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HERMAN M. JOHNSON, D. D.,

PROFESSOR OF PHILOSOPHY AND ENGLISH LITERATURE IN
DICKINSON COLLEGE.

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EMINENT ALIKE FOR HIS VARIED LEARNING AND HIS QUALITIES OF HEART:

AND SPECIALLY IN REMEMBRANCE OF THE HAPPY INSTRUCTIONS WHICH RENDERED PLEASANT THE TOILSOME ASCENT TO WHICH HIS EXAMPLE INCITED,

THIS VOLUME

Is Most Respectfully Inscribed,

BY HIS FRIEND AND FORMER PUPIL.
INTRODUCTION.

The middle of the fifth century before the Christian era witnessed a new phenomenon in Greece. It was the opening of a new era in the history of her literature. Already Greece excelled in culture. Gymnastics, poetry, eloquence, painting, sculpture—these had their schools and their rivalries. The public games were the theater for their display. The greatest of these gathered the chosen men of Greece and the colonies, once in four years, on the plains of Olympia; here was the foot race and the chariot race; here were prodigies of leaping, boxing, wrestling; here were the contests of music and of poetry. Some of the finest odes of Pindar—the name yet unrivaled in the loftier style of lyrics—were produced on these occasions. Feats of arms and triumphs of art had held the arena for centuries; but now for the first time a man stands up to read a prose composition, having the length, variety, and completeness of a history; and the delighted audience bestowed by acclamation on the nine books into which the author had divided his work, the names of the nine Muses. Such is the story of the introduction of the history of Herodotus to the world. It has indeed been doubted whether such recital took place, and by some strenuously denied; there is, however, good reason to believe the account correct; and it is conceded that some time subsequently, after revising and perfecting his work, he recited portions of it at Athens, at the festival of the Panathenaeae; and so highly pleased was that enlightened people, that they bestowed on the author a present of ten talents from the public treasury;—a sum equal to, if silver talents are meant, about 10,555 dollars; if gold, about 105,555 dollars.

It is said there was a youth, some fifteen years of age, in the audience which was favored with the recital of this first historic production of Greece, who became so intently interested that his
feelings at length overpowered him, and he gave way to a passionate flood of tears. That lad was Thucydides, who, inspired from that moment with the idea of his vocation, produced in his riper years, laboring at it still in the midst of wars and in exile, that masterly work of the internal history of Greece, which he hesitated not, in the simplicity and prophetic instinct of genius, to call—an immortal treasure—κτῆμα ἄει.

The disciple of Thucydides was Xenophon, who both continued the history of Greece from where his master left it, and also imitated their common great exemplar in treating of Asiatic affairs. He is even more popularly known by the latter works than by the former. His Life and Institutes of Cyrus the Great, and his Expedition of the Younger Cyrus, containing the celebrated Retreat of the Ten Thousand, seem to have inspired him with a livelier enthusiasm than the matter of fact details of his Hellenica.

These three are the great historians of Greece. Herodotus opened the historic era, and has been called from the days of antiquity (Cic. de Legg. ii.) the Father of History.

Who then, we naturally inquire, was this Herodotus?

I.—Life of Herodotus.

Herodotus Halicarnassiienses, so called from his native place, Halicarnassus, a town of Ionia in Asia Minor, was born 484 B. C. He had a brother, named Theodorus. The family, originally of the Dorian stock, is said to have been illustrious; and the parents of our historian have given sufficient proof of their goodness and piety towards the gods, both in the naming and the education of their children.

But few particulars of the life of Herodotus are known to us. He was early devoted to the Muses, and was doubtless incited thereto by domestic example. His father was a man eminent in the state; his mother a woman of commanding influence; and an uncle, of the name of Panyasis, was so excellent a poet as to have been ranked by the ancients as second only to Homer. Having acquired such education as these domestic resources or native teachers could afford, he set out in early manhood to improve his learning by foreign travel. He extended his progress eastward as far as Ecbatana and Babylon, embracing, on the one hand, Syria and the Levant, and on the other, Colchis and the coasts of the
Euxine. Southward, he visited Egypt and the northern parts of Africa. Through Greece and her colonies, from Asia Minor to the south of Italy, his personal observation and knowledge was sufficiently complete; and there is good reason to believe that he penetrated even the remote and unfrequented regions of Scythia. He traveled not for amusement nor to gratify curiosity, but as a philosopher he sought out every where where the history, the antiquities, the religions, the political institutions, the customs, of the peoples among whom he journeyed. He pursued his inquiries systematically and diligently. He conversed with the priests and the learned; he listened to their traditions; he copied their inscriptions and consulted their records and native writers where such were to be found.

What length of time he passed in foreign parts we cannot tell; but if we allow five years for the composition of his history, it will give him not much short of ten for these preparatory labors; for the time of the recital of portions of it at Athens, as named above, brings us to about the fortieth year of his age. On his return to his native city, he found that his friends who had had influence in the state were dead, and the reigning tyrannies were too distasteful to his liberal sentiments. From this cause, as also perhaps to secure a more quiet retreat for his studies, he retired to the little island of Samos—a spot henceforth sacred in the annals of historic literature. He subsequently took up his residence at Thurium in Magna Graecia, and appears to have devoted his life, by additional researches and revisions, to the perfection of his great work; for there are passages which a comparison of dates shows to have received the finishing touch in his extreme old age. The time and circumstances of his death are not known. The Athenians honored him with a monument, whether tomb or cenotaph, beside that of Thucydides.

II.—The Character of the History.

On this subject I shall not enlarge, but simply remark:—

1. On the Reliableness of the History.—Herodotus is not, as some have imagined, a wholesale retailer of fables and nursery tales. He was a most diligent and careful inquirer after facts. But the range of his inquiry led him back into the most remote antiquity, and out into the most distant regions of which he had any know-
ledge. That the facts were sometimes obscure, doubtful, or contradictory; that they were sometimes exaggerated or disguised by superadded fictions, is what he felt as painfully as the most critical reader can; but out of the mass of material around him, he aimed to educe a consistent and truthful story. That he was honest and faithful in this endeavor, no one can doubt who reads him attentively. Few authors indeed, of any age, have so entirely secured the confidence of the reader in their integrity and love of truth. How far he has succeeded in giving a history in all points authentic and free from error, is another question. He puts down some things which to us are incredible; some which he intimates are so to himself. But these we are in no danger of being misled by, as they are subjected to every man's judgment. The age in which he wrote gave large credence to the marvelous; we have gone to the opposite extreme. Herodotus is not to be charged with a too easy credulity. In mere human affairs he was cautious, and for his age may be reckoned as inclined rather to the skeptical. In matters of superstitions he was less so. In his whole character he was a man profoundly religious. He had a deep faith in a god; in his providence and justice; in a religion; in the divine character of some of the oracles. But here, again, we are in no danger of being misled; from our different stand-point, the fact or the supposed fact stands in a different light.

Another observation which should be made, is, that some of these marvelous tales which seem most incredible, belong not to the current of the history, but are introduced in digressions, not so much for any importance of the facts themselves, as for the illustration of a principle; and as such, if we reject them as facts, they may stand as a supposed case, and will then be reckoned as other illustrations and digressions are, either ornaments or blemishes according to the judgment of the critic.

In matters of proper historic fact and in geographical knowledge, the extent and accuracy of his learning have challenged the admiration of the world. Modern researches have tended to confirm his correctness both in the general, and to a surprising extent in the detail. The vituperations of Plutarch have had little weight, either in his own or in subsequent times; and the work of Herodotus, as the storehouse of ancient history, has been held in highest esteem by the best scholars of every age.
2. **Plan of the History.**—The objective idea of the great work of Herodotus is that of an Universal History. And it is worthy of remark, that the earliest attempt at such a grand design should appear, not in the form of simple annals, but constructed according to the most perfect rules of art. Embracing the greatest variety of detail, it happily preserves the law of unity; reduces the multifarious and complex materials to an admirable simplicity, and maintains an easy and natural progression, with a growing interest from the beginning to the close. The prominent object on the canvas is the contest of Europe and Asia. The shifting scene exhibits the progress of hostilities from the simple provocation of the rape of Io, embracing as it advances wider and deeper interests and awakening more determined energies, till it brings in, by a natural development, the grand and decisive conflict in which the millions of Persia, led by the generals of Xerxes and Darius successively, met with those prodigies of valor at Marathon and Thermopylae and Plataea, as well as in the sea-fight off Salamis, and in which Grecian bravery triumphed at length over Persian numbers, and Grecian independence trampled on the haughty pretensions of the East. In the foreground of this scene stand Hellas and Persia as the principal figures, or rather, on the side of Hellas, Athens and Sparta as her representatives. The minor states of Greece and the colonies on the one hand, and on the other, the states of Asia subjected to Persia or conterminous to the empire, fill up in their proper relations the central group. Besides this, we have, on the true principles of art, Egypt and Scythia on either side, as centres of the two lateral groups, brought into such prominence as to give to every part its proper relief. Such is the idea of the form of the history as it pictures itself on the mind of the reader. Through all these nations, therefore, the story runs on in an easy meandering course, diverging freely to the right hand or to the left, but always in a way that seems natural, because always led by some law of association. The digressions, which thus become more frequent and longer than comports with the ordinary standard of historic composition, are not only harmonious to his design but necessary to its accomplishment. It is the only way in which he could give proper completeness to the history of the various nations on which he touched. Besides, so happily for the most part are these digressions interwoven, that the combination constitutes a perfect mosaic; and such, with few exceptions, is their intrinsic in-
terest, that the most captious critic would be at a loss to say what part he would willingly dispense with. But history was not to Herodotus a concatenation of dead facts, nor yet the mere product of human acts or human passions, but rather a succession of phenomena expressing a living principle. He believed in a Ruler of the world who held the scales of justice, and who would sooner or later mete to every man and every people the proper reward of their deeds. The idea of the Nemesis, or Divine Providence, is the animating idea of his work, and it is that which gave him a consciousness of his dignity and responsibility. In his conception, the office of historian embraces that of philosopher and religious teacher.

3. Political Sentiments.—Herodotus was a stanch republican. In a rising of the people in Halicarnassus he hastened from the quiet of his literary labors in Samos to assist in a revolution which aimed, as he thought, to put down the tyranny; but when success showed that the object was only to put down the tyrant to make room for another, he quitted his native city in disgust; and it was this perhaps which determined him to seek a retreat in the south of Italy, with a band of adventurers, where he might share in laying the foundations of a new state in the juster principles of equity. But though decided in his convictions, he writes with great liberality and treats all political institutions with respect. He not only concedes to every people the right to maintain such form of government as they may choose, but that different forms of government may be adapted to the ideas and culture of different people.

4. Style.—Herodotus had the advantage of the softest of the Grecian dialects, and he wrote in a style which for unaffected simplicity and ease has few parallels in any language. We have equaled it in our Robinson Crusoe, and scarcely in any other work of standard merit. He seldom attains to the studied elegance of Livy or Hume, and he is the farthest remove possible both from the jerking brevity of Tacitus and the labored pomp of Gibbon and Cicero.

III.—Plan of the Present Work.

The plan of this work originated several years ago, when the editor occupied the chair of Ancient Languages in the Ohio Wesleyan University, and a considerable portion of the Notes was
written at that time, but circumstances then prevented him from completing it. In his present position, his duties requiring a course of lectures on history, his attention was called anew to the great importance of Herodotus to general historical studies, and to the want of an American edition suitable for students; for, an available school edition can comprise only select portions of the whole.

The plan of the present selection has been, to take such parts as would give a connected history of the Asiatic countries and of Egypt. To this I was determined mainly by two considerations; first, the growing interest in the history and antiquities of those regions at the present time; and secondly, that the other Greek and the Roman authors commonly put into the hands of students do not cover this ground at all. This portion of Herodotus therefore opens to the learner a new world, from which he is otherwise excluded.

The present volume brings down the history of the East to the death of Cyrus the Great. The Ægyptiacæ and the subsequent portions of the Orientalia will be completed at as early a day as practicable.

The Text of Herodotus is pretty well settled, and there is very general agreement on most points of importance, in the best standard editions. But where these differ, instead of following any one implicitly, I have used my own judgment, and in any instance that affects the sense, have given the various readings in the Notes, that the reader also may judge. It will be interesting to the learner to know that most of the various readings found in the manuscripts are merely orthographical; and probably the orthography of the dialect was not so well established in the time of Herodotus but that he may have varied occasionally from his own standard.

In preparing the Notes, I have endeavored to keep in mind that they are intended for learners in the earlier part of their classical course. Herodotus is particularly adapted to academical reading and to the lower collegiate classes. I have therefore made the explanations in the former part of the work quite full, with frequent references to such grammars as are most commonly found in the hands of the student. To the larger grammars I have referred less frequently, and to the elementary works, not at all; assuming that these are sufficiently familiar to render it unnecessary.

The Notes proper are intended to be purely explanatory and grammatical. Other remarks, of the nature of historical criticism
or investigation, are for the most part reserved to the end of the chapter, where, as occasion demanded, they are placed in a separate paragraph, generally brief and calculated to awaken reflection and incite to further inquiry. This feature of the work is somewhat novel, and it is hoped will commend itself to the approbation of teachers. The substance of these Remarks might have been gathered into one or more extended essays, and might thus have appeared in a character of greater dignity; but I have chosen to intersperse them in this way with the hope of securing for them a more general perusal.

ABBREVIATIONS.

The following are such abbreviations used in the notes as need explanation. Others are sufficiently obvious, or the references are written out in full.

A., Anthon's Greek Grammar.
Bul., Bullions' " "
B. or Buttman's " " (Robinson's Translation.)
C., Crosby's " "
K., Kühner's " " (School Ed. when Jelf's is not specified.)
M., Matthiæ's " " (Leipzig Ed.)
S., Sophocles' " "

Borh., Borheck’s Apparatus ad Herod.
Gron., Gronovius (in Ed. Herod.).
Hoog., Hoogoveen's Greek Particles.
L. or Larch., Larcher's Notes (Cooley's Ed.).
Lau., Laurent's Translation with Notes.
Schw., Schweighæuser (in Ed. Herod.).
T., Turner, Notes on Herod.
Tab., Table, in remarks prefixed to the Notes.
Vig. Idd., Viger's Greek Idioms.
Wess., Wesseling.
Wytt., Wyttenbach.
SUMMARY.

BOOK I. CLIO.

Herodotus, intending to develope the causes of the hostility between the Greeks and the Barbarians, in the first place records the mutual rapes of women committed by the two parties; that of Io, 1; that of Europa and Medea, 2; that of Helen, 3: in doing which, he states the accounts given both by the Persians and the Phœnicians. Then, as Croesus, king of the Lydians, was the first to attack the Greeks with arms, 5, he enters on the Lydian history, 6. The first kings of the Lydians, then, sprang from Atys; the second dynasty from Hercules 7; the last of whom, Candaules, having been killed by Gyges, 8–12, the kingdom is transferred to the Mermnades. Then follows the history of Gyges, 13, 14; that of Ardys, 15, under whose reign the Cimmerians made an irruption into Asia, and took Sardis, 15; that of Sadyattes, 16; that of Alyattes, 18, 25, who expelled the Cimmerians from Asia. Digressions are interposed, relating to Thrasybulus, the tyrant of Mile-tus; and Periander, the tyrant of Corinth; contemporary with whom was Arion, saved by a dolphin, 20–24. Alyattes is succeeded by his son Croesus, 26, who subjugates the Asiatic Greeks, and extends his power over the whole of Asia, as far as the Halys, 26–28. Croesus is admonished unsuccessfully, by Solon of Athens, to hold no one happy, until he have ended life in happiness, 29–33. Croesus is visited with great calamity; his son Atys is killed, unwittingly, in the chase, by Adrastus, a Phrygian refugee, 34–45. The Medes having been conquered by Cyrus, Croesus, alarmed at the growing power of the Persians, first sends round to make trial of the oracles of the Greeks, 46–52; and then consults about levying war against Cyrus: an ambiguous answer is returned, which Croesus interprets as favorable to himself; and therefore undertakes the expedition, first sending to court the alliance of the Greeks, the chief nations of whom, at that time, were the Athenians and Lacedæmonians: the former sprung from the Pelasgi, the latter from the Hellenes, 56 seq. The empire of the Athenians was then held by Pisistratus, 59–64: the Lacedæmonians had received excellent laws from Lycurgus, 65, and conquered the Tegeans, 66 seq. The Lacedæmonians frame an alliance with Croesus, 69. Croesus crosses the Halys, and engages Cyrus with dubious success in the Pterian plain, 75 seq. Returning from Sardis, he sends for assistance from the Egyptians, Babylonians, and Lacedæmonians, 77. Cyrus meanwhile follows rapidly on the heels of Croesus; conquers the
SUMMARY.

Lybian army before the town; besieges Sardis, which he takes, together with Crœsus himself, 79–85. The country and manners of the Lydians are briefly described, 93 seq. The history then passes to Cyrus, 95. The empire of Asia had been five hundred and twenty years in the hands of the Assyrians: the Medes were the first to assert their freedom: their example was followed by other nations. The Medes, after some years of anarchy, choose Deioces for their king, 95–101. He is succeeded by Phraortes, 102. Phraortes is succeeded by Cyaxares, who expels the Scythians, who had taken possession of Asia; and subjects the Assyrians, 103–106. Astyages the son of Cyaxares, admonished by a dream, gives his daughter Mandane in marriage to a Persian, Cambyses: he delivers the child born of that marriage to Harpagus, with orders to put it to death: Harpagus gives the child to a herdsman, with orders to expose it; but the herdsman, prevailed upon by his own wife, educates the child as his own. Cyrus, thus preserved, having reached his tenth year, is recognized by his grandfather, Astyages, and sent safe into Persia: Harpagus, however, is punished in a most cruel manner, 107–121. Harpagus, desirous of being avenged of the injury he had received at the hands of Astyages, prompts Cyrus to rise up against his grandfather: Cyrus excites the Persians to rebellion, 122–126. The Medes are routed in two battles, and Astyages himself is taken prisoner, 127–130. The manners of the Persians are described, 131–140. After conquering Crœsus, Cyrus directs his arms against the Asiatic Greeks: but before the Historian describes the war, he gives an account of the situation of Ionia, the origin, institutions, and manners of its inhabitants, 142–148; the same with respect to Æolis, 149. Cyrus having once more subdued the Lydians, who had rebelled, 154–160, sends Harpagus against the Ionians; among whom, the Phœceans and Teians forsake their towns, and establish themselves elsewhere: the rest submit: 162–170. Caria and Lycia are next subdued, 171–176. In the mean time, Cyrus in person subdues Upper Asia: description of Babylon, and history of Semiramis and Nitocris, 177–187. Cyrus conquers the Babylonians in battle; drives them within the city, which he besieges, and captures by stratagem, 188–191. The territory of the Babylonians, their institutions, laws, manners, diet, etc. described, 192–200. At last, Cyrus, carrying war against the Massagetae, crosses the Araxes, and is slain by Queen Tomyris, 201–214. Arts and customs of the Massagetae, 215, 216.
ἩΡΟΔΟΤΟΣ τοῦ ΑΛΙΚΑΡΝΗΣΣΕΩΣ ἙΣΤΟΡΙΩΝ ΠΡΩΤΗ ἘΠΙΓΡΑΦΟΜΕΝΗ ΚΛΕΙΩ.

ἩΡΟΔΟΤΟΣ Ἀλικαρνησσῆς ἱστορίης ἀπόδεξις ἦδε· ὡς μῆτε τὰ γενόμενα ἐξ ἀνθρώπων τῷ χρόνῳ εξή- τηλα γένηται, μῆτε ἔργα μεγάλα τε καὶ θωμαστά, τὰ μὲν Ἔλλησι, τὰ δὲ βαρβάρουσι ἀπόδεχθεντα, ἀκλεᾶ γένηται, τὰ τε ἄλλα, καὶ δὴ ἤν αἰτίην ἐπολέμησαν 5 ἀλλήλους.

1. ΠΕΡΣΕΩΝ μὲν νυν οἱ λόγιοι Φοινικῶς φασι γενέσθαι τῆς διαφορῆς αἰτίους· τούτους γὰρ ἀπὸ τῆς Ἐρυθρῆς καλεομένης θαλάσσης ἀπικομένους ἐπὶ τῆς διὰ τὴν θάλασσαν καὶ οἰκήσαντας τούτον τὸν χώρον, τὸν καὶ νῦν οἰκέουσιν, αὐτική ναυτιλίησι μακρῆς ἐπιθέ- 5 σθαι· ἀπαγινεύοντας δὲ φορτία Ἀγιύπτια τε καὶ Ἀσ- σύρια τῇ τε ἄλλῃ [χώρῃ] ἐσπαρκυνεσθαι καὶ δὴ καὶ ἔς Ἀργος.— τὸ δὲ ἨἈργος τοῦτον τὸν χρόνον προείχε ἀπασθὲν ἐν τῇ νῦν Ἑλλάδι καλεομένῃ χώρῃ. — ἀπι- κομένους δὲ τοὺς Φοινικὰς ἐς δὴ τὸ ἨἈργος τοῦτο δία- 10 τίθεσθαι τὸν ψόρτον. πέμπτη δὲ ἡ ἐκτῇ ἡμέρῃ ἀπ’ ἦς ἀπίκοντο, ἐξεμπολημένους σφι σχεδόν πάντων, ἐλθεῖν ἐπὶ τὴν θάλασσαν γυναικᾶς ἄλλας τε πολλὰς καὶ δὴ καὶ τοῦ βασιλέως θυγατέρα· τὸ δὲ οἱ οὐνόμα εἶναι, 1
15 κατὰ τοῦτό τὸ καὶ Ἄρηπος ἔλεγον τῷ Ἰουνίῳ χορ. ταῦτα στάσας κατὰ πρώμην τῆς νησοῦ ἀνέεςθαι τῶν φορτίων, τῶν σφί ἢν θυμὸς μάλιστα· καὶ τοὺς Φοίνικας διακελευσαμένους ὄρμησαν ἐπ᾿ αὐτάς. τὰς μὲν δὴ πλεύσας τῶν γυναικῶν ἀποφυγέειν, τῇ δὲ Ἰουνίῳ σύν ἄλλησι ἄρπασθήμει· ἐσβαλαμένους δὲ ἐς τὴν νέα, οὐ- χεσθαί ἀποπλέοντας ἐπ᾿ Αἰγύπτου.

2. Οὕτω μὲν Ἰουνὶ ἢς Ἀἰγύπτου ἀπικέσθαι λέ- γουσι Πέρσαι, οὐκ ὡς Φοίνικες, καὶ τῶν ἀδικημάτων τοῦτο ἄρξαι πρῶτον· μετὰ δὲ ταῦτα Ἕλληνων τυ- νάς (οὐ γὰρ ἔχουσι τὸνομα ἀπηγήςασθαι) φασὶ τῆς 5 Φοίνικης ἢς Τύρων προσσχόταν, ἄρπάσαι τοῦ βασι- λέως τῆς θυγατέρα Εὐρώπην. — ἐηθαν δ᾿ ἀν οὗτοι Κρῆτες. — ταῦτα μὲν δὴ ὅσα σφὶ πρὸς ὅσα γενέσθαι· μετὰ δὲ ταῦτα Ἕλληνας αἰτίους τῆς δευτέρης ἀδικίας γενέσθαι. καταπλώσαντας γὰρ μακρῇ νη ἢς Ἀλῶν τε 10 τῆς Κολχίδα καὶ ἐπὶ Φᾶσιν ποταμῶν, ἐνθεύτεν, δια- πρηξαμένους καὶ τάλλα τῶν εἶνεκεν ἀπίκατο, ἄρπάσαι τοῦ βασιλέως τῆς θυγατέρα Μηδείην. πέμψαντα δὲ τῶν Κόλχων βασιλέα ἢς τῆς Ἕλλαδα κήρυκα αἰτεῖν τε δίκας τῆς ἄρπαγῆς καὶ ἄπαιτείν τῆς θυγατέρα. τους 15 δὲ ὑποκρίνασθαι, ὡς οὕτε ἐκεῖνοι Ἰουνὶς τῆς Ἀργείης ἦδοσάν σφὶ δίκας τῆς ἄρπαγῆς, οὕτε δὲν αὐτοῖς δώσειν ἐκεῖνους.

3. Δευτέρη δὲ λέγουσι γενεῖ μετὰ ταῦτα Ἄλεξαν- δρον τὸν Πριάμου, ἀκηκοότα ταῦτα, ἐθελῆσαί οἱ ἐκ τῆς Ἕλλαδος δι᾿ ἄρπαγῆς γενέσθαι γυναῖκα, ἐπιτασμείουν πάντως ὅτι οὐ δώσει δίκας· οὔτε γὰρ ἐκεῖνους διδόναι. 5 οὕτω δὴ ἄρπάσαστοι αὐτοῦ Ἐλένην, τοῦσο Ἔλλης δόξαν πρῶτον πέμψαντας ἄγγελους ἀπαιτεῖν τε Ἐλε- νὴν καὶ δίκας τῆς ἄρπαγῆς αἰτεῖν. τους δὲ, προϊσχο- μένου ταῦτα, προφέρειν σφὶ Μηδείης τῆς ἄρπαγῆ, ὡς οὐ δώσει αὐτοῦ δίκας οὔτε ἐκδόντες ἐπαιτεύοντο βου- 10 λοιπόν σφὶ παρ᾿ Ἀλλων δίκας γίνεσθαι.
4. Μέχρι μὲν ὄν τοῦτον ἀρπαγὰς μοῦνας εἶναι παρ᾽ ἀλλήλων· τὸ δὲ ἀπὸ τοῦτον Ἑλληνας δὴ μεγάλως αἰτήσεσθαι· προτέρους γὰρ ἄρξαι στρατεύεσθαι ἐστὶν Ἀσίην· ἡ σφέας ἐστὶν τῇ Ἑὐρώπῃν. τὸ μὲν νυν ἀρπαζεῖν γυναῖκας ἀνδρῶν ἀδίκων νομίζειν ἑργον εἶναι, τὸ δὲ ἀρπαθεϊσέων σπουδὴν ποιῆσαι τιμωρεῖν ἀνοίκτων, τὸ δὲ μηδεμίαν ὄρην ἕχειν ἀρπαθεϊσέων σωφρόνων· δήλα γὰρ δὴ ὅτι, εἰ μὴ αὐτάι ἐβουλέατο, οὐκ ἂν ἕρπαξοντο. σφέας μὲν δὴ τοὺς ἐκ τῆς Ἀσίης λέγουσι Πέρσαι ἀρπαζομενένων τῶν γυναικῶν λόγον οὐδένα ποιῆσασθαι· Ἑλληνας δὲ Δακεδαιμονίης εἰνεκεν γυναικός στόλον μέγαν συναγείραι, καὶ ἔπειτα ἐλθόντας ἐς τὴν Ἀσίην τὴν Πρώμοον δύναμιν κατελεῖν. ἀπὸ τοῦτον αἰεὶ ἤγγισαι· τῷ Ἑλληνικῷ σφίσι εἶναι πολέμιον. τὴν γὰρ Ἀσίην καὶ τὰ ἐνοικέοντα ἐδαι βάρβαρα οἰκειεύνται οἱ Πέρσαι, τὴν δὲ Ἑὐρώπῃν καὶ τῷ Ἑλληνικῷ ἠγημονεῖ κεχωρίσσαι.

5. Οὔτω μὲν Πέρσαι λέγουσι γενέσθαι, καὶ διὰ τὴν Ἰλίου ἀλωσίν εὐρίσκουσι σφίσι έὐδαί τὴν ἁρχὴν τῆς ἐξορίης τῆς ἐς τοὺς Ἑλληνας. περὶ δὲ τῆς Ἰουδαί οὐκ ὁμολογεύουσι Πέρσησι οὔτω Φοίνικες· οὐ γὰρ ἀρπαγῇ σφέας χρησμαίνουσι λέγουσι ἀγαγεятся αὐτὴν ἐς Αἰγυπτον, ἀλλ’ ὡς ἐν τῷ "Ἀργεί ἐμύσητο τῷ ναυκλήρῳ τῆς ηῆς· ἐπεὶ δὲ ἐμαθὲν ἐγκυος έὐδαί, αἰδεομένη τοὺς τοκέας, οὐτω δὲ ἐθελοῦνται αὐτὴν τοὺς Φοίνιξι συνεκπλώσαι, ὡς ἰδικαίος γένηται. ταύτα μὲν υπὸν Πέρσαι τε καὶ Φοίνικες λέγουσι. ἐγὼ δὲ περὶ μὲν τούτων οὐκ ἐρ' χομαί ἐρέων ὡς οὔτω δὴ ἀλλιώς καὶ ταύτα ἐγνέντο· τὸν δὲ οἰδα αὐτὸς πρῶτον ὑπάρξαντα ἀδίκων ἑργον ἐς τοὺς Ἑλληνας, τούτων σημῆνας προβῆσαμοι ἐς τὸ πρόσω τοῦ λόγου, ὁμολογος σμικρὰ καὶ μεγάλα ἀστεα ἀνθρώπων ἐπεξεῖ. τὰ γὰρ τὸ πάλαι μεγάλα ἤν, τὰ πολλὰ αὐτῶν 15 σμικρὰ γέγονε, τὰ δὲ ἐπ’ ἐμεῦ ἢν μεγάλα, πρότερον ἢν σμικρὰ. τὴν ἀνθρωπηθηθὴν ὧν ἐπιστάμενος εὐδαιμονίην
ούδαμα ἐν τοῦτῳ μένουσαν ἐπιμνήσομαι ἀμφοτέρων ομοίως.

6. ΚΡΟΙΣΟΣ ἦν Λυδὸς μὲν γένος, παῖς δὲ Ἀλυ-
άττεω, τύραννος δὲ ἐθνεῶν τῶν ἐντὸς Ἀλυνος ποταμοῦ.
ὅσ ἰδέων ἀπὸ μεσαμβρίας μεταξὺ Σύρων καὶ Παφλαγ-
νῶν ἔδειξε πρὸς βορίην ἀνέμου ἐς τὸν Εὐξείων καλεόμενον
5 πόντον. οὗτος οὗ Κροίσος βαρβάρων πρῶτος τῶν ἡμεῖς
ἰδμεν τοὺς μὲν κατεστρέψατο Ἐλλήνων ἐς φόρον ἀπα-
γωγήν, τοὺς δὲ φίλους προσεποιήσατο. κατεστρέψατο
μὲν Ἰωνᾶς τε καὶ Αἰολέας καὶ Δωρίεας τους ἐν τῇ Ἀσίᾳ,
φίλους δὲ προσεποιήσατο Δακεδαμονίους. πρὸ δὲ τῆς
10 Κροίσου ἀρχῆς πάντες Ἐλληνες ἦσαν ἑλεύθεροι. τὸ
γὰρ Κυμερίων στράτευμα τὸ ἐπὶ τὴν Ἰωνῆν ἀπικόμε-
νου, Κροίσου ἐδὼ προσβύτερον, οὐ καταστροφή ἐγένετο
τῶν πολίων, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγῆ.

7. Ἡ δὲ ἤγεμονὶ οὕτω περιῆλθε, ἔοισα Ἡρακλε-
δέων, ἐς τὸ γένος τὸ Κροίσου, καλεομένους δὲ Μερμώ-
δας. ἦν Κανδαύλης, τὸν οἱ Ἐλληνες Μυρσίλου ὄνομά-
ξουσι, τύραννος Σαρδίων, ἀπόγονοι δὲ Ἁλκαίοι τοῦ
5 Ἡρακλέους. Ἀγρῳ μὲν γὰρ ὁ Νίνου τοῦ Βῆλου τοῦ
Ἀλκαίου πρῶτος Ἡρακλείδεων βασιλεὺς ἐγένετο Σαρ-
δίων, Κανδαύλης δὲ ὁ Μύρσου ὦστατος. οἱ δὲ προτε-
ρον Ἀγρωνος βασιλεύσαντες ταῦτας τῇ χώρῃ ἦσαν
ἀπόγονοι Λυδοῦ τοῦ Ἀττιος, ἀπ' ἢτον ὁ δῆμος Λύδιος
10 ἐκηλῆθη ὁ πᾶς οὕτος, πρότερον Μήνως καλεόμενος. πα-
ρὰ τοῦτων δὲ Ἡρακλείδαι ἐπιτραφθέντες ἔσχον τὴν ἀρ-
χὴν ἐκ θεοπροπίου, ἐκ δούλης τε τῆς Ἰαρδάνου γεγονό-
τες καὶ Ἡρακλέος, ἀρξαντες μὲν ἐπὶ δύο τε καὶ εἰκοσὶ
γενέας ἀνδρῶν ἔτεα πέντε τε καὶ πεντακόσια, παῖς παρὰ
15 πατρὸς ἐκδεκόμενος τήν ἀρχὴν μέχρι Κανδαύλεω τοῦ
Μύρσου.

13. ''Ἐσχε δὲ τὴν βασιληθὴν καὶ ἐκρατύνθη ἐκ τοῦ
ἐν Δελφοῖς χρηστηρίου. ὡς γὰρ ἦν οἱ Λυδοὶ δεινοῦ
ἐποιεῖντο τὸ Κανδαύλεω πάθος καὶ ἐν ὀπλοῖς ἦσαν,
συνέβησαν εί τωτό οὗ τοῦ Γύγεω στασιώταται καὶ οἱ λοιποὶ Λυδοὶ, ἦν μὲν δὴ τὸ χρηστήριον ἀνέλη μιν βασιλέα εἶναι Λυδῶν, τόνδε βασιλεύειν, ἦν δὲ μή, ἀποδούναι ὁπίσω ἐσ 'Ηρακλείδας τὴν ἄρχην. ἀνείλε τε δὴ τὸ χρηστήριον καὶ ἐβασιλεύσετο οὗτῳ Γύγης. τοσούδε μέντοι εἴπε ἡ Πυθή, ὡς 'Ηρακλείδησι τίσις ἦξει ἐς τὸν πέμπτον ἀπόγονον Γύγεω. τούτου τοῦ ἐπεος Λυδοὶ τε καὶ 10 οἱ βασιλεῖς αὐτῶν λόγον οὐδένα ἐποιεύντο, πρὶν δὴ ἐπετελέσθη.

14. Ἐν μὲν δὴ τυραννίδα οὗτο ἔσχον οἱ Μερμυνδαῖ, τοὺς Ἐρακλείδας ἀπελόμενοι. Γύγης δὲ τυραννεύσας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα, ἀλλ' ὅσα μὲν ἄργυρον ἀναθήματά ἐστὶ οἱ πλείστα ἐν Δελφοῖς· πάρεξ δὲ τοῦ ἄργυρον χρυσῶν ἀπλετοῦ ἀνέθηκεν ἅλλον τε καὶ τοῦ μάλιστα μνήμην ἄξιον ἔχειν ἐστὶ, κρητιρίς οἱ ἄριθμον ἐξ χρύσειον ἀνακέσαται. ἐστάσει δὲ οὕτωι ἐν τῷ Κορυνθίων θησαυρῷ σταθμῶν ἔχοντες τρίποικότα τάλαντα· ἀλληθεῖ δὲ λόγῳ χρεωμένοι οὗ Κορυνθίων τοῦ δημοσίου ἐστίν οὗθαυρός, ἅλλα Κυψέλου 10 τοῦ Ἱετίνους. οὕτος δὲ ὁ Γύγης πρῶτος βαρβάρων τῶν ἡμεῖς ἱδμεν ἐς Δελφοὺς ἄνεθηκε ἀναθήματα μετὰ Μίδην τοῦ Γορδίεω, Φρυγίας βασιλέα. ἀνέθηκε γὰρ δὴ καὶ Μίδης τοῦ βασιλήου θρόνου, ἐς τὸν προκατίζων ἐδίκαζε, ἐόντα ἀξιοδεύτων· κεῖται δὲ ὁ θρόνος οὕτος 15 ἐνθαπερ οἱ τοῦ Γύγεω κρητίρης. ὁ δὲ χρυσός οὕτος καὶ ὁ ἄργυρος, τὸν ὁ Γύγης ἄνεθηκε, ὑπὸ Δελφῶν καλέται Γυγάδας ἐπὶ τοῦ ἀναθέντος ἐπωνυμίην. ἐσέβαλε μὲν ὅνων στρατηγὴν καὶ οὕτος, ἐπεί τῇ ἱρξε, ἐς τῷ Μίλητον καὶ ἐς Σμύρνην, καὶ Κολοφῶνος τὸ ἀστικοί εἶλε. ἅλλ' οὕτως γὰρ μέγα ἔργον ἀπ' αὐτοῦ ἄλλο ἐγένετο βασιλεύσαντος δυόν δέοντα τεσσεράκοντα ἐτεα, τούτων μὲν παρήσομεν, τοσαύτα ἐπιμνησθέντες·

15. Ἄρδυνος δὲ τοῖς Γύγεω μετὰ Γύγην βασιλεύσαντος μνήμην ποιήσομαι. οὕτος δὲ Πρηνέας τε εἶλε ἐς
Μίλητον τε ἐσέβαλε, ἐπὶ τούτου τε τυραννεύοντος Σαρδίων Κιμμέριοι εξ ἱθέων ὑπὸ Σκυθέων τῶν Νομάδων 5 ἐξαναστάντες ἀπικέατο ἐς τὴν 'Ασίην, καὶ Σάρδις πλὴν τῆς ἀκροπόλιος εἶλον.

16. Ἀρδυος δὲ βασιλεύσαντος ἐνὸς δέοντα πεντήκοντα ἔστεα ἐξεδέξατο Σαδιώτης ὁ Ἀρδυος, καὶ ἐβασιλεύσε ἔστεα δυόδεκα, Σαδιώττεω δὲ 'Αλιώτης. οὗτος δὲ Κυνάρη τε τῷ Δηιόκεω ἄπογανῳ ἐπολέμησε καὶ Μήδοις, Κιμμέριοις τε ἐκ τῆς 'Ασίης ἐξήλασε, Σμύρνην τε τὴν ἀπὸ Κολοφώνος κτισθείσαν εὐλε, ἐς Κλαξομενᾶς τε ἐσέβαλε. ἀπὸ μὲν νυν τούτων οὐκ ἢς ἢθελε ἀπῆλλαξε, ἀλλὰ προσπταίσας μεγάλως ἀλλὰ δὲ ἔργα ἀπεδέξατο ἐῶν τῇ ἀρχῇ ἄξιαπρηγητότατα τάδε.

23. Περιάνδρος δὲ ἦν Κυψέλου παῖς, οὗτος δὲ τῷ Ὠρασυβούλῳ τὸ χρυσήριον μηνύσας. ἐτυρᾶννευε δὲ ὁ Περιάνδρος Κορνίθσον τῷ δὲ λέγουσι Κορινθιοῖς (ὁμολογεύοι δὲ σφι Δέσβιοι) ἐν τῷ βίῳ θῶμα μέγιστον 5 παραστῆναι. Ἀρίωνα τὸν Μηθυμναίον ἐπὶ δελφίνος ἐξενεχθέντα ἐπὶ Ταίναρον, εὐντα κυθαρῳδήν τῶν τότε ἐντῶν οὐδενὸς δεύτερον, καὶ διθύραμβον πρῶτον ἀνθρώπων τῶν ἡμειῶν ἴδιεν ποιήσαντά τε καὶ ὁνομάσαντα καὶ διδάξαντα ἐν Κορίνθῳ.

24. Τούτου τὸν Ἀρίωνα λέγουσι τὸν πολλῶν τοῦ χρόνου διατρίβοντα παρὰ Περιάνδρος ἐπιθυμήσαι πλῶσαι ἐς 'Ἰταλίην τε καὶ 'Ικελίην· ἐργασάμενον δὲ χρήματα μεγάλα θελήσατι ὅπλος ἐς Κόρινθον ἀπικέσθαι. 5 ὁμολόγησαν μὲν νυν ἐκ Τάραντος, πιστεύοντα δὲ οὐδαμοίσι μᾶλλον ἡ Κορινθίοισι μισθώσασθαι πλοῦτον ἀνδρῶν Κορινθίων· τοὺς δὲ ἐν τῷ πελάγει ἐπιβουλεύειν τὸν Ἀρίωνα ἐκβαλόντας ἔχειν τὰ χρήματα· τὸν δὲ συνέντα τοῦτο λύσσεσθαι, χρήματα μὲν σφι προϊέντα 10 ψυχῆν δὲ παρατείμων. οὐκών δὲ πείθεις αὐτῶν τούτους, ἀλλὰ κελεύεις τοὺς πορθμέας ἢ αὐτὸν διαχράσθαι μιν, ὡς ἀν ταφῆς ἐν τῇ τυχῇ, ἢ ἐκπηδᾶν ἐς τὴν
θάλασσαν τὴν ταχύστην. ἀπειληθέντα δὲ τὸν Ἅριωνα ἐς ἀπορίην παρατήσασθαι, ἐπειδὴ σφι οὔτω δοκεῖν, περιδέειν αὐτὸν ἐν τῇ σκευῇ πάσῃ στάντα ἐν τοῖς 15 ἐδωλίοις ἄείσαν· ἄείσας δὲ ὑπεδέκετο ἐσωτῆρα κατεργάσασθαι· καὶ — τοῖς ἐσελθεῖν ἀρὰ ἤδονήν, εἰ μέλλοιεν ἀκούσεσθαι τοῦ ἁρίστου· ἀνθρώπων ἀοιδοῦ, — ἀναχορῆσαι εκ τῆς πρύμνης ἐς μέσην νέα. τὸν δὲ ἐνδύνα τε πάσαν τὴν σκευήν καὶ λαβόντα τὴν καλάρρην· στάντα 20 ἐν τοῖς ἐδωλίοις· διεξέλθειν ἰόμον τὸν ὄρθιον· τελευτῶν ὑπὸ τοῦ νόμου, μήποτε μιν ἐς τὴν θάλασσαν ἐσω- τοῦν, ὡς εἴη, σὺν τῇ σκευῇ πάσῃ. καὶ τοὺς μὲν ἀπο- πλέειν ἐς Κόρινθου· τὸν δὲ δελφίνα λέγουσι ὑπολαβόν- τα ἐξευκείαν ἐπὶ Ταίναρον. ἀποβάντα δὲ αὐτῶν χωρέεις 25 ἐς Κόρινθου σὺν τῇ σκευῇ καὶ ἀπίκομενον ἀπηγέεσθαι πᾶν τὸ γεγονός. Περιάνδρον δὲ ὑπὸ ἀπιστίας Ἅριωνα μὲν ἐν φυλακῇ ἔχειν οὐδαμῇ μετίεντα, ἀνακῶς δὲ ἔχειν τῶν πορθμεῶν· ὡς ὑπὸ ἀρα παρεῖναι αὐτούς, κληθέντας ἰστορέεσθαι εἰ τι λέγοις περὶ Ἅριωνος. φαμένων δὲ 30 ἐκείνων ὡς εἶη τε σῶς περὶ Ἰταλίαν καὶ μιν εὗ πρή- σσοντα λίποις ἐν Τάραντι, ἐπιθαυμάζατο σφι τὸν Ἅριωνα, ὡσπερ ἔχουν ἐξεπίθησε· καὶ τοὺς ἐκπλαγέντας οὐκ ἔχειν ἐτι ἐλεγχομένους ἀρνεέσθαι. Ταῦτα μὲν νυν Κορίνθιοι τε καὶ Λέσβιοι λέγουσι, καὶ Ἅριωνός ἐστι ἀνώθημα 35 χάλκεον οὐ μέγα ἐπὶ Ταίναρο, ἐπὶ δελφίνος ἐπεῖσων ἀν- θρώπος.

28. Χρόνου δὲ ἐπιγνωμένου καὶ κατεστραμμένων σχεδὸν πάντων τῶν ἐντὸς Ἀλνος ποταμοῦ ὁικημένων· — πλὴν γὰρ Κιλίκοι καὶ Δυκίων τοὺς ἄλλους πάντας ὑπ’ ἐσωτῆρι ἔχει καταστρεφάμενος ὁ Κρούσος· εἰς δὲ οἷς [Ἀυδοὶ], Φρύγες, Μυσῶι, Μαριανδυνοὶ, Χάλυβες, Πα- 5 φλαγόνες, Ὁρθίκες, οἱ Θυνοὶ τε καὶ Βιθυνοὶ, Κάρες, Ἰωνεῖς, Δωρίεσσας, Διολέσσας, Πάμφυλοι. —

29. κατεστραμμένων δὲ τούτων καὶ προσεπικτωμέ- νου Κρούσου Ἀυδοίσι ἀπικνεόνται ἐς Σάρδις ἀκμαζοῦ-
σας πλούτῳ ἄλλοι τε οἱ πάντες ἐκ τῆς Ἐλλάδος σοφισταί, οἱ τοῦτον τὸν χρόνον ἐτύγχανον ἐόντες, ὡς ἔκα-5 στος οὗτων ἀπικνέοντο, καὶ δὴ καὶ Σύλων, ἀνὴρ Ἀθη-ναῖος, δὴ Ἀθηναίοις νόμοις κελεύσασι ποιήσας ἀπεδή-
μησε ἑτεα δέκα, κατὰ θεωρίης πρόφασιν ἐκπλώσας, ἵνα
dὴ μὴ τινα τῶν νόμων ἀναγκασθῇ λύσαι τῶν ἔβετο. 
αὐτοὶ γὰρ οὐκ οἰοί τε ἦσαν αὐτὸ ποιήσαι Ἀθηναῖοι.
10 ὅρκιοισι γὰρ μεγάλοισι κατείχοντο δέκα ἑτεα χρήσεσθαι
νόμοις, τοὺς ἂν σφισί Σύλων ἤτται.
30. Αὐτῶν δὴ ὅν τούτων καὶ τῆς θεωρίης ἐκδημή-
σας ὁ Σύλων εἴνεκεν ἐσ Αἴγυπτον ἀπίκετο παρὰ Ἀμα-
σιν καὶ δὴ καὶ ἐσ Σάρδις παρὰ Κροίσου. ἀπικόμενος
dὲ ἐξευίδευτο ἐν τούτι βασιλεύσω ὑπὸ τοῦ Κροίσου.
5 μετὰ δὲ ἡμέρη τρίτη ἡ τετάρτη, κελεύσαντος Κροίσου,
tὸν Σύλωνα θέραπτοντες περίγγον κατὰ τοὺς θησαυ-
ροὺς, καὶ ἐπεδείκνυσαν πάντα ἐόντα μεγάλα τε καὶ ὄλ-
βια. θησάμενον δὲ μιν τὰ πάντα καὶ σκεψάμενον, ὡς
οἱ κατὰ καίρον ἦν, εἰρετο ὁ Κροίσος τάδε· Εἰσείν Ἀθη-
10 ναίε, παρ᾿ ἡμέας γὰρ περὶ σέο λόγος ἀπίκειται πολλὸς
καὶ σοφίας εἴνεκεν τῆς σῆς καὶ πλάνης, ὡς φιλοσοφέων
γῆς πολλὴν θεωρίης εἴνεκεν ἐπελήλυθας· τόν δὲν ἢμερος
ἐπειρεσθαι μοι ἐπήλθε, εἰ τινα ἢδη πάντων εἰδὲς ὀλβιώ-
tατον; Ὁ μὲν, ἐκπίζων εἰμαι ἀνθρώπων ὀλβιώτατος,
15 ταῦτα ἐπειράτα· Σύλων δὲ οὐδὲν ὑποθωτεῦσας, ἄλλα
τῷ ἐόντι χρησάμενος, λέγει· ἩΒασιλεὐ, Τέλλου Ἀθη-
ναῖον. Ἀποθωμάσας δὲ Κροίσος τὸ λεχθὲν εἰρετο
ἐπιστρεφέως· Κοιθ δὴ κρίνεσ Τέλλου εἰμαι ὀλβιώτατον;
Ὁ δὲ εἰπε· Τέλλῳ τοῦτο μὲν, τῆς πόλιος εὖ ἡκούσης,
20 παῖδες ἦσαν καλοὶ τε κἀγαθοί, καὶ σφι εἰδε ἀπασι
τέκνα ἐκχειόμενα καὶ πάντα παραμείναντα, τοῦτο δὲ
τοῦ βίου εὖ ἥκουντι, ὡς τὰ παρ᾿ ἡμῖν, τελευτὴ τοῦ βίου
λαμπρότατη ἐπεγένετο· γενομένης γὰρ Ἀθηναίοις μά-
χης πρὸς τοὺς ἀστυνείτονας ἐν Ἐλευσίνι, βοηθῆσας καὶ
25 τροπήν ποιήσας τῶν πολεμίων ἀπέθανε κάλλιστα, καὶ
μν' Ἀθηναίοι δημοσίη τε ἑθαφαν αὐτοῦ τῇπερ ἐπεσε, καὶ ἐτύμησαν μεγάλος.

31. Ὡς δὲ τὰ κατὰ τὸν Τέλλον προετρέψατο ὁ Σόλον τὸν Κροίσον, εὔπας πολλά τε καὶ ὅλβια, ἐπειρώτα, τίνα δεύτερον μετ' ἐκείνου ᾦδοι, δοκέων πάγχυ δευτερεία γών οἴσεσθαι. ὡς δὲ εἶπε· Κλέοβιθεν τε καὶ Βίτωνα. τούτοις γὰρ ἑοῦσι γένος 'Ἀργείουι βίος τε ἀρκέων 5 ύπην καὶ πρὸς τούτῳ ρώμη σώματος τουίδε· ἀεθλο-φόροι τε ἁμφότεροι ὅμοιοι ἦσαν, καὶ δὴ καὶ λέγεται οἴδε ὁ λόγος· ἐούσης ὀρτῆς τῇ "Ἡρη τοίσι 'Ἀργείουι, ἔδεε πάντας τὴν μητέρα αὐτῶν ξενγεί κοιμισθήναι ἐς τὸ ἰρόν· οἱ δὲ σφι βόες ἐκ τοῦ ἄγρου οὐ παρεγίνοντο ἐν 10 ὥρῃ· ἐκκλησίμενοι δὲ τῇ ὀρη οἱ νεφνίαι, ὑποδύντες αὐ- τοὶ ὑπὸ τὴν ξενγὴν εἰλκον τὴν ἁμαξαί. ἐπὶ τῆς ἁμά-ξης δὲ σφι ὄχετο ἡ μήτηρ. σταδίους δὲ πέντε καὶ τσε-σεράκοιτα διακομίσαντες ἀπίκοντο ἐς τὸ ἱρόν. ταύτα δὲ σφὶ ποιήσασι καὶ ὀφθείσι ὑπὸ τῆς πανηγυρίους τε-15 λευτὴ τοῦ βίου ἁρίστη ἐπεγένετο, διέδεξε τε ἐν τοῦτοις ὁ θεός, ὡς ἀμεινον εἰς ἀνθρώπω τεθνάναι μᾶλλον ἡ ἄφεν. Ἀργείουι μὲν γὰρ περιστάντες ἐμπακαρίζοι τῶν νεφινών τὴν ρώμην, αἱ δὲ Ἀργείαι τὴν μητέρα αὐτῶν, οἴων τέκνων ἐκύρησε. ἡ δὲ μήτηρ, περιχαρῆς ἐɵῦισα τῷ 20 τε ἐργῷ καὶ τῇ φήμῃ, στᾶσα ἀντίο τοῦ ἁγάλματος εὐ-χετο Κλεοβίτε καὶ Βίτωνι, τούτι ἑωνῆς τέκνως, οἱ μν ἐτύμησαν μεγάλως, δοῦναι τὴν θεόν τὸ ἀνθρώπῳ τυχείν ἀριστὸν ἑστι. μετὰ ταύτην δὲ τὴν εὐχήν, ὡς ἐδυσάν τε καὶ εὐποιήθησαν, κατακοιμηθέντες ἐν αὐτῷ τῷ ἱρῷ οὶ 25 νεφνίαι οὐκέτι ἀνεστήσαν, ἄλλ' ἐν τελεὶ τούτῳ ἐσχοντο. Ἀργείοι δὲ σφεὼν εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς, ὡς ἀνδρῶν ἀρίστων γενομένων.

32. Σόλων μὲν δὴ εὐδαιμονίας δευτερεία ἐνεμε τοῦ-τοις. Κροίσος δὲ σπέρχεις εἶπε. Ὡς ἥμιν 'Ἀθηναίε, ἢ δὲ ἡμετέρη εὐδαιμονία οὕτω τοῦ ἀπέρριπται ἐς τὸ μη-δεν, ὡστε οὔδε ἰδιωτέων ἀνδρῶν ἄξιοις ἥμεας ἐποίησας;
5 Ὅ δὲ εἶπε· Ὅ Ἱοδώτης, ἐπιστάμενον με τὸ θεῖον τῶν ἐνον φθονερῶν τε καὶ παραχώδεις ἐπειρωτὰς ἀνθρωπητῶν πρήγματον πέρι τ δὲ καὶ τὸ ἱππότικο πολλὰ μὲν ἐστὶ ιδέειν ὅ τις ἐθέλει, πολλὰ δὲ καὶ παθεῖν. ἐς γὰρ ἐβδομήκοντα ἔτεα οὐδον τῆς ἱπποτῆς ἀνθρώπων προτήριον ὁ τοὺς ἐνοντες ἐναντολῆς ἐβδομήκοντα παρέχουσι τῆς δικοσίας καὶ πεντακισχιλίως καὶ δισμυρίας, ἐμβολίου μηνὸς μή γενομένου ἐς δὲ δὴ ἐθελήσῃ τούτων τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἢν δὴ αἱ ἄραι συμβαίνοντες παραγινόμεναι ἐς τὸ δέον, μῆνες μὲν 15 παρὰ τὰ ἐβδομήκοντα ἔτεα οἱ ἐμβολίμοι γίνονται τρηκοκτόνην τεντόντα. ἡ μέρας δικοσίας καὶ πεντακισχιλίας καὶ δισμυρίας, ἐμβολίου μηνὸς μή γενομένου. δὴ δὲ δὴ ἐθελήσῃ τούτων τῶν ἐτέων μηνὶ μακρότερον γίνεσθαι, ἤν δὴ αἱ ἄραι συμβαίνοντες παραγινόμεναι ἐς τὸ δέον, μῆνες μὲν 20 ἡμέρη τὸ παράπανω οὐδὲν ὁμοίον προσώπιον πρήγμα. οὐτω δὲν, ὁ Ἱοδώτης, πάν ἐστὶ ἀνθρώπως συμφορή. ἐμὸ δὲ σὺ καὶ πλουτεῖς μὲν μέγα φαίνεις καὶ βασιλεὺς εἶναι πολλῶν ἀνθρώπων ἐκεῖνο δὲ τὸ εὖρεο μὲ, οὐκεὶς δὲ εὖρεος δὲν καὶ θέας τῶν ἁίδοις πῦρ. ἡμέραν ὁ γὰρ τοῦ ὁ μέγα πλοῦσιος μᾶλλον τοῦ ἐπὶ ἡμέρην ξυχοτός ὑβιωτήρος ἐστὶ, εἰ μὴ οἱ τύχης ἐπίστοις τὸ πάντα καὶ ἐχοῦτα ἐκεῖνος εἶναι τῶν βίων. πολλοὶ μὲν γὰρ ξύππλοτοι ἄνθρωπῶν ἀνολβίοι εἰσὶ. πολλοὶ δὲ μετρίως ζύχοντες βίοι εὐνυχεῖς. ὁ μὲν δὲ μέγα πλοῦσιος, 25 ἄνολβιος δὲ, δυναὶ προέχει τοῦ εὐεργείου μοῦνο不能为空, οὕτω δὲ τοῦ πλουσίου καὶ ἄνολβιον πολλοῖς. ο μὲν ἐπιθυμήμεν ἐκτελέσαι καὶ ἅτην μεγάλην προσπέσουσαν ἐνείκαι δυσνατώτερος, ὁ δὲ τοιοῦτο προέχει ἐκεῖνον, ἅτην μὲν καὶ ἐπιθυμήμεν ὁμοίως δυσνατός ἐκεῖνοι ἐνείκαι, τούτω δὲ 30 ἡ εὐνυχήν οἱ ἀπερύκει, ἀπορος δὲ ἐστὶ, ἄνουσος, ἀπαθής κακῶν, εὐπαις, ἐυδείδης· εἰ δὲ πρὸς τοῦτοι εἶναι τελευτήσει τῶν βίων εὖ, οὕτως ἐκεῖνος τῶν σὺ ζητεῖς, ἄλβιος κεκληθαί αἰξίος ἐστί· πρὶν δὲ ἂν τελευτήσῃ, εὐπορεῖν
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μηδὲ καλέειν κω ὁλβιον, ἀλλ' εὐτυχεά. τὰ πάντα μὲν νῦν ταῦτα συλλαβεῖν ἀνθρωπὸν ἐόντα ἀδύνατον ἐστι, ὡςπερ 40 χάριν οὐδεμία καταρκεῖει πάντα ἐωτὺ παρέχουσα, ἀλλὰ ἄλλο μὲν ἔχει, ἐτέρου δὲ ἐπιδίδεται. ἢ δὲ ἂν τὰ πλείστα ἔχῃ, ἁρίστη αὐτῇ. ὅς δὲ καὶ ἀνθρώπου σώμα ἐν οὐδὲν αὐταρχές ἐστιν τὸ μὲν γὰρ ἔχει, ἄλλου δὲ ἐνδεές ἐστιν. ὅσ δ' ἂν αὐτῶν πλείστα ἔχων διατελέῃ καὶ ἐπείτα τελευτή. 45 ση εὐχαριστῶς τὸν βίον, οὐτὸς παρ' ἐμοὶ τὸ οὐνομα τοῦτο, ὦ βασιλεὺς, δίκαιος ἐστὶ φέρεσθαι. σκοπέειν δὲ χρῆ παντὸς χρήματὸς τὴν τελευτήν κῇ ἀποβήσεται- πολλοῦ σι γὰρ δὴ ὑποδέξας ὅλβον ὁ θεὸς προφρίζους ἀνέτρεψε. 73. Ἐστρατευεῖτο δὲ ὁ Κροίσος ἐπὶ τὴν Καππαδο- κικὴν τῶν ἐνεκέα, καὶ γῆς ἰμέρω προσκυτήσασθαι πρὸς τὴν ἑωτοῦ μοιρὰν βουλόμενος, καὶ μάλιστα τῷ χρηστη- ρίῳ πίσυνος ἑων καὶ τίσασθαι θέλων ὑπὲρ Ἀστυνάγεων Κύρου. Ἀστυνάγεα γὰρ τῶν Κυαξάρεως, ἑόντα Κροίσου 5 μὲν γαμβρὸν, Μήδων δὲ βασιλεία, Κύρος ὁ Καμβύσεως καταστρεφάμενος εἰχε, γενόμενο σαμβρὸν Κροίσῳ ὁδοὶ. Σκυθέων τῶν νομάδων ἠλη ἀνδρῶν στασιάσασα ὑπεξ- ἥλθε ὥς γῆν τὴν Μηδικὴν. ἐτυράννευε δὲ τῶν χρόνων τοῦτων Μήδων Κυαξάρης ὁ Φραόρτεω τοῦ Δηόκεω, 10 ὃς τοὺς Σκύθας τούτους τὸ μὲν πρῶτον περιεῖπε εὕ ὡς ἑώνετα ἱκέτας. ὡστε δὲ περὶ πολλοῦ ποιεόμενος αὐτοὺς, παιδίας σφη παρέδωκε τὴν γλῶσσαν τε ἐκμαθέειν καὶ τὴν τέχνην τῶν τὸξων. χρόνου δὲ γενομένου καὶ αἰεὶ φοιτεόντων τῶν Σκυθέων ἐπὶ ἀγρὴν καὶ αἰεὶ τὶ φερόν. 15 τῶν, καὶ κοτε συνήνευκε ἐλεῖν σφέας μηδενο νοστησαν- τας δὲ αὐτῶς κευηθεὶς χεραλ ὁ Κυαξάρης (ἡν γὰρ, ὡς διέδεξε, ὅργην ἀκρος) τρηχέως κάρτα περιέστε ἀεικεὶς. οἱ δὲ ταῦτα πρὸς Κυαξάρεω φαδόντες, ὡστε ἀνάξια σφέας αὐτῶν πεποιθήτες, ἐβουλεύσαντο τῶν παρα- σφίσι διδασκομένων παῖδων ἕνα κατακόψαι, σκευάζαν- τες δὲ αὐτῶν, ὡςπερ ἐώθεσαν καὶ τὰ θηρία σκευάζειν, Κυαξάρει δοῦναι φέροντες ὡς ἄγρην δήθεν, δόντες δὲ
τὴν ταχίστην κομίζεσθαι παρὰ Ἀλνάττεα τὸν Σαδν—
25 ἀττεω ἔς Σάρδοις. ταῦτα καὶ δὴ ἐγένετο· καὶ γὰρ Κυα-
ξάρης καὶ οἱ παρέοντες δαιτυμόνες τών κρεδῶν τοῦτων ἐπάσαντο, καὶ οἱ Σκύθαι ταῦτα ποιήσαντες Ἀλνάττεω
ικέται ἐγένοντο.

74. Μετὰ δὲ ταῦτα (οὐ γὰρ δὴ ὁ Ἀλνάττης ἐξεδί-
δου τοὺς Σκύθας ἐξαιτέουτι Κυαξάρει) πόλεμος τοῖς Ἀὐδοῖς καὶ τοῖσι Μῆδοισι ἐγέγονε ἐπ' ἐτεα πέντε, ἐν
tοῖσι πολλάκις μὲν οἱ Μῆδοι τοὺς Ἀὐδοὺς ἐνίκησαν,
5 πολλάκις δὲ οἱ Ἀὐδοὶ τοὺς Μῆδους· ἐν δὲ καὶ νυκτορι-
χῆν τινὰ ἐποίησαντο. διαφέρουσι δὲ σφὶ ἐπὶ ἴσης τὸν
πόλεμον, τῷ ἢκτῳ ἔτει συμβολῆς γενομένης, συνήνεικε
ὅστε τῆς μάχης συνεστεώσης τῆν ἡμέραν ἐξαπλῆς νῦ-
κτα γενέσθαι. τῇ δὲ μεταλλαγῆνε ταύτῃ τῆς ἡμέρης
10 Θαλῆς οἱ Μιλήσιοι τοῖσι Ἰωσι προηγόρευες ἐσεθαί,
οὗτο προθέμενος ἐνιαυτὸν τοῦτον, ἐν τῷ δὲ καὶ ἐγένετο
ἡ μεταβολὴ. οἱ δὲ Ἀὐδοὶ τε καὶ οἱ Μῆδοι, ἔτει τε ἐδὸ
νύκτα ἀντὶ ἡμέρης γενομένης, τῆς μάχης τε ἐπαύσαντο
cαὶ μᾶλλον τι ἐπευγαζε καὶ ἀμφότεροι ἐφήμην ἐωντοίσι
15 γενέσθαι. οἱ δὲ συμβιβάζοντες αὐτοὺς ἠσαν οἴδε, Συ-
ἐννεζίς τε ἐς Κύλιξ καὶ Λαβύνητος ὁ Βαβυλώνιος. οὐτοί
σφι καὶ τὸ ὅρκιον οἱ σπεύδαστες γενέσθαι ἠσαν, καὶ
γᾶμον ἐπαλλαγὴν ἐποίησαν· Ἀλνάττεα γὰρ ἐγνωσα
δοῦναι τὴν θυγατέρα, Ἀρύνην Ἀστνάγει τῷ Κυαξάρεω
20 παιδί· ἀνευ γὰρ ἀναγκαῖς ἰσχυρῆς συμβάσεις ἰσχυραὶ
οὐκ ἐθέλουσι συμμένειν. ὅρκια δὲ ποιέτεσ ταῦτα τὰ
ἔθεα τάπερ τε Ἐλληνες, καὶ πρὸς τούτοις, ἔτεαν τοὺς
βραχίονας ἑπιτάμωνται ἐς τὴν ὑμοχροίην, τὸ αἶμα ἁνα-
λειχουσι ἀλλήλων.

75. Τοῦτον δὴ ὑπὸ τῶν Ἀστνάγεα Κύρος ἐόντα ἐων-
tοῦ μυθροπάτορα καταστρεφάμενος ἐσχε δὲ αἰτήν τὴν
ἐγὼ ἐν τοῖσι ὁπίσω λόγοι σημανεῖ. τὰ Κροῖδοι ἐπι-
μεμφόμενοι τῷ Κύρῳ, ἐς τῆ χρηστήρια ἐπεμπε. εἰ
5 στρατεύηται ἐπὶ Πέρσας, καὶ δὴ καὶ ἀπικομένου χρη-
σμοῦ κιβδήλου, ἐπισάς πρὸς ἐωτοῦ τῶν χρησμῶν εἰναι, ἐστρατεύετο ἐς τὴν Περσέων μοίραν. **

95. ἘΠΙΔΙΖΗΤΑΙ δὲ δὴ τὸ εὐθεῖτεν ἦμιν ὁ λόγος τοῦ τε Κύρου, ὅστις ἐὼν τὴν Κροίσου ἅρχην κατέιλε, καὶ τοὺς Πέρσας, ὅτερ πρόπυρ ἡγήσαντο τῆς Ἀσίης. Ὡς δὲν Περσέων μετεξέτεροι λέγουσι οἱ μὴ βουλόμενοι σεμνοῦ τὰ περὶ Κύρου, ἀλλὰ τὸν ἐόντα λέγειν λόγον, 5 κατὰ ταῦτα γράψω, ἐπιστάμενοι περὶ Κύρου καὶ τριφασίας ἄλλας λόγον ὁδώς φήματι. Ἀσαυρίων ἅρχων- των τῆς ἀνοί Ἀσίης ἐτέ ἐτεα εἴκοσι καὶ πεντακόσια, πρῶτοι ἀπ' αὐτῶν Μήδου ἥραντο ἀγίασασθαι· καὶ κως όυτοι περὶ τῆς ἐλευθερίης μαχαιράμενοι τοῖς Ἀσ-10 συνίστε ἐγένοντο ἄνδρες ἀγαθοὶ, καὶ ἀπωσάμενοι τὴν δούλοποινή ἠλευθερώθησαν. μετὰ δὲ τούτους καὶ τὰ ἅλλα ένεα ἐποίει τούτῳ τούτι Μήδοις.

96. Ἐοντος δὲ αὐτούμων πάντων ἀνὰ τὴν ἡπειρον, ὦδε αὐτῖς ἐς τυραννίδας περιήλθον. ἀνήρ ἐν τοῖς Μήδοις ἐγένετο σοφὸς, τῷ οὖνομα ἣν Δηίκκης, παῖς δ' ἤν Φραόρτεω, όυτος ὁ Δηίκκης, ἐρασθεὶς τυραννί- δος, ἐποίει τοιάδε. κατοικημένων τῶν Μήδων κατὰ 5 κόμαις, ἐν τῇ ἐωτοῦ ἐων καὶ πρότερον δόκιμος καὶ μάλλον τι καὶ προθυμότερον δικαιοσύνην ἐπιδέμενος ἡσκε' καὶ ταῦτα μέντοι έούς ἁνομίας πολλῆς ἀνὰ πάσαν τὴν Μηδικήν ἐποίει, ἐπιστάμενος ὅτι τῷ δικαίῳ τὸ ἀδικον πολέμου ἐστι. οἱ δὲ ἐκ τῆς αὐτῆς κόμης Μή-10 δοι, ὁρῶντες αὐτοῦ τῶν τρόπους, δικαστήν μιν ἐωτῶν αἱρόντο. ὁ δὲ δὴ, ὅλα μνεώμενοι-ἀρχῆν, ἱθὺς τε καὶ δι-καίους ἡν. ποιέων τε ταῦτα ἐπαίνου εἴχε οὐκ-όλγον πρὸς τῶν πολιτῶν όυτῶ, ὧστε πυνθανόμενοι οἱ ἐν τῇ ἁλ- λησι κόμης ὡς Δηίκκης εἴη ἀνήρ μοῦνοι κατὰ τὸ ὅρθον 15 δικάζουν, πρότερον περιπέπτοντες ἄδικουσί γνώμης, τότε ἐπεί τε ἡκουσαν, ἁςμενοι ἐφοίτευοι παρὰ τὸν Δηίκκηα καὶ αὐτοὶ δικασέμενοι· τέλος δὲ οὐδενὶ ἅλλο ἐπετράπωτον. 97. Πλεύνους δὲ αἰεὶ γνωμένου τοῦ ἐπιφοίτεύτου,
οὶα πυθανομένων τὰς δίκας ἀποβαίνειν κατὰ τὸ ἔον, γνοὺς ὁ Δηήοκής ἐς ἐωτοῦ πάν ἀνακεμενο, οὔτε κατιξειν ἐτὶ ἠθέλε έυθαπερ πρότερον προκατίζουν ἑδίκαξε, 5 οὔτ᾽ ἐφη δικαίον ἐτί· οὐ γὰρ οἱ λυσιτελείειν, τῶν ἐωτοῦ ἐξημεληκότα τοῦτο πέλας δὴ ἡμέρης δικαξειν. ἐσύσης ὁν ἄρπαγῆς καὶ ἀνομῆς ἔτι πολλοῦ μᾶλλον ἀνά τὰς κώμας ἢ πρότερον ἤν, συνελέξθησαν οἱ Μήδους ἐς τῶντο καὶ ἐδίδοσαν σφίσι λόγοι, λέγοντες περὶ τῶν κατηκόντων. ὡς δ᾽ ἐγὼ δοκεώ, κάλιστα ἐλεγον οἱ τού. Δηήοκεο φίλοι. Οὐ γὰρ δὴ τρόπῳ τῷ παρεόντι χρεώμενοι δυνατοὶ εἰμεν οἰκεῖς τὴν χώρην, φέρε στήσωμεν ἡμεῶν αὐτῶν βασιλέα· καὶ οὔτω ἢ το χώρη εὐνομήσεται, καὶ αὐτοὶ πρὸς ἐργα τρεψόμεθα, οὐδὲ ὑπ᾽ ἀνομῆς ἀνάστατοι ἐσώμεθα. Ταῦτα κη λέγοντες πείθουσι ἐωτοὺς βασιλεύσειςαν. 98. Αὐτίκα δὲ προβαλλόμενον ὄντως στῆσονται βασιλέα, ὁ Δηήοκής ἢν πολλὸς ὑπὸ παντὸς ἀνδρὸς καὶ προβαλλόμενος καὶ αἰνεόμενος, ἐς ὁ τοῦτον καταίωνοις βασιλέα σφίσι εἶναι. ὁ δὲ ἐκέλευε αὐτοὺς οἰκία τε ἐων 5 τῷ ἀξια τῆς βασιληῆς οἰκοδομήσαι καὶ κρατῶναι αὐτὸν δορυφόροις. ποιεῦσι δὴ ταῦτα οἱ Μήδους· οἰκοδομέουσι τε γὰρ αὐτῷ οἰκία μεγάλα τε καὶ ἱσχυρά, ἵνα αὐτὸς ἐφρασε τῆς χώρης, καὶ δορυφόρους αὐτῷ ἐπιτρέπουσι ἐκ πάντων Μήδων καταλέξειςαν. δὲ ὦ ἐσχη τῇν ἀρ- 10 χήν, τοὺς Μήδους ἴμαγκασε ἐν πόλισιμα ποιῆσασθαι, καὶ τοῦτο περιστέλλονται τῶν ἄλλων Ἥσσου ἐπιμέλεσθαι. πειθομένωι δὲ καὶ ταῦτα τῶν Μήδων οἰκοδομεῖ τείχεα μεγάλα τε καὶ καρτερὰ ταῦτα, τὰ νῦν Ἀγβάτανα κέκληται, ἐτερον ἐτέρῳ κύκλῳ ἐνεστεώτα. μεμιχάληνται 15 δὲ οὔτω τοῦτο τὸ τείχος, ὡςτε ὁ ἐτερος τοῦ ἐτέρου κύκλου τοῦσ προμαχώσι μοῦνοις ἐστὶ ὑψιλότερος. τὸ μὲν κοῦ τι καὶ τὸ χωρίον συμμαχεῖ, κολωνὸς έσιν, ὡςτε τοιοῦτο εἶναι· τὸ δὲ καὶ μᾶλλον τι ἐπετηθεύθη, κύκλων ἑωντων τῶν συναπάντων ἐπτά· ἐν δὲ τῷ τελευτάτῳ τὰ
βασιλήια ἐνεστι καὶ οἱ θησαυροὶ. τὸ δὲ αὐτῶν μέγιστὸν 20 ἐστὶ τεῖχος κατὰ τῶν Ἀθηνέων κύκλων μᾶλιστά κη τὸ μέγαθος. τοῦ μὲν δὴ πρῶτον κύκλων οἱ προμαχεῖνες εἰσὶ λευκοὶ, τοῦ δὲ δευτέρου μέλαινεν, τρίτον δὲ κύκλων φοινίκεοι, τετάρτον δὲ κυάνεοι, πέμπτον δὲ σαύδαρακί- νοι. οὐτὸ πάντων τῶν κύκλων οἱ προμαχεῖνες ἡμεθὶ-25 σμένοι εἰσὶ φαρμάκους. δύο δὲ οἱ τελευταῖοι εἰσὶ ο μὲν καταργυρωμένους, ὁ δὲ κατακεχρυσομένους ἔχων τοὺς προμαχεῖνας.

99. Ταῦτα μὲν δὴ ὁ Δηήοκης ἑωυτῷ τε ἐτείχει καὶ περὶ τὰ ἑωυτοῦ οἰκῖα, τὸν δὲ ἄλλον δῆμον πέριξ ἐκέλευε τὸ τεῖχος οἰκείων. οἰκοδομηθέντων δὲ πάντων κόσμου τόνδε Δηήοκης πρῶτος ἦστι ὁ καταστησάμενος, μήτε ἐστίναι παρὰ βασιλεᾶ μηδένα, δὲ ἄγγελον δὲ πάντα 5 χρέεσθαι, ὥστε ο λαμπρὸτερον τε οὐ λέιτομον, πρὸς τε τούτων ἐτε ἱελάν τε καὶ πτύειν αὐτὸν καὶ ἄπασι τούτῳ γε εἶναι αἰσχρὸν. ταῦτα δὲ περὶ ἑωυτὸν ἑσέμυνσε τόνδε εἶνεκν κᾶτα καὶ οἰκίας οὐ φλανροτέρης, ὅπο ἐς ἄνδρα-10 γαθίην λειπόμενον, λυπεοίκοτο καὶ ἐπιβουλείουεν, ἀλλ' ἐτεροῖς σφι δοκεῖν εἶναι μὴ ὅρεσσεν.

100. Ἐπεὶ τε δὲ ταῦτα διεκόσμησε καὶ ἐκράτυσε ἑωυτὸν τῇ τυραννίδι, ἢν τὸ δίκαιον φυλάσσων χαλέπος· καὶ τὰς τε δικας γράφοντες εἴσω παρ’ ἔκειναν ἐσεπέμπεσκον, καὶ ἐκεῖνοι διακρίνουν τὰς ἐσφερομένας ἐκπέμπεσκε. ταῦτα μὲν κατὰ τὰς δικὰς ἐποίεις, τὰ δὲ δὴ ἄλλα 5 ἐκεκοσμεῖ αὐτὸ οἰ· εἰ τινὰ πυνθαγοῦσα ὑβρίζοντα, τούτων ὄκος μεταπέμψατο, κατ’ ἄξιην ἐκάστων ἀδικήματος ἐδικαίει, καὶ οἱ κατάσκοποι τε καὶ κατήκου ἦσαν ἀνὰ πάσαν τὴν χώρην τῆς ἱρχη.

101. Δηήοκης μὲν νυν τὸ Μηδικὸν ἔθνος συνεστρεψε μοῦνον, καὶ τοῦτον Ἰρχή. ἐστὶ δὲ Μήδων τοσάδε γένεα, Βουσαί, Παρητάκηνοι, Στρούχατες, Ἀριζαντοί, Βούδιοι, Μάγοι. γένεα μὲν δὴ Μήδων ἐστὶ τοσάδε.
102. Ἀνίκεω δὲ παίς γίνεται Φραόρτης, ὁς τελευτήσαντος Ἀνίκεω, βασιλεύσαντος τρία καὶ πεντήκοντα ἐτεα, παρεδέξατο τὴν ἄρχην. παραδεξάμενος δὲ οὐκ ἀπεχρῆτο μούνων ἄρχειν τῶν Μήδων, ἀλλὰ στρατευσά-5 μενος ἐπὶ τοὺς Πέρσας πρώτοις τε τούτοις ἐπεθήκατο, καὶ πρώτους Μήδων ὑπηκόους ἐποίησε. μετὰ δὲ ἔχον δύο ταύτα ἐθνεα καὶ ἀμφότερα ἵσχυρά, κατεστρέφετο τὴν 'Ασίην ἀπ' ἅλλου ἐπ' ἅλλο ἰών ἔθνος, ἐς ὁ στρατευ-σάμενος ἐπὶ τοὺς 'Ασσυρίους καὶ 'Ασσυρίων τούτους οἱ Ἕληνοι ἐξέχων καὶ ἤρχον πρότερον πάντων, τότε δὲ ἤσαν μεμονωμένοι μὲν συμμάχων ἄτε ἀπεστεώτων, ἄλλως μέντοι ἐνυτῶν εὐ ἦκοντες, ἐπὶ τούτους δὴ στρατευσά-μενος ὁ Φραόρτης αὐτὸς τε διεθάρη, ἄρξας δύο καὶ εἰκοσὶ ἐτεα, καὶ ὁ στρατὸς αὐτοῦ ὁ πολλὸς.

103. Φραόρτεω δὲ τελευτήσαντος ἐξεδέξατο Κυανέρης ὁ Φραόρτεω τοῦ Ἀνίκεω παίς. οὗτος λέγεται πολλῶν ἐπὶ γενέσθαι ἀλκιμώτερος τῶν προγόνων· καὶ πρωτός τε ἐλόχισε κατὰ τέλεα τοὺς ἐν τῇ 'Ασίῃ, καὶ 5 πρῶτος διέταξε χωρίς ἐκάστους εἶναι, τοὺς τε αἰχμοφό-ρους καὶ τοὺς τοξοφόρους καὶ τοὺς ἰππεάς· πρὸ τοῦ δὲ ἀναμιξὶ ἃν πάντα ὁμοίως ἀναπεφυρμένα. οὗτος οἱ τοῖς Λυδοῖς ἐστὶ μαχεσάμενος, ὦτε νῦν ἡ ἡμέρη ἐγένετο σφι μαχομένος, καὶ ὁ τὴν Ἁλνος ποταμοῦ ἄνω Ἀσίην πά-10 σαν συντήσας ἐωτῷ. συλλέξας δὲ τοὺς ἄνω ἐσωτῷ ἀρ-χομένους πάντας ἐστρατεύετο ἐπὶ τὴν Νίνων, τυμώρεων τε τῷ πατρὶ καὶ τὴν πόλιν ταύτην θέλων ἐξελείν. καὶ οἱ, ὅσ συμβαλὼν ἐνίκησε τοὺς Ἀσσυρίους, περικατημένω τὴν Νίνων ἐπῆλθε Σκυθέων στρατὸς μέγας, ἀγε δὲ αὐ-15 τοὺς βασιλεὺς οἱ Σκυθέων Μαδύνης, Πρωτοθύεω παῖς· οἱ ἐσέβαλον μέν ἐς τὴν 'Ασίην Κιμμερίους ἐκβαλόντες ἐκ τῆς Εὐρώπης, τούτους δὲ ἐπισπόμενοι φεύγουσι οὐτω ἐς τὴν Μηδικῆν χώρην ἀπίκουντο.

104. Ἔστι δὲ ἀπὸ τῆς λίμνης τῆς Μαινήτιδος ἐπὶ Φάσιν ποταμὸν καὶ ἐς Κόλχους τριήκοντα ἱμερέων εὐ-
ξόνως ὁδός, ἐκ δὲ τῆς Κολχίδος οὐ πολλῶν ὑπερβηναι ἐς τήν Μηδικήν, ἀλλὰ ἐν τῷ διὰ μέσου ἔθνος αὐτῶν ἐστὶ, Σάσπειρας, τοῦτο δὲ παραμειβομένοισι εἶναι ἐν 5 τῇ Μηδικῇ. οὐ μέντοι οἱ γε Σκύθαι ταύτη ἔσεβαλον, ἀλλὰ τήν κατύπερθε ὁδὸν πολλῷ μακροτέρην ἐκτραπόμενοι, ἐν δεξιῇ ἔχοντες τῷ Καυκάσιον ὄρος. ἐνθαῦτα οἱ μὲν Μῆδοι συμβαλόντες τοῖς Σκύθησι καὶ ἐσσωθέντες τῇ μάχῃ τῆς ἀρχής κατελύθησαν, οἱ δὲ Σκύθαι τῇ 10 Ἀσίῆς πᾶσαν ἐπέσακον.

105. Ἐνθεύτευν δὲ ἦσαν ἐπ’ Αἰγύπτου· καὶ ἐπεί τε ἐγένοντο ἐν τῇ Παλαιστίνῃ Συρίᾳ, Ψαμμίτηκος φηος Αἰγύπτου βασιλεὺς ἀντιάσσας δόροις τε καὶ λιτήσι ἀποτρέπει το προσωτέρω μὴ πορεύεσθαι. οἱ δὲ ἐπεὶ τε ἀναχωρέουσιν ὁπίσω ἐγένοντο τῆς Συρίας ἐν Ἀσκάλωνι 5 πόλι, τῶν πλεόνων Σκυθέων παρεξελθόντων ἄσινεων, ὁλίγου τινὲς αὐτῶν ὑπολειμμένας ἐσύλησαν τῆς οὐρανίας Ἀφροδίτης τὸ ἱρόν. ἔστι δὲ τούτο τὸ ἱρόν, ὡς ἐγὼ πυθανόμενος εὐρίσκω, πάντων ἀρχαιότατον ἱρόν ὁσα ταύτης τῆς θεοῦ· καὶ γὰρ τὸ ἐν Κύπρῳ ἱρόν ἐνθεύτευν 10 ἐγένετο, ὡς αὐτοὶ λέγουσι Κύπριοι, καὶ τὸ ἐν Κυθήροις Φοίνικες εἰσί οἱ ἰδρυσάμενοι ἕκ ταύτης τῆς Συρίας ἐοντες. τοῖς δὲ τῶν Σκυθέων συλῆσασι τὸ ἱρόν τὸ ἐν Ἀσκάλωνι καὶ τοῖς τούτων αἰεὶ ἐκγόνοις ἐνέσκηψε ἡ θεοὶ βηλειαν νῦσσον· ὡστε ἁμα λέγουσι τε οἱ Σκύθαι 15 διὰ τοῦτο σφαίρας νοσεῖν, καὶ ὀραν παρ’ ἐσωτουσὶ τοὺς ἀπικυψελέουσις ἐς τήν Σκυθικήν χώρην ὡς διακεῖται, τοὺς καλέοντι ἐναρέας οἱ Σκύθαι.

106. Ἐπὶ μὲν νυν ὁκτὼ καὶ ἔκοσι ἔτεα ἱρχον τῆς Ἀσίῆς οἱ Σκύθαι, καὶ τὰ πάντα σφε υπὸ τε ὑβρισὶ καὶ ὀλυγορίης ἀνάστατα ἵν· χωρὶς μὲν γὰρ φόρον ἐπρησον παρ’ ἐκάστως τὸ ἐκάστου ἐπέβαλλον, χωρὶς δὲ τοῦ φόρου ἱρπαζον περιέλαυνοντες τούτο ὁ τι ἔξοιεν 5 ἐκαστοι. καὶ τούτων μὲν τοὺς πλεύνας Κναξύρης τε καὶ Μῆδοι ἐκεχίζαντες καὶ καταμεθύσαντες κατεφόνευσαν,
καὶ οὖτω ἀνεσώσαντο τὴν ἀρχὴν Μῆδων, καὶ ἐπεκράτευσαν τῶν περὶ καὶ πρότερου, καὶ τὴν τε Νίνου εἶλον, (ὡς δὲ 
10 εἴλον, ἐν ἔτεροι τοὺς ὑποκείμενοι ἐποίησαν τὴν τῆς Βαβυλώνιος μοίρην. μετὰ δὲ ταῦτα Κυκάρης μὲν, βασιλεύσας τεσσαράκοντα ἔτεα σὺν τοῖς Σκύθαις ἤρξαν, τελευτᾷ.

107. Ἔκεικεται δὲ Ἀστυάγης ὁ Κυκάρηως παῖς τῆς 
βασιλείας, καὶ οἱ ἐγένετο θυγάτηρ τῇ οὐνομα ἔθετο 
Μανδάνης. τὴν ἑδοκεῖ Ἀστυάγης ἐν τῷ ὑπὲρ ὑφήσα 
τοσοῦτον, ὡστε πλησίαν μὲν τὴν ἐωτοῦ πόλιν, ἐπικατα-
5 κύσαν δὲ καὶ τὴν Ἀσίην πᾶσαι. ὑπερθέμενοι δὲ τῶν 
Μάγων τοὺς ὁνειρόπολοις τὸ ἐνύπνιον, ἐφοβήθηκα, παρ' 
αὐτῶν αὐτὰ ἐκαστὰ μαθὼν. μετὰ δὲ τὴν Μανδάνην 
tαύτην ἐσούσαν ἦδη ἀνδρὸς ὀραίην, Μῆδων μὲν τῶν ἐων-
tοῦ ὀξίων οὐδεὶ διδοὶ γνώικα, δεδοκινός τὴν ὄψιν· 
10 δὲ Πέρση διδοὶ τῷ οὐνομα ἦν Καμβύσης, τὸν εὐρισκε 
οίκης μὲν ἐντὰ ἀγαθῆς, τρόπου δὲ ἡσυχίαν, πολλῷ 
ἐνερῆ ἄγων αὐτὸν μέσου ἀνδρὸς Μῆδου.

108. Συνοικεύσεις δὲ τῷ 
Καμβύση τῆς Μανδάνης 
ὁ Ἀστυάγης τῷ πρῶτῳ ἑτεῖ ἐλλην ὄψιν· ἑδοκεῖ δὲ 
oi ἐκ τῶν αἰδοὶ τῆς θυγατρὸς ταύτης φύσαι ἁμπελοῦ, 
tὴν δὲ ἁμπελοῦ ἐπισχεῖν τὴν Ἀσίην πᾶσαν. ἕδων 
5 τούτῳ καὶ ὑπερθέμενοι τοῖς ὁνειρόπολοις μετεπέμψατο 
ἐκ τῶν Περσῶν τῆς θυγατρά ἐπίτεκα ἕσοῦσαν, ἁπικο-
mενὴν δὲ ἐφύλασσε βουλήμενος τὸ γεννώμενον ἑξ αὐτῆ 
διαφθείρας· ἐκ γὰρ οἱ τῆς ὄψιν οἱ τῶν Μάγων ὁνειρο-
pόλοι ἐσήμαινον, ὅτι μέλλοι ο τῆς θυγατρὸς αὐτοῦ γό-
10 νος βασιλεύσειν ἀντὶ ἐκείνου. ταῦτα δὴ ὅν φυλασσόμε-
νοι ὁ Ἀστυάγης, ὡς ἐγένετο τὸ Κύρος, καλέσαι Ἀρπαγοῦ, 
ἀνδρὰ οἰκῆιον καὶ πιστῶτατον τε Μῆδων καὶ πάντων 
ἐπιτροπὸν τῶν ἐωτοῦ, ἔλεγε οἱ τοιάδε· ὁ Ἀρπαγε, πρί-
γμα το ἄν το προσθέω, μισάμα παραχρήση, μηδὲ ἐμὲ 
15 τε παραβάλη καὶ ἀλλοὺς ἐλομένοις ἑξ ὑστέρης ἐωτῦ πε-
ριτέσσις. λάβε τὸν Μανδάνη ἔτεκε παῖδα, φέρων δὲ ἐς
109. Τούτους ἀμειψάμενος ὁ Ἀρτάγεως, ὡς οἱ παρεδόθη τὸ παιδίον κεκοσμημένον τὴν ἐπὶ θανάτῳ, ἦς κλαίων ἡ τὰ οἰκία· παρελθὼν δὲ ἐφραζέ τῇ ἐσομυόν γυναικὶ τὸν πάινα Ἀστυάγεως ρηθέντα λόγουν. ἦ δὲ πρὸς αὐτὸν λεγεῖ. Νῦν δὲν τί σοι ἐν νόῳ ἐστὶ ποιεῖν; ὃ ὁ δὲ ἀμείβεται. Οὐ τῇ ἐνετέλλετο Ἀστυάγες, οὐδὲ εἰ παραφρονήσει τε καὶ μανεῖται κάκιον ἢ νῦν μαίνεται, οὐ δὲ έγαγει προσθήσομαι τῇ γυναῖκι, οὐδὲ εἰ φόνον του- σοῦτον υπηρετήσωσ. πολλῶν δε εἰνεκα οὐ φονεύσω μιν, καὶ οτι αὐτῷ μοι συγγενής ἐστιν ὁ παῖς, καὶ ὅτι Ἀστυά- 10 γης μὲν ἐστὶ γέρον καὶ ἀπαίς ἔρσενος γόνου: εἰ δὲ θε- λήσει τούτῳ τελευτήσαντος ἐς τὴν θυγατέρα ταύτην ἀναβήναι ἡ τυραννίς, τῆς νῦν τὸν υἱόν κτείνει δι' ἐμει, ἀλλο τι τῇ λείπεται τὸ ἐνθευτεν ἐμοὶ κινδύνων ὁ μέγι- στος; ἀλλὰ τοῦ μὲν ἀσφαλέος εἰσεκα ἐμοὶ δει τούτου 15 τελευτάν τὸν παιδα, δει μέντοι τῶν τινὰ Ἀστυάγεω αὐτοῦ φονέα γενέσθαι καὶ μὴ τῶν ἐμῶν.

110. Ταῦτα εἰπε, καὶ αὐτίκα ἄγγελον ἐσπεμπε ἐπὶ τῶν βουκόλων τῶν Ἀστυάγεω τῶν ἡπίστατο νομᾶς τε ἐπιτηδεωτάτας νέμοντα καὶ οὐρεα θηριωδέστατα, τῳ οὐνομα ἢν Μιτρατάδης, συνοίκεε δὲ ἐσομυών συνιδόλοδο, οὐνομα δὲ τῇ γυναικὶ ἢν, τῇ συνοίκεε, Κυνώ κατὰ τὴν 5 Ἐλλήνων ἐλώσαν, κατὰ δὲ τὴν Μηδικῆν Ἐπακώ. τὴν γὰρ κῦνα καλέουσι σπάκα Μῆδοι. αἱ δὲ ὑπάρεϊν εἰσὶ τῶν οὐρέων, ἐνθα τὰς νομᾶς τὸν βοῶν εἰχε οὐτος δη ὁ βουκόλος, πρὸς βορέω το ἀνέμον τῶν Ἀγιβατάνων καὶ πρὸς τοῦ πόντου τοῦ Εὐξείνου. ταύτη μὲν γὰρ ἡ Μη- 10 δική χώρη πρὸς Σασπείρων ὀρεινή ἐστι κάρτα καὶ ψη-
λή τε καὶ ἵδησι συνηρεφής, ἢ δὲ ἄλλῃ Μηδικῆ χόρη ἐστὶ πᾶσα ἀπέδοσ. ἐπεὶ δὲ ὁ βουκόλος σπουδῇ πολλῇ καλεόμενος ἀπίκετο, ἔλεγε ὁ "Ἀρπαγος τάδε. Κελεύει
15 σε Ἀστυάγης τὸ παιδίον τούτῳ λαβόντα θεῖαι ἐς τὸ ἐρημότατον τῶν οὐρέων, ὅκως ἀν τάχιστα διαφανείη. καὶ τάδε τοι ἐκέλευσε εἰπεῖν, ἢ μή ἀποκτεῖνης αὐτό, ἀλλὰ τερ τρόπῳ περιποίησι, ὀλέθρῳ τῷ κα-
κίστῳ σε διαχρήσεσθαι· εποράν δὲ ἐκείμενου διατε-
20 ταγμαί εγώ.

111. Ταῦτα ἀκούσας ὁ βουκόλος καὶ ἀναλαβὼν τὸ
παιδίον ἤτε τὴν αὐτὴν ὄπισθο ὄδον, καὶ ἀπίκνεται ἐς τὴν ἔπαυλιν. τῷ δ' ἀρα καὶ αὐτῷ ἡ γυνή, ἐπίτεξ ἐσόμα πά-
σαν ἡμέρην, τότε κως κατὰ δαίμονα τίκτει, οἰχομένου
5 τοῦ βουκόλου ἐς πόλιν. ἦσαν δὲ ἐν φροντίδι ἀμφότεροι ἀλλήλων πέρι, ὁ μὲν τοῦ τόκου τῆς γυναικὸς ἀρρώδεων, ἢ ἐς γυνη, ὃ τι οὐκ ἐσθός ὁ "Ἀρπαγος μεταπέμψαιτο αὐτῆς τῶν ἄνδρα. ἐπεὶ τε δὲ ἀπονοστήσας ἐπέστη, οἴνα ἐξ ἀείπτου ἰδοῦσα ἡ γυνὴ εὑρέτο προτέρη, ὃ τι μιν ὀὔτω
10 προθύμως ὁ "Αρπαγος μεταπέμψαιτο. ὁ δὲ εἶπε· ἦΩ γύ-
ναι, εἴδον τε ἐς πόλιν ἔλθων καὶ ἱκουσα τὸ μῆτε ἰδεῖν ὄφελον, μῆτε κοτὲ γενέσθαι ἐς δεσπότας του ἡμετέρους.
οἴκος μὲν πᾶς Ὁ Ἀρτάγον κλαυθμὸ κατείχετο· ἐγώ δὲ ἐκπλαγεῖς ἦνα ἐσω. ὃς δὲ τάχιστα ἐσῆλθον, ὅρεω παι-
15 δίον προκείμενον ἀστατόρον τε καὶ κραυγανόμενον, κε-
κοσμημένον χρυσῷ τε καὶ ἐσθῆτι ποικίλη. "Ἀρπαγος
dὲ ὃς εἰδὲ με, ἐκέλευς τὴν ταχύτην ἀναλαβόντα τὸ παι-
dίον οἴχεσθαι φέροντα, καὶ θεῖαι ἐνθα θηριοδέστατον εἰη τῶν οὐρέων, φάς Ὁ Ἀστυάγεα ἐνεῖ τὸν ταῦτα ἐπιθέ-
20 μενόν μοι, πόλει ἀπειλήσας εἰ μή σφεα ποιήσαμι. καὶ ἐγώ ἀναλαβὼν ἐθέρον, δοκέων τῶν τινῶν ὀἰκτέων εῖναι·
οὔ γὰρ ἄν κοτὲ κατέδοξα, ἐνθεὶν γε ἢν. ἐθάμβεον δὲ ὅρεων χρυσῷ τε καὶ εἴμασι κεκοσμημένου, πρὸς δὲ καὶ
κλαυθμῶν κατεστεώτα ἐμφανέα ἐν Ὁ Ἀρτάγον. καὶ πρόκα
25 τε ὃ δὴ κατ' ὄδον πυθάνομαι τὸν πάντα λόγου θεράπων-
τος, δε ἐμὲ προσέπων ἐξω πόλιος ἐνεχείρησε τὸ βρέφος, ὡς ἀρα Μαυδάνης τε εἶνε τῆς Ἀστυάγεως θυγατρὸς καὶ Καμβύσεω τοῦ Κύρου, καὶ μιν Ἀστυάγης ἐντέλεται ἀποκτείναι. νῦν τε ὅδε ἑστὶ.

112. Ἀμα δὲ ταῦτα ἔλεγε ὁ βουκόλος καὶ ἐκκαλύψας ἀπεδείκνυε. ἦ δὲ ὡς εἶδε τὸ παιδίον μέγα τα καὶ εὐειδὲς ἐών, δακρύσασα καὶ λαβομένη τῶν γονιῶν τοῦ ἀνδρὸς ἔχρηζε μηδεμίη τέχνη ἐκθείναι μιν. ὃ δὲ οὐκ ἔφη οἶός τ' εἶναι ἄλλως αὐτὰ ποιεῖν· ἐπιφοιτήσειν γὰρ κατα-5 σκόπους εξ Ἀρτάγου ἐποιημένους, ἀπολείπθαλ τε κά-κιστα, ἦν μὴ σφαιρισθής. ὡς δὲ οὐκ ἐπειθε ἀρα τὸν ἀνδρα, δεύτερα λέγει ἡ γυνὴ τάδε· Ἔπει τοίνυν οὐ δύναμαι σε πείθειν μὴ ἐκθείναι, σὺ δὲ ὅδε ποίησον, εἰ δὴ πᾶσα ὑπ’ ἀνάχυ ὁφθαλίαν ἐκκείμενον· τέτοκα γὰρ καὶ 10 ἑγὼ, τέτοκα δὲ τεθνεός· τούτῳ μὲν φέρουν πρόθες, τὸν δὲ τῆς Ἀστυάγεως θυγατρὸς παῖδα ὡς ἐξ ἡμῶν ἐόντα τρέφωμεν. καὶ οὔτω οὔτε σὺ ἀλώσεις ἀδικέων τοὺς δε-σπότας, οὔτε ἡμῖν κακῶς βεβουλευμένα ἔσται. ὃ τε γὰρ τεθνεός βασιληῆς ταφῆς κυρίσει, καὶ ὁ περιεὼν οὐκ 15 ἀπολείη τὴν ψυχήν.

113. Κάρτα τε ἐδόξη τῷ βουκόλῳ πρὸς τὰ παρεόντα εὐθεῖαν ἡ γυνη, καὶ αὐτίκα ἐποίεε ταῦτα. τὸν μὲν ἐφερε θανατόσων παιδὰ, τοῦτον μὲν παραδίδοι τῇ ἐσω-τοῦ γυναικί, τὸν δὲ ἐσωτοῦ ἐόντα νεκρόν λαβὼν ἔθηκε 5 ἐς τὸ ἀγγος ἐν τῷ ἐφερε τοῦ ἐτερον· κοσμήσας δὲ τῷ 5 κόσμῳ παντὶ τοῦ ἐτερον παιδός, φέρων ἐς τὸ ἐρημότα-τον τῶν οὐρέων τιθεί. ὡς δὲ τρίτῃ ἡμέρῃ τοῦ παιδόρ ἐκ-κειμένῳ ἐγένετο, ἢ ἢ ἐς πόλιν ὁ βουκόλος, τῶν τινα προ-βοσκῶν φύλακον αὐτοῦ καταλιπτῶν· ἔλθον δὲ ἐς τοῦ 'Ἀρτάγου, ἀποδεικνύει ἐφη ἐτοίμος εἰναι τοῦ παιδίου 10 10 τῶν νέκουν. πέμψας δὲ ὁ Ἁρτάγος τῶν ἐσωτοῦ δορυφό-ρων τοὺς πιστοτάτους· ἐιδὲ τε διὰ τούτων καὶ ἔβαψε 20 τοῦ βουκόλου τὸ παιδίον. καὶ τὸ μὲν ἐτέθαπτο· τὸν δὲ ὧστερον τούτων Κύρου ὄνομασθέντα παραλαβοῦσα
15 ἔτρεφε ἡ γυνὴ τοῦ βουκόλου, οὖνοµα ἄλλο καὶ καὶ αὐτόν θεµένη.

114. Καὶ ὅτε δὴ ἦν δεκαέτης ὁ παῖς, πρήγµα ἐστὶν τοιοῦτος γενόµενον ἐξέφηνε μιν ἐπαιξε ἐν τῇ κόµῳ ταύτῃ, ἐν τῇ ἥσαν καὶ αἱ βουκόλλαι αὐτάς, ἐπαιξε δὲ μετ’ ἄλλων ἦλκιν ἐν ὁδῷ. καὶ οἱ παιδεῖ παιζοντες εἰς 5 λουτο ἐωτοῦ βασιλεία εἰναι τοῦτον δὴ τὸν τοῦ βουκόλου ἑπίκλησιν παίδα. ὁ δὲ αὐτῶν διέταξε τοὺς µὲν οἰκίας, τοὺς δὲ δορυφόρους εἰναι, τὸν δὲ κού τιµα αὐτῶν ὑφαλµῶν βασιλείας εἰναι, τῷ δὲ τινὶ τὰς ἀγγελλας ἐσφέρειν ἐδίδου γέρας, ὡς ἐκάστῳ ἔργῳ προστάσσων.

10 εἰς δὴ τοῦτον τῶν παιδῶν σύµπαίξων, ἐδώ τ’ Ἀρτεμισάρεος παῖς, ἀνδρὸς δοκίμων ἐν Μήδοισι, οὐ γὰρ δὴ ἐποίησε τὸ προσταχθέν ἐκ τοῦ Κύρου, ἐκέλευσε αὐτῶν τοὺς ἄλλους παιδῶν διαλαβέων πειθοµένων δὲ τῶν παιδῶν, ὁ Κύρος τοῦ παιδα τρηχέως κάρτα περίεστε µαςτυγέων. ὁ δὲ 15 ἐπεὶ τε µετείθη τάχιστα, ὡς γε δὴ ἀνάξια ἐωτοῦ πα- θῶν, µᾶλλον τι περιµέειστε, κατελθὼν δὲ ἐς τόλµην πρὸς τὸν πατέρα ἀποκτίζετο τῶν ὑπὸ Κύρου ἤνηρ, λέγων δὲ οὐ Κύρου (οὐ γὰρ κἂν τοῦτο τούνοµα), ἀλλὰ πρὸς τὸν βουκόλου τοῦ Ἀστυάγεα παιδὸς. ὁ δὲ Ἀρτεµισάρης ὑργῇ, ὡς εἰχε, ἐξές παρὰ τὸν Ἀστυάγεα καὶ ἀµα ἁγό- µενος τοῦ παιδα, ἀνάρσια πρῆγµατα ἐφη πεπονθέναι, λέγων· Ἡ ὦ βασιλεία, ὑπὸ τοῦ σοῦ δούλου, βουκόλου δὲ παιδὸς, ὡς περιβρισµέθα, — δεικνὺς τοῦ παιδὸς τοὺς ὁµοὺς.

115. Ἀκούσας δὲ καὶ ἵδων ὁ Ἀστυάγης, θέλων τυ- μορῆσαι τῷ παιδὶ τιµῆς τῆς Ἀρτεµισάρεω εἶνεκα, µετε- πέµπτο τὸν τε βουκόλου καὶ τὸν παιδα. ἐπεὶ τε δὲ παρ- ÿ.salaryς ἀµφότεροι, βλέψας πρὸς τὸν Κύρου ὁ Ἀστυάγης ἐφη· Σὺ δὴ, ἐδὼ τοῦτο τοιοῦτον ἐόντος παῖς, ἐτόλµησας τὸν τοῦτο παιδα ἐόντος πρώτων παρ’ ἐµοί ἀεικῇ τοιῇ δὲ περιστεῖν; Ὁ δὲ ἀµείβετο ὡς· ὥστε δὲ ταῦτα τοῦτον ἐποίησα σὺν δήκῃ; οἱ γὰρ ὑµεῖς ἐκ τῆς κόµης
παιδεῖ, τῶν καὶ ὡς ἐν, παῖζοντες σφέων αὐτῶν ἐστὶν  
σαντο βασιλέα· ἐδόκεον γάρ σφι εἶναι ἐς τοῦτο ἐπιτη- 
δεῖ. οἱ μὲν νῦν ἄλλοι παιδεῖς τὰ ἐπιτασσόμενα ἐπετέλεον, ὦ, τοῦ ἄνηκοὐστὲ εἰς καὶ λόγον εἰχε ὀυδέ- 
να, ἐς τὴν ἐλαβὲ τῆν δίκην. εἰ δὲν τοῦτε ἐνεκα ἄξιός 
τεν κακοῦ εἰμι, ὡς τοις πάρειμι.

116. Ταῦτα λέγοντος τοῦ παιδός τὸν Ἀστυάγεα ἐστὶν ἀνάγνωσις αὐτοῦ, καὶ οἱ ὁ τε χαρακτὴρ τοῦ προσ- 
ϊσχίος προσφέρεσθαι ἐδωκε ἐς ἐωυτὸν, καὶ ἡ ὑπόκρισις ἐλευθεριωτέρη εἶναι, ἀτὸ πρόσω τῆς ἐκθέσιος τῆς ἡλικίας τοῦ παιδός ἐδοκοῦσε συμβαίνειν. ἐκπλαγείς δὲ τοῦτοι τοῖς ἐπὶ πρόσω ἄφθογγος ἕν· μόνος δὲ δὴ κοτὲ ἄνευκεθείς 
εἰπὲ, θέλων ἐκπεραίμας τὸν Ἀρτέμβαρα, ἵνα τὸν βούκό- 
λον μοῦνον λαβὼν βασανίσῃ· Ἀρτέμβαρας, ἐγὼ ταῦτα 
ποιήσω, ὥστε σὲ καὶ τὸν παιδὰ τὸν σὸν μηδὲν ἐπιμέμ- 
φεσθαι. Τὸν μὲν δὴ Ἀρτέμβαρα πέμπει, τὸν δὲ Κῦ- 
ρον ἴχνου ἐσω οἱ θεράποντες, κελεύσαντος τοῦ Ἀστυ- 
γεως. ἐπεὶ δὲ ὑπελείπετο ὁ βούκόλος μοῦνος, 
θέντα τάδε αὐτὸν εἶρετο ὁ Ἀστυάγης, κόθε'ν λαβὼν 
παίδα καὶ τϊς εἰ' ὁ παραδούς; ὁ δὲ εξ ἐωυτοῦ τε ἐφ' 
γεγονείναι καὶ τὴν τεκοῦσαν αὐτὸν ἔτη εἶναί παρ' ἐν- 
τὸ. 5 Ἀστυάγης δὲ μὲν οὐκ εὖ βουλεύσθαι ἐφ', ἐπιθυμούσαν 
ἐς ἀνάγκας μεγάλας ἀπικνέσθαι, ἀμα τε λέγων ταῦτα 
ἐσμέναι τοῦτο δορυφόρου σι λαβώσεις αὐτὸν. ὁ δὲ ἀγο- 
μένος ἐς τὰς ἀνάγκας οὖτω δὴ ἐφαινε τὸν ἐντὰ λόγον. 
ἀρχόμενος δὴ ἀπ' ἀρχῆς διεξῆι τῇ ἀληθῆ χρεώμενος, 20 
καὶ κατέβαινε ἐς λυτάς τε καὶ συγγρώμην ἐωυτοῦ κε- 
λεύων ἐχειν αὐτῶν.

117. Ἀστυάγης δὲ τοῦ μὲν βουκόλου τῆς ἀληθῆ ἐκφώναντος λόγον ἤδη καὶ ἐλάσσω ἐποιεῖτο, Ἀρτάγω 
δὲ καὶ μεγάλως μεμφόμενος καλέειν αὐτῶν τοὺς δορυφό- 
ρους ἐκέλευε. ὡς δὲ οἱ παρῆν ὁ Ἀρταγός, εἴρετο μὲν ὁ 
Ἀστυάγης· Ἀρπαγέ, τέρῳ δὴ μόρῳ τὸν παιδα κατεχρῆ- 5 
σασο, τὸν τοι παρέδωκα ἐκ θυγατρὸς γεγονότα τῆς ἐμῆς;
Ο δὲ Ἄρταγος ὡς εἶδε τὸν βουκόλον ἐνδον ἑοντα, οὐ τρέπεται ἐπὶ ψευδέα ὄδον, ἵνα μὴ ἐλεχομένος ἀληθεύται, ἀλλὰ λέγει τάδε: Ὡ βασιλεὺς, ἐπεὶ τε παρέλαβοι τὸ παιδίον, ἐβούλευσα σκοπᾶν ὁκὼς σοι τε ποιήσω κατὰ νόον, καὶ ἔγνω πρὸς σὲ γνώμενος ἀναμάρτητος μὴτε θυγατρὶ τῇ σῇ μῆτε αὐτῷ σοι ἐην ἀθένης. ποιεῖ δὴ ὁ δὲ καλέσας τὸν βουκόλον τόνδε παραδιδάμε τὸ παιδίον, φᾶς σὲ τε εἶναι τὸν κελεύοντα ἀποκτείναι αὐτό. καὶ λέγων τούτῳ γε ὦκ ἐψευδόμην· σὺ γὰρ ἐνετέλλεσθε οὖτω. παραδίδωμι μέντοι τὸδε κατὰ τάδε, ἐντελάμενος θεώι μιν ἔσ ἐρήμων οὐρος καὶ παραμένοντα φυλάσσειν, ἀχρὶ οὐ τελευτήσει, ἀπειλήσας παντοῖα τὸδε, ἢν μὴ τάδε ἐπιτελέσατο ποιήσῃ. ἐπεὶ τε δὲ, ποιήσας τοῦτο τὰ κελεύ- μενα, ἐτελεύτησε τὸ παιδίον, πέμψας τῶν εὐνούχων τοὺς πιστοτάτους καὶ εἰδὼν δὲ ἐκεῖνοι καὶ ἐθαψά μιν. οὖτως ἔσχε, ὦ βασιλεῦ, περὶ τοῦ πρήγματος τοῦτοι, καὶ του- ρότω μόρῳ ἐχρήσατο ὁ παῖς. Ἄρταγος μὲν δὴ τὸν ἱθὺν ἔφαινε λόγον.

118. Ἀστυάγης δὲ κρύπτων τὸν οἰ ἐνείχε χόλον διὰ τὸ γεγονός, πρῶτα μὲν, κατάπερ ἦκουσε αὐτὸς πρῶς τοῦ βουκόλου τὸ πρήγμα, πάλιν ἀπηγέετο τῷ Ἄρταγῷ. μετὰ δὲ, ὡς οἱ ἐπαθηλλόγητο, κατέβαινε λέγοι, ὡς περὶ- 5 εστὶ τε ὁ παῖς καὶ τὸ γεγονὸς ἔχει καλῶς. Τῷ τε γὰρ πεποιημένῳ, ἐφὴ λέγοι, ἐς τὸν παιδᾶ τοῦτον ἐκαμον μεγάλως, καὶ θυγατρὶ τῇ ἐμῇ διαβεβλημένοις οὐκ ἐν ἐλα- φρῷ ἐποιεύμην. ὡς ὅν τῆς τύχης εὐ μετεστέωσης, τοῦτο μὲν τὸν σεωυτὸ παιδᾶ ἀπόπεμψαν παρὰ τὸν παιδᾶ 10 τὸν νεήλυδα, τούτῳ δὲ (σώστα γὰρ τοῦ παιδὸς μέλλω νῦν, τοῖς θεῶν τμῆ ἀυτή προσκέεται) πάρισθι μοι ἐπὶ δείπνοιν.

119. Ἄρταγος μὲν, ὡς ἦκουσε ταύτα, προσκυνήσας καὶ μεγάλα ποιησάμενος, ὅτι τε ἡ ἅμαρτάσις οἱ ἐς δέουν ἐγεγόνει καὶ ὅτι ἐπὶ τύχης χρηστήσι ἐπὶ δείπνων κέ- κλητο, ἤτε ἐς τὰ οἰκία. ἐσελθὼν δὲ τὴν ταχιστην, ἣν γὰρ
οἱ παῖς εἰς μοῦνος ἔτεα τριὰ καὶ δέκα κοι μᾶλιστα γενονός, τοῦτον ἐκτέμπει, ἴναι τε κελεύων ἐκ Ἀστυάγεος καὶ ποιεῖν ὁ τι ἃν ἐκεῖνος κελεύη, αὐτὸς δὲ περιχαρής ἔων φράζει τῇ γυναικὶ τὰ συγκυρήσαντα. Ἀστυάγης δὲ, ὡς οἱ ἀπίκετο ὁ Ἀρπάγον παῖς, σφάξας αὐτὸν καὶ κατὰ μέλεα διἐλων, τὰ μὲν ὁπτήσε, τὰ δὲ ἐψήσε τῶν κρεῶν, εὐτυκτα δὲ ποιησάμενος εἰχε ἐτοίμα. ἦπει τε δὲ, τῆς ὀρῆς γινομένης τοῦ δείπνου, παρῆσαν οἱ τε ἄλλοι δαιτυμόνες καὶ ὁ Ἀρπαγός, τοῖσι μὲν ἅλλοις καὶ αὐτῷ Ἀστυάγηι παρετίθεατο τράπεζα ἐπιπλέα τηθείων κρεῶν, Ἀρπάγο δὲ τοῦ παιδὸς τοῦ ἑωτοῦ, πλην κεφαλῆς 15 τε καὶ ἄκρων χειρῶν τε καὶ ποδῶν, τὰ ἀλλὰ πάντα· ταῦτα δὲ χωρὶς ἐκεῖτο ἐπὶ κανέως κατακεκαλυμμένα. ως δὲ τῷ Ἀρπάγῳ ἐδόκεε ἄλις ἐχεῖν τῆς βορῆς, Ἀστυάγης εἰρετὸ μιν, εἰ ἤσθείε τι τῇ θοινῇ φαμένου δὲ Ἀρπάγου καὶ κάρτα ἱσθήναι, παρέφερον, τοῖσι προσέκειτο, τῆν 20 κεφαλήν τοῦ παιδὸς κατακεκαλυμμένην καὶ τὰς χεῖρας καὶ τοὺς πόδας, Ἀρπαγόν δὲ ἐκέλευον προσστάντες ἀποκαλύπτεν τε καὶ λαβεῖν τὸ βούλεται αὐτῶν. πειθόμενος δὲ ὁ Ἀρπαγός καὶ ἀποκαλύπτων ὅρα τοῦ παιδὸς τὰ λείμματα· ιδὼν δὲ οὐτὲ ἐξεπλάγῃ, ἐντός τε τοῦ ἑωτοῦ γί-25 νεται. εἰρετο δὲ αὐτὸν ὁ Ἀστυάγης, εἰ γινώσκοι ὀτὲν θηρίου κρέα βεβρώκου. ὁ δὲ καὶ γινώσκειν ἔφη, καὶ ἀρεστὸν εἶναι πάν τὸ ἄν βασιλεὺς ἔρη. τοῦτοις δὲ ἀμείψαμενος καὶ ἀναλαθῶν τὰ λοιπὰ τῶν κρεῶν, ἤς ἔς τὰ οἰκία. ἐνθεύτεν δὲ ἐμελλε, ὡς ἑγὼ δοκέω, ἀλήσας θάψειν 30 τὰ πάντα.

120. Ἀρπαγὸς μὲν Ἀστυάγης δίκην ταύτην ἐπέθεηκε. Κύρου δὲ πέρι βουλευόν ἐκάλεε τοὺς αὐτοὺς τῶν Μάγων οἱ τὸ ἐνυττινοί οἱ ταύτη ἔκριναν. ἀπικομένους δὲ εἰρετο ὁ Ἀστυάγης, τῇ ἐκριναν οἱ τῆν ὁψίν. οἱ δὲ κατὰ ταύτα ἔπαν, λέγοντες ὡς βασιλεύοις χρήν τῶν παιδά, εἰ ἐπέ- 5 ζωσε καὶ μὴ ἀπέθανε πρότερον. ὁ δὲ ἀμείβεται αὐτοὺς τοίος· Ἔστι τε ὁ παῖς καὶ περίεστι, καὶ μιν ἔπ' ἀγροῦ
διατύμωμαι οι έκ της κόμης παιδες ἐστήσαντο βασιλέα. ὁ δὲ πάντα, ὁσπερ οἱ ἀληθεῖ λόγῳ βασιλέες, ἐτελέσσε
ποιήσας· καὶ γὰρ δορυφόρους καὶ θυρωροὺς καὶ ἄγγελην φόρους καὶ τὰ λουτά πάντα διατάξας εἰχε. καὶ νῦν ἐς τι ὑμίν ταῦτα φαίνεται φέρειν; Ἐπιταν οἱ Μάγοι. Εἰ μὲν περίεστι τε καὶ ἐβασιλεύσε ὁ παῖς μὴ ἐκ προνοίας τινός, θάρσει τε τούτον εἶνεκα καὶ θυμῶν ἐχε ἀγαθὸν. ὁ γὰρ ἔτι τὸ δεύτερον ἀρξεί. παρὰ σμικρὰ γὰρ καὶ τῶν λογίων ἡμῖν ένια κεχώρηκε, καὶ τά γε τῶν ὅνειρῶν ἐξόμενα τελέως ἐς ἀσθενεῖς ἔρχεται. Ἀμείβεται Ἀστυά-
γης τοῖσδε. Καὶ αὐτός, ὁ μάγοι, ταύτη πλείστοι γνώ-
μην εἰμί, βασιλέως ὁμομοσθέντος τοῦ παιδὸς ἐξήκειν τε
τόν ὅνειρον καὶ μοι τὸν παίδα τούτον εἶναι δεινὸν οὐδὲν ἐτί. ὡμος μὲν γέ τοι συμβουλεύσατε μοι, εὐ περισκεψά-
μενοι, τὰ μέλλει ἀσφαλέστατα εἶναι οἰκὸ τοῦ ἐμῷ καὶ ἡμῖν. Ἐπιταν πρὸς ταῦτα οἱ μάγοι. Ὡ βασιλεύς, καὶ αὐτοῦσι ἡμῖν περὶ πολλοῦ ἐστὶ κατορθοῦσθαι ἀρχὴν
25 Τῆς σῆς. κείνως μὲν γὰρ ἀλλοτριώτατε ἐς τὸν παῖδα τοῦτον περιουσά ἐόντα Πέρσην, καὶ ἡμεῖς έόντες Μή-
δοι δουλούμεθα τε καὶ λόγου οὐδενὸς γινόμεθα πρὸς
Περσέων, έόντες έξεινοι. σέο δ’ ἐνεστεῖε ὅτανος βασιλεύς, ἕων-
τος πολητέως, καὶ ἄρχομεν τὸ μέρος καὶ τιμᾶς πρὸς σέο
30 μεγάλας ἔχομεν. οὐτὼ δὲ πάντως ἡμῖν σέο τε καὶ τῆς
σῆς ἄρχης προσπέτον ἑστί. καὶ νῦν εἰ φοβερὸν τι ἐφω-
ρόμεν, πᾶν ἄν σοι προθεσέξουμεν. νῦν δὲ ἀποσκήψαστος
τοῦ ἐνυπνῶν ἐς φλαῦρον, αὐτόλ τε θαρσέομεν καὶ σοι
ἐτερα τοιαῦτα παρακελεύμεθα. τὸν δὲ παιδα τοῦτον
35 ἔξ ὀφθαλμῶν ἀπόπεμψαι ἐς Πέρσας τε καὶ τοὺς γει-
ναμένους.

121. Ἀκοῦσας ταῦτα ὁ Ἀστυάγης ἐχάρη τε καὶ κα-
λέσας τὸν Κύρον ἔφεσε οἱ τάδε. Ὡ παι, σὲ γὰρ ἐγὼ δὲ
ὄψιν ὅνειρον οὐ τελένη ὑδίκεον, τῇ σεωτυν εὶ μοῖρη
περίεις. νῦν δ’ ἐν ἰθι χαίρον ἐς Πέρσας, πομποὺς δ’
5 ἐγὼ ἀμα τέμυσο. ἐνδὼν δὲ ἐκεῖ πατέρα τε καὶ μητέρα
εὐρήσεις οὐ κατὰ Μιτραδάτην τε τῶν βουκόλου καὶ τὴν γυναῖκα αὐτοῦ.

122. Ταῦτα εἶπας ὁ Ἀστυάγης ἀποστέμπει τὸν Κύρον. νοστήσαντα δὲ μὲν ἐς τοῦ Καμβύσεω τὰ οἰκία ἐδέξαντο οἱ γεωνάμενοι, καὶ δεξίμησον ὡς ἐπύθοντο, μεγάλως ἀστύαξοντο οί δὲ ἐπιστάμενοι αὐτίκα τὸτε τελευτᾶσαν, ἱστόρεον τε ὁτεφ τρόπῳ περιγένοιτο. ὁ δὲ σφί 5 ἔλεγε, φας πρὸ τοῦ μὲν οὐκ εἰδέναι, ἀλλὰ ἡμαρτηκέναι πλεῖστον, κατ' ὁδὸν δὲ πυθέσαθι πᾶσαν τὴν ἐωτοῦ πάθην· ἐπίστασθαι μὲν γὰρ ὡς βουκόλου τοῦ Ὄστυάγεω εἰς παῖς, ὧπο δὲ τῆς κείθεν ὁδοῦ τὸν πάντα λόγον τῶν ποιμῶν πυθέσατι. τραφῆναι δὲ ἔλεγε ὑπὸ τῆς τοῦ 10 βουκόλου γυναίκος, ἥδε τα ταύτην αἰνεόν διὰ παντὸς, ἥν τε οἱ ἐν τῷ λόγῳ τὰ πάντα ἢ Κυνώ. οἱ δὲ τοκεῖς παραλαβόντες τὸ οὖνομα τοῦτο, ὕψθειον ὅτι Πέρσησι περιείναι σφὶ ὁ παῖς, κατέβαλον φάτιν ὡς ἐκκείμενον Κύρου κύων εξέθρεψε. ἐνθεύτε μὲν ἡ φάτις 15 αὕτη κεχώρηκε.

123. Κύρῳ δὲ ἄνδρεμην καὶ ἐόντι τῶν ἴλικῶν ἄνδρειστάτῳ καὶ προσφιλεστάτῳ προσέκειτο ὁ "Ἀρταγός δώρα πέμπων, τίσασθαι Ὅστυαγε ἐπιθυμείς· ἀπ' ἐωτοῦ γὰρ ἐόντος ἰδιώτεω οὐκ ἐνεώρᾳ τιμωρήν ἐσομένην ἐς Ὅστυαγε, Κύρον δὲ ὀρέων ἐπιτρεφόμενον ἐποιεῖ 5 ἐστο σύμμαχον, τὰς πάθας τὰς Κύρου τῆς ἐωτοῦ ὁμοιομένους. πρὸ δὲ ἐτὶ τούτον τάδε οἱ κατέργαστο: ἐόντος τοῦ Ὅστυαγε πικροῦ ἐς τοὺς Μήδους, συμμίσγων ἐν ἐκάστῳ ὁ "Ἀρταγός τῶν πρῶτων Μήδων ἀνεπειθε, ὡς χρὴ Κύρον προστησισμένον τὸν Ὅστυαγε 10 παύσαι τῆς βασιληνῆς. κατεργασμένου δὲ οἱ τούτου καὶ ἐόντως ἑτοίμου, οὔτω δὲ τῷ Κύρῳ διαστήματο ἐν Πέρσησι βουλόμενος ὁ "Ἀρταγός δηλώσαι τὴν ἐωτοῦ γνώμην, ἄλλως μὲν οὐδαμῶς εἰχε αὐτὲ τῶν ὁδῶν φυλασσόμενον, ὁ δὲ ἐπιτεχνᾶται τοιόνιτε. λαγὸν μηχανησίμενος, 15 καὶ ἀνασχίσασ τούτου τὴν γαστέρα καὶ οὐδὲν ἀποτιλασ,
owany ηε την γαστέρα, καὶ δίκτυα δοὺς ἄτε θηρευτῇ τῶν οἰκετέων τὸ πιστοτάτῳ, ἀπέστειλε ἕς 20 τοὺς Πέρσας, ἑντειλάμενος οἱ ἀπὸ γλώσσης, διδόντα τὸν λαγὸν Κύρῳ ἐπευτείναι αὐτοχειρῆ μὲν διελεῖν καὶ μηδένα οἱ ταύτα ποιεῖντι παρεῖναι.

124. Ταύτα τε δὴ ὅν ἐπιτελέα ἐγίνετο, καὶ ὁ Κύρος παραλαβὼν τὸν λαγὸν ἀνέσχισε. εἰρύτων δὲ ἐν αὐτῷ τῷ βιβλίῳ ἕνεκον λαβὼν ἐπελεγέντο. τὰ δὲ γράμματα ἔλεγεν τάδε: Ὁ Παὴ Καμβύσεω, σὲ γὰρ θεοὶ ἐπορέωσιν ὑμῖν τὸν τουτούρων τύχης ἀπίκευς σὺ νῦν Ἀστυνάγεια τὸν σεωτοῦ φονέα τίσαι. κατὰ μὲν γὰρ τὴν τούτου προσβείστων τέθηκας, τὸ δὲ κατὰ θεοὺς τε καὶ ἐμὲ περίεις. τὰ σὲ καὶ πάλαι δοκεῖ πάντα ἐκμεμαθηκέναι, σὲ τὶν αὐτὸν πέρπε, ὡς ἐπρήξῃ, καὶ οἶδα ἐγὼ ὑπὸ Ἀστυνάγεος 10 πέπονθα, ὅτι σε οὐκ ἀπέκτεινα, ἀλλὰ ἔδωκα τῷ βουκάρῳ. σὺ νῦν, ἂν βουλῇ ἔμοι πεῖθεσθαι, τῇσπερ Ἀστυνάγειας ἄρχεις χώρης, ταύτης ἀπάσης ἁρξεῖς. Πέρσας γὰρ ἀναπείσας ἀπίστασθαι στρατηγάτης ἐπὶ Μῆδους καὶ ἂν τε ἐγὼ ὑπὸ Ἀστυνάγεω ἀποδεχθῶ στρατηγός ἀντία 15 σεῦ, ἐστι τοι τὰ σὺ βούλεας, ἂν τε τῶν τῆς δοκίμων ἄλλου Μῆδους πρῶτοι γὰρ ὁ ποὺ οὕτω άποστάνται ἀπ' ἐκεῖνοι καὶ γενόμενοι πρὸς σέ Ἀστυνάγεω καταρρέεις πειρήσουσας. ὡς δὲν ἐτοίμου τοῦ γε ἐνθάδε ἐόντως, πολέες ταύτα, καὶ πολέες κατὰ τάχος.

125. Ἀκούσας ταύτα ὁ Κύρος ἐφρόντιζε ὅτεφρ τρόπῳ σοφώτατῳ Πέρσας ἀναπείσας ἀπίστασθαι, φροντίζω δὲ εὐρύσκετε ταύτα καὶ δοῦμεν εἶναι ἐποίες δὴ ταύτα. γράψας ἐς βιβλίῳ τὰ ἐβούλετο, ἀλλῆλῇ τῶν 5 Περσέων ἐποίησεται, μετὰ δὲ ἀναπτύξας τὸ βιβλίον καὶ ἐπιλεγόμενος ἐφῆ Ἀστυνάγεω ἐς Μῆδον Περσέως ἀποδεικνύναι. Νῦν, ἐφῆ τε λέγων, ὁ Πέρσας, προσγορεῖν ὑμῖν παρεῖναι ἐκαστον ἐχουσα δρέπανος. Κύρος μὲν ταύτα προηγορεύεσθε. ἐστι δὲ Περσέων συχνὰ γένεα,
καὶ τὰ μὲν αὐτῶν ὁ Κύρος συνάλλησε καὶ ἀνέπεισε ἀπὶ 10 στασθαι ἀπὸ Μήδων. ἔστι δὲ τάδε, εξ ὧν ὄλλοι πάντες ἀρτέαται Πέρσαι, Πασαργάδαι, Μαράφιοι, Μάσπιοι· τούτων Πασαργάδαι εἰσὶ ἄριστοι, ἐν τοῖς καὶ Ἀχαιμενίδαι εἰσὶ φρύτηρ, ἐνθεῖν οἱ βασιλεῖς οἱ Περσείδαι γεγόνασι. ἄλλοι δὲ Πέρσαι εἰσὶ οἴδε, Πανθια-15 λαιοι, Δηρουσιαῖοι, Γερμάνιοι. οὐτοι μὲν πάντες ἀρτη-ρεῖς εἰσί, οἱ δὲ ἄλλοι νομάδες, Δάοι, Μάρδοι, Δροπικοί, Σαγάρτιοι.

126. Ὡς δὲ παρῆσαν ἀπαντεῖς ἔχοντες τὸ προειρη-μένον, ἑυθαύτα ὁ Κύρος (ἡν γὰρ τις χώρος τῆς Περσικῆς ἀκανθώδης ὄσον τε ἐπὶ ὀκτωκαίδεκα σταδίους ἦ έίκοσι πάντη) τούτων σφὶ τῶν χώρων προεῖπε ἐξημερώσαι ἐν ἡμέρῃ. ἐπιτελεσάντων δὲ τῶν Περσέων τὸν προκείμενον 5 άθλον, δεύτερα σφὶ προεῖπε ἐς τὴν υστεραῖην παρείναι λεονισμένους. ἐν δὲ τούτῳ τά τε αἰτολία καὶ τάς ποίμνας καὶ τά βουκόλεα ὁ Κύρος πάντα τοῦ πατρὸς συναλίσας ἐς τὸν ἔθνε καὶ παρεσκέυαζε ὡς δεξόμενος τῶν Περσέων τὸν στρατόν, πρὸς δὲ οἶνῳ τε καὶ σιτίοις ὡς ἐπὶ 10 τηδεωτάτοις. ἀπικουμένους δὲ τῇ υστεραίη τοὺς Πέρσας κατακλίνας ἐς λειμώνα εὕρηκε. ἐπεὶ δὲ ἀπὸ δειπνου ἦσαν, εἰρετὸ σφεάς ὁ Κύρος, κότερα τὰ τῇ προτεραίη ἐιχον ἡ τὰ παρέοντα σφὶ εἰή αἰρετώτερα. οἱ δὲ ἐφασαν πολλῶν εἶναι αὐτῶν τὸ μέσον· τῆς μὲν γὰρ προτέρην 15 ἡμέρην πάντα σφί κακὰ ἔχειν, τῆν δὲ τότε παρεοῦσαν πάντα ἄγαθα. παραλαβῶν δὲ τούτῳ τὸ ἔπος ὁ Κύρος παρεγύμνου τῶν πάντα λόγον, λέγουν· Ἀνδρεσ Πέρσαι, οὕτω υμῖν ἔχει. Βουλομένοισι μὲν ἐμέο πειθεσθαί ἐστι τάδε τε καὶ ἄλλα μυρία ἄγαθα, οὕδενα πόνου δουλο-20 πρεπεῖ ἐχουσι· μὴ Βουλομένοιδι δὲ ἐμέο πειθεσθαί εἰσι υμῖν πόνοι τῷ χθείῳ παραπλήσιοι ἀναρίθμητοι. νῦν ὁν ἐμέο πειθόμενοι γίνεσθε ἔλευθεροι. αὐτὸς τε γὰρ ὁκεώ θείη τύχῃ γεγονὼς τάδε ἐς χεῖρας ἔγεσθαι, καὶ ὑμέας ἤγηναι Ἀνδρας Μήδων εἶναι οὐ φαυλοτέρους οὔτε 25
127. Πέρσαι μὲν νῦν προστάτεω ἐπιλαβόμενοι ἁσμενοὶ ἔλευθεροῦντο, καὶ πάλαι δεινὸν ποιεῦμενοι ὑπὸ Μήδων ἀρχεσθαι. Ἀστυάγης δὲ ὦτ ἐπύθετο Κύρον πρήσουσα ταύτα, τέμψας ἀγγελον ἐκάλεε αὐτῶν. ὦ δὲ
5 Κύρος ἐκέλευε τὸν ἀγγελον ἀπαγγέλλειν, ὅτι πρὸτερον ἥξιον παρ’ ἑκείνον ἢ αὐτὸς Ἀστυάγης βουλὴσεται. ἀκούσας δὲ ταύτα ὁ Ἀστυάγης Μήδους τε ὑπλίσε πάντας,
καὶ στρατηγὸν αὐτῶν ὀστε θεοβλαβής ἐὼν ἀπέδεξε Αρπαγων, λήθην ποιεῦμενοι τά μὲν ἔόργηε. ὦσ δ’ οἱ
10 Μήδου στρατευσάμενοι τοὺς Πέρσας συνέμισον, οἱ μὲν τινες αὐτῶν ἐμάχοντο, ὅσοι μὴ τοῦ λόγου μετέσχον,
οἱ δὲ αὐτομόλους πρὸς τοὺς Πέρσας, οἱ δὲ πλείστοι ἐθελοκάκεοι τε καὶ ἐφευγον.

128. Διαλυθέντος δὲ τοῦ Μηδικοῦ στρατεύματος αἰσχρῶς, ὦτ ἐπύθετο τάχιστα ὁ ὁ Ἀστυάγης, ἐφη ἀπει-
λέαιν τῷ Κύρῳ. Ἀλλ’ οὐδ’ ὦδ’ ὁ Κύρος γε χαίρησε. Ἡσοῦντα ἐίπτας πρῶτον μὲν τῶν μάγων τοὺς ὑνειροτό-
5 λους, οἱ μὲν ἀνέγνωσαν μετείναι τὸν Κύρον, τούτους ἀνεσκολόπισε, μετὰ δὲ ὑπλίσε τοὺς ὑπολειφθέντας τῶν
Μηδων ἐν τῷ ἀστεί, νέους τε καὶ πρεσβύτας ἄνδρας. ἐξαγαγόν δὲ τούτους καὶ συμβαλλόν τούσ Πέρσας ἐσώθη,
καὶ αὐτὸς τέ Ἀστυάγης ἐξωγήρηθη, καὶ τοὺς
10 ἐξήγαγε τῶν Μηδων ἀπέβαλε.

129. Ἔοιτι δὲ αἰχμαλώτου τῷ Ἀστυάγει προστάς ὁ "Ἀρπαγος κατέχαιρε τε καὶ κατεκερτόμεε, καὶ ἄλλα λέ-
γον ἐς αὐτῶν θυμαλγέα ἑπτα, καὶ δὴ καὶ εἴρετο μιν πρὸς τὸ ἐωντὸ δείπνου, τὸ μιν ἐκεῖνος σαρξὶ τοῦ παιδὸς ἑθοὶ
5 νίσε, ὁ τε εἴη ἡ ἐκείνου δουλοσύνη ἀντὶ τῆς βασιληῆς. ὁ δὲ μιν προσιδῶν ἀντείρετο εἰ ἐωντὸ ποιεῖται τὸ Κύ-
ρου ἔργον. Ἀρπαγος δὲ ἐφη, αὐτὸς γὰρ γράφαι, τὸ
πρῆγμα δὴ ἐωντο δυκαλώς εἰναι. Ἀστυάγης δὲ μιν
ἀπέφαινε τῷ λόγῳ σκαἰστατὸν τε καὶ ἀδικώτατον ἐόντα
πάντων ἀνθρώπων, σκαίτατον μὲν ἦς, εἰ παρεῖν αὐτῷ βασιλέα γενέσθαι, εἰ δὲ δὲν εὐωτὸν γε ἐπτρήχθη τὰ παρεόντα, ἀλλὰ περιέβηκε τὸ κράτος, ἀδικώτατον δὲ, ὅτι τοῦ δεῖπνου εἶνεκὲν Μῆδων κατεδούλωσε· εἰ γὰρ δὲν πάντως περιεδείναι ἀλλὰ τέφ τὴν βασιλην καὶ μὴ αὐτὸν ἔχειν, δικαιότερον εἶναι Μῆδων τέφ περιβαλεῖν τὸ τῶν ἁγαθῶν ἤ Περσῶν· νῦν δὲ Μῆδους μὲν ἀναιτίους τούτου εὖντας δούλους ἀντὶ δεσπότεων γεγονέναι, Πέρσας δὲ δούλους εὖντας τὸ πρὶν Μῆδων νῦν γεγονέναι δεσπότας.

130. 'Αστυνάγης μὲν νυν βασιλεύσας ἐπ' ἔτεα πέντε καὶ τριήκοντα οὔτω τῆς βασιληῆς κατεπαύσθη, Μῆδου δὲ ὑπέκυψαν Πέρσηι διὰ τὴν τούτου πυκρότητα, ἀρξαντες τῆς ἀνῶν "Ἀλυσος ποταμοῦ 'Ασίῆς ἐπ' ἔτεα τριήκοντα καὶ ἑκατὸν δύων δέοντα, παρὲξ ἡ ὅσον οἱ Σκύθαι 5 ἥρχον. οὕστερον μὲντοι χρόνω μετεμελήσε τέ σφα ταῦτα ποιήσατε καὶ ἀπέστησαν ἀπὸ Δαρείου· ἀποστάντες δὲ ὅπισώ κατεστράφθησαν μάχῃ νικηθέντες. τότε δὲ ἔτι 'Αστυνάγεω οἱ Πέρσαι τε καὶ ο Ἐὐρος ἐπαναστάντες τοῖς Μῆδοις ἥρχον τὸ ἀπὸ τούτου τῆς 'Ασίῆς. 'Αστυνα-10 γεα δὲ Κύρος κακὸν οὐδέν ἄλλο ποιήσας, εἶχε παρ' ἑωντῷ, ἐς ὃ ἐτελεύτησε. οὕτω δὴ Κύρος γενόμενος τε καὶ τραφεὶς ἐβασιλεύσε, καὶ Κροίουν οὕστερον τούτου ἀρξαντα ἀδικίης κατεστρέψατο, ὡς εἰρηται μοι τὸ πρότερον. τούτου δὲ καταστρεψάμενοι οὕτω πάσης τῆς 15 'Ασίῆς ἦρξε.

131. ΠΕΡΣΑΣ δὲ οἶδα νόμοισι τοιούτῳ χρεμένος· ἀγάλματα μὲν καὶ νηθοὺς καὶ βωμοὺς οὐκ ἐν νόμῳ ποιεμένοις ἵδρυσθαί, ἀλλὰ καὶ τοῦ ποιεῖσθαί μορίην ἐπιφέροισθαι, ὡς μὲν ἐμοὶ δοκεῖν, ὅτι οὐκ ἀνθρωποφυῖα ἐνόμισαν τοὺς θεοὺς κατάπερ οἱ Ἐλληνες εἶναι. οἱ δὲ οἱ νομίζουσι Διὸ μὲν ἐπὶ τὰ υψηλότατα τῶν οὐρέων ἀναβάινουσι θυσίας ἔρδειν, τὸν κύκλον πάντα τοῦ οὐρανοῦ Δία καλέοντες· θύουσι δὲ ἣλιῳ τε καὶ σελήνῃ καὶ
γῇ καὶ πυρὶ καὶ ύδατι καὶ ἀνέμοις. τοῦτοισι μὲν δὴ μοῦνοισι θύουσιν ἀρχήθεν, ἐπιμεμαθήκασι δὲ καὶ τῇ Οὐρανίῃ θύειν, παρὰ τε Ἄσσυρίων μαθόντες καὶ Ἀραβίων. καλέουσι δὲ Ἀσσύριοι τὴν Ἀφροδίτην Μύλιττα, Ἀράβιοι δὲ Ἀλιττα, Πέρσαι δὲ Μῖτραν.

132. Θυσίῃ δὲ τοῖς Πέρσαις περὶ τοὺς εἰρημένους θεοὺς ἥδε κατέστηκε. οὔτε βωμοὺς ποιεῖνται, οὔτε πῦρ ἀνακαίουσι μέλλοντες θύειν· ὅπως σπουδὴ χρέωνται, οὐκι αὐλὸ, οὐ στέμμασι, οὐκι οὐλῆσι. τῶν δὲ ὦς ἐκάστῳ θύειν 5 θέλει, ἐς χώρων καθαρὸν ἀγαγών τὸ κτῆνος καλεῖ τὸν θεόν, ἐστεφανομένους τὸν τιάραν μυρσίνη μάλιστα. ἔως τῷ μὲν δὴ τῷ θύοντι ἴδῃ μοῦνῳ οὐ οἱ ἐγγίνεται ἀρασθαὶ ἀγαθὰ· ὁ δὲ πᾶσι τοῖς Πέρσαις κατεύχεται εὐ γίνεσθαι καὶ τῷ βασιλεῖ· ἐν γὰρ δὴ τοῖς ἀπασὶ Πέρσαι καὶ αὐτὸς γίνεται. ἐπεὰν δὲ διαμιστύλας κατὰ μέρεα τὸ ἑρήμιον ἐφήση τὰ κρέα, ὑποπάσσας ποιήν ός ἀπαλωτάτην, μάλιστα δὲ τὸ τριφύλλων, ἐπὶ ταύτης ἐθηκε δὴ πάντα τὰ κρέα. διαβέντος δὲ αὐτοῦ μάγος ἀνὴρ παρεστῶς ἐπαείδει θεογονίαν, οὕν εἰ δὴ ἐκεῖνοι λέγουσιν 15 εἰναι τὴν ἐπαοιδήν· ἀνευ γὰρ δὴ μάγου οὐ σφι νόμους ἐστὶ θυσίας ποιεῖσθαι. ἐπισχων δὲ ὀλῖγον χρόνου, ἀποφέρεται ὁ θύσας τὰ κρέα, καὶ χράται ὁ τι μιν ὁ λόγος αἱρεῖ. 133. Ἡμέρην δὲ ἀπασέων μάλιστα ἑκείνην τιμᾶν νομίζουσι τῇ ἐκαστὸς ἐγένετο. ἐν ταύτῃ δὲ πλέω δαίτα τῶν ἄλλων δικαιεύσι προτίθεσθαι· ἐν τῇ οἱ εὐθαίμονες αὐτῶν βοῦν καὶ ῥπόνον καὶ κάμηλον καὶ ὄνον προτιθέα-5 ται ὄλους ὅπτοις ἐν καμίνοις, οἱ δὲ πένητες αὐτῶν τὰ λεπτὰ τῶν προβάτων προτιθέμεθα. σῶτοισι δὲ ὀλίγοισι χρέωνται, ἐπιφορήμασι δὲ πολλοῖσι καὶ οὐκ ἄλεσι· καὶ διὰ τοῦτο φασὶ Πέρσαι τοὺς Ἔλληνας σιτεομένους πεινώντας παύσεσθαι, ὅτι σφὶ ἀπὸ δείπνου παραφορέαται 10 οὐδὲν λόγου ἄξιον· εἰ δὲ τὶ παραφέροντι, ἐσθιόντας ἂν οὐ παύσεσθαι. οὔψι δὲ κάρτα προσκέαται, καὶ σφὶ οὐκ
ἐμέσαι ἡξεστὶ, οὐκὶ οὐρῆσαι ἀντίον ἄλλον. ταῦτα μὲν νῦν ὑώτω φυλάσσεται, μεθυσκόμενοι δὲ ἔσθασι βουλεύεσθαι τὰ σπουδαιότατα τῶν πρηγμάτων. τὸ δ' ἂν ἀδῆ σφι βουλευομένους, τούτο τῇ ἥστερᾳ ἥφουσι 15 προτιθεὶ παράγραφος, ἐν τούτῳ ἂν ἐστίντε βουλεύουσαι· καὶ ἢν μὲν ἀδῆ καὶ ἥφουσι, χρείωται αὐτῷ, ἢν δὲ μὴ ἀδῆ, μετείσθη. τὰ δ' ἂν ἥφουσεν προβουλεύσωσαι, μεθυσκόμενοι ἐπιδιαγινόσκουσι.

134. Ἐντυγχάνοντες δ' ἄλληλους ἐν τῇσὶ ὁδοῖς, τοῦτο ἂν τις διαγνοίε ὁμοῖοι εἰσὶ οἱ συντυγχάνοντες· ἀντί γαρ τοῦ προσαγορεύειν ἄλληλους φιλέουσι τοις στόμασι, ἢν δὲ ἢ οὗτος ὑποδεέστερος οὐλίγω καθ' ἄλληλος φιλέουσι. ἢν δὲ πολλῷ ἢ οὗτος ἄγνεύστερος, 5 προσπιπτὼν προσκυνέων τῶν ἐδερον. τιμῶσι δὲ ἐκ πάνω τούτος ἄγμενα ἔσωτῶν οἰκέουσας μετὰ γε ἐσωτερικός, δεύτερα δὲ τοὺς δευτέρους· μετὰ δὲ κατὰ λόγον προβαίνοντες τιμῶσι· ἥκιστα δὲ τοὺς ἔσωτον ἕκαστον οἰκείαν ἐν τιμῇ ἄγουσι, νομίζοντες ἐσωτερίκις εἶναι ἀν. 10 θρόποις μακρῷ τὰ πάντα ἀρίστους, τοὺς δὲ ἄλλους κατὰ λόγον τῶν λεγόμενον τῆς ἀρετῆς ἀντέχοντες, τοὺς δὲ ἕκαστότω ὁικέουσας ἀπὸ ἐσωτερικής κακίστους εἶναι. ἐπὶ δὲ Μήδουν ἄρχοντων καὶ ἤρχε τὰ ἔθνεα ἄλληλων, συναπτών μὲν Μήδου καὶ τῶν ἄγμενα οἰκεύοντων σφίσι, 15 οὗτοι δὲ καὶ τῶν ὑμοῦρων, οἱ δὲ μάλα τῶν ἐχομένων. κατὰ τὸν αὐτὸν δὲ λόγον καὶ οἱ Πέρσαι τιμῶσι· προεβαίνει γὰρ δὴ τὸ ἔθνος ἄρχον τε καὶ ἐπιτροπεύουν.

135. Ξεινικαὶ δὲ νόμαι Πέρσαι προσίενται ἄνδρῶν μάλιστα. καὶ γαρ δὴ τὴν Μηδικὴν ἐσθήτα νομίζοντες τῆς ἐσωτερίου εἶναι καλλίω φορέουσι, καὶ ἐκ τοὺς πολέμους τῶν Ἀἴγυπτιόνων δυρχακά· καὶ ἐνπαθείας τε παντοτεδαπὰς πυρθανόμενοι ἐπιτηδεύουσι, καὶ δὴ καὶ ἄπτε 5 Ἐλληνῶν μαθόντες παισὶ μίσονται. γαμέοντες δ' ἕκαστος αὐτῶν πολλᾶς μὲν κουριδίας γυναίκας, πολλὰς δ' ἐτι πλείνας παλλακὰς κτάνται.
136. Ἦνδε ό αἵτις ἀποδεδεκται μετὰ τὸ μάρχεσθαι εἶναι ἁγαθὸν, ός ἄν πολλοὺς ἀποδεξῆσθαι παῖδας. τῷ δὲ τῶν πλείστους ἀποδεκυνύντι δώρα ἕκτέμπει ὁ βασιλεὺς ἀνὰ πάν ἔτος. τὸ πολλὸν δὲ ἤγεσαι ὕσχυρὸν 5 εἶναι. παιδεύουσι δὲ τοὺς παιδας, ἀπὸ πενταέτεος ἀρ-ξάμενοι μέχρι εἰκοσάετεος, τρία μοῦνα, ὅππεευεὶ καὶ τοξεύειν καὶ ἀληθικεὶν. πρὶν δὲ ἡ πενταέτης γένηται, οὐκ ἀπικνεῦει ἕν ὅψιν τῷ πατρὶ, ἀλλὰ παρὰ τῇς γυ- ναιξὶ διάται εἰχει. τούδε δὲ εἶνεκα τούτῳ οὕτω ποιεῖται, 10 ἢν ἡ ἀποθάνη τρεφόμενος, μυθεμίαν ἄσην τῷ πατρὶ προσβάλη.

137. Αἰνεώ μὲν νυν τόνδε τῶν νόμον, αἰνεώ δὲ καὶ τόνδε, τὸ μὴ μῆς αἵτις εἶνεκα μήτε αὐτὸν τὸν βασιλέα μηδένα φωνεύει, μήτε τῶν ἄλλων Περσέων μηδένα τῶν ἔωτον οἰκετεῶν ἐπὶ μη αἴτια ἀνήκεστον πάθος ἔρθειν· 5 ἅλλα λογισόμενος ἢν εὐρίσκη πλέω τε καὶ μέξω τα ἀδι-κήματα ἐόντα τῶν ὑπορρημάτων, οὕτω τῷ θυμῷ χρᾶ-ται. ἀποτείνει δὲ υδεκα καὶ λέγουσι τόν ἐωτοῦ πα-τέρα οὐδὲ μητέρα, ἅλλα ὀκόσα ἢδη τοιαύτα ἐγένετο, πᾶσαν ἀνάγκην φαι τἀναξητέομενα ταύτα ἀνευρεθήναι 10 ἢτοι ὑποβολμαία ἐόντα ἢ μοιχίδια· οὐ γὰρ δὴ φαι ὁ ὁχόν ἐταῖν τὸν γε ἀληθέως τοκέα ὑπὸ τοῦ ἔωτον παι-δός ἀποθῆσκεν.

138. "Ασσα δὲ σφι ποίειν οὐκ ἔξεστι, ταῦτα οὐδὲ λέγειν ἔξεστι. αἰσχροτον δὲ αὐτοὺς τὸ ψεύδος ταυτα νέο-μισται, δεύτερα δὲ τὸ ὁφείλειν χρέος, πολλῶν μὲν καὶ ἄλλων εἶνεκα, μᾶλλον δὲ ἀναγκαίην φασὶ εἶναι τὸν 5 ὁφείλουτα καὶ τὶ ψεῦδος λέγειν. ὅς ἄν δὲ τῶν ἀστῶν λέτρην ἢ λευκὴν ἔχη, ἐς πόλιν οὐτὸς οὐ κατέχεται, οὐδὲ συμμίσγεται τοῦτοι ἄλλοι Πέρση. φασὶ δὲ μὴν ἔς τὸν ἥλιον ἀμαρτόντα ταῦτα ἔχειν. ξείνον δὲ πάντα τῶν λαμβανόμενον ὑπὸ τούτων [πολλοὶ] ἔξελαύνουσι ἐκ τῆς 10 χώρης καὶ τὰς λευκὰς περιστεράς, τὴν αὐτὴν αἰτήν ἐπιφέροντες. ἐς ποταμὸν δὲ οὕτε ἐνουρέουσι οὕτε ἐμπτύ-
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ουσι, οὗ χειρας ἐναπονίζονται, οὐδὲ ἄλλον οὐδένα περιο-
νεώσι, ἀλλὰ σέβονται ποταμοὺς μάλιστα.

139. Καὶ τόδε ἄλλο σφι ὁδε συμπέπτωκε γινεσθαι,
τὸ Πέρσας μὲν αὐτοὺς λέληθε, ἡμέας μέντοι οὐ· τὰ ὕ-
νόματα σφι ἐόντα ὁμοία τοῦτι σῶμασι καὶ τῇ μεγαλο-
πρεπει ἑλεντώσω πάντα ἐς τοῦτο ῥάμμα, τὸ Δωριές 
μὲν σὰν καλέουσι, Ἦωνες δὲ σήμα. ἐς τοῦτο διξήμενοι 
εὑρήσεις ἑλεντῶντα τῶν Περσῶν τὰ ὕνόματα, οὐ τὰ 
μὲν τὰ δ' οὐ, ἀλλὰ πάντα ὁμοίως.

140. Ταῦτα μὲν ἀτρεκέως ἔχω περὶ αὐτῶν εἰδῶς εἰ-
πεῖν· τάδε μέντοι ὡς κρυπτόμενα λέγεται καὶ οὐ σαφη-
νέως περὶ τοῦ ἀποθανόντος, ὡς οὐ πρότερον θάπτεται 
ἀνδρός Πέρσεω ὁ νέκυς, πρὶν ἀν ὑπ' ὄρνυθος ἢ κυνὸς 
ἐλευσθήναι. μάγους μὲν γὰρ ἀτρεκέως οἶδα ταῦτα ποιέ-
οντας· ἐμφανέως γὰρ δὴ ποιεῦσι. κατακηρώσαντες δὴ 
ἐν τὸν νέκυν Πέρσαι ἡ ἱερατίσωσι. μάγοι δὲ κεχωρί-
δαται πολλῶν τῶν τε ἄλλων ἀνθρώπων καὶ τῶν ἐν Ἀι-
γύπτῳ ἱρέων· οἱ μὲν γὰρ ἀγρεύουσι ἐμψυχον μηδὲ 
κτεῖνειν, εἰ μὴ ὅσα θύουσι· οἱ δὲ δὴ μάγοι αὐτοχειρῆ 
πάντα πλὴν κυνὸς καὶ ἀνθρώπον κτείνουσι, καὶ ἄγωνι-
σμα τοῦτο μέγα ποιεῖται, κτείνοντες ὁμοίως μύρμηκας 
τε καὶ ὀφεις καὶ τάλλα ἑρπετὰ καὶ πετεινά. καὶ ἄμφι 
μὲν τῷ νόμῳ τοῦτῷ ἐχέτω, ὡς καὶ ἄρχην ἐνομίσθη, 
ἀνεμι δὲ ἐπὶ τοῦ πρότερον λόγον.

153. * * * Μετὰ ταῦτα ἐπιτρέψας τὰς μὲν 
Σάρδις Ταβάλω, ἀνδρὶ Πέρῃ, τὸν δὲ χρυσόν τὸν τε 
Κροίσον καὶ τὸν ἄλλου Λυδῶν Πακτυ, ἀνδρὶ 
Λυδῶ, κομίζειν, ἀπήλανε αὐτὸς ἐς Ἀγβάτανα, Κροι-
σόν τε ἄμα ἁγόμενος καὶ τοὺς Ἦωνας ἐν οὐδενὶ λόγῳ 
ποιησάμενος τὴν πρώτην εἶναι. η' ὑε γὰρ Βαβυλών οἱ 
ἡν ἐμπόδιος καὶ τοῦ Βάκτριον ἔθνος καὶ Σάκαι τε καὶ 
Αἰγύπτιοι, ἔπ' οὔς ἐπειδῆ τε στρατηλατεῖν αὐτός, ἐπὶ 
δὲ Ἦωνας ἄλλον πέμπτειν στρατηγοῦν. 

154. Ὕπε δὲ ἀπήλασε ὁ Κύρος ἐκ τῶν Σαρδίων, τοὺς
Λυδοῦς ἀπέστησε ὁ Πακτύης ἀπὸ τε Ταβάλου καὶ Κύρου, καταβὰς δὲ ἐπὶ θάλασσαν, ἀτε τὸν χρυσὸν ἔχον πάντα τὸν ἐκ τῶν Σαρδίων, ἐπικούρους τε ἐμισθοῦτο 5 καὶ τοὺς ἐπιθαλασσίους ἄνθρωπους ἔπειθε σὺν ἔως τῇ στρατεύεσθαι. ἔλασα δὲ ἐπὶ τὰς Σάρδις ἐπολιορκεῖ Τάβαλον ἀπεργμένον ἐν τῇ ἀκροπόλει.

155. Πυθόμενος δὲ κατ' ὁδὸν ταῦτα ὁ Κύρος εἰπε πρὸς Κροῖσον τάδε. Κροῖσε, τι ἐστι τὸ τέλος τῶν γυνομένων τούτων ἐμοί; οὐ παύσονται Λυδοὶ, ὡς οἴκασι, πρήγματα παρέχοντες καὶ αὐτοὶ ἔχοντες. φροντίζω μὴ 5 ἄριστον τῇ ἐξαιρετοδίσασθαι σφέας. ὁμοίως γὰρ μοὶ νῦν γε φαίνομαι πεποιηκέναι, ός εἰ τις πατέρα ἀποκτείνας τῶν παῖδων αὐτοῦ φείσαιτο. ὡς δὲ καὶ ἐγὼ Λυδῶν τοῦ μὲν πλέον τι ἡ πατέρα ἐόντα σὲ λαβὼν ἁγιο, αὐτοῖς δὲ Λυδοὶς τῆς πόλις παρέδοκα, καὶ ἔστειλα θωμάζω 10 εἰ μοι ἀπεστάσι; Ἄξιον δὲ τάπερ ἐνόεε ἔλεγε, ὁ δὲ ἀμείβετο τοιὸδε, δείσας μὴ ἀναστάτους ποιήσῃ τὰς Σάρδις. Ἡμίβασιλε, τὰ μὲν οἰκότα εὔρηκας, σὺ μέντοι μὴ πάντα θυμὸ χρέω, μηδὲ πόλιν ἀρχαίν εὐαναστήσῃς, ἀναμάρτητον ἐουσαν καὶ τῶν πρότερον καὶ τῶν νῦν 15 ἐστεώτων. τὰ μὲν γὰρ πρότερον ἐγὼ τε ἐπηρῆξα, καὶ ἐγὼ ἔμη κεφαλῇ ἁναμάξας φέρω. τὰ δὲ νῦν παρεόντα Πακτύης γὰρ ἐστὶ ο ἀδικέων, τῷ σὺ ἐπέτρεψας Σάρδις, οὕτος δότω τοι δίκη. Λυδοὶς δὲ συγγνώμην ἔχον τάδε αὐτοῖς ἐπίταξον, ὡς μῆτε ἀποστέσωσι μῆτε δεινοὶ τοι 20 ἐωσι. ἀπευπεῖ μὲν σφι πέμψας ὡπλα ἁρμία μὴ ἐκτίθαι, κέλευε δὲ σφέας κιθώνας τε ὑποδύνεις τοῖς εὔμασι καὶ κοθόρνους ὑποδέσσαι, πρόειπε δ' αὐτοῖς κιθαρίζεων τε καὶ ψάλλεις καὶ κατηγίευες τοὺς παιδας. καὶ ταχέως σφέας, ὁ βασιλεύς, γυναῖκας ἀντ' ἀνδρῶν ὄψεις γεγονό- 25 τας, ὥστε οὐδὲν δεινοὶ τοι ἐσονται μὴ ἀποστέσωσι.

156. Κροῖσος μὲν δὴ ταῦτα οἱ ὑπετίθετο, αἱρετῶτερα ταῦτα εὐρίσκων Λυδοὶς ἡ ἀνδραποδοσθέντας πρηθῆ- ναι σφέας, ἐπιστάμενος ὅτι, ἢν μὴ ἀξιόχρεων πρόφασιν
προτείνη, ούκ ἀναπείσει μὲν μεταβουλεύσασθαι, ἀρρωδέων δὲ μὴ καὶ ὦστερόν κοτε ὁ Ἀντόι, ἤν τὸ παρεῦν 5 ὑπεκδράμωσι, ἀποστάντες ἀπὸ τῶν Περσέων ἀπόλοιπον ταί. Κύρος δὲ ἢσθεὶς τῇ ὑποθήκῃ καὶ ὑπεῖς τῆς ὀργῆς, ἐφὶ οἱ πείδεσθαι. καλέσας δὲ Μαξάρεαι, ἀνδρα Μῆδου, ταύτα οἱ ἐνετείλατο προειπεῖν Ἀντόις τὰ ὁ Κροίκος ὑπετίθετο, καὶ πρὸς ἐξαιρετικοῦσασθαι τοὺς ἅλους 10 πάντας οἱ μετὰ Ἀντόι ἐπὶ Σάρδις ἐστρατεύσαντο, αὐτὸν δὲ Πακτύπην πάντως ἥσουντα ἀγαγεῖν παρ' ἐσωτην. 157. Ὁ μὲν δὲν ταῦτα ἐκ τῆς ὀδοῦ ἐνετελάμενος ἀπήλαυνε ἢσθεὶς τὰ Περσέων, Πακτύπης δὲ πυθόμενος ἀγχοῦ εἰναι στρατὸν ἐπ' ἐσωτην ἵοντα, δεῖσας ὄχετο φεύγων ἔσε Kυμήν. * * * 161. Χιόι μὲν νυν Πακτύπην ἐξέδοσαι, Μαξάρης δὲ μετὰ ταύτα ἐστρατεύσετο ἐπὶ τοὺς συμπολιορμῆσαντας Τάβαλον, καὶ τούτο μὲν Πριηνέας ἐξηνδραποδίσατο, τούτο δὲ Μαιάνδρου πεδίον πάν ἐπέδραμε ληνῆς ποιεύμενος τῷ στρατῷ, Μαγνησίης δὲ ὁσαυτῶς. μετὰ δὲ 5 ταύτα αὐτίκα νοῦς τελευτά. 162. Ἀποθανόντος δὲ τούτου Ἀρταγός κατέβη διάδοχος τῆς στρατηγίας, γένος καὶ αὐτὸς ἐσθοῖν Μῆδος, τοὺν ὁ Μῆδων βασιλεῖς Ἀστυνάγης ἀνόμφο τραπεξῆ ἔδαισε, ὁ τῷ Κύρῳ τὴν βασιληήν συγκατεργάσαμενος. οὐτος ὀνηρ τότε ὑπὸ Κύρου στρατηγὸς ἀποδεχθεῖς, ὃς 5 ἀπίκετο ἐσ τὴν Ἰωνίην, αἱρεῖ ταῖς πόλιαις χώμαις ὁκοὺς γὰρ τειχῆρας ποίησε, τὸ ἐνθεύτεν χώματα χῶν πρὸς τα τείχεα ἐπάρθεε. πρώτη δὲ Φωκαίη Ἰωνίης ἐπεχείρησε. 163. Οὶ δὲ Φωκαίες οὐτοὶ ναυτιλίης μακρῆς πρῶτοι Ἐλλήνων ἔχρησαντο, καὶ τὸν τὸ Ἀδρήν καὶ τὴν Τυρσηνίν καὶ τὴν Ἰβηρίν καὶ τὸν Ταρτησοῦν οὕτοι εἰσί οἱ καταδέξαντες· ἐναυτίλλουτο δὲ οὐ στρογύλησα μην, ἄλλα πευτηκοντέρροι. ἀπεκόμενοι δὲ ἐς τὸν Ταρ- τησοῦν προσφιλέες ἐγένουτο τῷ βασιλεῖ τῶν Ταρτησιῶν, τῷ ὦνομα μὲν ἢν Ἀργανθώνιος, ἐτυράννυε στο
Ταρτησσοῦ ὑγρῶκοντα ἔτεα, ἐβίωσε δὲ τὰ πάντα ἔκοσι καὶ ἐκατόν. τούτῳ δὴ τῷ ἄνδρι προσφιλέεσι οἱ Φωκαῖες
10 οὕτω δὴ τῇ ἐγένοντο, ὡς τὰ μὲν πρῶτ᾽ σφες ἐκλυόντας Ἰωνίην ἐκέλευε τῆς ἐσωτῆρ χάρης· οἰκήσας ὁκου βούλον-
ταί, μετὰ δὲ, ὡς τούτῳ γε οὐκ ἐπειθε τοὺς Φωκαίας, ὁ
dὲ πυθόμενον τῶν Μήδουν παρ᾽ αὐτῶν ὡς αὐξίοντο, ἐδίδου
σφι χρήματα τείχος περιβάλεσθαι τὴν πόλιν. ἐδίδου
15 δὲ ἀφείας· καὶ γὰρ καὶ ἡ περίοδος τοῦ τείχους οὐκ
ὅλιγοι στάδιοί εἰσι, τούτῳ δὲ πᾶν λίθων μεγάλων καὶ εὐ
συναρμοσμένων.

164. Τὸ μὲν δὴ τείχος τοῦ Φωκαίευσι τρόπῳ τοιοῦτο ἔξετοπιθή· ὁ δὲ "Ἀρταγός ὃς ἐπήλασε τὴν στρατίνην,
ἐπολύρκεε αὐτοῦς, προϊσχόμενος ἐπεα ὡς οἱ καταχρῆι
ei βούλονται Φωκαῖες προμαχώνειν ἕνα μούνον τοῦ
5 τείχους ἐρείπας καὶ οἴκημα ὑν κατιρῶσαι. οἱ δὲ Φω-
καῖες, περιπεκτέοντες τῇ δουλοσύνῃ, ἐφασαν θέλεν
βουλεύσασθαι ἡμέρην μίαν καὶ ἐπειτα ὑποκρινέσθαι·
ἐν οὖ δὲ βουλεύονται αὐτοῖ, ἀπαγαγεῖν ἐκείνον ἐκέλευν
τὴν στρατίνην ἀπὸ τοῦ τείχους. ὁ δὲ "Ἀρταγός ἐφη εἰδέ-
10 καὶ μὲν εὖ τὰ ἐκεῖνοι μέλλονει ποιέειν, ὅμως δὲ σφι πα-
ρίεναι βουλεύσασθαι. ἐν οὖ δὲν ὁ "Ἀρταγός ἀπὸ τοῦ τεί-
χους ἀπήγαγε τῇ στρατίνῃ, οἱ Φωκαῖες ἐν τούτῳ κα-
τασπάσαντες τὰς πεντηκοντέρους, ἐσθέμενου τέκνα καὶ
γυναῖκας καὶ ἐπιπλα πάντα, πρὸς δὲ καὶ τὰ ἀγάλματα
15 τὰ ἐκ τῶν ἱρών καὶ τὰ ἄλλα ἀναθήματα, χωρὶς ὁ τῷ
χαλκῷς ἡ λίθος ἡ γραφὴ ἢ, τὰ δὲ ἄλλα πάντα ἔσθεντε
καὶ αὐτοὶ ἔσβάντες ἐπιλεον ἐπὶ Χιλ. τὴν δὲ Φωκαίην
ἔρημοθεΐσαν ἄνδρων ἐσχον οἱ Πέρσαι.

165. Οἱ δὲ Φωκαῖες, ἐπεὶ τὲ σφι Χιλ. τὰς νῆσους
Οἰνούσσας καλεομένας οὐκ ἐβούλουν ἀνεμομένουσι πω-
λέειν, δειμαίνοντες, μὴ αἱ μὲν ἐμπόριον γένονται, ἡ δὲ
αὐτῶν νῆσος ἀποκλήσθη τοῦτον εὐνεκα, πρὸς ταῦτα οἱ
5 Φωκαῖες ἐστέλλοντο ἐς Κύρνον· ἐν γὰρ τῇ Κύρνῳ εἰ-
kosι ἐστεί πρότερον τούτων ἐκ θεσπροπολο ἀνεστησαν-
το πόλιν, τῇ οὖνομα ἤν Ἀλαλία. Ἀργανθώνιος δὲ την- καύτα ἤδη τετελευτήκεε. στελλόμενοι δὲ ἐπὶ τῇ Κύρνου, πρῶτα καταπλεύσαντες ἐς τὴν Ἔωκαϊν κατεφόνευσαν τῶν Περσέων τὴν φυλακήν, ἣ ἐφροῦρεε παραδεξαμένη 10 παρὰ Ἀρτάγου τὴν πόλιν. μετὰ δὲ, ὡς τοῦτο σφι ἔξερ- γαστο, ἐποιήσαντο ἱσχυρὰς κατάρας τῷ ὑπολευσμοῦντες ἑωντῶν τοῦ στόλου. πρὸς δὲ ταύτης καὶ μύδρον σιδή- ρεων κατεπτότωσαν, καὶ ὤμοσαν, μὴ πρὶν ἐς Ἐωκαίνη ἤξειν πρὶν ἢ τὸν μύδρον τούτου ἀναφήναι. στελλομέ- 15 νων δὲ αὐτῶν ἐπὶ τῇ Κύρνου, ὑπὲρ ἡμίσεας τῶν ἀστῶν ἐλαβε πόθος τε καὶ οἶκτος τῆς πόλιος καὶ τῶν ἠθέων τῆς χώρης, ψευδόρκιοι δὲ γενόμενοι ἀπέπλεον ὑπίσω ἐς τὴν Ἐωκαίνη. οἱ δὲ αὐτῶν τὸ ὁρίον ἐφύλασσον, ἀκρ- θέντες ἐκ τῶν Ὄλυνσεών ἐπίσεων.

166. Ἐπεὶ δὲ ἐς τὴν Κύρνου ἀπίκουν, οἶκεον κοινῆ μετὰ τῶν πρότερον ἀπικομένων ἐπὶ ἔτεα πέντε, καὶ ἱρὰ ἐνιδρύσαντο. καὶ ἦγου γὰρ δὴ καὶ ἐφερον τοὺς πε- ριούκους ἀπαντας· στρατεύονται δὲν ἐπὶ αὐτούς κοινὸ- λόγως χρησάμενοι Τυρσηνοι καὶ Καρχηδόνιοι, νησὶ ἐκα- τερον ἐξήκουντα. οἱ δὲ Ἐωκαίεις πληρώσαντες καὶ αὐτὸ- τα πλοία, ἑόντα ἄριθμὸν ἐξήκουντα, ἀντίλαξον ἐς τὸ Σαρ- δόνιον καλεόμενον πέλαγος. συμμισγόνων δὲ τῇ ναυ- μαχίᾳ Καδμείη τῆς νῖκη τούσ υφ᾽ Ἐωκαίεισι ἐγένετο· αἱ μὲν γὰρ τεσσεράκοντα σφι νῆς διεφθάρησαν, αἱ δὲ εἰ- 10 κοσθαί νὰ περιεσεράκοντα ἔναν ἄρχηστον· ἀπεστράφατο γὰρ τοὺς ἐμβόλους. καταπλώσαντες δὲ ἐς τὴν Ἀλαλίνην ἀνέλαβον τὰ τέκνα καὶ τὰς γυναίκας καὶ τὴν ἄλλην κτήσιν ὀσὴν ολαὶ τε ἐγένοντο αἱ νέες σφι ἄγειν, καὶ ἐπειτα ἀπέντες τὴν Κύρνου ἐπίσεων ἐς Ἦγιον.

167. Τῶν δὲ διαφθαρείσεων νεῶν τοὺς ἀνδρας οἱ τε Καρχηδόνιοι καὶ οἱ Τυρσηνοὶ... ἔλαχον τε αὐτῶν πολλῷ- πλείος, καὶ τούτους ἐξαγαγόντες κατέλευσαν. μετὰ δὲ Ἀγιλλαίους πάντα τὰ παρόντα τὸν χώρον ἐν τῷ οἱ Ἐωκαίεις καταλευσθέντες ἔκέατο, ἐγένετο διώστροφα καὶ 5
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έμπηρα καὶ ἄποπληκτα, ὡμοίως πρόβατα καὶ υποζύμια καὶ ἄνθρωποι. οἱ δὲ 'Αγγλαίοι ἦσαν ἐπεμπόν, βουλόμενοι ἀκέσασθαι τὴν ἀμαρτάδα. ἦ δὲ Πυθῆνα σφέας ἐκέλευσε ποιεῖν τὰ καὶ νῦν οἱ 'Αγγλαίοι ἔτι ἐπιτε-10 λέουσιν· καὶ γὰρ ἐναγίζοντι σφί μεγάλως, καὶ ἀγῶνα γυμνικὸν καὶ ἱππικὸν ἐπιστάσαν. καὶ οὔτοι μὲν τῶν Φω-καλεόν τοιάυτῷ μόρῳ διεχρήσαντο, οἱ δὲ αὐτῶν ἐστὶ τὸ 'Ῥήγιον καταφυγόντες ἐνθέντες ὀρμεόμενοι, ἐκτήσαντο πόλιν γῆς τῆς Οἰνωτρῖης ταύτην ἣτις νῦν 'Τέλη καλε-15 ται. ἐκτισαν δὲ ταύτην πρὸς ἀνδρὸς Ποσειδονιτῆτες μα-θόντες, ὡς τὸν Κύρηνον σφί ἡ Πυθῆνη ἔχρισε κτίσαι ἤρων ἑόντα, ἀλλὰ οὓ τὴν νήσον. Φωκαῖς μὲν νῦν πέρι τῆς ἐν 'Ἰωνίᾳ οὔτω ἔσχε.

177. Τὰ μὲν νῦν κάτω τῆς 'Ασίης Ἀρταγός ἀνά-στατα ἐποίεε, τὰ δὲ ἀνω αὐτής αὐτῶς Κύρος, πάν ἐθνὸς καταστρεφόμενος καὶ οὐδὲν παριέτις. τὰ μὲν νῦν αὐτῶν πλέω παρῆσομεν· τὰ δὲ οἱ παρέσχε πόλιν τε πλείστον 5 καὶ ἀξιαπηγητότατά ἔστι, τούτων ἐπιμνήσομαι.

178. Κύρος ἐπεί τε τὰ πάντα τῆς ἥπειροι ὑποχει-ρία ἐποιήσατο, Ἀσσυρίοις ἐπετίθετο. τῆς δὲ Ἀσσυ-ρίης ἔστι μὲν κοι καὶ ἄλλα πολίσματα μεγάλα πολλά, τὸ δὲ ὅνομαστότατον καὶ ἑσχύρωστοτον, καὶ ἐνθα σφί 5 Νίου ἀναστάτου γενομένης τὰ βασιλεία κατεστήκεε, ὅν ΒΑΒΥΛΩΝ, ἐόσα τειαύτη δή τις πόλις. κέεται ἐν πεδίῳ μεγάλῳ, μεγαθος ἐόσα μιτωτων ἐκατότον εἴκοσι καὶ ἐκατόν σταδίων, ἐόσης τετραγώνου· οὐτοὶ σταδίοι τῆς περιόδου τῆς πόλις γίνονται συνάπαντες ὑγιόκοτα
10 καὶ τετρακόσιοι. τὸ μὲν νῦν μέγαθος τοσοῦτον ἐστι τοῦ ἄστεος τοῦ Βαβυλώνιου, ἐκεκόσμητο δὲ ὡς οὐδὲν ἄλλο πόλισμα τῶν ἥμεις ἱδομεν. τάφρος μὲν πρῶτα μιν βαθέα τε καὶ εὐφέρα καὶ πλέη γύδατος περιθέει· μετὰ δὲ τείχος πεντήκοντα μὲν πηχέων βασιλείων ἐδο τὸ εὖρος, ύφος 15 δὲ δινοκοσίῳ πηχέων· ὁ δὲ βασιλεύος πηχύς τοῦ μετρίου ἔστι πηχεος μέζου τρισὶ δακτύλουσι.
179. Δει δή με πρὸς τοῦτοι σὺν πρὸς τοῦτοι. Ἡ γῆ ἀνασιμώθη, καὶ τὸ τεῖχος ὄντων τρόπον ἔργαστο. ὁ ὀρύσσοντες ἀμα τὴν τάφρον ἐπιλήθευσαν τὴν γῆν τὴν ἔκ τοῦ ὄρυγματος ἐκφερομένην, ἐλκύσαντες δὲ πλίνθους ἰκανὰς ὀστέησαν αὐτὰς ἐν καμίνωι. μετὰ 5 δὲ τέλματι χρεώμενοι ἀσφάλτῳ σφημῆ, καὶ διὰ τρήκοντα δόμων πλίνθων ταρσοὺς καλάμους διαστοιβάζοντες, ἐδεί- μαν πρῶτα μὲν τῆς τάφρος τὰ χείλες, δεύτερα δὲ αὐτὸ τὸ τεῖχος τὸν αὐτὸν τρόπον. ἐπάνω δὲ τοῦ τείχους παρὰ τὰ ἐσχατα ὁικήματα μονυκόκλα ἐδείμαν, τετραμένα 10 ἐς ἀλληλα. τὸ μέσον δὲ τῶν ὁικημάτων ἔλιπον τεθρίπτ- πτων περιέλασιν. πύλαι δὲ ἐνεστάσασε περὶ τοῦ τείχους ἐκατόν, χάλκεαν πᾶσα, καὶ σταθμοὶ τε καὶ ὑπέρθυρα ὡσαύτως. ἐστὶ δὲ ἄλλη πόλις ὑπέχουσα ὡκτῶ ἡμερέων ὁδὸν ἀπὸ Βαβυλῶνος. *Ἰς οὐνομα αὐτῇ, ἐνθα ἐστὶ πο- 15 ταμὸς οὐ μέγας. *Ἰς καὶ τὸ ποταμὸ τὸ οὖνομα, ἐσβάλ- λει δὲ οὕτως ἐς τὸν Ἐυφρήτην ποταμὸν τὸ ἐκεῖθερον. οὐ- τὸς ὁν ὁ *Ἰς ποταμὸς ἀμα τῷ ὑδατὶ θρόμβους ἀσφάλτου ἀναδιδοὶ πολλοὺς, ἐνθεὶ ἡ ἀσφάλτος ἐς τὸ ἐν Βαβυλῶν τεῖχος ἐκομίσθη.

180. Τετείχιστο μέν νυν ἡ Βαβυλῶν τρόποι τωиδε: 20 ἐστι δὲ δύο φάρσεα τῆς πόλεος. τὸ γὰρ μέσον αὐτῆς ποταμὸς διέργει, τὸ οὖνομα ἐστὶ Εὐφρήτης. ἰχθὺς δὲ ἐς Ἰρρενίων, ἠὼς μέγας καὶ βαθὺς καὶ ταχύς. ἐξεῖπε δὲ οὐ- τὸς ἐς τὴν Ἐμυδρήν θάλασσαν. τὸ ὁν δὴ τεῖχος ἕκα- 5 τερον τοὺς ἄδικον ας τοῦ ποταμοῦ ἐλήλαται. τὸ δὲ ἀπὸ τοῦτοι αἱ ἐπικαμπαὶ παρὰ χεῖλος ἐκάτερον τοῦ πο- ταμοῦ ἀιμασθὶ πλίνθων ὄπτευον παρατεῖνει. τὸ δὲ ἀστὸν αὐτὸ, ἔως πλήρεα ὁικεῖον τριωρόφως τε καὶ τετρωρόφως, κατατέθηται τὰς ὀδοὺς ἱδεῖας, τὰς τὰς ἀλλας καὶ τὰς 10 ἐπικαρσίας τὰς ἐπὶ τοῦ ποταμοῦ ἐχούσας. κατὰ δὴ ὁν ἐκάστην ὁδὸν ἐν τῇ ἁμασθῇ τῇ παρὰ τόν ποταμόν πυ- λίδες ἐπῆσαν, ὁσαιπερ αἱ λαύραι, τοσαύται ἄριθμον.
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ἐσαν δὲ καὶ αὐταὶ χάλκεαι, φέρουσαι καὶ αὐταὶ ἐς αὐτὸν 15 τὸν ποταμὸν.

181. Τοῦτο μὲν δὴ τὸ τεῖχος θώρης ἐστι, ἐτερον δὲ ἐσοδεῖ τεῖχος [περιθεί], οὐ πολλῷ τέω ἀσθενέστερον τοῦ ἐτέρου τεῖχεος, στεινότερον δὲ. ἐν δὲ φάρσει ἐκατέρφ τῆς πύλος τετεῖχιστο ἐν μέσῳ ἐν τῷ μὲν τὰ βασιλεία 5 περιβόλῳ μεγάλῳ τε καὶ ἵσχυρῷ, ἐν δὲ τῷ ἐτέρῳ Δίως Βῆλου ἱρὸν χαλκόπυλου, καὶ ἐς ἐμὲ τοῦτο ἐτὶ εὗν, δύο σταδίων πάντῃ ἐδο τετράγωνον. ἐν μέσῳ δὲ τοῦ ἰροῦ πύργος στερεδός οἰκοδόμηται, σταδίου καὶ τὸ μῆκος καὶ τὸ ἑδρος, καὶ ἐπὶ τοῦτῷ τῷ πύργῳ ἄλλος πύργος ἐπὶ-
10 βέβηκε, καὶ ἐτερος μάλα ἐπὶ τοῦτῷ, μέχρι οὐ ὁκτὼ πυρ-
γῶν. ἀναβασις δὲ ἐς αὐτοὺς ἐξοδεῖν κύκλῳ περὶ πάντας τοὺς πύργους ἐχουσα πεποίηται. μεσοῦντι δὲ κου τῆς ἀναβασίος ἐστι καταγωγή τε καὶ θάκου ἀμπαυστήριοι, ἐν τοῖς κατίζοντες ἀμβαίνονται οἱ ἀναβαίνοντες. ἐν δὲ 15 τῷ τελευταίῳ πύργῳ νῆος ἐπέστη μέγας· ἐν δὲ τῷ νηῷ κλίνη μεγάλη κέεται εν ἐστρωμένη, καὶ οἱ τράπεζα πα-
ράκειται χρυσή. ἀγαλμα δὲ οὐκ ἐνι οὐδὲν αὐτόθι ἐν-
δρμένον, οὐδὲ πῦκτα οὐδεὶς ἐναιδεύτητει ἀνδρώπων, ὅτι μὴ γυνὴ μούνη τῶν ἐπιχωρίων, τὴν ἅν δὲ θεὸς ἔληται ἐκ 20 πασέων, ὅς λέγουσι οἱ Ἐλδαῖοι ἑοντες ἱρεῖς τοῦτον τοῦ θεοῦ.

182. Φασὶ δὲ οἱ αὐτοὶ οὔτου, ἐμοὶ μὲν οὐ πιστὰ λέ-
γοντες, τὸν θεὸν αὐτὸν φοιτάν τε ἐς τὸν νηὸν καὶ ἀμ-
παύεσθαι ἐπὶ τῆς κλίνης, κατάπερ ἐν Θήβῃς τῆς Αἰγυπτίσι κατὰ τῶν αὐτῶν τρόπου, ὡς λέγουσι οἱ Αἰ-
25 γύπτιοι· καὶ γὰρ δὴ ἐκεῖθε κοιμᾶται ἐν τῷ τοῦ Δίως τοῦ
Θηβαιέος γυνῆ, ἀμφότερα δὲ αὐταὶ λέγονται ἀνδρῶν 30 οὐδαμῶν ἐς ὀμλείην φοιτάν· καὶ κατάπερ ἐν Πατάρουσι τῆς Δυκίδης ἡ πρόμαντις τοῦ θεοῦ, ἐπεαν γένηται· οὐ γὰρ ὃν ἀπει ἐςτὶ χρηστήριομ αὐτόθι· ἐπεαν δὲ γένηται, 10 τότε δὲν συγκατακλητεῖται τᾶς νύκτας ἐσῳ ἐν τῷ νηῷ.
183. Ἡστὶ δὲ τοῦ ἐν Βαβυλῶνι ἱρὸν καὶ ἄλλος κάτω νηὸς, ἐνθα ἀγαλμα μέγα τοῦ Δίως ἔνι κατήμενον χρύσεον, καὶ οἱ τράπεζα μεγάλη παρακέεται χρυσέη, καὶ τὸ βάθρον οἱ καὶ ὁ θρόνος χρύσεος ἐστὶν καὶ ὁ Θεοῦ χαλάσθαι τοῦ Χαλδαίων, ταλάντων ὄκτακοσίων χρυσίων πεποίηται 5 ταῦτα. ἔξω δὲ τοῦ νηὸν βωμός ἐστὶ χρύσεος. ἐστὶ δὲ καὶ ἄλλος βωμός μέγας, ὅπου θύεται τὰ τέλεα τῶν προβάτων· ἐπὶ γὰρ τοῦ χρυσέου βωμοῦ οὐκ ἔξεσθι θύειν ὅτι μὴ γαλαθὴνα μοῦνα. ἔτι δὲ τοῦ μέζονος βωμοῦ καὶ καταγίζουσι λιβάνωτον χίλια τάλαντα ἑτεοὺς ἐκάστου οἱ 10 Χαλδαίων τότε ἐπεάν τὴν ὀρτὴν ἅγωσι τῷ βεθε στούτρῳ ἦν δὲ ἐν τῷ τεμένει τούτῳ ἐτὶ τὸν χρόνον ἐκεῖνον καὶ ἀνδριάς δυώδεκα πήχεων, χρύσεος, στερεός· ἐγὼ μὲν μιν οὐκ έἰδον, τὰ δὲ λέγεται ὑπὸ Χαλδαίων, ταῦτα λέγω. τούτῳ τῷ ἀνδριάντι Δαρείους μὲν ὁ Ἱστάσπεος ἐπιβου- 15 λεύσας οὐκ ἐτόλμησε λαβεῖν, Ἐρέξες δὲ ὁ Δαρείου ἐλάβε καὶ τὸν ἱέα ἀπέκτεινε ἀπαγορεύοντα μὴ κινεῖν τὸν ἀνδριάντα. τὸ μὲν δὴ ἵρον τούτῳ οὕτω κεκόσμηται, ἔστι δὲ καὶ ἑδια ἀναθῆματα πολλά.

184. Τῆς δὲ Βαβυλῶνος ταύτης πολλὸι μὲν κοι καὶ ἄλλοι ἐγενοντο βασιλεῖς, τῶν ἐν τοῖς Ἀσσυρίοις κό- νοις μνήμην ποιόμοιαι, οὗ τὰ τελεία τε ἐπεκόσμισαν καὶ τὰ ἱρά, ἐν δὲ δὴ καὶ γυναικεῖς δύο· ἦ μὲν πρότερον ἀρξασα, τῆς ὕστερον γενεῆς πέντε πρότερον γενομένη, 5 τῇ ὀνομα τῇ ἅμα μελαμώμεσι, αὐτὴ μὲν ἀπεδέξατο χώματα ἀνά το τεδίου έοντα ἄξιοθέρητα· πρότερον δὲ ἐώθη ὁ ποταμὸς ἀνά το τεδίου παῖν πελαγίζειν.

185. Ἡ δὲ δεύτερον γενομένη ταύτης βασιλεία, τῇ ὀνομα ἕνη Νίτωκρις, αὐτῇ δὲ συνετατέρη γενομένη τῆς πρότερον ἀρξάς, τούτῳ μὲν μνημόσυνα ἐλίπετο τὰ ἐγὼ ἀπηγήσομαι, τούτῳ δὲ τῇ Μήδουν ὀρόσα ἄρχιν μεγάλην τε καὶ οὐκ ἀτρομίζουσαν, ἀλλά τε ἀραιμίμενα 5 ἀστεα αὐτοῖς, ἐν δὲ δὴ καὶ τῇ Νίνω, προσφυλαξατο ὅσα ἐδύνατο μάλιστα. πρώτα μὲν τὸν Εὐφρήτην ποτα-
μόνον ρέοντα πρότερον ίδθν, ὃς σφι διὰ τῆς πόλιος μέσης ῥέει, τούτων ἀνωθεν διώρυχας ὀρύξασα οὔτω δὴ τι ἐποίησε σκολίον, ὡστε δὴ τρίς ἐσ τῶν τινα κωμέων τῶν ἐν τῇ Ἀσσυρίᾳ ἀπικνέται ρέον. τῇ δὲ κώμη σύνομα ἔστι, ἐς τὴν ἀπικνέται ὁ Εὐφρήτης, Ἀρδερίκκα. καὶ νῦν οἳ ἀν κομίζονται ἀπὸ τῆς δε τῆς θαλάσσης ἐς Βαβυλώνα, καταπλέουτες ἐς τὸν Εὐφρήτην ποταμὸν τρίς τε ἐς τῆν αὐτήν ταύτην κόμην παραγίνονται καὶ ἐν τριάλημέρησι. τοῦτο μὲν δὴ τοιοῦτο ἐποίησε, χῶμα δὲ παρέχοσε παρ’ ἐκάτερον τοῦ ποταμοῦ τὸ χείλος ἄξιον θωματος, μέγαθος καὶ ύψος ὅσον τι ἐστὶ. κατύπερθε δὲ πολλαὶ Βαβυλώνοις ὀρωσεῖ ἐλυτρῶν λύμνη, ὀλύγον τι παρατείνουσα ἀπὸ τοῦ ποταμοῦ, βάθος μὲν ἐς τὸ ύδωρ ἀεὶ ὀρύστουσα, εὐρος δὲ τὸ περίμετρον αὐτοῦ πολύσια εἰκοσὶ τε καὶ τετρακοσίων σταδίων· τὸν δὲ ὄρυσόμενον χῶν ἐκ τοῦτο τοῦ ὀρύγματος ἀνασώμου παρὰ τα χείλεα τοῦ ποταμοῦ παραχέουσα. ἐπὶ τε δὲ οἱ ὄρυκτο, 25 λίθους ἀγαγομένη κρηπίδα κύκλω περὶ αὐτὴν ἄλασε. ἐποίεε δὲ ἀμφότερα ταύτα, τὸν τε ποταμὸν σκολίον καὶ τὸ ὀρυγμα πάν ἔλος, ὡς ὃ τε ποταμὸς βραδύτερος εἰς περὶ καμπάς πολλὰς ἀγνύμενος, καὶ οἱ πλοῦοι ἐδοκι σκολιοὶ ἐς τὴν Βαβυλώνα, ἐκ τε τῶν πλόων ἐκδεκηται πε- 30 ρίδος τῆς λύμνης μακρή. κατὰ τοῦτο δὲ εἰργάζετο τῆς χώρης τῇ αἱ τε ἐσβολαὶ ἤσαν καὶ τα σύντομα τῆς ἐκ Μήδων ὠδοῦ, ἕνα μῆ ἐπιμυσθόμενοι οἱ Μήδοι ἐκμανθάνοντες αὐτῆς τὰ πρήγματα.

186. Ταύτα μὲν δὴ ἐκ βάθεος περιεβάλετο, τοι- ἴμυδε δὲ ἐξ αὐτῶν παρευθήκην ἐποίησατο. τῆς πόλιος ἐνύσης δύο φαρσέων, τοῦ δὲ ποταμοῦ μέσον ἐχουτος, ἐπὶ τῶν πρότερον βασιλέων, ὡκως τε ἐθέλοι εκ τοῦ ἐτέ- 5 ρου φάρσεος ἐς τούτορ διαβήναι, χρῆν πλοῖων διαβαίνει· καὶ ἤν, ὡς ἐγώ δοκέω, όχληρον τούτο. αὐτή δὲ καὶ τοῦτο προείδε· ἐπεὶ τε γὰρ ὀρωσεῖ τὸ ἐλυτρὸν τῇ λύμνῃ, μνημόσυνον τόδε ἄλλο ἀπὸ τοῦ αὐτοῦ ἔργου ἐλ-
πετο. ἐτάμνετο λίθος περιμήκεας, ὡς δὲ οἱ ἦσαν οἱ λίθοι ἐτοίμοι καὶ τὸ χωρίον ὀρόμυκτο, ἐκτρέψασα τοῦ 10 ποταμοῦ τὸ ῥέθρον πάν ἐς τὸ ὄρυσσε χωρίου, ἐν τῇ ἐπὶ ἰμπλατό τοῦτο, ἐν τούτῳ ἀπεξηρασμένου τοῦ ἀρχαιοῦ μεθροῦ, τοῦτο μὲν τὰ χείλεα τοῦ ποταμοῦ κατὰ τὴν πόλιν καὶ τὰς καταβάσεις τὰς ἐκ τῶν πυλίδων ἐς τὸν πο- ταμὸν φερούσας ἀνοικοδόμησε πλίθοις ὑπόπτης κατὰ 15 τὸν αὐτὸν λόγον τῷ τείχει, τοῦτο δὲ κατὰ μέσην κοι 45 μάλιστα τὴν πόλιν τοῖς λίθοις, τοὺς ὀρύσατο, οἰκοδο- μεε γέφυραν, δέουσα τοὺς λίθους σιδήρῳ τε καὶ μολύ- βδῷ. ἐπιτείνεσκε δὲ ἐπ’ αὐτήν, ὅκως μὲν ἡμέρῃ γένοιτο, ξύλα ἑτράγῳν, ἐπὶ δὲ τὴν διάβασιν ἐποιεύτοι οἱ Ὁβ- 20 βυλάθοι. τὰς δὲ νύκτας τὰ ξύλα ταῦτα ἀπαιρέσκον 50 τούδε εἶνεκα, ἵνα μὴ διαφοιτήντες τὰς νύκτας κλέπτοιεν παρ’ ἄλληλοιν. ὡς δὲ τὸ ὄρυχθεν λίμνη πλήρης ἐγε- γόνει ὑπὸ τοῦ ποταμοῦ καὶ τὰ περὶ τὴν γέφυραν ἐκε- κόσμητο, τὸν ἕφθιτὴν ποταμόν ἐς τὰ ἀρχαία ῥέθρα 25 ἐκ τῆς λίμνης ἐξῆγαγε, καὶ οὕτω τὸ ὄρυχθεν ἐλος γενό- μενον ἐς δέον ἐδόκεε γεγονέναι, καὶ τοῦτο πολιήτης γέ- φυρα ἦν κατεσκευασμένη.

187. 'Ἡ δ’ αὐτή αὐτή βασίλεια καὶ ἀπάτην τοιχῶν ὕστα ἐμηχανίσατο. ὑπὲρ τῶν μάλιστα λεωφόρων πυλέων τοῦ ἄστεος τάφον ἐσωτηρίτης κατεσκευάσατο μετέωρον ἐπι- στολὴς αὐτῶν τῶν πυλέων, ἐνεκόλαψε δὲ ἐς τῶν τάφων γράμματα λέγοντα τάδε. Τῶν τις ἐμεῦ ὑστερον γινομέ- νων Ὁβυλάνθων βασιλέων ἦν σπανίσθη χρημάτων, ἀνοι- ξας τῶν τάφων λαβέτω ὁκόσα βούλεται χρήματα. μὴ μεντοὶ γε μὴ σπανίσθας γε ἄλλως ἀνοιξῆς· οὐ γὰρ ἁμεῖνον. οὐτος ὁ τάφος ἦν ἀκίνητος μέχρι οὐ ὡς Δαρείου περι- ἤλθε ἡ βασίλεια. Δαρείῳ δὲ καὶ δεινοῦ ἐδόκεε εἶναι τῆς πύλης ταύτης μηδὲν χρέεσθαι, καὶ χρημάτων κειμένων καὶ αὐτῶν τῶν χρημάτων ἐπικαλεσμένων, μὴ οὐ λαβέναι αὐτά. τῆς δὲ πύλης ταύτης οὐδέν ἐχράτο τούδε εἰνεκα, ὅτι ὑπὲρ κεφαλῆς οἱ ἐγήνετο ο νεκρὸς
15 διεξελαύνοντι. ἄνοιξας δὲ τὸν τάφον εὑρεχρήματα μὲν οὐ, τὸν δὲ νεκρὸν καὶ γράμματα λέγοντα τάδε. Εἰ μὴ ἀπληστός τε ἔσεχρημάτων καὶ ἀσχορκορήθη, οὐκ ἂν νεκρῶν θήκας ἀνέφησε. αὐτὴ μὲν νῦν ἡ βασίλεια τοιαῦτη τις λέγεται γενέσθαι.

188. Ὅ δὲ δὴ Κύρος ἐπὶ ταύτης τῆς γυναικὸς τὸν παίδα ἐστρατεύετο, ἔχοντα τε τοῦ πατρὸς τοῦ ἐωτοῦ τούνομα Δαβυνήτου καὶ τὴν Ἀσσυρίαν ἀρχήν. στρατεύεται δὲ δὴ βασιλεὺς ο μέγας καὶ συτλούσε ἐν ἐσκευα-5 σμένοις ἐξ οἴκου καὶ προβάτουι, καὶ δὴ καὶ ὑδωρ ἀπὸ τοῦ Χοάστεω ποταμοῦ ἁμα ἀγεταὶ τοῦ παρὰ Σοῦσα ρέοντος, τοῦ μοῦνον πίνει βασιλεύς καὶ ἄλλου οὐδενὸς ποταμοῦ. τούτου δὲ τοῦ Χοάστεω τοῦ ὢστος ἀπεφη-μένου πολλαὶ κάρτα ἁμαξαὶ τετράκυκλοι ἡμιόνεια κομι-10 ξουσαί εἰν ἀγγείοις ἀργυρεῖοι ἑποντα, ὅπη ἂν ἐλαυνὴ ἐκάστοτε.

189. Ἑπεί τε δὲ ὁ Κύρος πορεύομενος ἐπὶ τὴν Βα-βυλώνα ἐγίνετο ἐπὶ Γύνδη ποταμῷ, τοῦ αἱ μὲν πηγαί ἐν Ματηνοῖσι οὐρέσι, ρέει δὲ διὰ Δαρδανέων, ἐκδίδοι δὲ ἐς ἔτερον ποταμὸν Γίγνα, ὁ δὲ παρὰ "Ωπὶν πόλιν βέων ἐς 5 τὴν Ἐρυθρὴν θάλασσαν ἐκδίδοι, τοῦτον δὴ τὸν Γύν-δην ποταμὸν ὡς διαβαίνειν ἐπειράτο ὁ Κύρος ἐντα γεαπίτητον, ἐνθαῦτα οἱ τῶν της ἱρῶν ῥπτων τῶν λευ-κῶν ὑπὸ ἄβριος ἐσβάς ἐς τὸν ποταμὸν διαβαίνειν ἐπει-ράτο, ὁ δὲ μὲν συμψήσας ὑποβρύχιον ὁιχώκειε ἀφανώς. 20 κάρτα τε δὴ ἐχαλεπαίνε τὸν ποταμῷ ὁ Κύρος τοῦτο ἢβρίζαντι, καὶ οἱ ἐπιτελείσας ὀυτω δὴ μὲν ἄσθενε ποιή-σειν ὡςτε τοῦ λοιποῦ καὶ γυναικῶς μὲν ἐπέτεεως, τὸ γόνιο βρεχούσας, διαβῆσθαι. μετὰ δὲ τὴν ἀπειλὴν μετεῖς τὴν ὑπὶ Βαβυλώνα στρατεύειν διαλῆθη τὴν στρα-15 τῆν δίχα, διελὼν δὲ κατέτεινε σχοινοτενέας ὑποδέξας διώρυχας ὑγιῶκοντα καὶ ἐκατόν παρ’ ἐκάτερον τὸ χείλος τοῦ Γύνδεω τετραμμένας πάντα τρόπων, διατάξας δὲ τοῦ στρατὸν ὅρυσσειν ἐκέλευε. οὐ δὲ ὡμίλου πολλοῦ
Εργάζομένου ἣνετο μὲν τὸ ἔργον, ὡμος μέντοι τὴν θερείν πᾶσαν αὐτοῦ ταύτη διέτρυψαν ἐργάζομενοι.

190. Ὡς δὲ τὸν Γύνδην ποταμὸν ἐτίσατο Κύρος ἐς τριηκοσίας καὶ ἐξήκοντά μιν διώρυχας διαλαβῶν, καὶ τὸ δεύτερον ἐαρ ὑπέλαμπε, οὕτω δὴ ἦλαυνε ἐπὶ τὴν Βαβυλόνα. οἱ δὲ Βαβυλώνιοι ἐκστρατευσάμενοι ἐμενοὶ αὐτῶν. ἐπεὶ δὲ ἐγένετο ἔλαιων ἀγχοῦ τῆς πόλιος, συνέβαινοι τοῖς Βαβυλώνιοι καὶ ἐσσωθέντες τῇ μάχῃ κατευλήθησαν ἐς τὸ ἀστυ. οἷα δὲ ἐξεπιστάμενοι ἐτί πρότερον τὸν Κύρον οὐκ ἄτρεμιζοντα, ἀλλὰ ὀρέουσε αὐτὸν παντὶ ἐδει αὐτοῖς ἐπιχειρεύοντα, προεδρίαυτο συτία ἐτέων κάρτα πολλῶν. ἐνθαῦτα οὗτοι μὲν λόγον εἶχον τῆς πο-5 λιορκίνης οὐδένα, Κύρος δὲ ἀπορήσα τενείχετο ἀτε χρόνον τε ἐγρυμομένου συχνοῦ, ἀνωτέρω δὲ οὐδὲν τῶν προγυμνών προκοπτομένων.

191. Εἰτε δὴ ὃν ἀλλος οἱ ἄνδρισιν ὑπεθήκατο, εἰτε καὶ αὐτὸς ἔμαθε τὸ ποιητέον οἱ ἰὲντε ἐποίει δὴ τοιώδε. τάξας τῆς στρατηγῆς ἀπασαν ἐς ἐμβολής τοῦ ποταμοῦ, τῇ ἐς τὴν πόλιν ἑσβάλλει, καὶ ὀπίσθε αὐτὸς τῆς πόλιος τάξας ἐτέρους, τῇ ἐξει ἐκ τῆς πόλιος ὁ ποταμὸς, 5 προειπε τῷ στρατῷ, ὅταν διαβατῶν τὸ ἐκεῖθρον ἱδονται γενόμενον, ἐσίνει ταύτη ἐς τὴν πόλιν. οὕτω τε δὴ τάξας καὶ κατὰ ταύτα παραινέσας ὑπήλαυνε αὐτὸς σὺν τῷ ἄρχητῳ τοῦ στρατοῦ. ἀπικόμενος δὲ ἐπὶ τὴν λίμνην, τάπερ ἢ τῶν Βαβυλώνιων βασιλεία ἐποίησε κατὰ τε τῶν 10 ποταμῶν καὶ κατὰ τὴν λίμνην, ἐποίει καὶ ὁ Κύρος ἀτερα τοιώτα τοῦ γαρ ποταμοῦ διώρυχοι ἐσαγάγων ἐς τὴν λίμνην ζουσαν ἐλος, τὸ ἀρχαῖον ῥεῖθρον διαβατῶν ἐναι ἐποίησε, ὑπονοστήσαντος τοῦ ποταμοῦ. γενομένου δὲ τούτου τοιώτου, οἱ Πέρσαι οὐπετ ἐσεκάχετο ἐπὶ αὐτῷ 15 τούτῳ κατὰ τὸ ῥεῖθρον τοῦ Εὐφρίτεω, ποταμοῦ ὑπονοστήκοτος ἀνδρὶ ὡς ἐς μέσον μηροῦ μάλιστα ἐκ, κατὰ τούτο ἐσούσαν ἐς τὴν Βαβυλόνα. εἰ μὲν νυν προετύθησαν οἱ Βαβυλώνιοι ἢ ἔμαθον τὸ ἐκ τοῦ Κύρου ποιεύ
20 μεν οί δ' ἂν περιμόντες τοὺς Πέρσας ἐσελθείν ἐς τὴν πόλιν διέφθειραν κάκιστα· κατακλησάντες γὰρ ἃν πάσας τὰς ἐς τὸν ποταμὸν τυλίδας ἔχουσας καὶ αὐτοὶ ἐπὶ τὰς αἰμασίας ἀναβάντες τὰς παρὰ τὰ χείλεα τοῦ ποταμοῦ ἐληλαμέναις, ἔλαβον αὖ σφεα ὡς ἐν κύρτη. οὖν δὲ ἐξ ἀπροσδοκήτου σφὶ παρέστησαν οἱ Πέρσαι. ὑπὸ δὲ μεγάθεος τῆς πόλιος, ὡς λέγεται ὑπὸ τῶν ταύτῃ οἰκημένων, τῶν περὶ τὰ ἐσχάτα τῆς πόλεος ἐκάκωτον τοὺς τὸ μέσον οἰκέοντας τῶν Βαβυλωνίων οὐ μανθάνειν ἐκάκωτας, ἀλλὰ τυχεῖν γὰρ σφὶ ἐσεῖσαν ὅρτῃν, χορεύειν τε τούτων 30 τῶν χρόνον καὶ ἐν ἐὐπαθείᾳ εἶναι, ἐς δὴ καὶ τὸ κάρτα ἐπίθυντο. καὶ Βαβυλῶν τεῦτον ἅπαργητο. 192. Τὴν δὲ δύναμιν τῶν Βαβυλωνίων πολλοτέρι μὲν καὶ ἀλλοιον δηλώσω ὅση τις ἐστὶ, ἐν δὲ δὴ καὶ τῷ τῇ. βαλιέτι τῷ μεγάλῳ ἐς τροφήν αὐτοῦ τε καὶ τῆς στρατικῆς διαράκηται, πάρεξ τὸν φόρον, γῇ πάσα ὅσης ἀρχει. 5 δυνάνθεκα δὲ μηνον ἐνων ἐς τὸν ἐναυτὸν τοὺς τέσσερας μήνας τρέφει μιν ἡ Βαβυλωνία χωρή, τοὺς δὲ οὐκ ὑπὸ τῶν μηνῶν ἡ λοιπή πάσα Ἀσίη. οὔτω τριτημορίη ἡ Ἀσιορία χώρη τῇ δυνάμει τῆς ἄλλης Ἀσίης. καὶ ἡ ἀρχὴ τῆς χώρης ταύτης, τὴν οἱ Πέρσαι σατραπῆν ἐκάλουσιν, ἐστι ὀπα. 10 σέων τῶν ἄρχεων πολλῶν τι κρατίστη, ὅκου Τριτανταίχυ τῷ Ἀρταβάζου ἐκ βασιλέως ἔχοντι τῶν νομῶν τοῦτον ἀργυρίου μὲν προσῆξε ἐκάστῃς ἡμέρης ἀρτάβη μεστή· ἡ δὲ ἀρτάβη μέτρον ἐνὸν Περσικῶν, χωρεῖ μεδίμνῳ Ἀττικῆς πλείων χολυνεῖ τρισὶ Ἀττικῆς· ἵπποι δὲ οἱ αὐτοῦ 15 ἡσαν ἓδη, πάρεξ τῶν πολεμιστηρίων, οἱ μὲν ἀναβαίνοντες τὰς θηλέας ὀκτακόσιοι, αἱ δὲ βαυνύμεναι ἐξαικειχλίαν καὶ μύριαν· ἀνέβαινε γὰρ ἐκαστὸς τῶν ἐρσένων τούτων ἔκοσι ἵπποις. κυνῶν δὲ Ἰνδικῶν τοσοῦτο ὃ ἦν τὸ πλήθος ἐτρέφετο, ὡστε τέσσερες τῶν ἐν τῷ πεδίῳ κώμαι 20 μεγάλαι, τῶν ἄλλων ἕοις ἤτελες, τοῖς κυσὶ προσετεάχατο συτία παρέχειν. τοιαῦτα μὲν τῷ ἄρχοντι τῆς Βαβυλώνος ὑπήρχε ἐόντα.
193. Ἡ δὲ γη τῶν Ἀσσυρίων ὑπειραὶ μὲν ὀλίγω, καὶ τὸ ἐκτρέφον τὴν βίζαν τοῦ σιῶτον ἐστὶν τοῦτο. άρδόμενον μέντοι ἐκ τοῦ ποταμοῦ ἀδρύνεται το τὸ λῆσιον καὶ παραγίνεται ὁ σίτος, οὐ κατάπερ ἐν Αἰγύπτῳ αὐτοῦ τοῦ ποταμοῦ ἀναβαίνοντος ἐστὶν ἀρούρας, ἀλλὰ χερσὶ τε καὶ 5 κηλωνίσουσιν ἀρδόμενον. ἡ γὰρ Βαβυλωνίη χώρῃ πᾶσα, κατάπερ ἡ Αἰγύπτιη, κατατέμηται ἐς διώρυχας· καὶ ἡ μεγίστη τῶν διωρύχων ἐστὶν νησισπέρητος, πρὸς ἦλιον τεταρμένη τὸν χειμερινών, ἐσέχει δὲ ἐς ἄλλον ποταμὸν ἐκ τοῦ Εὐφρήτεω, ἐς τὸν Τίγριν, παρὰ ὄν Νίνος πόλις 10 οἰκήτο. ἐστὶ δὲ χωρέων αὕτη ἀπασέων μακρῷ ἀρίστῃ τῶν ἡμεῖς ἴδομεν Δῆμητρος καρπὸν ἐκφέρεων· τὰ γὰρ δὴ ἄλλα δένδρα οὐδὲ πειράται ἄρχην φέρειν, οὔτε συκέην οὔτε ἀμπελον οὔτε ἐλαίην. τὸν δὲ τῆς Δῆμητρος καρπὸν ὅπε ἀγαθῆ ἐκφέρειν ἐστι, ὡστε ἐπὶ διηκόσια μὲν τὸ πα- 15 ράπαν ἀποδιδοῖ, ἐπεὶ δὲ ἀριστὰ αὕτη ἐωτῆς ἐνείκη, ἐπὶ τριηκόσια ἐκφέρει. τὰ δὲ φύλλα αὐτοῦ τῶν τε πυ- ρῶν καὶ τῶν κριθέων τὸ πλάτος γίνεται τεσσάρων εὐπε- τέως δακτύλων. ἐκ δὲ κέγχρου καὶ σησάμου ὅσον τι δέν- δρον μέγαθος γίνεται, ἐξεπιστάμενος μνήμην οὐ ποιήσω- 20 μαι, εἰ διδόσ ὅτι τοῦσι μὴ ἀπηγεῖνοι ἐς τὴν Βαβυλω- νίην χώρην καὶ τὰ εἱρημένα καρπῶν ἐχόμενα ἐς ἀπιστίν πολλὴν ἀπίκται. χρέωνται δὲ οὕτων ἐλαίῳ, ἀλλ′ ἐκ τῶν σησάμων ποιεῖνται. εἰσὶ δὲ σφι φοίνικες πεφυκότες ἀνά τῶν τὸ πεδίον, οἱ πλεῦνες αὐτῶν καρποφόροι, ἐκ τῶν καὶ 25 σιτία καὶ οἶνον καὶ μελὶ ποιεῖνται· τοὺς συκέως τρό- πον θεραπεύουσι τὰ τε ἄλλα, καὶ φοινίκων τοὺς ἔρσενας "Ελληνες καλέουσι, τοῦτοι τὸν καρπὸν περιδέοντος τῆς βαλανηφόρους τῶν φοινίκων, ἑνα πεπαίνη τέ σφι ὁ ψῆν τὴν βάλανον ἐσύνυμον καὶ μὴ ἀπορρέῃ ὁ καρπὸς τοῦ φοι- 30 νικὸς· ψῆνας γὰρ δὴ φέρουσι ἐν τῷ καρπῷ οἱ ἔρσενες, κατάπερ δὴ ὁ ὀλυμπό. 194. Τὸ δὲ ἀπάντων θῶμα μέγιστῶν μοι ἐστὶ τῶν ταύτη μετά γε αὐτῆν τὴν πόλιν, ἔρχομαι φράσσων. τὰ
πλοία αὐτοῖσι ἐστὶ τὰ κατὰ τὸν ποταμὸν πορεύόμενα ἐστὶν Ἄρμενιοι τοὺς κατὰ περιβολὴν Ἀσσυρίων οἰκήμενοι νομεῖσι ἱτέσι ταμόμενοι ποιήσωσιν, περιτείνουσι τοῦτοι διεθέρας στεγαστρίδας ἔζωθεν ἐδάφεος τρόπον, οὕτε πρύμνην ἀποκρίνοντες οὕτε πρώῃσι συνάγοντες, ἀλλ' ᾧσπίδος τρόπον κυκλοτερεὰ ποιήσαντες καὶ
10 καλάμης πλῆσαντες πάν τὸ πλοῖον τοῦτο, ἀπιᾶσι κατὰ τὸν ποταμὸν φέρεσθαι, φορτίων πλῆσαντες· μάλιστα δὲ βίκους φοινικηῆς κατάγουσιν οἶνον πλέουσιν. ἦθυνεται δὲ ὑπὸ τε δύο πλήκτρων καὶ δύο ἀνδρῶν ὄρθῶν ἐστεώτων, καὶ ὁ μὲν ἔσω ἔλκει τὸ πλήκτρον, ὃ δὲ ἔξω ὀδεέει. ποιεῖν·
15 ταῖς δὲ καὶ κάρτας μεγάλα ταῦτα τὰ πλοία καὶ ἐλάσσως· τὰ δὲ μέγιστα αὐτῶν καὶ πεντακισχίλιων ταλάντων γόμου ἔχειν. ἐν ἐκάστῳ δὲ πλοῖῳ ὄνοις ἰῳὸς ἐνεστὶ, ἐν δὲ τοῖς μέξουσι πλέουσες. ἐπεάν δὲ ἀπίκουσαι πλέουντες ἐς τὴν Ἁβυλώνα καὶ διαθέωσαται τὸν φόρτον, νομεῖσι μὲν 20 τὸν πλοίον καὶ τὴν καλάμην πάσαν ἀπ' ὅν ἐκήρυξαν, τὰς δὲ διεθέρας ἐπισάζουσι ἐπὶ τοὺς ὄνους ἀπελαύνουσι ἐς τοὺς Ἁρμενίους. ἀνὰ τὸν ποταμὸν ἦλθεν ἄρθ ὅεκ ὄτι τέ ἐστὶ πλέειν  ὀδεῖν τρόπῳ ὑπὸ τάχεος τοῦ ποταμοῦ· διὰ γὰρ ταῦτα καὶ ὄτι ἐκ ξύλων ποιεῖται τὰ 25 πλοία, ἀλλ' ἐκ διεθέρεων. ἐπεάν δὲ τοὺς ὄνους ἐλαύνουσι ἀπίκουσαι ὅπου ἐς τοὺς Ἁρμενίους, ἀλλὰ τρόπῳ τῷ αὐτῷ ποιεῖται πλοία. τὰ μὲν δὴ πλοία αὐτοῖσι ἐστὶν τοιαῦτα.

195. Ἐσθήτη δὲ τοιῇδε χρέωνται, καθώς ποδηκεκί λινέω· καὶ ἐπὶ τοῦτον ἄλλον εἰρίνευν καθώς εὐπέρήνει καὶ χλανίδων λευκῶν περιβαλλόμενος, ὑπόδηματα ἔχων ἐπιχύρων, παραπλῆσια τῆσι Βοιωτῆσι ἐμβάσι. κομῶν·
5 τε δὲ τὰς κεφαλὰς μύτησι ἀναδέουσι, μεμυρισμένοι πάν τὸ σῶμα. σφυγγίδα δὲ ἐκαστὸς ἔχει καὶ σκήπτρον χειροπολήτην· ἐπὶ ἐκάστῃ δὲ σκήπτρῳ ἐπέστι πεποιημένον ἡ μῆλον ἡ ῥόδον ἡ κρίνου ἡ αἰετῶς ἡ ἄλλο τι·
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άνευ γὰρ ἐπισήμου οὗ σφι νόμος ἐστὶ ἔχειν σκῆπτρον. αὐτὴ μὲν δὴ σφι ἁρτιαίς περὶ τὸ σῶμα ἐστὶ.

196. Νόμοι δὲ αὐτοῖς ὁδε κατεστάταται, ὁ μὲν σοφότατος ὁδε κατὰ ἁμώμην τὴν ἠμετέρην, τῷ καὶ Ἰλλυρίων 'Ενετοὺς πυθάνομαι χρῆσθαι. κατὰ κώμας ἐκάστας ἀπαξ δᾶ τοῦ ἔηεος ἐκάστων ἐποιέετο τάδε. ὡς ἄν αἱ παρθένοι γινοῖατο γάμων ὁδραῖ, ταύτας ὁκὼς συναγάγοιεν πᾶσας, ἐν ἔν χαρίου ἐσάγεσκον ἀλέας, πέριξ δὲ αὐτὰς ἱστατο ὃμιλος ἁνδρῶν· ἄνιστας δὲ κατὰ μίαν ἐκάστην κήρυξ πωλέεςκε, πρώτα μὲν τὴν εὐειδεστάτην ἐκ πασέων· μετά δὲ, ὁκὼς αὐτὴ εὐρόσα πολλὰν χρυσίον πρηθεί, ἀλλὴν ἀνεκήρυσσε, ἢ μὲτ' ἐκείην ἐςκε εὐειδése 10 στάτη. ἐπωλέεωτο δὲ ἐπὶ συνοικῆσε. ὁσοὶ μὲν δὴ ἐςκον εὐδαίμονες τῶν Βαβυλωνίων ἐπίγαμοι, ὑπερβάλλοντες ἄλληλους ἐξωνέεωτο τὰς καλλιστευοῦσας· ὁσοὶ δὲ τοῦ δῆμον ἐςκον ἐπίγαμοι, οὖτοι δὲ εἴεδος μὲν οὐδὲν ἐδέουτο χρηστῷ, οἱ δὲν ἁρχισατά τε καὶ αἰσχύνας παρθένους 15 ἐλάβαναιν. ὅσ γὰρ δὴ διεζέλθοι δὴ κήρυξ πωλέων τὰς εὐειδεστάτας τῶν παρθένων, ἀνίστη ἄν τὴν ἁμορφεστάτην ἢ ei τῆς αὐτέων ἐμπήρος ἢν, καὶ ταύτην ἀνεκήρυσσε, ὅτις θέλω ἐλάχιστον χρυσίον λαβὼν συνοικεῖειν αὐτῇ, ἔς δὴ τὸ ἐλάχιστον υπισταμένῳ προσεκέετο· τὸ δὲ ἄν 20 χρυσίον ἐγίνετο ἀπὸ τῶν εὐειδέων παρθένων, καὶ οὐτὸς αἱ εὐμορφοι τὰς ἁμόρφους καὶ ἐμπήρους ἐξεδίδοσαν· ἐκδοῦνα δὲ τὴν ἐναυτὸν θυγατέρα ὅτεῳ βούλοιο ἐκαστος οὐκ ἐξήν, οὐδὲ ἀνευ ἐγγυητῶν ἀπαγαγέεσθαι τὴν παρθένον πριάμενον, ἀλλ' ἐγγυητὰς χρην καταστήσατα, ἢ μήν 25 συνοικήσειν αὐτῇ, οὐτὸ ἀπάγεεσθαι· ei δὲ μὴ συμφερόλατο, ἀποφέρειν τὸ χρυσίον ἐκέεςτο νόμος. ἐζήν δὲ καὶ ἐξ ἄλλης ἐλθόντα κώμης τῶν βουλόμενον ὑνέεσθαι. ὁ μέν νυν καλλιστος νόμος οὗτος σφι ἢν, οὐ μέντοι νῦν γε διετέλεσε ἐῶν, ἀλλὸ δὲ τὸ ἐξευρήκακα νεωτὶ γενέσθαι, 30 ὅμιλη ἀδικοίοιν αὐτὰς μήδ' ἢ ἐτέρην πόλιν ἀγωνίατι· ἐπεί τε γὰρ ἀλόντες ἐκακώθηκαν καὶ οἰκοφορήθηκαν,
πᾶς τις τοῦ δήμου βίον σπανίζων καταπορνεύει τὰ θήλεα τέκνα.

197. Δεύτερος δὲ σοφή ὁδε ἄλλος σφι νόμος κατεστήκε. τοὺς κάμυντας ἐσ τὴν ἀγορήν ἐκφορέουσι· οὐ γὰρ δὴ χρεώνται ῥητρίσε. προσιόντες δὲν πρὸς τὸν κάμυντα συμβουλεύουσι περὶ τῆς νοῦσου, εἰ τὶς καὶ αὐτοὶ τὸ τοιοῦτο ἔπαθε, ὁκοῖον ἔχει ὁ κάμυνος, ἡ ἄλλον εἰδε παθόντα. ταῦτα προσιόντες συμβουλεύουσι καὶ παρανέουσι, ἀσσὰ αὐτὸς ποιήσας ἐξέφυγε ὡμίαν νοῦσον ἡ ἄλλον εἰδε ἐκφυγόντα, συγῆ δὲ παρεξελθεῖν τὸν κάμυντα οὐ σφι ἔξεστι, πρὶν ἀν ἐπείρηται ἢμινα νοῦσον ἔχει.

198. Ταφαὶ δὲ σφι ἐν μελίνῳ, θρίδοι δὲ παραπλήσιοι τοῦι ἐν Ἀἰγύπτῳ. ὅσκις δὲ αὐν μιχθῇ γυναίκι τῇ ἐωτοῦ ἀνὴρ Βαβυλώνιοι, περὶ θυμήμα καταγιζόμενον ἔξει, ἐτέρωθι δὲ ἡ γυνὴ τοῦτο τοῦτο ποιεῖ. ὁρθρὸν δὲ 5 γενομένου λούνται καὶ ἀμφότεροι· ἀγγείος γὰρ οὐδενὶς ἄψονται πρὶν αὐν λούσωνται. ταῦτα δὲ ταῦτα καὶ Ἀράβιοι ποιεύσι.

199. 'Ὁ δὲ δὴ αὐσχιστὸς τῶν νόμων ἐστὶ τοῖς Βαβυλωνίοις ὁδε. δεῖ πᾶσαν γυναίκα ἐπιχωρίην ἱζομένην εἰς ἰρὸν 'Αφροδίτης ἀπαξ ἐν τῇ ἴδῃ μιχθῆναι ἀνδρὶ ξείνῳ. πολλαὶ δὲ καὶ οὐκ ἀξιεύμεναι ἀναμίσθησθαι τῇς ἄλλης 5 οἰα πλούτῳ ὑπερφρονεύοσαι, ἢπὶ ξενγέων εἰς καμάρησι ἐλάσασαι πρὸς τὸ ἱρὸν ἐστάσαι, θεραπεύῃ δὲ σφι ὅπισθεν ἐπεται πολλῇ. αἱ δὲ πλεύνες ποιεύσι ὁδε· ἐν τεμένει 'Αφροδίτης κατέσαι στέφανον περὶ τῆς κεφάλης ἐχούσαι θώμηγος πολλαὶ γυναίκες· αἱ μὲν γὰρ προσέρχονται, αἱ δὲ ἀπέρχονται· σχοινοτενεῖς δὲ διέξοδοι πάντα τρόπον δὲν ἐχουσι διὰ τῶν γυναικῶν, δὲν ὁι ξείνων διεξόντες ἐκλέγονται. ἐνθα ἐπέαν ἤκται γυνῆ, οὐ πρότερον ἀπαλλάσσεται ἐς τὰ οἰκία, ἡ τίς οἱ ξείνων ἄργυρίων ἐμβαλὼν ἐς τὰ γούνατα μιχθῇ ἔξω τοῦ ἱροῦ. ἐμβα- 15 λόντα δὲ δεὶ εἰπεῖν τοσόνιδε· Ἐπικαλέω τοι τὴν θείαν
Μύλιττα. Μύλιττα δὲ καλέουσι τὴν Ἀφροδίτην Ἀσσύριον. τὸ δὲ ἀργύριον μέγαθὸς ἐστὶ ὀσονῷ· οὐ γὰρ μὴ ἀπώσηται· οὐ γὰρ οἱ θέμις ἐστὶ· γίνεται γὰρ ἱρὸν τοῦτο τὸ ἀργύριον. τὸ δὲ πρῶτο ἐμβαλόντι ἔπεται, οὐδὲ ἀποδοκιμά οὐδένα. ἔπεαν δὲ μιχθῇ, ἀποσιωσαμένη τῇ θεῷ ἀπαλλάσσεται ἐς τὰ οἰκία, καὶ τῶπο τοῦτον οὐκ ὄουτ μέγα τί οἱ δόσεις ὡς μιν λάμψεια. ὅσαι μὲν νῦν εἰδεῖς τε ἐπαμεμέναι εἰσὶ καὶ μεγάθεοι, ταχὺ ἀπαλλάσσονται, ὅσαι δὲ ἀμορφοι αὐτέον εἰσὶ, χρόνον πολλὸν προσμένουσι, οὐ δυνάμεναι τὸν νόμον ἐκπλῆσαι. καὶ γὰρ τριέτεα καὶ τετράετεα μετεξέτεραι χρόνον μενουσι. εὖναξὶ δὲ καὶ τῆς Κύπρου ἐστὶ παραπλήσιος τοῦτο νόμος.

200. Νόμοι μὲν δὴ τοῖς Βαβυλωνίοις οὕτῳ κατεστάσαι· εἰσὶ δὲ αὐτῶν πατριαὶ τρεῖς αἱ οὐδὲν ἄλλο στέονται εἰ μὴ ἴχθος μοῦνον, τοὺς ἔπει τε ἄν θηρεύσαντες αὐὴνωσι πρὸς ἥλιον, ποιεύσι τάδε· ἐσβάλλουσι εἰς ὅλον, καὶ λεήνατες ὑπέροιον σώοι διὰ σινδόνος· καὶ ὅσ μὲν ἄν βούληται αὐτῶν, ἄτε μάζαν μαξάμενος ἔχει, ὁ δὲ ἄρτου τρόπον ὑππῆσας.

201. Ἡ τοῦ Κύρῳ καὶ τούτῳ τὸ ἔθνους κατέργαστο, ἐπεθύμησε Μασσαγέτας ὑπ’ ἐωτοῦ ποιήσασθαι. τὸ δὲ ἔθνος τοῦτο καὶ μέγα λέγεται εἰναι καὶ ἀλκομον, οἰκιμένον δὲ πρὸς ἥδι τε καὶ ἥλιον ἀνατολᾶσ, πέρην τοῦ Ἀράξεως ποταμοῦ, ἀντίον δὲ Ἰσσηδόνων ἀνδρῶν. εἰσὶ δὲ 5 οἵτινες καὶ Σκυθικόν λέγουσι τοῦτο τὸ ἔθνος εἰναι.

202. ὁ δὲ Ἀράξις λέγεται καὶ μέξων καὶ ἐλάσσων εἰναι τοῦ Ἰστρου. νῆσους δὲ ἐν αὐτῷ Δέσβῳ μεγάθεα παραπλήσιας συχνὰς φασὶ εἰναι, ἐν δὲ αὐτῆι ἀνδρώπως οὐ συτέονται μὲν ρίξας τὸ ἥδερος ὀρύσσουσας παντοίας, καρποὺς δὲ ἀπὸ δεινρέων ἐξευρημένους σφι εἰς 5 φορβὴν κατατίθεσθαι ὑραίοις, καὶ τοὺς συτέοεις τήν χειμερινὴν· άλλα δὲ σφί ἐξευρῆσθαι δεινρεὰ καρποὺς τοιοῦτο υπὸς φέροντα, τοὺς ἔπει τε ἄν εἰς τοῦτο
συνέλθωσι κατὰ ἔλας καὶ πῦρ ἀνακαύσωσιντα, κύκλω πε-10 ριζομένους ἐπιβάλλειν ἐπὶ τὸ πῦρ, ὅσφαιρωμένους δὲ καταγιζομένου τοῦ καρποῦ τοῦ ἐπιβαλλομένου μεθύσκε-σθαι τῇ ὄδη, κατὰ περ Ἔλληνας τὸ οὖν, πλένους δὲ ἐπιβαλλομένου τοῦ καρποῦ μᾶλλον μεθύσκεσθαι, ἐς δὲ ἐς ὀρχησίν τε ἀνίστασθαι καὶ ἐς ἀοιδὴν ἀπικνέσθαι.

15 τούτων μὲν αὐτὴ λέγεται δίαυτα εἶναι· ὁ δὲ Ἀράξης πο-ταμὸς ὑσιοὶ μὲν ἐκ Ματιηνῶν, ὁδεγήτωρ ὁ Γύνδης, τὸν ἐς τὰς διώρυχας τὰς ἐξηκούσεα τε καὶ τρικόσιας διέλαβε ὁ Κύρος, στῶματι δὲ ἐξερεύγεται τεσσαράκοντα, τῶν τὰ πάντα πλὴν ἐνὸς ἐς ἔλεα τε καὶ τενάγει ἕκδιδοι, ἐν τοίσι 20 ἀνθρώπως κατοικεῖσθαι λέγουσι ἵχθους ὄμοιοι σιτεομένους, ἐστίν δὲ νομίζονται χρᾶσθαι φωκέων δέρμασιν. τὸ δὲ ἐν τῶν στομάτων τοῦ Ἀράξεως ἡγεῖ διὰ καθαροῦ ἐς τὴν Κασπίην θάλασσαν. ἡ δὲ Κασπίη θάλασσα ἐστὶ ἐπ’ ἐωτῆς, οὐ συμμίσχουσα τῇ ἐτέρῃ θαλάσσῃ. τὴν μὲν 25 γὰρ Ἔλληνες ναυτίλλονται πᾶσαι, καὶ ἡ ἔξω στηλέων θάλασσα ἡ Ἀτλαντὶς καλομείνη καὶ ἡ Ἐρυθρὴ μία τυγχάνει ἐδῶσα.

203. Ἡ δὲ Κασπίη ἐστὶ ἐτέρῃ ἐπ’ ἐωτῆς, ἐδῶσα μῆ-κος μὲν πλῶσιν εἴρεσιν χρεωμένης πεντεκαίδεκα ἡμερῶν, εὔρος δὲ, τῇ ἐυρύτατῃ ἐστὶν αὐτῇ ἐωτῆς, ὅκτῳ ἡμερῶν. καὶ τὰ μὲν πρὸς τὴν ἐσπέρην φέροντα τῆς θαλάσσης 5 ταύτης ὁ Καύκασος παρατείνει, ἐὼν οὐρέων καὶ πλήθει ἐμείσοντο καὶ μεγαθεὶς ὑψηλότατον. ἐθνεα δὲ ἀνθρώπων πολλὰ καὶ παντοτε ἐν ἐωτῷ ἔχει ὁ Καύκασος, τὰ πολ-λὰ πάντα ἑπ’ ὑλῆς ἀγρίτης ζωνταν. ἐν τούτω καὶ δεύδει φύλλα τοῦσδε ἰδές παρεχόμενα εἶναι λέγεται, τὰ τρί- 10 βούντας τε καὶ παραμίσγοντας ὑδρῷ ἕως έωτοῦσας ἐς τὴν ἐσθῆτα έγνυμίποιν. τὰ δὲ ξώα οὐκ ἐκπλύνεσθαι, ἀλλὰ συγκαταγφράσκειν τῷ ἄλλῳ εἰρώ, κατάπερ ἐνυφανθέν- τα ἀρχήν. μὲν τε τούτων τῶν ἀνθρώπων εἶναι ἐμφανέα κατάπερ τοίσι προβάτοισιν.

204. τὰ μὲν δὴ πρὸς ἐσπέρην τῆς θαλάσσης ταύτης
τῆς Κασπίης καλεομένης ὁ Καύκασος ἄπεργει, τὰ δὲ πρὸς ὑπὸ τε καὶ ἤλιον ἀνατέλλοντα πεδίον ἐκδέκεται πλήθος ἀπειρον ἐς ἀποψιν. τοῦ δὲ πεδίου τοῦ μεγάλου οὐκ ἔλαχιστην μοιρὴν μετέχουσι οἱ Μασσαγέται, ἐπὶ οὗς 5 ὁ Κύρος ἔσχε προθυμών στρατεύεσθαι. πολλὰ τε γάρ μιν καὶ μεγάλα τὰ ἐπαιρόντα καὶ ἐποτρύνοντα ἦν, πρῶτον μὲν ἡ γένεσις, τὸ δοκεῖν πλέον τι εἶναι ἀνθρώπον, δεύτερα δὲ ἡ ἐυτυχία ἡ κατὰ τοὺς πολέμους γενομένη· ὅκη γὰρ ἰδύσειε στρατεύεσθαι Κύρος, ἀμήχανον 10 ἢν ἐκεῖνο τὸ ἔθνος διαφυγεῖν.

205. Ἡν δὲ τοῦ ἀνδρὸς ἀποθανόντος γυνῆ τῶν Μασσαγετέων βασίλεια. Τόμυρις οἱ ήν οὐνομα. ταύτην πέμπτον τοῦ Κύρου ἐμνάτο τῷ λόγῳ, θέλων γυναῖκα ἦν ἔχειν. ἡ δὲ Τόμυρις συνείσα του αὐτήν μιν μνώμενον ἀλλὰ τὴν Μασσαγέτεων βασιληῆν, ἀπείπα τὴν πρῶτον τρόπον. Κύρος δὲ μετὰ τούτο, δὲ ὁ δόλῳ οὐ προεχώρει, ἐλάσας ἐπὶ τὸν Ἀράξεα ἐποιεῖτο ἐκ τοῦ ἐμφανοῦς ἐπὶ τοὺς Μασσαγέτας στρατηγῆν, γεφύρασ τε ξενυγνῶν ἐπὶ τοῦ ποταμοῦ διάβασιν τῷ στρατῷ, καὶ πύργους ἐπὶ πλοίων τῶν διαπορθμενῶν τῶν ποταμῶν οἰκοδομεῖ—10 μενος.

206. Ἐχοντι δὲ οἱ τοῦτον τὸν πόνον πέμψασα ἡ Τόμυρις κήρυκα ἔλεγε τάδε· Ὁ βασίλειον Μήδων, παύσαι σπείδων τα σπείδεις· οὐ γὰρ ἂν εἰδείης εἴ τοι ἐς καιρὸν ἔσται ταύτα τελεύμενα· πανοίμος δὲ βασίλευε τῶν σεωτοῦ, καὶ ἡμέας ἀνέχει όρέων ἄρχωντασ 5 τῶν περ ἄρχων. οἵκων ἐθελήσεις ὑποθήκησιν τηρίδε χρέεσθαι, ἀλλὰ πάντα μᾶλλον ἢ δὲ ἡσυχία εἶναι. σὺ δὲ εἰ μεγάλως προθυμόθεσα Μασσαγετέων πειρηθῆναι, φέρε, μόχθου μὲν τὸν ἔχεις ξενυγνύ τὸν ποταμὸν, ἅφει, σὺ δὲ, ἡμέαν ἀναχωρησάντων ἀπὸ τοῦ ποταμοῦ τριῶν 10 ἡμερῶν ὄδον, διάβανες ἐς τὴν ἡμετέρην. εἰ δὲ ἡμέας βούλεαι ἐσδέξασθαι μᾶλλον ἐς τὴν ἡμετέρην, σὺ τούτο ποιεῖ. Ταύτα δὲ ἀκούσας ὁ Κύρος συνεκάλεσε Περ-
15 σφι προετίθεε το πρήγμα, συμβουλευόμενος ὁκότερα ποιή. τῶν δὲ κατὰ τοῦτο αἱ γνώμαι συνεξέπτυτον, κελευόντων ἐσδέκεσθαι Τόμυριν τε καὶ τῶν στρατῶν αὑ-
τής ἐς τὴν χώρην.

207. Παρεὼν δὲ καὶ μεμφόμενος τὴν γνώμην ταύ-
tην Κροίσος ὁ Λυδὸς ἀπεδείκνυτο ἐναντίην τῇ προκε-
μένῃ γνώμῃ λέγον τάδε: Ἡ Ὁ βασίλευ, εἶπον μὲν καὶ πρότερον τοι, ὅτι ἔπει με Ζεὺς ἔδωκε τοι, τὸ ἄν ὅρῳ
5 σφάλμα ἐδώ οἴκω τῷ σῷ, κατὰ δύναμιν ἀποτρέψειν. τὰ
dὲ μοι παθήματα, ἔστα ἀχάριτα, μαθήματα γεγονέ. εἰ
μὲν ἄδαματος δοκεῖς εἶναι καὶ στρατηγὸς τοιαύτης ἄρχειν,
οὐδὲν ἂν εἰ ἄρχημα γνώμασι ἐμὲ σοι ἀποφαίνεσθαι· εἰ
dὲ ἔγρωκας, ὅτι ἄνθρωπος καὶ σὺ εἰς καὶ ἑτέρων τοιῶν
de 10 ἄρχεις, ἔκειν πρῶτον μᾶθε, ὡς κύκλος τῶν ἄνθρωπῶν
ἐστὶ πρηγμάτων, περιφερόμενος δὲ οὐκ ἂν αἰεὶ τοὺς αὐ-
tους ἐντυχεῖν. ἦδη ὅτι ἐγὼ γνώμην ἔχω περὶ τοῦ προ-
κειμένου πρήγματος τὰ ἔμπαλν ἢ οὕτωι. εἰ γὰρ ἑθελή-
σομεν ἐσδέξασθαι τοὺς πολεμίους ἐς τὴν χώρην, ὅδε τοῖ
15 ἐν αὐτῷ κίνδυνος ἔνεν. ἐσσωθεὶς μὲν προσπατολλύεις πά-
σαι τὴν ἄρχην. δήλα γὰρ δὴ, ὅτι νικῶντες Μασσαγέται
οὐ τὸ ὁπλῶ φεύξονται, ἀλλ' ἐπὶ ἄρχαις τὰς σὰς ἐλῶσι·
νικῶν δὲ οὐ νικῶν τοσοῦτον ὅσοι εἰ διαβάζες ἐς τὴν ἐκε-

νων, νικῶν Μασσαγέτας, ἔποιο φεύγουσι· τοῦτο γὰρ
20 ἄντιθησι χείνῳ, ὅτι νικήσας τοὺς ἐναντιομένους ἐλάς
ἴθι τὴν ἄρχης τῆς Τομύριος. χώρις τε τοῦ ἀπηγμέ-
νου αἰσχροῦ καὶ ὅν ἀνασχέτον, Κυρὸν γε τὸν Καμ-
βύσεω γνωαι ἐξαντα ὑποχώρητα τῆς χώρης. νῦν
ἂν μοι δοκεί εἰδρώτα προσδεχόμην ὅσον ἄν ἐκεῖνοι διε-
25 ξίωσι, ἐνθεύτευν δὲ τάδε ποιεύτας πειρᾶσθαι εἰκόνων
περιγενέσθαι. ὃς γὰρ ἐγὼ πυθάνομαι, Μασσαγέται
eἰσὶ ἀγαθῶν τε Περσικῶν ἀπειροι καὶ καλῶν μεγάλων
ἀπαθέες· τούτουσι ὄν τοῦτο ἄνδρας τῶν προβάτων

ωφειδέως πολλά κατακόψαντας καὶ σκενάσαντας προ-
θείναι ἐν τῷ στραταπέδῳ τῷ ἡμετέρῳ δαίτα, πρὸς δὲ 30 καὶ κρητήρας ἀφειδέως οὖν άκρίτου καὶ σιτία παντοία: ποιήσαντας δὲ ταῦτα, ὑπολειπομένους τῆς στρατικῆς τὸ φλαιρότατον, τοὺς λοιποὺς αὕτης ἕξαναχωρεῦν ἐπὶ τὸν ποταμὸν. ἢ γὰρ ἐγὼ γνώμης μὴ ἀμάρτω, κεῖνοι ἰδόμενοι ἀγαθὰ πολλὰ τρέψονται τε πρὸς αὐτά, καὶ 35 ἦμῖν τὸ ἐνθεοῦτεν λείπεται ἀπόδεξις ἔργων μεγάλων.

208. Γυώμαι μὲν αὐτὰ συνεστάσασι. Κύρος δὲ μετείς
τὴν προτέρην γνώμην, τὴν Κριόσου δὲ ἐλόμενος, προηγόρευε Τομύρῳ ἕξαναχωρεῖν ὡς αὐτοῦ διαβησμένου ἐπ’ ἐκείνην. ἢ μὲν δὴ ἕξαναχώρει κατὰ ὑπέσχετο πρῶτα· Κύρος δὲ Κριόσου ἐς τὰς χεῖρας ἐσθείς τῷ ἐωυτῷ παιδὶ 5 Καμβύση, τῶπερ τὴν βασιληνὴν ἐδίδου, καὶ πολλὰ ἐντειλάμενοι οἱ τιμᾶν τε αὐτὸν καὶ εὖ ποιεῖν, ἢ διάβασις ἢ ἐπὶ Μασσαγέτας μὴ ὀρθωθῇ, ταῦτα ἐντειλάμενος καὶ ἀποστείλας τούτους ἐς Πέρσας αὐτὸς διεβαίνε τὸν ποταμὸν καὶ ὁ στρατός αὐτοῦ.

209. Ἐσπεῖ τε δὲ ἐπεραιώθη τὸν Ἀράξεα, νυκτὸς ἐπελθοῦσας εἶδε ὅψιν, εὐδῶν ἐν τῶν Μασσαγετέον τῇ χώρῃ, τοιώδε. ἐδόκεε ο Κύρος ἐν τῷ ὑπνῷ ὀρᾶν τῶν Ἰστάσπεσος παῖδων τῶν πρεσβύτατον ἔχοντα ἐπὶ τῶν ὀμῶν πτέρυγας, καὶ τούτων τῇ μὲν τὴν Ἀσίνην, τῇ δὲ 5 τὴν Εὐρόπην ἐπισκιάζειν. Ἰστάσπεῖ δὲ τῷ Ἀρσάμεος, ἐοντι ἀνδρὶ Ἀχαμενιδῆ, ἢν τῶν παίδων Δαρείου πρεσβύτατος, ἐνω τότε ἡλικίαν ἐς εἰκοσὶ κοι μάλιστα ἔτεα, καὶ οὕτος καταλέλειπτο ἐν Πέρσῃγι· οὐ γὰρ εἰχὲ κε ἡλικίαν στρατεύεσθαι. ἐπεὶ δὲν δὴ ἐξεγέρθη ο Κύρος, ἐδίδου 10 λόγον ἐωυτῷ περὶ τῆς ὅψιος. ἢς δὲ οἱ ἐδόκεε μεγάλη ἐιναι ἡ ὅψις, καλέσας Ἰστάσπεα καὶ ἀπολαβὼν μοῦνον εἶπε. Ἰστάσπες, παῖς σὸς ἐπιβουλεύων ἐμοὶ τε καὶ τῇ ἐμῇ ἀρχῇ ἐάλωκε. ὡς δὲ ἀτρεκέως ταῦτα οἴδα, ἐγὼ στα-

μανέω. ἐμεῖ θεοὶ κηδέαται, καὶ μοι πάντα προδεικνύονσι 15 τὰ ἐπιφερόμενα· ἢδη ἦν ἐν τῇ παροιχομένῃ νυκτὶ εὐδῶν εἶδον τῶν σῶν παῖδων τὸν πρεσβύτατον ἔχοντα ἐπὶ τῶν

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ἀμώνων πτέρυγας, καὶ τουτέων τῇ μὲν τῇ 'Ασίνῃ, τῇ δὲ τῇ Εὐρώπῃ ἐπισκιάζειν. οὕκων ἐστὶ μηχανῆ ἀπὸ τῆς 20 ὁψιος ταύτης οὐδεμία τὸ μὴ κείνον ἐπιβουλεύειν ἐμοὶ. σὺ τούτων τῇ ταχιστῇ πορείᾳ ὤπλῳ ἐς Πέρσας, καὶ ποῖες ὅκως, ἐπεάυ ἐγὼ τάδε καταστρεφόμενος ἐλθὼ ἐκεί, ὡς μοι καταστήσῃ τὸν παῖδα ἐς ἐλεγχοῦ.

210. Κύρος μὲν δοκέων Δαρείον οἱ ἐπιβουλεύειν ἐλεγε τάδε· τῷ δὲ ὁ δαίμων προέφαυν ὡς αὐτὸς μὲν τελευτῆσαι αὐτῷ ταύτη μέλλοι, ἡ δὲ βασιλικὴ αὐτοῦ περιχωρεῖ ἐς Δαρείον. ἀμείβεται οἱ δὴ ὅν ὁ Ῥ στάτικης τοίς δὲ· ᾨ Βασιλεὺς, μὴ εἰ ἁνὴ Πέρσῃς γεγονὼς ὅστις τοι ἐπιβουλεύσει, εἰ δὲ ἔστι, ἀπόλυσα ὃς τάχιστα· ὁδί αὐτὶ μὲν δοῦλων ἐποίησας ἐλευθέρους Πέρσας ἐως, ἀντὶ δὲ ἄρχεσθαι ὑπ' ἄλλων ἀρχεῖν ἀπάντων. εἰ δὲ τίς τοι ὁψις ἀπαγγέλληκε παῖδα τόν ἐμὸν ἱερότερα βουλεύειν 10 περὶ σέο, ἐγὼ τοῖς παραδίδωμι χρήσθαι αὐτῷ τούτῳ ὁ τι ὑπ' ἀνθρωπος. Ῥ στάτικης μὲν τούτους ἀμειβόμενος καὶ διαβάς τὸν ᾨ Αράξεα ἔκε ἐς Πέρσας, φυλάξων Κύρρο τὸν παῖδα Δαρείον.

211. Κύρος δὲ προελθὼν ἀπὸ τοῦ Ἱ Αράξεως ἡμέρης ὀδὸν ἐποίηε τὰς Κροῖσου υποθήκας. μετὰ δὲ ταῦτα, Κύρου τε καὶ Περσέων τοῦ καθαροῦ στρατοῦ ἀπελά- 

 σαντος ὤπλῳ ἐπὶ τοῦ Ἱ Αράξεα, λειψθέντος δὲ τοῦ ἁρχη- 

 5 ού, ἐπελθοῦσα τῶν Μασσαγετέων τριτημορίᾳ τοῦ στρα- 

 τοῦ τούς τε λειψθέντας τῆς Κύρου στρατικῆς ἐφόνεω ἀλεξομένους καὶ τῆς προκειμένην ἱδόντες δαίτα, ὡς ἔχει- 

 

 ρόσαντο τούς ἐναντίον, κληθέντες δαίσυντο, πληρωθέν- 

 τες δὲ φοβιζόμεθα καὶ οἴκου εὐδοκοῦμεν ὁ Πέρσαι ἐπελθόντες 10 πολλοὶς μὲν σφεὼν ἐφόνεσαν, πολλοὶ δὲ ἐτὶ πλεῦνας ἐξιγχρήσαν, καὶ ἄλλους καὶ τοῦ τῆς βασιλείας Τομύ- 

 ρίους παῖδα, στρατηγεύοντα Μασσαγετέων, τῷ οὕνομα ἢ ἣν 

 Σπαργασίης.

212. Ἡ δὲ πυθομένη τα δὲ περὶ τῆς στρατικῆς γε- 

 γονότα καὶ τὰ περὶ τῶν παῖδα, πέμπουσα κήρυκα παρά
Κύρον ἐλεγε τάδε· "Ἀπληστε αἵματος Κύρε, μηδὲν ἐπαρθῆς τῷ γεγονότι τάδε πρήγματι, εἰ ἁμεταλίῳς καρπῷ, τῶπερ αὐτοὶ ἐμπιπλάμενοι μαίνεσθε οὔτω ὡστε κατιόντος τοῦ οἴνου ἐς τὸ σῶμα ἐπαναπλάωει ύμῖν ἔπεα κακά, τοιοῦτῳ φαρμάκῳ δολώσας ἐκράτησας παιδὸς τοῦ ἐμοῦ, ἀλλὰ οὐ μάχη κατὰ τὸ καρτερόν. νῦν ὁν μεν εὐ παρανευόμεθη ὑπόλαβε τὸν λόγον. ἀποδοῦς μοι τὸν πάιδα ἀπίθη ἐκ τῆς τῆς χώρης αξίμιοι, Μασσαγετέων τριτήμορίδι τοῦ στρατοῦ κατυβρίσας. εἰ δὲ μὴ ταῦτα σὺ ποιήσεις, ἢλιον ἐπομνυμί τοῦ τὸν Μασσαγετέων δεσποτην, ἢ μὴν σε ἐγώ καὶ ἀπληστοῦν ἐόντα αἵματος κορέσω.

213. Κύρος μὲν νῦν τῶν ἐπέων οὐδένα τούτων ἀνενεχθέντων ἐποιέστο λόγον· ὁ δὲ τῆς βασιλείης Τομύριος παῖς Σπαργαΐσης, ὃς μιν ὁ τε οίνος ἀνίχνη καὶ ἔμαθε ἵνα ἦν κακοῦ, δεσθείς Κύρου ἐκ τῶν δεσμῶν λυθῆναι ἐτυχε, ὡς δὲ ἐλύθη τε τάχιστα καὶ τῶν χειρῶν ἐκράτησε, διεργάζεται ἐωτοῦ. καὶ ἦ οὕτως μὲν τρόπῳ τοιούτῳ τελευτᾷ.

214. Τόμυρις δὲ, ὡς οἱ Κύρος οὐκ ἐσήκουσε, συλλέξασα πάσαν τὴν ἐωτήσις δύναμιν, συνέβαλε Κύρφι. ταύτην τὴν μάχην, ὃσαί δὴ βαρβάρων ἀνδρῶν μάχαι ἐγένοντο, κρίνω ἱσχυροτάτην γενέσθαι, καὶ δὴ καὶ πυθανόμαι οὔτω ταύτῳ γενόμενον. πρῶτα μὲν γὰρ λέγεται αὐτοὺς διαστάντας ἐς ἀλλήλους τοξεύειν, μετὰ δὲ, ὡς σφι τὰ βέλεα ἐξετετέχευτο, συμπεσόντας τῆς αἰχμησί τε καὶ τοσί ἐγχειριδίωσι συνέχεσθαι. χρόνον τε δὴ ἐπὶ πολλὸν συνεστάναι μαχομένους καὶ οὐδετέρους ἐθέλειν φεύγειν· τέλος δὲ οἱ Μασσαγέται περιεγενέστο· ἢ τε δὴ πολλῆ 10 τῆς Περσικῆς στρατιῆς αὐτοῦ ταύτη διεφθάρη, καὶ δὴ καὶ αὐτὸς Κύρου τελευτᾷ, βασιλεύσας τὰ πάντα ἐνὸς δέοντα τρήκοντα ἐτεα. ἀσκόν δὲ πλησίασα αἵματος ἀνθρωπιστὶ Tóμυρις ἐδίξητο ἐν τοῖς τεθλεύσω τῶν Περσέων τὸν Κύρου νέκυν, ὡς δὲ εὐρε, ἐπανήκει αὐτοῦ τὴν κεφαλὴν ἐς τῶν 15 ἀσκόν· λυμαινομένη δὲ τῷ νεκρῷ ἐπέλεγε τάδε· Σὺ μὲν ἐμὲ χωοῦσάν τε καὶ νικῶσάν σε μάχη ἀπώλεσας, παίδα
τὸν ἐμὸν ἐλὼν δόλῳ· σὲ δ’ ἔγω κατάπερ ἦπειλησα, αἴματος κορέσω. τὰ μὲν δὴ κατὰ τὴν Κύρου τελευτὴν τοῦ βίου, 20 πολλῶν λόγων λεγομένων ὦδε μοι ὁ πιθανότατος εὑρηται.

215. Μασσαγέται δὲ ἐσθῆτα τέ ὁμοίη τῇ Σκυθικῇ φορέουσι καὶ διαιταν ἔχουσι, ἵπποται δὲ εἰσὶ καὶ ἀνυπτοί (ἅμφοτέρων γὰρ μετέχουσι) καὶ τοξοται τε καὶ αἰχμοφόροι, σαγάρισ νομίζοντες ἔχειν. χρυσῷ δὲ καὶ 5 χαλκῷ τὰ πάντα χρέωνται· ὅσα μὲν γὰρ ἐσ αἰχμάς καὶ ἀρδίς καὶ σαγάρι, χαλκῷ τὰ πάντα χρέωνται, ὅσα δὲ περὶ κεφαλῆς καὶ ξωστῆρας καὶ μασχαλιστῆρας, χρυσῷ κοσμεόνται. ὃς δ’ αὐτῶς τῶν ἦππων τὰ μὲν περὶ τὰ στέρνα χαλκέους θώρηκας περιβάλλουσι, τὰ δὲ περὶ 10 τοὺς χαλινοὺς καὶ στόμια καὶ φάλαρα χρυσῷ. συνήφῳ δὲ ὦδε ἀργύρῳ χρέωνται ὦδεν· ὦδε γὰρ ὄυδε σφὶ ἔστι ἐν τῇ χώρῃ, ὁ δὲ χρυσός καὶ ὁ χαλκὸς ἀπλετος.

216. Νόμοις δὲ χρέωνται τοιοῦτοι· γυναῖκα μὲν γαμέει ἔκαστος, ταύτης δὲ ἐπὶ κοινὰ χρέωνται. τὸ γὰρ Σκύθας φασὶν Ἐλληνες ποιεῖν, ὃν Σκύθαι εἰσὶ οἱ ποιέουσιν ἀλλὰ Μασσαγέται· τῆς γὰρ ἐπιθυμῆσει γυναικὸς 5 Μασσαγέτης ἀνήρ, τὸν φαρετρέων ἀποκρεμάσας πρὸ τῆς ἀμάξις μίσηται ἄδεως. οὕρος δὲ ἡλικίας σφὶ προκεῖται ἄλλος μὲν ὦδεις· ἔπειν δὲ γέρων γένηται κάρτα, οἱ προσήκοντες οἱ πάντες συνελθόντες θύσοντι μιν, καὶ ἄλλα πρόβατα ἄμα αὐτῷ, ἔψησαντες δὲ τὰ κρέα κατευῳ- 10 χέονται. ταῦτα μὲν τὰ ὀλβιώτατα σφὶ νενόμισται, τὸν δὲ νοῦσο τελευτήσαντι του καταστίσεται, ἀλλὰ γῆ κρυπτοῦσι, συμφορὴν ποιεῦμεν ὃτι οὐκ ἴκετο εἰς τὸ τυβή- ναι. σπείρουσι δὲ οὐδέν, ἀλλ’ ἀπὸ κτηρέων ξύσουν καὶ ἰχθύων· οἱ δὲ ἀφθονοὶ σφὶ ἐκ τοῦ Ἀράξεω ὁταμοῦ 15 παραγίνονται· γαλακτοπόται δὲ εἰσὶν. θεῶν δὲ μοῦν ἡλιον σέβονται, τῶν θύσων ἦππους. νόμος δὲ οὕτος τῆς ποιήσις· τῶν θεῶν τῇ ταχιστῷ πάντων τῶν θυητῶν τὸ τάχιστον δατέονται.
THE Ionians, according to Herodotus (i. 145. vii. 94), were originally Pelasgians, and previous to the coming of Danaus dwelt in the Peloponnesus, and subsequently in Attica. They were called Ionians from a distinguished chieftain of the name of Ion, son of Xuthus (viii. 44), who was son of Hellen and brother of Dorus and Æolus. Whether the names are real or not, the legend indicates the near relationship of the Hellenic tribes.*

The name Ionia is found applied to various parts of Greece, and particularly to Attica and the northern part of the Peloponnesus, extending as far as the western coast, as we must believe from the perpetuation of the name in the sea and the islands which are still called Ionian.

It was a son of Codrus (Pausan. vii. 2. 1), who, quarreling unsuccessfully with his brother about the succession, and determining thereon to seek new seats beyond the seas, set the example of those emigrations which distinguish that period. Various expeditions from Hellas, composed mainly, but not exclusively, of Ionians, filled the Ægean coast of Asia Minor, the adjacent islands of Chios and Samos, and the intermediate station of the Cyclades. The limits of the Asiatic Ionia were, Doris on the south, and Æolia on the north. The confederation of colonies continued for some time to acknowledge Athens as the common metropolis. Separation, however, and diversity of circumstances, at length operated differences

* The more probable opinion is, that the name came originally from the East (though it may have been repeated in the person of a son of Xuthus) from Javan, son of Japheth (Gen. x. 2). The argument is drawn out at length in Boch. Geo. Sac. P. i. lib. iii. cap. iii., and recently by Pococke ("India in Greece"), who locates the original seat of the Javans on the upper Indus.
in their habits of life and modes of thought, and, by consequence, in their forms of expression. Still the Attic and Ionic, from their having flowed longer together in the common channel, bore a nearer assimilation to each other, than to the other Hellenic dialects. The characteristic differences may be referred to two heads:—

1. The Ionic retained more of the simplicity of the earlier common language. This stability it possessed from having had so early a standard literature, and from its making less subsequent improvement. The language of Homer and Hesiod differ but little from the modern Ionic of Herodotus. Attica was distinguished by a higher intellectual activity. Strenuous rivalries and earnest endeavors to realize the highest forms of civilization, left no resource undeveloped. Athens was the university of Greece. There were not only the theatre and the bema, the porch and the academe, but there also were the schools of rhetoric and grammar. The language was carried to the highest point of cultivation.

2. The amenities of the country, the fertility of the soil, the mildness and salubrity of a climate tempered by the blandest breezes, all contributed to that luxurious easefulness of life in the Asiatic Ionia, and that voluptuousness of manner which became proverbial. (Vid. Hor. Carr. iii. 6. 21.) The language partook of the same mellowing influences till it acquired, in the softened articulation of its consonants, and in its profusion of vowel-sounds, a feminine charm of unrivaled elegance and sweetness. This appears:—

a. In the prevalence of the more attenuated vowels. There is in all languages, with the growth of refinement, a tendency to pass from the more open and masculine vowel-sounds to those of a finer, and, we might say, feminine quality. A ready illustration of this we have in our word bleat, from the Anglo-Saxon blaetan, pronounced with the open sound of a, nearly as in far. And so our ancestors said blâht, which was purely imitative, without any disguise of refinement,—a pronunciation which is preserved in localities till the present time. But the sound blâht has given way, first to blâte, and now to bleeet. The name of the animal is another illustration equally pertinent, which is, in German, schaf, in Low Dutch, schaap, Eng. sheep. The Doric, the rudest of the Grecian dialects, abounded in the plateiasm of the broad open a; the Attic had a happy mixture of manly strength and refinement; the Ionic went to the extreme of attenuating the vowel-sounds, substituting, for instance, η for a, and the close long o sound for the diphthong au.
b. But it is not more the quality than the number of its vowel-sounds that gives character to a language. The ruder languages have comparatively few vowels. Witness some of the Teutonic and Sclavonic dialects, which abound in the ruggedest combinations of consonants. The open page looks like a field of rocks. We are willing to admit of them what Byron has said, not so truly, of the English:

— "Our harsh, northern, whistling, grunting guttural,
Which we're obliged to hiss and spit and sputter all."

The language of warmer climates naturally has a more soft and liquid accent; and the Ionic particularly delights in a confluence of vowel-sounds, which gives an oily smoothness to its current. It seeks to secure this:

a. By neglecting the elision where it is commonly used by the other dialects; as, δτι ἐν, instead of δ' ἐν.

b. By neglecting the contraction, particularly in nouns and verbs; as, νόος, ποιῶ, instead of νοῦς, ποιῶ.

c. By dialysis of the diphthong; as, εἴ for ει.

d. It, further, inserts or prefixes a vowel where none belonged, especially ε before the flexible endings; as, ἄδελφος for ἄδελφος, ἄταχύων for σταχύων.

e. Nay, it even displaces a consonant by a vowel, particularly ν by α in the third person plural of the objective form of the verb, making -ατο and -ατα for -ντο, -ντα.

f. In their choice of consonants the Ionians were equally nice. They put a softer letter in place of a harder, sometimes where it is difficult for us to see any connection between the two; but particularly they used the smooth mute for the aspirate of the same class; as, δέκομαι for δέχομαι, ἀπ' ἡς for ἀφ' ἡς.

Any language, having a moderate degree of refinement, naturally eschews two aspirations in immediate consecution; and in seeking to avoid the harshness, we instinctively soften the former. This, I think, is a universal principle of language, which our orthoepists have entirely overlooked. Even Webster, following the authority of Walker, would have us pronounce such words as tran-substantiation, consociation, with the double aspiration, she-a-shun (instead of si-a-shun), which the cultivated ear, untrammeled of authority or habit, would hardly tolerate. In such matters, the Greeks had fine feelings, a quick ear, and a taste whose standard was rather the inspirations of nature than the dictates of authority.
Hence they said \( \varepsilon \chi \omega \) for \( \varepsilon \chi \omega \); \( \tau \rho \varepsilon \phi \omega \) for \( \theta \rho \varepsilon \phi \omega \); and so of all similar words. When a verb began with an aspirate, they used the tenuis in the reduplication. Even our heavier ears can perceive how ungainly to say \( \phi \varepsilon \phi \nu \kappa \alpha \) instead of \( \pi \varepsilon \phi \nu \kappa \alpha \), and how unnatural to say \( \phi \iota \nu \nu \kappa \alpha \). The application of this principle—that, namely, of softening the initial syllable in preference to the other—the Ionians carried so far as sometimes to transpose the breathings when they followed in the inverse order, and said \( \kappa \iota \varepsilon \omega \) for \( \chi \iota \tau \omega \). So in \( \varepsilon \nu \tau e \nu \theta e \nu \), where the aspirate is preceded by two tenues, the rhythmical or musical force of the alternation of soft and hard breathings—analogous to the recurrence of short and long syllables, and having so far an element of poetry—led them to say \( \varepsilon \nu \theta e \nu \tau e \nu \).

The following tables, not aiming at all at a complete analysis of the dialect, will serve, it is hoped, to facilitate to the student the acquisition of a familiarity with its orthography, and so to remove at once the perplexities he would otherwise be likely to suffer.

Note.—The references, when not otherwise specified, are to the paragraphs in these introductory remarks, intending to point out the principles on which the changes are made.

**SYNOPTICAL TABLES.**

**I.—OF VOWEL CHANGES.**

**A.**

\( a \) is put for \( \varepsilon \); as, \( \mu \varepsilon \gamma \alpha \theta \sigma \), \( \tau \delta \mu \nu \omega \), \( \kappa \tau \alpha \nu \omega \). (1.)

\[ " " " \eta; as, \( \dot{\alpha} \mu \phi \iota \sigma \beta \alpha \nu \gamma \) for \( \dot{\alpha} \mu \phi \iota \sigma \beta \nu \gamma \). (1.) \]

is prefixed, apparently as a mere euphonic element (2. b. 3); as, \( \dot{\alpha} \sigma \tau \alpha \phi \iota \) for \( \sigma \tau \alpha \phi \iota \).

stands for the diphthong \( \alpha i \); as, \( \dot{\alpha} \tau \alpha \rho \sigma \) for \( \dot{\alpha} \tau \alpha \rho \sigma \).

**E.**

\( e \) is put for \( \alpha \); as, \( \varepsilon \rho \sigma \nu \) for \( \dot{\alpha} \rho \sigma \nu \)—and particularly in the pure verbs; as, \( \delta \rho \varepsilon \omega \) for \( \delta \rho \varepsilon \omega \). (2. a.)

stands for the diphthong \( \alpha i \); as, \( \dot{\alpha} \pi \od \delta \varepsilon \zeta \) for \( \dot{\alpha} \pi \od \delta \varepsilon \zeta \), \( \varepsilon \) for \( \varepsilon \), \( \mu \varepsilon \zeta \omega \) for \( \mu \varepsilon \zeta \omega \), and in the oblique cases of \( \chi e \iota \).
e falls away,
1. from the beginning of a word; as, ὤρθ for ἐὀρθ.
2. from the middle of a word,
   (a.) after i in ἰερός and its derivatives and compounds, which becomes ἱερός, etc.
   (b.) in the penult of the feminine termination -ελα; as, εὐνθήν for εὐνθὴν.

- is inserted, (2. b. δ)
1. before the flexible terminations of nouns and verbs, thus rendering many impure verbs pure; as, βιστέω for βίστω.
2. more rarely in other places; as, αἰζουρός for αἴζουρος, ἄκων for ἄκων. Thus we get ἄειδω for ἄδω, and ἐπαείρω for ἐπαέρω.

- is prefixed in the participle of the substantive verb, ἐων for ἑον.

εω, εε, εο, by resolution stand for η, ει, ου; as, in γέα, πολεε, ἐμεο. Also, before the long vowels and diphthongs, in the pure verbs, it stands uncontracted. (2. b. β.)

H.

η is used for α, (2. a)
   a. in the termination of nouns of the first declension; as, ἡμέρη, ἤστρη.
   b. in the contraction of verbs in αω; as, ὄρην, φοιτή.
   c. in beginning or middle of many other words; as, πρηγμα, ἡήρ.

- " " " ε; as, θησάμενος for θεσάμενος, which for θεσάμενος... and particularly in the dialysis of the diphthong εί; as, ἀνθρώπιος for ἀνθρωπείος.

- " " " ο; as, Μαῖτης for Μαιώτης.

- is inserted in the middle of a word; as, πολιήτης for πολίτης. (2. b. δ.)

I.

ι is used for ι; as, ἱστή for ἑστή.

- is dropped from the diphthongs αι and ει. (Vide supra, at A and E.)
- is inserted, (a.) after the short vowels, transforming them into diphthongs,
   1. after α; as, αἰετός for ἀετός.
   2. after ε more frequently; as, κεινός, στεινός, εἰ-ρωτάω.
   3. after ο; as, ποιη for ποία.
   (b.) before the case-ending; as, ἴστυχιος.
**IONIC DIALECT.**

**O.**

ο is used for ω; as, ζή (the accent drawn back) for ζωή.

**T.**

υ is used for ι; as, in βοβλος and its derivatives, βρίγιες for φρίγιες.

- " " " oι in ξυνδα for κοινδος.

**Ω.**

ω is used for α; as, χρειῶ for χρειά—and commonly in the diphthong ου; as, θωμαστῆς for θωμαστός. Some write only the ω, θωμ-; others with diaeresis, θω-.

- " " " ον; as, χλαρδός for χλαρπός; by contraction, as in the regular verbs in οω.

- comes also by crasis from οα; as, ὁνήρ for ὁ ανήρ; τώπο for τό ἀπό, which some write τώ'πο; also from οι α, as οὐθρωποί, ὄλλοι.

---

**TAB. II.—DIPHTHONGS.**

1. **Change.**

   οι and ει lose the subjunct vowel. (See Tab. I., Α. and Ε.)

   οι is inserted before the termination of nouns of 1st decl.; as, ἀνάγκαλη for ἀνάγκη. (2. β. δ.)

   ου becomes ωυ. (See Tab. I. Ω.)

   **Note.**—All the principal editions, following the Aldine, point with the diaeresis, ωυ. Schw. agrees with Hermann and others of high authority in condemning this, and claims that the best Mss. do not countenance it. On such authority I accede to this punctuation; yet it is proper to say, the analogy of the other diphthongs forbids us to be quite certain that this is correct. (See below, 3. η.)

   έν stands for έο or έω; as, Λεοτυχίδης for Λεοτυχίδος or Λεοτυχίδης—and generally where έο suffers contraction into ου; as, πλέον, πλέον; ποιεύμενος for ποιεύμενος.

   οι is used for ει; as, οἰκός for εἰκός.

   - " " " οι; as, οἰκώς for ὥσικώς.

   ου is used for the vowel ο; as, νοῦσος, μοῦνος, for νόσος, μόνος.

   This comes by the insertion of ε first (2. β. δ) and then contraction.
2. Resolution.

The diphthongs which result from contraction of the short vowels, suffer resolution; or, better to say, the vowels remain uncontracted. (2. b. β.) We have, therefore,

ee for ei: as, βέθρον, πολεε.
eo, oe, and oo, for ou; as, χρύσεων, ἀγαθοεργήν, νόος.

3. Dialysis.

The i diphthongs, to wit, a, η, ϕ, ει, οι, suffer dialysis and at the same time a and e are lengthened to η; thus,

α becomes ηι; as, Ὄρθικες for Ὄρθικες.
η“ηι”ληιστής for ληιστής.
φ “ωι”πατρώιος for πατρῶιος.
ει“ηι”ἀνθρωπήιος for ἀνθρώπειος (and so for the class of words in ειος); κληιός for κλείς, and some others.
οι“οι”οισ for οις.

Note.—By analogy of these, should ου become ωυ? or does the difference of class destroy the analogy? (See above, 1. n.)


Diphthongs arise by crasis at the meeting of vowels between two words; as,

ου from o ε; as, οὐτερος, τοντερον.
— “ουε; as, τοῦμοῦ for τοῦ εμοῦ.
— “οο; as, τοῦνομα for τὸ ὄνομα.

TAB. III.—OF CONSONANTS.

B.

βριγγες is found in Hdt. (vii. 73) as a Macedonian form of φρυγγες.
(2. c.)

Δ.

δ is used for σ; as, ὄμη for ὀσμή.

Note.—The full primitive form of this word must have been ὄμη = ὀσμη fr. ὄω (cf. ὄη), which was softened by the suppression of one of the consonant elements, and differently in the different dialects. Ἰδμεν and Ἰσμεν are not orthographical variations; they are derived severally from εἰδω and Ἰσημι.
Ionic Dialect.

Z.

ζ is used for γ; as, πεφυζός.
- " " " δ; as, ζορκάδες (= σ-δορκάδες) for δορκάδες.

Note.—Σ initial was a movable element. (See below, under Σ.)

Κ.

κ is used for ν; as, κοιὲν for νοεῖν.
- " " " π in the entire class of relative words κοῖος, δκοῖος, κότε, etc. for ποῖος, etc.
- " " " χ, its cognate aspirate (2. c.).

Ξ.

ξ is used for κ; as, ξυνός, i.e. ξανός for κοινός.
- " " " σ in the prep. εἰν for σἐν; which also the Attics use.
- " " " σσ; as, διξός for δισσός.

Π.

π is not changed by an aspirate following (2. c.); as, ἀφ' ἃς for ἀφ' ἃς; ἀπικνέομαι for ἀφικνέομαι.

Σ.

σσ is used for θ; as, βυσσός for βύθος. Cf. πάθος patior, passus, passion.
- " " " ττ in the numeral τέσσερες and its derivatives.

σ is prefixed to μικρός generally in Hdt.—a form common also to the Attic.

Note.—Σ, as the rudiment doubtless of a particle, is found as a prefix very extensively. Cf. mash, s-mash; plash, s-plash; trahe, s-trahe; force, s-forza (Ital.); τέλλω, tollo, σ-τέλλω; τρέψω, σ-τρέψω; tego, σ-τέγω; labor, lapse, s-lip.

Τ.

τ is used for θ its cognate aspirate (2. c.); as, κατελεῖν for καθελεῖν.
- is interchanged with θ in ἐνθεῖτεν, ἐνθαῦτα. (2. c.)

Tab. IV.—Nouns of the First Declension.

1. In all the cases of the singular (except the acc. of nouns in as), and in the dat. plur. α is changed to η (2. a.). The gen. plur. of all the
genders inserts ε before the termination (2. b. 6.); the gen. sing. also of masculines, of which ου becomes ω.

2. Feminine nouns which end in α in the common dialect.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>γάλασο-</td>
<td>η</td>
<td>αι</td>
</tr>
<tr>
<td>ἱστοφι-</td>
<td>ησ</td>
<td>εων</td>
</tr>
<tr>
<td>ἡμέρ-</td>
<td>η</td>
<td>υς, υσι</td>
</tr>
<tr>
<td>γενε-</td>
<td>ην</td>
<td>ας</td>
</tr>
</tbody>
</table>

3. Feminines in η are inflected in the same way, and have the peculiarity, many of them, of being lengthened by the insertion of the diphthong αι before the termination; as, ἀναγκαίη, γαληναίη, etc.

4. Masculines in ασ and ησ differ only in that the former more commonly, but not invariably, make the acc. sing. in ην, and the latter in εα. The plur. is the same as in the feminine.

<table>
<thead>
<tr>
<th>Gender</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>βορέ-</td>
<td>ησ</td>
<td>εω</td>
</tr>
<tr>
<td>δεσπότ-</td>
<td>η</td>
<td>εα, ην</td>
</tr>
<tr>
<td>Καμβύσ-</td>
<td>ησ</td>
<td>υς</td>
</tr>
<tr>
<td>Μίδ-</td>
<td>ην</td>
<td>ας</td>
</tr>
<tr>
<td>Κανδαύλ-</td>
<td>η</td>
<td>ας</td>
</tr>
</tbody>
</table>

5. Adjectives in α and η conform to these inflections. Of those in ευς, -εια, -υ, the ι is dropped; as, βαδεα, ἡμεσέη.

---

**TAB. V.—NOUNS OF THE SECOND DECLENSION.**

This declension makes the gen. plur. -εων; dat. -οι; and the gen. sing. (besides the common form) in -οια, and rarely (perhaps it is confined to a few proper names) in -εω; as,

- λάγ-ος, οῖο, -ψ, etc.
- Κρολ-ος, έω, φι, etc.
- Ἀνθρωπ-οι, εων, οισι, etc.

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**TAB. VI.—NOUNS OF THE THIRD DECLENSION.**

1. Nouns in ευς (rarely those in ησ and -ις) have η or ε for the union-vowel, and do not suffer contraction; as,

* Perhaps the true analysis of this gen. sing. is, to say that ου is resolved into εο, and then the ο lengthened.
IONIC DIALECT.

Some Mss. have χωλήνων in Hdt. ii. 137, but the reading is not approved.

2. Nouns in -is, with a pure stem, retain the ı throughout, with which the ı—the case-ending—of the dat. sing. coalesces; as,

\[
\begin{align*}
\text{ρόλις}, & \quad \text{ρόλις, -ίς} \\
\text{ρόλιος, -ης} & \quad \text{ρόλιων, (V. supra, 1.)}
\end{align*}
\]

3. Linguals in -is and -as drop the mute, and α is changed to ε; as, "Οσίρις, Οσίριος (like ρόλις) for "Οσίριδος; κέρας, κέραος (for κέρατος), κέ-ρεος, which form it retains throughout, uncontracted; as,

\[
\begin{align*}
\text{κέρ-ας} & \quad \text{κέρ-εα} \\
\text{κέρ-εος} & \quad \text{κέρ-εων} \\
\text{κέρ-ει} & \quad \text{κέρ-εοι}
\end{align*}
\]

4. The contraction is regularly neglected (2. b. β.); but neuters in -ος, gen. -εος, sometimes have -ευς (Tab. II. 1.)

5. Nouns in ο make the acc. sing. in -ον; as, τίον, Hdt. i. 1.

6. The word ναῦς is in Ion. νῆς and νηῦς, and has in the inflected forms, η or ε, as νήος, νεός, except the dat. sing., which has only η. The dat. plur. has νηοί, νήεσσι, and νέεσσι.

---

TAB. VII.—THE PRONOUN AND ARTICLE.

1. The Personal Pronoun.

<table>
<thead>
<tr>
<th>1st P.</th>
<th>2d P.</th>
<th>3d P.</th>
<th>Neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐγὼ</td>
<td>σύ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐμέω, ἐμεύ, μεύ</td>
<td>σέο, σεύ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐμοι, μοι</td>
<td>σοι, τοι</td>
<td>oι, έοι</td>
<td></td>
</tr>
<tr>
<td>ἐμέ, μέ</td>
<td>σέ</td>
<td></td>
<td>μίν</td>
</tr>
<tr>
<td>ἡμέες</td>
<td>ἡμέες</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἡμέων</td>
<td>ἡμέων</td>
<td></td>
<td>σφέων</td>
</tr>
<tr>
<td>ἡμῖν</td>
<td>ἡμῖν</td>
<td></td>
<td>σφίας, σφί</td>
</tr>
<tr>
<td>ἡμέας</td>
<td>ἡμέας</td>
<td></td>
<td>σφέα, σφέ</td>
</tr>
</tbody>
</table>
IONIC DIALECT.

2. **The Iterative αὐτός.**—This pronoun inserts ε (2. b. 5.) before the termination in the Nom. Sing. Fem. and in all the oblique cases, except the Acc. Sing. Masc.; as,

- αὐτός  αὐτήν  αὐτό
- αὐτέον  αὐτέης, etc.
- αὐτέων
- αὐτέοσι  αὐτῆς, αὐτῆς, αὐτέης, etc.

3. **The Reflexives.**—The reflexives change the diphthong αυ to ωυ (Tab. II. 1.) almost uniformly, and are inflected as αὐτός, except that the epenthesis of the ε is rare. In the first person, ε appears between the component parts; as, ἐμευντοῦ; σευντοῦ; ἐωντοῦ, ἐωντέου.

4. **The Article and Relative.**—The article has the inflections the same as nouns of the first and second declensions. The forms τέῳ (Hdt. i. 11.) and τέοσι (Id. i. 37.), which Mattaire ranks as articles, belong to the indefinite τὶς. (See below, No. 5.)

The relative also follows the same form, making gen. οἶο, ἔης; dat. plur. οἴος, ἔος, etc. Besides this, it had—and in Hdt. more commonly—the form of the article in all the oblique cases, and in the neut.; that is, the article, in the generic sense, retained a common form, both in its pre-positive relation, and in its twofold office of demonstrative and relative, in its post-positive relation; as,

- δς      η      τό      etc.
- τοῦ     τῆς     etc.
- οἷ      αἷ      τά      etc.
- τῶν     τῶν     etc.
- τοῖο     τίοι     etc.

5. **The Indefinite.**

- τὸς      τί      τινὲς      ἄσσα
- τέο, τέῳ      τέων
- τέῳ, τῇ      τέοιο
- τινά      τινᾶς

The compound ἄττις drops the σ, and in the Epic poets the τ is doubled in the neuter and in the gen. sing.; as,

- ἄττις  ἄτι, ἄττι
- ἄτεο  ἄτευ, ἄττεο, ἄττευ, etc.
IONIC DIALECT.

TAB. VIII.—THE VERB

1. GENERAL CHARACTERISTICS.

a. The augment and reduplication are omitted; as, ποιεύ for ἐποιεύ; ἔχων for ἔχω.

   (α.) The Perfect sometimes has the simple augment; as, ἐκτημαι for κέκτημαι.

   (β.) The Pluperfect sometimes has the simple augment without the reduplication; as, ἐβεβούλευτο; and sometimes the reduplication without the second augment; as, ἐβεβούλευτο for ἐβεβούλευτο.

b. Pure contracted verbs omit the ordinary contraction; as, ποιέω, ποίεομι.

c. Impure verbs often receive e epenthetic, and are then inflected as the pure verbs; as, βιττέω; τυπτέω, τυπτήσω; χαίρεω, χαίρήσω.

d. Verbs in -άω change the a to ε; as, ὅρεω, φοιτέω.

e. Verbs in -έω retain ε as the union-vowel in aor. 1; as, ἐπιθέσαν from ποθέω.

f. Verbs in -άω, and rarely those in -έω, have η in the contraction in place of α or ει; as, ὅρην, φοιτη, κινηθάι.

g. Verbs in -άω and -έω preceded by ο, change οη in the derived tenses to ο; as, βοδώ, βοίησω, βώσω, βώσαι; νοέω, νοήσω, νόσω, νόσας.

2. PECULIAR TENSE FORMS.

1. The Iterative or Continuative Form.—A new imperfect is formed by adding -σκ- to the tense-stem, with the indicative mode-vowel, of the impf. and aor., both act. and mid.; as, τυπτεσκ-ον, τυπτεσκ-δύμην. In Hdt. this form is made only on the stem of the impf. and rarely that of aor. 2.

   Note.—The grammarians fail to explain this tense, or to designate it properly by the term iterative. I have added that of continuative, as better meeting the sense. It contains the former. A continued or complex action may be made up of the iteration of the same act or acts, which taken separately may not suffer protraction or continuity; as continued striking is an iteration of blows. So of what is wont to be done, on occasion or at intervals;—the repeated acts constitute a series. This form is a legitimate development, by that principle of language which seeks to express the continuative state of an action by protract-
ed utterance, as in the present, which is always lengthened from the root; as, ἀνε, ἀνήσκω; δρα, διδράσκω; λαβ, λαμβάνω. The Latin verbs in esse we call inchoatives, which again is included in the more generic term here used. Cf. also ἡβάω, ἡβάσκω; μεθώ, μεθύσκω, etc. If Buttman means, as he seems (§ 112. n. 7), to deny the relation between the -σκω and -σκον, he plainly errs.

b. The Perfect.—Some verbs with a pure root which have mostly the first (or later) perfect, have certain forms of the old perfect instead, in which the vowel of the root is not lengthened, because followed by another vowel; e. g. ἔστεως, ἔσταως, τεθνεός, Βεθαώς, Βεθάσι; regular from the roots οτε or στά, άνε, βα.

Note.—If we adopt the language of most grammars, and, starting with the later perfect, τεθνεκάς, etc., say that κ is dropped and the penult shortened, we arrive at the same form, but we have invented a process through which the Ionian mind never traveled.

3. Personal Inflections and Synopsis of Peculiar Forms.

(1.) Verbs in ὠ.—a. Active Voice.

Pres. ποι-έω, -έεις, -έει. Subj. 3d sing. ποι-έρσι. This paragogic -σι is not confined to the present.

-έομεν, -έετε, -έουσι. -έουν.

Impf. (ε) ποι-εού, -έες, -έε; -έετον, -έετον; -έομεν, -έετε, -έουν. -έον.

Ionic τύπτ-ε

Imperf. τύψ-α

Aor. 1. of verbs in -ώ. πόθ-εσ-α, -ας, etc. Inf. πόθεσαί

Perf. τεθνε-α, -ας, -ε, etc. (for τεθνηκα, etc.). Part. τεθνε-ώς, -ώςα, -ός.

Pluperf. has -εα instead of -ειν, inflected like the aor. ἐγεγόν-εα, -εας, -εε.

Plur. -έατε —.

Fut. of liquid verbs: βαλ-έω, -έεις, -έει; -έετον; -έομεν, -έετε, -έουσι.
b. Middle and Passive Voice.

1. In the 2d pers. sing. -σαι and -σο in the Pres. Impf. and Fut. and Aor. Mid. drop the σ, and the vowels do not suffer contraction as in the Attic, except εο sometimes is contracted to ευ; e. g.

<table>
<thead>
<tr>
<th>Ionic</th>
<th>Ion. -εαι.</th>
<th>Att. η:</th>
</tr>
</thead>
<tbody>
<tr>
<td>-εσο.</td>
<td>-εο, -ευ.</td>
<td>-ου.</td>
</tr>
<tr>
<td>-ασο.</td>
<td>-αο.</td>
<td>-ω.</td>
</tr>
</tbody>
</table>

2. The 3d pers. plur. -νται, -ντο, changes ν to a (2. b. ε), and a preceding union-vowel to e. This enables the impure verbs to take the regular forms in the perf. pass. instead of the periphrasis of the participle.

Pres. βούλ-ομαι, -εαι, -εται. Subj. 2d sing. —, -ηαι — 
-εσθον, -εσθον. 
-ὁμεθα, -εσθε, -εσται. Opt. 3d pers. plur. βουλολ-ατο. Verbs in -αω,

Impf. βουλ-όμην, -εο (-ευ), -ετο. 3d plur. -έατο.

Ionic (ε)-τυπτ-ε 
Impf. (ε)-τυψ-α | (ε)-τυπ-ε |
| -όμην, -εο, -ετο. |
| -σκ | — | — | -έατο. |

Fut. Mid. τεβέ-ομαι, -εαι, etc. φαν-έομαι, -έεαι, etc. Subj. φάν-ηαι.


Perf. τετίμ-ημαι, -ησαι, -ηται. 3d plur. τετίμ-εσται. 
ἐστρα-μμαι, -ψαι, -πται. " " ἑστράφ-αται. 
ἐφθα-μαι, -σαι, -ται. " " ἑφθαρ-αται. 
τέτα-γμαι, -ξαι, -κται. " " τετάχ-αται. 
κεκωρί-σμαι (fr. χωρίζω). " " κεκωρίδ-αται. (Tab. iii. Δ.)

Pluperf. πεξιλ-όμην, -ησο, -ητο. 3d plur. -έατο. 
ἀπι-γμην, -ξο, -κτο. " " ἀπικ-ατο. 
ἐστράδ-μην, -ψο, -πτο. " " ἑστράφ-ατο. 
τετά-γμην, -ξο, -κτο. " " τετάχ-ατο. 
ἐσκενά-σμην, -σο, -στο. " " ἐσκενάδ-αται. (Tab. iii. Δ.)
(2.) Verbs in ưở.

a. Regular.—Verbs in hör, ognito are frequently inflected as from the forms ęco, ęco, particularly in the pres. and impf. 2d and 3d pers. sing., which are generally contracted. The subj. of verbs in ʰörü is likewise resolved by ε, and remains uncontracted.

The 3d pers. plur. reduces ντοςι, by the change of ν to α (as above), to ʰασι.

Pres. ʰτό-ʰörü, ʰειςι, ʰείς, ʰεί, ʰεί — ʰασι. Subj. ʰτό-ʰως, ʰεψι, ʰεψ, ʰεψι, ʰεψι — ʰασι.

ʰδείκν-ʰörü, — ʰασι.

Impf. ʰδτό-ʰν, ʰεςι, ʰες, ʰεςι, ʰεςι.

ʰδδό-ʰςιν, ʰοςι, ʰους, ʰοςι, ʰους.

The Imperfect has also the aoristic inflection -ea in the 1st and 3d pers. sing. of those in ʰörü; as,

ʰετό-ʰεα — ʰεα.

Aor. 1 has sometimes the regular characteristic σ, as if from the ω form; as, πάρσια for πάρσια.

Perf. ʰιστε-α, ʰας, etc. Part. ʰιστε-ʰςσι, ʰοςσι, ʰοςσι; gen. ʰοτόσι, etc.

Inf. ʰιστάναι, rarely ʰιστάμεναι.

Aor. 2.—Subj. ʰτέ-ʰς, ʰτέ-ʰςσι, ʰτέ-ʰς; ʰτέ-ʰμεν, ʰτέ-ʰτε, ʰτέ-ʰςσι.

b. Irregular.

ʰιμλ, to be.

Pres.—Plur. ʰιμν—ʰασι. Subj. ʰω, ʰεψι, ʰεψι, ʰεψι; ʰομεν, etc.

Impf. ʰα, ʰας ʰεψι, ʰεψι ʰε; — ʰατε, ʰαταν, ʰασαν.

ʰσκ-ον, ʰς, ʰς, etc.

Fut.—2d pers. ʰσεαν.

Inf. ʰμεναι, ʰμεναι; not found in Hdt.

Part. ʰλαν, ʰλονσα, ʰλν.

ʰιμ, to go.

Impf. ʰκια, — ʰκιε; — ʰκισαν.
NOTES.

BOOK I.—CLIO.

PROEUM.—The simplicity, directness, and brevity of this proemium commend it as a model. In comprehensiveness of design and felicity of execution, the world has seen no historic production, which, compared with its own age, surpasses that of Herodotus: none has been proclaimed with less ostentation of its author.

1. ἩΡΩΔΟΤΟΥ... ἡδε. For the inflections of Ἄλλ, and ἵστ. see Tabb. VI. and IV. — ἀπόδειξις, I. for ἀπόδειξις (see Tab. I.). — ἴστορία properly signifies knowledge as the result of inquiry; also inquiring. — ἀπόδ. lit. a showing off, i. e. publication, exhibition. — ἡδε generally refers to what follows; οὕτωσι to what precedes. The sentence may be translated—This is an exposition of the historical researches of Herodotus the Halicarnassian. — 2. ὅσι, so that, in order that, introduces the author’s apology or reason for publishing: That human events (τὰ γενόμενα εξ ἄνθρώπων are the things which transpire among men and by their agency. ἄνθ. gen. caus. eff. C. § 339. and 380. K. § 373. Rem. 1.) may not become effaced (ἐξετηλα clean gone, fr. ἐξελα) by time, and that their deeds both great and wonderful; those on the one hand (τὰ μὲν) exhibited (ἀπόδεξθεντα fr. ἀπόδεικται by the Hellenes (Ἑλλ., dat. ag. Α. R. 81. Rem. and R. 97. K. § 384. (11.) C. § 417.) and those by the Barbarians on the other, may not be uncelebrated—(to wit) both other things, and for what cause (i. e. those things on account of which) they warred on one another. This sentence is remarkable for its distinctive particles, which I have endeavored to express fully, if not elegantly, in the translation. The two clauses commencing at τὰ τε Ἑλλὰ are specific appositives to ἐργα. — θωμαστὰ, I. for θᾶν. They err who point with the diaeresis -ων-.

Cap. 1.—1. νῦν = οὖν inceptive, and distinguished from νῦν by the accent. — οἱ λόγιοι, the historians, or in general, the learned men. — 2. aitrous, authors, i. e. first in the fault to cause the enmity (διαφορής, I.
NOTES.

η for α) that arose between Asia and Greece. — 3. ἔρυθρης. The learner must not confound the Erythraean with the modern Red sea. — ἀπικομένους, I. for ἀφικ. C. § 69. I. a. A. Cap. II. coming from. The separate ἀνθ with the gen. object here shows the full construction of this verb. When these are omitted the compound ἀφικ- is still used, though the English reader, where the connection requires the rendering arrive at, would expect the simple verb; and in this case the ἄνθ- has reference to a place of departure, necessarily implied, with its own idea of motion from, though it cannot be translated. — 4. τὸν καὶ νῦν ὄικ., which also now they inhabit. The rel. pro. in the oblique cases takes the form of the article. (See Tab. VII.) οἰκέουσιν for οἰκοῦσιν. — 5. ναυτι-λήσι μακρήσι.—dat. endings ποι for αισ. (See Tab. IV.) — 6. ἀπαγ-γινόντας fr. ἀπαγγέλω, I. for ἀπάγω. — 7. ἀπαξικένεσθαι. The learner will observe in this word three peculiarities of the dialect; έσ- for έω--; аπ- for αφ- (I); and εε- for ει. — καὶ δὴ καλ. This cluster of particles, of frequent recurrence, seems to direct the attention upon a particular instance, after a general statement. This use of it rises legitimately from the meaning of its component parts. The first καὶ is connective—and; the second is superaddivitory—also; δὴ may be defined as a particle affirmative, relative; i. e. it is confirmative of, and relative to, a known fact, either previously stated or of supposed notoriety. In the former case it is equivalent to, the said; the above; the aforesaid, and such relative phrases; in the latter, to, the well known; the celebrated, or some corresponding phrase. Render then, τῇ τε καὶ ἄλλῃ ... καὶ δὴ καλ ἐσ Ἀργος, both elsewhere—and, which-is-notorious-and-specially-concerns-my-subject, also to Argos. — 8. τὸ δὲ ... χώρῃ, now this Argos, —(δὲ is elegantly used in narrative as a particle of transition, like the Latin autem, and the Eng. now)—at that time (C. § 439. n.) had (itself) before (i. e. excelled) in all respects the (cities) in the region now called Hel- las. The acc. of time as used here comes properly under the principle of acc. of specification. The ellipsis of the reflexive pronoun with έξω is common, as with the Lat. habeo; τῶν is demonstrative, those, the idea of the genus, cities, being implied by the individual, Argos, as subject. — 10. ἐς δὴ τὸ "Α. τοῦτο, to this Argos, as I said; or, as aforesaid.—διατι-θέσθαι τὸν φόρτον, were disposing of the cargo. The historic inf. always depends on some finite verb; λέγουσιν is often used; here it is φαῖ in the first line. — 11. ἀν (I. for ἀφ') ἤς, sc. ἡμέρης = ἀνθ τῆς ἡμέρης γ. — 12. σφ. The dative in such a place seems to perform the double office of the agent after the verb, and the dat. possessive;—their goods being nearly all sold out (and by themselves, of course). — ἐδείη ... θυγατέρα. See above on καὶ δὴ καλ, l. 7. There came ... both many other women, and—also the king's daughter, which circumstance is
pointed out by the ὅδη as matter of notoriety, and that to which the author would specially call attention. — 14. τὸ δὲ . . . ἵναξον. The inf. still depends on φασὶ. They say that the name to her, according to the same thing which also the Hellenes say, was Io the (daughter, C. § 447. B. § 125. 5.) of Inachus; i. e. the Hellenic account of the name agrees with that of the Persian historians, whose authority he is now following. — 16. ὑπενεσθα: . . . μελιστα, that they purchased of the wares (φορτίων, gen. part. A. R. § 92. C. § 366. K. § 273. 3. S. § 178.) those things of which there was to them especially a desire; i. e. what they most desired. — 18. διακελευσαμένος implies a scheme previously agreed upon—having enjoined one another (aor. mid.), and might be rendered freely, at a concerted signal. — τὰς . . . πλεύνας, I. cont. of πλεύνας (Tab. II.) the more se. γυναῖκας, i. e. the greater number — the most. So in some modern languages, the only way to express the superlative is to prefix the article to the comparative. A. R. 39. Rem. 2. — 20. ἐπι-βαλ—. Ἀιγύπτων, and having cast (the women) into the ship, they went sailing away upon Egypt. In such phrases as ὀιξ- ἀπο- the inf. expresses the generic, and the participle the specific action. The tendency to this kind of circumlocution is natural and universal; also the use of verbs of motion and abstract action to substitute defective inflections; e. g. do, did, as auxiliaries; βῆ δ' ἦνα, II. passim, he went to go; so in Eng. he was going to do; and Lat. amabo =am- (a, union-vowel) βην, I went loving; amabo = am-a-bevo, I go to love. In Italian, venire and andare, to go, are used in the sense of essere, to be; e. g. vien riputato, it comes (is) reputed; mi vien detto, it comes (is) said to me; vo faciendo, I go (am) doing; andrà rovinato, he will go (be) ruined.

Remark.—This chapter presents several facts of great historic moment; as, 1. That the Persians had at so early a date learned men, and specially historians, to whose works Herodotus had access. 2. The migration of the Phœnicians from the Erythrean to the Mediterranean sea. 3. That in those remote times commerce flourished on the great inland seas, of which the Phœnicians were the principal merchants. This Inachus, father of Io, founded Argos about the middle of the nineteenth century B. C.; 300 years before Cecrops founded Athens; near 400 years before the Trojan Dardanus; about five centuries before the similar abduction of Helen, and near a century before the exode of Israel. More particularly,

<table>
<thead>
<tr>
<th>Place</th>
<th>Founded Year</th>
<th>Century</th>
</tr>
</thead>
<tbody>
<tr>
<td>Argos</td>
<td>1556</td>
<td>B. C.</td>
</tr>
<tr>
<td>Exode</td>
<td>1766</td>
<td></td>
</tr>
<tr>
<td>Athens</td>
<td>1557</td>
<td></td>
</tr>
<tr>
<td>Dardanus</td>
<td>1463</td>
<td></td>
</tr>
<tr>
<td>Troy</td>
<td>1184</td>
<td></td>
</tr>
</tbody>
</table>
2.—2. ón ἃς Φοινίκες, not as the Phoenicians. Duæ nobis de Ἰτύς in Egyptum accessu exponuntur sententiae: Persæ à Phoeniciibus rap-tam; Phoenices sponte se advehendam dedisse adseverabant.—Schw. Some editions and Ms. read "Ελληνες instead of Φοινίκες, incorrectly, as I must believe. Wess. sums up the authorities, and apparently all in favor of Φοίτ., and I suspect would have adopted that reading but for the occasion it offered for a witticism. The temptation was too strong for him not to say "Sed suum cuique judicium... "Ελληνες sedibus ever-tere nolui; neque enim omnia Herodoti editori licent." — καὶ... πρῶ-tov, and this first began the injuries, i. e. this was the first of the acts of violence. — ἀδικ- depends on ἂρξα. S. § 184. A. R. 59. C. § 350. Rem. The tautology in ἂρξα πρῶτον is common in Gr. and in colloquial Eng. and is not unknown to our classics; as Milton—"Who first seduced them?" Cf. the compound οὐδρέχο, which passed quite into the sense of the substantive copula, to be. — 4. φασί, they say, indefinite sub- ject, to denote the common tradition. — τῆς Φωνίκης, sc. πάλιν, in apposition with Τύρον. C. § 361. a. K. § 373. Rem. 4. (a.) — 5. προ- σχόντας, sc. ναῦν, putting in, touching at. — 6. εἰσαυ... Κρήτες, but these must have been Cretans, i. e. probably were. — 7. ταύτα... γε- νέσθαι, these things therefore (or as is evident, as you see, δή) were to them but just retaliation. The illative force of δή arises from its relative character as explained above (§ I. l. 7)—affirming something which is now made evident. Of time, δή, like Jam, includes the past down to the present, and ταύτα—δή in this place might be rendered, thus far, haec- adhuc. — ίσα σφι πρὸς ίσα, quid pro quo, tit for tat. The text ex- hibits the order of these words found in most Mss. and Edd.; but some place σφι after the second ίσα. It seems almost impracticable to break in upon an idiomatic phrase like this; as if we would say tit to them for tat,—quid to them pro quo: and if Herodotus was, like Sallust for instance, fond of idiomatic quaintness, this argument would be conclu- sive. On the other hand, it is probable he wished to break the sever- ity of idiomatic expression, to make it harmonize the better with his flowing narrative style. — 9. καταπλώσαντας, I. for κ- πλένσ- from πλέω, for which Hist. commonly uses πλῶ. — νητ fr. ναῦς, I. νής. — Αἴδν. Αία was the capital city of Colchis, on the river Phasis. — 10. διαπρηξαμένοι... ἀπίκατο, having accomplished also the other things on account of which they had come. — 11. ἀπίκατο, I. pl. pf. pass. 3d pers. plu. B. § 103. 22. C. § 32. § 50. and 46. Β. Tab. VIII. — 14. τοῦ... ἐκέλναι. A strict rendering of this passage is necessarily obscure, by reason of the paucity of our pronouns compared with the distinctive variety of the Greek. The sense will be plain by observing that the leading subject refers to the Hellenes—they answered; and that ἐκεῖνοι...
designates the Asiatics, and the 


reflex. and 


emphatic represent


the main subject:—that as they (the Asiatics) did not give satisfaction to them (the Hell-) for the rape of the Argive Io, neither therefore (ἀν, I for 


ὁν) would they (Hell;) give (satisfaction) to them. — 16. ἀρπαγής, gen. of crime. — δώσεως, Inf. w. sub. nom. C. § 627. K. § 307. So in Lat. 


ipsi ... narrare, Tac. Agric. I.; ipse ditari, Liv. I. 57.


Remark.—The two great events related in this chapter were prolific themes for the ancient poets and satirists. Of Europa, the popular fable was, that she was carried off by Jupiter under the figure of a bull; and in this form it is made the subject of a most humorous satire by Lucian (Dial. Deor. Mar. XV.). It is also wrought in as the main part of a beautiful ode by Horace (III. 27.). The ancient tradition—founded doubtless in fact—is preserved by the historian. The later fable was such a corruption of this as was likely to grow by the license of ignorance and superstition among a people whose religious sentiments introduced freely the agency of the gods into human affairs.

The story of Medea was not less famous, and constitutes the fable of one of Euripides' most powerful tragedies. (See Class. Dict. arts. Argonauts, Jason, and Medea.)

3. 1. 'Ἀλέξανδρος, called more commonly Paris. Alexander is said to be a cognomen given him by his rustic neighbors, while, a shepherd in Mt. Ida, he was not yet discovered to be the son of Priam, for his courage in protecting them against robbers,—fr. ἀλέξειν τοὺς ἄνδρας. — 2. τὸν, sc. νησόν. — ἀκηροῦτα, Part. 2d perf. Att. redup. fr. ἀκοῦω, agreeing with Ἀλέξανδρον, which, as the leading subject here, is acc. subj. of the Inf. θέλειν, desired. — oi ... γενέσθαι γυναῖκα, that there might be to him a wife (i.e. that he might have). — 3. ἑπιστάμενον 


πάνως, knowing full well, the part. agreeing with Ἀλέξ. — 4. δώσει. See K. § 327a. 2. and 345. 5. — 6. δόξαι, Impers. Inf. with the historic ellipsis of λέγωσι, it appeared (good) to the Hell-, i.e. they determined, after deliberation. — τέμπυσαται is an instance of that mixed construction in which the inf. by virtue of its generally taking the subj. acc. draws the adjunct into that case when it would otherwise properly have some other, as here the dat. to agree with Ἑλλησ. — 7. τοὺς 


dέ. ... γνεῖσθαι, a sentence too concise and complicate to be expressed at the same time literally and clearly in English. The sense is, that when the Hellenes preferred their demands (προίτχορεύων ταῦτα) they threw up to them (προφέρειν σφι, i.e. the Hellenes) the rape of Medea—as that they (the Hell-) not giving satisfaction nor making restitution (i.e. of the person, giving her up) when others demanded, would now wish satisfaction to be made to themselves (σφι the Hell-) by others.

4*
Remark.—The date of the fall of Troy is placed, by general agreement of chronologists, at 1184 B.C. The abduction of Helen, then, must have been not far from 1200 B.C., and the δευτέρη γενέθ, would place the Argonautic expedition and the elopement of Medea near the middle of the thirteenth century B.C.

4.—1. Μέχρι... τοῦτον sc. χρόνου, thus far then, δὲ = ovi; μὲν correlative with δὲ serves to render the disjunctive relation of the clauses more distinct. B. § 149. 11. — μονάς, I. for μόνας (see Tab. II.). — 2. τὸ δὲ ἀπὸ τοῦτον, C. § 478. γ. S. § 141. n. 1. The real construction of this phrase is, that the prepositional clause ἀπὸ τ. is substantive, to which τὸ is article, as an acc. of spec. of time.—"Ελλ. ... γενέσας, the Hellenes evidently (δῆ) were greatly at fault. — 3. προτέρους is correlative with ἥ; before that. The learner will observe the tendency of the Greek, and more especially of the Latin, to attach the modifying word directly to the subj. instead of the pred. which causes them to use the adj. where the Eng. would use the adv. qualifier; though in this case the Gr. sometimes said πρῶτον—ἡ, and the Lat. generally priusquam. — 4. τὸ μὲν νυν ... εἶναι. For subj. of νομίζειν supply pros. referring to the Asiatics, and make τὸ ... ἀρπάζειν subj. of εἶναι,—to carry off women they considered to be the work of unjust men. — 5. τὸ δὲ, but, corr. with τὸ μὲν. — ἀρπάζεισεόνων, sc. γυναικῶν, gen. dependent, perhaps the grammars would compel us to say, on σπουδήν, as τιμωρεῖται takes the dative. It is in fact the gen. of motive cause, C. § 372, to which follows, to make a serious matter of it (στοιχεῖα) as the generic, and to avenge it, as the specific, consequent action. — 6. ἀνοίζετον. Supply the ellipsis, and construe same as ἀνίκων. — 7. μηδεμίῃν ἄρην, no care, or concern. Cf. ἀλγωρίειν, to give little care or time, i. e. to neglect. This word (ἄρην) is the same etymologically as ἄρην. Usage made a convenient distinction by aid of the spiritus. The sense of season seems to have been the primary one, which marks the word as probably cognate also to ἐλαις (in Theoc. ἐλαις), year, spring, Swed. aor.; and secondary was that of the business or task of the season, care, analogous to the Fr. journée, signifying either the day or the day’s task—journey. The Lat. cura and hora equally imply the aspirate as the primary form. Cf. also ὀπωρίων, the primary idea of which is still preserved in the idiomatic use of the imp. ὀπωρίων, take care, look to it. — 8. ἐσούλακαν, I. for ὁντο, Impf. Ind. — 9. σφέας ... πολύσασαν, themselves indeed therefore (δῆ), to wit, those from Ασία (τοὺς in appo. with σφέας), the Persians say, make no account of the women being carried off. — 13. κατελείβειν fr. καταλείπειν, n. 2d. — ἡγῆσασθαί depends on λέγει. Πέρσαι. The Per. say that they considered. — 14. τὸ Ἑλληνικόν, sc. ἔθνος or γένος. — τὴν γὰρ ... κεκωρι-
σθαι, for the Persians claim as their own (οἰκελεύραι, I. for -οικελεύραι) Asia and the barbarian nations dwelling therein, but Europe and the Hellenic race they consider to be separated from themselves.

5.—2. σφίσι ἐδοὺσαν, was to them. For this use of the dat. see C. § 310. note, or else take σφίσι as the dat. poss. and looking rather to ἔχθρας as its object: the enmity which they had and exercised towards the Hellenes. The part. is used instead of the inf. to denote "the actual existence of the idea designated by it." K. § 311. 18. Rem. — ἐδοῦσεwan, I. for ἐστι. — τῆς ἔχθρας τῆς. The article postpositive retains its original character of a demonstrative, and then only it performs strictly the office of an article, articolum, ἄρθρον, a joint; binding together related clauses. — 4. ἀπαγγῆς, by violence. — 6. ἐμπέργετο, Impf. The form μίσως prevailed in the old Epic and Ion. dialects instead of μισοῦσα, which mostly supplanted it in the Attic. — 7. ἐπελ... ἐδοῦσα, and when she learned that she was pregnant;—novit se gravem esse. The construction is idiomatic. We consider the reflexive pro. understood, to which in Eng. and mostly in Lat. we refer the complimentary clause. In Greek, however, this compliment adopts the grammatical subject of the principal verb. C. § 633. and 614. Σ. A. R. 107. K. § 310. 3. — 11. ἐρέων, part. fut. denoting purpose. I come not to say, i. e. with the intention of asserting. — ἀλλως κως, otherwise somehow; κως, I. for πως (Tab. III.), has the office to render the word or clause which it qualifies indefinite. — τὸν... λόγον, but whom (τὸν) I myself know... him having designated, I will go forward to the subsequent (part) of my subject. — 14. σαμκρά is the proper form of this adj. in the older language, and especially in the Ion. though some editors write for Hdt. μερός after a final s. — 15. ἐπεξείω. Literally, coming-out-upon, i. e. describing. — τὰ γὰρ... γέγονε, for what ones (sc. ἄστεα) formerly (τὰ πάλαι sc. ὥν. The art. is acc. spec. as to that which was of old. C. § 478) were great, many of them have become small. — 16. ἐπὶ ἐμεύ, in my time. ἐπὶ with a gen. of a person or event signifies upon, in respect of time, i. e. in the time of. A. Syn. Prep. 14. — 17. ἀνθρωπην, I. for -πελαν. — 18. τωντίφ = τῷ αὐτῷ.

Remarks.—After mentioning these general and uncertain accounts of the early causes of complaint between the Hellenes and the Asians, our author commences now on what he considers reliable history, by introducing Cræsus as the first foreigner who made encroachments on the Grecian states. But, according to his manner, on approaching the subject, he runs back, by way of digression, upon the previous history of the country of Cræsus, fetching up a brief, general outline of it, from the earliest times, as preparatory to the more ample discussion of the
subject that lies directly in his way. It is thus, by a well-connected series of digressions, he manages to compass the entire range of ancient history, and to weave, as it were an epic song, the countless variety of time, and place, and character, and act, and incident, into an unbroken story of ever-pleasing diversity, while he still keeps in view a single object, and intends all this preliminary array to the aggrandizement of the final issue—the decisive conflict, namely, of the Greeks with the barbarians. Judged by the common historic standard, this is loose composition; judged by the standard of art, it is regular; and combines, in the style of artless narrative, the grandeur of the epic with the artistic power of tragedy.

6.—1. γένος, acc. spec. — Ἀλωάττεω, I. ending for -ου, 1st decl. — 2. τῶραννος ... ποταμοῦ, ruler of the nations within the river Halys, i. e. on the hither or Grecian side of the river. The term τὸρ. primarily signified, one who, by revolution or usurpation, established himself to be king in a country which before had been free; and the successors of such a conqueror, though they received the crown by regular inheritance, bore the same title. Hence the kings of most of the nations around them, whose governments were less stable, were by the Greeks called τῶραννοι, not necessarily implying the odious associations of tyrant. The Persian king, who, in the imagination of the Greeks, belonged to an unchanging line of ancient monarchy, and the Spartan, whose succession was fixed by the law of Lycurgus, were always dignified with the title of βασίλευς. — 3. ὅς ... ἀκευν, which flowing from the south (μεσαυ., I. for μεσημ-) between the Syrians and Paphlagonians (naming the people instead of the country), goes out towards the north wind. The conception of the abstract notion of the points of compass, was subsequent to certain concrete notions which served to designate them; as the midday position, or the rising or setting, of the sun,—meridian, μεσημβρία, ἀνατόλη, ortus, occidentalis; or the direction of a constellation, septentrionalis; or a particular wind, Βοπέας, Αχίλο, Νότος, Εὔρος, etc. — 5. βασβάρων, gen. of the whole with the partitive πρῶτος. — τῶν, rel. in gen. by attraction. K. § 332. 6. C. § 526. — 6. τοὺς μέν, some, limited by Ἐλληνον as gen. of the whole. — καταστρέψατο ... ἐς φ. ἀν., subjected to the bringing of tribute. — 7. τοὺς δὲ φ. προσ., others he attached to himself as friends. — 11. στράτευμα is subj. of ἐγένοτο, and καταστροφή, subj. of ἅρμα, the subj. pred.

Remarks.—The inroad of the Cimmerians here alluded to is probably the same as that mentioned in c. 15, in the reign of Ardys. They are there said to have been driven by the Scythians from their accustomed haunts into Asia, and to have taken Sardis, except the acropolis.
In c. 103 they are again mentioned as being pursued by the Scythians out of Asia into Europe. This was in the time of Cyaxares of Persia, whose reign was contemporaneous with that of Alyattes of Lydia, from 634 to 595 B.C. Under the name Cimbrī (a term which may be considered as etymologically the same as that of Cimmerii), we meet with a people in Europe who united with the Germans in their attacks on the Romans, and whom Strabo identifies with the Cimmerians (Strabo, l. 7. c. 2. Liv. Epist. l. 68. Tac. Hist. l. 4. c. 73.). They seem to have been the pioneers of the old world. They have left traces of their presence in western and central Asia, and in Europe, from the Palus Mæotis to the Irish sea, and from Naples to the wall of Severus. They left their name inscribed on the peninsula of Jutland, where Tacitus (Ger. c. 37.) testifies they were once a powerful people, though in his day nearly exterminated. That they not only passed over into Britain, but constituted the main body of the nation, seems evident from the name Cymry (Kumri) retained by the Welsh as descendants of the ancient Britons. The modern title of Cambrian is probably from the same term, as certainly is the more ancient Cambria, now Cumberland, in the north-western extremity of England. (See Turner’s Hist. of Anglo-Saxons (p. 41. et seqq.), cap. ii.; also Donaldson’s Varroonianus, cap. ii. § 18.)

7.—1. ἡγεμονία, lit. leadership, commemorates the time when the chief office of ruler was that of captain. — Ἡρακλειδέων, gen. poss. C. § 384. 390. K. § 273. 2. (a.) He narrates how the sovereignty which had been in the hands of the Heraclidæ was transferred (lit. came around) to the family of Cresus, who were called Mermnade. As to the origin of this patronymic, the ancient writers give us no information. — 3. Μυραίον, dim. of Μύρος = son of Myrus. — 4. Σαρδέων, Ion. for Σαρδέων. This name is plu. and has the nom. and acc. Σάρδεις in Ion. (K. § 213. 19. a.), which from our familiarity with Hdt. has determined the Eng. orthography, Sardis, though it should be analogically Sardes. — ἄπόγονος, lit. offspring, but genr. descendant, though of remoter degree than son. — 9. ἄφις ὂτευ, I. for ἄφι οὖτις. — 10. παρὰ...θεοπρωτίον, by these (i.e. the Lydians) the Heraclidæ being intrusted (therewith) held the supreme power, according to an oracle.

Remark.—The method of computing the lapse of time by generations, so common with the ancient writers, is exceedingly loose. Here Hdt. makes the generation to consist of 23 years, within a small fraction. In B. II. c. 142, he reckons 33½ years—or three generations to a century.
NOTES.

Summariu.m.—The five following chapters join the history promised in the οὐτω of c. 7,—the substance of which is:—c. 8. Candaules, madly enamored of the beauty of his wife, praises her to Gyges, his most trusty minister. Fearing that his words do not sufficiently waken the admiration of Gyges, he proposes that he should see her for himself, divested of her garments. G. remonstrates against so abhorrent a proposition.—c. 9. Cand. urges; Gyg. yields.—c. 10. Cand. conceals G. in his own bedchamber, whereby the queen is exposed. G. in escaping from the room is discovered by the queen, who conceals all emotion, but plots revenge.—c. 11. The queen, next day, sends for G. and proffers him the alternative, either to assassinate his master and take her to wife and the kingdom, or to die himself.—c. 12. G. chooses life, obeys the queen, and becomes king.

13.—1. Βασιλεύν, I. for βασιλείαν. — ἐκπαρήθη, was confirmed, i. e. in the kingdom. From the root κρατ-καρτ-, hard, comes the intr. form κρατέω, to be strong, and the trans. in -νω, to strengthen. Such derivatives form only the first aorists and perf.—forms which belong to a comparatively recent period in the history of the language. The Aor. and Fut. 2, which belong to the primitive verbs, commemorate the time when the Gr. like the oriental languages had only these two tenses, and the root of the verb was monosyllabic, consisting of a single vowel, or a consonant and vowel, as ἀ-νο; τι-νο, or at most dissyllabic, as θανον, reckoning the consonant as a syllabic element. — ἐκ...χρηστησίω, by the oracle at Delphi. The learner will observe that the prepositional phrase between the article and its subj. (so common in Gr.) has the force of a compound adj. ;—it is a qualifying phrase, as here, the Delphic oracle. — 2. ὃς γὰρ δῆ, for when now; taking now in its illative sense, it comes near the sense of δῆ, meaning here, as you would naturally expect from what has been said. — δεῦν...πᾶθος, made to themselves the loss of Candaules a matter of violent indignation, i. e. were enraged at it. Construe δεῦν as attributive pred. of πᾶθος. — 4. συνέβησαν...Λυδοί, both the partisans of Gyges and the rest of the (λαοῦ) Lydians came together to the same thing, i. e. came to agreement. — 5. ἤν μὲν δῆ, namely, if on the one hand. “The intention of δῆ in this passage seems to be to mark distinctly the terms of agreement.” T. — ἀνέλῃ, a. 2. fr. ἀναρεῖω, lit. to take up; secondarily, to give response as an oracle, authoritatively, = to appoint, or ordain. — 9. ὃς...Γυγῆ, that, for the Heraclide, retribution shall come upon the fifth in descent from Gyges. The dat. Ἦρας, would be construed by most grammarians as dependent on ἥξει. It is rather, however, the limiter of the noun τίσις. S. § 197. ἔσ...π. ἀπ. must not be rendered in the fifth generation; the acc. after ἔ is denotes the object towards or upon which the action of the verb is directed. The prep. also expresses motion of itself, εἰς part. of εἰμι, to go. — 10. ἐπεος, I. uncontracted, depends
on λόγον. ἔτος is a saying having completeness, as here the response; hence our use of epic sc. poem — τὸ ἔτος. — 11. λόγον . . . ἐποίειντο, made no account of.

14.—2. ἀπελθομενοι, fr. ἀφαίρεω, having taken (it) from the Heraclide; —double acc. obj. Observe also the force of the Mid. voc. — 4. δοσα . . . Δελφοῖς. The sense seems to be, that of all the offerings of silver at Delphi, those consecrated by Gyges constitute the largest part. If this be correct, then join δοσα with ἀναθ., connect ἐν to ἐστί (separating oi πλ. by commas), and supply ἐστὶ as the copula between πλείοσα and οί, and it would read literally, whatever offerings of silver are at Delphi, most (of them) are his. — 6. ἅλλον . . . ἐστὶ, both other (sc. χρυσόν, i.e. other articles made of gold) and that of which (τοῦ) it is specially worthy to have mention. — 7. οί, pro. dat. limiting κηρήσεις, which belonged to him. — ἀριθμὸν, acc. spec. in number. — ἀνακείονται, I. for ἀνακείνται. — 9. χρισμένῳ, I. for χρισοῦ, to one using, etc. K. § 284. (10.) (a). C. § 410. — οὐ . . . Ἡσίωνος, this is not the treasury of the commonwealth of the Corinthians, but of Cypselus son of Etion. — 12. τῶν, rel. gen. by attraction. K. § 332. 6. — τὸμεν is referred to οἶδα, the plur. 1st pers. of which would be οἴδαμεν, instead of which the Att. generally has τὸμεν, and the I. always τὸμεν. See B § 109. iii. — εἰ . . . ἀνέβηκε is an instance of the constructio pregnans. We cannot translate εἰ Δ., at Delphi. (See note, cap. 13. l. 9.) The verb ἀνέ- expresses only the act of consecrating the offerings. The act of bringing them to Delphi is necessarily implied. The fact of motion is indeed expressed both by the case form (acc.) and the prep. εἰ, and we might (why should we not say ought to?) fall back on the literal sense of εἰ as part. referring to the subject of the verb, and render, going to Delphi he consecrated. This view of it fully explicated (and it may stand as a general instance) this peculiar construction. — 14. εἰ . . . ἔδικαζε, on which sitting he was accustomed to dispense justice. Observe the force of the Impf. tense; also, how προ, in the compound, carries with it its primitive local sense. The seat of justice was set forth in some public place, in front of the palace, at the gates, in the forum, etc. — 15. ἀξιοθέτου, from ἄξιος and θέωμα, worthy of admiration. — 18. Γυγάδας is adj. masc. Sc. θησαυρος. — ἐτι governs the gen. τοῦ ἄνα-, after the one having dedicated it; and ἐπανομήν is acc. absolute. Cf. Ἀθηναῖς ἔτι κλήσιν Ἀσσωσίας, cap. 19,—a common construction of these words, as also of the monopt. ἐπίκλησιν. It may have arisen by ellipsis of εἰμι. — ἐσίταλε . . . στρατηγὸν is highly forcible—hurled an army against. The transition here is abrupt, and the expression ἐπεί τε ἤρξε, and when he was established in power, almost harsh. — 21. ἀλλα . . . γάρ,
sea enim. γὰρ connects a parenthetic clause showing the reason of the ἄλλα, which connects the next clause, τούτον μὲν, but this one indeed we will pass by, having mentioned such things, for no other great work, etc. and we will make mention of Ar dys, etc. — 22. δύο ... ἥνα, forty years lacking two; duo de quadraginta. C. § 140. K. § 99. 4. B. § 70. 3. n. 1.

15.—The first sentence of this section is in close grammatical connection with the preceding, by the correlatives μὲν and δὲ. The division is therefore harsh, but to make it (as some) after ποιήσωμαι is no better; and the introduction of the new subject here may justly that which is sanctioned by the best editors. — 2. Πρινέας, acc. plur. of Πρινέας, the Prienneses. Cf. c. 161. and b. 6. c. 8, where it can be taken only to mean the people; also c. 27. Suidas gives both Πρινέας and ἥνη as the name of the city; but adds, that the former of these terms is derived from the latter. The plurals as names of places, of which the ancients had such facility, must have been originally Pat rials or Gentiles, or Patronymics,—a form which accords beautifully with their vivacity of conception; to go, for instance, to the Delphians, instead of to a place called Delphi; as if they would see the people rather than the walls. — 3. ἐπὶ. See on a. 5. l. 16. — 4. Κιμμέριοι. See Remarks on c. 6. — ήθεων; the orthog. ήθος is I. and epic, = έθος; cf. έθω, έθος, and έθος, έχομαι. — Νομάδων. So called fr. νομός, rather because they lived by pasturage, than (as Lidd. & Scott) that they roamed about like cattle. — 5. ἔξαναστάντες. This compound, like the simple θοτημοῦ, has in some tenses a trans. in others an intrans. s. In the trans. s. to make (others) get up and out of a place = expel; in the intrans. as here (aor. 2.), to get up and out of a place, may be voluntarily = to emigrate, or by compulsion, as here, ὑπὸ Σ. = driven out by the Scythians. — ἀπικέατο, I. for ἀφικόντο.

16.—2. ἐξέδέξατο fr. ἐκ and δέχομαι, to receive, take. — 4. Δηνδεκεω, gen. 1st dec. Dejoces or Dèjoces. — 5. ἐξηλασε fr. ἐξελαφεν. — 6. τὴν ... κτισθείσαν, the one founded from Colophon, that is, by emigrants from Colophon. — 7. ἀνδ ... ἀπηλλαξέ, from these (wars), however, he did not come off as he wished. ἀνθελλα-, lit. turn away to something else, fr. ἀνδ and ἄλλοις. — 8. ἀπεδέξατο fr. ἀποδέκκεσαι, to show off, exhibit. — 9. τάδε refers to what follows.

Synopsis of the Reigns mentioned in this Chapter.

1. Ar dys, ... 49 years.
2. Sadyattes, son of Ar dys, ... 12 "
17-22.—Summary.—Alyattes continues his war upon the Milesians, with various success. Peace is at length concluded, through the influence of the oracle at Delphi and the counsel of Periander, tyrant of Corinth, to Thrasylalus, tyrant of Miletus, to whom he was bound by ties of private amity as well as political interest. At mention of the name of Periander, Herodotus, like a good story-teller who says, "And this reminds me of—," strikes off upon the marvellous tale of Arion, which I give as a fair specimen of those improbable or fabulous stories which have brought on the author both vituperation and ridicule.

23.—3. τῷ...ἐν τῷ βίω, in whose time. The relative τῷ limits the noun βίω, not the verb παραστήναι. The author wishes to say, not that the great wonder happened to him, and to add the circumstance that it was in his lifetime that it happened to him; but that at that time, there occurred, etc. — 6. ἐόντα...δευτέρων, being a harper second to none of those then being. τῶν, gen. of the whole after the parti. οὐδενός, which, gen. of inferiority or comparison after δευτέρων. — 7. πρωτον...ἀμεν, first of men that we know. τῶν in gen. by attraction.

24.—1. τοῦ...χρόνου, much time, not, much of his time, in the sense of a large portion of his life. — 2. παρὰ primarily seems to denote nearness, proximity, spec. by the side of, side by side, and probably with the associated idea of fitness or agreement in the things matched; and hence Lat. par, = peer; also pair; and par-are; compar-are, compare. This word illustrates well the fact, that what seems to be a rendering of the preposition is often only the expression of the signification of the case-ending. With dat., as here, we have simply the idea of presence with; joined with the gen. we render from, which is only the significance of the case-ending, and with the prep. means fully, from being in the presence of, and hence is distinguished from ἄντω, which refers rather to a place as a starting-point, and denotes the separation therefrom. With the ace. we render to, which again is the significance of the case, and the proper sense of παρὰ adapts it to be used rather with persons, and εἰς or πρὸς with things, e. g. § 30, below, ἐς Ἀγοντον...παρὰ Ἀμασιων, and ἐς Σάρδις παρὰ Κροίσον. — 2. πλῶσαι, I. of πλεῦσαι, as fr. πλῶ instead of πλέω. — 5. πιστεύοντα...ἡ, trusting to no ones rather than, i. e. having more confidence in the Corinthians than in any others. — 7. τοὺς δὲ, demonstrative, meaning the Corinthian sailors. — 9. συνέντα fr. συνήσα, a. 2. — προϊέντα fr. προιέναι, offering to give up (his money to them). — ἄλλα...μι, the sailors commanded (him) either himself (ἀντών, subj.) to dispatch himself (μι, obj.) — 13. τὴν γαλατῆσιν, sc. δδόν. K. § 263. (B). C. § 447. B. — ἀπειληθέντα, a. 1. pass. fr. ἀπειλέω; driven by threats. — 14. ἀπολήπν, prop. adj. (sc. δδόν) fr. a priv. and πόρος, a passage, lit. impassable way; inextricable
Notes.

Difficulty. — 15. περιδεύειν, lit. to look round, as expressive of unconcern, hence, to neglect; also, to permit, suffer. — 16. ῥυθέκετο, I. for ῥυθεκέτο, lit. undertook; i. e. promised. — 17. καλ... ἀναχωρήσαι. The clause between these two words is parenthetic—and they retired, etc.—for pleasure came to them, etc. — 19. εὐδώντα, lit. going into; we say, putting on. — 21. νόμων τ. ὑπόθ. "The Orthian strain was so called from being performed in a high key, the voice of the performer being raised and clear, as Baehr explains, who refers to Bloomfield Α.esch. Pers. Gloss. v. 395. It appears to have been particularly intended for the flute or cithara, and to have been played in quick time." T. —

23. ὃς εἴχε, sc. ἔωστόν, as he was. B. § 150. m. 39. C. § 555. (a) — 24. ἐπολαβοῦτα. Mark the appropriateness of the ὁπο in the comp. as also of ἀπο, a few words below. — 25. ἔξενεῖκα, attributed as aor. 1. to ἐκφέρω. — 26. ἀπηγείεσθαι, lit. to lead off, hence to relate; so ἔγγρα- a remarkable instance of which occurs in Eurip. Med. 744, where Medina has demanded of Α.geus to swear to her; and he consenting, would ask her in the name of what gods she would have him swear, he says ἔγγρα φεύς, lead out your gods, i. e. name them. — 27. ὅπο ἄνιστης, under suspicion: διὰ c. acc. would imply deliberation and decision for cause; ὅπο c. gen. (as the gen. of the agent) indicates that the act is rather compelled by his suspicion. — 28. μετέιντα fr. μετ-, I. for μεθήμημι, permit to go. — ἀνακώς... πορθμέων. K. § 274. 3. (b) C. § 372. γ. — 30. φαμένων, pretending, i. e. saying when the say is not founded in truth—a common sense of this word. — 31. εἰπ... λίπων. Mark the force of the opt. B. § 139. 2, that he should be safe, i. e. one should suppose such to be the case, which however they do not positively affirm. — περι Ἰτ., wandering about Italy. — 32. εὐπιστανύμα, 2. a. pass. appeared. — 33. εἰχων, as above, l. 23, reflexive. The use of this verb is quite various and peculiar, and sometimes idiomatic; as just below, οὐκ εἰχεν, followed by an infin. not to have to do a thing; i. e. not to have it in one's power, to be able, or to know how. K. 306. 1. c. So the Lat. habeo dicere, affirmare, etc.

25-27.—From Arion, Hdt. returns abruptly to the thread of the history. Alyattes reigned fifty-seven years, and was succeeded by Cressus, who subdued the Hellenes of the continent of Asia, and was dissuaded from attempting a naval expedition against the islands of the Α.gean by an artful representation of Pittacus.

29.—1. προσεπικτωμένου Κρ. Λυ. The middle voice here shows that while Croesus made the acquisitions as accessions to the Lydians, he acted with a view to self as an ambitious monarch. — 2. ἄκμαζωσας (cf. rad. ἄκμη, aemce) expresses not merely that Sardis was flourishing, but that it was then at its greatest height of prosperity in respect of riches. — 3. ἔλλοι...πάντες. This phrase seemed to Valekner so inapt that he conjectures ἐπιφανεῖς for οἱ π., but without support from Mss. In some, τε is wanting, but evidently by error. It is demanded by the correlative καλ—both all the other... and particularly (see c. 1. l. 7) Solon. — 3. σοφισταὶ, wise men. This term had not yet acquired the contempt which the school of the Sophists subsequently gave it. — 4. χρόνον. C. § 439. n. Though the grammars say the cases were interchanged, the Grecian mind doubtless always discriminated; and here, though we may render, at that time, the acc. denotes the run of a considerable period; the gen. denotes more precisely the idea of a point of time. — ἐτύγχανον ἔντενς. B. § 144. 5. n. 6. K. § 310. 4. (L) S. 222. n. 2. — 6. κελέσασι, a. 1. part. agreeing with Ἀθ., which together with the acc. ν.μ. is obj. of ποιῆσας. — ἀπεδήμησεν fr. ἀπό and δῆμος (cf. δόμα, house; δήμο, to build; δέω, δέμας, δαμάω, δάμαρ, a wife), went away from home. — 7. κατὰ...πρόφασιν, under pretence of observation; to which is opposed δῆ, truly; but in fact. — 8. τινα τ. νύμ., partitive construction. — τῶν, rel. gen. by attraction. — 9. αὐτόλ... ἰδιαί, for they themselves (the Athen.) were not competent. The common distinction between οἷς τε, and δύνατός, is that the former expresses moral and the latter physical ability. — 10. κατείχοντο, mid. voc.

30.—1. αὐτῶν and θεωρῆσ depend on εἶνεκεν. — δῆ αὖ, now therefore, i. e. in accordance with the arrangement previously stated. — 2. ἐς...παρ. Mark the difference in the use of these prepositions. (V. n. c. 24. l. 2.) — 3. καλ δῆ καλ, because Sardis was the place he was particularly interested to introduce. — 4. βασιλείωσι, I. for βασιλελοις, prop. adj.—se. δόμοις, palace. — 8. θησάμενον fr. θέσωμαι, I. form of θέσωμαι. — ἐς... ἴν, when there was to him (οἱ, i. e. Croesus) a proper occasion. (κατὰ κ., on occasion, idiomatic.) — 11. ὃς φιλοσοφεῖν, how that being a philosopher. — 12. ἐπελήλυθασ fr. ἐπέρχομαι, old perf. with Attic reduplication. B. § 85. and 114. K. § 124. (b.) C. § 191. 2. A. p. 270. — 13. ἐπερεπθαι, I. for ἐπέρ. — εἶ τινα — quemcunque, whomsoever. — ὁλβίωτατον is predicative to τίνα. The sentence gets its great conciseness (not inelegant) by ellipsis of the copula, whereby two clauses are condensed into one, and might be rendered fully, whom of all you have seen hitherto (do you judge to be) most happy? — 14. ὁλ-βιώτατος has αὐτὸς understood, subject of εἶναι. — 15. ἐπειρώτα. The
diphthong eι is not to be considered the form of the aug. but the Ion.
orthography eιρω- for ερωτάω. — 16. τῷ ἔντι, the simple fact; lit. the	hing that is; as Gulliver makes the Lilliputs, for want of such a word
in their language as lie, use the phrase, the thing that is not. — 17. τῷ
λέχθειν, the thing said. In such phrases the art. is demonstrative subj.
to which the part. is predicate: the said = that which was said.
18. ἐπιστροφέως. An ancient Ms. has ἐπιστροφέως, which is more con-
formable to analogy, using the stem-syllable of the pret. The Gr. has
a facility in making adverbs from participles, which we cannot imitate.
The compactness of the expression, bodilying forth the action of the
king, forcibly expresses, not so much earnestness (as is generally inter-
preted), as surprise mingled with rebuke and a sense of authority; as if
he would say: Look well to your words—remember you speak to a king
who believes himself incomparable and who is accustomed to hear no
less. — Κοίη, I. for ποίη, sc. ὄνο, and by ellipsis the adj. becomes adv.
B. § 115. 4. — 19. τὸντο μέν... τὸντο δὲ, on the one hand—and on the
other. The construction of the demon. is that of the acc. spec. this
indeed—and this. C. § 490. and 441. B. § 128. n. 5. K. § 322. 5. (a.)
— τῆς... ἥκοντας, the city coming on well, i. e. being prosperous.
20. καλ... παραμελήναντα, and to them all he saw children born and all
surviving (him). — 22. τοῦ βίου ἑδ, well or prosperously in respect of
life, i. e. the means of living. — ἡς... ἡμῖν, as things (are) with us,
modestly implying that their wealth, at the best, was moderate compared
with some others; which shows that Solon could act the courtier too
when it did not conflict with truth. — 23. μάχης... Ἐλευσίνη. The
battle was at Eleusis, though the war was with the Megarians.
26. αὐτοῦ τῇπερ, on the very spot where. — ἔπεσε, a. 2. fr. πιπτω.

31.—1. ἡς... Κρούσων, when now in the things (or by the things τὰ
K. § 278. Rem. 1.) concerning Tellus, Solon had roused the curiosity of
Cræsus.—προετρέψατο, lit. turned forward, i. e. incited.—δ and τῶν,
the article of renewed mention = the aforesaid. — 3. τίνα... Τῆν, whom
second after him he may have seen, seems tautological; but we say next
after him, and second to him. — πάγχυ, Ι. = πάνυ, by all means, cer-
tainly. — 4. οὐσεβαί. Mark the force of the mid. voc. to be about to
obtain for himself. — 5. γένος, acc. spec. — βίος, as in c. 30. l. 22,
means of living. — 6. ὑπὸν, lit. was under, i. e. in their entire power
and control, expresses more than ἃν, which would signify simply pos-
session. — ἄξιολοφοροῖ, I. for ἄξιο-, prize-bearers, i. e. victors in the public
games, which was an honor next to that of gaining a battle for one's
country. — 8. τῇ Ἡρῶν τῷστ,'Αρ. Both these datt. are predicative to
δρτής; the former by the copula ἔσασαι making it the dat. poss. (C.
§ 408); the latter by a copula understood: there was to the Argives (i.e. they now celebrated) a feast (dedicated) to Juno. — 10. σφί βός. This dat. is not for the gen. as grammarians are wont to say; but the dat. poss. as above, connected to its subj. by the substantive verb understood. — 11. ἐκκλησίμενοι, L for ἐκκλαίο— part pres. pass.— a form which our language wants; we can, therefore, express the idea free from ambiguity only by a circumlocution: being likely to be excluded by time; as being excluded strictly expresses the state of the act completed. — 16. διέδεξε fr. διαδείξεσιν. — 17. ὁ... ζώειν, that it might be (i.e. in a supposable case, as now) better to die (English idiom requires the present, though to have died precisely expresses the idea) rather than to live. — τεθύνατι fr. θύσκω,— rad. syl. θαυ; perf. inf. — 20. οἶνον τέκνων. An elliptical form for τοιούτων τέκνων, οἶνον, in which the antecedent clause is the causal gen. after ἔμακρίσσον,— pronounced her happy of such sons as she had; i.e. happy in that she had such sons. K. § 332. 7. — 22. Κλεοβι... Βίτωνι. A fair instance of that wide latitude in the use of the dat. which often seems to defy technical rules. The mere grammarians might say that the words here limit δοῦναι, and that the object of ἐβηχεῖο is the sentence following— prayed that the goddess would give to them; or that they limited directly ἐβηχεῖο and a pro. was understood with δοῦναι,— pray for K. and B. that the goddess would give to them. In the more liberal interpretation of the Grecian mode of thought, we should give a slight variation from the last construction, and say they limit the former verb primarily, and the latter secondarily, but that there is no need of supplying a pronoun,— she prayed for her boys—that the goddess would grant, that which, etc. — 23. τό, rel. with ellipsis of the antecedent; that which. — 27. αὐθέσσαν εἰς Δελφοῦς. Constructio pregnans, which arises from the prep. eis retaining its original sense of motion, as part. of εἴμι— going to Delphi they set up (dedicated) the images. εἰς (eis, eιν, eιν(τ)ς) Δελφοῦς = euntes (ion- ts), euntis) Delphos cannot be rendered, at Delphi. (V. c. 14. l. 12.)

32.— 1. εὔδαμονίς δευτερεία, the second place (or rank) in respect of happiness; not the relation of gen. poss. but of explanation, which C. (§ 395) refers to the head of constituent cause. — 2. σπέρχεσις fr σπέρχω; being roused; a forcible imitative word. Cf. expergo; and in our language, in local and vulgar use, splurge. — 3. τοι. An old form of the pron. dat. 2d pers. which degenerated to an adv. and which in Hdt. lies in the transition state, but retaining, perhaps, mostly its original character. The sense, therefore, can be explicated fully, only by viewing it as a pron. used to express those various indefinite relations of the dat. which seem to defy classification. (C. § 410.)
in some way refers or appeals the matter in question to the person add
dressed; as, to you, sir, I appeal; to your judgment I submit it; to you
(i.e., in your estimation) it is so, or the thing seems to be so. In this
place, then, it is not dat. agt. after the pass. verb,—‘thrown away by
you’—but, in your estimation (for you) my happiness is cast away for
nothing. — 4. ἄξιον, of-as-much-account-as; like tantum; so much,
implies not more; hence, only. — 8. ἐσ... προτιθέμεν. For ἐσ, see
note, c. 31. l. 27. The idea of at is expressed by the acc. ending, as
denoting the object on which, or the point where, the action terminates;
and thus having the idea of so far (as in tantum), that of no
farther is implied. It may be rendered, then, strictly—going on (i.e.
counting up) to seventy years (there) I fix the limit (οὗρον, I. for ὡρον)
of life to man; i.e., the life which by constitution of nature pertains to
man,—the relation of the dat. ἄν. — 11. εὐβολίμου πρ. ἐν and βάλλω,
intercalary,—no intercalary month reckoned. — 12. τούτερον for τὸ
ἔτερον, the other, and as above, by implication, the one, not: so we,
by the single term, every other, express the alternation—if any one shall
wish the other of the years (i.e., every other year) to be made longer by a
month. — 13. ἣν δὲ, in order that thereby. — 15. παρὰ τὰ... ἔτεα.
The various uses of παρὰ is a great philological study. From the origi
nal meaning, side of, juxtaposition (V. n. c. 24. l. 2), how do we arrive
at that of separation? Months that lie by the side of the year, are not
included in it; hence besides, i.e. apart from. — 16. χάλαι is plu.
to agree with ἡμέρας, though we say, one thousand days. The Greek is
the pure adjective construction. Our word thousand, like hundred, and
dozen, and few, is strictly a collective noun in partitive construction by
ellipsis of the preposition; e.g. a dozen soldiers. This is made evi
dent by joining an adj. with the latter noun, as: a few of the same sort.
In this view, the anomaly, as our grammarians have called it, disapp
ears. So the Latin mille passum, a thousand of paces; from which,
because mille, though a neut. adj., has acquired its substantive charac
ter, we are able to say a mile. — 21. παύ... συμφρά, man is alto
gether a chance; i.e., his life is composed of accidents—occurrences
which he neither appoints nor foresees. There is no reason that συμ-
φρά should not be taken in its generic sense, though when you descend
to the species it is used only in the unfavorable sense, as also the adj.
συμφράς; quite the opposite of our luck, and lucky; hap, and happy.
— ἐμι, dependent on φαίνεαι. — 22. δέ, disj. but.—καὶ... καὶ, corr.
both—and. — φαίνεαι, I. for φαῖνη, of which, however, the full form
would be φαίνεσαι.—βασίλευς, subj. pred. of εἰναι. — 23. ἐκέινο...μὲ,
but this which you ask me.—ἐλπὶ, I. uncon. = ἐλποῦ, — ὅπως, I. for
ὁπῶς, not yet. — 24. τελευτήσαντα (sc. se) καλῶς, having completed
happily, τῶν αἰῶνα, your term of life,—allotted period of existence. Cf. Lat. aevum; Heb. שִׁמְך. See Meth. Qr. Rev. Apr. 1850, p. 272.) — πόθωμαι, a. 2. subj. properly means to learn by inquiry, and information. — 25. τοι (v. supra, l. 3) elegantly softens the rigor of the remark by deferring delicately to Croesus' own sentiments. — τοῦ . . . ἔχωντος, than the one having (sc. wealth, or all good things, πάντα καλά) for a day. — μᾶλλον . . . ἀλβωτέρος. The pleonasm, common in Greek, is a relic of that early simplicity which disappears before a refined criticism. B. § 123. n. 8. C. § 460. (a.) K. § 239. Rem. 1. — 26. ἔπισωτοι fr. ἐπέω, I. for ἐφέω. — 27. ἔχοντα, though having for its subj. the same person as οἱ, and might be put in the dat. to agree with it, is attracted to the acc. by reason of the inf. preferring that case for its subject. See c. 3. l. 6. — 28. ἡμέριοι οἱ παλα and ζα an inseparable particle, intensive, perhaps a variation of διά. — 29. ἔχωντες, sc. ἐχωτοῦς. — οἱ, dependent on μεταπλους, in moderate circumstances. — δὲ μὲν δὴ . . . μούσως, the one indeed (δὴ, as you will perceive on reflection) who is very rich but unhappy, has advantage of the fortunate one (one favored of fortune or, as we would say, providence) in two things only. — 30. οὐτος δὲ, sc. προέχει. — 31. δὲ μὲν (sc. εστὶ) δυνατώτερος, the former is better able to gratify desire, etc. — 37. οὕτως . . . ἐστι, he is the one (ἐκεῖνος, pred. of οὕτως) whom you seek, worthy to be called happy. ἄλβος, as denoting stable and real happiness, is throughout this passage opposed to ἐνυχθείας, fortunate; prosperous, but subject to the caprices of fortune. — 38. ἐπισχέειν, to hold on, i. e. to restrain one's self. Supply χρή, it behooves us to refrain and not to call, etc. — 39. κω, I. for πω. — 40. ἀστερ . . . παρέχουσα, since no country suffices, producing all things for itself, i. e. is capable of producing, etc.—the participle complementary, instead of which the inf. is sometimes used. — 41. ἀλλὰ is the conj. and χώρη understood is subj. of ἐξεί. — 42. η δὲ ἢ, sc. χώρη. — 43. ἀνθρώπου σώμα ἐν, lit. the body of a man (being) one, i. e. any single person. The numeral serves the better to individualize the subject. C. § 462. γ; but the limitation which he puts, of the Superlativis, is narrow. That is one species of limitation. That of the negative, as here, is another. Ascending from these, we find the generic term exclusives which embraces them both. The part. as copula is sometimes expressed, as quoted by C. ibid. — 44. αὑτάρκεις fr. αὐτός, self, and ἀπρόκειτο, to suffice. — 45. διατελέσα, shall continue, lit. go through to the end. — 46. οὕτως . . . φέρεσθαι, he is the one, in my judgment, entitled to wear this name. The construction οὕτως . . . δικαίος ἐ, φ is, according to the grammarians, for δικαίον ἐστι, τοῦτον φέρεσθαι. M. § 296. Rather it is the genius of the language, which seeks to make the subject of discourse the grammatical subj. of the sentence, and intends qualifying
words rather upon the subj. than the predicate. Hence the frequent use of the adj. where we use the adv. So also the Latin; e.g. teeum obeam libens. Hor. Car. iii. 9. In Eng. this construction marks the poetic diction. — 48. κύ, I. for πη = πη δδφ. — 49. ὀνοδέζας fr. ὀπό, which in composition has a diminutive force, and δεικνύμι,—for to many, as is known, the divinity, having-vouchedsafed-a-glimpse-of happiness.

Remark.—This celebrated visit of Solon to Crœsus—the greatest philosopher and lawgiver to the richest king of the age—has troubled commentators more than any other passage in Herodotus.

(1.) In computing the number of days in the life of man, the several numbers he gives, though consistent with each other, are irreconcilable with the calendar.

Thus, 70 years of 12 months of 30 days each = 25200 days.
Intercalate 35 “ “ “ = 1050 “
Aggregate, as in the text, 26250 “

But this makes the years average 375 days each, which is inadmissible. To reconcile the discrepancy, conjecture has exhausted its resources in vain. The boldest, and one seeming in its first step plausible, is that of Wyttenbach, who proposed to read τοῦκτων in the place of τοὐτερον, making the intercalations every sixth, instead of every other year, as the five deficient days in each year make a month of thirty days in six years. But then, to correspond to this, all the succeeding numbers must be changed—which, as a conjectural emendation, having no support from Mss. or earlier Edd. is too violent to receive the assent of the learned. The curious reader will find a collection of the principal efforts of the critics in Schw. adnot. in loc. And, after all, the most general conclusion has been, to charge upon the text great corruption in this place—and yet the Mss. give no suspicion of such corruption—or upon Herodotus great carelessness, or egregious ignorance. I submit that the error is rather with the critics, who would make Solon talk like a mathematician lecturing on astronomy, instead of a philosopher in conversation, seeking only to illustrate a moral maxim by such a general view of certain facts as did not require exactitude of numbers; and to have sought that exactitude by stopping to compute, in the midst of such a conversation in such a presence, would have been the greatest blunder he could commit—a conventional absurdity. And even if Solon had chosen to make himself ridiculous by thus descending from the philosopher to the pedant, Herodotus had too much good taste to mar the elegance of his narrative by copying his example. He took such round numbers, approximately correct, as that he could give the sum at a thought without interrupting the conversation. The gist
of the illustration, then, is this:—Here are so many thousand days, more
or less, in the life of a man, of which no two are ever exactly alike. Be-
hold the vicissitudes of human affairs! In this view of it, the numbers
given are the ones we should naturally expect. For it is true that the
carly Greeks, as well as other people, reckoned popularly 30 days to
the month, and 360 days to the year. It is also known that, down to
the time of Solon, they inserted an intercalary month every other
year. This intercalary, it is true, was not a full month, but consisted
alternately of 22 and 23 days,—for 12 lunations include only 354 days,
which is short of the solar year by 11\( \frac{1}{4} \) days, making in the two years
22\( \frac{1}{4} \) days. Now shall Solon stop to multiply 35 by 22\( \frac{1}{4} \)? Or say
there are 17\( \frac{1}{4} \) intercalations of each kind? (Wyttenbach reckons, on
his theory, 11\( \frac{3}{4} \)) Or, shall he take 17 of one kind and 18 of the
other? To satisfy the demands of our critics, then, the sum must
end with a fraction, or he must give two reckonings, and say, it is
the one or the other of these, according to the part of the \textit{tepera-
tups} in which the subject is supposed to be born. Before we impose
such pedantry on Solon, let us cease to call him—Wise. But talking
straight forward, when he says,—\textit{Adding the intercalary month, which
is every other year, he would naturally say,—And let us for conve-
nience reckon it as a common month of thirty days;} and the historian
would just as naturally omit the qualifying phrase, seeing the data are
all \( \text{εν τῷ φανερῷ} \). And it was unnecessary for either to add, as being
sufficiently implied.—\textit{This, we know, is a little above the actual figure,
but it serves the illustration equally well.}

(2.) But, secondly, there are chronological difficulties which have
induced many to reject altogether the entire account of this visit. The
extreme view of this difficulty may be seen by the following dates. The
legislation of Solon is placed 594 B.C.—"a date," says T. "in
which the Oxford Chronological Tables agree." Pisistratus usurped
the government of Athens B.C. 560, and according to Plutarch (in Vit.
Sol.) Solon had returned from his travels before that event, but Cræ-
sus, according to the Oxford Marbles, as some interpret them, did not
ascend the throne till the same year (560), or as others, not till 556.
To avoid the difficulty, some have assumed that Cræsus was associated
with his father in the government, some 14 years before the date of his
own reign. (Borhec. Chron. Herod. Can.) This is not improbable, see-
ing he was 35 years of age, and his father must have been quite old at
his death, for he had reigned 57 years (Hdt. i. c. 25, 26), notwithstanding
Thirlwall (vol. i. c. 13) sees fit to spurn it as a shift to save a
fond story. But, without supposing him to have been formally invested
with regal authority, it is quite as consistent that such a conversation
should have been with the youthful prince, vain of the immense wealth which his aged sire already put at his free disposal, while as yet he was less burdened with the cares of government, and his judgment less chastened by experience. Schultz, again, and others, make Croesus to have come to the throne as early as 571 B.C. After all, whether we can satisfy ourselves of the precise dates or not, I think most readers will feel what Plutarch (for the doubt is ancient) expresses so candidly and so judiciously, in his life of Solon:—"As for his interview with Cresus, some pretend to prove from chronology that it is fictitious. But since the story is so famous and so well attested, nay, what is more, so agreeable to Solon's character, so worthy of his wisdom and greatness of soul, I cannot prevail with myself to reject it for the sake of what are called chronological canons, which thousands are correcting to this day, without being able to bring them to any certainty." To this reflection of Plutarch we may add, that the interval of about one century between Solon and Herodotus would hardly give time for a story purely fictitious to have become "so famous and so well attested."

To me, the earlier date (571) of the reign of Cresus seems the more probable. The data on which this opinion rests are these:—Plutarch (in Aristid.) says that Aristides was made archon the year after the battle of Marathon, and that his name is on the record next after Pharnippus. By this, the date of the battle is fixed in the third year of the 72d Olympiad, B. C. 490.

Darius died about four years after the battle, B. C. 485. (Hdt. vii. 1.) Reckoning back from this date, we get 73 years and 1 month to the beginning of Cyrus' reign. Thus,

<table>
<thead>
<tr>
<th>Darius reigned (Hdt. vii. 4)</th>
<th>. . . . 36 years.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smerdis &quot; ( &quot; iii. 68)</td>
<td>. . . . 8 mo.</td>
</tr>
<tr>
<td>Cambyses &quot; ( &quot; iii. 66)</td>
<td>. . . . 7 &quot; 5 &quot;</td>
</tr>
<tr>
<td>Cyrus &quot; ( &quot; i. 214)</td>
<td>. . . . 29 &quot;</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>. . . . . 73 years 1 mo.</td>
</tr>
</tbody>
</table>

to which add the 485, and we have B. C. 559 for the first of Cyrus' reign. Thus far, facts; and the ancient historians agree in representing his Lydian war as the first great exploit of Cyrus after he came to the throne. The fall of Sardis, therefore, must be placed in the early part of his reign, but precisely in what year is nowhere mentioned. The earliest year assumed is the second of Cyrus, B. C. 557; the latest, B. C. 542; the one commonly received, 546; and on this conjecture hangs the chronology of Lydia; for the figures in the Oxford (or Parian) Marbles, which, if originally correct, would be our guide here, are
defaced; and editors and critics differ in their attempts to restore them. Taking the earliest date, we have the following

**CANON OF LYDIAN CHRONOLOGY.**

1st Dynasty: Ataydæ, fabulous.  
2d do.; Heraclidae, 505 years (Hdt. i. 7.) 1232  
3d do.; Mermnadae;  
1. Gyges, 33 " (Hdt. i. 14) 727  
2. Ardys, 49 " ( " i. 16) 659  
3. Sadyattes, 12 " ( " i. 16) 640  
4. Alyattes, 57 " ( " i. 25) 623  
5. Croesus, 14 " ( " i. 56) 571  
(Pisistratus' usurpation, 560; after which a few years Solon died.)  
Sardis captured 557

These dates, which, independent of any fondness which "would fain find historical truth in a delightful story," seem to me the most probable, leave no objection to the narrative on the ground of chronology.

33–72.—Summary.—This interval is occupied in part (c. 34–43) with minor details of the history of Croesus;—c. 46–55, the increasing power and the bearing of Persia induce him to seek the alliance of the Greeks, and to court the Grecian oracles.—c. 56. The Lacedæmonians, descendants of the Hellenes, the most distinguished of the Doric stock; the Athenians, from the Pelasgi, the chief of the Ionians.—c. 57. The Pelasgi, distinct from the Hellenes.—c. 59–64. Pisistratus, tyrant of Athens.—c. 65–66. Lycurgus and the Spartans, and the wonderful story of the bones of Orestes.—c. 69–72. The alliance of the Lacedæmonians with Croesus effected.

73.—2. τῶνδε ἔνεκα, on account of these things; which are specified in the two following sentences, καὶ... καὶ...—γῆς ἵμερος, through desire of territory. The clause following is only an amplification of the same idea. — 3. τῷ χρηστηρῷ. He had received an oracle from the Pythia, threatening danger when a mule should become king of the Medes (supra, c. 55), which was afterwards interpreted (infra, c. 91) to mean Cyrus, the offspring of a Median mother of royal birth, and of a Persian father of mean extraction. — 4. τίσισθαι ὑπέρ, to avenge himself (Mid. voc.) upon. — 'Ἀστυνάγεω, sc. νιόν. Ctesias, who passed his life at the Persian court, and composed a history of Assyria, wrote this name 'Ἀστυναγᾶς. Diodorus wrote 'Ἀσπάδας, though quoting Ctesias. The Greeks generally agree with Hdt. in the form 'Ἀστυνάγης. — 6. γαμ-βρόν, a word of about as indefinite meaning as our cousin, but, unlike that, denotes only relations by marriage,—affinis; fr. γαμέω. It signifies here, as appears from the narrative, brother-in-law. — 7. κατα-στρεψάμενος εἰς. This auxiliary form differs from the simple in fixing
the emphasis on the continuative state of the action or its effect: *having subdued* him, *he held* him so; which we express as concisely by making the part. attributive to the obj. instead of the subj. — *he had* him subdued. K. § 310. K. C. § 637. B. § 144. n. 18. — 8. *ὑπέξῆλεν*, *went out* secretly. Mark the force of *ὑπό, under cover.* — 11. *περιέπε* ὑπό, *entreated well.* This phrase must have signified primarily the using of conciliatory efforts, like our to *talk around one kindly.* — 12. *πρό πολλοῦ, sc. λόγου, of much* account; cf. § 4. l. 10. Vig. Idd. 9. 7. 3. — 14. *τόξων.* The bow and *arrow* (and more seldom the sling) have universally been the weapons in use by tribes rising to the first grade above the savage state. The Scythians and Parthians excelled in the use of the bow, as the Greek and Latin writers frequently testify; and our North American Indians are famed for the same art. — 16. *κοτέ, L. for* ποτε, *once, at a certain time.* — 18. *διέδεξε, I. for* διά- *δείξε, lit. showed through, i. e. showed out completely.* — ὑπρηγυ *ἀκρος,* *extreme in his temper.* ὑπ — fr. ὑπέγυ seems to denote *impulse of* feeling. — τρηχέως ... *ἀεικείρ, an accumulation of strong terms certainly for* Ἰδ. *roughly exceedingly he treated (them) with insult.* τρηχ-, I. for *τραχέως, and* ἀεικείρ *fr. a priv. and εἰκος—insoletia, retains its full form only in the Ion. In Att. cont. to *αικία.* — 19. παθόντες ... *πεπόνθο. The aor. marks the act as past, while the perf. denotes the continuance of its effects:*—*having suffered these things from Cyaxares, and considering themselves still in disgrace, as having (i. e. by reason of having) suffered things unworthy of themselves.* — 20. *ἐπουλεύσαντο.* Some Mss. have ἐβούλευσαν, which Schw. and Gais. edit, against the authority of Wess. Examples of both constructions are found. — 22. *ἐδεσαν,* perf. 2, referred to ἔω; but the present is found only in the part. ἔθων (II. 9. 540) and ἐδουντες (Id. 16. 260.) If we suppose ἔθων, the Doric ἐθωκά would be regular except the augment, and the perf. 2, by transposition of θ and ω, would give the Ion. ἔοθα and Att. ἐοθα. — 23. *ἀργήν* by met. for the products of the chase—*venison.* — 26. *κρέαν, gen. parti.*

74.—1. *όμ. . . ἐξεδίδου, for* Alyattes of course did not surrender, etc. The conclusion of course (ἐδή) follows from the law of nations, as acknowledged by the ancients, respecting suppliants. The *ἰκέτης* (lit. *comer fr. ἴκω*) was one who, having committed a crime, fled to some prince for protection, where, confessing his fault, and performing certain expiatory sacrifices, his person was thenceforth held sacred as that of a guest. — 5. *ἐν δέ.* Wytt. supplies the ellipsis here by τοῖς πέντε ἐτεσί τούτοις, which will not do, for immediately below the occurrence is said to have taken place τῷ ἱκτῷ ἐτεί. Schw. sup. ταύταις ταῖς μάχαις, which lies in the same difficulty, or ταῖς ἀλλαίς μάχαις, which
is quite crude; to say that in the other battles, they fought a night-battle. In his version he puts semel, which is better. Larcher, by taking δι as correl. with μὲν (l. 4), makes it point to a time further on, and so translates, 'in the sixth year;' but μὲν has its correl. δι in the corresponding clause, as even the tyro will see. Cooley (in L.) refers εν to the subj. of the sentence, οἱ πόλεμοι, and "being used adverbially (he says), it must be translated 'therein,' or in the time of that war." The idea of L is nearer correct, though his criticism is at fault, and I would sup. τοῦτο τῷ χρόνῳ; and certainly the ellipsis of χρόνος is one of the most common.—The war had continued five years with alternating fortune, and then; at that time, etc. — 6. διαφέρουσι is part. agreeing with αφι; continuing. — επὶ ίσης, sc. τύχης. — 11. οἶρον... τοῦτον, fixing that year as the limit; but not being able to define it more nearly. — εν τῷ δή, in which accordingly, i. e. according to the prediction. — 13. ἐπαλάσαντο in the mid. takes only the gen. obj. but in the act. as a causative, takes the acc. of the person who is made to cease from a thing. — 15. οἱ... αὐτοὺς, the ones having caused them to come together, i. e. in agreement,—effecting a reconciliation. — 18. γαμῶν ἐπαλλαγὴν. Though there was but one marriage, it was an interchange of offices between the kings, who are considered each as giving the other a child as a hostage. αὐτοὶ is the subj. still. The kings of Cilicia and of Babylon made the arrangement, and ἐγνώσαν, decided, adjudged—the judicial sense of the word. — 20. συμβάσεις ἵσχυσαλ, forced compacts. — 21. οὐκ ἐθέλουσι, are not wont, or not likely. — 23. δυο-χρήσιν; a vexed word, which has strangely mingled bile and erudition. All the emendations proposed are justly condemned, and Wess. says—Sola durat controversia, quid δυοχρήσιν!—the only question left is, what is the meaning of δυ-.—to whose authority critics generally accede, in interpreting it, the surface of the skin. But the prep. ἐσ impugns that sense; for they would hardly get blood if they cut only to the surface of the skin; and I venture to suggest, δυοχρήσιν; or, if Mss. are clear in their consent for δυ-, take that to be from ἄμοσ, as the Ion. frequently shortens the long vowel (see Tab. I.), and render, to the quick—ἀναλείχουσι. Cf. our lick.

75.—2. τὴν... σημανέω, which I shall expose in the sequel,—the attempt, namely, of Astyages to destroy Cyrus in infancy. V. cap. 107. et seqq. — 5. χρησμὸν κιβδήλου, ambigous oracle. This oracle, as given c. 91. infra, was ἦν στρατεύται ἐπὶ Πέρσας, μεγάλην ἀρχὴν αὐτὸν καταλύσεων, 'if he should make war against the Persians, he would destroy a great kingdom.' And when Crœsus, after his own fall, reproached the god for deceiving him, the Pythia replied, that he did
it not justly; for that if he had counseled wisely he would have sent his messengers again (and messengers on such a mission went not empty-handed) to inquire—whose kingdom.

REMARK.—The eclipse predicted by Thales modern savans have eagerly sought to identify, from its great importance to chronology. The following facts and opinions are gathered from Larcher. Eudemus places the eclipse in question, vaguely, about the 50th Ol.; Pliny, definitely, in the fourth year of the 48th Ol. and in this “he is countenanced by Father Riccioli, M. Desvignoles, and President De Brosses. There was (he adds) an eclipse on the 28th of May, in the year 4129 J. P.; but the Olympic year commencing with the summer solstice, the month of May, 4129, falls in the third year of the 48th Ol.” This cannot be the eclipse foretold by Thales, he thinks, for two reasons. (1.) Cyaxares, in whose reign it occurred, according to Hdt. died in 4120. (2.) The eclipse was visible at Sardis only a little before sunset, and not at the river Halys, where the armies were, at all. A conclusive reason, certainly. After naming several other eclipses, to reject their claim, he fixes on the one which occurred J. P. 4117, supported by the authority of Fathers Petau and Harduin, Sir John Marsham, President Bouhier, and Father Corsini. The only objection that can be made to this one is, he says, “that the shadow passed over the Euxine sea by Scythia and the Palus Maeotis. It is certain, therefore, that this eclipse could not have been central on the banks of the Halys, but must have been very considerable.” Not considerable enough, however, I judge, for our purpose. Cooley, the English editor of L. adds:—“Solar eclipses nearly total, and the shadows of which pass over a given locality, are much less frequent and afford less room for choice than the commentators on Hdt. seem to have imagined. Two eminent modern astronomers, Oltmanns and Pingré, separately retracting the eclipse alluded to by Hdt. have both arrived at the same result, in assigning it to the year 609 B. C. * * * As the date of this event may be regarded as an ascertained point in chronology, the conclusion arrived at by MM. Oltmanns and Pingré is of much importance.”

SUMMARY.—From c. 75 to 94 Hdt. relates the retreat of Croesus to his capital after an indecisive battle at Pteria—the capture of Sardis, and the ultimate reception of Croesus into the confidence of Cyrus. The narrative is entwined with many interesting facts, some of which are sufficiently marvellous, and embellished with digressions, by means of which he keeps along the contemporary history of Greece. In cap. 94 he states that, in the time of Atys, the country was so sorely pressed by a famine that many of the Lydians were compelled to emigrate; that they settled among the Ομβρικοί, and called themselves, from the name of their leader, Τυρσνοι.
The history now, following the fortune of the conqueror, passes on to the East; and that we may know who Cyrus is, the historian naturally begins at the beginning. We are thereby led at once into the antiquities of the oldest empire of the post-diluvian world. The images of Nimrod and the patriarchs, of Semiramis and Nitocris, of Babylon, and Nineveh, and Ecbatana, rise around us in their magnificence. The study of this portion of history, while it constitutes one of the most useful parts of solid learning, is invested with the charm of romance.

95.—1. ἐπιδίδημαι. The root of this word is probably the particle ζε, which indicates motion or tendency towards an object; e.g. χαμάζε, ground-ward. In the verb, the earliest form would be analogically (a. 2) ζήν, and the earliest pres. δίζημι, a form which is found only in this compound dep. ἐπιδίζημαι. A derivative ζητέω (cf. Lat. beto fr. be, βαλω) has the same sense, to seek, and a cognate, ἐπιδίζω, has the cognate sense, to doubt, to be in a state of inquiry; the mid. voc. of which, as dep., is sometimes used in the same sense as ἐπιδίζημαι. — ὁδιο, according to our plan. — ενδείκνυε. See remarks on Ion. Dialect, 2. c. — 2. τὸν Κύρον...κατεῖλε. The complex construction of this sentence cannot be imitated in our language. The sense is, that the inquiry now is, ως this Cyrus was who destroyed the power of Croesus, as if the sentence were obj. of ἐπιδίδημαι; but this would put the main substantive in the subordinate relation of a predicate, and that in a subordinate clause (τίς ἢν ὁ Κύρος, ὁς...etc.); instead of which, the genius of the Greek language puts the subject of the discourse in the more prominent position of obj. of the leading verb, and says, the inquiry is concerning Cyrus, and subordinates the circumstantial question, ως what and what he was; quas fuerit. The construction of the relative clause is also idiomatic in the mode of condensing it from a compound sentence to a simple one, by compounding the two subjects (ὅστις) and reducing one of the verbs to a participle. — 3. Πέρσας, connect with Κύρον. — ὄτεφ, I. for ἀφτιν (Tab. vii. 5.) — ἡγήσαντο, they became masters. The force of the mid. voc. is apparent in most deponents, both Greek and Latin. — 4. ὁ. The post-positive article, according to the classification of the older grammarians, exhibits the true office of the article (articulus, ἅρδρον) connecting the subj. (μετεξέτεροι) with the dependent part of the sentence, and in such case is generally rendered by our demonstrative; those not wishing to embellish the exploits or character (τδ, sc. ἔργα or χρήματα. B. § 125. 5. n. 6.) — 6. τριφασιάς. Xenophon, in his Cyropedia, differs somewhat from Hdt. in the story of the birth and childhood of Cyrus; Ἀeschylus, in his tragedy "The Persæ," is still different; and Ctesias gives a third variation. It is probable these are the three traditions Hdt. alludes to. — 8. τῆς ἀνω Ἀσίας, the upper Asia. So the Greeks distinguished the more distant parts of the continent from the peninsula.
which lies between the seas, which they called "κάτω Ἀσίη, the lower, or, as we more commonly say, the lesser, Asia; or, with the Latins, Asia Minor. The dividing line was the river Halys. Cf. c. 163, τὴν "Ἀλυὸς ποταμὸν ἄνω Ἀσίην, in which construction ἄνω and κάτω answer to the Latin ultra and citra.

Remarks.—The chronology of the eastern monarchies has claimed much attention from scholars, and it is vain to hope for a perfect resolution of all its difficulties. And this sum of 520 years, given by Hdt. as the term of the Assyrian empire, is one of the greatest obstacles to any tolerable reconciliation of discrepancies. It therefore demands our notice.

There was a revolt of the Medes, something over a century before Deioces (see next chapter), led by the satrap Arbaces, who ascended the imperial throne and gave to Assyria a line of Median monarchs, extending (through Deioces and his successors, as is commonly assumed) to Astyages; with whose fall under Cyrus the history of this mighty empire closes, in the year 559 B. C. Ctesias, in his τὰ Περὶ Ιδ., important portions of which have been preserved in the extracts of several ancient authors, gives a list of the Assyrian kings, copied out of the archives at Babylon, from Ninus (or his father Belus) to this Astyages. From the accession of Arbaces to the fall of Astyages, he makes to be 267 years. This places Arbaces 826 B. C. From Ninus down to Arbaces the sum varies, both in the ancient authors who copied his list and figures directly and in those who took them at second hand, and in the later editions of the same author. The extreme range of the difference is from about 1300 to 1429 years. The highest number is a various reading of Africanus; the lowest is a copy further removed from the original, and probably less reliable. Another reading of Africanus is 1404. Diodorus, who, as well as the last-named author, transcribed from the original, reads variously 1360 and 1400, with the qualifying phrase something more than; a form of expression which gives a strong presumption that the round number 1400 is the true reading. The relative value of these dates we cannot discuss in a brief note; but let us assume Africanus' 1404, agreeing so nearly with Diodorus' "more than 1400," as probably correct. This added to 826 carries us back to 2230 B. C. as the first of that Ninus who gave his name to the capital of the empire. Ninus and Abraham were contemporary, and following the LXX, we find them a little more than 1000 years after the flood. How does Herodotus accord with this?

According to the common mode of settling his account, the 520 years is to be reckoned back from Arbaces, which therefore brings us to 1346,—a point which should be, if the language of Herodotus repre-
sents history, a notable epoch, at least in the Assyrian empire; so notable, indeed, as to obscure the humbler origin of its power. The best apology we can make for our author, is, to suppose some great extension of the sway of Assyria about this time, which brought it more immediately, perhaps then for the first, to the notice of the Greeks;—a notion, though not sufficiently founded, yet not without some countenance from ancient authors. It must have been not far from this time that the empire first carried its arms to the borders of Europe; for according to Diodorus Siculus (ii. 22), Priam was subject to the great king and received succors from him during the ten years' siege.

But if this be not satisfactory, those who take the scheme of the Assyrian succession mentioned above, which puts Deioces and his successor in the list of Ctesias, do not scruple to count the dates of Herodotus as of little worth, and do a willing violence to his numbers. They reduce the reign of that prince from 53 to 40 years to make it agree with their scheme. But against such a measure there are serious objections. We are not justified in changing numbers arbitrarily to satisfy a theory, unless supported by the strongest reasons; and in this case I think the reasons are all against it. But further, the scheme is totally irreconcilable with the facts of the history, as given by Herodotus (i. c. 102 et seqq.) For the difference of names, it may be conceded that the same man may be known by different appellations in the records of different nations, but we cannot so easily accommodate contradictory facts.

Let us look at the facts. Herodotus, as his purpose was to inquire after those things pertaining to the history of Cyrus, comes directly to Deioces, the head of the royal family of Media with which Cyrus was connected. The revolt and anarchy which led to his elevation are therefore the subjects of which the historian treats here; and not at all the revolution of a century previous, which cast down Sardanapalus I. and inaugurated the dynasty of the Arbacidae. Then, the satrap carried the allegiance of Media with him as he mounted the Assyrian throne, and, except the province of Babylon, the empire retained its integrity. Now, Media stands off and remains independent. Moreover, Phraortes the successor of Deioces wages war with Assyria, and with manifest success. (c. 102.) His successor, Cyaxares, continues the war, and, at length, having subjected the provinces in detail, he struck a fatal blow at the capital and became master of the empire. His name, therefore, and that of his successor Astyages, appear in Ctesias' list of Assyrian kings, agreeing in their proper designation and in the time of their respective reigns. It is otherwise with Phraortes and Deioces, who were Median kings. The two lines of monarchs run into one, in
the person of Cyaxares, and the two authors have continued their lists severally down through the common reigns. Hence the confusion. The facts, then, are sufficiently clear and consistent. What of the dates?

The sum of the four Median reigns is in Hdt. 150 years. We have then 559 + 150 = 709 B.C. for the accession of Deioces. The next question is, whether the 53 years of Deioces should date from the success of the revolt and the independence of his country, in which he seems to have been a leading spirit from the first, or from the time of his election to the throne. In the former case, the numbers which precede join on with those which follow this dividing line, and give continuity to the reckoning. This is like an historian, is like the care which characterizes our author. In the latter case, he throws in uncounted some odd years of the unregulated state of the country, thus making a gap which unsettles his chronology. This is unlike the historian. I assume, therefore, as the more probable, the former case, and set the column of Assyrian chronology directly above the Median. Those who think otherwise will add such number of years for the intervening period of anarchy as they judge proper, observing only that the age of Deioces will confine them to very narrow limits.

I must next add an observation which may be put by some to the charge of temerity, seeing the Mss. and Edd. give no various readings in this place. Nevertheless, let it be judged. The "520 years" of Hdt. would be written ἕρεαφ'κ'. Now, if instead of that he had written ἕρεα,αφ'κ'; or ἕτη,αφ'κ',—1520 years, we have the two great authors agreeing, as follows:

<table>
<thead>
<tr>
<th>CTESIAS.</th>
<th>HERODOTUS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last of Astyages, to Arbaces, 559 B.C. 267 years.</td>
<td>To Deioces, 559 B.C. 150 years.</td>
</tr>
<tr>
<td>From Arbaces, to Ninus, 826 B.C. 1404 years.</td>
<td>From Deioces, 709 B.C. to Ninus, 1520 years.</td>
</tr>
<tr>
<td>2230 B.C.</td>
<td>2229 B.C.</td>
</tr>
</tbody>
</table>

Such agreement, chronologers are accustomed to say, sufficiently demonstrates the general correctness of the numbers.

From the elevated point we have now reached, as the learner can easily glance up through the next higher epoch and take in the compass of the earliest post-diluvian history, I add:—

That the kingdom or colony of Assyria was planted some generations previous to Ninus by Asshur (whence the name), a distinguished chief who went out from Babylon (Gen. x. 11. The prolepsis in the
name of Nineveh is common. They are not to be listened to who confound Nimrod and Ninus; nor they who sublimiate proper names into abstractions, assuming, as Niebuhr in Rome, that ancient history is fable. Rather, ancient fable is history obscured.) Babylon, therefore, founded by the great-grandson of Noah, was the older city, and was the ruling power of the East till the valor of Ninus gave to Assyria that preëminence which justly ranked him as the founder of the empire. Previous to this, there flourished at Babylon, according to the ancient chronographers, two dynasties, the first commencing 225 years after the dispersion of the nations; that, I understand them to mean, consequent on the confusion of tongues; which brings us to within about 400 years of the flood. This gives us for Babylon the following scheme, which may be taken as approximately correct:

<table>
<thead>
<tr>
<th>Type of Dynasty</th>
<th>Years After Flood</th>
</tr>
</thead>
<tbody>
<tr>
<td>To the Dispersion</td>
<td>about 400 Post-Dil.</td>
</tr>
<tr>
<td>Dispersion to First Dynasty</td>
<td>225</td>
</tr>
<tr>
<td>First or Chaldean Dynasty</td>
<td>225</td>
</tr>
<tr>
<td>(or, according to some, 195)</td>
<td></td>
</tr>
<tr>
<td>Second or Arabian Dynasty</td>
<td>215</td>
</tr>
<tr>
<td>Total</td>
<td>1065</td>
</tr>
</tbody>
</table>

years to Ninus and the supremacy of Assyria. Abraham was born, according to the LXX, 1072 years after the flood.

96.—1. αὐτονόμων, independent, not free republics nor in a state of anarchy. — 2. ἀδε...περιηλθον, thus they come round again to tyrannies. The word tyranny is here used distinctively of the usurpation. — 3. σοφός, like the Lat. prudens, signifies endowed with talents and skill for practical, and particularly political, affairs. — 4. ἐπανόρθως, w. causal gen. enamored (of a thing). The part. expresses the state of the subject. — 6. ἐν τῷ...ἡσακε, in his own (sc. town, κώμη) both being formerly a tried man in respect of the administration of justice, and (now) somewhat more and more earnestly applying himself thereto, he made it his vocation. δικαιοσύνη limits δόκιμος and ἐπιθέμενος as well as ἡσακε. This kind of zeugma, common in Greek and elegant for its conciseness, is not practicable in English; hence the necessity to us of supplying the relative words. — 9. τῷ δικαλός. (C. § 449. a.) — 11. δικαιοσύνη...αἰρέωντα, chose him their judge; observe the force of the mid. voc. — 12. μεθέμενος fr. μεθάμαι, cont. with epenthesis of ε; keeping the mind on (τῷ ἀρχήν) the supreme power, as an object, implies the desiring and using arts to obtain it. — 14. ἄστε...δικαιομένοι. The subj. of the sentence is of demonst., to which αὐτός is appositive and rendered distinctive by the particle kal—themselves also; i.e. those in the other villages, as well as those in the village of Deioces (ἐν τῷ
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15. κατὰ τὸ ὅρθον, according to rectitude; justly.
17. τῶς ἐπεὶ τε ἅκουσαν. These particles present another instance of the condensed elegance and force which the Greek language acquires by ellipsis. Lit. then and when they had heard, i.e. then (they heard) and when (or after that) they had, etc. The construction is frequent. Cf. c. 103 infra, καὶ πρῶτος τε ἐλώτεις, he both (divided into companies) and he first did so (i.e. he was the first to do it). Also c. 105, καὶ ἐπεὶ τε, and δὲ ἐπεὶ τε, in which cases the full expression would give, first the assertion, that it was so, and then the relative clause, when it was, etc. The explanations of Hoogevan (Gr. Part. sub. voc. τε) and Viger (Gr. Id. c. 8. § 7) do not meet the case. — 18. τέλος. C. § 487.

97.—1. ἐπιφοιτέουτος and πυθανομένων illustrate happily the law that the idea often controls the grammatical form of the word, as here the number of the collective noun. When the author speaks of a multitude as coming, they are viewed in unity; but when he speaks of their having learned certain facts, requiring individual attention, the idea of the individuals composing the multitude prevails. — 3. ἐς...ἀνακελ-μένων, every thing depending on himself. — 4. προκατήζων. The use of πρὸ here in its local sense is legitimate, as marking the fact that the seat of judgment anciently was in front of the palace, or more openly, in the market-place (the ἄγορα or forum), or, in the East, in the gates of the city. — 5. τῶν, sc. χρηματών. — 9. ἐδίδοσαν...ἄγον, they gave to themselves talk, i.e. entered into conversation. — 11. οὗ γὰρ commences what the partisans of Defoces are supposed to have said. This intimation of the cunning of Defoces shows sufficiently the philosopher in the narrator. He reasoned the nature of his facts as carefully as his age permits us to demand. — 12. φέρε, like the Lat. age, in hortitative discourse, come. — 14. αὐτοί...τρέψκειμένα. L. translates, we can cultivate our fields in peace; and remarks—"I am probably the first who has given this meaning to the phrase, of which, however, I conceive not only that it is susceptible, but that it cannot receive any other. "Εργα signifies, all the labors of the country, that ploughed fields, harvests, even the trees, as appears from II. v. 92. * * This word, says Aplollonius (Lex. Hom.), signifies in Homer, agriculture, when that author employs it simply and without the addition of any other word to determine the sense." — 15. κη, I. for πη (by ellipsis of ὃδη). C. Tab. ¶ 63, modifies ταῦτα, giving it indefiniteness—something like this; in some such a way.

98.—2. πολλός, I. for πολύς. For construction, see note, c. 32. l. 46

Cf. M. § 534. — 3. ἐς δ', to the degree that. — 7. ἵνα...χάρις, wher
(i.e. in what part) of the country. So the Latin, ubi gentium. Cic. The partitive sense of ἵνα determines the use of the gen. The classification of words according to their accidents does not affect the principles of construction. — 10. πόλισμα, fortified town, or stronghold; a distinction observed by Hdt. between this word and πόλις. — 11. ἄλλων depends on ἐπιμίλεσθαι. — 12. πεθομένων. This passage throws light on that blunder of grammarians who have referred the fut. mid. of this verb to πάσχω. What one is persuaded to, he suffers or permits. The two words meet, in signification, on common ground, but should not be confounded in etymology. They are probably from the same ultimate radix, but the divergence is developed in the simplest verb-form; the stem of the one being παθ, and of the other πεθ, or πιθ; which are strengthened into πάθσκω, πάσχω, and πέθων or πεθω. — 13. Ἀγβάτανα. See Rem. at the end of the chapter. — 15. ἑτέρου is construed with the comp. ὑψηλότερος, and προμαχέως is dat. of measure of excess. — 16. τὸ μὲν ... ἐπτά. Read κολωνὸς as attributive predicative of χωρίον. For the construction of ἰστε... ἔιναι, see K. § 341. 3. a. The antithesis of the second clause (indicated by the correlatives μὲν and δὲ) turns on the particular sense of ἑτέρηδεύθη, as expressing the idea of the effect of art, in distinction from the natural advantages of the locality. The whole sentence might be rendered: On the one hand the situation, being elevated, contributes somewhat to this result (lit. that it should be so); but on the other hand, it is effected something more by art, there being seven circles altogether. — 21. κατά ... μέγαδος, about equal, in extent, to the circuit of Athens. For this sense of κατά, see Lid. & Sc. signif. v. and vi.

Remark.—We cannot from Herodotus determine the location of Agbatana. It is thought by some that there were two towns of that name, one the capital of greater Media, the other of Atropatene; and Major Rawlinson argues that it is the latter of which Hdt. speaks. The former is believed to be near the site of the modern Hamadán, a strong argument of which is, the identity of the name. The Chaldee form of Agbatana was Achmetha,—a slight variation, consistent with the principles of etymology—which the Syrians have changed to Ahmethán, and the Persians to Hamadán.

It is not necessary to suppose that Deïoces was the original founder of the city, but only that he chose it for his capital and enlarged and fortified it. The traditions of the East claim for it an antiquity superior to that of Semiramis, in whose day, as in later times, it was the summer resort of royalty; and that by her queenly munificence it was adorned with a splendid palace and a most stupendous work of art—nothing less, namely, than the piercing of the Orontes mountain with a tunnel
fifteen feet broad and forty feet high, through which she poured the waters of a little mountain-lake, to refresh the city.

For the extent of the place, Hdt. is well supported by other ancient authors. Diod. Sic. says it was 150 stadia; Thucyd. makes Athens about 148, and Dion. Hal. 168 stadia. Hdt. writes as if he judged from personal observation; that he had seen both cities, and they were apparently about equal in extent.

The more common and now established orthography, Ecbatana, is conceded to be less correct than that of our author.

99.—7. γελαν... αἰσχρὸν. ἀπαισε is doubtless to be taken in the adverbial sense, as in a. 1. The Orientals have ever been nice in their sense of decorum. Cf. what Xenophon says of the Persians (Cyroped. I. 2): Αἰσχρὸν μὲν γὰρ ἔτι καὶ νῦν ἔστι Πέρσαις καὶ τὸ ἀποστύειν, καὶ τὸ ἀπομινυτεσθαι, καὶ τὸ φβῆναι μεστοὺς φαίνεσθαι: αἰσχρὸν δὲ ἔτι καὶ τὸ ἱντα πον φανερῶν γενέσθαι, ἥ τοῦ οὐρῆσαι ἐνέκα, ἥ καὶ ἠλλα τινός τοιαύτου. In India and Arabia there is the same scrupulous propriety in regard to spitting; and in this they do but express the instinctive sentiment, not of the East, but of humanity, wherever evil communications have not corrupted good manners. To spit on one has ever been held the last mark of indignity. Hence Job (xxx. 10), in his extremity of degradation, says, "They abhor me; they flee from me, and spare not to spit in my face;" where perhaps the sense is, before me, instead of in my face. The note of Barnes on this passage is sufficiently instructive to suffer a repetition here. He says:

"The Hebrew may mean, either to spit in the face, or, to spit in the presence of any one. It is quite immaterial which interpretation is adopted, since in the view of the Orientals the one was considered about the same as the other. In their notions of courtesy and urbanity, he commits an insult of the same kind who spits in the presence of another which he would if he spit on him. Are they not right? Should it not so be considered every where? Yet how different their views from the more refined notions of the civilized Occidentals! In America, more than in any other land, are offences of this kind frequent and gross. Of nothing do foreigners complain of us more, or with more justice; and much as we boast of our intelligence and refinement, we should gain much if in this respect we would sit down at the feet of a Bedawin Arab, and incorporate his views into our maxims of politeness."

Well to say, but, alas for our Arabs! recent travelers testify that their habits in this respect have sadly relaxed "since they assumed the habit of smoking tobacco;" and Niebuhr says he observed that the mas-
ter of a family had a little china spitting-pot near him. — 12. ἔτεροῖς. Not of another nature, as some interpret; but, another person, another sort of character, instead of their familiar companion. — ὅρεωσι. Part. dat. plu. to agree with σφ. Deioces must not be supposed to be the inventor of a new policy, but only as imitating the custom of oriental monarchs.

100.—3. τὰς . . . γράφοντες, the litigants. The Attics used the mid. voc. — παρά. See note, c. 24. l. 2. and c. 32. l. 2. — 4. διακρίνων, discerno, discern. — 6. ἔκεκοσμέατο. Third pers. plur.; Ion. ending. Tab. viii. — εἴ . . . ὅρεωσιν. A literal rendering of this clause: if he should ascertain any one having violated (the laws, that is), gives us a wrong idea, as if, assuming the act of a violation, he would say, if he should find out who had done it; whereas the sense is, if he should learn that any one had done such a thing. The Greek is of necessity ambiguous, for want of a gerund, whereby the person is made the more conspicuous and the act subordinate. This, however, is in accordance with the genius of the language. (Cf. c. 32. l. 46.) We are more logical, and express the different relations elegantly and concisely by a change of case in the substantive. Cf. c. 33, Metà ἐς Σύλλωναι οἶχόμενον, after Solon going. We would say, Solon's;—making the act of departure the object of the preposition. — 7. κατὰ . . . ἀδικήματος, according to the desert of each one's offence. — ἐδίκαιειν. See Tab. II. and VIII. 3. (1.) a. — 8. κατάσκοποι . . . κατήκου. Our word spy corresponds in its literal sense to the former of these words, but is extended in use so as to cover the ground of both. A spy is expected to hear as well as see. This sort of “secret police” is an essential part of the organization of despotism. Cf. c. 114 infra, ὄφθαλμων βαυλέως, the king's eye; and vii. 239, ὄφσωφλακών, highway-guards. This use of κατήκου is rare. — ἀνά. Motion upward from the lowest extreme reaches at length the highest; hence, up through; throughout. So of time, ἀνά πᾶσαν τὴν ἡμέρην, through the entire day. K. § 290.

101.—1. συνέστρεψε, lit. turned together, as a shepherd would different flocks; so did Deioces gather the several tribes of the Medes under his protection and bind them under one government. — 2. γένεα fr. γένος. The map exhibits the probable location of these tribes, according to Larcher. The Magi were the Priest-caste of Persia. The name, Mogh, is derived by oriental scholars from mah, signifying great, (cf. Lat. magnus,) illustrious, or the head.

102.—2. τρία καὶ πεντάκοντα. Ctesias assigns but 40 years to the reign of this prince, if we concede him to be the same as Artæus, in his
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catalogue; and modern chronographers make it even less. The discrepance is explained on the hypothesis that Ctesias dates from the time when the regal power was confirmed to him over all Media, and that Herodotus includes a portion of the period of anarchy, from what time the influence of Detoces began to prevail. (See Rem. c. 95. sub fine, and c. 130.) — 4. ἀπεχρήτο, was not content, fr. ἀπό and the root χρή or χρέ (perhaps cognate to χελπ, the hand), representing the idea of necessity, something of prime utility, hence wants, which includes desires and demands; it did not put away his desires or demands; that is, did not satisfy them. — τοῦτοια. The dat. is obj. of ἐπι in composition. — 6. Μήδων; dependent on ὑπηκόους, as gen. of inferiority. (C. § 349.) — 8. τὴν Ἀσίν, means with the Greeks, when not otherwise defined, only the upper Asia. — 9. τοὺς Ἀσσ. ... εἰχον. The distinction is between the nation at large and the Ninevites; and instead of the simple connector καὶ, we should expect the complex καὶ δὴ καὶ. (See c. 1. l. 7. n.) — 10. τότε ... ἀπεστεφτων, but at that time they were forsaken (lit. left alone) of their allies, as having revolted (lit. stood off, or put themselves away) from them; as related above, c. 95. — 11. ἔλεος ... ἵκωτες, being however in other respects quite prosperous. For gen. with εἰ, see K. § 274. 3. (b.) C. § 395. Cf. also c. 32. l. 30, μετρλως ... βιον. — 12. ἐπι τοῦτοι δή; a clause appositive to ἐπι Ἀσσ., l. 9, — a repetition which a loose style often demands, and is happily indicated in Greek by δή; against these, as I said. — 14. στρατός; connect with αὐτός; a large portion of his army with the king himself was destroyed.

Remark.—The facts of the history are clearly irreconcilable with the supposition that Detoces and Phraortes are in the line of the kings of Assyria. (See c. 95. Rem.)

103.—3. καὶ πρῶτος τε. See note, c. 96. l. 17. — 4. ἐλάχιστο. Some Mss. have ἐλάχιστον. — κατὰ τέλεα; per cohortes. Schw. This sense of τέλος comes from the idea of completeness; a complement. — τοὺς ἐν τῷ Ἀσσ. Hdt. means to save his Greeks from the charge of being so late in learning the military art. — 7. οὕτω δ, this is the one; δ, as demonstrative and predicate. — 8. οὕτε ... ἑγένετο. See c. 74. — σφι. C. § 410. K. § 284. (10.) — 9. δ τὴν ... ἐώνυμῳ. It would appear from this, that the power of Assyria was limited almost to its capital. ἀνω, above, i. e. beyond the river; ultra fluvium. The Haly was considered the boundary between the empire of the East and the Αἰγαean provinces. Hence the designations ἡ κάτω, and ἡ ἄνω Ἀσσ. V. c. 95. l. 6. n. — 11. τιμωρεῖν ... καὶ, both (for the purpose of) avenging his father, and, etc. — 13. οἱ and περικατημένῳ agree together; to
him sitting down around, i.e. besieging. — 17. φεύγουσι, part. agreeing with τοῦτοις.

Remark.—The Scyths, a people spread so widely through Asia and Europe, from whom some derive the appellation of the Scotts, are not, I think, indebted for a name to any of the fanciful derivations usually offered, but bring their name and their descent from Cush, the son of Ham and father of Nimrod. (Gen. x. 6, 8.) They are known through the East as Cushin or Cuthin. (See Tab. III. Σ.) They were therefore the builders of the tower of Babel, and the leaders of most of the great enterprises of antiquity. Nor is this the first time their power was felt in Egypt. They are believed to have been the race of Huesors or Shepherd Kings, whose name was such a terror to that country in the days of the patriarchs. From Egypt they are said to have sailed, with their Pallic or Pelasgic brethren of Phœnicia, to Ireland, to which they gave the name of Scotia; and their remembrance of the Tower of Babel—a symbol of the pagan worship of this race universally—will account for the Round Towers of that island. (See Faber’s Proph. Dissert. Append. iii.) In central and middle Asia and Europe, their history is better known.

104.—2. εὐξώνη, for a well-girded man; i.e. in condition to travel with expedition. Time as a measure of distance is naturally taken for a standard, and where the mode of travel is such as to secure uniformity, it is a very correct measure. The foot couriers of Asia are said to average thirty-three miles a day. — 3. οὐ... ῥπερβῆναι, it is not much to pass over, etc. The simple narrative of Hdt. like that of Robinson Crusoe, touches on the colloquial level. — 4. διὰ μέσου, by a complex construction, performs the twofold office of adjective and prepositional phrase;—one intermediate nation between them. — 5. Σάδσειρες, written also Σάτσειρες, “occupied the country north of the lake Urumiyeh, and about the sources of the Euphrates and the Araxes. Their name no longer remains, unless we should venture to trace it to that of the Zebari, a tribe of the Kurds now dwelling further south, near the great Zab; though there is no good ground for such a conclusion.” Cooley in L. — 5. παραμετεβομένους εἶναι, are construed with ἔστι, l. 1, together with εὐξώνη δὖς; the dat. in regimen with the verb, and the nom. δὖς and the substantive εἶναι, subject of the same; it is to a good traveler a journey of thirty days, etc. . . . but (it is) to those having passed by this (τοῦτο, sc. ἠΰνοι) to be in the Median (territory). — 6. τάυτη, sc. δὖς. — 8. εὖ δέξῃ, sc. χειρί. — 9. συμβαλλόντες, having joined battle with. — 11. ἐπέσχον, sc. ἀντόφθαλμος, held (themselves) upon, i.e. overspread and held the control of.
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Remark.—A glance at the map shows the intelligence and clear understanding of our author. The main Caucasian range extends from near the Palus Maeotis, south-east to the shores of the Caspian. The most direct and frequented route was on the southern side of the mountain, near the coast of the Euxine, through Colchis. But having missed the upper pass, the Scyths were forced to keep along the other side of the range till they reached the Albanian Pyrene, near the modern Derbend;—a route more circuitous and doubtless much more difficult. This same route has been traversed in modern times by the Huns, on a similar incursion, and still later by Peter the Great.

105.—1. kal ἐπεί τε. See c. 96. l. 17. n. — 4. ἀποτρέπει...πορέβεσθαι, he turns them away from coming on further. The English idiom, unlike the Greek, does not admit the negative with the dependent verb. The pregnant brevity of the Greek is more compendious than the Eng. The difference is here. There are two acts or objects in view,—their advancement and their halt—the one having a genitive, and the other an accusative relation to the verb; or, more analytically, the one in genitive relation with ἀπό, the other in accusative relation with the verb;—a point of departure and an object; from the one to the other of which he would persuade them. In Eng. whichever particle we use requires its own object; i. e. we persuade from advancing, or to return. The Greek places the particle of departure foremost, with ellipsis of its proper object, and brings in at the end the ultimate aim as acc. object; as here, from (advancing further) he turns them to the not advancing further. The Eng. gives one sentence entire, which sufficiently implies the other ad factum, but not ad verbum; the Greek gives the extremes of the two sentences with the verbal ellipsis. Cf. c. 2. l. 1, ἐς Αἰγυπτον ἀπικέεσθαι; also c. 1. l. 3. and note in that place; also ἐκπηδῶν ἐς τὴν θάλασσαν, c. 24. — 5. Συρία. This name was applied to the whole country from the Euphrates to Egypt and Cilicia. The Hebrews called it Aram, from the father of Nahor; whence Aramæa, a name not unknown to the Grecians. — 6. παρεξελθόντων, having passed by out of (the country). The distinctive use of the particles is never lost sight of. —— 12. ἄντε. Mark the near connection in sense also with the Lat. eo, to go. —— 16. ὥραν, depends on έστι subauda. Cf. c. 104. l. 1. and 4, έστι...έναι; and c. 24. l. 33, έχειν...ἀρνέουσαν. K. § 306. 1. (c.) —— 18. έναρέας. This is probably a Scythian word, and its etymology therefore not to be sought in the Greek. As to the nature of the malady, enough has been written. Without troubling the learner with the various opinions where none agree, I give the following from Larcher: "Hippocrates very clearly explains this in a passage which I shall
quote at full length, and from which we may gather both the cause and the effects of this malady. "Their continual exercise on horseback occasions to the Scythians acute pain in the joints; they then become lame; and if the disorder augments, the hip falls backwards. In the commencement of the malady, they cure themselves by cutting the vein which runs behind each ear. When the blood ceases to flow, they fall asleep from exhaustion; and on awaking, some are cured, and some are not."

He proceeds to say that this remedy is fatal to the virility of the patient, and that when he perceives his powers of manhood gone, he attributes it to the Nemesis of some offended deity. "They then clothe themselves in a woman’s garment, acquire the habits of women, and join them in their employments."

Cooley adds, on the authority of modern travelers, that among those Caucasian and steppe regions of Europe and Asia, "cases are frequent of males losing the strength and physiognomy of their sex, and assuming the dress and habits of women."

106.—3. ὀλιγαρῆς; see c. 4. l. 7. n. — χωρὶς μὲν... χωρὶς δὲ. To make the antithesis more conspicuous Hdt. often adds to μὲν and δὲ, the article τὸ or the demonstrative τοῦτο. (Cf. c. 30. l. 19.) On the same principle here, χωρὶς, being demanded in the latter clause for its relation to φόρου, is repeated in the antecedent correlative for greater distinctiveness. On the one hand they exacted tribute from each one (ἐκοιμᾶν ἢ is all taken distributively) as they were accustomed to impose on each; and besides the tribute, etc. For φόρου, the principal Edd. have φόρων,—which is quite impracticable. φόρον ἐπ. is plain, but this reading gives a difficulty in the relative τὸ; and to relieve this, Reisk conjectured τὸν, which is approved by Schw.; but this again demands ἐπέβαλον for ἐπέβαλλον;—a reading which is not indeed without the support of at least one Ms. It would read then, they exacted the tribute which they imposed,—a declaration hardly consistent with the style of Hdt. I prefer the reading given in the text; and understand it, that after the assertion that they exacted tribute, the neut. rel. introduces a general remark—it was a thing they were accustomed to do wherever they came, to levy it. —— 9. τῶν περ. The office of the περ is to render τῶν a little indefinite;—not to say that the identical old limits were reestablished. — καὶ... τέ, and in addition. —— 10. ἐπέρουσι λόγους. So c. 184 below, τῶν ἐκ τοῦτο "Ἀσσυρίων λόγους μὴ μην ποιήσομαι; but this promised Assyrian history probably perished in the embryo, like many another noble conception of noble minds. Such a work is nowhere referred to by the ancients, except it be in one place in Aristotle (Hist. Animal. viii. 18);
where he mentions Herodotus' account of the taking of Nineveh. He may have made some beginnings on such a history, or an essay on the siege and capture of Nineveh, which would answer the special promise made in this place. This is the more probable as it was a theme to tempt the pen that could delineate a grand historic scene. As a counterpart to the taking of Babylon, Hdt. ought to have given the picture to the world.

Remarks.—This second fall of Nineveh was final. Here its history—long, eventful, cruel, glorious—finds its end. The city is buried in its own ruins, is covered literally from the eyes of mortals by the accumulated dust of ages, its very location become unknown, and its sacred tombs insulted by the foot of the wandering Arab, ignorant of the treasures enshrined beneath—a gift from antiquity to the curiosity of the nineteenth century. By the labors of Botta and Layard, the fragments of the city are exhumed. At the same time, a knowledge of the Assyrian character is recovered, and the long-buried inscriptions are deciphered, which shed new light on the history of the empire.

Nineveh was situated on the east bank of the Tigris, near its junction with the Zab. In Jonah (i. 2) it is called "that great city," as if it was distinguished above other cities for extent; and also (iii. 3) "an exceeding great city, of three days' journey." A similar phrase—Νῖνος μεγάλη—occurs in the epitaph of Sardanapalus as quoted by Diod. Sic. (ii. 23), which he says was composed in the barbarian tongue and afterwards translated by some Grecian. The same author (ii. 3) gives the extent of the city as 150 stadia in length and 90 in breadth, or about 60 miles in circuit. Strabo says (xvi. 1), "it was much larger than Babylon." Diodorus (ut supra) says it was protected by a wall rising 100 feet above the plain, broad enough for three chariots to drive abreast on the top, and surmounted at intervals by towers, 1500 in number, which ascended to the height of 200 feet. We may abate something from these figures for the excited imagination of Diodorus, but that it had works of art—sculpture and architecture of beauty and magnificence, is attested by the recent excavations. He also depicts the corruption of morals as extreme. In S.S. besides Jonah, Zeph. (ii. 14, 15) and Ezek. (xxxi.) unite, to use the language of Kitto, "to confirm the view which has been given of the commercial greatness, the surpassing opulence, the high culture, the immense population, and the deep criminality of the city of Nineveh," as well as "the greatness of its dominion and the grandeur of its state." The only statistical datum from which to estimate the population of the city, is that of Jonah (iv. 11), "more than sixscore thousand persons that cannot discern between their right hand and left," which is generally taken to mean
infants. Now our census tables show the ratio of persons under five years of age to the whole population to be, in our country, about 1 to 7. Assuming it to be the same in Nineveh, and assuming five years of age for the limit of the infancy, it would give the sum of about 840,000; which is a probable estimate, considering that the city, though so extensive, was not built compactly. Besides the denunciations of Jonah, the destruction of the city was foretold by Isa. (xiv. 25) and Zeph. (ii. 13).

That portion of the Assyrian history which links itself with the history of Israel and Judah, is in the period between the first and second capture of the city by the Medes. Arbaces is generally understood to be the Tiglath-Pileser of Scripture, and his immediate successors the Shalmaneser, Sennacherib, and Eserhaddon, who worried and carried captive the chosen people. (See Prideaux's and Russell's Connections, and Kitto's Cyclopaedia Bib. Lit.)

Like the Pharaoh of Egypt, Assur seems to have been a common title for the kings of Assyria, or rather the family name, retained from the ancient founder of the colony. Pul or Bel (Belus, Baal), signifying lord, was also common. Thus, Tiglath-Pileser, otherwise called Pul, is Tiglath (probably a variation of Tigris) Pul-Assur. So, Shal-man-Assur, and Assur-Haddon, which in Greek, with the addition of Pul, becomes Sardanapulus; i. e. Assar-Dan-Pul. Those who deny the personal character of the Asshur of S. S. cannot have observed the force of this monumental testimony.

107.—1. Ἀστυάγης was son-in-law of Alyattes king of Lydia (c. 74) and brother-in-law to Cresus. — 5. ὑπερθέμενος ... τὸ ἐνύπνιον, delivering over his dream to the dream-interpreters of the Magi; which office of the Magi, as the Persians, or Chaldees, as the Babylonians called them, is well elucidated in the book of Daniel. (See above, c. 101.) — 8. ἀνδρὸς ὡραῖν. Cf. Lat. tempestativa viri; of proper age for a husband. — 10. δίδοι; Pres. Indie. as if from διδόω. — 12. ἄγων αὐτὸν, taking him, considering him, to be. Xenophon makes Cambyses king of Persia.

108.—1. Συνοικεύσεσθαι ... ἔτει, in the first year of Mandane's living with, etc. See c. 100. l. 6. n. — 4. ἐπισχεῖν. Cf. c. 104. l. 11. — 6. ἐπιτεκα; fr. ἐτεί and τέκειν; being near upon the time of her delivery. — 7. γεννώμενον. We have no form to represent the pres. pass. part. and can express it only by circumlocution. — 8. ἐκ ... ὀψιος, according to his vision; οἱ, the dat. of personal limitation. — 12. οἰκίσκον. Larch. argues that this word = σύγγενής; but not well. Harpagus was indeed a relative and also a friend,—intimate in the house—two things
not the same nor necessarily meeting in the same person. — 13. πρόγμα...προσθέω, the thing which I would enjoin on you. προσθέω, the subjunct. aor. 2. (See Tab. VIII. 3. (2.) a.) — 14. μηδαμά παραχρήστη, you may by no means neglect. Two things that are in the relation expressed by παρά, are in close proximity (see c. 24. l. 2. n.), but individually distinct from each other. (Cf. c. 32. l. 15. n.) The former idea prevails in such words as παραχρήση, at the very thing, or in the act; the latter, in παραχράσαι, to abuse, or fail to perform the proper duty. — 15. εὐντοπίσης, you would tumble upon yourself round about; i.e. fall to ruin—a metaphor taken, as T. thinks, "from a house falling in upon itself." — 16. ες σεωντοῦ, sc. ἀυτήμα. — 17. δτεφ. See Tab. VII. 5. — 19. ἀνδρὶ τῷ δε; meaning himself. A courtly deference leads him to avoid the pro. personal—a usage common to all polite people. On the same principle τὸ ἐμὸν (l. 22), = ἐμε. B. § 128. n. 2.

109.—1. τούτους; dat. instrumental. — 2. την. Schw. with ΑΕμ. Portus would supply the ellipsis by στολὴν or κόσμημα. Others have proposed ζημίν. But there is not usage for the ellipsis of these, as of ὑπὸν. Idt. interprets himself well in vii. 223: τὴν ἐπὶ θανάτῳ ἔξοδον ποιεῖμενοι. Supplying ὑπόν, I would take it in the adverbial sense of manner;—in the way in which they were accustomed to array for execution. — 6. τῇ, sc. ὑπὸν. — οὖν εἰ...μαίνεται, not even if he should be out of his senses and rave worse than he now raves. — 8. προσθήσουμαι τῇ γνώμῃ, will accede to the purpose; more literally, add myself to the opinion;—a form of expression which arose probably from their manner of dividing the assembly in ascertaining a vote; those who would sustain a measure proposed going over to one side of the house to join themselves to the party of the mover. Cf. Lat. ire pedibus in sententiam. In the British House of Commons, the practice is still continued, I believe, for one party to withdraw from the house while the other is counted. — 11. ἐρενός (I. for ἐρο-) γάνον. Gen. of explanation. C. § 395. — θελήσει...ἀναβήναι. Larch. says, "θέλω and ἐθέλω are frequently redundant;"—a remark quite unphilosophic. Cooley adds, "ἐθέλεω is here used for μέλεων;"—which is hardly less so. More properly, it is simply an auxiliary = will, which is etymologically = βολ-ομαι = vol-o. The auxiliary system of forming the tenses, less used by the classic authors, must still have been in common colloquial use; for when learning perished from among them, and classic models ceased to influence, the people transmitted to modern Greece as a household inheritance, ἔχω and θέλω and ἑλέω as essential auxiliary parts of the verb. Thus the Romans makes a pluperfect by the help of ἔχων or ἔχα, and a future and conditional by the help of the pres-
ent of ἑλα and the impf. and perf. of ἑλα. — 14. ἀλλα... μέγας.  
In such comparative sentences, the full construction would have the predicate expressed in both clauses, which however all languages agree to dispense with once. We commonly make the ellipsis in the second member; the Greek, as here, in the first. — 16. τῶν τινά, se. δούλων.

110.—1. ἐπί requires the acc. Some Mss. have βουκόλων. The best Edd. agree in βουκόλων, to which we must supply τινά, or τοῦτον. — 3. ἐπιτηδευτάτας, most convenient or fit for his purpose. The reading has been much disputed. — 4. ἐνυτός; i. e. Harpagus. — 6. Σπακώ.  
According to Le Fevre (or Faber) as quoted by L. the Hyreanians, a people governed by the Persians, still call a dog Spac. The Russians say Sobaka or Sabac for the same thing. — 7. ὁσφρει... οὐρέων is tautological, but admitted to classic rank. Plains lying at the foot of the mountains; sub radicibus montium. — 8. ὄστος δή, this one as I said, or the aforesaid. — 9. ἀπόρεω... ἀνέμου. See c. 6. l. 4. n. — Ἀγβατάνων; gen. of origin; taking the direction from Agbatana as the stand-point. — 16. ἔρμωτατον, sc. μέρος. — 17. τοι. See Tab. VII. 1. — 18. περιποιηθη, is not exactly like our unclassical to get around the doing of a thing; but rather, to do or act round a thing, i. e. to make pretence of doing, while you avoid coming at the exact thing. — 19. σε; construe as subject of διαχρήσεσθαι. Cf. ἔχρισατο, c. 117. l. 23.

111.—3. τῷ... ἡμέρην, to whom now also himself, the wife; i. e. whose own wife also (kal referring to ἐπίτεξ, connecting it with the idea of the same word in c. 108) was daily expecting to be delivered. Some explain the last clause to mean that she had been in labor all day—a sense the words will not well bear. — 4. τότε κας, just about that time. κας relieves the τότε from the expression of precise exactitude. — 5. φρονιτίδι, anxiety; serious and painful thought is a common sense of the word. — 9. εἰς ἄλπτου, ex insperato; contrary to expectations. — 11. ἡ has the double relation of object of ἴδειν and subject of γενέσθαι; what I could wish not to have seen and never to have happened, etc. ἐξελον is used either alone or in connection with εἰ, εἴδε, αἴθε, ὡς, to express a wish. — 19. φάς. See c. 24. l. 30. n. — 21. ἐφερων. Impf. was in the act of carrying it away, before he discovered its real character. — ὅκεινω... ἐλα. Supply παῖδιν.Suppressing it to be a child of some one of the domestics. — 22. Ἐδύμβεων; root θαμβ, and θαβ, fr. Cf. thumb, thump, dumb, dumb, stup-co, and Heb. בֶּן (dum) —— 23. χρυσός τε καλ ἐλμαζ. A case of what the old grammarians would call heterody, like Virgil’s pateris libamus et auro (Geor. 2. 192); but it is fairly questionable whether such a mode of interpretation is legitimate.
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at all. — πρὸς, sc. τοῦτωσι; or as adv. moreover. — 24. πρόκα; a purely Ion. word. — 25. πυνθάνομαι implies that he drew the information from the escort by his inquiries.

112.—1. "Αμα... καλ. άμα, an adv. of time, joins with καλ, to connect the action of the two clauses as simultaneous; and it qualifies, not the several verbs separately, but aggregatively the complex action. The herdsman said these things, and uncovered and showed the child, all at the same time. It may be rendered by supplying the connector that with άμα: at the same time that he said this, he also, etc. — 3. γομνάτων and ἄνδρος both depend on λαβομένη: — taking the man by the knees — the manner of earnest entreaty. C. § 368, 369. K. § 273. 3. (b.) S. § 179. — 4. οἶδα τε. See c. 29. l. 9. n. This phrase is by ellipsis of the antecedent correlative, τοιούτος: such an one as to be or do, etc.; i.e. to be able or capable of, etc. In the full construction the subsequent is either οἶδα τε, or οἶδε. Of the enclitic τε, Seager says (in Vig. Gr. Idd. C. III. § 8. R. 9), "it is a remnant of antique language, signifying fere, as the Lat. que." — 6. ἐπορφομένους. C. § 583. (a), § 635. In Eng. and most modern languages, the verb is quite barren of participles, which defect we supply by the Infinitive. — 7. ὁ... ἄνδρα, when now she did not thereby (ἄνδρα, i.e. by such means, her entreaties namely) prevail on her husband. — 10. τέτοκα; perf. 2. of τικτω. — 11. τεθεόδος; perf. 2. part. of θησκεῖν. Tab. VIII. 2. C. § 237. — 13. ἄλωσεαί fr. ἄλωσκομαι. Tab. VIII. 3. (1.) a. — 14. ήμῖν. It is better to consider this dat. as obj. of influence (C. § 403, 409) than as agent, though it is implied that the same persons were also to be agents of the action. — 15. ὁ περιεών, the surviving one; fr. περιέ+εἶμι, to be.

113.—2. τὸν... τοῦτον. The relative pronoun and demonstrative are equally adjective. The noun to which they both belong is generally expressed but once, and that more frequently in the antecedent clause, whence it is called the antecedent, and omitted in the relative clause. Sometimes, as here, the reverse has place. Which boy (i.e. the boy which) he brought intending to put it to death, that one, etc. C. § 522. A. R. xlivii. παῖς is obj. equally of ἐφεξε and βανατάσων, and needs not as in Eng. the representative it with one of them. See c. 96. l. 6. n. — 7. ὁ... ἐγένετο, when now the third day was to the child being exposed (lit. lying out there). See c. 31. l. 22. n. K. § 284. 10. (a.) — 10. ἐτοίμος. The subj. of the inf. is the same as that of ἐφη, and therefore in nom. case. — 12. εἶδε... τοῦτων, and saw through them. They were his eyes. Cf. c. 114. l. 8, ὁθῆλαμεν βασιλέως, and note on c. 100. l. 9.
114.—1. δή; a particle vastly convenient and very comprehensive. It might be rendered here, according to current tradition; or like the Lat. ut accepi. Cf. Sall. Bel. Cat. c. 6, where, in sketching the history of the city in the earliest times, he gathers out from the much that is uncertain, that which is in his opinion the most probable, qualifying his narrative with this phrase, ut accepi. — 6. ἐπίληπσιν. See note on ἐπισώμιν, c. 14. l. 18, “as they used to surname him.” T. — 8. ἀφθαλών βασιλέως. See c. 100. l. 9. n. “The confidential officers through whom he beheld his kingdom and subjects * * So the Chinese state paper of 1834 called the British superintendent, the Barbarian Eye.” T. They were sometimes employed in the more important and more dignified missions to foreign governments, either as secret emissaries or accredited ambassadors. — 10–12. εἰς ... ἐκέλευε. A case of anacoluthon. K. § 347. 5. (a.) The sentence commences with εἰς as logical subject of the sentence, as if it was to be the grammatical subject of ἐπιλήπσις, but γάρ interrupts the connection, throwing that clause into parenthetical relation to the sentence, and εἰς then as grammatical object of ἐκέλευε should be accusative. — 15. μετείθη; aor. 1. pass. fr. μετέθημι, I. for μεθ. — 16. μᾶλλον τι, somewhat more; i. e. more than ordinary. The absolute comparison is more frequent in Greek than in English. — 18. Κύρου, either depends on τούνομα or πρόσ, supplied from the subsequent clause, in which case we would render λέγων, calling him; or, we must supply, as obj. for λέγων, a clause embracing the idea of the previous sentence,—saying it had come, or he had suffered this; in which case, Κύρου as gen. of agent depends on ὑπό, supplied from the previous clause, or πρόσ, from the subsequent one.

115.—5. Σὺ δὴ, you then; it is true, is it, that you, etc. δὴ appeals to the boy as conscious of the fact now charged, and assures him that the king believes the report. — 8. ταῦτα τούτων; acc. of object and effect. C. § 434. K. § 280. — 12. λόγον ... οἷδένα, had no account (or reason), i. e. to render; no excuse for his conduct. — 14. τευ. Tab. VII. 5. — ὅδε. See note, c. 108. l. 19. This child is ready for you, is little better than slang in English, but quite classic in Greek. Schw. and Gais. edit ὅδε.

116.—2. ἀνάγνωσις, re-cognition. — 3. ἀποφερέσθαι ... ἑωτόν, to have some resemblance to himself. ἀποφ. takes after it a dat. or εἰς with acc. — ὅπορκις. The primary idea is that of answer, but often, as here, with the associated idea of the manner or style of the answer as the most prominent notion. The secondary sense of hypocrisy comes from the association of the stage, where the ὅπορκις answered in an assumed character. — 4. ἐλευθερώτηρι, more
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noble, or freeman-like; namely, than became one born a slave. See n. c. 114. l. 16. — 5. ἐκπλαγεῖς. Cf. the Fr. hors de soi; out of one's self. The Lat. could express it by stupefactus; but the Eng. is at fault for the word. It means, stricken powerless by any strong emotion. — 6. μάγις, vix, i. e. vi (magna), with (great) effort. The Gr. connects βία καλ μοριας. Cf. μωλις, and μογέω, μολέω, Lat. molior; to toil, to moil. — ἀνενεχθεῖς; the exact opposite of ἐκπλαγεῖς; brought back, i. e. to self-possession; "brought to." — 8. βασανληγ fr. βάσανος, the touchstone, Lapis Lydius, so called from its principal known locality; for an interesting account of which, see Smith's Dict. Antiqu. — 17. ἀνάγκας, distress, particularly tortures, as below, l. 19. — 21. καλ... αὐτόν; a sentence grammatically irregular, but logically clear and elegant. What follows τε καλ, is a substantive phrase connected to λιτάς:—he came down to entreaties and (to this also, namely) begging him to have pardon for him. κατέβαυε implies not condescension, but prostration.

117.—1. τοῦ μὲν... ἐποίετο, immediately made less account of (i. e. had less concern about) the herdsman who had exposed the truth. — 2. καλ ἐλάσσω... καλ μεγάλως. The conjunctions are correlative, both... and. — 5. τέω... κατεχρήσαο, what sort of death did you make use of against the boy. πάθοι may be construed, by the grammars, as acc. of limitation, or specification; or better, as obj. of κατά. Cf. l. 23. The simple verb not having the further obj. denoted here by κατά, the action is limited to the subject—he suffers or experiences the fate; hence πάθη, in nom. — 8. τρέπονται... ὀδόν. See K. § 279. 6. — 10. ἔκος... νόμον, how in respect to you I might act according to your intention; i. e. to compass the death of the child—which was the only e-sential point in the command. For σοι, see K. § 284. 10. (a.) C. § 410. — 17. ἔχρι οὖ, sc. ἐχρόνου. — 20. εὐνοῦχως. Eunuchs were often employed in important missions of trust and confidence, other than those to which they were specially designated; if indeed the common notion of the derivation and primary application of the word is correct, of which there is room to doubt; for εὐνῆ + ἕχω, ought to give εὐνήχως. I venture to suggest that the derivation may have been from εὖ + νόμος + ἕχω, which would give precisely this form, εὐνοῦχως; and that therefore the primary sense of the word was generic, a faithful servant. The more common use of the word, then, to denote the class of servants having charge of the harem, would be a special and secondary sense of it; as a qualification for which office, Eastern jealousy demands the cruel rite of castration, as we commonly read their history, or, as modern travelers assert, excisio omnium partium genitalium. Cf. εὐνοιαν ἔχειν, Plat. Gorg. — 22. τοιοῦτο... παῖς. See n. l. 5. and c. 110. l. 19.
118.—1. ἐνεῖχε. All the Mss. and principal Edd. have ἐνεῖχεν. Thus Gron. Schw. Gais. and Steph. ed. 1. In his second ed. Stephanus changed it to ἐνεῖχε. — 2. κατάδερπ, Ion. for καθ' ἀπερ; so without the enclitic, Hdt. has κατά for καθ' ἄπερ. — 4. κατέβαινε, commonly interpreted to signify the coming to the point; directly at the subject. I take it in its literal sense (cf. c. 116. l. 21) and as referring to his manner; he came down, i. e. from the tone of anger which he had at first exhibited. It predicates then a change of position of the subject relative to the other party. As above, the herdsman changed from a position of denial to that of confession and entreaty; and here the king, from the attitude of menace to that of conciliation and pretended favor. It might be rendered here, he changed his manner, or tone. — 6. ἐκαμνον, labovari. This word in modern Greek has supplanted ποιέω in the sense of facere. — 7. καὶ is correlative with τε, l. 5. He suffered from the reproaches both of his own conscience and of his daughter. — 8. τοῦτο μὲν... τοῦτο δέ. See c. 30. l. 19. and c. 106. l. 3.

119.—1. προσκυνήσας, having done reverence, or made his prostrations, according to the oriental custom of salutation of an inferior to one of higher rank or dignity. It is unfortunate perhaps that in the Gospel this word is uniformly, I think, rendered worship, where sometimes only the reverence of ceremony is intended. It must not, as some, be taken as derived from κων, with the idea of fawning, and servile caress, like a dog; but from the common radix κων, with the idea of affection, respect, homage. — 2. μεγάλα ποιησάμενος, lit. making great things to himself; i. e. being greatly gratified at the happy turn of affairs and building large hopes on the favor of his sovereign. — ἄμαρτάς; Ion. for ἄμαρτία. — ἐς δέον. The common interpretations of this phrase, advantageously; commodre; recte; id quod debutit, come quite short of the idea, which is that of necessity; that the result was so caused by fate, or the overruling providence of deity, and that therefore Harpagus was pardonable. His fault was construed as a providential necessity. — 5. ἔτεα... μᾶλιστα, about (κον) thirteen years at the most. Schw. renders κου μᾶλιστα, fere. — 6. Ἀστυνάγεος; sc. οἰκία, or βασιλεία. K. § 263. b. B. § 125. 5. — 10. κατὰ μέλεα, limb from limb; membratim. — διελῶν fr. διαρέω. — τὰ μὲν... τὰ δέ, some and other parts; these and those. — 14. παρετίβατο. See Tab. VIII. 3. (2.) They must have had each his separate table—a custom common with the ancients. ' Cf. the history of Joseph entertaining his brethren, Gen. xlili. 32–4; also what Tacitus says of the Germans: "— cibum capiunt: separate singulis sedes; et sua cuique mensa." De Mor. Ger. c. 22. — 15. παιδὸς depends on ἐλλα (sc. μέρεα) in the next line. — 16. ἔκρων,
is adj. construed like the Lat. summus, medius, etc.: — the extremities of, etc. — 19. ἡσθεὶς fr. ἡδομαί. The τι softens the expression and gives an air of politeness to the question, which were otherwise blunt. — 20. παρέφησιν, τοῖς προσέκειτο, they, to whom it was appointed, brought along. — 22. προστάντες, is to be taken transitively; presenting; or if we read προστάντες, setting before; which is the reading of the Mss. and of most of the Edd. and which, as giving a better sense, I would have edited, but that it escaped notice till it was too late to correct. The former reading is an emendation of Schweighäuser's. In some other places, as c. 2, προσοκάντας; c. 129, προστάς; where the sense rather requires it, as those who edit προ—understand it to be for προ-, the correction of Schw. is to be approved. Thus Gais. in c. 2, προσχών-τας; "Vulgam formam, quam Mss. constanter servant, proprie euphoniam in usu fuisset docet Grammaticus post Gregorium." — 25. ἐςπλάγγα, ἐντός τε ἐσωτοῦ; two expressions, the exact opposite of each other in sense, and the latter, the opposite, ad verbum, to the Fr. hors de soi. See n. c. 116. l. 5. — 26. ὅτευ...κρέα, of what animal's flesh. — 27. ἀρεστὸν...ἐρδήν, that whatever a king may do is pleasing. — 31. πάντα, sc. τὰ λείμματα.

Remark.—Instances of behavior more cool than that attributed here both to the king and to Harpagus are scarcely to be found on record. The historian is notwithstanding true to nature. The profoundest passion agitates the surface least. We are wont to think, it is only in the East that passion so intense and purposes of revenge so deep-seated and so patient as that of Harpagus, find place; and yet it is barbarous man equally in warmer or in colder climes.

120.—2. τοὺς...ἐκριναν, the same ones of the Magi who had interpreted the dream for him in that way; i.e. in the way previously related, c. 108. The ellipsis is apparently strained. — 5. ἐπέκομεν καὶ μὴ ἄπε-θανε, is a tautology which only the simplicity of a primitive language, or the laxity of colloquial style, would tolerate. So ἦστι καὶ πέρεστι, l. 7, is no better. — 9. οἱ...Βασιλέες, actual kings. — ἐπελέοσον ποιή-σας; that complex mode of seeking to give full expression to the idea; which settled itself at length into the system of auxiliaries. So in l. 11, διατάξας ἔλεε,—forms frequent in Hdt. — 12. ἐσ φέρεντ, to what do these things appear to you to lead? — 13. ἐκ...τυών, by a preconceived plan of some one. — 15. παρὰ...κεχώρηκε, for our predictions have sometimes found their accomplishment in trifling things; more literally, some of our predictions have issued in small things. Cf χωρέων εἰσνυχίως, κακῶς, to turn out well, or ill. Lid. & Sc. err in saying that ἐνα is found in Hdt. but once. The construction of the next sentence
is precisely similar. — 16. τὰ...ἐξόμενα, at least the things pertaining to dreams. ἔξωμαι with a gen. is to be referred to the head of touch. C. § 368. K. § 273. 3. (b.) γε is an exceptional, not an intensive particle. — 18. ταῦτῃ πιείστος γνώμην, very much of that opinion. For this use of πιείστος, see c. 98. l. 2. and reference there. — 19. ἐξήκευν ὄνειρον; lit. that the dream goes out; i. e. it surceases, or is dismissed from duty, its office having been accomplished. — 21. τοι gives the address more the character of direct appeal, as, I charge you. See n. c. 32. l. 3. — 24. περὶ πολλοῦ. The gen. of price has sometimes περὶ or δινῇ. — 25. κέλνωs refers to the clause ἐς...περιουσα, as a supposition; thus it (the subj. is supplied from ἄρχειν) is alienated, passing over to this boy. — 29. καὶ...μέρος, we also share in the government, in our proper degree;—the part, namely, which is appointed—a happy use of the article, giving submissiveness to the expression while it betrays the priestly ambition which precisely characterized the order. — 30. ἡμῖν...προοπτέων. The verbal in τέον takes the dat. of the agent with the case of the verb:—it concerns us to look out for you, etc. (prospicere). — 33. σοι...παρακελεύσας, we advise you such other things; which are specified, namely, in the sentence following; i. e. we give you this further advice, namely, to send away the boy, etc. This seems to me plainly the sense of the passage, though all interpreters, so far as I learn, agree in giving ἐτ-τοι- the sense of similarly; like us; idem facias. — 35. τοὺς γειναμένους = γονέας, his parents.

121.—2. ΤΩΝ παῖ. Astyages now addresses him by a term of endearment, my son, which implies the actual relationship; and hence the explanatory clause introduced by γὰρ. This term was used in addressing grandchildren as well as children. — 3. τελείν, Ion. for τελείνυ, agreeing with ὑψυ, a vision of a dream (which was) not accomplished. — 4. χαίρων joined with the imp. ἔθι has its common sense of a parting salutation—go, and may you be happy. — 6. Μιθραδάτην, Ion. for Μιθραδάτην.

122.—3. δεξίμενοι...τελευτήσαι. This sentence seems so elliptical as to render the sense quite obscure. δεξίμενοι expresses merely the reception they gave him as a stranger; then, ὡς ἐπίθυσατο is commonly interpreted, as with ellipsis of the object, when they had learned (who he was); but it may more strictly be rendered, when they had made their inquiries, giving us a glimpse of the social life of the times. When strangers were brought together, certain reciprocal inquiries, such as should bring the parties to some acquaintance and understanding of each other, were customary. This must have been so then, as now. And that is precisely what this word is adapted to express—they made
their inquiries; i. e. the customary introductory inquiries. We have no need then to supply a grammatical object for the verb. The inquiries of course brought out the astonishing fact, whereupon, μεγάλας δοσάζοντο, they embraced him ardently; ("with tenderness and transport," is the elegant rendering of Beloe). οἷα δὴ ἐπιστάμενοι, as supposing hitherto; ἐπιστάμενοι, lit. planting one's self upon, implies knowledge when the object is matter of one's own observation; when it depends on testimony, it implies entire conviction or belief. αὐτής τὸτε τελευτήσα, that he died immediately then; i. e. when he was born. —

5. ἵστόρεων expresses that they now set earnestly about inquiry or investigation, to bring out the history; while ἐπιθύμοντο expresses only the casual or customary inquiry of conventional use. — 6. ἔλεγε, φάσ. Cf. ἔφη λέγων, c. 118. l. 6. A various reading for φάς, is σφέα, which is not to be listened to; another is σφέας, which gives a tolerable sense, but not so good as the received. — πρὸ . . . πλείστον, that formerly he did not know, but had been very greatly in error. — 9. ἀπὸ, in the sense of temporal rather than local relation; from the time they set out on the journey. — 11. ἱεὶ . . . αὐνέω, he went praising her; (see n. c. 1. l. 20;) or he went on doing it (to express continuity) διὰ παντὸς, sc. τοῦ λόγου, through the whole story. Editors have been puzzled with this use of ἱεὶ, and Schw. conjectures ἰε—"forτε ἱε . . . ἐπανέων periphrastic pro ἐπήνει." But it is rather the verb to go than to be, that is called into general auxiliary use. — 12. τὰ πάντα is predicate to Κυνῷ: Κύνῳ was every thing to him, etc. Cf. πλεῖστος, c. 120. l. 18. — 14. κατέβαλον . . . ἐξέθρησε, put about a report that when Cyrus was exposed a bitch nursed him.

Remark.—Compare with this, what Livy says (Lib. i. c. 4) of the similar story of Romulus and Remus "pressing the paps of the wolf;" that it was the reproach of she-wolf cast by the other shepherds on Larentia the wife of the shepherd by whom they were brought up: Sunt qui Larentiam, vulgato corporē, lupam inter pastores vocatam putent."

Without disputing here whether either of these accounts is strictly reliable, they give ground for a reflection of fundamental importance in the study of ancient history. We see, in them, how a slight perversion of fact transforms history to fable; how a perversion in some insignificant particular may throw an air of fiction over a series of important historic events. Now the business of the historian of the primitive class, to which character Herodotus approaches more nearly than any other, is simply to give the record or the tradition as he finds it. The sum of his criticism is:

"I cannot tell how the truth may be;
I say the tale as 'twas said to me."
But if with the character of narrator he combines that of philosopher and critic—and Herodotus is not wholly wanting of just and valuable censures—then his business is, to analyze, to separate the actual from the fictitious, to detect the germ of truth lurking in the guise of fable or buried under the rubbish of exaggeration. Under the guidance of this principle, perhaps in the story of Arion (c. 23, 24)—one of the most trying to our author's fame—we have but to substitute a ship bearing the name of "The Dolphin," for the fish of that name, to restore its just proportions and set a veritable and living picture in its true light. Modern skepticism were more wisely employed in this work of analysis and discrimination, seeking how much of truth may yet be rescued from these ancient shipwrecks, rather than how much of the real fragments and gems they may still deliver to the maw of the all-devouring deep.

123.—3. πέμπων introduces the means by which he attached himself to Cyrus, and sought to attach Cyrus to his interests—sending gifts; and ἐπιθυμέων, the object in view—desiring to avenge himself on Astyages. 4. οὐκ... ἐσομένων, he did not see revenge about to be; i. e. did not see any hope of effecting it. 5. ἐπιτρεφόμενον. Wytt.—in which he is followed by Schw. L. and others—supplies τιμωρόν after this word, and attributes to the ἐπι a peculiar force looking specially to this object; growing up as his avenger; i. e. for this particular purpose. 7. τάδε is subject of κατέργαστο, and οἱ, dat. agent. C. § 417. 9. εν εκάστῳ is each one separately. 11. κατεργασμένον... τούτον, this now having been effected by him, namely, the persuasion of the Medes. 13. δ "Ἀρταγός; take as subject of εἰχε; Harpagus wishing to make known his sentiments to Cyrus, etc. had no other (means of doing it). See c. 24. l. 33. n. 17. εἰχε, sc. ἐωτό, as it was, i. e. before; with its natural appearance, the hair not being torn off. 19. θηρευτῇ is appositive predicate to πιστοτάτῳ, which is distinguished as subject by the article; to the most trusty of his servants (arrayed) as a hunter. 20. ἀπὸ γλῶσσης, from his own mouth; personally. —διδύτα. See c. 3. l. 6.

124.—2. ἐν αὐτῷ... ἐνέδω; the tautologic simplicity of a primitive state of a language. 4. οὐ... ἐπορεύσι, "for over thee do the gods watch." T. who also cites Isa. xlv. 1, "Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden," etc. γὰρ is often used with ellipsis of that for which it assigns a reason. Reiske would here supply ἕ μᾶλλον θέων τευ, to which Wess. and Schw. assent; i. e. oh son of Cambyses; or rather of some one of the gods; for, etc. Others, on the authority of Matt. § 615 (who says "the sentence with γὰρ is often
placed, by the haste of the speaker or writer, before that for which it gives the reason"), make it a case of hyperbaton, referring it to the sentence ηβ... τιςαί, avenge now the murder of yourself on Astyages, for, etc. This is too constrained. But on the other hand the ellipsis is oftenest such as cannot be supplied verbally from the context, but is rather an idea suggested by what is said; nay, it often is not even suggested by the language used, but only existing in the mind of the writer, he sets forth the reason simply, and we must infer what that sentiment or notion was from the nature of the reason given; as here, a conviction in the mind of Harpagus, that Cyrus was destined to some great mission. This is quite natural and elegantly concise when the notion is such an one as the writer has arrived at by deduction from that which is assigned as the reason. The reader is thereby simply put in the way of the same process of deduction. Logically, it is an inverted enthymeme. The same rule applies to the next γάρ, l. 5, for (if it were not so) you would not, etc. Taking the two together we have an inverted enthymematic sorites; and reading the series in the direct order, it is, (1) Cyrus has a peculiarly happy fortune, therefore he must have been under the special care of the gods. (2.) He is under the special care of the gods, therefore—what? Whatever follows is the idea from which the writer starts, and which he omits as being sufficiently obvious from the premises. — 8. τά is joined with πάντα; I think you have already (καί πάλαι) learned all. — 9. ἐπρηξθη fr. πρήσω, Ion. for πράσω. — 10. πέπονθα. See n. c. 106. l. 3. — 11. ην... πειθεσθαι, if you will be guided by my counsel. — 13. στρατηγάτες; Imperative mood. — 14. ην τε... ην τε, whether—or. The copulative particle as the connector of the protasis is altogether natural, and is found in many, perhaps all languages, in their earlier and simpler state. The Heb. vau, and, is also used as a conditional, if. The Eng. an differs not in sense from and, and they are probably of the same derivation, and correspond very nearly to if; the former being from anan, to grant; the latter from give; as we would say, grant this, grant that; one conditioned on the other. Such forms as ην, Lat. si, and Fr. soit, are only conditional or imperative forms of the substantive verb, and must be of later development. — 15. ἐστι... βούλευ. Supply τά πάντα, or the like, as subj. of ἐστι. — 17. πρὸς σέο, of your party; in favor of you. This gen. construction regards the person σέο, as the author or leader, from whom the subordinates take the command. See Jelf's K. § 638. and cf. c. 110. l. 9. — 18. δι for ὑν. — ἐτόλμου... ἐδντοσ; the sing. used to denote the scheme, the whole business taken aggregatively, all things. — γε is an exceptional adverb, and according to its relation seems sometimes to intensify, and
sometimes to weaken the expression: *γε ἐνθάδε, here at least, however it may be elsewhere.*

125.—2. σωφρατήρ. See n. c. 32, l. 46. — 3. εὑρισκέτε τε. Some Mss. and Edd. read εὑρισκετάι, which is perhaps to be preferred. — 4. ταῦτα; alli τάξε, which is objectionable as indicating an antithesis to the former ταῦτα, those and these; whereas both refer to the same thing, he devised these things, and acted accordingly. — 6. ἔφη. See c. 24, l. 30, n. — 7. ἀποδείκνύοντι; cf. c. 124, l. 14, ἀποδείχθω. — 8. δρέπανον. The state of the arts was not so rude in Persia at this time as to require them to use their agricultural implements as weapons of war. They had heavy scimitars curved after the fashion of the scythe. — 11. ἄλλως for οἱ ἄλλοι. In the crasis, the rule of recent grammarians is, that the ο of the diphthong, if in the former word, is dropped; if in the latter, it is subscribed, as καὶ ἑγώ = καγώ; δ οἶνος = ὀνος. — 12. ἀρτέαται (fr. ἀρτών, Tab. VIII. 3) does not indicate descent, but dependence, subordination. Most of the Mss. have Ἀρτέαται, as a proper name; an error, as Larch. observes, “of great antiquity, since it is found in Steph. Byzant.” Wess. first edited correctly. — Πέρσαι is the general appellation for the nation. — 16. Ἀρμανοί. Though the opinion that we have here the origin of the German race and name is ridiculed by Larch. and Wess., it is far from improbable. Every year brings central and southern Asia into more direct relation and closer proximity with the Teutonic portions of Europe.

Remarks.—Turner quotes the following passage from Heeren (Pers. chap. ii.): “As was invariably the case among the great nomad races, the Persians were subdivided into several hordes or tribes; the number of these was ten; and they were distinguished from each other no less by their differences of rank than by their modes of life. Three of them were noble: the Pasargadæ, the noblest of them all, the Maraphii, and the Maspi. Three other tribes devoted themselves to agriculture, the Panthialæi, the Derusæi, and the Germanii; while four others, the Dai, Mordi, Dropici, and Sagartii, continued to maintain their wandering and nomad habits, but are occasionally mentioned, more especially the last, as contributing hardy bands of cavalry to the Persian armies.

“Two principal observations, illustrative of the history of Persia, naturally flow from these facts, as recorded by Herodotus:—1st. We must discard the idea that the Persian nation, even at the most flourishing epoch of its history, was universally and equally civilized. A certain part of the nation ruled the remainder, and this portion alone had attained a certain degree of civilization by its acquaintance with the arts of peace and luxury. The other tribes continued in their origi-
nal barbarism, and partook but little, or not at all, in the improvement of the race. Persian history, therefore, as it has come down to us, is not so much the history of the whole nation as of certain tribes, or possibly even of a single tribe, that of the Pasargadæ. These composed the court, and it would appear that, almost without exception, all that was distinguished among the Persians proceeded from them. 2dly. The above particulars would at once lead us to conclude that, in a country so constituted, every thing would depend on descent and the distinctions of tribe. As the tribes were distinguished by a greater or less degree of nobility, so there was a gradation also in the different families of which each tribe was composed. The noblest family of the most noble tribe was that of the Achaemenidæ, from which exclusively the kings of Persia were always taken. The same distinction of more or less noble tribes has at all times prevailed among most of the nomad nations of central and southern Asia, the Arabs and Mongols, etc. * * *”

126.—4. πάντης, as if fr. a form πάντος, -η, -ον, with ellipsis of δῆλον. — ἐν ἡμέρᾳ; not in a day, as denoting the duration of the action, which would require the acc., but on a day (appointed). See Jelf’s Kühn. § 606. — 6. ἐσ τὴν ὑστεραίην, sc. ἡμέραν. When we translate this phrase, on the morrow, we do it not literally, though we get at the same idea, by taking a different point of view. The Gr. taking the stand in the present, looks forward to the morrow, as the time designated. Cf. c. 32. l. 8. — 7. λειομύενος, bathed; a part put for the whole, as we say in the modern phrase, dressed; either form of expression signifying that attention to personal neatness and decoration which the usages of society demand; and as, in this figure of diction, it is only the most prominent part that can represent the whole complex idea, we have in the several words, indices to the different habits and tastes of the several peoples who use them. — τούτῳ, sc. χρόνῳ. — 9. ὃς δεξιμένος, as being about to receive, i.e. as intending to; not as if, which would imply, false pretence. K. § 312. 6. — 10. πρὸς, adv. moreover. — οὗτε ... ἐπιτηδευόμενος. The dat. instrumental or circumstantial stands in the relation of an after-thought, in the mind of the writer, to the main action, and is therefore sometimes remotely connected with the principal verb, as here παρεσκευάζει, he made preparation, not only by slaughter of the flocks and herds, but moreover, with wine and bread as (being) most promotive of good cheer. — 12. ἀνὴρ δειπνοῦν. Cf. Lat. statim e somno, Tac. Agric. c. 22. In these phrases, the prep. is commonly interpreted as referring to time, as after; but the notion of time is in the adv., and the prep. is rather to be taken in its primary local sense, or by a metaphorical transfer from this idea to that of act, state, or condi-
tion; when now they were come from dinner. For the use of τε, see c. 96. l. 17. n. — 13. ἵσαν. Cf. έδαντες, c. 105. l. 12. Motion is so nearly a necessary concomitant of existence that the same word often serves to express either idea, as ἐλευ. The later Greek sought to mark a distinction by the accent; but even where different forms had been appropriated, they are continually returning into each other in sense. Cf. ἱε, c. 122. l. 11; also the Lat. eo, to go, and fui, pret. of esse and cognate to fugio; as is clear from the Spanish, where the same form, fui, fuiste, etc. is the pret. of both ser, to be, and fir, to fly. The French has substantially the same coincidence; and the Eng. be is the same as the Gr. βε, βα, root of βασυνω, or βήν, i. e. βέ-ευ; whence also the Lat. bene, obs. but implied by beto. — 13. τά, relative, what; the things which. — προσεπαλη, sc. ήμερρ. See Tabb. II. I. IV. 3. — 18. παρεγώνυμον ... ληγον, laid bare the whole plan. — 19. ἐμέο. The gen. with πελθεσθαι, which mostly takes the dat. is to be referred to the head of genitive of distinction (C), of Superiority and Inferiority; or, as Bul. R. xvii., to the principle, verbs of ruling and the contrary, etc. — 22. Χθισφ. The Eng. does not suffer this elliptical mode of carrying out a comparison, which is common in Greek, and is not unknown to the Latin. We must say, labors similar to those of yesterday, instead of similar to yesterday. — 24. γεγονὼς. K. § 310. 3. B. § 144. 6. — τάδε ... ἔγεσθαι, to take these things in hand; i. e. to undertake to effect their liberty.

127.—1. ἐπιλαβόμενοι, expresses their seizing with eagerness upon the offer of a leader. — 2. ἔσμενοι. See c. 32. l. 46. n. — 3. Κύρον πρήσσοντα. See c. 100. l. 6. n. — 5. πρότερον ... ή, before that. See c. 4. l. 3. n. — 8. θεοβλαβῆς. Those old Pagans preserved a wholesome faith in a divine Providence; "quem deus vult predere, prius dementat;" and moreover in the divine justice, as this word testifies: that the god-smitten was judicially blinded for his impiety. Words are monuments—interpreters of doctrine—and often, as here, embody in one a great article of a noble creed. — ἀπείδεξε. Cf. c. 124. l. 14. — 9. θέθεν ... ἑργεῖε, forgetting (lit. making for himself a forgetfulness of) what he had done to him. The allusion is to the murder of his son and the horrid feast. The ellipsis of the antecedent is common, and the relative is then, with the Attic writers, more frequently attracted to the case of the antecedent. This is a refinement, for the case of the rel. then represents the actual presence of the antecedent in the mind of the writer. We gain the same thing by the change of form of the rel., using what instead of which; and it is on this principle of ellipsis that this construction of what is to be interpreted, instead of calling it, as our grammarians do, a "compound relative." — 11. ὅσοι, refers to
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number or quantity; so many as. — μη ... μετέσχον, were not made participants of the counsel; were not in the secret of the plot, i. e. to betray Astyages. — 13. ἐθελοκάκεον fr. θέλω + κακός, were willing cowards.

128.—2. ὡς ... τάχιστα, as soon as; lit. when quickest; and it would seem that τάχιστα properly belongs to the second clause; as, when he learned, he quickest uttered his threats, i. e. immediately; it was the first thing he did. — ἐφη ἀπειλέων, spake threatening. — 5. οἱ ... μετείναι, who advised him to send away, etc.; μετ- Ion. for μεθείναι. — 6. ἀνε-σκόλοποι, impaled, which was done by lifting the victim on a pole (σκόλοψ) thrust through his back and coming out at the mouth. Some would render it, crucified. Cf. σκόλοψ, crooked, curved, the root of which may be κολ (Tab. III. Σ), whence κοῖλος, hollow, or hollowed, scooped out; then σκολ + οψ; scollop. — 9. ζωγρήθη; a hunting term, to take alive.

Remarks.—The account of Herodotus, that Cyrus added Media to Persia by conquest, is better supported by ancient authorities than that of Xenophon, who makes him succeed peaceably to the throne, by marrying the daughter of the king. Xenophon further differs, in saying that Cyrus was in alliance and affinity with Cyaxares, the predecessor of Astyages; and that as general of Cyaxares he carried on his Lydian war and effected the memorable capture of Babylon. And not only is Herodotus sustained by Strabo, Plutarch, and Diodorus at least, of the ancients, but Xenophon renders his own account suspicious, by what he says in the Anabasis of the younger Cyrus (iii. 4), where he takes notice of the ruins of a town on the banks of the Tigris, and says it is the place to which the consort of the king of Media fled for refuge when the Medes lost the empire to the Persians; and that the city was besieged by the Persians, though they found it inexpugnable.

Herodotus gives no details of the battle, which a writer disposed to draw on his imagination would naturally do, not even the locality. Some of these are supplied by other authors, and are some of them sufficiently curious.

Diodorus says that Astyages put to death not only the Soothsayers, but all the officers who had betrayed him, and that by his violence and barbarous cruelties he so disgusted his whole army that they sought opportunity to change masters.

For his treatment of the Magi, compare the decree of Nebuchadnezzar (Dan. ii. 2-13) against the Chaldees for a similar fault. The oriental is the real despotism!

The practice of impaling, and also of crucifying, was in use in many
of the ancient nations. It was always considered an ignominious penalty, and was mostly reserved for slaves and such as they wished specially to disgrace.

129.—3. πρὸς, in reference to; about. — 4. μνε refers to Harpagus and ἰκεῖνος to Astyages. — 5. ὁ τι... ἐκεῖνης, what (or what sort of a thing; lit. what certain thing) this slavery of his instead of the kingdom might be; i. e. how it suited him; a cutting gibe. — 6. εἰ... ἔργον, if he claimed the achievement of Cyrus as his own. — 7. εφη, has for its object the clause τὸ... έίναι, the deed was therefore (ὅ) justly his own; for which γὰρ introduces the reason for such a boast; that he had himself written; i.e. to Cyrus, and laid the project. (See c. 124.) For the construction of αὖτος γράφαι, nom. subj. of infinit., see n. c. 2. l. 16. — 8. μνε... λαγῳ means, I think, he endeavored to prove to him; rather than, as some, he actually or really (τῷ λαγῳ) did it. He did it, in word, or as far as reasoning might go; but it might not convince. — 10. παράντ. The case absolute of impersonal verbs is the acc.—it being with himself; i.e. in his power. Κ. § 312. C. § 638. Others have called it nominative. — 12. περιέβηκε. Cf. περιήθη, c. 7. l. 1. — 14. δείν. Impers. inf. C. § 617; or rather, dependent on an impersonal, finite mode, as ἔδοκει; — for if surely it were altogether necessary to devolve the kingdom to some other one; lit. to put the kingdom around some other—a figure of investiture, as with the robes of office. — 16. τοῦτο τῷ ἀγαθῶν, take as obj. of περίβαλειν. — ἀναίτιοι τοῦτον, blameless of this; namely, of the crime with which himself was charged.

130.—2. κατεπαύσθη describes rightly his expulsion from the throne; he was made to cease. — 3. ὑπέκυψαν fr. ὑπὸ + κύπτω; root κυπ (κυβ or κυφ); cf. Lat. cubo, cumbro; also cap, eup, cymba, κύμβη; also κύφος, κύμα, κυβή, κεφαλή, κύδος, caput, Ger. kopf; also cubitus, and a great variety of other forms; all having in common the idea of bending as an act or the result of the act, i.e. the state or condition of being bent; whence, any thing that may be measured with curved or bent lines, either in its length, or on its outer or inner surface; or secondarily, the instrument of recumbency, as the elbow or forearm; and in the third degree, the length of the arm as an instrument of measuring, a cubit. A fruitful theme, and affording a fine praxis for the tyro. — 4. τῆς... 'Ασιῆς. See c. 95. l. 8. — 5. παρὰ... ἔρχον, besides so much as (—what time that—) the Scyths had sway; which was (c. 106) 28 years. — 6. σφι denotes the Medes. They had willingly submitted to the Persians under Cyrus as a happy relief from the tyranny of Astyages, but afterward it repented them of having done this, and they revolted, etc. — 10. τὸ ἀπὸ τοῦτον, se. χρόνον. For the construction, see C. § 478. γ.
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13. τούτων depends on ὑστερον. — 14. ἄρχαντα ἁδικίας, being the first to commit aggression.

Remarks.—We are now brought to a memorable epoch—the supremacy of Cyrus the Great over all Asia. It is a proper place for the historian to pause, as he now does, to take a survey of the manners and institutions of the people into the midst of whom we have been borne by the current of the narrative. His manner in this respect is precisely imitated by such writers as Robertson and Gibbon—the most philosophic of our historians.

The Median dynasty is closed; of which, the chronological canon, according to our author, stands thus:

1st. Deioces (c.102) 53 years. 2d. Phraortes (“” 22 “
3d. Cyaxares (c.106) 49 “ including the 23 of the Scythian subjugation. Wars with Lydia 5 years (74), took Nineveh (106), and became master of all Asia except Babylon, and hence is reckoned by Diodorus in the list of kings of Assyria. 4th. Astyages (c.130) 35 “

Total, 150 “
which added to 559—the first of Cyrus (see Rem. c. 82)
gives 709 for the first of Deioces.

But our author says here that the Medic domination was 128 exclusive of the 28 of the Scythic, which gives 156—an excess of 6 years over the sum of the reigns. The common and perhaps the true mode of reconciliation is, to suppose that this latter number dates from the revolt of the Medes, and that the six years are the years of anarchy preceding the election of Deioces. (See c. 95. and Rem.) Larch. says, "This simple and natural explanation, which was much relished by Wesseling, at first misled me; but more mature reflection has induced me to reject it."

The treatment of Astyages after his fall, as here represented, is honorable to Cyrus, and accords with our noblest conceptions of his character who has the surname of The Great. Other ancient authors represent him to have caused the death of his maternal grandfather by cruelty, and to have sought to cover his disgrace by the pageantries of funeral pomp, and ostentations grief;—which is consistent with the common character of the oriental despot.

131.—1. ὄδα. Hdt. writes from personal observation. He had traveled through the East and conversed with the learned, and laid under contribution all sources of information. — 2. ἀγάλματα...
There is not tautology here, as might at first seem, in ποι- and ἱδρ. The latter has for its object the several accus.—to erect statues, etc.; the participle has for its object the infinitive clause—not making it (viz. ἱδρέσθαι, etc.) to themselves in their law; i. e. not embracing it within the scope of their law or usages. — 3. τοιαύτα ἐπιφέροντο, to those doing so (i. e. erecting statues, etc.) they attribute folly. —

This inf. impersonal depends on some verb understood, as θέλειν, in the sense of solet, like the historic inf. of the Latin. — ἀνθρω-ποφνέω, refers to form, image. See Rem. below. — 5. κατάπερ, Ion. — καθ' ἀπερ. — 6. νομίζοντοι ἐν νῷμῳ ποιεῖσαι (see above, l. 2); have the custom. — υψιλοτάτα, sc. μέρα. — 7. έργειν. Cf. ἐργῶ and ἑργω. The aspiration is retained only in the Ion. and is equivalent to the older form ἐργω, which became in Att. ἐργῶ and ἐργω. — τὸν κύκλον... καλεύοντες. This was the occidental idea; hence, sub Jove; under the open canopy of heaven, as in Hor. Carr. i. 1. — 10. ἀρχηγεῖν, from the but beginning; these are the ancient unchanged forms of their religion, ἐπιμεληθήκασι δὲ καλ, but they have learned in addition, also, etc. — 11. οἴρανη, sc. Ἀφροδίτη; not the muse Urania, but the celestial Venus. See Gr. and Rom. Mythol. art. Venus; in Man. Class. Litt. § 47, 49. 2. — 13. Ἀλίττα. In iii. 8, the same name is written Ἀλιάδτ, and in some MSS. Ἀλιάτ. — Μίτραν. It is uncertain whether our author meant to designate the god Mithras, or a goddess by the name of Mitra.

Remarks.—The Greeks did not understand the religion of Persia; and any attempt to translate it into the mythological dialect of Europe must fail, from the want of a sufficient correspondence between the two systems.

The idolatries of the pagan world seem to have taken their rise, or, at least, their distinctive character, in the third generation from Noah, in that grand apostasy of the sons of Ham, headed by Nimrod as the military, and his brother Phut as the sacerdotal, chief. The tradition of the promised seed which led them constantly to expect the mighty deliverer, together with that of the actual appearance of Jehovah and other celestial visitants, at intervals, doubtless laid the foundation for the popular belief in the repeated incarnation of the Divinity in the person of some great hero, or holy priest. Thus hero-worship grew to god-worship; the patriarchs became deities. The name of Phut, the head of this system, spread widely as the generic appellation for Priest, or as the name of the divinity itself. Hence, in the East, the Budha; in Egypt, the Poti-Pherah, that is, the priest of the sun; in Greece, the Πολύα; in Italy, the Poti-iti; in Scandinavia, the Woden. The foundation of the religion of Persia and Assyria was a protest against this Phutish apostasy, which brought them back much nearer to the pure
worship of the patriarchs. Asshur went out from among them (Gen. x. 11.) The Persians worshiped, not the sun as a deity, but the deity under the symbol of fire. Their ancient theology bore a near resemblance to the patriarchal. After their great prophet, Zoroaster, philosophy made its inroads, and there was at all times the temptation to the neighboring idolatries, not wholly resisted.

The "going up to the high places" to worship became the characteristic of paganism, as we see everywhere in the history of the Jews;—a practice doubtless originating in the fact that the father of the new world, in whom they beheld one of the incarnations, was pictured to them as bowing before the smoking altar, on the summit where the ark rested. The mountain-tops are henceforth sacred to the gods.

It is observed by commentators on this passage, that idolatry was everywhere a corruption of paganism. Lucian testifies for Egypt, that they had no statues in their temples anciently; Eusebius for Greece, that the first statue was dedicated by Cecrops to Minerva; and Plutarch and Varro for Rome, that for 170 years neither statue nor painting of the deity was seen in their temples, and that the attempt to represent their god in such a way was expressly forbidden by a statute of Numa.

132.—1. Θυσία... περί. He does not say, sacrifice to the gods; because the victim was not offered up on the altar and consumed there; it was a form of worship in the name of, or in honor of, the god, and, as if he did not exactly understand what the relation of such an act should be, he uses the most indefinite word; as he would say, it was a sacrificial ceremony having some reference to (περί, about) the gods. — 2. κατεστηκε. The perf. in the intransitive sense, to stand, or be established, as a custom or institution. — οὕτε θεώος etc. οὐ σπουδή etc. The true logical method of definition—first to enumerate negatively such things as the Greeks were accustomed to in similar ceremonies but did not pertain to the Persian worship. (See Gr. Antiqq.) — 4. στέμμασι. Some have thought this contradictory of what is said below in ἐστεφανωμένος, and Valknër therefore conjectured πέμμασι; but the reference here is to the Grecian custom of offering garlands to decorate the altars and temples, whereas, in Persia, the offerer wreathed his tiara with a chaplet of myrtle. — 5. θελει. See c. 109. l. 11. n. — ἐς... καλεῖ, leading the victim to a clean place he invokes, etc. So in the Mosaic Institutes, the nicest regard was had to purity both of the victim and of the priest and all the appurtenances, thus symbolically teaching the purity and holiness of God. — 6. ἐστεφασί, qualified by μονή, is construed with ἄρασθα; and ὁ is but a repetition of the idea of person already expressed
in the demonstrative article τῷ with θεοντι; to the one sacrificing in private, it is not lawful for him to supplicate blessings for himself alone. So the Christian is taught to pray, Our Father... give us this day our daily bread; and it is specially enjoined by the precept of the apostle, "that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and all that are in authority. (1 Tim. ii. 1, 2.) — 8. πασιν τοῖς Π. all the Persians, is the correct order; and in the next line, δή τοῖς ἄντας, the aforesaid all, etc. we have the article of renewed mention. K. § 244. 6. — 14. ἐπαιείδει. See Tab. I. E. Though we explain this form, according to the usage of grammarians, by the insertion of ε, which gives correctly the variation from the common dialect, taking that as the starting-point, yet we should keep in mind that the Ionic is the older form, and that the common form comes by absorption of the ε and subordination of τ, ἀείδω, αἰδώ, ἀδώ. From the full form, the old perfect (perf. 2) changes εί of the penult to οί, whence the noun, as in the next line, ἐπαιοίδη, which becomes, by the regular contraction, ἐπιοίδη. — θεογονίαν. Whatever the nature of this sacred song may have been—and music, in all religions, has constituted an integral part of worship—it could not correspond exactly to the Theogony of the Greeks. See Remarks at the end of last chapter. — 16. ἐπισκώπω... χρόνων, lit. holding on a little while. — 17. οἱ τις, acc. of manner. Schw. renders, οἱ τιρ... αἰρείτω, prout ei ratio suadet; and Gron. in quemcunque usum illi fert animus. Cf. Ovid. Meta. i. 1.

133.—1. ἡμέρην... ἐγένετο. A custom of all peoples, to celebrate the birth-day. — 3. δικαιείσοι, properly, think right, or fit; but it indicates custom, usage, founded on a sentiment of propriety. — οἱ εὐδαίμονεις αὐτῶν, the prosperous (ones) of them. The parti. construction. K. § 273. Rem. 4. (a). Bul. R. x. C. § 4S2. — 5. ὄλους... καλίνοις, lit. holding on a little while in ovens. Behold a barbecue! — τὰ λεπτὰ τῶν προβατῶν. See above, l. 3. This partitive construction is elliptical, and with the neut. adj. Hdt. sometimes uses χρήμα. Cf. c. 36, σὺν ξύλο. — 7. ἐπιφορήμασι, is the delicacies superadded to the σίτοι, or main dishes; the after-meats, which the Latins called bellaria, and the French, le dessert. — οἱν άλεοι, not all at once; i. e. by successive courses, they protract the banquet. — 8. τοῦς... παθέοντας, the Hellenes being yet in the midst of the substantial dishes (αὐτεμένοις (see c. 108. l. 7), in the act of partaking of the σίτοι), cease without satisfying their appetites. — 9. σφι (sc. έουσί) ἀπὸ δείπνου, lit. to them (being come) from dinner, i. e. when they had eaten. Cf. c. 126. l. 12. — παραφορέστω expresses the bringing on something besides the main dishes. Cf. c. 119. l. 20, παρέφερον. — 11. οἴνῳ...
NOTES.

προσκέαται (Ion. for πρόσκενται), but they lay to at the wine mightily, is literal, and good colloquial English, but hardly classic. According to Xenophon, the earlier Persians were distinguished for sobriety, but the testimony of Herodotus to the opposite character in his day is supported by that of Plato. — καὶ ... ἄλλου. Cf. n. c. 99. l. 7. — 13. ἑὼδασι. See c. 73. l. 22. n. — 16. ἐν τοῦ, sc. οἰκῳ or στέγῃ, in whose house.

Remark.—This passage, from μεθυσκόμενοι, line 13, corresponds exactly with what Tacitus (Ger. cap. 22) says of the Germans, except the last clause: that if they should take any matters into deliberation first while sober, they consider them over their cups. He also gives the Germans the same character for their love of wine and banquets, which often became disorderly. A comparison of the two passages is interesting as showing the difference in the style of the two authors, as well as the advance made in the art of historic composition. (1.) Herodotus states, in the most general terms, the subjects of their deliberations, as, the most serious matters of business. Tacitus says, with detail, “concerning the reconciliation of private feuds, and the contracting of affinities, and the election of chiefs, and in fine concerning peace and war.” (2.) While Herodotus is for the most part simply a narrator, Tacitus shows quite as much the philosopher as the historian. In this case, the former simply states the fact, the latter adds the reasons;—first in detail, recalling the effects of wine to cast off disguise and expose the secret thoughts; and then, according to the nicest rules of rhetoric art, gathering all into a brief, dense formula: “they deliberate, whiles they know not to dissemble; they decide, the whiles they are not liable to err.”—Deliberant, dum fingere nesciunt; constituunt, dum errare non possunt.”

134.—1. Εὐγνώχανοι; nom. absolute. C. § 340. γ. — 2. τῶδε; dat. instrumental. — ἐπ ... εί, one might distinguish whether, etc. — 3. ἀντί, instead, not, as some interpret, before. — προσαγορεῖν, is to salute by speaking to one. — φιλέωςι, kiss. Cf. the construction ἀλλήλοις φιλέοισι τοῖσι στόμασι, with τὰς παρεῖσας φιλέοντας, in the next line, in which the mid. voc. corresponds to the act. with pro. reflex. acc. and the part specified is then acc. (acc. of specification or nearer definition). In the former case, the act. voc. taking the pro. acc. as the direct object, the part, as the remoter object, is dat. — 4. στόμασι; the root τέμω. See Tab. III. 2. — 7. μετά γε, at least next after. — 8. κατὰ λόγον, in order; in proportion, i.e. to their distance. λόγος is the arithmetical term to which corresponds the Latin ratio, which we have adopted; and in many instances this mathematical idea lies at bottom, and affords the key to the true sense, of these two most untranslatable words.
9. εκαστάτω; not from εκαστός. Observe here again, as in lines 3 and 4 above, the studied variety of construction where he is compelled to repetition. Here the adv. is constructed with the gen. directly; below, line 13, the order is changed, and the prep. ἀπὸ introduced as necessary in that collocation, to show the connection. —— 13. εἰς. See c. 5. l. 16. n. —— 14. καὶ ἡρξε... ἀλλήλων, the tribes also ruled one over another; that is, all the tribes or nations over which the Medes ruled, had authority, one over another (not one another, reciprocally), in gradation, as described in detail in the following lines. —— 15. καὶ, as well as— ἡγχιστα... σφίσι. Cf. above, line 7, ἡγχιστα ἑωτῶν. The gen. construction is idiomatic Greek, nearest in respect of any one; the dat. is common, nearest to one. The dat. is demanded here by reason of the antecedent gen., to avoid ambiguity. It is this flexibility—one of the rarest excellences of a language—which the Greek possessed in an eminent degree, that gives to its syntax so great complexity. It cannot be understood from rules till it is studied in its principles. —— 16. ὁδοῖς (sub. ἡρξον) refers to the people designated in the last clause. — σό; demonstr. referring to ἰμοὺρων. — μᾶλα. Some edit μᾶλιστα, which has the authority of one Ms. and seems to accord best with the sense. —— 17. προέβαινε, went forward; i.e. extended its authority far. —— 18. ἡρξον denotes that absolute sway that was exercised, and ἐπιτροπεύων, the weaker authority, as it were a sort of guardianship, which they held in the remotest provinces. It is so ever in a centralized or monarchical government. Power emanating from the throne obeys the law of radiation.

135.—1. προσέλκυσι, affect; readily adopt; lit. send themselves toward (an object). —— 2. Μηδικήν ἐπιθύμητα. So in the time of Joshua, the Babylonish garment enticed Achan to bring ruin on the host of Israel. —— 3. εἰ; not in the war, but, going to war. See c. 31. l. 27. and c. 14. l. 12. n.

136.—1. ἀνδραγαθὴ... παῖδας. The last clause, from ὡς ἐν, however, etc., in the sense of a proposition, that any one should exhibit a great number of children, is subject of ἀποδείκται (fr. ἀποδείχμαι), and ἀνδραγαθῆς, modified by the prep. clause, μετὰ... ἄγαθον, is subject predicate; or we may supply ὡς, as obj. of ἀπὸ- and antecedent of ὡς, which will make a regular construction of the relative—for him who may show many children, it is accepted as manly excellence itself (i.e. as the best or most desirable character of a true man and good subject) next to the being valiant in battle. ἄγαθον has τίνα, or τοῦτον understood subj. of εἶναι, and the infinitive clause makes a substantive phrase
which always takes the neut. article. — 4. τὸ πολλὸν ... εἶναι exhibits the reason of this sentiment. It is state policy, they reckon (ἡγεῖται for ἡγεῖται) that numbers give strength. Cf. Ps. cxxvii. 4, 5: "As arrows in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them;" and through the East generally, barrenness has been considered a reproach. — 6. τρια μοῖνα: object of παιδεύοναι, together with παιδᾶς; they teach the boys three things only, or they educate the boys in three things only. The limit of the age of education is reported by Xenophon to be at seventeen. Cyr. i. 3, 4. In the other particulars the two authors agree mainly. — 10. τρεφόμενος, while being nursed, i. e. as a child.

137.—1. τόνδε τὸν νόμον refers to the custom already described; and τόνδε in the next line,—and I praise this also—to that which follows. — 2. τὸ ... φορέων. The rule that negatives in Greek strengthen each other, while in Latin and in the modern languages they destroy each other, is laid down too broadly. In Greek equally as in all languages, two negatives, when opposed, must neutralize each other, as οὐδὲν οὐκ ἄρεσκε; nemini non placet; to no one is it displeasing, i. e. it pleases every one. But when a complex sentence is covered by a general negative, then whether its subordinate parts shall be connected negatively or affirmatively, is quite another question. The untutored expression in any language is very apt to claim the negatives, in spite of grammar; as if we would say here,—nor the king himself don't put no one to death not for one crime. This is natural; it is philosophic, and in Greek it is classic. The rule that holds, for the most part, in English, is a logical refinement, and is often too strait. — 3. Περσέων μυϑένα in partitive construction stand as subj. of ἐρθεῖν, and for obj. of the verb, supply another μυϑένα, construed with οἰκετέων. — 5. τά. The use of the art. with the noun and not with the adjectives, shows these to be taken as predicatives and not attributives; the faults to be more and greater, etc., not more and greater faults, etc. K. § 245. 3. — 6. οὕτω ... χρῆται, thus he tempers his wrath. — 7. κω (see c. 5. l. 11. n. and c. 111. l. 4. n.) has the effect to render a universal negative more emphatic, by taking away all idea of restriction or limitation, as, οὐδένα κω, no one any how; i. e. from any cause, or under any circumstances. — 8. δικῶσα would seem at first to refer to the acts of murder—whatever things of such a character have ever occurred; but the correlative ταῖτα in the next line and the adjectives in the next, seem to refer it to the agents of the supposed acts—the children, παιδᾶ. — 9. πασαν ἀνάγκην, sub. εἶναι. — ἀναγγέλωμεν, traced up to their origin. See c. 95. l. 1. n.
138.—1. Ἀσσα. See Tab. VII. 5. — 3. δὲ ἐλευχ χρέος, to be in debt. — 5. ἀντών, native subjects, as opposed to foreigners, ἐξίνων, line 8. — 6. λέπρην ἢ λεύκην; two species of leprosy. The leuce, so called because it appears as an efflorescence of the skin and turns the hairs white, was believed by the Greeks, in accordance with what Hdt. says of the Persians just below, to be caused by the anger of Apollo, the sun-god of the West. — ἐς πόλιν... κατέρχεται, and l. 8, ἐξίνων... χώρης. The incurable malignity of this disease and its prevalence in the East require extreme precautionary measures. So in the Institutions of Moses, every leper was to be put without the camp. Num. v. 2–4. — 7. συμπληγεται. There is always, and especially in the East, a superstitious dread of contact with infected persons, though the disease may be rather communicated through the lungs, and the actual contact be quite innocent. — 10. περιστεράς depends on ἐξελαύνοις, they drive out the white pigeons also; τὴν... ἐπιφέρωτες, alleging the same cause, for doing so; that the pigeons are infected with the disease, or induce it in man. — 12. περιφέρωι, permit; lit. look around, as expressive of indifference. — 13. σέβονται... μάλιστα. This respect of the Persians for rivers is attested by various ancient authors. Nor was it confined to them, as witness Homer, xxi. 130. 133; and with the modern Hindoos, the Ganges is most sacred.

139.—1. συμπέπτωκεν ἵνα συμπιέσω. — 2. τὰ... λένθε, which has escaped, etc. — 3. ὁμοία... μεγαλοπρεπῆ. The sense of these words is certainly obscure. Gron. translates, ad verbum—vel corporibus vel magnificentiae similia, but what sense in that?—words similar to bodies or to magnificence! Schw. puts the nouns in the ablative—corporibus vel majestate similia, which is equally inexplicable; but adds: some understand it—vel corporibus vel magnificentiae ipsorum respondentia, which is an attempt at interpretation. Laurent, whose version aims to be literal and is for the most part quite accurate, says—names, allusive to the body and to grandeur. Beloe, who more uniformly than Laurent gives the exact sense, though choosing elegance in his translation before literalness, says—words expressive of personal or of any other distinction. This gives a sense quite clear, and I think is near the true sense. But he errs in rendering καλ, or. That is not admissible. The two nouns jointly qualify or limit ὁμοία. I propose to render,—words common to the person and dignity, or taking ὁμοία as adv. and join the datt. to ἔντα, words belonging equally to, etc., i. e. titles of honor, which at the same time served as the personal designation. This accords with the known usage, in the East, as also in most monarchical countries, of the king and nobility assuming a new title on the acces-
sion of new honors, which title did become the personal apppellative. This sense favors a lection of one of the most ancient and correct Mss. (marked F. in the catalogue of Herodotean Mss. and which has been characterized as "Codex elegant X. saeculi"), which has καλ before σω-

5. ἐς connects τῷ ὀν to τελευτῶνα. — διέχενος. See c. 95. l. 1. n. The fact here stated, of this class of words all ending with the same letter, has been both denied and defended by eminent scholars, and perhaps we know too little of the ancient language of Persia to decide it. Cooley (in Larch,) says, "The cuneiform inscriptions, so far as they have been deciphered, do not fully confirm the remark of Hdt. In Zend the nominative often ends in á. Thus Xerxes and Hystaspes are, in the inscriptions, Khsharsâ, Vistaspa."

140.—1. Ταύτα...τάδε. See Proemium, l. 1. n. — 3. ὅς...πρῶν, that the corpse of a Persian man is not buried before that, etc. See n. c. 4. l. 3. — 6. κατακηρώσαντες...κρυπτούσι, Persians, having covered the dead body with wax, bury it in the earth. This seems to be contradictory of what is said lines 3 to 5; but, of that assertion which seems to be universal, he tells us he is not fully informed. He then affirms that custom of the exposure of the corpse specifically of the Magi, and from personal observation. He next affirms equally positive (δή—δή) of some of the Persians (Πέρσαι without the art.) that they cover with wax and then bury. Larch. says—Bodies so enclosed in wax will keep for centuries; and that the body of Edward I. of England, which was subjected to cerementation in 1307, was found in very good condition in 1774, by the Society of Antiquarians, who obtained permission to examine it. The wax, however, had been renewed under Edward III. and Henry IV. — 7. κεχωρίδαται. See Tab. VIII. 3. (1.) b. — 9. οί μὲν, these, i.e. the Egyptian priests. — ἀγνεύουσι, reckon it consistent with piety. — 10. εἰ μὴ, except. — 11. ἀγώνισμα...ποιεῦντας, they make this a great contest among themselves; i. e. they vie with each other, as supposing there is merit in it; holding that these useless and noxious creatures are the production of the evil principle, and that in destroying them, they testify their abhorrence of evil. Such is the sentiment of the Guebers, as quoted by Larch., and probably it is the best commentary on this habit of the ancient Magi. — 13. ἄµφι...ἐκοµλήθη, as to this law, let it be, as it has been observed even from the beginning. — 15. πρότερον λόγον, the former narrative; that, namely, which was dropped at cap. 95.
141-152.—Summary.—The history of Lydia first brings us in contact with Persia. On the fall of that kingdom, Cyrus stands the principal figure in the scene. As soon as a sufficient pause in the action is gained, the historian turns to inquire—Who then this Cyrus is (c. 95.) This leads him to sketch the early history of Media and Persia, which he follows down in regular order, till he reproduces the same Cyrus on the stage, master of the East and ready for foreign achievements. Here he pauses (c. 131) to describe some of the customs of Persia, which done, he now returns to that point in the history which he first dropped: the scene shifts to Asia Minor, where we see Sardis in ruins, Cranes a captive, and the arms of Cyrus everywhere triumphant. Cap. 141-153: the Asiatic Greeks seeing their liege in chains, make their submissions to Cyrus and are received with insolence:—thus repulsed, they resolve defence, and despatch deputies to Sparta to solicit aid:—Sparta neglected the prayer of her sister states, but ordered an armed vessel to the Egean to watch the movements of Cyrus:—this commission sends forward one of the number to the presence of Cyrus with the haughty message warning him not to touch any Grecian city; to which they had in exchange only a disdainful answer. Thus far the traffic of words—diplomacy.

153.—1. ἐπιτρέψας τὰς μὲν...τὸν δὲ χρυσὸν, having committed, on the one hand Sardis... and on the other, the gold, etc. — 2. τὸν τε... καὶ τὸν, both that of Cranes and that of, etc. — 3. κομίζειν, not to transport to Persia, as presently appears, but to convey probably to the royal treasury. — 4. Κροίσιν... ἐλευ. This passage has greatly puzzled, and, as I think, baffled the commentators. The various attempts at translation and emendation, that I have seen, fail, as I think, of the sense. In the first place, they err in connecting Ἰωνας with ποιησάμενος or with ἐλευ. The correl. τε... καὶ make the two acc. objects inseparable. Flushed with the brilliant success of his first campaign, as we see in his insolence towards the Greeks, Cyrus was marching towards Agbanta, leading with him both Cranes and the Ionians; i. e. such Ionian captives as he chose to take. Here I would have a pause. Then, as further describing the ambitious sentiments of the conqueror, he adds, that he made light of—something—what? The obj. of ποιησάμενος must be the clause, τὴν πρῶτην ἐλευ. Now the particle γὰρ immediately introduces a reason why he made this τὴν πρῶτην to be of no account; because Babylon was before him, and the Bactrian nation, and the Sacae and Egyptians. The connection of ideas is apparent. Because he meditated these gigantic achievements, therefore this first (something) was reckoned of no moment—namely, this first expedition, στρατηγίνη, or perhaps the verb στρατηγατεύειν, just below, would suggest στρατηγασία, which gives the same sense. I can see but one other way of supplying the ellipsis, at all probable; that is, to supply χάρην, saying that this first field of his conquests he regarded little compared with the hopes of his great ambition. — 8. ἐπείξε... αὐτῶς, he intended to lead the expedition in person.
154.—2. ἀπέστησε, caused to revolt. — 3. ἄτε... Σάρδιον. It would appear from this that Pactyas remained at Sardis, in charge of the royal treasure, though that construction is not absolutely necessary. He may have been in the train of Cyrus, from which he returned in haste, if we can believe him to have been so negligently escorted as to suffer that. — 7. ἀπεργμένον fr. ἀπέργω, Ion. for ἀπείργω. See c. 131. l. 7.

155.—3. ὡς ὀλκασί, as they seem. — 4. πρήγματα... ἔχουντες, affording, and themselves having, trouble. — φύοιξ... Ἰ, I am deliberating whether it may not be best. B. § 139. m. 63. K. § 318. Rem. 6. — 10. δ μὲν refers to Cyrus. — τάπερ ἐννέε, what he was meditating; i.e. his forming purposes, ἐλεγε, he indicated by his language, rather than declared distinctly. — 11. μὴ is used like the Latin ne after words expressing fear, and is to be rendered lest or simply that. — ἀναστάτους ποιήσῃ, said of persons, primarily would signify forced to get up from where they were; removed from their seat; and secondarily of things, overturned, ruined. — 12. τὰ... εἶπηκας, you say what is quite reasonable. See Tab. II. 1. — 13. χρεώ. Imperative of χράομαι, which governs the dat., and πάντα must be taken adverbially. — ἐξαναστάτησ. See n. c. 15. l. 5. — 15. καλ... ἕφε, and I bear it, having wiped it on my own head; i.e. I expiate the fault by my own suffering;—a metaphor taken from the custom of wiping the knife on the head of the victim, after killing it. — 17. Πακτής... Σάρδιος. If this reading is correct, it settles the question of the precise relation of Pactyas; but some, from the apparent discrepancy of this clause with c. 153. l. 1, have conjectured that Pactyas is said erroneously for Tabalus. But the general minister of finance must have such authority, either independently or jointly with the governor, as to render the language here consistent. — 18. τοι. See c. 32. l. 3. n. — τάδε depends on ἐπίθαξον. — 20. ὑπλα, object of ἐκτήσθαι. — μὴ. See c. 105. l. 4. n. — 21. κιθάνας (Ion. for χιτώνας)... εἶμασι, to put on tunics under their cloaks.

Remark.—In pursuance of the policy here proposed, the Lydians, "from the bravest of all the people of Asia, became the most cowardly and effeminate." They became a proverb, so that λυδίζεω signifies to dance, to wanton; though those carry it too far who derive thence the Latin ludus. Cf. also motus Ionicos, Hor. Carr. iii. 6. In a similar manner Xerxes degraded and debauched the Babylonians. It is the trick of tyrants and of despots.

156.—1. ὑπετίθετο (fr. ὑπὸ + τίθημι), suggested (fr. sub + gero). — αἰρετώτερα... Λυδοίσι Ἰ', better for the Lydians (rather to be chosen),
than, etc. — 3. ἡν ... προτελην, unless he should offer a sufficient protext. — 4. μεταβουλεύσασθαι. μετα in compo. commonly denotes change. This comes naturally from the primary meaning, which is that of subordinate concomitance, in which it differs from συν, which expresses concomitance in equality. Cf. verbs expressing states of the mind, as μετανοιαίναι, to take the after-thought; to take that purpose or counsel, which, at first, was considered secondary or subordinate. — 5. μη. See c. 155. l. 11. n. — 6. ὑπεκδράμωσι (fr. ὑπο + ἐκ + διδράκων or τρέχω: root, δρα or τρε; a. 2. ἐδρην or ἐδραμον), run out secretly; escape. — 7. ἡσθεῖς fr. ἡδομαι. — ὑπελεῖς (fr. ὑπὸ + ἐλιμι, to go, with the gen. of departure, going down gradually from his anger. Cf. κατέβανε, c. 116. l. 21. and c. 118. l. 4. n. — 10. πρὸς ἐξανδραποδίσασθαι, in addition to the enslaving, etc. — 12. Πακτόνη ... ἀγαγεῖν, to bring Pactyas alive by all means.

157.—1. ταῦτα ἐκ τῆς δδοῦ. Cf. c. 155. l. 1, κατ’ ὅδον ταῦτα. On his way, or on the road, is the natural English expression, in either case. The Gr. is distinctive; and the Lat. in imitation can say, in itinere, and ex itinere. In the former instance, our attention is directed towards the way as an object, along which Cyrus was marching; in the latter, we see him, issuing his commands, from his position on the way. — 2. ἡθεά. See n. c. 15. l. 4.

157-160—Summary.—The flight and capture of Pactyas, is the sum of the passage omitted. He flies first to Cyusa. The Cymanes are required by the Persian to deliver up the suppliant. They consult the oracle, which orders them to obey. The resolution to do so is opposed by one Aristodiceus, who secures another consultation of the god, but the same answer is repeated. Aristodiceus, by a stratagem, then effects an interpretation of the oracle, to the effect, that the god so advises, that by so impious an act, these wretches who are already fit only to be swept away, may insure the speedier destruction. The terrified Cymicians send the fugitive to Miletus. Here bribery is about to purchase his delivery, when he flies to Chios. Bribery again is equally potent, and the Chians deliver him over to Mazares. They received in return the rich district and town of Atarnens; but the public conscience held the gift accursed, and, for many years, permitted no fruit from its soil to be brought to the altar of the god.

161.—3. τοῦτο μὲν ... τοῦτο δὲ. See n. c. 30. l. 19. — Πρηνέας. See c. 15. l. 2. — 4. ἐπεδραμε. See c. 156. l. 6. — ἀνίθν ... στρατιῷ, making it a booty to the army; i. e. giving it over to plunder. — 6. νοῦς ἀλευτήρα, not ἀποθνησκεῖ, wishes to present the idea of the divine vengeance. The Nemesis—the "God in history," vindicating his justice—
was a living sentiment with Herodotus. Mazares was guilty of great barbarity. He reduced a free and noble people to slavery; he ravaged all the plain of the Meander; Magnesia he treated in the same way; and after that immediately he came to his end by active disease, not by natural decay.

162.—1. κατέβη διάδοχος, came down as successor. The language always is, to go down, from the capital of the empire to the provinces, and conversely, to go up, to the capital. Hence Xenophon’s title to the expedition of the younger Cyrus—The Anabasis—ἀνάβασις. — 2. τόν, relative. — 3. δ... ἐδαυε. See c. 119 for the details of the impious table. — ἀνέμψε, nefas. — 4. Κύρρε depends on the σῶν, in composition, and βασιλείαν is object of the participle; laboring with Cyrus for the kingdom. — 6. πόλις. See Tab. VI.—χώμασι; dat. instrument; by means of mounds. — 8. πρώτη, sc. τῶν πολέων, first of the cities of Ionia.

163.—The digression from this point to c. 177 does not properly come within the plan of the present work; but a portion of it is included, persuaded partly by the intrinsic interest of the passage, and partly that the learner may become the better familiarized with the easy manner in which our inimitable author interweaves all history, with the unity of art, in a single story. See Rem. c. 5. — 2. ἐκρύψαντο. To say, the first who used long voyages, is bald English. χρόνοι signifies to minister to one’s own necessities, or do that which subserves utility. The sense of the passages is then,—make long voyages for the sake of gain. Of the Hellenes, they were the pioneers of foreign commerce. — Ἀδρήν. The successful student must learn to consider his classical dictionary as essential as his lexicon. — 3. Τυρσηνίν. The derivation given by Hdt. c. 94 (see Summary) is probable; that of Po-cocke (India in Greece) is too far-fetched, if not too refined for the age. — Ταρχηνοῦ; probably the Tarshish of Sacred Scripture. These regions were well known to the early Phœnicians. The Iberian peninsula abounded, in very early times, both in riches and in fame. It is here that one of the labors of Hercules was located, quite beyond the strait that bears his name. See Art. Geryon, Class. Dict. — 4. οὐ στρογγυλάργα. The transition from the broad, clumsy, tub-shaped bottoms, for vessels of burden, to a shape better adapted to speed, marked an era in the art of ship-building; and it is yet the great problem of the art, to combine, with sufficient capacity and strength, the form which finds least resistance in its passage through the water. — 8. τὰ πάντα. Some add.—and perhaps it is to be preferred—read πάντα. ——

11. ἐκέλευε, invited urgently; the root καλ, cognate to καλ, καλέω, call.
13. Μήδον. We need not stumble at his calling Cyrus, the Mede; for Media must have been at this time the common term with the Greeks to designate the ruling power of the East. It was so in fact up to the very time now mentioned. The terror of the Median arms was familiar in Asia Minor. Besides, Cyrus was as much Mede as Persian; and according to Hdt. on the Median side only could he claim royal descent. So Darius is called “the Mede” in Daniel, though descended from the Achaemenidæ, the royal tribe of the Persians. But further, the operation of walling the town would seem to require a longer time than the interval from the fall of Croesus to the exile of the Phœæans; and these negotiations and preparations may date some time previous to that event, while Astyages was yet on the throne.

164.—2. ἐπήλασε γρ. ἐπελαύνω. — 3. προσχύμενος ἐπεα, holding forth words, with the peculiar significance of the mid. voc., namely, for selfish ends, is sufficiently expressive of the false design. — οἱ κατα-χρῆ, that it would content him; oratio recta for the obliqua, is common. See c. 117. l. 5. — 5. κατιρφσαι, Ion. for καθιερφσαι. See Tab. I. E.; to consecrate; i. e. to dedicate to the king, as a token of submission to his authority. — 8. ἐν ἰ ῥκ, sc. χρύνω, but while. — ἀπαγαγεῖν...τελχεος, they demanded (or stipulated, not with the sense of authority to enforce) that he should lead his army to a distance from the wall. — 10. παριέναι γρ. παρίημι, to permit. — 12. ἐν τοῦτῳ, correlative with ἐν ἰ in the line above; in what time—in that time; or whiles therefore—then. — 14. πρὸς, absolute, or supply τοῦτοις. — 15. χώρις... ἡν, except whatever there was, brass or stone (i. e. statues or images of brass or stone) or painting. These, as not convenient to carry, were abandoned. — 17. ἐπὶ Χίου; a pregnant clause; for the gen. presents not the object towards which motion is directed, but on which they rest after the voyage. Cf. c. 1. l. 21.

165.—2. Οἰνοῦσας. Several small islands between Chios and the main land.— ἄνεομένοις; the present here, as the primary tenses often do, signifies not the actual doing of the thing, but the intention or attempt. They could not purchase if the Chians would not sell, but they did what was to be done on their part to effect the transaction, if the other party had consented, and that is precisely what the verb, in such cases, expresses. — 3. μὴ...ἐλέηκα, lest these (ai, sc. νήσοι) should become the centre of commerce, and their own island should thereby be shut off (from this advantage). — 4. πρὸς ταῦτα, upon that; therefore. — 5. Κύρων is Corsica. — 6. ἀνεπτύσαντο πόλιν, they established a city for themselves; i. e. as a refuge in case of emergency;—a policy common in those times, when a whole city or tribe was liable to be driven
into exile. — 8. στελλόμενοι, being in act to sail; ready to set forth. — 9. καταπλεύσαντες ἐστιν, having made a descent upon. — 12. τῷ is personal; that one; whoever of their expedition should forsake it. — 13. μύθον of itself properly signifies a mass of hot iron, so that σιδήρεον is in strictness superfluous; but such expressions arise in all languages, in which usage justifies and at length the sense demands what is etymologically tautologous. — 14. πρὶν...πρὶν, a pleonastic repetition. — 15. ἀναφήμα, showed itself on the surface. — 17. πόδως...χάρης. The Greeks, like the modern Swiss, though great wanderers and ever ready for foreign adventure, were ardently attached to their native land, and were as easily touched with passionate or tender regrets of home and father-land. — 19. οἷς δὲ αὐτῶν, who of them, with ellipsis of antecedent; i. e. those who. — ἀπερθέντες fr. ἀπέρω, pass. a. 1; rising up, they sailed away, etc.

166.—3. ἔγεν...ἔφερον. The phrase ἔγεν καὶ φέρειν, lit. to drive and carry, signifies to plunder universally; to sweep a country of its property; the former word referring to live stock, the latter to all other movables. So the Lat. says ferre et agere. — 4. κοινῷ...χρησάμενοι, communi consilio. Schw. — 5. Καρχηδόνωι, the Carthaginians. — νυσί...ἵπποντα, each party with sixty ships, i. e. of the allies, making together 120. — 7. ἀντίαζον, went to meet, sc. the enemy. — 9. Καδμείη τίς νίκη. A Cadmean victory was one which was ruinous to the victor; but why it was so called the ancients disagreed. It must have been from the example of a similar fate in the case of Cadmus or of some of his descendants. Cases which would serve well are not wanting, but to determine which one gave origin to the proverb, is the question. The force of τίς enclitic is to give indefiniteness or feebleness like the diminutive endings, to the signification of the principal word;—a sort of Cadmean victories. — 10. διεφθάρησαν; pass. aor. 2. — αἳ δὲ...χρηστοὶ, and the twenty surviving were disabled, or rendered useless. — 11. ἀπεστράφατο...ἔμβολος, they had their beaks turned aside;—bent or battered down so as to be ineffect to thrusting. C. § 437. K. § 281. B. § 134. 6. A. R. xciv. — 14. αἱ νέες σφί, sc. ἔστερες, the ships belonging to them. — 15. ἀπέντεστες fr. ἀπείμου, to go away.

167.—1. Τῶν δὲ...πλείους. This passage has such difficulties that the text is believed by some to be both corrupt and mutilated; but if it be mutilated, it may be doubted whether the lacuna is marked rightly in the vulgar text, before ἐλαχιστον, as that verb seems to join appropriately with the preceding nominatives, and the sense would be,—the men belonging to the ships that were destroyed, the Carthaginians and the Tyrrhenians shared by lot. Thus far interpreters are generally agreed.
The next four words are doubted. τε seems to have no place there. αὐτῶν is by some referred to ἄνδρας, making the clause, as a specific appositive to ἄνδρας, mean, by much the greater part of them; others refer it to the party of the Phœceans, making it to mean, that the Carthaginians and Tyrrhenians took and shared as captives, many more than they, i.e. the Phœceans. — 4. Ἀγγελλάον; dat. of possessive relation to πάντα. Agylla, the same town which the Latins always called Cære, which see in Class. Dict. — 5. εἴκατο, Ion. for εἴκεντο. See Tab. VIII. 3. (1.) b. 2. — 6. πρὸβατα... ἄνδρωτοι, specific appositives with πάντα, l. 4. — 9. τὰ καλὸν... ἐτι, what even now—yet; i.e. in the time of Hdt. — 12. τοιοῦτῳ μόρῳ διεχρῆσαντο, experienced (or suffered) such a fate. Cf. c. 110. l. 19. and c. 117. l. 5, 23. — 13. καταφυγόντες; the proper sense of the word is, to flee for refuge; or to take refuge in something. — εκτίσαντο. Schw. conjectures εκτισαν, which certainly the context seems to demand; instead of saying, as now, they got possession of a certain city, and afterwards to say, they founded it. — 14. οἰνωρπίνς; an ancient name for the south of Italy, and used by the Latin poets; so called, according to the ancient fable, from Κενότρος, who led out a colony from Arcadia to the S. of It. Others derive it from οἶνος, making it signify, the wine-land. — Τέλη, called also Helia and Velia. See Velia in Class. Dict. — 15. Ποσεῖδωνητέω. See Tab. I. H. Posidonia was the Greek name for Paestum; or rather, the Lat. form is probably a corruption of the Greek. — 16. ὅσ... ἔδωτα. Here is a species of anacoluthon. Κύρνον should regularly be in the nom. with the predicate to correspond, but is attracted into the acc. by its near relation to the governing verb, and the ellipsis of the relative. The sense is,—the Cymrus (which) the Pythia, etc... was the hero. — κτίσαι. The ambiguity of the word misled them, which means, to found, as a city or colony, or an institution, as here, to institute the worship of the hero; to inaugurate the hero; to canonize.

Remarks.—Besides these adventures, the Phœceans had, some years previously, founded Massilia (now Marseilles), in the south of Gaul,—planting Grecian culture on a barbarous shore, and so successfully that its light has never ceased to shine. Tacitus commemorates that, in his day, it was the seat of learning, and exhibited a happy mixture of Grecian refinement with provincial simplicity. Sedem ac magistrum studiorum Massiliam—locum Græcâ comitate et provinciali parsimoniam mistum ac benē compositum. (Agric. c. 4.) The influence of such a colony must have been considerable on the rude tribes that surrounded it, and will account for the fact that the French language has a close analogy with the Greek in some points in which both differ from the Latin and the romantic languages.
Another reflection the learner will already have made:—That in the light of such history, the fiction of the Æneid not only wears all the probability which the critic demands, but exhibits a picture strikingly and beautifully life-like.

168-176.—Summary.—This interval, besides some curious digressive matter, is occupied mainly with the progress of Harpagus in subduing the rest of the Hellenes of the lower Asia, some of whom, like the Phœceans, migrated to foreign parts. Bios and Thales, two of the seven Wise, mingled in the counsels of the Ionians, the former of whom proposed to sail to Sardinia, and the latter is said to have tried his hand, like Locke, at framing a political constitution, and apparently with as little success. The experiments possess an interest, as demonstrating that a liberal constitution must grow out of the sentiments of the people: it cannot be imposed.

177.—1. Τὰ. Fisk (R. viii. 6) has a good remark on this use of the article:—"The neut. art. standing alone with the gen. of a substantive signifies every thing that pertains to the person or thing denoted by the substantive." In this principle he explains such forms as τὸ ἐμὸν (for ἐγώ or μέ, as c. 108. l. 22) = τὸ ἐμοῦ, or τὰ ἐμοῦ. — ἀνάστατα ἐπολεε. See c. 155. l. 11. — 3. τὰ ... πλέω, the greater part of them. πλέω, contracted from πλέονα, Ion. for πλέονα. — 4. τὰ ... παρέσχε, but those which afforded (or caused) him, etc.

Remark.—Cyrus then did not march from Lydia direct to Babylon, but a large part of his reign is comprised in this period, in which he subdued most of Upper Asia.

178.—2. Ἀσσυρίων cannot here designate distinctively the Assyrians as a people, but that which remained as the central part of the old Assyrian empire. — 3. πολισματα. See n. c. 98. l. 10. — 4. καὶ ... κατεστήκεε, and where (ἐνθα = ἐν τὰ ἑ, in the which) the government was established, when Nineveh was overthrown. The dat. σφι does not limit any particular word, but the sentence—it happened to them, or this is to be said in reference to them, that there the government, etc. See c. 31. l. 22. n. — 7. μέτωπον ἐκαστὸν, each side; lit. each front; acc. of specification, as is also μέγαθος. — 8. σταθίων depends on μέγαθος, or construed absolutely as measure of magnitude. Bul. R. xxxvii. — 11. ἄλλο πολισμα τῶν; partitive construction, with ellipsis of the antecedent. A more regular form would be ἄλλο πολισμάτων τῶν. See n. c. 127. l. 9. and c. 133. l. 5, as no other one of the cities that we know. — 12. τῶν ἡμεῖς ἔστεν. Cf. c. 6. l. 5. and c. 23. l. 8. — βαθέα, εὐρέα. See Tab. II. 1. and IV. 5. — 13. μετά, adv. correlative with πρῶτα; next in order; after this = ἐπειτα, q. d. ἐπὶ τα, upon which, or next to which.
BOOK I. C. 177—179. 151

— τεῖχος, sc. ἑστί. — 14. πῆχευν. See above, l. 8. — 15. Join τοῦ μετρίου with πῆχευν, the common cubit. See n. c. 130. l. 3.

REMARK.—Measures of length were naturally estimated, at first, by certain members of the human frame, or their capacity, which became thence the standards in a conventional system of measures; as, foot, hand, finger (digitus, δάκτυλος), palm, span, etc., as also ell, cubitus, πήχευς; the length of the forearm, from the elbow “to the wrist or to the knuckle of the middle finger”—authority is thus indefinite. “The medium cubit is probably that which was in use among the Greeks of Asia Minor, and therefore the most familiar to Hdt. The cubit of Samos was equal to that of Egypt. (Hdt. ii. 168.) M. D'Anville reckons the cubit of Egypt at one foot eight inches and six lines.” L. Other authorities estimate the cubit of Sacred Scripture at 21.888 inches, and Sir Isaac Newton, at 26½ Roman uncial, equal to 25.724875 inches. The royal cubit was distinguished, both in Egypt and the East, as longer than the common, by about three inches.

179.—1. ινα, quem in usum. Schw. — ἐκ... γῆ, the earth taken or dug out of the ditch. — 2. δύνα ἑρόπον; adverbal acc. C. § 440. — 3. ἐπιλαμβανον τὴν γῆν, molded the clay into bricks. — 4. τὴν... ἐκφορμήνην gives the full expression. Cf. above ἐκ τ. τάφρου. — ἐλκυσάντες. Art is ever bending language to its technical uses, by any principle of association it may choose or chance to lay hold of, and as the points of association are numerous, we have hence great diversity of usage. The Greeks said—which is not admissible in English—to draw bricks, to signify the molding of them, from the circumstance doubtless that extracting them from the mold is the finishing act of the complex operation. So the Latins said ducere lateres. — 5. ἴκανας refers to quantity or numbers relative to the capacity of the kiln. — μετὰ. See c. 178. l. 13. — 6. τελματι... ἀσφάλτῳ. The art both of brickmaking and of cementing the walls was practised in the days of Nimrod as in those of Nitocris; for “they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and slime had they for mortar.” Gen. xi. 3. — 7. διὰ... δόμων, at intervals of thirty layers, or ranges; an unusual sense of δόμος. It properly signifies a building with completeness, whether complex, as a house with many apartments, or simple, as a room, a chamber, in a house; or, when said, as here, of the material of the structure, a certain defined portion (not a fragment), as an entire range of brick is viewed as so far forth a building, a structure; which it is literally, as cf. στένω. — 7. ταρσοῦς καλῶν, not crates or wrought wicker-work, but the layers were spread crossing at random in all directions. — ἐδείματο. See above,
on δυμων. — 9. τείχος, with χείλεα, is obj. of ἑδειμαν. — 10. ἐσχατα; the edges of the wall. — μουνθκωλα. It is questioned whether this means that the towers (οἰκηματα) are one story, or having one room. Doubtless the latter, as these served probably not so much for battlements or towers of defence, as for watchtowers; and hence the doors were made to look toward each other (τετραμμενα εσ ἄλληλα) so that the sentinels could command the entire view of the wall. — 11. τεθριππο περιελαιαν, a drive (i.e. space for driving) for a four-horse chariot. The ancients, whatever number of horses they had to the chariot, yoked them all abreast. — 12. πτελαι... ἐκατόν, the hundred gates were arranged at equal intervals, twenty-five on a side, with fifty streets stretching through the entire city, crossing each other at right angles. — 13. χάλκεαι. Cf. Is. xlv. 2, prophesying the power of Cyrus:—“I will break in pieces the gates of brass, and cut in sunder the bars of iron.” — σταθμοι, the pillars. — 14. ὄσαντως refers to χάλκεαι; the pillars and lintels were likewise made of brass. — 16. ἐσβάλλει... ρέσθρον is a more philosophic form of expression than the English, it empties, etc.; and disembogues is intolerable.

130.—1. Ἁρμενιων. Cf. notes on c. 15. l. 2, and c. 6. l. 4. The abstract name of the country comes from the adj., by ellipsis of the noun; as, ἡ Ἁρμενίη, sc. χώρη. — 5. Ἐρυβρῆν. See c. 1. l. 3. — 6. ἐλχάλαται. It is not so well to consider this a middle verb transitive, with ἄγώνας for object; but rather in its proper sense of passive, with the limiting accusative. The periphrastic form, εἰς ἑληλόμενος, would correspond to the Eng. had the corners extended. Cf. c. 73. l. 7. — 7. αἱ ἐπικαμπαὶ... παρατείνει. If the river was straight or nearly so through the city, αἱ ἐπικαμπαί cannot signify windings, but that portion of the wall which ran from the corners of the main outer wall, along the river, and hence called the turns of the wall; i.e. the turned portion of it. Read αἰμασιθ as appositive pred., and controlling the number of the verb by reason of the collocation:—The turns extend along either margin of the river a rampart of baked brick. — 8. τὸ... αὐτό; the city itself. — 10. κατατέμπται... ἰδείας, is cut into streets (which are) straight; acc. of effect.—τὸς τε... ἕχουσας, both the others, and the cross-streets, those leading to the river.

Remarks.—The great extent of Babylon and Nineveh would seem to us quite incredible if we suppose the density of population throughout which we see in modern cities. Instead of this, they were vast enclosures embracing probably several villages and much open country. Babylon was, according to Hdt., with whom Pliny agrees (but perhaps he only copies from Hdt., and therefore adds nothing to his
authority), though Diodorus, who copies Ctesias, and Strabo make it considerably less, about 160 miles in circuit, or 15 miles square. As this space was regularly cut into squares by the twenty-five streets each way, each square, after ample allowance for streets, would contain about 160 acres.

It seems surprising that no traces of walls so immense as those of Babylon are now discoverable; but Hdt. relates (iii. 159) that on the second capture of the city by Darius, the walls were beaten down and the gates carried away by the conqueror; and as the moat, from which the material for the wall was taken, stretched around it at its base, such a receptacle for the huge mass may have made the work of demolition nearly a leveling of the plain. Add to this, the rains of so many centuries, and the overflowings of the river, which has frequently changed its bed in this vicinity and rendered some portions of the ancient site an impracticable marsh—"a possession for the bittern, and pools of water" (Isa. xiv. 23)—as also the fact that the bricks if baked at all must have been quite imperfectly so, and easily subject to disintegration; and we may cease to wonder at the complete obliteration of even so stupendous a work. Besides, as the walls were demolished before the time of Hdt., the information he derived from the priests of Babylon may have been exaggerated; but to decide, against the unanimous consent of antiquity, that the city had not such fortifications, and that too on a scale of surpassing grandeur, is quite an historic absurdity.

181.—1. Τοῦτο... τεῖχος is the wall first described, outer, or surrounding the whole city, and ἐτερον δὲ ἐσωθὲν τεῖχος is the latter running along the river within the city. — θώρηξ, the main defence; breastwork. — 4. ἐν τῷ μείν, in the one. — 6. ἐσ ἐμέ, to me; i. e. to my time. Cf. ἔν' ἐμέ, c. 5. l. 16. — 7. πάντη, in every direction, or, on every side; i. e. two stadia square. See c. 126. l. 4. — 8. σταδίου. See c. 178. l. 8. — μῆκος cannot, as some take it, refer to height, but the μῆκος and ἑσός equal the πάντη above—another instance of that studied variety of expression which marks the first of historians. — 10. μέχρι ὅπω ὑπαγε, on to the number of eight towers. "Between μέχρι and a genitive, ὅπω is sometimes added redundantly." Vig. Gr. Idd. cap. vii. § 9. R. 8; but in the next remark the same critic regards this, and similar phrases, as a species of anaclitonymon ὑπαγε, and so on till there were eight towers. — 12. ἐχόμαι, sc. ἐσωθήν, extending, or leading. — μεσοῦντι... ἀναβάσιον, to one being in the middle of the ascent. C. § 410. The dat. connects with ἐστὶ. — 16. ἔστρωμένη fr. στρώνυμι, by metathesis from στρένυμι. — 18. νύκτα, during the
night; the acc. implying the idea of time continued or protracted to a certain degree. — ὅτι μὴν, except (C. § 671. 9), but only after a negative; whatever is not this (i.e. except or besides this) is nothing. — 20. ἡς λέγουσιν οἱ Χαλδαῖοι. The Chaldees were the sacerdotal tribe. Herodotus was little enough disposed to credit fables or the inventions of superstition, and he knew sufficiently the corruptions of priestcraft, "leading captive silly women."

Remarks.—There is a pile of ruins within the supposed limits of the ancient city of Babylon, called by the Arabs Birs Nimroud ("Palace of Nimrod"), which, by agreement of modern travelers, is believed to mark the site of this tower-temple of Belus; which again, while it must not be confounded with the original tower of Babel, was probably on or near the same foundation, and was in fact but the realization of the old idea projected by the great-grandson of Noah, and from him delivered to his posterity as the central religious idea of the nation, and to which they clung with a religious tenacity, despite the manifest vengeance of Heaven against it. This ruin, standing a little to the east of the present bed of the Euphrates, is described by Rich as quoted by Layard (Nineveh and Babylon, cap. xxii.) as "198 feet high and having on its summit a compact mass of brickwork, 37 feet high by 28 broad, the whole being thus 235 feet in perpendicular height." Layard says, further on, "The brickwork still visible in the lower parts of the mound, as well as in the upper, shows the sides of several distinct stages or terraces."

182.—1. οὶ αὐτοὶ οὗτοι, namely, οἱ Χαλδαῖοι. — 2. νηὼν, a chapel, or a single hall dedicated to a particular purpose, as distinguished from ἵππον, which designates the entire sacred pile. — 5. ἐν τῷ, sc. ἵππῳ. — Ῥήβαιες, gen. of Ῥήβαιος. — 6. ἀμφότεραι δὲ αὐτοῖ, i.e. both the one at Babylon and the one at Thebes. — 8. προμάντις, the priestess, who gives forth the oracle. — οὗ ... αὐτόθι. From Servius (ad Æn. iv. 143) we learn that Apollo gave responses at Patara during the six winter months, and during the six summer months, at Delos; whence Virgil,

"— ubi hypernem Lyciam Xanthique fluenta
Deserit, ac Delum maternam invisit Apollo;"

and Horace (Carr. iii. 4. 64), "Delius et Patareus Apollo." — 9. αὐτόθι; so above, l. 5, ἐκεῖθ. We have in the adverbal endings θεν, θέ, δέ, corresponding to the three oblique cases, the relics of an old declension, or the rudiments of a forming declension which failed to establish and perpetuate itself. — 10. συγκατακληστεία. The learner will bear in mind that ητ, wherever it occurs, is Ion. for ετ. 
183.—1. ιρόυ, gen. possessive, there is of the temple, i.e. belonging to it, or constituting a part of it. — 2. εὖν for ἐνεστί. — καθήμενον, Ion. for καθήμενον, agreeing with ἀγάλμα, in a sitting posture. — 4. χρύσεως qualifies both βρόνος and βάθρον, but is governed in its form only by the latter; and so of ἐστὶ. — 5. χρυσόν is not so properly defined as diminutive, as an adj. derivative, denoting any substance having the quality of gold. χρυσός is the generic name for the metal. Of a coin or a vessel, they would say χρυσόν, not to signify that it was a little piece of gold, but that it was an article made of gold; a defined thing, wrought or fashioned from that metal. — 7. τὰ τέλεα τῶν προβάτων. The interpreters generally agree in explaining this to mean full-grown cattle—justae aetatis victimae; integrae aetatis ovae. This idea is found here undoubtedly as the antithesis of γαλαθνά, sucklings; but so far as that antithesis is expressed, it rests rather on προβάτων, making the distinction between sheep and lambs; and the special sense of τέλεα I take to be that of number, as in the military phrase (cf. c. 103. l. 4), the complement; a certain number, that is, the defined or required number of victims; or, in the more general sense of the legal requirement, it may mean, the appointed sacrifice. — 8. δτί μή. See c. 181. l. 18. — 9. καταγικοῦσιν, Ion. for καθαγικοῦσιν. — 11. ὄρθιν. See Tab. I. E. — 12. τέμνειν fr. τέμνω, and like the Lat. templum, denotes the consecrated section of space, not necessarily implying an edifice, nor even that the section be on the surface of the earth. It may be in the heavens as well. — 13. ἐγὼ... λέγω. The happy couplet of Scott quoted c. 122 is but a simple translation of the idea of this passage. — 17. ἀπαγορεύοντα μή. See n. c. 105. l. 4. — 18. κεκόσμηται cannot here signify merely to adorn something already built, but to build and adorn; or rather, to carry on the work with proper art to a state of completeness, having regularity and beauty, especially the beauty of just proportion. Such is the idea of a κόσμος, and the verb means to realize a κόσμος.

184.—2. εὖ τοῖσι... πονήσομαι. See c. 106. l. 10. — 3. ἐπεκόσμησαν. See n. in last chap. l. 18, and observe the force of ἐπὶ, and we are saved the necessity of rendering τὰ τέλεα, the city:—who added the ornament of walls, etc., or who adorned (the city) with walls, etc., that is, built them up in strength and beauty. — 4. δὲ δὴ καλ, correlative with καλ in the first line; both many others—and among them (ἐν, sc. τούτωσι) worthy-of-particular-note (δὴ) two women. See c. 1. l. 7, 12.

Remark.—It is commonly assumed that this Semiramis is another personage than the wife of Ninus the founder of Nineveh. This must be so if the date given here is correct; but, on the other hand, we have
no other account of such a queen than this bare mention of her. A queen so celebrated as to be placed in this prominent distinction by Herodotus, could hardly have been passed in entire silence by all others. There is a difficulty here which we cannot pretend to solve. See further, under cap. 186.

185.—2. Νινωκρίαν. See Rem. under cap. 186. — 3. τοῦτο μὲν... τοῦτο δὲ. See c. 30: l. 19. — 4. ἀρχήν, empire, power. — 5. οὖκ ἀντεμιζόσαν, not disposed to peace— ἀλλὰ, the adj. agreeing with θυσεα. — ἀναιρημένα fr. ἀἱρέω, with the Attic reduplication for ἑρημένα, unless we read, with some, ἀναιρημένα. — 6. εὔ δὲ δὴ καὶ. See c. 184. l. 4. — Νινωκρία. The capture of Nineveh was under Cyaxares, as we learn in c. 106. — προεφυλάκασθε; mark the force of the προ, and the mid. voc., took the precaution to fortify in self-defence. — 8. ἰδήνα. Some Mss. have ἰδόνα. — 9. τοῦτον; object of ἐποίησε, and to which σκολιόν is predicative; made it somewhat crooked. — 13. οἱ ἄνω, quicunque. — τής τῆς θαλάσσης, this sea; i. e. the Mediterranean. Cf. c. 1. l. 3. — 14. καταπλέωτες... Εἴφρητην. It has been remarked that this phraseology, sailing down into the Euphrates, seems to imply that the voyage commenced on one of the tributaries of the Euphrates, which may have been the case in the common route from Greece or the shores of the Mediterranean to Babylon. — 15. εὖ τρισὶν ἡμέρας, on three (successive) days. Some commentators have assumed that the passage through these canals was delayed by numerous locks, not crediting the supposition that the canals could be so long as to require so much time. But in measuring distance by time, we must bear in mind that the clumsy craft with which they navigated the Euphrates could make but dull progress when the force of the current was broken. A few miles might suffice for a day's task. — 18. κατόπερθε... Βαβυλώνος, from some distance above Babylon, κατω, Ion. for κατόπερθε. The gen. ending θε (see n. c. 182. l. 9), as also above, l. 9, ἄνωθεν, denotes the point of departure, or origin. — 19. έλιντρον λίμνη. It is doubted whether this should be rendered a reservoir for a lake; which, namely, she was about to create; or, for the marsh; which is supposed to have existed there, and which she now proposed to drain or to render navigable by the excavation. The former, I think, is the sense, both as demanded by the context, and from the absence of the article with λίμνη. — διάγγον... ποταμοῦ, extending (it) along the side of (the river), at a little distance from, the river; or more closely literal, stretching alongside, a little off from the river. — 20. εἰ τὸ ὄροφ, connect with ὄροσόσουσα. The sense is, that they dug down till they came to water; to such a level that water entered the excavation, which rendered further digging useless.
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— 23. ἐκ connects ὄργανα and ὀρνυσόμενον. — ἀναίσιμου fr. ἀναισιμώ, she made use of, παρὰ ... παρέχουσα, applying it along, etc. — 24. oi, dat. agt. referring to the queen. — 25. λίθου ... ἡλατε. The object of this lining of masonry was to protect the banks of the reservoir. — 26. ἐπολεί. We have the advantage of two words, do and make, the former more generic in sense, to both of which the Gr. ποιέω and the Lat. facio must answer; and both of which we must sometimes use in translating the same word, when followed by two several objects or classes of objects differing in the respect of being more or less specific; as here—she did both these things, (namely,) she both made the river crooked, etc. — 27. βραδύτερος refers to the rapidity and force of the current, for on this their progress mainly depended. — 28. oi πλοίοι, the voyages, or process of navigation. — 29. ἐκ ... μακρή. The sense of this passage has been much disputed, some understanding the author to wish to describe the process of sailing through the lake. Rather, I think, he means that the navigation of the river is entirely interrupted, and, immediately on leaving that means of progress (ἐκ τε τῶν πλοίων; cf. n. on ἄπο, c. 126. l. 12) a long circuit around the lake would receive them; i. e. they would be obliged to traverse that circuitous route. The excavated region became rather a marsh than a lake, and was therefore quite innavigable. — 30. κατὰ τοῦτο is explained by the sentence commencing at ἣνα, two lines below. — 31. χάρης; gen. partitive; that part of the country where, etc.

186.—1. ταύτα refers to the works described in the last chapter, in which the material of the mounds and levees was taken out of the excavation, ἐκ βάθεως. — ταιχὺδες, such as follows. — 2. ἐς αὐτῶν, after these. Cf. c. 185. l. 29, and reference given there. — 3. ἐνσα. Reiske conjectured ἐδύτων, but the correction is not called for. — 4. ἐπί. See c. 5. l. 16. — 7. τοῦτο προεῖδε, provided for this, namely, the obstacle or difficulty in crossing. — 11. ἐς ... χωρίων, into the place which she had dug out. χωρίων is dim. of χώρος. — ἐν τῷ (sc. χρόνῳ, as also with the correlative ἐν τοῦτῳ) ... τοῦτο, while this was filling up. — 15. κατὰ τὸν αὐτὸν λόγον cannot mean, in the same manner, referring to the mode or style of construction; but lit. according to the same proportion; proportioned to; i. e. so as to give the same security to the city in these parts, that the wall does in the circumference. — 18. δεύσα (fr. δέω, to bind)... μολυβδῷ; the same art that is still practised, using iron clamps to bind the parts together, and melted lead to make fast the claw or hook inserted in the stone. — 20. ξυλα τετράγωνα. Probably not single planks or timbers, but oblong platforms framed together of sufficient length to reach from one pier to another. The ruins of this
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bridge are still discernible. — 23. ληφη, read in the predicate, and we have no need of the correction ληφη, approved by Wess. Cf. the construction of ἐςος below, l. 26. — 24. ἐκεκόσπντο. See n. c. 183. l. 18. — 27. ἐς...γεγονέναι, appeared to answer the design or intended purpose; lit. the want; which want the work was intended to supply.

Remarks.—We have in the ancient canons a complete list of kings from Nabonassar, the founder of the kingdom of Babylon, 747 years B.C., to the fall of the city, but no queen of the name of Nitocris appears in them. The place of this extraordinary woman is fixed, with somewhat of certainty, by the following considerations: 1. Herodotus makes her (c. 188) the mother of Labynetus, the Belshazzar of Scripture, who was on the throne when Cyrus besieged the city. 2. The works here ascribed to Nitocris, are by other authors set to the account of Nabopolassar—II. Now this Nabopolassar II. is the Nebuchadnezzar of Sacred Scripture, to whom the profane canons reckon an uninterrupted reign of 43 years. But we learn from Daniel (cap. iv.) that, in the midst of his reign, this king was, for his impiety, afflicted with a peculiar and terrible madness whereby he was degraded both from his throne and from his manhood, for a period of seven years; and it is the opinion of many learned, that this Nitocris was his wife and queen-regent during the interval of his affliction. But one opinion stands opposed to this; and that it may appear the more clearly, I put down here an exhibit of the several reigns which cover the period in question, according to the most generally agreed and probable dates.

<table>
<thead>
<tr>
<th>B.C.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Nebuchadnezzar</td>
<td>604</td>
</tr>
<tr>
<td>Evilmerodach (son of Nebu.)</td>
<td>551</td>
</tr>
<tr>
<td>Neriglissar (son-in-law of Nebu.)</td>
<td>559</td>
</tr>
<tr>
<td>Labynetus (Belshazzar)</td>
<td>535</td>
</tr>
<tr>
<td>Fall of Babylon</td>
<td>538</td>
</tr>
</tbody>
</table>

Now according to the opinion above quoted, Labynetus must have been the son of Nebuchadnezzar; and so he is called in Dan. v. 18. But this could not be conclusive, as the terms son and father are frequently used, and especially in the East, in the generic sense of descendant and ancestor. On the other hand, a prophecy of Nebuchadnezzar, in Jer. xxvii.7, says, "All nations shall serve him, and his son, and his son's son, until the very time of his land come;" i.e. the time of destruction appointed of the Lord. To this prophecy corresponds the historic record (2 Chron. xxxvi. 20)—"Them that escaped from the sword carried he [Nebuchadnezzar] away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia." According to this, Belshazzar must have been son of Evilmerodach; and as he
came to the throne quite young and was withal a weak prince, the supposition is that his mother Nitocris (wife of Evilmerodach) practically exercised a regency, and that, on seeing the approach of the Persians, she displayed such energy either in completing or in repairing the works of her father-in-law, as to have caused the chief glory of them, in the popular and imperfect accounts which came to Herodotus, to be attributed to her hand. This opinion I think the more probable, and the date of her imputed reign should therefore coincide with that of Labynetus.

The impracticability of finding such a personage as Semiramis at the distance of five generations from Nitocris, has caused the number of Hdt. (c. 184) to be suspected. Some have conjectured 15, others 50, instead of 5. The latter emendation only could serve the emergency of the case. Taking that, let us see where it will bring us out. The generation of Hdt. must be taken, when not otherwise defined, at one third of a century (see c. 7. Rem.); whereby we have for 50 generations, about 1666 years. Reckoning back then from the first of Labynetus, we have 555 + 1666 = 2221, which falls, according to our reckoning, precisely in the reign of Ninus (see c. 95. Rem.). Such agreement gives strong presumption that the conjecture is well founded.

187.—2. λευφόρων fr. λάδος and φορέω, frequented by the people. — πυλέων. The double, or "two-leaved" gates, determines the use of the plural, though speaking of a single passage or porta. — 7. χρήματα is any thing useful; that subserves a want; and the corresponding word in the Chaldee must have had a similar ambiguity to justify the inscription; whatever he wishes (and which he will find) useful; adapted to supply his want, which she presumed to be good counsel. — 9. ἀδινηρός, undisturbed. — 11. χρημάτων...ἐπικαλεομένων; absolute construction;—wealth lying there (i. e. within his reach, or in his power) and the wealth itself challenging. — 15. ἀνοίγει. "The same thing is related by Josephus, Antiq. vii. 15. xiii. 8, to have happened to Herod, on opening the tomb of David, in which Solomon was said to have laid up great treasures; and Είλιαν mentions that the same success attended Xerxes on opening the sepulchre of Belus. Bähr."

188.—3. Λαβυννῆτος. The Belshazzar of Sac. Serip. See c. 186. Rem. The name seems to have been common, as a title (as Pharaoh, in Egypt, and Darius, to the Persians), with the Babylonians. Cf. c. 74, where the king designated by the same title must have been Nebuchadnez- zar. — Άσυρπίων ἄρχην. Cf. c. 178. — 4. βασιλεὺς ὁ μέγας; the title by which the Greeks commonly distinguish the king of Persia.
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Though we are apt to charge the Orientals with a fondness for lofty titles, perhaps they can lay but little claim to distinction in that respect.

5. ἐς οἴκου, from home. — οὐδὲ ... ἓνδεε. The Choaspes is celebrated for the purity and sweetness of its water. The Eulæus has been supposed, from a passage in Strabo, to be another name for the same river, but the best geographers now decide that they were two separate rivers.

139.—2. Γυνιβ. The Gyndes is on the east of the Tigris. The geography of Hdt. is correct, and they are at fault who would find the river now in question in the direct route from Sardis to Babylon; for Cyrus marched (c. 153), after the fall of Sardis, to Ecbatana, and spent much time in upper Asia, before proceeding to Babylon. — 4. ὅ δὲ refers to the Tigris. — 7. νοσιπέρτων, Ion. for ναυσιπέρτων, requiring boats for crossing; not fordable. — οἱ; dat. possessive. — 8. ὧν θῆβιος, by reason of his impatient spirit. — 9. ὃ δὲ refers to the river, and μν ἐν the steed. — οἰχώκε; Pluperf. Ind. Act. as if from οἰχὼ, instead of which we have in the Pres. only οἰχομαι. — 10. κάρτα ... ἐχαλέπαυε, was exceedingly grieved, or angered, does not necessarily imply that impatient and silly rage so common to eastern tyrants, but which we are so unwilling to attribute to Cyrus. — 11. οἱ is pleonastic; for the sentence following is the direct object of the verb. — 12. τοῦ λοιποῦ, sc. χρόνου, thereafter. — 14. μετέλεις fr. μεθίνημη, intermittting, or suspending. — 15. διελὼν. The construction is completed from the previous sentence, taking the same object as διαίρεε. — κατέτευχε ... διαρνχας, having pointed out (the positions—in the engineer's phrase, "having located"), he stretched (or drew) straight trenches. Such is the common, we may say, authorized interpretation of this passage. I would rather take σχονωτενέας in its primary sense of measured with a line, to indicate the means by which he located the trenches. It is hardly probable that they could have been quite straight for any considerable distance.

190.—1. ποταμὸν ἐπίσατο, avenged himself on the river. — ἐς ... διαλαβών, having divided it into, etc. — 5. συνέβαλον, joined battle. — 6. ἐσσωθέντες, Ion. for ἰσος- (the verb made from ἰσος, comparative of
161. 2. for. 11. 6. V. 7. 8. for.

BOOK I. C. 189—191.

κακός), lit. being worsted. 7. ἐξεπιστάμενοι. The prep. strengthens the meaning of the participle. They had taken pains to inform themselves completely of the character and movements of Cyrus. 9. προεσάξατο (fr. πρό + ἐς + ἐγω) συνή, they had made provision; lit. had previously brought in (to the city) corn. — ἔτεον is prospective; enough for many years; not, the produce of many years. For the construction, see C. § 395. 11. ἀπολύσας ἐνέξετο, was involved in great difficulties. — άτε. This adv., as also σια (see last chapter, l. 18), is joined to a part, to bring out emphatically the actually existing ground or reason of what is asserted. K. § 312. Rem. 13. — χρόνον . . τυχικοῦ. Cyrus is said, by Xenophon, to have been about two years before the city.

Remark.—Such a city had little to fear from a siege, so long as it could sustain itself against assault; for besides the ample provision brought in (sufficient according to Xen. (Cyrop. vii.) for 20 years), it had in itself large resources of production. See Rem. c. 180.

191. — 1. ὑπεθήκατο; see c. 156. l. 1. — 2. τὸ . . ἵν, what ought to be done by him; or, what was best to be done. K. § 284. (12.) — 3. ἰς ἐμβολης, from the entrance; from that point, ranging along up the river. — 4. ὑπισθε; that is, on the lower side. See n. c. 182. l. 9. — 6. διαβατόν, fordable. — 7. ἐσιέναι depends on προειπε. — ταῦτα, in that way; i. e. by wading. — 9. τῷ . . οὐραῦ, the useless (part) of the army; either the ineffective soldiers, or such as did not bear arms—sutlers, artisans, and various attendants. — 10. τάπερ, what things; such as, referring to ἔπειρα τοιαῦτα for its antecedent. — 14. ὑπονοστίσατος τοῦ ποταμοῦ, the river having fallen, or subsided. — 17. ανδρὶ . . κρή, so as (to be) to a man just about to the middle of the thigh. — κατὰ τοῦτο, according to this, namely, plan, or arrangement. — 20. οἱ δ . . κάκιστα. The Mss. and most of the editions have οἱδοὶ ἐν, or οὐκ ἐν, or οὐ μᾶν. The reading has been much disputed, and in all these forms seems impracticable. Schw. conjectured, without adopting, οἱ δὲ οὐκ ἐν. But the real difficulty is, to reconcile the negative with the active διέφθειραν. Some render the verb as passive or intransitive, as, neque ita misere periissent (Schw.); others hold to the active form, but fail of any sense, as Gron. neque, contententes Persarum ingressum, pessimae exitio affiessent. Others separate the negative from this verb by making it a distinct clause, as, if the Babylonians had known, etc., which they did not. By reading οἱ instead of οὐ, we have a consistent sense;—if the Babylonians had known, etc., then, permitting the Persians to enter the city (i. e. to come within the city, but only in the bed of the river), they might have destroyed them totally, in the manner next
suggested. — 23. αἱμασίδς; so this rampart along the river is called, c. 180. l. 8, not τείχος. — 24. ἐλημαένας fr. ἐλαύνω. — εἰ ἀπροσδοκήτου, unexpectedly. — 27. τῶν ... ἐκλαυκῶν (fr. ἀλακούμαι); absolute construction. — 28. ἐκλαυκότας agrees with the subject of the verb; did not learn that themselves were to be captured. K. § 310. 8. "According to Aristotle, Polit. iii. 2, quoted by Bähr, even on the third day after, it was not known in some parts of the city that it was taken; and considering the size of the city, this does not appear impossible." T.; who also cites Jer. li. 31, "One post shall run to meet another, and one messenger to meet another, to shew the king of Babylon that his kingdom is taken at one end." — 29. τυχεῖν ... δρθήν (see Tab. I. E.); the infinitive depends on λέγεται, above. Cf. Dan. v. 1, 30, 31, "Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. * * In that night was Belshazzar the king of the Chaldeans slain. And * * the Median took the kingdom." — 30. εἰ ... ἐπιθόντω, until they learned what had actually taken place. καὶ τὸ κάρτα is commonly interpreted, the truth, or emphatically, the very truth. I would explain it by ellipsis of γενόμενον. — 31. τὸ τε πρῶτον. Babylon suffered a second siege and capture under Darius, nearly a century and a half subsequent.

Remarks.—Another scene of the great drama of the East is closed. Whatever allowance we may make for the exaggerations of national vanity or excited imagination, Babylon was yet, for its time, a magnificent city, though, compared with the perfections of modern art, excelling rather in the stupendousness than in the elegance of its works.

The history of Babylon goes back to the days of the patriarchs—almost to the days of the flood, though the history of the kingdom which now ends, dates back but a little over two centuries. We have seen (c. 95. Rem.) that the ancient kingdom fell under the power of Nineveh, and continued a part of the Assyrian empire from Ninus to Sardanapalus; probably from something over 2200 to 821 years before Christ. Against that voluptuous and tyrannical prince, Belesis, satrap of Babylonia, conspired with Arbaces, satrap of Media. Sardanapalus fell; Arbaces ascended the throne of the empire; and whether Babylonia continued politically independent or sank back to the condition of a satrapy, it is not till three quarters of a century later that she assumes the dignity of an independent state in history. The era of Nabonassar, which is the historical era of Babylon, dates 747 B. C. Under Nabopolassar I. the thirteenth in the succession, his son, Nebuchadnezzar, led his forces to the western borders of Asia, shut up the Egyptians in their own country, subdued Judea and Phœnicia and all Syria, and carried captive the Jews and the sacred vessels and placed them in the
BOOK I. C. 191, 192. 163
temple of Belus. The seventy years' captivity commences, according
to Prideaux, two years before Nebuchadnezzar succeeds to the throne
of his father, and the decree of Cyrus for the restoration goes forth two
years after the conquest of Babylon.

Herodotus leaves Astyages out of view after the ascension of Cyrus;
but according to the Sacred writers, Astyages (called in S. S. Darius,
see c. 188. l. 3) must have been continued nominally at the head of the
empire till his death, which occurred two years after the taking of the
city, and thus the decree of the restoration, which dates from the first
of Cyrus, is from the first of his sole reign. See Dan. v. 31. et seqq.
2 Chron. xxxvi. 22.

In the fall of Babylon was consummated also a grand moral epoch.
In it was fulfilled a succession of prophecies with a great variety of
detail corresponding precisely with the subsequent record of events.
passin; et all.) No passage of history of any times can be selected
more replete with instruction than this—none in which the great lesson
of history is more obvious; for nowhere do we find more clearly set
forth the true idea of history, namely—God in his Providence recon-
ciling the world unto himself—"The Most High ruleth among men."
Babylon was the chosen instrument to chastise the rebellious chosen
people; but because she executed the divine commission haughtily,
 oppressively, impiously, therefore the divine vengeance smote her.
(See Isa. xlvii. 6.) And it was precisely at that hour when Belshazzar,
to carry to its hight his insult against Jehovah, had ordered the sacred
vessels from Jerusalem to be brought down to his banquet, and was
pouring wine to "his thousand lords" from the consecrated gold, that
the hand-writing appeared on the wall against him; and it was pre-
cisely as Daniel was reading the interpretation, and "the king's coun-
tenance was changed, and the joints of his loins were loosed, and his
knees smote one against the other," that the armies of Cyrus were
pouring in through the channel of the river, and "in that night was
Belshazzar the king of the Chaldeans slain."

192.—2. βασιλεῖ τῷ μεγάλῳ. Cf. c. 188. l. 4. — 4. πάρει τοῦ φό-
 pov, besides the regular tax, or tribute. — 8. τῆς δυναμεί. The dat.
expresses the idea of the relation to, or comparison with. K. § 285. 3. (c.)
— 11. τῷ, sc. νὸ. C. § 385. — 12. ἀργυροῦ . . . μεσθ, an artaba
full of silver came forth each day. — 13. χωρεῖ . . . Ἀττικῶς, is equal
to (χωρεῖ, construed with dat., lit. goes for) three Attic chænices more
than an Attic medimns. Larch. is made to say, in the English trans-
lation, that the artaba is equal to 1296 bushels! Cooley corrects the
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gross error, and reduces it to about 1½ bushels. The medimnus = 48 chœnices; and the chœnix is given variously by the ancient authors (probably it varied in different states, and different times), at from about 1½ to nearly 4 English pints. (See Smith’s Dict. Antiqq.) Coolev estimates the probable amount in money at about £1,710,000 a year; something over $8,000,000. —— 17. ἐρότενων. See Tab. I. E. —— 18. ἑπόσ is common gender. — κυνων de 'Ἰνδικών. The Indian dogs were very celebrated. The ancients believed them to be a mongrel race bred of the bitch and a tiger; a notion justly rejected. —— 20. τῶν ... ἀτελέες, untaxed of other things; exempt from any other tribute.

193.—5. χερσί (Tab. I. E.) ... ἄρδομενος. So, at the present day, they irrigate the fields from the river, either carrying up the water by hand, or raising it by means of some rude mechanical contrivance, worked generally by oxen. Layard (Nineveh and its Remains, cap. x) describes the common process of drawing a sort of sack-bucket up an inclined plane from the river to the height of the bank, at the top of which it is emptied into a channel which conducts the water to the field. —— 8. πρὸς ἡλιον ... χειμερινῶν; that is, towards that part where the sun rises in winter. The canals went out of the Euphrates in a south-easterly direction into the Tigris. —— 12. Δημητρος καρπῶν indicates the various kinds of corn, of which Demeter or Ceres was the patron goddess. Δή is an old word for earth = γῆ; hence Δημητρος καρπῶν, fruits of earth-mother, in distinction from tree fruits. With καρπῶν, cf. Lat. carpo; Eng. crop, which, in certain localities in this country, the vulgar pronounce crap. —— 15. ετί; cf. ες, c. 32. l. 8. —— 16. ἐπεάν ... ἐνείη, when it produced best in comparison with itself; i.e. in comparison with what it ordinarily did. ο. § 464. —— 18. τὸ πλάτος ... δακτύλων. Cf. c. 178. l. 8. —— 19. εκ ... γίνεται, how great a tree grows from the millet and sesame. —— 21. εἶ δεῖδος ... Βαβυλωνήν. Nothing could show plainer that our author writes from personal observation. —— 23. έλαφ. This word meant primarily, olive-oil, from έλαια, the name of the olive-tree; and secondarily, it served as the generic term for oil; and Hdt. is compelled here to use it in both these senses at once:—they have not olive-oil, but they make it (i.e. a kind of oil—the object of the verb must be supplied from έλαφ) for themselves from the sesame. The oil is expressed from the seeds of the plant. —— 24. πεφυκότες, growing native, in distinction from planted. —— 25. οἱ πλευνία. See u. c. 1. l. 18. —— 26. τῶν ... έλλα, which they treat after the manner of figs (i.e. as they do figs) both in other respects, etc. —— 27. τῶν, read as relative with τούτων joined to φοινίκων for antecedent; of those palm-trees which, etc. The palm is a diœcious tree; that is, it
has two kinds of flowers on separate trees, of which only one kind produces fruit. — 28. καρπὸν is not the blossom carried from the male tree to the female, for the purpose of securing the fertilization of the pistillate flower by the pollen from the staminate one; nature provides for that, making the winds and bees and flies the carriers; but there is a kind of fruit on the male tree, worthless except to propagate the fly here spoken of; and as the ancients believed the puncturing of the real fruit by this insect to be requisite to its perfection and timely ripening, the greatest care was had by the cultivator to perform precisely the operation here described. — 32. κατάπερ. The comparison is still held between the date and the fig-trees; οἱ ἑρμοίeves, the males—that is, of the palm-tree—produce flies, etc., just as the olynthi, οἱ ἄλωθοι, which was the name for the male fruit of the fig-tree.

194.—2. μετά, next to. See n. c. 156. l. 4. — 3. κατὰ τὸν ποταμὸν, down the river. — 6. ἰτέης; gen. of material origin;—they make frames of willow. — 7. διδἡπας στεγαστρίδας; acc. of object and effect in apposition; they stretch around them the skins as a covering. — ἐδάφεος is the bottom or outer planking of a vessel. — 8. ὀβετείς...συνάγωνες, neither distinguishing a stern nor contracting (drawing together to make a sharp edge to cut the water) a prow. — 12. ἰθυνεται, it is guided, or, managed; lit. kept straight. — 19. διαθέωνται τὸν φόρτον; cf. c. 1. l. 10. — 20. ἀν' ἄν ἐκήρυκα, they cried off; sold at auction. So the boatmen on our western rivers are accustomed to do when they run down coal or other produce in flat boats. — 22. ἀνά, the exact opposite of κατά. Cf. above, l. 3. and 10.

Remark.—The art of ship-building has been as stationary in the East as social life. Their best river-craft at the present day is a rude raft, which serves without buoys to convey light freights; but for heavier cargoes they are supported by inflated skins placed underneath. Such craft, of course, can only float with the current. See Layard, Nin. and its Rem. cap. xiii.

195.—2. ἐπενδύσει. The change from the plural to the singular enlivens the style, by individualizing the subject. — 4. ἐπιχωρία, peculiar to that country. — Βουτιόρει ἐμβάσι was a kind of slipper worn by women and protecting but little more than the sole of the foot. — κομφόντες δὲ τὰς κεφαλὰς, wearing their hair long. "It is not very material whether the Babylonians wore long or short hair; but it is singular that Strabo (xvi.) should formally contradict Herodotus on that point, though in every other particular he copies him." L. — 10. ἀρτιόσις...σῶμα, personal decoration.
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196.—1. κατεστάται, Ion. for καθέσταται. — 2. ὄφε is predicate, and ὄστι is to be supplied as copula. — 5. γάμων ἀραία; cf. c. 107. l. 8, ἀνδρὸς ἀραλήτ, and note there. — 7. ἀναστάσ...πολέμος, the crier putting them up one by one proceeded to sell; or, continued selling; i. e. till the work was finished. Cf. remarks on this verb form, Tab. VIII. 2. 1. u. It plainly cannot be called iterative here. — 10. ἄλλην ἀνεκθρύσε, he cried up another. — μετά; cf. c. 194. l. 2. — ἔσκε. See Tab. VIII. 3. (2). — 11. ἔπι ἀρνοικήσε; cf. c. 110. l. 4. A quite heartless way of designating the relation of husband and wife—a mere living together; cohabitation—which shows how far the Grecian theory of social life was from the doctrine of the Gospel, that "they twain shall be one." The language of a people is the real exponent of its ideas. — 13. τὸν δήμον, of the common people, and who were not wealthy, opposed to ὑπάλλοντος, above. — 15. χρηστός is predicative and appositive to εἴδεο. This use of the adj., determined mainly by its position, gives great conciseness and elegance. It is in fact the condensation of two clauses into one; they did not demand beauty; (they did demand) utility; which may be rendered—they did not demand beauty as the useful thing, or, essential quality. We may say there is ellipsis of the verb in the second clause, or by a species of zeugma it is made to serve a double purpose. The position of the word, whether adj. or substantive, shows this limiting predicative use. Cf. χρήματα, c. 187. l. 7. — 20. ἐστὶ...προσεκέτετο. The order was not, to go from the most beautiful down in gradation to the ugliest; but when those who would command a price were disposed of, to commence at the most ungainly, and come up till they reached again the grade of indifference—till (the candidate) was given to wife to the one pledging (or contracting for her) for the least money. προσεκέτετο is impersonal. — 22. ἔξεδιδοσαν must signify the giving in marriage, without reference to the dowry, as cf. the relation of the next word, ἐκδόουν τὴν ἑντού θυγατέρα. — 24. ἀπαγαγέσθαι...πράσκενον depends on ἐξῆν. — 26. εἰ...συμπεριλατο, if they could not agree; so that the confirmation of the bargain was in the will of the parties concerned, which relieves the custom of the barbarous character it would otherwise wear. — 32. ἀλώντες; aor. 2. fr. ἀλέκομα. — 33. βίου; object of σπανίζων.

197.—2. τοὺς κάμνοντας, those laboring under disease; being sick. — 4. νοσοῦν. See Tab. II. 1. — εἰ...ἐπαθε, if any one had himself also suffered such, etc.

Remark.—Such is the beginning of the very noble science of medicine, and such its ground-work throughout; it is purely empirical. The art of retailing stereotyped recipes is something less noble.
198.—1. Tafal, mode of disposing of the dead; which here is embalming. Cf. c. 140, where the Persians are said to embalm in wax, though it appears from Corn. Nepos (in Agesil.) that they also were accustomed to use honey. — 4. ἐθρησκοῖον... λούσωνται. The same scrupulous regard to cleanliness was enjoined in the Mosaic law. Lev. xv. 18.

199.—1. αἰσχυστος; superlative of αἰσχρός. Herodotus shows everywhere a good moral sense—a noble elevation and purity of feeling. — 4. ἀξιεύσειναι, deigning; so the Lat. dignor. — 6. θεραπητή... παλλή, a large retinue of attendants. — 7. τεμένει; cf. c. 183. l. 12. — 8. κατέκαθη, Ion. for κάθηνται; sit down. — στέφανον and θαμπυγγος are construed together. Cf. the apocryphal book of Baruch (vi. 42, 43), written at Babylon, at just about this time: “The women also, with cords about them, sitting in the ways [meaning, doubtless, the alleys of the sacred precinct], burn bran for perfume; but if any of them, drawn by some that passeth by, lie with him, she reproacheth her fellow, that she was not thought as worthy as herself, nor her cord broken.” Such is the power of an Institution to mould the moral sense! — 9. αἱ μὲν... ἀπέρχονται, some are coming and some going away, continually. — 10. πάντα τρόπου; cf. c. 189. l. 17. — 15. ἐπικαλέω... Μύλιττα, I challenge thee in the name of the goddess Mylitta. — 16. Μύλιττα... Ἀσσύριοι; cf. c. 131. l. 12. — 17. τὸ δὲ... δοσοῦν, but the piece of silver (the money, namely, that is cast into the lap of the maiden), whatever it is; i. e. however little in amount. — 21. τῶπό. See Tab. I. Ν. — 22. μέγα τί, ιε. ἄργυρον; however great a price. — 23. ἐπαμμέναι; perf. pass. of ἐφάπτει; possessed of beauty etc. — 26. μετεξέτεραι; an Ion. word, used only in plur. where the dialects use ἅλλοι ἐνοι, or ἔτεροι τίνες.

200.—1. κατεστέασι. See Tab. VIII. 2. 6. — 2. εἰσὶ... μοῖνον. Other authors equally testify to the ichthyophagous character of certain tribes near Babylon, and Cooley (in Larch.) says, “The name of Mekran, a province on the north-eastern side of the Persian gulf, is said to signify Ichthyophagi, or fish-eaters.” — 4. ἑσβάλλουσι... σινδόνος. A similar mode of preserving their fish and venison, except that they dry them by the fire, prevails among some of our western Indian tribes; and the pemmican, prepared by civilized nations for long voyages, is mainly beef cured in the same manner and put up compactly in tin cans hermetically sealed. In this state it will keep many years perfectly sweet.

201.—2. ἐπεθύμησε... ποιήσασθαι. The passion to conquer, once roused, is never satisfied. — 6. Σκυθικῶν. The opinion is well sus-
tained that the Massagetae were Scythian—a name widely spread through central Asia and through Europe. Cf. c. 103. Rem. Turner says: "This nation appears to have belonged to the nomad tribes which wandered beyond the bounds of the Persian empire, i.e. beyond the Jaxartes; and which, sometimes Sace, sometimes Scythians, sometimes Tartars, are not even at the present day known by any one common appellation. The Massagetae, as well as the Issedones, both of them belonging to the Mongolian race, as it is now called, were undoubtedly Scythians."

202.—1. 'Αράχης. See Rem. at bottom of the chapter. — λέγεται ... ἵστρον. If the geography of Herodotus is at fault, he is so candid as to confess his uncertainty. It was not yet the day of geographical encyclopedias, and he had not traveled so far as that remote region; he gives therefore what he has from information, λέγεται; and he found opinions differing—ab aliis major, ab aliis minor, etc. — 6. ὄραλος; mark the position as predicative to καρποὺς, and cf. n. on χρηστοῦ, c. 196. l. 15. — 7. καρποὺς ... τούς, fruits of a certain kind, which, etc., τοῖς, object of ἐπιβάλλειν. — 9. κύκλῳ περιομένου, sitting down around (it) in a circle. — 12. πλέυνω ... μεθύσκεσθαι, the more of the fruit there was thrown on, the more they were intoxicated. — 15. ὅ δέ ... Ματηνῶν. This is manifestly erroneous, if, as he must, he means the river on the east of the Caspian sea; and we understand by the mountains of the Matieni, those south-west of this sea. He probably confounds the fact he would state here, with that pertaining to the Araxes west of the Caspian. — 16. τὸν ... Κῆρος; cf. c. 190. — 18. ἔτερευγεται; the Araxes is the subject. — 21. ἔσθητι, and δέρμασι; two objects appositive; to use skins, etc. for clothing. — νομίζοντας, having the custom. — 22. δίὰ καδαροῦ, sc. χάρου, through open or champaign country. The open plains or steppes abound in Central Asia. — 23. τὸν Κασπίην. The only, considerable rivers on the east of the Caspian now fill into the Aral; but either this was not known to Herodotus and the geographers of his time to be a distinct sea, or the river in question must have changed its course. — 24. τὴν; supply the antecedent. — 27. τυγχάνει ἐνοῦσα. C. § 633. K. § 310. 4. (l.)

Remarks.—Commentators generally agree that Hdt. is in error in making the Araxes the boundary of the Massagetae; but are quite unable to agree as to the river he intended. Some would have it the Volga; others the Jaxartes; the claims of the Oxus are generally rejected. The objections are: 1. Herodotus' account of the source; 2. the mouth of the river, which he says emptied into the Caspian; 3. the disagreement of the name. (1.) For the first of these objections,
see note above, l. 15. But the same objection would lie against the other rivers named. (2.) For the second, that, if conclusive, would equally throw out the Jaxartes; but supposing the Oxus to be the river, Hdt. is yet right according to the geography of his time, and the commentators all wrong. The ancient writers all agree that the Oxus flowed into the Caspian; but they are pronounced to be "ignorant of the existence of the sea of Aral." (Anthon's Ant. and Med. Geo. p. 606.) This may be so, and is then sufficient to remove the objection. But instead, we find it stated on the very best authority, that "according to a tradition preserved in the countries on the east of the Caspian, about 500 years ago the Amoo-Daria or Oxus flowed into this sea by two mouths, * * but a violent earthquake changed the course of this river, and forced it to run north into the Aral." (Bell's Geog. vol. iv. p. 16.) (3.) But lastly, for the name, we have that of Oxus prevailing widely, as the designation of a people, over all that region,—according to Pococke (Ind. in Gr. p. 198) derived from ooksha, an ox, and equivalent therefore to the Greek Nomades. Hence the Hookses or Hucos, the shepherd kings who invaded Egypt; and the Euxine, he would make the Ooksh-ine," i.e. the sea of the lords of the Oxus." If then ar, in their language, meant a river, which I venture to suggest as probable, the Ar-axes would be the river of the Ookshas or Oxus. This conjecture, which may be confirmed by one acquainted with the Persian or Sanscrit, is at least somewhat strengthened by the Heb. ִ, ior, a stream; ֵ, iarah, to water; ֵ, iar-den (Jordan), which would be a compound analogous to ar-axes. Add to this, the fact that the Oxus through all those early times was the acknowledged boundary between the great Eastern empire and the wandering tribes on the north-east.

203.—1. μῆκος ... εδρος. The length of the Caspian sea from north to south is reported to be about 650 geographical miles, and its average width a little over one-third as much. — 3. αὐτὴ ἐωρηύς. The construction is on the same principle as that of the same gen. with a superlative simply. See C. § 464. — 5. ὄφεων depends on the superlatives. — 7. τὰ πολλὰ πάντα; adverbial acc. almost entirely. — 8. δένθρα ... παρεχόμενα, trees affording leaves of such a quality, or nature. — 10. ζωὰ ... ἔγγραφειν, to delineate pictures of living animals. — 12. κατάπερ ... ἀρχήν, as if inwoven at first. — 13. εἶναι; the infinitive construction here depends on λέγεται.

204.—3. πλῆθος ... ἄποψιν, in extent boundless to the sight. Cf. c. 202. l. 22, καθαροῦ. — 8. τὸ δοκεῖν; as substantive, in apposition with
γένεσις; his birth, namely, its appearing to be, etc. — 9. δεύτερα ... γενοµένη. The prestige of a name is one of the most powerful incitants of ambition.

205.—3. ἐµνάτο, attempted to woo; made suit. Cf. c. 165. l. 2, ὄνεοµένων. — ἵν; the possessive adj. pro., his, his own. — 4. µυν refers to Cy-rus. — µυθικον; part. of µυθικος. — 6. προεχώρει; impersonal con-struction with dat. of the agent; it did not succeed to him (of); i.e. the scheme did not—a form of expression not only more delicate than to say he did not succeed; it covers better the idea of a chief mover operating a scheme through subordinate agencies. — 7. ἐκ τοῦ ἐµφανεός, openly. — 9. καλ... οἰκοδοµεθέµενος, and constructing towers on boats, those carrying (them) across the river; or, the boats (that were) conveying (them), etc.

206.—2. παύσαι ... σπεύδεις, cease hastening (or, being intent upon) those things which now you are intent upon. — 3. ἐσ καρπ, advantageous; lit. according to fitness, or, proportion; corresponding namely to your designs, so as to prove successful. — 5. ἀνέχευ, restrain yourself; be content, seeing us, etc. — 6. ὅσων θεῖσαι, should you not however wish. — 7. ἀλλὰ πάντα; supply θεῖσαι; but should wish all things—any hazards—rather than, etc. — 8. δέ; continuative; and if, etc. — 9. µόχθων ... ἀφε, leave off the labor, etc. — 11. τὴν ἡµετέρην, sc. ἡµ. — 15. συµβουλευµένος ... ποιή, counseling which he should do. — 16. τῶν ... συνεξεύπτων, the opinions of these fell out together to the same thing; i.e. without previous consultation or concert, it happened that their independent opinions agreed together unanimously.

Remark.—This unanimous dissuasion of the project of Cyrus by his nobles shows, I think, that the nation was wearied of incessant wars. With the fall of Babylon, his sovereignty of the East was rendered complete. His empire overpassed the boundaries of the ancient monarchies. From the islands of the Αἰγεαν to the Indus, and from the snowy ranges of the Caucasus to the Indian ocean and the river of Egypt, his power was established. Here he ought to have rested. Thus far the enthusiasm of the nation had borne him on; but for further and unpro-voked aggression into regions unconnected with the glory of traditional renown, they had no heart. For the king, under such circumstances, to seek still to penetrate those remoter parts in search of barbarous wandering tribes, was sheer madness.

207.—5. τὰ ... γεγόνεις, my afflictions, (though) being ungrateful, have been a lesson to me (µαθήµατα, teachings, plur. which is fully ex-pressed by our singular lesson). — εἰ ... ἄρχειν. Crœsus seems to have
been impressed with the sentiments of wisdom delivered by Solon, for which he was at the time so ungrateful. Cf. cc. 30–32. — 7. τοιαύτης, such; i.e. as is expressed in the adj. ἄθανατος. — 9. ἄνθρωπος; as a generic term for one of the human race — ὅπητος. — τοιώνδε; relative to ἄνθρωπος. — 10. κύκλος... ἔστι, there is a circle, etc.—a revolution, vicissitudes. — 13. τὰ ἐμπαλιν ἦ, differently from; otherwise than. — 15. ἐν αὐτῷ, sc. πάργαι, in that act, or event. — 17. ἐπ... ἠλώσι, would seize upon. — 18. μεῖκνο... εἰ, but you conquering (i.e. if you should conquer) you do not conquer so much as if, etc. — 24. διεξώσι fr. διεξήμω, as much as they should permit you to pass through. — 25. τάδε refers to what follows. — 27. ἀγαθῶν... ἀπαθεῖς, bonorum Persicorum insueti, et magnorum vitae commodorum expertes. Schw. — 30. πρὸς; adv. — 32. ἐπολειτομένους... φλαυροτατον, leaving the feeblest (part) of the army; whereby the enemy returning could easily take possession of the good things. Such a sacrifice of men we may call cruel; in war, it is policy. — 33. τοὺς... ποταμον, the rest should immediately retreat upon the river.

208.—1. Γνώμαι μὲν αὐταί, these opinions; those of the chiefs of the Persians on the one hand, and that of Croesus on the other; συνέστασαν, stood together; not in agreement, but in opposition to each other; were in conflict, and Cyrus had to choose between them. — 4. κατά, Ion. for καθ’ α. — 5. ἐσθέλες fr. ἐστίθημι, having put, etc.

Remark.—This care to settle the succession is remarked by the commentators as “a custom of the Persian monarchs,” when about to expose themselves to great hazards. It is equally so whenever the succession lies in the will of the monarch. But as this precaution is not likely to be taken when confident of success; and as Cyrus had not observed it in all his wars before, it indicates that his mind was oppressed with unusual apprehensions.

209.—1. ἐπεραιώθη fr. περαιῶ. — 3. τοιώνδε agrees with ὑψι. — 5. τοιτέων τῷ μὲν, sc. παρέγμα, with this one of them. — 7. Ἀχαιμενίδης. The Achaemenidæ was the royal family. See Rem. c. 125. — 8. ἐ... ἔτεα, twenty years of age perhaps at most. κου, with its indefinite sense, qualifies εἰκοσί. — 14. ἐδάλωκε fr. ἀλάσκομαι. — 15. ἔμευ... κηδεσταί, have a care of me. Both himself and others seem to have been impressed with this conviction, from his boyhood. Cf. c. 124. l. 4, σὲ γὰρ θεοί ἐπορέωσι, etc.; and c. 122. l. 13, ἦνα θειστέρως, etc. It is probable also that Cyrus was acquainted with the prophecy of Isaiah, xlv. 1, “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue the nations before him; and I will loose the loins of kings, to open before him the two-leaved gates.” — 19. ὄβκων... οὐδὲμι, there
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is no means of escape (μεγαλός, carrying the sense of its primitive, μέγας) from this dream, i.e. the purport of it. — 23. ὡς... ἐλεγχον, that you may produce your son before me for examination.

210.—3. αὐτοῦ ταύτη, there, in that expedition. — ἢ δὲ... Ἀρείον; which proved true in the end, but not till after the reign of the son of Cyrus, as related by Hdt. in the third book. — 5. μη... ἐπιβουλεύει, let there not be a man born a Persian who would plot against you. — 7. ὡς refers to τοι. — 9. νέωτερα βουλέυειν; cf. the Latin novae res, revolution. — 10. τοῦτο δι᾽; adverbial acc. in whatever way.

211.—2. ἐποίηε... ὑποθήκας, performed the things suggested by Croesus. — 3. τοῦ καθαροῦ στρατοῦ, the sound, or, efficient part of the army. — 4. τοῦ ἄρχηγου; cf. c. 207. l. 33. — 7. ἀλεξιμένους, endeavoring to defend themselves. Cf. c. 205. l. 3, and c. 165. l. 2.

212.—5. τέφτερ... κακά, which you yourselves being filled with, you rave so as to belch forth vile words upon yourselves, when it sinks down into the body. The expression gains point by the antithesis of κατὰ and ἀνά. — 7. τοιοῦτος φαρμάκω; a pleonastic apposition with ἀμπελαίνω καρπῶ — a repetition rendered necessary by the long parenthesis which intervenes. — 8. οὐ... καρπεῖν, not in a fair trial of strength. — νῦν... λόγον, now therefore accept the counsel of me offering you wholesome advice. — 12. ἡλιον... δεσπότην. They were not idolaters. Cf. Rem. c. 131.

213.—3. ἀνώθε; lit. went up; i.e. when the intoxication had passed off. Cf. last chap. l. 5, κατιόντως. — ἵνα... κακοῦ, where of evil; in what a calamitous state. — 4. Κύπον... ἐπιτε, he obtained from Cyrus, etc. — 5. τῶν χειρῶν ἐκφάτησε, had gained the use of his hands; lit. was master of his hands.

214.—1. ἔσχοκος εἰς ἕκων, listen to; heed. — 3. μάχην; subject of γενέσθαι. — 6. διαστάστας, standing apart; being at a distance from each other. — 7. ὡς... ἐξεταστέευτο, when their arrows were shot out; i.e. all out of the quivers; exhausted. — συμπεσόντας fr. συμπίπτω. — 9. συνεστάναι, cf. c. 208. l. 1, and see Tab. VIII. 3. (2.) — 10. ἢ... πολλή, sc. μερις. — 11. αὐτοῦ ταύτη. See n. c. 189. l. 21. — 15. ἐπαινίκη fr. ἐπιτίμημ, she cast, or, thrust; alii, ἐνατίκη, et alii, ἐνατίκπε. — 16. λυμαίνομενη, gratifying her rage, or, avenging herself; but the act implied is only that of the insulting words. — 20. πολλῶν... ἐρημαί, many accounts being given, this has been judged by me on due investigation (ἐρημαί, to tell the result of one's inquiries, I
take to be the proper sense of this word here) to be the most probable. For the other accounts, see Class. Die.

Remarks.—Vile end of that Cyrus whom ancient and modern times equally have delighted to surname The Great! And yet, the common end of such greatness. Three others the world has seen who seemed destined to win by the sword an universal empire. Of these, Alexander perished by the surfeit of the banquet and debauch; Caesar, by that popular vengeance which converted his best friends and Rome's purest patriots to assassins; Napoleon, in a lingering and gloomy exile.

215.—4. νοικοντες; see c. 131. l. 6. — 5. τὰ πάντα, for all purposes. — οὗτος... ἐσ, whatever things are for, or, pertain to. — 10. σιδήρω... οὐδέν. The ores of iron may have been trodden on by man for ages without his suspecting that they contained a useful metal, or even distinguishing them from the common earths. Gold is almost universally, and copper quite generally, found native. Add to this, that iron and silver ores, when discovered, require much art to reduce them, and we have sufficient explanation of the fact that the metals now most common came into use comparatively late. — 11. οὐδὲ γὰρ οὐδέ. All the Edd. retain this lection, though some Mss. omit οὐδὲ γὰρ, and one omits the second οὐδέ.

216.—1. γυναῖκα... ἐκαστος, each man marries one woman; probably, that he may be responsible for the maintenance of her and her children; though some have doubted the reading, not finding any sufficient reason for the institution of marriage where the women are common. — 5. τὸν... ἀμάξης, hanging his quiver on the front of her wagon, or movable tent, which was their kind of habitation. — 9. ἀλλα πρόβατα, it will not do to render, other sheep; for that classes the man with the flock, but other (sacrifices or victims, consisting of) sheep. — 12. τυπήναι fr. θάω, pass. aor. 2. — 14. οἱ δὲ... παραγίνονται, and these (i. e. fish) are produced in abundance, etc. — 17. θητῶν, mortal animals.
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