15 οὔτε σφάς Εὐριβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος· ἀπολείται τε ἡ Ἑλλὰς ἀβουλίαις. Ἄλλ' εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, εἴαν πως δύνῃ ἀναγνώσαι Εὐριβιάδην μεταβουλεύσασθαι ὥστε αὐτοῦ μενεῖν.

§ 2. *Urged by Themistocles, Euribiades recalls the meeting. Retort of Themistocles to the Corinthian admiral.*

Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρρεσεν ἡ ὑποθήκη, καὶ οὐδὲν πρὸς ταῦτα ἀμειψάμενος ἦει ἐπὶ τὴν ναῦν τὴν Εὐριβιάδου. Ἀφικόμενος δὲ ἔφη θέλειν αὐτῷ κοινόν τι πρᾶγμα συμμῖξαι· ὁ δ' αὐτὸν ἐς τὴν ναῦν ἐκέλευεν
5 ἐσβάντα λέγειν, εἴ τι θέλει.

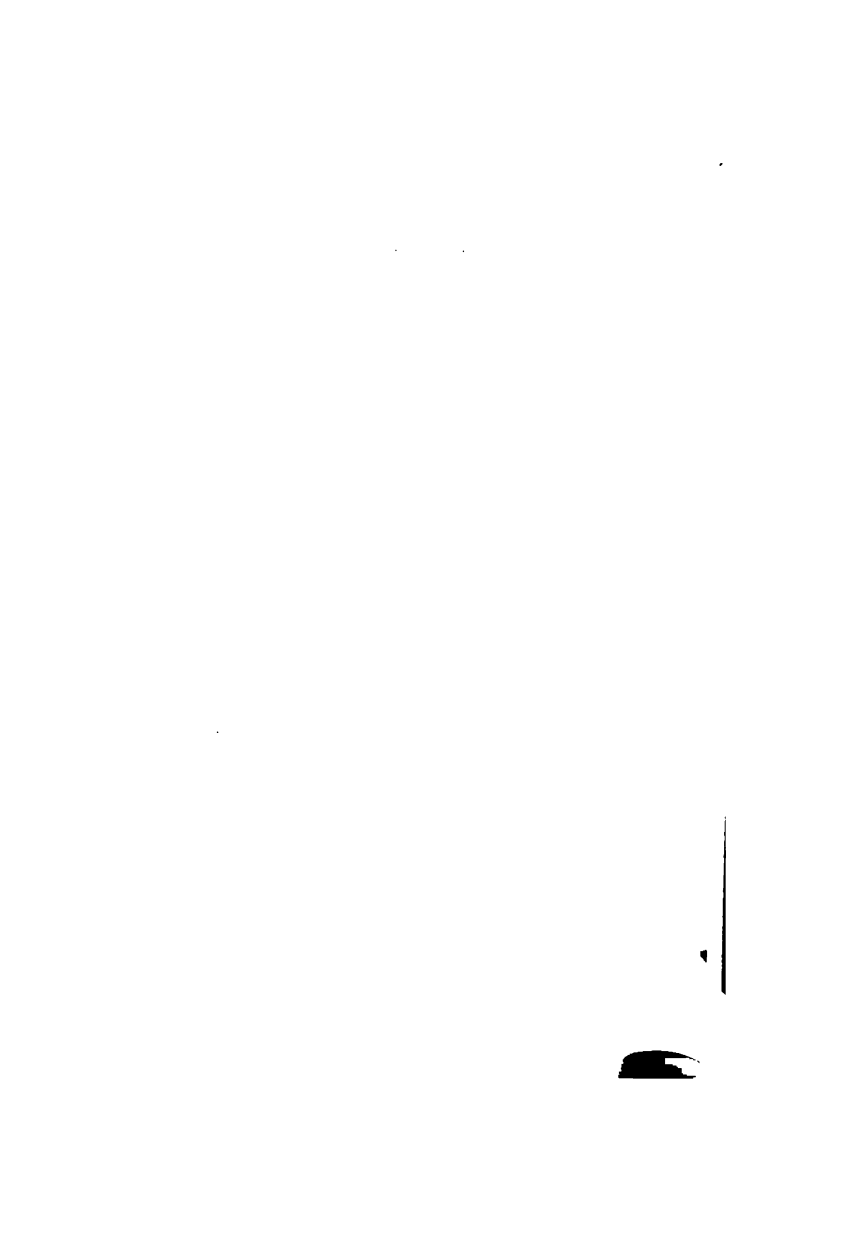
Ἐνταῦθα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκείνά τε πάντα ἃ ἤκουσε Μνησιφίλου καὶ ἄλλα πολλὰ προστιθεῖς, ἐς ὃ ἀνέγνωσεν ἕκ τε τῆς νεὸς ἐκβῆναι, συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

- 10 Ὡς δὲ ἄρα συν-ελέχθησαν, πρὶν τὸν Εὐριβιάδην προθεῖναι τὸν λόγον ὃν ἔνεκα συν-ήγαγε τοὺς στρατηγούς, πόλλ' ἔλεγεν ὁ Θεμιστοκλῆς οἷα κάρτα δεόμενος. Λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος εἶπεν· “ὦ Θεμιστοκλεῖς, ἐν τοῖς ἀγῶσιν οἱ προ-εξ-αν-
15 ιστάμενοι ῥαπίζονται.”

Ὁ δὲ ἀπολυόμενος ἔφη “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται.”

§ 3. *Speech of Thucydides on the advantages of remaining at Salamis.*

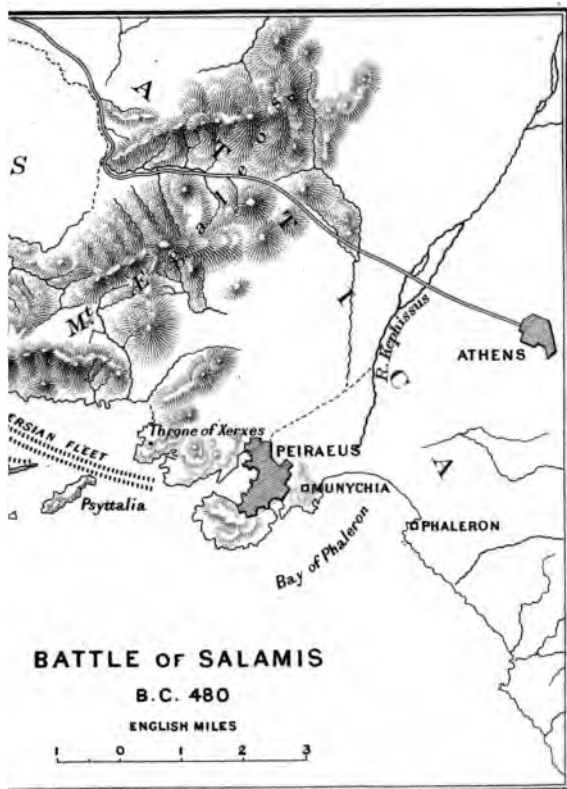
Τότε μὲν ἡπίως πρὸς τὸν Κορίνθιον ἡμείψατο· πρὸς δὲ τὸν Εὐριβιάδην ἔλεγε τάδε·





After plan in Grote's Greece, Vol. IV.

London



Ἐν σοὶ νῦν ἔστι σῶσαι τὴν Ἑλλάδα, ἐὰν ἐμοὶ
 πειθόμενος ναυμαχίαν αὐτοῦ μένων ποιῇ, μῖδε ὄνα-ξεύξης
 πρὸς τὸν Ἴσθμὸν τὰς ναῦς. Πρῶτον μὲν γὰρ ἐν 5
 στενῷ συμβάλλοντες ναῦσιν ὀλίγαις πρὸς πολλὰς, ἦν τὰ
 εἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολὺν κρατήσομεν· τὸ
 γὰρ ἐν στενῷ ναυμαχεῖν πρὸς ἡμῶν ἐστίν, ἐν εὐρυχωρίᾳ
 δὲ πρὸς ἐκείνων. Αἰθις δὲ Σαλαμῖς περιγίγνεται, ἐς ἣν
 ἡμῖν ὑπεκ-κεῖται τέκνα τε καὶ γυναῖκες. Καὶ μὴν ὁμοίως 10
 αὐτοῦ τε μένων καὶ πρὸς τῷ Ἴσθμῳ προναυμαχήσεις τῆς
 Πελοποννήσου, οὐδ' αὐτοὺς, εἴπερ εὖ φρονεῖς, ἄξεις ἐπὶ
 τὴν Πελοπόννησον. Ἦν δέ γε ἃ ἐγὼ ἐλπίζω γένηται
 καὶ νικήσωμεν ταῖς ναῦσιν, οὔτε ὑμῖν ἐς τὸν Ἴσθμὸν
 παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἐκαστέρω 15
 τῆς Ἀττικῆς· ἀπίασί τε οὐδενὶ κόσμῳ.

§ 4. *Attacked by Adeimantus, Themistocles, as a conclusive argument in favour of staying at Salamis, declares that otherwise the whole Athenian fleet and people will sail off and found a new home for themselves in Italy. Euribiades and the rest are thus persuaded to remain.*

Ταῦτα λέγοντος Θεμιστοκλοῦς αἰθις ὁ Κορίνθιος
 Ἀδείμαντος ἐπ-εφέρετο, σιγᾶν τε κελεύων αὐτὸν ᾧ μὴ
 ἐστι πατρίς, καὶ Εὐριβιάδην οὐκ ἔων ἐπιψηφίζειν ἀπόλει
 ἀνδρί· (ταῦτα δὲ εἶπεν, ὅτι ἡλώκεσάν τε καὶ κατείχοντο
 αἱ Ἀθῆναι).

Τότε δὴ ὁ Θεμιστοκλῆς ἐκείνόν τε καὶ τοὺς Κορινθίους
 πολλὰ τε καὶ κακὰ ἔλεγεν, ἐδήλου τε λόγῳ ὥς ἑαυτοῖς
 εἶη καὶ πόλις καὶ γῆ μείζων ἢ περ ἐκείνους, ἕως ἂν

διακόσiai νῆες ἑαυτοῖς ὥσι πεπληρωμένοι· οὐδαμοὺς
10 γὰρ ἔφη Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι.

Σημαίνων δὲ ταῦτα, τῷ λόγῳ διέβαινεν ἐς Εὐριβιάδην,
λέγων μᾶλλον ἐπιστρεφῶς· “Σὺ εἰ μενεῖς αὐτοῦ, καὶ
μένων ἀνὴρ ἄγαθος ἔσει,—εἰ δὲ μὴ, ἀνατρέψεις τὴν
Ἑλλάδα. Ἄλλ’ ἐμοὶ πείθου· εἰ δὲ μὴ ταῦτα ποιήσεις,
15 ἡμεῖς μὲν ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομπού-
μεθα ἐς Σῆριν τὴν ἐν Ἰταλίᾳ, (ἥ περ ἡμετέρα τε ἐστὶν
ἐκ παλαιοῦ, καὶ τὰ λόγια λέγει ὅτι ὑφ’ ἡμῶν δεῖ αὐτὴν
κτισθῆναι)· ὑμεῖς δὲ συμμάχων τοιῶνδε μονωθέντες
μεμνήσεσθε τῶν ἐμῶν λόγων.”

20 Ταῦτα δὲ Θεμιστοκλοὺς λέγοντος ἀν-εδιδάσκετο Εὐρι-
βιάδης· ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἂν ἐγί-
γνοντο ἀξιόμαχοι οἱ λοιποί. Ταύτην δὲ τὴν γνώμην
αἰρεῖται αὐτοῦ μένοντας διαναυμαχεῖν.

§ 5. *Alarmed at the proximity of the Persian fleet, the resolution of the Greeks is again shaken. Themistocles however compels them to stay by a stratagem: he sends a secret messenger to the Persians, feigning treachery, and persuades them to cut off the retreat of the Greek fleet during the night.*

Οἱ δὲ Πέρσαι ἀν-ἦγον τὰς ναῦς ἐπὶ τὴν Σαλαμῖνα
καὶ παρ-εκρίθησαν διαταχθέντες καθ’ ἡσυχίαν· καὶ
ναυμαχεῖν παρεσκευάζοντο ἐς τὴν ὑστεραίαν. Τοὺς δὲ
Ἕλληνας εἶχε δέος τε καὶ ὀρρωδία, οὐχ οὕτω περὶ
5 ἑαυτοῖς δειμαίνοντες ὡς περὶ τῇ Πελοποννήσῳ. Αἰθῆς
δὲ σίλλογος ἐγίγνετο, καὶ οἱ μὲν ἔλεγον ὡς ἐς τὴν
Πελοπόννησον χρεὼν εἶη ἀποπλεῖν καὶ περὶ ἐκείνης

κινδυνεύειν, μηδὲ πρὸς χώρας δοριαλώτου μένοντας μά-
χεσθαι, οἱ δὲ Ἀθηναῖοι καὶ Αἰγινῆται καὶ Μεγαρεῖς
ὡς χρεῖη αὐτοῦ μένοντας ἀμύνεσθαι. 10

Ἐνταῦθα Θεμιστοκλῆς ὡς ἦσσ' αὐτοῦ τῇ γνώμῃ ὑπὸ
τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου,
ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα
πλοῖψ, ἐντειλάμενος αὐτῷ λέγειν χρή, ὅτι ὄνομα μὲν ἦν
Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλοῦς 15
παίδων. Ἀφικόμενος δὲ οὗτος ἔλεγε πρὸς τοὺς τῶν
βαρβάρων στατηγοὺς τάδε· “Ἐπεμψέ με στρατηγὸς
ὁ Ἀθηναίων λάθρα τῶν ἄλλων Ἑλλήνων (τυγχάνει
γὰρ βουλόμενος μᾶλλον τὰ ὑμέτερα καθύπερθε γίγνεσθαι
ἢ τὰ τῶν Ἑλλήνων πράγματα), φράσσοντα ὅτι οἱ Ἕλληνες 20
δρασμὸν βουλεύονται κατορρωδηκότες· καὶ νῦν παρέχει
κάλλιστον ὑμᾶς ἔργων ἀπάντων ἐξεργάσασθαι, ἣν μὴ
περιύδητε διαδράντας αὐτούς· οὔτε γὰρ ἀλλήλοις ὁμο-
φρονοῦσιν οὔτε ἀντιστήσονται ὑμῖν, πρὸς ἑαυτούς τε
ὄψεσθε ναυμαχοῦντας τοὺς τὰ ὑμέτερα φρονοῦντας καὶ 25
τοὺς μὴ.”

Ὁ μὲν ταῦτά σφιν σημήνας ἐκποδὼν ἀπηλλάσσετο·
τοῖς δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, ἐπειδὴ ἐγίνοντο
μέσαι νύκτες ἀνῆγον τὸ ἀφ' ἑσπέρας κέρας κυκλοῦμενοι
πρὸς τὴν Σαλαμῖνα, κατ-εἶχόν τε μέχρι Μουνυχίας 30
πάντα τὸν πορθμὸν ταῖς ναυσί. Τῶνδε δὲ ἔνεκα ἀνῆγον
τὰς ναῦς ἵνα δὴ τοῖς Ἕλλησι μηδὲ φυγεῖν ἐξείη, ἀλλ'
ἀποληφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ'
Ἀρτεμισίφ ἀγωνισμάτων.

ἀρχῇθεν γενομένη ἁμαρτάδι ἦν ἂν ἀνὴρ σοφός· νῦν δὲ οὐδένα λόγον ποιούμενος ἤει ἀεὶ ἐς τὸ πρόσω. Οἱ δὲ στρατιῶται, ἕως μὲν τι εἶχον ἐκ τῆς γῆς λαμβάνειν, 15 ποιηφαγούντες δι-έζων· ἐπεὶ δὲ ἐς τὴν ψάμμον ἀφίκοντο, δεινὸν ἔργον αὐτῶν τινες εἰργάσαντο· ἐκ δεκάδος γὰρ ἕνα ἐαυτῶν ἀποκληρώσαντες κατ-έφαγον.

Πυθόμενος δὲ ταῦτα ὁ Καμβύσης, δείσας τὴν ἀλληλο-
φαγίαν, ἀφ-εἰς τὸν ἐπ' Αἰθίοπας στόλον ὅπισθ' ἐπορεύετο,
20 καὶ ἀφικνεῖται ἐς Θήβας πολλοὺς ἀπολέσας τοῦ
στρατοῦ.

XVI. NARRATIVE OF THE BATTLE OF SALAMIS, 480 B.C.

[Ten years after the defeat of the Persians at Marathon, 490 B.C., Xerxes, who came to the throne in 485 B.C., executed another invasion of Greece on an enormous scale both by land and sea. His land forces were to march round by the northern coasts of the Aegean Sea, and down into Greece by way of Thessaly, and the fleet was to accompany them as nearly as possible along the coast. No real opposition was encountered till they came to the Pass of Thermopylae where the Spartans made their heroic stand. When the Spartans had been betrayed and cut to pieces, the Persians were enabled to overrun Boeotia and Attica without opposition. Simultaneously with the fighting at Thermopylae naval engagements had taken place near by between the Persians and Greeks off Artemisium, where the Greek navy had first taken up its station. The Greeks had rather the best of the contest, but they determined,

mainly on account of the defeat of the Spartans at Thermopylae, to retire southwards. The island of Salamis was chosen as their next station, chiefly in order to enable the Athenian fleet to transport their wives and children and moveable property to that place of refuge. Meanwhile the Persian army occupied Athens, and captured the Acropolis where a few defenders had made a stand; while the fleet followed the Greek navy and took up a position opposite to it off the coast of Attica. At this point the text begins.]

- § 1. On hearing of the capture of Athens by the Persians under their king Xerxes, the Greek naval commanders, seized with a panic, determine to abandon their position at Salamis, and to retire to the Isthmus of Corinth. An Athenian points out to Themistocles the fatal consequences that this would involve to the whole Greek cause.

Οἱ δὲ ἐν Σαλαμῖνι Ἕλληνες, ὡς αὐτοῖς ἐξ-ηγγέλη ὡς ἔσχε τὰ περὶ τὴν Ἀθηναίων ἀκρόπολιν, ἐς τοσοῦτον θόρυβον ἀφίκοντο ὥστε ἐνιοὶ τῶν στρατηγῶν ἔς τε τὰς ναῦς ἐσ-ἐπιπτον καὶ ἴστια ἤραντο ὡς ἀποθουσόμενοι· τοῖς τε ὑπολειπομένοις αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ 5 ναυμαχεῖν. Νύξ τε ἐγίγνετο καὶ οἱ, διαλυθέντες ἐκ τοῦ συνεδρίου, ἐσέβαινον ἐς τὰς ναῦς.

Ἐνθαῦτα δὴ Θεμιστοκλέα ἀφικόμενον ἐπὶ τὴν ναῦν ἤρετο Μνησίφιλος, ἀνὴρ Ἀθηναῖος, ὃ τι εἴη βεβουλευμένον. Πυθόμενος δὲ πρὸς αὐτοῦ ὡς εἴη δεδογμένον 10 ἀνάγειν τὰς ναῦς πρὸς τὸν Ἰσθμὸν καὶ πρὸ τῆς Πελοποννήσου ναυμαχεῖν, εἶπεν· “Οὔτοι ἄρα, ἐὰν ἀπαίρῃσι τὰς ναῦς ἀπὸ Σαλαμῖνος, περὶ οὐδεμιᾶς ἔτι πατρίδος ναυμαχήσεις· κατὰ γὰρ πόλεις ἕκαστοι τρέφονται, καὶ

15 οὔτε σφάς Εὐριβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος· ἀπολείται τε ἡ Ἑλλὰς ἀβουλίαις. Ἄλλ' εἴ τις ἐστὶ μηχανή, ἴθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἐάν πως δύνῃ ἀναγνώσαι Εὐριβιάδην μεταβουλεύσασθαι ὥστε αὐτοῦ μενεῖν.

§ 2. *Urged by Themistocles, Euribiades recalls the meeting. Retort of Themistocles to the Corinthian admiral.*

Κάρτα δὴ τῷ Θεμιστοκλεῖ ἤρεσεν ἡ ὑποθήκη, καὶ οὐδὲν πρὸς ταῦτα ἀμειψάμενος ἦι ἐπὶ τὴν ναῦν τὴν Εὐριβιάδου. Ἀφικόμενος δὲ ἔφη θέλειν αὐτῷ κοινόν τι πρᾶγμα συμμῖξαι· ὁ δ' αὐτὸν ἐς τὴν ναῦν ἐκέλευεν
5 ἐσβάντα λέγειν, εἴ τι θέλει.

Ἐνταῦθα ὁ Θεμιστοκλῆς παριζόμενός οἱ καταλέγει ἐκείνά τε πάντα ἃ ἤκουσε Μνησιφίλου καὶ ἄλλα πολλὰ προστιθεῖς, ἐς ὃ ἀνέγνωσεν ἕκ τε τῆς νεὸς ἐκβῆναι, συλλέξαι τε τοὺς στρατηγούς ἐς τὸ συνέδριον.

10 Ὡς δὲ ἄρα συν-ελέχθησαν, πρὶν τὸν Εὐριβιάδην προθεῖναι τὸν λόγον ὃν ἔνεκα συν-ήγαγε τοὺς στρατηγούς, πόλλ' ἔλεγεν ὁ Θεμιστοκλῆς οἷα κάρτα δεόμενος. Λέγοντος δὲ αὐτοῦ, ὁ Κορίνθιος στρατηγὸς Ἀδείμαντος εἶπεν· “ὦ Θεμιστοκλεῖς, ἐν τοῖς ἀγῶσιν οἱ προ-εξ-αν-
15 ιστάμενοι ῥαπίζονται.”

Ὁ δὲ ἀπολνόμενος ἔφη “Οἱ δέ γε ἐγκαταλειπόμενοι οὐ στεφανοῦνται.”

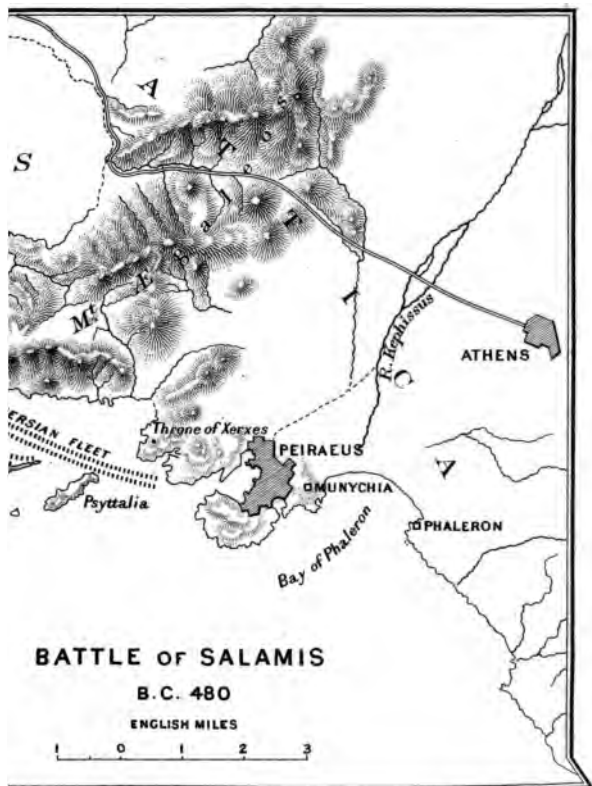
§ 3. *Speech of Thucydides on the advantages of remaining at Salamis.*

Τότε μὲν ἠπίως πρὸς τὸν Κορίνθιον ἡμέψατο· πρὸς δὲ τὸν Εὐριβιάδην ἔλεγε τάδε·

Farnell's Tales from Herodotus, pp. 48, 49.



After plan in Grote's Greece, Vol. IV.





Ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, ἐὰν ἐμοὶ
 πειθόμενος ναυμαχίαν αὐτοῦ μένων ποιῇ, μῆδε ἀνα-ξεύξης
 πρὸς τὸν Ἰσθμὸν τὰς ναῦς. Πρῶτον μὲν γὰρ ἐν 5
 στενῷ συμβάλλοντες ναῦσιν ὀλίγαις πρὸς πολλὰς, ἦν τὰ
 εἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολὺ κρατήσομεν· τὸ
 γὰρ ἐν στενῷ ναυμαχεῖν πρὸς ἡμῶν ἐστίν, ἐν εὐρυχωρίᾳ
 δὲ πρὸς ἐκείνων. Αἰθῆς δὲ Σαλαμῖς περιγίγνεται, ἐς ἣν
 ἡμῖν ὑπεκ-κείται τέκνα τε καὶ γυναῖκες. Καὶ μὴν ὁμοίως 10
 αὐτοῦ τε μένων καὶ πρὸς τῷ Ἰσθμῷ προναυμαχήσεις τῆς
 Πελοποννήσου, οὐδ' αὐτοὺς, εἴπερ εὖ φρονεῖς, ἄξεις ἐπὶ
 τὴν Πελοπόννησον. Ἦν δέ γε ἂ ἐγὼ ἐλπίζω γένηται
 καὶ νικήσωμεν ταῖς ναῦσιν, οὔτε ὑμῖν ἐς τὸν Ἰσθμὸν
 παρέσονται οἱ βάρβαροι, οὔτε προβήσονται ἐκαστέρω 15
 τῆς Ἀττικῆς· ἀπίασί τε οὐδενὶ κόσμῳ.

§ 4. *Attacked by Adeimantus, Themistocles, as a conclusive argument in favour of staying at Salamis, declares that otherwise the whole Athenian fleet and people will sail off and found a new home for themselves in Italy. Euribiades and the rest are thus persuaded to remain.*

Ταῦτα λέγοντος Θεμιστοκλοῦς αἰθῆς ὁ Κορίνθιος
 Ἀδείμαντος ἐπ-εφέρετο, σιγᾶν τε κελεύων αὐτὸν ᾧ μὴ
 ἐστὶ πατρίς, καὶ Εὐριβιάδην οὐκ ἔων ἐπιψηφίζειν ἀπόλῃ
 ἀνδρί· (ταῦτα δὲ εἶπεν, ὅτι ἡλώκεσάν τε καὶ κατείχοντο
 αἱ Ἀθῆναι).

Τότε δὴ ὁ Θεμιστοκλῆς ἐκείνόν τε καὶ τοὺς Κορινθίους
 πολλὰ τε καὶ κακὰ ἔλεγεν, ἐδήλου τε λόγῳ ὥς ἑαυτοῖς
 εἶη καὶ πόλις καὶ γῆ μέζων ἢ περ ἐκείνους, ἕως ἂν

διακόσiai νῆες ἑαυτοῖς ὥσι πεπληρωμένοι· οὐδαμῶς
10 γὰρ ἔφη Ἑλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι.

Σημαίνων δὲ ταῦτα, τῷ λόγῳ διέβαινεν ἐς Εὐριβιάδην,
λέγων μᾶλλον ἐπιστρεφῶς· “Σὺ εἰ μενεῖς αὐτοῦ, καὶ
μένων ἀνὴρ ἄγαθος ἔσει,—εἰ δὲ μὴ, ἀνατρέψεις τὴν
Ἑλλάδα. Ἄλλ’ ἐμοὶ πείθου· εἰ δὲ μὴ ταῦτα ποιήσεις,
15 ἡμεῖς μὲν ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας, κομπού-
μεθα ἐς Σῆριν τὴν ἐν Ἰταλίᾳ, (ἣ περ ἡμετέρα τε ἐστὶν
ἐκ παλαιοῦ, καὶ τὰ λόγια λέγει ὅτι ὑφ’ ἡμῶν δεῖ αὐτὴν
κτισθῆναι)· ὑμεῖς δὲ συμμάχων τοιῶνδε μονωθέντες
μεμνήσεσθε τῶν ἐμῶν λόγων.”

20 Ταῦτα δὲ Θεμιστοκλοῦς λέγοντος ἀν-ἐδιδάσκετο Εὐρι-
βιάδης· ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέτι ἂν ἐγί-
γνοντο ἀξιόμαχοι οἱ λοιποί. Ταύτην δὲ τὴν γνώμην
αἰρεῖται αὐτοῦ μένοντας διαναυμαχεῖν.

§ 5. *Alarmed at the proximity of the Persian fleet, the resolution of the Greeks is again shaken. Themistocles however compels them to stay by a stratagem: he sends a secret messenger to the Persians, feigning treachery, and persuades them to cut off the retreat of the Greek fleet during the night.*

Οἱ δὲ Πέρσαι ἀν-ἤγον τὰς ναῦς ἐπὶ τὴν Σαλαμῖνα
καὶ παρ-εκρίθησαν διαταχθέντες καθ’ ἡσυχίαν· καὶ
ναυμαχεῖν παρεσκευάζοντο ἐς τὴν ὑστεραίαν. Τοὺς δὲ
Ἕλληνας εἶχε δέος τε καὶ ὀρρωδία, οὐχ οὕτω περὶ
5 ἑαυτοῖς δειμαίνοντες ὡς περὶ τῇ Πελοποννήσῳ. Αὐθις
δὲ σύλλογος ἐγένετο, καὶ οἱ μὲν ἔλεγον ὡς ἐς τὴν
Πελοπόννησον χρεῶν εἶη ἀποπλεῖν καὶ περὶ ἐκείνης

κινδυνεύειν, μηδὲ πρὸ χώρας δοριαλώτου μένοντας μά-
χεσθαι, οἱ δὲ Ἀθηναῖοι καὶ Αἰγινῆται καὶ Μεγαρεῖς
ὡς χρεῖη αὐτοῦ μένοντας ἀμύνεσθαι. 10

Ἐνταῦθα Θεμιστοκλῆς ὡς ἤσσᾱτο τῇ γνώμῃ ὑπὸ
τῶν Πελοποννησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου,
ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα
πλοῖψ, ἐντειλάμενος ᾧ λέγειν χρή, ᾧ ὄνομα μὲν ἦν
Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστοκλοῦς 15
παίδων. Ἀφικόμενος δὲ οὗτος ἔλεγε πρὸς τοὺς τῶν
βαρβάρων στατηγοὺς τάδε· “Ἐπεμψέ με στρατηγὸς
ὁ Ἀθηναίων λάθρα τῶν ἄλλων Ἑλλήνων (τυγχάνει
γὰρ βουλόμενος μᾶλλον τὰ ὑμέτερα καθύπερθε γίγνεσθαι
ἢ τὰ τῶν Ἑλλήνων πράγματα), φράσσοντα ὅτι οἱ Ἕλληνες 20
δρασμὸν βουλευόμενοι κατορρωδηκότες· καὶ νῦν παρέχει
κάλλιστον ὑμᾶς ἔργων ἀπάντων ἐξεργάσασθαι, ἣν μὴ
περίδῃτε διαδράντας αὐτούς· οὔτε γὰρ ἀλλήλοις ὁμο-
φρονοῦσιν οὔτε ἀντιστήσονται ὑμῖν, πρὸς ἑαυτοὺς τε
ὄψεσθε ναυμαχοῦντας τοὺς τὰ ὑμέτερα φρονοῦντας καὶ 25
τοὺς μὴ.”

Ὁ μὲν ταῦτά σφι σημήνας ἐκποδὼν ἀπηλλάσσετο·
τοῖς δὲ ὡς πιστὰ ἐγένετο τὰ ἀγγελθέντα, ἐπειδὴ ἐγίγνοντο
μέσαι νύκτες ἀνῆγον τὸ ἀφ' ἑσπέρας κέρας κυκλοῦμενοι
πρὸς τὴν Σαλαμῖνα, κατ-εἶχόν τε μέχρι Μουνυχίας 30
πάντα τὸν πορθμὸν ταῖς ναυσί. Τῶνδε δὲ ἕνεκα ἀνῆγον
τὰς ναῦς ἵνα δῇ τοῖς Ἕλλησι μηδὲ φυγεῖν ἐξείη, ἀλλ'
ἀποληφθέντες ἐν τῇ Σαλαμῖνι δοῖεν τίσιν τῶν ἐπ'
Ἀρτεμισίφ ἀγωνισμάτων.

§ 6. *The Persian movements are reported by Aristides, an old opponent of Themistocles, with whom he is now reconciled.*

Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγίγνετο ὠθισμὸς λόγων πολὺς· ἦσαν δὲ οὕτω ὅτι περι-εκυκλοῦντο ἑαυτοὺς ταῖς ναυσὶν οἱ βάρβαροι. Συν-εστηκότων δὲ τῶν στρατηγῶν, ἐξ Αἰγίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, 5 ἀνὴρ Ἀθηναῖος μὲν ἐξ-ωστρακισμένος δὲ ὑπὸ τοῦ δήμου, ὃν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἄριστον ἄνδρα γενέσθαι ἐν Ἀθήναις καὶ δικαιοτάτον.

Οὗτος ὁ ἀνὴρ στὰς ἐπὶ τὸ συνέδριον ἐξ-εκαλείτο Θεμιστοκλέα, ὄντα μὲν ἑαυτῷ οὐ φίλον, ἐχθρὸν δὲ τὰ 10 μάλιστα· ὑπὸ δὲ μεγέθους τῶν παρόντων κακῶν λήθην ἐκείνων ποιούμενος ἐξ-εκαλείτο, ἐθέλων αὐτῷ συμμῖξαι. Προ-ακηκόει δὲ ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγειν τὰς ναὺς πρὸς τὸν Ἰσθμόν.

Ὡς δὲ ἐξῆλθε Θεμιστοκλῆς, ἔλεγεν Ἀριστείδης τάδε· 15 “Ἡμᾶς στασιάζειν χρεὼν ἐστὶν ἐν τε τῷ ἄλλῳ καιρῷ, καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὁπότερος ἡμῶν πλείω ἀγαθὰ τὴν πατρίδα ἐργάσεται. Λέγω δέ τοι ὅτι ἴσον ἐστὶ πολλά τε καὶ ὀλίγα λέγειν περὶ ἀποπλοῦ τοῦ ἐντεῦθεν. Ἐγὼ γὰρ αὐτόπτης τοι γενόμενος λέγω ὅτι νῦν, οὐδ’ 20 ἢν θέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐριβιάδης, οἰοί τε ἔσονται ἐκπλεῦσαι· περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. Ἄλλ’ ἐσελθὼν ταῦτα αὐτοῖς σήμηνον.

§ 7. *At Themistocles' request, Aristides announces the news in person to the Council ; but they remain incredulous until the report is confirmed by some deserters.*

Ὁ δὲ ἡμείβετο τοῖσδε· “Κάρτα τε χρηστὰ διακελεύει

καὶ εὖ ἡγγειλας· ἃ γὰρ ἐγὼ ἐδεόμην γενέσθαι αὐτοὺς αὐτόπτης γενόμενος ἦκεις. Ἴσθι γὰρ ἐξ ἐμοῦ τὰ ποιούμενα ὑπὸ Μήδων· ἔδει γὰρ, ὅτε οὐχ ἔκοντες ἤθελον ἐς μάχην καθίστασθαι οἱ Ἕλληνες, ἄκοντας 5 παραστήσασθαι. Σὺ δὲ ἐπεὶ περ ἦκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφί ἄγγειλον· ἦν γὰρ ἐγὼ αὐτὰ λέγω δόξω πλάσας λέγειν. Ἐπὰν δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κάλλιστα ἔσται· ἦν δὲ αὐτοῖς μὴ πιστὰ γένηται ταῦτα, ὅμοιον ἡμῖν ἔσται· οὐ γὰρ 10 ἐτι διαδράσονται, εἴ περ περιεχόμεθα πανταχόθεν, ὥς σὺ λέγεις.”

Ταῦτα ἔλεγε παρελθὼν ὁ Ἀριστείδης, φάμενος ἐξ Αἰγίνης τε ἦκειν, καὶ μόγις ἐκπλεῦσαι λαθὼν τοὺς ἐφορμούντας· περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ 15 Ἑλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξου. Καὶ ὁ μὲν ταῦτα εἰπὼν μεθ-ειστήκη, τῶν δὲ αὖθις ἐγίγνετο λόγων ἀμφισβασία· οἱ γὰρ πλείονες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἐξ-αγγελθέντα. Ἀπιστούντων δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολοῦσα, ἧς ἦρχεν ἀνὴρ 20 Παναίτιος ὁ Σωσαμένους, ἧ περ δὴ ἔφερε τὴν ἀλγίθειαν πᾶσαν.

§ 8. *How the battle began.*

Τοῖς δὲ Ἕλλησιν ὥς πιστὰ δὴ τὰ λεγόμενα ἦν, παρεσκευάζοντο ὥς ναυμαχῆσόντες. Ἐνταῦθα ἀν-ἦγον τὰς ναῦς ἀπάσας Ἕλληνες, ἀναγομένοις δὲ αὐτοῖς ἐπέκειντο οἱ βάρβαροι. Οἱ μὲν δὴ ἄλλοι Ἕλληνες ἐπὶ πρύμναν ἀν-εκρούοντο καὶ ὤκελλον τὰς ναῦς. Ἀμεινίας, 5 δὲ Παλληγεὺς ἀνὴρ Ἀθηναῖος ἐξ-αν-αχθεὶς νηϊ ἐμ-

βάλλει· συμ-πλακείσης δὲ τῆς νεὺς, οὕτω δὴ οἱ ἄλλοι
 Ἀμεινία βοηθοῦντες συνέμισγον. Λέγεται δὲ καὶ τάδε,
 ὡς φάσμα γυναικὸς ἐφάνη, φανείσα δὲ δι-εκελεύεσθαι
 10 ὥστε καὶ ἅπαν ἀκοῦσαι τὸ τῶν Ἑλλήνων στρατόπεδον,
 ὄνειδίσασα πρότερον τάδε, “ὦ δαιμόνιοι, μέχρι πόσου
 ἔτι πρύμναν ἀνακρούεσθε;”

§ 9. *Total defeat of the Persian navy.*

Κατὰ μὲν δὴ Ἀθηναίους ἐτάχθησαν Φοίνικες (οὔτοι
 γὰρ εἶχον τὸ πρὸς Ἐλευσίνος τε καὶ ἐσπέρας κέρας),
 κατὰ δὲ Λακεδαιμονίους Ἴωνες· οὔτοι δὲ εἶχον τὸ πρὸς
 τὴν ἡῶ τε καὶ τὸν Πειραιέα.

5 Τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκερατίζετο,
 αἱ μὲν ὑπ’ Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπ’ Αἰγι-
 νητῶν. Τῶν μὲν γὰρ Ἑλλήνων σὺν κόσμῳ ναυμα-
 χούντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὔτε τεταγ-
 μένων ἔτι, οὔτε σὺν νῶ ποιούντων οὐδέν, ἡμελλε τοιοῦτο
 10 αὐτοῖς συνοίσεσθαι οἷόν περ ἀπ-έβη. Καίτοι ἦσαν γε
 ταύτην τὴν ἡμέραν μακρῶ ἀμείνονες ἢ πρὸς Εὐβοίᾳ,
 πᾶς τις προθυμούμενος καὶ δειμαίνων Ξέρξην· ἐδόκει
 τε ἕκαστος ἑαυτὸν θεάσεσθαι βασιλέα.

§ 10. *Losses of the barbarians in ships and men.*

Ἐν δὲ τῷ πόνῳ τούτῳ ἀπέθανε μὲν ὁ στρατηγὸς
 Ἀριαβίγνης ὁ Δαρείου, Ξέρξου ὦν ἀδελφός, ἀπέθανον
 δὲ ἄλλοι πολλοί τε καὶ ὀνομαστοὶ Περσῶν τε καὶ
 Μήδων καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δὲ τινες
 5 Ἑλλήνων· ἅτε γὰρ νεῖν ἐπιστάμενοι, ἐς τὴν Σαλαμίνα
 δι-ένεον, εἴ τισιν αἱ νῆες διεφθείροντο· τῶν δὲ βαρ-

βάρων οἱ πολλοὶ ἐν τῇ θαλάσῃ διεφθάρησαν, νεῖν οὐκ ἐπιστάμενοι. Ἐπεὶ δὲ αἱ πρῶται νῆες ἐς φυγὴν ἐτράποντο, ἐνταῦθα αἱ πλείους διεφθείροντο· οἱ γὰρ ὅπισθε τεταγμένοι, ἐς τὸ πρόσθεν παριέναι ταῖς ναυσὶ 10 πειρώμενοι ὡς ἀποδείξόμενοι ἔργον τι καὶ αὐτοὶ βασιλεῖ, ταῖς ἄλλαις ναυσὶ ταῖς φευγούσαις περι-έπιπτον.

Τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων καὶ ἐκ-πλεόντων πρὸς τὸ Φάληρον, Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα ἀπ-εδείξαντο λόγου ἄξια· οἱ μὲν γὰρ 15 Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκεράϊζον τὰς τε ἀνθισταμένας καὶ τὰς φευγούσας τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκ-πλεούσας· ὅπως δὲ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι ἐσ-έπιπτον ἐς τοὺς Αἰγινήτας. Οἱ δὲ βάρ-βαροι ὧν αἱ νῆες περι-εγένοντο φεύγοντες ἀφίκοντο ἐς 20 Φάληρον ὑπὸ τὸν πέζον στρατόν.

XVII.—HOW GOLD IS PROCURED IN INDIA AMONG THE ANT-BEARS.

Ἐν τῇ τῶν Ἰνδῶν χώρα ἐστὶν ἐρημία διὰ τὴν ψάμμον· ἐν δὲ οὖν τῇ ἐρημίᾳ ταύτῃ καὶ τῇ ψάμμῳ γίνονται μύρμηκες μέγεθος ἔχοντες κυνῶν μὲν ἔλασσον ἄλω-πέκων δὲ μείζον· εἰσὶ γάρ τινες αὐτῶν καὶ παρὰ βασί-λει τῷ Περσῶν ἐντεῦθεν θηρευθέντες. Οὗτοι οὖν οἱ 5 μύρμηκες ποιούμενοι οἴκησιν ὑπὸ γῆν ἀναφοροῦσι τὴν ψάμμον καθάπερ οἱ ἐν τοῖς Ἑλλήσι μύρμηκες, εἰσὶ δὲ καὶ αὐτοὶ εἶδος ὁμοιότατοι. Ἡ δὲ ψάμμος ἢ ἀνα-φερομένη ἐστὶ χρυσίτις· ἐπὶ δὲ ταύτῃ τὴν ψάμμον

10 στέλλονται ἐς τὴν ἔρημον οἱ Ἴνδοί, ζευξάμενος ἕκαστος
καμήλους τρεῖς, σειραφόρον μὲν ἐκατέρωθεν ἄρσενά
παρέλκειν, θήλειαν δὲ ἐς μέσον. Ἐπὶ ταύτην δὴ αὐτὸς
ἀναβαίνει, ἐπιτηδεύσας ὅπως ἀπὸ τέκνων ὡς νεωτάτων
ἀποσπάσας ζεύξει· αἱ γὰρ κάμηλοι ἵππων οὐχ ἥσσονες
15 ἐς ταχυτήτά εἰσι, χωρὶς δὲ ἄχθῃ πολὺ δυνατώτεραι
φέρειν.

Οἱ δὲ δὴ Ἴνδοι τρόπῳ τοιούτῳ καὶ ζεύξει τοιαύτῃ
χρώμενοι ἐλαύνουσιν ἐπὶ τὸν χρυσὸν λελογισμένως
ὅπως καυμάτων τῶν θερμοτάτων ὄντων ἔσονται ἐν τῇ
20 ἀρπαγῇ· ὑπὸ γὰρ τοῦ καύματος οἱ μύρμηκες ἀφανεῖς
γίνονται ὑπὸ γῆν. Ἐπὰν δὲ ἔλθωσιν ἐς τὸν χώρον
οἱ Ἴνδοι ἔχοντες θυλάκια, ἐμπλήσαντες ταῦτα τῆς
ψάμμου τὴν ταχίστην ἐλαύνουσιν ὀπίσω· αὐτίκα γὰρ
οἱ μύρμηκες ὁσμῇ, ὡς δὴ λέγεται ὑπὸ Περσῶν, μαθόντες
25 διώκουσι. Εἰσὶ δὲ ταχυτήτα οὐδενὶ ἑτέρῳ ὅμοιοι, οὕτως
ὥστε, εἰ μὴ προὔλάμβανον οἱ Ἴνδοι τῆς ὁδοῦ οὐδεὶς
ἂν αὐτῶν ἀπ-εσφίξετο. Οἱ μὲν νυν ἄρσενες τῶν καμή-
λων, εἰσὶ γὰρ ἥσσονες τρέχειν τῶν θηλειῶν, παρα-
λύονται ἐφελκόμενοι, οὐχ ὁμοῦ ἀμφοτέροι· αἱ δὲ θηλείαι
30 ἀναμιμνησκόμεναι ὧν ἔλιπον τέκνων ἐνδιδοάσι μαλα-
κὸν οὐδέν.

XVIII.—ARABIA.

(a) *The spices of Arabia—Curious methods of obtaining them.*

Ἐν τῇ Ἀραβίᾳ μόνῃ χωρῶν πασῶν λιβάνωτός τε
ἐστὶ φνόμενος καὶ σμύρνα καὶ κασία καὶ κινάμωμον

καὶ λήδανον. Ταῦτα πάντα πλὴν τῆς σμύρνης δυσπετῶς κτῶνται οἱ Ἀράβιοι.

Τὸν μὲν γε λιβάνωτον συλλέγουσι τὴν στύρακα 5
θυμιῶντες· τὰ γὰρ δένδρεα ταῦτα τὰ λιβανωτοφόρα
ὄφεις ὑπόπτεροι, σμικροὶ τὸ μέγεθος ποικίλοι τὸ εἶδος,
φυλάσσουσι, πλήθει πολλοὶ περὶ δένδρον ἕκαστον.
Οὐδενὶ δὲ ἄλλῳ ἀπελαύνονται ἀπὸ τῶν δενδρέων ἢ
τῷ τῆς στύρακος καπνῷ. 10

Τὴν δὲ κασίαν κτῶνται Ἀράβιοι ὧδε· Ἐπὰν κατα-
δῆσωνται βύρσαις καὶ δέρμασιν ἄλλοις πᾶν τὸ σῶμα
καὶ τὸ πρόσωπον πλὴν αὐτῶν τῶν ὀφθαλμῶν, ἔρχονται
ἐπὶ τὴν κασίαν· ἡ δὲ ἐν λίμνῃ φύεται οὐ βαθεῖα, περὶ
δὲ αὐτὴν καὶ ἐν αὐτῇ αὐλίζεται πον θηρία πτέρωτα, 15
ταῖς νυκτερίσι προσείκελα μάλιστα, καὶ τέτριγε δεινόν,
καὶ ἐς ἀλκὴν ἔστιν ἄλκιμα· ἃ δεῖ ἀπαμύνειν ἀπὸ τῶν
ὀφθαλμῶν δρέποντας τὴν κασίαν.

Τὸ δὲ δὴ κινάμωμον ἔτι τούτων θαυμαστότερον συλ-
λέγουσιν. Ὅπου μὲν γὰρ γίγνεται καὶ ἥτις μιν γῆ ἢ 20
τρέφουσά ἐστιν οὐκ ἔχουσιν εἰπεῖν, ὄρνιθας δὲ λέγουσι
μεγάλας φορεῖν ταῦτα τὰ κάρφη ἃ ἡμεῖς, ἀπὸ Φοινί-
κων μαθόντες, κινάμωμον καλοῦμεν. Φοροῦσι δὲ αἱ
ὄρνιθες ἐς νεοσσίας προσπελασμέναις ἐκ πηλοῦ πρὸς
ἀποκρήμνοις ὄρεσιν, ἔνθα πρόσβασις ἀνθρώπῳ οὐδεμία 25
ἐστίν. Πρὸς οὖν δὴ ταῦτα οἱ Ἀράβιοι σοφίζουσι τάδε·
βοῶν τε καὶ ὄνων καὶ τῶν ἄλλων ὑποζυγίων τὰ μέλη
διατεμόντας ὥς μέγιστα, κομίζουσιν ἐς ταῦτα τὰ χωρία,
καὶ θέντες ἀγχοῦ τῶν νεοσσιῶν ἀπαλλάσσονται ἕκας
αὐτῶν. Αἱ δὲ ὄρνιθες καταπετόμεναι τὰ μέλη τῶν 3

ὑποφυγίῳ ἀναφοροῦσιν ἐπὶ τὰς νεοσσιᾶς· αἱ δὲ οὐ δύναμναι ἴσχειν καταρρήγνυνται ἐπὶ γῆν· οἱ δὲ ἐπιόντες συλλέγουσι τὸν κινάμωμον.

(b) *Further wonders in Arabia—Carts for the sheep's tails.*

Δύο δὲ γένη οἴων αὐτοῖς ἐστὶ θαύματος ἄξια, ἃ οὐδαμοῦ ἐτέρωθί ἐστι. Τὸ μὲν γὰρ αὐτῶν ἕτερον ἔχει τὰς οὐρὰς μακράς, τριῶν πήχεων οὐκ ἐλάσσονας· ὥς εἴ τις ἐφείη σφι ἐφέλκειν, ἔλκη ἂν ἔχοιεν ἀνατριβο-
 5 μιν πρὸς τῇ γῇ τῶν οὐρῶν· νῦν δὲ ἅπας τις τῶν ποιμένων ἐπίσταται ξυλουργεῖν ἐς τοσοῦτο· ἁμαξίδας γὰρ ποιοῦντες ὑποδοῦσιν αὐτὰς ταῖς οὐραῖς. Τὸ δὲ ἕτερον γένος τῶν οἴων τὰς οὐρὰς πλατείας φοροῦσι καὶ ἐπὶ πῆχυν πλάτος.

XIX.—SCYTHIAN PROPHETS.

(a) *How they attribute any illness of the king to the perjury of one of his subjects, who is accordingly beheaded.*

Μάντεις δὲ Σκυθῶν εἰσι πολλοὶ, οἳ μαντεύονται ῥάβδοις ἱτεῖναις πολλαῖς ὧδε· Ἐπὰν φακέλους ῥάβδων μεγάλους ἐνέγκωνται, θέντες χαμαὶ, διεξελίσσουσιν αὐτοὺς, καὶ ἐπὶ μίαν ἐκάστην ῥάβδον τιθέντες θεσπί-
 5 ζουσι· ἅμα τε λέγοντες ταῦτα συνειλοῦσι τὰς ῥάβδους ὀπίσω, καὶ αὖθις κατὰ μίαν συντιθέασιν. Αὕτη μὲν σφι ἡ μαντικὴ πατρῷα ἐστίν.

Ἐπὰν δὲ βασιλεὺς ὁ Σκυθῶν κάμῃ, μεταπέμπεται ἄνδρας τρεῖς τοὺς εὐδοκιμοῦντας μάλιστα τῶν μαντεων,

οἱ τρόπῳ τῷ εἰρημένῳ μαντεύονται· καὶ λέγουσιν 10
οὗτοι ὡς τὸ ἐπίπαν μάλιστα τάδε, ὡς τὰς βασιλείας
ἐστίας ἐπιώρκηκέ τις, λέγοντες τῶν ἀστῶν ὃν ἂν δὴ
λέγωσι. (Τὰς δὲ βασιλείας ἐστίας νόμος Σκύθαις ἐστὶν
ὁμνύναι τότε, ἐπὰν τὸν μέγιστον ὄρκον ἐθέλωσιν ὁμ-
νύναι.) Αὐτίκα δὲ διειλημμένος ἄγεται οὗτος ὃν ἂν 15
δὴ φῶσιν ἐπιορκῆσαι· ἀφιγμένον δὲ ἐλέγχουσιν οἱ
μάντεις ὡς ἐπιορκήσας φαίνεται ἐν τῇ μαντικῇ τὰς
βασιλείας ἐστίας, καὶ διὰ ταῦτα ἀλγεί ὁ βασιλεὺς.
Ὁ δὲ ἀρνεῖται, οὐ φάμενος ἐπιορκῆσαι, καὶ δεινο-
λογεῖται.

20

Ἄρνούμενον δὲ τούτου, ὁ βασιλεὺς μεταπέμπεται
ἄλλους δίπλασίους μάντεις· καὶ ἐὰν μὲν καὶ οὗτοι,
ἐσορῶντες ἐς τὴν μαντικὴν, καταδήσωσιν ἐπιορκῆσαι,
ἐκείνου εὐθὺς τὴν κεφαλὴν ἀποτέμνουσι καὶ τὰ χρή-
ματα αὐτοῦ διαλαγχάνουσιν οἱ πρῶτοι τῶν μάντεων· 25
ἐὰν δὲ οἱ ἐπελθόντες μάντεις ἀπολύσωσιν, ἄλλοι πάρ-
εισι μάντεις, καὶ μάλα ἄλλοι. Ἐὰν οὖν οἱ πλείονες
τὸν ἄνθρωπον ἀπολύσωσι, δέδοκται τοῖς πρώτοις τῶν
μάντεων αὐτοῖς ἀπόλλυσθαι.

(b) *How the prophets themselves are put to death when mistaken.*

Ἀπολλῦσι δὴτὰ αὐτοὺς τρόπῳ τοιῷδε· ἐπὰν ἄμαξαν
φρυγάνων πλήσωσι καὶ ὑποξεύξωσι βούς, ἐμποδίσαντες
τοὺς μάντεις καὶ χεῖρας ὀπίσω δῆσαντες καὶ στομώ-
σαντες, κατειργνῖσιν ἐς μέσα τὰ φρύγανα· ὑποπρή-
σαντες δὲ αὐτὰ ἀφίασι φοβήσαντες τοὺς βούς. Πολλοὶ 5
μὲν δὴ βούς συγκατακάονται τοῖς μάντισι, πολλοὶ δὲ

περικεκαυμένοι ἀποφεύγουσιν ἐπὰν αὐτῶν ὁ ῥυμὸς κατακαυθῇ.

Κατακάουσι δὲ τρώπῃ τῷ εἰρημένῳ καὶ δι' ἄλλας
 10 αἰτίας τοὺς μάντεις, ψευδομάντεις καλοῦντες. Οὓς δ'
 ἂν ἀποκτείνῃ βασιλεὺς, τούτων οὐδὲ τοὺς παῖδας
 λείπει, ἀλλὰ πάντα τὰ ἄρσενά κτείνει, τὰ δὲ θήλεα
 οὐκ ἀδικεῖ.

XX.—THE POWER OF CUSTOM.

Ἐκαστοι νομίζουσι πολὺ τι καλλίστους τοὺς ἑαυτῶν νόμους. Τοῦτο δὲ πολλοῖς τε ἄλλοις τεκμηρίοις πάρεστι σταθμώσασθαι, καὶ δὴ καὶ τῷδε·

Δαρεῖος ἐπὶ τῆς ἑαυτοῦ ἀρχῆς καλέσας Ἑλληνάς
 5 τινὰς ἤρετο ἐφ' ὅπόσῳ ἂν χρήματι βούλοιντο τοὺς
 πατέρας ἀποθνήσκοντας κατασιτεῖσθαι· οἱ δὲ ἐπ' οὐδενὶ
 ἔφασαν ἔρδειν ἂν τοῦτο. Δαρεῖος δὲ μετὰ ταῦτα καλέ-
 σας Ἰνδῶν τοὺς καλουμένους Καλλατίας, οἱ τοὺς γονέας
 κατεσθίουσιν, ἤρετο (παρόντων τῶν Ἑλλήνων καὶ δι'
 10 ἑρμηνέως μανθανόντων τὰ λεγόμενα) ἐπὶ τίνι χρήματι
 δέξαιντ' ἂν τελευτῶντας τοὺς πατέρας κατακάειν πυρί·
 οἱ δὲ, ἀναβοήσαντες μέγα, εὐφημεῖν μιν ἐκέλευον.

NOTES.

I.

GAMES INVENTED BY THE LYDIANS.

1. Φᾶσιν οἱ Λυδοί, κ.τ.λ. As a matter of fact, most of the games mentioned were of much greater antiquity than is implied; but Herodotus very properly abstains from spoiling a good story by disputing the accuracy of its details.

3. Μάνω, a genitive employed in Ionic Greek from nouns in -ης of the first declension. Manes was the mythical founder and earliest king of the Lydian nation, as Romulus was of the Roman.

4. ἀνὰ τὴν Λυδίαν πᾶσαν. See note on XI. B, § 5, l. 15.

λιπαροῦντες. The sense of the word in this passage, for which see Vocabulary, is not that which it bears in ordinary Attic Greek, viz., 'to beseech earnestly.'

5. μετὰ, adverbial = *εἵπειτα*.

6. ἄλλος ἄλλο ἐπεμηχανᾶτο, 'one man devised one remedy, one another.' "Ἄλλος succeeded by a second ἄλλος (or any part of it) in *different* clauses = 'one ... one' or 'one ... another,' but when the word is repeated, as above, in the *same* clause, we cannot translate literally. Such a phrase is really a shortened form for ἄλλος ἄλλο ἐμηχανᾶτο, ἄλλος ἄλλο ἐμηχανᾶτο. Compare Latin 'alius aliud facit.'

7. ἀστραγάλων. This game, which resembled that of dice, was originally played with knucklebones, but afterwards with more elaborate instruments. The 'astragali' differed from

the 'cubi' or dice proper, in having only four sides flat and marked, the other two being rounded. The methods of playing the two games were also dissimilar.

9. *παισάνων*. The game of *παισσοί*, resembling our draughts or chess, is said to have been known in Egypt as early as 2000 B.C. It was popular among the Greeks; and Pindar, a celebrated poet who composed choral songs, represents the heroes in Elysium as amusing themselves with the game.

10. *πρὸς τὸν λιμόν*, lit. 'against their hunger,' i.e., 'to stave off their hunger.'

II.

THE OLDEST RACE ON EARTH.

7. *πόρον* etc., 'find out any solution to this question (namely) who were' etc. Notice the two negatives *οὐκ ... οὐδένα*, which, in Greek, strengthen instead of cancelling each other; cf. l. 10, *μηδένα ... μηδεμίαν*.

11. *ἐφ' ἑαυτῶν*, 'by themselves.' *Ἐπὶ*, lit. *upon*, is often used with the genitive to denote 'place where'; hence with a person it frequently means 'in the presence of'; thus *ἐφ' ἑαυτῶν* = 'in their own presence,' i.e. 'alone, by themselves.'

12. *πλήσαντα δὲ τοῦ γαλ.*, 'having satisfied (them) with the milk.' *Πίμπλημι*, like the adjectives *πλέως*, *πλήρης*, and the Latin *plenus*, 'full,' is followed by the genitive of the substance with which a thing is filled.

14. *ῥήξουσιν*. Pres. indicative for the optative, cf. on VIII. A, § 3, l. 7.

21. *πολὺ ἤν*, 'was often-repeated.'

25. *καλοῦντας τὸν ἄρτον*, supply *βέκος*, 'found that the Phrygians called bread by that name.'

III.

CROCODILES IN EGYPT.

4. *ἐκάτεροι* in the plural signifies 'each set, or group, of people.'

17. *κατὰ τὴν φωνήν*, lit. 'down to the cry,' i.e., 'in the direction of the cry.'

11. ἀγρᾶι, 'modes of catching' for which ἀλώσεις might be used in Attic prose. In the Attic writers ἀγρᾶ is rather 'the act of catching,' or 'the chase.'

14. ἀγκίστρον, an old word for 'a hook,' is retained in Attic only in the special sense of the hook of a spindle.

18. οἱ δὲ, 'and they' (cf. on VIII. A, § 1, 16, for this usage of ὁ when followed by μέν or δέ), i.e., the men on the bank, though in l. 14 and l. 15 only one man is mentioned.

20. κατέπλασεν, the 'gnomic' aorist, to be translated in English by the present tense; see on IX. (c) l. 13.

IV.

STORY OF MYCERINUS.

1. τοῦ πατρὸς. Cheops by name, who closed all the temples and terribly oppressed his subjects by forcing them to give up their usual occupations (ἔργα in l. 3), in order to carry on enormous building operations of his own.

6, 7. πρῶτον ... ἤρξεν ... ἀποθανοῦσα, 'the death of his daughter first began his troubles,' lit. 'his daughter having died.' Cf. *urbs capta* = 'the capture of the city.'

13. πάτρως. Chephren, who succeeded his brother Cheops, and followed his bad example.

23. ὥς κατα-κεκρμένων ... τούτων. For ὥς with the genitive absolute see on VIII. B, § 3, l. 15; the force of it here is 'feeling, or recognising that this fate had now been absolutely decreed against him,' i.e., he saw that it was no use to expostulate further in the hope of obtaining a reprieve.

24. ποιησάμενος. Notice the force of the middle voice, 'getting made for his use.'

25. ὅπως γίγνοιτο νύξ, 'whenever night came on.' The optative expresses indefinite frequency in the past.

27. ἔνα γῆς κ.τ.λ., 'wherever in the land he heard that there were the most suitable places for revelry.' γῆς is a partitive genitive, ἔνα γῆς being equivalent to our 'where on earth.' The optative πυνθάνοιτο is again one of indefinite frequency in past time.

29, 30. *οἱ ... γένοιτο, dativus commodi*, 'that there might be for him,' 'that he might have.'

V.

STORIES OF AMASIS.

(a.)

1. Ἀπρίου ὤδε καθῆρ. The Egyptians had revolted against King Apries, and when he sent his officer Amasis to persuade them to return to their allegiance, the rebels suddenly offered to make Amasis their king. He assented to this, defeated Apries who was supported by his mercenaries, and succeeded to the throne. He was anxious to deal mercifully with the captive monarch, but was forced to sacrifice him to the anger of the Egyptians, who put him to death.

1, 2. Τὰ ... *πρῶτα*, adverbial, more commonly *πρῶτον*, without the article.

3, 4. ἄτε ... *ὄντα*, 'inasmuch as he was.' See vocab. *ἄτε*.

4. μετὰ δὲ σοφίᾳ, etc., 'but afterwards by skilful dealing instead of indiscretion he won them over.'

6. ἄλλα τε ἀγαθὰ μυρ. καὶ, 'he had, beside a host of other fine possessions, a golden, etc.' See on XI. B, § 1, l. 23.

8. κατακόψας, 'cutting to pieces'; *κατὰ* compounded with a verb often has an intensifying force, lit. 'right down to the end.' In English on the contrary we speak of 'cutting up.'

14, 15. ἐνεμοίεν ... ἐναπονίζοντο ... σέβοντο, optative because the relative clause in which the verbs occur is in *oratio obliqua*. Before τότε σέβοντο we must supply *ὅν* from ἐς *ὅν*.

ἔφη λέγων, 'he went on to say.'

16. αὐτὸς ... πεπραγέναι, nominative with the infinitive as referring to the subject of the principle verb. Notice that when a verb has a second or strong perfect it is regularly intransitive. Thus πέπραγα = I have fared; πέπραχα, 'I have done, or transacted.' Cf. ὤλωλα, I have perished; ὤλωλεκα, 'I have destroyed.'

17. εἴη, optative because in *oratio obliqua*.

(b.)

3. μέχρι πληθούσ. ἀγορᾶς, 'until the filling of the market,' a technical term for one of the four divisions of the day, which are elsewhere given by Herod. as follows, *δρθρος*, the early morning; ἀγορᾶς πληθούσης (or πληθυνούσης), forenoon; μεσημβρία, noontide; ἀποκλινομένη ἡμέρα, the decline of the day.

4, 5. τὸ ἀπὸ τοῦδε, 'thenceforth,' adverbial.

9. προύστηκας = προ-έστηκας. τὸ ἄγαν φλαῦρον, 'too much frivolity,' 'an excess of frivolity.' Adverbs preceded by the article are often employed in Greek as if they were adjectives, e.g. οἱ νῦν ἄνδρες, 'the men of the present day'; ὁ πρὶν χρόνος, 'the former time.'

10, 11. χρῆν ... πράττειν, 'you ought to transact (but you don't),' lit. 'It would be your duty (if you did what was right),' for χρῆν ... πράττειν is really the apodosis of an unfulfilled condition, the protasis being implied; the particle ἄν, which is almost invariably required in such cases, is usually omitted with the imperfects χρῆν (or ἐχρῆν), εἶδει, and a few other verbs.

13. ἦκουες. Intransitive, see Vocab. ἀκούω.

19, 20. τὸ μέρος, adverbial, 'in turn.'

(c.)

4. ἐκλεπτεν ἄν, ἦγον ἄν, 'he used to steal,' 'they used to bring him,' etc. The imperfect or aorist indicative are sometimes used with ἄν, in what is called an 'iterative' sense, i.e. to express repeated action in the past. It is supposed that the construction is the protasis of a conditional sentence of the type employed to express unfulfilled condition, thus, ἐπραξα ἄν = '(If I ever had had a chance) I would have done it,' i.e. 'I did it whenever I got the chance,' 'I constantly did it.' In such cases the imperfect is distinguished from the aorist as implying that the repeated action is also continuous; thus ἐκλεπτεν ἄν περιῶν, 'he used to go round on a thieving raid.'

9. Ἐπεὶ ... ἐβασίλευσε. 'When he *had* become king,' see on VIII. B, § 3. l. 10, and compare the succeeding words δοοι ... ἀπέλυσαν.

12. ὡς ... οὖσιν, 'regarding them as,' etc. Cf. on VIII. B, § 3, l. 15.

VI.

STORY OF ARION THE LYRIC POET.

1. 'Αρίων. See Vocabulary of proper names.

κιθαρωδός, derived from κιθάρα (whence the word 'guitar') 'a lyre,' and ᾄδειν 'to sing,' signifies 'one who sings to the lyre,' hence 'a lyric poet,' for in early times such poets not only composed poems capable of being set to music, but composed the music also, and sang their own songs to the lyre.

τὸν πολὺν τοῦ χρόνου, 'the greater part of his time.' Notice the usage, partly adjectival, partly substantival, of πολλὸς and also of ἡμους accompanied by the article; they are substantival inasmuch as they have a noun in the genitive case (τοῦ χρόνου in this instance) dependent upon them; and they are also adjectival since they agree in gender with their noun, e.g., ἡ πολλὴ τῆς νήσου, 'half the island,' τὸ ἡμους τοῦ τείχους, 'half the wall.'

2. Περιάνδρῳ. See Vocab. of proper names. A favorable feature in the government of the Greek tyrants was the patronage they afforded to literature and art, and to poets in particular. Periander at Corinth, Polycrates at Samos, Pisistratus and his sons at Athens, Hiero at Syracuse, entertained the most distinguished poets of their day at their courts.

3. Ἰταλίαν τε καὶ Σικελίαν. In visiting these countries Arion was not going among a foreign people. For the coasts of Sicily and of Southern Italy were lined with cities founded by colonists from Greek states, and it was among these Greek-speaking cities that Arion displayed his poetical and musical talents. So numerous and important were these colonies in Southern Italy that the whole region acquired the name of Magna Graecia.

6. οὔδαμοις. This word is frequent in Herodotus, but is not employed in later Greek authors, who use οὐδένες in a similar manner.

12, 13. τὴν ταχίστην, adverbial accusative, supply ὁδόν—'the quickest way,' 'as quickly as possible.'

21. νόμον τὸν Ὀρθιον, 'the Orthian Nome.' The Νόμος or Nome was the name of a particular kind of religious song,

accompanied by the lyre, and appropriated to the worship of Apollo. The 'Orthian Nome' was one written in a particular kind of metre known as the *δρθιος*.

22. *ὥς εἶχε*, 'just as he was,' the verb being used in its intransitive signification, as in the phrase *ἀνακῶς εἶχεν* below in l. 29.

25. *ὥς λέγουσι*, 'as they (indefinite) say,' 'as the story goes.'

29, 30. *Ὡς δὲ ἄρα παρήσαν*, 'when they really came.' Arion had no doubt declared, in confirmation of his story, that the sailors would soon arrive at Corinth; but Periander did not believe him, so that the particle *ἄρα* is appropriate, implying as it frequently does that a thing happens contrary to expectation. Cf. on VIII. A, § 3, l. 3.

31, 32. *περὶ Ἰταλίαν*, 'somewhere in Italy,' implying that he was travelling round from city to city.

VII.

STORY OF EUENIUS.

(a.)

1. *ἡλίον πρόβατα*, flocks sacred to the sun are mentioned in several passages in early Greek writers, in one of which they are said to number 350, corresponding perhaps to an old reckoning of the days of the year.

4. *ἐνιαυτὸν*, accus. of duration of time.

4, 5. *περὶ πολλοῦ δὴ ποιοῦνται*, 'esteem very highly.' See on XI. B, § 2, l. 10.

11. *εἶχε σιγῇ*. The verb is of course intransitive, 'kept in a state of silence,' 'held his peace.'

14. *ὑπαγαγόντες ... ὑπὸ δικασ*. We say 'before' the court, or judge, and in Greek the more common preposition is *εἰς*, but *ὑπὸ* is employed in this passage somewhat as *sub* in the Latin '*sub judice*,' 'under the consideration or decision of the judge.'

(b.)

1. *Ἐπεὶ ἐξετίφλωσαν*, pluperfect signification, cf. on VIII. B, § 3, l. 10.

2. *σφι*, *dativus commodi*, 'did not bear for them.'

5. οἱ θεοί, used for the priest or priestess at the oracles who were supposed to speak the words with which the god inspired them. It is mentioned on x. ad fin., that the authorities presiding over the oracles were usually staunch upholders of morality, etc.; similarly in this instance they condemn the blinding of Euenius as cruel and excessive.

7. οὐ πρότερόν τε. τε is placed third instead of second, because οὐ πρότερον form practically a single word.

8. πρὶν ἂν with the subjunctive = 'until,' is only used after a negative clause.

(c.)

1. ἦν ἔχοντα, transl. 'on the possession of which.'

2. With προῖθυσαν (= προ-έθυσαν) understand τὰ χρηστήρια as object, 'Consigned them to certain citizens to carry out.'

3. σφι, *dativus commodi*, 'for the Apolloniates.'

5. κατέβαινον συλλυπούμενοι, 'they went on to condole.' The verb κατέβαινον implies that they at length approached the subject which they really wanted to discuss, the preposition κατά expressing metaphorically gradual descent to a point aimed at.

5, 6. ταυτῇ ὑπαγαγόντες, 'leading him on in this manner.' ταυτῇ is adverbial, ὁδῶ being understood, 'by this way.' ὑπό compounded with a verb very often, as in this case, implies *secrecy* or *deception*.

16. δεινὰ ἐποιεῖτο, 'regarded it as a shameful concern'; for δεινὰ see on XII. l. 11.

17. ὥς ἐξαπατηθεῖς, 'feeling that he had been cheated'; see on VIII. B., § 3, l. 15.

18. ἐμφοτον μαντ., 'a naturally-inspired power of prophecy,' in contrast to the same power acquired by education in the technicalities of signs and omens.

VIII.

STORY OF CYRUS.

A. INFANCY OF CYRUS.

§ 1.

1. Μάγων. The Magi formed the priesthood of the Medes. They retained their priestly functions even after the Persians

had secured the dominion, although they were ardent supporters of the Medes during the struggle for supremacy. The English word 'magic' is derived from their name since they claimed to possess supernatural powers.

6. τοιάδε, 'such things as follow'; whereas τοιαῦτα means 'such things as mentioned.' There is the same distinction between τάδε and ταῦτα, ὧδε and οὕτως, etc.

7. πᾶν δ' ἂν προσθῶ, 'whatever task I shall impose upon you.' The relative is accompanied by ἂν and followed by the subjunctive to express futurity. We might have had simply δ' προστίθην, i.e. 'the particular task I am now imposing on you'; but the king wishes to prepare Harpagus beforehand, as it were, for some unpleasant mission.

8. ἐς σεαυτοῦ, 'to your own house,' understand οἰκίαν, or some similar word. This is a familiar construction not only in Greek but also in English, e.g. 'I went to Mr. Thompson's,' 'I was at Mr. Thompson's.'

9. μετὰ. Adverbial; see vocab.

10. φιλῶν, supply ἐστὶ σοι, 'If it is pleasing to thee.'

10, 11. χρή δὴ τό γ' ἐμὸν ὑπηρετεῖσθαι. 'It is surely right that my service should be performed,' etc. A peculiar usage of ὑπηρετεῖν in the passive, which is hardly to be imitated.

13. τὰ οἰκία. Both Greeks and Romans were fond of using a plural word to signify the collection of buildings which together made up a rich man's 'house.' Cf. *aedes* in Latin, and the custom of employing *domus*, *sedes*, etc., in the plural. The word for 'house' in Attic Greek is ἡ οἰκία.

16. Ὁ δέ. Notice that before μέν and δέ, ὁ, ἡ, τό, can stand alone without a noun. In such cases it is not the definite article, but a demonstrative pronoun, 'he, she, it,' etc. This is indeed its original meaning, its usage as a definite article 'the' not being found in early Greek literature.

16, 17. Οὐδ' εἰ ... οὐκ. In such cases the second negative repeats and strengthens the first; it must, however, be omitted in translation, since of course in English two negatives cancel each other and are equivalent to an affirmative.

20. αὐτῷ μοι. Observe the distinction between this form and ἐμavτῷ. The latter is the reflexive pronoun, referring to

the subject of the verb, whereas αὐτῷ μοι is simply the emphatic 'me myself.'

24. τὸ ἐντεῦθεν, adverbial 'in the future.'

ἐμοί. Dative with ἀσφαλείας, 'security to myself,' 'my own security.'

26, 27. τινὰ τῶν Ἀστ., 'one of Astyages' servants.'

§ 2.

1, 2. βουκόλον τινὰ τῶν Ἀστ., 'a certain herdsman from among the servants of Astyages.'

7. ὅπως ἂν διαφθαρείη. To express purpose after a primary tense ὅπως may be used with the subjunctive or sometimes with the future indicative. In this passage the place of the future indicative is taken by the optative with ἂν, a construction which expresses futurity of a less distinct or certain nature, and which is really the apodosis of a conditional sentence, some sort of protasis being always expressed or implied. In many cases where there is no uncertainty at all, and where in English we use the simple future indicative, Greek is fond of using the vague or uncertain construction (i.e. the optative with ἂν), especially in reference to anything unpleasant. Translate, 'so that he may be likely to perish as soon as possible.' In this case the protasis or condition implied is something of this kind, 'If nothing unforeseen should happen.'

10. ἐκκειμένον, supply τὸ παιδίον.

§ 3.

2. τὴν αὐτὴν ὁδόν. Cognate accusatives after ἦι, 'he went the same way.'

3. ἄρα (which must be carefully distinguished from ἄρα) usually implies that something happens contrary to expectation. It may often be translated 'so then,' or 'after all,' but in this and other passages we must use some such phrase as 'strange to say,' or 'It so chanced that.'

7. ὃ μὴ ἰδεῖν ὀφείλον, 'that which I would that I had not seen.' ὀφείλον, lit. 'I ought,' is used with the present and aorist infinitive to express a wish which cannot be fulfilled. The present and aorist infinitive (usually distinguished merely

as 'continuous' and 'momentary' respectively) have in this case the full temporal force of present and past time, the former implying a wish that something could take place now, the latter that something had happened on a past occasion.

οἶκος μὲν πᾶς, κ.τ.λ. It is rare to find a sentence in Greek not introduced by some connecting particle, such as γάρ or δέ. In this instance the description is rendered more graphic by its omission.

13, 14. εἴη ... ποιήσαιμι. The optative is employed because the herdsman is repeating Harpagus' words in *oratio obliqua*.

17. ὥς ἄρα, 'that it was actually,' etc. Cf. above on l. 3.

18. ἴδε, not οὗτος, because he has not yet shown the child. Cf. on § 1, l. 6.

§ 4.

3. λαβομένη τῶν γονάτων τοῦ ἀνδρός, not 'clasping the knees of her husband,' but 'clasping her husband by the knees.' λαβέσθαι in this sense takes the genitive both of the person and of the part taken hold of.

4, 5. οὐκ ἔφη οἶός τε εἶναι, 'said he was not able.' οὐκ, which really negatives the dependent clause, is always attached to φημί in this way, so that οὐ φημι acquires the sense of the Latin *nego*, 'I deny.' In Greek composition φημί ... οὐκ should be avoided, just as *dico ... non* in Latin.

7. εἰάν μὴ ποιήσῃ. Strictly speaking the optative is required, since the whole sentence is dependent on the past tense ἔφη; but the employment of the mood actually used in *oratio recta* by the herdsman adds life and reality to the narrative. Such constructions are very common in Greek.

9. ὥδε, 'thus,' referring to what follows; οὕτως, 'thus,' referring to what has gone before. Cf. on § 1, l. 6.

10. πᾶσα ἀνάγκη, supply ἐστί, 'it is absolutely necessary.'

14, 15. οὐτε ἡμῖν ... ἔσται, 'we shall have adopted an excellent plan,' lit. 'it will not have been badly planned by us,' βεβουλευμένον ἔσται being used impersonally.

14. ἡμῖν. The agent is expressed in Greek by the dative case after the perfect or future-perfect passive, and after the verbals in -τέος, -τέον; in other cases by ὑπὸ with the genitive.

26, 27. εἶδε διὰ τούτων, 'had him seen by means of them.' Cf. above, § 1, l. 24, κτείνει δι' ἐμοῦ, 'is having him put to death by my agency.' Similarly in English we can say, 'He did it by proxy.'

B. THE BOYHOOD OF CYRUS.

§ 1.

1. δεκαέτης. In Attic Greek this word signifies not 'ten years old,' but 'ten years long.'

4. τὸν τοῦ βοῦκ. ἐπικ. παῖδα, 'the son of the herdsman as he was called.' ἐπικλησιν, an adverbial accusative (see Vocab.).

6, 7. ὀφθαλμὸν βασιλέως, evidently a familiar oriental expression, implying a confidential servant used by the king for secret inspection of his subjects and kingdom. The Lexicon states that a Chinese state-paper of 1834 speaks of the British superintendent as 'the Barbarian eye.'

7. ὥς, which can hardly be translated, accompanies phrases implying distribution.

13. ἐπεὶ τάχιστα, 'as soon as ever'; Latin, *quum primum*.

15. ὥς εἶχε, see Vocab. ἔχω.

§ 2.

7, 8. ταῦτα τοῦτον ἐποίησα, 'treated him in this manner.' In this sense ποιεῖν can take a double accusative; but in Attic Greek it is more usual to find an adverb and the accusative of the person only, thus κακῶς or εὖ ποιεῖν τινα.

12. ἕς 8, 'until,' lit. 'until which (time).'

16. ἀνάγνωσις, 'recognition.' In Attic its signification is 'reading'; for 'recognition' ἀναγνώρισις is used.

16, 17. ὁ χαρακτήρ ... ἐαυτὸν, 'the character of the boy's features appeared to resemble his own' (Astyages'), lit. 'to resemble him.' Similarly Byron writes—

"There be none of Beauty's daughters

With a magic like thee,"

meaning like *thine*.

17. προσφέρεισθαι, 'to resemble.' This usage is only found in *Herod.*, but the adjective προσφερής, 'resembling,' is not uncommon.

23. ταῦτα ποιήσω, 'I will settle this matter.'

24. πέμπει, 'sends away.' Ἀποπέμπει is more usual in this sense.

26. Ἐπεὶ ... ὑπελλειπτο. The pluperfect with ἐπεὶ, ὥς, ἐπειδὴ, meaning 'after,' is not nearly so common as the aorist, and the construction should not be imitated.

27. τάδε, 'the following questions.'

30. οὐκ ἔφη. Cf. above on A, § 4, l. 4.

31. ἀμαλέγων... ἐσήμεναι, 'while saying these words, he at the same time gave a sign, etc.' In such cases Greek usually connects ἀμα with the participial clause, while in English the corresponding adverb is taken with the principle verb..

35. αὐτόν, i.e. Astyages.

§ 3.

1. τοῦ βουκόλου ... ἐκφήναντος, probably not genitive absolute, but simply dependent on λόγον, 'took less account of the herdsman, after he had revealed the truth.'

8. ἵνα μὴ ἀλεγχόμενος ἀλίσκηται, 'that he might not be confuted and detected (in deception).'

10. ἤκουσεν. This aorist should be translated by the English pluperfect. The distinction between these two past tenses is by no means always observed in Greek, especially with ὥς, 'after,' ἐπειδὴ, etc. Cf. above on § 2, l. 26.

12. λέγων ὥς, "περίεστι κ.τ.λ." The conjunctions ὥς and ὅτι are used to introduce *oratio obliqua*, corresponding to the English 'that.' They are, however, not uncommonly used, as in the present passage, to introduce *oratio recta* also, and in such cases they must be omitted in translation.

15, 16. Ὡς ... μεθεστηκυίας. Ὡς is often attached in this manner to the participle to imply that the statement is not necessarily one of fact but of conception. It may be rendered 'thinking that,' 'on the ground that,' or in some cases 'on the pretence that.'

16, 17. τοῦτο μὲν ... τοῦτο δέ, adverbial; see Vocab.

18, 19. παρίσθι μοι ἐπὶ δειπνον. Notice that παρίσθι, strictly speaking 'I am present,' is often, as in this instance used in the sense of 'I come to,' and therefore can be followed by εἰς or ἐπὶ with the accusative, as if it were a verb of motion.

21, 22. οἱ εἰς δ. ἐγγ., 'had turned out well for him.' Οἱ, *dativus commodi*.

22. τὴν ταχίστην, adverbial; see Vocab.

24. ἐς Ἀστυάγους. See above on A, § 1, l. 8.

§ 4.

11. δ βούλεται αὐτῶν. The present indicative used for purposes of graphic description, where we should expect the optative, as being in *oratio obliqua*. Similarly δ ἄν with the present subjunctive is used in l. 16, after ἐφη. Cf. above on A, § 3, l. 7. Αὐτῶν, partitive genitive, 'whatever parts of them he wished.'

§ 5.

1. δίκην ταύτην. Attic prose would require ταύτην τὴν δίκην, unless we can regard δίκην as in apposition to ταύτην ('he imposed this as a punishment'), in which case the article could not be used.

1, 2. Κύρου... πέρι. Remember that when dissyllabic prepositions are placed after their noun, the accent is thrown back from the last to the first syllable.

4. δπη ἔκριναν. Strictly speaking we should expect the optative in a dependent question, but ἔκριναν represents the mood and tense actually employed by Astyages in *oratio recta*. Cf. on § 4, l. 11.

ταῦτα = τὰ αὐτά, 'the same as before.'

5. χρῆν ἄν, transl. 'it would have been necessary,' the sentence being one of unfulfilled condition in past time. The imperfect χρῆν has often, as in this instance, to do duty for the aorist, since the latter tense is wanting.

7. Ἔστι τε... καὶ πέλεστι, 'the boy lives and has survived,' i.e., he is still alive in spite of my efforts to get rid of him.

19. τῇ σπαντοῦ μοιρᾷ. The instrumental dative, as if πέλει, 'you survive' were a passive verb = 'you are saved.'

20. ἴθι χαίρων. The participle of χαίρω is constantly used in this way, especially with the verb ἀπαλλάττω, signifying not so much 'rejoicing' as 'unharmful,' 'with impunity.'

21, 22. οὐ κατὰ Μῆτρ., 'not after the standard of,' 'of a very different kind to.'

C. THE MANHOOD OF CYRUS.

§ 1.

6. ἀνέπειθεν, 'kept urging them.' The preposition Ἀνά (properly 'upon' or 'up') when compounded with πείθω implies that the persuader has a difficult task. Our expression 'uphill work' perhaps illustrates the force of the Greek preposition. The task of Harpagus was naturally a difficult one, since he had to persuade the Medes not only to revolt against their king, but to do so in favour of Cyrus, a member of the rival Persian race. The same word is used in l. 9, of Cyrus persuading the Persians, since it was no easy matter to induce a race to rebel which had for so long been used to the ascendancy of the Medes.

9. ἀναπαύσα. Notice the employment of the indicative in place of the optative, and cf. note on B, § 5, l. 4.

13. ἔφη λέγων, 'he went on to say' (lit. 'he said in his speech').

14. ἕκαστον ἔχοντα, accusative in apposition to ὑμᾶς the implied subject of the infinitive παρεῖναι. Similarly in l. 19 λελουμένους, for which we might have expected the dative in agreement with αὐτοῖς, is in the accusative to agree with the subject implied in παρεῖναι.

19. ἐς τὴν ὑστεραίαν, 'on the next day.' In expressions of time ἐς (or εἰς) implies some future occasion and usually signifies 'until.' Properly speaking it retains that meaning here, for they were to wait *until* the morrow, and then come.

24, 25. ἐπεὶ ἀπὸ δείπνου ἦσαν, 'when they had finished dinner,' a favourite idiom in Herodotus.

27. πολὺ εἶναι τὸ μέσον, 'the difference was great indeed.' τὸ μέσον, lit., 'the space between,' 'the interval.'

28. πάντα σφί κακὰ ἔχαι, 'brought to them (lit. had for them) all sorts of evils.' Σφί, a shortened form of σφίσι, is not Attic.

33. ἔχουσιν. Dat. plural, referring to ὑμῖν.

§ 2.

2. ἡλευθεροῦντο. The full force of the middle (not passive) voice, and of the imperfect tense must be given in translation. 'Set about freeing themselves.'

3, 4. ἐπίθετο Κύρον πράττοντα, 'learnt that Cyrus was doing.' Remember that after verbs of perceiving, knowing, ascertaining, etc., the participial construction is used in Greek, and not the accusative with the infinitive.

6. βουλήσεται, the indicative, the mood of the *oratio recta*, in place of the optative, the proper mood of the *oratio obliqua*; cf. on B, § 4, l. 11.

10. τοῦ λόγου, 'the secret,' 'the conspiracy.'

23. ἕς δ, 'until,' lit. 'up to which (time).'

IX.

SOLON AND CROESUS.

The writings of Herodotus are full of references to the instability of human fortune; and he dilates upon this story of Croesus as a crowning instance. "Within a few weeks the prosperous and puissant monarch, master of untold treasures, ruler over thirteen nations, lord of all Asia from the Halys to the sea, was a captive and a beggar, the miserable dependant upon the will of a despot whose anger he had provoked. Such a catastrophe had something in it peculiarly calculated to excite the feelings of the Greeks." (Rawlinson's *Herod.*, vol. I., p. 382.)

It is, of course, very doubtful whether Solon really visited Croesus, but it is generally acknowledged to have been possible chronologically. In any case the interest of the story does not depend on its historical correctness.

(a.)

1. Ἐκδημήσας ὁ Σόλων. See Vocab. of proper names, Σόλων.

4, 5. περιήγον κατὰ τοὺς θησ., 'led him all round the treasures.' κατὰ, lit. 'downwards,' is frequently used with the accusative to express 'up and down,' 'all over,' e.g., κατὰ πόinton, κατὰ τὴν πόλιν.

9. νῦν ἱμερος ἐπήλθε με, 'a desire has just now come upon me.' This is one of not a few cases where we are obliged to translate the Greek aorist (accompanied by certain adverbs of time) by the 'perfect with have,' and not by the English *preterite*. Cf. ἤδη εἶδες in ll. 9, 10, 'you have already seen.' πολλάκις εἶδον, 'I have often seen.' ἱμερος is chiefly poetical; ἐπιθυμία is the common word for 'desire' in Greek prose.

9, 10. ἐπερωτᾶν εἰ τινα .. εἶδες, 'to ask whom you have by this time seen,' etc. Εἴ τις, lit. 'if anyone,' is not unfrequently used in the sense of the dependent interrogative *ὅστις*, 'who.'

10. Ἐλπίζων εἶναι, 'thinking himself to be.' Ἐλπίζειν, usually 'to hope', frequently signifies merely 'to expect,' whether of good or evil. It also comes to mean 'to imagine, deem, consider,' just as we often say in English, 'I expect that is so.' 'To hope to be' would require the future infinitive.

12. τῷ ὄντι, 'the real truth.'

15-17. τοῦτο μὲν ... τοῦτο δὲ. Adverbial. 'In the first place—in the second place.'

16. καλοὶ τε κάγαθοί. The phrase *καλὸς τε κάγαθός*, *καλὸς κάγαθός*, or even as a single word *καλοκαγαθός*, was used to imply the possession of all the qualities requisite in a gentleman. Hence *οἱ καλοκαγαθοί* often denoted simply members of the upper classes, whether they possessed the qualities implied by the term or not. The same is the case with the Latin *optimates*, and the Greek *οἱ ἀριστοί*, 'the aristocracy' (lit. the best men). The reverse process has taken place with the word 'Gentlemen,' which from signifying simply men of good birth or family (*gens*, a tribe or clan) has come to imply rather the possession of certain good qualities supposed to be characteristic of such persons.

19. τοὺς ἀστυγέτονας. Perhaps the Megarians, with whom the Athenians carried on a long warfare during the lifetime of Solon.

20. ἀπέθανε, 'he perished,' or, 'was slain.' The passive of ἀποκτείνω is never used in good Greek prose, and its place is supplied by ἀποθνήσκω.

(b.)

2. ὥσoui. N.B. The optative, like the past tenses of the Latin subjunctive, is regularly used in an interrogative clause dependent on a past tense.

5. τοιάδε, i.e., such as I am about to describe; cf. on VIII. A, § 1, l. 6.

καὶ δὲ καί. This combination of particles is frequently used in introducing some additional fact on which greater emphasis is laid than on what has preceded. 'And moreover *this story in particular*,' etc.

7, 8. τὴν μητέρα αὐτῶν. She was the priestess of Hera, as we learn from other sources.

10. ὑποδύντες. Notice that the strong aorist of the verb δύω has always the middle meaning.

15. ἀμεινον εἰη τεθνάναι μᾶλλον κ.τ.λ. Strictly speaking μᾶλλον is unnecessary after the comparative ἀμεινον; but the word ἀμεινον, like the Latin *saepius*, was so often used almost in a positive sense (cf. xii., l. 9, οὐ γὰρ ἀμεινον = it is not well) that μᾶλλον became almost necessary to impart the full comparative signification. These gloomy views about the miseries of existence seem to have been prevalent among many of the Greeks living about the time of Solon. They are not found in the earliest known Greek literature, the poems of Homer, and they are in no wise prominent in the great writers of the fifth century B.C., such as Pindar and the dramatic poets.

17, 18. τὴν μήτερα (ἐμακάριζον) οἶων κ.τ.λ., 'congratulated the mother for being possessed of such children,' lit. 'for what sort of children she possessed.'

24. ποιησάμενοι. Notice the middle 'made for themselves,' or perhaps 'got made for themselves' (cf. διδάσκεισθαι, to get some one taught, as distinct from διδάσκειν, to teach).

25. ἀνδρῶν ... γενομένων. Not genitive absolute, but in apposition to αὐτῶν.

(c.)

3. τὸ μηδέν. Often used of what is practically worthless. It is commonly said that οὐ negatives facts, and μὴ conceptions; thus τὸ οὐδέν would signify that which is absolutely non-existent, while τὸ μηδέν is that which is *conceived* to be as good as nothing.

6, 7. ἐπιστάμενον ... πέρι. It is convenient to turn this sentence slightly: "Knowing well that divine power is altogether envious (of human happiness) and disposed to bring trouble upon us, I am questioned by thee," etc.

11, 12. σκοπεῖν τὴν τελευτὴν ... πῇ ἀποβήσεται, 'to consider how the end will turn out.' When verbs of *knowing*, *perceiving*, etc., have an interrogative sentence dependent upon them, the subject of the dependent clause usually is first introduced as *the object* of the principal verb. Thus 'I know who you are' is in Greek Οἶδα σὲ ὅστις εἶ (lit., I know you who you are).

12. ὑποδείξας, 'giving a glimpse of.' The force of ὑπό compounded with a verb is often that an action is done surreptitiously or quietly.

12, 13. πολλοῖς ... ἀνέτρεψε, 'to many men God gives one short glimpse of happiness, and then destroys them root and branch.' There is another similar passage in Herod., "God, after giving one taste of happiness in life, is found to be envious therein (ὁ θεὸς γλυκὺν γεύσας τὸν αἰῶνα φθονερός ἐν αὐτῷ εὐρίσκειται ὢν)." Notice that the aorist ἀνέτρεψε must be translated by the present tense. It is an example of what is called the 'gnomic' aorist, because it was commonly employed in general precepts or proverbs (Γινώμαι). It expresses that a thing has always happened in past instances, and continues to do so in the present. In English we pay attention to the latter and so use the present tense; while the Greeks fixed their attention on the past instances and employed the aorist.

(d.)

1. Νέμεσις is 'deserved retribution,' such as the Greeks held to be constantly brought upon a man by the gods, when excessive prosperity had led him to pride or presumption. Solon (p. 24, c, l. 6) had described divine power as φθονερόν, 'envious,' implying that the gods took a malicious pleasure in overthrowing human prosperity, whether misused or not; he should rather, according to the more orthodox views of the ancients, have said νεμεσητακόν, 'retributive,' implying that the action of the gods was regulated by justice.

2. ὥς εἰκάσαι, 'presumably'; an adverbial expression. See ὥς in Vocab.

8. ἐστῶσι. Beginners should be cautioned against regarding ἐστῶσι as a 'syncopated' form of ἐστηκώς, a term sometimes erroneously applied to it. Ἔστωσι is contracted from ἐστα-ώς, ἐστα- being the stem of the 2nd perfect, while ἐστηκ- is that of the 1st perfect.

8, 9. τῷ Κροίσῳ ... ἐσήλθε ... τὸ τοῦ Σ. ὥς εἶη κ.τ.λ. The order for translation into English is τῷ Κ. ἐσήλθεν ὥς τὸ τοῦ Σ. εἶη κ.τ.λ., 'It came into the mind of Croesus that the (saying) of Solon, that none of living men are happy, was uttered with divine inspiration.'

10. τὸ τοῦ Σόλωνος. The neuter article is attached to the phrase 'Μηδένα ... δλβιον,' this being treated as a single substantive—'the (statement that) no one,' etc.

12. ἐκ πολλῆς ἡσ., 'after a long silence.'

μετὰ, adverbial. See Vocabulary.

16. Ἐθοι ... ἀποφλαυρίσει ... ἀποβίβηκοι. Be careful to give the force of these tenses in translation, remembering that in *oratio obliqua* the tenses of the optative or infinitive have the same time-force as the corresponding tenses of the indicative, which would be employed in *oratio recta*. Cf. on xix. l. 16.

20. παρ' ἑαυτοῖς, 'in their own eyes.'

(e.)

6. τὴν ταχίστην, 'as quickly as possible,' See Vocab. ταχύς.

14. ἴσεν. Impersonal; see Vocab., ἴω.

X.

REVERENCE FOR SUPPLIANTS.

1. Πακτίης. Pactyes was a Lydian whom Cyrus, after he had defeated Croesus and captured Sardis, appointed to collect the treasure of the rich inhabitants. Pactyes, however, after Cyrus had departed seized the opportunity of organizing a serious revolt against the Persians. Cyrus sent back a Persian army against him, and he was forced to fly.

4. θεὸν τὸν ἐν Βραγχίδαῖς. The god was Apollo; and splendid ruins still remain at Branchidae of the temple here mentioned.

8. μᾶλλον. The optative is regularly used in interrogative sentences which are dependent on a verb in past time. Notice that the future infinitive is the proper construction in prose after μέλλω.

13. ἔσχε μὴ ποιῆσαι, 'withheld the Cymaeans from doing.' Verbs expressing *prevention*, or *denial*, *doubt*, *refusal*, etc., are usually followed, not by the simple infinitive, but by the *infinitive accompanied* by the negative μὴ which must not be translated in English. In such cases the Greeks had in their

minds, not the action which is prevented, but the negative result attained.

15. *ἕς δ*, 'until,' lit. until which (time). Cf. *ἕς τῷδε* in l. 22.

18. *ἐκ πάντων*, 'on behalf of them all,' lit. (chosen as spokesman) 'out of them all.'

27. *ἐκ προνοίας*, 'of aforethought,' 'designedly.' *ἐκ* is often used with a substantive, or its equivalent, in place of a simple adverb, e.g., *ἐκ τοῦ ἐμφανοῦς* = *ἐμφανῶς*, 'openly.' Closely analogous is the usage of our 'of' in adverbial phrases such as 'of course,' 'of one's own accord,' 'of malice prepense.'

29. *ἄλλα ὅσα ... γένη*. In translation *γένη* must be taken with *ἄλλα*; but in Greek, as in Latin, the antecedent is very frequently placed in the relative clause, instead of outside it as in English.

This story illustrates for us the fact that the oracles of the Greeks, whatever their shortcomings, staunchly maintained, in early times at any rate, the highest principles in the code of Greek morality and religion. Cf. on VII. *b*, l. 5.

XI.

CAPTURES OF BABYLON.

A. CAPTURE BY CYRUS.

The river Euphrates flowed right through the centre of Babylon, and Queen Nitocris, according to Herodotus' account, carried on extensive operations both for the improvement of the river banks, and to secure easy communication between the two portions of the city. First of all she had an enormous hollow basin excavated at the side of the river above the city. She then had blocks of stone and burnt brick placed in readiness along the banks within the city. This done, the stream of the Euphrates was diverted into the basin, or hollow lake, so that the channel in the city below might be temporarily left dry. The workmen immediately set about constructing an embankment along each side of the river in the city, and a large stone bridge to connect the two divisions of the town. So long did the lake take to fill, and so rapid were the operations of the men, that they had concluded *their task before the river had returned to its ordinary channel.*

Such is the account given by Herodotus, and it has been mentioned here to enable readers to understand the stratagem by which Cyrus captured Babylon.

5. *συνία ἐτῶν ... πολλῶν*, 'provisions for many years.'

10, 11. *ἔταν ... ἴδωσι*. The construction of the *oratio recta* is retained, instead of being converted to the *ὅτε ... ἴδοιεν* of *oratio obliqua*. Cf. on VIII. A, § 3, l. 7.

17. *ἐπ' αὐτῷ τούτῳ*, 'for this very purpose.' With this usage of *ἐπὶ*, lit. 'on,' we may compare the English phrase, 'on this errand,' 'on this mission,' etc.

23. *τὰς πυλίδας*, the gates set where gaps were left in the masonry of the embankments, to admit of approach to the river from the streets.

30. *ἑορτή*. It is generally supposed that this refers to the feast of Belshazzar, described in Dan. c. v. There is, however, some degree of uncertainty about the matter.

τοῦτον τὸν χρόνον, 'during all this time.'

B. RE-CAPTURE OF BABYLON BY DARIUS.

§ 1.

Cyrus was succeeded by his son Cambyses, but on the death of the latter, the Medes obtained a temporary ascendancy under one of the Magi, who pretended to be Smerdis, a brother of Cambyses. The Persians eventually recovered their supremacy, and Darius, a Persian of high rank, became king. During these discussions however, the Babylonians found an opportunity for a well-prepared rebellion, which, as we read in this passage, was only repressed with the greatest difficulty.

10, 11. *φροντίζοντας οὐδὲν* etc. Their confidence on this, as on the former occasion, arose from the strength of their fortifications. In ancient times any tolerably well-fortified city, carefully guarded, seems to have been practically impregnable; and starvation or stratagem were usually the only means by which its capture could be effected. Even the little city of Plataea in Boeotia, with a mere handful of soldiers, was able to resist the most vigorous attacks of a large army of the best Greek warriors, and only submitted when the supply of food was exhausted.

23. *καὶ δὴ καὶ τοῦτω* κ.τ.λ., 'and indeed especially that also,' etc. *καὶ* following after the adverb *ἄλλως* or any part of *ἄλλος* accompanied by *τε*, always lays particular emphasis on what follows, and may be translated 'and especially.'

οὗτος as the antecedent to *ὅς* must often be translated not as 'this' but 'that,' *ἐκεῖνος* being less commonly employed in this case.

§ 2.

2. *τόδε*, 'the following.' See on VIII. A, § 1, l. 6.

5. *πρὸς τὰ ... ῥήματα*, 'bearing in mind' etc., lit. 'with reference to,' 'having regard to.'

7, 8. *σὺν γὰρ θεῷ ... τεκεῖν*, 'for he thought that the man's remark, together with (*τε ... καὶ*) the fact of his mule having foaled pointed to the intervention of providence,' lit. 'he thought that both that man spoke, and his mule foaled under divine influence (*σὺν θεῷ*).'

10, 11. *περὶ πολλοῦ ποιέται*, 'reckoned at a high value,' 'attached much importance to.' *περὶ* is constantly employed in phrases of this kind, and in accordance with the literal meaning of the preposition 'the notion is, strictly, that the thing belongs to the sphere or region of great, small, etc.'" (Lid. and Scott.)

23. *ὅτι μὴ*, 'except.' See Vocab. *ὅτι*.

34, 35. *ἐπ' ἑμαυτοῦ βαλόμενος*, 'on my own responsibility,' lit. 'casting it over in my own mind.' The phrase is not Attic.

35. *ἐὰν μὴ τῶν σῶν δεῆσῃ*, 'if there be nothing lacking on thy part' (*τὰ σά*), i.e., if you carry out properly your share in my stratagem.

§ 3.

2. *ὑπὸ σοῦ τάδε ἔπαθον*, 'I suffered this treatment at your hands.' *ὑπό* with the genitive, expressing the agent, is usually found in connection with a passive verb; but it is often employed with neuter verbs also where a passive meaning is implied; thus *ἔπαθον ὑπό* = 'I was treated by,' *ἀπέθανεν ὑπό* = 'he was killed by.' The literal meaning of *ὑπό* expressing the agent is not really 'by,' but 'under the influence of,' and thus it can accompany a neuter verb as naturally as a passive one. For *τάδε*, 'such as follows,' we might have

expected ταῦτα, 'such as you have seen'; but the meaning really is 'such as I shall go on to describe to them.'

6. μοι, dativus commodi, signifying 'for my benefit.' We can employ in this instance a similar dative in English, 'place me the Persians against the gates' etc.

15, 16. τά τε ἄλλα . . . καὶ δὴ καὶ. Cf. on § 1, l. 23.

17. τὸ ἐντεῦθεν, adverbial, 'as to what follows.'

§ 4.

4. τὴν ἑτέραν πύλιν, 'one of the two gates,' cf. *alter consulum*, 'one of the two consuls.'

13. ἀγαθόν, used as a substantive, 'gain,' 'benefit.'

23, 24. παρέλαβεν . . . συνεθήκατο, aorists with a pluperfect force. Cf. on VIII. B, § 3, l. 10.

27, 28. Μαθόντες . . . παρεχόμενον. 'Learning that he displayed deeds that matched his words.' *Μαθάνω* takes the participial construction in place of the accusative with infinitive; cf. on VIII. C, § 2, l. 3.

33. Ζώπυρον . . . στόμασιν, 'had the name of Zopyrus on their lips.'

36, 37. πάντα δὴ ἦν, κ.τ.λ. 'Z. was everything to the Babylonians.'

45. Τῶν Βαβυλωνίων, οἳ μὲν . . . οἱτοί, 'Those of the Babylonians who,' etc. Cf. note on οἱτοί, § 1, l. 23.

§ 5.

2. ἐκράτησε = the English pluperfect.

5. μάλιστα ἐς τ., 'to the number of about 3000.'

9, 10. οὔτε τῶν ὕστερον . . . οὔτε τῶν πρότερον, 'either of later or of earlier times.' οὔτε . . . οὔτε must not in this passage be translated 'neither . . . nor,' since we have already had one negative in οὐδεῖς. For the accumulation of negatives in Greek, cf. on VIII. A, § 1, l. 16.

13. ἀπαθὴ τῆς αἰκίας, adjectives in which a *privative* forms part of the compound are regularly accompanied by the *genitive*; e.g. κακῶν ἀγευστος, 'without-a-taste-of evils'; ἀμυγῆς βαρβάρων, 'unmixed-with barbarians.'

15, 16. δῶρα ... τιμιώτατα, ' (Such) gifts as are held in most esteem among the Persians.' Notice the imperfect ἐδίδου, of gifts renewed each year, in contrast to ἔδωκεν in the next line.

15. ἀνὰ πᾶν ἔτος, distributive, 'every year.' 'Ανά, lit. 'up,' is often used in the sense of 'from top to bottom,' hence 'throughout' any place or space of time, e.g. ἀνὰ πᾶσαν τὴν ἡμέραν, 'all through the day.' Then by an easy transition it comes to imply that some action in itself momentary happens *throughout* a repetition of similar periods, e.g. ἀνὰ πᾶσαν ἡμέραν, 'every day.'

XII.

TOMB OF QUEEN NITOCRIS.

Nitocris has already been mentioned at the beginning of the notes on No. XI. A.

3. κατεσκευάσατο. The force of the preposition in this word is worth noticing. It implies that the thing which is spoken of as built or got ready is intended for a fixed and permanent structure. Thus the noun κατασκευή is used of 'fixtures' in contrast to παρασκευή, or 'moveable furniture or goods.'

8. Μὴ σπανίσας γε, equivalent to a conditional clause, ἐάν γε μὴ σπανίσῃ, hence μή and not οὐ is the appropriate negative with the participle.

9. ἄλλως, 'for any other reason.'

9. οὐ γὰρ ἄμεινον, sc. ἐστὶ, 'for it is not *well*,' lit. *better*, but ἄμεινον in this phrase has almost lost its comparative force. Compare ix. b, l. 15, note, where ἄμεινον is strengthened by μᾶλλον to give it its full comparative signification. The expression οὐ γὰρ ἄμεινον was evidently a stock phrase which had been in use probably for centuries before the time of Herodotus, since it is found in several passages in Epic hexameters, forming, it will be observed, the last two feet of the line — — — — —.

11. καὶ δεινὸν .. καὶ χρημάτων κ.τ.λ. Notice that the first καὶ ('both') is somewhat misplaced, as it belongs not to δεινὸν ἐδόκει, but to μηδὲν χρήσθαι, "It seemed a great pity both to make no use of the gates," etc. Δεινός (from δέος, 'fear') lit. 'fearful,' 'terrible,' 'awful,' is often used in Greek literature

like these English words in their colloquial or 'slang' signification; so here *δειδὸν* resembles such expressions as 'an awful shame' or 'a terrible pity.' Of course, however, it would not do to translate in this manner, since this would be translating into English 'slang' what the Greeks did not regard as such at all.

14. οὐδὲν, adverbially, 'not at all.'

15. *ἔτι ὑπὲρ*, κ.τ.λ., 'because the corpse would be above his head as he drove through.' *διεξελαύνοντι* = *εἰ διεξήλυνεν*, so that the sentence is one which implies an unfulfilled condition.

19. *ἀνέφγες*, imperfect from *ἀνολγω* (or *ἀνολγνυμι*). It is doubly augmented like *έώρων* from *ὀρά-ω*, and the aorist *έάλων* from the root 'ἄλ.

XIII.

THE BABYLONIAN WIFE-MARKET.

1. *Κατὰ κόμας ἐκάστας*, 'throughout,' or 'in every village.' *Κατά*, lit. 'down,' is often used with the accusative, like the opposite *ἀνά*, 'up,' in the sense of 'up and down,' 'all through,' hence distributively of something that takes place *throughout* a number of individual instances. (Cf. on xi. § 5, l. 15.) Similarly *κατὰ μίαν ἐκάστην* in l. 4 = 'one by one.'

2. *δοῖαι ... γίγνοντο*, the optative implies *indefinite frequency* in past time. 'As many maidens as became (each year) ripe for marriage.' In the next clause translate the words in the order: *ταύτας ἐσῆγον ἐς ἐν χω. ἀθρ. ὅπως συναγ. πάσας*.

8. *ἐπὶ συνοικήσει*, 'for marriage.' For this usage of *ἐπὶ*, cf. on xi. A, l. 17.

12, 13. *Ὡς ... διεξέλθαι*, the aorist retains its pluperfect signification with *ὥς* (see note on viii. B, § 3, l. 20) even though it is in the optative mood, to express indefinite frequency (cf. on l. 2). 'After the herald had (on each occasion) sold off all (lit. gone through in his sale) the most beautiful,' etc.

18. *ἐξέδιδον*, 'gave in wedlock,' since the money by which the beautiful brides were bought, enabled husbands in their turn to be bought for the ugly.

XIV.

STORIES OF THE ALCMAEONID FAMILY.

2. ἀπὸ, 'from the time of,' 'after.'

9. ἐνδύς. Notice the distinction between the active ἐνδύω χιτῶνα, 'I put a tunic on (someone else),' and ἐνδύομαι χιτ., 'I put it on myself.' ἐνδύς, however, although an active form, signifies 'having put on (himself),' because the second or strong aorist active has the signification of the middle.

10, 11. οὓς ἠύρισκεν ὄντας, 'which he found to be.' The participle and not the infinitive, is used after εὕρισκω, because it has the force of a verb of perception. Cf. on VIII. C, § 2, l. 3.

15. μετὰ δέ, adverbial, = ἔπειτα δέ.

πλησάμ. τοῦ χρυσοῦ, 'having filled with the gold,' see Vocab., πίμπλημι.

16. διαπάσας τοῦ ψήγματος, 'some of the gold-dust,' partitive genitive.

(b.)

3. γυναῖκα, in apposition to ταύτην, 'to bestow her as wife.'

4. Ὀλυμπίων ... ὄντων, the Olympic games were a religious festival in honour of Zeus. They took place every four years at Olympia in Elis, a western district of the Peloponnese, and they were regarded as the greatest periodical ceremony in the Hellenic world. During their celebration all warfare between Greek states was supposed to be in abeyance, and the Greeks of the highest rank crowded to the performance from every Greek city and colony around the coasts of the Mediterranean. Consequently Cleisthenes could have chosen no more suitable occasion for finding a distinguished husband for his daughter.

4. νικῶν. We might have expected the aorist νικήσας, 'having conquered,' but the present νικῶν perhaps expresses 'while celebrating his victory,' for such an event was usually followed by a feast and thanksgiving service to a god, accompanied by songs composed specially for the occasion often by the best living poets.

7. ὡς κυρώσοντος, κ.τ.λ., 'on the understanding that Cleisthenes would,' etc. See on VIII. B, § 3, l. 15.

10. *μνηστήρες*, appositional, 'came as suitors.'

11. ὁ Ἀλκμαίωνος, supply *υἱος*, the phrase being so common that the noun was taken for granted. In the next line the article also is omitted, Ἰππ. Τισάνδρου.

15. ἀνεπύθετο. The preposition *ἀνά* when compounded with a verb has an intensifying force, 'made thorough enquiries about.' This is easily traceable from the literal meaning 'up,' hence 'right up to the end.'

μετὰ δέ, adverbial, = *επειτα δέ*.

κατέχων ἐνιαυτὸν, 'keeping (them) for a year.'

16. αὐτῶν, gen. dependent on *τῆς τε ἀνδρ. ... ὁργῆς*, which are governed by *διεπειράτο*, 'made a trial of.'

24. Ὡς ... ἐδέσπνησαν, 'when they had dined,' see on VIII. § 3, l. 10.

μουσικῇ, the term includes both singing and playing and even dancing. Contests in these accomplishments were common among the Greeks from the earliest times, and were particularly popular as an after-dinner amusement among Greek gentlemen.

25, 26. κατέχων τοὺς ἄλλους, lit. 'restraining the rest,' probably in the sense of 'holding them spell-bound.'

28. Καί πως ... ὥρχετο, 'and he danced in a sort of manner which gave himself great pleasure.'

34. ἀποστνγῶν, κ.τ.λ., 'detesting the idea of Hipp. becoming his son-in-law,' lit. 'detesting (the thought) that H. should become': *ἀν γενέσθαι* is of course the dependent form of *ἀν γένοιτο*.

40. φροντίς, supply *ἔστι*.

41. σιγὴν ποιησάμενος, 'having procured silence.' The force of the middle is that he procured silence for himself, i.e. to make himself heard, and thus the phrase is quite different from *ὁργην* or *θαῦμα ποιέσθαι* in xv. B, § 3, l. 5 (note).

43. ὁλόν τε, to be taken together, see Vocab. *olos*.

46. πᾶσι κατὰ νοῦν ποιεῖν, 'to act so as to suit the wishes of everybody.' *πᾶσι* is the *dativus commodi*, 'satisfactorily for everybody': or the phrase may mean 'to act according to my own inclinations in the interest of everybody.'

XV.

EXPLORATION OF AFRICA.

A. THE PYGMIES.

These Pygmies are apparently the same race of men as that discovered recently by Mr. Stanley in Central Africa, and thus have probably existed in that region for thousands of years. Mr. Stanley describes the dwarves as being about four feet in height, or a little more, and the words of Herodotus in l. 32, *μετρίων ἐλάσσονες ἀνδρῶν*, 'smaller than men of medium size,' correspond closely enough. Had the accounts given to Herodotus been purely fictitious, the love of the marvellous would probably have ascribed to the Pygmies a size very much further below that of ordinary mankind.

4. *ἔχει φράσαι*, 'has (anything) to say about,' etc., i.e. 'is able to describe.' Cf. *Vocab.*, *ἔχω*.

8. *ἀφίκοντο ἐς λέσχην*, 'fell into conversation about,' 'went on to talk about.' *ὡς* '(saying) that,' a verb such as *λέγοντες* being implied in the noun *λέσχην*.

11. *πλέον λέγειν*, 'anything more than was already known,' 'anything new.'

13. *ἄλλα τε μηχαν.* ... *καὶ δὴ καὶ*, see on XI. B, § 1, l. 23. Transl. : 'who, among other strange objects, appointed by lot,' etc. Notice the optatives *μηχανῶντο*, *ἀποκληρώσειαν*, due to the relative clause being in *oratio obliqua*.

15. *ὀψομένους*. The future participle often, as in this case, expresses purpose, and may be rendered by the present infinitive in English, 'to explore.'

16. *τὰ κατὰ τὴν βορείαν θάλασσαν*, either 'the region that stretches *down to*,' or more probably 'the region that stretches *along* the Northern Sea,' *κατὰ* signifying extension up and down (cf. on IX. a. l. 4), XIII. l. 1. The Northern sea is of course the Mediterranean.

19. *Ἕλληνες καὶ Φοίνικες*, referring to the Greek and Phoenician colonies on the north coast of Africa, chief of which were respectively Cyrene and Carthage.

19, 20. *τὰ καθύπερθε*, adverbial accusative, 'in the regions *beyond there*.'

21. ψάμμος τε ἐστὶ, κ.τ.λ. Supply ἡ Λιβύη as the subject of ἐστὶ. 'Libya is a sandy district and waterless to a wonderful degree,' etc. Notice that τε ... καὶ in this passage connect, not similar parts of speech, as is regularly the case, but a noun, ψάμμος, and an adjective, ἀνυδρὸς, ψάμμος being practically equivalent to the adjective ψαμμώδης.

25. τῆς οἰκουμένης, supply γῆς or χώρας; similarly with τὴν θηριώδη.

34, 35. τὸ μέγεθος and χρῶμα are accusative of respect, 'in size,' etc.

39. δεδηλώσθω. "The perfect imperative is most common in the third person singular of the passive, where it expresses a command that something just done or about to be done shall be *decisive* and *final*." (Goodwin's *Moods and Tenses*, p. 33.) Thus ταῦτα εἰρήσθω = 'let this be said and no more.'

43. Νεῖλον, partly from the fact of there being crocodiles in it, and partly from the direction of its course from west to east; for Herodotus goes on to use the following curious argument about the unknown course of the upper Nile:—The Nile, the greatest river in Africa, must correspond, he says, to the Danube, the greatest river known to him in Europe; and as the Danube flows for a long distance in its upper course from east to west, it is reasonable to conclude that the Nile does the same. The river here spoken of is more probably the Niger.

B. THE AETHIOPIANS.

§ 1.

1, 2. τοὺς Μακροβίους Αἰθίοπας, merely a mythical branch of the Aethiopian race.

2. οἰκουμένους Λιβύης, κ.τ.λ. Λιβύης is the partitive genitive, 'dwelling in (that part) of Libya (which is) on the Southern Sea.'

4, 5. ὀψομένους τὴν ... τράπεζαν ... εἰ ἐστίν. The construction is equivalent to ὀψομ. εἰ ἡ ... τράπεζα ἐστὶ, 'to see if the sun's table really exists.' This accusative which may be called *anticipatory* is regularly used after verbs of perception; see on IX. (c) l. 11. Τράπεζαν is used in this passage for 'table,' not in its literal meaning, but in the sense of 'meal.'

6. τῷ λόγῳ, 'professedly,' 'ostensibly.'

8. Ἡ τράπεζα τοῦ ἡλίου. This is the only account we have of the so-called 'Sun's-Table.' The myth, doubtless, had no such literal explanation as that given below by Herodotus, but was perhaps a mere poetical fiction descriptive of the power of the sun in the Equatorial or neighbouring regions.

10, 11. τὰς νύκτας ... τὰς ... ἡμέρας. The accusative not only expresses 'time how long,' but also, as in this case, the time *during* or *within which*.

14. ἡ ... τράπεζα ... καλουμένη, 'the so-called table of the sun.'

16, 17. τῶν Ἰχθυ. ἀνδρῶν, partitive genitive, dependent on *τινας*.

18. ἐπεὶ ἀφίκοντο, aorist for pluperfect; see on VIII. B, § 3, l. 10.

20. εἶμα. Gifts of clothing have always been common among Oriental people. In the Old Testament, for instance, Naaman bestows two changes of raiment on Gehazi, Elisha's servant.

χρυσοῦν στρεπτὸν περιανχένιον. Two adjectives are not commonly placed in agreement with a noun unconnected by a conjunction; but in this instance *στρεπτὸν* is taken so closely with *περιανχένιον* that the two words form a single idea, 'a twisted-necklace.'

21. μύρου ἀλάβαστρον, another favourite gift among Orientals, the same present being offered to Our Lord in St. Matthew xxvi. 7, προσήλθεν αὐτῷ γυνὴ ἔχουσα ἀλάβαστρον μύρου βαρυτίμου.

23-25. νόμοις δὲ καὶ ἄλλοις ... τοιῷδε, 'besides other customs different from (those of) the rest of mankind, they employ the following in particular in connection with the sovereignty. For καὶ ἄλλοις ... καὶ δὴ καὶ, see on XI. B, § 1, l. 23; for κεχωρ. τῶν ἄλλων ἀνθρ. = κεχ. τῶν νόμων τῶν ἄλλων ἀνθρώπων, see on VIII. B, § 2, l. 17.

26. κατὰ τὸ μέγεθος, 'in proportion to his stature.'

32, 33. οἷς ... χρώμενος, 'in the use of which he too takes special delight.'

34. κάτοπται, appositional, 'as spies.'

35. Οὐτε, κ.τ.λ., the negative properly belongs to βουλόμενος, 'neither did the king send you ... because he wished.'

39, 40. οὐτ' ἄν ... ἦγεν, notice the change from the aorist ἐπεθύμησε to the imperf., 'neither would he be leading into slavery,' as if Cambyzes had already begun the process, the sending of the spies being the first step.

44. οὕτως εὐπετῶς, 'as easily as (I do it),' for he suits the action to the word (l. 47).

45, 46. ἐπὶ νοῦν τρέπ. Αἰθίοψι, 'put it into the mind of the Aethiopians,' lit. 'for the Aethiopians.'

§ 2.

1. ἤρετο δτι εἴη. Why optative? See on x., l. 8.

8. εἴσι, the mood as well as the tense of the *oratio recta* is often retained in the *oratio obliqua*, instead of being changed to the optative. Cf. ll. 13, 14, 17, and see on VIII. A, § 3, l. 7.

13, 14. ὅπ. χρόνον μακρότατον, 'how much time at the longest,' or 'what was the longest time that,' etc.

17. Πρὸς ταῦτα, 'thereupon.' lit. '(in answer) to this.'

οὐδὲν, adverbial.

18. κόπρον, alluding of course to the manure so essential in agriculture.

19. δύνασθαι. What would this be in the *oratio recta*?

20. φράζων τὸν οἶνον, 'referring to the wine.'

§ 3.

5. Θαῦμα ποιούμενων, 'manifesting surprise.' Herodotus frequently uses ποιεῖσθαι with a noun in this manner, when we might have expected a verb alone, e.g. in this case θανμαζόντων. Similarly in § 4, l. 2, ὀργὴν ποιησάμενος = ὀργισθεὶς, 'flying into a passion.' Ποιεῖσθαι has the full force of the middle, lit. 'to create, or, arouse wonder, anger, etc., in oneself.'

7. ὤζει, here used impersonally, 'there was a smell from it, as of violets.' The genitive (ἰων) is the usual case after verbs relating to the senses of smell or taste.

8. *ἀσθενες*, lit. 'weak,' in the sense of the Latin *tenuis*, as the opposite of 'gross.' Thus the meaning here is 'rarified.'

12, 13. διὰ τὸ ὕδωρ ... μακρόβιοι ἂν εἴεν, 'they are likely to be long-lived on account of this water,' i.e. 'this water is likely to be, or probably is, the cause of their long life.' ἂν εἴεν expresses that the writer is uncertain not about the fact of their long life, but as to whether it is really because of the water.

εἰ ἔστιν ἀληθὺς, etc., 'if what is reported really is a fact.'

14. Ἀπὸ τῆς κρήνης δέ. Regularly δέ comes second in its clause, but the words ἀπὸ τῆς κρ. are so closely connected grammatically as to form practically a single word.

16. ἔδεδετο, 'had been bound,' when cast into prison; but it is practically equivalent to the simple past tense 'were bound,' or 'were lying bound.'

§ 4.

2. ὀργὴν ποιησ. See on § 3, l. 5.

5. οἷα ... ὦν, 'just as if he were.' οἷα, adverbial.

5, 6. ὡς ἤκουε. Cf. on VIII. B, § 3, l. 10.

8. αὐτίκα ... ἐπελελοίπειν, the pluperfect where we might expect the aorist represents the situation more graphically, 'suddenly (they found that) the bread had failed them.'

10, 11. εἰ ... ἐγνωσιμάχει καὶ ἀπήγεν ... ἦν ἂν. In spite of the imperfect, we must render this as an unfulfilled condition in *past* time, 'if he *had* adopted a different resolution, and *had* led his army back, he would *have been*,' etc. The imperfect is used instead of the aorist because the action implies continuity.

11, 12. ἐπὶ τῇ ... ἀμαρτάδι. Ἐπὶ is here temporal; from 'upon' it comes to mean 'following close upon,' 'behind,' hence 'after.'

12. νῦν δέ, 'but as things were.'

13. οὐδένα λόγον ποιούμενος = οὐδὲν λογιζόμενος, 'without taking any consideration.' Cf. above on § 3, l. 5.

XVI.

THE VICTORY OF SALAMIS.

§ 1.

1. ὥς ἐξηγγέθη, aorist in pluperfect sense. Cf. on VIII. B, § 3, l. 10.

2. ὥς ἔσχε τὰ περὶ, κ.τ.λ., 'how affairs stood with regard to,' etc. ἔσχε, intransitive.

4. ὥς ἀποθυσσόμενοι, 'with the intention of,' etc. See on VIII. B, § 3, l. 15.

5. τοῦ Ἴσθμου, the Isthmus of Corinth.

6. καὶ οἱ, δς is here used as a demonstrative. See Vocab.

9. εἴη, optative because in an interrogative clause dependent on a past verb.

12. ἄρα has its force of 'contrary to expectation' (see on VI., l. 29, VIII. A, § 3, l. 3), thus, 'you think you are going to fight for Greece at the Isthmus, but you will find that you will have no fatherland at all to fight for.'

14. ἕκαστοι, the plural implies collective bodies of men, 'the men of each state.'

18. ἀναγνώσαι, 'to win over.' ἀνὰ in this verb as in ἀναπείθεσθαι (VIII. C, § 1, l. 6) has the force of 'winning back to one's side or opinion.' Notice that ἀναγιγνώσκω in Attic Greek never has this meaning, but signifies 'I read.'

§ 2.

3. θέλειν. In Attic prose the longer form, ἐθέλειν, is more usual.

5. εἴ τι θεῖαι, supply λέγειν, 'if he has anything to say.' The mood of the *oratio recta* is retained, instead of being changed to the optative. Cf. on VIII. A, § 4, l. 7.

6. καταλέγει, 'goes through in detail.'

10. Ὡς δὲ ἄρα, 'and when actually.' Cf. above on § 1, l. 12.

11. τὸν λόγον ὧν ἕνεκα = τὸν λόγ. τούτων ὧν ἔν., 'his account of those things for the sake of which,' transl. 'his reasons for assembling,' etc.

συνήγαγε, has a pluperfect force.

§ 3.

1. Τότε μὲν, 'at that time on the one hand' implies *ἔπειτα δὲ*, 'but afterwards.' This subsequent occasion occurs in § 4, l. 6 *seq.*

3. Ἐν σοὶ ... ἔστι, 'It rests with you.'

6, 7. τὰ εἰκότα ἐκ τοῦ πολέμου, 'the probable results of warfare.'

7. πολὺ κρατήσομεν, 'we shall have a great advantage': πολὺ, adverbial.

8. πρὸς ἡμῶν, 'in our favour,' lit. 'from our side,' i.e., 'belonging to our side,' 'on our side.'

9. περιγίγνεται, 'escapes' by not falling at once into the hands of the enemy, as would be the case if the Greeks withdrew to the Isthmus.

ἐκείνων, i.e. the Persians.

10. καὶ μὴν. See Vocab., μὴν.

14. ὑμῖν, *dativus incommodi*, 'to trouble you.'

§ 4.

6. Τότε δὲ, 'then at last,' after previously restraining his anger; see on § 3, l. 1.

8. ἕως ἄν... ᾤσι, the construction of the *oratio recta* retained unchanged in the *obliqua*. Cf. on VIII. A, § 4, l. 7.

11. τῷ λόγῳ διέβαινον, lit. 'he crossed over in his remarks,' i.e., 'he transferred his remarks to,' etc.

12, 13. Σὺ εἰ ... ἔσαι. This sentence is merely the protasis of a conditional, with the apodosis or principal clause not expressed but implied. Thus: 'if you will remain and play the man (all will be well).' This usage occurs in not a few instances in Greek, where the implied apodosis admits of no doubt.

15. ὥς ἔχομεν, 'as we are,' i.e. without further hesitation; *ἔχομεν*, intrans.

16. ἡμετέρα. It is not certain upon what foundation this claim rested.

20. ἀν-εδιδάσκειτο. For the force of ἀνὰ cf. on ἀναγνώσαι, § 1, l. 18, and see Vocab.

21, 22. *ἀν ἐγίγνοντο*. We might expect rather the aorist in reference to past time. The imperfect, however, takes us back to the sentiments of Eurybiades, (He felt that) 'they would be,' etc.

22. *ταύτην*, explained by *αὐτοῦ μὲν. διανανμ.*

23. *διανανμαχεῖν*. Notice the intensifying force of *διὰ*, 'fight to the end.'

§ 5.

3. *ἐς τὴν ὑστεραίαν*. We must translate 'on the morrow' as if it were *ἐν τῇ ὑστεραίᾳ*, but *ἐς* is used like the Latin *in* with the accusative to express that something is done *with a view to* or *looking ahead to* a future occasion. 'Against' is sometimes used in a similar manner.

14. *πλοῖω*, 'in a boat,' but the dative is probably instrumental with *πέμπει*, 'sends by means of a boat.'

18, 19. *τυγχάνει βουλόμενος*, 'happens to wish.' Notice the participial construction after *τυγχάνω*.

24. *ἑαυτούς* is here used for *ἀλλήλους*, 'each other.'

29. *μέσαι νύκτες*, 'midnight.' The plural of *νύξ* is constantly used, especially with *μέσαι*, where we might have expected the singular.

τὸ ἀπ' ἐσπέρας, 'the western wing,' more properly the north-western wing. The Persian fleet had first taken up their position, according to Herodotus, off Phalerum, while the Greek fleet, as indicated in the Plan, lay in the harbour or bay off the town of Salamis. On receiving the message of Themistocles the whole Persian fleet was apparently moved upwards in a north-westerly direction so as to front the Greek fleet, cutting off also the chance of their retreat round the north of Salamis by the bay of Eleusis. It will be seen from the Plan that the south-eastern end could not be so closely occupied as the north-western, and thus Aristides was able to elude the Persian vessels.

§ 6.

5. *ἔξωστρακισμένος*. Ostracism was a peculiar form of banishment practised at Athens, which was introduced by the legislator Cleisthenes for the purpose of preventing party-strife

from breaking out into civil war. When the animosity between two political factions and their leaders became excessive, the citizens were ordered to meet and each to inscribe on a tile or potsherd (*δοτράκον*) the name of any citizen whom he thought a possible source of danger to the peace of the state. The man against whom the majority of votes was recorded, provided the total against him reached a certain number, was forced to go into exile for ten years. His property, however, was not confiscated as in ordinary cases of banishment, and the decision against him probably brought him little discredit. Aristides, who was the leader of what may be called the conservative party at Athens, had for three or four years been bitterly opposed to Themistocles, until the contention was ended by the ostracism of the former. It was Themistocles himself who, shortly before Salamis, had proposed the recall of all exiles, including Aristides.

8. *στὰς ἐπὶ τὸ συνέδριον*, 'coming before the council.' *στὰς* followed by *ἐπὶ* with the accusative, implies, 'coming to the council and standing there.'

10, 11. *λήθην ποιούμενος*, 'assuming forgetfulness.' Cf. on xv. B, § 3, l. 5.

15, 16. *ἐν τε τῷ ἄλλῳ ... τῷδε*, 'on this occasion above all others.' See on xi. B, § 1, l. 23.

16, 17. *περὶ τοῦ ὁπότερος ... ἐργάσεται*, 'as to which of us shall perform.' The clause *ὁπότερος ... ἐργάσεται* is treated as a quasi-substantive to which the definite article *τοῦ* is prefixed, lit. 'about the (question as to).'

§ 7.

1. *χρηστὰ διακελεύει*, i.e. with regard to their working together for the common good (§ 6, l. 15 etc.).

2. & implies an antecedent *τούτων*, genitive dependent on *αὐτόπτης*.

18, 19. *ἐπείθοντο τὰ ἐξαγγελθέντα*, see Vocab. for construction.

§ 8.

2. *ὡς ναυμαχῆσοντας*, 'with the intention of,' etc. For *ὡς* with the participle, see VIII. B, § 3, l. 15.

4, 5. ἐπὶ πρύμναν ἀνεκρούοντο, 'were backing water,' lit. 'were thrusting, or rowing, back (their ships) sternwards.' In l. 12, the phrase is slightly varied, πρύμναν ἀνακρούεσθε, lit. 'thrusting back the stern.'

5. Notice the force of the imperfects ἀνεκρούοντο and ὤκελλον, 'were just on the point of backing,' etc.

11. μέχρι πόσου, supply χρόνου, 'for how long?'

§ 9.

2. τὸ ... ἐσπέρας κέρας, the wing, properly on the north-west, which had been sent to cut off the retreat of the Greeks towards the Bay of Eleusis. Cf. on § 5, l. 29.

5. ἐν τῇ Σαλαμῖνι. In contrast to other vessels which were destroyed outside the straits while trying to escape from the scene of action to Phalerum. See § 10, l. 13.

7. σὺν κόσμῳ, κ.τ.λ. These words imply that the Greeks very quickly recovered from their panic, and fought not only with bravery, but with discipline and coolness; whereas the Barbarians, judging from the words οὕτε τεταγμένων ἔτι, etc., seem to have quickly lost heart, and although they fought strenuously (ll. 10-13) they were apparently too excited to think of the proper tactics of naval warfare.

9. ἡμέλλει, see μέλλω.

11. ταύτην τὴν ἡμέραν, adverbial, 'throughout this day.' μακρῶ, 'by far': πολὺ is more usual in Attic prose.

πρὸς Εὐβοίᾳ. Referring to the engagements off Artemisium on the north coast of Eubœa, where the Greek fleet had first been stationed.

§ 10.

6. τισιν, *dativus incommodi*. Transl. 'If any had their ships destroyed.'

13. ἐκπλεόντων, i.e. 'sailing out of the battle, or out of the straits.'

14. ὑποστάντες. Notice the force of the preposition. See Vocab., ὑπό when compounded with a verb.

19. φερόμενοι, 'as they hastened on.'

21. ὑπὸ τὸν πῆξον στράτον, 'under the shelter of their land-force.' It must be remembered that in those days ships of war were light enough to be beached and drawn up on the shore, and thus could be protected by a land-army.

XVII.

GOLD PROCURED IN INDIA AMONG ANT-BEARS.

3. μέγεθος ... κυνῶν θιασσον, 'a size less than that of dogs.' Cf. on VIII. B, § 2, l. 16.

8. εἶδος, 'in appearance,' accusative of reference or respect.

11. σφαιρόφρον. This term is usually applied to an outside horse in a chariot-team which pulls by the trace only and not by the yoke. In this instance it signifies 'a led-camel.' These two male led-camels do not assist, it will be noticed, in carrying either the man or the burden. They are taken partly as a means of arresting the pursuit by sacrificing first one and then the other male camel to the ant-bears (l. 27), and partly, it would seem, because the female alone would have endeavoured to return home to her young ones before reaching the land of the ant-bears at all. It is somewhat surprising that Herodotus, who is usually so careful in the details of his descriptions, does not explain the matter more fully.

26. προτάμβανον, contr. from προ-ελάμβανον.

28, 29. παραλύονται ἐφελκόμενοι, κ.τ.λ., 'are set loose, when they begin to drag, but not both at the same time,' in order that the pursuers may be twice delayed by a capture. Compare the tales of escapes from wolves in Russia.

30. ἐνδιδάσι μαλ. οὐδέν, 'show no sign of flagging.'

XVIII.

HOW THE SPICES OF ARABIA ARE OBTAINED.

(a)

7. τὸ μέγεθος .. τὸ εἶδος, accusative of respect, 'in size,' 'in appearance.'

12. βύρσαις καὶ δέρμασιν ἄλλοις. Both βύρσ. and δέρμ. signify 'hides,' but it is supposed that βύρσαις in this passage

stands for 'ox-hides,' the commonest kind, and *δέρμασιν ἄλλοις* for 'skins of other descriptions.'

16. *τέτριγε δεινόν*, 'utter loud cries.' For *δεινόν*, lit. 'fearful,' see on XII. l. 11; the perfect *τέτριγε* is used with a present meaning, and this usage is particularly common with verbs expressing a sustained cry or sound, the perfect denoting as usual a lasting state; e.g. *κέκραγα, κέκληγα*, both meaning 'I cry, or shout.'

27, 28. *τὰ μέλη διατ. ὥς μέγιστα*, 'cutting up the limbs in as large pieces as possible.' See Vocab., *ὦς*.

(b)

3, 4. *ἄς εἴ τις, κ.τ.λ.*, 'and if one were to suffer them to drag *these*, they would have sores owing to their tails rubbing along the ground.' The relative pronoun both in Greek and Latin must often, especially after a semicolon or full stop, be turned in English by 'and' with a demonstrative pronoun. Notice the apparent pun in *ἐφέλκειν* and *ἔλκη* which can hardly be represented in English.

6. *ἐπίσταται ... τοσοῦτο*, 'understand carpentering up to this point,' i.e. sufficiently to prevent the tails from dragging; for *τοσοῦτο* strictly speaking refers not to what follows (i.e. in this case, the manufacture of the little carts), but, like *οὗτος*, to what precedes; cf. on VIII. A, § 1, l. 6.

8, 9. *καὶ ἐπὶ πηχυν πλάτος*, '(being) even as much as a cubit in breadth.' *ἐπὶ*, 'on to,' 'up to,' 'as far as,' hence 'as much as.' *πλάτος*, accus. of respect.

XIX.

SCYTHIAN PROPHETS, ETC.

2. *ῥάβδοις*. Prophecy by the aid of wands was once a wide-spread custom, found for instance among the Egyptians (Genesis c. vii.), the Chaldaeans (Ezekiel xxi. 21), and the ancient Germans (Tacit. *Germ.* 10).

4. *ἐπὶ μίαν .. τιθέντες*, 'placing the wands each one behind another.' *Ἐπὶ* is used especially in military phrases, either with the genitive or the accusative, to express 'so many deep,' e.g. *ἐπὶ πολλοὺς τάσσειν* = 'to draw up a column many men deep'; *ἐπὶ ὀκτὼ νῆας*, of a fleet eight ships deep.

5. ἅμα τε λέγοντες, 'and while saying,' see on VIII. B. § 2, l. 31.

6. κατὰ μίαν, 'one by one,' κατὰ being used distributively (see on XIII. l. 1). From the word αἰθῆς we may probably assume that the wands were not only placed 'one by one' but also 'one behind the other' (ἐπὶ μίαν) as before.

12. λέγοντες τῶν ἀστών, κ.τ.λ. 'Mentioning (that one) of the citizens whomsoever they do mention.

15. διειλημμένος, see διαλαμβάνω.

16. ἐπιορκῆσαι. Notice that when an infinitive (or an optative) is dependent on a verb of saying or the like, the tenses retain the full signification which they bear in the indicative. Thus ἐπιορκῆσαι is used here not because the action was a single or momentary one (usually the entire signification of the aorist when not in the indicative mood), but because the actual word used by the prophets was ἐπιώρκησε, 'he foreswore' on some past occasion. The same applies to φάμενος ἐπιορκῆσαι in l. 19. Cf. on IX. (d), l. 16.

17. ἐπιορκήσας φαίνεται, 'is shown (not, appears) to have foresworn,' see Vocab., φαίνομαι, for distinction between φαίνομαι with infinitive and with participle.

19. οὐ φάμενος ἐπ., 'declaring he has not,' etc. In such cases οὐ, which properly belongs to the dependent verb in the infinitive, is placed closely before φημί, just as in Latin 'nego me fecisse,' = dico me non fecisse.

27. μάλα ἄλλοι, 'many others,' lit. 'others to a great extent or number.'

28. δέδοκται, κ.τ.λ., 'it is decreed for the first set of prophets to be put to death.' The perfect δέδοκται is used almost with a present signification, implying that the decree has been made and is still in force. The dative after the verb in this instance has not its usual meaning of 'seem good to,' 'be resolved upon by,' but 'it is decreed against.'

(b.)

2. ἐμποδίσαντες. In Attic prose this word usually signifies 'hinder.'

XX.

THE POWER OF CUSTOM.

3. τῶδε, 'the following,' see on VIII. A, § 1, l. 6.
5. ἐφ' ὅποσφ ... χρήματι, 'for what price,' 'on what terms.'
8. Ἰνδῶν τοὺς καλ. Κ., 'the race of Indians who are called Callatiae.'
11. κατακάεν πυρί, this being of course the Greek custom.

VOCABULARY I.

An asterisk placed against a Greek word implies that it is not found, at any rate under normal conditions, in the language of Attic Prose, and is therefore not to be used in Prose Composition. An asterisk against some particular signification implies that the Greek word, though employed in Attic Prose, is not used in that sense.

A.

ἀβουλία, ἡ, want of good counsel, imprudence.

ἀγαθός, -ή, -όν, good, also brave.

***ἀγαθουργία** (ἀγαθο-εργία), ἡ, good service.

ἀγαλμα, τό (lit. a glory, honour, hence) a statue or image in honour of a god.

ἀγαν, too much, too.

***ἀγγελιαφόρος**, -ον, adj. bearing a message, hence as subst. a messenger.

ἀγγέλλω, to give a message, report.

***ἄγγος**, τό, a jar, pail, urn etc.

***ἄγκιστρον**, τό, a fish-hook.

ἀγνωμοσύνη, ἡ (ἀ privative and γνώμη), want of sense, indiscretion.

ἀγορά, ἡ, assembly, hence place of assembly, market-place.

ἀγορεύω, (lit. to speak in the ἀγόρα), speak, say.

ἄγρα, ἡ, *mode of catching.

ἄγρος, ὁ, field, land, also country as opposed to town.

***ἀγχοῦ**, adv. and prep. cum gen. near.

ἄγω (strong aor. ἤγαγον), (1) lead; middle in same sense. (2) Like Latin ducere, consider, deem.

ἀγών, -ῶνος, ὁ (from ἄγω, properly an assembly for games or athletic contests, hence), contest, game.

ἀγώνισμα, τό (from ἀγωνίζω, take part in a contest), *contest, *combat.

ἀδελφός, ὁ, brother.

ἀδικός, -ον, unjust, wicked; adverb, ἀδικῶς.

ἀδικῶ (-έω), *verb*, act wrongly ;
cum acc. wrong, injure.

ἔδυντον, τό, innermost shrine.

ἀεί, *adv.* always.

ἔδω, *fut.* ἔσομαι, *aor.* ἔσα, *sing.*

*ἀθλος, ὁ, contest, especially for
a prize, also task.

*ἀθλοφόρος, -ον (φέρω), bearing
off the prize, victorious.

ἄθροος, -α, -ον, *adj.* all at once,
all together.

αἰθήρ, ἡ, open sky.

αἰκία, ἡ, outrage.

αἷμα, τό, blood.

αἶμασία, ἡ, a wall, made of loose
stones etc.

*αἰνῶ (-έω), *fut.* αἰνέσω, praise.

αἶξ, αἰγός, ὁ, or ἡ, goat.

*αἰπόλιον, τό, herd of goats.

αἰρετός, -ή, -όν, *verbal adj.* (from
αἰρούμαι), fit to be chosen,
desirable.

αἶρω, ἀρῶ, lift, raise. αἶρειν
ἱστία, hoist sail, sail off.

αἰρῶ (-έω), αἰρήσω, *strong aor.*
εἶλον, take, capture ; in mid-
dle, αἰρούμαι, *perf.* ἤρημαι,
take for oneself, choose.

αἰσθάνομαι, *fut.* αἰσθήσομαι,
strong aor. ᾔσθόμην, perceive,
learn.

αἰσχροκερδής, -ές (κέρδος, gain),
basely eager for gain, sor-
did.

αἰσχυρός, -ά, -όν, *comp.* αἰσχιων,
superl. αἰσχυστος, base, shame-
ful. *Adv.* αἰσχυρῶς.

αἷτιον, τό (properly *neuter* of
adj. αἷτιος), cause.

αἰών, -ῶνος, ὁ, lifetime, life, also
age.

*ἀκανθώδης, -ες, thorny.

ἀκηκοώς, see ἀκούω.

ἀκίνητος, -ος, *adj.* unmoved, un-
disturbed (ἀ *privative* and
κινῶ, move).

ἄκος, τό, cure, remedy.

ἀκούω, *fut.* ἀκούσομαι, *perf.*
ἀκήκοα, hear—cum acc. of a
thing, but gen. of a person,
often also cum gen. of a thing ;
with κακῶς, εἶδ, ἀμεινον etc.
ἀκούειν = to hear oneself called,
have a report, thus ἀμεινον
ἀκούειν, to have a better re-
putation.

ἄκρα, *subst. fem.* (properly *fem.*
of ἄκρος, high), peak, top,
promontory.

ἀκριβῶς, *adv.* of ἀκριβής, ex-
actly.

ἄκρο-πολις (the high part of the
city), citadel ; especially the
Acropolis at Athens.

ἄκων (ἀ *privative* and ἐκόν), un-
willing.

ἀλάβαστος or -τρος, ὁ, alabaster
box.

ἀλγῶ (-έω), *verb*, have pain, am
ill.

*ἄλειψις, -εως, ἡ, anointing,
process of anointing.

ἀλήθεια, ἡ, truth.

ἀληθής, -ές, true. *Adv.* -ῶς.

ἀληθινός, -ή, -όν, genuine.

***ἄλεια**, ἡ, assembly.

***ἄλιζω**, fut. -ίσω, make to assemble, collect.

ἄλις, adv. (*lit. crowded or assembled together*), in abundance, enough.

ἄλίσκομαι, fut. ἄλώσομαι, perf. ἔάλωκα or ἤλωκα, aor. ἔδλω or ἤλων, am caught, captured, convicted etc.

***ἄλκή**, ἡ, strength, prowess, fighting-power.

***ἄλκιμος**, -ον, strong, courageous.

ἄλλά, conj. but.

ἄλλήλους, -ας, -α (no nominative possible from the sense of the word), one another.

***ἄλληλο-φαγία**, ἡ (φαγεῖν, to eat), eating one another, cannibalism.

ἄλλος, -η, -ον, other; ἄλλος ... ἄλλος, one ... another, or one ... one, see note on I. l. 6; ὁ ἄλλος, the remaining; οἱ ἄλλοι, the rest.

ἄλλοτριος, -α, -ον, belonging to another, hence strange, foreign; οἱ ἄλλοτριοι, the strangers, foreigners.

ἄλλως (adv. of ἄλλος), otherwise, also otherwise than is right, heedlessly, vainly.

ἄλσος, τό, grove.

ἄλώπηξ, -εκος, ἡ, fox.

ἄλώσιμος, -ον, adj. (ἄλίσκομαι), able to be captured, easy to take.

ἄλωσις, -εως, ἡ, capture.

ἅμα, (1) adv. at once, at the same time; (2) prep. cum dat. at the same time with, along with.

ἁμαθής, -ές, adj. ignorant, dull.

ἅμαξα, ἡ, waggon, car.

ἁμαξίς, -ίδος, ἡ, (diminutive), a little cart.

***ἁμαρτίας**, -άδος, ἡ, fault, mistake.

ἀμείβομαι (mid. of ἀμείβω, change; hence *lit. to change with one another, esp. of interchange of conversation*), *answer, *reply.

ἀμείνων, see ἀγαθός.

***ἀμῆνιτος**, -ον, adj. (ἀ privative and μῆνιω, am angry), without resentment.

ἀμορφος, -ον, adj. (ἀ privative and μορφή, shape), misshapen, ugly. Comp. ἀμορφέστερος, superl. ἀμορφέστατος.

ἀμύνομαι (mid. of ἀμύνω, ward off), ward off from oneself, repel, resist.

ἀμφιδέαι, αἱ (ἀμφί, around, δέω, bind), bracelets, anklets.

***ἀμφισβασία**, ἡ (ἀμφί, apart, and root of βαίνω, go), difference, controversy.

ἀμφοτέρος, -α, -ον, each, both.

ἄν, a particle which cannot be literally translated in English. Its chief usages occur (1) in the apodosis of two sorts of conditional sen-

tences, viz. those which imply that the condition is not fulfilled, and those which indicate indistinct futurity, (2) in connection with *εἰ, ἐπειδή, ὅτε, ὅς* etc., when these words have either a general and not a particular reference in present time, or refer to future time.

ἀνά, prep. usually *cum accus.*, lit. up to, also throughout, see note on XI. B, § 5, l. 15. Compounded with a verb *ἀνά* often signifies back, or again.

ἀν-άγω, bring up, lead forward.

ἀνα-βαίνω, -βήσομαι, -έβην, go up, come in turn to.

ἀνα-βιβάζω, make to ascend.

ἀνα-βοῶ (-άω), fut. *βοήσομαι*, cry aloud.

ἀνα-γινώσκω (see *γινώσκω*), lit. persuade back, *persuade a man to change his mind.

ἀνάγκη, ἡ, force, necessity; *αἱ ἀναγκαι*, torment, torture.

***ἀνά-γνωσις**, -εως, ἡ, knowing again, recognition.

ἀνα-διδάσκω, verb, lit. teach back, teach better, win over by argument.

ἀνα-δίδωμι, give forth, produce crops.

ἀνα-ξεύγνυμι, lit. yoke again, *ἀναξ. ναῦς*, set sail again.

ἀναλίδεια, ἡ (*ἀν* privative *αἰδοῦμαι*, reverence, feel shame), shamelessness.

***ἀν-αισιμῶ** (-όω), consume.

ἀνακῶς, adv. carefully; *ἀν. ἔχειν*, cum gen. to watch carefully for.

ἀνα-κηρύσσω (or -ττω), publish, proclaim, *put up to auction.

ἀνα-κρούω, lit. thrust back; in mid. of a ship, back water, see on XVI. § 8, l. 4.

ἀνα-λαμβάνω, take up.

ἀναξ, *ἄκτος, ὁ*, king.

ἀν-άξιος, -α, -ον, unworthy.

ἀνα-πείθω, lit. persuade back, bring over, or simply persuade.

ἀνα-πετάννυμι, fut. -πετάσω, lit. unfold back, open.

ἀνα-πηδῶ (-άω), leap up.

***ἀνα-πτύσσω**, unfold, open.

ἀν-άπτω, light, kindle.

ἀνα-πυνθάνομαι, inquire into, also learn by inquiry.

ἀν-αρίθμητος, -ον, countless.

***ἀν-άρσιος** (*ἀν* privative and *ἄρω*, fit, hence lit. not fitting), hostile, of events etc., untoward, monstrous.

***ἀνα-σκολοπίζω** (*σκόλοψ*, a stake), fix up on a stake, impale.

***ἀνα-στενάζω**, fut. -άξω, groan, lament.

ἀνα-τέλλω, rise, of the sun etc.

***ἀνα-τίθημι**, set up, espec. of a votive gift, offer.

ἀνα-τρέπω, overthrow.

***ἀνα-τρίβω**, rub to pieces, wear away.

ἀνα-φέρω, cast up, bring up; hence, refer to; also *intrans.* bring oneself back, restore oneself, recover oneself. See note on xv. B.

ἀνα-φορῶ (-έω), carry up, cast up.

***ἀνα-φύρω**, mix up, stain.

ἀνα-χωρῶ (-έω), go back, retire.

ἀνδραγαθία, ἡ (ἀνὴρ, ἀγαθός), manhood, bravery.

ἀνδρείος, -α, -ον, brave.

***ἀνδρῶ** (-όω), bring up to manhood; in *pass.* reach manhood, am grown up.

ἀνεμος, ὁ, wind.

ἀν-εὐρίσκω, find out, discover.

ἀν-ηκιστός, -όν (ἀν-privative, ἀκοῦμαι, cure), incurable; hence, grievous, intolerable, *adv.* -ῶς.

ἀν-ηκουστῶ (-έω), disobey (ἀν-privative, ἀκούω, hear).

ἀνὴρ, ὁ, man, as distinct from women, *Latin* vir.

ἀνθ-ίστημι, set against; in *pass.* and *intrans. act. cum dat.* stand against, withstand, resist.

ἀνθρώπιος, -α, -ον, belonging to man, human.

ἀνθρώπινος, -η, -ον, human, mortal.

ἀν-ίημι, (1) *lit.* send up or forth, release; of a bow, discharge; (2) *lit.* let go back, relax, hence *intrans.* slacken, be remiss.

ἀν-ίστημι, place or set up, *esp.* set up for auction; in the *act. intrans. tenses* and the *pass.* rise up.

ἀνολίγω (ἀνολίγνυμι), augments doubly—*imperf.* ἀνέλιγον, *aor.* ἠ ἀνέλιξα, *perf.* ἀνέλιχα, to open.

ἀν-όσιος, -ον (ἀν-privative, ὁσιος), unholy, wicked.

ἀντ-ερωτῶ (-άω), ask in turn.

ἀντί, *prep. cum gen.* against, hence, set against, i.e. instead of, in return for.

ἀντι-καθ-ίστημι, supply instead, substitute.

ἀντι-μέμφομαι, blame in return, retort.

ἀντιον, *neuter* of ἀντιος, used as a preposition *cum gen.* before, in the presence of.

ἀντρον, τό, cave.

***ἀν-υδρος** (ἀν-privative, ὑδωρ), without water.

ἀξιό-μαχος, -ον (ἄξιος, μάχομαι), a match in battle.

ἄξιος, -α, -ον, worthy, worth.

ἀξιῶ (-όω), think worthy; *cum infin. esp.*, think oneself worthy, claim.

δοιδός, ὁ, singer, bard, poet.

ἀπ-αγγέλλω, take back a message.

ἀπ-άγω, lead back.

ἀ-παθής, -ές (ἀ-privative, παθεῖν) *cum gen.* without suffering from, unharmed by.

- ἀπ-αίρω, carry away, remove.
- ἀ-παις, ἀπαιδος, *adj.* childless, often *cum gen.* of word expressing progeny.
- ἀπ-αλλάσσω (*or* -ττω), set free from, *cum acc. and gen.*; also *intrans.* get off free, escape; in *passive*, am set free, depart.
- ἀπ-αμύνω, keep off, repel.
- ἀπ-αν-ίστημι, cause to rise up and go, remove, withdraw.
- ἀπαξ, *numeral adv.* once.
- ἀπας, -ασα, -αν (*stronger than* πᾶς), all without exception, all together.
- ἀπάτη, ἡ, deceit, trick.
- *ἀπειλῶ (-έω) I., force back, press hard.
- ἀπειλῶ (-έω) II., threaten.
- ἀπ-εἰμι (εἶμι, ἴδο), go away, *pres. indic. with fut. signification.*
- ἀπ-εἶπον, *aor.* (ἀπ-αγορεύω *for present*), forbade.
- ἀπ-ελαύνω, drive from, exclude from; also *intrans.* march away, depart from.
- ἀπιστῶ (-έω), disbelieve.
- ἀπιστία, ἡ, disbelief.
- ἀπληστος, -ον (*ἀ privative, πῖμ-πλημι*), insatiate, insatiably greedy for, *cum gen.*
- ἀπό, *prep. cum gen.* from, away from, from the time of.
- ἀπο-βαίνω, -βήσομαι, -βέβηκα, -έβην, (1) go from, disembark; (2) result from, turn out.
- ἀπο-βάλλω, cast away, lose.
- ἀπο-δείκνυμι, *lit.* point out apart from others, exhibit, declare, appoint.
- ἀπο-δίδωμι, give back, restore.
- ἀπο-δοκιμάζω, properly, reject after testing, reject.
- ἀπο-θαυμάζω, wonder at, be amazed.
- ἀπο-θέω, -θεύσομαι, run away.
- ἀπο-θνήσκω, die; also as the *passive of* ἀποκτείνω, am killed.
- *ἀπ-οικτιζω, lament.
- ἀπο-καλύπτω, uncover.
- ἀπο-κλείω, shut off, cut off, hinder from, *cum gen.*
- ἀπο-κληρῶ (-όω), select by lot.
- ἀπόκρημνος, -ον, precipitous.
- ἀπο-κρίνω, separate, select.
- ἀπο-κρούω, beat off from; *in mid.* beat off from oneself, repel.
- ἀπο-κτείνω, kill.
- ἀπο-λαμβάνω, cut off, intercept.
- ἀπολις, *neut. -ι, gen. -έως, adj.* without a city.
- ἀπο-λύω, set free, acquit; *in mid.* excuse oneself.
- *ἀπο-νοστῶ (-έω), return home.
- ἀπο-πέμπω, send off.
- ἀπο-πλέω, sail away.

ἀπό-πληκτος, -ον (πλήσσω), struck out of one's senses, frenzied.

***ἀποπλοῦς**, ὁ, a sailing away, an outward-bound voyage.

ἀπο-πνίγω, choke, throttle.

***ἀπο-πυνθάνομαι**, inquire from, *cum gen. of person*.

ἀπορία, ἡ, resourcelessness, difficulty.

ἀπόρητος, -ον, not to be spoken of, secret; also unfit to be spoken of, abominable.

ἀπορίπτω, cast away, reject, set at naught.

***ἀπο-ορχοῦμαι** (-έομαι), lose a thing by dancing, dance away.

ἀπορώ (-έω), am in a difficulty, am at a loss.

ἀπο-σπᾶ (-άω), *fut.* -ᾶσω, tear away; of gates, pull down.

ἀπο-στέλλω, send off.

***ἀπο-στυγῶ** (-έω), *fut.* -στούξω, hate, detest; *cum infin.* detest the thought that etc.

ἀπο-σώζω, save, restore; in *pass.* ἀποσ. εἰς, get safe to.

***ἀπότακτος**, -ον (τάσσω, arrange), specially appointed, or, arranged.

ἀπο-τέμνω, *fut.* -τεμῶ, cut off.

ἀπο-φεύγω, escape, be acquitted.

***ἀπο-φλαυρίζω**, make light of.

ἀπο-χράω (see *χρή* for *princ. pts.*), am sufficient.

ἀπροσδόκητος, -ον, unexpected; ἐξ ἀπροσδοκήτου, unexpectedly.

ἄπτω, properly, fasten to, join to, hence bring in contact with fire, kindle, set alight; in *mid.* touch, *cum gen.*

ἄρα, so then, therefore, after all, usually expressing surprise; see note on VIII. A, § 3, l. 3.

ἀργυρίον, τό (*dimin. of ἀργυρος*), a piece of silver, money.

ἀρέσκω, *fut.* ἀρέσω, am pleasing to, please; *mid.* in similar sense.

ἀρεστός (*verbal adj. of ἀρέσκω*), pleasing, acceptable.; *adv.* -ῶς.

ἄριστος, see ἀγαθός.

ἀρκῶ (-έω), am sufficient; often *imperson.* ἀρκεῖ, it is enough.

ἀρνούμαι (-έομαι), -ήσομαι, *aor. pass.* deny, also decline.

ἀρπαγή, ἡ, seizure, pillage.

ἄρσην (later ἄρην), ἄρσεν, *gen.* ἄρσενος, male.

***ἄρτημα**, τό, hanging ornament, earring.

ἄρτος, ὁ, bread, loaf.

ἀρχαῖος, -α, -ον, (*lit. from the beginning*), old, ancient, former.

ἀρχή, ἡ, beginning, hence first place, i.e. sovereignty, rule, dominion.

***ἀρχήθεν**, *adv.* from the beginning.

ἀρχω, (1) begin, *cum gen.*, frequently in *mid.*; (2) rule.

- ἀσεβῶ (-έω), act impiously, sin against the gods.
- ἄσημος, -ον (ἀ privative, σῆμα, sign), *without meaning, *inarticulate.
- ἀσθενής, -ές (ἀ privative, σθένος, strength), weak, delicate.
- ἄσμενος, -η, -ον, pleased, glad.
- ἀσπάζομαι, -άσσομαι, greet, welcome.
- *ἀσπαίρω (lit. pant), struggle convulsively.
- ἀστός, ὁ, citizen.
- ἀστράγαλος, properly knuckle-bones, dice; see note on I. 1. 7.
- ἄστυ, τό, city.
- ἀστυεῖων, -ον, gen. -ονος, neighbouring the city, neighbour.
- ἀσφάλεια, ἡ (ἀ privative, σφάλω make to fall), safety.
- *ἀσχάλλω (only in present and imperf.), am grieved.
- ἄτε, just as, as if; also especially with a participle, inasmuch as.
- ἀτελής, -ές, free from taxes.
- αὔθις, again.
- αὐλητής, -ου, ὁ, flute-player.
- αὐλιζομαι (αὐλή, court-yard, hence lit. lie in the court-yard, hence), lie out at night.
- αὐλῶ (-έω), play the flute.
- αὐτίκα, adv. straightway, at once.
- αὐτόθι, adv. on the spot, here, there.
- αὐτόμολος, ὁ, deserter.
- αὐτομολῶ (-έω), desert.
- αὐτόπτης, -ου, ὁ (αὐτός, self, and root οπ- seen in δῶμαι, I shall see), eyewitness.
- αὐτός, αὐτή, αὐτό, (1) accompanying a noun = self, or if immediately preceded by the article, = the self-same, the same; (2) standing alone (α) in the nominative case, it is the reflexive pronoun, myself, thyself, himself etc., (b) in the oblique cases, it is the 3rd personal pronoun, him, her, it etc.
- αὐτοῦ, adv. (really genit. of αὐτός), at the very spot, here.
- *ἄφ-ανδάνω, fut. -αδήσω, aor. -έαδον, displease.
- ἄφανής, -ές (ἀ privative, φαίνομαι), unseen, secret.
- ἄφ-ηγοῦμαι (-έομαι), relate, tell.
- ἄφήγησις, -εως, ἡ, narration, account.
- ἄ-φθογγος (ἀ privative, φθογγή, voice), voiceless, speechless.
- ἄφ-ίημι, send away, let loose; also let go away, abandon.
- ἄφ-ικνούμαι (-έομαι), -ίξομαι, -ίγμαι, -ικόμην, come to, arrive at.
- ἄφ-ιστημι, place apart, hence in the intrans. tenses and in the middle, to place oneself apart, revolt.
- ἄχθομαι, -έσσομαι, ἡχθέσθην, am grieved, vexed.
- ἄχθος, τό, burden, also grief, trouble.

ἀχρεῖος, -ον (*ἀ* privative, *χρῆσθαι*, to use), useless, unprofitable, unserviceable.
ἀ-ψευδής, -ές (*ψεῦδος*, a lie), without lie, unerring, truthful.

B.

βαθύς, -εῖα, -ύ, deep.

βαίνω, *βήσομαι*, *βέβηκα*, *έβην*, go.

βαλανάγρα, ἡ, key, or hook for slipping back the *βάλανος* or bolt of a door or gate.

βάλλω, *βαλῶ*, *βέβληκα*, *έβαλον* throw, hence metaphorically in middle, cast over in one's mind.

βάρβαρος, -ον, foreign, i.e. not Greek, barbarian. (The word is supposed to be formed in imitation of the way in which foreign languages sounded to a Greek ear.)

βαρύς, -εῖα, -ύ, heavy, *adv.* *βαρέως*, heavily, severely.

βασανίζω, test, cross-examine.

βασίλεια, ἡ, queen.

βασίλειος, royal; in plur. *τὰ βασίλεια*, the royal apartments, palace.

βασιλεύς, -έως, ὁ, king.

βασιλεύω, am king, become king.

βασιλικός, -ή, -όν, kingly, royal.

βαφή, , ἡ (*βάπτω*, dip), dyeing, dye.

βέκος, τό, bread.

βήσομαι, see *βαίνω*.

βίαιος, -α, -ον, forcible, violent, *adv.* *βιαίως*.

βιβλίον, τό (*dimin.* of *βιβλος*), a letter, dispatch.

βιβρώσκω, *perf.* *βέβρωκα*, eat.

βίος, ὁ, life, also means of life, livelihood.

βιώ (-όω), *strong aor.* *έβίω*, *inf.* *βιώναι*, *part.* *βιούς*, live.

βλέπω, see, look at.

βοηθῶ (-έω), come to the aid of, succour, *cum dat.*

βορά, ἡ, food.

βόρειος (*adj.* from *βορέας*, the north wind), northern.

βόσκω, *fut.* *βοσκήσω*, feed, nourish; *mid.* feed on, graze.

***βουκόλιον**, τό, herd of cattle.

βουκόλος, ὁ, herdsman.

βούλευμα, τό, purpose, resolve.

βουλεύω, take counsel, deliberate; also as the result of deliberation, resolve, determine, *similarly in mid.*

βούλομαι, *fut.* *βουλήσομαι*, *έβουλήθην*, wish, desire.

βοῦς, ὁ or ἡ, *gen.* *βοός*, *acc.* *βοῦν*, *dat. plur.* *βουσί*, ox, cow.

***βρέφος**, τό, new-born child, nursing; also of beasts, cub, whelp etc.

βύρσα, ἡ, hide (see note on XVIII. (α), l. 12).

***βυσσός**, ὁ, depths, bottom.

βύω, stuff full.

Γ.

γάλα, τό, milk.

γαμβρός, ό, son-in-law.

γάμος, ό, marriage, wedding.

γάρ, conj. for.

γε, enclitic particle emphasizing the word with which it is connected, at least, indeed; in dialogue it often signifies yes.

γεγονέναι, γεγονός, see γίγνομαι.

γελῶ (-άω), γελάσσομαι, aor. ἐγέλασα, laugh.

γένος, τό (γίγνομαι), race, ancestry; also class, kind.

γέρων, -οντος, ό, old man.

γῆ, ἡ, earth, land.

γίγνομαι, γενήσομαι, γέγονα or γεγέννημαι, ἐγενόμην, come into being, be born, become; also of events, occur, happen; the aor. ἐγενόμην, is often used for the past tense of εἶμι, I was.

γιγνώσκω, γνώσομαι, perf. ἔγνωκα, strong aor. ἔγνω, infin. γινῶναι, part. γνούς, to learn, get to know, know; also form an opinion, judge, hence determine, resolve.

γνωμή, ἡ (γιγνώσκω), judgment, opinion, sentiment; also resolution, plan.

*γνωσιμαχῶ (-έω), from γνώσις, opinion, and μάχομαι, fight, contest one's own opinion, i.e. change one's mind.

γόης, -ητος, ό (lit. a howler), wizard, magician.

γόνος, ό, offspring, child.

γόνυ, τό, gen. -ατος, knee.

γούν, particle, at any rate.

γράμμα, τό, letter of the alphabet, in plur. a piece of writing, inscription etc.

γράφω, write (lit. scratch, scrape, engrave).

γυνή, γυναικός, ἡ, woman, wife.

Δ.

δαίμων, ό and ἡ, deity, god; also lot, fortune.

*δαίνυμι, distribute, hence esp. give a feast to, feast one on; in pass. am entertained, feast on.

δαιτύμων, -όνος, ό, partaker in a feast, guest.

δακρύω, weep, cum acc. weep for.

δέ, conjunctive particle, standing second in its clause, usually adversative, but; also merely and, and further; μέν ... δέ, on the one hand ... on the other.

δεῖ, impersonal from δέω II. it is needful, necessary, one ought; also cum gen. there is wanting, one requires; partic. δέον, needful, required.

δεδω, perf. δέδουκα or δέδια, in present signification, fear.

δείκνυμι, δείξω, perf. mid. and pass. δέδειγμαi, show, point out.

*δειμαίνω, fear.

***δαναλογοῦμαι** (-έομαι), com-plain terribly.

δανός, -ή, -όν (δειδω), fearful, terrible (see note on iv. 1. 11), *adv.* δεινῶς.

δαίπνον, τό, chief meal, dinner.

δαίπνῶ (-έω), dine.

δέκα, *card. num.* ten.

δεκαετής, -ές, *ten years old.

***δεκάς**, -άδος, ἡ, group of ten.

δέκατος, -η, -ον, *ordinal num.* tenth.

δελιάζω, -σω, entice by bait (δέλεαρ).

δέλφαξ, -ακος, ὁ, pig.

δελφίς, -ίνος, ὁ, dolphin.

δένδρον, τό, *plur.* often δένδρεα, -έων, -εσι, tree.

δέος, τό, fear.

δέρμα, τό, skin, hide.

δεσμοτήριον, τό (δεσμός, *fetter*, from δέω), prison.

δεσπότης, ὁ, master, despot, tyrant.

δευτέρεια, τά, second prize, second place.

δεύτερος, -α, -ον, second.

δέχομαι, δέχομαι, δέδεγμαι, receive.

I. **δέω**, δήσω, δέδεκα, ἐδήσα, *perf. pass.* δέδεμαι, *aor.* ἐδέθην, bind.

II. **δέω**, δεήσω, want, lack, *cum gen.*; usually in *mid.* δέομαι, am in need of, *cum gen.* of thing; also beg of, *cum gen.* of person.

δή, *strengthening particle*, in truth, assuredly, indeed.

δηλῶ (-όω), make clear, show.

δῆμος, ὁ, the people, the nation, also the common people.

δημοσίᾳ (*adv.* from δημόσιος), publicly, at the public cost.

δημότης, -ου, ὁ, one of the common people, also fellow-citizen.

διά, *prep.* *cum gen. and acc.* right through, throughout, of time, during; also (1) *cum gen.* by means of, (2) *cum acc.* on account of.

διαβαίνω, -βήσομαι, -βέβηκα, -έβην, go across, pass over.

διαβάλλω, accuse, revile, slander.

διαβατός, -ή, -όν (*verbal adj.* from διαβαίνω), passable, fordable.

δι-άγω, go through, spend; often with βίον understood, pass one's life, live.

***δια-δείκνυμι**, make quite clear, make manifest.

δια-διδράσκω, -δράσομαι, -δέδρακα, -έδραν, *lit.* run through, escape.

δια-ζῶ (-άω), live through, live, *cum partic.* live by doing so and so.

δι-αιρῶ (-έω), take apart, divide.

διαίτα, ἡ, mode of life, means of living, food, diet.

διαιτῶμαι (-άομαι), pass one's life, live.

- δια-κελεύομαι**, exhort, encourage.
- δια-κομίζω**, carry across; *in mid.* of carrying over one's own property etc.
- διακοσίοι**, -αι, -α, two hundred.
- *δια-λαγχάνω**, -λήξομαι, -εληχα, -έλαχον, divide, or distribute, by lot.
- δια-λαμβάνω**, grasp, seize (*lit.* grasp in both arms); also take asunder, divide.
- δια-λείπω**, leave an interval of, *cum acc.* of the time specified.
- δια-λύω**, break up, dissolve.
- δια-ναυμαχῶ** (-έω), maintain a naval battle (ναῦς, μάχομαι).
- δια-νέω**, -νεύσομαι, *swim across, *reach by swimming.
- *δια-πάσσω** (or -πάττω), -πάσω, sprinkle.
- δια-πειρώμαι** (-άομαι), make trial of, have experience of.
- δια-πράσσω**, (-πράττω), go through, accomplish, complete; *similarly in middle.*
- δια-τάσσω** (-τάττω), thoroughly arrange, set in order; also draw up separately, appoint to separate positions.
- δια-τέμνω**, -τεμῶ, -τέτμηκα, -έτεμον, cut through, cut in pieces.
- δια-τίθημι**, place separately, arrange; hence dispose of, treat.
- δια-τρίβω** *lit.* rub between two things, rub away, consume, spend.
- δια-φεύγω**, flee through, escape.
- δια-φθείρω**, thoroughly destroy, kill; also spoil, disable, mutilate.
- δια-χέω**, *aor.* -έχεα, *perf.* -κέχυκα, *lit.* pour apart, disperse; hence, of plans, confound, upset.
- δια-χρῶμαι** (-άομαι), (1) *cum dat.* of thing, use constantly, also experience, suffer from; (2) *cum acc.* of pers., use up, i.e. destroy, kill.
- διδάσκω**, διδάξω, teach.
- δίδωμι**, δώσω, δέδωκα, ἔδωκα, offer, give, grant.
- δι-ελημμένος**, see διαλαμβάνω.
- δι-έξ-εμι**, go right through, tell in detail (*pres. with fut. meaning*).
- *δι-εξ-ελαύνω**, drive, ride, or march out, through.
- *δι-εξ-ελίσσω**, unroll.
- δι-εξ-έρχομαι**, go through.
- διέξοδος**, ἡ, way through, passage; *διεξ.* βουλευμάτων, as we say the ins and outs of his plans.
- δι-έρχομαι**, go through, pass.
- διετής**, -ές, of two years, two years long.
- δι-ηγούμαι** (-έομαι), *lit.* conduct through, hence narrate, describe.
- δίκαιος**, -α, -ον, just, upright.

δικαῖω (-δω), -ώσομαι, deem right, think fit, consent.

δικαστήριον, τό, place of justice, court.

δίκη, ἡ, right, justice; hence law-suit, trial; also just recompense, i.e. either penalty or compensation.

δίῳτι, for the reason that, since; also in an indirect question, wherefore, why.

διπλάσιος, -α, -ον, double.

δίσ, twice.

δισχῆλιοι, -αι, -α, two thousand.

διώρυξ, -υχος, ἡ, trench, canal.

δοκεῖ, δόξει, δέδοκται, ἔδοξε, *imperson.* of δοκῶ, *cum dat.* it seems to, it seems good to, hence it is resolved by, *thus τὸ δεδογμένον*, = the decree, resolution.

δόκιμος, -ον (*from* δέχομαι, *lit.* acceptable, hence), esteemed, notable.

δοκῶ (-έω), I think, see δοκεῖ.

***δολερός**, -ός, -όν, deceitful.

δόλος, ὁ (*connected with* δολέω, hence strictly, bait for fish, hence), trick, deceit.

δοριάλωτος, -ον (δόρυ, spear, and ἀλίσκομαι), captive of the spear, captured.

δορυφόρος, -ον (φέρω), spear-bearing, hence οἱ δορυφόροι, the bodyguard of a monarch etc.

δόσις, -εως, ἡ (δίδωμι), gift.

δουλεύω (δοῦλος, slave), to be a slave to, obey, *cum dat.*

δουλοπρεπής, -ές (πρέπω, *beesem*), befitting a slave, servile.

***δουλοσύνη**, ἡ, slavery.

δρασμός, ὁ (διδράσκω, *run*), running away, flight.

δρέπανον, τό, sickle.

***δρέπω**, pluck, reap.

δύναμαι, δυνήσομαι, δεδύνημαι, ἐδυνήθην, am able, can.

δύναμις, -εως, ἡ, power, strength; also of an army, usually in plural, forces.

δυναστής, -ου, ὁ, master, ruler; *ἀνδρες δύνασται*, men of the ruling class, aristocrats.

δύνατος, -η, -ον, of persons, powerful, strong; of things, possible.

δύο, δύοιν, *card. num.* two.

δυσμή, ἡ (δύω, sink), usually in plural, sinking, setting.

***δυσπετῶς** (*adv.* of δυσπετής, *lit.* falling out ill, hard etc.), hardly, with difficulty.

δώδεκα, *card. num.* twelve.

δωρεά, ἡ, gift, present.

δῶρον, τό, gift, offering.

δωροῦμαι (-έομαι), present with.

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ἐάν (εἰ, ἄν), contracted, *ην, conj.* if.

ἐαυτοῦ, -ῆς, -οῦ (no nominative), reflexive pron., 3rd pers., himself etc.

- ἕβδομος**, -η, -ον, seventh.
ἐγγυῶ (-άω), from ἐν and γυῖον, limb, hand, hence put in the hand of, hand over to; esp. betroth.
ἐγ-κατα-λείπω, leave out, omit.
ἐγ-κολάπτω, carve on, inscribe on.
ἐγχειρίδιος, ὁ (ἐν, χεῖρ, hand), hand-knife, dagger.
ἐγ-χειρίζω, put into one's hands, entrust, deliver.
ἐγώ, ἐμοῦ etc. I; plur. ἡμεῖς.
ἐδῶλιον, τό, seat, rowing-bench.
ἐθελοκακῶ (-έω), am wilfully bad or cowardly, play the coward.
ἐθέλω, ἐθελήσω (less common θέλω), am willing, choose, consent.
ἔθνος, τό, nation.
εἰ, conj. if; also in indirect questions, whether.
εἶσα, see ἐῷ.
εἰδέναι, εἰδώς, see οἶδα.
εἶδον, see ὄρω.
εἶδος, τό, appearance; also kind, sort.
εἰκάζω, -ασω, liken, compare; hence compare with previous experience, infer, conjecture.
εἴκοσι, twenty.
εἰκοστός, -ή, -όν, twentieth.
εἰκών, -όνος, ἡ, lit. something resembling, image, statue.
εἰκώς, see εἰκα.
εἰλον, εἰλόμην, see αἰρῶ.
- *εἶμα**, τό, robe, garment.
εἶμι (sum), ἔσομαι etc. am, exist; partic. τὸ ὄν, that which really is, the truth.
εἶμι (ibo), with future meaning in present tense, will go, imperf. ἦα, I went.
εἴπερ, if at any rate, if indeed.
εἶπον, εἶπας, εἶπε(ν), εἶπατον, εἶπάτην, εἶπομεν, -ατε, -ον, aor. without present, said, spoke.
εἰρημένος, perf. pass. partic. of εἶρηκα (from an old present εἶρω), I have said.
εἷς, see ἕμυ.
εἷς, see ἐς.
εἷων, see ἐῷ.
ἐκ, before a vowel ἐξ, out of, from; of time, after, since. Compounded with a verb, often has an intensifying force.
***ἐκάς**, adv. far away. Comp. ἐκαστέρω, further.
ἐκαστος, -η, -ον, each, every.
ἐκάστοτε, adv. on each occasion.
ἐκάτερος, -α, -ον, each of two.
ἐκατον, hundred.
ἐκατέρωθεν, from both sides, on both sides.
ἐκ-βαίνω, go out of; of events, result.
ἐκ-βάλλω, -βαλῶ, cast out.
ἐκ-γίγνομαι, *am born from.
ἐκδημῶ (-έω), leave one's country, go abroad.

ἐκ-δίδωμι, give up (*of a suppliant*), give in marriage.

ἐκδοσις, -ews, ἡ, giving up, surrender.

ἐκεῖνος, -η, -ο, that, he (*Lat. ille*).

*ἐκθεσις, -ews, ἡ (ἐκ, τίθημι), placing out, exposure.

ἐκ-καλῶ, call out, summon; *similarly in mid.* call out to oneself.

*ἐκ-καλύπτω, uncover.

*ἐκ-καμαι, lie out, be exposed.

ἐκ-λύω, loosen, unstring, *of a bow*.

ἐκ-πέμπω, send out.

ἐκ-πηδῶ (-άω), leap out from.

ἐκ-πλέω, sail out; ἐκπλ. φρενῶν, go out of one's mind.

ἐκ-πλήσσω (-ττω), *fut.* πλήξω, *lit.* strike out, hence drive out of one's senses, amaze; *pass.*, strong *aor.* ἐξ-επλάγην, am astonished.

ἐκποδών, *αιν.* (ἐκ, ποδῶν, away from the feet), out of the way, away.

ἐκ-ρήγνυμι, break off; *in pass.* break, *burst out in a passion.

ἐκ-στρατεύω, march out; *similarly in mid.* take the field.

ἐκ-τίθημι, place out, expose.

ἐκ-τίνω, pass off, pay.

ἐκ-τυφλῶ (-όω), make completely blind.

*ἐκ-τύφλωσις, -ews, ἡ, act of blinding.

ἐκ-φαίνω, bring to light, reveal, declare.

ἐκ-φέρω, carry out, also bring forth, produce.

ἐκόν, -ούσα, -όν, *gen.* -όντος etc. willing, willingly.

ἐλαιον, τό, olive-oil, oil.

ἐλάσσων (-ττων), -ον, *used as compar. of* ὀλίγος, little, few, less, smaller, inferior; *superl.* ἐλάχιστος.

ἐλαύνω, *fut.* ἐλάσω, *contr.* ἐλῶ, *perf.* ἐλήλακα, *pass.* ἐλήλαμαι, drive, set in motion; *often with acc. implied*, ride (*sc.* ἵππον), march, *of a general* (*sc.* στρατόν). *Of a wall*, build along.

ἐλαφρός, -ά, -όν, light, light to bear etc.; *ἐν ἐλαφρῷ ποιεῖσθαι, regard as a light matter.

ἐλάχιστος, *see* ἐλάσσων.

ἐλέγχειν, prove a charge against one, convict, refute, also accuse.

ἐλεύθερος, -α, -ον, free, also liberal, generous.

ἐλευθερῶ (-όω), set free.

ἐληλαμένος, *see* ἐλαύνω.

ἐλκος, τό, wound, sore.

ἐλκω, drag.

ἐλος, τό, marsh.

ἐπιζῶ, -ισω, hope, hope for, expect, (*whether of good or evil*); also think, imagine.

- ἐμ-βάλλω, cast (*oneself*) upon, charge.
- *ἐμμανής, -ές, frenzied.
- ἐμμέλεια, ἡ, a dancing-tune.
- ἐμός, -ής, -όν, my, mine.
- *ἐμπηρος, -ον, crippled, deformed.
- ἐμ-πίμπλημι, fill full of; *in pass.* am full of, satisfied with.
- ἐμποδίζω (ἐν, ποῦς), *put the feet into fetters, *fetter.
- ἐμ-φύτος, -ον, inborn, natural.
- ἐν, *prep. cum dat.* in, inside; of time, during; also *cum dat.* of person, in the power of.
- *ἐν-απο-νίζω, *fut.* -ψω, wash clean.
- ἐν-διδωμι, give in, give into the hands of, hence exhibit, display.
- ἐνδον, inside, within.
- ἐν-δύω, put a garment on *some-one*; *in mid. with perf. and strong aor. act.* -δέδυκα, -έδυν, put on oneself, wear.
- ἐνεκα, *prep. cum gen.* on account of, for the sake of.
- *ἐν-εμῶ (-έω), *fut.* -έσω, vomit in.
- ἐνεχθεῖς, *aor. part. pass.* φέρω.
- ἐν-έχω, hold in; *pass.* am caught in, entangled in.
- *ἐνηβητήριον, τό, place for amusement (ἡβη).
- ἐνθα, *adv.* (1) of place, there; (2) of time, thereupon, then; (3) relative, where.
- ἐνιαυτός, ὁ, year.
- ἐνιοι, -αι, -α, some.
- ἐν-νοῶ (-έω), have in one's mind (νοῦς), consider, reflect.
- ἐνταῦθα, there, thereupon.
- ἐντέλλομαι, enjoin, command.
- ἐντεῦθεν, hence or thence; henceforth, thenceforth.
- ἐν-τείνω, *perf.* -τέτακα, *pass.* -τέταμαι, keep on the stretch.
- ἐν-τίθημι, put in, place in.
- ἐντός, within, inside; *ἐντός* ἐαυτοῦ γίγνεσθαι, retain one's self-control.
- ἐν-τυγχάνω, meet with, *cum dat.*
- ἐνύπνιον (ὕπνος), τό, dream.
- ἕξ, *see* ἐκ.
- ἕξ, six.
- ἕξ-αγγέλλω, tell out, report.
- ἕξ-άγω, lead out.
- ἕξαιρετός, -όν, chosen out, picked.
- ἕξ-αιρῶ (-εω), take away, remove; also set apart, except.
- ἕξ-αιτῶ, demand from, request from; *similarly in mid.* demand for oneself, demand.
- ἕξαν-άγω, *in pass.* put out to sea.
- ἕξ-απατῶ (-άω), strengthened form of ἀπατῶ, deceive.
- ἕξαπίνης, *adv.* suddenly.

ἐξ-αρτώ, get ready, fit out, hence provide with, furnish with.

ἐξ-εμι (ibo), go out; *present tense with fut. meaning.*

ἐξ-έλκω, aor. ἐξελκύσα, pass. ἐξελκύσθην, drag out.

ἐξ-έρχομαι, go, come out.

ἐξ-εστί, impers. *cum dat.* it is permitted, it is lawful.

ἐξ-εῤρεσις, -εως, ἡ, finding out, invention.

ἐξ-εῤρημα, invention, contrivance.

ἐξ-εῤρίσκω, find out, discover.

ἐξ-ηγούμαι (-έομαι), *lit.* lead out, hence go through in detail, describe, explain.

ἐξήκοντα, indecl. sixty.

***ἐξ-ημερώ** (-όω), thoroughly tame, hence of waste land, render cultivable, reclaim.

***ἐξ-ογκῶ** (-όω), make to swell; *in pass.* am puffed up, elated.

ἐξ-οστρακίζω, banish by ostracism; *see note on XVI. § 6, l. 5.*

ἐξω, adv. and prep. *cum gen.* outside.

ἐξ-ωνοῦμαι (-έομαι), buy.

εἶκοι, 2nd perf. with pres. signification, partic. εἰκώς, look like, resemble; *usually impers.* it seems likely, natural, reasonable.

ἐορτή, ἡ, feast.

ἐπ-άγω, lead to, bring to.

ἐπ-αινῶ (-έω), fut. -έσομαι, aor. ἐπ-ἤνεσα, praise, commend.

ἐπ-ακούω, listen to, *cum gen.*; *cum dat.* of person, obey.

ἐπ-άν (ἐπει, ἄν), as soon as, after that (*see under ἄν*).

ἐπαυλις, -εως, ἡ, cattle-shed.

ἐπει, when, since, after.

ἐπειδή, strengthened form of ἐπει, when, after etc.

ἐπειδάν, whenever, when (*see under ἄν*).

ἐπ-εμι (ibo), go against, approach, attack, *pres. with fut. signification.*

ἐπειτα, thereupon, next, afterwards.

ἐπεῖτε, since, when.

***ἐπ-ελαύνω**, drive against, lead against; *without object expressed*, march against, charge.

ἐπ-έρχομαι, come to, hence come into one's mind, occur; also come in addition.

ἐπ-ερωτῶ (-άω), fut. ἐπερησόμενος, ask, inquire.

ἐπὶ, prep. *cum gen. dat. acc.* properly upon, hence (i) *cum dat.*, resting on, also in addition to; also in the power of; ἐπὶ τούτῳ, on this condition, also after. (ii) *cum acc.* on to, to (*implying motion towards*), against; also of motion all over, extending over; thus of time ἐπ' ἑτη εἰκοσι, for twenty years. (iii) *cum gen.* on or at a place, the actual position being usually less definitely indicated

- than by ἐπὶ cum dat. ; temporal, in the time of ; after a verb of motion, towards ; also ἐφ' ἑαυτοῦ etc., on one's own authority, by oneself, etc.*
- ἐπι-βοῶ** (-άω), -ήσω, call to, cry to ; *in mid.* call to one's aid, invoke.
- ἐπι-βουλεύω**, plan, purpose.
- ἐπιγάμος**, -ον, marriageable.
- ἐπι-γίγνομαι**, happen to, come in addition to.
- ἐπι-δείκνυμι**, exhibit, display.
- ἐπι-δίδωμι**, give in addition.
- ἐπι-ζῶ** (-άω), go on living, survive.
- ἐπιθυμῶ** (-έω), *cum gen.* desire.
- ἐπι-καλῶ** (-έω), call to ; *in mid.* call to one's aid, also invite.
- ἐπι-κειμαι**, lie on, hence press on, attack.
- ἐπικλησις**, -εως, ἡ (καλῶ), additional name, surname ; *acc. used adverbially* by name.
- ἐπι-κρατῶ** (-έω), prevail over, *cum gen.*
- ἐπι-λαμβάνω**, seize hold of ; *in mid.* get for oneself.
- ἐπι-λέγομαι**, choose for oneself, pick out ; also *say over, *read through.
- ἐπι-λείπω**, fail, *cum acc.* of person.
- ἐπι-μελομαι**, *cum gen.* look after.
- ἐπι-μέμφομαι**, impute as blame, blame ; often *cum acc.* of thing, and *dat.* of person.
- *ἐπι-μηχανῶμαι** (-άομαι), devise against, contrive as a preventive.
- ἐπι-ορκῶ** (-έω), swear falsely by, *cum acc.* of thing.
- ἐπίπαν**, *adv.* on the whole ; ὡς τὸ ἐπίπαν, commonly.
- ἐπι-πλέω**, sail on, *float on.
- *ἐπιπλέως**, -α, -ων, quite full of.
- ἐπιπολῆς**, *adv. and prep.* *cum gen.* (properly *gen.* of ἐπιπολή, surface), on the top, above.
- ἐπίσταμαι**, ἐπιστήσομαι, *aor.* ἐπιστήθην, know, understand.
- ἐπιστρεφόμενος** (*part. from* ἐπιστρέφωμαι *turn oneself to, attend to*), attentive, earnest, eager.
- ἐπιστρέφως**, *adv. from* ἐπιστρέφης, earnestly, keenly.
- ἐπι-τάσσω** (-ττω), enjoin upon, order.
- ἐπι-τελῶ** (-έω), perform.
- *ἐπι-τεχνῶμαι** (-άομαι), contrive in addition.
- ἐπιτήδειος**, serviceable, suitable ; τὰ ἐπιτήδεια, the necessities of life. *Adv.* ἐπιτηδεύς.
- ἐπιτηδεύω**, practice, pursue, attend to ; also ἐπιτ. ὅπως, take care that.
- ἐπι-τίθημι**, place on, assign to.
- ἐπι-τρέπω**, *lit.* turn to, entrust to, commit to ; similarly *in middle.*
- ἐπίτροπος**, ὁ, one to whom something is entrusted, steward, governor.

ἀνῶ, light upon, meet
cum dat.; οἱ ἐπιτυχόντες,
ose who come across one,
hance persons, the com-
fort.

ομαι, come into view,
r.

ς, -ές, coming into view,
e; also conspicuous,
ned.

ι, bear to, hence in mid.
oneself to, i.e. set upon,
z.

ῶ (-άω), come habitually
sit, frequent.

ος, -α, -ον, and -ος, -ον,
country, native.

ζω, put a question to
ote (ψήφος); also admit
a vote.

, word, remark.

ι, see ἐφορῶ.

ven.

ν. ἔσπον, usually in
ἔπομαι, ἔψομαι, fol-

αι, -άσομαι, do, work;
ἐργάζ. χρήματα, earn
by working.

δ, work, labour, deed,
l.

ρῶ, work, do, effect.

πέλω, press.

-ον, lonely, desolate;
gen. destitute of; ἡ
(supply χώρα), desert.

ος, acc. ἔριν, ἡ, strife,
ntion.

ἑρμηνεύς, -έως, ὁ, interpreter.

ἔρχομαι, ἐλεύσομαι, ἐλήλυθα,
ἦλθον, come, go.

ἑρωτῶ (-άω), -ησω, strong aor.
ἠρώμην, infin. ἐρέσθαι etc., ask
a question, inquire.

ἐς, later eis, cum acc. only, into,
to (after verbs of motion etc.),
against; λέγων ἐς, directing
one's remarks against; of
time, up to, until, against
(see on XVI., § 5, l. 3); also
with regard to.

ἐσ-άγω, bring into, introduce.

ἐσ-αγγέλλω, announce, report.

ἐσάπαξ, at one time, on one
occasion.

ἐσ-βαίνω, go into, embark on a
ship.

ἐσ-βάλλω, throw into; also
seemingly intransitive, throw
(oneself) into, fall into, of a
river, flow into.

ἐσ-εἰμι (ἴδο), go into, enter.

ἐσ-έρχομαι, come into, enter
into.

ἐσθής (-ῆτος), ἡ, clothing, dress.

ἐσθίω, fut. ἔδομαι, ἐδήδοκα, strong
aor. ἔφαγον, imperf. ἔσθιον,
eat.

*ἐσ-ιημι, send into, let into.

ἐσ-ορῶ, look upon, behold.

ἐσπέρα, ἡ, evening; also the
west.

ἐσ-πύπτω, fall into, fall into the
hands of, of hurried move-
ment, ἐσπ. ἐς τὰς ναῦς, hasten
on board.

- ἔσπον**, 2 aor. act. of **ἔπω**.
ἑστία, ἡ, hearth, home; also altar, since the hearth was the shrine of the household gods.
ἑστώς, see **ἑστημι**.
ἐσ-φέρω, bring in, bring forward.
ἔσχατος, -η, -ον, farthest, extreme; τὸ **ἔσχατον**, the extremity.
ἔσω (later **εἶσω**), adv. and prep. cum gen. within.
ἕτερος, -α, -ον, another of two, the one (Lat. *alter*), second; also different.
ἐτέρωθεν, adv. elsewhere.
ἔτι, still, yet.
ἐτοίμος, -η, -ον, ready.
ἔτος, τό, year.
εὖ, adv. well.
εὐδαιμονία, ἡ (**δαίμων**, fortune), good-fortune, prosperity, happiness.
εὐδαίμων, -ον, gen. -ονος, fortunate, wealthy, happy.
εὐδοκιμῶ (-έω), am renowned, distinguished.
εὐειδής, -ές (**εἶδος**, form), good-looking.
εὐθύς, -εἶα, -ύ, straight, hence straightforward, honest. Adv. **εὐθύς**, -ύ, and **εὐθέως**, straightway, at once.
***εὐμορφος**, -ον (**μορφή**, shape), shapely, comely.
εὐπάθεια, ἡ, comfort, luxury; in plur. festivities.
- εὐπαθῶ** (-έω), am well off, merry.
εὐπετῶς, adv. of **εὐπετής**, easily.
εὐρίσκω, **εὐρήσω**, **ἤρηνκα**, **ἤρην** fut. pass. **εὐρεθήσομαι**, find discover; also fetch a price.
εὐρύς, -εἶα, -ύ, broad, wide.
εὐρυχωρία, ἡ, free space, room.
εὐσεβής, -ές, pious, holy.
εὐφημῶ (-έω), properly, use words of good omen; but usually abstain from words of ill omen.
εὐχή, ἡ, prayer, vow.
εὐχομαι, pray.
εὐωχῶ (-έω), entertain hospitably; in pass. fare sumptuously.
ἐφ-έλκω, drag or trail something behind; in mid. **δρι** (intrans. behind).
ἐφθός, -ή, -όν, boiled.
ἐφ-ίημι, allow permit.
***ἐφ-ορμῶ** (-άω), stir up, incite.
ἐφ-ορμῶ (-έω), of vessels, lie wait for, blockade.
ἐφ-ορῶ (-άω), look over, superintend.
ἐχθρός, -α, -ον, hostile, hateful.
ἐχω, **ἔξω** or **σχήσω**, **ἔσχηκα** strong aor. **ἔσχω**, **σχῶ**, **σχοῖ** etc., imperf. **εἶχον**, (1) have hold; also withhold, restrain (2) Intrans. have the power am able also with an adverb keep in a certain state, am **ὥς εἶχε**, just as he was.

ἔψω, ἐψήσω, boil meat etc.

ἔω (-άω), imperf. εἶων, aor. εἶσα, allow, permit; οὐκ ἔω is often used for prevent, forbid.

I. ἔως, conj. while, as long as; also until.

II. ἔως, noun, ἡ, gen. ἐῶ etc. morning, also the East.

Z.

*ζεύγλη, ἡ, properly the strap of the yoke, then the yoke.

ζεύγνυμι, ζεύξω, join, yoke; *similarly in mid. put to one's horses, whether for driving or riding.

ζεύγος, τό, properly a yoke or team of beasts, carriage, wagon, chariot drawn by a team.

*ζεύξις, -εως, ἡ, manner of yoking.

ζέφυρος, ὁ, west wind, zephyr.

ζητῶ (-έω), seek, look for.

ζῶ (ζάω), ζῆς, ζῆ, imperf. ἔζων, ἔζης, ἔζη, live.

ζωγρῶ (-έω), take alive, make prisoner.

ζωή, ἡ, life.

ζώος, -ής, -όν, alive, living.

H.

ἢ, (1) or; ἢ ... ἢ, either ... or. (2) after a comparative, than; similarly πρὶν ἢ, sooner than, before.

ἣ (dat. of ὅς), in which place, where.

ἡ, see εἰμι.

ἡγοῦμαι (-έομαι), -ήσομαι, lead, cum dat.; also like Lat. duco, consider, suppose.

ἦδη, ἦδει(ν) etc. see οἶδα.

ἦδη, already, by this time, now.

ἡδομαι, fut. ἡσθήσομαι, aor. ἡσθην, am glad, pleased; cum dat. am pleased at.

ἡδονή, ἡ, pleasure.

ἦκω, ἦξω, pres. with perf. meaning, have arrived, am come.

ἡλικία, ἡ, time of life, age; also prime of life, manhood.

ἡλιξ, -ίκος, adj. of same age; as noun, ὁ or ἡ ἡλιξ, one of the same age, comrade.

ἥλιος, ὁ, sun.

ἡμεῖς, plur. of ἐγώ.

ἡμελλε, see μέλλω.

ἡμέρα, ἡ, day.

ἡμιονός, ἡ (lit. half-an-ass), mule.

ἦν, see εἶναι.

ἣπερ, in the very way in which, just as.

ἡπιός, -α, -ον, or -ος, -ον, soft, gentle, kind. Adv. -ίως.

ἡρομην, see under ἐρωτῶ.

ἡσυχία, ἡ, quiet, rest, leisure.

ἡσυχος, -ον, quiet, at rest; ἡσυχος εἰμί, keep quiet.

ἡττώμαι (-άομαι), ἡττηθήσομαι, am inferior to, yield to, cum gen.; am beaten by, with ὑπό.

ἥττων, -ον, *gen.* -ονος, weaker, inferior. *Adv.* ἥττον, less.

Θ.

θάκος, ὁ, seat.

*θακῶ (-έω), sit.

θάλασσα (-ττα), ἡ, sea.

θάνατος, ὁ, death.

θανατῶ (-όω), put to death.

θάπτω, θάψω, ἔθαψα, *perf. pass.*
τέθαμμαι, *aor.* ἐτάφην, *fut.*
ταφήσομαι, bury.

θαρσῶ (-έω), am of good courage, am confident.

θάσσον (θάπτων), *see* ταχύς.

θαῦμα, τό, wonder, amazement, also a marvel.

θαυμαστός, -ή, -όν, wonderful, strange.

θεῖος, -α, -ον, divine.

θέλω, *see* ἐθέλω.

*θεοβλαβής, -ές (βλάπτω), stricken of god, distraught.

*θεοπρόπιον, τό, prophecy.

*θεοπρόπος, ὁ, messenger sent to inquire of an oracle.

θεός, ὁ, a god, also ἡ θεός, goddess.

θεράπων, -οντος, ὁ, servant, attendant.

θερμός, -ή, -όν, warm, hot.

*θεσπιζῶ, -ῖσω, prophesy.

θεῶμαι (-άομαι), -άσομαι, view, behold.

θήκη, ἡ, box, chest, also grave, tomb.

θήλυς, -εια, -υ, female.

θηρευτής, -ου, ὁ, huntsman.

θηρεύω, hunt, capture *by hunting*.

θηρίον, τό, wild beast.

θηριώδης, beast-like; *of a country*, infested with wild beast.

θησαυρός, ὁ, treasure, also treasury.

θνήσκω, θανοῦμαι, τέθνηκα, ἔθονον, die.

θοινή, ἡ, feast, banquet.

θόρυβος, ὁ, uproar, tumult, confusion.

θρίξ, τριχός, *dat. plur.* θριξί, ἡ hair.

θρόνος, ὁ, seat, throne.

θυγατήρ, -τρός, ἡ, daughter.

θυλάκιον, τό, wallet.

θύμιω (-άω), burn as incense burn.

θυμός, ὁ, soul, feelings; also courage and anger.

θύρα, ἡ, door.

θύρωρός, ὁ, door-keeper, porter.

θύσια, ἡ, sacrifice.

θύω, *verb*, sacrifice.

I.

ιδιωτής, -ου, ὁ, private citizen.

ιδρύω, establish, set up.

ιερεῖον, τό, holy offering, sacrifice.

ιερός, holy, sacred; τὸ ἱερόν, the temple.

ἔμμι, *irreg. verb, fut. ἔσω, perf. εἴκα, aor. ἔκα, part. aor. εἰς; mid. ἔμαι, aor. pass. εἰθην, send, send away, discharge; i. φωνήν, utter; mid. am in motion, hasten.*

ἐκέτης, -ον, ὁ, suppliant.

***ἔμπος**, ὁ, desire.

ἐνα, (1) *final conjunction, in order that, that; (2) adv. of place, where.*

ἔον, τό, violet.

ἔσος, -η, -ον, equal, like.

ἔστημι, *irreg. verb, fut. στήσω, perf. ἔστηκα, 2nd perf. part. ἑστώς, -ῶσα, -ός, weak aor. ἔστησα, strong aor. ἔστην, make to stand, set up, place; in pass. and intrans. tenses of active, viz. perf. (and pluperf.) and strong aor., stand.*

ἔστιον, τό, sail.

ἔχυρός, -ά, -όν, strong, violent.

ἔχυσ, -ύος, ἡ, strength.

ἔχω (*form of ἔχω*), *only in pres. and imperf. hold, keep in check.*

***ἐτέϊνος**, -η, -ον, made of willow.

K.

κάδος, ὁ, jar, cask.

καθ-αίρω (-έω), *take down, subdue, depose; similarly in mid.*

καθάπερ (*κατά, ἅπερ, neut. plur. of ὅσπερ*), *in the way in which, just as.*

κάθ-ημαι, *only in pres. and past ἐκαθήμην (really perf. and pluperf. tenses), sit down.*

καθ-ίζω, *set down, station.*

καθ-ίστημι, *set down, arrange, appoint; in pass. and intrans. tenses of active, settle down to, be arranged, established, customary, take up one's position in.*

καθ-ορά, *look down on, view, examine.*

***καθύπερθε(ν)**, *adv. and prep. cum gen. above, beyond.*

καί, *conj. and, also, even; καί ... καί, both ... and.*

καίριος, -α, -ον, *seasonable, fitting, suitable.*

κακός, -ή, -όν, *bad, wicked; κακόν as a noun, an evil, misfortune. Adv. κακῶς, badly, unfortunately. Comp. κακίων, superl. κάκιστος.*

κακῶ (-ῶ), *treat badly, harm, afflict.*

***καλλιστεύω**, *surpass in beauty.*

καλῶ (-έω), -έσω, *aor. pass. ἐκλήθην, call, name.*

καλός, *beautiful, honourable, noble. Adv. καλῶς, rightly, well. Comp. καλλίων, superl. κάλλιστος.*

κάμηλος, ὁ *and ἡ, camel.*

κάμνω, *καμῶ, κέκμηκα, ἔκαμον, am weary, ill, *distressed at.*

κανοῦν, τό (*contr. from κανέον*), *basket.*

καπνός, ὁ, smoke.

καρπός, ὁ, fruit, crops.

*κάρτᾱ, *adv.* very much, very.

κάρφος, τό, chip, twig.

κᾶσία, ἡ, cassia, a spice.

κατά, *prep. cum gen. and acc.* down. (1) *cum gen.* down from, *implying motion from above; also of persons, against.* (2) *cum acc.* *implying motion towards, down to, to, against; also throughout, all over, hence distributive, κατά κώμας, village by village (see note on XIII. 1. 1); also with regard to, hence in accordance with, in proportion to.*

καταβαίνω, go down, descend, come to.

*καταβιβάζω, make to descend.

καταγελῶ (-άω), laugh at, *cum gen. and *dat.*

καταδῶ (-δέω), bind down, bind, hence *convict of a crime.

κατακαλύπτω, cover up.

κατακάω, burn down, burn.

κατακλείω, shut fast.

κατακλίνω, make to lie down or recline, especially for a meal.

κατάκλισις, -εως, ἡ, a sitting down for a meal, hence a marriage feast, celebration of a wedding.

κατακοιμῶμαι (-δομαι), *aor. pass.* fall asleep, sleep.

κατακόπτω, cut to pieces.

κατακρίνω, give judgment against, condemn; *in pass.* to be assigned as a penalty.

καταλέγω, go through, recount in detail.

καταλείπω, leave behind, leave over.

καταπέτομαι, -πτήσομαι, *aor. κατ-επτάμην*, fly down.

καταπίνω, drink down, gulp down.

καταπλάσσω (-ττω), spread over, plaster over.

καταπροίξομαι, *only in fut.* will get off free.

καταρρήγνυμι, break down.

κατασβέννυμι, quench.

*κατασιτοῦμαι (-έομαι), eat up

κατασκευάζω, prepare, fit out construct.

κατάσκοπος, viewing out, spying; *usually as subst.* a spy.

*κατασκωπτω, jeer at, jest at

*κατασπουδάζομαι, am in earnest, seriously occupied.

κατάστασις, -εως, ἡ, arrangement, condition.

κατατρέχω, run down.

*καταφονεύω, slay, kill.

*καταχρῶμαι (-δομαι), use up also destroy, kill.

*κατ-εἰλῶ (-έω), crowd together coop up.

κατ-είργω, confine in, shut up in; also press hard.

κατ-εργάζομαι, effect, accomplish; also *make an end of *destroy.

κατ-έρχομαι, come down, esp. come back home, return.

κατ-εσθίω, eat up.

κατ-έχω, hold down, hence restrain, conquer, also of a space, occupy.

*κατ-οικτίζω, have pity for; in mid. have pity on oneself, bewail.

*κατ-όνομαι, blame, slight.

*κατόπτης, -ου, ό, spy.

*κατ-ορρωδῶ (-έω), to fear, dread.

*κατ-ορχοῦμαι (-έομαι), dance in defiance at.

κάτω, adv. down, beneath.

καῦμα, τό, heat.

κάω (no contraction), καύσω (or -ομαι), burn.

κείμει, have been laid, placed, lie.

κέκτημαι, possess, see κτῶμαι.

κελεύω, order, bid.

*κερατίζω, ravage, destroy.

κέρας, τό, horn, hence wing of an army or fleet.

κεφάλη, ή, head.

κήρυγμα, τό, proclamation.

κήρυξ, ό, herald, crier.

κιθάρα, ή, lyre, lute.

κιθαρωδός (ᾄδω), one who sings and plays on the lyre at the same time, a bard.

κινάμωμον, τό, cinnamon.

κινδυνεύω, incur danger.

κίνδυνος, ό, danger.

*κλαυθμός ό, weeping, lamentation.

κλάω (no contraction), κλαύσομαι, weep; cum acc. weep for.

κλέπτω, rob, steal.

κληθείς, aor. pass. part. of καλῶ.

κνήμη, ή, the lower leg, shin etc.

*κνύζημα, τό, inarticulate noise, babbling.

κόθορνος, ό, buskin, top-boot.

κοινός, -ή, -όν, common, public; τὰ κοινά, the public authorities.

*κόλπος, ό, bosom; also fold of a garment.

κόμη, ή, hair.

κομίζω, lit. attend to, look after, hence, take up and carry away, carry; in pass. am carried, travel, betake myself to.

κόπρος, ή, dung, manure.

κόσμος, ό, order, ornament.

κοσμῶ (-έω), arrange, adorn.

κρατῶ (-έω), rule, prevail over, conquer, usually cum gen.

*κραυγάνομαι, cry, wail.

κρέας, τό, gen. κρέως, flesh, meat, often in plural, κρέα, κρεῶν.

κρήνη, ή, fountain, spring.

κρίνω, aor. pass. ἐκρίθην, lit. separate, hence distinguish, decide, judge about; of a dream, interpret.

κροκόδειλος, ό, crocodile.

κρύπτω, conceal.

κτείνω, κτενῶ, perf. ἐκτονα, aor. ἐκτεινα, kill.

κτίζω, κτίσω, found, also people, settle in.

κτῶμαι (κτάομαι), procure, acquire; *perf.* κέκτημαι, I have acquired, hence as present, I possess.

κύβος, ὁ, solid square, a cube, a die.

κύκλος, ὁ, circle, ring; κύκλῳ *adv.* all round.

κυκλοῦμαι (-όομαι), *surround.

κύριος, -α, -ον, ruling, having authority; of time, fixed, appointed.

κύρτη, ἡ, fishing basket, creel.

*κυρῶ (-έω), light upon, meet with, get, *cum gen.*

κυρῶ (-ῶ), make good, ratify, decide.

κώμη, ἡ, village.

Δ

*λάβρος, -ον, furious, violent.

λάθρᾳ, secretly; *cum gen.* unknown to one.

λαμβάνω, λήψομαι, ἐληφα, ἔλαβον, *aor. pass. ἐλήφθην, perf. pass. ἐλημμαι*, take, seize; *in mid. cum gen.* seize hold of.

λαμπρός, -ά, -όν, bright, conspicuous, illustrious.

λανθάνω, λήσω, ἔληθα, ἔλαθον, lie hid, escape the notice of; *cum part.* do a thing unawares, or unobserved; *in mid. perf., ἐλήσμαι*, forget.

λέγω, λέξω, ἔλεξα, *no perf. act., perf. pass. λέλεγμαι, aor. pass. ἐλέχθην*, but the following are commoner forms, *fut.* ἐρῶ, *perf.* εἴρηκα, *pass.* εἰρημαι, *aor.* εἶπον, *pass.* ἐρρήθην, speak, say.

*λείμμα, τό (λείπω), what is left, remnant.

λειμών, -ῶνος, ὁ, meadow.

λείπω, λείψω, ἔλοιπα, εἶπον, leave, leave behind.

λελογισμένως, see λογίζομαι.

*λέσχη, ἡ, talk, conversation.

λεῶς, λεῷ, ὁ, people.

λεωφόρος, -ον, bearing people, populous.

λήδανον, τό, ladanum, a kind of gum.

λήθη, ἡ (λανθάνομαι), forgetfulness.

λίβανωτός, ὁ, frankincense.

λιβανωτοφόρος, -ον, incense-bearing.

λίμνη, ἡ, lake, marsh.

λίμος, ὁ, hunger, famine.

λίπαρός, -ά, -όν, *lit. anointed with oil*, hence sleek, bright, bright-skinned.

λίπαρῶ (-έω), hold out, endure; hence beg persistently, beseech.

*λίσσομαι, beg, supplicate.

λογίζομαι, calculate, consider; hence *adv. from perf. partic.*

*λελογισμένως, deliberately.

λόγιον, τό, saying, oracle.

λόγος, ὁ, (1) word, talk, *in plur.* conversation; *also* story, report; (2) thought, *as being expressed by language*, reason; *also* esteem, regard.

λοιπός, -ή, -ον (λείπω), remaining; τὸ λοιπόν, τὰ λοιπά, the rest, *also adverbially*, for the future, hereafter, thereafter.

λούω, wash.

λύκος, ὁ, wolf.

λύχνος, ὁ, *but plur.* τὰ λύχνα, light, lamp.

λώβη, ἡ, maltreatment, outrage. **λωβῶμαι** (-δομαι), outrage, maltreat, mutilate.

M.

μαίνομαι, **μανοῦμαι**, *aor.* ἐμάνην, am mad.

μακάριζω, pronounce happy, congratulate (μάκαρ).

***μακρόβιος**, -ον, long-lived.

μακρός, -ά, -όν, long, far; **μακρῶ** *as adv.* by far.

μάλα, exceedingly, very much; **μάλα** ἄλλοι, many others; *comp.* μᾶλλον, to a greater extent, rather; *superl.* μάλιστα, *often* τὰ μάλιστα, very much, especially.

μαλακός, -ή, -όν, soft, yielding, faint-hearted; οὐδὲν μαλακόν, no sign of flagging.

μανθάνω, **μαθήσομαι**, **μεμάθηκα**, **εἰμαθον**, learn, discover, *often followed by participle*, learn that, etc.

μαντεῖον, τό, shrine, *also* oracle.

μαντεύομαι, deliver an oracle, prophesy; *also* consult an oracle.

μαντική, ἡ, art or power of divination.

μάντις, -ews, ὁ, prophet, seer.

μαστιγῶ (-όω), chastise, whip.

μάστιξ, -ῖγος, ὁ, a whip, scourge.

μάταιος, -α, -ον, idle, trifling, foolish.

μαχή, ἡ, battle.

μάχομαι, *fut.* μαχοῦμαι, *aor.* ἐμαχεσάμην, give battle, fight.

μεγαλοπρεπῶς (μέγας, πρέπω, beseech), *adv.* from μεγαλοπρεπής, *lit.* befitting a great man, magnificently.

μέγας, **μεγάλη**, **μέγα**, great; *adv.* μεγάλως; *comp.* μείζων, -ονος, *superl.* μέγιστος.

μεθ-είθι, *aor. pass.* of μεθίημι.

μεθ-ίημι, send loose, let go, cast, *μεθεῖναι*, *aor. infin. act.*

μεθ-ίστημι, put in another place, hence in *pass.* and *intrans. act.* tenses undergo change, *also* depart.

μέλει, *impers. cum dat.* it is a care to, it concerns.

μέλλω, **μελλήσω**, *imperf.* ἤμελλον, am about, likely, destined, certain.

μέλος, τό (1) limb, (2) song, melody.

μνήμαι, *perf. of μνησκόμαι, with present signification, fut. μενήσομαι, remember, usually cum gen.*

μέμφομαι, μέμφομαι, blame; *cum dat. of person, and acc. of thing, blame a person for something.*

μέν, on the one hand, *followed by δέ.*

μένω, remain; *cum acc. wait for, face an enemy.*

μέρος, τό, part, share; τό μέρος, *adverbially, partly.*

μέσος, -η, -ον, middle, moderate.

μετά, *prep. cum gen. dat. and acc. in the midst, hence with, among; cum gen. between, along with, by aid of; cum dat. among, with; cum acc. properly, going among, going after, hence temporal, after. Also in Herod. as an adverb, afterwards, like ἔπειτα in Attic. In composition with a verb, μετά often signifies change.*

μετα-βουλεύομαι, change one's plans.

μετα-γινώσκω, change one's determination.

μετάγνωσις, -έως, ἡ, change of purpose.

μετα-πέμπομαι, send for.

μετέχω, have with, share.

μετέωρος, -ον, off the ground, above one's head.

μέτριος, -α, -ον, moderate, of medium size.

μέχρι, or μέχρις, *adv. and prep. cum gen. until, as long as, during; μέχρις οὗ, until which time, until.*

μή, not, in prohibitions, final clauses, conditional clauses, etc.

μηδαμῶς, by no means.

μηδέ, neither, not even.

μηδείς, μηδεμιά, μηδέν, no-one; μηδέν *adverbially, in no way.*

I. μήν, strengthening particle, verily, assuredly; καὶ μήν, besides, moreover.

II. μήν, μηνός, ὁ, month.

μηρός, ὁ, thigh.

μήτε, nor; μήτε ... μήτε, neither ... nor.

μητήρ, μητρός, ἡ, mother.

μηχανή, ἡ, contrivance, plan, resource.

μηχανῶμαι (-δομαι), -ήσομαι, contrive, devise.

***μιν**, *acc. sing. of 3rd pers. pronoun, him, her, it; also reflexive for ἑαυτὸν etc.*

μισθῶ (-ῶ), let out for hire; *mid. hire.*

***μνηστήρ**, -ῆρος, ὁ, suitor.

μόγισ, *adv. with difficulty.*

μοῖρα, ἡ, fate, lot; also respect.

μονογενής, -ές, only-begotten.

μόνος, -η, -ον, alone, only.

μονῶ (-ῶ), make desolate; *in pass. am left alone, deserted.*

***μόρος**, ὁ, lot, destiny; fate, death.

*μόρσιμος, -ον, destined.
 μουσική, ἡ (*fem. of μουσικός, supply τέχνη, art*), music, poetry and music, culture.
 μῦρτος, -α, -ον, countless, infinite; usually in plur.
 μύριοι, -αι, -α, ten thousand; also of any large number.
 μύρμηξ, -ηκος, ὁ, ant.
 μῦρον, τὸ, unguent.

N.

ναί, affirmative particle, assuredly, certainly, yes.
 ναυμαχία, ἡ, sea-fight.
 ναυμαχῶ (-έω), engage in a sea-fight.
 ναῦς, νεώς, ἡ (*irreg. noun*), ship.
 νεανίας, -ου, ὁ, young man.
 νέηλυς (νέος, ἡλθον), newly come.
 νεκρός, ὁ, dead body, dead.
 νέκυς, -υος, ὁ, corpse.
 *νέμεσις, divine retribution. See note on IX. (d.), l. 1.
 νέμω, νემῶ, νενέμηκα, ἐνεμα, distribute, assign, hence in mid. have assigned to one, possess, inhabit, occupy; similarly also in active; hence also from signifying dwell in, νέμω is used for feed, pasture cattle; νέμ. ὄρη, employ mountains for pasturing.
 *νεογνός, ὅν (νέος, γόνος), newly-born.
 νέος, -α, -ον, young, new, fresh, unexpected.

νεοσσείω (-ττεύω), hatch, perf. part. νεοσσευμένος.
 νεοσσιά (-ττιά), ἡ, nest of young birds, nest.
 νέφος, τό, cloud.
 νέω, νεύσομαι, swim.
 νεώς, ὁ, temple.
 νηνεμία, ἡ (νη-, not, ἀνεμος, breeze), a calm.
 νικῶ (-άω), conquer.
 νομή (νέμω), ἡ, pasturage, pasture-land.
 νομίζω, think, consider.
 νόμος, custom, law; hence a strain of music, as composed according to fixed rules (see note on VI., l. 21.)
 νοστῶ (-έω), return home.
 νότιος, -α, -ον, southern.
 νουθεῶ (-έω), from νοῦς, and stem of τίθημι, put in mind, remind, admonish.
 νοῦς, νοῦ, ὁ, mind.
 νυκτερίς, -ίδος, ἡ, night-bird, bat.
 νῦν, adv. of time, now; also as an enclitic νυν, now then, therefore, so then.
 νύξ, νυκτός, ἡ, night.
 νῶτον, τό, back.

Ξ.

ξενίζω, entertain, receive as a guest.
 ξένος, ὁ, one connected with another by ties of hospitality, hence either guest or host, friend.

ξύλον, τό, timber, wood.

*ξύλουργῶ (-έω), work wood, carpenter.

O.

ὁ, ἡ, τό, definite article, the, also with μέν and δέ, demon. pron. this one, that one, he etc. See on VIII. A, § 1, l. 6.

ὀγδοήκοντα, indecl. eighty.

ὅδε, ἥδε, τόδε, this; often referring to what follows, the following, see note on VIII. (a), § 1, l. 6.

ὁδός, ἡ, way, road, journey.

ὀσφραίνω, ὀσφραίνω (perf. with pres. signification), smell, smell of, cum gen. Sometimes impers. ὀσφραίνεται, there is a smell of.

οἱ, αἱ, dat. sing., see οὗ.

οἶδα, past tense ἤδη, ἤδησθα, ἤδειν etc., subj. εἰδῶ, opt. εἰδείην, part. εἰδώς, inf. εἰδέναι; really a perf. with present signification, know, often followed by part., see note on VIII. C, § 2, l. 3; εἰδέναι χάριν, to feel gratitude.

οἰκέτις, -α, -ον, belonging to the house, hence akin; also one's own, peculiar, private.

οἰκεῖν (-έω), claim as one's own.

οἰκέτης, -ον, ὁ, inmate of one's house, whether slave, or one of the family.

οἰκησις, -έως, ἡ, dwelling.

οἰκία, ἡ, house, household; also family, race.

οἶκιον, τό, abode, usually in plur. τὰ οἶκια, palace, mansion etc., as including ranges of buildings.

οἰκοδομῶ (-έω), build a house, build.

οἶκος, ὁ, house, household, house.

οἰκῶ (-έω), inhabit.

οἶνος, ὁ, wine.

οἶος, -α, -ον, such as, of what kind, as, after τοῖος; hence οἶός τε εἰμὶ, cum infin. I am the sort of man to do it, i.e. I am able, adv. οἶα, like as if.

οἷς, οἷός, acc. οἷν, ὁ and ἡ, sheep.

οἴχομαι, fut. οἰχήσομαι, am gone, depart.

ὀκέλλω, run aground.

*ὀλβιος, -α, -ον, happy, prosperous.

ὀλεθρος, ὁ, destruction, death.

ὀλίγος, -η, -ον, small, few. ἐλάσσων, ἐλάχιστος or ὀλίγιστος, are used for the comp. and superl.

Ὀλύμπια, τὰ (neut. from adj. Ὀλύμπιος), the Olympic games; see on XIV. (b), l. 4.

ὄμιλος, ὁ, throng, crowd.

ὀμνυμι, ὀμοῦμαι, ὀμώμοκα, ὀμωσά, swear; cum acc. swear by.

ὅμοιος, -α, -ον, like, resembling, equal, cum dat.; adv. ὁμοίως, in like manner.

ὁμοῦ, adv. together, together with, cum dat.

*ὁμοφρονῶ (-έω), am of one mind, agree, cum dat.

- δμως**, *conj.* nevertheless.
- δνειδίζω**, blame, revile, impute as blame, *usually cum dat. of person.*
- *δνειδισμα**, τό, a reproach.
- *δνειροπόλος**, ό, interpreter of dreams.
- δνειρος**, ό, a dream.
- δνομα**, τό, name.
- δνομάζω**, call, name.
- δνομαστός**, ή, όν, named, famous.
- δνος**, ό, ass.
- δπη**, by which way, where; *also, how.*
- δπισθε(ν)**, *adv. and prep. cum gen.* behind; *also of time,* hereafter.
- δπίσω**, *adv.* backwards, back.
- δπλίζω**, provide with arms, arm.
- δπλον**, τό, tool, *esp.* implement of war, arms.
- δπόθεν**, whence, *in indirect questions.*
- δποιος**, -α, -ον, of what sort, *in indirect questions; also indef.* of whatever sort.
- δπόσος**, -η, -ον, of what size, how much, how many (*in plur.*) *in indirect questions; indef.* of whatever size, as many as.
- δπότερος**, -α, -ον, which of two, *in indirect questions; indef.* whichever.
- δπου**, where, *in indirect questions; indef.* wherever, where.
- δπτῶ** (-άω), roast.
- δπως** (1) *as final conj. cum subj. and opt.,* in order that, that; (2) *how, in indirect questions;* (3) *when, whenever.*
- δργή**, ή, disposition; *also,* passion, anger. *Adv.* δργή, angrily.
- δρέγω**, stretch out.
- δρθιος**, -α, -ον, shrill; **δρθιος νόμος**, the Orthian Nome, *see on vi. l. 21.*
- δρθριος**, α, -ον, in the morning; τό δρθριον, *as adverb.*
- δρθῶς**, *adv.* of δρθός, rightly.
- δρκος**, ό, oath.
- δρμῶ** (-άω), set in motion; *also intrans.* set oneself in motion, rush, am eager, hasten; **δρμᾶσθαι**, start; *also,* to be eager.
- δρνις**, -ιδος, ό and ή, bird.
- δρος**, τό, mountain.
- δρρωδία**, ή, fear.
- δρχησις**, -εως, ή, dancing, dance.
- δρχοῦμαι** (-τομαι), dance.
- δρῶ** (-άω) **εἶδομαι**, **έώρακα** or **έώρακα**, **εἶδον**, *aor. pass.* **ώφθην**, *inf.* **όφθῆναι**, see, behold.
- δς**, ή, δ, *rel. pron.* who, which; *also, with καί,* demonstr. he etc.
- δσμή**, ή (δζω), scent, smell.
- δσος**, -η, -ον, as great as, as much as, as far as etc.; *in plur.* as many as.
- δσπερ**, ήπερ, **δπερ**, strengthened form of **δς**, the very one who, the very thing which, etc.

- ὅστις**, *ἥτις*, *δτι*, who, which, what, in indirect questions; also indef. whoever etc. Gen. and dat. *οἷτινος*, *ῥτινι*, or *δτου*, *δτω*.
- ὅταν** (*δτε*, *δν*) whenever, in present or future time; see under *δν*.
- ὅτε**, when.
- ὅτι** (neut. of *ὅστις*), (1) that, after verbs of saying, knowing etc. *δτι μή*, except that, excepting, a verb of saying etc. being understood before *δτι*; (2) because; (3) with superl. like *quam* in Latin, e.g. *δτι μέγιστος*, as great as possible.
- δτου**, *δτω*, see under *ὅστις*.
- οὐ**, *οὐκ*, and *οὐχ*, before un-aspirated and aspirated vowels respectively, not.
- οὐδ**, non-Attic gen. (no nomin.) of the reflexive pronoun; dative *οἱ*, *sibi*, found rarely in Attic prose; but *οἱ* enclitic is not reflexive, to him, her etc. (not used in Attic prose).
- οὐδαμῇ**, nowhere.
- *οὐδαμὸς**, -*ῆ*, -*όν*, no one.
- οὐδαμῶς**, in no way.
- οὐδέ**, not even, nor yet.
- οὐδεὶς**, *οὐδέμια*, *οὐδέν*, gen. *οὐδενός*, etc. no one. *οὐδέν*, adverbial, in no way, no whit.
- οὐδέτερος**, -*α*, -*ον*, neither of two.
- οὐκέτι**, adv. no longer.
- οὐκουν**, not therefore, so not.
- οὐν**, therefore, then.
- οὐπω**, not yet.
- οὐρά**, *ῆ*, tail.
- ὄς**, *ὠτός*, *τό*, ear.
- οὔτε**, nor; *οὔτε ... οὔτε*, neither ... nor.
- οὗτος**, *αὕτη*, *τοῦτο*, this, also as 3rd pers. pron. he, she, it. *τοῦτο μὲν ... τοῦτο δέ*, adverbial, firstly ... secondly.
- οὕτω**, *οὕτως*, adv. in this way, thus.
- ὀφείλω**, -*ήσω*, 2 aor. *ὤφελον*, owe, am bound; *ὤφελον*, cum infin. I ought to have; hence to express a wish which cannot be fulfilled, e.g. *ὤφελον ποιεῖν*, would that I were (now) doing; *ὤφελον ποιῆσαι*, would that I had done (lit. I ought to be doing, or, have done).
- ὀφθαλμός**, *ὀ*, eye.
- ὀφθῆις**, *ὀφθῆναι*, see *ὀρῶ*.
- *ὀφίς**, -*ews*, *ὀ*, serpent.
- ὀχῶ** (*έω*), bear, hence in pass. *ὀχοῦμαι*, cum fut. mid. am borne, ride.
- ὄψις**, -*ews*, *ῆ* (*δψομαι*), (1) a thing seen, a vision, apparition; (2) power of seeing, eyesight.
- ὄψομαι**, see *ὀρῶ*.

II.

- πάθος**, *τό* (*πάσχω*, *παθ-εῖν*), suffering, affliction; also, emotion, passion.
- *παιγνιά**, *ῆ*, sport, game.

***παιγνῆμων**, -ον, sportive, fond of a joke.

παιδαγωγός (παῖς, ἄγω), -όν, leading or guiding boys, usually as a substantive, ὁ παιδ., tutor, properly a slave who escorted the boy to and from school.

παίδευσις, -εως, ἡ, rearing, education.

παιδίον, τό, (dimin. of παῖς), a little child.

παίζω, **παιξομαι**, **πέπαικα**, **ἐπαισα**, play, sport, jest.

παῖς, ὁ and ἡ, child, boy, son, girl, daughter.

πάλαι, *adv.* long ago, formerly.

παλαιός, ὁ, ὅν, ancient; ἐκ παλαιού, *adverbial*, from of old.

πάλιν, *adv.* back, hence, again.

πανήγυρις, -εως, ἡ (πᾶς, ἀγορά), assembly of the whole people, hence general festival, holiday.

πανταχόθεν, *adv.* from all sides, everywhere.

παντοῖος, -α, -ον, of all sorts, manifold.

πάντως, wholly, altogether.

πάνυ, altogether, exceedingly; also, assuredly.

παρά, *prep.* cum gen. dat. accus. alongside; hence (1), cum gen. from alongside of, from; (2) cum dat. rest alongside of, by, near, among; hence cum dat. of person, in the eyes of, judgment of; (3) cum acc. to

alongside of, to, towards; also, stretching along, all along.

παρ-αγγέλλω, pass on an order.

παρ-αγίνομαι, am at hand, am with; followed by ἐς, come to, arrive at.

***παρ-αγυμῶ** (-όω), lay bare, disclose.

παρ-αδίδωμι, give into the hands of, give up, surrender.

παρ-αινῶ (-έω), recommend, advise.

παρ-αιτοῦμαι (-έομαι), beg from, entreat earnestly for.

παρ-ακλίνω, bend aside, open a little.

παρ-ακρίνω, separate, draw up, array.

παρ-αλαμβάνω, take from another, receive, succeed to; also, receive a message or tradition.

***παρ-αλύω**, loose from.

παρ-αμένω, stay with, stand one's ground, remain.

παρ-απλήσιος, -α, -ον (*or*, -ος, -ον), similar, like.

***παρ-ασάπτω**, *fut.* -σάξω, cram alongside.

παρ-ασκευάζω, *fut.* -σω, prepare.

παρ-ασκευή, preparation, equipment.

παρ-ατίθημι, place before.

παρ-αφέρω, bring before, hand to.

***παρα-φρονῶ**, am beside myself, mad.

***παρα-χρῶμαι** (-χράομαι), neglect.

***πάρεδρος**, -ον, sitting beside.

πάρ-ειμι (*sum*), am present; *cum dat.* am with; *παρ. ές*, come to. *πάρεστι*, *impera.*, it is possible; *έν τῷ παρόντι*, under present circumstances, for the present.

πάρ-ειμι (*ibo*), go along, go forward, advance.

***πάρεκ**, **πάρεξ**, *prep. cum gen.* outside, beyond, besides.

***παρ-έλκω**, drag alongside.

παρ-έρχομαι, pass by, pass; *also*, come forward.

παρ-έχω, furnish, supply; *similarly in mid.* provide, display; *impers. παρέχει*, it is allowed, one has the chance.

παρ-ίζομαι, sit beside.

παρ-ίστημι, set, place, beside; *hence in pass. and intrans. act. tense*, stand by, aid; *also*, submit; *in mid.* win over to one's side, or, views.

πᾶς, **πᾶσα**, **πᾶν**, all, every.

πάσχω, *πέσσομαι*, *πέπονθα*, *έπαθον*, suffer, endure; *intrans. am in a certain state*, *εὖ*, *κακῶς* *πάσχω* *etc.*

πατήρ, *πατρός*, *ὁ*, father.

***πάτρα**, *ή*, fatherland; *also*, family, descent.

πατρίς, *ίδος*, *ή*, fatherland.

πάτρως, -*ως*, *ὁ*, paternal uncle.

πατρός, -*α*, -*ον*, belonging to a father, inherited, paternal.

παύω, make to stop from, *cum acc. of person, and gen. of thing, also, cum participle*; *mid. παύομαι*, cease, stop.

πέδη, *ή*, fetter.

πέδιον, *τό*, plain.

πεζός, -*ή*, -*όν*, on foot; *ὁ πεζός στρατός* or *ὁ πεζός*, alone, the infantry; *also*, the land-force, *as opposed to naval troops.*

πείθω, *πέσσω*, persuade; *in mid. and pass. am persuaded*; *hence cum dat. obey.*

πειρῶμαι (-*άομαι*), -*άσομαι*, try, endeavour, *cum infin.*; *cum gen. make trial of.*

πέλαγος, *τό*, sea.

πέμπτος, -*η*, -*ον*, fifth.

πέμπω, send, send off.

πέντε, five.

πεντήκοντα, fifty.

περ, *emphatic particle (enclitic)*, indeed, of a truth; *ὅς περ*, or *ὅσπερ*, the very one who; *μείζων ἢ περ*, greater indeed than *etc.*

περί, *prep. cum gen. dat. acc.* around, about; (1) *cum gen.* about, concerning; *for περί πολλοῦ*, see on XI. (δ), § 2, l. 10. (2) *cum dat.* around, on behalf of, for. (3) *cum acc.* strictly motion round about; *also*, throughout, all over; *also*, with reference to.

περι-άγω, conduct round.

περι-αἶρῶ, take away all round, pull down, remove.

περιαυχένιος, -ον, for putting round the neck; *as subst.* τὸ περιαυχένιον, necklace.

περι-γίγνομαι, am superior, overcome, *cum gen.*; also, survive, escape.

περί-εμι (*sum*), survive.

περί-εμι (*ibo*), go round.

περι-έπω, -έψω, *aor.* -έσπον, *imperf.* -είπον, treat, handle.

περι-έρχομαι, come round to, come into the hands of.

***περίσχατος**, -η, -ον, almost the last.

περι-έχω, encompass, surround; *mid.* cling to, cleave to.

***περι-ημεκτῶ** (-έω), feel pain, feel aggrieved.

περι-ίστημι, place round; *in pass. and intrans. tenses of active*, surround, come round.

***περι-κάω**, burn all round.

***περι-κείρω**, clip all round, clip.

περι-κυκλώ (-έω), move in a circle; *in mid.* encompass, surround.

***πέριξ**, *adv. and prep. cum gen. and accus.* round about.

περι-ορῶ (-άω), *lit.* look all round, hence, overlook, look on and allow; (1) *cum infn.* allow a person to set about doing something; (2) *cum part.* look on while a person does something, *i.e.* not to interfere with a view to prevention, or punishment, remedy, etc.

περι-πίπτω, *lit.* fall round, fall foul of, collide.

περι-ποιεῖν, make to remain over, save.

περισσός (-τός), ἡ, ὄν, beyond the usual amount, excessive; also, strange, unusual.

περι-υβρίζω, treat insolently, grossly outrage.

περι-χαρής, -ές, exceeding joyful, delighted.

πεσσός, (-τός), ὁ, *an oval stone for playing a game like our draughts or chess; used in plur. for the game, draughts, chess.*

πῆ, *adv.* how.

πηγή, ἡ, fountain, spring, source.

πηλός, ὁ, mud, clay.

πήχυς, -ews, ὁ, cubit.

πικρός, -ά, -όν, bitter, harsh.

πλήσσει, πλήσω, *aor. pass.* ἐπλήσθην, fill, *cum gen. of that with which a thing is filled.*

πίνω, πίομαι, πέπωκα, ἐπιον, drink.

πίπτω, πεσοῦμαι, πέπτωκα, ἐπεσον, fall.

πιστεύω, entrust, *cum dat. of person.*

πιστός, ἡ, ὄν, of persons, trustworthy, faithful, of things reported, credible.

πλάνη, ἡ, wandering, travel.

πλανῶ, make to wander; *in pass.* wander, roam.

- πλάσσω (-ττω), πλάσω, mould, form, invent.
- πλάτος, τό, breadth.
- πλατύς, -εῖα, -ύ, broad, flat.
- πλείστος, *see* πολύς.
- πλέον, πλείων, *see* πολύς.
- πλέω, πλεύσομαι, sail.
- πλήθος, τό, crowd, multitude, populace, number.
- πλήθω, *usually only in present*, am full.
- πλήν, *adv. and prep. cum gen.* except.
- πληρῶ (-όω), make full; *of a ship*, man.
- πλήρωμα, τό, full measure, complement; ζῶης πλήρ. μακρότατον, the longest span of life.
- πλήσας, *aor. part. act. of* πίμπλημι.
- πλοῖον, τό, (πλέω), ship, vessel; *often*, a merchant or transport ship, *as distinct from a man-of-war*.
- πλοῦς (contr. from πλόος), ό, voyage (πλέω).
- πλοῦτος, ό, wealth.
- πλουτῶ (-έω), am wealthy.
- ποδανιπτήρ, -ήρος, ό, vessel for washing the feet, foot-pan. (πούς and νίπτω, wash).
- ποίησις, -εως, ή, making, manufacture.
- *ποιηφαγῶ (-έω), eat grass. (πόα, πόα, grass, and φαγεῖν, *see* ἐσθίω).
- ποικίλος, -η, -ον, many-coloured.
- ποιμήν, -ένος, ό, shepherd.
- ποίμνη, ή, flock.
- ποιῶ (-έω), make, produce, compose, cause; *in mid.* make for oneself, regard, consider; λόγον ποιεῖσθαι, make consideration of, attach importance to; λόγους ποιεῖσθαι, bring about, enter into, a conversation.
- πολέμιος, -α, -ον, hostile.
- πόλεμος, ό, war.
- πολιορκία, ή, siege.
- πολιορκῶ (-έω), besiege.
- πόλις, -εως, ή, city.
- πολίτης, -ου, ό, citizen.
- πολλάκις, *adv.* often.
- πολύς, πολλή, πολύ, much, *in plur.* many; *also*, often-repeated. πολύ, *as adv.* by far.
- *πομπός, ό, conductor, escort (πέμπω).
- πόνος, ό, labour, trouble, struggle.
- πορθμεύς, ό, boatman, sailor.
- *πορθμός, ό, strait.
- πόρος, ό, *properly means of crossing, ford, hence means, resource, solution of a difficulty.*
- πορφύρα, ή, purple.
- πορφυροῦς (-έος), -ᾶ, -οῦν, purple.
- πόσις, -εως, ή, act of drinking, drink.
- ποταμός, ό, river.

πότε, (1) when ; (2) *ποτε*, *enclitic*, at any time, once, ever ; an intensifying force in questions, *τίς ποτε*, who on earth, who ever.

πότερος, -α, -ον, which of two ; hence *πότερον*, *adverbial*, usually followed by *ἤ*, whether ... or.

πού, (1) where ; (2) *που*, *enclitic*, anywhere ; also without local meaning, certainly, I suppose.

πούς, *ποδός*, *ὁ*, foot.

πράγμα, *τό*, action, deed, affair.

πραθείη, see *πωλῶ*.

πράσσω (-*ττω*), *πράξω*, *πέπραχα*, *ἐπραξα*, do, manage ; also *intrans.* *cum perf.* 2, *πέπραγα*, fare.

πρέσβυς, -*ews*, *ὁ*, old-man ; also *adjectival in comp.* *πρεσβύτερος*, -α, -ον, elder.

πρεσβύτες, -ον, *ὁ*, an old-man ; also *adjectival* *πρεσβ. ἀνὴρ*.

πριάμενος, see *ᾠνούμαι*.

πρίν, *adv.* of time, before ; *πρίν ἤ*, *cum infin.* sooner than, before that ; *τὸ πρίν*, *adverbial*, formerly.

πρό, *prep.* *cum gen.* before, in front of ; hence in behalf of, for.

προ-αγορεύω, proclaim, order.

προ-άγω, lead forward, lead on.

προ-ακούω, hear beforehand.

προάστειον, *τό*, suburb (*δορυ*).

προ-βαίνω, -*βήσομαι*, -*βέβηκα*, -*έβην*, move forward, advance.

πρόβατον, *τό* (*lit.* a thing that moves forward or walks), cat-tle, espec. sheep.

προ-δίδωμι, give up, betray.

προ-εἶμι (*ἰδο*), go on, advance.

προ-εἶπον, *aor.* no *pres.* tell beforehand, order.

προ-εξημένος, used as *perf. partic.* of *προ-εἶπον*.

προ-εξ-αν-ίστημι, in the mid. rise up from one's place too soon, start before the signal.

προθυμούμαι (-*έομαι*), -*ήσομαι*, am eager, zealous.

προθύμως, *adv.* of *πρόθυμος*, eagerly, zealously.

προ-ίημι, send forth, hence give up.

προ-ίστημι, set forward ; in mid. set forward as one's champion, choose as one's leader ; in *pass.* and *intrans.* active tenses, stand before, lead, regulate, *cum gen.*

πρό-κειμαι, lie before ; hence am set before, am appointed.

προ-λαμβάνω, take beforehand ; *cum gen.* *πρὸς τῆς ὁδοῦ*, get on the road beforehand, get a start.

* **προμαχών**, -*ῶνος*, *ὁ*, bulwark, rampart.

προ-μηθεύμαι, take care of beforehand, shew respect to, *cum gen.*

* **προ-ναυμαχῶ** (-*έω*), fight a naval battle in behalf of.

πρόνοια, ἡ, forethought, foreknowledge. ἐκ προνοίας, on purpose.

προ-πέμπω, send forward, escort.

προ-πυνθάνομαι, learn beforehand.

πρόρριζος, -ον, by the roots, root and branch, utterly.

πρός, prep. cum gen. dat. acc.

(1) cum gen. motion from, at the hands of, by, also in favour of. (2) cum dat. hard by, usually in addition to. (3) cum acc. motion to, towards, against, concerning, according to. πρὸς ταῦτα, considering this, therefore.

προσ-άγω, lead to; hence in mid. lead to oneself, win over.

προσ-βάλλω, strike against, make an attack.

πρόσβασις, -ews, ἡ, approach.

προσβολή, attack, assault.

προσ-γίγνομαι, am in addition, am besides.

***προσείκελος**, -η, -ον, resembling.

πρόσ-εμι (sum), am added, am in addition to.

πρόσ-εμι (ibo), go to, approach; pres. with fut. meaning.

***προσ-ε-αιρούμαι** (-έομαι), select in addition.

προσ-έρχομαι, approach, come up.

προσέτι, adv. besides.

πρόσθεν, before, of time or place, forwards; τὸ πρόσθεν, the front.

πρόσθιος, -α, -ον, from most.

πρόσ-κειμαι, lit. lie at hence belong to, fall attach oneself to make overtures to.

προσ-κτῶμαι (-κτάομαι) in addition to, cum

προσ-κυνῶ (-έω), lit. kiss to, hence, do obeis salute, adore.

προσ-πίπτω, fall at a knees in supplicatio

***προσ-πλάσσω** (-ττω) construct upon, for πρὸς cum dat.

προσ-τάσσω (-ττω), gi to.

προστάτης, -ον, ὁ (πρὸς) one who stands at the leader, champion.

προσ-τίθημι, attach to in mid. attach on assent to, aid.

προσ-φέρω, bring to, fore; in pass. coi *resemble.

προσφιλής, -ές, beloved lar.

πρόσω, forwards; τὸ πρὸς the front; ἐς τὸ πρὸς wards.

πρόσωπον, τό, count face.

προτεραίος, -α, -ον, on before; usually as προτεράτα, the previous

πρότερος, -α, -ον, before

***προ-τίθημι**, place before, propose, assign to, expose a child.

προ-φέρω, excel, surpass.

πρύμνᾱ, ἡ, of a vessel, stern. ἐπὶ πρύμναν, adverbial, astern.

πρῶτος, -η, -ον, first; τὸ πρῶτον, τὰ πρῶτα, adverbial, in the first place, firstly.

***πτερωτός**, -ή, -όν, winged.

πύλη, ἡ, gate.

πύλῃς, -ίδος, ἡ, a little gate, postern.

***πυλωρός**, ὁ, gate-keeper.

πυνθάνομαι, **πεύσομαι**, **πέπυσμαι**, ἐπυνθόμην, ask, inquire, also learn by asking, hear news of.

πῦρ, πῦρός, τό, fire.

πῦρά, -ᾱς, ἡ, funeral-pyre.

πῦρά, τὰ (no sing.), watch-fires.

πύργος, ὁ, tower.

πω, enclitic, yet.

πωλῶ (-έω), fut. ἀποδώσομαι, aor. ἀπεδόμην, aor. pass. ἐπράθην, offer for sale, sell.

πῶμα, τό, drink.

πῶς, (1) how; (2) enclitic πω, anyhow.

P.

ράβδος, ἡ, stick, wand.

ραπίζω, strike with a stick, beat.

***ρεῖθρον**, τό, stream.

ρεῦμα, τό, current, stream.

ρέω, **ρεύσομαι**, **έρρύηκα**, aor. ἐρρευσα or ἐρρύην, flow.

ρήγνυμι, **ρήξω**, aor. pass. ἐρράγην, break; also cause to break forth, **ρήξαι φώνην**.

ρήθεις, aor. pass. partic.; see λέγω.

ρήμα, τό, word.

ρίπτω, throw, hurl.

ρίς, **ῥινός**, ἡ, nose, nostril.

***ῥυμός**, ὁ, carriage-pole.

***ῥύομαι**, lit. draw to oneself, hence draw out of danger, rescue, deliver.

***ῥωμαλῆος**, -α, -ον, strong.

ῥώμη, ἡ, physical strength.

Σ.

σαφής, -ές, clear, certain; adv. σαφῶς.

σβέννυμι, **σβέσω**, aor. pass. ἐσβέσθην, quench, put out.

σεαυτόν, contracted **σαντόν**, -ήν (no nom.), reflexive pronoun, 2nd person, thyself.

σέβομαι, reverence, worship.

σειραφόρος, -ον, led by a rope, hence of a horse, drawing by the trace, not by the yoke.

σεμνός, -ή, -όν, revered, stately.

σημαίνω, signify, make a sign to.

σιγή, ἡ, silence.

σιγῶ (-άω), am silent.

σίτησις, -εως, ἡ, act of feeding, also food, provisions.

σίτιον, τό, *usually in plur.* bread, provisions.

σιτοδεία, ἡ (δέομαι), scarcity of corn, famine.

σιτοποιός, -όν, bread-making; *as noun*, ἡ *σιτοπ.* baker-woman.

σίτος, ὁ, *plur.* τὰ σῖτα, corn, food.

***σιτοφόρος**, -ον, carrying corn, *of beasts of burden.*

σιτῶ (-έω), feed; *in pass.* take food, eat; *also cum acc.* feed on.

σκέλος, τό, leg.

σκευή, ἡ, equipment, attire.

σκοπῶ (-έω), *only in pres. and imperf.* behold, look at, examine, consider.

σμήκρος, -ά, -όν (*older form of μικρός*), small, little; *compar.* σμικρότερος *or* μείων, *superl.* σμικρότατος.

σμήρνα, ἡ, myrrh.

σός, σή, σόν, thy, thine.

σοφία, ἡ, wisdom, skill.

σοφίζω, devise.

σόφισμα, τό, contrivance, invention.

σοφός, -ή, -όν, wise, skilful, learned.

σπανίζω, am in want of, *cum gen.*

σπάνιος, -α, -ον, rare, scanty.

***σπεύγω**, make to hasten; *in pass.* hasten, *thus aor. partic.* σπερχθεις, in haste, hurriedly, eagerly.

σπεύδω, make to hasten, urge on, *cum acc.*

σπουδή, ἡ, haste, zeal, pains.

στάδιον, τό (*plur.* τὰ στάδια *or* οἱ στάδιοι), stade, a measure of length, rather short of a furlong (606½ ft.).

σταθμῶμαι (-δομαι), measure, estimate, judge, reckon.

στασιάζω, am at discord, engage in party strife.

***στέγη**, ἡ (στέγειν, to cover), roof, hence room.

στενός, -ή, -όν, narrow; *ἐν στενώ*, in a narrow space, in a strait.

στερῶ (-έω), deprive of.

στεφανῶ (-ώ), surround, hence to wreath, crown, as a reward for an athletic victory.

στόλος, ὁ, equipment, expedition.

στόμα, τό, mouth.

στομῶ (-ώω), gag.

στράταρχης, -ου, ὁ, general of an army.

στρατεία, ἡ, expedition.

στράτευμα, τό, expedition, also army.

στρατεύω, take the field, go on a campaign; *similarly in mid.*

στρατηγός, ὁ, general.

στρατιά, ἡ, army.

στρατιώτης, -ου, ὁ, soldier.

στρατός, ὁ, army.

στρατόπεδον, τό, camp, *also* army.

στρεπτός, -ή, -όν or -ός, -όν, twisted ; *as subst.* ὁ στρεπτός, collar.

στρουθός, ὁ, small bird, sparrow.

στύραξ, -ἄκος, ἡ, shrub yielding storax, a kind of resin, storax-plant.

σύ, 2nd pers. pron. thou, plur. ὑμεῖς.

συγγενής, -ές, akin, kindred.

συγγνώμη, ἡ (sympathy with, pity for, hence) pardon.

συγ-καλῶ (-έω), call together, summon.

***συγ-κατα-κάω**, burn up along with.

σύγ-κειμαι, lie with, hence be arranged with, agreed upon.

***συγ-κυρῶ** (-έω), happen, chance, occur.

συγ-χωρῶ (-έω), go with, agree.

συλ-λαμβάνω, take with, hence help.

συλ-λέγω, collect, assemble.

σύλ-λογος, assembly, council.

συλ-λυποῦμαι (-έομαι), feel pain with, sympathise with, condole.

συμ-βαίνω, go with, hence coincide with, agree with ; *also* *impers.* συμβαίνει, it happens.

συμ-βάλλω, throw together, hence compare ; *also* *intrans.* engage in battle, come to blows ; *in mid.* conjecture.

συμ-βουλεύω, give counsel to.

συμβουλή, ἡ, advice.

σύμμαχος, fighting with, allied ; *as subst.* an ally.

συμ-μίσγω (*Att.* -μίγνυμι), *fut.* -μίξω, mingle together, hence have intercourse with, converse with ; *also* *cum acc. and dat.* *communicate something to one.

***συμ-παίζω**, sport with.

συμ-πλέκω (*aor. pass.* -επλάκην), plait together, hence entangle, of two vessels.

συμπότης, -ον, ὁ, fellow-drinker, boon-companion.

συμπράκτωρ, -οπος, ὁ (*lit.* doer with), helper.

συμ-φέρω, *intrans.* turn out, happen.

συν-άγω, bring together ; *also* unite in marriage, get a daughter married.

συν-αλίζω, collect together.

συνέδριον, τό, sitting together, council.

***συν-εἰλῶ** (-έω), crowd together, fasten tightly together.

συν-ιῆμι, send, put together, hence put together in one's mind, understand, perceive.

συν-ίστημι, place together ; *in pass. and intrans. act. tenses*, stand together, meet.

***συν-νέω**, pile up.

συν-νοῶ (-έω), think upon, reflect.

συν-όλης, -ews, ἡ, living together, marriage.

συν-οικῶ (-έω), live with, marry.

*συν-ταχύνω, hasten on, hasten to an end.

συν-τίθημι, put together; in mid. arrange about, agree upon, settle.

συν-τρέχω, run together.

σφάζω (Att. -ττω), σφάζω, slaughter.

σφαῖρα, ἡ, globe, sphere, ball.

σφαῖς, acc. σφᾶς, gen. σφῶν, dat. σφαῖσι, also in Herod. σφῖ, σφῖν, enclitic, 3rd pers. pron. plur. they.

σφέτερος, -α, -ον, possess. pron. their, their own.

σχέλιος, -α, -ον, wretched, miserable.

*σχημάτων, τό, dance-figure.

σώζω, σώσω, save, preserve.

σῶμα, τό, body, person.

σῶρος, ὁ, heap.

σῶς, σώα, σῶν, gen. σώου, etc. safe.

*σῶστρον, τό, thank-offering for deliverance.

T.

τάλαντον, το, a talent, measure of weight, hence of money, a talent's weight of silver = about £243.

τάξις, -ews, ἡ, arrangement, array, good order; also post.

ταραχῶδης, -es, fond of causing trouble, trouble-causing.

ταριχεύω, embalm, of mummies.

τάσσω (-ττω), arrange, station, appoint.

ταυτῇ, fem. dat. of οὗτος, used adverbially, in this way, by this way.

ταφή, ἡ, funeral; also mode of burial.

τάφος, ὁ, burial; also, tomb.

ταχύς, -εία, -ύ, quick; adv. ταχέως, quickly; compar. θάσσων (-ττων), superl. τάχιστος. τὴν ταχίστην (suppl. ὁδόν), the quickest way, with the greatest speed.

ταχυτής, -ήτος, ἡ, swiftness.

τε, enclitic, and; τε ... τε, or τε ... καί, both ... and.

τέθνηκα, see θνήσκω.

τέθριππος, -ον, with four horses; as subst. τὸ τέθριππον (suppl. ἄρμα), four-horse chariot.

τεῖχος, τό, wall.

*τεχοφύλαξ, -ακος, ὁ, keeper of the wall.

τεκμήριον, τό, evidence, proof.

τέλειος, -α, -ον, complete, ended, fulfilled.

τελεῶ (-ῶ), complete, effect.

τελευτή, ἡ, end.

τελευτῶ (-ῶ), (1) come to an end, die; (2) am the end of, cum gen.; (3) make an end of, end, cum acc.

d; hence, office, or
y, as being the final
station in civil life;
bial, at last, finally.

ιτ. τελέσω, contracted
g to an end, accom-

ι wonder, marvel,

ττ-), neut. τέσσαρα,

δεκα, fourteen.

ρα, forty.

, -ον, ordinal numb.

ικτω.

ιοι, -αι, -α, four

τό, quadruped.

τριζω.

ιg, while; also, for

ω, τέθεικα, ἔθηκα,
t; also in mid. ar-

μαι, τέτοκα, ἔτεκον,
ih, bear children.

ον, held in honour,
rized.

honour; in mid.

ι), cum dat. help;
nge; in mid. cum
vengeance upon.

τέτικα, ἔτισα, pay;
to have something
get someone to pay

compensation, hence, cum acc.
of person, take vengeance on,
punish.

τις, (1) interrog. who; (2) in-
definite, anyone, someone (en-
clitic); τι sometimes adverbial,
at all.

τίσις, -εως, ἡ, penalty.

τοι, enclitic particle, verily, in
truth.

τόνυν, so then, therefore.

τοίσοιςδε, -αδε, -ονδε, of such a
kind, as follows.

τοιούτος, τοιαύτη, τοιούτο, of
such a kind, such, usually
referring in narrative to what
has preceded.

τολμῶ (-άω), dare, venture.

τόξον, τό, bow.

τοσοῦτος, τοσαύτη, τοσοῦτο, so
great, so much; in plur. so
many.

τράπεζα, ἡ, table.

τότε, adv. then, at that time.

τῶχώς, adv. of τραχύς, roughly,
harshly.

τρεῖς, τρία, three.

τρέπω, turn; τρέπειν ἐπὶ νοῦν,
put into one's mind; mid.
τρέπεσθαι ἐς φυγὴν, etc. betake
oneself to.

τρέφω, θρέψω, τέτροφα, pass.
τέθραμμαι, 2nd aor. pass.
ἐτρέφην, nourish, rear.

τρέχω, fut. θρέξομαι, θεύσομαι,
or δραμοῦμαι, aor. ἐδραμον,
run.

***τρήω**, *pf.* with present meaning
τρέμω, utter a shrill cry,
squeak.

τρήρης, -*es*, *lit.* triply-furnished,
usually as *subst.* ἡ τρήρης
(supply ναῦς), a trireme, *i.e.*
a war vessel with 3 banks of
oars.

τρίς, numeral *adv.* thrice.

τρίτος, -*η*, -*ον*, third; *neut.*
 τρίτον, as *adv.* thirdly.

τρόπη, ἡ (*lit.* turning), rout,
defeat.

τρόπος, *lit.* turning; hence,
way, manner, means; also,
as we say turn of mind, *i.e.*
disposition, character.

τρώω, *lit.* rub; hence, wear out,
afflict, distress.

τυγχάνω, τεύχομαι, τετύχηκα,
ετύχον, obtain; usually *cum*
gen.; also *intrans.* chance,
happen, often *cum partic.* of
another verb; frequently *im-*
personal.

τύπτω, *fut.* τύπτω, the other
tenses are not found in Attic,
strike, beat; also, wound;
mid. τύπτομαι, I beat myself,
hence, mourn, mourn for,
cum. acc.

τυραννίς, -*ίδος*, ἡ, absolute power,
sovereignty.

Υ.

ύβριστής, -*ου*, ὁ, an overbearing
intemperate person; also
adjectivally, παῖδες ύβρισται,
wild, ungovernable.

ύδωρ, *gen.* ύδατος, τό, *η*
υῖός, *gen.* υῖοῦ, or υῖέ
υῖεῖς, υῖέων, υῖέσι, υῖεῖ

υμεῖς, 2nd pers. pron. *p*
υμέτερος, -*α*, -*ον*, *posse*
2nd pers. plur. your

υπάγω, lead under, bri
a judge, etc. (*see not*
(a) l. 14); also, lea
cretly, draw on by
(*see under υπό*, ad *fin*

υπαιμι (*sum*) am unde
at one's command.

υπεκ-κείμαι, am put av
safety.

υπέρ, *prep. cum gen.*
over, above. (1)
properly of positio
above; also, in beha
for the sake of; (2)
properly of motion,
also of measure, al
ceeding.

υπερ-βάλλω, cast beyo
exceed, surpass, outl
auction).

***υπερ-ήδομαι**, rejoice
ing, am delighted.

***υπερ-τίθημι**, *lit.* plu
carry information
municate.

υπηρετώ (-έω), *properl*
υπηρέτης or rower, he
cum dat. of pers., as
neuter (cognate) *acc*
υπηρ. to do every se

υπό, *prep. cum gen.*
under. (1) *cum ge*
from under, but oft

under, beneath; hence *cum gen. of a pers.* under the agency of, by; also *cum gen. of a feeling etc.* under the influence of, by reason of. (2) *cum dat.* rest under, beneath, subject to. (3) *cum acc.* strictly motion towards under, to, also simply under; also of time, towards, about the time of. In composition *ὑπό* not infrequently denotes slightly, gradually, secretly.

ὑπο-δείκνυμι, show secretly, give a mere glimpse of; also simply show, display.

ὑπο-δέχομαι, (1) receive, entertain; (2) undertake, promise.

ὑπο-δέω, bind under; in *mid.* bind under oneself, put on shoes.

ὑπο-δύω, usually in *mid.* and *pass.* with *fut. mid.* and *strong aor. act.* *ὑπ-έδυν*, *partic.* *-δύς*, slip under, place oneself under.

ὑπο-ζεύγνυμι, *bring under the yoke.

ὑποζύγιον, τό, a beast for the yoke, beast of burden.

ὑποθήκη, ἡ (*ὑπο-τίθημι*), suggestion, counsel.

ὑπο-θαπέω, slightly flatter.

ὑπόκρισις, -εως, reply, answer.

ὑπο-λαμβάνω, take up, support; also take up in discourse, rejoin, retort.

ὑπο-λείπω, leave remaining, leave behind.

ὑπο-νοστῶ, return back, retire, of a river, sink.

***ὑπο-πίμπρημι**, *-πρήσω*, burn gradually.

ὑπόπτερος, -ον, winged.

ὑπ-οπτεύω, look secretly at, hence suspect.

ὑποχέριος, -ον (also -ος, -α, -ον), under the hands of, in the power of.

ὕς, ὕς, ὅ and ἡ, pig.

ὑστεραίος, -α, -ον, happening on the next day; τῇ ὑστεραίᾳ (*supply ἡμέρα*), adverbial, on the next day.

ὑστερος, -α, -ον, later, after; ὕστερον, *as adv.* afterwards.

ὑφ-ίστημι, place, set under; in *pass.* and *intrans. act. tenses*, am placed under, hence undertake, engage, also lie in ambush, lie in wait.

ὕω, rain; often *impers.* *ὕει*, it rains.

Φ.

φαίνω, φανῶ, ἐφηνά, bring to light, display; in *pass.* *φαίνομαι*, -οῦμαι, *aor.* *ἐφάνην*, am seen, appear. *N.B.* *φαίνομαι εἶναι*, "I appear to be," "I apparently am"; *φαίνομαι ὦν*, "I am seen to be," "I manifestly am."

φάκελος, ὁ, bundle, faggot.

φάς, *aor. partic.* *φημί*.

- φᾶσι**, 3rd plur. pres. indic. φημί.
φάσμα, τό, appearance, vision (φαίνομαι).
φέρω, ὀσω, ἐνήροχα, ἡνεγκον and ἡνεγκα, carry, bear, endure; of land, produce; also intrans. lead, tend; in mid. φέρεσθαι, carry off for oneself, win.
φεύγω, φεύξομαι, πέφυγα, ἔφυγον, take flight, flee, escape from.
φήμη, ἡ, report.
φημί, fut. φήσω, imperf. ἔφην (used for aor.), subj. φῶ, opt. φαίην, infin. φάναι, say.
φθείρω, strong aor. pass. ἐφθάσθην, destroy, ruin.
φθονερός, -ά, -όν, envious, grudging.
φιλοπότης, ὁ, a lover of drinking.
φίλος, -η, -ον, dear to, beloved, well-pleasing; usually as subst. a friend.
***φιλοσκώμμων**, ὁ, fond of jesting.
φλαῦρος, -α, -ον, worthless, paltry, trifling.
φοβῶ (-έω), frighten; in pass. cum fut. mid. am frightened, fear, cum acc.
φοινίκειος, -α, -ον, made from palm.
φοιτῶ (-άω), go to and fro, go frequently to, visit.
φονεύς, ὁ, murderer.
***φονεύω**, kill, murder.
- φόνος**, ὁ, slaughter, murder.
φορῶ (-έω), frequentative of φέρω, am in the habit of carrying, hence also wear.
φράζω, point out, tell; in mid. speak with oneself, consider, think.
***φρενηρής**, -ές, of a sound mind, sane.
φροντίζω, think, reflect; cum gen. regard.
φροντίς, -ίδος, ἡ, care, regard.
φρονῶ (-έω), think, consider; εὖ φρονῶ, am prudent, well-disposed; cum neut. acc. e.g. τὰ ὑμέτερα φρονεῖν, to hold your views, to favour your side.
φρύγανον, τό, dry stick; usually in plur. faggots.
φυγή, ἡ, flight.
φυλακή, ἡ, guard, custody; similarly in plur. ἐν φυλακαῖς ἔχειν, to be on one's guard.
φυλάσσω (-ττω), guard, defend; in mid. be on one's guard against, cum acc.
φύσις, -εως, ἡ, nature; φύσει, adverbial, by nature.
φύω, bring forth, make to grow; pass. and intrans. act. viz. perf. πέφυκα, strong aor. ἔφυν (infin. φύναι, partic. φύς), am born, grow, am by nature, am.
φωνή, ἡ, voice, cry.
φωνῶ, (-έω), give voice, speak, cry out.
φῶρ, φωρός, ὁ, thief.

X.

χαίρω, χαίρήσω, κεχάρηκα, ἐχάρην, rejoice.

χαλκός, ὁ, copper, bronze.

χαμαί, adv. on the ground.

χαρακτήρ, -ῆρος, ὁ, stamp, mark, character.

χαρίζομαι, χαριόυμαι, κεχάρισμαι, ἐχαρισάμην, do a favour to, gratify, please; *cum dat.*; also in *pass. sense*, am made pleasing to, done as a favour to.

χείλος, lip, hence rim, edge.

χειμών, -ῶνος, ὁ, winter, wintry weather, storm.

χεῖρ, χειρός, ἡ, hand.

χειροσῆτης, -ες, lit. accustomed to the hand, hence tame.

χειρονομῶ (-έω), move the hands, hence gesticulate.

χειρῶ (-όω), master, subdue.

***χθιός, ἡ, ὅν,** on the day before, of yesterday.

χίλιοι, -αι, -α, thousand; the *sing. χίλιος* is sometimes used with collective nouns.

χιτών, -ῶνος, ὁ, under-garment, shirt, tunic.

***χόλος, ὁ,** anger.

χορεύω, dance.

χρή, impers. (properly from *χρά-ω*, deliver an oracle, hence) it is fated, necessary, one must; also it behoves, it is right, one ought. *Subj. χρῆ, opt. χρεῖ, infin. χρῆναι, imperf.*

ἐχρῆν, or χρῆν; the partic. χρεών is often used with ἐστί for 'it is right.'

χρήζω, need, long for, cum gen. of thing; also demand, ask, usually cum infin.

χρήμα, τό, thing, affair; usually in *plur. χρήματα*, in sense of property, money.

***χρηστηριάζομαι, consult an oracle, or deity (cum dat.).**

χρηστήριον, τό, oracle; also seat of an oracle, oracular shrine.

χρηστός, ἡ, ὅν, useful, serviceable, hence good, honest.

χρόνος, ὁ, time.

χρῶμα, τό, colour.

χρυσίον, τό (properly dimin. of χρυσός) a piece of gold, gold.

***χρυσίτης, gen. -ov, fem. -ίτης, gen. -ίτιδος,** containing gold.

χρυσός, ὁ, gold.

χρυσούς, -ᾱ, -οῦν, golden.

χρῶμαι (-άομαι), properly consult an oracle, make use of an oracle, hence generally, use, employ, cum dat.

χῶρα, ἡ, place, post, land.

χωρίον, τό, (dimin. of χῶρος, in form though not in meaning) spot, country.

χῶρος, ὁ, space, place, region.

χωρῶ (-έω), move along, go; also *cum acc.* have room for.

χωρίζω, divide, separate, hence, in pass. differ.

Ψ.

ψάμμος, ἡ, sand.

ψαμμώδης, -ες, sandy.

ψέλιον, τό, bracelet.

ψευδής, -ές, lying, false.

*ψευδόμαντις, -εως, ὁ, false prophet.

ψεύδω, cheat by lies; in *pass.*ψεύδομαι (*pf.* ἐψεύσμαι, *aor.*ἐψεύσθην), am deceived; *cum**gen.* deceived about, cheatedof, miss, lose; *commonly* in*mid.* ψεύδομαι, ψεύσομαι, ἐψευ-

σάμην, speak falsely, lie.

*ψήγμα, τό, *lit.* scrapings; ψ.

χρυσοῦ, gold-dust.

ψυχή, life, soul.

Ω.

*Ω, exclamation, oh!

ὦδε, in this wise, thus; *usually* referring like ὅδε to what follows.

ὠθισμός, jostling, contention.

ὠμος, -ό, shoulder.

ὀνοῦμαι (-έομαι), *aor.* ἐπρίάμην, buy.

ὥρα, ἡ, hour, proper time, season.

ὥραιος, -α, -ον, seasonable, ripe; γάμων ὥραιαι, marriageable.

ὥς (*adv. of demonstr.* ὅς, = *ille*), thus.ὥς, (1) *final conj.* in order that, that, *cum subj.* or *opt.*; (2) *relativ. adv. of time*, when; also, since; (3) *as, especially with partic.* (see on viii. B, § 3. l. 15); *with superl.* e.g. ὥς τάχιστα, as quickly as possible; *cum infin.* as an adverbial expression, e.g. ὥς εἰκόσαι, as one may guess, presumably; (4) *cum numerals*, to the number of, up to, about.

ὥσεί, as if, as though.

ὥσπερ, just as if, even as.

ὥστε, so as to, so that, *cum infin.* or *indic.*

ὥτός, ὥτα, etc. see οὗς.

VOCABULARY II.

PROPER NAMES.

A.

'Αγαρίστη, *Agarista*, daughter of Cleisthenes, tyrant of Sicyon, and married to Alcmaeon. See XIV. (b.).

'Αδείμαντος, *Adimantus*, commander of the Corinthian ships at the battle of Salamis.

'Αθηναί, *ai*, *Athens*, so-called after the patron-goddess Athene. Adj. 'Αθηναῖος, -α, -ον, *Athenian*.

Αἴγινη, ἡ, *Aegina*, an island midway between the coast of Attica and of the Peloponnese. Adj. Αἰγινήτης, gen. -ου, *Aeginetan*.

Αἴγυπτος, ἡ, *Egypt*. Adj. Αἰγυπτίος, -α, -ον, *Egyptian*.

Αἰθιοπεύς, fem. -ις, *Aethiopian*.

Αἰθίοψ, *Aethiopian*.

Αἰολεύς, gen. -έως, *Aeolian*, the Aeolians being one of the three great branches of the Hellenic race; the other two were the Dorians and the Ionians.

'Αλκμαίων, ὁ, *Alcmaeon*, founder of the great Athenian family of the Alcmaeonids.

'Αλκμαιωνίδης, -ον, a descendant of Alcmaeon, an *Alcmaeonid*.

"Αμασις, ὁ, *Amasis*, who usurped the Egyptian throne in 563 B.C., his reign being a period of great prosperity for Egypt. Died 525.

- '**Ἀμενίας**, -ου, ὁ, *Ameinias*, a brother of the great tragic poet Aeschylus, and greatly distinguished at Salamis as a captain.
- "**Ἀμμων**, -ωνος, ὁ, *Ammon*, worshipped in Libya, and subsequently in Egypt as the supreme deity. Adj. 'Ἀμμώνιος.
- '**Ἀπόλλων**, -ωνος, *Apollo*, one of the greatest divinities of the Greeks—being the special patron of the Hellenic race.
- '**Ἀπολλωνία**, ἡ, *Apollonia*, a city founded by Corinth on the Adriatic, near the borders of Illyria and Epirus; hence 'Ἀπολλωνιάτης, -ου, an *Apolloniate*.
- '**Ἀπρίης**, -ου, ὁ, *Apries*, a king of Egypt, deposed by Amasis, 569 B.C., and put to death by the Egyptians.
- '**Ἀραβία**, ἡ, *Arabia*.
- '**Ἀργεῖος**, -α, -ον, *Argive*, i.e. belonging to the Peloponnesian city Argos, or to Argolis, the district of which Argos was the chief town.
- '**Ἀριβίγνης**, *Aribignes*, a brother of Xerxes, killed at Salamis.
- '**Ἀριστείδης**, -ου, *Aristides*, a celebrated Athenian statesman and general. He fought in the battle of Marathon, B.C. 490, and became archon, or one of the chief Athenian magistrates in the following year. About the year 483 B.C. he was ostracised, owing chiefly to his political rivalry with Themistocles; but on the eve of the battle of Salamis, 480 B.C., he rejoined the Athenians in their fleet and took a prominent part in the battle. He was surnamed *the Just*, and was often taken as the type of an upright man.
- '**Ἀρίων**, ὁ, *Arion*, a famous Greek bard or lyric poet, living about 700 B.C. See VI. and notes.
- '**Ἀρπαγος**, ὁ, *Harpagus*, a Median noble who assisted Cyrus in securing the throne. Subsequently he became Cyrus' chief general, and as such brought the Greek towns in Asia Minor under the Persian supremacy.
- '**Ἀρτεμβάρης**, -ους, *Artembares*, a Median noble, see p.15, seq.
- '**Ἀρτεμισιον**, τό, *Artemisium*, a promontory at the north of the island Euboea, so called because of a temple of Artemis (Diana) in that region. It was off Artemisium that the united Greek fleet first encountered the Persians, with an indecisive result; and subsequently the Greeks withdrew to Salamis.

Ἀστυάγης, -ους, *Astyages*, king of the Medes, deposed according to Herodotus by his grandson Cyrus.

Ἀττικὸς, -ή, -όν, *Attic*, belonging to Attica, the district of which Athens was the chief town; hence ἡ Ἀττική (supply γῆ), *Attica*.

Ἄτys, -υος, *Atys*, a king of the Maeonians subsequently called Lydians from Lydus, the son of Atys.

B.

Βαβύλων, ἡ, *Babylon*, capital of Babylonia, and seat of the Babylonian empire; captured and brought under Persian control by Cyrus.

Βήλος, ὁ, *Belus* or *Baal*, one of the chief pagan deities among the eastern nations. Adj. *Βηλεύς*, fem. *Βηλς*, applied in Babylon to πύλαι, *the gates of Baal*.

Βίτων, -ωνος, *Biton*, a son of Cydippe, a priestess of Hera at Argos. See p. 23, seq.

Βουτώ or **Βουτός**, *Buto* or *Butus*, an Egyptian city.

Βράγχιδαι, *Branchidae*, in Asia Minor, the name of a spot in the territory of the Milesians, site of a temple of Apollo, the ruins of which still remain.

Δ.

Δαρείος, *Darius*, the first king of Persia of that name. He belonged to a branch of the Persian royal family, and when, on the death of Cambyses, the throne was usurped by a Magus who pretended to be Smerdis the brother of the late king, Darius with six other Persians of high rank conspired to overthrow him. The so-called Smerdis was slain and Darius was made king. He greatly strengthened the Persian empire, and planned to extend it into Europe also. He first made an expedition into Scythia, but was disastrously repulsed. He then set about the subjugation of Greece, and sent out an armament under Datis and Artaphernes, which was overthrown by the Athenians at the battle of Marathon, 490 B.C. He was planning a second invasion on a much larger scale, which was however delayed owing to a revolt of the

Egyptians against the Persians ; and Darius died in 485. He was succeeded by his son Xerxes who carried on his father's plans against Greece, being however defeated at the battle of Salamis, 480 B.C. See XVI.

Δελφοί, *Delphi*, a town in Phocis, celebrated for its oracle of Apollo, the most famous of all oracles among the Greeks and their neighbours.

Δωδώνη, *Dodona*, a town in Epirus, a district in North-western Greece, celebrated for its oracle of Zeus. It was more ancient than the oracle of Apollo at Delphi, but less renowned, partly owing to the remoter position of Dodona.

E.

Ἐλευσίς, *ή*, *Eleusis*, a town in Attica, opposite the island of Salamis, celebrated for the Eleusinian mysteries in connection with the worship of Demeter and Persephone.

Ἐλεφαντίνη, *Elephantine*, a city on the Nile, on the borders of Egypt and Aethiopia.

Ἑλλάς, *ή*, *Hellas* or *Greece*, the latter being the name employed by the Romans, and the former by the Greeks themselves.

Ἕλλην, *-ηρος*, a *Greek*. Adj. **Ἕλληνικός**, *-ή*, *-ον*, *Greek*.

Εὐρυβιάδης, *-ου*, the leader of the Spartans at the battle of Salamis, and also commander of the united Greek fleet.

Εὐφράτης, *ὁ*, *-ου*, the *Euphrates* ; one of the great rivers of Asia, upon which Babylon was built.

Z.

Ζώπυρος, *ὁ*, *Zopyrus*, one of the six Persians who aided Darius in overthrowing the false Smerdis. (See *Δαρείος*.) He subsequently caused the capture of Babylon as described in XI. B.

H.

Ἥρα, *ή*, *Hera*, or *Here*, the chief goddess in the Greek religion, wife of Zeus.

Θ.

Θεμιστοκλῆς, gen. -κλέους, *Themistocles*, commander of the Athenian fleet at Salamis. Foreseeing the renewal of the Persian invasion after Marathon, he had persuaded the Athenians to build the large fleet which we find them possessing at the time of Salamis. Subsequently he took an active part in carrying on the naval war to the islands of the Aegean Sea and the Greek cities in Asia Minor, most of which were now liberated from the Persian rule. He also induced the Athenians to surround their city by an almost impregnable wall, and to construct a magnificent harbour at Peiraeus. He was thus the means of the Athenians becoming for a time the chief naval power in the world. Owing to party strife at Athens, he was ostracised in 471 B.C., and was subsequently accused of intriguing treacherously with Persia. He escaped to Asia, and offered his services to the King of Persia, professing that he would enable him to conquer the Greeks. He died, however, without effecting anything of the kind.

Θήβαι, *al*, *Thebes*, a city on the Upper Nile, said to have been one of the most ancient in Egypt. (*N.B.*—Not to be confounded with the city of the same name in Central Greece.)

Ι.

Ἰνδός, *an Indian*.

Ἱπποκλείδης, -ου, ὁ, *Hippoclide*s, a wealthy and accomplished Athenian, for whom see XIV. B.

Ἰταλία, ἡ, *Italy*.

Ἰχθυοφάγοι, οἱ, *the Ichthyophagi*, or *Fish-Eaters*, an Aethiopian tribe.

Ἴωνες, -ων, *the Ionians*, i.e. one of the great branches of the Greek race, to which the Athenians belonged. A considerable part also of the west coast of Asia Minor was inhabited by Ionians.

Κ.

Καμβύσης, -ου (*Ionian*, -έω), ὁ, *Cambyses*. There were two Persians of this name. I. A Persian noble, who married

Mandane, daughter of Astyages the Median king, and became the father of Cyrus the Great, king of the Persians and Medes. II. The son of Cyrus, and successor to the throne. Cambyses conquered Egypt and added that country to the Persian Empire. His attempts to extend his power farther into Africa were ineffectual. He died B.C. 521 owing to an accident while on his way to suppress the so-called Smerdis who had set up a claim to the throne. (See under *Δαρείος*.)

Κίσσιος, -α, -ον, *Cissian*, a term applied to certain gates of Babylon.

Κλεισθένης, -ους, ό, *Cleisthenes*, a powerful tyrant of Sicyon.

Κλεόβις, *Cleobis*, see *Βίτων*.

Κόρινθος, ή, *Corinth*. *Κορίνθιος*, -α, -ον, *Corinthian*.

Κροῖσος, ό, *Croesus*, the last king of Lydia. He subdued most of the Greek cities in Asia Minor, extended his empire over the greater part of that country, and his prosperity and wealth became proverbial. Venturing however to attack the Persians, he was totally overthrown by Cyrus, and the Lydian Monarchy became included in the Persian Empire (546 B.C.). The life of Croesus was spared (see p. 25-6), and he became the confidential adviser of Cyrus and subsequently of Cambyses.

Κύμη, *Cyme*, a Greek city in Aeolis, a district in Asia Minor. *Κυμαῖος*, -α, -ον, *Cymean*.

Κυρηναῖος, -α, -ον, *Cyrenean*, i.e. belonging to Cyrene, the chief Greek colony in Africa, founded B.C. 631.

Κύρος, *Cyrus*, the founder of the Persian Empire; see VIII. He reigned from 559 B.C. to 529 B.C.

A.

Λακωνικός, -ή, -ον, *Laconian*, i.e. belonging to Laconia, the district of which Sparta was the chief city.

Λιβύη, ή, *Libya*, i.e. Africa, usually exclusive of Egypt. *Λίβυς*, -vos, a *Libyan*.

Λυδός, -ή, -όν, *Lydian*, i.e. belonging to Lydia, once a powerful country of Asia Minor, of which Sardis was the capital. See under *Κροῖσος*.

Λυσίμαχος, *Lysimachus*, an Athenian, father of Aristides.

M.

Μαζάρης, ὁ, *Mazares*, a Mede, a general of Cyrus.

Μανδάνη, *Mandane*, daughter of Astyages, and mother of Cyrus. See p. VIII. A.

Μάνης, -ον, ὁ, *Manes*, father of Atys, q.v.

Μεγάβυζος, ὁ, *Megabyzus*, one of the seven Persian nobles who overthrew the false Smerdis. (See *Δαρείος*.) He was the father of Zopyrus.

Μεγακλής, -έους, *Megacles*, an Athenian noble, a member of the powerful family of the Alcmaeonidae, chosen by Cleisthenes as his son-in-law. See XIV. (b).

Μεγαρεῖς, οἱ, *the Megarians*, i.e. inhabitants of Megara, the chief town of Megaris, the district bordering on Attica.

Μῆδος, *a Mede*. Adj. *Μηδικός*, -ή, -όν, *Median*.

Μνησίφιλος, ὁ, *Mnesiphilus*, a prominent Athenian, who took part in the battle of Salamis. See p. 47.

Μοῖρις, -εως, ἡ, *the Lake Moeris*, the largest of the lakes of Egypt.

Μουνυχία, ἡ, *Munychia*, a portion of the Peiraeus, and one of the ports of Athens.

Μυκερῖνος, *Mycerinus*, king of Egypt. See IV.

N.

Νασαμῶνες, οἱ, *the Nasamones*, a Libyan tribe in the north of Africa.

Νεῖλος, ὁ, *the Nile*.

Νίνιος, -α, -ον, *Ninevite*, a name given to one of the gates of Babylon.

Νιτωκρίς, ἡ, *Nitocris*, Queen of Babylon, supposed by some to have been the wife of Nebuchadnezzar. See XII. and XI. A.

Ξ.

Ξέρξης, ὁ, *Xerxes*, son of Darius, whom he succeeded as king of Persia. He carried out his father's plan of a great invasion of Greece, which was completely foiled. See xvi. He was murdered in 505 B.C.

Ο.

Ὀλύμπια, τὰ, *the Olympic games*, for which see on xiv. (b).
I. 4.

Π.

Πακτίης, ὁ, *Pactyes*, a Lydian, who induced his fellow-citizens to revolt against Cyrus. See x.

Παλληνεύς, *a Pallenian*, i.e. inhabitant of Pallene, an important 'deme' or township in Attica.

Παναίτιος, ὁ, *Panaetius*, captain of a Tenian vessel, who deserted at Salamis from the Persian fleet to the Greeks, and confirmed the news brought by Aristides that the Greeks were surrounded.

Περαιεύς, ὁ, *Peiraeus*, a town or district consisting of a peninsula on the west coast of Attica, famous for its harbour, which after the time of Themistocles (see Θεμιστοκλῆς) served as the port of Athens.

Πελοπόννησος, ἡ (Πέλοπος νῆσος, the island of Pelops), *the Peloponnese*, i.e. the portion of Greece south of the Isthmus of Corinth. Adj. *Πελοποννήσιος*.

Περίανδρος, ὁ, *Periander*, a famous tyrant of Corinth, who obtained power about 625 B.C.

Πέρσης, ὁ, *a Persian*.

Σ.

Σαλαμίς, -ίος, ἡ, *Salamis*, an island near the western coast of Attica, off which the famous battle of Salamis was fought.

Σάρδεις (or -εις), αἱ, *Sardis*, or Sardes, the ancient capital of the Lydian kingdom.

Σεμίραμις, -εως, ἡ, *Semiramis*, said by Herodotus to have been Queen of Babylon; elsewhere described as the foundress of the Assyrian Empire.

Σικίννος, ὁ, *Sicinnus*, a slave of Themistocles. See p. 51. He is said to have been a Persian.

Σίρις, ἡ, *Siris*, a Greek colony in the south-east of Italy.

Σικυών, -ῶνος, ὁ and ἡ, *Sicyon*, an important city in the Peloponnese, two miles from the Corinthian gulf. Adj. *Σικυώνιος*.

Σκύθης, -ου, *a Scythian*, Scythia extending over a large portion of North-Eastern Europe, and of Western Asia.

Σολόεις, -εντος. Name of a promontory at the extreme west of the north coast of Africa.

Σόλων, -ωνος, ὁ, *Solon*, the great Athenian legislator, who was constantly regarded, though hardly with accuracy, as the founder of the Athenian constitution as it existed in later times. His reputation for wisdom was such that he was reckoned one of the Seven Sages. After his laws were passed, B.C. 594, he travelled for 10 years, and during this period, according to the story, he had the interview with Croesus in ix.

Σωσαμένης, -ους, ὁ, *Sosamenes*, a Tenian, father of Panaetius.

T.

Τάρας, -αντος, *Tarentum*, a powerful Greek city in Southern Italy, founded by the Lacedaemonians.

Τέλλος, ὁ, *Tellus*, an Athenian. See ix. (a).

Τήνιος, *a Tenian*, i.e. an inhabitant of Tenos, an island in the Aegean Sea.

Τίσανδρος, ὁ, *Tisander*, father of the Athenian Hippocleides.

Φ.

Φάληρον, τό, *Phalerum*, the name of a small town and port on the coast of Attica. Phalerum was the ancient harbour of Athens, but was practically abandoned as such after the construction of Peiraeus.

Φοίνιξ, -ικος, *Phoenician*. The Phoenicians were an important maritime race, whose chief cities were Tyre and Sidon. We find them subject to the Persian Empire in the reign of Cambyses, and they furnished the most important contingent to the Persian fleet during the invasion of Xerxes. They were always bitterly opposed to the Greeks on account of commercial rivalry in the Mediterranean.

Φρύξ, Φρυγίς, *Phrygian*. The Phrygians are said to have been one of the oldest races in Asia Minor.

X.

Χαλδαίος, *Chaldaean*, the Chaldaeans being a Babylonish people, who, like the Magi, constituted the learned class.

Ψ.

Ψαμμήτιχος, ὁ, *Psammetichus*, a king of Egypt during the latter half of the 7th century B.C. It was during his reign that Greeks were first admitted to Egypt.

INDEX

OF NON-ATTIC WORDS OR USAGES IN THE VOCABULARY.

The letters *Tr.* against a word or particular signification implies that, though not found in Attic Prose or in the ordinary language of Comedy, it is employed by Attic poets in the Iambics of Tragedy. It may therefore in most cases be used in Greek Verse Composition.

<p>A.</p> <p>Ἀγαθουργία.</p> <p>ἀγγελιαφόρος.</p> <p>ἄγγος, <i>Tr.</i></p> <p>ἄγρα = mode of catching.</p> <p>ἀγχοῦ, <i>Tr.</i></p> <p>ἀγώνισμα = contest.</p> <p>ἄθλος, <i>Tr.</i></p> <p>ἀθλοφόρος.</p> <p>αἰνῶ, <i>Tr.</i></p> <p>αἰπόλιον.</p> <p>ἀκανθώδης.</p> <p>ἄλειψις.</p> <p>ἄλῖα.</p> <p>ἄλιζω, <i>Tr.</i></p> <p>ἄλκή, <i>Tr.</i></p> <p>ἄλκιμος, <i>Tr.</i></p> <p>ἄλληλοφαγία.</p>	<p>ἁμαρτάς.</p> <p>ἀμείβομαι = answer, <i>Tr.</i></p> <p>ἀμήνιτος, <i>Tr.</i></p> <p>ἀμφισβασία.</p> <p>ἀναγιγνώσκω = persuade to change one's mind.</p> <p>ἀνάγνωσις = recognition. See on VIII. B., § 2, l. 16.</p> <p>ἀναισιμῶ.</p> <p>ἀνακηρύσσω = put up to auction.</p> <p>ἀναπτύσσω, <i>Tr.</i></p> <p>ἀνάρσιος, <i>Tr.</i></p> <p>ἀνασκοποῖζω.</p> <p>ἀναστενάζω, <i>Tr.</i></p> <p>ἀνατρίβω.</p> <p>ἀναφύρω, <i>Tr.</i></p> <p>ἀνδρῶ (-όω), <i>Tr.</i></p>	<p>ἀντιμέμφομαι.</p> <p>ἀνδρος, <i>Tr.</i></p> <p>ἀπειλῶ = press hard.</p> <p>ἀποικτίζω.</p> <p>ἀπονοστῶ.</p> <p>ἀποπλοῦς.</p> <p>ἀποπινθάνομαι.</p> <p>ἀπορχοῦμαι.</p> <p>ἀποστνγῶ, <i>Tr.</i></p> <p>ἀπότακτος.</p> <p>ἀποφλαυρίζω.</p> <p>ἄρτημα</p> <p>ἀρχῆθεν.</p> <p>ἄσημος, <i>Tr.</i></p> <p>ἄσπαίρω, <i>Tr.</i></p> <p>ἄσχαλλω, <i>Tr.</i></p> <p>ἄφανδάνω, <i>Tr.</i></p> <p>ἄφθογγος, <i>Tr.</i></p>
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B.	ἐμπρος. ἐμποδίζω = bind. See on XIX. (b) l. 2.	καταδῶ = convict. κατασιτοῦμαι. κατασκώπτω. κατασπουδάζομαι. καταφονεύω, Tr. καταχρῶμαι. κατειλῶ. κατεργάζομαι = des- troy, Tr.
βουκόλιον. βρέφος, Tr. βύσσος.	ἐναπονίζω. ἐνεμῶ. ἐνηβητήριον. ἐξημερῶ, Tr. ἐξογκῶ, Tr. ἐπελαύνω. ἐπιλέγομαι = read. ἐπιμηχανῶμαι. ἐπιπλέω = float on. ἐπιπλέως. ἐπιτεχνῶμαι. ἐρδω, Tr. ἐσίημι. εὐμορφος, Tr. ἐφορμῶ (-άω), Tr.	κατοικτίζω, Tr. κατόνομαι. κατόπτῃς. κατορρωδῶ. κατορχοῦμαι. κερατίζω. κλαυθμός. κνύζημα. κόλπος, Tr. κραυγάνομαι. κυκλοῦμαι = surround. κυρῶ (-έω), Tr.
Γ.	γνωσιμαχῶ.	Λ.
Δ.	δαίνυμι, Tr. δαιμαίνω, Tr. δεινολογοῦμαι. δεκαετής = 10 years old. See on VIII. B., § 1, l. 1. δέκας, Tr. διαδείκνυμι. διαλαγχάνω, Tr. διανέω = swim across, in lit. sense. διαπάσσω. διεξελαύνω. διεξιλείσσω. δόλερος, Tr. δουλοσύνη, Tr. δρέπω. δυσπετώ, Tr.	ζεύγλη, Tr. ζεύγνυμαι (in middle). ζεύξις.
Ε.	ἐγκολάπτω. εἶμα, Tr. έκας, Tr. ἐκγίγνομαι = am born from. ἐκθεσις, Tr. ἐκκαλύπτω, Tr. ἐκκειμαι. ἐκρήγνυμαι = burst out in a passion, Tr. ἐκτύφλωσις. ἐμμανής, Tr.	Ζ. Θ. θακῶ, Tr. θεοβλαβής. θεοπρόπιον. θεοπρόπος. θεσπίζω, Tr. Ι. ἡμερος, Tr. ιτέινος. Κ. καθύπερθε. καλλιστεύω, Tr. κάμνω = I am dis- tressed at, Tr. κάρτα. καταβιβάζω.
		Μ. μακρόβιος. μιν, Tr. μνηστήρ, Tr. μόρος, Tr. μόρσιμος, Tr.
		Ν. νέμεσις, Tr. νεογνός, Tr.
		Ξ. ξύλουργῶ.

O.

δλβιος, Tr.
 ὁμοφρονῶ.
 ὀνειδισμα.
 ὄνειροπόλος.
 οὐδαμός.
 ὀφis, Tr.

Π.

παιγνιά.
 παιγνιήμων.
 παραγυμνῶ.
 παρασάττω.
 παραφρονῶ.
 παραχρῶμαι.
 πάρεδρος, Tr.
 πάρεκ.
 παρέλκω.
 πάτρα, Tr.
 περιεσχατος.
 περιημεκτώ.
 περικάω.
 περικεῖρω.
 πέριξ, Tr.
 ποιηφαγῶ.
 πομπός, Tr.
 πορθμός.
 προμαχεών.

προναυμαχῶ.
 προσεῖκελος.
 προσεξαιρούμαι.
 προσπλάσσω.
 προσφέρομαι = resemble.
 προτίθημι = expose, Tr.
 πτέρωτος, Tr.
 πυλωρός, Tr.

Ρ.

ρεῖθρον, Tr.
 ρυμός.
 ρύομαι, Tr.
 ῥωμαλέος.

Σ.

σιτοφόρος.
 σπέργω, Tr.
 στέγη, Tr.
 στομῶ.
 στρατάρχης, Tr.
 συγκατακάω.
 συγκυρῶ, Tr.
 συμμίσγω = communicate.
 συμπαίζω.
 συνειλῶ.
 συννέω.

συνταχύνω.
 σχημάτιον.
 σῶστρα.

Τ.

τειχοφύλαξ.
 τρίζω.

Υ.

ὑπερήδομαι.
 ὑπερτίθημι.
 ὑποξεύγνυμι = bring under the yoke.
 ὑποπίμπρημι.

Φ.

φιλοσκώμμων.
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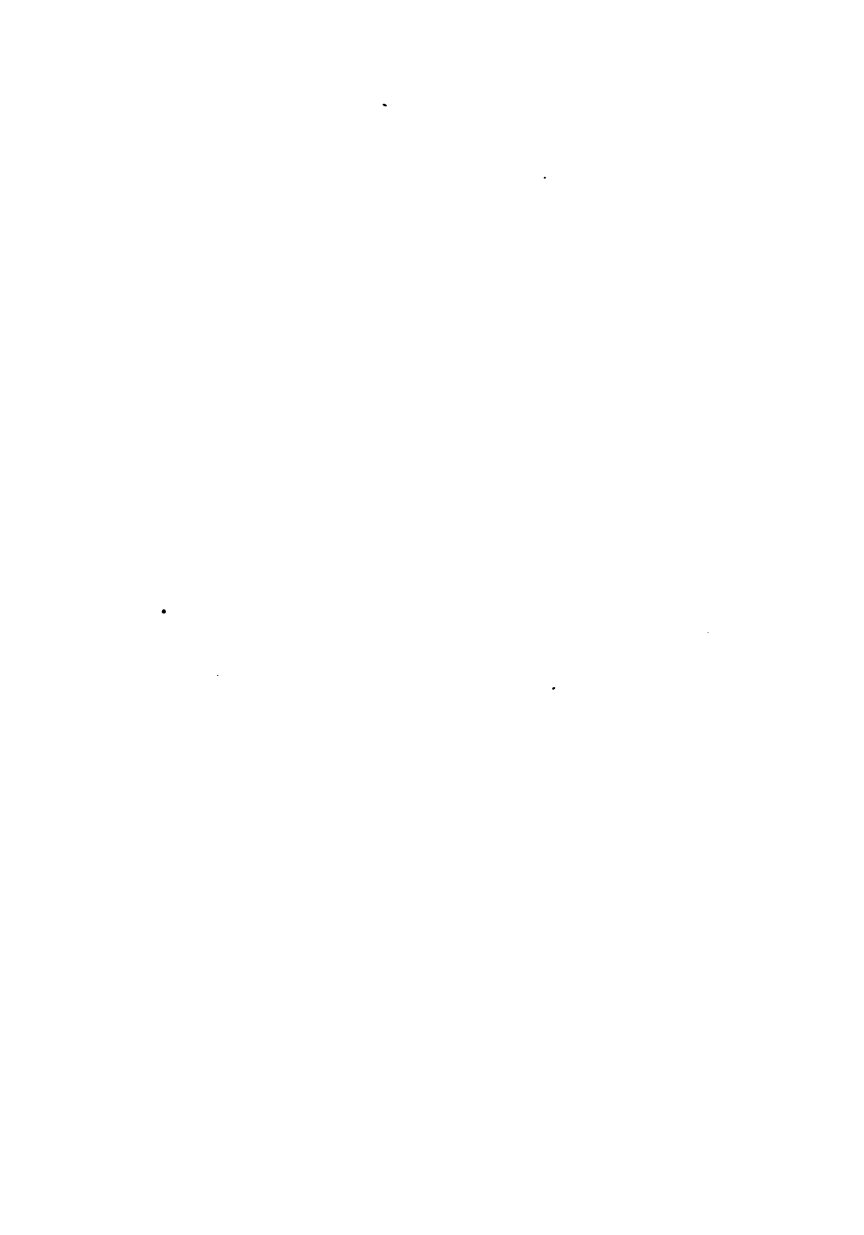
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